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Supplement
to the
COMPREHENSIVE COMMENTARY

BRATTLEBORO' VT
BRATTLEBORO TYPOGRAPHIC

SUPPLEMENT

TO THE

COMPREHENSIVE COMMENTARY;

CONTAINING

A NEW CONCORDANCE

TO THE

HOLY SCRIPTURES,

WITH AUTHENTIC ILLUSTRATIONS ON WOOD;

A GUIDE TO THE STUDY OF THE BIBLE,

EMBRACING

EVIDENCES OF CHRISTIANITY, HISTORY OF THE BIBLE, JEWISH ANTIQUITIES, ARTS, SCIENCES, &c.,

BEING

CARPENTER'S BIBLICAL COMPANION CONDENSED,

WITH THE ADDITION OF NOTES AND MANY ILLUSTRATIVE ENGRAVINGS;

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OF

NEARLY EVERY AUTHOR QUOTED IN THE COMMENTARY, WITH A SELECT LIST OF BIBLICAL HELPS, AND CHARACTERISTIC AND CRITICAL REMARKS;

AN

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CHRONOLOGICAL AND OTHER TABLES;

AND A COMPLETE AND FULL

INDEX TO THE COMPREHENSIVE COMMENTARY,

WITH

REFERENCES TO EVERY IMPORTANT FACT, OPINION, OR SENTIMENT CONTAINED IN IT.

ILLUSTRATED WITH

A Map, Portraits, and Numerous other Engravings.

EDITED UNDER THE SUPERVISION OF

REV. WILLIAM JENKS, D. D.,

EDITOR OF THE COMPREHENSIVE COMMENTARY.

BRATTLEBORO':

PUBLISHED BY THE BRATTLEBORO' TYPOGRAPHIC COMPANY,

(Incorporated October 26, 1836.)

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PREFATORY ADVERTISEMENT.

In presenting this comprehensive volume to the public, it seems necessary to make a few explanations as to its aims and execution.

It is so arranged as to compress into a small, inexpensive compass, results of the vast and long-continued labors of scholars, in assisting the humble inquirer after truth to the more speedy and thorough intelligence of God's Word.

In the picture illustrations (several hundreds in number) the attempt is made to arrest the attention of the careless, as well as to allure the inquisitive to farther research, by presenting, in a lively manner, subordinate and introductory truths pertaining to the dress in which God has chosen his Word should appear to men. No illustration of the language, or of the allusions of Scripture, has been overlooked merely because it might seem insignificant. The aim has, however, been to introduce nothing simply ornamental, or not strictly illustrative, more or less, either of the immediate subject or some other biblical truth with which the attentive reader readily connects it. The importance of the pictorial method, in educating the young mind especially, is too well acknowledged to need remark.

The Concordance, which forms a part of this volume, needs no further recommendation than its use will at once secure for it.

The Guide is the best short introduction to the critical and practical study of the Bible which has appeared in the language; it will be appreciated by those who know the value of an early direction to the fountain-heads of Bible learning. Such will feel grateful to Mr. Carpenter for the waymarks he has so judiciously set up, in every path of sacred literature.

The Biography has been produced by several hands. After the letter D, it was intrusted (under Dr. Jenks's supervision) principally to Prof. J. P. Cowles, well known as a ripe classical scholar, and one of the instructors at the Oberlin Institute, in Ohio. The original plan of giving *full* lists of all the works of each author, in a separate type, could not be followed out, in the space necessarily allotted; and the principal works alone are mentioned. The notices will probably be found sufficiently large for the general reader, who will be directed by them to the sources of further information. The practical value of such biographies as those of Scott, Henry, Doddridge, &c., need not certainly be insisted on with those into whose hands this volume will naturally fall. Horne's abridged List of a Select Biblical Library, appended to this Biography, will save the young student many weary and profitless hours

Of the Index to the Bible Text, it would perhaps be sufficient to say that it is the production of that profound, accurate, and unwearied scholar, the lamented Greenfield; and that it forms a part of Bagster's Comprehensive Bible. A slight inspection will show its terseness, judiciousness, compactness, neatness, and solid value.

In the Symbol Dictionary it is believed there is a richness of Scripture illustration, seldom or never found in the compass of so few pages; and, further, this is so arranged and printed as to make a pleasant reading-book by itself, even to the younger class of investigators.

The Tables are carefully selected from Dr. A. Clarke, Townsend, Carpenter, and the Encyclopædia Americana. The table of General Chronology commences with the Creation of the World, and goes on to the time of the Reformation from the grand corruptions of Christianity by selfishness and spiritual pride; thus including the chief part of the Scripture prophetic history. The Tables are so printed as to give room for the pencil interlineations a student often finds it pleasant and useful to make, especially in historical investigations.

J. W. J.

THE ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE;

OR,

DICTIONARY OF THE BIBLE, THEOLOGY, RELIGIOUS BIOGRAPHY, ALL RELIGIONS, ECCLESIASTICAL HISTORY, AND MISSIONS; CONTAINING DEFINITIONS OF ALL RELIGIOUS TERMS; AN IMPARTIAL ACCOUNT OF THE PRINCIPAL CHRISTIAN DENOMINATIONS THAT HAVE EXISTED IN THE WORLD FROM THE BIRTH OF CHRIST TO THE PRESENT DAY, WITH THEIR DOCTRINES, RELIGIOUS RITES AND CEREMONIES, AS WELL AS THOSE OF THE JEWS, MOHAMMEDANS, AND HEATHEN NATIONS; TOGETHER WITH THE MANNERS AND CUSTOMS OF THE EAST, ILLUSTRATIVE OF THE HOLY SCRIPTURES, AND A DESCRIPTION OF THE QUADRUPEDS, BIRDS, FISHES, REPTILES, INSECTS, TREES, PLANTS, AND MINERALS, MENTIONED IN THE BIBLE; A STATEMENT OF THE MOST REMARKABLE TRANSACTIONS AND EVENTS IN ECCLESIASTICAL HISTORY; BIOGRAPHICAL NOTICES OF THE EARLY MARTYRS AND DISTINGUISHED RELIGIOUS WRITERS AND CHARACTERS OF ALL AGES. TO WHICH IS ADDED A MISSIONARY GAZETTEER, CONTAINING DESCRIPTIONS OF THE VARIOUS MISSIONARY STATIONS THROUGHOUT THE GLOBE; BY REV. B. B. EDWARDS, EDITOR OF QUARTERLY OBSERVER. THE WHOLE BROUGHT DOWN TO THE PRESENT TIME, AND EMBRACING, UNDER ONE ALPHABET, THE MOST VALUABLE PART OF CALMET'S AND BROWN'S DICTIONARIES OF THE BIBLE; BUCK'S THEOL. DICTIONARY; ABBOTT'S SCRIPTURE NATURAL HISTORY; WELLS' GEOGRAPHY OF THE BIBLE; JONES' BIOGRAPHICAL DICTIONARY; AND NUMEROUS OTHER SIMILAR WORKS. DESIGNED AS A COMPLETE BOOK OF REFERENCE ON ALL RELIGIOUS SUBJECTS, AND COMPANION TO THE BIBLE; FORMING A CHEAP AND COMPACT LIBRARY OF RELIGIOUS KNOWLEDGE. EDITED BY REV. J. NEWTON BROWN. ILLUSTRATED BY WOOD CUTS, MAPS, AND ENGRAVINGS ON COPPER AND STEEL.

PUBLISHERS' ADVERTISEMENT.

THE present is an age, and ours is a country, demanding great condensation and brevity in writers who would secure attention. So active and busy are the habits of the mass of our countrymen, that they have neither time nor patience to turn and peruse the pages of the cumbersome quartos and folios of the 17th century; while a tolerable competency would scarcely suffice for the purchase of the numerous works of which the modern press is so fruitful, on the subjects embraced in this volume. The work then combining and condensing the most valuable results of the researches of the best writers on any subject, while it will be most likely to be received with favor, will at the same time be best calculated to facilitate the acquisition, and consequently the diffusion of knowledge. With these views the "COMPREHENSIVE COMMENTARY on the Bible" was projected; and its unprecedented sale has encouraged the same publishers to offer to the public the present volume. *The subjects embraced in this work are interesting to* ALL, *and as it is not designed to be in the least sectarian, or denominational, it cannot fail to be desirable for all, whether professedly religious or not, at least as a book of reference.*

The following are some of the peculiarities of the plan:—

1. It is designed to be a *standard* and *permanent* work; and here it is believed will be found collected and compressed in one super-royal octavo volume of upwards of twelve hundred pages, in a shape combining *convenience* and *cheapness*, and in a style blending the sweetness of the popular with the richness of the profound, what has heretofore been scattered through more than *forty* volumes, and mixed with much of little or no value. Among the works, *all the valuable matter* of which will be found in this, together with some from which copious extracts have been made, are the following:—

THEOLOGY.

Buck's Theological Dictionary.
Watson's Biblical and Theological Dictionary.
Jones' do. do. do. do.
Hawker's Poor Man's do. do.

CHRISTIAN DENOMINATIONS AND FALSE RELIGIONS.

Evans' Sketches of Denominations.
Hannah Adams' History of All Religions.
Jones' do. do. do.
Doddridge on Errors in Religion.

LIVES OF MARTYRS AND RELIGIOUS BIOGRAPHY.

Fox's Book of Martyrs.
Middleton's Evangelical Biography.
Bethune's do. do.
Clissold's do. do.
Elliot's do. do.
Allen's Biographical Dictionary.
Davenport's do. do.
Jones' Religious Biographical Dictionary.

MISSIONS.

Williams' Missionary Gazetteer.
Edwards' do. do.
Brown's do. do.

DICTIONARIES *and other works illustrative of the Bible.*

Calmet's Dictionary of the Bible.
Brown's do. do. do.
Barr's Scripture Help.
Wells' Scripture Geography.
Horne's Introduction to the Study of the Scriptures.
Harris' Scripture Natural History.
Carpenter's do. do. do.
Abbott's do. do. do.
Jahn's Archaeology.
Paxton's Illustrations.
Harmer's Observations.
Burder's Oriental Customs.
Sherwood's Scripture Types.

ECCLESIASTICAL HISTORY.

Mosheim's Ecclesiastical History.
Milner's Church History.
Jones' do. do.

☞ *Many articles are original*, especially those relating to the principal sects in this country, as will be seen on reference to the fourth paragraph below.

2. *It is designed for a complete book of reference on* ALL *religious subjects*; to which a person can turn when any thing occurs in reading or conversation connected with Religion which he does not understand, or in regard to which he wishes to refresh his memory, as he would to a dictionary for a definition of a word. Nearly every subject treated in the books which form the basis of this, is touched upon; but those which are of minor importance are very brief, and those of greater utility handled more at length. Articles rarely recurred to will be found here; but it is not burdened with any thing that is altogether useless.

3. *In Theology, Buck's Dictionary is followed*; in its evangelical cast and general candor, in its copious illustrations of important topics, and its valuable references to the best works on both sides of the question.

☞ The edition which has been used is the new one *lately published* in England, edited by Prof. HENDERSON, who has added nearly *five hundred* new articles, which will be found incorporated in this.

4. *The accounts of the History, Doctrines, &c. of different denominations*, have been prepared with an aim at the strictest impartiality. *Where it was practicable some leading man of the principal sects existing in this country has been employed to prepare the article relating to it*; and where it has not been, *the matter has been drawn from some one or more prominent writer of the denomination, of acknowledged authority.* THE WORK DOES NOT AIM TO EFFECT A COMPROMISE of opinions among the different denominations of Christians, but to present the views of each *fully*, and in their own words, leaving the reader to form his own conclusions as to which is most correct. *This must be a truly acceptable course* to all who can respond to the sentiment quoted by Robert Hall, "*Amicus Plato, amicus Socrates, sed magis amica* VERITAS."

The following are some of the contributors under this head:—

BAPTISM. *Pedobaptist Views*, Rev. J. TRACY, *Baptist Views* Rev. Prof. KNOWLES.
CONGREGATIONALISTS Prepared by a member, and revised and sanctioned by Rev. Prof. EDWARDS, of Andover Theological Seminary, and Rev. Dr. WISNER, of Boston.
CHRISTIANS. Rev. J. V. HIMES, Boston.
METHODIST EPISCOPAL CHURCH. Rev. S. W. WILLSON, Editor Zion's Herald, Boston.
PRESBYTERIANS. Rev. Prof. MILLER, of Princeton Theological Seminary.
PROTESTANT EPISCOPAL CHURCH. Rev. Mr. BOYLE, of Boston.
FREEWILL BAPTISTS. Elder SAML. BEEDE.
PROTESTANT METHODIST CHURCH. Rev. T. F. NORRIS, President of the Massachusetts District Conference.
UNIVERSAL RESTORATIONISTS. Rev. PAUL DEAN.
UNIVERSALISTS. Rev. LUCIUS PAGE.

5. To adapt it to popular use, all words in foreign languages have been omitted; or where Hebrew, Chaldee, and Greek terms unavoidably occur, they are given in English characters.

6. *Scripture Biography, which occupies a large space in most Bible Dictionaries, is handled here in the briefest manner possible*—giving only the characteristic outlines, except when difficulties occur which require to be cleared up.

7. In consequence of the space thus gained, *the new department of Religious Biography is made full and extensive*; embracing, it is believed, every distinguished religious writer, preacher, and character, including the most distinguished females, and those philanthropists who were actuated by religious principles. Every denomination will find here notices of its most illustrious men, especially such as have lived and died in this country, from its settlement to this time. To every notice of an author a list of his principal writings (so far as possible) is given, with a reference to the best biographies of the individual.

8. *As a Dictionary and Gazetteer of the Bible*, the work will be found, it is believed, full and copious, adapting it to the wants of SABBATH SCHOOLS. In the notices of the various cities and countries mentioned in the Bible, the fulfilment of the Prophecies regarding them, so far as developed, are particularly noticed.

9. The object of the ENCYCLOPEDIA being to do good on *evangelical* principles, the work preserves throughout, as far as possible, a devotional and practical, as well as a critical, picturesque, and popular character, that it may minister to the heart, no less than to the judgment and the imagination.

10. MAPS AND ENGRAVINGS, as well as WOOD CUTS, have been added to enrich and adorn, as well as illustrate the work.

On the whole, the amount of information embodied in this work is very great, and it is hoped the matter, by collation, arrangement, abridgment, and addition, has been improved; and while it will be found interesting and valuable to *Families*, and those individuals who only desire to acquire *general knowledge*, to the SABBATH SCHOOL TEACHER and BIBLE CLASS LEADER it cannot but prove an invaluable treasure.

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V. A concise *Introduction* to each book of the Old and New Testaments, showing when, and by whom, and under what circumstances they were written, their genuineness, authenticity, &c.

VI. An Essay on the right interpretation of the writings in which the revelations of God are contained, by JAMES MACKNIGHT, D. D.

VII. Three Sermons on the *Evidences of Christianity*, by Rev. PHILIP DODDRIDGE, D. D.

VIII. A valuable *Geogrophical and Historical* INDEX, arranged in a new and peculiar manner, exhibiting at one view all that is interesting on those subjects in the Holy Scriptures, with references to the maps, and forming a complete *Bible Gazetteer*.

IX. A new and complete *General Index*, and a concise *Dictionary of the Bible*, in which the various persons places, and subjects mentioned in it are accurately referred to, and every difficult word briefly explained.

X. A number of useful and interesting TABLES.

XI. A plate exhibiting side by side the genealogy of our Savior, as given by St. Matthew and St. Luke, and reconciling their seeming discrepancies.

XII. A handsome FAMILY RECORD, engraved on wood.

XIII. It is embellished and illustrated by *fourteen* beautiful ENGRAVINGS AND MAPS, done on *steel*, in the best manner.

XIV. There are also in the work a considerable number of WOOD CUTS, illustrative of scripture manners, customs, natural history, scenery, &c.; connected with which are brief explanations, extracted from various authors.

The following are some of the principal advantages of the English version of the Polyglott Bible, over other Editions of the Holy Scriptures, with references.

I. Its *originality* will preëminently be found to consist *in a laborious and entirely new selection and arrangement of References*, in which it has been endeavored faithfully to exhibit the Scripture as its own Expositor. The advantages to the sincere reader of the sacred pages, of having constantly before him *Marginal References* to similar and illustrative passages, are obvious, and fully appreciated by all. 'It were to be wished,' says bishop Horsley, 'that no Bibles were printed without References. Particular diligence should be used in comparing the parallel texts of the Old and New Testaments. . . . . It is incredible,' he adds, 'to any one who has not made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures in this manner, WITHOUT ANY OTHER COMMENTARY, OR EXPOSITION, THAN WHAT THE DIFFERENT PARTS OF THE SACRED VOLUME MUTUALLY FURNISH TO EACH OTHER.' References have, however, heretofore generally been confined either to Bibles of large and unwieldy size, or to those so small as to be useless or inconvenient to people advanced in life. Here is an Edition with References, which, while it is not liable to the objection now almost universally felt, against the inconvenient size and weight of the quarto editions, yet offers in a convenient shape and size, by a judicious arrangement and plan, a type as easily read as that of our largest editions, in the form of an elegant and convenient Family Bible.

II. The References and Readings have been prepared with a strict attention to two things—1. That they should not be merely repetitious, but *illustrative*,—and, 2. That they should not be complex and crowded, and so numerous as to be tedious and forbidding, a fault with those of Scott and others, but that they should be as full as should be deemed useful and necessary, and a MORE APPROPRIATE AND ACCURATE selection, adaptation, and arrangement, than those in any other edition. So that, while no superfluous ones have been admitted, the most material purposes to be answered by references have been effectually secured.

III. These References have the advantage of being selected from many valuable editions and commentaries *in different languages*.

IV. *All* the Marginal Readings contained in the folio and quarto Bibles are introduced; the idioms of the original languages, and also the various senses of particular words or phrases, being instructive and worthy to be known.

V. The advantages of the present arrangement of the references in a middle column, are, that they are more condensed, and yet are plain and easy to be referred to, and are not liable, as those in other editions are, to be cut in binding or worn away by use, nor to be bound so into the back of the book as not to be easily read.

VI. The Concordance will be found highly convenient, enabling any one by looking for a word in a verse or chapter, to turn immediately to it.

VII. The value of the *Introductions* to the Bible, and the several books, the *Indexes*, *Gazetteer*, the new *Tables*, *Maps*, &c. will be readily seen, as they all tend to assist the sincere searcher of the Scriptures, in his inquiries. The *Wood Cuts* and *Engravings* are valuable, not merely as embellishing the work, but especially as illustrating scripture *manners, customs, phrases*, &c. and as attracting the attention of the young. An engraving as illustrative of a particular passage, conveys at once to the eye, and more readily and permanently fixes upon the mind, the meaning of that passage, than a page of comment or explanation.

On the whole, the several advantages of the present Edition commend it to the patronage of the community as the best of the publications of the Bible ever offered to them, for compactness and combination of useful matter. Its medium size, not too large for handling with convenience, with large type for the eyes of the aged, are judged to be no trifling recommendations. The Publishers, therefore, look for some considerable portion of public favor towards this enterprise; and they indulge the hope and expectation of obtaining for the Word of God an increased circulation, and, of course, an increased influence.

☞ CONTAINING NO COMMENTS ON THE MEANING OF THE SACRED TEXT, BUT YET COMBINING A VAST AMOUNT OF ASSISTANCE FOR ITS STUDY, EXECUTED IN A BEAUTIFUL STYLE, IT CANNOT BUT BE AN ACCEPTABLE EDITION FOR THE USE OF INDIVIDUALS, AND AN ORNAMENT FOR THE TABLE OF EVERY FAMILY.

☞ It has been highly recommended by eminent ministers of all denominations.

☞ '*The Polyglott Bible*,' with the '*Encyclopædia of Religious Knowledge*' and '*Bush's Illustrations of the Scriptures*,' form *together* a very complete apparatus for studying the Bible for all who cannot afford or do not desire a *Commentary*.

☞ Inquire for 'FESSENDEN & CO.'s EDITION.'

A NEW

CONCORDANCE

TO THE

HOLY SCRIPTURES,

IN A SINGLE ALPHABET;

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THE MOST COMPREHENSIVE AND CONCISE

OF

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IN WHICH

NOT ONLY ANY WORD OR PASSAGE OF SCRIPTURE MAY BE EASILY FOUND, BUT THE SIGNIFICATION ALSO IS GIVEN OF ALL PROPER NAMES MENTIONED IN THE SACRED WRITINGS.

BY THE REV. JOHN BUTTERWORTH,
MINISTER OF THE GOSPEL.

A NEW EDITION, WITH CONSIDERABLE IMPROVEMENTS,

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TO WHICH ARE ADDED THE DEFINITIONS OF

CRUDEN,

AND

NUMEROUS ILLUSTRATIVE ENGRAVINGS,

UNDER THE SUPERINTENDENCE OF

REV. WILLIAM JENKS, D. D.

'They received the word with all readiness of mind, and searched the Scriptures daily whether those things were so.' *Ac.* 17:11.
'Comparing spiritual things with spiritual.' 1 *Co.* 2:13.

BRATTLEBORO':
PUBLISHED BY THE BRATTLEBORO' TYPOGRAPHIC COMPANY,
(Incorporated October 26, 1836.)
STEREOTYPED AT THE BOSTON TYPE AND STEREOTYPE FOUNDRY.

ADVERTISEMENT TO THE LONDON EDITION.

This edition of a very portable and useful Concordance [with the *vast advantage of a* SINGLE *alphabet*] is very considerably improved.

1. It contains several additions and corrections, left by the late pious compiler, in the margin of a copy of the last edition, which he appears to have carefully looked over, with a view to future republication.

2. The *parts of speech* are more accurately distinguished than in either of the preceding editions.

3. The *natural history*, as far as it is here inserted, of different *beasts, birds, trees, plants*, and *precious stones*, has been greatly amended.

4. The definitions of *proper names* derived from the Hebrew, Greek, Latin, &c., have been compared with the *originals*, and several hundreds of alterations made, in order to make the name express some property of the primitive word. This was a work of considerable difficulty and perplexity; for, although many names are unimportant as to their significations, yet others are of great consequence, their *grammatical* meaning being frequently referred to in the sacred text itself, so that the true definition is essentially necessary to a proper understanding of the passage in which such words occur. But, in a Concordance, like this, definitions cannot be greatly extended; care, however, has been taken to make those introduced as accurate as possible; though corrections of this kind might have been carried to a much greater length.

5. In the definitions of some theological terms, a few alterations have been made, which it is hoped will appear to be an improvement. But as several readers may probably think the former definitions best, they are introduced below, [omitted in the present edition, *Am. Ed.*] in order to obviate all cause of complaint; for, though the alterations made appear to the Editor to be more consistent with the nature and words of God, yet, as many pious and excellent men may be of a contrary mind, such are freely left to their own mode of thinking, and candor requires that the words should be restored to them, by which, on these subjects, they have been accustomed to express their thoughts. A few slight and verbal alterations have been left unnoticed, being of comparatively little importance.

6. In the former editions of this work there were inserted two tables, entitled, *A Collection of the Names and Titles given to Jesus Christ*; and *A Collection of the Appellations given to the Church of God in the Scriptures*. These were taken from the large work of Mr. Cruden, of which they never made a valuable part. By the advice of every judicious person, whom the Editor has consulted on the point, these tables have been omitted, as being very exceptionable in almost every point of view, and having scarcely one excellence, by which they can be recommended. In many cases, the unscriptural and injudicious manner in which these names and appellations have been given to Christ and the church, has had a direct tendency to pervert the judgment of the young and inexperienced, and has contributed not a little to pervert the taste of young ministers. It was judged better to omit them entirely, than to alter them.

Great care has been taken to have the references correct according to the last edition, and it is presumed that in the main they are so; but in so many hundred thousand figures, several of which may be easily mistaken for others, it would be unreasonable to expect that no mistakes have been made. It is hoped, however, that it will not be found much inferior to the *standard* according to which it professes to be formed.

To enter upon a character of the work would be unnecessary. It has been many years before the public; and they have decided on its merit. It is, without exception, the most useful and valuable work of its kind in a portable size.

*** The American Editor has to add to the above, only, that where there was a *material difference* between the definitions adopted by Dr. A. Clarke and Butterworth, and Cruden's, the latter have been inserted. Other changes have been made, slight as to words, important as to the *arrangement of the page*, rendering the work vastly more easy of consultation.

The most important improvement, however, on all former Concordances, will be found to be the introduction of engravings, from authentic monuments, travellers, and modern customs, which complete, under their respective words, the illustrations, pictorial and otherwise, given in the Commentary. A lively and pleasant appeal to the eye here infixes an illustration in the mind, often better than pages of prose.

The abbreviations of the Scripture Books have also been shortened, both to save space, and to relieve the eye by rendering the lines more distinct.

May, 1838. WM. JENKS.

EVERY STUDENT OF THE BIBLE, even at the outset, acknowledges the IMPORTANCE, the NECESSITY, the INDISPENSABLENESS of a CONCORDANCE; and the sooner it is procured, the greater will be the saving of time and labor. Persons unacquainted with the nature of Concordances, may observe the following

DIRECTIONS.

1. The word sought is inserted only at full length at the head of the class: in every following line, the first letter is put for it; as, *A.* is put for AARON, *c.* for COMMAND, &c.; and if two words head the class, a short ellipsis, or line, is put before or after the initial letter for the word; as, for ABODE *there*, is put *a-*, or *there* ABODE, *-a*.

2. Where two distinct quotations are in one line, they are by this mark (‖) divided; but those texts which follow a quotation, and where the above mark is not inserted, are to be considered as synonymous or parallel passages. This mark (|) is to separate one chapter and verse from another.

3 The marginal reading, which is of considerable use, is distinguished by an obelisk (†).

4. The parts of speech are in general marked, *s.* for substantive, *r.* for verb, *a.* for adjective, *p.* for participle, *ad.* for adverb, *c.* for conjunction, *pr.* for preposition, and *i.* for interjection. Proper names, being all substantives, are not marked.

ABBREVIATIONS USED IN THIS EDITION.

Old Testament.		*New Testament.*	
Genesis	Ge.	Matthew	Mat.
Exodus	Ex.	Mark	Mk.
Leviticus	Le.	Luke	Lu.
Numbers	Nu.	John	Jn.
Deuteronomy	De.	Acts	Ac
Joshua	Jos.	Romans	Ro.
Judges	Jud.	1 Corinthians	1 Co.
Ruth	Ru.	2 Corinthians	2 Co.
1 Samuel	1 S.	Galatians	Ga.
2 Samuel	2 S.	Ephesians	Ep.
1 Kings	1 K.	Philippians	Phil.
2 Kings	2 K.	Colossians	Col.
1 Chronicles	1 Ch.	1 Thessalonians	1 Th.
2 Chronicles	2 Ch.	2 Thessalonians	2 Th.
Ezra	Ezr.	1 Timothy	1 Ti.
Nehemiah	Ne.	2 Timothy	2 Ti.
Esther	Est.	Titus	Ti.
Job	Jb.	Philemon	Phile.
Psalms	Ps.	Hebrews	He.
Proverbs	Pr	James	Ja.
Ecclesiastes	Ec.	1 Peter	1 Pe.
Song of Solomon	Song.	2 Peter	2 Pe.
Isaiah	Is.	1 John	1 Jn.
Jeremiah	Jer.	2 John	2 Jn.
Lamentations	La.	3 John	3 Jn.
Ezekiel	Ez.	Jude	Ju.
Daniel	Da.	Revelation	Re.
Hosea	Ho.		
Joel	Jo.		
Amos	Am.		
Obadiah	Ob.		
Jonah	Jon.		
Micah	Mi		
Nahum	Na.		
Habakkuk	Hk. or Ha.		
Zephaniah	Zph.		
Haggai	Hag.		
Zechariah	Zch.		
Malachi	Ma.		

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A NEW

CONCORDANCE,

(WITH DEFINITIONS.)

ABE

ABI

ABL

AARON, *lofty or mountainous; a mountain of strength. He was the first Jewish high-priest, and an eminent type of Christ, in that he was,* (1) *Chosen of God, and separated from among his brethren, to minister in the priest's office,* Ex. 28:1. Ps. 89:19. Ro. 8:29. He. 2:11. (2) *Called of God,* He. 5:4. (3) *He could speak well, being qualified for his office,* Ex. 4:14. Is. 50:4. Ps. 45:2. Col. 2:3. (4) *He was merciful,* He. 4:15. | 5:2. (5) *He was consecrated and anointed,* Ex. 29:21,35. | 30:30. Ps. 45:7. | 133:2. Is. 61:1. Jn. 3:34. | 10:36. He. 7:28. (6) *He bare the names of Israel on his breastplate,* Ex. 28:1. Le. 9:3. | 49:16. He. 12:23. (7) Aaron *was clothed with curious garments for glory and beauty,* Ex. 28:2. Ps. 45:8. Re. 1:13. (8) *He offered sacrifice for sin,* Ex. 29:38. Le. 16:21. He. 9:14. | 10:14. (9) Aaron *went into the holiest once a year, and burnt incense every morning,* Ex. 30:7. Ro. 8:34. He. 7:25. | 9:12. Re. 8:3. (10) *He lighted the lamps,* Ex. 30:8. Ps. 68:18. Ep. 4:8,11. (11) Aaron's *rod budded,* Nu. 17:8. Is. 59:21. Jn. 15:16. He. 9:4. (12) Aaron *blessed the people,* Nu. 6:23. Ac. 3:26. Ep. 1:3.

Ex. 4:14. is not *A.* thy brother || 5:20. met *A.* 6:23. *A.* took Elisheba || 7:1. *A.* thy prophet 7:12 *A.* rod swallowed || 16:34. *A.* laid up. 30:7. *A.* burn incense || 8. *A.* lighteth lamps Le. 9:22. *A.* blessed them || 10:3. *A.* held peace 16:8. *A.* cast lots || 21. *A.* lay his hands Nu. 16:11. what is *A.* || 16. come thou *A.* 17:3. write *A.* name || 10. bring *A.* rod 20:28. *A.* died there, 33:38. De. 32:50. De. 9:20. the Lord was very angry with *A.* Jos. 21:5. I sent Moses and *A.* 1 Sa. 2:8. Mi. 6:4. 1 Ch. 6:3. sons of Amram, *A.* and Moses, 23:13. Ps. 77:20. leddest by *A.* || 99:6. Moses and *A.* 106:16. envied *A.* || 115:10. O house of *A.* trust 115:12. bless house of *A.* || 118:3. let house of *A.* 133:2. on *A.* beard || 135:19. O house of *A.* Lu. 1:5. of daughter of *A.* || Ac.7:40. saying to *A.* He. 5:4. called of God as *A.* || 7:11. order of *A.* 9:4. pot that had manna, & *A.* rod that budded *Sons of* AARON. *See* ABIHU and NADAB.

AARONITES. 1 Ch. 12:27. | 27:17.

ABADDON, *Destroyer,* or *destruction.* Re. 9:11.

ABAGTHA, *Father of the wine-press.* Est. 1:10.

ABANA, *Stony,* or *a building.* 2 Ki. 5:12.

ABARIM, *Passages,* or *passings away.* A mount, Nu. 27:12. De. 32:49.

ABASE, *v. To bring low,* or *cast down; to lay low as a valley.* From a word signifying *the bottom.*

Jb. 40:11. proud, and *a* || Is. 31:4. lion not *a.* Ez. 21:26. *a.* him that is high || Da. 4:37. to *a.*

ABASED, ING, *p.* Is. 32:19. city be utterly *a.* Mat. 23:12. shall be *a.* Lu. 14:11. | 18:14. 2 Co. 11:7. offence in *a.* || Phil. 4:12. how to be *a.*

ABATED, *p.* Ge. 8:3. waters were *a.* 8:11. Le. 27:18. it shall be *a.* from thy estimation De. 34:7. force *a.* || Jud. 8:3. anger was *a.*

ABBA is a *Syriac* appellative, from the *Hebrew* word *ab,* a *father,* which comes from *ahuh, he was willing;* denoting that a father wills and desires all good to his children: it signifies also an *author, inventor, doctor,* or *teacher.*

Mk. 14:36. *A.* Father. Ro. 8:15. Ga. 4:6.

ABDA, *A servant.* 1 Ki. 4:6. Ne. 11:17.

ABDI, *My servant.* 2 Ch. 29:12. Ezr. 10:26.

ABDIEL, *A servant of God.* 1 Ch. 5:15.

ABDON, *A servant.* Jos. 21:30. Jud. 12:13. 1 Ch. 6:74. 2 Ch. 34:20.

ABEDNEGO, *A servant of light.* Da. 1:7.

ABEL, *A vapor.* Ge. 4:4.

Mat. 23:35. from the blood of *A.* Lu. 11:51. He. 11:4. *A.* offered || 12:24. than the blood of *A.*

ABEL, *Mourning,* the name of a city.

1 S. 6:18. stone of *A* || 2 S. 20:18. ask at *A.*

ABEL-BETH-MAACHA, *Mourning to the house of Maacha.* 1 K. 15:20. 2 K. 15:29. 2 S. 20:15.

ABEL-MAIM, *Mourning,* or *valley of waters.* 2 Ch. 16:4. they smote Ijon, and Dan, and *A.*

ABEL-MEHOLAH, *Sorrow of weakness.* Jud. 7:22. fled to *A.* || 1 K. 19:16. Elisha of *A.*

ABEL-MIZRAIM, *Mourning of the Egyptians.* Ge. 50:11.

ABEL-SHITTIM, *Mourn'g of those who go aside.* Nu. 33:49. even unto *A.* in the plains of Moab

ABEZ, *An egg,* or *muddy.* A city. Jos. 19:20.

ABHOR, *v.* signifies, (1) *To loathe or detest,* De. 32:19. Jb. 42:6. (2) *To despise or neglect,* Ps. 22:24. (3) *To reject or cast off,* Ps. 89:38.

Le. 26:11. soul not *a.* you || 15. if your soul *a.* 30. my soul shall *a.* you || 44. nor will *a.* them De. 7:26. utterly *a.* it || 23:7. not *a.* Edomite 1 S. 27:12. hath made his people to *a.* him Jb. 9:31. clothes shall *a.* || 30:10. they *a.* me 42:6. I *a.* myself || Ps. 5:6. *a.* bloody man Ps. 119:163. *a.* lying || Pr. 24:24. nations *a.* Jer. 14:21. do not *a.* us for thy name's sake Am. 5:10. they *a.* him || 6:8. *a.* excellency of Mi. 3:9. *a.* judgment || Ro. 12:9. *a.* evil

ABHORRED, *p.* Ex. 5:21. savor to be *a.* Le. 20:23. I *a.* them || 26:43. *a.* my statutes De. 32:19. L. *a.* them || 1 S. 2:17. *a.* offering 2 S. 16:21. *a.* of thy father || 1 K. 11:25. *a.* Israel Jb. 19:19. all my inward friends *a.* me Ps. 22:24. nor *a.* afflictions || 78:59. *a.* Israel 106:40. insomuch that he *a.* his own inherit. Pr. 22:14. *a.* of the L. || Lam. 2:7. *a.* sanctuary Ez. 16:25. beauty he *a.* || Zch. 11:8. soul *a.*

ABHORREST, *v.* Is. 7:16. Ro. 2:22.

ABHORRETH, *v.* Jb. 33:20. life *a.* bread Ps. 10:3. envetous Lord *a.* || 36:4. *a.* not evil 107:18. soul *a.* meat || Is. 49:7. nation *a.*

ABHORRING, *p.* Is. 66:24, an *a.* to all flesh

ABI, *My father.* 2 K. 18:2. 1 Ch. 24:10.

ABIAH, *Father Lord.* 1 S. 8:2. 1 Ch. 2:24. | 3:10. | 7:8. Mat. 1:7.

ABI-ALBON, *Father of great understanding,* or *father over the building.* 2 S. 23:31. Called also *Abiel,* 1 Ch. 11:32.

ABIASAPH, *A gathering father.* Ex. 6:24.

ABIATHAR, *Father of excellence.*

1 S. 22:20. *A.* escaped || 23:6. when *A.* fled 23:9. David said to *A.* Bring the ephod, 30:7. 2 S. 8:17. Zadok and *A.* priests, 20:25. 1 K. 4:4. 1 K. 2:22. ask kingdom for *A.* || 27. thrust out *A.* Mk. 2:26. went into house of G. in days of *A.*

ABIB, *A green ear of corn.* A month; part of *March* and *April,* Ex. 13:4. | 23:15. | 34:18. De. 16:1.

ABIDA, *Father of knowledge.* Ge. 25:4.

ABIDAN, *Father of judgment.* Nu. 1:11. | 2:22. | 7:60.

ABIDE, *v.* signifies, (1) *To tarry,* Ge. 22:5. (2) *To dwell,* Ge. 29:19. (3) *To endure,* Jer. 10:10. Jo. 2:11. (4) *To be,* Ge. 44:33. (5) *To continue,* Ec. 8:15. Jn. 14:16. (6) *To wait for,* Ac. 20:23. (7) *To rest,* Pr. 19:23. (8) *To live,* Phil. 1:24. (9) *To stand firm,* Ps. 119:90. | 125:1. (10) *To rule or govern,* Ps. 61:7.

Ge. 19:2. *a.* in the street || 22:5. *a.* you here 24:55. let damsel *a.* || 29:19. *a.* with me 41:33. *a.* instead of lad || Ex. 16:29. *a.* ye Le. 8:35. *a.* at the door || 19:13. wages not *a.* Nu. 35:25. *a.* to death || Ru. 2:8. *a.* here fast 1 S. 1:22. *a.* for ever || 5:7. ark not *a.* with us 22:23. *a.* with me || 30:21. *a.* at brook Besor 2 S. 16:18. his will I be, and with him *a.* Jb. 24:13. nor *a.* in the paths of light 38:40. *a.* in the covert || 39:9. *a.* by the crib Ps. 15:1. who shall *a.* || 61:4. I will *a.* in taber. 61:7. *a.* before God for ever || 91:1. he shall *a.* Pr. 7:11. *a.* not in her house || 19:23. *a.* satisfied Ec. 8:15. *a.* of his labor || Jer. 10:10. not *a.* his Jer. 42:10. if ye *a.* || 49:18. no man *a.* 33. 50:40. Hos. 3:3. *a.* for me || 11:6. sword *a.* in cities Jo. 2:11. who can *a.* it. || Mi. 5:4. they *a.* Na. 1:6. who can *a.* || Ma. 3:2. who may *a.* Lu. 19:5. *a.* at thy house || 24:29. *a.* with us Jn. 12:46. not *a.* in dark || 14:16. Comforter *a.* 15:4. *a.* in me, 7. || 6. if a man *a.* not in me 10. ye shall *a.* in my love, as I *a.* in his love Ac. 15:31. Silas to *a.* || 16:15. come and *a.* 20:23. afflictions *a.* || 27:31. *a.* in the ship 1 Co. 3:14. work *a.* || 7:8. if they *a.* even as I 7:20. *a.* in calling || 40. happier if she so *a.* Phil. 1:24. *a.* in the flesh || 25. I shall *a.* and 1 Ti. 1:3. I besought thee to *a.* at Ephesus 1 Jn. 2:24. *a.* in you || 27. *a.* in him, 28.

ABIDETH, *v.* 2 S. 16:3. behold he *a.* at Jer. Ps. 49:12. in honor *a.* not || 55:19. *a.* of old 119:90. earth and it *a.* || 125:1. *a.* for ever.

Pr. 15:31. reproof *a.* || Ec. 1:4. earth *a.* Jer. 21:9. *a.* in the city shall die by sword Jn. 3:36. wrath of God *a.* || 8:35. servant *a.* not 12:24. *a.* alone || 34. Christ *a.* || 15:5. he that *a.* 1 Co. 13:13. now *a.* faith || 2 Tim. 2:13. *a.* faithful He. 7:3. *a.* a priest || 1 Pe. 1:23. word *a* for 1 Jn. 2:6. *a.* in him || 10. *a.* in the light and 14. word *a.* in you || 17. doth will *a.* for ever 27. anointing *a.* || 3:6. whosoever *a.* in him 3:14. *a.* in death || 24. know that he *a.* in us 2 Jn. 9. *a.* not, hath not God, he that *a.* hath

ABIDING, *p.* Nu. 24:2. saw Israel *a.* in tents 1 S. 26:19. from *a.* in the inheritance of L. 1 Ch. 29:15. none *a.* || Lu. 2:8. shepherds *a.* Jn. 5:38. not his word *a.* || 1 Jn. 3:15. life *a.*

ABJECTS, *s. Base men.* Ps. 35:15. *a.* gathered

ABIEL, *My father God.* 1 S. 9:1. | 14:51. 2 S. 23:31. 1 Ch. 11:32.

ABIEZER, *My father's help.* Jos. 17:2.

Jud. 6:34. *A.* was gathered || 8:2. vintage of *A.* 2 S. 23:27. *A.* Anethothite || 1 Ch. 7:18. bare *A.*

ABIEZRITE, Jud. 6:11. to Joash the *A.* 1 S. 25:3. | 27:3. | 30:5. 2 S. 2:2. 1 Ch. 2:16. | 6:3.

ABIGAIL, *My father's joy.* 1 S. 25:3.

ABIHAEL, *My father's travail.* Est. 2:15.

ABIHU, *He is my father.* Ex. 6:23. | 24:1,9.

ABIHUD, *The father of praise.* 1 Ch. 8:3.

ABIA, ABIJAH, *Father Jehovah.* 1 S. 8:2. 1 Ch. 3:10. 2 Ch. 29:1. Ne. 12:4.

ABIJAM, *The father of the sea.* 1 K. 14:31.

ABILENE, *The father's mansion.* Lu. 3:1.

ABILITY, *s. Capacity, strength, wisdom.*

Le. 27:8. to his *a.* || Ezr. 2:69. after their *a.* Ne. 5:8. we after our *a.* || Da. 1:4. *a.* to stand Mat. 25:15. gave to each according to his *a.* Ac. 11:29. accord. to *a.* || 1 Pe. 4:11. as of the *a.* G.

ABIMAEL, *My father from God.* Ge. 10:28.

ABIMELECH, *My father the king.* Ge. 20:2. Ge. 21:22. *A.* and Phicol || 26:1. went to *A.* 16. Jud. 8:31. bare him *A.* || 9:1. *A.* went to Shechem 2 S. 11:21. smote *A.* || 1 Ch. 18:16. Zadok, *A.*

ABINADAB, *My princely father.* 1 S. 7:1. 1 S. 16:8. called *A.* || 17:13. *A.* followed Saul 31:2. Philistines slew *A.* Saul's son, 1 Ch. 10:2. 2 S. 6:3. out of the house of *A.* 1 Ch. 13:7. 1 K. 4:11. *A.* had Solomon's daughter to wife

ABINOAM, *My father's beauty.*

Jud. 4:6. Barak the son of *A.* 5:1,12.

ABIRAM, *My high father, father of elevation.* Nu. 16:1. Dathan and *A.* 12. | 26:9. De. 11:6. 1 K. 16:34. foundation in *A.* || Ps. 106:17. of *A.*

ABISHAG, *My father's error.* 1 K. 1:15.

ABISHAI, *My father's present,* or *offering.* 1 S. 26:6. *A.* said, I will go down with thee 2 S. 2:18. Joab, *A.* and Asahel, 1 Ch. 2:16. 10:14. fled before *A.* || 18:12. David charged *A.* 21:17. *A.* succored || 23:18. *A.* chief, 1 Ch. 11:20. 1 Ch. 18:12. *A.* slew of the Edomites 18,000.

ABISHALOM, *My father's peace.* 1 K. 15:2.

ABISHUA, *My father of salvation.* 1 Ch. 6:4.

ABISHUR, *My father's attention,* or *father of the or.* 1 Ch. 2:28.

ABITAL, *Father of the dew.* 2 S. 3:4.

ABIUD, *My father's praise.* Mat. 1:13.

ABLE, *a.* Ex. 18:21. provide *a.* men, such as Le. 14:22. pigeons such as he is *a.* to get Nu. 1:3. all that are *a.* 20—45. | 26:2. 13:30. are well *a.* || De. 16:17. give as *a.* Jos. 23:9. *a.* to stand || 1 S. 6:20. who is *a.* 1 K. 3:9. who is *a.* to judge so great a people 2 Ch. 2:6. who is *a.* to build || 20:6. none is *a.* 25:9. L. is *a.* to give || Jb. 41:10. who is *a.* to Pr. 27:4. who is *a.* || Ez. 46:11. *a.* to give Da. 3:17. *a.* to deliver || 6:20. *a.* to deliver thee Mat. 3:9. God is *a.* of these stones, Lu. 3:8. 9:28. believe I am *a.* || 10:28. *a.* to destroy 19:12. *a.* to receive it || 20:22. *a.* to drink of. 22:46. *a.* to answer || Mk. 4:33. were *a.* to Jn. 10:29. *a.* to pluck || Ac. 15:10. *a.* to bear Ac. 20:32. *a.* to build || 25:5. are *a.* go down Ro. 4:21. *a.* to perform || 11:23. God is *a.* to graff 14:4. for God is *a.* || 15:14. *a.* also to admonish 1 Co. 3:2. were not *a.* || 10:13. above ye are *a.* 2 Co. 3:6. *a.* ministers || 9:8. *a.* to make all Ep. 3:20. *a.* to do || Phil. 3:21. *a.* to subdue 2 Ti. 1:12. *a.* to keep || 3:7. never *a.* to come 3:15. *a.* to make wise || He. 2:18. *a.* to succor He. 5:7. *a.* to save, 7:25 || 11:19 *a.* to raise up

Ju. 1:21. *a.* to save || 3:2. *a.* to bridle the 4:12. *a.* to save || Ju. 24. *a.* to keep you from Re. 5:3. *a.* to open || 13:4. *a.* to make war 15:8. no man was *a.* to enter into the temple *Be* ABLE, *v.* Le. 25:26. himself *-a.* to redeem it De. 7:24. shall no man *-a.* to stand, 11:25. Jos. 1:5. *-a.* to stand || 14:12. *-a.* to drive 1 S. 17:9. if he *-a.* to fight || 1 Ch. 29:14. offer 2 Ch. 32:14. *-a.* to deliver || Is. 47:12. profit Ez. 33:12. *-a.* to live || Lu. 14:31. *-a.* to meet Ro. 8:39. *-a.* to separate || 1 Co. 10:13. to bear Ep. 3:18. *-a.* to comprehend || 6:11. *-a.* to stand 6:16. *-a.* to quench || 2 Ti. 2:2. *-a.* to teach Ti. 1:9. *-a.* by sound doctrine both to exhort 2 Pe. 1:15. may *-a.* || Re. 6:17. *-a.* to stand? *Not be* ABLE. 2 K. 18:29. Is. 36:14.
Ps. 36:12. *-a.* to rise || Ec. 8:17. *-a.* to find it Je. 17:11. *-a.* to put it off || Je. 11:11. *-a.* to escape Jer. 49:10. *-a.* to hide || Ez. 7:19. *-a.* to deliver Lu. 13:24. shall *-a.* || 21:15. *-a.* to gainsay, or *Not* ABLE. Le. 5:7. if *-a.* to bring a lamb Nu. 13:31. *-a.* to go up || 14:16. was *-a.* De. 9:28. 2 Ch. 20:37. ships *-a.* || Ezr. 10:13. *-a.* to stand Ne. 4:10. *-a.* to build || Ps. 18:38. were *-a.* to rise Ps. 21:11. *-a.* to perform || 40:12. *-a.* to look up Am. 7:10. land is *-a.* to hear all his words Lu. 12:26. if ye be *-a.* || 14:29. *-a.* to finish Jn. 21:6. *-a.* to draw it || Ac. 6:10. *-a.* to resist ABNER, *The father's lamp.* Son of *Ner*. 1 S. 14:50. Ner, father of *A.* || 17:55. said to *A.* 20:7. *A.* lay round || 14. answerest thou not *A.* 2 S. 2:14. *A.* said || 3:25. thou knowest *A.* 3:30. so Joab slew *A.* || 32. buried *A.* in Hebr. 4:1. that *A.* was dead || 12. in *A.* sepulchre 1 K. 2:5. what Joab did to *A.* the son of Ner 1 Ch. 26:28. *A.* dedicated || 27:21. the son of *A.*
ABOARD, *ad.* Ac. 21:2. we went *a.* and set
ABODE, *s.* 2 K. 19:27. Is. 37:28.
Ezr. 9:8. a nail in *a.* || Jn. 14:23. make our *a.*
ABODE, *v.* Ge. 29:14. Jacob *a.* with 49:24. his bow *a.* || Ex. 24:16. *a.* on Sinai Nu. 9:17. cloud *a.* 18,21. || 20. *a.* in tents, 22. 11:35. people *a.* 20:1. || 22:8. Jud. 11:17. De. 1:46. *a.* in Kadesh || 3:29. we *a.* 9:9. Jos. 5:8. *a.* in their places || 8:9. they *a.* bet. Jud. 5:17. Gilead *a.* || 19:4. Levite *a.* with 20:47. *a.* in the rock Rimmon four months 1 S. 1:23. woman *a.* || 7:2. the ark *a.* in 13:16. Jonathan *a.* || 22:6. Saul *a.* || 23:14. David 23:18. David *a.* in wood || 2 S. 1:1. at Ziklag 2 S. 11:12. Uriah *a.* || 15:8. I *a.* at Geshur 1 K. 17:19. where he *a.* || Jer. 38:28. Jerem. *a.* Mat. 17:22. while they *a.* in Galilee, Jesus Lu. 1:56. Mary *a.* || 8:27. nor *a.* in any house Jn. 1:32. Spirit *a.* || 39. they *a.* with him 7:9. he *a.* in Galilee || 8:44. *a.* not in truth 11:6. he *a.* two days still in the same place Ac. 1:13. *a.* Peter || 14:3. long time *a.* they 18:3. Paul *a.* || 21:7. and *a.* with brethren 21:8. *a.* with him || Ga. 1:18. I *a.* with Peter
ABODE *there*, or *there* ABODE.
De. 1:46. days ye *a.*-? || Jos. 2:22. *a.* 3 days Jud. 21:2. people *a.*- till even before God Ezr. 8:15. *a.* we in tents three days, 32. Jn. 4:40. Jesus *a.*- || 10:40. and *there* he *a.* Ac. 12:19. Herod *-a.* || 14:28. *there* they *a.* 17:14.
ABODEST, *v.* Jud. 5:16. why *a.* thou among
ABOLISH, *v.* signifies, (1) *To make void*, 2 Co. 3:13. (2) *To destroy*, Is. 2:18. 2 Ti. 1:10.
ABOLISHED, *p.* Is. 51:6. righteousness not *a.* Ez. 6:6. works be *a.* || 2 Co. 3:13. which is *a.* Ep. 2:15. *a.* enmity || 2 Tim. 1:10. *a.* death
ABOMINABLE, *a.* Le. 7:21. touch *a.* thing 11:43. not make *a.* || 18:30. these *a.* customs 19:7. it is *a.* || 20:25. not make your souls *a.* De. 14:3. not eat *a.* || 1 Ch. 21:6. *a.* to Joab 2 Ch. 15:8. *a.* idols || Jb. 15:16. much more *a.* Ps. 14:1. done *a.* works || 53:1. *a.* iniquity Is. 14:19. *a.* branch || 65:4. broth of *a.* things Jer. 16:18. *a.* things || 44:4. do not this *a.* thing Ez. 4:14. *a.* flesh || 8:10. beasts || 16:52. sins Mi. 6:10. measure *a.* || Na. 3:6. cast *a.* filth Ti. 1:16. being *a.* || 1 Pe. 4:3. *a.* idolatries Re. 21:8. fearful, unbelieving, and the *a.*
ABOMINABLY, *ad.* 1 K. 21:26. Ahab did *a.*
ABOMINATION, *s.* signifies, (1) *A thing hateful and detestable*, Ge. 43:32. Pr. 29:27. (2) *Sin in general*, Is. 66:3. Ez. 16:15. (3) *An idol*, 2 K. 23:13. Is. 44:19. (4) *Antichrist*. Da. 9:27. | 12:11. (5) *The Roman army that destroyed the temple and Jewish polity*, Mat. 24:15. (6) *Scanty measure*, Mi. 6:10. (7) *Evil doctrines and practices*, Re. 17:4.
Ge. 43:32. *a.* to the Egyptians, 46:34.
Ex. 8:26. shall sacrifice *a.* of the Egyptians Le. 7:18. shall be an *a.* 42,43. | 11:10,12. 18:22. as with woman-kind: it is *a.* 20:13. De. 7:25. it is *a.* to the Lord thy God, 17:1. 26. nor bring *a.* || 12:31. *a.* done to gods 13:14. such *a.* || 18:12. are an *a.* 22:5. 23:18. both these *a.* || 24:4. that is an *a.* 25:16. are an *a.* || 27:15. that maketh an *a.* 1 S. 13:4. Israel was had in *a.* with the Phil. 1 K. 11:5. *a.* of Ammonites, 7. || 2 K. 23:13. Ps. 88:8. thou hast made me an *a.* to them Pr. 3:32. froward is *a.* || 6:16. seven is *a.* 8:7. wickedness *a.* || 11:1. false balance *a.* 20. 12:22. lying lips *a.* || 13:19. *a.* to fools to depart 15:8. sacrifice of wicked is an *a.* 9:26. | 21:27. 16:5. proud an *a.* || 12. *a.* to kings to commit 17:15. both are *a.* to the Lord, 20:10,23. 21:9. scorner is an *a.* to men || 28:9. prayer be *a.* 29:27. unjust is an *a.* upright *a.* to the wicked Is. 1:13. incense *a.* || 41:24. *a.* that chooseth 44:19. residue *a.* || 66:17. swine's flesh, and the *a.* Jer. 2:7. heritage *a.* || 6:15. committed *a.* 8:12. 32:35. that they should do this *a.* to cause Ju. Ez. 16:50. committed *a.* 18:12. | 22:11. | 33:26. Da. 11:31. place the *a.* maketh desolate, 12:11. Ma. 2:11. an *a.* is committed in Israel, and in Mat. 24:15. see *a.* of desolation, Mk. 13:14. Lu. 16:15. *a.* in sight of God || Re. 21:27. worketh
ABOMINATIONS, *s.* Le. 18:26. of these *a.*
Le. 18:27. all these *a.* || 29. any of these *a.* De. 18:9. do after *a.* || 12. because of these *a.* 20:18. not do after their *a.* || 29:17. seen *a.* 32:16. *a.* provoked || 1 K. 14:24. did all *a.* 2 K. 16:3. thro' fire according to *a.* 2 Ch. 28:3. 21:2. after *a.* of the heathen, 2 Ch. 33:2. 11. done these *a.* || 23:24. spied, 2 Ch. 34:33. 2 Ch. 36:8. and his *a.* || 14. after *a.* of heathen Ezr. 9:1. people doing according to *a.* 11:14. Pr. 26:25. for there are seven *a.* in his heart Is. 66:3. soul delighteth in their *a.* || Jer. 4:1. Jer. 7:10. delivered to do *a.* || 30. set *a.* 32:34. 13:27. seen *a.* || 44:22. L. not bear because of *a.* Ez. 5:9. because of *a.* || 11. defiled with thy *a.* 6:11. alas, for all *a.* || 7:3. recompense all *a.* 8:9. 7:20. images of *a.* || 8:6. even great *a.* 13:15. 8:9. behold *a.* || 17. is it light to commit the *a.* 9:4. cry for *a.* || 11:18. take away all the *a.* 11:21. walketh after *a.* || 12:16. may declare *a.* 14:6. turn from *a.* || 16:2. to know her *a.* 16:22. in all thine *a.* || 47. not after their *a.* 36. idols of *a.* || 43. above all thine *a.* 51. multiplied *a.* || 58. borne thine *a.* faith 18:13. done all these *a.* || 24. according to *a.* 20:4. to know *a.* || 7. cast away the *a.* of his 8. did not cast away *a.* || 22:2. show her all 36:31. shall loathe yourselves for all your *a.* 44:6. suffice for all *a.* || 7. broken with *a.* Da. 9:27. for *a.* || Ho. 9:10. *a.* as they loved Zch. 9:7. take his *a.* from between teeth Re. 17:4. full of *a.* || 5. and *a.* of the earth
ABOUND, *v. To have, or be in plenty.*
Pr. 28:20. faithful *a.* || Is. 2:6. *a.* with child. Mat. 24:12. because iniquity shall *a.* the love of Ro. 5:20. offence *a.* || 6:1. that grace may *a.* 15:13. that ye may *a.* in hope thro' the power 2 Co. 1:5. as sufferings *a.* so consolations *a.* 8:7. as ye *a.* || 9:8. able to make all grace *a.* Phil. 1:9. love may *a.* || 4:12. know how to *a.* 4:17. fruit may *a.* || 18. I have all, and *a.* I 1 Th. 3:12. *a.* in love || 4:1. so *a.* more and 2 Pe. 1:8. if these things be in you, and *a.* they
ABOUNDED, ETH, ING.
Pr. 8:24. no fountains *a.* || 20:22. furious *a.* Ro. 3:7. truth *a.* || 5:15. grace hath *a.* 20. 1 Co. 15:58. always *a.* || 2 Co. 8:2. *a.* to riches Ep. 1:8. *a.* in wisdom || Col. 2:7. *a.* therein 2 Th. 1:3. charity towards each other *a.*
ABOUT, *ad. & pr. Near to, round about, concerning.*
Ge. 38:21. *a.* three months || 41:25. G. *a.* to do 42:24. turned *a.* || 36:34. trade been *a.* cattle Ex. 11:4. *a.* midnight || 13:18. led people *a.* 19:23. set bounds *a.* || 32:28. fell *a.* 3000. Le. 6:5. *a.* which he sworn || Nu. 16:24. from *a.* De. 32:10. led him *a.* || Jos. 10:13. *a.* a day Jud. 17:2. silver *a.* || Ru. 2:17. *a.* an ephah 1 S. 1:20. time come *a.* || 5:8. *a.* to Gath 9:26. *a.* spring of day || 21:5. *a.* three days 2 S. 14:20. to fetch *a.* || 1 K. 2:15. turned *a.* 1 K. 22:36. *a.* going down of sun, 2 Ch. 18:34. 2 K. 4:16. *a.* this season || 2 Ch. 2:9. *a.* to build Ezr. 10:15. *a.* this matter || Jb. 20:23. *a.* to fill Pr. 3:3. bind them *a.* thy neck, 6:21. 20:19. goeth *a.* || Song 7:2. set *a.* with lilies Is. 5:12. wall *a.* it || 50:11. *a.* with sparks Jer. 2:36. gaddest *a.* || 31:22. how long go *a.* 41:14. cast *a.* || Ho. 7:2. doings beset them *a.* Mat. 20:3. *a.* third hour || Mk. 2:2. *a.* door Mk. 12:1. a hedge *a.* || Lu. 2:49. *a.* business Lu. 3:23. *a.* thirty || 12:35. loins girded *a.* Jn. 3:25. *a.* purifying || 7:19. *a.* to kill me Ac. 4:4. was *a.* 5000 || 18:14. Paul was *a.* 27:30. as they were *a.* to flee out of the ship Ro. 4:19. *a.* 100 years old || 10:3. going *a.* 1 Co. 9:5. to lead *a.* || 2 Co. 4:10. bearing *a.* Ep. 6:14. loins *a.* || 1 Ti. 5:13. wandering *a.* He. 8:5. when he was *a.* to make the tabernacle Re. 8:1. *a.* half an hour || 10:4. *a.* to write
See GONE, HIM, ME, THEE, THEM, ROUND, STOOD, THIS, TIME, WENT
ABOVE, *pr.* and *ad.* signifies, (1) *Aloft, high*, Ge. 6:16. Pr. 8:28. (2) *The dignity or excellency of a person or thing*, Ps. 113:4 Mat. 10:24. (3) *Beyond*, 2 Co. 1:8. (4) *More than*, Ge. 3:14. (5) *Upwards*, Ex. 30:14. Le. 27:7. (6) *A higher state or rank*, Nu. 16:3. (7) *Chief in authority*, De. 28:13. (8) *Heaven, or the highest place*, Jh. 3:4. Ro. 10:6. (9) *Heavenly, or spiritual*, Ga. 4:26. (10) *Things that relate to heaven and happiness*, Col. 3:1. (11) *God*, Ja. 1:17.
Ge. 1:7. from waters *a.* || 20. may fly *a.* earth 6:16. finish ark *a.* || 7:17. ark lift up *a.* the earth 48:22. one portion *a.* || 49:26. *a.* the blessings Ex. 25:22. *a.* mercy seat || 28:27. *a.* girdle Le. 11:21. legs *a.* feet || 27:7. *a.* 50 years old De. 17:20. heart not lifted *a.* his brethren 28:13. he *a.* only || 30:5. multiply thee *a.* Jos. 3:13. waters from *a.* || Jud. 5:24. *a.* women 2 S. 22:17. he sent from *a.* Ps. 18:16. 1 K. 8:7. cherubims covered ark *a.* 2 Ch. 5:8. 2 K. 25:28. *a.* throne of kings, Jer. 52:32. 1 Ch. 5:2. Judah prevailed *a.* his brethren 23:27. from 20 years old and *a.* Ex. 30:14. 27:6. Benaiah was mighty, and *a.* the thirty Ne. 7:2. feared God *a.* || 12:37. went up *a.* Jb. 3:4. regard it from *a.* || 28:18. *a.* rubies 31:2. what portion from *a.* || 38. God that is *a.* Ps. 10:5. judgments *a.* || 18:48. liftest me up *a.* 27:6. *a.* enemies || 45:7. oil *a.* thy, He. 1:9. 78:23. clouds from *a.* || 119:127. *a.* gold, yea 136:6. *a.* waters || 137:6. *a.* my chief joy 144:7. hand from *a.* || 148:13. glory *a.* earth Pr. 8:28. clouds *a.* || 15:24. way of life *a.* 31:10. *a.* rubies || Ec. 3:19. *a.* a beast Is. 2:2. exalted *a.* hills || 6:2. *a.* it stood 7:11. height *a.* || Jer. 15:8. *a.* sand of sea La. 1:13. from *a.* || Ez. 1:26. *a.* upon it Ez. 10:19. glory of God was over *a.* 11:22. 29:15. nor exalt itself any more *a.* the nations Da. 6:3. *a.* the presidents || 11:36. *a.* every god Am. 2:9. fruit from *a.* || Na. 3:16. *a.* the stars Mat. 10:24. disciple not *a.* his master, Lu. 6:40. Jn. 3:13. except a man be born from *a.* 7. 8:23. I am from *a.* || 19:11. except given from *a.* Ac. 4:22. *a.* 40 years old || 26:13. light *a.* sun Ro. 10:6. to bring Christ from *a.* || 14:5. day *a.* 1 Co. 10:13. tempted *a.* || 15:6. seen of *a.* 500 2 Co. 1:8. *a.* strength || 11:23. *a.* measure 12:2. *a.* 14 years ago || 6. think of me *a.* that Ga. 4:26. Jerusalem *a.* || Phil. 2:9. name *a.* Col. 3:1. seek things *a.* || 2. set affections *a.* Phile. 16. *a.* a servant || He. 10:8. *a.* when he Ja. 1:17. good gift from *a.* || 3:15. wisdom from
ABOVE *all.* Ge. 3:14. cursed *a.*- cattle Nu. 12:3. meek *a.*- men || De. 7:14. blessed *a.*- De. 10:15. chose *a.*- people, 14:2. | 26:19. | 28:1. 1 K. 14:9. done evil *a.*-, 22. | 16:30. 2 K. 21:11. wickedly *a.*- that Amorites 1 Ch. 29:3. over and *a.*- || 11. exalted as head *a.* 2 Ch. 11:21. loved Maacha *a.*- his wives Ne. 8:5. *a.*- the people || Est. 2:17. loved *a.*- Ps. 97:9. Lord art high *a.*-, 99:2. | 113:4. 138:2. magnified thy words *a.*- thy name Pr. 4:23. *a.*- keeping || Ec. 2:7. *a.*- that Jer. 17:9. heart is deceitful *a.*- things and Ez. 16:43. lewdness *a.*- || 31:5. exalted *a.*- Da. 11:37. for he shall magnify himself *a.*- Lu. 3:20. added this *a.*? || 13:2. sinners *a.*-, 4. Jn. 3:31. he that cometh from heaven is *a.*- Ep. 1:21. far *a.*- || 3:20. *a.*- that we ask, or 4:6. one God *a.*- || 6:16. *a.*- taking the shield of Col. 3:14. *a.*- these things put on charity, which 2 Th. 2:4. exalteth *a.*- || Ja. 5:12. *a.*- things 1 Pe. 4:8. *a.*- charity || 3 Jn. 2. I wish *a.*-
ABOVE *all* GODS; *see* GODS, HEAVEN, STOOD, HIM, ME, THEM.
ABRAM, *A high father.* Ge. 11:17.
ABRAHAM, *Father of a great multitude.* He was a figure of Christ, (1) *In God's Covenant with him*, Ge. 17:2. Ga. 3:29. (2) *In being the father of believers*, De. 7:6. 1 Pe. 2:9.
Ge. 12:1. Lord said to *A.* || 10. *A.* went to Egypt 13:1. *A.* went up out of Egypt || 18. *A.* dwelt 15:1. fear not *A.* || 18. a covenant with *A.* 17:5. name shall be *A.* | 1 Ch. 1:27. Ne. 9:7. 18:17. shall I hide from *A.* || 22. *A.* stood yet 22:1. did tempt *A.* || 11. angel said *A. A.* 24:1. Lord blessed *A.* || 34. I am *A.* servant 42. God of my master *A.* || 59. sent *A.* servant 25:5. *A.* gave all to Isaac || 7. days of *A.* life 26:5. *A.* obeyed my voice || 24. for *A.* sake 28:4. blessing of *A.* || 31:42. except God of *A.* 50:24. bring to land which he sware to *A.* Ex. 33:1. Nu. 32:11. De. 1:8. | 6:10. | 30:20. Ex. 3:6. I am the God of *A.* 15:16. | 4:5. Mat. 22:32. Mk. 12:26. Lu. 20:37. Ac. 3:13. | 7:32. Ex. 32:13. remember *A.* Isaac, and Isr. De. 9:27. Ps. 47:9. God of *A.* || 105:9. covenant with *A.* 105:42. remembered his holy promise, and *A.* Is. 29:22. redeemed *A.* || 63:16. tho' *A.* be ignor. Ez. 33:24. *A.* was one || Mi. 7:20. mercy to *A.* Mat. 1:1. son of *A.* || 3:9. children to *A.* Lu. 3:8. 8:11. shall sit down with *A.* in his kingdom Lu. 3:34. son of *A.* || 13:23. shall see *A.* in the 16:23. seeth *A.* afar off || 19:9. is the son of *A.* Jn. 8:40. this did not *A.* || 52. *A.* is dead 57. hast thou seen *A.* || 58. before *A.* was I am Ac. 13:26. children of the stock of *A.* and Ro. 4:2. for if *A.* were justified by works 3. *A.* believed God, 9. Ga. 3:6. Ja. 2:23. Ga. 3:7. children of *A.* || 8. preached gospel unto 9. faithful *A.* || 4:22. *A.* had two sons, the He. 6:13. promise to *A.* || 7:1. who met *A.* 7:9. paid tithes in *A.* || 11:8. *A.* obeyed 11:17. by faith, *A.* when tried, offered Isaac
ABRAHAM, with *father.*
Ge. 26:3. oath which I sware unto *A.* thy - 26:24. I am the God of *A.* thy -, 28:13. 32:9. O God of *A.* my - || Jos. 24:3. took *A.* Is. 51:2. look to *A.* your -, and to Sarah that Mat. 3:9. we have *A.* to our -, Lu. 3:8. Lu. 1:73. sware to *A.* - || 16:24. he said, - *A.* Jn. 8:39. *A.* is our - || 56. - *A.* rejoiced to see

Ac. 7:2. appeared to -*A.* || Ro. 4:1. - *A.* found Ro. 4:12. steps of - *A.* || 16. the faith of *A.* who Ja. 2:21. was not *A.* our - justified by works
ABRAHAM, joined with *seed.*
2 Ch. 20:7. gavest to the - of *A.* Ps. 105:6. Is. 41:8. - of *A.* my friend || Jer. 33:26. Lu. 1:55. spake to *A.* and his - forever Jn. 8:33. we be *A.* - || 37. I know ye be *A.* - Ro. 4:13. not to *A.* or to his -, 9:7. 11:1. I also am of the - of *A.* 2 Co. 11:22. Ga. 3:16. to *A.* and his - || 29. then are ye *A.* - He. 2:16. but he took on him the - of *A.* but
ABROAD, *ad. From home.* Ex. 12:46. Le. 13:12. break out *a.* || 18:9. home, or born *a.* De. 23:10. shall go *a.* || 13. wilt ease thyself *a.* Jud. 12:9. daughters from *a.* || 2 K. 4:3. vessels 2 Ch. 29:16. to carry it *a.* || 31:5. comm. came *a.* Est. 1:17. deed come *a.* || Jb. 15:23. *a.* for bread Ps. 41:6. *a.* he telleth it || Pr. 5:16. dispersed Is. 24:24. spreadeth *a.* || Jer. 6:11. pour it *a.* La. 1:20. *a.* the sword bereaveth, at home Mk. 1:45. to blaze *a.* || 1:22. it should come *a.* Lu. 1:65. noised *a.* || 2:17. known *a.* saying Ac. 2:6. when this was noised *a.* the multitude Ro. 5:5. love shed *a.* || 16:19. obedience come *a.*
See CAST, SPREAD, STAND, SCATTER, &c.
ABROGATE, *v. To repeal or annul,* Ga. 2:21.
ABSALOM, *A father of peace.* 2 S. 3:3.
2 S. 13:22. *A.* spake good nor bad, 23.
30. *A.* hath slain all || 39. longed to go to *A.* 14:23. brought *A.* || 25. so much praised as *A.* 15:4. *A.* said, O that I were judge || 6. *A.* stole 16:22. *A.* went in to concubine || 17:4. pleased *A.* 17:14. evil on *A.* || 24. *A.* passed over Jordan, 26. 18:5. gently with *A.* || 10. I saw *A.* hanged 14. thro' the heart of *A.* || 18. called *A.* place 20. is *A.* safe? 32. || 33. O my son *A.* my
1 K. 2:7. I fled because of *A.* || 28. not after *A.*
2 Ch. 11:20. he took Maacah, the daughter of *A*
ABSENCE, *s.* Lu. 22:6. Phil. 2:12.
ABSENT, *a.* Ge. 31:49. when we are *a.*
1 Co. 5:3. as *a.* in body || 2 Co. 5:6. are *a.* 8.
2 Co. 5:19. present or *a.* || 10:1. *a.* am bold 10:11. when we are *a.* || 13:2. being *a.* 10.
Phil. 1:27. or else be *a.* || Col. 2:5. tho' I be *a.*
ABSTAIN, *v. To forbear, to refrain from.*
Ac. 15:29. *a.* from pollutions of idols, 29.
1 Th. 4:3. *a.* from fornication || 5:22. *a.* from evil 1 Ti. 4:3. *a.* from meats || 1 Pe. 2:11. *a.* lusts
ABSTINENCE, *s. Temperance.* Ac. 27:21.
ABUNDANCE, *s. Great plenty, numbers.*
De. 28:47. for *a.* of all things || 33:19. *a.* of seas 1 S. 1:16. out of the *a.* of my complaint I
1 K. 10:10. no more such *a.* 27. 2 Ch. 1:15. 18:41. sound of *a.* || 2 Ch. 9:9. *a.* of spices Jb. 22:11. *a.* of waters, 38:24. || Ps. 72:7. of peace Ec. 5:10. loveth *a.* || 12. *a.* of the rich will not Is. 7:22. *a.* of milk || 15:7. *a.* they have gotten 47:9. *a.* of enchantments || 60:5. *a.* of the sea 66:11. *a.* of her glory || Jer. 33:6. *a.* of peace Ez. 16:49. *a.* of idleness || 26:10. of horses Zch. 14:14. gold, silver, and apparel in great *a.*
Mat. 12:34. out of the *a.* of heart, Lu. 6:45.
Mat. 13:12. and he shall have more *a.* 25:29.
Mk. 12:44. cast in of their *a.* Lu. 21:4.
Ro. 5:17. *a.* of grace || 2 Co. 8:2. *a.* of joy
2 Co. 8:14. your *a.* || 12:7. *a.* of revelations Re. 18:3. waxed rich thro' *a.* of her delicacies
A. ABUNDANCE. 2 S. 12:30. spoil of city
1 K. 1:19. slain oxen -*a.* 25. 1 Ch. 22:9,14.
1 Ch. 22:4. cedar-trees -*a.* marble -*a.* 29:2.
15. workmen || 20:24. offered sacrifices -*a.*
2 Ch. 2:9. timber || 4:18. vessels - great *a.*
9:1. brought gold -*a.* || 11:23. victuals -*a.*
14:15. camels || 15:9. they fell to Asa -*a.*
17:5. riches || 18:2. sheep || 20:25. spoil -*a.*
24:11. money || 29:35. burnt offerings -*a.*
31:5. of first-fruits || 32:5. shields || 29. cities
Ne. 9:25. fruit-trees -*a.* || Est. 1:7. royal wine
Jb. 36:31. giveth meat || Ps. 37:11. -*a.* of peace
Ps. 52:7. trusted -*a.* of riches || 105:30. frogs
Lu. 12:15. man's life consisteth not - the *a.*
2 Co. 8:20. that no man blame us - this *a.*
ABUNDANT, *a.* Ex. 34:6. *a.* in goodness
Pr. 12:25. is more *a.* || Is. 56:12. more *a.*
Jer. 51:13. that dwellest upon many waters, *a.* in
1 Co. 12:23. *a.* honor || 2 Co. 7:15. *a.* affection
2 Co. 9:12. *a.* by many || 11:23. labors more *a.*
Phil. 1:26. rejoicing *a.* || 1 Ti. 1:14. grace *a.*
1 Pe. 1:3. according to his *a.* mercy hath beg.
ABUNDANTLY, *ad.* Ge. 1:20. bring *a.* 21.
Ge. 8:17. may breed *a.* || 9:7. bring forth *a.*
Ex. 1:7. increased *a.* || 8:3. forth frogs *a.*
Nu. 20:11. smote, and water came out *a.*
1 Ch. 12:40. sheep || 22:5. prepared *a.* || 8. shed Jb. 12:6. bringeth *a.* || 36:28. distil upon man *a.*
Ps. 36:8. *a.* satisfied || 65:10. waterest ridges *a.* 132:15. *a.* bless her provision || 145:7. *a.* utter Song 5:1. drink *a.* || Is. 15:3. howl, weeping *a.* Is. 35:2. blossom *a.* || 55:7. he will *a.* pardon Jn. 10:10. have life more *a.* || 1 Co. 15:10. more 2 Co. 1:12. more *a.* 2:4. || 10:15. to our rule *a.* 12:15. more *a.* I love || Ep. 3:20. *a.* above
1 Th. 2:17. *a.* to see your || Ti. 3:6. shed *a.*
He. 6:17. more *a.* to show || 2 Pe. 1:11. to you *a.*
ABUSE, ED, ING. Le. 19:29. *a.* by any
Jud. 19:25. *a.* her || 1 S. 31:4. lest *a.* 1 Ch. 10:4.
1 Co. 7:31. as not *a.* it || 9:18. *a.* not my power.
ABUSERS, *s.* 1 Co. 6:9. nor *a.* of themselves

ACCAD, *A spark, a pitcher.* A city, Ge. 10:10.
ACCEPT, *v.* signifies, (1) *To receive favorably,* Ma. 1:10,13. 2 Co. 11:4. (2) *To take a pleasure in,* Jer. 14:10. Ez. 20:40. (3) *To forgive,* Gen. 4:7. Jb. 42:9. (4) *To respect partially,* Jb. 13:10. | 32:21. Pr. 18:5. (5) *To be regarded or valued,* 2 Co. 8:12. (6) *To be beloved, or highly esteemed,* Lu. 4:24. (7) *To be received to grace and favor,* Ac. 10:35 Ep. 1:6. Lu. 1:†28.
Ge. 32:20. peradventure he will *a.* of me
Ex. 22:11. owner of it *a.* || Lev. 26:41,43.
De. 33:11. *a.* work || 1 S. 26:19. let him *a.*
2 S. 24:23. said, The Lord thy God *a.* the
Jb. 13:8. *a.* his person || 10. if secretly *a.* person 32:21. let me not *a.* any || 42:8. him will I *a.*
Ps. 20:3. *a.* thy burnt sacr. || 82:2. *a.* wicked 119:108. *a.* I beseech || Pr. 18:5. to *a.* wicked Jer. 14:10. Lord doth not *a.* them, 12. Am. 5:22.
Ez. 20:40. there will I *a.* them, 41. | 43:27.
Ma. 1:8. will he *a.* 10. || 13. should I *a.* this
Ac. 24:3. we *a.* it always, and in all places
ACCEPTABLE, *a.* Le. 22:20. shall not be *a.*
De. 33:24. let Asher be *a.* to his brethren
Ps. 19:14. meditation *a.* || 69:13. prayer in *a.* time Pr. 10:32. know what is *a.* || 21:3. more *a.*
Ec. 12:10. *a.* words || Is. 49:8. in an *a.* time Is. 58:5. *a.* day || 61:2. *a.* year of the Lord
Jer. 6:20. not *a.* nor || Da. 4:27. counsel be *a.*
Lu. 4:19. *a.* year || Ro. 12:1. holy, *a.* to God Ro. 12:2. *a.* will of God || 14:18. is *a.* to God 15:16. might be *a.* || Ep. 5:10. proving what is *a.*
Phil. 4:18. a sacrifice *a.* well pleasing to God 1 Ti. 2:3. this is *a.* || 5:4. good, *a.* before God 1 Pe. 2:5. sacrifices *a.* || 20. this is *a.* with God
ACCEPTABLY, *ad.* He. 12:28. may serve God *a.*
ACCEPTANCE, *s.* Is. 60:7. come up with *a.*
ACCEPTATION, *s.* 1 Ti. 1:15. of all *a.* 4:9.
ACCEPTED, *p.* Ge. 4:7. dost well, not be *a.*
Ge. 19:21. I have *a.* the || Ex. 28:38. may be *a.*
Le. 1:4. offering be *a.* 22:27. || 7:18. not *a.* 19:7. 10:19. should it be *a.* ? || 22:21. perfect, to be *a.* 22:23. not *a.* 25. || 23:11. wave the sheaf, to be *a.*
1 S. 18:5. *a.* of people || 25:35. *a.* thy person
2 K. 5:1. Naaman *a.* || Est. 10:3. *a.* of brethren
Jb. 22:18. *a.* dwelt || 42:9. the Lord *a.* Job
Is. 56:7. sacrifice shall be *a.* on mine altar
Jer. 37:20. let my supplication be *a.* 42:2.
Lu. 4:†28. graciously *a.* || 4:24. no prophet *a.*
Ac. 10:35. that worketh righteousness is *a.*
Ro. 15:31. service may be *a.* of the saints
2 Co. 5:9. may be *a.* || 6:2. now is *a.* time 8:12. it is *a.* || 17. he *a.* the exhortation 11:4. have not *a.* || Ep. 1:6. *a.* in the Beloved
ACCEPTEST, *v.* Lu. 20:21. neither *a.* thou the
ACCEPTETH, *v.* Jb. 34:19. *a.* not princes, nor
Ec. 9:7. *a.* thy works || Ho. 8:13. *a.* them not
Ga. 2:6. God *a.* no man's person; for they
ACCEPTING, *p.* He. 11:35. not *a.* deliverance
ACCESS, *s. Admission, approach to, addition.*
Ro. 5:2. by whom we have *a.* by faith into
Ep. 2:18. *a.* to the Father || 3:12. *a.* by faith.
ACCHO, *Pressed together.* Jud. 1:31.
ACCOMPANY, *v.* He. 6:9. that *a.* salvation.
ACCOMPANIED, *p.* Ac. 10:23. | 11:12. | 20:4,38.
ACCOMPLISH, *v.* signifies, (1) *To perform, finish, or fulfil,* Jer. 44:25. Da. 9:2. Lu. 2:6. (2) *To yield, or condescend to,* 1 K. 5:9. (3) *Obtained, or brought to pass,* Pr. 13:19.
Le. 22:21. to *a.* his vow || 1 K. 5:9. *a.* desire
Jb. 14:6. *a.* as a hireling || Ps. 64:6. *a.* search
Is. 55:11. it shall *a.* || Jer. 44:25. *a.* your vows
Ez. 6:12. *a.* my fury, 7:8. | 13:15. | 20:8,21.
Da. 9:2. *a.* 70 years || Lu. 9:31. *a.* at Jerusalem
ACCOMPLISHED, *p.* 2 Ch. 36:22. word *q.* by
Est. 2:12. days of purification *a.* Lu. 2:22.
Jb. 15:32. *a.* before his time || Pr. 13:19. desire *a.*
Is. 40:2. warfare *a.* || Jer. 25:12. 70 years *a.* 29:10.
Jer. 25:34. dispersions *a.* || 39:16. my words *a.*
La. 4:11. *a.* his fury || 22. thine iniquity is *a.*
Ez. 4:6. when thou hast *a.* || 5:13. anger *a.*
Da. 11:36. indignation *a.* || 12:7. *a.* to scatter
Lu. 1:23. ministration *a.* || 2:6. the days were *a.* 2:21. eight days *a.* || 12:50. straitened till it be *a.* 18:31. all things *a.* || 22:37. written must be *a.*
Jn. 19:28. all things *a.* || Ac. 21:5. *a.* those days
1 Pe. 5:9. same afflictions are *a.* in brethren
ACCOMPLISHING, *p.* He. 9:6.
ACCOMPLISHMENT, *s.* Ac. 21:26. *a.* of days
ACCORD, *v. To suit with, to unite.* Le. 25:5. Jos. 9:2. to fight with Israel with one *a.*
Ac. 1:14. with one *a.* 2:1,46. | 4:24. | 5:12. 7:57. ran with one *a.* || 8:6. one *a.* gave heed 12:20. opened of its own *a.* || 20. came with one 15:25. with one *a.* to send || 18:12. one *a.* made 19:29. rushed with one *a.* into the theatre
2 Co. 8:17. of his own *a.* || Phil. 2:2. of one *a.*
ACCORDING, *prep. Likeness in quantity, or quality,* Ep. 4:21. *in proportion, or relation,* Ro. 12:6.
Ge. 27:19. I have done *a.* || 41:54. *a.* as Joseph
Ex. 12:25. Lord gave *a.* || Nu. 14:17. be great *a.*
De. 10:9. *a.* as G. promised || 16:10. *a.* as blessed
1 K. 3:6. *a.* as he walked before thee in truth
Jb. 34:11. *a.* two ways, Jer. 17:10. | 21:14. | 32:19. 42:9. went and did *a.* as the Lord commanded
Ps. 7:8. judge me *a.* || 17. *a.* to his righteousn. 25:7. *a.* to thy mercy remember me, 51:1 | 106: 45. | 109:26. | 119:124.

2:34. *a.* to their deeds || 33:22. *a.* as we hope 35:24. judge me *a.* || 48:10. *a.* to thy name, so 62:12. renderest to man *a.* Pr. 24:12,29. 79:11. *a.* to thy power || 90:11. *a.* to thy fear 103:10. nor rewarded us *a.* to our iniquity 119:25. *a.* to thy word, 28,41,58,65,76,107,116, 154,169,170.
139. quicken *a.* to thy kindness, Is. 63:7. 150:2. praise him *a.* to his excellent greatness Is. 8:20. *a.* to this word || 9:3. they joy *a.* to 63:7. *a.* to all the L. || Jer. 50:29. *a.* to her work Da. 4:35. he doth *a.* to his will, 11:3.
Ho. 3:1. *a.* to the love || 12:2. punish Jacob *a.* to Mi. 7:15. *a.* to days of coming out of Egypt
Mat. 9:29. *a.* to your faith be it unto you 16:27. *a.* to his works, Ro. 2:6. 2 Ti. 4:18. Re. 2:23.
Lu. 12:17. nor did *a.* || Jn. 7:24. judge not *a.*
Ac. 4:35. *a.* as he had need || Ro. 8:28. called Ro. 12:6. *a.* to the grace || 15:5. *a.* to Christ J. 1 Co. 15:3. *a.* to scriptures. 4. || 2 Co. 11:15. end Gal. 1:4. *a.* to will of God || 3:29. *a.* to promise Ep. 1:4. *a.* as chosen || 5. *a.* to good pleasure 7. *a.* to riches || 11. *a.* to the purpose of him that 3:20. *a.* to the power that worketh in us
Phil. 3:21. *a.* to the working || 4:19. *a.* to riches 2 Ti. 1:9. not *a.* to our works, but, Ti. 3:5.
He. 8:9. not *a.* to the covenant that I made 1 Pe. 1:3. *a.* to his mercy || 4:6. live *a.* to God in 2 Pe. 1:3. *a.* as his divine || 3:13. *a.* to promise Re. 20:12. judged *a.* to their works, 13. | 22:12.
ACCORDING *to that.*
Ge. 27:8. *a.*- I commanded, Jud. 11:36.
2 K. 14:6. *a.*- which is written, 2 Ch. 25:26.
Ezr. 6:13. Tatnai did *a.*- || Ro. 4:18. spoken
2 Co. 5:10. *a.*- he hath done, good or bad 8:12. *a.*- a man hath || 9:7. *a.*- he purposeth
ACCORDINGLY, *ad.* Is. 59:18. *a.* he'll repay
ACCOUNT, *v. To reckon, to compute.*
Ex. 12:4. *a.* for the lamb || 2 K. 12:4. passeth *a.*
1 Ch. 27:24. put among *a.* || 2 Ch. 26:11. their *a.* Jb. 33:13. giveth not *a.* || Ps. 144:3. makest *a.*
Ec. 7:27. to find *a.* || Da. 6:2. might give *a.*
Mat. 12:36. give *a.* || 18:23. take *a.* of servants
Lu. 16:2. give an *a.* || Ac. 19:40. may give *a.*
Ro. 9:28. finish *a.* || 14:12. shall give *a.* of
Phil. 4:17. abound to *a.* || Phile. 18. mine *a.*
He. 13:17. must give *a.* || 1 Pe. 4:5. shall give *a.*
ACCOUNT, ED, *To regard or esteem.*
De. 2:11. *a.* giants || 20. *a.* a land of giants
1 K. 1:21. *a.* offenders || 10:21. *a.* of, 2 Ch. 9:20.
Ps. 22:30. *a.* to the Lord || Is. 2:22. he to be *a.* of
Mk. 10:42. which are *a.* to rule over Gentiles
Lu. 20:35. *a.* worthy || 22:24. *a.* greatest
Ro. 8:36. *a.* as sheep || 1 Co. 4:1. so *a.* of us
Gal. 3:6. *a.* to him || 2 Pe. 3:15. *a.* long suffering
ACCOUNTING, *p.* He. 11:19. *a.* God was able
ACCURSED, *p.* signifies, (1) *Devoted to destruction,* Jos. 6:17. (2) *Separated from the church,* Ro. 9:3. (3) *Execrated,* 1 Co. 16:22. Ga. 1:8,9.
De. 21:23. is hanged is *a.* of God, Ga. 3:13.
Jos. 6:17. city be *a.* || 18. keep from *a.* thing 7:1. Achan took of *a.* thing, 11,12,13,15. 22:20. did not Achan commit a trespass in *a.*
1 S. 3:†13. made themselves *a.* 1 Ch. 2:7.
Is. 65:20. sinner be *a.* || Ro. 9:3. *a.* from Christ 1 Co. 12:3. calleth Jesus *a.* || Ga. 1:8. let him be, 9.
ACCUSATION, *s. A criminal charge.*
Ezr. 4:6. wrote they unto him an *a.* against Judah
Mat. 27:37. set over his head *a.* Mk. 15:26.
Lu. 6:7. find an *a.* || 19:8. taken by false *a.*
Jn. 18:29. what *a.* || Ac. 25:18. brought no *a.*
1 Ti. 5:19. against an elder receive not an *a.*
2 Pe. 2:11. bring not a railing *a.* Ju. 9.
ACCUSE, *v. To charge, or impeach.*
Pr. 30:10. *a.* not a servant to his master
Mat. 12:10. might *a.* Mk. 3:2. Lu. 11:54.
Lu. 3:14. nor *a.* any || 23:2. began to *a.* him 23:14. touching those things whereof ye *a.* him
Jn. 5:45. that I will *a.* || 8:6. have to *a.* him
Ac. 24:2. began to *a.* || 8. things we *a.* 13. 25:5. and *a.* this man || 11. whereof these *a.* 28:19. ought to *a.* || 1 Pe. 3:16. falsely *a.* your
ACCUSED, *p.* Da. 3:8. near, and *a.* the Jews Da. 6:24. *a.* Daniel || Mat. 27:12. when *a.*
Mk. 15:3. *a.* him of many things, Lu. 23:10.
Lu. 16:1. *a.* that he had wasted his goods
Ac. 22:30. certainty whereof he was *a.* 23:28. 23:29. *a.* of questions || 25:16. before that he *a.* 26:2. whereof I am *a.* || 7. hope's sake I am *a.*
Ti. 1:6. not *a.* of riot || Re. 12:10. *a.* them
ACCUSER, Re. 12:10. *a.* of our brethren
ACCUSERS, *s.* Jn. 8:10. where are thine *a.*
Ac. 23:30. to his *a.* || 35. when *a.* are come 24:8. commanding his *a.* to come to thee 25:16. *a.* face to face || 18. when *a.* stood up
2 Ti. 3:3. false *a.* || Ti. 2:3. not false *a.* not
ACCUSETH, ING, Jn. 5:45. Ro. 2:15.
ACCUSTOMED, *p.* Jer. 13:23. *a.* to do evil
ACELDAMA, *The field of blood.* Ac. 1:19.
ACHAIA, *Sadness, grief.* A region of *Greece* Ac. 18:12, 27. Ro. 15:26. | 16:5. 1 Co. 16:15. 2 Co. 9:2. | 11:10. 1 Th. 1:7,8.
ACHAICUS, *A native of Achaia.* 1 Co. 16:17.
ACHAN, *A troubler.* Jos. 7:18. | 22:20.
ACHAR, The same. 1 Ch. 2:7.
ACHBOR, *A shut up well, a rat.* Ge 36:38. 2 K. 22:12.

ACHIM, *Confirming, or preparing.* Mat. 1:14.
ACHISH, *It is so; or how is this?* 1 S. 21:10, 12. | 29:2,9. 1 K. 2:40.
ACHLAI, *A brother to me, father of Zabad.* 1 Ch. 11:41. *falsely written* AHLAI.
ACHMETHA, *In a coffer.* Ezr. 6:2.
ACHOR, *Trouble.* Jos. 7:26. Is. 65:10. Ho. 2:15. the valley of *a.* for a door of hope
ACHORTES, *Living brothers.* 2 S. 23:9.
ACHSAH, *Decked, or wantonness.* Jos. 15:16. Jud. 1:12,13. 1 Ch. 2:49.
ACHSHAPH, *A witch, or poison, enchantment.* Jos. 11:1. | 12:20.
ACHZIB, *A liar.* Jos. 19:29. Mi. 1:14.
ACKNOWLEDGE, *v. To own; be thankful;* or, (1) *To confess,* Ge. 36:26. Ps. 32:5. (2) *To observe or take notice of,* Pr. 3:6. Is. 33:13. (3) *To esteem and respect,* Is. 61:9. 1 Co. 16:18. (4) *To approve of,* 2 Co. 1:13. Philc. 6. (5) *To worship, or make profession of,* Da. 11:39. De. 1:†17. not *a.* faces || 21:17. *a.* son of hated 33:9. nor *a.* his brethren || Ps. 32:5. *a.* my sin Ps. 51:3. I *a.* my transgression || Pr. 3:6. him Is. 33:13. *a.* my might || 61:9. shall *a.* them 63:16. tho' Israel *a.* us not || Jer. 3:13. only *a.* Jer. 14:20. we *a.* O Lord || 24:5. so will I *a.* Da. 11:39. shall *a.* || Ho. 5:15. till they *a.* th. 1 Co. 14:37. *a.* things I write || 16:18. *a.* such 2 Co. 1:13. what you *a.* and I trust shall *a.* even
ACKNOWLEDGED, *p.* Ge. 38:26. 2 Co. 1:14.
ACKNOWLEDGETH, *v.* 1 Jn. 2:23. *a.* the Son
ACKNOWLEDGING, *p.* 2 Ti. 2:25. of truth Ti. 1:1. *a.* the truth || Philc. 6. *a.* every good
ACKNOWLEDGMENT, *s.* Col. 2:2. to the *a.*
ACQUAINT, ED, ING, Jb. 22:21. *a.* now Ps. 139.3. thou art *a.* || Ec. 2:3. *a.* my heart Is. 53:3. man of sorrows, and *a.* with grief
ACQUAINTANCE, *s* 2 K. 12:5,7. Jb. 19 13. mine *a.* || 42:11. had been of his *a.* Ps. 31:11. a fear to my *a.* || 55:13. equal and *a.* 88.8. put away mine *a.* from me, 18. Lu. 2:44. among *a.* || 23:49. *a.* stood afar off Ac. 24:23. forbid none of his *a.* to come unto
ACQUIT, *v. To absolve,* Jb. 10:14. Na. 1:3.
ACRE, *s.* 4840 *sq.yds. of land.* 1 S. 14:14. Is. 5:10.
ACT, *s.* Is. 28:21. || 59:6. Jn. 8:4.
ACTS, *s.* De. 11:3. *a.* he did in Egypt, 7. Jud. 5:11. righteous *a.* of the Lord, 1 S. 12:7. 2 S. 23:20. had done many *a.* 1 Ch. 11:22. 1 K. 10:6. true report that I heard, of thy *a.* 11:41. written in *a.* of Solomon, 2 Ch. 9:5. 2 K. 10:34. *a.* of Jehu || 23:19. *a.* he had done 23:28. *a.* of Josiah || 1 Ch. 29:29. of David 2 Ch. 16:11. *a.* of Asa || 20:34. of Jehosaphat 32:32. of Hezekiah || Est. 10:2. all the *a.* Ps. 103:7. his *a.* || 106:2. utter the mighty *a.* 145:4. thy mighty *a.* 6,12. | 150:2.
ACTIONS, *s.* 1 S. 2:3. *a.* are weighed
ACTIVITY, *s.* Gen. 47:6. any man of *a.* am.
ADADAH, *Witness of the assembly.* The name of a city, Jos. 15:22.
ADAH, *An assembly.* Ge. 4:23. | 36:2,12.
ADAIAH, *The witness of the Lord.* 2 K. 22:1.
ADALIAH, *One that draws water.* Est. 9:8.
ADAM, *Earthly, ruddy, beautiful.* Ge. 2:20. *A.* gave names || 5:2. their name *A.* De. 33:8. when he separated the sons of *A.* Jb. 31:33. transgressions, as *A.* || Ro. 5:14. from 1 Co. 15:22. as in *A.* all die || 45. first *A.* the last 1 Ti. 2:13. *A.* first formed || 14. *A.* was not Ju. 14. and Enoch also, the seventh from *A.* ADAM. Jos. 3:16. the city *A.* that is beside
ADAMAH, *The ground, or red earth.* A city. Ge. 10:19. Jos. 19:36.
ADAMANT, *A hard, precious stone, commonly called a diamond.* Ez. 3:9. Zch. 7:12.
ADAMI, *My man.* Jos. 19:33.
ADAR, *Power, or grandeur.* A month. Our *Feb.* Ez. 6:15. Est. 3:7,13. | 9:15. 19.21.
ADBEEL, *One that grieves God.* Ge. 25:13. 1 Ch. 1:29.
ADD, *v.* signifies, (1) *To join, or put to,* De. 4:2. Ac. 2:41. (2) *To increase,* Pr. 16:23. (3) *To give or bestow,* Ge. 30:24. (4) *To instruct,* Gal. 2:6. (5) *To utter,* De. 5:22. Ge. 30:24. the Lord shall to me *a.* another son Le. 5:16. *a.* a fifth, 6:5. | 27:13—31. Nu. 5:7. Nu. 35:6. to cities of refuge *a.* forty-two cities De. 4:2. shall not *a.* 12:32. Pr. 30:6. 19:9. *a.* three cities || 29.19. *a.* drunkeness 2 S. 24:3. Lord thy God *a.* to the people 1 K. 12:11. *a.* to yoke, 14. 2 Ch. 10:14. 2 K. 20:6. *a.* to thy days fifteen years, Is. 38:5. 1 Ch. 22:14. mayest *a.* || Ps. 69:27. iniquity Pr. 3:2. peace *a.* to thee || 30:6. *a.* thou not Is. 29:1. *a.* year to || 30:1. may *a.* sin to sin Mat. 6:27. can *a.* one cubit, Lu. 12:25. Phil. 1:16. *a.* affliction || 2 Pe. 1:5. *a.* to faith Re. 22:18. if any man *a.* God shall *a.* unto him
ADDAN, *Foundation, or basis.* Ezr. 2:59.
ADDAR, *Adorned, magnificent.* 1 Ch. 8:3.
ADDED, *p.* De. 5:22. and he *a.* no more 1 S. 12:19. we have *a.* to all our sins this evil Jer. 36:32. *a.* like words || 45:3. *a.* grief to my Da. 4:36. and excellent majesty was *a.* unto me Mat. 6:33. all these things be *a.* Lu. 12:31. Lu. 3:20. Herod *a.* this || 19:11. *a.* a parable Ac. 2:41. *a.* 3000 souls || 47. the Lord *a.* to the 5:14. believers were *a.* || 11:24. much people *a.* Ga. 2:6. *a.* nothing to me || 3:19. law? was *a.*
ADDETH, ING. Jb. 34:37. *a.* rebellion to Pr. 10:22. *a.* no sorrow || 16:23. *a.* learning to Ga. 3:15. no man disannulleth, or *a.* thereto
ADDER, *s. A kind of serpent, full of poison. It is said to stop its ears, the one on the earth, and the other with its tail, to avoid hearing.* Ge. 49:17. Dan an *a.* || Ps. 58:4. like deaf *a.* Ps. 91:13. tread on *a.* || 140:3. *a.* poison is under Pr. 23:32. stingeth like *a.* || Is. 11:†8. *a.* den Is. 14:†29. forth an *a.* || 59:†5. hatch *a.* eggs
ADDI, *My witness.* Lu. 3:28. was the son of *A.*
ADDICTED, *p. Devoted.* 1 Co. 16:15.
ADDITION, S. 1 K. 7:29,30,36.
ADDON, *Lord,* or *foundation.* Ne. 7:61.
ADER, *Separated, a flock.* 1 Ch. 8:15.
ADIEL, *Witness,* or *eternity of God.* 1 Ch. 4:36.
ADIN, *Delicious, or voluptuous.* Ezr. 2:15.
ADINA, *Pleasure, delight.* 1 Ch. 11:42.
ADINO, *His pleasure,* chief of *David's* worthies, 2 S. 23:8.
ADITHAIM, *Testimonies.* Jos. 15:36.
ADJURE, *v.* signifies, (1) *To bind under the penalty of a curse,* Jos. 6:26. (2) *To charge earnestly,* 1 K. 22:16. Mat. 26:63. 1 K. 22:16. times shall I *a.* thee, 2 Ch. 18:15. Mat. 26:63. I *a.* thee, Mk. 5:7. Ac. 19:13.
ADJURED, *p.* Jos. 6:26. 1 S. 14:24.
ADLAI, *Witness to me.* 1 Ch. 27:29.
ADMAH, *Earthly; red, or the ground.* Ge. 10:19. De. 29:23. Ho. 11:8.
ADMATHA, *A cloud of death, a mortal vapor.* Est. 1:14.
ADMINISTRATION, *s. An office.* 1 Co. 12:5. differences of *a.* || 2 Co. 9:12. for the *a.*
ADMINISTERED, *p.* 2 Co. 8:19,20.
ADMIRATION, *s.* Jn. 16. Re. 17:6.
ADMIRED, *p.* 2 Th. 1:10. *a.* in them that
ADMONISH, ED. Ec. 4:13. | 12:12. Jer. 42:19. I have *a.* || Ac. 27:9. Paul *a.* them Ro. 15:14. able to *a.* || Col. 3:16. *a.* in psalms 1 Th. 5:12. *a.* you || 2 Th. 3:15. *a.* a brother He. 8:5. as Moses was *a.* of God when he was
ADMONITION, *s. Advice or reproof.* 1 Co. 10.11. for our *a.* || Ep. 6:4. *a.* of the Lord Ti. 3:10. after the first and second *a.* reject
ADNA, *Pleasure,* or *felicity.* Ezr. 10:30.
ADO, *s. Trouble, stir, noise.* Mk. 5:39.
ADONIBEZEK, *Lord of thunder.* Jud. 1:6.
ADONIJAH, *My Lord is Jehovah.* 2 S. 3:4.
ADONIKAM, *The Lord is risen.* Ezr. 2:13.
ADONIRAM, *The high Lord.* 1 K. 4:6.
ADONIZEDEK, *Righteousness of the Lord.* Jos. 10:1,3.
ADOPTION, *s. The act of adopting, by making a person a child, who was not one by nature. It is political,* Ro. 9:4. *Spiritual,* (1) *By receiving into the family of God.* Ep. 1:4,5. (2) *By regeneration,* Jn. 1:13. (3) *By manifestation, or assurance,* Ga. 3:26. | 4:5,6. (4) *By the resurrection of the body, and its reunion with the soul,* Ro. 8:23.— *It springs from, and is an amazing instance of the infinite love of God,* 1 Jn. 3:1. *and includes in it all the blessings of the covenant of grace,* Ro. 8:17.
Ro. 8:15. Spirit of *a.* || 23. waiting for the *a.* 9:4. pertaineth *a.* || Ga. 4:5. *a.* of sons, Ep. 1:5.
ADORAIM, *Strength of the sea.* 2 Ch. 11:9.
ADORAM, *Their praise.* 2 S. 20:24.
ADORN, ED, ETH, ING, *To beautify.* Is. 61:10. bride *a.* || Jer. 31:4. *a.* with tabrets Lu. 21:5. temple *a.* || 1 Ti. 2:9. that women *a.* Ti. 2:10. *a.* doctrine || 1 Pe. 3:3. not outward *a.* 1 Pe. 3:5. *a.* themselves || Re. 21:2. as a bride *a.*
ADRAMMELECH, *The power or glory of the king,* 2 K. 17:31. | 19:37. Is. 37:38.
ADRAMYTTIUM, *The court or mansion of death.* A city of *Mysia,* Ac. 27:2,27.
ADRIA, The name of a city which gives name to the *Adriatic* sea, Ac. 27:27.
ADRIEL, *The flock of God.* 2 S. 21:8.
ADULLAM, *Their witness, ornament.* Jos. 12:12.
ADULLAMITE. Ge. 38:1,12,20.
ADULTERER, S, *s.* Le. 20:10. *a.* put to death Jb. 24:15. *a.* waiteth || Ps. 50:18. partaker with *a.* Is. 57:3. draw near the seed of the *a.* and whore Jer. 9:2. be all *a.* || 23:10. land is full of *a.* Ho. 7:4. are all *a.* || Ma. 3:5. witness against *a.* Lu. 18:11. not as others *a.* || 1 Co. 6:9. nor *a.* He. 13:4. *a.* God will judge || Ja. 4:4. ye *a.*
ADULTERESS, ES, *s.* Le. 20:10. *a.* put to d. Pr. 6:26. *a.* hunt || Ez. 23:45. judge as *a.* Ho. 3:1. yet ao *a.* || Ro. 7:3. she is no *a.* though
ADULTEROUS, *a.* Pr. 30:20. *a.* woman Mat. 12:39. *a.* generation, 16:4. Mk. 8:38.
ADULTERY, *s.* is twofold, (1) *Natural, which is uncleanness between married persons,* Mat. 5:28. Mk. 10:11. (2) *Spiritual, which is idolatry,* Jer. 3:9. Ez. 23:37.
Ex. 20:14. thou shalt not commit *a.* De. 5:18. Mat. 5:27. 19:18. Ro. 13:9.
Le. 20.10. commit *a.* surely be put to death
Pr. 6:32. commits *a.* lacketh understanding
Jer. 3:8. when Israel committed *a.* 9. | 5:7. 7:9. will ye commit *a.*? || 13:27. seen thine *a.* 23:14. they commit *a.* and walk, 29:23.
Ez. 16:32. but as a wife that committeth *a.* 23:37. with idols they committed *a.* || 43. old in *a.*
Ho. 2:2. put away her *a.* || 4:2. *a.* they break out 4:13. your spouses shall commit *a.* 14.
Mat. 5:28. hath committed *a.* in his heart 32. marry divorced com. *a.* 19:9. Lu. 16:18. 15:19. out of the heart proceed *a.* Mk. 7:21. Mk. 10:11. marry another com. *a.* Lu. 16:18. 19. do not commit *a.* Lu. 18:20. Ja. 2:11. Jn. 8:3. taken in *a.* 4. || Ro. 2:22. not com. *a.* Ga. 5:19. works of the flesh are manifest, *a.* 2 Pe. 2:14. eyes full of *a.* || Re. 2:22. commit *a.*
ADUMMIM, *Men, ruddy persons.* Jos. 15:7. | 18:17.
ADVANCED, *p. Exalted, or promoted.* 1 S. 12:6. *a.* Moses || Est. 3:1. *a.* Haman, 5:11. Est. 10:2. greatness wherein he the king *a.* Mordecai
ADVANTAGE, ED, ETH, *Superiority, gain.* Jb. 35:3. what *a.* || Lu. 9:25. *a.* if he gain the Ro. 3:1. what *a.*? || 1 Co. 15:32. what *a.* it me 2 Co. 2:11. Satan get *a.* || Ju. 16. because of *a.*
ADVENTURE, ED, *Chance, hazard.* De. 28:56. not *a.* to set the sole of her foot Jud. 9:17. *a.* his life || Ac. 19:31. would not *a.*
ADVERSARY, *s. An enemy, accuser; or the devil.* Ex. 23:22. I will be an *a.* to thine adversaries Nu. 22:22. angel stood for an *a.* || †32. to be an *a.* 1 S. 1:6. her *a.* || 29:4. lest he be an *a.* to us 1 K. 5:4. *a.* nor evil || 11:14. stirred up *a.* 23. 11:25. *a.* to Israel || Est. 7:6. the *a.* and enemy Jb. 1:†6. *a.* came || 31:35. *a.* had written a book Ps. 74:10. the *a.* reproach || 109:†6. let *a.* stand Is. 50:8. who is mine *a.* || La. 1:10. hath spread La. 2:4. stood as an *a.* || 4:12. *a.* have entered Am. 3:11. *a.* be round || Zch. 3:†1. *a.* standing Mat. 5:29. agree with thine *a.* lest the *a.* deliver Lu. 12:58. goest with *a.* || 18:3. avenge me of *a.* 1 Ti. 5:14. occasion to *a.* || 1 Pe. 5:8. your *a.*
ADVERSARIES, *s.* De. 32:27. lest their *a.* De. 32:43. vengeance to *a.* || Jos. 5:13. or for *a.* 1 S. 2:10. *a.* broken || 2 S. 19:22. *a.* to me Ezr. 4:1. *a.* of Judah || Ne. 4:11. our *a.* said Ps. 38:20. are my *a.* || 69:19. *a.* are before thee 71:13. are *a.* to my soul || 81:14. against their *a.* 89:42. set up his *a.* || 109:4. they are my *a.* but 109:20. reward of my *a.* || 29. let my *a.* be clothed
Is. 1:24. ease me of *a.* || 9:11. set up *a.* of Rezin 11:13. *a.* of Judah shall be || 59:18. fury to his *a.* 63:18. *a.* have trodden || 64:2. known to thine *a.*
Jer. 30:16. all thine *a.* shall go into captivity 46:10. avenge him of his *a.* || 50:7. their *a.* said La. 1:5. *a.* are chief || 7. *a.* saw her, and did 17. his *a.* be round || 2:17. set up the horn of *a.*
Mi. 5:9. hand upon thy *a.* || Na. 1:2. on his *a.*
Lu. 13:17. *a.* ashamed || 21:15. *a.* not be able 1 Co. 16:9 many *a.* || Phil. 1:28. terrified by *a.*
He. 10:27. indignation which shall devour the *a.*
ADVERSITY, IES, *s. Evil, trouble, affliction.* 1 S. 10:19. saved out of all *a.* 2 S. 4:9.
2 Ch. 15:6. for God did vex them with all *a.*
Ps. 10:6. never be in *a.* || 31:7. my soul in *a.* 35:15. *a.* they rejoiced || 94:13. rest from days of *a.*
Pr. 17:17. born for *a.* || 21:10. faint in day of *a.*
Ec. 7:14. but in the day of *a.* consider God
Is. 30:20. bread of *a.* || He. 13:3. which suffer *a.*
ADVERTISE, *v. To counsel, or publish.* Nu. 24:14. I will *a.* thee || Ru. 4:4. to *a.* thee
ADVICE, *s. Counsel, intelligence, instruction.* Jud. 19:30. take *a.* || 20:7. give here your *a.*
1 S. 25:33. blessed be thy *a.* and blessed be thou 2 S. 19:43. that our *a.* should not be first
2 Ch. 10:9. what *a.* give ye? || 14. after the *a.* 25:17. Amaziah took *a.* and sent to Joash
Pr. 20:18. good *a.* || 2 Co. 8:10. I give my *a.*
ADVISE, ED, *To give advice, consult.* 2 S. 24:13. *a.* and see what ans. 1 Ch. 21:12.
1 K. 12:6. how do ye *a.* || Pr. 13:10. well *a.*
Ac. 27:12. the more part *a.* to depart thence
ADVISEMENT, *s.* 1 Ch. 12:19. Pr. 1:†4.
ADVOCATE, *s. One that pleads and defends.* 1 Jn. 2:1. we have an *a.* with the Father
ÆNEAS, *Laudable.* Ac. 9:33.
AFAR, *ad.* joined with *off,* signifies, (1) *The distance between two places,* Ge. 37:18. (2) *To be estranged,* Ps. 38:11. (3) *Absent,* Ps. 10:1. (4) *Ungodly, out of the church,* Ep. 2:17.
Ge. 22:4. saw the place *a.*- || 37:18. saw Joseph Ex. 24:1. worship *a.*- || 33:7. tabernacle *a.*-
Nu. 9:10. journey *a.*- || 2 K. 4:25. saw *a.*-
Ezr. 3:13. noise was heard *a.*- Ne. 12:43.
Jb. 36:3. I will fetch my knowledge from *a.*-
25. behold it *a.*- || 39:29. her eyes behold *a.*-
Ps. 65:5. that are *a.*- || 138:6. he knoweth *a.*-
139:2. thou understandest my thoughts *a.*-
Pr. 31:14. she bringeth her food from *a.*-
Is. 23:7. carry her *a.*- || 66:19. to the isles *a.*-
Jer. 23:23. not a God *a.*- || 30:10. save, 46:27. 31:†3. the Lord appeared from *a.*- unto me
10. declare *a.*- || 49:30. flee, get you *a.*-
51:50. remember *a.*- || Mi. 4:3. rebuke *a.*-
Mat. 26:58. followed *a.*- Mk. 14:54. Lu. 22:54. 27:55. women beholding *a.*- Mk. 15:40.
Mk. 5:6. saw Jesus *a.*- || 11:13. a fig-tree *a.*-
Lu. 16:23. seeth Abr. *a.*- || Ac. 2:39. to all *a.*-
Ep. 2:17. preached peace to you *a.*- and to
He. 11:13. seen promises || 2 Pe. 1:9. blind, *a.*-
AFFAIRS, *s. Matters, businesses, concerns.*
1 Ch. 26:32. *a.* of the king || Ps. 112:5. guide his *a.*
Da. 2:49. over the *a.* of the province, 3:12.
Ep. 6:21. ye also may know my *a.* 22.

Phil. 1:27. hear of your *a.* || 1 Ti. 2:4. *a.* of life
AFFECT, ED, ETH, *To move, trouble, &c.*
La. 3:51. eye *a.* my heart || Ac. 14:2. evil *a.*
Ga. 4:17. zealously *a.* || 18. to be zealously *a.*
AFFECTION, *s. Good will, kindness, passion.*
1 Ch. 29:3. set my *a.* to the house of God
Ro. 1:31. without natural *a.* 2 Ti. 3:3.
2 Co. 7:15. his inward *a.* is more abundant
Col. 3:2. set *a.* on things above || 5. mordinate *a.*
AFFECTIONS, *s.* Ro. 1:26. Ga. 5:24.
AFFECTIONATELY, *ad.* 1 Th. 2:8. *a* desirous
AFFECTIONED, *a.* Ro. 12:10. be kindly *a.*
AFFINITY, *s. Kindred,* or *alliance.*
1 K. 3:1. made *a.* || 2 Ch. 18:1. in *a.* Ezr. 9:14.
AFFIRM, *v. To assert, ratify,* or *teach.*
Ro. 3:8. as some *a.* || 1 Ti. 1:7. whereof *a.*
Ti. 3:8. things I will that thou *a.* constantly
AFFIRMED, *p.* Lu. 22:59. Ac. 12:15. | 25:19.
AFFLICT, *v. To grieve, distress,* or *punish.*
Ge. 15:13. *a.* 400 years || 31:50. if thou shalt *a.*
Ex. 1:11. to *a.* them || 22:22. not *a.* widow, 23.
Le. 16:29. ye shall *a.* 31. | 23:27,32. Nu. 29:7.
Nu. 24:24. *a* Ashur || 30:13. oath to *a.* soul
Jud. 16:5. bind him to *a.* || 6. to *a.* thee, 19.
2 S. 7:10. nor children of wickedness *a.*
1 K. 11:39. I will for this *a.* the seed of David
2 Ch. 6:26. turn when thou dost *a.* 1 K. 8:35.
Ezr. 8:21. might *a.* || Jb. 37:23. he will not *a.*
Ps. 44:2. how thou didst *a.* || 55:19. God shall *a.*
89:22. nor son of wickedness *a.*||94:5.*a.* heritage
143:12. destroy all them that *a.* my soul: for
Is. 9:1. grievously *a.* || 51:23. that *a.* thee
58:5. to *a.* his soul || 64:12. wilt *a.* us very sore
Jer. 31:28. watched to *a.* || La. 3:33. doth not *a.*
Am. 5:12. *a.* the just || 6:14. *a.* from Hemath
Na. 1:12. *a.* thee no more || Zph. 3:19. all that *a.*
AFFLICTED, *p.* Ex. 1:12. the more they *a.*
Le. 23:29. not be *a.* || Nu. 11:11. wherefore *a.*?
De. 26:6. *a.* us || Ru. 1:21. Almighty *a.*
2 S. 22:28. *a.* people || 1 K. 2:26. been *a.*
2 K. 17:20. Lord rejected Israel and *a.* them
Jb. 6:14. that is *a.* pity || 30:11. and *a.* me
31:28. cry of the *a.* || Ps. 9:†12. forget. not *a.*
Ps. 18:27. save *a.* people || 22:24. nor abhor *a.*
25:16. desolate and *a.* || 82:3. justice to *a.*
88:7. hast *a.* me || 15. *a.* and ready to die fr.
90:15. days thou hast *a.* || 107:17. fools are *a.*
116:10. greatly *a.* || 119:67. before I was *a.*
119:71. good I've been *a.* || 75. in faithfulness
107. I am *a.* || 129:1. *a.* from my youth, 2.
140:12. the Lord will maintain the cause of *a.*
Pr. 15:15. days of *a.* || 22:22. nor oppress *a.*
26:28. hateth those *a.* || 31:5. judgment of *a.*
Is. 9:1. lightly *a.* || 49:13. have mercy on *a.*
51:21. thou *a.* and drunken || 53:4. and *a.* 7.
54:11. *a.* tossed with||58:3. *a.* our souls||10. soul
60:14. sons that *a.* thee || 63:9. he was *a.*
La. 1:4. virgins *a.* || 5. Lord hath *a.* her, 12.
Mi. 4:6. gather *a.* || Na. 1:12. though I have *a.*
Zph. 3:12. *a.* and poor || Mat. 24:9. to be *a.*
2 Co. 1:6. whether we be *a.* it is for consolation
1 Ti. 5:10. if relieved *a.* || He. 11:37. destitute
Ja. 4:9. be *a.* and mourn || 5:13. is any *a.* pray
AFFLICTEST, *v.* 1 K. 8:35. when thou
AFFLICTION, *s.* signifies (1) *Adversity, trouble,* or *distress,* Jb. 5:6. (2) *Outward oppression,* Ex. 3:7 | 4:31. (3) *Persecution for religion,* Mk. 4:17. He. 10:32. (4) *Correction from God,* Jon. 2:2.
Ge. 16:11. because the Lord hath heard thy *a.*
29:32. Lord hath looked upon my *a.* 31:42.
41:52. to be fruitful in the land of my *a.*
Ex. 3:7. seen the *a.* of my people, Ac. 7:34.
17. bring out of *a.* || 4:31. looked on their *a.*
De. 16:3. bread of *a.* 1 K. 22:27. 2 Ch. 18:26.
26:7. L. looked on *a.* || 1 S. 1:11. look on my *a.*
2 S. 16:12. look on my *a.* 2 K. 14:26.
2 Ch. 20:9. cry in *a.* || 33:12. Manasseh in *a.*
Ne. 1:3. in great *a.* || 9:9. didst see the *a.* of
Jb. 5:6. *a.* cometh || 10:15. see thou my *a.*
30:16. days of *a.* have taken hold on me, 27.
36:8. cords of *a.* || 15. delivereth the poor in *a.*
21. chosen rather than *a.* || Ps. 25:18. look on *a.*
Ps. 44:24. forgettest *a.* || 69:11. *a.* on our loins
78:†42. delivered from *a.* || 88:9. reason of *a.*
106:44. regarded *a.* || 107:10. bound in *a.* and
107:39. low through *a.* || 41. on high from *a.*
119:50. comfort in my *a.* || 92. perished in my *a.*
153. consider mine *a.* and deliver me, for I do
Is. 30:20. water of *a.* || 48:10. in furnace of *a.*
63:9. in all their *a.* || Jer. 4:15. publisheth *a.*
Jer. 15:11. in time of *a.* || 16:19. refuge in *a.*
30:15. criest for *a.*? || 48:16. his *a.* is near
La. 1:3. because of *a.* || 7. remembered in *a.*
9. behold mine *a.* || 3:1. seen *a.* by the rod
3:19. remembering my *a.* and my misery
Ho. 5:15. in *a.* seek || Am. 6:6. *a.* of Joseph
Ob. 13. not looked on *a.* || Jon. 2:2. reason of *a.*
Na. 1:9. *a.* not rise || Ha. 3:7. Cushan in *a.*
Zch. 1:15. helped the *a.* || 8:10. because of *a.*
10:11. he shall pass through the sea with *a.*
Mk. 4:17. *a.* or seth || 13:19. be *a.* such as
Ac. 7:11. there came a dearth, and great *a.*
2 Co. 2:4. much *a.* || 4:17. light *a.* ||8:2. great *a.*
Phil. 1:16. to add *a.* || 4:14. with me in my *a.*
1 Th. 1:6. word in much *a.* || 3:7. in all our *a.*
He. 11:25. choosing rather to suffer *a.* with the
Ja. 1:27. visit in *a.* || 5:10. example of *a.* and
AFFLICTIONS, *s.* Ps. 34:19. many are the *a.*
Ps. 132:1. Lord remember David and all his *a.*
Ac. 7:10. out of all *a.* || 20:23. bonds and *a.*
2 Co. 6:4. in *a.* || Col. 1:24. of the *a.* of Christ
1 Th. 3:3. no man should be moved by these *a.*
2 Ti. 1:8. *a.* of the gospel || 3:11. know in the *a.*
4:5. endure *a.* || He. 10:32. fight of *a.* || 33. by *a.*
1 Pe. 5:9. the same *a.* accomplished in brethren
AFFORDING, *p.* Ps. 144:13. garners *a.* all
AFFRIGHT, ED. De. 7:21. shall not be *a.*
2 Ch. 32:18. they cried with a loud voice to *a.*
Jb. 18:20. went before were *a.* || 39:22. is not *a.*
Is. 21:4. fearfulness *a.* || Jer. 51:32. men of war *a.*
Mk. 16:5. and they were *a.* Lu. 24:37.
6. he not *a.* || Re. 11:13. remnant were *a.* gave
AFOOT, *ad.* Mk. 6:33. many ran *a.* thither
Ac. 20:13. Paul minding himself to go *a.*
AFORE, *pr.* 2 K. 20:4. *a.* Isaiah was gone out
Ps. 129:6. *a.* it groweth || Is. 18:5. *a.* harvest
Ez. 33:22. *a.* he that was escaped came and
Ro. 1:2. promised *a.* || 9:23. *a.* prep. unto glory
AFOREHAND, *ad.* Mk. 14:8. she is come *a.*
AFORETIME. *ad.* Jb. 17:6. *a.* I was as a tabret
Is. 52:4. *a.* into Egypt || Jer. 30:20. children as *a*
Da. 6:10. prayed as *a.* || Jn. 9:13. *a.* was blind
Ro. 15:4. whatsoever things were written *a.*
AFRAID, *a.* Ge. 42:35. saw money, they were *a.*
Ex. 34:30. they were *a.* to come nigh him
Le. 26:6. and none shall make you *a.* Jb. 11:19.
Nu. 12:8. *a.* to speak against || De. 7:19. thou art *a.*
Jud. 7:3. whoso is *a.* || 1 S. 4:7. Philistines
1 S. 18:29. Saul was yet the more *a.* of David
2 S. 1:14. wast thou not *a.*? || 14:15. made *a.*
17:2. make him *a.* || 22:5. made me *a.* Ps. 18:4.
Ne. 6:9. for they all made us *a.* saying, their
Jb. 9:28. I am *a.* || 11:19. none maketh thee *a.*
13:11. excellency make *a.*||21. dread make me *a.*
15:24. anguish make me *a.* || 18:11. terrors shall
21:6. I am *a.* 23:15. ||33:7. not make thee *a.*
39:20. canst make him *a.* || 41:25. mighty are *a.*
Ps. 56:3. what time I am *a.* I will trust in thee
65:8. *a.* at thy tokens || 77:16. waters were *a.*
83:15. *a.* with thy storm || 119:120. I am *a.* of
Is. 17:2. and none shall make them *a.* Ez. 34:28. Mi. 4:4. Zch. 3:13.
33:14. sinners in Zion *a.* || 41:5. ends of earth
57:11. and of whom hast thou been *a.* or feared
Jer. 30:10. none make *a.* ||36:24. were not *a.* nor
38:19. I am *a.* of || 39:17. of whom thou art *a.*
Ez. 39:26. and none made them *a.* Na. 2:11.
Da. 4:5. made me *a.* || Jon. 1:5. mariners *a.* 10.
Ha. 2:17. made them *a.* because of men's blood
Mk. 5:15. in his right mind, were *a.* Lu. 8:35.
9:32. *a.* to ask || 10:32. followed, they were *a.*
16:8. for they were *a.* || Lu. 8:25. they being *a.*
Ac. 9:26. *a.* of Saul || 22:9. light, and were *a.*
Ga. 4:11. *a.* of you || He. 11:23. not *a.* of king's
1 Pe. 3:6. are not *a.* || 2 Pe. 2:10. not *a.* to speak
Be **AFRAID.** De. 1:29. nor *–a.* of them, 31:6.
1 S. 23:3. behold, we *–a.* here in Judah, how
2 S. 22:46. *–a.* out of close places, Ps. 18:45.
Ne. 6:13. was he hired, that I should *–a.* and
Jb. 5:21. nor *–a.* || 19:29. *–* ye *a.* of the sword
Ps. 27:1. L. is my strength, of whom shall I *–a.*
Is. 8:12. nor fear ye their fear, nor *–a.* 44:8.
19:17. *–a.* in himself || 51:12. *–a.* of a man that
Ro. 13:4. if thou do that which is evil, *–a.*
Not be **AFRAID.** De. 1:17. *–a.* of the face of
De. 7:18. thou shalt *–a.* of them, 18:22.
Ps. 3:6. I will *–a.* 56:11. || 91:5. thou shalt *–a.*
112:7. he shall *–a.* of evil tidings, his heart, 8.
Pr. 3:24. when thou liest down, shalt *–a.*
Is. 12:2. I will *–a.* || 31:4. he will *–a.* of voice
Am. 3:6. people *–a.* || Ro. 13:3. *–a.* of power
Be not **AFRAID.**
De. 20:1. *–a.* of them, Jos. 11:6. Ne. 4:14. Jer. 10:5. Ez. 2:6. Lu. 12:4.
1 S. 28:13. Saul said *–a.* || 2 K. 1:15. *be –a.*
Ps. 49:16. *–a.* when one is made rich
Pr. 3:25. *–a.* of sudden fear, Is. 40:9. Jer. 1:8.
Ez. 2:6. and thou son of man *–a.* of them
Mat. 14:27. it is I, *–a.* Mk. 6:50. Jn. 6:20.
17:7. arise, *–a.* || 28:10. *–a.* go tell my brethren
Mk. 5:36. he saith to the ruler, *–a.* only believe
Ac. 18:9. *–a.* but speak || 1 Pe. 3:14. *–a.* of terror
Sore **AFRAID.** Ge. 20:8. and men were *–a.*
Ex. 14:20. Egyptians *–a.* || Nu. 22:3. Moab
Jos. 9:24. we were *–a.* 1 S. 17:24. || 28:20.
1 S. 31:4. armor-bearer *–a.* 1 Ch. 10:4.
Ne. 2:2. was *–a.* Mk. 9:6. Lu. 9:9.
Was **AFRAID.** Ge. 3:10. thy voice, and I *–a.*
18:15. for she *–a.* || 32:7. Jacob *–* greatly *a.*
Ex. 3:6. Moses *–a.* || De. 9:19. I *–a.* || Ru. 3:8.
1 S. 18:12. Saul *–a.* 15. || 21:1. Ahimelech
28:5. Saul saw host, *–a.* || 1 Ch. 21:30. David *–a.*
Jb. 3:25. I *–a.* of, is come || 32:6. I *–a.* and durst
Jer. 26:21. Urijah *–a.* || Dan. 8:17. *–a.* and fell
Ha. 3:2. I *–a.* || Ma. 2:5. *–a.* before my name
Mat. 2:22. Joseph *–a.* || 14:30. Peter *–a.* || 25:25.
Jn. 19:8. Pilate *–a.* || Ac. 10:4. Cornelius *–a.*
AFRESH, *ad* He. 6:6. crucify Son of God *a.*
AFTER, *pr.* Ge. 18:12. *a.* I am waxed old
38:24. about 3 months *a.* || Ex. 13:20. *a.* that
Nu. 15:39. that ye seek not *a.* your own heart
De. 6:14. not go *a.* other gods || 24:4. *a.* defiled
Jos. 10:14. or *a.* it || Jud. 15:7. *a.* that I'll cease
1 S. 15:31. again *a.* Saul || 24:14. *a.* a dead dog
2 S. 21:14. *a.* God was entreated || 1 K. 17:13.
Ne. 13:19. *a.* sabbath || Jb. 10:6. inquirest *a.*
Jb. 21:3. *a.* I have spoken || 30:5. as *a.* a thief
Ps. 28:4. *a.* the work || Ec. 1:11. come *a.* || 9:3.
Is. 11:3. not judge *a.* || Jer. 31:19. *a.* that I was
Ez. 46:17. *a.* return || Ho. 11:10. walk *a.* Lord
Mat. 20:32. *a.* I am risen again, Mk. 16:14.
Mk. 16:19. so then *a.* the Lord had spoken
Lu. 6:1. *a.* the first || 12:4. *a.* that have no more
13:9. *a.* cut it down || 15:4. go *a.* that lost
22:58. *a.* a little while || 59. an hour *a.* another
23:26. bear it *a.* Jesus || Jn. 13:27. *a.* the sop
Ac. 5:7. three hours *a.* || 7:7. *a.* that shall come
1 Co. 15:6. *a.* he was seen || Ga. 3:17. years *a.*
2 Pe. 2:6. *a.* live ungodly || Re. 20:3. *a.* that he
AFTER *this.* Ge. 23:19. 2 S. 2:1. Ac. 15:16.
AFTERNOON, *s.* Jud. 19:8. tarried till *a.*
AFTERWARD, S. Ex. 11:1 *a.* let you go
Nu. 31:2. *a.* be gathered || Jud. 7:11. *a.* hands
1 S. 9:13. *a.* they eat || 24:5. *a.* David's heart
Jb. 18:2. *a.* we will speak || Ps. 73:24. receive
Pr. 20:17. sweet, but *a.* || 24:27. *a.* build thy
28:23. *a.* find favor || 29:11. keepeth it in till *a*
Ho. 3:5. *a.* return || Jo. 2:28. *a.* I will pour out
Mat. 4:2. he was *a.* a hungered, Lu. 4:2.
21:32. ye, when ye had seen, repented not *a.*
Jn. 5:14. *a.* Jesus findeth || 13:36. follow me *a.*
1 Co. 15:23. *a.* they that are Christ's at his coming
Ga. 3:23. the faith that should *a.* be revealed
He. 4:8. not *a.* spoken || 12:11. *a.* it yieldeth
12:17. *a.* when he would have inherited the
Jn. 5. *a.* destroyed them that believed not
AGABUS, *A locust,* or *grasshopper,* Ac. 11:28.
AGAG, *A roof,* or *floor.* Nu. 24:7. 1 S. 15:8, 9,20,32,33.
AGAGITE, One that came from *Agag,* Est. 3:1,10. | 8:3,5. | 9:24.
AGAIN, *ad.* Ge. 8:21. I will not *a.* curse
15:16. come hither *a.* || 30:31. I will *a.* feed and
38:26. Judah knew her *a.* no more
Ex. 10:29. said, I will see *a.* thy face no more
14:13. see them *a.* no more || 23:4. bring back *a.*
Nu. 32:15. *a.* leave || Jos. 5:2. circumcise *a.*
1 K. 17:22. soul came *a.* || 2 K. 19:30. yet *a.*
Ezr. 9:14. *a.* break || Ne. 13:21. if ye do so *a.*
Jb. 14:14. if a man die, shall he live *a.*
Ps. 85:6. revive us *a.* || 107:39. *a.* are minished
Pr. 2:19. none return *a.* || 19:19. must do it *a.*
Ec. 8:14. *a.* wicked || Ez. 26:21. never found *a.*
Am. 7:8. I will not *a.* pass by them, 8:2.
8:14. never rise *a.* || Zch. 2:12. choose Jerus. *a.*
Jn. 4:13. shall thirst *a.* || Ro. 8:15. *a.* to fear
Phil. 4:4. *a.* I say rejoice || He. 1:5. | 2:13.
1 Pe. 1:3. hath begotten us *a.* to a lively hope
See **BORN, BRING, BROUGHT, TURN.**
AGAINST, *pr.* Ge. 16:12. hand *a.* every man
Le. 20:3. set my face *a.* that man, De. 29:20.
2 K. 19:22. *a.* whom exalted voice, Is. 37:23.
Ez. 13:20. behold, I am *a.* your pillows
Mat. 10:35. set a man *a.* his father, Lu. 12:53.
12:30. is *a.* me || Lu. 2:34. shall be spoken *a.*
Ac. 19:36. be spoken *a.* || 28:22. sect spoken *a.*
See **GOD, HIM, JERUSALEM, &c.**
AGAR, Mount *Sinai* in *Arabia,* Ga. 4:25.
AGATE, *A precious stone,* Ex. 28:19. | 39:12. Is. 54:12. Ez. 27:16.
AGE, *s.* signifies, (1) *The whole continuance of man's life,* Ge. 47:28. (2) *The times past, present, or to come,* Ep. 2:7. | 3:5. (3) *The whole length of time,* Lu. 1:48. (4) *A time apt for conception,* He. 11:11.
Ge. 47:28. *a.* of Jacob 147. || 48:10. dim. for *a.*
Nu. 8:25. *a.* of 50 || 1 S. 2:33. flower of *a.*
1 K. 14:4. Ahijah's eyes were set by reason of *a.*
1 Ch. 23:3. from the *a.* of 30 || 24. from *a.* of 20.
2 Ch. 36:17. or on him that stooped for *a.*
Jb. 5:26. in a full *a.* || 8:8. inquire, of former *a.*
11:17. thy *a.* shall be clearer than noon-day
Ps. 39:5. *a.* is as nothing || Is. 38:12. *a.* departed
Zch. 8:4. every man with his staff for very *a.*
Mk. 5:42. she was of *a.* of 12 years, Lu. 8:42.
Lu. 2:36. of a great *a.* || †52. Jesus increased in
3:23. 30 years of *a.* || Jn. 9:21. he is of *a.* 23.
1 Co. 7:36. pass flower of her *a.* || 1 :20. ripe *a.*
Ep. 4:†13. till we come to *a.* of fulness of Christ
He. 5:14. them full of *a.* || 11:11. she was past *a.*
AGES, *s.* Ps. 145:†13. a kingdom of all *a.*
Is. 26:†4. in the Lord Jehovah is the rock of *a.*
Ep. 2:7. *a.* to come || 3:5. which in other *a.* was
3:21. thro' all *a.* || Col. 1:26. been hid from *a.*
AGED, *p.* 2 S. 19:32. was a very *a.* man
Jb. 12:20. understanding of *a.* || 15:10. very *a.*
29:8. the *a.* arose || 32:9. nor *a.* understand judg.
Jer. 6:11. the *a.* with him that is full of days
Ti. 2:2. *a.* men be sober||3. *a.* women, that they be
Phile. 9. being such a one as Paul the *a.*
AGEE, *A valley,* or *lawn: father of Shammah,* 2 S. 23:11.
AGO, *ad.* 1 S. 9:20. the asses lost three days *a.*
2 K. 19:25. hast not heard long *a.* Is. 37:26.
Ezr. 5:11. years *a.* || Is. 22:11. fashioned long *a.*
Mat. 11:21. have repented long *a.* Lu. 10:13.
Mk. 9:21. how long *a.* since this came to him
Ac. 10:30. four days *a.* || 15:7. a good while *a.*
2 Co. 8:10. a year *a.* 9:2. || 12:2. fourteen years
AGONE, *ad.* 1 S. 30:13. three days *a.* I fell sick
AGONY, *s. A dreadful conflict,* Lu. 22:44.
AGREE, ED, ETH, signifies, (1) *To bargain with,* Mat. 20:2,13. (2) *To approve,* or *give consent to,* Ac. 5:40. (3) *To be like to,* Mk 14:59. (4) *To conspire,* or *resolve,* Jn. 9:22.
Am. 3:3. can two walk together except they be *a*

Mat. 5:25. *a.* with adversary || 18:19. if two *a.* 20:2. *a.* with laborers || 13. didst thou not *a.* Mk. 14:56. witness *a.* not, 59. || 70. speech *a.* Lu. 5:36. *a.* not with old || Jn. 9:22. Jews had *a.* Ac. 5:9. ye have *a.* to tempt || 40. to him, they *a.* 15:15. and to this *a.* the words of the prophets 23:20. Jews have *a.* to desire || 28,25. they *a.* not 1 Jn. 5:8. three *a.* in one || Re. 17:17. *a.* to give

AGREEMENT, *s.* 2 K. 18:31. make, Is. 36:16. Is. 28:15. with hell are we at *a.* || 18. *a.* with hell Da. 11:6. to make an *a.* || 2 Co. 6:16. what *a.*

AGRIPPA, *Æger partus. One that causeth pain at his birth, born with his feet foremost.* The surname of *Herod*, who killed *James*, Ac. 12:1. Ac. 25:13. *A.* and Bernice || 22. *A.* said, I would 26. O king *A.* || 26:7. king *A.* I am accused 26:27. *A.* believest thou || 28. *A.* said, almost thou

AGROUND, *a.* Ac. 27:41. they ran the ship *a.*

AGUE, *s.* Le. 26:16. and the burning *a.*

AGUR, *A collector.* Pr. 30:1.

AH, *i.* Ps. 35:25. *a.* so would we have it Is. 1:4. *a.* sinful nation || 24. *a.* I will ease me of Jer. 1:6. *a.* Lord God, 4:10. | 14:13. | 31:17. | 34:5. 22:18. *a.* brother, or *a.* sister, *a.* lord, or *a.* his Ez. 4:14. *a.* Lord, 9:8. | 11:13. | 20:49. || 21:15. Mk. 15:29. *a.* thou that destroyest the temple AHA. Ps. 35:21. *a.* our eye hath seen it Ps. 40:15. that say to me *a.* || 70:3. that say *a. a.* Is. 44:16. *a.* I am warm || Ez. 25:3. saidst *a.* Ez. 26:2. Tyrus said, *a.* || 36:2. *a.* the ancient

AHAB, *The brother's father.* 1 K. 18:6

AHARAH, *An odoriferous brother.* 1 Ch. 8:1.

AHAREL, *Another host.* 1 Ch. 4:8.

AHASAI, *He who takes, possesses*, or *sees.* The son of *Meshillemoth*, Ne. 11:13.

AHASBAI, *Trusting in me.* 2 S. 23:34.

AHASHTARAI, *The swift turtle.* Son of *Naarah*, 1 Ch. 4:6.

AHASUERUS, *Prince, head*, or *chief*: in Persian *Ardsheer.* Ezr. 4:6. Est. 1:1—19. Da. 9:1.

AHAVA, *Essence*, or *generation.* Ezr. 8:15.

AHAZ, *One that takes*, or *possesses*, or *that sees.* 1 K. 16:1. 1 Ch. 8:53. Is. 7:1. | 14:28.

AHAZIAH, *Seizure*, or *possession*, or *vision of the Lord.* 1 K. 22:40. 2 K. 1:2. | 8:24. | 9:23. | 10:13. 2 Ch. 20:36. | 22:1,9.

AHBAN, *The brother's son.* Son of *Abishur*, 1 Ch. 2:29.

AHER, *The other, he that follows.* The father of *Ir* and *Hashim*, 1 Ch. 7:11.

AHI, *My brother.* 1 Ch. 5:15. | 7:34.

AHIAH, *Brother of the Lord.* 1 S. 14:3.

AHIAM, *Brother of the mother.* 2 S. 23:33.

AHIAN, *Brother of wine.* 1 Ch. 7:19.

AHIEZER, *Brother of help.* Nu. 1:12.

AHIHUD, *Brother of praise.* Nu. 34:27.

AHIJAH, *Brother of the Lord.* 1 K. 11:36.

AHIKAM, *A brother that raises up.* Jer. 26:24.

AHILUD, *A brother born.* 2 S. 8:16.

AHIMAAZ, *A brother of the council.* 2 S. 15:27, 36. | 17:17,20. | 18:27. 1 Ch. 6:8.

AHIMAN, *A prepared brother*, or *brother of the right hand.* 1 Ch. 9:17.

AHIMELECH, *My brother the king.* 1 S. 22:9. 2 S. 8:17. 1 Ch. 18:16. | 24:31.

AHIMOTH, *A brother of death*, or *the death of my brother.* 1 Ch. 6:25.

AHINADAB, *A willing brother.* 1 K. 4:14.

AHINOAM, *The brother's beauty.* 1 S. 14:15.

AHIO, *His brother.* 2 S. 6:3. 1 Ch. 8:14.

AHIRA, *My wicked brother.* Nu. 1:15.

AHIRAM, *My brother's exaltation.* Nu. 26:38.

AHIRAMITES. Nu. 16:38. family of the *A.*

AHISAMACH, *Brother of support.* Ex. 31:6.

AHISHAHAR, *Brother of the morning.* 1 Ch. 7:10.

AHISHAR, *Brother of the prince.* 1 K. 4:6.

AHITHOPHEL, *Brother of ruin.* 2 S. 15:12.

AHITUB, *My brother is goodness.* 1 S. 14:3.

AHLAB, *A hearty brother.* Jud. 1:31.

AHLAI. *See* ACHLAI. 1 Ch. 11:41.

AHOA, *A thistle*, or *thorn*, or *hook.* 1 Ch. 8:4.

AHOLAH, *Her tabernacle*, or *tent.* Ez. 23:4.

AHOLIAB, *The tabernacle of the father.* Ex. 31:4. | 36:1,2. | 38:23.

AHOLIBAH, *My mansion in her.* Ez. 23:4.

AHOLIBAMAH, *The high place of my tabernacle.* Ge. 36:2. 1 Ch. 1:52.

AHUMAI, *A watered meadow.* 1 Ch. 4:2.

AHUSAM, *Their taking possession*, or *vision.* 1 Ch. 4:6.

AHUZZA, *Possession, apprehension, vision*, or *brother of the olive.* Ge. 26:26.

AI, *A heap.* A city, Jos. 7:2—5. | 8:1,29. Ezr. 2:28. Ne. 7:32. Jer. 49:3.

AIATH, *A heap, a mass.* A city. Is. 10:26.

AID, *v. To assist, help, succor*, Jud. 9:24.

AIJA, *A heap.* A city. Ne. 11:31.

AIJELETH SHAHAR, *Hind of the morning. A song*, or *tune.* The title of the 22d *Psalm.*

AILED, ETH. Ge. 21:17. what *a.* thee, Hagar Jud. 18:23. what *a.* thee || 1 S. 11:5. *a.* people 2 S. 14:5. king said, What *a.* thee, 2 K. 6:28. Ps. 114:5. *a.* thee, O sea || Is. 22:1. *a.* thee now

AIN, *An eye*, or *fountain.* Nu. 34:11.

AIR, *s. The element; mien, deportment.*

2 S. 21:10. birds of the *a.* || Jb. 41:16. no *a.* Pr. 30:19. eagle in the *a.* || Ec. 10:20. bird of Mat. 8:20. and the birds of the *a.* have nests 13:32. birds of *a.* lodge, Mk. 4:32. Lu. 9:58. Ac. 22:23. and as they threw dust into the *a.* 1 Co. 9:26. beateth the *a.* || 14:9. speak to the *a.* Ep. 2:2. prince of *a.* || 1 Th. 4:17. Lord in the *a.* Re. 9:2 *a.* darkened || 16:17. vial into the *a.*

AJAH, *A vulture*, or *raven.* Ge. 36:24.

AJALON, *A little stag, an ook*, or *strength.* Jos. 19:42.

AKAN, *Tumult.* Ge. 36:27. 1 Ch. 1:42.

AKKUB, *Print*, or *mark of a foot, heel, supplanter, deceiver.* 1 Ch. 3:24.

AKRABBIM, *Scorpians.* The name of a place, Nu. 34:4.

ALABASTER, *Soft, white marble.* Mat. 26:7.

ALAMELECH, *God is king.* A city, Jos. 19:26.

ALAMETH, *Above death*, or *youth.* 1 Ch. 6:60.

ALAMOTH, *Virgins*, or *hidden ones*, or *hid things.* The title of Ps. 46. 1 Ch. 15:20.

ALARM, *s. Notice of danger*, or *to rouse.* Num. 10:5. blow an *a.* 6:9. || 7. but not sound *a.* 2 Ch. 13:12. cry an *a.* || Is. 16:†9. *a.* is fallen Jer. 4:19. the *a.* of war || 49:2. cause *a.* of war Jo. 2:1. to sound an *a.* || Zph. 1:16. a day of *a.*

ALAS, *an interjection; a token of sorrow.* Nu. 12:11. *a.* my lord || 24:23. *a.* who shall live Jos. 7:7. *a.* O Lord || Jud. 6:22. *a.* I've seen an Jud. 11:35. *a.* daughter || 1 K. 13:30. *a.* brother 2 K. 3:10. *a.* the Lord || 6:5. cried *a.* master, 15. Jer. 30:7. *a.* for that day is great, none is like it Ez. 6:11. and say *a.* || Jo. 1:15. *a.* for the day Am. 5:16. shall say *a.* || Re. 18:10. *a. a.* 16:19.

ALBEIT, *ad.* Ez. 13:7. Phile. 19.

ALEXANDER, *A strong helper. One that turns away evil.* Mk. 15:21. Ac. 4:6. | 19:33,34. 1 Ti. 1:20. 2 Ti. 4:14.

ALEXANDRIA, A city in *Egypt*, Ac. 18:24. 27:6. | 28:11.

ALGUM-*Trees.* It signifies what is *incorruptible, or will not rot.* 2 Ch. 2:8. | 9:10,11.

ALIAH, A duke of *Edom*, 1 Ch. 1:51.

ALIAN, or ALVAN, *High, exalted.* Ge. 36:23. 1 Ch. 1:40.

ALIEN, *S, A stranger.* Ex. 18:3. been an *a.* De. 14:21. sell it to an *a.* || Jb. 19:15. I am an *a.* Ps. 69:8. *a.* to my mother's || Is. 61:5. sons of *a.* La. 5:2. turned to *a.* || Ep. 2:12. *a.* from comm. He. 11:34. turned to flight the armies of the *a.*

ALIENATE, ED. Ez. 23:17. mind *a.* 18:22. 48:14. not *a.* first fruits || Ep. 4:18. *a.* from life Col. 1:21. you that were sometimes *a.* and

ALIKE, *ad.* signifies, (1) *Without difference*, Ro. 14:5. (2) *After one and the same manner*, Ps. 33:15. (3) *Equally troublesome*, Pr. 27:15. De. 12:22. shall eat *a.* 15:22. || 1 S. 30:24.

Jb. 21:26. they shall lie down *a.* in the dust Ps. 33:15. fashioned *a.* || 139:12. both *a.* to thee Pr. 20:10. both *a.* abomination || 27:15. are *a.* Ec. 9:2. come *a.* to all || 11:6. both he *a.* good Ro. 14:5. another esteemeth every day *a.*

ALIVE, *a.* is taken, (1) *Naturally*, Ge. 43:27. (2) *Supernaturally, being raised from the dead*, Lu. 24:23. (3) *Spiritually, when a person is made alive to God, by his grace and the operation of his Spirit, working with the word of God*, Jn. 5:25. Ep. 2:1. Col. 2:12. Lu. 15:24. (4) *Eternally*, Re. 1:18.

Ge. 7:23. Noah only *a.* || 12:12. and save thee *a.* 50:20. as it is this day to save much people *a.* Ex. 1:17. men children *a.* 18. || 22. shall save *a.* Le. 10:16. sons left *a.* || 14:4. take two birds *a.* 16:10. presented *a.* || 20:35. are left *a.* of you Nu. 16:33. went down *a.* || 21:35. none left *a.* 22:33. saved her *a.* || 31:15. saved women *a.* De. 4:4. are *a.* || 5:3. all of us *a.* this day 6:24. preserve us *a.* || 20:16. save *a.* nothing 32:39. I kill and I make *a.* 1 S. 2:6.

Jos. 2:13. save *a.* my father || 6:25. harlot *a.* 8:23. king took *a.* || 14:10. Lord kept me *a.* Jud. 8:19. if saved them *a.* || 21:14. saved *a.* 1 S. 15:8. took Agag *a.* || 27:9. nor woman *a.* 1 K. 18:5. save horses *a.* || 20:18. take them *a.* 21:15. for Naboth is not *a.* but dead

2 K. 5:7. to kill and make *a.* ? || 7:4. if save *a.* 7:12. catch them *a.* || 10:14. they took them *a.* 2 Ch. 25:12. and other ten thousand left *a.* Ps. 30:3. kept me *a.* || Pr. 1:12. swallow *a.* Jer. 49:11. the fatherless, I will preserve them *a.* Ez. 13:18. save the souls *a.* 19. | 18:27.

Da. 5:19. whom he would, he kept *a.* and Ha. 3:†2. O Lord, preserve *a.* thy work in Mk. 16:11. when they heard that he was *a.* Lu. 15:24. my son is *a.* 32. || 24:23. he was *a.* Ac. 1:3. showed hims. *a.* || 9:41. presented her *a.* 20:12. young man *a.* || 25:19. affirmed to be *a.* Ro. 6:11. *a.* to God || 13. *a.* from the dead 7:9. I was *a.* || 1 Co. 15:22. all be made *a.* 1 Th. 4:15. *a.* and remain, 17. || 2 Ti. 2:†26. Re. 1:18. I am *a.* || 2:8. and is *a.* || 19:20. cast

Keep ALIVE. *See* KEEP.

Yet ALIVE. Ge. 43:7. is your father *-a.* 43:27. is he *-a.* 28. || 45:26. Joseph is *-a.* 28. 46:30. because thou art *-a.* || Ex. 4:18. be *-a.* De. 31:27. while I am *-a.* with you, this 2 S. 12:18. while the child was *-a.* 21,22. 18:14. while he was *-a.* in the oak

1 K. 20:32. is he *-a.* ? || Ec. 4:2. are *-a.* Ez. 7:13. were *-a.* || Mat. 27:63. said while *-a.*

ALL, *a.* signifies, (1) *Every creature*, Pr. 16:4. Ps. 119:91. (2) *Every man or person*, 2 Co. 5:10. 1 Ti. 2:4. (3) *A great number*, Mat. 3:5. Phil. 2:21. (4) *Those who hear the gospel*, Jn. 12:32. (5) *Plentiful* or *perfect*, Re. 15:13. 1 Co. 13:2.

Ge. 24:36. given *a.* || 31:43. *a.* thou seest is mine 39:3. *a.* he did to prosper || 42:11. *a.* one man's 45:11. lest *a.* thou hast || 48:15. fed me *a.*

Ex. 20:11. made sea and *a.* || 33:19. *a.* goodness Nu. 19:14. *a.* unclean || 23:13. not see them *a.* De. 5:3. *a.* of us alive || 13. do *a.* thy work Jos. 21:45. failed not, *a.* came to pass, 23:14. 1 S. 6:4. one plague on *a.* || 9:19. tell thee *a.* 16:11. are here *a.* thy child. || 30:8. recover *a.*

2 S. 16:4. thine are *a.* that pertained to Mep. 1 K. 14:10. dung, till *a.* || 16:25. worse than *a.* 20:4. thine and *a.* || 1 Ch. 7:3. *a.* chief men Ez. 8:22. wrath is against *a.* that forsake him Jb. 16:2. miserable comforters are ye *a.* 34:†13. disposed *a.* || 19. *a.* work of his hands Ps. 14:3. *a.* gone aside || 22:17. tell *a.* my bones 34:19. deliv. out of them *a.* || 38:9. *a.* my desire 44:17. *a.* this is come || 69:19. *a.* before thee 101:27. wait *a.* on thee || 119:91. *a.* thy servants Pr. 1:14. *a.* one purse || 22:2. Lord maker of *a.* Ec. 3:20. *a.* are dust || 12:†13. *a.* that hath been Is. 64:9. behold, see, we are *a.* thy people Jer. 9:2. they be *a.* adulterers, Ho. 7:4. Ez. 37:22. king to them *a.* || 43:11. *a.* the forms Ho. 5:2. rebuker of *a.* || Na. 3:1. *a.* full of lies Ma. 2:10. have we not *a.* one father, hath not Mat. 5:18. till *a.* be fulfilled || 13:56. *a.* with us 22:28. they *a.* had her || Mk. 12:33. more than Mk. 12:44. she cast in *a.* even *a.* she, Lu. 21:4. Lu. 4:7. *a.* be thine || 6:10. looking on them *a.* 8:40. were *a.* waiting || 13:3. shall *a.* perish 15:31. *a.* is thine || 17:10. when have done *a.* 18:22. sell *a.* that thou hast, and distribute Jn. 1:16. *a.* received || 4:39. he told me *a.* that 13:10. clean, but not *a.* || 17:21. *a.* may be one Ac. 4:33. great grace on *a.* || 10:33. *a.* present 11:23. exhorted *a.* || 16:28. no harm, we are *a.* 22:3. zealous, as ye *a.* || 26:29. but also *a.*

Ro. 1:8. I thank God for you *a.* || 8:32. for us *a.* 1 Co. 3:22. *a.* are yours || 15:10. than they *a.* Ga. 3:22. *a.* under sin || Phil. 4:18. I have *a.*

2 Th. 2:12. *a.* be damned || 2 Ti. 3:11. out of He. 1:14. *a.* minist. spirits || 12:8. *a.* partakers

1 Pe. 3:8. finally, he ye *o.* of one mind

2 Pe. 3:9. *a.* come to repent. || 1 Jn. 2:19. not *a. According to* ALL. Ge. 6:22. Noah did *-a.*

Ex. 31:11. *-a.* the Lord commanded, 36:1. 39: 32,42. | 40:16. Nu. 2:34. | 8:20. | 9:5. | 29:40. De. 3:1,41. Jos. 11:23.

1 K. 8:66. *-a.* he promised || 11:53 reign *-a.* 22:53. *-a.* his father had done, 2 K. 23:32,37. | 24:9,19. 2 Ch. 26:4. | 27:2.

2 K. 10:30. *-a.* in my heart || 18:3. 2 Ch. 29:2. 1 Ch. 17:15. *-a.* this vision || Ne. 5:19. *-a.* I've Jer. 21:2. *-a.* his works || 42:20. *-a.* Lord say 50:29. *-a.* she hath done || Ez. 24:24. he hath Da. 9:16. *-a.* thy righteousness, I beseech thee *After* ALL. Mat. 6:33. *-a.* these || Phil. 2:26. long *At* ALL. Ex. 5:23. nor delivered thy people *-a.* Ex. 22:23. cry *-a.* || Le. 27:13. if *-a.* redeem it Nu. 23:38. power *-a.* || De. 8:19. if *-a.* forget 1 S. 20:6. if *-a.* miss me || 1 K. 9:6. if *-a.* turn Jer. 11:12. not save *-a.* || Ez. 20:32. not be *-a.* Ho. 11:7. none *-a.* || Mi. 1:10. weep ye not *-a.* Na. 1:3. not *-a.* acquit || Jn. 19:11. no power *-a.* 1 Co. 16:12. not *-a.* to come || 1 Jn. 1:5. no darkness *-a.*

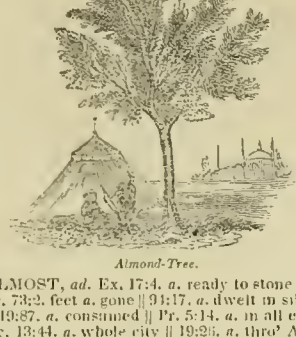
Re. 18:21. found no more *-a.* || 22. heard no *Before* ALL. Ge. 23:18. *-a.* that went in at Le. 10:3. *-a.* he glorified || 2 Ch. 33:7. chosen *-a.* Jer. 33:9. *-a.* nations || Mat. 26:70. denied *-a.* Ga. 2:14. to Peter *-a.* || 1 Ti. 5:20. rebuke *-a.* *For* ALL. Nu. 8:18. Levites *-a.* first born De. 22:5. *-a.* that do so are abominat. 25:16. Ps. 78:32. *-a.* this they sinned still || 116:12. Ec. 5:9. earth *-a.* || 11:9. *-a.* these things God Is. 40:2. *-a.* her sins || Ez. 6:11. alas *-a.* the Ez. 20:43. loathe *-a.* || Da. 4:21. meat *-a.* Lu. 3:19. *-a.* the evils || 20:38. *-a.* live to him Ro. 3:23. *-a.* have sinned || 2 Co. 5:14. died *-a.* Phil. 2:21. *-a.* seek their own || 1 Ti. 2:6. ransom. He. 8:11. *-a.* shall know me || 10:10. once *-a. From* ALL. Ge. 48:16. redeemed me *-a.* evil Le. 16:30. be clean *-a.* || Ps. 34:4. *-a.* my fears Jer. 16:15. *-a.* lands || He. 4:4. God rested *-a. In* ALL. Ge. 21:12. *-a.* that Sarah hath said 22. *-a.* thou dost || De. 29:9. may prosper Jos. 22:2. obeyed my voice *-a.* || 2 S. 23:39. 1 K. 2:3. prosper *-a.* || 26. afflicted *-a.* that Ne. 9:33. art just *-a.* || Ps. 10:4. God is not *-a.* Pr. 3:6. *-a.* thy ways acknowledge him Is. 63:9. *-a.* their afflictions he was afflicted Jer. 38:9. done evil *-a.* || Ho. 12:8. *-a.* my lab. Ac. 27:37. *-a.* 276 souls || Ro. 8:37. *-a.* conq. 1 Co. 12:6. worketh all *-a.* || 15:28. God may be Ep. 1:23. filleth all *-a.* || Col. 3:11. Christ is all 2 Th. 1:10. admired *-a.* || He. 13:4. honorable 2 Pe. 3:16. as also *-a.* his epistles, speaking

ALL *night.* *See* NIGHT.

Of ALL. Ge. 6:2. took them wives *-a.* 14:20. he gave him tithes *-a.* He. 7:2. Ex. 9:4. nothing die *-a.* is children's of Israel Jos. 8:35. not a word *-a.* || Jud. 13:13. *-a.* I said 2 S. 16:21. hands *-a.* || 2 K. 9:5. which *-a.* Est. 6:10. let nothing fail *-a.* then hast spoken Jb. 8:13. paths *-a.* || Am. 3:2. *-a.* the families

Mk. 9:35. same shall be servant -*a.* 10:44.
Jn. 6:39 -*a.* lose nothing || Ac. 10:36. Lord -*a.*
1 Co. 11:24. convinced -*a.* || Ga. 4:1. Lord -*a.*
Ep. 4:6. Father -*a.* || He. 12:23. judge -*a.*
Ja. 2:10. offend in one point, is guilty -*a.*
On, or upon ALL. Ge. 39:5. lies ing -*a.* that is. 4:5. -*a.* the glory || Ez. 40:4. set heart -*a.*
Ro. 3:22. to all and -*a.* || 11:32. have mercy -*a.*
Jn. 15. judgment -*a.* || Re. 3:10. come -*a.*
Over ALL. 2 S. 3:21. mayest reign -*a.*
1 Ch. 29:12. re gnest -*a.* || Ps. 103:19. ruleth
Mat. 24:17. make him ruler -*a.* Lu. 12:44.
Jn. 17:2. thou h st given h m power -*a.* flesh
Ro. 9:5. -*a.* God blessed || 10:12. same Lord -*a.*
ALL *these.* Ge. 15:10. he took to him *a.*-
Ge. 42:3 . *a.*- things are ag. || 49:28. *a.*- are
Ex. 9:1. God spake *a.*- || Jn. 12:9. that in *a.*-
Jer. 9:26. *a* . nations || Ha. 2:6. *a.*- take up
Mat. 6:33. *a.*- shall be added to you, Lu. 12:3.
21:8. *a.*- are the beginning of sorrows
Ac. 2:7. *a.*- G lileans || 1 Co. 12:11. worketh
Col. 3:8. put off *a.*- || He. 11:13. *a.*- died in faith
ALL *this.* Ge. 41:39. as God showed thee *a.*-
De. 32:27. h. done *a.*- || Jud. 6:13. *a.*- he fallen
1 S. 22:15. know nothing of *a.*- || 2 S. 14:19.
2 Ch. 21:18. after *a.*- || 29:28. *a.*- continued
Est. 5:13. yet *a.*- availeth me nothing
Jb. 1:22. in *a.*- Job sinned not, 2:10. || 13:1. seen
Ps. 44:17. *a.*- come on us || 78:32. for *a.*- sinned
Ec. 7:23. *a.*- I proved || 8:9. *a.*- have I seen
9:1. *a.*- I considered in my heart to declare
Is. 5:25. for *a.*- his anger, 9,12,17,21. | 10:4.
48:6. thou hast heard and seen *a.*- will not
Da. 4:22. *a.*- came || 5:22. knewest *a.*- || 7:16.
Ho. 7:10. not r turn nor seek him for *a.*-
Mi. 1:5. for the transgression of Jacob is *a.*-
Mat. 1:22. *a.*- was done that, 21:4. | 2:56.
Lu. 16:26. besides *a.*- | 24:21. besides *a.*- to-day
ALL *that he hath.* Ge. 12:20. away, and *a.*-
13:1. Abraham went and *a.* 25:5. gave *a.*- to
30:21. Jacob fled with *a.*- || 39:1. *a.*- put, 6.
39:5. the blessing of the Lord was on *a.*- that
Mat. 18:25. he sold *a.*- and payment made
Mk. 5:2 . spent *a.* || 12:44. cast in, Lu. 21:4.
Ps , or *unto* ALL. Ps. 145:9. the Lord is good -*a.*
Is . 2:14. one event ha peneth -*a.* 9:2,3,11.
Is. 26:6. -*a.* that trust || Mk. 13:37. I say -*a.*
Lu. 1:21. speak st thou this to us, or -*a.*
Ac. 2:39. promise is -*a.* || 4:16. manifest -*a.*
Ro. 10:12. Lord is rich -*a.* || 13:7. render -*a.*
1 Co. 9:19. servant -*a.* || 1 Ti. 4:15. appear -*a.*
Not ALL. Nu. 16:30. -*a.* that appertain
De. 6:5. love the L. -*a.* thy, 11,13. Mat. 22:37.
Ps. 4:7. -*a.* thy gett ng || Ac. 10:2. -*a.* his, 16:34.
1 Co. 1:2. -*a.* that in every place call on the
Phil. 1:25. continue || 2:17. rejoice *with* you *a.*
ALL *the while.* 1 S. 22:4. | 25:7. | 27:11.
Jb. 27:3. *a.*- my breath is in me and the
ALL ye. 1s. 48:14. *a.*- assemble yourselves
50:11. *a.*- that kindle || 66:10. *a.*- that love her
Jer. 9:26. *a.*- of captivity || La. 1:12. *a.*- that
Mal. 11:28. *a.*- that labor || 23:8. *a.*- are breth.
26:31. *a.*- shall be offended, Mk. 14:27.
Ac. 2:14. *a.*- that dwell at Jerusalem, hearken
See other usual substantives.
ALLEGING, *p. Affirming*, Ac. 17:3.
ALLEGORY, *s. To a continued metaphor, representing things under borrowed speeches.* A figurative speech, Ga. 4:24.
ALLELUJAH, *s. Praise ye the Lord*, Re. 19:1.
ALLIED, *p. Akin, or connected.* Ne. 13:4.
ALLON, *Oak, or strong.* Jos. 19:33. 1 Ch. 4:37.
ALLON-BACHUTH, *Oak of weeping*, Ge. 35:8.
ALLOW, *v.* Lu. 11:48. Ac. 24:15. Ro. 7:15.
ALLOWED, ETH. Ro. 14.22. 1 Th. 2:4.
ALLOWANCE, *s.* 2 K. 25:30. Pr. 3:18.
ALLURE, *v. To engage or entice; to tempt.* Ho. 2:14. Pll n. her || 2 Pe. 2:18. *a.* thro' lusts
ALMS, *s. Relief to the poor. A bountiful hand, from a merciful and pitiful heart.*
Mat. 6:1. do not your *a.* || 4. *a.* may be in secret
Lu. 11:1. gave *a.* of such things as, 12:33.
Ac. 3:2. to ask *a.* || 3 asked an *a.* || 10. sat for *a.*
10:2. gave much *a.* || 4. *a.* come up for, 31.
24:17. came to bring *a.* to my nation
ALMS-DEEDS, *s.* Ac. 9:36. Dorcas full of *a.*
ALMIGHTY, *a. One of infinite power, who is able to do all things consistent with his own perfections; and as it is appropriated to Christ, is a proof of his proper Deity*, Re. 1:8. | 15:3. Have rokrator. *Omnipotent, who can work without means*, He. 11:34. *Ahare means*, 1 K. 19:7,8. *With weak means*, Jos. 6:20. 1 S. 14:6. *Against means*, Da. 3:23,25. 6:22.
Ge. 17:1. I am the *a.* || 28:3. God *a.* bless thee
35:11. I am God *a.* || 43:14. G. *a.* give you mer.
48:3. God *a.* appeared || 49:25. by the *a.* who
Ex. 6:3. name of G. *a.* || Nu. 24:4. vision of
Ru. 1:20. *a.* hath dealt bitterly with me, 21.
Jb. 5:17. chastening of *a.* || 6:4. arrows of *a.*
6:14. fear of *a.* 8:3. doth *a.* pervert justice
8:5. supplication to *a* || 11:7. canst find out *a.*
13:3. would speak to *a.* || 15:25. again-t the *a.*
21:15. what is the *a.* || 20. drink wrath of *a.*
22:3. any pleasure to *a.* || 17. what can *a.* do
23. if return to the *a.* || 25. *a.* be thy defence
26. thy delight in *a.* || 23:16. *a.* troubleth me
24:1. times not hid from *a.* || 27:2. *a.* vexed my
27:10. will he delight in *a.* || 11. with the *a.*

Jb. 27:13. receive of the *a.* || 29:5. *a.* was yet with
31:2. what inheritance of the *a.* from high
35. *a.* would answer me || 32:8. inspiration of *a.*
33:4. breath of *a.* || 34:10. far be it from the *a.*
34:12. nor *a.* pervert || 35:13. *a.* not regard
37:23. touching the *a.* || 40:2. contendeth with
Ps. 68:14. *a.* scattered || 91:1. shadow of the *a.*
Is. 13:6. shall come as destruction from the *a.*
Ez. 1:24. I heard as the voice of the *a.* 10:5.
Jo. 1:15. destruction from *a.* || 2 Co. 6:18. Lord *a.*
Re. 1:8. is to come, the *a.* || 4:8. God *a.* 11:17.
15:3. Lord *a.* just and true thy ways, 16:7.
16:14. great day of God *a.* || 19:15, wrath of G. *a.*
21:22. God *a.* and the Lamb are the temple
ALMODAD, *The measure of God.* Ge. 10:26.
ALMON, *Hidden.* A city, Jos. 21:18.
ALMON-DIBLATHAIM, *Hidden in a heap of fig-trees.* Nu. 33:46. *Or, abundance of figs, or storehouses.*
ALMONDS. *The almond tree is first* in flowering, *and bears nuts called almonds.*
Ge. 43:11. carry spices, myrrh, nuts, and *a.*
Ex. 25:33. made like to *a.* 34. | 37:19,20.
Nu. 17:8. rod of Aaron, for Levi yielded *a.*
Ec. 12:5. *a.* tree flouri-h || Jer. 1:11. see rod of *a.*



Almond-Tree.

ALMOST, *ad.* Ex. 17:4. *a.* ready to stone me
Ps. 73:2. feet *a.* gone || 94:17. *a.* dwelt in silence
119:87. *a.* consumed || Pr. 5:14. *a.* in all evil
Ac. 13:44. *a.* whole city || 19:26. *a.* thro' Asia
21:27. *a.* ended || 26:28. *a.* persuadest me, 29.
He. 9:22. *a.* all things by the law are purified
ALMUG-*Trees, Are what the Vulgate translate* ligna thyina, *and the Septuagint* wrought wood. *The wood* thyinum *is the name for the citron-tree, known to the ancients, and esteemed for its sweet odor, and great beauty. It came from* Mauritania. *It is understood to be an oily and gummy sort of wood; and to be that sort of tree which produces the Gum Ammoniac, or Gum Arabic.* Calmet *thinks that the Shittim and Almug are the same.* See ALGUM.
1 K. 10:11. brought from Ophir *a.* 12.
ALOES, *s. A precious wood used in the East for perfumes, of a higher price than gold: therefore different from the resinous juice used with us in medicine as a cathartic.*
Ps. 45:8. smell of *a.* || Pr. 7:17. bed with *a.*
Song 4:14. myrrh, *a.* || Jn. 19:39. brought *a.*
ALONE, *a.* signifies, (1) *One solitary, or by himself*, Le. 13:46. Ps. 102:7. . (2) *One singly without another*, Ge. 2:18. De. 32:12. (3) *To cease from*, Ex. 14:12.
Ge. 2:18. not good that the man should be *a.*
32:24. Jacob left *a.* || 42:38. is left *a.* 44:20.
Ex. 14:12. let us *a.* || 18:18. art not able *a.*
24:2. Moses *a.* shall come || 32:10. let me *a.*
Le. 13:46. the leper shall dwell *a.* without
Nu. 11:14. to bear this people *a.* De. 1:9,12.
17. bear it not *a.* || 23:9. people shall dwell *a.*
De. 9:11. let me *a.* || 32:12. Lord *a.* did lead
33:28. Israel then shall dwell in safety *a.* the
Jos. 22:20. perished not *a.* || Jud. 11:37. let me *a.*
2 S. 16:11. let him *a.* || 18:24. running *a.* 26.
1 K. 12:29. they two were *a* || 2 K. 4:27. let her *a.*
2 K. 19:15. thou art G. *a.* Ps. 86:10 Is. 37:16.
1 Ch. 29:1. Solomon, whom God *a.* hath chosen
Ezr. 8:7. let work of God *a.* || Est. 3:6. Mordecai
Jb. 1:15. escaped *a.* 16,17,19. || 9:8. *a.* spreadeth
10:20. let me *a.* that I may take comfort, 13:13.
15:19. to whom *a.* earth was given || 31:17. morsel
Ps. 83:18. *a.* is Jehovah || 102:7. as sparrow *a.*
136:4. who *a.* doth wonders || 148:13. name *a.*
Ec. 4:8. there is one *a.* || 10. woe to him that is *a.*
Is. 2:11. Lord *a.* be exalted, 17. || 14:31. none be *a.*
49:21. I was left *a.* || 51:2. I called him *a.* and
63:3. I have trodden the wine press *a* and of
La. 3:28. he s teth *a.* || Da. 10:7. I Daniel *a.*
Ho. 4:17. let h m *a.* || 8:9. a wild ass *a.* by hims.
Mat. 4:4. man not live by bread *a.* Lu. 4:4.
14:23. evening was come he was *a.* Lu. 9:18.
15:14. let them *a.* || 18:15. they and him *a.*
Mk. 1:24. saying, let us *a.* Lu. 4:34.
4:34. *a.* he expounded || 6:47. *a.* on the land
14:6. let her *a.* || 15:36. let *a.* let us see whether
Lu. 5:21. but God *a.* || 6:4. eat, but for priests *a.*
9:18. Jesus was *a.* praying || 36. Jesus was found *a.*
10:40. left me to serve *a.* || 12:8. let it *a.* this year

Jn. 6:15. a mountain *a.* || 22. disciples gone away
8:9. Jesus was *a.* || 16. I am not *a.* but, 16:32.
11:48. if we let him *a.* || 12:7. let her *a.*
17:20. neither pray I for these *a.* but for them
Ac. 5:38. let them *a.* || 19:26. not *a.* at Ephesus
Ro. 4:3. not for his sake *a.* || 11:3. I am left *a*
Ga. 6:4. he shall have rejoicing in himself *a.*
He. 9:8. *a.* once every year || Ja. 2:17. being *a*
ALONG, *ad.* Nu. 21:22. go *a.* by king's high.
1 S. 6:12. kine went *a.* || 28:20. Saul fell *a.*
Jer. 41:6. Ishm. went, weeping all *a.* as he went
ALOOF, *ad.* Ps. 38:11. stand *a.* from my sore
ALOTH, The name of a country, 1 K. 4:16.
ALOUD, *ad. See* CRY, CALED, SING.
ALPHA, *s. The first letter of the* Greek *alphabet*, Re. 1:8,11. | 21:6. | 22:13.
Christ, *The infinite Son of God, the first and the last in creation, providence and grace*, Is. 44:6. Re. 1:17. *which is strongly expressive of his proper deity.*
ALPHEUS, *A captain*, or *learned.* Mat. 10:3. Mk. 2:14. | 3:18. Lu. 6:15. Ac. 1:13.
ALREADY, *ad.* Ex. 1:5. Joseph was in Egypt *a.*
Ec. 1:10. *a.* of old time || Ma. 2:2. cursed *a.*
Mat. 17:12. Elias is come *a.* || Jn. 3:18. condemned
1 Co. 5:3. judged *a.* || Phil. 3:16. not *a.* attained
1 Ti. 5:15. *a.* turned aside || Re. 2:25. have *a.*
ALSO, *ad.* Ge. 6:3. for that he *a.* is flesh
Nu. 16:10. and seek ye the priesthood *a.*
1 S. 14:44. and Saul answered, God do so, and more *a.* 2 S. 3:35. | 19:13.
2 K. 7:4. we die *a.* || Ps. 68:18. rebellious *a.*
Is. 7:13. weary my God *a.* || Zch. 8:21. I'll go *a.*
Mat. 6:21. there will your heart be *a.* Lu. 12:34.
26:73. *a.* art one of them || Mk. 1:38. preach *a.*
Mk. 2:28. is Lord *a.* of the sabbath, Lu. 6:5.
Lu. 11:45. thus saying, thou reproachest us *a.*
Jn. 5:19. *a.* doth the Son || 12:26. *a.* my servant
14:3. ye may be *a.* || Ac. 12:3. take Peter *a.*
Ro. 16:2. succorer of many, and of myself *a.*
1 Co. 9:8. law the same *a.* || 15:8. seen of me *a.*
2 Ti. 1:5. in thee *a.* || Ja. 2:26. works, is dead *a.*
1 Jn. 4:21. loveth God, loveth his brother *a.*
ALTAR, *s.* is taken, (1) *Properly, for a place of divine offerings*, 1 K. 13:1,2. (2) *Figuratively, for the person of Christ*, He. 13:10. (3) *Mystically, for a place of safety*, Re. 6:9.
Ge. 8:20. Noah builded an *a.* to the Lord
12:7. Abraham, 22:9. || 35:1. make there an *a.*
Ex. 17:15. Moses built an *a.* || 20:24. *a.* of earth
28:14. take from mine *a.* || 29:37. he an *a.* most
29:44. sanctify it, an *a.* || 30:27. *a.* of incense
40:10. *a.* of burnt offering || Le. 6:9. fire of the *a.*
Nu. 7:84. dedication of *a.* || 18:3. nigh the *a.*
Jos. 22:34. called the *a.* Ed. || Jud. 6:25. of Baal
1 S. 2:33. cut off from *a.* || 2 S. 24:18. rear an
1 K. 13:2. he cried against the *a.* O *a.* *a.*
18:30. Elijah repaired *a.* || 35. water ran about *a.*
2 K. 18:22. worship before this *a.* Is. 36:7.
Ps. 26:6. compass thine *a.* || 43:4. to *a.* of God
Is. 19:19. *a.* in Egypt || 27:9. stones of the *a.*
56:7. accepted on mine *a.* || La. 2:7. cast off *a.*
Ez. 8:16. between the porch and *a.* 25 men
Jo. 1:13. ye ministers of *a.* || 2:17. porch and *a.*
Am. 2:8. clothes laid to pledge by every *a.*
Ma. 1:7. ye offer polluted bread on my *a.*
10. fire on mine *a.* || 2:13. covering *a.* with tears
Mat. 5:23. gift to the *a.* || 23:18. swear by *a.*
23:35. slew between temple and *a.* Lu. 11:51.
Ac. 17:23. found an *a.* with this inscription
1 Co. 9:13. wait at *a.* partakers with *a.* 10:18.
He. 7:13. attendance at *a.* || 13:10. we have an *a.*
Re. 6:9. I saw under the *a.* || 8:3. on the golden *a.*
9:13. a voice from the horns of the golden *a.*
ALTARS, *s.* Ex. 34:13. destr. *a.* De. 7:5. | 12:3.
Nu. 23:1. build 7 *a.* || 1 K. 19:10. down thy *a.* 14.
2 Ch. 34:5. burnt the bones of priests on the *a.*
Ps. 84:3. even thine *a.* || Is. 17:8. not look to *a.*
Jer. 17:1. graven on horns of *a.* || 2. remember *a.*
Ez. 6:4. your *a.* shall be desolate, images be
Ho. 8:11. made *a.* to sin || 10:8. horns come on *a.*
12:11. *a.* as heaps || Am. 3:14. I will visit the *a.*
Zp. 1:3. Lord, they have digged down thine *a.*
ALTER, *v. To change.* Le. 27:10. shall not *a.*
Ezr. 6:11. *a.* this word || 12. destroy all that *a.*
Ps. 89:34. not *a.* the thing || Pr. 31:5. lest they *a.*
ALTERED, *p.* Est. 1:19. Lu. 9:29.
ALTERETH, *v.* Da. 6:8. law which *a.* not, 12.
ALTERING, *p.* Nu. 14:34. *a.* of purpose
AL-TASCHITH, *Destroy not.* The title of Ps. 57,58,59,75.
ALTHOUGH, *ad. Notwithstanding.*
Ex. 13:17. *a.* that was near, for God said
2 S. 23:5. *a.* my house || Jb. 2:3. *a.* thou movedst
Jer. 31:32. *a.* I was a husband || Ez. 11:16. *a.* cast
Ha. 3:17. *a.* fig-tree || Mk. 14:29. *a.* all be offend.
ALTOGETHER, *ad. Completely, absolutely.*
Nu. 16:13. *a.* a prince || Pe. 16:20. is *a.* just
Ps. 14:3. *a.* filthy, 53:3. || 19:9. are righteous *a.*
Ps. 39:5. *a.* vanity || 50:21. *a.* such a one as thyself
139:4. knowest it *a.* || Song 5:16. *a.* lovely
Jn. 9:34. *a.* born in sin || Ac. 26:29. *a.* such as
1 Co. 9:10. yet not *a.* || 9:10. *a.* for our sakes
ALUSH, *A mingling together; kneading, leavening.* Nu. 33:13.
ALVAH, *His ascension or elevation.* Ge. 36:40.
ALVAN, *Elevation or prevarication.* Ge. 36:23.
ALWAY, S, signifies, (1) *Continually*, Jn. 8:29

(2) *Frequently*, Ac. 10:2. (3) *To the end of the world*, Mat. 28:20. (4) *During life*, 2 S. 9:10. De. 5:29. keep *a.* || 11:1. keep commandments *a.* 14:23. fear the L. *a.* || 2 S. 9:10. eat bread *a.* Jb. 7:16. I'd not live *a.* || 27:10. will he *a.* call Ps. 16:8. Lord *a.* before me || 103:9. not *a.* chide 119:112. perform *a.* || Pr. 8:30. rejoicing *a.* Is. 57:16. not *a.* wrath || Mat. 23:20. with you *a.* Mk. 14:7. but me ye have not *a.* Jn. 12:8. Jn. 8:29. I do *a.* those || 11:42. hearest me *a.* Ac. 10:2. prayed to G. *a.* || 2 Co. 2:14. *a.* causeth Phil. 1:4. *a.* in every prayer || 20. as *a.* so now also 2:12. have *a.* obeyed || 4:4. rejoice in the Lord *a.* 1 Th. 2:16. fill up sins *a.* || 2 Pe. 1:15. have *a.* in

I AM, 1 AM *that* I AM, signifies, (1) *Being, or self-existence*, Ex. 3:14. Re. 1:4,11,17. *The incommunicable name of God.* I AM, *in* Hebrew,† *Eheijeh*; i. e. *I will be*;—*true to all my promises*, &c. (2) *Immutability and eternity*, Re. 1:4,8. (3) *Resembling*, Jn. 15:1.

Ex. 3:14. *I am that I am* hath sent me to you Nu. 11:21. the people amongst whom *I*-
Ne. 6:11. being as *I*- || Jb. 9:32. not man as *I*-
Ps. 35:3. *I* thy salvation || 39:4. how frail *I*-
50:7. *I*- God, even thy G. || 143:12. *I*- thy serv
Is. 44:6. *I*- the first, *I*- the last, 48:12. Re. 1:11
47:8. *I*- and none else besides me, Zph. 2:15.
58:9. shalt cry and he shall say, here *I*
Mat. 16:13. say that *I* ? Mk. 8:27. Lu. 9:18
Lu. 22:70. ye say that *I* || Jn. 6:35. *I*- bread
Jn. 8:12. *I*- the light || 58. before Abiah. was *I*-
12:26. where *I* there || 17:24. with me where *I*-
Ac. 26:29. such as *I* || 27:23. whose *I*- and whom
1 Co. 15:10. by the grace of God *I*- what *I*-
Ga. 4:12. be as *I*- || Phil. 1:11. in what state *I*-
Re. 1:17. *I*- the first || 18. *I*- he that liveth, *I*
19:10. see thou do it not, *I*- thy fellow servant

AM *I*. Ge. 4:9. *a.*- my brother's keeper
Ge. 30:2. *a.*- in God's stead who hath withheld
2 K. 5:7. *a.*- a G. || 18:25. *a.*- come up, Is. 36:10.
Jer. 23:23. *a.*- a God at hand, saith the Lord
Mat. 18:20. there *a.*- || Jn. 7:33. *a.*- with you
1 Co. 9:1. *a.*- not an apostle || 2 Co. 12:10. strong *Here* AM *I*, or *Here I* AM. See Here.

AMAD, *The people of witness.* Jos. 19:26.
AMAL, *Labor, or iniquity.* 1 Ch. 7:35.
AMALEK, *A licking, smiting*, or *striking people.* A son of *Esau*, Ge. 36:16. Ex. 17:16.
AMALEKITES, Ge. 14:17.
AMAN, *Mother, or fear of them.* Jos. 15:26.
AMANA, *Integrity, or truth.* Song 4:8.
AMARIAH, *The Lord said, or elevation.* 1 Ch. 6:7,52. | 23:19. | 24:23.
AMASA, *A forgiving people.* 1 Ch. 2:17.
AMASAI, *The present of the people.* 1 Ch. 6:25. | 12:18.
AMASHAI, *Oppression of the people.* Ne. 11:13. 2 Ch. 29:12.
AMASIAH, *Burden of the Lord.* 2 Ch. 17:16.
AMAZED, *p. Surprised, astonished, confused.* Jud. 20:41. Benjamin *a.* || Jb. 32:15. they were *a.* Is. 13:8. they shall be *a.* || Ez. 32:10. may be *a.* Mat. 19:25. the disciples were exceedingly *a.* Mk. 9:12. were all *a.* and glorified, Lu. 5:26. 14:33. he began to be sore *a.* and very heavy Lu. 4:36. and they were all *a.* and spake, 9:43. Ac. 9:21. all that heard Saul were *a.* and said
AMAZEMENT, *s.* Ac. 3:10. 1 Pe. 3:6.
AMAZIAH, *Strength of the Lord.* 1 Ch. 4:34.
AMBASSADOR, S, signifies, (1) *An interpreter*, 2 Ch. 32:31. (2) *A messenger*, Is. 18:2. (3) *Men of action. The office is*, (1) *Civil*, 2 K. 10:12. (2) *Spiritual*, 2 Co. 5:20. Ep. 6:20.
Jos. 9:4. had been *a.* || 2 Ch. 32:31. *a.* of Babylon
2 Chr. 35:21. he sent *a.* || Pr. 13:17. a faithful *a.*
Is. 18:2. sendeth *a.* by || 30:4. *a.* came to Hanes 33:7. *a.* of peace || Jer. 49:14. *a.* sent. Ob. 1.
Ez. 17:15. rebelled in sending *a.* to Egypt
2 Co. 5:20. *a.* for Christ || Ep. 6:20. I am an *a.*
AMBASSAGE, *s.* Lu. 14:32. sendeth an *a.*
AMBER, *s. A fine, yellow-colored drug, endowed with the property of electricity*, Ez. 1:4.
AMBUSH, *s. A secret place.* Jos. 8:2. Jer. 51:12.
AMBUSHMENT, S. 2 Ch. 13:13. | 20:22.
AMEN, *ad.* signifies, in Hebrew, *true, faithful, certain. It is used as an affirmation; and rendered*, verily, verily; amen, amen, Jn. 3:3,5. —*All the promises are* amen *in Christ*, i. e. *certain and firm*, 2 Co. 1:20. —*Jesus Christ is called the* amen, Re. 3:14. i. e. *the truth of all the types, figures, and promises. The God of truth*, Is. 65:16. in Hebrew, amen. —*It is used in the end of a prayer, to denote our desire and hope to be heard and answered.*
Nu. 5:22. and the women shall say *a. a.*
De. 27:15. all the people say *a.* || 1 K. 1:36.
1 Ch. 16:36. people said *a.* and praised the Lord
Ps. 41:13. *a.* and *a.* 72:19. | 89:53. | 106:48.
Jer. 28:6. Jeremiah said *a.* || Mat. 6:13. for ever *a.*
1 Co. 14:16. unlearned say *a.* || 2 Co. 1:20. yea *a.*
Re. 1:18. alive for ev rmore, *a.* || 3:14. saith the *a.* 5:14 beasts said *a.* 19:4. || 22:20. *a.* even so
AMEND, *v.* Jer. 7:3,5. | 26:13. | 35:15. Ja. 4:52.
AMENDS, *s. Recompense.* Le. 5:16. make *a.* for
AMERCE, *v. To fine.* De. 22:19. shall *a.* him.
AMETHYST, S. *A precious stone*, Ex. 28:19. —*A gem of a purple color, which seems composed of a strong blue and deep red; and, according as either of these colors prevails, affording different tinges of purple; sometimes like violet, and sometimes fading to a pale rose color. It may be deprived of its color, by putting it in fire; in which pellucid or colorless state, it so well imitates a diamond, that its want of hardness is the only way to distinguish it.* Ex. 39:12. Re. 21:20.
AMI, *My mother, fear, my people.* Ezr. 2:57.
AMIABLE, *a. Agreeable, lovely.* Ps. 84:1.
AMISS, *ad. Wrong, faulty.* 2 Ch. 6:37. done *a.* Da. 3:29. speak any thing *a.* against the God
Lu. 23:41. done nothing *a.* || Ja. 4:3. ye ask *a.*
AMITTAI, *True, faithful, or fearing.* 2 K. 14:25.
AMMAH, *Her people.* 2 S. 2:24.
AMMI, *My people.* Ho. 2:1.
AMMIEL, *The people of God.* Nu. 13:12.
AMMIHUD, *People of praise.* Nu. 34:20.
AMMINADAB, *My free, noble, or liberal people.* 1 Ch. 15:10. Song 6:12.
AMMISHADDAI, *People of the Almighty.* Nu. 1:12. | 7:66,71. | 10:25.
AMMIZABAD, *Dowry of my people.* 1 Ch. 27:6.
AMMON, *A people.* Ge. 19:38. Nu. 21:24. Zph. 2:9.
AMMONITE. De. 23:3. 1 K. 14:21.
AMNON, *Faithful, true, artificer, foster-father*, or *tutor.* 1 Ch. 3:1. | 4:20.
AMOK, *A valley*, or *depth.* Ne. 12:7.
AMON, *Faithful, true.* 2 K. 21:18,24.
AMONG, *pr. Mingled with.* Nu. 14:14.
Ezr. 1:8. *a.* sons of priests || Ne. 13:26. yet *a.*
Jb. 3:14. *a.* the unclean || 33:23. *a.* a thousand
Ec. 6:1. common *a.* men || 7:28. one *a.* 1000
Song 5:10. chiefest *a.* 10,000 || Jer. 5:26. *a.* people
Mi. 7:2. and there is none upright *a.* men
Lu. 1:28. blessed *a.* women || 10:3. *a.* wolves
Jn. 6:9. *a.* so many || Col. 1:18. *a.* all he might
AMORITE, *The cunious, bitter one; a babbler*, or *talkative.* Ge. 10:16. | 15:16.
AMOS, *Weighty.* A prophet, Lu. 3:25.
AMOZ, *Strong, robust.* Is. 1:1.
AMPHIPOLIS, *A compassed city.* Ac. 17:1.
AMPLIAS, *Large, extensive.* Ro. 16:8.
AMRAM, *An exalted people, their sheaves*, or *handfuls of corn*; or, *with the Most High.* Ex. 6:20.
AMRAPHEL, *Speaking of ruin*, or *hidden things.* Ge. 14:1.
AMZI, *Strong*, or *robust.* 1 Ch. 6:46.
ANAB, *A grape.* Jos. 11:21. | 15:50.
ANAH, *Answering*, or *singing*; *afflicted.* A son of *Seir*, Ge. 36:2,20.
ANAHARATH, *Inflammation, dryness, neighing, suffocation.* Jos. 19:19.
ANAIAH. Ne. 8:4. | 10:22.
ANAK, *A collar*, or *ornament.* Nu. 13:22,28.
ANAKIMS, *Giants.* De. 1:28. | 2:11. | 9:2.
ANAMIM, *A fountain, eye, answer, affliction.* Ge. 10:13. 1 Ch. 1:11.
ANAMMELECK, *An answer, song*, or *affliction of the king.* 2 K. 17:31.
ANAN, *A cloud*, or *divination.* Ne. 10:26.
ANANI, *My cloud, my divination.* 1 Ch. 3:24.
ANANIAH, *Cloud of the Lord.* Ne. 3:23.
ANANIAS, *The cloud of the Lord.* Ac. 5:1. | 9:10.
ANATH, *Answer, song, poverty, affliction.* Jud. 3:31.
ANATHEMA, *A curse, or cursed.* 1 Co. 16:22.
ANATHOTH, as ANATH. Jer. 1:1. 1 Ch. 7:8.
ANCESTORS, *s. Those from whom we descend; progenitors*, Le. 26:45.
ANCIENT, S. *s. and a. Men of former times: governors, political or ecclesiastical.*
De. 33:15. *a.* mountains || Jud. 5:21. *a.* river
1 S. 24:13. proverb of *a.* || 2 K. 19:25. Is. 37:26.
1 Ch. 4:22. *a.* things || Jer. 3:12. were *a.* men
Jb. 12:12. *a.* is wisdom || Ps. 119:100. than the *a.*
Pr. 22:28. *a.* land mark || Is. 3:2. prudent *a.*
Is. 3:14. with the *a.* || 9:15. *a.* he is the head
19:11. the son of *a.* kings || 23:7. is of *a.* days
24:23. reign before his *a.* || 44:7. the *a.* people
47:6. upon the *a.* hast || 51:9. as in the *a.* days
Jer. 18:15. from *a.* paths || 19:1. take of the *a.*
Ez. 7:26. perish from the *a.* || 8:12. what *a.* do
9:6. began at the *a.* men || 27:9. the *a.* of Gebal
Da. 7:9. the *a.* of days did sit, whose, || 13:22.
ANDREW, *Strong*, or *stout.* Lu. 6:14.
ANDRONICUS, *Victorious man.* Ro. 16:7.
ANEM, *Answer*, or *song of them.* 1 Ch. 6:73.
ANER, *Answer*, or *song, affliction, of light.* Ge. 14:24.
ANETHOTHITE. 2 S. 23:27. 1 Ch. 27:12.
ANGEL, *s. A messenger, or one sent of God*; and is applied, (1) *To those noble, intellectual, and spiritual beings, whom God makes use of as his ministers, to execute the orders of Providence*, He. 1:7,14. Ps. 104:4. (2) *To Christ, who is the messenger of the covenant, and brought the glad tidings of salvation to men*, Zch. 1:12. Ma. 3:1 Re. 10:1. (3) *To the ministers of the gospel who are sent by Christ to declare his counsel*, Re. 2:1,8,12,18. | 3:1,7. (4) *To such whom God employs to execute his judgments*, Re. 15:8. | 16:1. (5) *To devils*, Mat. 25:41. 1 Co. 6:3.
Ge. 24:7. send his *a.* 40. || 48:16. *a.* redeemed
Ex. 23:20. send an *a.* before, 23. | 33:34. | 33:2.
Nu. 20:16. sent an *a.* || Jud. 13:19. *a.* did wond.
2 S. 24:16. *a.* stretched out hand, 1 Ch. 21:15. 17. David spake when he saw the *a.* that smote
1 K. 13:18. *a* spake to me || 19:5. *a.* touched Elijah
1 Ch. 21:20. Ornan saw *a.* || 27. commanded *a.*
2 Ch. 32:21. *a.* cut off || Ec. 5:6. say before *a.*
Is. 63:9. the *a.* of his presence saved them
Da. 3:28. God who hath sent his *a.* 6:22.
Ho. 12:4. yea, he had power over the *a.* and
Zch 1:9. *a.* that talked with me, 13. | 4:15. 19 I said to *a.* that talked, 4:4. | 5:10. | 6:4.
2:3. *a.* went out, and || 3:3. stood before the *a.*
5:5. *a.* went forth || 6:5. the *a.* answered, these
Mat. 28:5. the *a.* answered the woman, fear not
Lu. 1:13. *a.* said, fear not || 19. *a.* said, I am Gab.
26. *a.* Gabriel was || 30. *a.* said to her, fear not
35. *a.* answered || 2:10. *a.* said to shep. fear not
2:13. with the *a.* || 21. so named of the *a.* before
22:43. appeared an *a.* strengthening him
Jo. 5:4. *a.* went down at a || 12:29. an *a.* spake
Ac. 6:15. face of an *a.* || 7:35. by hands of the *a.*
7:38. *a.* which spake || 10:7. *a.* spake to Cornelius
10:22. holy *a.* || 11:13. how he had seen an *a.*
12:8. *a.* said to Peter, bind || 9. done by the *a.*
10. *a.* departed from, 11. || 15. said, it is his *a.*
23:8. *a.* nor spirit || 9. if a spirit or *a.* hath spoken
2 Co. 11:14. *a.* of light || Ga. 1:8. we or an *a.*
Re. 1:1. by his *a.* || 2:1. unto the *a.* 8:12,18. | 3:14. 5:2. I saw a strong *a.* || 7:2. another *a.* ascend
8:3. *a.* stood at the altar || 4. out of the *a.* hand
5. *a.* took the censer, and filled it with fire
7. first *a.* sounded || 8. second, 10,12. | 9:1,13.
13. an *a.* flying thro' || 9:11. *a.* of bottomless pit
9:14. sixth *a.* loose || 10:1. mighty *a.* 18:1. 20:1.
10:5. *a.* stand on the sea || 7. voice of seventh *a.*
8. book of the *a.* 10. || 11. the *a.* stood, saying
11:15. *a.* sounded || 14:6. I saw another *a.* fly, 8.
14:9. third *a.* followed || 15. another *a.* 17,18.
16:2. *a.* poured out vial. 3,4,8,10,12,17.
5. *a.* of the waters || 17:7. *a.* said, wherefore
18:21. mighty *a.* took || 19:17. *a.* standing in sun
22:8. to worship *a.* || 16. sent my *a.* to testify
ANGEL *of God.* Ex. 14:19. *a.*- removed
Jud. 13:6. countenance of an *a.*- || 1 S. 29:9.
2 S. 14:7. as an *a.*- so is my lord, 20. | 19:27.
Ac. 27:23. stood the *a.*- || Ga. 4:14. as an *a.*-
ANGEL *of the Lord.* Ge. 16:7. *a.*- found
Ge. 16:9. *a.*- said to him, 11. | 22:11. Nu. 22: 32,35. Jud. 13:18. 2 K. 1:3,15.
Nu. 22:23. ass saw the *a.*- standing, 25,27,35.
Jud. 2:1. *a.*- came up, 1 K. 19:7. Ac. 12:7. 5:23. curse ye Meroz, said the *a.*- curse
Jud. 6:11. *a.*- sat under an oak, 12,21,22. 13:3. *a.*- appeared to the woman, 16,20.21.
2 S. 24:16. *a.*- was by threshing, 1 Ch. 21:15.
2 K. 19:35. *a.*- smote in the camp, Is. 37:36.
1 Ch. 21:18. *a.*- commanded Gad to say, 30.
Ps. 34:7. *a.*- encampeth || 35:5. let *a.*- chase, 6.
Zch. 1:11. they answered *a.*- || 12. *a.*- answered 3:5. *a.*- stood by Joshua, 6. || 12:8. as the *a.*-
Mat. 1:20. *a.*- appeared in a dream, 2:13,19. 24. did as *a.*- bid him || 28:2. *a.*- descended from
Lu. 1:11. appeared an *a.*- || 2:9. *a.*- came on them
Ac. 5:19. *a.*- opened || 8:26. *a.*- spake to Philip 12:23. *a.*- smote Herod, becau-e he gave not
ANGELS. Ge. 19:1. there came two *a.* 15.
Ps. 8:5. a little lower than the *a.* He. 2:7 9.
68:17. thousands of *a.* || 78:25. did eat *a.* food
78:49. trouble, by sending evil *a.* among them
Mat. 4:11. *a.* came and ministered, Mk. 1:13.
13:39. reapers are the *a.* || 49. *a.* shall come forth
18:10. their *a.* || 24:36. not the *a.* Mk. 13:32.
25:31. all the holy *a.* || 26:53. 12 legions of *a.*
Mk. 8:38. cometh with the holy *a.* Lu. 9:26.
12:25. but are as the *a.* in heaven, Lu. 20:36.
Lu. 2:15. as the *a.* were gone || 16:22. carried by
21:23. seen a vision of *a.* || Jn. 20:12. seeth 2 *a.*
Ac. 7:53. disposition of *a.* || Ro. 8:38. not *a.* be
1 Co. 4:9. spectacle to *a.* || 6:3. we shall judge *a.*
11:10. because of the *a.* || 13:1. tongues of *a.*
Ga. 3:19. ordained by *a.* || Col. 2:18. worship of *a.*
2 Th. 1:7. from heaven with his mighty *a.*
1 Ti. 3:16. seen of *a.* || 5:21. and the elect *a.*
He. 1:4. better than the *a.* || 5. to which of *a.* 13.
7. maketh his *a.* || 2:2. if the word spoken by *a.*
2:5. to the *a.* hath not || 16. the nature of *a.*
12:22. company of *a.* || 13:2. *a.* unawares
1 Pe. 1:12. *a.* desire to look || 3:22. *a.* made subject
2 Pe. 2:4. spared not *a.* || 11. whereas *a.* greater
Ju. 6. the *a.* which kept not their first estate
Re. 1:20. stars are the *a.* || 5:11. voice of *a.*
7:11. four *a.* 2. || 11. *a.* stood || 8:13. three *a.*
9:14. loose the four *a.* || 15. the *a.* were loosed
11:10. presence of *a.* || 21:12. gates twelve *a.*
ANGELS *of God.* Ge. 28:12. Jn. 1:51.
Ge. 32:1. Mat. 22:30. Mk. 12:25. Lu. 12:8,9. | 15:10. He. 1:6.
His ANGELS, Jb. 4:18. *a.* charged with folly
Ps. 91:11. give *a.* charge, Mat. 4:6. Lu. 4:10.
103:20. *a.* excel || 104:4. *a.* spirits, He. 1:7.
148:2. praise ye him, all *a.* praise ye him, all
Mat. 13:41. send forth *a.* || 16:27. with *a.*
24:31. send *a.* Mk. 13:27. || 25:41. devil and *a.*
Re. 3:5. confess before *a.* || 1 :7. and *a.* 9.
ANGER, *v.* Ro. 10:19. I will *a.* you
ANGER, *s. A passion. Rage, displeasure, Ascribed to God, it is put for his just displeasure with sin.*
Ge. 27:45. till *a.* turn away || 44:18. *a.* burn
45:5. *a.* in your eyes || 49:7. cursed be their *a.*

Ex. 32:19. Moses' *a.* waxed hot || 22. let not *a.*
De. 9:19, afraid of *a.* || 13:17. fierceness of *a.* 29:24. what meaneth the heat of this great *a.*
Jos. 7:26. Lord turned from the fierceness of *a.*
Jud. 8:3. *a.* abated || Est. 1:12. his *a.* burned
Jb. 4:9. *a.* consumed || 9:13. withdraw his *a.*
Ps. 21:9. time of *a.* || 30:5. *a.* endureth but
37:8. cease from *a.* || 38:3. because of thine *a.* 69:24. let *a.* take hold || 74:1. why *a.* smoke
78:21. *a.* against Israel || 38 turned away his *a.* 49 fierceness of his *a.* || 50. a way to his *a.* 85:3. turned from *a.* || 4. *a.* to us to cease
85:5. draw out thine *a.* || 90:7. consumed by *a.* 90:11. power of *a.* || 103:9. nor keep *a.* Jer. 3:5.
Pr. 15:1. words stir up *a.* || 19:11. deferreth his *a.* 21:14. pacifieth *a.* || 22:8. rod of his *a.* shall fail 27:4. *a.* is outrageous || Ec. 7:9. *a.* resteth
Is. 5:25. *a.* not turned away, 9,12,17,21. 10:4. 7:1. *a.* of Rezin || 10:5. rod of mine *a.* staff 10:25. mine *a.* || 12:1. thine *a.* is turned away 13:9. fierce *a.* || 13. day of fierce *a.* La. 1:12.
30:27. burning with *a.* || 30. indignation of *a.* 42:25. fury of his *a.* || 48:9. I defer mine *a.*
Is. 65:15. smoke in my *a.* || 66:15. *a.* with fury Jer. 2:35. *a.* shall turn || 3:12. not cause *a.* to fall 4:26. broken by *a.* || 7:20. *a.* poured on this place 18:23. deal in *a.* || 25:38. desolate because of *a.* 32:31. provocation of *a.* || 36:7. great is the *a.* 42:18. *a.* poured, 44:6. || 49:37. my fierce *a.*
La. 2:1. day of *a.* 21:22. || 4. despised in *a.* 3:43. covered with *a.* || 4:11. poured out his *a.*
Ez. 5:13. *a.* accomplished || 7:3. send mine *a.* 7:8. a complish mine *a.* on thee, 20:8,11. 25:14. do in Edom according to my *a.* 35:11.
Da. 9:16. let thine *a.* and fury be turned away
Ho. 11:9. execute my *a.* || 14:4. my *a.* is turned
Am. 1:11. *a.* did tear || Jon. 3:9. turn from his *a.*
Mi. 7:18. retaineth not *a.* || Na. 1:6. abide *a.*
Ha. 3:8. *a.* against rivers || Zph. 3:8. fierce *a.*
Mk. 3:5. looked with *a.* || Ep. 4:31. all, *a.* Col. 3:8.

ANGER *of the Lord.* Nu. 25:4. fierce *a.*- 32:14. *a.*- against Is. Jud. 2:14,20. | 3:8. | 10:7. De. 29:20. *a.*- shall smoke against that man
2 K. 24:20. thro' *a.*- it came to pass, Jer. 52.3.
Jer. 4:8. fierce *a.*- 12.13. | 25:37. | 51:45. 23:20. the *a.*- shall not return, 30:24.
La. 4:16. the *a.*- hath divided them, he will
Zph. 2 2. fierce *a.*- || 3. hid in the day of the *a.*- *in* ANGER. Ge. 49.6. -*a.* they slew a man
Ex. 11:8. he went out from Pharaoh -*a.*
De. 29:23. overthrew -*a.* || 28. rooted out -*a.*
1 S. 20:34. Jon. rose -*a.* || 2 Ch. 25:10. - great *a.*
Jb. 9:5. overturneth -*a.* || 18:4. teareth -*a.* 21:17. sorrows -*a.* || 35:15. visited *in* his *a.*
Ps. 6:1. Lord, rebuke me not -*a.* Jer. 10:24. 7:6. arise, O Lord, -*a.* || 27:9. servant away -*a.* 56:7. -*a.* cast down || 77:9. hath he -*a.* shut up
Is. 13:3. I called -*a.* || 14:6. ruled the nations -*a.* 63:3. for I will tread them *in* mine *a.* 6.
Jer. 21:5. I will fight -*a.* || 32:37. driven *in* my *a.* 33:5. whom I have slain *in* mine *a.* and in my
La. 2:1. cov. Zion -*a.* || 3. cut off -*a.* || 3:66. destroy
Ez. 3:14. *in* hot *a.* || 5:15. judgments in thee -*a.* 13:13. shower *in* mine *a.* || 22:20. gather you -*a.* 43:8. consumed -*a.* || Da. 11:20. -*a.* nor in battle
Ho. 13:11. a king -*a.* || Mi. 5:15. vengeance -*a.*
Ha. 3:12. thou didst thresh the heathen -*a.*
ANGER *kindled.* Ge. 30:2. *a.* of Jacob was
Ex. 4:14. *a.* of the Lord was *k.* against Moses
Nu. 11:1. *a.* of the Lord was *k.* 10. 12:9. | 22:22. 22:27. Balaam's *a.*- || 24:10. Balak's *a.* was *k.* 25:3. *a.* of the L. was *k.* 32:10,13. De. 29:27.
Jos. 7:1. 2 S. 6:7. | 24:1. 2 K. 13:3. | 23:26.
De. 6:15. lest *a.* of the L. be *k.* || 7:4. so *a.* of the L. be 31:17. mine *a.* shall be *k.* in that day, Jos. 23:16.
32:21. for a fire is *k.* in mine *a.* Jer. 15:14. | 17:4.
Jud. 9:30. Zebul's *a.* was *k.* || 14:19. Samson's *a.*-
1 S. 11:6. Saul's *a.*- 20:30. || 17:28. Eliab's *a.*-
2 S. 12:5. David *a.*- || 2 Ch. 25:10. their *a.*- 15.
Is. 5:25. *a.* of the Lord *k.* Ho. 8:5. Zch. 10:3. *Provoke, or provoked to* ANGER.
De. 4:25. to *provoke* him to *a.* 9:18. | 31:29. 2 K. 17:17. | 21:6. | 23:19. 2 Ch. 33:6.
32:16. - they him to *a.* || 21. - me to *a.* I will -
Jud. 2:12. bowed to them, and - the Lord to *a.*
1 K. 14:9. images to - him to *a.* 15. | 15:30,16. 2:7,13. 2 K. 17:11. Jer. 11:17. | 32:29,32. Ez. 16:26.
16:33. Ahab did more to - the L. to *a.* 21:22. 22:53. Ahaz - to *a.* the Lord God of Israel
2 K. 21:15. - me to *a.* 22:17. 2 Ch. 34:25.
2 Ch. 28:25. - to *a.* the Lord God of his fathers
Ne. 4:5. - thee to *a.* || Ps. 78:58. - him to *a.* 106:29.
Pr. 20:2. whoso - him to *a.* sinneth against
Is. 1:4. - holy One to *a.* || 65:5. - me to *a.* cont.
Jer. 7:18. - me to *a.* 19. | 32:30. | 44:33. Ez. 8:17. 8:19. why - to *a.* || 25:6. - me not to *a.*
Ho. 12:14. - him to *a.* || Col. 3:21. - not to *a.*
Slow to ANGER. Ne. 9:17. Ps. 103:8. | 145:8. Pr. 15:18. | 16:32. Jo. 2:13. Jon. 4:2. Na. 1:3.
ANGERED, *p.* 1 S. 1:16. Ps. 106:32.
ANGLE, *v. To fish.* Is. 19:8. Ha. 1:15.
ANGRY, *a.* Ge. 18:30. let not the L. be *a.* 32. Ge. 45:5. be not *a.* that ye sold me || Le. 10:16. De. 1:37. the Lord was *a.* 4:21. | 9:8,20.
Jud. 18:25. lest *a.* fellows || 2 S. 19:42. be *a.*
1 K. 8:46. thou be *a.* with them, 2 Ch. 6:36. 11:9. *a.* with Solomon || 2 K. 17:18. Israel
Ezr. 9:14. not be *a.* || Ne. 5:6. I was very *a.*
Ps. 12:2. lest he be *a.* || 7:11. G. is *a.* with wick. 76:7. who may stand when thou art *a.* 79:5. how long, Lord, wilt thou be *a.* 80:4. 85:5. wilt thou be *a.* with us for ever? wilt
Pr. 14:17. is soon *a.* || 21:19. shun an *a.* woman 22:24. make no friendship with an *a.* man 25:23. *a.* countenance || 29:22. *a.* man stirreth
Ec. 5:6. G. *a.* at thy voice || 7:9. hasty to be *a.*
Song 1:6. *a.* with me || Is. 12:1. wast *a.* with me
Ez. 16:42. no more *a.* || Da. 2:12. king was *a.*
Jon. 4:1. Jonah was very *a.* 4:9.
Mat. 5:22. whosoever is *a.* with his brother
Lu. 14:21. master being *a.* || 15:28. he was *a.*
Jn. 7:23. are ye *a.* || Ep. 4:26. *a.* and sin not
Ti. 1:7. not soon *a.* || Re. 11:18. nations were *a.*
ANGUISH, *s. Excessive trouble, sorrow, grief, or pain in body or mind.*
Ge. 42:21. *a.* of his soul || Ex. 6:9. not for *a.*
De. 2:25. nations be in *a.* || 2 S. 1:9. *a.* is come
Jb. 7:11. speak in the *a.* || 15:24. trouble and *a.*
Ps. 119:143. trouble, *a.* || Pr. 1:27. distress and *a.*
Is. 8:22. dimness of *a.* || 30:6. trouble and *a.*
Jer. 4:31. the *a.* as of her that bringeth forth 6:24. *a.* hath taken hold of us, 49:24. | 50:43.
Jo. 16:21. her *a.* for joy || Ro. 2:9. tribul. *a.*
2 Co. 2:4. for out of much *a.* of heart I wrote
ANIAM, *I am a people; or the ship, sorrow, or strength of people.* 1 Ch. 7:19.
ANIM, *Those who answer: those who afflict.* A city. Jos. 15:50.
ANISE, *s.* Mat. 23:23. pay tithe of mint, *a.*
ANKLE-*Bones, s.* Ac. 3:7. *a.*- received strength
ANKLES, *s.* 2 S. 22:37. Ez. 47:3.
ANNA, *Merciful, gracious, one who gives.*
Lu. 2:36. there was one *A.* a prophetess
ANNAS, *One that answers, afflicts, or humbles,* Lu. 3:2. Jn. 18:13,24. Ac. 4:6.
ANOINT, *v.* signifies, (1) *To pour oil upon,* Ge. 13:13. | 28:18. (2) *To consecrate, or set one apart to an office: anointing being generally practised among the Jews on that occasion, to denote that the persons were endued with the gifts and graces of the Holy Spirit.* Ex. 28:41. (3) *To use spiritual means for saving knowledge,* Re. 3:18. (4) *To smear or daub,* Jn. 9:6,11. (5) *To furnish with authority and answerable gifts to do the work of mediator,* Ps. 2:2. | 45:7. Ac. 4:27. He. 1:9. (6) *To choose and consecrate to the offices of prophet, priest, and king,* Ps. 89:20. (7) *The prophets, ministers, and people of God,* Ps. 105:15. 2 Co. 1:21. 1 Jn. 2:20,27. (8) *Divine consolation,* Ps. 23.5. Is. 61:3.
Ex. 28:41. *a.* and consecrate, 30:30. | 40:15. 29:7. take anointing oil and *a.* him, 40:13. 30. *a.* altar, 40:10. || 30.26. tabernacle, 40.9. 40:11. *a.* laver || Le. 16:32. priest he shall *a.*
De. 28:48. thou shalt not *a.* thyself with oil
Jud. 9:8. trees went to *a.* || 15. if *a.* me king
Ru. 3:3. wash thyself therefore and *a.* thee
1 S. 9:16. *a.* him captain || 15:1. sent to *a.* 16:3. *a.* him whom I name || 12. arise, *a.* him
2 S. 14:2. *a.* not thyself with oil, but be as
1 K. 1:34. let Zadok *a.* || 19:15. *a.* Hazael king 19:16. *a.* Jehu, Elisha || Is. 21:5. *a.* the shield
Da. 9:24. *a.* most holy || 10:3. nor *a.* myself
Am. 6:6. *a.* themselves || Mi. 6:15. not *a.* thee
Mat. 6:17. *a.* thy head || Mk. 14:8. *a.* my body
Mk. 16:1. might *a.* || Lu. 7:46. didst not *a.*
Re. 3:18. and *a.* thine eyes with eye-salve
ANOINTED, *p.* Ex. 29:29. garments to be *a.*
Le. 4:3. if priest *a.* do sin || 6:20. when he is *a.* 7:36. in the day he *a.* them || 8:10. *a.* tabernacle 8:11. *a.* altar, Nu. 7:1. || 12. Aaron and *a.*
Nu. 3:3. sons which were *a.* || 7:10,84,88. 35:25. *a.* with oil, 2 S. 1:21. Ps. 45:7. | 89:20. | 92:10. He. 1:9.
1 S. 2:10. horn of his *a.* || 10:1. *a.* thee captain 12:3. Lord and his *a.* || 5. his *a.* is witness 16:6. surely the Lord's *a.* 24:6,10. | 26:9,16. 16:13. *a.* David, 2 S. 2:4,7. | 5:3. | 12:7. 2 K. 9:3.
2 S. 1:14. destroy Lord's *a.* || 2:7. *a.* me king 3:39. though *a.* king || 19:20. David *a.* himself 19:21. cursed Lord's *a.* || 23:1. *a.* of the G. of Ja. 22:51. showeth mercy to his *a.* Ps. 18:50.
1 Ch. 16:22. touch not mine *a.* Ps. 105:15. Ps. 2:2. and against his *a.* || 16. *a.* my king on 20:6. saveth his *a.* || 28:8. strength of his *a.* 45:7. *a.* with the oil of gladness, He. 1:9. 89:20. holy oil *a.* him || 92:10. *a.* with fresh oil 132:10. turn not away face of *a.* 2 Ch. 6:42.
17. I have ordained a lamp for mine *a.*
Is. 45:1. to his *a.* || 61:1. *a.* to preach, Lu. 4:18. La. 4:20. *a.* of the Lord || Ez. 28:14. *a.* cherub
Hab. 3:13. wentest for salvation with thine *a.*
Zch. 4:14. these are the two *a.* ones which
Lu. 7:38. kissed his feet, and *a.* them, 46.
Jn. 1:41. is the *a.* || 9:6. he *a.* the eyes of blind 9:11. *a.* mine eyes || 11:2. *a.* the Lord, 12:3.
Ac. 4:27. Jesus whom thou hast *a.* 10:38.
2 Co. 1:21. he which hath *a.* us, is God
ANOINTEDST, *v.* Ge. 31:13. Ps. 23:5.
ANOINTING, *s.* and *a.* Ex. 40:15. Is. 10:27. 1 Jn. 2:27.

ANOINTING *Oil.* Ex. 37:29. Le. 8:12. | 10:7. | 21:10. Nu. 4:16 Ja. 5:14.

Egyptian Anointing.

ANON, *ad. By and by.* Mat. 13:20. Mk. 1:30.
ANOTHER, *a. Not the same, different.*
Ge. 4:25. appointed me *a.* seed instead of Abel 30:24. add to me *a.* son || 43:7. ye *a.* brother
Ex. 22:9. *a.* challenged || Le. 18:18. wife to *a.*
Nu. 14:24. Caleb, because he had *a.* spirit
Jud. 2:10. *a.* generation || 16:7. be as *a.* man.
1 S. 2:25. sin against *a.* || 10:6. *a.* man, 9.
Est. 1:19. royal estate to *a.* || Jb. 19:27. and not *a.*
Ps. 109:8. let *a.* take his office, Ac. 1:20.
Pr. 25:9. not *a.* secret to *a.* || 27:2. let *a.* praise
Is. 42:8. I will not give my glory to *a.* 48:11. 44:5. *a.* shall call || 57:8. discover thyself to *a.* 65:15. call by *a.* name || 66:17. one after *a.*
Jer. 13:14. dash one against *a.* || Ho. 3:3. | 4:4.
Mat. 12:3. look for *a.* || Mk. 14:19. *a.* said is it I
Lu. 16:7. said he to *a.* || 12. which is *a.* man's
1 Co. 4:6. puffed up one *a.* || 11:33. tarry for 12:25. care one for *a.* || 2 Co. 11:4. *a.* Jesus
Ga. 1:7. which is not *a.* || 6:4. and not in *a.*
He. 3:13. exhort one *a.* 10:25. || 4:8. *a.* day
Ja. 5:9. grudge not one *a.* || 16. pray one for *a.*
ANSWER, *s.* signifies, (1) *A reply to a question or thing,* Pr. 26:4. (2) *To begin to speak when no question is asked,* Da. 2:26. Ac. 5:8. (3) *To witness,* Ge. 30:33. (4) *To obey,* Is. 65:12. Jer. 7:13. 1 Pe. 3:21. (5) *To grant our requests in prayer,* Ps. 27:7. | 86:7. Is. 65:24. (6) *To give account,* Jb. 9:3. | 40:2. (7) *To punish,* Ez. 14:7.
Ge. 41:16. give an *a.* of peace, De. 20:11.
2 S. 24:13. see what *a.* || Est. 4:15. return *a.*
Jb. 19:16. gave me no *a.* || 32:3. found no *a.* 5. 35:12. there they cry, but none giveth *a.*
Pr. 15:1. a soft *a.* || 23. joy by the *a.* of his m. 16:1. *a.* of the tongue || 21:26. giveth a right *a.*
Song 5:6. gave me no *a.* || Mi. 3:7. no *a.* of God
Lu. 20:26. and they marvelled at his *a.* and Ju.1:22. we may give *a.* || 19:9. Jesus gave no *a.*
Ro. 11:4. *a.* of God || 1 Co. 9:3. mine *a.* to them
2 Co. 1:9. *a.* of death || 2 Ti. 4:16. my first *a.*
1 Pe. 3:15. to give an *a.* || 21. *a.* of good conscie.
ANSWERS, *s.* Jb. 21:34. | 34:36. Lu. 2:47.
ANSWER, *v.* Ge. 30:33. righteousness *a.* 45:3. could not *a.* him || Ex. 23:12. shall not *a.*
De. 27:15. *a.* and say amen || 2 S. 3:11. not *a.*
1 K. 18:26. O Baal *a.* || 29. voice nor any *a.*
2 K. 18:26. king's com. was *a.* not, Is. 36:21.
Jb. 9:3. *a.* one of a thousand || 13:22. I will *a.* 14:15. call, I will *a.* Ps. 91:15. Jer. 33:3. 23:5. words he would *a.* || 31:14. what shall I *a.* 33:12. I will *a.* thee, 35:4. || 40:2. let him *a.* it
Ps. 27:7. *a.* me || 65:5. terrible things *a.* us 86:7. wilt *a.* me, 38:15. || 102:2. *a.* speedily 108:6. *a.* me || 143:1. in faithfulness *a.* me
Pr. 1:28. but I will not *a.* || 15:28. studieth to *a.* 22:21. *a.* words of truth || 26:4. *a.* not a fool 26:5. *a.* a fool || 29:19 understand, he will not *a.*
Is. 1:12. *a.* messengers || 50:2. none to *a.* 66:4. 58:9. call, Lord will *a.* || 65:12. ye did not *a.* 65:24. before they call I will *a.* || Jer. 7:27. not *a.*
Ez. 14:4. I the Lord will *a.* him that cometh
Da. 3:16. not careful to *a.* || Jo. 2:19. L. will *a.*
Ha. 2:1. what shall I *a.* || Mat. 22:46. able to *a.*
Mk. 11:30. *a.* me || 14:40. wist what to *a.*
Lu. 11:7. he within shall *a.* || 12:11. how ye *a.* 13:25 *a.* I know you not || 14:6. could not *a.*
Lu. 21:14. not meditate what ye *a.* || 22:68. not *a.*
2 Co. 5:12. somewhat to *a.* || Col. 4:6. ought to *a.*
ANSWERABLE, *a.* Ex. 38:18. Mat. 3:18.
ANSWERED, *p.* Ge. 35:3. who *a.* me in Ex. 19:19. God *a.* him || Jud. 8:8. Penuel *a.*
1 S. 3:4. *a.* here am I, 16. || 4:20. she *a.* not 7:19. Lord *a.* him || 14:37. *a.* him not, 28:6.
2 S. 19:42. men of Judah *a.* || 21:1. the L. *a.* 22:42. looked, but he *a.* them not, Ps. 18:41.
1 K. 2:30. thus he *a.* || 12:13. *a.* roughly 18:21. *a.* him not a word, 2 K. 18:36. Is. 36:21. 26. nor any that *a.* || 1 Ch. 21:26. *a.* by fire
2 Ch. 25:9. man of God *a.* || Jb. 11:2. words be *a.*
Ps. 81:7. *a.* in secret place || 99:6. he *a.* them 118:5. Lord *a.* me || Is. 6:11. *a.* till cities are
Jer. 7:13. I called you but ye *a.* not, 35:17. 23:35. what hath the Lord *a.* and spoken, 37.
Ez. 37:3. I *a.* thou knowest || Da. 1:14. Da. *a.*

Mi. 6:5. what Balaam *a.* || Ha. 2:2. Lord *a.* me Zch. 1:13. the Lord *a.* the angel that talked Mat. 15:23. *a.* her not a word || 20:13. *a.* one of them
25:26. his Lord *a.* and said, thou wicked and 27:12. *a.* nothing, Mk. 14:61. | 15:3. Lu. 23:9. Mk. 12:28. had *a.* well || 31. he *a.* discreetly Ac. 15:13. James *a.* || 22:8. *I a.* who art thou L. 25:8. while he *a.* for himself, 26:1.
ANSWERED *and said.* Ex. 4:1. 2 K. 7:13. Ne. 2:20. Jb. 3:2. | 6:1. | 9:1. | 12:1. | 16:1. | 19:1. Is. 21:9. Jer. 11:5.
ANSWEREDST. Ps. 99:8. | 138:3.
ANSWEREST, *v.* 1 S. 26:14. *a.* thou not Abner Jb. 16:3. what emboldeneth thee that thou *a.* Mat. 26:62 *a.* thou nothing, Mk. 14:60. | 15:40. Jn. 18:22. *a.* high priest so || Ro. 9:20. that *a.*
ANSWERETH, *v.* 1 S. 28:15. *a.* me no more 1 K. 18:24. G. that *a.* by fire || Jb. 12:4. he *a.* Pr. 18:13. *a.* a matter || 23. the rich *a.* roughly 27:19. as face *a.* to face, so the heart of man Ec. 5:20. God *a.* him || 10:19. money *a.* all Ma. 2:12. waketh and *a.* || Ga. 4:25. *a.* to Jerus.
ANSWERING, *p.* Lu. 2:47. Ti. 2:9.
ANT, S, *s. A pismire.* Pr. 5:6. | 30:25.
ANTICHRIST, *s. An enemy to Christ. The papists. A counter Christ, a false Christ.* 1 Jn. 2:18. many *a.* || 22. he is *a.* that denieth 4:3. this is that spirit of *a.* 2 Jn. 7.
ANTIOCH, *Named from king Antiochus.* Ac. 11:22,26. Capital of *Pisidia.* Ga. 2:11. 2 Ti. 3:11.
ANTIPAS, *For all*, or *against all.* Re. 2:12
ANTIPATRIS, *Named from Antipater.* A city, about 40 miles from *Jerusalem.* Ac. 23:31.
ANTIQUITY, *s. Of ancient time.* Is. 23:7.
ANTOTHIJAH, *Answers or songs of the Lord.* 1 Ch. 8:24.
ANTOTHITE, *Answer; song, affliction*, or *poverty.* 1 Ch. 11:28. | 12:3.
ANUB, *A grape*, or *knot.* Jos. 15:50. 1 Ch. 4:8.
ANVIL, *s.* Is. 41:7. him that smote the *a.*
ANY, *a.* Ex. 11:7. against *a.* not a dog Le. 4:2. if sin against *a.* 4:13,22. | 5:17.
3. lieth in *a.* of all || De. 32:39. nor is *a.*
2 S. 7:7. spake I a word with *a.* 1 Ch. 17:6.
9:1. is there yet *a.* || 1 K. 18:25. nor *a.* that Jb. 33:27. if *a.* say || Ps. 4:6. show us *a.* good Pr. 30:30. lion turneth not for *a.* || Is. 44:8. not Am. 6:10. is there yet *a.* || Mk. 8:26. | 11:25.
Lu. 8:43. healed of *a.* || Ac. 9:2. *a.* of this way 1 Co. 6:12. power of *a.* || Ja. 1:5. if *a.* lack wisd.
2 Pe. 3:9. *a.* should perish || 2 Jn. 10. come *a.* and
See FURTHER, GOD, MAN, MORE, THING, TIME, WISE.
APACE, *ad.* Ps. 68:12. flee *a.* || Jer. 46:5. fled
APART, *ad. Alone, separate.* Ex. 13:12. set *a.* Le. 15:19. *a.* seven days || 18:19. long as she is *a.* Ps. 4:3. set *a.* him that is godly || Zch. 12:12,14. Mat. 14:13. desert place *a.* 23. | 17:1,19. Lu. 9:2. Mk. 6:31. come ye yours. *a.* || Ja. 1:21. lay *a.* all
APIECE, *ad. To each a share.* Nu. 3:47. | 7:85. | 17:6. | 1 K. 7:15. Lu. 9:3. Jn. 2:6.
APE, *s. A monkey.* 1 K. 10:22. 2 Ch. 9:21.
APELLES, *Exclusion*, or *separation.* Ro. 16:10.
APHARSATHCHITES, or APHARSITES, *Dividing*, or *tearing in pieces the peacocks.* Ezr. 4:9. | 5:6. | 6:6.
APHEK, *Strength, vigor*, or *stream.* A city, Jos. 12:18. | 15:53. | 19:30. 1 S. 4:1.
APHEKAH. Jos. 15:53.
APHIK, *The same with* APHEK. Jud. 9:31.
APHIA, *Speaking, breathing*, or *blowing.* 1 S. 9:1.
APHRAH, *Dust.* A city. Mi. 1:10.
APOLLOS, *A destroyer.* Ac. 18:24. | 19:1. | 1 Co. 1:12. | 3:5,6,22. | 4:6. | 16:12. Ti. 3:13.
APOLLONIA, *Perdition, or destruction.* A city of *Macedonia.* Ac. 17:1.
APOLLYON, *A destroyer.* Re. 9:11.
APOSTLE, *s. A messenger sent on any special errand*, Ro. 16:7. 2 Co. 8:23. It is applied, (1) *To Jesus Christ, who was sent of the Father to assume our nature, and die for our salvation*, He. 3:1. (2) *To a minister immediately sent by Jesus Christ, in an extraordinary way, to preach the gospel and work miracles*, Mat. 10:2. Ga. 1:1.
Ro. 1:1. Paul, called to be an *a.* 1 Co. 1:1. 11:13. *a.* of the Gentiles || 1 Co. 9:1. I not an *a.* 2. 1 Co. 15:9. that am not meet to be called an *a.* 2 Co. 1:1. Paul, an *a.* Ep. 1:1. Col. 1:1. 1 Ti. 1:1. 1 Ti. 2:7. ordained an *a.* 2 Ti. 1:1,11.
Ti. 1:1. *a.* of Christ || He. 3:1. consider the *a.*
APOSTLES, Mat. 10:2. names of the 12 *a.* Mk. 6:30. the *a.* gathered themselves together Lu. 6:13. named *a.* || 9:10. *a.* when returned 11:49. send them *a.* || 17:5. the *a.* said to the L. 22:14. *a.* with him || 24:10. told things to the *a.* Ac. 1:2. eleven *a.* || 2:43. signs done by *a.* 5:12. 4:35. laid them down at the *a.* feet, 37. | 5:11. 5:18. laid their hands on *a.* || 8:1. except the *a.* Ro. 16:7. who are of note among the *a.*
1 Co. 4:9. set *a.* last || 12:28. first *a.* || 29. are all *a.* 15:9. for I am the least of the *a.* and am not meet
2 Co. 11:5. not a whit behind the chiefest *a.* 12:11. 13. are false *a.* || Ga. 1:17. *a.* before me, 19. Ep. 3:5. to his holy *a.* || 4:11. gave some *a.* some 1 Th. 2:6. been burdensome as the *a.* of Christ 2 Pe. 3:2. commandm. of *a.* || Ju. 17. words of *a.* Re. 2:2. say they are *a.* || 18:20. ye holy *a.* and
APOSTLESHIP, *s.* Ac. 1:25. take part of this *a.* Ro. 1:5. received *a.* || 1 Co. 9:2. seal of mine *a.* Ga. 2:8. wrought effectually in Peter to the *a.*
APOTHECARY, *s. A perfumer: one who prepares and sells medicines*, Ex. 30:25,35. | 37:29. 2 Ch. 16:14. Ne. 3:8. Ec. 10:1.
APPAIM, *Face, countenance, nose*, or *anger*, 1 Ch. 2:30.
APPAREL, *s.* 2 S. 12:20. David changed *a.* 1 K. 10:5. ministers and their *a.* 2 Ch. 9:4.
Is. 3:22. suits of *a.* and || 4:1. wear our own *a.* 63:1. glorious in his *a.* || Zph. 1:8. strange *a.* Ac. 1:10. in white *a.* || 20:33. no man's silver or *a.* 1 Ti. 2:9. in modest *a.* || Ja. 2:2. goodly *a.* and 1 Pe. 3:3. not of wearing gold, or putting on *a.*
APPARELED, *p.* 2 S. 13:18. Lu. 7:25.
APPARENTLY, *ad. Plainly, openly, visibly, certain; obvious to the understanding.*
Nu. 12:8. with him will I speak even *a.* and
APPEAL, ED. Ac. 25:21. | 26:32. | 28:19.
APPEAR, *v.* signifies, (1) *To be in sight*, Ge. 1:9. He. 11:3. (2) *To come before*, Ex. 34:23. Ac. 22:30. (3) *To be discovered or laid open*, Jer. 13:26. (4) *To present one's self as an advocate*, He. 9:24.
Ge. 1:9. said, let the dry land *a.* and it was so Ex. 23:15. none *a.* empty, 34:20. De. 16:16. 17. all males shall *a.* || 31:11. when go to *a.* De. 31:11. when all Israel is come to *a.* before Ps. 42:2. *a.* before God || 90:16. let thy work *a.* Song 2:12. flowers *a.* || 4:1. of goats that *a.* 6:5. Is. 1:12. when ye come to *a.* before me who Jer. 13:26. shame may *a.* || Ez. 21:24. sins do *a.* Mat. 6:16. *a.* to fast || 23:28. *a.* righteous || 24:30. Lu. 11:41. graves which *a.* not || 19:11. should *a.* Ac. 26:16. I'll *a.* to thee || Ro. 7:13. might *a.* sin 2 Co. 5:10. we must all *a.* || Col. 3:4. Christ shall *a.* 1 Ti. 4:15. that thy profiting may *a.* to all He. 9:24. *a.* in presence || 28. *a.* the second time 11:3. were not made of things that do *a.*
1 Pe. 4:18. sinner *a.* || 5:4. chief shepherd shall *a.*
1 Jn. 2:28. when he shall *a.* || 3:2. it doth not *a.* Re. 3:18. the shame of thy nakedness do not *a.*
APPEAR, *referred to* GOD.
Le. 9:4. L. will *a.* to you, 6. || 16:2. *a.* in cloud 1 S. 2:27. did I plainly *a.* || 2 Ch. 1:7. *a.* to Sol. Ps. 102:16. *a.* in his glory || Is. 66:5. *a.* to your joy Ac. 26:16. of those things in the which I will *a.*
APPEARANCE, *s.* Nu. 9:15. *a.* of fire, 16.
1 S. 16:7. for man looketh on the outward *a.* Da. 8:15. *a.* of a man, 10:18. || 10:6. *a.* of lightn. Jn. 7:24. judge not according to the *a.* but 2 Co. 5:12. glory in *a.* || 10:7. after outward *a.* 1 Th. 5:22. abstain from all *a.* of evil
APPEARED, *v.* Ge. 12:7. Lord *a.* 17:1. | 18:1. 26:2. Lord *a.* to Isaac, 24. || 48:3. *a.* to me at Luz Ex. 3:2. angel of the L. *a.* || 4:1. L. hath not *a.* 6:3. I *a.* to Abraham || 34:27. when morning *a.* 2 S. 22:16. channels *a.* || 1 K. 11:9. *a.* to Sol. 2 K. 2:11. *a.* a chariot of fire || Ne. 4:21. stars *a.* Jer. 31:3. *a.* of old to me || Mat. 2:7. the star *a.* Mat. 13:26. *a.* tares || 17:3. *a.* Moses, Mk. 9:4. 27:53. went into the holy city, and *a.* to many Mk. 16:9. *a.* to Mary || 12. *a.* to two of them, 14. Lu. 1:11. *a.* an angel || 9:31. who *a.* in glory 22:43. *a.* an angel to him, str. || 24:34. *a.* to Simon
Ac. 2:3. *a.* cloven tongues || 7:2. God of glory *a.* to 9:17. Jesus that *a.* || 26:16. I have *a.* to thee for 27:20. sun nor stars *a.* || Ti. 2:11. *a.* to all men Ti. 3:4. after the love of God toward man *a.* He. 9:26. *a.* to put away sin || Re. 12:1,3.
APPEARETH, *v.* Le. 13:43. *a.* in the skin De. 2:30. as *a.* this day || Ps. 84:7. *a.* before G. Pr. 27:25. the hay *a.* || Jer. 6:1. for evil *a.* out Ma. 3:2. when he *a.* || Ja. 4:14. vapor that *a.*
APPEARING, *p.* and *s.* 1 Ti. 6:14. till *a.* of our L.
2 Ti. 1:10. manifest by the *a.* || 4:1. at his *a.* 8. Ti. 2:13. glorious *a.* || 1 Pe. 1:7. at the *a.* of Jes.
APPEASE, *v. To pacify.* Ge. 32:20.
APPEASED, ETH, *p.* and *c.* Est. 2:1. Ahasuerus *a.*
Pr. 15:18. *a.* strife || Ac. 19:35. had *a.* the people
APPERTAIN, ED, *p.* and *v.* Nu. 16:30,32. Jer. 10:7.
APPERTAINETH, ING, *p.* and *v.* Le. 6:5. Ro. 4:1.
APPETITE, *s.* Jb. 38:39. *a.* of the young lion Pr. 23:2. man given to *a.* || Ec. 6:7. *a.* not filled Is. 29:8. soul hath *a.* || 56:11. are strong of *a.*
APPHIA, *That produces or is fruitful.* Phile. 2.
APPII-FORUM, A town in *Italy*, Ac. 28:15.
APPLE *of the eye, s.* De. 32:10. kept as *a.*- Ps. 17:8. keep me as *a.*- || Pr. 7:2. keep law as La. 2:18. let not *a.*- cease || Zch. 2:8. toucheth
APPLE-*Tree, s.* Song 2:3. | 8:5. Jo. 1:12.
APPLES, *s.* Pr. 25:11. like *a.* of gold in Song 2:5. comfort me with *a.* || 7:8. smell like *a.*
APPLY, *v.* Ps. 90:12. *a.* our hearts to wisdom Pr. 2:2. *a.* to understanding, 22:17. | 23:12.
APPLIED, *p.* Ec. 7:25. *a.* my heart to know Ec. 8:9. I *a.* my heart || 16. *a.* to know wisdom
APPOINT, *v.* signifies, (1) *To constitute or ordain*, Jos. 20:9. (2) *To assign ar allot*, Nu. 4:19. (3) *To set over*, Ge. 41:34. Le. 26:16. (4) *To decree*, Ac. 17:31. He. 9:27. (5) *To purpose or resolve*, Ac. 20:13. (6) *To promise*, Lu. 22:29. (7) *To nominate or prefix*, Ac. 28:23. (8) *To command or order*, 2 S. 15:15. (9) *To limit*, 1 S. 13:11. (10) *To ordain or set apart for an office*, Ac. 6:3.
Ge. 30:28. *a.* me thy wages || 41:34. *a.* officers Le. 26:16. *a.* terror || Nu. 4:19. *a.* to service 2 S. 6:21. *a.* me ruler || 7:10. *a.* a place for Isra. Jb. 14:13. that thou wouldst *a.* me a set time Is. 26:1. *a.* for walls || 63:1. *a.* to them that mourn
Jer. 15:3. *a.* four kinds || 49:19. *a.* time, 50:44. 51:27. *a.* a captain || Ez. 21:19. *a.* 2 ways, 20. Ho. 1:11. *a.* one head || Mat. 24:51. *a.* his portion Lu. 12:46. *a.* portion || 22:29. *a.* you a kingdom Ac. 6:3. whom we may *a.* over this business
APPOINTED, *p. a.* and *v.* Ge. 24:14. *a.* for thy servant.
Nu. 9:2. the passover in its *a.* seasons, 3:7,13. Jos. 20:9. cities *a.* for refuge || Jud. 20:38. sign 1 S. 13:11. the days *a.* || 19:20. Samuel *a.* over 2 S. 17:14. L. had *a.* to defeat the good counsel 1 K. 1:35. *a.* ruler || 20:42. *a.* to destruction Ne. 6:7. hast *a.* prophets || 9:17. *a.* a captain to Jb. 7:3. wearisome nights *a.* || 14:5. *a.* bounds 20:29. *a.* by God || 30:23. house *a.* for all living Ps. 44:11. like sheep *a.* || 78:5. *a.* a law in Israel 79:11. are *a.* to die || 102:20. are *a.* to death Pr. 7:20. at the day *a.* || 8:29. *a.* the foundations 31:8. cause of such as are *a.* to destruct on Is. 1:14. *a.* feasts || 44:7. since I *a.* ancient people Jer. 5:24. *a.* weeks of harvest || 47:7. he *a.* it Ez. 4:6. *a.* each day for a year || Mi. 6:9. *a.* it Mat. 27:10. for the potters' field, as the Lord *a.* Lu. 8:13. than what is *a.* || 10:1. *a.* other seventy 22:29. a kingdom as my Father hath *a.* me Ac. 1:23. *a.* two || 17:31. *a.* a day in which he'll 1 Co. 4:9. hath set us apostles last, as *a.* to death 1 Th. 3:3. thereto || 5:9. not *a.* us to wrath 2 Ti. 1:11. *a.* a preacher || Ti. 1:5. elders as I *a.* He. 3:2. faithful to him that *a.* || 9:27. *a.* to die 1 Pe. 2:8. disobedient, whereunto also they were *a.*
APPOINTED *Time* and *Times.*
Ge. 18:14. at the *a.* will I return to thee
Ex. 9:5. *a.* a set- || 23:15. eat unleavened bread in the *a.*
1 S. 13:8. set- Samuel *a.* || 20:35. field, at a *a.*
2 S. 20:5. longer than *a.* || Est. 9:27. to *a.*-
Jb. 7:1. is there not an *a.*- || 14:14. *a.*- will I wait Ps. 81:3. blow up the trumpet in the *a.*
Is. 14:31. none alone in *a.*- || 40:12. her *a.*- is Jer. 8:7. stork knoweth her *a.*- || 46:17. passed *a.*
Da. 8:19. at the *a.* || 10:1. the *a.* was long 11:27. end shall be at the *a.* || 35. yet for a *a.*
Ha. 2:3. vision for *a.*- || Ac. 17:26. - before *a.*
Ga. 4:2. tutors, until the *a.* of the Father
APPOINTETH, *v.* Ps. 104:19. Da. 5:21.
APPOINTMENT, *s.* Nu. 4:27. *a.* of Aaron
2 S. 13:32. *a.* of Absalom || Jb. 2:11. an *a.*
APPREHEND, *v.* signifies, (1) *To seize or take prisoner*, Ac. 12:4. (2) *To know or lay hold of*, Phil. 3:12.
2 Co. 11:32. desirous to *a.* || Phil. 3:12. I may *a.*
APPREHENDED, *p.* Ac. 12:4. Phil. 3:12,13.
APPROACH, *v.* signifies, (1) *To draw nigh to God in worship*, Ps. 65:4. (2) *To contract marriage with*, Le. 18:6. (3) *To hasten or draw on*, De. 31:14. (4) *To commit filthiness with*, Le. 20:16.
Le. 18:6. none of you shall *a.* to any near of kin 21:17. not *a.* to offer the bread of his God, 18. De. 20:3. *a.* to battle || 31:14. thy days *a.* that Jb 40:19. sword to *a.* || Ps. 65:4. causest to *a.*
Jer. 30:21. he shall *a.* to me || 1 Ti. 6:16. can *a.*
APPROACHED, *p.* 2 Sa. 11:20. *a.* so nigh 2 K. 16:12. the king *a.* || Is. 8:13. I *a.* to prop.
APPROACHETH, *v.* Lu. 12:33. no thief *a.* nor
APPROACHING, *p.* Is. 58:2. He. 10:25.
APPROVE, *v. To commend; to like or be pleased with, justify, prove, commend.*
Ps. 49:13. a. their sayings || 1 Co. 10:3. you *a.* by Phil. 1:10. ye may *a.* things that are excellent
APPROVED, *p. Ac.* 2:22. Jesus, a man *a.* of Ro. 14:18. *a.* of men || 16:10. *a.* in Christ
1 Co. 11:19. they that are *a.* be made manifest 2 Co. 7:11. *a.* yourselves || 10:18. is *a.* but whom 13:7. appear. *a.* || 2 Ti. 2:15. to show thyself *a.*
APPROVEST, *v.* Ro. 2:18. *a.* things that
APPROVETH, *v.* La. 3:36. the Lord *a.* not
APPROVING, *p.* 2 Co. 6:4. in all things *a.*
APRON, S. Ge. 3:7. Ru. 3:15. Ac. 19:12.
APT, *a. Fit, meet.* 2 K. 24:16. *a.* for war
1 Ti. 3:2. bishop be *a.* to teach, 2 Ti. 2:24.
AQUILA, *An eagle.* Ac. 18:2,18,26. Ro. 16:3. 1 Co. 16:19. 2 Ti. 4:19.
AR, *Awaking, watching, evacuation.* A city of *Moab*, Nu. 12:28. De. 2:9.
ARA, *Cursing*, or *seeing.* 1 Ch. 7:38.
ARAB, *Multiplying; sowing sedition; a liar in wait*, or *locust.* Jos. 15:52. | 18:18.
ARABIA, *Evening, sweetness, hostages, pledges, a crow*, or *desert.* A country in *Asia* the Greater, which lay between *Judea* and *Egypt*, Ez. 27:21. Besides the *Stony* and *Desert*, there was also *Arabia the Happy* where the *Sabeans* dwelt, 2 Ch. 9:14. and

Paul preached, Ga. 1:17. Its inhabitants were called *Arabians*, a people who lived in tents. Is. 13:20. | 21:13. Jer. 3:2. | 25:24. Ez. 27:21. Ac. 2:11. Ga. 1:17.

ARAD, *A wild ass, a dragon.* Jud. 1:16. 1 Ch. 8:15.

ARAH, *A way, daily provisions.* 1 Ch. 7:39. Ezr. 2:5. Ne. 6:18. | 7:10.

ARAM, *Highness, magnificence*; or *one that decieves.* It also signifies *Syria*, in Ge. 10:22. | 22:21. Nu. 23:7. 1 Ch. 2:23. | 7:34.

ARAN, *An ark*, or *their curse.* Ge. 36:28.

ARARAT, *A curse of trembling, light.* Ge. 8:4. Jer. 51:27.

ARAUNAH, *An ark, curse*, or *song.* 2 S. 24:16.

ARBA, *The city of the four.* Ge. 35:27. Jos. 14:15. | 15:13. 21:11.

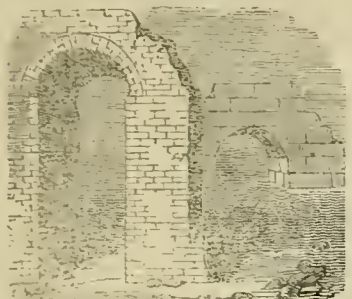
ARBITE, A native of *Arba*, 2 S. 23:35.

ARCHANGEL, *s. A prince of angels*, or *the chief angel.* 1 Th. 4:16. Ju 9.

ARCHELAUS, *The prince of the people.* Mat. 2:22.

ARCHER, S. Ge. 21:20. Ishmael an *a.* Ge. 49:23. *a.* grieved || 1 S. 31:3. hit, 1 Ch. 10:3. Jb. 16:13. *a.* compassed || Is. 22:3. bound by *a.* Jer. 51:3. against him that bendeth let *a.* bend

ARCHES, *s.* Ez. 40:16. windows to the *a.*



Egyptian brick and stone Arches, at Thebes, of an age previous to 1510 *B. C., as Wilkinson proves.*

ARCHI-ATAROTH, *The longitude of crowns or circles.* Jos. 16:2.

ARCHIPPUS, *A prince*, or *master of horses.* Col. 4:17. Phile. 2.

ARCHITE. Jos. 16:2. 2 S. 15:32. 1 Ch. 27:33.

ARCTURUS, *Bear's Tail.* It is a star of the first magnitude, by the tail of *Ursa Major*, or *Charles's Wain*, Jb. 9:9. | 38:32.

ARD, *Ruling*, or *descending.* Ge. 46:21.

ARDON, The same. 1 Ch. 2:18.

ARE, *v.* signifies, (1) *To be of great value or esteem*, 1 Co. 1:28. (2) *To represent or be like*, Ge. 11:25,27. Re. 1:20. (3) *Come from*, 1 Jn. 4:1.

Ge. 42:36. all these things *a.* against me Nu. 15:15. as ye *a.* De. 1:11. || 1 K. 8:8. Jb. 24:24. *a.* exalted || 38:35. say, here we *a.* Ps. 107:27. *a.* at their wit's end || La. 5:7. *a.* not Am. 9:7. *a.* ye not Na. 3:17. where they *a.* Mat. 2:18 they *a.* not 6:26. *a.* ye not better 22:30. *a.* as the angels || Mk. 6:3. *a.* not his Lu. 13:25. whence you *a.* || 18:11. as other men Jn. 17:11. one as we *a.* || Rom. 15:27. they *a.* 1 Co. 1:28. things which *a.* not, things which *a.* 2 Co. 11:22. *a.* they Hebrews *a.* they Israelites He. 4:15. temptd like as we *a.* yet w thout sin Re. 1:19. things which *a.* || 4:11. *a.* and were

ARELI, *Son of God, vision of God*, or *light of God.* Ge. 46:16.

AREOPAGITE. One of the court of *Athens*, *Dionysius the A.* Ac. 17:34.

AREOPAGUS, *The hill of* Mars. The highest court in *Athens*, Ac. 17:19.

ARETAS, *Virtuous, agreeable.* 2 Co. 11:32.

ARGOB, *Turf of earth, curse of the well, light, elevation, height.* The kingdom of *Og*, De. 3:13,14. 1 K. 4:13. 2 K 15:25.

ARGUING, *p.* Jb. 6:25. what doth your *a.*

ARGUMENTS, *s.* Jb. 23:4. fill mouth with *a.*

ARIDAI, *A lion abounding.* ARIDATHAI, *The law of the lion.* Est. 9:8,9.

ARIEH, *A lion, light of the Lord.* 2 K. 15:25.

ARIEL, *Light*, or *lion of God.* Is. 29:1.

ARIGHT, *ad. Just, well, truly, as it ought.* Ps. 59:23. conversation *a.* || 78:8. not heart *a.* Pr. 15:2. useth knowledge *a.* || 23:31. moveth *a.* Jer. 8:6. I hearkened, but they spake not *a.*

ARIMATHEA, *A lion dead to the Lord, the light of the death of the Lord, elevation.* Lu. 23:51.

ARIOCH, *Your lion.* Ge. 14:1,9.

ARISE, *v.* signifies, (1) *To proceed from*, Ac. 20:30. (2) *To repent*, Ep. 5:14. (3) *To be comforted*, Am. 7:2. (4) *To shake off sloth*, Song 2:10,13. (5) *It is a word of encouragement, to excite or stir up*, Jos. 1:2. Ac. 22:16. Ge. 31:13. *a.* get thee out || 35:1. *a.* go up to B. De. 13:1. *a.* a prophet || 17:8. then *a.* get thee up Jos. 1:2. *a.* go over Jordan || Jn. 5:12. *a.* Barak 2 S. 2:14. *a.* and play || 3:21. I will *a.* and gath. 2 S. 11:20. if king's wrath *a.* || 1 K. 3:12. nor any *a.*

2 K. 9:2. make Jehu *a.* || 1 Ch. 22:16. *a.* be doing Ne. 2:20. we his servants will *a.* and build Est. 1:18. *a.* contempt || 4:14. enlargement *a.* Jb. 7:4. when shall I *a.* || 25:3. doth not his light *a.* Ps. 3:7. *a.* Lord, 7:6. || 12:5. I *a.* saith the Lord 44:26. *a.* for our help || 68:1. let God *a.* let his 88:10. shall the dead *a.* || 89:9. when waves *a.* 102:13. thou shalt *a.* || Pr. 6:9. when wilt *a.* Song 2:13. *a.* my love, my fair one, and come Is. 21:5. *a.* ye princes || 26:19. with my body *a.* 60:1. *a.* shine || 2. the Lord shall *a.* upon thee Jer. 2:27. say, *a.* save us || 8:4. fall and not *a.* 31:6. *a.* ye, go to Zion || La. 2:19. *a.* cry out Mi 2:10. *a.* and depart || 4:13. *a.* thresh, O Zion 7:8. fall, I shall *a.* || Hab. 2:19. dumb stone *a.* Ma. 4:2. shall the sun of righteousness *a.* with Mat. 9:5. easier to say *a.* and walk, Mk. 2:9. 24:24. for there shall *a.* false Christs, and false Mk. 5:41. damsel, I say to thee *a.* Lu. 8:54. Lu. 7:14. I say to thee *a.* || 15:18. I will *a.* and go 24:38. why thoughts *a.* || Jn. 14:31. *a.* let us go Ac. 9:40. Tabitha *a.* || 20:30. men *a.* speaking 22:16. *a.* be baptized || Ep. 5:14. *a.* from dead 2 Pe. 1:19. till the day-star *a.* in your hearts

ARISETH, *v.* 1 K. 18:44. *a.* a little cloud Ps. 112:4. *a.* light || Is. 9:10. *a.* to shake, 24. Mat. 13:21. when persecution *a.* Mk. 4:17. Jn. 7:52. *a.* no prophet || He. 7:15. *a.* priests

ARISTARCHUS, *The best prince.* Ac. 19:29.

ARISTOBULUS, *Best counsellor.* Ro. 16:10.

ARK, *s.* signifies, (1) *A chest or coffer to keep things safe and secret*, Ex. 2:3. (2) *The great vessel or ship in which Noah and his family were preserved during the flood*, Ge. 6:14. (3) *The chest in which the two tables of the law, Aaron's rod, and the pot of manna, were preserved*, Ex. 37:1. *Both these arks were typical of the Lord Jesus Christ, whom all the holy things seem to have pointed out with one consent.* (1) *The materials of the ark were cedar and gold, pointing out Christ in his two natures, human and divine*, Ho. 14:8. Song 5:11. (2) *Its contents were the law, the pot of manna, and Aaron's rod that budded, to denote that the law was in the heart of Christ*, Ps. 40:8. *and is now in his hand*, Is. 33:22. *that in Christ is contained the bread of life, and all provisions for the soul*, Col. 1:19. *and that the efficacy of a gospel ministry depends on Christ*, Ep. 4:12. 1 Co. 3:6. (3) *Over the ark were the cherubim, figures of the angels who search into the mystery of redemption by Christ*, 1 Pe. 1:12. (4) *The ark had a crown of gold round about, to denote Christ's regal power, and the majesty of his kingdom*, Re. 19:16. (5) *Where the ark was, there was the presence and glory of God*, Col. 2:9. (6) *Here oracles and answers of prayers were given*, Ex. 25:22. (7) *Here sacrifices and prayers were offered*, Jn. 14:6. He. 10:19. (8) *The ark searched out a resting-place for Israel, who went where the ark led*, Is. 55:4. (9) *Before it the walls of Jericho fell, and Dagon, the God of the Philistines*, Phil. 2:10. Col. 2:15. Ps. 45:5. Re. 6:2. (10) *A blessing attended the ark*, 2 S. 6:11,12. Ep. 1:3. (11) *The ark was removed from place to place, till fixed in the temple — Christ, when on earth, went about doing good, till he ascended to heaven, and sat down at the right hand of God*, Ep. 1:20. He. 12:2. (12) *The Levites bore the ark — genuine preachers of the gospel proclaim Christ crucified for sinners*, Ac. 9:15.

Ge. 6:14. make an *a.* || 7:18. *a.* went on the Ex. 2:3. *a.* of bulrushes 25:16. put in *a.* 40:3. 37:1. Bezaleel made the *a.* of Shittim wood Nu. 3:31. their charge shall be the *a.* and tables Jos. 4:11. *a.* of La. 6:12. 1 S. 4:6. | 6:1. 2 S. 6:9. 1 S. 6:19. smote, because they looked into the *a.* 2 S. 11:11. the *a.* and Israel abide in tents 1 K. 2:26. thou bearest *a.* || 8:9. nothing in *a.* 1 Ch. 6:31. *a.* had rest || 13:3. let us bring *a.* 13:9. to hold the *a.* || 15:1. a place for *a.* of God

2 Ch. 6:41. and the *a.* of thy strength, Ps. 132:8. 8:11. places are holy whereunto the *a.* hath Mat. 24:38. till Noah entered the *a.* Lu. 17:27. He. 11:7. prepared an *a.* || 1 Pe. 3:20. while *a.* Re. 11:19. there was seen in his temple the *a. Before the* ARK. Ex. 40:5. altar of gold -*a.* Jos. 4:7. cut off -*a.* || 7:6. Joshua fell to earth -*a.* 1 S. 5:3. fallen -*a.* || 1 Ch. 16:37. -*a.* Asaph 2 Ch. 5:6. Solomon and congreg. assembled -*a.*

ARK *of the Covenant.* Nu. 10:33. *a.*- went De. 31:26. put book of law inside of the *a.*- Jos. 4:7. cut off before *a.*- || Jud. 20:2. *a.*- of G. 1 S. 4:3. let us fetch *a.*- || 2 S. 15:24. *a.*- of G. 1 Ch. 17:1. *a.*- remained || Jer. 3:16. no more *a.*- He. 9:4. tabernacle which had the *a.*- overlaid

ARK *of God.* 1 S. 3:3. temple where the *a.*- 4:11. *a.*- was taken, 17,22. || 6:3. if send *a.*- 14:18. Saul said, bring hither the *a.*-

2 S. 6:7. died before *a.*- || 7:2. *a.*- dwelleth 15:25. carry back *a.*- || 1 Ch. 13:12. | 15:2.

ARKITE, A son of *Canaan*, Ge. 10:17.

ARM, *s.* is put for, (1) *Strength*, Ps. 10:5. (2) *The infinite power, grace and mercy of God, displayed in converting sinners*, Is. 40:11. 53:1. *providing for, supporting, and comforting saints* De. 33:27. Song 2:6. | 8:6.

Ex. 15:16. greatness of *a.* || De. 33:20. teareth 1 S. 2:31. I will cut off thy *a.* and the *a.* of thy 2 S. 1:10. bracelet on *a.* || 2 Ch. 32:8. *a.* of flesh Jb. 26:2. savest thou the *a.* || 31:22. let my *a.* fall 35:9. *a.* of the mighty || 38:15. high *a.* broken 40:9. hast thou an *a.* like God, or canst thunder Ps. 10:15. *a.* of wicked || 44:3. nor own *a.* save 71:18. showed thy *a.* || 77:15. *a.* redeemed thy 89:13. a mighty *a.* || 21. my *a.* strengthen him 98:1. holy *a.* || Song 8:6. as a seal on thine *a.* Is. 9:20. eat flesh of *a.* || 33:2. *a.* every morning 40:10. his *a.* shall rule || 11. lambs with his *a.* 51:5. *a.* shall judge || 9. put on strength, O *a.* of 52:10. his holy *a.* || 53:1. *a.* revealed, Jn. 12:38. 59:16. therefore his *a.* brought salvation, 63:5. 62:8. sworn by the *a.* of || 63:12. his glorious *a.* Jer. 17:5. flesh his *a.* || 21:5. fight with strong *a.* Ez. 4:7. *a.* uncovered || 30:21. broken *a.* of Phar. 31:17. went down into hell that were his *a.* Da. 11:6. she shall not retain the power of the *a.*

Zeh. 11:17. *a.* dried up. || Lu. 1:51. with his *a.* Ac. 13:17. with a high *a.* brought he them *Stretched-out* ARM. Ex. 6:6. redeemed with -*a.* De. 4:34. by a -*a.* 5:15. | 7:19. | 26:8. Jer. 32:21. 11:2. not seen his -*a.* || 2 Ch. 6:32. for thy -*a.* Ps. 136:12. with a -*a.* for his mercy endu. Jer. 27:5. I made the earth by my -*a.* 32:17. Ez. 20:33. -*a* will I rule || 34. gather with -*a.*

ARM-HOLES, *s.* Jer. 38:12. Ez. 13:18.

ARMAGEDDON, *A cursed warrior*, Re. 16:16. or, *a mountain of the best fruits*; from *Har* and *Maged*. It is said also to signify, *the overthrow of the proud*, i. e. *of the Mahomedan and Papal powers.* The word refers either to the place where *Josiah* was slain, 2 Ch. 35:22. or rather to the waters of *Megiddo*, where *Sisera* was overcome, Jud. 5:19.

ARMENIA, A country in *Asia.* In the *Hebrew*, Ararat, Ge. 8:4. 2 K. 19:37. Is. 37:38.

ARMS, *s.* Ge. 49:24. *a.* of his hands strong De. 33:27. underneath are the everlasting *a.* Jn. 10:12. he brake them from his *a.* like 2 S. 22:35. bow of steel broken by *a.* Ps. 18:34. 2 K. 9:24. Jehu smote Jehoram between his *a.* Jb. 22:9. *a.* of the fatherless have been broken Ps. 37:17. *a.* of the wicked shall be broken Pr. 31:17. girdeth and strengtheneth her *a.* Is. 44:12. strength of his *a.* || 49:22. sons in *a.* 51:5. and my *a.* shall judge the people Ez. 13:20. tear them from *a.* || 30:22. break *a.* 30:24. strengthen the *a.* of king of Babylon, 25. Da. 2:32. *a.* of silver || 10:6. *a.* and feet like brass 11:15. *a.* of south || 22. *a.* of a flood || 31. *a.* stand Ho. 17:15. strengthened *a.* || 11:3. *a.* taking them by *a.*

Mk. 9:36. taken him in *a.* || 10:16. up in his *a.* Lu. 2:28. Simeon took Christ in his *a.* and

ARM, *v.* is taken, (1) *Corporally, to be furnished with arms for war*, Ge. 14:14. Nu. 31:5. (2) *Spiritually, to exercise those graces and spiritual weapons which are bestowed on Christians for the defence of the soul.* Ep. 6:11. 1 Pe. 4:1. Nu. 31:3. *a.* to the war || 1 Pe. 4:1. *a.* yourselves

ARMED, *v.* and *p.* Ge. 14:14. Abram *a.* his servants

Nu. 31:5. 12000 *a.* for war || 32:17. ready *a.* 32. De. 3:18. ye shall pass over *a.* Jos. 1:14. Jos. 4:13. *a.* for war || 6:7. that is *a.* pass on 2 Ch. 28:14. so the *a.* men left the captives Jb. 39:21. to meet *a.* men || Ps. 78:9. Ephraim *a.* Pr. 6:11. *a.* man, 24:34. || Lu. 11:21. strong man ARMY, *s.* Ex. 14:4. what he did to the *a.* Jud. 8:6. give bread to *a.* || 9:29. increase *a.* and 1 S. 4:12. ran out of *a.* || 17:21. *a.* against *a.* 1 K. 20:25. an *a.* like the *a.* that thou hast lost 2 Ch. 20:21. praise before *a.* || 25:7. not *a.* go Ne. 4:2. spake before *a.* || Jb. 39:25. king in *a.* Ps. 68:11. great was the *a.* that published it Song 6:4. terrible as an *a.* with banners. 10. Jer. 37:11. broken up for fear of Pharaoh's *a.* Ez. 29:11. *a.* to serve || 37:10. exceeding great *a.* Da. 4:35. according to his will in *a.* of heaven Jo. 2:11. voice before his *a.* || 25. my great *a.* Zeh. 4:16. not by *a.* nor || 9:8. because of the *a.* Ac. 23:27. then came I with an *a.* and rescued Re. 9:16. the *a.* of horsemen || 19:19. against *a.*

ARMIES, *s.* Ex. 7:4. bring forth my *a.* Ex. 12:17. brought *a.* out || Nu. 33:1. with *a.* De. 20:9. shall make captains of the *a.* to lead 1 S. 17:10. I defy the *a.* 25. || 45. *a.* of Israel Jb. 25:3. is there any number of his *a.*? and Ps. 44:9. guest not with *a.* || 68:12. kings of *a.* Song 6:13. of two *a.* || Is. 34:2. fury on all their *a.* Da. 9:27. with abominable *a.* make desolate Mat. 22:7. sent forth *a.* || Lu. 21:20. compassed He. 11:34. turned to flight the *a.* of the aliens Re. 19:14. *a.* in heaven || 19. their *a.* gathered

ARMONI, *My palace*; *the curse of the enumeration, and of the preparation.* A son of *Saul*, 2 S. 21:8.

ARMOR, *s.* signifies, (1) *Weapons or instruments of war*, 1 S. 17:54. (2) *Sinful lusts*, Lu. 11:22. (3) *Spoil*, 2 S. 2:21. (4) *Graces of the Spirit*, Ro. 13:12. Ep. 6:11. (5) *A good and upright conscience*, 2 Co. 6:7.

1 S. 17:54. Goliah's *a.* || 2 S. 2:21. take his *a.*

1 K. 22:38. washed his *a.* according to the word
2 K. 3:21. gathered all able to put on *a.*
10:22. have *a.* || 20:13. showed h s *a.* Is. 39:20.
Is. 22:8. look to *a.* || Lu. 11:22. taketh his *a.*
Ro. 13:12. *a.* of light || 2 Co. 6:7. *a.* of righteousn.
Ep 6:11. put on the whole *a.* of God, that, 13.
ARMOR *Bearer*, *s.* Jud. 9:54. called his *a.*-
1 S. 14:7. *a.*- said, do all that is || 16:21. | 31:6.
ARMORY, *s.* Song 4:4. Jer. 50:25.
ARNAN, *Their chest*; *their casket*; *Sun's light.*
1 Ch. 3:21.
ARNON, *Leaping for joy*; or, *their chest.* A small river, De. 2:24. Ju. 11:18,26. 2 K. 10:33.
Is. 16:2.
AROD, *Son of God.* Nu. 26:17.
ARODI, *Ruling*, or *domineering lion.* Ge. 46:16.
AROER, *Heath*, *tamarisk*; *nakedness of the skin*; *exultation*; *nakedness of the watch*, or *of the enemy*; *watch*, *enemy.* Nu. 32:34.
AROSE, v. Ge. 19:33. nor when she *a.* 35.
Ge. 37:7. my sheaf *a.* || Ex. 1:8. *a.* a new king
Jud. 2:10. *a.* a generation || 5:7. I Deborah *a.*
2:18. all the people *a.* as one man, saying
1 S. 9:26. *a.* early || 17:35. *a.* I slew him
2 K. 19:35. when they *a.* early, Is. 37:36.
23:25. nor *a.* any like || 2 Ch. 36:16. wrath *a.*
Jb. 29:8. aged *a.* || Ps. 76:9. when God *a.* to judge
Ec. 1:5. sun, where he *a.* || Dan. 6:19. king *a.*
Mat. 2:14. he *a.* and took the young child, 21.
8:15. she *a.* and ministered to them, Lu. 4:39.
26. *a.* and rebuked, Mk. 4:39. Lu. 8:24.
Mat. 9:9. he *a.* and followed him, 19. Mk. 2:14.
25. the maid *a.* || 27:52. bodies which slept *a.*
Mk. 9:27. but Jesus lifted him up, and he *a.*
Lu. 6:48. the flood *a.* || 15:20. he *a.* and came
Ac. 11:19. persecution *a.* || 19:23. *a.* no small stir
24:7. when he *a.* so said, there *a.* a dissension, 10.
AROSE *and went.* 1 S. 3:6. Samuel *a.*- to
23:16. Jonathan *a.*- to || 25:1. David *a.*- to Paran
1 K. 19:21. Elisha || Jon. 3:3. Jonah || Ac. 9:39.
See ROSE.
ARPAD, *The light of redemption.* 2 K. 18:34.
ARPHAXAD, *Healing*, *releasing.* Ge. 10:22.
—11:10.
ARRAY, *v.* signifies, (1) *To put on apparel*, Est. 6:9. (2) *To prepare an army for battle*, 2 S. 10:9.
2 S. 10:9. put them in *a.* || Est. 6:9. *a.* the man
Jb. 4:4. terrors of G. in *a.* || 40:10. *a.* thyself with
Jer. 43:12. *a.* himself || 50:14. put yourselves in *a.*
1 Ti. 2:9. that women adorn, not with costly *a.*
See BATTLE.
ARRAYED, *p.* Ge. 41:42. *a.* Joseph in fine
2 Ch. 28:15. and with the spoil *a.* them
Mat. 6:29. not *a.* like one of these, Lu. 12:27.
Ac. 12:21. Herod *a.* in royal apparel sat on his
Re. 7:13. *a.* in white robes || 17:4. *a.* in purple
18:8. to her was granted to be *a.* in fine linen
ARRIVED, *p.* Lu. 8:26. Ac. 20:15
ARROGANCY, *s. Pride*, *haughtiness.*
1 S. 2:3. let not *a.* || Pr. 8:13. pride and *a.*
Is. 13:11. *a.* to cease || Jer. 48:29. his *a.* his pride
ARROW, *s.* signifies, (1) *A dart used for pleasure or in war*, 1 S. 20:20. Jer. 51:11. (2) *Inward terrors from God*, Jb. 6:4. Ps. 38:2. (3) *Wicked designs*, Ps. 11:2. (4) *Abusive and slanderous words*, Ps. 64:3. (5) *God's judgments*, *as thunder*, *lightning*, *famine*, &c. 2 S. 22:15. Ez. 5:16. (6) *God's deliverance of his people*, 2 K. 13:17. (7) *God's convincing word*, Ps. 45:5. Heb. 4:12.
1 S. 20:36. shot an *a.* || 2 K. 9:24. *a.* went
2 K. 13:17. *a.* of Lord's deliverance from Syria
19:32. nor shall he shoot an *a.* Is. 37:33.
Jb. 31:36. *a.* is incurable || 41:28. *a.* cannot make
Ps. 11:2. ready their *a.* || 64:7. with an *a.* be
91:5. *a.* that flieth || Pr. 25:18. is a sharp *a.*
Jer. 9:8. tongue is an *a.* || Lu. 3:12. mark for *a.*
Zeh. 9:14. and his *a.* shall go forth as lightning
ARROWS, *s.* Nu. 24:8. pierce with his *a.*
De. 32:23, spend mine *a.* || 42. *a.* drunk with
1 S. 20:20. I will shoot three *a.* on the side
2 S. 22:15. sent *a.* and scattered, Ps. 18:14.
2 K. 13:15. take bow and *a.* he took *a.* 18.
Jb. 6:4. *a.* of the Almighty are within me
Ps. 7:13. ordameth *a.* || 21:12. make ready *a.*
38:2. *a.* stick fast in me || 45:5. thine *a.* are sharp
57:4. teeth are *a.* || 58:7. bow to shoot his *a.*
64:3. shoot their *a.* || 76:3. brake he the *a.* of
77:19. *a.* went abroad || 120:4. sharp *a.* of the
127:4. *a.* in the hand || 144:6. shoot out thine *a.*
Pr. 2:18. as madman who casteth *a.* and
Is. 5:28. *a.* are sharp || 7:24. with *a.* and bows
Jer. 50:9. *a.* of an expert man || 14. spare no *a.*
51:11. make bright *a.* || La. 3:13. *a.* to enter
Ez. 5:16. send evil *a.* || 21:21. made his *a.* bright
39:3. cause thy *a.* to fall || 9. burn bows and *a.*
Ha. 3:11. at the light of thine *a.* they went
ART, *v.* Ge. 3:9. Adam, where *a.* thou
Ge. 13:14. place where thou *a.* || 27:24. *a.* Esau?
32:17. whose *a.* thou? || 39:9. thou *a.* his wife
41:39. so wise as thou *a.* || 46:30. *a.* yet alive
Ex. 4:26. she said, A bloody husband thou *a.*
Jos. 5:13. *a.* thou for us or our adversaries?
Jud. 8:18. as thou *a.* so || 12:5. *a.* an Ephraimite
13:11. *a.* thou the man that spakest to woman
1 K. 13:18. prophet as thou *a.* 22:4. 2 K. 3:7.
2 Ch. 20:7. *a.* not thou our God, who didst drive
Jb. 35:8. a man as thou *a.* || Is. 14:10. *a.* like
Jer. 14:22. *a.* not thou he, O Lord our God
Lu. 7:19. *a.* thou he || Jn. 1:49. thou *a.* son of G.
Ac. 21:38. *a.* Egyptian || 22:27. *a.* thou a Roman
Re. 11:17. *a.* and wast, and *a.* to come, 16:5.
ART, *s.*, Ex. 30:25. *a.* of the apothecary
2 Ch. 16:14. spices prepared by *a.* of apothecary
Ac. 17:29. graven by *a.* || 19:19. used curious *a.*
ARTAXERXES, *The silence of light.* Ezr. 4:7.
ARTEMAS, *Holy*, *agreeable.* Ti. 3:12.
ARTIFICER, *s. A workman*, *craftsman.*
Ge. 4:22. Tubal-cain an *a.* || Is. 3:3. cunning *a.*
ARTIFICERS, *s.* 1 Ch. 29:5. 2 Ch. 34:11.
ARTILLERY, *s. Military stores*, *cannon*, &c.
1 S. 20:40. Jonathan gave his *a.* to the lad
ARUBOTH, *Cataracts*; *windows*; *locusts*; *snares.*
The name of a place, 1 K. 4:10.
ARUMAH. Jud. 9:41.
ARVAD, The name of a city, Ez. 27:8.
ARVADITE, The son of *Canaan*, Ge. 10:18.
ARZAH. 1 K. 16:9.
AS, *conj.* signifies, (1) *Like*, 1 Pe. 3:8. (2) *While*, Ac. 20:9. (3) *For*, Mat. 6:12. (4) *Because*, Jn. 15:12. | 17:2. (5) *After the manner of*, Jb. 31:33. It showeth, (1) *Likeness in quality, but not in quantity*, Mat. 5:48. (2) *Equality*, Jn. 5:23. (3) *The likeness, but not the truth of a thing*, Mat. 25:35. (4) *The likeness and truth of a thing*, He. 12:7.
Ge. 3:5. he *a.* gods || 22. become *a.* one of us
1 S. 16:7. the Lord seeth not *a.* man seeth
Ps. 125:5. *a.* for such *a.* turn aside to crooked
Pr. 21:29. *a.* he hath done || Is. 24:2. *a.* with
Mat. 10:25. *a.* his master || 19:19. *a.* thyself,
Ro. 13:9.
Jn 1:14. glory *a.* || Ac. 7:51. *a.* your fathers
2 Cor. 2:17. *a.* of God || Ga. 4:12. I am *a.* ye are
Col. 2:6. *a.* ye have received Christ Jesus, so walk
AS \, *A physician*, *or cure.* 1 K. 15:8.
ASAHEL, *The work of God.* 2 S. 2:18.
ASAIAH, *The creature of the Lord.* 2 K. 22:12.
1 Ch. 4:36. 15:6. 2 Ch. 34:20.
ASAPH, *Gathered*, *completed.* 2 K. 18:18. 1 Ch. 6:39.
ASAREEL, *The beatitude of God.* 1 Ch. 4:16.
ASARELAH, *Blessedness of God.* 1 Ch. 25:2.
ASCEND, *v.* signifies, (1) *To climb up*, Jos. 6:5. (2) *To enter into heaven*, Ep. 4:9,10. (3) *To be admitted as a true worshipper into God's courts and presence*, Ps. 24:3.
Jos. 6:5. people shall *a.* every man straight
Ps. 24:3. who shall *a.* the hill, Ro. 10:6.
135:7. vapors to *a.* Jer. 10:13. | 51:16.
139:8. *a.* to heaven || Is. 14:13. *a.* to heaven, 14.
Ez. 38:9. thou shalt *a.* and come like a storm
Jn. 6:62. Son of man *a.* || 20:17. I *a.* to my Father
Re. 17:8. beast *a.* out of the bottomless pit
ASCENDED, *v.* or *p.* Jud. 13:20. angel of the Lord *a.*
Ps. 68:18. hast *a.* up on high, Ep. 4:8,9,10.
Pr. 30:4. who hath *a.* up into heaven, or des.
Jn. 3:13. no man hath *a.* || 20:17. not yet *a.*
Ac. 2:34. David is not yet *a.* into the heavens
Re. 8:4. smoke of incense *a.* || 11:12. they *a.*
ASCENDETH, *v.* Re. 11:7. beast *a.* || 14:11. smoke
ASCENDING, *p.* Ge. 28:12. angels *a.* and
1 S. 28:13. I saw gods *a.* || Lu. 19:28. *a.* up to
Jn. 1:51. angels of God *a.* and des. Re. 7:2.
ASCENT, *s.* 2 S. 15:30. 1 K. 10:5. 2 Ch. 9:4.
ASCRIBE, *v.* De. 32:3. *a.* greatness to our G.
Jb. 36:3. *a.* righteousness || Ps. 68:34. *a.* strength
ASCRIBED, *v.* or *p.* 1 S. 18:8. *a.* to Dav. 10,000.
ASENATH, *Peril or misfortune.* Ge. 41:45.
ASH, *s.* Is. 44:14. he planteth an *a.* the rain
ASHAMED, *a. Confused*, *dismayed*, *and abashed.* Ps. 6:10. Jer. 48:1,20. We ought not to be ashamed, (1) *Of Christ and his word*, Mat. 8:38. Ro. 1:16. (2) *Affliction for the gospel*, Ro. 5:5. (3) *Of such as suffer for Christ*, 2 Ti. 1:12. (4) *Nor for our faith*, Ro. 9:33. (5) *But of all sin*, Ro. 6:21.
Ez. 2:25. were not *a.* || Jud. 3:25. tarried till *a.*
2 S. 10:5. men were greatly *a.* 1 Ch. 19:5.
19:3. people being *a.* steal away when they flee
2 K. 2:17. urged till *a.* || 8:11. till he was *a.*
2 Ch. 30:15. the priests and Levites were *a.*
Ezr. 8:22. I was *a.* || 9:6. I am *a.* and blush
Jb. 6:20. were *a.* || 11:3. make thee *a.* || 19:3.
Ps. 34:5. faces were not *a.* || 74:21. return *a.*
Pr. 12:4. she that maketh *a.* is as rottenness
Is. 20:5. *a.* of Ethiopia || 24:23. sun shall be *a.*
30:5. all *a.* of a people || 33:9. Lebanon is *a.* and
Jer. 2:26. as thief is *a.* || 6:15. were they *a.* 8:12.
8:9. wise men are *a.* || 14:4. ploughmen were *a.*
48:13. Moab be *a.* of Chemosh, as Israel was *a.*
Ez. 16:27. *a.* of thy lewd way || 32:30. are *a.*
Lu. 13:17. adversaries were *a.* || 16:3. to beg *a.*
Ro. 1:16. I am not *a.* of the gospel of Christ
5:5. hope maketh not *a.* || 6:21. are now *a.*
2 Co. 7:14. I am not *a.* 2 Ti. 1:12,16.
He. 2:11. not *a.* to call them brethren, 11:16.
See CONFOUNDED.
Be ASHAMED. Ge. 38:23. lest we *-a.*
Ps. 6:10. let my en. *-a.* || 25:3. none that wait
31:1. let me never *-a.* 17. | 35:26. | 69:6.
86:17. see it and *-a.* || 109:28. let them *-a.* but
119:78. let the proud *-a.* for they dealt perversely
Is. 1:29. *-a.* of the oaks || 23:4. *-a.* O Zidon
26:11. see and *-a.* || 42:17. *-a.* that trust in imag.
Is. 44:9. may *-a.* || 11. all his fellows shall *-a.*
45:24. incensed *-a.* || 65:13. but ye shall *-a.*
66:5. shall appear to your joy, they shall *-a.*
Jer. 2:36. *-a.* of Egypt || 3:3. refusedst to *-a.*
12:13. *-a.* of revenues || 17:13. forsake thee *-a.*
20:11. persecutors *-a.* || 48:13. Moab *-a.* of Che.
50:12. your mother that bare you shall *-a.*
Ez. 16:61. remember *-a.* || 43:10. may *-a.* 11.
Ho. 4:19. they shall *-a.* || 10:6. Israel shall *-a.*
Jo. 1:11. *-a.* O husbandmen || 2:26. never *-a.* 27.
Zeh. 9:5. expectation *-a.* || 13:4. prophets *-a.*
Mk. 8:38. *-a.* of me and my words, Lu. 9:26.
2 Co. 9:4. we should *-a.* || Phil. 1:20. in nothing
2 Th. 3:14. that he may *-a.* Ti. 2:8. 1 Pe. 3:16.
Not be, *or be not* ASHAMED.
Nu. 12:14. should she *-a.* seven days
Ps. 25:2. let me *-a.* 31:17. | 119:116.
37:19. *-a.* in evil time || 119:6. then shall I *-a.*
119:46. I will *-a.* || 80. my heart sound that I *-a.*
127:5. they shall *-a.* but shall speak with enem.
Is. 29:22. Jacob shall *-a.* || 45:17. ye shall *-a.*
49:23. *-a.* that wait for me || 50:7. I shall *-a.*
54:4. thou shalt *-a.* || Zeh. 3:11. thou shalt *-a.*
Ro. 9:33, believeth on him shall *-a.* 10:11.
2 Co. 10:8. for though I boast, I should *-a.*
2 Ti. 1:8. *-a.* of testimony || 2:15. needeth *-a.*
1 Pe. 4:16. let him *-a.* || 1 Jn. 2:28. and *-a.*
ASHAN, *Smoke.* A city, Jos. 15:42. 19:7.
ASHBEA. 1 Ch. 4:21. of the house of *A.*
ASHBEL, *An old fire.* Ge. 46:21. 1 Ch. 1:6.
ASHCHENAZ, *Fire as it were dwelling or spreading.* Ge. 10:3. Jer. 51:27.
ASHDOD, *Robbing of a country*, *or effusion*, *inclination.* Jos. 15:47. 1 S. 5:1. 6:17.
ASHDOTH-PISGAH, *The springs of Pisgah*, or *the hill.* De. 3:17. | 4:49. Jos. 12:3. | 13:20.
ASHER, *Happy*, *blessed.* Ge. 30:13. | 49:20.
Ge. 10:11. *A.* built Nineveh | 30:13. his name *A.*
35:23. sons of Zilpah, Gad, *A.* || 46:17. 1 Ch. 7:30.
49:20. out of *A.* his bread shall be fat, and he
Ex. 1:4. Dan, Naphthali, Gad, *A.* 1 Ch. 2:2.
Nu. 1:13. of *A.* Pagiel, 2:27. 26:44,46,47.
De. 33:24. and of *A.* he said, Let *A.* be blessed
Jos. 17:7. coast from *A.* || 10. met in *A.* 11.
19:24. fifth lot for *A.* 31. || 34. reached to *A.*
21:6. out of the tribe of *A.* and out of the, 30
Jud. 5:17. *A.* continued on the sea-shore
6:35. sent to *A.* || 7:23. *A.* pursued Midian
1 K. 4:16. *A.* and in Aloth || 1 Ch. 7:40. | 12:36.
2 Ch. 30:11. nevertheless divers of *A.* humbled
Ez. 48:2. a portion for *A.* || 34. one gate of *A.*
Lu. 2:36. tribe of *A.* || Re. 7:6. tribe of *A.* sealed
ASHERITES. Jud. 1:32. *A.* dwell among
ASHES, *s. The remains of fuel after it is burnt*, 2 Pe. 2:6. They denote, (1) *Man's vileness and frailty when compared with God*, Ge. 18:27. (2) *Deep humiliation*, Est. 4:1. Jon. 3:6.
Ge. 18:27. to speak, which am but dust and *a.*
Le. 6:10. priest take the *a.* || 11. carry forth *a.*
Nu. 19:9. gather the *a.* || 2 S. 13:19. put *a.*
1 K. 13:3. *a.* poured out || 20:38. disguised with
Est. 4:1. Mord. put on *a.* || 3. sackcloth and *a.*
Jb. 2:8. Job sat among *a.* || 13:12. are like to *a.*
30:19. I am like *a.* || 42:6. I abhor myself in *a.*
Ps. 102:9. eaten bread like *a.* || 147:16. frost like *a.*
Is. 44:20. feedeth of *a.* || 58:5. sackcloth and *a.*
61:3. beauty for *a.* || Jer. 6:26. wallow in *a.*
La. 3:16. covered with *a.* || Ez. 28:18. thee to
Da. 9:3. sackcloth and *a.* || Jon. 3:6. sat in *a.*
Ma. 4:3. wicked be *a.* under your feet
Mat. 11:21. repented long ago in *a.* Lu. 10:13.
He. 9:13. *a.* of a heifer || 2 Pe. 2:6. Sodom in
ASHIMA, *Fire of the sea*, *or position.* The idols of *Hamath*, 2 K. 17:30.
ASHKENAZ, *Spreading fire.* Ge. 10:3. 1 Ch. 1:6.
ASHNAH, *Mutation*; *duplicity.* A city. Jos. 15:33.
ASHPENAZ, *An astrologer*, *or interpreter.* Da. 1:3.
ASHRIEL, *The beatitude of God.* 1 Ch. 7:14.
ASHTAROTH, *Flocks*, *riches.* De. 1:4. Jos. 9:10. | 12:4. | 13:12. Jud. 2:13.
ASHTEMOTH, *Fire of admiration or perfection.* Jos. 15:50.
ASHTERATHITE. 1 Ch. 11:44.
ASHTEROTH-KARNAIM, *Horns of flocks*, *or people of* Ashteroth, Ge. 14:5. 1 K. 11:5.
ASHTORETH, An idol. 1 K. 11:5,33.
ASHUR, *Happy.* Ge. 10:22. 1 Ch. 1:17.
ASHURIM. Ge. 25:3.
ASHURITES, Tribe of *Asher*, 2 S. 2:9.
ASHVATH, *Doing*, *or the moth that consumes vestments.* 1 Ch. 7:33.
ASIA, *Muddy*, *boggy.* Ac. 2:9. | 6:9. | 16:6. | 19:26. | 27:2.
ASIDE, *ad.* 2 K. 4:4. set *a.* that which is full
Mk. 7:33. took him *a.* || Jn. 13:4. he laid *a.*
He. 12:1. let us lay *a.* every weight, and the sin
ASIEL, *The strength of God*: *the goat of God.*
1 Ch. 4:35.
ASK, *v.* signifies, (1) *To inquire*, Ge. 32:29. Mk. 9:32. (2) *To require or demand*, Ge. 34:12. Da. 2:10. (3) *To seek counsel*, Is. 30:2. Hag. 2:11. (4) *To pray*, Jn. 15:7. Ja. 1:6. (5) *To expect*, Lu. 12:48. (6) *To salute*, 1 S. 25:5. (7) *To lay to one's charge*, Ps. 55:11.
Ge. 32:29. *a.* after my name || 34:12. *a.* dowry
De. 4:32. *a.* of the days || 13:14. *a.* diligently

De. 32:7. *a.* thy father || Jos. 4:6. children *a.* 21. Ind. 18:5. *a.* counsel || 1 S. 10:14. will *a.* 1 S. 12:19. to *a.* a king || 28:16. why dost *a.* 2 S. 14:18. hide not from me thing I shall *a.* 1 K. 3:5. *a.* what I shall give thee, 2 Ch. 1:7. 14:5. cometh to *a.* || 2 K. 2:9. Elijah said *a.* 2 Ch. 20:4. *a.* help of God || Jb. 12:7. *a.* beasts Ps. 2:8. *a.* of me and I'll give thee the heathen Is. 7:11. *a.* thee a sign || 12. I will not *a.* nor 45:11. *a.* me of things || 58:2. *a.* ordinance Jer. 6:16. *a.* for old paths || 15:5 who shall *a.* 18:13. *a.* heathen || 30:6. *a.* now and see 38:14. I will *a.* thee || 48:19. *a.* him that fleeth 50:5. *a.* the way to Zion || La. 4:4. *a.* bread Da. 6:7. *a.* a petition of any god, 12. Ho. 4:12. *a.* counsel || Hag. 2:11. *a.* priests Zch. 10:1. *a.* ye the Lord rain in the time of Mat. 6:8. what ye have need of before ye *a.* 7:7. *a.* and it shall be given you, Lu. 11:9. 9. what man, if his son *a.* bread, Lu. 11:11. 11. good things to them that *a.* Lu. 11:13. 14:7. she would *a.* || 18:19. if two agree, shall *a.* 20:22. ye know not what ye *a.* Mk. 10:38. 21:22. whatsoever ye *a.* believing, shall receive 32:4. nor durst *a.* Mk. 12:34. Lu. 20:40. Mk. 6:22. *a.* what thou will, I will give, 23. 9:32. they were afraid to *a.* him, Lu. 9:45. Lu. 6:30. *a.* not again || 11:13. Spirit, that *a.* 12:48. men committed much, of him *a.* more Jn. 1:19. sent priests to *a.* || 9:21. he is of age, *a.* 11:22. will *a.* of God || 13:24. that he should *a.* 14:13. what-soever ye *a.* in my name, 15:16. 14. if ye *a.* any thing || 15:7. *a.* what ye will 16:19. desirous to *a.* || 23. in that day *a.* nothing 24. *a.* and ye shall receive || 30. any should *a.* 18:21. *a.* them which heard me what I said Ac. 10:29 *a.* for what intent || 1 Co. 14:35. let *a.* Ep. 3:20. to do above all we can *a.* or think Ja. 1:5. let him *a.* it of God || 6. *a.* in faith 4:2. because ye *a.* not || 3. *a.* and receive not 1 Jn. 3:22. *a.* we receive || 5:14. if we *a.* accor. 5:15. whatsoever we *a.* 16. he shall *a.* and he

See COUNSEL.

ASKED, *v.* or *p.* Ge. 32:29. Jacob *a.* tell me thy Ge. 43:7. *a.* us straitly || Jos. 19:50. city he *a.* Jud. 5:25. he *a.* water || 13:6. I *a.* him not 18:15. *a.* him of peace, 1 S. 17:22. 30:21. 1 S. 1:17. petition thou hast *a.* || 27. petition I *a.* 1 K. 3:11. *a.* this thing || 2 K. 2:10. *a.* hard Ezr. 5:10. *a.* their names || Jb. 21:29. not *a.* Ps. 22:4. *a.* life || 105:40. the people *a.* quails Is. 3:12. have not *a.* || 41:28. when I *a.* that 65:1. I am sought of them that *a.* not for me Da. 2:10. *a.* such things || 7:16. *a.* the truth Mat. 16:13. *a.* his disciples, Mk. 8:27. Lu. 9:18. 22:23. Sadducees *a.* 35. Mk. 9:11. 10:2. 12:18. Lu. 18:40. come near, he *a.* him what wilt thou Jn. 4:9. wouldst have *a.* || 16:21. *a.* nothing Ro. 10:20. made manifest to them that *a.* not ASKELON, *The fire of infamy, weight or balance*, 2 S. 1:20.

ASKEST, Jud. 13:18. why *a.* thou thus after Jn. 4:9. *a.* drink of me || 18:21. why *a.* thou me ASKETH, *v.* Ex. 13:14. thy son *a.* De. 6:20. Mi. 7:3. prince *a.* and the judge *a.* a reward Mat. 5:42. give to him that *a.* thee, Lu. 6:30. 7:8. every one that *a.* receiveth, Lu. 11:10. Jn. 16:5. none of you *a.* || 1 Pe. 3:15. *a.* reason ASKING, *p.* 1 S. 12:17. in *a.* you a king 1 Ch. 10:13. died for *a.* || Ps. 78:18. tempted by *a.* Lu. 2:46. *a.* questions || Jn. 8:7. continued *a.* 1 Co. 10:25. *a.* no question for conscience, 27.

ASLEEP, *ad.* signifies, (1) *To take rest in sleep*, Jon. 1:5. Mat. 26:40. (2) *Spiritual sloth*, Song 5:2. Mat. 25:5. (3) *To die*, Ac. 7:60. Jud. 4:21. was fast *a.* || Song 7:9. *a.* to speak Jon. 1:5. was fast *a.* Mat. 8:24. Mk. 4:38. Mat. 27:19. findeth d sciples *a.* Mk. 14:40. Ac. 7:60. he fell *a.* || 1 Co. 15:6. fallen *a.* 18. 1 Th. 4:13. concerning them that are *a.* 15. 2 Pe. 3:4. for since the fathers fell *a.* all things ASNAH, *Bush: misfortune*, Ezr. 2:50.

ASNAPPER, *Unhappiness; fruitfulness*, Ezr. 4:10.

ASPATHA, *One of* Haman's *sons*. Est. 9:7.

ASP, *s. A kind of venomous serpent, whose poison is so quick and subtle, that it kills in a very short time after the bite: rarely allowing time for applying a remedy.* Lord Bacon says, *the Asp is the least painful of all the instruments of death; it kills by torpor. Hereunto are compared sin and sinners*, Jb. 20:14,16. Ro. 3:13.

De. 32:33. their wine is the cruel venom of *a.* Jb 20:14. gall of *a.* || 16. suck the poison of *a.* Is. 11:8. hole of the *a.* || Ro. 3:13. poison of *a.*

ASRIEL, *The beatitude of God*. Nu. 26:31.

ASSAULT, ED, *v.* and *p.* Est. 8:11. all that would *a.*

Ac. 14:5 an *a.* made || 17:5. *a.* the house of Jason

ASSAY, ED, ING, *v.* and *p.* De. 4:34. hath God *a.*

1 S. 17:39. David *a.* || Jb. 4:2. if we *a.* to

Ac. 9:26. Saul *a.* to join || 16:7. they *a.* to go to He. 11:29. which the Egyptians *a.* to do, were

ASS, *s. A dull, stupid animal, to which carnal men are compared*, Jb. 11:12.

Ge. 22:3. saddled his *a.* || 49:14. a strong *a.*

Ex. 13:13. firstling of *a.* || 23:4. *a.* going astray 23:12. that thine ox and thine *a.* may rest

Nu. 16:15. not taken one *a.* || 22:23. *a.* saw, 25. 22:28. opened *a.* mouth || 30 *a.* said to Balaam De. 22:10. not plough with an ox and *a.* together Jos. 15:18. lighted off *a.* Jud. 1:14. 1 S. 25:23. Jud. 15:16. with the jaw-bone of an *a.* heaps 1 K. 13:28. not torn the *a.* || 2 K. 6:25. *a.* head Jb. 24:3. *a.* of fatherless || Pr. 26:3. bridle for *a.* Is. 1:3. *a.* his master's crib || 32:20. feet of *a.* Jer. 22:19. be buried with the burial of an *a.* Zch. 9:9. riding on an *a.* Mat. 21:5. 14:15. and so shall he the plague of the *a.* Mat. 21:2. ye shall find an *a.* tied, and a colt Lu. 13:15. loose his *a.* || 14:5. *a.* fallen into a pit Jn. 12:14. found a young *a.* || 2 Pe. 2:16. dumb

See SADDLE.

ASS'S *Colt*. Ge. 49:11. binding his *a.*-

Jb. 11:12. like wild *a.* || Jn. 12:15. sitting on *a.*-

Wild ASS. Jb. 6:5. *a.* bray || 39:5. *a.* free Jer. 2:24. a *a.* used to || Ho. 8:9. a *a.* alone

ASSES, *s.* Ge. 12:16. Abraham had he *a.* Ge. 30:43. Jacob had *a.* || 36:24. as he fed the *a.* 47:17. bread for *a.* || Jud. 5:10. ride on white *a.* 1 S. 8:16. take your *a.* || 9:3. *a.* of Kish, 10:2. 2 S. 16:2. *a.* for king's household || 1 Ch. 27:30. 2 Ch. 2:2:15. carried the feeble of them on *a.* Ezr. 2:67. *a.* that went up 6720, Ne. 7:69. Jb. 1:3. Job had 500 she *a.* || 42:12. 1000 she *a.* Is. 21:7. chariot of *a.* || Ez. 23:20. flesh of *a.* *Wild* ASSES, Jb. 24:5. as *a.* in the desert Ps. 104:11. *a.* quench || Is. 32:14. joy of *a.* Jer. 14:6. *a.* snuffed up || Da. 5:21. with *a.* *Young* ASSES. Is. 30:6,24. the oven and *a.*

ASSEMBLE, *v.* Nu. 10:3. assembly shall *a.* 2 S. 20:4. *a.* me the men of Judah within 3 Is. 11:12. *a.* the outcasts || 45:20. *a.* yourselves 48:14. *a.* yourselves; Jer. 4:5. | 8:14. Ez. 11:17. I will *a.* you || 39:17. *a.* yourselves Ho. 7:14. *a.* themselves for corn and wine Jo. 2:16. *a.* the elders || 3:11. *a.* and come all ye Am. 3:9. *a.* upon the mountains of Samaria Mi. 2:12. *a.* O Jacob || 4:6. *a.* her that halteth Zph. 3:8. I will *a.* the kingdoms to pour indig.

ASSEMBLED, *p.* Ex. 38:8. women *a.* at door 1 S. 2:22. women that *a.* || 1 Ch. 15:4. David 2 Ch. 30:13. *a.* much people to keep the feast Ezr. 9:4. then *a.* to me || 10:1. there *a.* to him Ne. 9:1. *a.* with fasting || Ps. 48:4. kings *a.* Is. 43:9. people be *a.* || Jer. 5:7. *a.* by troops Da. 6:11. men *a.* || Mat. 28:12. chief priests *a.* Jn. 20:19. the disciples *a.* for fear of the Jews Ac. 1:4. being *a.* || 4:31. place shaken were *a.* 11:26. a year they *a.* || 15:25 being *a.* with

ASSEMBLING, *s.* He. 10:25. forsake not the *a.*

ASSEMBLY, *s.* Ge. 49:6. *a.* not united Ex. 12:6. *a.* kill it || 16:3. kill *a.* with hunger Le. 4:13. thing he hid from the eyes of the *a.* Nu. 10:2. trumpets for *a.* || 20:6. went from *a.* De. 9:10. midst of fire in *a.* 10:4. | 18:16. Jud. 21:8. none from Jabesh-Gilead to the *a.* 1 S. 17:47. *a.* shall know || 2 Ch. 30:23. whole Ne. 5:7. and I set a great *a.* against them Ps. 22:16. *a.* of wicked || 89:7. *a.* of the saints 107:32. *a.* of elders || 111:1. *a.* of the upright Pr. 5:14. I was in all evil in the midst of the *a* Jer. 6:11. pour it on *a.* || 9:2. *a.* of treacherous 15:17. *a.* of mockers || La. 2:6. destroyed *a.* Ez. 13:9 not be in *a.* || 23:24. with an *a.* Ac. 19:32. *a.* was confused || 39. a lawful *a.* 41. He. 12:23. general *a.* || Ja. 2:2. come to *a.*

Solemn ASSEMBLY. Le. 23:36. Nu. 29:35. De. 16:8. 2 K. 10:20. 2 Ch. 7:9. Ne. 8:18. Jo. 1:14. | 2:15. Zph. 3:18.

ASSEMBLIES, *s.* Is. 86:14. *a.* of violent men Ec. 12:11. masters of *a.* || Is. 1:13. calling of *a.* Is. 4:5. on her *a.* a cloud || 14:31. in his *a.* Ez. 44:24. in all mine *a.* || Am. 5:21. smell in

ASSENT, ED, *s.* and *v.* 2 Ch. 18:12. good, with one *a.*

Lu. 23:24. Pilate *a.* || Ac. 24:9. Jews also *a.*

ASSIGNED, *p.* Ge. 47:22. had a portion *a.* Jos. 20:8. *a.* Bezer || 2 S. 11:16. *a.* Uriah

ASSIR, *Prisoner; fettered; hindered; forbid.* Ex. 6:21.

ASSIST, *v.* Ro. 16:2. that ye *a.* her in what

ASSOCIATE, *v.* Is. 8:9. Da. 11:6.

AS SOON, *ad.* Ex. 9:29. *a.*- as I am come out 2 Ch. 31:5. *a.*- as commandment came abroad Ps. 18:44. *a.*- as they hear of me shall obey Is. 66:8. *a.*- as Zion travailed, she brought forth Lu. 1:44. *a.*- as the voice || 8:6. *a.*- as it sprung Jn. 18:6. *a.*- as he said, I am he, they went Ac. 10:29. came I *a.*- || 12:18. *a.*- as it was day Re. 10:10. *a.*- as I had eaten || 12:4. *a.*- as born

ASSOS, *Approaching*. A city, Ac. 20:13.

ASSUAGE, ED, *v.* and *p.* Ge. 8:1. Jb. 16:5,6.

ASSURANCE, *s.* is, (1) *An absolute certainty of the reality of an object*, Ac. 17:31. (2) *A firm persuasion in the soul of its interest in the person, blood, grace, righteousness and intercession of Jesus Christ*, Is. 32:17. 2 Co. 5:1. 2 Ti. 1:12. He. 10:22. *The evidences of this assurance are the work of God the Spirit in the heart, exciting it to love and choose Jesus Christ, as its everlasting all, with answerable fruits of holiness in life and conversation*, 1 Jn. 4:7. *As light discovers the reality of objects, so by the light of the Spirit is discovered the reality of grace in the soul*, Ro. 8:16. Ep. 1:14.

De. 28:66. none *a.* || Is. 32:17. effect of righteous.

Ac. 17:31. hath given *a.* || Col. 2:2. of the full *a.* 1 Th. 1:5. our gospel came in much *a.* He. 6:11. full *a.* of hope || 10:22. shall be *a.* to him Jer. 14:13. give *a.* peace || Ro. 14:5. fully *a.* 2 Ti. 3:14. in the things thou hast been *a.*

ASSURED, *v.* Le. 25:19. shall be *a.* to him Jer. 14:13. give *a.* peace || Ro. 14:5. fully *a.* 2 Ti. 3:14. in the things thou hast been *a.*

ASSUREDLY, *ad.* 1 S. 28:1. know thou *a.* 1 K. 1:13. *a.* Solomon thy son shall reign, 17:30. Jer. 32:41. plant them *a.* || 38:17. if *a.* go forth 49:12. they have *a.* drunken, and shalt thou go Ac. 2:36. Israel know *a.* || 16:10. *a.* gathering

ASSYRIA, *Happy*. A country, Is. 36:17.

ASTONISHED, *p.* Le. 26:32. enemies be *a.* 1 K. 9:8. every one that passeth by shall be *a.* Jer. 18:16. | 19:8. | 49:17. | 50:13. Ezr. 9:5. plucked off the hair and sat down *a.* Jb. 17:8. upright be *a.* || 18:20. come after he *a.* 26:11. pillars of heaven tremble and are *a.* Is. 52:14. as many were *a.* at thee, his visage Jer. 2:12. be *a.* O heavens || 4:9. heart of priests *a.* 14:9. as a man *a.* || Ez. 3:15. I remained *a.* Ez. 4:17. *a.* one with || 26:16. be *a.* 28:19. Da. 3:24. Nebuchadnezzar was *a.* and rose 4:19. Daniel *a.* || 5:9. lords *a.* || 8:27. I was *a.* Mat. 7:28. people were *a.* at his doctrine, 22:33. Mk. 1:22. | 6:2. | 11:18. Lu. 4:32. Mk. 5:42. they were *a.* 7:37. | 10:24,26. Lu. 2:47. *a.* at his answers || 5:9. *a.* at fishes 8:56. parents were *a.* || 24:22. made us *a.* Ac. 9:6. trembling and *a.* said || 10:45. were *a.* 12:16. they were *a.* || 13:12. believed, being *a.*

ASTONISHMENT, *s.* De. 28:28. smite with *a.* De. 28:37. thou shalt become an *a.* and proverb 2 Ch. 7:21. this house an *a.* || 29:8. *a.* and hissing Ps. 60:3. made us to drink the wine of *a.* Jer. 5:30. *a.* committed || 8:21. *a.* taken hold 25:9. *a.* and hissing, 18. || 11. this land an *a.* 29:18. curse and *a.* || 42:18. and an *a.* 44:12. 44:22. land an *a.* and a || 51:37. Babylon an *a.* Ez. 4:16. they shall drink water with *a.* 12:19. 5:15. *a.* to the nations || 23:33. the cup of *a.* Zch. 12:4. I will smite every horse with *a.*

ASTRAY, *ad.* Ps. 58:3. | 119:176. Pr. 5:23.

ASTROLOGERS, *s. Viewers of the heavens, who pretend to tell future events by the positions of the planets.*

Is. 47:13. let now the *a.* the star-gazers stand Da. 1:20. better than *a.* || 2:27. cannot the *a.* 4:7. came in magic, and *a.* || 5:7. bring in the *a.*

ASUNDER; *see* CLEAVE, COT, DIVIDE, PUT.

ASUPPIM. 1 Ch. 26:15.

AS WELL. Le. 24:16. *a.*- the stranger, 22. De. 20:8. heart faint *a.*- || 2 S. 11:25. one *a.*- 1 Ch. 25:8. *a.*- the small || 2 Ch. 31:15. give *a.*- Jb. 12:3. *a.*- as you || Ps. 87:7. *a.*- the singers Ac. 10:47. *a.*- as we || 1 Co. 9:5. He. 4:2.

ASYNCRITUS, *Incomparable*. Ro. 16:14.

ATAD, *A bramble*. Ge. 50:10,11.

ATARAH, *A crown*. 1 Ch. 2:26.

ATAROTH, *Crowns*. A city, Nu. 32:34.

ATE, *v.* Ps. 106:28. Da. 10:3. Re. 10:10.

ATER, *Enclosed, shut up*. Ezr. 2:16. Ne. 7:21.

ATHAIAH, *Thy hour, or time*. 1 S. 30:30.

ATHALIAH, *The hour of the Lord*. Ne. 11:4.

ATHALIAH, The same. 2 K. 8:6. 1 Ch. 8:26.

ATHENIANS, People of *Athens*, Ac. 17:21.

ATHENS, A noble city of *Greece*, Ac. 17:15.

ATHIRST, *a.* Jud. 15:18. Samson was sore *a.* Ru. 2:9. when *a.* go || Mat. 25:44. saw thee *a.* Re. 21:6. that is *a.* || 22:17. let him that is *a.*

ATHLAI, *My hour, or time*. Ezr. 10:28.

ATONEMENT, *s.* s signifies, (1) *Reconciliation*, Ro. 5:11. (2) *A ransom*, Jb. 33:24. (3. *Satisfaction made for sin*, He. 10:14.

Ex. 29:33. eat the things wherewith *a.* was made 36. bullock for *a.* || 37. seven days make *a.* for 30:10. once in a year shall make *a.* upon it 15. to make an *a.* for your souls, Le. 17:11. 16. *a.* money of Israel || 32:30. *a.* for your sin Le. 1:4. shall be accepted for him to make *a.* 4:20. priest shall make *a.* 26:31,35. | 5:6. | 6:7. | 12:8. | 14:18. Nu. 15:25. 8:34. to make *a.* 9:7. | 10:17. | 12:7. | 14:53. | 16:10,11,16,17,18,24,47,33,34. 23:27. tenth day a day of *a.* 28. | 25:9. Nu. 8:21. *a.* for Levites || 19. make *a.* for Israel 16:46. quickly, make *a.* for || 25:13. made an *a.* 28:22. a goat to make *a.* 30 | 29:5. 31:50. 2 S. 21:3. wherewith shall I make the *a.* 1 Ch. 6:49. to make *a.* 2 Ch. 29:24. Ne. 10:33. Jb. 33:24. found an *a.* || Ro. 5:11. received *a.*

ATROTH, *as* ATAROTH. No. 32:5.

ATTAI, *My hour, or time*. 1 Ch. 2:35,36.

ATTAIN, *v.* Ps. 139:6. high, I cannot *a.* to it Pr. 1:5. *a.* to wisdom || Ez. 46:7. hand *a.* it Ho. 8:5. *a.* to innocency || Ac. 27:12. *a.* Phenice Phil. 3:12. *a.* to the resurrection of the dead

ATTAINED, *p.* Ge. 47:9. not *a.* days of my 2 S. 23:19. *a.* not to first three, 1 Ch. 11:21. Ro. 9:30. *a.* to righteousness || 31. hath not *a.* Phil. 3:12. already *a.* || 16. we have already *a.* 1 Ti. 4:6. good doctrine whereto thou hast *a.*

ATTALIA, *That increases*, or *sends*. Ac. 14:25.

ATTEND, *v.* Est. 4:5. Hatach to *a.* her Ps. 17:1. O Lord, *a.* to my cry, 61:1. | 142:6. 55:2. *a.* to me, hear me || 86:6. *a.* to the voice Pr. 4:1. *a.* to know || 20. *a.* to my words, 7:24 5:1. *a.* to my wisdom || 1 Co. 7:35. *a.* on the L

ATTENDED, *p.* and *v.* Jb. 32:12. Ps. 66:19. Ac. 16:14. she *a.* to the things spoken by Paul
ATTENDANCE, *s.* 1 K. 10:5. saw *a.* 2 Ch. 9:4. 1 Ti. 4:13. *a.* to reading || He. 7:13. gave *a.*
ATTENDING, *p.* Ro. 13:6. *a.* continually
ATTENT, *a.* 2 Ch. 6:40. ears be *a.* 7:15.
ATTENTIVE, *a.* Ne. 1:6. ear be *a.* Ps. 130:2. Ne. 8:3. ears of the people were *a.* Lu. 19:48.
ATTENTIVELY, *ad.* Jb.37:2. hear *a.* the noise
ATTHAI, *The hour, or time.* 1 Ch. 12:11. 2 Ch. 11:20.
ATTIRE, ED, *v.* and *p.* *To clothe, to deck.* Le. 16:4. he
Pr. 7:10. *a.* of a harlot || Jer. 2:32. forget *a.*
Ez. 23.15. exceeding in dyed *a.* on their heads
AUDIENCE, *s.* Ge. 23:13. in *a.* of people
Ex. 24:7. read in *a.* || 1 S. 25:24. speak in thy
1 Ch. 28:8. *a.* of our God || Ne. 13:1. read in *a.*
Lu. 7:1. in the *a.* of the people, 20:45.
Ac. 13:16. give *a.* || 15:12. gave *a.* 22:22.
AUGMENT, *v.* Nu. 32:14. to *a.* fierce anger
AUGUSTUS, *Increased, augmented.* The *Roman* emperor's surname, Lu. 2:1. Ac. 25:21. | 27:1.
AUNT, *s.* Le. 18:14. not approach, she is thy *a.*
AUSTERE, *a.* Lu. 19:21. thou art an *a.* man
AUTHOR, *s.* Ac. 3:15. killed the *a.* of life
1 Co. 14:33. God is not the *a.* of confusion
He. 5:9. *a.* of eternal salvation || 12:2. *a.* of faith
AUTHORITY, *s.* signifies, (1) *Power, rule,* or *dignity,* Pr. 29:2. Lu. 19:17. (2) *A convincing efficacy and power,* Mat. 7:29. (3) *A warrant, order, or authentic permission,* Mat. 21:23. Ac. 9:14.
Est. 9:29. wrote with *a.* || Pr. 29:2. are in *a.*
Mat. 7:29. taught as one having *a.* Mk. 1:22. 8:9. for I am a man under *a.* Mk. 7:8. 20:25. are great exercise, *a.* Mk. 10:42. 21:23. by what *a.* dost thou these, Mk. 11:28. Mk. 1:27. with *a.* commandeth he, Lu. 4:36. 13:31.left his house and gave *a.* to his servants
Lu. 9:1. *a.* over devils || 19:17. *a.* over ten cities 20:20. *a.* of governor || 22:25. that exercise *a.*
Jn. 5:27. given him *a.* to execute judgment
Ac. 9.14. here he hath *a.* to bind, 26:10,12.
1 Co. 15:24. put down all *a.*||2 Co. 10:8. of our *a.*
1 Ti. 2:2. for kings and all in *a.* || 12. usurp *a.*
Ti. 2:15. rebuke with *a.* || 1 Pe. 3:22. *a.* subject
Re. 13:2. dragon gave him his power and *a.*
AVA, *Iniquity.* A city, 2 K. 17:24.
AVAILETH, *v.* Est. 5:13. Ga. 5:6. | 6:15.
Ja. 5:16 prayer of a righteous man *a.* much
AVEN, *Iniquity.* Ez. 30:17. Ho. 10:8.
AVENGE, *v.* Le. 19:18. not *a.* nor grudge
Le. 26:25. shall *a.* the quarrel of my covenant
Nu. 31:2. *a.* Israel, 3. || De. 32:43. *a.* the blood
1 S. 24:12. Lord *a.* me || 2 K. 9:7. I may *a.*
Est. 8:13. Jews *a.* || Is. 1:24. I will *a.* me of
Jer. 46:10. that he may *a.* || Ho. 1:4. *a.* Jezreel
Lu. 18.3. *a.* me || 7. shall not G. *a.* || 8. he will *a.*
Ro. 12:19. *a.* not yourselves || Re. 6:10. not *a.*
AVENGED, *p.* Ge. 2:24. if Cain shall be *a.*
Ex. 21:20. be surely *a.* || Jos. 10:13. till people Jud. 15:7. yet I will be *a.* || 16:28. *a.* on Philist.
1 S. 14:24. I may be *a.* || 18:25. to be *a.* on 25:31. or that my lord hath *a.* himself, but
2 S. 4:8. *a.* my lord || 18:19. Lord hath *a.* 31.
Jer.5:9.my soul be *a.* on such a nation, 29.| 9:9.
Ac. 7:24. Moses *a.* him that was oppressed
Re. 18:20. for God hath *a.* you on her, 19:2.
AVENGER, *s.* Nu. 35:12. from *a.* Jos. 20:3.
De. 19:6. lest the *a.* of blood pursue, 12.
Jos. 20:5. If *a.* pursue || 9. not die by the *a.*
Ps. 8:2. still the *a.* || 44:16. by reason of *a.*
1 Th. 4:6. because the Lord is the *a.* of all such
AVENGETH, *v.* 2 S. 22:48. Ps. 18:47.
AVENGING, *p.* Jud. 5:2. 1 S. 25:26,33.
AVERSE, *a.* Mi. 2:8. as men *a.* from war
AVIM, *Wicked,* or *perverse.* Jos. 18:23.
AVIMS. De. 2:23.
AVITES. 2 K. 17:31. Jos. 13:3.
AVITH, *Iniquity.* 1 Ch. 1:46.
AVOUCHED, *p.* De. 26:17. *a.* the Lord, 18.
AVOID, *v.* Pr. 4:15. *a.* it || Ro. 16:17. *a.* them
1 Co. 7:2. *a.* fornication || 2 Ti. 2:23. Ti. 3:9.
AVOIDED, *p.* 1 S. 18:11. David *a.* out of
AVOIDING, *p.* 2 Co. 8:20. 1 Ti. 6:20.
AWAKE, *v.* signifies, (1) *To come out of natural sleep,* Lu. 9:32. (2) *To rouse up out of spiritual sloth, by a lively and vigorous exercise of grace,* Ro. 13:11. Ep. 5:14. (3) *To raise from the dead,* Jb.14:12. Jn.11:11. (4) *God's appearing in our favor, and for our help,* Ps. 7:6. Is. 51:9. Awake not my love till he please, Song 2:7. i. e. *Do nothing to offend him.*
Jud. 5:12. *a. a.* Deborah, *a. a.* utter a song
Jb. 8:6. he would *a.* || 14:12. they shall not *a.*
Ps. 7:6. *a.* for me, 35:23. || 17:15. when I *a.* 44:23. *a.* why sleepest thou, O Lord, arise 57:8. *a.* my glory, I will *a.* early, 108:2. 59:4. *a.* to help me || 5. *a.* to visit the heathen
Pr. 23:35. when shall I *a.* I will seek it again
Song 2:7. nor *a.* my love, 3:5. | 8:4. || 4:16. *a.* O
Is. 26.19. *a.* and sing || 51:9. *a. a.* O arm, 52:1. 51:17. *a. a.* stand up, O Jerusalem, which hast
Jer. 51:57. and not *a.* || Da. 12:2. shall *a.*
Jo. 1:5. *a.* ye drunkards, weep and howl all
Ha. 2:7. shall they not *a.* || 19. the wood *a.*
Zch. 13:7. *a.* O sword || Mk. 4:38. they *a.* him
Lu. 9:32. when *a.* || Jn. 11:11. I may *a.* him
Ro. 13:11. time to *a.* || 1 Co. 15:34. *a.* to righ.
Ep. 5:14. *a.* thou that sleepest, 2 Ti. 2:26.
AWAKED, *p.* Ge. 28:16. Jacob *a.* out of sleep
Jud. 16:14. Samson *a.* || 1 S. 26:12. nor *a.*
1 K. 18:27. Jmust be *a.* || 2 K. 4:31. is not *a.*
Ps. 3:5. I *a.* || 78:65. then the Lord *a.* as one
Jer. 31:26. upon this I *a.* and beheld, and my sleep
AWAKEST, *v.* Ps. 73:20. when thou *a.*
Pr. 6:22. when thou *a.* it shall talk with thee
AWAKETH, *v.* Ps. 73:20. Is. 29:8.
AWAKING, *p.* Ac. 16:27. keeper *a.* out of
AWARE, *a.* Song 6:12. Jer. 50:24. Lu. 11:44.
AWAY, *ad.* Ge. 15:11. Abr. drove them *a.*
Ex. 8:28. not go far *a.* || 19:24. *a.* get down
2 Ch. 35:23. have me *a.* || Is. 1:13. I cannot *a.*
Lu. 4:34. *a.* what have I || 23:18. *a.* with
Jn. 19:15. *a.* with him, *a.* with him, Ac. 21:36. Ac. 22:22. *a.* with such a fellow from the earth
AWE, *s.* Ps. 4:4. stand in *a.* 33:8. | 119.161.
AWL, *s.* Ex. 21:6. bore with *a.* De. 15:17.
AWOKE, *v.* Ge. 9:24. Noah *a.* 41:4,7,21. Jud. 16:20. 1 K. 3:15. Mat. 8:25.
AXE, *s.* signifies, (1) *A carpenter's tool,* Jud. 9:48. (2) *The judgments of God,* Is. 10:15.

Ancient Egyptian War Axe, and Carpenter's Axe, or Adze, and Bedouin War-Hatchet, or Tomahawk.

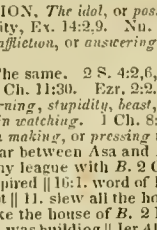
De. 19:5. stroke with *a.* || 20:19. forcing an *a.*
Jud. 9:48. took an *a.* || 1 S. 13:20. sharpen *a.*
1 K. 6:7. nor *a.* heard || 2 K. 6:5. *a.* head fell
Is. 10:15. shall the *a.* boast itself against him
Jer. 10:3. cuts tree with *a.* || 51:20. battle *a.*
Mat. 3:10. *a.* is laid to root of tree, Lu. 3:9.
AXES, *s.* 1 S. 13:21. had a file for the *a.*
2 S. 12:31. put under saws and *a.* 1 Ch. 20:3.
Ps. 74:5. lifted up *a.* || 6. break with *a.* and
Jer. 46:22. come with *a.* || Ez. 26:9. *a.* break
AXLE-*Trees, s.* 1 K. 7:32,33.
AZAL, The name of a place. Zch. 14:5.
AZALIAH, *Meadow, delivered of the Lord.* 2 K. 22:3.
AZANIAH, *Hearing,* or *weapons of God.* Ne. 10:9.
AZAREEL, *Succor,* or *court of God.* Ne. 12:36.
AZAREEL, *Help of God.* 1 Ch. 25:18. | 27:22. Ezr. 10:41. Ne. 11:13.
AZARIAH, *Help of the Lord.* 2 K. 14:21.
AZAZ, *Strength,* or *a goat.* 1 Ch. 5:8.
AZAZIAH, *Strength of the Lord.* 2 Ch. 31:13.
AZBUK, *A goat,* the father of *Nehemiah.* Ne. 3:16.
AZEKAH, *A city.* Jos. 10:10,11. Jer. 34:7.
AZEL, *Near separated.* 1 Ch. 8:37. | 9:43.
AZEM, *Strength.* A city, Jos. 15:29. | 19:3.
AZGAD, *A strong host.* Ezr. 2:12. | 8:12.
AZIEL, *Strength of the Lord.* 1 Ch. 15:20.
AZIZA, *Strong.* Ezr. 10:27.
AZMAVETH, *A strong death.* 1 Ch. 27:25.
AZMON, *Bone,* or *strength.* A city, Nu. 34:5. Jos. 15:4.
AZNOTH-TABOR, *The ears of* Tabor, or *the ears of purity, contrition.* Jos. 19:34.
AZOR, *A helper, an encompasser.* Mat. 1:13.
AZOTUS, *Pillage, theft.* Ac. 8:40.
AZRIEL, *The help of God.* 1 Ch. 5:24.
AZRIKAM, *My succor is raised.* 1 Ch. 3:23.
AZUBAH, *Forsaken.* 1 Ch. 2:18,19.
AZUR, *Helped,* or *that helps.* Ez. 11:1.
AZZAH, *Strong.* A city, De. 2:23.
AZZAN, *Their strength.* Nu. 34:26.
AZZAZIAH, *Strength of the Lord.* 1 Ch. 15:21.
AZZUR, *Helper.* Ne. 10:17.

B.

BAAL, *A lord, master, husband,* or *patron.* It was *Jezebel's* god; the god of the *Zidonians;* a name common to many of the deities of the heathen. We read of *Baalim* in the plural number, for there were gods many of this name. It was made in the form of a young heifer; see *Tobit,* 1:15. Some say it was put for the sun; others say it represented *Jupiter.*
Nu. 22:41. brought Balaam to high places of *B.*
Jud. 2:13. served *B.* ||6:31. will ye plead for *B.*
1 K. 16:31. Ahab served *B.* || 18:21. if *B.* be god 18:26. O *B.* hear us || 40. take prophets of *B.* 19:18. which have not bowed to *B.* Ro. 11:4.
2 K. 3:2. put away image of *B.* || 10:18. 10:19. sacrifice to *B.* || 20. call assembly for *B.* 27. brake image of *B.* ||28. destroyed *B.* out of 11:18. brake house of *B.* and slew, 2 Ch. 23:17. 17:16. served *B.*||21:3. Man. reared altars for *B.* 23:4. vessels made for *B.* || 5. put down them that
Jer. 2:8. and the prophets prophesied by *B.* 7:9. will ye burn incense to *B.* 11:13,17 | 32:29. 12:16. swear by *B.* || 19:5. to burn sons to *B.* 23:13. prophesied in *B.* || 27. forgotten for *B.* 32:35. they built the high places of *B.* which
Ho. 2:8. prepared for *B.* || 13:1. offended in *B.*
Zph. 1:4. cut off *B.* || Ro. 11:4. not bowed to *B.*

The idol Baal, from an antique.

BAAL, A village, 1 Ch. 4:33. cities to *B.*
BAAL, A man's name, 1 Ch. 5:5. | 8:30. | 9:36.
BAALAH, *Her idol,* or *spouse.* Jos. 15:9,10,11, 29. | 19:44. 1 Ch. 13:6. 2 Ch. 8:6.
BAALATH, *Ruling him,* or *his idol.* 1 K. 9:18.
BAALATH-BEER, *Subjected, pity.* Jos. 19:8.
BAAL-BERITH, *Idol of covenant.* Jud. 8:33. | 9:1,4.
BAALE. 2 S. 6:2. David went from *B.* of
BAAL-GAD, *Idol of fortune.* Jos. 11:17. | 12:7.
BAAL-HAMON, *Master of many.* Song 8:11.
BAAL-HANAN, Ge. 36:38. 1 Ch. 1:49. | 27:28.
BAAL-HAZOR, *The court of the idol; the habitation of Baal.* 2 S. 13:23.
BAAL-HERMON, *The possessor* or *author of destruction; devoted* or *consecrated to God.* Jud. 3:3.
BAALI, *My idol,* or *lord.* Ho. 2:16.
BAALIM, *Idols: false gods.*
Jud. 2:11. child of Isr. served *B.* 3:7. | 10:6,7. 8:33. whoring after *B.* || 1 S. 7:4. put away *B.* 1 S. 12:10. served *B.* || 1 K. 18:18. followed
2 Ch. 17:3. sought not to *B.* || 24:7. bestow on *B.* 28:2. images for *B.* || 33:3. up altars for *B.* 34:4. and they brake down the altars of *B.*
Jer. 2:23. not gone after *B.* || 9:14. and after *B.* Ho. 2:13. days of *B.*||17. take names || 11:2.to *B.*
BAALIS, *In joy,* or *pride.* Jer. 40:14.
BAAL-MEON, *Lord of the house.* Nu. 32:38. 1 Ch. 5:8. Ez. 25:9.
BAAL-PEOR, *Lord of* Peor. Nu. 25:3,5. De. 4:3. Ps. 106:28. Ho. 9:10.
BAAL-PERAZIM, *Master of divisions,* or *possessing divisions.* 2 S. 5:20. 1 Ch. 14:11.
BAAL-SHALISHA, *The third,* or *principal idol.* A place, 2 K. 4:42.
BAAL-TAMAR, *Master of the palm-tree.* A village near *Gibeah,* Jud. 20:33.
BAAL-ZEBUB, *The god of flies.* The idol of *Ekron,* 2 K. 1:2,3,6,16. Mat. 12:24.



A Phenician coin of Aradus, 'the fly-god'?

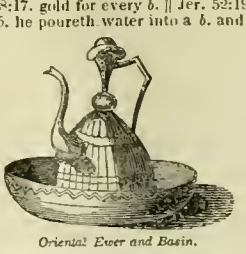
BAAL-ZEPHON, *The idol,* or *possession of the north.* A city, Ex. 14:2,9. Nu. 33:7.
BAANA, *In affliction,* or *answering.* 1 K. 4:12. Ne. 3:4.
BAANAH, The same. 2 S. 4:2,6,9. | 23:29. 1 K. 4:16. 1 Ch. 11:30. Ezr. 2:2.
BAARA, *Burning, stupidity, beast, pasture, expurgation, in watching.* 1 Ch. 8:8.
BAASHA, *In making,* or *pressing together.*
1 K. 15:16. war between Asa and *B.* 32. 19. break thy league with *B.* 2 Ch. 16:3. 27. *B.* conspired || 16:1. word of L. against *B* 16:6. *B.* slept || 11. slew all the house of *B.* 12.
1 K. 21:22. like the house of *B.* 2 K. 9:9.
2 Ch. 16:6. *B.* was building || Jer.41:9. fear of *B*
BAASIAH, As BAASHA. 1 Ch. 6:40.
BABE, *s.* signifies, (1) *An infant,* Ex. 2:6. (21

Such as are weak in grace, 1 Co. 3:1. He. 5:13. (3) *Unteachable, weak men,* Is. 3:4.
Ex. 2:6. the *b.* wept || Isa. 1:31. *b.* leaped, 44.
Lu. 2:12. *b.* wrapped || 16. *b.* lying in manger
He. 5:13. unskilful in the word, for he is a *b.*
BABES, *s.* Ps. 8:2. mouth of *b.* Mat. 21:16.
Ps. 17:14. substance to *b.* || Is. 3:4. *b.* rule over
Mat. 11:25. hast revealed them to *b.* Lu. 10:21.
Ro. 2:20. a teacher of *b.* || 1 Co. 3:1. *b.* in Christ
BABEL. *Confusion.* Ge. 10:10. | 11:9.
BABBLER, *s.* Ec. 10:11. *b.* no better || Ac. 17:18.
BABBLING, S. *s.* Pr. 23:29. who hath *b.*
1 Ti. 6:20. profane and vain *b.* 2 Ti. 2:16.
BABYLON, *Confusion,* or *mixture.* The capital of *Chaldea.* 'A famous city, built four-square, 60 miles in circumf., 15 on each side. The walls were 87 feet thick, and 350 high, on which were built 30o towers, or, according to others, 250, three between each gate, and seven at each corner. The gates were 100, 25 on each side, and all of solid brass. From these ran 25 streets, crossing at right angles, each 150 feet wide, and 15 miles in length. A row of houses faced the wall on every side, with a street of 200 feet wide between them and it. Thus the whole city was divided into 625 squares, each 4 furlongs and a half on every side. All round these squares stood the houses, fronting the streets, and the empty space within served for gardens,' &c. *Babylon* was one of the 7 wonders of the world. The prophet calls *Babylon* the golden city, Is. 14:4, the glory of kingdoms, the beauty of the *Chaldees'* excellency, chap. 13:19.
Rome is called *Babylon,* on account of its resemblance to it in magnificence, pride, idolatry, and wickedness, and in its appointment to utter destruction. Re. 16:19. | 17:5. | 18:20,21.
2 K. 17:24. brought from *B.* 20:14. Is. 39:3.
30. men of *B.* made || 25:7. carry him to *B.*
25:13. and carried the brass of them to *B.*
28. above throne of kings in *B.* Jer. 52:32.
2 Ch. 32:31. princes of *B.* || 36:7. put vessels in
Ezr. 5:14. take out of *B.* || 6:1. treasures in *B.*
7:6. Ezra went from *B.* 9. || 8:1. me from *B.*
Ps. 87:4. mention of *B.* || 137:1. by rivers of *B.*
Is. 13:1. burden of *B.* || 19. *B.* glory of kingd.
14:4. *B.* the golden city || 22. cut off from *B.*
48:14. do his pleasure on *B.* || 20. go forth of *B.*
Jer. 20:4. captive to *B.* 24:8. || 27:22. carried to
29:10. seventy years at *B.* || 28. sent to us in *B.*
40:4. if it seem good to come with me to *B.*
50:1. spake against *B.* 8,—46. || 51:6. flee out
51:35. violence on *B.* || 37. *B.* become heaps
42. sea is come upon *B.* || 48. shall sing for *B.*
49. as *B.* hath caused the slain to fall, so at *B.*
53. though *B.* mount up || 54. a cry from *B.*
55. spoiled *B.* || 58. broad walls of *B.* broken
60. evil on *B.* || 64. thus shall *B.* sink and
Ez. 17:16. in *B.* he shall die || Da. 4:30. great
Mi. 4:10. shall go to *B.* || Zch. 6:10. come from
Mat. 1:17. carrying into *B.* || Ac. 7:43. beyond
1 Pe. 5:13. the church at *B.* saluteth you, and
Re. 16:19. great *B.* came, 17:5. 18:10,21.
King of BABYLON. 2 K. 25:2. Ezr. 5:12.
Is. 14:4. Je. 21:4,7. | 22:25. 25:11,12. | 27:8,17.
| 28:2. | 29:22. | 34:3. | 36:29. | 39:11. | 40:9.
| 42:11. | 49:30. 50:17. Ez. 21:19. | 29:18,19.
30:24. | 32:11. Da. 1:1. | 7:1.
To, or *unto* BABYLON. 2 K. 20:17. | 24:15,16.
25:7,13. 1 Ch. 9:1,2. 2 Ch. 33:11. | 36:7,18,
20. Ez. 5:12. | 6:5. Is. 39:6. | 43:14. Jer.
20:6. | 27:20. | 28:3. 29:1,4. | 34:3. | 40:1,7 |
51:24,61. Ez. 17:20. Mi. 4:4. Mat. 1:11,12.
BABYLONIANS, *s.* Ezr. 4:9. Ez. 13:15,17,23.
BABYLONISH, *a.* Jos. 7:21. a goodly *B.* garm.
BACA, *Mulberry-trees,* or *tears.* Ps. 84:6.
BACHRITES. Nu. 26:35. of *Becher,* the *B.*
BACK, *ad.* Ex. 18:2. after Moses sent her *b.*
Ex. 23:4. shall bring it *b* || Nu. 9:7. kept *b.* that
Nu. 22:34. I'll get me *b.* || 24:11. L. kept thee *b.*
Jo. 8:26. drew not *b.* || Ru. 2:6. came *b.* with
1 S. 25:34. kept me *b.* || 2 S. 12:23. *b.* again
2 S. 15:20. take *b.* thy brethren || 17:3. bring *b.*
18:16. Joab held *b.* || 19:10. of bringing king *b.*
19:11. why are ye the last to bring the king *b.* 12.
1 K. 13:18. bring him *b.* that he may eat, 19.
19:21. he turned *b.* || 22:16. *b.* to Amon the gov.
2 Ch. 13:14. when Judah looked *b.* behold
18:32. turned *b.* || 25:13. soldiers Amaz. sent *b.*
Jb 26:9. holdeth *b.* face || 33:18. *b.* his soul from
33:30. *b.* his soul from pit || 39:22. turneth *b.*
Ps. 14:7. L. bringeth *b.* the captivity of, 53:6.
19:13. keep *b.* thy serv. || Is. 43:6. keep not *b.*
Is. 50:5. nor turned *b.* || Jer. 8:5. slidden *b.*
Jer. 46:5. looked not *b.* || 47:3. fathers look not *b.*
Ho. 4:16. slideth *b.* || Ne. 2:8. none look *b.*
Mat. 24:18. nor return *b.* || 28:2. rolled *b.* stone
Lu. 8:37 ship, returned *b.* ag. || 9:62. looking *b.* is
17:31. not return *b.* || Ac. 5:22. kept *b.* 20:20.
See DRAW, GO, KEEP, TURN, WENT.
BACK, *s.* 1 S. 10:9. Saul had turned his *b.*
1 K. 14:9. cast me behind thy *b.* Ez. 23:35.
Ps. 21:12. turn their *b.* || 129:2. ploughed on my
Pr. 10:13. a rod is for the *b.* 19:29. | 26:3.
Is. 38:17. sins behind thy *b.* || 50:6. gave my *b.*
Jer. 2:27. turned their *b.* || 18:17. show them the *b.*
32:33. they have turned to me the *b.* 48:39.
Da. 7:6. on *b.* four wings || Re. 11:10. bow *b.*

BACK-*Bone,* *s.* Le. 3:9. off hard by the *b.*
BACK-*Part,* *s.* Ex. 33:23. shalt see my *b.* i. e. *the ceremonial law, or providences.*
BACKS, *s.* Ex. 23:27. enemies turn their *b.*
Jos. 7:8. Israel turned their *b.* 12. Jud. 20:42.
Ne. 9:26. and cast thy law behind their *b.*
Ez. 8:16. *b.* between porch || 10:12. *b.* full of eyes
BACKBITERS, *s.* Ro. 1:30. *b.* haters of G.
BACKBITETH, *v.* Ps. 15:3. *b.* not with tongue
BACKBITING, S. Pr. 25:23. 2 Co. 12:20.
BACKSIDE, *s.* Ex. 3:1. | 26:11. Re. 5:1.
BACKSLIDER, S. Pr. 14:14. *b.* in heart be
BACKSLIDING, S. *a.* and *s.* Jer. 2:19. *b.* reprove
Jer. 3:6. *b.* Israel hath done || 8. *b.* Israel, 11,12,14.
22. return ye *b.* children, I will heal your *b.*
Jer. 5:6. and *b.* are increased || 8:5. by a perpetual *b.*
14:7. *b.* are many || 31:22. O *b.* daughter, 46:4.
Ho. 4:16. as a *b.* heifer || 11:7. bent to *b.* || 14:4. heal
BACKWARD, *ad.* Ge. 9:23. went *b.* faces *b.*
Ge. 49:17. rider shall fall *b.* || 1 S. 4:18. Eli fell *b.*
2 K. 20:10. shadow returned *b.* 10 degr. Is. 38:8.
Jb. 23:8. and *b.* but I cannot perceive him
Ps. 40:14. be driven *b.* || 70:2. turned *b.* that
Is. 1:4. gone away *b.* || 28:13. might go and fall *b.*
41:25. wise men *b.* || 59:14. judgment turned *b.*
Jer. 7:24. went *b.* || 15:6. thou art gone *b.* therefore
La. 1:8. and turneth *b.* || Ju. 18:6. went *b.* and fell
BAD, *a.* Ge. 24:50. cannot speak *b.* or good
Ge. 31:24. speak not to Jacob either good or *b.* 29.
Le. 27:10. a good for a *b.* || 12. good or *b.* 14:33.
Nu. 13:19. land, good or *b.* || 24:13. good or *b.* of
2 S. 13:22. Abs. spake good nor *b.* || 14:17. discern
1 K. 3:9. discern good and *b.* || Ezr. 4:12. *b.* city
Jer. 24:2. figs were so *b.* || Mat. 13:48. cast *b.* away
Mat. 22:10. good and *b.* || 2 Co. 5:12. it be good or
BADNESS, *s.* Ge. 41:19. as I never saw for *b.*
BADE, ST, *v.* Ge. 27:19. I have done as thou *b.*
Ge. 43:17. did as Joseph *b.* || Ex. 16:24. as Moses
Nu. 14:10. *b.* stone him || Jos. 11:9. did as L. *b.*
Ru. 3:6. all mother *b.* || 1 S. 24:10. *b.* me kill
2 Ch. 10:12. as the king *b.* || Est. 4:15. Esther *b.*
Mat. 16:12. how he *b.* them not beware of the
Lu. 14:9. *b.* thee and him, 10:12. || 16. *b.* many
Ac. 11:12. Spirit *b.* me go || 18:21. *b.* them farew.
22:24. and *b.* that he should be examined by
BADGER, *s.* *A wild beast partly resembling a pig and a dog; it sleeps the greatest part of its time, and seldom comes out but to seek food.*
BADGERS' *Skins,* *s.* Ex. 25:5. | 26:14. | 35:7,23.
Ex. 36:19. he made a covering of *b.* Nu. 4:10.
Ez. 16:10. and I shod thee with *b.* and I gird.
BAG, *s.* De. 25:13. in thy *b.* divers weights
1 S. 17:40. smooth stones, and put them in *b.*
Jb. 14:17. sealed in a *b.* || Pr. 7:20. *b.* of money
Pr. 16:11. weights of the *b.* || Is. 46:6. gold out of
Mi. 6:11. *b.* of deceitful w. || Hag. 1:6. *b.* with holes
Jn. 12:6. had the *b.* || 13:29. Judas had the *b.*
BAGS, *s.* 2 K. 5:23. | 12:10. Lu. 12:33.
BAHURIM, *Warlike, valiant.* 2 S. 3:16. | 16:5. | 17:18. | 19:16. 1 K. 2:8.
BARHUMITE, *or* BAHARUMITE.
2 S. 23:31. Asmaveth the *B.* 1 Ch. 11:33.
BAITH, *A house.* A city of *Moab,* Is. 15:2.
BAKBAKKAR, *Who is vain or empty.* 1 Ch. 9:15. *B.* Heresh, and
BAKBUK, *Empty bottle.* Ezr. 2:51.
BAKBUKIAH. Ne. 11:17. | 12:9,25.
BAKE, *v.* Ge. 19:3. Lot did *b.* || Ex. 16:23. *b.* that
Le. 24:5. *b.* 12 cakes || 26:26. ten women *b.*
1 S. 28:24. *b.* in the pan || 2 S. 13:8. Tamar
Ez. 4:12. *b.* with dung || 46:20. *b.* meat-offering
BAKED, *p.* Ex. 12:39. they *b.* || Nu. 11:8. pans
1 Ch. 23:29. *b.* in the pan || Is. 44:19. I have *b.*
BAKEN, *p.* Le. 2:4,7. | 6:17. | 7:9. | 23:17.
1 K. 19:6. behold, a cake *b.* on the coals
BAKE-*Meats,* *s.* Ge. 40:17. of *b.* for Pharaoh
BAKER, S. Ge. 40:1. *b.* had offended, 41:10.
1 S. 8:13. daughters to be *b.* || Jer. 37:21. *b.* street.
Ho. 7:4. oven heated by *b.* || 6. their *b.* sleepeth
BAKETH, *v.* Is. 44:15. he *b.* bread, yea, he
BALAAM, *Old age, absorption: their destruction.* Nu. 22:5. sent to *B.* 9,—35. || 23:4. met *B.*
23:30. did as *B.* said || 24:2. *B.* lift up eyes
24:3. *B.* son of Beor, hath said, 15. || 5. *B.* rose
31:8. *B.* son of Beor they slew, Jos. 13:22.
De. 23:4. because they hired *B.* 5. Ne. 13:2.
Jos. 24:9. called *B.* to curse || Mi. 6:5. what *B.*
2 Pe. 2:15. following the way of *B.* Ju. 11.
Re. 2:14. them that hold the doctrine of *B.*
BALADAN, *Without rule or judgment, or ancient in judgment.* 2 K. 20:12. Is. 39:1.
BALAH, *Old, worn.* A city, Jos. 19:3.
BALAK, *A waster, or destroyer.* Nu. 22:2.
Jos. 24:9. *B.* warred || Jud. 11:25. better than *B.*
Mi. 6:5. what *B.* consulted || Re. 2:14. taught *B.*
BALANCE, *s.* Jb. 31:6. weighed in an even *b.*
Ps. 62:9. laid in the *b.* || Pr. 11:1. a false *b.* is
Pr. 16:11. just weight and *b.* || 20:23. false *b.* is
Is. 40:12. the hills in a *b.* || 15. dust of the *b.*
46:6. weigh silver in the *b.* and hire a gold-smith
BALANCES, *s.* Le. 19:36. just *b.* Ez. 45:10.
Jb. 6:2. laid in the *b.* || Je. 32:10. money in *b.*
Ez. 5:1. *b.* to weigh || Da. 5:27. weighed in *b.*
Ho. 12:7. *b.* of deceit || Am. 8:5. *b.* by deceit
Mi. 6:11. wicked *b.* || Re. 6:5. had a pair of *b.*
BALANCINGS, *a.* Jb. 37:16. *b.* of the clouds
BALD, *a.* Le. 13:40. he is *b.* 41,42,43.
2 K. 2:23. go up thou *b.* head, go up thou *b.*
Jer. 16:2. not make *b.* || 48:37. every head be *b.*
Ez. 17:31. utterly *b.* 29:18. || Mi. 1:16. make *b.*
BALD *Locust,* *s.* Le. 11:22. may eat, *b.* after
BALDNESS, *s.* signifies, (1) *Want of hair,* Le. 21:5. (2) *A sign of mourning,* Is. 3:24.
Le. 21:5. shall not make *b.* De. 14:1.
Is. 3:24. instead of well-set hair, *b.* 15:2. | 22:12.
Jer. 47:5. *b.* upon Gaza || Ez. 7:18. *b.* on all heads
Am. 8:10. *b.* on every head || Mi. 1:16. enlarge *b.*
BALL, *s.* Is. 22:18. turn and toss thee like a *b.*
BALM, *s.* *A precious healing oil, or gum, extracted from the balm-tree; the best of which grew near* Engedi, *and in* Gilead.
Ge. 37:25. bearing *b.* || 43:11. take a little *b.*
Jer. 8:22. is there no *b.* in Gilead || 46:11. go, take
51:8. take *b.* for her pain || Ez. 27:17. oil, *b.*
BAMAH, *A high place.* Ez. 20:29.
BAMOTH, *The high places,* Nu. 21:19,20.
BAMOTH-BAAL, *High places of B.* Jos. 13:17.
BAND, S, signifies, (1) *A company of soldiers,* Ac. 10:1. (2) *Chains,* Lu. 8:22. (3) *Forcible arguments of love,* Ho. 11:4. (4) *Government and laws,* Ps. 2:3. Zch. 11:7,14. (5) *Unbelief and fear,* Ps. 107:14. (6) *Faith and love,* Col. 2:19.
Ex. 39:23. *b.* round the hole || Le. 26:13. broken
Jud. 15:14. *b.* loosed || 2 K. 23:33. put Jeh. in *b.*
Jb. 38:9. swaddling *b.* || 31. loose *b.* of Orion
39:5. *b.* of the wild ass || 10. unicorn with his *b.*
Ps. 2:3. break their *b.* || 73:4. no *b.* in their death
107:14. break *b.* in sunder || Ec. 7:26. hands as
Is. 28:22. not mockers, lest *b.* be made strong
52:2. *b.* of thy neck || 58:6. to loose the *b.* of
Jer. 2:20. burst thy *b.* || Ez. 3:25. put *b.* on thee
Ez. 4:8. lay *b.* on thee || 34:27. broken the *b.*
Da. 4:15. *b.* of iron || Ho. 11:4. with *b.* of love
Zch. 11:7. beauty and *b.* 14. || Lu. 8:29. brake *b.*
Ac. 16:26. *b.* loosed, 22:30. || Col. 2:19. body by *b.*
BAND, S. Ge. 32:7. camels into two *b.* 10.
1 S. 10:26. a *b.* of men || 2 S. 4:2. captain of *b.*
2 K. 6:23. *b.* of Syria || 13:20. *b.* of Moabites, 21.
24:2. L. sent against him *b.* of Chaldeans, *b.* of
1 Ch. 7:4. *b.* of soldiers || 12:18. captains of *b.* 21.
Ezr. 8:22. of the king a *b.* || Jb. 1:17. made 3 *b.*
Ps. 119:161. of wicked || Pr. 30:27. locusts by *b.*
Ez. 38:6. Gomer and his *b.* || 22. rain on his *b.*
Mat. 27:27. whole *b.* of soldiers, Mk. 15:16.
Jn. 18:3. Judas having a *b.* || 12. *b.* took Jesus
Ac. 10:1. Italian *b.* || 21:3. captain of || 27:1. Aug.
BANDED, *p.* Ac. 23:12. certain Jews *b.* together
BANI, *My son; my building; my understanding,* 2 S. 23:36. 2 Ch. 6:46.
BANK, S, *s.* Ge. 41:17. I stood on the *b.* of
De. 4:48. *b.* of Arnon, Jos. 12:2. | 13:9,16.
Jos. 3:15. all his *b.* 4:18. || 2 S. 20:15. cast up
2 K. 2:13. *b.* of Jord. || 19:32. cast a *b.* Is. 37:33.
1 Ch. 12:15. Jordan had overflowed all his *b.*
Is. 8:7. all his *b.* || Ez. 47:7. *b.* of river, 12.
Da. 8:16. between the *b.* || 12:5. *b.* of the river
Lu. 19:23. gavest thou not my money into *b.*
BANNER, S, signifies, (1) *A standard or ensign,* Is. 13:2. (2) *Christ's love displayed,* Song 2:4.
Ps. 20:5. set up our *b.* || 60:4. given a *b.* to them
Song 2:4. *b.* over me was love || 6:4. army with *b.*
Is. 13:2. lift ye up a *b.* upon the high mountain
BANISHED, *p.* 2 S. 14:13. not fetch his *b.* 14.
BANISHMENT, *s.* Ezr. 7:26. Ia. 2:14.
BANQUET, *s.* Est. 5:4—14. | 6:14. | 7:1,2,8.
Jb. 41:6. make *b.* of him || Am. 6:7. *b.* removed
BANQUET-*House,* *s.* Da. 5:10. came to *b.*-
BANQUETING, S. Song 2:4. 1 Pe. 4:3.
BAPTISM, *s.* is, '(1) *The outward ordinance, or sacrament, wherein the washing with water represents the cleansing of the soul from sin by the blood of Christ,* Lu. 7:29. 1 Pe. 3:21. (2) *Inward spiritual washing, whereby the gifts and graces of the Spirit, signified by the outward sign, are really and actually bestowed,* Mat. 3:11. (3) *The sufferings of Christ, whereby he was consecrated and prepared for his entrance upon his kingly office,* Mat. 20:22. Lu. 12:50. (4) *So much of the gospel as John the Baptist taught his disciples when he baptized them,* Ac. 18:25.' CRUDEN.
A large portion of the Christian church, as is well known, hold *sprinkling* to be a valid administration of the ordinance; to which they think *immersion* not essential. Dr. *A. Clarke's Buttercroth* gives the following definitions:—'Baptism is, (1) *An ordinance of the N. T., instituted by Christ,* Mat. 28:19. *whereby the person is, in the name of the Father, and of the Son, and of the Holy Ghost, immersed in and covered with water, as a sign of his death to sin, and resurrection to newness of life here, and to life eternal hereafter, and of the influence of the Holy Spirit,* Ro. 6:3,4,5. Col. 2:12. (2) It is put for, *The plentiful effusion of the grace and gifts of the Holy Spirit,* Ac. 1:5. (3) *The overwhelming sufferings of Christ,* Mat. 20:22. Ps. 69:2. (4) *A vital union to, and oneness with Christ, through the all-pervading operations of the Holy Spirit,* 1 Co. 12:13.'
Mat. 3:7. saw Pharisees and Sadd. come to his *b.*
20:22. I have a *b.* Mk. 10:38. Lu. 12:50.
21:25. *b.* of John, whence was it, from heaven,
or of men, Mk. 11:30. Lu. 20:4.
Mk. 1:4. did preach *b.* of repentance. Lu. 3:3.
Lu. 7:9. publicans baptized with *b.* of John
Ac. 1:22. beginning at the *b.* of John, 10:37.
13:24. *b.* of repentance || 18:25. only *b.* of John

Ac. 19:3. unto John's *b.* || 4. with *b.* of repentance Ro. 6:4. are buried with him by *b.* 2 Col. 2:12. Ep. 4:5. one *b.* || 1 Pe. 3:21. *b.* doth save us (not BAPTIST, *s.* Mat. 3:1. came John the *B.* Mat. 11:11. a greater than John *B.* Lu. 7:28. 12. days of John the *B.* || 14:2. this is John *B.* 14:8. John *B.* head || 16:14. art J. *B.* Mk. 8:28. 17:13. understood that he spoke of John the *B.* Mk. 6:14. John *B.* was risen || 25. head of John *B.* Lu. 7:20. John *B.* hath sent us || 33. John *B.* came 9:19. answering, said, John the *B.* but some BAPTIZE, Gr. *Baptizō*, Ro. 19:13. Mk. 7:4. Mat. 3:11. I *b.* with water. he shall *b.* with H. Ghost, Mk. 1:8. Lu. 3:16. Jn. 1:26. Mk. 1:4. *b.* in wilderness || Jn. 1:33. sent me to 1 Co. 1:17. Christ sent me not to *b.* but to preach BAPTIZED, *p.* Mat. 3:6. *b.* in Jordan, Mk. 1:5. Mat. 3:13. cometh Jesus to John to be *b.* of him 14. have need to be *b.* of thee, and comest, 16. Mk. 1:9. *b.* in Jordan || 10:39. I am *b.* withal 16:16. he that believeth and is *b.* shall be saved Lu. 3:7. came to be *b.* || 12. public, to be *b.* 7:29. 21. Jesus being *b.* || 7:30. lawyers, being not *b.* Jn. 3:22. he tarried and *b.* || 23. and were *b.* 4:1 Jesus made and *b.* more disciples than John Jn. 4:2. though Jesus *b.* not || 10:40. place where J. *b.* Ac. 1:5. John truly *b.* with water, but ye shall be *b.* with the Holy Ghost, 11:16. 2:38. repent and be *b.* every one of you in the 41. they that gladly received his word were *b.* 8:12. *b.* both men and wom. || 13. Simon was *b.* 16. *b.* in name of Jesus || 36. hinder to be *b.* 38. 9:18. Saul was *b.* || 10:47. should not be *b.* 48. 16:15. Lydia was *b.* || 33. jailer was *b.* he and 18:8. many Cor. hearing, believed, and were *b.* 19:3. he said to them, To what then were *b.* 5. 22:16. arise and be *b.* || Ro. 6:3. *b.* into Jesus 1 Co. 1:13. *b.* in name of Paul || 14. I *b.* none but 10:2. *b.* to Moses || 12:13. all *b.* into one body 15:29. *b.* for the dead || Ga. 3:27. *b.* into Christ BAPTIZEST, *v.* Jn. 1:25. why *b.* thou, if BAPTIZETH, *v.* Jn. 1:33. the same *b.* 3:26. BAPTIZING, *p.* Mat. 28:19. teach all nations *b.* Jn. 1:28. where John was *b.* || 31. *b.* with water 3:23. *b.* in Enon because there was much water BAR, ED, *p.* Ne. 7:3. *b.* doors || Song 4:12. BAR, S. *s.* Ex. 26:26. *b.* of shittim wood, 36:31. 28. middle *b.* 36:23. || Nu. 3:36. *b.* of tab. 4:31. Nu. 4:10. and they shall put it upon a *b.* 12. De. 3:5. cities fenced with *b.* 1 K. 4:13. Jud. 16:3. took *b.* and all || 1 S. 23:7. hath *b.* Ne. 3:3. set up locks and *b.* thereof, 6, 13, —15. Jb. 17:16. *b.* of the pit || 18:10. *b.* of his skin 38:10. *b.* for the sea || 40:18. bones like *b.* of iron Ps. 107:16. cut *b.* of iron || 147:13. *b.* of thy gates Pr. 18:19. *b.* of a castle || Is. 45:2. cut *b.* of iron Jer. 49:31. gates nor *b.* || 51:30. her *b.* are broken Am. 1:5. break *b.* || Jon. 2:6. earth with her *b.* Na. 3:13. gates open, the fire shall devour thy *b.* BARABBAS, *Son of confusion.* Mat. 27:20. BARACHEL, *Blessing God.* Jb. 32:1,2,6. BARACHIAH, *Blessing the Lord.* Zch. 1:1,7. BARAK, *Lightning, in vain.* Jud. 4:6. He. 11:32. BARBARIAN, S, *s. Savage, unlearned, a person rude in speech.* Ac. 28:4. when *b.* saw || Ro. 1:14. Greeks and *b.* 1 Co. 14:11. a *b.* to me || Col. 3:11. *b.* Scythians BARBAROUS, *a.* Ac. 28:2. the *b.* people BARBED, *p.* Jb. 41:7. fill his skin with *b.* irons BARBER, *s.* Ez. 5:1. take thee a *b.* razor BARE, *v.* Ge. 7:17. *b.* the ark, De. 31:9,25. 31:39. was torn of beasts, I *b.* the loss of it Ex. 19:4. I *b.* you on eagles' wings, De. 1:31. Jos. 3:15. *b.* the ark, 4:10. || 8:33. 2 S. 6:13. Jud. 3:18. sent away people that *b.* the present 1 S. 14:1. *b.* his armor, 6. 2 S. 18:15. 17:4. *b.* shield || 1 K. 5:15. *b.* burd. Ne. 4:17. 1 K. 10:2. *b.* spices, 2 Ch. 9:1. || 14:27. guard *b.* 1 Ch. 12:24. Judah that *b.* shield, 2 Ch. 14:8. 15:15. Levites *b.* the ark, 23,27. || Is. 22:6. Is. 53:12. *b.* the sins of many || 63:9. he *b.* them Ez. 12:7. stuff I *b.* || Mat. 8:17. *b.* our sicknesses Lu. 7:14. that *b.* stood || Jn. 2:8. they *b.* it Jn. 12:6. bag and *b.* || 1 Pe. 2:24. *b.* our sins on BARE, Ge. 31:8. cattle *b.* speckled || 38:5. *b.* him Ge. 44:27. wife *b.* me 2 sons || 46:15. which she 1 K. 1:6. *b.* him after Abs. || 9:23. *b.* rule over 1 Ch. 4:9. *b.* him with sor. || Pr. 17:25. | 23:25. Song 6:9. choice one of her that *b.* her, 8:5. Is. 51:2. Sarah that *b.* you || Jer. 16:3. | 20:14. Jer. 22:26. cast out that *b.* || 50:12. *b.* you be ash. Lu. 11:27. blessed is womb that *b.* || 23:29. never BARE *Fruit.* Lu. 8:8. Re. 22:2. BARE *Witness* and *Record.* Mk. 14:56,57. Lu. 4:22. all *b.* him - and wondered at gracious Jn. 1:15. John *b.* of him, 32,34. | 5:33. 12:17. people *b.*- 19:35. || Ac. 15:8. Re. 1:2. BARE *Rule.* 1 K. 9:23. 2 Ch. 8:10. Ne. 5:15. BAREST, *v.* 1 K. 2:26. because thou *b.* the ark Is. 63:19. never *b.* rule || Jn. 3:26. *b.* witness BARE, *adj.* signifies (1) *Naked, destitute.* Le. 13:45. (2) *Plain or real,* 1 Co. 15:37. Le. 13:45. and his head *b.* || 55. *b.* within or Ps. 137:7. make *b.* make *b.* to the foundation Is. 32:11. make ye *b.* || 47:2. make *b.* the leg 52:10. Lord made *b.* his holy arm in the eyes Jer. 13:22. heels made *b.* || 49:10. made Esau *b.* Ez. 16:7. naked and *b.* 22. || 39. leave *b.* 23:29. Jo. 1:7. my fig-tree *b.* || 1 Co. 15:37. but *b.* grain

BAREFOOT, *a.* 2 S. 15:30. went *b.* Is. 20:2. BARIAH, *A fugitive;* or *a bar.* 1 Ch. 3:22. BAR-JESUS, *The son of Jesus.* Ac. 13:6,11. BAR-JONA, *The son of* Jonas. Mat. 16:17. BAR, ED, *v.* and *p.* Is. 56:10. cannot *b.* || Jo. 1:7. BARKOS, A man's name, Ezr. 2:53. Ne. 7:55. BARLEY, *s.* Ex. 9:31. *b.* was smitten in ear Le. 27:16. homer of *b.* || Nu. 5:15. of *b.* meal Jud. 7:13. lo, a cake of *b.* bread tumbled into Ru. 1:22. of *b.* harvest || 2:17,23. | 3:2,15. 2 S. 14:30. Joab's field hath *b.* || 17:28. | 21:9. 2 K. 4:42. brought 20 loaves of *b.* || 7:1. | 16:18. 1 Ch. 11:13. full of *b.* || 2 Ch. 2:10,15. | 27:5. Jb. 31:40. let cockle grow instead of *b.* Is. 28:25. appointed *b.* || Jer. 41:8. wheat and *b.* Ez. 4:9. take to thee wheat, and *b.* and beans 12. *b.* cakes || 13:19. | 45:13. Ho. 3:2. Jo. 1:11. Jn. 6:9,13. Re. 6:6. BARNABAS, *Son of consolation.* Ac. 4:36. Ac. 11:22. *B.* go to Antioch || 25. departed *B.* 30. sent by the hand of *B.* || 12:25. returned *B.* 13:2. separate me *B.* and Saul || 50. against *B.* 15:2. Paul and *B.* had no small dissension and 37. *B.* determined to take with them John 1 Co. 9:6. or I only and *B.* || Ga. 2:1,9,13. Col. 4:10. and Marcus, sister's son to *B.* saluteth BARN, *s.* signifies, (1) *A repository for grain,* Lu. 12:24. (2) *Heaven,* Mat. 13:30. 2 K. 6:27. help thee out of the *b.* floor Jb. 39:12. gather seed into thy *b.* Hag. 2:19. Mat. 13:30. but gather the wheat into my *b.* Lu. 12:24. which have no store-house nor *b.* BARNS, *s.* Pr. 3:10. *b.* be filled || Jo. 1:17. Mat. 6:26. nor gather into *b.* || Lu. 12:18. my *b.* BARREL, S. 1 K. 17:12. meal in a *b.* 14. the *b.* of meal shall not waste || 18:33. fill *b.* BARREN, *a. Without fruit.* (1) *Natural,* Ge. 25:21. (2) *Spiritual,* Ga. 4:27. 2 Pe. 1:8. Ge. 11:30. Sarai was *b.* || 25:21. Rebekah was *b.* 29:31. Rachel was *b.* || Ex. 23:26. nor be *b.* De. 7:14. not male or female *b.* || Jud. 13:2,3. 1 S. 2:5. *b.* hath borne, 7. || 2 K. 2:19. ground *b.* Jb. 24:21. evil entreateth thee *b.* || 39:6. *b.* land Ps. 113:9. maketh the *b.* woman to keep house Pr. 30:16. *b.* womb || Song 4:2. none is *b.* 6:6. Is. 54:1. sing, O *b.* || Jo. 2:20. drive into a land *b.* Lu. 1:7. Eliz. was *b.* 36. || 23:29. blessed are *b.* Ga. 4:27. rejoice thou *b.* || 2 Pe. 1:8. be not *b.* BARRENNESS, *s.* Ps. 107:34. fruitful land to BARSABAS, *The son of rest, or conversion.* Ac. 1:23. || 15:23. BARTHOLOMEW, *A son that suspends the waters.* Mat. 10:3. Mk. 3:18. Lu. 6:14. Ac. 1:13. BARTIMEUS, *The son of Timeus.* Mk. 10:46. BARUCH, *Who is blessed.* Ne. 3:20. *B.* son of Ne. 10:6. *B.* sealed the covenant || 11:5. son of Jer. 32:12. evidence to *B.* 16. || 36:4. *B.* wrote 36:10. then read *B.* || 26. take *B.* the scribe 43:3. *B.* setteth thee on || 6. took *B.* || 45:1. spake BARZILLAI, *Made of iron; or the son of contempt.* 2 S. 19:31. | 21:8. 1 K. 2:7. Ezr. 2:61. BASE, BASES, *s.* 1 K. 7:27. ten *b.* four 2 K. 25:13. brake *b.* 16. || Ezr. 3:3. altar on *b.* Ps. 101:5. founded the earth on her *b.* that Zch. 5:11. shall be set there upon her own *b.* BASE, *a.* 2 S. 6:22. *b.* in my own sight Jb. 30:8. children of *b.* men || Is. 3:5. and the *b.* Ez. 17:14. kingdom *b.* || 29:14. *b.* kingdom Ma. 2:9. I made you *b.* || Ac. 17:18. *b.* fellow 1 Co. 1:28. *b.* things || 2 Co. 10:1. I Paul am *b.* BASER, *a.* Ac. 17:5. lewd fellows of *b.* sort. BASEST, *n.* Ez. 29:15. Da. 4:17. BASHAN, *In the tooth; ivory, sleep, confusion,* or *slander.* Nu. 21:33. went up by way of *B.* De. 3:1. 32:33. Og king of *B.* De. 1:4. | 3:11. | 4:27. | 29:7. Jos. 9:10. | 12:4. | 13:30. 1 K. 4:19. Ne. 9:22. Ps. 135:11. | 136:20. De. 3:4. kingdom of *B* 10. Jos. 13:12,30. 4:43. and Golan in *B.* Jos. 20:8. | 21:27. 32:14. breed of *B.* || 33:22. shall leap from *B.* Jos. 17:1. he had *B.* || 2 K. 10:33. even *B.* 1 Ch. 6:71. Golan in *B.* || Ps. 22:12. bulls of Ps. 68:15. as the hill of *B.* || 22. bring from *B.* Is 33: 9. *B.* and Carmel shake off their fruits Jer. 22:20. up voice in *B.* || 50:19. shall feed on Ez. 39:18. fatlings of *B* || Am. 4:1. ye kine of Mi. 7:14. feed in *B.* || Na. 1:4. *B.* languisheth BASHEMATH, *Perfumed; confusion of death;* or, *in desolation.* Ge. 26:34. | 36:3,10,13. BASIN, S, *s.* Ex. 12:22. dip in blood in the *b.* 24:6. half of the blood in *b.* || 2 S. 17:28. 1 K. 7:40. Hiram made *b.* 45. 2 Ch. 4:8,11. 1 Ch. 28:17. gold for every *b.* || Jer. 52:19. Jn. 13:5. he poureth water into a *b.* and began



Oriental Ewer and Basin.

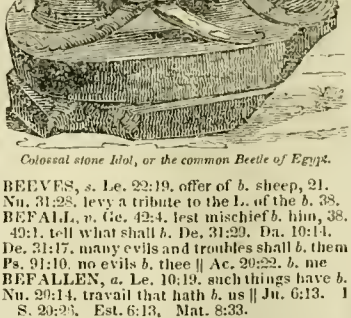
BASKET, *s.* Ge. 40:17. in the *b.* all manner Le. 8:31. *b.* of consecrations || De. 26:4. take De. 28:5. blessed shall be thy *b.* || 17. cursed *b.* Jud. 6:19. flesh in a *b.* || Jer. 24:2. one *b.* had Am. 8:1. and behold a *b.* of summer fruit, 2. Ac. 9:25. let down by wall in a *b.* 2 Co. 11:33 BASKETS, *s.* Ge. 40:16. had three white *b.* 18 2 K. 10:7. their heads in *b.* || Jer. 6:9. into the Jer. 24:1. two *b.* of figs before the temple Mat. 14:20. and they took up twelve *b.* full, Mk. 6:43. Lu. 9:17. Jn. 6:13. 15:37. seven *b.* full, Mk. 8:8,19,20. BASLITH, Ne. 7:54. children of BASMATH, As BASHEMATH, 1 K. 4:15. BASTARD, *s. An illegitimate child.* De. 23:2 *b.* not enter into, Zch. 9:6. *b.* dwell in Ashdod || He. 12:8. are BATH, *s. A Heb. measure of 7 gallons and a half.* Is. 5:10. ten acres of vineyard shall yield one *b.* Ez. 45:10. a just *b.* || 11. the ephah and *b.* 14. BATHE, *v.* Le. 15:5. *b.* himself in water, 8:11, 13,21,22,27. | 16:26,28. | 17:15,16. Nu. 19:7,8,19. BATHED, *p.* Is. 34:5. sword be *b.* in heaven BATHS, *s.* 1 K. 7:26. sea contained 2000 *b.* 38. laver forty *b.* || 2 Ch. 2:10. 20,000 *b.* wine 2 Ch. 4:5. sea held 3000 *b.* || Ezr. 7:22. 100 *b.* Ez. 45:14. homer of ten *b.* ten *b.* are a homer BATHRABBIM, *Daughter of many.* Song 7:4. BATH-SHEBA, *The seventh daughter,* or *daughter of an oath.* 2 S. 11:3. 1 K. 1:28. | 2:13. BAT, *s.* Le. 11:19. De. 14:18. Is. 2:20. BATTLE, *s.* (1) *Of men,* Jos. 8:4. (2) *In the cause of God,* 1 S. 18:17. Re. 12:7. Ge. 14:8. joined *b.* 1 S. 4:2. 1 K. 20:29. Nu. 32:27. before the Lord to *b.* || De. 2:24. De. 20:3. this day to *b.* || 5. lest he die in *b.* Jos. 11:19. all they took in *b.* || Jud. 20:28,42. 1 S. 14:22. after them in *b.* || 17:20. shouted *b.* 17:28. for thou art come down to see the *b.* 47. for the *b.* is the Lord's, 2 Ch. 20:15. 26:10. descend into *b.* || 28:1. go to *b.* || 29:4. 2 S. 11:1. kings go forth to *b.* 1 Ch. 20:1. 15. Uriah in the forefront of the hottest *b.* 19:10. Absalom whom we anointed is dead in *b.* 1 K. 8:44. out to *b.* 20:39. | 22:4. 2 K. 3:7. 1 Ch. 5:20. cried to God in the *b.* || 12:8. fit for 19:17. David set *b.* in array, 2 Ch. 13:3. || 14:19. 2 Ch. 25:8. be strong for the *b.* God shall make Jb. 15:24. ready to the *b.* || 39:25. smelleth the *b.* 41:8. remember the *b.* || Ps. 18:39. strength to *b.* Ps. 24:8. the king of glory, the Lord mighty in *b.* 55:18. he hath delivered my soul from the *b.* 76:3. break the shield, the sword, and the *b.* 89:43. hast not made him to stand in the *b.* Ec. 9:11. nor *b.* to strong || Is. 9:5. *b.* is with noise Is. 13:4. host of the *b.* || 22:2. not dead in *b.* 27:4. briers against me in *b.* || 28:6. *b.* to gate 42:25. strength of the *b.* || Jer. 8:6. rusheth to *b.* Jer. 18:21. let their young men be slain in *b.* 49:14. against her, and rise up to the *b.* 46:3. 50:22. a sound of *b.* is in || 42. like a man to *b.* Ez. 7:14. none goeth to *b.* || 13:5. stand in *b.* Ho. 1:7. not save by *b.* || 2:18. break the *b.* out of 10:9. *b.* in Gibeah did not overtake them Jo. 2:5. in *b.* array || Ob. 1. against Edom in *b.* Zch. 10:3. goodly horse in *b.* || 5. tread down in *b.* 14:2. against Jerusalem to *b.* and city be taken *Day of* BATTLE. 1 S. 13:22. so it came to pass in the *b.* that Jb. 38:23. reserved against the *b.* and war Ps. 78:9. Ephraim turned back in the *b.* 140:7. thou hast covered my head in the *b.* Pr. 21:31. horse for the *b.* || Ho. 10:14. in *b.* Am. 1:14. shouting in *b.* || Zch. 14:3. fought *b.* BATTLE-*Bow*, *s.* Zch. 9:10. | 10:4. BATTLES, *s.* 1 S. 8:20. and fight our *b.* 1 S. 18:17. be valiant, and fight the Lord's *b.* 25:28. 1 Ch. 26:27. spoils won in *b.* || 2 Ch. 32:8 Is. 30:32. and in *b.* of shakings will he fight BATTERED, *p.* 2 S. 22:15. Joab *b.* the wall BATTERING, *p.* Ez. 4:2. *b.* rams, 21:22. BATTLEMENT, S. De. 22:8. Jer. 5:10. BAY, *a.* Zch. 1:8. horses *b.* || 6:3. *b.* horses, 7. BAY-*Tree*, *s.* Ps 37:35. like a green *b.*- BDELLIUM, *s. The gum of a tree in Arabia; some suppose it to mean the pearl oyster.* Ge. 2:12. in Havilah there is *b.* Nu. 11:7. BE, *v.* (1) *To exist,* Ro. 4:17. (2) *To be made,* Jer. 32:38. Mat. 19:5. (3) *To be apparently known,* Ro. 14:9. (4) *To consecrate,* Jud. 11:31. Jud. 6:23. if the Lord *b.* with us, why all this 2 Ch. 36:23. Lord his God *b.* with him, Ezr. 1:3. Jb. 10:15. if I *b.* wicked || 19:4. and *b.* it indeed Song 8:9. if she *b.* a wall, if she *b.* a door, we Is. 8:13. let him *b.* your fear || 41:22. they *b.* Mat. 4:3. if thou *b.* the Son of God, 6. | 27:40. Ro. 8:31. if God *b.* for us || 14:9. might *b.* Lord *If it* BE. Ge. 25:22. she said -*b.* so, why am Ac. 5:39. -*b.* of God, ye cannot overthrow it *Let there* BE. Ge. 1:3. -*b.* light and there || 6. -*b.* a firmament 13:8. -*b.* no strife between me and thee 26:28. -*b.* now an oath betwixt us and thee *Shall* BE, or *shalt* BE. Ge. 2:24. to his wife, and they -*b.* one flesh 12:2. I will bless thee, and thou -*b.* a blessing

Ge. 27:33. and he -b. blessed || 28:21. L. -b. my G
35:10. Israel -b. thy name, 1 K. 18:31.
48:21. God -b. with you || 49:10. - of people b.
BEACON, *s. An elevated signal*, or *sea-mark.*

Egyptian Mashals, or Beacons, used in Marriage Processions, &c.

Is. 30:17. as a *b.* on the top of a mountain
BEALIATH, *The god of the idol.* 1 Ch. 12:5.
BEALOTH, *Which are governed, or which govern: elevation: the mistress, or sovereigns: the goddesses of Baal.* Jos. 15:24.
BEAM, *s.* Jud. 16:14. with the pin of the *b.*
1 S. 17:7. like weaver's *b.* 1 Ch. 11:23. | 20.5.
2 K. 6:2. take thence a *b.* || 5. was felling a *b.*
Ha. 2:11. *b.* out of the timber shall answer
Mat. 7:3. considerest not the *b.* 4:5. Lu. 6:41,42.
BEAMS, *s.* 2 Ch. 3:7. overlaid the *b.* the posts
Ne. 2:8. timber to make *b.* || Ps. 104:3. layeth *b.*
Song 1:17. the *b* of our house are cedar and
BEANS, *s.* 2 S. 17:28. *b.* lentiles. Ez. 4:9.
BEAR, *v.* signifies, (1) *To carry*, Jer. 17:21. Mat. 27:32. (2) *Suffer*, 2 Co. 11:1. Re. 2:2. (3) *Uphold or support*, Ps. 75:3. | 91:12. (4) *Be punished for*, Nu. 14:33. (5) *The care of government*, De. 1:12. (6) *To be answerable in payment for*, 2 K. 18:14. (7) *To lay a thing to heart*, Ps. 89:50. (8) *Give satisfaction for*, Is. 53:11. (9) *Perform artfully observe*, Ac. 15:10.
Ge. 4:3. punishment greater than I can *b.*
13:6. the land was not able to *b.* them, 36:7.
43:9. let me *b.* the blame forever, 44:32.
Le. 19:18. not *b.* any grudge against the children
Nu. 11:14. not able to *b.* this people, De. 1:9.
2 K. 18:11. which thou puttest on me, I will *b.*
Ps. 75:3. I *b.* up pillars || 89:50. *b.* in my bosom
91:12. they shall *b.* thee up, Mat. 4:6. Lu. 4:11.
Pr. 18:14. wounded spirit who can *b.* || 30:21.
Is. 1:14. weary to *b.* || 46:4. will *b.* you || 7. *b.* him
52:11. be ye clean that *b.* the vessels of the L.
Jer. 10:19. this is a grief, and I must *b.* it
17:21. *b.* no burden on the sabbath day, 27.
31:19. I did *b.* the reproach of my youth
44:22 so that the Lord could no longer *b.*
La. 3:27. it is good to *b.* the yoke in his youth
Ez. 12:6. sight shall *b.* it || 12. prince shall *b.*
Am. 7:10. the land is not able to *b.* his words
Mi. 7:9. I will *b.* the indignation of the Lord
Hag. 2:12. if one *b.* holy flesh in the skirt of his
Zch. 6:13. he shall *b.* the glory, and rule on his
Mat. 3:11. whose shoes I am not worthy to *b.*
27:32. to *b.* his cross, Mk. 15:21. Lu. 23:26.
Lu. 14:27. not *b.* his cross || 18:7. he *b.* long
Jn. 16:12. things, but ye cannot *b.* them now
Ac. 9:15. chosen vessel to *b.* || 15:10. not able to *b.*
18:14. should *b.* with you || Ro. 15:1. *b.* infirm.
1 Co. 3:2. not able to *b.* it || 10:13. be able to *b.* it
2 Co. 11:1. *b.* with me || 4. might well *b.* with
Ga. 6:2. *b.* one another's burdens || 5. *b.* his own
17. I *b.* in my body || He. 5:12. reasonably *b.*
Ja. 3:12. can fig-tree *b.* || Re. 2:2. canst not *b.*
BEAR *Iniquity.* Ex. 28:38. Aaron may *b.*-
Ex. 28:43. Aaron and his sons, that they *b.* not -
Le. 5:1. he shall *b.* his *iniquity*, 17. | 7:18. | 17:16.
19:8. | 20:17.
10:17. given to you to *b.*- || 16:22. goat shall *b.*-
20:19. *b.* their -, Nu. 18:23. Ez. 44:10,12.
22:16. or suffer them to *b.*- of their trespass
Nu. 5:31. woman shall *b.* her - || 14:34. *b.* your -
18:1. Aaron and his sons *b.*- of sanctuary
30:15. then he shall *b.* her - || Is. 53:11. *b.* their -
Ez. 4:4. *b.* their - || 18:19. son *b.*- of father, 20.
BEAR *Judgment* Ex. 28:30. Ga. 5:10.
BEAR *Rule.* Est. 1:22. every man *b.*- in his
Pr. 12:21. diligent shall *b.*- || Jer. 5:31. priests
Ez. 19:11. rods for them that *b.*- || Da. 2:39.
BEAR *Sin.* Le. 20:20. shall *b.* their - they
22:9. lest they *b.*- for it || 24:15. curseth God *b.*-
Nu. 9:13. shall *b.*- || 18:22. lest they *b.*-, 32.
Ez. 23:49. and ye shall *b.* the *sin* of your idols
He. 9:28. so Christ was once offered to *b.*-
BEAR *Witness.* Ex. 20:16. not *b.* false - against,
De. 5:20. Mat. 19:18. Ro. 13:9.
1 K. 21:10. set two men, sons of Belial, to *b.*-
Mk. 10: 9. do not *b.* false -, Lu. 18:20.
Lu. 11:48. truly ye *b.* that ye allow deeds
Jn. 1:7. to *b.*-, 8. || 3:28. *b.* me - || 5:31. if I *b.*- of
5:36. works I do *b.*- of me || 8:18. *b.*- of myself
15:27. ye also shall *b.*- because ye have been
18:23. *b.*- of the evil || 37. that I should *b.*-
Ac. 22:5. priest doth *b.* me - || 23:11. *b.*- at Rome
1 Jn. 1:2. seen it and *b.*- || 5:8. three that *b.*-
BEAR, *v.* Ge. 17:17. shall Sarah *b.* 18:13.
Le. 12:5. if she *b.* a maid child, De. 28:57.
Jud. 13:3. conceive and *b.* a son || 1 K. 3:21.
Song 4:2. sheep, whereof every one *b.* twins, 6:6.
Is. 7:14. a virgin shall *b.* a son || 54:1. didst not *b.*
Jer. 29:6. may be sons || Lu. 1:13. Eliz. *b.* a son
BEARERS, *s.* 2 Ch. 2:18. | 34:13. Ne. 4:10.
BEAREST, *v.* Jud. 13:3. art barren and *b.* not
Ps. 106:4. favor thou *b.* || Jh. 8:13. *b.* record
Ro. 11:18. *b.* not root || Ga. 4:27. that *b.* not
BEARETH, *v.* Nu. 11:12. as father *b.* the child
De. 29:18. a root that *b.* gall || 23. nor *b.* nor gr.
32:11. as an eagle *b.* her young on her wings
Jn. 2:22. not afraid, for the tree *b.* her fruit
Mat. 13:23. also *b.* fruit || Jn. 15:2. *b.* not fruit
Ro. 13:4. for he *b.* not the sword in vain
1 Co. 13 7. charity *b.* all || He. 6:8. *b.* thorns
BEARETH *Rule.* Pr. 29:2. the wicked *b.*-
BEARETH *Witness.* Jh. 16.8. learning *b.*-
Pr. 25:18. *b.* false - is a maul, and a sword
Jn. 5:32. that *b.*- of me || 8:18. Father *b.*- of me
1 Jn. 5:6. it is the Spirit that *b.*- Ro. 8:16,
BEARING, *p.* Ge. 1:29. every herb *b.* seed
Ge. 16:2. L. restrained me from *b.* || 29:35. left *b.*
Nu. 10:17. *b.* the tabernacle || 21. *b.* sanctuary
Jos. 3:3. priests *b.* the ark, 14. 2 S. 15:24.
1 S. 17:7. one *b.* a shield || Ps. 126:6. *b.* seed
Mk. 14:13. meet you a man *b.* Lu. 22:10.
Jn. 19:17. *b.* his cross, went forth to a place
Ro. 2:15. conscience *b.* witness, 9:1. || 2 Co. 4:10.
He. 2:4. God also *b.* them witness with signs
13:13. let us go forth to him *b.* his reproach
Child-BEARING, *s.* 1 Ti. 2:15. saved in -*b.*
BEAR, S, *s.* 1 S. 17:34. lion and a *b.* took, 36.
slew the lion and *b.* || 2 S. 17:8. *b.* robbed
2 K. 2:24. came forth two she *b.* and tare
Pr. 17:12. *b.* robbed of her || 28:15. ranging *b.*
Is. 11:7. cow and *b.* shall feed || 59:11. roar like *b.*
La. 3:10. *b.* lying in wait || Da. 7:5. like *b.*
Ho. 13:8. I will meet them as a *b.* bereaved
Am. 5:19. flee from a *b.* || Re. 13:2. feet of a *b.*
BEARD, S. Le. 13:29. | 14:9. | 19:27. | 21:5.
1 S. 17:35. caught him by his *b.* || 21:13.
2 S. 10:5. till your *b.* be grown, 1 Ch. 19:5.
19:24. trimmed not his *b.* || 20:9. *b.* to kiss him
Ezr. 9:3. plucked off hair of my head, and of my *b.*
Ps. 133:2. even Aaron's *b.* || Is. 7:20. | 15:2.
Jer. 41:5. *b.* shaved || 48:37. *b.* clipt, Ez. 5:1.
BEAST, *s.* signifies, (1) *A brute void of reason*, Pr. 12:10. (2) *Brutish men*, 1 Co. 15:32. 2 Pe. 2:12. (3) *Kingdoms*, Da. 7:11. (4) *Ministers of the gospel*, Re. 4:6,8. | 7:11. where the word should be translated *living creatures.* (5) *Antichrist*, Re. 13:2. | 20:4. (6) *Nations*, Da. 4:12,21.
Ge. 1:25. G. made the *b.* || 3:1. subtle than any *b.*
Ex. 22:19. whoso lieth with a *b.* put to death,
Le. 18:23. | 20:15,16. De. 27:21.
Le. 11:47. *b.* that may be eaten || 27:9. if a *b.*
Ne. 2:12. save the *b.* I rode on || Ps. 68:13.0.
Ps. 73:22. as a *b.* before thee || 147:9. *b.* his food
Pr. 12:10. regards his *b.* || Ec. 3:19. above a *b.*
Is. 43:20. *b.* shall honor || 63:14. *b.* that goeth
Da. 4:16. let a *b.* heart be given to him and
7:11. till the *b.* was slain || 19. of the fourth *b.*
Lu. 10:34. set him on his own *b.* and brought
Ac. 28:5. Paul shook off the *b.* into the fire
He. 12:20. so much as a *b.* touch the mountain
Re. 4:7. first *b.* like a lion || 6:3. *b.* say, Come
11:7. *b.* that ascended || 13:1. *b.* rise out of sea
15:2. victory over the *b.* || 16:13. mouth of the *b.*
19:19. I saw the *b.* || 20:10. *b.* and false prophets
Every BEAST.
Ge. 2:19. out of the ground God formed -*b.*
20. Adam gave names to -*b.* of the field
3:14. cursed above -*b.* || 7:2. -clean *b.* 8:14.
8:19. -*b.* after their kinds went out of the ark
20. -clean *b.* he offered || 9:2. dread on -*b.*
9:5. blood required of -*b.* || 10. -*b.* I establish
34:23. shall not -*b.* of theirs be ours?
Re. 11:26. -*b.* which divideth hoof, De. 14:6.
Ps. 50:10. -*b.* is mine || 104:11. drink to -*b.*
Ez. 31:6. meat to -*b.* || 39:17. speak to -*b.*
BEAST, joined with *Man.*
Ge. 6:7. destroy - and *b.* || Ex. 8:17. lice in -*b.*
Ex. 9:9. boil on - and *b.* 10. || 19. hail on - and *b.*
11:7. not a dog move his tongue against - or *b.*
12:12. and will smite all the first-born both of *man* and *b.* || 13:15. Ps. 135:8.
Nu. 31:26. prey that was taken both of - and *b.*
Ps. 36:6. Lord, thou preservest - and *b.*
Jer. 7:20. fury poured on - and *b.* 21:6. | 36:29.
Ez. 14:13,21. | 25:13. | 29:8. Zph. 1:3.
Jer. 27:5. made - and *b.* || 31:27. seed of - and *b* || 50:3.
Jon. 3:7. let not - nor *b.* taste any thing
Unclean BEAST. Le. 5:2. | 7:21. | 27:11,27
Wild BEAST. 2 K. 14:9. passed by a -*b.*
Jb. 39:15. forgetteth that -*b.* may break them
Ps. 80:13. -*b.* of the field doth devour it
Ho. 13:8. like a lion, the -*b.* shall tear them
BEASTS, *s.* Ge. 31:39. torn of *b.* Ex. 9:31.
Ex. 11:5. all the first born of *b.* shall die
Le. 11:2. these *b.* ye shall eat, De. 14:4,6.
26:6. rid evil *b.* out of the land || De. 32:24.
1 K. 4:33. Solomon spake of *b.* and of fowl
18:5. find grass, that we may lose not all the *b*
2 K. 3:17. drink ye, your cattle and your *b.*
Ezr. 1:4. help him with gold, goods, and with *b*
Jb. 12:7. ask the *b.* and || 18:3. counted as *b.* and
37:8. then the *b.* go into dens, and remain in
Ps. 49:12. man is like the *b.* that perish, 20.
78:50. he gave their *b.* to the murrain
101:20. *b.* of the forest creep || 25. and great *b*
148:10. *b.* and all cattle praise the Lord
Pr. 9:2. wisdom killed her *b.* || 30:30. among *b*
Ec. 3:18. see themselves are *b.* || 19. befalleth *b*
Is. 30:6. the burden of the *b.* of the south
40:16. nor *b.* thereof for a burnt-offering
46:1. idols on the *b.* || 66:20. upon swift *b.* to
Jer. 9:10. the *b.* are fled || 12:4. *b.* are consumed
Ez. 5:17. send evil *b.* 14:15. || 32:4. fill the *b*
33:13. I will destroy all *b.* thereof, 34:25,28.
Da. 4:14. *b.* get away || 15. portion be with *b*
7:17. four *b.* are four kings || 8:4. no *b.* might
Ha. 2:17. spoil of *b.* || Zph. 2:15. place for *b.*
Zch. 14:15. so shall be the plague of all the *b*
Ac. 7:42. offered slain *b.* || 23:24. provide them
Ro. 1:23. changed into an image made like to *b*
1 Co. 15:32. if I have fought with *b.* at Ephesus
Ja. 3:7. every kind of *b.* is tamed, but tongue
2 Pe. 2:12. as natural brute *b.* speak, Ju. 10.
Re. 4:6. four *b.* full of eyes, 8. || 9. *b.* give glory
5:6. midst of four *b.* stood a Lamb || 14. *b.* said, Amen
6:1. *b.* saying, Come, 15:7. || 7:11. four *b.* 14:3.
19.4. the twenty-four elders and four *b.* fell down
BEASTS *of the Earth.*
De. 28:26. thy carcass shall be meat for all *b.*-
1 S. 17:46. carcasses of Philistines to *b.*-
Jb. 5:22. nor shalt thou be afraid of the *b.*-
35:11. who teacheth us more than the *b.*-
Ps. 79:2. saints to the *b.*- || Is. 18:6. left to *b.*-
Jer. 7:33. carcasses meat for *b.*-, 16:4. | 19:7. 34:20.
15:3. I will appoint over them *b.*- to devour
Ac. 10:12. all manner of four footed *b.*-, 11:6.
Re. 6:8. to kill with hunger, and with the *b.*-
BEASTS *of the Field.*
Ex. 23:11. what the poor leave, *b.*- may eat
De. 7:22. lest the *b.*- increase upon thee
1 S. 17:44. and I will give thy flesh to the *b.*-
2 S. 21:10. birds by day, nor *b.*- by night
Jb. 5:23. the *b.*- shall be at peace with thee
40:20. *b.*- play || Ps. 8:7. *b.*- under his feet
Is. 56:9. all *b.*- come to devour, Jer. 12:9.
Jer. 27:6. *b.*- have I given him, 28:14. Da. 2:38.
Ez. 29.5. given thee for meat to *b.*-, 34:5. | 39:4.
31:6. *b.*- bring forth || 38:20. *b.*- shake at my
Da. 4:12. *b.*- had shadow || 25. dwell with *b.*- 32.
Ho. 2:18. covenant with *b.*- || 4:3. mourn with *b.*-
Jo. 1:20. *b.*- cry also to thee, for the rivers
2:22. be not afraid, ye *b.*- the pastures spring
Wild BEASTS.
Le. 26:22. I will send -*b.* among you
1 S. 17:46. carcasses of the Philistines to -*b.*
Ps. 50:11. the -*b.* of the field are mine
Is. 13:21. -*b.* of the desert, 22. || 34:14. Jer. 50:39.
Mk. 1.13. Christ was with -*b.* || Ac. 10:12. | 11:6.
BEAT, *v.* Ex. 30:36. spices *b.* small
Ex. 39:3. did *b.* the gold || Nu. 11:8. *b.* manna
De. 25:3. lest he exceed and *b.* him above these
Jn. 8:17. *b.* down Penuel || 9:45. *b.* down city
19:22. *b.* at the door || Bu. 2:17. she *b.* out
2 S. 22:43. I *b.* them small, Ps. 18:42.
2 K. 3:25. *b.* down the cities || 13:25. | 23:12.
Ps. 5:2:5. God shall *b.* thee || 89:23. I will *b.* down
Pr. 23:14. if thou shalt *b.* him with a rod
Is. 2:4. *b.* their swords, Mi. 4:3. || 3:15. *b.* my
27:12. Lord shall *b.* off from the channel
41:15. thresh the mountains, and *b.* them small
Jo. 3:10. *b.* your ploughshares || Jon. 4:8. sun *b.*
Mi. 4:13. thou shalt beat in pieces many people
Mat. 7:25. *b.* on that house, 27. Lu. 6:48,49.
21:35. husbandmen *b.* one, Lu. 20:10,11.
Mk. 4:37. waves *b.* || Lu. 12:15. begin to *b.*
Ac. 16:22. to *b.* them || 18:17. | 22:19. | 27:14.
BEATEN, *v.* Ex. 5:14. officers were *b.* 16.
25:18. cherub of *b.* work, 37:17,22. Nu. 8:4.
Le. 2:14. corn *b.* out || Jos. 8:15. Israel, as if *b.*
2 S. 9:17. Abner was *b.* || Pr. 23:35. *b.* me
Pr. 10:18. a prating fool shall be *b.*
Is. 28:27. fitches are *b.* || 30:31. Assyrians *b.*
Jer. 46:5. mighty ones *b.* || Mk. 13:9. ye shall be *b.*
Lu. 12:47. servant knew and did not, shall be *b.*
Ac. 5:40. apostles, and *b.* || 16:37. *b.* us openly
2 Co. 11:25. thrice was I *b.* with rods, once
BEATEN *Gold.*
Nu. 8:4. work of the candlestick was of *b.*-
1 K. 10:16. made two hundred targets of *b.*-

1 K.10:17. three hundred shields of *b.*-2Ch.9:15.
BEATEN *Oil.* Ex. 27:20. | 29:40. Le. 24:2.
BEATEST, *v.* De. 24:20. Pr. 23:13.
BEATETH, *v.* 1 Co. 9:26. that *b.* the air
BEATING, *p.* 1 S. 14:16. Mk. 12:5.
BEAUTY, *s.* signifies, (1) *Comeliness,* 2 S. 14:25. (2) *Splendor, glory, or dignity,* La. 1:6. Zch. 11:7. (3) *Joy and gladness,* Is. 61:3. (4) *Holiness and purity,* Ez. 16:14.
Ex. 28:2. holy garments for glory, and for *b.*
2 S. 1:19. *b.* of Israel is slain on high places
14:25. none so much praised as Absalom for *b.*
1 Ch. 16:29. *b.* of holiness, Ps. 29:2. | 96:9. 2 Ch. 20:21.
Est. 1:11. to show the princes her *b.* for she
Jb. 40:10. array thyself with glory and *b.*
Ps. 27:4. *b.* of the Lord || 39:11. *b.* to consume
45:11. king desire thy *b.* || 49:14. *b.* shall consume
50:2. out of Zion the perfection of *b.* God hath
90:17. the *b.* of the Lord our God be upon us
96:6. strength and *b.* are in his sanctuary
Pr. 6:25. lust not after her *b.* || 20:29. *b.* of old
31:30. favor is deceitful, and *b.* is vain
Is. 3:24. burning instead of *b.* || 4:2. *b.* and glory
13:19. Babylon the *b.* || 28:1. *b.* is a fading, 4.
28:5. diadem of *b.* || 33:17. see the king in his *b.*
53:2. no *b.* that we should || 61:3. *b.* for ashes
La. 1:6. her *b.* is departed || 2:1. the *b.* of Israel
2:15. is th s the city men call the perfection of *b.*
Ez. 7:20. as for the *b.* of his ornament he set
16:14. renown went among heathen for *b.*
16:15. trust in thy *b.* || 25. *b.* be abhorred
27:3. of perfect *b.* 28:12. || 4. perfected thy *b.*11.
28:7. *b.* of thy wisdom || 17. because of thy *b.*
31:8. Assyrian in his *b.* || 32:19. Egypt pass in *b.*
Ho. 10:11. I passed over on the *b.* of her neck
14:6. Israel's *b.* shall be as the olive-tree
Zch. 9:17. how great his *b.* || 11:7. staves, *b.* 10.
BEAUTIES, *s.* Ps. 110:3. in the *b.* of holiness
BEAUTIFY, *v.* Ezr. 7:27. *b.* the Lord's house
Ps. 149:4. he will *b.* the meek with salvation
Is. 60:13. to *b.* the place of my sanctuary
BEAUTIFUL, *a.* Ge. 29:17. Rachel was *b.*
De. 21:11. seest among the captives a *b.* woman
1 S. 16:12. David was of *b.* || 25:3. Abigail was *b.*
2 S. 11:2. Bathsheba was *b.* || 14:25. man
Est. 2:7. Esther *b.* || Ps. 48:2. *b.* for situation
Ec. 3:11. made every thing *b.* in his time
Song 6:4. thou art *b.* O my love, as Tirzah
7:1. how *b.* are thy feet with shoes, O prince's
Is. 4:2. Branch of the Lord be *b.* and glorious
52:1. *b.* garments || 7. how *b.* the feet. Ro. 10:15.
61:11. *b.* house is burnt || Jer. 13:20. *b.* flock
Jer. 48:17. strong staff broken, and the *b.* rod
Ez. 16:12. *b.* crown, 13. || 23:42. put *b.* crowns
Mat. 23:27. appear *b.* || Ac. 3:2. gate *b.* 10.
BEBAI, *The ball of the eye.* Ez. 8:11. | 10:23.
BECAME, *v.* Ge. 2:7. man *b.* a living soul
Ge. 19:26. looked back, and *b.* a pillar of salt
49:15. Issachar *b.* a servant to tribute
Ex. 4:3. it *b.* a serpent || 4. *b.* a rod in his hand
1 K. 12:30. this thing *b.* a sin, 34. || Da. 2:35.
1 Co. 9:20. to the Jews I *b.* a Jew, to gain the J.
He. 7:26. such a high priest *b.* us, who is holy
10:33. *b.* companions || Re. 16:3. sea *b.* as blood
BECAMEST, *v.* 1 Ch. 17:22. Ez. 16:8.
BECAUSE, *a.* Jn. 8:43. *b.* ye cannot hear
Jn. 10:13. hireling fleeth *b.* || 14:19. *b.* I live
He. 6:13. *b.* he could swear by no greater
1 Jn. 3:14. *b.* we love the brethren || 4:19.
BECHER, *first-born ; first-fruits.* Ge. 46:21. Nu. 26:35. of B., the family of the Bachrites.
BECKONED, *p.* Lu. 1:22. Zacharias *b.* || 5:7. *u.* 13:24. Peter *b.* || Ac. 19:33. Alexander *b.* Ac. 21:40. Paul stood on stairs and *b.* || 24:10.
BECKONING, *p.* Ac. 12:17. | 13:16.
BECOME, *v.* Ge. 3:22. man is *b.* as one of us
Ge. 37:20. *b.* of his dreams || 38:23. *b.* a contempt
Ex. 15:2. *b.* my salvation, Ps. 118:14. Is. 12:2.
32:1. wot not what is *b.* of him, 23. Ac. 7:40.
Mat. 21:42. *b.* head of the corner, Mk. 12:10.
Jn. 1:12. he gave power to *b.* the sons of God
2 Co. 5:17. behold all things are *b.* new
Re. 11:15. are *b.* the kingdoms of our Lord
BECOMETH, *v.* Ps. 93:5. holiness *b.* thy house
Mat. 3:15. *b.* us to fulfil all righteousness
13:22. and he *b.* unfruitful, Mk. 4:19.
Phil. 1:27. as *b.* the gospel || Ti. 2:3. *b.* holiness
BED, *s.* is, (1) *Natural, for rest,* Lu. 11:7. (2) *A state of carnal security,* Song 3:1. (3) *Of communion with Christ,* Song 1:16. (4) *The grave,* Is. 57:2.
Ge. 47:31. bowed himself on the *b.* 1 K. 1:47. 49:4. wentest up to thy father's *b.* 1 Ch. 5:1.
Ex. 21:18. and he die not, but keepeth his *b.*
Le. 15:4. *b.* whereon he lieth is unclean, 24.
1 S. 19:13. image in the *b.* || 2 S. 4:5. | 11:2.
2 K. 1:4. not come down from that *b.* 6:16.
4:10. let us set there for him a *b.* and a table
Jb. 7:13. *b.* shall comfort me || 17:13. *b.* in darkn.
33:15. God speaketh in slumberings on the *b.*
Ps. 4:4. commune on your *b.* || 6:6. *b.* to swim
36:4. mischief on his *b.* || 41:3. make all his *b.*
63:6. remember thee on my *b.* || 132:3. my *b.* till
139:8. if I make my *b.* in hell, thou art there
Pr. 7:16. decked my *b.* 17. || 22:27. take || 26:14.
Song 1:16. our *b.* is green || 3:1. by night on my *b.*
3:7. his *b.* which is Solomon's || †9. of wood
Is. 28:20. *b.* is shorter || 57:8. enlarged thy *b.*
Mat. 9:6. arise, take up thy *b.* and go unto thy house, Mk. 2:9,11. Lu. 5:11,12.
Mk. 4:21. candle to be put under a *b.* Lu. 8:16. Lu. 11:7. children are with me in *b.* || 17:34.
Re. 2:22. behold I will cast her into a *b.*
BED *of Love.* Ez. 23:17. into the *b.*-
BED *of Spices.* Song 5:13. | 6:2.
BED *undefiled.* He. 13:4. honorable and the *b.*-
BED-CHAMBER, *s.* Ex.8:3. frogs came into *b.*-
2 S. 4:7. Ish-bosheth lay in his *b.*- they slew
2 K. 6:12. in thy *b.*- || 11:2. hid in, 2 Ch. 22:11.
Ec. 10:20. curse not the rich in thy *b.*-
BEDS, *s.* Ps. 149:5. sing aloud on their *b.*
Is. 57:2. rest in their *b.* || Ho. 7:14. howled on *b.*
Am. 6:4. *b.* of ivory || Mi. 2:1. work evil on *b.*
BED-STEAD, *s.* De. 3:11. was a *b.* of iron
BEDAD, *Solitary.* Ge. 36:35. 1 Ch. 1:46.
BEDAIAH, *The only Lord.* Ezr. 10:35.
BEDAN, *Judge or judicature.* 1 S. 12:11.
BEE, *s.* De. 1:44. chased you as *b.* || Jud. 14:8. Ps. 118:12. they compassed me about like *b.*
Is. 7:18. Lord shall hiss for the *b.* in Assyria
BEELIADA, *An open idol or master of knowledge.* 1 Ch. 14:7.
BEELZEBUB, *The lord of flies.* The same with BAAL-ZEBUB, *The prince of devils.*
Mat. 10:25. if they have called the master *B.*
12:24. by *B.* 27. Mk. 3:22. Lu. 11:15,18,19.
BEEN, *v.* 2 S. 12:8. if that had *b.* too little
Jb. 3:13. have slept, then had I *b.* at rest
Ps. 2:9. thou hast *b.* my help, 63:7. | 94:17.
Is. 48:18. then had thy peace *b.* as a river
49:21. left alone, these, where had they *b.*
Lu. 24:21. we trusted it had *b.* he || Ac. 4:13.
Ro. 9:29. *b.* as Sodom || 1 Ti. 5:9. || 2 Pe. 2:21.
1 Jn. 2:19. if they had *b.* of us, no doubt
Hath BEEN. Ge. 31:5. God *-b.* with me
De. 2:7. God *-b.* with thee || 1 S. 14:38. sin *-b.*
2 Ch. 15:3. *-b.* without G. || Ec. 3:15. *-b* is now
Jer. 22:21. *b.* thy manner || Jo. 1:2. - this *b.* ?
Jn. 11:39. *-b.* dead || Ro. 11:34. *-b.* his counsel
Have BEEN. 1 Ch. 17:8. I *-b.* with thee
Ezr. 9:7. *-b.* in a trespass || Jb. 19:19. should *-b.*
Ps. 25:6. mercies *-b.* ever || 37:25. *-b.* young
42:3. tears *-b.* my || Is. 1:9. should *-b.* as Sodom
Is. 26:17. so - we *b.* || 18. *-b.* with child, *-b.* in
66:2. all those things *-b.* saith the Lord
Jer. 2:31. - I *b.* a wilderness || 28:8. that *-b.* bef.
Ho. 5:2. *-b.* a rebuker || Ma. 2:9. but *-b.* partial
Mk. 8:2. *-b.* 3 days || Lu. 1:70. *-b.* since world
Jn. 14:9. *-b.* so long || 15:27. ye *-b.* with me
Ac. 20:18. after what manner I *-b.* with you
2 Co. 11:25. *-b.* in the deep || Ga. 3:21. *-b.* by law
Not BEEN.
Ex. 9:18. rain hail such as hath *-b.* in Egypt
2 S. 14:8. *-b.* as my servant David || Jb. 10:16.
Ps. 124:1. if it had *-b.* the Lord on our side, 2.
Ec. 4:3. better than both is he that hath *-b.*
Ob. 16. they shall be as though they had *-b.*
Mat. 26:24. good for that man he had *-b.* born
BEER, *A well ; or declaring.* Nu. 21:16.
BEER-ELIM, *The well of* Elim, or *of the princes.* Is. 15:8.
BEERI, *Wells,* Ge. 26:34. Ho. 1:1.
BEER-LAHAI-ROI, *The well of him that liveth and seeth me.* Ge. 16:14.
BEEROTH, *Wells, exploiting,* or *declaring.* Jos. 9:17. | 18:25. 2 S. 4:2. Ezr. 2:25.
BEER-SHEBA, *The well of the oath.* It was about 40 miles south-west from *Jerusalem.*
Ge. 21:14, in wilderness of *B.* || 33. grove in *B.*
22:19. Ab. dwelt at *B.* || 26:33. name of city is *B.*
28:10. Jacob went from *B.* || 46:1. came to *B.*
Jos. 19:2. had *B.* || 1 K. 19:3. Elijah came to *B.*
Am. 5:5. pass not to *B.* || 8:14. the manner of *B.*
BEETLE, *s.* Le. 11:22. ye may eat, the *b.*



Colossal stone Idol, or the common Beetle of Egypt.

BEEVES, *s.* Le. 22:19. offer of *b.* sheep, 21.
Nu. 31:28. levy a tribute to the L. of the *b.* 38.
BEFALL, *v.* Ge. 42:4. lest mischief *b.* him, 38. 49:1. tell what shall *b.* De. 31:29. Da. 10:14.
De. 31:17. many evils and troubles shall *b.* them
Ps. 91:10. no evils *b.* thee || Ac. 20:22. *b.* me
BEFALLEN, *a.* Le. 10:19. such things have *b.*
Nu. 20:14. travail that hath *b.* us || Ju. 6:13. 1 S. 20:26. Est. 6:13. Mat. 8:33.
BEFALLETH, Ec.3:19. which *b.* men, *b.* beasts
BEFELL, *v.* 2 S. 19:7. worse than all that *b.* thee
Mk. 5:16. told how it *b.* || Ac. 20:19. *b.* me by
BEFORE, *pr.* signifies, (1) *In sight of,* Ge. 43:14. (2) *In order of time,* Is. 43:13. (3) *In order of place,* Jos. 8:10. Lu. 22:47. (4) *In order of dignity,* Jn. 1:15,27.
Ge. 20:15. my land is *b.* thee || 24:45. *b.* I had done
31:2. not toward him as *b.* || 43:14. | 48:20.
Jos. 10:14. no day like that *b.* it or after it
Jud. 3:2. as *b.* knew nothing || 16:20. go as *b.*
2 S. 6:21. chose me *b.* thy father || 10:9. battle *b.*
2 Ch. 13:14. battle was *b.* and behind, 19:10. 33:19. Manasseh his trespass, *b.* he was humbled
Jb. 3:24. sighing cometh *b.* I eat || 10:21. *b.* I go
Ps. 31:22. I am cut off from *b.* thine eyes
9:13. spare me, *b.* I go hence and be no more
80:9. preparest room *b.* it || 119:67. *b.* afflicted I
139:5. thou hast set me behind and *b.* || Ec. 7:17.
Is. 9:12. Syrians *b.* || 17:14. *b.* the morn. he is not
43:13. *b.* the day was, I am he, and there is none
65:24. that *b.* they call, I will answer and hear
Jer. 1:5. *b.* I formed thee || Ez. 41:12. *b.* idols || 22.
Ho. 7:2. doings *b.* my face || Am. 4:3. is *b.* her
Ma. 2:5. was afraid *b.* my name || 4:5. *b.* coming
Mat. 6:8. *b.* ye ask || 8:29. *b* the time || 24:25.
Lu. 2:26. not see death *b.* || 23:12. *b.* at enmity
Jn. 6:62. ascend where he was *b.* || 7:51. *b.* it hear
13:19. now I tell you *b.* it come, 14:29.
Ac. 2:31. he seeing this *b.* spake of resurrection
4:28. to do thy counsel determ. *b.* to be done
10:41. but to witnesses chosen *b.* of God, to us
Ga. 5:21. I tell you *b.* || Phil. 3:13. to things *b.*
Col 1:5. ye heard *b.* || 1 Th. 2:2. suffered *b.* || 3:4.
He. 7:18. going *b.* || 10:15. he had said *b.* this is
2 Pe. 3:2. words spoken *b.* || 17. things *b.* beware
Re. 3:9. worship *b.* thy feet || 4:6. full of eyes *b*
Come BEFORE.
Ex. 22:9. both parties shall *-b.* the judge
Ps. 100:2. *-b.* his presence with thanksgiving
Mi. 6:6. wherewithal shall I *-b.* the Lord ?
2 Ti. 4:21. do thy diligence to *-b.* winter
BEFORE *the People.* Ge. 23:12. bowed *b.*- of
Ex. 17:5. Lord said to Moses, Go on *b.*- || 34:10.
1 S. 18:13. he went out, and came in *b.*-
Mk. 8:6. discip. set them *b.* || Lu. 20:26. words
Re. 10:11. thou must prophesy *b. many peoples*
BEFORE *whom.*
Ge. 24:40. Lord *b.*- I walk, will send his angels
48:15. and said, God, *b.*- my fathers did walk
1 K. 17:1. Lord God of Israel liveth, *b.*- I stand, 18:15. 2 K. 3:14.
Est. 6:13. Mordecai, *b.*- thou hast begun to fall
Da. 7:8. and *b.*- three fell, even of that horn, 20.
Ac. 26:26. the king *b.*- also I speak freely
See further ALL, ARK, GOD, &c.
BEFOREHAND, *ad.* Mat. 13:11. no thought *b.*
2 Co. 9:5. *b.* your bounty || 1 Ti. 5:24,25.
1 Pe. 1:11. testified *b.* the sufferings of Christ
BEFORETIME, *ad.* Jos. 20:5. hated him not *b.*
1 S. 9:9. & in Israel, prophet was *b.* called seer
2 S. 7:10. nor afflict as *b.* || 2 K. 13:5.
Ne. 2:1. not been *b.* sad || Is. 41:26. declared *b.*
Ac. 8:9. called Simon, which *b.* used sorcery
BEGAN, *v.* Ge. 4:26. *b.* men to call on the Lord
Nu. 25:1. *b.* to commit whoredom || Jud. 20:31.
2 Ch. 20:22. they *b.* to sing, the Lord set ambush
31:7. third month they *b.* to lay the heaps
34:3. while young *b.* to seek after God of David
Mat. 4:17. Jesus *b.* to preach || Mk. 14:172.
Lu. 1:70. since the world *b.* || 14:30. *b.* to build
Jn. 4:52. *b.* to amend || 9:32. Ac. 3:21 Ro. 16:25. 2 Ti. 1:9. Ti. 1:2.
He. 2:3. at first *b.* to be spoken by the Lord
BEGAT, *v.* Pr. 23:22. father that *b.* thee, Jer. 16:3. Da. 11:6.
Zch. 13:3. father and mother that *b.* him
Ja. 1:18. of his own will, *b.* he us || 1 Jn. 5:1.
BEGET, *v.* Ge. 17:20. twelve princes shall he *b.*
De. 4:25. when thou shalt *b.* children, children's
28:41. *b.* sons, 2 K. 20:18. Is. 39:7.
Ec. 6:5. *b.* 100 children || Jer. 29:6. and *b.* sons
Ez. 18:10. *b.* a son that is a robber. 14.
BEGETTEST, *v.* Ge. 48:6. || Is. 45:10.
BEGETTETH, *v.* Pr. 17:21. | 23:24. Ec. 5:14.
BEG, *v.* Ps. 109:10. let his children *b.* let
Pr. 20:4. *b.* in harvest || Lu. 16:3. *b.* ashamed
BEGGED, *p.* Mat. 27:58. *b.* the body, Lu. 23:52.
Jn. 9:8. is not this he that sat and *b.* ?
BEGGAR, *s.* 1 S. 2:8. *b.* from the dunghill
Lu. 16:20. *b.* named Lazarus || 22. the *b.* died
BEGGARLY, *a.* Ga. 4:9. and *b.* elements
BEGGING, *a.* Ps. 37:25. his seed *b.* bread
Mk. 10:46. Bartimeus sat *b.* Lu. 18:35.
BEGIN, *v.* Ge. 11:6. this they *b.* to do and
De. 2:25. this day will I *b.* to put the dread of
1 S. 3:12. I *b.* I will make an end || 22:15.
Jer. 25:29. *b.* to bring evil || Ez. 9:6. *b.* at sanct.
Lu. 3:8. *b.* not to say within || 13:26. *b.* to say
14:29. *b.* to mock || 21:28. *b.* to come to pass
1 Pe. 4:17. judgment must *b.* at the house of
BEGINNER, He. 12:2. Jesus the *b.* and finisher
BEGINNING, *s.* signifies, (1) *The first,* Ex. 12:2. (2) *The creation,* Ge. 1:1. (3) *That which is chief or most excellent,* Pr. 1:7. | 9:10. (4) *The everlasting God,* Re. 1:8.

Ge. 49:3. Reuben *b.* of my strength || Ex. 12:2. De. 21:17. is the *b.* of his strength, the right Jb. 8:7. tho' thy *b* was small || 42:12. more than *b.*
Ps. 111:10. *b.* of wisdom, Pr. 1:7. | 9:10.
Pr. 17:14. *b.* of strife as one letteth out water Ec. 7:8. better is the end of a thing, than the *b.* 10:13. the *b.* of his words is foolishness and Is. 64:4. since *b.* of world, men have not heard Mi. 1:13. is *b.* of sin to the daughter of Zion Mat. 24:8. the *b.* of sorrows, Mk. 13:8.
Mk. 1:1. the *b.* of the gospel of Jesus Christ Jn. 2:11. *b.* of miracles did Jesus in Cana
Col. 1:18. *b.* the first born || He. 3:24. | 6:1. | 7:3. 2 Pe. 2:20. the latter end is worse than the *b.*
Re. 1:8. I am the *b.* 3:14. | 21:6. | 22:13.
At the BEGINNING.
Ru. 3:10. more kindness at latter end, than *b.*
Pr. 20:21. an inheritance gotten hastily *-b.*
Is. 1:26. I will restore thy counsellors as *-b.*
Da. 9:23. *-b.* of thy supplications || Mat. 19:4.
Jn. 16:4. these things I said not to you *-b.*
Ac. 11:15. H. Ghost fell on them, as on us *b.*
From the BEGINNING.
Ru. 3:10. more kindness at latter end, than *b.*
Pr. 20:21. an inheritance gotten hastily *-b.*
Is. 1:26. I will restore thy counsellors as *-b.*
Da. 9:23. *-b.* of thy supplications || Mat. 19:4.
Jn. 16:4. these things I said not to you *-b.*
Ac. 11:15. H. Ghost fell on them, as on us *b.*
From the BEGINNING.
De. 11:12. *-b.* of the year || 32:42. *-b.* of revenges
Ps. 119:160. thy word is true *-b.* and every
Pr. 8:23. I was set up *-b.* or ever the earth was
Is. 18:2. people terrible *-b.* ‖ 40:21. told you *-b.* 46:10. declaring the end *-b.* ‖ 48:16. in secret *-b.*
Jer. 17:12. a glorious high throne *-b.* is the
Mat. 19:8. but *-b.* it was not so
Lu. 1:2. which *-b.* were eye-witnesses, and
Jn. 6:64. Jesus knew *-b.* who believed not
8:44. he was a murderer *-b.* ‖ 15:27. with me *-b.*
Ep. 3:9. *-b.* of the world hath been hid in God
2 Th. 2:13. *-b.* chosen you to salvation ‖ 2 Pe. 3:4.
1 Jn. 2:7. word which ye have heard *-b.* 3:11.
13. known him that is *-b.* ‖ 3:8. devil sinneth *-b.*
2 Jn. 5. but that which we had *-b.* that we love
In the BEGINNING.
Ge. 1:1. *-b.* God created the heaven and earth
Pr. 8:22. the Lord possessed me *-b.* of his way
Jn. 1:1. *-b.* was the Word ‖ 2. was *-b.* with God
Phil. 4:15. ye know that *-b.* of the gospel when
He. 1:10. thou, Lord, *-b.* laid the foundation
BEGINNING, *p.* Mat. 14:30. *b.* to sink he cried
Mat. 20:8. *b.* from last ‖ Jn. 8:9. *b.* at eldest
Lu. 24:47. among all nations, *b.* at Jerusalem
BEGINNINGS, Nu. 10:10. | 28:11. Ez. 36:11.
BEGINNEST, *v.* De. 16:9. *b.* to put sickle to
BEGOTTEN, *p.* is taken, (1) *Naturally*, Jud. 8:30. (2) *Supernaturally*, He. 11:17. (3) *Spiritually, by the Holy Spirit, in the ministry of the word*, 1 Jn. 5:18. 1 Co. 4:15. (4) *For the sonship of Christ*, Jn. 1:14. He. 1:6.
Nu. 11:12. have I *b.* them ‖ De. 23:8. *b.* of Jud. 8:31. of his body *b.* ‖ Jb. 38:28. *b.* the drops
Ps. 2:7. this day have I *b.* Ac. 13:33. He. 1:5. | 5:5.
Is. 49:21. who hath *b.* me these, seeing I've lost
Ho. 5:7. for they have *b.* strange children
Jn. 1:14. glory as of the only *b.* of the Father
18. only *b.* Son, he hath declared him, 3:16, 18.
1 Co. 4:15. *b.* you thro' the gospel. Phile. 10.
He. 11:17. by faith offered up his only *b.* son
1 Pe. 1:3. who hath *b.* us again to a lively hope
1 Jn. 4:9. God sent his only *b.* Son into world
5:1. loveth him also that is *b.* of him, 18.
First BEGOTTEN, He. 1:6. Re. 1:5.
BEGUILE, ED, ING, *To overreach by subtlety, treachery, or deceit. To cozen or deceive.*
Ge. 3:13. the serpent *b.* me ‖ 29:25. hast *b.* me
Nu. 25:18. have *b.* you ‖ Jos. 9:22. ye *b.* us
2 Co. 11:3. but I fear lest as the serpent *b.* Eve
Col. 2:4. lest any man should *b.* with entincing, 18.
2 Pe. 2:14. cannot cease *b.* unstable souls
BEGUN, *p.* Nu. 16:46. plague is *b.* 47.
De. 3:24. *b.* to show thy servant thy greatness
Est. 6:13. hast *b.* to fall ‖ 9:23. as they had *b.*
Mat. 18:24. *b.* to reckon ‖ 2 Co. 8:10. *b.* before
Ga. 3:3. are ye foolish, having *b.* in the Spirit
Phil. 1:6. he which hath *b.* a good work in you
1 Th. 5:11. when they have *b.* to wax wanton
BEHALF, *s.* Ex. 27:21. on *b.* of Israel
2 S. 3:12. Abner sent to David on his *b.*
2 Ch. 16:9. show himself strong in *b.* of them
Jb. 36:2. that I have yet to speak on God's *b.*
Ro. 10:19. I am glad, therefore, on your *b.*
1 Co. 1:4. I thank God on your *b.* 2 Co. 1:11.
2 Co. 5:12. give you occasion to glory on our *b.*
Phil. 1:29. in *b.* of Christ ‖ 1 Pe. 4:16. on this *b.*
BEHAVE, *v.* 1 Ch. 19:13. *b.* ourselves valiantly
Ps. 101:2. I will *b.* wisely ‖ Is. 3:5. *b.* proudly
1 Co. 13:5. love, doth not *b.* itself unseemly
1 Ti. 3:15. thou oughtest to *b.* in house of God
BEHAVED, ETH, 1 S. 18:5, 14, 15, 30.
Ps. 35:14. I *b.* as though he had been my friend
131:2. I have *b.* myself as a child weaned
Mi. 3:4. as they *b.* ill ‖ Ho. 12:3. Jacob *b.* princely
1 Co. 7:36. *b.* uncomely ‖ 1 Th. 2:10. *b.* ourselves
2 Th. 3:7. we *b.* not disorderly among you
BEHAVIOR, *s.* 1 S. 21:13. David changed *b.*
1 Ti. 3:2. bishop must be of good *b.* ‖ Ti. 2:3.
BEHEADED, *p.* De. 21:6. heifer that is *b.*
2 S. 4:7. they smote Ish-bosheth and *b.* him
Mat. 14:10. *b.* John, Mk. 6:16, 27. Lu. 9:9.
Re. 20:4. I saw the souls of them that were *b.*
BEHELD, *v.* Nu. 21:9. *b.* serpent of brass
Nu. 23:21. not *b.* iniquity in Jacob ‖ 1 Ch. 21:15. Jb. 31:26. if I *b.* the sun when it shined, or the
Ps. 119:158. I *b.* transgressors, and was grieved 142:4. I *b.* but no man would know me ref.
Ec. 8:17. then I *b.* all the work of God that
Is. 41:28. *b.* and there was no man, Jer. 4:25.
Jer. 4:23. I *b.* the earth and it was without form
Mk. 15:47. *b.* where he was laid, Lu. 23:55.
Lu. 10:18. I *b.* Satan ‖ 19:41. he *b.* the city
Jn. 1:14. *b.* his glory ‖ Ac. 1:9. ‖ 17:23. as I *b.*
Re. 5:6. I *b.* a Lamb ‖ 11:12. enemies *b.*
BEHEMOTH, *Probably the elephant.* Jb. 40:15.
BEHIND signifies, (1) *Backward*, Jud. 20:40. (2) *After*, 2 S. 3:16. (3) *Remaining*, Le. 25:51. (4) *Disregarded*, Ps. 50:17. (5) *Unexpected*, Is. 30:21. (6) *Past*, Phil. 3:13. (7) *Near*, Song 2:9.
Ex. 10:26. hoof be left *b.* ‖ 1 S. 30:9. left *b.*
2 S. 3:16. weeping *b.* her ‖ 1 K. 14:9.
Ne. 4:16. rulers were *b.* ‖ 9:26. cast thy law *b.*
Song 2:9. *b.* our wall ‖ Is. 38:17. sins *b.* thy back
Mk. 5:27. she came in the press *b.* ‖ Lu. 2:43.
1 Co. 1:7. come *b.* in no gift ‖ 2 Co. 11:5. | 12:11.
Phil. 3:13. forgetting those things which are *b.*
Col. 1:24. fill up that which is *b.* of the afflictions
See BEFORE, HIM, WE, THEE, THEM, &c.
BEHOLD, *interj.* is, (1) *A note of admiration and attention*, Is. 7:14. | 28:16. (2) *Joy and gladness*, Mat. 2:15. (3) *Obedience*, 1 S. 22:12. Is. 6:8. (4) *Asseveration*, Ge. 1:29. | 28:15. (5) *Exhortation to a prudent care*, Jn. 19:27. (6) *Observation and faith*, Is. 65:1. Jn. 1:29. (7) *Immediately and unexpected*, Re. 16:15. | 22:7. (8) *Certainty*, Mat. 23:38. Lu. 1:20.
Ge. 28:15. *b.* I am with thee ‖ 31:51. *b.* this pillar 46:6. *b.* they were sad ‖ 48:1. *b.* thy father is sick
Ex. 3:2. *b.* the bush ‖ 16:4. *b.* I rain bread
23:20. *b.* I send an angel before thee to keep
24:8. Moses said, *b.* the blood of the covenant
Nu. 20:16. and *b.* we are in Kadesh, a city in
1 S. 12:13. *b.* the king whom ye have chosen
2 S. 9:6. and he answered, *b.* thy servant
1 K. 13:2. *b.* a child shall be born unto house
2 K. 13:21. *b.* they spied a band of men, and
22:16. *b.* I will bring evil on th s place, and
2 Ch. 20:11. *b.* how they reward us ‖ 31:24.
Jb. 36:5. *b.* God is mighty, 26. ‖ 40:4. *b.* I am vile
Ps. 73:12. *b.* these are the ungodly who prosper
139:8. if I make my bed in hell, *b.* thou art there
Song 1:15. *b.* thou art fair, my love, 16. | 4:1.
Is. 7:14. *b.* a virgin shall conceive, Mat. 1:23.
8:18. *b.* I, and the children given me, He. 2:13.
22. shall look to the earth, and *b.* trouble
12:2. *b.* God is my salvation ‖ 29:8. *b.* he eateth
40:9. say to the cities of Judah, *b.* your God
41:27. the first shall say to Zion, *b.* *b.* them
42:1. *b.* my servant whom I uphold, mine elect
48:7 thou shouldest say, *b.* I knew them
65:1. I said *b.* me, *b.* me, to a nation not called
Jer. 8:15. looked for peace, and *b.* trouble, 14:19.
23:14. as for me, *b.* I am in your hand, do with
La. 1:12. *b.* if any sor. ‖ Ez. 30:9. *b.* I am for
Zch. 3:8. *b.* I will bring thy servant, 6:12.
9:9. *b.* thy King cometh unto thee, Mat. 21:5.
Mat. 7:4. and *b.* a beam is in thine own eye
24:26. say *b.* he is in the desert, go not forth
Mk. 16:6. *b.* the place ‖ Lu. 24:39. *b.* my hands
Jn. 1:29. *b.* Lamb of God, which taketh, 36.
47. *b.* an Israelite indeed, in whom is no guile
19:5. *b.* the man ‖ Ac. 9:11. *b.* he prayeth
2 Co. 6:9. *b.* we live ‖ 1 Jn. 3:1. *b.* what love
Re. 3:20. *b.* I stand ‖ 16:15. *b.* I come, 22:7, 12.
BEHOLD *it is.*
Ge. 16:14. *b.-* between Kadesh and Bered
Ex. 32:9. *b.-* a stiff-necked people ‖ Jos. 9:12.
Jud. 18:9. I have seen the land, *b.-* very good
Is. 52:6. I am he that doth speak, *b.-* I
Ez. 7:10. the day *b.-* come ‖ 39:8. *b.-* come
Now BEHOLD, or BEHOLD *now.*
1 S. 12:2. *b.* the king walketh before you
2 K. 18:21. *-b.* thou trustest on the staff
Jb. 16:19. also *-b.* my witness is in heaven
Jer. 40:4. *-b.* I loose thee this day from chains
Ac. 20:22. *-b.* I go bound in the spirit to Jerus.
2 Co. 6:2. *b.-* is the accepted time
BEHOLD, *v.* signifies, (1) *To look on*, Ge. 31:51. (2) *To think or consider*, La. 1:12. Ro. 11:22.
Nu. 23:9. from the hills I *b.* him ‖ 24:17.
De. 3:27. *b.* it with thy eyes, 1 K. 22:19.
Jb. 19:27. eyes shall *b.* ‖ 20:9. nor place *b.* him
23:9. cannot *b.* him ‖ 34:29. who can *b.* 36:24.
Ps. 11:4. his eyes *b.* ‖ 7. *b.* the upright, 37:37.
27:4. *b.* the beauty ‖ 46:8. *b.* the works of the L.
59:4. awake to help and *b.* ‖ 66:7. his eyes *b.*
80:14. from heaven *b.* and visit this vine
102:19. from heaven did the Lord *b.* the earth
113:6. he humbleth himself to *b.* the things
119:18. open thou mine eyes that I may *b.*
Pr. 23:33. thine eyes shall *b.* strange women
Ec. 11:7. a pleasant thing it is to *b.* the sun
Is. 26:10. he will not *b.* ‖ 38:11. shall *b.* no more
41:23. we may *b.* it ‖ 63:15. *b.* from the habitation
Jer. 20:4. and thine eyes shall *b.* thy terror
29:32. nor *b.* the good I will do for my people
32:4. and his eyes shall *b.* his eyes, 34:3.
42:2. but few of many, as thine eyes do *b.* us
La. 1:18. *b.* my sorrow ‖ 3:50. *b.* from heaven Ez. 8:9. *b.* the wicked ‖ 28:17, 18. | 40:4. | 44:5
Da. 9:18. *b.* our desolation ‖ Ob. | 12. not *b.*
Mi. 7:9. shall *b.* his righteousness. ‖ 10. shall *b.* he
Hab. 1:3. to *b.* grievance ‖ 13. than to *b.* evil
Mat. 18:10. their angels always *b.* the face of
Jn. 17:24. may *b.* my glory ‖ Ac. 7:31, 32.
2 Co. 3:7 *s* could not *b.* the face of Moses
1 Pe. 2:12. good works they *b.* ‖ 3:2. *b.* your chaste
Re. 17:8. when they *b.* the beast that was is not
BEHOLDEST, ETH, ING.
Ps. 10:14. thou *b.* all mischief to require it
33:13. the Lord *b.* all the sons of men ‖ 119:37.
Pr. 15:3. in every place *b.* the evil and good
Ec. 5:11. saving the *b.* of them with their eyes
Mat. 7:3. why *b.* thou the mote, Lu. 6:41.
27:55. many women were there *b.* Lu. 23:49.
Mk. 10:21. Jesus *b.* him, loved him, and said
Lu. 23:35. people stood *b.* ‖ 48. *b.* smote their
Ac. 4:14. and *b.* man which was healed standing
23:1. and Paul, earnestly *b.* the council, said
2 Co. 3:18. *b.* as in a glass ‖ Col. 2:5. *b.* your order
Ja. 1:23. *b.* his natural face in a glass, 24.
BEHOVED, Lu. 24:46. it *b.* Christ. He. 2:17.
BEING, Ge. 24:27. I *b.* in the way the L. led
Ex. 22:14. not *b.* with it ‖ De. 32:31. *b.* judges
Ps. 49:12. man *b.* in honor ‖ 83:4. *b.* a nation
Lu. 16:23. *b.* in torments ‖ Jn. 10:33. *b.* a man
Ep. 2:20. Christ *b.* the chief corner-stone ‖ 4:15.
BEING, *s.* Ps. 104:33. sing while I have *b.* 146:2.
Ac. 17:28. in him we live, move, and have our *b.*
BEKAH, *Half a shekel*, Ex. 38:26.
BEL, *Lord. A Chaldean idol. Jupiter Belus.*
Is. 46:1. *B.* boweth down, Nebo stoopeth
Jer. 50:2. *B.* is confounded ‖ 51:44. punish *B.*
BELA, *Destroying; swallowing up.* A city, Ge. 14:2. | 36:32.
BELCH, ETH. Ps. 59:7. Pr. 15:12.
BELIAL, *Wicked; a abortive, good for nothing; also the devil.*
De. 13:13. certain children of *B.* are gone out
Jud. 19:22. sons of *B.* ‖ 20:13. the children of *B.*
1 S. 1:16. daughter of *B.* ‖ 2:12. sons of *B.*
10:27. children of *B.* ‖ 25:17. such a son of *B.*
25:25. man of *B.* ‖ 30:22. answered men of *B*
2 S. 16:7. come out, thou man of *B.* 20:1.
23:6. sons of *B.* as thorns ‖ 1 K. 21:10, 13.
2 Ch. 13:7. children of *B.* ‖ 2 Co. 6:15. with *B*
BELIED, *p.* Jer 5:12. *b.* the Lord
BELIEVE, *v.* signifies, (1) *To give credit*, Ge. 45:26. (2) *Barely to assent to gospel truths*, Ac. 8:13. Ja. 2:19. (3) *To receive, depend, and rely on Christ for life and salvation*, Jn. 1:12. | 3:15, 16. Ro. 9:33. | 10:4. (4) *To be fully persuaded*, Jn. 6:69. (5) *To hope and expect*, Ps. 27:13. (6) *To confide in*, 2 Ch. 20:20. (7) *To know*, Jn. 17:21.
Ex. 4:5. they may *b.* the Lord hath appeared
19:9. that they may hear, and *b.* thee forever
Nu. 14:11. ere they *b.* ‖ 2 Ch. 20:20. *b.* the Lord
Is. 43:10. that ye may know and *b.* me and
Mat. 9:28. *b.* ye that I am able ‖ 18:6. Mk. 9:42.
21:32. that ye might *b.* ‖ 27:42. we will *b.* him
Mk. 1:15. *b.* the gospel ‖ 5:36. only *b.* Lu. 8:50.
9:23. if thou canst *b.* ‖ 24. Lord, I *b.* Jn. 9:38.
11:23. but shall *b.* those things he saith shall
24. *b.* ye receive them, and ye shall have them
15:32. that we may see and *b.* ‖ 16:17. who *b.* h.
Lu. 8:12. lest they *b.* ‖ 13. for a while *b.* ‖ 24:25.
Jn. 1:7. that all men might *b.* ‖ 12. *b.* on name
3:12. how shall ye *b.* ‖ 4:21. woman *b.* me ‖ 42.
5:44. how can ye *b.* which receive honor one of
47. not his writings, how shall ye *b.* my words
6:29. work of God, that ye *b.* on him whom he
69. we *b.* and are sure that thou art the Christ
7:5. nor his brethren *b.* ‖ 39. *b.* on him should
9:35. dost thou *b.* ‖ 36. who is he that I might *b.*
10:38. *b.* the works that ye may know and *b.*
11:15. I was not there, to the intent ye may *b.*
27. I *b.* that ‖ 40. if thou wouldst *b.* thou should-t
42. that they may *b.* ‖ 48. all men will *b.* on him
12:36. *b.* in the light ‖ 13:19. may *b.* I am he
14:1. ye *b.* in God ‖ 11. *b.* I am in the Father
16:30. by this we *b.* thou ‖ 31. do ye now *b.*
17:20. which shall *b.* on me ‖ 21. world may *b.*
19:35. he saith true, that ye might *b.* 20:31.
Ac. 8:37. I *b.* Jesus Christ is the Son of God
13:39. all that *b.* are justified ‖ 41. in no wise *b.*
15:7. Gentiles *b.* ‖ 11. we *b.* we shall be saved
16:31. *b.* on the L. Jesus, and thou shalt be saved
21:20. how many Jews *b.* ‖ 25. Gentiles which *b.*
27:25. I *b.* God, that it shall be as it was told me
Ro. 3:22. on all that *b.* ‖ 4:11. father of all that *b.*
4:24. imputed if we *b.* ‖ 6:8. *b.* we shall live
10:9. *b.* in thy heart ‖ 14. how *b.* in him of whom
1 Co. 1:21. by preaching to save them that *b.*
11:18. there be divisions, and I partly *b.* it
2 Co. 4:13. we *b.* and speak ‖ Ga. 3:22. that *b.*
Ep. 1:19. to us who *b.* ‖ Phil. 1:29. given to *b.*
1 Th. 1:7. *b.* in Macedonia ‖ 2:10. in you that *b.*
4:14. if we *b.* that Jesus died and rose again
2 Th. 1:10. admired in all that *b.* ‖ 2:11. *b.* a lie
1 Ti. 1:16. that should *b.* ‖ 4:3. of them that *b.*
4:10. Sav. of all men, especially of those that *b.*
He. 10:39. *b.* to saving of soul ‖ 11:6. must *b.* that
Ja. 2:19. devils *b.* and ‖ 1 Pe. 1:21. do *b.* in God
1 Pe. 2:7. to you therefore which *b.* he is precious
1 Jn. 3:23. we should *b.* ‖ 5:13. that ye may *b*
BELIEVE *not*, or *not* BELIEVE.
Ex. 4:1. they will *-b.* me, nor hearken

Ex. 4:8. shall come to pass, if they will -*b.* 9.
De. 1:32. yet in this ye did -*b.* the Lord
2 K. 17:14. like their fathers that did -*b.*
Jb. 9:16. yet would I -*b.* || Pr. 26:25. *b.* him -
Is. 7:9. if ye will -*b.* || Jer. 12:6. *b.* them - though
Ha. 1:5. -*b.* though it be told you, Ac. 13:41.
Mat. 21:25. why did ye -*b.* him, Mk. 11:31.
24:23. lo, here is Christ, *b.* it -, 26. Mk. 13:21.
Lu. 22:67. he said, If I tell you, you will -*b.*
Jn. 3:12. if I told you earthly things, and ye *b.*-
4:48 except ye see signs and wond., ye will -*b.*
5:38. him ye *b.*- || 47. if ye *b.*- his writings, how
6:36. seen me and *b.*- || 64. some of you that *b.*-
8:24. *b.*- that I am he || 45. ye *b.* me -, 46.
Jn. 10:25. ye *b.*- || 37. *b.* me - || 38. tho' ye *b.*- me
12:39. they could -*b.* because Isaiah said again
47. if any hear my words, and *b.*-, I judge
16:9. of sin, because *b.*- on me || 20:25. I will -*b.*
Ro. 3:3. what if some did -*b.* shall unbelief
15:31. may be delivered from them that do -*b.*
2 Co. 4:4. blinded the minds of them that *b.*-
2 Th. 2:13. if we *b.*-, he abideth faithful
1 Jn. 4:1. *b.*- every spirit, but try the spirits

BELIEVED, *p.*

Ge. 15:6. he *b.* in the L., and he counted it for
righteousness, Ro. 4:3. Ga. 3:6. Ja. 2:23.
Ex. 4:31. the people *b.* || 14:31. *b.* the Lord
1 S. 27:12. Achish *b.* David, saying, He hath
Ps. 27:13. fainted, unless I had *b.* || 106:12.
116:10. I *b.* therefore, 2 Co. 4:13. || 119:66.
Is. 53:1. who hath *b.* Jn. 12:38. Ro. 10:16.
Da. 6:23. no hurt on him, because he *b.* in his G.
Jon. 3:5. so the people of Nineveh *b.* God
Mat. 8:13. as thou hast *b.* || 21:32. harlots *b.* him
Mk. 16:13. neither *b.* they || Lu. 1:1. surely *b.*
Jn. 2:11. disciples *b.* 22. || 4:50. the man *b.* 53.
5:46. had ye *b.* Moses || 7:48. any Pharisees *b.*
8:31. that *b.* on him, 11:45. | 12:11. | 16:27.
17:8. they have *b.* || 20:8. saw and *b.* || 29. yet *b.*
Ac. 2:44. all that *b.* || 4:4. which heard *b.* 32.
8:12. *b.* Philip || 13. Simon *b.* || 10:45. | 11:17.
11:21. a great number *b.* || 13:12. then deputy *b.*
13:48. many as were ordained to eternal life *b.*
14:1. a multitude of both Jews and Greeks *b.*
23. commended them to the L. on whom they *b.*
17:4. some of them *b.* and || 34. certain men *b.*
18:8. Crispus *b.* || 27. *b.* thro' grace || 19:2. since ye
2:19. I beat them that *b.* || 27:11. centurion *b.*
28:24. *b.* and some *b.* not || Ro. 4:18. *b.* in hope
Ro. 13:11. salvation nearer than when we *b.*
1 Co. 3:5. by whom ye *b.* || 15:2. *b.* in vain || 11.
Ga. 2:16. even we have *b.* in Jesus Christ
Ep. 1:13. in whom after ye *b.* ye were sealed
2 Th. 1:10. our testimony among you was *b.*
1 Ti. 3:16. *b.* on in the world, received up into
Ti. 3:8. *b.* in God || He. 4:3. *b.* enter into rest

Many BELIEVED.

Jn. 2:23. at the passover -*b.* in his name
4:39. - of Samaritans *b.* on him || 11:45. | 12:42.
Ac. 18:8. - of the Corinthians hearing *b.* || 19:18.

BELIEVED *not*, or *not* BELIEVED.

Ge. 45:26. Jacob *b.* them - || Nu. 20:12. ye *b.*
De. 9:23. rebelled, and *b.* him -, nor hearkened
1 K. 10:7. howbeit, I *b.*- the words, 2 Ch. 9:6.
Jb. 29:24. if I laughed on them, they *b.* it -
Ps. 78:22. because they *b.*- in God, 32.
106:24. *b.*- his word || Jer. 40:14. Gedaliah *b.*-
La. 4:12. inhabitants of world would - have *b.*
Mat. 21:32. and ye *b.* him - || Mk. 16:11,14.
Lu. 20:5. why *b.* ye him - || 24:41. *b.*- for joy
Jn. 3:18. because he hath -*b.* in the name
6:64. Jesus knew who they were that *b.*-
10:25. and ye *b.*- || 12:37. miracles, yet they *b.*-
Ac. 9:26. afraid, and *b.*- that he was a disciple
17:5. Jews which *b.*- moved with envy, 19:9.
Ro. 10:14. how call on him in whom they have -*b.*
11:30. for as ye in times past have -*b.* God
2 Th. 2:12. damned who *b.*- || He. 3:18. | 11:31.
Ju. 5. Lord afterward destroyed them that *b.*-
BELIEVERS. Ac. 5:14. *b.* added || 1 Ti. 4:12.
BELIEVEST, *r.* Lu. 1:20. because thou *b.* not
Jn. 1:50. I saw thee under the fig-tree, *b.* thou?
11:25. believeth in me, never d'e, *b.* thou this?
14:10. *b.* thou not that I am in the Father
Ac. 8:37. if thou *b.* || 26:27. *b.* thou the prophets
Ja. 2:19. thou *b.* that there is one God, thou
BELIEVETH, *r.* Jn. 15:22. he *b.* not that he
Pr. 14:15. the simple *b.* every word, but the
Is. 28:16. he that *b.* shall not make haste
Mk. 9:23. all things are possible to him that *b.*
16:16. but he that *b.* not shall be damned
Jn. 3:15. whoso *b.* in him should not perish, 16.
18. he that *b.* on him is not condemned, but he
36. he that *b.* hath everlasting life, 5:24. | 6:47.
6:40. seeth the Son and *b.* on him hath life, 35.
7:38. that *b.* on me, out of his belly shall flow
11:25. he that *b.* tho' dead, yet shall he live, 26.
12:44. he that *b.* on me, *b.* not me, but in him
46. whoso *b.* on me, should not abide, 14:12.
Ac. 10:43. *b.* in him shall receive remission of
Ro. 1:16. the power of God to every one that *b.*
Ro. 3:26. and the justifier of him that *b.* on Jesus
4:5. but *b.* || 9:33. *b.* shall not be ashamed, 10:11.
10:4. to every one that *b.* || 10. with heart man *b.*
14:2. for one *b.* that he may eat all things
1 Co. 7:12. wife that *b.* not || 13:7. *b.* all things
2 Co. 6:15. what part hath he that *b.* with infidel
1 Ti. 5:16. if any man that *b.* have widows
1 Pe. 2:6. he that *b.* shall not be confounded
1 Jn. 5:1. whoso *b.* that Jesus is the Christ, 5.
10. he that *b.* on the Son of God ; he that *b.* not

BELIEVING. Mat. 21:22. *b.* ye shall receive
Jn. 20:27. be not faithless but *b.* || 31. *b.* have life
Ac. 16:34. *b.* in God with all his house || 24:14.
Ro. 15:13. fill you with all joy and peace in *b.*
1 Ti. 6:2. and they that have *b.* masters, not
1 Pe. 1:8. *b.* ye rejoice with joy unspeakable

BELL, S, *s.* Ex. 28:33,34. | 39:25,26.
Zch. 14:20. upon the *b.* of horses, holiness to L.

See POMEGRANATE.

BELLOWS, *s.* Jer. 6:29. the *b.* are burnt

Ancient Egyptian Bellows, and refining.

BELLY, *s.* signifies, (1) *That part of the body which contains the bowels,* Mat. 15:17. (2) *The womb,* Jer. 1:5. (3) *The heart,* Jn. 7:38. (4) *The whole man,* Ti. 1:12. (5) *Carnal pleasures,* Ro. 16:18.
Ge. 3:14. on thy *b.* shalt thou go, and dust shalt
Le. 11:42. goeth on the *b.* be an abomination
Nu. 5:21. *b.* to swell || 25:8. thrust thro' the *b.*
Jud. 3:21. thrust it in his *b.* || 1 K. 7:20.
Jb. 3:11. give up ghost when I came out of the *b.*
15:2. and fill his *b.* with the east wind, 35.
20:15. God shall cast them out of his *b.*
20. surely he shall not feel quietness in his *b.*
23. fill his *b.* God shall cast || 32:19. *b.* is as wine
Ps. 17:14. whose *b.* thou fillest with thy hid
22:10. thou art my God from my mother's *b.*
44:25. *b.* cleaveth to the earth || 58:3. astray from
132:11. of the fruit of thy *b.* I will set on
Pr. 13:25. *b.* of wicked shall want || 18:8. | 26:22.
18:20. a man's *b.* shall be satisfied with fruit
20:27. searching all the inward parts of *b.* 30.
Song 5:14. *b.* bright ivory || 7:2. *b.* like a heap
Is. 46:3. which are borne by me from the *b.*
Jer. 1:5. in *b.* I knew || 51:34. filled his *b.* with
Ez. 3:3. cause thy *b.* to eat || Da. 2:32. image's *b.*
Jon. 1:17. was in *b.* of the fish, Mat. 12:40.
2:2. out of the *b.* of hell cried I, and thou
Ha. 3:16. when I heard my *b.* trembled, my
Mat. 15:17. goeth into the *b.* Mk. 7:19.
Lu. 15:16. fain have filled his *b.* with the husks
Jn. 7:38. out of his *b.* shall flow rivers of water
Ro. 16:18. their own *b.* || 1 Co. 6:13. *b.* for meats
Phil. 3:19. whose God is their *b.* and whose glory
Re. 10:9. and it shall make thy *b.* bitter, 10.
BELLIES, *s.* Ti. 1:12. Cretians are liars, slow *b.*
BELONG, *v.* Ge. 40:8. interpretation *b.* to God
De. 29:29. secret things *b.* to God, revealed *b.*
Ps. 47:9. the shields of the earth *b.* to God
68:20. to our God *b.* the issues from death
Pr. 24:23. these things also *b.* to the wise
Da. 9:9. to the Lord our God *b.* mercies and
Mk. 9:41. in my name, because ye *b.* to Christ
Lu. 19:42. the things which *b.* unto thy peace
1 Co. 7:32. careth for things that *b.* to the Lord

BELONGED, EST.

1 S. 30:13. to whom *b.* thou, whence art thou
1 K. 1:8. the mighty men which *b.* to David
Lu. 23:7. he knew he *b.* to Herod's jurisdiction
BELONGETH, ING, *p.* Nu. 9:7. service *b.*
De. 32:35. *b.* vengeance, Ps. 94:1. He. 10:30.
Jud. 19:14. *b.* to Benjamin || Ru. 2:3. *b.* to Boaz
Ezr. 10:4. matter *b.* thee || Pr. 26:17. strife *b.*
Ps. 3:8. salvation *b.* unto the Lord, thy bles.
62:11. twice have I heard, power *b.* unto God
12. also unto thee, O Lord, *b.* mercy for
Da. 9:7. O Lord, righteousness *b.* to thee
8. to us *b.* confusion of face, to our kings, to
Lu. 9:10. *b.* to Bethsaida || He. 5:14. strong meat *b.*
BELOVED, *p.* is applied, (1) *To Christ,* Mat. 3:17. Mk. 1:11. | 9:7. (2) *To the church,* Song 5:1. (3) *To particular saints,* Da. 9:23. (4) *To wife and children,* De. 21:15. Ho. 9:16. (5) *To the new Jerusalem,* Re. 20:9.
De. 21:15. two wives, one *b.* the other hated
33:12. the *b.* of the Lord shall dwell in safety
Ne. 13:26. Solomon, who was *b.* of his God
Ps. 60:5. thy *b.* may be delivered, 108:6.
127:2. his *b.* sleep || Pr. 4:3. *b.* of my mother
Song 5:1. drink, O *b.* || 6:1. *b.* gone || 8:5. on her *b.*
Da. 9:23. greatly *b.* 10:11,19. || Ho. 3:1. | 9:16.
Ac. 15:25. *b.* Barnabas || Ro. 1:7. in Rome, *b.*
Ro. 9:25. her *b.* which was not *b.* || 11:28. | 16:12.
Ep. 1:6. accepted in *b.* || 6:21. *b.* brother, Col. 4:7.
Col. 3:12. holy and *b.* || 4:9. Onesimus a *b.* brother
14. Luke the *b.* physician and Demas greet
you
1 Th. 1:4. knowing *b.* || 1 Ti. 6:2. they are *b.*
Phile. 16. but above a servant, a brother *b.*
He. 6:9. *b.* we are persuaded better things of you
2 Pe. 3:8. *b.* be not ignorant || 15. *b.* brother Paul
1 Jn. 3:2. *b.* now are we the sons of God
21. *b.* if our heart condemn us not, then have
1 Jn. 4:1. *b.* believe not every spirit, but try || 7. *b.* let
11. *b.* if God so loved us, we ought to love
3 Jn. 11. *b.* follow not that which is evil, but
Ju. 20. but ye, *b.* building up yourselves on your
Re. 20:9. and they compassed the *b.* city

Dearly BELOVED. *See* DEARLY.

My BELOVED.

Song 1:14. -*b.* is to me a cluster || 16. | 2:3,9,16,17.
4:16. let -*b.* come || 5:2. voice of -*b.* 5:10,16.
6:2. -*b.* is gone || 3. I am -*b.* and -*b.* is || 7:10.
7:13. which I have laid up for thee, O -*b.*
Is. 5:1. a song of -*b.* touching his vineyard
Jer. 11:15. what hath -*b.* to do in my house
Mat. 3:17. -*b.* Son, 17:5. Mk. 1:11. | 9:7. Lu. 3:22.
| 9:35. 2 Pe. 1:17.
Mk. 18. behold -*b.* in whom my soul is pleased
Lu. 20:13. I will send -*b.* son, it may be they
Ro. 16:8. greet Amplias -*b.* in the Lord
1 Co. 4:14. -*b.* sons || 17. -*b.* son, 2 Ti. 1:2.
Ja. 1:16. do not err, -*b.* brethren

BELSHAZZAR, *Master of the treasure.* Da. 2:26. | 5:1. | 8:1.

BELTESHAZZAR, *He who secretly keepeth treasure.* Da. 1:7. | 2:26. 4:8,18,19. | 5:12. | 10:1.

BELIE, ED, *Pr.* 30:9. Jer. 5:12.

BEMOAN, ED, ING. Jb. 42:11. they *b.* Job
Jer. 15:5. who shall *b.* thee, O Jerusalem
16:5. neither go to lament, nor *b.* them || 22:10.
31:18. Ephraim *b.* himself || 48:17. all ye *b.* him
Na. 3:7. Nineveh is laid waste, who will *b.* her

BEN, *A son ; building,* or *understanding.* 1 Ch. 15:18.

BENAIAH, *The Lord's building,* or *Son of the Lord.* 2 S. 8:18.
2 S. 23:22. these things did *B.* 1 Ch. 11:24.
1 K. 1:32. call *B.* || 2:35. put *B.* in Joab's room
4:4. *B.* over the host || 1 Ch. 4:36. and *B.*
1 Ch. 11:31. *B.* a mighty man || 15:18. 16:5,6.
27:5. third captain, *B.* || 14. eleventh month, *B.*
2 Ch. 31:13. Mahath and *B.* were overseers
Ezr. 10:25. *B.* son of Parosh || 30. of Pahath-moab
35. *B.* the son of Bani || 43. *B.* son of Nebo
Ez. 1:11. I saw Pelatiah the son of *B.* 13.

BEN-AMMI, *The son of my people.* Ge. 19:38.

BENCHES. Ez. 27:6. made thy *b.* of ivory

BEND, *v.* Ps. 11:2. wicked *b.* their bow, 64:3.
Jer. 9:3. *b.* their tongue like a bow for lies
46:9. that handle and *b.* the bow, 50:14,29.
51:3. let archers *b.* || Ez. 17:7. vine did *b.* her

BENDETH, ING. Ps. 58:7. Is. 60:14.

BENEATH, *pr.* Ex. 20:4. earth *b.* De. 5:8.
Ex. 32:19. he brake the tables *b.* the mount
De. 4:39. earth *b.* || 28:13. and not *b.* || 33:13.
Jb. 18:16. dried up *b.* || Pr. 15:24. from hell *b.*
Is. 14:9. hell from *b.* is moved || 51:6. earth *b.*
Jer. 31:37. searched *b.* || Jn. 8:23. ye are from *b.*

BENE-BERAK, *Sons of lightning.* Jos. 19:45.

BENEFACTORS, *s.* Lu. 22:25. are called *b.*

BENEFITS, *s.* signifies, (1) *God's favors.* 2 Ch. 32:25. (2) *The favors of men,* 2 Co. 1:15. Phile. 14. (3) *God's righteous acts,* 1 S. 12:7. (4) *Salvation,* 1 Ti. 6:2. (5) *Favor, grace,* &c. Ps. 68:19. | 103:2. 116:12. (6) *To profit or do good,* Jer. 18:10.

BENE-JAAKAN, *The sons of sorrow,* or *tribulation.* Nu. 33:31. Ps. 55:3. Am. 2:13.

BENEVOLENCE, *s.* 1 Co. 7:3. to wife due *b.*

BENHADAD, *Son of noise,* or *of the nipple.*
1 K. 15:18. Asa sent them to *B.* 2 Ch. 16:2.
20:2. thus saith *B.* || 16. *B.* was drinking himself
20. *B.* escaped on a horse || 32. thy servant *B.*
2 K. 6:24. *B.* went up and besieged || 8:7. was sick
13:3. delivered Israel to *B.* || 25. took out of hand of
Jer. 49:27. fire consume palaces of *B.* Am. 1:4.

BENHAEL, *The son of strength.* 2 Ch. 17:7.

BENHANAN, *The son of grace.* 2 Ch. 4:20.

BENINU, *Our sons, architects* or *builders.* Ne. 10:13.

BENJAMIN, *Son of the right hand, or of days, or old age.*
Ge. 35:18. called him *B.* || 24. Joseph and *B.* 46:19.
42:36. take *B.* also || 43:16. Joseph saw *B.* 29.
43:34. *B.* mess || 44:12. cup found in *B.* sack
45:14. he fell on his brother *B.* neck and wept
46:21. the sons of *B.* Nu. 2:23. 26:38,41. 1 Ch. 7:6.
| 8:1,40. | 9:7. Ne. 11:7.
49:27. *B.* shall ravin as a wolf, devour the prey
De. 27:12. to bless, *B.* || 33:12. of *B.* Moses said
Jud. 5:14. after the *B.* || 19:14. Gibeah to *B.*
20:35. Lord smote *B.* || 21:1. daughter to *B.*
1 S. 4:12. ran a man of *B.* || 9:1. man of *B.*
10:2. border of *B.* || 13:2. Gibeah in *B.* 14:16.
2 S. 2:15. arose 12 of *B.* || 19:17. a 1000 of *B.*
21:14. buried in *B.* || 1 K. 4:18. officer in *B.*
1 Ch. 7:10. Jeush and *B.* || 21:6. Levi and *B.*
2 Ch. 17:17. of *B.* Eliada || 34:32. *B.* to stand
Ps. 68:27. little *B.* || 80:2. before *B.* Manasseh
Jer. 37:13. gate of *B.* 38:7. || Ho. 5:8. O *B.*
Ob. 19. *B.* possess Gilead || Zch. 14:10. *B.* gate

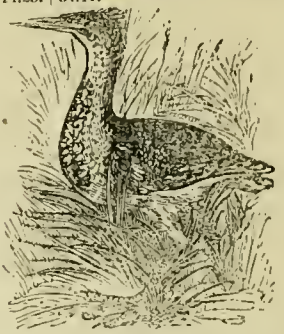
BENJAMIN, with *Judah.* Jud. 10:9. 1 K. 12:23. 1 Ch. 12:16. 2 Ch. 11:3,12. | 15:2,8. | 25:5. | 31:1. | 34:9. Ezr. 1:5. | 4:1. Ne. 11:4. | 12:34. Ez. 48:22.

Land of BENJAMIN. Jud. 21:21. 1 S. 9:16. 2 Ch. 15:8. Jer. 17:26. | 32:31. | 33:13. | 37:12.

Tribe of BENJAMIN. Nu. 1:37. | 2:22. | 13:9. | 34:21. Jos. 18:11,21. | 21:4. Jud. 20:12. 1 S.

9:21. | 10:20. 1 Ch. 6:60,65. Ac. 13:21. Ro. 11:1. Phil. 3:5. Ro. 7:8.
BENJAMITE. Jud. 3:15. 1 S. 9:21. 2 S. 16:11. | 20:1. 1 K. 2:8. Est. 2:5.
BENJAMITES. Jud. 19:16. | 20:35,43. 1 S. 22:7. 1 Ch. 27:12.
BENO, *His son*, or *building*. 1 Ch. 24:26.
BENONI, *Son of my grief, sorrow*. Ge. 35:18.
BENT, *p.* Ps. 7:12. *b.* his bow, La. 2:4. | 3:12. Ps.37:14. have *b.* their bow to cast down the poor 1 s.28. all their bows *b.* || 21:15. fled from *b.* bow Ho. 11:7. *b.* to backsliding || Zch. 9:13. *b.* Judah
BENZOHETH, *Son of separation*. 1 Ch. 4:20.
BEON, *In affliction*; or *in the song*. Nu. 32:3.
BEOR, *A flame*; or *mad*. Nu. 22:5. | 24:3.
BERA, *In evil*; or *in crying*. Ge. 14:2.
BERAIAH, *The Creature of the Lord*. 1 Ch. 8:21.
BERACHA, *Blessing*. 1 Ch. 12:3. 2 Ch. 20:26.
BEREA, *Weighty*. A city of *Macedonia*, Ac. 17:10,13. | 20:4.
BEREAVE, *v.* Ec. 4:8. *b.* my soul of good Jer. 15:7. I will *b.* them of children, 18:21. Ez. 5:17. and they shall *b.* thee || 14:†15. beasts 36:12. *b.* of men, 14. || Ho. 9:12. I will *b.* them
BEREAVED, *p.* Ge. 42:36. have *b.* || 43:14. be *b.* Ez. 36:13. *b.* thy nations || Ho. 13:8. *b.* of whelps
BEREAVETH, *v.* La. 1:20. abroad the sword *b.*
BERED, *Hail*, or *in ruling*. A city, Ge. 16:14. 1 Ch. 7:20.
BERI, *My son*; or *my wheat*. 1 Ch. 7:36.
BERIAH, *In fellowship*. Ge. 46:17.
BERRIES. Is. 17:6. two or three *b.* || Ju. 3:12.
BERYL, *s. A precious stone; the eighth in the high-priest's breast-plate. It is a pellucid gem, of a blush green, found in the* East Indies, *and about the gold mines of* Peru. *Of this gem it is worthy of remark, that it never receives any admixture of color into it, nor ever loses its blue and green.* Da. 5:14. | 10:6. Re. 21:20.
BERITES, *Chosen men*. 2 S. 20:14.
BERITH, *The covenant*. Jud. 9:46.
BERNICE, *One that brings victory*. Ac. 25:13.
BERODACH, *Son of death, or vapor*. 2 K. 20:12.
BEROTHAH, *The wells*. Ez. 47:16.
BEROTHAI, *Wells*; or a *cypress-tree*. 2 S. 8:8.
BESAI, *Despising; eggs*, or *dirty*. Ne. 7:52.
BESEECH, *v.* Ex. 33:18. I *b.* thee, show me thy Nu. 12:13. heal her now, O Lord, I *b.* thee Ps. 80:14. return, we *b.* thee, O God of hosts 116:4. O Lord, I *b.* thee, deliver my soul 118:25. save, I *b.* O Lord, I *b.* thee send prosperity 119:108. accept, I *b.* thee, free-will offerings Jer. 38:20. obey, I *b.* thee, the voice of the Lord Am. 7:2. forgive, I *b.* thee, Jonah, 1:14. | 4:3. Ma. 1:9. *b.* God || Lu. 8:28. I *b.* thee, torment Lu. 9:38. I *b.* thee, Ac. 26:3. Ro. 12:1. 1 Co. 4:16. 2 Co. 2:8. | 5:20. | 6:1
2 Co. 10:1. I Paul *b.* you, Ga. 4:12. Ep. 4:1. Phile. 9,10.
He. 13:19. but I *b.* you the rather to do this 1 Pe. 2:11. I *b.* you as strangers and, 2 Jo. 5.
BESEECHING. Mat. 8:5. Lu. 7:3. Mk. 1:40.
BESET, *v.* Jud. 19:20. *b.* the house, 20:5. Ps. 22:12. bulls *b.* me || 139:5. thou hast *b.* me Ho. 7:2. their own doings have *b.* them about He. 12:1. the sin which doth so easily *b.* us
BESIDE, *S.* Ge. 19:12. any *b.* || 26:1. famine *b.* Le. 18:18. *b.* the other in her lifetime 23:38. *b.* Sabbaths *b.* your gifts, *b.* your vows Nu. 5:20. *b.* thy husband || 11:6. *b.* this manna De. 29:1. *b.* the covenant || Jos. 22:19. *b.* altar ud. 6:37. if it be dry on all the earth *b.* then 11:34. *b.* her he had no son nor daughter 1 S. 19:3. *b.* my father || 1 K. 10:13. | 22:7. 2 K. 21:16. *b.* his sin || Ps. 23:2. *b.* still waters Song 1:8. feed thy kids *b.* || Is. 32:20. sow *b.* || 56:8. Lu. 16:26. *b.* all this, 24:21. || Phile. 19. owest *b.*
BESIDE, *pr.* Mk. 3:21. said, He is *b.* himself Ac. 26:24. Paul, thou art *b.* thyself, learning 2 Co. 5:13. whether we be *b.* ourselves, it is to G.
BESIEGE, *v.* De. 28:52. *b.* thee in thy gates 1 K. 8:37. enemies *b.* 2 Ch. 6:28. || Is. 21:2.
BESIEGED, 2 K. 19:24. *b.* places, Is. 37:25. Ec. 9:14. king *b.* || Is. 1:8. left as a *b.* city Ez. 6:12. he that is *b.* shall die by the famine
BESODAIAH, *Counsel of the Lord*. Ne. 3:6.
BESOM, *s.* Is. 14:23. with *b.* of destruction
BESOR, *Wings; good news; evangelization, incarnation*. 1 S. 30:10.
BESOUGHT, *v.* Ge. 42:21. when he *b.* us Ex. 33:11. Moses *b.* the Lord, De. 3:23. 1 K. 13:6. and the man of God *b.* the Lord 2 K. 1:13. captain *b.* || 13:4. Jehoahaz *b.* the L. 2 Ch. 33:12. Manasseh in affliction *b.* the Lord Ezr. 8:23. we fasted and *b.* our God for this Est. 8:3. *b.* with tears to put away the mischief Jer. 26:19. did not Hezekiah fear, and *b.* the L. Mat. 8:31. devils *b.* Mark 5:10,12. Lu. 8:31,32. 34. saw him *b.* him to depart, Lu. 8:37,41. Jn. 4:40. Samaritans *b.* || 47. *b.* him to come Ac. 13:42. Gentiles *b.* || 16:15. Lydia *b.* || 21:12. 2 Co. 12:8. for this thing I *b.* the Lord thrice
BEST. Ge. 43:11. *b.* fruits || 47:6. *b.* of land Ex. 22:5. *b.* of his own field make restitution Nu. 18:29. offering of the *b.* || 36:6. think *b.* De. 23:16. like him *b.* || 1 S. 8:14. | 15:9. 2 S. 18:4. seemeth you *b.* || 2 K. 10:3. look *b.* Ps. 39:5. *b.* state is vanity || Mi. 7:4. *b.* as a brier Lu. 15:22. *b.* robe || 1 Co. 12:31. covet *b.* gifts
BESTEAD, *v.* Is. 8:21. pass through it hardly *b.*
BESTIR, *v.* 2 S. 5:24. then *b.* thyself
BESTOW, ED. Ex. 32:29. *b.* on you blessing De. 14:26. *b.* money || 2 K. 5:24. Gehazi *b.* 1 Ch. 29:25. Lord *b.* on Solomon royal majesty 2 Ch. 24:7. the things they did *b.* on Baalim Ezr. 7:20. occasion to *b.* || Lu. 12:17. *b.* my fruits Jn. 4:38. *b.* no labor || Ro. 16:6. Mary who *b.*
1 Co. 12:23. *b.* abundant honor || 13:3. *b.* goods 2 Co. 1:11. gift *b.* on us || 8:1. grace *b.* on churches Ga. 4:11. lest I have *b.* on you labor in vain 1 Jn. 3:1. what manner of love Father *b.* on us
BETAH, *Confidence*. A city, 2 S. 8:8.
BETEN, *The belly*. A place, Jos. 19:25.
BETHABARA, *House of passage*. Jn. 1:28.
BETAKE. Is. 14:32. *b.* themselves to it
BETH-ANATH, *House of affliction*. Jos. 19:38.
BETHANY, *House of obedience; of the grace of the Lord*; or *of a poor man*. A village at the foot of Mount *Olivet*, Lu. 19:29. Jn. 11:1.
BETH-ARABAH, *The house of mildness*, or *the house of the flat country*. Jos. 15:6,61. | 19:22.
BETH-ARAM, *House of lying-in women*. Jos. 13:27.
BETH-ARBEL, *The house of the God of the lowest*. Ho. 10:14.
BETH-AVEN, *House of vanity*. It was either *Beth-el*, or a place near it.
Jos. 7:2. is beside *B.* || 1 S. 14:23. over to *B.* Ho. 4:15. nor go ye up to *B.* || 5:8. cry aloud at *B.* 10:5. shall fear, because of the calves of *B.*
BETH-AZMAVETH, *House of death's strength*. Ne. 7:28.
BETH-BAALMEON, *An idol of the dwelling-place*. Jos. 13:17.
BETH-BARAH, *The chosen house*, or *of her son*. Jud. 7:24.
BETH-BIREI, *House of my Maker*. 1 Ch. 4:31.
BETH-CAR, *House of knowledge*; or *of the lamb*. 1 S. 7:11.
BETH-DAGON, *House of corn*. Jos. 19:27.
BETH-DIBLATHAIM, *House of dry figs*. Jer. 48:22.
BETH-EDEN, *House of pleasure*. Am. 1:5.
BETH-EL, *The house of God*. It was about 12 miles north-east of *Jerusalem*.
Ge. 28:19. called place *B.* 35:15. || 31:13. G. of 35:1. go up to *B.* 3. || 6. so Jacob came to *B.* Jud. 1:22. up against *B.* || 4:5. Ramah and *B.* 21:19. north side of *B.* || 1 S. 7:16. to *B.* 1 S. 10:3. going up to *B.* || 13:2. mount *B.* 1 K. 12:29. set calf in *B.* 33. || 13:1. came to *B.* 13:4. cried against altar in *B.* || 11. old prophet in 2 K. 2:2. sent me to *B.* || 17:28. dwelt in *B.* 23:15. altar at *B.* Josiah brake down
Ezr. 2:28. men of *B.* and Ai, 23. Ne. 7:32.
Jer. 48:13. ashamed of *B.* || Ho. 10:15. | 12:4.
Am. 3:14. visit altars of *B.* || 4:4. come to *B.* 5:5. seek not *B.* 6. || 7:13. prophesy not at *B.*
BETH-ELITE, 1 K. 16:34. Hiel the *B.* did
BETH-EMEK, *House of the valley*. Jos. 19:27.
BETHER, *Division*, or *in the turtle*. Song 2:17.
BETHESDA, *House of effusion* or *mercy*. Jn. 5:2.
BETH-EZEL, *My neighbor's house*. Mi. 1:11.
BETH-GADAR, *The house of the wall*, or *heap*. 1 Ch. 2:51.
BETH-GAMUL, *House of the camel*, or *of recompense*. Jer. 48:23.
BETH-HACCEREM, *House of the vineyard*. Ne. 3:14. Jer. 6:1.
BETH-HANAN, *House of mercy*. 1 K. 4:9.
BETH-HARAN, *House of a hill*. Nu. 32:36.
BETH-HORON, *The house of wrath*. Jos. 10:10. | 16:3,5. | 18:13. | 21:22. 1 S. 13:18 1 K. 9:17. 1 Ch. 7:24. 2 Ch. 8:5. | 25:13.
BETHINK. 1 K. 8:47. 2 Ch. 6:37.
BETH-JESHIMOTH, *House of sorrow*, or *house of desolations*. Jos. 12:3. | 13:20. Ezr. 25:9.
BETH-LEBAOTH, *House of lionesses*. Jos. 19:6.
BETH-LEHEM, *House of bread*. A city of *Judah*, about six miles south of *Jerusalem*.
Ge. 35:19. Rachel died in the way to *B.* 48:7. Jos. 19:15. Jud. 12:8. Ru. 1:19. | 2:4. | 4:11. 1 S. 16:4. | 20:6,28. 2 S. 23:15. 1 Ch. 2:51. | 4:4. | 11:17. 2 Ch. 11:6. Ezr. 2:21. Ne. 7:26. Jer. 41:17. Mat. 2:1,6,16. Lu. 2:4,15. Jn. 7:42.
BETH-LEHEM-JUDAH. Jud. 17:7,8,9. | 19:1,18. Ru. 1:1. 1 S. 17:12.
BETH-LEHEMITE. 1 S. 16:1,18. | 17:58.
2 S. 21:19. Elhanan the *B.* slew Goliah's brother
BETH-MAACHAH, *House of bruising*. 2 S. 20:14,15.
BETH-MARCABOTH, *House of horsemen, chariots*, or *of bitterness wiped out*. Jos. 19:5. 1 Ch. 4:31.
BETH-MEON, *Dwelling-house*. Jer. 48:23.
BETH-NIMRA, *House of rebellion*, or *of the leopard*. Nu. 32:36. Jos. 13:27.
BETH-ORON, *House of anger*. Jos. 10:10.
BETH-PHELET, *House of expulsion*. Jos. 15:27. Ne. 11:26.
BETH-PAZZEZ, *House of division*. Jos. 19:21.
BETH-PEOR, *House of the opening*. De. 3:29.
BETH-PHAGE, *House of the valleys*, or *drain of the valleys*. Mat. 21:1.
BETH-RAPHA, *House of health*. 1 Ch. 4:12.
BETH-REHOB, *House of liberty*. Jud. 18:28.
BETH-SAIDA, *House of fishing*, or *of fruits* Mat. 11:21. Mk. 6:45. Lu. 9:10.
BETH-SHAN, *House of ivory*. 1 S. 31:10.
BETH-SHEAN, *The same*. Jos. 17:11.
BETH-SHEMESH, *House of the sun*, or *of service*. Jos. 21:16. Jud. 1:33. 1 S. 6:9,12,19.
BETH-SHITTAH, *House of thorns*. Jud. 7:22.
BETH-TAPPUAH, *House of an apple-tree*. Jos. 15:53.
BETHUEL, *Filiation of God*. Ge. 22:23.
BETHUL, *A virgin*. A city, Jos. 19:4.
BETH-ZUR, *House of a rock*. Jos. 15:58.
BETIMES signifies, (1) *Early*, Ge. 26:31. (2) *Seasonably*, Pr. 13:24. (3) *Constantly*, 2 Ch. 36:†15.
Jb. 8:5. seek unto God *b.* || 24:5. rising *b.* for prey
BETONIM, *Bellies, turpentine-trees*. A place, Jos. 13:26.
BETRAY, *v.* 1 Ch. 12:17. to *b.* me to enemies Mat. 24:10. and shall *b.* one another, and hate 26:16. sought opportunity to *b.* him, Mk. 14:11. 21. one shall *b.* me, Mk. 14:18. Jn. 13:21. 46. behold he is at hand that doth *b.* me Mk. 13:12. brother shall *b.* brother to death Jn. 6:64. should *b.* him || 13:2. Judas to *b.* him
BETRAYED, *p.* Mat. 10:4. Judas *b.* Mk. 3:19. Mat. 17:22. Son of man shall be *b.* 20:18. | 26:2, 45. Mk. 14:41. 26:24. woe to that man by whom the Son of man is *b.* Mk. 14:21. Lu. 22:22. 48. he that *b.* gave them a sign, Mk. 14:44. 27:4. sinned in that I have *b.* || Lu. 21:16. he *b.* Jn. 18:2. *b.* him knew || 1 Co. 11:23. *b.* he took
BETRAYERS, *s.* Ac. 7:52. ye have been the *b.*
BETRAYEST, ETH.
Mk. 14:42. lo, he that *b.* me is at hand Lu. 22:21. hand of him that *b.* me || 48. Judas, *b.* Jn. 21:20. Lord, which is he that *b.* thee
BETROTH, *v.* De. 28:30. Ho. 2:19,20.
BETROTHED, *p.* Ex. 21:8. who *b.* her, 22:16 Le. 19:20. lieth with a woman *b.* || De. 22:23. De. 20:7. *b.* a wife || 22:23. a virgin *b.* || 27.
BETTER, *a.* signifies, (1) *More valuable*, Ec. 9:4,16,18. (2) *More acceptable*, 1 S. 15:22. (3) *More able*, Da. 1:20. (4) *More convenient*, 1 Co. 7:38. (5) *More easy*, Mat. 18:6. (6) *More advantageous*, Phil. 1:23. (7) *More holy*, 1 Co. 8:8. (8) *More safe*, Ps. 118:8. (9) *More comfortable*, Pr. 15:16,17. (10) *More precious*, Pr. 8:11. (11) *More happy*, 1 Pe. 3:17.
Ge. 29:19. *b.* give her to thee than to another Ex. 14:12. *b.* for us to have served the Egyptians Nu. 14:3. were it not *b.* for us to return to Egypt Jud. 8:2. gleanings of Ephraim *b.* than || 11:25. 1 S. 1:8. *b.* than ten sons || 27:1. nothing *b.*
1 K. 2:32. two men *b.* than he || 19:4. | 21:22.
2 K. 5:12. *b.* than Jordan || 2 Ch. 21:13. than Ps. 69:31. *b.* than an ox || Ec. 2:24. nothing *b.* Ec. 3:22. is nothing *b.* || 4:3. *b.* than both they 4:9. two *b.* than one || 7:10. days *b.* || 10:11. no *b.* Is. 56:5. name *b.* than sons || La. 4:9. are *b.* Ez. 36:11. and do *b.* || Da. 1:20. ten times *b.*
Ho. 2:7. *b.* than now || Am. 6:2. *b.* kingdoms Na. 3:8. art thou *b.* than populous No?
Mat. 6:26. are ye not *b.* than they, Lu. 12:24. 12:12. man *b.* than a sheep || 18:6. Mk. 9:42. Ro. 3:9. are we *b.* than they, in no wise
1 Co. 7:38. doth *b.* || 8:8. if we eat are we the *b.* 9:15. *b.* for me to die || 11:17. not for *b.* but
Phil. 2:3. let each esteem other *b.* than himself He. 1:4. *b.* than angels || 6:9. *b.* things of you 7:7. the less is blessed of *b.* || 19. of a *b.* hope did 22. Jesus was made a surety of a *b.* testament 8:6. a *b.* covenant on *b.* prom. || 9:23. *b.* sacrifices 10:34. a *b.* substance || 11:16. desire a *b.* country 11:35. they might obtain a *b.* resurrection 40. God having provided some *b.* thing for us 12:24. speaketh *b.* things than that of Abel
2 Pe. 2:21. *b.* for them not to have known way
BETTER *is*.
Pr. 15:16. *b.*- little with the fear of the Lord 17. *b.*- a dinner of herbs || 16:8. *b.*- a little with 17:1. *b.*- a dry morsel || 19:1. *b.*- the poor, 28:6. 27:10. for *b.*- a neighbor that is near than Ec. 4:6. *b.*- a handful with quietness, than 4:13. *b.*- a poor wise child || 6:9. *b.*- sight of eyes 7:8. *b.*- the end of a thing than the beginning Song 4:10. how much *b.*- thy love than wine
Is, or *is it* BETTER.
Jud. 9:2. whether *-b.* for you that all reign 18:19. *-b.* to be a priest to one than a tribe Ru. 4:15. thy daughter *-b.* to thee than 7 sons 1 S. 15:22. to obey *-b.* || 28. that *-b.* than thou 2 S. 17:14. counsel of Hushai *-b.* || Est. 1:19. Ps. 63:3. *-b.* than life || 84:10. *-b.* than a 1000 119:72. the law of thy mouth *-b.* to me than Pr. 3:24. merchandise of wisdom *-b.* 8:11. 8:19. my fruit *-b.* than gold, yea, than fine gold 12:9. despised *-b.* || 16:32. slow to anger *-b.* than 19:22. and a poor man *-b.* than a liar 22:†1. favor *-b.* || 27:5. open rebuke *-b.* than Ec. 6:3. untimely birth *-b.* || 7:1. good name *b.* 7:3. sorrow *-b.* than laughter, heart *is* made *b.* 8. patient in spirit *-b.* than the proud in spirit Ec. 9:4. living dog *-b.* || 16. strength || 18. weapons Song 1:2. love *-b.* than wine || Lu. 5:39. old *-b.* Phil. 1:23. to be with Christ, which *is* far *b.*
It is BETTER, or BETTER *it is*.
2 S. 18:3. *-b.* thou succor us out of the city

Ps. 118:8. -b. to trust in the L. than to put, 9.
Pr. 16:19. b.- to be of an humble spirit
21:9. -b. to dwell in corner of house, 19. | 25:24. 25:7. b.- that it be said to thee, Come up hither
Ec. 5:5. b.- not vow || 7:2. -b. to go to house
7:5. -b. to hear the rebuke of the wise than
Jon. 4:3. -b. for me to die than to live, 8.
Mat. 18:8. -b. to enter into life, Mk. 9:43,45,47.
1 Co. 7:9. -b. to marry || 1 Pe. 3:17. -b. to suffer
BETTERED, p. Mat. 5:26. nothing b. but rather
BETWEEN, pr. Ge. 3:15. enmity b. thy seed
Ge. 9:16. the covenant b. G. and every creature
Ge. 15:17. a burning lamp passed b. those pieces
49:10. nor a lawgiver from b. his feet till Shiloh
Ex. 8:23. I will put a division b. my people
13:9. memorial b. thine eyes, 16. De. 6:8. 18:16. I judge b. one || 26:33. vail divide b. holy
Nu. 11:33. b. their teeth || 28:14. b. two even
De. 17:18. b. blood and blood, b. plea, b. stroke
33:12. and he shall dwell b. his shoulders
1 S. 7:14. peace b. Israel and the Amorites
2 S. 19:35. discern b. good and evil, 1 K. 3:9.
1 K. 18:21. how long halt ye b. two opinions
Pr. 18:18. the lot parteth b. the mighty
Jer. 34:18. they passed b. parts of the calf, 19.
Ez. 34:17. I judge b. cattle and cattle, b. ram
Ho. 2:2. b. her breasts || Jo. 2:17. priests weep b.
Zeh. 6:13. counsel of peace shall be b. them both
11:14. b. Judah || Mat. 23:35. slew b. temple
Jn. 3:25. a question b. John's disciples and J.
Ro. 10:12. no difference b. the Jew and Greek
1 Co. 7:34. difference b. a wife and a virgin
1 Ti. 2:5 one mediator b. God and men
BETWIXT, pr. Jb. 36:32. Song 1:13. Phil. 1:23.
BEULAH, *Married.* Is. 62:4.
BEWAIL, v. Le. 10:6. b. the burning the L.
De. 21:13. b. her father and mother a month
Jud. 11:37. that I may go and b. my virginity
Is. 16:9. I will b. || 2 Co. 12:21. shall b. many
Re. 18:9. shall b. her when they see the smoke
BEWARE, v. signifies, (1) *To take care*, Pr. 19:25. (2) *To have singular regard to*, Ex. 23:21.
We must beware, (1) *Of forgetting God*, De. 6:12. | 8:11. (2) *Of evil thoughts*, De. 15:9. (3) *Of things forbidden*, Jud. 13:4,13. (4) *Of dangers foretold*, 2 K. 6:9. Jb. 36:18. (5) *Of God's wrath*, Ac. 13:40. (6) *Of false teachers*, Mat. 7:15. | 16:6,11. (7) *Of men*, Mat. 10:17. (8) *Of evil workers*, Phil. 3:2. (9) *Of the error of the wicked*, 2 Pe. 3,17. (10) *Of covetousness*, Lu. 12:15. | 20:46.
BEWITCHED, p. Ac. 8:9,11. Ga. 3:1.
BEWRAY, ETH, v. Is. 16:3. b. not him that
Pr. 27:16. b. itself || 29:24. Mat. 26:73.
BEYOND, pr. Nu. 22:18. I cannot go b. 24:13.
De. 3:13. nor b. the sea || 1 S. 20:22,36,37.
2 S. 10:16. b. the river, 1 K. 14:15. 1 Ch. 19:16. Ezr. 4:17,20. | 7:6,8. | 7:21,25. Ne. 2:7,9. Is. 7:20. | 18:1. Zph. 3:10.
2 Ch. 20:2. b. the sea, Jer. 25:22. || Mk. 6:51.
2 Co. 8:3. and b. their power they were willing
10:14. for we stretch not b. our measure, as
Ga. 1:13. b. measure || 1 Th. 4:6. no man go b.
BEZAI, *Eggs.* A man's name, Ezr. 2:17.
BEZALEEL, *In the shadow of God.* Ezr. 10:30.
BEZEK, *Lightning.* A city, Jud. 1:5.
BEZER, *Munition; vintages.* A city, De. 4:43.
BIBBER, s. *A drunkard*, Pr. 23:20. Mat. 11:19. Lu. 7:34.
BICHRI, *First-born*, or *first-fruits.* 2 S. 20:1.
BID, v. signifies, (1) *To invite*, Mat. 22:9. Lu. 14:12. (2) *To command*, Mat. 14:28. (3) *To wish*, 2 Jn. 10.
Jos. 6:10. till the day I b. you shout, then shout
1 S. 9:27. b. the servant pass on before us
2 K. 5:13. if prophet had b. thee || 10:5. b. us
Jon. 3:2. preach the preaching that I b. thee
Zph. 1:7. for the Lord hath b. his guests
Mat. 14:28. b. me come || 22:9. ye find b. || 23:3.
Lu. 9:61. b. them farewell || 10:40. || 14:12.
1 Co. 10:27. if any that believe not b. you
2 Jn. 10. receive him not, nor b. him God speed
BIDDEN, p. Mat. 1:24. did as the angel had b.
22:3. that were b. to wed. || 8. were not worthy
Lu. 7:39. b. him saw it || 14:24. none b. shall taste
BIDDETH, ING, p. and v. 1 S. 12:14. 2 Jn. 11.
BIDKAR, *In compunction; in sharp pain.* 2 K. 9:25.
BIER, s. 2 S. 3:31. followed the b. || Lu. 7:14.
BIGTHA, *In the press.* Est. 1:10.
BIGTHAN, *Giving meat.* Est. 2:21. | 6:2.
BIGUAI, *In my body*, or *in the nation.* Ezr. 2:2,14. | 8:14. Ne. 7:19.
BILDAD, *Old friendship.* Jb. 2:11. | 8:1.
BILEAM, A city. 1 Ch. 6:70.
BILGAH, *Refreshment.* 1 Ch. 24:14.
BILHAH, *Old*, or *fading.* Ge. 29:29.
BILHAN, *Old*, or *troubled.* Ge. 36:27.
BILL, s. Lu. 16:6. take thy b. and write fifty, 7.
BILLOWS, s. Ps. 42:7. all thy b. Jon. 2:3.
BILSHAN, *In the tongue.* Ezr. 2:2. Ne. 7:7.
BIND, v. signifies, (1) *To tie up*, Ge. 37:7. (2) *To bind with chains*, Mk. 5:3. Ac. 12:6. (3) *To keep fast or sure*, Pr. 3:3. | 6:21. (4) *To engage by vow or promise*, Nu. 30:2,9,13. (5) *To confirm or ratify*, Mat. 16:19. (6) *To cut off from the church*, Mat. 16:19. | 18:18. (7) *To distress or trouble*, Lu. 13:16. (8) *To restrain*, Jb. 28:11. (9) *To comfort and heal*, Is. 61:1. Lu. 4:18. (10) *To instruct*, Ps. 105:22.
Ex. 28:28. they shall b. the breast-plate by rings
Nu. 30:2. if a man swear an oath to b. his soul
De. 6:8. b. them for a sign || 14:25. b. up money
Jos. 2:18. thou shalt b. this line in the window
Jud. 15:10. to b. Samson are we, 12,13. | 16:5.
Jb. 31:36. I would b. it as a crown to me
38:31. canst thou b. the, 39:10. | 40:13. | 41:5.
Ps. 105:22. to b. his princes at his pleasure
118:27. b. the sacrifice with cords to the altar
149:8. to b. their kings with chains, and nobles
Pr. 3:3. b. them about thy neck || 6:21. || 7:3.
Is. 8:16. b. up the testim. || 49:18. b. as bride doth
61:1. sent me to b. up the broken-hearted
Ez. 34:16. b. up broken || Da. 3:20. men to b.
Ho. 6:1. will b. us up || 10:10. b. in two furrows
Mi. 1:13. b. the chariot to the swift beast
Mat. 12:29. b. the strong man, Mk. 3:27.
13:30. b. the tares || 16:19. b. on earth, 18:18.
22:13. b. him hand and foot, take and cast him
23:4. b. heavy burdens grievous to be borne
Mk. 5:3. no man could b. him with chains
Ac. 9:14. to b. all that call || 12:8. b. on sandals
21:11. so shall the Jews b. the man that owneth
BINDETH, ING, Ge. 37:7. b. sheaves || 49:11.
Nu. 30:13. and every b. oath to afflict the soul
Jb. 5:18. maketh sore and b. up, he woundeth
28:11. he b. the floods from || 30:18. it b. me
36:13. hypocrites cry not when he b. them
Ps. 129:7. nor he that b. sheaves, his bosom
147:3. broken in heart and b. up their wounds
Pr. 26:8. as he that b. a stone in a sling, so is
Is. 40:26. in the day the Lord b. up the breach
Ac. 22:4. b. and delivering into prisons men
BINEA, *In motion.* 1 Ch. 8:37.
BINNUI, *Building in my house.* Ezr. 10:30,38.
BIRD, s. signifies, (1) *A fowl*, Ja. 3:7. (2) *The corrupt church of Rome*, Re. 18:2.
Ge. 7:14. every b. into ark || Le. 14:52. living b.
Jb. 41:5. as with a b. || Ps. 11:1. flee as a b.
Ps. 124:7. our soul is escaped as a b. out of the
Pr. 1:17. in sight of b. || 6:5. | 7:23. | 26:2.
27:8. as a b. that wandereth from her nest, so
Ec. 10:20. b. tell the matter || 12:4. voice of b.
Is. 16:2. wandering b. || 46:11. ravenous b. from
Jer. 12:9. speckled b. || La. 3:52. chased like a b.
Da. 4:33. like b. claws || Ho. 9:11. || 11:11.
Am. 3:5. can a b. fall || Re. 18:2. every unclean b.
BIRDS, s. Ge. 15:10. b. divided he not || 40:17,19.
Le. 14:4. two b. alive || De. 14:11. clean b. eat
2 S. 21:10. suffered not the b. to rest by day
Ps. 104:17. where the b. make their nests
Ec. 9:12. b. caught || Song 2:12. singing of b. is
Is. 31:5. as b. flying, so will the Lord defend
Jer. 4:25. b. of heaven || 5:27. cage full of b.
Ez. 39:4. ravenous b. || Mat. 8:20. Lu. 9:58.
Ro. 1:23. image like b. || 1 Co. 15:39. Ja. 3:7.
BIRSHA, *In evil.* Ge. 14:2.
BIRTH, s. is, (1) *Natural*, Ex. 28:10. (2) *Abortive or untimely*, Jb. 3:16. Ps. 58:8. Ec. 6:3. (3) *Supernatural, as was the birth of Christ*, Mat. 1:18. Lu. 1:14. (4) *Figurative, for heavy anguish and distress*, 2 K. 19:3. Is. 37:3. (5) *For deliverance at hand*, Is. 66:9. (6) *For a natural state in sin*, Ez. 16:3. (7) *For regeneration*, Ti. 3:5. (8) *Earnest desire for the good of souls*, Ga. 4:19.
2 K. 19:3. children are come to the b. Is. 37:3.
Jb. 3:16. untimely b. Ps. 58:8. Ec. 6:3.
Ec. 7:1. day of one's b. || Is. 66:9. bring to b.
Ez. 16:3. thy b. || Ho. 9:11. fly from the b.
Mat. 1:18. b. of Jesus || Lu. 1:14. rejoice at his
Jn. 9:1. blind from b. || Ga. 4:19. travail in b.
Re. 12:2. she cried travailing in b. and passed
BIRTH-*Day*, s. Ge. 40:20. Mat. 14:6. Mk. 6:21.
BIRTH-*Right*, s. Ge. 25:31. sell me thy b.-
Ge. 25:33. he sware, and sold his b.- to Jacob
34. Esau despised his b.- || 27:36. | 43:33.
1 Ch. 5:1. Reuben's b.- || He. 12:16. sold his b.-
BIRZAVITH, *Son of the olive.* 1 Ch. 7:31.
BISHLAM, *In peace, or recompense.* Ezr. 4:7.
BISHOP, S, signifies, (1) *A spiritual overseer*, 1 Ti. 3:1,2. Ac. 20:28. (2) *Christ Jesus*, 1 Pe. 2:25.
Phil. 1:1. with the b. || 1 Ti. 3:1. office of a b.
1 Ti. 3:2. a b. must be blameless, Ti. 1:7.
1 Pe. 2:25. now returned to the b. of your souls
BISHOPRIC, s. Ac. 1:20. b. let another take
BIT, v. Nu. 21:6. serpents b. Am. 5:19.
BITS, s. Ps. 32:9. mouth held with b. Ja. 3:3.
BITE, v. Ec. 10:8. serpent shall b. him, 11.
Jer. 8:17. serpents, and they shall b. Am. 9:3.
Mi. 3:5. the prophets that b. with the teeth
Ha. 2:7. b. thee || Ga. 5:15. if ye b. and devour
BITHIAH, *Daughter of the Lord.* 1 Ch. 4:18.
BITHRON, *House of liberty.* 2 S. 2:29.
BITETH, v. Ge. 49:17. Dan an adder, that b.
Pr. 23:32. at the last it b. like a serpent
BITHYNIA, *Violent precipitation.* Ac. 16:7.
BITTEN, p. Nu. 21:9. if serpent had b. 8.
BITTER, a. signifies, (1) *Sorrowful*, Ex. 1:14. (2) *Wickedness*, Jer. 4:18 (3) *Peevish or ill-natured*, Col. 3:19.
Ge. 27:34. Esau cried with an exceeding b. cry
Ex. 1:14. made their lives b. || 12:8. b. herbs
15:23. waters were b. || De. 32:24. b. destruct.
Jud. 18:25. b. of soul, Ru. 1:20. 1 S. 1:10.
| 22:2. | 30:6. 2 S. 17:8. 2 K. 4:27. | 14:26.
Est. 4:1. with a b. cry || Jb. 3:15. have a b. day
Jb. 3:20. why is life given to the b. in soul?
13:26. thou writest b. things against me
23:2. is my complaint b. || 27:2. my soul b.
Ps. 64:3. to shoot their arrows, even b. words
Pr. 5:4. but her end is b. as wormwood
27:7. every b. thing is sweet || 31:6. b. of soul
Ec. 7:26. I find more b. than death the woman
Is. 5:20. b. for sweet || 24:9. strong drink b.
Jer. 2:10. evil thing and b. || 4:18. | 6:26. | 31:15.
Ez. 3:14. I went b. || 27:31. with b. wailing
Am. 8:10. as a b. day || Ha. 1:6. that b. nation
Col. 3:19. be not b. against || Ja. 3:14. b. envying
Re. 8:11. waters made b. || 10:9. thy belly b. 10.
BITTER *Water.* Nu. 5:18. the b.- || Ja. 3:11.
BITTERLY, *ad.* Jud. 5:23. curse ye b.
Ru. 1:20. the Almighty hath dealt b. with me
Is. 22:4. I will weep b. 33:7. Ez. 27:30.
Ho. 12:14. provoked most b. || Zph. 1:14. cry b.
Mat. 26:75. Peter went out, wept b. Lu. 22:62.
BITTERN, *s. a bird of the Ardea or Heron genus, remarkable for the singular noise it makes*, Is. 14:23. | 34:11.



Bittern.

Zph. 2:14. the b. shall lodge in upper lintels
BITTERNESS, s. signifies, (1) *Extreme indignation and wrath*, Ep. 4:31. (2) *Deep anguish and sorrow*, Jb. 7:11. Pr. 14:10. Ho. 12:14. (3) *Desperate impiety*, De. 32:32. Ac. 8:23.
1 S. 1:10. Hannah was in b. of soul and prayed
15:32. Agag said, Surely the b. of death is past
2 S. 2:26. sword will be b. in the latter end
Jb. 7:11. b. of my soul || 9:18. | 10:1. | 21:25.
Pr. 14:10. the heart knoweth his own b.
17:25. a foolish son is b. to her that bare him
Is. 38:15. b. of my soul || 17. for peace I had b.
La. 1:4. she is in b. || 3:15. filled me with b.
Ez. 3:14. I went in b. || 21:6. b. sigh || 27:31.
Zeh. 12:10. b. for first-born || Ac. 8:23. gall of b.
Ro. 3:14. whose mouth is full of cursing and b.
Ep. 4:31. b. be put away || He. 12:15. root of b.
BIZJOTHIAH, *In the Lord's olive.* Jos. 15:28.
BIZTHA. Est. 1:10.
BLACK, *a.* is applied, (1) *To the church in her imperfect state*, Song 1:5. (2) *To the afflicted Jews*, La. 4:8. | 5:10.
Le. 13:31. no b. hair || 37. is b. hair grown up
1 K. 18:45. b. with clouds || Jb. 30:30. skin is b.
Pr. 7:9. in b. night || Song 1:5. b. but comely
Song 1:6. I am b. || 5:11. locks bushy and b. as
Jer. 4:28. heavens b. || 8:21. I am b. || 14:2.
La. 5:10. our skin was b. like || Ez. 31:15.
Zeh. 6:2. b. horses, 6. || Ma. 3:14. walked in b.
Mat. 5:36. canst not make one hair white or b.
Re. 6:5. and to a b. horse || 12. sun became b.
BLACKER, *a.* La. 4:8. is b. than a coal
BLACKISH, *a.* Jb. 6:16. b. by reason of the ice
BLACKNESS, s. Jb. 3:5. let the b. of the day
Is. 50:3. heavens with b. || Jo. 2:6. Na. 2:10.
He. 12:18. not come to b. || Ju. 13. reserved b.
BLADE, s. Jud. 3:22. Mat. 13:26. Mk. 4:28.
Shoulder-BLADE. Jb. 31:22. arm fall from -b.
BLAINS, s. Ex. 9:9. boil with b. 10.
BLAME, s. Ge. 43:9. let me bear the b. 44:32.
2 Co. 8:20. no man should b. us || Ep. 1:4.
BLAMED, p. 2 Co. 6:3. Ga. 2:11.
BLAMELESS, *a.* Ge. 44:10. ye shall be b.
Jo. 2:17. we will be b. || Jud. 15:3. more b.
Mat. 12:5. priests profane sabbath, and are b.
Lu. 1:6. walking in ordinances of the Lord b.
1 Co. 1:8. may be b. in the day of our Lord Jesus
Phil. 2:15. b. and harmless || 3:6. of the law b.
1 Th. 5:23. preserved b. || 1 Ti. 3:2. Ti. 1:7.
1 Ti. 3:10. being found b. || 5:7. may be b.
Ti. 1:6. if any be b. || 2 Pe. 3:14. spot and b.
BLASPHEME, *v.* signifies, (1) *To revile, or rail against, or speak evil of God*, Mat. 9:3. Ro. 2:24. (2) *To reproach men*, Ti. 3:2. The Hebrew, Nakab, *signifies to strike or pierce through*, Is. 36:6. Ha. 3:14. (3) *To rail against, and deny the work of the Holy Spirit out of malice, and against the fullest evidence*, Mat. 12:31.
2 S. 12:14. to the enemies of the Lord to b.
1 K. 21:10. thou didst b. God and the king, 13.
Ps. 74:10. b. thy name || Mk. 3:28. shall b. 29.

Ac. 26:11. compelled them to *b.* || I Ti. 1:20.
Ja. 2:7. *b.* that worthy name, Re. 13:6.
BLASPHEMED, *p.* Le. 24:11. woman's son *b.*
2 K. 19:6. have *b.* me, 22. Is. 37:6,23.
Ps. 74:18. *b.* thy name, Is. 52:5. | 65:7.
Ez. 20:27. fathers have *b.* || Ac. 18:6. and *b.*
Ro. 2:24. name of G. *b.* || I Ti. 6:1. doctrine not
Ti. 2:5. word of God be not *b.* || Re. 16:9,11,21.
BLASPHEMEST, ETH, *v.* Le. 24:16. *b.* the L.
Ps. 44:16. for the voice of him that *b.*
Mat. 9:3. this man *b.* || Jn. 10:36. say ye thou *b.*
BLASPHEMING, *s.* Ac. 13:45. contradict and *b.*
BLASPHEMER, *s. s.* Ac. 19:37. not *b.* of godd.
1 Ti. 1:13. before a *b.* || 2 Ti. 3:2. shall be *b.*
BLASPHEMY, *s.* 2 K. 19:3. duty of *b.* Is. 37:3.
Mat. 12:31. *b.* not be forgiven, neither in this
26:65. spoken *b.* ye heard his *b.* Mk. 14:64.
Mk. 7:22. heart proceed *b.* || Jn. 10:33. but for *b.*
Col. 3:8. put off malice, *b.* || Re. 2:9. I know thre *b.*
Re. 13:1. heads name of *b.* || 6. in *b.* against God
BLASPHEMIES, *s.* Ez. 35:12. heard all thy *b.*
Mat. 15:19. heart proceed *b.* || Mk. 2:7. | 3:28.
Lu. 5:21. which speaketh *b.* || Re. 13:5. speak *b.*
BLASPHEMOUS, *a.* Ac. 6:11. *b.* words, 13.
BLASPHEMOUSLY, *ad.* Lu. 22:65. *b.* spake
BLAST, *s.* signifies, (1) *Destruction on the fruits of the earth*, Ge. 41:6. 1 K. 8:37. (2) *God's anger and power*, Ex. 15:8. Jb. 4:9. (3) *The devil's furious temptations*, Is. 25:4.
Ex. 15:8. with *b.* of thy nostrils the waters
Jos. 6:5. they make a long *b.* with horns
2 S. 22:16. *b.* of his nostrils, Ps. 18:15.
2 K. 19:7. send a *b.* on Sennacherib, Is. 37:7.
Jb. 4:9. by the *b.* of God they perish, and by the
Is. 25:4. when the *b.* of terrible is as a storm
BLASTED, *p.* Ge. 41:6. thin ears *b.* 23:27.
2 K. 19:26. as corn *b.* before grown, Is. 37:27.
BLASTING, *p.* De. 28:22. smite thee with *b.*
1 K. 8:37. if there be *b.* mildew, 2 Ch. 6:28.
Am. 4:9. smitten you with *b.* and, Hag. 2:17.
BLAZE, *v.* Mk. 1:45. began to *b.* abroad
BLASTUS, *A bronck, or herb.* Ac. 12:20.
BLEATING, S. Jud. 5:16. 1 S. 15:14.
BLEMISH, *s.* Ex. 12:5. lamb be without *b.*
Le. 9:3. | 14:10. | 23:12. Nu. 6:14.
Ex. 29:1. bullock and two rams without *b.* Le. 5:15,18. | 6:6. | 9:2. Ez. 46:4.
Le. 1:3. offer male without *b.* 10. | 4:23. | 22:19. 3:1. whether male or female without *b.* 6. 4:3. bullock without *b.* De. 17:1. Ez. 45:18. 28. kid without *b.* || 21:17. *b.* shall not, 21,23. 22:20. hath a *b.* shall ye not offer, De. 15:21. 21. in peace offering and free-will offer. no *b.* 24:19. man cause a *b.* in his neighbor, 20.
Nu. 19:2. a red heifer without *b.* || 29:2.
2 S. 14:25. no *b.* in Absalom || Da. 1:4. no *b.*
Ep. 5:27. holy, and without *b.* 1 Pe. 1:19.
BLESS, *v.* is referred, I. *To God*, and signifies, (1) *To bestow outward plenty*, Ge. 30:27. | 39:5. (2) *To give temporal and spiritual good things*, Ge. 12:2. | 24:35. Ep. 1:3. (3) *To make perfectly happy*, Re. 14:13. (4) *To set apart for holy use*, Ge. 2:3. Ex. 20:11. (5) *To speak good to men*
II. *To Christ*, and signifies, (1) *To pray and give thanks to God*, Mat. 14:19. Mk. 6:41. (2) *To pray for others*, Mk. 10:16. (3) *To convert men, and pardon their sins*, Ac. 3:26.
III. *To men*, and signifies, (1) *To extol and praise God*, Ps. 103:1,2. (2) *To pronounce a prophetical benediction*, Ge. 27:4,25,30. (3) *To salute and wish peace*, Ge. 47:7. (4) *To pray for others*, Nu. 6:23,24. Lu. 6:28. (5) *To esteem ourselves happy in having an interest in God's favor*, Is. 65:16. Jer. 4:2. (6) *To boast of outward piety*, Ps. 10:4. | 49:18. (7) *To have groundless hopes*, De. 29:19. (8) *To speak good of God*, Ps. 100:4.
God will bless, (1) *Those that trust in him*, Ps. 2:12. (2) *That fear him*, Ps. 128:1. (3) *That choose and draw nigh to God*, Ps. 65:4. (4) *That know God*, Mat. 16:17. (5) *That mourn*, Mat. 5:4. (6) *That are poor*, Mat. 5:3. (7) *Meek, patient*, Mat. 5:5. (8) *That hunger for Christ*, Mat. 5:6. (9) *That are compassionate*, Mat. 5:7. (10) *That love peace*, Mat. 5:9. (11) *That are sincere*, Ps. 119:1. (12) *That hate sin, and love the word*, Ps. 1:1,2. (13) *That are pardoned*, Ps. 32:1. (14) *That pity and help the afflicted*, Ps. 41:1.

BLESS, *God being Agent.*

Ge. 12:2. said, I will *b.* thee, 3. | 26:3,24. 17:16. I will *b.* her, and give thee a son of her 22:17. in blessing I will *b.* thee, He. 6:14. 28:3. God Almighty *b.* thee, and multiply thee 32:26. not let thee go, except thou *b.* me 48:16. *b.* the lads, and let my name be named 49:25. by the Almighty, who shall *b.* thee
Ex. 20:24. I will *b.* || 23:25. shall *b.* thy bread
Nu. 6:24. the Lord *b.* thee || 27. *b.* them || 24:1.
De. 7:13. *b.* fruit of thy womb || 14:29. | 23:20. 15:4. Lord shall *b.* thee, 10,18. | 16:15. | 30:16. 23:15. *b.* thy people Israel || 28:8. he shall *b.* thee 28:12. and to *b.* all the work of thine hand 33:11. *b.* Lord, his substance, and accept
Ro. 2:4. saying, The Lord *b.* thee, Jer. 31:23.
2 S. 7:29. *b.* house of thy servant, 1 Ch. 17:27.
1 Ch. 4:10. O that thou wouldest *b.* me indeed
Ps. 5:12. thou, Lord, wilt *b.* the righteous
28:9. save thy people, *b.* thine inheritance
29:11. the Lord will *b.* his people with peace
67:1. God, even our God, will *b.* us, 6,7.
115:12. he will *b.* the house of Israel, he will
13. he will *b.* them that fear the Lord
128:5. the Lord shall *b.* thee out of Zion
132:15. I will abundantly *b.* her provision
134:3. the Lord *b.* thee out of Zion
Is. 19:25. whom the Lord of hosts shall *b.*
Hag. 2:19. from this day *b.* you || Ac. 3:26. sent to

BLESS, *God being the Object.*

De. 8:10. *b.* the Lord, Jud. 5:9. Ps. 103:21.
1 Ch. 29:20. David said, Now *b.* the Lord your
Ne. 9:5. stand up and *b.* Lord forever and ever
Ps. 16:7. I will *b.* the L. who has given, 26:12.
34:1. I will *b.* the Lord at all times, his praise
63:4. *b.* while I live || 66:8. O *b.* our G. || 68:26.
96:2. sing to the Lord, *b.* his name, show forth
100:4. *b.* his name, 103:1,2,22. | 104:1,35.
115:18. will *b.* the Lord from this time, 134:2.
135:19. *b.* the Lord, O house of Aaron, 20.
145:1. I will *b.* forever || 10. saints shall *b.* thee
21. let all flesh *b.* his holy name forever
Ja. 3:9. therewith *b.* we God, even the Father

BLESS, *Man Agent* and *Object.*

Ge. 27:4. soul may *b.* thee || 34. *b.* me, even, 38.
48:9. bring and I will *b.* them || 20. shall Israel *b.*
Ex. 12:32. and begone and *b.* me also
Nu. 6:23. shall *b.* Israel, || 23:25. nor *b.* at all
De. 10:8. Levi to *b.* 21:5. || 24:13. | 27:12.
29:19. that he *b.* himself in his heart, saying
1 S. 9:13. because he doth *b.* the sacrifice
2 S. 6:20. David returned to *b* 1 Ch. 16:43.
8:10. Toi sent Joram his son to *b.* David
21:3. that ye may *b.* inheritance of the Lord
1 K. 1:47. came to *b.* king David, 1 Ch. 23:13.
Ps. 62:4. *b.* with their mouth || 109:28. but *b.*
129:8. we *b.* you in the name of the Lord
Pr. 30:11. and doth not *b.* their mother
Is. 65:16. *b.* in the G. of truth || Jer. 4:2. *b.* in him
Mat. 5:44. *b.* them that curse you, Lu. 6:28.
Ro. 12:14. *b.* them which persecute you, *b.* and
1 Co. 4:12. reviled, we *b.* || 14:16. *b.* with the spirit
10:16. cup of blessing which we *b.* is it not

BLESSED, *Man Agent* and *Object.*

Ge. 14:19. Melchisedek *b.* Abram, and said, *b.* be
24:60. they *b.* Rebekah, and said unto her
27:23. so Isaac *b.* Jacob, and said, 27.
29. and *b.* be he that blesseth thee
33. I have *b.* him, yea, and || 41. father *b.* him
28:1. Isaac *b.* him || 6. as he *b.* him, He. 11:20.
30:13. for the daughters will call me *b.*
31:55. kiss. his sons and daughters, and *b.* them
47:7. Jacob *b.* Pharaoh, 10. || 48:15. he *b.* Joseph
48:20. Jacob *b.* Manasseh || 49:28. He. 11:21.
Ex. 39:43. Moses *b.* them, Le. 33:1.
Le. 9:22. Aaron lift up his hands and *b.* them, 23.
Nu. 22:6. I wot whom thou blessest is *b.* || 23:11.
De. 33:20. *b.* he he that enlargeth Gad || 24.
Jos. 14:13. Joshua *b.* Caleb || 22:6,7. | 24:10.
Jud. 5:24. *b.* above women || Ru. 2:19. *b.* he he
1 S. 2:20. Eli *b.* Elkanah || 25:33. *b.* be thy advice
26:25. Saul said, *b.* be thou, my son David
2 S. 6:18. David *b.* the people, 1 Ch. 16:2.
13:25. howbeit he would not go, but *b.* him
19:39. the king kissed Barzillai, and *b.* him
1 K. 2:45. Solomon shall be *b.* || 8:14,55.
8:66. coogregation *b.* Solomon, 2 Ch. 6:3.
2 Ch. 30:27. priests and Levites *b.* the people
Ne. 11:2. people *b.* all that willingly offered
Jb. 29:11. ear *b.* me || 31:20. his loins *b.* me
Ps. 49:18. *b.* his soul || 72:17. he *b.* in him
118:26. *b.* he he that cometh in name of the L.
Pr. 31:28. children arise, and call her *b.*
Ec. 10:17. *b.* art thou, O land, when thy king
Song 6:9. daughters *b.* her || Is. 66:3. *b.* an idol
Jer. 20:14. not the day he *b.* || Ma. 3:12. call you *b.*
Mk. 11:10. *b.* the kingdom of our father
Lu. 1:48. call me *b.* || 2:34. Simeon *b.* them
Ac. 20:35. more *b.* to give || Ti. 2:13. *b.* hope
He. 7:1. met Abrah. and *b.* him, 6. || 7. less is *b.* of

BLESSED, *God the Agent.*

Ge. 1:22. *b.* them saying, Be fruitful, 28. | 5:2. 2:3. and God *b.* the seventh day, Ex. 20:11. 9:1. God *b.* Noah and his sons, and said to them 12:3. all families be *b.* 18:18. | 22:18. | 26:4. | 28:14. Ac. 3:25. Ga. 3:8.
17:20. *b.* Ishmael || 24:1. Lord *b* Abraham
24:31. and he said, Come in thou *b.* of the Lord
25:11. after death of Abrah., G. *b.* Isaac, 26:12.
26:29. thou art now the *b.* of the Lord
27:27. smell of a field which the Lord hath *b.*
39:27. the Lord hath *b.* me for thy sake, 30.
32:29. and he *b.* Jacob there, 35:9. | 48:3.
39:5. that the Lord *b.* the Egyptian's house
Nu. 22:12. not curse, for the people are *b.*
23:20. he hath *b.* and I cannot reverse it
De. 2:7. God hath *b.* thee, 12:7. | 15:14. | 16:10. 7:14. *b.* above all people || 28:3. *b.* in the field
28:4. *b.* shall be the fruit of thy body, 5.
33:13. of Joseph he said, *b.* of the Lord be his
Jos. 17:14. forasmuch as the Lord hath *b.* me
Jud. 13:24. Samson grew, and the Lord *b.* him
17:2. *b.* of the Lord, Ru. 3:10. 1 S. 15:13.
Ru. 2:20. *b.* be he of the Lord || 3:10. he thou
1 S. 23:21. *b.* be ye of the Lord, 2 S. 2:5.
2 S. 6:11. the Lord *b.* Obed-edom, and all his household, 12. 1 Ch. 13:14. | 26:5.
7:29. the house of thy servant be *b.* forever
1 Ch. 17:27. blessest, O Lord, and it shall be *b.*
2 Ch. 31:10. the Lord hath *b.* his people
Jb. 1:10. thou hast *b.* the work of his hands
42:12. the Lord *b.* the latter end of Job
Ps. 21:6. for thou hast made him most *b.*
33:12. *b.* is the nation whose God || 37:22,26.
41:2. Lord will keep him, and he shall be *b.*
45:2. therefore God hath *b.* thee forever
89:15. *b.* the people that know || 112:2. upright *b.*
115:15. you are *b.* of the L. || 119:1. *b.* undefiled
128:1. *b.* is every one that feareth the Lord, 4.
147:13. he hath *b.* thy children within thee
Pr. 5:18. fountain be *b.* || 10:7. memory of just *b.*
20:7. his children shall be *b.*
20:21. end not be *b.* || 22:9. bountiful eye be *b.*
Is. 19:25. saying, *b.* be Egypt my people and
51:2. for I called him alone, and *b.* him
61:9. they are the seed the Lord hath *b.* 65:23.
Mat. 5:3. *b.* are the poor, 4,5,6,7,8,9,10.
13:16. *b.* are your eyes for they see, Lu. 10:23.
14:19. he *b.* and brake, 26:26. Mk. 6:41. | 14:22.
16:17. *b.* art thou, Simon || 24:46. *b.* that servant
25:34. come, ye *b.* of my father, inherit the
Mk. 10:16. arms, and *b.* them || 14:61. son of the *b.*
Lu. 1:28. *b.* art thou among women, 42,45.
6:20. *b.* be ye poor, for yours is the kingdom
11:27. *b.* the womb || 12:37. *b.* those servants, 38.
14:14. shalt be *b.* || 19:38. *b.* he the king || 23:29.
24:50. he *b.* them || 51. while he *b.* them
Ga. 3:9. *b.* with Abrah. || Ep. 1:3. *b.* us with all
Ja. 1:25. this man shall be *b.* in his deed
Re. 14:13. *b.* are the dead that die in the Lord

BLESSED, *God the Object.*

Ge. 9:26. he said, *b.* be the Lord, 24:27. Ex. 18:10. Ru. 4:14. 1 S. 25:32,39. 2 S. 18:28. 1 K. 1:48. | 5:7. | 8:15,56. | 10:9. 1 Ch. 16:36. 2 Ch. 2:12. | 6:4. | 9:8. Ezr. 7:27. Ps. 28:6. | 31:21. | 41:13. | 68:19. | 72:18. | 89:52. | 106:48. | 124:6. 135:21. | 144:1. Zch. 11:5. Lu. 1:68.
14:20. *b.* be the most high God who delivered
Jos. 22:33. and the children of Israel *b.* God
2 S. 22:47. and *b.* be my rock, Ps. 18:46.
1 Ch. 29:10. David *b.* the Lord, and said, *b.* 20
2 Ch. 20:26. they *b.* the Lord, 31:8. Ne. 8:6.
Ne. 9:5. *b.* be thy glorious name, Ps. 72:19.
Jb. 1:21. *b.* be the name of the Lord, Ps. 113:2.
Ps. 66:20. *b.* be God, 68:35. | 119:12. 2 Co. 1:3.
Ez. 3:12. saying, *b.* be the glory of the Lord
Da. 2:10. Daniel *b.* 20. || 4:34. Nebuchadnezzar
Lu. 2:28. took him in his arms and *b.* God
Jn. 12:13. *b.* is the king of Israel that cometh
Ro. 1:25. than the Creator, who is *b.* forever
9:5. who is over all God *b.* forever, 2 Co. 11:31
Ep. 1:3. *b.* be the God and Father, 1 Pe. 1:3.
1 Ti. 1:11. glorious gospel of the *b.* God || 6:15.

BLESSED *are they.*

Ps. 2:12. *b.*- that put their trust in him
84:4. *b.*- that dwell in thy house, they will be
106:3. *b.*- that keep judgment at all times
119:2. *b.*- that keep his testimonies, and seek
Pr. 8:32. for *b.*- that keep my ways
Is. 30:18. *b.*- that wait for him
Lu. 11:28. rather *b.*- that hear the word
Jn. 20:29. *b.*- that have not seen and yet have
Ro. 4:7. *b.*- whose iniquities forgiven, Ps. 32:1.
Re. 19:9. *b.* who are called to marriage-supper
22:14. *b.*- that do his commandments

BLESSED *are ye.*

Is. 32:20. *b.*- that sow beside all waters
Mat. 5:11. *b.*- when men revile, Lu. 6:22.
Lu. 6:21. *b.*- that hunger, *b.*- that weep

BLESSED *is he.*

Nu. 24:9. *b.*- that blesseth thee || Ps. 32:1.
Ps. 41:1. *b.*- that considereth the poor
Da. 12:12. *b.*- that waiteth, and cometh to days
Mat. 11:6. *b.*- shall not be offended, Lu. 7:23.
21:9. *b.*- that cometh in the name of the Lord, 23:39. Mk. 11:9. Lu. 13:35.
Lu. 14:15. *b.*- that shall eat bread in kingdom
Re. 1:3. *b.*- that readeth, and they that hear
16:15. *b.*- that watcheth, and keepeth
20:6. *b.* that hath part in the first resurrection
22:7. *b.*- that keepeth sayings of the prophecy

BLESSED *is the Man.*

Ps. 1:1. *b.* that walketh not in the counsel
32:2. *b.*- Lord imputeth not sin, Ro. 4:8.
34:8. *b.*- that trusteth in him, 84:12. Jer. 17:7.
40:4. *b.*- that maketh the Lord his trust
65:4. *b.*- whom thou choosest, and causest
84:5. *b.*- whose strength is in thee, in whose
94:12. *b.*- whom thou chastenest, O Lord
112:1. *b.*- that feareth the Lord, that delights
Pr. 8:34. *b.*- that heareth me, watching daily
Is. 56:2. *b.* that doth this, and the son of man
Ja. 1:12. *b.*- that endureth temptation, for

BLESSEDNESS, *s.* Ro. 4:6,9. Ga. 4:15.
BLESSEST, *v.* Nu. 22:6. 1 Ch. 17:27. Ps. 65:10.
BLESSETH, *v.* Ge. 27:29. that *b.* thee, Nu. 24:9.
De. 15:6. thy God *b.* thee as he promised
Ps. 10:3. *b.* covetous whom the Lord abhorreth
107:38. he *b.* them, so that they are multiplied
Pr. 3:33. *b.* habitation of just || 27:14. *b.* his friend
Is. 65:16. he who *b.* himself in the earth shall

BLESSING, *s.* Ge. 12:2. thou shalt be a *b.*
Ge. 22:17. in *b.* I will bless thee, He. 6:14.
27:12. bring a curse on me, and not a *b.* || 35. thy
38. Esau said, Hast thou but one *b.* my father?
28:4. the *b.* of Abraham || 33:11. take my *b.*
39:5. *b.* of L. was on all || 49:28. according to his
Ex. 32:29. bestow on you a *b.* Le. 25:21.

De. 11:26. I set before you a *b.* 30:19.
27. a *b.* if ye obey the commandments of Lord
29. put *b.* on mount Gerizim || 12:15. | 16:17.
23:5. the Lord turned the curse into a *b.*
28:8. command a *b.* on store-house || 33:1,7.
33:16. let the *b.* come on the head of Joseph
23. Naphtali full with the *b.* of the Lord
Jos. 15:19. answered, Give me a *b.* Jud. 1:15.
1 S. 25:27. this *b.* thy handmaid || 18:31.
2 S. 7:29. with thy *b.* let my house be blessed
2 K. 5:15. I pray thee take a *b.* of thy servant
Ne. 9:5. exalted above all *b.* || 13:2 curse into a *b.*
Jb. 29:13. *b.* of him that was ready to perish
Ps. 3:8. thy *b.* is upon thy people. Selah.
24:5. he shall receive the *b.* from the Lord
109:17. delighted not in *b.* || 133:3. *b.* even life
Pr. 10:22. *b.* of Lord maketh rich || 11:11,26.
24:25. and a good *b.* shall come on them
Is. 19:24. even a *b.* in the midst of the land
44:3. and I will pour my *b.* on thy off-spring
65:8. one faith destroy it not, for a *b.* is in it
Ez. 34:26. places about my hill a *b.* there shall
44:30. he may cause a *b.* to rest in thy house
Jo. 2:14. if he will leave a *b.* behind him
Zch. 8:13. I will save you, and he shall be a *b.*
Ma. 3:10. open heaven and pour you out a *b.*
Lu. 24:53. in the temple praising and *b.* God
Ro. 15:29. in the fulness of the *b.* of the gospel
1 Co. 10:16. cup of *b.* which we bless || 2 Co. 9:5.
Ga. 3:14. that the *b.* of Abraham might come
He. 6:7. earth received *b.* || 12:17. inherited the *b.*
Ja. 3:10. same mouth proceedeth *b.* and cursing
1 Pe. 3:9. *b.* knowing that ye should inherit a *b.*
Re. 5:12. honor, glory *b.* || 13. *b.* to him that
7:12. *b.* and glory to our God forever and ever
BLESSINGS, *s.* Ge. 49:25. *b.* of heaven *b.* of deep
Ge. 49:26. *b.* of thy father prevailed above the *b.*
De. 28:2. all these *b.* shall come on thee if
Jos. 8:34. afterwards he read *b.* and cursings
Ps. 21:3. preventest him with *b.* of goodness
21:6. thou hast set him to be *b.* forever
Pr. 10:6. *b.* are upon the head of the just
28:20. a faithful man shall abound with *b.*
Ma. 2:2. curse your *b.* || Ep. 1:3. spiritual *b.*
BLEW, *v.* Jos. 6:8. priests passed on and *b.*
Jud. 3:27. Ehud *b.* || 6:34. Gideon *b.* a trumpet
7:19. they *b.* the trumpets and brake, 20:22.
1 S. 13:3. Saul *b.* || 2 S. 2:28. Joab, 18:16.
2 S 20:1. Sheba || 20:22. Joab he *b.* a trumpet
1 K. 1:39. they *b.* 2 K. 9:13. | 11:14.
Mat. 7:25. winds *b.* 27. || Jn. 6:18. wind *b.*
Ac. 27:13. when the south wind *b.* 28:13.
BLIND, *a.* signifies, (1) *Without natural sight*, Jn. 9:1. Ac. 13:11. (2) *Partial*, Ex. 23:8. De. 16:19. (3) *Ignorant of the gospel*, Mat. 15:14.
It is applied, (1) *To ignorant or deceitful ministers*, Is. 56:10. | 42:19. (2) *To an ignorant people*, Mat. 15:14. Ro. 2:19. *wilfully so.* 2 Co. 4:4 (3) *To the wicked* (1 Jn. 2:11.) *and self-conceited*, Re. 3:17.
Ex. 4:11. who maketh the seeing and the *b.*
Le. 19:14. not put a stumbling-block before *b.*
21:18. *b.* shall not offer || 22:22. nor offer *b.* to
De. 27:18. cursed that maketh the *b.* to wander
28:29. grope at noonday as *b.* gropeth in darkn.
2 S. 5:8. whoso smiteth the lame and *b.*
Jb. 29:15. I was eyes to the *b.* feet to the lame
Ps. 14:8. the Lord openeth the eyes of the *b.*
Is. 29:18. *b.* shall see out of obscurity, 35:5.
42:7. open the *b.* eyes || 16. bring the *b.* by a way
18. hear ye deaf, look ye *b.* that ye may see || 19.
43:8. bring forth the *b.* people that have eyes
56:10. watchmen *b.* they are all ignorant || 59:10.
Jer. 31:8. will gather with them the *b.* and lame
La. 4:14. wandered as *b.* men in the streets
Zph. 1:17. that they shall walk like *b.* men
Ma. 1:8. if ye offer *b.* for sacrifice, is it not evil?
Mat. 9:27. two *b.* men followed him, 20:30.
11:5. *b.* receive their sight, 12:22. Lu. 7:22.
15:14. *b.* leaders, Lu. 6:39. || 23:16. *b.* guides
23:17. fools and *b* 19. || 26. thou *b.* Pharisee
Mk. 8:23. took *b.* man || 10:46. *b.* Bartimeus
Lu. 4:18. preach recovery of sight to the *b.* 7:21.
14:13. when thou makest a feast, call the *b.*
Jn. 5:3. multitude of *b.* || 9:1,39,40,41. || 10:21.
Ac. 13:11. thou shalt be *b.* || Ro. 2:19. guide to *b.*
2 Pe. 1:9. he that lacketh these things is *b.*
Re. 3:17 and knowest not that thou art *b.*
BLIND, *v.* De. 16:19. gift doth || 1 S. 12:3.
BLINDED, ETH, *v.* Ex. 23:8. gift *b.* the wise
Jn. 12:40. he hath *b.* their eyes, and hardened
Ro. 11:7. election hath obtained, rest are *b.*
2 Co. 3:14. but their minds were *b.* 4:4.
1 Jn. 2:11. because darkness hath *b.* his eyes
BLINDFOLDED, *a.* Lu. 22:64. when they *b.* him
BLINDNESS, *s.* Ge. 19:11. smote men with *b.*
De. 28:28. Lord smite thee with *b.* 2 K. 6:18.
Zch. 12:4. horse with *b.* || Ro. 11:25. *b.* in part
Ep. 4:18. because of the *b.* of their heart
BLOOD, *s.* signifies, (1) *Murder*, Ps. 51:14. Mat. 27:24. (2) *Due punishment*, Mat. 27:25. (3) *Cruelty*, Is. 1:15. Ha. 2:12. (4) *A state of great wretchedness*, Ez. 16:6. Jn. 1:13. (5) *Adam and his posterity*, Ac. 17:26. (6) *The juice of the grape*, Ge. 49:11. (7) *Wine in the cup*, Mat. 26:28. [*a sacramental symbol and representation of the blood of Christ.* CRUD.] (8) *The sufferings of Christ*, Ro. 5:9. (9) *The precious fluid that maintains life*, Ex. 29:12. [(10) *Natural descent*, Jer. 1:13. CRUD.]
Where marked with † is, in the original, BLOODS.
Ge. 4:†10. brother's *b.* crieth || 9:4. life is the *b.* 9:5. surely your *b.* of your lives I will require
Ex. 4:9. water become *b.* || 7:17. turned into *b.* 12:13. the *b.* shall be for a token, when I see *b.* 23:18. shalt not offer the *b.* with leaven, 34:25. 29:21. shalt take of the *b.* upon the altar
Le. 10:18. *b.* not brought in || 15:19. issue be *b.* 17:4. *b.* be imputed to that man || 11. that maketh 19:16. not stand against the *b.* of thy neighbor
Nu. 23:24. and drink the *b.* of the slain 35:33. but by the *b.* of him that shed it
De. 17:8. a matter between *b.* and *b.* 2 Ch. 19:10. 21:8. *b.* be forgiven || 22:8. bring not *b.* || 32:43.
1 S. 26:20. let not my *b.* fall to the earth
2 S. 1:16. David said, Thy *b.* be upon thy head 22. from the *b.* of the slain, from the fat 3:†28. I and my kingdom guiltless from the *b.* 16:†7. come out, come out, thou man of *b.* 8. returned all the *b.* || 20:12. 23:17. 1 Ch. 11:19.
1 K. 2:5. *b.* on his girdle || 37. thy *b.* on thy head 18:28. till *b.* gushed out upon them
2 K. 3:22. water red as *b.* || 23. this is *b.* the kings 9:†26. *b.* of Naboth || Jb. 16:18. cover not *b.*
Jb. 39:30. her young ones also suck up *b.*
Ps 30:9. what profit in my *b.* || 50:13. *b.* of goats 58:10. *b.* of the wicked || 68:23. dipped in *b.* 72:14. precious shall their *b.* be || Pr. 28:17. *b.* of any
Is. 1:†15. hands full of *b.* || 4:4. purged the *b.* 9:5. and garments rolled in *b.* but this 15:9. the waters of Dimon shall be full of *b.* 26:†21. shall disclose her *b.* || 33:†15. | 34:3.
Jer. 2:34. found *b.* of poor || 18:21. pour out their *b.* 48:10. sword from *b.* || 51:35. my *b.* on Chaldea
Ez. 5:17. pestilence and *b.* || 9:9. land full of *b.* 16:6. wast in thy *b.* || 9. washed thy *b.* || 38. *b.* in 18:10. shedder of *b.* || 13. his *b.* be on him || 19:10. 21:32. thy *b.* shall be in midst of land, 22:13. 22:3. city sheddeth *b.* || 23:37. *b.* is in hands, 45. 24:8. set her *b.* on top of rock || 28:23. send *b.* into 32:6. water land with *b.* || 35:6. shall pursue thee 44:7. when ye offer my bread, the fat and *b.* 15. Ho. 1:4. avenge *b.* of Jezreel || 4:†2. *b.* toucheth *b.* Jo. 2:30. *b.* and pillars of smoke, Ac. 2:19.
31. moon shall be turned into *b.* Ac. 2:19,20.
3:21. I will cleanse their *b.* || Zph. 1:17. *b.* poured
Mat. 9:20. an issue of *b.* Mk. 5:25. Lu. 8:43.
16:17. flesh and *b.* hath not revealed it to thee 23:30. *b.* of the prophets, 35. Lu. 11:51.
26:28. *b.* of the new testament, Mk. 14:24.
27:6. price of *b.* || 8. field of *b.* Ac. 1:19. || 24.
Lu. 13:1. *b.* Pilate had mingled with sacrifices 22:20. new testament in my *b.* 1 Co. 11:25.
44. his sweat was as great drops of *b.* falling
Jn. 1:13. born not of *b.* || 6:54. drinks my *b.* 55,56. 19:34. there came out *b.* and water, Ac. 5:28.
Ac. 15:20. abstain from *b.* 29. | 21:25.
17:26. of one *b.* all || 18:6. *b.* on heads || 20:26.
1 Co. 11:27. of the body and *b.* of the Lord 15:50. flesh and *b.* cannot inherit the kingdom
Ep. 6:12. we wrestle not against flesh and *b.*
Col. 1:20. made peace through the *b.* of his cross
He. 2:14. children are partakers of flesh and *b.* 9:7. not without *b.* which he offered for himself 12. nor *b.* of goats || 13. *b.* of bulls and goats 9:20. this is the *b.* of the new testament 22. and without shedding of *b.* is no remission 10:19. to enter the holiest by the *b.* of Jesus 11:28. sprinkling of *b.* || 12:4. not resisted to *b.* 12:24. *b.* of sprink. || 13:11. whose *b.* is brought
1 Pe. 1:2. sprinkling of the *b.* of Jesus Christ
1 Jn. 1:7. the *b.* of Jesus Christ cleanseth us 5:6. this is he that came by water and *b.* 8.
Re. 5:9. hast redeemed us to God by thy *b.* 6:10. how long dost thou not avenge our *b.* || 12. 7:14. white in the *b.* || 8:8. sea became *b.* 16:3. 11:6. turn waters to *b.* || 12:11. overcame by *b.* 16:6. *b.* to drink || 18:24. found *b.* of prophets 19:2. avenged the *b.* || 13. vesture dipped in *b.*
See AVENGER, REVENGER.
BLOOD *be upon.*
Le. 20:9. curseth his father, his *b.*- || 11. incest 13. sodomy || 16. bestiality, their *b.*- them 27. wizard, their *b.*- them || De. 19:10. | Ez. 18:13. | 33:5.
BLOOD, with *Bullock.*
Ex. 29:12. *b.* of the - Lev. 4:5,7. | 16:15,18.
Is. 1:11. I delight not in *b.* of - or of lambs
BLOOD *of Christ.*
1 Co. 10:16. is it not the communion of the *b.*-
Ep. 2:13. nigh by *b.*- || He. 9:14. *b.*- purge
1 Pe. 1:19. with the precious *b.*- as of a lamb
1 Jn. 1:7. the *b.*- cleanseth us from all sin
BLOOD *of the Covenant.*
Ex. 24:8. Moses said, Behold the *b.*-
Zch. 9:11. by *b.*- have sent || He. 10:29. | 13:20.
BLOOD, with *eat.* Le. 3:17. | 7:26,27. | 12:14. | 17:10. De. 12:16,23. | 15:23. 1 S. 14:32.
Ez. 33:25. ye *eat with* *b.* and lift your eyes
For BLOOD. Nu. 35:33. 2 S. 3:27. 2 Ch. 24:25. Ps. 9:12. Pr. 1:11,18. | 12:6. Mi. 7:2.
His BLOOD. Ge. 37:26. | 42:22. Jos. 2:19. 2 S. 4:11. 1 K. 2:32. Ez. 3:18,20. | 33:4,6,8. Ho. 12:14. Zch. 9:17. Mat. 27:25.
Ac. 20:28. purchased with *b.* || Ro. 3:25. | 5:9. Ep. 1:7. redemption thro' *b.* Col. 1:14. He. 9:12. 13:12. sanctify with *b.* || Re. 1:5. sins in *b.*
Innocent BLOOD.
De. 19:10. that *b.* be not shed in the land
13. put away guilt of *b.* || 21:8. lay not *b.*
1 S. 19:5. why wilt thou sin against *b.*
1 K. 2:31. take away the *b.* that Joab shed
2 K. 21:16. Manasseh shed *b.* 24:4.
Ps. 94:21. they gather and condemn the *b.* 106:38. shed *b.* even *b.* of sons, Pr. 6:17.
Is. 59:7. haste to shed *b.* Jer. 7:6. | 22:3,17.
Jo. 3:19. shed *b.* || Jon. 1:14. || Mat. 27:4.
Shed BLOOD.
Ge. 9:6. by man his *b.* be - || 37:22. said, - no *b.*
Ex. 22:2. no *b.*- for him || 3. if sun be risen, *b.*-
Le. 17:4. he hath *b.* that man shall be cut off
Nu. 35:33. not cleansed of *b.*- || De. 21:7. 1 S. 25:26. 1 K. 2:5. 1 Ch. 22:8.
Ps. 79:3. their *b.*- like water || 10. revenging *b.*-
Pr. 1:16. make haste to *b.* Ro. 3:15.
La. 4:13. - the *b.* of the just || Ez. 16:38. | 22:4,6. | 23:45. | 33:25. | 35:5. | 36:18.
Mat. 23:35. on you come all the righteous *b.*-
Mk. 14:24. my *b.* which is *shed*, Lu. 22:20.
Lu. 11:50. *b.* of prophets - || Ac. 22:20. Stephen
Re. 16:6. for they have - the *b.* of the saints
Sprinkle BLOOD.
Ex. 29:16. *b.* and - it on the altar, 20. Le. 1:5, 11. | 3:2,8,13. | 7:2. 17:6. Nu. 18:17.
Le. 4:6. *b.* 7 times, 17. | 5:9. | 7:14. | 16:14,19. Nu. 19:4. 2 K. 16:15. Ez. 43:18.
BLOOD *sprinkled.* Ex. 24:6,8. Le. 6:27. | 8:19,24,30. | 9:12,18. 2 K. 9:33. | 16:13. 2 Ch. 29:22. *b.* of bullocks, 30:16. | 35:11.
Is. 63:3. *b.*- on my garment || He. 9:21.
With BLOOD.
Ex. 30:10. Aaron shall make atonement *b.*
Le. 14:52. *b.* of the bird || 19:26. not eat *b.*
1 K. 2:9. his hoar head bring thou down *b.*
Ps. 106:38. and the land was polluted *b.*
Is. 34:6. sword filled *b.* || 7. soaked *b.* || 49:26.
Jer. 19:4. *b.* of innocents || 46:10. drunk *b.*
La. 4:14. polluted *b.* || Ez. 38:22. plead *b.*
Ho. 6:8. Gilead is a city polluted *b.*
Mi. 3:10. they build up Zion *b.* and Jerusalem
Ha. 2:12. woe to him that buildeth a town *b.*
Ga. 1:16. conferred not *b.* || He. 9:22. purged *b.*
Re. 8:7. fire mingled *b.* || 17:6. drunken *b.*
BLOOD-*Guiltiness. s.* Ps. 51:14. from *b.*- O God
BLOOD-*thirsty, a.* Pr. 29:10. *b.*- hate the upright
BLOODY, *a.* Ex. 4:25. *b.* husband art thou, 26.
2 S. 16:7. said, Come out, thou *b.* man
21:1. the famine is for Saul, and his *b.* house
Ps. 5:6. the Lord will abhor the *b.* man
26:9. gather not my life with *b.* men
55:23. *b.* men not live || 59:2. | 139:19.
Ez. 7:23. land full of *b.* crimes || 22:2. *b.* city, 24:6.
Na. 3:1. *b.* city || Ac. 28:8. Publius sick of *b.* flux
BLOOMED, *p.* Nu. 17:8. Aaron's rod *b.*
BLOSSOM, *s.* signifies, (1) *A flower of a tree or plant*, Ge. 40:10. (2) *To put forth into flowers or blossoms*, Nu. 17:5. (3) *To increase, flourish, or prosper*, Is. 27:6. | 35:1,2.
Ge. 40:10. her *b.* shot forth, and the clusters
Nu. 17:5. man's rod whom I choose shall *b.*
Is. 5:24. *b.* shall go up as dust || 27:6. Israel shall *b.* 35:1. and *b.* as the rose || 2. it shall *b.* abund.
Ez. 7:10. the rod hath *b.* pride hath budded
Ha. 3:17. though the fig-tree shall not *b.*
BLOT, *s.* signifies, (1) *Censure, scorn, reproach*, Pr. 9:7. (2) *Unjust gain*, Jb. 31:7. (3) *To destroy utterly*, De. 9:14. | 25:19. (4) *Fully to pardon*, Is. 43:25.
De. 32:5. not the *b.* of his children
Jb. 31:7. any *b.* hath cleaved || Pr. 9:7. getteth a *b.*
BLOT, *v.* Ex. 32:32. *b.* me out of thy book, 33.
Nu. 5:23. *b.* them out with the bitter water
De. 9:14. that I may *b.* out || 25:19. | 29:20.
2 K. 14:27. that he would *b.* out Israel
Ps. 51:1. O God, *b.* out my transgressions, 9.
Jer. 18:23. nor *b.* out their sin from thy sight
Re. 3:5. not *b.* his name out of the book of life
BLOTTED, ETH, ING, *p.* and *a.* Ne. 4:5. not sin *b.* out
Ps. 69:28. be *b.* out of book of living, 109:13. 109:14. let not sin of his mother be *b.* out
Is. 43:25. I am he that *b.* out transgress. 44:22.
Ac. 3:19. repent, that your sins may be *b.* out
Col. 2:14. *b.* out the hand-writing of ordinances
BLOW, *s.* signifies, (1) *A stroke, calamity, conflict*, Ps. 39:10. Jer. 14:17. (2) *The Spirit, in his gracious operations on the soul*, Song 4:16. Jn. 3:8.
Ps. 39:10. consumed by *b.* || Jer. 14:17. grievous *b.*
BLOW, *v.* Ex. 15:10. didst *b.* with thy wind
Nu. 10:5. *b.* an alarm, 6:9. || Ju. 7:18. *b.* ye
Ps. 78:26. caused east wind to *b.* 147:18.
Song 4:16. *b.* on my garden || Is. 40:24. *b.* on them
Ez. 21:31. I will *b.* against thee, 22:21.
Ho. 5:8. *b.* ye the cornet in Gibeah, cry aloud
Hag. 1:9. when ye brought it, I did *b.* upon it
Lu. 12:55. south wind *b.* || Re. 7:1. not *b.* on earth
BLOWETH, *verb.*
Is. 40:7. spirit of the Lord *b.* on it || 54:16. coals
Jn. 3:8. the wind *b.* where it listeth, and
BLOWN, *p.* Jb. 20:6. a fire not *b.* || Ma. 1:†13.
BLUE, *a.* Ex. 25:4. *b.* purple, 28:1,31,36. 27:16 28:31. the robe of the ephod of *b.* 39:3,22.
Nu. 15:38. put on the fringes a riband of *b.*
2 Ch. 2:7. to work in *b.* || 14. || Est 1:6. | 8:15

Ez. 23:6. the Assyrians were clothed with *b.*
BLUENESS, *s.* Pr.20:30. *b.* of a wound cleans.
BLUNT, *a.* Ec. 10:10. if iron be *b.* and he do
BLUSH, *v.* Ez. 9:6. I *b.* to lift, Jer. 6:15. | 8:12.
BOANERGES, *The son of thunder.* Mk. 3:17.
BOAR, *s.* Ps. 80:13. *b.* out of wood doth waste
BOARD, S, *s.* Ex. 26:29. *b.* with gold, 36:34.
Ex. 27:8. hollow with *b.* 36:39. || Nu. 3:36.
Song 8:9. with *b.* of cedar||Ac. 27:44. on *b.* came
BOAST, *v.* 1 K. 20:11. not *b.*as he that putteth it
2 Ch. 25:19. thy heart lifteth thee up to *b.*
Ps. 34:2. soul make her *b.* || 44:8. in G. we *b.* all
49:6. *b.* in riches || 94:4. workers of iniquity *b.*
97:7. confounded be they that *b.* theins. of idols
Pr. 27:1. *b.* not of to-morrow || Is. 10:15. axe *b.*
Ro. 2:17. makest thy *b.* of G.|| 23. *b.* of the law
11:18. *b.* not against branches, if thou *b.* thou
2 Co. 9:2. for which I *b.* to them of Macedonia
10:8. though I should *b.* somewhat.13,16. | 11:16.
Ep. 2:9. not of works, lest any man should *b.*
BOASTED, *p.* Ez. 35:13. 2 Co. 7:14.
BOASTERS, *s.* Ro. 1:30. proud *b.* 2 Ti. 3:2.
BOASTEST, ETH, *v.* Ps. 10:3. wicked *b.*||52:1.
Pr. 20:14. then he *b.* || 25:14. *b.* of a false gift
Ja. 3:5. a little member, and *b.* great things
BOASTING, *p.* Ac. 5:36. 2 Co. 10:15.
BOASTING, *s.* Ro. 3:27. where is *b.* then?
2 Co. 7:14. even so our *b.* is found a truth
8:24. show ye to them the proof of our *b.*
9:3. lest *b.* should be in vain, 4. | 11:10,17.
Ja. 4:16. but now ye rejoice in your *b.*
BOAT, S, *s.* Jn. 6:22,23. Ac. 27:16,30,32.
BOAZ, *In strength; a pillar.* 1 K. 7:21.
Ru. 2:1. his name was *B.* 19. | 3:2. | 4:1,13,21.
1 Ch. 2:11,12. Mat. 1:5. Luke 3:32.
BOCHERU, *His first-born.* 1 Ch. 8:38. | 9:44.
BOCHIM, *The place of weeping.* Ju. 2:1,5.
BODY, *s.*signifies, (1) *The material part of man,* 1 Co. 15:44. (2) *The whole man,* Ro. 6:12. | 12:1. (3) *The substance of a shadow or ceremony,* Col. 2:17. (4) *The unrenewed part of man,* 1 Co. 9:27. (5) *The Church in union with Christ their head,* 1 Co. 10:17. Col. 1:18. (6) *Christ's human nature,* He. 10:5.
Ex. 24:10. as the *b.* of heaven in its clearness
1 S. 31:12. took the *b.* of Saul, 1 Ch. 10:12.
Jb. 19:17. for the children's sake of my own *b.*
26. worms destroy this *b.* || 20:25. out of the
Ps. 139:15. my *b.* was not hid from thee
Pr. 5:11. when thy flesh and *b.* are consumed
Is. 10:18. shall consume both soul and *b.*
51:23. thou hast laid thy *b.* as the ground
Mat. 5:29. thy whole *b.* be cast into hell, 30.
6:22. light of the *b.* is the eye. Lu. 11:34.
6:23. if eye be evil, whole *b.* full of darkness
25. take no thought for your *b.* Lu. 12:22,23.
10:28. fear not them that kill the *b.* Lu. 12:4.
14:12. disciples came and took *b.* and buried it
26:12. she hath poured this ointment on my *b.*
26. eat, this is my *b.* Mk. 14:22. Lu. 12:19.
27:58. he went to Pilate, and begged the *b.* of
Jesus, Mk. 15:43. Lu. 23:52.
Mk. 5:29. felt in her *b.* || 14:8. to anoint my *b.*
14:51. cloth cast about his *b.*||15:45. Lu. 23:52.
Lu. 17:37. where the *b.* is, thither the eagles
24:3. found not the *b.* of the Lord Jesus
Jo. 20:12. where the *b.* of Jesus had lain
Ro. 6:6. *b.* of sin || 7:4. dead by *b.* of Christ || 24.
8:10. *b.* is dead || 13. mortify deeds of *b.* || 23.
1 Co. 6:13. now the *b.* is not for fornication, 18.
19. your *b.* is the temple of the Holy Ghost
7:4. no power of her *b.* || 9:27. under my *b.* lest
10:16. the communion of the *b.* of Christ?
11:27. guilty of the *b.* and blood of the Lord
11:29. eats damnation, not discerning Lord's *b.*
12:12. the *b.* is one || 13,14,15,16,17,18,19,20,22, 23,24,25,27.
13:3. give *b.* to be burned, and have not charity
15:35.with what *b.*do they come || 44.spiritual *b.*
2 Co. 5:8. rather to be absent from the *b.* and
Ep. 3:6. Gentiles be fellow-heirs of the same *b.*
4:12. for the edifying of the *b.* of Christ
16.from whom the whole *b.*fitly joined togeth.
5:23.Saviour of *b.*|| Phil. 3:21. change our vile *b.*
Col.1:18.head of *b.*|| 2:11. putting off the *b.* of sin
2:17. *b.* is of Christ || 19. *b.* by joints and bands
23. a show of wisdom in neglecting of the *b.*
1 Th. 5:23. spirit, soul and *b.* be preserved
He. 10:5. a *b.* hast thou prep. || 10. offering of *b.*
Ja. 2:16. things which are needful to the *b.*
26. for as the *b.* without the spirit is dead, so
3:2. bridle the whole *b.* 3. || 6. tongue defileth *b.*
Ju. 9. he disputed about the *b.* of Moses, durst
Dead BODY, *s.*
Ex. 21:11. nor go to any *-b.* Nu. 6:6.
Nu. 9:6. defiled by a *-b.* 7,10. Hag. 2:13.
19:11. toucheth *-b.* he unclean, 16.
2 K. 8:5. restored a *-b.* || Is. 26:19. with my *-b.*
Jer. 26:23. and cast his *-b.* into the graves
36:30. his *-b.* shall be cast out in the day
Fruit of the BODY.
De. 28:4. blessed shall be the *- thy b.*
11. plenteous in *-b.* 30:9. || 18. cursed be *-b.*
53. thou shalt eat the *- thy b.* in the siege
Ps. 132:11. *- thy b.* set on thy throne || Mi. 6:7.
His BODY.
De. 21:23. *-b.* not remain all night on tree
Jud. 8:30. Gideon had 70 sons of *-b.* begotten
1 S. 31:10. fastened *-b.* to wall of Beth-shan
Da. 4:33. *-b.* wet with dew, 5:21. || 7:11. | 10:6.
Lu. 23:55. how *-b.* || 24:23. they found not *-b.*
Jn. 2:21. spake of the temple of *-b.* || Ac. 19:12.
Ro. 4:19. considered not *-b.* || 1 Co. 6:18. | 7:4.
Ep. 1:23. *-b.* the fulness || Phil. 3:21. - glorious *b.*
Col. 1:24. for *-b.* sake || 1 Pe. 2:24. bare sins in *-b.*
In BODY.
La. 4:7. they were more ruddy *-b.* than rubies
Ro. 6:12. let not sin reign in your mortal *b.*
1 Co. 5:3. absent *-b.* || 6:20. glorify God - your *b.*
7:34. holy *-b.* and spirit || 12:25. no schism *-b.*
2 Co.4:10. bearing - the *b.* the dying||5:6.home *-b.*
2 Co.12:2.whether *-b.* or out of *b.*I cannot tell, 3.
Ga. 6:17. bear *-b.* marks || Phil. 1:20. Col. 1:22.
He. 13:3. as being yourselves also in the *b.*
One BODY.
Ro. 12:4. as we have many members in *-b.*
5. we being many are *-b.* in Christ,1 Co. 10:17.
1 Co. 6:16. joined to harlot is *-b.* || 12:12,13,20.
Ep. 2:16. both to God in *-b.* || 4:4. there is *-b.*
Col. 3:15. to which ye are also called in *-b.*
BODIES, *s.* Jb. 13:12. your *b.* like *b.* of clay
Da. 3:27. on whose *b.* the fire had no power
Mat. 27:52. many *b.* of saints which slept, arose
Ju. 19:31. *b.* not remain || Ro. 1:24. || 8:11.
Ro. 12:1. present your *b.* a living sacrifice
1 Co. 6:15. your *b.* are members of Christ
15:40. there are celestial *b.* and *b.* terrestrial
He. 10:22. *b.* washed with pure water || 13:11.
Dead BODIES.
2 Ch. 20:24. behold they were *-b.* fallen, 25.
Ps. 79:2. *-b.* of thy servants given to be meat
110:6. he shall fill the places with *-b.*
Jer. 31:40. valley of *-b.* || 33:5. fill with *-b.*
34:20. *-b.* for meat || 41:9. Ishmael cast *-b.*
Am. 8:3. there shall many *-b.* in every place
Re. 11:8. their *-b.* shall lie in the street, 9.
BODILY, *a.* Lu. 3:22. H. Ghost ascended in *b.*
2 Co. 10:10. but his *b.* presence is weak, and
Col. 2:9. all the fulness of the Godhead *b.*
1 Ti. 4:8. *b.* exercise profiteth little; but
BOHAN, *In them, or a stone.* Son of *Reuben*, Jos. 15:6.
BOHU, *Empty.* Ge. 1:†2.
BOIL, ED, *v.* Le. 8:31. *b.* the flesh at the door,
1 K. 19:21 2 K. 6:29. Jb. 30:27.
Jb. 41:31. he maketh the deep to *b.* like a pot
Is. 64:2. waters to *b.* || Ez. 24:5. | 46:20,24.
BOIL, S, *s.* Ex. 9:9. *b.* with blains, 10:11.
Le. 13:18. the flesh also in which was a *b.*
2 K. 20:7. took figs and laid on the *b.* Is. 38:21.
Jb. 2:7. so Satan smote Job with sore *b.*
BOILETH, ING, *p.* Ps. 45:†1. Ez. 46:23.
BOISTEROUS, *a.* Mat. 14:30. the wind *b.*
BOLD, *a.* Pr. 28:1. righteous *b.* as a lion
Ac. 13:46. Paul waxed *b.* || Ro. 10:20. Esaias *b.*
2 Co. 10:1. absent, am *b.* 2. || 11:21. I am *b.* also
Phil. 1:14. more *b.* to speak, 1 Th. 2:2. Phile. 8.
BOLDLY, *ad.* Ge. 34:25. came on the city *b.*
Mk. 15:43. came and went in *b.* to Pilate
Jn. 7:26. he speaketh *b.* and they say nothing
Ac. 9:27. preach *b.* || 29. spake *b.* 14:3. | 18:26.
19:8. spake *b.* for the space of three months
Ro. 15:15. I have written the more *b.*
Ep. 6:19. that I may open my mouth *b.* 20.
He. 4:16. let us come *b.* to the throne of grace
13:6. we may *b.* say, The Lord is my helper
BOLDNESS, *s.* Ec. 8:1. *b.* of his face shall he
Ac. 4:13. *b.* of Peter || 29. all *b.* || 31. spake with *b.*
2 Co. 3:†12. used great *b.* || 7:4. great is my *b.*
Ep. 3:12. *b.* and access || Phil. 1:20. 1 Ti. 3:13.
He. 10:19. *b.* to enter || 1 Jn. 4:17. *b.* in day
BOLLED, *p.* Ex. 9:31. and the flax was *b.*
BOLSTER, *s.* 1 S. 19:13,16. | 26:7,11,12,16.
BOLT, *s.* ED, *p.* 2 S. 13:17. *b.* the door, 18.
BOND, *s.* signifies, (1) *An obligation or vow,* Nu. 30:5,14. (2) *Sufferings for Christ and his gospel,* He. 13:3.
Nu. 30:2. to bind his soul with a *b.* 3:4.
Ez. 20:37. *b.* of covenant || Lu. 13:16. loosed *b.*
Ac. 8:23. *b.* of iniquity || Ep. 4:3. *b.* of peace
Col. 3:14. put on charity, the *b.* of perfectness
BOND *and free.* 1 Co. 12:13. Ga. 3:28. Ep. 6:8. Col. 3:11. Re. 13:16. | 19:18.
BONDS, *s.* Nu. 30:5. not any of her *b.* stand
14. he establisheth all her *b.* which are on her
Jb. 12:18. he looseth the *b.* of kings, and
Ps.116:16. loosed my *b.*|| Jer.5:5. burst the *b.*30:8.
Na. 1:13. and I will burst thy *b.* in sunder
Ac. 20:23. that *b.* and afflictions abide me
23:29. nothing worthy of death or *b.* 26:31.
25:14. left in *b.* by Felix || 26:29. except these *b.*
Ep. 6:20. ambassador in *b.* || Phil. 1:7,13,14.
Phil. 1:16. affliction to my *b.* || Col. 4:3,18.
2 Ti. 2:9. wherein I suffer trouble even unto *b.*
Phile. 10. whom I have begotten in my *b.*
13. in the *b.* of the gospel || He. 10:34. my *b.*
He. 11:36. trial of *b.* || 13:3. them that are in *b.*
BONDAGE, *s.* signifies, (1) *Outward slavery and oppression,* Ex. 6:5. Ezr. 9:8,9. (2) *Spiritual subjection to sin and Satan,* 2 Pe. 2:19. (3) *Servile fear,* Ro. 8:15. (4) *Corruption and death,* Ro. 8:21.
Ex. 1:14. bitter with hard *b.* 2:23. | 6:6,9. | 13:3. 13:14. L. brought us out of the house of *b.* 20:2. De.5:6,|6:12.|8:14.|13:5,10. Jos.24:17.Jud.6:8.
De. 26:6. laid on us hard *b.* || Ne. 5:5,18. | 9:17.
Is. 14:3. give thee rest from the hard *b.* wherein
Ro. 8:15. ye have not received the spirit of *b.*
Ro. 8:21. be delivered from the *b.* of corruption
Ga. 4:24. gendereth to *b.* || 5:1. with yoke of *b.*
He. 2:15. were all their lifetime subject to *b.*
In or *into* BONDAGE.
Ex. 6:5. Israel whom the Egyptians keep *-b.*
Ezr. 9:8. a little reviving - our *b.* || 9. our *b.*
Jn. 8:33. we were never *-b.* || Ac. 7:7. shall be *-b.*
1 Co. 7:15. a brother or sister not *-b.* in such
2 Ch. 11:20. ye suffer if a man bring you *-b.*
Ga. 2:4. bring us *-b.* || 4:3. were *-b.* 9. || 25. is *-b.*
2 Pe. 2:19. of the same is he brought *-b.*
BOND-MAN, *s.* Ge.44:33. instead of the lad a *b.*
De. 15:15. thou wast a *b.* 16:12. | 24:18,22.
Re. 6:15. every *b.* hid themselves in dens
BOND-MAID, S. *s.* Lev. 19:20. lieth with a *b.*
Le. 25:44. shall be of the heathen, buy ye *b.*
Ga. 4:22. the one by a *b.* the other by a free
BOND-MEN, *s.* Ge. 43:18. take us for *b.* || 44:9.
Le. 25:42. not sold as *b.* || 46. your *b.* forever
De. 6:21. we were Pharaoh's *b.* || 7:8. | 28:68.
Jos. 9:23. none of you be freed from being *b.*
1 K. 9:22. of Israel Solomon made no *b.*
2 K. 4:1. take unto him my two sons to be *b.*
2 Ch. 28:10. to keep the children of Judah *b.*
Ezr. 9:9. we were *b.* yet God hath not forsaken
Est. 7:4. sold for *b.* || Jer. 34:13. out of house of *b.*
BOND-SERVANT, *s.* Le. 25:39. to serve as a *b.*
BOND-SERVICE, *s.* 2 K.9:21. levy tribute of *b.*
BOND-WOMAN, *s.* Ge. 21:10. cast out *b.* and her son, for son of *b.* shall not be heir, Ga.4:30.
Ge. 21:12. because of *b.* || 13. son of *b.* make
Ga. 4:23. son of *b.* || 31. not children of *b.*
BOND-WOMEN. *See* BOND-MEN.
BONE, *s.* signifies, (1) *The hard, solid, insensible parts of an animal, affording form and support to the whole fabric,* Jh. 10:11. [And a wonderful lesson in mechanics!] (2) *The whole man,* Jh. 20:11. Ps. 35:10. (3) *Courage and comfort of mind,* Ps. 51:8 (4) *Kinsmen,* Ge. 29:14. Jud. 9:2. (5) *The nearest union,* Ge. 2:23. Ep. 5:30. [(6) Put for remains, after death, 1 K. 13:31. Ed.]
Ge. 2:23. this is *b.* of my *b.* || 29:14. my *b.*
Ex. 12:46. nor shall ye break a *b.* Nu. 9:12.
Nu. 19:16. toucheth a *b.* || Jud. 9:2. I am your *b.*
2 S. 5:1. behold we are thy *b.* 1 Ch. 11:1.
2 S. 19:13. art thou not of my *b.* and my flesh
Jb. 2:5. touch his *b.* || 19:20. my *b.* cleaveth
Pr. 25:15. a soft tongue breaketh the *b.*
Ez. 37:7. *b.* to his *b.* || 39:15. seeth a man's *b.*
Jo. 19:36. a *b.* of him shall not be broken
BONES, *s.* Ex. 13:19. Moses took *b.* of Joseph
Jos. 24:32. *b.* of Joseph || Jud. 19:29. with her *b.*
2 S. 21:12. *b.* of Saul, *b.* of Jonathan || 14. buried
1 K. 13:2. men's *b.* shall be burnt upon thee
2 K. 13:21. touched *b.* of Elisha || 23:14,16,20.
2 Ch. 34:5. and he burnt the *b.* of the priests
Jb. 10:11. hast fenced me with *b.* and sinews
Ps. 51:8. *b.* thou hast broken may rejoice|| 53:5. 141:7. our *b.* are scattered at the grave's mouth
Pr. 3:8. marrow to thy *b.* || 14:30. | 15:30. | 16:24 17:22. but a broken spirit drieth the *b.*
Ec. 11:5. nor how the *b.* grow in the womb
Is. 58:11. Lord shall make fat thy *b.* 66:14.
Jer. 8:1. bring the *b.* of kings, *b.* of priests
Ez. 6:5. I will scatter your *b.* || 24:5. burn *b.* 10. 37:1. valley full of *b.* || 11. these *b.* are Israel
Am. 2:1. burnt the *b.* of the king of Edom
6:10. to bring out the *b.* out of house, Zph. 3:3.
Mat. 23:27. are within full of dead men's *b.*
Lu. 24:39. a spirit hath not flesh and *b.* as ye see
His BONES.
1 K. 13:31. when I am dead lay my *b.* beside *-b.*
2 K. 23:18. let no man move *-b.* so they let *-b.*
Jb. 20:11. *-b.* full of sin || 21:24. *-b.* moistened 33:19. multitude of *-b.* with strong pain, 21. 40:18. *-b.* as pieces of brass, *-b.* as iron
Ps. 34:20. keepeth *-b.* || 109:18. like oil into *-b.*
Ep. 5:30. of his flesh and of *-b.* || He. 11:22.
My BONES.
Ge. 50:25. ye shall carry up *-b.* Ex. 13:19.
Jb. 4:14. all *-b.* to shake || 30:17. *-b.* pierced 30:30. my skin is black, and *-b.* burnt
Ps. 6:2. O Lord, heal me, for *-b.* are vexed 22:14. all *-b.* are out of joint || 17. tell all *-b.* 31:10. *-b.* are consumed || 32:3. *-b.* waxed old 35:10. all *-b.* shall say, Lord || 38:3. no rest in *b.* 42:10. as with a sword in *-b.* || 102:3. *-b.* burnt 102:5. by reason of my groaning, *-b.* cleave to Is. 38:13. as a lion, so will he break all *-b.*
Jer. 20:9. shut up in *-b.* || 23:9. all *-b.* shake
La. 1:13. fire in *-b.* || 3:4. broken *-b.* || Ha. 3:16.
Their BONES.
Nu. 24:8. Israel shall break *-b.* and pierce
1 S. 31:13. *-b.* and buried at Jabesh, 1 Ch. 10:12.
La. 4:8. skin cleaveth to *-b.* || Ez. 32:27.
Da. 6:24. lions brake *-b.* || Mi. 3:3. break *-b.*
BONNETS, *s.* Ex.28:40. for Aaron's sons make *b.* 29:9. | 29:28. Le. 8:13. Is. 3:20. Ez. 44:18.
BOOK, *s.* signifies, (1) *A register wherein things are written,* Ge. 5:1. Est. 6:1. Mat. 1:1. Re. 21:27. (2) *The holy Scriptures,* Ps. 40:7. Re. 22:19. (3) *The consciences of men,* Da. 7:10. Re. 20:12. (4) *God's counsel and purpose,* Ps. 139:16. (5) *His omniscience, or careful love and remembrance,* Ps. 56:8. Mn. 3:16.
Ex. 17:14. write this in a *b.*||32:32. blot out of *b.*
Nu. 5:23. curses in a *b.* || 21:14. *b.* of the wars
De. 17:18. copy of this law in a *b.* 31:24.

Jos. 10:13.written in the *b.* of Jasher, 2 S. 1:18. 18:9. described it into seven parts in a *b.*
1 S. 10:25. Samuel wrote it in *b.* || 1 K. 11:41.
2 K. 22:8. *b.* to Shaphan, 10,16. 2 Ch. 34:15,18.
1 Ch. 9:1. *b.* of the kings || 29:29. *b.* of Samuel
2 Ch. 9:29. *b.* of Nathan || 12:15. *b.* of Shemaiah 20:34. *b.* of Jehu || 34:16. *b.* to the king || 21,24.
Ezr. 4:15. *b.* of records || Ne. 8:5. opened the *b.*
Est. 9:32. Purim, and it was written in a *b.*
Jb. 19:23. printed in a *b.* || 31:35. written a *b.*
Ps. 40:7. in the volume of thy *b.* He. 10:7. 56:8. tears in thy *b.* || 69:28. || 139:16. in thy *b.*
Is. 29:11. words of a *b.* that is sealed, 12. 18. the deaf shall hear the words of the *b.* 30:8. now go and note it in a *b.* that it may be 34:16. seek ye out of the *b.* of the Lord
Jer. 30:2. write the words in a *b.* || 32:10. 32:12. that subscribed the *b.* of the purchase 36:2. take a roll of a *b.* || 10. read in the *b.* 45:1. written in a *b.* || 51:60. Jer. wrote in a *b.*
Ez. 2:9. lo, a roll of a *b.* || Da. 12:4. seal the *b.*
Ma. 3:16. a *b.* of remembrance was written
Lu. 3:4. written in the *b.* of Esaias, 4:17. 4:20. he closed the *b.* and gave it to minister 20:42. in the *b.* of the Psalms, Ac. 1:20.
Ac. 7:42. in *b.* of prophets || He. 9:10. sprink. *b.*
Re. 1:11. write in a *b.* || 5:1. a *b.* written within 5:2. worthy to open the *b.* 3. || 10:2. a little *b.* open 10:8. take the little *b.* || 9. give me little *b.* 10. 20:12. another *b.* was open, the *b.* of life || 22:19.

See COVENANT.

BOOK *of the Law.*

De. 28:61. every plague not written in *b.*- 29:21. curses in this *b.*- || 31:26. take the *b.*-
Jos. 1:8. *b.*- shall not depart || 8:31. 2 K. 14:6.
2 K. 22:8. found the *b.*- || Ne. 8:8. read in *b.*-
Ga. 3:10. written in the *b.*- to do them

BOOK *of Life.*

Phil. 4:3. whose names are in the *b.*-
Re. 3:5. I will not blot his name out of the *b.*- 13:8. names are not written in the *b.*- 17:8. 20:12. another *b.* opened, which is the *b.*- 15. was not found written in the *b.*- was cast 21:27. which are written in the Lamb's *b.*- 22:19. shall take away his part out of the *b.*-

BOOK *of Moses.*

2 Ch. 25: 4. did as it is written in the *b.*- 35:12. as written in the *b.*- Ezr. 6:18.
Ne. 13:1. on that day they read in the *b.*-
Mk. 12:26. have ye not read in the *b.*- how in *This* BOOK. Ge. 5:1. De. 28:58. Jer. 25:13. | 51:63. Jn. 20:30. Re. 22:7,9,10,18,19.

BOOKS, *s.* Ec. 12:12. of making *b.* no end
Da. 7:10. and the *b.* were opened, Re. 20:12. 9:2. I understood by *b.* the number of years
Jn. 21:25. the world could not contain the *b.*
Ac. 19:19. brought *b.* || 2 Ti. 4:13. bring *b.*
Re. 20:12. judged out of things written in the *b.*

BOOTH, *s.* Jb. 27:18. as a *b.* that || Jon. 4:5.

BOOTHS, *s.* Ge. 33:17. Jacob made *b.* for his
Le. 23:42. dwell in *b.* 43. Ne. 8:14. || 16. made *b.*

BOOTY, IES, *s.* Nu. 31:32. Jer. 49:32.
Ha. 2:7. be for *b.* to || Zph. 1:13. become a *b.*

BORDER, *s.* Ge. 49:13. Zebulon his *b.* || Ex. 19:12. Nu. 21:23. | 34:8. | 35:26.
De. 12:20. when the Lord shall enlarge thy *b.*
Jos. 22:25. Jordan a *b.* || 24:30. buried Jos. in *b.*
2 S. 8:3. recover his *b.* at the river Euphrates
1 K. 4:21. reigned to *b.* of Egypt, 2 Ch. 9:26.
2 K. 3:21. all that were able stood in the *b.*
Ps. 78:54. brought them to *b.* of sanctuary
Pr. 15:25. *b.* of widow || Is. 37:24. height of his *b.*
Jer. 31:17. children shall come again to their *b.*
Ez. 11:10. *b.* of Israel, 11. || 47:13. Jo. 3:6.
Am. 1:13. that they might enlarge their *b.* 6:2. their *b.* greater, Ob. 7. Zph. 2:8.
Ma. 1:4. call them the *b.* of wickedness || 5. Israe

See EAST, SOUTH.

BORDER, *s.* Ex. 25:25. golden crown to the *b*
Mk. 6:56. touch but *b.* of garment, Lu. 8:44.

BORDER, *v.* Zch. 9:2. Hamath also shall *b.*

BORDERS, *s.* Ge. 23:17. trees in *b.* || Ex. 16:35. Nu. 20:17. passed thy *b.* 21:22. || 2 K. 10:33. Ps. 78:54. *b.* of the earth || 147:14. peace in thy *b.*
Is. 54:12. I will make thy *b.* of pleasant stones
Jer. 15:13. for all thy sins, even in all thy *b.*
Ez. 45:1. holy in all the *b.* || Mi. 5:6. Mat. 4:13

BORDERS, *s.* Nu. 15:38. fringes in *b.* 1 K. 7:28.
2 K. 10:17. Ahaz cut off the *b.* of the bases
Song 1:11. we will make thee *b.* of gold
Mat. 23:5. enlarge the *b.* of their garments

BORE, *v.* Ex. 21:6. Jb. 40:24. | 41:2.

BORED, *p.* Jud. 16:21. 2 K. 12:9.

BORN, *p.* is taken, (1) *Naturally, for being brought into the world*, Ge. 22:20. Jb. 1:2. (2) *Supernaturally, as was Isaac*, Ge. 17:17 *Christ*, Lu. 1:35. (3) *Spiritually, regenerated by the Spirit and grace of God*, Jn. 1:13. [and so are made like God, partaking of the same divine nature. Jn. 3:5,6. 2 Pe. 1:4. 1 Jn. 3:9. CRUD.]

BORN *again*, Jn. 3:3,5,7. 1 Pe. 1:23.

See FIRST-BORN, WITNESS.

BORN, or BORNE, for *brought forth.*

Ge. 17:17. a child *b.* to him 100 years old, 21:5. 21:7. *b.* him a son || 24:15. Rebekah *b.* to Bethuel 29:34. *b.* three sons || 30:20. *b.* six sons || 31:43.
Le. 12:7. *b.* a male || 19:34. as one *b.* among you
Jud. 13:8. what do to the child *b.* || 18:29.
1 S. 2:5. barren hath *b.* seven || 4:20. *b.* a son
2 S. 12:14. child *b.* surely die || 1 K. 13:2.
1 Ch. 7:21. men of Gath *b.* || 22:9. behold a son *b.*
Jb. 3:3. day perish I was *b.* || 5:7. *b.* to trouble 11:12. *b.* wild ass's colt || 15:7. first man *b.* || 38:21.
Ps. 58:3. astray as soon as *b.* || 76:6. should be *b.* 87:4. this man was *b.* there, 6. || 5. that man *b.*
Pr. 17:17. and a brother is *b.* for adversity
Ec. 3:2. a time to be *b.* || 4:14. *b.* in his kingdom
Is. 9:6. to us a child is *b.* || 66:8. nation *b.* at once
Jer. 15:9. *b.* seven || 10. *b.* a man of strife || 16:3. 20:14. cursed be day I was *b.* || 22:26. not *b.* die
Ez. 16:4. in day thou wast *b.* 5. || 20. had *b.* to me
Mat. 2:2. *b.* K. of the Jews || 4. Christ should be *b.* 19:12. eunuchs so *b.* || 26:24. not been *b.*
Lu. 1:35. holy thing that shall be *b.* of thee 2:11. to you is *b.* this day in the city of David
Jn. 3:4. *b.* when old || 5. *b.* of water || 6. *b.* of flesh 8. *b.* of Spirit || 9:2. *b.* blind || 34. *b.* in sins 16:21. joy that a man is *b.* into the world 18:37. end was I *b.* and for this cause || Ac. 2:8.
Ac. 7:20. Moses was *b.* || 18:2. *b.* in Pontus || 24. 22:3. I am a Jew *b.* in Tarsus || 28. I was free *b.*
Ro. 9:11. not yet *b.* || 1 Co. 15:8. *b.* out of due time
Ga. 4:23. of bond-women *b.* after the flesh, 29.
He. 11:23. by faith Moses when *b.* was hid
1 Pe. 2:2. as new *b.* babes || 1 Jn. 2:29. Re. 12:4.

BORN *of God.*

Jn. 1:13. which were *b.* not of blood, but -
1 Jn. 3:9. *b.*- not commit sin || 4:7. loveth is *b.*-
1 Jn. 5:1. who believeth that J. is Christ is *b.*- 4. whatsoever is *b.*- overcometh the world 18. whosoever is *b.*- sinneth not

BORN *in the House.*

Ge. 14:14. his trained servants *b.* in his *house* 15:3. one *b.* in my - is heir || 17:12,13,23,27.
Le. 22:11. *b.* in the priest's *house* eat of the meat
Ec. 2:7. I had servants *b.* in my *house*

BORN *in the Land.*

Ex. 12:19,48. Le. 24:16. Nu. 9:14. | 15:30.

BORN *of a Woman*, or *Women.*

Jb. 14:1. | 15:14. | 25:4. Mat. 11:11. Lu. 7:28.
BORNE, *p.* Ex. 25:14. ark *b.* with them || 28.
Jud. 16:29. pillars on which the house was *b.*
Jb. 34:31. *b.* chastisement || Ps. 55:12. | 69:7.
Is. 46:3. *b.* from the belly || 53:4. *b.* our griefs 66:12. *b.* upon her sides || Jer. 10:5. must be *b.*
La. 3:28. *b.* it upon him || 5:7. *b.* the iniquities
Ez. 16:58. *b.* thy lewdn. || 32:24. | 36:6. | 39:26.
Am. 5:26. ye have *b.* the tabernacle of Moloch
Mat. 20:12. *b.* the burden || 23:4. Lu. 11:46.
Mk. 2:2. *b.* of four || Jn. 20:15. *b.* him hence
Ac. 21:35. *b.* of sold. || 1 Co. 15:49. *b.* the image
Re. 2:3. hast *b.* and hast patience, and not faint

BORROW, ED, ER, ETH, *verb.*

Ex. 3:22. woman *b.* of her neighbor, 11:2. 12:35. *b.* of the Egyptians || 22:14. man *b.* ought
De. 15:6. shalt lend, but shalt not *b.* 28:12.
2 K. 4:3. *b.* vessels || 6:5. alas, master, it was *b.*
Ne. 5:4. we have *b.* money for the king's tribute
Ps. 37:21. the wick. *b.* || Pr. 22:7. *b.* is servant
Is. 24:2. lender, so with the *b.* || Mat. 5:42.
ROSCATH, *In distress, puffed up.* 2 K. 22:1.
BOSOM, *s.* signifies, (1) *The breast, the heart*, Ex. 4:6. (2) *God's tender care and love to his people*, Is. 40:11. (3) *Union and mutual love*, Jn. 1:18. (4) *Abraham's bosom, a state of rest and blessedness in Paradise*, Lu. 16:22.
Ge. 16:5. maid into thy *b.* || Ex. 4:6. hand in *b.* 7.
Nu. 11:12. shouldst say, Carry them in thy *b.*
De. 13:6. wife of thy *b.* 28:54. || 56. husband of *b.*
Ru. 4:16. Naomi laid the child in her *b.* and
2 S. 12:3. lay in his *b.* || 8. wives into thy *b.*
1 K. 1:2. lie in thy *b.* || 3:20. | 17:19. | 22:35.
Jb. 31:33. by hiding mine iniquity in my *b.*
Ps. 35:13. my prayer returned into my own *b.* 74:11. pluck thy right hand out of thy *b.* 79:12. and render seven-fold into their *b.* 89:50. I do bear in my *b.* the reproach || 129:7.
Pr. 5:20. *b.* of a stranger || 6:27. take fire in his *b.* 17:23. gift out of the *b.* || 19:24. hand in *b.* 26:15. 21:14. a reward in the *b.* || Ec. 7:9. *b.* of fools
Is. 40:11. carry them in his *b.* || 49:22. sons in *b.* 65:6. recompense into their *b.* || 7. work into *b.*
Jer. 32:18. *b.* of children || La. 2:12. mother's *b.*
Mi. 7:5. keep from her that lieth in thy *b.*
Lu. 6:38. your *b.* || 16:22. Abraham's *b.* 23.
Jn. 1:18. which is in the *b.* of the Father 13:23. there was leaning on Jesus' *b.* a disciple

BOSOR, *The same as* BEOR, 2 Pe. 2:15.

BOSSES, *s.* Jb. 15:26. thick *b.* of his buckler

BOTCH, *s.* De. 28:27. smite with *b.* 35.

BOTH, *pr.* Ge. 2:25. *b.* naked || 3:7. of *b.* opened
Ge. 19:36. *b.* with child || 21:27. *b.* of them made 22:8. so they went *b.* || 27:45. deprived of you *b.* 31:37. judge betwixt us *b.* || Ex. 22:9. *b.* parties
Le. 20:11. *b.* be put to death, 12. Ro. 22:22.
Nu. 12:5. *b.* came || 25:8. and thrust *b.* through
De. 19:7. *b.* men shall stand before the Lord
1 S. 2:32. shalt die *b.* || 9:26. went out *b.* of them 20:42. sworn *b.* of us || Jb. 9:33. lay hand on *b.*
Pr. 17:15. *b.* abomination to the Lord, 20:10. 20:12. L. hath made *b.* || 24:22. ruin of them *b.*
Ec. 4:3. better than *b.* || Is. 7:16. *b.* her kings
Ez. 21:19. *b.* come forth || 23:13. *b.* took one way
Mi. 7:3. that they may do evil with *b.* hands
Zch. 6:13. counsel of peace between them *b.*

Mat. 15:14. *b.* shall fall in the ditch, Lu. 6:39.
Lu. 7:42. forgave them *b.* || Ac. 23:8. confess *b.*
Ep. 2:14. made *b.* one || 16. reconcile *b.* unto G.
1 Pe. 3:1. in *b.* which || Re. 19:20. *b.* cast alive

BOTTLE, *s.* signifies, (1) *A vessel to contain liquids*, Ge. 21:14. (2) *The wicked*, Jer. 13:12. (3) *The clouds*, Jb. 38:37.

Ge. 21:14. took a *b.* of water, 15. || 19. filled the *b.*
Jud. 4:19. she opened a *b.* of milk, and cov. him
1 S. 1:24. took a *b.* of wine, 10:3. | 16:20.
2 S. 16:1. Ziba brought to David a *b.* of wine
Ps. 56:8. my tears in thy *b.* || 119:83. *b.* in smoke
Jer. 13:12. every *b.* shall be filled || 19:10. break *b.*
Ha. 2:15. puttest *b.* to and makest drunken

BOTTLES, *s.* Jos. 9:4. *b.* rent, 13. 1 S. 25:18.
Jb. 32:19. belly to burst like new *b.* || 38:37.
Jer. 48:12. break their *b.* || Ho. 7:5. sick with *b.* of
Mat. 9:17. neither do men put new wine into old *b.* else *b.* break, Mk. 2:22. Lu. 5:37,38.

BOTTOM, *s.* Ex. 15:5. sank into *b.* as a stone
Ex. 29:12. shalt pour blood beside *b.* of the altar, Le. 4:7,18,25,30. | 5:9. | 8:15. | 9:9.
Jb. 36:30. *b.* of the sea || Song 3:10. *b.* of gold
Da. 6:24. *b.* of the den || Am. 9:3. Jon. 2:6.
Zch. 1:8. he stood among myrtle-trees in the *b.*
Mat. 27:51. rent from top to *b.* Mk. 15:38.

BOTTOMLESS, *a.* Re. 9:1,2,11. | 11:7.
Re. 17:8. beast ascend out of *b.* pit || 20:1. key of || 3.

BOUGH, S. *s.* Ge. 49:22. *Joseph* a fruitful *b.*
Le. 23:40. *b.* of thick trees || De. 24:20. go over
Jud. 9:48. Abimelech cut down a *b.* 49.
2 S. 18:9. *b.* of an oak || Jb. 14:9. *b.* like a plant
Ps. 80:10. *b.* like a goodly cedar || 11. sent *b.* to sea
Song 7:8. I will take hold of the *b.* thereof
Is. 10:33. lop the *b.* || 17:6. uppermost *b.* 9. || 27:11.
Ez. 17:23. it shall bring forth *b.* and bear 31:3. among thick *b.* 14. || 6. nests in *b.* Da. 4:12.

BOUGHT, *s.* Ge. 33:19. Jacob *b.* field, Jos. 24:32.
Ge. 39:1. Potiphar *b.* Joseph || 47:14. corn they *b.* 49:30. which Abraham *b.* 50:13. Ac. 7:16.
Le. 27:24. jubilee return to him of whom it was *b.*
De. 32:6. father that *b.* thee || Ru. 4:9. *b.* all that
2 S. 24:24. David *b.* the threshing-floor and
Ne. 5:16. nor *b.* we any land || Jer. 32:9,43.
Ho. 3:2. so I *b.* her to me for 15 pieces of silver
Mat. 13:46. *b.* that field || 21:12. Mk. 11:15. 27:7. *b.* with them the potter's field || 9.
Mk. 15:46. *b.* fine linen || 16:1. *b.* sweet spices
Lu. 14:18. *b.* a piece of ground || 17:28. *b.* and sold
1 Co. 6:20. for ye are *b.* with a price, 7:23.
2 Pe. 2:1. L. that *b.* them || Re. 14:4. *b.* from

BOUND, *p. actively.*

Ge. 22:9. *b.* Isaac || 38:28. *b.* on his hand || 42:24.
Le. 8:7. *b.* the ephod with the curious girdle || 13. he *b.* bonnets on Aaron's sons
Nu. 30:4. she had *b.* her soul, 5,6,7,8,9,10,11.
Jos. 2:21. *b.* a scarlet line || Jud. 15:13. Samson
Jud. 16:8. *b.* with withes || 12. ropes || 21. fetters
2 K. 5:23. *b.* two tal. || 17:4. Hoshea and || 25:7.
2 Ch. 33:11. *b.* Manasseh || 36:6. *b.* Jehoiakim
Pr. 30:4. hath *b.* the waters || Ho. 7:15. *b.* arms
Mat. 14:3. Herod *b.* John and put, Mk. 6:17. 27:2. had *b.* Jesus, Mk. 15:1. Jn. 18:12.
Lu. 13:16. Satan hath *b.* || Ac. 21:11. Agabus *b.*
Ac. 22:25. *b.* Paul, 29. || 23:12. *b.* under a curse
Re. 20:2. he *b.* Satan a thousand years

BOUND, *passively.*

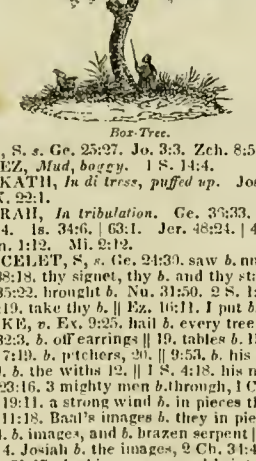
Ge. 39:20. prisoners are *b.* || 40:3. Joseph was *b.* 40:5. butler *b.* || 42:19. one of your brethren be *b.*
Jud. 16:6. wherewith thou mightest be *b.* 10:13.
1 S. 25:9. soul shall be *b.* || 2 S. 3:34. hands not
Jb. 36:8. *b.* in fetters || Ps. 107:10. in afflictions
Pr. 22:15. foolishness *b.* in heart of a child
Is. 22:3. *b.* by archers || 61:1. opening prison to *b.*
La. 1:14. the yoke of my transgressions is *b.*
Da. 3:21. *b.* in their coats || 23. fell down *b.* || 24.
Mat. 16:19. *b.* in heaven, 18:18. || Mk. 15:7.
Jn. 11:44. *b.* hand and feet, his face was *b.* 18:24. had sent him *b.* to Caiaphas, 13.
Ac. 9:2. bring them *b.* 21. || 12:6. Peter *b.* with 24:27. left Paul *b.* || 20:22. go *b.* in spirit || 21:13.
Ro. 7:2. is *b.* by law to her husband, 1 Co. 7:39.
1 Co. 7:27. art thou *b.* to a wife, seek not to be
2 Th. 1:3. we are *b.* to thank G. always, 2:13.
2 Ti. 2:9. word of G. not *b.* || He. 13:3. as *b.* with
Re. 9:14. loose angels *b.* in the river Euphrates

BOUND *with Chains*, 2 Ch. 33:11. | 36:6.
Ps. 68:6. which are *b.*- || Jer. 33:7. | 52:11. | 40:1.
Na. 3:10. great men were *b.*- || Mk. 5:4. often *b.*-
Lu. 8:29. kept *b.*-, in fetters || Ac. 21:33. | 28:20.

BOUND *up.* Ge. 44:30. is *b.*- in the lad's life
Is. 1:6. have not been *b.*- || Jer. 30:13. mayst be *b.*-
Ez. 30:21. shall not be *b.*- || 34:4. nor *b.*- broken
Ho. 4:19. wind hath *b.* her- || 13:12. iniquity *b.*-
Lu. 10:34. *b.*- his wounds, pouring in oil

BOUND, S. *s.* Ge. 49:26. to the utmost *b.*
Ex. 19:12. set *b.* to the people, 23. || 23:31.
De. 3:2. he set the *b.* of the people by number
Jb. 14:5. appointed his *b.* that he cannot pass 26:10. waters with *b.* || 38:20. to *b.* thereof
Ps. 104:9. to waters set a *b.* they may not pass
Is. 10:13. I have removed the *b.* of the people
Jer. 5:22. sand for *b.* of sea || Ho. 5:10. remove *b.*
Ac. 17:26. determined the *b.* of their habitation

BOUNTY, *s.* 1 K. 3:†6. || 10:13. || Pr. 20:†6
2 Co. 9:5. *b.* might be ready as a matter of *b*
BOUNTIFUL, NESS, Ps. 145:†17. L. is *b.* in
Pr. 22:9. he that hath a *b.* eye shall be blessed
Is. 32:5. nor churl be *b.* || 2 Co. 9:11. to all *b.*
BOUNTIFULLY, *ad.* Ps. 13:6. dealt *b.* with me
Ps. 116:7. L. dealt *b.* with thee || 119:17. | 142:7.
2 Co. 9:6. he which soweth *b.* shall reap *b.*
BOW, *s.* signifies, (1) *An instrument for shooting arrows*, Ge. 27:3. (2) *Furniture for war*, Ps. 44:6. (3) *Strength*, Jb. 29:20. (4) *Rainbow, the sign of God's covenant*, Ge. 9:13. (5) *The anger of God*, Ps. 7:12. (6) *His promise and help*, Ha. 3:9. (7) *Faith and patience*, Ge. 49:24.
Ge. 9:13. I do set my *b.* in the cloud, 14:16.
27:3. take thy weapons, thy quiver, and *b.*
48:22. sword and *b.* || 49:24. *b.* abode in strength
Jos. 24:12. not with sword nor *b.* || 1 S. 18:4.
2 S. 1:18. teach Judah use of *b.* || 22. of Jonath.
1 K. 22:34. drew *b.* at a venture, 2 Ch. 18:33.
2 K. 6:22. smite those taken with sword and *b.*
9:24. Jehu drew a *b.* || 13:15. take *b.* and, 16.
1 Ch. 5:18. able to shoot with *b.* || 12:2. out of *b.*
Jb. 29:20. my *b.* was renewed in my hand
Ps. 44:6. not trust in *b.* || 46:9. breaketh the *b.*
76:3. brake arrows of *b.* || 78:57. like deceitful *b.*
Is 41:2. as stubble to his *b.* || 66:19. that draw *b.*
Jer. 6:23. Lay hold on *b.* || 49:35. break the *b.*
La. 2:4. bent his *b.* || Ez. 1:28. *b.* in cloud || 39:3.
Ho. 1:5. break the *b.* of Israel || 7. not save by *b.*
2:18. break the *b.* || 7:16. like a deceitful *b.*
Am. 2:15. handleth *b.* not deliver || Ha. 3:9.
Zch. 9:13. when I filled *b.* || Re. 6:2. had a *b.*
BOW-SHOT, *s.* Ge. 21:16. as it were a *b.*
BOWS, *s.* 1 S. 2:4. *b.* of mighty are broken
1 Ch. 12:2. armed with *b.* || 2 Ch. 14:8. | 26:14.
Ne. 4:13. people with *b.* || 16. held spears and *b.*
Ps. 37:15. and their *b.* shall be broken
Is. 7:24. with *b.* shall men || 13:18. *b.* shall dash
Jer. 51:56. *b.* broken || Ez. 39:9. burn the *b.*
BOW, *v.* Jos. 23:7. nor *b.* to their gods, 2 K. 17:35.
2 K. 5:18. I *b.* myself in the house of Rimmon
Jb. 39:3. they *b.* themselves, they bring forth
Ps. 22:29. to dust, shall *b.* || 72:9. *b.* before him
144:5. *b.* thy heavens, O Lord, and come down
Pr. 5:1. *b.* thine ear to my understanding
14:19. evil *b.* before the good, wicked at gates of
Ec. 12:3. the strong men shall *b.* themselves
Mi. 6:6. and *b.* myself before the high God
Ha. 5:6. the perpetual hills did *b.* his ways are
Ep. 3:14. for this cause I *b.* my knees to Father
BOW *down*.
Ge. 27:29. let nations *b.*-, mother's sons *b.*-
37:10. shall I *b.*- || 49:8. shall *b.*- before thee
Ex. 11:8. shall *b.*- to me || 20:5. not *b.*- to them
23:24. not *b.*- to gods, Le. 26:1. Jud. 2:19.
2 K. 19:16. *b.*- thine ear, and hear, Ps. 86:1.
Jb. 31:10. and let others *b.*- upon her
Ps. 31:2. *b.*- thine ear to me, Pr. 22:17.
95:6. O come, let us worship and *b.*- let us kneel
Is. 10:4. *b.*- under prisoners || 46:2. *b.*- together
49:23. kings *b.*- to thee || 51:23. have said, *b.*-
58:5. *b.* his head as a bulrush || 60:14. | 65:12.
Ro. 11:10. darkened, and *b.*- their back alway
BOW *Knee*.
Ge. 41:43. and they cried before him, *b.* the -
Is. 45:23. to me every - shall *b.* Ro. 14:11.
Ep. 3:14. I *b.* my - || Phil. 2:10. every - shall *b.*
BOWED, *p.* Ge. 33:6. children *b.* || 7. Rachel *b.*
Ge. 43:26. Joseph's breth. *b.* themselves to him
49:15. Issachar *b.* his shoulder to bear, and bec.
Jud. 5:27. at her feet he *b.* || Ru. 2:10. *b.* herself
1 S. 4:19. Phineas' wife *b.* herself and travailed
20:41. David *b.* himself || 25:23. Abigail *b.* 41.
2 S. 19:14. David *b.* the heart of men of Judah
22:10. *b.* heavens and came down, Ps. 18:9.
1 K. 1:16. Bath-sheba *b.* and did obeisance, 31.
18:19. which have not *b.* to Baal, Ro. 11:4.
2 K. 2:15. *b.* before Elisha || 4:37. *b.* herself to
2 Ch. 7:3. *b.* upon pavement || 29:29. king *b.*
Est. 3:2. *b.* to Haman || 5. Mordecai *b.* not
Mat. 27:29. *b.* the knee || Lu. 13:11. and was *b.*
BOWED *down*.
Ge. 23:12. Abraham *b.*- before the people
42:6. Joseph's brethren came, and *b.*- 43:28.
Nu. 25:2. people did eat and *b.*- to their gods
Jud. 7:6. rest of the people *b.*- on their knees
2 Ch. 25:14. set them up to be his gods, and *b.*-
Ps. 35:14. I *b.*- heavily || 38:6. I am *b.*- greatly
44:25. our soul is *b.*- to dust || 57:6. my soul *b.*-
Is. 46:14. raiseth up all that be *b.*- 146:8.
Is. 2:11. haughtiness of men shall be *b.*- 17.
21:3. I was *b.*- at the hearing of it, I was dism.
Lu. 24:5. they were afraid and *b.*- their faces
BOWED *Head*.
Ge. 24:26. man *b.* his - and worshipped, 48.
43:28. they *b.* their *heads* and made obeisance
Ex. 4:31. *b.* their *heads* and worsh. 12:27. Ne. 8:6.
34:8. Moses made haste and *b.* his - to earth
Nu. 22:31. Balaam *b.* his - and fell flat on face
2 Ch. 20:18. Jehoshaphat *b.* his - || 29:30.
Jn. 19:30. Jesus *b.* his - and gave up the ghost
BOWED *himself*.
Ge. 18:2. Abraham *b.*- 23:7, 12. || 19:1. Lot *b.*-
33:3. Jacob *b.*- 47:31. || 48:12. Joseph *b.*-
Jud. 16:40. Samson *b.*- || 1 S. 24:8. David *b.*-
1 S. 28:14. Saul *b.*- || 2 S. 9:8. Mephibosheth
2 S. 14:22. Joab *b.*- || 33. Absalom || 18:21. Cush.
2 S. 24:20. Araunah *b.*- before king, 1 Ch. 21:21.
1 K. 1:23. Nathan *b.*- || 47. the king *b.*- on bed
53. Adonijah came and *b.*- to king Solomon
2:19. Solomon rose and *b.*- to his mother
BOWETH, *v.* Jud. 7:5. Is. 2:9. | 46:1.
BOWING, *p.* Ge. 24:52. Eliezer *b.* himself
Ps. 17:11. *b.* down to earth || 62:3. || Mk. 15:19.
BOWMEN, *s.* Jer. 4:29. for noise of the *b.*
BOWELS, *s.* signifies, (1) *The entrails*, Jb. 20:14.
Ac. 1:18. (2) *The heart*, 2 Co. 6:12. Phile. 7.
(3) *The womb*, Ge. 25:23. (4) *Pity or compassion*, Is. 63:15. Jer. 31:20. (5) *One greatly beloved*, Phile. 12. (6) *Tender mercies*, Ps. 25:†6. Pr. 12:†10.
Ge. 15:4. out of thy own *b.* shall be thy heir
25:23. two people from thy *b.* || 30:30. *b.* did yearn
Nu. 5:22. this water shall go into thy *b.*
2 S. 7:12. seed out of thy *b.* 16:11. || 22:10.
1 K. 3:26. *b.* did yearn on her son || 2 Ch. 21:15.
2 Ch. 21:18. L. smote his *b.* || 19. *b.* fell out || 32:21.
Jb. 20:14. meat in his *b.* || 30:27. my *b.* boiled
Ps. 22:14. melted in midst of my *b.* || 25:†6.
71:6. out of mother's *b.* || 109:18. come in his *b.*
Song 5:4. and my *b.* were moved for him
Is. 16:11. my *b.* shall sound like a harp for
48:19. the offspring of thy *b.* like the gravel
49:1. from *b.* of my mother, he made mention
63:15. where is sounding of thy *b.* and mercies?
Jer. 4:19. my *b.* my *b.* || 31:20. *b.* are troubled
La. 1:20. behold, O L. my *b.* are troubled, 2:11.
Ez. 3:3. fill thy *b.* with roll || 7:19. nor fill *b.*
Ac. 1:18. Judas burst and all his *b.* gushed out
2 Co. 6:12. straitened in own *b.* || 7:†15. Titus his *b.*
Phil. 1:8. I long after in *b.* of Christ || 2:1. if any *b.*
Col. 3:12. put on *b.* of mercies, kindness, meekn.
Phile. 7. *b.* of saints refreshed || 12. my own *b.* 20.
1 Jn. 3:17. shutteth up his *b.* of compassion
BOWL, *s. s.* Ex. 25:29. *b.* to cover, 37:16.
Nu. 4:7. dishes and *b.* †14. || 7:85. *b.* weighing
Jud. 6:38. wringed dew out, a *b.* full of water
1 K. 7:50. *b.* and snuffers of gold, 1 Ch. 28:17.
Ec. 12:6. or golden *b.* be broken || Am. 6:6. wine
Zch. 4:2. candlestick with *b.* || 3. right side of *b.*
9:15. be filled like *b.* || 14:20. pots shall be like *b.*
BOX, *s.* 2 K. 9:1. *b.* of oil in thine hand, 3.
Mat. 26:7. alabaster *b.* Mk. 14:3. Lu. 7:37.
BOX-TREE, Is. 41:19. set the *b.* || 60:13. glory



Box-Tree.

BOY, S. *s.* Ge. 25:27. Jo. 3:3. Zch. 8:5.
BOZEZ, *Mud, boggy.* 1 S. 14:4.
BOZKATH, *In di tress, puffed up.* Jos. 15:39.
2 K. 22:1.
BOZRAH, *In tribulation.* Ge. 36:33. 1 Ch.
1:44. Is. 34:6. | 63:1. Jer. 48:24. | 49:13, 22.
Am. 1:12. Mi. 2:12.
BRACELET, S, *s.* Ge. 24:30. saw *b.* on sister's
Ge. 38:18. thy signet, thy *b.* and thy staff, 25.
Ex. 35:22. brought *b.* Nu. 31:50. 2 S. 1:10.
Is. 3:19. take thy *b.* || Ez. 16:11. I put *b.* on
BRAKE, *v.* Ex. 9:25. hail *b.* every tree
Ex. 32:3. *b.* off earrings || 19. tables *b.* De. 9:17.
Jud. 7:19. *b.* pitchers, 20. || 9:53. *b.* his skull
16:9. *b.* the withs 12. || 1 S. 4:18. his neck *b.*
2 S. 23:16. 3 mighty men *b.* through, 1 Ch. 11:18.
1 K. 19:11. a strong wind *b.* in pieces the rocks
2 K. 11:18. Baal's images *b.* they in pieces
18:4. *b.* images, and *b.* brazen serpent || 23:7.
23:14. Josiah *b.* the images, 2 Ch. 34:4.
2 Ch. 21:17. Arabians came, and *b.* into Judah
Jb. 29:†17. *b.* jaws of wick. || 38:8. sea *b.* forth, 10.
Ps. 76:3. *b.* the arrows || 105:16. *b.* whole staff
105:33. *b.* the trees || 106:29. the plague *b.* in
107:14. out of darkness he *b.* bands in sunder
Jer. 28:10. took yoke from Jeremiah and *b.* it
31:32. my covenant they *b.* tho' I was a husband
Ez. 17:16. oath he despised, and covenant he *b.*
Da. 2:1. sleep *b.* || 34. stone *b.* || 6:24. lions *b.*
7:7. beast *b.* in pieces || 8:7. *b.* his two horns
Mat. 14:19. he blessed and *b.* 15:36. | 26:26. Mk.
6:41. | 8:6. | 14:22. Lu. 9:16. | 22:19. | 24:30.
1 Co. 11:24.
Mk. 14:3. *b.* the box || Lu. 5:6. net *b.* || 8:29.
Jn. 19:32. *b.* the legs || 33. they *b.* not his legs
BRAKE *down*.
2 K. 10:27. *b.*- Baal, 2 Ch. 23:17. || 11:18.
14:13. *b.*- wall of Jerusalem, 2 Ch. 25:23.
2 K. 23:7. *b.*- houses of Sod. || 8. *b.*- high places
12. *b.*- altars, 15. 2 Ch. 14:3. | 26:6. | 34:4.
BRAKEST, *v.* Ex. 34:1. table thou *b.* De. 10:2.
Ps. 74:13. *b.* heads of dragons, 14. || Ez. 29:7.
BRAMBLE, S, *s.* Jud. 9:14. said trees to *b.* 15.
Is. 34:13. *b.* shall come || Lu. 6:44. nor of *b.* grapes
BRANCH, *s.* signif. *Bough of a tree*, Ps. 104:12. To which are compared, (1) *Jesus Christ*, Is. 11:1. Jer. 23:5. Zch. 3:8. | 6:12. (2) *True believers who have vital union with Christ*, Jn. 15:5. (3) *Men of power*, Is. 9:14. (4) *Children or posterity*, Jb. 8:16. | 15:32. (5) *Prosperity and comfort*, Ho. 14:6.
Ex. 25:33. knop and flower in one *b.* 37:19.
Nu. 13:23. cut down a *b.* with one cluster of gr.
Jb. 8:16. his *b.* shooteth || 14:7. tender *b.* || 15:32.
18:16. *b.* shall be cut off || 29:19. dew on my *b.*
Ps. 80:15. *b.* thou made strong || Prov. 11:28.
Is. 4:2. *b.* of Lord be beautiful || 9:14. cut off *b.*
Is. 11:1. a *b.* shall grow || 14:19. like abominable *b.*
17:9. strong cities shall be as an uppermost *b.* left
19:15. *b.* or rush || 25:5. the *b.* of terrible broken
60:21. *b.* of my planting, the work of my hands
Jer. 23:5. I will raise to David a righteous *b.*
33:15. *b.* of righteous. to grow || Ez. 8:17.
Ez. 17:3. came, and took the highest *b.* 22.
Da. 11:7. out of a *b.* of her roots shall one stand
Zch. 3:8. my servant the *B.* || 6:12. name is *B.*
Ma. 4:1. shall leave them neither root nor *b.*
Mat. 24:32. when *b.* is yet tender, Mk. 13:28.
Lu. 1:†78. the *b.* from on high hath visited
Jn. 15:2. every *b.* in me || 4. as *b.* cannot bear || 6.
BRANCHES, *s.* Ge. 40:10. were three *b.* 12.
Ge. 49:22. *b.* run over the wall || Ex. 25:32. six
Le. 23:40. take *b.* of palm-tree, Ne. 8:15.
Jb. 15:30. the flame shall dry up his *b.* and
Ps. 80:11. she sent out her *b.* to the river
104:12. the fowls which sing among the *b.*
Is. 16:8. Moab's *b.* are stretched out, they
17:6. four or five in the utmost fruitful *b.*
18:5. cut down the *b.* || 27:10. consume the *b.*
Jer. 11:16. *b.* are broken || Ez. 17:6. | 19:10, 14.
Ez. 31:8. not like Assyrian's *b.* || 9. *b.* shoot *b.*
Da. 4:14. cut off his *b.* || Ho. 11:6. Ephraim's *b.*
Ho. 14:6. his *b.* shall spread || Jo. 1:7. *b.* white
Zch. 4:12. I said, What be these two olive *b.*?
Mat. 13:32. birds lodge in the *b.* Lu. 13:19.
21:8. others cut down *b.* Mk. 11:8. Jn. 12:13.
Mk. 4:32. shooteth *b.* || Jn. 15:5. ye are the *b.*
Ro. 11:16. root holy, so *b.* || 17. *b.* be broken off, 19.
18. boast not against the *b.* but if thou boast
21. for if G. spared not the natural *b.* take heed
BRAND, S, *s.* Jud. 15:5. *b.* on fire || Zch. 3:2.
BRANDISH, *v.* Ex. 32:10. shall *b.* my sword
BRASS, *s.* is *a compound metal*, Ex. 31:4. *and* denotes, (1) *A people impudent in sin*, Is. 48:4. Ez. 22:18. (2) *Great strength*, Da. 2:30. Mi. 4:13. (3) *Duration and immutability*, Zch. 6:1. (4) *The infinite power of Christ*, Re. 1:15.
Ex. 25:3. the offering, take gold, silver, *b.* 35:5.
26:11. taches of *b.* 36:18. || 30:18. laver of *b.*
37. thou shalt cast five sockets of *b.* 27:10, 17, 18. | 36:38. | 38:11, 17, 19.
27:2. shalt overlay the altar with *b.* 6. | 38:2.
4. net-work of *b.* || 19. pins of the court of *b.*
31:4. to work in gold, silver, and *b.* 35:32.
38:5. rings of *b.* || 6. overlaid the staves with *b.*
29. *b.* of the offering || 39:39. and his grate of *b.*
Nu. 21:9. serpent of *b.* when he beheld serpent
De. 8:9. hills mayst dig *b.* || 28:23. heaven be *b.*
Jud. 16:21. Samson bound with fetters of *b.*
1 S. 17:5. helmet of *b.* 38. || 6. greaves of *b.*
2 S. 8:8. David took much *b.* 1 Ch. 18:8.
1 K. 7:14. worker in *b.* || 15. pillars, 2 K. 25:13.
16. chapiters of *b.* 2 K. 25:17. Jer. 52:22.
27. bases of *b.* || 30. plates || 38. lavers, 2 Ch. 4:16.
45. shovels of *b.* || 47. weight of *b.* not, 2 Ch. 4:18.
2 K. 25:7. fetters of *b.* || 13. *b.* to Babyl. Jer. 52:17.
1 Ch. 15:19. cymbals of *b.* || 22:3. *b.* in abundance
29:2. I have prepared *b.* for things of *b.*
2 Ch. 12:10. Rehoboam made shields of *b.*
Jb. 6:12. is my flesh *b.* || 40:18. || 41:27. *b.* as wood
Ps. 107:16. he hath broken the gates of *b.*
Is. 45:2. break gates of *b.* || 48:4. thy brow *b.*
60:17. for wood I will bring *b.* || Ez. 24:11.
Da. 2:32. thighs of *b.* || 39. kingdom of *b.*
7:19. nails were of *b.* || 10:6. feet like polished *b.*
Mi. 4:13. thine horn iron, and thy hoofs *b.*
Zch. 6:1. mountains of *b.* || Mat. 10:9. nor *b.*
1 Co. 13:1. I am become as sounding *b.* or
Re. 1:15. and his feet like to fine *b.* 2:18.
9:20. that they should not worship idols of *b.*
Iron and BRASS. *S.*
Ge. 4:22. Tubal-cain, an instructor in *b.*-
Le. 26:19. heaven - earth *b.* || Nu. 31:22.
De. 33:25. thy shoes shall be -*b.* as thy days, Jos. 22:8. | 1 Ch. 22:14. | 2 Ch. 2:7, 14. | 24:12. Jb. 28:2. Is. 48:4. | 60:17. Jer. 6:28. Ez. 22:18, 20. Da. 2:35, 45. | 4:15. | 5:4.
Vessels of BRASS.
Ex. 27:3. | 38:3. Jos. 6:19, 24. 2 S. 8:10. 2 K. 25:14. 1 Ch. 18:10. Jer. 52:18, 20. Ez. 27:13. Re. 18:12.
BRAVERY, *s.* Is. 3:18. will take away their *b.*
BRAWLER, *s.* 1 Ti. 3:3. be no *b.* Ti. 3:2.
BRAWLING, S, *s.* Pr. 21:19. | 25:24.
BRAY, ED, *p.* Jb. 6:5. wild ass *b.* || 30:7. they *b.*
Ps. 42:1. as the hart *b.* || Pr. 27:22. *b.* a fool
BRAZEN, *a.* Ex. 27:4. *b.* rings || 35:16. grate, 38:4.

Ex. 38:8. *b.* glasses ||10. and their *b.* sockets, 20.
Le. 6:28. sin-offering sodden in a *b.* pot
Nu. 16:39. *b.* censers || 1 K. 4:13. *b.* bars
1 K. 7:30. *b.* wheels || 14:27. *b.* shields
2 K. 16:17. *b.* oxen || 18:4. brake *b.* serpent
25:13. *b.* sea that Chaldees break, Jer. 52:17.
2 Ch. 6:13. *b.* scaffold || Jer. 1:18. *b.* wall || 52:20.
Mk. 7:4. washing of cups and pots, and *b.* vessels
See ALTAR.
BREACH, *s.* signifies, (1) *The ruin of a wall by warlike engines*, Ez. 26:10. (2) *Violation of a promise*, Nu. 14:34. (3) *A fracture or bruise*, Le. 24:20. (4) *Judgment or punishment*, 2 S. 6:8. (5) *Confusion and animosities*, Ps. 60:2.
Ge. 38:29. *b.* he upon thee || Le. 24:20. *b.* for *b.*
Nu. 14:34. *b.* of promise || Jud. 21:15. *b.* in tribes
2 S. 5:20. as *b.* of waters || 6:8. *b.* on Uzzah
2 K. 12:5. any *b.* found || 1 Ch. 15:13. | 13:11.
Ne. 6:1. the wall no *b.* || Jb. 16:14. with *b.* on *b.*
Ps. 106:23. had not Moses stood in the *b.*
Pr. 15:4. perverseness is a *b.* in the spirit
Is. 7:6. let us make a *b.* || 30:13. iniquity be a *b.*
30:26. in the day the Lord bindeth up the *b.*
58:12. the repairer of the *b.* || Jer. 6:†14.
Jer. 14:17. broken with *b.* || 17:†18. double *b.*
La. 2:13. thy *b.* is great || Ez. 26:10. in city a *b.*
BREACHES, *s.* Jud. 5:17. Asher abode in *b.*
1 K. 11:27. repaired *b.* of the city of David
2 K. 12:5. repair *b.* || 6. not repaired the *b.* 12.
Ne. 4:7. *b.* stopped || Ps. 60:2. heal the *b.* thereof
Is. 22:9. *b.* of city of David || Ez. 13:†5. up to *b.*
Am. 4:3. go out at the *b.* || 6:11. L. smite with *b.*
9:11. and I will close up the *b.* thereof
BREAD, *s.* signifies, (1) *Natural food*, Ge. 3:19. (2) *All things necessary for life*, Mat. 6:11. (3) *Manna*, Jn. 6:31. (4) *Jesus Christ*, Jn. 6:41,50. (5) *The gospel ordinances and privileges thereof*, Pr. 9:5.
Ge. 14:18. Melchizedek brought forth *b.*
18:5. I will fetch a morsel of *b.* and comfort
21:14. Abr. took *b.* || 25:34. Jacob gave Esau *b.*
27:17. she gave *b.* Jacob || 41:54. in Egypt was *b.*
41:55. cried for *b.* || 43:31. set on *b.* || 45:23.
47:15. give us *b.* || 19. buy us and our land for *b.*
49:20. out of Asher his *b.* shall be fat, and
Ex. 16:4. I will rain *b.* || 8. *b.* to the full, 12,29,32.
23:25. bless thy *b.* || 29:32. *b.* in the basket
29:34. if ought of *b.* remain until the morning
40:23. and he set the *b.* in order upon the table
Le. 8:26. took a cake of oiled *b.* and a wafer
21:6. *b.* of their God they do offer, 8:17,21.
22:25. nor from stranger offer *b.* || 23:18. | 26:26.
Nu. 4:7. continual *b.* || 14:9. people are *b.* for us
21:5. loatheth this light *b.* || 28:2. my *b.* observe
Dc. 8:3. not live by *b.* only, Mat. 4:4. Lu. 4:4.
23:1. met you not with *b.* || 29:6. not eaten *b.*
Jos. 9:5. the *b.* was dry || 12. this *b.* we took hot
Jud. 7:13. cake of barley *b.* tumbled into host
8:6. that we should give *b.* to thy army, 15.
19:5. morsel of *b.* || 19. and there is *b.* and wine
Ru. 1:6. visited his people in giving them *b.*
1 S. 2:5. hired for *b.* || 36. crouch for *b.* || 9:7.
16:20. Jesse took ass with ||21:4. hallowed *b.*5,6.
22:13. hast given him *b.* || 25:11. take my *b.*
28:22. set a morsel of *b.* || 30:11. gave him *b.*
2 S. 3:29. fail from Joab one that lacketh *b.*
35. taste *b.* or aught else till sun be down ||6:19.
1 K. 13:22. hast eaten *b.* 23. || 17:6. brought *b.*
17:11. bring morsel of *b.* || 18:4. fed with *b.* 13.
2 K. 4:42. man of God *b.* || 18:32. to a land of *b.*
1 Ch. 12:40. they of Zebulon brought *b.* on asses
Ne. 5:14. have not eaten the *b.* of the governor
9:15. and gavest them *b.* from heaven || 13:2.
Jb. 15:23. wandereth for *b.* || 22:7. withholden *b.*
27:14. his offspring not be satisfied with *b.*
28:5. as for the earth, out of it cometh *b.*||33:20.
Ps. 37:25. seed begging *b.*||78:20. can he give *b.*
80:5. *b.* of tears || 102:9. eaten ashes like *b.*
104:15. *b.* which strengtheneth man's heart
105:40. *b.* of heaven||132:15. satisfy poor with *b.*
Pr. 9:7. *b.* eaten in secret || 12:9. lacketh *b.* || 11.
20:13. satisfied with *b.* 28:19. || 17. *b.* of deceit
22:9. giveth *b.* to the poor || 31:27. *b.* of idleness
Ec. 9:11. nor *b.* to wise || 11:1. cast *b.* on waters
Is. 3:1. stay of *b.* ||7. *b.* nor clothing || 21:14.
30:20. though the Lord give you *b.* of adversity
33:16. *b.* shall be given to the upright
44:15. he baketh *b.* on the coals thereof, 19.
51:14. not die, nor that his *b.* should fail
55:2. which is not *b.* || 10. give *b.* to the eater
58:7. is it not to deal thy *b.* to the hungry
Jer. 42:14. nor hunger of *b.* || 44:†17. plenty of *b.*
La. 1:11. seek *b.* || 4:4. children ask *b.* || 5:6,9.
Ez. 4:15. prepare thy *b.* || 17. want *b.* and water
16:49. pride, fulness of *b.* || 18:7. *b.* to hungry
Ho. 2:5. give me my *b.* || 9:4. as *b.* of mourners
Am. 4:6. want of *b.* || 8:11. not famine of *b.*
Hag. 2:12. skirt touch *b.*||Ma. 1:7. offer polluted *b.*
Mat. 4:3. these stones be made *b.* Lu. 4:3.
6:11. give us this day our daily *b.* Lu. 11:11.
7:9. If son ask *b.* || 15:26. to take children's *b.*
15:33. whence so much *b.* Mk. 8:4.
16:5. forgotten to take *b.* 11:12. Mk. 8:14.
26:26. Jesus took *b.* and blessed it, Mk. 14:22.
Lu. 7:33. neither eating *b.* || 9:3. neither *b.*
15:17. *b.* enough and to spare || 22:19. | 24:30,35.
Jn. 6:7. two hundred pennyworth of *b.* is not
32. Moses gave not that *b.* || 33. *b.* of God is he
6:34. Lord, evermore give us this *b.*
Jn. 6:35. Jesus said, I am the *b.* of life, 48.
41. *b.* that came down, 50,58. || 51. living *b.*
13:18. that eateth *b.* with me, lift up his heel
21:9. fish thereon, and *b.* || 13. Jesus taketh *b.*
Ac. 2:42. continued in breaking *b.* 46.
20:7. came to break *b.* || 11. and had broken *b.*
27:35. he took *b.* and gave thanks to God
1 Co. 10:16. *b.* we break || 17. many, are one *b.*
11:23. in which he was betrayed, he took *b.*
2 Co. 9:10. both minister *b.* for your food
See AFFLICTION.
BREAD-*Corn*, *s.* Isa. 28:28. *b.*- is bruised
BREAD, with *eat*.
Ge. 3:19. in the sweat of thy face shalt thou -*b.*
28:20. if the Lord will give me *b.* to *eat*
31:54. his brethren to -*b.* || 37:25. | 39:6.
43:32. might not -*b.* with the Hebrews
Ex. 2:20. call him that he may -*b.* || 16:3. did -*b.*
18:12. to -*b.* with Moses || 34:28. not -*b.* 40 days
Le. 21:22. -*b.* of his God || 23:14. not -*b.* || 26:5.
Nu. 15:19. when ye *eat* the *b.* of the land
De. 8:9. thou shalt -*b.* without scarcity
Jud. 13:16. I will not -*b.* || Ru. 2:14. come -*b.*
2 S. 9:7. -*b.* at my table, 10. || 12:17. nor did -*b.*
12:20. set *b.* and he did - || 21. didst rise and -*b.*
1 K. 13:8. nor will I -*b.* 16. || 9. *eat* no *b.*
13. then said he, Come home with me and -*b.*
21:7. arise, -*b.* let thy heart be merry, I will
2 K. 4:8. Elisha to -*b.* || 6:22. | 23:9. | 25:29.
Jb. 42:11. and did -*b.* with Job in his house
Ps. 14:4. eat my people as they -*b.* 53:4. || 41:9.
102:4. I forget to -*b.* || 127:2. to -*b.* of sorrows
Pr. 4:17. -*b.* of wickedness || 9:5. come - of my *b.*
23:6. - not *b.* of him || 25:21. give him *b.* to -
Ec. 9:7. -*b.* with joy || Is. 4:1. *eat* our own *b.*
Jer. 5:17. *eat* up thy *b.* || 41:1. -*b.* in Mizpah
Ez. 4:13. *eat* defiled *b.* || 16. -*b.* by weight
12:18. -*b.* with quaking || 19. -*b.* with care
44:3. prince sit in it to -*b.* before the Lord
Am. 7:12. flee to Judah, there -*b.*||Ob. 7. that -*b.*
Mat. 15:2. wash not hands when they -*b.*
Mk. 3:20. could not -*b.* || 6:36. buy *b.* to - ||7:2,5.
Lu. 14:1. to -*b.* on Sabbath || 15. -*b.* in kingdom
Jn. 6:5. whence buy *b.* || 23. nigh where did -*b.*
31. *b.* from heaven to - ||51. if any man - this *b.*
1 Co. 11:26. often as - this *b.* || 27. shall - this *b.*
2 Th. 3:8. -*b.* for nought || 12. quietness - their *b.*
Leavened BREAD.
Ex. 12:15. who eateth -*b.* that soul be cut off
13:3. no -*b.* he eaten || 7. no -*b.* be seen
23:18. not offer blood of my sacrifice with -*b.*
Le. 7:13. offer for his offering -*b.* || De. 16:3,4.
Loaf, or *Loaves of* BREAD.
Ex. 29:23. one -*b.* with ram of consecration
Jud. 8:5. give -*b.* || 1 S. 10:3. 3 -*b.* || 4. two -*b.*
1 S. 21:3. give me five -*b.* in my hand
2 S. 16:1. on asses 200 -*b.* || 1 Ch. 16:3. dealt a -*b.*
No BREAD.
Ge. 47:13. there was -*b.* in all the land
Nu. 21:5. there is -*b.* and our soul loatheth
1 S. 21:4. -*b.* under my hand || 6. -*b.* but show -*b.*
28:20. Saul had eaten -*b.* all the day, nor
30:12. the Egyptian had eaten -*b.* three days
1 K. 21:4. would eat -*b.* || 5. why sad, eatest -*b.*
2 K. 25:3. *b.* for the people, Jer. 52:6.
Ezr. 10:6. did eat -*b.* || Jer. 38:9. -*b.* in the city
Da. 10:3. I ate - pleasant *b.* neither came flesh
Mat. 16:7. bec. we have taken -*b.* 8. Mk. 8:16,17.
Mk. 6:8. take no scrip, -*b.* no money in purse
Piece, or *Pieces of* BREAD.
1 S. 2:36. put me, I pray, that I may eat a -*b.*
Pr. 6:26. brought to a -*b.* || 28:21. for a -*b.*
Jer. 37:21. give Jeremiah daily a -*b.* || Ez. 13:19.
Staff of BREAD.
Le. 26:26. when I have broken the - your *b.*
Ps. 105:16. whole -*b.* Ez. 4:16. | 5:16. | 14:13.
See BASKET, FEAST.
Unleavened BREAD.
Ge. 19:3. Lot did bake -*b.* and they did eat
Ex. 12:8. eat passover with -*b.* Nu. 9:11.
15. seven days eat -*b.* 13:6,7. | 23:15. | 34:18.
Le. 23:6. Nu. 28:17. De. 16:3.
18. of the month eat -*b.* 20. || 29:2. take -*b.*
Le. 6:16. meat-offering ye shall eat with -*b.*
Nu. 6:15. wafers of -*b.* || De. 16:8. six days eat *b.*
1 S. 28:24. witch did bake -*b.* || 2 K. 23:9. eat
Ez. 45:21. on 14th day passover of -*b.* be eaten
Mk. 14:12. first day of -*b.* || Lu. 22:7. days of *b.*
Ac. 20:6. after days of || 1 Co. 5:8. -*b.* of sincerity
BREADTH, *s.* Ge. 6:15. ark, the *b.* 50 cubits
Ge. 13:17. through land in *b.* || Ex. 27:18. *b.* of court
Ex. 28:16. breast-plate, a span the *b.* 39:9.
38:1. altar five cubits *b.* || De. 2:5. as a foot *b.*
Jud. 20:16. could fling stones at a hair's *b.*
1 K. 6:2. *b.* of L.'s house, 20 cubits, 2 Ch. 3:3.
7:6. the *b.* of the porch was thirty cubits.
2 Ch. 4:1. the *b.* of the altar was twenty cubits
Ezr. 6:3. the *b.* of the Lord's house sixty cubits
Jb. 37:10. *b.* of waters || 38:18. *b.* of the earth
Is. 8:8. his wings shall fill the *b.* of the land
Ez. 40:5. *b.* of build. || 11. entry || 13. gate, 20,48.
49. *b.* of porch || 41:1. tabernacle || 2. door, 3.
41:5. *b.* of side-chamb.||7. house||11. of place left
14. *b.* of face of the house || 45:1. of holy portion
Da. 3:1. the *b.* of the image was six cubits
Ha. 1:6. shall march through the *b.* of the land
Zch. 2:2. measure Jerusalem to see the *b.* || 5:2.
Ep. 3:18. what is the *b.* and length, and depth
Re. 20:9. *b.* of the earth || 21:16. large as the *b.*
BREAK, *s.* 2 S. 2:32. *b.* of day, Ac. 20:11.
BREAK, *v.* signifies, (1) *To dash to pieces*, Ex. 34:13. (2) *To make void, or of none effect*, 1 K. 15:19. (3) *To punish or afflict*, Jb. 13:25. (4) *To dissuade or sever*, Zch. 11:14. (5) *To faint*, Ps. 119:20. (6) *To take away*, Ps. 105:16. (7) *To destroy*, Ps. 10:15. (8) *Great sorrow of heart*, Ac. 21:13. (9) *To shine or appear*, Song 2:17.
Ge. 19:9. came near to *b.* door || 27:40. *b.* yoke
Ex. 12:46. nor shall ye *b.* a bone, Nu. 9:12.
13:13. *b.* his neck, 34:20. || 34:13. *b.* their images
Le. 11:33. vessel unclean *b.* || 26:19. *b.* the pride
Nu. 24:8. *b.* their bones || 30:2. man vow, not *b.*
De. 12:3. *b.* their pillars || 1 S. 25:10. from master
1 K. 15:19. *b.* league, 2 Ch. 16:3. || Ezr. 9:14.
Jb. 13:25. wilt *b.* a leaf || 39:15. beast may *b.*
Ps. 2:3. *b.* their bands || 9. *b.* them with rod
10:15. *b.* thou the arm of the wicked, and
58:6. *b.* their teeth, O God, in their mouth
89:31. if *b.* my statutes || 141:5. not *b.* my head
Song 2:17. until day *b.* and shadows flee, 4:6.
Is. 14:25. *b.* Assyrians || 28:24. clods || 28. not *b.*
30:14. *b.* it as potter's vessel || 38:13. *b.* my bones
42:3. bruised reed will he not *b.* Mat. 12:20.
Is. 58:6. this is the fast, that ye *b.* every yoke
Jer. 15:12. shall iron *b.* || 19:10. *b.* the bottle, 11.
28:4. *b.* yoke of king of Babylon, 11. | 30:8.
Ez. 4:16. I will *b.* the staff of bread, 5:16. | 14:13.
16:38. *b.* wedlock || 23:34. *b.* the sherds there
29:7. thou didst *b.* || 30:18. *b.* yokes of Egypt
30:22. and I will *b.* Pharaoh's arms, 24.
Ho. 1:5. *b.* bow of Israel, 2:18. || 10:11. *b.* clods
Jo. 2:7. not *b.* ranks || Am. 1:5. *b.* bar of Damasc.
Mi. 3:3. *b.* their bones || Na. 1:13. I *b.* his yoke
Zch. 11:14. that I might *b.* the brotherhood
Mat. 5:19. *b.* one of these least || 9:17. bottles *b.*
Ac. 20:7. to *b.* bread || 21:13. to *b.* my heart
1 Co. 10:16. the bread which we *b.* is it not the
BREAK *Covenant*.
Le. 26:15,44. De. 31:16,20. Jud. 2:1. Ps. 89:34.
Jer. 14:21. | 33:20. Ez. 17:15. Zch. 11:10.
BREAK *down*.
Ex. 23:24. quite *b.*- their images, De. 7:5.
Le. 14:45. and he shall *b.*- the house, the stones
De. 12:3. ye shall *b.*- their altars
Jud. 8:9. when I come again, I will *b.*- this
Ne. 4:3. if a fox go up, shall *b.*- their stone wall
Ps. 74:6. *b.*- carved work || Ec. 3:3. a time to *b.*-
Is. 5:5. *b.*- wall || Jer. 31:28. watched to *b.*- || 45:4.
Ez. 13:14. so will I *b.*- the wall ye have daubed
16:39. they shall *b.*- thy high places, they shall
26:4. *b.*- towers of Tyrus || 12. *b.*- thy walls
Ho. 10:2. he shall *b.*- their altars, and spoil
BREAK *forth*.
Ex. 19:22. lest the Lord *b.*- upon them, 24.
Is. 14:7. *b.*- into singing, 44:23. | 49:13. | 54:1.
52:9. *b.*- into joy || 54:3. *b.*- on the right hand
55:12. hills *b.*- into singing || 58:8. light *b.*-
Jer. 1:14. evil shall *b.*- || Ga. 4:27. *b.*- and cry
BREAK *off*.
Ge. 27:40. thou shalt *b.* his yoke *off* thy neck
Ex. 32:2. *b.*- the golden earrings, 24.
Da. 4:27. O king, *b.*- thy sins by righteousness
BREAK *out*.
Ex. 22:6. if fire *b.*- || Le. 13:12. if leprosy *b.*-
Le. 14:43. plague *b.*- || Ps. 58:6. *b.*- great teeth
Is. 35:6. in the wilderness shall waters *b.*-
Am. 5:6. lest he *b.*- like fire in house of Joseph
BREAK *in Pieces*.
2 K. 25:13. Chaldeans *b.*- pillars of brass
Jb. 19:2. will ye *b.* me - || 34:24. *b.*- mighty men
Ps. 72:4. *b.*- the oppressor || 94:5. *b.*- thy people
Is. 45:2. I will *b.*- the gates of brass, and cut
Jer. 51:20. *b.*- the nations || 21 *b.*- horse, 22.
Da. 2:40. shall it *b.*- and bruise kingdoms, 44.
7:23. the fourth beast shall *b.*- whole earth
BREAK *through*.
Ex. 19:21. lest they *b.*- 24. || 1 K. 3:26. to king
Mat. 6:19. thieves *b.*- || 20. thieves *b.* not -
BREAK *up*.
2 Ch. 32:†1. Sennacherib thought to *b.* them *up*
Jer. 4:3. *b.*- your fallow ground, Ho. 10:12.
BREAKER, S, *s.* Mi. 2:13. *b.* is come up
Ro. 1:21. covenant *b.* || 2:25. if a *b.* of the law
BREAKEST, *v.* Ps. 48:7. *b.* ships of Tarshish
BREAKETH, *v.* Ge. 32:26. for the day *b.*
Jb. 9:17. he *b.* me, 12:14. | 16:14. || 28:4. flood *b.*
Ps. 29:5. *b.* the cedars || 46:9. he *b.* the bow
119:20. my soul *b.* for the longing that it hath
Pr. 25:15. soft tongue *b.* the bone || Ec. 10:8.
Is. 59:5. which is crushed *b.* out into a viper
Jer. 19:11. as one *b.* a potter's vessel not made
23:29. *b.* rock in pieces || La. 4:4. Da. 2:40.
BREAKING, *p.* Ge. 32:24. wrestled till *b.* of day
Ex. 9:9. boil *b.* forth, 10. || 22:2. thief found *b.*
1 Ch. 14:11. on enemies, like *b.* forth of waters
Jb. 30:14. on me as a wide *b.* || 41:25. reason of *b.*
Ps. 144:14. that there be no *b.* in, nor going out
Is. 22:5. *b.* down walls || 30:14. *b.* potter's vessel
Ez. 16:59. in *b.* covenant, 17:18. || 21:6. loins
Ho. 13:13. long in place of *b.* forth of children
Lu. 24:35. known in *b.* of bread || Jn. 7:†23.
Ac. 2:42. in *b.* bread, 46. || Rom. 2:33. *b.* the law
BREAST, S, *s.* Ge. 49:25. blessings of the *b.* and
Ex. 29:26. *b.* of the ram || 27. sanctify the *b.*
Le. 7:30. *b.* waved || 31. *b.* shall be Aaron's || 34.
8:29. Moses took *b.* || 9:20. fat on *b.* 21. || 10:14
Nu. 6:20. the wave *b.* || 18:18. as wave *b.* and

Jb. 3:12. *b.* I should suck || 21:21. *b.* full of milk
24:9. they pluck the fatherless from the *b.*
Ps. 22:9. on my mother's *b.* || Pr. 5:19. her *b.*
Song 1:13. betwixt my *b.* || 4:5. *b.* like 2 roes, 7:3.
7:7. thy *b.* like clusters of grapes || 8. of the vine
8:1. the *b.* of my mother || 8. and she hath no *b.*
10. I am a wall, and my *b.* like towers, then
Is. 28:9. weaned from the milk, drawn from *b.*
60:16. thou shalt suck the *b.* of kings, and
66:11. satisfied with the *b.* of her consolation
La. 4:3. even the sea-monsters draw out the *b.*
Ez. 16:7. *b.* are fashioned || 23.3. *b.* pressed
23:8. *b.* of her virginity || 34. pluck off thy *b.*
Da. 2:32. head of gold, his *b.* and arms of silver
Ho. 2:2. from between her *b.* || 9:14. and dry *b.*
Jo. 2:16. that suck *b.* || Na. 2:7. tabering on *b.*
Lu. 18:13. smote on his *b.* || 23:48. smote their *b.*
Jn. 13:25. then lying on Jesus's *b.* saith, 21:20.
Re. 15:6. their *b.* girded with golden girdles

BREAST-PLATE, *s. Of the* Jewish *high-priest, was curiously wrought of gold, blue, purple, scarlet, and fine linen; which, being a span square, was fastened by gold chains and rings on the ephod. Herein were set* 12 *several stones, on which the names of the* 12 *tribes were graven; and herein was the* Urim *and* Thummim. Ainsw.

Breast-plate *is likewise a piece of defensive armor,* Re. 9:9. *Hence faith and love are called* breast-plates, 1 Th. 5:8. *because, when in exercise, they defend the soul from Satan's temptations, and the snares of the world,* 1 Jn. 5:4.

Ex. 25:7. and stones to be set in the *b.* 35:9. 28:4. a *b.* and ephod, 15. 39:8. ||22. upon *b.* chains
23. rings on *b.* 25. 39:16. ||28. bind *b.* by, 39:21.
29. Aaron shall bear the names of Israel in *b.*
30. put in *b.* of judgment the Urim, Le. 8:8.
Is. 59:17. for he put on righteousness as a *b.*
Ep. 6:14. having on the *b.* of righteousness
1 Th. 5:8. putting on the *b.* of faith and love
Re. 9:9. *b.* as it were *b.* of iron || 17. *b.* of fire

BREATH, *s.* signifies, (1) *The air received and discharged, by the dilatation and compression of the lungs,* Jb. 9:18. (2) *The life,* Ps. 146:4. Da. 5:23. (3) *God's powerful word and Spirit,* Ps. 33:6. Is. 11:4. Ez. 37:9. (4) *His anger,* Jb. 4:9. Is. 30:33.

Ge. 2:7. into nostrils *b.* of life || 6:17. | 7:15, 22.
2 S. 22:16. blast of *b.* of his nostrils, Ps. 18:15.
1 K. 17:17. and there was no *b.* left in him
Jb. 4:9. by *b.* of his nostrils are they consumed
9:18. he will not suffer me to take my *b.* but
12:10. in whose hand is the *b.* of all mankind
15:30. by *b.* of his mouth || 17:1. my *b.* is corrupt
19:17. my *b.* is strange to my wife || 27:3. my *b.*
33:4. *b.* of the Almighty hath given me life
34:14. if he gather unto himself his spirit and *b.*
37:10. *b.* of G. frost || 41:21. his *b.* kindleth coals
Ps. 33:6. all of them made by *b.* of his mouth
104:29. thou takest away their *b.* they die, and
135:17. nor *b.* in mouths || 146:4. his *b.* goeth
150:6. that hath *b.* praise the Lord || Ec. 3:19.
Is. 2:22. *b.* in nostrils || 11:4. with *b.* will he slay
30:28. *b.* as overflowing stream || 33. *b.* of Lord
33:11. *b.* as fire shall devour || 42:5. giveth *b.*
Jer. 10:14. and there is no *b.* in them, 51:17.
La. 4:20. the *b.* of our nostrils, the anointed
Ez. 37:5. cause *b.* to enter, 6. || 8. no *b.* in them
9. and say, Come, O *b.* ||10. and the *b.* came into
Da. 5:23. thy *b.* is || 10:17. nor *b.* left in me
Ha. 2:19. there is no *b.* at all in the midst of it
Ac. 17:25. giveth to all life and *b.* || Ja. 2:†26.

BREATHE, *v.* signifies, (1) *To respire,* Jos. 10:40. (2) *To infuse the soul into the body,* Ge. 2:7. (3) *To live,* Jos. 11:11. (4) *To inspire,* Jn. 20:22.

Jos. 11:11. there was not any left to *b.* 14.
Ps. 27:12. risen, and such as *b.* out cruelty
Song 4:†6. till day *b.* || Ez. 37:9. *b.* on these slain

BREATHED, ETH, ING.

Ge. 2:7. God *b.* into man's nostrils || De. 20:16.
Jos. 10:40. destroyed all that *b.* 1 K. 15:29.
La. 3:56. hide not thy ear at my *b.* at my cry
Jn. 20:22. he *b.* on them, and saith, Receive ye
Ac. 9:1. Saul yet *b.* out threaten. and slaughter

BRED, *p.* Ex. 16:20. it *b.* worms and stank

BREECHES, *s.* Ex. 28:42. linen *b.* 39:28.
Le. 6:10. put on linen *b.* 16:14. Ez. 44:18.

BREED, *v.* Ge. 8:17. they may *b.* abundantly

BREED, *v.* ING, *p.* De. 32:14. of Bashan || Zph. 2:9.

BRETHREN, *s.* signifies, (1) *The sons of one father,* Ge. 42:13. (2) *The community,* Ge. 19:7. (3) *Genuine Christians,* Col. 1:2. [(4) *By adoption,* Jn. 20:17. (5) *By office,* 1 Ch. 25:9. 2 Co. 8:23. Crud.]

Ge. 13:8. for we be *b.* || 19:7. *b.* do not so wickedly
24:27. master's *b.* || 31:11. Shechem said to her *b.*
34:25. Dinah's *b.* took || 42:3. Joseph's ten *b.*
42:6. *b.* came and bowed || 13. we are twelve *b.* 32.
45:16. Joseph's *b.* are come || 49:5. *b.* in evil
50:15. Joseph's *b.* saw their father was dead
Nu. 27:4. give us a possession among the *b.* 7.
10. if he have no *b.* give it to his father's *b.* 11.
De. 25:5. if *b.* dwell together, and one die
Jos. 6:23. Rahab brought *b.* || 17:4. among *b.*
Jud. 9:1. Abimelech went to *b.* || 3. mother's *b.*
2 K. 10:13. answered, We are *b.* of Ahaziah
1 Ch. 12:2. Saul's *b.* || 26:7. *b.* were strong men
27:18. of Judah, Elihu one of the *b.* of David
2 Ch. 21:2. he had *b.* || 22:8. Jehu found *b.*
Ps. 133:1. for *b.* to dwell together in unity
Pr. 6:19. discord among *b.* || 17:2. | 19:7.
Mat. 4:18. Jesus saw two *b.* || 21. saw other two *b.*
19:29. forsaken houses, *b.* ||20:24. against two *b.*
22:25. seven *b.* Mk. 12:20. || 23:8. all ye are *b.*
Mk. 10:29. hath left house or *b.* Lu. 18:29.
30. shall receive a hundred-fold, houses, *b.*
Lu. 14:26. hate not *b.* || 16:28. for I have five *b.*
21:16. ye shall be betrayed by parents and *b.*
Jn. 21:23. this saying went abroad among the *b.*
Ac. 3:17. *b.* I wot || 6:3. *b.* look out among you
7:26. sirs, ye are *b.* || 9:30. when the *b.* knew
10:23. certain *b.* from Joppa || 11:12. these six *b.*
11:29. send relief to *b.* || 12:17. to James and to *b.*
14:2. evil-affected against *b.* || 15:1. taught || 3. joy to
15:22. chief among *b.* || 23. *b.* send greeting to *b.*
32. exhort *b.* with many words, 1 Th. 5:14.
33. let go in peace from *b.* to || 40. recom. by *b.* to
16:2. well reported of by *b.* || 40. had seen the *b.*
17:6. they drew Jason and certain *b.* to rulers
10. the *b.* immediately sent away Paul, 14.
18:18. Paul took leave of *b.* || 27. the *b.* wrote
20:32. now *b.* I commend you to God || 21:7, 17.
22:5. letters to the *b.* || 23:5. I wist not *b.* that he
28:14. found *b.* || 15. when *b.* heard of us || 21. came
Ro. 1:13. now I would not have you ignorant *b.*
11:25. I Co. 10:1. | 12:1. 1 Th. 4:13.
7:1. know ye not *b.* || 8:12. *b.* we are debtors
8:29. first-born among *b.* || 10:1. *b.* my prayer to
12:1. I beseech you *b.* therefore by the mercies of God, 15:30. | 16:17. 1 Co. 1:10. | 16:15. Ga. 4:12. He. 13:22.
16:14. salute *b.* which are with them, Col. 4:15.
1 Co. 1:26. see your calling *b.* || 2:1. | 3:1. | 4:6.
7:29. *b.* time is short, 15:50. || 8:12. sin against *b.*
9:5. as *b.* of the Lord || 11:2. I praise you *b.*
14:26. how is it *b.* when ye come together
15:6. above 500 *b.* || 58. beloved *b.* Ja. 2:5.
16:11. look for him with *b.* ||12. come to you with
20. all the *b.* greet you, Phil. 4:21.
2 Co. 9:3. I sent the *b.* || 5. to exhort *b.* || 11:9.
11:26. among false *b.* || 13:11. finally *b.* farewell
Ga. 1:2. all the *b.* with me || 2:4. false *b.* unawares
Ep. 6:23. peace be to *b.* || Phil. 1:14. *b.* waxing
Col. 1:2. to the saints and faithful *b.* in Christ
1 Th. 4:1. beseech you *b.* 10. || 5:12. 2 Th. 2:1.
10. all the *b.* || 5:25. *b.* pray for us, 2 Th. 3:1.
5:26. greet all the *b.* || 27. be read to all the *b.*
1 Ti. 4:6. *b.* in remembrance || 5:1. young. men as *b.*
6:2. not despise them because they are *b.*
He. 2:11. not ashamed to call them *b.* ||3:1. holy *b.*
1 Pe. 1:22. unfeigned love of *b.* || 3:8. love as *b.*
1 Jn. 3:14. because we love *b.* || 16. lives for *b.*
3 Jn. 3. rejoiced when *b.* || 5. thou dost to *b.* || 10.

His BRETHREN.

Ge. 9:22. Ham told - two *b.* || 25. servant to - *b.*
16:12. in presence of - *b.* 25:18. || 27:37. for serv.
37:2. Joseph feeding flock with - *b.* ||5. and told - *b.*
11. - *b.* envied him || 30. Reuben returned to - *b.*
38:11. for he said, Lest he die also as - *b.* did
44:33. and let the lad go up with - *b.*
47:12. Joseph nourished his father and - *b*
49:26. was separate from *b.* De. 33:16.
Ex. 1:6. Joseph died, - *b.* and all that generation
2:11. Moses went out to - *b.* and spied an Egyp.
Le. 21:10. he that is high-priest among - *b.*
25:48. is sold, one of - *b.* may redeem him
Nu. 25:6. brought to - *b.* a Midianitish woman
27:9. then shall ye give his inheritance to - *b.*
De. 10:9. Levi no part with - *b.* || 17:20. above - *b.*
18:7. - *b.* the Lev. do || 20:8. lest - *b.* heart faint
24:7. stealing of - *b.* || 33:9. nor acknowledge - *b.*
33:24. let Asher be acceptable to - *b.* let him
Jn. 9:5. Abimelech slew - *b.* seventy persons
9:24. Gaal came with - *b.* and went to Shechem
56. did to his father in slaying - seventy *b.*
11:3. Jephthah fled from - *b.* and dwelt in Tob
Ru. 4:10. name of dead be cut off from - *b.*
1 S. 16:13. in midst of - *b.* || 22:1. *b.* heard it
1 Ch. 4:9. more honorable than - *b.* || 5:2. above
7:22. - *b.* came to comfort him || 25:9. - *b.* twelve

So to the end of the chapter.

2 Ch. 21:4. Jehoram slew - *b.* with the sword
Est. 10:3. Mordecai the Jew was accepted of - *b.*
Ho. 13:15. fruitful among - *b.* || Mi. 5:3. - *b.* return
Mat. 12:46. and - *b.* stood without, desiring to speak with him, Mk. 3:31. Lu. 8:19.
Jn. 7:5. for neither did - *b.* believe in him
Ac. 7:13. known to - *b.* || 23. to visit - *b.* 25.
1 Co. 6:5. to judge between - *b.* || He. 2:17. like

Men and BRETHREN.

Ac. 1:16. | 2:29, 37. | 7:2. | 13:15, 26, 38. | 15:7, 13. | 22:1. | 23:1, 6. | 28:17.

My BRETHREN.

Ge. 29:4. Jacob said unto them, - *b.* whence he ye
31:37. set it before - *b.* || 37:16. I seek - *b.*
46:31. - *b.* and father's house are come, 47:1.
Ex. 4:18. let me go and return to - *b.* in Egypt
Jos. 2:13. they will save alive my father and - *b.*
14:8. - *b.* made the heart of the people to melt
Jud. 8:19. Gideon said, They were - *b.*
19:23. - *b.* I pray you do not so wickedly
1 S. 20:29. and see - *b.* || 30:23. not do so - *b.*
2 S. 19:12. ye are - *b.* || 1 Ch. 28:2. hear me - *b.*
Ne. 1:2. Hanani one of - *b.* || 4:23. I nor - *b.*
5:10. I and - *b.* might exact || 14. I and - *b.* have
Jb. 6:15. - *b.* have dealt deceitfully as a brook
19:13. have put - *b.* far from me, and mine acq.
Ps. 22:22. will declare thy name to - *b.* He. 2:12.
69:8. stranger to - *b.* || 122:8. for - *b.* sakes.
Mat. 12:48. said to him, Who are - *b.* Mk. 3:33.
49. behold my mother and - *b.* Mk. 3:34.
25:40. to the least of these - *b.* ||28:10. go tell - *b.*
Lu. 8:21. - *b.* which hear || Jn. 20:17. go to - *b.*
Ro. 9:3. were accursed from Christ for - *b.*
Ja. 3:10. - *b.* the prophets || 12. - *b.* swear not

Our BRETHREN.

Ge. 31:32. before - *b.* discern what is thine
Nu. 20:3. - *b.* died || De. 1:28. - *b* discouraged
2 S. 19:41. - *b.* stolen thee away || 1 Ch. 13:2.
Ne. 5:5. as the flesh of - *b.* || 8. redeemed - *b.* the
Ac. 15:36. visit - *b.* || 2 Co. 8:23. Re. 12:10.

Their BRETHREN.

Nu. 8:26. shall minister with - *b.* in tabernacle
De. 18:2. no inher. among - *b.* || 18. raise proph.
Jud. 20:13. not hearken to - *b.* | 21:22. - *b.* come to
2 S. 2:26. from following - *b.* || 2 K. 23:9.
1 Ch. 8:32. these dwelt with *b.* in Jerusa. 9:38.
12:32. all - *b.* were at their commandment
39. drinking, for - *b.* had prepared for them
2 Ch. 28:15. to Jericho to - *b.* || Ne. 5:1. || 13:13.
Jb. 42:15. gave them inheritance among - *b.*
Jer. 41:8. for he slew them not among - *b.*
He. 7:5. tithes of - *b.* || Re. 6:11. till - *b.* be killed

Thy BRETHREN.

Ge. 27:29. lord it over - *b.* let mother's sons bow
31:37. set it before - *b.* || 37:10. I and - *b.* bow
37:13. do not - *b.* feed || 14. he well with - *b.* and
48:22. have given to thee one portion above - *b.*
49:8. thou art he whom - *b.* shall praise
De. 15:7. poor man of - *b.* || 17:15. from among - *b.*
18:15. prophet of - *b.* || 24:14. not oppress - *b.*
Jos. 2:18. thou shalt bring - *b.* home unto thee
Jud. 14:3. no woman among daughters of - *b.*
1 S. 17:17. take for - *b.* run to camp to - *b.* 18.
2 S. 15:20. take back - *b.* || 2 Ch. 21:13. slain
Jer. 12:6. - *b.* have dealt treacherously with thee
Ez. 11:15. - *b.* even - *b.* men of thy kindred
Mat. 12:47. - *b.* stand, Mk. 3:32. Lu. 8:20.
Lu. 14:12. call not - *b.* || 22:32. strengthen *b.*
Re. 19:10. see thou do it not, I am of - *b.* 22:9.

Your BRETHREN.

Ge. 42:19. let one of - *b.* be bound in prison, 33.
Le. 10:4. carry - *b.* || 6. let - *b.* bewail || 25:46.
Nu. 18:6. taken - *b.* the Levites || 32:6. go to war
De. 1:16. hear the causes between *b.*
3:18. pass over armed before - *b.* Jos. 1:14.
20. till Lord hath given rest to - *b.* Jos. 1:15.
Jos. 22:3. not left - *b.* || 4. rest to - *b.* || 8. spoil with
1 K. 12:24. not fight against - *b.* 2 Ch. 11:4.
2 Ch. 19:10. and so wrath come on you and - *b.*
28:11. taken of - *b.* || 30:7. not like - *b.* which
30:9. if ye turn, - *b.* shall find compassion
Ne. 4:14. fight for - *b.* || 5:8. will you sell - *b.*
Is. 66:5. - *b.* that hated you, that cast you out
20. they shall bring - *b.* for an offering to L.
Jer. 7:15. cast out all - *b.* || Ho. 2:1. say to - *b.*

Ammi

Mat. 5:47. if ye salute - *b.* only || Ac. 3:22 | 7:37.
1 Co. 6:8. ye do wrong, and defraud, and that - *b.*
1 Pe. 5:9. same afflictions accomplished in *b.*

BRIBE, S; *s.* 1 S. 8:3. Samuel's sons took *b.*
1 S. 12:3. I received any *b.* || Ps. 26:10. full of
Is. 33:15. from holding *b.* || Am. 5:12. take a *b.*

BRIBERY, *s.* Jb. 15:34. the tabernacles of *b.*

BRICK, *s.* Ge. 11:3. Ex. 1:14. | 5:7, 16. Is. 65:3.

BRICKS, *s.* Ex. 5:8. tale of *b.* 18, 19 || Is. 9:10.

BRICK-KILN, *s.* 2 S. 12:31. pass through *b.*
Jer. 43:9. hide stones in the clay in the *b.*
Na. 3:14. tread the mortar, make strong the *b.*

BRIDE, *s.* Is. 49:18. bind on thee as a *b.* doth
Is. 61:10. as *b.* adorneth || 62:5. rejoiceth over *b*
Jer. 2:32. can *b.* forget || 7:34. voice of *b.* 16:9.
33:11. voice of the *b.* || Jo. 2:16. let *b.* go out
Jn. 3:29. he that hath the *b.* is the bridegroom
Re. 18:23. voice of *b.* heard no more in thee
21:2. as a *b.* adorned || 9. I will show thee the *b.*
22:17. and the Spirit and the *b.* say, Come

BRIDE-CHAMBER, *s.* Mat. 9:15. of *b.* mourn
Mk. 2:19. can children of *b.* fast, Lu. 5:34.

BRIDEGROOM, *s.* Ps. 19:5. as a *b.* cometh
Is. 61:10 *b.* decketh || 62:5. *b.* rejoiceth over hr.
Mat. 9:15. can children of bride-chamb. mourn while *b.* is with them? Mk. 2:19. Lu. 5:34.
25:1. to meet the *b.* 5. || 6. *b.* cometh, 10.
Jo. 2:9. called *b.* || 3:29. friend of *b.* rejoiceth

BRIDLE, *s.* is taken for, (1) *A horse's bit and reins,* Ps. 32:9. (2) *Restraints of Providence,* 2 K. 19:28. Is. 30:28.

2 K. 19:28. put my *b.* in thy lips, Is. 37:29.
Jb. 30:11. let loose the *b.* || 41:13. his double *b.*
Ps. 32:9. held with *b.* ||39:1. keep mouth with *b.*
Pr. 26:3. *b.* for ass || Is. 30:28. *b.* in the jaws
Ja. 1:26. *b.* not his tongue || 3:2. *b.* whole body
Re. 14:20. blood out of wine-press to horse *b.*

BRIEFLY, *ad.* Ro. 13:9. 1 Pe. 5:12.

BRIER, S, *s.* denotes, (1) *An enemy,* Is. 10:17. (2) *Hurtful persons,* Ez. 28:24. (3) *Sins,* He. 6:8.

Jud. 8:7. then I will tear your flesh with *b.* 16.
Is. 5:6. come up, *b.* || 7:23. shall even be for *b.*
7:24. all land shall become *b.* and thorns
25. not fear of *b.* and thorns || 9:18. || 10:17.
27:4. who would set *b.* against me in battle
32:13. on land come *b.* || 55:13. instead of *b.*

Ez. 2:6. though *b.* and thorns be with thee
28:24. be no more a pricking *b.* to Israel
Mi. 7:4. best of them is as *b.*||He. 6:8. heareth *b.*
BRIGANDINE, *A coat of mail*, Jer. 46:4. | 51:3.
BRIGHT, *a.* Le. 13:2. *b.* spot, 4,23,24,38. | 14:56.
Jb. 37:11. *b.* clouds, 21. || Song 5:14. *b.* ivory
Jer. 51:11. make *b.* the arrows, gather shields
Ez. 1:13. fire was *b.* || 21:15. sword is *b.* 21.
27:19. *b.* iron || 32. *b.* lights || Na. 3:3. *b.* sword
Zch. 10:1. *b.* clouds||Mat. 17:5. *b.* cloud oversh.
Lu. 11:33. ns when the *b.* shining of a candle
Ac. 10:30. a man stood before me in *b.* clothing
Re. 22:16. I am the *b.* and morning star
BRIGHTNESS, *s.* signifies (1) *Light or lucidness*, Is. 59:9. Am. 5:20. (2) *Beauty*, Da. 4:36. (3) *Royal dignity, glory, and splendor*, Ez. 28:7.
2 S. 22:13. through *b.* coals kindled, Ps. 18:12.
Jb. 31:26. moon walking in *b.* || Ps. 89:44.
Is. 59:9. we wait for *b.* || 60:3. *b.* of thy rising
60:19. nor for *b.* || 62:1. go forth as *b.* || 66:11.
Ez. 1:4. and a fire and *b.* was about it, 27.
28. so was the appearance of the *b.* 8:2.
Ez. 10:4. court full of *b.* 28:7. defile thy *b.* 17.
Da. 2:31. this image, whose *b.* was excellent
4:36. honor and *b.* returned unto me || 5:6,9.
12:3. wise shall shine as *b.* of the firmament
Am. 5:20. day dark, and no *b.* || Ha. 3:4. *b.* as light
Ac. 26:13. light from heaven above *b.* of the sun
2 Th. 2:8. destroy with the *b.* of his coming
He. 1:3. who being the *b.* of his glory and image
BRIM, *s.* Jos. 3:15. feet dipped in *b.* of water
1 K. 7:26. wrought like *b.* of a cup, 2 Ch. 4:5.
2 Ch. 4:2. from *b.* to *b.* || Jn. 2:7. filled up to *b.*
BRIMSTONE, *s.*
Ge. 19:24. rained on Gomorrah *b.* Lu. 17:29.
De. 29:23. land is *b.* and salt, Jb. 18:15.
Ps. 11:6. shall rain fire and *b.* Ez. 38:22.
Is. 30:33. breath of the Lord, like a stream of *b.*
34:9. and the dust thereof turned into *b.*
Re. 9:17. mouths issued *b.* 18. | 14:10. | 19:20.
20:10. cast into the lake of fire and *b.* 21:8.
BRING, *v.* Ge. 6:17. I *b.* a flood || 19. *b.* to ark
9:14. I *b.* a cloud || 18:16. *b.* them on their way
18:19. Lord *b.* on Abrm. what he hath spoken
27:4. *b.* that I may eat, 25. || 5. *b.* venison||12.
42:20. *b.* youngest broth. 34:37. | 43:9. | 44:32.
43:16. *b.* these men home||45:19. *b.* your father
48:9. *b.* them, I pray, to me, and I'll bless
Ex. 10:4. else to morrow, I will *b.* the locusts
11:1. yet will I *b.* one plague more on Pharaoh
13:5. it shall be when the L. shall *b.* thee, 11.
18:19. that thou mayst *b.* the causes to God
21:6. *b.* him to judges || 22:13. *b.* it for witness
23:4. surely *b.* it back || 19. first-fruits *b.* 34:26.
20. send an angel to *b.* thee || 35:5. | 36:5.
Le. 5:7. if not able to *b.* a lamb, 11. | 12:8.
8. *b.* them to priest, 12. || 16:12. *b.* fire || 17:5.
Nu. 8:0. *b.* the Levites, 10. || 14:8. then he'll *b.*
14:16. because L. was not able to *b.* De. 9:28.
21. Caleb, him will I *b.* into land || 16:17. *b.* censer
20:12. not *b.* congr. || 32:5. *b.* us not over Jord.
De. 1:17. cause too hard for you, *b.* it to me
7:1. when the Lord shall *b.* thee into the land
21:12. *b.* her home || 22:2. *b.* to thy own house
30:12. *b.* it to us, 13.||33:7. *b.* Judah to his peo.
1 S. 1:22. weaned, then I will *b.* him || 9:7.
9:23. *b.* the portion || 11:12. *b.* the men || 20:8.
2 S. 3:12. to *b.* all Israel to thee || 13. *b.* Michal
14:10. *b.* him to me||19:11. last to *b.* king back
1 K. 3:24. and the king said, *b.* me a sword
8:32. the wicked, to *b.* his way on his head
13:8. *b.* him back || 17:11. *b.* me a morsel
20:33, go ye, *b.* him || 2 K. 2:20. *b.* a new cruise
2 K. 4:6. *b.* me yet a vessel, and he said unto
41. *b.* meal and cast || 6:19. I will *b.* you to the
1 Ch. 16:29. *b.* an offering || 21:2. *b.* the number
2 Ch. 31:10. since people began to *b.* offerings
Ne. 13:18. did not God *b.* this evil on us?
Jb. 6:22. did I say *b.* unto me or give reward
10:9. wilt *b.* me to dust || 14:4. who can *b.* a clean
18:14. it shall *b.* him to the king of terrors
30:23. for I know thou wilt *b.* me to death
33:30. to *b.* back his soul from the pit, to be
Ps. 43:3. let them *b.* me to thy holy hill
60:9. who will *b.* me into strong city, 108:10.
72:3. *b.* peace || 91:23. *b.* on their own iniquity
Pr. 29:8. scornful men *b.* a city into a snare
Ec. 3:22. who shall *b.* him to see what shall be
11:9. God will *b.* thee into judgment, 12:14.
Song 8:2. I would *b.* thee to my mother's house
Is. 7:17. Lord shall *b.* || 14:2. *b.* to their place
15:9. *b.* more upon Dimon || 25:12. to the dust
45:21. and *b.* them near, and let them take
46:13. I *b.* near my righteousness, it shall not
56:7. them will I *b.* to my holy mountain
58:7. that thou *b.* the poor to thy house || 60:17.
66:4. I will *b.* their fears upon them, because
Jer. 3:14. I will take you and *b.* you to Zion
19:24. lest thou *b.* me to nothing || 11:8.
17:18. *b.* day of evil || 31:8. I will *b.* them from
32:42. *b.* all the good || 33:6. I will *b.* it health
33:11. *b.* sacrifice || 49:5. *b.* a fear upon thee
Ez. 6:3. will *b.* a sword || 11:9. | 20:15. | 21:29.
23:22. I will *b.* them against thee on every side
34:13. *b.* them to their own land, 36:24. | 37:21.
Ho. 2:14. *b.* her into the wilderness||Am. 4:1,4.
Mi. 1:15. *b.* an heir to thee || Zch. 8:8. I will *b.*
Ma. 3:10. *b.* all the tithes into the store-house
Mat. 2:13. till I *b.* thee word || 5:23. *b.* thy gift
17:17. *b.* him hither to me, Mk. 9:19.
21:2. loose and *b.* them, Mk. 11:2. Lu. 19:30.
Mk. 7:32. and they *b.* to him one that was deaf
Lu. 2:10. I *b.* you good tidings || 8:14. *b.* no fruit
12:11. when they *b.* you into the synagogue
Jn. 10:16. other sheep, them also I must *b.*
14:26. *b.* all things to your remembr. || 18:29.
21:10. *b.* of the fish which ye have now caught
Ac. 5:28. *b.* this man's blood on us||7:6. should *b.*
9:2. might *b.* them bound, 21. || 22:5. | 23:10.
1 Co. 1:19. I will *b.* to nothing, 28. || 4:17. | 9:27.
16:6. *b.* me on my journey whithersoever I go
2 Co. 11:20. if a man *b.* you into bondage
Ga. 3:24. schoolmaster to *b.* us to Christ
1 Th. 4:14. them that sleep will G. *b.* with him
2 Ti. 4:11. take Mark and *b.* him with thee
1 Pe. 3:18. suffered, that he might *b.* us to God
2 Jn. 10. if any come and *b.* not this doctrine
Re. 21:24. kings *b.* their glory to it, 26.

BRING *again.*

Ge. 24:5. must I *b.* thy son -, 6. || 8. *b.* not my
28:15. I will *b.* thee - into this land, 48:21.
37:14. if well with brethren, and *b.* word -
42:37. deliver him, I will *b.* him to thee -
Nu. 17:10. *b.* Aaron's rod - || 22:8. I'll *b.* word -
De. 1:22. *b.* us word -||22:1. in any case, *b.* them -
26:68. the Lord shall *b.* thee into Egypt -
Jud. 11:9. if ye *b.* me - to fight || 19:3. to *b.* her -
2 S. 12:23. can I *b.* him back - || 14:21. Absa.
15:8. if the Lord *b.* me - to Jerusalem, then
25. he will *b.* me - and show me both it
1 K. 8:34. forgive and *b.* them - 2 Ch. 6:25.
12:21. *b.* kingdom - to Rehobnam, 1 Ch. 11:1.
1 Ch. 13:3. *b.* - the ark || 21:12. word I shall *b.* -
2 Ch. 24:19. prophets to *b.* them - Ne. 9:29.
Ps. 68:22. I'll *b.* - from Bashan, I'll *b.* - my peo.
Pr. 19:24. not *b.* it to mouth - 26:15.
Is. 38:8. I will *b.* - shadow || 46:8. *b.* - to mind, O
49:5. *b.* Jacob - || 52:8. Lord shall *b.* - Zion
Jer. 12:15. I will return and *b.* them - 50:19.
15:19. if thou wilt return, then will I *b.* thee -
16:15. I will *b.* them - to their land, 24:6.|32:37.
23:3. I will *b.* them - into folds || 28:3. *b.* - vessels
28:4. I will *b.* - to this place Jeconiah, 6.
30:3. I will *b.* - the captivity of my people, 18.
| 31:23. Ez. 39:25. Am. 9:14.
48:47. yet will I *b.* - the captivity of Moab
49:6. *b.* - the captivity of Ammon, 39.
Ez. 16:53. I *b.* - their captivity || 29:14. of Egypt
34:16. I'll *b.* that which was driven, Zph. 3:20.
Zch. 10:6. I will *b.* them - to place them
10. I will *b.* them - out of the land of Egypt
Mat. 2:8. *b.* me word - that I may worship

BRING *down.*

Ge. 42:38. *b.* - my gray hairs, 44:29,31.
43:7. *b.* your brother - 44:21. || 45:13.
De. 9:3. he shall *b.* them - || Jud. 7:4. *b.* them
1 S. 30:15. canst *b.* me -, I will *b.* thee -
2 S. 22:28. eyes on haughty to *b.* them -
1 K. 1:33. *b.* him - to Gihon || 2:9. hoar head *b.* -
Ps. 18:27. *b.* - high looks || 55:23. *b.* - to pit of
Is. 25:5. *b.* - noise of strangers||11. *b.* - their pride
12. high fort *b.* -||63:6. I will *b.* - their strength
Jer. 49:16. I will *b.* thee - from thence, Ob. 4.
51:40. I will *b.* - like lambs to the slaughter
Ez. 26:20. *b.* thee - || 28:8. *b.* thee - to the pit
Ho. 7:12. I will *b.* them - as fowls ||Jo. 3:2.
Am. 3:11. *b.* - thy strength || 9:2. thence *b.* -
Ob. 3. saith in his heart, Who shall *b.* me -
Ac. 23:15. *b.* him - to-morrow || 20. *b.* Paul -
Ro. 10:6. that is, to *b.* Christ - from above

BRING *forth.*

Ge. 1:11. let the earth *b.* - 24. || 20. waters *b.* -
3:16. in sorrow shalt thou *b.* - children
18. thorns shall it *b.* - || 8:17. *b.* - every living
9:7. *b.* - abundantly||38:24. Judah said, *b.* her -
Ex. 3:10. that thou mayst *b.* - my people Israel
11. who am I that I should *b.* - Israel out of
7:4. *b.* - my armies || 8:3. *b.* - frogs || 18. *b.* - lice
Le. 24:14. *b.* - him that hath cursed, 23.
25:21. *b.* - fruit for three years || 26:10. *b.* - old
Nu. 20:8. *b.* - water out of the rock so thou
De. 14:28. *b.* - all the tithe || 17:5. *b.* - that man
22:15. *b.* - the tokens || Jos. 2:3. *b.* - the men
Jud. 6:18. and *b.* - my present || 19:22. *b.* - man
2 K. 10:22. *b.* - vestments for the worshippers
19:3. no strength to *b.* - Is. 37:3. || 23:4. vessels
Ezr. 1:8. did Cyrus *b.* - || 10:13. *b.* - our wives
Jb. 14:9. *b.* - boughs || 15:35. *b.* - vanity || 38:32.
39:1. when the wild goats *b.* - 2,3.
40:20. surely the mountains *b.* him - food
Ps. 37:6. he shall *b.* - thy righteousness as light
92:14. they shall *b.* - fruit in old age, they
104:14. that he may *b.* - food out of the earth
144:13. that our sheep may *b.* - thousands
Pr. 8:35. *b.* - favor || 27:1. what a day may *b.* -
Is. 5:2. he looked that it should *b.* - grapes
23:4. saying, I travail not, nor *b.* - children
33:11. and *b.* - stubble || 41:21. *b.* - your reasons, 22.
42:1. *b.* - judgment, 3. || 43:8. *b.* - blind people
43:9. *b.* - their witnesses || 45:8. *b.* - salvation
55:10. watereth the earth, and maketh it *b.* -
59:4. they conceive mischief, and *b.* - iniquity
65:9. *b.* - a seed || 23. nor *b.* - for trouble
Is. 66:8. shall earth be made to *b.* - in one day
9. shall I bring to birth, and not cause to *b.* -
Jer. 12:2. they grow, yea they *b.* - fruit, thou
51:44. *b.* - out of his mouth what he swallowed
Ez. 12:4. *b.* - thy stuff || 17:23. shall *b.* - boughs
20:6. to *b.* - of Egypt || 38. I'll *b.* - out of country
28:16. I'll *b.* - a fire || 38:4. I'll *b.* thee - || 47:12.
Ho. 9:13. Ephraim shall *b.* - || 10. though he *b.* -
Mi. 4:10. be in pain and labor to *b.* - O Zion
7:9. he will *b.* me - to the light, I shall behold
Zph. 2:2. before the decree *b.* - the day pass
Zch. 3:8. I will *b.* - my servant the Branch
4:7. *b.* - head-stone thereof || 5:4. *b.* - a curse
Mat. 1:23. behold, a virgin shall *b.* - a son, 21.
3:8. *b.* - fruit meet for repentance, Lu. 3:8.
7:18. good tree cannot *b.* - evil fruit, Lu. 6:43.
Mk. 4:20. *b.* - fruit, some thirty fold, some sixty
Lu. 1:31. *b.* - a son || 8:5. and *b.* - fruit || 15:22.
Jn. 15:2. *b.* - more fruit, 16. || 19:4. I *b.* him -
Ro. 7:4. *b.* - fruit unto God || 5. unto death

BRING *in.*

Ex. 6:8. I will *b.* you *into* the land I did swear
15:17. *b.* - and plant || 16:5. | 23:23. Nu. 14:31.
2 Ch. 24:9.
2 Ch. 28:13. shall not *b.* - the captives hither
Jer. 17:24. *b.* - no burden || Da. 2:24. | 5:7. | 9:24.
Hag. 1:6. and *b.* - little || Lu. 14:21. *b.* - the poor
2 Pe. 2:1. who privily *b.* - damnable heresies

BRING *out.*

Ge. 19:5. *b.* them - to us that we may, 8:12.
40:14. mention, and *b.* me - of this house
50:24. God will visit and *b.* you - of this land
Ex. 6:6. I will bring you - from under burdens
13. to *b.* - of Egypt, 26:27. | 7:5. | 12:51.
32:12. for mischief did he *b.* them - to slay
De. 21:19. *b.* him - to elders || 22:21. *b.* - damsel
22:24. *b.* both - to gate || 24:11. shall *b.* - pledge
Jos. 6:22. *b.* - Rahab || 10:22. *b.* - those five kings
Jud. 6:30. *b.* thy son || 19:24. *b.* - and humble ye
Ps. 25:17. O *b.* thou me - of my distresses
142:7. *b.* my soul - of prison, that I may praise
143:11. O Lord, *b.* my soul - of trouble
Is. 42:7. to *b.* - the prisoners from the prison
Jer. 8:1. *b.* - the bones || 38:23. *b.* - all thy wives
Ez. 11:7. I'll *b.* you - || 20:34,41. | 24:6. | 34:13.
Ac. 17:5. sought to *b.* them - to the people

BRING *to pass.*

Ge. 41:32. the dream God will shortly *b.* -
50:20. to *b.* - as it is this day, to save much people
Ps. 37:5. trust in him, and he shall *b.* it -
Is. 28:21. *b.* - his act || 46:11. I will also *b.* it -

BRING *up.*

Ge. 46:4. I will also surely *b.* thee - again
Ex. 3:8. *b.* them - out of that land || 17. | 33:12.
Nu. 14:37. *b.* - evil report || 20:25. *b.* - Aaron
De. 22:14. *b.* - evil name on her || Jud. 6:13.
1 S. 19:15. *b.* him - in the bed, that I may
28:11. he said, *b.* me - Samuel || 2 S. 2:3.
2 S. 6:2. to *b.* ark of God, I K. 8:1,4. | 1 Ch. 13:6.
| 15:3,12,14,25. 2 Ch. 5:2,5.
1 Ch. 17:5. since I did *b.* - Israel || Ez. 1:11.
Ne. 10:38. *b.* - tithes || Is. 23:4. nor *b.* - virgins
Jer. 27:22. then will I *b.* them -, and restore
Ez. 16:40. *b.* - a company against thee, 23:46.
26:19. when I shall *b.* - the deep upon thee
29:4. *b.* thee - out of riv. 32:3. || 37:6. *b.* - flesh
Ho. 9:12. tho' they *b.* - children, I will bereave
Am. 8:10. I will *b.* - sackcloth upon all loins
Ro. 10:7. to *b.* - Christ || Ep. 6:4. *b.* - in nurture
BRINGERS, *s.* 2 K. 10:5. the *b.* up of children
BRINGEST, *v.* Jb. 14:3. Is. 40:9. Ac. 17:20.
BRINGETH, *v.* Ex. 6:7. who *b.* you out
Le. 11:45. L. that *b.* you out of Egypt || 17:4,9.
De. 8:7. L. *b.* thee to good land || 14:22. *b.* forth
1 S. 2:6. he *b.* down to the grave, and *b.* up
7. Lord maketh poor, and *b.* low, and lifteth up
2 S. 22:48. *b.* down people || 49. *b.* me forth
Jb. 12:6. into whose hand God *b.* abundantly
22. he *b.* out to light the shadow of death
19:29. wrath *b.* || 28:11. thing hid *b.* he to light
Ps. 1:3. tree *b.* forth his fruit in his season
14:7. when the Lord *b.* back the captivity, 53:6.
33:10. *b.* counsel to nought || 37:7. | 68:6.
107:30. he *b.* them to their desired haven
135:7. *b.* wind out of treasuries, Jer. 10:13. | 51:16.
Pr. 10:31. *b.* forth wisdom || 16:30. *b.* evil to pass
19:26. *b.* reproach || 20:26. *b.* wheel over them
21:27. *b.* it with wicked heart || 29:15,21.
29:25. fear of man *b.* a snare || 30:33. | 31:14.
Ec. 2:6. water the wood that *b.* forth trees
Is. 8:7. Lord *b.* on them waters of the river
26:5. them that dwell on high he *b.* to dust
40:23. *b.* princes to nothing || 26. *b.* out host
43:17. *b.* forth chariot || 54:16. | 61:11.
Jer. 4:31. *b.* forth her first child || Ez. 29:16.
Ho. 10:1. Israel *b.* fruit to himself || Hag. 1:11.
Mat. 3:10. *b.* not forth good fruit, 7:19. Lu. 3:9.
12:35. good man *b.* forth good things, Lu. 6:45.
13:23. *b.* forth some 100 fold || 52. *b.* things new
17:1. Jesus *b.* them up into a high mountain
Mk. 4:28. the earth *b.* forth fruit of herself
Lu. 6:43. a good tree *b.* not forth corrupt fruit
Jn. 12:24. if it die, it *b.* much fruit, 15:5.
Col. 1:6. gospel *b.* forth fruit, as it doth in you
Ti. 2:11. the grace of God that *b.* salvation
He. 1:6. *b.* first begotten || 6:7. earth *b.* herbs
Ja. 1:15. *b.* forth sin, and sin *b.* forth death

BRINGING, *p.* Ex. 2:42. | 36:6.
Nu. 5:15. offering *b.* iniquity to remembrance
14:36. by *b.* up a slander upon the land
2 S. 19:10. a word of *b.* the king back, 43.
1 K. 10:22. *b.* gold and silver. 2 Ch. 9:21.
2 K. 21:12. I am *b.* such evil on Jerusalem
Ne. 13:15. some on the Sabbath *b.* in sheaves
Ps. 126:6. *b.* his sheaves with him || Jer. 17:26.
Mat. 21:43. to a nation *b.* forth the fruit thereof
Mk. 2:3. *b.* one sick || Lu. 24:1. *b.* spices
Ro. 7:23. *b.* me into captivity, 2 Co. 10:5.
He. 2:10. *b.* many sons || 7:19. *b.* better hope
2 Pe. 2:5. *b.* in flood upon the world of ungodly
BRINK, *s.* Ge. 41:3. kine on *b.* of rivers
Ex. 2:3. laid ark by *b.* || 7:15. stand by river's *b.*
De. 2:36. Aroer by *b.* || Jos. 3:8. *b.* of Jordan
Ez. 47:6. caused me to turn to *b.* of the river
BROAD, *a.* Nu. 16:38. *b.* plates, 39.
Ne. 3:8. fortified Jerusalem to *b.* wall, 12:38.
Jb. 36:16. out of the strait into a *b.* place
Ps. 119:96. exceeding *b.* || Song 3:2. in *b.* ways
Is. 33:21. place of *b.* rivers || Jer. 5:1. | 51:58.
Na. 2:4. chariots shall justle in the *b.* ways
Mat. 7:13. *b.* is the way || 23:5. *b.* phylacteries
BROADER, *a.* Jb. 11:9. *b.* than the sea
BROIDERED, *p.* Ex. 28:4. *b.* coat, Ez. 16:10, 13,18. | 26:16. 27:7,16,24.

Ancient Egyptian Broidered-work.

1 Ti. 2:9. women adorn, not with *b.* hair
BROILED, *p.* Lu. 24:42. piece of a *b.* fish
BROKEN, *p.* Le. 21:18. vessel shall be *b.* 15:12.
Le. 21:19. is *b.* footed || 20. stones *b.* not offer
22:22. *b.* or maimed, ye shall not offer, 24.
26:13 *b.* the bands of your yoke || 26. *b.* the staff
Jud. 5:22. then were the horse hoofs *b.*
16:9. brake the withes, as a thread of tow is *b.*
1 S. 2:4. the bows of the mighty men are *b.*
2 S. 22:35. bow of steel is *b.* Ps. 18:34.
1 Ch. 14:11. God hath *b.* in upon mine enemies
2 Ch. 20:37. the Lord hath *b.* thy works, ships
32:5. he built up all the wall that was *b.*
Jb. 4:10. teeth of lions *b.* | 7:5. my skin is *b.*
22:9. arms *b.* || 24:20. wickedness *b.* as a tree
31:22. arm be *b.* from bone || 38:15. high arm *b.*
Ps. 37:7. *b.* teeth of ungodly || 31:12. like *b.* vessel
34:18. Lord is nigh them of a *b.* heart, 51:17.
20. he keepeth his bones, not one of them is *b.*
37:15. bows *b.* || 17. arms be *b.* 38:8. I am sore *b.*
44:19. hast sore *b.* us | 51:8. bones thou hast *b.*
60:2. earth hast *b.* it || 89:29. repr. *b.* || 107:16.
109:16. slay *b.* in heart || 121:7. snare is *b.*
147:3. he healeth the *b.* in heart, and bindeth
Pr. 6:15. suddenly be *b.* || 15:13. spirit is *b.*
17:22. *b.* spirit drieth bones | 25:19. like *b.* tooth
Ec. 4:12. a threefold cord is not quickly *b.*
12:6. or the golden bowl be *b.* or pitcher
Is. 5:27. nor latchet be *b.* || 7:8. Ephraim be *b.*
8:15. fall and be *b.* || 9:4. thou hast *b.* the yoke
14:5. the Lord hath *b.* the staff of the wicked
29. rod that smote thee *b.* || 19:10. *b.* in purposes
21:9. images *b.* || 28:13. fall backward and be *b.*
33:8. *b.* covenant || 20. nor cords be *b.* || 36:6.
Jer. 2:13. *b.* cisterns || 16. *b.* crown of thy head
20. I have *b.* thy yoke, and burst thy bands
5:5. *b.* the yoke || 10:20. all my cords are *b.*
11:16. branches are *b.* || 14:17. virgin is *b.*
23:9. my heart is *b.* || 28:2. I have *b.* the yoke
Jer. 33:21. then may covenant be *b.* with David
48:17. how is the strong staff *b.* and the rod
25. arm of Moab *b.* || 38. *b.* Moab like a vessel
50:17. *b.* Israel's bones || 23. hammer of earth *b.*
51:56. bows *b.* || 58. walls of Babylon be *b.*
La. 2:9. *b.* her bars || 3:4. *b.* my bones || 16. *b.* teeth
Ez. 6:4. your images shall be *b.* 6. || 9. I am *b.*
19:12. her strong rods were *b.* and withered
26:2. Aha, she is *b.* || 27:26. cast wind *b.* thee
27:34. *b.* by the seas || 30:21. *b.* Pharaoh || 22.
32:28. *b.* in the midst of the uncircumcised
34:4. nor bound up *b.* 16. || 27. *b.* bands || 44:7.
Da. 2:42. partly *b.* || 8:8. great horn was *b.* 22,25.
11:4. kingdom be *b.* || 22. with arms of flood be *b.*
Ho. 5:11. Ephraim is *b.* || Jon. 1:4. ship be *b.*
Zch. 11:11. was *b.* in that day || 16. not heal *b.*
Mat. 15:37. took up of the *b.* meat, Mk. 8:8.
21:44. fall on this stone shall be *b.* Lu. 20:18.
Lu. 12:39. not have suffered his house to be *b.*
Jn. 5:18. *b.* the Sabbath || 7:23. law not be *b.*
10:35. and the Scripture cannot be *b.*
19:36. bone of him not be *b.* || 21:11. not net *b.*
Ac. 20:11. had *b.* bread || 27:41. hinder part *b.*
1 Co. 11:24. body which is *b.* || Re. 2:27. be *b.*
BROKEN *down.* Lev. 11:35. or ranges *b.*- for
1 K. 18:30. repaired the altar that was *b.*-
2 K. 11:6. keep watch, that it be not *b.*-
2 Ch. 33:3. high places Hezekiah had *b.*-
34:7. Josiah had *b.*- the altars and groves
Ne. 1:3. the wall of Jerusalem is *b.*- and gates
2:13. and I viewed the walls which were *b.*-
Ps. 80:12. why hast thou then *b.*- her hedges
89:40. thou hast *b.*- all his hedges, hast brought
Pr. 24:31. stone wall was *b.*- || 25:28. city *b.*-
Is. 16:8. *b.*- principal plants || 22:10. houses *b.*-
24:10. city of confusion is *b.*- || 19. earth is *b.*-
Jer. 4:26. all the cities *b.*- 48:20. Moab *b.*- 49.
Ez. 30:4. and her foundations shall be *b.*-
Jo. 1:17. barns *b.*- || Ep. 2:14. *b.*- middle wall
BROKEN *forth.* Ge. 30:30. | 38:29.
2 S. 5:20. the Lord hath *b.*- on mine enemies
BROKEN *in.* 1 Ch. 14:11. God hath *b.*- upon
BROKEN *off.* Jb. 17:11. my purposes are *b.*-
Is. 27:11. boughs shall be *b.*- || Ro. 11:17,19,20.
BROKEN *out.* Le. 13:20. a leprosy *b.*- 25.
BROKEN *in pieces.* 1 S. 2:10. adversaries *b.*-
2 Ch. 25:12. cast them from rock, they were *b.*-
Ps. 89:10. *b.* Rahab - || Is. 8:9. | 30:14. Jer. 50:2. Da. 2:35. Ho. 8:6.
Mk. 5:4. bound with fetters, they had been *b.*-
BROKEN *up.* Ge. 7:11. great deep *b.*-
2 K. 25:4. city Jerusalem *b.*- Jer. 32:9. 52:7.
2 Ch. 24:7. sons of Athaliah had *b.*- house of G.
Pr. 3:20. by his knowledge the depths are *b.*-
Jer. 37:11. Chaldeans *b.*- || Mi. 2:13. Mat. 24:43.
Mk. 2:4. *b.* it - they let down the bed || Ac. 13:43.
BROKEN-*hearted.* Is. 61:1. Lu. 4:18.
BROOD, *s.* Lu. 13:34. as hen doth gather her *b.*
BROOK, *s.* Ge. 32:23. sent them over the *b.*
Le. 23:40. take willows of the *b.* and rejoice
Nu. 13:23. to *b.* Eshcol, and cut a branch, 24.
De. 2:13. the *b.* Zered, went over the *b.* 14.
1 S. 17:40. five stones out of *b.* || 30:9. *b.* Besor
2 S. 15:23. *b.* Kidron || 17:20. over *b.* of water
1 K. 2:37. passest over *b.* || 15:13. *b.* Kidron
17:3. hide thee by the *b.* Cherith, 5,6.
18:40. Elijah brought them to the *b.* Kishon
2 K. 23:6. burnt the grove at *b.* Kidron, 12. 2 Ch. 30:14. | 29:16.
2 Ch. 29:16. to *b.* Kidron || 32:4. stopped the *b.*
Ne. 2:15. went up by *b.* and viewed the wall
Jb. 6:15. deceitfully as a *b.* || 40:22. willows of *b.*
Ps. 83:9. at *b.* Kishon || 110:7. drink of *b.* in way
Pr. 18:4. well-spring of wisdom as flowing *b.*
Jer. 31:40. to *b.* Kidron || Jn. 18:1. *b.* Cedron
BROOKS, *s.* Nu. 21:14. *b.* of Arnon. 15.
De. 8:7. a land of *b.* || 2 S. 23:30. 1 Ch. 11:32.
1 K. 18:5. Ahab said, Go to all *b.* of water
Jb. 6:15. as stream of *b.* || 20:17. *b.* of honey
Ps. 42:1. as hart panteth after the water *b.*
Is. 19:6. *b.* of defence, 7. || 8. cast angle in *b.*
BROTH, *s.* Jud. 6:19,20. Is. 65:4.
BROTHER, *s.* *See signification of* BRETHREN.
Ge. 9:5. at hand of every man's *b.* require life
24:29. Rebekah had a *b.* || 53. gave her *b.*
29:12. told Rachael he was her father's *b.*
43:6. as to tell ye had a *b.* 44:19. || De. 25:5.
Jud. 9:24. their blood on Abimelech their *b.*
21:6. Israel repented for Benjamin their *b.*
Jb. 1:13. eldest *b.* house, 18. || 30:29. *b.* to dragons
Pr. 17:17. *b.* born for adversity | 18:9. *b.* to waster
18:19. *b.* offended || 24. sticketh closer than a *b.*
27:10. than a *b* far off Ec. 4:8. child nor *b.*
Jer. 9:4. trust not in *b.* || Ez. 44:25. for *b.* defile
Ma. 1:2. was not Esau Jacob's *b.* saith the Lord
Mat. 10:21. *b.* shall deliver up *b.* Mk. 13:12.
Mk. 12:19. man's *b.* die and leave, Lu. 20:28.
Jn. 11:2. whose *b.* Lazarus was sick. 19.
Ac. 9:17. *b.* Saul, receive thy sight, 22:13.
12:2. killed James *b.* of John || 21:20. seest, *b.*
Ro. 16:23. Quartus a *b.* saluteth you
1 Co. 5:11. man called a *b.* || 6. *b.* goeth to law
7:12. if any *b.* hath a wife that believ. not, 15.
8:11. the weak *b.* perish. || 2 Co. 8:18. sent the *b.*
2 Th. 3:6. that ye withdraw from every *b.* 15.
Phile. 7. refreshed by thee, *b.* || 16. *b.* beloved
His BROTHER.
Ge. 25:26. and after that came *b.* out
Ge. 38:9. give seed to *b.* || 42:38. *b.* is dead, 44:20.
Ex. 32:27. slay every man *b.* || Le. 21:2. or *b.*
Nu. 6:7. not make himself unclean for *b.*
De. 15:2. not exact it of *b.* || 19:19. done to *b.*
25:6. first born shall succeed in name of *b.*
28:54. his eye shall be evil toward *b.*
Ne. 5:7. exact usury of *b.* || Ps. 49:7. redeem *b.*
Is. 3:6. take hold of *b.* || 9:19. no man spare *b.*
19:2. fight against *b.* || 41:6. every one said to *b.*
Jer. 31:34. teach no more ev. man *b.* He. 8:11.
34:9. none serve himself of *b.* 14,17.
Ez. 18:18. spoiled *b.* || 33:30. speak to *b.*
Ho. 12:3. took *b.* by the heel in the womb
Am. 1:11. he did pursue *b.* with sword
Mi. 7:2. hunt *b.* with net || Hag. 2:22. sword of *b.*
Zch. 7:9. show mercy to *b.* || 10. evil against *b.*
Ma. 2:10. deal treacherously against *b.*
Mat. 5:22. say Raca to *b.* || 18:35. forgive *b.*
22:24. raise seed to *b.* Mk. 12:19. Lu. 20:28.
Jn. 1:41. he findeth *b.* Simon, and saith
Ro. 14:13. or an occasion to fall in *b.* way
1 Th. 4:6. no man defraud *b.* in any matter
Ja. 4:11. speaks evil of *b.* and judgeth *b.*
1 Jn. 2:9. hateth *b.* 11. || 10. he that loveth *b.*
3:10. that loveth not *b.* 14. || 12. slew *b.* 15.
4:21. loveth G. loveth *b.* also || 5:16. see *b.* sin
My BROTHER.
Ge. 4:9. Cain said, I know not, am I *b.* keeper
20:5. she said, He is *b.* 13. 1 K. 20:32.
27:41. will I slay *b.* Jacob || 29:15. thou art *b.*
Jud. 20:23. battle against Benjamin *b.* 28.
2 S. 1:26. *b.* Jonathan || 13:12. nay, *b.* do not
1 K. 13:30. they mourned, saying, Alas *b.*
Ps. 35:14. I behaved as though he had been *b.*
Song 8:1. wert as *b.* that sucked || Jer. 22:18. ah *b.*
Mat. 12:50. the same is *b.* Mk. 3:35.
18:21. how oft shall *b.* sin || Lu. 12:13. speak to
Jn. 11:21. hadst been here, *b.* had not died
1 Co. 8:13. if meat make *b.* to offend I will
2 Co. 2:13. because I found not Titus *b.*
Our BROTHER.
Ge. 37:26. what profit is it if we slay *b.*
27. he is *b.* and our flesh, Jud. 9:3.
42:21. we are verily guilty concerning *b.*
43:4. if thou wilt send *b.* we will go
2 Co. 8:22. and we have sent with them *b.*
Phile. 1. and Timothy *b.* to Philemon
Thy BROTHER.
Ge. 4:9. I. said to Cain, Where is Abel *b.* 10.
27:40. shalt serve *b.* || 28:8. raise up seed to *b.*
Ex. 4:14. is not Aaron *b.* || 28:1. take Aaron *b.*
Le. 19:17. not hate *b.* || 25:36. that *b.* may live
De. 13:6. if *b.* entice thee secretly, saying
15:11. open thy hand wide to *b.* to thy poor
De. 15:12. if *b.* be sold || 22:1. bring again to *b.* 3.
23:7. not abhor an Edomite, for he is *b.*
19. thou shalt not lend upon usury to *b.*
2 S. 2:22. my face to Joab *b.* || 13:20. he is *b.*
1 K. 20:33. and they said, *b.* Benhadad
Jb. 22:6. taken pledge from *b.* for nought
Ps. 50:20. sittest and speakest against *b.*
Pr. 27:10. nor go into *b.* house in calamity
Ob. 10. against *b.* Jacob || 12. on the day of *b.*
Mat. 5:23. that *b.* hath ought against thee, 24.
7:3. beholdest mote in *b.* eye, 5. Lu. 6:41,42.
18:15. if *b.* trespass, hast gained *b.* Lu. 17:3.
Jn. 11:23. Jesus saith, *b.* shall rise again
Ro. 14:10. but why dost thou judge *b.* 15,21.
Your BROTHER.
Ge. 43:34. bring *b.* so will I deliver you *b.*
43:3. except *b.* be with you || 13. take *b.*
45:4. I am Joseph *b.* whom ye sold into Egypt
Jud. 9:18. I cause he is *b.* || Re. 1:9. I Jn. *b.*
BROTHERHOOD, *s.*
Zch. 11:14. break *b.* between || 1 Pe. 2:17.
BROTHERLY, *ad.* Am. 1:9. *b.* covenant
Ro. 12:10. *b.* love || 1 Th. 4:9. touching *b.* love
He. 13:1. let *b.* love continue || 2 Pe. 1:7. kindn.
BROUGHT, *p.* Ge. 20:9. *b.* on me a great sin
Ge. 27:20. L. thy God *b.* it to me || 31:39. | 43:26.
Ex. 9:19. beast in field not *b.* home shall die
10:13. L. *b.* east wind || 18:26. hard causes *b.* to M.
19:4. and *b.* you to myself || 32:1. *b.* us up, 23.
Le. 24:11. they *b.* the blasphemer to Moses
Nu. 16:10. and he hath *b.* thee near to him
27:5. *b.* their cause before L. || 31:50. | 32:17.
De. 5:15. thy G. *b.* thee out thence || 26:10,13.
Jos. 24:7. Lord *b.* sea upon them, and covered
Jud. 2:1. *b.* you unto the land || 16:18. money
18:3. who *b.* thee hither, and what makest
1 S. 1:24. she *b.* Samuel || 25 *b.* the child to Eli
2 S. 7:18. thou hast *b.* me hitherto, 1 Ch. 17:16.
Ezr. 8:18. *b.* as a man of understanding || 10:10.
Ne. 4:15. God *b.* their counsel to nought || 9:33.
Est. 6:8. let royal apparel be *b.* || 9:11. slain *b.*
Jb. 4:12. was secretly *b.* || 21:32. *b.* to the grave
Ps. 35:4. let them be *b.* to confusion, 26.
45:15. with gladness and rejoicing shall they be *b.*
71:24. they are *b.* to shame that seek my hurt
Pr. 6:26. a man is *b.* to a piece of bread
Song 2:4. he *b.* me to the banqueting-house
Is. 43:23. thou hast not *b.* me the small cattle
53:7. *b.* as a lamb to the slaughter || 59:16.
Jer. 11:19. as an ox *b.* || 15:8. *b.* a spoiler at
32:42. I *b.* all this evil || 40:3. *b.* it and done
Ez. 24:32. the evil I *b.* || 29:5. not be *b.* from
40:4. art thou *b.* hither? || 47:3. *b.* me thro', 4.
Da. 7:13. *b.* him near || 9:14. evil, and *b.* It on

Hag. 1:9. when ye *b.* it home I did blow on it
Mat. 10:18. *b.* before kings for my sake, Mk. 13:9. Lu. 21:12.
12:25. kingdom is *b.* to desolation, Lu. 11:17.
17:16. I *b.* him to thy disciples || 18:2 I. one was *b.*
19:13. *b.* to him little children, Mk. 10:13.
Lu. 7:37. *b.* alabaster box || 10:34. *b.* to an inn
Jn. 7:45. they said, Why have ye not *b.* him
Ac. 5:21. to have them *b.* || 9.27. *b.* him to apost.
15:3. *b.* on their way || 16:16. *b.* her ma ters gain
16:20. *b.* to magistrates || 19:12. were *b.* aprons
19:19. *b.* their books || 24. *b.* no small gain
37. *b.* these men || 20:12. *b.* young man alive
21:5. *b.* us on our way || 25:6. comm. Paul to be *b.*
27:24. *b.* before Cesar || Ro. 15:21. *b.* on my way
1 Co. 6:12. I will not be *b.* || 2 Ti. 1:10. hath *b.* life
1 Pe. 1:13. grace *b.* to you || 2 Pe. 2:19. *b.* in bond.
BROUGHT *again.* Ge. 14:16. Abra. *b.*- Lot
Ex. 10:8. Moses and A. *b.*- || 15:19. L. *b.*- waters
De. 1:25. *b.* us word - Jos. 14:7. || Ru. 1:21.
1 S. 6:21. *b.*- the ark || 2 S. 3:26. *b.*- Abner
2 K. 22:9. *b.* king word - 1 K. 20:9. 2 Ch. 34:28.
2 Ch. 33:13. L. *b.* Manasseh - || Ne. 13:9. *b.*- vessels
Jer. 27:16. vessels shall now shortly be *b.*-
Ez. 38:4. ye have not *b.*- || 39:27. *b.* them - from
Mat. 27:3. *b.*- 30 pieces || Ac. 13:20. *b.*- from dead
BROUGHT *back.* Nu. 13:26. *b.*- word to
1 K. 13:23. prophet, he *b.*- || 2 Ch. 19:4. *b.* them -
Ps. 85:1. *b.*- captivity || Ez. 38:8. *b.*- fr. sword
BROUGHT *down.*
Ge. 39:1. and Joseph was *b.*- from Egypt
Jud. 16:21. Philistines *b.*- Samson to Gaza
1 S. 30:16. had *b.* him - || 1 K. 1:53. *b.* Adonij. -
1 K. 17:23. Elijah *b.* child - || 18:10. *b.* them - to
Ps. 9:15. they are *b.*- and fallen, but we risen
107:12. he *b.*- their heart with labor, they
Is. 5:15. and the mean man shall be *b.*- and
14:11. thy pomp is *b.*- || 15. shalt be *b.*- to hell
29:4. shalt be *b.*- || 43:14. I have *b.*- all the nobles
La. 2:2. he hath *b.* them - to the ground
Ez. 17:24. *b.*- the high tree || 31:18. *b.*- with trees
Zch. 10:11. the pride of Assyria shall be *b.*-
Mat. 11:23. thou Capernaum shalt be *b.*- to hell
Ac. 9:30. the brethren *b.* him - to Cesarea
BROUGHT *forth.*
Ge. 1:12. and the earth *b.*- grass and herb
21. waters *b.*- || 14:18. king of Salem *b.*- bread
15:5. Lord *b.*- Abram abroad, and said. Look
19:16. angels *b.* Lot - and set him without
21:33. servant *b.*- jewels || 41:47. *b.*- handfuls
Ex. 3:12. when thou hast *b.*- the people
16:3. ye have *b.* us - into the wilderness
29:46. I *b.*- them - out of, Le. 25:38. | 26:13,45.
Nu. 17:8. Aaron's rod *b.*- buds || 20:16. | 21:5.
De. 8:15. *b.*- water out of the rock of flint
26:8. and the Lord *b.* us - with a mighty hand
33:14. for the precious fruits *b.*- by the sun
Jud. 5:25. she *b.*- butter || 6:8. I *b.* you - out of
2 S. 22:20. *b.* me - into large place, Ps. 18:19.
2 K. 10:22. *b.*- vestments for worshippers
11:12. *b.*- the king's son, and put the crown
Ps. 7:14. conceived mischief, *b.*- falsehood
90:2. before the mountains were *b.*- art God
105:30. *b.*- frogs || 43. *b.*- his people with joy
Pr. 8:24. no depths, I was *b.*- || 25. before hills
Song 8:5. there thy mother *b.* thee -, there
Is. 5:2. it *b.*- wild grapes || 26:18. *b.*- wind || 45:10.
51:18. sons she hath *b.*- || 66:7. travailed she *b.*-
66:8. for as soon as Zion travailed, she *b.*-
Jer. 2:27. to a stone, thou hast *b.* me - || 20:3.
32:21. hast *b.*- thy people Israel with signs
50:25. Lord *b.*- weapons of his indignation
51:10. the Lord hath *b.*- our righteousness
Ez. 12:7. I *b.*- my stuff || 14:22. remnant *b.*- sons
Mi. 5:3. she hath *b.*- || Hag. 2:19. olive tree not *b.*-
Mat. 1:25. till she had *b.*- her first-born son
13:8. in good ground, and *b.*- fruit, Mk. 4:8
Lu. 1:57. now Elisabeth *b.*- a son
2:7. she *b.*- her first-born son, and wrapped him
12:16. ground of a rich man *b.*- plentifully
Jn. 19:13. Pilate heard that, he *b.*- Jesus
Ja. 5:18. he prayed, and the earth *b.*- her fruit
Re. 12:5. she *b.*- a man child || 13. woman *b.*-
BROUGHT *in.*
Ge. 39:14. he hath *b.*- a Hebrew to mock us
47:7. Joseph *b.*- Jacob || Le. 10:18. blood not *b.*-
Le. 16:27. the bullock whose blood was *b.*-
Nu. 12:15. journeyed not till Miriam was *b.*-
De. 9:4. for my righteousness the Lord *b.* me *in*
2 S. 3:22. Joab *b.*- a great spoil with him
6:17. *b.*- the ark of the Lord, 1 K. 8:6.
Ga. 2:4. because of false brethren unawares *b.*-
BROUGHT *into.*
De. 11:29. when the Lord hath *b.* thee *into* land
Ps. 22:15. thou hast *b.* me - the dust of death
Song 1:4. the king hath *b.* me - his chambers
Jer. 2:7. I *b.* you - a plentiful country to eat
La. 3:2. hath *b.* me - darkness but not light
Ez. 27:26. thy rowers have *b.* thee - waters
44:7. in that ye have *b.*- my sanctuary, strang.
Ac. 9:8. *b.* him - Damascus || 21:28. *b.* Greeks
1 Ti. 6:7. for we *b.* nothing - this world
He. 13:11. whose blood is *b.*- the sanctuary
BROUGHT *low.*
Jud. 11:35. daughter, thou hast *b.* me very -
2 Ch. 28:19. Lord *b.* Judah - || Jb. 14:21. | 24:24.
Ps. 79:8. we are *b.* very - || 106:43. were *b.*-
107:39. *b.*- through oppression || 116:6. I was *b.*-
142:6. I am *b.* very - || Ec. 12:4. music *b.*-
Is. 2:12. shall be *b.*- || 25:5. terrible ones *b.*-
Lu. 3:5. every mountain and hill *b.*- Is. 40:4.
BROUGHT *out.*
Ge. 15:7. that *b.* thee - of Ur of the Chaldees
41:14. *b.* him hastily - || 43:23. *b.* Simeon -
Ex. 13:3. Lord *b.* you -, 9:11,16. De. 6:21.
20:2. L. which *b.* thee -, Le. 19:36. Ps. 81:10.
De. 5:15. that the Lord *b.* thee - thence through
Jos. 6:23. *b.*- Rahab || 24:5. afterward I *b.* you -
2 S. 13:18. *b.* her - and bolted the door after
2 K. 23:6. *b.*- the grove from house of the Lord
Ps. 78:16. he *b.* streams also - of the rock
80:8. thou hast *b.* a vine - of Egypt, thou
107:14. he *b.* them - of darkness, and brake
136:11. and *b.*- Israel from among them
Jer. 7:22. day I *b.* them - of Egypt || Da. 5:13.
Ho. 12:13. by a prophet the Lord *b.* Israel -, Ac.
7:40. | 12.17. | 13:17. | 16:30,39.
BROUGHT *to pass.*
2 K. 19:25. now have I *b.* it -, Is. 37:26.
Ez. 21:7. it cometh and shall be *b.*-
1 Co. 15:54. then shall be *b.*- the saying written
BROUGHT *up.*
Ez. 17:3. wherefore hast thou *b.* us -, 32:1,4,23.
| 33:1. Nu. 25:1.
Nu. 13:32. *b.*- evil report || 16:13. *b.* us -
20:4. why have ye *b.*- the congregation of
De. 20:1. Lord with thee which *b.* thee - || 22:19.
Jos. 24:17. he it is that *b.* us - and our fathers
32. bones of Joseph *b.*-, buried in Shechem
Jud. 6:8. I *b.* you - from Egypt, 1 S. 10:18.
15:13. *b.* Samson - || 16:31. *b.* him - and buried
16:8. *b.*- seven withes || 1 S. 2:14. flesh-hook *b.*-
1 S. 8. since day I *b.* them -, 2 S. 7:16. 1 Ch. 17:5.
12:6. Lord that *b.* your fathers - out of Egypt
2 S. 6:12. David went and *b.*- the ark of God,
15. 1 K. 8:4. 1 Ch. 15:28. 2 Ch. 1:4.
21:8. *b.*- for Adriel || 13. *b.*- the bones of Saul
2 K. 10:1. *b.*- Ahab's children, 6. || 17:7. *b.* them -
17:36. L. *b.* you - || 25:6. *b.*- Zedekiah, Jer. 39.5.
2 Ch. 2:11. *b.*- daughter of Pharaoh || 10:8,10.
Ezr. 1:11. vessels *b.*- || 4:2. Esar haddon *b.* us -
Ne. 9:18. this is thy God that *b.* thee - out of Egypt
Est. 2:7. *b.* - Esther, 20. || Jb. 31:18. *b.*- with me
Ps. 30:3. thou hast *b.*- my soul || 40:2. he *b.* me -
Pr. 8:30. then was I by him, as one *b.*- with him
is. 1:2. I have nourished and *b.*- children
49:21. who *b.*- these, where had they been
51:18. sons she *b.*- || 63:11. where is he that *b.*-
Jer. 11:7. I protested in the day I *b.* them -
16:14. Lord that *b.*- Israel out of Egypt, 23.7.
15. Lord that *b.*- Israel from the north, 23:8.
La. 2:22. those I *b.*- || 4:5. were *b.*- in scarlet
Ez. 19:3. *b.*- one of her whelps || 37:13. *b.* you -
Am. 2:10. I *b.* you -, 3:1. 9:7. Mi. 6:4.
Jon. 2:6. *b.*- my life from corruption || Na. 2:7.
Lu. 4:16. to Nazareth, where he had been *b.*-
Ac. 13:1. been *b.*- with Herod the tetrarch
22:3. *b.*- in this city at the feet of Gamaliel
1 Ti. 5:10. widow if she have *b.*- children
BROUGHTEST, *v.* Ex. 32:7. people thou *b.*
Nu. 14:13. thou *b.* up this people in thy might
De. 9:28. land thou *b.* us say || 29. 1 K. 8:51.
2 S. 5:2. he that *b.* in Israel || 1 K. 8:53.
Ne. 9:7. *b.* out of Ur of Chaldees || 15. *b.* water || 23.
Ps. 66:11. thou *b.* us into the net, thou layedst
12. but thou *b.* us out into a wealthy place
BROW, *s.* Is. 48:4. iron sinew, and *b.* brass
Lu. 4:29. they led him to the *b.* of the hill
BROWN, *a.* Ge. 30:32. *b.* cattle, 35:40.
Ge. 30:33. that is not *b.* shall be accounted stolen
BRUISE, S. *s.* Is. 1:6. wounds and *b.* || 53:5.
Jer. 30:12. thy *b.* is incurable, Na. 3:19.
BRUISE, *v.* signifies, (1) *To crush, injure, or oppress,* Ge. 3:15. Da. 2:40. (2) *To punish, chastise, or correct,* Is. 53:10. It is spoken, (1) Corporally, *of the body,* Lu. 9:39. (2) Spiritually, *of doubts and trouble,* Mat. 12:20. (3) Morally, *of corruption,* Is. 1:6. (4) Politically, *of a decaying nation,* 2 K. 18:21.
Ge. 3:15. *b.* thy head, thou shalt *b.* his heel
Is. 28:28. nor will he *b.* it with his horsemen
53:10. it pleased the Lord to *b.* him, he hath
Da. 2:40. as iron shall it break in pieces, and *b.*
Ro. 16:20. the God of peace shall *b.* Satan
BRUISED, ING, *p.* Le. 22:24. not offer *b.*
2 K. 18:21. trustest on the staff of this *b.* reed
Is. 42:3. *b.* reed not break, Mat. 12:20.
53:5. *b.* for our iniquity || Ez. 23:3,8. | 23:21.
Lu. 4:18. set at liberty *b.* || 9:39. spirit *b.* him
BRUIT, *s. Report* or *noise.* Jer. 10:22. Na. 3:19.
BRUTISH, *a.* Ps. 49:10. *b.* person peri both
Ps. 92:6. a *b.* man knoweth not || 94:8. ye *b.*
Pr. 12:1. hateth reproof is *b.* | 30:2. I am more *b.*
Is. 19:11. wise counsellors of Pharaoh become *b.*
Jer. 10:8. they are altogether *b.* and foolish
14. every man is *b.* 51:17. || 21. pastors are *b.*
Ez. 21:31. deliver thee into the hand of *b.* men
BUCKET, S. *s.* Nu. 24:7. Is. 40:15. drop of *b.*
BUCKLER, S. *s.* signifies, (1) *A defensive piece of armor; a shield,* 1 Ch. 5:18. (2) *God, who is the defence of his people,* Ps. 18:2. Pr. 2:7. (3) *Faith,* Song 4:4.
2 S. 22:31. a *b.* to all that trust in him, Ps. 18:30.
1 Ch. 5:18. men able to bear *b.* || 12:8. handle *b.*
2 Ch. 23:9. spears and *b.* || Jb. 15:26. bosses of *b.*
Ps. 18:2. L. is my God, my *b.*, my high tower
35:2. hold of shield and *b.* || 91:4. his truth thy *b.*
Pr. 2:7. he is a *b.* to them that walk uprightly
Song 4:4. whereon there hanged a thousand *b.*
Jer. 46:3. order ye the *b.* and shield, draw near
Ez. 23:24. set against thee *b.* || 26:8. lift up the *b.*
38:4. a great company with *b.* and shields
39:9. they shall set on fire shields and *b.*
BUD, *s.* Jb. 38:27. cause the *b.* to spring
Is. 18:5. afore harvest, when the *b.* is perfect
61:11. as the earth bringeth forth her *b.*
Ez. 16:7. to multiply as the *b.* of the field
Ho. 8:7. the *b.* shall yield no meal, stranger
BUD, *v.* Jb. 14:9. through scent of water *b.*
Ps. 132:17. will make the horn of David to *b.*
Song 7:12. see if the pomegranates *b.* forth
Is. 27:6. Israel shall blossom and *b.* and fill
55:10. earth to bring forth and *b.* || Ez. 29:21.
BUDS, *s.* Nu. 17:8. Aaron's rod brought *b.*
BUDDED, *p.* Ge. 40:10. vine was as though it *b.*
Song 6:11. to see whether the pomegranates *b*
Ez. 7:10. the rod blossomed, pride hath *b.*
He. 9:4. ark wherein was Aaron's rod that *b.*
BUFFET, *v.* ED, *p.* Mat. 26:67. *b.* him. Mk. 14:65.
1 Co. 4:11. even to the present hour we are *b.*
2 Co. 12:7. the messenger of Satan to *b.* me
1 Pe. 2:20. if when ye be *b.* for your faults
BUILD, *v.* signifies, (1) *To erect houses,* De. 28:30. (2) *To increase knowledge, faith, love,* &c. Ac. 20:32. (3) *To be united and established in Christ,* Ep. 2:22. (4) *To bless and prosper,* Ps. 127:1.
BUILD, referred to *God.*
1 S. 2:35. I'll *b.* him a sure house, 2 S. 7:27.
1 Ch. 17:10. *b.* thee a house, 25. 1 K. 11:38.
Ps. 28:5. he shall destroy and not *b.* them up
51:18. *b.* thou the walls of Jerusalem
69:35. for God will *b.* the cities of Judah
89:4. and *b.* up thy throne to all generations
102:16. when the Lord shall *b.* up Zion
127:1. except the Lord *b.* the house, they
147:2. the Lord doth *b.* up Jerusalem, he
Jer. 18:9. I speak concerning a nation to *b.* it
24:6. I will *b.* and not pull them down, 31:28.
31:24. I'll *b.* thee, O virgin || 33:7. *b.* Judah, 42:10.
Ez. 36:36. *b.* ruined places || Am. 9:11. I'll *b.* it
Mat. 16:18. on this rock *b.* my church, and the
26:61. *b.* it in 3 days, Mk. 14:58 || Ac. 15:16.
BUILD *Altar.* Ex. 20:25. not *b.*- of hewn stone
Nu. 23:1. *b.* here 7 -, 29. || De. 27:5,6.
Jos. 22:29. God forbid we should *b.* an -
BUILD, joined with *House.* De. 25:9. will not
De. 28:30. *b.* a -, and not dwell in it, Zph. 1:13.
Ru. 4:11. which two did *b.* the - of Israel
2 S. 7:5. shalt thou *b.* me a - to dwell in, 7.
13. *b.* a - for my name, 1 K. 5:5. | 6:12. 1 Ch. 17:12. | 22:10.
1 K. 2:36. *b.* thee a - || 5:3. David could not *b.*-
5:5. I purpose to *b.* a - to the Lord, 2 Ch. 2:1.
8:16. I chose no city to *b.* a -, 2 Ch. 6:5.
17. in heart of David to *b.* a -, 1 Ch. 22:7.
1 Ch. 17:12. he shall *b.* me a -, 2 Ch. 6:9.
22:8. not *b.* a - || 11. my son *b.* - || 28:6. Solom. *b.*-
2 Ch. 2:4. behold I *b.*- || 5.- I *b.* is great, for || 36:23.
Ezr. 1:3. *b.* the - of the Lord || 5:3,9.
6:7. let the governor of the Jews *b.* this -
Ps. 127:1. they labor in vain that *b.* the -
Pr. 24:27. prepare and afterwards *b.* thy -
Is. 65:21. *b.*- and inhabit || 66:1. where is - ye *b.*
Jer. 22:14. *b.* me a wide - || 29:5. *b.*- and dwell, 28
35:7. neither shall ye *b.*- nor sow seed
Ez. 11:3. let us *b.*- || 28:26. dwell safely, and *b.*-
Hag. 1:8. bring wood, *b.*- || Zch. 5:11. Ac. 7:49.
BUILD, *n.* Ge. 11:4. *b* us a city || 8. left off to *b.*
Nu. 32:16. *b.* sheep-folds || 24. *b.* ye cities
De. 20:20. *b.* bulwarks against the city
1 K. 9:19. the cities Solomon desired to *b.* in
Jerusalem, 2 Ch. 8:6.
1 K. 9:24. did *b.* Millo || 11:7. Sol. did *b.* high
16:34. in Ahab's days did Hiel *b.* Jericho
1 Ch. 22:19. *b.* the sanctuary || 29:19. a heart to *b.*
2 Ch. 14:7. let us *b.* these cities, and make
Ezr. 4:2. let us *b.* with you, we seek your God
Ne. 2:17. *b.* the wall || 18. rise and *b.* 20. | 4:3,10.
Ec. 3:3. time to *b.* up || Song 8:9. *b.* upon her
Is. 9:10. we will *b.* || 45:13. he shall *b.* my city
58:12. *b.* the old waste, 61:4. || 60:10. | 65:22.
Jer. 1:10. set thee to *b.* || Ez. 4:2. *b.* a fort, 21,22.
Da. 9:25. to restore and *b.* Jerusalem, to Messiah
Am. 9:11. I will *b.* it as in days of old, 14.
Mi. 3:10. they *b.* up Zion with blood, and Jerus.
Zch. 6:12. he shall *b.* temple of the Lord, 13,15.
9:3. Tyrus did *b.* herself a strong hold
Ma. 1:4. they shall *b.* but I will throw down
Mat. 23:29. *b.* tombs of prophets, Lu. 11:47,48.
Lu. 12:18. barns, *b.* greater || 14:28. *b.* tower, 30.
Ac. 20:32. able to *b.* you up || Ro. 15:20. lest I *b.*
1 Co. 3:12. if any *b.* on this foundation, gold
Ga. 2:18. if I *b.* again the things I destroyed
BUILDED, *p.* Gen. 2:22. of rib *b.* a woman
Ge. 4:17. Cain *b.* a city || 8:20. Noah *b.* an altar
10:11. Asher *b.* Nineveh || 11:5. tower men *b.*
12:7. Abraham *b.* an altar. 13:18. | 26:25.
1 K. 8:27. less this house I have *b.* 43. | 15:22.
2 K. 23:13. Solomon *b.* for Ashtoreth || 1 Ch. 22:5. Ezr. 4:1,13,21. | 5:8,11,15. | 6:3,14.
Ne. 4:18. every one had sword girded, and so *b.*
Jb. 20:19. hath taken away a house he *b.* not
Ps. 122:3. Jerusalem is *b.* as a city compact
Pr. 9:1. wisdom hath *b.* her house, 24:3.
Ec. 2:4. I *b.* me houses || Song 4:4. *b.* for armory
Jer. 30:18. *b.* on her heap || Ea. 3:5. *b.* against me

Ex. 39:10. all the wastes shall be *b.* 33.
Lu. 17:28. they sold, they planted, they *b.*
Ep. 2:22. in whom you also are *b.* together
He. 3:3. *b.* house more honor ‖ 4. *b.* by some man
BUILDEDST, *v.* De. 6:10. goodly cities *b.* not
BUILDER, *s.* 1 Ki. 5:18. Sol. and Hiram's *b.*
2 K. 12:11. laid it out to *b.* ‖ 22:6. give it to *b.*
Is. 28:16. when the *b.* laid the foundation of
Ac. 4:5. provoked thee to anger before the *b.*
Ps. 118:22. stone which the *b.* refused, Mat. 21:
42. Mk. 12:10. Lu. 20:17. Ac. 4:11.
Ex. 27:1. thy *b.* have perfected thy beauty
He. 11:10. city, whose *b.* and maker is God
1 Pe. 2:7. the stone which the *b.* disallowed
Must BUILD, R. 1 Co. 3:10. as a wise *b.*
BUILDEST, *v.* De. 22:8. *b.* a new house
Ne. 6:6. *b.* wall ‖ Ez. 16:31. *b.* thine eminent
Mat. 27:4. and *b.* it in three days, Mk. 15:29.
BUILDETH, r. ING, *p.* Jos. 6:26. cursed that
b. 9:19.
1 Ki. 3:1. an end of *b.* ‖ 6:7. no tool heard in *b.*
6:38. so was he seven years in *b.* it
7:1. Solomon was *b.* his own house 13 years
15:2. he left off *b.* Ramah, 2 Ch. 16:5.
2 Ch. 1:4. Bazsha was *b.* ‖ Ezr. 4:12. *b.* bad city
Is. 37:18. *b.* his house as a moth ‖ Pr. 14:1.
Je. 22:13. woe to him that *b.* ‖ Ez. 17:17. *b.* forts
Ho. 8:14. *b.* temples ‖ Am. 9:6. *b.* his stories
La. 2:17. woe to him that *b.* a town with blood
Jn. 2:20. forty and 6 years was this temple in *b.*
1 Co. 3:10. *b.* thereon ‖ Ju. 20. *b.* up yourselves
BUILDING, *s.* 1 Ki. 9:1. Solomon finished *b.*
1 Ch. 28:2. ready for the *b.* 2 Ch. 3:3.
Ezr. 3:4. make this *b.* ‖ 6:8. do for the *b.* of
Ps. 104:5. mea sured the breadth of the *b.* 11:15.
Ez. 40:3. was a row of *b.* round about in them
1 Co. 3:9. ye are God's husbandry, God's *b.*
2 Co. 5:1. have a *b.* of God, a house not made
1 Pe. 2:21. in whom all the *b.* fitly framed toget.
He. 9:11. not of this *b.* ‖ Re. 21:18. *b.* of jasper
BUILDINGS, *s.* Mat. 24:1. Mk. 13:1,2.
BUILT, *p.* De. 13:16. it shall not be *b.* again
1 K. 2:39. cities Ahab *b.* are written in
2 Ch. 14:7. *b.* and pro pered ‖ 26:8. *b.* sanctuary
Ne. 3:29. *b.* towers, Is. 27:4. *b.* castles and towers
Jb. 3:14. *b.* desolate places ‖ 12:14. 22:23.
Ps. 78:69. *b.* his sanctuary like high places
89:2. I said, Mercy shall be *b.* up forever
Is. 5:2. *b.* a tower ‖ 44:26. ye shall be *b.* 28.
Jer. 12:16. then shall they be *b.* in the midst
31:4. thou shalt be *b.* O virgin of Israel
33:31. fr. day they *b.* it ‖ 45:4. that *b.* I'll break
Ez. 16:24. *b.* eminent place ‖ 25. *b.* high place
26:14. thou shalt be *b.* no more, saith the Lord
Da. 4:30. gr. Babylon I *b.* ‖ 9:25. street *b.* again
Zch. 8:9. that the temple might be *b.*
Mat. 21:33. *b.* a tower in vineyard, Mk. 12:1.
Jn. 7:5. and he hath *b.* us a synagogue
1 Co. 3:14. abide which he hath *b.* thereon
Ep. 2:20. *b.* on foundat. ‖ Col. 2:7. rooted and *b.*
He. 3:4. but he that *b.* all things is God
BUILT *After*, Ex. 17:15. No-es *b.* an -, 24:1.
32:5. Aaron *b.* - Jos. 8:3. Joshua *b.* ‖ 22:10.
Jud. 6:24. Gideon *b.* an - Ps. 74. people *b.* an -
1 S. 17:6. Samuel *b.* - ‖ 14:35. Saul *b.* -
2 S. 24:25. David *b.* an - to the Lord
1 K. 9:25. Solomon offered on - he *b.* ‖ 18:32.
2 K. 10:11. Jehoiada the priest *b.* an -
BUILT *Altars*, Nu. 23:14. Balak *b.* seven -
2 K. 21:15. *b.* - for host of heaven, 2 Ch. 33:5
2 Ch. 33:15. took away - he had *b.* in the mount
BUILT *Cities*, Nu. 21:27. let - be *b.* ‖ Jos. 19:50.
Jud. 18:28. Dan res *b.* ‖ 1 K. 16:24. Omri *b.*-
1 Ch. 11:8. David *b.* - ‖ Is. 25:2. no - be *b.*
Jer. 31:38. - shall be *b.* ‖ Lu. 4:29. - was *b.*
BUILT *Cities*, Ex. 1:11. *b.* for Phar. treasure
Jos. 24:13. - ye *b.* not ‖ 1 K. 15:23. - Asa *b.*
2 Ch. 8:2. - Solomon *b.* ‖ 11:5. Rehoboam *b.*-
11:6. Asa *b.* - ‖ 17:12. Jehoshaphat *b.*-
26:6. Uzziah *b.* - about Ashdod and
27:4. Jotham *b.* - ‖ Is. 44:26. - of Judah he *b.*
BUILT *House* or *Houses*, De. 8:12. 20:5.
1 K. 3:2. on -s to the L. ‖ 6:9,14. 8:13,20,44,
48. 11:38. 1 Ch. 17:6. 2 Ch. 6:18,34,38.
Am. 5:11. ye have *b.* - of hewn stone; but ye
Hag. 1:2. the time that the Lord's - should be *b.*
Zch. 1:16. my - shall be *b.* in it, saith the Lord
Mat. 7:24. w se man *b.* his - on rock, Lu. 6:48.
7:26. foolish man which *b.* - on sand, Lu. 6:49.
Ac. 7:7. but Solomon *b.* him a -
1 Pe. 2:5. ye also are *b.* up a spiritual -
BUILT *High Places*. 1 K. 14:23. Judah *b.* -
K. 17:9. Israel *b.* - 21:3. Manasseh, 2 Ch. 33:3.
Jer. 7:31. *b.* of Tophet ‖ 19:5. of Baal, 32:35.
BUILT *Wall* or *Walls*. 1 K. 6:15. Solomon *b.*-
2 Ch. 27:3. - of Ophel he *b.* much ‖ 32:5. Hezek.
33:14. Manasseh *b.* - ‖ Ne. 4:6. Ez. 13:10.
Is. 9:10. *b.* again, and - ‖ Mi. 7:11. - are to be *b.*
BUKKI, *Mixed*. Nu. 34:20. 1 Ch. 6:5.
BUKKIAH, *The dissipation of the Lord*. 1 Ch.
25:4,13.
BUL, *The eighth month, answering to our* October, 1 K. 6:38.
BULL, S, *s.* signifies, (1) *The male of kine*, Ge.
32:15. (2) *Wicked, violent men*, Ps. 22:12.
Ge. 32:15. Jacob took ten *b.* as a present to Es.
Jb. 21:10. their *b.* gendereth, and faileth not
Ps. 22:12. *b.* have compassed me, strong *b.*
Ps. 50:13. will I eat flesh of *b.* ‖ 68:30. rebuke *b.*
Is. 34:7. *b.* shall come down ‖ 51:20. as a wild *b.*
Jer. 50:11. bellow as *b.* ‖ 52:20. twelve brazen *b.*
He. 9:13. if the blood of *b.* and goats sanctifieth
10:4. not possible blood of *b.* take away sins
BULLOCK, *s.* Ex. 29:3. bring *b.* ‖ 11. kill *b.*
Le. 4:4. bring the *b.* Nu. 15:9. 29:37.
De. 17:1. not sacri. any *b.* ‖ 33:17. glory like *b.*
Jud. 6:25. take young *b.* the second *b.* 26.
1 K. 18:23. choose one *b.* 25. ‖ 33. Elijah cut *b.*
Ps. 50:9. I will take no *b.* out of thine house
69:31. better than a *b.* that hath horns and
Is. 65:25. the lion shall eat straw like the *b.*
Je. 31:18. as a *b.* unaccustomed to the yoke
BULLOCK, with *Sin-Offering*.
Ex. 29:36. *b.* for a -, Le. 16:6. Ez. 45:22.
Young BULLOCK.
Le. 4:3,14. 16:3. Nu. 7:15—81. 15:24. 2 Ch.
13:9. Ez. 43:19. 45:18. | 46:6.
BULLOCKS, *s.* Nu. 29:23. ten *b.* two rams
1 Ch. 29:21. offered 1000 *b.* ‖ Ezr. 6:17. 100 *b.*
Ps. 51:19. they offer *b.* ‖ 66:15. I will offer *b.*
Is. 1:11. I delight not in *b.* ‖ 34:7. *b.* come down
Jer. 46:21. like fatted *b.* ‖ 50:27. slay her *b.*
Ez. 39:18. drink blood of *b.* ‖ Ho. 12:11. sacri.
BULRUSH, ES, *s.* Ex. 2:3. took an ark of *b.*
Is. 18:2. vessels of *b.* ‖ 58:5. bow head like *b.*
BULWARKS, *s.* De. 20:20. build *b.* against city
2 Ch. 26:15. engines on *b.* ‖ Ps. 48:13. mark well *b.*
Ec. 9:14. great king built *b.* ‖ Is. 26:1. and *b.*
BUNAH, *Building, or understanding*. 1 Ch. 2:25.
BUNCH, ES, *s.* Ex. 12:22. take a *b.* of hyssop
2 S. 1:21. *b.* of raisins ‖ 1 Ch. 12:40. ‖ Is. 30:6.
BUNDLE, ES, *s.* Ge. 42:35. *b.* of money in sack
1 Sa. 25:29. in *b.* of life ‖ Song 1:13. *b.* of myrrh
Mat. 13:30. bind tares in *b.* ‖ Ac. 28:3. *b.* of sticks
BUNNI, *Building me*. Ne. 9:4. ‖ 10:15. 11:15.
BURDEN, *s.* signifies, (1) *A load or weight of any thing*, 2 K. 5:17. Jer. 17:27. - *A ship's cargo*, Ac. 21:3. (2) *Hard labor*, Ex. 2:11. Ps. 81:6. (3) *A threatening*, Is. 13:1. Na. 1:1. (4) *Afflictions*, Ps. 55:22. (5) *Infirmities and sufferings*, Ga. 6:2. (6) *Toil and fatigue*, Mat. 20:12. (7) *Taxes*, Hos. 8:2. (8) *The office of a magistrate*, Ex. 18:22. (9) *Human traditions*, Mat. 23:4. (10) *Sin, which is the heaviest burden*, Ps. 38:4. He. 12:1. (11) *Christ's commands and providences are a burden to unrenewed nature; but are light to the believer, who has Christ's law in his heart*, Mat. 11:29,30. Jer. 31:33.
Ex. 18:22. shall bear the *b.* with thee, Nu. 11:17. 23:5. ass lying under *b.* ‖ Nu. 4:19. 11:11.
De. 1:12. how can I myself alone bear your *b.*
2 Sa. 15:33. a *b.* to me ‖ 19:35. be a *b.* to my lord
2 K. 5:17. two mules' *b.* ‖ 8:9. forty camels' *b.*
2 Ch. 35:3. not be a *b.* ‖ Ne. 13:19. no *b.* brought
Jb. 7:20. as a mark, so that I am a *b.* to myself
Ps. 38:4. as a *b.* they are too heavy for me
55:22. cast thy *b.* on the L. and he will sustain
81:6. I removed his shoulder from the *b.*
Ec. 12:5. and the grasshopper shall be a *b.*
Is. 9:4. yoke of his *b.* ‖ 10:27. ‖ 14:25. *b.* depart
30:27. *b.* thereof is heavy ‖ 46:1. *b.* to weary be.
Jer. 17:21. bear no *b.* on Sabbath-day, 22:27.
Zph. 3:18. to whom the reproach of it was a *b.*
Mat. 11:30. my *b.* is light ‖ 23:4. *b.* and heat
Ac. 15:28. no greater *b.* ‖ 21:3. unlade her *b.*
Re. 2:24. I will put upon you none other *b.*
BURDEN. 2 K. 9:25. L. laid th s *b.* on him
Is. 13:1. *b.* of Babylon ‖ 14:28. ‖ 15:1. ‖ 17:1. ‖ 19:1. 21:1,11,13. ‖ 22:1,25. 23:1. 30:6. 46:2. Jer. 23:33,34,38.
Ez. 12:10. this *b.* concerneth prince in Jeru sal.
Ho. 8:10. *b.* of the king ‖ Na. 1:1. of Nineveh
Ha. 1:1. *b.* which Ha. ‖ Zch. 9:1. ‖ 12:1. Ma. 1:1.
Ga. 6:5. for every man shall bear his own *b.*
BURDEN, *v.* ED. *p.* Zch. 12:3. all that *b.* them.
2 Co. 5:4. in this tabernacle we groan being *b.*
5:13. he eased, and you *b.* ‖ 12:16. I did not *b.*
BURDENS, *s.* Ge. 49:14. down between two *b.*
Ex. 1:11. afflict th. with *b.* ‖ 2:11. looked on *b.*
5:4. get you to your *b.* 5. ‖ 6:6. bring from *b.* 7.
Nu. 4:27. ye shall appoint to them all their *b.*
Ne. 4:10. strength of the bearers of *b.* decayed
4:17. bare *b.* held a weapon ‖ 13:15. *b.* brought
Is. 58:6. undo heavy *b.* ‖ La. 2:14. false *b.*
Am. 5:11. ye take from the poor *b.* of wheat
Mat. 23:4. they bind heavy *b.* Lu. 11:46.
Ga. 6:2. bear ye one another's *b.* and so fulfil
BURDENSOME, *a.* Zch. 12:3. Jerus. a *b.* stone
2 Co. 11:9. from being *b.* ‖ 12:13. I was not *b.*
12:14. I will not be *b.* ‖ 1 Th. 2:6. might been *b.*
BURIAL, *s.* Ec. 6:3. that ye have no *b.*
Is. 14:20. shalt not be joined with them in *b.*
Jer. 22:19. he shall be buried with *b.* of an ass
Mat. 26:12. poured ointment, she did it for my *b.*
Ac. 8:2. devout men carried Stephen to his *b.*
BURY, *v.* signifies, (1) *To inter a dead body*, Ge. 23:4. (2) *To plunge the whole body under water in baptism, to signify the sufferings, death, burial, and resurrection of Christ, as also our being dead to sin, and alive to God*, Ro. 6:4. Col. 2:12.
Ge. 23:4. may *b.* my dead ‖ 6. *b.* dead, 11,15. 47:29. *b.* me not, I pray thee, in Egypt, 49:29. 50:5. let me go and *b.* my father, I will come. go and *b.* thy fa. ‖ De. 21:23. shalt *b.* him
1 K. 2:31. go and fall upon Joab and *b.* him
1 K. 11:15. when Joab was gone to *b.* the slain
13:29. the old prophet came to *b.* him, 31.
14:13. Israel shall mourn for him, and *b.* him
2 K. 9:10. and there shall be none to *b.* her
9:34. this cursed woman, and *b.* her, 35.
Ps. 79:3. and there was none to *b.* them
Jer. 7:32. for they shall *b.* in Tophet, 19:11.
14:16. none to *b.* them ‖ Ez. 39:11. *b.* Gog ‖ 13.
Ho. 9:6. Memphis shall *b.* them: their pleasant
Mat. 8:21. *b.* father ‖ 22. let dead *b.* Lu. 9:59,60.
27:7. bought the potter's field to *b.* strangers in
Jn. 19:40. as the manner of the Jews is to *b.*
BURIED, *p.* Ge. 25:10. was Abraham *b.* and Sa.
49:31. there *b.* Abraham and Sarah, I *b.* Leah
Nu. 11:34. there they *b.* the people that lusted
20:1. Miriam was *b.* ‖ 33:4. Egyptians *b.* first
De. 10:6. there Aaron was *b.* ‖ Jos. 24:32. bones
Ru. 1:17. I will *b.* and there will I be *b.*
2 Sa. 4:12. *b.* in Hebron ‖ 21:14. bones of Saul *b.*
1 K. 13:31. bury me where a man of God is *b.*
Ec. 8:10. and so I saw the wicked *b.* who
Jer. 8:2. nor *b.* ‖ 16:4,6. ‖ 22:19. ‖ 25:33.
Mat. 14:12. disc ple *b.* it ‖ Lu. 16:22. rich man *b.*
Ac. 2:29. patriarch David is both dead and *b.*
5:9. the feet of them which *b.* thy husband, 10.
Ro. 6:4. *b.* by baptism ‖ 1 Co. 15:4. *b.* and rose
Col. 2:12. *b.* with him in baptism, wherein also
BURIED *how*.
De. 34:6. *b.*- in a valley in the land of Moab
2 Sa. 2:5. blessed that *b.*- ‖ 1 K. 14:18. they *b.*-
2 Ch. 24:25. *b.*- in city of David, 24:16,25.
Ac. 5:6. young men carried him out and *b.*-
BURIED *in*.
Ge. 15:15. thou shalt be *b.*- a good old age
1 K. 2:10. David was *b.*- city of D. ‖ 2:34. Joab
K. 21:18. Manasseh *b.*- garden ‖ 26. Amon *b.*
Ch. 27:15. those that remain shall be *b.*- death
BURIED *with his Fathers*.
1 K. 11:21. 15:24. 22:50. 2 K. 8:24. ‖ 12:21.
13:13. 15:7,38. ‖ 16:20.
BURIERS, *s.* Ez. 39:15. sign till *b.* have buried
BURYING, *p.* Ge. 23:4. *b.* pla. 9. ‖ 49:30. ‖ 50:13.
Jud. 8:32. buried in the *b.* place of Manoah
2 K. 13:21. as they were *b.* a man, they spied
Ez. 39:12. seven months be *b.* Mk. 14:8. Jn. 12:7.
BURN, *v.* signifies, (1) *To consume by fire*, Jos. 11:13. (2) *Just desires of love*, La. 2:3. (3) *Lustful desires*, 1 Co. 7:9. (4) *Zeal for God*, 2 Co. 11:29. (5) *Anger*, Est. 1:12. (6) *Jealousy*, Ps. 79:5. (7) *Great affection*, Ex. 3:2. (8) *Sanctifying grace*, Is. 4:4. ‖ 9:5. Mat. 3:11. [The Holy Spirit doth burn up and consume. CRUDEN.]
Ge. 44:18. Judah said, Let not thine anger *b.*
Ex. 27:20. cause lamp to *b.* always, Le. 24:2.
29:13. take caul, liver, and kidneys, and *b.* upon altar, 18:25. Le. 1:9,15. ‖ 2:2,9,16. ‖ 3:5,11,16. ‖ 5:12. ‖ 6:15. ‖ 9:17. Nu. 5:26.
Le. 4:19. priest shall take fat and *b.* upon altar, 26:31. ‖ 7:31. ‖ 16:25. 17:6. Nu. 18:17.
Nu. 19:5. one shall *b.* the heifer in his sight
Jos. 11:13. save Hazor only, that did Joshua *b.*
1 S. 2:16. *b.* the fat ‖ 2 Ch. 2:6. *b.* sacrifice
Is. 1:31. *b.* th *b.* together ‖ 10:17. at shall *b.* ‖ 27:4. 40:16. not sufficient to *b.* ‖ 43:15. for a man to *b.*
Jer. 7:20. my fury shall *b.* ‖ 34:5. *b.* odors
36:25. to the king, that he would not *b.* the roll
Ez. 24:5. *b.* bones ‖ 11. brass *b.* ‖ 39:9. ‖ 43:21.
Na. 2:13. I'll *b.* her chariots ‖ Ma. 4:1. *b.* as oven
Mat. 13:30. in bundles to *b.* them, but gather
Lu. 24:32. said, Did not our heart *b.* within us
1 Co. 7:9. marry than *b.* ‖ 2 Co. 11:29. and 1 *b.*
BURN *with Fire*.
Ex. 19:10. remaineth, shall *b.*, 29:34. Le. 8:32
Le. 13:57. *b.* that where plague is - ‖ 10:16.
De. 5:23. for the mountain did *b.* *with fire*
7:5. *b.* their images, 25. ‖ 12:3. *b.* graves-
32:22. - shall *b.* to the lowest hell, Jer. 17:4.
Jos. 11:6. chariots - ‖ Jud. 9:52. tower, to *b.*
Jud. 12:1. will *b.* thine house - ‖ 14:15. *b.* thee
Ps. 79:5. jealousy *b.* - ‖ 89:46. wrath *b.* like
Is. 47:14. shall be as stubble, - shall *b.* them
Jer. 4:4. my fury come forth like - and *b.* 21:12
7:31. to *b.* sons and daughters in the -, 19:5.
21:10. *b.* city -, 32:29. ‖ 34:2,22. ‖ 37:8,10. 38:18
Ez. 5:2. *b.*- third part ‖ 16:41. *b.* houses -, 23:47
Mat. 3:12. will *b.* up the chaff -, Lu. 3:17.
Re. 17:16. shall eat her flesh, and *b.* her -
BURN *Incense*. Ex. 30:1. altar to *b.*- on, 7,8.
1 K. 13:1. Jeroboam stood to *b.* - ‖ 2 K. 18:4. Israel
1 Ch. 23:13. he and his sons forever to *b.*-
2 Ch. 2:4. to *b.* sweet - ‖ 13:11. every morning *b.*-
26:16. Uzziah went to *b.* -, 19. ‖ 28:25. Ahaz *b.*-
29:11. chosen you to *b.*- ‖ 32:12. *b.*- on it
Jer. 7:9. *b.*- to Baal, 11:13. ‖ 44:17. *b.*- to queen
Ho. 4:13. they *b.*- upon the hills under oaks
Ha. 4:16. therefore they *b.*- to their drag
Lu. 1:9. Zacharias his lot was to *b.*- in temple
BURNED, *p.* Ex. 3:2. the bush *b.* with fire
De. 9:15. mount *b.* ‖ Jos. 7:25. *b.* them with fire
2 Ch. 25:14. Amaziah *b.* incense to the gods
34:25. have forsaken me and *b.* incense to gods
Est. 1:12. king's anger *b.* ‖ Ps. 39:3. musing fire *b.*
Is. 24:6. inhabitants of earth *b.* ‖ 42:25. it *b.* him
La. 2:3. *b.* against Jacob ‖ Jn. 15:6. branches *b.*
Ac. 19:19. many brought their books and *b.* them
Ro. 1:27. *b.* in lust ‖ 1 Co. 13:3. give body to be *b.*
He. 6:8. end is to be *b.* ‖ 12:18. mount that *b.*
Re. 1:15. his feet as if *b.* ‖ 16:9. men were *b.*
BURNETH, *v.* Le. 16:28. that *b.* wash, Nu. 19:8.

Ps. 46:9. *b.* chariot || 83:14. as fire *b.* the wood 97:3. *b.* up his enemies || Is. 9:18. wickedness *b.* Is. 44:16. *b.* part thereof || 62:1. as a lamp that *b.* 64:2. melting fire *b.* || 65:5. *b.* all the day || 66:3. Jer. 48:35. *b.* incense || Jo. 2:3. behind a flame *b.* Re. 21:8 have part in lake which *b.* with fire

BURNING, *p.* Ge. 15:17. a *b.* lamp passed Le. 6:9. fire of altar be *b.* 12:13. || 26:16. *b.* ague De. 28:22. Lord smite thee with extreme *b.* 32:24. they shall be devoured with *b.* heat Jb. 5:7. sons of *b.* coal||41:19. mouth go *b.* lamps Ps. 11:6. *b.* tempest || 140:10. let *b.* coals fall Pr. 16:27. lips as *b.* fire || 26:21. *b.* coals || 23. Is. 30:27. name of L. cometh *b.* || 31:9. *b.* pitch Jer. 20:9. word in my heart as *b.* fire || Ez. 1:13. Da. 3:6. *b.* furnace, 11,17,20,21,23,26. || 7:9. Ha. 3:5. *b.* coals || Lu. 12:35. and lights *b.* Jn. 5:35. John was a *b.* and a shining light Re. 4:5. seven *b.* lamps || 8:8. great mountain *b.* 8:10. fell a star *b.* || 19:20. cast alive into lake *b.*

BURNING, *s.* Ex. 21:25. *b.* for *b.* wound for Le. 10:6. bewail the *b.* || 13:28. spot stay, it is *b.* De. 29:23. whole land is brimstone, salt, and *b.* 2 Ch. 16:14. made a *b.* for him || 21:19. no *b.* like Is. 3:24. there shall be *b.* instead of beauty 4:4. purged blood of Jerusalem by the spirit of *b.* 9:5. with *b.* and fuel || 10:16. like *b.* of fire||33:12. Am. 4:11. as a firebrand plucked out of the *b.* Re. 18:9. they shall see the smoke of her *b.*

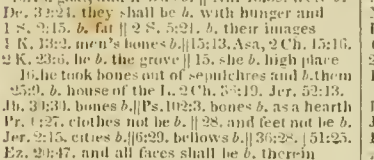
BURNINGS, *s.* Is. 33:14. dwell with everlast. *b.* Jer. 34:5. with *b.* of thy fathers the former kings

BURNISHED, *p.* Ex. 1:7. color of *b.* brass

BURNT, *p.* Ge. 38:24. Judah said, Let her be *b.* Ex. 3:3. I'll turn and see why the bush is not *b.* Le. 2:12. not *b.* on altar||6:22. meat-offer. 23. | 8:21. 10:16. goat, and it was *b.* || Nu. 16:39. were *b.* De. 32:24. they shall be *b.* with hunger and 1 S. 2:15. *b.* fat || 2 S. 5:21. *b.* their images 1 K. 13:2. men's bones *b.*||15:13. Asa, 2 Ch. 15:16. 2 K. 23:6. he *b.* the grove || 15. she *b.* high place 16. he took bones out of sepulchres and *b.* them 25:9. *b.* house of the L. 2 Ch. 34:19. Jer. 52:13. Jb. 30:30. bones *b.*||Ps. 102:3. bones *b.* as a hearth Pr. 6:27. clothes not be *b.* || 28. and feet not be *b.* Jer. 2:15. cities *b.*||6:29. bellows *b.*|| 36:28. | 51:25. Ez. 20:47. and all faces shall be *b.* therein 24:10. let bones be *b.* || Jo. 1:19. Am. 2:1. Na. 1:5. and the earth is *b.* at his presence 1 Co. 3:15. man's work be *b.*||He. 13:11. beasts *b.*

BURNT, joined with *Fire*.

Ex. 32:20. he *b.* the calf in the fire, De. 9:21. Le. 6:30. sin-offering *b.* || 7:17. | 19:6. | 20:14. 21:9. if daughter of priest profane herself be *b.* Nu. 11:1. the *fire* of the Lord *b.* among them, 3. De. 4:11. ye came near, the mountain *b.* 12:31. sons and daughters they *b.* in the *fire*



Human Sacrifice, from the ancient Etruscan Monuments.

Jos. 6:24. *b.* Jericho || 7:15. accursed thing *b.* 11:9. *b.* their chariots || 11. took Hazor and *b.* Ju. 15:6. *b.* her || 14. cords *b.* || 18:27. Laish, *b.* 1 S. 30:1. *b.* Ziklag || 2 S. 23:7. utterly *b.* 1 K. 9:16. *b.* Gezer || 16:18. *b.* king's house 2 K. 1:14. *fire* from heaven *b.* up two captains 17:31. the Sepharvites *b.* their children in *fire* 23:11. *b.* chariots || 25:9. great man's house *b.* 1 Ch. 14:12. their gods were *b.* with *fire* 2 Ch. 28:3. Ahaz *b.* his children in the *fire* Ne. 1:3. gates *b.*, 2:17. || Ps. 80:16. it is *b.* Is. 1:7. cities *b.* || 43:2. thro' *fire*, shalt not be *b.* 64:11. our holy and beautiful house is *b.* with Jer. 33:17. city not *b.* || 23. city be *b.* || 49:2. 51:32. reeds *b.* || 58. Babylon's high gates *b.* Mi. 1:7. hires be *b.* || Rev. 18:8. she shall be *b.*

BURNT *Incense*. Ex. 40:27. 1 K. 3:3. | 9:25. | 12:33. | 13:3. 2 K. 12:3. | 14:4. | 16:4. 2 Ch. 28:3,4. | 29:7. Is. 65:7. Jer. 18:15. 44:15. Ho. 2:13. | 11:2.

BURNT-*Offering*.

Ge. 22:7. where is lamb for *b.*, 8. || 13. for a *b.* Ex. 18:12 and Jethro took a *b.* for God 29:18. the ram is a *b.* unto the Lord Le. 1:4. he shall put his hand on the head of *b.* 4:29. in the place of *b.*, 33. | 6:25. 7:2. 14:13. 6:9. saying, This is the law of the *b.*, 7:37. 7:8. the priest shall have the skin of the *b.* 9:2. take thee a ram for *b.*, 16:3,5. | 23:18. 3. take a calf and a lamb for *b.*, 12:6. | 23:12. Nu. 7:15. one lamb of first year for *b.*, 21,—81. 23:3. stand by *b.*, 15. | 28:10,13,14. | 29:6. Jos. 22:26. build us altar not for *b.* || Jud. 13:23. 1 S. 7:10. as Samuel was offering up a *b.*

1 S. 13:12. I forced myself and offered a *b.* 2 K. 3:27. for *b.* on the wall || 2 Ch. 7:1. | 29:24. Ps. 40:6. *b.* and sin-offer. hast thou not required 51:16. for thou delightest not in *b.* 19. shalt be pleased with *b.* and whole *b.* Is. 40:16. nor beasts thereof for *b.* || 61:8. Ez. 44:11. slay the *b.* || 45:15. for a *b.*, 17. 46:2. prepare prince's *b.* || 13. daily prepare *b.*

Continual BURNT-*Offering*.

Ex. 29:42. Nu. 28:3,6,10,15,24,31. | 29:11. Ezr. 3:5. Ne. 10:33. Ez. 46:15.

Offer BURNT-*Offering*.

Ge. 22:2. Isaac for a *b.* || Le. 9:7. Nu. 28:11,23. Jud. 11:31. - it up for *b.* || 13:16. *b.* - *offer* it to L. 1 S. 6:14. and *offered* the kine for a *b.* 7:9. Samuel - sucking lamb for *b.* || 2 K. 5:17. 2 Ch. 29:27. commanded to || Jb. 42:8. Ez. 46:4.

BURNT-*Offerings*. Ge. 8:20. Noah offered *b.* Ex. 10:25. give us *b.* || 20:24. sacrifice thy *b.* Nu. 10:10. blow with trumpets over your *b.* De. 12:6. bring your *b.*, 11:14,27. || Jos. 22:27. 1 S. 15:22. hath the Lord delight in *b.* 1 K. 3:15. Solomon stood and offered *b.* 8:64. middle of the court, there he offered *b.* 1 Ch. 29:21. they offered *b.* to the Lord 2 Ch. 2:4. house for *b.*, 7:7. | 29:7,34. | 30:15. | 35:14. Ezr. 3:4. daily *b.* || 6:9. have need of for *b.* Jb. 1:5. offered *b.* according to the number Ps. 50:8. I will not reprove thee for thy *b.* 66:13. I will go into thy house with *b.* Is. 1:11. full of *b.* || 43:23. || 56:7. *b.* accepted Jer. 6:20. your *b.* are not acceptable || 7:21,22. 17:26. bringing *b.* || 19:5. sons for *b.* to Baal Ez. 45:17. prince's part to give *b.* || Ho. 6:6. Mi. 6:6. shall I come before him with *b.* Mk. 12:33. to love neighbor is more than *b.* He. 10:6. in *b.* for sin thou hast had no pleasure *Offer* BURNT-*Offerings*. 1 S. 10:8. down to 2 S. 24:24. nor will I *offer b.* of, 1 Ch. 21:24. 1 K. 3:4. a thousand *b.* did Solomon *offer* 9:25. three times a year did Solomon *offer b.* Ezr. 3:2. Jeshua builded the altar to *offer b.* Jer. 33:18. Levites not want a man to *offer b.* Ez. 43:18. in the day they make it to *offer b.* Am. 5:22. though ye *offer b.* I will not accept

BURNT-*Sacrifice*. Ex. 30:9. offer no strange *b.* Le. 1:9. priest shall burn all to be a *b.*, 3:3,5. Nu. 23:6. he stood by his *b.* and the princes De. 33:10. whole *b.* || 2 S. 24:22. oxen for *b.* 1 K. 18:38. fire fell and consumed the *b.* 2 K. 16:15. king's *b.* || Ps. 20:3. accept thy *b.*

BURNT-*Sacrifices*. 1 Ch. 23:31. *b.* in Sabbaths 2 Ch. 13:11. burn every morning and evening *b.* Ps. 66:15. I will offer to thee *b.* of fatlings

BURNT *up*. Jud. 15:5. *b.* shocks and corn 2 K. 1:14. *b.* captains || Jb. 1:16. *b.* the sheep Ps. 74:8. they have *b.* all the synagogues 106:18. the flame *b.* the wicked || Is. 64:11. Jer. 9:10. *b.* that none can pass thro' them, 12. Mat. 22:7. the king sent and *b.* their city 2 Pe. 3:10. earth and works shall be *b.* || Re. 8:7.

BURST, *v.* Jb. 32:19. it is ready to *b.* like new Pr. 3:10. the presses shall *b.* with new wine Jer. 2:20. have *b.* thy bands, 5:5. | 33:8. Na. 1:13. Mk. 2:22. new wine doth *b.* bottles, Lu. 5:37. Ac. 1:18. *b.* asunder in the midst, bowels gushed

BURSTING, *p.* Is. 30:14. not found in *b.* a sherd

BUSH, ES, *s.* Ex. 3:2. fire in the *b.* 4. Ac. 7:30. De. 33:16. good-will of him that dwelt in the *b.* Jb. 30:4. mallows by *b.* || 7. among the *b.* brayed Is. 7:19. they shall come and rest on all *b.* Mk. 12:26. how in the *b.* God spake to him Lu. 6:44. nor of bramble *b.* gather they grapes 20:37. dead are raised, Moses showed at the *b.* Ac. 7:35. the angel which appeared in the *b.*

BUSHEL, *s.* Mat. 5:15. Mk. 4:21. Lu. 11:33.

BUSHY, *a.* Song 5:11. his locks are *b.* and black

BUSY-BODY, IES, *s.* 2 Th. 3:11. 1 Ti. 5:13. 1 Pe. 4:15. but let none of you suffer as a *b.*

BUSY, *a.* 1 K. 20:40. 2 Ch. 35:14.

BUSINESS, *s.* Ge. 39:11. Joseph went to do *b.* De. 24:5. nor shall he be charged with any *b.* Jos. 2:14. utter not our *b.* || 20. if thou utter *b.* Jud. 18:7. they had no *b.* with any man, 28. 1 S. 20:19. *b.* was in hand || 21:2. any thing of *b.* 21:8. king's *b.* required haste || 25:12. whose *b.* 2 Ch. 13:10. Levites wait on *b.* || 32:31. *b.* of amb. Ne. 13:30. every man in his *b.* || Est. 3:9. 9:3. Ps. 107:23. do *b.* in great waters || Pr. 18:11. Pr. 22:29. a man diligent in his *b.* || Ec. 5:3. Da. 8:27. afterwards I rose and did the king's *b.* Lu. 2:49. my father's *b.* || Ac. 6:3. over this *b.* Ro. 12:11. not slothful in *b.* || 16:2. assist her in *b.* 1 Th. 4:11. that ye study to do your own *b.*

BUT, *c.* 1 S. 20:3. *b.* a step between me and 2 K. 7:4. we shall *b.* die || Ps. 115:5. *b.* speak not Ps. 115:6. *b.* hear not || 7. *b.* handle not; feet *b.* Mat. 24:36. *b.* of that day || 37. *b.* as days of Noe 1 Co. 4:19. *b.* the power || 7:11. *b.* ye are washed 7:10. *b.* the Lord || 12:4. *b.* same spirit, 5,6. 2 Co. 2:5. *b.* in part || 4:17. *b.* for a moment

BUTLER, *s.* Ge. 40:1,9,21. | 41:9.

BUTTER, *s.* Ge. 18:8. Abraham took *b.* De. 32:14. *b.* of kine || Jud. 5:25. *b.* in lordly dish 2 S. 17:29. Barzillai brought *b.* for David Jb. 20:17. not see the brooks of honey and *b.* 29:6. when I washed my steps with *b.* rock Ps. 55:21. words smoother than *b.* || Pr. 30:33. Is. 7:15. *b.* and honey shall he eat, 22.

BUTTOCKS, *s.* 2 S. 10:4. 1 Ch. 19:4. Is. 20:4.

BUY, *v.* signifies, (1) *To purchase*, 2 S. 24:21. (2) *To esteem, put a high value upon, [and appropriate spiritual blessings,]* Is. 55:1. Re. 3:18. Ge. 42:7. *b.* for us, 7. | 43:20. | 47:19. *b.* us and land Ex. 21:2. if thou *b.* a Hebrew servant Le. 22:11. *b.* my soul || 25:15. after jubilee *b.* 25:44. shall ye *b.* bond-men and maids, 45. De. 2:6. *b.* meat for money || 28:68. no man *b.* you Ru. 4:4. *b.* it before the inhabitants, 5. 2 S. 24:21. *b.* threshing-floor, 24. 1 Ch. 21:24. 2 K. 12:12. to masons to *b.* timber, 22:6. Ne. 10:31. we would not *b.* it on the Sabbath Is. 55:1. come, *b.* and eat, *b.* wine and milk Jer. 32:7. *b.* my field || 44. men shall *b.* fields Mat. 14:15. may *b.* themselves victuals, Mk. 6:36. 25:9. *b.* for yourselves||10. while they went to *b.* Mk. 6:37. shall we go and *b.* 200 penny worth Lu. 9:13. except we *b.*||22:36. garment and *b.* one Jn. 4:8. to *b.* meat || 6:5. shall we *b.* bread that 13:29. *b.* those things that we have need of 1 Co. 7:30. they that *b.* as tho' they possessed not Ja. 4:13. and we will *b.* and sell, and get gain Re. 3:18. *b.* of me gold || 13:17. no man might *b*

BUY *Corn*. Ge. 41:57. 42:3. Ne. 5:3.

BUY *Poor*. Am. 8:6. may *b.* the *poor* for silver

BUY *Truth*. Pr. 23:23. *b.*- and sell it not

BUYEB, *s.* Pr. 20:14. Is. 24:2. Ez. 7:12.

BUYEST, *v.* Le. 25:14. or *b.* ought, Ru. 4:5.

BUYETH, *v.* Pr. 31:16. Mat. 13:44. Re. 18:11.

BUZ, *Despising*. Ge. 22:21. Jer. 25:23.

BUZITE, A descendant from *Buz*, Jb. 32:2,f.

BY *and* **BY**, *ad.* Mat. 13:21. *b.*- he is offended Mk. 6:25. *b.*- in a charger || Lu. 17:7. *b.*- sit down Lu. 21:9. come to pass, but the end is not *b.*-

BY-WAYS, *s.* Jud. 5:6. walked through *b.*

BY-WORD, *s.* De. 28:37. shalt become a *b.* 1 K. 9:7. Israel shall be a *b.* || 2 Ch. 7:20. house a Jb. 17:6. made me a *b.* || 30:9. I am their *b.* Ps. 44:14. makest us a *b.* || Jo. 2:17. use a *b.*

C.

CABBON, *As though understanding*. The name of a city, Jos. 15:40.

CABINS, *s.* Jer. 37:16. Jer. was entered into *c.*

CABUL, *Bound, bond land*. 1 K. 9:13.

CADESH, *Holiness*. A place, Ge. 16:14. | 20:1.

CÆSAR, Mat. 22:17. from CÆDO, *I cut*, because he was *cut* out of his mother's womb.

CÆSAREA, *A city*. Mat. 16:13.

CÆSAREA PHILIPPI, *Cæsarea rebuilt or beautified by Philip*.

See CESAR.

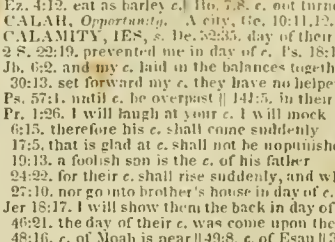
CAGE, *s.* Jer. 5:27. as a *c.* full of birds, Re. 18:2.

CAIAPHAS, *A diligent searcher*. Lu. 3:2. Mat. 26:3. high-priest, who was called *C.* 57. Jn. 11:49. *C.* said, Ye know nothing at all 18:14. *C.* gave counsel || 28. led Jesus from *C.* to

CAIN, *Possession*. The son of *Adam*, Ge. 4:1. Ge. 4:2. but *C.* was a tiller of the ground 5. to *C.* and offering not respect||15. mark on *C.* 25. Abel, whom *C.* slew || He. 11:4. than *C.* 1 Jn. 3:12. not as *C.* || Ju. 11. gone in way of *C.*

CAINAN, *Possessor or buyer*. Lu. 3:36.

CAKE, S, *s.* Ex. 12:39. unleavened *c.* Le. 7:12. Le. 24:5. and bake 12 *c.* || Nu. 15:20. offer *c.* Jud. 7:13. lo, a *c.* tumbled || 2 S. 6:19. | 13:6. 1 K. 17:12. I have not a *c.* || 13. a little *c.* first 19:6. there was a *c.* baken on the coals



Egyptian Cakes, from their ancient Monuments.

Jer. 7:18. make *c.* to the queen of heaven, 44:19. Ez. 4:12. eat as barley *c.* || Ho. 7:8. *c.* not turned

CALAH, *Opportunity*. A city, Ge. 10:11,12.

CALAMITY, IES, *s.* De. 32:35. day of their *c.* 2 S. 22:19. prevented me in day of *c.* Ps. 18:18. Jb. 6:2. and my *c.* laid in the balances together 30:13. set forward my *c.* they have no helper Ps. 57:1. until *c.* be overpast || 141:5. in their *c.* Pr. 1:26. I will laugh at your *c.* I will mock 6:15. therefore his *c.* shall come suddenly 17:5. that is glad at *c.* shall not be unpunished 19:13. a foolish son is the *c.* of his father 24:22. for their *c.* shall rise suddenly, and who 27:10. nor go into brother's house in day of *c.* Jer 18:17. I will show them the back in day of *c.* 46:21. the day of their *c.* was come upon them 48:16. *c.* of Moab is near || 49:8. *c.* of Esau || 32. Ez. 35:5. shed blood in day of *c.* || Ob. 13. day

CALAMUS, *s. A spicy reed*, Ex. 30:23.

Song 4:14. saffron, *c.* || Is. 43:24. || Ez. 27:19.

CALCOL, *Nourishing,* or *consuming the whole.* 1 Ch. 2:6.

CALDEA. *See* CHALDEA.

CALDRON, *s.* 1 S. 2:14. struck it into *c.*
2 Ch.35:13. holy offerings sod they in pots and *c.*
Jb. 41:20. goeth smoke, as out of a seething *c.*
Jer.52:18. *c.* also and spoons took they away, 19.
Ez. 11:3. this city is the *c.* we the flesh, 7:11.
Mi. 3:3. they chop them as flesh within the *c.*

CALEB, *A dog,* or *a crow,* or *a basket* ; or *as the heart.* Son of *Jephunneh,* Nu. 13:6.
Nu. 13:6. C. to spy the land || 30. C. st lled the 14:24. C. bring into land, 30. 32:12. De. 1:36, 38. but Josh. and C. lived still. 26:65. || 31:19.
Jos. 14:13. gave C. Hebron || 15:14. C. drove 16.
Jud. 1:15. and C. gave her the upper springs
1 S. 25:3. house of C. || 30:14. south of C.
1 Ch. 2:18. C. begat children, 42:50. 4:15.

CALF, *s.* Ge. 18:7. Abraham fetched a *c.* tender
Ex. 32:4. a molten *c.* 20. De. 9:16. Ne. 9:18.
Le. 9:2. take a young *c.* || 3. take *c.* and a lamb
Jb. 21:10. casteth not *c.* || Ps. 29:6. skip like a *c.*
Ps. 106:19. they made a *c.* in Horeb, and worsh.

A Cow-Idol, from an Antique.

Is. 11:6. the *c.* and young lion together, 27:10.
Jer. 34:18. when they cut the *c.* in twain and
Ez. 1:7. their feet like the sole of a *c.* foot
Ho. 8:5. thy *c.*, O Samaria, hath cast thee off, 6.
Lu. 15:23. hither fatted *c.* || 27. killed fatted *c.* 30.
Ac. 7:41. made a *c.* in those days || Re. 4:7.

CALKERS, *s. Stoppers of chinks in vessels.* Ez. 27:9,27.

CALL, *v.* signifies, (1) *To name,* Ge. 1:8. (2) *To appoint and qualify a person for some work and service,* Ex. 31:2. Is. 22:20. (3) *To invite, warn, and caution,* Is. 22:12. (4) *To invite sinners to repentance,* Pr. 1:24. Mat. 22:14. (5) *To proclaim the gospel to,* Ro. 8:29,30. (6) *To own and acknowledge,* He. 2:11. (7) *To worship,* Ge. 4:26. Ps. 50:15. Ac. 9:14. (8) *To reckon or account,* Mat. 3:15. (9) *To be,* Lu. 1:32. (10) '*To bring persons, by preaching and the Spirit, to know, believe, and obey the gospel,* Ro. 8:28,30. (11) *To cause, by a powerful word, those things to exist which had no being before,* Ro. 4:17.' CRUDEN.

Ge. 2:19. to Adam to see what he would *c.* them
Ex.2:7.*c.*to thee a nurse || 20. where is he? *c.* him
Nu. 16:12. *c.* Dathan || 22:20. if men *c.* thee, go
De. 4:7. in all things *c.* on him, 1 K. 8:52.
26.*c.*heaven and earth to witness,30:19. 31:28.
Jud. 18:25. *c.* for Samson || 21:13. to *c.* peaceably
1 S. 3:6. thou didst *c.* me, 8. || 16:3. *c.* Jesse
22:11. *c.* Ahim. || 2 S. 17:5. *c.* now Hushai
1 K. 1:28. *c.* Bath-sheba || 32. Zadok and Nathan
8:52. in all they *c.* for || 17:18. to *c.* my sin to
18:24. and *c.* ye on the name of your gods, 25.
2 K. 1:12. Elisha said, *c.* this Shunamite
10:19. *c.* unto me all the prophets of Baal
Jb. 5:1. *c.* now if any will answer, 13:22. | 14:15.
Ps. 4:1. hear when I *c.* O G. of my righteousn. 3.
14:4. eat up my people, and *c.* not upon Lord
20:9.hear when we *c.* | 49:11. *c.*lands after own
77:6. I *c.* to remembrance my song in the night
86:5. plenteous in mercy to all that *c.* on thee
99:6. *c.* on his name || 102:2. when I *c.* answer
145:18. Lord is nigh to all them that *c.* on him
Pr. 8:4. to you, O men, I *c.* || 31:28. *c.* her bles.
Is. 5:20. *c.* evil good || 22:12. Lord *c.* to weeping
45:3. I the Lord, which *c.* thee by thy name
48:2. for they *c.* themselves of the holy city
13. when I *c.* they stand || 55:6. *c.* ye on him
58:5. *c.* this a fast || 13. *c.* Sabbath a delight
65:24. that before they *c.* I will answer, and
Jer. 9:17. *c.* for mourning-women || 33:3. *c.* to me
Jo. 1:14. *c.* a solemn assembly, 2:15. || Jon. 1:6.
Zch. 3:10. ye shall *c.* every one his neighbor
Ma. 3:15. and now we *c.* the proud happy
Mat. 9:13. not to *c.* right., Mk. 2:17. Lu. 5:32.
20:8. *c.* the laborers || 22:3. to *c.* them bidden
22:43.how doth David in spirit *c.* him Lord?
23:9. *c.* no man your father upon the earth
Lu. 6:46. why *c.* ye me Lord || 14:13. *c.* the poor
Jo. 4:16. *c.* thy husband || 13:13. ye *c.* me master
Ac. 9:11. to bind all that *c.* on thy name
19:13. *c.* over them || 24:14. they *c.* heresy
Ro. 10:12. same L. is rich to all that *c.* on him
2 Co. 1:23. I *c.* God for a record upon my soul
2 Th. 1:5. when I *c.* to remembrance the faith
2:22. follow peace with them that *c.* on the L.
He. 2:11. is not ashamed to *c.* them brethren
10:32. but *c.* to remembrance the former days
Ja. 5:14. let him *c.* the elders of the church
1 Pe. 1:17. if ye *c.* on the Father who judgeth

CALL *on the Name of the Lord.*

Ge. 4:26. began to *c.*- || 1 K. 18:24. Ps. 116:17.
2 K. 5:11. he will come and *c.*- 1 Ch. 16:8. Ps. 105:1. Is. 12:4. Jo. 2:32. Zph. 3:9. Ac. 2:21. Ro. 10:13. 1 Co. 1:2.

Not CALL. Ge. 17:15. *c.* her Sarai, but Sarah
Jud. 12:1. didst *c.* us to go || Ru. 1:20.
Ps. 14:4. eat bread, and they *c.*- upon the Lord
Is. 31:2. yet he will *c.* back his words
Jer. 10:25. upon families that *c.*- on thy name
Lu. 14:12. *c.* thy friends, nor thy brethren
Jn. 15:15. henceforth I *c.* you *not* servants
Ac. 10:15. that *c.*- thou common, 28. | 11:9.

Shall or *shalt* CALL.

Ge. 17:19. and thou *c.* his name Isaac
De. 25:8. elders of city *c.* him, 30:1. | 33:19.
Jb. 14:15. thou *c.* and I will answer thee
Ps. 50:4. he *c.* to the heavens from above
72:17. all nations *shall c.* him blessed
Is. 7:14. *c.* his name Immanuel, Mat. 1:23.
34:12. they *c.* the nobles to the kingdom
41:25. from the rising of the sun - he *c.* upon
44:5. *c.* hims. by name Jacob || 7. who as I *c.*
55:5. *c.* a nation || 58:9. *c.* and L. shall answer
60:14. *c.* the city of the Lord, the Zion
18.but thou *c.*thy walls salvation,gates praise
61:6. men *c.* you the ministers of our God
Is. 62:12. and they *c.* them, The holy people
Jer. 3:17. *c.* Jerusalem the throne of God
3:19. thou *c.* me, my father,and not turn away
6:30. reprobate silver - men *c.* them, because
7:27. *c.* unto them, but they will not answer
Ho. 2:16. and thou *c.* me no more Baali
Jo. 2:32. whom the Lord *c.* || Am. 5:16.
Zch. 13:9. they *c.* and I will hear them
Ma. 1:4. *c.* them the border of wickedness
3:12.and all nations *c.* you blessed,for ye shall
Mat. 1:21. and thou *c.* his name Jesus
10:25. much more - they *c.* them of household
Lu. 1:13. *c.* his name John || 48. *c.* me blessed
Ac. 2:39. as many as the Lord our God *c.*
Ro. 10:14. how then - they *c.* on him in whom

Will CALL.

Ge. 24:57. we *c.* damsel || 30:13. *c.* me blessed
1 S. 12:17. I *c.* unto L. 2 S. 22:4. Ps. 18:3.
Jb. 27:10. - the hypocrite always *c.* on God
Ps. 55:16. I *c.* upon G. 86:7. | 80:18. | 116:2.
Is. 22:20. I *will c.* my servant Eliakim
Jer. 1:15. I *c.* families || 25:29. sword, Ez. 38:21.
Ez. 21:23. *c.* to remem. || 36:29. I *c.* for the corn
Ac. 24:25. a convenient season I *c.* for thee
Ro. 9:25. I *c.* them my people which were not

CALL *upon me.*

Ps. 50:15. *c.*- in day of trouble, I will deliver
91:15. he shall *c.*- and I will answer him
Pr. 1:28. *c.*- but I will not answer, Jer. 29:12.

CALLED, *p.* Ge. 11:9. *c.* Babel || 21:17. *c.* to Ha.
22:11.angel *c.* to Abraham || 35:10. not *c.* Jacob
35:18.*c.*him Benjamin || 39:14. she *c.* to the men
Ex. 1:18. king of Egypt *c.* for the midwives
8:8. Phar. *c.* Mos., 25. | 9:27. | 10:16,24. | 12:31.
Nu. 13:16.Moses *c.* Oshea,son of Nun,Jehoshua
De. 5:1. Moses *c.* all Israel and said, 29:2.
15:2. not exact it,because it is *c.* Lord's release
28:10.shall see thou art *c.*by the name of the L.
Jud. 14:15. *c.* to take what we have || 15:17,18.
15:19. he *c.* it the well || 16:28. Samson *c.* to L.
1 S. 9:9. that is now *c.* a prophet, was *c.* a seer
2 S. 6:2. *c.* by name of the L. || 12:28. city *c.*
18:25. watchman *c.* to porter || 21:2. king *c.*
1 K. 1:9. Adonijah *c.* all his brethren, 19:25.
18:3. Ahab *c.* Obadiah || 25. they *c.* on Baal
2 K. 4:22. she *c.* to her husb. || 7:10. *c.* to porter
1 Ch.4:10. Jabez *c.* on G. of Israel || 13:6. | 21:26.
Est. 2:14. she were *c.* by name || 4:11. not been *c.*
Ps. 53:4. not *c.* on G. || 79:6. not *c.* on thy name
Is. 31:4. a multitude of shepherds is *c.* forth
43:22. but thou hast not *c.* on me, O Jacob
48:1. *c.* by name of Israel, 12. || 61:3. *c.* trees of
Jer. 7:32. no more *c.* Tophet || La. 1:21. | 2:22.
Ez. 20:29. and the name thereof is *c.* Bamah
Da. 5:12. now let Daniel be *c.* and he will show
Mat. 1:16. who is *c.* Christ || 10:2. *c.* Peter
13:55. they said, Is not his mother *c.* Mary
18:2. Jes. *c.* little child || 20:16. many be *c.* 22:14.
20:32. Jesus *c.* them || 23:8. be not ye *c.* Rabbi
26:14. *c.* Judas Iscariot || 27:17. *c.* Christ, 22.
Mk. 10:49. Jesus commanded him to be *c.*
14:72. Peter *c.* to mind the word that Jesus said
Lu. 1:61. is *c.* by name || 2. how have him *c.*
15:19. to be *c.* thy son, 21. || 23:33. *c.* Calvary
Jn. 1:18. before that Philip *c.* thee, I saw thee
4:25. Messiah cometh, which is *c.* Christ, 9:11.
Ac. 9:11. go into street *c.* Straight,for one *c.* Saul
11:26. disciples were first *c.* Christ. at Antioch
13:7. who *c.* for Barnabas || 9. then Saul *c.* Paul
15:17. all the Gentiles on whom my name is *c.*
19:40. to be *c.* in question for this day's uproar
23:6. am *c.* in question, 24:21. || 23:18. Paul *c.* me
Ro. 1:1. Paul *c.* to be an apostle, 1 Co. 1:1.
6. the *c.* of Jesus || 7. *c.* to be saints, 1 Co. 1:2.
1 Co. 2:17. thou art *c.* a Jew, and restest in the
8:28.who are the *c.* according to his purpose,30.
1 Co.1:9.*c.* to fellowsh. || 24.are *c.* || 26.noble are *c.*
5:11. if any man *c.* a brother be, 7:18,21,24.
Ga. 1:6. so soon removed from him that *c.* you
5:13. for, brethren, ye have been *c.* to liberty
Ep. 2:11. *c.* uncircumcision || 4:4. *c.* in one hope
Col. 3:15.to which ye are *c.* || 4:11.Jesus *c.* Justus
2 Th. 2:4. who exalteth above all that is *c.* G.
1 Ti. 6:12. eternal life, whereto thou art *c.*
20.avoiding oppositions of science falsely so *c.*
He. 3:13. while *c.* to-day || 9:2. *c.* the sanctuary
9:15. they that are *c.* || 11:16. to be *c.* their G.
11:24. refused to be *c.* son of Pharaoh's daugh.
Ja. 2:7. blaspheme name by which ye are *c.*
1 Pe. 2:9. of him who hath *c.* you out of darkn.
21. for hereunto were ye *c.* because Christ
3:9. ye are thereunto *c.* || 1 Jn. 3:1. *c.* sons of G.
Ju. 1. sanctified, preserved in J. Christ, and *c.*
Re. 8:11. star *c.* wormw. || 11:8. spiritu *c.* Sod.
12:9. serpent *c.* the devil || 17:14. *c.* and chosen
19:9. blessed that are *c.* to the marriage-supper

CALLED, as an act of *God.*

Ge. 1:5. G. *c.* light day || 10. G. *c.* dry land earth
5:2. G. blessed them, and *c.* their name Adam
Ex. 3:4. G. *c.* to him out of midst of the bush
19:3. Lord *c.* to him out of the mountain
20. Lord *c.* Moses up || 35:30. Lord *c.* Bezaleel
24:16. Lord *c.* to Moses out of the cloud
Nu. 12:5. L. *c.* Aaron || 1 S. 3:4. Samuel, 6,8.
2 K. 3:10. alas, the L. hath *c.* these 3 kings, 13.
8:1. *c.* for a famine || Ps. 50:1. L. *c.* the earth
Is. 41:2. the Lord raised, and *c.* him to his foot
42:6. I the Lord have *c.* thee in righteousness
49:1. the Lord hath *c.* him from the womb
54:6. the L. hath *c.* thee as a woman forsaken
Jer. 11:16. Lord *c.* thy name a green olive-tree
20:3. the Lord hath not *c.* thy name Pashur
Am. 7:4. the Lord God *c.* to contend by fire
Ac. 16:10. gathering that the Lord hath *c.* us
1 Co. 7:15. but God hath *c.* us to peace
17. as L. hath *c.* every one, so let him walk
Ga. 1:15. it pleased G., who *c.* me by his grace
1 Th. 2:12. who *c.* you to his kingdom and glory
4:7. for God hath not *c.* us to uncleanness
2 Th. 2:14. whereunto God *c.* you by his gospel
2 Ti. 1:9. who hath *c.* us with a holy calling
He. 5:4. that is *c.* of G. || 10. *c.* of G. a h. priest
1 Pe. 5:10. the God of all grace who hath *c.* us

He CALLED. Ge. 21:31. *c.* place Beer-sheba
26:18. *c.* their names || 35:10. *c.* name Israel
Jud. 6:32. *c.* him Jerubbaal || 2 S. 1:7. | 13:17.
1 K. 1:10. Solomon *c.* not, 19:20. || 9:13.
2 K. 4:36. *c.* to Gehazi || 18:4. serpent *c.* it
Ps. 105:16. *c.* for a famine || Jer. 42:8. La. 1:15.
Mat. 10:1. *c.* the twelve || 13:10. *c.* multitude
Mk. 1:20. straightway *c.* them || Lu. 13:12.
Jn. 10:35. if *c.* them gods to whom the word
Ac. 9:41. *c.* the saints || 16:29. *c.* for light
19:25. whom *c.* together || 23:23. *c.* unto him
Ro. 8:30. them *he* also *c.* || 9:24. even us *c.*
1 Pe. 1:15. but as he which hath *c.* you is holy

I CALLED or *I have* CALLED.

Nu. 21:10. *c.* thee to curse || Jud. 12:2.
1 S.3:5. Eli said, *I c.* not, 6. || 28:15. *I* have *c.*thee
2 S. 22:7. in my distress *I c.* Ps. 18:6. | 118:5.
Jb. 9:16. if *I* had *c.* || 19:16. *I c.* my servant
Ps. 17:6. on thee, 31:17. || 88:9. L. *c.* daily
116:4. then *c. I* upon the name of the Lord
Pr. 1:24. because *I have c.* and ye refused
Song 5:6. *I c.* him, but he gave me no answer
Is. 13:3. *c.* my mighty ones || 41:9. *c.* thee from
43:1. *I c.* thee by thy name, thou art mine,45:4.
48:15. yea *c.* him || 50:2. *c.* none to answer
51:2. for *I c.* him alone, and blessed him
65:12. *I c.* ye did not answer, 66:4. Jer. 7:13.
Jer. 35:17. because *c.* to them, but they not
La. 1:19. *I c.* for my lovers || 3:55. on name, 57.
Ho. 11:1. *I c.* my son out of Egypt, Mat. 2:15.
Hag.1:11. *I c.* for drought || Zch.11:7. *I c.* beauty
Jn. 15:15. *c.* you friends || Ac. 13:2. | 28:20.

CALLED *by my Name.* 1 Ch. 7:14. people who
Is. 43:7. every one that is *c.*- || 65:1. nation not *c.*
Jer. 7:10. this house *c.*, 11,14,30. 32:24. | 34:15. 25:29. the city *c.* || Am. 9:12. heathen *c.*

CALLED *by thy Name.*

1 K. 8:43. house I builded is *c.*, 2 Ch. 6:33.
Is. 4:1. let us be *c.*- || 43:1. I have *c.* thee -, 45:4. 63:19. we are thine, they were not *c.*-
Jer. 14:9. we are *c.*- || 15:16. I am *c.*- O Lord
Da. 9:18. the city is *c.*- || 19. city and people *c.*-

CALLED *his Name.* Ge. 35:10. he *c.*- Israel
Ge. 35:18. *c.*- Benoni || 1 Ch. 4:9. Jabez || 7:16,23.
Mat. 1:25. *c.* Jesus || Re. 19:13. *c.* word of G.

CALLED *the Name.* Ge.29:19. *c.*- Bethel,35:15.
Ex. 16:31. Israel *c.*- Manna || 17:7. *c.*- Massah
17:15. *c.*- of altar JEHOVAH-nissi || Jud. 15:19.
2 S. 5:20. *c.*- of the place Baal-perazim
1 K. 7:21. *c.*- Jachin, 2 Ch. 3:17. || Jb. 42:14.

Sent and CALLED.

Ge.27:42. *c.* Jacob || 31:4. Rachel || 41:14. Joseph
Jos. 24:9. *c.* Balaam to || Jud. 4:6. Barak out of
Jud. 16:18. *c.* lords of Phil. || 2 S.12:25.Jedidiah
1 K. 9:36. *c.* Shimei, 42. || 12:3. Jeroh. 2 Ch.10:3.
Est. 5:10. Haman *c.* || Ac. 20:17. *c.* the elders

Shall be CALLED. Ge. 2:23. she *c.* woman
17:5. thy name *c.* Abraham, for a father
21:12. in Isaac thy seed *c.* Ro. 9:7. He. 11:18
32:28. *c.* no more Jacob, but Israel || 48:6.

De. 25:10. his name *c.* in Israel, the house of
Pr. 16:21. the wise in heart *c.* prudent
24:8. deviseth evil *c.* a mischievous person
Is. 4:3. *c.* holy ‖ 9:6. *c.* Wonderful, Counsellor
19:18. *c.* city of destruct. ‖ 35:5. - no more be *c.*
35:8. *c.* the way of hol ness ‖ 54:5. - he be *c.*
56:7. my house *c.* house of prayer, Mat. 21:13.
Jer. 7:32. it *c.* no more be *c.* Tophet, 19:6.
23:6. he *c.* the Lord our righteousness, 33:16.
Zch. 8:3. *c.* city of truth ‖ Mat. 1:23. *c.* Emman.
Mat. 2:23. *c.* a Nazarene ‖ 5.9. peace-makers *c.*
5:19. he *c.* the least in the kingdom of heav.
Lu. 1:32. *c.* Son of Highest, 35. ‖ 60. *c.* John
2:23. every male *c.* holy to the Lord
Ro. 7:3. *c.* an adulteress ‖ 9:26. *c.* childr. of G.
Shalt be CALLED. Is. 1:26. *c.* city of righteousn.
Is. 47:1. *c.* no more tender, 5. ‖ 58:12. *c.* repair.
62:2. *c.* by a new name ‖ 4. *c.* Hephzi-bah
12. thou *c.* Sought out, a city not forsaken
Lu. 1:76. thou *c.* the prophet of the Highest
Jn. 1:42. thou *c.* Cephas, which is a stone
They CALLED. Ge. 19:5. *c.* Lot, and said
Nu. 25:2. *c.* people ‖ Jud. 16:25. *c.* for Sams.
Est. 9:26. *c.* these days Purim after Pur
Ps. 99:6. *c.* on L. ‖ Jer. 12:6. - have *c.* multitude
Jer. 30:17. *c.* thee an outcast ‖ Ho. 11:2 to them
Ho. 11:7. though *c.* them to the Most High
Mat. 10:25. if *c.* the master Beelzebub
Lu. 1:59. *c.* him Zacharias ‖ Jn. 9:18. parents
Jn. 9:24. *c.* the man ‖ Ac. 4:18. *c.* them and
Ac. 5:40. when - had *c.* apostles. ‖ 14:12. Barnabas
Was CALLED. De. 3:13. *c.* the land of giants
2 Ch. 20:26. place *c.* the valley of Berachah
Ezr. 2:61. and *c.* after their name, Ne. 7:63.
Is. 48:8. *c.* a transgr. ‖ Da. 10:1. Belteshazzar
Mat. 26:3. *c.* Caiaphas ‖ 27:8. *c.* field of blood
Lu. 1:36. who *c.* barren ‖ 2 21. name *c.* Jesus
Jn. 2:2. Jesus *c.* and his ‖ Ac. 13:1. *c.* Niger
Ac. 24:2. he *c.* forth ‖ 28:1. island *c.* Melita
1 Co. 7:20. abide in the calling wherein he *c.*
He. 11:8. Abraham, when he *c.* obeyed
Ja. 2:23. *c.* friend of G. ‖ Re. 19:11. *c.* faithf.
CALLEDST, EST, *v.* Jud. 8:1. thou *c.* us not
1 S. 3:5. thou *c.* me ‖ Ps. 81:7. thou *c.* in trouble
Ez. 23:21. *c.* to remembrance lewdness of youth
Mat. 19:17. why *c.* thou me good? there is none
good but God, Mk. 10:18. Lu. 18:19.
CALLETH, *v.* 1 K. 8:43. stranger *c.* 2 Ch. 6:33.
Jb. 12:4. who *c.* on God, and he answereth him
Ps. 42:7. deep *c.* unto deep ‖ 147:4. he *c.* them
Pr. 1:6. *c.* for strokes ‖ Is. 21:11. *c.* out of Seir
Is. 59:4. none *c.* for justice ‖ 64:7. none *c.* on
Ho. 7:7. none *c.* to me ‖ Am. 5:8. ‖ 9:6.
Mat. 27:47. this man *c.* for Elias, Mk. 15:35.
Mk. 3:13. *c.* to him whom he would ‖ 6:7.
8:1. J. *c.* his disciples ‖ 10:49. arise, he *c.* thee
12:37. if David therefore *c.* him L., Lu. 20:44.
Lu. 15:6. he *c.* his friends ‖ 9. she *c.* her friends
20:37. when he *c.* the Lord the G. of Abraham
Jn. 10:3. and he *c.* his own sheep by name
11:28. the master is come and *c.* for thee
Ro. 1:17. *c.* things which be not, as tho' they
9:11. election might stand of him that *c.*
1 Co. 12:3. no man by Spirit *c.* Jesus accursed
Ga. 5:8. persuasion cometh not of him that *c.*
1 Th. 5:24. faithful is he that *c.* you ‖ Re. 2:20.
CALLING, *s.* signifies, (1) *Any lawful employment*, 1 Co. 7:20. (2) *Holiness and glory*, Phil. 3:14. (3) *The state of glory to which believers are called*, 2 Th. 1:11. He. 3:1. [(4) *That effectual calling, whereby sinners savingly believe, and obey the gospel*, Phil. 3:14. He. 3:1. CRUDEN.]
Nu. 10:2. use trumpets for *c.* of the assembly
Is. 1:13. *c.* of assemblies I cannot away with
Ez. 38:19. in calling to remembrance her youth
Ro. 11:29. gifts and *c.* of G. without repentance
1 Co. 1:26. see your *c.* brethren ‖ 7:20. abide in *c.*
Ep. 1:18. hope of his *c.* ‖ 4:4. one hope of your *c.*
Phil. 3:14. for the prize of the high *c.* of God
2 Th. 1:11. that G. count you worthy of this *c.*
2 Ti. 1:9. a holy *c.* ‖ He. 3:1. the heavenly *c.*
2 Pe. 1:10. to make your *c.* and election sure
CALLING, *participle.*
Is. 41:4. *c.* the generations from the beginning
46:11. *c.* a ravenous bird from the east
Mat. 11:16. and *c.* to their fellows, Lu. 7:32.
Mk. 11:21. Peter *c.* to remembrance, saith
Ac. 7:59. stoned Stephen *c.* on G. ‖ 22:16. *c.* on L.
1 Pe. 3:6. Sarah obeyed Abraham, *c.* him lord
CALM. Ps. 107:29. maketh the storm a *c.*
Jon. 1:11. sea may be *c.* to us ‖ 12. he *c.* to you
Mat. 8:26. was a great *c.* Mk. 4:39. Lu. 8:24.
CALNEH, *Our consummation.* Ge. 10:10. Am. 6:2. Built by Nimrod.
CALNO, *Hut, or altogether himself.* Is. 10:9.
CALVARY, *The place of a skull.* Lu. 23:33.
CALVE, *v.* ED, *p.* ETH. Jb. 21:10. their cow *c.*
31:1. canst thou mark when the hinds do *c.*
Ps. 29:9. the voice of the L. maketh hinds to *c.*
Jer. 14:5. the hind *c.* in the field, and forsook it
CALVES, *s.* 1 S. 6:7. bring their *c.* home
1 K. 12:28. two *c.* of gold ‖ 32. sacrificing to *c.*
2 K. 10:29. departed not from golden *c.*
2 Ch. 11:15. he ordained priests for the *c.*
13:8. and there be with you golden *c.* which
Ps. 68:30. rebuke the bulls with the *c.*
Ho. 10:5. *c.* of Beth-aven ‖ 13:2. kiss the *c.*
14:2. render *c.* of our lips ‖ Am. 6:4. eat the *c.*
Mi. 6:6. shall I come with *c.* of a year old
Mal. 4:2. ye shall grow up as *c.* of the stall
He. 9:12. blood of *c.* ‖ 19. took blood of *c.*
CAME, *v.* Ge. 10:14. *c.* Philistim, 1 Ch. 1:12.
19:1. 2 angels *c.* to Sodom ‖ 20:3. G. *c.* to Abim.
27:35. *c.* with subtilty ‖ 31:24. G. *c.* to Laban
32:6. *c.* to thy brother Esau ‖ 39:16. till his lord *c.*
Nu. 13:27. we *c.* to land ‖ 19:2. never *c.* yoke
22:9. God *c.* to Balaam at night and said, 20.
24:2. Spirit *c.* on him, Jud. 3:10. ‖ 1 S. 10:10.
De. 1:19. *c.* to Kadesh ‖ 33:2. L. *c.* from Sinai
Jos. 15:18. as she *c.* to him, she moved, Jud. 1:14.
Jud. 5:19. kings *c.* ‖ 7:13. cake *c.* unto a tent
9:25. robbed all that *c.* ‖ 57. *c.* curse of Jotham
13:10. the man that *c.* to me ‖ 11. Manoah *c.*
19:22. bring man that *c.* ‖ 20:48. smote all that *c.*
1 S. 2:27. and there *c.* a man of God to Eli
4:1. word of Samuel *c.* to all Israel ‖ 7:13. ‖ 9:15.
10:14. we *c.* to Samuel ‖ 13:8. Samuel *c.* not
17:34. there *c.* a lion and a bear and took a lamb
2 S. 13:31. tidings *c.* to David ‖ 36. king's sons *c.*
1 K. 20:43. king of Israel *c.* heavy to Samaria
2 K. 9:11. wherefore *c.* this mad fellow to thee
19:33. by the way that he *c.* shall he return
24:3. at the command of the L. *c.* this on Judah
2 Ch. 25:20. Amaziah, not hear, for it *c.* of God
Jb. 3:26. yet trouble *c.* ‖ 29:13. the blessing *c.*
30:26. when I looked for good, evil *c.* darkness *c.*
Ps. 18:6. my cry *c.* before him ‖ 27:2. my foes *c.*
78:31. wrath of God *c.* upon them and slew
105:19. that his word *c.* ‖ 31. *c.* flies ‖ 34. locusts *c.*
Ec. 5:15. to go as he *c.* and take nothing, 16.
Is. 30:4. *c.* to Hanes ‖ 41:5. ends of the earth *c.*
Jer. 7:31. nor *c.* it into my mind, 19:5. ‖ 32:35.
8:15. no good *c.* ‖ 44:21. *c.* it not into his mind
Ez. 37:7. the bones *c.* ‖ 10. breath *c.* into them
43:2. the glory of God of Israel *c.* from the east
Da. 7:13. one like the Son of man *c.* with clouds
22. until the ancient of days *c.* and judgment
Jon. 3:6. word *c.* ‖ Ha. 3:3. G. *c.* from Teman
Hag. 1:9. it *c.* to little ‖ 2:16. *c.* to press fat to draw
Zch. 7:12. *c.* a great wrath from the L. ‖ 14:16.
Mat. 2:1. *c.* wise men ‖ 9. till it *c.* and stood
3:1. in those days *c.* John the Baptist preaching
7:25. floods *c.* 27. ‖ 9:20. woman *c.* behind
9:28. blind men *c.* ‖ 20:28. the Son of man *c.*
21:28. *c.* to the first and said, Son, go to work, 30.
25:10. bridegr. *c.* ‖ 36. in prison ye *c.* to me
28:13. disciples *c.* by night, and stole him away
Lu. 9:34. there *c.* a cloud and overshadow. them
35. *c.* a voice out of cloud ‖ 15:17. *c.* to himself
15:20. and he arose and *c.* to his father; but
Jn. 1:7. the same *c.* to bear witness of the light
11. he *c.* to his own, his own received him not
17. but grace and truth *c.* by Jesus Christ
3:2. same *c.* to Jesus by night, 7:50. ‖ 19:39.
23. *c.* and were baptized ‖ 10:35. word of G. *c.*
12:30. the voice *c.* not because of me ‖ 20:19.
Ac. 19:18. many that believed *c.* and confessed
Ro. 5:18. judgment *c.* free gift *c.* on all men
7:9. when the commandment *c.* sin revived
9:5. of whom concerning the flesh Christ *c.*
1 Co. 15:21. since by man *c.* death, by man *c.*
Ga. 3:23. but before faith *c.* we were kept under
Ep. 2:17. *c.* and preached peace to you afar off
1 Th. 1:5. gospel *c.* not in word only, but power
1 Ti. 1:15. that Jesus Christ *c.* to save sinners
2 Pe. 1:17. when there *c.* such a voice to him, 18.
21. prophecy *c.* not in old time by will of man
1 Jn. 5:6. that *c.* by water and blood ‖ 3 Jn. 3.
Re. 16:19. great Babylon *c.* in remembrance
CAME *again.* Jud. 13:9. angel *c.* to woman
15:19. his spirit *c.*, 1 S. 21:14. ‖ 30:12.
1 K. 17:22. soul of child *c.* ‖ 19:7. angel *c.*
2 K. 5:14. his flesh *c.* ‖ 7:8. these lepers *c.*
Ezr. 2:1. *c.* to Judah, Ne. 7:6. ‖ Est. 6:12. gate
Da. 10:18. *c.* and touched me ‖ Zch. 4:1. angel *c.*
Lu. 8:55. her spirit *c.* ‖ Jn. 8:2. and early he *c.*
CAME *down.* Ge. 11:5. the Lord *c.* to see city
15:11. fowls *c.* on carcasses ‖ 43:20. O sir, we *c.*
Ex. 19:20. the L. *c.* on Mount Sinai ‖ 34:29.
Le. 9:22. and Aaron *c.* from offering of the
Nu. 11:25. the L. *c.* in a cloud, 12:5. ‖ 14:45.
Jud. 5:14. out of Machir *c.* the governors
2 S. 22:10. bowed the heavens and *c.*, Ps. 18:9.
2 K. 1:10. *c.* fire from heaven, 12, 14.
1 Ch. 7:21. men of Gath *c.* to take their cattle
2 Ch. 7:1. had made an end of praying, fire *c.*, 3.
La. 1:9. she *c.* ‖ Da. 4:13. holy one *c.* from hea.
Mi. 1:12. evil *c.* from the Lord to the gate
Mat. 17:9. as they *c.* from the mount. Mk. 9:9.
Lu. 10:31. there *c.* a certain priest that way
19:6. he made haste and *c.* and received him
Jn. 3:13. he that *c.* from heaven, 6:38.
6:41. the bread which *c.* from heaven, 51:58.
Ac. 15:1. men *c.* from Judea taught, 21:10.
Re. 20:9. fire *c.* from God and devoured them
CAME *forth.* Ex. 13:8. I *c.* out of Egypt
Nu. 11:20. why *c.* we - out of Egypt ‖ 12:5.
Jos. 9:12. our bread hot on day we *c.* to you
Jud. 14:14. out of eater *c.* meat, out of strong *c.*
2 S. 16:5. Shimei *c.* ‖ 11. son *c.* of my bowels
1 K. 22:21. *c.* a spirit and stood before the Lord
2 K. 2:23. *c.* little children and mocked him
24. *c.* two she-bears and tare 42 children
21:15. since the day their fathers *c.*, Jer. 7:25.
2 Ch. 32:21. that *c.* of his bowels, slew him
Pr. 7:15. therefore *c.* I - to meet thee
Ec. 5:15. as he *c.* naked shall he return
Jer. 20:18. wherefore *c.* I - out of the womb
Da. 3:26. *c.* - of the fire ‖ 5:5. *c.* - fingers and wr.
7:10. fiery stream *c.* - ‖ 8:9. *c.* - a little horn ‖ 9:23.
Zch. 10:4. out of him *c.* - the corner, the nail
Mk. 1:38. that I may preach, for therefore *c.* I -
Jn. 11:44. dead *c.* - bound ‖ 16:28. *c.* - from Father
19:5. Jesus *c.* - wearing the crown of thorns
I CAME. Ge. 24:42. *I c.* this day to the well
Ge. 30:30. hadst before *I c.* ‖ 48:5. born before *I c.*
48:7. *I c.* from Padan ‖ Ex. 5:23. since *I c.* to speak
De. 22:14. *I c.* to her ‖ Jud. 20:40. into Gibeah
1 K. 10:7. I believed not till *I c.* 2 Ch. 9:6.
Ne. 6:10. *I c.* to house ‖ 13:6. to king ‖ 7. Jerus.
Is. 50:2. wherefore when *I c.* was there no man
Ez. 3:15. *I c.* to them of captivity ‖ 43:3. to destroy
Mat. 10:34. *I c.* not to send peace, but a sword
Mk. 2:17. *I c.* not to call righteous, Lu. 5:32.
Jn. 8:14. whence *I c.* ‖ 42. *I c.* from G. nor *c.* *I* of
12:27. for this cause *c.* *I*, 18:37. ‖ 47. not to judge
Ac. 10:29. therefore *c.* *I*, as soon as sent for
20:18. first day *I c.* into Asia ‖ 22:11. Damascus
23:27. *c.* *I* with an army ‖ 24:17. *I c.* to bring alms
1 Co. 2:1. *I c.* not with excellency ‖ 2 Co. 1:23.
2 Co. 2:3. lest when *I c.* ‖ 12. when *I c.* to Troas
Ga. 1:21. afterwards *I c.* into the regions of Syria
CAME *in.* Ge. 6:4. sons of G. *c.* - to daughters
Ge. 19:5. that *c.* - unto thee ‖ 38:18. ‖ 39:14.
Ex. 21:3. he *c.* - by himself ‖ Jos. 6:1. to Jericho
1 K. 18:13. went out and *c.* - before people, 16.
2 S. 11:4. she *c.* - and he lay ‖ 1 K. 1:15. as she *c.* -
2 Ch. 15:5. no peace to him that *c.* -, Zch. 8:10.
Est. 2:14. she *c.* - to the king ‖ Jer. 38:23. they *c.* -
Jer. 37:4. Jer. *c.* - ‖ Ez. 46:9. way of gate he *c.* -
Da. 4:7. *c.* - magicians, 5:8. ‖ 8. Daniel *c.* -
Jon. 2:7. prayer *c.* - ‖ Mat. 22:11. king *c.* - to
Lu. 1:28. angel *c.* - to Mary ‖ 7:45. since I *c.* -
Ac. 5:7. wife *c.* - ‖ 10. the young men *c.* -
Ga. 2:4. who *c.* - privily to spy our liberty
CAME *near.* Ge. 19:9. *c.* - to break the door
Ex. 14:20. one *c.* not - the other all the night
40:32. when they *c.* - to the altar, they washed
Nu. 31:48. captains *c.* - ‖ 36:1. chief of Joseph *c.* -
De. 1:22. ye *c.* - to me every one of you, 5:23.
Jos. 10:24. *c.* - and put their feet on their necks
17:4. they *c.* - before Eleazar the priest, 21:1.
1 K. 18:36. Elijah *c.* - ‖ 2 K. 4:27. Gehazi
2 Ch. 18:23. Zedekiah ‖ Jer. 42:1. least to great.
Da. 3:8. Chaldeans *c.* - ‖ 26. Nebuchadnezzar *c.* -
Ac. 9:3. as he *c.* - to Damascus, there shined a light
CAME *nigh.* Ex. 32:19. ‖ 34:32. 2 S. 15:5.
Mat. 15:29. Mk. 11:1. Lu. 7:12.
CAME *over.* Jos. 4:22. Jud. 19:10. Mk. 5:1.
CAME *out.* Ge. 24:15. behold Rebekah *c.* -
25:25. first *c.* - red ‖ 38:28. this *c.* - first ‖ 46:26.
Ex. 13:3. remember the day in which ye *c.* -, 4.
Le. 9:24. a fire *c.* - from the Lord, Nu. 16:35.
Nu. 12:4. they 3 *c.* - ‖ 16:27. Dathan and Abiram
20:11. Moses smote the rock and water *c.* -
De. 11:10. not as land of Egypt whence ye *c.* -
Jos. 5:4. all that *c.* - were circumcised, 5. ‖ 6.
Jud. 4:22. Jael *c.* - ‖ 1 S. 4:16. I am he that *c.* -
1 S. 21:5. about these three days since I *c.* -
2 S. 2:23. the spear *c.* - behind ‖ 6:20. ‖ 11:23.
18:4. and all the people *c.* - by hundreds and by
Jb. 1:21. naked *c.* I - ‖ 3:11. when I *c.* - of belly
Jer. 17:16. *c.* - of my lips, was right, Ez. 1:4.
Da. 3:14. *c.* - as whirl. ‖ Zch. 5:9. two women
Mat. 8:34. whole city *c.* - to meet Jesus ‖ 19:44.
27:32. *c.* - found Simon ‖ 53. *c.* - of graves after
Mk. 1:26. had cried, he *c.* -, 9:26. ‖ 9:7. voice *c.* -
Lu. 1:22. *c.* - he could not speak ‖ 4:35. ‖ 15:28.
Jn. 16:27. I *c.* - from G. 17:8. ‖ 19:34. *c.* - blood
Ac. 8:7. unclean spirits *c.* - ‖ 16:18. spirit *c.* -
Re. 7:14. *c.* - of great tribulation ‖ 14:15, 18.
15:16. seven angels *c.* - ‖ 19:5. voice *c.* - throne
CAME *to pass.* Ex. 12:41. self-same day *c.* -, 51.
De. 2:16. so it *c.* -, 1 S. 13:22. 2 K. 15:12. Est.
2:8. Ac. 27:44.
Jos. 17:13. it *c.* - when Israel grew strong
21:45. failed not which L. had spoken, all *c.* -
Jud. 13:20. for it *c.* -, 15:1. 1 K. 11:4, 15. 2 K. 3:5.
Ne. 4:1, 7. Jer. 35:11.
1 S. 1:20. it *c.* - when time ‖ 10:9. signs *c.* that
16:23. it *c.* - when the evil spirit from G.
2 S. 2:1. it *c.* - after this, 8:1. ‖ 10:1. 2 K. 6:24.
2 Ch. 20:1.
2 K. 8:15. and it *c.* - on the morrow, 1 Ch. 10:8.
Jer. 20:3. Ac. 4:5.
Is. 48:3. they *c.* - ‖ 5. before it *c.* - I ‖ 1 Th. 3:4.
Word of the Lord CAME.
Ge. 15:1. the *c.* - 4. ‖ 1 S. 15:10. to Samuel, 10:1.
2 S. 24:11. then *c.* the - to Gad, David's seer
1 K. 6:11. the *c.* - to Solomon, saying
16:1. the *c.* - to Jehu against Baasha, saying, 7.
17:2. *c.* - to Elijah, 8. ‖ 18:1, 31. ‖ 19:9. ‖ 21:17, 28.
18:31. unto whom *c.* saying, Israel be thy name
2 K. 20:4. that the *c.* - to Isaiah, Is. 38:4.
1 Ch. 17:3. *c.* - to Nathan ‖ 22:8. to David
2 Ch. 11:2. *c.* - to Shemaiah, 12:7. 1 K. 12:22.
Jer. 1:2. *c.* - to Jeremiah, 4. ‖ 2:1. ‖ 14:1. ‖ 29:30.
33:1, 19. Da. 9:2.
Ez. 1:3. the *c.* expressly to Ezekiel, 3:16.
Ho. 1:1. *c.* - to Hosea, Jo. 1:1. Jon. 1:1. ‖ 3:1.
Mi. 1:1. Zph. 1:1. Hag. 1:1. Zch. 1:1.
Zch. 7:4. then *c.* - of hosts unto me, saying, 8:1.
CAMEL, *A beast of burden common in the Eastern countries.*
Ge. 24:64. Rebekah saw Isaac, lighted off the *c.*
Le. 11:4. not eat, the *c.*, De. 14:7. ‖ 1 S. 15:3.

Zch. 14:15. so shall be the plague of the *c.* and
Mat. 19:24. it is easier for a *c.* to go through the eye of a needle, Mk. 10:25. Lu. 18:25, 23:24. which strain at a gnat, and swallow a *c.*

CAMELION, or CHAMELEON. *A small creature like a lizard: it has four feet, and on each foot five claws. It has a flat tail, a long nose, a sharp back, and plaited skin. It lives chiefly on flies, which it catches by darting out its long tongue. It frequently changes its color, and becomes spotted with a variety of hues. But it is not true that it changes color according to the substance on which it is placed. Some say it will fast a whole year.* Le. 11:30.

Chameleon.

CAMELS. Ge. 12:16. she-asses and *c.* || 24:19,44. Ge. 30:43. Jacob had *c.* || 31:34. *c.* furn. || 37:25. Ex. 9:3. hand of the Lord on the *c.* and oxen Jud. 6 5. *c.* without number, 7:12. | 8:21,26. 1 S. 27:9. David took *c.* || 30:17. 400 rode on *c.* fled 1 K. 10:2. came with *c.* 2 Ch. 9:1. || 2 K. 8:9. 40 *c.* 1 Ch. 5:21. took away *c.* 50,000 || 12:40. bread on *c.* 27:30. over *c.* || Ezr. 2.67. *c.* were 435, Ne. 7:69. Est. 8:10. he sent letters by post on mules, *c.* 14. Jb. 1:3. substance 3,000 *c.* 42:12. || 17. fell on *c.* Is. 21:7. chariot of *c.* || 30:6. bunches of *c.* || 60:6. Jer. 49:29. to themselves their *c.* 32. Ez. 25:5. Mat. 3:4. John had raiment of *c.* hair, Mk. 1:6.

CAMEL'S. Ge. 16:8. whence *c.* thou || 24:5. Ge. 27:33. I have eaten of all before thou *c.* Ex. 2:15. *c.* out from Egypt, 34:18. || Nu. 22:37. De. 2:37. to Ammon thou *c.* not || 16:3. dry thou *c.* 1 S. 13:11. *c.* not within || 17:28. Eliab said, Why *c.* 2 S. 11:19. *c.* not from journey? || 15:20. yesterday 1 K. 13:9. nor return by way thou *c.* 17. || 14. 2 K. 1:6. back by way thou *c.* Is. 37:29. Ne. 9:13. *c.* down on mount Sinai, Is. 64:3. Jer. 1:5. before thou *c.* forth, I sanctified Ez. 32:2. Mat. 22:12. friend, how *c.* thou in hither, not Ju. 8:5. when *c.* thou hither || 16:30. || Ac. 9:17.

CAMP Ex. 14:19. angel went before the *c.* 14. at even the quails came up, and cov. *c.* 32:7. there is a noise of war in the *c.* 27. go thro' *c.* and slay || 33:6. proclaim thro' *c.* Le. 17:3. killeth goat in *c.* || 24:10. strove in the *c.* Nu. 1:52. pitch by *c.* || 2:3. on E. side *c.* of Judah 4:5. when *c.* setteth forward Aaron shall, 15. 11:1. consumed them in the utmost parts of *c.* 2:1. Eldad and Medad prophesied in the *c.* De. 2:14. not come in *c.* || 14. L. walketh in *c.* Jos. 6:18. and make the *c.* of Israel a curse Jud. 7:17. outside of *c.* 13:25. to move him in *c.* 21:8. none to *c.* from Jabesh || 12. virgins to *c.* 1 S. 4:5. shout in the *c.* || 17:17. run to the *c.* 1 K. 16:15. all Israel made Omri king in the *c.* 2 K. 6:8. such a place be my *c.* || 7:7. left he *c.* 8. 19:35. smote in *c.* of Assyria 185,000, Is. 37:36. 2 Ch. 2:9. hand came with Arabians to the *c.* Ps. 78:28. midst of *c.* || 10:16. envied Moses in *c.* Ez. 4:2. set the *c.* Jo. 2:11. || Re. 20:9. of saints

Into the CAMP. Le. 14:8. come *c.* 16:26,28. Nu. 11:30. gat him *c.* De. 23:11. 1 S. 4:7.

Out of the CAMP. Ex. 19:17. brought people Le. 10:4. carry brethren *c.* || 14:3. priest go *c.* 17:3. killeth a goat *c.* || 24:23. had cursed *c.* Nu. 5:2. put every leper *c.* || 12:14. | 14:44. De. 23:10. unclean person shall go abroad *c.* 1 S. 13:17. spoilers came *c.* of Philistines 2 S. 1:2. a man came *c.* from Saul, 3.

Round about the CAMP.
Nu. 11:31. quails fell *c.* 32. || Jud. 7:21. place *c.*

Without the CAMP.
Ex. 29:14. bullock burn *c.* Le. 8:17. | 9:11. | 16:27. 33:7. sought the L. went *c.* Le. 6:11. 13:46. Nu. 5:3. leper be put *c.* || 15:35. be stoned *c.* 19:3. red heifer slay *c.* || 31:19. abide 7 days *c.* De. 23:12. have a place *c.* || Jos. 6:23. Rahab *c.* He. 13:11. beasts burnt *c.* 13. go forth *c.* bearing CAMP, ED. Ex. 14:2. Israel *c.* before mount 18. 29:3. I'll *c.* against thee || Jer. 50:29. Na. 3:17.

CAMPS. Ge. 32:2. two *c.* || Nu. 5:3. defile not Nu. 10:2. journey. of *c.* || Am. 4:10. stink of your

CAMPHIRE, and CAMPHOR, *A pellucid gum or resin. The tree is a kind of bay or laurel; some of them are 100 cubits high, and can scarcely be grasped by 20 men.* Brown.

Song 1:14. as a cluster of *c.* || 4:13. orchard of *c.*

CAN, *v.* Ge. 41:38. said, *c.* we find such a one De. 31:2. I *c.* no more go out and come in 2 S. 12:2. he is dead, *c.* I bring him back? 19:35. *c.* I discern, *c.* I hear voice of singing men Jb. 8:11. *c.* the rush grow || 22:1,13. | 36:29. Ps. 78:19. *c.* God furnish a table, 20. || 89:6. Pr. 6:27. *c.* a man take fire in his bosom, 28. Is. 46:7. yet *c.* he not answer || 49:15. *c.* a woman Jer. 2:32. *c.* a maid forget || 23:24. *c.* any hide Am. 3:3. *c.* two walk || 5. *c.* bird fall || 8. who *c.* but Mat. 19:25. who *c.* be saved, Mk. 10:26. Lu. 18:26. 27:65. sure as you *c.* || Mk. 2:19. *c.* children of Mk. 9:39. *c.* come forth || 10:38. *c.* ye drink of Lu. 6:39. *c.* blind || Ju. 1:6. *c.* any good come Lu. 6:6. who *c.* hear || 10:21. *c.* a devil || 15:4. Ac. 10:47. *c.* any forbid water || Ro. 8:7. nor *c.* be Ja. 2:14. *c.* faith save him || 3:12. *c.* fig-tree

How CAN. De. 1:12. *-c.* I alone bear?
1 S. 16:2. *-c.* I go, if Saul hear, he will kill me Est. 8:6. *-c.* I endure to see evil or destruction Jb. 25:4. *-c.* a man be justified || Pr. 30:21.
Ec. 4:11. but *-c.* one be warm alone?
Jer. 47:7. *-c.* it be quiet seeing Lord given charge Mat. 12:34. *-c.* ye, being evil, speak good Jn. 3:4. *-c.* a man be born, 9. || 6:52. | 14:5. Ac. 8:31. *-c.* I except some man guide me

CANNOT. Nu. 23:20. and I *c.* reverse it Jos. 24:19. ye *c.* serve L. || Ez. 9:15. we *c.* stand Jb. 9:3. he *c.* answer him || 12:14. it *c.* be built 14:5. bounds that he *c.* pass || 23:8. I *c.* perceive 28:15. *c.* be gotten for gold || 36:18. ransom *c.* deliver 37:5. great things doth he, we *c.* comprehend Ps. 40:5. *c.* be reck. || 77:4. troubled, I *c.* speak 93:1. it *c.* be moved || 139:6. I *c.* attain it Is. 1:13. I *c.* away with || 29:11. read this, I *c.* 38:18. grave *c.* praise thee || 44:18. *c.* understand 44:20. he *c.* deliver his soul || 50:2. *c.* redeem 56:11. *c.* understand || 59:1. that it *c.* hear Jer. 4:19. I *c.* hold my peace || 6:10. they *c.* hearken 7:8. words that *c.* profit || 14:9. as man that *c.* save 1 a. 3:7. that *c.* get out || Da. 2:27. *c.* astrolog. Mat. 6:24. ye *c.* serve God and Mam. Lu. 16:13. 7:18. good tree *c.* bring forth evil fruit || 16:3. 19:11. all men *c.* receive this saying, save 26:53. that I *c.* now pray to my Father and 27:42. himself he *c.* save, Mk. 15:31. Lu. 14:26. he *c.* be my disciple, 27:33. | 16:26. Jn. 3:3. he *c.* see the kingdom of God, 5. 7:34. thither ye *c.* come, 36. | 8:21,22. | 13:33. 8:43. ye *c.* hear my word || 15:4. *c.* bear fruit 16:12. ye *c.* bear them now || Ac. 4:20. we *c.* but Ac. 5:39. he of God ye *c.* overthrow it, lest 1 Co. 7:9. if *c.* contain || 10:21. ye *c.* drink cup 11:20. ye *c.* eat the Lord's supper || 15:40. 11:27. ye *c.* eat the Lord's supper || Ga. 5:17. 2 Co. 12:2. or out of body I *c.* tell || Ga. 5:17. 2 Ti. 2:13. faithful, he *c.* deny himself Ti. 1:2. G. which *c.* lie || 2:8. speech which *c.* be He. 12:27. *c.* be shaken || 28. kingd. *c.* be moved Ja. 1:13. G. *c.* be tempted with evil || 1 Jn. 3:9.

CANST, *v.* Ex. 33:21. *c.* not see my face De. 28:27. *c.* not be healed || Jb. 11:7. | 33:5. Mat. 8:2. *c.* make me clean || Mk. 9:22. *c.* do any Jn. 3:8. *c.* not tell whence it comes || 13:36. Ac. 21:37. *c.* thou speak Greek? art thou that

CANA, *A nest*, or *possession*, or *emulation*. A city, Jn. 2:1,11. | 4:46. | 21:2.

CANAAN, *s. A merchant, a trader.*
Ge. 9:22. Ham, father of *C.* 22,25,26,27.
1 Ch. 1:15. *C.* begat Sidon his first born, 1 Ch. 1:13.
1 a. 16:1. *C.* not take a wife of the daughters of *C.* 6. 28:1. not take a wife of the daughters of *C.* 6.

CANAAN, The name of the country where *Canaan* and his posterity dwelt. It is about 200 miles in length, from *Dan* on the N., to *Beersheba* on the S.; and from E. to W. about 80 miles. It lies in the 32d, 33d, and 34th degrees of N. latitude, and in the 36th and 37th of E. longitude, from *London*. It was a land flowing with milk and honey, which is the glory of all lands, Ez. 20:6. God promised this land to *Abraham* and his seed; and it was a type of the glory of the gospel rest in Christ, to believers here; and of the saints' everlasting rest hereafter, in the kingdom of heaven.
Ex. 15:15. all the inhabitants of *C.* shall melt Jud. 3:1. was of *C.* || 4:2. Jabin king of *C.* 23. 5:19. then fought the kings of *C.* in Taanach Ps. 106:38. idols of *C.* || 135:11. smote kingdom Is. 19:8. lang. of *C.* || Zph. 2:5. O *C.* I'll destroy Mat. 15:22. a woman of *C.* cried to Jesus

Land of CANAAN. Ge. 12:5. go into *-C.*
Ge. 16:3. Abraham dwelt ten years in the *-C.* 7:18. give thee *-C.* Le. 25:38. Nu. 34:2. De. 32:49. 1 Ch. 16:18. Ps. 105:12. 37:1. Jacob dwelt in *-C.* || 42:5. famine in *-C.* 42:7. whence come ye? said from the *-C.* 13. 45:17. get ye up to *-C.* || 50:13. carried him to Le. 14:34. when come into *-C.* Nu. 31:2. 18:3. doings of *-C.* || Nu. 13:17. spy the *-C.* Nu. 32:32. pass over armed into the *-C.*
Jos. 5:12. eat fruit of || 24:3. led him through *-C.*
Ez. 16:3. thy birth and nativity is of the *-C.*
Ac. 7:11. dearth over *-C.* || 13:19. destroyed *-C.*

CANAANITE, S, *s.* Ge. 12:6. *C.* in the land, 13:7. Ex. 3:8,17. | 23:23. De. 7:1. | 20:17. Jos. 3:10. | 12:8. Jud. 3:5. Ne. 9:8.
Ge. 24:3. not take wife of *C.* || 34:30. stink 38:2. Judah saw the daughter of a certain *C.*
Ex. 23:28. I will drive out the *C.* 33:2. | 34:11.
Nu. 21:3. Lord delivered up *C.* Ne. 9:24.
Jos. 17:12. *C.* would dwell in land, Jud. 1:27. 18. shalt drive out *C.* though have iron chariots
Jud. 1:1. who go up *C.* || 9. Judah went against 30. nor did Ephraim drive out the *C.* 33.
1 K. 9:16. slain *C.* || Ez. 9:1. abomin. of *C.*
Ob. 20. possess that of *C.* || Zch. 14:21. no more Mat. 10:4. Simon the *C.* Mark 3:18.

CANANITESS, *s.* 1 Ch. 2:2. of Shua the *C.*

CANDACE, *Who possesses contrition.* Ac. 8:27.

CANDLE, *s.* signifies, (1) *A material light*, Lu. 15:8. (2) *The human understanding*, Pr. 20:27. (3) *Gladness and joy*, Ps. 18:28. (4) *Monsters*, Mat. 5:15.
Jb. 18:6. his *c.* shall be put out, 21:17. 29:3. when his *c.* shined upon my head Ps. 18:28. for thou wilt light my *c.* the Lord Pr. 20:27. spirit of man is the *c.* of the Lord 24:20. the *c.* of the wicked shall be put out 31:18. her *c.* goeth not out by night
Jer. 25:10. and from them the light of the *c.*
Mat. 5:15. light a *c.* and put it under a bushel, Mk. 4:21. Lu. 8:16. | 11:33.
Lu. 11:36. bright shining of a *c.* giveth light 15:8. doth she not light a *c.* and sweep house
Re. 18:23. *c.* shine no more || 22:5. need no *c.*

CANDLES, *s.* Zph. 1:12. search Jerus. with *c.*

CANDLESTICK, *s. An emblem of the church and ministry of the gospel of Christ*, Re. 1:20.
Ex. 25:31. make a *c.* of pure gold, 37:17. Nu. 8:4. 33. six branches that come out of the *c.* 37:19. 34. in the *c.* shall be four bowls, 37:20. 26:35. set *c.* over ag. table || 40:21. put *c.* in tent
Le. 24:4. order the lamps on the *c.* before
Nu. 3:31. charge shall be the *c.* || 4:9. | 8:2.
2 K. 4:10. set for him a *c.* || 1 Ch. 28:15.
2 Ch. 13:11. set in order the *c.* of gold with
Da. 5:5. and wrote over against the *c.* upon
Zch. 4:2. and behold a *c.* all of gold, 11.
Mat. 5:15. but on a *c.* and it giveth light to all in the house, Lu. 8:16. | 11:33.
Mk. 4:21. is a candle brought not to be set on a *c.*
He. 9:2. was table and *c.* || Re. 2:5. remove thy *c.*

CANDLESTICKS, *s.* 1 K. 7:49. *c.* of pure gold 1 Ch. 28:15. weight for *c.* || Jer. 52:19. *c.* and spoons
Re. 1:4. the two *c.* standing before the Lord

CANE, *s.* Is. 43:24. no sweet *c.* for me.

CANKER, *s.* ED, *p.* 2 Ti. 2:17. Ja. 5:3.

CANKER-WORM, *s.* Jo. 1:4. *c.* eaten 2 95.
Na. 3:15. eat thee like *c.* || 16. the *c.* spoileth

CANNEH, *A surname; an epithet.* Ez. 27:23.

CAPERNAUM, *The field of repentance, or the village of consolation.* A city of *Galilee*, Mat. 8:5. Mat. 4:13. dwelt in *C.* || 8:5. Jesus entered *C.* 11:23. thou *C.* which art exalted, Lu. 10:15. 17:24. come to *C.* || Mk. 1:21. went into, 2:1. Lu. 4:23. what ye have heard done in *C.*
Jn. 2:12. continued not in *C.* || 4:46. sick at *C.* 6:24. and came to *C.* || 59. as he taught in *C.*

CAPITOR, *A sphere, a buckler.* De. 2:23.

CAPPADOCIA, *A sphere, a buckler, a band, a palm, dregs, or those that inquire.* Ac. 2:9.

CAPTAIN, *s.* applied, (1) *To a king*, 1 S. 9:16. (2) *To a general*, Ge. 26:26. (3) *To the head of a family*, Nu. 2:3. (4) *To the head of a company*, De. 1:15. (5) *To Jesus Christ*, He. 2:10.
Ge. 37:36. *c.* of the guard || 40:4. *c.* of the guard Nu. 2:3. Nahshon *c.* of Judah || 5. Nethaneel *c.* 14:4. let us make a *c.* and return, Ne. 9:17.
Jos. 5:14. *c.* of host of L. || 15. *c.* of the L.'s host Jud. 4:2. *c.* of Jabin's host was Sisera, 7. 1 S. 12:9. 11:6. Jephthah be our *c.* || 11. made him *c.* over 1 S. 9:16. anoint him *c.* 10:1. || 13:14. | 17:18.

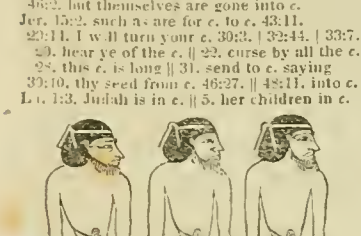
Captain of the host.
2 S. 5:2. shall be *c.* 8. 1 Ch. 11:6.
19:13. if thou be not *c.* || 23:19. Abishai was *c.*
1 K. 16:16. Israel made Omri *c.* of the host
2 K. 1:9. *c.* with fifty, 11:13. | 4:13. | 5:1. | 9:5. 15:25. Pekah a *c.* conspired || 18:24. face of one *c.*
20:5. Hezekiah *c.* || 25:8. *c.* of guard, Jer. 52:12.
1 Ch. 11:21. honorable, for he was their *c.* 19:18. killed Shophach the *c.* of the host 27:5. third *c.* Benaiah || 7. fourth *c.* Asahel 8. fifth *c.* Shamhuth || 9. sixth *c.* was Ira
2 Ch. 13:12. God himself is our *c.* || Is. 3:3.
Jer. 37:13. *c.* of the ward, 40:2,5. || 51:27.
Jn. 18:12. *c.* took J. || Ac. 5:26. *c.* with officers He. 2:10. to make *c.* of their salvation perfect

CAPTAINS, *s.* Ex. 15:4. his *c.* are drowned
De. 1:15. made wise men *c.* || 20:9. make *c.*
1 S. 8:12. appoint *c.* || 22:7. son of Jesse make *c.*
2 S. 18:5. all the *c.* charge || 23:8. chief among
1 K. 2:5. Joab did to *c.* || 20:24. *c.* in their room 22:33. when *c.* perceived he was not king of Israel, they turned back, 2 Ch. 18:32.
1 Ch. 11:15. three of the 30 *c.* went to David
2 Ch. 33:11. Lord brought on them *c.* of the host Jb. 39:25. the thunder of the *c.* and the shout ng
Ez. 23:6. *c.* and rulers all desirable men, 12:23.
Da. 3:27. *c.* saw these men || 6:7. Na. 3:17.
Mk. 6:21. Herod made a supper to his *c.*
Lu. 22:4. Judas communed with the *c.*
Re. 19:18. that ye may eat the flesh of *c.*

CAPTIVE, *s.* signifies, (1) *One taken prisoner*, 1 K. 8:46. (2) *A bond slave to sin and Satan*, 2 Ti. 2:26. (3) *One under the bonds of love to Christ*, Ep. 4:8.
Ge. 14:14. brother was taken *c.* || 31:26. wives *c.*
Ex. 12:29. first-born of *c.* || De. 21:10. taken *c.*
2 K. 5:2. *c.* a little maid || 6:22. smite *c.*
Is. 49:21. I am desolate, a *c.* || 24. or lawful *c.* 51:14. the *c.* exile || 52:2. loose thyself, O *c.*
Am. 6:7. shall go *c.* with the first that go *c.*
2 Ti. 2:26. taken *c.* by him at his will

Carry or carried CAPTIVE, *s.*
Ge. 31:26. - daughters *c.* Nu. 24:24.

1 K. 8:46. - them away *c.* 47. 2 Ch. 6:36.
2 K. 15:29. Tiglath-pileser *-c.* || 16:9.
1 Ch. 5:6. whom the king of Assyria *-c.*
2 Ch. 25:12. 10,000 did Judah *-c.* || 28:8. 200,000
Ps. 106:46. pitied of those that *-c.* || 137:3. - us *c.*
Jer. 13:17. Lord's flock *-c.* || 19. Judah *-c.* || 20:4. 27:20. *-c.* Jeconiah || 29:14. I will bring again *-c.* 52:20. *-c.* from Jerusalem 832 || 30. 745 persons
Lead or *led* CAPTIVE. 1 K. 8:48. - them *c.*
Ps. 68:18. thou hast - captivity *c.* Ep. 4:8.
Jer. 22:12. the whither - him *c.* || Am. 7:11.
Na. 2:7. Huzzah shall be *-c.* || Lu. 21:24.
2 Ti. 3:6. *-c.* silly women, laden with sins
CAPTIVES, *s.* Nu. 31:9. women of Midian *c.*
Nu. 31:12. brought the *c.* || 19. purify the *c.*
De. 32:42. arrows drunk with blood of the *c.*
1 S. 30:5. David's two wives were taken *c.*
2 K. 24:14. carried from Jerusalem 10,000 *c.*
Is. 14:2. take *c.* whose *c.* they were || 20:4. 45:13. shall let go my *c.* not for price, 49:25. 61:1. to proclaim liberty to *c.* Lu. 4:18.
Ez. 1:1. as I was among *c.* 16:53. || Da. 2:25.
CAPTIVITY, *s.* Israel *were under six captivities in the times of the Judges*, Jud. 3:8,14,15,31. | 4:2,23. 6:2,12. | 13:1. *The greatest captivities were those of* Israel *and* Judah. *In the year of the world* 3264, Tiglath-pileser *took several cities from* Israel, *and carried a great number captive*, 2 K. 15:29. *Next to him* Shalmaneser *took and destroyed* Samaria, *in* 3283, 2 K. 18:9,10,11. Judah *suffered several captivities by the kings of* Egypt (2 Ch. 12:2.) *and* Assyria, 2 Ch. 33. *The last was to* Babylon, *where they remained* 70 *years*, Jer. 25:12.
Nu. 21:29. given his daughters into *c.* to Sih.
De. 21:13. shall put the raiment of *c.* from her
30:3. Lord will turn thy *c.* and have compassion
2 K. 24:15. into *c.* to Babylon || Est. 2:6.
Jb. 42:10. and the Lord turned the *c.* of Job
Ps. 14:7. when Lord bringeth back the *c.* 85:1. 78:61. delivered his strength into *c.* his glory
126:1. turne l again the *c.* of Zion, 4.
Is. 5:13. my people are gone into *c.* || 22:17. 46:2. but themselves are gone into *c.*
Jer. 15:2. such as are for *c.* to *c.* 43:11.
29:14. I will turn your *c.* 30:3. | 32:44. | 33:7. 26. hear ye of the *c.* || 22. curse by all the *c.*
28. this *c.* is long || 31. send to *c.* saying
30:10. thy seed from *c.* 46:27. || 48:11. into *c.*
La. 1:3. Judah is in *c.* || 5. her children in *c.*



Captive Jews in Egypt, from the Monuments.

2:14. to turn thy *c.* 4:22. no more carry to *c.*
Ez. 1:2. fifth year of Jehoiachin's *c.* || 3:11,15. 11:25. I spake to *c.* | 12:7. as stuff for *c.* || 16:53. 25:3. to *c.* thou saidst, Aha | 33:21. 12th year of *c.* 39:23. Israel went into *c.* | 40:1. 25th year of *c.*
Da. 6:13. Daniel of *c.* of Judah || 11:33. fall by *c.*
Ho. 6:11. when I returned *c.* of my people
Ob. 20. *c.* of this host || Mi. 1:16. gone into *c.*
Na. 3:10. No went into *c.* || Ha. 1:9. gather *c.*
Zph. 2:7. turn away their *c.* 3:20. Zch. 6:10.
Ro. 7:23. bring me into *c.* to the law of sin
2 Co. 10:5. bringing into *c.* every thought
Bring CAPTIVITY, Ezr. 1:11. Ps. 53:6.
Jer. 30:18. I will - again the *c.* of Jacob
31:23. - again their *c.* || 48:47. 49:6,39. Ez. 29:14. | 39:25. || Jo. 3:1.
Am. 9:14. I will - again the *c.* of my people
Children of CAPTIVITY. Ezr. 4:1. | 6:16. 19:20. | 10:7,16. Da. 5:13.
Go into CAPTIVITY. De. 28:41. shall *-c.*
Jer. 20:6. shall *-c.* || 22:22. thy lovers shall *-c.* 30:16. adversaries shall *-c.* | 46:19. to *-c.* || 48:7. Ez. 12:4. thou shalt go forth, as they that *-c.* 30:17. and these cities shall *-c.* || 18. daughters Am. 1:5. Syria shall *-c.* 15. || 5:5. Gilgal shall *-c.* 5:27. cause you to *-c.* || 7:17. Israel shall *-c.* || 9:4. Zch. 14:2. and half of the city shall *-c.*
Re. 13:10. he that leadeth into *c.* shall go *-c.*
Out of CAPTIVITY.
Ezr. 9:1. | 3:8. | 6:21. | 8:35. Ne. 7:6. | 8:17.
CARBUNCLE, *s. A precious stone, in color like a burning coal when held before the sun.*
Ex. 28:17. the first row shall be a *c.* 39:10.
Is. 54:12. gates of *c.* || Ez. 28:13. topaz and *c.*
CARCASS, ES, *s.* Ge. 15:11. fowls came on *c.*
Le. 5:2. touch *c.* of unclean || 11:8. *c.* not touch 11:11. *c.* in abom. || 26:30. cast *c.* on *c.* of idols Nu. 14:29. *c.* shall fall || De. 28:26. *c.* be meat Jos. 8:29. take his *c.* down || Jud. 14:8. *c.* of lion 1 S. 17:46. I will give thee *c.* of the Philistines 1 K. 13:22. thy *c.* not come || 24. *c.* cast in way 2 K. 9:37. the *c.* of Jezebel shall be as dung Is. 5:25. their *c.* were torn || 14:19. as a *c.* trodden 34:3. stink come out of *c.* || 66:24. look on *c.* of Jer. 7:33. *c.* shall be meat for fowls, 16:4. | 19:7. Ez. 6:5. *c.* of Israel || 43:7. *c.* of their kings, 9. Na. 3:3. and there is a great number of *c.*
He. 3:17. whose *c.* fell in the wilderness
CARCHEMESH, *A lamb*, or *taken away*. 2 Ch. 35:20. Is. 10:9. Jer. 46:2.
CARE, *s.* signifies, (1) *Studious diligence in the service of God*, 2 Co. 7:11. (2) *Confused and anxious thoughtfulness*, Phil. 4:6. (3) *God's tender concern for his people*, 1 Pe. 5:7.
1 S. 10:2. father hath left the *c.* of the asses
2 K. 4:13. been careful for us with all this *c.*
Jer. 49:31. the nation that dwelleth without *c.*
Ez. 4:16. and they shall eat bread with *c.*
Mat. 13:22. *c.* of this world chokes the word
Lu. 10:34. he took *c.* of him || 35. take *c.* of him
1 Co. 9:9. doth God *c.* for oven || 12:25. same *c.*
2 Co. 7:12. our *c.* might appear || 8:16. | 11:28.
1 Ti. 3:5. take *c.* of the church of God
1 Pe. 5:7. casting your *c.* on him, for he careth
CARE, *v.* ED, *p.* 2 S. 18:3. they'll not *c.* for us
Ps. 142:4. no man *c.* for my soul || Lu. 10:40.
Jn. 12:6. not that he *c.* for the poor
Ac. 18:17. Gallio *c.* for none of those things
1 Co. 7:21. called being a servant, *c.* not for it
Phil. 2:20. who will naturally *c.* for your state
CAREFUL, *a.* 2 K. 4:13. thou hast been *c.* for
Jer. 17:8. not *c.* in the year of drought
Da. 3:16. we are not *c.* to answer thee
Lu. 10:41. Martha, thou art *c.* about many
Phil. 4:6. be *c.* for nothing || 10. *c.* but lacked
Ti. 3:8. might be *c.* to maintain good works
CAREFULLY, *ad.* De. 15:5. *c.* hearken to L.
Mi. 1:12. the inhabitants of Maroth waited *c.*
Phil. 2:28. I sent him the more *c.* || He. 12:17.
CAREFULNESS, *s.* Ez. 12:18. drink with *c.* 19.
1 Co. 7:32. without *c.* || 2 Co. 7:11. what *c.*
CARELESS, *a.* Jud. 18:7. how they dwelt *c.*
Is. 32:9. *c.* daughters || 10. *c.* wom. || 11. *c.* ones
Ez. 30:19. to make the *c.* Ethiopians afraid
CARELESSLY, *ad.* Is. 47:8. that dwellest *c.*
Ez. 39:6. fire among them that dwelt *c.*
Zph. 2:15. the rejoicing city that dwelt *c.*
CARES, *s.* Mk. 4:19. Lu. 8:14. | 21:34.
CAREST, ETH, *v.* ING, *p.* De. 11:12. thy God *c.* for
1 S. 9:5. leave *c.* for asses || Mat. 22:16. nor *c.*
Mk. 4:38. Master, *c.* thou not that we perish
12:14. that thou art true, and *c.* for no man
Jn. 10:13. a hireling *c.* not for the sheep
1 Co. 7:32. *c.* for the things, 33,34. || 1 Pe. 5:7.
CARMEL, *Vineyard of God.* It was a fruitful hill, near the coast of the *Mediterranean* sea.
Jos. 15:55. *C.* and Ziph, in inherit. of Judah
1 S. 15:12. Saul came to *C.* || 25:2. Nabal in *C.* 25:40. David's servants came to Abigail in *C.*
1 K. 18:42. Elijah went to the top of *C.*
2 K. 2:25. Elisha went to *C.* || 4:25. came to *C.* 19:23. into the forest of his *C.* Is. 37:24.
2 Ch. 26:10. Uzziah had vine-dressers in *C.*
Song 7:5. head like *C.* || Is. 35:2. excellency of *C.*
Jer. 46:18. as *C.* by the sea, so shall he come
Am. 1:2. top of *C.* 9:3. || Mi. 7:14. midst of *C.*
CARMELITE. 1 S. 30:5. 2 S. 2:2. | 3:3. | 23:35.
CARMI, *My vine.* Jos. 7:1. 1 Ch. 4:1.
CARNAL, *Fleshly or sensual.* It is applied, (1) *To natural men*, Ju. 3:6. (2) *To Christians weak in faith*, 1 Co. 3:1. (3) *To the ceremonial law*, He. 9:10. (4) *To worldly things*, Ro. 15:27. 1 Co. 9:11. (5) *'To one in part renewed*, Ro. 7:14.' Cruo.
Ro. 7:14. I am *c.* sold under sin || 8:7. *c.* mind
15:27. duty is to minister to them in *c.* things
1 Co. 3:1. as to *c.* even to babes || 4. are ye not *c.* 9:11. a great thing if we reap your *c.* things
2 Co. 10:4. weapons of our warfare are not *c.*
He. 7:16. a *c.* command. || 9:10. in *c.* ordinances
CARNALLY, *ad.* Le. 18:20. not lie *c.* 19:20.
Nu. 5:13. man lie with her *c.* and it be hid
Ro. 8:6. for to be *c.* minded is death, but to be
CARPENTER, S, *s.* 2 S. 5:11. sent *c.* to David
2 K. 12:11. laid it out to *c.* 2 Ch. 24:12. Ezr. 3:7.
Is. 41:7. *c.* encouraged goldsmith || 44:13.
Jer. 24:1. *c.* he carried away, 29:2. || Zch. 1:20.
Mat. 13:55. is not this the *c.* son, Mk. 6:3.
CARPUS, *Fruit.* A man's name, 2 Ti. 4:13.
CARRIAGE, ES, *s.* 1 S. 17:22. David left his *c.*
Is. 10:28. laid up his *c.* || 46:1. *c.* heavy loaden
Ac. 21:15. we took up our *c.* and went up to
CARRY, *v.* signifies, (1) *To bear*, 2 S. 15:29. (2) *To protect and keep safely*, Is. 46:3,4. 49:11.
Ge. 37:25. to *c.* spicery to Egypt || 42:19. *c.* corn 43:11. *c.* man a present || 12. *c.* money || 44:1. 45:27. Joseph sent to *c.* him, 46:5. 50:25.
Ex. 33:15. *c.* us not up hence || Le. 10:4.
Nu. 11:12. *c.* them in thy bosom || De. 14:24.
Jos. 4:3. *c.* the 12 stones || 1 S. 17:18. 20:40.
1 K. 18:12. Spirit of L. shall *c.* thee || 2 K. 4:19.
2 K. 9:2. and *c.* him into an inner chamber
17:27. saying, *c.* thither one of the priests
1 Ch. 10:9. to *c.* tidings | 15:2. none ought to *c.* ark
Ezr. 5:15. *c.* vessels into temple || 7:15. *c.* silver Ec. 10:20. a bird of the air shall *c.* the voice
Is. 23:7. *c.* her afar off || 30:6. *c.* their riches
40:11. *c.* the lambs in his bosom, and gently
46:4. to bear hairs I will *c.* you || 7. they *c.* him
Ez. 22:9. in thee are men that *c.* tales to shed
Mk. 6:55. *c.* in beds sick || Lu. 10:34. *c.* purse
Jn. 5:10. not lawful for thee to *c.* thy bed
21:18. and *c.* thee whither thou wouldst not
CARRY *away.* Jb. 15:12. thy heart *c.* thee -
Ps. 49:17. when he dieth he shall *c.* nothing -
Ec. 5:15. nothing left he may *c.* - in his hand
Is. 5:29. *c.* the prey - || 15:7. laid up, shall *c.*
22:17. behold the Lord will *c.* thee -
41:16. and the wind shall *c.* them -, 57:13.
La. 4:22. he will no more *c.* thee -, O Zion
Ez. 38:13. come to *c.* - silver || Ac. 7:43. I will *c.*
CARRY *back.* 2 S. 15:25. | K. 22:26.
CARRY *forth.* Ex. 12:46. 14:11. Le. 4:12.
Jer. 17:22. nor *c.* a burden on the Sabbath
CARRY *out.* Ge. 47:30. *c.* me - of Egypt
De. 28:38. *c.* much seed -, gather little in
1 K. 22:34. *c.* me - of the host, 2 Ch. 18:33.
Ac. 5:9. shall *c.* thee - || 1 Ti. 6:7. can *c.* noth. -
CARRIED, *p.* Ge. 46:5. sons of Israel *c.* Jacob
Jn. 16:3. he *c.* them up to the top of a hill
1 S. 5:8. let the ark of God be *c.* unto Gath
2 S. 6:10. David *c.* the ark aside, 1 Ch. 13:13. 15:29. Abiathar *c.* the ark of God to Jerusalem
1 K. 17:19. *c.* him to a loft || 21:13. *c.* Naboth
2 Ch. 33:11. *c.* Manas. to Babylon || 34:16. 36:4.
Jb. 5:13. *c.* headlong || 10:19. *c.* from womb to grave
Ps. 46:2. though mountains be *c.* into the seas
Is. 46:3. *c.* from womb || 49:22. *c.* on shoulders
53:4. *c.* our sorrows || 63:9. he bare and *c.* them
Ez. 37:1. *c.* me out in the Spirit of the Lord
Da. 1:2. *c.* to land of Shinar || Ho. 10:6. 12:1.
Jo. 3:5. *c.* to temples || Lu. 7:12. dead man *c.*
Lu. 16:22. *c.* by angels || 24:51. *c.* up into heaven
Ac. 5:6. *c.* Ananias || 6:2. *c.* Stephen || 21:34.
Ep. 4:13. *c.* about with every wind of doctrine
He. 13:9. be not *c.* about with divers doctrines
2 Pe. 2:17. clouds *c.* with tempest, Ju. 12.
CARRIED *away.* Ge. 31:18. Jacob *c.* - cattle
Ge. 31:26. *c.* my daughters - | 1 S. 30:2,18.
2 K. 17:6. *c.* Israel - to Assyria, 11,23,28.
24:14. *c.* - all Jerus. || 15. *c.* - Jehoiachin to Baby. 25:21. so Judah was *c.* - || Ezr. 2:1. | 9:4. | 10:8.
Jh. 1:17. fell on the camels and *c.* - || Jer. 29:4.
Da. 2:35. iron, gold, broken, wind *c.* them -
Mat. 1:11. about the time they were *c.* - to Bab.
Mk. 15:1. *c.* Jesus -, and delivered him to Pilate
1 Co. 12:2. Gentiles *c.* - to these dumb idols
Ga. 2:13. Barnabas was *c.* - with dissimulation
Re. 12:15. might cause her be *c.* - of the flood
17:3. so he *c.* me - in the spirit, 21:10.
CARRIEST, ETH, *v.* ING, *p.* 1 S. 10:3. *c.* - three kids
Jb. 21:18. as chaff that storm *c.* away || 27:21.
Ps. 78:9. Ephraim *c.* bows || 90:5. thou *c.* them
Mat. 1:17. until the *c.* into Babylon, from the *c.*
Ac. 5:10. *c.* her and buried her by her husband
Re. 17:7. mystery of the beast that *c.* her
CARSHENA, *A lamb sleeping*, or *of the first year.* Est. 1:14.
CART, *s.* 1 S. 6:7. tie kine to the *c.*
2 S. 6:3. set ark on a new *c.* || 1 Ch. 13:7.
Is. 28:28. wheel of *c.* || Am. 2:13. as *c.* is pressed
CART-*Rope*, *s.* Is. 5:18. draw sin with a *c.*-
CART-*Wheel*, *s.* Is. 28:27. nor is *c.* turned
CARVED, ING, *p.* Ex. 31:5. | 35:33.
Jud. 18:18. fetched the *c.* image | 1 K. 7:18,29. 2 Ch. 33:7. he set a *c.* image in the house of God
22. Ammon sacrificed to all the *c.* images
34:3. Josiah purged Judah from *c.* images, 4.
Ps. 74:6. break down *c.* work | Pr. 7:16. *c.* work
CASE, ES, *s.* Ex. 5:19. were in evil *c.*
De. 19:4. is *c.* of the slayer || 22:1. in any *c.*
Ps. 141:5. happy that people in such a *c.*
Jer. 2:25. is the *c.* desperate | 12:1. reason the *c.*
Mat. 5:20. in no *c.* enter || 19:10. *c.* of the man
Jn. 5:6. long in that *c.* || 1 Co. 7:15. in such a *c.*
CASEMENT, *s.* Pr. 7:6. I looked thro' my *c.*
CASIPHIA, *Desire*, Ezr. 8:17.
CASLUHIM, *The cover of tables.* The son of *Mizraim*, Ge. 10:14. 1 Ch. 1:12.
CASSIA, *s. Is a fine aromatic: it was one of the ingredients in the composition of the holy oil*

Cassia acutifolia.

that was used in anointing the sacred vessels of the tabernacle, Ex. 30:24. *It is said to be the bark of a tree, very like cinnamon, and grows in the* Indies, *without cultivation.*

Ex. 30:24. take of c. 500 shekels for the oil
Ps. 45:8. all thy garments smell of c.
Ez. 27:19. c. and calamus were in thy market
CAST, *s.* Lu. 22:41. from them a stone's c.
CAST, *v.* Ex. 38:27. of silver c. the sockets
Jb. 18:8. he is c. into a net by his own feet
Ps. 22:10. c. on thee from the womb ‖ 76:6. 140:10. let them be c. into the fire, into pits
Pr. 16:33. lot is c. into the lap ‖ Is. 25:7.
Jer. 22:28. c. in a land ‖ 38:11. old c. clouts, 12.
Ez. 15:4. vine, it is c. into the fire for fuel
Da. 3:6. c. in furnace, 21. ‖ 6:7. c. in den, 16.
Jon. 2:4. I am c. out of thy sight, yet I will
Mat. 4:12. John c. in prison ‖ 5:25. thou c. pris. 5:29. be c. into hell, 30. ‖ 6:30. is c. into oven 21:21. say to mountain, Be thou c. into the sea
Mk. 9:42. better he were c. in sea, Lu. 17:2. 45. than having two feet be c. into hell, 47.
Lu. 3:9. c. into fire, Mat. 3:10. ‖ 7:19. 24:19. and for murder was c. in prison, 25. Jn. 3:24. Ac. 27:26. Re. 8:7,8. ‖ 12:13. ‖ 19:20. He. 20:10. devil was c. in fire, 14:15.
CAST, *v.* Ge. 21:15. Hagar c. the child 31:38. not c. young ‖ 37:20. c. him in some pit 39:7. master's wife c. her eyes upon Joseph Ex. 1:22. son c. in river ‖ 4:3. c. the rod ‖ 25. 15:25. he had c. the tree into the waters 23:26. shall nothing c. their young, nor be 32:19. Moses c. the tables out of his hand ‖ 24. 1 S. 18:11. Saul c. javelin, 20:33. ‖ 2 S. 16:6,13. 2 S. 14:7. c. Absalom into a pit in the wood 20:12. Joab's man c. a cloth upon Amasa 1 K. 7:46. plain of Jordan c. them, 2 Ch. 4:17. 14:9. and thou hast c. me behind thy back 19:19. Elijah c. his mantle on him
2 K. 2:16. c. him on some mount. ‖ 21. c. salt 3:25. c. each a stone ‖ 4:41. he c. it in pot 6:6. c. in the stick ‖ 9:25. c. in portion Nah. 3:6. 13:23. neither c. them from his presence as yet 19:32. nor c. a bank against it, Is. 37:33.
Ne. 9:26. c. thy law ‖ Est. 3:7. c. Pur, 9:24.
Jb. 2:12. G. c. fury of his wrath, 27:22.‖20:17. 30:19. c. me in the mire ‖ 40:11. c. abroad rage Ps. 55:3. they c. iniquity on me, and hate me 55:22. c. thy burden on the L. he shall sustain 71:7. they have c. fire into thy sanctuary 78:49. c. on them the fierceness of his wrath
Pr. 1:14. c. in thy lot ‖ Ec. 11:1. c. thy bread 18:22:24. c. his idols ‖ 38:17. c. all my sins behind Jer. 36:23. c. roll in fire ‖ 38:6. c. Jer. in dung La. 3:53. cut off my life, and c. a stone on me Ez. 7:19. have c. their silver in the streets 11:16. although I have c. them far off among 23:25. becau-e thou hast c. me behind thy 29:17. I will c. thee to the ground, I will lay Da. 3:20. c. in fiery furna e, 24. ‖ 6:24. c. in den Mi. 4:7. I'll make her c. off ‖ 7:19. c. sins in sea Zch. 5:8. c. weight ‖ 11:13. c. it to the potter Mat. 3:10. nor vine c. her fruit before time Mat. 3:10. c. in the fire, 7:19. ‖ 5:29,30. ‖ 18:8. 7:6. nor c. your pearls before swine, lest 15:26. and c. it to dogs ‖ 17:27. c. a hook 18:30. c. him in prison until he pay the debt 22:13. c. him to outer darkness, 25:30. 27:44. thieves cast the same in his teeth Mk. 9:22. oft-times it hath c. him in the fire 12:1. at him they c. stones ‖ 41. c. money 43. this poor widow hath c. more in, 44.
Lu. 12:5. power to c. in hell ‖ 19:43. c. a trench Jn. 8:7. first c. a stone ‖ 21:7. Peter c. himself Ac. 1:26. c. Paul and Silas in prison ‖ 27:43. 1 Co. 7:35. not that I may c. a snare on you R. 2:10. devil c. some in prison‖14. Balak to c. 22. I will c. her in a bed‖1:10. c. their crowns 19:21. mill-stone c. in the sea‖20:3. c. him in pit
CAST *away.* Le. 2:14. not c. them -
Jud. 15:17. c. jaw-bone ‖ 2 S. 1:21. shield c. - 2 K. 7:15. Syrians c. in haste ‖ 2 Ch. 29:19.
Jb. 8:4. c. them - ‖ 20. God not c. a perfect man Ps. 2:3. c. their cords from us‖51:11. c. me not - Ec. 3:6. a time to c. - ‖ Is. 5:24. have c. the law Is. 30:22. shall c. them - ‖ 31:7. c. his idols 49:9. I have chosen thee, and not c. thee - Jer. 7:29. hair, and c. it ‖ 33:26. c. seed of Ja. Ez. 18:31. c. all your transgressions ‖ 20:7,8. Ho. 9:17. G. will c. them - ‖ Mat. 13:48. c. bad - Ro. 11:1. hath G. c. his people ‖ 2. hath not c. - Pe. 1:25. c. not - your confidence which
CAST *down.* Ex. 7:10. Aaron c. his rod, 12. Jos. 10:11. c. great stones ‖ Jud. 6:28. Baal c. - 1 K. 18:42. Elijah c. himself - on the earth
2 Ch. 25:8. G. hath power to c. - ‖ 12 c. them - Ne. 4:15. they were c. in their own eyes
Jb. 18:7. counsel c. him - ‖ 22:29. ‖ 29:24. ‖ 41:9. Ps. 17:13. O Lord, c. him - ‖ 36:12. they are c. - 37:24. tho' he fall he shall not be utte ly c. - 42:5. why art thou c., 11. 43:5.‖6. my soul is c. - 56:7. c. the people, O Lord ‖ 62:4. consult to c. him -
89:44. hast c. his throne - ‖ 102:10. c. me -
Pr. 7:26. she c. many wounded ‖ Is. 28:2. Le. c. - Jer. 6:15. time I visit, they shall be c., 8:12. La. 2:1. c. to the earth the beauty of Israel
Ez. 6:4. I'll c. your slain‖19:12. ‖ 31:16. ‖ 32:18. Da. 7:9. thrones c. - ‖ 8:7. c. the ram, 10. 8:11. sanct. c. - ‖ 12. c. truth ‖ 11:12. c. many
Mat. 4:6. Son of God, c. thyself -, Lu. 4:9.
Lu. 4:29. might c. Jesus - headlong
2 Co. 4:9. we are c. - ‖ 7:6. comforteth those c. - 2 Pe. 2:4. c. angels - ‖ Re. 12:10. accuser c. -
CAST *forth.* Ps. 144:6. c. lightning and scatter Ez. 32:4. I will c. thee - on the open field
Ho. 14:5. he shall c. his roots as Lebanon
Jon. 1:14. L. c. - wind ‖ 5. c. - waves‖15. c. Jon. -
Mk. 7:26. c. devil ‖ Jn. 15:6. c. - as a branch
CAST *lots.* Le. 16:8. Aar. shall c. - on 2 goats
Jos. 18:10. Joshua c. for them in Shiloh
1 S. 14:42. c. between me and Jonathan
1 Ch. 24:13. they c. as well small as great, 14.
Ne. 10:34. we c. thee - ‖ 11:1. people also c. -
Ps. 22:18. c. on vesture, Mat. 27:35. Jn. 19:24.
Is. 34:17. he hath c. the - for them, and
Jo. 3:3. and they have c. for my people
Ob. 11. c. on Jerusalem ‖ Jon. 1:7. Na. 3:10.
CAST *off.* 2 K. 23:27. c. this city Jerusalem
1 Ch. 28:9. will c. - forever ‖ 2 Ch. 11:14.
Jb. 15:33. and shall c. his flower as the olive
Ps. 43:2. why dost thou c. me -? why go I 44:9. but thou hast c. 60:1,10. ‖ 89:38. ‖ 108:11. 23. arise, c. us not - ‖ 71:9. c. me not - ‖ 74:1. 77:7. will Lord c. - forever ‖ 94:14. L. not c. - Is. 22:25. shall be c. - ‖ Jer. 28:16. ‖ 31:37. ‖ 33:24.
La. 2:7. L. c. - his altar ‖ 3:31. L. will not c. - for Ho. 8:3. Israel c. - thing that is good‖5. calf c. -
Am. 1:11. he did c. - in pity ‖ Zch. 10:6. not c. -
Ac. 22:23. as they cried, and c. - their clothes
Ro. 13:12. let us c. - the works of darkness -
1 Ti. 5:12. because they c. - their first faith
CAST *out.* Ge. 21:10. c. - this bond-woman
Ex. 34:24. I will c. - the nations before thee
Le. 18:24. which I c. - before you, 20:23.
De. 9:17. c. tables -‖Jos. 13:12. Moses c. them -
2 S. 20:22. cut off Sheba's head, c. it - to Joab
1 K. 9:7. this house will I c. -, 2 Ch. 7:20
21:26. Amorites, whom the Lord c. -, 2 K. 16:3.
2 K. 17:20. till he c. them - of his sight, 24:20.
2 Ch. 13:9. c. - priests of the L. ‖ 20:11. to c. us -
Jb. 20:15. c. - of his belly‖39:3. c. their sorrows
Ps. 5:10. c. them - in transgressions ‖ 18:42. 44:9. didst thou allhit and c. them - ‖ 108:8 c. - my shoe
78:55. he c. the heathen before them, 80:8.
Pr. 22:10. c. - scorner‖Is. 14:9. c. - of thy grave
Is. 16:2. c. - of the nest‖26:19. earth shall c. - dead 31:3. slain he c. - ‖ 58:7. bring poor that are c. - 66:5. breth. that c. see you‖Jer. 7:15. I'll c. you -
Jer. 15:1. c. them - of my sight, 23:39. ‖ 52:3.
Ez. 16:5. thou wast c. - in the open field
Zph. 3:15. the Lord hath c. thy enemy
Zch. 1:21. to c. - horns of the Gentiles ‖ 9:4.
Mat. 5:13. salt unsavory c., Lu. 14:35.
7:5. hypocrite, first c. the beam, Lu. 6:42.
22. c. - devils ‖ 8:12. children of kingdom c. - 8:16. c. - spirits with word ‖ 31. if thou c. us - 9:33. devil was c. - ‖ 10:1. to c. them -, 8.
12:24. c. - devils by Beelzebub, Lu. 11:18.
28. by Spirit of G. c. - devils‖15:17. c. - in draught. 17:19. why could not we c. him -, Mk. 9:28.
21:12. c. - all that sold, Mk. 11:15. Lu. 19:45.
39. c. him - of the vineyard, Mk. 12:8.
Mk. 1:34. c. - many devils, 39. ‖ 3:15,23 ‖ 6:13. 16:9. c. - seven devils ‖ 17. shall they c. - devils
Lu. 6:22. c. - name as evil ‖ 11:20. if I c. - devils 13:32. behold I c. - devils ‖ 20:12. and c. him - Jn. 6:37. I'll in no wise c. - ‖ 9:34. they c. him - 12:31. now shall the prince of this world be c. -
Ac. 7:21. when Moses was c. - ‖ 58. c. - Stephen 27:19. c. - tackling ‖ 29. c. four anchors - ‖ 38.
Ga. 4:30. c. - the bond woman and her son
Re. 12:9. dragon was c. - ‖ 15. c. - waters, 16.
Lord CAST *out.*
1 K. 11:21. the *Lord c. out* before the children of Israel, 2 K. 16:3. 2 Ch. 28:3.
2 K. 17:8. *L. c. out* before Israel, 21:2. Zch. 9:4.
CAST *up.* 2 S. 20:15. they c. a bank
Is. 57:14. c. ye -, 62:10. ‖ 29. waters c. - mire
Jer. 18:15. walk in a way not c. - ‖ 50:26. c. her -
La. 2:10. c. - dust on their heads, Ez. 27:30.
Da. 11:15. king of the north shall c. a mount
CASTEDST, *v.* Ps. 73:18. thou c. them down
CASTEST, ETH, *v.* Jb. 15:4. thou c. off fear
Jb. 21:10. cow calveth, and c. not her calf
Ps. 50:17. c. my words behind thee ‖ 73:18. 88:14. why c. thou off my soul ‖ 147:6,17.
Pr. 10:3. c. away substance of wicked ‖ 19:15. ‖ 21:22. 26:18. as a mad man c. firebrands, arrows, and
Jer. 6:7. she c. out her wickedness ‖ Is. 40:19.
Mat. 9:34. he c. out devils, Mk. 3:22. Lu. 11:15.
1 Jo. 4:18. but perfect love c. out fear
3 Jo. 10. and c. them out of the church
Re. 6:13. as a fig-tree c. her untimely figs
CASTING, *p.* 2 S. 8:2. Moab c. to ground
1 K. 7:37. bases had one c. ‖ Ezr. 10:1. c. down
Jb. 6:21. ye see my c. down ‖ Ps. 74:7. by c. down
Ps. 89:39. profaned crown by c. it to the ground
Mi. 6:14. thy c. down shall be in midst of thee
Mat. 4:18. c. a net ‖ 27:35. c. lots, Mk. 15:24.
Mk. 9:38. we saw one c. out devils, Lu. 9:49.
10:50. he c. away his garment, rose, and came
Lu. 21:1. c. their gifts ‖ 2. poor widow c. in
Ro. 11:15. if c. away of them be the reconciling
2 Co. 10:5. c. down imaginations, and every
1 Pe. 5:7. c. all your care on him, for he careth

CASTLE, *s. Ge.* 25:16. Ishmael's sons by their c.
Nu. 31:10. burnt their goodly c. with fire
1 Ch. 6:54. priests' c. ‖ 11:5. took c. of Zion 11:7. David dwelt in the c. ‖ 27:25. and in c.
2 Ch. 17:12. Jehoshaphat built c. ‖ 27:4. Jotham
Pr. 18:19. contentions are like bars of a c.
Ac. 21:34. Paul into the c. 37. ‖ 22.24. ‖ 23:10.
CASTOR, *s. A beaver*, Ac. 28:11.
CATCH, *v.* signifies, (1) *To lay hold*, Mk. 12:13. (2) *To convert souls*, Lu. 5:10.
Ex. 22:6. if fire c. ‖ Jud. 21:21. c. his wife
1 K. 20:33. men did hastily c. it ‖ 2 K. 7:12.
Ps. 10:9. in wait to c. the poor, doth c. poor 35:8. net hid c. himself ‖ 109.11. c. all he hath
Jer. 5:26. lay wait, they set a trap, they c. men
Ez. 19:3. and it learned to c. the prey, 6.
Ha. 1:15. they c. them in their net, and gather
Mk. 12:13. to c. him in his words, Lu. 11:54.
Lu. 5:10. from henceforth thou shalt c. men
CATCHETH, *v.* Le. 17:13. c. any beast
Mat. 13:19. wicked one c. ‖ Jn. 10:12. the wolf c.
CATERPILLAR, S, *s.* 1 K. 8:37. 2 Ch. 6:28.
Ps. 78:46. increase to c. ‖ 105:34. c. came
Is. 33:4. spoil like the gathering of the c.
Jer. 51:14. fill thee with men as with c. 27.
Jo. 1:4. hath c. eaten ‖ 2:25. years c. hath eat
CATTLE, *s.* Ge. 1:25. God made the c. ‖ 3:14. ‖ 7:21.
Ge. 8:1. G. remembered c. 9:10. ‖ 13:2. ‖ 30:40. 31:9. G. taken c. of our father ‖ 33. these c. my c. 46:32. to feed c. ‖ 47:6. rulers over my c.
Ex. 9:4. between c. of Israel, and c. of Egypt 12:29. Lord smote all the first-born of the c.
Ps. 50:10. the c. upon a 1000 hills is mine 104:14. he causeth the grass to grow for c. 148:10. beasts, and all c. praise the Lord
Is. 7:25. treading of lesser c.‖43:23. the small c.
Ez. 31:17. I judge between c. and c. 20,22.
Hag. 1:11. drought on c.‖ Zch. 2:4. multitude of Zch. 13:5. men taught me to keep c. from
Lu. 17:7. feed ng c. ‖ Jn. 4:12. drank and his c.
Much CATTLE. Ge. 30:33. Jacob had -c.
Ex. 12:38. Israel went with -c. De. 3:19. Jos. 22:8. 2 Ch. 26:10. Jon. 4:11.
Our CATTLE. Ex. 10:26. -c. shall go with us 17:3. kill -c. with thirst ‖ Nu. 20:4. ‖ 32:16,26. Jos. 21:2. suburbs for -c. ‖ Ne. 9:37. ‖ 10:36.
Their CATTLE. Ge. 34:23. shall not -c. be ours, Nu. 31:9. ‖ 35:3. Jos. 14:4. Jud. 6:5. 1 S. 23:5. 1 Ch. 5:9. ‖ 7:21.
Ps. 78:48. he gave up -c. also to the hail 107:38. suffered not -c. to decrease ‖ Jer. 49:32.
Thy CATTLE. Ge. 30:29. -c. was with me ‖ 31:31.
Ex. 9:3. hand of Lord on -c. ‖ 19. gather -c. 20. 10. servant nor -c. do any work, De. 5:14.
Le. 19:19. -c. gender with diverse kind ‖ 25:7.
De. 11:15. will send grass in thy field for -c. 28:4. and the fruit of -c. 11:51. ‖ 30:9.
Is. 30:24. c. shall feed in large pastures
Your CATTLE. Ge. 47:16. give bread for -c.
Le. 2:2:22. I will destroy -c. ‖ De. 3:19. ‖ 7:14.
Jos. 1:14. and -c. shall remain in the land
2 K. 3:17. ye may drink, both ye and -c.
CAUL, S, *s.* Ex. 29:13. c. above liver, 22. Le. 3:4. Is. 3:18. take away their c. ‖ Ho. 13:8. rent c.

Oriental Caul.

CAUGHT, *p.* Ge. 22:13. a ram c. ‖ 39:12. she
Ex. 4:4. and c. the serpent ‖ Nu. 31:32. booty c.
Jud. 1:6. c. Adoni-bezek ‖ 8:14. c. a young man 15:4. Samson c. 300 foxes‖21:23. wives they c.
1 S. 17:35. c. him by beard ‖ 2 S. 2:16. ‖ 18:9.
1 K. 1:50. Adonijah c. altar ‖ 2:28. Joab ‖ 11:30.
2 K. 4:27. she c. Elisha by the feet ‖ 2 Ch. 22:9.
Pr. 7:15. she c. him and kissed‖Jer. 50:24. art c.

Mat. 14:31. Jesus *c.* Pet. || 21:39. husbandmen *c.* Mk. 12:3. they *c.* him || Lu. 8:29. oftentimes it had *c.* Jn. 21:3. *c.* nothing || Ac. 6:12. *c.* Stephen Ac. 8:39. Spirit *c.* away Philip || 16:19. *c.* Paul 26:21. Jews *c.* me || 27:15. when the ship was *c.* 2 Co. 12:2. I knew a man *c.* up to 3d heaven, 4. 16. nevertheless, being crafty, I *c.* you with 1 Th. 4:17 *c.* up together || Re. 12:5. child *c.* up to God

CAUSE, *s.* signifies, (1) *The ground, reason, or motive,* 1 S. 17:29. (2) *A suit, action, or controversy,* Ex. 22:9. (3) *Sake or account,* 2 Co 7:12.

Ex. 22:9. *c.* come before judges || 23:6. poor in his *c.* Nu. 27:5. Moses brought *c.* before the Lord De. 1:17. *c.* too hard || Jos. 20:4. declare his *c.* 1 S. 17:29. is there not a *c.* || 25:39. pleaded *c.* 2 S. 13:16. there is no *c.* || 15:4. any suit or *c.* 1 K. 8:45. maintain *c.* 49,59. 2 Ch. 6:35,39. 11:27. this was the *c.* || 12:15. *c.* was from Lord 1 Ch. 21:3. *c.* of trespass || 2 Ch. 19:10. what *c.* Ezr. 4:15. for which *c.* this city was destroyed Jb. 5:8. to G. commit my *c.* || 13:18. ordered my *c.* 23:4. I would order my *c.* || 29:16. *c.* I knew not Ps. 9:4. maintained my *c.* || 35:23. || 140:12. Pr. 18:17. first in his own *c.* || 25:9. debate thy *c.* 29:7. *c.* of the poor || 31:8. for dumb in the *c.* Ec. 7:10. say not thou, What is the *c.* that days Is. 1:23. nor *c.* of widow || 41:21. produce your *c.* 51:22. God that pleadeth the *c.* of his people Jer. 5:28. they judge not *c.* || 11:20. revealed my *c.* 20:12. I opened my *c.* || 22:16. judged *c.* of poor La. 3:35. subvert man in *c.* || 59. judge thou my *c.* Jon. 1:7. that we may know for whose *c.* 8. Mat. 5:32. *c.* of fornicat. || 19:3. wife for every *c.* Lu. 8:47. declared for what *c.* she touched him 23:22. I have found no *c.* of death in him Ac. 10:21. what is the *c.* whereof ye are come 13:28. they found no *c.* of death in him, 28:18. 19:40. being no *c.* || 23:28. known *c.* || 25:14. Paul's Ro. 15:22. for which *c.* also I have been 2 Co. 4:16. for which *c.* we faint not || 5:13. | 7:12. Phil. 2:18. the same *c.* also do ye joy with me 2 Th. 1:12. for which *c.* I suffer these things He. 2:11. for which *c.* he is not ashamed to call

Plead CAUSE. 1 S. 24:15. Lord *plead* my *c.* Ps. 35:1. *plead* my *c.* 43:1. | 74:22. | 119:154. Pr. 22:23. for the L. will *plead* their *c.* 23:11. 31:9. open thy mouth, *-c.* of poor and needy Jer. 30:13. there is none to *plead* thy *c.* 50:34. the Lord shall thoroughly *plead* their *c.* 51:36. I will - thy *c.* || Mi. 7:9. until He - my *c.*

For this CAUSE.

Ex. 9:16. *-c.* have I raised up Pharaoh 2 Ch. 32:20. *-c.* Isaiah prayed || Da. 2:12. Mat. 19:5. *-c.* shall a man leave, Mk. 10:7. Jo. 12:27. *-c.* came I to this hour, 18:37. Ro. 1:26. *-c.* G. gave them up || 13:6. *-c.* pay trib. 15:9. *-c.* I will confess || 1 Co. 4:17. | 11:10. 1 Co. 11:30. *-c.* many are weak || Ep. 3:14. Hav 1 Th. 2:13. *-c.* thank we God without ceasing 2 Th. 2:11. *-c.* God shall send strong delusion 1 Ti. 1:16. *-c.* I obtained mercy || He. 9:15. 1 Pe. 4:6. *-c.* was the gospel preached also

Without CAUSE. 1 S. 19:5. to slay David *-c.* Jb. 2:3. to destroy him *-c.* || 9:17. my wounds *-c.* Ps. 7:4. *-c.* my enemy || 25:3. that transgress *-c.* 35:7. digged a pit *-c.* || 19. hate me *-c.* 69:4. 109:3. and fought against me *-c.* Jn. 15:25. 119:161. princes have persecuted me *-c.*, 78. Pr. 1:11. lurk for innoc. *-c.* || 3:30. strive not *-c.* 23:29. wounds *-c.* || 24:28. witness not *-c.* Is. 52:4. the Assyrians oppressed them *-c.* La. 3:52. mine enemies chased me sore *-c.* Ez. 14:23. not done *-c.* || Mat. 5:22. is angry *-c.*

CAUSE, *v.* Ge. 7:4. I will *c.* it to rain || 45:1. Ex. 8:5. *c.* frogs to come || 21:19. *c.* him to be Le. 19:29. to *c.* her to be a whore || 26:16. *c.* sor. De. 1:38. *c.* Israel to inherit it, 3:28. | 31:7. 12:11. *c.* his name to dwell || 24:4. *c.* land to sin 2 K. 19:7. I'll *c.* him to fall by sword, Is. 37:7. Est. 3:13. *c.* to perish all the Jews, 7:4. | 8:11. Jb. 6:24. *c.* me to understand || 27. ye *c.* to fall Ps. 10:17. thou will *c.* thine ear to hear 67:1. *c.* his face to shine on us, 80:3,7,19. 76:8. *c.* judgment to be heard || 143:8. *c.* me to Pr. 4:16. unless they *c.* some to fall || 19:18. Ec. 5:6. *c.* thy flesh to || Sng 8:13. *c.* me to hear Is. 3:12. *c.* thee to err || 27:6. *c.* Jacob to take root 30:30. *c.* voice to be heard || 42:2. nor *c.* voice 58:14. *c.* thee to ride || 60:9. not *c.* to bring forth Jer. 3:12. not *c.* my anger to fall || 7:3. *c.* to dwell, 7. 13:16. before he *c.* darkness || 15:11. | 23:27. 25:10. I will *c.* to perish the voice of mirth 31:2. to *c.* him to rest || 9. *c.* them to walk by 32:44. I will *c.* their captivity to return, 33:26. La. 3:32. though he *c.* grief, yet will he have Ez. 20:37. *c.* to pass under the rod || 24:8. *c.* fury 34:15. *c.* them to lie down || 36:12. | 37:5. Da. 8:25. *c.* craft to prosper || 9:17. *c.* face to shine Mat. 10:21. *c.* them put to death, Mk. 13:12. Ro. 16:17. which *c.* divisions || Col. 4:16.

CAUSED, *p.* Ge. 2:21. God *c.* deep sleep || 20:13. Ex. 14:21. the Lord *c.* the sea to go back De. 34:4. the land, I have *c.* thee to see it 2 S. 7:11. *c.* thee to rest from thine enemies Ezr. 6:12. God hath *c.* his name to dwell Ne. 8:7. *c.* people to understand the law, 8. Est. 5:14. Haman *c.* the gallows to be made Jb. 31:16. have *c.* eyes of the widow to fail Ps. 66:12. *c.* men to ride || 78:26. *c.* east wind 119:49. word on which hast *c.* me to hope Jer. 32:23. *c.* all this evil || 48:4. *c.* cry to be heard Ez. 16:7. *c.* to multiply || 24:13. *c.* fury to rest 32:23. *c.* terror in the land, 24,25,26. Da. 9:21. *c.* to fly swiftly || Ho. 4:12. *c.* to err Am. 2:4. lies *c.* them to err || 4:7. I *c.* it to rain Zch. 3:4. *c.* iniquity to pass || Ma. 2:8. *c.* to stum. Ac. 15:3. *c.* great joy || 2 Ch. 2:5. if *c.* grief

CAUSES, *s.* Ex. 18:19. bring *c.* to G. || 26. hard *c.* De. 1:16. hear the *c.* || Jer. 3:8. | La. 2:14. | 3:58. Ac. 26:21. for these *c.* the Jews caught me

CAUSEST, *v.* Jb. 30:22. *c.* to ride || Ps. 65:4.

CAUSETH, *v.* Nu. 5:21. *c.* the curse, 19:22. Jb. 12:24. *c.* to wander in wilderness, Ps. 107:40. 20:3. spirit of understanding *c.* me to answer 37:13. he *c.* it to come for correction, or for Ps. 104:14. *c.* grass to grow || 135:7. *c.* vapors Pr. 7:21. with fair speech she *c.* him to yield 10:5. is a son that *c.* shame, 17:2. | 19:26. 24:10. *c.* righteous to go astray in evil way Is. 64:2. *c.* waters to boil || Ez. 44:18. *c.* sweat Mat. 5:32. *c.* her to commit adultery, and whoso. 2 Co. 2:14. G. *c.* us to triumph || 9:11. *c.* thanks. Re. 13:12. *c.* earth to worship the beast, 16.

CAUSING, *p.* Song 7:9. *c.* lips asleep to speak Is. 30:28. jaws *c.* them to err || Jer. 29:10. | 33:12.

CAUSELESS, *a.* 1 S. 25:31. shed blood *c.* Pr. 26:2. so the curse *c.* shall not come

CAUSEY, *s. A foot walk.* 1 Ch. 26:16,18. Pr. 15:19. raised as a *c.* || Is. 7:13. go up in *c.*

CAVE, S. Ge. 19:30. Lot dwelt in a *c.* he and Ge. 23:17. *c.* made sure, 20. || 19. buried Sarah in *c.* 25:9. sons buried him in *c.* of Machpe., 50:13. 49:29. bury me in *c.* || Jos. 10:16. hid in a *c.* 17. Jud. 6:2. because of Midianites Israel made *c.* 1 S. 13:6. Israel did hide themselves in *c.* 22:1. *c.* of Adullam || 24:10. into my hand in *c.* 2 S. 23:13. came to David to the *c.* Adullam 1 K. 18:4. hid by 50 in a *c.* 13. || 19:9. Elijah to *c.* Is. 2:19. shall go into *c.* for fear of the Lord Ez. 33:27. they shall die that be in the *c.* Jn. 11:38. it was a *c.* || He. 11:38. wandered in *c.*

CEASE, *v.* Ge. 8:22. day and night shall not *c.* Ex. 9:29. as I am gone the thunder shall *c.* Nu. 8:25. from the age of 50 years shall *c.* 11:25. did not *c.* || 17:5. I will make to *c.* the De. 15:11. poor shall never *c.* || 32:26. make *c.* Jos. 22:25. *c.* from fearing L. || Jud. 15:7. after I will *c.* Jud. 20:28. shall I *c.* || 1 S. 7:8. *c.* not to cry Ezr. 4:23. made them to *c.* by force and power Ne. 6:3. why should the work *c.* while I come Jb. 3:17. *c.* from troub. || 10:20. *c.* then let alone Ps. 37:8. *c.* from anger || 46:9. maketh wars *c.* 89:44. thou hast made his glory to *c.* and cast 119:119. thou causest wicked to *c.* Pr. 21:10. Pr. 19:27. *c.* to hear instruction || 20:3. *c.* fm. strife 22:10. reproach shall *c.* || 24:4. *c.* fr. owo wisd. Ec. 12:3. grinders *c.* || Is. 1:16. *c.* to do evil Is. 2:22. *c.* from man || 10:25. indignation shall *c.* 16:10. shouting to *c.* || 33:1. shalt *c.* to spoil Jer. 14:17. let tears not *c.* || 17:8. nor *c.* yielding 31:36. seed of Israel *c.* || La. 2:18. let not eyes *c.* Ez. 6:6. idols *c.* || 7:24. pomp of strong to *c.* 12:23. saith Lord, I will make this proverb *c.* 23:27. lewdness to *c.* || 30:10. Egypt to *c.* 30:18. the pomp of her strength shall *c.* 33:28. Am. 7:5. *c.* I beseech thee || Ac. 13:10. not *c.* 1 Co. 13:8. tongues *c.* || Ep. 1:16. *c.* not to give Col. 1:9. *c.* not to pray || 2 Pe. 2:14. cannot *c.* from sin

Cause to CEASE.

Ezr. 4:21. - these men to *c.* 5:5. Ne. 4:11. Ps. 85:4. - anger to *c.* || Pr. 18:18. - contea. *c.* Is. 13:11. - arrogancy to *c.* || 30:11. - Holy One to *c.* Jer. 7:34. - mirth to *c.* || 16:9. - to *c.* out of this pl. 36:29. - to *c.* man and beast || 48:35. *-c.* in Moab Ez. 23:48. - lewdn. to *c.* || 34:25. *-c.* evil beasts 23:13. - songs to *c.* || 30:13. - images to *c.* || 34:10. Da. 9:27. - oblation to *c.* || 11:18. - reproach to *c.* Ho. 1:4. - to *c.* kingdom of the house of Israel

CEASED, *p.* Ge. 18:11. *c.* to be with Sarai Jos. 5:12. manna *c.* || Jud. 5:7. they *c.* in Israel Jb. 32:1. *c.* to answer Job || Ps. 35:15. *c.* not Ps. 77:2. sore ran and *c.* not || Is. 14:4. oppress *c.* La. 5:14. elders *c.* || 15. joy of our heart is *c.* Jn. 1:15. sea *c.* raging, Mat. 14:32. Mk. 4:39. Lu. 7:45. not *c.* to kiss my feet || 11:1. he *c.* pray. Ac. 5:42. *c.* not to preach || 20:1. uproar was *c.* 20:31. *c.* not to warn || 21:14. not persuad. we *c.* Ga. 5:11. then is the offence of the cross *c.* He. 4:10. he also hath *c.* from his own works 10:2. *c.* to be offered || 1 Pe. 4:1. hath *c.* fr. sin

CEASETH, *v.* Ps. 12:1. for the godly man *c.* Ps. 49:8. redemption precious, and it *c.* forever Pr. 26:20. where no tale-bearer, the strife *c.* Is. 16:4. extortioner is at an end, the spoiler *c.* 24:8. joy *c.* || 33:8. way-faring man *c.* Ho. 7:4. La. 3:49. eye trickleth and *c.* not || Ac. 6:13. *c.* not

CEASING, *p.* 1 S. 12:23. sin in *c.* to pray Ac. 12:5. prayer was made without *c.* for him Ro. 1:9. without *c.* make mention, 1 Th. 1:3. 1 Th. 2:13. thank God without *c.* || 5:17. pray 2 Ti. 1:3. without *c.* I have remembrance of

CEDAR, *s. A tall,* Am. 2:9. *goodly,* Ps. 80:10. *excellent tree,* Song 5:15. *whereof the choicest grew in* Lebanon. *Its leaves are like rosemary; it is always green, and distils a kind of gum, to which different effects are attributed. The wood of it is very durable, beautiful, solid, and inclining to a brown color; it bears a small apple, like that of the pine. It was used for the building of magnificent houses,* 1 K. 7:2. 2 Ch. 2:3. Jer. 22:14, 15.

Cones of the Cedar of Lebanon, Buds.

2 S. 7:2. dwell in house of *c.* || 7. a house of *c.* 1 K. 4:33. he spake from the *c.* to the hyssop 5:8. I will do all thy desire concerning *c.* 2 K. 14:9. thistle sent to the *c.* 2 Ch. 25:18. Jb. 40:17. moveth his tail like a *c.* the sinews Ps. 92:12. righteous grow like *c.* || Song 1:17. 8:9. Is. 41:19. plant in wild. the *c.* || Jer. 22:14, 15. Ez. 17:3. highest branch of *c.* 22. || 23. goodly *c.* 27:24. chests made of *c.* || 31:3. Assyrian was a *c.* Zph. 2:14. uncover *c.* work. || Zch. 11:2. *c.* fallen

CEDAR-TREES, *s.* Nu. 24:6. tabernacles as *c.* 2 S. 5:11. Hiram sent *c.* || 2 K. 5:6,10. | 9:11. 2 K. 19:23. I will cut down tall *c.* || 1 Ch. 22:4. 2 Ch. 2:8. Ezr. 3:7. gave money to bring *c.* from Lebanon

CEDAR-WOOD.

Le. 14:4. *c.* and scarlet, and hyssop, 6:49,51,52. Nu. 19:6. priest shall take *c.* || 1 Ch. 22:4. bro't *c.*

CEDARS, *s.* 1 K. 10:27. 1 Ch. 17:1. 2 Ch. 2:3. Ps. 29:5. voice of the Lord breaketh the *c.* 80:10. the boughs thereof were like goodly *c.* 148:9. praise him all *c.* || Song 5:15. excellent as *c.* Is. 9:10. change into *c.* || 37:24. cut down tall *c.* 44:14. he heweth him down *c.* and taketh the Jer. 22:7. cut down thy choice *c.* || 23. nest in *c.* Ez. 31:8. *c.* in garden of G. could not hide him Am. 2:9. Amorite's height as the height of *c.* Zch. 11:1. that the fire may devour thy *c.*

CEDARS *of Lebanon.* Jud. 9:15. devour *c.*- Ps. 104:16. *c.*- which he hath planted || Is. 2:13. Is. 14:8. *c.*- rejoice at thee, saying, Since thou Ez. 27:5. taken *c.*- to make masts for thee

CEDRON, *Mud, black,* or *sad.* Jn. 18:1.

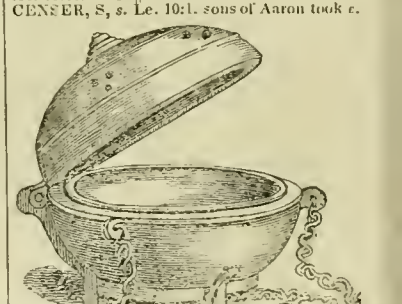
CELEBRATE, *v.* Le. 23:32,41. Is. 38:18.

CELESTIAL, *a.* 1 Co. 15:40. are *c.* bodies

CELLARS, *s.* 1 Ch. 27:28. over *c.* of oil

CENCHREA, *Millet, or pulse. A seaport.* Ac. 18:18. in *C.* || Ro. 16:1. church at *C.*

CENSER, S, *s.* Le. 10:1. sons of Aaron took *c.*



Ancient Censer; from Montfaucon.

Le. 16:12. a *c.* full || Nu. 4:14. | 16:6,17,39. 1 K. 7:50. made *c.* of pure gold, 2 Ch. 4:22. 26:19. Ez. 8:11. He. 9:4. the holiest had the golden *c.* and ark Re. 8:3. having a golden *c.* || 5. angel took the *c.*

CENTURION, S, *s. A captain of* 100 *men.* Mat. 8:5. came a *c.* beseeching, 8. || 27:54. Lu. 7:2. *c.* servant was sick || 23:47. when *c.* saw Ac. 10:1. Cornelius was a *c.* 22. || 21:32. took *c.* 22:26. when *c.* heard || 23:17. Paul called *c.* 23. Ac. 24:23. and he commanded a *c.* to keep Paul 27:1. named Julius, a *c.* of Augustus' band 11. *c.* believed master || 43. *c.* willing || 28:16.

CEPHAS, *A stone.* Mat. 16:18. 1 Co. 1:12.

CEPHIRAH, *A little lioness.* Ezr. 2:25.
CEREMONIES, *Nu.* 9:3. He. 9:1.
CERTAIN, *a.* Ex. 16:4. gather a *c.* rate
Ne. 1:4. I mourned *c.* days, fasted and prayed
11:23. a *c.* portion should be for the singers
13:2. I smote *c.* of them and plucked off hair
Da. 8:27. was sick *c.* days || 11:13. *c.* years
Mat. 18:23. to a *c.* king, 22:2. || 20:20.
Mk. 12:42. a *c.* poor widow, Lu. 21:2.
Lu. 5:12. in a *c.* city || 10:38. *c.* village, 17:12.
11:27. *c.* woman || 37. a *c.* Pharisee besought
18:9. he spake this parable to *c.* who trusted
23:19. *c.* sedition || 24:22. *c.* women || 24. *c.* of
Ju. 5:1. at a *c.* season || Ac. 9:19. | 10:48. | 12:1.
Ac. 15:24. heard that *c.* || 17:28. *c.* of your poets
Ro. 15:26. *c.* contribution || Ga. 2:12. *c.* came
He. 2:6. one in *c.* place testified, 4:4. || 7. *c.* day
10:27. *c.* looking for of judgm. || Ju. 4. *c.* men
CERTAIN, *a.* De. 13:14. the thing *c.* 17:4.
1 K. 2:37. know for *c.* shalt die, 42. || Jer. 26:15.
Da. 2:45. dream is *c.* || Ac. 25:26. no *c.* thing
1 Co. 4:11. we have no *c.* dwelling-place
1 Ti. 6:7. it is *c.* we can carry nothing out of
CERTAINLY, *ad.* Ge. 18:10. I will *c.* return
Ge. 20:28. we saw *c.* the Lord was with thee
43:7. could we *c.* know he would say, Bring
44:15. wot ye not such a man as I can *c.* divine
50:15. will *c.* requite us all the evil we did
Ex. 3:12. *c.* I will be with thee, this a token
22:4. if theft be *c.* found in his hand alive
Le. 5:19. he hath *c.* trespassed against the Lord
21:10. all the congregation shall *c.* stone him
Jos. 9:24. because it was *c.* told thy servants
Jud. 11:12. if ye can *c.* declare the riddle to me
1 S. 20:3. thy father *c.* knoweth || 9. if I knew *c.*
23:10. *c.* heard that Saul will come || 25:28
2 K. 8:10. *c.* recover || 2 Ch. 18:27. if *c.* return
Jer. 8:8. *c.* in vain || 13:12. *c.* know that ev. bottle
25:28. saith the Lord, ye shall *c.* drink || 36:24.
42:22. *c.* ye shall die by sword || 44:17. La. 2:16.
Da. 11:10. Zeh. 11:11. Lu. 23:47.
CERTAINTY, *s.* Jos. 23:13. know for a *c.*
1 S. 2:3:23. with *c.* || Pr. 22:21. know the *c.*
Da. 2:8. I know for *c.* || Lu. 1:4 know the *c.* of
Ac. 21:34. not know *c.* for the tumult || 22:30.
CERTIFY, ED, *v.* 2 S. 15:28. word to *c.*
Ezr. 4:14. we have sent and *c.* the king, 16.
5:10. we asked their names also to *c.* thee
7:24. we *c.* you to impose no toll on Levites
Est. 2:22. Est. *c.* the king || Ga. 1:11. I *c.* you
CESAR, *A name given to the Roman emperors.*
Mat. 22:17. tribute to *C.* Mk. 12:14. Lu. 20:22.
21. render to *C.* things that are *C.* Mk. 12:17.
Lu. 2:1. decree from *C.* || 3:1. 15th year of *C.*
23:2. forbidding to give tribute to *C.* saying
Jn. 19:12. not *C.* friend || 15. no king but *C.*
Ac. 11:28. Claudius *C.* || 17:7. contrary to *C.*
25:8. nor yet against *C.* || 11. I appeal unto *C.*
2 3:11. if not appealed to *C.* || 28:19. appeal to
Phil. 4:22. chiefly they that are of *C.* household
CESAREA, *A bush of hair.* It was a province
about 80 miles north-west of *Jerusalem.*
Mat. 16:13. coasts of *C.* || Mk. 8:27. towns of
Ac. 8:40. Philip came to *C.* || 9:30. Paul to *C.*
10:24. entered *C.* || 11:11. Cornelius sent from
12:19. Herod went to *C.* || 18:22. landed at *C.*
21:16. disciples of *C.* || 23:23. soldiers to *C.*
25:1. ascended from *C.* || 4. Paul be kept at *C.*
CHAFED, *p.* 2 S. 17:8. *c.* in their minds
CHAFF, *s.* denotes, (1) *False doctrine,* Jer. 23:28.
(2) *Fruitless attempts and designs,* Is. 33:11.
(3) *Hypocrites and ungodly persons,* Mat. 3:12.
Jb. 21:18. wicked as *c.* which storm carrieth
Ps. 1:4. *c.* which wind driveth || 35:5. be as *c.*
Is. 5:24. consumeth *c.* || 17:13. chased as the *c.*
29:5. terrible ones as *c.* || 33:11. conceive *c.* || 41:15.
Jer. 23:28. what is *c.* to wheat || Da. 2:35. like *c.*
Ho. 13:3. as *c.* is driven with the whirlwind
Zep. 2:2. before the day pass as the *c.* before
Mat. 3:12. burn up the *c.* with fire. Lu. 3:17.
CHAIN, *s.* Ge. 41:42. gold *c.* on neck, Da. 5:7.
Ex. 28:14. fasten the wreathen *c.* to ouches, 24.
39:15. made on the breast-plate *c.* at the ends
Nu. 31:50. *c.* and rings || Jud. 8:26. besides *c.*
1 K. 6:21. by *c.* of gold || 2 Ch. 3:5. put *c.* 26.
Ps. 73:6. pride comp. them as a *c.* || 149:8. with *c.*
Pr. 1:9. instruction shall be *c.* about thy neck
Song 1:10. with *c.* of gold || 4:9. one *c.* of thy neck
Is. 3:19. Lord take away thy *c.* || 40:19. | 45:14.
Jer. 40:1. loose thee from *c.* || La. 3:7. *c.* heavy
Ez. 7:23. make a *c.* || 16:11. a *c.* on thy neck
19:4. with *c.* into Egypt || 9. put him in *c.*
Da. 5:7. a *c.* of gold about his neck, 16:29.
Mk. 5:3. not with *c.* || 4. *c.* had been often plucked
Ac. 12:7. Peter's *c.* fell off from his hands
24:20. for hope of Israel I am bound with this *c.*
2 Ti. 1:16. not ashamed of my *c.* || 2 Pe. 2:4.
Ju. 6. everlast ng *c.* || Re. 20:1. *c.* in his hand
CHAIN-WORK, *s.* 1 K. 7:17. wreaths of *c.*
CHALCEDONY, *s. One of the semi-pellucid gems. It abounds in the E. Indies; is variegated with different colors, gives fire with steel, like flint, does not effervesce with aquafortis,* Re. 21:19.
CHALCOL, *Nourishing.* 1 K. 4:31.
CHALK-STONES, *s.* Is. 27:9. stones of altar as *c.*
CHALLENGETH, *v.* Ex. 22:9. another *c.*
CHALDEA, *A: devils, or as robbers, spoilers.*
Jer. 50:10. *C.* be a spoil || 51:24. render to *C.* 35.
Ez. 16:29. fornication to *C.* || 23:16. doted on *C.*
CHALDEAN, Ezr. 5:12. Da. 2:10.
CHALDEANS, Jb. 1:17. *C.* made three bands
Is. 23:23. land of *C.* || 43:14. brought down *C.*
47:1. O daughter of *C.* 5. || 48:14. arm on *C.*
Jer. 21:9. falleth to the *C.* shall live, 38:2.
25:12. I will punish the land of *C.* 50:1, 45.
32:5. tho' fight with *C.* || 24. city given to *C.* 43.
29. *C.* set fire || 37:8. *C.* fight against city
37:9. saying, *C.* surely depart from us || 10:14.
38:19. fallen to *C.* || 23. bring children to *C.*
39:8. *C.* burnt king's house || 40:9 serve *C.*
41:3. slew the *C.* || 43:3. deliver us to the *C.*
50:35. sword on *C.* || 45. purposed against the *C.*
Ez. 12:13. bring him to *C.* || 23:14. images of
Da. 1:4. teach tongue of *C.* || 2:2. to call the *C.*
3:8. *C.* accused Jews || 4:7. then came in the *C.*
5:7. bring in the *C.* || 11. master of the *C.*
Ha. 1:6. I raise up *C.* || Ac. 7:4. Abraham out
CHAMBER, S, *s.* signifies, (1) *A room,* Da. 6:10.
(2) *The clouds,* Ps. 104:13. (3) *Those stars towards the south pole,* Jb. 9:9. (4) *The ordinances of God's house,* Song 1:4. (5) *The promises and providences of God,* Is. 26:20.
Ge. 43:30. Joseph entered into *c.* and wept there
Jud. 15:1. into the *c.* || 16:9. abiding in *c.* 12.
2 S. 13:10. bring meat into *c.* || 1 K. 6:5. built
2 K. 4:11. Elisha turned into the *c.* and lay
1 Ch. 9:26. chief porters were over the *c.* 23:28.
2 Ch. 31:11. Hezekiah commanded to prepare *c.*
Ezr. 8:29. keep until ye weigh them in the *c.*
Ne. 13:5. for Tobiah a great *c.* || 8. stuff out of *c.* 9.
Jb. 9:9. which maketh the *c.* of the south
37:9. out of the *c.* cometh the whirlwind
Ps. 19:5. as a bridegroom cometh out of his *c.*
104:3. layeth beams of his *c.* in the waters, 13.
105:30. forth frogs in the *c.* of their kings
Pr. 7:27. going down to the *c.* of death || 24:4.
Song 1:4. king brought me to his *c.* || 3:4. in *c.* of her
Is. 26:20. enter into thy *c.* || Jer. 22:13. *c.* by wrong
Jer. 36:10. read the book in the *c.* of Gemariah
20. laid up the roll in *c.* of Elishama the scribe
Ez. 8:12. *c.* of his imagery || 21:14. privy *c.*
40:45. *c.* to the south || 46. *c.* to the north
42:13. they be holy *c.* where the priests eat
Da. 6:10. his window being open in his *c.*
Jo. 2:16. let the bridegroom go forth of his *c.*
Mat. 24:26. behold he is in the secret *c.*
Guest CHAMBER, Mk. 14:14. Lu. 22:11.
Inner CHAMBER, 1 K. 20:30. Benhad. to *c.*
1 K. 22:25. shalt go to *c.* to hide, 2 Ch. 18:24.
2 K. 9:2. carry Jehu into *c.* and take the box
Little CHAMBER. 2 K. 4:10. make a *c.*
Ez. 40:7. *c.* one reed long, and one broad || 13.
Side CHAMBER, S. Ez. 41:5, 6, 9.
Upper CHAMBER, S. 2 K. 1:2. | 23:12.
2 Ch. 3:9. overlaid *c.* with gold || Ez. 42:5.
Ac. 9:37. washed, and laid Dorcas in an *c.*
20:8. many lights in *c.* where were gathered
CHAMBERING, *s.* Ro. 13:13. not in *c.* and
CHAMBERLAIN, S, *s.* 2 K. 23:11. the *c.*
Est. 1:10. the 7 *c.* that served the king || 2:15, 21.
Ac. 12:20. Blastus the king's *c.* their friend
Ro. 16:23. Erastus *c.* of the city saluteth you
CHAMOIS, *s. Is a species of goat,* De. 14:5.
CHAMPAIGN, *s.* De. 11:30. dwell in the *c.*
CHAMPION, *s.* 1 S. 17:4. *c.* over against || 51.
CHANCE, De. 22:6. nest *c.* to be before thee
1 S. 6:9. it was a *c.* that happened to us
2 S. 1:6. as I happened by *c.* on mount Gilboa
Ec. 9:11. time and *c.* || Lu. 10:31. by *c.* priest
1 Co. 15:37. it may *c.* of wheat, or of some
CHANCETH, *v.* De. 23:10. *c.* him by night
CHANCELLOR, *s.* Ezr. 4:8. Rehum the *c.* 17.
CHANGEABLE, *a.* Is. 3:24. *c.* suits of apparel
CHANGE, S, *s.* Le. 27:31. *c.* shall be holy
Jud. 14:12. give you thirty *c.* of raiment, 13.
Jb. 14:14. wait till my *c.* come || Pr. 24:21.
Zeh. 3:4. *c.* of raiment || He. 7:12. *c.* of the law
CHANGE, *v.* Ge. 35:2. *c.* your garments
Le. 27:10. he shall not alter it nor *c.* it, 33.
Jb. 17:12. they *c.* the night into day: the light
Ps. 102:26. as a vesture *c.* || Is. 9:10. *c.* them
Jer. 2:36. why gaddest thou so much to *c.* thy w.
13:23. can the Ethiopian *c.* his skin, or the
Da. 7:25. *c.* times and laws || Ho. 4:7. *c.* their glory
Ha. 1:11. mind *c.* || Ma. 3:6. Lord, I *c.* not
Ac. 6:14. and shall *c.* the customs delivered
Ro. 1:26. their women did *c.* the natural use
Ga. 4:20. I desire to be present and *c.* my voice
Phil. 3:21. Christ who shall *c.* our vile body
He. 12:17. he found no way to *c.* his mind
CHANGED, ETH.
Ge. 31:7. your father *c.* my wages ten times, 41.
41:14. Joseph *c.* his raiment, and came in
Le. 13:16. raw flesh turn and be *c.* to white
1 S. 21:13. he *c.* his behavior before them
2 S. 12:20. David *c.* his apparel and went
2 K. 24:17. *c.* his name || 25:29. *c.* prison garm.
Jb. 30:18. by my disease is my garment *c.*
Ps. 15:4. he sweareth to his hurt, and *c.* not
102:26. as vesture he *c.* He. 1:12. || 10:20. *c.* glory
Ec. 8:1. the boldness of his face shall be *c.*
Is. 24:5. *c.* the ordinance, broken the covenant
Jer. 2:11. *c.* their gods || 48:11. his scent is not *c.*
La. 4:1. how is the most fine gold *c.*?
Ez. 5:6. and she hath *c.* my judgments into
Da. 2:9. until time be *c.* 21. || 3:19. visage *c.*
3:27. nor coats *c.* || 4:16. let his heart be *c.*
Da. 6:8. writing be not *c.* || 15. no decree he *c.* 17
Mi. 2:4. *c.* the portion || Ac. 28:6. *c.* their minds
Ro. 1:23. *c.* the glory of G. || 25. *c.* truth of G.
1 Co. 15:51. we shall all be *c.* 52. || 2 Co. 3:18.
He. 7:12. for the priesthood being *c.* there is
CHANGED, EST, *v. Countenance.*
Jb. 14:20. *c.* his s || Da. 5:6. king's *c.* || 9:10. | 7:28.
CHANGERS, *s.* Mat. 21:12. Mk. 11:15.
Jn. 2:14. *c.* of money sitting || 15. *c.* money
CHANGES, *s.* Ge. 45:22. to Benjamin five *c.*
2 K. 5:5. ten *c.* of raiment || 22. two *c.* of gar. 23.
Jb. 10:17. *c.* and war are against me
Ps. 55:19. because they have no *c.* they fear not
CHANGING, *p.* Ru. 4:7. manner concerning *c.*
CHANNEL, S, *s.* 2 S. 22:16. *c.* of sea, Ps. 18:15.
Is. 8:7. upover all his *c.* || 27:12. beat off from *c.*
CHANT, *v.* Am. 6:5. that *c.* to sound of the viol
CHAPITER, S, *s.* Ex. 36:38. overlaid *c.* 38:28.
Ex. 38:17. overlaying of their *c.* were silver, 19.
1 K. 7:16. two *c.* of brass, 2 Ch. 4:12, 13.
2 K. 25:17. *c.* was brass, Jer. 52 22. || Zph. 2:14.
CHAPMEN, *s.* 2 Ch. 9:14. that which he brought
CHAPEL, *s.* Am. 7:13. it is the king's *c.*
CHAPT, *p.* Jer. 14:4. because ground is *c.*
CHARASHIM, That is, *craftsmen.* 1 Ch. 4:14.
CHARGE, *s.* Ge. 26:5. Abraham kept my *c.*
Ge. 28:6. Isaac gave Jacob a *c.* saying thou shalt
Ex. 6:13. Lord gave Moses and Aaron a *c.*
Nu. 4:31. this is the *c.* || 5:19. *c.* her by an oath
9:19. Israel kept the *c.* 23. || 27:23. De. 31:21.
De. 3:28. but *c.* Joshua || 21:8. blood to people's *c.*
Jos. 22:3. Reubenites have kept *c.* of the Lord
2 S. 18:5. gave *c.* concerning || 1 K. 11:28.
2 K. 7:17. lord had *c.* of the gate || 1 Ch. 9:27.
2 Ch. 30:17. *c.* of the passover || Ne. 7:2. | 10:32.
Est. 3:9. of those that had *c.* of the business
4:8. *c.* Esther that she go in to the king to make
Jb. 31:13. who hath given him *c.* over the earth
Ps. 35:11. had to my *c.* things I knew not
Song 2:7. I *c.* you, O daughters, 3:5. | 5:8, 9. | 8:4.
Jer. 39:11. gave *c.* concerning Jeremiah || 47:7.
Ez. 9:1. *c.* over the city || 44:8, 15. | 48:11.
Mk. 9:25. I *c.* thee, come out, enter no more
Ac. 7:60. Lord, lay not this sin to their *c.* || 8:27.
16:24. received *c.* thrust them into prison || 24:20.
Ro. 8:33. to *c.* of God's elect || 1 Co. 9:18. without *c.*
1 Th. 5:27. I *c.* that this epistle be read || 1 Ti. 1:3.
1 Ti. 1:4. this *c.* I commit to thee, son Timothy
5:21. I *c.* thee before God, 2 Ti. 4:1.
6:17. *c.* them that are rich in this world that
2 Ti. 4:16. I pray it may not be laid to their *c.*
Give CHARGE.
Nu. 27:19. *give* Joshua a *c.* De. 31:14.
2 S. 14:8. *c.* concerning thee || 1 Ch. 22:12. I *c.*
Ps. 91:11. *give* his angels *c.* Mat. 4:6. Lu. 4:10.
Is. 10:6. *c.* to take spoil || 1 Ti. 5:7. things *c.*
1 Ti. 6:13. I *c.* thee in sight of G. who quicken.
CHARGEABLE, *a.* 2 S. 13:25. lest we be *c.*
Ne. 5:15. former governors were *c.* to people
2 Co. 11:9. when with you, I was *c.* to no man
1 Th. 2:9. because we would not be *c.* unto any
2 Th. 3:8. we might not be *c.* to any of you
CHARGED, *p.* Ge. 26:11. Abim. *c.* his people
Ge. 28:1. Isaac *c.* Jacob || 40:4. *c.* Joseph, 49:29
Ex. 1:22. Pharaoh *c.* all his people, saying
De. 1:16. I *c.* your judges at that time, saying
24:5. nor be *c.* with any business || 27:11.
1 S. 14:27. heard not when Saul *c.* || 2 S. 18:12.
1 K. 2:1. David *c.* Solom. || 13:9. *c.* me by the L.
2 Ch. 3:3. *c.* me to build a house, Ezr. 1:2.
Jb. 1:22. sinned not, nor *c.* God foolishly
4:18. and his angels he *c.* with folly
Mat. 9:30. Jesus *c.* them, Mk. 5:43. Lu. 9:21.
12:16. I. *c.* not to make him known, Mk. 3:12.
Mk. 7:36. *c.* not to tell, 8:30. 9:9. Lu. 5:14. | 8:56.
1 Th. 2:11. we *c.* every one of you as a father
1 Ti. 5:16. and let not the church be *c.* that it
CHARGEDST, *v.* Ex. 19:23. for thou *c.* us
CHARGER, S, *s.* Nu. 7:13. one silver *c.* 19. 79.
Ezr. 1:9. one thousand *c.* || Mat. 14:8. head in a *c.*
CHARGES, *s.* 2 Ch. 8:14. | 31:17. | 35:2. Ac. 21:24.
1 Co. 9:7. who goeth a warfare at his own *c.*
CHARGEST, *v.* 2 S. 3:8. *c.* me with a fault
CHARGING, *p.* Ac. 16:23. *c.* the jailer to
2 Ti. 2:14. *c.* that they strive not about words
CHARIOT, *s.* Ge. 41:43. ride in the second *c.*
Ex. 14:25. Lord took off their *c.* wheels that
1 K. 7:33. like work of a *c.* || 18:44. prepare *c.*
20:25. number *c.* for *c.* || 33. to come up in *c.*
22:35. the blood ran in the midst of the *c.*
38. one washed the *c.* in the pool of Samaria
2 K. 2:11. *c.* of fire || 12. the *c.* of Israel, 13:14.
5:21. lighted from *c.* || 9:16. Jehu rode in a *c.* || 27.
1 Ch. 28:18. gold for the pattern of the *c.*
2 Ch. 35:24. servants took him out of the *c.*
Ps. 46:9. burneth *c.* || 76:6. *c.* and horse || Song 3:9.
Is. 21:7. saw a *c.* || 9. here cometh a *c.* || 43:17.
Jer. 51:21. break in pieces *c.* || Mi. 1:13. bind *c.*
Zeh. 6:2. first *c.* red horses || 9:10. I will cut off *c.*
Ac. 8:29. join thyself to *c.* || 38. to stand still
His CHARIOT, Ge. 46:29. Jos. made ready *c.*
Ex. 14:6. Pharaoh made ready *c.* || Jud. 4:15.
Jud. 5:28. why *c.* so long in coming, why tarry
1 K. 12:18. king made speed to *c.* 2 Ch. 10:18.
22:34. he said to driver of *c.* Turn thy hand
35. was stayed up in *c.* and died at even
2 K. 5:9. Naaman came with *c.* and stood, 26.
9:21. *c.* was made ready, went out each in *c.*
24. sunk down *c.* || 10:16. made ride in *c.*

Ps. 104:3. who maketh the clouds *c*- Jer. 4:13. Ac. 8:28. sitting in *c*- read Esaias the prophet
CHARIOT-*Cities*, *s*. 2 Ch. 1:14. | 8:6. | 9:25.
CHARIOT-*Horses*, *s*. 2 S. 8:4. 2 K. 7:14.
CHARIOT-*Man*, *s*. 2 Ch. 18:33. said to *c*.- turn
CHARIOTS, Ge. 50:9. went up with Jos. *c*.
Ex. 14:7. took 600 *c*. || 17. get honor on his *c*.
15:4. Pharaoh's *c*. hath he cast into the sea, 19.
Jos. 17:16. have *c*. of iron, 18. Jud. 1:19. | 4:3.
Jud.4:15. L.discomfited Sisera and his *c*. || 5:28.
1 S. 8:11. appoint for *c*. || 13:5. 30,000 *c*.
2 S. 1:6. *c*. followed || 10:18. slew men of 700 *c*.
1 K. 10:26. Solomon had 1400 *c*. || 16:9. | 22:32.
2 K. 13:7. left but ten *c*. || 18:24. Is. 36:9.
Ps. 68:17. *c*. of God are twenty thousand
Song 6:12. my soul like the *c*. of Aminadab
Is. 2:7. nor any end of *c*. || 22:18. *c*. of thy glory
31:1. that trust in *c*. || 37:24. multitude of my *c*.
66:15. *c*. like whirlwind, Jer. 4:13. Da. 11:40.
Jer. 47:3. rushing of his *c*. || Ez. 23:24. | 26:10.
Na. 2:4. *c*. shall rage || 13. I will burn her *c*.
Hag. 2:22. overthrow *c*. || Re. 9:9. as sound of *c*.
CHARIOTS, with *Horses*, Ex. 14:9,23.
De.11:4.did to their - and *c*. || 20:1. scest - and *c*.
Jos. 11:9. Joshua hurnt their *c*. with fire
2 S. 15:1. Absalom prepared - and *c*. || 1 K. 20:1.
2 K. 6:17. mountain full of *c*. and - || 7:6. | 10:2.
Ps. 20:7. some trust in *c*. and some in *horses*
Song 1:9. to comp. - in Pharaoh's *c*. || Is. 66:20.
Jer. 17:25. princes riding in *c*. 22:4. | 46:9.
50:37. sword on - and *c*. || Ez. 26:7. | 39:20.
Na. 3:2. noise of prancing - and jumping *c*.
Ha. 3:8. *c*. of salvation || Re. 18:13. *c*. and souls
CHARITABLY, *ad*. Ro. 14:15. walkest not *c*.
CHARITY, *s*. *Is a principle of love to God, and good will to men, wishing well to all.*
1 Co. 8:1. *c*. edifieth || 13:1. have not *c*. 2:3.
13:4. suffereth long, *c*. 8. || 13. faith, hope, *c*.
14:1. follow *c*.|| 16:14. all things be done with *c*.
Col. 3:14. put on *c*. || 1 Th. 3:6. tidings of your *c*.
2 Th. 1:3. *c*. towards each other aboundeth
1 Ti. 1:5. the end of the commandment is *c*.
2:15. saved, if they continue in faith and *c*.
4:12. an example in *c*. || 2 Ti. 2:22. follow *c*.
2 Ti. 3:10. known my *c*. || Ti. 2:2. found in *c*.
1 Pe. 4:8. have fervent *c*. || 5:14. a kiss of *c*.
2 Pe. 1:7. to brotherly kindn. *c*. || 3 Jn. 6. thy *c*.
Ju. 12. feast of *c*. || Re. 2:19. thy works and *c*.
CHARMED, *p*. Jer. 8:17. will not be *c*.
CHARMER, S. De. 18:11. Ps. 58:5.
CHARRAN, *Singing*, *calling*, or *wrath*. Ge. 11:31. Ac. 7:3,4.
CHASE, *v*. Le. 26:7. *c*. enemies || 8. *c*. 100, 36.
De. 32:30. one *c*. a 1000, Jos. 23:10. || Ps. 35:5.
CHASED, ETH, ING, *v*. De. 1:44. you as bees
Jud. 9:40. Abim. *c*. him || 20:43. *c*. Benjamites
1 S. 17:53. *c*. Philistines|| Ne. 13:28. *c*. them
Jb. 18:18. he *c*. out of world || 20:8. *c*. as a vision
Pr. 19:26. *c*. his mother || Is. 13:14. as the *c*. roe
Is. 17:13. be *c*. as chaff || La. 3:52. *c*. me sore
CHASTE, *a*. 2 Co. 11:2. as a *c*. virgin to Christ
Ti. 2:5. discreet, *c*. || 1 Pe. 3:2. *c*. conversation
CHASTEN, *v*. 2 S. 7:14. I will *c*. him with rod
Ps. 6:1. nor *c*. me in thy hot displeasure, 38:1.
Pr. 19:18. *c*. thy son whilst hope || Da. 10:12.
Re. 3:19. as many as I love I rebuke and *c*.
CHASTENED, *p*. De. 21:18. they have *c*. him
Jb. 33:19. he is *c*. also with pain on his bed
Ps. 69:10. and *c*. my soul with fasting, that was
73:14. *c*. every morning || 118:18. L. *c*. me sore
1 Co. 11:32. we are *c*. of L.|| 2 Co.6:9.*c*.not killed
He. 12:10. they verily for a few days *c*. us
CHASTENETH, ING.
De. 8:5. as a man *c*. his son, so the L. *c*. thee
Jb. 5:17. despise not *c*. Pr. 3:11. He. 12:5.
Ps. 94:12. blessed is the man whom thou *c*.
Pr. 13:24. he that loveth him, *c*. betimes
Is. 26:16. a prayer when thy *c*. was on them
He. 12:6. Lord loveth he *c*. || 7. if ye endure *c*.
11. no *c*. seemeth to be joyous, but grievous
CHASTISE,*v*.Le.26:28.*c*.you seven times more
De. 22:18. elders shall take the man and *c*. him
1 K. 12:11. but I will *c*. you with scorpions
Ho. 7:12. I will *c*. them || 10:10. de-ire to *c*.them
Lu. 23:16. I will *c*. him, and relea-e him, 22.
CHASTISED, ETH.
1 K. 12:11. *c*. you with whips, 14. 2 Ch.10:11,14.
Ps. 94:10. that *c*. heathen || Jer. 31:18. I was *c*.
CHASTISEMENT,*s*.De.11:2. child. not seen *c*.
Jb. 34:31.I have borne *c*. || Is. 53:5.*c*.of our peace
Jer.30:14.*c*.of cruel one || He.12:8. if without *c*.
CHATTER, *v*. Is. 38:14 or swallow, so did I *c*.
CHAWS, *s*. Ez. 29:4. put hooks in thy *c*. 38:4.
CHERAR, *Strength*, *force*, Ez. 1:1. | 10:15.
CHECK, *v*. Jb. 20:3. *c*. of my reproach, and
CHECKER-WORK, *s*. 1 K. 7:17.
CHEDORLAOMER, *A generation of servitude*. Ge. 14:1,4,5,17.
CHEEK, *s*. 1 K. 22:24. smote Micaiah on *c*.
Jb. 16:10. smitten me on *c*. || La.3:30. giveth *c*.
Mi. 5:1. smite judge on *c*. || Mat. 5:39. on right *c*.
Lu. 6:29. to him that smiteth one *c*. offer other
CHEEK-BONE, *s*. Ps. 3:7. enemies on the *c*.-
CHEEKS, *s*. De. 18:3. give to priest two *c*.
Song 1:10.*c*. are comely || 5:13. *c*. as bed of spices
Is. 50:6.*c*. them that plucked || La. 1:2. tears on
CHEEK-TEETH, *s*. Jo. 1:6. *c*.- of a great lion
CHEER, *v*. De. 24:5. shall *c*. up his wife
Ec. 11:9. heart *c*. thee || Mat. 9:2. be of good *c*.
Mat. 14:27. be of good *c*. Mk. 6:50. Jn. 16:33.
Ac. 23:11. be of good *c*. Paul, 27:22,25,36.
CHEERETH, *v*. Jud. 9:13.wine *c*. God and man
CHEERFUL, *a*. Pr. 15:13. merry heart makes *c*.
Zch. 8:19. *c*. feasts || 9:17. make young men *c*.
2 Co.9:7.not grudgingly,for God loveth a *c*. giver
CHEERFULNESS, *s*. Ro. 12:8. mercy with *c*.
CHEERFULLY, *ad*. Ac. 24:10. the more *c*. ans-
CHEESE, S, 1 S. 17:18. 2 S. 17:29. Jb. 10:10.
CHELAL, *Completion*; *as night*. Ezr. 10:30.
CHELUBAI, *He altogether against me*. Called also CALEB. 1 Ch. 2:9,18. | 4:12. | 27:26.
CHEMARIMS, The name of *Baal's* priests, Ho. 10:15. Zph. 1:4.
CHEMOSH, *As stroking*, or *taking away*. The god of the *Amorites*. Nu. 21:29. Jud. 11:24.
1 K. 11:7,33. Jer. 48:7,13,46.
CHENAANAH, *A merchantess*, or *broken in pieces*. 1 K. 22:11,24. 1 Ch. 7:10. | 18:10.
CHENANI, *My pillar*, or *preparation*. Ne. 9:4.
CHENANIAH, *The pillar of the Lord*. 1 Ch. 15:22,27. | 26:29. Ne. 9:4.
CHEPHAR, *A little lioness*. Jos. 18:24.
CHEPHIRAH, *The same*. Jos. 9:17,18,26. Ezr. 2:25. Ne. 7:29.
CHERAN, *As singing*, or *as crying*. Ge. 36:26. 1 Ch. 1:41.
CHERETHIMS, *Who cuts*, or *takes away*. Ez. 15:16.
CHERETHITES. 1 S. 30:14. 2 S. 8:18. 15:18. | 20:7,23. 1 K. 1:38. Zph. 2:5.
CHERISH, *v*. 1 K. 1:2. let her *c*. him, 4.
CHERISHETH, *v*. Ep. 5:29. 1 Th. 2:7.
CHERITH, *Cutting*, or *slaying*. 1 K. 17:3.
CHERUB, *s*. *Like the mighty one*.
2 S. 21:11. he ro le upon a *c*. Ps. 18:10.
1 K. 6:26. height of one *c*. ten cubits, 25.
Ez. 9:3. glory of God was gone from *c*. 10:4.
28:14. anointed *c*. || 16. destroy thee, O *c*.
41:18. a *c*. and a *c*. and every *c*. had two faces
CHERUBIMS,*s*. Ge.3:24. placed *c*. and flaming
Ex. 25:18. two *c*. of gold || 26:1,31. | 37:7.
1 K. 6:23. made two *c*. || 28. overland *c*. with gold
8:7. the *c*. covered ark, 2 Ch. 5:8. He. 9:5.
Ez. 10:5. sound of *c*. wings, 16:19. | 11:22.
Between the CHERUBIMS.
Ex. 25:22. I will meet thee from *c*. Nu. 7:89.
1 S. 4:4. the L. which dwelleth *c*. 2 S. 6:2.
2 K. 19:15. Ps. 80:1. | 99:1. Is. 37:16.
Ez. 10:2. with coals from *c*. || 7. fire was *c*.
CHESALON, *Confidence*, *temerity*, *sides*. Jos. 15:10.
CHESED, *As a devil*. Ge. 22:22.
CHESIL, *Foolishness*. Jos. 15:30.
CHEST, S. 2 K. 12:9. *c*. and bored a hole
2 Ch. 24:8. made *c*. || 11. emptied *c*. || Ez. 27:24.
CHESTNUT-TREE, *s*. Ge. 30:37. Ez. 31:8.
CHESULLOTH, *The sides of Tabor*. Jos. 19:18.
CHEW, ED, *v*. Le. 11:4. Nu. 11:33. De. 14:7.
CHEWETH, *v*. Le. 11:7. De. 14:6,8.
CHEZIB, Ge. 38:5. at C. when she bare him
CHICKENS,*s*.Mat.23:37.as hen gathereth her *c*.
CHIDE, *v*. Ex. 17:2. Jud. 8:1. Ps. 103:9.
CHIDING, *p*. Ex. 17:7. Meribah, because of *c*.
CHIDON, *A dart*, *a lance*. 1 Ch. 13:9.
CHIEF, *a*. signifies, (1) *The best or most valuable*, 1 S. 15:21. (2) *The highest or uppermost*, Mat. 23:6. (3) *Most remarkable and wonderful*, Jb. 40:19.
Ge. 40:9. *c*. butler told his dream, 21,22.
Nu. 3:32. Eleazar *c*. || De. 1:15. *c*. of tribes
1 S. 15:21. people took the *c*. of the things
2 S. 23:18. Abishai was *c*. among || 1 K. 9:23.
1 Ch. 5:2. for of Judah came the *c*. ruler
11:6. Joab was *c*. || 18:17. sons of David *c*.
Jb. 29:25. and sat *c*. || 40:19. behemoth *c*.
Ps. 78:51.smote *c*.105:36. || 137:6.above my *c*. joy
Pr. 1:21. crieth in *c*. places || 16:28. *c*. friends
La. 1:5. her adversaries are the *c*. || Ez. 4:12.
Mat. 20:27. he *c*. among you, Lu. 22:26.
23:6. love *c*. seats in synagogues, Mk. 12:39.
Ac. 14:12. was *c*. speaker || 17:4. *c*. women
Ep. 2:20. Christ the *c*. corner-stone. 1 Pe. 2:6.
1 Ti. 1:15. of whom I am *c*. || 1 Pe. 5:4. *c*. sheph.
CHIEF *Captain*. 2 S. 5:8. | 23:8. Ac. 21:31. 32. | 23:17. | 24:7,22.
CHIEF *Captains*. 1 Ch. 27:3. 2 Ch. 8:9. Ac. 25:23. Re. 6:15.
CHIEF *Fathers*. Nu. 31:26. 1 Ch. 9:34. | 24:31. | 26:32. 2 Ch. 26:12. Ezr. 1:5. Ne. 7:70,71.
CHIEF *House*. Nu. 3:24,30,35. | 25:14,15. Jos. 22:14.
CHIEF *Man*, or *Men*. Le. 21:4. 1 Ch. 7:3. | 24:4. Ezr. 5:10. | 7:28. Is. 41:9. Ac. 13:50. | 15:22. | 28:7.
CHIEF *Priest*. 2 K. 25:18. 1 Ch. 27:5. | 29:22. 2 Ch. 19:11. | 26:20.
CHIEF *Priests*. Ezr. 8:24. | 10:5. Ne. 12:7. Mat. 16:21. | 26:47. | 27:12,41. Mk. 14:1,55. | 15:3,31. Lu. 19:47. | 22:2. | 23:23. Jn. 7:32. | 18:3. | 19:15. Ac. 9:14. | 22:30.
CHIEF *Prince*, or *Princes*. 1 Ch. 5:12. | 7:41. Ez. 33:2,3. | 39:1. Da. 10:13.
CHIEF *Singer*, *s*. Ne. 12:46. Ha. 3:19.
CHIEFEST, *a*. Song 5:10. the *c*. among 10,000
Mk. 10:44.will be *c*.he serv.|| 2 Co.11:5.*c*.apostles
CHIEFLY, *ad*. Ro. 3:2. Phil. 4:22. 2 Pe. 2:10.
CHILD, *s*. denotes, (1) *One weak in knowledge*, Is. 10:19. 1 Co. 13:11. 1 Jn. 2:13. (2) *Such as are humble and docile*, Mat. 18:3,4.
Ge. 21:16. let me not see the death of the *c*.
37:30. the *c*. is not || 42:22. do not sin against *c*.
Ex. 2:8. called *c*. mother || 22:22. not afflict *c*.
Jud. 11:34. his only *c*. || 13:8. shall do to the *c*.
1 S. 1:25. brought *c*. to Eli || 3:8. L. called the *c*.
2 S. 12:14. *c*. shall die || 15. L. struck the *c*. 16.
1 K. 3:25. divide the *c*. || 14:3. | 17:22.
2 K. 4:35. the *c*. sneezed, *c*. opened his eyes
Ec. 4:8. neither *c*. nor brother || 15. second *c*.
Is. 3:5. *c*. behave proudly || 7:16. before *c*. know
11:8. weaned *c*. || 65:20. *c*. die a 100 years old
Jer. 4:31. her first *c*. || 31:20. is he a pleasant *c*.?
Mat. 10:21. deliver *c*. to death || 17:18. *c*. cured
23:15. more the *c*. of hell || Lu. 1:59. the *c*.
Lu. 1:66. what manner of *c*. shall this be?
76.thou, *c*. shalt be called the || 80 *c*.grew.2:40.
2:27. brought the *c*. Jesus || 9:49. healed the *c*.
Jn. 4:49. ere my *c*. die || 16:21. delivered of *c*.
Ac. 4:27. of a truth against thy holy *C*. Jesus
13:10. said, Thou *c*. of the devil, thou enemy
Re. 12:4. to devour her *c*. || 5. *c*. caught up
A CHILD. Ge. 18:13. shall I bear *a c*. 44:20.
Ex. 2:2. she saw he was *a* goodly *c*. He. 11:23.
Jb. 33:25. fresher than *a c*.|| Ps. 131:2.weaned *a c*.
Pr. 20:11. *a c*. is known || 22:6. train up *a c*. 15.
29:15. *a c*.left to himself bringeth to shame || 21.
Ec. 4:13. better *a* wise *c*. || 10:16. king is *a c*.
Is. 9:6. to us *a c*. is born || 10:19. *a c*. may write
Jer. 1:6. I am *a c*. || 20:15. *a* man *c*. is born
Ho. 11:1. when Israel was *a c*. I loved him
Mk. 9:21. he said,Of *a c*. || 36. took *a c*. Lu. 9:47.
1 Co. 13:11. I spake as *a c*. || Ga. 4:1. heir is *a c*.
2 Ti. 3:15. from *a c*.hast known holy Scriptures
He. 11:11.Sarah deliv. of *a c*. || Re. 12:5. *a* man *c*.
A little CHILD. 1 K. 3:7. I am but *c*.
1 K. 11:17. Hadad being *c*. || 2 K. 5:14. flesh of
Is. 11:6. together, and *c*. shall lead them
Mat. 18:2. Jesus called *c*. || 5. received such *c*.
Mk. 10:15. not receive as *c*. Lu. 18:17.
No CHILD. Ge. 11:30. Sarai had *c*.- || Le. 22:13.
De. 25:5. 2 S. 6:23. 2 K. 4:14.
Lu. 1:7. they had *c*. || Ac. 7:5. he had *c*.
Sucking CHILD. Nu. 11:12. beareth the *c*.
Is. 11:8. *c*. shall play on the hole of the asp
49:15. can a woman forget her *c*. || La. 4:4.
This CHILD. Ex. 2:9. take *c*. nurse him
Lu. 2:34. *c*. is set for the fall || 9:48. receive *c*.
With CHILD. Ge. 16:11. Hagar, thou art *c*.
Ge. 19:36. d'ter of Lot *c*. || 38:24. Tamar is *c*.25.
Ex. 21:22. hurt woman *c*. || 1 S. 4:19. was *c*.
2 S. 11:5. Bath-sheba said, I am *c*. || 2 K. 8:12.
Ec. 11:5. grow in the womb of her that is *c*.
Is. 26:18. we have been *c*. || 54:1. not travail *c*.
Jer. 30:6. man doth travail *c*. || 31:8. Ho. 13:16.
Mat. 1:18. *c*. of the Holy Ghost, 23. || 24:19.
Mk. 13:17. but woe to them that are *c*. and to
Lu. 2:5. Mary, being great *c*. || 1 Th. 5.3.
Re. 12:2. and she being *c*. cried, travailing in
Young CHILD. 1 S. 1:24. the *c*. was -
Mat. 2:8. search for *c*. || 13. take the *c*. 14.
CHILD-BEARING, *s*. 1 Ti. 2:15. saved in *c*.
CHILDHOOD, *s*. 1 S. 12:2. Ec. 11:10.
CHILDISH, *a*. 1 Co. 13:11. put away *c*. things
CHILDLESS, *a*. Ge. 15:2. seeing I go *c*.
Le. 20:21. shall die *c*. || 1 S. 15:33. made *c*.
Je. 22:30. write this man *c*. || Lu. 20:30. died *c*.
CHILDREN, *s*. Ge. 3:16. in sorrow bring *c*.
Ge. 16:2. may obtain *c*. || 25:22. *c*. struggled
30:1. give me *c*. else I die || 49:8. *c*. bow down
Ex. 20:5. iniquity of the fathers upon the *c*. 34:7.
Nu. 13:28. saw *c*. of Anak || 2 S.11. Korah
De. 2:9. Ar to *c*. of Lot, 19. || 9:2. *c*. of Anak
13:13. *c*. of Belial || 14:1. *c*. of the Lord || 23:8. 24:16. *c*. not put to death for fathers, 2 Ch. 25:4.
32:20. *c*. in whom is no faith || 33:24. with *c*.
Jud. 8:18. resembled *c*. of a king || 14:16. | 20:13.
1 S. 2:5. she that hath many *c*. is waxed feeble
2 S. 7:10. nor *c*. of wickedne-s afflict, 1 Ch. 17:9.
1 K. 21:13. came in two men *c*. of Belial
2 K. 2:24. and tare 42 *c*. || 19:3. *c*. come to birth
1 Ch. 2:30. but Seled died without *c*. 32.
10:13. *c*. of Jacob his chosen, Ps. 105:6.
Jb. 19:17. *c*. sake of my body || 30:8. *c*. of fools
41:34. he is a king over all the *c*. of pride
Ps. 17:14. full of *c*. || 34:11. ye *c*. hearken to me
72:4. shall save *c*. of the needy || 78:6. born
82:6. *c*. of the Most High || 83:8. *c*. of Lot
102:28. *c*. cont nue || 113:9. joyful mother of *c*.
127:3. lo, *c*. heritage of L. || 4. so are *c*. of youth
137:7.remember *c*. of Edom || 148:12. *c*. and c. L.
149.2. let *c*. of Zion be joyful in their King
Pr. 17:6. glory of *c*. is faith || 31:28. her *c*. arise
Ec. 6:3. and 100 *c*. || Song 1:6. my mother's *c*.
Is. 1:2. I've brought up *c*. || 2:6. *c*. of strangers
3:4. *c*. to be their princes || 12. *c*. are oppressors
8:18. I and *c*. whom Lord hath given, He. 2:13.
13:18. not spare *c*. || 21:17. *c*. of Kedar || 23:4.
30:1.woe to rebellious *c*. || 9. lying *c*. ||38:19.to *c*.
47:8. nor know loss of *c*. 9. || 49:20. *c*. shall say
54:1. more are the *c*. of desolate, Ga. 4:27.
57:4.*c*.of transgression || 63:8. *c*. that will not lie
66:8. as soon as Zion travailed she brought *c*.
Jer.3:14. O backsliding *c*. || 19. how put among *c*.
4:22. they are sottish *c*. || 6:11. *c*. abroad || 7:18.
9:21.to cut off *c*.from without || 15:7. bereave of
31:15. Rachel weeping for *c*. Mat. 2:18.
29. *c*. teeth set on edge, Ez. 18:2. || 48:1+45.
Ez. 2:4. impudent *c*. || 20:21. *c*. rebelled against

Ex.23:17.c.of Bab.‖ 33:30.c.talking against thee Da. 1:17. these four c. God gave knowledge Ho. 1:2. c. of whoredoms ‖ 10:9. c. of iniquity 11:10. c. tremble ‖ 13:13. breaking forth of c. Jo. 2:23. be glad then ye c. of Zion and rejoice Am. 9:7. are ye not as the c. of the Ethiopians Mi. 1:16. and poll thee for thy delicate c. Na. 3:6. turn heart of c. to fathers, Lu. 1:17. Mat. 2:16. Herod slew c. ‖ 3:9. stones to raise c. 8:12. c. of kingdom ‖ 9:15. c. of bride. Mk. 2:19. 10:21. c. shall rise against parents, Mk. 13:12. 11:19. Wisdom is justified of her c. Lu. 7:35. 13:38.good seed c. of ‖ 15:26. c. bread, Mk. 7:27. 17:2 .then are c.free ‖ 19:29.forsaken wife or c. 21:15. c. crying in the temple ‖ 23:31. ye are Mk. 9:37. whoso shall receive one of such c. 41. Lu. 6:35. c. of Highest ‖ 16:8. c. of world wiser 20.20.died without c. ‖ 34.r. of this world marry Jn. 8:39. if Abrah. c. ‖ 21:5. c. have ye any meat Ac. 3:25. ye are the c. of the prophets and of Ro. 8:17. if c. then heirs ‖ 9:11. c. not yet born 1 Co. 14:20. in malice be ye c. ‖ 2 Co. 12:14. Ga. 3:7. c. of Abraham ‖ 4:31. not c. of bond-w. Ep. 1:5. to adoption of c. ‖ 2:2. c. of disobedience, 3.
4:14. no more c. tossed ‖ 5:1. of God, as dear c. 5:6.wrath of God on c.of disobedience, Col. 3:6. 6:1. c. obey your parents in the Lord, Col. 3:20. 1 Ti. 5:4. widow have c. or nephews ‖ 10:14. He. 2:14. as c. are partakers of flesh and blood 12:5.exhortation which speaketh to you as to c. 1 Pe. 1:14. as obedient c. ‖ 2 Pe. 2:14. cursed c. Re. 2:23. I will kill her c. with death, and
CHILDREN *of Benjamin.* Nu. 1:36. Jud. 1: 21. ‖ 20:13. 2 S. 2:25. 1 Ch. 9:3. ‖ 12:16. Ne. 11:4. Jer. 6:1.
Children's CHILDREN. Ge. 45:10. and thy c. Ex. 34:7. iniquity of fathers on c. ‖ De. 4:25. Ps. 103:17.his righteousness to c. ‖ 128:6. see c. Pr. 13:22. leaveth inheritance to his c. 17:6. c. are the crown of old men, and the Jer. 2:9. with c. I'll plead ‖ Ez. 37:25. forever *Fatherless* CHILDREN. Ps. 109:12. Jer. 49:11.
CHILDREN *of God.* Mat. 5:9. shall be called c. Lu. 20:36. are the c. ‖ Jn. 11:52. gather c.
Ro. 8:16. witness that we are the c. ‖ 21. liberty 9:8.these are not c. ‖ 26. called c. of living *God* Ga. 3:26. are all the c. by faith in Christ Jesus 1 Jn. 3:10. c. manifest ‖ 5:2. we love the c.
His CHILDREN. Ge. 18:19. Abraham will command -c.
De. 32:5. their spot is not the spot of -c. 53:9. neither acknowledge, nor knew - own c. Jb. 5:4. -c. far from safety ‖ 17:5. eyes of -c. fail 21:19. iniquity for -c. ‖ 27:14. -c. be multiplied Ps.89:30.if -c. forsake my law ‖ 103:13. pitieth -c. 109:9. let -c. be fatherless ‖ 10. be vagabonds Pr. 20:7. -c. are blessed after him, 14:26.
1 Th. 2:11. charged you as a father doth -c.
1 Ti. 3:4. having c. in subjection with all
CHILDREN *of Israel.* Ge. 50:25. oath of c.- Ex. 1:7. c. were fruitful ‖ 2:23. sighed ‖ 25. 4:31. Lord visited c. ‖ 5:6. groaning of c. ‖ 13. 12:37 c.-journeyed ‖ 29:43.meet with c.- ‖ 31:17. Ps. 103:7. made known his acts to the c.-
Is. 27:12. shall be gathered one by one, O ye c.- Jo. 3:16 and the strength of the c.- ‖ Am. 2:11. Lu. 1:16 c.- shall turn to the L. ‖ Ac. 7:23,37. Ac. 9:15. to bear my name before c.- ‖ 10.36. Ro. 9:27. tho' c.- be as the sand, Is. 10:22.
2 Co. 3:7. He. 11:22. Re. 2:14. ‖ 7:4. ‖ 21:12.
CHILDREN *of Judah.* Nu. 1:26. Jos. 14:6. 2 S. 1:18. 2 Ch. 13:18. ‖ 25:12. ‖ 28:10. Jer. 32:32. ‖ 50:1,33. Jo. 3:19.
CHILDREN *of Light.* Lu. 16:8. wiser than c.- Jn. 12:36. believe, that ye may be the c.-
Ep. 5:8. walk as c.- ‖ 1 Th. 5:5. ye are all the c.-
Little CHILDREN. Mat. 18:3. become as -c. Mat. 19:13. brought -c. 14. Mk. 10:14. Lu. 18:16. Jn. 13:33. -c. yet a little while ‖ Ga. 4:19.
1 Jn. 2:1. my -r. I write unto you, 12,13. 4:4. ye are of God -c.‖ 5:21. -c. keep from idols
CHILDREN *of Men.* Ge. 11:5. tower c.- built 1 S. 26:19. if they be the c.- cursed be they 2 S. 7:14. I'll chastise with the stripes of c.-
1 K. 8:39. knowest hearts of c.-, 2 Ch. 6:30.
Ps. 11:4. eyelids try c.- ‖ 12:1. faithful fail c.- 14:2. looked down on c.- 53:2. ‖ 36:7. c.- trust 45:2. fairer than c.- ‖ 90:3. return, ye c.- 107:8. wonderful works to c., 15,21,31. ‖ 115:16.
Pr. 15:11. hearts of c.- ‖ La. 3:33. nor grieve c.-
Men CHILDREN. Ex. 1:17. saved -c. alive, 18.
Ex. 31:23. all -c. appear before L. ‖ Jos. 17:2.
Men, Women, and CHILDREN.
De. 3:6. destroyed -c. ‖ 31:12. -c. may hear 1 S. 22:19. smote Nob, -c. ‖ Ezr. 10:1. Jer. 40:7. Mat. 14:21. were 5000 *men*, besides *women* and c.
My CHILDREN. Ge. 30:26. ‖ 31:43. ‖ 42:36.
Ex. 13:15. first born of -c. redeem ‖ 21:5. love -c.
1 K. 20:7. sent to me for my wives and -c.
Jb.29:5.Alm. was yet with me,-c.were about me Is.49:21.seeing I have lost c. ‖ Jer.10:20. -c.gone La. 1:16. -c. are desolate ‖ Ez. 16:21. slain -c. Lu. 11:7. -c. are with me in bed ‖ 2 Co. 6:13.
3 Jn. 4. joy than to hear that -c. walk in truth
No CHILDREN. Ge. 16:1. have him -c. ‖ 30:1. Nu. 3:4. Nadab and Abihu had -c. ‖ 1 S. 1:2.
Mat. 22:24. having -c. Mk. 12:19. Lu. 20:31.
Our CHILDREN. Ge. 31:16. riches are -c.

Ex. 17:3. kill us and -c. ‖ Nu. 14:3. -c. a prey De. 29:29. belong unto us and to -c. forever Jos. 22:25. your c. make -c. from fearing Lord Ne. 5:5. -c. as their c. ‖ Mat. 27:25. blood on -c.
CHILDREN *of promise.* Ro. 9:8. Ga. 4:28.
Strange CHILDREN. Ps. 144:7. Ho. 5:7.
Their CHILDREN. De. 4:10. may teach -c. De. 5:29. be well with -c. ‖ 31:13. -c. may learn 2 K. 8:12. thou wilt dash -c. and rip up women 17:31. burnt -r. in fire ‖ 41. -c. served images 2 Ch. 25:4. slew not -c. but did as it is written Ne.9:23. -c.multiplied as stars ‖ 13:24.spake half Jb. 21:11. -c. dance ‖ 24:5. yieldeth food for -c. Ps. 78:4. not hide from -c. ‖ 6. declare to -c. 90:16.glory appear to -c.‖ 132:12.-c.sit on throne Is. 13:16. -c. dashed to pieces ‖ Jer. 17:2. -c. rem. Jer. 18:21. -c. to famine ‖ 30:20. -r. as aforetime 32:18. to bosom of -c. ‖ 39. good of -c. ‖ 47:3. La. 4:10. have sodden -c. ‖ Ez. 20:18. said to -c. Ez. 23:39. slain -r. to idols ‖ 37:25. c. shall dwell Da. 6:24. -c. to den of lions ‖ Ho. 9:12. -c.bereave Jo. 1:3. tell -c. ‖ Mi. 2:9. from -c. taken glory Zch. 10:7. -c. shall see it ‖ 9. live with -c.
Ac. 13:33. fulfilled to -c. ‖ 1 Ti. 3:12. ruling -c. Ti. 2:4. young women to love husbands and -c.
Thy CHILDREN. Ex.13:13.first-born c.redeem De. 4:40. may go well with -c. 12:25,28. 6:7. teach to -c. ‖ 30:2. thou and -c. obey Jos. 14:9. land -c. forever ‖ 1 S. 16:11. all -c. 1 K. 2:4. if -c. take heed, 8:25 ‖ 2 K. 4:7. 2 K. 10:30. 2 Ch. 6:16. ‖ 21:14. Jb. 8:4.
Ps. 45:16. instead of thy father's shall be -r. 73:15. offend against the generation of -c. 128:3. -c. like olive plants ‖ 147:13. bless -c. Is. 49:17. -c. shall make haste ‖ 25. I'll save -c. 54:13. all -c. shall be taught of the Lord and Jer. 5:7. -c. have forsaken me, and sworn by 31:17. there is hope that -c. shall come again 38:23. bring out -c. to Chaldeans ‖ Ez. 16:36. Ho. 4:6. I'll forget -c. ‖ Mat. 23:37. gathered -c. Lu. 19:44. shall lay thee and -c. within thee
2 Jn. 4. that I found of -c. walking in truth, as
Your CHILDREN. Ex. 12:26. -c. shall say Ex. 22:24. -c. be fatherless ‖ Le. 25:46. ‖ 26:22. Nu. 14:33. -c. shall wander in the wilderness De. 1:39. -c. shall go in ‖ 11:2. not with -c. 19. 11:21. -c. multiplied ‖ 29:22. -c.shall say ‖ 32:46. Jos. 4:6. when -c. ask, 21. ‖ 22. let -c. know 1 K. 9:6. if -c. turn from me ‖ 1 Ch. 28:8.
2 Ch. 30.9. -c. shall find compassion before Ps. 115:14. L. increase -c. ‖ Jer. 9:30. smitten -c. Mat. 7:11. to give good gifts to -c. Lu. 11:13. 12:27. by whom do -c. cast them out?
Lu. 23:28. weep for -r. ‖ Ac. 2:39. promise to -r. 1 Co. 7:14. else were -c. unclean, but now holy Ep. 6:4. provoke not -c. to wrath, Col. 3:21.
Young CHILDREN. Jb. 19:18. -c. despised me La. 4:4. -c. ask bread ‖ Na. 3:10. -c. dashed Mk. 10:13. brought -c. ‖ Ac. 7:19. cast out -c.
CHILEAB, *Totality of the father,* 2 S. 3:3. called *Daniel,* 1 Ch. 3:1.
CHILION, *Finished, complete, perfect.* Ru. 1:2.
CHILMAD, *As teaching.* Ez. 27:23.
CHIMHAM, *Like to them.* 2 S. 19:37.
CHIMNEY, s. Ho. 13:3. as smoke out of the c.
CHINNERETH, *A harp.* De. 3:17. Jos. 11:2. ‖ 12:3.
CHIOS, *Open* or *opening.* An island, Ac. 20:15.
CHISLEU, *Hope,* or *his fear.* Ne. 1:1. The ninth month, answering to part of *November* and *December,* Zch. 7:1.
CHISLON, *Rashness* or *confidence.* Nu. 34:21.
CHISLOTH-TABOR, *Fears,* or *trust of election* or *purity.* Jos. 19:12.
CHITTIM, *Wasters; a crown,* or *gold.* Nu. 24:24. Is. 23:1. Jer. 2:10. Ez. 27:6.
CHIUN, An *Egyptian* god, called *Hercules;* signifying the *Sun,* Am. 5:26.
CHLOE, *A green herb.* 1 Co. 1:11.
CHODE, v. Ge. 31:36. Jacob c. Nu. 20:3.
CHOICE, a. Ge. 23:6. in c. of our sepulchres Ge. 49:11.ass's colt to c.vine ‖ De. 12:11. c. vows 1 S. 9:2. Saul, a c. young man ‖ 2 S. 10.9.
2 K. 19.23. c. fir-trees, Is. 37:24. ‖ 2 Ch. 25:5.
Pr. 8:10. rather than c. gold, 19. ‖ 10:20.
Song 6:9. she is the c. one ‖ Jer. 22:7. c. cedars Ez. 21:4. fill pot with c. bones ‖ 5. c. of flock
Ac. 15:7. G. made c. among us, that the Gentiles
CHOICEST, a. Is. 5:2. c. vine ‖ 22:7. c. valley
CHOKE, ED, v. Mat. 13:7. thorns c. Mk. 4:7.
Mat. 13:22. deceitfulness of riches c. word, Mk. 4:19.
Mk. 5.13. and were c. in the sea, Lu. 8:33.
Lu. 8:14. and are c. with cares and riches
CHOLER, s. Da. 8:7. moved with c. 11:11.
CHOOSE, v. *To select,* Ex. 17:9. Ps. 25:12. It is spoken, (1) *Of persons, as,* (1) *Of Christ, who was from eternity chosen to the office of Mediator,* Is. 42:1. (2) *Of such whom God from all eternity elected and separated from among the children of men, to deliver them from sin and hell, and by his spirit working in them to unite them, by faith, to Christ the Head of the church, and to sanctify and save them by Him.*
CHURCH. Mk. 13:20. Ep. 1:4. 2 Th. 2:13. (3) *Of the* Jews, *who were set apart as God's peculiar people,* De. 7:6. (4) *Of persons chosen to office,* Jn. 6:70. (11) *Of things,* Is. 58:6. (111) *Of places,* 2 Ch. 6:38.

CHOOSE, as an act of *God.*
Nu. 16:7. the man the L. doth c. shall be holy 17:5. the man's rod whom I c. shall blossom
De. 7:7. Lord did not c. you because more 12:5.place which L. shall c. 11,14,18,26. ‖ 14:23. 17:15. set him king, whom the Lord shall c.
1 S. 2:28. did I c. him ‖ 2 S. 16:18. whom L. c.
1 K. 14:21. city L. did c. ‖ Ne. 9:7. did c. Abra.
Ps. 25:12. teach in way he shall c. ‖ 47:4. c. for us
Is. 14:1. L. will c. Israel ‖ 49:7. shall see thee ‖ 66:4.
Zch. 1:17. Lord shall yet c. Jerusalem, 2:12.
CHOOSE. Ex. 17:9. c. us out men and fight
De. 23:16. dwell in place, shall c. ‖ 30:19. c. life
1 S. 17:8. c. you a man ‖ 2 S. 17:1. c. 12,000
2 S. 24:12. I offer three things, c. 1 Ch. 21:10.
Jb. 9:11. c. my words ‖ 34:4. let us c. ‖ 33. thou c.
Pr. 1:29. not c. fear of L. ‖ 3:31. c. not his ways
Is. 7:15. and c. the good ‖ 56:4. eunuchs that c. 65:12. did c. that wherein I delighted not
Ex. 21:19. c. a place ‖ Phil. 1:22. c. I wot not
CHOOSEST, ETH, ING.
Jb. 7:15. my soul c. strangling and death 15.5. and thou c. the tongue of the crafty
Ps. 65:4. blessed is the man whom thou c.
Is. 40:20. he c. a tree ‖ 41:24. is he that c. you
He. 11:25. c. rather to suffer affliction with the
CHOP, *v.* Mi. 3:3. c. the flesh of my people
CHOR-ASHAN, *A river,* or *smoke.* 1 S. 30:30.
CHOZAZIN, *Secret,* or *mystery.* Mat. 11:21.
CHOSE, *v.* Ge. 6:2. wives of all which they c.
Ge. 13:11. Let c. him all the plains of Jordan
Ex. 18:25. c. able men, and made heads
De. 4:37. he c. their seed, 10:15. ‖ Jos. 8:3.
Jud. 5:8. c. new gods ‖ 2 S. 6:21. L. who c. me
1 K. 8:16. I c. no city to build house, 2 Ch. 6:5.
Ps. 78:67. c. not tribe of Ephraim ‖ 68. c. Judah 70. he c. David also his servant, and took him
Is. 66:4. c. that in which I delighted not, 65:12.
Ez. 20:5. in the day when I c. Israel, and
Lu. 6:13. of them he c. twelve apostles 14:7. c. chief rooms ‖ Ac. 6:5. c. Stephen
Ac. 13:17. G. c. our fathers ‖ 15:40. Paul c. Silas
CHOSEN, *p.* Nu. 16:5. c. can-e to come near Jos. 24:22. ye have c. you the L. to serve him
Jud. 10:14. go and cry to the gods ye have c.
1 S. 8:18. king ye have c. 12:13. ‖ 20:30. hast c.
1 K. 3:8. c. a great people ‖ 8:44. city hast c.
1 Ch. 16:13. his c. ones ‖ Jb. 36:21. this hast c.
Ps. 33:12. people he hath c. for his inheritance 89:3. cov. with my c. ‖ 19. exalted one c. out of 105:6.children of Jacob his c. ‖ 43. brought forth 106:5. see good of c. ‖ 23. had not Moses his c.
Pr. 16:16. rather to be c. than silver, 22:1.
Is. 43:20. drink to my c. ‖ 65:15. curse to my c. 66:3. c. their own ways ‖ Jer. 8:3. death be c.
Jer. 49:19. who is a c. man I may appoint, 50:44.
Mat. 20:16. many be called, but few c. 22:14.
Mk. 13:20. for his elect's sake whom he hath c.
Lu. 10:42. c. that good part ‖ Ac. 1:24. hast c.
Ac. 9:15. he is a c. vessel ‖ Ro. 16:13. Rufus c.
2 Co. 8:19. c. of the churches ‖ 1 Ti. 5:19.
2 Ti. 2:4. who hath c. him to be a soldier
1 Pe. 2:9. but ye are a c. generation, a royal
Re. 17:14. they are called c. and faithful
CHOSEN *of God.* Lo. 23:35. Christ the c.-
Ac.10:41.witnesses c.- ‖ 1 Pe. 2:4.living stone c.-
God hath CHOSEN.
De. 12:21. -c. to put his name there, 16:11. 21:5.them -c. to minister unto him, and to bless
1 Ch. 29:1. Solomon, whom alone -c. is young
Ac. 22:14. *God* of our fathers hath c. thee
1 Co. 1:27. -c. foolish things ‖ 28. things despised -r.
2 Th. 2:13. *G.* from the beginning *hath* c. you
Ja. 2:5. *hath* not *G.* c. the poor of this world
I have CHOSEN.
1 K. 11:13. and for Jerusalem's sake which -c. 2 Kings 21:7. ‖ 23:27. 2 Ch. 6:6. 32. city which -c. ‖ Ne. 1:9. to place -r.
Ps. 119:30. -c. the way of truth, 173.
Is. 41:8. Jacob, whom -c. ‖ 9. -c. thee, and not 43:10. my servant, whom -c. Mat. 12:18. 44:1. Israel, whom -c. ‖ 2. Jesurun, whom -c. 48:10. -c. thee in furnace ‖ 58:5. fast -c. 6.
Hag. 2:23. -c. thee, saith the Lord of hosts
Jn. 6:70. *have* not *I* c. you twelve, 13:18. 15:16.not c.me, -r. you ‖ 19. -c.you out of world
Lord hath CHOSEN. De. 7:6. -c. thee, 14:2.
De. 18:5. the -c. him out of all the tribes
1 S. 10:24. see ye him whom -c ‖ 16:8,10.
1 Ch. 15:2. -c. to carry the ark ‖ 28:4,5,10.
2 Ch. 29:11. -c. you to stand and serve him
Ps. 105:26. Aaron, whom -c. ‖ 132:13. -c. Zion 135:4. -c. Jacob to himself ‖ Jer. 33:24. families
Zch. 3:2. *Lord* that -c. Jerusalem rebuke thee
Ep. 1:4. according as he *hath* c. us in him before
CHOSEN *Men.* Jud. 20:16. 700 c. left-handed
1 K. 12:21. of Judah 180,000 c., 2 Ch. 11:1.
2 Ch. 13:3. Abijah with 400,000 c. Jerob.800,000
Ps. 78:31. wrath smote down c. of Israel
Ac. 15:22. to send c. of their company, 25.
CHOZEBA, *Men liars,* 1 Ch. 4:22.
CHRIST, *The anointed of God; the same with the* Hebrew *Messiah,* Ps. 45:7. Is. 61:1. *In his divine nature he is equal with the Father, and over all, God blessed forever; but in his humaa nature, subordinate and inferior to the Father, being like to men in all things, sin ex-*

cepted *Both natures are united in the person of* Christ, *that he might be our prophet, priest, and king, and the author of a complete, perfect, all-sufficient, and eternal salvation.*
In Christ *all the types, prophecies, and promises centre. He is the most suitable object for the sinner to look to, trust in, and expect all his joys and consolations from, as alone by him life and salvation are procured. He is the head of princi palities and powers, the brightness of his Father's glory, and the express image of his person,* He. 1:3. *the glory of all worlds, and the refulgent luminary of the universe,* Jn. 1:9. *the inexhausted fountain of all the treasures of nature, grace, and glory,* Jer. 2:13. *and the matchless, incomparable Redeemer of all that come to him,* Jn. 6:37. Christ *was the grand subject of all the apostles' ministry,* Ac. 8:5. *And, indeed, a sermon without Christ, is like a cloud without water, or a shadow without substance.*
Christ *is taken for the mystical body of* Christ, *himself the head, and his church the members, which make up but one body,* 1 Co. 12:12. *Likewise for the doctrine of* Christ, Ep. 4:20. *And for the Spirit, with his gifts and graces,* Ro. 8:10.
Mat. 2:4. he demanded where *C.* should be born 16:16. thou art *C.* the Son of the living God 23:8. for one is your master, even *C.* 10. 24:5. saying I am *C.* Mk. 13:6. Lu. 21:8. 22:67. prophesy to us, thou *C.* who smote thee Mk. 9:41. ye belong to *C.* ‖ 15:32. let *C.* descend Lu. 2:26. should not die, before he had seen *C.* 4:41. the devils, they knew that he was *C.* 23:35. if he be the *C.* ‖ 39. if thou be the *C.* 24:26. ought not *C.* to have suffered, 46.
Jn. 1:25. that Messias cometh, which is call. *C.* 7:27. when *C.* cometh, no man knoweth, 31. 41. some said, Shall *C.* come out of Galilee 42. that *C.* cometh of the seed of David, and 9:22. did confess *C.* ‖ 12:34. *C.* abideth forever Ac. 2:30. raise up *C.* ‖ 36. both Lord and *C.* 3:18. that *C.* should suffer‖8:5. preached *C.* 9:20. 17:3. *C.* must needs have suffered, 26:23.
Ro. 5:6. in due time *C.* died for the ungodly, 8. 6:4. as *C.* was raised ‖ 9. *C.* being raised dieth no 7:4. dead to law by *C.* ‖ 8:9. have not Spirit of *C.* 8:10. if *C.* be in you ‖ 11. that raised *C.* from 9:3. accursed from *C.* ‖ 5. of whom *C.* came 10:4. *C.* is end of law ‖ 6. to bring *C.* down, 7. 14:9. to this end *C.* died ‖ 15. for whom *C.* died 18. serveth *C.* ‖ 15:3. *C.* pleased not himself 15:7. as *C.* received us ‖ 18. things *C.* not wrought not where *C.* was named ‖ 1 Co. 1:23. preach 1 Co. 1:24. *C.* the power of God ‖ 3:23. ye are *C.* 5:7. even *C.* our passover is sacrificed for us 8:11. weak brother perish, for whom *C.* died 9:21. under law to *C.* ‖ 10:4. rock was *C.* ‖ 9. 15:3. how *C.* died ‖ 23. *C.* the first fruits
2 Co. 3:4. thro' *C.* ‖ 5:16. known *C.* after flesh 6:15. what concord hath *C.* with Belial ‖ 11:2. Ga. 2:20. *C.* liveth in me ‖ 21. *C.* is dead in vain 3:13. *C.* redeemed us‖24. bring us to *C.*‖29. be *C.* 4:7. heir of God through *C.*‖19. till *C.* be formed 5:1. *C.* hath made us free ‖ 24. that are *C.* have Ep. 2:12. without *C.* ‖ 3:17. *C.* may dwell in 4:15. the head, even *C.* ‖ 20. not so learned *C.* 5:2. as *C.* loved us ‖ 14. *C.* shall give thee light 23. as *C.* is head of church ‖ 25. as *C.* loved 32. speak concerning *C.* ‖ 6:5. as unto *C.*
Phil. 1:15. some preach *C.* of envy, 16:18,20. 3:8. I may win *C.*‖4:13. I can do all through *C.*
Col. 2:8. not after *C.* ‖ 3:1. where *C.* sitteth at 3:1. *C.* who is our life ‖ 11. *C.* is all and in all 3:13. as *C.* forgave ‖ 24. ye serve the Lord *C.* He. 3:6. *C.* as a son ‖ 5:5. *C.* glorified not himself 9:11. *C.* a high-priest ‖ 28. *C.* was once offered 1 Pe. 2:21. *C.* suffered for us, 3:18. ‖ 4:1. Re. 11:15. kingdoms of our L. and his *C.* 12:10. *Against* CHRIST. Ac. 4:26. gathered *C.*
1 Co. 8:12. ye sin *C.* ‖ 1 Ti. 5:11. wax wanton *C.* *By* CHRIST. 2 Co. 1:5. consol. abounded th *C.*
Ga. 2:17. if while we seek to be justified *C.* He. 3:21. to him be glory in the church *C.* *For* CHRIST. 1 Co. 1:17. *C.* sent me not to bap. 4:10. we are fools *C.* ‖ 2 Co. 5:20. ambass *C.* Ep. 4:32. as God *C.* sake hath forgiven you Phil 3:7. counted loss *C.* ‖ 2 Th. 3:5. waiting *C.* *Jesus,* with CHRIST. Mat. 1:16. was born *C.* Jn. 1:17. but grace and truth came by *C.*
17:3. know thee and *C.* whom thou sent Ac. 2:38. baptized in the name of *C.* 3:6. 3:20. he shall send *C.* who was preached to 4:10. by the name of *C.* ‖ 5:42. to preach *C.* 8:12. 8:37. I believe that *C.* ‖ 9:34. *C.* maketh whole 10:36. peace by *C.* ‖ 16:18. in name of *C.* 17:3. and that this I preach to you is *C.* 18:5. testified to the Jews, that was *C.* 28. 19:4. that they should believe on *C.*
Ro. 1:1. Paul, a servant of *C.* Phil. 1:1. 3. his son *C.* ‖ 6. the called of *C.* ‖ 8. through 2:16. judge by *C.* ‖ 3:22. by faith of *C.* 24. 5:15. by one man *C.* ‖ 17. reign in life, by one *C.* 6:3 baptized into *C.* ‖ 8:1. them that are in *C.* 8:2. Spirit of life in *C.* hath made me free 16:3. Priscilla and Aquila, my helpers in *C.*
1 Co. 1:1. Paul an apostle of *C.* 2 Co. 1:1. Ep. 1:1. 30. but of him are ye in *C.* who is made 2:2. not to know any thing, save *C.* crucified
2 Co. 4:6. knowledge of God in the face of *C.*
2 Co. 13:5. know ye not, how that *C.* is in you Ga. 2:16. a man is justified by the faith of *C.* 3:28. male nor female, for ye are all one in *C.* 4:14. even as *C.* ‖ 5:6. in *C.* neither circumcis. Ep. 2:10. created in *C.* ‖ 20. *C.* chief corner Phil. 1:8. I long after you in the bowels of *C.* 2:5. mind be in you, which was also in *C.* 2:11. *C.* is Lord ‖ 3:1. for excellency of *C.* ‖ 21. 4:19. according to his riches in glory by *C.*
Col. 2:6. as ye have received *C.* so walk ye 1 Ti. 1:15. *C.* came to save ‖ 2:5. ‖ 6:13.
2 Ti. 1:9. grace given us in *C.* ‖ 3:12. in *C.* He. 13:8. *C.* the same yesterday, and forever 1 Jn. 1:7. blood of *C.* cleanseth from all sin 2:1. we have an advocate *C.* the righteous *Lord Jesus* CHRIST. Ac. 11:17. believed on *C.* Ac. 16:31. believe on *C.* ‖ 20:21. faith towards Ro. 5:1. we have peace with God thro' our *C.* 11. we also joy in God through our *C.* 6:23. gift of God is eternal life through our *C.* 13:14. put ye on the *C.* and make not provision 16:20. grace of our *C.* be with you, 24. 2 Co. 13:14. Ga. 6:18. 2 Th. 3:18. Re. 22:21.
1 Co. 1:7. waiting for coming of our *C.* 8:6. one *C.* ‖ 15:57. victory through *C.* ‖ 16:22. 2 Co. 1:2. peace from *C.* Ga. 1:3. Ep. 1:2. 8:9. for ye know the grace of our *C.* Ga. 6:14. Ep. 1:3. God and Father of our *C.* 17. 1 Th. 1:3. hope in our *C.* ‖ 2:9. ‖ 3:13. ‖ 5:23.
2 Th. 2:1. coming of our *C.* ‖ 16. now our *C.*
1 Ti. 5:21. I charge thee before *C.* 2 Ti. 4:1.
2 Ti. 4:22. the *C.* be with thy spirit, amen
2 Pe. 1:11. kingdom of our *C.* ‖ 3:18. know of *C.*
In CHRIST. Ac. 24:24. concerning faith *C.* Ro. 9:1. I say the truth *C.* ‖ 12:5. one body *C.* 16:7. *C.* before me ‖ 9. helper *C.* ‖ 10. approv. *C.*
1 Co. 3:1. to babes *C.* ‖ 4:10. ye are wise *C.* 15:18. fallen a sleep *C.* ‖ 19. hope *C.* we 22. even so *in C.* shall all be made alive
2 Co. 1:21. estab. us *C.* ‖ 2:14. to triumph *C.* 3:14. which vail is done away *in C.* 5:17. if any man be in *C.* he is a new creature 19. G. was *C.* reconciling ‖ 20. pray you *C.* 12:2. I knew a man *C.* ‖ 19. speak before G. *C.*
Ga. 1:22. unknown to the churches of Judea *C.* 3:27. as many as have been baptized into *C.* Ep. 1:3. blessed *C.* ‖ 10. gather all things *C.* 12. first trusted *C.* ‖ 20. wrought *C.* when Phil. 1:13. bonds *C.* ‖ 2:1. if any consolation *C.* 1 Th. 4:16. dead *C.* ‖ 1 Ti. 2:7. I speak truth *C.* *In* CHRIST. Mat. 24:23. lo, here *C.* Mk. 13:21. Mk. 12:35. that *C.* son of David, Lu. 20:41.
Lu. 2:11. born a Saviour, which *C.* the Lord 23:2. saying that he himself *C.* a king
Jn. 7:41. this the *C.* Ac. 9:22. ‖ 17:3.
Ro. 8:34. it *C.* that died ‖ 1 Co. 1:13. *C.* divid. 1 Co. 7:22. being free *C.* servant ‖ 11:3. head *C.* 12:12. being many are one body, so *C.* 15:13. if dead rise not, then *C.* not risen, 16.
2 Co. 10:7. trust that he *C.'s.* ‖ Ga. 2:17. ‖ 3:16.
Phil. 1:21. for me to live *C.* ‖ Col. 1:27. *C.* in you *Of* CHRIST. Mat. 11:2. when John heard *C.* 22:42. what think ye *C.* ‖ Ro. 8:9. Spirit *C.*
1 Co. 12:1. as I also am *C.* ‖ Col. 2:17. body is *C.*
2 Th. 3:15. L. direct you into the patience *C.*
2 Ti. 2:19. nameth the name *C.* let him depart Re. 20:6. shall be priests of God and *of C.* *That* CHRIST. Jn. 1:25. if thou be not *C.* Jn. 6:69. sure thou art *C.* the son of the L. G. *The* CHRIST. Mat. 16:20. that he was *C.* 26:63. I adjure thee, tell whether thou be *C.* Mk. 8:29. Peter saith unto him, Thou art *C.* 14:61. art thou *C.* ‖ Lu. 3:15. whether *C.* Lu. 9:20. thou art *C.* ‖ 22:67. art thou *C.* tell Jn. 1:20. I am not *C.* ‖ 3:28. ‖ 4:29. Messias, *C.* 4:29. is not this *C.* ‖ 42. is indeed *C.* 7:26. 7:41. others said, this is *C.* ‖ 10:24. if *C.* tell us 11:27. I believe thou art *C.* ‖ 20:31. Jesus is *C.*
1 Jn. 2:22. deni. that Jesus is *C.* ‖ 5:1. believeth *With* CHRIST. Ro. 6:8. if dead *C.* ‖ 8:17. Ga. 2:20. I am crucified *C.* ‖ Ep. 2:5. quick *C.* Phil. 1:23. desire to be *C.* ‖ Col. 2:20. if dead *C.* Col. 3:1. if risen *C.* ‖ 3. life hid *C.* in God Re. 20:4. and they reigned *C.* 1000 years

CHRISTIAN, *S.*

Ac. 11:26. disciples first called *C.* at Antioch 23:28. persuadest me to be a *C.* ‖ 1 Pe. 4:16. as a *C.*
CHRIST'S. Mat. 24:24. false *C.* Mk. 13:22.
CHRONICLES. 1 K. 14:19. 1 Ch. 27:24. Est. 6:1. bring the book of records of the *c.*
CHRYSOLITE, *A precious stone, of a gold color, very transparent,* Re. 21:20.
CHRYSOPRASUS, *A precious stone; it is of a green color, mixed with a golden brightness,* Re. 21:20.
CHUB, *Blotting out,* Ez. 30:5. *C.* shall fall
CHUN, *Preparation,* 1 Ch. 18:8.
CHURCH, *s.* signifies, (1) *A particular congregation of believers in* Christ, *united together in the order of the gospel,* 1 Co. 1:2. Re. 2:7. (2) *'All the elect of God, from the beginning to the end of time, who make up but one body, of which* Christ *is the head,* Col. 1:18.' Cruden. (3) *Believers in one family,* Ro. 16:5. Col. 4:15. Phile. 2. (4) *The people of the* Jews, *who were the church and people of God,* Ac. 7:38. (5) *'A multitude assembled, good or bad,* Ac. 19:‡32,39.' Cruden.
Mat. 16:18. on this rock I will build my *c.*
Mat. 18:17. tell it to *c.* ‖ Ac. 2:47. L. added to the *c.* Ac. 5:11. fear came on *c.* ‖ 8:1. persec. against *c.* 11:26. assem. with *c.* ‖ 14:23. elders in every *c.* 14:27. gath. *c.* together ‖ 15:3. on their way by *c.* 15:22. pleased *c.* to send ‖ 18:22. saluted the *c.*
Ro. 16:5. greet the *c.* that is in their house
1 Co. 4:17. teach in every *c.* ‖ 14:4. edifieth *c.* 14:5. *c.* may receive ‖ 23. *c.* come together 16:19. *c.* in their house ‖ Ep. 1:22. head over *c.*
Ep. 3:10. known by the *c.* the wisdom of God 5:24. as the *c.* is subject to Christ, so wives 5:25. as C. loved the *c.* ‖ 27. glorious *c.* ‖ 29:32. Phil. 3:6. persecuting the *c.* ‖ 4:15. no *c.* communn.
Col. 1:18. head of the *c.* ‖ 24. which is the *c.* 4:15. salute the *c.* which is in Nymphas' house
1 Ti. 5:16. not *c.* be charged ‖ Phile. 2. to the He. 12:23. *c.* of first born ‖ 1 Pe. 5:13. *c.* at Babylon
3 Jn. 6. before the *c.* ‖ 9. I wrote unto the *c.*
In the CHURCH.
Ac. 7:38. *c.* in wilderness ‖ 13:1. prophets *c.*
1 Co. 6:4. least esteem. *c.* ‖ 11:18. come togeth. *c.* 12:28. G. set some *c.* ‖ 14:19. *c.* speak five words 14:28. keep silence *c.* ‖ 35. shame to speak *c.*
Ep. 3:21. be glory *c.* ‖ Col. 4:16. to be read *c.*
Of the CHURCH. Ac. 8:3 Saul made havock *c.* 11:22. tidings came to ears *c.* ‖ 12:1,5. 15:4. received *c.* ‖ 22:17. called elders *c.*
Ro. 16:1. Phebe a servant *c.* ‖ 23. *c.* saluteth
1 Co. 14:12. to edifying *c.* ‖ Ep. 5:23. head *c.*
He. 2:12. in midst *c.* ‖ Ja. 5:14. call elders *c.*
3 Jn. 10. Demetrius casteth them out *of the c.*
Re. 2:1. to the angel *c.* of Ephesus, 8,12,18. 3:1. of Sardis ‖ 7. Philadelphia ‖ 14. Laodicea
CHURCH *of God.* Ac. 20:28. feed the *c.*
1 Co. 1:2. to *c.* at Corinth ‖ 10:32. no offence to *c.* 11:22. or despise ye the *c.* and shame them 15:9. because I persecuted the *c.*, Ga. 1:13.
1 Ti. 3:5. how shall he take care of the *c.*
CHURCHES, *s.* Ac. 9:31. then had the *c.* rest Ac. 15:41. confirming the *c.* ‖ 16:5. *c.* established 19:37. neither robbers of *c.* ‖ Ro. 16:4,16.
1 Co. 7:17. ordain I in all *c.* ‖ 11:16. neither the *c.* 14:33. of peace as in all *c.* ‖ 34. keep silence in *c.* 16:1. given order to *c.* ‖ 19. *c.* of Asia salute you
2 Co. 8:1. *c.* of Macedonia ‖ 19. chosen of the *c.* 23. messengers of the *c.* ‖ 11:8. I robbed other *c.* 11:28. care of all the *c.* ‖ 12:13. inferi. to other *c.*
Ga. 1:22. unknown by face to the *c.* of Judea
1 Th. 2:14. followers of the *c.* ‖ 2 Th. 1:4. in the *c.*
Re. 1:4. to seven *c.* in Asia ‖ 11. send it to seven *c.* 20. seven stars are angels of *c.* candlest. are 7 *c.* 2:7. Spirit saith to the *c.* ‖ 11:17,29. ‖ 3:6,13,22. 23. *c.* know I search reins ‖ 22:16. testify in *c.*
CHURL, *s. A fool,* Is. 32:5,7.
CHURLISH, *a.* 1 S. 25:3. Nabal was *c.*
CHURNING. Pr. 30:33. *c.* of milk
CHUZA, *Seeing or prophesying.* Lu. 8:3.
CIELED, ING, *v.* 1 K. 6:15. walls of the *c.*
2 Ch. 3:5. he *c.* the greater house ‖ Jer. 22:14. Hag. 1:4. is it time to dwell in your *c.* houses
CILICIA, *Which rolls in overturns.* Part of *Lesser Asia.*
Ac. 6:9. they of *C.* disputed ‖ 15:41. went thro' 21:39. of Tarsus, a city in *C.* 22:3. ‖ 23:34. 27:5. the sea of *C.* ‖ Ga. 1:21. regions of *C.*
CINNEROTH, *As a candle.* Jos. 13:27. ‖ 19:35. 1 K. 15:20.
CINNAMON, *s.* Ex. 30:23. take sweet *c.*
Pr. 7:17. bed with *c.* ‖ Song 4:14. ‖ Re. 18:13.
CIRCLE, *s.* Pr. 8:27. Is. 40:22.
CIRCUIT, S. 1 S. 7:16. year to year in *c.*
Jb. 22:14. walketh in *c.* of heaven, Ps. 19:6.
Ec. 1:6. wind returneth according to his *c.*
CIRCUMCISE, *v.* Ge. 17:11. shall *c.* the flesh
De. 10:16. *c.* the foreskin of your heart, 30:6.
Jos. 5:2. *c.* again Israel ‖ 4. why Joshua did *c.*
Jer. 4:4. *c.* yourselves ‖ Lu. 1:59. to *c.* the child
Jn. 7:22. and ye on the Sabbath-day *c.* a man
Ac. 15:5. needful to *c.* ‖ 21:21. ought not to *c.*
C. CUMCISED. Ge. 17:10. every male-child *c.*
Ge. 17:14. whose flesh is not *c.* shall be cut off 23. Abraham *c.* ‖ 26. Abrah. was *c.* ‖ 34:15,24.
Jer. 9:25. punish all *c.* with the uncircumcised
Ac. 15:1. except ye be *c.* ‖ 16:3. Paul *c.* Timothy
Ro. 4:11. tho' not *c.* ‖ 1 Co. 7:18. any called *c.*
Ga. 2:3. compelled to be *c.* ‖ 5:2. if *c.* Christ shall 6:12. constrain you to be *c.* ‖ 13. that are *c.*
Phil. 3:5. *c.* the eighth day ‖ Col. 2:11. ye are *c.*
CIRCUMCISING, *p.* Jos. 5:8. Lu. 2:21.
CIRCUMCISION, *s.* signifies, (1) *To cut off the foreskin,* Ge. 17:11. (2) *To mortify deeds of the flesh,* De. 10:16. (3) *The regenerated,* Col. 2:11. Jn. 7:22. Moses gave you *c.* ‖ 23. receive *c.*
Ro. 2:25. *c.* profiteth ‖ 28. nor is *c.* outward, 29. 3:30. justify *c.* by faith ‖ 4:9. on *c.* only ‖ 10. in *c.*
1 Co. 7:19. *c.* is keeping com. ‖ Ga. 2:9. go to *c.*
Ga. 5:6. neither *c.* 6:15. ‖ 11. if yet preach *c.*
Ep. 2:11. called *c.* in the flesh ‖ Phil. 3:3. the *c.*
Col. 2:11. *c.* without hands ‖ 3:11. neither *c.* nor *Of* CIRCUMCISION. Ex. 4:26. because *c.*
Ac. 7:8. gave Abra. covenant *c.* ‖ 10:45. ‖ 11:2.
Ro. 3:1. what profit *c.* ‖ 4:11. sign *c.*
4:12. a father *c.* ‖ 15:8. minister the *c.*
Ga. 2:7. gospel *c.* ‖ 8. apostleship the *c.*
Col. 4:11. *c.* salute you ‖ Ti. 1:10. they *c.*
CIRCUMSPECT, LY, Ex. 23:13. Ep. 5:15.
CIS, *Hard.* Ac. 13:21. Saul the son of *C.*
CISTERN, S. 2 K. 18:31. drink of his *c.*
Pr. 5:15. drink out of own *c.* Is. 36:16

Ec. 12:6. or the wheel broken at the *c.*
Jer.2:13. hewed out *c.* broken *c.*that can hold no
CITY, *s.* signifies, (1) *A walled town,* Jos. 6:3.
(2) *Inhabitants of cities,* Ge. 35:5. Is. 14:31.
(3) *The church of God,* Song 3:2,3. Re. 11:2.
(4) *The church triumphant in glory,* Re. 21:2. | 22:19. (5) *Heaven,* He. 11:10,16. (6) *That wherein a person puts his trust and confidence,* Pr. 10:15.
Ge. 4:17. Cain built a *c.* || 11:4. let us build *c.* 11:5. Lord came to see *c.* || 8. left off to build *c.* 18:26. find fifty righteous in *c.* || 28. destroy *c.* 24:13. daughters of *c* come to draw || 34:24,25. Nu. 21:28. flame gone from *c.* || 22:39.
De. 2:36. not one *c.* too strong, 3:4.
13:15. smite inh. of *c.* || 21:3. *c.* next to slain, 6.
Jos. 3:16. *c.* Adam || 6:3. compass *c.* six days, 7.
6:24. burnt the *c.* De. 13:16. Jos. 8:8,19.
8:2. ambush for *c.* || 17. left *c.* open || 20. smoke 11:19. not a *c.* made peace || 15:13. *c.* Arba
19:50. gave *c.* he asked || 20:4. entry of the *c.*
Jud. 6:27. feared men of *c.* || 8:17. slew m. of *c.*
9:45. beat down *c.* || 51. all of *c.* fled || 20:40.
Ru. 1:19. all *c.* was moved || 3:11. all *c.* know
1 S. 1:3. out of *c.* yearly || 4:13. *c.* cried out
5:11. destruc. thro' *c.* || 8:22. go to *c.* 1 K. 22:36.
28:3. buried him in Ramah, even in his own *c.*
2 S. 12:1. two men in one *c.* || 15:2. of what *c.*
19:37. die in my own *c.* || 20:19. a *c.* and mother
1 K. 1:15. *c.* rang || 11:32. *c.* I have chosen, 36.
2 K. 6:19. nor is this the *c.* || 11:20. *c.* in quiet
2 Ch. 15:6. *c.* was destroyed of *c.* || 19:5. *c.* by *c.*
30:10. posts from *c.* to *c.* || 32:18. might take *c.*
Ezr. 4:12. building the rebellious and bad *c.*
Ne. 2:3. *c.* lieth waste, 5. || 11:9. second over *c.*
Est. 3:15. *c.* Shushan perplexed || 8:15. rejoiced
Ps. 18:2. *c.* of the great King, Mat. 5:35.
59:6. go round *c.* 14. || 72:16. they of *c.* flourish
107:4. no *c.* to dwell in || 122:3. *c.* compact
127:1. except the Lord keep the *c.* || Pr. 8:3.
Pr. 10:15. rich man's wealth strong *c.* 18:11.
11:10. *c.* rejoiceth || 11. *c.* is exalted || 16:32. ruleth, 25:28. *c.* brok. down||29:8. *c.* in a snare
Ec. 9:14. a little *c.* || 15. poor man delivered *c.*
Is. 1:25. faithful *c.* 21. || 14:31. cry, O *c.* || 17:1.
19:2. *c.* against *c.* || 22:2. a tumultuous *c.*
23:7. joyous *c.* || 24:10. *c.* of confusion || 25:2.
26:1. a strong *c.* || 33:20. *c.* of solemnities
60:11. *c.* of the Lord || 62:12. a *c.* not forsaken
Jer. 3:14. one of a *c.* || 4:29. *c.* shall flee for
19:12. *c.* as Tophet || 25:29. || 32:24. *c.* is given
39:3. *c.* was broken up, men of war fled, 52:7.
46:8. I will destroy the *c.* || 49:25. *c.* of praise
La. 1:1. *c.* sit solitary || 2:15. is this the *c.*
Ez. 48:35. name of the *c.* the Lord is there
Am 3:6. evil in a *c.* || Zph. 3:1. polluted *c.*
Zch. 8:3. *c.* of truth || 5. *c.* full of boys and girls
Mat. 5:14. *c.* set on a hill || 8:34. whole *c.* came
10:11. in what *c.* ye enter || 21:10. *c.* was moved
22:7. burnt *c.* || 23:34. persecuted from *c.* to *c.*
Mk. 1:33. all *c.* gathered || 5:14. told in the *c.*
Lu. 2:3. taxed, to his own *c.* || 19:41. beheld the *c.*
Ac. 8:8. great joy in that *c.* || 13:44. whole *c.*
17:5. *c.* in uproar || 19:29. *c.* filled with confus.
He. 11:10. looked for a *c.* || 16. prepared a *c.*
12:22. *c.* of living God || 13:14. no continuing *c.*
Ja. 4:13. we will go to such a *c.* and buy
Re. 20:9. about the beloved *c.* || 21:14,18,23.
Bloody CITY. Ez. 22:2. | 24:6,9. Na. 3:1.
Defenced CITY. Is. 25:2. | 27:10. Jer. 1:18.
CITY *of David.* Lu. 2:4. went unto the *c.*, 11.
Elders with CITY. De. 19:12. - of his *c.*
De. 21:6. - of *c.* next slain man || 20. | 22:17. | 25:8. Jos. 20:4. Jud. 8:16. Ru. 4:2. Ezr.10:14.
Every CITY. Jud. 20:48. smote men of *c.*
2 K. 3:19. smite - fenced *c.* || 2 Ch. 11:12. | 31:19.
Jer. 4:29. *c.* he forsaken || 48:8. come on *c.*
Mat. 12:25. *c.* divided || Lu. 10:1. two into *c.*
Ac. 15:21. in *c.* that preach || 36. | 20:23.
Ti. 1:5. ordain elders in *c.* as I had appointed
Fenced CITY. 2 K. 10:2. | 17:9. 2 Ch. 11:23.
CITY *of God.* Ps. 46:4. make glad the *c.*-
Ps. 48:1. in the *c.* of our *G.* 8. || 87:3. O *c.* of *G.*
Re. 3:12. write on him the name of *c. of God Great* CITY. Ge. 10:12. Resen is a *c.*
Jos. 10:2. Gibeah was a *c.* || Ne. 7:4. *c.* was -
Jer. 22:8. the Lord done this unto this *c.* ?
Jon. 1:2. Nineveh was a *c.* 3:2,3. | 4:11.
Re. 11:8. bodies in the streets of the *c.*
14:8. Babylon that *c.* 18:10,16,19,21.
16:19. *c.* divided || 17:18. woman is that *c.*
21:10. he showed me the *c.* holy Jerusalem
Holy CITY. Ne. 11:1. Jerusalem the *c.* 18.
Is. 48:2. call themselves of *c.* || 52:1. O *c.* Da. 9:24.
Mat. 4:5. | 27:53. Re. 11:2. | 21:2. | 22:19.
In or *into the* CITY. Ge. 19:12. haste *c.* bring
De. 28:3. blessed *c.* and field || 16. cursed *c.*
Jud. 1:24. show us entrance *c.* || 8:27. put it *c.*
1 K. 13:25. told it *c.* || 14:11. him that dieth *c.*
11:12. feet enter *c.* || 16:4. dieth of Baasha *c.*
20:30. and came *c.* into an inner chamber
21:24. dieth of Ahab *c.* dogs eat || 2 K. 7:4,12.
2 K. 20:20. Hezekiah brought water *c.*
Ps. 31:21. show marvellous kind. - a strong *c.*
55:9. seen strife *c.* || Pr. 1:21. *c.* wisdom utter.
Ec. 7:19. ten mighty men *c.* || 8:10. forgotten
Is. 24:12. *c.* is left desolation, and gate smitten
Jer. 14:18. if I enter *c.* behold || 38:9. | 52:6.
La. 1:19. gave up ghost *c.* || Ez. 7:15. | 9:7.
Ho. 11:9. and I will not enter *c.*
Jo. 2:9. they shall run to and fro *c.*
Am. 3:6. evil *c.* || 7:17. wife a harlot *c.*
Mat. 8:1. came - his own *c.* || 10:5. - any *c.* of
26:18. go *c.* to such man || 28:11. watch came *c.*
Mk. 1:13. he saith, Go *c.* Ac. 9:6.
Lu. 7:37. a woman *c.* a sinner || 18:2,3.
22:10. when ye are entered *c.* || 24:19. tarry *c.*
Ac. 11:5. I was *c.* Joppa || 14:20. | 21:29. | 24:12.
2 Co. 11:26. in perils *c.* || Re. 22:14. enter *c.*
CITY *of the Lord.* Ps. 101:8. Is. 60:14.
Out of the CITY. Ge. 44:4. were gone *c.*
Ex. 9:29. as soon as I am gone *c.* || 33. went *c.*
Le. 14:45. carry them *c.* || Jos. 8:22. issued *c.*
2 S. 18:3. succor us *c.* || 20:16. cried a wo. *c.*
1 K. 21:13. carri. Naboth *c.* || 2 K. 7:12. | 9:15.
Jb. 24:12. men groan *c.* || Jer. 39:4. | 52:7.
Ez. 48:30. goings *c.* || Mi. 4:10. go forth *c.*
Mat. 21:17. he went *c.* Mk. 11:19.
Lu. 4:29. thrust him *c.* || 9:5. go *c.* shake
Jn. 4:30. they went *c.* || Ac. 7:58. cast Ste. *c.*
Ac. 14:19. drew Paul *c.* || 16:13. | 21:5.
CITY *of Refuge.* Nu. 35:25,26,28,32.
Jos. 21:13. Hebron to be a *c.* || 21. Shechem
27. Golan || 32. Kedesh || 38. Ramoth, 2 Ch. 6:57.
Thus CITY. Ge. 19:14. Lord will destroy *c.*
Ge. 19:20. *c.* is near to flee to || 21. not over. *c.*
Jos. 6:26. cursed that buildeth *c.* || Jud. 19:11.
1 K. 9:6. in *c.* a man of God || 2 K. 2:19.
2 K. 18:30. *c.* shall not be delivered, Is. 36:15. 19:32. not come into *c.* 33. Is. 37:34.
34. I will defend *c.* 20:6. Is. 37:35. | 38:6.
23:27. I'll cast off *c.* || 2 Ch. 6:34. pray tow. *c.*
Ezr. 4:13. if *c.* be built again, 15:16.
Jer. 6:6. *c.* to be visited || 17:25. *c.* shall remain
19:8. make *c.* desolate, 11, 15. | 20:5. | 21:9,10. 26:6. I will make *c.* a curse || 15. | 27:17. | 32:3. 39:16. I will bring my words on *c.* for evil
Ez. 11:3. *c.* is the caldron, we the flesh, 7, 11.
Mat. 10:23. persecute in *c.* flee to another
Ac. 18:10. I have much people in *c.* || 22:3.
Without the CITY. Ge. 19:16. set him *c.*
Le. 14:40. cast them in an unclean place *c.* 41.
2 Ch. 32:3. stop the waters of the fountains *c.*
Re. 14:20. the wine-press was trodden *c.*
CITIES, *s.* Ge. 35:5. terror of God on the *c.*
Ge. 41:48. laid up food in *c.* || 47:21. removed to *c.*
Nu. 35:8. shall give of his *c.* unto the Levites
De. 6:10. to give thee great and goodly *c.*
Jos. 18:9. described it by *c.* in seven parts
2 S. 10:12. for the *c.* of our God, 1 Ch. 19:13.
1 K. 9:13. what *c.* are these that thou hast
20:34. the *c.* my father took, I will restore
Jb. 15:28. in desolate *c.* || Ps. 9:6. destroyed *c.*
Is. 6:11. till *c.* wasted || 14:21. fill world with *c.*
19:18. five *c.* inland of Egypt || 61:10. holy *c.*
Jer. 2:15. *c.* are burnt || 28. number of *c.* 11:13.
13:19. *c.* of south || 20:16. *c.* I overthrew || 31:21.
Ez. 26:19. *c.* not inhabited || 30:17. | 35:9.
Ho. 8:14. send fire on *c.* || 11:6. sword on *c.*
Am. 4:8. *c.* wandered || Mi. 5:11. cut off *c.* 14.
Zph. 3:6. *c.* destroyed || Zch. 1:17. my *c.* spread
Mat. 10:23. gone over the *c.* || 11:1. preach in *c.*
Ac. 26:11. to strange *c.* || 2 Pe. 2:6. *c.* of Sodom
Ju. 7. *c.* about them || Re. 16:19. *c.* fell
Defenced CITIES. Is. 36:1. | 37:26.
Jer. 4:5. go into *c.* 8:14. || 34:7. *c.* remained
Fenced CITIES. Nu. 32:17. dwell in *c.*
De. 3:5. *c.*- with high walls, 9:1. Jos. 14:12.
Jos. 10:20. the rest of them entered into *c.*
2 S. 20:6. get *c.* 2 Ch. 12:4. | 14:6. | 17:2. | 19:5. | 21:3.
Jer. 5:17. impoverish *c.* || Da. 11:15. take *c.*
Ho. 8:14. multiplied *c.* || Zph. 1:16. alarm *c.*
CITIES *of Judah.* 2 Ch. 17:7. teach in *c.*-
Ps. 69:35. God will save Zion, and build *c.*-
Is. 40:9. say to *c.*- behold your God || 44:26. Jer. 1:15. | 4:16. | 7:17. | 9:11. | 11:12. | 32:44. | 33: 10,13. La. 5:11. Zch. 1:12.
Jer.44:6. mine anger was kindled in the *c.*-, 21.
CITIES *of Refuge.* Nu. 35:6,11. Jos. 20:2. 1 Ch. 6:67.
Six CITIES. Nu. 35:6. | 13:15. Jos. 15:59.
CITIES with *Suburbs.* Le. 25:31. Nu. 35:2.
Jos. 21:3. Israel gave to the Levites *c.*- 41.
2 Ch. 31:19. in the fields of the - of their *c.*
CITIES with *Villages.* 1 S. 6:18. 1 Ch. 27:25. Mat. 9:35. Mk. 6:56. Lu. 13:22.
CITIES with *waste.* Le. 26:31. make *c.*-, 33.
Is. 61:4. repair -*c.* || Jer. 4:7. *c.* shall be laid -
Ez. 6:6. your *c.* shall be - || 19:7. | 36:35,38.
Am. 9:14. and they shall build thy -*c.*
Your CITIES. Is. 1:7. *c.* are burnt with fire
Jer. 40:10. dwell in *c.* that ye have taken
Am. 4:6. cleanness of teeth in all -*c.* and
CITIZEN, *s. s.* Lu. 15:15. joined to a *c.* of
Lu. 19:14. *c.* hated him || Ac. 21:39. I am a *c.*
Ep. 2:19. but fellow *c.* with the saints, and of
CLAD, *p.* 1 K. 11:29. had *c.* himself, Is. 59:17.
CLAMOR, OUS, *s.* and *a.* Pr. 9:13. Ep. 4:31.
CLAP, *v.* Jb. 27:23. *c.* their hands at him, and
Ps. 47:1. *c.* your hands, 98:8. || Is. 55:12. trees
La. 2:15. *c.* their hands at thee, Na. 3:19.
CLAPPED, ETH, *v.* Jb. 34:37. Ez. 25:6.
CLAPPED, *p.* 2 K. 11:12. they *c.* their hands
CLAUDA, *A broken or weeping voice.* The name of an island near *Crete,* Ac. 27:16.
CLAUDIA and CLAUDIUS, The same. Ac. 11:28 | 18:2. | 23:26. 2 Ti. 4:21.
CLAVE, *v.* Ge. 22:3. Abraham *c.* the wood
Ge. 31:3. send *c.* to Dinah || Nu. 16:31. ground *c.*
Jud. 15:19. God *c.* a hollow place || Ru. 1:14.
1 S. 6:14. *c.* wood of cart || 2 S. 20:2. | 23:10.
1 K. 11:3. Solomon *c.* to these in love
2 K. 18:6. Hezekiah *c.* to the L. || Ne. 10:29.
Ps. 78:15. he *c.* the rocks, Is. 48:21.
Ac. 17:34. howbeit, certain men *c.* to Paul
CLAWS, *s.* De. 14:6. Da. 4:33. Zch. 11:16.
CLAY, *s.* Jb. 4:19. dwell in houses of *c.* whose
Jb. 10:9. made me as *c.* || 13:12. like bodies of *c.*
27:16. raiment as *c.* || 33:6. formed out of *c.*
38:14. as *c.* to seal || Ps. 40:2. out of the miry *c.*
Is. 29:16. as potter's *c.* || 41:25. potter treadeth *c.*
45:9. shall *c.* say to him || 64:8. we are the *c.*
Jer. 18:4. *c.* was marred, 6. || 43:9. hide in *c.*
Da. 2:33. part *c.* 34,42. || 35. *c.* broken, 41,45.
Na. 3:14. go to *c.* || Ha. 2:6. ladeth with thick *c.*
Jn. 9:6. *c.* of the spittle, 15. || Ro. 9:21. over *c.*
CLAY-GROUND, *s.* 1 K. 7:46. 2 Ch. 4:17.
CLEAN, *a.* Le. 23:22. not made *c.* riddance
Jos. 3:17. passed *c.* over || Ps. 77:8. mercy *c.* gone
Is. 24:19. earth *c.* dissolved || Jo. 1:7. *c.* bare
Zch. 11:17. arm *c.* dried up || 2 Pe. 2:18. *c.* escu.
CLEAN, *a.* signifies, (1) *Pure, free from dirt or nastiness, chaste, innocent, neat, and elegant.* (2) *Freedom from the guilt of sin, by the blood of Christ,* Ps. 51:7. (3) *From the nature of sin, by sanctifying grace,* Jn. 13:10.
Ge. 7:2. *c.* beast by sevens, 8:20. || 35:2. he *c.*
Le. 4:12. *c.* place, 6:11. || 10:30. *c.* from sin
10:10. put difference between unclean and *c.*
11:47. | 20:5. Ez. 22:26. | 44:23.
1 S. 20:26, surely he is not *c.* || 2 K. 5:10,12.
Jb. 11:4. haste said, I *c.* || 14:4. bring *c.* thing out
15:14. what is man that he should be *c.* 25:4.
15. heavens not *c.* || 33:9. am *c.* without trans.
Pr. 16:2. *c.* in own eyes || 20:9. made heart *c.*
Is. 1:16. make you *c.* || 28:8. is no place *c.*
30:24. young asses shall eat *c.* provender which
52:11. be ye *c.* that bear vessels || 66:20. *c.* vessel
Jer. 13:27. O Jerusal., wilt thou not be made *c.*
Ez. 36:25. sprinkle *c.* water on you, and ye
Mat. 8:3. I will, be thou *c.* || Mk. 1:41. Lu. 5:13. 23:25. ye make *c.* the outside, Lu. 11:39,41.
Jn. 13:11. ye are not all *c.* || 15:3. now ye are *c.*
Ac. 18:6. I am *c.* || Re. 19:8. fine linen, *c.* 14.
CLEAN *Hands.* Jb. 9:30. | 17:9. Ps. 24:4.
CLEAN *Heart.* Ps. 51:19. | 73:1. Pr. 20:9.
Is CLEAN. Le. 13:13. he is *c.* 17,37,39.
19:9. fear of the L. *c.* || Pr. 14:4. Jn. 13:10.
Pronounce CLEAN. Le. 13:6. priest *c.* 14:7.
Shall be CLEAN. Le. 11:36. | 12:8. | 13:58. | 14:9,20,53. | 15:13. | 17:15. | 22:7. Nu. 19:12,19. | 31:23. Ps. 51:7. Ez. 36:25.
CLEANNESS, *s.* 2 S. 22:21. *c.* hands, Ps. 18:20.
2 S. 22:25. *c.* his eye sight, Ps. 18:24. || Am. 4:6.
CLEANSE, *v.* Ex. 29:36. *c.* the altar, Le. 16:19.
Le. 14:49. *c.* the house || Nu. 8:6. Levites, *c.*
2 Ch. 29:15. to *c.* the house of the Lord, 16.
Ne. 13:22. the Levites should *c.* themselves
Ps. 19:12. *c.* thou me, 51:2. || 119:9. *c.* his way
Jer. 4:11. not to fan nor *c.* || 33:8. I will *c.* them
Ez. 36:25. from idols *c.* you || 39:12. *c.* land, 16.
Jo. 3:21. I'll see their blood || Mat. 10:8. | 23:26.
2 Co.7:1. let us *c.* our selves || Ep. 5:26. might *c.* it
Ja. 4:8. *c.* your hands, ye sinners, and purify
1 Jn. 1:9. to *c.* us from all unrighteousness
CLEANSED, *p.* Le. 11:32. | 12:7. | 14:1,14. Nu. 35:33. land not *c.* || Jos. 22:17. not *c.*
2 Ch. 29:18. *c.* house of L. || 30:19. tho' he be not *c.*
Ne. 13:9. *c.* the chamber || 30. thus I *c.* them
Jb. 35:3. if I be *c.* || Ps. 73:13. *c.* heart in vain
Ez. 22:24. land not *c.* || 41:26. after he is *c.*
Da. 8:14. sanctuary *c.* || Mat. 11:5. lepers are *c.*
Lu. 4:27. none *c.* save Naaman || 7:22. lepers
17:14. they went were *c.* || 17. were not ten *c.*
Ac. 10:15. what G. *c.* call not common, 11:9.
CLEANSETH, ING, *v.* Le. 13:7. seen for his *c.*
Nu. 6:9. in the day of his *c.* || Jb. 37:21. wind *c.*
Pr. 20:30. *c.* away evil || Mk. 1:44 offer for *c.*
1 Jn. 1:7. blood of Jesus Christ *c.* from all sin
CLEAR, *a.* Ge. 24:8. be *c.* from my oath, 41.
Ge. 44:16. how shall we *c.* ourselves? G. hath
Ex. 34:7. that will by no means *c.* the guilty
2 S. 23:4. as tender grass, by *c.* shin. after rain
Ps. 51:4. *c.* when judge-t || Song 6:10. *c.* as sun
Is. 18:4. like *c.* heat on herbs || Am. 8:9. *c.* day
Zch. 14:6. not *c.* nor dark || 2 Co. 7:11. selves *c.*
Re. 21:11. *c.* as crystal, 22:1. || 18. like *c.* glass
CLEARER, *a.* Jb. 11:17. age *c.* than noon day
CLEARING, *p.* Nu. 14:18. 2 Co. 7:11.
CLEARLY, *ad.* Jb. 33:3. utter knowledge *c.*
Mat. 7:5. see *c.* to pull out the mote, Lu. 6:42.
Mk. 8:25. saw every man *c.* || Ro. 1:20. *c.* seen
CLEARNESS, *s.* Ex. 24:10. heaven in his *c.*
CLEAVE, *v.* Le. 1:17. he shall *c.* it with the
Ps. 74:15. didst *c.* the fountain and the flood
Ha. 3:9. didst *c.* the earth || Zch. 14:4. mount. *c.*
CLEAVETH, *v.* De. 14:6. Jb. 16:13. Ps. 141:7. Ec. 10:9.
CLEAVE, *v.* Ge. 2:24. *c.* to his wife, Mat. 19:5.
De. 4:4. ye that did *c.* to the Lord your God
10:20. *c.* swear, 11:22. | 13:4. | 30:20. Jos. 22:5.
Jos. 23:8. but *c.* to L. || 2 K. 5:27. leprosy *c.* to
Jb. 38:38. clods *c.* fast || Ps. 101:3. not *c.* to me
Ps. 102:5. my bones *c.* || 137:6. tongue *c.* to roof
Is. 14:1. *c.* to Jacob || Ez. 3:26. tongue *c.* to
Da. 2:43. not *c.* one to || 11:34. *c.* with flatteries
Ac. 11:23. with purpose of heart *c.* to the Lord

Ro. 12:9. abhor evil, *c.* to that which is good
CLEAVED, *p.* 2 K. 3:3. Jb. 29:10. | 31:7.
CLEAVETH, *v.* Jb. 19:20. my bone *c.* to skin
Ps. 22:15. tongue *c.* to my jaws || 41:8. disease *c.*
41:25. belly *c.* to earth || 119:25. soul *c.* to dust
Jer. 13:11. girdle *c.* to loins || La. 4:8. skin *c.*
La. 10:11. dust of your city which *c.* on us
CLEFT, S, *s.* Song 2:14. O my dove, that art in *c.*
Is. 2:21. go into the *c.* || Jer. 49:16. dwell in *c.*
Am. 6:11. smite the little house with *c.* Ob. 3.
Mi. 1:4. valley shall be *c.* as wax before fire
CLEMENCY, *s.* Ac. 24:4. hear us of thy *c.*
CLEMENT, *Quiet, mild, meek.* Phl. 4:3.
CLEOPAS, *All glory.* Lu. 24:18. Jn. 19:25.
CLERK, *s.* Ac. 19:35. town *c.* had appeased
CLIFT, S, *s.* Ex. 33:22. put thee in a *c.* of
De. 14:6. cleaveth *c.* || 2 Ch. 20:16. *c.* of Ziz
Jb. 30:6. dwell in *c.* || Is. 57:5. under *c.* of rocks
CLIMB, ED, ETH, *v.* J S. 14:13. Jona. *c.* up
Jer. 4:29. *c.* on the rocks || Jo. 2:7. *c.* the wall
Am. 9:2. tho' ye *c.* to heaven || Lu. 19:4. Jn. 10:1.
CLIFT, *p.* Jer. 18:37. every beard shall be *c.*
CLOAK, *s.* Is. 59:17. clad with zeal as a *c.*
Mat. 5:40. let him have thy *c.* Lu. 6:29.
Jn. 15:22. no *c.* for their sin || 1 Th. 2:5. nor used
2 Th. 1:13. *c.* I left at Troas bring with thee
1 Pe. 2:16. liberty for a *c.* of maliciousness, but
CLOD, S, *s.* Jb. 7:5. flesh clothed with *c.* of dust
Jb. 21:33. *c.* of the valley || 38:38. *c.* cleave fast
Is. 28:24. break the *c.* Ho. 10:11. || Jo. 1:17.
CLOSE, *a.* Nu. 5:13. kept *c.* from her husband
2 S. 22:46. be afraid out of *c.* places, Ps. 18:45.
1 Ch. 12:1. David kept *c.* || Ib. 28:21. *c.* from fowls
Jb. 41:15. scales shut up togeth. as with a *c.* seal
Jer. 42:16. *c.* after you || Da. 8:7. Am. 9:11.
Lu. 9:36. they kept it *c.* || Ac. 27:13. *c.* by Crete
CLOSED, *p.* G *c.* 2:21. Lord *c.* the flesh || 20:18.
Nu. 16:34. earth *c.* on them || Jud. 3:22. fat *c.*
Is. 1:6. have not been *c.* || 29:10. L. *c.* your eyes
La. 1:9. words are *c.* up || Jon. 2:5. depth *c.*
Mat. 13:15. eyes *c.* Ac. 28:27. || Lu. 4:20. *c.* book
CLOSER, *n.* Pr. 18:24. *c.* than a brother
CLOSET, *s.* Jer. 22:15. *c.* thyself in cedar?
CLOSET, S, *s.* Jo. 2:16. bride go out of her *c.*
Mat. 6:6. enter into thy *c.* || Lu. 12:3. spoke in *c.*
CLOTH, *s.* Nu. 4:8. *c.* of scarlet || 12. *c.* of blue
De. 22:17. spread *c.* before elders || 1 S. 19:13.
Mat. 9:16. putteth a pe ere of new *c.* Mk. 2:21.
27:59. wrapped it in linen *c.* || Mk. 14:51. about
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Ps. 132:16. I'll *c.* her priests || 18. I'll *c.* with shame
Pr. 23:21. drowsiness shall *c.* a man with rags
Is. 22:21. I'll *c.* him with robe, and strengthen
49:18. *c.* thee with them all || 50:3. I *c.* heavens
Ez. 26:16. *c.* with trembling || 34:3. *c.* with wool
Hag. 1:6. ye *c.* you, but there is none warm
Zch. 3:4. I will *c.* thee with change of raiment
Mat. 6:30. if God so *c.* the grass, Lu. 12:28.
CLOTHED, *p.* Ge. 3:21. coats of skins and *c.*
Le. 8:7. Moses *c.* Aaron with the robe, and put
2 S. 1:24. Saul who *c.* you with scarlet with
1 Ch. 21:16. *c.* with sackcloth || 2 Ch. 18:9.
2 Ch. 6:41. priests *c.* with salvation || 28:15.
Est. 4:2. none enter king's gate *c.* with sackcl.
Jb. 7:5. *c.* with worms || 10:11. hast *c.* me with
29:14. righteousness, it *c.* me || 39:19. *c.* his neck
Ps. 35:26. let them be *c.* with shame, 109:29.
65:13. the pastures are *c.* with flocks; the val.
93:1. L. *c.* with majesty, 104:1. || 109:18. as he *c.*
132:9. let thy priest be *c.* with righteousness
Pr. 31:21. *c.* with scarlet || Is. 61:10. *c.* me with
Ex. 16:10. I *c.* thee || Da. 5:29. *c.* Daniel
Zph. 1:8. all such as are *c.* with strange apparel
Zch. 3:3. Joshua was *c.* with filthy garments
Mat. 11:8. a man *c.* in soft raiment, Lu. 7:25.
25:36. naked and ye *c.* me || 43. and ye *c.* me not
Mk. 1:6. *c.* with camel's hair || 5:15. Lu. 8:35.
15:17. *c.* J. with purple || Lu. 16:19. rich man *c.*
2 Co. 5:2. to be *c.* upon with || 3. that being *c.*
1 Pe. 5:5. be *c.* with humility, God resist proud
Re. 3:18. thou mayst be *c.* || 10:1. *c.* with cloud
11:3. *c.* in sackcloth || 12:1. *c.* with the sun
19:13. *c.* with vesture dipped in blood; and his
CLOTHED, *p.* with *Linen.* Ex. 9:2. one man was
Ez. 44:17. he *c.* garments || Da. 10:5. | 12:6.
Re. 15:6. *c.* in pure white *linen*, 18:16. | 19:14.
Shall be CLOTHED. Jb. 8:22. *c.* with shame
Ez. 7:27. Da. 5:7. Mat. 6:31. Re. 3:5.
CLOTHES, *s.* Ge. 49:11. washed his *c.* in blood
De. 29:5. *c.* are not waxen old, Ne. 9:21.
Jb. 9:31. *c.* abhor me || Pr. 6:27. *c.* not burnt
Ez. 16:39. strip thee also of thy *c.* 23:26.
Mat. 24:18. nor let him return back to take his *c.*
Mk. 5:28. touch but his *c.* || 15:20. put his *c.* on
Lu. 2:7. in swaddling *c.* 12. || 8:27. ware no *c.*
19:36. spread *c.* || 24:12. beheld linen *c.* Jn. 20:5.
Jn. 11:44. with grave *c.* || 19:40. in linen *c.* 20:7.
Ac. 7:58. *c.* at Saul's feet || 22:23. cast off their *c.*
Rent CLOTHES. Ge. 37:29. Reuben || 34. Jacob
Ge. 44:13. Joseph's brethren || Nu. 14:6. Joshua
Jos. 7:6. Joshua || Jud. 11:35. Jephthah
2 S. 3:31. *rent* your *c.* gird you with sackcloth
1 K. 21:27. Ahab || 2 K. 5:8. king of Israel, 6:30.
2 K. 11:14. Athaliah || 19:1. Hezekiah, Is. 37:1.
Est. 4:1. Mordecai || Mat. 26:65. high-priest
Ac. 14:14. Barnabas and Paul || 16:22. magistrates
CLOTHES *rent.* Le. 13:45. lepers *c.* || 1 S.
4:12. 2 S. 1:2. | 13:31. Jer. 41:5.
Wash CLOTHES. Ex. 19:10,14. Nu. 8:7,21.
Le. 11:25,40. | 13:6. | 14:8,9,47. | 15:5,8,11,22.
Nu. 19:7,8,19. | 31:24. 2 S. 19:24.
CLOTHEST, *v.* Jer. 4:30. *c.* with crimson
CLOTHING, *s.* Jb. 22:6. stripped naked of *c.*
Jb. 24:7. naked to lodge without *c.* 10. || 31:19.
Ps. 35:13. my *c.* was sackcloth, I humbled
45:13. her *c.* is of wrought gold || Pr. 27:26.
Pr. 31:22. her *c.* is silk and purple, 25.
Is. 3:6. thou hast *c.* || 7. neither bread nor *c.*
23:18. durable *c.* || 59:17. garm. of vengeance for *c.*
Jer. 10:9. purple is their *c.* || Mat. 7:15. in sheep's *c.*
Mat. 11:8. wear soft *c.* || Mk. 12:38. go in long *c.*
Ac. 10:30. stood in bright *c.* || Ja. 2:3. gay *c.*
CLOUD, *s.* signifies, (1) *The heavens*, Ps. 36:5.
| 68:34. (2) *Great numbers*, He. 12:1. (3)
Affliction, La. 2:1. (4) *Hypocrites*, 2 Pe. 2:17.
It is a congeries chiefly of watery particles.
Ge. 9:13. set my bow in *c.* for a token, 14:16.
Ex. 14:20. *c.* and darkness to them || 16:10. in *c.*
19:9. come in thick *c.* || 24:15. *c.* covered moun.
24:16. *c.* covered it 6 days || 18. Moses went in *c.*
34:5. Lord descended in the *c.* Nu. 11:25.
40:34. *c.* covered tent || 38. *c.* on tabernacle
Nu. 9:19. when *c.* tarried || 10:34. *c.* by day
1 K. 8:10. *c.* filled house of Lord, 2 Ch. 5:13.
18:44. ariseth a little *c.* like a man's hand
Jb. 3:5. that day, let a *c.* dwell upon it, let the
22:13. can he judge through the dark *c.*?
30:15. passeth away as a *c.* || 38:9. made the *c.*
Ps. 78:14. led them with a *c.* || 105:39. spread a *c.*
Pr. 16:15. favor is as a *c.* || Is. 4:5. assemblies, a *c.*
Is. 18:4. like a *c.* of dew in the heat of harvest
19:1. L. rideth on a *c.* || 44:22. as a *c.* thy sins
60:8. who are these that fly as a *c.* as doves?
La. 2:1. covered Zion with a *c.* || 3:44. thyself
Ez. 1:4. a great *c.* || 28. appearance of bow in *c.*
8:11. thick *c.* of incense || 10:4. house filled *c.*
30:18. as for her, a *c.* shall cover her, and her
32:7. I will cover the sun with a *c.* and moon
38:9. shalt be like a *c.* to cover the land, 16.
Mat. 17:5. *c.* overshadowed, Mk. 9:7. Lu. 9:34.
Lu. 12:54. when ye see a *c.* || 21:27. coming in *c.*
Ac. 1:9. a *c.* received him out of their sight
1 Co. 10:2. were all baptized to Moses in the *c.*
Re. 10:1. angel clothed with a *c.* || 11:12. in a *c.*
14:14. white *c.* and upon the *c.* one sat, 15,16.
CLOUD *abode.* Ex. 40:35. Nu. 9:17,18.
Morning CLOUD. Ho. 6:4. goodness as || 13:3.
Pillar of CLOUD. Ex. 13:21,22. | 14:24. Nu.
12:5. De. 31:15. Ne. 9:19.
CLOUD *taken up.* Ex. 40:36,37. Nu. 9:17.
White CLOUD. Re. 14:14. behold a *c.*
CLOUD *of Witnesses.* He. 12:1. so great a *c.*
CLOUDS, *s.* De. 1:11. *c.* and thick darkness
Jud. 5:4. *c.* also dropped || 2 S. 22:12. thick *c.*
2 S. 23:4. morning without *c.* || 1 K. 18:45.
Jb. 20:6. tho' head reach to *c.* || 22:14. *c.* a cover
26:8. in his thick *c.* || 36:29. spreadings of the *c.*
37:16. balancings of the *c.* || 38:37. number *c.*
Ps. 36:5. faithfulness reacheth to *c.* || 57:10. truth
68:34. excellency, and his strength is in the *c.*
77:17. *c.* poured out water || 78:23. commanded *c.*
97:2. *c.* and darkness are round about him
104:3. *c.* his chariot || 147:8. cov. heaven with *c.*
Pr. 3:20. *c.* drop down the dew || 8:28. | 25:14.
Ec. 11:4. regardeth the *c.* || 12:2. nor *c.* return
Is. 5:6. I'll command the *c.* || 14:14. height of *c.*
Jer. 4:13. come up as a *c.* || Da. 7:13. *c.* of heaven
Jn. 2:2. day of *c.* Zph. 1:15. || Na. 1:3. *c.* are dust
Zch. 10:1. so the Lord shall make bright *c.*
Mat. 24:30. see Son of man coming in the *c.* of
heaven, 26:64. Mk. 13:26. | 14:62. Re. 1:7.
1 Th. 4:17. caught up with them in the *c.*
2 Pe. 2:17. *c.* carried with tempest, Ju. 12.
CLOUDY, *a.* Ex. 33:10. people saw *c.* pillar
Ne. 9:12. leddest by a *c.* pillar, Ps. 99:7.
Ez. 30:3. a *c.* day || 34:12. scattered in *c.* day
CLOUTED, *p.* Jos. 9:5. old shoes and *c.* on
CLOUTS, *s.* Jer. 38:11. took old cast *c.* 12.
CLOVEN, *a.* Le. 11:3. *c.* footed, 7,26. De. 14:7.
Ac. 2:3. there appeared to them *c.* tongues like
CLUSTER, *s.* Nu. 13:23. branch with one *c.*
Song 1:14. *c.* of camphire || 18. 65:8. Mi. 7:1.
CLUSTERS, *s.* Ge. 40:10. *c.* brought ripe grapes
De. 32:32. their *c.* are bitter || 1 S. 25:18. | 30:12.
Song 7:7. breasts like *c.* 8. || Re. 14:18. gather *c.*
COAL, S, *s.* Le. 16:12. censer full of *c.* of fire
2 S. 14:7. quench my *c.* || Jb. 41:21. kindleth *c.*
Ps. 18:8. *c.* were kindled || 12. and *c.* of fire
120:4. *c.* of juniper || 140:10. let burning *c.* fall
Pr. 6:28. can one go on hot *c.* and not burned?
25:22. heap *c.* of fire, Ro. 12:20. || 26:21. as *c.* are
Song 8:6. the *c.* thereof are *c.* of fire, which hath
Is. 6:6. a live *c.* in his hand || 44:12,19. | 47:14.
La. 4:8. visage is blacker than a *c.* Ha. 3:5.
Jn. 18:18. servants who had made a fire of *c.*
21:9. saw a fire of *c.* and fish laid thereon
COAST, *s.* Ex. 10:4. the locusts into thy *c.*
Nu. 24:24. from *c.* of Chittim || De. 11:24.
De. 19:8. if L. enlarge thy *c.* || Jos. 1:4. | 18:5.
Sea COAST. Ex. 25:16. destroy remem. of *c.*
Zph. 2:5. woe to *c.* 6. || Mat. 4:13. Lu. 6:17.
South COAST. Jos. 15:1,4. | 18:19.
COASTS, *s.* Ex. 10:14. locusts rested in all *c.* 19.
De. 2:4. pass through *c.* || 16:4. seen in all thy *c.*
19:3. divide the *c.* || Jos. 18:5. abide in their *c.*
Jud. 18:2. Dan sent five men from their *c.*
19:29. sent his concubine into all *c.* of Israel
1 S. 7:14. *c.* deliver || 11:3. send mess. into *c.* 7.
2 S. 21:5. destroyed from the *c.* 1 Ch. 21:12.
2 Ch. 11:13. resorted to him out of all their *c.*
Ps. 105:31. lice in all *c.* || 33. brake trees of *c.*
Jer. 25:32. whirlwind shall be raised from *c.*
Ez. 33:2. man of their *c.* || Jo. 3:4. all *c.*
Mat. 2:16. Herod slew children in all the *c.*
8:34. would depart out of their *c.* Mk. 5:17.
15:21. Jesus departed into *c.* of Tyre and Sidon
Mk. 7:31. departing from *c.* of Tyre and Sidon
Ac. 13:50. expelled Paul and Barnabas out of *c.*
COAT, *s.* Ge. 37:3. Jacob made a *c.* || 32. sent *c.*

Arab Hyke, 'Coat' of SS.

Ex. 28:4. Aaron a broidered *c.* || 29:5. put on *c.*
1 S. 2:19. his mother made him a little *c.*
17:5. a *c.* of mail, 38. || 2 S. 15:32. *c.* rent
Jb. 30:18. it bindeth me as the collar of my *c.*
Song 5:3. I put off my *c.* how shall I put it on?
Mat. 5:40. and take away thy *c.* Lu. 6:29.
Jn. 19:23. *c.* without seam || 21:7. fisher's *c.*
COATS, *s.* Ge. 3:21. G. made *c.* of skins, and
Le. 10:5. carried them in their *c.* out of camp
Da. 3:27. nor were their *c.* changed, nor smell
Mat. 10:10. neither provide two *c.* Mk. 6:9.
Lu. 3:11. two *c.* let him impart || Ac. 9:39.
COCK, *s.* Mat. 26:34. Mk. 14:30,72. Lu. 22:34.
Mk. 13:35. cometh at *c.* crowing || Jn. 13:38.
COCKATRICE, S, *s. A venomous serpent, the same with the* Basilisk, *fabulously supposed to proceed from a cock's egg, or rather the* centenum ovum, *the last or* hundredth *egg of the hen; an egg commonly without any* yolk.
Is. 11:8. weaned child put his hand on *c.* den
14:29. come forth a *c.* || 59:5. they hatch *c.* eggs
Jer. 8:17. I will send serpents, *c.* among you
COCKLE, *s.* Jb. 31:40. let *c.* grow instead of
COFFER, *s.* 1 S. 6:8,11,15. Ezr. 6:12.
COFFIN, *s.* Ge. 50:26. Lu. 7:14.
COGITATIONS, *s. Thoughts.* Da. 7:28.
COLD, *s.* and *a.* Ge. 8:22. *c.* and heat shall not
Jb. 24:7. the naked have no covering in the *c.*
37:9. and *c.* cometh out of the north
Ps. 147:17. who can stand before his *c.*?
Pr. 20:4. will not plough by reas. of *c.* | 25:13,20.
25:25. as *c.* waters to a thirsty soul, so is good
Na. 3:17. camp in the hedges in the *c.* day
Mat. 10:42. cup of *c.* water || 24:12. love wax *c.*
Jn. 18:18. it was *c.* Ac. 28:2. || Re. 3:15,16.
COL-HOZEH, *Every prophet seeing all.* Ne. 3:15.
COLLAR, S, *s.* Jud. 8:26. Jb. 30:18.
COLLECTION, *s.* 2 Ch. 24:6. 1 Co. 16:1.
COLLEGE, *s.* 2 K. 22:14. 2 Ch. 34:22.
COLLOPS. Jb. 15:27. *c.* of fat on his flanks
COLONY, *s. A city, or place*, Ac. 16:12.
COLOR, *s.* Le. 13:55. if plague not changed *c.*
Nu. 11:7. as *c.* of bdellium || Pr. 23:31. in cup
Ez. 1:4. as the *c.* of amber, 7. Da. 10:6.
16. *c.* of beryl, 18:9. || 32. *c.* of crystal || Re. 17:4.
COLORED, *a.* Re. 17:3. on a scarlet *c.* beast
COLOR, *s.* Ac. 27:30. under *c.* as though they
COLORS, *s.* Ge. 37:3. coat of many *c.* for Jos.
Jud. 5:30. prey of divers *c.* || 2 S. 13:18. garm.
1 Ch. 29:2. I have prepared stones of divers *c.*
Is. 54:11. I will lay thy stones with fair *c.*
Ez. 16:16. high places with divers *c.* 17:3.
COLOSSE, *Punishment.* A city of *Phrygia*, in
the *Lesser Asia*, Col. 1:2.
COLT, S, *s.* Ge. 32:15. with their *c.* || 49:11.
Jud. 10:4. 30 sons that rode on 30 *c.* || 12:14.
Jb. 11:12. though man be born like wild ass's *c.*
Zch. 9:9. riding on a *c.* Mat. 21:5. Jn. 12:15.
Mat. 21:2. ass tied with a *c.* Mk. 11:2. Lu. 19:30.
Lu. 19:35. they cast their garments on the *c.*
COME, *v.* signifies, (1) *To draw nigh*, Ex. 34:3.
(2) *To befall*, Ezr. 9:13. Jb. 4:5. (3) *To believe*, Mat. 11:28. Jn. 6:37. (4) *To attain to*, Ac. 26:7. (5) *To arise from*, Nu. 24:17.

Ge. 7:1. c. thou into ark‖26:27. wherefore c. ye 37:10. c. let us slay him ‖ 49:10. until Shiloh c. Ex. 19:9. lo, I c. to thee in a thick cloud 20:24. where I record my name I will c. and Nu. 24:19. out of Jacob shall c. he that shall 1 S. 17:45, I c. to thee in the name of the Lord 2 S. 17:2. I will c. on him while he is weary 1 Ch. 29:12. both riches and honor c. of thee 14. all things c. of thee‖Jb. 13:13. let c. on me b. 14:14. till my change c.‖22:21. good shall c. to 37:13. he causeth it to c. for correction, or for 38:11. hitherto shalt thou c. but no further Ps. 40:7. lo, I c. Ho. 10:7,8.‖ 12:2. c. and appear 59:3. G. shall c. ‖ 65:2. shall all flesh c. ‖ 80:2. 119:41. let thy mercies c. also to me, 77. Pr. 6:11. poverty c. 24:34.‖ 10:24. fear c. on him Ec. 9:2. all things c. alike‖Song 2:10. c. away, 13. Song 1:8. c. with me ‖ Is. c. thou south wind Is. 13:6. day of L. shall c. ‖ 21:12. return and c. 26:20. c. my people‖27:6. c. of Jacob to take root 35:4. your G. will c. ‖ 49:10. L. will c. ‖ 41:25. 45:20. c. draw near ‖ 24. to him shall men c. 51:11. redeemed shall c. ; 55:1. c. to waters, 3. 59:20. Redeemer c. to Zion ‖ 60:3. c. to light, 5. Jer. 2:31. c. no more to thee‖3:22. behold, we c. 17:15. word of L. let it c. ‖ 31:9. c. with weep. Ez. 33:31. c. to thee as people ‖ 33. lo, it will c. Ho. 6:1. c. let us return ‖ 3. c. as the rain ‖ 10:12. Jo. 1:15. destruction shall c. ‖ 2:31. day of L. c. Ha. 2:3. c. and not tarry ‖ Zph. 2:2. anger c. Zch. 1:21. what c. these to do ‖ 14:5. G. shall c. Ma. 3:1. c. to his temple ‖ 1:6. lest I c. and Mat. 2:6. c. a Govern. ‖ 6:10. kingd. c. Lu. 11:2, 8:7. I will c. and heal ‖ 9. c. and he cometh, Lu. 7:8.

11. many shall c. from the east and west 11:3. he that should c. Lu. 7:19,20.‖28. c. to me 16:21. if any man will c. after me, let him deny 17:10. why say the scribes, Elias must first c. 11. 22:4. c. to the marriage‖24. then shall end c. 24:42. hour your L. doth c.‖25:31. c. ye blessed Lu. 10:1. place whither he himself would c. 13:7. I c. seeking fruit on this fig-tree, and 19:13. occupy till I c. ‖ 20:16. c. and destroy Jn. 1:39. c. and see ‖ 3:26. all men c. to him 5:14. worse thing c. ‖ 10. ye will not c. to me 6:37. shall c. to me ‖ 44. no man can c. to me, 65. Jn. 7:34. ye cannot c. ‖ 37. thirst, let him c. 14:18. I will c. to you ‖ 23. we will c. to him 17:11. I c. to thee, 13. ‖ 21:22. tarry till I c. 23. Ac. 1:11. shall so c. ‖ 2:20. great day of Lord c. 3:19. times of refreshing c. ‖ 8:24. things c. on 13:40. lest that c. on you ‖ 16:9. c. and help us 19:4. sh. c. after‖26:7,12. tribes hope to c. ‖ 22. Ro. 3:8. evil that good c. ‖ 9:9. will I c. 1 Co. 1:5. till the Lord c. ‖ 11:26. till he c. 11:34. the rest will I set in order when I c. 15:35. what body do they c.‖1s:10. if Timothy c. Ga. 2:21. c. by the law‖3:11. c. on Gentiles ‖ 19. 2 Th. 1:10. c. to be glorified ‖ 2:3. c. a falling away

2 Ti. 3:1. perilous times c. ‖ 4:3. time will c. He. 4:16. let us c. boldly to the throne of grace 7:25. able to save them that c. to God by him 10:37. that shall c. will c. ‖ Ja. 1:1. ‖ 5:1.

2 Pe. 3:9. c. to repentance‖10. c. as a thief, Re. 3:3. 1 Jn. 2:18. heard that antichrist shall c. even 3 Jn. 10. if I c. I will remember his deeds Re. 2:5. I will c. quickly ‖ 25. hold fast till I c. 3:11. I c. quickly, 22:7,20.‖ 3:1. c. and see, 3,5,7. 18:19. for in one hour is thy judgment c. 22:17. let him that is athirst c. whoever will COME *again*. Ge. 28:21. I c. to father's house Ex. 14:26. the waters may c. on Egyptians Le. 14:43. if the plague c. and break out Jud. 8:29. when I c. in peace, I'll break down 13:8. let man of God c. to us, and teach us 1 K. 17:21. O L. I pray, let this child's soul c. Ps. 126:6. c. with rejoicing ‖ Pr. 3:28. and c. Lu. 10:35. when I c. I will repay thee Jn. 14:3. I will c. and receive you to myself, 28. COME *down*. Ge. 45:9. saith Joseph, c. to me Ex. 3:8. I am c. to deliver ‖ 19:11. L. will c. on Jud. 7:24. saying, c. ‖ 15:12. c. to bind thee 1 S. 23:11. will Saul c. the L. said, He will c. 2 K. 1:4. not c. from bed ‖ 10. let fire c. 11, 12. Ps. 7:16. dealing shall c. on his own pate 72:6. c. like rain ‖ 144:5. O Lord, and c. Is. 34:5. sword c. on Idumea 47:1. c., sit in dust 64:1. O, that thou wouldst c., that

Jer. 48:18. c. from thy glory, and sit in thirst Ez. 27:29. pilots shall c. ‖ 32:6. pride shall c. Da. 5:20. pride c. Jo. 3:11. mighty ones to c. Mat. 27:49. c. from the cross, 42. Mk. 15:30. Lu. 9:54. fire to c. ‖ 19:5. Zaccheus c.

Jn. 1:49. Sir, c. ere child die‖ Ac. 14:11. gods c. Re. 12:12. devil is c. ‖ 13:13. fire ‖ 20:1. angel COME *forth*. Jb. 23:10. I shall c. as gold

Ps. 88:8. I am shut up, and I cannot c.

Ec. 7:18. that feareth God shall c. of them

Is. 11:1. shall c. a rod out of the stem of Jesse 43:1. and are c. out of the waters of Judah Jer. 4:4. lest my fury c. ‖ 37:5. 46:9. ‖ 48:45. Ez. 21:19. twain shall c. ‖ Da. 3:26. ‖ 9:22.

Jo. 3:18. fountain shall c. ‖ Mi. 5:2. c. ruler Mat. 13:49. angels shall c. and sever wicked 15:18. c. from the heart, and defile the man Mk. 9:20. this kind c. ‖ Lu. 12:37. c. serve him Jn. 5:29. c. have done good‖ 43. Lazarus, c.

COME *hither*. Jud. 16:2. Samson is c.

Pr. 25:7. better he said to thee, c. up, Lu. 14:8.

Da. 3:26. ye servants of God, c. forth and c.

Mat. 8:29. art thou c. to torment us before time

Jn. 4:15. nor c. to draw‖16. call thy husband, c.

Ac. 17:6. are c. also ‖ Re. 4:1. c. up, 11:12. ‖ 17:1.

COME *in* or *into*. Ge. 6:18. thou shalt c. ark 19:31. not man to c. us ‖ 24:31. c. thou blessed De. 31:2. no more go out or c. ‖ Jos. 14:11.

1 K. 1:14. I will c. after thee and confirm 3:7. am a child, I know not how to go out or c. 14:5. c. thou wife of Jeroboam ‖ 15:17. or c.

2 K. 4:4. c. shut the door‖11:9. to c. and go out

Ps. 24:7. of glory shall c. ‖ 69:1. c. to my soul 96:8. c. his courts‖109:18. let it c. his bowels

Song 4:16. beloved c. his garden ‖ Is. 19:1,23. Is. 24:10. no man may c. ‖ 59:19. c. like a flood Jer. 51:50. let Jerusalem c. your mind‖51. are c.

Ez. 11:5. I know things c. your mind, 38:10.

Mi. 5:5. when the Assyrian shall c. our land

Mat. 10:12. c. a house, salute it, 16:27. c. glory 24:5. many shall c. my name, Mk. 13:6.

Lu. 11:33. they which c. may see the light 12:38. c. the second watch, or c. the third 14:23. go out and compel them to c. that my 16:28. lest they c. this place of torment

Jn. 5:43. c. my father's name ‖ Ac. 16:15.

Ro. 11:25. till the fulness of the Gentiles be c.

1 Co. 14:23. there c. those that are unlearned, or 24. if there c. one that believeth not, or one

Ja. 2:2. there c. a poor man in vile raiment

Re. 3:20. I will c. to him, and sup with him

COME *near*. Ge. 27:21. Isaac said, c., I pray Nu. 16:5. cause him to c. ‖ 10. no stranger c.

Jos. 10:24. c. put your feet‖1 S. 10:20. tribes c.

Ps. 119:169. let my cry c. before thee, O Lord

Is. 41:1. let us c. ‖ 48:16. c. ye unto me ‖ 50:8.

Ez. 18:6. nor c. to menstruous woman.‖49:16. c. L. 44:15. c. me to minister ‖ 16. c. my table

Am. 6:3. cause violence to c.‖Ma. 3:5. I'll c. to

Lu. 19:41. c. he beheld city‖ Ac. 23:15. or he c.

COME *nigh*. Ex. 34:30. afraid to c. him

Le. 10:3. sanctified in all that c. ‖ 21, 23.

Nu. 18:4. stranger not c. ‖ De. 20:2. Lu. 10:9.

COME *out*. Ex. 19:15. c. at your wives

Nu. 14:30. c. to the land ‖ 16:12. we will c. up

Jud. 16:17. c. razor on mine head ‖ 2 S. 1:10.

Jb. 3:6. c. to months ‖ 13:16. hypocrite c.

Ps. 32:6. floods c. nigh ‖ 91:7. c. nigh thee 132:3. I will c. into tabernacle of my house

Pr. 5:8. c. nigh the door of her house

Is. 7:25. c. fear of briers ‖ 54:14. terror c. near 65:5. c. near me ‖ Jer. 37:19. king of Bab. c.

Ho. 4:15. c. to Gilgal ‖ 9:4. shall c. to house of Mat. 22:3. and they would c.‖Mk. 2:4. could c.

Lu. 14:20. a wife, I cannot c.‖Jn. 5:24. shall c.

Jn. 7:34. ye cannot c. 36. ‖ 15:22. if I had c. 16:7. if I go not away, the Comforter will c.

COME *out*. Ge. 17:6. kings shall c. of thee

Nu. 11:20. till it c. at your nostrils ‖ 12:4.

De. 28:7. c. one way, and flee seven ways

Jud. 9:15. let fire c. of bramble ‖ 20. army, c.

1 S. 2:3. let not arrogancy c. ‖ 11:3. ‖ 24:14.

2 S. 1:7. c., c., thou bloody man ‖ 1 K. 6:1.

2 K. 5:11. he will c. to me, and lay his hand

Ps. 14:7. O that salv. were c. of Zion ‖ 68:31.

Pr. 12:13. just c. of trouble ‖ Is. 31:3. stink c.

Mat. 5:26. by no means c. till thou hast paid 26:55. are ye c. as against a thief, Mk. 14:48.

Mk. 1:25. c. of him‖5:8. c., thou unclean spir.

Jn. 1:46. any good thing c. of Nazareth, 7:41.

Ac. 16:18. in the name of Jesus to c. of her

Ro. 11:26. there shall c. of Zion the deliverer

2 Co. 6:17. c. from among them‖He. 7:5. tons

Re. 16:13. spirits c.‖18:4. c. of her, my people

COME *to pass*. Nu. 11:23. word c. or not

De. 13:2. sign c.‖Jos. 23:14. all are c. no good

Jud. 13:12. let thy words c.‖17. sayings c. we

21:3. O L. why is this c. ‖ 1 K. 13:32. surely c.

Is. 7:7. nor shall it c. ‖ 14:24. so shall it c. 42:9. former things are c. ‖ Jer. 17:24. ‖ 32:24.

Ez. 12:25. word I speak shall c. 24:14.

Da. 2:29. maketh known to thee what shall c.

Ho. 1:5. c. I will break ‖ Jo. 2:32. Am. 8:9.

Zch. 6:15. c. if ye diligently obey‖7:13. it is c.

Mat. 24:6. these things must c., Mk. 13:23. 13:29. when ye shall see these c., Lu. 21:31.

Lu. 2:15. and see this thing which is c.

21:7. what sign when these things shall c., 28. 24:12. at what was c.‖18. not known things c.

Jn. 13:19. when it is c. ye may believe, 14:29.

Ac. 3:23. c. that every soul that will not hear

Re. 1:1. which must shortly c., 22:6.

COME *short*. Ro. 3:23. He. 4:1.

COME *together*. Jb. 9:32. c. to judgment 19:12. troops c. against me ‖ Jer. 3:18, 50:4.

Ac. 1:6. when they were c., 28:17.

19:27. he found many that were c.

19:32. wherefore they were c.‖21:22. needs c.

1 Co. 7:5. c. again ‖ 11:17. c. not for the better 11:18. when ye c., 20, 33, 34. ‖ 14:26. ‖ 14:23.

COME *up*. Ex. 19:13. c. to the mount

Nu. 20:5. made us c. out of Egypt ‖ Jos. 10:6.

Jud. 1:3. Judah said, c. with me, 15:10.

16:18. Delilah sent, saying, c. this once

1 S. 14:10. if they say c. to us ‖ 25. that is c.

2 K. 18:25. am I now c. without L. Is. 36:10.

Jb. 7:9. shall c. no more ‖ Is. 5:7. c. briers

Is. 8:7. c. over all channels ‖ 60:7. c. with ac.

Jer. 9:21. death is c. ‖ 49:19. like a lion, 50:44.

Ez. 21:8. fury to c. ‖ 37:12. c. out of graves

Jo. 2:20. his stink shall c., Am. 4:10.

Ob. 21. saviors shall c. ‖ Jon. 1:2. ‖ 4:6.

Mi. 2:13. breaker is c., Na. 2:1. ‖ Zch. 14:17,18

Ac. 8:31. desired Philip to c.‖39. c. out of water 10:4. thy alms are c. before God for a memor.

COME (*passive*). Ge. 6:13. end of all flesh is c.

Ex. 3:9. cry is c. to me‖20:20. God is c. to prove

Jos. 5:14. am I c. ‖ Jud. 16:2. Samson is c.

1 S. 4:7. they said, God is c. into the camp

2 S. 1:9. anguish is c. on me ‖ 19:11. speech c.

2 K. 8:7. man of God is c. ‖ Ezr. 9:13. Jb. 3:25.

Ps. 44:17. all this is c. upon us, yet have we 55:5. fear and trembling are c. upon me 69:2. c. in deep waters ‖ 102:13. set time is c.

Is. 10:28. c. to Aiath ‖ 56:1. salv. is near to c. 60:1. thy light is c. ‖ 63:4. year of redeemed c. Jer. 4:3. this thing is c. ‖ 47:5. baldness is c. 50:27. their day is c. 31. ‖ 51:33. thy end is c.

La. 4:18. our end is c. ‖ 5:1. O Lord, what is c.

Ez. 7:2. an end is c. 6. ‖ 5. evil is c. ‖ 7. morn. c. 10. behold, the day is c. 39:8.‖17:12. ‖ 21:25,29.

Da. 9:13. all this evil is c. ‖ Am. 8:2. end is c.

Mi. 1:9. he is c. to the gate of my people, even

Mat. 3:7. flee from wrath to c.‖12:28,41. ‖ 13:41.

Mk. 4:29. harvest is c.‖14:8. she is c. aforehand 14:41. the hour is c. ‖ Lu. 7:34. son is c. eating

Lu. 15:27. thy brother is c.‖19:9. salvation is c. 19:10. Son of man is c. to seek lost, Mat. 18:11.

Jn. 3:19. light is c. ‖ 4:25. when he c. tell us 11:28. the Master is c.‖12:23. the hour is c. 17:1. 16:8. when he is c. 13. ‖ 21. her hour is c.

Ro. 11:11. salvation is c.‖16:19. your obed. is c.

1 Co. 13:10. when that which is perfect is c.

Ga. 3:25. but after that faith is c. we are

1 Jn. 4:2. J. C. is c. in the flesh, 3. 2 Jn. 7.

Re. 6:17. day of wrath is c. 11:18. ‖ 14:7. ‖ 18:17. 12:10. is salvation c.‖19:7. mar. of Lamb is c.

I am COME, or *am I* COME.

Song 5:1. c. into my garden, my sister, my

Da. 9:23. c. to show thee ‖ 10:12. c. for thy

Mat. 5:17. not that c. to destroy the law ‖ 9:13. 10:34. think not c. to send peace, 35. Lu. 12:51.

Jn. 5:43. c. in my Father's name, 7:28. 9:39. for judgment c. ‖ 10:10. c. may have life 12:45. c. a light into the world ‖ 16:28.

COME, joined with *Time*. Ge. 30:33. in c.

Ex. 13:14. son asketh in c. to c. De. 6:20.

Song 2:12. c. of singing of birds is c. and the

Is. 13:22. her c. is near to c. ‖ 30:8. to be for c.

42:23. who will hearken and hear for c. to c.

Ez. 7:7. c. is c. ‖ Hag. 1:2. c. is not c.

Ga. 4:4. fulness of c. was c. ‖ 1 Ti. 6:19.

1 Pe. 4:17. c. is that judgment must begin *Yet* COME. De. 12:9. Jn. 2:4. ‖ 7:6,30.

Jn. 8:20. his hour is not c. ‖ 11:30. Re. 17:10.

COMELY, *a.* 1 S. 16:18. David a c. person

Jb. 41:12. c. proportion‖Ps. 33:1. praise c. 147:1.

Pr. 30:29. four are c. ‖ Ec. 5:18. c. to eat

Song 1:5. black, but c. ‖ 10. cheeks are c. with 2:14. countenance is c. ‖ 4:3. speech is c. 6:4.

Is. 4:2. fruit be c. ‖ Jer. 6:2. to a c. woman

1 Co. 7:35. for that which is c. ‖ 11:13. ‖ 12:24.

COMELINESS, *s.* Is. 53:2. no form nor c.

Ez. 16:14. perfect through my c. ‖ 27:10. thy c.

Da. 10:8. my c. turned ‖ 1 Co. 12:23. more c.

COMERS, *s.* He. 10:1. make the c. perfect

COMEST, *c.* Ge. 19:19. as thou c. to Gerar 13:10. c. to Zoar ‖ 24:41. c. to my kindred

De. 28:6. blessed when thou c. in ‖ 19. cursed

Jud. 17:9. Micah said, Whence c. thou ? 19:17.

1 S. 16:4. c. thou peaceably, 1 K. 2:13. 17:43. c. to me with staves ‖ 45. c. with sword

Jb. 1:7. whence c. thou, Satan, 2:2. ‖ Jer. 51:61.

Jon. 1:8. whence c. thou ‖ Mat. 3:14. Lu. 23:42.

COMETH, *v.* Ge. 37:19. behold the dreamer c.

1 S. 9:6. all he saith c. to pass ‖ 20:27,29.

Jb. 28:20. whence c. wisdom‖32:21. death c. not

Ps. 30:5. joy c. in the morning ‖ 69:21. from God c. salvation

75:6. promotion c. not ‖ 90:13. Lord c. to judge 118:26. c. in name of the Lord, Mat. 21:9.

121:2. my help c. from the Lord, who made

Pr. 1:26. your fear c. 27 ‖ 11:2. when pride c. 18:3. c. contempt‖Ec. 6:4. c. with vanity, 11:8.

Is. 13:9. day of L. c. ‖ 30:13. c. suddenly ‖ 27. 62:11. thy salvation c.‖63:1. that c. from Edom

Jer. 17:6. not see when good c. ‖ 8. when heat c.

La. 3:37. who saith, and it c. to pass when

Ez. 14:4. and c. to a prophet to inquire, 7. 20:30. that which c. in your mind shall not be 21:7. tid ings c.‖ 21:21. this c. you shall know L. 47:9. every thing shall live whither river c.

Da. 12:12. blessed is he that c. to the 1335 days

Ho. 7:1. the thief c. in ‖ Jo. 2:1. day of Lord c.

Mi. 1:1. day c. that shall burn as an oven

Mat. 5:37. c. of evil ‖ 8:9. and he c. Lu. 7:8.

13:19. then c. the wicked one and catcheth 21:5. thy king c. unto thee, Jn. 12:15.

Mk. 8:38. he c. in the glory ‖ 9:12. Elias c. first 14:43. while he spake c. Judas, one of the 12

Lu. 6:47. whoso c. to me‖12:37. c. find watching 12:40. c. at an hour ‖ 43. c. find so doing ‖ 55. 17:20. kingdom c. not with observ.‖18:8. son c

Jn. 3:8. not tell whence it c. ‖ 29. c. to light, 21. 6:35. he that c. to me shall never hung. 37. ‖ 45. 7:42. Christ c. of seed of David‖9:4. the night c.

Jn. 14:6. *c.* to F. but by || 16:2. the time *c.* 25,32. Ro. 10:17. faith *c.* by hearing || 1 Co. 15:21. 2 Co. 11:28. *c.* on me daily || Ep. 5:6. *c.* wrath of God 1 Th.5:2. day of L. *c.* as thief || Col. 3:6.wrath *c.* He. 11:6. *c.* to G. must believe||Jn. 14. L. *c.* with Re. 1:7. he *c.* with clouds || 17:10. when he *c.* COMETH *down.* Is. 55:10. as rain *c.*-and Jn. 6:33. bread of God is he, which *c.*-, 50. Ja. 1:17. perfect gift *c.*-||Re. 3:12. Jerusalem *c.*- COMETH *forth.* Ge. 24:23. virgin *c.*- to draw Ex. 4:14. *c.*- to meet thee || 8:20. lo, he *c.*- Jud. 11:31. whosoever *c.*-, 1 S. 11:8. Jb. 5:6. though affliction *c.* not - of dust,neither 14:2. he *c.*- like a flower || Is.28:29. *c.*- from L. Ez. 33:30. what word *c.*- || Mi. 1:3. L. *c.*- out of COMETH *nigh.* Nu. 1:51. | 3:10,38. | 18:7. COMETH *out.* Ex. 28:35. when he *c.*- that Jb. 20:25. drawn and *c.*- of the body || 37:22. Is. 26:21. L. *c.*- of his place to punish || 42:5. Jer. 46:20. destruction *c.* : it *c.*- of the north Ez. 4:12. bake it with dung that *c.*- of man Mat. 15:11. which *c.*- of the mouth, Mk. 7:20. 24:27. for as the lightning *c.*- of the east COMETH *up.* 1 S. 28:14. an old man *c.*- Song 8:5. that *c.*- from the wilderness, 3:6. Is. 21:18. Jer. 46:7. | 50:3. Ha. 3:16. Mat. 17:27. COMFORT, *s.* Jb. 6:10. I yet have *c.* yea I 10:20. take *c.* a little || Ps. 119:50. is my *c.* || 76. Is. 57:6. should I receive *c.* in these ? Ez. 16:54. in that thou art a *c.* to them Mat. 9:22. he of good *c.* Mk. 10:49. Lu. 8:48. Ac. 9:31. *c.* of H. Ghost || Ro. 15:4. *c.* of script's 1 Co. 14:3. speaketh to *c.* || 2 Co. 1:3. G. of all *c.* 2 Co. 7:4. I am filled with *c.*||13:11. be of good *c.* Phil. 2:1. any *c.* of love||19. I may be of good *c.* Col. 4:11. which have been a *c.* unto me COMFORT, *v.* Ge. 5:29. same shall *c.* us 18:5. *c.* your hearts||27:42. Esau doth *c.* himself Jud. 19:5. *c.* thy heart || 2 S. 10:2. sent to *c.* Jb. 2:11. friends came to *c.* him || 9:27. I will *c.* 7:13. my bed shall *c.* || 21:34. how *c.* ye me Ps. 23:4. staff *c.* me || 71:21. *c.* me on every side 119:76. let kindness *c.* me||82. wilt thou *c.* me Song 2:5. *c.* me with apples || Is, 22:4. not to *c.* Is. 40:1. *c.* ye, *c.* ye my people || 51:3. Lord shall *c.* Zion 51:19. by whom shall I *c.* || 61:2. *c.* all that mo. 66:13. so will I *c.* you || Jer. 8:18. *c.* myself Jer. 16:7. to *c.* for the dead||31:13. I will *c.* them Zch. 1:17. L. shall yet *c.* Zion || 10:2. *c.* in vain 2 Co. 1:4. be able to *c.* them || 2:7. and *c.* him Ep. 6:22. might *c.* your hearts, Col. 4:8. 1 Th. 3:2. to *c.* you || 4:18. *c.* one another 5:11. *c.* yourselves || 14. *c.* the feeble-minded 2 Th. 2:17. our Lord Jesus *c.* your hearts COMFORTABLE, *a.* 2 S. 14:17. word be *c.* Zch. 1:13. the Lord answered with *c.* words COMFORTABLY, *ad.* 2 S. 19:7. speak *c.* to thy 2 Ch. 30:22. he spake *c.* 32:6. || Is. 40:2. Ho. 2:14. I will allure her, and speak *c.* to her COMFORTED, *p.* Ge. 24:67. Isaac was *c.* after 37:35. Jacob refused to be *c.* || 38:12. | 50:21. Ru. 2:13. thou hast *c.* me || 2 S. 12:24. David *c.* Jb. 42:11. his brethren *c.* him over all the evil Ps. 77:2. refused to be *c.*||86:17. Lord has *c.* me 119:52. I remembered, and have *c.* myself Is. 49:13. God hath *c.* his people, 52:9. 54:11. afflicted, and not *c.*||66:13. ye shall be *c.* Jer. 31:15. refused to be *c.* || Ez. 5:13. I will be *c.* Ez. 14:22. ye shall be *c.* 31:16. | 32:31. Mat. 2:18. would not be *c.* || 5:4. they shall be *c.* Lu. 16:25. now he is *c.* || Jn. 11:31. Jews *c.* her Ac. 16:40. they *c.* them || 20:12. not a little *c.* Ro. 1:12. I may be *c.* || 1 Co. 14:31. all may be *c.* 2 Co. 1:4. *c.* of G. || 7:6. G. *c.* us || 7. *c.* in you, 13. Col. 2:2. their hearts might be *c.* being knit 1 Th. 2:11. exhorted and *c.* you || 3:7. we were *c.* COMFORTEDST, *v.* Is. 12:1. thou *c.* me COMFORTER, *s.* 2 S. 10:3. he hath sent *c.* Jb. 16:2. miserable *c.* || Ps. 69:20. I looked for *c.* Ec. 4:1. had no *c.* La. 1:9. || 16. *c.* is far from Na. 3:7. whence shall I seek *c.* before thee ? Jn. 14:16. give you another C. || 26. the H. Ghost 15:26.when the C.is come||16:7. C.will not come COMFORTETH, *v.* Jb. 29:25. *c.* mourners Is. 51:12. I am he that *c.* you || 66:13. mother *c.* 2 Co. 1:4. who *c.* us || 7:6. God that *c.* those that COMFORTLESS, *a.* Jn. 14:18. I'll not leave *c.* COMFORTS, *s.* Ps. 94:19.thy *c.* delight my soul Is. 57:18. I will lead, and restore *c.* to him COMING, *s.* and *v.* Ge. 30:30. blessed thee since my *c.* Jud. 5:28. why is his chariot so long in *c.* 1 S. 16:4. trembled at his *c.* || 29:6. thy *c.* is good 2 S. 3:25. and thy *c.* in || 1 K. 19:27. Is. 37:28. Ps. 37:13. his day is *c.* || 121:8. L. preserve thy *c.* in Is. 14:9. hell moved to meet thee at *c.* || 44:7. Jer. 8:7. swallow observe time of *c.* || Da. 4:23. Mi. 7:15. days of thy *c.* || Ma. 3:2. day of his *c* Mat. 16:28. *c.* in his king. ||24:3. sign of thy *c.* 27. 24:30. see Son of man *c.* 26:64. Mk. 13:26. | 14:62. Lu. 21:27. 48.Ludelayeth his *c.* Lu. 12:45.|| 25:27.at my *c.* Lu. 9:42. *c.* devil tare him || 18:5. *c.* she weary Jn. 5:7. while I am *c.*||25. hour is *c.* || 10:12.wolf *c.* Ac. 7:52. *c.* of just One || 9:28. | 10:25. | 13:24. 1 Co. 1:7. *c.* of our Lord Jesus || 15:23. Christ's at his *c.*

1 Th. 2:19. our rejoicing at his *c.* || 4:15. to the *c.* 5:23. preserved blameless to the *c.* 3:13. 2 Th. 2:1. *c.* of our L. || 8. brightness of his *c.* || 9. Ja. 5:7. *c.* of the L. 8.|| 1 Pe. 2:4. to whom *c.* as to 2 Pe. 1:16. power and *c.* || 3:4.promise of his *c.* 12. 1 Jn. 2:28. not ashamed at his *c.* || Re. 21:2. COMINGS, *s.* Ex. 43:11. show them *c.* in COMMAND, *v.* signifies, (1) *To enjoin, require, appoint,* Nu. 36:6. (2) *To effect, accomplish, and perform by authority,* Ps. 33:9. | 42:8. | 44:4. Ge. 18:19. Abraham will *c.* his children and Ex. 8:27. we will sacrifice, as God shall *c.* us 18:23. if thou do this thing, and God *c.* thee Nu. 9:8. I will hear what the Lord will *c.* 36:6. this is the thing which the Lord doth *c.* De. 28:8. L. *c.* the blessing || 32:46.*c.* your childr. Ps. 42:8. L. *c.* his loving kindness || 44:4. *c.*deliv. Is. 45:11. concerning work of my hands, *c.* me Mat. 4:3. *c.* these stones he made bread, Lu. 4:3. 19:7. *c.* to give a writing || 27:64. *c.* sepulchre Mk. 10:3. he said, What did Moses *c.* you Lu. 9:54. wilt thou that we *c.* fire to come down Ac. 5:28. straitly *c.* you || 15:5. *c.* to keep the law 2 Th. 3:4. will do things we *c.* you || 6:12. 1 Ti. 4:11. these things *c.* and teach / COMMAND, *v.* Ex. 7:2. speak all *c.* thee Ex. 34:11. observe what *c.* thee, De. 12:28. Le. 25:21. then - will *c.* my blessing upon you De. 4:2. ye shall not add to the word *c.* you 7:11. keep *c.* which *c.* thee, 8:11. | 24:18,22. 30:16. *c.* thee to love the Lord thy God Is. 5:6. - will *c.* the clouds || Jer. 11:4. do all *c.* Am. 9:3. *c.*the serpent || 4.sword || 9. *c.* and sift Jn. 15:14. if ye do what *c.* || 17. *c.* that ye love Ac. 16:18. *c.* thee || 1 Co. 7:10. to married *c.* COMMANDED, *p.* Ge. 50:12. did as he *c.* Jos. 22:2. ye have obeyed my voice in all *c.* Jud. 13:14. all I *c.* let her observe || 1 S. 20:29. 1 S. 21:2. David said, The king *c.* me a business 2 Ch. 14:4. Asa *c.* Judah, 32:12. | 33:16. Est. 4:17. Mordecai did as Esther *c.* him || 8:9. Jb. 38:12. hast thou *c.* the morning || Is. 48:5. Jer. 35:6. Jonadab our father *c.* us, 10,14,16,18. Ez. 12:7. and I did so as I was *c.* 37:7. Da. 3:4. to you it is *c.* O people, nations and 3:19. he *c.* to heat furnace || 6:16. king *c.* 24. Mat. 14:9. he *c.* it to be given her, Mk. 6:27. 19. *c.* multitude to sit down, 15:35. Mk. 6:39. 18:25. his lord *c.* him to be sold, and all he had 21:6. disciples went and did as Jesus *c.* them 28:20. teaching to observe all things I *c.* you Ac. 10:48. *c.* to be baptized || 25:6. *c.* Paul to be 1 Co. 14:34. but are *c.* to be under obedience 1 Th. 4:11. work as we *c.* you, 2 Th. 3:10. He. 12:20.not endure that which was *c.*|| Re. 9:4. *Lord* or *God* COMMANDED. Ge. 2:16. *c.* man to eat || 6:22. all *c.* so did he 7:5. Noah did all *c.* 9,16. | 21:4. De. 20:17. Le. 8:4. Moses did as *c.* him, Nu. 20:27. | 27:12. De. 5:15. *c.* to keep Sabbath || 32. to do as the *c.* 6:1. which *c.* to teach you, 20. | 13:5. | 26:16. Jud. 4:6. *c.* to go toward Tabor || 1 S. 13:14. 2 S. 24:19. David went up as the *c.* 1 Ch. 14:16. 1 Ch. 21:27. *c.* the angel, he put up his sword 24:19. orderings as - of Israel *c.* him Ezr. 7:23. whatsoever is *c.* by the - of heaven Ps. 78:28. *c.*thy strength || 133:3. *c.* the blessing La. 1:17. the - hath *c.* concerning Jacob Ac. 10.33. hear all that is *c.* thee of - || 13:47. 2 Co. 4:6. - who *c.* light to shine out of darkness *Lord* or *God* COMMANDED, *implicitly.* Ge. 3:11. eat of the tree I *c.* not to eat, 17. Ex. 23:15. as I *c.* thee in the time appointed Le. 10:1. off. strange fire which he *c.* them not De. 17:3. I have not *c.* 18:20. Jer. 19:5. | 23:32. Jos. 1:9. have not I *c.* thee, be strong || 7:11. | 13:6. 2 S. 7:7. whom I *c.* to feed my people Israel 11. since the time that I *c.* judges, 1 Ch. 17:10. 1 K. 17:4. *c.* ravens to feed || 9. *c.* a widow 1 Ch. 16:15. word he *c.* to a 1000 gen. Ps. 105:8. Ps. 7:6. judgment thou *c.* || 33:9. he *c.* it stood fast 111:9. he hath *c.* his covenant forever 119:4. thou hast *c.* us to keep thy precepts 148:5. for he *c.* and they were created Is. 13:3. *c.* my sanctified ones || 34:16. | 45:12. Jer. 7:23. *c.* I them || 31. *c.* them not, 19:5. | 32:35. 11:8. words I *c.* them to do || 17:22. | 50:21. La. 2:17. *c.* in the days of old || Ez. 9:11. Ez. 24:18. I did in the morning as I was *c.* 37:10. Zch. 1:6. words I *c.* || Ma. 4:4. law I *c.* in Horeb Lu. 14:22. Lord, it is done as thou hast *c.* and Ac. 10:42. he *c.* us to preach to the people *Moses* COMMANDED. Nu. 16:47. De. 31:39. | 33:4. Jos. 1:7. | 22:2. 1 Ch. 15:15. Mat. 8:4. Mk. 1:44. Lu. 5:14. Jn. 8:5. COMMANDEDST, *v.* Ne. 1:7. | 9:14. Jer. 32:23. COMMANDER, *s.* Is. 55:4. leader and *c.* to COMMANDEST, *v.* Jos. 1:16,18. Ac. 23:3. COMMANDETH, *v.* Nu. 32:25, as my lord *c.* Jb. 9:7. *c.* the sun, and it riseth not, 37:32. 36:10. *c.* that they return || 37:12. do what he *c.* Ps. 107:25. *c.* stormy wind || La. 3:37. L. *c.* it not Am. 6:11. Lord *c.* will smite || Lu. 8:25. *c.* winds Mk. 1:27. *c.* unclean spirits, Lu. 4:36. Ac. 17:30. *c.* all men every where to repent COMMANDING, *p.* Ge. 49:33. *c.* of his sons Mat. 11:1. an end of *c.* his disciples || Ac. 24:8. 1 Ti. 4:3. *c.* to abstain from meat, which God COMMANDMENT, *s.* Ex. 34:32. gave in *c.*

Nu. 15:31. broken his *c.* || 23:20. *c.* to bless De. 30:11. this *c.* I command thee this day || 1 K. 2:43. 2 K. 18:36. king's *c.* was, Answer not, Is. 36:21. 1 Ch. 12:32. were at their *c.* ||28:21. at thy *c.* 2 Ch.8:13. *c.*of Moses || 19:10.between law and *c.* 30:12. to do *c.* of king || 31:5. *c.* came abroad Ezr. 8:17. *c.* to Iddo || 10:3. trembled at *c.* of God Est.1:12. Vashti refused to come at king's *c.*||9:1. Jb. 23:12. nor gone back from the *c.* of his lips Ps. 119:96. but thy *c.* is exceeding broad 147:15. he sendeth forth his *c.* upon earth Pr. 6:23. *c.* is a lamp || 8:29. not pass his *c.* 13:13. he that feareth the *c.* shall be rewarded 19:16. he that keepeth the *c.* keepeth his soul Ec. 8:5. keepeth *c.* shall feel no evil || Jer. 35:14. Da. 3:22. *c.* was urgent || 9:23. *c.* came forth Ma. 2:1. O ye priests, this *c.* is for you, 4. Mat. 15:3. why transgress ye the *c.* of God ? 6. 22:38. this is the first and great *c.* Mk. 12:30. 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Jn. 11:57. had *c.* if any knew where he were COMMANDMENT *of the Lord.* Ex. 17:1. journeyed at *c.* || Nu. 24:13. beyond *c.* 2 S. 12:9. despised *c.* || 2 Ch. 29:25.so was the *c.* Ps. 19:8. the *c.* is pure || 1 Co. 7:25. I have no *c.* *New* COMMANDMENT. Jn. 13:34. 2 Jn. 5. 1 Jn. 2:7. I write no *c.* || 8. a *c.* I write to you *Rebellal against the* COMMANDMENT. Nu. 27:14. He. 1:26. 9:23. La. 1:18. COMMANDMENTS, *s.* Ge. 26:5. Abr. kept *c.* Ex. 15:26. give ear to *c.* || 34:28. the ten *c.* Le. 5:17. forbidden by the *c.* || 27:34. are the *c.* De. 8:11. in not keep. his *c.* || 11:13.hearken to *c.* 11:27. if ye will obey the *c.* || 28. not obey the *c.* 1 K. 11:34. because he hath kept my *c.* 14:8. 18:18. ye have forsaken the *c.* of the Lord 2 K. 17:16. and they left all the *c.* of the Lord 2 Ch. 7:19. if ye forsake *c.* || 24:20. why transg. *c.* Ezr. 9:10. we have forsaken thy *c.* 14. Ps. 89:31. keep not my *c.* || 111:7. all his *c.* sure 112:1. blessed is he that delighteth in his *c.* 119:6. respect to thy *c.* || 10. not wander from *c.* 19. hide not thy *c.* || 21. which err from thy *c.* 32.I will run the way of thy *c.*when thou shalt 35. path of thy *c.* || 47. delight in thy *c.* 48. 66. believed *c.* || 73. learn *c.* || 86. *c.* are faithful 127. I love thy *c.* || 131. I longed for thy *c.* 143. yet thy *c.* are my delights 151. all thy *c.* are truth || 166. I have done thy *c.* 172. *c.*are righteousness || 176. not forgot thy *c.* Pr. 2:1. hide my *c.* || 7:1. lay up my *c.* 10:8. Is. 48:18. hearkened to *c.* || Mat. 5:19. break *c.* Mat. 15:9. for doctrines the *c.* of men, Mk. 7:7. 22:40. on these two *c.* hang all the law and Mk. 10:19. thou knowest the *c.* Lu. 18:20. 12:29. first of all the *c.* || Lu. 1:6. walking in all Jn. 14:21. that hath my *c.* and keepeth them 15:10. keep my *c.* as I have kept my father's *c.* 1 Co. 7:19. is nothing, but keeping the *c.* of God 14:37. things I write you are the *c.* of the Lord Col. 2:22. after the *c.* and doctrines of men 1 Th. 4:2. for ye know what *c.* we gave you 1 Jn. 2:4. he that keepeth not his *c.* is a liar 3:24. he that keepeth his *c.* dwelleth in him 2 Jn. 6. this is love, that we walk after his *c.* *Do* COMMANDMENTS. Nu. 15:40. *do* my *c.* De. 6:25. observe to *do c.* || 28:1,15. | 30:8. 1 Ch. 28:7. Ps. 103:18. Ps. 111:10. understand. have they that *do* his *c.* Re. 22:14. blessed are they that *do* his *c.* that *Not do* COMMANDMENTS. Le. 26:14,15. *Keep* COMMANDMENTS. *See* KEEP. COMMEND, *v.* signifies, (1) *To extol or praise,* 2 Co. 3:1. (2) *To make acceptable,* 1 Co. 8:8. (3) *To commit to,* Ac. 20:32. (4) *To make illustrious,* Ro. 3:5. Lu. 23:46. *c.* my spirit || Ac. 20:32. I *c.* you to G. Ro. 3:5. *c.* righteousness of God || 16:1. *c.* Phebe 2 Co. 3:1. to *c.* ourselves || 5:12. *c.* not ourselves 10:12. compare with some that *c.* themselves COMMENDATION, *s.* 2 Co. 3:1. epistles of *c.* COMMENDED, *p.* Ge. 12:15. princes *c.* Sarai Pr. 12:8. a man *c.* || Ec. 8:15. I *c.* mirth Lu. 16:8. the Lord *c.* the unjust steward Ac. 14:23. *c.* them to L. on whom they believed 2 Co. 12:11. I ought to have been *c.* of you COMMENDETH, ING, *v.* and *p.* Ro. 5:8. God *c.* his love 1 Co. 8:8. but meat *c.* us not to God, for neither 2 Co. 4:2. *c.* ourselves to every man's conscience 10:18. not he that *c.* himself ||6:4. *c.* ourselves

COMMISSION, S, *s.* Ezr. 8:36. Ac. 26:12
COMMIT, *c.* signifies, (1) *To resign one's self*, Ps. 31:5. (2) *To rely on and trust in*, Ps. 37:5. Jn. 2:24. (3) *To execute, act, or do*, Mat. 5:27. Lu. 12:48.
Ex. 20:14. not *c.* ndultery, De. 5:18. Mat. 19:18. Le. 5:17. *c.* any of these things forbidden 18:26. not *c.* these abominations, 20:30.
Nu. 5:6. if wom. *c.* sin || De. 19:20. *c.* no more 2 Ch.21:11.to *c.*fornication,1 Co.10:8.Re.2:14,20. Jb. 5:8. to G. *c.* my cause || Ps. 31:5. *c.* my spirit Ps. 37:5. *c.* thy way to the Lord, trust in him Pr. 16:3. *c.* thy works unto the Lord, and 12. *c.* wickedness || Is. 22:21. *c.* thy governm. Jer. 37:21. *c.* Jeremiah || 44:7. *c.* ye this great evil Ez. 8:17. *c.* abominntion || 16:43. lewdness, 22:9. Ho. 6:9. *c.* lewdness || 7:1. for they *c.* falsehood Lu. 16:11. *c.* to your trust the true riches 12:48. *c.* things worthy || Jn. 2:24. J. did not *c.* Ro. 1:32. *c.* such things, 2:2. || 2 2. *c.* sacrilege 1 Ti. 1:18. this charge I *c.* to thee, son Timothy 2 Ti. 2:2. *c.* to faithful men || Ja. 2:9. ye *c.* sin 1 Pe. 1:19. *c.* the keeping of their souls to him 1 Jn. 3:9. whoso is born of God doth not *c.* sin
COMMIT *Iniquity*. 2 S. 7:14. if he *c.*-, Jb. 34:10. Jer. 9:5. Ez. 3:20. | 33:13.
COMMIT *Trespass*. Le. 5:15. Nu. 5:12. Nu. 31:16. caused Israel to *c.*- against the Lord Jos. 22:20. Achan *c.* a - in the accursed thing
COMMIT *Whoredom*, *s*. Le. 20:5. Nu. 25:1. Ez. 16:17,34. | 20:30. Ho. 4:10,13,14.
COMMITTED, *p.* Ge. 39:8. *c.* all to my hand Ge. 39:22. keeper *c.* to Joseph all the prisoners Le. 4:35. for his sin he hath *c.* 18:30. | 20:23. Nu. 15:24. if aught be *c.* by ignorance
De. 17:5. that man or woman that *c.* 21:22. Jud. 20:6. they have *c.* lewdness in Israel 1 K. 8:47. we have *c.* wickedness, 14:22. Jer. 2:13. for my people have *c.* two evils 5:30. a horrible thing is *c.* in the land, 16:10. Ez. 16:26. *c.* fornication, Re. 17:2. | 18:3,9. 51.*c.*half thy sins||18:21.turn from sins *c.*22:28. 23:3. *c.* whoredoms, 7. Ho. 1:2. | 4:18.
Mk. 15:7. *c.* murder || Lu. 12:48. have *c.* much Jn. 5:22. Father hath *c.* all judgment to the Son Ac. 8:3. *c.*to prison || 25:11. *c.*worthy of death,25. 27:40. *c.* thems. to the sea || 28:17. *c.* nothing ag. Ro. 3:2. *c.* oracles of God || 1 Co. 9:17. gospel *c.* 2 Co.5:19.*c.*word of reconciliation || 12:21.they *c.* Ga. 2:7. gospel of uncirc. *c.* to me, I *c.* 1:11. 1 Ti. 6:20. keep what is *c.* || 2 Ti. 1:12. *c.* to him Ja.5:15. if he *c.* sins|| 1 Pe.2:23.*c.* himself to him Jud. 15. ungodly deeds which they have *c.*
COMMITTED *Inquity*. Ps. 106:6. Ez. 33:13,18. Da. 9:5.
COMMITTED *Trespass*. Le. 5:7. Jos. 7:1. | 22:16,31. Ez. 15:8. | 20:27.
COMMITTEST, ETH, ING.
Ps.10:14. poor *c.* himself to thee || Ez.8:6. | 33:15. Ho. 4:2. and *c.* adultery || 5:3. *c.* whoredom Jn. 8:34. whoso *c.* sin, 1 Jn. 3:4,8.
1 Co. 6:18. but he that *c.* fornication sinneth
COMMODIOUS, *a.* Ac. 27:12. haven not *c.*
COMMON, *a.* signifies, (1) *Usual*, Ec. 6:1. Jer. 31:5. 1 Co. 10:13. (2) *Unclean*, Mat. 15:11. Ac. 10:14. (3) *Unhallowed*, 1 S. 21:4. (4) *General*, Ju. 3.
Nu. 16:29. I die *c.* death || 1 S. 21:4. *c.* bread Ec. 6:1. an evil *c.* || Jer. 31:5. eat as *c.* th ngs Ez. 23:42. men of *c.* sort || Mat. 27:27. *c.* hall Ac. 2:44. had all things *c.* 4:32. || 5:18. *c.* prison 10:14. never eaten any thing *c.* 15:28. || 11:8,9. Ro. 14:14. nothing *c.* || 1 Co.10:13.temptation *c.* Ti. 1:4. *c.* faith || Ju. 3. of the *c.* salvation
COMMON *People*. Le. 4:27. Jer. 26:23.
Mk. 12:37. and the *c.*- heard him gladly
COMMON-*Wealth*, *s.* Ep. 2:12. *c.*- of Israel
COMMOTION, S, *s.* 2 Ch. 29:8. Jer. 10:22. Lu. 21:9. when ye hear of *c.* be not terrified
COMMUNE, *v.* Ex. 25:22. I will *c.* with thee 1 S. 18:22. *c.* with David || 19:3.*c.* with my father Jb. 4:2. assay to *c.* || Ps. 4:4. *c.* with own heart Ps. 64:5. *c.* of laying snares || 77:6. with my heart
COMMUNED, *p.* Ge. 23:8. Abrahaon *c.* with Ge. 42:24. Joseph *c.* || Jud. 9:1. Abimelech *c.* 1 S.9:25. Samuel || 25:39. David || 1 K. 10:2.Sheba 2 K. 22:14. *c.* with Huldah the prophetess Ec. 1:16 I *c.* with mine own heart, saying Da. 1:19. king *c.* || Zch. 1:14. angel *c.* with me Lu. 6:11. *c.* what they might do to Jesus 22:4. Judas *c.* || 24:15. while they *c.* together Ac. 24:26. Felix *c.* the oftener with Paul
COMMUNICATE, ED, *v.* Ga. 2:2. | 6:6. Phil.4:14.*c.*with my affliction || 15. no church *c.* 1 Ti.6:18.willing to *c.* || He.13:16.to *c.* forget not
COMMUNICATIONS, *s.* 2 S. 3:17. had *c.*
2 K. 9:11. ye know the man and his *c.*
Mat. 5:37. but let your *c.* be yea, yea ; nay, nay Lu. 2:17.what *c.* are these || 1 Co.15:33. evil *c.* Ep. 4:29. let no corrupt *c.* proceed, Col. 3:8. Phile. 6. *c.* of thy faith may become effectual
COMMUNING, *p.* Ge. 18:33. Ex. 31:18.
COMMUNION, *s.* *Fellowship, concord and agreement*, Am. 3:3. 2 Co. 6:14. 1 Jn. 1:3. 1 Co. 10:16. *c.* of the blood of Christ, *c.* of body 2 Co. 6:14. what *c.* hath light || 13:14. *c.* of H. G.
COMPACT, ED, *v.* Ps. 122:3. city *c.* Ep. 4:16.
COMPANY, *s.* Ge. 32:21. lodged in *c.* || 35:11. Nu. 16:6. Korah and all his *c.* 16,40. | 22:4. Nu. 26:9. who strove in the *c.* of Korah, 27:3. Jud. 9:37. *c.* along the plain || 18:23. such a *c.* 1 S. 10:5. *c.* of prophets, 19:20. || 30:15. to this *c.* 2 K.5:15.all his *c.*came to Elisha || 9:17.I see a *c.* 2 Ch. 24:24. the Syrians came with a small *c.* Jb. 16:7. made desolate my *c.* || 34:8. goeth in *c.* Ps. 55:14. walked to the house of God in *c.* 68:30. rebuke the *c.* of spearmen, the bulls 106:17. earth covered *c.* of Abiram, 18. Pr. 29:3. keepeth *c.* with harlots, 24:19. Song 1:9. *c.* of horses || 6:13. *c.* of two armies Ez. 16:40. bring a *c.* against thee, 23:46. 32:22. Ashur is there, and all her *c.* his graves 38:7. thou and thy *c.* || Ho. 6:9. *c.* of priests Lu.2:14. in *c.*went a || 6:17,22. | 9:14,38. | 24:22. Ac. 4:23. being let go, they went to their own *c.* 10:28.for a man that is a Jew to keep *c.* || 15:22. 17:5. gathered a *c.* || 21:8. Paul's *c.* departed Ro. 15:24. if I first be filled with your *c.*
1 Co. 5:11. not to keep *c.* with fornicators, 9. 2 Th.3:14. no *c.*with him || He.12:22. *c.* of angels Re.18:17. the *c.* in ships, and sail. stood afar off *Great* COMPANY, Ge. 50:9. with Joseph a *c.*
2 Ch. 9:1. queen of Sheba came with a -*c.* 20:12. no might against this -*c.* that cometh Ps.68:11. - was the *c.* || Jer.31:8. -*c.* shall return Ez. 17:17. Pharaoh with -*c.* || Jn. 6:5. Ac. 6:7.
COMPANIED, *v.* Ac. 1:21. men which have *c.*
COMPANIES, *s.* Jud. 7:16. 300 men in three *c.* Jud.7:20. three *c.* blew || 9:34. in four || 43. three 1 S. 11:11. three *c.* 13:17. || 2 K. 5:2. out by Ne. 12:31. two great *c.* of them gave thanks Jb. 6:19. the *c.* of Sheba waited for them Is. 21:13. O ye travelling *c.* of Dedanim 57:13. when thou criest, let thy *c.* deliver thee Mk. 6:39. to make all sit down by *c.* upon the
COMPANION, S, *s.* Ex. 32:27. slay his *c.* Jud. 11:38. she went with her *c.* and bewailed 14:11. they brought thirty *c.* to be with him Jb. 30:29. a *c.* to owls || 35:4.I will answer thy *c.* 41:6. shall the *c.* make a banquet of him? shall Ps. 45:14. her *c.* || 119:63. *c.* of all that fear thee 122:8. for my *c.* sakes. I will now say, Peace Pr. 13:20. a *c.* of fools shall be destroyed 28:7. a *c.* of riotous men shameth his father, 24. Song 1:7. flocks of thy *c.* || 8:13. *c.* hearken to Is. 1:23. *c.* of thieves || Ez. 37:16. Israel's *c.* Da.2:17.known to his *c.* || Ma.2:14. she is thy *c.* Ac.19:29.caught Paul's *c.* || He.10:33. became *c.*
COMPARABLE, *a.* La. 4:2. *c.* to fine gold
COMPARE, ED, ING, *v.* Ps. 89:6. to the Lord Pr. 3:15. are not to be *c.* unto her, 8:11. Song 1:9. I have *c.* thee, O my love, to a comp. Is. 40:18. what likeness will ye *c.* to him, 46:5. Ro. 8:18. not worthy to be *c.* with the glory 1 Co. 2:13. *c.* spiritual things || 2 Co.10:12. ours.
COMPARISON, *s.* Jud. 8:2. Hag.2:3. Mk.4:30.
COMPASS, ED, *v.* Ge.19:4. *c.* the house round Nu. 21:4. to *c.* land of Edom, De. 2:1. Jos. 6:3. ye shall *c.* the city, all ye men, 4,11. 1 S. 23:26. Saul and his men *c.* David and his 2 S. 5:23. fetch a *c.* 1 K. 7:35. 2 K. 3:9. 22:5. waves of death *c.* me, Ps. 18:4. | 116:3. 2 K. 6:15. behold a host *c.* the city, both 11:8. *c.* the king round about, 2 Ch. 23:7. 2 Ch. 21:9. smote the Edomites which *c.* him Jb. 16:13. arches *c.* me || 19:6. God hath *c.* me 26:10. he hath *c.* the waters with bounds until 40:22. the willows of the brook *c.* him about Ps. 5:12. with favor *c.* him || 7:7. *c.* thee about 17:9. enemies *c.* 11. || 22:12. bulls || 16. dogs 26:6. so will I *c.* thine altar, O Lord 32:7. shalt *c.* me with songs of deliverance, 10. 49:5. iniquity *c.* me || 142:7. righteous *c.* me Pr. 8:27. he set a *c.* on the face of the earth Is. 44:13. mark. it with *c.* || 50:11. *c.*with sparks Jer. 31:22. woman *c.* a man || La. 3:5. with gall Ha. 1:4. the wicked doth *c.* the righteous Mat. 23:15. woe to you, for ye *c.* sea and land Lu. 19:43. enemies *c.* thee round, 21:20.
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COMPASSED *about*. 2 S. 18:15. *c.* Absalom - 2 S. 22:5. sorrows of hell *c.*-, Ps. 18:5. Ps. 40:12. innumerable evils have *c.* me - 88:17. *c.* me - together, 109:3. | 118:10,11,12. Jon. 2:3. floods *c.* me - || He. 12:1. *c.*- with cloud Re. 20:9. *c.* the camp of the saints -, and the
COMPASSEST, ETH, *v.* Ge. 2:11. *c.* Havilah Ps. 73:6. pride *c.* them || 139:3. Ho. 11:12.
COMPASSION, *s.* 1 K. 8:50. give them *c.* 2 Ch. 30:9. your children shall find *c.* before Ps. 78:38. full of *c.* 86:15. | 111:4. | 145:8. Mat.9:36.moved with *c.* 14:14. | 18:27. Mk.6:34. 1 Pe. 3:8. having *c.* || 1 Jn. 3:17. shut bow. of *c.*
Have or *had* COMPASSION, Ex. 2:6.
De. 13:17. L. may turn and -*c.* || 30:3. will -*c.* 1 S. 23:21. ye -*c.* on me || 1 K. 8:50. may -*c.* 2 K. 13:23. Lord -*c.* on them, 2 Ch. 36:15. Is. 49:15. that she should not -*c.* on the son Jer. 12:15. I will return and -*c.* on them La. 3:32. yet will he -*c.* Mi. 7:19.
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He. 5:2. who can -*c.* on the ignorant, and on He. 10:34. for ye -*c.* of me in my bonds, and took Ju. 22. and of some -*c.* making a difference
COMPASSIONS, *s.* La.3:22. *c.* fail not, Zch.7:9.
COMPEL, ED, EST, *v.* Le. 25:39. not *c.* him 1 S. 28:23. *c.* Saul || 2 Ch. 21:11. *c.* Judah Mat. 5:41. *c.* thee to go a mile, go with him 27:32. Simon, whom they *c.* to bear his cross Mk. 15:21. they *c.* one Simon to bear his cross Lu. 14:23. go into highways, and *c.* them Ac. 26:11. and I *c.* them to blaspheme, and 2 Co. 12:11. I am a fool in glorying, ye *c.* me Ga. 2:3. being a Greek,was *c.* to be circumcised 14. why *c.* thou the Gentiles to live as Jews
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COMPLAINT, S, *s.* 1 S. 1:16. abundance of *c.* Jb. 7:13. couch ease my *c.* || 9:27. forget my *c.* 10:1. leave my *c.* || 21:4. is my *c.* to man? 23:2. to day is my *c.* bitter, my stroke heavier Ps. 55:2. I mourn in my *c.* || 142:2. poured my *c.* Ac. 25:7. *c.* against Paul || Col. 3:13. have a *c.*
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CONCEIVE, ED, *v.* Ge.4:1.Eve *c.* || 17. Cain's wife
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CONCUPISCENCE, *s.* *Sinful lusts*, Ro. 7:17. Ro. 7:8. all manner of *c.* || Col. 3:5. evil *c.* and 1 Th. 4:5. not in the lust of *c.* as the Gentiles
CONDEMN, *v.* Ex. 22:9. whom judges *c.* De. 25:1. and *c.* the wicked, 1 K. 8:32.

Jh. 9:20. mouth shall *c.* me || 10:2. do not *c.* me 31:17. with thou *c.* him || 40:8. wilt thou *c.* me Ps. 37:33. nor *c.* him || 94:21. *c.* innocent blood 109:31. to save him from those that *c.* his soul Is. 50:9. who shall *c.* me || 54:17. shalt thou *c.* Mat. 12:41. and shall *c.* it because, Lu. 11:32. 42. queen of S. rise in judg. and *c.* Lu. 11:31. 20:18. they shall *c.* him to death, Mk. 10:33. Lu. 6:37. *c.* not and || Jn. 3:17. not to *c.* world Jn. 8:11. neither do I *c.* thee || 2 Co. 7:3. not to *c.* 1 Jn. 3:20. heart *c.* us || 21. heart *c.* us not

CONDEMNATION, *s.* signifies, (1) *A declaring one guilty*, Jn. 8:10. (2) *Punishment*, 1 Co. 11:32. (3) *Eternal misery*, Jn. 4.

Lu. 23:40. in same *c.* || Jn. 3:19. this is the *c.* Jn. 5:24. he that believeth shall not come into *c.* Ro. 5:16. by one to *c.* 18. || 8:1. there is no *c.* 1 Co. 11:34. that ye come not together to *c.* 2 Co. 3:9. if the ministration of *c.* be glorious 1 Ti. 3:6. fall into *c.* || Ja. 3:1. greater *c.* Ja. 5:12. lest ye fall into *c.* || Jn. 4. ordain. to *c.*

CONDEMNED, *p.* 2 Ch. 36:3. *c.* the land Jb. 32:3. had *c.* Job || Ps. 109:7. let him be *c.* Am. 2:8. drink wine of the *c.* in house of God Mat. 12:7. not *c.* guiltless || 37. by words be *c.* 27:3. saw he was *c.* repe. || Mk. 14:61. all *c.* him Jn. 3:18. believes is not *c.* || 8:10. hath no man *c.* Ro. 8:3. *c.* sin in the flesh || 1 Co. 11:32. not *c.* Ti. 2:8. speech that cannot be *c.* || 3:11. being *c.* He. 11:7. he *c.* the world || 2 Pe. 2:6. G. *c.* them Ja. 5:6. *c.* and killed the just || 9. lest ye be *c.*

CONDEMNEST, ETH, ING, *v.* 1 K. 8:32. Jb. 15:6. own mouth *c.* thee || Pr. 17:15. *c.* just Ac. 13:27. in *c.* him || Ro. 2:1. *c.* thou thy-self Ro. 8:34. who is he that *c.* || 14:22. *c.* not himself.

CONDESCEND, *v.* Ro. 12:16. *c.* to men of low

CONDITION, *S*, *s.* 1 S. 11:2. Lu. 14:32.

CONDUCT, ED, *v.* 2 S. 19:15. to *c.* the king, 31. 2 S. 19:40. all the people of Judah *c.* the king Ac. 17:15. that *c.* Paul || 1 Co. 16:11. *c.* him in peace

CONDUIT, *s.* 2 K. 18:17. stood by *c.* Is. 36:2. 2 K. 20:20. made a *c.* || Is. 7:3. end of the *c.*

CONFECTION, ARIES, *s.* Ex. 30:35. 1 S. 8:13. he will take your daughters to be *c.*

CONFEDERACY, *s.* Is. 8:12. say not a *c.* Ob. 7.

CONFEDERATE, *s.* and *a.* Ge. 14:13. Ps. 83:5. Is. 7:2. it was told, Syria is *c.* with Ephraim

CONFERENCE, *s.* Ga. 2:6. in *c.* added nothing

CONFERRED, *p.* 1 K. 1:7. Ac. 4:15. | 25:12. Ga. 1:16. immediately I *c.* not with flesh and blood

CONFESS, *v.* signifies, (1) *To acknowledge as his own*, Lu. 12:8. (2) *To own and lay open our sins*, Ps. 32:5. Mat. 3:6. (3) *To own and profess the gospel of Christ, and pay obedience to it*, Lu. 12:8.

Le. 5:5. *c.* he hath sinned || 16:21. *c.* over him 26:40. if they *c.* their iniquity, Nu. 5:7. 1 K. 8:33. if *c.* thy name and pray, 2 Ch. 6:24, 26. Ne. 1:6. *c.* sins of Israel || Jb. 40:14. *c.* that thy hand

Ps. 18:49. I'll *c.* to thee || 32:5. *c.* my transgres. Mat. 10:32. shall *c.* me before men, Lu. 12:8. Jn. 9:22. did *c.* he was C. || 12:42. did not *c.* him Ac. 23:8. Pharisees *c.* both || 24:14. this I *c.* that Ro. 10:9. *c.* with thy mouth, 1 Ti. 1. | 15:9. Phil. 2:11. and that every tongue should *c.* that Ja. 5:16. *c.* your faults || 1 Jn. 1:9. if we *c.* sins 1 Jn. 4:15. shall *c.* J. || 2 Jn. 7. *c.* not that J. Re. 3:5. I will *c.* his name before my Father

CONFESSED, ETH, ING, *v.* and *p.* Ezr. 10:1. Ne. 9:2.

Pr. 28:13. whoso *c.* || Da. 9:20. *c.* my sin Mat. 3:6. *c.* their sins || Jn. 1:20. *c.* I'm not the C. Ac. 19:18. many *c.* and showed their deeds He. 11:13. *c.* that they were strangers on earth 1 Jn. 4:2. that *c.* Christ is come || 3. that *c.* not

CONFESSION, *s.* Jos. 7:19. make *c.* to him 2 Ch. 30:22. making *c.* || Ezr. 10:11. make *c.* Da. 9:4. I prayed to the Lord and made my *c.* Ro. 10:10. *c.* is made to salvation || 1 Ti. 6:13. a good *c.*

CONFIDENCE, *s.* signifies, (1) *Assurance*, 2 Co. 8:22. (2) *Boldness*, Ac. 28:31. (3) *Trust*, Jb. 4:6. (4) *That which is trusted in*, Jer. 48:13. (5) *Help*, 2 K. 18:19. (6) *Safety*, Ex. 23:26. (7) *A bold profession of Christ*, He. 10:35. (8) *A persuasion of acceptance*, Ep. 3:12. (9) *A due resolution*, 2 Co. 10:2.

Jud. 9:26. put *c.* in Gaal || 2 K. 18:19. what *c.* is Jb. 4:6. is not this thy fear thy *c.* || 18:14. his *c.* 31:24. if I said to fine gold, Thou art my *c.* Ps. 65:5. *c.* of all the earth || 118:9. put *c.* in princes Pr. 3:26. L. shall be thy *c.* || 14:26. in L. is strong *c.* 21:22. casteth down the strength of the *c.* there. 25:19. *c.* in unfaithful || is. 30:15. Jer. 48:13. Ez. 28:26. dwell with *c.* || 29:16. no more *c.* of Is. Mi. 7:5. put ye not *c.* in a guide or a friend Ac. 28:31. preaching the kingdom with all *c.* 2 Co. 1:15. in this *c.* || 2:3. *c.* in you all, 7:16. | 8:22. 10:2. *c.* to be bold || 11:17. in this *c.* of boasting Ga. 5:10. I've *c.* you || Ep. 3:12. access with *c.* Phil. 1:25. having this *c.* || 3:3. no *c.* in flesh, 4. 2 Th. 3:4. we have *c.* in the L. touching you Phile. 21. having *c.* in thy obedience, I wrote He. 3:6. if we hold fast the *c.* || 3:14. steadf. to end 10:35. cast not away therefore your *c.* || 11:1. 1 Jn. 2:28. may have *c.* || 3:21. have *c.* toward G.

1 Jn. 5:14. this is the *c.* that we have in him

CONFIDENCES, *s.* Jer. 2:37. Lord reject thy *c.*

CONFIDENT, LY, *a.* and *ad.* 1 K. 4:25. Ps. 16:9. Ps. 27:3. in this will I be *c.* || Pr. 14:16. fool is Ez. 38:11. go to them that dwell *c.* 39:6. Lu. 22:56. another *c.* affirmed, This fellow was Ro. 2:19. and art *c.* || 2 Co. 5:6. always *c.* 8. 2 Co. 9:4. be ashamed in this same *c.* boasting Phil. 1:6. *c.* of this very thing || 14. waxing *c.* by

CONFIRMATION, *s.* Phil. 1:7. He. 6:16.

CONFIRM, *v.* signifies, (1) *To ratify*, Ro. 4:7. (2) *Strengthen*, 1s. 35:3. (3) *Perfect*, Ps. 68:28. Ro. 4:7. to *c.* all things || 1 K. 1:14. *c.* thy words 2 K. 15:19. *c.* kingdom || Est. 9:29. *c.* Purim Ps. 68:9. *c.* inheritance || Is. 35:3. *c.* feeble knees Ez. 13:6. *c.* the word || Da. 9:27. *c.* covenant Da. 11:1. I stood to *c.* and to strengthen him Ro. 15:8. *c.* promises || 1 Co. 1:8. *c.* to the end 2 Co. 2:8. would *c.* your love towards him

CONFIRMED, ETH, ING, *v.* and *p.* Nu. 30:14. Pe. 27:26. cursed that *c.* not || 2 S. 7:24. *c.* Israel 2 K. 14:5. kingdom was *c.* || 1 Ch. 14:2. *c.* king 1 Ch. 16:17. *c.* the same to Jacob, Ps. 105:10. Is. 44:26. that *c.* the word of his servant, and Da. 9:12. *c.* his words which he spake against us Mk. 16:20. *c.* word with signs || Ac. 14:22. *c.* souls Ac. 15:32. *c.* the brethren || 41. *c.* the churches Ga. 3:15. if it be *c.* || 17. covenant was *c.* before He. 2:3. *c.* to us || 6:17. he *c.* it by an oath

CONFISCATION, *s.* Ezr. 7:26. executed to *c.*

CONFLICT, *s.* Ps. 39:10. Phil. 1:30. Col. 2:1.

CONFORMABLE, *a.* Phil. 3:10. *c.* to his death

CONFORMED, *p.* Ro. 8:29. to image || 12:2.

CONFOUND, ED, Ge. 11:7. *c.* their language 2 K. 19:26. were *c.* Jb. 4:20. Is. 37:27. Ps. 35:4. let them be *c.* || 69:6. not be *c.* 71:13. be *c.* that are adversaries to my soul 24. they are *c.* || 83:17. let them be *c.* 97:7. 129:5. let them all be *c.* that hate Zion Is. 1:29. *c.* their gardens || 19:9. net-work *c.* 37:27. inhabitants were dismayed and *c.* Jer. 1:17. lest I *c.* thee || 9:19. greatly | 10:14. | 51:17. 17:18. let not me be *c.* || 46:24. Egypt be *c.* Jer. 48:20. Moab is *c.* for it is broken down 49:23. Hamath is *c.* || 50:2. Bel is *c.* || 12. mother 51:47. Babylon be *c.* || 51. we are *c.* because Ez. 16:52. be *c.* and bear thy shame, 54:63. Mi. 7:16. nations see and be *c.* at their might Zeh. 10:5. riders be *c.* || Ac. 2:6. multitude *c.* Ac. 9:22. Paul *c.* Jews || 1 Co. 1:27. to *c.* the wise *Ashamed and* CONFOUNDED. Ps. 40:14. | 70:2. Is. 21:23. moon *c.* sun - || 41:11. incensed be *c.* 45:16. idol-makers he *c.* || 51:4. shalt not be *c.* Jer. 1:13. little ones were *c.* || 15:9. she had been *c.* 22:22. shalt thou be *c.* || 31:19. I was *c.* because Ez. 36:32. be *c.* for your ways || Mi. 3:7. seers be *Not* CONFOUNDED. Ps. 22:5. fathers *c.*

Is. 45:17. *c.* world without end || 50:7. shall - be *c.* 1 Pe. 2:6. he that believeth shall - be *c.*

CONFUSED, *p.* Is. 9:5. *c.* noise || Ac. 19:32.

CONFUSION, *s.* Ge. 11:9. name of it called *c.* Le. 18:23. beast to lie down thereto, it is *c.* 20:12. 1 S. 20:30. David to thy *c.* || Ezr. 9:7. *c.* of face Jb. 10:15. I am full of *c.* || Ps. 35:4. brought to *c.* Ps. 44:15. my *c.* is before me || 70:2. be put to *c.* 71:1. never be put to *c.* || 109:29. their own *c.* Is. 21:10. city of *c.* || 30:3. in Egypt your *c.* 31:11. line of *c.* || 41:29. images are wind and *c.* 45:16. shall go to *c.* || 61:7. for *c.* shall rejoice Jer. 3:25. *c.* covereth us || 20:11. everlasting *c.* Da. 9:7. but to us belongeth *c.* of faces, 8. Ac. 19:29. the whole city was filled with *c.* 1 Co. 14:33. G. not author of *c.* || Ja. 3:16. strife is

CONGEALED, *p.* Ex. 15:8. depths were *c.*

CONGRATULATE, *v.* 1 Ch. 18:10. and *c.* him

CONGREGATION, *s.* Le. 4:21. | 10:17. | 16:33. Nu. 1:18. renowned of *c.* || 14:27. this evil *c.* ? 16:45. get you up from among this *c.* 47. 27:20. let the Lord set a man over the *c.* 35:12. till he stand before the *c.* for judgment Jb. 15:34. *c.* of hypocrites || 30:28. I cried in *c.* Ps. 1:5. *c.* of righteous || 22:22. in midst of *c.* 26:5. *c.* of evil doers || 74:2. *c.* thou hast purchased 74:19. forget not *c.* of poor || 82:1. *c.* of mighty 89:5. *c.* of the saints || 107:32. exalt him in *c.* 111:1. I'll praise L. in *c.* || Pr. 5:14. in midst of Pr. 21:16. shall remain in the *c.* of the dead Is. 14:13. sit on mount of *c.* || Jer. 6:18. know, O *c.* La. 1:10. not enter in *c.* || Ho. 7:12. *c.* hath heard Jo. 2:16. sanctify *c.* || Ac. 13:43. *c.* broken up *All the* CONGREGATION. Le. 8:3. gather *c.*

Le. 10:17. make atonement for *c.* of Israel 24:14. let *c.* stone him, 16. Nu. 15:35. Nu. 14:10. *c.* bade stone him with stones 16:3. see *c.* are holy, every one of them 20:27. in sight of *c.* 25:6. || 27:19. before *c.* 22. Jos. 9:18. *c.* murmured || 22:20. wrath fell on *c.*

1 K. 8:14. king blessed *c.* || 1 Ch. 29:20. blessed 2 Ch. 23:3. *c.* made a covenant with the king 29:28. and *c.* worshipped, and the singers sang Ne. 5:13. *c.* said, Amen || 8:17. *c.* made booths

Elders of the CONGREGATION.

Le. 4:15. *c.* shall lay their hands || Jud. 21:16.

Great CONGREGATION.

1 K. 8:65. Ezr. 10:1. Ps. 22:25. | 35:18. | 40:9, 10.

CONGREGATION *of Israel.* Ex. 12:6, 19, 47. Le. 4:13. if *c.* sin || Nu. 16:9. separated you from 2 Ch. 5:6. and *c.* sacrificed || 24:6. of the *c.*-

CONGREGATION *of the Lord.* Nu. 16:3. Nu. 27:17. *c.* not as sheep which have no shep. 31:16. a plague among *c.*, Jos. 22:17. De. 23:1. shall not enter into *c.*, 2, 3. 1 Ch. 28:8. in sight of *c.* || Mi. 2:5. lot in *c.*-

Tabernacle of the CONGREGATION.

Ex. 29:10. before *c.* || 44. I will sanctify *c.* 33:7. called it the *c.* went out to the *c.* Le. 3:8. kill it before *c.* || 4:5. bring it before 10:7. not go out from *c.* || 9. when they go in *c.* 16:16. so do for *c.* || 33. atonement for *c.* Nu. 4:3. work of *c.* 23, 25, 30, 35, 39, 43. 8:9. bring it before *c.* || 12:4. come out to *c.* 14:10. glory appeared in *c.* || 17:4. lay up in *c.* 18:1. keep charge of *c.* || 25:6. door of *c.* De. 31:14. present in *c.* || Jos. 18:1. set up *c.* 1 K. 8:4. they brought up *c.* 2 Ch. 5:5. 2 Ch. 1:3. for there was the *c.* of God

Tent of the CONGREGATION.

Ex. 39:32. *c.* finished || 40:2, 22, 26, 34, 35.

Whole CONGREGATION.

Ex. 16:2. *c.* of Israel murmured || Nu. 3:7. Ezr. 2:64. the *c.* was 42:360, Ne. 7:66.

CONGREGATIONS, *s.* Ps. 26:12. | 68:26. | 74:4.

CONIAH, *The strength of the Lord.* Jer. 22:24.

CONONIAH, *as* CONIAH. 2 Ch. 31:12.

CONQUER, ORS, *v.* and *s.* Ro. 8:37. Re. 6:2.

CONSCIENCE, *s. The soul's opinion of its actions and duties*, Ro. 2:15. [*and in reference to right and wrong.*] It is either, (1) *Good*, 1 Ti. 1:5. *being purified by the blood of Christ*, He. 9:14. Or, (2) *Evil*, He. 10:22. *hardened and polluted by sin*, 1 Ti. 4:2.

Ec. 10:20. curse not king in *c.* || Jn. 8:9. own *c.* Ac. 23:1. Paul said, I have lived in all good *c.* 24:16. to have a *c.* void of offence toward God Ro. 2:15. *c.* bearing witness, 9:1. || 13:5. *c.* sake 1 Co. 8:7. *c.* being weak, 10, 12. || 10:25, 27, 29. 2 Co. 1:12. testimony of our *c.* || 4:2. every man's 1 Ti. 1:5. a good *c.* 19. || 3:9. in a pure *c.* 4:2. having their *c.* seared with a hot iron 2 Ti. 1:3. serve with pure *c.* || Ti. 1:15. *c.* defiled He. 9:9. pertaining to *c.* || 14. purge your *c.* from 10:2. no more *c.* of sins || 22. sprinkled from evil *c.* 13:18. trust we have a good *c.* 1 Pe. 3:21. 1 Pe. 2:19. *c.* towards G. || 3:16. having a good *c.*

CONSCIENCES, *s.* 2 Co. 5:11. manif. in your *c.*

CONSECRATE, ED, *v. Devoted to God.* Ex. 28:3. *c.* Aaron, 41. || 29:35, 7 days *c.* them 32:29. *c.* yourselves || Nu. 3:3. *c.* to minister Jos. 6:19. vessels of iron are *c.* || Jud. 17:5, 12. 1 K. 13:33. | Ch. 29:5. 2 Ch. 13:9. | 29:31. | 31:6. Ezr. 3:5. Ex. 43:26. Mi. 4:13. He. 7:28. Son *c.* forever || 10:20. living way *c.*

CONSECRATION, S. Ex. 29:22, 34. Le. 7:37. | 8:28, 31, 33. Nu. 6:7, 9.

CONSENT, ED, ING, *v.* and *p.* Ge. 34:15, 23. De. 13:8. shalt not *c.* to him, nor hearken Jud. 11:17. to king of Moab, but he would not *c.* 1 K. 20:8. hearken not unto him, nor *c.* 2 K. 12:8. the priests *c.* to receive no more Ps. 50:18. sawest a thief, thou *c.* with him Pr. 1:10. if sinners entice thee, *c.* thou not Da. 1:14. so he *c.* || Lu. 23:51. not *c.* to deed Ac. 8:1. Saul was *c.* to his death || 18:20. he *c.* not Ro. 7:16. I *c.* unto the law that it is good 1 Ti. 6:3. if any man *c.* not to wholesome words

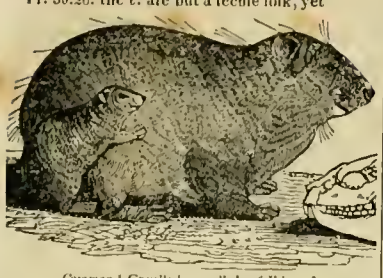
CONSENT, *s.* 1 S. 11:7. came with one *c.* Ps. 83:5. they have consulted with one *c.* Ho. 6:9. the company of priests murder by *c.* Zph. 3:9. call on Lord to serve him with one *c.* Lu. 14:18. all with one *c.* || 1 Co. 7:5. *c.* for a

CONSIDER, *v.* De. 4:39. *c.* it in thy heart De. 32:29. *c.* latter end || Jud. 18:14. therefore *c.* 1 S. 12:24. *c.* how great things he hath done Jb. 11:11. he seeth also, will he not then *c.* it 23:15. when I *c.* I am afraid of him 34:27. would not *c.* || 37:14. *c.* works of God Ps. 5:1. *c.* my meditation || 8:3. *c.* thy heavens 9:13. *c.* my trouble || 13:3. *c.* and hear, 45:10. 25:19. *c.* my enemies || 37:10. *c.* his place, and 48:13. *c.* her palaces || 50:22. *c.* this, ye that 64:9. for they shall wisely *c.* of his doings 119:95. *c.* thy testimonies || 153. *c.* my affliction 159. *c.* how I love thy precepts, quicken me Pr. 6:6. *c.* her ways || 23:1. *c.* diligently 24:12. doth not he that pondereth heart *c.* it Ec. 5:1. they *c.* not || 7:13. *c.* the work of God 7:14. but in the day adversity *c.* God also hath Is. 1:3. Israel not know, my people doth not *c.* 5:12. neither *c.* the operation of his hands 14:16. shall *c.* thee || 18:4. || 41:20. know and *c.* 43:18. nor *c.* things of old || 52:15. not heard *c.* Jer. 2:10. *c.* and see || 23:20. in lat. days *c.* it, 30:24. La. 2:20. behold, O Lord, *c.* to whom, 5:1. Ez. 12:3. may be they will *c.* though rebellious Da. 9:23. *c.* the vision || Ho. 7:2. they *c.* not in Hag. 1:5. *c.* your ways, 7. || 2:15. I pray *c.* it. Mat. 6:28. *c.* the lilies, Lu. 12:27. Lu. 12:24. *c.* the ravens, they neither sow Jn. 11:50. nor *c.* it is expedient || Ac. 15:6.

CONSIDERED, EST, *v.* 1 K. 3:21. | 5:8. Jb. 1:8. hast *c.* my servant Job, 2:3. || Ps. 31:7. Pr. 24:32. *c.* it well || Ec. 4:1, 4. | 9:1. Jer. 33:24. *c.* not what his people have spoken Da. 7:8. I *c.* the horns, and behold there came Mat. 7:3. *c.* not beam that is in thine own eye Mk. 6:52. they *c.* not the miracle of the loaves

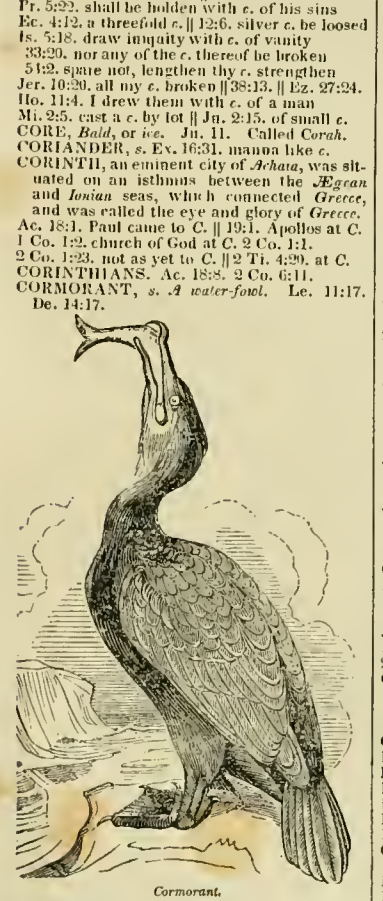
Ac. 12:12. when Peter had *c.* the thing, he
Ro. 4:19. he *c.* not his body now dead, when
CONSIDERETH, ING, Ps 33:15. he *c.* all
Ps. 41:1. blessed is he that *c.* the poor, the Lord
Pr. 21:12. righteous *c.* || †29. he *c.* his way
28:22. *c.* not || 29:7. || 31:16. she *c.* a field
Is. 41:19. none *c.* in his heart, 57:1.
Ez. 18:14. and *c.* || Da. 8:5. as I was *c.* behold
Ga. 6:1. *c.* thyself || He. 13:7. *c.* the end of their
CONSIST, ETH, *v.* Lu. 12:51. Col. 1:17.
CONSOLATION, S, *s.* signifies, (1) *Spiritual joy*,
Is. 66:11. (2) *Christ and all his benefits*, Lu. 2:25.
Jb. 15:11. are *c.* of G. small || 21:2. let this be *c.*
Is. 66:11. breasts of her *c.* || Jer. 16:7. cup of *c.*
Lu. 2:25. *c.* of Israel || 6:24. received your *c.*
Ac. 4:36. son of *c.* || 15:31. rejoced for the *c.*
Ro. 15:5. God of *c.* grant you to be like minded
2 Co. 1:5. so our *c.* also aboundeth by Christ
1:6. afflicted for your *c.* 7. || 7:7. but by the *c.*
Phil. 2:1. if there be any *c.* in Christ, fulfil ye
2 Th. 2:16. who hath given us everlasting *c.*
Philc. 7. *c.* in thy love || He. 6:18. strong *c.*
CONSORTED, *p.* Ac. 17:4. *c.* with Paul
CONSPIRACY, *s.* 2 S. 15:12. Absalom's *c.*
2 K. 12:20. *c.* and slew Joash || 14:19. | 15:15,30. |
17:4. 2 Ch. 25:27. Jer. 11:9. Ez. 22:25. Ac. 23:13.
CONSPIRATORS, *s.* 2 S. 15:31. among *c.*
CONSPIRED, *p.* Ge. 37:18. *c.* against Joseph
1 S. 22:8. *c.* against me, 13. || 1 K. 15:27.
1 K. 16:9. Zimri *c.* 16. || 2 K. 9:14. Jehu *c.*
2 K. 15:10. Shallum *c.* || 25. Pekah *c.* || 10:9.
21:23. servants of Amon *c.* || 2 Ch. 24:21,25,26.
| 33:25. Ne. 4:8. Am. 7:10.
CONSTANT, LY, *a.* and *ad.* 1 Ch. 28:7. Ezr.
9:8.
Ps. 51:10. renew a *c.* spirit, Pr. 21:28.
Ac. 12:15. she *c.* affirmed || Ti. 3:8. affirm *c.*
CONSTELLATIONS, *s. Systems of stars.* 2 K.
23:5 Is. 13:10.
CONSTRAIN, ED, ETH, *v.* 2 K. 4:8. *c.* him
Jb. 32:18. spirit *c.* me || Mat. 14:22. Mk. 6:45.
Lu. 24:29. they *c.* him || Ac. 16:15. Lydia *c.* us
Ac. 28:19. I was *c.* to appeal to Cesar; not that
2 Co. 5:14. love of Christ *c.* us || Ga. 6:12. *c.* you
CONSTRAINT, *s.* 1 Pe. 5:2. not by *c.* but
CONSULT, *v.* and ATION, *s.* Ps. 62:4. Mk. 15:1.
CONSULTED, *p.* Ps. 83:3. *c.* against hidden, 5.
Mi. 6:5. what Balak *c.* || Ha. 2:10. *c.* shame
Mat. 26:4. and *c.* that they might take Jesus
Jn. 12:10. *c.* to put Lazarus also to death
CONSULTER, ETH, *s.* and *v.* De. 18:11. Lu.
14:31.
CONSUME, *v.* signifies, (1) *To waste, destroy*,
Ex. 32:10. (2) *To melt away*, Jer. 6:29. (3) *To
vanish away*, Jb. 7:9. (4) *To crush*, Est. 9:†24.
Ge. 41:30. faming *c.* || Ex. 33:3. lest I sve thee, 5.
Le. 26:16. burning ague shall *c.* eyes, and cause
De. 5:25. fire will *c.* us || 7:16. *c.* the people
28:38. locust shall *c.* 42. || 32:22. anger *c.*
Jos. 24:20. Lu. will *c.* || 1 S. 2:23. fire *c.* 12.
Jb. 15:34. *c.* tabernacles || 20:26. fire not blown *c.*
21:19. heat *c.* || Ps. 37:20. into smoke *c.* away
Ps. 39:11. beauty to *c.* || 49:14. || 78:33. days *c.*
Is. 7:20. *c.* the beard || 10:18. *c.* glory of forest
27:10. *c.* branches || Jer. 49:27. *c.* palaces
Ez. 4:17. *c.* away || 13:13. in my fury to *c.*
21:28. furbished to *c.* || 22:15. *c.* filthiness
24:10. *c.* the flesh || 35:12. are given us to *c.*
Da. 2:44. *c.* kingdoms || Ho. 11:6. sword *c.*
Zph. 1:2. *c.* all things || 3. *c.* man and beast
Zch. 5:4. shall *c.* his house || 14:12. tongue *c.*
2 Th. 2:8. Lord shall *c.* || Ja. 4:3. *c.* upon lusts
CONSUME *them.* Ex. 32:10. I may *c.*-
Nu. 16:21. may *c.* in a moment, 45.
De. 7:22. thou mayst not *c.*- at once, lest beasts
Ne. 9:31. thou didst not utterly *c.*- for thou art
Est. 9:21. Haman had cast Pur, the lot, to *c.*-
Ps. 59:13. *c.*- in wrath, *c.*- that they may not
Jer. 8:13. I will surely *c.*- 14:12. Ez. 20:13.
Lu. 9:54. fire to come and *c.*- as Elias did
CONSUMED, *p.* Ge. 19:15. lest thou be *c.* 17.
Ge. 31:40. drought *c.* me || Ex. 3:2. bush not *c.*
Ex. 15:7. thy wrath *c.* them || 22:6. if corn be *c.*
Le. 9:24. *c.* on the altar the burnt-offering
Nu. 11:1. *c.* them in uttermost parts of camp
12:12. flesh is half *c.* || 1 :26. depart lest ye be *c.*
16:35. there came out fire, and *c.* 250 men
21:28. *c.* Ar of Moab || 32:13. done evil was *c.*
De. 2:16. men of war *c.* || Jud. 6:21. 1 S. 27:†1.
2 S. 13:†30. | 21:5.
1 K. 18:38. fire of Lord *c.* sacrifice, 2 Ch. 7:1.
2 K. 1:10. *c.* him and his 59 || 2 Ch. 8:8. Ne. 2:3.
Jb. 1:16. *c.* sheep || 4:9. by breath of nostrils *c.*
6:17. snow and ice are *c.* out of their place
7:9. as the cloud is *c.* || 19:27. though reins be *c.*
33:21. his flesh is *c.* away that it cannot be seen
Ps. 6:7. my eyes *c.* 31:9. || 10. bones *c.* 102:3.
39:10. I am *c.* by the blow of thy hand
71:13. let them be *c.* || 73:19. *c.* with terror
90:7. we are *c.* || 104:35. let sioners be *c.* out
119:87. almost *c.* me || 139. zeal hath *c.* me
Pr. 5:11. flesh and body are *c.* || 22:8. shall be *c.*
Is. 16:4. oppressors are *c.* || 29:20. scorner is *c.*
64:7. hath *c.* us || 66:17. shall be *c.* || Jer. 5:3.
Jer. 6:29. lead is *c.* || 12:4. beasts *c.* || 20:18. days *c.*
36:23. till roll was *c.* || 44:18. been *c.* by sword
La. 2:22. those I swaddled hath mine enemy *c.*
3:22. it is of the Lord's mercies we are not *c.*
Ma. 3:6. sons of Jacob are not *c.* || Ga 5:15.
Shall be CONSUMED. Nu. 14:35. | 17:13. 1 S.
12:25. Is. 1:28. | 66:17. Jer. 14:15. | 16:4. | 44:12.
Ez. 5:12. | 13:14. | 34:29. | 47:12. Da. 11:16.
Till or until CONSUMED, De. 2:15. | 28:21.
Jos. 5:6. | 10:20. 1 S. 15:18. 2 S. 22:38. 1
K. 22:11. 2 K. 13:17,19. 2 Ch. 18:10. Ezr.
9:14. Ps. 18:37. Jer. 9:16. | 24:10. | 27:8. | 49:37.
CONSUMETH, ING, *v.* De. 4:24. the Lord thy
God is a *c.* fire, 9:3. He. 12:29.
Jb. 13:28. *c.* as a garment || 22:20. remnant fire *c.*
31:12. *c.* to destruct. || Is. 5:24. as flame *c.* chaff
CONSUMMATION, *s.* Da. 9:27. until the *c.*
CONSUMPTION, *s.* Le. 26:16. terror, *c.*
De. 28:22. smite with *c.* || Jud. 20:†40.
Is. 10:22. *c.* decreed || 23. make a *c.* 28:22.
CONTAIN, ED, ETH, ING, *v.* and *p.*
1 K. 8:27. heavens cannot *c.* thee, 2 Ch. 2:6.
Ez. 23:32. sister's cup, it *c.* much || 45:11.
Jn. 2:6. water-pots *c.* two or three firkins
21:25. world could not *c.* the books written
Ro. 2:14. do things *c.* in the law || 1 Co. 7:9.
Ep. 2:15. *c.* in ordinances || 1 Pe. 2:6. *c.* in scrip.
CONTEMN, ED, ETH, *v.* and *p.*
Ps. 10:13. wicked *c.* God || 15:4. vile person is *c.*
107:11. *c.* counsel of Most High || Song 8:7. he *c.*
Is. 16:14. the glory of Moab shall be *c.* with
Ez. 21:10. it *c.* the rod of my son, 13.
CONTEMPT, IBLE, *s.* and *a.* Ge. 38:†23.
Est. 1:18. thus shall there arise too much *c.*
Jb. 12:21. poureth *c.* on princes, Ps. 107:40.
31:34. or did the *c.* of families terrify me
Ps. 119:22. remove *c.* || 123:3. filled with *c.* 4.
Pr. 18:3. wicked cometh, then *c.* || Is. 23:9.
Da. 12:2. some shall awake to everlasting *c.*
Ma. 1:7. table of the Lord is *c.* || 12. meat *c.*
2:9. I made you *c.* || 2 Co. 10:10. his speech *c.*
CONTEMPTUOUSLY, *ad.* Ps. 31:18. speak *c.*
CONTEND, ED, *v.* and *p.* signifies, (1) *To
strive*, Jer. 18:19. (2) *To dispute*, Ac. 11:2.
(3) *To fight*, De. 2:9. (4) *To punish*, Am.
7:4. (5) *To stand by and defend*, Jn. 3.
De. 2:9. neither *c.* with them in battle, 24.
Ne. 13:25. I *c.* with them, and cursed them, 11.
Jb. 9:3. if he will *c.* || 13:8. and *c.* for God || 31:13.
Pr. 28:4. *c.* with them || Ec. 6:10. nor may he *c.*
Is. 41:12. *c.* with thee || 49:25. I will *c.* with him
50:8. who will *c.* with me || 57:16. not *c.* forever
Jer. 12:5. *c.* with horses || Am. 7:4. *c.* by fire
Ac. 11:2. *c.* with him || Jn. 3. earnest. *c.* for faith
CONTENDEST, ETH, ING, *v.* and *p.*
Jb. 10:2. wherefore thou *c.* with me || 40:2.
Pr. 29:9. if wise man *c.* || Ju. 9. *c.* with devil
CONTENT, *a.* Ge. 37:27. Ex. 9:21.
Le. 10:20. he was *c.* || Jos. 7:7. we had been *c.*
Jud. 17:11. Levite was *c.* to dwell with Micah
19:6. be *c.* I pray thee, and tarry all night
2 K. 5:23. be *c.* take two talents || 6:3. be *c.*
Jb. 6:28. now therefore be *c.* look upon me
Pr. 6:35. nor rest *c.* || Mk. 15:15. Lu. 3:14.
Phil. 4:11. learned to be *c.* || 1 Ti. 6:8. let us be *c.*
He. 13:5. be *c.* with such things || 3 Jn. 10. not *c.*
CONTENTION, S, *s.* Ge. 26:†20. Ps. 95:†8.
Pr. 13:10. by pride comes *c.* || 17:14. leave off *c.*
18:6. enter into *c.* || 18. lot causeth *c.* to cease || 19.
19:13. *c.* of a wife are a continual drop. 27:15.
22:10. *c.* shall go out || 23:29. who hath *c.*
Jer. 15:10. borne me a man of *c.* || Ha. 1:3.
Ac. 15:39. the *c.* was so sharp between them
1 Co. 1:11. I hear that there are *c.* among you
Phil. 1:16. the one preach Christ of *c.* not sinc.
1 Th. 2:2. to speak the gospel with much *c.*
Ti. 3:9. avoid *c.* and strivings about the law
CONTENTIOUS, *a.* Pr. 21:19. | 26:21. | 27:15.
Ro. 2:8. to them that are *c.* 1 Co. 11:16.
CONTENTMENT, *s.* 1 Ti. 6:6. *c.* is gain
CONTINUAL, LY, *a.* and *ad.* Ge. 6:5. evil *c.*
Ex. 28:30. on his heart *c.* || 29:†38,42.
Le. 24:2. lamps to burn *c.* || 1 S. 18:29.
2 S. 9:7. eat bread at my table *c.* || 2 K. 25:29.
1 Ch. 16:11. seek the Lord *c.* || Jb. 1:5. thus did
Ps. 31:1. his praise be *c.* in my mouth, 71:6,14.
35:27. say *c.* Lord be magnified, 40:16. | 70:4.
38:17. sorrow *c.* before me || 40:11. *c.* preserve
42:3. *c.* say to me || 44:15. confusion *c.* be[.] me
50:8. *c.* before || 52:1. goodness of G. endur. *c.*
71:3. *c.* resort || 74:1. why hope *c.* || 73:23. *c.* with
74:23. increaseth *c.* || 109:15. be before the L. *c.*
119:44. keep thy law *c.* || 117. statutes *c.* || 140:2.
Pr. 6:14. mischief *c.* || 21. bind them *c.* on heart
15:15. hath a *c.* feast || Is. 14:6. with a *c.* stroke
Is. 21:8. I stand *c.* || 49:16. walls are *c.* before
51:13. feared *c.* || 52:5. name *c.* blasphemed
58:11. guide thee *c.* || 60:11. gates open *c.* || 65:3.
Jer. 6:7. before me *c.* is grief || 48:5. *c.* weeping
Ez. 39:14. men of *c.* employment || 46:14.
Da. 6:16. thy God whom thou servest *c.* he will
Ho. 12:6. keep mercy, and wait on thy God *c.*
Ob. 16. so shall all the heathen drink *c.* yea
Na. 3:19. hath not thy wickedness passed *c.*
Ha. 1:17. *c.* to slay || Zch. 8:†21. go *c.* and pray
Lu. 18:5. lest by her *c.* coming she weary me
21:53. were *c.* in the temple praising God
Ac. 6:4. give ourselves *c.* to prayer, 10:7.
Ro. 9:2. I have *c.* sorrow || 13:6. attending *c.*
He. 7:3. abideth a priest *c.* || 13:15. praise to G. *c.*
CONTINUANCE, *s.* De. 28:59. plagues of *c.*
Ps. 139:16. in *c.* were fashioned || Ez. 39:†14.
Is. 64:5. in those is *c.* || Ro. 2:7. by patient *c.*
CONTINUE, ED, *v.* and *p.* Ge. 46:4. *c.* in ward
Ex. 21:21. if he *c.* a day or two || Le. 12:4,5.
Jud. 5:17. Asher *c.* on the sea-shore || Ru. 2:7.
1 S. 1:12. as she *c.* praying before the Lord
12:14. *c.* following the L. || 13:14. kingdom not *c.*
2 S. 7:29. *c.* forever || 1 K. 2:4. L. *c.* his word
2 Ch. 29:28. all this *c.* || Ne. 5:16. I *c.* in the work
Jb. 15:29. neither shall his substance *c.* neither
17:2. doth not mine eye *c.* in their provocation
Ps. 36:10. O *c.* thy loving k. || 49:11. houses *c.*
72:17. name *c.* as the sun || 102:28. children *c.*
119:91. they *c.* this day || Is. 5:11. *c.* till night
Jer. 31:†32. *c.* a husband || 32:14. *c.* many days
Da. 1:21. Dan. *c.* to Cyrus || 11:8. *c.* more years
Mat. 15:32. *c.* with me three days || 20:†12.
Lu. 6:12. *c.* all night in prayer || 22:28. ye *c.*
Jn. 8:31. if ye *c.* in my word, then my disciples
15:9. so have I loved you, *c.* ye in my love
Ac. 1:14. *c.* with one accord || 2:42. *c.* steadfastly
12:16. Peter *c.* knocking || 14:22. to *c.* in faith
20:7. *c.* till midnight || 26:22. I *c.* to this day
Ro. 6:1. shall we *c.* in sin || 11:22. *c.* in his good
Ga. 2:5. gospel might *c.* || Phil. 1:25. I shall *c.*
Col. 1:23. if ye *c.* in faith || 4:2. *c.* in prayer
1 Ti. 2:15. if they *c.* in faith || 4:16. *c.* in them
2 Ti. 3:14. *c.* in the things thou hast learned
He. 7:23. not suffered to *c.* || 8:9. *c.* not in my
13:1. let brotherly love *c.* || 2 Pe. 3:4. all things *c.*
1 Jn. 2:19. no doubt *c.* with us || 24. *c.* in the Son
Re. 13:5. to *c.* 42 mon. || 17:10. *c.* a short space
CONTINUETH, ING, *a.* and *p.* Jb. 1:2. *c.* not
Jer. 30:23. a *c.* whirlwind || Ac. 2:46. daily with
Ro. 12:12. *c.* instant in prayer || Ga. 3:10. *c.* not
1 Ti. 5:5. *c.* in supplications || Ja. 1:25. *c.* in it
He. 7:24. he *c.* ever || 13:14. no *c.* city; but
CONTRADICTING, *p.* Ac. 13:45. *c.* and blas.
CONTRADICTION, *s.* He. 7:7. || 12:3.
CONTRARY, *a.* Le. 26:21. walk *c.* 23,24.
Est. 9:1. turned to the *c.* || Ez. 16:34. *c.* is in thee
Mat. 14:24. wind was *c.* || Ac. 17:7. do *c.* to Ces.
Ac. 18:13. to worship God *c.* to law, 23:3.
26:9. do many things *c.* to the name of Jesus
Ro. 11:24. and wert grafted *c.* to nature into
16:17. *c.* to the doctrine ye have learned and
Ga. 5:17. these are *c.* || 1 Th. 2:15. are *c.* to all
1 Ti. 1:10. *c.* to sound doctrine || Ti. 2:8. of *c.* pt.
CONTRARIWISE, *ad.* 2 Co. 2:7. *c.* to forgive
Ga. 2:7. *c.* when they saw || 1 Pe. 3:9. *c.* blessing
CONTRIBUTION, *s.* Ro. 15:26. *c.* for saints
CONTRITE, *a.* Ps. 34:18. of a *c.* spirit, 51:17.
Is. 57:15. to revive *c.* ones || 66:2. of a *c.* spirit
CONTROVERSY, *s.* De. 17:8. matters of *c.*
21:5. every *c.* be tried || 25:1. *c.* between men
2 S. 15:2. had a *c.* came || 2 Ch. 19:8. Lev. for *c.*
Is. 34:8. for *c.* of Zion || Jer. 25:31. L. hath a *c.*
Ez. 44:24. in *c.* they shall stand in judgment
Ho. 4:1. L. hath a *c.* || 12:2. L. hath *c.* with Judah
Mi. 6:2. *c.* with his people || 1 Ti. 3:16. without *c.*
CONVENIENT, LY, *a.* and *ad.* Pr. 30:8. food
c. for
Jer. 40:4. *c.* for thee to go, 5. || Mk. 6:21. a *c.* day
Mk. 14:11. *c.* betray him || Ac. 24:25. a *c.* season
Ro. 1:28. to do those things which are not *c.*
1 Co. 16:12. come when he shall have *c.* time
Ep. 5:4. jesting not *c.* || Philc. 8. which is *c.*
CONVERSANT, *a.* Jos. 8:35. 1 S. 25:15.
CONVERSATION, *s.* Ps. 37:14. of upright *c.*
50:23. ordereth his *c.* aright || 2 Co. 1:12. our *c.*
Ga. 1:13. my *c.* in time past, Ep. 2:3.
Ep. 4:22. put off former *c.* the old man
Phil. 1:27. your *c.* be as becometh the gospel
3:20. for our *c.* is in heaven, whence we look
1 Ti. 4:12. be an example of believers in *c.*
He. 13:5. *c.* without covet. || 7. end of their *c.*
Ja. 3:13. let him show out of a good *c.* his
1 Pe. 1:15. holy in all *c.* || 18. from vain *c.*
2:12. your *c.* hon. || 3:1. *c.* of wives || 2. chaste *c.*
3:16. falsely accuse your good *c.* in Christ
2 Pe. 2:7. vexed with filthy *c.* || 3:11. in all holy *c.*
CONVERSION, *s.* is, *The turning or total change of a sinner from his sins to God, Conversion is often confounded with regeneration and holiness, but it properly means the effect produced by the first influence of the grace and light of God upon the heart, by which an idolater embraces the true God, a Jew the doctrine of Christ, and a sinner turns from his sins, and seeks the salvation of his soul in every mean of grace.*
Ac. 15:3. declaring the *c.* of the Gentiles
CONVERT, ED, Ps. 51:13. sinners shall be *c.*
Is. 6:10. *c.* and be healed || 60:5. sea *c.* to thee
Mat. 13:15. be *c.* and I should heal, Mk. 4:12.
18:3. except ye be *c.* and become as children
Lu. 22:32. when *c.* strengthen thy brethren
Jn. 12:40. be *c.* and I heal them, Ac. 28:27.
Ac. 3:19. repent ye, therefore, and be *c.* that
Ja. 5:19. do err from the truth, and one *c.* him
CONVERTETH, ING, Ps. 19:7. *c.* the soul
Ja. 5:20. he which *c.* a sinner from the error
CONVERTS, *s.* Is. 1:27. her *c.* be redeemed
CONVEY, ED, 1 K. 5:9. Ne. 2:7. Jb. 5:13.
CONVICTED, *p.* Jn. 8:9. being *c.* by their
CONVINCE, ED, ETH, Jb. 32:12. *c.* Job
Jn. 8:46. *c.* me of sin || 16:†8. *c.* the world
Ac. 18:28. mightily *c.* the Jews, showing by
1 Co. 14:24. he is *c.* of all, he is judged of all
Ti. 1:9. *c.* gainsayers || Ja. 2:9. *c.* of the law
Ju. 15. to *c.* all that are ungodly among them
CONVOCATION, S, *s.* Ex. 12:16. Le. 23:2,3,
7,21,27,35. Nu. 28:18,26. | 29:1,7,12.

CONY, IES, *s. Rabbits.*
Le. 11:5. *c.* unclean, De. 14:7. || Ps. 104:18
Pr. 30:26. the *c.* are but a feeble folk, yet



Common 'Gazelle,' so called, of Edom, &c., thought to be the Cony.

COOK, S, *s.* Ge. 40:†17. 1 S. 8:13. | 9:23,24.
COOL, *a.* Ge. 3:8. Pr. 17:†27. Lu. 16:24.
COOS, *Top.* Ac. 21:1, a straight course to *C.*
COPIED, *p.* Pr. 25:1. men of Hezekiah *c.*
COPING, *s.* 1 K. 7:9. foundation to the *c.*
COPPER, *s.* Ezr. 8:27. 2 Ti. 4:14.
COPULATION, *s.* Le. 15:16,17,18.
COPY, *s.* De. 17:18. *c.* of this law, Jos. 8:32.
Ezr. 4:11. *c.* of letter, 23. | 7:11. || Est. 3:14. | 4:8.
COR, *A measure containing forty-five gallons. The same with a homer,* Ez. 45:14.
Ez. 45:14. tenth part of a bath out of the *c.*
CORAL, *s. A kind of sea-plant that grows from rocks without a root,* Jb. 28:18. Ez. 27:16.
COR-ASHAN. A city, 1 S. 30:30.
CORBAN, *s. A gift or offering.* Mk. 7:11.
CORD, S, *s.* Ex. 35:18. pins and their *c.*
Jos. 2:15. let spies down by a *c.* || Jud. 15:13
Jb. 30:11. bath loosed my *c.*||36:8. *c.* of affliction
41:1. canst thou draw out his tongue with a *c.*
Ps. 2:3. cast away *c.*||118:27. with *c.* to the altar
129:4. cut *c.* of wicked || 140:5. hid *c.* for me
Pr. 5:22. shall be holden with *c.* of his sins
Ec. 4:12. a threefold *c.* || 12:6. silver *c.* be loosed
Is. 5:18. draw iniquity with *c.* of vanity
33:20. nor any of the *c.* thereof be broken
54:2. spare not, lengthen thy *c.* strengthen
Jer. 10:20. all my *c.* broken || 38:13. || Ez. 27:24.
Ho. 11:4. I drew them with *c.* of a man
Mi. 2:5. cast a *c.* by lot || Ju. 2:15. of small *c.*
CORE, *Bald,* or *ice.* Ju. 11. Called *Corah.*
CORIANDER, *s.* Ex. 16:31. manna like *c.*
CORINTH, an eminent city of *Achaia,* was situated on an isthmus between the *Ægean* and *Ionian* seas, which connected *Greece,* and was called the eye and glory of *Greece.*
Ac. 18:1. Paul came to *C.* || 19:1. Apollos at *C.*
1 Co. 1:2. church of God at *C.* 2 Co. 1:1.
2 Co. 1:23. not as yet to *C.* || 2 Ti. 4:20. at *C.*
CORINTHIANS. Ac. 18:8. 2 Co. 6:11.
CORMORANT, *s. A water-fowl.* Le. 11:17. De. 14:17.



Cormorant.

Is. 34:11. the *c.* shall possess it, Zph. 2:14.
CORN, *s.* Ge. 41:57. came to buy *c.* because
Ge. 42:2. was *c.* in Egypt, Ac. 7:12.||19. carry *c.*
Ex. 22:6. so that the stacks of *c.* be consumed
Le. 2:16. priest burnt part of beaten *c.* || 23:14.
Nu. 18:27. as though *c.* of threshing-floor
De. 16:9. beginnest to put the sickle to the *c.*
De. 25:4. not muzzle the ox when he treadeth out *c.* 1 Co. 9:9. 1 Ti. 5:18.
Jos. 5:11. eat of old *c.* 12. || Ru. 3:7. heap of *c.*
1 S. 17:17. take parched *c.* 25:18. 2 S. 17:28.
2 K. 19:26. were as blasted *c.* Is. 37:27.
Jb. 5:26. as a shock of *c.* || 24:6,24. || 39:4.
Ps. 65:9. preparest *c.* || 13. valleys cov. with *c.*
72:16. handful of *c.* || 78:24. the *c.* of heaven
Pr. 11:26. that withholdeth *c.* people curse
Is. 62:8. I will no more give thy *c.* to enemies
Ez. 36:29. I'll call for *c.*||Ho. 2:9. I'll take my *c.*
Ho. 10:11. luv. to tread *c.*|| 14:7. revive as the *c.*
Jo. 1:10. *c.* is wasted || 17. the *c.* is withered
Am. 8:5. that we may sell *c.* || 9:9. sift as *c.*
Mk. 4:28. full *c.* in ear || Ju. 12:24. *c.* of wheat
Ears of CORN. Ge. 41:5. seven *c.* came
Le. 2:14. offer green *c.* || Ru. 2:2. glean *c.*
2 K. 4:42. full *c.* || Jb. 24:24. tops of *c.*
Mat. 12:1. began to pluck *c.* Mk. 2:23. Lu. 6:1.
CORN-*Fields.* Mat. 12:1. Mk. 2:23. Lu. 6:1.
CORN-*Floor.* Is. 21:10. Ho. 9:1.
Standing CORN. Ex. 22:6. De. 23:25.
Jud. 15:5. let foxes go into *c.* burnt up *c.*
CORN *and Wine.* Ge. 27:28. plenty of *c.* || 37.
De. 7:13. bless thy *c.* || 11:14. gather in thy *c.*
12:17. not eat tithe of *c.*, 14:23. | 16:13.
18:4. give first-fruit of *c.* || 33:28. a land of *c.*
2 K. 18:32. to a land of *c.*, Is. 36:17.
Ne. 5:11. 100th part of *c.* || 10:39. | 13:5,12.
Ps. 4:7. time that *c.* increased || Lu. 2:12.
Ho. 2:8. I gave her *c.*||22.||7:14. assemble for *c.*
Jo. 2:19. behold, I will send you *c.* and oil
Hag. 1:11. called for drought on *c. and* new *wine*
Zch. 9:17. *c.* make young men cheerful, maids
CORNELIUS, *Of a horn.* Ac. 10:1,—31.
CORNER, *s.* Le. 21:5. nor shave *c.* of beard
2 Ch. 28:24. altars in every *c.* of Jerusalem
Pr. 7:8. passing thro' the street, near her *c.* 12.
21:9. better to dwell in *c.* of the house, 25:24.
Is. 30:20. removed into a *c.* || Jer. 48:45. | 51:26.
Ez. 46:21. *c.* of court || Am. 3:12. dwell in *c.*
Zch. 10:4. came forth the *c.* and the nail
Mat. 21:42. is the head of the *c.* Ps. 118:22.
Mk. 12:10. Lu. 20:17. Ac. 4:11. 1 Pe. 2:7.
Ac. 26:26. for this thing was not done in a *c.*
CORNER-*Gate, s.* 2 K. 14:13. 2 Ch. 26:9.
Jer. 31:38. city built to gate of *c.* Zch. 14:10.
CORNER-*Stone, s.* Jb. 38:6. who laid the *c.*-
Ps. 118:22. head of *c.* || 144:12. be as *c.*-
Is. 28:16. precious *c.*-, Ep. 2:20. 1 Pe. 2:6.
CORNERS, *s.* Ex. 25:12. rings in 4 *c.* 26.|27:2.
Le. 19:9. nor reap *c.* of field, 23:22.
27. not round *c.* of heads || Nu. 24:17.
De. 32:26. I said, I will scatter them into *c.*
Ne. 9:22. thou didst divide them into *c.* so
Jb. 1:19. a great wind smote four *c.* of house
Is. 11:12. gather dispersed of Judah from four *c.*
Jer. 9:26. punish all in *c.* 25:23. | 49:32.
Ez. 7:2. end is come on *c.* || 45:19. || Zph. 3:†6.
Mat. 6:5. to pray in *c.* || Ac. 10:11. | 11:5. Re. 7:1.
CORNET, S, *s. An instrument of music, of the horn or trumpet kind.*
Ex. 19:†30. when the *c.* soundeth long
2 S. 6:5. David played before the Lord on *c.*
1 Ch. 15:28. bring up the ark with sound of *c.*
2 Ch. 15:14. sware to the L. shouting with *c.*
Ps. 98:6. with sound of *c.* 150:†3. Da. 3:5,15.
Ho. 5:8. blow *c.* in Gibeah, and the trumpet
Jo. 2:†1. blow ye the *c.* in Zion, and sound
CORPSE, S, *s.* 2 K. 19:35. all dead *c.* Is. 37:36.
Na. 3:3. no end of their *c.* || Mk. 6:29. John's *c.*
CORPULENT, *a.* Jer. 50:†11. ye are grown *c.*
CORRECT, ED, ETH, *v.* and *p.*
Jb. 5:17. happy is the man whom God *c.*
Ps. 39:11. with rebukes *c.* || 94:10. shall not he *c.*
Pr. 3:12. L. loveth he *c.* || 29:17. *c.* thy son || 19.
Jer. 2:19. own wickedness shall *c.* thee, and
50:24. O Lord, *c.* me, but with judgment
30:11. but I will *c.* thee in measure, 46:28.
He. 12:9. had fathers of our flesh, which *c.* us
CORRECTION, *s.* Jb. 37:13. for *c.* or mercy
Pr. 3:11. nor be weary of his *c.* || 7:22. fool to *c.*
15:10. *c.* is grievous || 132. that refuseth *c.*
22:15. rod of *c.* drive || 23:13. withhold not *c.*
Jer. 2:30. received no *c.* 5:3. | 7:28. || Ho. 5:†2.
Ha. 1:12. established them for *c.* || Zph. 3:2.
2 Ti. 3:16. the Scripture is profitable for *c.*
CORRUPT, *a.* signifies, (1) *To consume,* Mat. 6:19. (2) *To defile,* Ge. 6:12. (3) *To mar, spoil,* or *infect,* 1 Co. 15:33. (4) *To break* or *make void,* Ma. 2:8.
Ge. 6:11. earth was *c.* 12. || Jb. 17:1. my breath is *c.*
Ps. 14:1. they are *c.* 53:1. || 38:5. wounds *c.*
Pr. 25:26. *c.* spring || Ez. 20:44. *c.* doings
Da. 2:9. *c.* words || Ma. 1:14. sacrifice *c.* thing
Mat. 7:17. a *c.* tree, 18. | 12:33. Lu. 6:43.
Ep. 4:22. old man which is *c.* || 29. no *c.* commun.
1 Ti. 6:5. men of *c.* minds, 2 Ti. 3:8.
CORRUPT, *v.* De. 4:16. lest ye *c.* 25.
31:29. ye will *c.* yourselves || Da. 11:†17,32.
Ma. 2:3. I'll *c.* your seed || Mat. 6:19. nor rust *c.*
1 Co. 15:33. evil communica. *c.* good manners
2 Co. 2:17. we are not as many that *c.* the words
Ju. 10. they *c.* themselves || Re. 11:†18. | 19:2.
CORRUPTED, ETH, *v.* Ge. 6:12. all flesh had *c.*
Ex. 8:24. land was *c.* by reason of the flies
32:7. peo. have *c.* themselves, De. 9:12. | 32:5.
Jud. 2:19. have *c.* themselves, Ho. 9:9.
Ez. 16:47. wast *c.* more || 28:17. *c.* thy wisdom
Zph. 3:7. *c.* their doings || Ma. 2:8. *c.* covenant
Lu. 12:33. nor moth *c.* || 2 Co. 7:2. *c.* no man
2 Co. 11:3. your minds be *c.* from the simplicity
Ja. 5:2. go to, ye rich men, your riches are *c.*
CORRUPTERS, *s.* Is. 1:4. Jer. 6:28.
CORRUPTIBLE, *a.* Ro. 1:23. like *c.* man
1 Co. 9:25. a *c.* crown || 15:53. for this *c.* must
1 Pe. 1:18. not redeemed with *c.* things, as silver
23. born of *c.* seed || 3:4. that which is not *c.*
CORRUPTING, *p.* Da. 11:17. *c.* her; but
CORRUPTION, *s.* Le. 22:25. *c.* was in them
2 K. 23:13. mount of *c.* || Jb. 17:14. I said to *c.*
Ps. 16:10. nor Holy One to see *c.* Ac. 2:17.| 13:35.
49:9. not see *c.* || Is. 38:17. from the pit of *c.*
Da. 10:8. comeliness turned to *c.* || Jon. 2:6.
Ac. 2:31. neither see *c.* || 13:37. he saw no *c.*
Ro. 8:21. bondage of *c.* || 1 Co. 15:42. sown in *c.* || 50.
Ga. 6:8. of flesh reap *c.* || 2 Pe. 1:4. escaped the *c.*
2 Pe. 2:12. perish in own *c.* || 19. servants of *c.*
CORRUPTLY, *ad.* 2 Ch. 27:2. Ne. 1:7.
COSAM, *Divining.* Lu. 3:28. son of C.
COST, *s.* 2 S. 19:42. | 24:24. 1 Ch. 21:24.
Lu. 14:28. sitteth not down, and counteth the *c.*
COSTLINESS, *s.* Re. 18:19. rich by her *c.*
COSTLY, *ad.* 1 K. 5:17. *c.* stones, 7:9,10,11.
Jn. 12:3. spiken., 3. || 1 Ti. 2:9. not with *c.* array
COTES, *s.* 2 Ch. 32:28. Hezek. made *c.* for flocks
COTTAGE, S, *s.* Is. 1:8. | 24:20. Zph. 2:6.
COUCH, ES, *s.* and *v.* Ge. 49:4. went up to my *c.*
Jb. 7:13. my *c.* shall ease || Ps. 6:6. I water my *c.*
Am. 3:12. taken out in Damascus in a *c.* || 6:4
Lu. 5:24. take up thy *c.* and go || Ac. 5:15.
COUCH, ED, *v.* Ge. 49:9. Nu. 24:9. Jb. 38:40.
COUCHETH, ING, *p.* Ge. 49:14. strong ass, *c.*
De. 33:13. deep that *c.* beneath || Ez. 25:5.
COULD, EST, *v.* 1 Ch. 21:30. David *c.* not go
2 Ch. 13:7. *c.* not withstand them || Ps. 37:36.
Song 5:6. I *c.* not find *him* || Is. 5:4. what *c.* be done
Jer. 3:5. done evil as thou *c.* || 15:1. my mind *c.* not
Ez. 16:28. and yet thou *c.* not be satisfied
Jon. 1:13. rowed to bring it to land, but *c.* not
Mat. 26:40. *c.* ye not watch with me one hour
Mk. 14:8. hath done what she *c.* she is come
Ju. 12:39. *c.* not believe, because Esaias said
Ac. 13:39. from which ye *c.* not be justified
Ro. 8:3. what law *c.* not do || He. 3:19. *c.* not enter
COULTER, S, *s.* 1 S. 13:21. file for *c.* 20.
COUNCIL, S, *s.* Mat. 5:22. in danger of the *c.*
Mat. 10:17. deliver you up to *c.* Mk. 13:9. | 15:1.
26:59. the *c.* sought false witness, Mk. 14:55.
Mk. 15:1. whole *c.* bound Jesus, Lu. 22:66.
Ju. 11:47. priests gathered a *c.* Ac. 5:21,27.
Ac. 4:15. to go out of *c.* || 5:27. set them before *c.*
5:34. stood up one in *c.* || 41. from *c.* rejoicing
6:12. Stephen to *c.* 15. || 22:30. *c.* to appear
23:15. with the *c.* signify to the captain || 21:20.
COUNSEL, *s.* signifies, (1) *Advice,* Pr. 20:18. Da. 4:27. (2) *God's purpose,* Ac. 4:28. (3) *The direction of God's Spirit, word, and providence,* Ps. 73:24. (4) *The doctrines of the gospel,* Lu. 7:30. Ac. 20:27. (5) *Secret thoughts of the heart,* 1 Co. 4:5.
Ex. 18:19. I will give thee *c.* || Nu. 27:21. who ask *c.*
Nu. 31:16. *c.* of Balaam || De. 32:28. void of *c.*
Jos. 9:14. asked not *c.* at the mouth of the Lord
Jud. 18:5. ask *c.* of G. 20:18,23. || 20:7. give *c.*
1 S. 14:37. Saul asked *c.* of G. shall I go down
2 S. 15:31. *c.* of Ahithophel, 16:23. | 17:14.
20:18. they shall surely ask *c.* at Abel, and so
1 K. 1:12. let me, I pray thee, give thee *c.*
12:8. forsook *c.* of old men, 13. 2 Ch. 10:8,13.
2 K. 18:20. I've *c.* and strength for war, Is. 36:5.
1 Ch. 10:13. Saul died for asking *c.* of one that
2 Ch. 22:5. walked after *c.* || 25:16. art of king's
Ezr. 10:3. according to the *c.* of my lord and
8. according to the *c.* of the princes and elders
Ne. 4:15. their *c.* to nought || 6:7. let us take *c.*
Jb. 5:13. *c.* of the froward is carried headlong
10:3. shouldest shine upon the *c.* of the wicked
12:13. he hath *c.* and understanding || 18:7.
21:16. *c.* of the wicked is far from me. 22:18.
29:21. silence at my *c.* || 38:2. darkeneth *c.* 42:3.
Ps. 1:1. *c.* of ungodly || 2:2. rulers take *c.* 71:10. | 83:3.
13:2. shall I take *c.* || 14:6. shamed the *c.* of poor
16:7. I will bless the Lord who hath given me *c.*
20:4. L. fulfil all thy *c.* || 31:13. took *c.* together ag.
33:10. *c.* heath. to nought || 11. *c.* of L. standeth
55:14. took sweet *c.* || 64:2. hide me from secret *c.*
68:27. and their *c.* || 73:24. guide me with thy *c.*
106:13. waited not for his *c.* || 43. with their *c.*
107:11. contemned *c.* of Most High || 119:†24
Pr. 1:25. set at nought my *c.* 30. || 8:14. *c.* is mine
11:14. where no *c.* is || 12:15. hearkeneth to *c.* is wise
15:22. without *c.* purposes are || 19:20. hear *c.*
19:21. *c.* of the Lord shall stand, Is. 46:10.
20:5. *c.* in the heart, 18. || 24:6. by wise *c.*
27:9. the sweetness of a friend by hearty *c.*
Is. 5:19. *c.* of Holy One || 7:5. taken evil *c.* || 11:2
8:10. take *c.* together || 16:3. take *c.* 30:1.
19:3. I will destroy the *c.* || 11. *c.* become brutish
17. because of the *c.* of the Lord of hosts
23:8. *c.* against Tyre || 28:29. L. wonderful in *c.*

Is. 29:15. seek deep to hide *c.* || 40:14. took he *c.* 44:26. perform. *c.* || 45:21. take *c.* || 46:11. my *c.*
Jer. 18:18. nor *c.* perish || 23. thou knowest their *c.* 19:7. make void the *c.* || 23:18. stood in the *c.* of L. 23:22. but if they had stood in my *c.* and had caused
32:19. great in *c.* || 38:15. if I give thee *c.* wilt not 49:7. is *c.* perished || 20. hear *c.* of the L. 50:45.
Ez. 7:26. *c.* shall perish || 11:2. give wicked *c.*
Da. 2:14. Daniel answered with *c.* and wisdom 4:27. let my *c.* be acceptable to thee, and break
Ho. 4:12. ask *c.* at stocks || 10:6. asha. of own *c.*
Mi. 4:12. neither understandest thou his *c.* for
Zch. 6:13. *c.* of peace || Mat. 12:14. held a *c.*
Mat. 27:7. they took *c.* || 28:12. had taken *c.*
Mk. 3:6. they took *c.* against Jesus, Jn. 11:53.
Lu. 7:30. the lawyers rejected the *c.* of God 23:51. he had not consented to the *c.* of them
Jn. 18:14. Caiaphas was he which gave *c.*
Ac. 2:23. the determinate *c.* of God, 4:28. 5:33. took *c.* to slay them || 38. if this *c.* be of men 9:23. took *c.* to kill him || 20:27. all the *c.* of G.
Ep. 1:11. the *c.* of his own will || He. 6:17. of his *c.*

COUNSEL, ED, *v.* and *p.* 2 S. 16:23. 2 Ch. 25:16.
Jb. 2:3. how hast thou *c.* him || Ps. 32:8. I'll *c.*
Ec. 8:2. I *c.* thee to keep king's commandment
Re. 3:18. I *c.* thee to buy of me gold tried in fire

COUNSELLOR, *s. Jesus Christ is so called,* Is. 9:6. *On account,* (1) *Of his infinite wisdom,* Col. 2:3. (2) *Of his willingness to instruct and give counsel to men,* Re. 3:18. *as also to plead their cause before the throne,* 1 Jo. 2:1.
2 S. 15:12. Ahithophel, David's *c.* 1 Ch. 27:33.
1 Ch. 26:14. for Zechariah his son, a wise *c.* 27:32. Jonathan was a *c.* || 2 Ch. 22:3. Athaliah
Is. 3:3. Lord taketh the *c.* || 9:6. Wonderful, *C.* 40:13. who being his *c.* || 41:28. there was no *c.*
Mi. 4:9. *c.* perished || Na. 1:11. a wicked *c.*
Mk. 15:43. Joseph an honorable *c.* Lu. 23:50.
Ro. 11:34. or who hath been his *c.*?

COUNSELLORS, *s.* 2 Ch. 22:4. Ezr. 4:5.
Ezr. 7:14. his seven *c.* || 28. king's *c.* 8:25.
Jb. 3:14. and *c.* of the earth || 12:17. leadeth *c.*
Ps. 119:24. thy testimonies are my *c.*
Pr. 11:14. in multitude of *c.* is safety, 24:6. 12:20. *c.* of peace || 15:22. in multitude of *c.*
Is. 1:26. restore thy *c.* || 19:11. wise *c.* of Pharaoh
Da. 3:24. said to his *c.* || 27. king's *c.* 4:36. | 6:7.

COUNSELS, *s.* Jb. 37:12. turned round by *c.*
Ps. 5:10. fall by their own *c.* 81:12.
Pr. 1:5. attain to wise *c.* || 12:5. *c.* of wicked 22:20. excellent things in *c.* and knowledge
Is. 25:1. *c.* of old are faithfulness || 47:13. thy *c.*
Jer. 7:24. *c.* of evil heart || Ho. 11:6. own *c.*
Mt. 6:16. *c.* of Ahab || 1 Co. 4:5. *c.* of the heart

COUNT, *v.* Ex. 12:4. make your *c.* for lamb
Nu. 23:10. *c.* the dust of Jacob || 1 S. 1:16.
Jb. 19:15. *c.* me a stranger || 31:4. *c.* all my steps
Ps. 87:6. Lord shall *c.* || 139:18. if I *c.* them 139:22. I *c.* them my enemies || Mi. 6:11. *c.* pure
Ac. 20:24. *c.* I my life dear || Phil. 3:8. I *c.* all loss
2 Th. 1:11. *c.* you worthy || 3:15. *c.* him not enemy
1 Ti. 6:1. *c.* their masters worthy of all honor
Ja. 1:2. *c.* it all joy || 5:11. we *c.* them happy
2 Pe. 2:13. *c.* it pleasure to riot || 3:9. *c.* slackness
Re. 13:18. let him *c.* the number of the beast

COUNTED, *p.* Ge. 15:6. he *c.* it to him for righteousness, Ps. 106:31. Ro. 4:3. Ga. 3:6.
Ge. 30:33. *c.* stolen with me || 31:15. *c.* strangers
1 K. 3:8. that cannot be *c.* || 1 Ch. 21:6. *c.* he not
Ne. 13:13. for they were *c.* faithful, and their
Jb. 18:3. *c.* as beasts || 41:29. darts *c.* as stubble
Ps. 44:22. *c.* as sheep || 88:4. I am *c.* with them
Pr. 17:28. fool *c.* wise || 27:14. *c.* a curse to him
Is. 5:28. hoofs *c.* like flint || 32:15. *c.* for a forest 40:15. nations *c.* as dust || 17. *c.* less than nothing
Ho. 8:12. *c.* as a strange thing || Mat. 14:5.
Lu. 21:36. be *c.* worthy to escape these things
Ac. 5:41. *c.* worthy to suffer || 19:19. books, *c.* price
Ro. 2:26. *c.* for circum. || 4:5. faith *c.* for right. 9:8. *c.* for the seed || Phil. 3:7. I *c.* loss for Christ
2 Th. 1:5. be *c.* wor. || 1 Ti. 1:12. *c.* me faith.
1 Ti. 5:17. let elders be *c.* wor. of double honor
He. 3:3. *c.* worthy of more glory || 10:29. *c.* blood of

COUNTETH, ING, Jb. 19:11. *c.* me his enemy
Ec. 7:27. *c.* one by one || Is. 33:18. *c.* the towers
Lu. 14:28. sitteth not down and *c.* the cost

COUNTENANCE, S, *s.* signifies, (1) *The face,* 1 S. 16:7. (2) *God's love and favor,* Ps. 4:6.
Ge. 4:5. his *c.* fell || 24:16. || 31:2. *c.* of Laban, 5.
Ex. 23:3. nor shalt thou *c.* poor man in his cause
Nu. 6:26. lift up his *c.* || De. 28:50. of fierce *c.*
Jud. 13:6. like the *c.* of an angel of God
1 S. 1:18. her *c.* no more sad || 16:7. look not on *c.* 16:12. David, of beautiful *c.* || 25:3. Abigail
2 S. 14:27. Tamar was of a fair *c.* || 23:21.
2 K. 5:1. Naaman was a man lifted up in *c.* 8:11. he settled his *c.* steadfastly on Hazael
Ne. 2:2. why is thy *c.* sad || 3. why *c.* not sad
Jb. 14:20. changest his *c.* || 29:24. light of my *c.*
Ps. 4:6. light of thy *c.* || 10:4. thro' pride of *c.* 11:7. *c.* behold upright || 21:6. glad with thy *c.* 42:5. help of his *c.* 11. 43:5. || 44:3. light of thy *c.* 80:16. rebuke of thy *c.* || 89:15. walk in light of *c.* 90:8. our secret sins in the light of thy *c.*
Pr. 15:13. cheerful *c.* || 16:15. king's *c.* is life 25:23. so doth angry *c.* || 27:17. *c.* of his friend
Ec. 7:3. by sadness of *c.* heart is made better
Song 2:14. *c.* is comely || 5:15. *c.* as Lebanon
Is. 3:9. show of their *c.* witness
Ez. 27:35. troubled at their *c.* || Da. 1:15. | 5:6.
Da. 8:23. a king of fierce *c.* and understanding
Mat. 6:16. of a sad *c.* || 28:3. *c.* like lightning
Lu. 9:29. fashion of his *c.* was altered
Ac. 2:28. make me full of joy with thy *c.*
2 Co. 3:7. glory of his *c.* || Re. 1:16. *c.* as the sun

COUNTERVAIL, *v.* Est. 7:4. *c.* king's damage

COUNTRY, *s.* Ge. 19:28. smoke of the *c.* went
Ge. 12:1. get out of thy *c.* || 32:9. return to thy *c.* 24:4. go to my *c.* || 29:26. not so done in our *c.* 30:25. may go to my *c.* || 34:2. prince of the *c.* 42:33. the man, the Lord of the *c.* said unto us
Le. 16:29. whether one of your own *c.* 17:15.
Nu. 15:13. born in *c.* || 20:17. pass through thy *c.*
Jos. 2:2. to search out the *c.* || 7:2. go view the *c.*
1 K. 20:27. Syrians filled the *c.* || 22:36. own *c.*
2 K. 3:20. and the *c.* was filled with water
Is. 1:7. *c.* is desolate || 22:18. like ball in a large *c.*
Jer. 22:10. not see his native *c.* || 31:8. north *c.* 48:21. plain *c.* || 51:9. every one to his own *c.* Ez. 20:38. | 25:9. | 47:22. Jon. 1:8. | 4:2.
Mat. 2:12. departed to own *c.* || 9:31. in all that *c.* 13:57. save in his own *c.* Mk. 6:4. Lu. 4:24.
Mk. 5:14. told it in city and *c.* Lu. 8:34.
Lu. 4:23. do here in thy *c.* || 15:15. citizen of *c.*
Jn. 4:41. prophet hath no honor in his own *c.*
He. 11:9. as in a strange *c.* || 14. seek a *c.* 15,16.

Far COUNTRY. Jos. 9:6. from a *c.* 9.
1 K. 8:41. out of a *c.* for thy sake, 2 Ch. 6:32.
2 K. 20:14. *c.* even from Babylon, Is. 39:3.
Pr. 25:25. so is good news from a *c.* || Is. 13:5. Is. 46:11. my counsel from a *c.* || Jer. 4:16. from
Jer. 8:19. because of them that dwell in a *c.*
Mat. 21:33. householder went into *c.* Mk. 12:1. 25:14. travel. to *c.* || Lu. 15:13. journey to *c.*

COUNTRY-*Villages.* 1 S. 6:18.

COUNTRYMEN, *s.* 2 Co. 11:26. 1 Th. 2:14.

COUNTRIES, *s.* Ge. 26:3. I give these *c.* 4.
Ge. 41:57. *c.* came to Egypt || 2 K. 18:35. gods of
1 Ch. 22:5. house of glory throughout all *c.*
2 Ch. 20:29. fear of God on those *c.* || Ps. 110:6.
Is. 8:9. ye of far *c.* || Jer. 23:3,8. | 28:8. | 32:37.
Ez. 6:8. be scattered through the *c.* 11:16.
11:17. I will assemble you out of the *c.* 20:34,41. 22:4. a mocking to all *c.* || 25:7. perish out of *c.* 29:12. I will disperse them through the *c.* 30:19.
Da. 11:41. many *c.* shall be overthrown, 42.
Zch. 10:9. shall remember me in far *c.* and
Lu. 21:21. let not them that are in the *c.* enter

COUPLE, *s.* 2 S. 13:6. make a *c.* of cakes
2 S. 16:1. *c.* of asses || Is. 21:7. *c.* of horsemen

COUPLE, *v.* Ex. 26:6. *c.* the curtains, 9.
Ex. 26:11. taches to *c.* tent, 36:18. || 39:4. *c.* ephod

COUPLED, ETH, ING, *r.* and *p.* Ex. 26:3,4,10.
1 Pe. 3:2. your chaste conversation *c.* with fear

COUPLINGS, *s.* 2 Ch. 34:11. timber for *c.*

COURAGE, *s.* Jos. 2:11. any *c.* in any man
2 Ch. 15:8. he took *c.* || Is. 44:14. taketh *c.*
Da. 11:25. stir up his *c.* || Ac. 28:15. and took *c.*

Good COURAGE.

Nu. 13:20. be ye of *c.* De. 31:6. | 7:23. Jos. 1:6, 9,18. | 10:25. 2 S. 10:12. 1 Ch. 19:13. | 22:13. | 28:20. Ezr. 10:4. Ps. 27:14. | 31:24. Is. 41:6.

COURAGEOUS, LY.

Jos. 1:7. | 23:6. 2 S. 13:28. 2 Ch. 32:7. | 19:11. Am. 2:16.

COURSE, S, *s.* Jud. 5:20. stars in their *c.*
1 Ch. 23:6. David divided the Levites into *c.*
2 Ch. 5:11. the priests did not then wait by *c.* 31:2. Hezekiah appointed the *c.* of the priests
Ezr. 3:11. they sung by *c.* || Ps. 82:5. out of *c.*
Jer. 8:6. turned to his *c.* || 23:10. their *c.* is evil
Lu. 1:5. *c.* of Abia || 8. in the order of his *c.*
Ac. 13:25. John fulfilled his *c.* || 16:11. straight *c.* 20:24. finish my *c.* with joy || 21:7. 1 Co. 14:27.
Ep. 2:2. *c.* of this world || 2 Th. 3:1. word free *c.*
2 Ti. 4:7. I have finished my *c.* || Ja. 3:6.

COURT, S, *s.* signifies, (1) *An entrance into a house or palace,* Est. 6:4,5. *The temple had three courts: the court of the Gentiles, of Israel, and of the Priests.* (2) *Place of judgment,* Ac. 16:19. (3) *The church of Christ,* Zch. 3:7. (4) *The false church,* Re. 11:2.
Ex. 27:9. shalt make the *c.* of the tabernacle
Le. 6:16. in the *c.* of tabernacle eat it, 26.
2 S. 17:18. a well in *c.* || 2 K. 20:4. middle *c.*
2 Ch. 20:5. the new *c.* || 24:21. stoned Zech. in *c.*
Est. 5:1. inner *c.* || 6:5. Haman standeth in *c.*
Ps. 65:4. dwell in thy *c.* || 84:10. a day in thy *c.* 92:13. flourish in the *c.* || 96:8. come into his *c.*
Ps. 100:4. enter into his *c.* || 116:19. pay vows in *c.* 135:2. stand in the *c.* of the house of God
Is. 1:12. to tread my *c.* || 34:13. a *c.* for owls 62:9. *c.* of my holiness || Jer. 19:14. stood in *c.*
Jer. 26:2. stood in the *c.* of the Lord's house 32:2. *c.* of prison, Ez. 8:7. | 9:7. | 10:3. | 40:17. | 43:5. | 45:19. | 46:21.
Am. 7:13. it is king's *c.* || Zch. 3:7. keep my *c.*
Lu. 7:25. are in king's *c.* || Ac. 16:19. | 17:22.
Phil. 1:13. in Cesar's *c.* || Re. 11:2. *c.* without

COURTEOUS, LY. Ac. 27:3. | 28:7. 1 Pe. 3:8.

COURTIER, *s.* Jn. 4:46. a certain *c.* whose

COUSIN, *s.* Lu. 1:36. thy *c.* Elisabeth, 58.

COVENANT, *s. Is a mutual agreement between two or more parties,* Ge. 21:32. There is, (1) *A covenant of works; the terms whereof are, Do and live; sin and die,* Ge. 2:17. Is. 1:19,20. (2) *Of circumcision,* Ge. 17:9,13. *it being a sign of the covenant.* (3) *Of the law and religion of the* Jews, Da. 11:28. (4) *The contract, vow, and promise, whereby a man and woman bind themselves to each other in marriage,* Pr. 2:17. (5) *The covenant of redemption, and salvation by grace, entered into by the sacred Three, in behalf of sinners,* Ps. 89:3,28. Ep. 1:3,4. 2 Tim. 1:9. This covenant is, (1) *A fruit of the love and good will of God,* Jn. 3:16. Col. 1:19. (2) *It is* everlasting, Is. 61:8. (3) Sure, Is. 55:3. (4) *Called* new, *not in respect of its date, but in its discovery and manifestation,* He. 8:8. (5) *It is a covenant replete with a fulness of all spiritual blessings,* Ep. 1:3.
Ge. 9:12. token of the *c.* 13:17. | 17:11.
17:4. my *c.* is with thee, 13. || 14. broken my *c.*
Ex. 31:16. keep the Sabbath for a perpetual *c.* 34:28. wrote upon tables the words of the *c.*
Le. 26:15. break my *c.* || Nu. 25:12. *c.* of peace
Nu. 25:13. *c.* of an everlasting priesthood
De. 4:13. declared his *c.* || 23. forget the *c.* 31. Lord not forget *c.* || 9:9. tables of *c.* 11:15. 29:1. these the words of *c.* || 12. enter into *c.* 21. curses of the *c.* || 25. forsaken the *c.* of L. 31:20. and break my *c.* || Jud. 2:1. not break *c.*
1 S. 20:8. brought into *c.* || 1 K. 19:10. | 20:34.
2 K. 13:23. *c.* with Abr. || 23:3. perform this *c.*
1 Ch. 16:15. be mindful of his *c.* || 2 Ch. 34:31.
2 Ch. 15:12. entered into *c.* || Ne. 13:29. defiled *c.*
Ps. 25:14. and he will show them his *c.* 44:17. neither have we dealt falsely in thy *c.* 50:16. *c.* in thy mouth || 55:20. broken his *c.* 74:20. respect to the *c.* || 78:37. nor steadfast in *c.* 89:28. *c.* stand fast || 34. *c.* will I not break 39. made void the *c.* of thy servant, thou hast 111:5. ever mind. of *c.* || 9. com. his *c.* forever
Pr. 2:17. and forgetteth the *c.* of her God
Is. 28:18. *c.* with death || 33:8. broken the *c.* 42:6. give thee for a *c.* || 54:10. *c.* of my peace 56:4. take hold of my *c.* || 59:21. this is my *c.*
Jer. 11:2. hear ye the words of this *c.* 6. 3. that obeyeth not the words of this *c.* 14:21. remember, break not thy *c.* with us 31:32. *c.* they brake || 33:20. if break *c.* of day 33:21. then may my *c.* be broken, 25. 34:10. entered into *c.* || 18. not performed *c.* 50:5. let us join to the Lord in a perpetual *c.*
Ez. 16:8. and I entered into a *c.* with thee 59. despised the oath in breaking the *c.* 17:18. 61. not by thy *c.* || 17:15. or break the *c.* 16:19. 20:37. bri. you into bond of *c.* || 44:7. broken *c.*
Da. 9:27. confirm *c.* || 11:22. prince of the *c.* 11:28. his heart shall be against the holy *c.* 30.
Ho. 10:4. swearing falsely in making a *c.* thus
Zch. 11:10. that I might break my *c.* I made
Ma. 2:4. *c.* with Levi || 5. *c.* of life and peace 8. corrupted the *c.* 10. || 14. wife of thy *c.* 3:1. even the messenger of the *c.* ye delight in
Ac. 3:25. children of *c.* || 7:8. *c.* of circumcision
Ro. 1:31. *c.* breakers || 11:27. is my *c.* to them
Ga. 3:15. a man's *c.* || 17. *c.* which was confirmed
He. 8:6. better *c.* || 7. first *c.* 9:1. || 4. tables of *c.*

Book of the COVENANT

Ex. 24:7. 2 K. 23:2,21. 2 Ch. 34:30.

Establish COVENANT.

Ge. 6:18. with thee *c.* 9:9. | 17:7,19,21.
Ex. 6:4. I have - my *c.* Le. 26:9. De. 8:18
Ez. 16:60. I will - to thee an everlasting *c.* 62.

Everlasting COVENANT.

Ge. 9:16. remember the *c.* || 17:13,19. Le. 24:8.
2 S. 23:5. made with me an *c.* ordered in
1 Ch. 16:17. confirmed to Israel for *c.* Ps. 105.10.
Is. 24:5. broken *c.* || Ez. 37:26. shall be an *c.* 55:3. I'll make an *c.* with you, 61:8. Jer. 32:40.
He. 13:20. through the blood of the *c.*

Keep, keepest, keepeth, or kept COVENANT.

Ge. 17:9. thou shalt - my *c.* 10. || Ex. 19:5.
De. 7:9. he is God which *c.* 12. 1 K. 8:23. 2 Ch. 6:14. Ne. 1:5. | 9:32.
29:9. *keep* this *c.* || 33:9. they *have kept* thy *c.*
1 K. 11:11. thou hast not - my *c.* Ps. 78:10.
Ps. 25:10. to such as - his *c.* 103:18. || 132:12.
Ez. 17:14. by - his *c.* || Da. 9:4. *c.* and mercy

Made COVENANT.

Ge. 15:18. same day the Lord *c.* with Abram 21:27. Abraham and Abimelech *made* a *c.*
Ex. 34:27. I have - a *c.* with thee and Israel
De. 5:2. G. - a *c.* with us || 3. not with fathers 29:1. besides *c.* he - || 31:16. will break *c.* I *made*
Jos. 24:25. Joshua - a *c.* || 1 S. 18:3. | 20:16.
1 K. 8:9. Lord - a *c.* with Israel, 2 Ch. 6:11. 21. ark is *c.* the Lord - || 20:34. Ahab - a *c.*
2 K. 11:4. Jehoiada - a *c.* with the rulers 17:15. Israel rejected *c.* he *made* with fathers 17:35. with wh. the L. had - a *c.* || 38. the *c.* - 23:3. Josiah *c.* before the Lord, 2 Ch. 34:31.
1 Ch. 11:3. David *c.* with elders in Hebron 16:16. *c.* he - with Abr., Ne. 9:8. Ps. 105:9.
2 Ch. 21:7. *c.* he *made* with David || 23:3. *c.*
Jb. 31:1. I - a *c.* with mine eyes, why then
Ps. 50:5. have - a *c.* with me by sacrifice 89:3. *made* a *c.* with my chosen, I have sworn
Is. 28:15. ye said, We have - a *c.* with death 57:8. enlarged thy bed, and - a *c.* with them
Jer. 11:10. broke *c.* I - || 31:32. | 34:8,13,15,18.
Ez. 17:13. and *made* a *c.* with him, and

Make COVENANT. Ge. 17:2. | 26:28.

Ex. 23:32. thou shalt - no *c.* 34:12. De. 7:2. De. 29:14. nor with you only do I - this *c.* 1 S. 11:2. - a *c.* with us, and we will serve 2 Ch. 2:10. in my heart to *-c.* || Ne. 9:38. Jb. 41:4. will he - a *c.* with thee Jer. 31:33. this is the *c.* I will -, He. 8:10. | 10:16. Ez. 34:25. I'll - with them a *c.* of peace, 37:26. Ho. 2:18. I will - a *c.* for them with the beasts 12:1. they do *-c.* with the Assyrians

New COVENANT.

Jer. 31:31. He. 8:8,13. | 12:24.

Remember COVENANT.

Ge. 9:15. Ex. 6:5. Le. 26:42,45. Ez. 16:60. Ps. 105:8. he hath - his *c.* forever, 106:45. Am. 1:9. not brotherly *c.* || Lu. 1:72. - his holy *c.* COVENANT *of Salt.* Le. 2:13. - *of* the *c.* Nu. 18:19. it is a *c.* - || 2 Ch. 13:5. by a *c.*-

Transgressed COVENANT.

De. 17:2. Jos. 7:11,15. 23:16. Jud. 2:20. 2 K. 18:12. Jer. 34:18. Ho. 6:7. | 8:1.

COVENANTED, *p.* 2 Ch. 7:18. *c.* with David Hag. 2:5. I *c.* with you || Mat. 26:15. Lu. 22:5.

COVENANTS, *s.* Ro. 9:4. pertaineth the *c.* Ga. 4:24. the two *c.* || Ep. 2:12. *c.* of promise

COVER, *v.* signifies, (1) *To hide*, Pr. 12:16. (2) *To clothe*, 1 S. 28:14. (3) *To defend*, Ps. 91:4. (4) *Pardon*, Ps. 32:1. (5) *Enclose*, Ex. 29:13. (6) *Not to confess*, Pr. 28:13.

Ex. 10:5. he casts *c.* the earth || 21:33. not *c.* pit 33:22. *c.* thee, while I pass by || 40:3. *c.* the ark Le. 1:13. cloud of incense *c.* the mercy-seat 17:13. pour out the blood, and *c.* it with dust De. 33:12. Lord shall *c.* him all the day || 23:13. 1 S. 24:3. to *c.* his feet || Ne. 4:5. *c.* not iniquity Jb. 16:18. *c.* not thou my blood || 21:26. worms *c.* 22:11. waters *c.* thee, 38:34. || 40:22. shady trees *c.* Ps. 91:4. he shall *c.* thee with his feathers 104:9. that they turn not again to *c.* the earth 109:29. *c.* themselves with their own confusion 139:11. if I say, Surely darkness shall *c.* me Is. 11:9. as the waters *c.* the sea, Ha. 2:14. 14:11. worms *c.* thee || 22:17. L. will surely *c.* 26:21. nor *c.* her slain || 58:7. naked, *c.* him 59:6. nor *c.* with works || 60:2. darkness *c.* 60:6. camels *c.* thee || Jer. 46:8. I will *c.* the earth Ez. 7:18. horror *c.* || 12:6. shalt *c.* thy face, 12. 24:7. to *c.* it with dust || 17. *c.* not thy lips, 22. 26:10. dust shall *c.* thee, 19. || 30:18. cloud *c.* 32:7. I will *c.* heaven || 37:6. *c.* you with skin 38:9. thou shalt be like a cloud to *c.* the land Ho. 2:9. my day given to *c.* her nakedness 10:8. say to the mountains, *c.* us, Lu. 23:30. Re. 6:16.

Ob. 10. shame shall *c.* thee, Mi. 7:10.

Mt. 3:7. all *c.* their lips || Ha. 2:17. violence *c.* Mk. 14:65. *c.* his face || 1 Co. 11:7. not to *c.* head 1 Pe. 4:8. charity shall *c.* multitude of sins

COVERED, *p.* Ge. 7:19. mountains *c.* 20. Ge. 9:23. they *c.* the nakedness of their father 24:65. Rebekah took a veil, and *c.* herself 38:14. Tamar *c.* her face || Ex. 8:6. frogs *c.* Ex. 10:15. locusts *c.* the face of the wh. earth 14:28. the waters *c.* the chariots and horsemen 15:5. depths *c.* them, 10. Jos. 2:1,7. 10:13. at even the quails came and *c.* the camp 24:15. cloud *c.* mount, 16. || 37:9. *c.* mercy-seat 40:21. vail *c.* the ark || 34. a cloud *c.* the tent Le. 13:13. if the leprosy have *c.* all his flesh Nu. 4:20. holy things *c.* || 9:15. cloud *c.* tab. 16. De. 32:15. waxen fat, thou art *c.* with fatness Jud. 4:18. Jael *c.* him with a mantle, 19. 1 S. 19:13. Michal *c.* the pillow with a cloth 28:14. an old man cometh up *c.* with a mantle 2 S. 15:30. had his head *c.* || 19:4. David *c.* his 1 K. 1:1. *c.* king David || 8:7. cherubims *c.* ark 2 K. 19:1. *c.* with sackcloth. Is. 37:1. 2 Ch. 3:16. Sol. *c.* house with precious stones Est. 6:12. head *c.* || 7:8. *c.* Haman's face Jb. 23:17. nor *c.* darkness || 31:33. if I *c.* my transg. Ps. 32:1. whose sin is *c.* 85:2. Ro. 4:7. 44:15. shame *c.* me, 69:7. | 89:45. Jer. 51:51. 49. thou hast *c.* us with the shadow of death 55:15. come upon me, and horror hath *c.* me 65:13. valleys *c.* with corn || 68:13. *c.* with sil. 71:13. be *c.* with reproach || 106:17. *c.* company 139:13. thou hast *c.* me in my mother's womb 140:7. thou hast *c.* my head in day of battle Pr. 24:31. nettles *c.* face || 26:23. potsherd *c.* 26:26. hatred *c.* by deceit || Ec. 6:4. name be *c.* Is. 6:2. *c.* his face || 29:10. seers hath he *c.* 51:16. I have *c.* thee || 61:10. *c.* me with robe Jer. 14:3. *c.* th. heads, 4. || 51:42. *c.* with waves La. 2:1. *c.* Zion with cloud || 3:16. *c.* me with 3:43. *c.* w th anger || 44. *c.* thyself with a cloud Ez. 1:11. two wings *c.* 23. || 16:8. *c.* thy naked. 16:10. *c.* thee with silk || 18:7. *c.* the naked, 16. 24:8. that her blood should not be *c.* 27:7. purple *c.* thee || 31:15. *c.* deep || 37:8. skin *c.* Jon. 3:6. *c.* with sackcloth, 8. || Ha. 3:3. glory *c.* Mat. 8:24. the ship was *c.* with the waves 10:26. there is nothing *c.* Lu. 12:2. 1 Co. 11:4. having his head *c.* || 6. let her be *c.* COVEREDST, EST, *v.* De. 22:12. *c.* thyself Ps. 104:2. *c.* thyself with light || 6. *c.* with deep Ez. 16:18. broidered garments, and *c.* them COVERETH, *v.* Ex. 25:13. fat *c.* inwards Nu. 22:11. *c.* face of earth || Jud. 3:24. *c.* his feet Jb. 9:24. *c.* faces of judges || 15:27. *c.* his face 36:30. *c.* bottom of sea || 32. with clouds *c.* light Ps. 73:6. violence *c.* them || 84:16. rain *c.* pools 109:19. be to him as the garment which *c.* him 147:8. who *c.* the heaven with clouds, who Pr. 10:6. violence *c.* || 12. love *c.* all sins, 17:9. 12:16. prudent *c.* shame || 28:13. *c.* his sins Jer. 3:25. confusion *c.* us || Ez. 28:14. cherub *c.* Ma. 2:16. one *c.* violence || Lu. 8:16. *c.* candle COVERING, *s.* Ge. 8:13. *c.* of the ark 20:16. a *c.* of the eyes || Ex. 22:27. it is his *c.* Ex. 25:20. *c.* the mercy-seat with their wings Le. 13:45. leper shall put a *c.* on his upper lip Nu. 4:5. Aaron shall take down the *c.* vail 19:15. vessel which hath no *c.* bound upon it 2 S. 17:19. spread a *c.* over the well's mouth Jb. 22:14. thick clouds are a *c.* to him that 24:7. that the naked have no *c.* in the cold 26:6. destruction no *c.* || 31:19. if poor with. *c.* Ps. 105:39. he spread a cloud for a *c.* and fire Pr. 7:16. my bed with *c.* of tapestry, 31:22. Song 3:10. *c.* of it of purple || Is. 4:5. on glory *c.* Is. 22:8. he discovered the *c.* of Judah, † 17. 25:7. the face of the *c.* cast over all people 28:20. *c.* narrower || 30:1. *c.* not of my spirit Is. 30:22. shall defile the *c.* || 50:3. sackcloth their *c.*

Ez. 28:13. precious stone thy *c.* || 16. O *c.* cherub Ma. 2:13. *c.* altar with tears || 1 Co. 11:4 10,15.

COVERS, *s.* Ex. 25:29. | 37:16. Nu. 4:7.

COVERT, *s. v.* and *p.* signifies, (1) *A shady place, thicket, or shelter*, 1 S. 25:20. 2 K. 16:18. Jb. 38:40. (2) *Christ Jesus*, Is. 32:2.

1 S. 25:20. Abigail came down by *c.* of the hill 2 K. 16:18. *c.* for the Sabbath, Ahaz took down Jb. 38:40. lions abide in *c.* || 40:21. lieth in *c.* Ps. 61:4. *c.* of thy wings || Is. 4:6. *c.* from storm Is. 16:4. be thou a *c.* || 32:2. a man shall be a *c.* Jer. 25:38. he hath forsaken his *c.* as a lion

COVET, ED, *v.* and *p.* signifies, (1) *Inordinate love to the world*, Is. 57:17. (2) *Desiring good gifts*, 1 Co. 12:31.

Ex. 20:17. shalt not *c.* De. 5:21. Ro. 7:7. | 13:9. Jos. 7:21. I *c.* them || Mi. 2:2. they *c.* fields Ac. 20:33. I have *c.* no man's silver or gold 1 Co. 12:31. but *c.* earnestly the best gifts, and 14:39. *c.* to prophesy || 1 Ti. 6:10. some *c.* after

COVETETH, *v.* Pr. 21:26. *c.* greedily || Ha. 2:9.

COVETOUS, *a.* Ps. 10:3. blesseth the *c.* whom Lu. 16:14. who were *c.* || 1 Co. 5:10. with the *c.* 1 Co. 5:11. if any brother be *c.* with such not 6:10. nor *c.* inherit kingdom of God, Ep. 5:5. 1 Ti. 3:3. bishop must not be *c.* || 2 Ti. 3:2. be *c.* 2 Pe. 2:14. a heart exercised with *c.* practices

COVETOUSNESS, *s.* Ex. 18:21. hating *c.* Ps. 119:36. and not to *c.* || Pr. 28:16. hateth Is. 57:17. for the iniquity of his *c.* was I wroth Jer. 6:13. given to *c.* 8:10. | 22:17. Ez. 33:31. 51:13. the measure of thy *c.* || Ha. 2:9. an evil *c.* Mk. 7:22. proceedeth *c.* || Lu. 12:15. beware of Ro. 1:29. filled with *c.* || 2 Co. 9:5. and not of *c.* Ep. 5:3. *c.* let it not be named || Col. 3:5. mortify 1 Th. 2:5. nor at any time used we a cloak of *c.* He. 13:5. let your conversation be without *c.* 2 Pe. 2:3. through *c.* make merchandise of you

COW, *s.* Le. 22:28. Nu. 18:7. firstling of *c.* Jb. 21:10. *c.* calveth || Is. 7:21. nourish a *c.* 11:7. Ez. 4:15. *c.* dung for man's || Am. 4:3. every

COZ, *A thorn, or summer.* 1 Ch. 4:8.

COZBI, *A liar.* Nu. 25:15,18.

CRACKLING. Ec. 7:6. *c.* of thorns under

CRACKNELS, *s. Cakes.* 1 K. 14:3. take *c.*

CRAFT, *s.* Da. 8:25. cause *c.* to prosper Mk. 14:1. take him by *c.* || Ac. 18:3. of the same *c.* 19:25. by this *c.* || 27. *c.* is in danger || Re. 18:22.

CRAFTINESS, *s.* Jb. 5:13. wise in their *c.* || Lu. 20:23. 1 Co. 3:19. 2 Co. 4:2. Ep. 4:14.

CRAFTY. Jb. 5:12. devices of *c.* || 15:5. the *c.* Ps. 83:3. *c.* counsel || 2 Co. 12:16. being *c.* I

CRAFTSMAN, *s.* De. 27:15. Re. 18:22.

CRAFTSMEN, *s.* 2 K. 24:14. 1 Ch. 4:14. Ne. 11:35. Ho. 13:2. Ac. 19:24,38.

CRAG, *s.* Jb. 39:28. on the *c.* of the rock

CRANE, *s.* Is. 38:14. like a *c.* || Jer. 8:7.

Crane.

CRASHING. Zph. 1:10. a *c.* from the hills

CRAVED, ETH. Pr. 10:26. Mk. 15:43.

CREATE, *v.* signifies, (1) *To bring being out of nonentity*, Ge. 1:1. (2) *To plant grace in the heart*, Ep. 2:10. (3) *To sanctify*, Ps. 51:10.

Ps. 51:10. *c.* in me a clean heart, O God Is. 4:5. *c.* on every dwelling-place of Zion, and 45:7. I form the light and *c.* darkness, I *c.* evil 57:19. I *c.* fruit of || 65:17. I *c.* new heavens, 18.

CREATED, *p.* Ge. 1:1. in beginning God *c.* 21. Ge. 1:27. G. *c.* man || 6:7. destroy man I have *c.* De. 4:32. since the day G. *c.* man on the earth Ps. 89:12. *c.* them || 102:18. shall be *c.* shall 104:30. thy Spirit, they are *c.* || 148:5. were *c.* Is. 40:26. who hath *c.* || 41:20. Holy One *c.* it, 42:5. 43:1. *c.* thee, O Jacob || 7. *c.* him for my glory 45:8. I the Lord have *c.* it, 12:18. || 48:7. *c.* now Jer. 31:22. *c.* a new thing || Ez. 21:30. wast *c.* Ez. 28:13. in the day that thou wast *c.* 15. Ma. 2:10. one G. *c.* us || 1 Co. 11:9. *c.* for woman Ep. 2:10. *c.* in C. || 3:9. *c.* all things by J. C. 4:24. new man after God is *c.* in righteousness Col. 1:16. for by him were all things *c.* that are 3:10. after the image of him that *c.* him 1 Ti. 4:3. G. *c.* to be received || Re. 4:11. 10:6.

CREATETH, *v.* Am. 4:13. he that *c.* the wind

CREATION, *s.* Mk. 10:6. from the *c.* G. made Mk. 13:19. as was not from the beginning of *c.* Ro. 1:20. from the *c.* || 8:22. whole *c.* groaneth 2 Pe. 3:4. from the *c.* || Re. 3:14. beginn. of *c.*

CREATOR, *s.* Ec. 12:1. remember thy *c.* in Is. 40:28. *c.* of the ends || 43:15. the *c.* of Israel Ro. 1:25. more than the *c.* || 1 Pe. 4:19. faithf. *c.*

CREATURE, *s. s.* Ge. 1:20. the moving *c.* Le. 11:46. law of every *c.* || Nu. 16:30. Is. 13:21. houses shall be full of doleful *c.* Mk. 16:15. preach the gospel to ev. *c.* Col. 1:23. Ro. 8:19. earnest ex pectation of the *c.* waiteth 20. for the *c.* was made subject to vanity, not 21. *c.* be delivered || 22. *c.* groaneth || 39. any *c.* 2 Co. 5:17. he is a new *c.* Ga. 6:15. Col. 1:15. first-born of every *c.* || 1 Ti. 4:4. ev. *c.* He. 4:13. nor is there any *c.* that is not manifest Ja. 1:18. be a kind of first-fruits of his *c.* Re. 5:13. every *c.* in heav. || 8:9. third part of *c.*

Living CREATURE, *s.* Ge. 1:21,24. | 2:19. Ge. 9:10. my covenant with every *-c.* 12. Le. 11:46. law of every *-c.* that moveth Ez. 1:5. four *-c.* 13,14,15,19. || 20. spirit of *-c.* 21. 3:13. wings of the *-c.* || 10:15. the *-c.* I saw, 20.

CREDITOR, *s. s.* De. 15:2. *c.* that leaseth 1 S. 22:2. that had a *c.* went to David 2 K. 4:1. *c.* is come to take my two sons Is. 50:1. to which of my *c.* || Lu. 7:41. a certain *c.*

CREEK, *s. s.* Jud. 5:17. Ac. 27:39.

CREEP, *v.* Le. 11:31. Ps. 104:20. 2 Ti. 3:6.

CREEPETH, ING, *v.* and *p.* Ge. 1:20,25,30. Ge. 7:8. every thing that *c.* went in, 21. | 8:17,19. Le. 5:2. touch unclean *c.* things || 11:21,41. 22:5. toucheth any *c.* thing || De. 4:18. on ground De. 14:19. *c.* thing that flieth unclean unto 1 K. 4:33. he spake of *c.* things || Ps. 69:34. Ps. 104:25. in the sea are *c.* things innumerable 148:10. all cattle *c.* things, praise the Lord Ez. 8:10. *c.* things portrayed || 38:20. Ho. 2:18. Mi. 7:17. Ha. 1:14. Ac. 10:12. Ro. 1:23. an image made like to *c.* things

CREPT, *p.* Ju. 4. *c.* in unawares, who were

CRESCENS, *Growing, increasing.* 2 Ti. 4:10.

CRETE, *Given to the flesh.* The name of an island situate on the Ægean sea, Ti. 1:12.

CREW, *v.* Mat. 26:74. Mk. 14:68. Lu. 22:60. Mk. 14:72. second time the cock *c.* Jn. 18:27.

CRIB, *s.* Jb. 39:9. Pr. 14:4. Is. 1:3.

CRIME, *s.* Jb. 31:11. a heinous *c.* yea Ez. 7:23. full of bloody *c.* || Ac. 25:16,27.

CRIMSON. *In the* Hebrew *it is called* Tolahat Shani; *i. e.* the double worm, *or* the worm Shani, *as if* Shani *were the proper name of this worm, in* Arabic, Kermes, *or* Karmes; *whence comes* crimson. Parkhurst.

2 Ch. 2:7. to work in *c.* || 3:14. the vail of *c.* Is. 1:18. sins red like *c.* || Jer. 4:30. clothe with *c.*

CRIPPLE, *s.* Ac. 14:8. being a *c.* from mother's

CRISPING-PINS, *s.* Is. 3:22. take away *c.*

CRISPUS, *Curled, or crisped.* Ac. 18:8. 1 Co. 1:14.

CROOK-BACKED. Le. 21:20. *c.* not approach

CROOKED, *p.* De. 32:5. and a *c.* generation Jud. 5:6. travellers walked through *c.* ways Jb. 9:24. his hand formed the *c.* serpent Ps. 125:5. to *c.* ways, Pr. 2:15. || Ec. 1:15. | 7:13. Is. 27:1. that *c.* serpent || 40:4. *c.* made straight 42:16. *c.* pla. es straight, 45:2. || 59:8. *c.* paths La. 3:9. my paths *c.* || Lu. 3:5. Ph l. 2:15.

CROP, ED. Le. 1:16. Ez. 17:4,22.

CROSS, *s.* signifies, (1) *A gibbet of two pieces of wood put across.* (2) *The whole of Christ's sufferings*, He. 12:2. (3) *The doctrine of Christ's sufferings*, 1 Co. 1:21. Phil. 3:18. (4) *Persecution for Christ*, Ga. 6:12,14. (5) *Every afflicting providence to body or mind*, Mat. 10:38. Mat. 10:38. he that taketh not his *c.* Lu. 14:27. 16:24. take his *c.* Mk. 8:34. | 10:21. Lu. 9:23. 27:32. found Simon, him they compelled to bear his *c.* Mk. 15:21. Lu. 23:26.

40. come down from the *c.* 42. Mk. 15:30,32. Jn. 19:17. he bearing his *c.* || 19:25,31.

1 Co. 1:17. lest *c.* of Christ || 18. preaching of *c.* Ga. 5:11. offence of *c.* ceased || 6:14. save in *c.* Ep. 2:16. one body by *c.* || Phil. 2:8. death of *c.* Phil. 3:18. enemies of *c.* || Col. 1:20. blood of *c.* Col. 2:14. nailing it to *c.* || He. 12:2. endured *c.*

CROSS-WAY, *s.* Ob. 14. stood in the *c.* to
CROUCH, ETH, *v.* 1 S. 2:36. Ps. 10:10.
CROWN, S, *s.* signifies, (1) *A cap of state worn on the heads of sovereign princes,* 1 Ch. 20:2. (2) *The top of the head,* Jb. 2:7. (3) *Honor,* Phil. 4:1. 1 Th. 2:19. (4) *Glory and excellency,* Is. 62:3. (5) *A sign of victory,* Re. 4:4. | 19:12.
Ge. 49:26. they shall be on the *c.* of Joseph's h. Ex. 25:25. make a golden *c.* to the border 29:6. holy *c.* || 39:30. plate of the *c.* of gold Le. 8:9. put holy *c.* || 21:12. *c.* of anointing oil De. 33:20. *c.* of the head || 2 S. 1:10. I took *c.* 2 S. 12:30. took king's *c.* 1 Ch. 20:2. | 14:25. 2 K. 11:12. put the *c.* upon Joash, 2 Ch. 23:11. Est. 1:11. *c.* royal, 2:17. || 6:8. the *c.* royal Jb. 2:7. to *c.* of his head || 19:9. taken *c.* from 31:36. I would bind it as a *c.* to me
Ps. 5:12. with favor wilt thou *c.* him, as 8:5. thou hast profuned his *c.* by casting it 132:18. but on himse'f shall his *c.* flourish Pr. 4:9. a *c.* of glory || 12:4. a *c.* to her husband 14:24. *c.* of the wise || 16:31. hoary head a *c.* 17:6. children *c.* of old m. || 27:24. doth *c.* end. Song 3:11. behold king Solomon with the *c.* Is. 3:17. smite *c.* || 28:1. *c.* of pride || 5. of glory 62:3. be a *c.* of glory || Jer. 2:16. *c.* of thy head Jer. 13:18. *c.* of your glory shall come down 48:45. the *c.* of head of the tumultuous ones La. 5:16. *c.* is fallen || Ez. 16:12. beautiful *c.* Ez. 21:26. take off the *c.* || 23:42. put *c.* on heads Zch. 9:16. as stones of a *c.* || 6:11. make *c.* || 14. Mat. 27:29. *c.* of thorns, Mk. 15:17. Jn. 19:2,5. 1 Co. 9:25. a corruptible *c.* || Phil. 4:1. joy and *c.* 1 Th. 2:19. *c.* of rejoicing || 2 Ti. 4.8. *c.* of right. Ja. 1:12. *c.* of life || 1 Pe. 5:4. receive *c.* of glory Re. 2:10. a *c.* of life || 3:11. no man take thy *c.* 4:4. on their heads *c.* of gold || 10. cast their *c.* 6:2. a *c.* was given him || 9:7. *c.* like gold 12:1. *c.* of twelve stars || 3. seven *c.* on his head 13:1. on his horn ten *c.* || 14:14. a golden *c.* 19:12. and on his head were many *c.* and he CROWN *of Gold.* Ex. 25:11,24. | 30:3. Est. 8:15. Ps. 21:3. settest a *c.* of pure *gold* on his head CROWNED, *p.* Ps. 8:5. *c.* him with glory Pr. 14:18. prudent are *c.* with knowledge Song 3:11. crown wherewith his mother *c.* him Na. 3:17. thy *c.* are as locusts, and thy captains 2 Ti. 2:5. he is not *c.* except he strive lawfully He. 2:9. we see Jesus *c.* with glory and honor CROWNEDST, *v.* He. 2:7. thou *c.* him with CROWNEST, *v.* Ps. 65:11. *c.* the year with CROWNETH, *v.* Ps. 103:4. *c.* thee with loving CROWNING, *a.* Is. 23:8. the *c.* city whose CRUCIFY, ED. Mat. 20:19. to *c.* him and Mat. 23:34. ye shall kill and *c.* || 26:2. Mk. 15:20. 27:22. let him be *c.* 23,26. || 31. led him to *c.* 35. *c.* him parting his garments, Jn. 19:23. 38. two thieves *c.* with him, 44. Mk. 15:32. 28:5. ye seek Jesus which was *c.* Mk. 16:6. Lu. 23:21. cried *c.* him, *c.* him, Jn. 19:6,15. Ac. 2:23. wicked hands *c.* || 36. whom ye *c.* 4:10. Ro. 6:6. knowing that our old man is *c.* with 1 Co. 1:13. was Paul *c.* || 23. preach Christ *c.* to 2:2. save J. C. and him *c.* || 8. not *c.* L. of glory 2 Co. 13:4. *c.* thro' weakn. || Ga. 2:20. *c.* with C. Ga. 3:1. C. set forth *c.* || 5:24. *c.* the flesh || 6:14. He. 6:6. *c.* to themselves the Son of G. afresh Re. 11:8. Egypt, where also our Lord was *c.*
CRUEL, *a.* Ge. 49:7. wrath, for it was *c.* I will Ex. 6:9. for *c.* bondage || De. 32:33. *c.* venom Jb. 30:21. thou become *c.* to me, thou opposest Ps. 25:19. with *c.* hatred || 71:4. of the *c.* man Pr. 5:9. lest thou give thy years to the *c.* 11:17. he that is *c.* troubleth his own flesh 12:10. the tender mercies of the wicked are *c.* 17:11. *c.* messenger shall || 27:4. wrath is *c.* and Song 8:6. jealoosy is *c.* || Is. 13:9. | 19:4. Jer. 6:23. they are *c.* 50:42. || 30:14. of a *c.* one La. 4:3. become *c.* || He. 11:36. trial of *c.* mock.
CRUELLY, *ad.* Ez. 18:18. he *c.* oppressed his
CRUELTY, *s.* Ge. 49:5. instruments of *c.* are Jud. 9:24. the *c.* done to the sons of Jerubbaal Ps. 27:12. breathe *c.* || 74:20. full of habit. of *c.* Pr. 27:4. wrath is *c.* || Ez. 34:4. with *c.* ruled
CRUISE, *s.* 1 S. 26:11. take the *c.* of water, 12. 1 K. 14:3. a *c.* of honey || 17:12. a little oil in *c.* 17:14. nor *c.* of oil fail || 19:6. 2 K. 2:20.
CRUMBS, *s.* Mat. 15:27. Mk. 7:28. Lu. 16:21.
CRUSH. Jb. 39:15. La. 1:15. | 3:34. Am. 4:1.
CRUSHED, *p.*
Le. 22:24. not offer what is *c.* || Nu. 22:25. De. 23:33. Jud. 10:8. 2 Ch. 16:10.
Jb. 4:19. *c.* before the moth || 5:4. | 20:19.
Is. 59:5. which is *c.* breaketh out in a viper
Jer. 51:34. Nebuchadnezzar hath *c.* me, he
CRY, *s.* and *v.* signifies, (1) *A loud voice,* Ec. 9:17. (2) *To weep,* Ex. 11:6. | 12:30. (3) *To pray,* Ps. 17:1. 34:18. (4) *To call for vengeance,* Ge. 18:20.
Ge. 18:21. *c.* of Sodom, 19:13. || 27:34. bitter *c.* Ex. 2:23. their *c.* came up, 3:9. || 3:7. heard *c.* 11:6. shall be a great *c.* through Egypt, 12:30. 22:23. I will surely hear their *c.* || Nu. 16:34. 1 S. 5:12. the *c.* of the city || 9:16. *c.* come up 2 S. 22:7. my *c.* did enter into his ears, Ps. 18:6. 1 K. 8:28. hearken to the *c.* 2 Ch. 6:19.
Ne. 5:1. was a great *c.* 6. || 9:9. heardest their *c.*
Jb. 16:18. *c.* have no place || 34:28. *c.* of poor 27:9. will G. hear his *c.* when trouble comes
Ps. 5:2. to voice of my *c.* || 9:12. *c.* of humble 17:1. attend to my *c.* || 18:6. my *c.* came before 34:15. ears open to their *c.* || 39:12. ear to my *c.* 40:1. and heard my *c.* || 88:2. incline to my *c.* 61:1. hear my *c.* O G. || 102:1. let my *c.* come 106:44. heard their *c.* || 119:169. my *c.* come 142:6. attend to my *c.* || 145:19. he'll hear *c.*
Pr. 21:13. who stoppeth his ears at *c.* of poor
Ec. 9:17. more than the *c.* of him that ruleth
Is. 5:7. behold a *c.* || 15:5. *c.* of destruction || 8. 30:19. gracious at the voice of thy *c.* || 43:14.
Jer. 7:16. neither lift up *c.* for them, 11:14. 8:19. *c.* of my people || 14:2. *c.* of Jerus. is gone 14:12. I will not hear their *c.* 20:16. 18:22. *c.* be heard || 25:36. *c.* of shep. be heard 46:12. *c.* filled the land || 48:5. *c.* of destruction 49:21. *c.* of Edom || 51:54. *c.* cometh from Bab.
La. 3:56. at my *c.* Ez. 27:28. Zph. 1:10. Mat. 25:6. at midnight a *c.* made || Ac. 23:9.
CRIES, *s.* Ja. 5:4. *c.* of them that reaped
CRIED, *p.* Ge. 27:34. Esau *c.* with a bitter cry Ge. 41:43. *c.* before him || 55. *c.* to Phar. || 45:1. Ex. 5:15. officers *c.* || Nu. 11:2. people *c.* to Mo. De. 22:24. she *c.* not || 27. damsel *c.* and there Jud. 5:28. *c.* thro' lattice || 7:21. host ran and *c.* 10:12. ye *c.* to me || 15:†19. well of him that *c.* 1 S. 17:8. *c.* to armies of Israel || 20:37. Jona. *c.* 2 S. 20:16. *c.* a wise woman || 22:7. *c.* to my G. 1 K. 13:2. *c.* aga. altar, 4:32. || 18:28. *c.* aloud 2 K. 2:12. *c.* my father || 6:5. *c.* Alas, master 8:5. the woman *c.* to the king for her house 1 Ch. 5:20. they *c.* to G. || 2 Ch. 32:20. Isaiah *c.* Ne. 9:27. when they *c.* to thee thou heard. 28. Jb. 29:12. delivered poor that *c.* || 30:5. they *c.* Ps. 18:6. I *c.* to my G. || 41. they *c.* but there 22:5. *c.* to thee || 24. but when he *c.* he heard 30:2. O L. I *c.* to thee, 8. || 31:22. heard. when I *c.* 34:6. this poor man *c.* || 66:17. I *c.* with mouth 88:1. I *c.* day and night || 13. to thee I *c.* O L. 119:145. I *c.* with my whole heart, hear me 130:1. out of depths I *c.* || 138:3. *c.* thou answ. Is. 6:3. *c.* holy, 4. || 30:7. I *c.* concerning this
Jer. 4:20. destruction is *c.* || 12:6. brethren *c.* Ez. 9:8. fell on my face and *c.* || 10:13. it was *c.* Da. 6:20. he *c.* O Daniel || Ho. 7:14. not *c.* to me Jon. 1:5. mariners *c.* || 2:2. I *c.* to the Lord Zch. 7:13. so they *c.* and I would not hear Mat. 14:30. Pet. *c.* || 20:31. *c.* more, Mk. 10:48. Mk. 9:26. spirit *c.* || Jn. 7:37. Je. *c.* If any thirst Ac. 19:32. some *c.* one thing, 21:34. || 22:24. Re. 10:3. when he *c.* || 12:2. *c.* travailing in 14:18. *c.* with a loud cry, 18:2,18,19.
CRIED *to the Lord.*
Ex. 8:12. Moses *c.*- 15:25. | 17:4. Nu. 12:13. 14:10. Israel *c.*-, Jud. 3:9,15. | 4:3. | 6:7. | 10:10. Nu. 20:16. when we *c.*- he heard, De. 26:7. Jos. 24:7. when they *c.*- he put darkn. between 1 S. 7:9. Samuel *c.*- || 1 K. 17:20. Elijah, 21. 2 K. 20:11. Isaiah *c.*- || 2 Ch. 14:11. Asa *c.*- 2 Ch. 13:14. they *c.*-, Ps. 107:6,13. Jon. 1:14. Ps. 3:4. I *c.*- with my voice, 120:1. | 142:1. La. 2:18. their heart *c.*-, O daughter of Zion
CRIED *with a loud voice.* 1 S. 28:12. woman 2 S. 19:4. David *c.*- || 2 K. 18:28. Rab-shakeh Ne. 9:4. Levites *c.*- || Is. 36:13. Ez. 11:13. Mat. 27:46. Jesus *c.*-, 50. Mk. 15:34. Lu. 23:46. Mk. 1:26. evil spirit *c.*- || Ac. 16:28. Paul *c.*- Ac. 7:57. Stephen's enemies *c.*- || 60. Stephen Re. 6:10. they *c.*- saying, How long, O Lord 7:2. angel *c.*- 10:3. | 19:17. || 7:10. *c.*- saying
CRIED *out.* 1 S. 4:13. city *c.* || 5:10. Ekronites 1 K. 22:32. Jehoshaphat *c.*-, 2 Ch. 18:31. Jer. 20:8. I *c.*- || Mat. 8:29. spirits *c.*-, Lu. 4:33. Mat. 14:26. disciples *c.*-, 20:30. Mk. 6:49. Mk. 1:23. the man with an unclean spirit *c.*- 9:24. father of the child *c.*-, Lu. 9:38. Mk. 15:13. and they *c.*- again, Crucify him, Mat. 27:23. Lu. 23:18. Jn. 19:6.
Ac. 19:28. *c.*- Great is Diana, 34. || 22:23. | 23:6.
CRIEST, ETH, *v.* Ge. 4:10. brother's blood *c.* Ex. 14:15. wherefore *c.* thou to me? speak 22:27. when he *c.* unto me, that I'll hear, for I 1 S. 26:14. that *c.* to the king || Jb. 24:12. soul Ps. 72:12. deliv. needy when he *c.* || 84:2. flesh *c.* Pr. 1:20. wisdom *c.* 8:3. | 9:3. || 2:3. if thou *c.* Is. 26:17. as a woman *c.* || 40:3. voice that *c.* 57:13. when thou *c.* let companies deliver thee
Jer. 12:8. my heritage *c.* || 30:15. why *c.* thou Mi. 6:9. L.'s voice *c.* || Mat. 15:23. she *c.* after us Lu. 9:39. he sudden. *c.* || Ro. 9:27. Esai. also *c.* Ja. 5:4. beheld, the hire of the laborers *c.*
CRY, *v.* Ex. 22:23. and they *c.* to me
Ex. 32:18. neither is it the voice of them that *c.* Le. 13:45. *c.* unci. || Jud. 10:14. *c.* to the gods 2 S. 19:28. yet to *c.* || 2 K. 8:3. she went to *c.* 2 Ch. 20:9. in affliction thou wilt hear
Jb. 30:20. I *c.* to thee || 24. tho' they *c.* || 35:9,12. 36:13. they *c.* not || 38:41. young ones *c.* to G.
Ps. 22:2. I *c.* in day || 27:7. *c.* with voice, 28:2. 28:1. to thee will I *c.* || 34:17. the righteous *c.* 57:2. I'll *c.* to G. most high || 61:2. will I *c.* to 66:3. I *c.* to thee || 89:36. he shall *c.* to me 141:1. I. I *c.* to thee || 147:9. ravens which *c.*
Pr. 8:1. doth not wisdom *c.* || 21:13. he shall *c.*
Is. 8:4. before child *c.* my faith. || 13:22. beasts *c.* 14:31. *c.* O city || 15:1. Heshbon shall *c.* || 33:7. Is. 34:14. Satyr *c.* || 40:2. *c.* Jeru. || 6. voice said *c.* 42:2. not *c.* || 13. he shall *c.* yea, prevail || 14. 46:7. one shall *c.* || 58:9. thou shalt *c.* and he 65:14. but ye shall *c.* for sor. of heart and ho.
Jer. 2:2. *c.* in ears of Jerus. || 3:4. from this time *c.* 4:5. *c.* gath. || 11:11. tho' they *c.* || 12. *c.* to gods 11:14. I will not hear when they *c.* Ez. 8:18. 22:20. *c.* from passages || 25:34. shep. *c.* 48:20. 31:6. watchm. *c.* || La. 3:8. I *c.* he shutteth out Ez. 9:4. *c.* for abominations || 24:17. forbear to *c.* 26:15. when wounded *c.* || 27:30. *c.* for Tyrus Ho. 8:2. Israel shall *c.* || Jo. 1:20. beasts *c.* Jon. 3:8. let man and beast *c.* || Mi. 3:5. *c.* peace Na. 2:8. shall they *c.* || Zph. 1:14. *c.* bitterly Zch. 1:14. ang. said *c.* || Mat. 12:19. strive nor *c.* Lu. 18:7. avenge his elect, which *c.* day and Ro. 8:15. *c.* Ab. F. || Ga. 4:27. *c.* thou that trav.
CRY *against.* De. 15:9. | 24:15. 2 Ch. 13:12. Jb. 31:38. if land *c.*- || Jon. 1:2. arise, and *c.*- it
CRY *aloud.* 1 K. 18:27. Elijah said, *c.*- for Jb. 19:7. I *c.*- but there is no judgment Ps. 55:17. at noon will I pray, and *c.*- Is. 24:14. they shall *c.*- 54:1. || 58:1. *c.*- spare not Ho. 5:8. *c.*- at Beth-aven || Mi. 4:9. why dost *c.* CRY *to the Lord.* 1 S. 7:8. cease not to *c.*- Ps. 107:19. *c.*- in trouble. 28. || Is. 19:20. Je. 1:14. Mi. 3:4. shall *c.*- but he will not hear them
CRY *out.* 1 S. 2:†24. | 4:†19. | 8:18.
Jb. 19:7. I *c.*- of wrong || 35:9. they *c.*- by reason Is. 12:6. *c.*- and shout || 15:4. sold. *c.*-, 5. || 29:9. Jer. 48:31. howl and *c.*- || La. 2:19. *c.*- in night Am. 3:4. will a young lion *c.*- of his den, if he Ha. 1:2. I *c.*- to thee || 2:11. stone shall *c.*- of Mk. 10:47. he began to *c.*- || Lu. 19:40. stones *c.*-
CRYING, *p.* 1 S. 4:14. when Eli heard the *c.* 2 S. 13:19. Tamar put ashes, and went on *c.* Jb. 39:7. nor regardeth he the *c.* of the driver Pr. 19:18. not spare for his *c.* || 30:15. *c.* Give Is. 22:5. a day of *c.* || 24:11. *c.* for wine || 65:19. Jer. 48:3. voice of *c.* shall be from Horonaim Zch. 4:7. bring forth head-stone with shout. *c.* Ma. 2:13. covering altar of the Lord with *c.* Mat. 3:3. voice of one *c.* Mk. 1:3. Lu. 3:4. 21:15. children *c.* in temple || Lu. 4:41. devils *c.* Ac. 8:7. spirits *c.* || 14:14. *c.* out, 21:28. || 36. Ga. 4:6. *c.* Abba, Father || He. 5:7. with strong *c.* Re. 21:4. there shall be no more death, nor *c.*
CRYSTAL, *s.* *A very bright and transparent stone, which resembles ice, or the clearest sort of glass.*
Jb. 28:17. Ez. 1:22. Re. 4:6. | 21:11. | 22:1.
CUBIT, *s.* is, (1) *A foot and a half, or half a yard; this is the* common cubit, De. 3:11. (2) *The* sacred cubit *is a full yard; both these are mentioned in* 1 K. 7:15. 2 Ch. 3:15. (3) *The* king's cubit *was three fingers longer than the* common cubit. (4) *The* geometrical cubit *was six* common cubits, *and according to these it is thought* Noah's *ark was built. But these distinctions are not correct, though in frequent use; the genuine* ancient cubit *was nearly* 22 *inches. It signifies the distance between the elbow and the tip of the middle finger.*
Ge. 6:16. in a *c.* finish the ark || De. 3:11. 1 K. 7:14. 2 Ch. 4:3. Ez. 43:13.
Mat. 6:27. can add one *c.* to his stature, Lu. 12:25.
CUBITS, *s.* Ge. 6:15. ark 300 *c.* breadth
Ge. 7:20. fifteen *c.* waters prevail || Ex. 25:10. 1 S. 17:4. Goliath was six *c.* and a span
1 K. 6:2. house sixty *c.* breadth, 20:23. | 7:38. 2 K. 14:13. brake wall 400 *c.* 2 Ch. 25:23.
Ezr. 6:3. height 60 *c.* breadth 60. | Est. 5:14. | 7:9. Ez. 40:23. gate to gate 100 *c.* || 47. court 100 *c.* 41:2. and the breadth of the door was ten *c.* 9. the thickness of the wall was five *c.* and 43:16. altar 12 *c.* long || 17. the settle 14 *c.* long Da. 3:1. image 60 *c.* || Zch. 5:2. flying roll 20 *c.* Jn. 21:8. from land 200 *c.* || Re. 21:17. wall 144 *c.*
CUCKOO, *s.* Le. 11:16. De. 14:15.
CUCUMBERS, *s.* Nu. 11:5. Is. 1:8.
CUD, *s.* Le. 11:3. and cheweth the *c.* 26. De. 14:7. not eat of them that chew the *c.* 8.
CUMBERED, ETH, *v.* Lu. 10:40. | 13:7.
CUMBRANCE, *s.* De. 1:12. bear your *c.*
CUMIN, *s.* Is. 28:25,27. Mat. 23:23.
CUNNING, *a.* Ge. 25:27. Esau was a *c.* hunter
Ex. 26:1. *c.* work 36:8. | 28:15. | 31:2. | 39:8. 1 S. 16:16. a *c.* player || 18. son of Jesse *c.* 1 Ch. 22:15. *c.* men || 25:7. *c.* in song, were 288 2 Ch. 2:7. *c.* to work in gold || 13. sent a *c.* man Ps. 58:†5. not hearken, be charmer never so *c.* 137:5. let right hand forget *c.* || Pr. 19:†25. Pr. 19:†5. and the simple will be *c.* and
Song 7:1. the work of the hands of a *c.* workman Is. 3:3. *c.* artificer || 40:20. seeketh a *c.* workman Jer. 9:17. send for *c.* women || 10:9. work of *c.* men Da. 1:4. *c.* in knowledge || Ep. 4:14. *c.* craftiness
CUNNINGLY, *ad.* 2 Pe. 1:16. *c.* devised fables
CUP, *s.* It is taken for, (1) Properly, *a material cup,* Ge. 40:13. (2) *Wine in the cup,* 1 Co. 11:27. (3) *Afflictions,* Is. 51:17. (4) *The judgments of God,* Ps. 75:8. (5) *The sufferings which Christ bore as our Redeemer,* Mat. 26:39. (6) *Joy and thanksgiving,* Ps. 23:5. | 116:13. (7) *An abundant portion,* Ps. 11:6. 23:5. 116:13.
Ge. 40:11. Pharaoh's *c.* was in my hand || 44:2. 2 S. 12:3. and it drank of his own *c.* and lay 1 K. 7:26. wrought like brim of a *c.* 2 Ch. 4:5.

Ps. 11:6. portion of their c.‖ 16:5. portion of my c. 23:5. thou anointest my head, my c. runneth over 73:10. waters of a c. full are wrung out to them 75:8. in hand of L. a c. ‖ 116:13. take c. of salv. Pr. 23:31. when it giveth its color in the c. Is. 51:17. the dregs of the c. of trembling, 22. Jer. 16:7. c. of consolation ‖ 25:15. c. of this fury 95:17. then I took the c. ‖ 28. if refuse to take c. 49:12. not to drink the c. ‖ 51:7. a golden c. La. 4:21. the c. also shall pass through to thee Ez. 23:32. thou shalt drink of thy sister's c. 33. Ha. 2:16. c. of right h. ‖ Zch. 12:2. c. of tremb. Mat. 10:42. give a c. of cold water only, Mk. 9:41. 20:22. are ye able to drink of the c. Mk. 10:38. 23:25. for ye make clean the outside of the c. 26. 26:27. and he took the c. and gave thanks, Mk. 14:23. Lu. 22:17. 1 Co. 11:25. 39. let this c. pass, Mk. 14:36. Lu. 22:42. Lu. 22:20. this c. is the new testa. 1 Co. 11:25. Jn. 18:11. the c. which my Father hath given 1 Co. 10:16. c. of blessing, 21.‖ 11:26. drink this c. Re. 14:10. poured without mixture into the c. 16:19. the c. of his wrath ‖ 17:4. ‡ 18:6.

CUP-BEARER, S, *s.* 1 K. 10:5. 2 Ch. 9:4. Ne. 1:11.

CUPS. 1 Ch. 28:17. Is. 22:24. Jer. 35:5. ‡ 52:19. Mk. 7:4. as the washing of c. and pots, 8.

CURDLED, *p.* Jb. 10:10. c. me like cheese

CURE, *s.* Jer. 33:6. I will bring it health and c.

CURE, ED, *v.* Ho. 5:13. not c. you of wound Mat. 17:16. could not c. him ‖ 18. child was c. Lu. 7:21. c. many ‖ 9:1. c. diseases ‖ Jn. 5:10. was CURES, s. Lu. 13:32. I do c. to-day and to-mor.

CURIOUS, *a.* Ex. 28:8. c. girdle, 27, 28. ‡ 29:5. Ex. 35:32. devise c. works ‖ Ac. 19:19. c. art

CURIOUSLY, *ad.* Ps. 139:15. c. wrought

CURLED, *p.* Song 5:11. his locks are c.

CURRENT, *a.* Ge. 23:16. c. money with

CURSE, *s.* signifies, (1) *Every punishment of sin, both in body and soul, in time and eternity,* De. 28:16. (2) *To wish evil,* Mat. 5:44. (3) *To pronounce execrations on others,* Nu. 22:6, 12. (4) *To bless,* Jb. 2:9. (5) *To revile, or reproach,* Ex. 22:28. Ac. 23:5.

Ge. 27:12. bring a c. on me ‖ 13. on me be thy c. Nu. 5:18. water that causeth the c. 19, 22, 24, 27. De. 11:26. before you a bless. and a c. 28. ‡ 30:1. 29. c. on mount Ebal ‖ 21:23. is the c. of God 23:5. turned c. into a blessing, Ne. 13:2. 29:19. words of this c. ‖ Jos. 6:18. camp a c. Jud. 9:57. c. of Jotham ‖ 1 K. 2:8. with c. in 2 K. 22:19. become a c. ‖ Ne. 10:29. c. and an oath Ne. 13:2. our God turned c. into a blessing Jb. 31:30. to sin, by wishing a c. to his soul Pr. 3:33. c. of Lord is in house of the wicked 26:2. the c. causeless ‖ 27:11. c. to him ‖ 28:27. Is. 24:6. c. devoured ‖ 34:5. people of my c. 43:28. given Jacob to the c. ‖ 65:15. name for a c. Jer. 24:9. taunt and a c. 25:18. ‡ 29:18. ‡ 42:18. 26:6. make city a c. ‖ 44:22. land a c. ‖ 49:13. La. 3:65. thy c. to them ‖ Da. 9:11. c. is poured on Zch. 5:3. this is the c. that goeth forth over 8:13. that as ye were a c. among the heathen Ma. 2:2. send a c. ‖ 4:6. smite earth with a c. Ac. 23:12. bound themselves under a c. 14. Ga. 3:10. under the c. ‖ 13. redeemed from c. Re. 22:3. and there shall be no more c. but

CURSE, *v.* Ge. 8:21. not c. the ground any Ge. 12:3. and c. him that curseth thee: and in thee Ex. 22:28. not c. the ruler ‖ Le. 19:14. not c. deaf Nu. 22:6. c. me this people, 11, 12, 17. ‡ 23:7, 13. 23:8. how shall I c. ‖ 11. I took thee to c. 24:10. De. 23:4. they hired Balaam to c. thee, Ne. 13:2. 27:13. these shall stand on mount Ebal to c. Jos. 24:9. Balak called Balaam to c. you Jud. 5:23. c. Meroz ‖ 2 S. 16:10. let him c. 11. Jb. 1:11. c. thee to thy face, 2:5. ‖ 9. c. G. and die 3:8. let them c. it that c. the day, who are Ps. 62:4. they c. inwardly ‖ 109:28. let them c. Pr. 11:26. people shall c. him ‖ 24:24. ‡ 30:10. Ec. 7:21. hear servant c. ‖ 10:20. c. not the king Is. 8:21. c. their king and G. ‖ Jer. 15:10. doth c. me Mat. 5:44. bless them that c. you, Lu. 6:28. 26:74. he began to c. and to swear, Mk. 14:71. Ro. 12:14. bless and c. not ‖ Ja. 3:9. c. we men

CURSED, *p.* Ge. 3:14. serpent c. ‖ 17. ground c. Ge. 4:11. Cain c. ‖ 9:25. c. be Canaan ‖ 5:29. ground 27:29. c. be every one that curseth, Nu. 24:9. 49:7. c. their anger ‖ Le. 20:9. c. his father Le. 24:11. blasph. and c. ‖ 14. bring him that c. Nu. 22:6. I wot he whom thou cursest is c. 23:8. God hath not c. ‖ 21:9. c. is he that curseth De. 27:15. c. be he, 16,—26. ‖ 28:16. c. in city 28:17. c. be thy basket ‖ 18. c. fruit of thy body Jos 6:26. c. be the man that buildeth Jericho 9:23. now therefore ye Gibeonites are c. and Jud. 9:27. c. Abimelech ‖ 21:18. c. be he that 1 S. 14:24. c. that eateth food until even, 28. 17:43. Goliath c. David ‖ 26:19. c. be they 2 S. 16:5. Shimei c. 7, 13. ‖ 19:21. c. L's. anointed 1 K. 2:8. which c. me with a grievous c. 2 K. 2:24. c. them ‖ 9:34. see this c. woman Ne. 13:25. I c. them and smote certain of them Jb. 1:5. and c. God ‖ 3:1. mouth, and c. his day 5:3. foolish man, but suddenly I c. his habitation 24:18. their portion is c. in the earth, he Ps. 37:22. they that be c. ‖ 119:21. proud are c. Ec. 7:22. c. others ‖ Jer. 11:3. c. that obeyeth not Jer 17:5. c. be the man ‖ 20:14. c. be the day Jer. 48:10. c. that doth the Lord's work deceitfully Ma. 1:14. c. be the deceiver ‖ 2:2. c. your bless. 3:9. ye are c. ‖ Mat. 25:41. depart ye c. into Ju. 7:49. people who know not the law are c. Ga. 3:10. c. is every one that continueth not, 13. 2 Pe. 2:14. c. children who have forsaken

CURSED *Thing.* De. 7:26. ‡ 13:17.

CURSEDST, *v.* Jud. 17:2. Mk. 11:21.

CURSES, *s.* Nu. 5:23. write these c. in a book De. 28:15. all these c. shall come on thee, 45. 29:20. all the c. written in book, 27. 2 Ch. 34:24. 21. all the c. of covenant ‖ 30:7. put all these c.

CURSETH, Ge. 12:3. c. him that c. thee, 27:29. Ex. 21:17. he that c. his father or his mother, Le. 20:9. Pr. 20:20.

Le. 24:15. whoso c. his God shall bear his sin Pr. 30:11. a generation that c. their father Mat. 15:4. c. father or mother, Mk. 7:10.

CURSING, *p.* Nu. 5:21. and oath of c. De. 28:20. the Lord shall send upon thee c. 30:19. I have set before you blessing and c. 2 S. 16:12. Lord will requite me good for his c. Ps. 10:7. his mouth is full of c. Ro. 3:14. 59:12. for c. and lying ‖ 109:17. he loved c. 18. Pr. 29:24. he heareth c. and bewrayeth it not Jer. 23:10. because of c. the land mourneth He. 6:8. is nigh to c. ‖ Ja. 3:10. blessing and c.

CURSINGS, *s.* Jos. 8:34. read blessings and c.

CURTAIN, *s.* Ps. 104:2. Is. 40:22.

CURTAINS, *s.* Ex. 26:1, 2. ‡ 36:9. Nu. 4:25. 2 S. 7:2, ark dwelleth within c. ‖ 1 Ch. 17:1. Song 1:5. as the c. of Solomon ‖ Is. 54:2. stretch Jer. 4:20. c. are spoiled ‖ 10:20. ‡ 49:29. Ha. 3:7.

CUSH, *Ethiopians,* or *black.* Ge. 10:8. Is. 11:11.

CUSHAN-RISHATHAIM, *Blackness of iniquities.* The name of a king, Jud. 3:8, 10.

CUSHI, The same. 2 S. 18:22. Zph. 1:1.

CUSTODY, *s.* Nu. 3:36. Est. 2:3, 8, 14.

CUSTOM, *s.* signifies, (1) *Manner* or *use,* Lu 4:16. (2) *Tribute,* Ro. 13:7. (3) *Of long use,* Jn. 18:39. Ge. 31:35. c. of women ‖ Jud. 11:39. a c. in Isr. 1 S. 2:13. priests c. was ‖ Ezr. 4:13. pay c. Ezr. 3:4. according to the c. Jer. 32:11. ‖ 4:20. 7:24. shall not be lawful to impose c. on priests Mat. 9:9. at the receipt of c. Mk. 2:14. Lu 5:27. 17:25 of whom do kings take c. ‖ Lu. 1:9. accord Lu. 2:27. c. of the law ‖ 42. c. of the feast ‖ 4:16. Jn. 18:39. ye have a c. that I should release one Ro. 13:7. c. to whom c. ‖ 1 Co. 11:16. no such c. nor

CUSTOMS, *s.* Le. 18:30. abominable c. which Jer. 10:3. for the c. of the people are vain Ac. 6:14. change the c. ‖ 16:21. teach c. ‖ 21:21. 26:3. expert in all c. ‖ 28:17. nothing against c.

CUT, *v.* Ex. 39:3. c. it in wires to work Le. 1:6. c. burnt offering, 8:20. Ex. 29:17. 22:24. not offer that which is c. ‖ De. 14:1. Jud. 20:6. concubine, and c. her in pieces 1 K. 18:23. c. bullock, 33. ‖ 28. c. themselves 2 K. 24:13. c. vessels of gold, 2 Ch. 28:24 1 Ch. 20:3. c. them with saws ‖ 2 Ch. 2:8. c. timbers Ps. 58:7. he c. in pieces ‖ 107:16. c. bars, Is. 45:2. Is. 9:21. c. on the right ‖ 51:9. c. Rahab Jer. 16:6. lament, nor c. themselves for them 34:18. they c. the calf in twain, and passed 36:23. c. the roll ‖ 47:5. wilt thou c. thyself Da. 2:5. be c. in pieces, 3:29. ‖ Am. 9:1. in head Ha. 3:16. he will c. them with his troops Zch. 12:3. shall be c. ‖ Ac. 5:33. c. to heart, 7:54.

CUT *asunder.* Ps. 129:4. c. cords of wicked Jer. 5:23. hammer c. ‖ Zch. 11:10. c. staff, 14. Mat. 24:51. and shall c. him, Lu. 12:46.

CUT *down.* Ex. 34:13. c. their groves Le. 26:30. and I will c. your images, and Nu. 13:23. and c. from thence a branch, 24. De. 7:5. c. their groves, 2 K. 18:4. ‡ 23:14. 20:19. trees for meat not c. ‖ 20. trees not for meat Jos. 17:15. c. for thyself in land of Perizzites, 18. Jud. 6:25. c. grove ‖ 2 K. 19:23. Is. 37:24.

2 Ch. 15:16. Asa c. her idol ‖ 31:7. Josiah c. idols Jb. 14:2. like a flower, and is c. ‖ 7. if it be c. 22:16. wicked were c. ‖ 20. substance is not c. Ps. 37:2. soon be c. ‖ 80:16. it is c., 90:6. Is. 9:10. sycamores c. ‖ 14:12. how art thou c. 22:25. nail be c. ‖ Jer. 22:7. c. choice cedars Jer. 25:37. habitations c. ‖ 48:2. shalt be c. O Ez. 6:6. images c. ‖ Na. 1:12. Zph. 1:11. Mat. 21:8. others c. branches, Mk. 11:8. Lu. 13:7. c. it, why cumb. ‖ 9. after that c. it

CUT *off.* Ge. 9:11. ‡ 17:14. ‡ 41:35. Ex. 4:25. c. foreskin ‖ 12:15. that soul be c., 19, 30:33. c. from his people, 38. Le. 7:20, 27. Le. 17:14. whoso eateth blood shall be c. ‖ 20:17. Nu. 4:18. c. ye not tribe ‖ 15:31. utterly c. De. 12:29. G. shall c. nations, 19:1. Jos. 23:4. 23:1. or privy member c. ‖ 25:12. c. her hand Jos. 3:13. waters of Jordan be c., 16. ‡ 4:7. 7:9. c. our name ‖ 11:21. c. the Anakims Jud. 1:6. c. his thumbs, 7. ‖ 21:6. one tribe c. Ru. 4:10. that the name of the dead be not c. 1 S. 2:31. days come, that I will c. thine arm 5:4. Dagon's hands c. ‖ 17:51. c. Goliath's head 20:15. thou shalt not c. thy kindness, 24:21. 24:4. David c. the skirt of Saul's robe, 5, 11. I c. thy skirt ‖ 28:9. c. wizards ‖ 31:9. 2 S. 4:12. c. their hands ‖ 10:4. garments 20:22. and they c. the head of Sheba, the son 21:5. the man that consumed us and c. us 1 K. 9:7. I c. Israel ‖ 11:16. c. every male 1 K. 14:10. wille. from Jeroboam him that pisseth 18:4. when Jezebel c. prophets of the Lord 21:21. I'll c. from Ahab that pisseth, 2 K. 9:8. 2 K. 16:17. Ahaz c. bases ‖ 18:16. Hez. c. gold 1 Ch. 17:8. c. all thy enem. ‖ 2 Ch. 22:7. ‡ 32:21. Jb. 4:7. where were the righteous c. ‖ 6:9. 8:14. hope be c. ‖ 10:1. soul c. ‖ 11:10. if he c. 18:16. branch be c. ‖ 23:17. I was not c. before 24:24. they are c. ‖ 30:20. when people are c. Ps. 12:3. Lord c. flattering lips ‖ 31:22. I am c. 34:16. to c. the remembrance of them from 37:9. c. evil doers, 22, 28, 34, 38. ‡ 54:5. 75:10. all the horns of the wicked will I c. 76:12. he shall c. the spirit of princes, he is 83:4. let us c. them ‖ 88:5. they are c. from 88:16. goeth over me, terrors have c. me 94:23. he shall c. them in their wickedness 101:5. slandereth I'll c. ‖ 8. c. all wicked doers 109:13. posterity be c. ‖ 15. c. the memory 118:10. in name of L. I'll c. them ‖ 119:139. 143:12. and of thy mercy c. mine enemies Pr. 2:22. but the wicked shall be c. from 23:18. thy expectation shall not be c. 24:14. Is. 6:5. I am c. ‖ 9:14. c. head and tail ‖ 10:7. 11:13. the adversaries of Judah shall be c. 14:22. I'll c. from Babylon ‖ 15:1. Moab c., 2. 29:20. all that watch for iniquity are c. 38:12. he will c. me with pining sickness 48:9. that I c. thee not ‖ 19. name not c. 53:8. he was c. ‖ 55:13. that shall not be c. 66:3. c. a dog's neck ‖ Jer. 7:28. truth is c. ‖ 29. Jer. 9:21. to c. children ‖ 11:19. let us c. him 44:7. c. man and woman ‖ 46:28. not c. 47:4. to c. from Tyrus ‖ 5. Askelon is c. ‖ 48:2. 48:25. horn of Moab is c. his arm is broken 49:26. men of war c., 50:30. ‖ 50:16. c. sower 51:6. be not c. in her iniquity ‖ 62. to c. it La. 2:3. c. horn of Israel ‖ 3:53. c. my life Ez. 14:8. I'll c. him ‖ 13. c. man and beast, 17. 17:9. shall he not c. the fruit ‖ 17. to c. many 21:3. c. righteous and wicked, 4. ‖ 25:7, 16. 30:15. and I will c. the multitude of No 31:12. strangers c. him ‖ 37:11. we are c. Da. 4:14. c. his branches ‖ 9:26. Messiah be c. Ho. 8:4. that they may be c. ‖ 10:7. her king is c. Jo. 1:5. new wine is c. ‖ 16. is not the meat c. Am. 1:5. c. the inhabitant, 8. ‖ 2:3. I'll c. judge 3:14. horns of altar be c. ‖ Ob. 5, 9, 10, 14. Mi. 5:9. enemies be c. ‖ 10. horses ‖ 11. cities 12. wit herafts ‖ 13. graven images, Na. 1:14. Na. 1:15. wicked is utterly c. ‖ 2:13. ‡ 3:15. Ha. 3:17. flock be c. from the fold ‖ Zph. 1:3. Zph. 1:4. c. remnant of Baal ‖ 11. that bear silv. 3:6. I have c. the nations ‖ 7. dwelling not c. Zch. 5:3. every one that stealeth and sw. be c. 9:6. I will c. the pride ‖ 10. chariot from Ephr. 11:8. three shepherds also I c. in one month 9. let it be c., and let ‖ 13:2. idols ‖ 8. two parts 11:2. residue not c. ‖ Ma. 2:12. c. the man that Mat. 5:30. hand offend thee, c., 18:8. Mk. 9:43. Mk. 14:47. smote a servant of the high priest, and c. his ear, Lu. 22:50. Jn. 18:10, 26. Ro. 11:22. otherwise thou shalt also be c. 2 Co. 11:12. c. occa. ‖ Ga. 5:12. c. that trouble

CUT *out.* Pr. 10:31. Is. 53:8. Da. 2:34, 45. Ro. 11:24.

CUT *short.* 2 K. 10:32. Ro. 9:28.

CUT *up.* Jb. 30:4. c. mallows, Is. 33:12.

CUTH, *or* CUTHAH, *Burning,* 2 K. 17:24, 30.

CUTTEST, ETH, *v.* De. 24:19. c. harvest Jb. 28:10. he c. out rivers among the rocks Ps. 29:7. voice c. flames ‖ 46:9. c. the spear 141:7. as when one c. and cleaveth wood Pr. 26:6. c. the feet ‖ Jer. 10:3. ‡ 22:14.

CUTTING, S, *p.* and *s.* Ex. 31:5. in c. of stones, 35:33.

Le. 19:28. not make any c. 21:5. ‡ 25:23. De. 24:1. let him write her a bill of c. off Is. 38:10. I said in the c. off of my days, I shall Jer. 30:23. c. whirlwind ‖ 48:37. on hands be c. Ex. 7:25. c. off, 16:3. Ha. 2:10. Mk. 5:5.

CYMBAL, S, *s. An ancient instrument of music.* 2 S. 6:5. 1 Ch. 13:8.

1 Ch. 15:16. harps and c. sounding, 16:42. 16:5. Asaph made a sound with c. ‖ 25:6. 2 Ch. 5:13. ‡ 29:25. Ezr. 3:10. Ne. 12:27. Ps. 150:5. praise him upon loud sounding c.

1 Co. 13:1. I am become as a tinkling c.

CYPRESS, *A medicinal tree whose leaves are ever green,* Song 1:11. ‡ 4:13. Is. 44:14. It grows to nearly 50 feet in height, and the wood is deemed incorruptible. The doors of St. Peter's church, at Rome, of this wood, stood for 600 years, and when taken down had not *the slightest appearance of decay.* Coffins of Egyptian mummies were made of it.

CYPRUS, *Fairness.* Ac. 11:19.

CYRENE, *A wall,* or *beam of a house.* Ac. 2:10.

CYRENIUS, *Ruling.* Lu. 2:2.

CYRUS, *As a wretch; an heir,* or *the womb.* Ezr. 4:3. Is. 44:28. A great warrior.

2 Ch. 36:22. in the first year of C. Ezr. 1:1. 23. thus saith C. king of Persia, Ezr. 1:2.

Ezr. 3:7. grant had of C. ‖ 4:3. build as king C. 5:13. C. made a decree to build this house, 17. Is. 44:28. C. he is my shepherd ‖ 45:1. anointed Da. 1:21. to first year of C. 6:28. ‖ 10:1. 3d year

D.

DABRASHETH, *Flowing with honey*; or *causing infamy*. Jos. 19:11.
DABERATH, *Word, thing*; or *a bee*; or *subjection*. Jos. 19:12. 1 Ch. 6:72.
DAGGER, *s.* Jud. 3:16,21,22.
DAGON, *Corn*; or *a fish*. An idol of the *Philistines*, Jud. 16:23. It was made in the form of a fish below the navel, but above the navel in the form of a man, 1 S. 5:4.
Jud. 16:23. to offer a sacrifice to *D.* their god
1 S. 5:3. *D.* was fallen || 4. head of *D.* cut off
7. hand sore on *D.* || 1 Ch. 10:10. temple of *D.*
DAINTY, TIES, *s.* Ge. 49:20. yield royal *d.*
Jb. 33:20. and his soul abhorreth *d.* ment
Ps. 141:4. and let me not eat of their *d.*
Pr. 23:3. not desirous of his *d.* 6. || Re. 18:14.
DALE, *s.* Ge. 14:17. the king's *d.* 2 S. 18:18.
DALMANUTHA, *A bucket*; or *pour portion*; or *branch*. A country, Mk. 8:10.
DALMATIA, *A vain brightness*. 2 Ti. 4:10.
DALPHON, *House of caves*. Est. 9:7.
DAMAGE, *s.* Ezr. 4:22. why should *d.* grow
Est. 7:4. not countervail king's *d.* || Pr. 26:6.
Da. 6:2. king have no *d.* Ac. 27:10.
2 Co. 7:9. ye might receive *d.* by us in nothing
DAM, *s.* Ex. 22:30. Le. 22:27. De. 22:6,7.
DAMARIS, *Little woman*. Ac. 17:34.
DAMASCUS, *A sack full of blood*, or *blood of burning*. A city of *Asia*, about 160 miles N. E. of *Jerusalem*; the metropolis of all *Syria*. Ge. 15:2. steward of my house is Eliezer of *D.*
2 S. 8:6. garrisons in *D.* 1 Ch. 18:6.
1 K. 11:24. reigned in *D.* || 19:15. wilderness
20:34. thou shalt make streets for thee in *D.*
2 K. 5:12. rivers of *D.* || 8:7. Elisha came to *D.*
14:28. recovered *D.* || 16:9. against *D.* 10.
1 Ch. 18:5. Syrians of *D.* came to help Hadarezer
2 Ch. 28:5. captives to *D.* || 23. to gods of *D.*
Song 7:4. looketh toward *D.* || Is. 7:8. head of
Is. 8:4. riches of *D.* || 10:9. Samaria as *D.*?
17:1. burden of *D.* it is taken, 3. Jer. 49:23.
Jer. 49:24. *D.* is feeble || 27. kindle fire in *D.*
Ez. 27:18. *D.* thy merchant in wine and wool
Am. 1:3. of *D.* and for four || 5. break bar of *D.*
3:12. *D.* in a couch || 5:27. captivity beyond *D.*
Zch. 9:1. and *D.* shall be the rest thereof
Ac. 9:2. letters to *D.* || 10. a disciple at *D.*
19. with disciples at *D.* || 27. preached at *D.*
22:6. come nigh to *D.* 26:12. || 10. go into *D.*
2 Co. 11:32. in *D.* governor || Ga. 1:17. returned
DAMMIM, *Bloody or dead men*. 1 S. 17:1.
DAMNABLE. 2 Pe. 2:1. bring in *d.* heresies
DAMNATION, *s.* Mat. 23:14. therefore ye shall receive greater *d.* Mk. 12:40. Lu. 20:47.
33. escape *d.* of hell||Mk. 3:29. in danger of *d.*
Jn. 5:29. resurrection of *d.* || Ro. 3:8. *d.* is just
Ro. 13:2. receive *d.* || 1 Co. 11:29. drinketh *d.*
1 Ti. 5:12. having *d.*||2 Pe. 2:3. *d.* slumbereth not
DAMNED, *p.* Mk. 16:16. believeth not be *d.*
Ro. 14:23. and he that doubteth is *d.* if he eat
2 Th. 2:12. that all might be *d.* who believed not
DAMSEL, *s.* Ge. 24:55. let the *d.* abide a few
Ge. 34:3. he loved the *d.* || 12. give me *d.* to wife
De. 22:15. *d.* virginity, 20:21,24,26,29.
Jud. 5:30. to every man a *d.* || 19:4. *d.* father
Ru. 2:5. whose *d.* is this || 6. it is Moabitish *d.*
1 K. 1:2. a young *d.* || 4. *d.* was very fair
Mat. 14:11. his head was given to *d.* Mk. 6:28.
26:69. a *d.* came to Peter, saying, Jn. 18:17.
Mk. 5:39. the *d.* is not dead, but sleepeth, 40.
Ac. 12:13. *d.* came to heark.||16:16. a certain *d.*
DAMSELS, *s.* Ge. 24:61. 1 S. 25:42. Ps. 68:25.
DAN, *Judging* or *judgment*. A person, Ge. 30:6. Ge. 49:16. *D.* shall judge || 17. *D.* be a serpent
Nu. 2:25. the standard of the camp of *D.* 31.
De. 33:22. he said, *D.* is a lion's whelp: he
Jos. 19:47. after the name of *D.* Jud. 18:29.
Jud. 5:17. why did *D.* remain || 13:25. camp of
Ez. 48:1. portion for *D.* || 32. one gate of *D.*
Tribe of DAN. Ex. 31:6. | 35:34. | 38:23. Nu. 1:39. | 13:12. | 34:32. Jos. 19:40,48. | 21:5,23. Jud. 18:30.
DAN, A place. Ge. 14:14. Abra. pursued to *D.*
Da. 8:1. Lord showed Moses all Gilead to *D.*
Jos. 19:47. from *D.* to Beersheba, 1 S. 3:20.
2 S. 3:10. | 17:11. | 24:2,15. 1 K. 4:25. 1 Ch. 21:2. 2 Ch. 30:5.
1 K. 12:29. calf put he in *D.* 2 K. 10:29.
15:20. king of Syria smote *D.* || 2 Ch. 16:4.
Jer. 4:15. voice from *D.* || 8:16. heard from *D.*
Ez. 27:12. *D.* occupied || Am. 8:14. thy god, O *D.*
DANCE, *s.* Ps. 149:3. praise in the *d.* 150:4.
Jer. 31:13. virgins rejoice in the *d.* || La. 5:15.
DANCE, *v.* Jud. 21:21. come to *d.* || Jb. 21:11.
Ec. 3:4. a time to *d.* || Is. 13:21. satyrs shall *d.*
DANCED, *p.* Jud. 21:23. number that *d.*
2 S. 6:14. and David *d.* before the Lord
Mat. 11:17. piped, and ye have not *d.* Lu. 7:32.
14:6. the daughter of Herodias *d.* Mk. 6:22.
DANCES, *s.* Ex. 15:20. and with *d.*
Jud. 11:34. daughter came to meet him with *d.*
1 S. 21:11. did they not sing of him in *d.*
Jer. 31:4. thou shalt go forth in the *d.* of them
DANCING, *p.* Ex. 32:19. 1 S. 18:6. | 30:16.
2 S. 6:16. David *d.* || Ps. 30:11. Lu. 15:25.
DANDLED, *p.* Is. 66:12. be *d.* on her knees
DANGER, *s.* Mat. 5:21. *d.* of judgment, 22.
Mk. 3:29. but is in *d.* of eternal damnation
Ac. 19:27. craft in *d.* || 40. we are in *d.* to be
DANGEROUS, *a.* Ac. 27:9. sailing was now *d.*
DANIEL, *Judgment of God*. 1 Ch. 3:1.
Ezr. 8:2. Ithamar; *D.* || Ne. 10:6. *D.* sealed
Ez. 14:14. tho' Noah, *D.* 20. || 28:3. wiser than
Da. 1:6. *D.* of Judah || 19. none found like *D.*
7. *D.* the name of || 17. *D.* had understanding
2:13. sought *D.*||16. then *D.* went in and desired
19. revealed to *D.* || 46. worship. *D.* and com.
48. *D.* a great man || 49. *D.* sat in the gate
4:8. at last *D.* came in || 19. *D.* was astonished
5:12. dissolving doubts||29. clothed *D.* with scar.
6:2. *D.* was first || 11. found *D.* praying and
14. king set his heart on *D.* || 23. take up *D.*
26. tremble before God of *D.*||28. *D.* prospered
7:1. *D.* had a dream and visions||28. as for me *D.*
8:1. vision appeared to *D.* || 10:1,7,12.
12:9. go thy way, *D.*, the words are closed
Mat. 24:15. spoken of by *D.* the pr. Mk. 13:14.
I DANIEL. Da. 7:15. | 8:15,27. | 9:2. | 10:2.
12:5. -*D.* looked, and behold there stood other
O DANIEL. Da. 10:11. | 9:22. | 10:11. | 12:4.
DANNA, *Judgment*. Jos. 15:49.
DARA, *Generation*, or *house of the shepherd*, or *of fellowship*, or *iniquity*. 1 Ch. 2:6.
DARDA, *Generation of knowledge*. 1 K. 4:31.
DARE, *v.* Jb. 41:10. Ro. 5:7. | 15:18.
1 Co. 6:1. *d.* any of you go to law || 2 Co. 10:12.
DARIUS, *Inquiring*. King of the *Medes*, Da. 5:31.
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Ezr. 4:5. till reign of *D.* 24. || 5:5. matter to *D.*
6:1. *D.* made a decree, 12. || 15. sixth year of *D.*
Da. 5:31. *D.* the Median took || 6:9. *D.* signed
6:25. *D.* wrote to all || 9:1. first year of, 11:1.
Hag. 1:1. 2d year of *D.* 15. | 2:10. Zch. 1:17,7:1.
DARK, *a.* Ge. 15:17. and it was *d.*
Le. 13:6. if the plague be *d.* 21:26,28,56.
Nu. 12:8. not in *d.* speeches || Jos. 2:5. was *d.*
2 S. 22:12. about him *d.* waters, Ps. 18:11.
Ne. 13:19. when gates of Jerusal. began to be *d.*
Jb. 3:9. let stars be *d.* || 12:25. grope in the *d.*
18:6. the light shall be *d.* in his tabernacle
22:13. judge through *d.* cloud||24:16. in the *d.* dig
Ps. 35:6. way be *d.* || 49:4. *d.* saying, 78:2.
74:20. *d.* places of the earth are full of cruelty
88:12. known in the *d.* || 105:28. made it *d.*
Pr. 1:6. their *d.* sayings || 7:9. black *d.* night
Is. 2:15. their works are in the *d.* and they say
45:19. I've not spoken in a *d.* place of the earth
Jer. 13:16. your feet stumble on the *d.* mountain
La. 3:6. he hath set me in *d.* places, as they
Ez. 8:12. do in the *d.* || 32:7. make stars *d.* 8.
34:12. cloudy and *d.* day || Da. 8:23. *d.* sentences
Jo. 2:10. sun and moon be *d.* || Am. 5:8. day *d.* 20.
Mi. 3:6. he *d.* to you || Zch. 14:6. not clear nor *d.*
Lu. 11:36. no part *d.* || Jn. 6:17. | 20:1.
2 Pe. 1:9. a light that shineth in a *d.* place
DARKEN, *v.* Am. 8:9. I will *d.* the earth in
DARKLY, *ad.* 1 Co. 13:12. see through a glass *d.*
DARKENED, *p.* Ex. 10:15. land was *d.* and
Ps. 69:23. let their eyes be *d.* Ro. 11:10.
Ec. 12:2. or stars be *d.* || 3. at windows be *d.*
Is. 5:30. the light is *d.* || 9:19. is the land *d.*
13:10. the sun *d.* Jo. 3:15. || 24:11. joy is *d.*
Ez. 30:18. day be *d.* || Zch. 11:17. right eye *d.*
Mat. 24:29. sun be *d.* Mk. 13:24. Lu. 23:45.
Ro. 1:21. foolish heart *d.* || Ep. 4:18. understand *d.*
Re. 8:12. third part *d.* || 9:2. sun and air *d.*
DARKENETH, *v.* Jb. 38:2. *d.* couns. Ps. 139:†12.
DARKISH, *a.* Le. 13:39. bright spots be *d.*
DARKNESS, *s.* signifies, (1) *The privation of light*, Mat. 27:45. (2) *Affliction*, Is. 8:22. La. 3:2. (3) *Ignorance and unbelief*, Jn. 3:19. (4) *The minds of wicked men*, Ep. 5:8. (5) *Mysterious*, Ps. 78:2. (6) *Sin in general*, Col. 1:13. 1 Jn. 1:6. (7) *Hell the place of eternal misery*, Mat. 22:13. (8) *The grave*, Jb. 10:22.
Ge. 1:2. *d.* was on the deep, 18. || 15:12. great *d.*
Ex. 10:21. there may be *d.* over Egypt, 22.
14:20. it was a cloud and *d.* to them, but it
20:21. M. drew near to thick *d.* De. 4:11. | 5:22.
Jos. 24:7. he put *d.* between you and Egypt
2 S. 22:10. *d.* was under his feet, Ps. 18:9.
29. Lord will enlighten my *d.* Ps. 18:28.
Jb. 3:5. let *d.* stain it || 6. *d.* seize on it || 5:14.
10:22. a land of *d.* || 19:8. *d.* in my paths || 20:26.
23:17. cut off before the *d.* || 28:3. stones of *d.*
34:22. no *d.* || 37:19. speech by reason of *d.*
38:9. *d.* swaddling-band || 19. as for *d.* where is
Ps. 18:11. *d.* his secret place || 35:†6. way be *d.*
88:18. acquaintance in *d.* || 97:2. clouds and *d.*
104:20. makest *d.* || 105:28. send *d.* || 139:11,12.
Pr. 2:13. in ways of *d.* 4:19. || Ec. 6:4.
Is. 5:30. behold *d.* || 8:22. trouble and *d.* dim.
45:3. treasures of *d.* || 47:5. get thee to *d.* O
60:2. *d.* cover the earth, and gross *d.* the people
Jer. 13:16. before he cause *d.* and make gross *d.*
Ez. 32:8. and I will set *d.* upon thy land
Jo. 2:2. of thick *d.* || 31. sun turned to *d.* Ac. 2:20.
Am. 4:13. maketh morn. *d.* || Ne. 1:8. *d.* pursue
Mat. 6:23. thy whole body full of *d.* Lu. 11:34.
8:12. be cast into outer *d.* 22:13. | 25:30.
27:45. from sixth hour was *d.* Mk. 15:33.
Lu. 22:53. this is your hour, and the power of *d.*
23:44. and there was *d.* over all the earth
Ac. 13:11. fell on him a mist and a *d.* and
Ep. 5:8. sometimes *d.* || 11. works of *d.* but
6:12. against the rulers of the *d.* of this world
Col. 1:13. from power of *d.* || 1 Th. 5:5. nor of *d.*
He. 12:18. ye are not come to blackness and *d.*
2 Pe. 2:4. delivered them into chains of *d.*
17. *d.* is reserved forever, Ju. 6,13.
1 Jn. 1:5. is no *d.* || 2:11. *d.* hath blinded eyes
Re. 16:10. and his kingdom was full of *d.*
DARKNESS with *Day*. Jb. 3:4. | 15:23. Ec. 11:8. Is. 58:10. Jo. 2:2. Zph. 1:15.
Am. 5:20. shall not the - of the Lord be *d.*
In DARKNESS. De. 28:29. as the blind -*d.*
1 S. 2:9. silent -*d.* || 1 K. 8:12. dwell -*d.* 2 Ch. 6:1.
Jb. 17:13. I have made my bed - the *d.*
Ps. 82:5. walk on -*d.* || 88:6. laid me -*d.*
91:6. that walketh -*d.* || 107:10. such as sit -*d.*
143:3. to dwell -*d.* || Pr. 20:20. - obscure *d.*
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Jer. 23:12. slippery ways -*d.* || Da. 2:22. is -*d.*
Ju. 8:12. not walk -*d.* 12:35,46. || 1 Th. 5:4.
1 Jn. 1:6. walk -*d.* || 2:9. is -*d.* till now, 11.
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Jer. 2:31. have I been to Israel a -*d.*
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29:3. his - I walked through *d.* || 30:26. came *d.*
Ps. 112:4. ariseth - in *d.* || 139:12. *d.* and -
Ec. 2:13. as - excelleth *d.* || Is. 5:20. put *d.* for - Is. 9:2. walked in *d.* have seen great -, Mat. 4:16.
42:16. I will make *d.* - || 45:7. -, and create *d.*
50:10. that walketh in *d.* and hath no -
Jer. 13:16. gross *d.* || La. 3:2. me into *d.* but
Am. 5:18. the day of the Lord is *d.* and not -
Mi. 7:8. when I sit in *d.* the Lord shall be a -
Mat. 6:23. - in thee be *d.* how great is that *d.*?
10:27. what I tell in *d.* speak in -, Lu. 12:3.
Lu. 1:79. - to them that sit in *d.* Ro. 2:19.
11:35. that the - which is in thee be not *d.*
Jn. 1:5. - shineth in *d.* || 3:19. loved *d.* || 12:35.
Ac. 26:18. turn from *d.* to - || Ro. 13:12. works of
1 Co. 4:5. bring to - the hidden things of *d.*
2 Co. 4:6. - to shine out of *d.* || 6:14. hath - with *d.*
1 Jn. 1:5. G. is -, in him no *d.* || 2:8. *d.* is past
Out of DARKNESS. De. 5:23. heard voice -*d.*
Jb. 12:22. deep things -*d.* || 15:22. return -*d.* 30.
Ps. 107:14. brought them -*d.* || Is. 29:18. see -*d.*
1 Pe. 2:9. who hath called you -*d.* into his
DARKON, *Of generation*. Ezr. 2:56. Ne. 7:58.
DARLING, *s.* Ps. 22:20. *d.* from dogs || 35:17.
DART, S, *s.* 2 S. 18:14. Joab took three *d.*
2 Ch. 32:5. Hezekiah made *d.* and shields
Jb. 41:26. the spear nor the *d.* cannot hold, 29.
Pr. 7:23. Jo. 2:†8. Ep. 6:16. He. 12:20.
DASH, ED, *v.* Ex. 15:6. hath *d.* in pieces
2 K. 8:12. *d.* children || Ps. 2:9. *d.* in pieces
Ps. 91:12. *d.* thy foot against a stone, Mat. 4:6.
Is. 13:16. children *d.* in pieces, Ho. 13:16.
18. bows *d.* young men || Jer. 13:14. I will *d.*
Ho. 10:14. mother *d.* on her children || Na. 3:10.
DASHETH, *v.* Ps. 137:9. *d.* thy little ones
DATES, *s.* 2 Ch. 31:5. children brought *d.*
DATHAN, *Custom*, or *law*. Nu. 16:1,12,24. | 26:9. De. 11:6. Ps. 106:17.
DAUB, ED, ING. Ex. 2:3. Ez. 13:10,11.
Ez. 13:12. where is the *d.* || 14. *d.* wherewith ye
22:28. prophets *d.* them with untemper. mortar
DAUGHTER, *s.* signifies, (1) *A female child*. (2) *A sister*, Ge. 34:17. (3) *The inhabitants of a city or country, both men and women*, Is. 10:2. Mat. 21:5. (4) *Posterity*, Lu. 1:5. (5) *The different organs of speech*, Ec. 12:4. (6) *Branches of trees*, Ge. 49:†22.
Ge. 20:12. *d.* of my father || 24:23. whose *d.* art
34:7. wrought folly, in lying with Jacob's *d.*
8. my son Shechem longeth for your *d.* 19.
17. then will we take our *d.* and be gone
Ex. 1:16. if it be a *d.* she shall live || 21:31. gored
Le. 12:6. days fulfilled for a *d.* || 14:†10. | 18:17.
21:9. if *d.* of priest profane, 22:12,13.
De. 27:22. cursed that lieth with *d.* || 28:56.
Jud. 11:34. Jephtha's *d.* came to meet, 40.
1 S. 1:16. not *d.* of Belial || 18:19. when Saul's *d.*
2 S. 12:3. to him as a *d.* || 1 K. 3:1. Pharaoh's *d.*
2 K. 9:34. a king's *d.* || 1 Ch. 2:49. *d.* of Caleb
Est. 2:7. took his uncle's *d.* for his own *d.*
Ps. 45:10. hearken, O *d.* and consider, and
13. the king's *d.* is all glorious within; her
Song 7:1. O prince's *d.* || Jer. 31:22. backsl. *d.* 49:4.
Ez. 14:16. not deliver son nor *d.* 18:20.
16:44. so is her *d.* || 45. thy mother's *d.* || 44:25.
Da. 11:6. king's *d.* || 17. give him *d.* of women
Ho. 1:6. and bare *d.* || Mi. 5:1. O *d.* of troops
Mi. 7:6. *d.* riseth up against her mother, the *d.* in-law against her, Mat. 10:35. Lu. 12:53.
Zph. 3:10. the *d.* of my dispersed shall bring
Mat. 9:22. *d.* be of good comfort, Mk. 5:34.
10:37. loveth son or *d.* || 15:28. *d.* made whole
Lu. 8:42. one only *d.* || 13:16. being a *d.* of Abrah.
Ac. 7:21. Pharaoh's *d.* took him up, He. 11:24.
DAUGHTER *of Babylon*. Ps. 137:8. Is. 47:1. Jer. 50:42. | 51:33. Zch. 2:7.
DAUGHTER *of the Chaldeans*. Is. 47:1,5.
DAUGHTER *of Edom*. La. 4:21,22.
DAUGHTER *of Egypt*. Jer. 46:11,24.
DAUGHTER *of Gallim*. Is. 10:30. O *d.*-
His DAUGHTER. Le. 21:2. for -*d.* he defiled
Nu. 27:8. pass unto -*d.* || 30:16. De. 7:3. | 18:10.
Jud. 21:1. give -*d.* to Benjamin || 1 S. 17:25.
DAUGHTER *of Jerusalem*. 2 K. 19:21. Is. 37:22. La. 2:13,15. Mi. 4:8. Zph. 3:14. Zch. 9:9.

DAUGHTER *of Judah.* La. 1:15. | 2:2,5.
DAUGHTER-*in-Law.* Ge. 38:16. Tamar, 24. Le. 18:15. | 20:12. Ru. 1:22. | 4:15. 1 S. 4:19. Ez. 22:11. defil. his *d.-* || Mi. 7:6. Mat. 10:35. *My* DAUGHTER. De. 22:16. I gave *-d.* 17. Jos. 15:16. give *-d.* to wife, Jud. 1:12. | 11:35. Jud. 19:24. behold here is *-d.* a maiden, and Ru. 2:2. go, *-d.* || 3:10. blessed be thou, *-d.* 18. Mat. 9:18. *-d.* is even now dead || 15:22. *-d.* vexed Mk. 5:23. - little *d.* lieth at the point of death
DAUGHTER *of my People.* Is. 22:4. Jer. 4:11. | 6:14,26. | 8:19,21,22. | 9:1,7. | 14:17. La. 2:11. | 3:48. | 4:3,6,10.
DAUGHTER *of Tarshish.* Is. 23:10.
Thy DAUGHTER. Ex. 20:10. nor *-d.* De. 5:14. Le. 18:10. of *-d.'s d.* || 19:29. not prostitute *-d.* De. 7:3. *-d.* thou shalt not give unto thy son 12:18. shalt rejoice and *-d.* 16:11,14. 13:6. or *-d.* entice thee || 22:17. not *-d.* a maid 2 K. 14:19. give *-d.* to my son, 2 Ch. 23:18. Mk. 5:35. *-d.* is dead, Lu. 8:49. || 7:49.
DAUGHTER *of Tyre.* Ps. 45:12. *d.-* be there
DAUGHTER *of Zidon.* Is. 23:12. virgin *d.-*
DAUGHTER *of Zion.* 2 K. 19:21. Is. 37:22. Ps. 9:14. in the gates of the *d.-* || Is. 1:8. *d.-* left Is. 4:4. filth of the *d.-* || 16:1. mount of *d.-*, 10:32. 52:2. O captive *d.-* || 62:11. say to *d.-* thy salva. Jer. 4:31. heard the voice of *d.-* || 6:2,23. La. 1:6 | 2:1,4,8,10,13,18. | 4:22. Mi. 1:13. Mi. 4:8. strong hold of *d.-* || 10. bring forth || 13. Zph. 3:14. sing, O *d.-*, Zch. 2:10. | 9:9. Mat. 21:5. tell ye the *d.-* || Jn. 12:15. fear not *d.-*
DAUGHTER *of Zur.* Nu. 25:15. Cozbi, the *d.-*
DAUGHTERS, *s.* Ge. 6:2. sons of God saw *d.*4. Ge. 19:36. *d.* of Lot with child || 24:3. *d.* of Cana, 37. 27:46. weary of my life, because of *d.* of Heth 30:13. for the *d.* will call me blessed 31:26. carried away my *d.* 43. || 34:1. *d.* of land 34:9. give your *d.* 16. || 49:†22. *d.* run over Ex. 2:16. had seven *d.* || 34:16. *d.* go a whoring Nu. 26:33. *d.* of Zelophehad, 27:7. | 36:10. Jos. 17:3. || De. 23:17. Jud. 3:6. | 21:7,18. Ru. 1:11. turn again my *d.* 12. || 13. nay, my *d.* 1 S. 8:13. take your *d.* || 2 S. 13:18. king's *d.* Jb. 42:15. no women so fair as the *d.* of Job Ps. 45:9. king's *d.* || 144:12. *d.* as corner-stones Pr. 31:29. many *d.* || Song 6:9. *d.* saw her Is. 3:26. careless *d.* || 60:4. *d.* be nursed at thy Jer. 9:20. teach *d.* wailing || 49:3. cry, ye *d.* La. 3:51. because of all the *d.* of my city Ez. 13:17. set face against *d.* 16:†31,46,49,53,55, 61. | 23:2. | 26:6. | 30:18. | 32:16. Ho. 4:13. *d.* commit whoredom, 14. || Mi. 1:18. Lu. 1:5. *d.* of Aaron || Ac. 21:9. four *d.* || 1 Pe. 3:6.
DAUGHTERS *of Jerusalem.*
Song 1:5. | 2:7. | 3:10. | 5:16. Lu. 23:28.
DAUGHTERS *of Israel.*
De. 23:17. Jud. 11:40. 2 S. 1:24.
DAUGHTERS *of Judah.* Ps. 48:11. | 97:8.
DAUGHTERS-*in-Law.* Ru. 1:6,7,8.
DAUGHTERS *of Moab.* Nu. 25:1. Is. 16:2.
DAUGHTERS *of Music.* Ec. 12:4.
DAUGHTERS *of the Philistines.* Jud. 14:1,2. 2 S. 1:20. lest the *d.-* rejoice || Ez. 16:27,57.
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DAUGHTERS, joined with *Sons.*
De. 12:31. their - and *d.* they have burnt in the fire, 2 K. 17:17. Jer. 7:31. | 32:35. 28:53. eat flesh of - and *d.* Jer. 19:9. 1 S. 2:21. Hannah bare three - and two *d.* 1 Ch. 25:5. God gave Heman 14 - and three *d.* 2 Ch. 11:21. Rehoboam had 28 - and 60 *d.* 13:21. Abijah begat 22 - and sixteen *d.* Jb. 1:2. were born to Job 7 - and 3 *d.* 42:13. Ps. 106:37. sacrificed - and *d.* 38. Ez. 16:20. Is. 43:6. bring my - from far, and my *d.* from 49:22. bring thy - and *d.* || 56:5. better than - or *d.* Jer. 11:22. - and *d.* die by famine || 14:16. | 16:2. 19:9. cause them to eat the flesh of - and *d.* Ez. 24:21. - and *d.* fall by the sword, Am. 7:17. Jo. 2:28. your - and *d.* prophesy, Ac. 2:17. 2 Co. 6:18. ye shall be my - and *d.* saith the L.
DAUGHTERS *of Syria.* Ez. 16:57.
Two DAUGHTERS. Ge. 19:8. I have *-d.* 15:30. Ge. 29:16. Laban had *-d.* || 31:14. for thy *-d.* Ru. 1:7. her *-d.* 1 S. 2:21. | 14:49. Pr. 30:15.
DAUGHTERS *of the uncircumcised.* 2 S. 1:20.
DAUGHTERS *of Zion.* Song 3:11. Is. 3:16,17. Is. 4:4. have washed away the filth of the *d.-*
DAVID, *Well-beloved or dear. Put for* Christ, Jer. 30:9. Ho. 3:5. *of whom he was an eminent type, in his mean education, unction, enemies, distresses, deliverances, and victories.*
Ru. 4:22. Jesse begat *D.* Mat. 1:6. Lu. 3:31.
1 S. 16:13. spirit came on *D.* || 19. send me *D.* 21. *D.* came to Saul || 23. played, 18:10. | 19:9. 17:14. *D.* was youngest || 15. returned from Saul 38. Saul armed *D.* || 42. Goliath saw *D.* 43. cursed *D.* || 50. *D.* prevailed over Phil. 57. 18:1. knit to *D.* || 3. Jon. and *D.* made cove. 7. Saul slain 1000, *D.* his ten thousands, 29:5. 10. eyed *D.* || 14. *D.* behaved himself wisely 16. Israel loved *D.* || 24. this manner spake *D.* 28. L. was with *D.* || 29. Saul became *D.'s* ene. 19:1. to kill *D.* 5. || 10. sought to smite *D.* 18. 19. *D.* is at Naioth || 22. are Samuel and *D.* 20:6. *D.* asked leave, 28. || 17. *D.* to swear 24. *D.* hid himself || 25. *D.'s* place empty, 27. 34. grieved for *D.* || 41. wept until *D.* exceeded 1 S. 21:10. *D.* fled to Achish || 11. is not this *D.*? 22:1. *D.* escaped to cave || 3. *D.* went to Mizpeh 14. who so faithful as *D.* || 17. hand with *D.* 23:2. *D.* inquired, 30:8. 2 S. 1:1. | 3:19. 5. *D.* went to Keilah || 24. *D.* and men in Maon 24:1. *D.* in En-gedi || 5. *D.'s* heart smote him 16. voice my son *D.*? 26:17. || 22. sware to Saul 25:1. *D.* went to Paran || 5. *D.* sent to Nabal 22. do God to enemies of *D.* || 26:1. *D.* hide 26:12. *D.* took spear || 17. Saul knew *D.'s* voice 21. return my son *D.* || 27:1. *D.* said, I shall 27:4. *D.* fled to Gath || 11. saying, so did *D.* and 28:17. even to *D.* || 29:3. is not this *D.*, the serv. 30:5. *D.'s* two wives were taken captives 16. but *D.* pursued || 18. *D.* recovered all, 19.
2 S. 1:15. *D.* called one of the young men 17. *D.* lamented || 2:10. Judah followed *D.* 3:1. the house of *D.* waxed stronger || 2,9. 17. ye sought for *D.* || 5:1. came tribes to *D.* 5:7. *D.* took the strong hold of Zion 10. *D.* went on and grew great || 17. heard of it 6:2. *D.* went to bring ark || 5. *D.* played before L. 14. *D.* danced || 15. so *D.* brought up the ark 7:29. what can *D.* say more? 1 Ch. 17:18. 8:1. *D.* smote Philistines || 6. preserved *D.*14. 7. *D.* took shields of gold, 1 Ch. 18:7. 13. gat him a name || 15. reigned, 1 Ch. 18:14. 10:2. *D.* sent to comfort Hanun, 1 Ch. 19:2. 3. that *D.* doth honor thy father, 1 Ch. 19:3. 11:3. *D.* inquired after woman || 6. sent for *D.* 14. *D.* wrote a letter to Joab || 27. thing *D.* had 12:13. *D.* said, I have sinned || 16. *D.* fasted 19. *D.* perceived child was dead || 24. *D.* comfort. 20. *D.* fought against Rabbah || 30. set on *D.* head 13:7. *D.* sent to Tamar || 30. tidings to *D.* 15:30. *D.* went up || 16:6. Shimei cast stones at *D.* 16:10. curse *D.* || 17:1. I will pursue after *D.* 17:16. tell *D.* || 22. *D.* arose, and all the people 27. *D.* come to Mahanaim || 29. honey for *D.* 18:1. *D.* numbered || 24. *D.* sat between gates 19:43. more right in *D.* || 20:1. no part in *D.* 21:3. *D.* came to his house || 11. he that is for *D.* 21:16. Ishbi-benob thought to have slain *D.* 22:51. he showeth mercy unto *D.* Ps. 18:50. 23:1. last words of *D.* || 15. *D.* longed and said 8. the mighty men *D.* had, 1 Ch. 11:10. 24:10. *D.* heart smote him || 25. *D.* built an altar
1 K. 1:11. *D.* knoweth it not || 2:10. *D.* slept 2:41. heart is privy to, that thou didst to *D.* my 3:14. if walk as *D.* || 5:7. given *D.* a wise son 8:16. I chose *D.* || 20. risen up in room of *D.* 9:5. as I promised *D.* || 11:39. afflict seed of *D.* 12:16. what portion ia *D.*? 2 Ch. 10:16.
1 Ch. 12:18. thine are we, *D.* || 21. helped *D.* 14:17. fame of *D.* || 15:27. *D.* was clothed with 16:43. and *D.* returned to bless his house 21:21. Ornan saw *D.* || 23:1. when *D.* was old 29:10. *D.* blessed the L. before the congregation
2 Ch. 1:8. great mercy to *D.* || 31:3. seek G. of *D.* Ezr. 8:2. of the sons of *D.* Hattush the chief Ne. 12:36. with musical instruments of *D.* Ps. 72:20. prayers of *D.* ended || 89:35. not lie to 89:49. swarest to *D.* || 132:1. L. remember *D.* 132:11. sworn to *D.* || 17. horn of *D.* to bud Song 4:4. tower of *D.* || Is. 17:25. throne of *D.* Is. 29:1. woe to Ariel, the city where *D.* dwelt 55:3. the sure mercies of *D.* Ac. 13:34. Jer. 17:25. sitting on throne of *D.* || 23:5. raise to 33:15. branch to grow to *D.* || 33:30. throne of *D.* 17. *D.* shall never want a man to sit on throne Am. 6:5. invent instruments of music, like *D.* 9:11. raise tabernacle of *D.* Ac. 15:16. Zch. 12:8. the feeble be as *D.* and house of *D.* Mat. 9:27. son of *D.* have mercy on us, 15:22. | 20:30,31. Mk. 10:47,48. Lu. 18:38,39. 12:3. read what *D.* Mk. 2:25. Lu. 6:3. 23. not this son of *D.* | 21:9. Hosanna to son of 22:42. Christ is the son of *D.* Mk. 12:35. 45. if *D.* call him L. Mk. 12:37. Lu. 20:41. Mk. 11:10. father *D.* || Jn. 7:42. Christ cometh Ac. 2:29. patriarch *D.* || 34. *D.* is not ascended 13:22. raised up to them *D.* || 36. *D.* fell on sleep Ro. 1:3. Christ of the seed of *D.* 2 Ti. 2:8. 4:6. even as *D.* || He. 4:7. saying in *D.* to-day He. 11:32. to tell of *D.* || Re. 3:7. the key of *D.* Re. 5:5. root of *D.* || 22:6. root and offspring of *D.*
Days of DAVID. 2 S. 22:1. 1 K. 2:1. 1 Ch. 7:2. Ne. 11:46. Ac. 7:45.
Hand of DAVID. 1 S. 20:16. 2 S. 3:8,18. | 22:22. 1 Ch. 28:8.
House of DAVID. 1 S. 20:16. 2 S. 3:1. | 7:26. 1 K. 12:19,20,26. | 13:2. | 14:8. 2 K. 17:21. 2 Ch. 20:19. | 21:7. Ps. 122:5. Is. 7:2,13. | 22:22. Jer. 21:12. Zch. 12:7,10,12. | 13:1. Lu. 1:27,69. | 2:4.
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DAWN, ING, *s.* Jos. 6:15. about *d.* of day Jud. 19:26. in *d.* of the day, Jb. 3:9. | 7:4. Ps. 119:147. Mat. 28:1. 2 Pe. 1:19.
DAY, *s.* is put for, (1) *Light,* Ge. 1:5. (2) *Time in general,* Lu. 19:42. [*An indefinite period,* Ge. 2:4.] (3) *Gospel times,* Ro. 13:12,13. 2 Co. 6:2. He. 4:7. (4) *Years,* Nu. 14:34. Ez. 4:6. Da. 9:24. Re. 11:2. (5) *The time when Christ came in the flesh,* Jn. 8:56. (6) *Light of truth,* 1 Co. 3:13. (7) *Judgment,* 1 Co. 4:3. (8) *A short time,* De. 9:1. Re. 18:8. (9) *Glory,* Pr. 4:18. Phil. 1:6.
Ge. 1:5. called the light *d.* || 32:26. *d.* breaketh Ex. 21:21. continue a *d.* or two || 40:37. till *d.* Na. 3:13. on the *d.* I smote first-born || 7:11. 14:34. each *d.* for a year || De. 4:19. *d.* thou stoodest
Jos. 6:10. till the *d.* I bid you shout, then shout 9:12. on the *d.* we came forth, to go to you 10:13. sun hasted not down about a whole *d.*14. Jud. 16:2. when it is *d.* | 9:30. from *d.* that Israel 2 S. 3:35. while it was yet *d.* Jer. 15:9.
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All the DAY. Ps. 25:5. I wait *-d.* || 71:15. Ps. 89:16. rejoice *-d.* || 102:8. reproach *-d.* 119:97. how love I thy law, it is my medita. *-d.* Is. 28:24. plough *-d.* || 65:2. spread hands *-d.* || 5. La. 1:13. faint *-d.* || 3:3. against me *-d.* 14:62. Mat. 20:6. why stand ye here *-d.* idle
All the DAY *long.* De. 28:32. | 33:12.
Ps. 32:3. my roaring *-d.* || 35:28. praise *-d.* 38:6. I am troubled, I go mourning *-d.* 12. they imagine deceits *-d.* 44:8. in G. boast *-d.* || 22. killed *-d.* Ro. 8:36. 71:24. talk of thy righteous. *-d.* || 73:14. plagued Pr. 21:26. coveteth *-d.* || 23:17. in fear of L. *-d.* Ro. 10:21. *-d.* I have stretched my hands
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Every DAY. Ge. 6:5. heart evil *-d.* Ex. 16:4. certain rate *-d.* || 29:36. offer bul. *-d.* 2 Ch. 8:14. as duty of *-d.* required, Ezr. 3:4. Ne. 11:23. portion for singers *-d.* 12:47. Ps. 7:11. God is angry with the wicked *-d.* 56:5. *-d.* they wrest my words || 145:2. *-d.* bless Is. 51:13. hast feared *-d.* || 52:5. *-d.* is blasphemed Lu. 16:19. fared sumptuously *-d.* || Ro. 14:5.
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First DAY. Ge. 1:5. || 8:5,13. Ex. 12:15,16. | 40:2. Le. 23:7,35,39,40. No. 1:1,18. | 28:18. 33:18. De. 16:4. 2 Ch. 29:17. Ezr. 3:6. 7:9. | 10:16,17. Ne. 8:2,18. Ez. 26:1. 29:17. | 31:1. | 32:1. | 45:18. Da. 10:12. Hag. 1:1. Mat. 26:17. Ac. 20:18. Phil. 1:5.
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Fourth DAY. Ge. 1:19. Nu. 29:23. 2 Ch. 20:26. Ezr. 8:33. Zch. 7:1.

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Sixth DAY. Ge. 1:31. Ex. 16:5,22,29. Nu. 7:42. | 29:26.
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Eighth DAY. Ex. 22:30. Le. 9:1.
Le. 12:3. on *-d.* circumcise | 14:10,23. | 15:14. | 22:27. | 23:36,39. Nu. 29:35. 2 Ch. 7:9. Ez. 43:27. Lu. 1:59. Ac. 7:8. Phil. 3:5.
Ninth DAY. Le. 23:32. Jer. 39:2. | 52:6.
Tenth DAY. Ex. 12:3. Le. 16:29. | 23:27. Jos. 4: 19. 2 K. 25:1. Jer. 52:12. Ez. 20:1. | 24:1. | 40:1.
Eleventh DAY. Nu. 7:72. Pagiel offered
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Thirteenth DAY. Est. 3:12,13. | 9:1,17,18.
Fourteenth DAY. Ex. 12:6,18. Le. 23:5. Nu. 9:3,5. | 28:16. Jos. 5:10. 2 Ch. 30:15. | 35:1. Ezr. 6:19. Est. 9:15,17. Ez. 45:21.
Ac. 27:33. this is the *-d.* ye continued fasting
Fifteenth DAY. Ex. 16:1. Le. 23:6,34. Nu. 33:3. 1 K. 12:32. Est. 9:18. Ez. 32:17.
Sixteenth DAY. 2 Ch. 29:17. made an end *-d.*
Seventeenth DAY. Ge. 7:11. | 8:4.
Twentieth DAY. Nu. 10:11. Ezr. 10:9.
Twenty-first DAY. Ex. 12:18. Hag. 2:1.
Twenty-third DAY. 2 Ch. 7:10. Est. 8:9.
Twenty-fourth DAY. Ne. 9:1. Da. 10:4. Hag. 1:15. 2:10,18. Zch. 1:7.
Twenty-fifth DAY. Ne. 6:15. Jer. 52:31.
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Great DAY. Jer. 30:7. alas, that *d.* is -
Ho. 1:11. *great* shall be the *d.* of Jezr. ‖ Jo. 2:11. Jo. 2:31. - and terrible *d.* of the L. Zph. 1:14. Ma. 4:5. Jn. 7:37. Ac. 2:20. Ju. 6.
Re. 6:17. *-d.* of his wrath is come ‖ 16:14.
In the DAY. Ge. 2 17. *-d.* thou eatest thereof
Ge. 35:3. who answered me *-d.* of my distress
Ex. 32:34. nevertheless, *-d.* when I visit
Ps. 95:8. as *in the d.* of temptation, He. 3:8.
102:2. hide not thy face *-d.* of trouble, *-d.* I call
110:3. *-d.* of thy power ‖ 5. *-d.* of his wrath
138:3. *-d.* when I cried, thou answeredst me
Pr. 6:34. *-d.* of vengeance ‖ 11:4. *-d.* of wrath
24:10. if thou faint *in the d.* of adversity, thy
Ec. 7:14. *in the d* of prosperity be joyful, but
8:8. *-d.* of death ‖ Song 3:11. *-d.* of espousals
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13:13. *-d.* of his fierce anger ‖ 17:11. *-d.* of grief
33:25. *-d.* of slaughter ‖ 58:3. *-d.* of your fast
Jer. 16:19. my refuge *in the d.* of affliction
17:17. thou art my hope *in the d.* of evil
18:17. the back and not the face *-d.* of calamity
La. 1:12. afflicted me *-d.* of his fierce anger, 2:1.
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16:56. *-d.* of thy pride ‖ 27:27. *-d.* of thy ruin
32:10. *-d.* of thy fall ‖ 33:12. *-d.* that he turneth
Am. 1:14. *-d.* of a whirlwind ‖ 8:9. - clear *d.*
Ob. 12. *-d.* of their destruction ‖ 14. *-d.* of distress
Ro. 2:16. *-d.* when G. shall judge ‖ 13:13. as *-d.*
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2 Pe. 3:7. are reserved unto fire against the *d.*-
1 Jo. 4:17. we may have boldness in the *d.*-
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Is. 13:6. *d.*- is at hand, 9. Jo. 1:15. | 2:1. 34:8. *d.*- vengeance ‖ Jer. 46:10. La. 2:22. Ez. 30:3. the *d.*- is near, Jo. 3:14. Ob. 15.
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Zph. 1:8. *d.*- sacrifice ‖ 18. *d.*- wrath, 2:2,3.
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Ma. 4:5. before the coming of the great *d.*-
1 Co. 5:5. spirit may be saved in the *d.*-
2 Co. 1:14. as ye are ours in the *d.*- Jesus
1 Th. 5:2. the *d.*- cometh as a thief, 2 Pe. 3:10.
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1 K. 4:22. Solomon's provision for *-d.* was
20:29. Israel slew of Syrians 100,000 in *-d.*
2 Ch. 28:6. Pekah slew in Judah 120,000 *-d.*
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Ne. 1:6. I pray *d.*- ‖ 4:9. set a watch *d.*-
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55:10. *d.*- they go about it ‖ 74:16. *d.*- is thine
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8. L. of the *-d.* ‖ 11. fall in pit on *-d.* Lu. 14:5.
24:20. flight not on *-d.* ‖ Mk. 3:2. heal on *-d.*
Mk. 6:2. went into synagogue on the *-d.*
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14:1. as he went to eat bread on the *-d.*
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14:4. feet stand in *-d.* on mount ‖ 9. in *-d.* one L.
Mat. 24:36. of *-d.* knoweth no man, Mk. 13:32.
Jn. 14:20. at *-d.* ye shall know ‖ 16:23,26.
2 Th. 2:3. *-d.* shall not come ‖ 2 Ti. 1:12,18. | 4:8.
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Lu. 2:11. is born *-d.* ‖ 4:21. *-d.* is script. fulfilled 19:9. *-d.* salvation is come ‖ 42. at least in - thy *d.*
Ro. 11:8. not hear to *-d.* ‖ 2 Co. 3:14. till *-d.*
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Ez. 7:7. *d.*- is near ‖ Na. 1:7. strong hold in *d.*-
Ha. 3:16. rest in *d.*- ‖ Zph. 1:15. that day is a *d.*-
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Is. 4:6. shadow in the *d.*- ‖ 21:8. I stand in *d.*-
Lu. 21:37. in *d.*- he was teaching ‖ 2 Pe. 2:13.
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DEAF, *a.* Ex. 4:11. who maketh the *d.* or Le. 19:14. not curse the *d.* || 1 S. 10:27. Ps. 38:13. but I as a *d.* man || 58:4. *d.* adder Is. 29:18. in that day shall the *d.* hear the words 35:5. and the ears of the *d.* shall be unstopped 42:18. hear ye *d.*||19. who is *d.* as my messeng. 43:8. bring forth the *d.* that have ears Mi. 7:16. their ears shall be *d.* sh. lick the dust Mat. 11:5. *d.* hear, dead are raised, Lu. 7:22. Mk. 7:32. one that was *d.* || 37. *d.* to hear || 9:25.
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DECEASE, ED, *v.* and *p.* Is. 26:14. they are d. Mat. 22:25. Lu. 9:31. 2 Pe. 1:15.
DECEIT, *s.* signifies, (1) *Subtlety, craft, or cunning,* Ro. 1:29. (2) *Guile or fraud,* Ps. 10:7. | 35:3. (3) *Delusion,* Is. 30:10. Jer. 8:5.
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26:24. layeth up d. || 25. hatred covered by d.
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29:13. poor and d. man || 31:30. favor is d.
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Ex. 8:29. not deal d. || 21:8. dealt d. Jh. 6:15.
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Jer. 4:15. a voice d. from Dan, and publisheth
Ho. 4:12. their staff d. || Am. 4:13. d. to man his
Ac. 15:3. d. the conversion || 12. d. what mirac.
1 Co. 2:1. d. to you the testimony of God

DECLINE, ED, ETH, *v.* and *p.* Ex. 23:2. nor d.
De. 17:11. thou shalt not d. from the sentence
Ju. 19:8. they tarried till the day d.
2 Ch. 34:2. d. neither to the right hand nor left
Jb. 23:11. his way have I kept, and not d.
Ps. 44:18. nor steps d. || 102:11. my days d.
109:23. I am gone like the shadow when it d.
119:51. yet have I not d. from thy law, 157.
Pr. 4:5. nor d. from the words of my mouth
7:25. let not thine heart d. to her ways, go not
DECREASE, ED, *p.* and *v.* Ge. 8:5. waters d.
Ps. 107:38. suffereth not their cattle to d.
Jn. 3:30. he must increase, but I must d.
DECREE, *s.* (1) *Any determination or purpose of kings or others relative to what they would have done,* Ps. 148:6. (2) *God's determination relative to the flux and reflux of the sea.*
2 Ch. 30:5. establish a d. || Ezr. 4:21. make a d.
Ezr. 5:13. Cyrus made a d. 17. || 6:1. Darius, 12. 7:21. I, Artaxerxes the king, do make a d.
Est. 3:15. d. in Shushan, 9:14. || 32. d. of Esther
Jh. 20:29. of his d.|| 22:28. thou shalt d. a thing
28:26. made a d. for the rain || 38:10. my d.
Ps. 2:7. I will declare the d. the L. hath said
148:6. he hath made a d. which shall not pass
Pr. 8:15. by me kings reign, princes d. justice
29. when he gave to the sea his d. || Is. 10:1.
Jer. 5:22. by a perpetual d. || Da. 2:9. but one d.
Da. 4:17. d. of watchers || 24. d. of Most High
6:8. establish the d. || 13. regardeth not d. || 26.
Jon. 3:7. d. of king || Mi. 7:11. d. far removed
Zph. 2:2. d. bring forth || Lu. 2:1. went out a d.
DECREED, *p.* Est. 2:1. d. against her || 9:31.
Jh. 38:10. my d. place||Is. 10:22. consumption d.
1 Co. 7:37. hath so d. in his heart, that he
DECREES, *s.* Is. 10:1. decree unrighteous d.
Ac. 16:4. delivered d. to keep || 17:7. d. of Cesar
DEDAN, *The beloved of those.* Ge. 10:7.
DEDICATE, *v.* De. 20:5. another man d. it
2 S. 8:11. David did d. || 2 K. 12:18. kings d.
1 Ch. 26:20. of d. things, 26,27. | 28:12.
2 Ch. 2:4. a house to d. || 24:7. d. things, 31:12.
Ez. 44:29. every d. thing in Israel by theirs
DEDICATED, ING, Nu. 7:10. d. altar, 11.
De. 20:5. built a new house, and not d. it
Jud. 17:3. I had wholly d. the silver to the Lord
1 K. 7:51. things David had d. 1 Ch. 18:11.
8:63. the king and Israel d. house, 2 Ch. 7:5.
15:15. Asa had d. 2 Ch. 15:18. || 2 K. 12:4.
1 Ch. 26:26. captains of host had d. || 28. had d.
He. 9:18. nor first testament d. without blood
DEDICATION, *s.* Nu. 7:84. d. of altar, 88.
2 Ch. 7:9. kept the d. Ezr. 6:16,17. Ne. 12:27
Da. 3:2. d. of image || Jn. 10:22. feast of the d.
DEED, *s.* Ge. 44:15. Joseph said, What d. is
Jud. 19:30. there was no such d. done, nor
2 S. 12:14. by this d. given great occasion
Est. 1:17. d. of the queen || Ps. 137:8.
Lu. 23:51. Joseph had not consented to the d.
24:19. a prophet mighty in d. || Ac. 4:9. good d.
Ro. 15:18. Gentiles obedient by word and d.
1 Co. 5:2. done this d. || 3. so done this d.
Col. 3:17. whatsoever ye do in word or d. do all
Ja. 1:25. blessed in his d.||1 Jn. 3:18. love in d.
DEEDS, *s.* Ge. 20:9. done d. that ought not
1 Ch. 11:22. of a man of Kabzeel, great of d.
16:8. make known d. among people, Ps. 105:1.
Ezr. 9:13. evil d. || Ne. 6:19. his good d. 13:14.
Ps. 28:4. accord. to their d. Is. 59:18. Jer. 25:14.
Jer. 5:28. they overpass the d. of the wicked
Lu. 11:48. allow the d.||23:41. reward of our d.
Jn. 3:19. because their d. were evil, 20,21.
8:41. Jesus saith, Ye do the d. of your father
Ac. 9:36. full of alms d.||19:18. showed their d.
Ro. 2:6. according to d. || 3:20. d. of the law, 28.
8:13. mortify d. of body || 2 Co. 12:12. mighty d.
Col. 3:9. old man with his d.||2 Pe. 2:8. unlawf. d.
2 Jn. 11. of his evil d.||3 Jn. 1:4. I will rem. his d.
Ju. 15. ungodly d. || Re. 2:6. d. of Nicolaitanes
Re. 2:22. except they repent of the d. 16:11.
DEEMED, *p.* Ac. 27:27. shipmen d. that they
DEEP, *s.* put for, (1) *The sea,* Jb. 41:31. (2) *Great danger,* Ps. 69:15. (3) *Great,* Ps. 80:9. 2 Co. 8:2. (4) *Unknown,* Is. 33:19. (5) *Hidden,* Jh. 12:22. Da. 2:22. (6) *Inconceivable,* Ps. 92:5. (7) *Hell,* Lu. 8:31. (8) *Intricate providences,* Ps. 36:6. | 69:2. (9) *The* Chaldean *army,* Ez. 26:19.
Ge. 1:2. face of the d.||7:11. fountains of the d. 8:2. fountains of d. || 49:25. blessings of the d.
De. 33:13. d. that roucheth || Jb. 38:30. d. frozen
41:31. d. to boil || 32. think the d. to be hoary
Ps. 36:6. judgm. a great d. || 42:7. d. calleth to d. 69:15. d. swallow me || 104:6. coverest it with d. 107:24. and these see his wonders in the d.
Pr. 8:28. strengthened the fountains of the d.
Is. 41:27. saith to the d. Be dry, 51:10. | 63:13.
Ez. 26:19. bring up the d. || 31:4. d. set him
Am. 7:4. the great d. || Jon. 2:3. cast in the d.
Ha. 3:10. d. uttered his voice || Lu. 5:4. | 8:31.
Ro. 10:7. descend into d. || 2 Co. 11:25. in the d.
DEEP, *adj.* Jh. 12:22. discovereth d. things
Ps. 64:6. the heart is d. || 69:2. I sink in d. mire
69:14. let me be delivered out of the d. waters
80:9. to take d. root || 92:5. thy thoughts are d.
95:4. d. places of earth, 135:6. || 140:10. d. pits
Pr. 18:4. as d. waters || 20:5. counsel like d.
22:14. a d. pit || 23:27. a whore is a d. ditch
Ec. 7:24. exceeding d. || Is. 7:11. petition d.

Is. 29:15. seek *d.* || 30:33. Tophet *d.* and large Jer. 49:8. dwell *d.* || Ez. 3:15. *d.* of lips, †6. Ez. 23:32. sister's cup *d.* || 32:14. waters *d.* 34:18. Da. 2:22. *d.* secret things || Lu. 6:18. digged *d.* Jn. 4:11. well is *d.* || 1 Co. 2:10. *d.* things of God 2 Co. 8:2. how their *d.* poverty abounded unto DEEP *Sleep.* Ge. 2:21. | 15:12. 1 S. 26:12. Jb. 4:13. when *d.*- falleth on men, 33:15. Pr. 19:15. Is. 29:10. Da. 8:18. | 10:9. Ac. 20:9. Eutychus being fallen into a *d.*-
DEEPER, *a.* Le. 13:3,4. Jb. 11:8. Is. 33:19.
DEEPLY, *ad.* Is. 31:6. Israel have *d.* revolted Ho. 9:9. *d.* corrupted || Mk. 8:12. Jesus sighed *d.*
DEEPNESS, *s.* Mat. 13:5. no *d.* of earth, and DEEPS, *s.* Ne. 9:11. Ps. 88:6. 148:7. Zch. 10:11.
DEER, *s.* De. 14:5. fallow *d.* 1 K. 4:23.
DEFAMED, *p.* 1 Co. 4:13. being *d.* we entreat
DEFAMING, *p.* Jer. 20:10. heard *d.* of many
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DEFENCE, *s.* Nu. 14:9. *d.* is departed from 2 Ch. 11:5. Rehoboam built cities for *d.* in Judah Jb. 22:25. yea, the Almighty shall be thy *d.* Ps. 7:10. my *d.* is of G. 31:2. | 59:9,17. | 62:2,6. 89:18. the L. is our *d.* || 91:22. the L. is my *d.* Ec. 7:12. wisdom is a *d.* and money is a *d.* Is. 4:5. shall be a *d.* || 19:6. brooks of *d.* shall 33:16. his place of *d.* || Na. 2:5. *d.* prepared Ac. 19:33. made his *d.* || 22:1. hear ye my *d.* Phil. 1:7. *d.* of the gospel || 17. set for *d.* of gos.
DEFENCED, *p.* Zch. 11:2. *d.* forest of the
DEFEND, ED, EST, ING, Jud. 10:1. to *d.* 2 S. 23:12. *d.* the ground || 2 K. 19:34. I will *d.* this city to save it. Is. 37:35. | 38:6. Ps. 5:11. them *d.* them || 20:1. G. of Jacob *d.* thee 59:1. *d.* me from them || 82:3. *d.* the poor and Is. 31:5. *d.* Jerusalem || Zch. 9:15. L. *d.* them Zch. 12:8. Lord *d.* inhabitants || Ac. 7:24. *d.* him
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DEFILED, *p.* Ge. 34:5. had *d.* Dinah, 13,27. Le. 5:3. | 11:43. | 13:46. | 15:32. | 18:24. 18:25. the land is *d.* || 19:31. | 21:1,3. Nu. 5:2. *d.* by the dead || 13. if she be *d.* 14,27,28. 6:9. *d.* the head of his consecration, 12. || 9:6. 19:21. because he hath *d.* the sanctuary De. 21:23. land he not *d.* || 22:9. fruit be *d.* || 24:4. 2 K. 23:8. Josiah *d.* high places || 10. *d.* Topheth 1 Ch. 5:1. *d.* father's bed || Ne. 13:29. *d.* priesth. Jb. 16:15. *d.* my horn || Ps. 74:7. *d.* dwelling, 79:1. Ps. 106:39. thus were they *d.* with their own Is. 24:5. earth is *d.* || 59:3. hands *d.* with blood Jer. 2:7. *d.* my land, 3:9. | 16:18. || 19:13. houses be *d.* Ez. 4:13. eat *d.* bread || 5:11. *d.* my sanctuary 7:24. holy places *d.* || 18:6. *d.* neighbor's wife, 15. 18:11. and hath even *d.* his neighbor's wife 22:4. *d.* thyself in thy idols, 23:7. || 11. lewdly *d.* 23:13. she was *d.* || 17. Babylonians *d.* her || 28:18. 33:17. they *d.* it || 43:8. *d.* my holy name Ho. 5:3. Israel is *d.* 6:10. || Mi. 4:11. let her be *d.* Mk. 7:2. the disciples eat bread with *d.* hands Jn. 18:28. went not in, lest they should be *d.* 1 Co. 8:7. being weak, is *d.* || Ti. 1:15. conscience He. 12:15. many be *d.* || Re. 3:4. not *d.* garments Re. 14:4. which are not *d.* with women for
DEFILEDST, *v.* Ge. 49:4. father's bed *d.* thou
DEFILETH, *v.* Ex. 31:14. *d.* the Sabbath shall Nu. 19:13. purifieth not, *d.* the tabernacle 35:33. pollute not the land, blood *d.* the land Mat. 15:11. not that *d.* || 20. these *d.* the man Ja. 3:6. *d.* the whole body || Re. 21:27. that *d.*
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DEGENERATE, *a.* Jer. 2:21. the *d.* plant of a
DEGREE, S, *s. Psalms or songs of degrees, or ascensions; because sung with a high voice: or because they were sung when the tribes* went up *to the temple on the three great annual festivals. This title is given to* 15 *Psalms, which are the* 120*th to the* 134*th, inclusive.*
2 K. 20:9. or backward ten *d.* 10:11. Is. 38:8. 1 Ch. 15:18. of second *d.* || 17:17. man of high *d.* Ps. 62:9. men of low *d.* || Lu. 1:52. of low *d.* 1 Ti. 3:13. a good *d.* || Ja. 1:9. brother of low *d.*
DEHAVITES, *Of generation.* Ez. 4:9.
DEKAR, *Force.* 1 K. 4:9. the son of *D.*

DELAIAH, *The poor of the Lord.* 1 Ch. 3:24.
DELAY, ED, ETH, *v.* Ex. 22:29. not *d.* to offer Ex. 32:1. people saw Moses *d.* to come down Ps. 119:60. *d.* not to keep thy commandments Mat. 24:48. Lord *d.* his coming, Lu. 12:45. Ac. 9:38. that he would not *d.* coming to them
DELAY, *s.* Ac. 25:17, without any *d.*
DELECTABLE, *a.* Is. 44:9. *d.* things not profit
DELICACIES, *s.* Re. 18:3. through her *d.*
DELICATE, *a.* De. 28:54. *d.* man or wom. 56. Is. 47:1. no more called *d.* || Jer. 6:2. Mi. 1:16.
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DELICATELY, *ad.* 1 S. 15:32. Pr. 29:21. La. 4:5. Lu. 7:25. 1 Ti. 5:6.
DELICATENESS, *s.* De. 28:56. foot for *d.*
DELICIOUSLY, *ad.* Re. 18:7. and lived *d.* 9.
DELIGHT, *s.* Ge. 34:19. *d.* in Jacob's daughter De. 10:15. *d.* in father's || 21:14. no *d.* in her 1 S. 15:22. *d.* in offerings || 18:22. *d.* in thee 2 S. 15:26. no *d.* in thee || Jb. 22:26. *d.* in Alm. Ps. 1:2. his *d.* is in the law || 16:3. is all my *d.* 27:4. to behold the *d.* of the Lord, and to inq. 119:24. thy testimonies also are my *d.* and my 77. that I may live: for thy law is my *d.* 174. Pr. 8:30. I was daily his *d.* rejoicing always 11:1. but a just weight is the Lord's *d.* 20. such as are upright in their way, are his *d.* 12:22. but they that deal truly are his *d.* 15:8. but the prayer of the upright is his *d.* 16:13. righteous lips are the *d.* of kings 18:2. a fool hath no *d.* in understanding 19:10. *d.* is not seemly for a fool, much less 24:25, but to them that rebuke him shall be *d.* 29:17. yea, he shall give *d.* unto thy soul Ec. 12:10. preacher sought to find words of *d.* Song 2:3. I sat under his shadow with great *d.* Is. 58:2. *d.* in approach to G. || 13. Sabbath a *d.* 62:4. thou shalt be called, my *d.* is in her Jer. 6:10. have no *d.* in the word of the Lord Da. 11:41. land of *d.* || 45. mount of *d.*
DELIGHT, *v.* Nu. 14:8. if the Lord *d.* in us 2 S. 24:3. why should the king *d.* in this thing Jb. 27:10. will he *d.* || 34:9. *d.* himself with G. Ps. 22:8. let him deliver him. if he *d.* in him 37:4. *d.* thyself in the Lord, he shall give thee 11. meek shall *d.* || 40:8. I *d.* to do thy will, O 62:4. *d.* in lies || 68:30. people that *d.* in war 94:19. in my thoughts, thy comforts *d.* my soul 119:16. I will *d.* myself in thy statutes, 35. 47. *d.* in thy commandm. || 70. I *d.* in thy law Pr. 1:22. *d.* in scorning || 2:14. *d.* in frowardn. Is. 1:11. I *d.* not in blood || 13:17. not *d.* in gold 55:2. soul *d.* itself in fatness || 58:2. *d.* to know 58:14. then shalt thou *d.* thyself in the Lord Jer. 9:24. in these things I *d.* saith the Lord Ma. 3:1. when ye *d.* in || Ro. 7:22. I *d.* in law
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DELIGHTEST, *v.* Ps. 51:16. *d.* not in burnt-off.
DELIGHTETH, *v.* Ast. 6:6. *d.* to honor, 7,9,11. Ps. 37:23. *d.* in his way || 112:1. *d.* greatly in *c.* 147:10. *d.* not in strength of horse || Pr. 3:12. Is. 42:1. my soul *d.* || 62:4. Lord *d.* in thee 66:3. and their soul *d.* in their abominations Mi. 7:18. *d.* in mercy || Ma. 2:17. *d.* in them
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DELIGHTSOME, *a.* Ma. 3:12. shall be a *d.* land
DELILAH, *Poverty, bucket, consumer.* Jud. 16:4—18.
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DESPERATE, LY, Jb. 6:26. of one that is *d.* Is. 17:11. day of grief and *d.* of sorrow || Jer. 2:25. Jer. 17:9. the heart of man is *d.* wicked

DESPISE, *v.* *To slight, disesteem, or reject.* Le. 26:15. if ye *d.* my statutes || 1 S. 2:30. that *d.* me 2 S. 19:43. Israel said, Why then did ye *d.* us Est. 1:17. that they shall *d.* their husbands Jb. 5:17. *d.* not the chastening of the Almighty, Pr. 3:11. He. 12:5.

9:21. *d.* my life || 19:3. *d.* work of thine hands 31:13. if I did *d.* cause || Ps. 51:17. wilt not *d.* Ps. 73:20. *d.* their image || 107:17. not *d.* prayer Pr. 1:7. fools *d.* wisdom || 6:30. not *d.* a thief 23:9. fool will *d.* wisd. || 23:22. *d.* not thy mother Is. 18:22. rivers *d.* || 39:12. ye *d.* this word Jer. 4:30. lovers will *d.* thee || 33:17. that *d.* me La. 1:8. *d.* her || Ez. 16:57. *d.* thee || 28:26. Am. 5:21. I hate, I *d.* your feast days, I will Ma. 1:6. unto you, O priests, that *d.* my name Mat. 6:24. to one and *d.* the other, Lu. 16:13. 18:10. that ye *d.* not one of these little ones Ro. 14:3. *d.* him that eateth not || 1 Co. 16:11. 1 Co. 11:22. or *d.* ye the church of God and 1 Th. 5:20. *d.* not prophesyings ; prove all things 1 Ti. 4:12. let none *d.* thy youth || 6:2. not *d.* them Ti. 2:15. no man *d.* || 2 Pe. 2:10. *d.* government Ju. 8. *d.* dominion, and speak evil of dignities DESPISED, *p.* and *p.* Ge. 16:4. mistress was *d.* 5. Ge. 25:34. thus Esau *d.* his birthright Le. 26:43. because they *d.* my judgments Nu. 11:20. *d.* the Lord || 14:31. land ye *d.* || 15:31. De. 22:19. L. *d.* them || Jud. 9:38. people thou *d.* 1 S. 10:27. they *d.* him || 2 S. 6:16. she *d.* him 2 S. 12:9. *d.* command. || 10. because thou *d.* me 2 K. 19:21. daughter of Zion *d.* thee, Is. 37:22. 2 Ch. 36:16. *d.* his words || Ne. 9:19. *d.* us, Is. Jb. 19:5. he is as a lamp *d.* || 19:18. childr. *d.* me Ps. 22:6. but I am *d.* of the people, Is. 53:3.

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DESPISERS, *s.* Ac. 13:41. 2 Ti. 3:3.

DESPISEST, *v.* Ro. 2:4. or *d.* thou the riches

DESPISETH, *v.* Jb. 3:5. God *d.* not any ; he Ps. 69:33. L. *d.* not his prisoners || Pr. 11:12. Pr. 13:13. whoso *d.* word || 14:21. *d.* his neighbar 15:5. a fool *d.* his father's instruction, 20, 32. 19:16. but he that *d.* his ways, shall die 30:17. the eye that *d.* to obey his mother Is. 33:15. *d.* the gain || 49:7. whom man *d.* Lu. 10:16. *d.* me *d.* him that sent me 1 Th. 4:8. he that *d.*, *d.* not man, but God

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DESPITEFUL, LY, *a.* and *ad.* Ez. 25:15. *d.* heart Ez. 36:5. with *d.* minds || Mat. 5:44. *d.* use you Ac. 1:5. to use them *d.* || Ro. 1:30. *d.* proud

DESTITUTE, *a.* Ge. 21:27. not left *d.* my master Ps. 102:17. regard prayer of *d.* || 141:8. leave not *d.* Pr. 11:12. *d.* of heart || 15:21. *d.* of wisdom Ez. 32:15. be *d.* || 1 Ti. 6:5. *d.* of the truth He. 11:37. *d.* afflicted || Ja. 2:15. or sister be *d.*

DESTROY, *v.* sign f. 1 *To inflict*, Jb. 2:3. 10:8. (2) *To pull down, to ruin*, Ge. 19:14. (3) *To abolish or take away*, Ro. 6:6. (4) *To destroy*, Is. 25:7. (5) *To kill soul or body*, Mat. 21:41. Ge. 1:20. with thee *d.* righteous, 24:28. 19:13, 14. Ex. 15:9. draw my sword my hand shall *d.* them 34:13. but ye shall *d.* their altars, De. 7:5. Le. 2:2. I will send beasts to *d.* your cattle Nu. 21:17. shall *d.* all the children of Sheth 32:15. *d.* all this people || 33:52. *d.* pictures De. 6:15. lest Lord *d.* thee || 7:23. *d.* them, 24. 9:3. he shall *d.* them || 11. that I may *d.* them, 25. 31:3. Lord will *d.* these nations, 33:27. || 32:25. Jos. 7:12. *d.* the accursed || 1 S. 15:6. lest I *d.* you 2 S. 14:7. *d.* the heir also || 11. lest they *d.* my son 20:20. or *d.* || 22:41. *d.* them that hate, Ps. 18:40. 2 K. 19:25. go against this land and *d.* it, Is. 36:10. Ezr. 6:12. the Lord *d.* all kings and people Jb. 8:18. if he *d.* him || 10:8. thou dost *d.* me 19:26. worms *d.* this body || Ps. 5:6. shalt *d.* them Ps. 5:10. *d.* thou them, O G. || 21:10. their fruit *d.* 28:5. he shall *d.* them, 52:5. || 73:12. | 144:6. 55:9. *d.* O Lord || 69:4. that would *d.* me are 71:8. let us *d.* them || 127:15. *d.* the enemies 145:20. but all the wicked will he *d.* || 141:6.

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DESTRUCTION, S, *s.* put for, (1) *War and sword*, Ps. 9:6. (2) *Pestilence*, Ps. 91:6. (3) *Famine*, Ps. 10:3,4. (4) *Temporal death*, Ps. 90:3. (5) *Mortification of sin*, 1 Co. 5:5. (6) *Damnation*, Mat. 7:13. 2 Pe. 2:1.

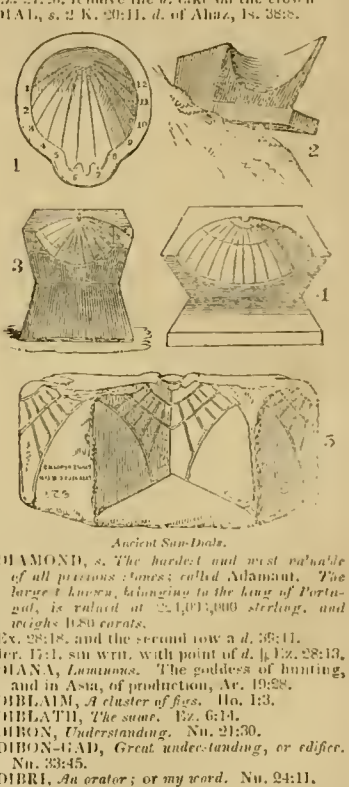
Nu. 21:3. he called that place utter *d.* 24:20. De. 7:23. a mighty *d.* || 32:24. with bitter *d.* 1 S. 5:9. a great *d.* || 11. a deadly *d.* through 1 K. 20:42. to utter *d.* || 2 Ch. 20:23. | 22:4, 7. 2 Ch. 24:16. his heart was lifted up to his *d.* Est. 8:6. how endure to see the *d.* of my kindred 9:5. the Jews smote their enemies with *d.* Jb. 5:21. not be afraid of *d.* 22. || 18:12. *d.* ready 21:17. oft cometh their *d.* || 20. shall see his *d.* 30. the wicked is reserved to the day of *d.* 26:6. *d.* no covering || 28:22. *d.* and death say 30:12. ways of *d.* || 21. though they cry in his *d.* 31:3. is not *d.* to wicked ? || 12. consumeth to *d.* 23. for *d.* from God was a terror to me, 29.

Ps. 9:6. *d.* come to an end || 35:8. let *d.* come 35:17. rescue me from *d.* || 55:23. to the pit of *d.* 73:18. down into *d.* || 88:11. he declared in *d.* 90:3. turnest man to *d.* || 91:6. *d.* that wasteth 103:4. life from *d.* || 107:20. deliver from *d.* Pr. 1:27. your *d.* cometh || 10:14. foolish is near *d.* 10:15. the *d.* of the poor is their poverty 29. *d.* shall be to the workers of iniquity, 21:15. 13:3. shall have *d.* || 14:28. *d.* of the prince 15:11. hell and *d.* || 16:18. pride goeth before *d.* 17:19. he that exalteth his gate seeketh *d.* 18:7. a fool's mouth is his *d.* and his lips a snare 12. before *d.* the heart of man is haughty 19:18. to his *d.* || 21:2. studieth *d.* and lips talk 27:20. hell and *d.* are never full, so the eyes 31:8. appointed to *d.* || Is. 1:28. *d.* of transgress. Is. 5:30. dark in *d.* || 10:25. cease in their *d.* 13:6. it shall come as *d.* || 14:23. besom of *d.* 15:5. a cry of *d.* || 19:18. called the city of *d.* 24:12. and the gate is smitten with *d.* 49:19. land of thy *d.* || 51:19. desolation and *d.* 59:7. wasting and *d.* || 60:18. *d.* no more be Jer. 4:6. a great *d.* || 20. *d.* upon *d.* is cried 17:18. and destroyed them with double *d.* 30:20. *d.* cometh || 48:3. spoiling and *d.* || 5. cry of *d.* 50:22. a sound of great *d.* is in the land, 51:54. La. 2:11. *d.* of daughter, 3:48. || 3:47. come Ez. 5:16. famine for their *d.* || 7:25. *d.* cometh 9:6. slay to *d.* || 32:9. when I bring thy *d.* Ho. 7:13. *d.* to them || 9:6. be cause of *d.* Egypt 13:14. O grave, I will be thy *d.* repentance Jo. 1:15. as *d.* from Almighty || Ob. 12. day of *d.* Mi. 2:10. a sore *d.* || Zeh. 14:11. no more utter *d.* Mat. 7:13. broad is the way that leadeth to *d.* Ro. 3:16. *d.* and misery are in their ways 9:22. fitted to *d.* || 1 Co. 5:5. for *d.* of flesh 2 Co. 10:8. given us not for your *d.* 13:10. Phil. 3:19. for many walk, whose end is *d.* 1 Th. 5:3. then sudden *d.* cometh on them 2 Th. 1:9. shall be punished with everlasting *d* 1 Ti. 6:9. many lusts, which drown men in *d* 2 Pe. 2:1. swift *d.* || 3:16. wrest to their own *d.*

DETAIN, ED, *v.* and *p.* Jud. 13:15, 16. 1 S. 21:7.

DETERMINATE, *a.* Ac. 2:23. *d.* counsel

DETERMINATION, *s.* Zph 3:8. my *d.* is
DETERMINE, *v.* Ex. 21:22. as the judges *d.*
DETERMINED, *p.* signifies, (1) *Decreed*, Lu. 22:22. Ac. 4:28. (2) *Resolved*, Ac. 27:1. Ti. 3:12. (3) *Judge or think fit*, Ex. 21:22. (4) *Appointed*, Ac. 11:29.
1 S. 20:7. evil is *d.* by him, 9:33. | 25:17.
2 S. 13:32. for by Absalom this hath been *d.*
2 Ch. 2:1. Solomon *d.* to build a house for Lord 25:16. G. hath *d.* to destroy thee||Est. 7:7. evil *d.*
Jb. 14:5. seeing his days are *d.* to the number of
Is. 10:23. a consumption *d.* in all the land
19:17. hath *d.* against it || 28:22. consumption *d.*
Da. 9:24. 70 weeks are *d.* || 26. desolations *d.*
27. that *d.* shall be poured||11:36. that that is *d.*
Lu. 22:22. as it was *d.* || Ac. 3:13. Pilate was *d.*
Ac. 4:28. what thy counsel *d.* || 11:29. *d.* to send
15:2. *d.* that Paul || 37. Barnabas *d.* to take John
17:26. and hath *d.* the times before appointed
19:39. it shall be *d.* in a lawful assembly
20:16. Paul *d.* to sail || 25:25. *d.* to send him
27:1. when it was *d.* that we should sail into
1 Co. 2:2. I *d.* not to know any thing save Jesus
2 Co. 2:1. *d.* with myself || Ti. 3:12. *d.* to winter
DETEST, *v.* De. 7:26. thou shalt utterly *d.* it
DETESTABLE, *a.* Jer. 16:18. defiled with *d.*
Ez. 5:11. *d.* things, 7:20. | 11:18,21. | 37:23.
DEU-EL, *Know God.* Nu. 1:14. | 10:20.
DEUTERONOMY, *s. The second law, or the repetition of the law.* The fifth book of *Moses*.
DEVICE, S, *s.* 2 Ch. 2:14. find out every *d.*
Est. 8:3. put away his *d.* | 5. || 9:25. his *d.* return
Jb. 5:12. *d.* of the crafty || 21:27. the *d.* which
Ps. 10:2. *d.* they imagined||21:11. mischievous *d.*
33:10. *d.* of people || 37:7. wicked *d.* 140:8.
Pr. 1:31. filled with own *d.* || 12:2. of wicked *d.*
19:21. many *d.* in man's heart || Ec. 9:10. nor *d.*
Is. 32:7. wicked *d.* || 66:4. choose their *d.*
Jer. 11:19. devised *d.* against me, 18:11,18.
18:12. but we will walk after our own *d.*
51:11. for his *d.* is against Babylon to destroy it
La. 3:62. and their *d.* against me all the day
Da. 11:24. yea, and he shall forecast his *d.* 25.
Ac. 17:29. is like to stone graven by man's *d.*
2 Co. 2:11. for we are not ignorant of his *d.*
DEVIL, *s. This word comes from the Greek*, Diabolos, *which signifies a* Calumniator, Slanderer, *or* Accuser, Re. 12:9,10. *A most wicked angel; the implacable enemy and tempter of the human race, especially believers, whom he desires to devour*, 1 Pe. 5:8. *He is called* Abaddon *in Hebrew*; Apollyon *in Greek*, i. e. *Destroyer*, Re. 9:11. — *Angel of the bottomless pit.* — *Prince of this world*, Jn. 12:31. — *Prince of darkness*, Ep. 6:12. — *A roaring lion, and an adversary*, 1 Pe. 5:8. — *A sinner from the beginning*, 1 Jn. 3:8. — *Beelzebub*, Mat. 12:24. — *Accuser*, Re. 12:10. — *Belial*, 2 Co. 6:15. — *Deceiver*, Re. 20:10. — *Dragon*, Re. 12:7. — *Liar*, Jn. 8:44. — *Lucifer, Leviathan*, Is. 14:12. |27:1. — *Murderer*, Jn. 8:44. — *Serpent*, Is. 27:1. — *Satan*, Jb. 2:6. — *Tormentor*, Mat. 18:34. — *The god of this world*, 2 Co. 4:4.
Compared to a dog, Ps. 22:16. — *Fowls*, Mat. 13:4. — *A fowler*, Ps. 91:3. — *Lightning*, Lu. 10:18. — *Locusts*, Re. 5:3. — *A wolf*, Jn. 10:12. — *An adder*, Ps. 91:13.
These names are given to the prince of the Devils, *who perhaps was the first and leader in that grand rebellion against God, whereby they all fell into a rooted enmity against holiness, and into endless horror, blackness, and despair*, Ju. 6.
Devil is put for, (1) *Idols*, Ps. 106:37. 2 Ch. 11:15. (2) *A wicked man*, Jn. 6:70. (3) *Slanderers*, 1 Ti. 3:11. 2 Ti. 3:3. (4) *Persecutors*, Re. 2:10.
Mat. 4:1. tempted of the *d.* || 5. taketh him up 8. *d.* taketh him up to mountain||11. leaveth him 9:32. possessed with a *d.* 12:22. || 11:18. hath a *d.* 13:39. enemy is the *d.* || 15:22. vexed with a *d.* 17:18. rebuked the *d.* || 25:41. prepared for the *d.*
Mk. 5:15. him that was possess. with the *d.* 16,18. 7:29. the *d.* is gone out of thy daughter, 30.
Lu. 4:2. tempted of the *d.* || 3. *d.* said to him, 6. 5. *d.* taking him up || 13. when *d.* had ended all 33. an unclean *d.* || 35. *d.* had thrown him in 8:12. then cometh the *d.* || 29. driven of the *d.* 9:42. as he was coming, the *d.* threw him down 11:14. when the *d.* was gone out, the dumb
Jn. 6:70. chosen twelve, and one of you is a *d.* 7:20. the people said, Thou hast a *d.* 8:48. 8:44. ye are of your father the *d.* and his lusts * 49. I have not a *d.*||52. we know thou hast a *d.* 10:20. he hath a *d.* 21. || 13:2. *d.* put into Judas
Ac. 10:38. healing all that were oppress. of the *d.* 13:10. full of all mischief, thou child of the *d.*
Ep. 4:27. nor give place to *d.* || 6:11. wiles of *d.*
1 Ti. 3:6. condemnation of the *d.* || 7. snare of *d.*
2 Ti. 2:26. snare of *d.* || He. 2:14. that is the *d.*
Ja. 4:7. resist the *d.* || 1 Pe. 5:8. adversary the *d.*
1 Jn. 3:8. is of the *d.* || 10. children of the *d.*
Ju. 9. Michael, when contending with the *d.*
Re. 2:10. the *d.* shall cast some into prison
12:9. called the *d.* || 12. *d.* is come down to you
20:2. old serpent, called the *d.* and Satan || 10.
DEVILISH, *a.* Ja. 3:15. earthly, sensual, *d.*
DEVILS, *s.* Le. 17:7. sacrifices to *d.* De. 32:17.
2 Ch. 11:15. he ordained him priests for the *d.*
Ps. 106:37. sacrificed sons and daughters to *d.*
Mat. 4:24. which were possessed with *d.* 8:16, 28,33. Mk. 1:32. Lu. 8:36.
8:31. so the *d.* besought him, saying, Mk. 5:12.
Mk. 9:38. casting out *d.* in thy name, Lu. 9:49.
16:17. in my name cast out *d.* Lu. 9:1,49.
Lu. 4:41. *d.* came out || 8:2. went seven *d.* || 36.
10:17. Lord, even the *d.* are subject to us
11:15. said, He casteth out *d.* through Beelzebub
13:32. behold, I cast out *d.* and do cures to-day
1 Co. 10:20. sacrifice to *d.* || 21. and cup of *d.*
1 Ti. 4:1. doctrines of *d.* || Ja. 2:19. *d.* believe
Re. 9:20. not worship *d.* || 16:14. spirits of *d.*
18:2. Babylon is become the habitation of *d.*
DEVISE, *v.* Ex. 31:4. *d.* cunning works, 35:35. Ex. 35:32. *d.* curious works || 2 S. 14:14. means
Ps. 35:4. to confusion, that *d.* my hurt, 41:7.
20. but they *d.* deceitful matters against them
Pr. 3:29. *d.* not evil against thy neighbor
14:22. do they not err that *d.* evil || 16:30. frow.
Jer. 18:11. behold, I *d.* a device against you, 18.
Ez. 11:2. these are the men that *d.* mischief
Mi. 2:1. that *d.* iniquity || 3. do I *d.* an evil
DEVISED, ETH, *p.* and *s.* 2 S. 21:5. *d.* against us
1 K. 12:33. which he *d.* of his own heart
Est. 8:3. that he had *d.* against the Jews, 5.
Ps. 31:13. they *d.* to take away my life
36:4. he *d.* mischief, 52:2. Pr. 6:14.
Pr. 6:18. heart that *d.* || 16:9. man's heart *d.* his way
24:8. that *d.* evil shall be called mischievous
Is. 32:7. *d.* wicked devices || 8. *d.* liberal things
Jer. 11:19. *d.* devices || 48:2. *d.* evil || 51:12. L. *d.*
La. 2:17. L. *d.* || 2 Pe. 1:16. cunningly *d.* fables
DEVOTE, *v.* Le. 27:28. man shall *d.* to the L.
DEVOTED, *p.* Le. 27:21. as a field *d.*
Le. 27:28. every *d.* thing is not holy unto L.
Nu. 18:14. thing *d.* be thine, De. 13:17. Jo. 6:17. Ezr. 10:8. Ez. 44:29.
Ps. 119:38. thy servant, who is *d.* to thy fear
DEVOTIONS, *s.* Ac. 17:23. beheld your *d.*
DEVOUR, *v.* signifies, (1) *To eat up greedily*, Ge. 37:20. (2) *To waste*, Lu. 15:30. (3) *To defraud*, Mat. 23:14. (4) *To destroy*, 1 Pe. 5:8. (5) *To confound*, Ho. 13:8.
Ge. 49:27. *d.* the prey || De. 32:42. *d.* flesh
2 S. 2:26. sword *d.* forever || 18:8. to *d.* people
2 Ch. 7:13. locusts to *d.* || Jb. 18:13. *d.* his strength.
Ps. 80:13. wild beast of the field doth *d.* it
Pr. 30:14. their jaw-teeth as knives to *d.*
Is. 1:7. strangers *d.* it || 9:12. *d.* Israel with open
9:18. for wickedness shall *d.* their briers and
31:8. sword *d.* him || 42:14. and *d.* at once
56:9. all ye beasts, come to *d.* Jer. 12:9. | 15:3.
Jer. 2:3. all that *d.* Israel shall offend, evil come
12:12. the sword of the Lord shall *d.* 46:10.
30:16. all that *d.* thee || 48:45. a flame shall *d.*
Ez. 7:15. pestilence *d.* || 34:8. nor beasts *d.*
35:12. given us to *d.* || 36:14. *d.* man no more
Da. 7:5. arise, *d.* much flesh || 23. *d.* whole earth
Ho. 5:7. a month *d.* || 11:6. sword || 13:8. will I *d.*
Am. 1:4. *d.* palaces, 7:10,12. || 9:9. 18. *d.* them
Na. 2:13. the sword shall *d.* the young lions
Ha. 3:14. *d.* poor || Zch. 9:15. *d.* and subd. 12:6.
Mat. 23:14. woe unto you hypocrites, for ye *d.* widows' houses, Mk. 12:40. Lu. 20:47.
2 Co. 11:20. if a man *d.* you || Ga. 5:15. bite and *d.*
He. 10:27. *d.* adversary || 1 Pe. 5:8. he may *d.*
Re. 12:4. to *d.* her child as soon as it was born
Fire DEVOUR. Jud. 9:15. let *d.* cedars, 20.
Ps. 21:9. shall *d.* 50:3. Is. 26:11. 33:11. Ez. 15:7. | 23:37. Am. 5:6. Na. 3:13,15. Zch. 11:1.
It shall DEVOUR. Jb. 15:13. *d.* the strength
Is. 10:17. *d.* his thorns, Jer. 5:14. | 17:27. | 22:14. | 50:32. Ez. 20:47. | 28:18. Ho. 8:14. Am. 1:11. | 2:2,5.
DEVOURED, *p.* Ge. 31:15. quite *d.* our money
Ge. 37:20. some evil beast hath *d.* him, 33.
41:7. seven thin ears *d.* the seven rank, 24.
Le. 10:2. fire *d.* them || Nu. 26:10. fire *d.* 250.
De. 31:17. they shall be *d.* 32:24. || 2 S. 18:8.
2 S. 22:9. fire out of his mouth *d.* Ps. 18:8.
Ps. 78:45. flies *d.* them || 79:7. *d.* Jacob || 105:35.
Is. 1:20. *d.* with sword || 24:6. curse *d.* the earth
Jer. 2:30. *d.* prophets || 3:24. shame *d.* || 8:16. 10:25. *d.* Jacob || 30:16. shall be *d.* || 50:7,17. 51:34. Nebuchadnezzar king of Babylon *d.* me
La. 4:11. it hath *d.* the foundation thereof
Ez. 15:5. fire hath *d.* it || 16:20. sons to be *d.*
19:3. it *d.* men, 6. || 14. *d.* her fruit, so that
22:25. like a roaring lion, they have *d.* souls
23:25. residue be *d.* || 33:27. beasts be *d.* 39:4.
Da. 7:7. it *d.* and brake || Ho. 7:7. *d.* judges || 9.
Jo. 1:19. *d.* the pastures, 20. || Am. 4:9. | 7:4.
Na. 1:10. *d.* as stubble || Zph. 1:18. land *d.* || 3:8.
Zch. 9:4. and Tyrus shall be *d.* with fire
Mat. 13:4. fowls came, and *d.* them, Mk. 4:4.
Lu. 15:30. *d.* thy living || Re. 20:9. fire *d.* them
DEVOURER, EST, Ez. 36:13. Ma. 3:11.
DEVOURETH, ING, *v.* and *p.* 2 S. 11:25. *d.* one as well as another
Ex. 24:17. his appearance was like *d.* fire
Ps. 52:4. thou lovest all *d.* words, O tongue
Pr. 19:28. *d.* iniquity || 20:25. *d.* which is holy
Is. 5:24. as the fire *d.* the stubble, Jo. 2:5.
29:6. visited with *d.* fire, 30:27,30. | 33:14.
La. 2:3. *d.* round about || Ez. 15:4. *d.* both ends
Jo. 2:3. fire *d.* || Ha. 1:13. wicked *d.* || Re. 11:5.
DEVOUT, *a.* Lu. 2:25. Simeon was just and *d.*
Ac. 2:5. *d.* men || 8:2. carried Steph.||10:2. Corn.
Ac. 13:7. *d.* soldier || 13:50. *d.* women || 17:4. Greeks 17:17. Jews and *d.* persons || 22:12. Ananias a *d.*
DEW, *s. A moist vapor, falling like a misting rain, while the sun is below the horizon, and supplying, in some degree, especially in the L., the want of rain. It is a wonderful blessing*, De. 33:13. *and the restraining of it a great curse*, 2 S. 1:21.
It denotes, (1) *The rich blessings of divine grace, that distil in abundance on the church of Christ; and, like the dew, are from God alone, sovereign, free, and fructifying*, Ho. 14:5. (2) *Christ, with all the fulness of his grace*, Is. 26:19. (3) *The comfortable and refreshing doctrines and promises of the gospel*, De. 32:2. (4) *The sufferings of Christ, with all their cheering and exhilarating effects*, Song 5:2. (5) *Numerous converts*, Ps. 110:3. (6) *Brotherly love*, Ps. 133:3. (7) *The discoveries of God's favor*, Is. 18:4. | 26:19.
Ge. 27:28. God give thee the *d.* of heaven, 39.
Ex. 16:13. *d.* lay round || 14. when *d.* was gone
Nu. 11:9. *d.* fell || De. 33:2. distil as the *d.*
De. 33:13. Joseph's land for the *d.* || 28. drop *d.*
Jud. 6:37. if *d.* on fleece || 39. on ground be *d.* 40.
2 S. 1:21. be no *d.* || 17:12. as the *d.* falleth
1 K. 17:1. not be *d.* || Jb. 29:19. *d.* lay all night
Jb. 38:28. or who hath begotten the drops of *d.*
Ps. 110:3. *d.* of thy youth || 133:3. *d.* of Hermon
Pr. 3:20. drop down *d.* || 19:12. favor is as *d.*
Song 5:2. for my head is filled with *d.* and my
Is. 18:4. like a cloud of *d.* || 26:19. as *d.* of herbs
Da. 4:15. *d.* of heaven, 23,25,33. | 5:21.
Ho. 6:4. as early *d.* 13:3. || 14:5. as *d.* to Israel
Mi. 5:7. Jacob shall be as the *d.* from the Lord
Hag. 1:10. heav. stay, from *d.* || Zch. 8:12. give
DIADEM, *s. An ensign of royalty; a crown or wreath, which kings wore. It denotes the church's beauty*, Is. 28:5. *and excellency*, Is. 62:3. *as also a kingdom*, Ez. 21:26.
Jb. 29:14. a robe and a *d.* || Is. 28:5. *d.* of beauty
Is. 62:3. and a royal *d.* in the hand of thy God
Ez. 21:26. remove the *d.* take off the crown
DIAL, *s.* 2 K. 20:11. *d.* of Ahaz, Is. 38:8.



Ancient Sun-Dials.

DIAMOND, *s. The hardest and most valuable of all precious stones; called* Adamant. *The largest known, belonging to the king of Portugal, is valued at* 2,100,000 *sterling, and weighs* 1080 *carats.*
Ex. 28:18. and the second row a *d.* 39:11.
Jer. 17:1. sin writ. with point of *d.* || Ez. 28:13.
DIANA, *Luminous.* The goddess of hunting, and in Asia, of production, Ac. 19:28.
DIBLAIM, *A cluster of figs.* Ho. 1:3.
DIBLATH, *The same.* Ez. 6:14.
DIBON, *Understanding.* Nu. 21:30.
DIBON-GAD, *Great understanding, or edifice.* Nu. 33:45.
DIBRI, *An orator; or my word.* Nu. 24:11.
DIDYMUS, *A twin.* Jn. 11:16.
DIDRACHMA *is a* Greek *word, signifying a piece of money, of two drachms in value; it was worth about* 3*s. at Alexandria.*
DIE, *v.* signifies, (1) *The soul's departure from the body*, Ge. 35:18. (2) *To be astonished*, 1 S. 25:37. (3) *To be broken off from carnal hopes*, Ro. 7:9. (4) *To suffer*, Jn. 19:7. Ac 25:11. (5) *To perish eternally*, Jn. 11:26. (6) *The soul's loss of God*, Ge. 2:17.
Ge. 2:17. thou shalt surely *d.* 20:7. 1 S. 14:39,44. | 20:31. | 22:16. 1 K. 2:37,42. Jer. 26:8. Ez. 3:18. | 33:8,14.
3:3. lest ye *d.* || 4. shall not surely *d.* || 6:17. 19:19 and I *d.* || 25:32. at the point to *d.*
26:9. lest I *d.* for her || 27:4. bless thee before I *d.*

Ge.30:1.else I d.‖ 33:13.flock will d. ‖ 42:2.not d. 46:30. now let me d. ‖ 47:29. that Israel must d. Ex. 7:18. fish shall d. ‖ 10:28. thou shalt d. 11:5. first-born d. ‖ 14:12. d. in the wilderness 20:19. lest we d. ‖ 21:12. smite, so that he d. 20. Le. 8:35. that ye d. not ‖ 10:6. lest ye d. 7. 15:31. that they d. not, 16:2,13. Nu. 4:19. 20:20. shall d. childless ‖ Nu. 6:9. d. suddenly Nu. 16:29. d. the com. d. ‖ 17:12. behold, we d. 17:13. cometh near tabernacle shall d. 18:22. 18:3. nor you also d. ‖ 32. nor pollute lest ye d. 20:4. we and our cattle should d. ‖ 26. Aaron d. 21:5. to d. in wilderness ‖ 23:10. let me d. the 26:65.they shall sur. d.‖ 27:3.d. and have no son 35:12. that the manslayer d. not, Jos. 20:9. 16. if he smite him so that he d. 20,21,23. De. 13:10. ‖ 19:5,11. ‖ 21:21. De. 4:22. I must d. in this land, I must not go 17:5. stone them that they d. 22:21,24. 17. that man shall d. ‖ 18:20. that pro. shall d. 18:16. that I d. ‖ 20:5. lest he d. in battle, 6,7. 22:22. both shall d. ‖ 25. man only shall d. 21:3. if the latter husband d. ‖ 7. thief shall d. 25:5. if one d. and, Mk. 12:19. ‖ 31:14. must d. 32:50.Heb. land of Canaan, and d. in the mount 33:6. let Reuben live and not d. let not his men Jud. 6:23. fear not, thou shalt not d. 1 S. 2:6,2. 2 S. 12:13. ‖ 19:23. Jer. 37:20. 30. son, that he may d. ‖ 13:22. we shall sur. d. 15:18. I d. for thirst ‖ 16:30. let me d. with 1 S. 2:33. incre. of house d. ‖ 31. two sons d. in 12:19. pray to the Lord for us, that we d. not 14:39. tho' in Jonath in my son, shall surely d. 20:31. 2 S. 12:5. 2 K. 8:15. 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1 K. 3:9. *d.* between good ‖ 11. to *d.* judgment
Ezr. 3:13. people could not *d.* noise of joy
Jb. 4:16. not *d.* the form ‖ 6:30. my taste *d.*
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Ec. 8:5. *d.* time and judgment ‖ Ro. 1 1:23.
1 Co. 2:11. spiritually *d.* 1 15. ‖ 11:29. ‖ 12:10.
DISCERNER, *s.* He. 4:12. *d.* of the thoughts
DISCHARGE, ED, *v.* and *p.* 1 K. 5:9. Ec. 8:8.
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42. cup of cold water to a *d.* ‖ 27:57. was Jesus *d.*
Jn. 9:28. than art his *d.* we are Moses' disciples
18:15. and so did another *d.* ‖ 16. that other *d.*
19:26. *d.* standing by ‖ 27. that *d.* took her
38. a *d.* but secretly ‖ 20:2. the other *d.* 21:7, 20.
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10:1. called unto him his twelve *d.*
11:2. John sent two *d.* Mk. 11:1. ‖ 14:13.
14:26. *d.* saw him walking ‖ 17:6. *d.* heard it
19:14. *d.* rebuked them, Mk. 10:14. ‖ 20:17.
21:1. sent two *d.* ‖ 2. go, tell his *d.* ‖ 6. *d.* did so, and all the *d.* ‖ 26:
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6:3. sat with his *d.* ‖ 66. *d.* went back, and
9:27. will ye be his *d.* ‖ 11:12. then said his *d.* 1.
18:19. asked J. of his *d.* ‖ 20:26. *d.* were within
Ac. 9:1. against the *d.* ‖ 19:1. find 19 certain *d.*
11:26. *d.* called Christians first in Antioch
14:22. strengthening *d.* ‖ 20:30. draw away *d.*
19:30. have entered, the *d.* suffered him not
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DISCLOSE, *v.* Is. 22:21. earth *d.* her blood
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DISCOMFITURE, *s.* 1 S. 14:20. a great *d.*
DISCONTENTED, *p.* 1 S. 22:2. that was *d.*
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DISCORD *s.* Pr. 6:14. soweth *d.* 19.
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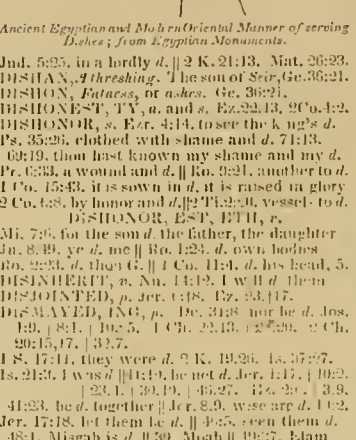
Nu. 32:7. why *d.* ye the hearts ‖ 9. *d.* the heart
De. 1:21. nor be *d.* ‖ 28. brethren *d.* our heart
Is. 42:4. not fail nor be *d.* ‖ Col. 3:21. lest they *d.*
DISCOVER, ED, *v.* and *p.* Ex. 20:26. nakedness not *d.*
Le. 20:18. *d.* her fountain ‖ De. 22:30. not *d.*
1 S. 14:8. *d.* ourselves, 11. ‖ 22:6. David was *d.*
2 S. 22:16. foundations of world *d.* Ps. 18:15.
Jb. 41:13. who can *d.* the face of his garment
Pr. 18:2. heart *d.* itself ‖ 25:9. *d.* not a secret
Is. 3:17. *d.* secret places ‖ 22:8. *d.* the covering
57:8. *d.* thyself to another ‖ Jer. 13:22. skirts *d.*
La. 2:14. not *d.* thine iniquity ‖ 4:22. *d.* sins
Ez. 13:14. shall be *d.* ‖ 16:36. thy nakedness *d.*
16:37. I'll *d.* thy nakedness ‖ 57. wickedness *d.*
21:24. transgressions *d.* 29:10. ‖ 23:10, 18, 29.
Ho. 2:10. I *d.* her lewdo. ‖ 7:1. iniquity of Ephr. *d.*
Mi. 1:6. I will *d.* the foundation thereof
Ac. 21:3. *d.* Cyprus ‖ 27:39. *d.* a certain creek
DISCOVERETH, ING. Jb. 12:22. *d.* deep
Ps. 29:9. *d.* the forests ‖ Is. 3:13. *d.* foundation
DISCREET, LY. Ge. 41:33. a man *d.* 39.
Mk. 12:34. answered *d.* ‖ Ti. 2:5. women to be *d.*
DISCRETION, *s.* Ps. 112:5. guide affairs with *d.*
Pr. 1:4. knowledge and *d.* ‖ 2:11. *d.* shall pres.
3:21. keep sound wisdom and *d.* ‖ 5:2. regard *d.*
11:22. fair woman without *d.* ‖ 19:11. *d.* of a
Is. 28:26. instruct him to *d.* ‖ Jer. 10:12. by his *d.*
DISDAIN, ED, *p.* 1 S. 17:42. Jb. 30:1.
DISEASE, ED, ES, *s.* and *p.*
Ex. 15:26. put none of these *d.* on you, De. 7:15.
Le. 26:16. bring on thee all the *d.* of Egypt
1 K. 15:23. Asa was *d.* in his feet, 2 Ch. 16:12.
2 K. 1:2. shall I recover of this *d.* 8:8, 9.
2 Ch. 21:15. *d.* of thy bowels, 19. ‖ 24:25.
Jb. 30:18. by force of my *d.* ‖ Ps. 38:7. loathsome *d.*
Ps. 41:8. an evil *d.* ‖ 103:3. healeth all my *d.*
Ec. 6:2. is an evil *d.* ‖ Ha. 3:5. burning *d.*
Ez. 34:4. *d.* not strengthened ‖ 21. pushed the *d.*
Mat. 4:23. healing all manner of *d.* 9:35. ‖ 10:1
24. with divers *d.* Mk. 1:34. Lu. 4:40.
11:35. brought all that were *d.* Mk. 1:32.
Lu. 9:1. power to cure *d.* ‖ Jn. 5:4. ‖ 6:2.
Ac. 19:12. the *d.* departed ‖ 28:9. *d.* in the island
DISFIGURE, *v.* Mat. 6:16. *d.* their faces
DISGRACE, *v.* Jer. 14:21. not *d.* the throne
DISGUISE, ED, *v.* and *p.* 1 S. 28:8. Saul *d.*
1 K. 14:2. *d.* thyself ‖ 20:38. *d.* himself
22:30. king said, I will *d.* myself, 2 Ch. 18:29.
2 Ch. 35:22. Josiah *d.* himself to fight with
DISGUISETH, *p.* Jb. 2 1:15. adulterer *d.* his
DISH, ES, *s.* Ex. 25:29. ‖ 37:16. Nu. 4:7.



Ancient Egyptian and Modern Oriental Manner of serving Dishes; from Egyptian Monuments.

Jud. 5:25. in a lordly *d.* ‖ 2 K. 21:13. Mat. 26:23.
DISHAN, *A threshing.* The son of *Seir*, Ge. 36:21.
DISHON, *Fatness*, or *ashes*. Ge. 36:21.
DISHONEST, TY, *a.* and *s.* Ez. 22:13. 2 Co. 4:2.
DISHONOR, *s.* Ezr. 4:14. to see the king's *d.*
Ps. 35:26. clothed with shame and *d.* 71:13.
69:19. thou hast known my shame and my *d.*
Pr. 6:33. a wound and *d.* ‖ Ro. 9:21. another to *d.*
1 Co. 15:43. it is sown in *d.* it is raised in glory
2 Co. 6:8. by honor and *d.* ‖ 2 Ti. 2:20. vessels to *d.*
DISHONOR, EST, ETH, *v.*
Mi. 7:6. for the son *d.* the father, the daughter
Jn. 8:49. ye *d.* me ‖ Ro. 1:24. *d.* own bodies
Ro. 2:23. *d.* thou G. ‖ 1 Co. 11:4. *d.* his head, 5.
DISINHERIT, *v.* Nu. 14:12. I will *d.* them
DISJOINTED, *p.* Jer. 6:8. Ez. 23:17.
DISMAYED, ING, *p.* De. 31:8. nor be *d.* Jos. 1:9. ‖ 8:1. ‖ 10:25. 1 Ch. 22:13. ‖ 28:20. 2 Ch. 20:15, 17. ‖ 32:7.
1 S. 17:11. they were *d.* 2 K. 19:26. Is. 37:27.
Is. 21:3. I was *d.* ‖ 10:9. be not *d.* Jer. 1:17. ‖ 10:2. ‖ 23:4. ‖ 30:10. ‖ 46:27. Ez. 2:6. ‖ 3:9. 41:23. be *d.* together ‖ Jer. 8:9. wise are *d.* 14:9.
Jer. 17:18. let them be *d.* ‖ 49:37. even them *d.*
48:1. Misgab is *d.* ‖ 39. Moab ‖ 49:37. Elam
50:36. Babylon ‖ Ez. 32:10. Ob. 9. Teman
DISMISED, *p.* 2 Ch. 23:8. Ac. 15:30. ‖ 19:41.
DISOBEDIENCE, *s.* Ro. 5:19. by one man's *d.*
2 Co. 10:6. to revenge all *d.* ‖ Ep. 2:2. child of *d.*
Ep. 5:6. wrath of G. on children of *d.* Col. 3:6.
He. 2:2. every *d.* received ‖ 4:11. example of *d.*
DISOBEDIENT, *a.* 1 K. 13:26. *d.* to the word
Ne. 9:26. they were *d.* ‖ Lu. 1:17. turn the *d.*
Ac. 26:19. I was not *d.* to the heavenly vision
Ro. 1:30. boasters, *d.* to parents, 2 Ti. 3:2.
10:21. a *d.* people ‖ 15:31. *d.* in Judea
1 Ti. 1:9. lawless and *d.* ‖ Ti. 1:16. abominable, *d.*
Ti. 3:3. sometimes *d.* ‖ He. 11:31. with the *d.*
1 Pe. 2:7. who be *d.* 8. ‖ 3:20. sometime *d.*
DISOBEYED, *p.* 1 K. 13:21. *d.* mouth of the L.
DISORDERLY, *ad.* 1 Th. 5 :14. 2 Th. 3:6, 7, 11.
DISPATCH, ED, *v.* Ezr. 10:14. Ez. 23:17.
DISPENSATION, *s.* 1 Co. 9:17. a *d.* of the gos.
Ep. 1:10. *d.* of the fulness ‖ 3:2. *d.* of grace, Col. 1:25.
DISPERSE, ED, *v.* and *p.* 1 S. 14:34. *d.* yours.
2 Chr. 11:23. Rehoboam *d.* ‖ Est. 3 :8. a people *d.*
Ps. 112:9. he hath *d.* he hath given, 2 Co. 9:9.
Pr. 5:16. fountains be *d.* ‖ 15:7. *d.* knowledge
Is. 11:12. *d.* of Judah ‖ Ez. 12:15. *d.* them in the countries, 20:23. ‖ 29:12. ‖ 30:23, 26. ‖ 36:19.
Zph. 3:10. my *d.* ‖ Jn. 7:35. go to the *d.* ‖ Ac. 5:37.
DISPERSIONS, *s.* Jer. 25:34. days of your *d.*
DISPLAYED, *p.* Ps. 19:1. banner he *d.* because
DISPLEASE, ED, ING. Ge. 31:35. *d.* my Lord
Ge. 38:10. *d.* the Lord ‖ 48:17. it *d.* him, and he
Nu. 11:1. it *d.* the L. ‖ 10. Moses was *d.* ‖ 22:34.
1 S. 8:6. thing *d.* Samuel ‖ 18:8. saying *d.* Saul
2 S. 6:8. David was *d.* because the L. 1 Ch. 13:11.
11:25. let not this *d.* thee ‖ 27. thing *d.* the Lord
1 K. 1:6. father had not *d.* him ‖ 9:19.
20:43. king of Israel went to his house *d.* 21:4.
1 Ch. 21:7. God was *d.* ‖ Ps. 60:1. hast been *d.*
Pr. 24:18 it *d.* him ‖ Is. 59:15. it *d.* him that
Da. 6:14. king was *d.* ‖ Jon. 4:1. it *d.* Jonah
Ha. 3:8. was the L. *d.* ‖ Zch. 1:2. Lord sore *d.* 15.
Mat. 21:15. when the scribes saw, they were *d.*
Mk. 10:14. when Jesus saw it, he was much *d.*
41. *d.* with James and John ‖ Ac. 12:20.
DISPLEASURE, *s.* De. 9:19. of the hot *d.*
Jud. 15:3. I do them a *d.* ‖ Is. 2:5. in sore *d.*
Ps. 6:1. nor chasten in hot *d.* 38:1. ‖ Zch. 1:2.
DISPOSED, *p.* Jb. 34:13. *d.* whole world, 37:15.
Ac. 18:27. when he was *d.* to pass into Achaia
1 Co. 10:27. bid you to a feast, and ye be *d.* to
DISPOSETH, INGS, *v.* and *s.* Ps. 50:23. *d.* his way
Pr. 16:1. *d.* the heart ‖ 33. the whole *d.* thereof
DISPOSITION, *s.* Ac. 7:53. law by *d.* of angels
DISPOSSESS, ED, *v.* and *p.* Nu. 32:39. ‖ 33:53.
De. 7:17. how can I *d.* them ‖ Jud. 11:23.
DISPUTATION, S, *s.* Ac. 15:2. Ro. 14:1.
DISPUTE, ED, *v.* and *p.* Jb. 23:7. might *d.* with
Mk. 9:33. ye *d.* by the way ‖ 34. for they had *d.*
Ac. 9:29. Saul *d.* 17:17. ‖ Ju. 9. Michael *d.*
DISPUTER, ERS, *s.* and *p.* Ro. 9:20. 1 Co. 1:20.
DISPUTING, S, *p.* Ac. 6:9. *d.* with Stephen
Ac. 15:7. had been much *d.* Peter rose ‖ 19:8, 9.
24:12. neither found me *d.* with any man
Phil. 2:14. without *d.* ‖ 1 Ti. 6:5. perverse *d.*
DISQUIET, ED, *v.* and *p.* 1 S. 28:15. thou *d.* me
Ps. 39:6. *d.* in vain ‖ 42:5. why art thou *d.* 11., 43:5.
Pr. 30:21. for three things the earth is *d.*
Jer. 50:34. and *d.* the inhabitants of Babylon
DISQUIETNESS, *s.* Ps. 38:8. I roared by reason of *d.*
DISSEMBLED, *v.* Jos. 7:11. Jer. 42:20. Ga. 2:13
DISSEMBLERS, ETH, Ps. 26:4. Pr. 26:24.
DISSENSION, *s.* Ac. 15:2. ‖ 23:7, 10.
DISSIMULATION, *s.* Ro. 12:9. Ga. 2:13.
DISSOLVE, *v.* Da. 5:16. canst *d.* doubts
DISSOLVED, *p.* Ps. 75:3. inhabitants are *d.*
Is. 14:31. Palestina *d.* ‖ 24:19. earth is clean *d.*
34:4. host of heaven *d.* ‖ Na. 1:5. mount be *d.*
2 Co. 5:1. tabern. *d.* ‖ 2 Pe. 3:11. things be *d.* 12.
DISSOLVEST, *v.* Jb. 30:22. ‖ Ps. 65:10.
DISSOLVING, *p.* De. 7:23. and *d.* of doubts
DISTAFF, *s.* Pr. 31. 19. her hand: hold the *d.*

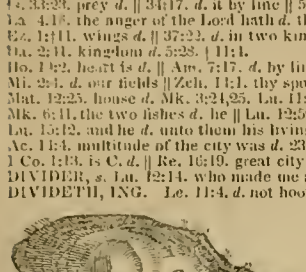
Oriental Spinner.

DISTANCES, *s.* Is. 33:17. land of far *d.*
DISTANT, *a.* Ex. 3:22. tenons equally *d.*
DISTIL, *v.* De. 32:2. speech *d.* ‖ Jb. 36:28.
DISTINCTION, *s.* 1 Co. 1:7. *d.* in the sounds
DISTINCTLY, *ad.* Ne. 8:8. read in Look *d.*
DISTEMPERED, *p.* Ps. 88:15. thy terrors, I am *d.*
DISTRACTION, *s.* 1 Co. 7:35. without *d.*
DISTRESS, *s.* Ge. 35:3. in the day of my *d.*
Ge. 42:21. *d.* came on us ‖ Jud. 11:7. are in *d.*
1 S. 2:32. that was in *d.* came to David
2 S. 22:7. in my *d.* I called on the Lord, and cried to my God, Ps. 18:6. ‖ 118:5. ‖ 120:1.
1 K. 1:29. redeemed my soul out of all *d.*
2 Ch. 28:22. in his *d.* Ahaz trespassed more
Ne. 2:17. ye see the *d.* ‖ 9:37. we are in great *d.*
Ps. 4:1. enlarged me in *d.* ‖ Pr. 1:27. *d.* cometh
Is. 25:4. to the needy in *d.* ‖ 52:18. by *d.* and
La. 1:20. I am in *d.* ‖ Ob. 12. in the day of *d.* 14.
Zph. 1:15. day of *d.* ‖ 17. I may *d.* on men
Lu. 21:23. be great *d.* 25. ‖ Ro. 2:9. shall *d.*
1 Co. 7:26. for present *d.* ‖ 1 Th. 3:7. in your *d.*
DISTRESS, ED, *v.* and *p.* Ge. 32:7. Ja. was *d.*
Nu. 22:3. Moab *d.* ‖ Jud. 2:15. Israel *d.* 10:9.
De. 2:9. Moabites ‖ 19. Ammonites ‖ 28:53, 57.
1 S. 13:6. people were *d.* ‖ 14:24. Israel were *d.*
28:15. Saul was *d.* ‖ 29:9. David was *d.* for
2 S. 1:26. I am *d.* ‖ 2 Ch. 28:22. *d.* Ahaz
Is. 29:2. I will *d.* Ariel ‖ 7. they that *d.* her shall
Jer. 10:18. I'll *d.* inhabitants ‖ Cor. 4:8. yet not *d.*
DISTRESSES, *s.* Ps. 25:17. O bring me out of *d.*
Ps. 107:6. delivered ‖ 13. saved ‖ 28. brought
Ez. 30:16. Noph have *d.* daily ‖ 2 Co. 6:4. 12:10.
DISTRIBUTE, ED, *v.* and *p.* Jos. 13:32. Mdid *d.*
1 Ch. 24:3. *d.* them according to the r offices
2 Ch. 23:18. Dav. *d.* in house ‖ 31:14. *d.* offer.
Ne. 13:13. office to *d.* ‖ Lu. 18:22. *d.* to poor
Jn. 6:11. *d.* to disc ‖ he ‖ 1 Co. 7:17. G. hath *d.*
2 Co. 10:13. rule God hath *d.* ‖ Ep. 4:7.
1 Ti. 6:18. charge the rich to be ready to *d.*
DISTRIBUTETH, ING. Jb. 21:17. Ps. 12:13.
DISTRIBUTION, *s.* Ac. 4:35. *d.* made to
2 Co. 9:13. liberal *d.* ‖ He. 2:4. *d.* of Holy Ghost
DITCH, ES, *s.* 1 K. 21:38. by *d.* of Jezreel
2 K. 3:16. valley full of *d.* ‖ Jb. 9:31. plunge in *d.*
Ps. 7:15. fallen in *d.* ‖ Pr. 23:27. whore a *d.*
Is. 22:11. made a *d.* ‖ Da. 9:25. *d.* in troublous
Mat. 15:14. both shall fall in the *d.* Lu. 6:39.
DIVERS, *a.* Le. 19:19. nor gender with *d.* kinds
De. 22:9. with *d.* seeds ‖ 11. garment of *d.* sorts
25:13. not *d.* weights, 14. Pr. 20:10, 23.
Jud. 5:30. prey of *d.* colors, 2 S. 13:18, 19.
1 Ch. 29:2. glistering stones of *d.* colors
2 Ch. 16:14. odors, and *d.* kinds of spices
21:4. slew *d.* ‖ 30:11 *d.* of Asher humbled
Est. 1:7. vessels *d.* ‖ 3:8. the r laws are *d.*
Ps. 78:45. he sent *d.* sorts of flies, 105:31.
Pr. 20:10. *d.* weights are an abominat on, 23.
Ec. 5:7. there are also *d.* vanities; fear God
Ez. 16:16. *d.* colors, 17:3. ‖ Da. 7:3, 7, 19, 23, 24, Mat. 4:24. *d.* diseases, Mk. 1:34. Lu. 4:40.
24:7. earthquakes in *d.* places, Mk. 13:8.
Mk. 8:3. *d.* came from far ‖ Ac. 19:9. *d.* hardened
1 Co. 12:10. *d.* tongues ‖ 1 Ti. 3:6. with *d.* lusts
Ti. 3:3. serving *d.* lusts ‖ He. 1:1. in *d.* manners
He. 2:4. *d.* miracles ‖ 9:10. *d.* washings and
13:9. *d.* doctrines ‖ Ja. 1:2. *d.* temptations
DIVERSITIES, *s.* 1 Co. 12:4, 6, 28.
DIVIDE, *v.* Ge. 1:6. let it *d.* the waters from

Ge. 1:14. lights to *d.* || 19:7. *d.* them in Jacob || 27. Ex. 1:16. sea and *d.* it || 15:9. *d.* the spoil 21:3. *d.* the money || 26:33. vail shall *d.* Le. 1:17. not *d.* it || 11:4. *d.* hoof, 7. De. 14:7. Nu. 31:27. *d.* prey || 33:54. *d.* the land, 34:17. De. 19:3. *d.* the coasts, Jos. 1:6. | 13:6,7. | 22:8. 2 S. 19:29. Zeba *d.* the land || 1 K. 3:25. *d.* child Ne. 9:11. didst *d.* the sea, Ps. 74:13. || 22. Jb. 27:17. *d.* silver || Ps. 55:9. *d.* their tongues P.-60:6. I will *d.* Shechem, and mete out, 108:7. Pr. 1:19. than to *d.* the spoil with the proud Is. 9:3. *d.* spoil || 53:12. *d.* him a portion with Ez. 5:1. *d.* the hair || 15:1. *d.* land, 47:21. | 48:29. Da. 11:39. *d.* land || Lu. 1:13. || 22:17. *d.* it DIVIDED, *p.* Ge. 1:4. *d.* the light || 7. water Ge. 10:5. isles of Gent. *d.* || 25. earth *d.* 1 Ch. 1:19, 15:10. lands *d.* he not || 32:7. Jacob *d.* the people 33:1. he *d.* the children to Leah and Rachel Ex. 14:21. waters were *d.* || Nu. 26:53. land *d.* De. 4:19. thy God *d.* || 32:8. Most High *d.* Jos. 14:5. *d.* the land, 18:10. | 19:51. | 23:4. Jud. 5:30. *d.* the prey? || 7:16. *d.* the 300 men 9:43. people, and *d.* them || 19:29. Levite *d.* her 2 S. 1:23. in death not *d.* || 1 K. 16:21. | 18:6. 2 K. 2:8. waters were *d.* || 1 Ch. 23:6. | 24:1. 2 Ch. 35:13. they *d.* other offerings speedily Jb. 38:25. *d.* a water-course for the waters Ps. 68:12. *d.* the spoil || 78:13. *d.* the sea, 136:13. 78:55. *d.* inheritance by line, Ac. 13:19. 68:33:23. prey *d.* || 34:17. *d.* it by line || 51:15. La. 4:16. the anger of the Lord hath *d.* them Ez. 1:11. wings *d.* || 37:22. *d.* in two kingdoms Da. 2:41. kingdom *d.* 5:28. | 11:4. Ho. 1:2. heart is *d.* || Am. 7:17. *d.* by line Mi. 2:4. *d.* our fields || Zch. 14:1. thy spoil *d.* Mat. 12:25. house *d.* Mk. 3:24,25. Lu. 11:17,18. Mk. 6:41. the two fishes *d.* he || Lu. 12:52,53. Lu. 15:12. and he *d.* unto them his living Ac. 1:4. multitude of the city was *d.* 23:7. 1 Co. 1:13. is C. *d.* || Re. 16:19. great city was *d.*

DIVIDER, *s.* Lu. 12:14. who made me a *d.*?

DIVIDETH, ING. *Le.* 11:4. *d.* not hoof, 5:26.



Camel's Foot dissected.

Jos. 19:49. end of *d.* the land || Jb. 26:12. *d.* sea Ps. 29:7. voice of L. *d.* || Is. 63:12. *d.* the water Jer. 31:35. *d.* the sea || Da. 7:25. *d.* of time Mat. 25:32. *d.* his sheep || Lu. 11:22. *d.* spoils 1 Co. 12:11. *d.* to every man severally as he will 2 Ti. 2:15. rightly *d.* || Ile. 4:12. *d.* asunder joints

DIVINATION, *s. Foretelling future events without reason or divine revelation. It was practised by earth, water, fire, air; by the flight or singing of birds; by lots, by dreams, by the staff or wand, by the entrails of victims, and by cups. The heathens used many d'vinat ons, being excited thereto by distrust of God, and the temptations of the devil, who had a great hand in many of their answers,* Ac. 16:16.

Nu. 22:7. rewards of *d.* || 23:23. nor *d.* against Israel

De. 18:10. or that useth *d.* 2 K. 17:17. 1 S. 15:23. Pr. 16:10.

Jer. 14:14. they prophesy unto you *d.* and a Ez. 12:24. flattering *d.* || 13:6. lying *d.* 7. 21:21. king stood to use *d.* || 22. *d.* for Jerusa. 23. it shall be to them as a false *d.* in their Ac. 16:16. possessed with a spirit of *d.* met us

DIVINATIONS, *s.* Ez. 13:23. see no more *d.*

DIVINE, ERS, *v.* and *s.* Ge. 44:15. as I, can *d.*? De. 18:14. hearkened to *d.* || Jos. 13:22. 1 S. 6:2. called for the *d.* || 28. to me by Pr. 16:10. a *d.* sentence || Is. 44:25. *d.* mad Jer. 27:9. hearken not to your *d.* 29:8. Ez. 13:9. *d.* lies, 23. | 21:29. || Mi. 3:6,11. Mi. 3:7. *d.* confounded || Zch. 10:2. *d.* seen a lie Ile. 9:1. *d.* service || 2 Pe. 1:3. *d.* power hath 2 Pe. 1:4. be partakers of the *d.* nature

DIVINETH, ING, *s.* and *p.* Ge. 44:5. Ez. 22:28.

DIVISION, S, *s.* Ex. 8:23. a *d.* between my peo. Jud. 5:15. for the *d.* of Reuben, there were, 16. 1 S. 23:28. called the place the rock of *d.* 1 Ch. 24:1. these are the *d.* of the sons of Aaron 26:1. concerning the *d.* of the porters, 12:19. Ezr. 6:18. set the priests in their *d.* Ne. 11:36. Song 2:17. as a hart on the mountains of *d.* Lu. 12:51. I tell you nay, but rather *d.* Jn. 7:43. was a *d.* among people, 9:16. | 10:19. Ro. 16:17. which cause *d.* || 1 Co. 1:10. be no *d.* 1 Co. 3:3. strife and *d.* || 11:18. *d.* among you

DIVORCE, *s. Is the dissolution of marriage, or a separation of husband and wife. A cutting off,* De. 24:1. *The Jews gave bills of divorce ment for trivial matters, but (by adultery alone is the) marriage relation radically dissolved,* Mat. 5:32.

Jer. 3:8. put her away, and give her a bill of *d.*

DIVORCED, *p.* Le. 21:14. not take a *d.* woman Le. 22:13. if priest's daughter be a widow or *d.* Nu. 30:9. vow of *d.* stand || Mat. 5:32. that is *d.*

DIVORCEMENT, *s.* De. 24:1. write bill of *d.* 3. Is. 50:1. mother's *d.* || Mk. 10:4. write bill of *d.*

DOCTOR, S, *s.* Lu. 2:46. in midst of the *d.* Lu. 5:17. *d.* of the law || Ac. 5:34. Gamaliel, a *d.*

DOCTRINE, S, *s.* De. 32:2. *d.* drop as the rain Jb. 11:4. my *d.* is pure || Ps. 19:7. *d.* of the Lord Pr. 4:2. I give good *d.* || Is. 28:9. to understand *d.* Is. 28:19. vexation to understand *d.* || 29:24. learn 53:11. believed our *d.* || Jer. 10:8. *d.* of vanities Mat. 7:28. the people were astonished at his *d.* 22:33. Mk. 1:22. | 11:18. Lu. 4:32. 15:9. teaching for *d.* Mk. 7:7. || 10:19. beware of Mk. 1:27. what new *d.* is this || 4:2. in his *d.* 12:38. Jn. 7:16. *d.* is not mine || 17. know of the *d.* 18:19. asked Jesus of his *d.* || Ac. 2:42. apostles' *d.* Ac. 5:28. ye have filled Jerusalem with your *d.* 13:12. astonished at the *d.* || 17:19. this new *d.* is Ro. 6:17. form of *d.* || 16:17. contrary to the *d.* 1 Co. 1:6. speak to you by *d.* || 26. hath a *d.* a Ep. 4:14. every wind of *d.* || Col. 2:22. *d.* of men 1 Ti. 1:3. teach no other *d.* || 10. contrary to sound *d.* 4:1. to *d.* of devils || 6. good *d.* || 13. attenda. to *d.* 16. take heed to thy *d.* || 5:17. in the word and *d.* 6:1. *d.* not blasphemed || 3. *d.* according to godli. 2 Ti. 3:10. known my *d.* || 16. profitable for *d.* 4:2. long-suffering and *d.* || 3. not endure sound *d.* Ti. 1:9. by sound *d.* to exh. || 2:1. becometh sound *d.* 2:7. in *d.* showing incorrup. || 10. adorn *d.* of G. He. 6:1. *d.* of Christ || 2. *d.* of baptisms, and of 13:9. strange *d.* || 2 Jn. 9. *d.* of Christ || 10. this *d.* Re. 2:14. *d.* of Balaam || 15. *d.* of the Nicol. 24. DO, *v.* Ge. 1:16. said, *Do* to her as it pleaseth 18:25. shall not Judge of all the earth *do* right? 19:22. I cannot *do* any thing till thou be come 31:16. now then what God hath said to thee, *do* 42:18. this *do*, and live, for I fear God, Le. 18:5. Ex. 15:26. *do* that which is right, and keep his statutes, De. 6:18. | 12:25. | 13:18. | 21:9. 19:8. all that the Lord hath spoken, we will *do* 20:9. six days do all thy work, 23:12. De. 5:13. Le. 5:1. to *do* evil or good, Is. 41:23. 18:4. shall *do* my judgments and keep my ordinances, 19:37. | 20:22. Ez. 36:27. 5. if a man *do*, Ne. 9:29. Ez. 20:11,13,21. 25:18. *do* my statutes and keep my judgments, 20:8. | 22:31. De. 17:19. | 26:16. Nu. 22:18. to *do* less or more || 20. that shalt thou 23:19. hath he said, and shall he not *do* it? 24:14. shall *do* to thy people || 32:25. *do* as my lord Ru. 3:5. all that thou sayest to me I will *do* 1 S. 14:7. all that is in thine heart, 2 S. 7:3. 1 Ch. 17:2. 2 K. 6:31. God *do* so, and more also to me 20:9. the Lord will *do* as he hath spoken 1 Ch. 12:32. to know what Israel ought to *do* 2 Ch. 2:6. no might, nor know we what to *do* Jb. 11:8. canst thou *do*? || 12:2. can-t *do* every thing Ps. 40:8. to *do* thy will || 50:16. what hast thou to *do* 58:9,10. *do* it with thy might || Song 8:8. *do* for our Is. 16:11. purposed, I will also *do* it || 45:7. I the L. Jer. 2:18. what hast thou to *do* in way of Egypt? 44:17. we will certainly *do* || 50:15. *do* to her Ez. 33:32. they *do* them not || 36:37. will *do* it Da. 9:19. O Lord, hearken, and *do*; defer not Ho. 6:4. what shall I *do* to thee || 14:8. to *do* any Jo. 2:21. L. will *do* great things || 3:4. to do with me Am. 3:7. the L. will *do* nothing, but he revealeth Mat. 7:12. men should *do* to you, Lu. 6:31. 19:16. what good thing shall I *do*, Lu. 18:18. Lu. 6:31. would that men should *do* to you, *do* 23:31. for they know not what they *do* Jn. 6:28. what shall we *do*, Ac. 2:37. | 16:30. 13:17. happy are ye if ye *do* them || 14:12. *do* also 14:14. I will *do* it || 15:5. ye can *do* nothing Jn. 17:4. gavest me to *do* || 21:21. what shall this man *do*

Ro. 7:15. but what I hate, that *do* I, 16.

17. then it is no more I that *do* it, but sin, 20.

1 Co. 10:32. whatsoever ye *do*, do all, Col. 3:17.

2 Co. 8:10. not only to *do*, but also to be forward Ep. 3:20. is able to *do* exceeding abundantly

Phil. 4:9. things ye have heard and seen in me

13. I can *do* all things through Christ which 1 Th. 5:11. even as also ye *do* || 24. who will *do* it 2 Th. 3:4. that ye both *do* and will *do* the things 2 Ti. 4:5. *do* the work of || 9. *do* thy diligence, 21. Phile. 21. knowing thou wilt *do* more than I say He. 4:13. with whom we have to *do* || 6:3. will we *do*

13:6. I will not fear what man shall *do* to me 2 Pe. 1:10. if ye *do* these things, ye shall never Re. 2:5. *do* thy first works || 19:10. *do* it not, 22:9. 22:14. blessed are they that *do* his commandm.

Can or *Canst* DO. Ge. 31:43. what *can* I *do*? De. 3:24. none *d.* || 1 S. 28:2. servant *d.*

Jb. 15:3. *d.* no good || 22:17. what - Almighty *d.* 42:2. I know that thou *canst d.* every thing Ps. 11:3. what *can* the righteous *d.*?

56:4. not fear what flesh *can d.* 11. | 118:6.

Ec. 2:12. what - man *d.* || Jer. 38:5. *d.* any thing Mk. 9:22. if *d.* any || Lu. 12:4. no more they *d.*

Jn. 3:2. *d.* miracles || 5:19. Son *d.* nothing, 30. 15:5. for without me ye *can d.* nothing

2 Co. 13:8. *d.* nothing || Phil. 4:13. I *d.* all DO, with *lord*. Ex. 23:2. multitude to *d.* Le. 5:4. if a soul swear to *d.* or good, or *d.* De. 4:25. shall *d.* in sight of the Lord, 31:29. 1 S. 20:13. to *d.* thee - || 2 S. 12:29. In his sight? 2 K. 8:12. because I know the *evil* thou wilt *d.* 17:17. *d.* in sight of L. || 21:9. seduced them to Ps. 34:16. against them that *d.* || 37:8. in any Pr. 2:14. rejoice to *d.* || 24:8. deviseth to *d.* Ec. 5:1. for they consider not that they *d. evil* 8:11. fully set to *d.* || 12. though a sinner *d.* an Is. 1:16. cease to *d.* || 41:23. *d.* good or -, that Jer. 4:22. wise to *d.* || 10:5. for they cannot *d.* 13:23. accustomed to *d.* || 18:10. if it *d.* in my Ez. 6:10. that I would *d.* this *evil* unto them Mi. 7:3. *d.* with both hands || Zph. 1:9. nor Ro. 3:8. let us *d.* that || 13:4. but if then *d.* 2 Co. 13:7. that ye *d.* no - || 1 Pe. 3:12. them that DO, joined with *Good*. Ge. 19:8. *d.* as is - in your Ge. 27:45. Rebekah said, What - shall I *d.* to me? Nu. 10:29. will *d.* thee - || 24:13. *d.* either - or bad De. 8:16. to *d.* thee -, 28:3. | 30:5. Jud. 17:13. Jud. 19:24. *d.* with them what seemeth - to you 1 S. 14:7. said, *d.* what seemeth thee -, 36. | 14:37, 40. 2 S. 10:12. | 13:27,37. 2 K. 10:5. 1 Ch. 19:13. | 21:23. Ne. 5:9. also I said, It is no *good* that ye *d.* Ps. 34:14. *d.* *good*, 37:3,27. | 51:18. | 125:4. Mat. 5:44. | Lu. 6:9,35. Ro. 13:3. 36:3. left off to *d.* || Pr. 31:12. she will *d.* - Ec. 3:12. for a man to *d.* - || Is. 41:23. you *d.* - or Jer. 4:22. but to *d.* *good* they have no knowl. 10:5. cannot *d.* *evil*, nor is it in them to *d.* *good* 13:23. then may ye *d.* *good* that are accustomed 26:14. *d.* as seemeth - || 29:32. nor behold I *d.* - 32:40. nor turn from them to *d.* -, 41. | 33:9. Zph. 1:12. that say, The L. will not *d.* - neither Mk. 3:4. lawful to *d.* - or to *d.* evil, Lu. 6:9. 14:7. poor, when ye will, ye may *d.* them - Lu. 6:33. if ye *d.* || Ro. 7:19. - I would *d.* Ga. 6:10. *d.* - to all men, 1 Ti. 6:18. He. 13:16. Ja. 4:17. knowest to *d.* - || 1 Pe. 3:11. *d.* -

Have I to DO. 2 S. 16:10. what *have I to do* with you? 19:22. 1 K. 17:18. 2 K. 3:13 2 Ch. 35:21. Mk. 5:7. Lu. 8:28. Jn. 2:4.

Ho. 14:8. *d.* with idols || 1 Co. 5:12. *d.* to judge

I shall, or I will DO; or *will I, shall I* DO.

Ge. 22:37. | 47:30. Ex. 3:20. | 6:1. | 17:4. | 34:10. Nu. 14:35. | 20:17. | 33:56. Ru. 3:5,11,13. 1 S. 3:11. | 10:2. | 20:4. | 28:15. 2 S. 12:12. | 18:4,38. | 21:3,4. 1 K. 5:8. | 20:9. 2 K. 2:9. | 4:2. Est. 5:8. Jb. 7:20. | 31:14. | 34:32. Pr. 24:29. Is. 5:5. | 42:16. | 43:19. | 46:10,11. | 48:11. Jer. 7:14. | 9:7. | 19:12. | 25:6. | 29:32. | 51:47. Ez. 5:8. | 7:27. | 22:14. | 35:11. | 36:11. Ho. 6:4. Am. 4:12. Mat. 19:16. | 27:22. Lu. 12:17. | 16:3. | 20:13. Jn. 14:13,14. Ac. 22:10. 2 Co. 11:12. Phil. 1:4.

Must DO. Ex. 18:20. work they *must d.* Nu. 23:2. that I *d.* || Pr. 19:19. *d.* it again Ac. 16:30. Sirs, what *must* I *d.* to be saved DO, joined with *no* or *not*. Ge. 18:29. *d.* for 30. Ge. 1:30. I will *not d.* it, if I find thirty there 19:22. I cannot *d.* any thing till || 34:19. Ex. 20:10. thou shalt *d.* any work, Le. 16:29. | 23:3,7,21,28,31,36. | 25:35,36. Nu. 28:18,25,26. Le. 18:3. ye shall *d.* || 19:15. *d.* - unrighteousness 20:14. but if ye will *d.* any commandments, 15. Nu. 8:2 - shall *d.* service || 28:18. shall he *d.* 29:7. ye shall *d.* any work, De. 5:14. | 16:8. Pe. 12:8. *d.* after || 13:11. *d.* no more any Jud. 6:27. *d.* it by day || 19:23. *d.* - this folly Ru. 3:13. *d.* the part || 1 S. 19:21. *d.* harm 1 K. 11:12. in thy days *d.* it || 2 K. 17:15. | 18:12. Ezr. 7:26. *d.* the law || Jb. 13:26. | 34:12. | 41:8. Ps. 119:3. they *d.* - iniquity || Jer. 22:3. *d.* - wrong Ez. 7:9. *d.* any more the like || 23:48. 33:31. they will *d.* them. 32. || Zph. 3:5,13. Mat. 5:46. *d.* - even the publicans the same, 47. 6:1. *d.* - alms, 2. || 12:2. *not* lawful to *d.* on 19:18. *d.* - murder || 23:3. *d.* after their works Mk. 6:5. *d.* - mighty work || Lu. 6:46. *d.* - things Jn. 6:38. - to *d.* my own will || 10:37. if I *d.* - Ro. 7:15. that I *d.* - || 23. the law could *d.* Ga. 5:17. ye *cannot d.* || 1 Jn. 1:6. *d.* - the truth Re. 19:10. said, See thou *d.* it not, 22:9.

Observe, with DO. De. 5:32. | 8:1. | 11:32. | 12:1. | 15:5. | 16:12. | 17:10. | 28:13,15. | 31:12,58. | 32:46. Jos. 1:7. 2 K. 17:37. | 21:8. Ne. 10:29. Ez. 37:24. Mat. 23:3.

Will we DO, *we will* DO. Ex. 19:8. | 24:3,7. Nu. 10:32. De. 5:27. Jud. 20:9. 2 K. 10:5. Jer. 16:12. | 42:20. | 44:17.

Shall we DO, *we shall* DO. Jud. 13:8,12. | 21:7. 1 S. 5:8. | 6:2. 2 S. 16:20. 17:6. 2 K. 6:15. 2 Ch. 25:9. Est. 1:15. Ps. 60:12. Song 8:8. Jon. 1:11. Lu. 3:10,12,14. Jn. 6:28. Ac. 2:37. | 4:16.

DO, joined with *so*. Ge. 18:5. | 19:7. | 44:17. Ex. 8:26. Le. 4:20. | 8:34. Nu. 9:14. | 14:28. | 15:14. | 22:30. | 32:23,32. De. 3:21. | 12:4,30,31. | 18:14. | 22:3,5. Jud. 7:17. | 11:10. | 14:10. | 19:24. Ru. 1:17. 1 S. 3:17. | 8:8. | 20:13. | 25:22. | 30:23. 2 S. 3:9,35. | 9:11. 1 K. 1:30. | 2:23,38. | 19:2. | 20:10. | 22:22. 2 K. 6:31. | 17:41. 1 Ch. 13:4. Ezr. 10:12. Ne. 5:12. | 6:13. | 13:21. Est. 6:10. | 7:5. Jb. 13:9. Pr. 20:30. | 24:29. Is. 10:11. Jer. 28:6. Ez. 45:20. Da. 11:30. Ho. 10:15. Mat. 5:47. | 7:12. | 18:35. Ju. 14:31. Ac. 7:51. 1 Co. 16:1. Col. 3:13. 1 Ti. 1:4. Ja. 2:12.

DO, joined with *this*. Ge. 11:6. | 39:9. | 41:34. | 42:18. | 43:11. | 15:17,19. Le. 26:16. Nu. 16:6. Jos. 9:20. Jud. 19:23. 2 S. 13:12. | 23:17. 2 K. 19:31. 2 Ch. 19:10. Ezr. 4:22. Pr. 6:3. Is. 37:32. | 38:19. Jer. 32:35. Ez. 6:10. | 36:22. Am. 4:12. Ma. 4:3. Mat. 8:9. | 9:28. | 12:18. | 21:21. Mk. 11:3. Lu. 7:4,8. | 10:28. 12:18. | 22:19. Ac. 21:23. 1 Co. 9:17,23. | 11:24,25. He. 6:3. | 13:19. Ja. 4:15.

DO *well*. Is. 1:17. Jon. 4:9. Zch. 8:15. Mat. 12:12. Jn. 13:12. Ac. 15:29. Ja. 2:8. 1 Pe. 2:14, 20. | 3:6. 2 Pe. 1:19. 3 Jn. 6.

DODAI, *My breast* or *beloved*.

DODO, *His breast beloved*. Jud. 10:1.

DODANIM, *Loves*, or *breasts*. Ge. 10:4. 1 Ch. 1:7.

DOEG, *Careful*, or *a fisherman*. 1 S. 22:18,22.

DOER, *s*. Ge. 39:22. he was the *d*. of it 2 S. 3:39. Lord reward *d*. of evil, Ps. 31:23. Pr. 17:4. wicked *d*. || Is. 9:17. and evil *d*. 2 Th. 2:9. wherein I suffer trouble as an evil *d*. Ja. 1:23. not a *d*. || 25. but a *d*. of the work 4:11. not a *d*. of the law || 1 Pe. 4:15. as evil *d*.

DOERS, *s*. 2 K. 22:5. give it to *d*. of the work Ps. 101,8. cut off wicked *d*. || Ro. 2:13. *d*. just. Ja. 1:22. be ye *d*. of the word, and not hearers

DOST, *v*. Ge. 4:7. if thou *d*. well, if *d*. not 21:22. God is with thee in all that thou *d*. Ex. 18:17. the thing thou *d*. is not good De. 12:28. *d*. good || 15:18. bless in all thou *d*. 1 K. 2:3. mayst prosper in all that thou *d*. 19:9. what *d*. thou here, Elijah, 13. || 20:22. Jb. 9:12. what *d*. thou ? || 35:6. what *d*. thou Ps. 49:18. *d*. well || 77:11. God that *d*. wonders 86:10. *d*. wondrous things || 119:68. *d*. good Ec. 8:4. say, What *d*. thou ? Da. 4:35. Jer. 11:15. *d*. evil || 15:5. ask how thou *d*. ? Ez. 12:9. what *d*. thou ? || 16:30. *d*. all, 24:19. Jon. 4:4. *d*. thou well to be angry ? 9. Mat. 6:2. *d*. alms, 3. || 21:23. authority *d*. thou these things ? Mk. 11:28. Lu. 2:62. Jn. 2:18. *d*. these things ? 3:2. miracles thou *d*. 7:3. works thou *d*. || 13:27. *d*. do quickly Ac. 22:26. saying, Take heed what thou *d*. Ro. 2:1. *d*. same things, 31. || Ja. 2:19. *d*. well 3 Jn. 5. thou *d*. faithfully what thou *d*.

DOTH, *v*. Ge. 31:12. all that Laban *d*. Ex. 31:14. *d*. any work therein, Le. 23:30. Le. 6:3. all these a man *d*. || Nu. 24:23. this Jb. 5:9. God *d*. great things, 9:10. | 37:5. Ps. 72:18. | 136:4. 23:13. what his soul desireth, even that he *d*. Ps. 1:3. he *d*. shall prosper || 14:1. none that *d*. good, 53:1,3. Ro. 3:12. 15:5. *d*. these things shall never be moved 106:3. *d*. righteousness || 118:15. *d*. val antly Pr. 6:32. that *d*. it || 11:17. *d* good to his soul 17:22. a merry heart *d*. good like a medicine Ec. 2:2. mirth, what *d*. it ? || 3:14. what God *d*. 7:20. that *d*. good || 8:3. he *d*. what pleaseth Is. 56:2. blessed is the man that *d*. this Ez. 17:15. escape that *d*. ? || 18:10. *d*. the like 18:11. not any of those dut. || 27. that which Da. 4:35. *d*. according || 9:14. righteous in all he Am. 9:12. Lord that *d*. this || Ma. 2:12. that *d*. Mat. 6:3. what right hand *d*. || 7:21. *d*. the will 7:26. that heareth and *d*. not, Lu. 6:49. 8:9. to servant, Do this, and he *d*. it, Lu. 7:8. Jn. 3:20. *d*. evil hateth || 21. but he that *d*. truth 5:19. these *d*. the Son || 7:51. know what he *d*. 9:31. if any *d*. his will || 15:15. what his Lord *d*. 16:2. *d*. God service || Ro. 2:3. soul that *d*. evil Ro. 10:5. *d*. these things shall live, Ga. 3:12. 13:4. to execute wrath upon him that *d*. evil 1 Co. 6:18. every sin a man *d*. || 7:37. *d*. well Col. 1:6. fruit, as it *d*. in you || 3:25. *d*. wrong Ja. 4:17. *d*. it not || 1 Jn. 2:17,29. | 3:7. 3 Jn. 10. remember deeds he *d*. || 11. that *d*. evil Re. 13:13. and he *d*. great wonders, so that he

DOING, *p*. 1 K. 22:33. *d*. right, 2 Ch. 20:32. 1 Ch. 22:16. arise, and be *d*. || Nc. 6:3. *d*. work Ps. 64:9. wisely consider of his *d*. || 66:5. 118:23. this is the Lord's *d*. and is marvellous, Mat. 21:42. Mk. 12:11. Mat. 24:46. Lord shall find so *d*. Lu. 12:43. Ro 2:7. in well *d*. || 12:20. so *d*. heap coals Ga. 6:9. in well *d*. 2 Th. 3:13. 1 Pe. 2:15. | 3:17. | 4:19.

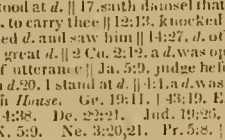
DOINGS, *s*. Le. 18:3. after the *d*. of Egypt De. 28:20. wickedness of thy *d*. || Jud. 2:19. 1 S. 25:3. ev l in his *d*. || 2 Ch. 17:4. *d*. of Israel Ps. 9:11. declare his *d*. 77:12. Is. 12:4. Pr. 20:11. even a child is known by his *d*. Is. 1:16. evil of your *d*. || 3:8. *d*. are against, 10. Jer. 4:4. evil of your *d*. 21:12. | 26:3. | 44:22. 7:3. amend your *d*. 5. | 26:13. | 35:15. 17:10. fruit of his *d*. 21:14. | 32:19. Mi. 7:13. 18:11. make your *d*. good || 23:22. | 25:5. | 32:19. Ez. 14:22. see their *d*. || 20:43. remember *d*. 20:44. corrupt *d*. || 21:24. in all your *d*. your 24:14. according to thy *d*. 36:19. Ho. 12:2. Ho. 4:9. reward their *d*. || 5:4. frame their *d*. 7:2. own *d*. beset them || 9:15. wickedness of *d*. Mi. 2:7. are these his *d*. || 3:4. ill in their *d*. Zph. 3:7. corrupted their *d*. || 11. ashamed for *d*. Zch. 1:6. according to our *d*. so hath he dealt

DOG, *s*. put for, (1) *The devil*, Ps. 22:20. (2) *Persecutors*, Ps. 22:16. (3) *False teachers*, Is. 56:11. Phil. 3:2. (4) *Unholy men*, Mat. 7:6. (5) *The Gentiles*, Mat, 15:27.

Ex. 11:7. but against Israel shall not a *d*. move 22:31. shall cast it to the *d*. Mat. 15:26. Mk. 7:27. De. 23:18. price of a *d*. || Jud. 7:5. as a *d*. lappeth 1 S. 17:43. am I a *d*. 2 S. 3:8. 2 K. 8:13. 21:14. after a dead *d*. 2 S. 9:8. | 16:9. 1 K. 14:11. shall the *d*. eat, 16:4. | 21:24. 21:19. shall *d*. lick thy blood, 23. | 22:38. 2:26. the angel rolled the stone from the *d*. Mk. 1:33. gathered at the *d*. || 2:2. no room about *d*. 16:3. roll stone from *d*. || Jn. 10:1. entereth not by Jn. 10:2. that entereth in by *d*. || 7. I am the *d*. 9. 18:16. Pe. stood at *d*. || 17. saith damsel that kept Ac. 5:9. at *d*. to carry thee || 12:13. knocked at *d*. 12:16. opened *d*. and saw him || 14:27. *d*. of faith 1 Co. 16:9. a great *d*. || 2 Co. 2:12. a *d*. was opened Col. 4:3. *d*. of utterance || Ja. 5:9. judge before *d*. Re. 3:8. open *d*. 20. I stand at *d*. || 4:1. a *d*. was open

DOOR, with *House*. Ge. 19:11. | 43:19. Ex. 12:22. Le. 14:38. De. 22:21. Jud. 19:26. 2 S. 11:9. 2 K. 5:9. Ne. 3:20,21. Pr. 5:8. | 9:14. Ez. 8:14. | 47:1.

DOOR, with *shut*. Ge. 19:6,10. 2 K. 4:4,5,21, 33. | 6:32. Mat. 6:6. | 25:10. Lu. 11:7. | 13:25. Re. 3:8.



Common Oriental Door.

DOOR, with *Tabernacle*. Ex. 29:4,11,32. | 40: 6,12. Le. 1:3,5. | 3:2. | 4:4,7,18. | 8:3,4,31,33, 35. | 10:7. | 12:6. | 14:11,23. | 15:14,29. | 16:7. | 17:4,6,9. Nu. 6:10,18. | 10:3. | 12:5. | 16:18, 19,50. | 20:6. | 25:6. | 27:2. De. 31:15. 1 Ch. 9:21.

DOOR, with *Tent*. Ge. 18:1,2,10. Ex. 33:8,10. Nu. 11:10. | 16:27. Jud. 4:20.

DOOR-*Keeper*, *s*. Ps. 84:10. Jer. 35:4.

DOOR *Keepers*, *s*. 2 K. 22:4. | 23:4. | 25:18. 1 Ch. 15:23,24. Est. 6:2. Jer. 52:24.

DOOR-*Post*, *s*. Ex. 12:7. | 21:6. Ez. 41:3.

DOOR-*Posts*, *s*. Ex. 12:7. De. 11:20. Is. 6:4. Ez. 41:16.

DOORS, *s*. Jos. 2:19. shall go out of the *d*. Jud. 3:24. the *d*. of the parlor were locked, 25. 11:31. cometh forth of *d*. || 16:3. *d*. of gate of city 19:27. her lord rose up and opened the *d*. 1 S. 3:15. Samuel opened *d*. 21:13. 2 K. 18:16. 2 Ch. 23:4. porters of *d*. || 29:3. Hezek. opened *d*. Ne. 3:1. they set up the *d*. of it, 3. | 7:1. Jb. 31:32. opened my *d*. || 38:10. set *d*. to sea 38:17. *d*. of shadow of death || 41:14. *d*. of face Ps. 24:7. everlasting *d*. || 78:23. *d*. of heaven Pr. 8:3. wisdom crieth at *d*. || 34. posts of my *d*. Is. 57:8. behind *d*. || Ez. 33:30. talking in *d*. of Mi. 7:5. keep the *d* || Zch. 11:1. open thy *d*. O Mat. 24:33. it is near, at the *d*. Mk. 13:29. Ac. 5:19. opened prison *d*. || 23. standing before *d*. 16:26. *d*. were opened || 27. seeing prison *d*. open *Shut* DOORS. Jud. 3:23. Ehud - the *d*. 2 Ch. 28:29. Ahaz -*d*. || 29:7. our fathers have -*d*. Ne. 6:10. let us - the *d*. || 7:3. -*d*. and bar them Jb. 3:10. - not *d*. of womb || 38:8. - sea with *d*. Ec. 12:4. *d*. be - in streets || Is. 26:20. - thy *d*. Ma. 1:10. -*d*. for nought || Jn. 20:19. *d*. -, Jesus, 26. Ac. 21:30. and forthwith the *d*. were - DOPHKAH, *A knocking*. Nu. 33:12.

DOR, *Generation*. Jos. 11:2. | 17:11. Jud. 1:27.

DORCAS, *A doe or roe-buck*. Ac. 9:36,39.

DOTE, ED, Jer. 50:36. Ez. 23:5,7,9,16,20.

DOTING, *p*. 1 Ti. 6:4. *d*. about questions

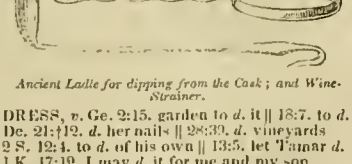
DOTHAN, *The law, custom*. Ge. 37:17. 2 K. 6:13.

DOUBLE, *a*. *Commonly signifies twice as much*. Ge. 43:12. take *d*. money in your hand, 15. Ex. 22:4. he shall restore *d*. 7,9. 26:9. *d*. the sixth curtain || 39:9. breast-plate *d*. De. 15:18. *d*. hired servant || 21:17. *d*. portion Jud. 17:10. *d*. suit of apparel || 1 S. 1:5. 2 K. 2:9. let a *d*. portion of thy spirit be upon 1 Ch. 12:33. they were not of *d*. heart Jb. 11:6. they are *d*. || 41:13. *d*. bridle || 42:10. Ps. 12:2. a *d*. heart || Pr. 31:21. *d*. garments Is. 40:2. *d*. for all her sins || 61:7. you shall have *d*. Jer. 16:18. recompense their sin *d*. 17:18. Zch. 9:12. I declare, that I will render *d*. 1 Ti. 3:8. not *d*. tongued || 5:17. *d*. honor Ja. 1:8. a *d*. minded man || 4:8. ye *d*. minded Re. 18:6. and *d*. unto her *d*. in the cup filled

DOUBLED, *p*. Ge. 41:32. dream was *d*. to Phar. Ex. 28:16. being *d*. 39:9. || 2 S. 20:10. Ez. 21:14. let the sword be *d*. the third time

DOUBT, *s*. Ge. 37:33. without *d*. rent in De. 28:66. thy life shall hang in *d*. before Da. 12:2. no *d*. but ye are the people, and wisdom Da. 5:12. dissolving of *d*. found in Daniel, 16. Mat. 14:31. wherefore didst thou *d*. || 21:21. Mk. 11:23. not *d*. in his heart || Lu. 11:20. Jn. 10:24. how long dost thou make us to *d*. Ac. 2:12. were in *d*. saying || 28:4. no *d*. this 1 Co. 9:10. for our sakes no *d*. || Ga. 4:20. stand in *d*. 1 Jn. 2:19. would no *d*. have continued with us

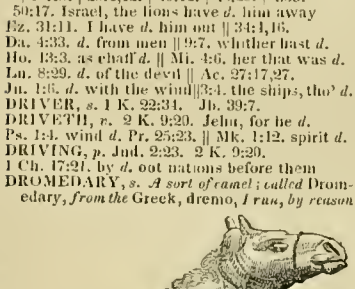
DOUBTED, *p.* Mat. 28:17. Ac.5:24.|10:17.|25:20.
DOUBTETH, *v.* Ro. 14:23. that *d.* is damned
DOUBTFUL, *a.* Lu. 12:29. Ac. 25:†20. Ro. 14 1. receive, but not to *d.* disputations
DOUBTING, *p.* Jn. 13:22. *d.* of whom he spake Ac. 10:20. nothing *d.* 11:12. || 1 Ti. 2:8. and *d.*
DOUBTLESS, *ad.* Nu. 14:10. 2 S. 5:19. Ps. 126:6. shall *d.* come again with rejoicing Is. 63:16. *d.* thou art our father || 1 Co. 9:2. yet *d.* 2 Co. 12:1. *d.* to glory || Phil. 3:8. yea *d.* I count all
DOUGH, *s.* Ex. 12:†34. took their *d.* 39. Nu. 15:20. cake of first of your *d.* 21. Ne. 10:37. Jer. 7:18. knead *d.* Ez. 44:30. Ho. 7:4
DOVE, *s. The symbol of simplicity and innocency. It is gentle, meek, fearful, simple, peaceable. The feathers of some kinds are of divers colors, which, according to the variety of its postures, and of the light shining upon it, look like silver or gold,* Ps. 68:13. *It mourns when it hath lost its mate,* Is. 38:14. Ez. 7:16. *The* Dove, *and no other bird, was appointed to be offered in sacrifice,* Le. 14:22. Ro. 12:1. *It is said to be silly, and without heart,* Ho. 7:11. *Many fabulous stories have been told of it.*
Ge. 8:8. Noah sent forth a *d.* 9:10,11,12. 15:9. he said to him, Take a turtle *d.* Le. 12:6. Ps. 55:6. O that I had wings like a *d.* for then 68:13. ye shall be as the wings of a *d.* covered 74:19. O deliver not the soul of thy turtle *d.* Song 1:15. hast *d.* eyes, 4:1. || 2:14. O my *d.* let 5:2. my love, my *d.* || 6:9. my *d.* my undefiled Is.38:14. mourn as a *d.* || Jer. 48:28. be like the *d.* Ho. 7:11. like a silly *d.* || 11:11. tremble as a *d.* Mat. 3:16. saw the Spirit of God descending like a *d.* Mk. 1:10. Lu. 3:22. Jn. 1:32.
DOVES, *s.* Le. 14:22. take two tur. *d.* Lu. 2:24. 2 K. 6:25. cab of *d.* dung || Song 5:12. eyes of *d.* Is. 59:11. mourn sore like *d.* || 60:8. flee as *d.* to Ez. 7:16. *d.* of the valleys || Na. 2:7. *d.* tabering Mat. 10:16. harmless as *d.* || 21:12. that sold *d.* Mk. 11:15. those that sold *d.* Jn. 2:14,16.
DOWN, *pr.* Le. 22:7. when sun is *d.* De. 23:11. Jos. 8:29. as soon as sun was *d.* take the king 2 S. 3:35. till sun be *d.* || Jb. 1:7. walk. up and *d.* Ps. 59:15. let them wander up and *d.* for meat 109:23. I am tossed up and *d.* as the locust 139:2. *d.* sitting || Ez. 28:14. walked up and *d.* Zch.10:12.they shall walk up and *d.* in his name Ac. 27:27. driven up and *d.* || Re. 1:13. *d.* to foot
DOWNWARD, *ad.* 2 K.19:30. root *d.* Is. 37:31. Ec. 3:21. that goeth *d.* || Ez. 1:27. his loins *d.* 8:2.
DOWRY, *s.* Ge. 30:20. with a good *d.* || 34:12. Ex. 22:17. pay according to the *d.* of virgins 1 S. 18:25. the king desireth not any *d.* but
DRAG, *s.* Hu. 1:16. burn incense to *d.* || 15.
DRAGGING, *p.* Jn. 21:8. *d.* their net with
DRAGON, S, *s. A kind of winged serpent, very fierce and cruel, fabled, or not well known.* It is put for, (1) *The devil,* Re. 12:9. (2) *Tyrants,* as *Pharaoh,* Ps. 74:13. Ez. 29:3. (3) *Whales and other great fishes,* Ps. 148:7. (4) *Any hurtful thing,* Ps. 91:13.
De. 32:33. poison of *d.* || Ne. 2:13. the *d.* well Jb. 30:29. brother to *d.* || Ps. 44:19. place of *d.* Ps. 74:13. brakest heads of *d.* || 91:13. *d.* trample 148:7. *d.* and all deeps || Is. 13:22. *d.* in palaces Is. 27:1. slay *d.* || 34:13. habitation for *d.* 35:7. 43:20. *d.* and owls || 51:9. and wounded the *d.* Jer. 9:11. Jerus. a den of *d.* 10:22. || 14:6. like *d.* 49:33. Hazor || 51:37. Babylon a dwelling for *d.* 51:34. swallowed like a *d.* || Ez 29:3. Pha. the Mi. 1:8. wailing like *d.* || Ma. 1:3. waste for *d.* Re. 12:3. great red *d.* 4,7,9,13,16,17. | 13:2. 13:4. worshipped the *d.* || 11. he spake as a *d.* 16:13. mouth of *d.* || 20:2. laid hold on the *d.*
DRAM, *s. The golden* Dram *or* Daric *was nearly equal to the English* guinea.
1 Ch. 29:7. Ezr. 2:69. | 8:27. Ne. 7:70,71.
DRANK, *v.* Ge. 9:21. Noah *d.* of the wine 24:46. I *d.* and camels || 27:25. wine, and he *d.* Nu. 20:11. congregation *d.* and their beasts De. 32:38. *d.* the wine of their drink-offerings 1 S. 30:12. nor *d.* water || 2 S. 12:3. *d.* of cup 1 K. 13:19. *d.* water || 17:6. *d.* of the brook Da. 1:5. wine which he *d.* 8. || 5:1. *d.* wine, 3. Mk. 14:23. they all *d.* of it || Lu. 17:27. they *d.* 28. Jn. 4:12. Jacob *d.* || 1 Co. 10:4. *d.* spiritual drink
DRAUGHT, *s.* 2 K. 10:27. a *d.* house to Mat. 15:17. and is cast out in the *d.* Mk. 7:19. Lu. 5:4. nets for a *d.* || 9. *d.* of the fishes, which
DRAVE, *v.* Ex. 14:25. *d.* them heavily Jos. 16:10. *d.* not out the Canaanites in Gezer 24:12. *d.* them out before you, 18. Jud. 6:9. Jud. 1:19. Judah *d.* out || 1 S. 30.20. they *d.* 2 S. 6:3. Uzziah *d.* the cart, 1 Ch. 13:7. 2 K. 16:6. *d.* the Jews || 17:21. *d.* Isr. from foll. Ac. 7:45. whom God *d.* out || 18:19. he *d.* them
DRAW, *v.* Ge. 24:11. to *d.* water, 15:20,43,44. Ex. 3:5. *d.* not nigh || 12:21. *d.* out and take 15:9. the enemy said, I will *d.* my sword Jud. 4:6. *d.* toward mount Tabor || 7. *d.* Sisera 9:54. Abimelech said, *d.* thy sword, and slay me 19:13. let us *d.* near to one || 20:32. *d.* from city 1 S. 14:36. let us *d.* near to God || 38. *d.* near Jb. 21:33. every man *d.* after him || 41:1. leviathan Ps. 73:3. *d.* me not away || 35:3. *d.* the spear 69:18. *d.* nigh to my soul || 73:28. *d.* near to God 85:5. *d.* out thine anger || 107:18. *d.* near to death Pr. 2:5. will *d.* it out || Ec. 2:3. *d.* my flesh Ec. 12:1. nor years *d.* nigh || Song 1:1. *d.* me, we Is. 5:18. *d.* iniquity || 19. let counsel *d.* nigh 12:3. therefore with joy shall ye *d.* water out 29:13. *d.* near with their lips || 45:20. *d.* near, ye 57:3. *d.* near hither || 4. do ye *d.* out the tongue? 58:10. *d.* out thy soul || 66:19. that *d.* the bow Jer. 30:21. cause him to *d.* near || 46:3. | 49:20. La. 4:3. sea-monsters *d.* out the breast, they Ez. 5:2. I'll *d.* out a sword af. them, 12. | 12:14. 9:1. to *d.* near, 22:4. || 21:3. *d.* forth my sword 28:7. *d.* their swords, 30:11. || 32:20. *d.* her Jo. 3:9. let men of war *d.* near || Na. 3:14. wat. Jn. 4:7. woman of Samaria to *d.* water, 11:15. 6:44. except Fa. *d.* him || 12:32. I will *d.* all men 21:6. not able to *d.* it || Ac. 20:30. *d.* disciples He. 7:19. we *d.* nigh to G. || 10:22. *d.* near with 10:38. but if any man *d.* back, my soul, 39.
Ja. 4:8. *d.* nigh to God, he will *d.* nigh to you
DRAWN, *p.* Ex. 2:†10. his name *d.* out Nu. 22:23. his sword *d.* Jos. 5:13. 1 Ch. 21:16. De. 21:3. not *d.* in yoke || 30:17. shalt be *d.* away Jos. 8:6. *d.* them from the city, 16. Jud. 20:31. Ru. 2:9. men have *d.* || Jb. 20:25. it is *d.* and Ps. 37:14. *d.* out the sword || 55:21. *d.* swords Pr. 24:11. *d.* to death || Is. 21:15. from *d.* sword Is. 28:9. them that are *d.* from the breasts Jer. 22:19. *d.* and cast forth || 31:3. have I *d.* thee La. 2:3. *d.* back || Ez. 21:5. *d.* my sword, 28. Ac. 11:10. all were *d.* up || Ja. 1:14. *d.* away
DRAWER, S, *s.* De. 29:11. Jos. 9:21,23.
DRAWETH, ING, *v.* and *p.* De. 25:11. *d.* near to Jud. 5:11. places of *d.* water | 8:†10. | 19:9. Jb. 24:22. he *d.* the mighty || 33:22. soul *d.* near Ps. 10:9. catch poor, when he *d.* him in his net 88:3. and my life *d.* nigh to the grave
Pr. 3:†13. *d.* understanding || Is. 26:17. *d.* near Ez. 7:12. the day *d.* near || Am. 9:†13. *d.* forth Mat. 15:8. *d.* nigh with their lips, Is. 29:13. Lu. 21:8. I am Christ, and the time *d.* near, 28. Jn. 6:19. they see Jesus *d.* near to the ship Ja. 5:8. for the coming of the Lord *d.* nigh
DREAD, *s.* Ge. 9:2. the *d.* of you shall be on Ex. 15:16. fear and *d.* shall fall upon them De. 2:25. *d.* of thee upon the nations, 11:25. Jb. 13:11. his *d.* fall || 21. let not thy *d.* make Is. 8:13. he your fear, and let him be your *d.*
DREAD, *v.* De. 1:29. *d.* not, 1 Ch. 22:13.
DREADFUL, *a.* Ge. 28:17. how *d.* is this place Jb. 15:21. a *d.* sound || Ez. 1:18. they were *d.* Da. 7:7. a fourth beast *d.* 19. || 9:4. and *d.* God Ha. 1:7. the Chaldeans are terrible and *d.*
Ma. 1:14. my name is *d.* || 4:5. *d.* day of the Lord
DREAM, S, *s.* Of dreams, some are, (1) *Natural,* Ec. 5:7. (2) *Divine,* Ge. 28:12. (3) *Diabolical and sinful,* De. 13:1,2. Jer. 23:32.
Ge. 20:3. God came to Abimelech in a *d.* 6. 31:10. Jacob saw in a *d.* 11. || 24. to Laban in a *d.* 37:5. Joseph dreamed a *d.* 9,10. || 40:5. butler 41:7. awoke, and behold it was a *d.* 1 K. 3:15. 12. according to his *d.* || 25. *d.* of Pha. r. is one, 26. 32. *d.* was doubled || 42:9. Joseph rem. the *d.*
Nu. 12:6. speak to him in a *d.* || Jud. 7:13,15. 1 S. 28:6. answered him not by *d.* 15.
1 K. 3:5. the Lord appeared to Solomon in a *d.* Jb. 7:14. thou scarest me with *d.* and terrifiest 20:8. fly away as a *d.* || 33:15. in a *d.* in vision Ps. 73:20. as a *d.* || 126:1. like them that *d.*
Ec. 5:3. a *d.* cometh through much business, 7. Is. 29:7. be as a *d.* || Jer. 23:32. prophesy false *d.*
Jer. 23:28. hath a *d.* let him tell a *d.* || 27:9. Da. 1:17. understanding in *d.* 5:12. || 2:3. the 2:6. if ye show the *d.* || 36. this is the *d.* and 4:19. *d.* be to them || 7:1. Daniel had a *d.*
Jo. 2:28. old men *d. dreams,* Ac. 2:17.
Zch. 10:2. the diviners have told false *d.*
Mat. 1:20. appeared to Joseph in a *d.* 2:13,19. 2:12. warned in a *d.* || 27:19. many things in a *d.*
DREAMED, Ge. 28:12. Jacob *d.* and behold 37:5. Joseph || 40:5. officers || 41:1. Phar. *d.* 15. Jer. 23:25. I have *d.*, I have *d.* || 29:8. to be *d.* Da.2:1. Nebuchadnezzar *d.* || 3. I have *d.* a dream
DREAMER, S, *s.* Ge. 37:19. this *d.* cometh De. 13:1. or a *d.* of dreams, 3:5. || Jer. 29:†24. Jer. 27:9. hearken not to *d.* || Ju. 8. filthy *d.*
DREAMETH, ING, *v.* and *p.* Is. 29:8. | 56:†10.
DREGS, *s.* Ps. 75:8. Is. 51:17, 22.



Ancient Ladle for dipping from the Cask; and Wine-Strainer.

DRESS, *v.* Ge. 2:15. garden to *d.* it || 18:7. to *d.* De. 21:†12. *d.* her nails || 28:39. *d.* vineyards 2 S. 12:4. to *d.* of his own || 13:5. let Tamar *d.* 1 K. 17:12. I may *d.* it for me and my son 18:25. Elijah said, *d.* it first, for ye are many
DRESSED, *p.* Ge. 18:8. took calf he had *d.* Le. 7:9. all that is *d.* || 1 S. 25:18. sheep re. *d.* 2 S. 19:24. not *d.* his feet || 1 K. 18:26. He. 6:7. herbs for them by whom it is *d.*
DRESSER, ETH, *s.* and *v.* Ex. 30:7. Lu. 13:7.
DREW, *v.* Ge. 24:20. Rebekah *d.* water, 45. 37:28. *d.* Joseph out || 38:29. *d.* back his hand Ex. 2:10. I *d.* him out of water || 16. *d.* water, 19. Jos. 8:26. for Joshua *d.* not his hand back Jud. 8:10. 120,000 that *d.* sword || 20. youth *d.* not 20:2.400,000 *d.* sword || 15.26,000 || 25. all these, 35. 37. liers in wait *d.* || 46. fell 25,000 that *d.* sword Ru. 4:8. *d.* off his shoe || 1 S. 7:6. and *d.* water 1 S. 17:51. David *d.* Goliath's sword out of the 2 S. 22:17. *d.* me out of many wat. Ps. 18:16. 23:16. *d.* water out of well of Beth. 1 Ch. 11:18. 1 K. 22:34. a certain man *d.* a bow, 2 Ch. 18:33. 2 K. 3:26. 700 that *d.* || 9:24. Jehu *d.* a bow 1 Ch. 19:18. *d.* forth Syrians || 21:5. that *d.* sword 2 Ch. 5:9. *d.* out staves of the ark, 1 K. 8:8. 14:8. of Benjamin that *d.* bows, 280,000
Jer. 38:13. *d.* up Jere. || Ho. 11:4. I *d.* with cords Mat. 13:48. when full, *d.* to shore, Mk. 6:53. 26:51. Peter *d.* sword, Mk. 14:47. Jn. 18:10. Lu. 23:54. Sabbath *d.* on || Jn. 2:9. *d.* the water Jn. 21:11. *d.* the net || Ac. 5:37. *d.* much people Ac. 14:19. *d.* Paul out || 16:19. *d.* Paul and Silas 16:27. jailer *d.* his sword || 17:6. they *d.* Jason 19:33. *d.* Alexander || 21:30. *d.* Paul out of
Re. 12:4. his tail *d.* the third part of the stars
DREW *near,* or *nigh.* Ge. 18:23. | 47:29. Ex. 14:10. | 20:21. Le. 9:5. Jos. 8:11. 1 S. 7:10. | 9:18. | 17:16,40. 2 S. 10:13. | 18:25. Est. 5:2. | 9:1. Zph. 3:2. Mat. 21:1,34. Lu. 15:1,25. | 22:1,47. | 24:15,28. Ac. 7:17,31. | 10:9. | 27:27.
DREWEST, *v.* La. 3:57. thou *d.* near in day
DRIED, *p.* Ge. 8:7. waters were *d.* 13:14
Le. 2:14. corn *d.* by the fire || Nu. 6:3.
Nu. 11:6. our soul is *d.* || Jos. 2:10. *d.* Red sea Jos. 4:23. Lord *d.* up waters of Jordan, 5:1. Jud. 16:7. withes never *d.* || 1 K. 13:4. | 17:7. 2 K. 19:24. sole of my feet *d.* rivers. Is. 37:25. Jb. 18:16. his roots *d.* || 28:4. they are *d.* up Ps. 22:15. strength is *d.* || 69:3. throat is *d.* Is. 5:13. multitude *d.* up. 19:5,6. || 51:10. Jer. 23:10. places of wilderness *d.* || 50:38. *d.* up Ez. 17:24. *d.* up green tree || 19:12. | 37:11. Ho. 9:16. their root is *d.* || 13:15. fountain *d.* Jo. 1:10. new wine is *d.* || 12. vine is *d.* up 1:20. rivers *d.* || Zch. 11:17. arm clean *d.* up Mk. 5:29. fount. of her blood *d.* || 11:20. fig-tree Re. 14:†15. for the harvest of the earth is *d.* 16:12. water of Euphrates was *d.* up that
DRIEDST, *v.* Ps. 74:15. *d.* up mighty rivers
DRIETH, *v.* Jb. 14:11. flood *d.* up
Pr. 17:22. broken spirit *d.* the bones || Na. 1:4.
DRINK, *s.* is put for, (1) *The blood of Christ,* Jn. 6:55. (2) *Spiritual delight,* Song 5:1. (3) *Afflictions,* Mat. 20:23. (4) *The wrath of God,* Jb. 21:20. Re. 14:10. (5) *Greedy desire,* Jb. 15:16.
Ge. 21:19. filled bottle and gave the lad *d.* 24:14. give cam. *d.* 46. || Le. 11:34. *d.* be drunk Nu. 20:8. give congregation & || Jud. 4:19. Sisera Ezr. 3:7. gave *d.* || Est. 1:7. *d.* in vessels of gold Ps. 78:15. he gave them *d.* || 102:9. | 104:11. Is. 32:6. *d.* of thirsty to fail || 43:20. give *d.* to peo. Ho. 2:5. lovers give me my *d.* || 4:18. *d.* is sour Ha. 2:15. woe to him that giveth his neighbor *d.* Hag. 1:6. ye drink, but ye are not filled with *d.* Mat. 25:35. ye gave me *d.* || 42. ye gave me no *d.* Jn. 4:9. asked *d.* of me || 6:55. my blood is *d.* Ro. 12:20. enemy thirst, give him *d.* || 14:17. 1 Co. 10:4. same spiritual *d.* || Col. 2:16. or in *d Strong* DRINK. Le. 10:9. not drink *-d.*
Nu. 6:3. separate from *-d.* || De. 14:26. | 29:6. Jud. 13:4. | 7:14. 1 S. 1:15. Ps. 69:†12.
Pr. 20:1. *-d.* is raging || 31:6. give *-d.* to him Is. 5:11. follow *-d.* || 22. min. *-d.* || 24:9. *-d.* bitter 28:7. erred through *-d.* ||29:9. ||56:12. fill with *-d.*
Mi. 2:11. prophesy of *-d.* || Lu. 1:15. not drink *-d.*
DRINK-*Offering*, *s, s. Ge.* 35:14. Ex. 29:40. 30:9. Le. 23:13,18,37. Nu. 6:17. | 28:14. De. 32:38. 1 Ch. 29:21. Ezr. 7:17. Ps. 16:4. Is. 57:6. | 65:11. Jer. 7:18. | 44:17. Ez. 20:28. | 45:17. Jo. 1:9. | 2:14.
DRINK, *v.* Ge. 24:14. let me *d.* 17,45.
18. *d.* my lord, 46. || 30:38. set rods, when flo. *d.*
Ex. 15:24. murmured, what shall we *d.*
32:20. made Israel *d.* of it || Nu. 6:3. nor *d.*
2 S. 23:16. he would not *d.* ther. 1 Ch. 11:18.
1 K. 17:4. shalt *d.* of the brook || Est. 3:15. | 7:11.
Jb. 21:20. he shall *d.* the wrath of the Almighty Ps. 36:8. *d.* of river || 69:21. vinegar to *d.*
75:8. wicked shall *d.* || 78:44. they could not *d.* 80:5. givest tears to *d.* || 110:7. *d.* of the brook
Pr. 31:5. lest they *d.* and forget the law
7. let him *d.* and forget his poverty, and
Song 5:1. *d.* abundantly || Is. 51:22. no more *d.* it
Is. 62:9. *d.* it in courts || 65:13. my servant shall *d.*
Jer. 16:7. cup of consolation to *d.* || 23:15. | 25:15 25:16. *d.* and be moved || 17. all nations to *d.*
28. ye shall *d.* || 35:14. to this day they *d.* none
49:12. *d.* of cup, but thou shalt surely *d.* of it
Ez. 23:32. thou shalt surely *d.* of thy sister's cup
Da. 5:2. concubines might *d.* || Am. 4:1. let us *d.*
Ob. 16. all the hea. *d.* || Ha. 2:16. *d.* thou also
Hag. 1:6. *d.* but are not filled || Zch. 9:15.
Mat. 10:42. whoso shall give to *d.* to one of these
20:22. are ye able to *d.* of cup, 23. Mk. 10:38. 26:27. *d.* ye all of it || 29. I *d.* it new, Mk. 14:25. 42. except I *d.* it || 27:34. vinegar to *d.* Ps.69:21.
Mk. 16:18. *d.* any deadly thing || Jn. 4:10.
Jn. 7:37. come to me and *d.* || 18:11. shall I not *d.* it
1 Co. 10:21. ye cannot *d.* the cup of the Lord
11:25. as oft as ye *d.* it, in remembrance of me
12:13. been all made to *d.* into one Spirit

DRINK, with *Water* or *Wine*. Ge. 19:32,33. Ex. 7:18. loathe to *d.*-, 24. | 15:23. | 17:1,6. Le. 10:9. not *d.*- when go into tabernacle Nu. 5:24. cause the woman *d.* bitter -, 26:97. 6:3. *d.* no vinegar of - || 20. Nazar. may *d.*- 20:5. neither is there any - to *d.* 33:14. De. 28:39. but shall not *d.* of the -, Am. 5:11. Jud. 4:19. a little - to *d.* || 7:6. knees to *d.*- 13:4. Manoah's wife might *d.* no -, 7,14. 1 S. 16:2. such as he faint may *d.*- || 30:11. 2 S. 23:15. to *d.* of well of Beth. 1 Ch. 11:17. 1 K. 13:8. nor *d.*-, 9. || 18:31. *d.* every one - Jb. 22:7. hast not given - to the weary to *d.* Ps. 60:3. *d.*- of astonishment || Pr. 5:15. | 25:21. Pr. 4:17. *d.*- of violence || 9:5. | 31:4. Ec. 9:7. *d.* thy - || Song 8:2. *d.* spiced - Is. 5:22. mighty to *d.*- || 24:9. | 62:8. Jer. 2:18. *d.*- of Sihor || 8:14. gall to *d.* 35:2. give the Rechabites - to *d.* 6. Ez. 4:11. *d.*- by measure, 16. | 12:18,19. 31:14. trees that *d.*, 16. || 41:21. nor priest *d.*- Da. 1:12. give us - to *d.* 16. Jo. 3:3. they have sold a girl for - to *d.* Am. 2:8. *d.*- of condemned || 12. Naz. - to *d.* 4:8. wandered to *d.*- || 6:6. *d.* in bowls || 9:11. Mi. 6:15. shalt not *d.*-, Zeh. 1:13. || Jon. 3:7. Mk. 9:41. cup of - to *d.* || 15:24. *d.*- mingled Lu. 1:15. *d.* neither - || Ju. 4:7. give - to *d.* Ro. 14:21. or *d.*- || 1 Ti. 5:23. *d.* no longer - Re. 14:8. *d.* of the - || 16. *d.*- of wrath of God DRINK *Blood*. Nu. 23:24. De. 32:14. 1 Ch. 11: 19. Ps. 50:13. Ez. 39:17. Jn. 6:53. Re. 16:6. DRINKERS, *s.* Ps. 4:9,†12. Jo. 1:5. all ye *d.* DRINKS, *s.* He. 9:10. in meats and *d.* and DRINKETH, ING, *v.* and *p.* Ge. 24:19,22,. 44:5. De. 11:11. land *d.* water || Ru. 3:3. done *d.* 1 S. 30:16. *d.* and dancing || 1 K. 4:20. 1 K. 10:21. *d.* vessels||16:9. Elah was *d.* || 20:12. 1 Ch. 12:39. three days eating and *d.* || Est. 1:8. Jb. 1:13. sons and daugh.*d.*||6:4. *d.* up my spirit 15:16. *d.* iniquity || 34:7. *d.* up scorning like 40:23. *d.* up a river || Pr. 2:6. *d.* damage Is. 22:13. eating flesh, and *d.* wine||29:8. |44:12. Mat. 11:18. neither eating nor *d.* Lu. 7:33. 24:38. *d.* till flood came||Mk. 2:16.*d.* with pub. Jn. 4:13. whoso *d.* of this water shall thirst, 14. 6:54. whoso *d.* my blood hath eternal life, 56. 1 Co. 11:29. *d.* damnation || He. 6:7. earth *d.* in DRIVE, *v.* Ex. 6:1. with a strong hand *d.* 23:28. hornets *d.* || 29. not *d.* in one year 30. by little *d.* || 31. thou shalt *d.* them 32:2. I will *d.* out Canaanite, the Am., 34:11. Nu. 22:6. I may *d.* 11. || 33:52. then shall *d.* 55. De. 4:38. to *d.* out nations, 9:4,5. Jos. 3:10. 9:3. so shalt thou *d.* || 11:23. Lord shall *d.* 18:12. Jos. 13:6. them I will *d.* || 14:12. I be able to *d.* 15:63. Judah could not *d.* 17:12,13. Jud. 1:28. 23:5. L. shall *d.*||13. L. no more *d.* Jud. 2:3,21. Jud. 1:19. Judah could not *d.* 21,27,29,33. 11:24. whom the Lord shall *d.* will we possess 2 K. 4:24. *d.* go forward ||2 Ch. 20:7. G. didst *d.* Jb. 18:11. terrors *d.* †18. || 24:3. *d.* away the ass Ps. 44:2. *d.* out the heathen || 68:2. so *d.* them Pr. 22:15. rod of cor. *d.* it || Is. 22:19. *d.* thee Jer. 24:9. a curse whither I *d.*||27:10. I should *d.* 46:15. Lord did *d.* them || Da. 4:25. shall *d.* 32. Ho. 9:15. I will *d.* them || Jo. 2:20. *d.* northern Z. h. 2:4. *d.* out Ashdod||Ac. 27:15. we let her *d.* DRIVEN, *p.* Ge. 4:14. *d.* me out this day from Ex. 10:11. *d.* from Phar. || 22:10. beast be *d.* De. 4:19. *d.* to worship them || 30:1,4. hath *d.* 1 S. 26:19. for they have *d.* me out this day Jb. 6:13 is wisdom *d.* quite from me? 13:25. a leaf *d.* to and fro || 18:18. *d.* from light 30:5. *d.* forth from among men, Da. 5:21. Ps. 40:14. *d.* backward || 68:2. as smoke is *d.* 114:3. sea saw and fled, Jordan was *d.* back, 5. Pr. 14:32. wicked is *d.* || Ec. 3:†15. *d.* away Is. 8:22. *d.* to darkness || 41:2. as *d.* stubble Jer. 8:3. whither I have *d.* them, 23:3,8. | 29:14. | 16:15. | 23:2,12. | 40:12. | 43:28. | 49:5. 50:17. Israel, the lions have *d.* him away Ez. 31:11. I have *d.* him out || 34:4,16. Da. 4:33. *d.* from men || 9:7. whither hast *d.* Ho. 13:3. as chaff *d.* || Mi. 4:6. her that was *d.* Lu. 8:29. *d.* of the devil || Ac. 27:17,27. Jn. 1:6. *d.* with the wind||3:4. the ships, tho' *d.* DRIVER, *s.* 1 K. 22:34. Jb. 39:7. DRIVETH, *v.* 2 K. 9:20. Jehu, for he *d.* Ps. 1:4. wind *d.* Pr. 25:23. || Mk. 1:12. spirit *d.* DRIVING, *p.* Jud. 2:23. 2 K. 9:20. 1 Ch. 17:21. by *d.* out nations before them DROMEDARY, *s. A sort of camel; called* Dromedary, *from the* Greek, dremo, *I run, by reason*



Head of the 'Swift' and 'Noble' Dromedary of Midian.

of its running very swiftly. It is said to be able to travel 100 miles a day with 1500 or 2000 lbs. Jer. 2:23. thou art a swift *d.* travers. her ways DROMEDARIES, *s.* 1 K. 4:28. straw for *d.* Est. 8:10. on young *d.* || Is. 60:6. *d.* of Midian DROP, *s.* Is. 40:15. nations are as the *d.* of DROP, *v.* De. 32:2. doctrine *d.* || 33:28. *d.* dew Jb. 36:28. clouds do *d.* || Ps. 65:11. *d.* fatness, 12. Pr. 5:3. *d.* as honeycomb, Song 4:11. Is. 45:8. *d.* down, ye heavens || Ez. 20:46. | 21:2. Jo. 3:18. *d.* down new wine, Am. 9:13. Am. 7:16. *d.* not thy word || Mi. 2:†6. *d.* not DROPPED, *v.* Jud. 5:4. the heavens *d.* Ps. 68:8. 1 S. 14:26. honey *d.* || 2 S. 21:10. until water *d.* Jb. 29:22. speech *d.* || Song 5:5. my hands *d.* DROPPETH, *v.* Ps. 119:†28. Ec. 10:18. DROPPING, S, *s.* Pr. 19:13. continual *d.* 27:15. Song 5:13. his lips *d.* || Am. 6:†11. house DROPS, *s.* Jb. 36:27. | 38:28. Song 5:2. Lo. 22:44. his sweat was as great *d.* of blood DROPSY, *s.* Lu. 14:2. man which had the *d.* DROSS, *s.* Ps. 119:119. wicked like *d.* Pr. 25:4. take away *d.* || 26:23. with silver *d.* Is. 1:22. silver is *d.* 25. || Ez. 22:18. Israel is *d.* DROUGHT, *s.* Ge. 31:40. *d.* consumed me De. 8:15. serpents and *d.* || 28:†22. smite with *d.* Jb. 24:19. *d.* and heat || Ps. 32:4. turned into *d.* Is.58:11. satisfy thy soul in *d.*||Jer. 2:6.land of *d.* Jer. 17:8. in the year of *d.* || 50:38. a *d.* is on her Ho. 13:5. in land of gr. *d.*||Hag. 1:11. called for *d.* DROVE, S, *s.* Ge. 32:16. bet. *d.* and *d.* 19.|33:8. DROVE, *v.* Ge. 3:24. G. *d.* out the man 15:11. Abr. *d.* them || Ex. 2:17. shepherds *d.* No. 21:32. they *d.* || Jos. 15:14. Caleb *d.* thence 1 Ch. 8:13. *d.* away the inhabitants || Ha. 3:6. Jn. 2:15. he *d.* them all out of the temple DROWN, ED, *v.* and *p.* Ex. 15:4. captains *d.* Song 8:7. nor can floods *d.* it||Am. 8:8. shall be *d.* Mat. 18:6. better he were *d.* || He. 11:29. were *d.* DROWSINESS, *s.* Pr. 23:21. *d.* clothe a man DRUNK, *a.* and *p.* De. 29:6. nor *d.* wine or str. 32:42. arrows *d.* with blood || Jud. 15:19. had *d.* Ru. 3:7. Boaz had *d.* || 1 S. 1:9. *d.* in Shiloh, 15. 2 S. 11:13. made Uriah *d.* || 1 K. 13:22. *d.* water 1 K. 16:9. Elah was drinking himself *d.* 20:16. 2 K. 19:24. and *d.* strange waters, Is. 37:25. Song 5:1. *d.* my wine || Is. 43:†24. made me *d.* Is. 51:17. *d.* the cup of his fury, 63:6. Jer. 46:10. it shall be *d.*||51:57. make *d.* her prin. Ez. 34:18. *d.* of deep wat. || Da. 5:4. they *d.* 23. Ob. 16. as ye have *d.* || Lu. 5:39. *d.* old wine Lu. 12:45. *d.* in thy presence || Jn. 2:10. well *d.* Ep. 5:18. be not *d.* with wine || Re. 17:2. | 18:3. DRUNKARD, S, *s.* De. 21:20. glutton and *d.* Ps. 69:12. song of *d.* || Pr. 23:21. | 26:9. Is. 24:20. reel like a *d.* || 28:1. woe to the *d.* 3. Ez. 23:†42. *d.* brought from the wilderness Jo. 1:5. awake, ye *d.* || Na. 1:10. as *d.* they 1 Co. 5:11. with a *d.* not eat||6:10. nor *d.* inherit DRUNKEN, NESS, *v.* and *s.* Ge. 9:21. Noah *d.* De. 29:19. to add *d.* to thirst || 1 S. 1:13,14. 1 S. 25:36. Nabal was *d.* || Jb. 12:25. Ps. 107:27. Ec. 10:17. eat, not for *d.* || Is. 19:14. *d.* man stag. Is. 29:9. *d.* but not with wine, 51:21. || 34:7. 49:26. *d.* with own blood || 51:17. *d.* the dregs Jer. 13:13. fill all the inhabitants with *d.* 23:9. I am like a *d.* man || 25:27. be *d.* 48:26. make him *d.* || 49:12. assuredly *d.* 51:7. made all the earth *d.* || 39. I will make *d.* La. 3:15. made me *d.* || 4:21. Edom be *d.* 5:4. *d.* water for money || Ez. 23:33. Ez. 39:19. drink blood till *d.* || Ha. 2:15. Mat. 24:49. and drink with the *d.* Lu. 12:45. Lu.17:8.eaten and *d.*||21:34. overcharged with *d.* Ac. 2:15. not *d.* as ye sup. || Ro. 13:13. not in *d.* 1 Co. 11:21. anoth. is *d.*|| 1 Th. 5:7.*d.* in the night Ga. 5:21. murders, *d.* || Re. 17:6. women *d.* DRUSILLA, *Sprinkled with dew*. Ac. 24:24. DRY, *a.* signi. (1) *Consumed*, Jb. 28:4. Zeh. 11: 17. (2) *Withered*, Mk. 11:20. (3) *Stopped*, Mk. 5:29.

Le. 13:30. it is a *d.* scall || Jos. 9:5. bread was *d.* Jud. 6:37. *d.* on all the earth beside || 39. be *d.* Jb. 13:25.*d.* stubble || Ps. 105:41. ran in *d.* places Pr. 17:1. better is a *d.* morsel, and quietness Is. 25:5. heat in a *d.* place || 32:2. in a *d.* place 41:27. to the deep, be *d.* || 50:3. I am a *d.* tree Jer. 4:11. a *d.* wind||51:36. make her springs *d.* Ez. 17:24. *d.* tree flourish || 20:47. devour *d.* tree 30:12. I'll make the rivers *d.*||37:2. *d.* bones, 4. Ho. 9:14. give them *d.* breasts||13:15.spring be *d.* Na. 1:4. maketh sea *d.* || 10. as stubble fully *d.* Zeh. 2:13. Nineveh *d.* || Lu. 23:31. done to the *d.* Mat. 12:43. walketh thro' *d.* places, Lu. 11:24. DRY, *v.* Jb. 12:15. | 15:30. Is. 42:15. | 44:27. Jer. 51:36. Zeh. 10:11. DRY *Ground*. Ge. 8:13. face of the -*d.* Ex. 14:16. go on *d.*-, 22. || Jos. 3:17. stood on *d.*- 2 K. 2:8. Elisha went on *d.*- || Ps. 107:33. Ps. 107:35. he turneth *d.*- into water-springs Is. 44:3. I will pour floods on the *d.*- 53:2. root out of *d.*- || Ez. 19:13. planted in *d.*- DRY-SHOD, *a.* Is. 11:15. men go over *d.* DUE, *s.* and *a.* Le. 10:13. is thy *d.* and son's *d.* 14. De. 18:3. the priests *d.* || 1 Ch. 15:13. the *d.* order 1 Ch. 16:29. glory *d.* to his name, Ps. 29:2.|96:8. Ne. 11:23. portion for singers, *d.* for every day Pr. 3:27. withhold not good to whom it is *d.* Mat. 18:34. till he should pay all that was *d.* Lu. 23:41. we receive the *d.* reward of our deeds Ro. 13:7. tribute is *d.* || 1 Co. 7:3. *d.* benevolence DUE *Season*. Le. 26:4. rain in *d.*- De. 11:14. Nu. 28:2. offer in *d.*- || Ps. 104:27. meat in *d.*- Pr. 15:23. a word spoken in *d.*- how good it is Ec. 10:17. when thy princes eat in *d.*- Mat. 24:45. give them meat in *d.*-, Lu. 12:42. Ga. 6:9. in *d.*- we shall reap, if we faint not DUE *Time*, *a.* De. 32:35. foot slide in *d.*- Ro. 5:6. in *d.*- Christ died for the ungodly 1 Co.15:8.born out of *d.*-||1 Ti. 2:6.testified in *d.*- Ti. 1:3. *d.*- manifested || 1 Pe. 5:6. exalt in *d.*- DUKE, S, *s. A title next below princes.* Ge. 36:15.*d.* Jetheth.21.||40. *d.* Alvah, 1 Ch. 1:51. Ex. 15:15. *d.* of Edom || Jos. 13:21. *d.* of Sihon DULCIMER, *s. An instrument of music, something like the harpsichord*, Da. 3:5,10,15. DULL, *a.* Mat. 13:15. Ac. 28:27. He. 5:11. DUMAH, *Silence or likeness*. Ge. 25:14. DUMB, *a.* signifies, (1) *One that cannot speak for want of natural ability*, Ex. 4:11. (2) *One that cannot speak to, and teach others, for lack of grace*, Is. 56:10. (3) *One that will not speak, though he can, being submissive*, Ps. 39: 9. (4) *One that cannot defend his cause*, Pr. 31:8. (5) *One made dumb by a divine ecstasy*, Da. 10:15.

Ex. 4:11. who maketh the *d.* or deaf, or blind Ps. 38:13. I was as a *d.* man, 39:2,9. Pr. 31:8. open thy mouth for the *d.* in the cause Is. 35:6. tongue of *d.* sing || 53:7. as a sheep is *d.* 56:10. they are *d.* dogs || Ez. 3:26. | 24:27. | 33:22. Da. 10:15. I became *d.* || Ha. 2:18. *d.* idols Ha. 2:19. that saith to the *d.* stone, Arise, it Mat. 9:32. a *d.* man || 33. *d.* spake, Lu. 11:14. 12:22. one blind and *d.*||15:30.those that were *d.* 15:31. saw the *d.* speak, Mk. 7:37. Mk. 9:17. a *d.* spirit || 25. thou *d.* spirit, I Lu. 1:20. thou shalt be *d.* || Ac. 8:32. a lamb *d.* 1 Co. 12:2. *d.* idols||2 Pe. 2:16. the *d.* ass speaking DUNG, *s.* signifies, (1) *Contempt*, Ma. 2:3. (2) *A corrupt thing*, 2 K. 9:37. (3) *Despicable*, Phil. 3:8. (4) *Loathsome*, Jer. 8:2. Ex. 29:14. *d.* shalt burn, Le. 4:11. | 8:17. 1 K. 14:10 as a man taketh away *d.* || 2 K. 6:25. 2 K. 9:37. Jezebel be as *d.* || 18:27. eat their *d.* Jb. 20:7. perish like his own *d.* || Ps. 83:10. as *d.* Is. 5:25. their carcasses as *d.* Jer. 9:22. Jer. 8:2. be for *d.* || 16:4. be as *d.* 25:33. Ez. 4:12. bake it with *d.* || 15. cow's *d.* for Zph. 1:17. flesh be as *d.* || Ma. 2:3.*d.* on your fa. Phil. 3:8. and I do count all things but *d.* that DUNG-*Gate*, *s.* Ne. 3:13,14. | 12:31. DUNG-HILL, *s.* 1 S. 2:8. Ps. 113:7. Ezr. 6:11. house be a *d.* || Is. 25:10. trodden for *d.* Da. 2:5. houses a *d.* 3:29. || Lu. 14:35. fit for *d.* DUNG-HILLS, *s.* La. 4:5. embrace *d.* DUNGY, *a.* De. 29:†17. their *d.* gods, wood DUNG *Port*, *s.* Ne. 2:13. went to the *d.*- and DUNGEON, *s.* Ge. 40:15. put me into the *d.* 41:14. hastily out of *d.* || Ex. 12:29. captive in *d.* Is. 24:†22. prisoners in *d.* || Jer. 37:16. in the *d.* Jer. 38:10. take up Jeremiah out of the *d.* 13. La. 3:53. cut off my life in the *d.* 55. DURABLE, *a.* Pr. 8:18. *d.* riches || Is. 23:18. DURA, *Generation*, or *habitation*. Da. 3:1. DURETH, *v.* Mat. 13:21. *d.* for a while: for DURST, *v.* Est. 7:5. that *d.* presume || Jb. 32:6 Mat. 22:46. *d.* not ask him,Mk. 12:34. Lu. 20:40 Jn. 21:12. *d.* ask him || Ac. 5:13. *d.* no man join Ac. 7:32. *d.* not behold || Ju. 9. *d.* not bring a DUST, *s.* put for, (1) *Frail man*, Ge. 3:19. | 18: 27. (2) *A multitude*, Nu. 23:10. (3) *A low estate*, Na. 3:18. (4) *Earthly things*, Am. 2:7 Ge. 2:7. Lord formed man of the *d.* 3:11,19. 13:16. number the *d.* || 18:27. am but *d.* and Ex. 8:16. smite the *d.* 17. || 9:9. become small *d* Le. 14:41. pour out the *d.* ||17:13. cover it with *d* Nu. 5:17. take of the *d.* || 23:20. count *d.* of Jacob De. 9:21. stamped the calf small as the *d.* 28:24. rain of thy land *d.*|| 32:24. serpents of *d.* Jos. 7:6. elders put *d.* || 1 S. 2:8. poor out of *d.* 2 S. 16:13. cast *d.* || 22:43. small as *d.* Ps. 18:42. 1 K. 16:2. I exalted thee out of the *d.* and 18:38. consumed the *d.* || 28:24. if *d.* of Samaria 2 Ch. 34:4. Josiah made *d.* of the images, and Jb. 2:12 sprinkled *d.*||4:19. foundation in the *d.* 7:5. clods of *d.* || 21. shall I sleep in the *d.* 10:9. bring me to *d.* || 16:15. my horn in *d.* 17:16. rest in the *d.* || 20:11. lie down in *d.* 21:26. lie down in *d.* || 22:24. gold as the *d.* 27:16. heap up silver as *d.* || 22:6. *d.* of gold 34:15. man turn to *d.* || 38:38. *d.* groweth 39:14. eggs in the *d.* || 40:13. hide in the *d.* 42:6. I abhor myself, and repent in *d.* Ps. 7:5. honor in the *d.* || 22:15. brought to *d.* 22:29. go down to the *d.* || 30:9. shall *d.* praise 44:25. bowed down to *d.* || 72:9. lick the *d.* 78:27. rained flesh as *d.* || 102:14. favor the *d.* 103:14. we are *d.* || 104:29. return to their *d.* 113:7. raiseth poor out of *d.* || 119:25. to the *d.* Pr. 8:26. nor highest part of *d.* of the world Ec. 3:20. all are of the *d.* || 12:7. *d.* return to Is. 2:10. hide thee in the *d.* †19. | 5:24. 26:5. lofty city even to the *d.* 25:12. 19. sing, ye that dwell in the *d.* || 29:4. out of 34:7. *d.* be made fat || 9. *d.* turned to brimstone 40:12. comprehended the *d.* || 15. *d.* of balance 41:2. *d.* to his sword || 49:23. lick up the *d.*

Is. 47:1. sit in the *d.* O virgin daughter of Baby. 52:2. shake thyself from the *d.* O Jerusalem 65:25. and *d.* shall be the serpent's meat
La. 2:10. cast *d.* on their heads, Ez. 27:30. 3:29. putteth his mouth in the *d.* if so be
Ez. 24:7. to cover it with *d.* ‖ 26:4,10.
Da. 12:2. that sleep in the *d.* ‖ Mi. 1:10.
Am. 2:7. pant after the *d.* ‖ Mi. 7:17. lick *d.*
Na. 1:3. clouds *d.* of his feet ‖ 3:18. dwell in *d.*
Ha. 1:10. heap *d.* ‖ Zph. 1:17. Zch. 9:3.
Mat. 10:14. shake off the *d.* Mk. 6:11. Lu. 9:5.
La. 10:11. *d.* of your city ‖ Ac. 13:51. shook off *d.*
Ac. 22:23. threw *d.* in the air ‖ Re. 18:19. cast *d.*
Like the DUST, 2 K. 13:7. Is. 29:5.
DUSTED, *p.* 2 S. 16:13. Shimei *d.* him
DUTY, *s.* Ex. 21:10. her *d.* of marriage, not De. 25:5. *d.* of a husband's brother, 7.
2 Ch. 8:14. *d.* of every day required, Ez. 3:4.
Ec. 12:13. whole *d.* of man ‖ Lu. 17:10. done our *d.*
Ro. 15:27. their *d.* is to minister in carnal
DUTIES, *s.* Ez. 18:11. doth not those *d.*
DWARF, *s.* Le. 21:21. *d.* not come nigh to
DWELL, *v. To abide or inhabit*, Nu. 33:53. It is spoken, (1) *Of God, who is said to dwell in the heavens*, Ps. 123:1. (2) *Of Christ*, signifying, (1) *His incarnation*, Jn. 1:14. (2) *His spiritual abode in every faithful soul*, Ep. 3:17. (3) *Of the Holy Spirit who dwells in the soul by his gracious operations*, Ro. 8:9. (4) *Of the word of God*, Col. 3:16. (5) *Of Satan, who dwells in the wicked*, Ep. 2:2. (6) *Of the guilty, dwells in the wicked*, Ps. 18:10. 1 Jn. 3:24.
Ge. 9:27. Japheth shall *d.* in the tents of Shem 16:12. *d.* in the presence of all his brethren 19:30. for he feared to *d.* in Zoar ‖ 34:10,16.
Ex. 29:45. I'll *d.* amongst the children of Israel
Le. 13:46. unclean *d.* alone ‖ 23:42. *d.* in booths 25:18. *d.* in the land in safety, 26:5.
Nu. 24:9. lo, the people shall *d.* alone, they 35:34. I the Lord *d.* among the children of Israel
De. 12:11. to cause his name *d.* there, Ezr. 6:12. 28:30. build house and not *d.* therein, Am. 5:11. 30:20. that thou mayst *d.* in the land, 12:10. 33:12. he shall *d.* between his shoulders
Jos. 24:13. cities ye built not, ye *d.* in them
Jud. 17:10. Micah said to Levite, *d.* with me
1 S. 27:5. why should I *d.* in royal city
2 S. 2:5. build me a house to *d.* in, 1 Ch. 17:1.
1 K. 6:13. I will *d.* among the children of Israel 8:12. would *d.* in thick darkness, 2 Ch. 6:1. 27. will God indeed *d.* on earth, 2 Ch. 6:18.
Jb. 3:5. let cloud *d.* on it ‖ 4:19. *d.* in houses of clay 11:14. let not wickedness *d.* ‖ 18:15. *d.* in his tabernacle 19:15. that *d.* in my house ‖ 30:6. *d.* in the cliffs
Ps. 5:4. nor evil *d.* ‖ 15:1. *d.* in thy holy hill 16:19. flesh *d.* in confidence ‖ 23:6. *d.* in the house of the Lord 25:13. his soul *d.* at ease ‖ 27:4. *d.* in house of L. 37:3. do good shall *d.* in land ‖ 27. *d.* for evermore 65:4. *d.* in thy courts ‖ 68:6. *d.* in a dry land 68:16. hill, the Lord will *d.* in it forever, 18. 72:9. *d.* in wildern. ‖ 84. blessed are they that house 84:10. *d.* in tents of wickedness ‖ 85:9. glory *d.* 101:6. may *d.* with me ‖ 7. deceit shall not *d.* 107:4. found no city to *d.* in ‖ 36. hungry to *d.* 120:5. *d.* in tents of Kedar ‖ 132:14. here I'll *d.* 133:1. *d.* together in unity ‖ 139:3. upright *d.* 139:9. if I *d.* in utterm. ‖ 143:3. to *d.* in darkness
Pr. 2:21. upright shall *d.* in the land, and 8:12. I wisdom *d.* with prudence, and find out 21:9. better *d.* in corner, 25:24. ‖ 21:19. *d.* in wild.
Is. 6:5. I *d.* in midst of a people of unclean lips 9:2. *d.* in land of shadow of death ‖ 11:6. wolf *d.* 13:21. owls shall *d.* there ‖ 16:4. outcasts *d.* 23:18. *d.* before the Lord ‖ 29:5. that *d.* on high 26:19. sing ye that *d.* in dust ‖ 30:19. *d.* in Zion 32:18. *d.* in peaceable hab. ‖ 33:14. *d.* with bur. 33:16. he shall *d.* on high ‖ 24. people that *d.* 40:22. as a tent to *d.* in ‖ 49:20. that I may *d.* 57:15. I *d.* in the high and holy ‖ 58:12. ‖ 65:9.
Jer. 7:3. I will cause you to *d.* in this place, 7. 23:8. they shall *d.* in their own land, 27:11. 35:15. Ez. 36:28,33. ‖ 37:25. 29. build ye houses, and *d.* in them, 28:5.
Ho. 9:3. they shall not *d.* in the Lord's land 12:9. *d.* in tabernacles ‖ 14:7. *d.* under his shad.
Jo. 3:20. but Judah shall *d.* forever
Mi. 4:10. *d.* in the field ‖ 7:14. *d.* solitarily
Hag. 1:4. to *d.* in ceiled houses ‖ Na. 3:18.
Zch. 8:4. old men *d.* in Jerusalem ‖ 9:6. ‖ 14:11.
Mat. 12:45. they enter in and *d.* there, Lu. 11:26.
Lu. 21:35. that *d.* on face of the earth, Ac. 17:26.
Ro. 8:9. Spirit of G. *d.* in you, 11. ‖ 1 Co. 7:12. 2 Co. 6:16. I will *d.* in them ‖ Ep. 3:17. Christ *d.* in your
Col. 1:19. fulness *d.* ‖ 3:16. word of Christ *d.* in you
1 Pe. 3:7. ye husbands *d.* ‖ 1 Jn. 4:13. *d.* in him
Re. 3:10. *d.* on the earth, 6:10. ‖ 11:10. ‖ 13:8,14. ‖ 14:6. ‖ 17:8.
13:12. which *d.* therein ‖ 21:3. he'll *d.* with them
DWELL, with *Jerusalem*.
1 Ch. 23:25. *d.* in *Jerus.* forever, Ne. 11:1,2.
Jer. 33:16. *Jerus.* shall *d.* safely ‖ 35:11. we *d.* at
Zch. 8:3. I will *d.* in midst of *Jerusalem*, 8.
Ac. 2:14. that *d.* at *Jerusalem*, 4:16. ‖ 13:27.
DWELL, with *Land*. Ge. 24:37. *land* I *d.* 26:2. *d.* in the - ‖ 34:21. let them *d.* in - 45:10. *d.* in *land* of Goshen, 46:34. ‖ 47:6.
Ex. 8:22. - in which people *d.* ‖ 23:33. not *d.*-
Jos. 17:12. would *d.* in that -, Jud. 1:27.
Jos. 24:15. gods in whose - ye *d.* Jud. 6:10.
2 K. 25:24. fear not *d.* in -, Jer. 25:5. ‖ 40:9.
Jer. 24:8. *d.* in the - of Egypt, 44:1,8,13,26. 42:13. not *d.* in - ‖ 43:4. obeyed not to *d.*-, 5.
Ez. 28:25. then shall they *d.* ‖ 38:12.
Ha. 2:8. all that *d.*- ‖ Zph. 1:18. all that *d.*-
DWELL, with *Place*. Ex. 15:17. in - to *d.* in
1 S. 12:8. made them to *d.*-, 2 S. 7:10.
2 K. 6:1. - where we *d.* is too strait, 2.
DWELL *safely*, or *in safety*.
Le. 25:18. ye shall *d.* in *safety*, 19. De. 12:10.
De. 33:12. beloved of the L. *d.*- ‖ 28. *d.*- alone
Ps. 4:8. makest me to *d.*- ‖ Pr. 1:33. shall *d.*-
Jer. 23:6. Israel *d.*-, Ez. 28:26. ‖ 34:25,28. ‖ 38:8.
Ez. 38:11. I will go to them at rest that *d.*-
DWELLED, *p.* Ge. 13:7. Perizzite *d.* 12. ‖ 20:1. Ru. 1:4. *d.* there ‖ 1 S. 12:11. ye *d.* safe
DWELLER, *s.* Is. 9:9. 25:12. Is. 18:3.
Ac. 1:19. *d.* at Jerus. ‖ 2:9. *d.* in Mesopotamia
DWELLEST, *v.* De. 12:29. *d.* in their land
2 K. 19:15. *d.* between cherub., Ps. 80:1. Is. 37:16. Ps. 123:1. *d.* in heavens ‖ Song 8:13. *d.* in garden
Is. 10:24. *d.* in Zion ‖ 17:8. that *d.* carelessly
Jer. 49:16. O thou that *d.* in the clefts ‖ Ob. 3. 51:13. *d.* on many waters ‖ La. 4:21. *d.* in Uz
Ez. 7:7. *d.* in the land ‖ 12:2. *d.* in the midst Mi. 1:11. *d.* fairly ‖ Zch. 2:7. *d.* with Babylon
Jn. 1:38. where *d.* thou ‖ Re. 2:13. where thou *d.*
DWELLETH, *v.* Le. 16:16. ‖ 19:34. ‖ 25:39.
De. 33:20. Gad *d.* as a lion ‖ Jos. 6:25. ‖ 22:19.
1 S. 4:4. *d.* between cherubims, 2 S. 6:2.
2 S. 7:2. ark *d.* within curtains ‖ 1 Ch. 23:25. Jb. 15:28. *d.* in desolate cities ‖ 38:19. ‖ 39:28.
Ps. 9:11. *d.* in Zion ‖ 26:8. his honor *d.*
91:1. *d.* in secret place ‖ 113:5. *d.* on high 135:21. blessed be the Lord who *d.* at Jerusalem
Pr. 3:29. *d.* securely ‖ Is. 8:18. Lord *d.* in Zion
Is. 33:5. L. *d.* on high ‖ Jer. 44:2. no man *d.* ‖ 49:31.
La. 1:3. Judah, she *d.* among the heathen
Ez. 16:46. younger sister *d.* ‖ 17:16. the king *d.*
Da. 2:22. light *d.* ‖ Ho. 4:3. Am. 8:8. ‖ 9:5.
Jo. 3:21. L. *d.* in Zion ‖ Jn. 6:56. *d.* in me and Jn. 14:10. Father *d.* in me ‖ 17. he *d.* with you
Ac. 7:48. he *d.* not in temples made, 17:24.
Ro. 7:17. sin *d.* in me, 20. ‖ 18. *d.* no good thing
1 Co. 3:16. Spirit of God *d.* in you, Ro. 8:11.
Col. 2:9. in him *d.* fulness ‖ 2 Ti. 1:14. which *d.*
Ja. 4:5. spirit that *d.* in us lusteth ‖ 2 Pe. 3:13.
1 Jn. 3:17. how *d.* the love of G. ‖ 24. *d.* in him 4:12. G. *d.* in us ‖ 15. G. *d.* in him ‖ 16. *d.* in G.
2 Jn. 2. truth's sake which *d.* in us ‖ Re. 2:13.
DWELLING, *s.* Ge. 25:30. *d.* be the fatness
2 K. 17:25. their *d.* ‖ 2 Ch. 6:2. place for thy *d.*
Ps. 49:14. grave from their *d.* ‖ 91:10. nigh thy *d.*
Pr. 21:20. *d.* of the wise ‖ 24:15. *d.* of righteous
Jer. 49:33. Hazor shall be a *d.* for dragons and
Da. 2:11. the gods, whose *d.* is not with flesh 4:25. *d.* shall be with the beasts, 32. ‖ 5:21.
Na. 2:11. *d.* of lions ‖ Mk. 5:3. *d.* among tombs
DWELLING, *p.* and *s.* Ge. 25:27. Jacob, *d.* in tents 30:20. his name *d.* ‖ Le. 25:29. sell a *d.* house
Nu. 24:21. and he said, Strong is thy *d.* place
1 K. 8:30. hear thou in heaven thy *d.* place, when hearest forgive, 39, 43, 49. 2 Ch. 6:21, 30, 39.
2 Ch. 30:27. to his holy *d.* ‖ 36:15. compassion on *d.*
Jb. 8:22. *d.* place of wicked come to nought, 21:28.
Ps. 49:11. *d.* to all gener. ‖ 52:5. pluck thee out of 74:7. casting down *d.* ‖ 76:2. *d.* place in Zion
79:7. laid waste his *d.* ‖ 90:1. Lord our *d.* place
Jer. 30:18. mercy on his *d.* places ‖ 46:19. *d.* in Egy. 51:30. burnt their *d.* places ‖ 37. a *d.* for dragons
Ez. 6:6. in all *d.* places, 37:23. ‖ 38:11. all of them
Jo. 3:17. L. *d.* in Zion ‖ Ha. 1:6. possess *d.* places
Ac. 2:5. *d.* at Jerus. ‖ 19:17. Greeks *d.* at Ephesus
1 Co. 4:11. no certain *d.* ‖ 1 Ti. 6:16. *d.* in light
He. 11:9. *d.* in tabern. ‖ 2 Pe. 2:8. Lot. *d.* among
DWELLINGS, *s.* Ex. 10:23. had light in *d.*
Le. 3:17. it shall be a perpetual statute throughout all your *d.* 23:14. Nu. 35:29.
7:26. ye shall eat no blood in all your *d.*
23:3. no work, it is Sabb. of L. in all your *d.* 31.
Jb. 18:19. shall not have any remaining in his *d.* 21. such *d.* of wicked ‖ 39:6. barren land his *d.*
Ps. 55:15. wickedness in *d.* ‖ 87:2. all *d.* of Jacob
Is. 32:18. my people shall dwell in sure *d.*
Jer. 9:19. *d.* cast us out ‖ Ez. 25:4. *d.* in thee
Zph. 2:6. *d.* for shepherds ‖ 3:7. *d.* not be cut off
DWELT, *v.* Ge. 11:2. they *d.* there, 31. ‖ 26:17. ‖ 2 K. 16:16. ‖ Ch. 4:33. ‖ 2 Ch. 28:18.
Ge. 22:19. Abra. *d.* at Beersheba ‖ 23:10. Ephron
Le. 18:3. doings of Egypt wherein ye *d.* not
Nu. 21:34. Amorites *d.* at Heshbon, De. 3:2. 31:10. burot cities where they *d.* 2 K. 17:29.
Jud. 9:41. and Abimelech *d.* at Arumah: and
1 K. 13:11. *d.* old prophet at Bethel, 25. ‖ 15:18.
2 K. 19:36. Sennac. *d.* at Nineveh, Is. 37:37.
1 Ch. 2:55. *d.* at Jabez ‖ 9:34. Levites *d.* at Jer.
Jb. 29:25. *d.* as a king ‖ Ps. 74:2. Zion hast *d.*
Is. 29:1. woe to Ariel, the city where David *d.*
Jer. 2:6. where no man *d.* ‖ 39:14. so Jeremiah *d.*
Ez. 3:15. *d.* by river ‖ 31:6. under his shadow 37:25. fathers have *d.* ‖ Da. 4:21. beasts *d.*
Zph. 2:15. city *d.* carelessly ‖ Lu. 1:65. *d.* round
Ac. 9:22. Jews *d.* at Damascus ‖ 32. *d.* at Lydda 13:17. *d.* as strangers ‖ 28:30. Paul *d.* two years
Re. 11:10. *d.* on the earth ‖ 13:6. *d.* in heaven
DWELT *in*. Nu. 20:15. *d.*- Egypt ‖ 21:31. Israel
De. 2:12. *d.*- their stead, 21, 23. ‖ Ch. 5:22. 33:16. the good will of him that *d.*- the bush
Jud. 8:11. *d.*- tents ‖ 20. Jerubbaal *d.*- his
1 S. 19:18. *d.*- Naioth ‖ 31:7. Philistines *d.*-
2 S. 7:6. I *d.* not - any house, 1 Ch. 17:5. 9:12. *d.*- house of Zibu ‖ 14:28. Absalom *d.*
1 K. 2:38. Shimei *d.*- Jerus. ‖ 12:2. *d.*- Egypt
2 K. 13:5. Israel *d.*- tents ‖ 15:5. Ahazuah *d.*- 22:14. Huldah *d.*- Jerusalem, 2 Ch. 34:22.
1 Ch. 4:41. *d.*- their rooms ‖ 5:10. *d.*- tents 8:28. chief men *d.*- Jerusalem ‖ 11:7. D. *d.*- castle
Ezr. 2:70. Nethinims *d.*- their cities, Ne. 3:26. ‖ 7:73. ‖ 11:21.
Jb. 22:8. honorable man *d.*- it ‖ Ps. 94:17.
Is. 13:20. nor *d.*- from generation, Jer. 50:39.
Jer. 35:10. *d.*- tents ‖ 41:17. *d.*- habitation of
Ez. 36:17. *d.*- own land ‖ 39:26. *d.* safely -
Da. 4:12. *d.*- boughs ‖ Mat. 2:23. *d.*- Nazareth
Mat. 4:13. *d.*- Capernaum ‖ Lu. 13:4. *d.*- Jerus.
Ac. 7:2. *d.*- Charan, 4. ‖ 19:10. all who *d.*- Asia
2 Ti. 1:5. *d.* first - thy grandmother Lois, and
DWELT *therein*. Nu. 32:40. De. 2:10. ‖ 1 K. 11:24. ‖ 12:25. Ne. 13:16. Ps. 68:10.
DWELT *with*. Ru. 2:23. ‖ 1 S. 22:4. 1 Ch. 4:23. ‖ 8:32. Ps. 120:6. Jer. 40:6.
DYED, *v.* Ex. 25:5. rams' skins *d.* red, 26:14. ‖ 35:7. 36:19. ‖ 39:34.
Is. 63:1. *d.* garments ‖ Ez. 23:15. Na. 3:2.
DYING, *p.* Ge. 2:17. *d.* thou shalt die
Nu. 17:13. consumed with *d.* ‖ Mk. 12:20.
Lu. 8:42. lay a *d.* ‖ 2 Co. 4:10. *d.* of Jesus
2 Co. 6:9. as *d.* and behold we live, as chastened
He. 11:21. by faith Jacob when *d.* blessed both

E.

EACH, *pro.* Ps. 85:10. have kissed *e.* other
Ez. 4:6. appointed thee *e.* day for a year
Ac. 2:3. tong. sat on *e.* of them ‖ Phil. 2:3. *e.* esteem
2 Th. 1:3. charity toward *e.* ‖ Re. 4:8. *e.* 6 wings
EAGLE, *s. A bird of prey, the king of birds, frequently mentioned in Scripture. It is declared unclean*, Le. 11:13, *as are all other birds of its species; as the Sea-eagle, and the Eagle called* Ossifrage, *because it breaks the bones in order to extract the marrow. The hawk and vulture may also be reckoned as different species of eagles. It is of great courage, so as to set on harts and great beasts. It flies very high*, Pr. 30:19, *yet in the twinkling of an eye seizes on its prey, whether on the earth or in the sea. It builds its nest very high in the tops of rocks*, Jb. 39:27. *It preys not on small birds, but on geese, hares, harts, serpents, and dead carcasses*, Mat. 24:28. *To provoke its young ones to fly, it flutters over them, and takes them on its wings*, De. 32:11. Is. 40:31. *It moults and loses its feathers yearly, at which seasons it is very feeble, so as neither to hunt its prey, nor create terror in other birds, as usual; but soon recovers its native vigor again*, Ps. 103:5.
Le. 11:13. *e.* have in abommination, De. 14:12.
De. 28:49. swift as the *e.* ‖ 32:11. as an *e.* stirreth Jb. 9:26. as *e.* ha-teth ‖ 39:27. doth *e.* mount up?
Pr. 23:5. riches fly as an *e.* ‖ 30:19. way of an *e.*
Jer. 48:20. fly as an *e.* ‖ 49:16. nest high as the *e.*
Ez. 1:10. they four had the face of an *e.* 10:14. 17:3. a great *e.* with great wings came, 7.
Da. 4:33. like *e.* feathers ‖ 7:4. had *e.* wings
Ho. 8:1. as an *e.* ‖ Ob. 4. exalt thyself as the *e.*
Mi. 1:16. baldness as *e.* ‖ Ha. 1:8. Chald. fly as *e.*
Re. 4:7. I like a flying *e.* ‖ 12:14. wings of a great *e.*
EAGLES, *s.* Ex. 19:4. bare you on *e.* wings
2 S. 1:23. swifter than *e.* ‖ Ps. 103:5. renewed as *e.*
Pr. 30:17. young *e.* eat it ‖ Is. 40:31. wings as *e.*
Jer. 4:13. horses swifter than *e.* ‖ La. 4:19. persec.
Mat. 24:28. there will *e.* be gathered, Lu. 17:37.
EAR, *s. The organ of hearing*; put for, (1) *The understanding*, Jb. 13:1. (2) *Obedience*, Pr. 25:12. (3) *Attention*, Jb. 29:21.
Ex. 21:6. master shall bore his *e.* De. 15:17. 29:20. upon the top of the right *e.* of his sons, Lev. 8:23, 24. ‖ 14:14, 17, 25, 28.
1 S. 9:15. the Lord had told Samuel in his *e.* 20:2. uncover mine *e.* ‖ 12. ‖ 22:8.
2 K. 19:16. bow down thine *e.* Ps. 31:2. ‖ 86:1. Ne. 1:6. let thine *e.* be attentive, and eyes, 11.
Jb. 4:12. and mine *e.* received a little thereof 12:11. *e.* try words, 34:3. ‖ 13:1. *e.* understood 29:11. *e.* blessed me ‖ 21. to me men gave *e.* 33:11. I gave *e.* ‖ 36:10. *e.* to discipline ‖ 42:5.
Ps. 10:17. thou wilt cause thine *e.* to hear 17:6. O God, incline thine *e.* to me, and hear, 71:2. ‖ 88:2. Is. 37:17. Da. 9:18.
18:44. at hearing of *e.* ‖ 31:2. bow down thine *e.* 39:12. give *e.* to my cry ‖ 45:10. incline thine *e.* 49:4. I'll incline mine *e.* ‖ 58:4. stoppeth her *e.* 77:1. I cried unto God, and he gave *e.* unto me 94:9. planted *e.* shall he not ‖ 116:2. inclined *e.*
Pr. 2:2. incline thine *e.* to wisdom, 4:20. 5:1. bow thine *e.* ‖ 13. nor inclined mine *e.* 18:15. the *e.* of the wise seeketh knowledge 20:12. hearing *e.* seeing eye, the Lord made both 22:17. bow thine *e.* ‖ 25:12. obedient *e.* ‖ 28:9.
Ec. 1:8. nor is the *e.* filled with hearing
Is. 48:8. *e.* not opened ‖ 50:4. wakeneth my *e.* 50:5. opened mine *e.* ‖ 55:3. incline your *e.* and 59:1. nor *e.* heavy ‖ 64:4. nor perceived by *e.*
Jer. 6:10. behold their *e.* is uncircumcised 7:24. they hearkened not, nor inclined their *e.* 26. ‖ 11:8. ‖ 17:23. ‖ 25:4. ‖ 34:14. ‖ 44:5.

Jer. 9:20. your *e.* receive ‖ 35:15. not inclined *e.* La. 3:56. hide not thine *e.* ‖ Am. 3:12. piece of Mat. 10:27. what ye hear in the *e.* that preach 26:51. smote off his *e.* Mk. 14:47. Jn. 18:26. Lu. 12:3. that which ye have spoken in the *e.* 22:50. cut off right *e.* Jn. 18:10. ‖ 51. touched his 1 Co. 2:9. nor *e.* heard ‖ 12:16. if the *e.* shal say Re. 2:7. *e.* let him hear, 11,17,29. 3:6,13,22. 13:9. *Give* EAR. Ex. 15:26. *-e.* to his commandm. De. 1:45. nor *-e.* to you, 2 Ch. 24:19. Ne. 9:30. 32:1. *-e.* O heavens ‖ Jud. 5:3. *-e.* O ye princes Jb. 34:2. *-e.* to me, ye that have knowledge Ps. 5:1. *-e.* to my words, O Lord, 54:2. 17:1. *-e.* to my prayer, 39:12. | 55:1. | 86:6. | 141:1. 49:1. *-e.* all ye inhabitants ‖ 78:1. *-e.* O my people 80:1. *-e.* O shepherd ‖ 84:8. *-e.* O God, 143:1. Is. 1:2. *-e.* O earth, 10. | 8:9. | 28:23. | 32:9. | 42:23. 51:4. heark. and *-e.* ‖ Jer. 13:15. *-e.* be not proud Ho. 5:1. *-e.* O house ‖ Jo. 1:2. *-e.* ye inhabitants EAR, *s.* Ex. 9:31. barley was in the *e.* Mk. 4:28. EAR, *v.* 1 S. 8:12. to *e.* ground, Is. 30:24. EARED, *p.* De. 21:4. neither *e.* nor sown EARING, *s. Ploughing.* Ge. 45:6. Ex. 34:21. EARLY, *ad.* Ge. 19:2. rise *e.* Jud. 7:3. | 19:9. Ps. 46:5. help her *e.* ‖ 57:8. awake *e.* 108:2. 63:1. *e.* will I seek thee ‖ 78:34. inquired *e.* after 90:14. O satisfy us *e.* ‖ 101:8. I will *e.* destroy all Pr. 1:28. shall seek me *e.* ‖ 8:17. seek me *e.* find Song 7:12. let us get up *e.* ‖ Is. 2:e9. seek thee *e.* Ho. 5:15. will seek me *e.* ‖ 6:4. the *e.* dew, 13:3. Lu. 21:22. women who were *e.* at the sepulchre Jn. 18:28. and it was *e.* ‖ 20:1. cometh Mary M. *e.* Ja. 5:7. till he receive the *e.* and latter rain *See* ARISE, RISE, RISEN, ROSE, MORNING. EARRING, *s. s.* Ge. 24:22,30,47. | 35:4. Ex. 32:2,3. | 35:22. Nu. 31:50. Jud. 8:24. Jb. 42:11. Pr. 25:12. Is. 3:20. Ez. 16:12. Ho. 2:13. [*Boothr.* says, *Schroeder* has proved that *hlchshym* (trans. earrings, Is. 3:20) signifies *images of serpents*, worn as charms; see cut under the word *Bracelet work*. May it not, says Roberts, rather refer to devices of *serpents*, made into *earrings*, as amulets? Comp. our cut of Egyp. earrings. Ed.]

Ancient Egyptian Earrings.

EARS, *s.* Ge. 14:18. speak a word in my lord's *e.* 50:4. speak, I pray you, in the *e.* of Pharaoh Ex. 10:2. in the *e.* of thy son ‖ 17:14. in *e.* of Joshua Nu. 11:11. evil in the *e.* of L. ‖ 18. wept in *e.* of L. De. 31:30. in *e.* of congre. ‖ Jos. 20:4. of elders Jud. 9:2. in the *e.* of the men of Shechem, 3. 1 S. 3:11. both *e.* tingle, 2 K. 21:12. Jer. 19:3. 8:21. he rehearsed them in the *e.* of the Lord 2 S. 7:22. have heard with our *e.* 1 Ch. 17:20. 22:7. cry did enter *e.* ‖ Jb. 15:21. dreadful sound in Jb. 33:16. then he openeth the *e.* 36:15. Ps. 18:6. cry came into *e.* ‖ 31:15. *e.* are open to 44:1. heard with *e.* ‖ 115:6. *e.* but hear not, 135:17. 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EASTER, *s.* Ac. 12:4. intending after e.
EAST-*Gate, s.* Ne. 3:29. Jer. 19:2. Ez. 10:19. Ez. 11:1. the spirit brought me unto the e.-
EAST-*Side.* Ex. 27:13. Nu. 2:3. Jos. 7:2. | 16:5. Jud. 11:18. Ez. 11:23. | 42:16. | 18:2, 3,4,5,6,8,23,24,25,26,27. Jon. 4:5.

EASTWARD, *ad.* Ge. 13:14. De. 3:27. 2 K. 13:17. 1 Ch. 26:17. Ez. 47:3.
EAST-*Wind, s.* Ge. 41:6,23,27. Ex. 10:13. | 14:21. Jb. 15:2. | 27:21. | 38:24.
Ps. 48:7. breakest the ships with an e.- 78:26. caused an e.- to blow in heaven Is. 27:8. in the day of e.- ‖ Jer. 18:17. Ez. 17:10. | 19:12. | 27:26. Ho. 12:1. | 13:15.
Jon. 4:8. vehement e.- ‖ Ha. 1:9. sup up e.-
EASY, *a.* Pr. 14:6. knowledge is e. to him Mat. 11:30. my yoke is e. ‖ 1 Co. 14:9. Ja. 3:17.
EAT, v. signifies, (1) *To consume,* Ge. 31:40. (2) *To enjoy,* Song 5:1. Is. 1:19. (3) *Believe,* Jn. 6:56. (4) *To have fellowship with,* 1 Co. 5:11. (5) *To feed on God's word,* Is. 55:1. (6) *To feast,* Is. 22:13. (7) *To do the will of God with delight,* Jn. 4:32.
Ge. 2:16. mayst freely e. ‖ 17. shalt not e. 3:1. 3:5. in the day ye e. your eyes shall be opened 17. in sorrow shalt thou e. all days of thy life 18. eat the herb ‖ 22. and e. and live forever 9:4. blood shalt thou not e. Le. 19:26. De. 12: 16,23,24,25. | 15:23.
18:8. stood by the angels, and they did e. 19:3. 41:4. the lean kine did e. up the seven fat kine Ex. 12:8. with bitter herbs they shall e. it 43. no stranger shall e. thereof, 44. 16:35. did e. manna 40 years, Jn. 6:31,49. 32:6. sat down to e. and drink, 1 Co. 10:7. Le. 7:19. all that be clean shall e. Nu. 18:11. 11:21. these ye may e. 22. ‖ 24:9. e. in holy pl. 26:26. and ye shall e. and not be satisfied 29. and ye shall e. the flesh of your sons Nu. 11:21. they may e. a whole month 21:8. he shall e. up the nations his enemies 25:2. did e. and bowed down to their gods De. 11:15. mayst e. and be full, 27:7. 12:18. e. them before the Lord, 14:26. | 15:20. 28:39. worms shall e. them ‖ 32:38. e. the fat 53. shalt e. fruit of thine own body, La. 2:20. 1 S. 9:13. people will not e. till he come 24.Saul did e.with Sam. ‖ 14:34. e. and sin not 1 K. 2:7. that e. at thy table ‖ 21:24. dogs e. 2 K. 6:29. boiled my son and did e. him 2 Ch. 30:18. yet did they e. the passover Ezr. 2:63. not e. of the most holy, Ne. 7:65. Ne. 9:25. they did e. and were filled, Ps. 78:29. Ps. 14:4. who e. up my people as bread, 53:4. 23:26. e. and be satisfied, Is. 62:9. Jo. 2:26. 27:2. enemies came to e. up my flesh, they st. 41:9. which did e. of my bread, lift up the heel 78:25. did e. angels' food ‖ 102:4. I forget to e. 105:35. did e. up all the herbs in their land 127:2. e. bread of sorrows ‖ 128:2. e. the labor 141:4. and let me not e. of their dainties Pr. 1:31. e. fruit of their own way, Is. 3:10. 13:2. e. violence ‖ 18:21. e. the fruit thereof 23:1. when thou sittest to e. ‖ 24:13. e. honey 25:16. e. so much as sufficient ‖ 27. to e. much 27:18. shall e. fruit ‖ 30:17. young eagles e. it Ec. 2:25. who can e. ‖ 3:13. every man should e. 5:11. increased that e. ‖ 12. e. little or much 19. power to e. ‖ 6:2. no power to e. thereof 9:7. e. thy bread with joy and drink thy wine 10:16. king a child, and princes e. in morn. 17. Song 1:1. e. of Gilead ‖ 16. e. his pleasant fruits 5:1. e. O friends, drink, yea, drink abundantly Is. 1:19. e. the good of the land ‖ 3:10. e. fruit 4:1. e. our own bread ‖ 5:17. shall strangers e. 7:15. butter and honey shall he e. 22. 9:20. e. flesh of his arm ‖ 11:7. lion e. straw 23:18. e. sufficiently ‖ 30:24. e. clean provender 36:12. e. own dung ‖ 16. e. every one of vine 37:30. e. the fruit thereof, 65:21. Jer. 29:5. 50:9. the moth shall e. them up, 51:8. 55:1. buy and e. ‖ 2. e. ye that which is good 62:9. but they that have gathered it shall e. it 65:4. e. swine's flesh ‖ 13. my servants shall e. 22. and another e. ‖ 25. lion shall e. straw like Jer. 2:7. e. the fruit thereof ‖ 5:17. e. up harvest 15:16. I did e. them ‖ 19:9. e. the flesh of sons 22:22. wind shall e. up ‖ 31:5. e. as common La. 2:20. shall the women e. their fruit, and Ez. 2:8. e. that I give thee ‖ 3:1. e. this roll 4:9.three hun.and 90 days shalt thou e. thereof 10. e. by weight, 16. ‖ 5:10. fathers e. sons 12:18. e. with quaking ‖ 19. e. with carefuln. 16:13. didst e. fine flour ‖ 23:9. e. on mountains 25:4. shall e. thy fruit ‖ 34:3. ye e. the fat 39:19. ye shall e. fat till ye be full ‖ 42:13. Da. 1:12. give pulse to e. ‖ 4:33. e. grass as oxen Ho. 4:8. e. up the sin of my people, and they set 10.they shall e. and not have enough, Hag.1:6. 9:3.shall e. unclean things ‖ 4.all that e. thereof Jo. 2:26. ye shall e. in plenty, and be satisfied Am. 6:4. e. the lambs ‖ 7:4. e. up ‖ 9:14. e. fruit Mi. 6:14. shalt e. but not be satisfied ‖ 7:1. to e. Na. 3:15. e. thee up like the canker-worm Zch. 7:6. did ye not e. for yourselves, and drink Mat. 6:25. what ye shall e. or, 31. Lu. 12:29. 12:1. pluck ears of corn, and to e. Lu. 6:1. 4. did e. the show-bread, Mk. 2:26. Lu. 6:4. 14:20. and they did all e. 15:37. Mk. 6:42. | 8:8. 15:27. yet the dogs e. of the crumbs, Mk. 7:28. 38. they that did e. were 4000, beside women 24:49. to e. and drink with drunken, Lu. 12:45. 26:17. that we prepare to e. the passover 26.take,e.this is my body,Mk.14:22.1Co.11:24. Mk. 1:6. did e. locusts ‖ 2:16. e. with publicans

Mk. 6:36. nothing to e. ‖ 44. did e. were 5000 8:8. did e. and were filled ‖ 11:14. no man e. of 14:12. e. the pass. 14. Lu. 22:8,11. Jn. 18:28. Lu. 4:2. he did e. nothing ‖ 5:33. thy disciples e. 7:36. desired him that he would e. with him 10:8. e. such things as are ‖ 12:19. e. drink, and 12:45. to e. and to drink, and be drunken 14:1. to e. bread ‖ 15. e. bread in the kingdom 15:23. let us e. and be merry ‖ 17:27. they e. Jn. 4:31. saying, Master e. ‖ 32. I've meat to e. 6:5. that these may e. ‖ 26. because ye did e. 49. your fathers did e. manna, 50,51. 52. give us his flesh to e. ‖ 53.except ye e. flesh Ac. 2:46. did e. with gladness ‖ 9:9. neither e. 10:13. kill and e. ‖ 11:7. ‖ 41. who did e. and 11:3. didst e. with them ‖ 27:35. he began to e. Ro. 14:2. e. all thi. ‖ 21. e. flesh ‖ 23. damn. if e. 1 Co. 5:11. no not to e. ‖ 8:8. if we e. are we 8:10. to e. things offered ‖ 13. I will e. no flesh 9:4. power to e. ‖ 10:3. did all e. the same spir. 10:7. sat down to e. ‖ 31. whether ye e. or drink 11:24. take, e. this is my body ‖ 34. e. at home 15:32. let us e. and drink, for to-morrow we die Ga. 2:12. he did e. with the Gentiles, but when 2 Th. 3:10. work not, neither should he e. 12. e. their own bread ‖ 2 Ti. 2:17. e. as cank. He. 13:10. altar whereof they have no right to e. Ja. 5:3. and shall e. your flesh as it were fire Re. 2:7. will I give to e. of the tree of life 14. e. things sacri. to idols, 20. ‖ 17. e. manna 10:9. e. it up ‖ 17:16. shall e. her flesh, and burn
EAT, with *Drink.* Ge. 24:54. did e. and *drink,* 26:30. Ex. 24:11. Jud. 9:27. | 19:4.
Ex. 34:28. nor e. bread nor - water, De. 9:9,18. 1 S. 30:11. Egyptian did e. bread and - water 2 S. 11:11. to e. and - ‖ 12:3. e. of his meat, and 19:35. can thy servant taste what I e. or *drink* 1 K. 1:25. they e. and - ‖ 13:8. I'll not e. 9,17. 18:41. Elijah said to Ahab, Get thee up, e. and - 2 K. 6:22. may e. and - ‖ 7:8. did e. and - 18:27. e. their own dung, and - piss, Is. 36:12. 1 Ch. 29:22. e. and - before the L. ‖ 2 Ch. 28:15. Ezr. 8:6. e. no bread nor - ‖ Ne. 8:10. e. fat Est. 4:16. nor e. nor - ‖ Jb. 1:4. called to e. and Pr. 23:7. e. and - saith he to thee, but his heart Ec. 2:24. better than to e. 3:13. | 5:18. | 8:15. Is. 21:5. e. ye prin. ‖ 22:13.let us e., 1 Co. 15:32. Jer. 22:15. did not fath. e. ? ‖ Ez. 25:4. | 39:17. Ac. 9:9. e. not - ‖ 23:12. neither e. nor - till, 21. 1 Co. 11:22. houses to e. in ‖ 26. as often as ye e. 27. shall e. and - unworthily ‖ 28. so let him e. *He did* EAT. Ge. 3:6. | 25:28. | 27:25. | 39:6. 1 S. 30:11. 2 S. 9:13. | 12:20.
EAT *not.* Ge. 24:33. I'll -e. ‖ 32:32. e.- sinew 43:32. Egyptians might -e. with the Hebrews Ex. 12:9. e. not raw ‖ 45. foreigner -e. 29:33. Le. 11:4. these not e. De. 14:3,7,21. 22:4. leper -e. 12. ‖ 8. toun, he shall -e. Nu. 11:19. ye shall -e. one day, nor two days De. 14:21. -e. that dieth, Ez. 44:31. 28:31. -e. thereof ‖ Jud. 13:4. -e. unclean, 7. 1 S. 1:7. she did -e. ‖ 9:13. -e. till he come 28:23. I will -e. ‖ 2 K. 4:40. could -e. 2 K. 7:2. see it with thy eyes, but -e. thereof Ps. 141:4. let me -e. ‖ Pr. 23:6. -e. bread of him Ez. 24:17. e.- bread ‖ Mk. 7:3. they e., 4. Lu. 22:16. I will -e. thereof until it be fulfilled 1 Co. 8:8. if we e.- ‖ 10:28. e.- for his sake *Shall ye* EAT. Ex. 12:11,15. | 22:31. Le. 10: 14. | 11:3,9. | 19:25. De. 14:9.
Ye shall EAT. Ge. 45:18. Ex. 12:11,18. | 16: 12. Le. 7:23,26. | 10:13. | 17:14. | 25:12,19,22. Nu. 11:18. | 18:31. De. 12:7. | 14:11. 1 S. 9:19. 2 K. 19:29. Is. 37:30. | 61:6. Lu. 12:22.
To EAT. Ex. 16:8. give you flesh *to* e. Nu. 11:4. said, Who shall give us flesh *to* e. 18. De. 12:20. longeth *to* e. ‖ 28:8. like portion *to* e. 2 S. 3:35. cause David *to* e. ‖ 9:10. food *to* e. 13:9. refused *to* e. ‖ 16:2. young men *to* e. 17:29. people *to* e. ‖ 2 K. 4:40. for men *to* e. 2 Ch. 31:10. enough to e. ‖ Ne. 9:36. to e. fruit Ps. 78:24. had rained manna on them *to* e. Da. 4:25. to e. grass, 32. ‖ Mi. 7:1. cluster *to* e. Ha. 1:8. flee as an eagle that hasteth *to* e. Mat. 14:16. give ye them -e. Mk. 6:37. Lu. 9:13. 15:20. to e. with unwashen hands, defileth not 32. multitude have nothing *to* e. Mk. 8:1. Mk. 5:43. given her *to* e. ‖ 6:31. no leisure *to* e.
EATEN, *p.* Ge. 3:11. hast thou e. of the tree 6:21. of all food that is e. ‖ 14:24. young men e. 31:38. rams not e. ‖ 41:21. had e. them up Ex. 12:46. in one house shall it be e. thou 13:3. no leav. bread be e. ? ‖ 21:28. ox not be e. 22:5. cause field to be ‖ 29:34. not be e. because Le. 6:16. shall be e. in the holy place, 26. | 7:6. 23. not be e. 7:19. ‖ 30. no sin-offering be e. 7:15.e.same day, 16. ‖ 18. if peace-offering be e. 10:17. why have ye not e. the sin-offering ? 18. e. in holy place ‖ 19. if I had e. sin-offering 11:13. they shall not be e. 41. De. 14:19. 47.between beast that may be e.and beast that 19:6. e.the same day,22:30. ‖ 7.if e. on third day Nu. 28:17. unleavened bread be e. Ez. 45:21. De. 6:11. e. and be full, 8:10,12. | 31:20. 20:6.not e.fruit of it ‖ 29:6. ye have not e. bread Jos. 5:12. after they had e. of the old corn 1 S. 14:30. had e. freely ‖ 28:20. | 30:12. 2 S. 19:42. have we e. at all of the king's cost 1 K. 13:22. and hast e. bread ‖ 28.lion not e. car.

Nc. 5:14. not *e.* bread of || Jh. 6:6. *e.* with. salt Jb. 31:17. *e.* my morsel || 39. *e.* fruits thereof Ps. 69:9. zeal hath *e.* me up, Jn. 2:17.
102:9. I have *e.* ashes like bread, and mingled Pr. 9:17. bread *e.* in secret || 23:8. *e.* shalt vomit Song 5:1. have *e.* my honeycomb with my honey Is. 3:14. *e.* up vine. || 5:5. vine. shall be *e.* up 6:13. tenth shall be *e.* || 44:19. roa. flesh, and *e.* it Jer. 10:25. have *e.* up Jacob, and devoured him 24:2. figs which could not be *e.* 3,8. | 29:17. 31:29. fathers have *e.* sour grapes, Ez. 18:2. Ez. 4:14. not *e.* that which dieth || 18:6,11,15. Ho. 10:13. fruit of lies || Jo. 1:4. canker-worm, 2:25. Mat. 14:21. and they that had *e.* Mk. 8:9. Lu. 13:25. we have *e.* and dr. || 17:8. till I've *e.* Ac. 10:10. he would have *e.* || 14. I've never *e.* 12:23. *e.* of worms || 27:38. they had *e.* enough Re. 10:10. as soon as I had *e.* my belly was bit.
EATER, *s.* Pr. 23:20. riotous *e.* of flesh
EATEST, *v.* Ge. 2:17. 1 S. 1:8. | K. 21:5.
EATETH. Ex. 12:15. leav. bread be cut off, 19. Le. 7:18. the soul that *e.* 20,25,27. | 17:10,15. 19:8. every one that *e.* shall bear his iniquity Nu. 13:32. a land that *e.* up the inhabitants 1 S. 14:24. cursed be the man that *e.* 28. Jb. 5:5. hungry *e.* || 21:25. never *e.* with pleas. 40:15. *e.* grass as an ox || Ps. 106:20. that *e.* grass Pr. 13:25. righteous *e.* || 30:20. she *e.* || 31:27. Ec. 4:5. the fool *e.* || 5:17. *e.* in darkness || 6:2. Is. 24:1. he *e.* it up || 29:8. he *e.* but awaketh 44:16. with part he *e.* flesh || 59:5. *e.* of eggs Jer. 31:30. every man that *e.* the sour grape Mat. 9:11. why *e.* your master with publicans and sinners? Mk. 2:16. Lu. 15:2.
Mk. 14:18. *e.* with me shall betray, Jn. 13:18. Jn. 6:54. whoso *e.* my flesh, 5 ,57,58.
Ro. 14:2. *e.* herbs || 3. despise him that *e.* not 6. *e.* to the Lord || 20. who *e.* with offence 23. damned if he eat, because he *e.* not of faith 1 Co. 9:7. *e.* not the fruit || 11:29. *e.* unworthily
EATING, *p.* Ge. 2:16. *e.* thou shalt eat, but Ex. 12:4. according to his *e.* 16:16. | 18:21. Jud. 14:9. Samson took thereof, and went on *e.* 1 S. 14:34. sin not against L. in *e.* || 30:16. and 1 K. 1:41. an end of *e.* || 2 K. 4:40. *e.* pottage Jb. 20:23. shall rain it upon him while he is *e.* Is. 66:17. *e.* swine's flesh || Am. 7:2. *e.* grass Mat. 11:19. Son of man came *e.* Lu. 7:34. 24:38. they were *e.* || 26:26. as they were *e.* Ac. 1:4. and *e.* with them || 1 Co. 8:4. | 11:21.
EBAL, *A heap of antiquity.* The son of *Shubal*, Ge. 36:23. *A mount*, Dc. 11:29.
De. 11:29. curse upon mount *E.* || 27:1. stones 27:13. stand || Jos. 8:30. built al. || 33. half stood
EBED, *A servant.* Jud. 9:26. Ezr. 8:6.
EBED-MELECH, *A servant of the king.* Jer. 38:7,8. | 39:16.
EBEN-EZER, *Stone of help.* 1 S. 4:1. | 5:1. | 7:12.
EBER, *Passing, passage, or anger.* Ge. 10:24. Ge. 10:21. child. of *E.* || 25. unto *E.* 1 Ch. 1:19. Nu. 24:24. ships from Chittim shall afflict *E.*
EBIASAPH, *A gathering father.* 1 Ch. 6:23.
EBONY, *A tree, supposed to be of the palm kind; the wood of which is imported from the* East *and* West Indies. *It is extremely solid, and of a jet-black, capable of a very fine polish,* Ex. 27:15.

Ebony, Diospyros Ebenum.

EBRONAH, *Going over; wrath*; or *cloud of intercession.* Nu. 33:31,35.
ECHO, *s.* Ez. 7:7. *e.* of the mountains
ED, *A witness.* An altar, Jos. 22:34.
EDAR, *A flock.* A place, Ge. 35:21.
EDEN, *Pleasure*, or *delights.* Ge. 2:8. (1) *A garden*, Ge. 2:15. | 3:23. (2) *A country*, Is. 37:12. Ez. 27:23. (3) *A man's name*, 2 Ch. 29:12. | 31:15.
Ge. 2:15. God put the man into the garden of *E.* 3:23. God sent him forth from the gard. of *E.* Is. 51:3. her wilderness like *E.* Ez. 36:35.
Ez. 28:13. been in *E.* || 31:9. trees of *E.* envied 31:16. trees of *E.* comfort. || 18. be brought down Jo. 2:3. as *E.* bef. them || Am. 1:5. cut off from
EDER, *A flock.* The name of a city, Jos. 15:21.
EDGE, *s.* Ex. 13:20. *e.* of wilderness, Nu. 33:6. 26:10. *e.* of curtain || Ec. 10:10. Lu. 4:†29.
EDGE *of the sword.* Ge. 34:26. Ex. 17:13. Nu. 21:14. Jos. 6:21. | 8:24. Jud. 4:15. | 21: 10. Jb. 1:15,17. Ps. 89:43. Jer. 21:7. Lu. 21:24. He. 11:34.
EDGED, *p.* Ps. 149:6. a two *e.* sword in their Pr. 5:4. two *e.* sword, He. 4:12. Re. 1:16.
EDGES, *s.* Ex. 28:7. Jud. 3:16. Re. 2:12.
EDIFICATION, *s.* Ro. 15:2. please to *e.* 1 Co. 14:3. speaketh to *e.* || 2 Co. 10:8. | 13:10.
EDIFY, *v.* Ro. 14:19. one may *e.* another 1 Co. 10:23. all thi. *e.* not || Ep. 4:†29. good to *e.* 1 Th. 5:11. *e.* one another, even as also ye do
EDIFIED, *p.* Ac. 9:31. 1 Co. 8:†10. | 14:17.
EDIFIETH, *v.* 1 Co. 8:1. but charity *e.* || 14:4.
EDIFYING, *p.* 1 Co. 14:5. may receive *e.* 12. *e.* of the church || 26. let all be done to *e.* 2 Co. 12:19. for your *e.* || Ep. 4:12. *e.* of body Ep. 4:16. *e.* of itself in love || 29. to the use of *e.* 1 Ti. 1:4. minis. questions, rather than godly *e.*
EDOM, *Earthy, of blood*, or *red.* Ge. 25:25. And is put for, (1) *The name of* Esau, *for two reasons*, Ge. 25:30. | 36:1. (2) *The posterity of* Esau [are these the red race?], Am. 1:11. (3) *The king of* Edom, Nu. 20:18. (4) *A country inhabited by the* Edomites, Ps. 60:8. | 108:9. | 137:7. Is. 63:1. Jer. 49:17. (5) *A city in* Idumea, Jos. 3:16.
Ge. 25:30. name called *E.* || 36:1. Esau is *E.*
Ex. 15:15. the dukes of *E.* shall be amazed
Nu. 20:14. messengers to king of *E.* Jud. 11:17. 21. *E.* refused to give Israel || 24:18. *E.* a pos.
Jud. 5:4. marchedst out of *E.* || 1 S. 14:47. fought 2 S. 8:14. David put garrisons in *E.* 1 Ch. 18:13. 1 K. 11:14. Hadad was of the king's seed in *E.* 16. cut off every male in *E.* || 22:47. no king 2 K. 3:20. by the way of *E.* || 8:20. *E.* revolted 14:10. hast smitten *E.* glory || 2 Ch. 25:20. gods of Ps. 60:8. over *E.* cast shoe, 108:9. || 9. lead me to *E.* 83:6. of *E.* are confederate || 137:7. children of *E.*
Is. 11:14. their hand on *E.* || 63:1. cometh from Jer. 9:26. *E.* punish, 25:21. || 27:3. yokes to *E.* 49:7. concerning *E.* saith the Lord, Ob. 1. 17. *E.* a desolation || 20. counsel against *E.*
Ez. 25:12. *E.* dealt against Jud. || 14. vengeance 32:39. there is *E.* || Da. 11:41. *E.* escape out of Jo. 3:19. *E.* shall be a desolate wilderness
Am. 1:6. deliver to *E.* 9. || 2:1. bones of king of 9:12. they may possess the remnant of *E.*
Ob. 8. wise out of *E.* || Ma. 1:4. *E.* saith, We are im.

See DAUGHTER.

EDOMITE, *S.* Ge. 36:9. father of *E.* 43.
De. 23:7. not abhor *E.* || 1 K. 11:14. Hadad the 2 K. 8:21. Joram smote the *E.* 2 Ch. 21:9.
1 Ch. 18:13. became serv. || 2 Ch. 21:10. revolted 25:19. smitten *E.* || 28:17. *E.* had smitten Judah
EDREI, *The heap of strength.* Jos. 13:31.
EDUTH, *The title*, i. e. *the testimony.* Ps. 60:80.
EFFECT, *s.* Nu. 30:8. her vow of none *e.*
2 Ch. 31:22. spake to that *e.* || Ps. 33:10. of none *e.* Is. 32:17. the *e.* of righteousness, quietness
Ez. 12:23. at hand, and the *e.* of every vision
Mat. 15:6. comm. of God of none *e.* Mk. 7:13.
Ro. 3:3. make the faith of God without *e.*
4:14. the promise made of none *e.* Ga. 3:17. 9:6. not as though the word had taken none *e.*
1 Co. 1:17. cross of Christ of none *e.* Ga. 5:4.
EFFECT, *v.* Jer. 48:30. his lies shall not so *e.* it
EFFECTED, *p.* 2 Ch. 7:11. Solomon *e.* all
EFFECTUAL, LY, 1 Co 16:9. great door and *e.*
2 Co. 1:6. which is *e.* || Ep. 3:7. *e.* working, 4:16. Ga. 2:8. wrought *e.* in Peter || Phile. 6. faith *e.*
1 Th. 2:13. *e.* worketh in you || Ja. 5:16. *e.* prayer
EFFEMINATE, *a. Wanton.* 1 Co. 6:9.
EGG, *S, s.* De. 22:6. whether young ones or *e.* Jb. 6:6. white of an *e.* || 39:14. ostrich leaveth *e.*
Is. 10:14. as one gathereth *e.* || 59:5. cockatrice *e.*
Jer. 17:11. partridge *e.* || Lu. 11:12. if he ask an *e.*
EGLAH, *A calf*, or *chariot.* 2 S. 3:5. 1 Ch. 3:3.
EGLAIM, *Drops of the sea.* Is. 15:8.
EGLON, *A calf.* A city, Jos. 10:3. | 12:12. Jud. 3:12,14,15,17.
EGYPT. *Signification unknown.* Ge. 12:11. Put for the seat of *Antichrist*, Re. 11:8.
Ge. 15:18. from the river of *E.* to Euphrates 45:9. God hath made me lord of all *E.*
Ex. 3:20. I will smite *E.* Jer. 9:26. | 46:25. 9:4. between cattle of *E.* || 10:7. *E.* destroyed 23:15. for in it thou camest out of *E.* 34:18.
Nu. 14:19. forgiven from *E.* || 22:5. out of *E.*
De. 6:22. signs upon *E.* || 7:15. diseases of *E.* 28:27. botch of *E.* || 60. bring all diseases of *E.*
Jos. 5:9. reproach of *E.* || 24:5. I plagued *E.*
1 K. 4:30. wisdom excelled wisdom of *E.*
2 K. 18:21. trustest on *E.* 24. Is. 36:6,9.
Ps. 105:38. *E.* was glad || 135:8. first-born of *E.* 135:9. wonders, O *E.* || 136:10. smote *E.* in
Pr. 7:16. decked bed with fine linen of *E.*
Is. 10:24. after the manner of *E.* Am. 4:10. 11:11. recover from *E.* || 19:1. burden of *E.* 19:3. the spirit of *E.* fail || 16. *E.* like women 24. third with *E.* || 25. blessed be *E.* my people 20:5. ashamed of *E.* || 27:12. from stream of *E.* 30:3. shadow of *E.* || 43:3. *E.* for thy ransom 45:14. labor of *E.* shall come over unto thee
Jer. 2:18. in the way of *E.* || 36. ashamed of *E.* 46:2. word against *E.* || 20. *E.* like a fair heifer
Ez. 20:7. idols of *E.* || 23:8. idols from *E.* 23:27. not rem. *E.* || 29:2. prophesy against *E.* 29:14. bring again *E.* || 30:6. uphold *E.* fall 30:15. fury on sin of *E.* || 32:12. pomp of *E.* 32:16. lament for her, even for *E.* 18.
Da. 11:43. precious things of *E.* || Ho. 9:6.
Jo. 3:19. *E.* a desolation || Am. 8:8. flood, 9:5.
Na. 3:9. Ethiopia and *E.* were her strength
Zch. 10:11. sceptre of *E.* || 14:18. if *E.* go not up
Ac. 7:10. and he made him governor over *E.*
He. 11:27. forsook *E.* || Re. 11:8. called *E. In* EGYPT. Ge. 45:13. | 47:29. Ex. 3:7.
Ex. 10:2. things I wrought -*E.* Jos. 24:7. 12:30. a great cry -*E.* || 14:11. no graves -*E.*
De. 1:30. all that he did for you -*E.* before
Jos. 9:9. all he did -*E.* || Ps. 78:43. signs -*E.* Ps. 78:51. smote first-b. -*E.* || 105:7. wonders, 27.
Jer. 42:16. follow you -*E.* || 46:14. declare -*E.*
Ez. 23:3. whoredoms -*E.* || 30:8. fire -*E.* 16. 30:19. judgments -*E.* || Mat. 2:19. to Joseph -*E.*
Ac. 2:10. dwellers -*E.* || He. 11:26. treasures -*E. Into* EGYPT. Ge. 41:57. -*E.* to buy corn 46:4. go with thee -*E.* || 26. souls that came -*E.*
Nu. 14:3. return -*E.* || Is. 19:1. Lord come -*E.*
Is. 30:2. that walk to go down -*E.* and have
Jer. 26:21. Urijah fled -*E.* || 41:17. to go -*E.* 42:15. 42:19. the Lord said, Go ye not -*E.* 43:2.
Ez. 17:15. ambassadors -*E.* || Da. 11:9. captives
Ho. 12:1. oil carried -*E.* || Mat. 2:13. flee -*E.*
Mat. 2:14. departed -*E.* || Ac. 7:9. sold Joseph -*E.*
Ac. 7:34. send thee -*E.* || 39. turned back -*E. Land of* EGYPT. Ge. 13:10. Sodom like -*E.*
41:19. such as I never saw in all the -*E.*
29. seven years' plenty through -*E.* 30:53.
41. set thee over -*E.* 45:8,26. || 54. bread in 47:6. -*E.* is before thee || 20. Joseph bought all
26. a law over -*E.* || 50:7. the elders of -*E.*
Ex. 7:19. blood in all -*E.* || 8:6. frogs || 16. lice 8:24. flies || 9:9. blains || 10:14. locusts went up
10:21. darkness || 11:3. Moses was great in -*E.*
12:29. Lord smote the first born in -*E.* 13:15. 16:3. would God we had died in -*E.* Nu. 14:2.
6. brought you out of the -*E.* 20:2. | 29:46.
22:21. fur ye were strangers in the -*E.* 23:9. Le. 19:34. De. 10:19. Ac. 13:17.
32:4. gods that brought thee up out of the -*E.*
1 K. 12:28. Ne. 9:18.
Le. 18:3. after the doings of -*E.* shall ye not do
19:36. I am the Lord thy God that brought thee out of the -*E.* 26:13. Nu. 15:41. De. 5:6. | 13:5,10. | 20:1. Jud. 2:12. 1 S. 12:6.
De. 9:7. from the day thou didst depart out of the -*E.* Jud. 19:30. Is. 11:16. Jer. 7:22. | 11:47. | 34:13. Mi. 7:15.
11:10. land is not -*E.* || 16:3. out -*E.* in haste
Ps. 78:12. did he in -*E.* || 81:5. went through -*E.*
Is. 19:19. altar for witness in -*E.* || 27:13. outcasts
Jer. 42:14. go into -*E.* || 16. overtake you in -*E.*
43:7. they came into -*E.* || 12. array himself
44:28. shall return out of the -*E.* into Judah
Ez. 20:5. myself known to them in the -*E.*
23:19. harlot in -*E.* 27. || 29:9. -*E.* desolate
29:10. -*E.* utterly waste || 20. -*E.* for his labor
30:13. there shall be no more a prince of -*E.*
Da. 11:42. -*E.* not escape || Ho. 7:16. division
Ho. 12:9. Lord thy God from the -*E.* 13:4.
Zch. 10:10. bring them out, He. 8:9. Ju. 5. *Out of* EGYPT. Ge. 13:1. Abraham went -*E.*
47:30. carry me -*E.* || Ex. 3:11. bring -*E.*
Ex. 12:39. thrust -*E.* || 13:9. brought thee *E.* 16.
Nu. 11:20. why came we -*E.* || 22:11. come up
32:11. none of the men that came -*E.*
De. 16:6. at the season thou camest -*E.*
Jos. 2:10. dried up Red sea when ye came -*E.*
5:6. till all that came -*E.* were consumed
Jud. 2:1. I made you go up -*E.* 1 S. 10:18.
1 S. 15:6. kindness when Israel came -*E.*
1 Ch. 17:21. whom thou hast redeemed -*E.*
2 Ch. 12:3. the people that came with him -*E.*
Ps. 68:31. princes came -*E.* || 80:8. a vine -*E.*
114:1. when Israel went -*E.* || Is. 19:23. highway
Jer. 26:23. fetched Urijah -*E.* || 37:5. army come
Ho. 11:1. I called my son -*E.* Mat. 2:15.
11. as a bird -*E.* || 12:13. L. brought Israel -*E.*
Hag. 2:5. ye came -*E.* || He. 3:16. that came -*E. To* EGYPT. 1 K. 11:18. Edomites came -*E.*
2 K. 23:34. Jehoahaz came -*E.* 2 Ch. 36:4.
Is. 19:17. a terror -*E.* || 21. Lord known -*E.*
31:1. go -*E.* for help || Ho. 7:11. they call -*E.*
EGYPTIAN, *s.* Ge. 16:1. handmaid an *E.* 21:9. 39:1. an *E.* bought Joseph || 5. blessed *E.* house
Ex. 1:19. not as *E.* women || 2:11. spied an *E.*
2:12. slew the *E.* Ac. 7:24. || 19. *E.* delivered
Le. 24:10. father an *E.* || De. 23:7. not abhor
1 S. 30:11. found an *E.* || 2 S. 23:21. slew an *E.* a goodly man, 1 Ch. 11:23.
1 Ch. 2:34. Sheshan had a servant an *E.*
Is. 11:15. tongue of *E.* sea. || 19:23. *E.* shall come
Ac. 21:38. art not thou that *E.* who madest
EGYPTIANS. Ge. 41:55. said to *E.* Go to Jos. 43:32. abomination to *E.* 46:34. Ex. 8:26. 50:3. and the *E.* mourned for Jacob 70 days
Ex. 3:22. and ye shall spoil the *E.* 12:36. 11:7. difference between *E.* || 12:35. borrowed 14:9. *E.* pursued, 10. || 13. see the *E.* no more 25. *E.* said, Let us flee || 27. overthrew the *E.* 19:4. what I did to *E.* || 32:12. *E.* speak and say
Nu. 14:13. *E.* shall hear it || 20:15. *E.* vexed us
De. 26:6. the *E.* evil-entreated and afflicted us
Jos. 24:7. put darkness between you and the *E.*
Jud. 10:11. did I not deliver you from the *E.*?
1 S. 4:8. gods that smote *E.* || 6:6. as the *E.* did
Ezr. 9:1. according to the abominations of *E.*
Is. 19:2. set *E.* against *E.* || 21. *E.* shall know L.

Is. 19:23. *E.* shall serve with‖20:4. lead *E.* pris. 30:7. *E.* help in vain‖31:3. *E.* men and not G. Jer. 43:13. gods of *E.* burn ‖ Lu. 5:6. hand to *E.* Ez. 16:26. with the *E.*‖23:21. bruising teats by *E.* 29:12. scatter the *E.* 30:23. ‖ 13. gather the *E.* Ac. 7:22. wisdom of *E.* ‖ He. 11:29. *E.* assaying

EHI, *My brother. Benjamin's son,* Ge. 46:21.

EHUD, *Praising.* A judge, Jud. 3:15. ‖ 4:1. Jud. 3:16. *E.* made a dagger ‖ 23. *E.* went forth 25. *E.* escaped‖4:1. did evil, when *E.* was dead 1 Ch. 7:10. sons of Bilhan, *E.* ‖ 8:6. sons of *E.*

EIGHT, *a.* Ge. 17:12. *e.* days old shall be circumcised every man, 21:4. Lu. 2:21. 22:23. these *e.* Micah did bear ‖ Ex. 26:25. Nu. 7:8. *e.* oxen ‖ 29:29. *e.* bullocks, two rams Jud. 3:8. served *e.* years ‖ 12:14. judged *e.* years 1 S. 17:12. *e.* sons ‖ 1 K. 7:10. *e.* cubits 2 K. 8:17. reigned *e.* years ‖ 22:1. *e.* years old Ec. 11:2. a portion to *e.* ‖ Jer. 41:15. *e.* men Ez. 40:31. had *e.* steps, 34:17. ‖ 41. *e.* tables Mi. 5:5. *e.* principal men ‖ Lu. 9:28. *e.* days Jn. 20:26. after *e.* days ‖ Ac. 9:33. kept bed *e.* 1 Pe. 3:20. wherein *e.* souls were saved by water

EIGHTH, *a.* Le. 25:22. ye shall sow the *e.* year 1 K. 6:38. *e.* month ‖ 12:32. in the *e.* month 1 Ch. 24:10. *e.* lot to Abijah, 25:15. ‖ 26:5. 27:11. *e.* captain ‖ Zch. 1:1. in the *e.* month 2 Pe. 2:5. *e.* person ‖ Re. 17:11. beast, he is *e.* Re. 21:20. the *e.* foundation was a beryl

EIGHT *hundred.* Ge. 5:4. Seth lived *e.*- ‖ 19. Ja. 2 S. 23:8. his spear against *e.*- ‖ 2 Ch. 13:3.

EIGHTEEN, *a.* Jud. 3:14. served Eglon *e.* years 10:8. Ammon vexed and oppressed Israel *e.* years 1 K. 7:15. *e.* cubits, 2 K. 25:17. Jer. 52:21. 1 Ch. 26:9. sons ‖ 2 Ch. 11:21. took *e.* wives Lu. 13:4. those *e.*‖16. Satan hath bound *e.* years

EIGHTEEN *thousand.* Jud. 20:25,44. ‖ Ch. 12:31. | 18:12. | 20:7. Ez. 48:35.

EIGHTEENTH, *a.* 1 K. 15:1. 2 K. 3:1. | 22:3. | 23:23. 1 Ch. 24:15. | 25:25. 2 Ch. 13:1. | 34:8. 35:19. Jer. 32:1. | 52:29.

EITHER, *p. is spoke usually of two, whether persons, as,* Le. 10:10. Mat. 6:24. *or things, as,* Nu. 22:26. *sometimes of more, as,* De. 17:3. 1 K. 18:27. *In some places it is the same with* or, *as,* Lu. 6:42. Ja. 3:12.

EKAR, *Barren, feeble.* 1 Ch. 2:27.

EKRON. *Barrenness.* A city, Jos. 15:45. 1 S. 5:10. ark came to *E.* ‖ 7:14. from *E.* 2 K. 1:2. Baal-zebub the god of *E.* 3,6,16. Am. 1:8. hand against *E.* ‖ Zph. 2:4. *E.* rooted Zch. 9:5. *E.* sorrowful ‖ 7. and *E.* as a Jebusite

EKRONITES, Jos. 13:3. 1 S. 5:10.

ELADAH, *The eternity of God.* 1 Ch. 7:20.

ELAH, *An elm,* or *oak.* Ge. 36:41. A valley, 1 S. 17:2,19. | 21:9. 1 K. 16:6. Ge. 36:41. doke *E.* ‖ 1 K. 4:18. son of *E.* 1 K. 16:8. *E.* son of Baasha ‖ 2 K. 15:30. Hosea the son of *E.* 17:1. | 18:1,9.

2 Ch. 4:15. *E.* sons of *E.* ‖ 9:8. *E.* son of Uzzi

ELAM, *A young man,* or *virgin.* Ge. 10:22. 1 Ch. 26:3. Ezr. 8:7. Ac. 2:9. Two places were so called, Ezr. 2:7,31. Ge. 10:22. E. and Asher ‖ 14:1. Ched. king of *E.* 1 Ch. 8:24. *E.* of Benjamin ‖ 26:3. *E.* son of Ezr. 2:7. children of *E.* 31. | 8:7. Ne. 7:12,34. 10:2. one of the sons of *E.* answered to Ezra Ne. 10:14. *E.* Zatthu‖12:42. *E.* and Ezer, priests Is. 11:11. from *E.* ‖ 21:2. go up, O *E.* ‖ 22:6. bare Jer. 25:25. kings of *E.* ‖ 49:34. word against *E.* 49:36. upon *E.* bring 4 winds ‖ 39. captivity of Ez. 32:24. there is *E.* ‖ Da. 8:2. province of

ELAMITES. Ezr. 4:9. Ac. 2:9.

ELASAH, *The doings of God.* Ezr. 10:22.

ELATH, *Strength.* A city, 2 K. 14:22.

EL-BETHEL, *The God of* Bethel. Ge. 35:7.

ELDAAH, *The knowledge of God.* Ge. 25:4.

ELDAD, *God's beloved,* or *love of God.* No. 11:26,27.

ELDER, *a.* signifies, (1) *An ancient or of great age,* 1 Ti. 5:1. (2) *Forefathers, as,* Abraham, Isaac, Jacob, &c. He. 11:2. (3) *Magistrates and civil governors, of which there were several sorts,* Ge. 50:7. Nu. 11:16. Ru. 4:2. Pr. 31:23. (4) *The judges, or seventy senators of the great court of* Jerusalem, *called* Sanhedrim, Mat. 16:21. *These had the cognizance of the most important affairs of state and religion, and of those which concerned the king or high-priest. It was intended as a court of appeal, if there should be occasion, from any of the inferior courts,* De. 17:8,9,10,11,12,13. (5) *All who have any ecclesiastical function, as apostles,* 1 Pe. 5:1. *Pastors,* 1 Ti. 5:17. *Deacons,* Ac. 11:23. Ja. 5:14. (6) *Persons older in years,* Ge. 10:21. 1 Pe. 5:5. Ge. 10:21. Shem the brother of Japheth the *e.* 25:23. *e.* serve younger, Ro. 9:12. ‖ 1 S. 18:17. 1 K. 2:22. ask the kingdom, he is my *e.* brother Jb. 15:10. *e.* than thy father ‖ 32:4. they were *e.* Ez. 16:46. *e.* sister is Sam. ‖ 23:4. Aholah the *e.* Lu. 15:25. now his *e.* son was in the field 1 Ti. 5:2. entreat the *e.* women as mothers 1 Pe. 5:5. younger, submit yourselves to the *e.*

ELDER, for *Ruler, s.* 1 Ti. 5:1. rebuke not an *e.* 19. against an *e.* receive not an accusation 1 Pe. 5:1. the elders I exhort, who am also an *e.* 2 Jn. 1. *e.* to elect lady ‖ 3 Jn. 1. the *e.* to Gaius

ELDERS, *s.* Ge. 50:7. the *e.* of his house went Ex. 19:7. *e.* of people ‖ Le. 4:15. *e.* of congreg. Nu. 11:16. *e.* of the people‖24. seventy men of *e.* 25. Lord gave of the spirit to the seventy *e.* De. 25:7. go to the *e.* ‖ 29:10. your *e.* officers 31:28. gather the *e.* ‖ 32:7. ask thy *e.* and they Jos. 24:31. all the days of the *e.* Jud. 2:7. Jud. 8:14. *e.* of Succoth‖Ru. 4:4. *e.* of my people 1 S. 15:30. honor me before the *e.* of my people 16:4. *e.* of town ‖ 30:26. sent spoil to *e.* of J. 1 K. 20:8. *e.* said to him‖21:11. *e.* did as Jezebel 2 K. 6:32. Elisha sat, and the *e.*‖10:1. to *e.* of Jez. 19:2. sent the *e.* of the priests, Is. 37:2. Ezr. 5:5. eye of their God was on *e.*‖6:14.|10:8. Ps. 107:32. praise him in assembly of the *e.* Pr. 31:23. her husband is known among the *e.* La. 1:19. *e.* gave up ghost ‖ 2:10. *e.* of Zion sit 4:16. favored not the *e.* ‖ 5:14. *e.* have ceased Ez. 8:1. *e.* sat before me ‖ Jo. 1:14. gather the *e.* Mat. 15:2. tradition of *e.* ‖ 16:21. suffer of the *e.* 21:23. the *e.* of the people came, Lu. 22:66. 26:47. *e.* of the people ‖ 59. *e.* sought false wit. 27:1. *e.* took counsel‖20. *e.* persuaded multitude 41. and *e.* said, He saved ‖ 28:12. assembled with *e.* Mk. 7:3. tradition of *e.* ‖ 8:31. rejected of the *e.* 11:43. Judas from the *e.* ‖ 15:1. priests with *e.* Lu. 9:22. rejected of *e.* ‖ 22:52. Jesus said to *e.* Ac. 4:5. *e.* were gathered ‖ 23. *e.* had said to 6:12. stirred up the *e.* ‖ 11:30. sent to the *e.* 14:23. ordained *e.* in ‖ 15:4. received of the *e.* 15:6. apostles and *e.* came ‖ 23. *e.* and brethren 16:4. decrees ordained of *e.*‖20:17. called the *e.* 22:5. estate of *e.* ‖ 24:1. Ananias descended with *e.* 25:15. *e.* of Jews ‖ 1 Ti. 5:17. *e.* that rule well Ti. 1:5. ordain *e.* ‖ He. 11:2. *e.* obtained a good Ja. 5:14. call for the *e.* ‖ 1 Pe. 5:1. *e.* I exhort Re. 4:4. I saw 24 *e.* sitting, 10. | 5:8,14. | 11:16. 5:5. one of the *e.* ‖ 6. in midst of the *e.* stood 11. about the *e.* 7:11. ‖ 7:13. one of the *e.* 14:3. sung a new song before the throne and *e.*

ELDERS, with *City.* De. 19:12. | 21:3. 21:6. the *e.* of that -, 19. | 22:15. | 25:8. Jos. 20:4. Jud. 8:16. Ru. 4:2. Ezr. 10:14. and with them the *e.* of every -

ELDERS *of Israel.* Ex. 3:16. | 12:21. | 17:5. | 18:12. | 24:1,9. Nu. 11:16. De. 27:1. | 31:9. Jos. 7:6. 2 S. 5:3. | 17:4,15. 1 K. 8:3. 1 Ch. 11:3.|21:16. 2 Ch. 5:4. Ez. 14:1. |20:1. Ac. 4:8.

ELDEST, *a.* Ge. 24:2. *e.* servant ‖ 27:1. *e.* son 44:12. began at the *e.* ‖ Nu. 1:20. Isr. *e.* son. 26:5. 1 S. 17:13. three *e.* sons of Jesse, 14. ‖ 28. *e.* broth. 2 K. 3:27. took *e.* son and ‖ 2 Ch. 22:1. slain all *e.* Jb. 1:13. in *e.* brother's house, 18. ‖ Jn. 8:9. at *e.*

ELEAD, *God's testimony or witness.* 1 Ch. 7:21.

ELEALEH, *Ascension of God,* or *burnt-offering of God.* A city, Nu. 32:3,37. Is. 15:4. Is. 16:9. water with tears, O *E.* ‖ Jer. 48:34.

ELEASAH, *The work of God.* 1 Ch. 9:39. | 9:43.

ELEAZAR, *The help of God.* Ex. 6:23. Ex. 6:33. Aaron's son *E.* 28:1. Nu. 3:2. | 26:60. 1 Ch. 6:3. | 24:1. Ezr. 8:33. Le. 10:16. angry with *E.* ‖ Nu. 3:4. *E.* and Ithamar. Nu. 3:32. *E.* son of Aaron shall be chief over 4:16. to *E.* pertaineth the oil ‖ 16:39. *E.* took 20:26. garments on *E.* ‖ 28. *E.* came down 27:22. set Joshua before *E.* ‖ 41. tribute to *E.* 34:17. *E.* and Joshua shall divide the land Jos. 17:4. came near before *E.* ‖ 24:33. *E.* died 1 S. 7:1. sanctified *E.* to keep ark of the Lord 2 S. 23:9. after him *E.* son of, 1 Ch. 11:12. 1 Ch. 9:20. *E.* was ruler ‖ 23:21. *E.* and Kish 23:22. *E.* died ‖ 24:4. chief men of sons of *E.* 5. Ne. 12:42. *E.* priests ‖ Mat. 1:15. *E.* begat

EL-ELOHE-ISRAEL, *God the God of Israel,* Ge. 33:20.

To ELECT, Gr. *eklegomai, v.* (1) To choose, choose out, take by way of preference of several things offered, or proposed, to elect, Lu. 10:42. | 14:7. (2) To choose, choose out, *or* elect, *a person to an* office *or* employment, Lu. 6:13. Jn. 6:70. ‡13:18. | 15:16,19. Ac. 1:2,24. | 6:5. | 15:7,22,25. *And in the like view it is applied,* 1 Co. 1:27,28, *where God is said to have* chosen *the foolish and weak things, &c., of this world to confound the wise and strong.* (3) To choose, *or* choose out to special privileges, *as God* chose *the ancient Israelites* as a nation *to be his peculiar people,* Ac. 13:17. *or as he* chose *Christians* as Christians, to peculiar blessings before the foundation of the world, Ep. 1:4. *to the end, or with a design, that* they might be holy and without blame; *or, as he hath* chosen *the poor in this world, rich in faith, and heirs of the kingdom,* Ja. 2:5.

ELECT, Gr. *eklektos, s.* Chosen, chosen out, elect. (1) Chosen out to a certain dignity, *or* office, Lu. 23:35, *which seems an allusion to* Is. 42:1, *where the Messiah is called by God, my* chosen *or* elect one. (2) Chosen men, picked out *for soldiers,* Re. 17:14. (3) Chosen to peculiar privileges and blessings. *In this view it is used for* professed believers, *or* Christians, *whether originally Gentiles or Jews,* who *are therefore called by St. Peter,* 1 Ep. 2:9. *a* chosen generation, i. e. chosen to be God's peculiar people, *as the Jews anciently were.* (4) Chosen, accepted, approved. Mat. 20:16. ‖ 22:14. Lu. 18:7. Ro. 8:33. | 16:13. 1 Ti. 21. *in which last text the elect* angels *are plainly those angels, who, when many others fell, kept their first estate, and so are* approved *by God* [(5) 'Such as are chosen by God in Christ to eternal life and salvation, out of all the nations upon earth, Ti. 1:1.' Cruden, Ed.]

Is. 42:1. behold mine *e.* ‖ 45:4. and Israel mine *e.* 65:9. mine *e.* shall inherit it ‖ 22. *e.* long enjoy Mat. 24:22. for *e.* sake those days, Mk. 13:20. 24. if possible deceive the very *e.* Mk. 13:22. 31. gather his *e.* from four winds, Mk. 13:27. Lu. 18:7. avenge his own *e.* ‖ Ro. 8:33. of G.'s *e.* Col. 3:12. as the *e.* of God ‖ 1 Ti. 5:21. *e.* angels 2 Ti. 2:10. for *e.* sake ‖ Ti. 1:1. faith of God's *e.* 1 Pe. 1:2. *e.* according to fore-k. ‖ 2:6. *e.* precious 2 Jn. 1. *e.* lady ‖ 13. of thy *e.* sister, greet thee

ELECTED, *p.* 1 Pe. 5:13. the church *e.* together

ELECTION, Gr. *eklogē, s.* (1) *A* choosing out, *or* election *of a person* to a certain office *or employment,* Ac. 9:15. (2) *A* choosing out, *or* election *of one nation* rather than another to certain privileges and blessings, Ro. 9:11.| 11:28. *Thus in the first text there was an* election *of Jacob rather than of Esau, so that the* posterity *of the former should be served by that of the latter, and should enjoy other advantages above them,* ver. 12,13. Ma. 1:2,3. *And thus in* Ro. 11:28. *there was an* election *of the Jews to be God's* peculiar people, *for their fathers' sake, which* election *it is plain the apostle here urges as an argument that all Israel, though now enemies to God, will hereafter be recalled to his favor through faith in Christ.* (3) *An* election, *or* being chosen to the blessings of the gospel, Ro. 11:5. 1 Th. 1:4. 2 Pe. 1:10. *Also,* the persons so chosen, Ro. 11:7. Parkhurst.

Ro. 9:11. purpose of God according to *e.*

11:5. the *e.* of grace ‖ 7. the *e.* hath obtained it 28. but as touching the *e.* they are beloved

1 Th. 1:4. your *e.* of G. ‖ 2 Pe. 1:10. your *e.* sure

ELEGANTLY, *ad.* Is. 32:4. shall speak *e.*

ELEMENTS, *s.* put for, (1) *Legal ceremonies,* Ga. 4:3,9. (2) *Worldly rudiments,* Col. 2:8, †20. (3) *Fire, air, water and earth,* 2 Pe. 3:10.

ELEPH, *Learning.* A city, Jos. 18:28.

ELEPHANT, *s. The word* Elephas *may be derived from* Aleph, *which signifies,* to instruct, *by reason of the docility of this animal; or from* Eleph, *which signifies* head, *or* captain, *because the* Elephant *is, as it were, the head of terrestrial animals. Of the sagacity, faithfulness, prudence, and even understanding, of this largest of beasts, many surprising relations are given. His teeth are the ivory.*

1 K. 10:22. navy bringing *e.* teeth, 2 Ch. 9:21. Jb. 40:15. behold the *e.* which I have made

ELEVEN, *a.* Ge. 32:22. Jacob took his *e.* sons 37:9. the *e.* stars ‖ Ex. 26:7. *e.* curtains, 36:14. De. 1:2. *e.* days' journey ‖ Jos. 15:51. *e.* cities Jud. 16:5. *e.* hundred pieces of silver, 17:2,3. 2 K. 23:36. reigned *e.* years in Jeru. 2 Ch. 36:5. Mat. 28:16. *e.* disciples, Lu. 24:9,33. Ac. 1:26. Mk. 16:14. afterward he appeared to the *e.* Ac. 2:14. but Peter standing up with the *e.*

ELEVENTH, *a.* De. 1:3. in the *e.* month, on 1 K. 6:38. in the *e.* year was the house finished 2 K. 9:29. in the *e.* year of Joram began Ahaz. 25:2. city besieged to the *e.* year of, Jer. 52:5. 1 Ch. 24:12. *e.* lot, 25:18. ‖ 27:14. *e.* capt. for *e.* Jer. 1:3. *e.* year of Zedekiah the son of, 39:2. Ez. 26:1. word came to Ezek. in *e.* year, 30:20. Mat. 20:6. the *e.* hour, 9. ‖ Re. 21:20. *e.* jacinth

ELHANAN, *God's grace or mercy.* 2 S. 21:19.

ELI, *Offering or lifting up.* 1 S. 4:18.

1 S. 1:25. slew bullock, and brought child to *E.* 2:11. ministered before *E.* 3:2. ‖ 12. sons of *E.* 27. man of God to *E.* ‖ 3:5. ran to *E.* 6,8. 3:12. against *E.* ‖ 14. the iniquity of *E.* house 4:14. told *E.* ‖ 1 K. 2:27. spoke concerning *E.*

ELIAB, *God my father.* Nu. 1:9. 2 Ch. 11:18. Nu. 1:9. *E.* the son of Helon, 2:7. 16:1. Dathan and Abiram, the sons of *E.* 26:8. son of Pallu, *E.* ‖ De. 11:6. sons of *E.* 1 S. 16:6. looked on *E.* ‖ 17:28. *E.* heard 1 Ch. 2:13. first-born *E.* ‖ 6:27. *E.* son of Nathan 12:9. *E.* captain ‖ 15:18. *E.* porter, 20. 16:5. *E.* with psaltery ‖ 2 Ch. 11:18. daughter

ELIADA, *The knowledge of God.* 1 Ch. 3:8.

ELIAH, *God the Lord.* 1 Ch. 8:27. Ezr. 10:26.

ELIAKIM, *The resurrection of God.* 2 K. 18:18. 19:2. Is. 22:20. | 37:2.

ELIAM, *The people of God.* 2 S. 23:34.

ELIASAPH, *The Lord increaseth.* Nu. 1:14.

ELIASHIB, *The Lord returned.* 1 Ch. 3:24.

ELIATHA, *my God cometh.* 1 Ch. 25:4.

ELIEL, *God my God.* 1 Ch. 5:24. | 6:34.

ELIENAI, *Unto him mine eyes.* 1 Ch. 8:20.

ELIEZER, *The help of God.* Ex. 18:4. Ge. 15:2. the steward of my house is this *E.* Ex. 18:4. Moses' son was *E.* 1 Ch. 23:15. 1 Ch. 7:8. sons of Becher, *E.* ‖ 15:24. *E.* priest 23:17. son of *E.* ‖ 27:16. the ruler was *E.* 2 Ch. 20:37. *E.* prophesied against Jehoshaphat Ezr. 8:16. sent I for *E.* ‖ 10:18. *E.* had taken Lu. 3:29. Jose, which was the son of *E.*

ELIHABA, *My God is my covering.* 2 S. 23:32.

ELIHOENAI, *Mine eyes towards the Lord.* The son of *Zerahiah,* Ezr. 8:4. 1 Ch. 3:23.

ELIOREPH, *The God of youth or winter.* 1 K.4:3.
ELIHU, *He is my God.* 1 S. 1:1. Jb. 32:2.
ELIHUD, *God of praise.* Mat. 1:14.
ELIJAH, or ELIAS, *God the Lord;* or, *a strong Lord.* Ezr. 10:21. Mat. 17:11.
1 K. 17:1. *E.* the Tishbite ‖ 15. saying of *E.* 22. Lord heard voice of *E.* ‖ 23. *E.* took the child 18:2. *E.* went to Ahab ‖ 7. art thou *E.* 8. 16. Ahab went to meet *E.* ‖ 27. *E.* mocked 40. *E.* slew prophets ‖ 46. hand of Lord on *E.* 19:9. dost thou here *E.*? 13. ‖ 20. ran after *E.*
2 K. 1:8. said it is *E.* ‖ 13. captain fell before *E.* 17. word *E.* had spoken ‖ 2:1. take up *E.* 2:8. *E.* took his mantle ‖ 11. *E.* went up by a 2:14. where Lord God of ‖ 15. spirit of *E.* rest 3:11. hands of *E.* ‖ 9:36. spake by *E.* 10:10.
2 Ch. 21:12. there came a writing from *E.*
Ma. 4:5 behold I send you *E.* the prophet
Mat. 11:14. this is *E.* ‖ 16:14. some say *E.* Mk. 6:15. 17:3 there appeared *E.* Mk. 9:4. Lu. 9:30. 10. that *E.* must first come. Mk. 9:11. 27:47. this man calleth for *E.* Mk. 15:35.
Lu. 1:17. power of *E.* ‖ 4:25. widows in days of 9:54. consume, as *E.* did ‖ Jn. 1:21. art thou *E.* Ro. 11:2. saith of *E.* ‖ Ja. 5:17. *E.* was a man
ELIKA, *The pelican of God.* 2 S. 23:25.
ELIM, *Rams, powers, gods,* or *strong angels.* A place, Ex. 15:27. ‖ 16:1. Nu. 33:9,10.
ELIMELECH, *My God is king.* Ru. 1:2.
ELIPHAL, *A miracle of God.* 1 Ch. 11:35.
ELIPHALEH, *The God of judgment.* 1 Ch.15:18.
ELIPHALET, *God of deliverance.* 2 S. 5:16.
ELIPHAZ, *The endeavor of God.*
Ge. 36:4. Adah bare to Esau, *E.* 10. 1 Ch. 1:35. 11. the sons of *E.* 12,15. 1 Ch. 1:36.
Jb. 2:11. *E.* came ‖ 4:1. *E.* answered, 15:1. ‖ 22:1. 42:9. *E.* did as the Lord commanded him
ELISABETH, *The oath of God.* Lu. 1:5—57.
ELISEUS, *Help from God.* Lu. 4:27.
ELISHA, *God that saveth.* 1 K. 19:16. anoint 17. escapeth from sword of Jehu, shall *E.* slay 19. found *E.* ploughing ‖ 2 K. 2:5. came to *E.*
2 K. 2:12. *E.* saw it ‖ 15. Spirit doth rest on *E.* 3:11. here is *E.* ‖ 4:1. cried a woman to *E.* 4:8. *E.* passed to Shunem ‖ 17. *E.* had said to her 32. *E.* was come, behold the child was dead 5:9. Naaman came and stood at the door of *E.* 6:12. *E.* telleth ‖ 18. *E.* prayed to the Lord 20. *E.* said, Lord open the eyes ‖ 31. head of *E.* 8:4. tell me great things *E.* ‖ 5. *E.* restored 14. what said *E.* ‖ 13:14. *E.* was fallen sick 13:16. *E.* put his hands ‖ 17. *E.* said. Shoot 21. man touched the bones of *E.* he revived
ELISHAH, Son of *Javan.* Ge. 10:4. 1 Ch. 1:7. Also isles of the *Egean* sea, as, *Coa, Rhodia,* and *Misynus,* Ez. 27:7. Dr. GILL.
ELISHAMA, *The God of hearing.*
Nu. 1:10. *E.* the son of Ammihud, 2:18. ‖ 7:48, 53. ‖ 10:22. 1 Ch. 7:26.
2 S. 5:16. *E.* David's son, 1 Ch. 3:6. ‖ 14:7.
2 Ch. 17:8. *E.* the priest ‖ Jer. 36:12. scribe
Jer. 41:1. son of *E.* of the seed royal
ELISHAPHAT, *My God judgeth.* 2 Ch. 23:1.
ELISHEBA, *The oath or fulness of God.* Ex.6:23.
ELISHUA, *God my salvation.* 2 S. 5:15.
ELIZAPHAN, *My God is hid.* Nu. 34:25.
ELIZUR, *The rock of God.* Nu. 2:10.
ELKANAH, *The zeal of God.* 1 S. 1:1.
Ex. 6:24. Assir, and *E.* ‖ 1 S. 1:1. name *E.*
1 S. 1:21. *E.* went up ‖ 2:20. Eli blessed *E.*
1 Ch. 6:23. son of *E.* 25,—35. ‖ 9:16. ‖ 15:23.
2 Ch. 28:7. *E.* that was next to the king
ELKOSHITE, *Hardness or rigor of God.* Na.1:1.
ELLASAR, *Revolting from God.* Ge. 14:1.
ELMS, s. Ho.4:13. under oaks and *e.* and poplars
ELMODAD, *The measure of God.* Ge. 10:26.
ELMODAM, *The same.* Lu. 3:28.
ELNAAN, *God's fairness.* 1 Ch. 11:46.
ELNATHAN, *God's gift.* 2 K. 28:8. Jer. 36:12.
ELOI, *My God.* Mk. 15:34.
ELON, *Strong, oak, grove.* Ge. 26:34. Jud.12:11.
ELON-BETHANAN, Name of a city of the *Danites.* 1 K. 4:9.
ELOQUENT. Ex. 4:10. I am not *e.*
Pr. 1:16. an *e.* speech ‖ Is. 3:3. Ac. 18:24.
ELOTH, *Olives.* A city, 2 Ch. 26:2.
ELPAAL, *God's work.* 1 Ch. 8:12,18.
ELPALET, *God of deliverance.* 1 Ch. 14:5.
EL-PARAN, The plain of *Paran.* Ge. 14:6.
ELSE, *pr.* Ge. 30:1. or *e.* I die ‖ Nu. 20:19.
De. 4:35. God, there is none *e.* 39. 1 K. 8:60. Is. 45:5,6,14,18,21,22. ‖ 46:9. Jo. 2:27.
Ps. 51:16. desirest not sacr., *e.* would I give it
Jn. 14:11. *e.* believe me for the works' sake, Ac. 17:21. Ro. 2:15. 1 Co. 7:14. ‖ 14:16. Re.2:5.
ELTEKAH, *The ark of God.* A city, Jos. 21:23.
ELTEKON, *God's correction.* A city, Jns. 15:59.
ELTOLAD, *Generation of God.* Jos. 15:30.
ELUL, *Cry, outcry.* The sixth month of the *Hebrew* year; part of *Aug.* and *Sept.* Ne. 6:15.
ELUZAI, *God my strength.* 1 Ch. 12:5.
ELYMAS, In *Arabic,* signifies a *Magician;* or, *strengthened of God.* Ac. 13:8.
ELZABAD, *God's dowry.* 1 Ch. 11:12.
ELZAPHAN, *God of the N. E. wind.* Ex. 6:22. Le. 10:4. Nu. 3:30.
EMBALM, ED, *v.* and *p.* Ge. 50:2,*e.* Israel,3:26.
EMBOLDENED, ETH, *v.* and *p.* Jb. 16:3. 1 Co. 8:10.
EMBRACE, *v.* 2 K. 4:16. shalt *e.* a son
Jb. 2:18. *e.* the rock ‖ Pr. 4:8. when thou dost *e.* her Pr. 5:20. *e.* bosom of stranger ‖ Ec. 3:5. a time to Song 2:6. doth *e.* me, 8:3. ‖ La. 4:5. *e.* dunghills
EMBRACED, ING, *p.* Ge. 29:13. Laban *e.* Jacob 33:4. Esau *e.* Jacob ‖ 48:10. Jacob *e.* Joseph's sons Ac. 20:1. Paul *e.* disciples ‖ 10. *e.* him, said, Trouble not yourselves
He. 11:13. having seen and *e.* the promises
EMBROIDER, ER, Ex. 28:39. ‖ 35:35. ‖ 38:23.

Oriental Embroiderer.

EMERALD, S, *s. A green precious stone, and next in hardness to the ruby. In its most perfect state, it is, perhaps, the most beautiful of all the gems.* Ex. 28:18. ‖ 39:11. Ez. 27:16. ‖ 28:13. Re. 4:3. ‖ 21:19.
EMERODS, *s. The bloody piles.* De. 28:17. 1 S. 5:6,9. ‖ 6:4,5,11,17.
EMIMS, *Fears, terrors, formidable.* Ge. 14:5. De. 2:10.
EMINENT, *a.* Jb. 22:8. Is. 3:3.
Ez. 16:24. *e.* place, 31,39. ‖ 17:22. 1 Ti. 2:2.
EMMANUEL, *or* IMMANUEL, is a *Hebrew* word, which signifies, *God with us.*
Is. 7:14. shall call his name *E.* Mat. 1:23.
8:8. shall fill the breadth of thy land, O *E.*
EMMAUS, *People despised or obscure.* It lay near eight miles from *Jerusalem.* Lu. 24:13.
EMOR, *An ass.* Father of *Sichem,* Ac. 7:16.
EMORI, *A rebel.* Son of *Canaan,* Ge. 10:16.
EMPIRE, *s. Kingdom, dominion.* Est. 1:20.
EMPLOY, ED, De. 20:19. tree *e.* in siege
1 Ch. 9:33. singers were *e.* ‖ Ezr. 10:15. *e.* about
EMPLOYMENT, *s.* Ez. 39:14. men of *e.*
EMPTY, *a.* Ge. 31:42. sent me away now *e.* 37:24. the pit was *e.* ‖ 41:27. the seven *e.* ears Ex. 3:21. shall not go *e.* ‖ 23:15. appear before me *e.* De. 15:13. nor let him go *e.* ‖ Jud. 7:16. *e.* pitcher Ru. 1:21. brought me home *e.* ‖ 3:17. go not *e.*
1 S. 6:3. send not the ark *e.* ‖ 20:18. seat be *e.*
2 S. 1:22. the sword of Saul returned not *e.*
2 K. 4:3. go, borrow the *e.* vessels abroad
Jb. 11:12. *e.* man ‖ 22:9. widows away *e.* ‖ 26:7.
Is. 24:1. the earth *e.* ‖ 29:8. soul is *e.* 32:6.
Jer. 14:3. their vessels *e.* ‖ 51:34. an *e.* vessel
Ez. 24:11. set it *e.* upon the coals thereof
Ho. 10:1. Israel an *e.* vine ‖ Na. 2:10. Ninev. is *e.*
Mat. 12:44. when he is come, he findeth it *e.*
Mk. 12:3. and sent him away *e.* Lu. 20:10,11.
Lu. 1:53. and the rich he hath sent *e.* away
EMPTY, *v.* Le. 14:36. *e.* the house before
Ec. 11:3. the clouds *e.* themselves on the earth
Jer. 48:12. *e.* his vessels ‖ 51:2. and *e.* her land
Ha. 1:17. *e.* their net ‖ Zch. 4:12. *e.* golden oil
EMPTIED, *p.* Ge. 24:20. *e.* her pitcher ‖ 42:35.
2 Ch. 24:11. *e.* the chest ‖ Ne. 5:13. shaken and *e.*
Is. 3:26. she being *e.* ‖ 19:3. spirit of Egypt be *e.*
19:6. brooks he *e.* ‖ 24:3. land be utterly *e.*
Jer. 48:11. Moab not *e.* ‖ Na. 2:2. emptiers *e.*
EMPTINESS, *s.* Is. 34:11. stones of *e.* and
EMPTYING, *p.* Ho. 10:1. a vine *e.* the fruit
EMULATION, S, *s.* Ro. 11:14. Ga. 5:20.
ENABLED, *p.* 1 Ti. 1:12. Christ who hath *e.*
ENAM, *A fountain,* or *eyes.* Jos. 15:34.
ENAN, *A cloud. Ahira's* father, Nu. 1:15.
ENCAMP, *v.* Ex. 14:2. *e.* before Pi-hahiroth Nu. 1:50. *e.* about tabernacle ‖ 3:38. ‖ 10:31.
2 S. 12:28. *e.* against Rabbah ‖ Jb. 19:12.
Ps. 27:3. though a host should *e.* ‖ Zch. 9:8.
ENCAMPED, *p.* Ex. 13:20. *e.* in Etham, in 15:27. *e.* by the waters ‖ 18:5. *e.* at the mount Nu. 33:10. *e.* by the Red sea ‖ 11. *e.* in wildern. Jos. 4:19. *e.* Gilgal, 5:10. ‖ 10:5. *e.* before Gibeon Jud. 9:50. Abimelech *e.* ‖ 10:17. *e.* at Mizpeh
1 S. 11:1. Nahash *e.* against Jabesh-gilead
13:16. the Philistines *e.* in Michmash ‖ 1 K. 15:15. 1 Ch. 11:15. 2 Ch. 32:1.
ENCAMPETH, ING, *v.* and *p.* Ex.14:9. *e.* by sea
Ps. 34:7. angel of Lord *e.* round ‖ 53:5. that *e.*
ENCOUNTERED, *p.* Ac. 17:18. philosophers *e.*
ENCOURAGE, ED. De. 1:38. *e.* him, 3:28.
1 S. 30:6. David *e.* himself ‖ 2 S. 11:25. *e.* Joab
2 Ch. 17:6. his heart was *e.* ‖ 31:4. ‖ 35:2.
Ps. 64:5. *e.* themselves in evil ‖ Is. 41:7. *e.* gold.
END, *s.* is put for, (1) *The corner,* De. 13:7. (2) *Top,* 1 S. 14:27. (3) *Utmost,* Jb. 34:36. (4) *After,* Jer. 17:11. (5) *Purpose,* Am. 5:18. (6) *Scope,* 1 Ti. 1:5. (7) *Fulfilment,* Ro. 10:4. (8) *Sum and substance,* Ec. 12:13. (9) *Reward,* Ro. 6:21. (10) *Measure,* Na. 2:9. (11) *Christ, who is so called,* Re. 21:6. ‖ 22:13.
Ge. 6:13. the *e.* of all flesh ‖ 49:33. made an *e.*
Ex. 12:41. at the *e.* of 430 years ‖ 23:16. ‖ 34:22.
Nu. 23:10. let my last *e.* be like his ‖ 24:20.
De. 8:16. good at thy latter *e.* ‖ 28:64. *e.* of earth 32:20. I will see what their *e.* shall be: for 29. consider their latter *e.* ‖ 45. made an *e.* of
Jud. 6:21. *e.* of staff ‖ 19:9. day groweth to an *e.*
Ru. 2:23. the *e.* of barley-harvest ‖ 3:7. *e.* of
2 S. 2:26. bitterness in the latter *e.* ‖ 14:26.
Jb. 6:11. what is mine *e.* ‖ 8:7. my latter *e.* 16:3. vain words have an *e.* ‖ 18:2. *e.* of words 26:10. day and night to an *e.* ‖ 28:3. *e.* to dark 34:36. tried to the *e.* ‖ 42:12. the latter *e.* of Job
Ps. 7:9. wickedness of the wicked come to an *e.* 9:6. perpetual *e.* ‖ 19:6. from the *e.* of heaven 37:37. *e.* of that man is peace ‖ 38. *e.* of wicked 39:4. to know mine *e.* ‖ 61:2. *e.* of the earth 73:17. understood I their *e.* ‖ 102:27. have no *e.* 107:27. at their wit's *e.* ‖ 119:33. keep it to *e.* ‖ 12. 119:96. I have seen an *e.* of all perfection, but
Pr. 5:4. her *e.* is bitter ‖ 14:12. but the *e.* the reof 16:25. *e.* thereof is death ‖ 20:21. *e.* not blessed 19:20. wise in thy latter *e.* ‖ 23:18. there is an *e.* 25:8. lest thou know not what to do in the *e.*
Ec. 3:11. from beginning to the *e.* ‖ 4:8. no *e.* 4:16. no *e.* of all the people ‖ 7:2. *e.* of all men 7:8. better the *e.* of a thing ‖ 10:13. *e.* of his 12:12. of books there is no *e.* ‖ 13. hear the *e.*
Is. 2:7. nor *e.* of their treasures, nor *e.* of char. 9:7. of his government there shall be no *e.* 13:5. *e.* of heaven ‖ 16:4. extortioner is at an *e.* 23:15. *e.* of 70 years, 17. ‖ 33:1. make an *e.* 38:12. wilt thou make an *e.* of me, 13. 42:10. from *e.* of earth ‖ 45:17. world without *e.* 46:10. declaring the *e.* ‖ 47:7. rem. the latter *e.* 49:6. *e.* of earth 5:26. ‖ 62:11. to *e.* of the world
Jer. 1:3. *e.* of eleventh year ‖ 3:5. keep to the *e.* 4:27. not make a full *e.* 5:10. ‖ 31. in *e.* thereof 12:4. not see our last *e.* ‖ 12. one *e.* of the land 17:11. at his *e.* he a fool ‖ 20:8. *e.* of speaking 29:11. an expected *e.* ‖ 30:11. not make a full *e.* 31:17. there is hope in thine *e.* ‖ 34:14. *e.* of 7 yrs. 46:28. not make a full *e.* ‖ 51:13. thine *e.* is come
La. 1:9. remembereth not her last *e.* ‖ 4:18.
Ez. 7:2. the *e.* is come, 3:6. ‖ 11:13. a full *e.* 21:25. when iniquity shall have an *e.* 29. 35:5.
Da. 4:34. at *e.* of the days ‖ 6:26. even to the *e.* 7:28. *e.* of the matter ‖ 8:17. time of the *e.* 19. at the time appointed the *e.* shall be, 11:27. 9:24. to make an *e.* of sins ‖ 26. *e.* of the war 11:45. he shall come to his *e.* ‖ 12:4. time of *e.* 12:6. how long to the *e.* ‖ 8. what shall be the *e.* 9. till time of the *e.* ‖ 13. go thy way till the *e.*
Am. 3:15. great houses have an *e.* ‖ 5:18. to what 8:2. the *e.* is come ‖ 10. *e.* thereof as a bitter day
Na. 1:8. make an utter *e.* ‖ 2:9. no *e.* of the store
Hab. 2:3. at the *e.* it will speak and not lie
Mat. 10:22. he that endureth to the *e.* 24:13. 13:39. harvest is the *e.* of the world, 24:3. 28:20. 24:6. but the *e.* is not yet ‖ 31. one *e.* of heaven 26:58. to see the *e.* ‖ 28:1. *e.* of the Sabbath came
Mk. 3:26. but hath an *e.* ‖ 13:7. *e.* not be yet
Lu. 1:33. of his kingdom there shall be no *e.* 18:1. parable to this *e.* ‖ 21:9. *e.* is not ‖ 22:37.
Jn. 13:1. he loved them unto the *e.* 18:37. sayest I am a king, to this *e.* was I born
Ro. 6:21. *e.* of those things is death ‖ 22. *e.* life 10:4. *e.* of the law ‖ 14:9. to this *e.* C. both died
1 Co. 1:8. confirm you to *e.* ‖ 15:24. cometh *e.*
2 Co. 3:13. look to the *e.* ‖ 11:15. whose *e.* shall
Ep. 3:21. to him be glory world without *e.*
Phil. 3:19. many walk, whose *e.* is destruction
1 Ti. 1:5. *e.* of the commandment is charity
He. 3:6. hope firm to the *e.* 14. ‖ 6:11.
6:8. *e.* is to be burned ‖ 7:3. nor *e.* of life 16. *e.* of all strife ‖ 9:26. once in the *e.* hath 13:7. considering the *e.* of their conversation
Ja. 5:11. and ye have seen the *e.* of the Lord
1 Pe. 1:9. *e.* of your faith ‖ 13. hope to the *e.* for 4:7. *e.* of all things is at hand ‖ 17. what the *e.*
2 Pe. 2:20. latter *e.* is worse than beginning
Re. 2:26. he that keepeth my works unto the *e.* 21:6. I am the beginning and the *e.* 22:13.
ENDAMAGE, *v.* Ezr. 4:13. *e.* the revenue
ENDANGER, ED, *v.* and *p.* Ec. 10:9. Da. 1:10.
ENDED, *p.* Ge. 2:2. God *e.* his work ‖ 41:53.
De. 31:30. till they were *e.* ‖ 34:8. days *e.*
2 S. 20:18. so they *e.* the matter ‖ Est. 9:28.
Jb. 31:40. words of Job are *e.* Ps. 72:20.
Is. 60:20. days of mourning be *e.* ‖ Jer. 8:20. sum
Mat. 7:28. *e.* sayings, Lu. 4:2,13. ‖ Jn. 13:2.
ENDETH, *v.* Is. 24:8. the noise of them *e.*
ENDING, *p.* 1 S. 3:12. Re. 1:8.
ENDLESS, *a.* 1 Ti. 1:4. He. 7:16.
ENDEAVOR, ED, ING, *v.* and *p.* Ac. 16:10. 2 Co. 5:9. Ep. 4:3. 1 Th. 2:17. 2 Pe. 1:15.
ENDEAVORS, *s.* Pa. 28:4. wickedness of *e.*
ENDOR, *A well or habitation.* Jos. 17:11. 1 S. 28:7. Ps. 83:10.
ENDOW, *v.* Ex. 22:16. *e.* her to be his wife
ENDS, *s.* De. 33:17. to the *e.* of the earth
1 S. 2:10. judge the *e.* of the earth ‖ 1 K. 8:8.
2 K. 10:32. L. began to cut off the *e.* of Israel
Jb. 28:24. he looketh to the *e.* of the earth 37:3. directeth his lightning unto *e.* of earth 38:13. might take hold of the *e.* of the earth
Ps. 19:6. circuit to the *e.* ‖ 22:27. *e.* of the world

Ps. 18:10. praise to the *e.* of earth || 19:13. G. ruleth 65:5. confidence of all the *e.* of the earth, 67:7. 98:3. *e.* of earth have seen the salvation of G. 135:7. vapors to ascend from *e.* Jer. 10:13. 51:16. Pr. 17:24. eyes of a fool are in the *e.* of earth 30:4. hath established all *e.* of the earth Is. 40:28. creator of *e.* || 41:5. *e.* of earth afraid 41:9. taken from *e.* || 43:6. daughters from *e.* of 45:22. look and be saved, all the *e.* of earth 52:10. all the *e.* shall see the salvation of God Jer. 10:19. come from the *e.* || 25:31. come to *e.* Ez. 15:4. both *e.* || Mi. 5:4. be great to the *e.* Zch. 9:10. his dominion to the *e.* of the earth Ac. 13:47. be for salvation to *e.* of the earth Ro. 10:18. *e.* of the world, 1 Co. 10:11.

ENDURED, *p.* Ge. 30:20. God hath *e.* me with 2 Ch. 2:12. a wise son *e.* with prudence, 13. Lu. 24:49. *e.* with power || Ja. 3:13. with know1.

ENDURE, *v.* Ge. 33:14. as ch ldren be able to *e.* Ex. 18:23. shalt be able to *e.* || Est. 8:6. can I *e.* Jb. 8:15. it shall not *e.* || 31:23. I could not *e.* Ps. 9:7. Lord shall *e.* forever, 102:12,26. 104:31. 30:5. weeping may *e.* || 72:5. as sun, moon *e.* 72:17. his name shall *e.* || 89:29. his seed *e.* 36. Pr. 27:24. doth the crown *e.* to every generation Ez. 22:14. can thy heart *e.* or hands be strong Mat. 24:13. he that shall *e.* to the end, Mk. 13:13. Mk. 4:17. no root, and so *e.* but for a time 2 Th. 1:4. in all your tribulations that ye *e.* 2 Ti. 2:3. *e.* hardness || 10. I *e.* all things for the 4:3. not *e.* sound doctrine || 5. *e.* afflictions He. 12:7. if ye *e.* chastening || 20. could not *e.* Ja. 5:11. we count them happy which *e.* 1 Pe. 2:19. if a man for conscience sake *e.* grief

ENDURED, *p.* Ps. 81:15. should have *e.* forever Ro. 9:22. *e.* with much long-suffering the 2 Ti. 3:11. known what persecutions I *e.* but He. 6:15. had patiently *e.* || 10:32. *e.* a great fight 11:27. for he *e.* || 12:2. *e.* cross || 3. *e.* such contra.

ENDURETH, *v.* 1 Co. 16:31. for his mercy *e.* forever, 41. 2 Ch. 5:13. 7:3,6. 20:1. Ezr. 3:11. Ps. 10:5,1. | 107:1. | 118:1,2,3,4. | 136: 1—26. 138:8. Jer. 33:11.

Ps. 15:13. nor *e.* reproach || 30:5. anger *e.* a mom. 52:1. *e.* continually || 72:7. long as the moon *e.* 100:5. his truth *e.* || 111:3. his right ousness *e.* 111:10. his praise *e.* forever || 117:2. his truth *e.* 119:160. judgments *e.* || 135:13. thy name *e.* 145:13. thy dominion *e.* || Mat. 10:22. he that Jn. 6:27. meat which *e.* || 1 Co. 13:7. charity *e.* Ja. 1:12. *e.* temptation || 1 Pe. 1:25. word *e.*

ENDURING, *p.* Ps. 19:9. fear of Lord *e.* for 2 Co. 1:6. effectual in *e.* || He. 10:34. *e.* substance

ENEAS, *Praiseworthy.* Ac. 9:33,34.

EN-EGLAIM, *A well; or eye of calves.* Ez. 47:10.

ENEMY, *s.* Ex. 15:6. hath dashed the *e.*

9. the *e.* said, I'll pursue || 23:22. I'll be an *e.* Nu. 10:9. go to war against the *e.* || 35:23. Dc. 32:27. wrath of the *e.* || 42. revenges on *e.* 33:27. thrust out *e.* || Jud. 16:23. delivered *e.* 1 S. 2:32. see an *e.* || 18:29. David's *e.* || 24:19. 1 K. 8:33. smitten before the *e.* 2 Ch. 6:24.

46. deliver to *e.* || 2 Ch. 25:8. fall before the *e.* Est. 7:4. *e.* not countervail || 6. the *e.* is this Jb. 33:10. behold || 19:11. he counteth me his *e.* Ps. 7:5. let the *e.* persecute || 8:2. still the *e.* 9:6. O thou *e.* || 42:9. I go mourning because of 44:10. turn back from the *e.* || 55:3. voice of *e.* 55:12. it was not an *e.* || 61:3. tower from the *e.* 64:1. from fear of the *e.* || 74:3. *e.* hath done 74:10. shall the *e.* blaspheme || 18. remember *e.* 78:42. deliver them from *e.* || 89:22. *e.* not exact 106:10. redeemed from the hand of the *e.* 107:2. 143:3. for the *e.* hath persecuted my soul Pr. 27:6. but the kisses of an *e.* are deceitful Is. 59:19. *e.* come in like a flood || 63:10. their *e.* Jer. 6:25. sword of the *e.* || 15:11. I'll cause the *e.* 18:17. before the *e.* || 30:14. with wound of an *e.* La. 1:9. *e.* hath magnified || 16. *e.* prevailed 2:4. bent his bow like an *e.* || 5. L. was an *e.*

7. given into the hand of the *e.* || 4:12. the *e.* Ez. 36:2. *e.* said, Aha || Ho. 8:3. *e.* shall pursue Mi. 2:8. risen up as an *e.* || Na. 3:11. because of *e.* Mat. 13:25. *e.* sowed || 28. an *e.* hath done, 39. Lu. 10:19. power of the *e.* || Ac. 13:10. thou *e.* of 1 Co. 15:25. the last *e.* || Ga. 4:16. become your *e.* 2 Th. 3:15. count him not as an *e.* but admonish Ja. 4:4. a friend of the world is the *e.* of God

Hand of the ENEMY. Le. 26:25. Ezr. 8:31. Ne. 9:27. Ps. 31:8. 78:61. 106:10. La. 1:7. 2:7.

Mine ENEMY. 1 S. 19:17. sent away *e.* 2 S. 22:18. delivered me from *e.* Ps. 18:17. 1 K. 21:20. O *e.* || Jb. 16:9. *e.* sharpeneth Ps. 7:4. delivered *e.* || 13:2,4. | 41:11. La. 2:22. Mi. 7:8,10.

Thine ENEMY. Ex. 23:4. *e.* ox or ass || De. 28:57. 1 S. 24:4. 28:16. 2 S. 4:8. Jb. 13:24. Pr. 24:17. 25:21. La. 2:17. Zph. 3:15. Mat. 5:43. Ro. 12:20.

ENEMIES, *s.* 1 S. 18:25. avenged of king's *e.* 20:15. cut off *e.* of D. 16. || 25:22. to *e.* of David 30:26. a present of the spoil of *e.* of the Lord 2 S. 12:14. *e.* to blaspheme me || 18:32. *e.* of my l. 2 Ch. 20:29. Lord fought against *e.* of Israel Est. 9:1. *e.* hoped || Jb. 6:23. deliver me from *e.* Ps. 17:9. my deadly *e.* || 37:20. *e.* be as fat of la. 45:5. heart of kings *e.* || 74:61. glory into *e.* 127:5. shall speak with the *e.* in the gate

Jer. 12:7. beloved to hands of *e.* || 48:5. *e.* heard La. 1:2. her friends are *e.* || 5. her *e.* prosper Mi. 7:6. a man's *e.* || Ro. 5:10. if when *e.* Ro. 11:28. *e.* for your sake || 1 Co. 15:25. under Phil. 3:18. *e.* of the cross || Col. 1:21. alienated, *e.*

His ENEMIES. Ge. 22:17. possess gate of *e.* Nu. 24:8. eat up *e.* || 32:21. driven out *e.* De. 33:7. help from *e.* || 2 Sa. 7:1. rest from 2 S. 18:19. avenged of *e.* || 22:1. hand of all 1 Ch. 22:9. rest from *e.* || Jb. 19:11. as one of *e.* Ps. 10:5. as for all *e.* || 41:2. not to will of *e.* 68:1. let *e.* be scattered || 21. wound head of *e.* 72:9. *e.* lick the dust || 78:66. he smote *e.* 89:42. *e.* to rejoice || 97:3. burneth up *e.* 112:8. desire on *e.* || 132:18. *e.* I will clothe Pr. 16:7. *e.* to be at peace || Is. 9:11. join *e.* Is. 42:13. prevail against *e.* || 59:18. repay to *e.* 66:6. recompense to *e.* || 14. indignation to *e.* Jer. 44:30. hand of *e.* || Na. 1:2. wrath for, 8. He. 10:13. till *e.* be made his footstool

Mine ENEMIES. Nu. 22:11. to curse, 24:10. De. 32:41. I will render vengeance to *e.* 1 S. 2:1. enlarged over *e.* || 14:24. avenged on *e.* 2 S. 5:20. broken forth upon *e.* 1 Ch. 14:11. 22:8. so shall I be saved from *e.* Ps. 18:3.

38. I have pursued *e.* 41:11. Ps. 18:37,40. 1 Ch. 12:17. if ye be come to betray me to *e.* Ps. 3:7. smitten all *e.* || 5:8. lead, because of 6:7. old, because of *e.* || 10. let *e.* be ashamed 7:6. rage of *e.* || 9:3. when *e.* are turned 18:48. from *e.* || 23:5. a table in presence of 25:2. let not *e.* triumph || 19. consider *e.* 27:2. when *e.* came || 6. lifted up above *e.*

11. lead me, because of *e.* || 12. not to will of *e.* 31:11. reproach among *e.* || 15. from hand of *e.* 38:19. *e.* are lively || 41:5. *e.* speak evil of 42:10. *e.* reproach me all the day, 71:10, 102:8. 54:5. reward evil to *e.* || 7. desire on *e.* 59:10. 56:2. *e.* would swallow || 9. *e.* turn back 59:1. deliver me from *e.* 69:18. | 143:9. 69:4. *e.* wrongfully || 92:11. my desire on *e.* 119:98. wiser than *e.* || 139. *e.* have forgotten 157. many are *e.* || 138:7. hand against *e.* 139:22. I count them *e.* || 143:12. cut off *e.* Is. 1:24. I'll avenge me of *e.* || La. 1:21. | 3:52. Lu. 19:27. those *e.* which would not that I

Our ENEMIES. Ex. 1:10. they join to *e.* De. 32:31. *e.* being judges || 1 S. 4:3. | 12:10. 2 S. 19:9. saved us out of hand of *e.* Ps. 44:7. Ne. 5:9. reproach of *e.* || 6:1. *e.* heard I had, 16. Ps. 44:5. push down *e.* || 60:12. tread *e.* 108:13. 80:6. *e.* laugh || 13:4. redeemed us from *e.* La. 3:46. *e.* have opened their mouths, 2:16. Lu. 1:71. we should be saved from *e.* 74.

Their ENEMIES. Ex. 32:25. naked among *e.* Le. 26:36. send faintness in land of *e.* 44. Jos. 7:8. backs before *e.* || 21:44. not a man of *e.* 23:1. had given rest from *e.* Est. 9:16. Jud. 2:14. sold to *e.* || 18. out of hand of, 8:34. 2 K. 21:14. into hand of *e.* 2 Ch. 6:36. | 25:20. Ps. 78:53. overwhelmed *e.* || 81:14. subdued *e.* 105:24. stronger than *e.* || 106:11. w. covered *e.* 106:42. *e.* oppressed || Jer. 15:9. to sword bef. *e.* Jer. 19:7. fall by sword before *e.* 20:4. || 9. 20:5. all treasures of kings of Judah give to hands of *e.* 34:20,21. | 21:7. Ez. 39:23.

Ez. 39:27. out of *e.* hands || Am. 9:4. before *e.* Zch. 10:5. tread down *e.* || Re. 11:5. devour, 12.

Thine ENEMIES. Ge. 14:20. || 49:8. neck of *e.* Ex. 23:22. enemy to *e.* || 27. *e.* to turn backs Nu. 10:35. let *e.* be scattered, Ps. 68:1. De. 6:19. to cast out all *e.* || 20:1. against, 21:10. 28:53. *e.* distress, 57. || 33:29. *e.* found liars Jos. 7:13. thou canst not stand before *e.* Jud. 5:31. so let all *e.* perish || 11:36. ven. of *e.* 1 S. 25:26. *e.* be as Nabal || 29. soul of *e.* 2 S. 7:9. I have cut off all *e.* 1 Ch. 17:8.

19:6. lovest *e.* || 24:13. flee 3 months before *e.* 1 K. 3:11. nor asked the life of *e.* 2 Ch. 1:11. 1 Ch. 21:12. sword of *e.* || Ps. 8:2. because of *e.* Ps. 21:8. find out *e.* || 66:3. shall *e.* submit 68:23. in blood of *e.* || 74:4. roar || 23. voice 83:2. *e.* make a tumult || 89:10. scattered 89:51. *e.* have reproached || 92:9. *e.* O Lord 110:1. *e.* thy footstool, Mat. 22:44. He. 1:13.

2. rule in midst of *e.* || 139:20. take thy name Is. 26:11. fire of *e.* devour || 62:8. meat for *e.* Jer. 15:14. to pass with *e.* || La. 2:16. *e.* opened Da. 4:19. he to *e.* || Mi. 1:10. redeem from, 5:9. Na. 3:13. gate open to *e.* || Lu. 19:43. *e.* cast

Your ENEMIES. Le. 26:7. chase *e.* 8. Le. 26:16. *e.* shall eat it || 17. slain before *e.* 37. Nu. 10:9. be saved from *e.* || 14:42. De. 1:42. De. 12:10. rest from *e.* || 20:3. to battle against 28:8. and there ye shall be sold to *e.* Jos. 10:25. L. do to all *e.* || 22:8. divide spoil 1 S. 12:11. out of the hand of *e.* 2 K. 17:39. Mat. 5:44. but I say love *e.* Lu. 6:27,35.

ENGAGED, *p.* Jer. 30:21. that *e.* his heart to

EN-GANNIM, *Well of gardens.* Jos. 21:29.

EN-GEDI, *Well, or eye of a kid.* Song 1:14. Jos. 15:62. in Judah, *E.* || 1 S. 23:29. | 24:1. 2 Ch. 20:2. are in *E.* || Ez. 47:10. from *E.*

ENGINE, *S, s.* 2 Ch. 26:15. Jer. 6:6. Ez. 26:9.

ENGRAFTED, *p.* Ja. 1:21. the *e.* word

ENGRAVE, EN. Ex. 28:11. Zch. 3:9. 2 Co. 3:7.

ENGRAVER, *s.* Ex. 28:11. | 35:35. | 38:23.

ENGRAVINGS, *s.* Ex. 28:11. | 31:36. | 39:14,30.

EN-HADDAH, *Fountain of gladness.* Jos. 19:21.

ENHAKKORE, *Fountain of him that cried or prayed.* Jud. 15:20.

ENHAZOR, *A well, or eye of an entry, or the hay or grass of a well.* A city, Jos. 19:37.

ENJOIN, ED, *v.* and *p.* Est. 9:31. as Esther had *e.* Jb. 36:23. who hath *e.* Phile. 8. He. 9:20.

ENJOY, *v.* Le. 26:34. land *e.* her Sabbath, 43. Nu. 36:8. *e.* the inheritance || De. 28:41. not *e.* Jos. 1:15. to the land, and *e.* it || Jb. 7:17. *e.* good Ec. 2:1. *e.* pleasure || 24. soul *e.* good, 3:13. | 5:18. Is. 65:22. elect long *e.* || Ac. 24:2. *e.* quietness 1 Ti. 6:17. all things to *e.* || He. 11:25. *e.* pleasures

ENJOYED, *v.* 2 Ch. 36:21. land *e.* her Sabbaths

ENLARGE, *v. The word principally signifies the dilatation or expanding of the heart.*

Ge. 9:27. *e.* Japheth || Ex. 34:24. *e.* thy borders De. 12:20. *e.* thy border || 19:8. *e.* thy coast 1 Ch. 4:10. *e.* my coast || Ps. 119:32. *e.* my heart Is. 54:2. *e.* place of thy tent || Am. 1:13. *e.* border Mi. 1:16. *e.* baldness || Mat. 23:5. *e.* the borders

ENLARGED, *p.* 1 S. 2:1. my mouth is *e.* 2 S. 22:37. thou hast *e.* my steps, Ps. 18:36. Ps. 4:1. thou hast *e.* me || 25:17. troubles *e.* Is. 5:14. hell hath *e.* || 57:8. *e.* thy bed || 60:5. be *e* 2 Co. 6:11. our heart is *e.* || 13. be ye also *e.*

10:15. having hope, that we shall be *e.* by you

ENLARGETH, *v.* De. 33:20. Jb. 12:23. Ha. 2:5.

ENLARGEMENT, *s.* Est. 4:14. *e.* shall arise

ENLARGING, *s.* Ez. 41:7. there was an *e.*

ENLIGHTEN, *v.* Ps. 18:28. God will *e.* my dark

ENLIGHTENED, *p.* 1 S. 14:27. eyes were *e.* 29. Jb. 33:30. to be *e.* with the light of the living Ps. 97:4. *e.* the world || Is. 60:1. arise, be *e.* Ep. 1:18. eyes being *e.* || He. 6:4. were once *e.*

ENLIGHTENING, *p.* Ps. 19:8. pure, *e.* the eyes

ENMISHPAT, *Fountain of judgment.* Ge. 14:7.

ENMITY, *s.* Ge. 3:15. I will put *e.* between Nu. 35:21. or in *e.* smite || 22. if without *e.* Lu. 23:12. they were at *e.* || Ro. 8:7. *e.* ag. God Ep. 2:15. slain the *e.* 16. || Ja. 4:4. *e.* with God

ENOCH, *Taught, or dedicated, disciplined.* Ge. 4:17. and bare *E.* || 5:18. Jared begat *E.*

5:22. *E.* walked with God, 24. || Lu. 3:37.

He. 11:5. by faith *E.* || Ju. 14. *E.* prophesied

ENON, *His eye, or fountain.* Jn. 3:23.

ENOS; *Hebrew,* ENOSH; *Mortal man, sick, despaired of,* Ge. 4:26. Son of *Adam,* or *of earthly man,* Ps. 8:4. | 9:20. Lu. 3:38.

ENOUGH, *a.* and *ad.* Ge. 24:25. provender *e.* and 33:9 Esau said, I have *e.* || 11. Jacob said, I have *e.* 34:21. large *e.* || 45:28. it is *e.* Joseph is yet alive Ex. 9:28. for it is *e.* || 36:5. bring more than *e.* De. 1:6. dwelt long *e.* 2:3. || Jos. 17:16. not *e.* 2 S. 24:16. it is *e.* 1 K. 19:4. Mk. 14:41.

Pr. 27:27. *e.* for thy food || 28:19. have poverty *e.* 30:15. yea, four things say not, It is *e.* 16. Is. 56:11. can never have *e.* || Jer. 49:9. have *e.* Ho. 4:10. eat, and not have *e.* Hag. 1:6.

Ob. 5. till they had *e.* || Na. 2:12. *e.* for his whelps Ma. 3:10. there shall not be room *e.* to receive it Mat. 10:25. *e.* for the disciple || 25:9. lest be not *e.* Lu. 15:17. bread *e.* and to spare || Ac. 27:38.

ENQUIRE, *v.* signifies, (1) *To ask,* Ac. 9:11. (2) *To search narrowly,* De. 17:4. (3) *To seek direction,* 1 S. 22:10. (4) *To pray,* Ez. 36:37. (5) *To make use of God's oracle for certain knowledge,* 2 S. 16:23.

Ge. 24:57. and *e.* at her || 25:22. *e.* of the Lord Ex. 18:15. people come to me to *e.* of God De. 12:30. *e.* not after their gods || 13:14. *e.* search 17:9. *e.* of the judge || Jud. 4:20. *e.* of thee 1 S. 9:9. to *e.* of God, 22:15. || 28:7. *e.* of her 1 K. 22:5. *e.* at word of the Lord, 2 Ch. 18:4.

7. none besides, that we *e.* of him, 2 Ch. 18:6. 2 K. 1:2. of Baal-zebub || 3:11. to *e.* by him 8:8. *e.* of the Lord by him || 16:15. for me to *e.* by 22:13. go ye, *e.* of the Lord for me, 2 Ch. 34:21. 1 Ch. 10:13. familiar spirit to *e.* || 18:10. | 21:30. Ezr. 7:14. art sent to *e.* || Jb. 8:8. *e.* I pray thee Ps. 27:4. *e.* in his temple || Ec. 7:10. not *e.* wisely Is. 21:12. if ye will *e.*, *e.* ye; return, come Jer. 21:2. *e.* I pray thee || 37:7. that sent you to *e.* Ez. 14:7. a prophet to *e.* || 20:1. came to *e.* of L. 3. Mat. 10:11. *e.* who in it is worthy, and there abide Lu. 22:23. to *e.* among themselves, Jn. 16:19. Ac. 9:11. *e.* for Saul || 25:20. doubtful how to *e.* 19:39. but if ye *e.* || 23:15. as tho' ye would *e.* 20. 2 Co. 8:23. whether any do *e.* of Titus he is

ENQUIRED, *p.* De. 17:4. hast *e.* diligently Jud. 20:27. *e.* of the Lord, 1 S. 10:22. | 22:10. | 23:2,4. | 30:8. 2 S. 21:1. | 5:19,23. | 21:1. 1 S. 28:6. when Saul *e.* the Lord answered not 2 S. 11:3. David *e.* || 16:23. *e.* at oracle of God 1 Ch. 10:14. Saul *e.* not of the Lord, 13:3. Ps. 78:34. returned and *e.* early after God Ez. 14:3. should I be *e.* of, 20:3,31. 36:37. I will yet for this be *e.* of by Israel Da. 1:20. that the king *e.* || Zph. 1:6. have not *e.*, Mat. 2:7. Herod *e.* || Ju. 4:52. then *e.* he the hour 1 Pe. 1:10. of which salvation the prophets *e.*

ENQUIREST, *v.* Jb. 10:6. *e.* after mine iniquity

ENQUIRY, *s.* Pr. 20:25. Ac. 10:17.

ENRAGED, *p.* Pr. 26:17. is *e.* with strife

ENRICH, *v.* 1 S. 17:25. Ez. 27:33.

ENRICHED, *p.* 1 Co. 1:5. ye are *e.* 2 Co. 9:11.

ENRICHEST, *v.* Ps. 65:9. thou *e.* it with river

EN-RIMMON, *The well of height.* Ne. 11:29.

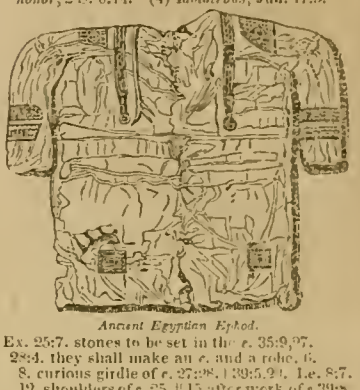
EN-ROGEL, *The fuller's fountain.* Jos. 15:7

ENROLLED, *p.* Lu. 2:11. He, 12:23

EN-SHEMESH, *Fountain of the sun.* Jos. 15:7.
ENSAMPLE, S, *s.* 1 Co. 10:11. Phil. 3:17. 1 Th. 1:7. 2 Th. 3:9. 1 Pe. 5:3. 2 Pe. 2:6.
ENSIGN, S, *s.* signifies, (1) *Warlike banners, or trophies of victory,* Ps. 74:4. (2) *Christ himself,* Is. 11:10. (3) *An army,* Is. 5:26. (4) *A destroying angel,* Is. 31:9.
Ps. 74:4. set up their *e.* || Is. 5:26. lift up an *e.* Is. 11:10. stand for an *e.* || 12. set up an *e.* for 18:3. lifteth up an *e.* || 30:17. left as an *e.* 31:9. afraid of the *e.* || Zch. 9:16. lifted as an *e.*
ENSNARE, ED, *v.* and *p.* Jb. 34:30. Ps. 12:5.
ENSUE, *v.* 1 Pe. 3:11. seek peace and *e.* it
ENTAPPUAH, *Well of an apple.* Jos. 17:7.
ENTER, *v.* Ge. 12:11. near to *e.* into Egypt Ex. 40:35. Moses was not able to *e.* into the tent Nu. 4:23. all that *e.* || 5:24. water *e.* into her, 27. 20:24. Aaron not *e.* || De. 23:1. not *e.* into cong. De. 23:8. children *e.* cong. || 29:12. *e.* into covenant Jos. 10:19. not *e.* cities || Jud. 18:9. not slothful to *e.* 2 S. 22:7. and my cry did *e.* into his ears 1 K. 11:12. when thy feet *e.* || 22:30. *e.* into battle 2 K. 7:4. if we *e.* into city || 11:5. that *e.* on Sabbath 19:23. I will *e.* into the lodgings, Is. 37:24.
2 Ch. 7:2. the priests could not *e.* into the house 23:19. none unclean *e.* || 30:8. *e.* into his sanctuary Ne. 2:8. that I shall *e.* || Est. 4:2. none might *e.* Jb. 22:4. will he *e.* with thee into Judgm. 34:23. Ps. 37:15. sword shall *e.* || 45:15. *e.* king's palace 95:11. not *e.* into my rest, He. 3:11, 18, 19. | 4:5. 100:4. *e.* into his gates || 118:20. righteous shall *e.* 143:2. *e.* not into judgment with thy servant Pr. 4:14. *e.* not into the path of the wicked 18:6. lips *e.* into contention || 23:10. not *e.* fields of Is. 2:10. *e.* into the rock || 3:14. *e.* into judgment 26:2. righteous may *e.* || 20. *e.* into thy chamber 57:2. *e.* into peace || 59:14. equity cannot *e.*
Jer. 7:2. that *e.* in at these gates, 17:20. | 22:2. 8:14. let us *e.* || 14:18. if I *e.* into city || 16:5. house 17:25. there shall *e.* into the gates kings, 22:4. 21:13. or who shall *e.* into our habitations? 41:17. to *e.* into Egypt || 42:15. set faces to *e.* Egypt La. 1:10. should not *e.* || 3:13. caused arrows to *e.*
Ez. 7:22. robbers shall *e.* || 13:9. nor shall *e.* into 20:38. shall not *e.* || 26:10. shall *e.* into thy gates 44:2. no man shall *e.* by it || 3. *e.* by porch. 10:2, 6. 9. nor uncircumcised *e.* into my sanctuary 16. shall *e.* sanct. || 17. *e.* at gates of inner-*e.*
Ho. 11:9. not *e.* into city || Da. 11:7. *e.* fortress of Da. 11:17. to *e.* with strength || 24. *e.* peaceably on 40. *e.* into the countries || 41. *e.* the glorious land Jo. 2:9. *e.* in at windows || Am. 5:5. *e.* Gilgal Jon. 3:4. began to *e.* || Zch. 5:1, 2, 4. flying roll *e.*
Mat. 5:20. in no case *e.* || 6:6. *e.* into thy closet 7:13. *e.* ye at the strait gate, Lu. 13:24.
21. not every one that saith, Lord, Lord, shall *e.* 10:11. into what city ye shall *e.* Lu. 10:8, 10. 12:29. *e.* into a strong man's house, Mk. 3:27.
45. they *e.* in and dwell there, Lu. 11:26.
18:3. ye shall not *e.* into kingdom of heaven 8. to *e.* into life halt, 9. Mk. 9:43, 45, 47.
19:17. if thou wilt *e.* into life || 23. hardly *e.* into 24. for a rich man to *e.* Mk. 10:25. Lu. 18:25.
25:21. well done, *e.* into the joy of thy Lord 26:41. that ye *e.* not into temptation, Lu. 22:40.
Mk. 1:45. could no more openly *e.* into the city 5:12. that we may *e.* into the swine, Lu. 8:32.
6:10. what house ye *e.* into, Lu. 9:4. | 10:5. 9:25. come out of him, and *e.* no more into him 10:15. he shall not *e.* therein, Lu. 18:17.
14:38. lest ye *e.* into temptation, Lu. 22:46.
Lu. 8:16. that they which *e.* in may see light 13:24. will seek to *e.* || 24:26. *e.* into his glory
Jn. 3:4. can he *e.* his mother's || 5. can't *e.* kingd. 10:9. by me if any man *e.* in he shall be saved
Ac. 14:22. thro' tribulation *e.* into the kingdom 20:29. grievous wolves shall *e.* in among you
He. 4:3. do *e.* into rest, 5, || 6. some must *e.* therein 11. labor to *e.* into rest || 10:19. *e.* into holiest
Re. 15:8. no man was able to *e.* into temple 21:27. in no wise *e.* || 22:14. *e.* in thro' the gates
ENTERED, *p.* Ge. 7:13. self-same day *e.* Noah 19:3. angels *e.* into his house || 23. Lot *e.* into Zoar 43:30. Joseph *e.* into his chamb. and wept there
Ex. 33:9. Moses *e.* into tabern. || Jos. 2:3. men *e.* Jud. 6:5. *e.* into the land || 9:46. *e.* into a hold
2 K. 7:8. *e.* another tent || 9:31. Jehu *e.* in at 2 Ch. 12:11. the king *e.* || 15:12. *e.* into a covenant 27:2. Jotham *e.* not || Ne. 10:29. *e.* into a curse
Jb. 38:16. hast *e.* into springs || 22. *e.* into treasures
Jer. 37:2. when ye *e.* || 9:21. death is *e.* our palaces 34:10. *e.* into covenant || 37:16. *e.* into dungeon
La. 1:10. heathen *e.* sanct. || 4:12. enemy *e.* gates
Ez. 2:2. spirit *e.* into me when he spake, 3:24. 16:8. I *e.* into covenant || 36:20. when they *e.* unto 44:2. G. of Israel *e.* || Da. 3:16. rottenness *e.* my
Ob. 11. foreigners *e.* || 13. should not have *e.*
Mat. 8:5. J. *e.* into Caperna. || 9:1. *e.* into a ship 12:4. how he *e.* into the house of G. and did eat 24:38. same day that N. *e.* into ark, Lu. 17:27.
Mk. 5:13. *e.* swine, Lu. 8:33. || 6:55. *e.* they land Lu. 1:40. Mary *e.* the house || 7:14. I *e.* thine h. 9:31. *e.* the cloud, || 11:52. ye *e.* not in yourselves 22:3. then *e.* Satan, Jn. 13:27 || 10. when *e.* city
Jn. 4:38. *e.* into their labors || 18:1. which he *e.* 18:33. Pilate *e.* into the judgment-hall again
Ac. 9:17. Ananias *e.* || 11:8. nothing unc. hath *e.* 23:16. *e.* the castle || 25:23. Agrippa *e.* || 28:8. Paul
Ro. 5:12. sin *e.* into the world || 20. the law *e.*
1 Co. 2:9. neither have *e.* into the heart of man to He. 4:6. they *e.* not in because || 10. *e.* into his rest 6:20. forerunner is *e.* || 9:12. he *e.* in once, 24.
Ja. 5:4. *e.* into the ears of the Lord of sabaoth
2 Jn. 7. deceivers *e.* || Re. 11:11. Spirit of life *e.*
ENTERETH, *v.* Nu. 4:30. *e.* tabern. 35, 39, 43.
2 Ch. 31:16. to every one that *e.* house of the L.
Pr. 2:10. when wisdom *e.* || 17:10. a reproof *e.*
Ez. 21:14. sword *e.* || 46:9. *e.* by the north gate
Mat. 15:17. *e.* in at the mouth, Mk. 7:18.
Mk. 5:40. *e.* where damsel || Lu. 22:10. where he *e.*
Jn. 10:1. *e.* not by the door into sheepfold, 2.
He. 6:19. *e.* within the veil || 9:25. high priest *e.*
ENTERING, *p.* and *s.* Jos. 8:29. *e.* of the gate, 20:4. Jud. 9:35, 44. | 18:16, 17. 1 S. 23:7.
2 S. 10:8. battle in array at *e.* in of the gate
1 K. 6:31. *e.* of the oracle || 19:13. *e.* of the cave
2 K. 7:3. *e.* of the gate, 10:8. | 23:8. 2 Ch. 18:9.
Is. 23:1. no *e.* in || Jer. 1:15. *e.* of gates. 17:27.
Ez. 41:5. mark well *e.* || Mat. 23:13. nor suffer ye them that are *e.* to go in, Lu. 11:5'.
Mk. 4:19. the lusts of other things *e.* in, choke 7:15. nothing without *e.* can defile || 16:5. sepulch. Lu. 19:30. at your *e.* || Ac. 8:3. Saul *e.* every house 1 Th. 1:9. what manner of *e.* || He. 4:1. *e.* into rest
ENTERINGS, *s.* Ez. 26:10. *e.* of a city broken
ENTERPRISE, *s.* Jb. 5:12. not perform *e.*
ENTERTAIN, *v.* He. 13:2. to *e.* strangers
ENTICE, *v.* signifies, 1) *To persuade or allure,* Jud. 14:15. 16:5. 2 Ch. 18:21. (2) *To deceive,* Jer. 20:10. Ja. 1:14.
Ex. 22:16. if a man *e.* a maid not betrothed
De. 13:6. if thy wife *e.* thee secretly, saying Jud. 14:15 *e.* thy husband || 16:5. to Delilah *e.* him 2 Ch. 18:19. who shall *e.* Ahab || 20. I'll *e.* him, 21.
Pr. 1:10. if sinners *e.* thee, consent thou not
ENTICED, *p.* Jb. 31:27. hath been secretly *e.*
Jer. 20:17. and I was *e.* || 10. he will be *e.* we shall Ja. 1:14. is tempted when drawn away and *e.*
ENTICETH, ING, *v.* and *p.* Pr. 16:29. || 20:19. 1 Co. 2:4. not with *e.* words || Col. 2:4. *e.* words
ENTIRE, *a.* Am. 1:6. || Ja. 1:4. *e.* wanting not.
ENTRANCE, *s.* Jud. 1:24. show us the *e.* to city 25. when he showed them the *e.* they smote it
1 K. 18:46. to *e.* of Jezreel || 22:10. *e.* of Samaria
2 Ch. 12:10. kept the *e.* of the king's house
Ps. 119:130. the *e.* of thy words giveth light
1 Th. 2:1. our *e.* in unto you || 2 Pe. 1:11. so an *e.*

ENTREAT. *See* INTREAT.

ENTRY, *s.* 2 K. 16:18. 1 Ch. 9:19. 2 Ch. 4:22. Pr. 8:3. Jer. 38:14. | 43:9. Ez. 8:5. | 40:38.
ENVY, *s. is an evil disposition, which makes men fret at another's welfare,* Ps. 73:3.
Jb. 5:2. killeth foolish, and *e.* slayeth the silly one
Pr. 14:30. *e.* is the rottenness of the bones 27:4. but who is able to stand before *e.*?
Ec. 4:4. the *e.* of man || 9:6. their *e.* is perished
Is. 11:13. *e.* of Ephr. || 26:11. ashamed for their *e.*
Ez. 35:11. I will even do according to thine *e.*
Mat. 27:18. for *e.* they del'v. him, Mk. 15:10.
Ac. 5:17. filled with *e.* || 7:9. move with *e.* sold J. 13:45. Jews filled with *e.* || 17:5. moved with *e.*
Ro. 1:29. *e.* murder || Phil. 1:15. preach C. of *e.*
1 Ti. 6:4. *e.* strife || Ti. 3:3. in malice and *e.*
Ja. 4:5. spirit that dwelleth in us lusteth to *e.*
ENVY, *v.* Pr. 3:31. *e.* thou not oppressor 23:17. not *e.* sinners || Is. 11:13. not *e.* Judah
ENVIED, *p.* Ge. 26:14. *e.* Isaac || 30:1. Rachel *e.* 37:11. brethren *e.* him || Ps. 106:16. they *e.* Moses
Ec. 4:4. for this a man is *e.* || Ez. 31:9. trees *e.* him
ENVIES, *s.* 1 Pe. 2:1. laying aside all *e.* and
ENVIEST, ETH, *v.* Nu. 11:29. 1 Co. 13:4.
ENVYING, S, *s.* Ro. 13:13. not in strife and *e.*
1 Co. 3:3. among you *e.* || 2 Co. 12:20. *e.* wraths
Ga. 5:21. are *e.* murders || 26. *e.* one another
Ja. 3:14. if ye have *e.* || 16. for where *e.* is
ENVIOUS, *a.* Ps. 37:1. nor be *e.* || 73:3. I was *e.*
Pr. 24:1. be not *e.* against evil men, 19.
ENVIRON, *v.* Jos. 7:9. shall *e.* us round
EPAPHRAS, *Covered with foam.* Col. 1:7. | 4:12.
EPAPHRODITUS, *Fair, pleasant.* Phil. 2:25.
EPENETUS, *Laudable, or praiseworthy.* Ro. 16:5.
EPHAH *is a* Hebrew *measure of the same capacity with the* bath, *containing ten* homers. *See* BATH *and* HOMER.
Ex. 16:36. a homer is the tenth part of an *e.*
Le. 5:11. the tenth part of an *e.* of flour, 6:20. 19:35. a just *e.* || Ez. 45:10. || Nu. 5:15. of barley
Jud. 6:19. *e.* of flour || Ru. 2:17. an *e.* of barley
1 S. 17:17. *e.* of parched corn || Is. 5:10. yield an Ez. 45:11. *e.* and bath || 46:5. of oil to an *e.* 7, 11.
Am. 8:5. the *e.* small || Zch. 5:6. an *e.* || 8. midst of
EPHAH, *Weary, tired:* or *to flag as a bird.*
Ge. 25:4. *E.* the son of Midian, 1 Ch. 1:33.
1 Ch. 2:46. *E.* Caleb's concubine bare Haran || 47.
Is. 60:6. the dromedaries of *E.* shall cover thee
EPHAI, *Weary, tired.* Jer. 40:8.
EPHAR, or EPHER, *Dust, or trad.* 1 Ch. 1:33. | 5:24.
EPHESUS, *Desirable.* The metropolis of the *Lesser Asia*; a city on the shore of the *Ionian* sea, Ac. 18:19, 21, 24. | 19:17, 26, 35. | 20:16, 17. 1 Co. 15:32. | 16:8. 1 Ti. 1:3. 2 Ti. 1:18. | 4:12. Re. 1:11. | 2:1.
EPHES-DAMMIM, *Drop of blood.* 1 S. 17:1.
EPHLAL, *Judging, or praying.* 1 Ch. 2:37.
EPHOD, *s.* was of four sorts, (1) *The high-priest's* ephod, *which was of gold, blue, purple, scarlet, and fine linen, curiously wrought; on the shoulders whereof were two goodly beryl stones, on which were graven the names of the twelve tribes of* Israel, Ex. 28:10, 12. (2) *A linen* ephod, *which the other priests wore in their service,* 1 S. 22:18. (3) *Another worn for honor,* 2 S. 6:14. (4) *Idolatrous,* Jud. 17:5.



Ancient Egyptian Ephod.

Ex. 25:7. stones to be set in the *e.* 35:9, 27.
28:4. they shall make an *e.* and a robe, 6.
8. curious girdle of *e.* 27:28. | 39:5, 20. Le. 8:7.
12. shoulders of *e.* 25. || 15. after work of *e.* 39:8.
31. robe of *e.* 39:22. || 32. *e.* of gold, blue, and Le. 8:7. he put the *e.* upon him, and girded him
Jud. 8:27. Gideon made *e.* || 17:5. Mi. 18:14.
1 S. 2:18. girded with linen *e.* || 28. wear an *e.* bef. 14:3. priest wearing *e.* || 21:9. in cloth behind *e.* 22:18. Doeg slew 85 persons that did wear an *e.*
23:6. fled with an *e.* || 9. bring hither the *e.* 30:7.
2 S. 6:14. David was girded with *e.* 1 Ch. 15:27.
Ho. 3:4. Isr. shall abide many days without an *e.*
EPHPHATHA, *Be ope ed.* Mk. 7:34.
EPHRAIM, *Fruitful, or increasing.* Ge. 41:52. Put for, (1) *A particular tribe,* 2 Ch. 30:18. (2) *The ten tribes,* Is. 11:13. Jer. 31:18, 20. Ho. 4:17. | 5:3. | 6:4. 7:8. | 11:3. | 14:8. (3) *A city so called,* Jn. 11:54.
EPHRAIM, A place. 2 S. 13:23. beside *E.*
2 Ch. 13:19. took *E.* || Jn. 11:54. a city called *E. Mount* EPHRAIM. Jos. 17:15. if *E.* be too nar. Jos. 20:7. Shechem in *E.* a city of refuge, 21:21.
Jud. 2:9. buried Josh. in *E.* || 7:24. messen. thro' 17:1. Micah of *E.* || 8. Levite came to *E.*
18:13. Danites pass. *E.* || 19:1. sojourn. on side
1 S. 1:1. Elkanah of *E.* || 2 S. 20:21. Sheba
2 K. 5:22. come from *E.* || Jer. 4:15. afflic. from Jer. 31:6. watchmen upon *E.* || 50:19. satisfied on EPHRAIM, a person, or people.
Ge. 41:52. Joseph's second son *E.* || 48:14. hand 48:20. G. make thee as *E.* and I set *E.* before
Nu. 1:10. prince of *E.* 7:48. || 2:18. stand. 10:22.
26:35. these are the sons of *E.* 1 Ch. 7:20.
De. 33:17. they are the ten thousands of *E.*
Jos. 16:9. cities for *E.* 17:9. | Jud. 1:29. *E.* drive Jud. 5:14. out of *E.* a root || 8:2. gleaning of *E.*
12:1. then Jephthah fought with *E.* smote *E.*
1 Ch. 7:22. *E.* mourned || 8:3. dwelt children of *E.*
2 Ch. 15:9. out of *E.* fell to Asa || 17:2. cities of *E.* 25:10. army out of *E.* || 28:7. mighty man of *E.*
30:18. *E.* had cleansed || 31:1. brake images in Ps. 78:9. *E.* being armed || 80:2. before *E.* stir up
Is. 7:2. confeder. with *E.* || 5. *E.* taken evil couns.
8. shall *E.* be broken || 9. head of *E.* Samaria
17. from the day that *E.* departed from Judah
9:9. shall know, even *E.* || 21. Manasseh *E.* and
11:13. envy of *E.* depart; *E.* not envy Judah
17:3. fortress cease from *E.* || 8:1. drunk. of, 3.
Jer. 7:15. cast out *E.* || 31:18. *E.* bemoaning hims.
Ez. 37:16. stick of *E.* 17, 19. || 48:5. portion for *E.*
Ho. 5:3. I know *E.*, O *E.* || 5. Israel and *E.* fall
9. *E.* shall be desolate || 12. be to *E.* as a moth
13. *E.* saw his sickness, *E.* went || 14. *E.* as lion
6:4. O *E.* what shall I do unto thee? O Judah
10. whoredom of *E.* || 7:1. iniquity of *E.* was
7:8. *E.* hath mixed himself || 8:9. *E.* hired lovers
8:11. *E.* made altars to sin || 9:3. but *E.* shall eat
9:8. watchmen of *E.* || 11. as for *E.* their glory
13. *E.* bring forth children to the murderer
10:6. *E.* receive shame || 11. I'll make *E.* to ride
11:3. taught *E.* to go || 8. how give thee up *E.*?
9. not destroy *E.* || 12. *E.* compasseth me about
12:1. *E.* feedeth on wind || 8. *E.* said, I am rich
14. *E.* provoked him || 13:1. *E.* spake trembling
13:12. iniquity of *E.* is bound up, his sin is hid
14:8. *E.* shall say, What have I to do with idols?
Ob. 19. possess *E.* || Zch. 9:10. cut off from *E.*?
Zch. 9:13. filled bow with *E.* || 10:7. mighty man
EPHRAIM *is.* Ps. 60:7. *E.* is strength, 108:8.
Jer. 31:9. my first-born || 20. *is E.* my dear son?
Ho. 4:17. *E.* is joined to idols || 5:11. is oppressed
7:8. *E.* is a cake || 11. a silly dove || 9:16. smitten
10:11. *E.* is a heifer that is taught, and loveth
EPHRAIM, with *Tribe.* Nu. 1:33. | 13:8. | 34: 24. Jos. 16:8. | 21:5. 1 Ch. 6:66.
EPHRAIMITE, S. Jud. 12:5, 6.
EPHRATAH. *Abundance, or felicity.* Ru. 4:11
1 S. 1:1. | 17:12. Called *Ephrath,* Ge. 48:7
1 Ch. 2:50. Ps. 132:6. Mi. 5:2.
EPHRON, *Dust.* Ge. 23:8, 16. 25:9. | 49:30 Jos. 15:9.

EPICUREANS, *A sect of philosophers.* Ac. 17: 18. *so called from* Epicurus, *i. e.* helper.

EPISTLE, S, *s. or* Letters ; (1) *From the twelve apostles,* Ac. 15:30. (2) *From several apostles in particular,* as Paul, Peter, James, John, Jude. (3) *From other saints,* 2 Co. 3:1. (4) *From a heathen ruler,* Ac. 23:33. (5) *Figuratively, saints are so called,* 2 Co. 3:2,3. Ac. 15:30. deliv. *e.* 23:33. ‖ Ro. 16:22. Tertius 1 Co. 5:9. *m* an *e.* not to ‖ 2 Co. 3:1. or need we *e.* of

2 Co. 3:2. ye are our *e.* written ‖ 3. the *e.* of C. 7:8. *e.* made you sor.‖Col. 4:16. when *e.* is read 1 Th. 5:27. *e.* be read to‖2 Th. 2:15. by word or *e.* 2 Th. 3:14. obey not our word by *e.*‖17. token in *e.* 2 Pe. 3:1. second *e.* ‖ 17. *m* all his *e.* speaking

EQUAL, *a.* Est. 3:8. it is not *e.* for the king Ja. 28:17. gold and the crystal cannot *e.* it, 19. Ps. 17:2. things that are *e.* ‖ 55:13. mine *e.*

Pr. 2:9. not *e.* ‖ 18. 4:25. to whom he *e.* 16:5. La. 2:13. what shall I *e.* to thee, O vir. daughter Ez. 16:46 say, Way of L. is not *e.* 29. 33:17,20. 18:25 are not my ways *e.*‖33:17. their way not *e.* Is. 40:21. he tit *e.* ‖ Mat. 20:12. them *e.* to us

EQUAL, *a.* Ge. 1:14. one that had *e.* and Ex. 10:5. locusts eat the residue of what is *e.* Nu. 21:29. s ns that *e.* ‖ De. 23:15. *e.* from mas. Jud. 3:26. Ehud *e.* ‖ 29. *e.* not a man, 1 S. 30:17. 21:17. must be an inheritance for them that *e.* 1 S. 14:41. people *e.* ‖ 19:19. David *e.* 12,18. 2 S. 1:3. out of camp am I *e.* ‖ 4:6. his brother *e.* 1 K. 9:20. Ben-hadad the king *e.* on a horse 2 K. 19:13. remnant that is *e.* of Judah Is. 37:31. 1 Ch. 4:43. smote rest that *e.* ‖ 2 Ch. 16:7. host of Syria

2 Ch. 30:8. and he will return to you that are *e.* Ezr. 9:15. we remain yet *e.* ‖ Ne. 1:3. Jews that Ib. 1:15. I only am *e.* 16,17,19. ‖ 19:20. I am *e.* Ps. 141:7. our soul is *e.* as a bird out of the snare Is. 4:2. that are *e.* of Israel ‖ 10:20. as *e.* of Jacob 14:29. *e.* of the nations ‖ Jer. 41:15. but Ishm. *e.* Jer. 51:50. ye that have *e.* remember the Lord La. 2:22. none *e.* ‖ Ez. 24:27. to him that is *e.* Ez. 33:21. that one that had *e.* came unto me, 22. Jn. 10:39. but he *e.* ‖ Ac. 27:44. *e.* all safe to land Ac. 28:4. *e.* the sea ‖ 2 Co. 11:33. I *e.* his hands He. 11:34. *e.* edge of sword ‖ 12:5. they *e.* not 2 Pe. 1:4. *e.* corruption ‖ 2:18. clean *e.* ‖ 20. pollu.

ESCAPER, *s.* 2 K. 9:15. let no *e.* go out

ESCAPETH, *v.* 1 K. 19:17. him that *e.* Jehu Is. 15:9. that *e.* of Moab ‖ Jer. 48:19. ask her that *e.* Ez. 24:26. he that *e.* ‖ Am. 9:1. he that *e.* shall

ESCAPING, *p.* 2 K. 19:30. *e.* of the house of Judah shall again take root, Is. 37:31.

2 Ch. 20:24. not un *e.* ‖ Ezr. 9:14. remn. nor *e.* Is. 4:2. *e.* of Isr. ‖ 37:32. *e.* go forth ‖ Jer. 25:35.

ESCHEW, ED, ETH, Jb. 1:1,8. ‖ 2:3. 1 Pe. 3:11.

ESEK, *Contention.* A well, Ge. 26:20.

ESH-BAAL, *The fire of the idol.* 1 Ch. 8:33.

ESHBAN, *Fire of the son.* Ge. 36:26.

ESHCOL, *Grapes, or a cluster.* Nu. 13:24. Ge. 14:13. brother of *E.* ‖ 24. Aner, *E.* Mamre Nu. 13:24. the brook *E.* ‖ 32:9. valley of *E.*

ESHEAN, *Hold up.* A city, Jos. 15:52.

ESHEK, *Violence, or force.* 1 Ch. 8:39.

ESHTAOL, *A strong woman.* Jos. 15:33. ‖ 19:41.

ESHTEMOA, *A woman's womb.* Jos. 21:14.

ESHTON, *Gift of fire.* Father of *Beth-rapha,* 1 Ch. 4:12.

ESLI, *Near me, or my prince.* Lu. 3:25.

ESPECIALLY *and* SPECIALLY.

De. 4:14. *s.* the day thou stoodest before the L. Ps. 31:11. a reproach, *e.* among my neighbors Ac. 25:26. *e.* before thee, O king ‖ 26:3. because Ga. 6:10. *e.* to them of household ‖ 1 Ti. 4:10. ‖ 5:8,17. 2 Ti. 4:13. Ti. 1:10. Phile. 16.

ESPY, ED, Ge. 42:27. Jos. 14:7. Jer. 3:21. Ez. 20:6. into a land that I had *e.* for them

See Spy, Spied.

ESPOUSALS, *s.* Song 3:11. day of *e.* ‖ Jer. 2:2.

ESPOUSED, signif. (1) *A promise of marriage.* (2) *Conversion of sinners to Christ,* 2 Co. 11:2.

2 S. 3:14. deliver me Michal which I *e.*

Mat. 1:18. his mother Mary was *e.* to Joseph Lu. 1:27. a virgin *e.* ‖ 2:5. with Mary his *e.* wife 2 Co. 11:2. for I have *e.* you to one husband

ESROM, *The arrows of joy; or, the division of a song.* Mat. 1:3. Lu. 3:33.

ESTABLISH *and* STABLISH, *v.* signify, (1) *To fix or settle,* 1 K. 9:5. (2) *To confirm,* Nu. 30:13. Ro. 1:11. (3) *To perform or make good,* Ps. 119:38. (4) *To ordain or appoint,* Ha. 1: 12. (5) *To accomplish and bring to a good issue,* Pr. 20:18. (6) *To ratify,* He. 10:9.

Ge. 6:18. *e.* my covenant, 9:9. ‖ 17:7,19. Le. 26:9. De. 8:18. Ez. 16:60,62.

Nu. 30:13. her vow *e.* ‖ De. 28:9. *e.* thee, 29:13. 1 S. 1:23. only the L. *e.* his word, 2 S. 7:25.

2 S. 7:12. *e.* his kingdom, 13. 1 Ch. 17:11.

1 K. 9:5. I will *e.* the throne ‖ 15:4. *e.* Jerusa. 1 Ch. 17:12. I'll *e.* his throne ‖ 28:3. *s.* his domin.

2 Ch. 9:8. because God loved Israel to *e.* them Est. 9:21. to *s.* among them the days of Purim Jb. 36:7. yea, he doth *e.* them forever, and

Ps. 7:9. but *e.* the just ‖ 24:8. God will *e.* it 10:17. will *e.* the heart ‖ 87:5. highest *e.* her 89:2. faithfulness *e.* ‖ thy seed will I *e.* forever 90:17. the work ‖ 93:4. equity ‖ 119:38. word

Pr. 15:25. he will *e.* the border of the widow Is. 9:7. *e.* it with judgment ‖ 19:8. *e.* the earth 1 K. 18:40. let none of them *e.* 2 K. 9:15.

2 K. 10:21. if any of the men I have brought *e.* 19:31. they that *e.* out of mount Zion, Is. 37:32.

Ezr. 9:8. remnant to *e.* ‖ Est. 4:13. think not to *e.* Jb. 11:20. wicked not *e.* ‖ Ps. 5:6,7. *e.* by iniquity ?

Ps. 71:2. cause me to *e.* ‖ 141:10. whilst I *e.*

Pr. 19:5. not *e.* ‖ Ec. 7:26. shall *e.* from her

Is. 20:6. how shall we *e.* ‖ 66:19. those that *e.*

Jer. 11:11. not be able to *e.* ‖ 25:35. nor flock to *e.* 32:4. Zedekiah shall not *e.* 34:3. ‖ 38:18,23.

42:17. none that go into Egypt shall *e.* 44:14. 44:14. none return but such as *e.* ‖ 28. *e.* the sword 46:6. nor mighty man *e.* ‖ 48:8. no city shall *e.*

50:28. voice of them that flee and *e.* ‖ 29. none *e.*

Ez. 6:8. some that shall *e.* ‖ 9. and they that *e.* 7:16. they that *e.* shall *e.* ‖ 17:15. shall he *e.* 18.

Da. 11:41. these shall *e.* ‖ 42. land of Egypt not *e.*

Jo. 2:3. n othing shall *e.* them ‖ Ob. 11,17.

Mat. 23:33. how can ye *e.* ‖ Lu. 21:36. wor. to *e.*

Ac. 27:42. lest any *e.* ‖ Ro. 2:3. *e.* judg. of God

1 Co. 10:13. way to *e.* ‖ Th. 5:3. they shall not *e.*

He. 2:3. how shall we *e.* ‖ 12:25. shall not we *e.*

ESCAPE, *s.* Ps. 55:8. I would hasten my *e.*

ESCAPED, *p.* Ge. 14:13. one that had *e.* and Ex. 10:5. locusts eat the residue of what is *e.*

Nu. 21:29. s ns that *e.* ‖ De. 23:15. *e.* from mas. Jud. 3:26. Ehud *e.* ‖ 29. *e.* not a man, 1 S. 30:17. 21:17. must be an inheritance for them that *e.*

1 S. 14:41. people *e.* ‖ 19:19. David *e.* 12,18.

2 S. 1:3. out of camp am I *e.* ‖ 4:6. his brother *e.*

1 K. 9:20. Ben-hadad the king *e.* on a horse

2 K. 19:13. remnant that is *e.* of Judah Is. 37:31.

1 Ch. 4:43. smote rest that *e.* ‖ 2 Ch. 16:7. host of Syria

2 Ch. 30:8. and he will return to you that are *e.*

Ezr. 9:15. we remain yet *e.* ‖ Ne. 1:2. Jews that Ib. 1:15. I only am *e.* 16,17,19. ‖ 19:20. I am *e.*

Ps. 124:7. our soul is *e.* as a bird out of the snare

Is. 4:2. that are *e.* of Israel ‖ 10:20. as *e.* of Jacob 14:29. *e.* of the nations ‖ Jer. 41:15. but Ishm. *e.*

Jer. 51:50. ye that have *e.* remember the Lord

La. 2:22. none *e.* ‖ Ez. 24:27. to him that is *e.*

Ez. 33:21. that one that had *e.* came unto me, 22.

Jn. 10:39. but he *e.* ‖ Ac. 27:44. all safe to land

Ac. 28:4. *e.* the sea ‖ 2 Co. 11:33. I *e.* his hands

He. 11:34. *e.* edge of sword ‖ 12:5. they *e.* not

2 Pe. 1:4. *e.* corruption ‖ 2:18. clean *e.* ‖ 20. pollu.

ESCAPER, *s.* 2 K. 9:15. let no *e.* go out

ESCAPETH, *v.* 1 K. 19:17. him that *e.* Jehu Is. 15:9. that *e.* of Moab ‖ Jer. 48:19. ask her that *e.*

Ez. 24:26. he that *e.* ‖ Am. 9:1. he that *e.* shall

ESCAPING, *p.* 2 K. 19:30. *e.* of the house of Judah shall again take root, Is. 37:31.

2 Ch. 20:24. not un *e.* ‖ Ezr. 9:14. remn. nor *e.*

Is. 4:2. *e.* of Isr. ‖ 37:32. *e.* go forth ‖ Jer. 25:35.

ESCHEW, ED, ETH, Jb. 1:1,8. ‖ 2:3. 1 Pe. 3:11.

ESEK, *Contention.* A well, Ge. 26:20.

ESH-BAAL, *The fire of the idol.* 1 Ch. 8:33.

ESHBAN, *Fire of the son.* Ge. 36:26.

ESHCOL, *Grapes, or a cluster.* Nu. 13:24.

Ge. 14:13. brother of *E.* ‖ 24. Aner, *E.* Mamre Nu. 13:24. the brook *E.* ‖ 32:9. valley of *E.*

ESHEAN, *Hold up.* A city, Jos. 15:52.

ESHEK, *Violence, or force.* 1 Ch. 8:39.

ESHTAOL, *A strong woman.* Jos. 15:33. ‖ 19:41.

ESHTEMOA, *A woman's womb.* Jos. 21:14.

ESHTON, *Gift of fire.* Father of *Beth-rapha,* 1 Ch. 4:12.

ESLI, *Near me, or my prince.* Lu. 3:25.

ESPECIALLY *and* SPECIALLY.

De. 4:14. *s.* the day thou stoodest before the L. Ps. 31:11. a reproach, *e.* among my neighbors

Ac. 25:26. *e.* before thee, O king ‖ 26:3. because Ga. 6:10. *e.* to them of household ‖ 1 Ti. 4:10. ‖ 5:8,17. 2 Ti. 4:13. Ti. 1:10. Phile. 16.

ESPY, ED, Ge. 42:27. Jos. 14:7. Jer. 3:21. Ez. 20:6. into a land that I had *e.* for them

See Spy, Spied.

ESPOUSALS, *s.* Song 3:11. day of *e.* ‖ Jer. 2:2.

ESPOUSED, signif. (1) *A promise of marriage.* (2) *Conversion of sinners to Christ,* 2 Co. 11:2.

2 S. 3:14. deliver me Michal which I *e.*

Mat. 1:18. his mother Mary was *e.* to Joseph

Lu. 1:27. a virgin *e.* ‖ 2:5. with Mary his *e.* wife

2 Co. 11:2. for I have *e.* you to one husband

ESROM, *The arrows of joy; or, the division of a song.* Mat. 1:3. Lu. 3:33.

ESTABLISH *and* STABLISH, *v.* signify, (1) *To fix or settle,* 1 K. 9:5. (2) *To confirm,* Nu. 30:13. Ro. 1:11. (3) *To perform or make good,* Ps. 119:38. (4) *To ordain or appoint,* Ha. 1: 12. (5) *To accomplish and bring to a good issue,* Pr. 20:18. (6) *To ratify,* He. 10:9.

Ge. 6:18. *e.* my covenant, 9:9. ‖ 17:7,19. Le. 26:9. De. 8:18. Ez. 16:60,62.

Nu. 30:13. her vow *e.* ‖ De. 28:9. *e.* thee, 29:13.

1 S. 1:23. only the L. *e.* his word, 2 S. 7:25.

2 S. 7:12. *e.* his kingdom, 13. 1 Ch. 17:11.

1 K. 9:5. I will *e.* the throne ‖ 15:4. *e.* Jerusa. 1 Ch. 17:12. I'll *e.* his throne ‖ 28:3. *s.* his domin.

2 Ch. 9:8. because God loved Israel to *e.* them

Est. 9:21. to *s.* among them the days of Purim

Jb. 36:7. yea, he doth *e.* them forever, and

Ps. 7:9. but *e.* the just ‖ 24:8. God will *e.* it 10:17. will *e.* the heart ‖ 87:5. highest *e.* her 89:2. faithfulness *e.* ‖ thy seed will I *e.* forever 90:17. the work ‖ 93:4. equity ‖ 119:38. word

Pr. 15:25. he will *e.* the border of the widow Is. 9:7. *e.* it with judgment ‖ 19:8. *e.* the earth Is. 62:7. till he *e.* ‖ Jer. 33:2. formed it to *e.* it

Da. 6:8. *e.* the decree ‖ 11:14. to *e.* the vision

Am. 5:15. and *e.* judgment in the gate, it may Ro. 3:31. we *e.* the law ‖ 10:3. *e.* their own right 16:25. now to him that is of power to *s.* you

1 Th. 3:2. Timothy to *e.* you ‖ 13. *s.* your hearts

2 Th. 2:17. *s.* you in every good word and work 3:3. the Lord shall *e.* you, 1 Pe. 5:10.

He. 10:9. may *e.* second ‖ Ja. 5:8. *s.* your heart

ESTABLISHED, *or* STABLISHED, *p.*

Ge. 9:17. the covenant which I have *e.* Ex. 6:4. 41:32. thing is *e.* by God ‖ Ex. 15:17. hands *e.*

Le. 25:30. house shall be *e.* forever, 2 S. 7:16.

De. 19:15. two witness, matter be *e.* 2 Co. 13:1. 32:6. hath he not made thee, and *e.* thee

1 S. 3:20. *e.* a prophet ‖ 24:20. kingdom *e.*

2 S. 21:31. thou shalt not be *e.* nor thy kingdom

2 S. 5:12. Lord had *e.* him ‖ 7:26. servant be *e.*

7:16. thy throne shall be *e.* forever, 1 K. 2:45.

1 K. 2:12. his kingdom was *e.* 24:46.

1 Ch. 17:14. throne *e.* for evermore, Ps. 89:37.

2 Ch. 1:9. let thy promise be *e.* ‖ 17:5. ‖ 27:6. 29:29. believe in the L. your G. so shall ye be *e.*

Jb. 21:8. their seed is *e.* ‖ 22:28. shall be *e.* 38:10. 38:21:9. hath *e.* it ‖ 37:23. steps of good man *e.*

40:2. *e.* my goings ‖ 78:5. *e.* a testimony in Jacob 78:69. the earth he hath *e.* forever, 119:90.

89:21. my hand he *e.* ‖ 93:1. world is *e.* 96:10. 96:3. thy throne is *e.* of old ‖ 101:17. ‖ 111:8. 103:28. seed he *e.* ‖ 112:8. his heart is *e.* he

119:11. not evil speaker be *e.* ‖ 148:6. *e.* waters

Pr. 3:19. *e.* the heav. ‖ 4:26. all thy ways be *e.*

8:28. *e.* clouds ‖ 12:3. not be *e.* by wickedness

12:19. lip of truth he *e.* ‖ 15:22. they are *e.*

16:3. thy works shall be *e.* ‖ 20:18. *e.* by counsel

21:3. is a house *e.* ‖ 25:5. throne *e.* ‖ 30:4.

Is. 9:2. Lord's house shall be *e.* Mi. 4:1.

7:9. not b lieve, not be *e.* ‖ 16:5. throne be *e.*

45:18. he hath *e.* it ‖ 51:4. in righteousness be *e.*

Jer. 10:12. he *e.* th e world by his wisdom, 51:15.

30:20. congregation be *e.* ‖ Da. 4:36. I was *e.*

Ha. 1:12. *e.* for correc. ‖ Zch. 5:11. it shall be *e.*

Mat. 18:16. in mouth of 2 witness, every word *e.*

Ac. 16:5. *e.* in the faith ‖ Ro. 1:11. you may be *e.*

Col. 2:7. *s.* in the faith ‖ 2 Pe. 1:12. tho' ye be *e.*

He. 8:6. *e.* on better promises ‖ 13:9. *e.* with grace

ESTABLISHETH, *v.* Nu. 30:14. *e.* all her vows

Pr. 29:4. by judgment *e.* ‖ Da. 6:15. the king *e.*

Ha. 2:12. woe to him that *e.* a city by iniquity

2 Co. 1:21. he which *e.* us with you in Christ

ESTABLISHMENT, *s.* 2 Ch. 32:1. Ps. 89:44.

ESTATE, STATE, *s.* Ge. 43:7. asked of our *s.*

1 Ch. 17:17. the *s.* of a man of high degree

2 Ch. 21:13. set house of G. in his *s.* ‖ Est. 1:7.

Est. 1:19. her royal *e.* ‖ 2:18. *s.* of the king

Ps. 39:5. best *s.* is vanity ‖ 136:23. in our low *e.*

Pr. 27:23. *s.* of thy flocks ‖ 23:2. *s.* prolonged

Ec. 1:15. come to great *e.* ‖ 3:18. *e.* of sons of men

Is. 22:19. from thy *s.* pull ‖ Ez. 16:55. former *e.*

Da. 11:7. one shall stand up in his *e.* 20,21,38.

Mat. 12:45. last *s.* of that man worse, Lu. 11:26.

Lu. 1:48. the low *e.* ‖ Ac. 22:5. *e.* of the elders

Ro. 12:16. but condescend to men of low *e.*

Phil. 2:19. I know your *s.* ‖ 20. care for your *s.*

4:11. in whatsoever *s.* I am, to be content

Col. 4:7. all my *s.* ‖ 8. he might know your *e.*

Ju. 6. the angels which kept not their first *e.*

ESTATES, *s.* Ez. 36:11. your old *e.* ‖ Mk. 6:21.

ESTEEM, *v.* Jb. 36:19. will he *e.* thy riches

Ps. 119:128. I *e.* all thy precepts to be right

Is. 53:4. did *e.* him ‖ Phil. 2:3. each *e.* other

1 Th. 5:13. *e.* them highly ‖ 1 Pe. 2:17. *e.* all men

ESTEEMED, *p.* De. 32:15. lightly *e.* the rock

1 S. 2:30. be lightly *e.* ‖ 18:23. and lightly *e.*

Jb. 23:12. I *e.* the words ‖ Pr. 17:28. is *e.* a man

Is. 29:16. *e.* as potter's clay ‖ 17. *e.* as a forest

53:3. we *e.* him not ‖ La. 4:2. *e.* as earthen

Lu. 16:15. *e.* among men ‖ 1 Co. 6:4. least *e.*

ESTEEMETH, *v.* Jb. 41:27. he *e.* iron as straws

Ro. 14:5. *e.* one day above another, 14.

ESTEEMING, *p.* He. 11:26. *e.* reproach of C.

ESTHER, *Secret or hidden, or a star.* Est. 2:7—22.

ESTIMATE, *v.* Le. 27:14. priest shall *e.* it

ESTIMATION, *s.* Le. 5:15. ‖ 27:2,3,5, &c.

Nu. 18:16. according to thy *e.* ‖ 2 K. 12:4.

ESTRANGED, *p.* Jb. 19:13. acquaintance *e.*

Ps. 58:3. *e.* from the womb ‖ 78:30. *e.* from lust

Jer. 19:4. *e.* this place ‖ Ez. 14:5. *e.* from me

ETAM, *Their bird.* A rock, Jud. 15:8,11. 1 Ch. 4:3,32. 2 Ch. 11:6.

ETERNAL, *a. Applied to persons and things,* as, (1) *God, the Father, Son, and Holy Spirit,* He 33:27. 1 Ti. 1:17. He. 9:14. (2) *Damnation,* Mk. 3:29. (3) *Redemption,* He. 9:12. (4) *Salvation,* He. 5:9. (5) *Glory,* 2 Co. 4:17. (6) *Sometimes it only intends a long duration of time,* Ge. 17:8. Ex. 12:14,17. Nu. 10:8. 2 S. 7:16. De. 33:27. the *e.* God is thy refuge, and under

Is. 60:15. I will make thee an *e.* excellency

Mk. 3:29. but is in danger of *e.* damnation

Ro. 1:20. even his *e.* power and Godhead

2 Co. 4:17. *e.* weight of glory ‖ 18. things not seen *e.*

5:1. *e.* in the heavens ‖ Ep. 3:11. *e.* purpose

1 Ti. 1:17. King *e.* ‖ 2 Ti. 2:10. with *e.* glory

He. 5:9. *e.* salvation ‖ 6:2. and of *e.* judgment

9:12. *e.* redemption ‖ 14. Spirit ‖ 15. inheritance

1 Pe. 5:10. *e.* glory ‖ Ju. 7. vengeance of *e.* fire

ETERNAL *Life.* Mat. 19:16. I may have *e.*-

Mat. 25:46. but the righteous shall go into *e.*-

Mk. 10:17. I may ioherit *e.*-, Lu. 10:25. | 18:18, 30. receive *e.*- || Jn. 3:15. should have *e.*- Jn. 4:36. fruit to *e.*- || 5:39. think ye have *e.*- 6:54. hath *e.*- || 68. words of *e.*- || 10:28. I give *e.*- 12:25. keep it to *e.*- || 17:2. he should give *e.*-, 3. Ac. 13:48. as many as were ordained to *e.*- Ro. 2:7. seek for glory *e.*- || 5:21. grace reign to *e.*- 6:23. gift of G. is *e.*- || Ti. 6:12. lay hold on *e.*-, 19. Ti. 1:2. in hope of *e.*- || 3:7. to the hope of *e.*- I Jn. 1:2. *e.*- which was || 2:25. even *e.*- 3:15. no murderer hath *e.*- || 5:11. given *e.*-, 13. 5:20. the true God and *e.*- || Ju. 21. unto *e.*-

ETERNITY, *s.* 1 S. 15:29. the *e.* of Israel Is. 57:15. inhabiteth *e.* || Jer. 10:10. Mi. 5:2.

ETHAM, *Great, strong, perfectness, integrity,* or *their ploughshare.* Nu. 33:6,8.

ETHAN, *Strength.* 1 K. 4:31. 1 Ch. 6:42.

ETHANIM, *Strong or valiant.* The seventh month; part of *September* and *October*, 1 K. 8:2.

ETHIOPIA, In *Hebrew* it is *Cush*, i. e. *Blackness*; or, *Ibura.* It lies both on the N. E. and S. W. of the *Red sea*, and S. of Egypt.

2 K. 19:9. king of *E.* come to fight, Is. 37:9.

Est. 1:1. reigned from India to *E.* 8:9.

Jb. 28:19. Topaz of *E.* shall not equal it

Ps. 68:31. *E.* shall stretch || 87:4. Tyre with *E.* Is. 18:1. is beyond the rivers of *E.* Zph. 3:10. 20:3. for a sign on *E.* || 5. and ashamed of *E.* 43:3. gave *E.* for thee || 45:14. merchandise of Ez. 30:4. great pain in *E.* || 5. *E.* fall, 38:5. Na. 3:9. *E.* and Egypt || Ac. 8:27. a man of *E.*

ETHIOPIAN, *s.* Nu. 12:1. *E.* woman

2 Ch. 14:9. Zerah the *E.* came against Asa Jer. 13:23. can the *E.* change his skin, or leop. 38:7. Ebed-melech the *E.* 10, 12. | 39:16.

ETHIOPIANS, *s.* 2 Ch. 14:12. Lord smote *E.* 16:8. *E.* a huge host || 21:16. near the *E.* Is. 20:1. *E.* captives || Jer. 46:9. *E.* handle shield Ez. 30:9. careless *E.* || Da. 11:43. *E.* at steps Am. 9:7. are ye not as children of the *E.* unto Zph. 2:12. *E.* be slain || Ac. 8:27. queen of *E.*

ETHNAN, *Tyrift.* 1 Ch. 4:7.

ETHNI, *Strong, or giving.* 1 Ch. 6:41.

EUBULUS, *Prudent, wise.* 2 Ti. 4:21.

EUNICE, *Good victory.* 2 Ti. 1:5.

EUNUCH, S, *s. A bed keeper. One that is castrated, or deprived of his genitals.* Three sorts are mentioned, Mat. 19:12. (1) *Eunuch by nature, so born.* (2) *A chamberlain*, Est. 2:3. | 4:4. (3) *Another officer or courtier*, Ge. 37:36.

2 K. 9:32. there looked out two or three *e.* 20:18. thy sons shall be *e.* Is. 39:7.

Is. 56:3. neither let *e.* say, I am a dry tree || Jer. 29:2. | 34:19. | 38:7. | 41:16. Da. 1:3, 7, 8, 9. Mat. 19:12. some *e.* are so born, some are made *e.* Ac. 8:27. *e.* had come to Jerus. || 39. *e.* saw Philip

EUODIUS, *Sweet smell.* Phil. 4:2.

EUPHRATES, *Fruitful.* A river, Ge. 2:14. Ge. 2:14. fourth river *E.* || 15:18. river *E.* De. 1:7. go to the great river *E.* Jos. 1:4. 11:24. yours from the river *E.* to uttermost sea 2 S. 8:3. border at river *E.* 1 Ch. 18:3.

2 K. 23:29. P.-necho went up to *E.* 2 Ch. 35:20. 24:7. took to *E.* || 1 Ch. 5:9. inhabited from *E.* Jer. 13:4. go to *E.* || 7. I went to *E.* || 46:2. by *E.* 46:6. fall by the river *E.* || 10. a sacrifice by *E.* 51:63. midst of *E.* || Re. 9:14. river *E.* 16:12.

EUROCLYDON, *The N. E. wind.* Ac. 27:14.

EUTYCHUS, *Happy, fortunate.* Ac. 20:9.

EVANGELIST, S, *s. One who bringeth good tidings.* Ac. 21:8. Ep. 4:11. 2 Ti. 4:5.

EVE, *Living*, or *enlivening.* Ge. 3:20. | 4:1. 2 Co. 11:3. 1 Ti. 2:13.

EVEN, for EVENING, *s.* Ge. 19:1. Ex. 12:18. | 16:6, 12, 13. | 18:14. | 30:8. Le. 11:24. Nu. 9:11. | 19:19. | 28:4. De. 16:4. Jud. 20:23, 26. | 21:2. Ru. 2:17. 1 S. 20:5. 1 Ch. 23:30. Ez. 12:4, 7. | 24:18. Mat. 8:16. | 20:8. | 26:20. Mk. 1:32. | 13:35. Jn. 6:16.

EVEN, for EQUAL, *a.* Jb. 31:6. an *e.* balance Ps. 26:12. my foot standeth in an *e.* place Song 4:2. *e.* shorn || Lu. 19:14. *e.* with the gro.

EVEN, *a.* and *particle*, a note of, (1) *Extension*, 2 Co. 10:13. (2) *Domination*, Phil. 2:8. (3) *Explanation*, 1 Co. 15:21. 2 Co. 1:3. (4) *Reduplication*, Ro. 8:23. Also signif. *very*, 1 Co. 11:14.

EVENING, *s.* Ge. 1:5. *e.* and morning the first 8. were the second day || 31. were the sixth Ex. 12:6. kill it in the *e.* || 18:13. morning to *e.* 27:21. shall order it from *e.* to morn. Le. 24:3. Jos. 10:26. hanging till *e.* || Jud. 19:9. towards *e.* 1 K. 17:6. brought him bread morning and *e.* 1 Ch. 16:40. burnt-offering morning and *e.* 2 Ch. 2:4. | 13:11. | 31:3. Ezr. 3:3.

Jb. 4:20. they are destroyed from morning to *e.* Ps. 55:17. *e.* morning, and at noon will I pray 59:6. they return at *e.* || 65:8. *e.* to rejoice 90:6. *e.* it is cut down || 104:23. labor till *e.*

Pr. 7:9. to her house in the *e.* || Ec. 11:6. in *e.* Is. 17:14. at *e.* tide trouble || Jer. 6:4. shad. of *e.* Ez. 33:22. on me in the *e.* || 46:2. not shut till *e.* Da. 8:26. the vision of the *e.* and morn. is true Mat. 14:23. *e.* was come || 16:2. it is *e.* ye say Mk. 14:17. in the *e.* he cometh || Lu. 24:29. Jn. 20:19. at *e.* came Jesus || Ac. 28:23. morn. to *e.*

EVENING, *a.* 1 K. 18:29. *e.* sacrifice, 36.

2 K. 16:15. burn *e.* meat-offering || Ezr. 9:4. Ezr 9:5. at *e.* sacrifice I arose from my heavi.

Ps. 141:2. let my prayer be as the *e.* sacrifice Da. 9:21. *e.* oblation || Ha. 1:8. *e.* wolves, Zph. 3:3. Zch. 14:7. that at *e.* time it shall be light

EVENINGS, *s.* Ex. 12:6. Nu. 9:12. Nu. 28:4. offer lamb at *e.* || Jer. 5:6. wolf of the *e.*

EVEN-*Tide*, or EVENING-*Tide*.

Ge. 24:63. Isaac went out to meditate at *e.*-

Jos. 7:6. till the *e.*- || 8:29. hanged till *e.*-

2 S. 11:2. *e.*- David walked || Is. 17:14. *e.*- trouble Mk. 11:11. *e.*- was come || Ac. 4:3. it was *e.*-

EVENT, *s.* Ec. 2:14. one *e.* happeneth, 9:2, 3.

EVER, *ad.* signifies, (1) *Eternity*, Lu. 1:33. 1 Th. 4:17. (2) *The time of the law*, Le. 10:15. (3) *Till the year of jubilee*, Ex. 21:6. (4) *A man's lifetime*, 1 S. 1:22. | 27:12. (5) *Before*, Pr. 8:23. Da. 6:24. (6) *Always*, Lu. 15:31. (7) *A long time*, Jos. 4:7. 2 Ti. 3:7, &c.

Ge. 13:15. to thy seed for *e.* || 43:9. the blame for *e.* Ex. 3:15. this is my name for *e.* || 14. thy sons for *e.* 14:13. no more for *e.* || 19:9. believe thee for *e.* 21:6. serve him for *e.* || 31:17. a sign for *e.* || 32:13. Le. 6:13. *e.* burning || 25:23. not sold for *e.* || 30:46. Nu. 10:8. ordinance for *e.* 15:15. | 18:18, 19. 22:30. *e.* since I was thine || 24:20. perish for *e.* 24. De. 4:33. did *e.* people hear || 40. giveth thee for *e.* 5:29. might he dwell with them for *e.* 12:28. 13:16. a heap for *e.* || 15:17. thy servant for *e.* 18:5. chosen him for *e.* || 23:6. their peace for *e.* 28:46. a sign for *e.* || 29:29. to our children for *e.* Jos. 4:7. memorial for *e.* || 24. fear the Lord for *e.* 8:28. a heap for *e.* || 14:9. thine inheritance for *e.* 1 S. 1:22. and abide for *e.* || 2:30. before me for *e.* 2:35. he shall walk before mine Anointed for *e.* 3:13. I will judge his house for *e.* for iniquity, 14. 20:15. not cut off thy kindness for *e.* 23:42. 27:12. my servant for *e.* || 28:2. keeper for *e.* 2 S. 2:26. shall sword devour for *e.* || 3:28. 7:24. confirmed Israel for *e.* || 26. magnified for *e.* 1 K. 8:13. settled place to abide in for *e.* 9:3. 10:9. loved Israel for *e.* || 11:39. afflict not for *e.* 2 K. 5:27. cleave to thee and thy seed for *e.* 1 Ch. 17:22. thine own for *e.* || 23:13. *e.* to burn ince. 28:9. cast thee off for *e.* || 29:18. keep this for *e.* 2 Ch. 7:16. my name there for *e.* || 21:7. light for *e.* 33:8. sanctified for *e.* || 33:4. my name be for *e.* Jb. 4:7. who *e.* perished being innocent 20. perish for *e.* 20:7. || 19:24. in the rock for *e.* 23:7. delivered for *e.* || 36:7. establi-hed for *e.*

Ps. 5:11. *e.* shout for joy || 9:7. L. endure for *e.* 18. not perish for *e.* || 12:7. preserve them *e.* 13:1. will thou forget me for *e.* || 19:9. endur. *e.* 21:6. most blessed for *e.* || 23:6. house of the L. *e.* 25:6. been *e.* of old || 15. eyes *e.* to the Lord 28:9. lift them up for *e.* || 29:10. L. sitteth king *e.* 30:12. I will give thanks to thee for *e.* 79:13. 33:11. standeth for *e.* || 37:18. inheritance be *e.* 37:25. *e.* merciful || 28. preserved for *e.* 29. 41:12. settest me before thy face for *e.* || 44:8. 44:23. cast us not off for *e.* 74:1. 77:7, 8. | 103:9. 49:8. it ceaseth for *e.* || 11. shall continue for *e.* 51:3. my sin *e.* before me || 52:5. destroy for *e.* 52:9. I'll praise thee for *e.* || 61:4. tabernacle for *e.* 61:7. abide before God for *e.* || 8. I'll sing for *e.* 66:7. ruleth by his power for *e.* || 68:16. dwell *e.* 72:17. name endure for *e.* || 19. blessed for *e.* 73:26. my portion for *e.* || 74:19. forget not for *e.* 75:9. for *e.* I'll sing praises || 81:15. endured for *e.* 88:17. he trembled for *e.* || 85:5. be angry for *e.* 89:1. I will sing for *e.* || 2. mercy built up for *e.* 29. his seed endure for *e.* || 46. hide thyself for *e.* 90:2. or *e.* thou hadst formed earth, Pr. 8:23. 92:7. he destroy. *e.* || 93:5. become thy house for *e.* 103:9. nor keep anger *e.* || 105:8. rem. cov. for *e.* 110:4. a priest for *e.* He. 5:6. | 6:20. | 7:17, 21. 111:5. he will *e.* be mindful of his covenant, 9. 112:6. not be moved for *e.* || 119:89. for *e.* thy word 119:98. they are *e.* with me || 111. heritage for *e.* 152. thou hast founded thy testimonies for *e.* 125:2. from henceforth even *e.* 131:3. Is. 9:7. 132:14. this is my rest for *e.* here will I dwell 146:6. keepeth truth *e.* || 10. Lord shall reign for *e.*

Pr. 27:24. riches are not for *e.* || Ec. 2:16.

Ec. 3:11. God doth shall be *e.* || 9:6. portion for *e.*

Song 6:12. or *e.* I was aware my soul made

Is. 2:4. trust in the L. *e.* || 28:28. not *e.* threshing 32:17. assurance for *e.* || 33:20. *e.* be removed 34:10. smoke go up *e.* || 17. possess it for *e.* 40:8. word of G. stand for *e.* || 47:7. he a lady for *e.* 51:6. salvation be for *e.* || 8. righteousness for *e.* 57:16. not contend for *e.* || 59:21. not depart. for *e.* 60:21. inherit for *e.* || 64:9. not wrath *e.* || 65:18.

Jer. 3:12. I will not keep anger for *e.* 5. 17:4. burn for *e.* || 25. city remain for *e.* 31:40. 32:39. fear me for *e.* || 35:19. not want a man for *e.* 40:33. desolation for *e.* || 50:39. not inhabited *e.*

La. 3:31. not cast off for *e.* || 5:20. forget us for *e.*

Ez. 37:25. David their prince for *e.* || 43:7, 9.

Da. 2:44. kingd. stand for *e.* || 4:34. liveth for *e.* 6:21. or *e.* they came || 26. steadfast for *e.* and 7:18. the saints shall possess the kingd. for *e.* 12:7. and sware by him that liveth for *e.* that Ho. 2:19. betroth to me *e.* || Jo. 2:2. not *e.* the like Jo. 3:20. dwell for *e.* || Am. 1:11. kept wrath *e.* Ob. 10. cut off for *e.* || Jon. 2:6. about me for *e.* Mi. 2:9. my glory for *e.* || 4:7. Lord reign for *e.* 7:18. retaineth not his anger for *e.* || Ma. 1:4. Mat. 6:13. for thine is the power and glory for *e.* 21:19. no fruit grow on thee for *e.* Mk. 11:14. Lu. 1:33. reign over Jacob for *e.* || 55. his seed for *e.*

Lu. 15:31. son thou art *e.* with me, and all that I Jn. 8:35. abideth not *e.* || 12:34. Christ abideth *e.* 14:16. Comforter may abide with you for *e.* Ro. 1:25. blessed for *e.* 9:5. || 11:36. glory *e.* 16:27. 2 Co. 9:9. his righteousness remaineth for *e.* 1 Th. 4:17. *e.* with the L. || 2 Ti. 3:7. *e.* learning Phile. 15. that thou should receive him for *e.* He. 7:24. continueth *e.* || 25. he *e.* liveth to make 10:12. for *e.* sat down || 14. perfected for *e.* || 13:8. 1 Pe. 1:23. word of G. which liveth for *e.* 25. 2 Pe. 2:17. mist of darkn. is reserved *e.* Jn. 13, 1 Jn. 2:17. doth the will of God abideth for *e.* 2 Jo. 2. for truth's sake shall be with us for *e.* *Live for* EVER. Ge. 3:22. and eat and *e.* De. 32:40. I *live for e.* || 1 K. 1:31. Ne. 2:3. Ps. 22:26. heart shall *e.* || 49:9. he should *e.* Da. 2:4. O king *e.* 3:9. | 5:10. | 6:6, 21. Zch. 1:5. prophets do they *e.* || Jn. 6:51, 58. *For* EVER *and* EVER. Ex. 15:18. reign *e.* 1 Ch. 16:36. blessed be God *e.* 29:10. Da. 2:20. Ne. 9:5. bless your G. *e.* || Ps. 9:5. put out name *e.* Ps. 10:16. the Lord is king *for ever and ever* 21:4. length of days for *e.* || 45:6. throne is *e.* 45:17. praise thee *e.* || 48:14. our God *e.* 52:8. I trust in the mercy of God *for e. and e.* 111:8. stand fast *e.* || 119:44. keep thy law *e.* 145:1. bless thy name *e.* 2. || 148:6. stablished *e.* Is. 30:8. | 34:10. Jer. 7:7. | 25:5. Da. 7:18. Da. 12:3. shall shine as the stars *for e. and e.* Mi. 4:5. walk in the name of God *for e. and e.* Ga. 1:5. to whom be glory *for e. and e.* Phil. 4:20. 1 Ti. 1:17. 2 Ti. 4:18. He. 13:21.

He. 1:8. thy throne, O God, is *e.* Ps. 45:6. Re. 4:9. liveth *e.* 10. | 5:14. | 10:6. | 15:17. 5:13. honor be to the Lamb *e.* 7:12. 11:15. reign *e.* || 14:11. smoke ascendeth *e.* 19:3. 20:10. tormented *e.* || 22:5. they shall reign *e.*

Statute for EVER. Ex. 27:21. | 28:43. | 29:28. | 30:21. | Le. 6:18, 22. | 7:34, 36. | 10:9, 15. | 16:31. | 17:7. 23:14, 21, 31, 41. | 24:3. Nu. 18:11, 19. | 19:10.

EVERLASTING, *a. see signif. on* ETERNAL.

Ge. 17:8. Canaan for an *e.* possession, 48:4. 21:33. the *e.* God, Is. 40:28. Ro. 16:26. 49:26. *e.* hills || Ex. 40:15. *e.* priesthood, Nu. 25:13. Le. 16:34. *e.* statute || De. 33:27. *e.* arms Ps. 24:7. *e.* doors || 100:5. mercy || 112:6. *e.* rem. 119:142. righteousness is *e.* 144. || 139:24. way *e.* 145:13. an *e.* kingdom, Da. 4:3. 2 Pe. 1:11. Pr. 10:25. the righteous is an *e.* foundation Is. 9:6. *e.* Father || 26:4. strength || 33:14. burnings 35:10. *e.* joy, 51:11. | 61:7. || 45:17. *e.* salvation 54:8. *e.* kindness || 55:13. sign || 56:5. name, 63:12. 60:19. Lord shall be unto thee an *e.* light, 20. Jer. 10:10. God is an *e.* king || 20:11. *e.* confusion 23:40. *e.* reproach || 31:3. with an *e.* love || 51:39. Da. 4:34. *e.* dominion || Ha. 3:6. *e.* mountains Mat. 18:8. *e.* fire, 25:41. || 46. *e.* punishment Lu. 16:9. *e.* habitations || 2 Th. 1:9. *e.* destruction 2 Th. 2:16. *e.* consolation || 1 Ti. 6:16. power *e.* Jn. 1:. in *e.* chains || Re. 14:6. *e.* gospel

See COVENANT.

From EVERLASTING.

Ps. 41:13. blessed he G. *e.* 106:48. || 90:2. *e.* to *e.* 93:2. thou art *e.* || 103:17. mercy of Lord *e.* Pr. 8:23. I was set up *e.* || Is. 63:16. name is *e.* Mi. 5:2. goings *e.* || Ha. 1:12. art thou not *e.*

EVERLASTING *Life.* Da. 12:2. some to *e.* Mat. 19:29. and shall inherit *e.*

Lu. 18:30. and in the world to come *e.*

Jn. 3:16. have *e.* 36. || 4:14. spring up to *e.* 5:24. hath *e.* || 6:27. endureth to *e.* || 40. have *e.* 6:47. believeth hath *e.* || 12:50. command, is *e.* Ac. 13:46. unworthy of *e.* || Ro. 6:22. the end *e.* Ga. 6:8. reap *e.* || 1 Ti. 1:16. believe to *e.*

EVER MORE, *ad.* De. 28:29. shalt be spoiled *e.* 2 S. 22:51. mercy to David *e.* || 2 K. 17:37. Ps. 16:11. pleasures for *e.* || 18:50. to his seed for *e.* 37:27. dwell for *e.* || 77:8. doth promise fail *e.* 86:12. glorify thy name for *e.* || 92:8. most high *e.* 89:28. keep for him for *e.* || 52. blessed be the L. *e.* 105:4. seek his face *e.* || 106:31. righteousness *e.* Ps. 113:2. blessed be name of the L. for *e.* 115:18. 121:8. going out *e.* || 133:3. even life for *e.*

Ez. 37:26. sanctuary in midst of them for *e.*

Jn. 6:34. Lord, *e.* give us this bread

2 Co. 11:31. Father of our Lord, blessed for *e.*

1 Th. 5:16. rejoice *e.* || He. 7:25. to save them *e.* He. 7:28. consecrated for *e.* || Re. 1:18. alive for *e.*

EVERY, *a.* Ge. 6:5. *e.* imagination only evil 17:10. *e.* man child shall be circumcised, 34:15. Nu. 5:2. put out *e.* leper || 1 S. 3:18. *e.* whit 2 Ch. 30:18. good L. pardon *e.* one || Ez. 3:5. | 9:4. Jb. 40:11. *e.* one that is proud, and abase, 12. Ps. 32:6. *e.* one that is godly pray || 63:11. *e.* one 115:8. so is *e.* one that trusteth in them, 135:18. 119:101. *e.* evil way || 104. I hate *e.* false way, 128. 128:1. blessed is *e.* one that feareth the Lord

Pr. 2:9. *e.* good path || 7:12. at *e.* corner 14:15. believeth *e.* word || 15:3. eyes in *e.* place 20:3. *e.* fool || 30:5. *e.* word of God is pure

Song 4:2. whereof *e.* one bear twins, 6:6.

Is. 43:7. *e.* one that is called || 45:23. *e.* knee 55:1. ho, *e.* one that thirsteth, come to the waters Jer. 5:8. *e.* one neighed || 20:7. *e.* one mocketh 25:5. turn *e.* one from evil || 51:29. *e.* purpose

Ez. 7:16. mourning *e.* one || 12:23. *e.* vision Da. 11:36. above *e.* god || 12:1. *e.* one written

Zch. 12:12. *e.* family apart || Ma. 1:11. *e.* place Mat. 7:8. *e.* one that asketh receiveth, Lu. 11:10.

Mk. 7:14. hearken *e.* one || Lu. 6:44. | 19:26.
Jn. 3:8. *e.* one that is born || 18:37. *e.* one of truth
Ac. 17:27. not far from *e.* one || 20:31. warn *e.*
Ro. 14:11. *e.* knee bow || 12. *e.* one give account
2 Co. 10:5. to captivity *e.* thought || Ga. 3:10.
Ep. 1:21. far above *e.* name, Phil. 2:9.
4:16. *e.* joint || Phil. 4:21. salute *e.* saint
1 Ti. 2:8. pray *e.* where || 4:4. for *e.* creature of
2 Ti. 2:19. *e.* one that nameth || 21. *e.* good work
4:18. *e.* evil work
He. 12:1. aside *e.* weight || Ja. 1:17. *e.* good gift
1 Jn. 3:1. believe not *e.* spirit || 7. *e.* one that
EVERY *where.* 1 Ch. 13:2. send abroad *e.*-
Mk. 16:20. preached *e.*- Lu. 9:6. Ac. 8:4.
Ac. 17:30. *e.*- to repent || 28:22. *e.*- spoken against
1 Co. 4:17. as I teach *e.*- || Phil. 4:12. In-structed
1 Ti. 2:8. I will therefore that men pray *e.*-
EVIL, *Alas!* or *my desire.* A place, Nu. 31:8.
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EVIDENCE, *s.* Jer. 32:10,11,12,14,16. He. 11:1.
EVIDENT, LY, *a.* and *ad.* Jh. 6:28. Ac. 10:3.
Ga. 3:1,11. Phil. 1:28. He. 7:14,15.
EVIL, *s.* signifies, (1) *Sin in general,* Ro. 7:21.
Ja. 1:13. (2) *Affliction,* Jh. 2:10. Is. 45:7.
(3) *Temptations,* Mat. 6:13. Jn. 17:15. (4)
Wrong, Mat. 5:39. (5) *Displeasing,* Ge. 28:8.
1 Ki. 17. (6 *Envious and covetous,*-Pr. 23:6.
7) *Death and judgment,* Am. 6:3.
Ge. 19:19. lest some *e.* take me, and I die
44:5. done *e.* in so doing || 34. lest I see *e.*
50:17. they did to thee *e.* || 20. ye thought *e.*
Ex. 5:23. *e.* to this people || 10:10. *e.* is before you
32:14. L. repented of *e.* 2 S. 24:16. 1 Ch. 21:15.
De. 19:20. no more such *e.* || 29:21. separate to *e.*
30:15. death and *e.* || 31:29. *e.* will befall you
Jos. 24:15. if it seem *e.* || Jud. 2:15. again for *e.*
Jud. 9:57. *e.* of Shechem | 20:37. knew not *e.*
1 S. 20:7. then be sure that *e.* is determined, 9.
24:11. nor is *e.* in my hand || 17. I rewarded *e.*
25:17. *e.* is determined || 26. seek *e.* be as Nabal
28. *e.* hath not been found in thee all thy days
26:18. what *e.* is in my hand || 29:6. not found *e.*
2 S. 3:39. reward doer of *e.* || 12:11. raise up *e.*
19:7. be worse than all the *e.* that befell thee
1 K. 14:9. *e.* above all || 16:25. Omri wrought
22:23. spoken *e.* concerning thee, 2 Ch. 18:22.
2 K. 21:2. such *e.* on Jerus. || 22:20. not see the *e.*
1 Ch. 21:17. it is I that have sinned and done *e.*
2 Ch. 20:9. if when *e.* cometh as the sword
Est. 7:7. *e.* determined || 8:6. how can I see *e.* ?
Jb. 1:1. eschewed *e.* 8. | 2:3. || 5:19. no *e.* touch
31:29. when *e.* found him || 42:11. over all *e.*
Ps. 5:4. nor *e.* dwell with thee || 7:4. rewarded *e.*
15:3. nor doth *e.* || 21:11. they intended *e.*
23:4. I will fear no *e.* || 34:21. *e.* slay wicked
36:4. abhorreth not *e.* || 40:14. that wish me *e.*
41:5. mine enemies speak *e.* || 17. devise *e.*
49:5. fear in days of *e.* || 50:19. mouth to *e.*
54:5. shall reward *e.* || 59:5. against me for *e.*
90:15. have seen *e.* || 91:10. no *e.* befall, Jer. 23:17.
97:10. hate *e.* || 109:20. speak *e.* || 140:11. *e.* hunt
Pr. 1:16. for their feet run to *e.* Is. 59:7.
33. quiet from fear of *e.* || 3:29. devise not *e.*
5:14. I was almost in all *e.* || 11:19. pursueth *e.*
12:20. imagine *e.* || 21. no *e.* happen to just
13:21. *e.* pursueth sinners || 14:22. devise *e.*
16:4. wicked for day of *e.* || 27. diggeth up *e.*
30. bringeth *e.* to pass || 19:23. not visited with *e.*
20:8. scattereth with all *e.* || 22. I will recompense *e.*
21:10. desireth *e.* || 22:3. foreseeth the *e.* 27:12.
24:18. lest it be *e.* || 30:32. if thou hast thought *e.*
Ec. 2:21. a great *e.* || 5:13. there's a sore *e.* 16.
6:1. *e.* I have seen, 10:5. || 9:3. heart full of *e.*
11:2. thou knowest not what *e.* shall be on
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26:15. from seeing *e.* || 45:7. and create *e.*
47:11. *e.* come upon thee || 56:2. from doing *e.*
57:1. from *e.* to come || 65:12. but did *e.* 66:4
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4:6. *e.* of your doings, 23:2. | 26:3. | 44:22.
5:12. nor shall *e.* come || 7:30. Judah done *e.*
11:15. when thou dost *e.* then thou rejoicest
17. pronounced *e.* || 15:11. well in time of *e.*
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11. I frame *e.* || 19:15. I will bring all the *e.* I
21:1. against this city for *e.* || 25:32. because of *e.*
26:13. prophesied of *e.* || 29:11. peace, and not of *e.*
32:31. only done *e.* || 42. because of all the *e.*
44:17. I will bring *e.* on Judah and Jer., 36:31.
32:29. these men have done *e.* in all they
44:3. which they have done to provoke me to *e.*
44:2. seen all the *e.* || 11. face against you for *e.*
17. we saw no *e.* || 27. watch over them for *e.*
29. words stand for *e.* || 48:2. they devised *e.*
52:31. to Babylon all the *e.* || 60. wrote all the *e.*
Le. 7:5. an *e.*, an only *e.* || 14:22. concerning *e.*
Da. 9:14. the Lord hath watched upon the *e.*
Ho. 2:18. kindness, and repenteth him of the *e.*
Am. 3:6. *e.* in a city || 9:10. *e.* not overtake us
Jon. 3:9. God repented of the *e.* he said, 4:2.
Mi. 1:12. but *e.* came || 2:1. work *e.* on beds
3:4. did I devise an *e.* || 3:11. no *e.* can come
Na. 1:11. that imagineth *e.* against the Lord
Hab. 1:13. than to behold *e.* || 2:9. from power of *e.*
Zep. 3:15. thou shalt not see *e.* any more
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Mal. 1:8. is it not *e.* ? || 2:17. that doeth *e.* is good
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Mat. 5:39. ye resist not *e.* || 6:34. the *e.* there of
9:4. wherefore think ye *e.* in your hearts
27:23. what *e.* hath he done, Mk. 15:14. Lu. 23:22.
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Jn. 3:20. every one that doth *e.* hateth light
5:29. done *e.* || 18:23. if I have spoken *e.*
Ac. 9:13. how much *e.* || 23:9. we find no *e.* in
Ro. 2:9. soul that doth *e.* || 7:19. *e.* I would not
12:9. abhor *e.* || 17. recompense to no man *e.*
21. be not overcome of *e.* but overcome *e.*
13:4. wrath, that doth *e.* | 14:20. it is *e.* for
16:19. simple concerning *e.* || 1 Co. 13:5. no *e.*
1 Th. 5:15. no man render *e.* || 22. abstain from
1 Ti. 6:10. root of all *e.* || Ti. 3:2. speak *e.* of no
Ja. 3:8. an unruly *e.* || 1 Pe. 3:9. not *e.* for *e.*
3 Jn. 11. he that doth *e.* hath not seen God
Bring, brought EVIL. Jos. 23:15. Lord -*e.*
2 S. 15:14. lest he -*e.* on us || 17:14. -*e.* on Absalom
1 K. 14:10. I will -*e.* on Jeroboam || 17:20. widow
21:21. I will -*e.* on thee || 29. not -*e.* in his days
2 K. 22:16. -*e.* upon this place, 2 Ch. 34:24.
2 Ch. 34:28. nor see all the *e.* || Is. 31:2. I will -*e.*
Jer. 4:6. -*e.* from the north || 6:19. -*e.* on this people
11:11. I will -*e.* on them || 23. on men of Anathoth
19:3. -*e.* on this place, 15. || 23:12. I will -*e.* even
35:17. I begin to -*e.* on city || 35:17. | 36:31.
39:16. I will - my words on this city for *e.*
45:5. -*e.* upon all flesh || 49:37. -*e.* on them
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3:5. ye shall be as gods knowing - and *e.* 22.
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38:20. render *e.* for - || 52:3. lovest *e.* more than
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31:12. she will do him - and not *e.* all
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From EVIL. Ge. 48:16. redeemed me - all *e.*
1 S. 25:39. and hath kept his servant -*e.*
1 Ch. 4:10. keep me -*e.* || Jb. 28:28. to depart -*e.*
Ps. 34:13. keep thy tongue -*e.* and lips, 1 Pe. 3:10.
14. depart -*e.* do good, 37:27. Pr. 3:7.
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14:16. feareth and departeth -*e.* 16:6,17.
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Jer. 9:3. proceed -*e.* to *e.* || 20:22. -*e.* of their doings
51:64. Babylon not rise -*e.* I will bring on her
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6,22. | 36:5,9,11.
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2 S. 13:16. -*e.* in sending || 1 K. 9:9. brought
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32:42. brought -*e.* || 40:2. God pronounced -*e.*
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38:10. think an *e.* thought || Hab. 2:9. *e.* covet.
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7:18. *e.* fruit || 12:34. how can ye, being *e.*
12:39. an *e.* generation seeketh, Lu. 11:29.
15:19. out of the heart proceedeth *e.* Mk. 7:21.
24:48. if that *e.* servant say in his heart
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66:7. let not the rebellious *e.* themselves, 140:8
89:10. *e.* like the horn || 99:5. *e.* ye the Lord, 9
107:32. *e.* him in cong. || 118:28. I will *e.* thee
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36:7. he doth establish them, and they are *e.*
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21:13. be thou *e.* Lord || 46:10. I will be *e.* in earth
47:9. he is greatly *e.* || 57:5. be thou *e.*, O God, 11.
75:10. horns of the righteous shall be *e.*
89:16. shall they be *e.* || 17. our horn shall be *e.*
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40:4. every valley shall be *e.* every mountain
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2 Pe. 1:17. came a voice from the *e.* glory
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Mat. 16:26. give in *e.* for his soul, Mk. 8:37. 25:27. oughtest to have put my money to the *e.* EXCLUDE, ED, *v.* and *p.* Ro. 3:27. Ga. 4:17.
EXCOMMUNICATED, *p.* Excommunication *is the putting a person out of communion with the church in the name of the Lord Jesus, for some offence committed by him*, Mat. 18:17. 1 Co. 5:1,5. 2 Th. 3:14,15.
It is said that the Jews *had three sorts of* excommunication. *The first is called* Niddui, *that is*, Separation; *which lasted but thirty days. The second was called* Chetem, *that is*, Anathema; *this was an aggravation of the first; it excluded a man from the synagogue, and deprived him of all civil commerce. The third is called* Shammatha, *that is*, Maran-Atha, *the Lord come*: Shem *signifying* the Lord, *and* Atha, *come*. *It was a most dreadful and shocking one, published by sound of* 400 *trumpets, and removed all hope of returning to the synagogue.*
Jn. 9:34. dost thou teach us? and they *e.* him EXCUSE, ED, ING, Lu. 14:18. to make *e.* 19. Jn. 15:22. no *e.* || Ro. 1:20. are without *e.*
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EXEMPTED, *p.* 1 K. 15:22. none was *e.*
EXERCISE, *v.* Ps. 131:1. nor do I *e.* myself Jer. 9:24. I am the L. which *e.* loving-kindness Mat. 20:25. *e.* dominion over, Mk. 10:42. Lu. 22:25. Ac. 24:16. I *e.* myself || 1 Ti. 4:7. *e.* thyself, 8.
EXERCISED, ETH, Ec. 1:13. *e.* therewith, 3:10. Ez. 22:29. the people have *e.* robbery, and He. 5:14. senses *e.* || 12:11. which are *e.* thereby 2 Pe. 2:14. a heart *e.* || Re. 13:12. *e.* the power EXHORT, *v.* Ac. 2:40. did testify and *e.* 27:22. 2 Co. 9:5. necessary to *e.* || 1 Th. 4:1. and *e.* you 1 Th. 4.18. wherefore *e.* one another, 5:11. 5:14. now we *e.* you, warn them that are unruly 2 Th. 3:12. command, and *e.* by Christ Jesus 1 Ti. 2:1. I *e.* that first of all || 6:2. teach and *e.* 2 Ti. 4:2 *e.* with all || Ti. 1:9. able to *e.* || 2:6,9,15. He. 3:13. *e.* one another daily, while it is called 1 Pe. 5:1. elders I *e.* || Ju. 3. needful to *e.* you EXHORTATION, *s.* Lu. 3:18. in his *e.* pr. Ac. 13:15. any word of *e.* || 20:2. much *e.* || 15:31. Ro. 12:8. wait on *e.* || 1 Co. 14:3. *e.* and comfort 2 Co. 8:17. accepted the *e.* || 1 Th. 2:3. for our *e.* 1 Ti. 4:13. till I come, give attendance to *e.* He. 12:5. forgotten the *e.* || 13:22. the word of *e.* EXHORTED, ING, *p.* Ac. 11:23. *e.* to cleave 14:22. *e.* to continue in faith || 15:32. | 18:27. 1 Th. 2:11. know, how we *e.* and comforted He. 10:25. *e.* one another, and so much more 1 Pe. 5:12. by Silvanus I have written briefly, *e.*
EXILE, *s.* 2 S. 15:19. and an *e.* || Is. 51:14.
EXODUS, *A departing out.* 2d book of *Mo. es.*
EXORCISTS, *s. This word comes from the* Greek Exorcisein, *which signifies* to adjure, to conjure. Ac. 19:13. then certain of the vagabond Jews, *e.*
EXPECTATION, *s.* 1 Ch. 29:18. Jb. 6:8. Ps. 9:18. *e.* of the poor || 62:5. my *e.* is from him Pr. 10:28. *e.* of the wicked perish. 11:7,23. 23:18. thine *e.* shall not be cut off, 24:14. Is. 20:5. ashamed of their *e.* || 6. such is our *e.* Jer. 29:11. give you an *e.* || Zch. 9:5. for her *e.* Lu. 3:15. were in *e.* || Ac. 12:11. *e.* of the Jews Ro. 8:19. *e.* of the creature || Phil. 1:20. earnest *e.*
EXPECTED, ING, *p.* Jb. 32:14. Jer. 29:11. Ac. 3:5. *e.* to receive || He. 10:13. *e.* his enemies
EXPEDIENT, *a.* Jn. 11:50. it is *e.* 16:7. | 18:14. 1 Co. 6:12. but all things are not *e.* 10:23.
2 Co. 8:10. this is *e.* || 12:1. it is not *e.* for me
EXPEL, ED, Jos. 13:13. | 23:5. Jud. 1:20. | 11:7. 2 S. 14:11. han shed, not *e.* || Ac. 13:50. *e.* them
EXPENSES, *s.* Ezra 6:4. let *e.* be given, 8.
EXPERIENCE, *s.* Ge. 30:27. I know by *e.*
Ec. 1:16. my heart had great *e.* of wisdom Ro. 5:4. and *e.* hope || He. 5:14. hath no *e.*
EXPERIMENT, *s.* 2 Co. 9:13. by the *e.* of
EXPERT, *a.* 1 Ch. 12:33. *e.* in war, 35,36. Song 3:8. *e.* in war || Jer. 50:9. Ac. 2:8.
EXPIATION, *s.* Nu. 35:33. can be no *e.*
EXPIRED, *p.* 1 S. 18:26. days were not *e.* 2 S. 11:1. after year *e.* 1 Ch. 20:1. 2 Ch. 36:10. 1 Ch. 17:11. when days be *e.* that thou must go Est. 1:5. days *e.* || Ac. 7:30. years *e.* Re. 20:7.
EXPLOITS, *s.* Da. 11:28. he shall do *e.* 32.
EXPOSED, *p.* Jud. 5:18. Naphtali a people *e.*
EXPOUND, *v.* Le. 24:12. Jud. 14:14.
EXPOUNDED, *p.* Jud. 14:19. *e.* the riddle Mk. 4:34. he *e.* all things, Lu. 24:27. Ac. 11:4. *e.* it by order || 18:26. *e.* the way || 28:23.
EXPRESS, *a.* He. 1:3. *e.* image of his person
EXPRESS, ED, *v.* and *p.* Nu. 1:17. *e.* by names 1 Ch. 12:31. *e.* by name, 16:41. || 2 Ch. 28:15. | 31:19. Ezr. 8:20. *e.* by name || Jb. 6:13. *e.* my grief
EXPRESSLY, *ad.* 1 S. 20:21. Ez. 1:3. 1 Ti. 4:1.
EXTEND, *v.* Ps. 109:12. none *e.* mercy to him Is. 66:12. I will *e.* peace to her like a river
EXTENDED, *p.* Ge. 39:21. Ezr. 7:28. 9:9.
EXTENDETH, Ps. 16:2. *e.* not || Jer. 31:13.
EXTINCT, *a.* Jb. 17:1. days *e.* || Is. 43:17.
EXTINGUISH, ED, *v.* and *p.* Jb. 6:17. Ez. 32:7.
EXTOL, ED, *v.* and *p.* Ps. 30:1. I will *e.* thee, O Lord, 66:7.
68:4. *e.* him that rideth || 145:1. I will *e.* thee Is. 52:13. behold my servant shall be *e.* and Da. 4:37. I Nebuchad. *e.* the king of heaven
EXTORTION, *s.* Ez. 22:12. Mat. 23:25.
EXTORTIONER, S, *s.* Ps. 109:11. let *e.* catch Is. 16:4. the *e.* is at an end || Lu. 18:11. not *e.* 1 Co. 5:10. yet not altogether *e.* || 11. or an *e.* 6:10. nor *e.* inherit the kingdom of God
EXTREME, *a.* De. 28:22. with *e.* burning
EXTREMITY, *s.* Jb. 35:15. not in great *e.*
EYE, *s. The organ of sight, by which visible objects are discerned. Eye,* or *eyes*, are figuratively applied to *God, man, and other creatures.* (1.) *To God*, and put for, (1) *His knowledge and prescience*, Pr. 15:3. He. 4:13. (2) *Providence*, 2 Ch. 16:9. Pr. 22:12. (3) *His Spirit and its fulness*, Zch. 3:9. Re. 5:6. (4) *His love and approbation*, 2 Ch. 14:2 (5) *His people, objects of his love and care*, Zch. 2:8. (6) *His displeasure*, Am. 9:4. (11.) *To men*, and is put for, (1) *Spiritual knowledge*, Ep. 1:18. (2) *The mind*, Ac. 26:18. 28:27. (3) *The whole man*, Pr. 30:17. Re. 1:7. (4 *A guide or counsellor*, Jb. 29:15. (5) *Expectation and desire*, Ps. 13:2. (6) *That which is dearest to them*, Ga. 4:15, &c. (III.) *To the earth, and put for its surface*, Ex. 10:15.
Ex. 10:15. locusts cover the *e.* of the earth 21:24. for *e.* Le. 24:20. De. 19:21. Mat. 5:38. 2 . if a man smite the *e.* of his servant, or *e.* Le. 21:20. or that hath a blemish in his *e.*
De. 7:16. *e.* shall not pity, 13:8. 19:13. 25:12. 15:9. thine *e.* be evil || 28:54. his *e.* be evil, 56. 32:10. as apple of his *e.* || 34:7. *e.* was not dim Ezr. 5:5. the *e.* of their God was on the elders Jb. 7:7. *e.* not see good || 8. *e.* that hath seen me 10:18. no *e.* had seen me || 13:1. *e.* seen all this 16:20. *e.* poureth out tears || 17:7. *e.* is dim 20:9. *e.* which saw him || 24:15. *e.* of adulterer 28:7. vulture's *e.* ||10. his *e.* seeth every precious 29:11. when *e.* saw me || 32:5. mine *e.* seeth Ps. 6:7. *e.* is consumed || 22:8. guide with *e.* 33:18. *e.* of the Lord is upon them that fear him 35:19. wink with the *e.* || 21. our *e.* hath seen it 54:7. *e.* hath seen his desire || 59:9. *e.* mourneth 92:11. *e.* see my desire || 94:9. formed the *e.*
Pr. 10:10. winketh with the *e.* causeth sorrow 20:12. the seeing *e.* || 22:9. hath a bountiful *e.* 23:6. bread of him that hath evil *e.* | 28:22. rich 30:13. *e.* lids lifted up || 17. *e.* that mocketh
Ec. 1:8. *e.* is not satisfied with seeing, 4:8.
Is. 13:18. their *e.* shall not spare || 52:8. see *e.* to *e.* 64:4. neither hath the *e.* seen, 1 Co. 2:9.
Jer. 13:17. mine *e.* shall weep sore || 40:14.
La. 1:16. mine *e.*, mine *e.* runneth down, 3:48. 2:4. pleasant to the *e.*||3:51. *e.* affecteth my heart
Ez. 5:11. nor *e.* spare, 7:4,9. | 8:18. | 9:10. 16:5. none *e.* pitied || 20:17. mine *e.* spared
Mi. 4:11. let our *e.* look on Zion || Zch. 11:17.
Mat. 5:29. if thy right *e.* offend, 18:9. Mk. 9:47

Mat. 6:22. light of the body is the *e.* Lu. 11:34. 7:3. beam that is in thine own *e.* Lu. 6:41. 19:24. *e.* of a needle, Mk. 10:25. Lu. 18:25. 20:15. is thine *e.* evil, 6:23. Lu. 11:34.
1 Co. 2:9. *e.* hath not seen, nor ear heard 12:16. I am not the *e.* || 17. whole body an *e.* 21. *e.* cannot say || 15:52. twinkling of an *e.*
Ep. 6:6. not with *e.* service, Col. 3:22.
Re. 1:7. every *e.* shall see || 3:18. with *e.* salve
EYEBROWS, *s.* Le. 14:9. shave off his *e.*
EYELIDS, *s.* Jb. 3:9. 16:16. 41:18. Ps. 11:4. | 132:4. Pr. 4:25. | 6:4,25. | 30:13. Jer. 9:18.
EYESIGHT, *s.* 2 S. 22:25. Ps. 18:24.
EYE-*Witnesses*, *s.* Lu. 1:2. 2 Pe. 1:16.
EYED, *p.* Ge. 29:17. tender *e.* || 1 S. 18:9.
EYES, *s.* Ge. 3:5. your *e.* shall be opened, 7. 6:8. Noah found grace in the *e.* of the Lord 16:4. despised in her *e.* 5. || 20:16. covering of *e.* 21:9. God opened Hagar's *e.* she saw a well 22:4. Abraham lift up his *e.* 13. | 24:63,64. 30:41. laid the rods before the *e.* of the cattle 31:40. sleep departed from || 34:11. grace in *e.* 45:12. your *e.* see, and the *e.* of my brother 48:10. Isr. *e.* dim || 49:12. his *e.* be red with wine
Ex. 5:21. abhorred in the *e.* of Pharaoh 13:9. between thine *e.* 16. De. 6:8. | 11:18.
Le. 4:13. thing be hid from *e.* of assembly 20:4. hide their *e.* || 26:16. consume the *e.*
Nu. 10:31. instead of *e.* 16:14. put out the *e.* 24:3. the man whose *e.* are open, 4:15,16. 33:55. pricks in your *e.* Jos. 23:13. Jud. 2:3.
De. 1:30. he did before your *e.* 4:34. | 29:2. 3:21. thine *e.* have seen, 4:9. | 7:19. | 10:21. 11:12. the *e.* of the Lord are always upon it 12:8. is right in your own *e.* || 13:18. in *e.* of L. 16:19. a gift doth blind the *e.* of the wise 24:1. no favor in his *e.* | 28:31. ox slain bef. *e.* 28:32. *e.* shall look, and fail, 31,65,67. 29:3. *e.* have seen || 4. not given you *e.* to see 34:4. have caused thee to see it with thine *e.*
Jos. 5:13. he lift up his *e.* | 24:7. your *e.* have seen
Jud. 16:21. put out his *e.* || 17:6. in his *e.*
Ru. 2:9. *e.* be on the field || 10. grace in thine *e.*
1 S. 2:33. to consume thine *e.* || 6:13. | 8:16. 11:2. thrust out your right *e.* || 12:16. before *e.* 14:27. *e.* were enlightened || 18:20 right in his *e.* 20:3. I have found grace in thine *e.* 29. 24:10. *e.* have seen || 25:8. favor in thy *e.* 26:21. precious in thine *e.* || 27:5. found grace in 24. my life much set by in the *e.* of the Lord
2 S. 6:20. in *e.* of handmaids || 12:11. | 13:34. 15:25. favor in the *e.* || 16:21. lift up his *e.* 19:27. good in th ne *e.* || 22:28. *e.* on haughty 24:3. that the *e.* of my lord the king may see it
1 K. 1:20. the *e.* of all Israel are upon thee 48. mine *e.* seeing it || 8:29. *e.* may be open, 52. 9:3. mine *e.* and heart shall be there, 2 Ch. 7:16. 11:6. I'll mine *e.* had seen it, 2 Ch. 9:6. 11:33. is right in mine *e.* 14:8. 2 K. 10:30. 14:4. his *e.* were set || 15:5. right in *e.* of Lord 16:25. evil in *e.* of Lord, 2 Ch. 21:6. | 29:6. 20:6. whatsoever is pleasant in thine *e.* || 22:43.
2 K. 1:34. lay on the child, and put his *e.* on his *e.* 6:17. I pray thee, open his *e.* | 7:2. see it with *e.* 19:16. open, Lord, thine *e.* and see, Is. 37:17. 25:7. put out *e.* of Zedekiah, Jer. 39:7. 52:11.
1 Ch. 13:4. right in *e.* of people | 21:23. good in h s *e.*
2 Ch. 7:15. mine *e.* shall be open, my ears atten. 16:9. *e.* of the Lord run to and fro, Zch. 4:10. 20:12. *e.* are upon thee || 21:6. evil in *e.* of L. 29:6. 31:28. neither shall thine *e.* see all the evil
Ezr. 3:12. laid before their *e.* || 9:8. lighten our *e.*
Ne. 1:6. and thine *e.* open || 6:16. their own *e.*
Est. 1:17. their *e.* || 8:5. if I be pleasing in his *e*
Jb. 9:12. I lift up their *e.* || 31:10. from mine *e.* 4:16. image before mine *e.* || 7:8. *e.* are upon me 10:4. hast thou *e.* of flesh || 11:4. clean in thine *e.* 11:3. dost thou open thine *e.* on such a one 15:12. do thine *e.* wink at || 19:27. *e.* behold 21:20. his *e.* shall see his destruction, and he 24:23. his *e.* are on their ways || 27:19. openeth 28:21. hid from the *e.* of all living, and kept 29:15. *e.* to the blind || 31:1. covenant with *e.* 31:7. walk after mine *e.* || 16. *e.* of widow fail 31:21. h s *e.* are on way of man, and he seeth 34:21. withdraws not his *e.* || 40:24. with his *e.* 39:29. her *e.* behold afar || 41:18. his *e.* like the
Ps. 11:8. his *e.* are privily || 11:4. his *e.* behold 13:3. lighten mine *e.* || 15:4. in whose *e.* a vile 17:2. *e.* behold the things || 11. set their *e.* bowing 19:8. enlightening the *e.* || 25:15. *e.* to the Lord 32:8. for thy loving-kindness is before mine *e.* 34:15. *e.* of Lord on the righteous, 1 Pe. 3:12. 36:1. no fear of God before his *e.* Ro. 3:18. 38:10. as for the light of mine *e.* it is gone 39:21. and set them in order before thine *e.* 66:7. *e.* behold the nations || 73:7. *e.* stand out 77:4. holdest *e.* waking || 91:8. only with *e.* 101:3. no evil thing before mine *e.* 6. 115:5. *e.* have they, but see not, 135:16. Jer. 5:21. 116:8. *e.* from tears | 118:23. marvellous in our *e.* 119:18. open thou mine *e.* || 37. turn away *e.* 82. mine *e.* fail, 123. | 136. run down my *e.* 121:1. I'll lift up mine *e.* 123:1. | 141:8. | 145:15. 146:2. as the *e.* of servants, the *e.* of a maiden 131:1. nor *e.* lofty | 132:4. nor sleep to mine *e.* 139:16. *e.* did see my substance | 146:8. openeth *e.*
Pr. 3:7. be not wise in thine own *e.* fear the L. 21. let them not depart from thine *e.* 4:21. 4:25. *e.* look right on || 5:21. before *e.* of the L. 6:4. give not sleep to thine *e.* nor slumber to 13. winketh with his *e.* || 12:15. right in his *e.* 15:3. *e.* of the Lord in every place, 5:21. | 22:12. 30. light of *e.* rejoiceth || 16:2. clean in his *e.* 16:30. shutteth his *e.* || 17:8. precious stone in *e.* 17:24. *e.* of a fool || 20:13. open thine *e.* and 21:2. right in his own *e.* || 10. no favor in his *e.* 23:5. wilt thou set thine *e.* on that which is not 26. *e.* observe || 33. *e.* behold strange women 27:10. so the *e.* of man are never satisfied 28:27. hideth his *e.* || 29:13. lighteneth their *e.* 30:12. pure in own *e.* || 13. lofty are their *e.*
Ec. 2:10. what mine *e.* des. || 14. wise man's *e.* 6:9. better the sight of the *e.* || 8:16. with his *e.* 11:7. *e.* to behold the sun || 9. sight of thine *e.*
Song 4:9. with one of thine *e.* | 5:12. *e.* of doves 6:5. turn away thine *e.* || 7:4. *e.* like fish pools 8:10. I was in his *e.* as one that found favor
Is. 1:15. I'll hide mine *e.* || 16. from bef. mine *e.* 3:8. *e.* of his glory || 16. wanton *e.* || 5:15. lofty *e.* 6:5. mine *e.* have seen the king, the L. of hosts 10. lest see with their *e.* Mat. 13:15. Ac. 28:27. 17:7. his *e.* shall have respect to the Holy One of 29:10. closed your *e.* || 18. *e.* of blind shall see 30:20. thine *e.* see thy teachers || 32:3. *e.* that see 33:15. shutteth his *e.* || 17. *e.* shall see the king, 20. 35:5. *e.* of blind be opened || 37:17,23. | 38:14. 42:7. to open blind *e.* || 43:8. blind that have *e.* 44:18. shut their *e.* || 49:5. glorious in the *e.* 49:18. lift up thine *e.* round about, 51:6. | 60:4. 52:10. *e.* of all nations || 65:12. evil bef. mine *e.* 66:4. 65:16. because they are hid from mine *e.*
Jer. 3:2. lift up thine *e.* || 5:3. *e.* upon the earth 5:21. which have *e.* and see not, which have ears 7:11. robbers in your *e.* || 9:1. *e.* a fountain of 9:18. that your *e.* may run down, 14:17. 16:17. mine *e.* are on all their ways, 32:19. 24:6. I will set mine *e.* upon them for good 31:16. thine *e.* from tears || 32:4. *e.* behold his *e.* 39:7. put out *e.* || 42:2. few, as thine *e.* do behold us
La. 4:17. our *e.* failed || 5:17. our *e.* are dim
Ez. 1:18. rings were full of *e.* || 6:9. with their *e.* 18:6. lift up his *e.* to the idols, 12:15. | 20:24. 21:6. sigh before their *e.* || 22:26. hid their *e.* 23:16. saw them with their *e.* || 40. painted thine *e.* 24:16. desire of thine *e.* 21,25. | 30:23. | 38:24.
Da. 7:8. in this horn were *e.* 20. | 8:5,21. 9:18. open thine *e.* || 10:6. *e.* as lamps of fire
Ho. 13:14. repentance be hid from mine *e.*
Am. 9:4. set mine *e.* on them || 8. *e.* of the Lord
Mi. 7:10. mine *e.* shall behold her; now shall
Ha. 1:13. art of purer *e.* than to behold evil
Hag. 2:3. in your *e.* in comparison as nothing
Zch. 3:9. on one stone he seven *e.* || 4:10. *e.* of L. 8:6. marvellous in mine *e.* || 9:1. *e.* toward the L. 9:8. seen with mine *e.* || 12:4. I will open mine *e.* 14:12. their *e.* shall consume away in their holes
Ma. 1:5. your *e.* shall see, Lord will be magnified
Mat. 9:29. touched their *e.* 30. || 13:16. blessed *e.* 20:33. Lord, that our *e.* may be opened, 34. 21:42. and it is marvellous in our *e.* Ps. 118:23.
Mk. 8:18. having *e.* see ye not || 23. spit on his *e.* 14:40. for their *e.* were heavy, Mat. 26:43.
Lu. 2:30. mine *e.* have seen thy salvation 6:20. Jesus lift up his *e.* Jn. 6:5. | 11:41. | 17:1. 16:23. in hell he lift up his *e.* being in torments 18:13. would not lift up so much as his *e.* 24:16. *e.* were holden || 31. their *e.* were opened
Jn. 9:6. anointed *e.* || 10. how were *e.* opened, 26. 32. opened *e.* of one || 10:21. can a devil open *e.*?
11:37. could not this man which opened the *e.*?
Ac. 9:18. fell from his *e.* as it had been scales 13:9. Saul set his *e.* on him || 26:18. to open *e.*
Ro. 3:18. their *e.* || 11:10. let their *e.* be darkened
Ga. 3:1. before whose *e.* || 4:15. plucked out your *e.*
Ep. 1:18. *e.* of your understanding enlightened
He. 4:13. naked to the *e.* of him with whom
2 Pe. 2:14. *e.* full of adultery || 1 Jn. 1:1. | 2:11,16.
Re. 1:14. his *e.* as a flame of fire, 2:18. | 19:12. 3:18. anoint thine *e.* || 4:6. full of *e.* 8. 5:6. seven *e.* || 7:17. all tears from *e.* 21:4.
EYES *lift*, or *lifted up*. Ge. 13:10,14. | 18:2. | 22:4,13. | 24:63,64. | 31:10,12. | 33:1,5. | 37:25. | 43:29. Ex. 14:10. Nu. 24:2. De. 3:27. | 4:19. Jos. 5:13. Jud. 9:17. 1 S. 6:13. | 18:24. 2 K. 19:22. 1 Ch. 21:16. Jb. 2:12. Ps. 121:1. | 123:1. Is. 49:18. | 51:6. | 60:4. Jer. 13:20. Ez. 8:5. | 18:6,12,15. | 23:27. | 33:25. Da. 4:34. | 8:3. | 10:5. Zch. 1:18. | 2:1. | 5:1,5,9. | 6:1. Mat. 17:8. Lu. 6:20. | 16:23. | 18: 13. Jn. 4:35. | 6:5. | 11:41. | 17:1.
EZBON, *Hastening to understand*. Ge. 46:16.
EZEKIEL, *The strength of God*. Ez. 1:1.
EZEL, *Going abroad, or walking*. 1 S. 20:19.
EZEM, *A bone*. A place, 1 Ch. 4:29.
EZER, *A help*. Ge. 36:21. 1 Ch. 4:4. | 7:21.
EZION-GEBER, *Counsel of a man*; or, *counsel of a strong one*. Nu. 33:35.
EZRA, *A helper*. 1 Ch. 4:17. Ezr. 7:1,11.
EZRI, *My help*. 1 Ch. 27:20.
EZRON, *Arrows of joy*. 1 Ch. 5:3.

F.

FABLES, *s.* 1 Ti. 1:4. nor give heed to *f.* 4:7. but refuse profane and old wives' *f.*
2 Ti. 4:4. and they shall be turned unto *f.*
Ti. 1:14. to Jewish *f.* || 2 Pe. 1:16. cunn. devised *f.*
FACE, *s. as ascribed to God*, signifies, (1) *His essence and glory*, Ex. 33:18,20. (2) *It a person*, 2 Co. 4:6. *and presence*, 1 S. 26:20. Ps. 1:39: 7. (3) *His favor*, 1 K. 13:6. Ps. 31:16. (4) *His worship*, Ps. 27:4,9. (5) *His wrath*, Ps. 34:16. (6) *His sight*, Ps. 51:9. Jer. 17:16.
Ascribed to Christ, it signifies, (1) *His person*, Ma. 3:1. Mat. 11:10. (2) *His glorious countenance*, Re. 10:1. (3) *His anger*, Re. 6:16.
The Lord promised Moses, *that his face should go before them*, Ex. 33:14. *My presence*, in Hebrew, *my face* shall go with thee.
Ge. 3:19. in sweat of thy *f.* || 16:8. *f.* of mistress 21:47. and I put the earrings upon her *f.*
32:20. accept my *f.* || 30. place, the *f.* of God 35:1. fled from the *f.* of Esau, 7. || 39:10. 46:28. direct his *f.* to Goshen || 48:12. bowed *f.*
Ex. 9:15. fled from *f.* of Pharaoh || 14:25. of Israel 34:29. skin of his *f.* shone, 30,35. || 33. vail on *f.*
Le. 19:32. thou shalt honor *f.* of the old man
Nu. 12:14. spit in her *f.* || 19:3. slay heifer before
De. 1:17. ye shall not be afraid of the *f.* of man 7:10. repay him to his *f.* || 8:20. L. destroyeth bef. 9:3. destroy, and bring down before thy *f.* 28:7. 25:2. beaten before his *f.* || 9. spit in his *f.* and 28:31. ass taken before thy *f.* || 50. strong of *f.* 31:5. the Lord shall give them up before your *f.*
Jos. 7:10. wherefore liest thou upon thy *f.*?
1 S. 5:3. fallen on his *f.* 4. || 24:8. stooped with *f.* 25:41. Abigail bowed *f.* || 28:14. Saul stooped with
2 S. 2:22. hold up my *f.* to Joab || 14:33. bowed on 24:20. Araunah bowed his *f.* to king, 1 Ch. 21:21.
1 K. 1:23. Nathan bowed with *f.* || 31. Bath sheba 8:14. the king turned his *f.* about, 2 Ch. 6:3. 18:42. *f.* between his knees || 19:13. wrapped his 20:38. ashes on his *f.* || 21:4. turned away his *f.*
2 K. 4:29. lay my staff upon *f.* of the child, 31. 8:15. Hazael spread it on his *f.* || 9:30. painted her 9:32. Jehu lift up his *f.* || 13:14. wept over his *f.* 18:24. how turn away *f.* of one, Is. 36:9. 20:2. Hezek. turned his *f.* to the wall, Is. 38:2.
2 Ch. 6:42. turn not away *f.* of thine, Ps. 132:10. 30:9. L. will not turn his *f.* || 32:21. shame of *f.* 35:22. Josiah would not turn his *f.* from him
Ezr. 9:6. I blush to lift up my *f.* to thee, O G. 7. to confusion of *f.* as it is this day, Da. 9:8.
Jb. 1:11. and he will curse thee to thy *f.* 2:5. 4:15. passed before my *f.* || 11:15. lift up thy *f.* 16:8. witness to my *f.* || 16. *f.* foul with weeping 21:31. who shall declare his way to his *f.*? 22:26. lift up thy *f.* to G. || 24:15. disguiseth his *f.* 26:9. back *f.* of his throne || 30:10. spit in my *f.* 41:13. *f.* of his garment || 14. the doors of his *f.* 42:19. the Lord also accepted the *f.* of Job, 8.
Ps. 5:8. straight bef. my *f.* || 17:15. I'll beh. thy *f.* 21:12. arrows against the *f.* || 41:12. me bef. thy *f.* 84:9. and look upon the *f.* of thine anointed 89:14. truth go before thy *f.* || 23. beat down foes
Pr. 7:13. impudent *f.* || 21:29. hardeneth his *f.*
Ec. 8:1. boldness of his *f.* || Is. 10:4. *f.* of spoiler Is. 25:7. destroy the *f.* || 26:5. made plain the *f.* 29:22. nor *f.* wax pale || 30:20. how with their *f.* 65:3. that provoketh me continually to my *f.*
Jer. 2:27. turned their back and not their *f.* 32:33. 4:30. rentest thy *f.* || 13:26. discover, Na. 3:5. 18:17. I'll show them the back and not the *f.* 22:25. *f.* thou fearest || 32:31. remove before *f.*
La. 3:35. the right of man before *f.* of Most High
Ez. 1:10. four had the *f.* of a man, *f.* of a lion 3:8. thy *f.* strong || 7:22. my *f.* turn from them 10:14. *f.* of a man, *f.* of a lion, *f.* of eagle, 41:19. 14:3. stumbling-block before *f.* 4,7. || 38:18. fury in my *f.*
Da. 8:18. I was in a deep sleep on my *f.* 10:9. 10:6. *f.* as lightning || 11:18. turn his *f.* to isles
Ho. 5:5. testifieth to his *f.* 7:10. || 7:2. doings are
Jo. 2:6. before their *f.* pained || 20. *f.* to east sea
Na. 2:1. is come before thy *f.* || Ma. 1:19. *f.* of G.
Mat. 6:17. anoint thy head, and wash thy *f.* 11:10. messen. bef. thy *f.* Mk. 1:2. Lu. 7:27. 18:10. angels behold the *f* || 26:67. s; it in his *f.*
Lu. 2:31. *f.* of all people || 9:52. before his *f.* 10:1. 9:53. his *f.* was as tho' || 22:64. struck him on *f.*
Jn. 11:44. *f.* was bound about with a napkin
Ac. 2:25. L. before my *f.* || 7:45. drave out before 1 Co. 14:25. so falling down on his *f.* will worship
2 Co. 3:7. *f.* of Mo. || 13. who put a vail over his *f.* 18. with open *f.* || 4:6. in the *f.* of Jesus Christ 11:20. ye suffer, if a man smite you on the *f.*
Ga. 1:22. unknown by *f.* || 2:11. withstood him to
Ja. 1:23. beholding his natural *f.* in a glass
Re. 4:7. *f.* as a man || 10:1. *f.* as it were the sun 12:14. from *f.* of serpent || 20:11. from whose *f.*

See SHINE, WATERS, WORLD.

FACE, with *cover*, or *covered*. Ge. 38:15. Ex. 10:5. Nu. 22:5. 2 S. 19:4. Est. 7:8. Jb. 15: 27. | 23:17. Ps. 44:15. | 69:7. Pr. 24:31. Is. 6:2. Ez. 12:6,12. Mk. 14:65.
FACE *of the country*. 2 S. 18:8. scattered over
FACE *of the deep*. Ge. 1:2. Jb. 38:30.
Pr. 8:27. when he set a compass on the *f.*
FACE *of the earth*. Ge. 1:29. | 4:14. | 6:1. | 7:3,4. | 8:9. | 11:4. | 41:56. Ex. 32:12. | 33:16. Nu. 12:3. De. 6:15. | 7:6. 1 S. 20:15. 1 K. 13:34. Ps. 104:30. Is. 23:17. Jer. 8:2. | 28:16. Ez. 38:20. Da. 8:5. Am. 5:8. | 9:8. Zch. 5:3. Lu. 12:56. | 21:35. Ac. 17:26.
FACE *to* FACE, Ge. 32:30. seen God *f.* to *f.*
Ex. 33:11. spake to Moses *f.* to *f.* Nu. 14:14.

De.5:4. talked with you *f.* to *f.* || 31:10. knew *f.*- Jud. 6:22. seen an angel || Pr. 27:19. *f.*- answ. Ez. 20:35. plead *f.* to *f.* || Ac. 25:16. accusers 1 Co. 13:12. see through a glass, but then *f.* to *f.* 2 Jn. 12. to come, and speak *f.* to *f.* 3 Jn. 14. *Fell on* FACE, or FACES. Ge. 17:17. Abram 50:1. Joseph *fell on* his father's *f.* || 18. brethren Le. 9:24. when people saw, they *fell on* their *f.* Nu. 14:5. Moses, 16:4,22,45. || 22:31. Balaam Jos. 5:14. Joshua, 7:6. || Jud. 13:20. Manoah Ru. 2:10. she *fell on* her *f.* || 1 S. 17:49. Phil. -*f.* 1 S. 20:41. David || 25:23. Abigal *fell on* her *f.* 2 S. 9:6. Mephibosheth || 14:4. woman of Tekoa 14:22. Joab || 18:28. Ahimaaz *fell on* his *f.* 1 K. 18:7. Obadiah || 39. people *fell on* their *f.* 1 Ch. 21:16. David and the elders *fell on* their *f.* Ez. 1:28. and when I saw it, I *fell on* my *f.* || 3:23. | 9:8. | 11:13. | 43:3. | 44:4. Da. 8:17. Da. 2:46. Nebuchadnezzar || Mat. 17:6. disciples Mat. 26:39. Jesus *fell on* his *f.* || Lu. 5:12. leper Lu. 17:16. Samaritan || Re. 11:16,21. elders FACE *of the field.* 2 K. 9:37. Jezebel as dung FACE *of the gate.* Ez. 40:15. from the *f.*- FACE *of the ground.* Ge. 2:6. | 7:23. | 8:8,13.

Hid, hide, or *hideth* FACE.

Ge. 4:14. and from thy *f.* shall I be *hid* Ex. 3:6. and Moses *hid* his *f.* for he was afraid De. 31:17. I'll *hide* my *f.* from them, 18. | 32:20. Jb. 13:24. wherefore *hidest* thou *f.* ? Ps. 44:24. | 88:14. 31:20. when he *hideth* his *f.* who can behold ? Ps. 10:11. he - his *f.* || 13:1. how long will thou 22:24. neither hath he hid his *f.* from him 27:9. *turn* not thy *f.* 69:17. | 102:2. | 143:7. 30:7. didst *hide* thy *f.* I was troubled, 104:29. 51:9. *hide* thy *f.* from my sins, and blot out all Is. 8:17. *hideth* his *f.* || 53:6. I *had* not my *f.* 54:8. I *hid* my *f.* || 59:2. sins have hid his *f.* from 64:7. thou hast *hid* thy *f.* from us and consumed Jer. 16:17. ways not *h.* it from my *f.* || 33:5. from my *f.* Ez. 39:23. *hi* I my *f.* 24. || 29. nor *hide* my *f.* Mi. 3:4. even *hide* his *f.* || Re. 6:16. - us from *f.* FACE *of the house.* Ez. 41:11. breadth of the FACE *of the Lord.* Ge. 19:13. cry before *f.*- 1 S. 26:20. Let not my blood fall before *f.*- 1 K. 13:6. entreat now the *f.* *of the Lord* Ps. 31:16. *f.*- is against them, 1 Pe. 3:12. La. 2:19. pour out thy heart before *f.*- Lu. 1:76. thou shalt go before the *f.* *of the Lord* FACE *of the porch.* Ez. 40:15. | 41:25.

FACE, joined with *see, saw, seen.*

Ge. 32:20. I will *see* his *f.* || 33:10. -*f.* as though 43:3. shall not *see* my *f.* except, 5. | 44:23,26. 46:30. let me die since I've *seen* thy *f.* 48:11. Ex. 10:28. Pharaoh said, *See* my *f.* no more, 29. 33:23. back parts but my *f.* shall not be *seen* 34:35. children of Israel *saw f.* of Moses 2 S. 3:13. not *see* my *f.* except bring Michal 14:24. king said, Let him not *see* my *f.* 28,32. 2 K. 14:8. look one another in *f.* 2 Ch. 25:17. Est. 1:14. *saw* the king's *f.* || Jb. 31:26. -*f.* with Ac. 6:15. -*f.* of an angel || 20,25. -*f.* no more, 38. Col. 2:1. not *seen* my *f.* || 1 Th. 2:17. to *see t.* 1 Th. 3:10. might *see f.* || Re. 22:4. *see* his *f.*

Seek FACE. 1 Ch. 16:11. *seek* his *f.* Ps. 105:4. 2 Ch. 7:14. if my people shall pray and - my *f.* Ps. 24:6. generat on that *seek* thy *f.* O Jacob 27:8. sa dst, *Seek* ye my *f.* thy *f.* Lord will Pr. 7:15. diligently to *f.* || Ho. 5:15.

S t FACE. Ge. 31:21. Jacob *set* his *f.* to Le. 17:10. I'll *set* my *f.* against that soul, 20:3, 5,6. | 26:17. Jer. 44:11. Ez. 14:8. Nu. 24:1. Balaam *set* his *f.* to wilderness 2 K. 12:17. Hazael || Is. 50:7. *set* my *f.* as flint Jer. 21:10. *set* my *f.* against this city, Ez. 15:7. Ez. 6:2. *set* thy *f.* towards mountains 13:17. set thy *f.* against daughters, 15:7. 20:46. toward south || 21:2. Jerusalem 21:16. thy *f.* is *set* || 25:2. against Ammonites 28:21. Zidon || 29:2. Pharaoh || 35:2. Seir 38:2. against Gog || Da. 9:3. *set* my *f.* to Lord Da. 10:15. toward ground || 11:17. to enter Lu. 9:51. steadfastly set his *f.* to go to Jerusalem

FACE *shine.* *See* SHINE.

FACE *of the sky.* Mat. 16:3. Lu. 12:56.

FACE *of the wilderness.* Ex. 16:14.

FACE *of the world.* Jb. 37:12. Is. 14:21. | 27:6.

FACES, *s.* Ge. 9:23. *f.* were backward || 18:22. 33:10. set *f.* of flocks || 42:6. bowed with *f.* Ex. 19:7. laid before their *f.* all these words 32:20. his fear before your *f.* || 25:20. *f.* shall look De. 1:17. not acknowledge *f.* in judgment 1 K. 2:15. that all Israel set their *f.* on me 1 Ch. 12:8. whose *f.* were like the *f.* of lions 2 Ch. 3:13. *f.* inward || 29:6. turned away *f.* Ne. 8:6. worshipped with *f.* to the ground Jb. 9:24. covereth the *f.* || 40:13. bind their *f.* Ps. 34:5. *f.* not ashamed || 83:16. fill *f.* with shame Is. 3:15. grind the *f.* || 13:8. *f.* be as flames 25:8. tears from all *f.* || 53:3. hid as it were our *f.* Jer. 1:8. not afraid of their *f.* 17 || 5:3. *f.* harder 7:19. confusion of their *f.* || 30:6. all *f.* are turned 50:5. *f.* th therward || 51:51. shame covered our *f.* La. 5:12. the *f.* of the elders were not honored Ez. 1:6. and every one had four *f.* 10:14,21. 3:8. strong against their *f.* || 7:18. shame on *f.* 8:16. *f.* toward the east || 11:18. cherub had two *f.* Da. 1:10. see your *f.* worse || 9:7. confusion of *f.* Jo. 2:6. all *f.* gather blackness, Na. 2:10. Ma. 2:3. dung on your *f.* || 9. accepted *f.*

Mat. 6:16. disfigure *f.* || Lu. 24:5. *f.* to the earth Re. 7:11. fell on their *f.* || 9:7. *f.* of the locusts

FACTIONS, *s.* 1 Co. 3:3. is among you *f.*

FADE, ETH, ING, *v.* and *p.* Ex. 18:18. *f.* away 2 S. 22:46. strangers shall *f.* away, Ps. 18:45. Ps. 1:3. leaf not *f.* || Is. 1:30. oak, whose leaf *f.* Is. 24:4. the world *f.* || 10:7. the flower *f.* 8. Is. 28:1. glorious beauty is a *f.* flower, 4. 64:6. we all *f.* || Jer. 8:13. the leaf shall *f.* Ez. 47:12. leaf shall not *f.* || Ja. 1:11. rich shall *f.* 1 Pe. 1:4. inheritance that *f.* not away, 5:4.

FAIL, Jos. 3:10. without *f.* drive out Canaanites Jud. 11:36. if thou without *f.* deliver Ammon 1 S. 30:8. without *f.* recover all || Ezr. 6:9. given

FAIL, *v.* Ge. 47:16. give your cattle, if money *f.* De. 28:32. eyes shall *f.* with longing for them 31:6. I. will not *f.* thee, 8. Jos. 1:5. 1 Ch. 28:20. 1 S. 2:16. let them not *f.* to burn the fat 17:32. David said, Let no man's heart *f.* him 20:5. I should not *f.* to sit with the king at meat 2 S. 3:29. let there not *f.* from house of Joab 1 K. 2:4. not *f.* thee a man, 8:25. | 9:5. 17:14. neither shall the cruise of oil *f.* 16. 2 Ch. 6:16. shall not *f.* thee a man, 7:18. Ezr. 4:22. take heed that ye *f.* not to do this Est. 6:10. let nothing *f.* || 9:27. not *f.* to keep Jb. 11:20. eyes of wicked *f.* || 14:11. waters *f.* sea 17:5. eyes of children shall *f.* || 31:16. of widow Ps. 12:1. the faithful *f.* || 69:3. mine eyes *f.* 77:8. doth his promise *f.* || 89:33. nor faithful to *f.* 119:8. mine eyes *f.* for thy word, 123. Pr. 22:8. and the rod of his anger shall *f.* Ec. 12:3. grinders *f.* || 5. desire shall *f.* Is. 19:3. spirit of Egypt shall *f.* || 5. waters shall *f.* 21:16. glory of Kedar *f.* || 31:3. shall *f.* together 32:6. drink shall *f.* || 10. the vintage shall *f.* 31:16. no one of these shall *f.* nor want mate 38:14. eyes *f.* with looking || 42:4. shall not *f.* 51:14. hasteneth that his bread should not *f.* 57:16. spirit should *f.* || 58:11. whose wat. *f.* not Jer. 14:6. eyes did *f.* because there was no grass 15:18. waters that *f.* || 18:33. wine to *f.* Ho. 9:2. La. 2:11. mine eyes *f.* || 3:22. compassions *f.* not Am. 8:4. poor to *f.* || Ha. 3:17. labor of olive *f.* Lu. 16:9. that when ye *f.* || 17. one tittle of law *f.* 22:32. I have prayed that thy faith *f.* not 1 Co. 13:8. whether prophecies, they shall *f.* He. 1:12. years not *f.* || 11:32. time would *f.* 12:15. lest any man *f.* of the grace of God

FAILED, *v.* Ge. 42:28. their heart *f.* 47:15. Jos. 21:45. *f.* not any good thing, 23:14. Jb. 19:14. my kinsfolk *f.* || Ps. 142:4. refuge *f.* Song 5:6. my soul *f.* || Jer. 51:30. their might *f.* La. 4:17. our eyes *f.* for our vain help

FAILETH, *v.* Ge. 47:17. money *f.* || Jb. 21:10. Ps. 31:10. my strength *f.* 38:10. | 40:12. | 73:26. 71:9. my strength *f.* || 109.24. my flesh *f.* of 143:7. my spirit *f.* || Ec. 10:3. his wisdom *f.* Is. 15:6. the grass *f.* || 40:26. not one *f.* 41:17. tongue *f.* for thirst || 44:12. his strength *f.* 59:15. yea, truth *f.* || Ez. 12:22. every vision *f.* Lu. 12:33. treas. that *f.* not || 1 Co. 13:8. never *f.*

FAILING, *p.* De. 28:65. *f.* of eyes || Lu. 21:26.

FAIN, *r.* Jb. 27:22. he would *f.* flee Lu. 15:16. *f.* had filled his belly with husks

FAINT, *a.* Ge. 25:29. Esau was *f.* 30. De. 25:18. *f.* and weary || Jud. 8:4. *f.* yet, 5. 1 S. 14:28. people were very *f.* 31. | 30:10,21. 2 S. 16:2. such as be *f.* || 21:15. David waxed *f.* Is. 1:5. whole heart *f.* || 13:7. all hands be *f.* 29:8. he is *f.* 44:12. || 40:29. giveth power to *f.* Jer. 8:18. heart is *f.* La. 1:22. | 5:17. Zph. 3:16.

FAINT, *v.* De. 20:3. let not hearts *f.* 8. Jos. 2:9. inhabitants of land *f.* because of, 24. Pr. 24:10. if thou *f.* in the day of adversity Is. 40:30. youths shall *f.* || 31. walk and not *f.* Jer. 51:46. lest your hearts *f.* || La. 1:13. | 2:19. Ez. 21:7. every sp rit shall *f.* || 15. heart *f.* Am. 8:13. young men *f.* || Mat. 15:32. lest they *f.* Mk. 8:3 they will *f.* || Lu. 18:1. pray, and not *f.* 2 Co. 4:1. we *f.* not, 16. || Ga. 6:9. if we *f.* not Ep. 3:13. *f.* not at my tribu. || 2 Th. 3:13. *f.* not He. 12:3. *f.* in your minds || 5. nor *f.* when

FAINTED, *v.* Ge. 45:26. Jacob *f.* || 47:13. land *f.* Ps. 27:13. I had *f.* unless || 107:5. their soul *f.* in Is. 51:20. thy sons *f.* || Jer. 15:3. I *f.* in my sighing Ez. 31:15. trees *f.* || Da. 8:27. I Daniel *f.* and Jon. 2:7. my soul *f.* || 4:8. he *f.* and wished Mat. 9:36. because they *f.* || Re. 2:3. hast not *f.*

FAINTEST, *v.* Jb. 4:5. and thou *f.* it toucheth

FAINTETH, *v.* Ps. 84:2. my soul *f.* 119:81. Is. 1:5. standard-bearer *f.* || 10:18. *f.* not, nor

FAINT-HEARTED, *a.* De. 20:8. fearful *f.* Is. 7:4. nor be *f.* || Jer. 49:23. Arpad *f.*

FAINTNESS, *s.* Le. 26:36. I will send a *f.* into

FAIR, *a.* Ge. 6:2. daughters of men *f.* and 12:11. Sarah, 14. || 24:16. Rebekah *f.* 26:7. 1 S. 16:12. David was *f.* of eyes, 17:42. 2 S. 13:1. Tamar *f.* || 1 K. 1:4. Abishag *f.* Est. 1:11. Vashti the queen *f.* || 2:7. Esther *f.* Jb. 37:22. *f.* weather || 42:15. found so *f.* as Pr. 7:21. with *f.* speech || 11:22. a *f.* woman 26:25. when he speaketh *f.* believe him not Song 1:15. behold thou art *f.* 16. | 4:1,7. 2:10. my *f.* one, 13. || 4:10. how *f.* is thy love 6:10. *f.* as the moon || 7:6. how *f.* art thou Is. 5:9. great and *f.* || 54:11. stones with *f.* colors Jer. 4:30. make thyself *f.* || 11:16. olive-tree *f.* 12:6. they speak *f.* words || 46:20. *f.* heifer Ez. 16:17. thy *f.* jewels, 39. | 23:26. | 31:3,7. Da. 4:12. leaves *f.* 21. || Ho. 10:11. her *f.* neck Am. 8:13. *f.* virgins || Zch. 3:5. a *f.* mitre Mat. 16:2. he *f.* weather || Ro. 16:18. *f.* speeches Ac. 7:20. Moses was *f.* || 27:8. *f.* havens Ga. 6:12. desire to make a *f.* show in the flesh

FAIRER, *a.* Jud. 15:2. Ps. 45:2. Da. 1:15.

FAIREST, *a.* Song 1:8 *f.* among women, 5:9, 6:1.

FAIRS, *s.* Ez. 27:12,14,16,19,22,27.

FAITH, *s.* is taken for, (1) *Christ,* Ro. 9:32. Ga. 3:23,25. 1 Ti. 1:1. (2) *The gospel,* Ac. 24:24. Ga. 1:23. | 3:2. Phil. 1:27. Ju. 3. (3) *The profession of faith,* Ac. 14:22. Ja. 2:1. (4) *A persuasion,* Ja. 2:14,19. (5) *Faithfulness,* De. 32:20. Mat. 23:23. 1 Ti. 5:12.

Again, faith is *said to be either,* (1) *Historical, i. e. a belief of the truth of divine revelation, and the doctrines it contains,* Ac. 8:13. Ja. 2:17,19. Or, (2) *The faith of miracles. The faith of believing and performing miracles, which persons may have, and be destitute of grace,* 1 Co. 13:2. Or, (3) *The faith of God's elect.* Ti. 1:1. *that which is peculiar to the followers of God,* Ep. 2:8. *with which salvation is connected,* Mk. 16:16. *that works by love,* Ga. 5:6. *and purifies the heart,* Ac. 15:9. *This* faith *consists, not only in the belief of the gospel revelation, of redemption and salvation by Christ alone, but also in a sole trust in, and dependence on Christ, and the word of his grace, for eternal life,* Is. 26:4. *This grace, though alike precious in all the saints, in respect to the nature and kind of it, is yet different in regard to the degrees of it: In some of the saints it is weak and interrupted with doubtings,* Mat. 6:30. *in others it is strong, growing up to assurance,* Mat. 8:10. Ro. 4:20.

We are said to be justified by faith, Ro. 5:1. by *which is not meant, that* faith *is the meritorious cause of our justification, that bring the obedience and death of Christ,* Ro. 10:4. *and considered as a distinct thing from* faith, *bring unto and upon all them that believe,* Ro. 3:22. *But that by* faith *we look to, lay hold of, and apprehend our justification, and come to the knowledge and enjoyment of it.*

De. 32:20. they are children in whom is no *f.* Ha. 2:4. the just shall live by his *f.* Ro. 1:17. Mat. 6:30. O ye of little *f.* 8:26. | 14:31. | 16:8. 8:10. I have not found so great *f.* Lu. 7:9. 9:2. Jesus seeing their *f.* Mk. 2:5. Lu. 5:20. 22. *f.* made thee whole, Mk. 5:34. | 10:52. Lu. 8:48. | 17:19. 29. according to your *f.* so be it unto you 15:28. Jesus said, O woman, great is thy *f.* 8:10. 17:20. *f.* as grain of mustard-seed, 21:21. Lu. 17:6. 23:23. have omitted judgment, mercy, and *f.* Mk. 4:40. ye have no *f.* || 11:22. have *f.* in God Lu. 7:50. thy *f.* hath saved thee, 18:42. 8:25. where is your *f.* || 17:5. L. increase our *f.* 18:8. shall he find *f.* || 22:32. that thy *f.* fail not Ac. 3:16. thro' *f.* in his name || 6:5. full of *f.* 8. 6:7. obed ent to the *f.* || 11:24. a man, full of *f.* 13:8. turn deputy from *f.* || 14:9. *f.* to be healed 14:22. to continue in *f.* 27. opened door of *f.* 15:9. purifying their hearts by *f.* || 17:31. 16:5. establ. in the *f.* || 20:21. *f.* toward our L. 24:24. Felix heard Paul concerning the *f.* Ro. 1:5. for obedience to the *f.* || 8. *f.* is spoken of 12. may be comforted by the mutual *f.* 17. righteousness of God revealed from *f.* to *f.* 3:3. *f.* of G. without effect || 22. *f.* of Jesus C. 25. through *f.* in his blood || 27. by the law of *f.* 28. justified by *f.* 5:1. Ga. 2:16. | 3:8,24. 30. circumcis. by *f.* || 31. void the law thro' *f.* 4:5. his *f.* is counted for righteousness, 9. 11. righteousness of *f.* 13. || 12. in the steps of *f.* 14. *f.* is made void || 16. of the *f.* of Abraham 19. not weak in *f.* || 20. but was strong in *f.* 5:2. access by *f.* || 9:30. righteousness of *f.* 10:6. 9:32. sought it not by *f.* || 10:8. the word of *f.* 10:17. *f.* cometh by hearing || 12:20. standest by *f.* 12:3. the measure of *f.* 6. || 14:1. weak in the *f.* 14:22. hast thou *f.* || 23. he eateth not of *f.* 16:26. to all nations for the obedience of *f.* 1 Co. 2:5. your *f.* should not stand || 12:9. another *f.* 13:2. tho' I have all *f.* || 13. now abideth *f.* hope 15:14. *f.* is also vain || 16:13. stand fast in the *f.* 2 Co. 1:24. domin. over your *f.* || 4:13. spirit of *f.* 5:7. we walk by *f.* || 8:7. abound in *f.* and 10:15. *f.* is increased || 13:5. whether ye be in *f.* Ga. 1:23. preached the *f.* || 2:20. I live by the *f.* 3:2. or by the hearing of *f.* || 7. are of *f.* 9. 11. the just shall live by *f.* He. 10:38. 12. the law is not of *f.* || 14. prom. of Sp. thro' *f.* 25. after that *f.* is come || 26. child. of G. by *f.* 5:5. wait for the hope of righteousness by *f.* 6. *f.* which worketh by love || 22. goodness, *f.* 6:10. unto them who are of the household of *f.* Ep. 1:15. heard of your *f.* || 2:8. saved thro' *f.* 3:12. access by *f.* of him || 17. dwell in you by *f.* 4:5. one L. one *f.* || 13. all come in the unity of *f.* 6:16. shield of *f.* || 23. and love, with *f.* from G. Phil. 1:25. and joy of *f.* || 27. striving for the *f.* 2:17. and service of your *f.* || 3:9. of God by *f.* Col. 1:4. heard of your *f.* || 23. if ye continue in *f.* 2:5. steadf. of your *f.* 7. || 12. *f.* of the operation 1 Th. 1:3. your work of *f.* || 8. your *f.* God-ward 3:2. concerning your *f.* || 5. to know your *f.* 6.

1 Th. 3:7. comf. by your *f.* || 10. lacking in your *f.*
2 Th. 1:3. your *f.* groweth || 4. patience and *f.*
11. work of *f.* with power || 3:2. all have not *f.*
1 Ti. 1:2. own son in *f.* || 4. which is in *f.* an do
5. unfeigned || 14. with *f.* and love || 19. holding *f.*
2:7. in *f.* and verity || 15. if they continue in *f.*
3:9. mystery of *f.* || 13. great boldness in *f.*
4:1. depart from the *f.* || 6. in the words of *f.*
12. in spirit in *f.* || 5:8. den. the *f.* || 12. cast off *f.*
6:10. erred from the *f.* 21. || 11. *f.* love, pat.
12. fight the good fight of *f.* || 21. concern *f.*
2 Ti. 1:5. unfeigned *f.* || 13. in *f.* and love
2:18. overthrow the *f.* || 3:8. reprobate concern. *f.*
3:10. known my *f.* || 15. wise, thro' *f.* in Christ
4:7. I have finish. my course, I have kept the *f.*
Ti. 1:1. *f.* of God's elect || 4. after the common *f.*
13. sound in the *f.* 2:2. || 3:15. love us in the *f.*
Phile. 5. hearing of thy love and *f.* 6.
He. 4:2. not profit, not being mixed with *f.*
6:12. who through *f.* inherit the promises
10:22. full assurance of *f.* || 23. profession of *f.*
11:1. *f.* is substance || 3. thro' *f.* we understand
4. by *f.* Abel offered || 5. by *f.* Enoch || 7. Noah
6. without *f.* it is impossible to please God
8. by *f.* Abrah. 9, 17. || 11. thro' *f.* Sarah receiv.
13. these all died in *f.* || 20. by *f.* Isaac || 21. Jacob
22. by *f.* Joseph || 23. Moses, 24, 27, 28.
29. by *f.* they passed through the Red sea
30. by *f.* the walls of Jericho fell down
31. by *f.* harlot Rahab || 33. thro' *f.* subdued king
39. good report thro' || 12:2. finisher of || 13:7.
Ja. 1:3. trying of your *f.* || 6. let him ask in *f.*
2:1. *f.* respect of persons || 5. rich in *f.* heirs
14. tho' a man say he hath *f.*, can *f.* save him
18. I'll show thee my *f.* || 20. *f.* with. works, 26.
25:22. how *f.* wro't with his works, and by || 24.
1 Pe. 1:5. thro' *f.* to salvation || 7. trial of *f.*
9. end of your *f.* || 21. *f.* might be in God
5:9. whom resist, steadfast in the *f.* knowing
2 Pe. 1:1. like precious *f.* || 5. add to your *f.*
1 Jn. 5:4. overcometh the world, even our *f.*
Ju. 3. contend for the *f.* || 20. most holy *f.*
Re. 2:13. not denied my *f.* || 19. thy works and *f.*
13:10. *f.* of the saints || 14:12. keep the *f.* of J.

FAITHFUL, *a.* Nu. 12:11. Moses is *f.* He. 3:2, 5.
De. 7:9. the *f.* God which keepeth covenant
1 S. 2:35. a *f.* priest || 22:14. so *f.* as David
2 S. 20:19. one of them that are *f.* in Israel
Ne. 7:2. was a *f.* man, 9:8. || 13:13. counted *f.*
Ps. 12:1. the *f.* fail || 31:23. L. preserveth the *f.*
89:37. as a *f.* witness || 101:6. eyes be on the *f.*
119:86. commands are *f.* || 138. testimonies *f.*
Pr. 11:13. a *f.* spirit || 14:5. a *f.* witness, 13:17.
20:6. but a *f.* man who can find, 28:20.
25:13. a *f.* messenger || 27:6. *f.* are the wounds
28:20. a *f.* man shall abound with blessings
Is. 1:21. *f.* city, 26. || 8:2. *f.* witnesses || 49:7. L. is *f.*
Jer. 42:5. L. be a *f.* witness || Da. 6:4. he was *f.*
Ho. 11:12. but Judah is *f.* with the saints
Mat. 24:45. *f.* and wise servant, 25:21. Lu. 12:42.
25:23. hast been *f.* in a few things, Lu. 19:17.
Lu. 16:10. *f.* in the least. is *f.* also in much, 11, 12.
Ac. 16:15. if ye have judged me *f.* to the Lord
1 Co. 1:9. God is *f.* 10:13. || 4:2. be found *f.*
4:17. send Timothy *f.* in the L. || 7:25. to be *f.*
Ga. 3:9. *f.* Abraham || Ep. 1:1. *f.* in C. || 6:21.
Col. 1:2. to the saints and *f.* || 7. *f.* minister, 1:7, 9.
1 Th. 5:24. *f.* is he that calleth you, 2 Th. 3:3.
1 Ti. 1:12. counted *f.* || 15. *f.* saying, 4:9. Ti. 3:8.
3:11. wives must be *f.* || 6:2. they are *f.*
2 Ti. 2:2. commit to *f.* men || 11. a *f.* saying
13. he abideth *f.* || Ti. 1:6. *f.* children || 9. *f.* word
He. 2:17. that he might be a *f.* high-priest
10:23. for he is *f.* that promised, 11:11.
1 Pe. 4:19. *f.* Creator || 5:12. a *f.* brother
1 Jn. 1:9. he is *f.* to forgive us our sins, and
Re. 1:5. the *f.* witness, 3:14. || 2:10. be *f.* to death
2:13. my *f.* martyr || 17:14. are called, and *f.*
19:11. he was called *f.* || 21:5. true and *f.* 22:6.

FAITHFULLY, *ad.* 2 K. 12:15. they dealt *f.* 22:7.
2 Ch. 19:9. thus do *f.* || 31:12. brought offering *f.*
34:12. did the work *f.* || Pr. 29:14. *f.* judgeth
Jer. 23:28. speak my word *f.* || 3 Jn. 5. hast done *f.*

FAITHFULNESS, *s.* 1 S. 26:23. every m. his *f.*
Ps. 5:9. there is no *f.* || 36:5. thy *f.* reacheth
40:10. declared thy *f.* || 88:11. shall *f.* be declared
89:1. make known thy *f.* || 2. *f.* establish, 5.
8. *f.* round about || 24. my *f.* || 33. nor *f.* to fail
92:2. thy *f.* every night || 119:75. in *f.* afflicted
119:86. command *f.* || 90. thy *f.* to all gener.
138. testimonies *f.* || 143:1. in *f.* answer me
Is. 11:5. *f.* the girdle || 25:1. counsels of old *f.*
La. 3:23. great is thy *f.* || Ho. 2:20. betroth in *f.*

FAITHLESS, *a.* Jn. 20:27. be not *f.* but
Mat. 17:17. O *f.* generation, Mk. 9:19. Lu. 9:41.

FALL, *v.* and *s.* signifies, (1) *To die*, Ge. 14:10. 2 S. 3:38. (2) *Decay*, Am. 9:11. (3) *To fail*, 1 S. 3:19. (4) *Offend and stumble*, Ro. 14:13. (5) *Apostatize*, Lu. 8:13. He. 6:6. (6) *Come to nothing*, 1 S. 3:19. Mat. 10:29. (7) *Be afflicted*, Ps. 37:24. (8) *Commit one's self to*, 2 S. 24:14. (9) *With violence to rush upon*, 2 S. 1:15.

By voluntary disobedience, our first parents fell from, and lost their original rectitude and perfection of nature; which consisted in knowledge, holiness, and perfect happiness, Ge. 1:28. Col. 3:10. Ep. 5:24.

In which grand apostasy many sins were included, as, (1) *Pride: The thought of being as God, struck the imagination, and fired the soul into rebellion.* (2) *Unbelief and infidelity, in discrediting the truth of God's word.* In the day thou eatest thereof, thou shalt surely die, Ge. 2:17. (3) *Ingratitude, amazing folly and stupidity. By the fall of man, all the powers of nature were depraved, polluted, and corrupted*; (1) *The understanding was darkened*, Ep. 4:18. (2) *The conscience defiled*, He. 10:22. (3) *The will obstinate and rebellious*, Is. 48:4. Ro. 8:7. (4) *The affections carnal and sensual*, Ep. 2:3. (5) *All the thoughts uninterruptedly evil*, Ge. 6:5. *and the whole mind, or heart, a nest of all manner of abominations*, Jer. 17:9. Mat. 15:19.

FALL, *s.* Pr. 16:18. haughty spirit before a *f.*
29:16. but the righteous shall see their *f.*
Jer. 49:21. earth is moved at noise of their *f.*
Ez. 26:15. isles shake at their *f.* 18. | 31:16.
Mat. 7:27. great was *f.* || Lu. 2:34. set for the *f.*
Ro. 11:11. thro' their *f.* salvation is come, 12.

FALL, *v.* Ge. 2:21. a deep sleep to *f.*
43:18. and *f.* on us || 45:24. *f.* not out || 49:17.
Ex. 15:16. fear and dread shall *f.* upon them
Le. 11:32. any doth *f.* || 37. if carcass *f.* on, 38.
19:29. lest the land *f.* to whoredom
26:7. they shall *f.* before you by the sword, 8.
36. *f.* when none pursueth || 37. *f.* one on ano.
Nu. 11:31. *f.* round about || 14:29. carcasses *f.* 32.
De. 22:8. house, if any man *f.* from thence
Jos. 6:5. wall of the city shall *f.* down flat
Jud. 8:21. rise thou, and *f.* upon us || 15:12, 18.
Ru. 2:16. let *f.* handfuls of purpose for her
3:18. until thou know how the matter will *f.*
1 S. 3:19. let none of his words *f.* to the ground
14:45. not one hair *f.* 2 S. 14:11. Ac. 27:34.
18:25. to make David *f.* || 22:17. *f.* on the priests
26:20. let not my blood *f.* to the earth before
2 S. 1:15. go near, *f.* on him, 1 K. 2:29, 31.
2:14. let us *f.* into the hand of G. 1 Ch. 21:13.
1 K. 22:20. *f.* at Ramoth Gilead, 2 Ch. 18:19.
2 K. 7:4. let us *f.* into the host of Syrians
10:10. *f.* nothing of the word of the Lord
14:10. why meddle, that thou shouldst *f.*
2 Ch. 21:15. bowels *f.* out || 25:8. make thee *f.* 19.
Est. 6:10. not a whit to *f.* || 13. hast begun to *f.*
Jb. 13:11. his dread *f.* || 31:22. mine arm *f.*
Ps. 5:10. let them *f.* || 9:3. enemies *f.* and perish
10:10. poor may *f.* || 35:8. destruction, let him *f.*
37:24. though he *f.* || 45:5. people *f.* under thee
64:8. tongue to *f.* || 72:11. *f.* down before him
78:28. *f.* in midst of camp || 82:7. *f.* like princes
91:7. a 1000 shall *f.* at thy side || 106:27. seed *f.*
118:13. that I might *f.* || 140:10. let burn. coals *f.*
141:10. let the wicked *f.* into their own nets
145:14. the Lord upholdeth all that *f.*
Pr. 4:16. cause some to *f.* || 10:8. prat. fool *f.* 10.
11:5. wicked shall *f.* 24:16. || 14. the people *f.*
28. he that trusteth in his riches shall *f.*
22:14. abhorred of the Lord shall *f.* 26, 27.
28:10. shall fall into his own pit, Ec. 10:8.
14. he that hardeneth his heart shall *f.* 18.
Ec. 4:10. if they *f.* one will lift up his fellow
11:3. if the tree *f.* toward the south or north
Is. 8:15. stumble and *f.* || 10:4. *f.* under the slain
10:34. *f.* by a mighty one || 13:15. *f.* by sword
22:25. hail shall *f.* || 24:18. *f.* into the pit
24:20. earth shall *f.* || 28:13. go and *f.* backw.
30:13. breach ready to *f.* || 25. when towers *f.*
31:3. he that helpeth shall *f.* || 8. Assyrian *f.*
34:4. host shall *f.* || 40:30. young men *f.*
44:19. shall I *f.* down to the stock of a tree
45:14. the Sabeans shall *f.* down to thee
46:6. they *f.* down || 47:11. mischief shall *f.*
54:15. whoso gather, shall *f.* for thy sake
Jer. 3:12. not anger to *f.* || 6:15. they shall *f.* 8:12.
6:21. fathers and sons *f.* || 8:4. *f.* and not arise
9:22. *f.* as dung || 15:8. to *f.* on it suddenly
23:12. and *f.* therein || 19. *f.* grievously, 30:23.
25:27. spue, and *f.* || 34. *f.* like a pleasant vessel
37:14. I *f.* not away || 44:12. *f.* in land of Egypt
46:6. stumble and *f.* || 16. made many to *f.*
48:44. *f.* into the pit || 49:26. young men *f.*
50:32. proud shall *f.* || 51:4. slain *f.* 47:49.
51:44. Babylon shall *f.* || 49. caused Israel to *f.*
La. 1:14. he hath made my strength to *f.*
Ez. 6:7. slain shall *f.* || 13:11. hailstones shall *f.*
13:14. foundation shall *f.* || 21:6. let no lot *f.*
27:27. thy company shall *f.* into the seas, 34.
29:5. thou shalt *f.* on the open field, 39:5.
30:4. slain *f.* in Egypt, 6. || 22. sword to *f.* out
32:12. multitude to *f.* || 33:12. || 35:8. shall *f.*
38:20. every wall shall *f.* || 39:3. arrows to *f.*
44:12. caused Israel to *f.* || 47:14. land *f.* to
Da. 9:18. supplication to *f.* Jer. 37:20. | 42:2.
11:19. stumble and *f.* || 35. *f.* to try them
Ho. 4:5. prophet shall *f.* || 14. not understand *f.*
5:5. *f.* in their iniquity || 10:8. to hills, *f.* on us
14:9. but the transgressors shall *f.* therein
Am. 3:5. can a bird *f.* || 14. horns of altar *f.*
8:14. *f.* and never rise || 9:9. not least grain *f.*
Mi. 7:8. when I *f.* I shall arise || Na. 3:12.
Mat. 10:29. not a sparrow *f.* || 12:11. if it *f.* in pit
15:14. both shall *f.* into the ditch, Lu. 6:39.
27. crumbs which *f.* || 21:44. *f.* on this stone
24:29. stars shall *f.* from heaven, Mk. 13:25.
Lu. 8:13. time of temptation *f.* away, He. 6:6.
10:18. I beheld Satan *f.* || 21:24. *f.* by the sword
23:30. to the mountains, *f.* on us, Re. 6:16.
Jn. 12:24. except a corn of wheat *f.* into
Ac. 27:17. *f.* into quicksands || 32. let boat *f.*
Ro. 11:12. if the *f.* of them || 14:13. occasion to *f.*
1 Co. 10:12. that standeth, take heed lest he *f.*
1 Ti. 3:6. *f.* into condemnation, 7. || 6:9. rich *f.*
He. 4:11. lest any *f.* || 10:31. fearful thing to *f.*
Ja. 1:2. *f.* into divers || 5:12. lest ye *f.* into
2 Pe. 1:10. ye shall never *f.* || 3:17. lest ye *f.*
Re. 6:16. rocks *f.* on us || 9:1. I saw a star *f.*

FALL, *down.* De. 22:4. 1 S. 21:13. Is. 34:4.
Ez. 30:25. Da. 3:5, 10, 15. | 11:26. Mat. 4:9.
Lu. 4:7. Re. 4:10.

FALL, joined with *Sword.* Ex. 5:3. Nu. 14:3, 43. 2 K. 19:7. Ps. 93:10. Is. 3:15. | 13:15. | 31:8. | 37:7. Jer. 19:7. | 20:4. | 39:18. Ez. 5:12. | 6:11, 12. | 11:10. | 17:21. | 30:22. | 33:27. Da. 11:33. Ho. 7:16. | 13:16. Jo. 2:8. Am. 7:17. Lu. 21:24.

FALLEN, *p.* Ge. 4:6. thy countenance *f.* ?
Le. 13:41. hair *f.* off || 25:35. if *f.* in decay
Jos. 2:9. terror is *f.* on us || 8:24. all Ai *f.*
Jud. 3:25. their lord was *f.* || 19:27. woman was *f.*
1 S. 5:3. Dagon was *f.* || 26:12. a deep sleep *f.*
31:8. Saul and his sons *f.* 1 Ch. 10:8.
2 S. 3:38. a great man *f.* this day in Israel
1 K. 8:56. not *f.* one word || 2 K. 13:14. *f.* sick
2 Ch. 29:9. our fathers have *f.* by the sword
Ps. 7:15. is *f.* in the ditch || 16:6. lines are *f.*
20:8. they are *f.* || 36:12. workers of iniquity *f.*
55:4. terrors *f.* || 69:9. reproaches *f.* on me
Is. 3:8. Judah is *f.* || 14:12. how art thou *f.*
16:9. shouting for thy summer-fruits is *f.*
21:9. Bab. is *f.*, is *f.* Jer. 51:8, 15. Re. 14:8. | 18:2.
59:14. for truth is *f.* in the streets, and equity
Jer. 38:19. *f.* to Chaldeans || 46:12. *f.* together
48:32. || spoiler is *f.* || La. 2:21. my virgins are *f.*
La. 5:16. crown is *f.* || Ez. 13:12. wall is *f.*
Ez. 32:22. all of them *f.* by the sword, 23, 24.
Ho. 7:7. kings are *f.* || 14:1. *f.* by iniquity
Am. 5:2. the virgin of Israel is *f.* rise no more
9:11. I'll raise tabernacle which is *f.* Ac. 15:16.
Zch. 11:2. for the cedar is *f.* || 12:8. *f.* as David
Lu. 14:5. an ox *f.* || Ac. 8:16. Holy Ghost *f.* on
Ac. 20:9. Eutychus being *f.* || 26:14. we are all *f.*
27:29. *f.* on rocks || 28:6. *f.* down dead
Ga. 5:4. *f.* from grace || Phil. 1:12. have *f.* out
Re. 2:5. remember from whence thou art *f.*
17:10. are seven kings five are *f.* and one

FALLEST, *v.* Jer. 37:13. thou *f.* away to Chal.

FALLETH, *v.* Ex. 1:10. *f.* out any war, they
Le. 11:35. carcass *f.* || Nu. 3:54. where lot *f.*
2 S. 3:34. as a man *f.* before wicked men
17:12. on him as dew *f.* || Jb. 4:13. deep sleep *f.*
Pr. 13:17. *f.* into mischief, 17:20.
24:16. *f.* seven times || 17. when thine enemy *f.*
Ec. 4:10. alone when he *f.* 12. || 11:3. the tree *f.*
Is. 34:4. as leaf *f.* || 44:15. *f.* down thereto, 17.
Mat. 17:15. for oft-times he *f.* into the fire
Lu. 11:17. house divided *f.* || 15:12. portion that *f.*
Ro. 14:4. standeth or *f.* || Ja. 1:11. flower *f.*

FALLING, *p.* Nu. 24:4. *f.* into a trance
Jb. 4:4. him that was *f.* || 14:18. mountain *f.*
Ps. 56:13. wilt not deliver my feet from *f.* 116:8.
Pr. 25:26. righteous *f.* || Is. 34:4. as a *f.* fig
Lu. 8:47. *f.* down || 22:44. drops of blood *f.*
Ac. 1:18. *f.* headlong || 27:41. *f.* in a place
1 Co. 14:25. so *f.* down || 2 Th. 2:3. *f.* away first
Ju. 24. to him that is able to keep you from *f.*

FALLOW, *a.* Jer. 4:3. *f.* ground, Ho. 10:12.

See Deer.

FALSE, *a.* Ex. 23:1. *f.* rep. || 7. from a *f.* matter
2 K. 9:12. it is *f.* || Jb. 36:4. my words not be *f.*
Ps. 119:104. I hate every *f.* way, 128.
120:3. what shall be done to thee, thou *f.* tongue
Pr. 11:1. *f.* balance, 20:23. || 17:4. *f.* lips
25:14. whoso boasteth of a *f.* gift is like wind
Jer. 8:8. *f.* pen || 14:14. *f.* vision || 23:32. *f.* dreams
37:14. it is *f.* || La. 2:14. seen *f.* burdens
Ez. 21:23. it shall be as a *f.* divination in
Zch. 8:17. love no *f.* oath || 10:2. told *f.* dreams
Ma. 3:5. be a swift witness against *f.* swearers
Mat. 24:24. shall arise *f.* Christs, Mk. 13:22.
Lu. 19:8. taken any thing by *f.* accusation
2 Co. 11:13. *f.* apostles || 26. among *f.* brethren
Ga. 2:4. *f.* brethren || 2 Ti. 3:3. *f.* accusers
Ti. 2:3. not *f.* accusers || 2 Pe. 2:1. *f.* teachers

FALSE *Prophets*, *s.* Mat. 7:15. | 24:11, 24. Mk. 13:22. Lu. 6:26. 2 Pe. 2:1. 1 Jn. 4:1.

FALSE *Witness*, *es.*
Ex. 20:16. not bear *f.*- De. 5:20. Mat. 19:18.
De. 19:16. if a *f.*- rise up against any man, 18.
Ps. 27:12. *f.*- are risen up || 35:11. *f.*- did rise
Pr. 6:19. a *f.*- that speaketh lies, 12:17. | 14:5. 19:5. a *f.*- not be unpunished, 9. || 21:28. || 25:18.
Mat. 15:19. proceed *f.*- || 26:59. elders sought *f.*- 26:60. many *f.*- came, Mk. 14:56, 57.
Ac. 6:13. set up *f.*- || 1 Co. 15:15. found *f.*- of G.

FALSEHOOD, *s.* 2 S. 18:13. wrought *f.* ag.
Jb. 21:34. in your answers there remaineth *f.*
Ps. 7:14. brought forth *f.* || 119:118. deceit is *f.*
144:8. right hand of *f.* 11. || Pr. 20:17.
Pr. 25:14. boasteth himself in a gift of *f.*
Is. 28:15. under *f.* hid || 57:4. seed of *f.* || 59:13.
Jer. 3:10. turned in *f.* || 10:14. molten images *f.*
13:25. trusted in *f.* || 37:14. it is a *f.*
Ho. 7:1. they commit *f.* || Mi. 2:11. spirit of *f.*

FALSIFYING, *p.* Am. 8:5. *f.* the balances

FALSELY, *ad.* Ge. 21:23. wilt not deal *f.* with
Le. 6:3. sweareth *f.* 5. | 19:12. || 19:11. nor deal *f.*
De. 19:18. testified *f.* || Ps. 44:17. nor dealt *f.*

Jer. 5:2. they swear *f.* || 31. prophesy *f.* 29:9. 6:13. every one deal. *f.* 8:10. || 7:9. will ye sw. 40:16. thou speakest *f.* || 43:2. *f.* L. hath not sent Ho. 10:4. swear. *f.* in making || Mi. 2:†11. he *f.* Zch. 5:4. curse enter his house that sweareth *f.* Mat. 5:11. say evil *f.* || Lu. 3:14. nor accuse *f.* 1 Ti. 6:20. science *f.* so called || 1 Pe. 3:16. *f.* accuse

FAME, *s.* Ge. 45:16. the *f.* was heard in Phar. Nu 14:15. nations that have heard the *f.* of thee Jos. 6:27. Joshua's *f.* noised || 9:9. heard the *f.* 1 K. 4:31. his *f.* was in all nations round about 10:1. the queen heard *f.* of Solomon, 2 Ch. 9:1. 7. thy wisdom exceedeth the *f.* 2 Ch. 9:6. 1 Ch. 14:17. *f.* of David || 22:5. house must be of *f.* Est. 9:4. Mordecai's *f.* || Jb. 28:22. heard the *f.* Is. 66:19. not heard my *f.* || Jer. 6:24. heard the *f.* Zph. 3:19. and I will get them *f.* in every land Mat. 4:24. *f.* of Jesus, 14:1. Mk. 1:28. Lu. 4:14, 37. | 5:15. 9:26. the *f.* thereof went || 31. spread abroad his *f.*

FAMILIAR, S, *a.* and *s.* Applied, (1) *To friends*, Jb. 19:14. Ps. 41:9. Called in *Hebrew*, Men of peace, Jer. 20:10. (2) *To spirits of divination*, Le. 19:31. | 20:6,27. De. 18:11. 1 S. 28:3, 7,9. 2 K. 21:6. | 23:24. 1 Ch. 10:13. 2 Ch. 33:6. Is. 8:19. | 19:3. | 29:4.

FAMILY, *s.* is put for, (1) *A nation*, Am. 3:1. (2) *A tribe*, Jud. 13:2. | 18:2. (3) *Kindred*, Ge. 23:38. Le. 20:5. (4) *A household*, Est. 9:28. (5) *Christ's universal church*, Ep. 3:15.

Le. 20:5. I will set my face against his *f.* De. 29:18. lest a *f.* turn away from the Lord Jos. 7:14. *f.* the L. taketh || 17. took *f.* of Zarh. Jud. 6:15. my *f.* is poor || 18:19. priest to a *f.* Ru. 2:1. a kinsman of the *f.* of Elimelech 1 S. 9:21. my *f.* the least || 10:21. *f.* of Matri 2 S. 14.7. *f.* is risen || 16:5. of the *f.* of Saul 1 Ch. 1:27. nor *f.* multiply || 13:14. *f.* of Obed-ed. Jer. 3:14. and two of a *f.* || 8:3. of this evil *f.* Zch. 12:12. every *f.* shall mourn, 13,14. || 14:18. Ep. 3:15. whole *f.* in heaven and earth is named

FAMILIES, *s.* Ge. 10:5. divided after their *f.* 18. *f.* of Canaanites || 20. Ham || 31. Shem 12:3. in thee all *f.* of earth be blessed, 28:14. 36:40. dukes of Esau, according to their *f.* Ex. 6:14. *f.* of Reuben, Nu. 26:7. Jos. 13:15,23. 15. *f.* of Simeon, Nu. 26:12. Jos. 19:1,8. 17. Gershon, Nu. 3:18. | 4:22—41. Jos. 21:33. 19. Levi, 25. Nu. 4:46. | 26:57. Jos. 21:27. 12:21. take you a lamb according to your *f.* Le. 25:45. of the *f.* of strangers shall ye buy Nu. 1:2. sum of Israel after their *f.* 20—42. 3:19. Kohath by their *f.* 27. | 4:37. Jos. 21:4,10. 20. Merari by their *f.* 33. Jos. 21:34. 1 Ch. 6:63. 4:18. cut not off *f.* of Koh. || 11:10. weep thro' *f.* 26:15. *f.* of Gad || 20. Judah, 22. Jos. 13:24. | 15:1. 23. Issachar || 26. Zebulun, 27. Jos. 19:10,17. 27:1. *f.* of Manasseh || 33:54. divide among *f.* 36:1. *f.* of the sons of Joseph came near, 12. Jos. 7:14. according to their *f.* 13:15,31. | 19:10. 1 S. 9:21. the least of all the *f.* of Benjamin 1 Ch. 2:55. *f.* of scribes || 4:2. *f.* of the Zorathites 4:21. *f.* that wrought fine linen || 38. princes in 2 Ch. 35:5. according to divisions of the *f.* 12. Ne. 4:13. after their *f.* || Jb. 31:34. contempt of Ps. 68:6. the solitary in *f.* || 107:41. *f.* like a flock Jer. 1:15. *f.* of north, 25:9. || 2:4. hear, all ye *f.* 10:25. fury on *f.* that call not || 31:1. G. of all *f.* 33:24. the two *f.* || Ez. 20:32. we will be as *f.* Am. 3:2. known of all *f.* || Na. 3:4. selleth *f.* Zch. 12:14. *f.* that remain || 14:17. come of all *f.*

FAMINE, *s.* signifies, (1) *Want of food, scarci ty*, Ge. 47:13. (2) *Want of heavenly bread, the word of God*, Am. 8:11. (3) *Misery in general*, Is. 14:30.

Ge. 12:10. the *f.* was grievous || 26:1. | 41:27, 30,31,50,56. | 47:13. Ru. 1:1. 2 S. 21:1. | 24:13. 1 K. 8:37. | 18:2. 2 K. 7:4. *f.* is in the city || 8:1. | 25:3. 1 Ch. 21:12. either three years *f.* || 2 Ch. 32:11. Jb. 5:20. in *f.* he shall redeem thee, 22. || 30:3. Ps. 33:19. alive in *f.* 37:19. || 105:16. called for a *f.* Is. 14:30. kill thy root with *f.* || 51:19. *f.* and sword Jer. 5:12. nor shall we see sword nor *f.* 14:13,15. 11:22. die by *f.* 21:9. || 15:2. for the *f.* to the *f.* 14:12. I'll consume them by sword and *f.* 15. 16:4. they shall be consumed by *f.* 44:12,18,27. 18:21. deliver to the *f.* || 21:7. from the *f.* 24:10. I will send the *f.* 27:8. | 29:17. | 32:24. 29:18. I will persecute with the sword and *f.* 34:17. liberty to the *f.* || 42:16. *f.* follow close 52:6. *f.* was sore in the city, there was no bread La. 5:10. our skin was black because of *f.* Ez. 5:12. a third part be consumed with *f.* 16. evil arrows of *f.* || 6:11. fall by *f.* 17. | 14:18. 7:15. *f.* within *f.* || 12:16. a few from the *f.* 36:29. I will lay no *f.* upon you, 30.

FAMINES, *s.* Mat. 24:7. Mk. 13:8. Lu. 21:11.

FAMISH, ED, Ge. 41:55. when Egypt was *f.* Pr. 10:3. Lord will not suffer the righteous to *f.* Is. 5:13. honorable men *f.* || Zph. 2:11. *f.* all gods

FAMOUS, *a.* Nu. 16:2. *f.* in congreg. 26:19. Ru. 4:11. be thou *f.* || 14. name may be *f.* in Israel 1 Ch. 5:24. and these were *f.* men, 12:30. Ps. 74:5. a man was *f.* || 136:18. slew *f.* kings Ez. 23:10. she became *f.* || 32:18. of *f.* nations

FAN, *s.* Is. 30:24. winnowed with the *f.* Jer. 15:7. I will fan them with a *f.* in the gates Mat. 3:12. whose *f.* is in his hand, Lu. 3:17.

FAN, *v.* Is. 41:16. thou shalt *f.* them, wind Jer. 4:11. wind not to *f.* || 51:2. fanners shall *f.*

FARE, ED, 1 S. 17:18. Jon. 1:3. Lu. 16:19.

FAREWELL, *ad.* Lu. 9:61. let me bid them *f.* Ac. 15:29. | 18:21. | 23:30. 2 Co. 13:11.

FARM, *s.* Mat. 22:5. one to his *f.* another to

FAR, *a.* Ge. 18:25. *f.* from thee to slay righteous Ex. 8:28. not go very *f.* || 23:7. *f.* from false mat. De. 12:21. if place be too *f.* from thee, 14:24. 28:49. a nation against thee from *f.* Jer. 5:15. 20:22. stranger from a *f.* land || Jos. 3:16. waters Jos. 8:4. go not very *f.* || 9:22. we are very *f.* from Jud. 18:7. *f.* fr. Zidonians, 28. || 19:11. da. *f.* spent 1 S. 2:36. but now the Lord saith, Be it *f.* from me, 22:15. 2 S. 20:20. | 23:17. 20:9. Jonathan said, *f.* be it from me 1 K. 8:46. that they carry them away *f.* or near 2 Ch. 26:15. name spread *f.* || Ezr. 6:6. from Ne. 4:19. are separated *f.* || Est. 9:20. nigh or *f.* Jb. 5:4. chil. *f.* from safety || 11:14. iniquity, 22:23. 13:21. hand *f.* from me || 19:13. brethren *f.* from 21:16. counsel of wicked is *f.* from me, 22:18. 30:10. flee *f.* from me || 31:10. *f.* be it from G. Ps. 10:5. thy judgments *f.* || 22:1. why so *f* from 22:11. O L. be not *f.* 19. | 35:22. | 38:21. | 71:12. 27:9. hide not face *f.* from me, put not thy serv. 73:27. *f.* from thee perish || 88:8. acquaintance *f.* 88:18. lover *f.* from me || 97:9. exalted *f.* above 103:12. *f.* as the east || 109:17. blessing, so let it 119:155. *f.* from thy law || 155. salvation is *f.* Pr. 4:24. perverse lips put *f.* || 5:8. *f.* from her 15:29. L. is *f.* from wicked || 19:7. friends go *f.* 22:5. he *f.* from them || 15. shall drive it *f.* from 30:8. remove *f.* from vanity || 31:10. *f.* above ru. Ec. 2:13. as *f.* as light || 7:23. it was *f.* from Is. 5:25. cusign from *f.* || 6:12. removed men *f.* 10:3. come from *f.* || 19:6. turn rivers *f.* away 22:3. fled from *f.* || 26:15. hast removed. nations *f.* 29:13. heart *f.* from me || 30:27. name L. from *f.* 43:6. bring my sons from *f.* and daugh. 59:9. 46:12. hear, ye that are *f.* from righteousness 49:1. hearken, O people, from *f.* || 12. come fr. 51:14. *f.* from oppression || 59:9. judgment *f.* Jer. 2:5. are gone *f.* || 12:2. *f.* from their reins 25:26. *f.* and near || 27:10. *f.* from your land 30:10. save thee from *f.* || 32:24. of Moab *f.* or La. 1:15. comforter *f.* from me || 3:17. *f.* from peace. Ez. 7:20. set it *f.* from me || 11:15. get *f.* from L. 23:40. men to come from *f.* || 44:10. Levites gone Da. 11:2. king *f.* richer || Jo. 3:6. *f.* from border Am. 6:3. *f.* away evil day || Mi. 7:11. decree be *f.* Mat. 15:8. their heart is *f.* from me, Mk. 7:6. 16:22. Peter said, *f.* be it from thee, Lord Mk. 6:35. day was *f.* spent || 8:3. came from *f.* 12:34. not *f.* from kingdom || 13:34. *f.* journey Lu. 7:6. not *f.* from house || 22:51. suffer ye thus *f.* 24:29. for day is *f.* spent || 50. as *f.* as to Bethany Jn. 21:8. not *f.* from land || Ac. 11:19. as Phenice Ac. 17:27. tho' he be not *f.* from every one of 22:21. I will send thee *f.* hence to the Gentiles 28:15. *f.* as Appii-forum || Ro. 13:12. night *f.* sp. 2 Co. 4:17. *f.* more weight of glory || 10:14. come Ep. 1:21. *f.* above all principality || 4:10. heavens Phil. 1:23. is *f.* better || He. 7:15. *f.* more evident

See COUNTRY, COUNTRIES.

FAR *off*, Ge. 41:5. gone, and not yet *f.*-

Nu. 2:2. pitch *f.*- || De. 13:7. gods of people *f.* De. 20:15. to all cities, *f.*- || 30:11. nor com. *f.*- Ps. 55:7. wander *f.*- || Pr. 27:10. a brother *f.*- Is. 33:13. hear, ye that are *f.* || 17. land that is *f.*- 46:13. righteousness not *f.*- || 57:9. messen. *f.*- 57:19. peace to him that is *f.*- || 59:11. it is *f.*- Ez. 6:12. that is *f.*- shall die || 8:6. *f.*- from sanc. 11:16. cast them *f.*- || 12:27. of times that are *f.*- 22:5. *f.*- from thee shall mock || Da. 9:7. near and Jo. 2:20. I'll remove *f.*- || 3:8. sell them to Sab.*f.*- Zch. 6:15. they *f.*- shall come and build in tem. Ep. 2:13. ye who were *f.*- are made nigh by C.

FARTHER. *See* FUATHER.

FARTHING, S, *s.* Mat. 5:26. uttermost *f.* || 10:29. Mk. 12:42. which make a *f.* || Lu. 12:6. for two *f.*

FASHION, *s.* Ge. 6:15. *f.* thou shalt make ark Ex. 26:30. *f.* of tabernacle || 37:19. *f.* of almonds 1 K. 6:38. *f.* of house || 2 K. 16:10. *f.* of altar Ez. 43:11. form and *f.* || Mk. 2:12. on this *f.* Lu. 9:29. *f.* of countenance || Ac. 7:44. accord. to 1 Co. 7:31. *f.* of this world || Phil. 2:8. found in *f.* Ja. 1:11. and the grace of the *f.* of it perisheth

FASHION, ED, Ex. 32:4. *f.* the calf with Jb. 10:8. thine hands have *f.* me, Ps. 119:73. 31:15. and did not one *f.* us in the womb ? Ps. 139:16. were *f.* || Is. 22:11. to him that *f.* it Ez. 16:7. thy breasts are *f.*, thine hair is grown Phil. 3:21. may be *f.* like unto his glorious body

FASHIONETH, *v.* Ps. 33:15. *f.* hearts alike Is. 44:12. *f.* it with hammers || 45:9. that *f.* it

FASHIONING, *p.* 1 Pe. 1:14. not *f.* yourselves

FASHIONS, *s.* Ez. 42:11. according to their *f.*

FAST, *a.* Ezr. 5:8. this work goeth *f.* on, and

FAST, *ad.* Ge. 20:18. *f.* closed up the wombs Jud. 4:21. Sisera *f.* asleep || 15:13. bind thee *f.* 16:11. if they bind me *f.* with new ropes Ru. 2:8. abide here *f.* by my maidens, 21. Jb. 38:38. clods cleave *f.* || Ps. 30:9. and it stood *f.* Ps. 65:6. his strength setteth *f.* the mountains Pr. 4:13. take *f.* hold of instruction, keep her Jer. 48:16. hasteth *f.* || 50:33. held them *f.* Jon. 1:5. *f.* asleep || Ac. 16:24. feet || 27:41. stuck

FAST, *s.* *To abstain from food.* 2 S. 12:†16. 1 K. 21:9. proclaim a *f.* 12. 2 Ch. 20:3. Ezr. 8:21. proclaimed a *f.* Jer. 36:9. Joel. 3:5 Is. 58:3. in day of your *f.* || 5. is it such *f.* that, is Jo. 1:14. sanctify a *f.* call an assembly, 2:15. Zch. 8:19. *f.* of 4th month || Ac. 27:9. *f.* was past

FAST, *v.* 2 S. 12:21. thou didst *f.* 23. Est. 4:16. *f.* ye for me || Is. 58:4. ye *f.* for strife Jer. 14:12. when they *f.* Zch. 7:5. did ye at all *f.* Mat. 6:16. when ye *f.* || 18. appear not to *f.* 9:14. why do we *f.* disciples *f.* not, Mk. 2:18. 15. then shall they *f.* Mk. 2:20. Lu. 5:35. Mk. 2:18. the disciples of John used to *f.* 19. can children of bride chamber *f.* Lu. 5:35. Lu. 5:33. *f.* often || 18:12. I *f.* twice in the week

FASTED, *v.* Jud. 20:26. the people *f.* that day 1 S. 7:6. *f.* on that day || 31:13. *f.* seven days 2 S. 1:12. *f.* for Saul || 12:16. David *f.* 22. 1 K. 21:27. Ahab *f.* || Ezr. 8:23. so we *f.* Ne. 1:4. *f.* and prayed || Is. 58:3. have we *f.* Zch. 7:5. when ye *f* || Mat. 4:2. Jesus *f.* 40 days Ac. 13:2. minister. to L. and *f.* || 3. when they

FASTEST, *v.* Mat. 6:17. when thou *f.* anoint

FASTING, S, *s.* Ne. 9:1. with *f.* and sackclo. Est. 4:3. there was *f.* || 9:31. matters of the *f.* Ps. 35:13. humbled my soul with *f.* || 69:10. chas. 109:24. weak thro' *f.* || Jer. 36:6. on the *f.* day Da. 6:18. passed the night *f.* || 9:3. prayer and *f.* Jo. 2:12. *f.* weeping and || Mat. 15:32. not send Mat. 17:21. goeth not out but by *f.* Mk. 9:29. Mk. 8:3. if I send them *f.* || Lu. 2:37. with *f.* Ac. 10:30. I was *f.* || 14:23. and prayed with *f.* 27:33. contin. *f.* || 1 Co. 7:5. give yourselves to *f.* 2 Co. 6:5. in watchings, in *f.* || 11:27. in *f.* often

FASTEN, *v.* Ex. 28:14. *f.* chains, 25. || 39:31. Is. 22:23. *f.* him as a nail || Jer. 10:4. *f.* it with

FASTENED, *p.* Ex. 39:18. *f.* in ouches || 40:18. Jud. 4:21. Jael *f.* nail || 16:14. Delilah *f.* it with 1 S. 31:10. *f.* Saul's body || 2 S. 20:8. sword *f.* 1 Ch. 10:10. *f.* his head || 2 Ch. 9:18. six steps *f.* Est. 1:6. hangings *f.* || Jb. 38:6. foundations *f.* Ec. 12:11. as nails *f.* || Is. 22:25. || 41:7. he *f.* it Ez. 40:43. hooks *f.* || Lu. 4:20. eyes *f.* on him Ac. 11:6. mine eyes || 28:3. viper *f.* on his hand

FASTENING, *p.* Ha. 2:†11. Ac. 3:4.

FAT, *s.* and *a.* signifies, (1) *The best*, Ge. 4:4. 27:28. (2) *Rich*, De. 32:15. (3) *Fruitful*, Ne. 9:25. Is. 28:1. (4) *Wanton, unruly*, De. 32:15. (5) *Prosperous*, Pr. 28:25. (6) *Cheerful*, Ps. 92:14. (7) *Abundance of spiritual blessings*, Ps. 36:8. Is. 25:6. Jer. 31:14. (8) *Stupid, senseless*, Ps. 119:70.

Ge. 4:4. Abel bro't *f.* || Ex. 23:18. nor *f.* remain Ex. 29:13. *f.* on the kidneys, 22. Le. 3:3—15. Le. 3:16. all *f.* is the Lord's || 4:8. take off the *f.* 4:26. burn his *f.* 6:12. | 7:3,31. | 17:6. Nu. 18:17. 7:25. whoso eateth the *f.* 23. | 3:17. | 9:10,20. De. 32:14. *f.* of lambs || 32:38. did eat the *f.* Jud. 3:22. the *f.* closed || 29. 10,000 men all *f.* 1 S. 2:15. not fail to burn *f.* || 15:22. *f.* of rams 2 S. 1:22. | 1 K. 8:64. 2 Ch. 7:7. | 35:14. Ne. 8:10. eat the *f.* and drink the sweet, and Jb. 15:27. collops of *f.* on his flanks, Ps. 17:10. Ps. 20:†3. | 23:†5. | 73:†4. | 81:†16. | 147:†14. Is. 1:11. *f.* of fed beasts || 34:6. made *f.* || 43:24 Ez. 34:3. ye eat *f.* 39:19. || 44:7. offer *f.* 15. Zch. 11:16. he shall eat the flesh of the *f.*

FAT, *a.* Ge. 41:2. seven kine *f.* fleshed †5. ears *f.* || 49:20. Asher his bread shall be *f.* De. 31:20. waxen *f.* || 32:15. Jeshurun waxed *f.* Jud. 3:17. Eglon was *f.* || 1 S. 2:29. make you *f.* 1 K. 1:9. *f.* cattle || 4:23. was ten *f.* oxen 1 Ch. 4:40. *f.* pasture || Ne. 9:25. *f.* land, 35. Ps. 22:29. be *f.* on earth || 37:20. as *f.* of lambs 92:14. *f.* and flourishing || 119:70. heart *f.* as Pr. 11:25. liberal be *f.* || 13:4. diligent be *f.* 15:30. bones *f.* || 28:25. trusteth he made *f.* Is. 5:17. *f.* ones || 6:10. make the heart *f.* ears 10:16. *f.* ones leanness || 25:6. feast of *f* things 28:1. *f.* valleys, 4. || 30:23. *f.* and plenteous 34:6. sword *f.* 7. || 58:11. L. make *f.* thy hones Jer. 5:28. waxen *f.* || 50:11. ye are grown *f.* Ez. 35:14. *f.* pastures || 16. I will destroy the *f.* 20. judge between the *f.* || 45:15. *f.* pastures Am. 5:22. *f.* beasts || Ha. 1:16. portion is *f.*

FATLING, S, *s.* 1 S. 15:9. 2 S. 6:13. Ps. 66: 15. Is. 11:6. Ez. 39:18. Mat. 22:4.

FATNESS, *s.* Ge. 27:28. *f.* of the earth, 39. De. 32:15. cover. with *f.* || Jud. 9:9. leave my *f.* Jb. 15:27. face with *f.* || 36:16. be full of *f.* Ps. 36:8. *f.* of thy house || 63:5. satis. as with *f.* 65:11. paths drop *f* || 73:7. eyes stand out with *f.* Is. 17:4. *f.* of his flesh || 55:2. delight itself in *f.* Jer. 31:14. satiate with *f.* || Ro. 11:17. *f.* of olive

FATS, *s.* Jo. 2:24. *f.* shall overflow, 3:13.

FATTED, *p.* 1 K. 4:23. *f.* fowl || Jer. 46:21.

FATTEST, *a.* Ps. 78:31. *f.* of them || Da. 11:24.

FATHER, *s.* signifies, (1) *One that hath children*, Ge. 22:7. (2) *One that acts a kind and tender part*, Jb. 29:16. (3) *The author or inventor of any thing*, Ge. 4:20. Jn. 8:44. Ja. 1:17. (4) *An instructor*, Ge. 45:8. (5) *The head or governor*, Ge. 36:43. 1 Ch. 4:14. Is. 22:21. (6) *One we give reverence to*, Ge. 41: 43. 2 K. 2:12. (7) *Grandfather*, Ex. 2:18. 2 K. 14:3. (8) *Father-in-law*, 1 S. 24:12. Lu. 2:48. (9) *The patriarchs*, Abraham, Isaac, &c. Jn. 7:22. Ro. 11:28. (10) *Ancestors*, Zch. 1:5. Ma. 2:10. (11) *Very aged persons*, Ge. 44:20. 1 Ti. 5:1. (12) *One that has*

attained to strong faith, 1 Jn. 2:13. (13) *God, who is father of all by creation and providence,* De. 32:6. Ma. 2:10. *And of believers, in a way of special grace,* Ro. 8:15.
Ge. 2:24. a man leave his *f.* Mk. 10:7. Ep. 5:31.
4:20. *f.* of such as dwell in tents, 21.
9:18. Ham is the *f.* of Canaan, 22. | 10:21.
11:28. and Haran died before his *f.* Terah
17:4. be *f.* of many nations, 5. Ro. 4:17,18.
19:31. our *f.* is old||32. make our *f.* drink wine
20:12. daugh. of my *f.*||22:7. my *f.* and he said
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31: 53. Jacob sware by the fear of his *f.* Isaac
32:9. the G. of my *f.* ||37:10. told dream to his *f.*
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30:4. and *f.* hear her vow || 5. if her *f.* disallow
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17:31. kept *f.* sheep||19:3. commune with my *f.*
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Find or *Found* FAVOR.
Ge. 18:3. if I have *f.* 30:27. Nu. 11:15. 1 S. 20:29. Ne. 2:5. Est. 5:8. | 7:3. Nu. 11:11. have I not *-f.* || De. 24:1. she - no *f.*
Ru. 2:13. let me *-f.* || 1 S. 16:22. | 25:8.
2 S. 15:25. if I shall *-f.* || 1 K. 11:19. Hadad *-f.*
Pr. 3:4. so shalt thou *-f.* || 28:23. - more *f.*
Song 8:10. I was in his eyes as one that *-f.*
Lu. 1:30. thou hast *-f.* || Ac. 7:46. *-f.* before G.
FAVOR, *v.* 1 S. 29:6. lords *f.* thee not
Ps. 35:27. *f.* my right. cause || 102:13. set time to *f.*
102:14. *f.* the dust || 109:12. nor let any *f.* his
FAVORABLE, *a.* Jud. 21:22. be *f.* to them
Jb, 33:26. and God will be *f.* unto him : and
Ps. 77:7. *f.* no more || 85:1. thou hast been *f.*
FAVORED, *p.* Ge. 29:17. Rachel well *f.*
39:6. Joseph well *f.* || 41:2. kine well *f.* 3:18.
La. 4:16. *f.* not elders || Da. 1:4. children well *f.*
Na. 3:4. well *f.* harlot || Lu. 1:28. highly *f.*
Evil FAVOREDNESS. De. 17:1.
FAVOREST, ETH, *v.* 2 S. 20:11. *f.* Joab
Ps. 41:11. know thou *f.* me || 86:†2. thou *f.*
FEAR, *s.* is, (1) *Natural, and consists in a proper caution to avoid dangers and evils.* (2) *Unruly, when all resolution and self-possession is dissipated, and the spirits thrown into disorder and confusion*, Jh. 4:14. Mat. 17:6. | 28:4. (3) *Carnal and sinful, when persons fear men more than God*, Pr. 29:25. Mat. 10:28. (4) *Slavish, when persons are more afraid of death and hell than of sin*, 1 S. 12:18. Da. 5:6. Ac. 24:25. (5) *Diabolical*, Ja. 2:19. (6) *A filial fear of God, or holy affection in the soul, whereby it is inclined to reverence God and approve of all his commands*, Ge. 22:12. Ec. 12:13. *and to abhor all evil*, Ne. 5:15. Ps. 119:128. Pr. 8:13. | 16:6.
Fear is put, (1) *For the object feared*, Ge. 31:42. Pr. 1:26. Is. 8:13. (2) *Worship*, De. 6:13. | 10:20. Is. 25:3. (3) *Doctrine*, Ps. 19:7,9. (4) *Piety*, Jh. 4:6. Ma. 3:16. (5) *Doubting*, Ro. 3:11. 2 Ch. 20:17. (6) *Terror*, Ge. 35:5. (7) *Reverence*, Ro. 13:7. Ep. 6:5.
Ge. 9:2. the *f.* of you shall be on every beast
31:42. *f.* of Isaac, 53. || Ex. 15:16. *f.* and dread
Ex. 23:27. I will send my *f.* before thee, and
De. 2:25. put *f.* of thee, 11:25. || 28:67. for the *f.*
1 Ch. 14:17. Lord brought fear of him on nations
Ezr. 3:3. *f.* was on them||Ne. 6:14. put me in *f.*
Est. 8:17 *f.* of Jews, 9:2. || 3. *f.* of Mordecai
Jb. 4:6. is not this thy *f.* || 14. *f.* came on me
6:14. forsaketh the *f.* || 9:34. his *f.* terrify me
15:4. casteth off *f.* || 21:9. safe from *f.* neither
22:4. reprove thee for *f.* || 10. sudden *f.* trouble
25:2. dominion and *f.* || 39:22. mocketh at *f.*
39:16. her labor is in vain without *f.*
41:33. not his like, who is made without *f.*
Ps. 2:11. serve the Lord with *f.* || 5:7. in thy *f.*
9:20. put them in *f.* O Lord || 14:5. in great *f.*
31:11. I was a *f.* || 13. *f.* was on every side
48:6. *f.* took hold || 53:5. in *f.* where no *f.* was
64:1. preserve from *f.*||90:11. according to thy *f.*
105:38. *f.* of them fell||119:38. devoted to thy *f.*
Pr. 1:26. mock when your *f.* cometh, 27.
33. quiet from *f.* || 3:25. of sudden *f.* neither
10:24. *f.* of the wicked || 20:2. *f.* of a king
Pr. 29:25. the *f.* of man bringeth a snare ; but
Song 3:8. hath his sword because of *f.* in night
Is. 7:25. not come *f.* of briers || 8:12. nor *f.* their *f.*
8:13. let him be your *f.* || 14:3. rest from *f.*
21:4. pleasure turned to *f.* || 24:17. *f.* and pit
24:18. fleeth from *f.* shall fall, Jer. 48:44.
29:13. *f.* toward me is taught || 31:9. || 63:17.
Jer. 2:19. my *f.* is not in thee || 6:25. | 20:10.
30:5. a voice of *f.* || 32:40. I will put my *f.* in
46:5. *f.* was round about || 49:5. bring a *f.*
49:29. *f.* is on every side, 6:25. | 20:10. | 48:43.
La. 3:47. *f.* and a snare || Ez. 30:13. put a *f.*
Ma. 1:6. where is my *f.* || 2:5. for the *f.*
Mat. 14:26. cried out for *f.* || 28:4. for *f.* of him
28:8. they departed with *f.* and great joy, and
Lu. 1:12. fell on him || 74. serve him without *f.*
65. *f.* came on all, 7:16. Ac. 2:43. | 5:5,11.
5:26. filled with *f.* 8:37. || 21:26. failing for *f.*
Jn. 7:13. for *f.* of the Jews, 19:38. | 20:19.
Ro. 13:7. *f.* to whom *f.*||1 Co. 2:3. with you in *f.*
2 Co. 7:11. yea, what *f.* || 15. with *f.* received
Ep. 6:5. with *f.* and trembling, Phil. 2:12.
Phil. 1:14. are bold to speak the word without *f.*
2 Ti. 1:7. not given us the spirit of *f.* but of
He. 2:15. through *f.* of death||2:28. and godly *f.*
1 Pe. 1:17. time of your sojourning here in *f.*
3:15. give an answer with meekness and *f.*
1 Jn. 4:18. no *f.* in love, but love casteth out *f.*
Ju. 12. feeding without *f.* || 23. save with *f.*
Re. 18:10. afar off for *f.* of her torment, 15.
FEAR *of God.* Ge. 20:11. *f.*- not in this place
2 S. 23:3. ruling in the *f.*- || 2 Ch. 20:29.
Ne. 5:9. walk in the *f.*- || 15. because of the *f.*-
Ps. 36:1. no *f.*- before his eyes, Ro. 3:18.
2 Co. 7:1. perfecting holiness in *f.*- || Ep. 5:21.
FEAR *of the Lord.*
1 S. 11:7. *f.*- fell on the people, 2 Ch. 14:14. | 17:10. | 19:7.
Jb. 28:28. *f.*- is wisdom, Ps. 111:10. Pr. 1:7. | 9:10. | 15:33.
Ps. 19:9. *f.*- is clean || 34:11. teach you the *f.*-
Pr. 1:29. not choose *f.*- || 2:5. understand *f.*-
8:13. *f.*- is to hate evil || 10:27. *f.*- prolongeth
14:26. in *f.*- is strong confidence || 27. is life
15:16. a little with *f.*- || 16:6. by *f.*- men depart
19:23. *f.*- tendeth to life || 22:4. by *f.*- are riches
23:17. be thou in the *f.*- all the day long
Is. 2:10. hide, for the *f.*-, 19,21. || 11:2.
11:3. of quick understanding in the *f.*-
33:6. the *f.* of the Lord is his treasure
Ac. 9:31. walking in the *f.*- and comfort
FEARS, *s.* Jh. 15:†21. a sound of *f.* Ps. 34:4. Ec. 12:5. Is. 66:4. 2 Co. 7:5.
FEAR, *v.* Ge. 32:11. for I *f.* Esau, lest
42:18. I *f.* God || Ex. 18:21. such as *f.* God
Le. 19:3. *f.* every man his mother and father
11. but shall *f.* thy God, 32. | 25:17,36,43.
Nu. 14:9. neither *f.* ye the people of the land
De. 4:10. that they may learn to *f.* me, 5:29.
13:11. shall hear and *f.* 17:13. | 19:20. | 21:21.
4. and *f.* God || 28:58. *f.* this glorious name
28:66. *f.* day and night || 67. thou shalt *f.* day
Jud. 7:10. if thou *f.* to go down, go with Phurah
1 K. 8:40. may *f.* thee, 43. 2 Ch. 6:31,33.
2 K. 17:36. him shall ye *f.* 38,39. 1 Ch. 16:30.
Ne. 1:11. servants, who desire to *f.* thy name
Jb. 1:9. doth Job *f.* God for nought ?
31:34. did I *f.* ? || 37:24. men *f.* before him
Ps. 22:23. *f.* him all ye || 25. them that *f.* him
23:4. I'll *f.* no evil || 25:14. with them that *f.*
27:1. whom shall I *f.* || 31:19. them that *f.* thee
33:18. on them that *f.* him, 34:7,9. || 40:3.
49:5. should I *f.* || 52:6. shall see and *f.* and
60:4. banner to them that *f.*||61:5. *f.* thy name
64:9. all shall *f.* || 66:16. all ye that *f.* God
67:7. ends of the earth *f.* || 72:5. *f.* thee as long
85:9. nigh them that *f.* || 86:11. unite heart to *f.*
102:15. heathen shall *f.* || 103:11. them that *f.*
103:13. pitieth them that *f.*||17. on them that *f.*
111:5. meat to them that *f.* || 119:39. which I *f.*
119:63. companion of them that *f.* || 74,79.
145:19. he will fulfil desire of them that *f.* him
147:11. L. taketh pleasure in them that *f.* him
Ec. 3:14. *f.* before him || 5:7. *f.* thou God
8:12. well with them that *f.* God||12:13. *f.* God
Is. 8:12. nor *f.* their *f.* || 19:16. Egypt shall *f.*
25:3. city *f.* thee || 29:23. *f.* the God of Israel
59:19. *f.* the name of the Lord from the west
60:5. thine heart shall *f.* and be enlarged
Jer. 10:7. who would not *f.* || 23:4. *f.* no more
32:39. one heart to *f.* || 33:9. they shall *f.* and
51:46. lest your heart faint, and ye *f.* for the
Da. 1:10. I *f.* my lord || 6:26. *f.* God of Daniel
Ho. 10:5. Samaria *f.* || Zph. 3:7. wilt *f.* me
Mi. 7:17. as worms, and *f.* because of thee
Hag. 1:12. people did *f.* || Zch. 9:5. Ashkelon *f.*
Ma. 4:2. unto you that *f.* my name shall Sun
Mat. 10:28. *f.* him who is able to des., Lu. 12:5.
21:26. we *f.* the people || Lu. 1:50. that *f.* him
Lu. 23:40. dost thou *f.* G. ? || Ac. 13:16. ye that
Ro. 8:15. again to *f.* || 11:20. high-minded, but *f.*
2 Co. 11:3. I *f.* lest as the serpent||12:20. I *f.* lest
He. 4:1. let us *f.* lest || 12:21. I exceedingly *f.*
1 Pe. 2:17. *f.* G. || Re. 2:10. *f.* none of those
Re. 11:18. *f.* thy name || 14:7. saying, *f.* God
19:5. praise ye that *f.* him, both small and
FEAR *the Lord.* De. 6:2. mightest *f.*- thy God
13. shalt *f.*- thy God, 10:12,20. 2 K. 17:39.
21. to *f.*- our God, 14:23. | 17:19. | 31:12,13.
Jos. 4:24. might *f.* your God || 24:14. *f.*- and serve him, 1 S. 12:14,24.
1 K. 18:12. but I thy servant *f.*-, 2 K. 4:1.
2 K. 17:28. taught them how they should *f.*-
Ps. 15:4. honoreth them that *f.*- || 22:23. ye that 33:8. let all the earth *f.*- || 34:9. O *f.*- ye saints 115:11. ye that *f.*- || 13. bless them that *f.*- 118:4. *f.*- say||135:20. ye that *f.*- bless the Lord
Pr. 3:7. *f.*- and depart || 24:21. my son *f.*- them
Jer. 5:24. let us *f.*- || 26:19. did not he *f.*- ?
Ho. 3:5. shall Israel *f.*- || Jon. 1:9. I *f.*- the God
FEAR *not.* Ge. 15:1. *f.*- Abraham, 21:17. | 26:24. | 35:17. | 43:23. | 46:3. | 50:19,21.
Ex. 14:13. *f.*- stand || 20:20. Moses said *f.*-
Nu. 14:9. *f.* them not || 21:34. *f.* him not
De. 1:21. | 3:2,22. | 20:3. | 31:6,8. Jos. 8:1. | 10:8. Jud. 4:18. | 6:10,23. Ru. 3:11. 1 S. 4:20. | 12:20. | 22:23. | 23:17. 2 S. 9:7. | 13:28. 1 K. 17:13. 2 K. 6:16. | 17:34. | 25:24. 2 Ch. 20:17. Ps. 55:19. | 64:4. Is. 7:4. 35:4. | 41:10,13,14. | 43:1,5. | 44:2,8. | 51:7. | 54:4. Jer. 5:22. | 30:10. | 46:27,28. La. 3:57. Ez. 3:9. Da. 10:12,19. Jo. 2:21. Zph. 3:16. Hag. 2:5. Zch. 8:13,15. Ma. 3:5. Mat. 1:20. | 10:26,28,31. | 28:5. Lu. 1:13. | 2:10. | 8:50. | 12:7,32. | 18:4. Jn. 12:15. Ac. 27:24. Re. 1:17.
Not FEAR. Ex. 9:30. ye will *-f.* the Lord. 2 K. 17:35,37. Jb. 9:35. | 11:15.
Ps. 27:3. my heart shall *-f.* 46:2. | 56:4. | 118:6. Is. 54:14. thou shalt *-f.* || Am. 3:8. who will *-f.*
He. 13:6. I will *-f.* || Re. 15:4. who shall *-f.* thee
FEARED, r. Ge. 19:30. Lot *f.* to dwell || 26:7. Ex. 1:17. midwives *f.* God, 21. || 2:14. Moses *f.*
9:20. he that *f.* the word || 14:31. people *f.* L.
De. 25:18. *f.* not God || 32:17. fathers *f.* not || 27. 32:27. were it not that I *f.* the wrath of enemy
Jos. 4:14. *f.* Joshua || 10:2. Canaanites *f.*
Jud. 6:27. Gideon *f.* || 8:20. Jether *f.* to slay
1 S. 3:15. *f.* to show Eli||14:26. *f.* the oath||15:24.
2 S. 3:11. *f.* Abner || 10:19. Syrians *f.* || 12:18.
1 K. 1:50. Adonijah *f.* || 3:28. all Israel *f.*
2 K. 17:7. *f.* other gods || 25. *f.* not the Lord
1 Ch. 16:25. to be *f.* above all gods, Ps. 96:4.
2 Ch. 20:3. Jehoshaphat *f.* and proclaimed a fast
Ps. 76:7. thou art to be *f.* || 8. the earth *f.*
11. ought to be *f.* || 78:53. they *f.* not, but
130:4. forgiveness, that thou mayst be *f.*
Is. 41:5. the isles *f.* || 51:13. *f.* continually
57:11. whom hast thou *f.* that thou hast lied
Jer. 3:8. Judah *f.* not || 44:10. nor have they *f.*
42:16. the sword which ye *f.* Ez. 11:8.
Da. 5:19. nations *f.* || Ma. 2:5. wherewith he *f.*
Mat. 14:5. he *f.* the multitude, 21:46.
Mk. 4:41. they *f.* exceedingly || 6:20. Herod *f.*
11:18. priests *f.* Jesus || 32. *f.* the people, 12:12.
Lu. 9:34. they *f.* || 45. *f.* to ask him of that
18:2. judge which *f.* not G. ||19:21. I *f.* thee
Jn. 9:22. *f.* the Jews || Ac. 16:38. magistrates *f.*
He. 5:7. Christ was heard in that he *f.*
FEARED *God.* Ne. 7:2. Jb. 1:1. Ac. 10:2.
FEARED *greatly.* Jos. 10:2. 1 S. 12:18. 1 K. 18:3. Jb. 3:25. Ps. 89:7. Mat. 27:54.
FEARED *the Lord.* 2 K. 17:32. *f.*-, and made Ho. 10:3. *f.* not *the L.* || Jon. 1:16. *f. the Lord*
Ma. 3:16. then they that *f. the Lord* spake
FEAREST, r. Ge. 22:12. that thou *f.* God
Is. 57:11. thou *f.* me not || Jer. 32:25. thou *f.*
FEARETH, r. Jb. 1:8. Job *f.* God and, 2:3.
Ps. 25:12. that *f.* the Lord
112:1. blessed is every one that *f.* L. 128:1,4.
Pr. 13:13. *f.* commandment || 14:2. *f.* the L. || 16. 28:14. *f.* always || 31:30. that *f.* the Lord
Ec. 7:18. he that *f.* G.||8:13. *f.* not||9:2. *f.* an oath
Is. 50:10. who is among you that *f.* the Lord
Ac. 10:22. one that *f.* God, 35. | 13:26.
1 Jn. 4:18. he that *f.* is not made perfect
FEARING, *p.* Jos. 22:25. from *f.* the Lord
Mk. 5:33. the woman *f.* || Ac. 23:10. *f.* lest Paul
Ac. 27:17. *f.* lest they should fall in quicksands
Ga. 2:12. *f.* them || Col. 3:22. *f.* God || He. 11:27.
FEARFUL, LY, *a.* and *od.* Ex. 15:11. *f.* in praises
De. 20:8. what man is *f.* || 28:58. th s *f.* name
Ps. 139:14. I am *f.* and wonderfully made
Is. 35:4. of a *f.* heart || Mat. 8:26. why are ye *f.*
Mk. 4:40. ye so *f.* || Lu. 21:11. *f.* sights
He. 10:27. *f.* looking || 31. *f.* thing to fall into
Re. 21:8. *f.* shall have their part in the lake
FEARFULNESS, *s.* Ps. 55:5. *f.* and trembling
Is. 21:4. *f.* affrighted me || 33:14. *f.* surprised
FEAST, *s.* signifies, (1) *A solemn time for God's service*, Ge. 21:8. Ne. 10:12. (2) *Peace and inward serenity*, Pr. 15:15. (3) *The abundance of gospel provisions*, Is. 25:6. (4) *An emblem of joy and gladness*, Est. 8:17. [(5) *A season of merriment*, Ec. 10:19. Eo.]
The people of Israel *had many feasts*, (1) *Weekly, as the Sabbath*, Ex. 13:6. (2) *Monthly, as the new moons*, Nu. 28:11. (3) *Yearly, as the passover*, Ex. 34:25. (4) *Feast of trumpets*, Le. 23:24. (5) *Pentecost*, Le. 23:11,17. (6) *Atonement*, Le. 23:26. (7) *Tabernacles*, Le. 23:34. (8) *Of harvest*, Ex. 23:16. (9) *Of Purim*, Est. 9:26,32. (10) *Every 7th year, or year of Sabbaths*, Le. 25:4. (11) *The jubilee, being every 50th year, or 7 years of Sabbaths*, Le. 25:8.
Ge. 19:3. Lot made a *f.* || 21:8. Abraham made *f.*
26:30. Isaac || 29:22. Laban made a *f.* || 40:20.
Ex. 5:1. may hold a *f.* 10:9. | 12:14. Le. 23:29.
13:6. the seventh day shall be a *f.* to the Lord

Ex.23:14.three times thou shalt keep *f.* in the y. 16. *f.* of harvest || 32:5. to-morrow is a *f.* to Nu. 28:17. 15th day is the *f.* || 29:12. keep a *f.* De. 16:14. thou shalt rejoice in thy *f.* thou Jud. 14:10. Samson made a *f.* 12,17. 1 S. 9:†12. there is a *f.* to-day || 20:†6. yearly 25:36. Nabal held a *f.* in his house like a king 2 S. 3:20. David made Abner and his men a *f.* 1 K. 3:15. Solomon made a *f.* 8:2,65. 12:32. Jeroboam ordained a *f.* like the *f.* 33. 2 Ch. 5:3. the *f.* in the 7th month, Ne. 8:14. 7:8. kept *f.* seven days, 9. | 30:22. Ez. 45:25. Est. 1:3. made a *f.* 5,9. | 2:18. || 8:17. Jews Pr. 15:15. a merry heart hath a continual *f.* Ec. 10:19. *f.* is made for laughter, wine Is. 25:6 *f.* of fat things || Jer. 16:15. mourning *f.* Da. 5:1. Belshazzar the king made a great *f.* Ho. 2:11. *f.* days to cease || 9:5. in day of the *f.* Am. 5:21. I hate, I despise your *f.* days, and Mat. 26:5. they said, Not on the *f.* day. Mk. 14:2. 27:15. at the *f.* governor was wont, Mk. 15:6. Lu. 2:42. custom of the *f.* || 5:29. Levi made a *f.* 14:13. when thou makest a *f.* call the poor Jn. 2:8. bear to the governor of the *f.* || 9,23. 4:45. seen all he did at *f.* || 5:1. *f.* of Jews, 6:4. 7:8. go ye up to this *f.* || 10. then went he to *f.* 11. Jews sought him at *f.* || 37. great day of *f.* 10:22. *f.* of dedication || 11:56. not come to *f.* 12:12. come to *f.* 20. || 13:29. need of against *f.* Ac. 18:21. I must by all means keep this *f.*
1 Co. 5:8. let us keep the *f.*||10:27. bid you to *f.*

FEAST *of the Passover.*

Ex. 34:25. Mat. 26:2. Lu. 2:41. Jn. 13:1.

Solemn FEAST.

De. 16:15. Ps. 81:3. Lu. 2:7. Ho. 12:9.

FEAST *of Tabernacles.* Le. 23:34. De. 16:13, 16. | 31:10. 2 Ch. 8:13. Ezr. 3:4. Zch. 14:16, 18,19. Jn. 7:2.

FEAST *of unleavened Bread.*

Ex. 12:17. | 23:15. | 34:18. Le. 23:6. De. 16:16. 2 Ch. 8:13. | 30:13,21. | 35:17,22. Ez. 45:21. Mat. 26:17. Mk. 14:1. Lu. 22:1.

FEAST *of Weeks.* Ex. 34:22. observe *f.*- De. 16:10,16. || 2 Ch. 8:13. Sol. offered in *f.*-

FEAST, ED, *v.* Jb. 1:4. 2 Pe. 2:13. Ju. 12.

FEASTING, *s.* Est. 9:17. day of *f.* 18,22.

Jb. 1:5. days of *f.* || Ec. 7:2. house of *f.* Jer. 16:8.

FEASTS, *s.* Le. 23:2. these are my *f.* 4, 37:44. Nu. 29:39. your set *f.* 1 Ch. 23:31. Ezr. 3:5. 2 Ch. 31:3. for the set *f.* || Ne. 10:33. in set *f.* Ps. 35:16. mockers in *f.* || Is. 1:14. appointed *f.* Is. 5:12. the harp, pipe and wine are in their *f.* Jer. 51:39. in their heat I will make their *f.* Ez. 45:17. give offerings in *f.* 46:11. Am. 8:10. *f.* to mourning||Zch. 8:19. cheerful *f.* Mat. 23:6. uppermost rooms at *f.* Mk. 12:39. Ju. 12. these are spots in your *f.* of charity *Solemn* FEASTS. Nu. 15:3. 2 Ch. 2:4. | 8:13. La. 1:4. 2:6. Ez. 36:38. | 46:9.

Ho. 2:11. to cease her *f.* || Na. 1:15. Ma. 2:3.

FEATHERS, *s.* Le. 1:16. pluck away his *f.* Jb. 39:13. gavest thou *f.* to the ostrich Ps. 68:13. *f.* with yellow gold||91:4. cover with *f.* Ez. 17:3. eagle full of *f.* 7. || Da. 4:33. eagles *f.*

FED, *v.* Ge. 30:36. Jacob *f.* Laban's flock Ge. 36:24. as he *f.* asses || 41:2. seven kine *f.* 18. 47:17. he *f.* them || 48:15. God which *f.* me De. 8:3. he *f.* thee with manna, 16. Ex. 16:32. 1 K. 18:4. he *f.* them with bread and water, 13. 1 Ch. 27:29. over the herds that *f.* in Sharon Ps. 37:3. verily thou shalt be *f.* || 78:72. he *f.* 81:16. *f.* with finest wheat || Is. 1:11. *f.* beasts Jer. 5:7. *f.* them to full || 8. as *f.* horses Ez. 16:19. and my honey wherewith I *f.* thee 34:3. ye eat the fat, and kill them that are *f.* 8. shepherds *f.* themselves, *f.* not my flock Da. 4:12. all flesh was *f.* || 5:21. *f.* him with Zch. 11:7. took two staves, and I *f.* the flock Mat. 25:37. saw we thee hungered, and *f.* thee Mk. 5:14. they that *f.* the swine, fled, Lu. 8:34. Lu. 16:21. desiring to be *f.* with the crumbs 1 Co. 3:2. I have *f.* you with milk, and not FEE, *s.* Da. 2:†6. receive *f.* || 5:†17. give thy *f.*

FEEBLE, *a.* Ge. 30:42. when cattle were *f.* De. 25:18. smote *f.* || 1 S. 2:5. is waxen *f.* 2 S. 4:1. hands were *f.* || 2 Ch. 28:15. carried *f.* Ne. 4:2. do these *f.* Jews || Jb. 4:4. *f.* knees Ps. 38:8. I am *f.* || 105:37. not one *f.* person Is. 16:14. remnant be *f.* || 35:3. *f.* knees Jer. 6:24. our hands wax *f.* 49:24. | 50:43. Ez. 7:17. all hands shall be *f.* 21:7. Zch. 12:8. he that is *f.*||1 Co. 12:22. seem more *f.* 1 Th. 5:14. *f.* minded || He. 12:12. *f.* knees

FEEBLER, *a.* Ge. 30:42. *f.* were Laban's

FEEBLENESS, *s.* Jer. 47:3. not look back for *f.*

FEED, *v.* signifies, (1) *To refresh nature.* Ge. 25:30. (2) *Seasonally to pamper,* Ju. 12. (3) *To teach,* Jn. 21:15. Ac. 20:28. (4) *To keep,* Ge. 37:2. (5) *To afflict,* 1 K. 22:27. Ez. 34:16.

Feeding *generally respects the office of a shepherd, and is applied,* I. *To God, in respect of* (1) *His church, which He defends, supports, and supplies,* Ge. 48:15. Ps. 23:1. | 28:9. (2) *The ungodly, on whom he executes his judgments,* Ez. 34:16. Ho. 4:16. (3) *The creatures whom he supplies,* Ps. 145:15. Mat. 6:26.

II. *To Christ, the great and good Shepherd of his church,* Is. 40:11. Jn. 10:11. *who feeds by his word, Spirit, grace, fulness, redemption, ordinances and providences.*

III. *To men,* Jn. 21:15. Ps. 78:71. Jer. 3:15.

IV. *To rulers, polit. and ecclesiast.* Ez. 34:2,3. Ge. 25:30. *f.* me with that same red pottage 29:7. *f.* the sheep||30:31. I'll again *f.* thy flock 37:12. *f.* father's flock, 16. || 46:32. to *f.* cattle Ex. 22:5. *f.* in another's field || 34:3. let flocks *f.* 2 S. 5:2. *f.* my people, 7:7. || 19:33. I'll *f.* thee 1 K. 17:4. commanded ravens to *f.* thee 22:27. *f* him with bread of affliction, 2Ch.18:26. Jb. 24:2. *f.* thereof || 20. worms shall *f.* sweetly Ps. 28:9 *f.* them||49:14. *f.* on them||78:71. Jacob Pr. 10:21. lips *f.* many || 30:8. *f.* me with food Song 1:8. *f.* thy kids || 4:5. *f.* among lilies || 6:2. Is. 5:17. lambs shall *f.* || 11:7. cow and bear *f.* 14:30. poor shall *f.* || 27:10. calf *f.* and lie down 30:23. *f.* in large pastures || 40:11. *f.* his flock 49:9. shall *f.* in the ways || 26. I'll *f.* them that 58:14. I will *f.* thee with the heritage of Jacob 61:5. strangers shall *f.* || 65:25. wolf *f.* together Jer. 3:15. *f.* you with knowledge || 6:3. shall *f.* 9:15. I will *f.* them with wormwood, 23:15. 23:2. pastors that *f.* || 4. which shall *f.* them 50:19. Israel shall *f.* on Carmel and Bashan La. 4:5. they that *f.* delicately are desolate Ez. 34:2. *f.* themselves || 13. I'll *f.* them, 14,15. 16. I'll *f.* the fat || 23. my servant David shall *f.* Da. 11:26. that *f.* of his meat shall destroy him Ho. 4:16. L. *f.* them as a lamb||9:2. shall not *f.* Jon. 3:7. let them not *f.* nor drink water Mi. 5:4. *f.* in the strength of L. || 7:14 *f.* with rod Zph. 2:7. *f.* thereupon || 3:13. they shall *f.* none Zch. 11:4. *f.* the flock || 7. I'll *f.* || 9. I'll not *f.* 16. Mat. 2:6. governor *f.* || Lu. 15:15. to *f.* swine Jn. 21:15. *f.* my lambs || 16. *f.* my sheep, 17. Ac. 20:28. take heed to *f.* the church of God Ro. 12:20. if thine enemy hunger, *f.* him, if 1 Ch.13:3. goods to *f.* poor||1 Pe. 5:1. *f.* flock of G. Re.7:17. the Lamb shall *f.* || 12:6. *f.* her 1260 days

FEEDEST, *v.* Ps. 80:5. *f.* with tears || Song 1:7.

FEEDETH, *v.* Pr. 15:14. *f.* on foolishness Song 2:16. my beloved *f.* among the lil es, 6:3. Is. 44:20. he *f.* of ashes || Ho. 12:1. *f.* on wind Mat. 6:26. heavenly Father *f.* them, Lu. 12:24. 1 Co. 9:7. who *f.* a flock, and eateth not milk

FEEDING, *p.* Ge. 37:2. Joseph was *f.* the flock Jb. 1:14. the asses *f.* || Ez. 34:10. cease from *f.* Na. 2:11. where is the *f.* place of young lions? Mat. 8:30. herd of swine *f.* Mk. 5:11. Lu. 8:32. Lu. 17:7. *f.* cattle || Ju. 12. *f.* without fear

FEEL, *v.* Ge. 27:12. my father will *f.* me, 21. Jud.16:26. *f.* the pillars || Jb. 20:20. not *f.* quietn. Ps. 58:9. before your pots can *f.* the thorns Ec. 8:5. *f.* no evil || Ac. 17:27. might *f.* after

FEELING, *p.* Ep. 4:19. past *f.* || He. 4:15.

FEET, *s.* signify, (1) *The will and affections,* Ec. 5:1. Ps. 17:5. (2) *Faith,* Ps. 40:2. | 66:9. (3) *The walk and conversation,* Ps. 119:59,101. He. 12:13. (4) *The whole man,* Pr. 1:16. | 6:18. (5) *The human nature of Christ,* Ps. 8:6. (6) *Referred to God, it denotes his omnipotency, or irresistible power,* Ha. 3:5. (7) *To man, signifies weak, mean,* Is. 26:6. *A helper,* Jb. 29:15. *Rule,* Ps. 47:3.

Ge. 18:4. and wash your *f.* 19:2. | 24:32. | 43:24. 49:10. between his *f.* || 33. gathered up his *f.* Ex. 3:5. put thy shoes from off thy *f.* Ac. 7:33. 12:11. shoes on your *f.* || 39:19. wash their *f.* 21. Le. 8:24. toes of right *f.* || 11:21. legs above *f.* Nu. 20:19. I will only go through with my *f.* De. 11:24. soles of your *f.* tread shall be yours 28:57. between her *f.* || 33:3. sat down at thy *f.* Jos. 3:13. as soon as soles of priests *f.* 4:18. 9:5. old shoes on *f.* || 10:24. *f.* on the necks Jud. 3:24. he covereth his *f.*||4:10. 10,000 at his *f.* 5:27. at her *f.* bowed || 19:21. washed their *f.* Ru. 3:4. uncover his *f.* || 8. she lay at his *f.* 14. 1 S. 2:9. keep *f.* of his saints || 24:3. cover his *f.* 25:24. fell at his *f.* || 41. to wash *f.* of servants 2 S. 3:34. nor *f.* put in fetters || 4:4. lame of *f.* 4:12. cut off hands and *f.* || 11:8. wash thy *f.* 19:24. nor dressed his *f.* || 22:34. *f.* like hinds' *f.* 22:10. darkn. under his *f.* || 37. my *f.* not slip 1 K. 2:5. put the blood of war in shoes of his *f.* 14:6. Ahijah heard sound of her *f.* || 12. *f.* enter 15:23. Asa was diseased in his *f.* 2 Ch. 16:12. 2 K. 4:27. she caught him by the *f.* 37. 6:32. sound of his master's *f.* || 9:35. skull and *f.* 13:21. dead man stood on his *f.* || 19:24. sole of *f.* 21:8. nor make the *f.* of Israel move any more Ne. 9:21. clothes not old, their *f.* swelled not Est. 8:3. Esther fell down at his *f.* and besought Jb. 12:5. slip with his *f.* || 13:27. my *f.* in stocks 18:8. a net, by his own *f.* || 11. drive to his *f.* 29:15. *f.* was I to the lame || 30:12. push my *f.* Ps. 8:6. put all under his *f.* 1 Co. 15:27. Ep. 1:22. 18:9. darkness under his *f.* || 33. like hinds' *f.* 36. *f.* did not slide || 38. fallen under my *f.* 22:16. they pierced my hands and my *f.* 25:15. for he shall pluck my *f.* out of the net 31:8. set my *f.* in a large || 40:2. my *f.* on a rock 47:3. under our *f.* || 56:13. *f.* from falling, 116:8. 58:10. wash his *f.* in blood||66:9. nor *f.* be moved 73:2. my *f.* were almost gone || 74:3. lift up *f.* 91:13. dragon shall trample under *f.* Is. 14:19. 105:18. whose *f.* they hurt || 115:7. *f.* have they 119:59. I turned my *f.* || 101. refrained my *f.* 105. lamp to our *f.* || 122:2. our *f.* shall stand Pr. 1:16. their *f.* run to evil, 6:18. Is. 59:7. 4:26. ponder path of thy *f.* || 5:5. her *f.* go down 6:13. speaketh with his *f.* || 28. *f.* not burnt 7:11. her *f.* abide not || 19:2. hasteth with his *f.* 26:6. cutteth off the *f.* || 29:5. a net for his *f.* Song 5:3. I have washed my *f.* how shall I defile 7:1. how beautiful are thy *f.* with shoes, O Is. 3:16. tinkling with *f.* 18. || 6:2. covered his *f.* 23:7. her own *f.* || 26:6. *f.* of the poor tread it Is. 28:3. trodden under *f.* || 32:20. *f.* of the ox 37:25. with sole of *f.* have dried, 2 K. 19:24. 41:3. not gone with his *f.* || 49:23. dust of *f.* 52:7. how beautiful are the *f.* Ro. 10:15. 60:13. place of *f.* glorious || 14. bow at soles of *f.* Jer. 13:16. *f.* stumble || 14:10. not refrained *f.* 18:22. hid snares from my *f.* || 38:22. thy *f.* sunk La. 1:13. a net for my *f.* || 3:34. crush under *f.* Ez. 1:7. *f.* were straight *f.* || 2:1. stand on thy *f.* 16:25. opened thy *f.* || 24:17. shoes on thy *f.* 25:6. stamped with *f.* || 34:18. soil with thy *f.* 37:10. stood on their *f.* || 43:7. place of my *f.* Da. 2:33. *f.* part of iron || 7:7. residue with *f.* 10:6. *f.* like polished brass, Re. 1:15. | 2:18. Na. 1:3. dust of his *f.* || 15. *f.* that bringeth good Ha. 3:5. coals at his *f.* || 19. *f.* like hinds' *f.* Zch. 14:4. his *f.* shall stand on mount of Olives Ma. 4:3. shall be ashes under soles of your *f.* Mat. 10:14. dost of your *f.* Mk. 6:11. Lu. 9:5. 18:8. having two *f.* be cast || 29. fell at his *f.* 28:9. they held him by the *f.* and worshipped Mk. 5:22. fell at his *f.* || 7:25. she fell at his *f.* Lu. 1:79. to guide our *f.* || 7:38. she kissed his *f.* 8:35. sitting at the *f.* of Jesus || 41. fell at his *f.* 10:39. Mary sat at Jesus' *f.* || 15:22. shoes on his 24:39. behold my hands and my *f.* 40.

Jn. 11:2. and wiped his *f.* with her hair, 12:3. 32. Mary fell at his *f.* || 13:5. wash discip. *f.* 13:6. dost wash my *f.* || 20:12. angel at his *f.* Ac. 4:35. laid them at the apostles' *f.* 37. | 5:2. 5:9. *f.* of them which buried || 7:58. young *f.* 10:25. fell at his *f.* || 13:51. shook dust of their *f.* 11:8. impotent in his *f.* || 16:24. *f.* fast in stocks 22:3. *f.* of Gamaliel || 26:16. stand on thy *f.* Ro. 3:15. *f.* swift to || 16:20. bruise Satan under 1 Co. 12:21. nor head to *f.* || 15:25. under his *f.* Ep. 1:22. and hath put all things under his *f.* 6:15. *f.* shod || 1 Ti. 5:10. washed saints' *f.* He. 2:8. all under his *f.* || 12:13. straight paths Re. 1:17. I fell at his *f.* || 19:10. | 22:8. 3:9. worship bef. thy *f.* || 11:11. stood on their *f.* 12:1. moon under her *f.* || 13:2. as *f.* of a bear

FEIGN, *v.* 2 S. 14:2. 1 K. 14:5. Lu. 20:20.

FEIGNED, *p.* 1 S. 21:13. *f.* himself mad 2 S. 22:†45. yield *f.* obedience, Ps. 18:†44. Ps. 17:1. not out of *f.* lips || 2 Pe. 2:3. *f.* words

FEIGNEST, *v.* 1 K. 14:6. Ne. 6:8.

FEIGNEDLY, *ad.* Jer. 3:10. turned *f.* faith

FELIX, *Happy or prosperous.* Ac. 23:26. | 24: 3,24,25. | 25:14.

FELL, *v.* Ge. 4:5 and his countenance *f.* 44:14. *f.* before Joseph || 45:14. || 46:29. Nu. 11:9. dew *f.* manna *f.* || 14:5. Moses *f.* Jos. 8:25. *f.* that day 12,000 || 22:20. wrath *f.* Jud. 5:27. Sisera *f.* || 8:10. there *f.* 120,000 12:6. *f.* 42,000 || 16:30. house *f.* || 20:44. *f.* 18,000 1 S. 4:10. *f.* 30,000 || 18. Eli *f.* from his seat 11:7. fear of the L. *f.* || 31:4. *f.* on his sword, 5. 1 K. 2:25. *f.* on Adonijah || 31. *f.* on Joab, 46. 18:38. fire of the Lord *f.* || 20:30. a wall *f.* on 2 K. 2:13. mantle of Elijah *f.* || 4:8. it *f.* on a day 6:5. the axe head *f.* || 7:20. so it *f.* out to him 1 Ch. 21:14. *f.* 70,000 men || 27:24. *f.* wrath for it 2 Ch. 17:10. fear of L. *f.* || 21:19. bowels *f.* out Ezr. 9:5. I *f.* on my knees, and spread my hands Est. 8:17. fear of Jews *f.* || 9:3. of Mordecai *f.* Jb. 1:15. Sabeans *f.* ||17. Chaldeans *f.* || 19. house *f.* Ps. 27:2. they *f.* || 105:38. fear of Isra. *f.* Egypt Jer. 39:9. *f.* to him || 46:16. one *f.* on another Ez. 8:1. hand of L. *f.* on me || 39:23. so *f.* they Da. 4:31. *f.* a voice || 7:20. before whom three *f.* 10:7. a quaking *f.* || Jon. 1:7. lot *f.* on Jonah Mat. 7:25. house *f.* not || 27. it *f.* Lu. 6:49. 13:4. some seed *f.* 5,7,8. Mk. 4:4. Lu. 8:5. Mk. 9:20. *f.* on the ground || 14:35. Jesus *f.* Lu. 1:12. fear *f.* on Zech. || 8:23. Jesus *f.* asleep 10:30. *f.* among thieves||13:4. tower in Siloam *f.* 15:20. father *f.* on his neck || 16:21. crumbs *f.* Jn. 18:6. went backward and *f.* to the ground Ac. 1:25. Judas *f.* || 26. lot *f.* on Matthias 7:60. he *f.* asleep || 9:4. soul *f.* || 18. *f.* from eyes 10:10. *f.* in a trance || 44. Holy Ghost *f.* 11:15. 12:7. chains *f.* off || 13:11. *f.* on him a mist 13:36. David *f.* on sleep || 19:17. fear *f.* on Jews 20:37. *f.* on Paul's neck || 22:7. I *f.* to the ground Ro. 11:22. on them which *f.* severity, but 1 Co. 10:8. and *f.* in one day 23,000, He. 3:17. 2 Pe. 3:4. for since the fathers *f.* asleep Re. 6:13. stars *f.* 8:10. || 11:11. great fear *f.* 11:13. part of city *f.* || 16:2. *f.* a noisome sore 16:19. the cities *f.* || 21. *f.* on men a great hail

FELL *damn.* Nu. 22:27. ass *f.*- under Balaam De. 9:18. I *f.*- before the L. || Jos. 6:20. wall *f.*- Jud. 5:27. there he *f.*- dead || 19:26. concubine *f.*- 1 S. 17:52. Philistines *f.*- || 31:1. Israel *f.*- 2 S. 2:16. so they *f.*- together || 23. Asahel *f.*- 2 K. 1:2. Ahaziah *f.*- || 2 Ch. 13:17. *f.*- 500,000 Est. 8:3. Esther *f.*- || Jb. 1:20. Job *f.*- on ground Ps. 107:12. they *f.*- || Da. 3:7. nations *f.*- || 23. Mat. 2:11. wise men *f.*- || 18:26. servant *f.*-, 29.

Mk. 3:11. unclean spirits *f.*- || 5:33. woman *f.*- Lu.5:8.Peter *f.*- || 8:28. man which had devils *f.*- 8:41. Jairus *f.*- || Jn. 11:32. Mary *f.*-
Ac. 5:5. Ananias *f.*- || 10. Sapphira *f.*- || 19:25. 16:29. jailer *f.*- || 19:35. *f.*- from Jupiter || 20:9. He. 11:30. by faith the walls of Jericho *f.*-
Re. 5:8. elders *f.*- 14. | 19:4,10. || 22:8.
FELL, ED, *v.* 2 K. 3:19. *f.* every good tree, 25.
FELLER, *s.* Is. 14:8. no *f.* is come up against
FELLEST, ING, *v.* and *p.* 2 S. 3:34. 2 K. 6:5.
FELLOES, *s.* 1 K. 7:33. *f.* and spokes
FELLOW, *s.* Ge. 19:9. they said, This one *f.* Ex. 2:13. wherefore smitest thou thy *f.* || 18:†16. Jud.7:13.told a dream to his *f.* || 22. against his *f.* 1 S. 21:15. ye brought this *f.* to play the mad. 25:21.I kept all this *f.* hath || 29:4. this *f.* return 2 S. 2:16. caught every one his *f.* by the head 1 K. 22:27. put this *f.* in prison, 2 Ch. 18:26.
2 K. 9:11. wherefore came this mad *f.*
Ec. 4:10. lift up his *f.* || Is. 34:14. satyr cry to *f.* Zch. 13:7. against the man that is my *f.* saith Mat. 12:24. this *f.* doth not cast out devils 18:28. *f.* servant, 29,31,33. || 24:49. smite *f.* serv. 26:61. this *f.* said || 71. this *f.* was with Jesus Lu. 23:2. we found this *f.* perverting the nation Jn. 9:29. this *f.* we know not whence he is
Ac. 17:†18. base *f.* || 18:13. this *f.* persuadeth 22:22. away with such a *f.* || 24:5. a pestilent *f.* Ro. 16:7. my *f.* prisoner, Col. 4:10. Philc. 23.
2 Co. 8:23. Titus is my partner and *f.* helper
Ep. 2:19. *f.* citizens || 3:6. should be *f.* heirs Col. 1:7. *f.* servant, 4:7. Re. 6:11. | 19:10. | 22:9.
Phil. 4:3. *f.* laborers, 1 Th. 3:2. Philc. 1,24. 2:25. *f.* soldier, Philc. 2. || 3 Jn. 8. *f.* helpers
FELLOWS, *s.* Jud. 11:37. I, and my *f.* || 18:25. Ps. 45:7. oil of gladness above thy *f.* He. 1:9. Is. 44:11. all his *f.* ashamed || Da. 2:13,18. | 7:20. Mat. 11:16. calling to their *f.* || Ac. 17:5. lewd *f.*
FELLOWSHIP, *s.* Le. 6:2. or in *f.* or in a Ps. 94:20. shall iniquity have *f.* with thee
Ac. 2:42. continued in the apostles' doctr. and *f.* 1 Co. 1:9. *f.* of his Son || 10:20. not *f.* with devils 2 Co. 6:14. what *f.* hath light || 8:4. on us the *f.* Ga. 2:9. gave to me and B. the right hands of *f.* Ep. 3:9. *f.* of the mystery || 5:11. have no *f.* Phil.1:5.your *f.*||2:1. if any *f.* || 3:10. *f.* of his suff. 1 Jn. 1:3. truly our *f.* || 6. say, we have *f.* 7.
FELT, *v.* Ex. 10:21. darkness that may be *f.* Pr. 23:35. I *f.* it not || Ac. 28:5. *f.* no harm
FEMALE, *s.* Ge. 1:27. male and *f.* 5:2. | 6:19. | 7:2,9,16. Le. 3:1,6.
Le. 4:28. a *f.* without blemish, 32. | 5:6. 12:7. born a male or *f.* || 27:4. if it be a *f.* 5.
Nu. 5:3. both male and *f.* || De. 4:16. | 7:14. Mat. 19:4. made them male and *f.* Mk. 10:6.
Ga. 3:28. in Christ there is neither male nor *f.*
FENCE, *s.* Ps. 62:3. and as a tottering *f.*
FENCED, *p.* De. 28:52. till the *f.* walls come 2 S. 23:7. man that shall touch them must be *f.* 2 K. 3:19. *f.* city, 10:2. | 17:9. | 18:8.
Jb. 1:10. hast not *f.* me with hones || 19:8. *f.* up my way Is. 2:15. on every *f.* wall || 5:2. vineyard and *f.* it Jer. 15:20. I'll make thee a *f.* wall || Ez. 36:35.
FENCED *Cities.* De. 3:5. | 9:1. Nu. 32:17. Jos. 10:20. | 14:12. 1 S. 6:18. 2 S. 20:6. 2 K. 18:13. | 19:25. 2 Ch. 8:5. | 12:4. | 14:6. | 17:2. | 19:5. | 21:3. | 33:14. Jer. 5:17. Da. 11:15. Ho. 8:14. Zph. 1:16.
FENS, *s.* Jb. 40:21. in the covert of the *f.*
FERRET, *s. A creature like a weasel.* Le. 11:30.
FERRY-*Boat, s.* 2 S. 19:18. *f.*- for king's h.
FERVENT, *a.* Ac. 18:25. *f.* in spirit, Ro. 12:11. 2 Co. 7:7. your *f.* mind || Ja. 5:16. *f.* prayer 1 Pe. 1:8. have *f.* charity || 2 Pe. 3:10. *f.* heat,12.
FERVENTLY, *ad.* Col. 4:12. 1 Pe. 1:22.
FESTUS, *Festival or joyful.* Ac. 24:27. | 25: 1—24. | 26:24,25,32.
FET, *for* Fetched *(a Scotticism, generally amitted in all correct editions of the Bible, since* 1769. 2 S. 9:5. | 11:27. 1 K. 7:13. | 9:28. 2 K. 11: 4. 2 Ch. 12:11. Jer. 26:23. Ac. 28:13.
FETCH, *v.* Nu. 20:10. must we *f.* water?
De. 19:12. elders *f.* him || 30:4. Lord *f.* thee 1 S. 4:3. let us *f.* ark || 26:22. let one *f.* spear 2 S. 5:23. *f.* a compass || 14:13. *f.* his banished 1 K. 17:10. *f.* me, I pray thee, a little water 2 Ch. 18:8. *f.* quickly Mic.||Jb.36:3. *f.* my knowl. Is. 55:12. I'll *f.* wine || Ac. 16:37. let them *f.* us
FETCHED, *v.* and *p.* Ge. 18:4. little water be *f.* Ge. 18:7. Abraham *f.* a calf tender
27:14. Jacob *f.* kids || Jud. 18:18. *f.* image 1 S. 7:1. *f.* up the ark || 2 S. 14:2. Joab *f.* 10:23. *f.* Saul || 2 S. 4:6. *f.* wheat
2 K. 3:9. *f.* a compass || 2 Ch. 1:17. *f.* from Egypt
FETCHETH, *v.* De. 19:5. *f.* a stroke with axe
FETTERS, *s.* Jud.16:21. bound Samson with *f.* 2 S. 3:34. nor thy feet in *f.* || 2 K. 25:7.
2 Ch. 33:11. Manasseh was bound with *f.* 36:6. Jehoiakim was bound with *f.* to carry Ps.105:18. hurt with *f.*||149:8.bind nobles with *f.* Mk. 5:4. being often bound with *f.* Lu. 8:29.
FEVER, *s.* De. 28:22. smite thee with a *f.* Mat. 8:14. was sick of a *f.* Mk. 1:30. Lu. 4:38. Jn. 4:52. the *f.* left him || Ac. 28:8. sick of a *f.*
FEW, *a.* Ge. 29:20. seemed but a *f.* days for 47:9. *f.* and evil || Le. 26:22. I'll make you a *f.* De. 33:6. let Reuben live, l· not his men be *f.* Jos. 7:3. the men of Ai are but a *f.*
1 S. 14:6. to save by many or *f.* || 17:28. *f.* sheep 2 K. 4:3. borrow empty vessels, borrow not a *f.* 1 Ch. 16:19. when ye were but *f.* Ps. 105:12. 2 Ch. 29:34. priests too *f.* || Ne. 7:4. people *f.* Jb. 19:20. my days *f.* || 14:1. man is of *f.* days Ps. 109:8. let his days be *f.* and let another Ec. 5:2. let thy words be *f.* || 9:14. *f.* men in it Is. 10:7. cut off nations not a *f.* || 19. trees be *f.* Jer. 30:19. they shall not be *f.* || 42:2. we are *f.* Ez. 5:3. take a *f.* || 12:16. I will leave a *f.* men Mat. 7:14. *f.* find it || 9:37. laborers *f.* Lu. 10:2. 20:16. many be called, but *f.* chosen, 22:14. 25:21. hast been faithful in a *f.* things, 23. Lu. 12:48. *f.* stripes || 13:23. *f.* that be saved Ac. 17:4. women not a *f.* || 24:4. a *f.* words He. 12:10. for a *f.* days || 13:22. *f.* words, Ep.3:3. 1 Pe. 3:20. wherein *f.* that is, eight were saved Re. 2:14. a *f.* things, 20. || 3:4. a *f.* names
FEWER, *a.* Nu. 33:54. Jb. 30:†7.
FEWEST, *a.* De. 7:7. the *f.* of all people
FEWNESS, *s.* Le. 25:16. according to *f.* of
FIDELITY, *s.* Ti. 2:10. showing all good *f.*
FIELD, *s.* Ge. 4:8. when they were in the *f.* 24:63. to meditate in the *f.* || 27:27. smell of a *f.* 47:20. sold every man his *f.* because the famine 49:30. *f.* which Abraham bought, 50:13.
Ex. 22:5. if a man shall cause a *f.* to be eaten Le. 14:7. bird in open *f.* || 19:19. not sow thy *f.* 26:4. *f.* yield fruit || 27:17. if he sanctify his *f.* De. 5:21. not covet his *f.* || 20:19. tree of *f.* life 28:3. blessed in the *f.* || 16. cursed in the *f.* Jos. 15:18. to ask of her father a *f.* Jud. 1:14. Ru. 2:8. go not to glean in another *f.* || 4:5.
2 S. 2:†16. *f.* of strong men || 14:6. strove in *f.* 1 K. 21:24. dieth of Ahab in the *f.* fowls eat 2 K. 9:25. cast him in the portion of the *f.* 37. 18:17. highway of the fuller's *f.* Is. 7:3. | 36:2. Jb. 5:23. be in league with stones of the *f.*
Ps. 78:12. *f.* of Zoan || 96:12. let *f.* be joyful
Pr. 21:30. *f.* of slothful || 31:16. considereth a *f.* Song 2:7. by the roes of *f.* || 7:11. go into the *f.* Ec. 5:9. the king himself is served by the *f.*
Is. 5:8. lay *f.* to *f.* || 16:10. plentiful *f.* || 37:27. 40:6. flower *f.* || 43:20. beast of the *f.* || 55:12.
Jer.9:22.men's carcasses as dung on the open *f.* 14:5. hind calved in *f.* || 17:3. O my mount. in *f.* 26:18. Zion shall be ploughed like a *f.* Mi. 3:12. 32:7. buy thee my *f.* || 35:9. nor *f.* nor seed
Ez. 16:5. cast out in the open *f.* 32:4. | 39:5. 17:24. trees of *f.* shall know || 36:30. multiply *f.* Ho. 10:4. in the furrow of the *f.* 12:11.
Jo. 1:10. *f.* is wasted, 11,12,19. || Mi. 1:6. | 4:10. Ma. 3:11. nor vine cast her fruit in the *f.* Mat.6:28.consider lilies of *f.*||13:38.*f.* is the world 13:44. again, heaven is like treasure hid in a *f.* 24:18. nor let him in the *f.* return, Mk. 13:16. 49. then shall two be in the *f.* Lu. 17:36. 27:7. the potter's *f* || 8. the *f.* of blood, Ac. 1:19.
Lu. 2:8. abiding in the *f.* || 12:28. to-day in the *f.* 15:25. elder son in the *f.* || 17:7. when come fr. *f.*
Into the FIELD. Nu. 22:23. ass went *f.*
Jud. 9:42. people went || 1 S. 6:14. | 20:11.
2 S. 11:23. out unto us *f.* || 20:12. Amasa *f.*
2 K. 4:39. went *f.* || Song 7:11. go forth *f.* Jer. 6:25. go not forth *f.* || 14:18. if I go forth
Of the FIELD. Ge. 2:5. made every herb *f.* 3:1. came out *f.* || 47:24. for seed *f.*
Le. 26:4. trees *f.* yield || 27:28. devoted thing De. 20:19. for the tree *f.* is man's life
Jud. 5:4. marchest out || 19:16. work out *f.*
Ru. 2:3. part *f.* to Boaz || 1 S. 11:5. herd
2 K. 9:25. *f.* of Naboth || 37. dung upon face Jb. 5:23. stones *f.* || Ps. 103:15. as flower *f.* Song 2:7. I charge you by the roes *f.* 3:5.
Is. 37:27. as grass *f.* 40:6. || 43:20. beast *f.* 55:12. trees *f.* clap || Jer. 18:14. rock *f.*
La. 4:9. want of fruits || Ez. 16:7. bud *f.*
Ez. 17:24. trees *f.* know || 34:27. *f.* yield 36:30. multiply increase *f.* || 39:10. wood *f.*
Da. 4:15. grass *f.* || Ho. 10:4. furrows, 12:11.
Jo. 1:11. harvest *f.* is perished, 12,19.
Mi. 1:6. I'll make Samaria as a heap *of the f.* Mat. 6:28. lilies *f.* || 30. grass || 13:36. tares *f.*
FIELDS, *s.* 1 S. 8:14. he will take your *f.*
1 Ch. 16:32. the *f.* rejoice || 2 Ch.26:†10. fruitful *f.* Ps. 132:6. we found it in the *f.* of the wood
Pr. 8:26. not made the *f.* || 23:10. *f.* of fatherless Is 16:8. *f.* Heshbon languish || 32:12. pleasant *f.*
Jer. 6:12. their *f.* turned unto others, 8:10. 32:15. *f.* shall be possessed || 43. *f.* bought, 44.
Ob. 19. possess *f.* of Ephraim || Mi. 2:2. covet *f.*
Ha. 3:17. although the *f.* shall yield no meat
Mk. 2:23. he went through the corn *f.* Lu. 6:1.
Jn. 4:35. look on the *f.* || Ja. 5:4. reaped your *f.*
Open FIELDS. Le. 14:53. living bird into *f.* Nu. 19:16. slain in *f.* || 2 S. 11:11. Ez. 29:5.
FIERCE, *a.* Ge. 49:7. anger, for it was *f.* De. 28:50. *f.* countenance || Jb. 4:10. of *f.* lion Jb. 10:16. as a *f.* lion, 28:8. || 41:10. so *f.* that dare Is. 19:4. a *f.* king || 33:19. not see a *f.* people Da. 8:23. a king of *f.* countenance shall stand Ha. 1:8. are more *f.* than the evening wolves Mat. 8:28. exceeding *f.* || Lu. 23:5. the more *f.* 2 Ti. 3:3. incontinent, *f.* || Ja. 3:4. *f.* winds
FIERCENESS, *s.* Jb. 39:24. Jer. 25:38.
FIERCER, *a.* 2 S. 19:43. words of Judah *f.*
FIERY, *a.* Nu. 21:6. sent *f.* serpents, 8. De. 8:15. *f.* serpents || 33:2. a *f.* law for them Ps. 21:9. as a *f.* oven || Is. 14:29. *f.* flying serp. Da. 3:6. *f.* furnace || 7:10. a *f.* stream issued Na. 2:†3. *f.* torches || Ep. 6:16. *f.* darts of He. 10:27. *f.* indignation || 1 Pe. 4:12. *f.* trial
FIFTH, *a.* Ge. 30:17. *f.* son || 41:34. *f.* part of land Le. 19:25. year || Jos. 19:24. lot || 2 S. 2:23. rib 2 K. 8:16. year || 25:8. month || Jer. 36:9. Ez. 1:2. Re. 6:9. *f.* seal || 9:1. *f.* angel || 21:20. *f.* sardonyx
FIFTEEN, *a. Spoken of* Years, Ge. 5:10. Cubits, Ge. 7:20. Shekels, Le. 27:7. Sheep, Nu. 31: 37. Sons, 2 S. 9:10. | 19:17. Pillars, 1 K. 7:3. Pieces of silver, Ho. 3:2. Furlongs, Jn. 11:18. Fathoms, Ac. 27:28. Days, Ga. 1:18.
FIFTY, *a.* Ge. 6:15. *f.* cubits || 18:24. *f.* righteous Ex. 26:5. *f.* loops || 6:5. *f.* taches || 30:23. *f.* shekels Le. 23:16. days || 27:3. *f.* shekels, 16. De. 22:29. Nu. 4:3. to *f.* years || 8:25. from age of *f.* 16:2. 200 and *f.* princes || 17. 200 and *f.* censers 26:10.devoured 200 and *f.* || 31:30. portion of *f.* 47. Jos. 7:21. wedge of *f.* shekels || 2 S. 15:1. *f.* men 1 K. 1:5. *f.* to run || 7:2. breadth *f.* cubits 18:4. hid them by *f.* in a cave, and fed them 2 K. 1:9. captain with *f.* || 2:7. *f.* sons of proph. 2:17. *f.* to seek Elijah || 13:7. but *f.* horsemen Ezr. 8:6. *f.* males || Ne. 7:20. *f.* basins || Est. 5:14. Is. 3:3. captain of *f.* || Ez. 40:15. *f.* cubits, 42:7. Hag. 2:16. when one came to draw out *f.* vessels Lu. 7:41. owed *f.* || 16:6. write *f.* || Jn. 8:57. not *f.*
FIFTIES, *s.* Ex. 18:21. rulers of *f.* De. 1:15. 1 S. 8:12. captains over *f.* || 2 K. 1:14. Mk. 6:40. and they sat down by *f.* Lu. 9:14.
FIFTIETH, *a.* Le. 25:11. *f.* year a jubilee
FIG, S, *s. when dry, are very wholesome food; nutritive and emollient; begetting strength and vigor; for which cause, before* Pythagoras's *time, the wrestlers fed thereon.*

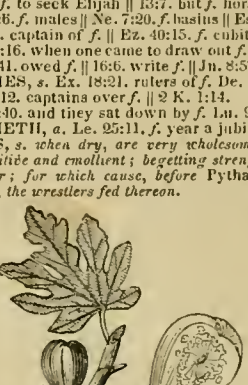


Fig-Leaf and Fruit.

Ge. 3:7. sewed *f.* leaves || Nu. 13:23. | 20:5.
1 S. 25:18. 200 cakes of *f.* || 30:12. a cake of *f.*
2 K. 20:7. lay a lump of *f.* Is. 38:21.
1 Ch. 12:40. brought *f.* Ne. 13:15. || Song 2:13. Is. 34:4. as a falling *f.* || Jer. 8:13. shall be no *f.* Jer. 24:1. very good *f.* 2,3. || 29:17. like vile *f.* Am. 7:†14. gather of *f.* || Na. 3:12. first ripe *f.* Mat. 7:16. do men gather *f.* of thistles, Lu. 6:44. Ja. 3:12. or a vine *f.* || Re. 6:13. untimely *f.*
FIG-TREE, S, *s.* De. 8:8. land of *f.* and Jud. 9:10. trees said to the *f.* Come, reign, 11. 1 K. 4:25. dwelt safely under his *f.* Mi. 4:4. 2 K. 18:31. eat every one of his *f.* Is. 36:16. Ps. 105:33. smote their *f.* || Pr. 27:18. keepeth *f.* Jer. 5:17. shall eat up thy vines and *f.* Ho. 2:12. Ho. 9:10. I saw fathers as first ripe in the *f.* Jo.1:7.barked my *f.*12. || 2:22. *f.* and vine do yield Am. 4:9. when your gardens and *f.* increased Na. 3:12. thy strong-holds shall be like *f.* with He. 3:17. although the *f.* shall not blossom Hag.2:19.*f* not brought forth || Zch.3:10. under *f.* Mat. 21:19. when he saw a *f.* 20. Mk. 11:13,20. 24:32. learn a parable of the *f* Mk. 13:28. Lu. 13:6. a *f.* planted || 7. seeking fruit on this *f.* 21:29. behold the *f.* and all the trees
Jn. 1:48. when under the *f.* I saw thee, 50.
FIGHT, *s.* 1 S. 17:20. going to the *f.*
1 Ti. 6:12. fight the good *f.* 2 Ti. 4:7.
He. 10:32. a great *f.* || 11:34. valiant in *f.*
FIGHT, *v.* Ex. 1:10. lest they *f.* against us 14:14. L. *f.* for you || 17:9. go *f.* with Amalek De. 1:30. Lord shall *f.* for you, 3:22. | 20:4. 1:42. go not up, nor *f.* for I am not among you 2:32. Sihon and his people came to *f.* at Jahaz 20:10. come nigh to a city to *f.* against it
Jos. 9:2. to *f.* with Joshua, 11:5. || 19:47.
Jud.1:1.who go up first to *f.* || 9:38. *f.* with Abim. 11:25. did he ever strive, or *f.* against them 20:29. set themselves to *f.* against Benjamin
1 S. 4:9. quit yourselves like men, and *f.* 17:9. if he be able to *f.* with me, and kill me 23:1. *f.* against Keilah || 29:8. I may not go *f.*
1 K. 12:21. to *f.* against Israel, 2 Ch. 11:1. 22:31. *f.* not small nor great, 2 Ch. 18:30.
2 K. 3:21. kings were come to *f.* || 10:3. || 19:9. 2 Ch. 13:12. *f.* not ag. the L. || 20:17. not need to *f.* 35:22. Josiah disguised himself to *f.* with him Ne.4:14. *f.* for your brethren || 20. G. shall *f.* for us Ps. 35:1. *f.* against them || 56:2. many *f.* ag. me 144:1. which teacheth my fingers to *f.*
Is. 19:2. *f.* every one || 29:7. that *f.* against Ariel 29:8. *f.* ag. mount Zion || 31:4. L. *f.* for m. Zion Jer. 1:19. shall *f.* ag. thee, but not prevail, 15:20. 21:5. I'll *f.* ag. you || 32:5. tho' ye *f.* with Chal. 41:12. to *f.* ag. Ishmael || 51:30. forborne to *f.*
Da. 10:20. to *f.* with prince of Persia || 11:11.
Zch. 10:5. they shall *f.* || 14:3. L. shall *f.* against

Zch. 14:14. and Judah shall *f.* at Jerusalem, and Jn. 18:36. then would my servants *f.* that Ac. 5:39. to *f.* ag. G. || 23:9. let us not *f.* ag. G. 1 Co. 9:26. so *f.* I || Ja. 4:2. ye *f.* and war 1 Ti. 6:12. *f.* the good *f.* of faith, lay hold Re. 2:16. *f.* ag. them with sword of my mouth

FIGHTETH, *v.* Ex. 14:25. the L. *f.* for them Jos. 23:10. L. *f.* for you || 1 S. 25:28. my lord *f.* **FIGHTING**, *S, s.* and *p.* 1 S. 17:19. Israel were *f.* 2 Ch. 26:11. host of *f.* men || Ps. 56:1. he *f.* daily 2 Co. 7:5. without were *f.* || Ja. 4:1. wars and *f.*

FIGURE, *S, s.* De. 4:16 similitude of any *f.* 1 K. 6:29. carved *f.* || Is 44:13. *f.* of a man Ac. 7:43. *f.* which ye made || Ro. 5:14. *f.* of him 1 Co. 4:6. in a *f.* transferred || 10:†6. our *f.* He. 9:9. *f.* of the time || 24. *f.* of the true || 11:19. 1 Pe. 3:21. the like *f.* whereunto baptism doth

FILE, *s.* 1 S. 13:21. a *f.* for the mattocks

FILL, *s.* Le. 25:19. eat your *f.* and De. 23:24. eat grapes thy *f.* || Pr. 7:18. *f.* of love

FILL, *v.* Ge. 42:25. to *f.* their sacks, 44:1. Ex. 10:6. locusts *f.* thy houses || 16:32. *f.* o homer 32:†29. *f.* your hands, Le. 16:†32. 1 Ch. 29:†5. 1 K. 1:†14. *f.* up thy words || 18:33. *f.* 4 barrels Jb. 8:21. *f.* thy mouth with laughing || 15:2. 20:23. to *f.* his belly || 23:4. *f.* my mouth with arg. 38:39. *f.* the appetite || 41:7. *f.* his skin with Ps. 81:10. open thy mouth wide, and I will *f.* it 83:16. *f.* with shame || 110:6. *f.* places with dead Pr. 1:13. *f.* our houses || 8:21. I'll *f.* their treasures Is. 8:8. *f.* breadth of thy land || 14:21. nor *f.* face 27:6. shall *f.* the face of world || 56:12. *f.* ourselves Jer. 13:13. I'll *f.* inhabit. || 23:24. do not I *f.* heaven 33:5. *f.* with dead || 51:14. I'll *f.* thee with men Ez. 3:3. *f.* thy bowels || 7:19. not *f.* their bowels 9:7. *f.* the courts || 10:2. *f.* thy hand with coals 21:4. *f.* it with choice bones || 30:11. *f.* with slain 32:5. I'll *f.* the valleys with thy height || 35:8. Zph. 1:9. *f.* with violence || Hag. 2:7. *f.* with glory Mat. 23:32. *f.* up then the measure of your fath. Jn. 2:7. *f.* the water-pots with water, and Ro. 15:13. the God of hope *f.* you with joy Ep. 4:10. ascended, that he might *f.* all things Co. 1:24. *f.* up what is behind of sufferings 1 Th. 2:16. *f.* up their sins || Re. 18:6. *f.* her double

FILLED, *p.* Ge. 6:13. earth is *f.* with violence 21:19. Hagar *f.* the bottle || 26:15. *f.* the wells Ex. 1:7. Israel *f.* the land || 2:15. *f.* the troughs 16:12. *f.* with bread || 28:3. *f.* with wisdom 31:3. *f.* him with the Spirit of God, 35:31. 40:34. glory of the Lord *f.* the tabernacle, 35. Nu. 14:21. earth *f.* with glory of Lord, Ha. 2:14. De. 26:12. eat within thy gates, and be *f.* 31:20. 1 K. 7:14. and Hiram was *f.* with wisdom 8:10. cloud *f.* the house, Ez. 10:4. 11. glory of L. *f.* the house, 2 Ch. 5:14. | 7:1,2. 18:35. *f.* the trench || 20:27. Syrians *f.* country 2 K. 3:20. and the country was *f.* with water 21:16. Manasseh *f.* Jerusalem with blood, 24:4. 23:14. Josiah *f.* places with bones Ezr. 9:11. *f.* it with their uncleanness Jb. 3:15. who *f.* their houses with silver, 22:18. 16:8. and thou hast *f.* me with wrinkles Ps. 38:7. loins are *f.* || 71:8. mouth *f.* with praise 72:19. earth *f.* with glory || 80:9. *f.* the land 104:28. *f.* with good || 123:3. *f.* with contempt, 4. Pr. 1:31. *f.* with their own dev., 12:21. || 14:14. 3:10. barns be *f.* with plenty || 5:10. strangers *f.* 18:20. with increase be *f.* || 20:17. *f.* with gravel 24:4. chambers be *f.* || 25:16. *f.* with honey 30:16. earth is not *f.* || 22. a fool when he is *f.* Ec. 1:8. nor ear *f.* || 6:3. soul not *f.* || 7. appetite Song 5:2. open to me, my head is *f.* with dew Is. 6:1. his train *f.* the temple || 4. house was *f.* 21:3. loins *f.* with pain || 33:5. *f.* Zion with judg. 34:6. nor *f.* with fat || 13:24. nor *f.* me || 65:20. Jer. 15:17. *f.* me with indign. || 16:18. *f.* inherit 19:4. *f.* this place with blood || 41:9. *f.* the pit 46:12. cry *f.* the land || 51:34. *f.* his belly La. 3:15. *f.* me with bitterness || 30. *f.* full Ez. 8:17. *f.* land with viol. || 11:6. *f.* with slain 23:33. *f.* with drunkenness || 36:38. *f.* with flocks 39:20. *f.* at my table || 43:5. *f.* the house, 44:4. Da. 2:35. *f.* the whole earth || Na. 2:12. lion *f.* Ha. 2:14. earth be *f.* with knowledge || 16. Hag. 1:6. not *f.* with drink || Zch. 9:13,15. Mat. 5:6. they shall be *f.* Lu. 6:21. 27:48. *f.* it with vinegar, Mk. 15:36. Jn. 19:29. Mk. 7:27. Jesus said, Let the children first be *f.* Lu. 1:15. *f.* with H. Ghost, 41,67. Ac. 2:4. | 4:31. 53. *f.* the hungry || 2:40. Jesus, *f.* with wisdom 3:5. every valley be *f.* || 4:28. *f.* with wrath 5:7. *f.* both the ships || 26. *f.* with fear, saying 6:11. they were *f.* with madness, and communed 8:23. *f.* with water || 14:23. my house be *f.* 15:16. he would fain have *f.* his belly with Jn. 9:7. *f.* to the brim || 6:13. *f.* twelve baskets 6:26. and were *f.* || 16:6. sorrow *f.* your hearts Ac. 2:2. *f.* the house || 3:10. *f.* with wonder 4:8. *f.* with Holy Ghost, 9:17. | 13:9,52. 5:3. Satan *f.* thine heart || 28. *f.* Jerusalem 17. *f.* with indignation || 13:45. *f.* with envy 19:29. the whole city was *f.* with confusion Ro. 1:29. *f.* with unright. || 15:14. *f.* with knowl. 15:24. somewhat *f.* || 2 Co. 7:4. I am *f.* with Ep. 3:19. *f.* with all fulness || 5:18. *f.* with Spirit Phil. 1:11. *f.* with the fruits Col. 1:9. *f.* with know. 2 Ti. 1:4. *f.* with joy || Ja. 2:16. warmed and *f.* Re. 8:5. *f.* the censer || 15:1. *f.* up the wrath of G. Re. 15:8. temple was *f.* || 19:21. fowls were *f.*

FILLEDST, *v.* De. 6:11. Ez. 27:33.

FILLEST, *v.* Ps. 17:14. *f.* with hid treasure

FILLETH, *v.* Jb. 9:18. *f.* me with bitterness Ps. 81:6. *f.* the pools || 107:9. *f.* the hungry soul 129:7. *f.* not his hand || 147:14. *f.* with finest Ep. 1:23. the fulness of him that *f.* all in all

FILLET, *S, s.* Ex. 27:10,11. | 36:38. Jer. 52:21.

FILLETED, *p.* Ex. 27:17. | 36:38. | 38:17,28.

FILLING, *p.* Ac. 14:17. *f.* our hearts with food

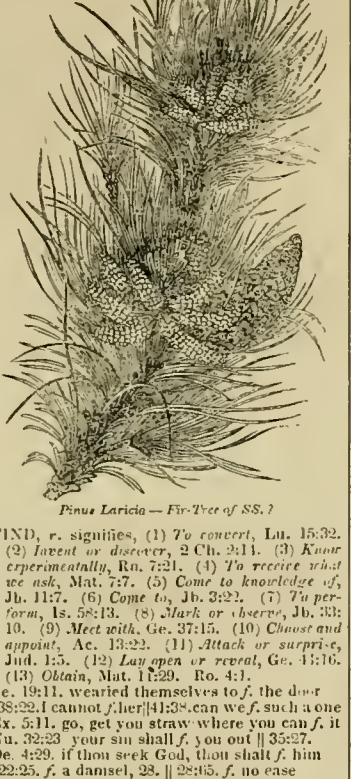
FILTH, *s.* Is. 4:4. washed *f.* of Zion || Na. 3:6. 1 Co. 4:13. *f.* of the world || 1 Pe. 3:21. *f.* of the flesh

FILTHY, *a.* Jb. 15:16. and *f.* is man? which Ps. 14:3. they are altogether become *f.* 53:3. Is. 64:6. as *f.* rags || Zph. 3:1. woe to her that is *f.* Zch. 3:3. clothed with *f.* garments, 4. Col. 3:8. *f.* communication || 1 Ti. 3:3. *f.* lucre Ti. 1:7. *f.* lucre || 11. *f.* lucre's sake, 1 Pe. 5:2. 2 Pe. 2:7. *f.* conversation || Jn. 8. *f.* dreamers Re. 22:11. he that is *f.* let him be *f.* still

FILTHINESS, *s.* 2 Ch. 29:5. carry out the *f.* Ezr. 6:21. separate from *f.* || 9:11. *f.* of people Pr. 30:12. yet is not washed from their *f.* Is. 28:8. table full of *f.* || Jer. 5:†30. | 23:†14. La. 1:9. her *f.* || Ez. 16:36. thy *f.* 22:15. 24:11. *f.* of it || 36:25. from all your *f.* and 2 Co. 7:1. cleanse from all *f.* || Ep. 5:4. nor let *f.*

Ja. 1:21. lay apart all *f.* || Re. 17:4. cup full of *f.*

FINALLY, *ad.* 2 Co. 13:11. *f.* my brethren Ep. 6:10. Phil. 3:1. | 4:8. 2 Th. 3:1. 1 Pe. 3:8.



Pinus Laricia — Fir-Tree of SS.?

FIND, *v.* signifies, (1) *To convert*, Lu. 15:32. (2) *Invent or discover*, 2 Ch. 2:14. (3) *Know experimentally*, Ro. 7:21. (4) *To receive what we ask*, Mat. 7:7. (5) *Come to knowledge of*, Jb. 11:7. (6) *Come to*, Jb. 3:22. (7) *To perform*, Is. 58:13. (8) *Mark or observe*, Jb. 33: 10. (9) *Meet with*, Ge. 37:15. (10) *Choose and appoint*, Ac. 13:22. (11) *Attack or surprise*, Jud. 1:5. (12) *Lay open or reveal*, Ge. 44:16. (13) *Obtain*, Mat. 1:20. Ro. 4:1.

Ge. 19:11. wearied themselves to *f.* the door 38:22. I cannot *f.* her || 41:38. can we *f.* such a one Ex. 5:11. go, get you straw where you can *f.* it Nu. 32:23 your sin shall *f.* you out || 35:27. De. 4:29. if thou seek God, thou shalt *f.* him 22:25. *f.* a damsel, 28. || 28:65. *f.* no ease Jud. 9:33. then do as thou shalt *f.* occasion 17:8. sojourn where he could *f.* a place, 9. Ru. 1:9. you may *f.* rest || 2:2. I shall *f.* grace 1 S. 1:18. handmaid *f.* grace || 9:13. ye shall *f.* him 20:21. *f.* the arrows || 24:19. if a man *f.* his enemies 2 Ch. 30:9. your children shall *f.* compassion Ezr. 4:15. shall *f.* in the book of records, and Jb. 3:22. are glad when they can *f.* the grave 11:7. canst thou *f.* out God? 37:23. 17:10. I cannot *f.* one wise man among you 23:3. O that I knew where I might *f.* him 34:11. every man to *f.* according to his ways Ps. 10:15. seek wickedness till thou *f.* none 17:3. *f.* nothing || 132:5. till I *f.* out a place Pr. 1:13. *f.* all precious substance || 28. not *f.* me 2:5. *f.* the knowledge of God || 3:4. *f.* favor 4:22. my words are life to those that *f.* them 8:17. that seek me early shall *f.* me, Jer. 29:13. 16:20. *f.* good, 19:8. || 20:6. faithf man who can *f.* 31:10. who can *f.* a virtuous woman? for Ec. 3:11. no man can *f.* || 7:14. *f.* nothing after 7:24. who can *f.* it || 26. I *f.* more bitter than 27. *f.* out the account || 28. but I *f.* not || 8:17. 11:1. *f.* it after many days || 12:10. sought to *f.* Song 5:6. I could not *f.* him || 8:1. if ye *f.* my beloved 8:1. when I should *f.* thee, I would kiss thee Is. 34:14. *f.* a place of rest || 41:12. seek but not *f.* 58:3. in the day of your fast ye *f.* pleasure Jer. 2:24. in her month *f.* her || 5:1. if ye can *f.* a man 6:16. shall *f.* rest to your souls, Mat. 11:29. 10:18. may *f.* it so || 45:3. and I *f.* no rest La. 1:6. *f.* no pasture || 2:9. *f.* no vision Da. 6:4. to *f.* occasion against Daniel, 5. Ho. 2:6. not *f.* her paths || 5:6. not *f.* him || 12:8. Am. 8:12. seek word of the L. and shall not *f.* it Mat. 7:7. seek, and ye shall *f.* Lu. 11:9. 14. few that *f.* it || 10:39. loseth life, shall *f.* it 17:27. *f.* a piece of money || 21:2. *f.* an ass tied 24:46. shall *f.* so doing, Lu. 12:37,43. Mk. 11:13. if haply he might *f.* any thing thereon 13:36. lest coming suddenly he *f.* you sleeping Lu. 2:12. *f.* the babe || 5:19. not *f.* what way 6:7. *f.* accusation || 12:37. *f.* watching, 38. 13:7. fruit, and *f.* none || 15:4. till she *f.* it, 38. 18:8. *f.* faith on earth || 19:48. could not *f.* 23:4. I *f.* no fault in this man, Jn. 18:38. | 19:4. Jn. 7:34. seek and not *f.* me || 10:9. and *f.* past. Ac. 17:27. after him, and *f.* him || 20:9. *f.* no Ro. 7:18. I *f.* not || 21. I *f.* a law || 9:19. *f.* fault 2 Co. 9:4. *f.* you unprep. || 12:10. not *f.* you such 2 Ti. 1:18. *f.* mercy || Re. 9:6. || 18:14.

FIND *Grace*. Ge. 32:5. | 33:8,15. | 34:11. | 47:25. Ex. 33:13. Ru. 2:2. 1 S. 1:18.

2 S. 16:4. *f.*- in thy sight || He. 4:16. *f.*- to help

FINDEST, *v.* Ge. 31:32. *f.* thy god- || Ez. 3:1.

FINDETH, *v.* Ge. 4:14. every one that *f.* me Jb. 33:10. *f.* occasions || Ps. 119:162. *f.* great spoil Pr. 3:13. *f.* wisdom || 8:35. whoso *f.* me *f.* life 14:6. scorner seeketh wisd. and *f.* it not, 17:20. 18:22. *f.* a wife || 21:10. *f.* no favor || 21. *f.* life Ec. 9:10. whatsoever thy hand *f.* to do, do it La. 1:3. she *f.* no rest || Hos. 14:3. *f.* mercy Mat. 12:43. seeking rest and *f.* none, Lu. 11:24. 44. *f.* it empty, swept, garnished, Lu. 11:25. 26:40. he *f.* his disciples asleep, Mk. 14:37. Jn. 1:41. *f.* Simon || 43. *f.* Philip || 5:14. Jesus *f.*

FINDING, *p.* Ge. 4:15. lest any *f.* Cain should Jb. 9:10. past *f.* out || Ps. 32:†6. pray in time of *f.* Ac. 4:21. *f.* nothing || 19:1. *f.* discip. || 21:2. ship Ro. 11:33. past *f.* out || He. 8:8. for *f.* fault

FINE, *s.* Jb. 28:1. for gold where they *f.* it

FINE, Ge. 41:42. *f.* linen, 1s. 3:23. Mk. 15:46. Le. 2:1. *f.* flour, 24:5. 1 K. 4:22. 2 K. 7:1. Ez. 16:13. Re. 18:13.

Ezr. 8:27. *f.* copper || Is. 19:9. work in *f.* flax Re. 1:15. his feet like unto *f.* brass, 2:18.

FINE *Flour*. Le. 2:1,4. | 5:7. | 7:12. | 14:10,21. | 23:13. | 24:5. Nu. 6:15. | 7:13,19,25,31—61. | 8:8. 1 K. 4:22. 2 K. 7:1,16,18. 1 Ch. 9:29. Ez. 16:13,19. | 46:14. Re. 18:13.

FINE *Gold*. 2 Ch. 3:5. overlaid with, 8. Jb. 28:†15. *f.*- not given || 17. not for jewels of 31:24. or said to *f.*- Thou art my confidence Ps. 19:10. than *f.*- || 119:127. comm. above *f.* Pr. 3:14. gain than *f.*- || 8:19. fruit better 25:12. ornament of *f.*- so is a reprover Song 5:11. head is as *f.*- || 15. on sockets of *f.*- Is. 13:12. a man more precious than *f.*- La. 4:1. *f.*- changed || 2. comparable to *f.*- Da. 2:32. head of *f.*- || 10:5. girded with *f.*- Zch. 9:3. Tyrus heaped *f.*- as mire of the streets

FINE *Linen*. Ge. 41:42. in vesture of *f.*- Ex. 25:4. take *f.*- || 26:1. curtains of *f.*- 28:31. the vail of *f.*- 36:35. 2 Ch. 3:14. 35. hanging of *f.*-, 27:9,16. | 36:37. 38:9. 28:5. gold and *f.*- || 6. ephod of *f.*-, 39:2. 8. girdle, 39:5,29. || 15. breast-plate, 39:8. 30. coat of *f.*- || 35:6. offering of *f.*-, 25. 35:35. of work and *f.*-, 38:23. 2 Ch. 2:14. 39:27. coats of *f.*- || 28. a mitre of *f.*- 1 Ch. 4:21. wrought *f.*- || 15:27. a robe of *f.*- Est. 1:6. cords of *f.*- || 8:15. a garment of *f.*- Pr. 7:16. decked bed with || 31:24. maketh *f.*- Is. 3:23. take away the *f.*- || Ez. 16:10. with Ez. 16:13. raiment of *f.*- || 27:7. of Egypt, 16. Mk. 15:46. brought *f.*- || Lu. 16:19. purple *f.*- Re. 18:12. *f.*- departed || 16. clothed in *f.*- 19:8. arrayed in *f.*- || 14. clothed with *f.*-

FINE *Meal*. Ge. 18:6. three measures of *f.*-

FINER, *s.* Pr. 25:4. a vessel for the *f.*

FINEST, *v.* Ps. 81:16. with *f.* of wheat, 147:14.

FINGER, *S, s.* *The finger of God is his Spirit.* Ex. 8:19. this is the *f.* of God, 31:18. De. 9:10. Le. 4:6. priest shall dip his *f.* in the blood, 17, 25,30,34. | 8:15. | 9:9. | 16:14,19. 14:16. dip his right *f.* in the oil, 27. 2 S. 21:20. on every hand six *f.* 1 Ch. 20:6. Ps. 8:3. work of thy *f.* || 144:1. *f.* to fight Pr. 6:13. teacheth with *f.* || 7:3. bind on thy *f.* Song 5:5. and my *f.* with sweet-smelling myrrh Is. 2:8. own *f.* made || 58:9. putting forth of *f.* 59:3. *f.* defiled || Da. 5:5. *f.* of a man's hand Mat. 23:4. not move with one *f.* Lu. 11:46. Mk. 7:33. and he put his *f.* into his ears Lu. 11:20. *f.* of God || 16:24. tip of his *f.* Jn. 8:6. *f.* wrote || 20:25. *f.* in the print, 27.

FINING, *p.* Pr. 17:3. *f.* pot for silver, 27:21.

FINISH, *v.* *To bring to pass, fulfil, perfect*, Jn. 19:30. *Our blessed Lord, by what he did and suffered, performed the will of God, and the whole work which the Father gave him to do; which was to obtain eternal redemption. He was the substance and end of all the types, and the legal dispensation.*

Ge. 6:16. in a cubit *f.* it || Da. 9:24. *f.* transgr.

Zch. 4:9. his hands shall *f.* it ‖ Mat. 10:†23. Lu. 14:30. to build, and was not able to *f.* 28,29. Jn. 4:34. my meat is to *f.* his work, 5:36. Ac. 20:24. *f.* my course ‖ Ro. 9:28. *f.* the work 2 Co. 8:6. would *f.* in you ‖ Phil. 1:†6. will *f.* it FINISHED, *p.* Ge. 2:1. and earth *f.* and all Ex. 39:32. all the work *f.* ‖ De. 31:24. writing *f.* Jos. 4:10. till ev. thing was *f.* ‖ Ru. 3:18. have *f.* 1 K. 6:9. Solomon *f.* it, 14,22,38. 2 Ch. 5:1. 7:1. *f.* all his house, 22. ‖ 9:1,25. 2 Ch. 8:16. 2 Ch. 24:14. they had *f.* ‖ 29:28. was *f.* ‖ 31:7. Ezr. 4:†12. *f.* walls ‖ 5:16. is not *f.* ‖ 6:14. *f.* it, 15. Ne. 6:15. wall *f.* ‖ Da. 5:26. kingdom *f.* ‖ 12:7. Mat. 13:53. *f.* parables ‖ 19:1. *f.* these sayings Jn. 17:4. *f.* the work ‖ 19:30. he said, It is *f.* Ac. 21:7. *f.* course ‖ 2 Ti. 4:7. *f.* my course He. 4:3. works were *f.* ‖ Ja. 1:15. sin when *f.* Re. 10:7. mystery *f.* ‖ 11:7. testimony *f.* 20:5. lived not, till the 1000 years were *f.*

FINISHER, *s.* Heb. 12:2. *f.* of our faith, who

FINS, *s.* Le. 11:9,10,12. De. 14:9.

FIR, *s.* 1 K. 5:8. ‖ 6:15. Song 1:17.

FIR-TREE,* S, *s.* 1 K. 5:10. ‖ 6:34. ‖ 9:11. 2 K. 19:23. 2 Ch. 2:8. ‖ 3:5. Ps. 104:17. Is. 14:8. ‖ 37:24. ‖ 41:19. ‖ 55:13. ‖ 60:13. Ez. 27:5. ‖ 31:8. Hos. 14:8. Na. 2:3. Zch. 11:2.

FIR-*Wood*, *s.* 2 S. 6:5. made of *f.*-

FIRE, *s. an element which gives light and heat.* (1) *It is a symbol of the holiness and justness of God, and of his displeasure with sinners,* De. 4:24. Na. 1:6. He. 12:29. (2) *Put for the Spirit and grace of Christ, in its purifying operations,* Is. 31:9. Zch. 13:9. Ma. 3:2. Mat. 3:11. (3) *Afflictions,* Is. 21:15. 1 Pe. 1:7. (4) *The word of God,* Jer. 23:29. 1 Co. 3:13. (5) *Zeal for or against the truth,* Lu. 12:49. (6) *Torments of hell,* De. 32:22. Is. 33:14. ‖ 66:24. Mat. 25:41. Mk. 9:44. Re. 14:10.

Ge. 22:7. my father, behold the *f.* and the wood Ex. 3:2. bush burned with *f.* ‖ 9:23. hail and *f.* 12:8. roast with *f.* ‖ 19:18. L. descended in *f.* 22:6. if *f.* break out ‖ 35:3. kindle no *f.*

Ex. 40:38. *f.* was on the tabernacle, Nu. 9:16.

Le. 1:7. put *f.* on altar ‖ 6:9. *f.* of altar burning 9:24. came a *f.* ‖ 10:1. offered strange *f.* before 18:21. not pass thro' *f.* to Molech, De. 18:10.

Nu. 11:2. prayed, *f.* was quenched ‖ 16:7. 16:37. scatter the *f.* ‖ 21:28. a *f.* gone out

De. 4:11. mountain burned with *f.* 9:15. 36. his great *f.* ‖ 5:5. afraid of the *f.* and 18:16. nor let me see this great *f.* any more 32:22. a *f.* is kindled in mine anger, Jer. 15:14.

Jos. 7:25. Achan with *f.* ‖ 8:8. set Ai on *f.*

Jud. 6:21. rose *f.* out of rock ‖ 9:15. let *f.* come 9:49. set hold on *f.* ‖ 20:48. set on *f.* cities

1 K. 18:38. then *f.* of the L. fell, 2 Ch. 7:1,3. 19:12. but the Lord was not in the *f.* and

2 K. 1:10. let *f.* come down from heaven, 12. 2:11. horses of *f.* 6:17. ‖ 8:12. set holds on *f.* 16:3. pass through *f.* 21:6. ‖ 23:10. 1 Ch. 33:6.

1 Ch. 21:26. Lord answered by *f.* ‖ 2 Ch. 35:13.

Jb. 1:16. *f.* of God is fallen ‖ 18:5. *f.* not shine 28:5. as it were *f.* ‖ 41:19. sparks of *f.* leap

Ps. 39:3. the *f.* burned ‖ 66:12. went through *f.* 74:7. cast *f.* in sanctuary ‖ 78:14. a light of *f.* 78:21. a *f.* was kindled against Jacob, 106:18. 97:3. a *f.* goeth before h m ‖ 105:32. flaming *f.* 140:10. cast in the *f.* ‖ 148:8. *f.* and hail

Pr. 6:27. *f.* in his bosom ‖ 26:20. *f.* goeth out 26:21. as *f.* is to wood ‖ 30:16. the *f.* saith not

Is. 9:5. fuel of *f.* 19. ‖ 10:17. light of Is. for a *f.* 30:14. sherd to take *f.* ‖ 33. pile thereof is *f.* 31:9. whose *f.* is in Zion ‖ 37:19. gods in the *f.* 27:11. set them on *f.* ‖ 42:25. set him on *f.* 43:2. walkest thro' the *f.* ‖ 44:16. part in the *f.* 50:11. behold all ye that kindle a *f.* compass 66:15. L. come with *f.* 16. ‖ 24. nor *f.* quenched

Jer. 4:4. fury come like *f.* ‖ 5:14. my words *f.* 7:18. kindle a *f.* 11:16. ‖ 17:27. ‖ 21:14. ‖ 43:12. 20:9. his word was a *f.* ‖ 21:12. fury like *f.* 22:22. roasted in the *f.* ‖ 32:29. set on *f.* this 32:35. to pass thro' the *f.* Ez. 16:21. ‖ 20:26,31. 36:23. Jehudi cut the roll, and cast it in the *f.* 48:15. *f.* out of Heshbon ‖ 51:58. labor in the *f.*

La. 1:13. sent *f.* into my bones ‖ 2:3. flaming *f.* 2:4. fury like *f.* ‖ 4:11. kindled a *f.* in Zion

Ez. 1:4. a *f.* infolding ‖ 13. *f.* was bright ‖ 10:6. 21:32. thou shalt be for fuel to the *f.* 22:21. 24:9. pile for *f.* great ‖ 12. scum in the *f.* 30:8. set a *f.* in Egypt, 14,16. ‖ 39:6. *f.* on Magog 36:5. in *f.* of my jealousy have I spoken, 38:19.

Da. 3:27. nor smell of *f.* ‖ 10:6. as lamps of *f.* Ho. 7:6. as a flaming *f.* ‖ 8:14. I will send a *f.*

Jo. 2:30. *f.* and pillars of smoke, Ac. 2:19.

Am. 1:4. I will send a *f.* 7,10,12,14. ‖ 2:2,5. 5:6. like *f.* in Joseph ‖ 7:4. contend by *f.*

Ob. 18. house of Jacob a *f.* ‖ Mi. 1:4. wax before *f.*

Na. 1:6. his fury like *f.* ‖ Ha. 2:13. labor in *f.*

Zch. 2:5. a wall of *f.* ‖ 3:2. brand plucked out of *f.* 12:6. like a torch of *f.* ‖ 13:9. 3d part through *f.*

Ma. 1:10. nor kindle *f.* ‖ 3:2. like a refiner's *f.*

Mat. 3:10. cast in the *f.* 7:19. Lu. 3:9. Jn. 15:6. 11. baptize with the H. Ghost and *f.* Lu. 3:16. 13:42. furnace of *f.* 50. ‖ 17:15. falleth in the *f.* 18:8. cast in everlasting *f.* Mk. 9:43,46. 25:41. depart, ye cursed, into everlasting *f.*

Mk. 9:44. *f.* not quenched ‖ 14:54. warmed at *f.*

* *See engraving, preceding page.*

Lu. 9:54. command *f.* ‖ 12:49. to send *f.* on earth 17:29. it rained *f.* ‖ 22:56. as he sat by the *f.*

Ac. 2:3. cloven tongues of *f.* ‖ 28:5. shook in *f.*

1 Co. 3:13. *f.* shall try ‖ 15. yet so, as by *f.*

2 Th. 1:8. in flaming *f.* taking vengeance He. 1:7. minis. a flame of *f.* ‖ 11:34. violence of *f.* Ja. 3:6. the tongue is a *f.* ‖ 5:3. eat as *f.*

1 Pe. 1:7. tried with *f.* ‖ 2 Pe. 3:7. reserved to *f.* 12.

Ju. 7. of eternal *f.* ‖ 23. pulling out of *f.*

Re. 3:18. gold tried in *f.* ‖ 8:5. *f.* of altar 8:7. hail and *f.* ‖ 9:17. issued *f.* 11:5. 9:18. killed by the *f.* ‖ 13:13. *f.* come down 14:18. power over *f.* ‖ 15:2. mingled with *f.* 16:8. scorch men with *f.* ‖ 20:9. *f.* came down 20:10. lake of *f.* 14,15. ‖ 21:8.

Made by FIRE. Ex. 29:18,25,41. Le. 1:9. ‖ 2: 2,9,16. ‖ 3:3. ‖ 7:5. ‖ 8:21. ‖ 21:6. ‖ 22:27.

Pillar of FIRE. Ex. 14:24. Re. 10:1.

Strange FIRE. Le. 10:1. Nu. 3:4. ‖ 26:61.

See BRIMSTONE, BURN, CONSUME, COALS, DEVOUR, FLAME, HELL.

FIREBRAND, S, *s.* Jud. 15:4. Samson took *f.*

Pr. 26:18. as a mad man who casteth *f.*

Is. 7:4. smoking *f.* ‖ Am. 4:11. a *f.* plucked

FIRE-*Pans*, *s.* Ex. 27:3. ‖ 38:3. 2 K. 25:15.

FIRES, *s.* Is. 24:15. glorify the Lord in the *f.*

FIRKINS, *s.* Jn. 2:6. two or three *f.*

FIRM, *a.* Jos. 3:17. stood *f.* 4:3.

Jb. 41:23. they are *f.* ‖ 24. his heart *f.*

Ps. 73:4. strength is *f.* ‖ Da. 6:7. He. 3:6.

FIRMAMENT, *s.* [*Fired*] *expansion*, Ge. 1:†6. Ge. 1:7. G. made the *f.* ‖ 8. called the *f.* heaven 14. lights in *f.* ‖ 20. fly in the open *f.* of

Ps. 19:1. *f.* showeth ‖ 150:1. *f.* of his power

Ez. 1:22. *f.* as crystal ‖ 25. a voice from *f.* 26. above the *f.* 10:1. ‖ Da. 12:3. brightness of *f.*

FIRST, *a.* signifies, (1) *Before, or prior to*, Mat. 10:2. 1 Co. 15:47. (2) *Chief, or most excellent*, Lu. 15:†22. Ro. 3:†2. *A person or thing may be said to be first,* — *In number*, Ge. 8:5,13. — *In order*, Mat. 28:1. — *By creation*, 1 Co. 15:†2. — *By generation*, De. 21:17. — *In dignity*, Da. 6:2. — *In time*, He. 9:1.

First-born *of the poor*, Is. 14:30. *signifies the most miserable of all the poor.* *The* first-born *of death*, Jb. 18:13. i. e. *the most terrible of all deaths.*

The privileges of the first-born *are supposed to have been*, (1) *A double portion*, De. 21:17. (2) *A right to the priesthood*, Nu. 3:13. (3) *The government and dominion*, Ge. 27:29.

Ge. 25:25. *f.* came out red ‖ 38:28. this came out *f.*

Ex. 4:8. *f.* sign ‖ 34:1. two tables like *f.* De. 10:1.

Nu. 13:20. time of *f.* ripe grapes ‖ 15:20. ‖ 24:20.

De. 13:9. thine hand shall be *f.* upon him, 17:7.

2 Ch. 17:3. Jehoshaphat walked in the *f.* ways

Ezr. 3:12. that had seen the glory of *f.* house

Est. 1:14. which sat the *f.* in the kingdom

Jb. 15:7. art thou the *f.* man that was born

Pr. 18:17. is *f.* in his own cause, seemeth just

Is. 1:26. judges as at the *f.* ‖ 41:27. thy *f.* shall 44:6. I am the *f.* ‖ 43:27. thy *f.* father sinned

Ho. 2:7. my *f.* husband ‖ 9:10. the *f.* ripe in

Mat. 5:24. *f.* be reconciled ‖ 6:33. seek ye *f.* 7:5. *f.* cast out the beam ‖ 12:29. *f.* bind the 12:45. worse than the *f.* ‖ 17:10. Elias *f.* come 17:27. fish that *f.* cometh ‖ 22:38. *f.* command

Mk. 4:28. *f.* the blade ‖ 7:27. children *f.* be filled 9:35. desire to be *f.* ‖ 16:9. appeared *f.* to Mary

Lu. 10:5. *f.* say, Peace to house ‖ 11:38. ‖ 14:28.

Jn. 5:4. *f.* stepped in ‖ 8:7. *f.* cast a stone at her

Ac. 3:26. to you *f.* God sent ‖ 11:26. *f.* at Antioch 26:23. Christ should be the *f.* that should rise

Ro. 1:8. *f.* I thank my God ‖ 2:9. the Jew *f.* 11:35. who hath *f.* given to him, and it shall

1 Co. 12:28. *f.* apos. ‖ 14:30. let *f.* hold his 15:45. the *f.* man Adam ‖ 46. not *f.* spiritual

2 Co. 8:5. *f.* gave their own selves ‖ 12. *f.* a willing

Ep. 1:12. *f.* trusted ‖ 4:9. descended *f.* into

1 Ti. 3:16. rise *f.* ‖ 2 Ti. 2:3. falling away *f.*

1 Ti. 1:16. that in me *f.* ‖ 2:13. Adam *f.* formed 3:10. *f.* be proved ‖ 5:4. learn *f.* ‖ 12. *f.* faith

Ti. 3:10. after *f.* and second admonition, reject

He. 2:3. at *f.* began to be spoken by the L. 4:6. 5:12. *f.* principles ‖ 7:27. *f.* for his own sins

8:7. *f.* covenant, 13. ‖ 9:1,15,18. ‖ 9:2. tabernacle

Ja. 3:17. is *f.* pure ‖ 1 Pe. 4:17. *f.* begin at us

1 Jn. 4:19. he *f.* loved us ‖ Jn. 6. *f.* estate

Re. 2:4. left thy *f.* love ‖ 5. do thy *f.* works 13:12. *f.* beast ‖ 20:5. *f.* resurrection ‖ 21:1,19.

FIRST-BORN, Ge. 19:33. *f.* lay with her *f.* bath. 27:19. Esau thy *f.* 32. ‖ 29:26. ‖ 43:33. ‖ 48:18.

Ex. 4:22. even my *f.* ‖ 23. slay even thy *f.* 12:29. the L. smote all the *f.* in Egypt, 13:15. 34:20. *f.* of thy sons shalt redeem, Nu. 18:15.

De. 21:17. for the right of the *f.* is his, 15.

Jos. 6:26. lay foundation in his *f.* 1 K. 16:34.

1 Ch. 5:1. sons of Reuben the *f.* ‖ 26:10. though not *f.*

Ne. 10:36. to bring the *f.* ‖ Jb. 18:13. *f.* of death

Ps. 78:51. he smote all their *f.* 105:36. ‖ 135:8. 89:27. my *f.* ‖ Is. 14:30. *f.* of the poor

Jer. 31:9. Ephraim is my *f.* ‖ Mi. 6:7. give my *f.*

Zch. 12:10. bitterness for *f.* ‖ Mat. 1:25. Lu. 2:7.

Ro. 8:29. might be the *f.* among many brethren

Col. 1:15. *f.* of ev. creature ‖ 18. *f.* from the

He. 11:28. destroyed *f.* ‖ 12:23. church of the *f.*

FIRST-*Fruit* or *Fruits*, *s.*

Ex. 22:29. not delay to offer the *f.*-

Ex. 23:19. first of the *f.*- of thy, 34:26. De. 26:2. 34:22. feast of *f.*- ‖ Le. 2:12. oblation of *f.*- Le. 2:14. meat-offering of *f.*- ‖ 23:10,17,20.

Nu. 18:12. *f.*- of oil, wine, wheat ‖ 28:26.

De. 18:4. *f.*- of thy corn ‖ 26:10. brought *f.*-

2 K. 4:42. brought the *f.*-, 2 Ch. 31:5.

Ne. 10:35. bring the *f.*- 37. ‖ 12:44. for *f.*- 13:31.

Pr. 3:9. honor the Lord with the *f.*- ‖ Jer. 2:3.

Ez. 20:40. require *f.*- ‖ 44:30. first of *f.*- ‖ 48:14.

Mi. 7:1. my soul desired the *f.* ripe -

Ro. 8:23. *f.*- of the Spirit ‖ 11:16. If *f.*- he holy 16:5. who is the *f.*- of Achaia, 1 Co. 16:15.

1 Co. 15:20. Christ the *f.*- of them that slept, 23.

Ja. 1:18. a kind of *f.*- ‖ Re. 14:4. *f.*- unto God

FIRST *Month*. Ge. 8:13. in the *f.*- the first Ex. 12:2. *f.*- of the year ‖ 18. in *f.*- eat ‖ 40:2. Nu. 9:1. in the *f.*- keep the passover, 28:16.

Jos. 4:19. people came out of Jordan in *f.*-

Est. 3:7. in the *f.*- cast Pur ‖ Ezr. 45:18. Jo. 2:23.

FIRST *Year*. Ex. 12:5. male of the *f.*-, 29:38. Le. 9:3. kid of *f.*- ‖ 12:6. lamb of the *f.*-

2 Ch. 36:22. in *f.*- of Cyrus, Ezr. 1:1. ‖ 5:13. Jer. 25:1. ‖ 52:31. Da. 1:21. ‖ 7:1. ‖ 9:1. ‖ 11:1.

FIRSTLING, S, *s.* Ge. 4:4. Abel brought *f.* Ex. 13:12. every *f.* the L.'s ‖ 13. *f.* of ass redeem Nu. 3:41. instead of *f.* ‖ 18:15. *f.* redeem, 17.

De. 12:6. bring the *f.* ‖ 17. not eat the *f.* 14:23. eat *f.* in the place ‖ 32:17. like the *f.*

Ne. 10:36. *f.* of our herds bring to the house

FISH, *s.* Ge. 1:26. dominion over *f.* 28.

Ex. 7:18. *f.* shall die ‖ Nu. 11:5. *f.* we did eat Is. 19:10. ponds for *f.* ‖ 50:2. their *f.* stinketh

Ez. 29:4. *f.* to stick, 5. ‖ 47:9. multitude of *f.* 10.

Jon. 1:17. was in the belly of the *f.* 2:1,10.

Mat. 7:10. if he ask a *f.* ‖ 17:27. take up the *f.*

Lu. 24:42. piece of a broiled *f.* Jn. 21:13

FISH, *v.* Jer. 16:16. shall *f.* them

FISH-*Gate*, *s.* 2 Ch. 33:14. Ne. 3:3. Zph. 1:10.

FISH-*Hooks*, *s.* Am. 4:2. take posterity with *f.*-

FISH-*Pools*, *s.* Song 7:4. *f.*- of Heshbon

FISH-*Spears*, *s.* Jb. 41:7. head with *f.*-

FISHERMEN, *s.* Lu. 5:2. *f.* were gone

FISHERS, *s.* Is. 19:8. the *f.* shall mourn

Jer. 16:16. I'll send for *f.* ‖ Ez. 47:10. *f.* shall stand

Mat. 4:18. were *f.* ‖ 19. *f.* of men ‖ Jn. 21:7.

FISHES, *s.* Ge. 48:†16. let lads grow as *f.*

1 K. 4:33. spake of *f.* ‖ Jb. 12:8. *f.* declare

Ec. 9:12. *f.* that are taken, Ho. 4:3. Ez. 38:20.

Ha. 1:14. men as *f.* ‖ Zph. 1:3. consume *f.*

Mat. 14:17. and two *f.* Mk. 6:38. ‖ 8:7. Lu. 9:13.

Lu. 5:6. enclosed a great multitude of *f.* 9.

Jn. 21:6. not draw it for multitude of *f.* 11.

FISHING, *p.* Jn. 21:3. Peter said, I go a *f.*

FIST, S, *s.* Ex. 21:18. Pr. 30:4. Is. 56.4.

FIT, *a.* Lu. 9:62. ‖ 14:35. Col. 3:18.

FITCHES, *s.* Is. 28:25,27. Ez. 4:9.

Fitches — Nigella Sativa.

FITTED, *p.* Pr. 22:18. Ro. 9:22. He. 10:†5.

FITTETH, *v.* Is. 44:13. *f.* it with planes

FITLY, *ad.* Pr. 25:11. Song 5:12. Ep. 2:21. ‖ 4:16.

FIVE, *a.* Ge. 14:9. four kings with *f.* 18:28. lack of *f.* ‖ 45:6. yet *f.* years ‖ 22. ‖ 47:2.

Ex. 22:1. shall restore *f.* oxen for an ox

Le. 26:8. *f.* chase a thousand ‖ 27:5,6.

1 S. 6:4. *f.* golden emerods ‖ 16. *f.* lords

Is. 17:6. four or *f.* ‖ 30:17. at the rebuke of *f.*

Mat. 14:17. *f.* loaves, Mk. 6:38. Lu. 9:19. 25:2. *f.* were wise ‖ 15. gave *f.* talents, 16.

Lu. 12:6. *f.* sparrows ‖ 52. *f.* in one house 16:28. *f.* brethren ‖ 19:18. gained *f.* pounds

Jn. 4:18. *f.* husbands ‖ 6:9. *f.* barley loaves

1 Co. 14:19. speak *f.* words ‖ Re. 17:10. *f.* fallen

FIXED, *p.* 2 Ch. 12:†14. *f.* not his heart to

Ps. 57:7. my heart is *f.* 108:1. ‖ 112:7.

Lu. 16:26. there is a great gulf *f.* so that

FLAG, S, *s.* Ex. 2:3,5. Jb. 8:11. Is. 19:6.

FLAGON, *s. A two-quart measure*, 2 S. 6:19. 1 Ch. 16:3. to every one of Israel, a *f.* of wine

FLAGONS, *s.* Song 2:5. Is. 22:24. Ho. 3:1.

FLAKES, *s.* Jb. 41:23. the *f.* of his flesh

FLAME, *s.* Ex. 3:2. angel ap. in a *f.* Ac. 7:30.

Jud. 13:20. angel ascended in *f.* ‖ 20:40. *f.* of city

Jb. 15:30. *f.* dry up ‖ 41:21. a *f.* goeth out of

Ps. 83:14. the *f.* setteth mountains on fire 106:18. the *f.* burnt up the wicked

Song 8:6. vehement *f.* ‖ Is. 5:24. consumeth

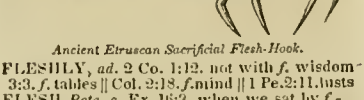
Is. 10:17. Holy One a *f.* ‖ 43:2. nor *f.* kindle

Lu. 16:24. for I am tormented in this *f.*

FLAMES, *s.* Ps. 29:7. Is. 13:8. | 66:15.
FLAMING, *p.* Ge. 3:24. *f.* sword which Ez. 20:47. the *f.* flame not quenched || Na. 2:3.
FLANKS, *s.* Le. 3:4,10,15. | 4:9. | 7:4. Jb. 15:27.
FLASH, *s.* Ez. 1:14. a *f.* of lightning
FLAT, *a.* Le. 21:18. *f.* nose || Nu. 22:31. fell *f.* Jos. 6:20. people shouted, the wall fell down *f.*
FLATTER, *v.* Ps. 5:9.they *f.* with tongue,78:36.
FLATTERETH, *v.* Ps. 36:2. he *f.* himself Pr. 2:16. which *f.* with her words, 7:5.
20:19. meddle not with him that *f.* with lips 28:23. than he that *f.* || 29:5. a man that *f.*
FLATTERING, *a.* Jb. 32.21. *f.* titles, 22.
Ps. 12:2. *f.* lips, 3. || Pr. 7:21. *f.* of her lips, 26:28.
Ez. 12:24. *f.* divination || 1 Th. 2:5. used *f.*
FLATTERY, *s.* Jb. 17:5. Pr. 6:24.
FLATTERIES, *s.* Da. 11:21,32,34.
FLAX, *s.* Ex. 9:31. and the *f.* was bolled Jos. 2:6. she hid them with *f.* || Jud. 15:14. as *f.*
Pr. 31:13. she seeks wool and *f.* || Is. 19:9. fine *f.*
Is. 42:3. smoking *f.* not quench, Mat. 12:20.
Ez. 40:3. || Ho. 2:5. give me *f.* || 9. recover my *f.*

Flax-Plant.

FLAY, ED, *v.* and *p.* 2 Ch. 35:11. Mi. 3:3.
FLEA, *s.* 1 S. 24:14. come after a *f.* 26:20.
FLED, *v.* Ge. 14:10. kings of Sodom *f.* to the 16:6. Hagar *f.* || 31:21. Jacob *f.* Ho. 12:12.
Ex. 2:15. Moses *f.* from Pharaoh, 4:3. Ac. 7:29.
14:5. the people *f.* || 27. Egyptians *f.* against sea
Nu. 16:34. Israel *f.* at the cry || De. 34:17.
Jos. 8:15. Israel *f.* || 10:16. these five kings *f.*
Jud. 1:6. Adoni bezek *f.* || 4:15. Sisera *f.*
7:21. the host *f.* || 8:12. Zalmunna || 9:51. Jotham
11:3. Jephthah *f.* || 20:45. Benjamites *f.* 47.
1 S. 4:16. I *f.* to-day || 11:22. Philistines *f.*
17:24. Israel || 19:10. David *f.* 12:18. | 20:1.
22:20. Ahiathar *f.* || 30:17. save 400 which *f.*
2 S. 4:3. Beerothites *f.* || 4. his nurse *f.*
10:14. Syrians *f.* || 13:29. Absalom || 18:17. Isr.
1 K. 2:28. Joab *f.* || 11:17. Hadad || 23. Rezon
11:40. Jeroboam *f.* || 20:20. Syrians *f.* 2 K. 7:7.
2 K. 8:21. people *f.* || 9:10. prophet *f.*
9:23. Joram || 25:4. men of war *f.* Jer. 52:7.
2 Ch. 14:12. Ethiopians *f.* || Ne. 13:10. Levites
Ps. 31:11. *f.* from me || 114:3. the sea *f.*
Is. 22:3. rulers *f.* || 33:3. the people *f.* at the
Jer. 4:25. birds were *f.* || 9:10. beasts are *f.*
25:21. Uriah || 46:5. Egyptians || 21. hired men
Da. 10:7. they *f.* to save || Ho. 7:13. *f.* from me
Jon. 1:10. *f.* from presence of the Lord, 4:2.
Zch. 14:5. flee as ye *f.* before earthquake
Mat. 8:33. that kept them *f.* || 26:56. disciples *f.*
Mk. 14:52. *f.* naked || 16:8. *f.* from sepulchre
Ac. 16:27. had been *f.* || 19:16. *f.* wounded
He. 6:18. *f.* for refuge || Re. 12:6. | 16:20. | 20:11.
He FLED. Ge. 31:20,21. | 35:7. | 39:12,13,15,18.
Nu. 35:25. Jos. 20:6. Jud. 9:40. 1 S. 22:17.
2 K. 9:27. | 14:19. 2 Ch. 25:27. Jon. 1:10.
Mk. 14:52.
Is FLED. Nu. 35:32. 1 S. 4:17. 2 S. 19:9. Is. 10:29.
They FLED. Ge. 14:10. Jos. 7:4. | 10:11. 1 S.
4:10. | 17:51. 1 S. 10:13. 2 K. 3:24. |
14:12. 1 Ch. 10:7. | 19:14. Ps. 114:7. Is. 21:15.
Jer. 33:4. La. 4:15. Da. 10:7. Ho. 7:13. Lu.
8:34. Ac. 19:16.
FLEDDEST, *v.* Ge. 35:1. || Ps. 114:5.
FLEECE, *s.* De. 18:4. first of *f.* give Levites
Jud. 6:37,38,39. || Jb. 31:20. warmed with *f.*
FLEE, *v.* Ge. 27:43. *f.* to Laban || 31:27. didst
Ex. 14:25. let us *f.* || 21:13. whither he shall *f.*
Le. 26:17. ye shall *f.* when none pursueth
Nu. 10:35. hate thee *f.* before thee, Ps. 68:1.
24:11. therefore now *f.* thou to thy place
35:6. six cities that the man-slayer may *f.* thither
11:15. De. 4:42. || 19:3,4,5. Jos. 20:3,4,9.
De. 28:7. and *f.* before thee seven ways, 25.
Jos. 8:5. we will *f.* 6. || 20. no power to *f.*
2 S. 19:3. *f.* in battle || 24:13. *f.* three months
1 K. 12:18. Rehob. made speed to *f.* 2 Ch. 10:18.
2 K. 9:3. *f.* tarry not || Ne. 6:11. should I *f.*
Jb. 9:25. my days *f.* || 20:8. *f.* as a dream
20:24. *f.* from iron weapon || 27:22. fain *f.*
30:10. *f.* far from me || 41:28. not make him *f.*
Ps. 11:1. *f.* as a bird || 55:6. then would I *f.*
64:8. shall *f.* away || 68:12. kings did *f.* apace
139:7. whither shall I *f.* || 143:9. I *f.* to thee
Pr. 28:1. the wicked *f.* || 17. he shall *f.* to pit
Song 2:17. till day break, and shadows *f.* 4:6.
Is. 10:3. to whom will *f.* || 13:14. *f.* every one
15:5. *f.* to Zoar || 17:13. *f.* far off || 20:6. we *f.*
30:16. no; we will *f.* || 35:10. sorrow *f.* 51:11.
Jer. 4:29. city *f.* || 6:1. *f.* out || 25:35. no way to *f.*
48:6. *f.* save your lives || 49:8. Edom shall *f.*
49:30. *f.* dwell deep || 50:16. they shall *f.*
50:28. voice of them that *f.* || 51:6. *f.* out of Babylon
Ez. 13:20. to make them *f.* || Ho. 9:11. glory *f.*
Am. 2:16. courageous *f.* || 5:19. *f.* from a lion
7:12. go *f.* away || 9:1. shall not *f.* Jer. 46:46.
Na. 2:8. Nineveh shall *f.* away, 3:7,17.
Mat. 3:13. young child, and *f.* || 3:7. *f.* from wrath
10:23. when persecute you in city, *f.* to another
24:16. *f.* to mountains, Mk. 13:14. Lu. 21:21.
Jn. 10:5. his sheep *f.* from a stranger, for
1 Co. 6:18. *f.* fornication || 10:14. *f.* idolatry
1 Ti. 6:11. *f.* these things || 2 Ti. 2:22. *f.* lusts
Ja. 4:7. resist the devil and he will *f.* from you
Re. 9:6. death shall *f.* || 12:14. she might *f.*
FLEEING, *p.* Le. 26:36. De. 4:42. Jb. 30:3.
FLEETH, *v.* De. 14:19. | 19:11. Jb. 14:2. Is.
24:18. Jer. 48:19,44. Am. 9:1. Jn. 10:12.
FLESH, *s.* is put for, (1) *The body of man,* Ge.
2:24. Mat. 19:5. [*and animals,* Ge. 6:13.] (2)
Frail, fading, Ps. 78:39. Is. 31:3. (3) *Outward things,* Ro. 4:1. (4) *Man's own strength,* Mat.
24:41. (5) *Man's natural understanding,* Mat.
16:17. (6) *Corrupt nature,* Ro. 7:25. Ga. 5:13.
(7) *Membrum virile,* Le. 15:2. Ez. 16:26. (8)
Kindred, Ge. 37:27. (9) *Outward appearance,*
Jn. 8:15. (10) *Idolatry,* Ez. 23:20. (11) *The body glorified,* Jh. 19:26. (12) *The whole person of Christ,* Jn. 6:55,63.
Ge. 2:21. closed up the *f.* || 23. *f.* of my *f.* 24.
6:3. he also is *f.* || 12. all *f.* had corrupted, 13.
7:15. two and two of all *f.* || 21. all *f.* died
9:11. nor shall all *f.* be cut off any more, 15.
17:11. circumcise *f.* of foreskin, 15:23,24.
37:27. for he is our brother, and our *f.*
Ex. 21:28. and his *f.* shall not be eaten
29:14. burn the *f.* Le. 9:11. | 16:27. Nu. 19:5.
Le. 13:10. if there be quick raw *f.* 14,15,16,24.
Nu. 11:33. while the *f.* was between their teeth
16:22. the God of the spirits of all *f.* 27:16.
18:18. and the *f.* of them shall be thine
De. 5:26. who of all *f.* heard the voice of God
1 S. 2:13. *f.* was in seething || 15. give *f.* to roast
17:44. I will give thy *f.* to fowls || 25:11. my *f.*
2 S. 5:1. we are thy bone and thy *f.* 1 Ch. 11:1.
6:19. David dealt to each *f.* 1 Ch. 16:3.
1 K. 17:6. ravens brought him *f.* || 19:21. boiled *f.*
21:27. put sackcloth on his *f.* 2 K. 6:30.
2 K. 4:34. the *f.* of the child waxed warm
5:14. his *f.* came again || 9:36. dogs eat *f.*
2 Ch. 32:8. with him is an arm of *f.* but
Ne. 5:5. our *f.* is as the *f.* of our brethren
Jb. 4:15. hair of my *f.* stood up || 6:12. *f.* of brass
10:4. hast thou eyes of *f.* || 13:14. *f.* in my teeth
14:22. his *f.* have pain || 19:26. in my *f.* see God
31:31. O that we had of his *f.* || 33:25. *f.* fresher
34:15. all *f.* shall perish || 41:23. flakes of his *f.*
Ps. 16:9. my *f.* shall rest in hope, Ac. 2:26.
38:3. no soundness in my *f.* || 56:4. what *f.* can do
65:2. all *f.* come || 63:1. my *f.* longeth for
73:26. my *f.* faileth || 78:20. can he provide *f.*
78:27. he rained *f.* || 39. rem. they were but *f.*
79:2. *f.* of thy saints || 84:2. my *f.* crieth out
119:120. my *f.* trembleth || 136:25. food to all *f.*
Pr. 4:22. health to their *f.* || 5:11. thy *f.* is cons.
12:17. troubleth his own *f.* || 14:30. life of *f.*
Ec. 5:6. cause thy *f.* to sin || 11:10. put evil from *f.*
12:12. much study is a weariness of the *f.*
Is. 31:3. their horses are *f.* || 40:5. all *f.* shall see it
40:6. all *f.* is grass, as flower of field, 1 Pe. 1:24.
49:26. all *f.* shall know I am the Lord, Ez. 21:5.
58:7. hide not thyself from thine own *f.*?
66:16. plead with all *f.* || 23. all *f.* shall come
Jer. 11:15. holy *f.* || 12:12. no *f.* shall have peace
17:5. maketh *f.* his arm || 25:31. plead with all *f.*
32:27. God of all *f.* || 45:5. bring evil on all *f.*
51:35. the violence done to me and my *f.*
La. 3:4. my *f.* and my skin hath he made old
Ez. 11:19. I will give them a heart of *f.* 36:26.
16:26. great of *f.* 23:20. || 20:48. all *f.* see
21:10. consume the *f.* || 32:5. I will lay thy *f.*
37:6. and I will bring up *f.* upon you, 8.
Da. 1:15. fatter in *f.* || 2:11. dwelling is not with *f.*
7:5. devour much *f.* || 10:3. nor came *f.*
Jo. 2:28. pour my Spirit on all *f.* Ac. 2:17.
Zph. 1:17. *f.* poured out as dung || Hag. 2:12.
Zch. 2:13. be silent, O all *f.* || 14:12. *f.* consume
Mat. 16:17. *f.* and blood hath not revealed it
19:5. twain be one *f.* Mk. 10:8. 1 Co. 6:16.
21:22. there should no *f.* be saved, Mk. 13:20.
26:41. spirit willing, but *f.* is weak, Mk. 14:38.
Lu. 3:6. all *f.* shall see the salvation, Is. 52:10.
Jn. 1:14. Word was made *f.* || 3:6. born of the *f.*
6:51. I will give, is my *f.* 54,55,56,63.
8:15. ye judge after the *f.* || 17:2. over all *f.*
Ac. 2:30. according to the *f.* || 31. nor *f.* see corrup.
Ro. 1:3. according to the *f.* || 2:28. in the *f.*
3:20. no *f.* be justified || 4:1. pertaining to the *f.*
6:19. infirmity of your *f.* || 7:18. in my *f.* 25.
8:1. who walk not after the *f.* 4,5,12,13.
8. they that are in the *f.* cannot please God, 9.
9:3. according to the *f.* 2 Co. 1:17. Ep. 6:5.
5. concerning the *f.* || 13:14. not provision for *f.*
1 Co. 1:26. not many wise after the *f.* are called
29. no *f.* should glory || 5:5. destruction of *f.*
7:28. trouble in the *f.* || 10:18. Israel after the *f.*
15:39. all *f.* is not the same || 50. *f.* not inherit
2 Co. 4:11. mortal *f.* || 5:16. know no man after *f.*
7:1. filthiness of the *f.* || 5. *f.* had no rest, but
10:2. as if we walked according to the *f.* 3.
11:18. glory after the *f.* || 12:7. thorn in the *f.*
Ga. 1:16. I conferred not with *f.* || 2:16. no *f.*
2:20. I live in the *f.* || 3:3. perfect by the *f.*
4:13. through infirmity of the *f.* I preached, 14.
23. Ishmael was born after the *f.* 29.
5:13. for an occasion to the *f.* || 16. lusts of the *f.*
17. the *f.* lusteth || 24. crucified the *f.* with
6:8. soweth to his *f.* || 12. fair show in *f.* 13.
Ep. 2:3. in lusts of our *f.* || 11. Gentiles in the *f.*
15. abolished in his *f.* || 5:29. hated his *f.* 31.
6:12. we wrestle not against *f.* and blood, but
Phil. 1:22. if I live in the *f.* || 24. to abide in the *f.*
3:3. no confidence in the *f.* || 4. trust in the *f.*
Col. 1:22. in the body of his *f.* || 24. afflictions in *f.*
2:11. putting off the body of the sins of the *f.*
13. uncircumcision of *f.* || 23. satisfying of *f.*
1 Ti. 3:16. God manifest in the *f.* || Phile. 16.
He. 2:14. partakers of *f.* || 5:7. days of his *f.*
9:13. purifying of the *f.* || 10:20. vail of his *f.*
1 Pe. 3:18. put to death in the *f.* || 21. filth of *f.*
4:1. suffered in the *f.* || 2. not live in the *f.*
6. might be judged according to men in the *f.*
2 Pe. 2:10. walk after the *f.* || 18. lusts of the *f.*
1 Jn. 2:16. lust of the *f.* || 4:2. C. is come in the *f.*
Ju. 7. after strange *f.* || 8. defile the *f.* || 23.
Re. 17:16. eat her *f.* 19:18. || 19:21. filled with *f.*
FLESH-*Hook,* *s.* Ex. 27:3. make his *f.*-, 38:3.
Nu. 4:14. 1 S. 2:13. | 38:3. 1 Ch. 28:17.



Ancient Etruscan Sacrificial Flesh-Hook.

FLESHLY, *ad.* 2 Co. 1:12. not with *f.* wisdom
3:3. *f.* tables || Col. 2:18. *f.* mind || 1 Pe. 2:11. lusts
FLESH-*Pots,* *s.* Ex. 16:3. when we sat by *f.*-
FLEW, *v.* 1 S. 14:32. | 25:14. Is. 6:6.
FLY, *s.* Is. 7:18. L. shall hiss for the *f.* in Egypt
FLIES, *s.* Ex. 8:21,31. Ps. 78:45. | 105:31.
Ec. 10:1. dead *f.* cause the ointment to send
FLIETH, *v.* De. 4:17. similitude of fowl that *f.*
14:19. creeping thing that *f.* || 28:49. as eagle
Ps. 91:5. nor for arrow that *f.* || Na. 3:16.
FLIGHT, *s.* Jb. 11:20. || Is. 52:12. nor go by *f.*
Am. 2:14. Mat. 24:20. Mk. 13:18. He. 11:34.
See PUT.
FLINT, *s.* De. 8:15. rock of *f.* || Jb. 28:9.
Ps. 114:8. turned *f.* || Is. 5:28. | 50:7. Ez. 3:9.
FLINTY, *a.* De. 32:13. oil out of *f.* rock
FLOCK, *s.* is put for, (1) *Believers,* 1 Pe. 5:2.
(2) *The whole church on earth,* Lu 12:32. (3) *An army,* Jer. 6:3.
Ge. 27:9. go to the *f.* fetch || 29:10. watered *f.*
30:40. brown in the *f.* || 31:14. to his *f.* 38.
33:13. if men overdrive them, the *f.* will die
Ex. 2:17. Moses watered *f.* || 3:1. led the *f.*
Jb. 21:11. send forth their little ones like a *f.*
30:1. disdained to set with the dogs of my *f.*
Ps. 77:20. leddest thy people like a *f.* 78:52.
80:1. thou that leadest Joseph like a *f.*
107:41. and maketh him families like a *f.*
Song 1:7. *f.* to rest at noon || 8. footsteps of *f.*
4:1. thy hair is as a *f.* 6:5. || 2. teeth like a *f.* 6:6.
Is. 40:11. feed his *f.* like a shepherd, 63:11.
Jer. 13:17. the Lord's *f.* || 20. thy beautiful *f.*
23:2. scattered my *f.* || 3. I will gather my *f.*
25:34. principal of *f.* 35,36. || 31:10. his *f.*
31:12. young of the *f.* || 49:20. least of the *f.* 50:45.
Ez. 24:5. choice of the *f.* || 34:3. feed not the *f.*
34:6. my *f.* was scattered || 8. *f.* became a prey
10. I will require my *f.* I will deliver my *f.*
12. seeketh out his *f.* || 15. I will feed my *f.*
17. O my *f.* || 22. I will save my *f.* || 31. ye my *f.*
36:37. increase them with men like a *f.*
38. as the holy *f.* || 45:15. offer lamb of *f.*
Am. 7:15. Lord took me as I followed the *f.*
Mi. 2:12. as *f.* in midst of fold || 4:8. tower of the *f.*
Na. 3:17. though the *f.* shall be cut off from fold
Zch. 9:16. *f.* of his people || 10:2. went as a *f.*
10:3. visited his *f.* || 11:4. *f.* of slaughter, 7.
11:7. poor of the *f.* 11. || 17. leaveth the *f.*
Ma. 1:14. which hath in his *f.* a male and
Mat. 26:31. sheep of *f.* be scattered, Zch. 13:7.
Lu. 2:8. over their *f.* || 12:32. fear not, little *f.*
Ac. 20:28. take heed to *f.* || 29. not sparing *f.*
1 Pe. 5:2. feed the *f.* of G. || 3. ensamples to the *f.*
FLOCKS, *s.* Ge. 30:39. *f.* conceived before rods
32:5. I have oxen, asses, *f.* || 13:5. | 24:35. | 26:14.
7. he divided the *f.* || 33:13. | 45:10. | 47:4.
1 K. 20:27. pitched like two little *f.* of kids
Pr. 27:23. know thy *f.* look well to thy herds
Is. 60:7. *f.* of Kedar || 65:10. Sharon a fold of *f.*
Ez. 25:5. Ammonites a couching-place for *f.*
Zph. 2:6. sea-coasts be folds for *f.* || 14. *f.* lie down
FLOOD, *s.* Ge. 6:17. I bring a *f.* 7:17. | 9:11.
Jos. 24:2. fathers on other side of *f.* 3:14,15.

Jb. 22:16. overthrown with *f.* || 28:4. *f.* breaketh
Ps. 29:10. L. sitteth on the *f.* || 66:6. went thro' *f.*
69:15. *f.* overflow me||74:15. cleave the *f.* ||99:5.
Is. 28:2. as a *f.* shall cast down || 59:19. like a *f.*
Jer. 46:7. cometh up as a *f.* 8.||47:2. overflowing *f.*
Da. 9:26. end be with a *f.* || 11:22. arms of a *f.*
Am. 8:8. rise up as a *f.* || 9:5. as *f.* of Egypt
Mat. 24:39. knew not till the *f.* came, Lu. 17:27.
Lu. 6:48. *f.* arose || 2 Pe. 2:5. *f.* on world
Re. 12:15. dragon poured out water as a *f.* 16.
FLOOD-*Gates*, *s.* Ge. 7:†11. *f.*- of heaven
FLOODS, *s.* Ex. 15:8. the *f.* stood upright
2 S. 22:5. *f.* of ungodly made me afraid. Ps. 18:4.
Jb. 20:17. not see the *f.* || 28:11. he bindeth the *f.*
Ps. 24:2. established on *f.*||32:6. *f.* of great waters
69:2. *f.* overflow me || 78:44. *f.* into blood
93:3. *f.* have lifted up || 98:8. *f.* clap their hands
Song 8:7. nor *f.* drown it || Is. 44:3. I will pour *f.*
Jon. 2:3. *f.* compassed me || Mat. 7:25. *f.* came
FLOOR, *s.* 2 Ch. 34:11. timber to *f.*
FLOOR, *s.* Ge. 50:10. threshing *f.* of Atad
Nu. 15:20. threshing *f.* 18:27,30. Ru. 3:2. 2 S.
6:6. | 24:18,21. 1 Ch. 21:28. Is. 21:10.
Ho. 9:1. corn *f.* || 2. *f.* and wine-press || 13:3.
Mi. 4:12. || Mat. 3:12. purge his *f.* Lu. 3:17.
FLOORS, *s.* 1 S. 23:1. Da. 2:35. Jo. 2:24.
FLOTES, *s. Flat-bottomed vessels.* 1 K. 5:9.
2 Ch. 2:16. convey them by *f.* to the place
FLOUR, *s.* Ex. 29:2. of wheaten *f.* Le. 2:2. |
6:15. Nu. 28:5,20,28. | 29:3,9,14. Jud. 6:19. 1
S. 1:24. | 28:21. 2 S. 13:8. | 17:28.

See DEAL, FINE.

FLOURISH, *v.* Ps. 72:7. shall the righteous *f.*
16. *f.* like grass || 92:7. workers of iniquity *f.*
92:12. the righteous shall *f.* 13. | 132:18.
Pr. 11:28. the righteous shall *f.* 14:11.
Ec. 12:5. almond-tree *f.* || Song 7:12. vine *f.*
Is. 17:11. seed to *f.* || 66:14. bones *f.* || Ez. 17:24.
FLOURISHED, *p.* Song 6:11. Phil. 4:10.
FLOURISHETH, *s.* Ps. 90:6. it *f.* || 103:15.
FLOURISHING, *p.* Ps. 92:14. fat and *f.*
Song 2:†9. *f.* thro' lattice||Da. 4:4. *f.* in my palace
FLOW, *v.* Song 4:16. spices may *f.* out. Let my
Is. 2:2. all nations shall *f.* to it||18:21. waters to *f.*
60:5. see and *f.* together || 64:1. mountains *f.*
Jer. 31:12. *f.* to the goodness||51:44. nations not *f.*
Jo. 3:18. the hills shall *f.* with milk, the rivers
Mi. 4:1. people *f.* || Jn. 7:38. *f.* living water
FLOWED, *v.* Jos. 4:18. Jordan *f.* over all
Jud. 5:†5. mountains *f.* Is. 64:3. || La 3:54.
FLOWETH, *v.* Le. 20:24. land that *f.* with
milk and honey, Nu. 13:27. | 14:8. | 16:13,14.
De. 6:3. | 11:9. | 26:15. | 27:3. | 31:20. Jos. 5:6.
FLOWING, *p.* Ex. 3:8. *f.* with milk, 17. | 13:5. |
33:3. De. 26:9,11. Jer. 11:5. | 32:22. Ez. 20:6.
Pr. 18:4. well-spring of wisdom as a *f.* brook
Is. 66:12. glory of Gentiles like a *f.* stream
Jer. 18:14. cold *f.* waters || 49:4. *f.* valley
FLOWER, *v.* 1 S. 2:33. 1 Co. 7:36.
FLOWER, *s.* Ex. 25:33. a knop and a *f.* 37:19.
Jb. 14:2. he cometh forth as a *f.* Ps. 103:15.
Is. 28:1. beauty is a fading *f.* 4. | 40:6. || 18:5.
40:7. *f.* fadeth, 8. Na. 1:4. Ja. 1:10. 1 Pe. 1:24.
FLOWERS, *s.* Le. 15:24. if her *f.* he on him
33. sick of her *f.* || Nu. 8:4. *f.* beaten work
1 K. 6:18 knops and open *f.* 29,32. | 7:26.
2 Ch. 4:21. the *f.* and lamps made he of gold
Song 2:12. *f.* appear || 5:13. cheeks as sweet *f.*
FLUTE, *S*, *s.* 1 K. 1:†40. Da. 3:5,7,10,15.
FLUTTERETH, *v.* De. 32:11. eagle *f.*
FLUX, *s.* Ac. 28:8. lay sick of a fever and *f.*
FLY, *v.* 1 S. 15:19. didst *f.* on the spoil
2 S. 22:11. rode on a cherub, and did *f.* Ps.18:10.
Jb. 5:7. as sparks *f.* || 39:26. doth the hawk *f.*
Ps. 18:10. he did *f.* || 90:10. we *f.* away
Pr. 23:5. riches *f.* away as an eagle towards
Is. 6:2. with twain he did *f.* || 11:14. || 60:8.
Jer. 48:40. Da. 9:21. Ha. 1:8. Re. 14:6.
FLYING, *p.* Ps. 148:10. *f.* fowl praise || Pr. 26:2.
Is. 31:5. as birds *f.* so || Zch. 5:1. a *f.* roll, 2.
Re. 4:7. a *f.* eagle || 8:13. an angel *f.* through
FOAL, *s.* Ge. 49:11. binding his *f.* to the vine
Zch. 9:9. on a colt, the *f.* of an ass, Mat. 21:5.
FODDER, *s.* Jb. 6:5. loweth ox over his *f.*
FOES, *s.* 1 Ch. 21:12. destroyed before thy *f.*
Est. 9:16. slew of their *f.* || Ps. 27:2. *f.* came
Ps. 30:1. *f.* to rejoice || 89:23. beat down *f.*
Mat. 10:36. a man's *f.* || Ac. 2:35. *f.* footstool
FOLD, *v.* He. 1:12. as a vesture *f.* them up
FOLD, *S*, *s.* Nu. 32:24. build ye *f.* 36.
Ps. 50:9. out of thy *f.* || Jer. 23:3. bring to their *f.*
Is. 13:20. make *f.* || 65:10. Sharon a *f.* of flocks
Mat. 13:8. some thirty *f.* 23. Mk. 4:8,20.
19:29. forsaken houses shall receive 100 *f.*
Jn. 10:16. other sheep which are not of this *f.*
FOLDEN, *p.* Na. 1:10. *f.* together as thorns
FOLDETH, *v.* Ec. 4:5. the fool *f.* his hands
FOLDING, *p.* 1 K. 6:34. Pr. 6:10. | 24:33.
FOLK, *s.* Ge. 33:15. leave some of the *f.*
Pr. 30:26. a feeble *f.* || Jer. 51:58. *f.* shall labor
Mk. 6:5 sick *f.* Ac. 5:16. || Jn. 5:3. impotent *f.*
FOLLOW, *v.* signifies, (1) *To imitate*, 2 Th.
3:7,9. (2) *To practise*, Ps. 38:20. (3) *To attend upon*, Ps. 45:14. (4) *To be led away with*,
Ez. 13:3. (5) *To worship*, 1 K. 18:18. (6) *To pursue*, 1 S. 31:2. (7) *To endeavor*, Phil. 3:12.
(8) *To cleave to*, 2 S. 2:10. (9) *Fall out or ensue*, Lu. 22:49. (10) *To believe and obey*, Jn.
10:4,27. Re. 14:4.

Ge. 24:8 if woman will not be willing to *f.*
44:4. Joseph said, Up, *f.* after the men
Ex. 14:4. I'll harden Phar. that he shall *f.* them
21:22. and yet no mischief *f.* 23.
23:2. shalt not *f.* a multitude to do evil, neither
De. 16:20. just *f.* || 18:22. if thing *f.* not
Jud. 3:28. Ehud said, *f.* me || 9:3. inclined to *f.*
1 S. 30:21. so faint that they could not *f.* David
2 S. 17:9. among the people that *f.* Absalom
1 K. 18:21. if the Lord be God *f.* him || 19:20.
Ps. 23:6. goodness and mercy shall *f.* me
38:20. I *f.* the thing that good is||45:14. virgins *f.*
91:15. upright shall *f.* || 119:150. *f.* mischief
Is. 5:11. *f.* strong drink || 51:1. *f.* righteousness
Jer. 17:16. pastor to *f.* thee || 42:16. famine *f.*
Ez. 13:3. prophets that *f.* their own spirit
Ho. 2:7. *f.* her lovers || 6:3. *f.* on to know the L.
Mat. 4:19. *f.* me, 8:22. | 9:9. Mk. 2:14.
8:19. Master, I will *f.* thee, Lu. 9:57,61.
16:24. cross and *f.* Mk. 8:34. Lu. 9:23.
19:21. sell that thou hast, *f.* me, Lu. 18:22.
Mk. 6:1. disciples *f.* him || 16:17. signs *f.* them
Lu. 17:23. nor *f.* them || 22:49. saw what would *f.*
Jn. 10:5. stranger not *f.* || 27. sheep *f.* me
12:26. let him *f.* me || 13:36. canst not *f.* me
Ac. 3:24. those that *f.* || 12:8. and *f.* me
Ro. 14:19. *f.* things which make for peace
1 Co. 14:1. *f.* charity || Phil. 3:12. I *f.* after, If
1 Th. 5:15. but ever *f.* that which is good
2 Th. 3:7. know how ye ought to *f.* us, 9.
1 Ti. 5:24. after || 6:11. *f.* righteous. 2 Ti. 2:22.
He. 12:14. *f.* peace || 13:7. whose faith *f.*
1 Pe. 1:11. glory that should *f.* || 2:21. *f.* his steps
2 Pe. 2:2. *f.* pernicious ways||3 Jn. 11. *f.* not evil
Re. 14:4. *f.* the Lamb || 13. works do *f.* them
FOLLOW *ed*. Ge. 24:5,39. Jud. 3:28. | 8:5. 1
K. 20:10. 2 K. 6:19. Ps. 23:6. Mat. 4:19. | 8:22.
| 9:9. | 16:24. | 19:21. Mk. 2:14. | 8:34. | 10:21.
Lu. 5:27. | 9:23,59. | 18:22. Jn. 10:27. | 12:26.
| 13:36. Ac. 12:8.
FOLLOWED, *p.* Ge. 24:61. Rebekah *f.* the man
Nu. 14:24. Caleb *f.* me fully || 16:25. *f.* Moses
32:12. they have wholly *f.* the Lord, De. 1:36.
De. 4:3. all the men *f.* Baal-peor || 11:6.
Jos. 11:8. I wholly *f.* the Lord my God, 9,14.
Jud. 2:12. *f.* other gods || 4:9. *f.* Abimelech, 9:4.
1 S. 13:7. *f.* trembling || 14:22. *f.* hard after
31:2. Philistines *f.* Saul, 2 S. 1:6. 1 Ch. 10:2.
2 S. 2:10. Judah *f.* David || 3:31. *f.* the bier
11:8. *f.* him a mess || 20:2. Israel *f.* Sheba
1 K. 16:21. half *f.* Omri || 18:18. hast *f.* Baalim
2 K. 4:30. Elisha *f.* her || 17:15. they *f.* vanity
Ps. 68:25. players *f.* || Ez. 10:11. they *f.* it
Mat. 4:20. and *f.* him, 22:25. | 8:1. Mk. 1:18.
9:27. two blind men *f.* || 19:28. *f.* me in regen.
26:5. but Peter *f.* him afar off, Mk. 14:54.
Mk. 10:28. we left all, and *f.* thee, Lu. 18:28.
32. as they *f.* || 14:51. *f.* him a certain young man.
Lu. 5:11. they forsook all, and *f.* him, 28 | 7:9.
Ac. 12:9. Peter *f.* him || 13:43. *f.* Paul, 16:17.
Ro. 9:30. *f.* not after righteousness, 31.
1 Co. 10:4. rock that *f.* || 1 Ti. 5:10. diligently *f.*
2 Pe. 1:16. have not *f.* cunningly devised fables
Re. 6:8. hell *f.* || 19:14. *f.* him on white hor es
FOLLOWEDST, *v.* Ru. 3:10. *f.* not young men
FOLLOWERS. 1 Co.4:16. be *f.* 11:1. Phil.3:17.
Ep. 5:1. be ye *f.* of G. || 1 Th. 1:6. became *f.* 2:14.
He. 6:12. be *f.* of them || 1 Pe. 3:13. be *f.* of good
FOLLOWETH, *v.* Ps. 63:8. my soul *f.* hard
Pr. 12:11. he that *f.* vain persons, 28:19.
15:9. loveth him that *f.* righteousness, 21:21.
Is. 1:23. *f.* rewards || Ez. 16:34. none *f.* thee
Ho. 12:1. *f.* east wind || Mat. 10:38. and *f.* me
Mk. 9:38. because he *f.* not us, Lu. 9:49.
Jn. 8:12. he that *f.* me shall not walk in darkn.
FOLLOWING, *p.* De. 7:4. from *f.* me || 12:30.
Jos. 22:16. from *f.* the Lord, 18:23,29. 1 S. 12:20.
2 K. 17:21. 2 Ch. 25:27. | 34:33.
Jud. 2:19. in *f.* other gods to serve them
1 S. 12:14. if ye continue *f.* the Lord || 15:11.
2 S. 2:19. Asahel turned not from *f.* Abner, 30.
7:8. from *f.* the sheep, 1 Ch. 17:7. Ps. 78:71.
Ps. 48:13. tell it to the generation *f.* 109:13.
Jn 1:43. day *f.* 6:22. || Ac. 21:1,18. | 23:11.
2 Pe. 2:15. gone astray, *f.* the way of Balaam
FOLLY, *s.* is put for, (1) *Infamous, wicked*, Jos.
7:15. (2) *Uncleanness*, Jud. 20:6. 2 S. 13:12.
Pr. 26:11. (3) *A licentious conduct*, Pr. 14:8.
Ge. 34:7. wrought *f.* De. 22:21. Jos. 7:15.
Jud. 19:23. do not this *f.* 20:6,10. 2 S. 13:12.
1 S. 25:25. Nabal is his name, and *f.* is with him
Jb. 4:18. and his angels he charged with *f.*
24:12. G. layeth not *f.* || 42:8. deal after your *f.*
Ps. 49:13. way is their *f.* || 85:8. not turn to *f.*
Pr. 5:23. in his *f.* || 13:16. fool layeth open his *f.*
14:8. *f.* of fools is deceitful || 18. inherit *f.* 24.
29. exalteth *f.* || 15:21. *f.* is joy to him that
16:22. but the instruction of fools is *f.*
17:12. fool in his *f.* || 18:13. *f.* and shame to him
26:4. answer not a fool according to his *f.* 5.
11. so a fool returneth to his *f.* 2 Pe. 2:22.
Ec. 1:17. to know *f.* || 2:3. to lay hold on *f.* 12.
2:13. wisdom excelleth *f.* ||7:25. wickedness of *f.*
10:1. so a little *f.* || 6. *f.* is set in great dignity
Is. 9:17. speaketh *f.* || Jer. 23:13. I've seen *f.*
2 Co. 11:1. bear with my *f.* || 2 Ti. 3:9. their
FOAM, ETH, *v* Ho. 10:7. Mk 9:18. Lu. 9:39.
FOAMING, *p.* Mk. 9:20. Ju. 13.
FOOD, *s.* Ge. 3:6. tree was good for *f.* 2:9.

Ge. 42:7. came to buy *f.* 10. | 43:20,22. | 44:25.
De. 10:18. in giving him *f.* and raiment
Jb. 23:12. thy words more than my necessary *f.*
24:5. wilderness yieldeth *f.* for them, 38:21.
40:20. the mountains bring him forth *f.*
Ps. 78:25. eat angels' *f.* || 104:14. bring forth *f.*
136:25. giveth *f.* to all flesh, 146:7. | 147:9.
Pr. 6:8. ant gathered her *f.* || 13:23. much *f.*
27:27. milk for thy *f.* || 28:3. leaveth no *f.*
30:8. feed me with *f.* convenient || 31:14.
Ac. 14:17. filling our hearts with *f.* and gladness
2 Co. 9:10. both minister bread for your *f.*
1 Ti. 6:8. having *f.* and raiment, be content
FOOL, *s.* signifies, (1) *An idiot, or very weak man*, 1 S. 25:25. (2) *A wicked and carnal man*,
Ps. 14:1. Pr. 15:5. | 18:2.
1 S. 26:21. I've played the *f.* || 2 S. 3:33.
Ps. 14:1. the *f.* hath said in his heart, 53:1.
49:10. die, likewise the *f.* || 92:6. nor *f.* unders.
Pr. 7:22. as a *f.* to correction of the stocks
10:8. a prating *f.* 10. || 23. a sport to a *f.*
11:29. and the *f.* shall be a servant to the wise
12:15. way of a *f.* is right||16. a *f.* wrath || 13:16.
14:16. the *f.* rageth || 15:5. a *f.* despiseth instruc.
17:16. wherefore is a price in hand of a *f.*
21. father of a *f.* hath no joy — begetteth a *f.*
24. eyes of a *f.* are in the ends of the earth
28. *f.* when he holdeth his peace counted wise
18:2. a *f.* hath no delight in understanding
6. a *f.* lips enter into contention, 7. | 20:3.
19:10. not seemly for a *f.* 26:1.
21:7. wisdom is too high for a *f.* || 26:1,8.
26:3. rod for a *f.* || 4. answer not a *f.* 5.
10. God rewardeth the *f.* || 11. *f.* returneth
12. there is more hope of a *f.* than him, 29:20.
27:3. a *f.* wrath is heavier || 22. bray a *f.*
28:26. that trusteth in his own heart is a *f.*
29:11. a *f.* uttereth all his mind || 30:22.
Ec. 2:14. but the *f.* walketh in darkness
15. happeneth to the *f.* || 16. dieth as the *f.*
19. wise or a *f.* || 4:5. the *f.* foldeth his hands
5:3. a *f.* voice is known || 6:8. more than *f.*
7:6. laughter of a *f.* || 10:2. a *f.* heart is at
10:12. lips of a *f.* || 14. a *f.* is full of words
Jer. 17:11. at his end he a *f.*||Ho. 9:7. prophet is a *f.*
Mat. 5:22. but whosoever shall say, Thou *f.*
Lu. 12:20. thou *f.*, this night thy soul be required
1 Co. 3:18. let him become a *f.* || 15:36. thou *f.*
2 Co. 11:16. let no man think me a *f.* 12:6,11.
23. I speak as a *f.* || 1 Ti. 6:†4. he is a *f.*
FOOLS, *s.* 2 S. 13:13. be as one of the *f.*
Jb. 12:17. maketh judges *f.* || 30:8. children of *f.*
Ps. 107:17. *f.* because of their transgression
Pr. 1:7. *f.* despise wisdom || 22. how long, ye *f.*
32. prosperity of *f.* || 3:35. the promotion of *f.*
8:5. ye *f.* be ye of an understanding heart
10:21. *f.* die for want of wisdom || 12:23.
13:19. abomination to *f.* to depart from evil
20. but a companion of *f.* shall be destroyed
14:9. *f.* make a mock at sin || 23. in midst of *f.*
19:29. stripes for || 24:7. parable in mouth of *f.*
Ec. 5:1. sacrifice of *f.* || 4. no pleasure in *f.*
7:4. the heart of *f.* is in the house of mirth, 5.
9. anger resteth in *f.* || 9:17. voice among *f.*
Is. 35:8. the wayfaring men, though *f.* not err
Mat. 23:17. ye *f.* and blind, 19. Lu. 11:40.
Lu. 24:25. O *f.* and slow of heart to believe
Ro. 1:22. became *f.* || 1 Co. 4:10. we are *f.*
2 Co. 11:19. for ye suffer *f.* gladly, seeing ye
Ep. 5:15. see that ye walk not as *f.* but as wise
FOOLISH, *a.* De.32:6. O *f.* people, 21. Ro.10:19.
Jb. 2:10. as one of the *f.* women speaketh
5:2. wrath killeth the *f.* || 3. *f.* taking root
Ps. 5:5. *f.* shall not stand || 39:8. reproach of *f.*
73:3. I was envious at the *f.* || 92. so *f.* was I
74:18. the *f.* people || 22. *f.* man reproacheth
Pr. 9:6. forsake the *f.* || 13. a *f.* woman
10:14. mouth of *f.* is near destruction
14:1. *f.* plucketh it down || 7. go from a *f.* man
15:7. *f.* doth not so || 20. a *f.* man despiseth
17:25. a *f.* son is a grief to his father, 10:1.
19:13. a *f.* son is the calamity of his father
21:20. a *f.* man spendeth a treasure || 29:9.
Ec. 4:13. than a *f.* king || 7:17. nor be *f.*
10:15. the labor of the *f.* wearieth them
Is. 44:25. he maketh their knowledge *f.*
Jer. 4:22. my people is *f.* 5:4,21. | 10:18.
Ez. 13:3. woe to the *f.* prophets, La. 2:14.
Mat. 7:26. likened to a *f.* man || 25:2. five *f.*
Ro. 1:21. *f.* heart || 2:20. instructor of the *f.*
1 Co. 1:20. made *f.* || 27. G. hath chosen the *f.*
Ga. 3:1. O *f.* Galatians || 3. are ye so *f.* having
Ep. 5:4. nor *f.* talking || 1 Ti. 6:9. *f.* lusts
2 Ti. 2:23. but *f.* questions avoid, Ti. 3:9.
Ti. 3:3. sometimes *f.* || Pe. 2:15. ignor. of *f.* men
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Nu. 22:25. the ass crushed Balaam's *f.* against
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25:9. she shall loose his shoe from off his *f.*
28:35. botch from sole of *f.* || 56. sole of *f.* 65.
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1 S. 12:22. L. will not *f.* his people, 1 K. 6:13.
1 K. 8:57. nor *f.* us || 2 K. 21:14. I will *f.*
1 Ch. 28:9. if thou *f.* him, 2 Ch. 7:19. | 15:2.
Ezr. 8:22. his wrath is against them that *f.* him
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Jb. 20:13. though he spare it, and *f.* it not, but
Ps. 27:9. nor *f.* me, O G. || 10. and mother *f.* me 37:8. *f.* wrath || 38:21. *f.* me not, 71:9,18. 89:30. *f.* my law || 94:14. nor will he *f.* his 119:8. O *f.* me not || 53. wicked *f.* thy law 138:8. *f.* not the works of thine own hands
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Jer. 17:13. *f.* L. be ashamed||23:33. Pll *f.* you, 39. 51:9. *f.* her || La. 5:20. why dost thou *f.* us
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De. 28:20. thou hast *f.* me, 29:25. Jud. 10:10.
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1 K. 11:33. they have *f.* me, 2 K. 22:17. 2 Ch. 12:5. | 21:10. | 24:20,24. | 28:6. Is. 1:4.
2 Ch. 13:10. we have not *f.* him || 29:6. *f.* him
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Ne. 13:11. I said, Why is the house of God *f.*
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Jer. 1:16. have *f.* me, 2:17,19. | 5:7,19. | 15:6. 2:13. *f.* me the fountain of waters, 17:13. 4:29. every city be *f.* || 9:13. *f.* my law || 14. 12:7. I have *f.* my house || 25:38. *f.* his covert 51:5. Israel hath not been *f.* nor Judah of his G. Ez. 8:12. L. hath *f.* the earth, 9:9. || 36:4. cities *f.* Am. 5:2. virgin of Israel is *f.* || Zph. 2:4.
Mat. 19:27. we have *f.* all || 29. hath *f.* houses, or
2 Co. 4:9. we are persecuted, but not *f.*
2 Ti. 4:10. Demas hath *f.* || 2 Pe. 2:15. *f.* right way
FORSAKETH, *v.* Jb. 6:14. *f.* the fear of God Ps. 37:28. L. *f.* not his saints || 40:12. heart *f.* me Pr. 2:17. *f.* the guide || 15:10. *f.* the way 28:13. confesseth and *f.* || Ln. 14:33. *f.* not all
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2 K. 25:1. built *f.* against Jerusalem, Jer. 52:4. Is. 25:12. *f.* bring down || 29:3. raise *f.* || 32:14. Ez. 4:2. built a *f.* 17:17. | 21:22. | 26:8. | 33:27. Da. 11:19. turn toward the *f.* of his own land
FORTH, *ad.* Ne. 4:16. from that time *f.* 13:21. Ps. 113:2. | 115:18. | 121:8. Jer. 49:5. Mat. 16:21. | 22:46. Jn. 11:53.
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34:13. nettles and brambles come up in the *f.*
Jer. 26:7. set thee for a *f.* || 16:19. O Lord my *f.*
Da. 11:7. enter the *f.* || 10. even to his *f.*
Ho. 10:14. *f.* spoiled || Am. 5:9. Mi. 7:12.
FORTUNATUS, *Prosperous.* 1 Co. 16:17.
FORTY, *a.* Ge. 18:29. be *f.* found ; he said
Ex. 26:19. *f.* sockets of silver, 21. | 36:24,26.
Jud. 12:14. Abdon had *f.* sons and 30 daughters
1 K. 6:17. house was *f.* cubits, Ez. 41:2. | 46:22. 7:38. laver contained *f.* baths || 2 K. 8:9. camels
Ne. 5:15. *f.* shekels || Ac. 23:13. more than *f.* 21.
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FORTY *Years.* Ge. 25:20. Isaac *f.*-, 26:34.
Ex. 16:35. Israel did eat manna *f.*-, Ne. 9:21.
Nu. 14:33. wander in wilderness *f.*-, 34. | 32:13. De. 8:2. way God led thee *f.*-, 4. | 2:7. | 29:5.
Jos. 5:6. Israel walked *f.*- || 14:7. *f.*- old was I
Jud. 3:11. had rest *f.*-, 5:13. | 8:28. || 13:1.
1 S. 4:18. Eli judged Israel *f.*- || 2 S. 5:4.
1 K. 11:42. reigned *f.*-, 2 K. 12:1. 2 Ch. 24:1.
Ps. 95:10. *f.*- long was I grieved with this
Ez. 29:11. nor inhabited *f.*-, 12. || 13. end of *f.*-
Am. 5:25. ye offered sacrifices *f.*-, Ac. 7:42. | 4:22. | 7:23,30,36. | 13:18,21. He. 3:9,17.
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1 K. 14:21. | 15:10. 2 K. 14:23. 2 Ch. 12:13.
FORTY-*two, a.* Nu. 35:6. add *f.*- cities
2 K. 2:24. tare *f.*- children || 10:14. *f.*- men
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FORTY-*four, a.* 1 Ch. 5:18. of Reuben *f.*-
FORTY-*five, a.* Ge. 18:28. Jos. 14:10. 1 K. 7:3.
FORTY-*six, a.* Jn. 2:20. *f.*- years in building
FORTY-*eight, a.* Nu. 35:7. cities *f.*-, Jos. 21:41.
FORTY-*nine, a.* Le. 25:8. space be *f.*- years
FORTY *thousand, a.* Nu. 1:33. | 2:19. | 26:18. Jos. 4:13. Jud. 5:8. 2 S. 10:18.
1 K. 4:26. *f.*- stalls || 1 Ch. 12:36. of Asher *f.*-
FORTY-*one thousand, a.* Nu. 1:41. | 2:28.
FORTY-*two thousand, a.* Jud. 12:6. Ezr. 2:64.
FORTY-*three thousand, a.* 1 Ch. 5:18.
FORTY-*four thousand, a.* 1 Ch. 5:18.
A hundred FORTY-*four thousand.* Re. 14:1.
FORTY-*five thousand, a.* Nu. 1:25. of Gad *f.*- 650
26:41. of Benjamin *f.*- 600 || 50. of Naph. *f.*- 400
FORTY-*six thousand, a.* Nu. 1:21. *f.*- 500
FORTIETH, *a.* Nu. 33:38. Aaron died in *f.*
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FORWARD, *a.* Ex. 14:15. that they go *f.*
Nu. 10:35. when the ark set *f.* Moses said
1 Ch. 23:4. to set *f.* the work, 2 Ch. 31:12.
Jb. 23:8. behold I go *f.* || 30:13. set *f.* my calam.
2 Co. 8:10. to be *f.* a year ago || 17. being more *f.*
Ga. 2:10. was *f.* to do || 3 Jn. 6. If thou bring *f.*
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FOUGHT, *v.* Ex. 17:10. *f.* with Amalek
Nu. 21:1. *f.* against Israel, 23,26. Jud. 11:20.
Jos. 10:14. L. *f.* for Israel, 42. | 23:3. 2 Ch. 20:29.
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Is. 63:10. turned their enemy, and *f.* against them
Zch. 14:3. when he *f.* || 12. *f.* against Jerusalem
1 Co. 15:32. I have *f.* with beasts at Ephesus
2 Ti. 4:7. *f.* the good fight || Re. 12:7. Mi hael *f.*
FOUL, *a.* Jb. 16:16. my face is *f.* with weeping
Ez. 31:18. *f.* the residue || Mat. 16:3. *f.* weather
Mk. 9:25. *f.* spirit || Re. 18:2. hold of *f.* spirit
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De. 22:14. I *f.* her not a maid, 17. | 24:1. 32:10. he *f.* him in a desert land, Ho. 9:10.
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1 S. 9:4. *f.* not the asses, 20. | 10:2,16. 10:21. he could not be *f.* || 25:28. evil not *f.*
2 S. 7:27. *f.* in his heart to pray, 1 Ch. 17:25.
1 K. 1:52. if wickedness be *f.* in him, he shall 19:19. *f.* Elisha || 20:36. a lion *f.* him and 21:20. hast thou *f.* me, mine enemy, and
2 K. 2:17. *f.* not Elijah || 9:35. *f.* no more of her 22:8. I *f.* the book || 9. money that was *f.*
2 Ch. 15:4. he was *f.* of them, 15. 1 Ch. 28:9. 19:3. good things *f.* in thee, 1 K. 14:13.
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Ne. 5:8. *f.* nothing to answer || 8:14. *f.* written
Jb. 19:28. root of matter is *f.* || 20:8. shall not be *f.* 28:12. but where shall wisdom be *f.* 13. 32:3. had *f.* no answer || 33:24. *f.* a ransom
Ps. 32:6. pray in a time when thou mayst be *f.* 36:2. *f.* to be hateful || 37:36. he could not be *f.* 69:20. but *f.* none || 76:5. not *f.* their hands 84:3. sparrow *f.* a house || 89:20. I've *f.* David 107:4. no city to dwell in || 116:3. I *f.* trouble 119:143. trouble *f.* me || 132:6. we *f.* it in fields
Pr. 6:31. if he be *f.* || 7:15. I have *f.* thee 10:13. wisdom is *f.* 24:14. || 25:16. hast *f.* honey
Ec. 7:27. this have I *f.* || 28. one have I *f.* 29. this have I *f.* || 9:15. *f.* in it a poor, wise man
Song 3:1. I *f.* him not, 2. || 4. but I *f.* him 3. the watchman *f.* me, to whom I said, 5:7.
Is. 10:10. *f.* the kingdoms || 14. my hand hath *f.* 24:22. *f.* wanting || 35:9. shall not be *f.* there 51:3. gladness be *f.* || 55:6. while he may be *f.* 57:10. hast *f.* the life || 65:1. *f.* of them, 8.
Jer. 2:5. fathers *f.* in me || 26. as the thief is *f.* 34. in thy skirts is *f.* || 5:26. *f.* wicked men 11:9. a conspiracy is *f.* || 14:3. *f.* no water 15:16. thy words were *f.*||23:11. in my house I *f.* 29:14. I will be *f.* || 41:8. ten men were *f.* 50:20. sins of Judah shall not be *f.* for I
Ez. 22:30. I *f.* none || 26:21. never be *f.* || 28:15.
Da. 5:12. excellent spirit *f.* in Daniel, 14:32. 27. *f.* wanting || 6:4. nor fault *f.* in Daniel, 22. 6:11. *f.* Daniel praying || 11:19. and not be *f.* 12:1. every one that shall be *f.* written in book
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Zph. 3:13. nor a deceitful tongue be *f.* in
Zch. 10:10. and place shall not be *f.* for them
Ma. 2:6. iniquity was not *f.* in his lips, he
Mat. 1:18. *f.* with child || 2:8. when ye have *f.*
8:10. not *f.* so great faith in Israel, Lu. 7:9. 13:44. *f.* he hideth it || 46. *f.* one pearl of
20:6. *f.* others standing idle || 22:10. as they *f.* 21:19. *f.* nothing thereon, Mk. 11:13. Lu. 13:5. 26:43. *f.* them asleep, Mk. 14:40. Lu. 22:45. 60. sought witnesses, yet *f.* none. Mk. 14:55.
Lu. 2:16. *f.* the babe || 46. *f.* him in the temple
9:36. Jesus was *f.* alone || 15:6. I've *f.* my sheep 15:9. I have *f.* the piece||24. was lost, and is *f.*32. 17:18. are not any *f.* || 19:32. *f.* even as he said 23:2. *f.* this fellow || 14. *f.* no fault in this man 24:3. *f.* not the body, 23. || 33. *f.* the eleven
Jn. 1:41. *f.* the Messias, 45. || 2:14. *f.* in temple
Ac. 5:10. *f.* her dead || 22. *f.* them not in prison 9:2. *f.* any of this way || 13:22. I have *f.* David 24:5. we have *f.* this man a pestilent fellow 20. if they have *f.* any evil doing in me 28:14. came to Puteoli, where we *f.* brethren
Ro. 4:1. to flesh, hath *f.* || 7:10. *f.* to be to death 10:20. *f.* of them that sought me not, Is. 65:1.
1 Co. 4:2. be *f.* faithful || 15:15. *f.* false witnesses
2 Co. 5:3. not be *f.* naked || 7:14. *f.* a truth
Phil. 2:8. *f.* in fashion || 3:9. and be *f.* in him
1 Ti. 3:10. *f.* blameless || 2 Ti. 1:17. and *f.* me He. 12:17. for he *f.* no place of repentance
1 Pe. 1:7. be *f.* to praise || 2:22. nor guile *f.*
2 Pe. 3:14. *f.* of him in peace || 2 Jn. 4. I *f.*
Re. 2:2. *f.* them liars || 3:2. not *f.* thy works 5:4. no man was *f.* worthy || 12:8. nor place *f.* 14:5. *f.* no guile || 16:20. mountains not *f.* 18:21. be *f.* no more, 22. || 20:15. not *f.* written
FOUND *Grace.* Ge. 6:8. | 19:19. | 33:10. 39:4. Joseph *f.*- || 47:29. if I have *f.*-, 50:4.
Ex. 33:12,13,16,17. | 34:9. Nu. 32:5. Jud. 6:17. Ru. 2:10. 1 S. 20:3. | 27:5.
2 S. 14:22. I've *f.*- || Jer. 31:2. *f.*- in wilderness
FOUNDATION, *s.* is put for, (1) *Christ Jesus,* 1 Co. 3:11. (2) *Gospel doctrines,* Ep. 2:20. He. 6:1. (3) *Magistrates,* Ps. 82:5. (4) *Happiness,* 1 Ti. 6:19. (5) *The immutable love and free grace of God,* He. 11:10.
Ex. 9:18. not since the *f.* || Jos. 6:26. lay the *f.*
1 K. 5:17. hewn stones to lay the *f.* 6:37. | 7:9,10.
2 Ch. 8:16. day of the *f.* || 31:7. to lay the *f.*
Ezr. 3:6. *f.* not yet laid || 10. laid the *f.* 12. | 5:16.
Jb. 4:19. *f.* is in the dust || 22:16. *f.* overflown
Ps. 87:1. his *f.* is in the holy mountains 102:25. of old laid the *f.* of the earth, Is. 48:13. 137:7. rase it, rase it, even to the *f.* thereof
Pr. 10:25. the righteous is an everlasting *f.*
Is. 28:16. in Zion for a *f.* || 44:28. thy *f.* shall be laid 48:13. *f.* of the earth || Ez. 13:14. *f.* be discovered
Ha. 3:13. *f.* to the neck || Hag. 2:18. *f.* was laid
Zch. 4:9. hath laid the *f.* || 8:9. *f.* was laid || 12.
Lu. 6:48. *f.* on a rock, 49.||14:29. hath laid the *f.*
Ro. 15:20. lest I build on another man's *f.*
1 Co. 3:10. I laid *f.* || 11. for other *f.* can no man 12. build on this *f.* || Ep. 2:20. *f.* of prophets
1 Ti. 6:19. a good *f.* || 2 Ti. 2:19. *f.* of G. standeth
He. 1:10. laid *f.* of earth || 6:1. not laying the *f.*
Re. 21:19. first *f.* jasper ; second sapphire
FOUNDATION *of the World.*
Mat. 13:35. secret from *f.*-||25:34. prepared from *f.*-
Lu. 11:50. the blood shed from *f.* *of the world*
Jn. 17:24. thou lovedst me before *f.* *of the world*
Ep. 1:4. chosen us in him before *f.* *of the world*
He. 4:3. works were finished from *f.* *of the world* 9:26. must have oft suffered since *f.* *of the world*
1 Pe. 1:20. foreordained before the *f.* *of the world*
Re. 13:8. Lamb slain from *f.*- || 17:8. not written
FOUNDATIONS, *s.* De. 32:22. set on fire *f.*

2 S. 22:8. *f.* of heaven moved, 16. Ps. 18:7,15. Ezr. 4:12. joined the *f.* || 6:3. let *f.* be strongly Jb. 38:4. laid the *f.* || 6. whereon are *f.* fastened Ps. 11:3. if *f.* be destroyed || 82:5. *f.* out of course 104:5. who laid the *f.* || Pr. 8:29. appointed the *f.* Is. 24:18. *f.* shake || 40:21. not understood from *f.* 51:13. Lord that laid the *f.* of the earth, 16. Is. 54:11. I will lay thy *f.* || 58:12. raise up the *f.* Jer. 31:37. *f.* can be searched || 50:15. *f.* are fallen 51:26. not take of thee a stone for *f.* || La. 4:11. Ez. 30:4. *f.* be broken || 41:8. *f.* of side chambers Mi. 1:6. I will discover the *f.* || 6:2. hear, ye *f.* Ac. 16:26. *f.* of prison || He. 11:10. city that hath *f.* Re. 21:14. twelve *f.* || 19. *f.* were garnished

FOUNDED, *p.* Ps. 8:2. of babes *f.* strength 24:2. *f.* it on the seas || 89:11. thou *f.* them 104:8. place, *f.* for them || 119:152. testimonies *f.* Pr. 3:19. Lord by wisdom hath *f.* the earth Is. 14:32. L. hath *f.* Zion || 23:13. Assyria *f.* it Mat. 7:25. for it was *f.* on a rock, Lu. 6:48.

FOUNDER, *s.* Jud. 17:4. Jer. 6:29. | 10:9,14.

FOUNDEST, *v.* Ne. 9:8. *f.* his heart faithful

FOUNTAIN, *s. is the source or spring-head of waters. When a* fountain *doth continually flow, and never intermit, it is called* living, Ge. 26: †19. It is put for, (1) *God the Father; to denote the fulness and riches of his grace,* Ps. 36:9. Jer. 2:13. (2) *Jesus Christ; to point out the purifying, refreshing, and beautifying nature of his blood,* Zch. 13:1. (3) *The sanctifying and fructifying influences of the Holy Spirit,* Ez. 47:1. Jo. 3:18. Re. 21:6.

It is also taken for, (1) *Children,* De. 33:28. Pr. 5:16. (2) *Instruction,* Pr. 13:14. (3) *Prosperity,* Ho. 13:15. (4) *A lawful wife,* Pr. 5:18. (5) *Gospel ministers,* Re. 8:10.

Ge. 16:7. found Hagar by a *f.* of water
Le. 11:36. *f.* be clean || 20:18. discovered her *f.*
De. 33:28. the *f.* of Jacob shall be on a land
1 S. 29:1. pitched by a *f.* in Jezreel
Ps. 36:9. *f.* of life || 68:26. from the *f.* of Israel 74:15. cleave the *f.* || 114:8. flint into a *f.*
Pr. 5:18. let thy *f.* be blessed, and rejoice 13:14. the law of the wise is a *f.* of life 14:27. fear of L. *f.* of life || 25:26. troubled *f.*
Ec. 12:6. broken at *f.* || Song 4:12. a *f.* sealed, 15.
Jer. 2:13. *f.* of living waters, 17:13. || 9:1. *f.* tears
Jo. 3:18. a *f.* shall come forth of house of Lord Zch. 13:1. a *f.* opened || Mk. 5:29. *f.* of her blood
Ja. 3:11. doth a *f.* send forth sweet waters, 12.
Re. 21:6. I will give of the *f.* of life freely, 22:17.

FOUNTAINS, *s.* Ge. 7:11. *f.* of great deep, 8:2. De. 8:7. land of *f.* || 1 K. 18:5. go to all *f.*
2 Ch. 32:3. took counsel to stop the *f.* 4.
Pr. 5:16. *f.* be dispersed || 8:24. no *f.* || 28. *f.* of deep
Is. 41:18. I'll open *f.* || Ho. 13:15. his *f.* be dried
Re. 7:17. lead to living *f.* || 8:10. fell on the *f.* 14:7. that made the *f.* || 16:4. viol on the *f.*

FOUR, *a.* Ge. 2:10. river became *f.* heads 14:9. *f.* kings with five || 27:24. *f.* parts
Ex. 22:1. *f.* sheep || 25:26. *f.* rings of gold 25:34. *f.* bowls || 26:2. breadth *f.* cubits, 8. 27:16. pillars *f.* their sockets *f.* 38:19. 37:20. *f.* bowls || 28:5. rings || 39:10. rows
Le. 11:20. go on all *f.* be unclean, 27,42.
De. 22:12. *f.* quarters || Jud. 9:40. *f.* days
2 S. 21:22. *f.* were born || 1 K. 18:33. *f.* barrels
2 K. 7:3. *f.* leprous men || Jb. 42:16. *f.* generations.
Pr. 30:15. yea *f.* things, 18,21,24. | 30:29.
Is. 17:6. *f.* or five in the outmost branch
Jer. 15:3. *f.* kinds || 36:23. read three or *f.*
Ez. 1:5. *f.* living creatures || 6. *f.* faces, 10:14. 16. *f.* had one likeness || 17. *f.* sides, 10:11. 14:21. *f.* sore judgments || 37:9. *f.* winds, O breath 40:41. *f.* tables || 43:15. *f.* cubits, *f.* horns
Da. 1:17. these *f.* || 3:25. I see *f.* men loose 7:2. *f.* winds strove || 3. *f.* beasts, 17. 8:8. *f.* notable horns || 22. *f.* stood up for it, *f.* 11:4. his kingdom divided towards the *f.* winds
Am. 1:3. and for *f.* I will not turn away the punishment thereof, 6,9,11,13. | 2:1,4,6.
Zch. 1:18. I saw *f.* horns || 20. *f.* carpenters 6:1. and behold there came *f.* chariots
Mat. 24:31. elect from *f.* winds, Mk. 13:27.
Mk. 2:3. born of *f.* || Jn. 4:35. yet *f.* months
Jn. 11:17. lain *f.* days || 19:23. made *f.* parts
Ac. 10:30. *f.* days ago || 21:9. had *f.* daughters 21:23. *f.* men || 27:29. cast *f.* anchors
Re. 4:6. *f.* beasts, 8. | 5:11. 6:6. | 14:3. | 15:7. 7:1. saw *f.* angels || 9:13. voice from *f.* horns 9:14. loose *f.* angels || 19:4. *f.* beasts fell

See CORNERS, DAYS.

FOUR *times.* Ne. 6:4. sent to me *f.*-
FOUR-FOLD, *ad.* 2 S. 12:6. restore, Lu. 19:8.
FOUR-square, *a.* Ex. 27:1. altar be *f.*-
Ex. 28:16. breast-plate *f.*- || Ez. 40:47. court *f.*-
Ez. 48:20. oblation || Re. 21:16. city lieth *f.*-
FOURSCORE, *n.* Ex. 7:7. Moses was *f.*
Jud. 3:30. rest *f.* years || 2 S. 19:32,35.
2 K. 6:25. *f.* pieces || 10:24. *f.* men without 1 Ch. 15:9. brethren *f.* || 2 Ch. 26:17. *f.* priests
Ezr. 8:8. *f.* males || Ps. 90:10. they be *f.* years
Song 6:8. *f.* concubines || Jer. 41:5. *f.* men
Lu. 2:37. widow about *f.* || 16:7. write *f.*
FOURSCORE *and five.* Jos. 14:10. I *f.* 1 S. 22:18.
FOURSCORE *and six.* Ge. 16:16.
One hundred and FOURSCORE. Ge. 35:28.
Four hundred and FOURSCORE. 1 K. 6:1.

FOURSCORE *thousand, a.* 1 K. 5:15. 2 Ch. 2:18.
FOURSCORE *and seven thousand, a.* 1 Ch. 7:5.
A hundred FOURSCORE *and five thousand.*
2 K. 19:35. angel smote in camp of Assyria *f.*-
FOURTEEN, *a.* Ge. 31:41. I served *f.* years
Nu. 29:13. *f.* lambs, 17,20,23,29,32.
Jos. 13:36. Judah had *f.* cities with, 18:28.
1 K. 8:65. feast *f.* days || 1 Ch. 25:5. *f.* sons
2 Ch. 13:21. *f.* wives || Ez. 43:17. cubits
Mat. 1:17. Abr. to Dav. *f.* to Christ *f.* generations
2 Co. 12:2. *f.* years ago || Ga. 2:1. *f.* years
FOURTEEN *thousand, a.* Jb. 42:12. sheep
FOURTEEN *thousand* 700, *a.* Nu. 16:49.
FOURTEENTH, *a.* Ge. 14:5. *f.* year
2 K. 18:13. *f.* year of Hezekiah, Is. 36:1.
1 Ch. 24:13. the *f.* lot, 25:21. || Ez. 40:1.
Ac. 27:27. when the *f.* night was come
FOURTH, *a.* Ge. 2:14. *f.* river Euphrates 15:16. *f.* generation shall come hither
Ex. 20:5. visiting the iniquity of fathers to *f.* generation, 34:7. Nu. 14:18. De. 5:9.
28:20. *f.* row, 39:13. || Le. 19:24. *f.* year
Jos. 19:17. *f.* lot || 2 S. 3:4. *f.* son, 1 Ch. 3:2.
2 K. 10:30. *f.* generation || Ez. 10:14. the *f.*
Da. 2:40. *f.* kingdom || 3:25. form of the *f.*
Da. 7:7. *f.* beast, 19,23 || 11:2. *f.* richer than Zch. 6:3. chariot || Mat. 14:25. in *f.* watch
Re. 4:7. *f.* beast || 6:7. seal || 8:12. angel 16:8. *f.* angel poured || 21:19. *f.* an emerald
FOURTH *year.* 1 K. 6:1,37. | 22:41. 2 K. 18:9. 2 Ch. 3:2. Jer. 25:1. | 28:1. | 36:1. | 45:1. | 46:2. | 51:59. Zch. 7:1.

Frankincense — Boswellia Serrata.

FOWL, *s.* [*any flying thing, from* fleon, *to fly.*] Ge. 1:26. dominion over *f.* 28.
2:19. formed every *f.* || 7:23. destroyed
8:17. bring forth *f.* || 9:2. fear on *f.* 10.
Le. 7:21. *f.* or beast || 11:46. law of *f.*
De. 4:17. winged *f.* || Jb. 28:7. no *f.* knoweth
Ps. 8:8. over the *f.* || 148:10. flying *f.* praise
Jer. 9:10. *f.* of heavens || Ez. 17:23. dwell *f.*
Ez. 39:17. speak to *f.* || 44:31. not eat torn *f.*
Da. 7:6. on the back of it four wings of a *f.*
FOWLS, *s.* Ge. 7:3. take of *f.* || 15:11. *f.* came
Le. 1:14. sacrifice be of *f.* || 11:13. *f.* in abom.
He. 14:20. clean *f.* || 28:26. meat to all *f.*
1 S. 17:44. I will give thy flesh to the *f.* 46.
1 K. 4:33. spake of *f.* || 14:11. *f.* eat, 16:4. | 21:24.
Ne. 5:18. also *f.* || Jb. 12:7. ask the *f.* they
Ps. 50:11. know all *f.* || 78:27. he rained *f.*
Is. 18:6. left to the *f.* || Da. 4:14. let *f.* get from
Mat. 6:26. *f.* sow not || 13:4. Mk. 4:4. Lu. 8:5.
Mk. 4:32. *f.* may lodge under it, Lu. 13:19.
Lu. 12:24. better than *f.* || Ac. 10:12. were *f.* 11:6.
Re. 19:17. cried to *f.* || 21. all the *f.* filled
FOWLS *of the hearen.* Jb. 35:11. wiser
Ps. 79:2. meat to *f.* || 104:12. *f.* habitation
Jer. 7:33. carcasses meat for, 16:4. | 19:7. | 34:20. 15:3. I will appoint the *f.* *of heaven* to destroy
Ez. 29:5. for meat to *f.* || 31:6. *f.* their nests 32:4. *f.* remain on thee || 38:20. *f.* shake
Da. 2:38. *f.* given to Nebuchadnezzar
Ho. 2:18. with *f.* 4:3. || 7:12. down as the *f.*
Zph. 1:3. consume *f.* || Lu. 13:19. *f.* lodged
FOWLER, S, *s.* Ps. 91:3. from snare of *f.* 124:7.
Pr. 6:5. hand of the *f.* || Jer. 5:26. prey as *f.*
Ho. 9:8. the prophet is a snare of a *f.* in his ways
FOX, ES, *s.* *A well-known crafty animal, called in* Heb. Shual, *in* Gr. Alopex. *To them are compared heretics,* Song 2:15. *False prophets,* Ez. 13:4. *Wicked tyrants,* Lu. 13:32.
Jud. 15:4. Samson caught three hundred *f.*
Ne. 4:3. a *f.* shall break || Ps. 63:10. portion for *f.*
Song 2:15. take the *f.* || La. 5:18. *f.* walk on it
Ez. 13:4. prophets like *f.* || Lu. 13:32. tell that *f.*
Mat. 8:20. the *f.* have holes, the birds, Lu. 9:59.
FRAGMENTS, *s.* Mat. 14:20. Mk. 6:43. | 8:19, 20. Lu. 9:17. Jn. 6:12,13.
FRAIL, *a.* Ps. 39:4. know how *f.* I am
FRAME, S, *s.* and *v.* Jud. 12:6. not *f.* to pron.
Ps. 103:14. he knoweth our *f.* || Jer. 7:†18. Jer. 18:13. he wrought a work on the *f.*
11. behold I *f.* evil || 44:†17. *f.* of heaven
Ez. 40:2. *f.* of a city || Ho. 5:4. not *f.* to turn
FRAMED, *p.* Is. 29:16. shall the thing *f.* say
Ep. 2:21. building *f.* || He. 11:3. worlds were *f.*
FRAMETH, *v.* Ps. 50:19. || 94:20. *f.* mischief
FRANKINCENSE,* *s.* *A precious gum.*
Ex. 30:34. pure *f.* Le. 2:1,15. | 5:11. | 24:7
Nu. 5:15. 1 Ch. 9:29. Ne. 13:5,9.
Song 3:6. || 4:6. hill of *f.* || 14. trees of *f.* Mat. 2:11.
Re. 18:13. no man buyeth their *f.* wine and
FRANKLY, *ad.* Lu. 7:42. he *f.* forgave them
FRAUD, *s.* Ps. 10:7. Is. 30:†12. Ja. 5:4.
FRAY, *v.* De. 28:26. Jer. 7:33. Zch. 1:21.
FRECKLED, *p.* Le. 13:39. it is a *f.* spot
FREE, *a.* Ex. 21:2. shall go out *f.* 5,11,26,27. De. 15:12. Jer. 34:9,14.
Le. 19:20. not be put to death, because she not *f.*
De. 15:13. sendest him *f.* 18. || 24:5. *f.* at home
1 S. 17:25. *f.* in Israel || 1 Ch. 9:33. singers *f.*
2 Ch. 29:31. as many as were of *f.* heart offered
Jb. 3:19. servant *f.* || 39:5. sent wild ass *f.*
Ps. 51:12. *f.* spirit || 88:5. *f.* among dead || 105:20.
Is. 58:6. oppressed go *f.* || Jer. 34:9. let go *f.* 11.
Mat. 15:6. he shall be *f.* || 17:26. children *f.*
Jn. 8:32. truth make you *f.* 33. || 36. *f.* indeed
Ac. 22:28. and Paul said, But I was *f.* born
Ro. 5:15. *f.* gift, 16:18. || 6:18. *f.* from sin, 22. 7:3. *f.* from the law || 8:2. *f.* from the law of sin
1 Co. 7:21. be made *f.* use it || 9:1. am I not *f.*
9:19. though I be *f.* || 12:13. wh ther bond or *f.*
Ga. 3:28. there is neither bond nor *f.* Col. 3:11. 4:26. Jerus. is *f.* || 31. of the *f.* || 5:1. made us *f.*
Ep. 6:8. bond or *f.* || 2 Th. 3:1. word have *f.* course
1 Pe. 2:16. as *f.* || Re. 13:16. *f.* and bond, 19:18.
FREED, *p.* Jos. 9:23. none be *f.* || Ro. 6:7.
FREEDOM, *s.* Le. 19:20. Ac. 22:28.
FREELY, *ad.* Ge. 2:16. thou mayst *f.* eat
Nu. 11:5. fish we did eat *f.* || 1 S. 14:30.
Ezr. 2:68. offered *f.* 7:15. Ps. 54:6.
Ho. 14:4. I will love them *f.* || Mat. 10:8. *f.* give Ac. 2:29. *f.* speak || 26:26. before whom I speak *f.*
Ro. 3:24. justified *f.* || 8:32. *f.* give us all
1 Co. 2:12. *f.* given us || 2 Co. 11:7. preached *f.*
Re. 21:6. I'll give of the fountain of life *f.* 22:17.
FREEMAN, *s.* 1 Co. 7:22. Re. 6:15.
FREE-*Offerings*, *s.* Ex. 36:3. Am. 4:5.
FREQUENT, *a.* Pr. 27:†6. 2 Co. 11:23.
FREE-*Will*, *s.* Ezr. 7:13. of their *f.-* go up
FREE-*Will-Offering*, *s.* Le. 22:21,23. | 23:38. Nu. 29:39. De. 12:6,17. 2 Ch. 31:14. Ezr. 1:4. | 3:5. | 7:16. | 8:26. Ps. 119:108.
FREE-WOMAN, *s.* Ga. 4:22,23,30,31.
FRESH, *a.* Nu. 11:8. taste of *f.* oil || Ps. 92:10. Jb. 29:20. glory was *f.* || Ja. 3:12. salt water and *f.*
FRESHER, *a.* Jb. 33:25. *f.* than a child's
FRET, *v.* Le. 13:55. || 1 S. 1:6. to make her *f.*
Ps. 37:1. *f.* not thyself, 7,8. Pr. 24:19.
Is. 8:21. when they be hungry they shall *f.*
FRETTED, ETH, *v.* Pr. 19:3. Ez. 16:43.
FRETTING, *a.* Le. 13:51. *f.* leprosy, 52. | 14:44.
FRIEND, *s.* Ge. 38:20. sent kid by his *f.*
Ex. 33:11. God spake to Moses as a man to his *f.*
De. 13:6. if *f.* entice || Jud. 14:20. used as his *f.*
2 S. 13:3. Ammon had a *f.* name was Jonadab 15:37. Hushai, David's *f.* came into, 16:16. 16:7. is this thy kindness to thy *f.*? why
1 K. 4:5. the king's *f.* || 2 Ch. 20:7. Abr. thy *f.*
Jb. 6:14. pity from his *f.* 27. dig a pit for *f.*
Ps. 35:14. been my *f.* || 41:9. my familiar *f.* 88:18. lover and *f.* hast put far from me
Pr. 6:1. if surety for *f.* || 3. make sure thy *f.* 17:17. a *f.* loveth || 18. surety in presence of *f.* 18:24. *f.* that sticketh closer || 19:6. every man 22:11. king be his *f.* || 27:6. wounds of a *f.* 27:9. *f.* by hearty counsel || 10. thy own *f.* 14. blesseth his *f.* || 17. countenance of his *f.*
Song 5:16. this is my *f.* || Is. 41:8. Abra. my *f.*
Jer. 6:21. *f.* shall perish || 19:9. eat flesh of his *f.*
Ho. 3:1. beloved of her *f.* || Mi. 7:5. trust not in *f.*
Mat. 11:19. behold a *f.* of publicans, Lu. 7:34. 20:13. *f.*, I do thee no wrong || 22:12. *f.*, how camest 26:50. Jesus said, *f.* wherefore art thou come
Lu. 11:5. say, *f.* lend me, 6:8. || 14:10. *f.* go up
Jn. 3:29. the *f.* of the bridegroom rejoiceth 11:11. *f.* Lazarus || 19:12 art not Cesar's *f.*
Ac. 12:13. Blastus their *f.* || Ja. 2:23. *f.* of God
Ja. 4:4. a *f.* of the world is the enemy of God
FRIENDLY, *ad.* Jud. 19:3. to speak *f.* to her
Ru. 2:13. spoken *f.* || Pr. 18:24. show himself *f.*
FRIENDS, *s.* 2 S. 19:6. and hatest thy *f.*
Jb. 2:11. Job's three *f.* || 19:21. O ye my *f.*
Pr. 14:20. rich hath many *f.* || 16:28. chief *f.*
Song 5:1. eat O *f.* || Jer. 20:4. terror to thy *f.* 6.
Zch. 13:6. wounded in the house of my *f.*
Lu. 14:12. call not thy *f.* || 15:6,9,29. 16:9. *f.* of the mammon || 23:12. were made *f.*
Jn. 15:13. life for his *f.* || 14. ye are my *f.* 15.
FRIENDSHIP, *s.* Pr. 22:24. Ja. 4:4.
FRINGE, S, *s.* Nu. 15:38,39. De. 22:12.
To and FRO. Ge. 8:7. raven went *-f.*
2 K. 4:35. Elisha walked in the house *-f.*
Jb. 1:7. going *-f.* 2:2. || 7:4. full of tossing *-f.* 13:25. leaf driven *-f.* || Ps. 107:27. reel *-f.* like
Pr. 21:6. vanity tossed *-f.* || Is. 24:20. reel *-f.*
Is. 33:4. running *-f.* || 49:21. removing *-f.*
Ez. 27:19. going *-f.* || Zch. 1:10. to walk *-f.*
Zch. 1:11. we walked *-f.* 6:7. || Ep. 4:14. tossed *-f.*

* *See engraving, preceding column.*

Common Egyptian Frog — Rana Punctata.

FROG*S*, *s.* Ex. 8:2,7. Ps. 78:45. | 105:30. Re. 16:13. I saw three unclean spirits like *f.*

FROM, *pr.* 1 S. 6:5. Mat. 4:25.

FRONT, *s.* 2 S. 10:9. 2 Ch. 3:4. *f.* of house

FRONTIER*S*, *s.* Ex. 25:9.

FRONTLET*S*, *s. Pieces of parchment on which the* Jews *wrote four passages of the law, in four compartments, and bound them with strings on their foreheads, arms, &c. On the first compartment, they wrote* Ex. 13:2—10. *On the second,* Ex. 13:11—16. *On the third,* De. 6:4—9. *On the fourth,* De. 11:13—21. *Their use was to preserve in memory.*

Ex. 13:16. be for *f.* || De. 6:8. be as *f.* 11:18.

FROST, *s.* Ge. 31:40. and the *f.* by night

Ex. 16:14. round thing as small as the hoar *f.*

Jl. 37:10. by breath of God *f.* is given || 38:29.

Ps. 78:47. || 147:16. hoar *f.* || Jer. 36:30.

FROWARD, *a.* De. 32:20. a *f.* generation

2 S. 22:27. with *f.* show thyself *f.* Ps. 18:26.

Jb. 5:13. counsel of *f.* || Ps. 101:4. a *f.* heart

Pr. 2:12. speaketh *f.* things || 15. *f.* in their paths 3:32. *f.* is abomination || 4:24. a *f.* mouth, 6:12. 8:13. *f.* mouth do I hate || 10:31. *f.* tongue 11:20. a *f.* heart, 17:20. || 16:28. a *f.* man, 30. 21:8. *f.* and strange | 22:5. snares in way of *f.*

1 Pe. 2:18. servants be subject to the *f.*

FROWARDLY, *ad.* Is. 57:17. he went on *f.*

FROWARDNESS, *s.* Pr 2:14. | 6:14. | 10:32.

FROZEN, *p.* Jb. 38:30. face of deep is *f.*

FRUIT, *s. is the product of the earth, trees, plants,* &c. Put for, (1) *The refreshing influences and graces of the Holy Spirit,* Ga. 5:22. (2) *A holy life and conversation,* Ro. 6:22.

Ge. 4:3. Cain brought of the *f.* of the ground 30:2. hath withheld from thee the *f.* of womb

Ex. 21:22. so that her *f.* depart from her

Le. 19:24. *f.* shall be holy || 25:19. yield her *f.*

Nu. 13:26. showed them the *f.* of the land

De. 7:13. bless the *f.* of thy land || 28:4,11,18.

2 K. 19.30. shall bear *f.* upward, Is. 37:31.

Ne. 9:25. and *f.* trees in abundance, 10:35,37.

Ps. 1:3. that bringeth forth *f.* in his season 21:10. *f.* destroy || 72:16 *f.* thereof shall shake 92:14. *f.* in old age || 104:13. satisfied with *f.* 127:3. *f.* of womb is his reward || 132:11.

Pr. 8:19. my *f.* is better than fine gold || 10:16. 11:30. *f.* of righteous a tree of life, 12:12. 12:14. satisfied by the *f.* of his mouth, 18:20. 31:16. with the *f.* of her hand, 31.

Song 2:3. his *f.* was sweet || 8:11. for the *f.* 12.

Is. 3:10. *f.* of their doings || 4:2. *f.* be excellent 10:12 I will punish the *f.* || 13:18. no pity on *f.* 27:9. *f.* to take away his sin || 28:4. as hasty *f.* 57:19. *f.* of lips, peace || 65:21. eat the *f.*

Jer. 6:19. *f.* of their thoughts || 11:16. of goodly *f.* 17:8. nor cease from yielding *f.* || 32:19. *f.* of

Ez. 34:27. tree yield her *f* 36:8.

Da. 4:12. *f.* thereof much || 14. scatter his *f.*

Ho. 10:1. *f.* to himself || 14:8. from me is thy *f.*

Mi. 6:7. *f.* of my body, for the sin of my soul 7:13. land desolate for the *f.* of their doings

Ha. 3:17. nor *f.* in the vine || Hag. 1:10.

Mat. 3:10. bringeth not good *f.* 7:19. Lu. 3:9. 7:17. every good tree bringeth forth good *f.* 18. 12:33. *f.* good, for the tree is known by his *f.* 21:19. let no *f.* grow on thee || 26:29. *f.* of vine

Mk. 4:7. it yielded no *f.* || 8. and did yield *f.* 12:2. might receive the *f.* of the vineyard

Lu. 1:42. blessed is the *f.* of thy womb 8:14. no *f.* to perfection || 15. *f.* with patience 13:9. if it bear *f.* well, if not cut it down

Jn. 4:36. *f.* to life eternal || 12:24. much *f.* 15:2. purgeth it, that it may bring more *f.* 4. cannot bear *f.* of itself || 5. much *f.* 8. 16. forth *f.* and that your *f.* should remain

Ac. 2:30. of the *f.* of his loins he would raise

Ro. 1:13. some *f.* among you || 6:21. what *f.* had 6:22. *f.* to holiness || 7:4. *f.* unto God 7:5. *f.* to death || 15:28. sealed to them this *f.*

Ga. 5:22. but the *f.* of the Spirit is love, joy

Ep. 5:9. the *f.* of the Spirit is in all goodness

Phil. 1:22. *f.* of my labor || 4:17. I desire *f.*

Col. 1:6. and bringeth forth *f.* as it doth in you

He. 12:11. peaceable *f.* || 13:15. offer *f.* of our lips

Ja. 3:18. *f.* of righteousness || 5:7. *f.* of earth, 18.

Ju. 12. trees without *f.* || Re. 22:2. *f.* every month

FRUIT-*Trees*, *s.* Ge. 1:11,12. Ne. 9:25.

FRUITFUL, *a.* Ge. 1:22. be *f.* 28. | 8:17. | 9:1,7. Ge. 17:6. thee exceeding *f.* || 20. Ishmael *f.* || 48:4. 26:22. we shall be *f.* || 28:3. and make thee *f.* 35:11. be *f.* || 49:22. Joseph is a *f.* bough

Ex. 1:7. Israel were *f.* || Le. 26:9. make you *f.*

Ps. 107:34. turns a *f.* land || 128:3. wife a *f.* vine Is. 5:1. in a *f.* hill || 32:12. lament for *f.* vine

Jer. 4:26. lo, the *f.* place || 23:3. they shall be *f.*

Ez. 19:10. she was *f.* || Ho. 13:15. tho' he be *f.*

Ac. 14:17. gave us *f.* seasons || Col. 1:10. being *f.*

FRUITS, *s.* Ge. 43:11. take of the best *f.*

Ex. 22:19. offer first ripe *f.* || 23:10. gather the *f.*

Le. 25:22. till *f.* come in || 26:20. yield *f.*

De. 33:14. for the precious *f.* brought forth

2 K. 19:29. plant vineyards and eat the *f.*

Jb. 31:39. if I have eaten *f.* without money

Ps. 107:37. *f.* of increase || Ec. 2:5. all kind of *f.*

Song 4:13. pleasant *f.* 16. | 7:13. || 6:11. *f.* of valley

Is. 33:9. shake off their *f.* || La. 4:9. for want of *f.*

Ma. 3:11. destroy the *f.* of your ground

Mat. 3:8. bring *f.* meet for repentance, Lu. 3:8. 7:16. ye shall know them by their *f.* 20. 21:41. render him the *f.* in their seasons, 43.

Lu. 12:17. no room where to bestow my *f.* 18.

2 Co. 9:10. *f.* of righteousness, Phil. 1:11.

2 Ti. 2:6. husbandman first partaker of the *f.*

Ja. 3:17. wisdom from above is full of good *f.*

Re. 18:14. *f.* thy soul lusted || 22:2. twelve *f.*

Summer FRUITS, *s.* 2 S. 16:1. Is. 16:9.

Jer. 40:10,12. | 48:32. || Mi. 7:1. gathered the *f.*

FRUSTRATE, ETH, *v.* Ezr. 4:5. *f.* their purpose

Ps. 33:†10. || Is. 44:25. *f.* tokens of the liars

Mk. 7:9. full well ye *f.* || Ga. 2:21. I do not *f.*

FRYED, *p.* Le. 7:12. cakes *f.* 1 Ch. 23:29.

FRYING-PAN, *s.* Le. 2:7. | 9:7.

FUEL, *s.* Is. 9:5. *f.* of fire, 19. || Ez. 15:4. | 21:32.

FUGITIVE, *s.* Ge. 4:12. *f.* and vagabond, 14.

FUGITIVES, *s.* Jud. 12:4. *f.* of Ephraim

2 K. 25:11. Is. 15:5. Ez. 17:21.

FULFIL, *v.* Ge. 29:27. *f.* her week, and we

Ex. 5:13. *f.* your works || 23:26. days I will *f.*

1 K. 2:27. *f.* word of Lo. || 1 Ch. 22:13. heed to *f.*

2 Ch. 36:21. to *f.* 70 years || Jb. 39:2. months they *f.*

Ps. 20:4. *f.* all thy counsel || 5. *f.* all thy petitions 145:19. will *f.* the desire of them that fear him

Mat. 3:15. to *f.* all righteousness || 5:17. but to *f.*

Ac. 13:22. David, which shall *f.* all my will

Ro. 2:27. if it *f.* the law || 13:14. to *f.* the lusts

Ga. 5:16. not *f.* the lusts || 6:2. so *f.* the law

Ep. 4:†10. *f.* all things || Phil. 2:2. *f.* ye my joy

Col. 1:25. to *f.* the word || 4:17. *f.* the ministry

2 Th. 1:11. *f.* all good pleasure of his goodness

Ja. 2:8. if ye *f.* the royal law, ye do well

Re. 17:17. put in their hearts to *f.* his will

FULFILLED, *p.* Ge. 25:24. days *f.* 29:21. | 50:30. Ex. 7:25. Le. 12:4. Nu. 6:13. 2 S. 7:12. La. 4:18. Ez. 5:2. Lu. 2:43.

Ex. 5:14. wherefore have ye not *f.* your task

2 S. 14:22. the king hath *f.* the request

1 K. 8:15. with his hand *f.* it, 24. 2 Ch. 6:15.

Ezr. 1:1. word of Lord *f.* La. 2:17. Lu. 1:20.

Jb. 36:17. hast *f.* the judgment of the wicked

Da. 4:33. the thing was *f.* || 10:3. three weeks *f.*

Mat. 1:22. that it might be *f.* 2:15,23. | 8:17. | 12:17. | 13:35. | 21:4. | 27:35. Jn. 12:38. | 15:25. | 17:12. | 18:9,32. | 19:24,28,36.

2:17. then was *f.* 27:9. || 5:18. till all be *f.*

13:14. *f.* prophecy of Esaias || 24:34. till all be *f.*

Mk. 1:15. the time is *f.* || 13:4. these things be *f.*

Lu. 21:22. all things may be *f.* || 24. times *f.* 22:16. till it be *f.* || 24:44. must be *f.* which

Jn. 3:29. my joy is *f.* || 17:13. my joy *f.* in

Ac. 3:18. he hath so *f.* || 12:25. *f.* their ministry 13:25. *f.* his course || 27. they have *f.* them 29. *f.* all || 33. *f.* the same to us || 14:26. work *f.*

Ro. 8:4. be *f.* in us || 13:8. hath *f.* the law

2 Co. 10:6. obedience is *f.* || Ga. 5:14. law is *f.*

Re. 6:11. killed as they were, should be *f.* 15:8. till 7 plagues were *f.* || 17:17. words *f.* 20:3. deceive no more, till 1000 years be *f.*

FULFILLING. Ps. 148:8. Ro. 13:10. Ep. 2:3.

FULL, *a.* signifies, (1) *The infinite treasures of grace and mercy that dwell in the Sacred Trinity,* Jn. 1:14,16. Ep. 3:19. (2) *Strong in the grace of Christ,* He. 5:14. (3) *The complete and perfect portion of glory which the saints shall enjoy,* 2 Jn. 8. It also denotes, (1) *Self-sufficiency,* Lu. 6:25. (2) *The complete misery of those who die in sin,* Re. 15:7. | 16:10.

Ge. 15:16. iniquity of the Amorites is not yet *f.*

Ex. 16:3. when we did eat bread to the *f.* 8. 22:3. *f.* restitution || Le. 19:29. land be *f.* of

Le. 26:5. ye shall eat your bread to the *f.*

De. 6:11. houses *f.* of all good things, thou 11:15. eat and be *f.* || 34:9. Joshua *f.* of spirit of wisdom

Jud. 16:27. house was *f.* of men and women

Ru. 1:21. I went out *f.* || 2:12. a *f.* reward

1 S. 18:27. gave in *f.* tale || 27:7. a *f.* year

2 K. 3:16. *f.* of ditches || 4:6. when vessels were *f.* 6:17. *f.* of horses || 7:15. *f.* of garments || 10:21. 1 Ch. 21:22. for *f.* price, 24. || 23:1. and *f.* of days

Est. 3:5. then was Haman *f.* of wrath, 5:9.

Jb. 5:26. in a *f.* age || 7:4. I am *f.* of tossings 10:15. I am *f.* of confusion || 11:2. man *f.* of talk 14:1. *f.* of trouble || 20:11. bones are *f.* of the sins 21:23. died in his *f.* strength || 24. *f.* of milk 32:18. I am *f.* of matter || 36:16. *f.* of fatness 42:17. so Job died, being old and *f.* of days

Ps. 10:7. his mouth is *f.* of cursing, Ro. 3:14. 17:14. *f.* of children || 26:10. hand *f.* of bribes 29:4. voice *f.* of majesty || 33:5. *f.* of goodness 48:10. thy right hand is *f.* of righteousness 65:9. with the river of G. which is *f.* of water 69:20. I am *f.* of heaviness || 73:10. *n f.* cup 74:20. are *f.* of the habitations of cruelty 75:8. and the wine is red, it is *f.* of mixture 78:25. meat to the *f.* || 88:3. *f.* of troubles 104:16. *f.* of sap || 24. earth is *f.* of thy riches 119:64. *f.* of mercy || 127:5. quiver *f.* of them 144:13. that our garners may be *f.* affording

Pr. 27:7. *f.* soul loathes || 20. hell never *f.* 30:9. lest I be *f.* and deny || Ec. 1:7. sea is not *f.*

Ec. 1:8. *f.* of labor, 4:6. || 9:3. heart *f* of evil 10:14. a fool is *f.* of words || 11:3. clouds *f.* of rain

Is. 1:11. I am *f.* || 15. *f.* of blood || 21. of judgment 2:7. land *f.* of silver, *f.* of horses || 8. *f.* of idols 6:3. *f.* of his glory || 11:9. *f.* of knowledge of L. 13:21. *f.* of doleful | 22:2. *f.* of stirs || 7. chariots 25:6. *f.* of marrow || 28:8. *f.* of vomit and filth. 30:27. *f.* of indignation || 51:20. *f.* of the fury

Jer. 4:12. a *f.* wind || 5:7. fed them to the *f.* they 5:27. as cage is *f.* of birds || 6:11. *f.* of the fury 23:10. for the land is *f.* of adulterers 28:3. two *f.* years, 11. || 35:5. pots *f.* of wine

La. 1:1. *f.* of people || 3:30. *f.* with reproach

Ez. 7:23. land is *f.* of crimes, city *f.* of violence 9:9. land is *f.* of blood, city is *f.* of perverseness 28:12. *f.* of wisdom || 39:19. eat till ye be *f.*

Da. 3:19. *f.* of fury || 10:2. three *f.* weeks

Jo. 2:24. floors shall be *f.* || 3:13. press is *f.*

Mi. 3:8. I am *f.* of power || 6:12. *f.* of violence

Ha. 3:3. *f.* of his praise || Zch. 8:5. streets *f.* of boys

Mat. 6:22. body shall be *f.* of light, Lu. 11:36. 23:25. *f.* of extortion || 28. *f.* of hypocrisy

Lu. 4:1. *f.* of the H. G. Ac. 6:3,5. | 7:55. | 11:24. 6:25. woe to you that are *f.* || 16:20. *f.* of sores

Jn. 1:14. *f.* of grace || 15:11. joy might be *f.*

Ac. 2:13. *f.* of new wine || 28. *f.* of joy with 9:36. *f.* of good works || 13:10. O *f.* of all subtlety

Ro. 1:29. *f.* of envy || 15:14. *f.* of goodness

1 Co. 4:8. now ye are *f.* || Phil. 2:26. *f.* of heav.

Phil. 4:12. both to be *f.* and to be || Is. I am *f.*

Col. 2:2. riches of *f.* assurance || 2 Ti. 4:5. *f.* proof

He. 5:14. *f.* age || 6:11. *f.* assurance of hope, 10:22.

Jn. 3:8. *f.* of deadly poison || 17. *f.* of mercy

1 Pe. 1:8. *f.* of glory || 2 Pe. 2:14. *f.* of adultery

1 Jn. 1:4. joy may be *f.* || 2 Jn. 8. a *f.* reward

Re. 4:6. *f.* of eyes, 8. || 5:8. vials *f.* of odors 15:7. *f.* of the wrath || 16:10. *f.* of darkness 17:3. *f.* names || 4. abominations || 21:9. last pla.

FULLER, *s.* 2 K. 18:17. *f.* field, Is. 7:3. | 36:2. Ma. 3:2. and *f.* soap || Mk. 9:3. no *f.* on earth

FULLY, *ad.* Nu. 14:24. Caleb followed me *f.*

1 K. 11:6. Solomon went not *f.* after the Lord

Ec. 8:11. heart of sons of men is *f.* set to do evil

Na. 1:10. stubble *f.* dry || Ac. 2:1. Pentecost *f.* come

Ro. 4:21. *f.* persuaded, 14:5. || 15:19. *f.* preached

2 Ti. 3:10. *f.* known my doctrine || 4:17. preach.

Re. 14:8. thrust in the sickle, grapes are *f.* ripe

FULNESS, *s.* Nu. 18:27. *f.* of the wine-press

De. 33:16. things of the earth, and *f.* thereof

1 Ch. 16:32. sea roar, and *f.* thereof, Ps. 96:11. | 98:7.

Jb. 20:22. in *f.* of his sufficiency he in straits

Ps. 16:11. in thy presence *f.* of joy, at thy 24:1. earth is the L.'s and its *f.* 1 Co. 10:26,28. 50:12. world is mine, and *f.* thereof, 89:11.

Ez. 16:49. *f.* of bread || Jn. 1:16. of his *f.* have

Ro. 11:12. how much more their *f.* || 25. of Gen. 15:29. *f.* of gospel || Ga. 4:4. *f.* of time was come

Ep. 1:10. *f.* of times || 23. *f.* of him that filleth 3:19. filled with *f.* of God || 4:13. *f.* of Christ

Col. 1:19. all *f.* dwell || 2:9. the *f.* of the Godhead

FUNDAMENT, *s.* Jud. 3:†22.

FURBISH, ED. Jer. 46:4. Ez. 21:9,11.

FURY, *s.* signifies, (1) *Rage, anger, madness,* Ge. 27:44. (2) *The exceeding hot displeasure of God with sinners,* Jb. 20:23.

Ge. 27:44. tarry, till thy brother's *f.* turn away

Le. 26:28. I will walk contrary to you in *f.*

Jb. 20:23. God shall cast *f.* of his wrath on him

Is. 27:4. *f.* is not in me || 34:2. *f.* on their armies 51:13. the *f.* of the oppressor || 17. cup of his *f.* 20. *f.* of the L. || 22. dregs of the cup of my *f.*

59:18. *f.* to his adversar. || 63:3. trample in my *f.* 63:5. my *f.* it upheld me || 6. drunk in my *f.* 66:15. L. will come to render his anger with *f.*

Jer. 4:4. lest my *f.* || 6:11. full of *f.* of the Lord 21:5. against you in *f.* || 12. lest my *f.* go out 23:19. a whirlwind is gone forth in *f.* 30:23. 25:15. wine-cup of *f.* || 32:31. provocation of *f.* 33:5. slain in my *f.* || 36:7. great is the *f.*

La. 4:11. the Lord hath accomplished his *f.*

Ez. 5:13. *f.* to rest, accomplished my *f.* 6:12. 15. judgments in *f.* || 8:18. I will deal in *f.* 13:13. rent in *f.* || 16:38. blood in *f.* || 42. *f.* to rest 19:12. plucked in *f.* || 20:33. *f.* poured out 21:17. and I will cause my *f.* to rest, 24:13. 22:20. gather you in *f.* || 24:8. *f.* to come up 25:14. according to my *f.* || 36:6. spoken in *f.* 38:18. that my *f.* shall come up in my face

Da. 3:13. in *f.* commanded, 19. || 8:6. ran in *f.* 9:16. *f.* be turned || 11:44. go forth with *f.*

Mi. 5:15. I'll execute *f.* || Zch. 8:2. with great *f.*

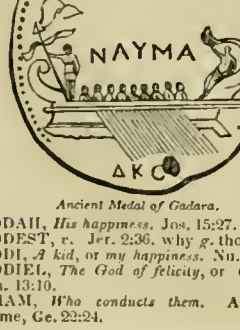
FURIOUS, *a.* Pr. 22:24. | 29:22. Ez. 5:15. | 25:17. Da. 2:12. Na. 1:2.

FURIOUSLY, *ad.* 2 K. 9:10. Ez. 23:25.

FURLONGS, *s. 8th of a mile, or 40 poles.* Lu. 24:13. Emmaus from Jerusalem sixty *f.* Jn. 6:19. | 11:18. Re. 14:20. | 21:16.
FURNACE, *s.* denotes, (1) *Sharp afflictions,* Ez. 22:18,20,22. (2) *Hell, the place of endless torment,* Mat. 13:42.
Ge. 15:17. a smoking *f.* || 19:28. as smoke of a *f.* Ex. 9:8. ashes of *f.* 10. || 19:18. as smoke of a *f.* De. 4:20. the Lord hath taken you out of the *f.* 1 K. 8:51. from the midst of the *f.* Jer. 11:4. Ps. 12:6. tried in a *f.* || Pr. 17:3. *f.* for gold, 27:21. Is. 31:9. *f.* in Jerusalem || 48:10. *f.* of affliction Ez. 22:18. dross in midst of *f.* || 20. tin || 22. silver Da. 3:6. cast into midst of a burning fiery *f.* 11. Mat. 13:42. and shall cast them into a *f.* 50. Re. 1:15. burned in a *f.* || 9:2. smoke of a great *f.*
FURNACES, *s.* Ne. 3:11. tower of *f.* 12:38.
FURNISH, ED. De. 15:14. *f.* him liberally 1 K. 9:11. *f.* Solomon || Ps. 78:19. can G. *f.* a Pr. 9:2. *f.* her table || Is. 65:11. *f.* a drink-offer. Jer. 46:19. *f.* thyself || Mat. 22:10. *f.* with guests Mk. 14:15. a room *f.* || 2 Ti. 3:17. throughly *f.*
FURNITURE, *s.* Ge. 31:34. in the camels *f.* Ex. 31:7. the tabernacle and his *f.* 39:33. 8. table and his *f.* || 9. altar with all his *f.* 35:14. his *f.* and his lamps || Na. 2:9. pleasant *f.*
FURROW, S, *s.* Jb. 31:38. *f.* thereof || 39:10. bind Ps. 65:10. settlest *f.* || 129:3. ploughers made *f.* Ez. 17:7. water it by *f.* || 10. wither in the *f.* Ho. 10:4. *f.* of the field || 10. bind in two *f.* || 12:11.
FURTHER, *ad.* Nu. 22:26. angel went *f.* De. 20:8. speak *f.* || 1 S. 10:22. inquired *f.* Jb. 38:11. hut no *f.* || 40:5. I will proceed no *f.* Ec. 8:17. *f.* though a wise man || 12:12. *f.* by these Mat. 26:39. he went a little *f.* || 65. what *f.* need have we of witnesses, Mk. 14:63. Lu. 22:71. Mk. 1:19. gone a little *f.* || 5:35. troublest any *f.* Lu. 24:28. gone *f.* || Ac. 4:17. it spread no *f.* Ac. 4:21. *f.* threatened || 12:3. proceeded *f.* to 21:28. *f.* he brought Greeks || 24:4. not *f.* tedious || 27:28.
2 Ti. 3:9. proceed no *f.* || Ha. 7:11. what *f.* need
FURTHER, *v.* Ps. 140:8. *f.* not his wicked de.
FURTHERANCE, *s.* Phil. 1:12. *f.* of gospel || 25.
FURTHERED, *p.* Ezr. 8:36. *f.* the people
FURTHERMORE, *ad.* Ex. 4:6. Ez. 8:6.

G.

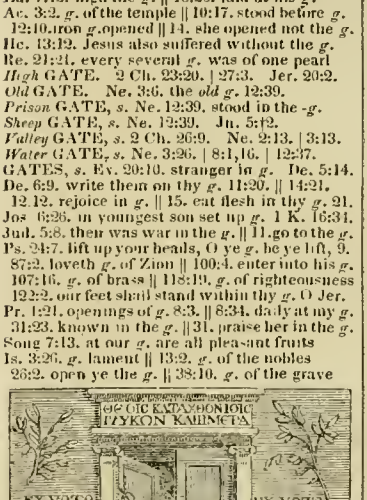
GAAL, *An abomination.* Jud. 9:28,30.
GAASH, *A tempest.* Jos. 24:30.
GABA, *A hill.* Jos. 18:24. Ezr. 2:26.
GABAI, *The back.* Ne. 11:8.
GABBATHA, *High or elevated.* In Greek, Lithostrotos, *i. e.* paved with stones. Jn. 19:13.
GABRIEL, *A man of God,* or *God is my strength,* or *my strong God.* Da. 8:16. | 9:21. Lu. 1:19. I am *G.* || 26. the angel *G.* was sent
GAD, *A band or troop,* or *happiness.*
Ge. 30:11. troop cometh: called his name *G.* 46:16. sons of *G.* Nu. 1:24. | 26:15. 1 Ch. 12:14. 49:19. *G.* a troop shall overcome him
Nu. 1:14. prince of *G.* Eliasaph, 2:14. | 7:42. 32:2. children of *G.* spake to Moses, 29:33. 34:14. *G.* received inherit. Jos. 13:28. | 18:7.
De. 33:20. of *G.* blessed be he that enlargeth *G.* Jos. 4:12. *G.* passed over || 22:9. *G.* returned 1 S. 13:7. land of *G.* || 2 S. 24:5. river of *G.*
2 S. 24:11. to *G.* David's seer, 1 Ch. 21:9,18. 14. David said to *G.* || 19. to the saying of *G.*
1 Ch. 29:29. book of *G.* || 2 Ch. 29:25. com. of *G.*
Jer. 49:1. why inherit *G.*? || Ez. 48:27,34. *Tribe of* GAD. Nu. 1:25. numbered of *-G.* 2:14. *-G.* set forward, 10:20. || 13:15. to spy 34:14. *-G.* received inheritance, Jos. 13:24. Jos. 20:8. out of *-G.* Ramoth, 21:7. 1 Ch. 6:63. Re. 7:5. of the *-G.* were sealed 12,000
GADITES. De. 3:12. Jos. 22:1. 2 S. 23:36. 2 K. 10:33. 1 Ch. 12:8. | 26:32.
GADARENES, *Walled or hedged about.* Mk. 5:1. Lu. 8:26,37.



Ancient Medal of Gadara.

GADDAH, *His happiness.* Jos. 15:27.
GADDEST, *v.* Jer. 2:36. why *g.* thou about
GADDI, *A kid,* or *my happiness.* Nu. 13:11.
GADDIEL, *The God of felicity,* or *God's kid,* Nu. 13:10.
GAHAM, *Who conducts them.* A person's name, Ge. 22:24.
GAHAR, *The coming out of heat.* Name of a person, Ez. 4:47.
GAIN, *s.* signifies, *Just or unjust profit; also spiritual advantage.* Pr. 3:14.
Jud. 5:19. the kings of Canaan took no *g.*
Jb. 22:3. is it *g.* to him to make thy way perf.
Pr. 1:19. every one greedy of *g.* 15:27.
3:14. *g.* thereof better || 28:8. and unjust *g.*
Is. 33:15. *g.* of oppres. || 56:11. every one for *g.*
Ez. 22:13. dishonest *g.* 27. Ha. 2:9.
Da. 11:39. rule over many, and divide land for *g.*
Ac. 16:16. brought her masters much *g.* 19:24.
2 Co. 12:17. did I make a *g.* of you? 18.
Phil. 1:21. to die is *g.* || 3:7. *g.* to me, I counted 1 Ti. 6:5. *g.* is godliness || 6. godliness is *g.*
Ja. 4:13. go to a city, buy, sell, and get *g.*
GAIN, *v.* Da. 2:8. would *g.* the time
Mat. 16:26. *g.* whole world, Mk. 8:36. Lu. 9:25.
1 Co. 9:19. I might *g.* the more, 20,21,22.
GAINED, *p.* Jb. 27:8. hypocrite, tho' he hath *g.*
Ez. 22:12. thou hast greedily *g.* by extortion
Mat. 18:15. *g.* thy brother || 25:17. *g.* 2 tal. 22.
Lu. 19:16. *g.* ten pounds || 18. *g.* five pounds
Ac. 27:21. *g.* this harm || 2 Jn. 8. ye have *g.*
GAINS, *s.* Ac. 16:19. hope of their *g.* was gone
GAINSAY, ERS, *v.* and *s.* Lu. 21:15. Ti. 1:9.
GAINSAYING, *p.* Ac. 10:29. Ro. 10:21. Ti. 2:9. Ju. 11.
GAIUS, *Earthly or joyful.*
Ac. 19:29. caught *G.* || 20:4. *G.* accompanied
Ro. 16:23. *G.* mine host saluteth you
1 Co. 1:14. baptized *G.* || 3 Jn. 1. well-beloved
GALAL, *A roll, or wheel.* 1 Ch. 9:15,16.
GALATIA, *White.* A province of *Lesser Asia.* Ac. 16:6. | 18:23. 1 Co. 16:1. Ga. 1:2. 2 Ti. 4:10. 1 Pe. 1:1.
GALATIANS. Ga. 3:1. O foolish *G.*
GALBANUM, *A gum issuing from the stem of an umbelliferous plant, growing in* Persia, Ex. 30:34.
GALEED, *The heap of witness.* Ge. 31:48.
GALILEE, *Revolution of the wheel.* A fruitful country, situate between *Libanus, Jordan, Samaria,* and the sea. Lower *Galilee* lay W. of *Jordan* and of the sea of *Tiberias.*
Jos. 20:7. they appointed Kedesh in *G.* 21:32.
1 K. 9:11,20. cities in *G.* || 2 K. 15:29. took
Is. 9:1. did most grievously afflict her in *G.*
Mat. 3:13. Jesus from *G.* to Jordan, Mk. 1:9. 4:15. *G.* of the Gentiles || 18. sea of *G.* Mk. 1:16. 15:29. nigh to sea of *G.* || 21:11. Jesus of *G.* 26:32. I will go before you into *G.* Mk. 14:28. 27:55. followed Jesus from *G.* Mk. 15:41. 28:7. he goeth before you into *G.* Mk. 16:7.
Lu. 4:14. returned into *G.* || 44. preached in *G.* 23:5. beginning from *G.* || 6. Pilate heard of *G.*
Jn. 7:41. shall Christ come out of *G.*? 52.
Ac. 1:11. ye men of *G.* || 5:37. Judas of *G.* 10:37. began from *G.* || 13:31. came from *G.*
GALILEAN, S. Mk. 14:70. art, Lu. 22:59.
Lu. 13:1. told of *G.* || 2. above all *G.*? || 23:3.
Jn. 4:45. *G.* received him || Ac 2:7. all *G.*
GALL. *s. A bitter juice, one of the humors in the body of man and beast.* It is put for, (1) *Sin,* De. 29:18. | 32:32. (2) *Desperate impiety,* Ac. 8:23. (3) *Great affliction,* Jb. 16:13. (4) *Wrong, injustice,* Am. 6:12.
De. 29:18. root beareth *g.* || 32:32. grapes of *g.*
Jb. 16:13. poureth out my *g.* || 20:14. *g.* of asps || 25.
Ps. 69:21. they gave me *g.* Mat. 27:34.
Jer. 8:14. given us water of *g.* 9:15. | 23:15.
La. 3:5. he hath compassed me with *g.* 19.
Am. 6:12. ye have turned judgment into *g.*
Ac. 8:23. I perceive thou art in *g.* of bitterness
GALLANT, S, *a.* Is. 33:21. Na. 2:5.
GALLERY, IES, *s.* Song 7:5. Ez. 41:15. | 42:3.
GALLEY, *s.* Is. 33:21. no *g.* with oars
GALLIM, *Heaping together.* 1 S. 25:44. Is. 10:30.
GALLIO, *Milky.* A deputy of *Achaia,* Ac. 18:12.
GALLOWS, *s.* Est. 6:4. 7:10. | 8:7. | 9:13,25.
GAMALIEL, *Reward; or camel of God.* Nu. 1:10. | 2:20. | 7:54,59. Ac. 5:34. | 22:3.
GAMUL, *A recompense.* 1 Ch. 24:17.
GAMMADIMS, *Dwarfs.* Ez. 27:11.
GAP, S, *s.* Ez. 13:5. not gone in || 22:30. stand in
GAPED, *v.* Jb. 16:10. *g.* upon me, Ps. 22:13.
GARDEN, *s. The church is compared to a garden,* (1) *On account of her separation from mankind,* Song 4:12. (2) *Because a garden is naturally as barren as other ground before its cultivation,* Ep. 2:3. (3) *Whatever is excellent in a garden, is an effect of the gardener's skill and industry,* Jn. 15:1. 1 Co. 4:7. *The application is easy.* (4) *A garden is digged, cleaned, planted, and sowed, in order to its fruitfulness,* Jer. 4:3. 2 Co. 5:17. (5) *A garden is enclosed and walled about,* Jb. 1:10. Song 4:12. Is. 26:1. Zch. 2:5. (6) *The produce of a garden is excellent, valuable, and delightful,* Pr. 19:26. Ps. 147:11. (7) *Great cost, care, and pains are bestowed on a garden,* Pr. 4:23. Is. 27:3. (8) *The enlivening sun and refreshing showers of rain are necessary to the fruitfulness of a* garden, De. 32:1,2. Ma. 4:2. (9) *A garden is pleasant and delightful to walk in.* Song 5:2. Ez. 48:35. Re. 1:13. (10) *As* gardens *used to have fountains and streams running through, as four streams ran through* Paradise, *so the church is Christ's* Paradise, *and his Spirit is a spring in the midst of it, to refresh and comfort believers,* Ps. 46:4. (11) Gardens *have the several seasons of the year, as summer, winter,* &c. Ps. 30:7. 1 Pe. 1:6.
Ge. 2:15. put him in the *g.* || 3:23. *g.* of Eden 13:10. as *g.* of the L. || De. 11:10. as *g.* of herbs 1 K. 21:2. for a *g.* of herbs || Jb. 8:16. in his *g.*
Song 4:12. a *g.* enclosed || 16. blow on my *g.* 5:1. I am come into my *g.* || 6:2. gone down, 11.
Is. 1:8. as a lodge in a *g.* || 30. shall be as a *g.* 51:3. like the *g.* of God || 58:11. a watered *g.* 61:11. as the *g.* causeth things sown to grow
Jer. 31:12. their souls shall be as a watered *g.*
La. 2:6. were of a *g.* || Ez. 28:13. Eden the *g.* of Ez. 31:8. cedars in *g.* of G. || 9. trees || 36:35. like Jo. 2:3. as *g.* of Eden || Lu. 13:9. cast in his *g.*
Jn. 18:1. where was a *g.* || 26. see thee in the *g.* 19:41. there was a *g.* and in the *g.* a sepulchre
GARDENS, *s.* Nu. 24:6. tents as *g.* by the river Ec. 2:5. *g.* and orchards || Song 4:15. fountain of *g.* Song 6:2. to feed in *g.* || 8:13. that dwellest in *g.*
Is. 1:29. confounded for *g.* || 65:3. sacrificeth in *g.* 66:17. purify themselves in *g.* || Jer. 29:5. plant Am. 4:9. when *g.* increased || 9:14. make *g.* and eat
GARDENER, *s.* Jn. 20:15. him to be the *g.*
GAREB, *Gall.* A hill. Called so, as is supposed, from leprous persons dwelling there. It was on the north-west side of the city. Some think it to be *Calvary.* 1 Ch. 11:40. Jer. 31:39.
GARLANDS, *s.* Ac. 14:13. priests brought *g.*
GARLIC, *s.* Nu. 11:5. we remember the *g.*
GARMENT, *s.* put for, *A holy disposition and a godly life.* Mat. 22:11,12. Re. 3:4. | 16:15.
Ge. 9:23. took *n g.* and || 25:25. like a hairy *g.* 39:12. Joseph, he left his *g.* || 15. had fled out, 18. 39:16. she laid up his *g.* till her lord came home
Le. 13:51. if plague be spread in the *g.* 59. | 14:55. 19:19. nor a *g.* mingled come on thee, De. 21:11.
De. 22:5. a man shall not put on a woman's *g.*
Jos. 7:21. Babylonish *g.* || 24. the silver, and the *g.*
Jud. 8:25. they spread a *g.* and cast earrings
2 S. 13:8. Tamar had a *g.* of divers colors, 19.
Ezr. 9:3. when I heard this, I rent my *g.* 5.
Est. 8:15. *g.* of fine linen || Jb. 13:28. *g.* moth-eaten
Jb. 30:18. is my *g.* changed || 38:9. cloud the *g.* 38:14. stand as a *g.* || 41:13. discover face of his *g.*
Ps. 69:11. sackcloth my *g.* || 73:6. covereth as a *g.* 102:26. wax old like a *g.* || Is. 50:9. | 51:6. He. 1:11. 104:2. coveredst with light, as with a *g.* || 6. deep 109:18. with cursing as a *g.* || 19. be to him as *g.*
Pr. 20:16. take his *g.* that is surety, 27:13. 25:20. taketh away a *g.* || 30:4. bound waters in *g.*
Is. 51:8. eat like a *g.* || 61:3. *g.* of praise for spirit of
Jer. 43:12. putteth on his *g.* || Ez. 18:7. naked, 16.
Da. 7:9. *g.* white as snow || Mi. 2:8. pull off *g.*
Hag. 2:12. skirt of his *g.* || Zch. 13:4. nor a rough *g.*
Ma. 2:16. one covereth violence with his *g.*
Mat. 9:16. new cloth to old *g.* Mk. 2:21. Lu. 5:36. 20. hem of his *g.* 14:36. Mk. 5:27. Lu. 8:44. 22:11. a man who had not on a wedding *g.*
Mk. 10:50. and he, casting away his *g.* rose 13:16. to take up his *g.* || 16:5. a long white *g.*
Lu. 22:36. let him sell his *g.* || Ac. 12:8. cast thy *g.*
Ju. 23. *g.* spotted || Re. 1:13. *g.* down to his feet
GARMENTS, *s.* Ge. 35:2. change your *g.* 38:14. Tamar put *g.* off || 49:11. washed his *g.*
Ex. 28:2. holy *g.* for Aaron, 31:10. Le. 16:4. 3. may make Aaron's *g.* to consecrate him 29:21. sprinkled blood on Aaron's *g.* 1 e. 8:30. 31:10. wisd. to make *g.* || Le. 6:11. put off, 16:23,24.
Nu. 15:38. fringes in *g.* || 20:26. strip Aar. of *g.* 28.
Jos. 9:5. the Gibeonites brought old *g.* and
Jud. 14:12. I will give thirty change of *g.*
1 S. 18:4. Jonathan gave David his *g.*
2 S. 10:4. cut off their *g.* || 13:31. D. tare his *g.*
2 K. 5:26. to receive *g.* || 7:15. way full of *g.* 25:29. he changed Jehoiakim's *g.* Jer. 52:33. Ezr. 2:69. 10) priests' *g.* || Ne 7:70. 73.) priests' *g.* Ne. 7:72. 67 priests' *g.* || Jb. 37:17. *g.* are warm Ps. 22:18. part my *g.* Mat. 27:35. Mk. 15:24. 45:8. *g.* smell of myrrh || 132:9. skirts of his *g.* Ec. 9:8. let thy *g.* be white || Song 4:11. smell of *g.* Is. 9:5. *g.* rolled in blood || 52:1. thy beautiful *g.* 59:6. not become *g.* || 17. put on *g.* of vengeance 61:10. *g.* of salvation || 63:1. with dyed *g.* || 3. upon Jer. 36:24. nor rent *g.* || La. 4:14. not touch *g.*
Ez. 16:18. broidered *g.* || 42:14. lay their *g.* they 44:19. sanctify people with *g.* || Da. 3:21. and oth.
Jo. 2:13. rend your hearts, and not your *g.*
Zch. 3:3. Joshua was clothed with filthy *g.* 4. Mat. 21:8. spread their *g.* in the way, Mk. 11:8. 23:5. enlarge *g.* || Mk. 11:7. cast *g.* on, Lu. 19:35. Lu. 24:4. in shining *g.* || Jn. 13:4. laid aside his *g.*
Ac. 9:39. *g.* Dorcas made || Ja. 5:2. *g.* moth-eaten
Re. 3:4. not defiled their *g.* || 16:15. keepeth his *g.*
GARMITE, *Bones, or my cause.* 1 Ch. 4:19.
GARNER, S, *s.* Ps. 144:13. *g.* may be full
Jo. 1:17. *g.* are laid desolate, barns broken
Mat. 3:12. gather wheat into *g.* Lu. 3:17.
GARNISH, ED, *v.* and *p.* 2 Ch. 3:6. *g.* the house Jb. 26:13. *g.* the heavens || Mat. 12:44. swept and *g.*
Mat. 23:29. *g.* the sepulchres of the righteous
Re. 21:19. foundations of the wall were *g.*
GARRISON, S, *s.* 1 S. 10:5. *g.* of the Philistines, 13:3. | 14:1,6,15. 2 S. 23:14.
2 S. 8:6. David put *g.* in Syria, 1 Ch. 18:6. 14. Edom, 1 Ch. 18:13. || 2 Ch. 17:2. *g.* in Judah
Ez. 26:11. strong *g.* || 2 Co. 11:32. kept city with

GASHMU, Ne. 6:6. and *G.* saith it, that thou
GAT, *v.* Ex. 24:18. Moses *g.* into mount
Nu. 16:27. *g.* up || Jud. 9:51. *g.* to the top
2 S. 8:13, *g.* a name || 1 K. 1:1. *g.* no heat
Ps. 116:3. *g.* hold on me || Ec. 2:8. La. 5:9.
GATAM, *Their bellowing.* Ge. 36:11.
GATE, *s.* signifies, (1) *The entrance into and strength of a city,* Jud. 16:3. (2) *Power and dominion,* Ge. 22:17. Mat. 16:18. (3) *Regeneration and conversion,* Mat. 7:13. (4) *Righteousness,* Ps. 118:19. (5) *Death,* Ps. 9:13. (6) *Strength,* Ez. 26:2.
Ge. 19:1.Lot sat in the *g.* || 22:17.possess *g.*of en. 28:17. *g.* of heaven || 34:20. *g.* of their city, 24.
Ex. 32:26. Moses stood in the *g.* 27. || 38:18.
De. 21:19. bring him to the *g.* 22:24. | 25:7.
Jos. 2:5. shutting of the *g.* 7. || 7:5. || 8:29.
Jud. 16:3. Samson took *g.* || Ru. 4:1. to the *g.* 10.
1 S. 4:18. Eli fell by *g.* || 9:18. || 21:13.
2 S. 3:27. took Abner aside in the *g.* || 15:2. 18:24. roof over the *g.* || 33. chamber over *g.*
2 S.19.8.king sat in the *g.* || 23:15. well by the *g.*
2 K. 7:1. *g.* of Samaria || 20. trod on him in *g.* 11:6. a third part at the *g.* of Sur, 2 Ch. 23:5. 19. came by the way of the *g.* 25:4.
14:13. *g.* of Ephraim || 23:8. *g.* of Joshua
1 Ch.11:17.by the *g.* 18. || 26:13.cast lots for ev.*g.*
2 Ch. 23:20. high *g.* 27:3. Jer. 20:2. 24:8. set a chest at *g.* || 35:15. porters at every *g.*
Ne.2:14.I went to the *g.* || Est.3:2.king's *g.* 6:10.
Jb. 5:4.crushed in the *g.* || 29:7. I went to the *g.*
Ps. 69:12. that sit in the *g.* || 118:20. *g.* of the L. 127:5 they shall speak with enemies in the *g.*
Pr. 22:22. nor oppress afflicted in the *g.* || 24:7.
Is. 14:31. howl, O *g.* || 22:7. in array at the *g.* 24:12. *g.* is smitten || 28:6. turn battle to *g.* 29:21. for him that reproveth in the *g.*
Jer. 17:19. stand in the *g.* 7:2. || 31:38. *g.*of corner 39:3. sat in the *g.* 4. || 52:7. by way of the *g.*
Ez. 8:3. inner *g.* || 43:4. by way of the *g.* 48:31.one *g.*of Reuben,one *g.* of Judah, of Levi
Am. 5:10. rebuketh in the *g.* || 12. poor in *g.* 15. hate evil in *g.* || Ob. 13. *g.* of my people
Zph. 1:10. cry from fish *g.* || Zch. 14:10. first *g.*
Mat. 7:13. wide is the *g.* 14. Lu. 13:24.
Lu. 7:12. nigh the *g.* || 16:20. laid at his *g.*
Ac. 3:2. *g.* of the temple || 10:17. stood before *g.* 12:10.iron *g.*opened || 14. she opened not the *g.*
Hc. 13:12. Jesus also suffered without the *g.*
Re. 21:21. every several *g.* was of one pearl
High GATE. 2 Ch. 23:20. | 27:3. Jer. 20:2.
Old GATE. Ne. 3:6. the *old g.* 12:39.
Prison GATE, *s.* Ne. 12:39. stood in the *-g.*
Sheep GATE, *s.* Ne. 12:39. Jn. 5:2.
Valley GATE, *s.* 2 Ch. 26:9. Ne. 2:13. | 3:13.
Water GATE, *s.* Ne. 3:26. | 8:1,16. | 12:37.
GATES, *s.* Ex. 20:10. stranger in *g.* De. 5:14.
De. 6:9. write them on thy *g.* 11:20. || 14:21. 12:12. rejoice in *g.* || 15. eat flesh in thy *g.* 21.
Jos 6:26. in youngest son set up *g.* 1 K. 16:34.
Jud. 5:8. then was war in the *g.* || 11.go to the *g.*
Ps. 24:7. lift up your heads, O ye *g.* be ye lift, 9. 87:2. loveth *g.* of Zion || 100:4. enter into his *g.* 107:16. *g.* of brass || 118:19. *g.* of righteousness 122:2. our feet shall stand within thy *g.* O Jer.
Pr. 1:21. openings of *g.* 8:3. || 8:34. daily at my *g.* 31:23. known in the *g.* || 31. praise her in the *g.*
Song 7:13. at our *g.* are all pleasant fruits
Is. 3:26. *g.* lament || 13:2. *g.* of the nobles 26:2. open ye the *g.* || 38:10. *g.* of the grave



Classic Gate of Hades, tended by Mercury.

Is.45:1.two-leaved *g.* || 2. I will break *g.* of brass 54:12. *g.* of carbuncles || 60:11. thy *g.* be open 60:18. thy *g.* praise || 62:10. go through the *g.*
Jer. 14:2. *g.* languish || 17:19. stand in all the *g.*
La. 1:4. *g.* desolate || 2:9. her *g.* are sunk
Ez. 26:2. she is broken that was *g.* of people
Na. 2:6. *g.* of the rivers shall be opened, 3:13.
Mat. 16:18. *g.* of hell || Ac. 9:24. watched the *g.*
Re. 21:12. city had 12 *g.*at *g.*, 12 angels,13,21,25.
GATH, *A wine-press.* It was a city of the Philistines, 14 miles south of *Joppa,* Jos. 11:22.
1 S. 5:8. carried about to *G.* || 6:17. for *G.* one 27:4. told Saul that David was fled to *G.*
2 S. 1:20. tell it not in *G.* publish it not in Ashk. 21:22. these four born to giant in *G.* 1 Ch. 20:8.
1 K. 2:39. ran to *G.* || 40. Shimei went to *G.*
2 K. 12:17. fought ag. *G.* || 1 Ch.18:1. D. took *G.*
2 Ch. 26:6. Uzziah brake down the walls of *G.*
Am. 6:2. go to *G.* || Mi. 1:10. declare it not at *G.*
GATH-HEPHER, *To dig at the wine-press.* 2 K. 14:25.

GATH-RIMMON, *A high wine-press.* Jos.21:25. 1 Ch. 6:69.
GATHER, *v.* signifies (1) *To convert and comfort,* Is. 40:11. | 54:7. (2) *Destroy,* Ps. 26:9. (3) *Possess,* Ps. 39:6. (4) *To die,* Ge. 25:8.
Ge. 31:46. he said, *g.* stones || 41:35. *g.* all the food Ex. 5:7. *g.* straw || 12. *g.* stubble||9:19. *g.* thy cattle 16:4. *g.* a certain rate, || 5. *g.* twice as much, 26.
Le. 19:9. shalt not *g.* the gleanings, 23:22.
De. 28:30. plant a vineyard and not *g.* grapes 30:3. he'll *g.* thee from all nations, Ez. 36:24.
2 K. 4:39. to *g.* herbs || 22:20. I'll *g.* thee to thy f.
Ne. 1:9. yet will I *g.* them || 12:44. *g.* for priests
Jb. 34:14. if he *g.* to himself his spirit || 39:12.
Ps. 26:9. *g.* not my soul || 27:†10. Lord will *g.* 39:6. and knoweth not who shall *g.* them 104:28. givest, they *g.* ||106:47. *g.* us from heathen
Pr. 28:8. shall *g.* for him that will pity poor
Ec. 2:26. to sinner travel to *g.* and heap up
Song 6:2. my beloved is gone down to *g.* lilies
Is. 40:11. *g.* the lambs || 43:5. I'll *g.* thee fr. west 52:†12. God of Israel will *g.* you up, 58:†8. 54:7. with great mercies *g.* || 56:8. *g.* others 62:10. *g.* out the stones || 66:18. I'll *g.* all nations
Jer. 7:18. children *g.* wood || 9:22. none shall *g.* 10:17. *g.* up thy wares || 23:3. I will *g.* the remn. 29:14. I will *g.* you from all the nations, 10. | 31:8. | 32:37. Ez. 20:34,41. | 34:13.
Ez. 11:17. I'll *g.* you || 16:37. I'll *g.* thy lovers 22:20. *g.* you in mine anger and fury, 21. 24:4. *g.* the pieces || 29:13. I'll *g.* the Egyptians 37:21. I will *g.* them on every side, 39:17.
Ho. 8:10 tho' hired, I'll *g.* || 9:6. Egypt shall *g.*
Jo. 1:14. *g.* elders || 2:6. all faces *g.* blackness 2:16. *g.* the people || 3:2. I will *g.* all nations
Mi. 2:12. I will surely *g.* 4:6. Zph. 3:19. 4:12. *g.* them as sheaves || 5:1. *g.* thyself
Na. 2:10. the faces of them all *g.* blackness
Ha. 1:9. *g.* the captivity || 15. *g.* in their drag
Zph. 3:8. my determination is to *g.* 18,20.
Zch. 10:8. I'll *g.* them,10. ||14:2. I'll *g.* all nations
Mat. 3:12. *g.* his wheat || 6:26. nor do they *g.* 7:16. do men *g.* grapes || 13:30. *g.* the wheat 25:26. that I *g.* where I have not strewed
Lu. 13:34. as a hen doth *g.* || Jn.15:6.men *g.*them
Re. 14:18. *g.* the clusters || 16:14. *g.* to battle
GATHER *together.* Ge. 49:1. *g.*-ye sons 1 Ch. 16:35. save us, O God, and *g.* us -
Jb. 11:10. if he *g.*- who can hinder him ?
Ps. 50:5. *g.* my saints - || 104:22. they *g.*-
Is. 11:12. he shall *g.*- the dispersed of Judah 49:18. these *g.*- 60:4. || 54:15. surely *g.*- but
Jer. 4:5. blow the trumpet, cry, *g.*-, 49:14.
Jo. 3:11. *g.* yourselves - || Zph. 2:1. *g.*- yea *g.*-
Mat. 24:31. they shall *g.*- his elect, Mk. 13:27.
Jn. 11:52. he should *g.*- in one, Ep. 1:10.
Re. 19:17. *g.*- to the supper of the great God 20:8. *g.* Gog and Magog - to battle
GATHERED, *p.* Ge. 25:8. *g.* to his people, 17. | 35:29. | 49:29,33.
Ex. 16:18. he that *g.* much, *g.* little, 2 Co. 8:15.
Nu. 15:32. *g.* sticks || 20:24. *g.* to his people
2 S. 14:14. as water spilt which cannot be *g.*
Ps. 107:3. and he *g.* them out of the lands
Is. 27:12. ye shall be *g.* one by one, O Israel 34:16.his spirit *g.*them||49:5.tho'Israel be not *g.* 56:8. besides these *g.* || 62:9. *g.* it shall eat it
Jer. 3:17. all nations be *g.* || 8:2. not be *g.* || 26:9.
Ez. 28:25. shall have *g.* || 29:5. nor *g.* || 39:28.
Ho. 10:10. the people shall be *g.* against them
Mat.13:47.*g.* of every kind || 25:32. *g.* all nations
Ac. 17:5. *g.* a company || 28:3. *g.* sticks
Re. 14:19. the angel *g.* the vine of the earth
GATHERED *together.*
Jud. 20:1. *g.*- as one man, 11. Ezr. 3:1. Ne. 8:1.
Jb. 16:10. *g.*- against me || 30:7. they *g.*-
Ps. 35:15. abjects *g.*- || 47:9. princes *g.*- || 140:2.
Ho. 1:11. then shall the children of Judah be *g.*-
Zch. 12:3. though all people be *g.*- against it
Mat. 18:20. where two or three are *g.*- 23:37. I have *g.* thy children -, Lu. 13:34. 24:28. there will eagles be *g.*-, Lu. 17:37.
Ac. 4:26. rulers were *g.*- against the Lord 12:12. *g.*- praying || 14:27. *g.* the church -
1 Co. 5:4. when ye are *g.*- || Re. 16:16. | 19:19.
GATHERER, *s.* Jer. 6:9. | 49:9. Am. 7:14.
GATHEREST, *v.* De. 24:21. *g.* the grapes
GATHERETH, *v.* Ps. 41:6. *g.* iniquity 147:2. he *g.* the outcasts of Israel, Is. 56:8.
Pr. 6:8. *g.* her food || 10:5. *g.* in summer || 13:11. Is. 10:14. as one *g.* eggs || 17:5. harvest-man *g.*
Na. 3:18. no man *g.* || Ha. 2:5. *g.* all nations
Mat. 12:30. he that *g.* not, scattereth, Lu. 11:23. 23:37. as a hen *g.* || Jn. 4:36. *g.* fruit to life
GATHERING, Ge. 49:10. *g.* of the people
Nu. 15:33. *g.* sticks, 1 K. 17:10. || 2 Ch. 20:25.
Is. 32:10. *g.* shall not come ||33:4.*g.*of caterpillar
Mat. 25:24. *g.* where thou hast not strewed
Ac. 16:10. assuredly *g.* || 2 Th. 5:1. by our *g.*tog.
GATHERINGS, *s.* 1 Ch. 26:†15. house of *g.*
1 Co. 16:2. that there be no *g.* when I come
GAVE, *v.* Ge. 2:20. Adam *g.* names to all 3:12. woman *g.* me to eat || 14:20.tithes,He. 7:2. 25:5. *g.*all to Isaac || 28:4. land G. *g.* Abr. 35:12.
Ex. 11:3. the Lord *g.* the people favor, 12:36. 14:20. the cloud *g.* light by night to these
Jos. 21:44. L. *g.* them rest, 2 Ch. 15:55. | 20:30.
1 K. 4:29. the Lord *g.* Solomon wisdom, 5:12.
Ne. 8:8. *g.* the sense || Jb. 1:21. the L. *g.* and L. Jb. 42:10. G. *g.* Job twice as much as he had bef.
Ps. 18:13. and the Highest *g.* his voice ; hail 68:11. L. *g.* the word, great was the company 69:21. *g.* me gall, they *g.* me vinegar, Jo. 19:29 76:29. he *g.* them their own desire, 106:15. 78:48.he *g.*up cattle to || 81:12.*g.*them up to lust Ec. 12:7. the spirit return to God that *g.* it
Is. 42:24. *g.* Jacob for a spoil || 43:3. I *g.* Egypt 50:6. I *g.* my back to smiters, and my cheeks Ez. 20:11. I *g.* them my statutes, 12,25.
Ho.2:8. that I *g.* her corn || 13:11. I *g.*thee a king
Mat. 10:1. *g.*them power against unclean spirits to cast them out, Mk. 6:7. Lu. 9:1. 14:19. and *g.* loaves to disciples, 15:36. | 26:16. Mk. 6:41. | 8:6. | 14:22. Lu. 9:16. | 22:19. 21:23. who *g.*thee author.? Mk. 11:28. Lu. 20:2. 25:35. ye *g.* me meat || 42. ye *g.* me no meat
Lu. 15:16. with husks, and no man *g.* unto him
Jn. 1:12. *g.* he power || 3:16. *g.* his only Son 6:31. he *g.* them bread || 10:29. my F. which *g.*
Ac. 2:4. *g.* them utterance || 7:10.*g.* Joseph favor 14:17. did good, and *g.* us rain, Ja. 5:18.
Ro. 1:24. God also *g.* them up, 26,28.
1 Co. 3:5. *g.* to every man || 6. G. *g.* the increase
2 Co. 8:5. first *g.* their own selves to the Lord
Ga. 1:4. *g.* himself for our sins, Ti. 2:14. 2:20. *g.* himself for me || 3:18. *g.* it to Abraham
Ep. 1:22. *g.* him to be head || 4:8. *g.* gifts to men 4:11. *g.* some apostles || 5:25. *g.* himself for it
1 Ti. 2:6. hims. a ransom || He. 12:9.*g.*reverence
Ja. 5:18. he prayed, and the heavens *g.* rain
1 Jo.3:23.as he *g.* us comm. || 5:10. record G. *g.*
Re. 2:21. I *g.* her space || 13:2. dragon *g.* power 20:13. the sea *g.* up the dead that were in it
GAVE *up the ghost.* Ge. 25:8,17. | 35:29. La. 1:19. Mat. 15:37,39. Mk. 15:37. Lu. 23:46. Jn. 19:30. Ac. 5:5. | 12:23.
GAVEST, *v.* Ge. 3:13. woman whom thou *g.*
1 K. 8:34. land which thou *g.* to their fathers, 49,48. 2 Ch. 6:25,31,38. Ne. 9:35.
Ne. 9:20. *g.* thy good spirit || 27. *g.* them sav.
Ps. 21:4. asked life thou *g.* it || 74:14. *g.* to be meat
Lu. 7:45. thou *g.* me no kiss, but this woman
Jn. 17:4. work thou *g.* me || 6. men thou *g.* 12. 22. glory thou *g.* || 18:9. *g.* me, I lost none
GAY, *a.* Ja. 2:3. weareth *g.* clothing, and
GAZA, *Strong, or a goat.* Ge. 10:19. A city of *Ephraim,* whose true name perhaps was *Adazuah,* 1 Ch. 7:28. Also the name of a city near the S. W. point of *Canaan,* about 2 or 3 miles from the *Mediterranean* sea, and 60 S. W. of *Jerusalem.* It belonged to the *Philistines,* but was given to the tribe of *Judah,* who conquered it, Jud. 1:18. The *Philistines* retook it, and kept possession of it till the reign of *David.*
Jud. 16:1. Samson went to *G.* and saw, 21.
Jer. 47:1. smote *G.* || 5. baldness is come on *G.*
Am. 1:6. of *G.* and for four || 7. a fire on *G.*
Zph. 2:4. *G.* be forsaken || Zch. 9:5. perish
Ac. 8:26. way that goeth from Jerusalem to *G.*
GAZE, ING. Ex. 19:21. Na. 3:6. *g.* stock
Ac. 1:11. why stand ye *g.* || He. 10:33. a *g.* stock
GAZER, *Dividing, or a sentence.* 2 S. 5:25.
GAZEZ, *Shaving, or passing over.* 1 Ch. 2:46.
GAZZAM, *Fleece, or shaving.* Ezr. 2:48.
GEBA, *A hill.* A city, Jos. 21:17. *G.* with her suburbs, 1 Ch. 6:60.
1 K. 15:22. king Asa built *G.* 2 Ch. 16:6.
2 K. 23:8. Josiah defiled high places from *G.*
Is. 10:29. lodg ng at *G.* || Zch. 14:10. plain fr. *G.*
GEBAL, *The end.* A city of *Syria,* Ps. 83:7.
GEBAR, *Manly, strong.* 1 K. 4:13,19.
GEBIM, *Grasshoppers.* A city, Is. 10:31.
GEDALIAH, *Greatness of the Lord.*
2 K. 25:24. *G.* sware to them, Jer. 40:9.
1 Ch. 25:9. 2d lot to *G.* || Ezr. 10:18. Jarib and *G.*
Jer. 38:1. *G.* son of Pashur || 40:14. of Ahikam 41:2. smote *G.* || Zph. 1:4. son of *G.*
GEDER, *A wall.* A city, Jos. 12:13.
GEDEROTH, *Hedges.* A city, Jos. 15:41.
GEDOR, *The same.* Jos. 15:58. 1 Ch. 4:4,18,39. | 9:37. | 12:7.
GEHAZI, *The valley of vision.* 2 K. 4:12,27,36. | 5:21,25. | 8:4.
GELILOTH, *Hills, or windings of Jordan.* A place, Jos. 18:17.
GEMALLI, *My recompense, or camel.* Nu. 13:12.
GEMARIAH, *Perfection, or consummation of the Lord.* Jer. 29:3. | 36:10,11,12,25.
GENDER, *v.* Le. 19:19. 2 Ti. 2:23.
GENDERED, ETH, *v.* and *p.* Jb. 21:10. bull *g.* 38:29. who hath *g.* || Ga. 4:24. *g.* to bondage
GENEALOGY, *s. comes from the* Greek *word* Genealogia, *i. e. a description of the stock, lineage, or pedigree of any person or family.*
1 Ch. 5:1. *g.* not reckoned after birthright
Ezr. 2:62. these sought their *g.* Ne. 7:64. 8:1. this is the *g.* || Ne. 7:5. register of the *g.*
GENEALOGIES, *s.* 1 Ch. 9:1. 2 Ch. 12:15. | 31:19.
1 Ti. 1:4. endless *g.* || Ti. 3:9. foolish *g.*
GENERAL, *s.* 1 Ch. 27:34. He. 12:23.
GENERALLY, *ad.* 2 S. 17:11. Jer. 48:38.
GENERATION, S, *s. The natural production of things not before in being. Also a lineage, race, or descent.* Put for, (1) *A history,* Ge. 25:19. (2) *Original of a thing,* Ge. 2:4. (3)

Men of that age, Lu. 11:30. (4) *The life of man*, De. 1:35.
Ge. 2:1. *g.* of the heavens || 5:1. of Adam 6:9. perfect in his *g.* 7:1. || 9:12. perpetual *g.* 11:10. *g.* of Shem || 27. Terah || 25:12. Ishmael 25:19. Isaac || 36:1. Esau, 9. || 37:2. *g.* of Jacob Ex. 3:15. memorial to all *g.* || 12:14,17,42. 17:16. war with Amalek from *g.* to *g.* 27:21. a statute forever to their *g.* 30:21. Le. 3:17. | 6:18. | 7:36. | 10:9. | 17:7. | 23:14. | 24:3. Nu. 32:13. till that *g.* was consumed, De. 2:14. De. 1:35. this evil *g.* || 7:9. coven. to a 1000 *g.* 23:2. not enter to tenth *g.* 3. || 8 third *g.* 32:5. a crooked *g.* || 7. years of many *g.* ask Jos. 22:28. should say to our *g.* in time to come Jud. 2:10. all that *g.* were gathered, another *g.* 1 Ch. 16:15. commanded to a 1000 *g.* Ps. 105:8. Ps. 14:5. God is in the *g.* of the righteous 24:6. *g.* that seek him 33:11. to all *g.* || 45:17. name remember in all *g.* 48:13. tell it to the *g.* || 49:11. continue to all *g.* 49:19. go to *g.* of his fathers || 61:6. as many *g.* 71:18. showed to this *g.* || 72:5. fear thro' all *g.* 73:15. *g.* of thy children || 85:5. anger to all *g.* 78:4. *g.* to come, 6. || 8. and rebellious *g.* 89:1. faithfulness to all *g.* || 4. throne to all *g.* 90:1. dwelling-place in all *g.* || 95:10. He. 3:10. 100:5. and his truth endureth to all *g.* 102:12. and the remembrance unto all *g.* 18. written for *g.* to || 24. throughout all *g.* 10 :31. counted for righteousness to all *g.* 112:2. *g.* of upr. || 119:90. faithfulness to all *g.* 135:13. memorial throughout all *g.* || 145:13. 145:4. one *g.* shall praise || 146:10. reign to all *g.* Pr. 27:24. doth the crown endure to every *g.* 30:11. *g.* that curseth || 12. a *g.* that is pure 13. a *g.* lofty || 14. a *g.* whose teeth are swords Ec. 1:4. one *g.* passeth, another *g.* cometh Is. 13:20. not dwelt in from *g.* to *g.* Jer. 50:39. 34:10. from *g.* to *g.* it shall lie waste, 17. 41:4. calling the *g.* || 51:9. as in *g.* of old 53:8. who shall declare his *g.* Ac. 8:33. 58:12. of many *g.* 60:15. | 61:4. Jo. 2:2. Jer. 2:31. O *g.* see the word || 7:29. *g.* of his La. 5:19 throne rem. from *g.* to *g.* Da. 4:3,34. Jo. 1:3. tell another *g.* || 3:20. dwell from *g.* to *g.* Mat. 1:1. book of the *g.*||17. *g.* from Abr. to Dav. 3:7. O *g.* of vipers, 12:34. | 23:33. Lu. 3:7. 11:16. whereto shall I liken this *g.* ? Lu. 7:31. 12:39. adulterous *g.* 16:4. Mk. 8:12. Lu. 11:29. 41. rise in judgm. with this *g.* 42. Lu. 11:31,32. 45. even so shall it be also to this wicked *g.* 17:17. O perverse *g.* Mk. 9:19. Lu. 9:41. 23:36. all these things shall come on this *g.* 24:34. *g.* shall not pass, Mk. 13:30. Lu. 21:32. Mk. 8:38. shall be asham. of me in this smf. *g.* Lu. 1:48. all *g.* call me blessed || 50. from *g.* to *g.* 11:30. to this *g.*||50. blood required of this *g.* 51. 16:8. in *g.* are wiser || 17:25. rejected of this *g.* Ac. 2:40. untoward *g.* || 13:36. served his own *g.* Col. 1:26. hid from ages and *g.*|| 1 Pe. 2:9. a cho. GENESIS, *s. Birth, original*, or *beginning*.
GENNESARET, ETH, *Garden of a prince*. Mat. 14:34. Mk. 6:53. Lu. 5:1.
GENTILE, *s.* Ro. 2:9. of the *g.* || 10. also to the *g.*
GENTILES, *s. In* Hebrew, Goiim ; *which signifies the nations, that have not received the faith, or law of God.*
Ge. 10:5. by these the isles of *G.* were divided Jud. 4:2. Sisera dwelt in Harosheth of the *G.* Is. 11:10. a *root* of Jesse, to it shall the *G.* seek 42:1. shall bring judgment to the *G.* Mat. 12:18. 6. for a light to *G.* 49:6. Lu. 2:32. Ac. 15:47. 40:22. lift up hand to *G.* || 54:3. inherit the *G.* 60:3. shall come to thy light || 5. forces, 11. || 16. 61:6. eat riches of the *G.* || 9. known among *G.* 62:2. shall see thy right || 66:12. glory of *G.* 19. Jer. 4:7. de-troyer of *G.*||14:22. can vanities of *G.* 16:19. *G.* shall come || 16:1. word came to Jeremiah against
La. 2:9. her king and princes are among the *G.* Ez. 4:13. eat defiled bread among *G.* || Ho. 8:8. Jo. 3:9. proclaim ye this among the *G.* prepare Mi. 5:8. remnant of Jac. among|Zch. 1:21. horns Ma. 1:11. my name shall be great among *G.* Mat. 4:15. Galilee of the *G.* || 6:32. do the *G.* 10:5. go not in way of *G.*||18. testim. against *G.* 12:21. and in his name shall the *G.* trust 20:19. deliver him to *G.* Mk. 10:33. Lu. 18:32. 25. princes of *G.* exercise dominion, Lu. 22:25. Lu. 21:24. till the times of the *G.* be fulfilled Jn. 7:35. dispersed among the *G.* and teach *G.* Ac. 4:27. *G.* were gath. || 7:45. possession of *G.* 9:15. to bear my name before the *G.* and kings 10:45. on *G.* was poured || 11:1. *G.* received 11:18. to *G.* granted repent. || 13:46. we turn to 13:48. *G.* heard, they were glad || 14:2. stirred up *G.*
14:5. both of Jews and *G.*||27. door of faith to *G.* 15:3. conversion of *G.* || 7. *G.* should hear the 14. did visit the *G.* || 17. and all the *G.* on 18:6. I'll go to *G.* || 21:19. wrought among *G.* 21:25. touching the *G.* || 22:21. send thee to *G.* 26:23. show light to || 28:28. salvation is sent to Ro. 1:13. as among other *G.* || 2:9,14,24.
3:9. *G.* under sin || 29. yes, of the *G.* also, 9:24. 9:30. *G.* which followed not after righteousn. 11:11. salvation is come to *G.*|| 12. riches of *G.*
Ro. 11:25. till fulo. of *G.*||15:9, *G.* might glorify G. 15:10. rejoice ye *G.* 11. || 12. shall the *G.* trust 16. offering up of *G.* || 18. to make *G.* obed.
1 Co. 5:1. is not so much as named among *G.* 10:20. *G.* sacrifice to devils || 32. Jews nor *G.* 12:2. ye were *G.* carr. || 13. whether Jews or *G.*
Ga. 2:2. I preach among *G.* || 8. mighty tow. *G.* 12. eat with the *G.* || 14. why compellest *G.* ? 15. not sinners of *G.* || 3:14. might come on *G.*
Ep. 2:11. *G.* in the flesh||3:6. *G.* be fellow-heirs 3:8. preach among the *G.*|| 4:17. walk not as *G.*
Col. 1:27. the glory of this mystery among the *G.*
1 Th. 2:16. to speak to *G.* || 4:5. even as the *G.*
1 Ti. 2:7. teacher of the *G.* || 3:16. preached to *G.*
2 Ti. 1:11. and teacher of *G.* || 4:17. *G.* might
1 Pe. 2:12. honest among *G.* || 4:3. will of the *G.*
3 Jn. 7. went forth, taking nothing of the *G.*
Re. 11:2. for the court is given to the *G.*
GENTLE, *a.* 1 Th. 2:7. *g.* among you, even as
2 Ti. 2:24. must be *g.* || Ti. 3:2. but *g.* showing
Ja. 3:17. peaceable, *g.*|| 1 Pe. 2:18. not only to *g.*
GENTLENESS, *s.* 2 S. 22:36. Ps. 18:35.
2 Co. 10:1. *g.* of Christ || Ga. 5:22. *g.* goodness
GENTLY, *ad.* 2 S. 18:5. deal *g.* || Is. 40:11.
GENUBATH, *Theft*, or *a garden*. 1 K. 11:19.
GERA, *A pilgrim*. Ge. 46:21. 2 S. 16:5.
GERAH, *s. The twentieth part of a shekel, being* three half-pence of our coin. Ex. 30:13. Le. 27:25. Nu. 3:47. | 18:16. Ez. 45:12.
GERAR, *Pilgrimage*, or *striving*. Ge. 10:19. | 20:1. *A place south-west of Canaan.*
GERGESENES, *The same*. Mat. 8:28.
GERIZIM, *Cutters*. De. 11:29. | 27:12. Jos. 8:33. Jud. 9:7. *A mountain.*
GERSHOM, *or* GERSHON, *A stranger there*. Ex. 2:22. Nu. 4:28. | 10:17. Jud. 18:30.
GESHAN, *Drawing near*. 1 Ch. 2:47.
GESHEM, *Rain*. Ne. 2:19. | 6:1,2.
GESHUR, *The vale of the wall*. Jos. 13:2.
2 S. 13:37. Absalom fled to *G.* 38. | 14:23.
15:8. vowed a vow at *G.* || 1 Ch. 2:23. took *G.*
GESHURITE, Jos. 13:13. 1 S. 27:8.
GET, *v.* Ex. 14:17. I will *g.* my honor upon
Le. 14:22. such as he is able to *g.* 30:31,32.
De. 8:18. it is he giveth power to *g.* wealth
Pr. 4:5. *g.* wisdom, 7. | 16:16. | 17:16.
Ec. 3:6. a time to *g.* || Jer. 5:5. *g.* me to great
La. 3:7. I cannot *g.* out || Zph. 3:19. *g.* praise
Mat. 4:10. *g.* thee hence, Satan, 16:23. Lu. 4:8.
Ac. 10:20. *g.* thee down || 22:18. *g.* quickly out
2 Co. 2:11. lest Satan *g.* || Ja. 4:13. and *g.* gain
GETHER, *The rule of trial*. Ge. 10:23.
GETHSEMANE, *A fat vale*, or *olive press*. Mat. 26:36. Mk. 14:32.
GETTETH, *v.* Pr. 9:7. *g.* shame, *g.* a blot
15:32. *g.* understanding, 3:13. | 18:15. | 19:8.
Jer. 17:11. that *g.* riches, and not by right
GETTING, *p.* Ge. 31:18. Pr. 4:7. | 21:6.
GEUEL, *Redemption of God*. Nu. 13:15.
GEZER, *Dividing*, or *a sentence*. Jos. 12:12.
GHOST, *s.* signifies, (1) *Spirit or soul*, Ge. 25:8. (2) *The third person in the Trinity*, Mat. 28:19. Ge. 25:8. Abraham gave up the *g.* || 17. Ishmael 35:29. Isaac || 49:33. Jacob yielded up the *g.*
Jb. 3:11. why did I not give up the *g.* ? 10:18. 11:20. their hope as the giving up of the *g.* 13:19. I shall give up the *g.* || 14:10. man giveth Jer. 15:9. she that hath borne 7. hath given up *g.* La. 1:19. elders gave up *g.* || Mat. 27:50. Jesus Mk. 15:17. Jesus cried and gave up the *g.* 37. Lu. 23:46. Jn. 19:30.
Ac. 5:5. Ananias || 10. Sapphira || 12:23. Herod
See GAVE, GIVE, HOLY.
GIAH, *A sigh or groan*. 2 S. 2:24.
GIANT, *s. In* Greek, Gigas ; *in* Hebrew, Nephilim, *or* Nephulim ; *which may signify a monster, or a terrible man.*
The Scripture sometimes calls them Rephaims, Ge. 14:5. Emims, De. 2:10,11. CAUDIM.
2 S. 21:16. sons of the *g.* 18. 2 Ch. 20:4.
1 Ch. 20:6. son of the *g.* || 8. born to the *g.*
Jb. 16:14. he runneth upon me like a *g.*
GIANTS, *s.* Ge. 6:4. were *g.* in the earth in
Nu. 13:33. we saw the *g.* the sons of Anak
De. 2:11. Emims were counted *g.* as Anakims
3:11. Og of remnant of *g.* Jos. 12:4. | 13:12.
13. Bashan, which was called the land of *g.*
Jos. 15:8. valley of *g.* 18:16. || 17:15. land of *g.*
GIBBAR, *Strong, manly*. Ezr. 2:20.
GIBBETHON, *A track, or high house*. Jos. 19:44. | 21:23. 1 K. 15:27. | 16:15,17.
GIBEAH, *A hill*. Jud. 19:12. | 20:4.
Jud. 20:30. put themselves in array against *G.*
1 S. 10:26. Saul went home to *G.* 14:2. | 15:34.
2 S. 21:6. hang them up to the Lord in *G.*
Is. 10:29. *G.* of Saul is fled || Ho. 5:8. blow in
Ho. 9:9. as in the days of *G.* || 10:9. battle in
GIBEON, *Hill*, or *cup*. Jos. 9:3,17.
Jos. 10:2. *G.* was a great city || 4. smite *G.*
12. sun stand still on *G.* || 2 S. 2:13.
2 S. 3:30. slain Asahel at *G.* || 20:8. stone in
1 K. 3:5. Lord appeared to Solomon in *G.* 9:2.
1 Ch. 8:29. father of *G.* 9:35. || 21:29. offering
Is. 28:21. he wroth as in the valley of *G.*
Jer. 28:1. son of Azur in *G.* || 41:12. Ishmael in
GIBEONITES, 2 S. 21:1. slew *G.* 2:9.
GIBLITES, *Borders of the sea*. Jos. 13:5. and the land of the *G.*
GIDDALTI, *My greatness*. 1 Ch. 25:4,29.
GIDDEL, *Great*. Ezr. 2:47,56. Ne. 7:58.
GIDEON, *One that breaks*. Jud. 6:11.
Jud. 6:24. *G.* built an altar || 34. spirit on *G.*
7:1. *G.* rose up early || 14. sword of, 18,20.
8:21. slew Zeba || 27. *G.* made an ephod
30. had 70 sons || 32. died in a good old age
Ho. 11:3. time would fail me to tell of *G.*
GIDEONI, *A cutter down*. Nu. 1:11. | 2:22.
GIDOR, *A wall or hedges*, or *cutter down of iniquity*. 1 Ch. 8:31.
GIER-EAGLE, *Some call it woodpecker*. Le. 11:18. De. 14:17.
GIFT, *s. A free, unmerited donation. The greatest to mortals is God's gift of himself, his Son, and Spirit, in the covenant of grace, unto all believers*, Jer. 31:33. *which includes every real good*, Ro. 8:32. It is put for, (1) *A present*, Mat. 2:11. (2) *A recompense for some injury done*, Ge. 34:12. (3) *A reward*, Da. 5:17. (4) *A bribe or fee*, De. 16:19. (5) *A free-will offering*, Mat. 5:23.
Ex. 23:8. a *g.* blindeth, De. 16:19.
Pr. 17:8. a *g.* is as a precious stone in the eyes
23. taketh a *g.* || 18:16. a man's *g.* maketh
21:14. a *g.* in secret pacifieth || 25:14. false *g.*
Ec. 3:13. it is the *g.* of G. || 7:7. a *g.* destroyeth
Mat. 5:24. leave there thy *g.* || 8:4. offer the *g.*
15:5. it is a *g.* || 23:18. sweareth by the *g.* 19.
Jn. 4:10. if thou knewest the *g.* of God
Ac. 2:38. *g.* of the H. G. || 8:20. *g.* of G. may be
Ro. 1:11. some spiritual *g.* || 5:15. *g.* by grace
5:16. the free *g.* 18. || 17. *g.* of righteousness
6:23. the *g.* of God is eternal life thro' Jesus
1 Cor. 1:7. behind in no *g.* || 7:7. his proper *g.*
13:2. *g.* of prophecy || 16:13. to bring your *g.*
2 Co. 9:15. thanks be to G. for his unspeakable *g.*
Ep. 2:8. fa th is *g.* of G. ||3:7. according to the *g.*
1 Ti. 1:14. neglect not *g.* || 2 Ti. 1:6. stir up *g.*
He. 6:4. and have tasted of the heavenly *g.*
Ja. 1:17. ev. good *g.*|| 1 Pe. 4:10. hath rec. the *g.*
GIFTS, *s.* Ge. 25:6. Abraham gave *g.* to sons
2 Ch. 19:7. with the Lord is no taking of *g.*
21:3. gave *g.* 26:8. | 32:23. Est. 2:18. | 9:22.
Ps. 68:18. received *g.* for men, Ep. 4:8.
Pr. 5:35. given many *g.* || 15:27. hateth *g.*
19:6. every man is friend to him that giveth *g.*
Is. 1:23. every one loveth *g.* and followeth
Ez. 16:33. give *g.* to whores || 20:26. owo *g.*
Da. 2:48. gave D. great *g.* || 5:17. *g.* to thyself
Mat. 7:11. know how to give good *g.* Lu. 11:13.
Ro. 11:29. *g.* and callings of God without rep.
12:6. having *g.* differing according to the
1 Co. 12:1. spiritual *g.* || 4. diversities of *g.*
9. *g.* of healing || 31. covet the best *g.*
14:1. desire spiritual *g.* || 12. zealous of *g.*
He. 5:1. offer *g.* 8:3,4. | 9:9. || 11:4. Abel's *g.*
Re. 11:10. dwell on the earth shall send *g.*
GIHON, *Valley of grace*, or *breast*. Ge. 2:13.
1 K. 1:33,38,45. 2 Ch. 32:30.
GILALAI, *A wheel*, or *marble*. Ne. 12:36.
GILBOA, *Revolution of inquiry*. 1 S. 28:4.
1 S. 31:1. fell slain in *G.* 8. 2 S. 21:12.
2 S. 1:6. on mount *G.* 21. | Ch. 10:1,8.
GILEAD, *Heap of witness*. Ge. 31:25. — A noted ridge of mountains, stretching almost all the way from *Lebanon* to the country of *Moab*, at some distance eastward from *Jordan*. Whether it had its name from *Jacob's Galeed*, or *heap of witness*, or from *Gilead*, the son of *Machir*, is uncertain. Brown.
Nu. 32:40. Moses gave *G.* to Machir, De. 3:15.
De. 34:1. the Lord showed him the land of *G.*
Jos. 17:1. Machir had *G.* || 22:13. Phinees to *G.*
Jud. 10:18. be head over *G.* || 11:29. passed
2 S. 2:9. king over *G.* || 17:26. pitched in *G.*
1 K. 4:13. in Ramoth *G.* || 17:1. Elijah was of
Ps. 60:7. *G.* is mine, 108:8. || Song 4:1. goats, 6:5.
Jer. 8:22. no balm in *G.* ?||22:6. thou art *G.* to me
46:11. go up to *G.* || 50:19. satisfied upon *G.*
Ho. 6:8. *G.* is a city || 12:11. is there iniquity in
Am. 1:3. threshed *G.*||13. ripped up women of *G.*
Ob. 19. Benjamin shall possess *G.*
Mi. 7:14. feed in *G.* || Zch. 10:10. bring into *G.*
GILEADITES, Jud. 10:3. Jair a *G.* judged
12:4. *G.* are fugitives, 5. || 2 S. 17:27.
GILGAL, *Wheel*, or *revolution*. De. 11:30. famous for *Joshua's* camp, 3 miles W. of *Jordan*.
Jos. 4:19. encamp at *G.* 9:6. || 10:6. men of
Jud. 2:1. an angel came from *G.* to Bochim
1 S. 7:16. circuit to *G.* || 10:8. go down to *G.*
11:14. let us go to *G.* || 13:7. Saul was in *G.*
13:8. Samuel came not to *G.*||15:33. Agag in *G.*
Ho. 4:15. come not to *G.* || 9:15. wickedness in
12:11. they sacrifice bullocks in *G.*
Am. 4:4. at *G.* multiply transgression
5:5. enter not into *G.* || Mi. 6:5. Shittim to
GILOH, *A rejoicing*. Jos. 15:51. 2 S. 15:12.
GILONITE. 2 S. 15:12. Ahithophel, 23:24.
GIMZO, *That bulrush*. 2 Ch. 28:18.
GIN, *s.* Is. 8:14. for a *g.* || Am. 3:5. where no *g.*
GINNATH, *A garden*. 1 K. 16:21.
GINNETHO, *A garden*, or *orchard*. Ne. 12:4.
GINNETHON, *The same*. Ne. 10:6. | 12:16.
GIRD, *v.* Ps. 45:3. *g.* thy sword, O most
Is. 8:9. *g.* yourselves, Jo. 1:13. || Lu. 12:37.
1 Pe. 1:13. *g.* up the loins of your minds
GIRDED, 2 S. 22:40. hast *g.* me, Ps. 18:39.
Is. 45:5. I *g.* thee tho' || Jn. 13:4. *g.* himself

GIRDEST, *v.* Jn. 21:18. thou *g.* thyself
GIRDETH, *v.* 1 K. 20:11. *g.* on his harness
Ps. 18:32. G. that *g.* me || Pr. 31:17. she *g.* her

Victorious Roman Charioteer, holding 'palm' of triumph, and girded with leathern thongs. [Thus in the E. do they still gird up for any extraordinary muscular exertion, and so tightly, that, (as travellers assert to happen,) if a runner thus girt were to stoop, it would cause his death.—*Ed.*]

GIRDLE, *s.* They were, (1) *Common, made of needle-work,* Ex. 28:39. *Of linen,* Jer. 13:1. *Of leather,* Mat. 3:4. *Of gold,* Re. 15:6. (2) *Sacred,* Ex. 28:38. | 29:9. (3) *Mystical,* Re. 1:13. | 15:16.
Ex. 28:4. the curions *g.* of the ephod, 27:28,39. | 29:5. | 39:5,20,29. Le. 8:7.
1 S. 18:4. his bow and *g.* || 2 S. 18:11. given
1 K. 2:5. he put the blood of war on his *g.*
2 K. 1:8. a *g.* of leather || Jb. 12:18. loins with
Ps. 109:19. and for a *g.* wherewith he is girded
Is. 3:24. instead of a *g.* || 5:27. nor *g.* be loosed
11:5. righteousness be the *g.* of his loins
22:21. I will strengthen Eliakim with thy *g.*
Jer. 13:1. go, get thee a linen *g.* || 10. as this *g.*
Mat. 3:4. John had a leathern *g.* Mk. 1:6.
Ac. 21:11. took Paul's *g.* || Re. 1:13. a golden *g.*
GIRDLES, *s.* Ex. 28:40. shall make *g.* 29:9.
Le. 8:13. girded them with *g.* || Pr. 31:24.
Ez. 23:15. girded with *g.* || Re. 15:6. golden
GIRGASHITE, *Who arrives from pilgrimage.* Ge. 10:16. | 15:21. De. 7:1. Jos. 3:10. | 24:11. 1 Ch. 1:14. Ne. 9:8.
GIRL, *S, s.* Jo. 3:3. sold *g.*||Zch. 8:5. boys and *g.*
GIRT, *a.* 1 S. 2:4. *g.* with strength || 2 K. 1:8.
Jn. 21:7. Peter *g.* his fisher's coat to him
Ep. 6:14. having loins *g.* with troth || Re. 1:13.
GISPAH, *Coming hither.* Ne. 11:21.
GITTAH-HEPHER, *Digging a wine-press.* Jos. 19:13.
GITTAIM, *A wine-press.* 2 S. 4:3.
GITTITH, *The title prefixed to* Ps. 8, 81, *and* 84, *which may signify the tune, or musical instrument, to which these* Psalms *were set. The* Chaldee *Paraphrast reads it, To sing upon the harp that came from* Gath.
GITTITE, S, *Wine-presses.* Jos. 13:3. 2 S. 6:10, 11. | 15:19. | 18:2. | 29:19.
GIVE, *v.* Ge. 12:7. to thy seed will I *g.* this land, 13:15. | 24:7. | 28:13. | 35:12. Ex. 33:1.
15:2. what wilt thou *g.* me, I go childless
27:28. God *g.* thee of dew||30:1. *g.* children else
Ex. 3:21. I'll *g.* you favor || 17:2. *g.* us water
30:15. rich shall not *g.* more, poor not *g.* less
Le. 26:4. I'll *g.* you rain in due sea., De. 11:14.
Nu. 11:4. who shall *g.* us flesh, 18. Ps. 78:20.
22:18. if Balak would *g.* me his house full, 24:13.
De. 15:10. thou shalt surely *g.* him, 14.
16:17. every man *g.* as he is able, Ez. 46:5,11.
Jos. 7:19. *g.* glory || 15:19. *g.* springs, Jud. 1:15.
Jud. 4:19. *g.* me a little water ||20:7. *g.* advice
1 S. 2:10. he shall *g.* strength, Ps. 29:11.
8:6. *g.* us a king || 21:9. none like that *g.* it
1 K. 3:5. ask what I shall *g.* thee, 2 Ch. 1:7.
9. *g.* me an understanding heart, 2 Ch. 1:10.
8:39. *g.* according to his ways, Re. 2:23.
1 Ch. 16:28. *g.* to the L. glory, 29. Ps. 29:1,2. | 96:7. 99:9. I will *g.* peace, Le. 26:6. Nu. 6:26.
2 Ch. 21:7. to *g.* light to him||25:9. able to *g.* thee
Ezr. 8:9. to *g.* us a nail || 9. to *g.* us a reviving
Jb. 2:4. *g.* for his life || 32:21. nor *g.* flattering
Ps. 2:8. *g.* thee the heathen || 37:4. *g.* the desires
49:7. nor *g.* to God a ransom || 51:16. else I *g.* it
60:11. *g.* us help from trouble, 108:12.
84:11. Lord will *g.* grace || 85:12. *g.* that is good
86:19. *g.* thy strength || 91:11. *g.* angels charge
104:27. *g.* them meat||109:4. *g.* myself to prayer
119:34. *g.* me understanding, 73,125,144,169.
132:4. I will not *g.* sleep, Pr. 6:4.
Pr. 23:26. *g.* me thine heart || 29:17. *g.* rest
30:8. *g.* me neither poverty || 15. crying *g. g.*
31:3. *g.* not strength to women || 31. *g.* fruit
Song 2:13. *g.* a good smell||8:7. *g.* all his substance
Is. 7:14. *g.* you a sign || 14:3. Lord *g.* thee rest
30:20. *g.* you bread nf advers. || 23. *g.* thee rain
42:6. I'll *g.* thee for a covenant to the peo., 49:8.
8. my glory will I not *g.* to another, 48:11.
43:4. I will *g.* men for thee || 6. to north *g.* up
Jer. 6:20. *g.* warning, Ez. 3:17.
13:16. *g.* glory||14:13. I'll *g.* you assured peace
Jer. 17:3. I will *g.* substance || 22:25. I'll *g.* thee
24:7. *g.* them a heart to know || 8. *g.* Zedekiah
29:11. to *g.* you an expected end || 32:3. *g.* city
32:39. *g.* them one heart, Ez. 11:19. | 36:26.
35:2. *g.* them wine || 44:30. I will *g.* Pharaoh
Ez. 29:21. *g.* thee the opening || 46:5.
Ho. 2:5. *g.* me my bread || 15. *g.* her vineyards
4:18. do love *g.* ye || 9:14. *g.* a miscarry. womb
11:8. how shall I *g.* thee up, Ephraim || 13:10.
Mi. 5:3. *g.* them up || 6:14. that will I *g.* up
Zch. 8:12. *g.* their dew || 11:12. *g.* me my price
Mat. 4:6. *g.* angels charge||9. these will I *g.* thee
5:42. *g.* to him that asketh || 6:11. *g.* us this day
7:6. *g.* not that which is holy || 9,10,11.
9:24. *g.* place || 10:8. freely *g.* || 42. *g.* to drink
11:28. I will *g.* you rest || 16:19. *g.* thee keys
19:7. *g.* a writing||21. *g.* to the poor, Mk. 10:21.
20:4. right I will *g.* || 14. I will *g.* to this last, 23.
23. not mine to *g.* || 28. *g.* his life a ransom
24:25. to *g.* them meat || 25:8. *g.* us your oil
Mk. 6:25. *g.* me the head of John||12:15. or not *g.*
Lu. 1:77. to *g.* knowledge || 79. to *g.* light
6:38. *g.* and it shall be given || 10:7. they *g.*
11:13. *g.* his Holy Spirit || 41. *g.* alms, 12:33.
12:32. *g.* you the kingdom || 58. *g.* diligence
14:9. *g.* place || 15:12. *g.* me the portion of
16:2. *g.* an account || 12. who shall *g.* you
19:8. my goods I *g.* || 21:15. I'll *g.* you a mouth
Jn. 4:7. *g.* me to drink || 6:34. evermore *g.*
6:51. bread I will *g.* is my flesh, which I will *g.*
10:28. *g.* eternal life || 11:22. God will *g.* it thee
14:27. my peace I *g.* || 15:16. he may *g.* it
16:23. he will *g.* it || 17:2. *g.* eternal life to
Ac. 3:6. I have, *g.* I thee || 5:31. to *g.* repentance
6:4. *g.* ourselves to prayer || 7:5. *g.* it for pos.
13:34. I will *g.* you the sure mercies of David
19:40. *g.* an account || 20:35. more blessed to *g.*
Ro. 8:32. freely *g.* us all things || 12:19. *g.* place
1 Co. 7:5. *g.* yours. to fast. || 10:32. none offence
2 Co. 4:6. to *g.* the light || 9:7. *g.* not grudgingly
Ep. 1:17. *g.* you the Spirit || 4:28. *g.* to him that
1 Ti. 4:15. *g.* thy self wholly || 5:7. *g.* in charge
2 Ti. 1:16. Lord *g.* mercy || 4:8. judge shall *g.*
Ja. 2:10. and *g.* not || 2 Pe. 1:10. *g.* diligence
Re. 2:10. I'll *g.* thee a crown|| 17. *g.* white stone
23. *g.* to every one || 28. *g.* him morning star
11:3. I will *g.* power||13:15. *g.* life to the image
16:19. to *g.* her the cup || 18:7. so much *g.* her
21:6. *g.* to him that is ath rst water of Life
22:12. to *g.* every man ac cording to his work
GIVE *Thanks.* 2 S. 22:50. I'll *g.*, Ps. 18:49.
1 Ch. 16:8. O *g.*- Ps. 105:1. | 106:1. | 107:1. | 118:1,29. | 136:1,2,3,26.
35. *g.*- to thy holy name, Ps. 106:47.
41. to *g.*-, 25:3. 2 Ch. 31:2. Ps. 92:1.
Ps. 30:4. *g.*- at remem. of his holiness, 97:12.
12. I will *g.*-, 35:18. | 79:13. | 119:62.
75:1. to thee do we *g.*- ||140:13. shall *g.*-
Ro. 16:4. I *g.*- 1 Co. 10:30. Ep. 1:16.
Col. 1:3. we *g.*-, 1 Th. 1:2. | 5:18.
2 Th. 2:13. bound to *g.*- || Re. 11:17. we *g.*-
GIVE up. De. 23:14. 31:5. 1 K. 14:16. Jb. 3:11. | 13:19. Is. 43:6. Ho. 11:8. Mic. 5:3. | 6:14.
GIVEN, *r.* and *p.* Ge. 1:29. *g.* you every herb
15:3. hast *g.* me no seed || 27:37. *g.* him for serv.
30:18. *g.* me my hire || 31:9. thus G. hath *g.* me
33:5. children God hath graciously *g.* me, 48:9.
38:14. not *g.* him to wife || 43:23. God hath *g.*
Nu. 8:16. wholly *g.* to me || 18:6. Lev. *g.* to you
32:7. land Lord hath *g.* 9. De. 3:19. | 28:52.
De. 2:5. *g.* Mount Seir to Esau || 3:9. *g.* Ar to
28:31. thy sheep shall be *g.* || 32. thy sons *g.*
29:4. not *g.* you a heart, Mat. 13:11.
Jud. 15:18. thou hast *g.* this great deliverance
1 S. 1:27. *g.* me my peti. || 15:28. L. hath *g.* it
2 S. 12:8. *g.* thee such and such things || 22:41.
1 Ch. 29:14. of thine own have we *g.* thee
2 Ch. 36:23. kingdoms hath G. *g.* me, Ezr. 1:2.
Jb. 3:20. why is light *g.* to him in misery, 23.
Ps. 21:2. *g.* heart's desire||44:11. *g.* us like sheep
60:4. *g.* a banner || 61:5. *g.* me the heritage
71:3. *g.* com.to save me||72:15. to him shall he *g.*
78:63. not *g.* to marriage || 79:2. *g.* to be meat
102:9. he hath *g.* to the poor, 2 Co. 9:9. || 111:5. 115:16. earth has he *g.* Jh. 9:24. | 15:19.
118:18. not *g.* me over || 120:3. what shall he *g.*
Pr. 19:17. *g.* will he pay him || 23:2. || 24:21.
Ec. 1:13. travel, G. hath *g.* || 3:10. || 5:19. *g.* riches
9:9. hath *g.* thee || 12:11. *g.* from one shepherd
Is. 3:11. reward be *g.* || 8:18. L. hath *g.* He. 2:13.
9:6. to us a son is *g.* || 33:16. bread shall be *g.*
43:28. *g.* Jacob to curse || 47:6. *g.* to pleasure
50:4. *g.* me the tongue||55:4. *g.* him for witness
Jer. 6:13. every one is *g.* to covetousness, 8:10.
12:7. *g.* the dearly beloved || 47:7. *g.* it a charge
Ez. 3:20. not *g.* warning || 47:11. *g.* to salt
Da. 4:16. beast's heart be *g.* || 5:28. *g.* to Medes
7:4. man's heart *g.* it || 11:6. be *g.* up, 11.
Am. 4:6. *g.* you cleanness of teeth || 9:15.
Mat. 7:7. ask, it shall be *g.* Lu. 11:9.
13:11. it is *g.* you to know, Mk. 4:11.
12. to him shall be *g.* 25:29. Mk. 4:25.
19:11. save they to whom it is *g.* || 21:43.
22:30. *g.* in marriage, Mk. 12:25. Lu. 20:35.
26:9. *g.* to the poor || 28:18. all power is *g.* me
Mk. 4:24. more be *g.* || 13:11. *g.* in that hour
Jn. 3:27. except it be *g.* || 35. hath *g.* all things
4:10. *g.* thee living water || 5:26. *g.* to the Son
6:23. Lord had *g.* thanks || 39. of all he hath *g.*
Jn. 6:65. except it *g.* 19:11. || 13:15. *g.* examples
17:2. *g.* him power || 9. them thou hast *g.* 11.
14. *g.* them thy word || 22. *g.* them, 24.
Ac. 4:12. none other name *g.* || 5:32. | 8:18.
Ro. 11:35. who hath first *g.* || 12:3. grace *g.* me
1 Co. 2:12. freely *g.* || 12:7. *g.* to every man
2 Co. 12:7. *g.* me a thorn || 13:10. *g.* for edification
Ga. 3:21. been a law *g.* which could have *g.* life
Ep. 3:2. *g.* me to you-ward || 8. is this grace *g.*
5:2. *g.* himself for us || 6:19. utterance be *g.*
Phil. 1:29. to you it is *g.* || 2:9. *g.* him a name
1 Th. 4:8. *g.* us of his Spirit || 2 Th. 2:16.
1 Ti. 3:3. not *g.* to wine, 8. Ti. 1:7. | 2:3.
He. 4:8. for if Jesus had *g.* them rest then
2 Pe. 1:3. *g.* us all things || 4. are *g.* to us
1 Jn. 3:24. Spirit, he hath *g.* to us, 4:13.
5:11. record God hath *g.* to us eternal life
Re. 6:11. white robes *g.* || 11:2. *g.* to the Gentiles
GIVER, *s.* Is. 24:2. so with *g.* || 2 Co. 9:7. cheer
GIVEST, *v.* Jb. 35:7. what *g.* thou him
Ps. 104:28. that thou *g.* || 145:15. *g.* them meat
Ez. 16:33. thou *g.* thy gifts to all thy lovers
1 Co. 14:17. thou verily *g.* thanks well but
GIVETH, *v.* Ex. 20:12. days le lng in land
the Lord *g.* thee, De. 4:40. | 5:16. | 25:15.
De. 2:29. land which the Lord our God *g.* 4:1, 21. | 11:17,31. | 12:1,10. | 15:7. | 16:20. 17:14. | 18:9. | 19:2. | 21:1. | 24:4. 26:1. | 27:3. | 28:8. Jos. 1:11,15.
8:18. he that *g.* the power to get wealth
12:10. *g.* you rest, 23:15.||16:5. gates the L. *g.*
Jb. 5:10. *g.* rain || 33:13. *g.* not account
34:29. *g.* quietness || 35:10. who *g.* songs
36:6. but *g.* right to the poor || 31. he *g.* meat
Ps. 18:50. deliverance *g.* he | 37:21. and *g.*
68:35. *g.* strength || 119:130. words *g.* light
127:2. for so he *g.* his beloved sleep
136:25. who *g.* food to all flesh, 146:7. | 147:9. 144:10. *g.* salva. to kings || 147:16. he *g.* snow
Pr. 2:6. Lord *g.* wisdom || 13:15. *g.* favor
3:34. *g.* grace to the lowly, Ja. 4:6. 1 Pe. 5:5.
21:26. righteous *g.* 22:9. || 28:27. *g.* to poor
Ec. 2:26. *g.* travel || 6:2. *g.* him not power
Is. 40:29. *g.* power to the faint || 42:5. *g.* bread
Jer. 5:24. *g.* rain || 31:35. *g.* sun for a light
La. 3:30. *g.* his cheek || Da. 2:21. *g.* wisdom
Da. 4:17. *g.* it to whom he will || Mat. 5:15.
Jn. 3:34. *g.* not Spirit by measure || 4:33. *g.* life
6:37. all the Father *g.*||10:11. *g.* his life || 14:27.
Ac. 17:25. *g.* to all life || Ro. 12:8. | 14:6.
1 Co. 3:7. *g.* the increase || 7:38. *g.* her in marr. 15:38. *g.* it a body || 57. *g.* us the victory, thro'
2 Co. 3:6. Spirit *g.* life || 1 Ti. 6:17. *g.* us richly
1 Pe. 4:11. ability that G. *g.* || Re. 22:5. *g.* light
GIVING, *p.* De. 21:17. by *g.* him a double
Jb. 11:20. *g.* up of the ghost || Mat. 24:58.
Ac. 8:9. *g.* out that hims.||15:8. *g.* them the H. G.
Ro. 4:20. *g.* glory to God || 9:4. *g.* of the law
1 Co. 14:7. things *g.* sound || 16. at *g.* thanks
2 Co. 6:3. *g.* no offence || Phil. 4:15. concern *g.*
1 Ti. 4:1. *g.* heed || 1 Pe. 3:7. *g.* honor
2 Pe. 1:5. *g.* all diligence || Ju. 7. *g.* themselves

See THANKS.

GIZONITE, *Shaving, shearer.* 1 Ch. 11:34.
GLAD, *a.* Ex. 4:14. he will be *g.* in heart
Jud. 18:20. priest's heart was *g.* || 1 S. 11:9.
1 Ch. 16:31. let the heavens be *g.* Ps. 96:11.
Jb. 3:22. are *g.* when they can find the grave
22:19. righteous see it, and are *g.* Ps. 64:10.
Ps. 9:2. I will be *g.* and rejoice, 14:7. | 31:7 32:11. | 40:16. 53:6. 90:14. 118:24. Song 1:4. 16:9. my heart is *g.* || 21:6. hast made me *g.*
34:2. humble shall hear and be *g.* 69:32.
35:27. let them be *g.* || 45:8. made thee *g.*
46:4. streams make *g.* || 67:4. let nations be *g.*
90:15. make us *g.* || 92:4. Lord hast made me *g.*
97:1. let the isles be *g.* || 8. Zion heard, was *g.*
104:15. wine maketh *g.* || 34. I will be *g.* in L.
105:38. Egypt was *g.* || 107:30. then they are *g.*
122:1. I was *g.* || 126:3. whereof we are *g.*
Pr. 10:1. a *g.* father || 12:25. good word mak. it *g.*
17:5. *g.* at calamities, 24:17. || 23:25. || 27:11.
Is. 25:9. and be *g.* in his salvation
35:1. wilderness be *g.* || 39:2. Hezekiah was *g.*
65:18. be you *g.* and rejoice, 66:10. Lu. 4:21.
Jo. 2:21,23. Ha. 1:15. Zph. 3:14.
Jer. 20:15. very *g.* || 50:11. because ye were *g.*
La. 1:21. they are *g.* || Da. 6:23. exceeding *g.*
Ho. 7:3. *g.* with wicked.) Jon. 4:6. Jonah was *g.*
Zch. 10:7. their children shall see it and be *g.*
Mat. 5:12. rejoice and be *g.* Ac. 2:26. Re. 19:7.
Lu. 1:19. to show the *g.* tidings, 8:1. || 15:32.
Jn. 8:56. Abr. was *g.* || 11:15. I am *g.* for your
Ac. 11:23. he was *g.* || 13:48. Gentiles were *g.*
Ro. 16:19. I am *g.* 1 Co. 16:17. 2 Co. 2:2. 13:9.
GLADLY, *ad.* Mk. 6:20. heard him *g.* 12:37.
Lu. 8:40. people *g.* received him for they
Ac. 2:41. *g.* rec. the word || 21:17. received us *g.*
2 Co. 11:19. suffer fools *g.* || 12:9. most *g.*
12:15. I'll very *g.* spend and be spent for you
GLADNESS, *s.* Ne. 10:10. day of your *g.*
De. 28:47. servedst not the L. with *g.* of heart
1 Ch. 16:27. strength and *g.* || 29:22. eat with *g.*
2 Ch. 29:30. sang with *g.*||30:21. kept feast with *g.*
Ne. 8:17. very great *g.*||12:27. dedication with *g.*
Est. 8:16. Jews had light and *g.* 17. | 9:17,18,19.
Ps. 4:7. put *g.* in my heart || 30:11. girded with *g.*
43:4. *g.* of my joy || 45:7. oil of *g.* He. 1:9.
45:15. with *g.* be bro't || 51:8. to hear joy and *g.*

Ps. 97:11. *g.* is sown || 100:2. serve Lord with *g.* 105:43. his chosen with *g.* || 106:5. *g.* of thy nat.
Pr. 10:28. hope be *g.* || Song 3:11. day of *g.*
Is. 16:10. joy and *g.* 22:13. 35:10. 51:3,11. 30:29. ye shall have a song, and *g.* of heart
Jer. 7:34. cease voice of mirth and *g.* 16:9. 25:10. 31:7. sing with *g.* || 33:11. joy and *g.* 48:33.
Jo. 1:16. joy and *g.* Zeh. 8:19. Lu. 1:14.
Mk. 4:16. receive it with *g.* || Ac. 2:46.
Ac. 12:14. she opened not the gate for *g.* 14:17. food and *g.* || Phil. 2:29. rec. with all *g.*
GLASS, ES, *s.* Is. 3:23. Lord will take the *g.*
1 Co. 13:12. see thro' a *g.* || 2 Co. 3:18. as in a *g.*
Ja. 1:23. beholding his natural face in a *g.*
Re. 4:6. sea of *g.* 15:2. || 21:18. city like clear *g.*
GLEAN, *v.* Le. 19:10. not *g.* thy vineyard
Ru. 2:2. and *g.* ears || Jer. 6:9. *g.* the remnant
GLEANED, *p.* Jud. 1:7. | 20:45. Ru. 2:3.
GLEANING, S, *s.* Le. 19:9. not gather *g.* 23:22.
Jud. 8:2. *g.* of the grapes of Ephraim
Is. 17:6. yet *g.* grapes shall be left, 24:13.
Jer. 49:9. leave *g.* Ob. 5. || Mi. 7:1. grape *g.*
GLEDE, *s.* De. 14:13. not eat the *e.*
GLISTERING, *a.* 1 Ch. 29:2. *g.* stones, and
Jb. 20:25. *g.* sword || Lu. 9:29. white and *g.*
GLITTER, ING, *v.* and *p.* De. 32:41. *g.* sword
Jb. 39:23. the *g.* spear || Ez. 21:10,28.
Na. 3:3. the *g.* spear, Ha. 3:11.
GLOOMINESS, *s.* Jo. 2:2. Z, h. 1:15.
GLORIFY, *a.* signifies, (1) *To make glorious*, Ro. 8:30. (2) *To declare and make known the glory of God*, Mat. 5:16. *and ascribe to him the glory of every excellency, which is of nature or grace*, 1 Co. 6:7. 2 Co. 5:18.
Ps. 22:23. *g.* him || 50:15. thou shalt *g.* me
86:9. all nations shall *g.* thy name, 12.
Is. 24:15. *g.* ye the Lord || 25:3. strong people *g.*
60:7. I will *g.* the house || Jer. 30:19. I'll *g.* them
Mat. 5:16. *g.* your Father which is in heaven
Jn. 12:28. F. *g.* thy name || 13:32. G. shall *g.* him
16:14. he shall *g.* me | 17:1. *g.* thy Son, 5.
21:19. signifying by what death he should *g.* G.
Ro. 15:6. with one mind and mouth, *g.* God, 9.
1 Co. 6:20. *g.* God, 2 Co. 9:13. 1 Pe. 2:12. 4:16.
Re. 15:4. who shall not fear thee, and *g.* thy name
GLORIFIED, *p.* Le. 10:3. I will be *g.* and
Is. 26:15. thou art *g.* || 44:23. *g.* himself in
49:3. I will be *g.* || 55:5. hath *g.* thee, 60:9.
60:21. I may be *g.* 61:3. || 66:5. let the L. be *g.*
Ez. 28:22. I will be *g.* || 39:13. I shall be *g.*
Da. 5:23. God hast thou not *g.* || Hag. 1:8.
Mat. 9:8. and *g.* G. 15:31. Mk. 2:12. Lu. 5:26.
Lu. 4:15. being *g.* of all || 7:16. *g.* God, 13:13. | 17:15. 23:47. Ac. 4:21. 11:18. Ga. 1:24.
Jn. 7:39. not yet *g.* || 11:4. might be *g.* 14:13. 12:16. when Jesus was *g.* || 23. Son should be *g.* 28. I have both *g.* it || 13:31. now is the Son *g.* 15:8. herein is my Father *g.* 17:4,10.
Ac. 3:13. *g.* his Son || 13:48. *g.* the word, 21:20.
Ro. 1:21. *g.* him not as God || 8:17. also *g.* 30.
2 Th. 1:10. *g.* in his saints, 12. || 3:1. word be *g.*
He. 5:5. so also Christ *g.* not himself to be
1 Pe. 4:11. God in all things may be *g.* 14.
Re. 18:7. how much she hath *g.* herself
GLORIFIETH, ING, *v.* and *p.* Ps. 50:23. *g.* me
Lu. 2:10. *g.* God, 5:25. | 18:43.
GLORY, *s.* signif. (1) *Worldly splendor and magnificence*, Mat. 6:29. (2) *Any thing singular and remarkable*, Jb. 39:20. (3) *The presence of God in his churches*, Ps. 63:2. Is. 4:5. (4) *The riches of God's grace*, Ex. 33:18. Ep. 3:16. (5) *The happy state of departed saints*, Ps. 73:24. Ro. 8:18. (6) *God himself*, Is. 60:19.
It is also put for, (1) *Praise*, Ro. 4:20. 1 Ti. 1:11. (2) *The ark*, 1 S. 4:21. (3) *The tongue*, Ps. 16:9. | 30:12. (4) *An ornament*, 1 Co. 11:7. (5) *Reputation*, Ps. 4:2. (6) *Dignity*, 1 Co. 15:11. (7) *Matter of glorying*, 1 Th. 2:20. (8) *Doctrine of Christ*, Jn. 1:14. (9) *Some singular evidence of the presence of God*, 1 K. 8:11.
Ge. 31:1. gotten this *g.* || Ex. 28:2. gar. for *g.*
1 S. 2:8. throne of *g.* || 4:21. *g.* is departed, 22.
1 Ch. 22:5. house for L. must be of *g.* and fame
29:11. thine is greatness, power and *g.* Mat. 6:13.
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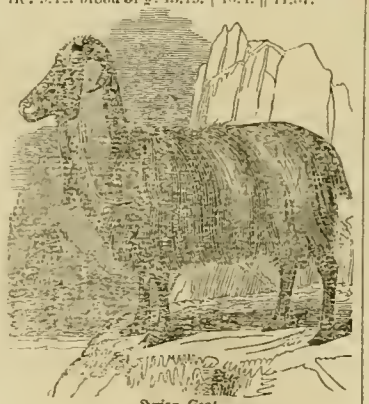
1 S. 20:11. | 21:1. 2 S. 5:24. | 21:17. 1 K. 15:17. 1 Ch. 20:1. 2 Ch. 18:21. | 20:17. | 26:20. Jb. 15:30. Ps. 60:10. | 109:17. Pr. 22:10. Ec. 8:3. Is. 52:11,12. | 55:12. Jer. 21:12. | 51:45. Ez. 15:7. | 44:3. | 46:9. Zch. 14:8. Mat. 25:6. Lu. 9:5. | 14:21,23. 1 Co. 5:10. He. 11:8. Re. 3:12. | 20:8.
GO *to.* Ge. 11:3,4,7. Ec. 2:1. Is. 5:5.
Ja. 4:13. *g.-* now, ye || 5:1. *g.-* now, ye rich
GO *up.* Ge. 35:1. | 44:33,34. | 50:6. Ex. 19:12. | 20:26. | 24:2. | 32:30. | 33:1,3. Le. 19:16. Nu. 13:30,31. | 14:40,42,44. De. 25:7. | 30:12. Jos. 7:3. | 22:33. Jud. 1:2. | 2:1. | 11:37. | 20:9. 1 S. 6:9,20. | 9:14. | 14:9,10. 2 S. 2:1. | 5:19. | 15:20. | 24:18. 1 K. 12:28. | 18:43. | 22:6,20. 2 K. 1:3. | 2:23. | 18:25. | 20:5,8. 1 Ch. 14:10,14. 2 Ch. 36:23. let him *g.-*, Ezr. 7:13.
Ne. 4:3. Ps. 10:18. | 132:3. Song 6:6 | 7:8.
Is. 2:3. let us *g.-* to mountain of Lord, Mi. 4:2. | 7:6. | 15:5. | 22:2. | 31:10. | 35:9. | 36:10. Jer. 5:10. | 6:4. | 22:20. | 31:6. | 46:8,11. | 48:5. Ho. 4:15. Hag. 1:8. Zch. 14:16. Mat. 20:18. Lu. 14:10. Jo. 7:8. Ac. 15:2. | 21:4,12. | 25:9.
GO *a whoring.* Ex. 34:15,16. Le. 20:5,6. Nu.15: 39. De.31:16. 2 Ch. 21:13. Ps. 73:27. Ez. 6:9
GOEST, *r.* Ge. 28:15. keep whither thou *g.* 32:17. whither *g.* thou? Jud. 19:17. Zch. 2:2. Jn. 13:35. | 16:5.
Ex. 33:16. in that thou *g.* with us || 34:12.
Nu. 14:14. *g.* before them || De. 20:1. battle
De. 23:20. bless whither thou *g.* Jos. 1:7. 22:6. *g.* out, 19. || 32:50. die whither thou *g.*
Jos. 1:9. Jud. 14:3. || Ru. 1:16. *g.* I will go
Ps. 44:9. *g.* not forth with our armies
Pr. 4:12. when thou *g.* 6:22. Ec. 5:1. | 9:10.
Jer. 45:5. give for a prey whither thou *g.*
Mat. 8:19. follow thee whither thou *g.* Lu. 9:57.
Lu. 12:58. *g.* with adversary || Jn. 11:8. | 14:5.
GOETH, *r.* Jud. 5:31. sun when he *g.* forth
Jb. 9:11. he *g.* by me || 31:8. *g.* in company
Ps. 104:23. *g.* forth, 126:6. | 146:4. Is. 28:19.
Pr. 6:29. | 7:22. | 11:10. | 20:19. | 26:9,20.
Ec. 1:5. *g.* down, 3:21. Song 7:9. Is. 63:14. 12:5. *g.* to his long home || Is. 30:29. one *g.*
Is. 55:11. *g.* forth, Jer. 30:23. Ho. 6:5.
Jer. 6:1. *g.* away, 22:10. || Ho. 6:4 *g.* forth, 5.
Ez. 33:31. heart *g.* || Zch. 5:3. *g.* forth, 6.
Mat. 8:9. and he *g.* || 17:21. *g.* not out but 26:24. Son of man *g.* Mk. 14:21. Lu. 22:22.
Jn. 3:8. whether it *g.* 12:35. | Jn. 2:11.
1 Co. 6:6. *g.* to law || 9:7. *g.* a warfare any time
GOING, *p.* Jos. 7:5. *g.* down, 10:11,27. 1 K. 22:36. 2 Ch. 18:34. Jb. 33:24. Ps. 50:1. | 104: 19. | 113:3. Pr. 7:27. Da. 6:14. Zch.8:17. Ma. 1:11.
Jb. 1:7. *g.* to and fro || 33:28. his soul from *g.*
Ps. 19:6. *g.* forth, Is. 13:10. Ez. 41:5. | 46:12. Da. 9:25. *g.* forth of com. || Ho. 6:3. *g.* is prep.
Mat. 26:18. let us he *g.* || Lu. 14:31. *g.* to war
GOINGS, *s.* Nu. 33:2. Moses wrote *g.* out
Jb. 31:21. seeth all his *g.* || Ps. 17:5. hold up my Ps. 40:2. stablished my *g.* || 44:18. *g.* dect ned 68:24. s en thy *g.* || 140:4. overthrow my *g.*
Pr. 5:21. pondereth all his *g.* || 20:24. man's *g.* Is. 59:8. there is no judgment in their *g.*
Ez. 42:11. their *g.* || 43:11. show them *g.*
Mi. 5:2. whose *g.* forth have been of old
GOLD, *S, s.* Jud. 3:31. 1 S. 13:21. Ez. 12:11.
GOAT, *s. 'Tis such wicked men are compared,* Mat. 25:33.
Le. 3:12. offering he a *g.* then he shall offer it 4:24. head of the *g.* || 16:8. scape *g.* 10,26. 16:20. bring live *g.* 21. || Nu. 15:27. bring a *g.*
De. 14:4. eat the *g.* 5. || Pr. 30:31. a he *g.*
Jer. 51:40. he *g.* Da. 8:5,8. || 21. rough *g.*
GOATS, *s.* Ge. 30:32,33,31. | 31:38. | 32:14. | 37:31. Le. 4:23. | 9:3. | 16:5. | 22:19.
Nu. 7:17. five he *g.* 23,29,35,41—83.
De. 32:14. he *g.* 2 Ch. 17:11. | 29:21. Ez. 6:17. | 8:35. Ps. 50:9. Is. 1:11. Ez. 34:17.
1 S. 24:2. wild *g.* Jb. 39:1. Ps. 104:18. 25:2. a thousand *g.* || 66:15. I will offer *g.*
Pr. 27:27. *g.* milk || Song 4:1. as a flock of *g.*
Mat. 25:32. divided sheep from the *g.* 33.
He. 9:12. blood of *g.* 13:19. | 10:4. || 11:37.



Syrian Goat.

GOATS' *Hair.* Ex. 25:4. | 26:7. | 35:6,23,26. | 36:14. Nu. 31:20. 1 S. 19:13.
GOATH, *His touching.* Jer. 31:39.
GOB, *Grasshoppers.* A city, 2 S. 21:18.
GOBLET, *s. Or cup of roundness.* Song 7:2.
GOD, *s.* referred to *man.* Ex. 4:16. | 7:1.
GOD, for *Idol.* De. 32:21. which is not *g.*
Jud. 6:31. | 8:33. | 9:27. | 11:24. | 16:23,24.
1 S. 5:7. and on our *g.* || 1 K. 11:33. || 18:27.
2 K. 1:2. *g.* of Ekron || 19:37. Nisroch his *g.*
Ps. 16:4. another *g.* || Is. 44:10. formed a *g.*
Is. 44:15. maketh a *g.* 46:6. || 45:20. pray to a *g.*
Da. 1:2. into house of his *g.* || 4:8. name of my *g.* Da. 11:36. above every *g.* || Am. 5:26. star of *g.*
Am. 8:14. thy *g.* O Dan || Jon. 1:5. Mi. 4:5.
Ha. 1:11. power to his *g.* || Ac. 12:22. voice of *g.*
Any GOD. Ex. 22:20. sacrifice to *-g.* save
2 S. 7:22. 1 Ch. 17:20. Da. 3:28. | 6:7,12.
Other GOD. Ex. 34:14. Da. 3:29. 1 Co. 8:4.
Strange GOD. De. 32:12. no *strange g.* with, Ps. 44:20. | 81:9. Is. 43:12. Da. 11:39.
GOD *is one of the names given to the supreme, infinite, eternal, incomprehensible, and everglorious Author of our existence: who is the first and last, and besides whom there is no* God.
The Hebrew *names of God, as* Jerome *(the best* Hebrician *of the Fathers) observes, are ten: Three come from* Being, *as* Jehovah, Jah, Ehejeh; *three from* Power, *as* El, Eloah, Elohim; *three from* Governing, *as* Adonai, Shaddai, Jehovah Tsebaoth; *one from* Excellency, *as* Elion. *Leigh. Crit. Sacr.*
God is taken, I. properly, *and that either essentially for the whole Trinity,* Is. 40:28. Jn. 4:24. *Or,* personally, (1) *For the Father,* Ep. 1:3. (2) *The Son,* Ro. 9:5. (3) *For the Holy Ghost,* Ac. 5:3,4. II. Improperly, (1) *For an idol,* Ex. 22:20. (2) *For princes, magistrates, and judges,* Ex. 22:28. Ps. 82:1,6. (3) *The ark of God,* 1 S. 4:7. (4) *Any thing that men esteem instead of God,* Phil. 3:19. (5) *A chosen instrument to represent God,* Ex. 7:1. (6) *Satan,* 2 Co. 4:4. (7) *Antichrist,* 2 Th. 2:3,4.
Ge. 16:13. thou *G.* seest me || 17:7. a *G.* to thee 31:13. *G.* of Beth-el || 42:28. *G.* hath done 45:8. but *G.* sent me || 48:21. *G.* shall be with Ex. 6:7. be to you a *G.* || 18:19. *G.* shall be with Nu. 23:23. *G.* wrought || 24:23. *G.* doth this De. 4:7. *G.* so nigh || 20:13. be to thee a *G.*
1 S. 3:17. *G.* do so, 14:44. | 25:22. 2 S. 3:9,35. | 19:13. 1 K. 2:23. 2 K. 6:13. 17:26. a *G.* in Israel || 22:3. what *G.* will do
2 S. 22:32. who is *G.* save the L. Ps. 18:31.
1 K. 18:21. if the Lord be *G.* follow him, 39.
2 K. 19:15. *G.* even thou alone, 2 Ch. 20:6.
Ezr. 1:3. he is the || Ne. 9:17. *G.* ready to pardon
Jb. 22:13. how doth *G.* know, Ps. 73:11.
Ps. 52:7. not *G.* his strength || 86:10. *G.* alone
Is. 12:2. behold *G.* is || 37:16. art the *G.* 44:8. yea, there is no *G.* 45:22. | 46:9.
Jer. 31:33. I will be their *G.* 32:38. He. 8:10.
Ez. 28:2. thou hast said, I am a *g.* || 9. no *G.*
Ho. 8:6. it is not *G.* || 11:9. I am *G.* and
Mi. 7:18. who is a *G.* like to thee, that pardons
Mat. 1:23. *G.* with us || 6:24. *G.* and mammon 19:17. one, that is *G.* Mk. 10:18. Lu. 18:19.
Mk. 12:32. there is one *G.* and none other
Jn. 1:1. Word was *G.* || 3:2. except *G.* be with 8:41. even *G.* || 42. I came from *G.* || 17:3.
Ac. 2:22. *G.* did by him || 5:29. to obey *G.* 7:9. *G.* was with him || 10:34. *G.* is no respecter
Ro. 3:4. let *G.* be true || 8:31. if *G.* be for us 15:5. the *G.* of patience and consolation
1 Co. 8:6. but one *G.* || 15:28. *G.* be all in all
2 Co. 4:4. *g.* of this world || 13:11. *G.* of love
2 Th. 2:4. so that he as *G.* || 1 Ti. 3:16.
He. 3:4. built all things is *G.* || 4:10. as *G.* did 1 Jn. 1:5. *G.* is light || 4:12. hath seen *G.*
Re. 21:7. I will be his *G.* and he shall be my son
Against GOD. Ge. 39:9. and sin *-G.*
Nu. 21:5. the people spake *-G.* Ps. 78:19.
1 Ch. 5:25. transgressed *-G.* || 2 Ch. 32:19. Jb. 15:13,25. | 34:37. Da. 3:29. | 11:36. Ho. 13:16. Ac. 5:39. | 6:11. | 23:9. Ro. 8:7.
Ro. 9:20. replies *-G.* || Re. 13:6. blasphemy *-G.*
Before GOD. Ge. 6:11. Ex. 18:12. Jos. 24:1. Jud. 21:2. 1 Ch. 13:8,10. | 16:1.
2 Ch. 33:12. humbled himself *-G.* 34:27.
Ezr. 7:19. *-G.* of Jerus. || Jb. 15:4. restr. prayer *-G.*
Ps. 42:2. appear || 5:13. walk || 61:7. abide 68:3. rejoice || 84:7. in Zion appeareth *-G.*
Ec. 2:26. good *-G.* || 5:2. utter || 8:13. feareth not
Da. 6:11. supplication || 26. tremble *-G.* of Dan.
Lu. 1:5. righteous || 12:6. not forgotten *-G.*
Ac. 7:46. found favor || 10:4. memorial *-G.* 10:31. present *-G.* || 23:1. in good conscience
Ro. 3:19. guilty || 4:2. but not *-G.* || 14:22.
2 Co. 12:19. we speak *-G.* in Christ
Ga. 1:20. *-G.* I lie not || 1 Th. 3:13. establish
1 Ti. 5:4. acceptable || 21. I charge thee *-G.*
Ja. 1:27. Re. 3:2. | 9:13. | 12:10. | 16:19. | 20:12.
See Called, Chosen, Commanded.
Eternal GOD. De. 33:27. *-G.* is thy refuge
Everlasting GOD. Ge. 21:33. Is. 40:28.
Ro. 16:26. according to the commandm. of *-G.*
See Father, Fear, Gave, Glorify.
High GOD. Ge. 14:18,19,20,22. Ps. 57:2. | 78: 35,56. Da. 3:26. | 4:2. 5:18. Mi. 6:6. Mk. 5:7. Lu. 8:28. Ac. 16:17.
Holy GOD. Jos. 24:19. 1 S. 6:20.
Ps. 99:9. our *G.* is *holy* || Is. 5:16. *G.* is *holy*
GOD *of heaven.* 2 Ch. 36:23. Ezr. 1:2. | 5:11. | 6:10. | 7:12,23. Ne. 1:4 | 2:4. Ps. 136:26. Da. 2:18,19,44. Jon. 1:9. Re. 11:13. | 16:11.
GOD *of Hosts.* Ps. 80:7,14,19. Am. 5:27.
See Lord *God.*
GOD *is.* Jh. 33:12. *G.-* greater than man 36:5. *G.-* mighty || 26. *G.-* great and we know
Ps. 7:11. *G.-* angry || 10:4. *G.-* not in all his 33:12. *G.-* the Lord || 46:1. *G.-* our refuge, 62:8 46:5. *G.-* in midst of her || 47:5. *G.-* gone up 47:7. *G.-* King || 48:3. *G.-* known in her

Ps. 50:6. *G.*- judge, 75:7. || 54:4. *G.*- my helper 56:9. *G.*- for me || 59:9. *G.*- my defence, 17. 62:7. in *G.*- my salvation, Is. 12:2. || 68:5. 73:1. *G.*- good || 26. *G.*- the strength of my 74:12. *G.*- my King || 89:7. *G.*- to be feared 119:75. *G.*- merciful || 118:27. *G.*- the Lord Ec. 5:2. *G.*- in heaven || Is. 5:16. *G.*- holy Is. 8:10. *G.*- with us || 45:14. *G.*- in thee Zch. 8:23. *G.*- with you || Mat. 3:9. *G.* able Mat. 22:32. *G.*- not *G.* of the dead, but living Jn. 3:33. *G.*- true || 4:24. *G.*- a spirit || 13:31. Ro. 1:9. *G.*- my witness || 11:23. *G.*- able, 14:4. 1 Co. 1:9. *G.*- faithful, 10:13. || 11:25,33. 2 Co. 1:18. as *G.*- true || 9:8. *G.*- able to make Ga. 3:20. *G.*- one || 6:7. *G.*- not mocked Ep. 2:4. *G.* who is rich in mercy, quickened us Phl. 1:8. *G.*- my record || 3:19. *G.*- their belly He. 11:16. *G.*- not ashamed || 12:29. *G.*- consu. 1 Jn. 1:5. *G.*- light || 4:8. *G.*- love, 16. || 5:20.

GOD *of Israel.* Ex. 24:10. Nu. 16:9. Jos. 7:19. | 13:33. | 22:16,24. | 24:23. Jud. 11:23. Ru. 2:12. 1 S. 1:17. 5:11. 1 K. 8:23. | 14:13. 1 Ch. 1:10. 17:24. 2 Ch. 15:13. Ezr. 7:15. | 9:4. Ps. 41:13. | 72:18. | 106:48. Lu. 1:68. Is. 41:17. 45:3. | 48:2. Ez. 8:4. Mat. 15:31.

Living GOD. De. 5:26. Jos. 3:10. 1 S. 17:26, 36. 2 K. 19:4,16. Is. 37:4. Ps. 42:2. | 84:2. Jer. 10:10. | 23:36. Da. 6:26. Ho. 1:10. Mat. 16:16. | 26:63. Jn. 6:69. Ac. 14:15. Ro. 9: 26. 2 Co. 3:3. 6:16. 1 Th. 1:9. 1 Ti. 3:15. | 4:10. He. 3:12. 9:14. | 10:31. 12:22. Re. 7:2. angel having the seal of the *G.*-

See as the dirt was of the word LORD.

Merciful GOD. Ex. 34:6. De. 4:31. 2 Ch. 30:9. Ne. 9:31. Ps. 116:5. Jon. 4:2.

Mighty GOD. Ge. 49:24. De. 7:21. | 10:17. Ne. 9:32. Jb. 37:5. Ps. 50:1. | 132:2,5. Is. 9:6. | 10:21. Jer. 32:18. Da. 1:12.

My GOD. Ge. 28:21. then shall the Lord be -*G.* Ex. 15:2. he is -*G.* || Nu. 14:16. and thy *G.* -*G.* 2 S. 22:7. I cried to -*G.* he heard, Ps. 18:6. 22. have not departed from -*G.* Ps. 18:21. 30. by -*G.* I leaped over a wall, Ps. 18:29. 1 Ch. 28:20. -*G.* will be with thee || 2 Ch. 18:13. Ne. 5:19. think on me -*G.* for good, 13:14,31. Ps. 22:1. -*G.* -*G.* why forsaken, Mat. 27:46. 10. thou art -*G.* || 31:14. I said, Thou art -*G.* 38:21. O -*G.* be not far from me, 71:12. 89:26. he shall cry -*G.* || 104:33. sing to, 146:2. 118:28. thou art -*G.* || 145:1. I will extol thee -*G.* Is. 41:17. for thou art -*G.* || 61:10. joyful in -*G.* Da. 6:22. -*G.* hath sent his angel, and hath Ho. 2:23. they shall say thou art -*G.* Zch. 13:9. 8:2. Israel cry -*G.* || 9:17. -*G.* cast them away Mi. 7:7. I will wait, for -*G.* will hear me Jn. 20:17. I ascend to -*G.* || 28. my L. and -*G.* Ph.l. 4:19. -*G.* shall supply || Re. 3:12. name of

See LORD *my God.*

No GOD. De. 32:39. | 1 K. 8:23. 2 K. 1:15. | 5:15. 2 Ch. 6:14. | 32:15. Ps. 14:1. | 53:1. Is. 43:10. | 44:6,8. | 45:5,14,21.

Ez. 28:9. be a man, and -*G.* || Ho. 13:4.

O GOD. Nu. 12:13. Jud. 16:28. Ps. 4:1. | 25:22. | 51:14. | 59:12. Is. 64:4. Heb. 10:7,9.

Of GOD. Jn. 9:16. this man is not -*G.* Ac. 5:39. Ro. 9:16. 1 Co. 1:30. 6:19.

1 Co. 11:12. but all things are -*G.* 2 Co. 5:18. 2 Co. 3:5. Ph l. 1:28. 1 Jn. 3:10. 4:1,3,6. | 5:19. 3 Jn. 11. follow good, he that doth good, is -*G.*

See in other words.

Our GOD. Ex. 5:8. let us sacrifice to -*G.* De. 31:17. because -*G.* is not amongst us 32:3. ascribe ye greatness to -*G.* || Jos. 24:17. Jud. 10:10. forsaken -*G.* || 1 S. 2:2. rock like -*G.* 2 S. 10:12. for the cities of -*G.* 1 Ch. 19:13. 1 Ch. 29:13. -*G.* we thank || 2 Ch. 2:5. great is 2 Ch. 14:11. thou art -*G.* || 20:7. art not thou -*G.* Ezr. 9:10. now, O -*G.* what shall we say after Ne. 4:4. hear, O -*G.* || 20. -*G.* shall fight for us 9:32. -*G.* the great || 13:2. -*G.* turned the curse Ps. 10:3. even praise to -*G.* || 48:14. this *G.* is -*G.* 50:3. -*G.* shall come || 67:6. even -*G.* shall bless 68:20. he that is -*G.* || 77:13. who so great a *G.* -*G.* 95:7. he is -*G.* || 115:3. -*G.* is in the heavens 116:5. -*G.* is merciful || Is. 25:9,10. this is -*G.* Is. 55:7. and to -*G.* || 61:2. day of vengeance of Da. 3:17. -*G.* whom we serve is able || Zch. 9:7. He. 12:29. for -*G.* is a consuming fire Re. 5:10. to -*G.* kings || 7:10. salvation to -*G.* 12.

See PEACE, SAID, SERVE, SENT, &c.

Their GOD. Ge. 17:8. I will be -*G.* Ex. 29:45. *Jer.* 24:7. 31:33. 32:38. Ez. 11:20. | 34:24. | 37:21,27. Zch. 8:8. 2 Co. 6:16. Re. 21:3. Le. 21:6. holy to -*G.* || 26:45. be -*G.* Ez. 14:11. 2 S. 7:24. thou art become -*G.* 1 Ch. 17:22. Ps. 79:10. where is -*G.* 115:2. Jo. 2:17. Is. 8:19. seek to -*G.* || 21. curse -*G.* || 52:2. Jer. 5:4. know not -*G.* || Da. 11:32. Know -*G.* Ho. 4:12. | 5:4. Zch. 12:5. Ho. 11:16.

Thy GOD. Le. 19:14. fear -*G.* 25:17,36. De. 1:21. he is -*G.* || 26:17. avouched to be -*G.* Ru. 1:16. -*G.* my *G.* || 2 K. 19:10. Is. 37:10. 1 Ch. 12:18. peace to thee, for -*G.* helpeth thee 2 Ch. 9:8. because -*G.* loved Israel, he made Ezr. 7:14. law of -*G.* 25. || Ne. 9:18. this is -*G.* Ps. 42:3. where is -*G.* || 45:7. 50:7. | 68:28. 147:12. praise -*G.* O Zion || Is. 41:10. I am -*G.* Is. 51:20. rebuke of -*G.* || 52:7. -*G.* reigneth 60:19. -*G.* thy glory || 62:5. -*G.* rejoice over Da. 6:16,20. | 10:12. Ho. 4:6. | 9:1. | 12:6. Am. 4:12. to meet -*G.* || Jon. 1:6. Mi. 6:8.

See LORD *thy God.*

To or *unto* GOD. Ex. 2:23. Le. 21:7. De. 32:17. | 33:26. Jud. 13:5,7. | 16:17. 1 S. 10:3. 1 Ch. 26:32. Jb. 22:22. | 34:31. Ps. 62:11. | 68:20,31. | 73:28. | 77:1. Ec. 12:7. Is. 58:2. La. 3:41. Mat. 22:21. Mk. 12:17.

Jn. 13:3. went -*G.* || Ac. 4:19. | 5:4. | 26:18,20. Ro. 6:10,11,13. | 7:4. | 12:1. | 14:12. 1 Co. 10:20. | 14:2. | 15:24. Phl. 4:20. He. 7:25. | 11:6. | 12: 23. 1 Pe. 3:18. | 4:6. Re. 5:9. | 12:5. | 14:4.

See TRUE.

With GOD. Ge. 5:22. walked -*G.* 24. | 6:9. 39:2,8. Jacob had power -*G.* Ho. 12:3.

Ex. 19:17. meet -*G.* || 1 S. 14:45. wrought -*G.* 2 S. 23:5. house not so -*G.* || 2 Ch. 35:21.

Jb. 9:2. just || 13:3. reason || 16:21. plead -*G.* 25:4. justified -*G.* || 27:13. | 31:9,23. | 37:22.

Ps. 78:8. not steadfast *G.* || Ho. 11:12. ruleth -*G.* Mat. 19:26. -*G.* possible, Mk. 10:27. Lu. 1:37. Lu. 1:30. favor -*G.* 2:51. || Jn. 1:1. was

Jn. 5:18. making himself equal -*G.* Phil. 2:6. Ro. 2:11. no respect || 5:1. peace -*G.* || 9:14.

1 Co. 3:9. laborers || 19. foolishness || 7:24. abide 2 Th. 1:6. Ja. 4:4. || 1 Pe. 2:20. accept able

Would GOD. *See* WOULD.

Your GOD. Ge. 43:23. -*G.* hath given you Ex. 8:25. Le. 11:45. | 22:33. | 25:38. Nu. 15:41. Le. 26:12. I will be -*G.* Jer. 7:23. | 11:4. | 30:22. Nu. 10:10. before -*G.* || 15:40. || Jos. 24:27. deny 1 S. 10:19. rejected || 2 Ch. 32:11. deliver, 15. Ezr. 4:2. seek -*G.* || Is. 35:4. | 40:1,9. | 59:2. Ez. 34:31. I am || 36:28. || Da. 2:47. -*G.* is a *G.* of Ho. 1:9. not he || Jn. 8:54. say, he is || 20:17.

See LORD *your God.*

GODDESS, *s.* 1 K. 11:5. *g.* of Zidonians 33. Ashtoreth || Ac. 19:27. *g.* Diana, 35:37.

GODHEAD, *s.* Ac. 17:29. Ro. 1:20. Col. 2:9.

GODLY, *ad.* Ps. 4:3. set apart him that is 12:1. *g.* man ceaseth || 32:6. that is *g.* pray Ma. 2:15. *g.* seed || 2 Co. 1:12. *g.* sincerity 2 Co. 7:9. *g.* manner, 11. || 10. *g.* sorrow || 11:2. 2 Ti. 3:12. live *g.* Ti. 2:12. || He. 12:28. *g.* fear 2 Pe. 2:9. deliver the *g.* || 3 Jn. 6. a *g.* sort

GODLINESS, *s.* 1 Ti. 2:2. in all *g.* and honesty 10. professing *g.* || 3:16. mystery of *g.* God 4:7. rather to *g.* || 8. *g.* is profitable to all things 6:3. according to *g.* || 5. that gain is *g.* 6 11. follow *g.* || 2 Ti. 3:5. a form of *g.*

Ti. 1:1. after *g.* || 2 Pe. 1:3. to life and *g.* 2 Pe. 1:6. to patience *g.* || 3:11. in all *g.*

GOD-WARD, *ad.* Ex. 18:19. 2 Co. 3:4. 1 Th. 1:8.

GODS, *s.* Ge. 3:5. be as *g.* || 31:30. stolen my *g.* Ex. 12:12. *g.* of Egypt || 20:23. *g.* of silver 22:28. not revile the *g.* || 23:24. not bow 32:1. up, make us *g.* || 4. these be thy *g.* 23. 31. *g.* of gold || 34:15. go a whoring after *g.* Nu 33:4. Egyptians *g.* Jer. 13:12,13. | 46:25. De. 10:17. God of *g.* || 12:3. images of *g.* 7:25. 12:30. inquire not after their *g.* || 31. to *g.* 29:17. dungy *g.* || 32:37. where are their *g.* Jos. 2:11. the Lord God of *g.* knoweth 23:7. nor make mention of name of their *g.* Jud. 5:8. new *g.* || 6:10. fear not the *g.* of 10:14. cry to the *g.* || 18:24. take to away my *g.* 1 S. 4:8. the *g.* that smote th · Egyptians 17:43. cursed David by his *g.* || 28:13. I saw *g.* 1 K. 11:5. Solomon sacrificed to their *g.* 12:28. behold thy *g.* || 18:24. call on your *g.* 19:2. let the *g.* do so, 20:10. || 20:23. *g.* of hills 2 K. 17:29. made *g.* || 34. served their own *g.* 18:33. hath any of th · *g.* Is. 36:18. | 37:12. 1 Co. 5:25. whoring after their *g.* || 19:10. | 14:12. 2 Ch. 13:8. calves for *g.* || 9. are not *g.* || 25:14. 28:23. *g.* of Damascus || 32:17. *g.* of the nations Ps. 82:1. he judgeth among the *g.*

6. I have said, Ye are *g.* Jn. 10:34. 136:2. God of *g.* Jos. 22:22. || 135:1. b f. the *g.* Is. 21:9 her *g.* brok n || 41:23. ye are *g.* 42:17. Jer. 2:11. changed her *g.* || 28. where are thy *g.* 5:7. no *g.* || 9:11. | 16:20. || 11:12. cry to the *g.* Da. 2:11. except the *g.* || 47. God of *g.* 11:36. 4:8. holy *g.* 9,18. | 5:14. || 5:4. *g.* of gold 5:11. like the wisdom of the *g.* || 11:8. their Ho. 14:3. ye are our *g.* || Na. 1:14. house of *g.* Jn. 19:35. if he called them *g.* unto whom Ac. 14:11. *g.* are come down || 19:26. n · *g.* 1 Co. 8:5. be *g.* many || Ga. 4:8. by nature no *g.*

All GODS. Ex. 18:11. greater than -*g.* 1 Ch. 16:25. to be feared above -*g.* Ps. 96:4. 2 Ch. 2:5. great is God above -*g.* Ps. 135:5. Ps. 95:3. above -*g.* 97:9. || 97:7. worship him -*g.*

Among the GODS. Ex. 15:11. 2 K. 18:35. 2 Ch. 32:14. Ps. 86:8. Is. 36:20.

Molten GODS. Ex. 34:17. Le. 19:4.

Other GODS. Ex. 20:3. | 23:13. De. 5:7. | 6:14. | 11:28. | 18:20. | 30:17. | 31:18,20. Jud. 2:12, 17,19. | 10:13. 1 S. 8:8. | 26:19. 1 K. 9:9. | 11:4. | 14:9. 2 K. 5:17. | 17:7,35. | 22:17. 2 Ch. 2:5. | 34:25. Jer. 1:16. | 7:6,9. | 16:11. | 19:4. | 44:5,8. Ho. 3:1.

See SERVE.

Strange GODS. Ge. 35:2,4. De. 32:16. Jos. 24:23. Jud. 10:16. 1 S. 7:3. 2 Ch. 14:3. | 33: 15. Jer. 5:19.

Ac. 17:18. seemeth to be a setter-forth of -*g.*

GOG, *Roof, covering.* 1 Ch. 5:4. Ez. 38:2.

By this word in Ez. 38, 39. *the* Turks *are supposed to be intended; who shall be overthrown by the converted* Jews, *which is supposed to be the last battle that will ever be fought,* Re. 20:8.

GOLAN, *Passage, or revolution.* De. 4:43. Jos. 20:8. | 21:27. 1 Ch. 6:71.

GOLD, *s.* is put for, (1) *Sound doctrine and gospel obedience,* 1 Co. 3:12. (2) *Believers,* Zch. 13:9. (3) *Christ in the riches of his gifts and graces,* Re. 3:18. (4) *The purifying and beautifying operations of the Holy Spirit,* Ps. 45:13.

Ge. 2:11. Havilah, where there is *g.* 12. 13:2. rich in silver and *g.* 24:35. | 44:8. 41:42. he put a chain of *g.* on Joseph's neck

Ex. 3:22. jewels of silver and *g.* 11:2. | 16:35. 20:24. nor shall ye make you gods of *g.* 25:11. overlay with *g.* 13:24,28. | 26:27,29. | 30: 3,5. | 37:2,4,11,15. 1 K. 6:20.

21. crown of *g.* || 29. of pure *g.* 31:38. | 28:14. 39. of a talent of pure *g.* 37:24.

28:6. ephod || 8. girdle || 15. breast-plate of *g.* 11. set in ouches of *g.* 13,||24. chains||33. bells 31:4. to work in *g.* || 32:31. gods of *g.* || 35:22. 38:24. all the *g.* || 40:5. set the altar of *g.*

Nu. 7:84. twelve spoons of *g.* || 31:50. jewels 22:18. his house full of silver and *g.* 24:13. De. 29:17. ye have seen their idols, silver and *g.* Jos. 7:21. a wedge of *g.* of 50 shekels, 24. Jud. 8:26. the earrings 1700 shekels of *g.* 1 S. 6:11. mice of *g.* || 15. jewels of *g.* 8. 2 S. 8:7. shields of *g.* || 10. vessels of *g.* 1 K. 6:22. overlaid with *g.* 28. 2 Ch. 3:10. 7:48. altar || 49. lamps, tongs || 50. hinges 9:11. Hiram furnished Solomon with *g.* 10:11. 14. 120 talents of *g.* || 28. 100 talents of *g.* 10:10. she gave Solomon 120 talents of *g.* 14. in one year came to Sol. 666 talents of *g.* 21. Solomon drinking-vessels of *g.* 2 Ch. 9:20. 12:28. two calves of *g.* || 22:48. to go for *g.*

2 K. 18:16. Hezekiah cut off *g.* from doors 25:15. things of *g.* in *g.* of silver in, Jer. 52:19. 1 Ch. 22:14. David prepared 100,000 talents of *g.* 28:14. David gave of *g.* || 17. pure *g.* for bowls 29:4. 3000 talents of *g.* || 7. 5000 talents of *g.* 2 Ch. 3:6. *g.* of Parvaim || 4:8. basins of *g.* 4:20. oracle of pure *g.* || 21. of perfect *g.* 22. snuffers, censers and spoons of pure *g.* 9:18. a footstool of *g.* || 12:9. the shields of *g.* Ezr. 1:9. 30 chargers of *g.* 10. || 8:26. 100 talents 8:27. basins of *g.* copper precious as *g.*

Ne. 7:70. a thousand drachms of *g.* 71,72.

Jb. 22:24. lay up *g.* as dust || 25. be thy *g.* 23:10. come forth as *g.* || 28:1. a place for *g.* 28:6. dust of *g.* || 15. not gotten for *g.* neither 16. valued with *g.* || 17. *g.* and crystal cannot 31:24. *g.* my hope || 36:19. no not *g.* nor 37:22. cometh || 42:11. an earring of *g.*

Ps. 19:10. more to be desired than *g.* yea 21:3. a crown of pure *g.* on his head 45:9. in *g.* of Ophir || 13. of wrought *g.* 68:13. her feathers with *g.* || 72:15. *g.* of Sheba 115:4. idols of *g.* || 119:72. law better than *g.*

Pr. 8:10. receive knowledge rather than *g.* 11:22. jewel of *g.*||16:16. wisdom better than *g.* 22:1. rather than *g.* || 25:11. like apples of *g.*

Song 1:10. chains of *g.* || 11. borders of *g.* 3:10. bottom of *g.* || 5:11. head as *g.* || 14. hands Is. 2:7. land full of *g.* || 20. idols of *g.* 31:7. 13:17. not regard silver or *g.* || 30:22. molten images of *g.*

40:19. spreadeth it with *g.* || 46:6. lavish *g.* 60:6. bring *g.* 9. || 17. I will bring *g.* for iron

Jer. 4:30. ornaments of *g.* || 10:9. *g.* from Uphaz La. 4:1. *g.* become dim || 2. comparable to *g.*

Ez. 7:19. *g.* not able to deliver them, Zch. 1:18 27:22. occupied in *g.* || 28:4. hast gotten *g.*

Da. 2:38. head of *g.* || 3:1. image of *g.* 5:23. gods of *g.* || 29. chain | 11:38,43.

Ho. 2:8. multiplied her *g.* || 8:4. silver and *g.*

Jo. 3:5. silver and *g.* Na. 2:9. Ha. 2:19. Zch. 6:11. Ma. 3:3. Mat. 19:9. Ac. 3:6. | 17:29. | 20:33. 1 Co. 3:12. 2 Ti. 2:20. Ja. 5:3. 1 Pe. 1:18. Re. 9:20.

Zch. 4:2. candlestick of *g.* || 13:9. as *g.* is tried Mat. 2:11. presented *g.* || 23:16. swear by the *g.* 1 Ti. 2:9. not adorned with *g.* 1 Pe. 3:3.

2 Ti. 2:20. vessels of *g.* || He. 9:4. overlaid *g.* Ja. 2:2. a *g.* ring || 1 Pe. 1:7. precious than *g.*

Re. 3:18. *g.* tried || 4:4. crowns of *g.* 9:7. 17:4. decked with *g.* and pearls, 18:16. 21:18. city was of pure *g.* || 21. street was *g.*

See BEATEN, CROWN, FINE.

GOLDEN, *a.* Ex. 25:25. a *g.* crown to border 28:34. a *g.* bell || 30:4. two *g.* rings, 39:20. 32:2. *g.* earrings, Jud. 8:24,26.

Le. 8:9. *g.* plate || Nu. 7:26. one *g.* spoon 1 S. 6:4. five *g.* emerods, five *g.* mice, 17,18.

2 K. 10:29. the *g.* calves, 2 Ch. 13:8.

1 Ch. 28:17. *g.* basins || Ezr. 6:5. *g.* vessels Est. 4:11. *g.* sceptre || Ec. 12:6. or the *g.* bowl Is. 13:12. *g.* wedge || 14:4. *g.* city ceased Jer. 51:7. a *g.* cup || Da. 5:5. *g.* image, 12. Da. 5:2. *g.* vessels, 3. || Zch. 4:12. *g.* pipes He. 9:4. *g.* censer, and ark where was *g.* pot Re. 1:12. *g.* candlesticks, 20. | 2:1. || 13. *g.* girdle 5:8. *g.* vials, 15:7. || 8:3. *g.* censer || 14:14. crown 17:4. a *g.* cup full || 21:15. a *g.* reed to measure

GOLDSMITH, S, *s.* Ne. 3:8,31,32.

Is. 40:19. *g.* spreadeth || 41:7. || 46:6. hire a *g.*

GOLGOTHA, *A heap of skulls.* Mat. 27:33. Mk. 15:22. Jn. 19:17.

GOLIATH, *Passage, or revolution.* 1 S. 17:4. | 21:9. | 22:10. 2 S. 21:19. 1 Ch. 20:5.

GOMER, *To finish or consume.* Ge. 10:2. 1 Ch. 1:5. Ez. 36:6. Ho. 1:3.

GOMORRAH, *Rebellious people.* Ge. 10:9. | 13:10. | 18:20. De. 19:23. | 32:32. Is. 1:9,10. | 13:19. Jer. 23:14. | 49:18. Am. 4:11. Zph. 2:9. Mat. 10:15. Mk. 6:11.

GONE, *p.* Ge. 27:30. Jacob was scarce *g.* 31:30. needs he *g.* || 34:17. we will be *g.* 42:33. and he *g.* Ex. 12:32. || De. 32:36. 1 S. 14:3. Jonathan was *g.* || 17. see who is *g.* 15:20. *g.* the way || 20:41. lad was *g.* David rose 2 S. 3:24. he is quite *g.* || 13:15. arise, be *g.* 1 K. 13:24. was *g.* a lion || 14:10. dung, till it be *g.* 18:12. as soon as I am *g.* || 20:40. || 22:13. Jb. 7:4. night be *g.* || 19:10. I am *g.* || 24:24. Ps. 42:4. *g.* with multitude || 73:2. almost *g.* 77:8. mercy clean *g.* || 103:16. | 109:23. Pr. 7:19. *g.* a long journey || 20:14. *g.* his way Ec. 8:10. come and *g.* from place of holy Song 2:11. rain *g.* || 5:6. beloved *g.* 6:1. Is. 2:4,11. mirth is *g.* || 41:3. not *g.* with Jer. 2:23. not *g.* after Baalim || 5:23. | 15:6. 9:10. beasts are *g.* || 50:6. *g.* from mountain to La. 1:3. Judah || 5. Zion's children are *g.* 6. *g.* without strength || 18. virgins are *g.* Da. 2:5. the thing is *g.* from me, 8. Am. 8:5. when will the new moon be *g.* Lu. 2:15. angels *g.* || 24:28. as if *g.* further Jn. 12:19. behold the world is *g.* after him Ac. 16:19. ma ters saw hope of gains was *g.* Ju. 11. they have *g.* in the way of Cain and GONE *about.* 1 S. 15:12. Saul is *g.* Is. 15:8. cry is *g.* || Ac. 24:6. *g.* to profane GONE *aside.* Nu. 5:19. *g.* to uncleanness Ps. 14:3. all *g.* || Ac. 26:31. when they were *g.* GONE *astray.* Ps. 119:176. I have *g.* Is. 53:6. all *g.* || Mat. 18:12. one *g.* 2 Pe. 2:15. forsaken the right way, and are *g.* GONE *away.* 2 S. 3:22. | 24:9. Jb. 28:4. waters *g.* || Is. 1:4. *g.* backward Ez. 44:10. || Ma. 3:7. ye are *g.* || Jn. 6:22. GONE *back.* Ru. 1:15. Jb. 23:12. Ps. 5:3. every one is *g.* || Jer. 1:5. GONE *down.* 1 K. 21:18. Ahab is *g.* 2 K. 2:11. shadow *g.* in the dial, Is. 38:8. Song 6:2. my beloved is *g.* || Jer. 15:9. | 48:15. Ez. 31:12. | 32:21,24,27,30. Jon. 1:5. GONE *forth.* 1 Ch. 14:15. God is *g.* before Is. 51:5. salvation || Jer. 4:7. he is *g.* || 10:20. 23:15. profaneness || 19. whirlwind is *g.* Ez. 7:10. morning || 30:20. people are *g.* Da. 2:14. *g.* to slay || 10:20. I am || Mk. 10:17. GONE *out.* Ex. 9:29. Nu. 16:46. wrath De. 13:13. certain men || 29:23. *g.* of lips Jud. 4:14. Lord *g.* Ru. 1:13. || 1 S. 25:37. 2 K. 5:2. Syrians || 20:4. afore Isaiah was *g.* Ps. 19:4. line is *g.* || 89:34. *g.* of my lips Is. 45:23. word is *g.* || Ez. 24:6. scum not *g.* Mat. 12:43. unclean spirit || 25:8. lamps *g.* Mk. 5:30. virtue had *g.* || 7:29. devil is *g.* Jn. 13:31. when he was || Ro. 3:12. || 1 Jn. 4:1. GONE *over.* 2 S. 17:20. *g.* brook of water Ps. 38:4. iniquities *g.* || 42:7. billows are *g.* 124:4. then the stream had *g.* our soul, 5. Is. 10:29. *g.* passage || 16:8. *g.* sea, Jer. 48:32. Mat. 10:23. shall not have *g.* cities of Israel GONE *up.* Ge. 49:9. my son, thou art *g.* 2 K. 1:4. not come off bed on which *g.* 6:16. Ps. 47:5. G. is *g.* || Is. 15:2. | 57:8. || Jer. 3:6. Jer. 14:2. Jerusalem is *g.* || 48:15. Moab is *g.* Ez. 9:3. | 13:5. Ho. 8:9. Jn. 7:10. Ac. 18:22. GONE *a whoring.* Le. 17:7. Ez. 23:30. Ho. 4:12. thou hast *g.* from thy God, 9:1. GOOD, *s.* is taken, (1) *For happiness, which all desire,* Ps. 4:6. (2) *For holy actions,* Ps. 34:14. (3) *That which is lovely and beautiful,* Ge. 1:31. (4) *Expedient or convenient,* Ge. 2:18. (5) *Lawful to be used,* 1 Ti. 4:4. (6) *Christian liberty,* Ro. 14:16. (7) *Pitcous, merciful, kind,* Ro. 5:7. (8) *Valuable,* De. 6:11. (9) *Pleasant,* Ps. 133:1. (10) *Sweet,* Pr. 24:13. (11) *Religious, pious,* Ac. 11:24. (12) *The kind providence of God,* Ne. 2:8. Ro. 2:4. Ge. 32:12. surely do thee *g.* || 45:20. *g.* of land 50:20. G. meant it to *g.* || Nu. 10:29. spoken *g.* De. 6:24. for our *g.* 10:13. | 30:9. Exr. 8:22. Jos. 24:20. done you *g.* || 1 S. 20:12. | 24:17. 1 S. 24:19. reward thee *g.* || 25:30. *g.* spoken 2 S. 14:32. *g.* for me || 16:12. L. will requite *g.* 1 K. 22:13. declare *g.* to the king, 2 Ch. 18:12. 1 Ch. 29:3. own proper *g.* || Ezr. 9:12. *g.* of land Ne. 5:19. think on me, O my G. for *g.* 13:31. Est. 7:9. spoken *g.* || Jb. 2:10. shall we rec. *g.* Jb. 5:27. know thou it for thy *g.* || 7:7. see *g.* 9:25. they see no *g.* || 15:3. he can do no *g.* 21:16. lo, their *g.* || 22:21. thereby *g.* sh. come Ps. 4:6. many say, Who will show us any *g.* 14:1. none doth *g.* 3. | 53:1,3. Ro. 3:12. 34:12. may see *g.* || 39:2. my peace from *g.* 86:17. token for *g.* || 104:28. are filled with *g.* 106:5. *g.* of thy || 119:122. he surety for *g.* 122:9. I will seek thy *g.* || 128:5. *g.* of Jerusa. Pr. 3:27 withhold not *g.* || 11:17. doth *g.* 11:27. seeketh *g.* || 12:14. satisfied with *g.* 13:2. eat *g.* || 21. *g.* be repaid || 14:22. devise *g.* Pr. 16:20. find *g.* 17:20. | 19:8. || 17:22. doth *g.* Ec. 2:24. make his soul enjoy *g.* 3:13. | 5:18. 4:8. bereave of *g.* || 5:11. what *g.* to owners 6:3. not filled with *g.* || 6. hath he seen no *g.* 7:20. that doth *g.* || 9:18. destroyeth much *g.* Is. 1:19. *g.* of land || 5:27. good tidings of *g.* Jer. 8:15. no *g.* came, 14:19. || 17:6. *g.* cometh 18:10. repent of the *g.* || 20. to speak *g.* for 21:5. sent for their *g.* || 6. eyes on them for *g.* 29:32. not behold the *g.* || 32:39. *g.* of them 32:42. bring all the *g.* || 33:9. hear all the *g.* Ho. 14:2. give *g.* || Mi. 1:12. waited for *g.* Zch. 11:12. if ye think *g.* give me my price Mat. 26:24. *g.* for that man || Jn. 5:29. done *g.* Ac. 10:38. about doing *g.* || 14:17. he did *g.* Ro. 2:10. worketh *g.* || 8:28. together for *g.* 13:4. to thee for *g.* || 15:2. please neighbor for *g.* GOOD, *a.* Ge. 2:16. a *g.* way off 24:12. send me *g.* speed || 26:29. done *g.* and 27:46. what *g.* || 41:5. *g.* ears || 26. *g.* kine 41:35. *g.* years || 43:28. *g.* health || 46:29. while De. 2:4. take ye *g.* heed, 4:15. Jos. 23:11. 33:16. for *g.* will of him that dwelt in the bush 1 S. 2:24. no *g.* report || 12:23. the *g.* way 25:15. very *g.* to us || 29:9. *g.* in my sight 2 S. 15:3. matters are *g.* || 19:18. thought *g.* 1 K. 8:36. the *g.* way || 56. his *g.* promise 12:7. *g.* word, 2 K. 20:19. Is. 39:8. 2 Ch. 19:11. be with the *g.* || 30:18. *g.* L. pardon Ezr. 7:9. *g.* hand of his God, 8:18. Ne. 2:8. Ne. 9:13. *g.* statutes || 20. thy *g.* spirit to instr. Jb. 10:3. is it *g.* 13:9. || 30:4. in *g.* liking Ps. 25:8. *g.* and upright || 37:23. a *g.* man 45:1. a *g.* matter || 86:5. thou L. art *g.* 119:68. 142:5. a *g.* man || 119:39. judgments *g.* 66. Pr. 2:9. *g.* path || 20. *g.* men || 12:25. a *g.* word 14:19. bow before the *g.* || 15:23. how *g.* is it 15:30. a *g.* report || 28:18. with *g.* advice 22:1. a *g.* name rather to be chosen than riches Ec. 4:9. *g.* reward || 5:11. what *g.* is there 9:2. event to the *g.* 11:6. both be alike *g.* 12:9. preacher gave *g.* heed, and sought out Jer. 6:16. *g.* way || 21:2. *g.* tigs, 5. 29:10. I will perform my *g.* word toward you Ez. 17:8. a *g.* soil || 24:4. every *g.* piece Da. 4:2. I thought it *g.* || Zch. 1:13. *g.* words Ma. 2:13. a *g.* will || Mat. 7:11. *g.* gifts unto Mat. 7:17. *g.* tree, 18. || 9:22. be of *g.* comfort 13:8. *g.* ground, 23. Mk. 4:8,20. Lu. 8:8,15. 24. *g.* seed || 19:16. *g.* master || 17. none is *g.* 20:15. because I am *g.* || 25:21. well done, *g.* Lu. 2:14. *g.* will towards men || 6:38. measure 10:42. *g.* part || 12:32. Father's *g.* pleas. to give Jn. 2:10. kept *g.* wine || 10:11. *g.* shepherd Ro. 7:12. commandment *g.* || 12:2. *g.* and perfect 1 Co. 15:33. *g.* manners || 1 Th. 3:6. *g.* tidings 2 Ti. 3:3. that are *g.* || Ti. 1:8. lover of *g.* Ja. 1:17. every *g.* gift || 2:3. sit in a *g.* place 1 Pe. 2:18. *g.* and gentle || 3:10. see *g.* days *As* GOOD. He. 11:12. *g.* as dead

See BAD, CHEER, CONSCIENCE, &c.

Is GOOD, or *it is* GOOD.

De. 1:14. thing *-g.* || 6:18. do that which *-g.* 1 K. 2:38. the saying *-g.* 18:24. || 22:13. 2 K. 20:3. I have done that which *-g.* Is. 38:3. 1 Ch. 16:34. the Lord *-g.* 2 Ch. 5:13. | 7:3. Ezr. 3:11. Ps. 34:8. | 100:5. | 106:1. | 107:1. | 118:1, 29. | 135:3. | 136:1. | 145:9. Jer. 33:11. La. 3:25. Na. 1:7. Ps. 34:8. Lord *-g.* || 52:9. for *-g.* 54:6. 69:16. loving-kindness *-g.* || 73:1. God *-g.* 73:28. *-g.* for me to draw || 85:12. give *-g.* 92:1. *-g.* thing || 109:21. thy mercy *-g.* 119:71. *-g.* for me || 143:10. thy spirit *-g.* 147:1. *-g.* to sing || Pr. 11:23. desire *-g.* Pr. 25:25. so *-g.* news || 31:18. merchandise Ec. 2:26. *-g.* before God || 5:18. *-g.* and comely 6:12. what *-g.* for man || 7:11. wisdom *-g.* 9:2. as the *g.* so the sinner || 7:18. *-g.* Is. 55:7. eat ye that which *-g.* || 41:7. *-g.* La. 3:26. *-g.* that a man should both hope, 27. Ho. 4:13. shadow *-g.* || Mi. 6:8. O man, what *-g.* Ma. 2:17. ye say, Every one that doth evil, *-g.* Mat. 5:13. *-g.* for nothing but to be cast out 17:4. *-g.* for us to be here, Mk. 9:5. Lu. 9:33. Mk. 9:50. salt *-g.* but if the salt, Lu. 14:34. Lu. 6:45. which *-g.* || 18:19. none *-g.* save one Ro. 7:13. *-g.* made death || 16. law, that *-g.* 18. how to perform what *-g.* || 19:9. cleave 14:21. *-g.* not to eat flesh || 16:19. that which *-g.* 1 Co. 7:1. *-g.* for a man not to touch, 8,26. Ga. 4:18. *-g.* to be zealously affected || Ep. 4:29. 1 Th. 5:15. follow that which *-g.* 3 Jn. 11. 21. hold fast that which *-g.* || 1 Ti. 1:8. law *-g.* 1 Ti. 2:3. this *-g.* || 4:4. every creature *-g.* || 5:4. 1 Pe. 3:13. if followers of that which *-g.*

GOOD *Land.* Ex. 3:8. *Nu.* 14:7. De. 1:25,35. | 3:25. | 4:21,22. | 6:18. | 8:7,10. | 9:6. | 11:19. Jos. 23:13,15,16. Jud. 18:9. 1 K. 14:15. 2 K. 3:9. 1 Ch. 28:8.

GOOD, with *make,* { affirmatively. negatively.

Ex. 21:34. shall - it *g.* || 22:11. shall not - it *g.* Le. 24:18. shall - it *g.* || Nu. 23:19. Jer. 18:11. GOOD *Man.* 2 S. 18:27. Ahimaaz is a *g.* Ps. 37:23. steps of a *g.* || 112:5. a *g.* showeth Pr. 7:19. *g.* is not at home, he is gone 12:2. a *g.* obtaineth favor of the Lord 13:22. a *g.* leaveth || 14:14. a *g.* is satisfied Mi. 7:2. perished || Mat. 12:35. out of *g.* treasure Mat. 20:11. they murmured against the *g.* 21:43. if *g.* of the house, Lu. 12:39. | 23:50. Jn. 7:12. Ac. 11:24. Ro. 5:7.

Not GOOD. Ge. 2:18. 2 S. 17:7. Ps. 36:4. Pr. 16:29. | 17:26. | 18:5. | 19:2. 20:23. | 24:23. | 25:27. Is. 65:2. Ez. 18:18. | 20:25. Mat. 19:10. Ac. 15:38. 1 Co. 5:6.

Seem, Seemed, Seemeth GOOD.

Jos. 9:25. as it *-g.* to thee, do, Jud. 10:15. 1 S. 14:36. Ezr. 7:18. Est. 3:11. Jer. 26:14. | 40:4. Jud. 19:24. do what *-g.* 1 S. 1:23. | 3:18. | 11:10. 2 S. 10:12. let Lord do what - him *g.* 15:26. | 19:37. | 24:22. 1 K. 21:2. 1 Ch. 13:2. Ezr. 5:17. if it *seem g.* to the king, Est. 5:4. Jer. 18:4. Mat. 11:26. Lu. 1:3. | 10:21. Ac. 15:25,28.

GOOD, with *Thing.* Ex. 18:17. - is not *g.* De. 26:11. rejoice in every *g.* || Jos. 21:45. 1 S. 21:16. | 1 K. 14:13. 2 K. 8:9. Ps. 34:10. | 38:20. | 84:11. | 92:1. Pr. 18:22. Jer. 33:14. Ho. 8:3. Mat. 19:16. Jn. 1:46. Ro. 7:18. Ga. 4:18. Ep. 4:28. | 6:8. 2 Ti. 1:14. Phile 6. He. 13:9.

GOOD *Things.* De. 6:11. Jos. 23:14,15. 2 Ch. 12:12. | 19:3. Jb. 22:18. Ps. 103:5. Pr. 28:10. Jer. 5:25. Mat. 7:11. | 12:34,35. Lu. 1:53. | 16:25. Ro. 10:15. Ga. 6:6. Ti. 2:3. | 3:2. He. 9:11. | 10:1.

GOOD *Tidings.* 2 S. 4:10. | 18:27. 1 K. 1:42. 2 K. 7:9. Is. 40:9. | 41:27. | 52:7. | 61:1. Na. 1:15. Lu. 2:10. 1 Th. 3:6.

Was GOOD. Ge. 1:4,10,12,18,21,25,31. | 3:6. saw the tree *-g.* || 30:16. interpretation *-g.* 41:37. thing *-g.* || 49:15. saw that rest *-g.* 1 S. 15:9. 2 Ch. 14:2. Ne. 2:18. Ec. 2:3.

GOOD *Understanding.* 1 S. 25:3. Abigail Ps. 111:10. Pr. 3:4. || 13:15. *g.* giveth

GOOD *Work, s.* 1 S. 19:4. Ne. 2:18. Mat. 5:16. | 26:10. Mk. 14:6. Jn. 10:32,33. Ac. 9:36. Ro. 13:3. 2 Co. 9:8. Ep. 2:10. Phil. 1:6. Col. 1:10. 2 Th. 2:17. 1 Ti. 2:10. | 3:1. | 5:10,25. | 6:18. 2 Ti. 3:17. Ti. 1:16. | 2:7,14. | 3:1,8,14. He. 10:24. | 13:21. 1 Pe. 2:12.

GOODLY, *ad.* Ge. 27:15. took *g.* raiment 39:6. Joseph a *g.* person || 49:21. giveth *g.* Ex. 2:2. was a *g.* child || 39:28. *g.* bonnets Le. 23:10. *g.* trees || Nu. 24:5. *g.* thy tents Nu. 31:10. *g.* castles || De. 3:25. *g.* mountain De. 6:10. *g.* cities || 8:12. built *g.* houses Jos. 7:21. I saw a *g.* Babylonish garment 1 S. 9:2. Saul *g.* || 16:12. David was *g.* 2 S. 23:21. slew a *g.* man || 1 K. 1:6. *g.* man 2 Ch. 36:10. *g.* vessels, 19. || Jb. 39:13. *g.* wings Ps. 16:6. *g.* heritage || 80:10. like the *g.* cedars Jer. 3:19. *g.* heritage || 11:16. of *g.* fruit Ez. 17:8. *g.* vine || 23. *g.* cedar || Da. 11:16. Ho. 10:1. images || Jo. 3:5. my *g.* things Zch. 10:3. as his *g.* horse || 11:13. a *g.* price Mat. 13:45. *g.* pearls || Lu. 21:5. *g.* stones Ja. 2:2. *g.* apparel || Re. 18:14. things *g.*

GOODLIER, *a.* 1 S. 9:2. not a *g.* person

GOODLIEST, *a.* 1 S. 8:16. 1 K. 20:3.

GOODLINESS, *s.* Is. 40:6. *g.* thereof as the GOODNESS, *s.* Ex. 18:9. rejoiced for *g.* 33:19. all my *g.* pass || 34:6. abundant in *g.* Nu. 10:32. what *g.* the Lord shall do to us 2 S. 7:28. promised this *g.* 1 Ch. 17:16. 1 K. 8:66. joyful for all the *g.* 2 Ch. 7:10. 2 Ch. 6:41. rejoice in *g.* || 32:32. || 35:26. Ne. 9:25. delighted in *g.* || 55. in thy great *g.* Ps. 16:2. my *g.* extendeth || 21:3. blessings of *g.* 23:6. surely *g.* || 25:7. for thy *g.* sake, O Lord 27:13. to see the *g.* || 31:19. O, how great is *g.* 33:5. full of the *g.* || 52:1. *g.* of God endureth 65:4. *g.* of thy house || 11. crownest with *g.* 68:10. prepared of thy *g.* || 107:8,15,21,31. 107:9. and he filleth the hungry soul with *g.* 144:2. my *g.* || 145:7. memory of thy great *g.* Pr. 20:6. proclaim his *g.* || Is. 63:7. great *g.* Jer. 2:7. to eat the *g.* || 31:12. *g.* of the Lord 31:14. satisfied with *g.* || 33:9. for all the *g.* Ho. 3:5. fear the L. and his *g.* || 10:1. *g.* of land 6:4. your *g.* is as a morning cloud and early Zch. 9:17. for how great is his *g.* and beauty Ro. 2:4. or despisest thou the riches of his *g.* 11:22. *g.* and severity || 15:14. are full of *g.* Ga. 5:22. fruit of the Spirit is *g.* Ep. 5:9. 2 Th. 1:11. fulfil the good pleasure of his *g.*

GOODS, *s.* Ge. 14:21. take the *g.* to thyself 24:10. *g.* of his master || 31:18. carried all his *g.* Ex. 22:8. not put hands to neighbor's *g.* 11. Nu. 16:32. earth swallowed them and their *g.* De. 28:11. plenteous in *g.* || 2 Ch. 21:14. smite Ezr. 1:4. help with *g.* 6. || 6:8. of the king's *g.* 7:26. confiscation of *g.* || Ne. 9:25. fill of *g.* Jb. 20:10. restore their *g.* || 28. *g.* flow away Ec. 5:11. when *g.* increase || Ez. 38:12,13. Mat. 12:29. enter and spoil his *g.* Mk. 3:27. 24:47. ruler over all his *g.* || 25:14. delivered *g.* Lu. 6:30. taketh thy *g.* || 11:21. *g.* are in peace 12:18. bestow all my *g.* 19. || 15:12. portion of *g.* 16:1. wasted his *g.* || 19:18. half of my *g.* Ac. 2:45. sold *g.* || 1 Co. 13:2. tho' I bestow my *g.*

GOPHER-WOOD, *A resinous tree.* Ge. 6:14.

GORE, ED, *v.* and *p.* Ex. 21:28. if an ox *g.* 31

GORGEOUS, *a.* Lu. 23:11. a *g.* robe and

GORGEOUSLY, *ad.* Ez. 23:12. Lu. 7:25.

GOSHEN, *Approaching.* Ge. 46:28,34. | 45:10.

| 47:4,6,27. Ex. 8:22. | 9:25. Jos. 10:41. | 11:16. | 15:51.

GOSPEL, *s.* signifies, *Good news, or glad tidings. It comprehends in it all those doctrines of love, grace, and mercy, discovered in the complete salvation of sinners.*

It is put for, (1) *The history of Christ*, Mk. 1:1. (2) *Covenant with* Abraham, Ga. 3:8. (3) *The preaching of the gospel*, Ro. 1:9. (4) *Doctrines of free grace*, Ro. 11:28.

Mk. 1:1. *g.* of Jesus Christ || 15. believe the *g.* 8:35. my sake and *g.* 10:29. || 13:10. *g.* publish. Ac. 15:7. word of the *g.* || 20:24. *g.* of grace of G. Ro. 1:1. *g.* of G. || 9. serve in the *g.* of his Son 16. not ashamed of *g.* || 2:16. accord. to my *g.* 10:16. obey the *g.* || 11:28. concerning the *g.* 15:16. *g.* of God || 29. fulness of blessing of *g.* 16:25. judge secrets of men according to my *g.* 1 Co. 4:15. I have begotten you through the *g.* 9:12. *g.* of Christ, 18. Ga. 1:7. Phil. 1:27. 17. dispensation of the *g.* || 23. for *g.* sake 2 Co. 4:3. if our *g.* be hid || 4. glorious *g.* of C. 8:18. praise is in *g.* || 11:4. another *g.* Ga. 1:6. Ga. 2:5. truth of the *g.* 14. || 7. *g.* of uncircum. Ep. 1:13. *g.* of salvat on || 6:15. *g.* of peace 6:19. mystery of *g.* || Phil. 1:5. fellowship in *g.* Phil. 1:7. confirmation || 12. furtherance of *g.* 27. faith of the *g.* || 2:22. served in the *g.* 4:3. labored in the *g.* || 15. beginning of *g.* Col. 1:5 truth of the *g.* || 23. hope of the *g.* 1 Th. 1:5. our *g.* came || 2:2. speak the *g.* 2:4. put in trust with *g.* || 8. imparted || 3:2. 2 Th. 1:8. them which obey not *g.* 1 Pe. 4:17. 2:11. called you by *g.* || 1 Ti. 1:11. *g.* of God 2 Ti. 1:8. affliction of *g.* || 10. to light through *g.* 2:8. raised from the dead according to my *g.* Philem. 13. have ministered in the bonds of the *g.*

GOSPELS, joined with *preach, preached*, &c. Mat. 4:23. Jesus went - the *g.* 9:35. Mk. 1:14. 11:5. the poor have the *g.*-, Lu. 7:22. 24:44. this *g.* shall be -, 26:13. Mk. 14:9. Mk. 16:15. go - the *g.* to every creature Lu. 4:18. anointed to -*g.* || 9:6. *preaching g.* 20:1. Ac. 8:25. | 14:7,21. | 16:10. Ro. 1:15. | 10:15. | 15:19,20. 1 Co. 1:17. | 9:14,16,18. | 15:1. 2 Co. 2:12. 10:14. | 11:7. Ga. 1:8,11. | 3:8. | 4:13. 1 Th. 2:9. He. 4:2. 1 Pe. 1:12,25. | 4:6. Re. 14:6.

GOT, *p.* Ge. 39:12. Joseph *g.* out || Ps. 44:3. Ec. 2:7. I *g.* servants || Jer. 13:22. *g.* girdle

GOTTEN, *p.* Ge. 1:1. *g.* a man || 31:1. *g.* glory Ex. 14:18. *g.* me hon. || Le. 6:4. deceitfully *g.* Nu. 31:50. *g.* of jewels || De. 8:17. *g.* wealth 2 S. 17:13. moreover if he be *g.* into a city Jb. 2:5. not *g.* for gold || 31:25. *g.* much Ps. 98:1. *g.* him the victory || Pr. 13:11. Pr. 20:21. *g.* hastily || Ec. 1:16. *g.* wisdom Is. 15:7. abundance *g.* || Jer. 48:36. riches *g.* Ez. 28:4. *g.* riches || Da. 9:15. *g.* renown Mat. 11:12. *g.* by force || Re. 15:2. *g.* the victory

GOURD, Heb. Kikajon. *A common plant in hot countries, which grows up to the height of an olive tree, and spreads much in a short time. Called, also,* Ricinus, *or* Palma Christi, Jon. 4:6,7,10.

Wild Gourd, *in* Heb. Pekaah. *This is a plant much like cucumbers, which creeps on the earth, and is divided into several branches. Its fruit is of the size and figure of an orange; its taste is so bitter, that it has been called* the gall of the earth. CALMET.

2 K. 4:39. one gathered wild *g.* his lap full

GOVERN, *v.* 1 K. 21:7. Jb. 34:17. Ps. 67:4.

GOVERNMENT, *S, s.* Is. 9:6,7. | 22:21. 1 Co. 12:28. helps *g.* || 2 Pe. 2:10. despise *g.*

GOVERNOR, *S, s.* Ge. 42:6. Joseph was *g.* Jud. 5:9. *g.* of Israel || 14. came down *g.* 1 K. 18:3. Obadiah was *g.* || 1 Ch. 29:22. Ezr. 5:14. delivered vessels to the *g.* || 8:36. Ne. 2:7. letters to *g.* || 5:14,15,18. | 10:1. Ps. 22:28. he is *g.* || Jer. 30:21. *g.* proceed Jer. 40:5. Gedaliah the *g.* 41:2,18. || Da. 2:48. Hag. 1:14. Zerubbabel the *g.* 2:2,21. Zch. 9:7. *g.* in Judah. 12:5,6. || Ma. 1:8. Mat. 2:6. come a *G.* || 10:18. brought before *g.* 27:2. Pilate the *g.* || 28:14. come to *g.* ears Jn. 2:8. hear to the *g.* || Ac. 24:1. informed *g.* 2 Cor. 11:32. Ga. 4:2. Ja. 3:4. 1 Pe. 2:14.

GOZAN, *A fleece of wool, a pasture.* 2 K. 17:6. | 18:11. 19:12. 1 Ch. 5:26.

GRACE, *s.* is taken, (1) *For God's eternal love, and good will*, Ro. 11:6. 2 Ti. 1:9. (2) *Justification by faith in Christ*, Ro. 5:17,20. "Grace *is taken for the free imputation of* Christ's *righteousness, by the merit whereof we become righteous in the sight of God*, Ro. 5:20." CAMDEN. (3) *Conversion to God, and sanctification, by the powerful operation of the Holy Spirit*, Ro. 5:21. | 6:14. (4) *Reconciliation*, Ro. 5:2. (5) *Gospel doctrines*, He. 13:9. 1 Pe. 5:12. (6) *Liberality*, 2 Co. 8:7. (7) *Gifts of the Spirit*, Jn. 1:16. (8) *Spiritual worship*, Col. 3:16. (9) *Spiritual instruction*, Ep. 4:29. (10) *Heavenly wisdom*, 2 Co. 1:12. (11) *The love and good will of Christ*, 2 Co. 8:9. (12) *Favor with men*, Ge. 39:4. (13) *Ministerial abilities*, 1 Co. 15:10. Ep. 3:8. (14 *Affliction for Christ*, Phil. 1:7. (15) *The instructions of Christ*, Ps. 45:2. (16) *Something acceptable, beautiful*, Pr. 4:9. (17) *Faith, patience, &c.* 2 Pe. 3:18. (18) *Eternal life, or final salvation*, 1 Pe. 1:13.

Ezr. 9:8. *g.* hath been showed || Est. 2:17. Ps. 45:2. *g.* is poured || 84:11. he will give *g.* Pr. 1:9. ornament of *g.* || 3:22. *g.* to thy neck 3:34. he giveth *g.* to the lowly, Ja. 4:6. 4:9. ornament of *g.* || 22:11. *g.* of his lips Zch. 4:7. crying, *g. g.* || 12:10. spirit of *g.* Jn. 1:14. full of *g.* || 16. *g.* for *g.* || 17. *g.* and truth

Ac. 4:33. great *g.* || 14:3. word of his *g.* 20:32. 18:27. believed through *g.* || Ro. 1:5. received *g.* Ro. 1:7. *g.* and peace from G. 1 Co. 1:3. 2 Co. 1:2. Ga. 1:3. Ep. 1:2. Phil. 1:2. Col. 1:2. 1 Th. 1:1. 2 Th. 1:2. Philem. 3.

3:24. justified by his *g.* || 4. not reckoned of *g.* 4:16. might be by *g.* || 5:2. access to this *g.* 5:17. abundance of *g.* || 20. *g.* more abound 21. *g.* reign || 6:1. in sin, that *g.* may abound 6:14. under *g.* 15. || 11:5. election of *g.* 11:6. if by *g.* || 12:3. through the *g.* given, 6. 15:15. because of the *g.* given to me of God 1 Co. 10:30. if I by *g.* || 15:10. his *g.* bestowed 2 Co. 1:15. a second *g.* || 4:15. abundant *g.* 8:6. the same *g.* || 7. abound in this *g.* also 9:8. all *g.* abound || 12:9. my *g.* is sufficient Ga. 1:6. called you to *g.* || 15. called me by his *g.*

2:9. perceived the *g.* || 5:4. fall n from *g.* Ep. 1:6. glory of his *g.* || 7. riches of his *g.* 2:7. 2:5. by *g.* are ye saved, 8. || 3:8. th s *g.* given 4:7. is *g.* given || 29. minister *g.* unto hearers 6:24. *g.* be with all || Phil. 1:7. partak. of my *g.* Col. 3:16. singing with *g.* || 4:6. *g.* seasoned 4:18. *g.* be with you, 2 Th 3:18. 2 Ti. 4:22. Ti. 3:15. He. 13:25.

2 Th. 2:16. hath given us good hope through *g.* 1 Ti. 1:2. *g.* mercy, peace, from G. our Father and, 2 Ti. 1:2. Ti. 1:4. 2 Jn. 3.

11. *g.* of our Lord || 6:21. *g.* be with thee 2 Ti. 1:9. purpose and *g.* || 2:1. be strong in *g.* Ti. 3:7. justified by his *g.* we should be heirs He. 4:16. throne of *g.* || 10:29. Spirit of *g.* 12:28. let us have *g.* || 13:9. established with *g.* Ja. 1:11. *g.* of the fashion || 4:6. more *g.*

1 Pe. 1:2. *g.* peace be multiplied, 2 Pe. 1:2. 10. *g.* to come || 13. hope for the *g.* || 3:7. heirs 5:5. *g.* to the humble || 10. the God of all *g.* 2 Pe. 3:18. grow in *g.* || Ju. 4. || Re. 1:4.

See FIND, *or* FOUND.

GRACE *of God.* Lu. 2:40. *g.* was on him Ac. 11:23. seen the *g.* || 13:43. to continue in *g.* 14:26. recommended to *g.*, 15:40. || 20:24. Ro. 5:15. much more the *g.* hath abounded 1 Co. 1:4. *g.* given to you || 3:10. *g.* given to me 15:10. by *g.* I am what I am, not I, but *g.* 2 Co. 1:12. but by the *g.* || 6:1. receive not *g.* in 8:1. *g.* bestowed || 9:14. the exceeding *g.* Ga. 2:21. I do not frustrate the *g.* Ep. 3:2. dispensation of the *g.* || 7. gift of *g.* Col. 1:6. knew *g.* || 2 Th. 1:12. according to *g.* Ti. 2:11. the *g.* that brmgeth salvation, hath He. 2:9. that he by the *g.* || 12:15. fail of the *g.* 1 Pe. 4:10. manifold *g.* || 5:12. true *g.*

GRACE *of our Lord Jesus.* Ac. 15:11. thro' *g.* Ro. 16:20. *g.* be with you, 24. 1 Co. 16:23. Phil. 4:23. 1 Th. 5:28. 2 Th. 3:18.

2 Co. 8:9. ye know the *g.* || 13:14. Re. 22:21. Ga. 6:18. *g.* be with your spirit, Philc. 25.

GRACIOUS, *a.* Ge. 43:29. God be *g.* to thee Ex. 22:27. I am *g.* || 33:19. I will be *g.* to 34:6. the Lord merciful and *g.* 2 Ch. 30:9. Ps. 103:8. | 116:5. | 145:8. Jo. 2:13.

Nu. 6:25. be *g.* to thee || 2 S. 12:22. will be *g.* 2 K. 5:1. Naaman was *g.* || 13:23. Lord was *g.* Ne. 9:17. *g.* merciful, 31. | Jb. 33:24. then he is Ps. 4:1. be *g.* unto me || 77:9. forgotten to be *g.* 86:15. thou, O Lord, art God, *g.* 111:4. | 112:4. Pr. 11:16. a *g.* woman || Ec. 10:12. words *g.* Is. 30:18. may be *g* || 19. be very *g.* || 33:2. be *g.* Jer. 22:23. how *g.* || Am. 5:15. *g.* to remnant Jon. 4:2. art a *g.* God || Ma. 1:9. be *g.* to us Lu. 4:22. *g.* words || 1 Pe. 2:3. tasted Lord is *g.*

GRACIOUSLY, *ad.* Ge. 33:5. given || 11. dealt Ps. 119:29. thy law *g.* || Ho. 14:2. receive us *g.*

GRAFF, ED, *v.* and *p.* Ro. 11:17,19,23,24.

GRAIN, S, *s.* Am. 9:9. not the least *g.* fall Mat. 13:31. kingdom of heaven is like a *g.* of mustard-seed, Mk. 4:31. Lu. 13:19. 17:20. faith as a *g.* Lu. 17:6. || 1 Co. 15:37.

GRANDFATHER, *s.* Da. 5:11,†13.

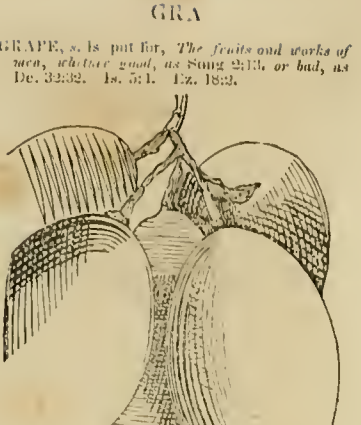
GRANDMOTHER, *s.* 1 K. 15:†10. 2 Ti. 1:5.

GRANT, *s.* Ezr. 3:7. according to the *g.*

GRANT, *v.* Le. 25:24. ye shall *g.* Ru. 1:9. the L. *g.* || 1 S. 1:17. God of Israel *g.* 1 Ch. 21:22. *g.* it for full price || 2 Ch. 12:7. Ne. 1:11. *g.* him mercy || Est. 5:8. *g.* petition Jb. 6:8. that God would *g.* || Ps. 20:4. *g.* thee Ps. 85:7. *g.* us thy salvation || 140:8. *g.* not, O L. Mat. 20:21. *g.* my two sons may sit, Mk. 10:37. Lu. 1:74. *g.* to us || Ac. 4:29. *g.* that with boldn. Ro. 15:5. *g.* you to be like-minded || Ep. 3:16. 2 Ti. 1:18. *g.* he may find || Re. 3:21. *g.* to sit

GRANTED, *p.* 1 Ch. 4:10. God *g.* him that 2 Ch. 1:12. wisdom is *g.* || Ezr. 7:6. king *g.* Ne. 2:8. king *g.* || Est. 5:6. petition *g.* 7:2. Jb. 10:12. *g.* me life || Pr. 10:24. desire be *g.* Ac. 3:14. murderer to be *g.* || 11:18. *g.* repenta. 11:3. *g.* signs || Re. 19:8. to her was *g.*

GRAPE, *s.* is put for, *The fruits and works of men, whether good, as* Song 2:13. *or bad, as* De. 32:32. Is. 5:1. Ez. 18:2.



Grapes of S. Palestine, (at Kerek,) natural size.

Le. 19:10. nor gather every *g.* || De. 32:14. Jb. 15:33. unripe *g.* || Song 7:12. tender *g.* Is. 18:5. sour *g.* Jer. 31:29,30. || Mi. 7:1.

GRAPE-*Gatherer*, *s.* Jer. 6:9. | 49:9. Ob. 5.

GRAPES, *s.* Ge. 49:11. in the blood of *g.* Le. 25:5. nor gather the *g.* of thy vine, 11. Nu. 6:3. moist *g.* || 13:20. first ripe *g.* 23. De. 23:24. eat *g.* || 24:21. when thou gather *g.* 28:30. not gather *g.* 39. || 32:32. *g.* of gall Jud. 8:2. *g.* of Ephraim || 9:27. tread the *g.* Song 2:13. tender *g.* 15. || 7:7. clusters of *g.* Is. 5:4. brought forth wild *g.* || 17:6. | 24:13. Jer. 8:13. be no *g.* || 25:30. tread the *g.* | 49:9. Ez. 18:2. sour *g.* || Ho. 9:10. Israel like *g.* Am. 9:13. treader of *g.* || Mat. 7:16. *g.* of thorns Lu. 6:44. gather *g.* || Re. 14:18. *g.* fully ripe

GRASSHOPPER, *S, s.* Le. 11:22. eat, the *g.* Nu. 13:33. own sight as *g.* || Jud. 6:5. | 7:12. Jb. 39:20. afraid as a *g.* || Ec. 12:5. *g.* a burden Is. 40:22. are as *g.* || Jer. 46:23. more than *g.* Am. 7:1. formed *g.* || Na. 3:17. as great *g.*

GRASS, *s.* Ge. 1:12. earth brought forth *g.* Nu. 22:4. lick up *g.* || De. 11:15. send *g.* 2 K. 19:26. as the *g.* of the field. Is. 37:27. Jb. 5:25. offspring as *g.* || 6:5. he hath *g.* || 40:15. Ps. 37:2. cut down like *g.* || 72:6. mown *g.* 72:16. flourish like *g.* || 90:5. they are l ke *g.* 92:7. spring as the *g.* || 102:4. withered as *g.* 11. 103:15. h s days are as *g.* || 104:14. *g.* to grow 106:20. ox that eateth *g.* || 129:6. he as *g.* Pr. 19:12. as dew on the *g.* || 27:25. tender *g.* Is. 15:6. *g.* faileth || 35:7. *g.* with reeds and 40:6. cry, All flesh is *g.* 7,8. 1 Pe. 1:24. 44:4. as among the *g.* || 51:12. be made as *g.* Jer. 14:5. was no *g.* 6. || 50:11. as heifer at *g.* Da. 4:15. stump in the tender *g.* 23. | 5:21. Mi. 5:7. as showers on th e *g.* that tarrieth not Mat. 6:30. if God so clothe the *g.* Lu. 12:28. Jn. 6:10. there was much *g.* || Ja. 1:10,11. Re. 8:7. all green *g.* || 9:4. not hurt the *g.*

GRATE. *See* BRAZEN.

GRAVE, *s.* Ge. 35:20. Rachel's *g.* 37:35. I will go down to the *g.* to my son 42:38. with sorrow to the *g.* 44:31. || 50:1. Nu. 19:16. toucheth a *g.* is unclean, 18. 1 S. 2:6. the Lord bringeth down to the *g.* 2 S. 3:32. Abner's *g.* || 19:37. *g.* of my father 1 K. 2:9. his head bring down to *g.* with blood 13:30. in his own *g.* || 14:13. come to the *g.* 2 K. 22:20. gathered to th y *g.* 2 Ch. 34:28. Jb. 3:22. find the *g.* || 5:26. come to thy *g.* 14:13. hide me in the *g.* || 17:13. *g.* is my house, 21:13,32. | 24:19. | 30:24. | 33:22. Ps. 6:5. Ps. 30:3. soul from the *g.* || 31:17. silent in *g.* 49:14. laid in the *g.* || 15. from power of the *g.* 55:†15. quick to the *g.* || 86:†13. from the *g.* 88:3. nigh to *g.* || 5. lie in *g.* || 11. declared 89:48. hand of the *g.* || 141:7. the *g.* mouth Pr. 1:12. swallow as *g.* || 30:16. *g.* barren womb Ec. 9:10. no wisdom in *g.* || Song 8:6. cruel as *g.* Is. 14:†9. *g.* is moved || 11. down to the *g.* || 19. 38:18. *g.* cannot praise || 53:9. *g.* with wicked Jer. 20:17. been my *g.* || Ez. 31:15. | 32:23. Ho. 13:14. ransom from the power of *g.* O *g.* Jon. 2:†2. belly of *g.* || Na. 1:14. make thy *g.* Jn. 11:17. had lain in *g.* four days, 38. | 19:17. 1 Co. 15:55. O *g.* where || Re. 20:†13. *g.* deliv.

GRAVE-*Clothes*, *s.* Jn. 11:44. bound with *g.*-

GRAVE, *a.* 1 Ti. 3:8. deacons be *g.* 11. wives must be *g.* || Ti. 2:2. sober, *g.*

GRAVE, *v.* Ex. 28:9. *g.* on the onyx, 36. 2 Ch. 2:7. skill to *g.* || 14. cunning to *g.* any

GRAVED, *p.* 1 K. 7:36. 2 Ch. 3:7.

GRAVEL, *s.* Pr. 20:17. Is. 48:19. La. 3:16.

GRAVEN, *p.* Ex. 32:16. *g.* on table || 39:6. Jb. 19:24. *g.* with iron pen || Is. 49:16. *g.* theo Jer. 17:1. *g.* on their heart || Ha. 2:18. hath *g.* Ac. 17:29. Godhead is like gold *g.* by art and

GRAVEN *Image*. Ex. 20:4. not make any *g.*-, Le. 26:1. De. 4:16. | 5:8. De. 27:15. || Jud. 17:3. to make a *g.*-, 4. Jud. 18:14. there is in these houses a *g.*-, 30. 2 K. 21:7. Manasseh set *g.*- in house of God Is.40:19. melteth a *g.*-, 20.|| 44:9. that make a *g.*- 44:10. molten a *g.*-, 17. || 45:20. set up || 48:5. Jer. 10:14. founder confounded by *g.*-, 51:17. Na. 1:14. I will cut off *g.*- || Ha. 2:18.

GRAVEN *Images*. De. 7:5. burn *g.*- 12:3. hew down *g.*- || 2 K. 17:41. served *g.*- 2 Ch. 34:19. set up *g.*- || 33:7. beaten *g.*- Ps. 78:58. to jealousy with *g.*- || 97:7. serve *g.*- Is. 10:11. *g.* did excel || 21:9. || 30:22. defile *g.*- 40:8. practice to *g.*- || 17. that trust in *g.*- Jer. 8:19. provoked with *g.*- || 50:38. | 51:47. Ho. 11:2. burnt incense to *g.*- || Mi. 1:7. | 5:13.

GRAVES, *s.* Ex. 14:11. no *g.* in Egypt Nu. 11:34. *g.* of lust || 2 K. 23:6. 2 Ch. 34:4. Jb. 17:1. *g.* are ready for me || Is. 65:4. the *g.* Jer. 8:1. out of *g.* || 26:23. *g.* of the people Ez. 32:22. his *g.* || 37:12. open your *g.* 13.||39:11. Mat. 27:52. the *g.* were opened, 53. Lu. 11:44. as *g.* || Jn. 5:28. in *g.* Re. 11:9.

GRAVETH, *v.* Is. 22:16. *g.* a habitation GRAVING, *s.* and *a.* Ex. 32:4. a *g.* tool 1 K. 7:31. 2 Ch. 2:14. || Zch. 3:9. *g.* thereof GRAVITY, *s.* 1 Ti. 3:4. with all *g.* Ti. 2:7.

GRAY. *See* HAIRS *and* HEAD.

GRAY-*headed*, *a.* 1 S. 12:2. old and *g.*- Jb. 15:10. with us are *g.*- || Ps.71:18. old and *g.*-

GREASE, *s.* Ps. 119:70. heart fat as *g.*

GREAT, *a.* Ge. 1:2. make thy name *g.* 21:35 master is *g.* || 36:8. *g.* wrestlings 39:9. this *g.* wickedness || 45:7. | 48:19. De. 3:5. towns a *g.* many || 10:17. *g.* God 11:7. *g.* acts || 18:16. *g.* fire || 29:24. *g.* anger Jos. 7:9. *g.* name || 11:12. cities *g.* and fenced 22:10. a *g.* altar || 24:17. those great signs in Jud. 5:15. *g.* thoughts || 1 S. 12:17. | 22:15. 2 S. 5:10. David grew *g.* || 7:9. *g.* name 7:22. thou art *g.* || 22:36. made me *g.* Ps.18:35. 1 K. 8:42. hear of thy *g.* name. 2 Ch. 6:32. 19:7. journey is too *g.* || 2 K. 4:8. | 22:13. 1 Ch. 16:25. *g.* is the Lord, Ne. 4:14. | 9:32. Ps. 8:1. | 9:4. | 135:5. | 145:3. 21:13. *g.* are his mercies || 29:12. to make *g.* 2 Ch. 2:5. *g.* is G. || 9. house *g.*||17:12. waxed *g.* 28:13. our trespass is *g.* || 34:21. *g.* is wrath Est. 1:20. empire *g.* || Jb. 5:25. seed be *g.* Jb. 22:5. wickedness *g.* || 30:18. *g.* force of 35:15. in *g.* extremity || 36:18. a *g.* ransom 36:22. God is *g.* || 38:21. days || 39:11. strength Ps. 14:5. in *g.* fear, 53:5. || 19:11. *g.* reward 21:5. his glory is *g.* || 25:11. iniquity is *g.* 31:19. O how *g.* || 86:10. thou art *g.* 92:5. 103:†8. *g.* of mercy || 139:17. how *g.* is the sum Ec. 9:13. seemed *g.* || Is. 5:9. *g.* and fair Is. 9:2. darkness, have seen *g.* light, Mat. 4:16. 12:6. *g.* is the Holy One || 19:20. and a *g.* one 53:12. portion with *g.*|| 54:13. *g.* shall be peace Jer. 5:27. become *g.* || 10:6. thou art *g.* and 20:17. womb always *g.* || 32:18. the *g.* God 32:19. *g.* in counsel || 44:26. by my *g.* name La. 3:23. they are new, *g.* is thy faithfulness Ez. 16:7. waxed *g.* || 17:3. *g.* wings || 24:9. 29:18. *g.* service || 31:4. made him *g.* || 36:23. Da. 4:3. how *g.* his signs || 8:4. became *g.* Jo. 3:13. wickedness *g.* || Am. 6:2. the *g.* Mi. 5:4. *g.* to ends || Zch. 9:17. how *g.* is Ma. 1:11. name shall be *g.* among Gentiles, 14. Mat. 5:12. *g.* is your reward, Lu. 6:23,35. 19. be called *g.* || 6:23. how *g.* that darkness 13:46. pearl of *g.* price || 15:28. *g.* is thy faith 19:22. for he had *g.* possessions, Mk. 10:42. 20:26. will be *g.* among you, Mk. 10:43. 22:36. which is the *g.* commandment, 38. Lu. 1:15. he shall be *g.* || 9:18. same shall be *g.* 10:2. harvest *g.* || 16:26. is a *g.* gulf fixed Ac. 8:9. some *g.* one || 19:28. *g.* is Diana, 34. 2 Co. 7:4. *g.* is my bold. || Col. 4:13. a *g.* zeal 1 Ti. 3:16. *g.* is the mystery || 2 Ti. 2:20. Ti. 2:13. *g.* God || He. 7:4. how *g.* this man Ja. 3:5. how *g.* a matter a little fire kindleth Re. 16:19. *g.* Babylon, 17:5. || 19:17. *g.* God *See* CITY, COMPANY, CONGREGATION, CRY, DAY, DESTRUCTION.

GREAT *Evil*. 1 S. 6:9. Ne. 13:27. Ec. 2:21. Jer. 16:10. | 26:19. | 32:42. | 44:7. Da. 9:12. confirmed by bringing us a *g.*-

GREAT *King*, *s.* 2 K. 18:19. Is. 36:4. Ezr. 5:11. Ps. 47:2. | 48:2. | 95:3. | 136:17. Ec. 9:14. Jer. 25:14. Ma. 1:14. Mat. 5:35.

GREAT *Men*. 2 S. 7:9. 2 K. 10:6,11. Ne. 11:14. Jb. 32:9. Pr. 18:16. | 25:6. Jer. 5:5. | 52:13. Ez. 21:14. Jon. 3:†7. Na. 3:10. Re. 6:15. | 18:23.

GREAT *Multitude*, *s.* Nu. 32:1. 1 K. 20:13,28. 2 Ch. 13:8. | 20:2,15. | 28:5. Jb. 31:34. Is. 16:14. Jer. 44:15. Ez. 47:9. Da. 11:11. Mat. 4:25. | 8:1,18. | 12:15. | 15:30,33. | 19:2. | 20:29. | 21:8. | 26:47. Mk. 14:43. Lu. 5:6,15. Jn. 5:3. Ac. 14:1. | 17:4. Re. 7:9. | 19:6.

GREAT *Nation*, *s.* Ge. 12:2. | 17:20. | 18:18. | 46:3. Ex. 32:10. De. 4:6. | 26:5. Jos. 23:9. Ps. 135:10. Jer. 6:22. | 50:9,41. Ez. 31:6.

GREAT *People*. De. 2:10,21. | 9:2. Jos. 17: 14,15,17. 1 K. 3:8,9. | 5:7. Is. 13:4. Jo. 2:2.

GREAT *Power*. Ex. 32:11. brought out of Egypt with a *g.*-, 2 K. 17:36. Nu. 14:17. Jos. 17:17. Ne. 1:10. Jb. 23:6. Ps. 147:5. Jer. 27:5. | 32:17. Ez. 17:9. Na. 1:3. Mk. 13:26. Ac. 4:33. | 8:10. Re. 11:17. | 18:1.

GREAT *Sea*. Nu. 34:6. Jos. 1:4. | 9:1. | 15: 12,47. | 23:4. Ez. 47:10,15. Da. 7:2.

GREAT *Slaughter*. Jos. 10:10,20. Jud. 11:33. | 15:8. 1 S. 4:10. | 6:19. | 19:8. 2 S. 18:7. 1 K. 20:1. 2 Ch. 13:17. | 28:5. Is. 30:25. | 34:6.

So GREAT. Ex. 32:21. De. 4:7,8. 1 K. 3:9. 2 Ch. 1:10. Ps. 77:13. | 103:11. Mat. 8:10. Lu. 7:9. 2 Co. 1:10. He. 2:3. | 12:1. Ja. 3:4. Re. 16:18. | 18:17.

Small and GREAT. Ge. 19:11. smote *g.*- De. 1:17. hear *g.* || 25:13. divers weights 1 S. 5:9. smote *g.* || 20:2. do nothing *g.* or - 30:2. slew not any, *g.* or -|| 19. neither *g.* 1 K. 22:31. fight neither with *g.* 2 Ch. 18:30. 2 K. 23:2. both *g.* || 25:26. *g.* came to Egypt 1 Ch. 26:13. 2 Ch. 15:13. | 31:15. | 34:18. Est. 1:5,20. Jb. 3:19. | 37:6. Ps. 104:25. | 115:13. Ec. 2:7. *g.* cattle || Jer. 16:6. *g.* shall die Am. 8:5. the shekel *g.* || Ac. 26:22. || He. 11:18. Re. 13:16. *g.* receive || 19:5. praise G.-*g.*||20:12.

GREAT *Stone*, *s.* Ge. 29:2. De. 27:2. Jos. 10: 11,18. | 24:26. 1 S. 6:14,15,18. | 14:33. 2 S. 20:8. 1 K. 5:17. | 7:10. 2 Ch. 26:15. Ezr. 5:8. | 6:4. Jer. 43:9. 51:at. 27:60.

GREAT *Thing*, *s.* De. 4:32. | 10:21. 1 S. 12:16. see this *g.*, 24. | 26:25. do *g.*- 2 S. 7:21. done *g.*- || 23. to do for you *g.*- 2 K. 5:13. do *g.*- || 8:4. all *g.*- || 13. he do this *g.*- 1 Ch.17:19. these *g.*- || Jb. 5:9. G. doth *g.*-, 9:10. Ps. 71:19. hast done *g.*-, 106:21. | 126:2,3. Jer. 33:3. show the *g.*- || 45:5. seekest thou *g.*- Da. 7:8. a mouth speaking *g.*-, 20. Re. 13:5. Ho. 8:12. *g.*- of my law || Jo. 2:20. done *g.*-, 21. Mk. 3:8. *g.*- he did, 5:19. Lu. 1:49. | 8:39. Ac. 9:16. | 1 Co. 9:11. 2 Co. 11:15. Ja. 3:5.

Very GREAT. Ge. 26:13. Isaac grew *g.* Ex. 11:3. Moses was *g.* || Nu. 11:33. *g.* plague Nu. 22:17. to *g.* honor || 1 S. 2:17. sin 1 S. 4:10. *g.* slaughter || 14:15. *g.* trembling 25:2. a *g.* man || 2 S. 18:17. *g.* heap || 19:32. 1 K. 10:2. *g.* train || 1 Ch. 21:13. *g.* mercies 2 Ch. 21:14. a *g.* host || 30:13. *g.* congregation 33:14. a *g.* height || Ne. 8:17. *g.* gladness Jb. 1:3. *g.* household || 2:13. his grief was *g.* Ps. 104:1. thou art *g.* || Ez. 47:9. *g.* multitude Da. 8:8. waxen *g.* || 11:25. a *g.* army Jo. 2:11. camp *g.* || Zch. 14:4. a *g.* valley Mat. 21:8. *g.* multitude, Mk. 8:1. || 16:4. *Was* GREAT. Ge. 6:5. wickedness *g.* 13:6. substance *g.* || 1 K. 3:4. *g.* high place 2 K. 3:27. *g.* indignation || Est. 4:3. | 9:1. Jb. 31:25. wealth *g.* || Ec. 2:9. 1 *g.* La. 1:1. she that *g.* || Da. 4:10. height *g.* Mat. 7:27. and *g.* the fall of it, Lu. 6:49.

GREAT *Waters*. 2 S. 22:17. Ps. 18:16. Ps. 32:6. in floods of *g.*- || 77:19. path in *g.*- 107:23. do business in *g.*- || 144:7. deliver out Is. 23:3. Jer 41:12. | 51:55. Ez. 1:24. | 17:5,8. | 26:19. | 27:26. | 31:7,15. | 32:13. Ha. 3:15.

GREAT *while*. 2 S. 7:19. 1 Ch. 17:17. Mk. 1:35. Lu. 10:13. Ac. 28:6.

GREAT *Work*, *s.* Ex. 14:31. Jud. 2:7. 1 Ch. 29:1. Ne. 4:19. | 6:3. Ps. 111:2. Ec. 2:4. Re. 15:3.

GREATER, *a.* Ge. 16:1. *g.* light || 4:13. | 39:9. 41:10. in throne I be *g.* || 48:19. be *g.* than he Ex. 18:11. *g.* than all gods || Nu. 14:12. De. 9:14. De. 1:28. people is *g.* || 4:38. nations *g.* 7:1. Jos. 10:2. *g.* than Ai || 1 S. 14:30. *g.* slaughter 2 S. 13:15. hatred was *g.* || 16. this evil is *g.* 1 K. 1:37. throne *g.* || 1 Ch. 11:9. David waxed *g.* 2 Ch. 3:5. the *g.* house || Est. 9:4. waxed *g.* Jb. 33:12. God is *g.* || Lu. 1:5. punishment *g.* Ez. 8:6. *g.* abominations, 13:15. || Da. 11:13. Am. 6:2. border *g.* || Hag. 2:9. glory *g.* than Mat. 11:11. not risen a *g.* than John, Lu. 7:28. 12:6. *g.* than temple || 41. *g.* than Jonas is here 42. a *g.* than Solomon is here, Lu. 11:31,32. 23:11. *g.* damnation, Mk. 12:40. Lu. 20:47. 17. whether is *g.* the gold, or the temple, 19. Mk. 4:32. *g.* than all herbs || 12:31. no comm. *g.* Lu. 12:18. build *g.* || 22:27. whether *g.* he that Jn. 1:50. see *g.* things, 5:20. | 14:12. || 4:12. 5:36. a *g.* witness || 8:53. art thou *g.* than 10:29. *g.* than all, 14:28. || 13:16. not *g.* 15:20. 15:13. *g.* love || 19:11. *g.* sin || Ac. 15:28. no *g.* 1 Co. 14:5. *g.* is he that prophesieth || 15:6. part He. 6:13. swear by no *g.* 16. || 9:11. | 11:26. Ja. 3:1. condemnation || 2 Pe. 2:11. *g.* in power 1 Jn. 3:20. God is *g.* || 4:4. *g.* is he that is in you 5:9. witness of God is *g.* || 3 Jn. 4. no *g.* joy

GREATEST, *a.* 1 Ch. 12:14. *g.* over a 1000 ||29. Jb. 1:3. *g.* in east || Jer. 6:13. least to *g.* 8:10. Jer. 31:34. know me, from least to *g.* He. 8:11. 42:1. least to *g.* 8. | 44:12. Jon. 3:5. Ac. 8:10. Mat. 13:32. *g.* among herbs || 18:1. who is *g.* 4. 23:11. he that is *g.* shall be your servant Mk. 9:34. who should be *g.* || Lu. 9:46. | 22:24,26. 1 Co. 13:13. but the *g.* of these is charity

GREATLY, *ad.* Ge. 3:16. *g.* multiply thy sorrow 19:3. Lot pressed on them *g.* || 24:35. blessed *g.* 27:†33. a *g.* trembling || 32:7. *g.* afraid and Ex. 19:18. quaked *g.* || Nu. 11:10. anger kindled Nu. 14:39. mourned *g.* || De. 15:4. *g.* bless De. 17:17. nor shall he *g.* multiply silver Jud. 2:15. *g.* distressed || 6:6. *g.* impoverished 1 S. 11:15. rejoiced *g.* || 12:18. *g.* feared 16:21. he loved him *g.* || 17:11. and *g.* afraid 28:5. his heart trembled *g.* || 30:6. *g.* distressed 2 S. 10:5. men were *g.* ashamed, 1 Ch. 19:5. 24:10. David said, I have sinned *g.* 1 Ch. 21:8. 1 K. 2:12. established *g.* || 5:7. he rejoiceth *g.* 18:3. feared the Lord *g.* || 1 Ch. 4:38. increased 1 Ch. 16:25. *g.* to be praised, Ps. 18:1. | 96:4. 2 Ch. 33:12. Manasseh humbled himself *g.* Ezr. 10:†13. *g.* offended || Jb. 8:7. *g.* increase Ps. 21:1. how *g.* || 18:7. my heart *g.* rejoiceth 38:6. bowed down *g.* || 45:11. king *g.* desire 47:9. *g.* exalted || 62:2. not be *g.* moved 65:9. *g.* enrichest it || 71:23. lips *g.* rejoice 78:59. *g.* abhorred || 105:24. increased *g.* 109:30. *g.* praise || 112:1. delighteth *g.* in his 116:10. I was *g.* afflicted || 119:51. *g.* in derision Pr. 23:24. father of righteous shall *g.* rejoice Is. 12:7. he *g.* ashamed || 61:10. I will *g.* rejoice Jer. 3:1. *g.* polluted || 4:10. *g.* deceived this people 9:19. *g.* confounded || 20:11. be *g.* ashamed Ez. 20:13. *g.* polluted || 25:12. *g.* offended Da. 5:9. *g.* troubled || 9:23. *g.* beloved, 10:11,19. Ob. 2. *g.* despised || Jon. 4:4. *g.* angry, 19. Zph. 1:14. day hasteth *g.* || Zch. 9:9. rejoice *g.* O Mat. 27:14. marvelled *g.* || Mk. 5:38. wailed *g.* Mk. 9:15. amazed *g.* || 12:27. ye do *g.* err Jn. 3:29. rejoiceth *g.* because of bridegroom Ac. 3:11. *g.* wandering || 6:7. multiplied *g.* 1 Co. 16:12. I *g.* desired || Phil. 1:8. how *g.* I long Phil. 4:10. I rejoiced *g.* || 1 Th. 3:6. desiring *g.* 2 Ti. 1:4. *g.* desiring || 4:15. *g.* withstood our 1 Pe. 1:6. *g.* rejoice, 2 Jn. 4. 3 Jn. 3.

See I'FAREO.

GREATNESS, *s.* Ex. 15:7. *g.* of thy excellen. 16. by *g.* of thine arm || Nu. 14:19. to thy *g.* De. 3:24. show thy *g.* 5:24. || 9:26. thro' thy *g.* 11:2. not seen his *g.* || 32:3. ascribe ye *g.* 1 Ch. 17:19. done all this *g.* || 21. a name of *g.* 29:11. thine is the *g.* || 2 Ch. 9:6. |24:27. Ne. 13:22. *g.* of thy mercy || Est. 10:2. *g.* of Mor. Ps. 66:3. *g.* of thy power || 71:21. increase my *g.* 79:11. *g.* of thy power || 145:3. his *g.* unsearcha 145:6. declare thy *g.* || 150:2. excellent *g.* Pr. 5:23. *g.* of his folly || Is. 40:26. *g.* of might Is. 57:10. *g.* of thy way || 63:1. *g.* of his strength Jer. 13:22. *g.* of iniquity || Ez. 31:2. thy *g.* 7. Da. 4:22. *g.* is grown || 7:27. *g.* of kingdom Ep. 1:19. what the exceeding *g.* of his power

GREAVES, *s.* 1 S. 17:6. *g.* of brass

GRECIA, *The country of the Greeks, between* 20 *deg. and* 26 *deg. E. long. and between* 36 *deg. and* 44 *deg. N. lat.* Da. 8:21. | 10:20. | 11:2.

GRECIANS, Jo. 3:6. Ac. 6:1. | 9:29. | 11:20.

GREECE. Zch. 9:13. Ac. 20:2.

GREEDY, *a.* Ps. 17:12. lion *g.* of his prey Pr. 1:19. *g.* of gain, 15:27. || Is. 56:11. 1 Ti. 3:3.

GREEDILY, *ad.* Pr. 21:26. Ez. 22:12. Jn. 11.

GREEDINESS, *s.* Ep. 4:19. uncleanness with *g.*

GREEK, Mk. 7:26. Lu. 23:38. Jn. 19:20. Ac. 16:1,3. | 21:37. Ro. 1:16. | 9:19,†10. | 10:12. Ga. 2:3. | 3:28. Col. 3:11. Re. 9:11.

GREEKS. Jn. 12:20. certain *G.* came up to Ac. 14:1. multitude of *G.* believed, 17:4,12. 18:4. persuaded *G.* || 17. *G.* took Sosthenes the 19:10. *G.* heard word || 17. known to *G.* 20:21. testifying to *G.* || 21:28. brought *G.* Ro. 1:14. debtor to *G.* || 1 Co. 1:22. *G.* seek 1 Co. 1:23. to *G.* foolishness || 24. both Jews, *G.*

GREEN, *a.* Ge. 1:30. *g.* herb, 9:3. || 30:37. Ex. 10:15. not any *g.* thing || Le. 2:14. | 23:14. Jud. 16:7. *g.* withes, 8. || 2 K. 19:26. *g.* herbs Est. 1:6. *g.* and blue || Jb. 8:16. he is *g.* Jb. 15:32. branch not *g.* || 39:8. every *g.* thing Ps. 23:2. *g.* pasture || 37:2. wither as *g.* herb 37:35. a *g.* bay tree || 92:†14. he fat and *g.* Song 1:16. our bed is *g.* || 2:13. her *g.* figs Is. 15:6. no *g.* thing || Jer. 11:16. a *g.* olive || 17:8. Ho. 14:8. *g.* fir-tree || Mk. 6:39. sit on *g.* grass Re. 8:7. all *g.* grass || 9:4. not hurt *g.* thing

GREEN *Tree*, *s.* De. 12:2. 1 K. 14:23. 2 K. 16:4. Ps. 52:8. Is. 57:5. Jer. 2:20. | 3:6,13. Ez. 6:13. | 17:24. | 20:47. Lu. 23:31.

GREEN *Trees*. Jer. 17:2. groves by *g.*-

GREENISH, *a.* Le. 13:49. | 14:37.

GREENNESS, *s.* Jb. 8:12. yet in his *g.*

GREET, *v.* 1 S. 25:5. Ro. 16:3,5,6,8,11. 1 Co. 16:20. 2 Co. 13:12. Phil. 4:21. Col. 4:14. 1 Th. 5:26. Ti. 3:15. 1 Pe. 5:14. 2 Jn. 13. 3 Jn. 14.

GREETETH, ING, *s.* Mat. 23:7. Lu. 11:43. | 20:46. Ac. 15:23. | 23:26. 2 Ti. 4:21. Ja. 1:1.

GREW, *v.* Ex. 1:12. the more they *g.* Ac. 19:20.

GREYHOUND, *s.* Pr. 30:31.

Arab Greyhound of the Desert, as now seen: the cut is from the ancient Egyptian monuments.

GREY. *See* GRAY.
GRIEF, S, *s.* Ge. 26:35. were a *g.* to Isaac
1 S. 1:16. abundance of *g.* || 25:31. be no *g.*
2 Ch. 6:29. his own *g.* || Jb. 2:13. his *g.* was great
Jb. 6:2. oh, that my *g.* || 16:5. assuage *g.* 6.
Ps. 6:7. cons. bec. 31:9. || 31:10. life spent with *g.*
69:26. *g.* of those thou woundest || 139:†24.
Pr. 17:25. *g.* to father || Ec. 1:18. is much *g.*
Is. 1:†13. it is *g.* || 17:11. day of *g.* || 53:3.
53:4. he hath borne our *g.* || 10. put him to *g.*
Jer. 6:7. is *g.* || 10:19. this is a *g.* || 45:3. added *g.*
La. 3:32. though he cause *g.* || Ez. 32:19.
Jon. 4:6. h.s *g.* || 2 Co. 2:5. if any caused *g.* he
He 13:17. and not with *g.* || 1 Pe. 2:19. endure *g.*
GRIEVANCE, *s.* Ha. 1:3. behold *g.* || †13.
GRIEVE, *v.* 1 S. 2:33. to *g.* thine heart
1 Ch. 4:10. may not *g.* me || Ps. 78:40. oft *g.*
La. 3:33. not willingly *g.* || Ep. 4:30. *g.* not
GRIEVED, *p.* Ge. 6:6. *g.* him at his heart
34:7. were *g.* || 45:5. be not *g.* || 49:23. sorely *g.*
Ex. 1:12. were *g.* Dc. 15:10. shall not be *g.*
Jud. 16:16. his soul was *g.* || 1 S. 1:8. why *g.*
1 S. 15:11. it *g.* Samuel || 2:33. lest he be *g.*
20:34. was *g.* for David || 30:6. people was *g.*
2 S. 19:2. king was *g.* || Ne. 2:10. | 13:8.
Jb. 1:2. wilt thou be *g.* || 30:25. soul *g.* for poor
Ps. 73:21. my heart was *g.* I was pricked
95:10. forty years was I *g.* He. 3:10,17.
112:10. wicked be *g.* || 119:158. | 139:21.
Is. 51:6. *g.* in spirit || 57:10. thou wast not *g.*
Jer. 5:3. they have not *g.* || Da. 7:15. | 11:30.
Am. 6:6. are not *g.* for the affliction of Joseph
Mk. 3:5. *g.* for the hardness || 10:22. went *g.*
Jn. 21:17. Peter was *g.* || Ac. 4:2. being *g.*
Ac. 16:18. Paul being *g.* || Ro. 14:15. brother be
2 Co. 2:4. not that ye should be *g.* || 5. not *g.*
GRIEVETH, *v.* Ru. 1:13. Pr. 26:15.
GRIEVING, *p.* Ez. 28:24. no *g.* thorn of all
GRIEVOUS, *a.* Ge. 12:10. famine *g.* in land
18:20. sin || 21:11. very *g.* 12. | 41:31. || 50:11.
Ex. 8:24. a *g.* swarm || 9:3. murrain || 18. hail
1 K. 2:8. a *g.* curse || 12:4. *g.* service of father
Ps. 10:5. always *g.* || 31:18. speak *g.* things
Pr. 15:1. *g.* words stir up || 10. correction *g.*
Ec. 2:17. work || Is. 15:4. life || 21:2. *g.* vision
Jer. 6:28. *g.* revolters || 10:19. my wound is *g.*
14:17. a *g.* blow || 16:4. *g.* deaths || 23:19. whirlw.
30:12. incurable, thy wound is *g.* Na. 3:19.
Mat. 23:4. heavy burdens and *g.* Lu. 11:46.
Ac. 20:29. *g.* wolves || 25:7. *g.* complaints
Phil. 3:1. is not *g.* || He. 12:11. joyous, but *g.*
1 Jn. 5:3. are not *g.* || Re. 16:2. a *g.* sore
GRIEVOUSLY, *ad.* Is. 9:1. *g.* afflict her by
Jer. 23:19. fall *g.* || La. 1:8. *g.* sinned, 20.
Mat. 8:6. *g.* tormented || 15:22. daughter *g.* vexed
GRIEVOUSNESS, *s.* Is. 10:1. | 21:15.
GRIND, *v.* Jud. 16:21. Samson did *g.* in the
Jb. 31:10. let my wife *g.* || Ec. 12:3. *g.* little
Is. 3:15. *g.* the faces || 47:2. *g.* meal || La. 5:13.
Mat. 21:44. it will *g.* him to powder, Lu. 20:18.
GRINDERS, *s.* Jb. 29:†17. Ec. 12:3. *g.* cease
GRINDING, *p.* Ec. 12:4. Mat. 24:41.
GRIN, *s.* Jb. 18:9. Ps. 140:5. | 141:9.
GRIZZLED, *a.* Ge. 31:10,12. Zch. 6:3,6.
GROAN, *v.* Jb. 24:12. Jer. 51:52.
Ez. 30:24. Pharaoh *g.* || Jo. 1:18. beasts *g.*
Ro. 8:23. ourselves *g.* || 2 Co. 5:2. we *g.* 4.
GROANED, ETH, *p.* and *v.* Jn. 11:33. Ro. 8:22.
GROANING, S, *s.* Ex. 2:24. God heard their *g.*
6:5. I have heard the *g.* of Israel, Ac. 7:34.
Jud. 2:18. their *g.* || Jb. 23:2. heavier than my
Ps. 6:6. weary with *g.* || 38:9. *g.* is not hid
102:5. by reason of *g.* || 20. *g.* of prisoner
Ez. 30:24. *g.* of || Jn. 11:38. Jesus *g.* || Ro. 8:26.
GROPE, ETH, *v.* and *p.* De. 28:29. *g.* at noon
Jb. 5:14. they *g.* 12:25. || Is. 59:10. we *g.*
GROSS, *a.* Is. 60:2. *g.* darkness, Jer. 13:16.
Mat. 13:15. people's heart waxed *g.* Ac. 28:27.
GROUND, *p.* Ex. 32:20. Nu. 11:8. De. 9:21.
GROUND *Corn.* 2 S. 17:19. spread *g.*-
GROUND, *s.* Ge. 2:5. not man to till the *g.*
7. formed man of dust of the *g.* || 19. beast
3:17. cursed is the *g.* || 4:2. Cain a tiller of *g.*
5:29. because of *g.* || 8:21. not again curse *g.*
Ex. 3:5. thou standest is holy *g.* Ac. 7:33.
Nu. 16:31. *g.* clave || De. 28:4. fruit of *g.* 11.
2 S. 23:12. stood in midst of *g.* and defended it
2 K. 2:19. *g.* barren || 9:26. into the plat of *g.*
13:18. he said, Smite on the *g.* he smote
1 Ch. 11:13. a parcel of *g.* || 21:21. bowed to *g.*
Ne. 10:35. bring the first-fruits of our *g.* 37.
Jb. 1:20. fell on the *g.* || 2:13. sat with him on *g.*
5:6. nor doth trouble spring out of the *g.*
14:8. die in the *g.* || 16:13. my gall on the *g.*
18:10. snare laid for him in the *g.* | 38:27.
39:24. he swalloweth the *g.* with fierceness
Ps. 89:44. cast his throne to the *g.* 39.
107:33. into dry *g.* || 35. he turneth dry *g.* into
Is. 3:26. sit on the *g.* || 21:9. broken to the *g.*
28:24. clods of his *g.* || 29:4. speak out of *g.*
35:7. parched *g.* || 51:23. laid thy body as *g.*
Jer. 4:3. break up your fallow *g.* Ho. 10:12.
14:2. black to the *g.* || 4. *g.* is chapt || 25:33.
La. 2:10. elders of Zion sit on the *g.* 21.
Ez. 24:7. she poured it on the *g.* || 26:11,16.
Da. 8:5. touched not the *g.* || 10. stars to *g.*
12. truth to the *g.* || 18. face toward the *g.* 10:9.
Ob. 3. who shall bring me down to the *g.*
Mat. 10:29. one of them shall not fall to the *g.*
Mat. 13:8. fell on good *g.* Mk. 4:8. Lu. 8:8,15.
Mk. 9:20. and he fell on the *g.* 14:35.
Lu. 12:16. *g.* of a rich man || 13:7. | 14:18. | 19:44.
22:44. as drops of blood falling to the *g.*
Jn. 8:6. wrote on the *g.* || 9:6. spat on the *g.*
12:24. wheat fall to *g.* || 18:6. fell to the *g.*
Ac. 22:7. I fell to the *g.* and heard a voice
GROUND, *s.* 1 Ti. 3:15. *g.* of truth || He. 11:†1.
GROUNDED, *p.* Is. 30:32. the *g.* staff shall
Ep. 3:17. *g.* in love || Col. 1:23. *g.* and settled
GROVE, *s.* *A little wood. A place shaded by trees, where idolaters used to worship.*
Ge. 21:33. De. 16:21. Jud. 6:25,28. 1 S. 22:†6.
1 K. 15:13. | 16:33. 2 K. 13:6. | 17:16. | 21:3. | 23:4,6,15. 2 Ch. 15:16.
GROVES, *s.* Ex. 34:13. cut their *g.* De. 7:5.
De. 12:3. burn *g.* || Jud. 3:7. served *g.*
1 K. 14:15. made *g.* 23. || 18:19. 2 K. 17:10.
2 K. 18:4. cut down *g.* 23:14. 2 Ch. 14:3. | 17:6. | 19:3. | 31:1. | 34:3,4,7. Mi. 5:14.
2 Ch. 33:3. made *g.* 19. || Is. 17:8. nor respect *g.*
Is. 27:9. *g.* not stand || Jer. 17:2. rem. their *g.*
GROW, *v.* Ge. 48:16. let them *g.* to a multitude
Jud. 16:22. hair began to *g.* || 2 S. 23:5.
2 K. 19:29. *g.* of themselves. || Ezr. 4:22. damage *g.*
Jb. 8:11. can the rush *g.* || 31:40. let thistles *g.*
Ps. 92:12. *g.* like a cedar || 104:14. grass to *g.*
Ec. 11:5. nor how the bones *g.* in the womb
Is. 11:1. branch *g.* || 17:11. plant *g.* 53:2.
Jer. 12:2. they *g.* up || 33:15. branch to *g.*
Ez. 44:20. nor locks to *g.* || 47:12. *g.* all trees
Ho. 14:5. *g.* as the lily || 7. *g.* as the vine
Jon. 4:10. nor madest it *g.* || Zch. 6:12. | 9:†17.
Ma. 4:2. ye shall *g.* up as calves of the stall
Mat. 6:28. lilies, how they *g.* Lu. 12:27.
13:30. let both *g.* || 21:19. let no fruit *g.*
Mk. 4:27. *g.* up || Ac. 5:24. this would *g.*
Ep. 4:15. may *g.* up || 1 Pe. 2:2. may *g.*
2 Pe. 3:18. *g.* in grace, and in knowledge of Is.
GROWN, *p.* Ge. 38:11. till Shelah be *g.* 14.
Ex. 2:11. Moses was *g.* || 9:32. rye not *g.* up
De. 32:15. *g.* thick || Ru. 1:13. till they were *g.*
2 S. 10:5. tarry till beards be *g.* 1 Ch. 19:5.
Ezr. 9:6. trespass is *g.* || Ps. 144:12. plants *g.*
Jer. 50:11. *g.* fat || Ez. 16:7. thy hair *g.*
Da. 4:22. *g.* strong || Mat. 13:32. when *g.*
GROWETH, *v.* Le. 25:5. *g.* of its own accord
Jud. 19:9. day *g.* to an end || Jb. 38:38. dust
Ps. 90:5. like grass which *g.* 6. | 129:6.
Is. 37:30. *g.* of itself || Mk. 4:32. it *g.* up
Ep. 2:21. *g.* unto a holy || 2 Th. 1:3. faith *g.*
GROWTH, *s.* Am. 7:1. it was the latter *g.*
GRUDGE, *v.* Le. 19:18. nor bear any *g.* against
Ps. 59:15. *g.* if they be not || Ja. 5:9. *g.* not
GRUDGING, LY, *p.* and *ad.* 2 Co. 9:7. 1 Pe. 4:9.
GUARD, *s.* Ge. 37:36. captain of *g.* 39:1. | 41:12. 1 K. 14:27. 2 K. 25:8,10,11,12. Jer. 39:11. | 41:1,5. | 52:30. Da. 2:14. Ac. 28:16.
2 S. 23:23. D. set him over his *g.* 1 Ch. 11:25.
1 K. 14:28. *g.* bare them || 2 K. 11:6. behind *g.*
Ne. 4:22. be a *g.* to us || Ez. 38:7. Mk. 6:†27.
GUARD *Chamber*, *s.* 1 K. 14:28. 2 Ch. 12:11.
GUEST, *s.* Lu. 19:7. gone to be *g.* with a
GUEST *Chamber*, *s.* Mk. 14:14. Lu. 22:11.
GUESTS, *s.* 1 K. 1:41. Adonijah his *g.* 49.
Pr. 9:18. her *g.* in depth || Zph. 1:7. bid his *g.*
Mat. 22:10. furnished with *g.* || 11. to see the *g.*
GUIDE, S, *s.* is put for, (1) *A husband*, Pr. 2:17. (2) *A teacher*, Ro. 2:19. (3) *God, who guides by his providence, word and Spirit*, Ps. 48:14. Jer. 3:4. Jn. 16:13.
Ps. 48:14. *g.* unto death || 55:13. a man, my *g.*
Pr. 2:17. *g.* of her youth || 6:7. having no *g.*
Jer. 3:4. *g.* of my youth || Mi. 7:5. confid. in *g.*
Mat. 23:16. blind *g.* 24. || Ac. 1:16. who was *g.*
Ro. 2:19. thou art a *g.* || He. 13:†7. *g.* over
GUIDE, *v.* Jb. 38:32. *g.* Arcturus
Ps. 25:9. *g.* in judgment || 31:3. and *g.* me
32:8. *g.* thee || 73:24. *g.* me || 112:5. *g.* his affairs
Pr. 11:3. integrity *g.* || 23:19. *g.* thine heart
Is. 49:10. shall he *g.* 58:11. || 51:18. none to *g.*
Lu. 1:79. *g.* our feet || Jn. 16:13. *g.* in all truth
Ac. 8:31. some man *g.* || 1 Th. 3:†11. God *g.*
1 Ti. 5:14. *g.* the house || He. 13:†17. that *g.* you
GUIDED, ING, *v.* and *p.* Ge. 48:14. *g.* his hands
Ex. 15:13. thou hast *g.* || 2 Ch. 15:13. the L. *g.*
Jb. 31:18. I have *g.* her || Ps. 78:52. *g.* them, 72.
GUILE, *or deceit*, *s.* Ex. 21:14. slay with *g.*
Ps. 32:2. no *g.* || 34:13. speaking *g.* 1 Pe. 3:10.
55:11. deceit, *g.* || Jn. 1:47. in whom is no *g.*
2 Co. 12:16. caught with *g.* || 1 Th. 2:3. not in *g.*
1 Pe. 2:1. malice *g.* || 22. nor *g.* || Re. 14:5. no *g.*
GUILT, *s.* De. 19:13. put away *g.* 21:9.
GUILTY, *a.* Ge. 42:21. we are *g.* concerning
Ex. 34:7. by no means clear the *g.* Nu. 14:18.
Le. 4:13. and are *g.* 5:2,3,5,17. | 6:4. | 22:27.
Nu. 35:27. not be *g.* || 31. *g.* of death, but
Jud. 21:22. should be *g.* || Ezr. 10:19. being *g.*
Ps. 5:10. | 34:†21. | 109:7. || Pr. 30:10. found *g.*
Ez. 22:4. become *g.* || Ho. 5:†15. till they be *g.*
Zch. 11:5. not *g.* || Mat. 23:18. he is *g.* 26:66.
Ro. 3:19. become *g.* || 1 Co. 11:27. Ja. 2:10.
GUILTINESS, *s.* Ge. 26:10. Ezr. 9:†6.
Ps. 51:14. from blood *g.* || 69:†5. my *g.* not hid
GUILTLESS, *a.* Ex. 20:7. not hold *g.* De. 5:11.
Nu. 5:31. be *g.* 32:22. Jos. 2:19. 1 S. 26:9. 2 S. 3:28. | 14:9. 1 K. 2:9. Mat. 12:7.
GULF, *s.* Lu. 16:26. a great *g.* fixed so that
GUNI, *A garden.* Ge. 46:24. Nu. 26:48.
GUR, *A whelp.* A city, 2 K. 9:27.
GUSH, ED, 1 K. 18:28. till the blood *g.*
Ps. 78:20. waters *g.* out, 105:41. Is. 48:21.
Jer. 9:18. eyelids *g.* || Ac. 1:18. bowels *g.* out
GUTTER, S, *s.* Ge. 30:38,41. 2 S. 5:8.

H.

HA, *An interjection of glad surprise*, &c. Jb. 39:25.
HABAIAH, *Hiding of the Lord.* Ezr. 2:61.
HABAKKUK, *Wrestler.* Ha. 1:1. | 3:1.
HABAZINIAH, *Hiding of shield of the Lord.* Jeremiah's *father*, Jer. 35:3.
HABERGEON, S, *A small coat of mail.* Ex. 28:32. 2 Ch. 26:14. Ne. 4:16. Jb. 41:26.
HABITABLE, *a.* Pr. 8:31. *h.* part of his earth
HABITATION, S, *s.* Ex. 15:2. prepare him a *h.*
13. holy *h.* De. 26:15. Ps. 68:5. Jer. 25:30. Zch. 2:13.
Le. 13:46. his *h.* be || De. 12:5. even to his *h.*
1 S. 2:29. my *h.* 32. || 2 S. 15:25. his *h.*
2 Ch. 6:2. house of *h.* || 29:6. *h.* of the Lord
30:†27. *h.* of his holiness || Ezr. 7:15. *h.* in Jer.
Jb. 5:3. I cursed his *h.* || 24. shall visit thy *h.*
8:6. *h.* of righteousness || 18:15. upon his *h.*
Ps. 26:8. loved the *h.* || 33:14. place of his *h.*
49:†14. grave a *h.* || 69:25. *h.* be desolate
71:3. my strong *h.* || 89:14. *h.* of throne, 97:2.
91:9. Most High thy *h.* || 104:12. have their *h.*
107:7. city of *h.* 36. || 132:5. find a *h.* || 13.
Pr. 3:33. but he blesseth the *h.* of the just
Is. 22:16. graveth a *h.* || 27:10. *h.* be forsaken
32:18. peaceable *h.* || 33:20. Jerusalem a quiet *h.*
34:13. *h.* of dragons, 35:7. || 63:15. *h.* of holiness
Jer. 10:25. *h.* desolate || 25:30. roar on his *h.*
31:23. O *h.* of justice, 50:7. || 33:12. *h.* of shepherds
41:17. *h.* of Chimham || 49:19. *h.* of strong
50:19. against his *h.* || 45. make *h.* desolate
Ez. 16:13. thy *h.* || 29:14. return to their *h.*
Am. 6:13. *h.* of violence || Ob. 3. *h.* is high
Ha. 3:11. sun and moon stood still in their *h.*
Ac. 1:20. *h.* be desolate ¶ 17:26. bounds of *h.*
Ep. 2:22. *h.* of God || Ju. 6. left their own *h.*
Re. 18:2. Babylon is become the *h.* of devils
HABITATIONS, *s.* Ge. 49:5. cruelty in *h.*
Ex. 12:20. your *h.* 35:3. || Nu. 15:2. of your
Ps. 74:20. *h.* of cruelty || 78:28. about *h.*
Is. 54:2. stretch forth the curtains of thy *h.*
Jer. 9:10. *h.* of the wilderness || 21:13. into our *h.*
25:37. peaceable *h.* || 49:20. make their *h.* desolate
La. 2:2. *h.* of Jacob || Ez. 6:14. in all their *h.*
Ho. 10:†10. Jo. 1:†19. Am. 1:2. Lu. 16:9.
HABOR, *A portaker, or fellow.* 2 K. 17:6.
HACHALIAH, *The book of the Lord.* Ne. 1:1
HACHILAH, *Hope in that.* 1 S. 23:19.
HACHMONI, *A wise man.* 1 Ch. 11:11.
HAD, *v.* Mk. 12:44. cast in all she *h.* even
Jn. 15:22. *h.* not *h.* sin || 17:5. I *h.* with thee
HADAD, *Joy, noise, clamor.* Ge. 25:15. | 36:36. 1 K. 11:14. 1 Ch. 1:30.
HADADEZER, *Comeliness.* 2 S. 8:3,7,10. | 9:1. | 10:16. 1 K. 11:23. 1 Ch. 18:3.
HADADRIMMON, *The voice of height*, or *the invocation of the god Rimmon.* Zch. 12:11.
HADAR, *A chamber.* Ge. 25:15.
HADAREZER, King of *Zobah.* 1 Ch. 18:3.
HADASHAH, *News, or a month.* Jos. 15:37.
HADASSAH, *A myrtle-tree.* Est. 2:7.
HADID, *Rejoicing, or sharp.* Ezr. 2:33.
HADLAI. *My rest, or defence.* 2 Ch. 28:12.
HADORAM, *Their praise.* Ge. 10:27. 1 Ch. 18:10. 2 Ch. 10:18.
HADRACH, *Joy of tenderness, or your chamber.* Zch. 9:1.
HAFT, *s.* Jud. 3:22. *h.* went in after blade
HAGAB, *A grasshopper.* Ezr. 2:46.
HAGAR, *A stranger, or fearing.* Ge. 16:1,15, 16. | 21:9,14,17. | 25:12. Ga. 4:24.
HAGARENES, from *Hagar.* Ps. 83:6.
HAGARITES. 1 Ch. 5:10,20.
HAGGAI, *My feast.* Ge. 46:16. Ezr. 5:1. | 6:14 Hag. 1:1,3. | 2:1,10,20.
HAGGIAH, *The Lord's feast.* 1 Ch. 6:30.
HAGGITH, *Rejoicing.* 2 S. 3:4. 1 K. 1:5,11 | 2:13. 1 Ch. 3:2.
HAI, *A heap.* A city, Ge. 10:12.
HAIL, *s.* Ex. 9:18. a grievous *h.* || 23. sent *h.*
26. was no *h.* || 33. *h.* ceased || 10:5,12,15.
Jb. 38:22. treas. of *h.* || Ps. 78:47. with *h.* || 48. Ps. 135:32. he gave *h.* for rain || 148:8. fire, *h.*
Ps. 28:2. tempest of *h.* || 17. *h.* shall sweep
Hag. 2:17. smote with *h.* || Re. 8:7. | 11:19. | 16:21
HAIL, *v.* *Peace be unto thee.* Mat. 26:49. | 27:29. Mk. 15:18. Lu. 1:28. Jn. 19:3.
HAILSTONES, *s.* Jos. 10:11. Ps. 18:12,13. Is. 30:30. Ez. 13:11,13. | 38:22.
HAIR, *s.* Le. 13:30. *h.* in the plague, 37.
Nu. 6:19. *h.* of separation || Jud. 20:16.
2 S. 14:11. not one *h.* || 26. *h.* was heavy
1 K. 1:52. not a *h.* fall || Ne. 13:25. plucked *h.*
Jb. 4:15. *h.* of my flesh || Song 4:1. as a flock, 6:5.
Is. 3:24. and instead of well set *h.* baldness
7:20. L. shave *h.* || 50:6. plucked off *h.* || Jer. 7:29.
Mat. 3:4. of camels' *h.* || 5:36. not make one *h.*
Jn. 11:2. and wiped his feet with her *h.* 12:3.
1 Co. 11:14. long *h.* 15. || 1 Ti. 2:9. broidered *h.*
1 Pe. 3:3. plaiting *h.* || Re. 6:12. | 9:8.

HAIRS, *s.* Ge. 42:38. my gray *h.* 44:29. De. 32:25. gray *h.* Ru. 4:15. Ps. 71:18. Pr. 40:12. more than *h.* 69:4. || Is. 46:4. Ho. 7:9. gray *h.* are here || Mat. 10:30. Lu. 12:7. Lu. 7:38. *h.* of her head || Re. 1:14. *h.* white

HAIRY, *a.* Ge. 25:25. first all *h.* 27:11,23. 2 K. 1:8. Elijah was *h.* || Ps. 68:21. *h.* scalp

HAKKATTAN, *Little.* Ezr. 8:12.

HAKKOZ, *A thorn, or end.* 1 Ch. 24:10.

HAKUPHA, *A command.* Ezr. 2:51.

HALAH, *Infirmity.* 2 K. 17:6. | 18:11.

HALAK, *He went.* Jos. 11:17. | 12:7.

HALE, ING, *v.* and *p.* Lu. 12:58. Ac. 8:3.

HALF, *a.* Ex. 24:6. *h.* the blood || 30:23. Le. 6:20. *h.* at night || Nu. 12:12. | 31:29. 1 S. 14:14. *h.* acre || 2 S. 18:3. | 19:40. 1 K. 10:7. *h.* not told || 13:8. *h.* thy house Ne. 13:24. spake *h.* in the speech of Ashdod Est. 5:3. *h.* of the kingdom, 7:2. Mk. 6:23. Ps. 55:23. not live *h.* || Ec. 10:51. *h.* thy sins Da. 12:7. for time, times, and a *h.* Re. 12:14. Zch. 14:4. *h.* of mount || 8. *h.* toward the sea Lu. 10:30. *h.* dead || 19:8. *h.* of my goods Re. 8:1. *h.* an hour || 11:9. three days and *h.* 11.

See SHEKEL, HIN, TRIBE.

HALHUL, *Grief.* A city, Jos. 15:58.

HALI, *Sickness, or beginning.* Jos. 19:25.

HALL, Mat. 27:27. Mk. 15:16. Lu. 22:55.

HALLELUJAH, *Praise ye the Lord.* Re. 19:1.

HALLOESH and HALLOBESH, *Saying nothing; or an enchanter.* Ne. 3:12. | 10:24.

HALLOW, *v.* Ex. 28:38. | 29:1. Le. 22:2,32. | 25:10. Nu. 6:11. 1 K. 8:64. Ler. 17:22,24, 27. Ez. 20:20. | 44:24.

HALLOWED, *p. Sanctified or set apart.* Ex. 20:11. Sabbath-day, *h.* || 29:21. Aaron be *h.* Le. 12:4. touch no *h.* || 22:32. I will be *h.* Nu. 3:13. *h.* first-born || 5:10. *h.* things, 18:8. 16:37. censers are *h.* 38. || 18:29. *h.* part 1 S. 21:4. *h.* bread, 6. || 1 K. 9:3. I *h.* this house 2 K. 12:18. *h.* things || 2 Ch. 36:14. house *h.* Mat. 6:9. *h.* be thy name, Lu. 11:2.

HALT, *a.* Mat. 18:8. into life, *h.* Mk. 9:45. Lu. 14:21. bring hither the *h.* || Jn. 5:3. blind, *h.*

HALT, *v.* 2 K. 18:21. how long *h.* ye Ps. 38:17. I am ready to *h.* my sorrow is

HALTED, *p.* Ge. 32:31. Jacob *h.* || Mi. 4:7.

HALTETH, *v.* Mi. 4:6. assemble her that *h.* Zph. 3:19. at that time I will save her that *h.*

HALTING, *s.* Jer. 20:10. watched for my *h.*

HAM, *Crafty, or heat.* Ge. 5:32. | 6:10. | 9:18. | 10:1,6. | 14:5. 1 Ch. 1:4. | 4:40. Ps. 78:51. tabernacles of *H.* || 105:23. in land of 105:27. showed wonders in land of *H.* 106:22.

HAMAN, *Noise, tumult.* Est. 3:1,2.

HAMATH, *Anger, heat, or wall.* Nu. 13:21. as men come to *H.* 34:8. Jos. 13:5. Jud. 3:3. 1 K. 8:65. 2 K. 14:25. 2 Ch. 7:8. 2 S. 8:9. Toi king of *H.* 1 Ch. 18:9. 2 K. 14:28. recovered *H.* || 17:30. men of *H.* 18:34. where are the gods of *H.*? Is. 36:19. 19:13. where is the king of *H.* Is. 37:13. 23:33. in bands in the land of *H.* 25:21. 2 Ch. 8:4. store-cities in *H.* || Is. 13:9. | 11:11. Jer. 39:5. land of *H.* || 49:23. *H.* confounded Ez. 47:16. border of *H.* || 20. come over against Zch. 9:2. *H.* also shall border thereby

HAMATH-ZOBA, *Heat of an army,* 2 Ch. 8:3.

HAMITAL, *Heat of the dew.* 2 K. 23:31.

HAMMEDATHA, *Troubling the law.* Est. 3:5.

HAMMELECH, *A king.* Jer. 36:26. | 38:6.

HAMMER, *S.* *s.* Jud. 4:21. Jael took a *h.*

Medo-Persian Body-Guard, with Hammer; — from the ruins of Persepolis.

1 K. 6:7. *h.* nor axe heard || Ps. 74:6. axes and *h.* Is. 41:7. smootheth with the *h.* 44:12. Jer. 10:4. fasten with *h.* || 23:29. like a *h.* || 50: 23. how is the *h.*

HAMMON, *Heat or the Sun.* Jos. 19:28.

HAMON-GOG, *Multitude of Gog.* Ez. 39:11.

HAMOR, *An ass, or dirt.* Ge. 33:19. | 34:6,24, 26. Jos. 24:32 Jud. 9:28.

HAMOTH-DOR, *Indignation.* Jos. 21:32.

HAMUL, *Godly, or merciful.* Gen. 46:12.

HANAMEEL, *The mercy of God.* Jer. 32:7.

HANAN, *Full of grace.* Jer. 35:4. 1 Ch. 8:23.

HANANEEL, *Grace from God.* Ne. 3:1.

HANANI, *Giving, or merciful.*

1 K. 16:1. Jehu, son of *H.* the word came, 7.

1 Ch. 25:4. son of Heman || 25. eighteenth lot to

2 Ch. 16:7. *H.* the seer || 19:2. son of *H.* 20:34.

Ezr. 10:20. *H.* Zebadiah || Ne. 1:2. | 7:2. | 12:36.

HANANIAH, *The grace of God.*

1 Ch. 3:19. Meshullam, *H.* || 21. sons of *H.* 8:24. a Benjamite || 25:4. son of Heman 25:23. 10th lot to *H.* || 2 Ch. 26:11. under *H.*

Ezr. 10:28. *H.* Zalhai had taken strange wives Ne. 3:8. *H.* repaired || 7:2. ruler of palace 10:23. *H.* sealed || 12:12. *H.* with trumpets, 41.

Jer. 28:1. *H.* a false prophet, 11:12. || 17. died 36:12. son of *H.* sat || 37:13. took Jeremiah Da. 1:6. Daniel *H.* 7:11,19. || 2:17. known to

HAND, *s.* when referred, 1. *To God,* signifies, (1) *His eternal purposes and executive power,* Ac. 4:28,30. (2) *His providential bounty and goodness,* Ps. 104:28. (3) *His mighty power to preserve and defend,* Jo. 10:28,29. (4) *His frowns and corrections,* Jud. 2:15. Ps. 32:4. | 38:2. (5) *His sovereign dispensl,* Ps. 31:15. (6) *His help,* Ne. 2:8. Ps. 74:11. (7) *His favor,* Lu. 1:66. (8) *His Spirit,* 1 K. 18:46. Ez. 1:3. | 37:1. (9) *His providence,* 1 Ch. 29:16. Jh. 2:10.

Referred, II. *To men;* signifi. (1) *An instrument,* Ex. 4:13. Hag. 1:11. (2) *Power,* Pr. 3:27. (3) *His help,* 2 K. 15:19. (4) *Possession,* 1 K. 11: 31. (5) *Advice,* 2 S. 14:19. (6) *Tyranny,* Ex. 18:9. (7) *Work,* Ac. 20:34.

Ge. 39:6. in Joseph's *h.* 22. || 48:17. his father's *h.* Ex. 6:1. a strong *h.* 13:9. || 13:3. stren. of *h.* 14:16. 14:8. Israel went out with a high *h.* Nu. 33:3. 19:13. not a *h.* touch it || 21:21. *h.* for *h.* De. 19:21. 38:15. on this *h.* and that *h.* were hangings Le. 14:32. *h.* not able to get || 25:28. remain in De. 13:9. *h.* of all the peo. || 25:12. cut off her *h.* Jos. 2:19. his blood on our head if any *h.* be on Jud. 1:9. L. shall sell Sisera into *h.* of a woman 6:14. from *h.* of Midianites || 15:18. fall into *h.* 1 S. 20:19. husin. was in *h.* || 22:17. *h.* with D. 2 S. 13:5. eat it at her *h.* 6. || 14:19. *h.* of Joab in 21:14. let me not fall into *h.* of men, 1 Ch. 21:13. 1 K. 13:6. king's *h.* restored || 18:44. like a man's 22:6. it into the king's *h.* 12:15. 2 Ch. 28:5. 2 Ch. 12:5. hath Lord left you in *h.* of Shishak Jh. 9:24. *h.* of wicked || 12:6. into whose *h.* God 12:10. in whose *h.* is the soul || 20:22. every *h.* 24:16. lo, their good is not in their *h.* 34:20. taken without *h.* || 37:7. sealeth up the Ps. 31:8. not shut me up into the *h.* of enemy 36:11. let not *h.* of the wicked remove me 74:4. deliver me out of *h.* of wicked, 82:4. | 97:10. 123:2. look to *h.* of masters || 127:4. arrows in *h.* Pr. 6:3. *h.* of thy friend || 10:4. with slack *h.* 11:21. tho' *h.* join in *h.* 16:5. || 22:24. *h.* of dilig. 17:16. price in the *h.* || 26:9. thorn in the *h.* Is. 14:26. *h.* that is stretched || 28:2. *h.* of a cruel Jer. 18:6. in potter's *h.* || 21:5. outstretched *h.* 26:24. *h.* of Ahikam was with Jeremiah 50:15. shout against her, she hath given her *h.* La. 5:6. we have given the *h.* || 12. hanged by *h.* Ez. 2:9. *h.* was sent || 8:3. form of a *h.* 10:8. 21:21. taken with the *h.* || 28:9. *h.* that slayeth 37:19. stick in the *h.* of Ephia. || 43:5. in man's *h.* Da. 5:5. fingers of a man's *h.* || 23. in whose *h.* 8:25. broken without *h.* || 10:10. *h.* touched me Mi. 2:1. because it is in the power of their *h.* Mat. 8:15. he touched her *h.* || 22:13. bind him *h.* Lu. 1:1. as many have taken in *h.* to set forth Jn. 10:39. esca. out of their *h.* || 11:44. bound *h.* 1 Co. 12:15. I am not the *h.* || 21. eye not say to *h.* Re. 17:4. golden cup in her *h.* || 19:2. at her *h.*

At, or at the HAND.

Ge. 9:5. | 27:41. | 33:19. De. 15:9. | 32:35. 1 S. 9:8. | 20:16. 2 K. 9:7. Ne. 11:24. Is. 13:6. Jer. 23: 23. Ez. 12:23. | 33:6. | 36:8. Jo. 1:15. | 2:1. Zph. 1:7. Mat. 3:2. | 4:17. | 10:7. | 26:18, 15, 46. Mk. 1:15. | 14:42. Lu. 21:33. Jn. 2:13 | 7:2. | 19:42. Ro. 13:12. Phil. 4:5. 2 Th. 2:2. 2 Ti. 4:6. 1 Pe. 4:7. Re. 1:3. | 22:10.

By the HAND. Ex. 4:13. send *-h.* of him Le. 8:36. which Lord commanded *-h.* of Moses, 10:11. | 23:45. Nu. 4:37,45,49. | 9:23. | 10:13. | 15:23. | 16:40. | 27:23. | 36:13. Jos. 14:2. | 20: 2. | 21:2,8. | 22:9. Jud. 3:4. 1 K. 8:53. 2 Ch. 33:8. | 35:6. Ne. 9:14. Ps. 77:20.

16:21. send him away by the *h.* of a fit man Jos. 20:9. not die *-h.* || Jud. 16:25. lad held him *-h.* 1 S. 18:25. Dav. fall *-h.* || 27:1. perish *-h.* of Saul 2 S. 11:14. *-h.* of Uriah || 12:25. of Nathan 21:22. fell *-h.* of David, 1 Ch. 20:8. || 1 K. 2:25. 1 K. 14:18. spake *-h.* of Ahijah || 16:7. of Jehu 2 K. 14:25. spake *-h.* of Jonah || 27. sav. *-h.* of Jer. 2 Ch. 10:15. spake *-h.* of Ahijah || 12:7. *-h.* of Shishak Is. 51:18. nor any that taketh her *-h.*

Jer. 31:32. in the day I took them *-h.* He. 8:9. Mat. 9:25. took her *-h.* Mk. 1:31. | 5:41. Lu. 8:54. Ac. 9:8. led him *-h.* || 13:11. some to lead him *-h.*

From the HAND. Ge. 32:11. De. 7:8. Jud. 8:22. 1 S. 25:39. Jb. 5:15. | 6:23. Ps. 89:48. | 105: 10. | 144:7,11. Pr. 6:5. Jer. 20:13. | 31:11. Ho. 13:14. Lu. 1:71.

HAND *of God.* 1 S. 5:11. *h.-* was heavy 2 Ch. 30:12. *h.-* was to give them one heart Ezr. 7:9. good *h.-*, 8:18,22,31. Ne. 2:8,18. Jb. 2:10. shall we receive good at the *h.-* 19:21. *h.-* hath touched me || 27:11. teach hy *h.-* Ec. 2:24. it was from the *h.-* || 9:1. are in the *h.-* Is. 62:3. shall be a royal diadem in the *h.-* Mk. 16:19. and sat on the right *h.-*, Ro. 8:34. Col. 3:1. He. 10:12. | 12:2. 1 Pe. 3:22, Ac. 2:33. by the right *h.-* exalted, 7:55,56.

His HAND. Ge. 3:22. lest he put forth *-h.* Ge. 16:12. *-h.* against ev.man || 19:16. laid hold on 24:10. all were in *-h.* || 32:13. came to *-h.* 39:3. prosper in *-h.* || 41:42. took ring off *-h.* Ex. 4:4. a rod in *-h.* || 6. *-h.* was leprous as 8:6. stretched out *-h.* 17. | 10:22. || 17:11. up *-h.* 21:16. if found in *-h.* || 20. he die under *-h.* 22:4. if found in *-h.* alive || 8. put *-h.* to, 11. 24:11. he laid not *-h.* || 32:15. tables in *-h.* 34:4. Le. 1:4. put *-h.* on head of burnt-offering Nu. 6:21. that *-h.* shall get || 21:26. laid out of Jos. 8:26. drew not *-h.* back || 20:5. slayer into 1 S. 6:9. that it is not *-h.* that smote us, but 14:26. but no man put *-h.* to his mouth, 27. 16:23. a harp and played with *-h.* 18:10. 17:40. sling in *-h.* || 57. head of Philistine in *-h* 19:5. he put his life in *-h.* || 23:16. *-h.* in God 1 K. 8:15. with *-h.* fulfilled it || 13:4. *-h.* dried 2 K. 5:11. strike *-h.* over the place || 10:15. gave 14:5. kingdom was confirmed in *-h.* 15:19. 18:21. will go into *-h.* || 19:19. save us out of 1 Ch. 28:19. made me understand by *-h.* on me 2 Ch. 26:19. a censer in *-h.* || 36:17. gave all into Jb. 6:9. let loose *-h.* || 15:23. darkn. is ready at *-h.* 15:25. stretcheth out *-h.* ag. G. || 26:13. formed 27:22. fain flee out of *-h.* || 28:9. *-h.* on rock Ps. 37:24. upholdeth him || 33. not leave him 78:42. remembered not *-h.* || 89:25. set *-h.* in sea 95:4. in *-h* are deep places || 7. sheep of *-h.* 106:26. lifted up *-h.* against them || 139:7. lileth Pr. 19:24. a slothful man hideth *-h.* 26:15. Ec. 5:14. nothing is in *-h.* || 15. away in *-h.* Song 5:4. put in *-h.* by the hole of the door Is. 5:25. his anger not turned, but *-h.* stretched out still, 9:12,17,21. | 10:4. | 14:27. 10:32. shake *-h.* 11:15. || 11:11. set *-h.* a 2d time 28:4. while it is yet in *-h.* || 31:3. stretch *-h.* 37:20. save us from *-h.* || 40:12. hollow of *-h.* 44:5. subscribe with *-h.* || 49:2. shadow of *-h.* 53:10. prosper in *-h.* || 5 :2. keepeth *-h.* from La. 2:8. not withdrawn *-h.* from destroying, 3:3. Ez. 17:18. lo, he had given *-h.* || 46:7. as *-h.* shall Da. 4:35. none can stay *-h.* || 8:4. deliver out, 7. 11:11. multitude given to *-h.* || 41. escape out Ho. 7:5. stretched out *-h.* || 12. balance of deceit in Ha. 3:4. horns out of *-h.* || Zph. 2:15. wag *-h.* Zch. 8:4. staff in *-h.* || 14:13. *-h.* rise up against Mat. 3:12. fan is in *-h.* || 26:23. dippeth *-h.* Mk. 1:41. put forth *-h.* || 3:5. *-h.* restored, Lu. 6:10. 7:32. they beseech him to put *-h.* on him Lu. 9:62. *-h.* to plough || 15:22. put a ring on *-h.* Jn. 3:35. all into *-h.* || 18:22. struck with palm Ac. 7:25. how G. by *-h.* || 9:12. putting *-h.* on 9:41. he gave her *-h.* || 28:3. viper on *-h.* 4. Re. 6:5. pair of bal. in *-h.* || 10:2. in *-h.* a book 14:9. or *-h.* || 14. sharp sickle || 20:1. chain

HAND *of the Lord, or the Lord's* HAND.

Ex. 9:3. *h.-* on thy cattle || 16:3. had died by *h.-* Nu. 11:23. is *-h.* waxed short || De. 2:15. again Jos. 4:24. *h.-* is mighty || Jud. 2:15. ag. them Ru. 1:13. the *h.-* is gone out against me 1 S. 5:6. *h.* was heavy || 7:13. against, 12:15. 2 S. 24:14. let us fall into the *h.-*, 1 Ch. 21:13. 1 K. 18:46. *h.-* was on Elijah, 2 K. 3:15. Jb. 12:9. *h.-* hath wrought this, Is. 41:20. Ps. 75:8. in *h.-* a cup || Pr. 21:1. king's heart Is. 19:16. shaking of *h.-* || 25:10. shall the *h.-* rest 40:2. received of *-h.* || 51:17. drunk at *h.-* 59:1. *-h.* is not shortened || 62:3. crown in *h.-* 66:14. *h.-* shall be known towards servants Ez. 1:3. *h.-* was on him, 3:14,22. | 8:1. | 37:1. 33:22. *h.-* was on me, 40:1. || Lu. 1:66. Ac. 11:21. *h.-* was with them || 13:11. *h.-* is on

See LAY, *or* LAID.

Left HAND. Ge. 13:9. if thou take the *-h.* 14:15. *-h.* of Damascus || 24:29. I may turn 48:13. toward Israel's *-h.* || 14. laid his *-h.* Le. 14:15. pour the oil into his own *-h.* 27. Nu. 20:17. we will not turn to the right *h.* nor to *-h.* De. 2:27. | 5:32. | 17:11,20. | 28:14. Jos. 1:7. turn not to right *h.* or to *left,* that thou mayst prosper, 23:6. 1 S. 6:12. Fr. 4:27. Jud. 3:21. Ehud put forth his *-h.* || 7:20. | 16:29. 2 K. 22:2. Josiah turned not to right *h.* or *left* 23:8. which were on a man's *-h.* at the gate 1 Ch. 6:44. stood on *-h.* || 12:2. could use both *-h.* 2 Ch. 3:17. on *-h.* Boaz || 4:6. put fire on *-h.* 7. Ne. 8:4. on his *-h.* stood || Jb. 23:9. on the *-h.* Pr. 3:16. in her *-h.* riches || Ec. 10:2. heart at *-h.* Song 2:6. *-h.* is under my head, his right, 8:3. Is. 9:20. eat on his *-h.* || 30:21. turn to *-h.* || 54:3. Ez. 16:46. dwell at *-h.* || 21:16. go on *-h.* || 39:3. Da. 12:7. when he held up his *-h.* to heaven Mat. 6:3. let not *-h.* know what thy right doth 20:21. one on right *h.* other on *left,* Mk. 10:37. 25:33. goats on his *-h.* || 41. say to them on *-h.* 27:38. thieves on *-h.* Mk. 15:27. Lu. 23:33. Ac. 21:3. left Cyprus on *h.* || 2 Co. 6:7. armor on

See LEFT *Hand,* or *Hands.*

Mighty HAND. Ex. 3:19. go, no not with a *-h.* 32:11. forth with a *-h.* || De. 3:24. show thy *-h.* De. 4:34. assayed to take him a nation by a *-h.* 5:15. out of Egypt by a *-h.* 6:21. | 7:8,19. | 9:26. | 11:2. | 26:8. | 34:12. Da. 9:15. Ez. 20:33. a *-h.* rule || 31. bring you out with 1 Pe. 5:6. humble yourselves under the *-h.* of G.

Mine and my HAND. Ge. 14:22. lift up *-h.* 31:29. in power of *-h.* || 39. I bear loss, of *-h.* 33:10. present at *-h.* || 43:9. of *-h.* require him Ex. 7:17. rod in *-h.* 17:9. || 15:9. *-h.* shall destroy

Ex. 32:22. cover thee with *h.* ‖ 23. take away *h.* De. 8:17. might of *h.* hath gotten ‖ 10:3. tables 32:39. nor any deliver out of *h.* Is. 43:13. 44. I lift up *h.* to heaven ‖ 41. if *h.* take hold Jud. 8:7. Zebah into *h.* ‖ 9:29. people under *h.* 1 S. 12:5. not found aught in *h.* ‖ 17:46. | 18:17. 24:7. God hath delivered him into *h.* 24:11. see the skirt in *h.* ‖ 12. *h.* not be on him 26:18. what evil is in *h.* ? ‖ 23. into *h.* 24:10. 25:21. I have put my life in *h.* and hearkened 2 S. 3:12. *h.* be with thee ‖ 5:19. wilt thou deliver the Philistines into *h.* 1 Ch. 14:10. 18:12. yet would I not put forth *h.*ag. Absalom 2 K. 5:18. he le meth on *h.* ‖ 18:31. out of *h.* 35. 2 Ch. 32:15. shall your G. del. you out of *h.* ? 17. Jb. 13:11. my life in *h.* ‖ 29:20. bow renewed in 31:27. or my mouth k.ssed *h.* ‖33. nor *h.*heavy Ps 81:14.turned *h.*ag. ‖ 89:21. *h.* be established 119:109. my soul is continually in *h.* Pr. 1:24. stretched out *h.* ‖ Is. 1:25. turn *h.* Is. 10:10. *h.* hath found ‖ 13. by strength of *h.* 14. *h.*found as a nest ‖ 36:19.Samar. out of *h.* 51:2. is *h.* shortened ? ‖ 11. this ye have of *h.* 51:16. shadow of *h.* ‖ 60:2. *h.* made, Ac. 7:50. Jer. 6:12. I will stretch out *h.* 15:6. | 51:25. 16:21. to know *h.* ‖ 19:6. so are ye in *h.* O Ez. 9:1. stretch out *h.* ‖ 12:7. digged with *h.* 29:3. I lifted up *h.* saying, I am the Lord your God, 6:23,28,12. | 36:7. | 44:12. | 47:14. 22. I withdrew *h.* ‖ 37:19. stick be one in *h.* Ho. 2:10. none shall deliver her out of *h.* Am. 1:8. *h.* ag. Ekron‖9:2.hell, thence *h.* take Z h. 2:9. I'll shake *h.* ‖ 13:7. turn *h.* on little Ju. 10:28. pluck out of *h.* 20. ‖ 23:25. thrust *h.* 1 To. 16:21. with own *h.* Ga. 6:11. Philc. 19. 2 Th. 3:17.

Our HAND. Ge. 37:27. let not *h.* be on him 43:21. brought it in *h.* ‖ D . 32:27. *h.* is high Jud. 16:23. Samson into *h.* ‖ 1 S. 14:10. | 30:23. Jer. 18:21.die not by *h.* ‖ 2 Co. 10:16. ready to *h.*

Out of HAND, or *not of the* HAND. Ge. 48:22. Ex. 2:19,38. | 14:30. Nu. 5:25. | 11:15. | 35: 25. Jos. 9:26. Jud. 2:16. | 6:9. | 13:5. 1 S. 4:8. | 17:37. 2 S. 12:7. | 22:1. | 23:21. 1 K. 11:31. | 22:3. 2 K. 13:25. | 2:16. Ps. 71:1. | 82:4. | 97:10. Is. 38:6. Jer. 15:21. | 21:12. 32:4. | 33:15,23. La. 5:8. Zch. 11:6. Jn. 10:39. Ac. 12:11. Re. 8:4,10.

Right HAND. Ge. 35:18. son of the *h.* 48:14. put his *h.* on Ephraim's head, 18. Ex. 15:6. thy *h.* is glorious ‖ 29:20. thumb of their *h.* ? Le. 8:23. | 14:14. | 17:25,28. De. 33:2. from his *h.* ‖ Jud. 5:26. *h.* to ham. 1 K. 2:19. Bathsheba sat on Solomon's *h.* Jb. 23:9. hideth himself on *h.* ‖ 30:12. | 40:14. Ps. 16:8. he is at my *h.* ‖11. at *h.* are pleasures 17:7. saved by *h.* ‖ 18:35. *h.* holden me up 20:6. strength of his *h.* ‖ 21:8. *h.* find out 20:10. *h.* full of bribes ‖ 44:3. thy *h.* saved 45:4. *h.* teach thee ‖ 9. on *h.* stand queen 48:10. *h.* full of right. ‖ 60:5. save with *h.* 63:8. *h.* upholdeth me ‖ 73:23. holden by *h.* 74:11. why withdrawest *h.* ‖ 77:10. years of 78:54. *h.* purchased ‖ 89:15. thy *h.* planted 89:17. man of thy *h.* ‖ 89:13. high is thy *h.* 89:25. *h.*in rivers ‖ 42. set up *h.* of adversaries 91:7. fall at thy *h.* ‖ 98:1. *h.* gotten victory 108:6. save with thy *h.* and answer me 109:6. let Satan stand at his *h.* ‖ 31. of poor 110:1. at my *h.* Lu. 20:42. Ac. 2:34. He. 1:13. 5. *h.* strike ‖ 118:15. *h.* doth valiantly, 16. 121:5. shade on thy *h.* ‖ 137:5. *h.* forget her 138:7. *h.* shall save me ‖ 139:10. *h.* hold 142:4. I looked on *h.* ‖ 144:8. *h.* of falsehood Pr. 3:16. in her *h.* ‖ 27:16. ointment of *h.* Ec. 10:2. a wise man's heart is at his *h.* Song 2:6. his *h.* doth embrace me, 8:3. Is. 41:10. *h.* of right. ‖ 13. will hold thy *h.* 41:2. a he in thy *h.* ‖ 45:1. whose *h.* I 48:13. *h.* spanned ‖ 62:8. sworn by his *h.* 63:12. led by *h.* of Moses‖ Jer. 22:24. signet on La. 2:3. back his *h.* ‖ 4. stood with his *h.* as Ho. 2:10. cup of Lord's *h.* ‖ Zch. 3:1. Satan at *h.* Mat. 5:30. if *h.* offend ‖ 6:3. what thy *h.* doth Mk. 14:62. sitting on *h.* of power, Lu. 22:69. Lu. 6:6. *h.* withered ‖ Ac. 2:25. he is on my *h.* Ac. 2:33. being by the *h.* of God exalted, 5:31. 7:7. by his *h.* ‖ Ep. 1:20. sat at his *h.* in Col. 3:1. Christ sitteth on *h.* of G. He. 1:3. 8:1. Re. 1:16. in his *h.* 7 stars, 20. | 2:1. ‖ 17. laid his 5:1. in his *h.* a book, 7. ‖ 13:16. mark in *h.*

See HAND *of God, Left* HAND.

To stretch forth, or out HAND. Ge. 22:10. Ex. 3:20. 7:9. | 9:15. 14:16,21. | 26:7,19. 1 S. 24:6. 2 S. 1:14. Ps. 138:7. Pr. 31:20. Ez. 14:9,13. 25:7,13,16. 35:3. Da. 11:42. Zph. 1:4. 2:13.

Thine, or thy HAND. Ge. 16:6. maid is in *h.* 22:12. lay not *h.* on lad ‖ 24:2. put *h.* 47:29. 48:5. *h.* be in the neck of thine enemies Ex. 4:2. what is that in *h.* ? he said, A rod 17. shall take this rod in *h.* 7:15. | 17:5. 8:5. stretch forth *h.* over rivers, 9:22. | 10:12. 13:9. sign on *h.* 16. De. 6:8. ‖ 23:1. put not Le. 2:24. into *h.* Sihon ‖ 3:2. Og into *h.* 13:19. *h.* be first on him ‖ 15:7. not shut *h.* 15:8. open *h.* wide ‖ 28:32. no might in *h.* 30:9. every work of *h.* ‖ 33:3. his saints are in Jos. 6:2. given into *h.* Jericho ‖ 8:18. Ai into Jos. 9:25. we are in *h.* ‖ 10:6. slack not *h.* from Jud. 4:7. Sisera into *h.* ‖ 7:7. Midianites 8:15.Zalmunna in *h.* ? ‖ 18:19 lay *h.*on mouth 1 S. 14:19. withdraw ‖ 21:3. what is under *h.* ? 2 S. 13:10. I may eat of *h.* ‖ 24:16. stay *h.* 17. 1 K. 8:24. hast fulfilled it with *h.* 2 Ch. 6:15. 20:12. thou hast let go out of *h.* a man whom 2 K. 4:29. staff in *h.* ‖ 8:8. take a present in *h.* 9:1. box of oil in *h.* ‖ 10:15. give me *h.* ‖ 13:16. 1 Ch. 4:10. *h.* might be ‖ 29:12. in *h.* power, 16. 2 Ch. 20:6. in *h.* is there not power and might Ezr. 7:14. law *h.* ‖ 25. wisdom of God is in *h.* Jb. 1:11. put forth *h.* 2:5. ‖ 12. put not forth *h.* 2:3. he is in *h.* ‖ 10:7. none deliver out of 13:21. withdraw *h.* ‖ 33:7. what rec. he of *h.* ? Ps. 10:12. lift up *h.*‖17:1. fr. men which are *h.* 21:8. *h.* shall find ‖ 31:5. into *h.* I commit 31:15. my times are in *h.* ‖ 32:4. *h.* heavy 38:2. *h.* presseth me ‖ 39:10. by the blow of *h.* 74:11. *h.* pluck it out ‖ 80:17. let *h.* be on 88:5. cut off from *h.*‖104:28. openest *h.*145:16. 109:27. this is *h.* ‖ 119:173.let *h.* help me 139:5. laid *h.* on me ‖ 10. shall *h.* lead me 144:7. send *h.* from above, rid me, deliver me Pr. 3:27. when in power of *h.* ‖ 6:1. stricken 31:32. lay *h.* on mouth ‖ Ec. 7:18. draw not Ec. 9:10. *h.* findeth to do‖11:6. withhold not *h.* Is. 3:6. this ruin be under *h.* ‖ 26:11. is lifted 42:6. will hold *h.* ‖ 51:22. out of *h.* cup of 57:10. found life of *h.* ‖ 64:8. the work of *h.* Jer. 6:9. turn back *h.* ‖ 15:17. sat, because of *h.* 25:28. refuse cup at *h.* ‖ 36:14. take in *h.* roll Ez. 3:18. his blood require at *h.* 20. | 33:8. 6:11. smite with *h.* ‖ 10:2. fill *h.* with coals 23:31. cup into *h.* ‖ 29:7. hold on thee by *h.* 37:17. one in *h.* ‖38:12. to turn *h.* on desolate Da. 2:38. fowls into *h.* ‖ 3:17. del. us out of *h.* Mi. 5:9. *h.* be lift up ‖ 12. witchcrafts out of *h.* Mat. 18:8. if *h.* or foot offend thee, Mk. 9:43. Jn. 20:27. reach hither *h.* and thrust it into Ac. 4:28. whatever *h.* ‖ 30. by stretching forth

Your HAND. Ge. 9:2. | 43:12. Ex. 12:11. | 23:31. De. 12:7. Jos. 8:7. | 10:19. | 24:8. Jud. 3:28. | 7:15. 2 S. 4:11. 2 Ch. 18:14. | 28:9. Is. 1:12. Jer. 26:14. | 38:5. | 44:25. Ez. 13:21,23. Ma. 1:10,13. | 2:13.

HANDED. *See* LEFT, WEAK.

HAND-BREADTH, *s.* Ex. 25:25. | 37:12. 1 K. 7:26. Ps. 39:5. Ez. 40:5,43. | 43:13.

HANDFUL, *s.* Le. 2:2. | 5:12. | 6:15. | 9:17. 1 K. 17:12. Ps. 72:16. Ec. 4:6. Jer. 9:22.

HANDFULS, *s.* Ge. 41:47. brought forth by *h.* Ex. 9:8. Ru. 2:16. 1 K. 20:10. Ez. 13:19.

HANDY, *a.* Ps. 19:1. showeth his *h.* work

HANDKERCHIEFS, *s.* Ac. 19:12. to sick, *h.*

HANDLE, *v.* Ge. 4:21. *h.* the harp ‖ Jud. 5:14. 1 Ch. 12:8. *h.* spear ‖ Ps. 115:7. they *h.* not Jer. 2:8. *h.* the law ‖ 46:9. *h.* shield ‖ Ez. 27:29. Lu. 24:39. *h.* me, and see ‖ Col. 2:21. *h.* not

HANDLED. Ez. 21:11. Mk. 12:4. 1 Jn. 1:1.

HANDLETH, *v.* Pr. 16:20. *h.* a matter wisely Jer. 50:16. *h.* sickle ‖ Am. 2:15. *h.* the bow

HANDLING, *p.* Ez. 31:8. 2 Co. 4:2.

HANDLES, *s.* Song 5:5. *h.* of the lock

HANDMAID, *s.* Ge. 16:1. | 29:24,29. | 30:4. | 35:25,26. Ex. 23:12. Jud. 19:19. Ru. 2: 13. | 3:9. 1 S. 1:11,16,18 | 25:24,31,41. 2 S. 14:6. 20:17. 1 K. 1:13,17. | 3:20. 2 K. 4:2, 16. Ps. 86:16. 116:16. Pr. 30:23. Jer. 34: 16. Lu. 1:38.

HANDMAIDEN, *s.* Lu. 1:48. estate of his *h.*

HANDMAIDS, *s.* Ge. 33:1. put the *h.* 2. Ru. 2:13. 2 S. 6:20. Jer. 34:11. Jo. 2:29. Ac. 2:18.

HANDS, *s.* Ge. 5:29. toil of our *h.* ‖ 16:9. her 20:5. innocency of my *h.* ‖ 27:22. *h.* of Esau 31:42. labor of my *h.* ‖ 37:21. out of his *h.* 48:14. guiding his *h.* ‖ 49:14. *h.* of mighty G. Ex. 9:29. abroad my *h.* ‖ 17:12. *h.* heavy 30:19. shall wash their *h.* 21. | 40:31. De. 21:6. Nu. 24:10. he smote his *h.* together ‖ 27:23. De. 9:15. in my two *h.* ‖ 27:15. work of *h.* 33:7. *h.* be sufficient ‖ 11. accept work of *h.* Jud. 2:11. *h.* of spoilers ‖ 8:6. *h.* of Zeba 19:27. and her *h.* were on the threshold 1 S. 14:13. climbed on his *h.* ‖ 17:47. | 23:16. 2 S. 3:31. *h.* not bound ‖ 4:12. cut off their *h.* 16:21. *h.* of all he strong ‖ 22:35. *h.* to war 2 K. 3:11. on *h.* of Elijah ‖ 4:34. *h.* on his *h.* 11:12. clapped their *h.* ‖ 16. laid *h.* on her, and 13:16. Elisha put his *h.* on the king's *h.* 2 Ch. 15:7. let not your *h.* be weak ‖ 29:23. Ezr. 4:4. weakened the *h.* ‖ 10:19. gave *h.* Ne. 6:9. strengthen my *h.* ‖ 8:6. lifting up *h.* Jb. 5:12. *h.* cannot perform ‖ 18. *h.* make whole 9:30. *h.* never so clean ‖ 10:8. thy *h.* made me 16:11. *h.* of wicked ‖ 17:9. that hath clean *h.* 22:10. *h.* shall restore ‖ 22:30. pureness of *h.* 30:2. can *h.* profit ‖ 31:7. cleaved to my *h.* Ps. 7:3. if iniquity in my *h.* ‖ 18:20. cleanness 18:34. my *h.* to war, 144:1. ‖ 22:16. pierced 24:4. he that hath clean *h.* ‖ 26:6. wash *h.* 28:5. operation of his *h.* ‖ 44:20. stretched *h.* 58:2. violence of *h.* ‖ 73:13. washed my *h.* in 78:72. skilfulness of his *h.* ‖ 91:12. in their *h.* 95:5. his *h.* formed ‖ 115:7. they have *h.* but 119:73. *h.* have made me ‖ 126:2. labor of *h.* 125:3. *h.* to iniquity ‖ 141:2. *h.* as evening Pr. 6:10. folding of the *h.* ‖ 12:14. of a man's *h.* 17:18. striketh *h.* ‖ 21:25. *h.* refuse to labor Pr. 30:28. takes hold with *her h.* ‖ 31:13,16,19. Ec. 4:5. foldeth his *h.* ‖ 7:26. *h.* as bands ‖ 10:18. Song 5:5. my *h.* dropped ‖ 14. his *h.* as gold Is. 1:15. spread *h.* ‖ 3:11. reward of his *h.* 5:12. operation of his *h.* ‖ 13:7. *h.* be faint 25:11. spreads th his *h.* to swim ‖ 31:7. 33:15. shaketh his *h.* ‖ 35:3. the weak *h.* 45:11. work of my *h.* ‖ 12. my *h.* stretched 49:16. palms of my *h.* ‖ 59:3. *h.* defiled 60:21. work of my *h.* ‖ 65:2. spread out my *h.* Jer. 2:37. *h.* on thy head ‖ 4:31. spreads her *h.* 10:9. *h.* of founder ‖ 30:6. *h.* on his loins 38:4. he weakens the *h.* ‖ 48:37. on all *h.* La. 1:17. Zion spreadeth forth her *h.* and 4:6. no *h.* stayed her ‖ 10. *h.* of pitiful women Ez. 1:8. *h.* of a man ‖ 21:14. smite thy *h.* 22:14. can thy *h.* be strong ‖ 23:42,45. Da. 2:34. without *h.* ‖ 3:15. out of my *h.* Mi. 7:3. do evil with both *h.* ‖ Na. 3:19. Hag. 1:11. all the labor of the *h.* 2:17. Zch. 4:9. *h.* of Zerubbabel laid the foundation 8:9. *h.* be strong ‖ 13:6. wounds in thy *h.* Mat. 4:6. in their *h.* they shall bear, Lu. 4:11. 15:2. wash not their *h.* 20. Mk. 7:2,5. 17:22. Son of man shall be betrayed into *h.* of men, 26:45. Mk. 9:31. Lu. 9:44. 27:24. he washed his *h.* before the multitude Mk. 5:23. lay thy *h.* ‖ 6:2. wrought by his *h.* 6:5. laid his *h.* ‖ 8:23. put his *h.* on eyes, 25. 14:58. temple made with *h.* ‖ 16:18. lay his *h.* Lu. 23:46. into thy *h.* ‖ 24:39. behold my *h.* 24:40. showed his *h.* ‖ 50. he lift up his *h.* Jn. 13:3. all things into his *h.* ‖ 9. also my *h.* 20:27. behold my *h.* ‖ 21:18. stretch thy *h.* Ac. 2:23. by wicked *h.* ‖ 33. laid *h.* 5:18. 5:12. by *h.* of apostles ‖ 7:35. *h.* of angel 7:48. temples made with *h.* 17:24. ‖ 11:30. 12:1. stretched his *h.* to vex ‖ 14:3. done by *h.* 19:26. made with *h.* ‖ 20:34. these *h.* have Ro. 10:21. all day have I stretched forth my *h.* 1 Co. 4:12. working with *h.* ‖ 2 Co. 11:33. Ep. 2:11. made by *h.* ‖ 4:28. working with his *h.* Col. 2:11. without *h.* ‖ 1 Th. 4:11. work with 1 Ti. 2:8. holy *h.* ‖ 4:14. laying *h.* He. 6:2. He. 1:10. works of thy *h.* ‖ 2:7. ‖ 9:11. not made 10:31. *h.* of living God ‖ 12:12. lift up the *h.* Ja. 4:8. cleanse your *h.* ‖ 1 Jo. 1:1. handled Re. 7:9. palms in their *h.* ‖ 20:4. mark in *h.*

Right HANDS, *s.* Ga. 2:9. *h.* of fellowship

HAND-*Staves*, *s.* Ez. 39:9. burn *h.*- in fire

HAND-*Weapon*, *s.* Nu. 35:18. smite with *h.*-

HAND-*Writing*, *s.* Col. 2:14. blotting out *h.*-

HANES, *Standard of grace.* Is. 30:4.

HANG, *v.* Ge. 40:19. Pharaoh shall *h.* thee Nu. 25:4. *h.* them up ‖ De. 21:22. if thou *h.* De. 28:66. *h.* in doubt ‖ 2 S. 21:6. *h.* them Est. 6:4. to *h.* Mordecai ‖ 7:9. *h.* him thereon Song 4:4. whereon *h.* ‖ Is. 22:24. *h.* on him all La. 2:10. Ez. 15:3. ‖ Mat. 22:40. *h.* all the law Ac. 28:4. *h.* on his hand ‖ He. 12:12. *h.* down

HANGED, *p.* De. 21:23. is *h.* is accursed Jos. 8:29. king of Ai he *h.* ‖ 10:26. five kings *h.* 2 S. 4:12. Baanah *h.* ‖ 17:23. Ahithophel *h.* 18:10. Absalom ‖ 21:9. seven sons of Saul *h.* Ps. 137:2. *h.* our harps ‖ La. 5:12. princes *h.* Ez. 27:10. *h.* shield and helmet in thee, 11. Mat. 18:6. a millstone *h.* Mk. 9:42. Lu. 17:2. 27:5. Judas *h.* ‖ Lu. 19:48. *h.* on him ‖ 23:39. Ac. 5:30. whom ye slew and *h.* on a tree, 10:39.

HANGETH, *v.* Jb. 26:7. Ga. 3:13.

HANGING, *p.* Jos. 10:26. *h.* till evening

HANGING, *s.* Ex. 26:36. *h.* for door Ex. 26:37. | 27:9,12,14,15. | 35:15,17. | 36:37. 39:38. | 40:5,28. Nu. 3:26. | 4:26. 2 K. 23:7. wove *h.* ‖ Est. 1:6. blue *h.*

HANIEL, *The gift of God.* 1 Ch. 7:39.

HANNAH, *Gracious, merciful.* 1 S. 1:2—22. | 2:1,21.

HANNATHON, *Gift of grace.* Jos. 19:14.

HANOCH, *Dedicated.* Ge. 25:4. | 46:9.

HANUN, *Merciful or gracious.* 2 S. 10:1. 1 Ch 19:2,4. Ne. 3:13,30.

HAP, *s.* Ru. 2:3. her *h.* was to light on

HAPHARAIM, *Digging.* Jos. 19:19.

HAPLY, *ad.* 1 S. 14:30. if *h.* Mk. 11:13. Lu. 14:29. Ac. 5:39. | 17:27. 2 Co. 9:4.

HAPPEN, *v.* 1 S. 28:10. *h.* to thee Pr. 12:21. no evil *h.* ‖ Is. 41:22. Mk. 10:32.

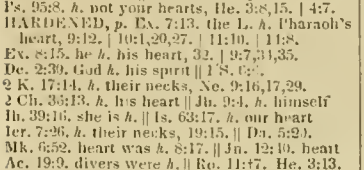
HAPPENED, *p.* 1 S. 6:9. a chance *h.* 2 S. 1:6. as I *h.* ‖ 20:1. there *h.* to be a man Est. 4:7. that had *h.* ‖ Jer. 44:23. evil is *h.* Lu. 24:14. that had *h.* Ac. 3:10. ‖ Ro. 11:25. 1 Co. 10:11. Phil. 1:12. 1 Pe. 4:12. 2 Pe. 2:22.

HAPPENETH, *v.* Ec. 2:14. one event *h.* 15. as it *h.* ‖ 8:14. it *h.* ‖ 9:11. chance *h.*

HAPPY, *a.* Persons are so, (1) *In conceit*, Ge. 30:13. (2) *In the opinion of others*, Jer. 12:1. (3) *In reality*, De. 33:29.

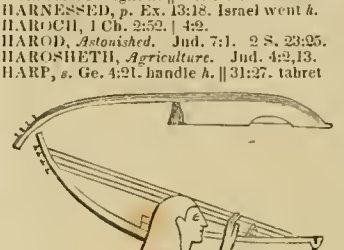
Ge. 30:13. *h.* am I ‖ 13. called his name, *h.* De. 33:29. *h.* art thou ‖ 1 K. 10:8. *h.* thy men Jb. 5:17. *h.* is the man, Ps. 127:5. Pr. 3:13. Ps. 128:2. *h.* shalt thou be ‖ 137:8. *h.* shall he be 144:15. *h.* is that people ‖ 146:5. *h.* is he, that Pr. 3:18. *h.* is every one ‖ 14:21. *h.* is he, 16:20. 28:14. *h.* that feareth ‖ 29:18. keepeth law, *h.* Jer. 12:1. why *h.* ‖ Ma. 3:15. call the proud *h.* Jn. 13:17. *h.* are ye ‖ Ac. 26:2. myself *h.* Ro. 14:22. *h.* is he ‖ Ja. 5:11. count them *h.* 1 Pe. 3:14. righteousness' sake, *h.* are ye, 4:14.

HAPPIER, *a.* 1 Co. 7:40. she is *h.* if she abide
HARA, *A hill.* 1 Ch. 5:26. | 11:34,35.
HARADAH, *Great fear.* Nu. 33:24,25.
HARARITE, *Country of hills and rocks.* 2 S. 23:11. 1 Ch. 11:35.
HARAN, *Mountainous country.* A place, Ge. 11:31,32. | 12:4,5. | 27:3,4. | 28:10. | 29:4. 2 K. 19:12.
HARAN, Ge. 11:26—31. 2 Ch. 2:46. | 23:9.
HARBONAH, *His destruction.* Est. 1:10. | 7:9.
HARD, *a.* is taken, I. Properly, *when spoken of a millstone, rock,* &c. II. Improperly, (1) *For difficulty,* Ge. 18:14. Ex. 18:26. (2) *Grievous,* Ex. 1:14. (3) *Irksome,* De. 15:18. (4) *Dangerous,* Pr. 13:15. (5) *Strong,* 2 S. 3:39. (6) *Unknown,* Ez. 3:5. (7) *Churlish,* Mat. 25:24.
Ge. 18:14. too *h.* for the L. || 35:16. *h.* labor, 17.
Ex. 1:14. *h.* bondage || 18:26. *h.* causes they
De. 1:17. cause too *h.* || 15:18. not seem *h.* 17:8. a matter too *h.* || 26:6. *h.* bondage
1 S. 1:15. *h.* of spirit || 2:3. let not *h.*
2 S. 3:39. too *h.* for me || 13:2. thought it *h.*
1 K. 1:10. *h.* questions || 14:16. with *h.* tidings
2 K. 2:10. asked a *h.* thing || Jb. 30:25. | 41:24.
Ps. 31:18. *h.* things, 60:3. | 94:4. || 88:7. lieth *h.*
Pr. 13:15. way *h.* || Is. 14:3. *h.* bondage
Jer. 32:17. nothing too *h.* || 27. any thing too *h.*
Ez. 2:4. *h.* of face || 3:5. *h.* language, 6.
Da. 5:12. *h.* sentences || Mat. 25:24. a *h.* man
Mk. 10:24. how *h.* is it || Jn. 6:60. a *h.* saying
Ac. 9:5. *h.* to kick || He. 5:11. *h.* to be uttered
2 Pe. 3:16. are things *h.* || Jn. 15. *h.* speeches
HARD, *ad.* Jud. 9:52. he went *h.* || 20:45.
1 S. 14:22. followed *h.* 31:2. 2 S. 1:6
Ps. 63:8. *h.* after thee || Jon. 1:13. rowed *h.*
HARDEN, *v.* Ex. 4:21. *h.* Pharaoh's heart, 7:3. 14:4.
De. 15:7. not *h.* thy heart, 1 S. 6:6.
Jos. 11:20. it was of the L. to *h.* their hearts
2 Ch. 30:8. *h.* not || Jb. 9:19. *h.* myself in
Ps. 95:8. *h.* not your hearts, He. 3:8,15. | 4:7.
HARDENED, *p.* Ex. 7:13. the L. *h.* Pharaoh's heart, 9:12. | 10:1,20,27. | 11:10. | 14:8.
Ex. 8:15. he *h.* his heart, 32. | 9:7,34,35.
De. 2:30. God *h.* his spirit || 1 S. 6:6.
2 K. 17:14. *h.* their necks, Ne. 9:16,17,29.
2 Ch. 36:13. *h.* his heart || Jb. 9:4. *h.* himself
Ih. 39:16. she is *h.* || Is. 63:17. *h.* our heart
Ier. 7:26. *h.* their necks, 19:15. || Da. 5:20.
Mk. 6:52. heart was *h.* 8:17. || Jn. 12:40. heart
Ac. 19:9. divers were *h.* || Ro. 11:7. He. 3:13.
HARDENETH, *v.* Pr. 21:29. *h.* h s face || 28:14. 29:1. *h.* his neck || Ro. 9:18. he will be *h.*
HARDER, *o.* Pr. 18:19. *h.* to be won than
Ier. 5:3. faces *h.* than a rock, Ez. 3:9.
HARD-*hearted, a.* Ez. 3:7. Israel are *h.*
HARDLY, *ad.* Ge. 16:6. Sarah dealt *h.* with
Ex. 13:15. *h.* let us go || Is. 8:21. *h.* bestead
Mat. 29:23. *h.* enter, Mk. 10:23. Lu. 18:24.
Lu. 9:39. *h.* departeth || Ac. 27:8. *h.* passing it
HARDNESS, *s.* Jb. 38:38. Ps. 81:12.
Mat. 19:8. because of *h.* of hearts, Mk. 10:5.
Mk. 3:5. | 16:14. Ro. 2:5. 11:25. 2 Ti. 2:3.
HARE, *s.* Le. 11:6. *h.* is unclean, De. 14:7.



Syrian Hare.

HAREPH, *Winter or reproach.* 1 Ch. 2:51.
HARETH, *Liberty.* A forest, 1 S. 22:5.
HARHAIAH, *Anger of the Lord.* Ne. 3:8.
HARHAS, *Heat of confidence.* 2 K. 22:14.
HARHUR, *Burnt.* Ezr. 2:51. Ne. 7:53.
HARIM, *Dstroyed.* 1 Ch. 2:48.
HARIPH, *Winter; affront; youth.* Ne. 7:24. | 10:19.
HARITE, *One who is of the mountains.* 1 Ch. 11:31.
HARLOT, *s.* (1) *A prostitute,* Pr. 29:3. (2) *An idolater,* Is. 1:21. (3) *Great sinners,* Mat. 21:31.
Ge. 34:31. our sister, as a *h.* || 38:24. played *h.*
Le. 21:14. not taken a *h.* || Jos. 2:1. *h.* Rahab, 6:17.
Jud. 11:1. son of a *h.* || 16:1. Samson saw a *h.*
Pr. 7:10. attire of a *h.* || Is. 1:21. city a *h.*
Is. 23:15. sing as a *h.* || 16. thou *h.* that hast
Jer. 2:20. playing the *h.* 3:1,6,8. Ez. 16:15,16,41. | 23:5,19,41. Ho. 2:5. | 3:3. | 4:15.
Ez. 16:31. as a *h.* || 35. O *h.* hear the word
Jo. 3:3. boy for a *h.* || Am. 7:17. wife a *h.*
Mi. 1:7. hire of a *h.* || Na. 3:4. well-favored
1 Co. 6:15. members of a *h.* || 16. joined to a *h.*
He. 11:31. *h.* Rahab || Ja. 2:25. Rahab the *h.*
HARLOTS, *s.* 1 K. 3:16. two women *h.* to
Pr. 29:3. company with *h.* || Jer. 5:7. *h.* houses
Ho. 4:14. sacrifice with *h.* || Mat. 21:31,32.
Lu. 15:30. devonred with *h.* || Re. 17:5.
HARM, *s.* Ge. 31:52. Le. 5:16. Nu. 35:23. 1 S. 26:21. 2 S. 20:6. 2 K. 4:41.
1 Ch. 16:22. do my prophets no *h.* Ps. 105:15.
Pr. 3:30. done no *h.* || Jer. 39:12. || Ac. 16:28.
Ac. 27:21. gained this *h.* || 28:5. felt no *h.* 6. 21. spake any *h.* || 1 Pe. 3:13. who will *h.* you
HARMLESS, *a.* Mat. 10:16. Ro. 16:19.
Phil. 2:15. ye may be *h.* || He. 7:26. holy, *h.*
HARNEPHER, *Anger increasing.* 1 Ch. 7:36.
HARNESS, *s.* 1 K. 20:11. girdeth on his *h.* 22:34. between joints of his *h.* 2 Ch. 18:33.
2 Ch. 9:24. brought *h.* || Jer. 46:4. *h.* horses
HARNESSED, *p.* Ex. 13:18. Israel went *h.*
HAROCH, 1 Ch. 2:52. | 4:2.
HAROD, *Astonished.* Jud. 7:1. 2 S. 23:25.
HAROSHETH, *Agriculture.* Jud. 4:2,13.
HARP, *s.* Ge. 4:21. handle *h.* || 31:27. tabret



Ancient Egyptian Portable Harp.

1 S. 10:5. with a *h.* || 16:23. took a *h.*
1 Ch. 25:3. these six prophesied with a *h.*
Jb. 21:12. timbrel and *h.* || 30:31. my *h.*
Ps. 33:2. praise with *h.* 43:4. | 150:3. 49:4. dark saying on *h.* || 57:8. awake *h.* 71:22. sing with *h.* 92:3. | 98:5 | 147:7. | 149:3. 81:2. pleasant *h.* || Is. 5:12. *h.* and viol
Is. 16:11. sound like a *h.* || 23:16. take a *h.* 24:8. joy of *h.* ceaseth || Ez. 26:13. sound of *h.*
Da. 3:5. at sound of *h.* fall down, 7,10,15.
HARPED, *p.* 1 Co. 14:7. piped or *h.*
HARPERS, *s.* Re. 14:2. voice of *h.* 18:22.
HARPS, *s.* 2 S. 6:5. David played on *h.*
1 K. 10:12. || Ps. 137:2. hanged our *h.*
Is. 30:32. Re. 5:8. | 14:2. || 15:2. *h.* of God
See CYMBAL.
HARROW, *v.* Jb. 39:10. will he *h.* the valley
HARROWS, *s.* 2 S. 12:31. 1 Ch. 20:3.
HARSHA. Ezr. 2:52.
HART, S, *s. A stag, or male deer.* De. 12:15. | 14:5. | 15:22. 1 K. 4:23. Ps. 42:1. Is. 35:6.
See YOUNG.
HARUM, *High.* 1 Ch. 4:8.
HARUMAPH, *Destruction.* Ne. 3:10.
HARUPHITE, *Youth.* 1 Ch. 12:5.
HARUZ, *Careful.* 2 K. 21:19.
HARVEST, *s.* is put for, (1) *Elect sinners,* Mat. 9:37. (2) *A seasonable time for business,* Pr. 6:8. | 10:5. (3) *Vengeance,* Jer. 51:33. (4) *The end of the world,* Mat. 13:30.
Ge. 8:22. *h.* not cease || 30:14. of wheat *h.* 45:6. there shall neither be earing nor *h.*
Ex. 23:16. feast of *h.* || 34:21. in *h.* rest
Le. 19:9. when ye reap *h.* 23:10. De. 24:19.
Ru. 1:22. barley *h.* 2:21. 2 S. 21:9,10.
1 S. 6:13. reaping their *h.* || 8:12. 12:17.
Pr. 10:5. sleepeth in *h.* || 26:1. as rain in *h.*
Is. 9:3. joy in *h.* || 16:9. shouting for *h.* is 17:11. *h.* a heap || 18:4. heat of *h.* || 23:3.
Jer. 5:17. eat up thy *h.* || 24. weeks of th *h.* 8:20. *h.* is past || Ho. 6:11. set a *h.* for thee
Jo. 1:11. *h.* is perished || 3:13. the *h.* is ripe
Mat. 9:38. pray the Lord of the *h.* Lu. 10:2. 13:30. till the *h.* || 39. *h.* is end of the world
Mk. 4:29. *h.* is come || Lu. 10:2. *h.* is great
Jn. 4:35. white to *h.* || Re. 14:15. *h.* is ripe
HARVEST-MAN, *s.* Is. 17:5. Jer. 9:22.
HARVEST-*Time, s.* Jos. 3:15. Jud. 15:1. 2 S. 23:13. Pr. 25:13. Jer. 50:16. | 51:33.
Mat. 13:30. in - of *h.* I will say to reapers
HASADIAH, *The mercy of the Lord.* 1 Ch. 9:14.
HASENUAH, *A bramble.* 1 Ch. 9:7.
HASHABIAH, *Estimation of the L.* 1 Ch. 9:14.
HASHABNIAH, *Account of the son of the Lord.* Ne. 3:10.
HASHEM, *Their silence.* 1 Ch. 11:34.
HASHMONAH, *The hastening of a gift,* or *rash numbering.* Nu. 33:29,30.
HASHUB, *Esteemed* or *numbered.* 1 Ch. 9:14.
HASHUBAH, *The same.* 1 Ch. 3:20.
HASHUM, *Silence.* Ezr. 2:19. | 10:33.
HASHUPHA, *Spent, made bare.* Ne. 7:46.
HASRAH, *Wanting.* 2 Ch. 34:22.
HASTE, *s.* Ex. 12:11. eat it in *h.* || 33. 1 S. 21:8. required *h.* || 2 K. 7:15. in *h.*
Ezr. 4:23. went in || Ps. 31:22. said in my *h.* 116:11.
Is. 52:12. not go in *h.* || Da. 2:25. | 3:24. | 6:19.
Mk. 6:25. with *h.* Lu. 1:39. | 2:16.
HASTE, *v.* Ge. 19:22. *h.* thee, 45:9.
1 S. 20:38. *h.* stay not || 23:27. *h.* thee, Ps. 22:19.
See MAKE *Haste.*
HASTED, *p.* Ge. 18:7. and he *h.* to dress it
Ge. 24:18. she *h.* 20. || Ex. 5:13. task-masters *h.*
Jos. 4:10. people *h.* || 8:19. the ambush *h.* 10:13. sun *h.* not || Jud. 20:37. lers in wait *h.*
1 S. 17:48. David *h.* || 25:23. Abigail *h.* 42. 25:34. except thou hadst *h.* || 28:24. witch *h.*
2 S. 19:16. Shimei *h.* || 1 K. 20:41. prophet
2 K. 9:13. they *h.* || 2 Ch. 26:20. himself *h.*
Est. 6:12. Haman *h.* 14. || Jb. 31:5. if foot *h.*
Ps. 48:5. they *h.* 104:7. || Ac. 20:16. Paul *h.*
HASTEN, *p.* 2 Ch. 24:5. *h.* the matter: howbeit Ps. 16:4. *h.* after another god || 55:8. I *h.* my
Ec. 2:25. who can *h.* || Is. 5:19. *h.* his work
Is. 60:22. *h.* it in his time || Jer. 1:12. I will *h.*
HASTENED, ETH, *v.* Ge. 18:6. Abraham *h.* 19:15. angels *h.* Lot || 2 Ch. 24:5. *h.* it not
Est. 3:15. posts, being *h.* by the king, 8:14.
Is. 51:14. exile *h.* || Jer. 17:16. I have not *h.*
HASTETH, *v.* Jb. 9:26. as eagle *h.* || 40:23.
Pr. 7:23. as a bird *h.* || 19:2. he that *h.* 28:22.
Ec. 1:5. sun *h.* || Jer. 48:16. affliction *h.*
Ha. 1:8. as eagle *h.* || Zph. 1:14. day of Lord *h.*
HASTILY, *ad.* Ge. 41:14. Jud. 2:23. | 9:54.
1 S. 4:14. came in *h.* || 1 K. 20:33. *h.* catch
Pr. 20:21. gotten *h.* || 25:8. || Jn. 11:31. rose *h.*
HASTING, *p.* Is. 16:5. 2 Pe. 3:12.
HASTY, *a.* Pr. 14:29. *h.* of spirit exalteth 21:5. every one that is *h.* || 29:20. in words
Ec. 5:2. not be *h.* 7:9. | 8:3. || Is. 28:4. *h.* fruit
Is. 32:4. 35:4. Da. 2:15. Ha. 1:6.
HASUPHA, *Spoiled; exhausted.* Ezr. 2:43.
HATACH, *Smiting.* Est. 4:5,6,9.
HATCH, ETH, *v.* Is. 34:15. | 59:5. Jer. 17:11.
HATE, *v.* signi. (1) *A less degree of love,* De. 21:15. (2) *To pass by and reject,* Ro. 9:13. (3) *Positively to abhor, loathe, and be wroth with,* Ps. 45:7.
Ge. 24:60. that *h.* them || 26:27. ye *h.* me 29:15. will *h.* us || Ex. 20:5. *h.* me, De. 5:9.
Le. 19:17. not *h.* thy brother || 26:17. *h.* you
Nu. 10:35. *h.* thee, thee || De. 7:10,15.
De. 19:11. *h.* his neighbor || 22:13. *h.* her 24:3. *h.* her || 32:41. *h.* me || 33:11. *h.* him
Jud. 11:7. ye *h.* me || 14:16. dost but *h.* me
2 S. 22:41. destroy them who *h.* me, Ps. 18:40.
1 K. 22:8. I *h.* him, 2 Ch. 18:7. || 19:2. *h.* Lord
Jb. 8:22. *h.* thee, shall be clothed with shame
Ps. 9:13. *h.* me, 25:19. | 35:19. | 38:19. | 41:7. | 55:3. | 69:4,14. | 86:17. | 118:7. Pr. 8:36.
34:21. *h.* the righteous || 44:10. which *h.* us
68:1. *h.* him flee || 83:2. they that *h.* thee
89:23. *h.* him || 97:10. love the Lord *h.* evil
101:3. I *h.* 119:104,113,128,163. | 139:21,22.
105:25. to *h.* his people || 129:5. that *h.* Zion
Pr. 1:22. *h.* knowledge || 6:16. the Lord *h.*
8:13. *h.* evil || 13. I *h.* Is. 61:8. Jer. 44:4. Am. 5:21. 6:8. Zch. 8:17. Ro. 7:15.
9:8. lest he *h.* thee || 19:7. do *h.* him, how
25:17. and so *h.* thee || 29:10. *h.* upright
Ec. 3:8. a time to *h.* || Ez. 16:27. *h.* thee
Da. 4:19. *h.* thee || Am. 5:10. they *h.* him
Am. 5:15. *h.* the evil || Mi. 3:2. *h.* the good
Mat. 5:43. *h.* thine enemy || 44. that *h.* you
6:24. *h.* the one || 24:10. *h.* one another
Lu. 1:71. *h.* us || 6:22. *h.* you || 14:26. *h.* wife
Jn. 7:7. cannot *h.* you || 15:18. I Jn. 3:13.
Ro. 2:6. doctrine I *h.* 15. || 17:16. *h.* whore
HATED, *v.* and *p.* Ge. 27:41. Esau *h.* Jacob
Ge. 29:31. L. saw Leah was *h.* || 33. that I was *h.* 37:4. brethren *h.* || 49:23. archers *h.* him
De. 1:27. Lord *h.* us, 9:28. || 4:42. | 19:4. 21:16. son of the *h.* 17. || Jud. 15:2. *h.* her
2 S. 5:8. *h.* of David || 13:15. *h.* Tamar || 22. 22:18. from them that *h.* me, Ps. 18:17.
Est. 9:1. had rule over them that *h.* them, 5.
Jb. 31:29. that *h.* me || Ps. 2:5. I have *h.*
Ps. 31:6. I have *h.* || 44:7. that *h.* us || 55:12. 106:10. from him that *h.* them || 41. *h.* ruled
Pr. 1:29. *h.* knowledge || 5:12. *h.* instruction 14:17. man of wicked devices is *h.* || 20. poor
Ec. 2:17. therefore I *h.* life || 18. I *h.* labor
Is. 60:15. hast been *h.* || 66:5. that *h.* you
Jer. 12:8. I *h.* mine heritage || Ez. 16:37.
Ez. 35:6. not *h.* blood || Ho. 9:15. I *h.* them
Ma. 1:3. I loved Jacob and *h.* Esau, Ro. 9:13.
Mat. 10:22. ye shall be *h.* Mk. 13:13. | Lu. 21:17. 24:9. ye shall be *h.* || Lu. 19:14. *h.* him
Jn. 15:18. it *h.* me, 24:25. || 17:14. world *h.*
Ep. 5:29. *h.* his own flesh || He. 1:9. *h.* iniquity
HATEFUL, *v.* Ps. 36:2. Ti. 3:3. Re. 18:2.
HATEFULLY, *ad.* Ez. 23:29. deal *h.* and
HATERS, *s.* Ps. 81:15. Ro. 1:30.
HATEST, *v.* 2 S. 19:6. *h.* thy friends, for
Ps. 5:5. *h.* workers of iniquity, 45:7. 50:17. *h.* instruction || Ez. 23:28. Re. 2:6.
HATETH, *v.* Ex. 23:5. ass of him that *h.*
De. 7:10. him || 12:31. he *h.* 22:16. | 16:22.
Jb. 16:9. who *h.* me || 34:17. *h.* right, govern?
Ps. 11:5. his soul *h.* || 120:6. that *h.* peace
Pr. 11:15. *h.* suretiship || 12:1. *h.* reproof, 15:10. 13:5. *h.* lying || 24. *h.* his son || 15:27. *h.* gifts 25:24. he that *h.* || 28:16. *h.* covetousness 29:24. *h.* his own soul || Is. 1:14. my soul *h.*
Ma. 2:16. Lord saith, that he *h.* putting away
Jn. 3:20. *h.* the light || 7:7. me it *h.* || 12:25. 15:19. world *h.* you || 23. he that *h.* me *h.*
1 Jn. 2:9. he that *h.* his brother, 3:15. | 4:20.
HATING, *p.* Ex. 18:21. Ti. 3:3. Jn. 23.
HATH, *v.* signifies, *To possess, or occupy.* Mat. 13:12. 2 Co. 8:12. Ep. 5:5. Phil. 3:4.
HATHATH, *Astonishment.* 1 Ch. 4:13

HATIPHA, *Robbery.* Ezr. 2:54. Ne. 7:56.
HATITA, *A declension of sin.* Ezr. 2:42.
HATRED, *s.* Ge. 26:†21. he called it *h.*
Nu. 35:20. out of *h.* || 2 S. 13:15. the *h.*
Ps. 25:19. cruel *h.* || 109:3. with *h.* 5. || 139:22.
Pr. 10:12. *h.* stirreth up || 18. that hideth *h.* 15:17. *h.* therewith || 26:26. whose *h.* is covered
Ec. 9:1. either love or *h.* || 6. *h.* is perished
Ez. 25:15. old *h.* || 35:5. perpetual *h.* 11.
Ho. 9:7. great *h.* || 8. is *h.* || Ga. 5:20. *h.* variance
HATS, *s.* Da. 3:21. bound in their *h.* and
HATTICON, *Between the middle.* Ez. 47:16.
HATTIL, *A howling for sin.* Ezr. 2:57.
HATTUSH, *Forsaking sin.* 1 Ch. 3:22.
HAUGHTY, *a.* 2 S. 22:28. eyes on the *h.*
Ps. 131:1. heart is not *h.* || Pr. 6:†17. *h.* eyes
Pr. 16:18. *h.* spirit, 18:12. || 21:24. *h.* scorner
Is. 3:16. are *h.* || 10:33. *h.* be humbled || 24:4.
Ez. 16:50. were *h.* || Zph. 3:11. no more *h.*
HAUGHTILY, *ad.* Mi. 2:3. nor go *h.* for this
HAUGHTINESS, *s.* Pr. 21:†4. *h.* of eyes
Is. 2:11. *h.* of men, 17. | 13:11. | 16:6. Jer. 48:29.
HAUNT, *v.* 1 S. 23:22. | 30:31. Ez. 26:17.
HAURAN, *I. hurty, or whiteness.* Ez. 47:16.
HAVEN, *s.* Ge. 49:13. for a *h.* of ships
Ps. 107:30. desired *h.* || Ac. 27:12. *h.* of Crete
Fair HAVENS. Ac. 27:8. called the *-H.*
HAVILAH, *That suffers pain.* Ge. 2:11.
HAVOCK, *s.* Ac. 8:3. Saul made *h.* of church
HAVOTH-JAIR, *Towns of light.* Nu. 32:41.
HAWK, *s.* Le. 11:16. De. 14:15. Jb. 3:9.26.

Hawk.

HAY, *s.* Pr. 27:25. Is. 15:6. 1 Co. 3:11.
HAZAEL, HAZAIAH, *Seeing God.* Ne. 11:5.
1 K. 19:15. anoint *H.* || 17. escapeth sword of
2 K. 8:9. *H.* went to Elisha || 15. *H.* reigned
10:32. *H.* smote them || 12:17. *H.* set his face
13:3. Israel into hand of *H.* || 22. oppressed
25. son of *H.* || Am. 1:4. fire in house of
HAZAR-ADDER, *Fairness, or imprisoned generation.* Nu. 34:4.
HAZARDED, *v.* Ac. 15:26. *h.* their lives
HAZAR-GADDAH, *The court of the goat.* Jos. 15:27.
HAZAR-HATTICON, *Middle village.* Ez. 47:16.
HAZAR-MAVETH, *Court, entry, or dwelling of death.* Ge. 10:26. 1 Ch. 1:20.
HAZAR-SHUAL, *A dwelling of the fox.* Jos. 19:3,5.
HAZAR-ENAN, *An imprisoned soothsaying.* Nu. 34:9.
HAZEL, *s.* Ge. 30:37. took rods of *h.* and
HAZEL-ELPONI, *Sorrow of countenance.* 1 Ch. 4:3.
HAZERIM, *Porches.* De. 2:23.
HAZEROTH, *Villages, hamlets.* De. 1:1.
HAZEZON-TAMAR, *Sand, or flint, or stone of change.* Ge. 14:7. 2 Ch. 20:2.
HAZIEL, *Seeing God.* 1 Ch. 23:9.
HAZO, *Seeing or prophesying.* Ge. 22:22.
HAZOR, *Court, or bay.* Jos. 11:1,10.
Jos. 11:10. took *H.* || 11. burnt *H.* with fire, 13. 15:23. cities of Judah || 19:36. cities of Naphtali
Jud. 4:2. sold them to Jabin who reigned in *H.*
1 K. 9:15. to build *H.* || 2 K. 15:29. took *H.*
Jer. 49:28. kingdoms of *H.* || 30. dwell deep, O ye 33. *H.* shall be a dwelling for dragons
HAZOR-SUSAH, *Entry of a horse.* Jos. 19:5.
HEAD, *s.* *There is a head.* (1) *Economical,* Ep. 5:23. (2) *Political,* De. 28:13,44. (3) *Mystical,* Ep. 4:15. Col. 1:18.
The word is also put for, (1) *The beginning,* Ge. 2:10. (2) *The top,* Is. 28:1. (3) *The cornerstone,* Ac. 4:11. (4) *Life,* Da. 1:10.
Ge. 3:15. bruise thy *h.* || 40:13. lift up thy *h.* 40:20. *h.* of Joseph, and on top of *h.* De. 33:16.
Ex. 29:10. on the *h.* of the bullock, Le. 4:4.
Le. 1:4. *h.* of offering, 3:2. | 4:29,33.
13:45. his *h.* bare || 21:10. not uncover *h.*
Nu. 5:18. priest shall uncover woman's *h.*
6:5. shall no razor come on his *h.* Jud. 13:5.
9. he shall shave his *h.* 11:18. De. 21:12.
1 S. 17:57. Goliath's *h.* || 31:9. cut off Saul's *h.* 17. 28:2. keeper of my *h.* || 2 S. 1:2,16. | 15:32.
2 S. 3:8. am I a dog's *h.* || 20. *h.* of Joab || 16:9.
2 K. 2:3. from thy *h.* to-day, 5. || 4:19.
6:32. son of a murderer sent to take my *h.*
19:21. shaken her *h.* at thee, Is. 37:22.
25:27. lift up *h.* of Jehoiachin, Jer. 52:31.
Ne. 4:4. on their own *h.* Est. 9:25.
Jb. 1:20. shaved his *h.* || 16:4. shake my *h.*
Ps. 3:3. lifter up of my *h.* || 7:16. own *h.*
22:7. shake the *h.* || 23:5. anointest my *h.*
27:6. my *h.* be lifted || 38:4. over my *h.*
44:14. a shaking of the *h.* || 60:7. | 108:8.
68:21. wound the *h.* || 83:2. lift up the *h.*
110:7. lift up the *h.* || 140:9. | 141:5.
Pr. 10:6. *h.* of just || 11:26. blessing on *h.*
25:22. coals of fire on his *h.* Ro. 12:20.
Song 2:6. his left hand is under my *h.* 8:3.
5:2. my *h.* is filled || 11. *h.* as gold || 7:5.
Is. 1:5. whole *h.* is sick || 5:11. joy on *h.*
58:5. *h.* as a bulrush || 59:17. helmet on *h.*
Jer. 9:1. *h.* were waters || 13:19. *h.* of wicked, 30:23.
Ez. 9:10. way on their *h.* || 29:18. every *h.*
Da. 2:38. *h.* of gold || Jo. 3:4. on your *h.* 7.
Am. 2:7. *h.* of the poor || 8:10. || 9:1. cut in *h.*
Zch. 1:21. no man did lift up his *h.* || 6:11.
Mat. 5:36. swear by *h.* || 27:30. smote *h.*
Lu. 7:46. my *h.* with oil || Jn. 13:9. my *h.*
1 Co. 11:4. *h.* covered || 10. on her *h.* || 12:21.
Ep. 1:22. *h.* to the church, 4:15. Col. 1:18.
Col. 2:19. and not holding the *h.* from which

See BEARD, BALD, BOW, COVERED.

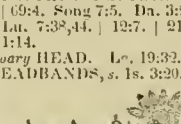
*Arc-*HEAD, *s.* De. 19:5. 2 K. 6:5.
Bed's HEAD. Ge. 47:31. bowed on *-h.*
Spear's HEAD. 1 S. 17:7. *-h.* we ghed
HEAD-*Stone, s.* Ps. 118:22. Zch. 4:7.
HEAD *of the corner.* Mat. 21:42. Mk. 12:10. Lu. 20:17. Ac. 4:11. 1 Pe. 2:7.

HEAD, for *Ruler, Governor.*

Nu. 17:3. 25:15. De. 28:13,44. Jos. 22:14. Jud. 10:18. | 11:9,11. 1 S. 15:17. 2 S. 22:44. 1 Ch. 11:6. | 29:11. Is. 7:8. | 9:14,15. | 19:15. Jer. 22:6. Ho. 1:11. Ha. 3:13,14. 1 Co. 11:3.
Ep. 5:23. the *h.* of the church, Col. 2:10.
HEAD, for *Top, Chief.* Ps. 137:†6. Is. 28:1,4. | 51:20. Ez. 16:25. | 21:19,21.

HEAD, with *Hair or Hairs.*

Le. 13:40,41. | 14:9. Nu. 6:5,18. Jud. 16:22. 1 S. 14:45. 2 S. 14:26. Ezr. 9:3. Ps. 40:12. | 69:4. Song 7:5. Da. 3:27. | 7:9. Mat. 10:30. Lu. 7:38,44. | 12:7. | 21:18. Ac. 27:34. Re. 1:14.
Hoary HEAD. Le. 19:32. rise before *-h.*
HEADBANDS, *s.* Is. 3:20. take away the *h.*



Egyptian Headband.

HEADY, *a.* 2 Ti. 3:4. *h.* high-minded, lovers
HEADLONG, *ad.* Jb. 5:13. Lu. 4:29. Ac. 1:18.
HEADS, *s.* Ge. 43:28. bowed their *h.* Ex. 4:31.
Le. 10:6. uncover not your *h.* lest ye die
Jos. 7:6. put dust upon their *h.* Jb. 2:12.
Jud. 8:28. lifted up their *h.* no more || 9:57.
1 S. 29:4. *h.* of these || 1 K. 19:31. ropes on *h.*
2 K. 10:6. take the *h.* of your master's sons
Ps. 24:7. lift up your *h.* 9. || 66:12. ride over
74:13. *h.* of dragons, 14. || 109:25. shaked *h.*
Is. 15:2. on all *h.* || 35:10. joy on their *h.*
Jer. 14:3. ashamed and covered their *h.* 4.
Ez. 7:18. baldness on *h.* || 11:21. way on *h.*
32:27. laid swords under their *h.* || 44:18,20.
Mat. 27:39. wagging their *h.* Mk. 15:29.
Lu. 21:28. lift up your *h.* || Ac. 18:6. blood on *h.*
Re. 9:7. on their *h.* crowns || 19. and had *h.*
13:1. seven *h.* || 3. one of his *h.* wounded
17:9. the seven *h.* || 18:19. dust on their *h.*
HEADS, for *Governors.* Ex. 18:25. Nu. 1:16. | 25:4. Jos. 22:21. | 23:2. 1 Ch. 13:32. 2 Ch. 5:2. | 28:12. Ps. 110:6. Mi. 3:1,9,11.
HEAL, *v.* Nu. 12:13. *h.* her now, O God, I
De. 32:39. I wound, I *h.* || 2 K. 20:5. *h.* thee
2 Ch. 7:14. will *h.* their land || Ps. 6:2. *h.* me
Ps. 41:4. *h.* my soul || 60:2. *h.* the breaches
Ec. 3:3. a time to *h.* || Is. 19:22. and *h.* it
Is. 57:18. seen his ways and will *h.* him, 19.
Jer. 3:22. *h.* your backslidings || 17:14. *h.* me
30:17. I will *h.* thee || La. 2:13. who can *h.*?
Ho. 5:13. could not *h.* you || 6:1. he will *h.* us
14:4. *h.* their backslidings || Zch. 11:16. not *h.*
Mat. 8:7. I will *h.* him || 10:1. *h.* all, Mk. 3:15.
10:8. *h.* the sick, cleanse lepers, Lu. 9:2. | 10:9.
12:10. lawful to *h.* || 13:15. I should *h.* Jn. 12:40.
Mk. 3:2. whether would *h.* on Sabbath, Lu. 6:7.
Lu. 4:18. *h.* broken-hearted || 23. *h.* thyself
5:17. present to *h.* || 7:3. would *h.* his servant
Jn. 4:47. and *h.* his son || Ac. 4:30. to *h.*
HEALED, *p.* Ge. 20:17. God *h.* Abimelech
Ex. 21:19. cause him to be *h.* || Le. 13:18. bile *h.*
Le. 13:37. scall is *h.* || 14:3. if plague be *h.* 48.
De. 28:27. canst not be *h.* || 1 S. 6:3. be *h.*
2 K. 2:22. waters were *h.* || 8:29. *h.* in Jezreel
9:15. Joram returned to be *h.* 2 Ch. 22:6.
2 Ch. 30:20. Lord hearkened and *h.* the people
Ps. 30:2. hast *h.* me || 107:20. word, and *h.* them
Is. 6:10. convert, and be *h.* || 53:5. stripes are *h.*
Jer. 6:14. *h.* the hurt, 8:11. || 15:18. refuseth 17:14. I shall be *h.* || 51:8. may be *h.* || 9. not *h.*
Ez. 30:21. not be *h.* || 34:4. nor *h.* that which 47:8. waters be *h.* || 9. || 11. marshes not be *h.*
Ho. 7:1. *h.* Israel || 11:3. knew not that I *h.*
Mat. 4:24. and he *h.* them, 12:15. | 14:14. 8:8. speak, and my servant shall be *h.* Lu. 7:7
Mk. 5:23. she may be *h.* || Lu. 8:43. nor be *h.*
Lu. 13:14. come and be *h.* || 17:15. he was *h.* 22:51. and *h.* him || Jn. 5:13. he that was *h.*
Ac. 4:14. man which was *h.* || 5:16. they were 14:9. faith to be *h.* || 28:8. Paul *h.* the father
He. 12:13. rather be *h.* || Ja. 5:16. may be *h.*
1 Pe. 2:24. by whose stripes *h.* || Re. 13:3,12.
HEALER, *s.* Is. 3:7. I will not be a *h.* for in
HEALETH, *v.* Ex. 15:26. Lord that *h.* thee
Ps. 103:3. *h.* all thy diseases, 147:3. || Is. 30:26.
HEALING, *s.* 2 Ch. 24:†13. | 36:†16.
Pr. 15:†4. *h.* of the tongue || Jer. 14:19. no *h.*
Da. 4:†27. *h.* of thy error || Na. 3:19. no *h.*
Ma. 4:2. *h.* in his wings || Lu. 9:11. need of *h.*
Ac. 4:22. miracle of *h.* || 1 Co. 12:9. gift of *h.* 28.
1 Co. 12:30. gifts of *h.* || Re. 22:2. *h.* of nations
HEALING, *p.* Jer. 30:13. hast no *h.* medicines
Mat. 4:23. *h.* all, Lu. 9:6. Ac. 10:38.
HEALTH, *s.* Ge. 43:28. father is in good *h.*
2 S. 20:9. art thou in *h.* || Ps. 38:†3. nor *h.*
Ps. 42:11. the *h.* of my countenance, 43:5.
67:2. thy saving *h.* known among all nations
Pr. 3:8. *h.* to thy navel || 4:22. they are *h.*
12:18. tongue is *h.* || 13:17. faithful ambassador
16:24. *h.* to the bones || Is. 58:8. *h.* shall spring
Jer. 8:15. a time of *h.* || 22. *h.* of my people
30:17. I will restore *h.* || 33:6. I will bring it *h.*
Ac. 27:34. for your *h.* || 3 Jn. 2. in *h.* as they
HEAP, *s.* Ge. 31:52. this *h.* be witness
Ex. 15:8. the floods stood upright as a *h.* Jos. 3:13,16. Ps. 33:7. | 78:13.
De. 13:16. a *h.* forever. Jos. 8:28.
Jos. 7:26. a great *h.* of stones, 8:29. || 11:†13.
Ru. 3:7. *h.* of corn || 2 S. 18:17. great *h.*
Song 7:2. thy belly is like a *h.* of wheat
Is. 17:1. ruinous *h.* 11. || 25:2. of a city, a *h.*
Jer. 30:18. on her own *h.* || 49:2. desolate *h.*
Mi. 1:6. Samaria as a *h.* || Ha. 3:15. through
Hag. 2:16. came to a *h.* of twenty measures
HEAP, *v.* De. 32:23. *h.* mischiefs upon them
Jb. 16:4. *h.* up words || 27:16. *h.* up silver as 36:13. *h.* up wrath || Ec. 2:26. and to *h.* up
Ez. 24:10. *h.* on wood || Ha. 1:10. || 2 Ti. 4:3.
Ro. 12:20. shalt *h.* coals of fire, Pr. 25:22.
HEAPED, *p.* Zch. 9:3. *h.* up silver || Ja. 5:3.
HEAPETH, *v.* Ps. 39:6. *h.* riches || Ha. 2:5.
HEAPS, *s.* Ex. 8:14. on *h.* || Jud. 15:16. *h.* on *h.*
2 K. 10:8. in two *h.* || 19:25. ruinous *h.* Is. 37:26.
2 Ch. 31:6. by *h.* || 7. to lay the *h.* || 8. saw the *h.*
Ne. 4:2. Jb. 15:28. || Ps. 79:1. Jerusalem on *h.*
Jer. 9:11. make Jerus. *h.* || 18. || 31:21. high *h.*
50:26. Babylon as *h.* 51:37. || Ho. 12:11.
HEAR, *v.* signi. (1) *To give attention,* De. 5:1. (2) *To answer our prayer,* Ps. 118:1. (3) *To believe and obey,* Jn. 8:47. | 10:27. (4) *To learn,* Jn. 6:45. | 8:2,40. (5) *To approve of and embrace,* Is. 33:15. 1 Jn. 4:5. (6) *To judge and determine,* 2 S. 15:3. (7) *Understand,* 1 Co. 14:2. (8) *Bless and make fruitful,* Ho. 2:21.
Ge. 21:6. all that *h.* || 23:6. *h.* us, my lord, thou
Ex. 19:9. people may *h.* || 20:19. we will *h.*
22:23. *h.* their cry, 27. || 32:18. singing do I *h.*
Nu. 16:8. *h.* I pray you || 30:1. *h.* her vow
De. 1:16. *h.* causes || 4:10. I will make them *h.*
5:1. *h.* O Israel, the statutes and judgments, 6:3. | 9:1. | 20:3. Is. 48:1. Mk. 12:29.
27. *h.* all that the Lord doth say, 12:28.
13:12. if thou *h.* say || 30:12. *h.* it, and do it, 13.
Jos. 3:9. *h.* the words of the Lord your God
6:5. when ye *h.* the sound of the trumpet, the people shall shout, Ne. 4:20. Da. 3:5,15.
Jud. 5:3. *h.* O ye kings || 14:13. that we may *h.*
1 S. 2:24. my sons, it is no good report I *h.*
25:24. *h.* words of thy handmaid, 2 S. 20:17.
2 S. 14:16. king will *h.* || 15:3. deputed to *h.*
15:36. every thing that ye *h.* || 17:5. let us *h.*
22:45. soon as they *h.* shall be obed. Ps. 18:44.
1 K. 4:34. to *h.* the wisdom of Solomon, 10:8,24
2 Ch. 9:7,23. Mat. 12:42. Lu. 11:31.
8:30. thee *h.* thou in heaven, and forgive, 32:34, 36,39,43,45,49. 2 Ch. 6:21.
18:26. O Baal, *h.* us || 2 K. 7:6. to *h.* a noise
2 K. 18:28. *h.* word of the great king, Is. 36:13.
19:16. *h.* the words of Sennacherib, Is. 37:17.
1 Ch. 14:15. *h.* a sound of going, 2 S. 5:24.
2 Ch. 7:14. then will I *h.* from heaven, Ps. 20:6. 20:9. then thou wilt *h.* and help, Ps. 38:15.
Ne. 1:6. mayst *h.* the prayer || 4:4. *h.* O our G.
8:2. *h.* with understanding || Jb. 5:27. *h.* it, know
Jh. 13:17. *h.* diligently, 21:2. || 27:9. will G. *h.*
34:2. *h.* my words || 42:4. *h.* I beseech thee
Ps. 4:1. *h.* my prayer, 39:12. | 54:2. | 61:1. | 84:8. | 102:1. | 143:1. Da. 9:17,19.

Ps. 4:3. the Lord will *h.* 17:6. | 145:19. Zeh. 10:6. 20:1. the Lord *h.* thee || 9. let the king *h.* us 27:7. *h.* O Lord, 30:10. || 49:1. *h.* this, all ye 59:7. *h.* O my people, 81:8. || 51:8. to *h.* joy 59:7. who, say they, doth *h.* || 66:16. come and *h.* 85:8. I will *h.* what God the Lord, Nu. 9:8. 102:20. *h.* the groaning || 143:8. cause me to *h.* Pr 1:5. a wise man will *h.* || 8. my son *h.* the 4:1. *h.* ye children || 10. *h.* O my son, 19:20. 8:6. *h.* for I'll speak || 33. *h.* instruction, and 19:27. cease to *h.* || 2 :17. *h.* the words of wise 23:19. *h.* thou, my son || Ec. 5:1. more ready to *h.* Ec. 7:5. better to *h.* || 12.13. *h.* the conclusion Song 8:13. hearken to thy voice, cause me to *h.* Is. 1:2. *h.* O heavens || 6:9. *h.* ye indeed, Mk. 4:12. 18:13. *h.* ye, 33:13. || 31:1. Let the earth *h.* 41:17. I the Lord will *h.* 65:24. Mi. 7:7. 42:18. *h.* ye deaf || 23. who will *h.* for time 43:9. or let them *h.* || 48:16. *h.* ye this, I have 55:3. *h.* and your soul shall live, Jn. 5:25. Jer. 4:21. shall I *h.* || 6:18. *h.* ye nations, and 6:19. *h.* O earth, 22:29. || 11:2. *h.* ye the words 11:10. refused to *h.* 13:10. || 15. *h.* ye, give ear 18:2. cause thee to *h.* my words, 23:22. 36:3 may he hear of Judah will *h.* all the evil 49:20. *h.* counsel of L. 50:45. || La. 1:18. *h.* I Ez. 2:5 whether they will *h.* or forbear, 7. | 3:11. 8. *h.* what I say || 3:17. *h.* at my mouth, 33:7. 3:27. let him *h.* that forbears || 13:19. *h.* your 33:30. *h.* what is the word || 31. they *h.* thy, 32. Da. 9:17. O G. *h.* the prayer of thy servant, 19. Hos. 2:21. I will *h.* the heavens || 5:1. *h.* ye this Jo. 1:2. *h.* this || Am. 3:1. *h.* this word, 4:1. | 5:1. Mi. 1:2. *h.* all ye people, 3:1,9. | 6:2. 6:9. *h.* the rod and him || 7:7. my G. will *h.* me Na. 3:19. *h.* the bruit of thee || Zeh. 7:12. *h.* law Zeh. 10:6. am their G., and will *h.* them, 13:9. Mat. 11:5. the deaf *h.* Mk. 7:37. Lu. 7:22. 13:17. to *h.* those things that ye *h.* Lu. 10:24. 15:10. and understood. || 17:5. *h.* ye him, Mk. 9:7. 18:17. *h.* the church || Mk. 4:18. such as *h.* Mk. 4:24. take how I what ye *h.* Lu. 8:18. Lu. 5:15. came to *h.* 6:17. | 15:1. | 21:38. 8:21. *h.* the word, 11:28. || 9:9. I *h.* such things 16:2. how is it that I *h.* this of thee || 29. *h.* them 18:6. *h.* what the unjust judge || 19:48. to *h.* him Jn. 5:30. as I *h.* I judge || 7:40. who can *h.* it 7:51. before it *h.* him || 9:27. would you *h.* it 10:3. sheep *h.* his voice || 12:47. *h.* my word Ac. 2:8. how *h.* we || 34. which ye now *h.* 10:22. to *h.* words of thee || 33. to *h.* all things 13:7. desired to *h.* || 41. came to *h.* word of God 15:7. by my mouth should *h.* || 17:21. or to *h.* 17:32. will *h.* thee again || 19:2. ye *h.* Paul 21:22. they will *h.* || 22:1. *h.* ye my defence 23:35. I will *h.* thee || 24:4. *h.* us of thy clemency 25:22. I would *h.* the man || 28:22. desire to *h.* 28:28. they will *h.* || 1 Co. 11:18. I *h.* there be Phil. 1:27. I may *h.* || 2 Th. 3:11. we *h.* that some 1 Ti. 4:16. them that *h.* || 2 Ti. 1:17. might *h.* Ja. 1:19. swift to *h.* || 1 Jn. 5:15. that he *h.* us 3 Jn. 4. than to *h.* || Re. 1:3. blessed that *h.* || 9:20.

HEAR *me.* Ex. 6:12. | 1 K. 18:37. | 1 Ch. 28:2. 2 Ch. 13:4. | 15:2. | 20:20. | 25:5. Jb. 15:17. | 31:35. Ps. 1:1. | 13:3. | 17:6. | 38:16. | 55:2. | 60:5. | 9:13,17. Mi. 7:7. Ac. 2:3,22. 1 Co. 14:21.

HEAR *not*, or *not* HEAR. De. 28:49. | 30:17. 1 S. 8:18. Jb. 30:20. | 35:13. Ps. 66:11. | 91:9. *is.* 1:15. I will not *h.* Jer. 7:16. | 11:14. | 14:12. Ez. 8:18. Am. 5:23. 30:9. will *-h.* the law || 50:1. heavy, that it *-h.* 59:2. h will *-h.* || 65:12 when I spake ye did *-h.* 66:4. when I spake they did *-h.* Zeh. 1:4. Jer. 5:21. ears, and *h.-*, Ez. 12:2. Mk. 8:18. 13:17. but if ye will *-h.* 22:5. Ma. 2:2. 17:23. they might *-h.* 19:15. Zeh. 7:11. 22:21. I spake, but thou saidst, I will *-h.* Da. 5:23. see not, *nor h.* nor know, Re. 9:20. Mi. 3:4. he will *-h.* || Ha. 1:2. thou wilt *-h.* Mat. 10:14. *-h.* your words, 18:16. Lu. 16:31. Jn. 8:43,47. | 9:27. | 10:8. Ac. 3:23. 1 Co. 14:21. Ga. 4:21.

Would not HEAR. Ge. 42:21,22. Ex. 7:16. De. 1:43. 2 K. 14:11. | 17:14. | 18:12. 2 Ch. 25:20. Ne. 9:29. Is. 28:12. Jer. 13:11. | 29:19. | 35:25. Zeh. 7:13.

HEAR *now*, or *now* HEAR. Nu. 12:6. | 20:10. 1 S. 22:7,12. Jb. 13:6. Pr. 5:7. Is. 7:13. | 44:1. | 47:8. | 51:21. Jer. 5:21. | 28:15. | 37:20. Mi. 6:1. Zeh. 3:8. Ac. 2:33. Phil. 1:30.

Shall HEAR. Ex. 15:14. Nu. 11:13. De. 1:17. | 2:25. | 4:6. | 13:11. | 17:13. | 19:20. | 21:21. Jos. 7:9. Jud. 7:11. 2 S. 16:21. 1 K. 8:42. 2 K. 19:7. Jb. 2:9:7. Ps. 34:2. | 55:17,19. | 92:11. | 141:6. Is. 29:18. 30:19,21. | 37:7. Jer. 33:9. Ho. 2:21,22. Mat. 13:14. | 18:15. | 24:6. Mk. 13:7. Lu. 21:9. Jn. 5:25. | 16:13. Ac. 3:22. | 7:37. | 25:22. | 28:28. Ro. 10:14.

HEAR *the Word of the Lord.* 1 K. 22:19. 2 K. 7:1. | 20:16. 2 Ch. 18:18. Is. 1:10. | 28:14. | 39:5. | 66:5. Jer. 2:4. | 7:2. | 9:20. | 19:3. | 21:11. | 22:29. | 29:20. | 31:10. | 34:4. | 42:15. | 44:24, 26. Ez. 6:3. | 13:2. | 16:35. | 20:47. | 25:3. | 34:7,9. | 36:1,4. | 37:4. Ho. 4:1. Am. 7:16.

HEARD, *v.* and *p.* Ge. 16:11. Lord *h.* thy afflic. 21:26 nor *h.* I of it || 29:33. the Lord *h.* || 45:2. Ex. 2:24. God *h.* their groaning || 16:19. *h.* mur. 23:13. nor let it be *h.* || 28:35. sound shall be *h.* 33:4. *h.* these evil tidings || Le. 24:14. *h.* him Nu. 11:1. Lord *h.* it, 12:2. || 14:14. have *h.* 15. Jos. 9:16. they *h.* || 1 S. 7:9. Lord *h.* him 1 K. 6:7. nor tool *h.* || 10:7. I came I *h.* 2 Ch. 9:6. 2 K. 19:25. hast thou not *h.* long ago, Is. 37:26. 2 Ch. 5:13. sound to be *h.* || 33:13. *h.* his supplica. Ezr. 3:13. *h.* afar off || Jb. 15:8. hast thou *h.* Jb. 19:7. I am not *h.* || 26:11. portion is *h.* 29:11. ear *h.* me || Ps. 6:9. Lord hath *h.* Ps. 10:17. *h.* the desire || 22:21. he t *h.* me 22:24. when he cried, he *h.* 34:6. | 40:1. | 120:1. 34:4. he *h.* me, 65:5. | 66:19. | 118:21. 38:13. I *h.* not || 76:8. judgment to be *h.* 78:21. the Lord *h.* this, 59. || 81:5. *h.* a language 97:8. Zion *h.* || 106:44. when he *h.* || 132:6. Pr. 21:13. he shall cry himself, but not be *h.* Is. 10:30. cause it to be *h.* || 40:21. have ye not *h.* 40:28. hast thou not *h.* || 48:6. thou hast *h.* 52:15. what they had not *h.* shall consider 64:4. have not *h.* || 65:19. no more *h.* 66:18. 66:8. who hath *h.* such a thing || 19. not *h.* Jer. 4:19. hast *h.* || 6:7. spoil is *h.* || 7:13. ye *h.* not 8:6. I *h.* || 18:13. who hath *h.* || 22. let cry be *h.* 25:35. howling he *h.* || 26:11. as ye have *h.* 35:17. have not *h.* || 46:12. nations *h.* of 50:46. cry is *h.* || 51:46. rumor be *h.* in La. 1:21. they have *h.* || 3:61. *h.* the reproach Ez. 19:4. *h.* of him || 26:13. be no more *h.* 33:5. he *h.* the sound || Da. 12:8. I *h.* but Ho. 7:12. congregation *h.* || Jon. 2:2. he *h.* me Mi. 5:15. have not *h.* || Ha. 3:16. when I *h.* Ma. 3:13. the Lord *h.* hearkened, and *h.* it, and Mat. 5:21. *h.* it said, 27,33,38,43. || 6:7. be *h.* 13:17. not *h.* || 15:12. offended after they *h.* 22:7. when king *h.* || 26:65. *h.* his blasphemy Lu. 1:13. fear not, thy prayer is *h.* Ac. 10:31. 12:3. he *h.* in light || 20:16. when they *h.* it Jn. 3:32. what he hath *h.* || 8:6. as tho' he *h.* not 9:32. was it not *h.* || 11:41. thou hast *h.* me Ac. 4:4. *h.* the word || 13:48. when Gentiles *h.* 14:9. *h.* Paul || 16:14. *h.* us || 25. prisoners *h.* 19:5. when they *h.* || 22:15. seen and *h.* || 24:24. Ro. 10:14. they have not *h.* 18. | 15:21. 1 Co. 2:9. nor ear *h.* || Ga. 1:13. ye have *h.* Ep. 1:13. after that ye *h.* 15. || 4:21. if ye *h.* Phil. 2:16. had *h.* || 4:9. those things ye *h.* Col. 1:4. since we *h.* 9. || 6. since day ye *h.* of it 2 Ti. 2:2. *h.* of me || He. 2:3. that *h.* him He. 3:16. had *h.* || 4:2. in them that *h.* 5:7. *h.* in that he feared || Ja. 5:11. *h.* of Job 1 Jn. 2:18. ye *h.* 24. | 3:11. | 4:3. 2 Jn. 6. Re. 3:3. how thou hast *h.* || 5:13. *h.* I, saying 7:4. I *h.* the number, 9:16. || 16:5. I *h.* the 18:22. *h.* no more, 23. || 22:8. when I *h.*

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HEARD, joined with *Word* or *Words.*

Ge. 21:30. *h.*- of Rebekah || 52. *h.* their *words* 27:34. when Esau *h.*- of his father || 31:1. | 39:19. Nu. 21:4. he hath said who *h.* the - of God Jos. 22:30. *h.*- of Reuben || 24:27. it hath *h.*- 1 S. 8:21. Samuel *h.*- of p. || 17:11. *h.* Goliath's - 17:31. when *words* were *h.* which David spake 1 K. 2:42. - I have *h.* is good || 5:7. 21:27 2 K. 6:30. king *h.*- || 19:6. - thou hast *h.* Is. 37:6. 22:11. when king *h.*- he rent, 18. 2 Ch. 34:19. 2 Ch. 15:8. Asa *h.* these *words* he took courage Ne. 1:4. I *h.* these *words*, I sat, 5:6. | 8:9. Ec. 9:16. the poor man's *words* are not *h.* 17. Is. 37:4. reprove the *words* which God hath *h.* Jer. 23:18. marked, and *h.* his - || 25:8. not *h.* my - 26:12. against this city all the *words* ye have *h.* 21. king *h.* his *words*, 36:13,24. 38:1. Da. 6:14. Darius *h.*- || 10:12. thy - were *h.* I Mat. 22:22. when they *h.* these - they marvelled Mk. 5:36. as soon as Jesus *h.*- || Lu. 10:39. Mary Ac. 19:44. fell on them who *h.*- || 2 Co. 12:4. Ep. 1:13. after ye *h.*- || Col. 1:5. whereof ye *h.* 1 Th. 2:13. received - ye *h.* || 2 Ti. 1:13. sound - 1 Jn. 2:7. *word* ye *h.* from the beginning

HEARDEST, *v.* De. 4:36. thou *h.* his words Jos. 14:12. thou *h.* 2 K. 22:19. 2 Ch. 34:27. Ne. 9:9,27. Ps. 31:22. | 119:26. Is. 48:7,8. Jon. 2:7.

HEARER, *s.* Ja. 1:23. if any be a *h.* 25.

HEARERS, *s.* Ro. 2:13. not the *h.* of the law Ep. 4:29. grace to the *h.* || 2 Ti. 2:14. of *h.*

HEAREST, *v.* Ru. 2:8. *h.* thou not my daugh. 1 S. 21:9. wherefore *h.* thou men's words 1 K. 8:30. when thou *h.* forgive, 2 Ch. 6:21. Ps. 22:2. thou *h.* not || 65:2. that *h.* prayer Mat. 21:16. *h.* thou what || 27:13. *h.* thou not Jn. 3:8. *h.* the sound || 11:42. *h.* me always

HEARETH, *v.* Ex. 16:7. he *h.* 8. Nu. 30:5. De. 29:19. when he *h.* || 1 S. 3:9. thy servant *h.* 1 S. 3:11. that *h.* shall tingle, 2 K. 21:12. 2 S. 17:9. whoso *h.* || Jb. 34:28. *h.* the cry Ps. 34:17. the Lord *h.* 69:33. || 38:14. that *h.* not Pr. 8:34. that *h.* me || 13:1. a wise son *h.* 13:8. poor *h.* not rebuke || 15:29. but he *h.* 15:31. *h.* reproof of life, 32. || 18:13. before he *h.* 25:10. lest he that *h.* || 29:24. *h.* cursing Is. 41:26. none that *h.* || 42:20. he *h.* not Ez. 3:27. he that *h.* || 33:4. whoso *h.* sound Mat. 7:24. whoso *h.* these sayings, 26. Lu. 6:47. 13:19. when any *h.* || 20. same that *h.* 22. Lu. 10:16. he that *h.* you *h.* me, he that despiseth Jn. 3:29. and *h.* || 5:24. *h.* my word, 8:47. 9:31. God *h.* not sinners || 18:37. *h.* my voice 2 Co. 12:6. think above that he *h.* of me 1 Jn. 4:5. world *h.* them || 6. *h.* us || 5:14. he *h.* Re. 22:17. let him that *h.* || 18. that *h.* words

HEARING, *s.* Ge. 29:33. and she called his name Simeon, that is *h.*

De. 31:11. read in *h.* || 2 S. 18:12. in our *h.* 2 K. 4:31. voice nor *h.* || Jb. 33:8. in my *h.* Jb. 37:2. hear in *h.* || 42:5. *h.* of the ear Is. 11:3. *h.* of his ears || 21:3. at the *h.* of it 28:9. to understand *h.* || 33:15. *h.* of blood 53:1. who hath believed our *h.* Ro. 10:16. Ez. 9:5. said in my *h.* || 10:13. || 16:55. Am. 8:11. a famine of *h.* || Ha. 3:2. thy *h.* Ac. 25:21. *h.* of Augustus || 23. place of *h.* Ro. 10:17. faith cometh by *h.* || 1 Co. 12:17. Ga. 3:2. *h.* of faith || He. 5:11. dull of *h.*

HEARING, *p.* 1 K. 3:9. *h.* heart Pr. 20:12. the *h.* ear || 28:9. from *h.* law Ec. 1:8. nor filled with *h.* Ez. 33:32. Mat. 13:13. *h.* they hear not || 14. by *h.* ye 15. ears are dull of *h.* Ac. 28:27. He. 5:11. Mk. 6:2. *h.* him || Lu. 2:46. both *h.* them Ac. 5:5. Ananias *h.* these words, fell down 8:6. *h.* and seeing || 9:7. *h.* a voice || 18:8. Phile. 5. *h.* of thy love || 2 Pe. 2:8. Lot in *h.*

HEARKEN, *v.* Ge. 4:23. ye wives of Lamech 23:15. *h.* to me || 34:17. if ye will not *h.* 49:2. *h.* to Israel || Ex. 6:30. how shall Phar. *h.* Ex. 7:4. Pharaoh shall not *h.* to you, 22. | 11:9. Le. 26:14. if ye will not *h.* to me, 18:21,27. Nu. 23:18. *h.* to me, Jud. 9:7. Jb. 32:10. De. 4:1. *h.* O Israel, 27:9. || 7:12. if ye *h.* 11:13. if ye *h.* 15:5. | 28:13. || 13:3. not *h.* 8. 17:12. the man that will not *h.* 18:19. | 21:18. 23:5. Lord would not *h.* to Balaam, Jos. 24:10. Jos. 1:17. so will we *h.* unto thee, 18. || 20:13. Jud. 2:17. would not *h.* 11:17. | 19:25. | 20:13. 1 S. 15:22. better to *h.* || 30:24. who will *h.* 1 K. 8:30. *h.* to the supplication, 52. 2 Ch. 6:21 20:8. elders said, *h.* not || 22:28. *h.* O people 2 K. 18:31. *h.* not to Hezekiah, Is. 36:16.

2 Ch. 10:16. would not *h.* 33:10. || 18:27. 20:15. *h.* ye, all Judah || Ne. 13:27. shall we *h.* Jb. 13:6. and *h.* to the pleadings of my lips 32:10. *h.* to me, 33:31. | 34:10,34. 33:1. *h.* to all my words || 37:14. *h.* to this, O Ps. 34:11. *h.* I'll teach you || 45:10. *h.* O daughter 58:5. will not *h.* || 81:11. would not *h.* 8. Pr. 7:24. *h.* to me, 8:32. || 29:12. *h.* to lies Is. 28:23. *h.* and hear || 34:1. *h.* ye people, 49:1. 42:23. who will *h.* and hear for the time to come 43:3. *h.* to me, O house of Jacob, 48:12. Ho. 5:1. 12. *h.* to me, 51:1,4,7. | 55:2. Mk. 7:14. Jer. 6:10. they cannot *h.* || 17. we'll not *h.* 44:16. 7:27. they will not *h.* || 11:11. I will not *h.* 16:12. may not *h.* || 17:27. if not *h.* 26:4. 25:16. *h.* not to prophets, 27:9,14,16,17. | 29:8. 26:3. if they will *h.* || 29:12. I will *h.* to you 35:13. will ye not *h.* || 38:15. will thou not *h.* Ez. 3:7. they will not *h.* to thee, 20:8. Da. 9:19. O Lord *h.* || Ho. 9:17. did not *h.* Mi. 1:2. *h.* O earth || Zch. 7:11. refused to *h.* Ac. 2:14. *h.* to my words, 7:2. | 15:13. 4:19. to *h.* to you more than unto God, judge 12:13. as Peter knocked, a damsel came to *h.* HEARKENED, *v.* Ge. 23:16. Abraham *h.* unto 30:17. God *h.* 22. || 39:10. Joseph *h.* not to her Ex. 6:9. they *h.* not, 12. | 7:13. | 16:20. De. 9:19. Lord *h.* || 31:9. Israel *h.* Jos. 1:17. 1 K. 12:15. king *h.* not, 16. 2 Ch. 10:15. 24. they *h.* || 15:20. *h.* to Asa, 2 Ch. 16:4. 2 K. 13:4. the Lord *h.* || 21:9. Judah *h.* not 2 Ch. 30:20. the Lord *h.* to Hezekiah, and Ne. 9:16. fathers *h.* not, 29:31. Jer. 34:14. Ps. 81:13. O that my people had *h.* to me Is. 21:7. he *h.* || 48:18. O that thou hadst *h.* Jer. 6:19. they have not *h.* to my word, 7:24. | 25:3,4,7. | 26:5. 29:19. | 32,33. | 34:17. | 35:14, 15,16. 36:31. | 44:5. Ez. 3:6. would have *h.* || Da. 9:6. nor *h.* Ma. 3:16. the Lord *h.* Jer. 8:6. || Ac. 27:21. *See* VOICE.

HEARKENEDST, *p.* De. 28:15. thou *h.* not

HEARKENETH, *v.* Pr. 1:33. whoso *h.* 12:15.

HEARKENING, *p.* Ps. 103:20. ye angels *h.*

HEART, *s.* is put for, (1) *The soul and its faculties*, 1 S. 1:30. 16:7. (2) *The whole man*, Ps. 45:1. (3) *The middle of a thing*, Ex. 15:8. Ez. 27:4. (4) *Purpose and intention*, Is. 7:2. (5) *The grave*, Mat. 12:40. (6) *The sea of affliction and fountain of action*, Mat. 15:19. (7) *Understanding*, Ho. 7:11.

Ge. 31:20. || 31:3. spake to the *h.* || 45:26. Ex. 15:8. *h.* of the sea || 23:9. *h.* of a stranger 28:30. on Aaron's *h.* || 35:5. is of a willing *h.* 35:35. wisdom of *h.* || Le. 2:16. sorrow of *h.* Nu. 32:7. wherefore discourage ye the *h.* of De. 4:11. *h.* of heaven || 5:29. such a *h.* 28:28. astonishment of *h.* || 37. gladness of *h.* 65. a trembling *h.* || 29:4. not given a *h.* to Jos. 14:8. made the *h.* of the people melt Jud. 5:15. great thoughts of *h.* 16. || 18:20. *h.* glad 1 S. 1:30. speak in her *h.* || 1:20. nor set her *h.* 10:9. another *h.* || 16:7. Lord looketh on the *h.* 17:32. let no man's *h.* fail || 24:5. D.'s *h.* smote 25:31. nor offence of *h.* || 36. Nabal's *h.* was 2 S. 6:16. she despised him in *h.* 1 Ch. 15:29. 11:1. king's *h.* toward Abs. || 18:14. thro' the *h.* 19:17. speak to the *h.* || 14. he bowed the *h.* 1 K. 3:9. an understanding *h.* 12. | 4:29. 8:17. it was in the *h.* of David, 2 Ch. 6:7. 66. glad of *h.* || 10:2. all that was in her *h.* 11:4. perfect, as *h.* of David || 12:27. *h.* turn 2 K. 6:11. *h.* of king troubled || 12:4. 2 Ch. 29:31. 1 Ch. 12:33. not of double *h.* || 33. || 16:10. 29:17. that thou triest the *h.* 18. Jer. 11:20. Ezr. 6:22. turned the *h.* of the king of Assyria Ne. 2:2. this is nothing else but sorrow of *h.* Est. 1:10. *h.* of king merry || 5:9. with a glad *h.* Jb. 9:4. he is wise in *h.* || 12:3. I have a *h.* 12:24. taketh away the *h.* || 22:13. widow's *h.* 34:10. ye men of *h.* || 34:|36:13. hypocrites in *h.* 37:24. wise of *h.* || 38:3. understanding to the *h.* Ps. 12:2. a double *h.* || 19:8. rejoicing the *h.* 31:18. a broken *h.* 51:17. || 41:21. secrets of *h.* 45:5. sharp in the *h.* || 44:21. *h.* of the sea 64:6. *h.* is deep || 73:7. than *h.* could wish 101:4. a froward *h.* || 5. a proud *h.* || 104:15. 105:3. let the *h.* of them rejoice that seek Pr. 6:18. *h.* that deviseth || 32. lacketh *h.* 7:10. subtil *h.* || 8:5. of an understanding *h.* 10:8. wise in *h.* || 20. *h.* of wicked little worth 11:20. a froward *h.* 12:8. | 17:20. || 29. wise of *h.* 12:25. h aviness in the *h.* || 13:12. *h.* sick 14:10. *h.* knoweth his own bitterness, 13. 14. backslider in *h.* || 30. a sound *h.* 33. 15:7. *h.* of foolish || 13. a merry *h.* 17:22. 28. *h.* of righteous || 30. rejoiceth the *h.* || 32. 16:1. prepara ions of the *h.* || 5. proud in *h.* 21:4. 9. a man's *h.* || 23. *h.* of the wise teacheth 17:16. no *h.* to it || 18:12. *h.* is haughty 19:21. there are many devices in a man's *h.* 20:5. counsel in the *h.* || 21:1. th king's *h.* 22:15. bound in the *h.* || 24:12. pondereth the *h.* 23. 34. *h.* of sea, 30:19. || 25:3. *h.* of kings 25:20. a heavy *h.* || 27:9. a wicked *h.* are 27:9. rejoic the *h.* || 19. so the *h.* of man to 28:25. a proud *h.* || 31:11. *h.* of her husband Ec. 7:3. *h.* is better || 4. *h.* of wise, 8:5. | 10:2. 7. destroyeth the *h.* || 8:11. *h.* set to do evil, 9:3. 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La. 3:65. give them sorrow of *h.* thy curse Ez. 6:9. whorish *h.* || 11:19. the stony *h.* out 13:22. *h.* of righteous sad || 18:31. a new *h.* 21:7. every *h.* melt || 25:15. despiteful *h.* 6. 36:26. *h.* of flesh || 44:7. uncircumcised in *h.* Da. 4:16. a beast's *h.* || 7:4. a man's *h.* be Ho. 2:|14. speak to her *h.* || 4:11. take away *h.* 7:11. without *h.* || Na. 2:10. *h.* melteth Zch. 2:15. the city, that said in her *h.* I am Ma. 2:2. lay it to *h.* || 4:6. turn the *h.* of fathers Mat. 11:29. lowly in *h.* || 12:40. *h.* of the earth 12:34. abundance of the *h.* 35. Lu. 6:45. 15:19. out of *h.* proceed evil thoughts, Mk. 7:21. 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2 Ch. 30:12. hand of G. was to give them *one h.* Jer. 32:39. give them *h.* Ez. 11:19. || Ac. 4:32.

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Their HEART. Ge. 42:28. *h.* failed them Jos. 5:1. *h.* melted || 1 K. 18:37. turned *h.* 1 Ch. 29:18. and prepare *h.* to thee Jb. 8:10. utter words out of || 17:4. hid *h.* from Ps. 10:17. wilt prepare *h.* || 78:8. set not *h.* 78:18. tempted God in *h.* || 37. *h.* not right 95:10. do err in *h.* || 105:25. turned *h.* to 107:12. brought down || 119:70. *h.* is as fat 140:2. mischief in *h.* || Pr. 21:2. *h.* studieth Ec. 3:11. set world in *h.* || 9:3. madness is in Is. 6:10. lest they hear with their ears, and understand with *h.* Mat. 13:15. Ac. 28:27. 29:13. *h.* is far from me, Mat. 15:8. Mk. 7:6. Jer. 5:24. nor say in *h.* || 13:10. imaginat on of 14:14. prophesy deceit of || 17:1. on table of *h.* La. 2:18. *h.* cried to the Lord, O wall of Zion Ez. 14:3. set idols in *h.* 20:16. || 21:15. faint 33:31. *h.* goeth after their covetousness Ho. 4:8. set *h.* on iniquity || 7:6. like an oven 7:14. not cried to me with *h.* || 10:2. *h.* is divided 13:6. *h.* was exalted || 8. rent caul of *h.* Zph. 1:12. say in *h.* the Lord will not do good Zch. 10:7. *h.* shall rejoice || 12:5. shall say in *h.* Mk. 6:52. for *h.* was hardened, Ro. 1:21. Lu. 9:47. Jesus perceiving thought of *h.* Jn. 12:40. hardened *h.* nor understand with *h.* Ac. 2:37. pricked in *h.* || 2 Co. 3:15. vail on *h.* Ep. 4:18. because of the blindness of *h.*

Thine, thy HEART. Ge. 20:6. integrity of *h.* Ex. 9:14. plagues on *h.* || Le. 19:17. not hate in De. 4:9. lest depart from *h.* || 29. seek him with 39. consider it in *h.* 8:5. || 6:5. love with *h.* 7:17. if thou say in *h.* 8:17. | 18:21. Jer. 13:22. 8:2. to know what was in || 14. *h.* be lifted 9:4. speak not in *h.* || 5. uprightness of *h.* 10:12. to serve the Lord thy God with all *h.* 15:9. he not a thought in *h.* wicked *h.* 10. 28:67. for fear of *h.* || 30:6. circumcise *h.* 30:14. word nigh in *h.* || 17. if *h.* turn, so Jud. 16:15. how canst say, I love thee, when *h.* 19:6. let *h.* be merry, 9,10. 1 K. 21:7. 1 S. 1:8. why is *h.* grieved ? || 2:33. to grieve 9:19. I will tell thee all that is in *h.* 14:7. do all in *h.* 2 S. 7:3. | 1 Ch. 17:2. 17:28. naughtiness of *h.* || 2 S. 3:21. desireth 1 K. 2:44. *h.* is privy to || 8:18. in *h.* to build

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11:13. prepare -*h.* || 15:12. why doth -*h.* carry
22:22. receive, and lay up his words in -*h.*
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4:4. let -*h.* retain, 21. || 23. keep -*h.* with all
6:21. bind them on -*h.* || 25. lust not in -*h.*
7:25. let not -*h.* decline to her ways
23:15. if -*h.* be wise || 17. let not -*h.* envy
19. guide -*h.* in the way || 26. give me -*h.*
33. -*h.* utter perverse || 24:17. not -*h.* be glad
Ec. 5:2. let not -*h.* be hasty to utter any thing
11:9. let -*h.* cheer thee || 10. put sorrow from -*h.*
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22:17. -*h.* is not but for thy covetousness
31:21. set -*h.* towards || 49:16. pride of, Ob. 3.
La. 2:19. pour out -*h.* like water before Lord
Ez. 3:10. receive in -*h.* || 16:13. how weak is
22:14. can -*h.* endure || 28:2. is lifted up, 5.
23:17. -*h.* was lifted up || 40:4. set -*h.* on all
Da. 2.30. mightst know the thoughts of -*h.*
5:22. not humbled -*h.* || 10:12. didst set -*h.*
Ac. 5:3. why hath Satan filled -*h.* to lie to the
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Ro. 10:6 say not in -*h.* || 9. believe in -*h.*
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32:11. shout for joy || 36:10. righteousness to -*h.*
64:10. -*h.* shall glory || 94:15. -*h.* follow it
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119:2. seek him with -*h.* 10. || 34. observe
58. entreated thy favor with my -*h.* 145.
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2 S. 17:10. -*h.* is as the heart of a lion
2 Ch. 16:9. -*h.* is perfect || Ps. 84:5. in -*h.* are the
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Ac. 16:14. -*h.* the Lord opened, that she attended
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11:16. -*h.* be not deceived || 18. lay up in -*h.*
1 K. 11:2. turn away -*h.* || 1 Ch. 22:19. set -*h.*
Ps. 22:26. -*h.* shall live || 31:24. strengthen -*h.*
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1 Ch. 28:9. searcheth all *h.* || 2 Ch. 6:14.
2 Ch. 11:16. set their *h.* || 20:33. not prepared *h.*
Ps. 7:9. righteous God trieth the *h.* Pr. 17:3.
28:3. mischief in their *h.* || 33:15. *h.* alike
35:25. not say in their *h.* || 74:8. said in *h.*
81:12. own *h.* lust || 125:4. upright in *h.*
90:12. may apply our *h.* unto wisdom
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21:2. pondereth the *h.* || 31:6. heavy *h.*
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Da. 11:27. kings' *h.* || Ho. 7:2. consider not in *h.*
Zch. 7:12. made their *h.* || 8:17. imagine evil in *h.*
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21:26. men's *h.* failing || 34. lest your *h.* be
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|| 16:18.
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2 Co.3:2. writ in our *h.*||Ga. 4:6. shined in our *h.*
7:3. you are in our *h.* || Ga. 4:6. into your *h.*
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Col. 2:2. *h.* comforted ||3:15. rule in your *h.*
3:16. grace in your *h.* || 4:8. comfort your
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3:13. stablish your *h.* || 2 Th. 2:17. comfort
2 Th. 3:5. the Lord direct your *h.* into the love
He. 3:8. harden not your *h.* 15. | 4:7. || 3:10.
10:16. laws in their *h.* || 22. *h.* sprinkled
Ja. 3:14. strife in your *h.* || 4:8. purify your *h.*
5:5. nourished your *h.* || 8. stablish your *h.*
1 Pe. 3:15. sanctify the Lord God in your *h.*
2 Pe. 1:19. and the day-star arise in your *h.*
1 Jn. 3:19. assure your *h.* || Re. 2:23. | 17:17.
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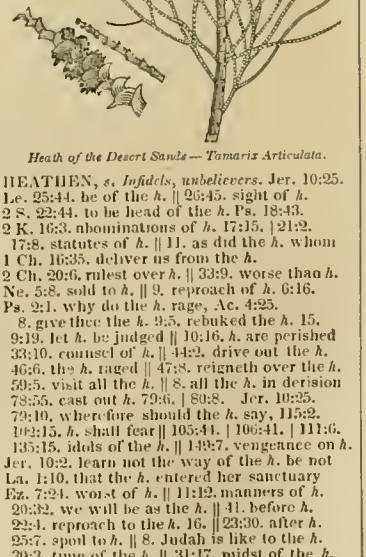
Jb. 24:19. drought and *h.* || 30:30. burnt with *h.*
Ps. 19:6. there is nothing hid from the *h.*
Ec. 4:11. if two lie together they have *h.*
Is. 4:6. a shadow in day time from *h.* 25:4.
18:4. like a clear *h.* on herbs, *h.* of harvest
25:5. *h.* in a dry place || 49:10. *h.* nor sun
Jer. 17:8. *h.* cometh || 36:30. cast to *h.* || 51:39.
Ez. 3:14. *h.* of my spirit || Ho. 7:5. sick with *h.*
Lu. 12:55. will be *h.* || Ac. 28:3. out of the *h.*
Ja. 1:11. burning *h.* || 2 Pe. 3:10. fervent *h.*
HEAT, ED, Da. 3:19. *h.* furnace || Ho. 7:4. oven
HEATH, *s.* Jer. 17:6. be like the *h.* 48:6.



Heath of the Desert Sands — Tamarix Articulata.

HEATHEN, *s. Infidels, unbelievers.* Jer. 10:25.
Le. 25:44. be of the *h.* || 26:45. sight of *h.*
2 S. 22:44. to be head of the *h.* Ps. 18:43.
2 K. 16:3. abominations of *h.* 17:15. | 21:2.
17:8. statutes of *h.* || 11. as did the *h.* whom
1 Ch. 16:35. deliver us from the *h.*
2 Ch. 20:6. rulest over *h.* || 33:9. worse than *h.*
Ne. 5:8. sold to *h.* || 9. reproach of *h.* 6:16.
Ps. 2:1. why do the *h.* rage, Ac. 4:25.
8. give thee the *h.* 9:5. rebuked the *h.* 15.
9:19. let *h.* be judged || 10:16. *h.* are perished
33:10. counsel of *h.* || 44:2. drive out the *h.*
46:6. the *h.* raged || 47:8. reigneth over the *h.*
59:5. visit all the *h.* || 8. all the *h.* in derision
78:55. cast out *h.* 79:6. | 80:8. Jer. 10:25.
79:10, wherefore should the *h.* say, 115:2.
102:15. *h.* shall fear || 105:44. | 106:41. | 111:6.
135:15. idols of the *h.* || 149:7. vengeance on *h.*
Jer. 10:2. learn not the way of the *h.* be not
La. 1:10. that the *h.* entered her sanctuary
Ez. 7:24. worst of *h.* || 11:12. manners of *h.*
20:32. we will be as the *h.* || 41. before *h.*
22:4. reproach to the *h.* 16. || 23:30. after *h.*
25:7. spoil to *h.* || 8. Judah is like to the *h.*
30:3. time of the *h.* || 31:17. midst of the *h.*
34:28. be no more a prey to the *h.* 29.
36:3. residue of the *h.* 4. || 6. shame of the *h.*
23. *h.* shall know that I am the Lord, 36. | 37:
28. | 38:16. | 39:7,21.
Jo. 2:17. *h.* rule || 3:11. come ye *h.* gather, 12.
Am. 9:12. may possess remnant of all the *h.*
Ob. 15. day of the Lord is near on all the *h.* 16.
Mi. 5:15. fury on *h.* || Ha. 3:12. did thresh *h.*
Zph. 2:11. *h.* shall worship || Hag. 2.22. destroy
Zch. 1:15. sore displeased with the *h.* 14:18.
9:10. speak peace to *h.* || 14:14. wealth of *h.*
Mat. 6:7. as the *h.* do || 18:17. as a *h.* man
Ga. 2:9. go to the *h.* || 3:8. justify the *h.* through
Among the HEATHEN. Le. 26:33,38. De. 4:
27. 2 S. 22:50. Ne. 5:17. | 6:6. Ps. 18:49.
| 44:11,14. | 46:10. | 79:10. | 96:10. | 10:35,47.
| 106:6. | 126:2. Jer. 9:15. | 18:13. | 49:15. La.
1:3. | 4:15,20. Ez. 11:6. | 12:16. | 16:14. | 20:
23. | 22:15. | 36:19,20,24.30. 39:21,28. Jo. 2:19.
Ob. 1,2. Ha. 1:5. Zch. 8:13. Ma. 1:11,14.
Ga. 1:16.
HEAVE, ED. Ex. 29:27. Nu. 15:20. | 18:30.
HEAVEN, *s.* is put for, (1) *The airy regions*, Ps. 104:12. (2) *The starry orbs*, Ps. 19:1. (3) *The mansions of the blessed*, Mat. 5:12,16. (4) *The visible church*, Re. 12:7. (5) *A great height*, De. 1:28. (6) *All places above us*, Ps. 19:6. | 78:26. (7) *A state of great dignity*, Is. 14:12.
Ge. 1:1. God created the *h.* || 6:17. under *h.* 7:19.
7:23. fowls of *h.* || 8:2. rain from *h.* was restrain.
11:4. top may reach *h.* || 14:19. possessor of *h.* 22.
15:5. look now towards *h.* || 19:24. L. out of *h.*
21:17. to Hagar out of || *h.* 24:3. God of *h.* 7.
28:12. top reached to *h.* || 17. gate of *h.*
49:25. bless thee with blessings of *h.* above
Ex. 9:8. towards *h.* 10,22,23. | 10:22. Jud. 13:20.
1 K. 8:22. Jb. 2:12. Pr. 23:5. Ac. 1:10.
10:4. rain bread from *h.* || 17:14. under *h.*
20:4. any thing in *h.* above, De. 5:8.
22. talked with you from *h.* Ne. 9:13.
24:10. body of *h.* || Le. 26:19. your *h.* as iron
De. 3:24. what God in *h.* can do || 4:11. midst
4:19. under *h.* 7:21. | 20:20. 2 K. 14:27.
32. one side of *h.* || 36. out of *h.* || 9:1. fenced to
10:14. behold *h.* and *h.* of heavens, Ps. 115:16.
11:17. shut up *h.* 1 K. 8:35. 2 Ch. 6:26. | 7:13.
21. as the days of *h.* || 26:15. look down from *h.*
28:12. *h.* to give rain || 23. *h.* be brass || 24.
30:12. it is not in *h.* || 19. I call *h.* and earth
32:40. my hand to *h.* || 33:13. precious things
33:26. rideth on the *h.* || Jos. 2:11. God in *h.*
Jos. 8:20. ascend to *h.* || 10:11. stones from *h.*
10:13. so the sun stood still in the midst of *h.*
Jud. 5:20. fought from *h.* || 13:20. towards *h.*
1 S. 2:10. out of *h.* || 5:12. cry went to *h.*
2 S. 18:9. between *h.* || 21:10. out of *h.*
22:8. foundation of *h.* || 14. thundered from *h.*
1 K. 8:23. no God like thee in *h.* 2 Ch. 6:14.
27. *h.* of heavens, 2 Ch. 2:6. | 6:18. Ne. 9:6.
30. hear thou in *h.* 32. || 18:45. *h.* was black
2 K. 2:1. Elijah into *h.* || 19:15. hast made *h.*
1 Ch. 21:26. answer him from *h.* || 29:11. all in *h.*
2 Ch. 20:6. art thou not God in *h.* || 28:9. to *h.*
Ezr. 5:11. God of *h.* 12. | 6:9,10. Ne. 1:4,5.
Jb. 1:16. fallen from *h.* || 11:8. high as *h.*
16:19. my witness is in *h.* || 20:27. *h.* reveal
22:12. height of *h.* || 14. walketh in circuit of *h.*
26:11. pillars of *h.* || 28:24. under the *h.* 37:3.
38:29. frost of *h.* || 33. the ordinances of *h.*
37. bottles of *h.* || 41:11. under the whole *h.*
Ps. 11:4. throne is in *h.* || 19:6. from end of *h.*
20:6. his holy *h.* || 57:3. send from *h.* || 69:34.
73:25. whom have I in *h.* || 76:8. heard from *h.*
77:18. thunder was in *h.* || 78:23. doors of *h.*
78:24. corn of *h.* || 26. wind to blow in the *h.*
89:6. who in *h.* || 37. faithful witness in *h.*
103:11. as the *h.* is high || 105:40. bread of *h.*
107:26. mount up to *h.* || 113:6. things in *h.*
119:89. settled in *h.* || 135:6. did in *h.* and
147:8. covered the *h.* || 148:13. above the *h.*
Pr. 25:3. *h.* for height || 30:4. ascended into *h.*
Ec. 1:13. done under, 2:3. 3:1. || 5:2. God is in *h.*
Is. 13:5. end of *h.* || 14:12. fallen from *h.* 13.
34:5. bathed in *h.* || 40:12. meted out *h.*
49:13. sing, O *h.* 44:23. Re. 18:20.
55:10. snow from *h.* || 66:1. *h.* is my throne
Jer. 7:18. queen of *h.*|| 8:7. stork of *h.*|| 10:2. signs
23:24. do not I fill *h.* || 33:25. ordinances of *h.*
44:17. burn incense to queen of *h.* 18:19,25.
49:36. four quarters of *h.* || 51:15. stretched
51:48. *h.* shall sing || 53. mount up to *h.* and
La. 2:1. cast from *h.* || 3:50. behold from *h.*
Ez. 8:3. between earth and *h.* || 32:7. cover *h.*
Da. 4:11. height reached to *h.* 11,20,22.
31. fell a voice from *h.* Mat. 3:17. Lu. 3:22.
37. the king of *h.* 5:23. || 6:27. wonders in *h.*
9:12. under the whole *h.* || 11. four winds of *h.*
Am. 9:2. climb to *h.* || 6. his stories in the *h.*
Hag. 1:10. *h.* over you || Zch. 2:6. | 5:9.
Ma. 3:10. if I will not open the windows of *h.*
Mat. 5:12. reward in *h.* || 16. Father in *h.* 45.
6:9. our Father which art in *h.* 10. Lu. 11:2.
20. treasures in *h.* || 7:21. will of my F. in *h.*
10:32. will I confess before my Father in *h.* 33.
11:25. I thank thee, Father, L. of *h.* Lu. 10:21.
12:50. will of my Father || 16:1. a sign from *h*
16:17. my Father which is in *h.* revealed it
19:21. shalt have treasure in *h.* Lu. 18:22.
21:25. from *h.* or of men, Mk. 11:30. Lu. 20:4.
23:22. swear by *h.* || 24:30. clouds of *h.*
24:31. one end of *h.* || 35. *h.* pass, Mk. 13:31.
36. not the angels in *h.* || 26:64. clouds of *h.*
28:2. angel descended from *h.* Re. 10:1. | 18:1
18. all power is given to me in *h.* and earth
Mk. 1:11. a voice from *h.* Jn. 12:28 Ac. 11:9.

Mk. 7:34. looking up to *h.* || 8:11. a sign from *h.* 12:25. as the angels in *h.* Mat. 22:30. 13:27. utmost parts of *h.* || 16:19. received to *h.* Lu. 3:21. *h.* was opened || 4:25. *h.* was shut 6:23. reward in || 9:16. looking to *h.* Mk. 6:41. 10:18. as lightning fall from *h.*|| 20. written in *h.* 15:7. joy in *h.* || 18. sinned against *h.* 21. 17:24. one part under *h.* || 29. fire from *h.* 18:13. as his eyes to *h.* || 19:38. peace in *h.* 21:26. power of *h.* || 33. *h.* and earth pass 22:43. an angel from *h.* || 24:51. up into *h.* Jn. 1:32. descending from *h.* || 51. see *h.* open 3:13. ascended to *h.* || 27. it be given from *h.* 31. he that cometh from *h.* || 6:31,32—50. 6:38. I came from *h.* 42. || 41. bread from *h.* 58. 12:28. voice from *h.* || 17:1. lift eyes to *h.* Ac. 1:11. gazing up into *h.* || 2:2. sound from *h.* 2:19. wonders in *h.* || 34. is not ascended to *h.* 3:21. *h.* must receive || 4:12. name under *h.* 4:24. God made *h.* 14:15. Ps. 115:15. | 121:2. | 124:8. | 134:3. | 146:6. Is. 37:16. Jer. 32:17. Re. 14:7. 7:55. steadfastly into *h.* || 9:3. light from *h.* 10:11. I saw *h.* open, and a vessel, Re. 19:11. 11:10. all were drawn up again into *h.* 14:17. rain from *h.* || 17:24. Lord of *h.* and 22:6. shone from *h.* a great light, 26:13. Ro. 1:18. revealed from *h.* || 10:6. who ascend to 1 Co. 15:47. second man is the Lord from *h.* 2 Co. 5:2. house from *h.* || 12:2. the third *h.* Ga. 1:8. we or an angel from *h.* preach Ep. 1:10. which are in *h.* || 3:15. family in *h.* 6:9. that your Master is in *h.* Col. 4:1. Phil. 2:10. of things in *h.* || 3:20. conversat. in *h.* Col. 1:5. laid up in *h.* || 16. things in *h.* 20:23. 1 Th. 1:10. Son from *h.* || 4:16. descend from *h.* 2 Th. 1:7. revealed from *h.* || He. 9:24. into *h.* He. 10:34. ye have in *h.* || 12:23. written in *h.* 12:25. speaks from *h.* || 26. only, but also *h.* Ja. 5:12. nor by *h.* || 18. the *h.* gave rain 1 Pe. 1:4. reserved in *h.* || 12. sent down from *h.* 3:22. gone into *h.* || 2 Pe. 1:18. voice from *h.* He. 3:12. out of *h.* || 4:1. door opened in *h.* 2. 5:3. no man in *h.* || 6:14. *h.* departed as a 8:1. silence in *h.* || 13. flying through *h.* 14:6. 10:4. voice from *h.* 8. | 11:12. | 14:2,13. | 18:4. 5. lifted his hand to *h.* || 6. who created *h.* 11:6. power to shut *h.* || 12. ascended up to *h.* 13. God of *h.* 16:11. || 15. great voice in *h.* 19. opened in *h.* || 12:1. a wonder in *h.* 3. 12:7. war in *h.* || 8. nor place found in *h.* Re. 12:10. saying in *h.* 19:1. || 13:6. dwelt in *h.* 13:13. fire came from *h.* || 14:17. temple in *h.* 15:1. another sign in *h.* || 5. testimony in *h.* 18:20. rejoice thou *h.* || 19:11. I saw *h.* opened 20:9. from God out of *h.* || 11. earth and *h.* fled 21:21. a new *h.* || 10. descending out of *h.*

Host or Hosts of HEAVEN.

De. 4:19. | 17:3. 1 K. 22:19. 2 K. 17:16. | 21:3,5. | 23:4,5. 2 Ch. 18:18. | 33:3,5. Ne. 9:6. Is. 34:4. Je. 8:2. 19:13. | 33:22. Da. 8:10. Zph. 1:5. Ac. 7:42.

HEAVEN, *s.* joined with *Stars.* Ge. 1:17. 22:17. I will multiply thy seed as stars of *h.* 26:4. Ex. 32:13. 1 Ch. 27:23. Ne. 9:23. De. 1:10. | 10:22. | 28:62. Is. 13:10. Ez. 32:7. Na. 3:16. Mat. 24:29. Mk. 13:25. Re. 6:13. | 12:4.

HEAVENLY, *a.* Mat. 6:14. your *h.* Father, 26: 32. | 15:13. | 18:35. Lu. 11:13. Lu. 2:13. a multitude of the *h.* host praising G. Jn. 3:12. *h.* things || Ac. 26:19. *h.* vision 1 Co. 15:48. as is the *h.* || 49. image of the *h.* Ep. 1:3. in *h.* places, 20. | 2:6. | 3:10. 2 Ti. 4:18. will preserve me to his *h.* kingdom He. 3:1. *h.* calling || 6:4. gift || 8:5. things, 9:23. 11:16. a *h.* country || 12:22. *h.* Jerusalem

HEAVENS, *s.* Ge. 2:1. *h.* were finished and 4. these are the generations of the *h.* in the De. 32:1. give ear, O *h.* || 33:28. his *h.* shall Jud. 5:4. the *h.* dropped, Ps. 68:8. Is. 45:8. 2 S. 22:10. he bowed the *h.* and, Ps. 18:9. 1 K. 8:27. *h.* of *h.* cannot contain thee 1 Ch. 16:26. Lord made the *h.* Ne. 9:6. Ps. 96:5 | 102:25. | 136:5. 16:31. let the *h.* be glad || 2 Ch. 6:25. hear Ezr. 9:6. our trespass is grown up to the *h.* Jb. 9:8. spread. out the *h.* || 14:12. till *h.* be no m. 15:15. *h.* not clean || 20:6. mount up to the *h.* 26:13. garnished the *h.* || 35:5. look to the *h.* Ps. 2:4. sitteth in the *h.* || 8:1. above *h.* 113:4. 8:3. I consider thy *h.* || 18:13. thundered in *h.* 19:1. *h.* declare || 33:6. by word of Lord *h.* made 36:5. thy mercy is in *h.* || 50:4. call to the *h.* 50:6. the *h.* shall declare his righteousness 57:5. be thou exalted, O G. above *h.* 11. | 108:5. 10. thy mercy is great to the *h.* 108:4. 68:4. rideth on the *h.* 33. || 8. the *h.* dropped 73:9. against the *h.* || 89:2. establish in the *h.* 89:5. *h.* shall praise || 11. *h.* are thine, earth also 96:11. let the *h.* rejoice, Re. 12:12. | 97:6. 103:19. throne in the *h.* || 115:3. God is in *h.* 115:16. *h.* are the Lord's || 123:1. dwellest in *h.* 144:5. bow thy *h.* || 148:4. praise ye *h.* of *h.* Pr. 3:19. established the *h.* || 8:27. prepared *h.* Is. 13:13. I'll shake the *h.* and earth, Hag. 2:6,21. 34:4. *h.* be rolled || 42:5. created *h.* 45:18. 40:22. that stretched out the *h.* Ps. 104:2. 44:23. sing, O ye *h.* for the Lord hath done it Is. 44:24. that stretched the *h.* 45:12. | 51:13. Jer. 10:12. Zch. 12:1. 45:8. drop down ye *h.* || 48:13. spanned *h.* 50:3. I clothe the *h.* || 51:6. *h.* shall vanish 51:16. I plant the *h.* || 55:9. as *h.* are higher 64:1. rent the *h.* || 65:17. new *h.* 66:22. Jer. 2:12. be astonished, O || 4:23. I beheld the 4:28. *h.* be black || 10:11. not made the *h.* 10:13. waters in *h.* 51:16. || 14:22. can the *h.* La. 3:41. to God in the *h.* || 66. under the *h.* Da. 4:26. *h.* do rule || Ho. 2:21. hear the *h.* Jo. 2:30. wonders in *h.* || Ha. 3:3. covered *h.* Zch. 6:5. four spirits of *h.* || 8:12. *h.* give dew Mat. 3:16. *h.* were opened, Mk. 1:10. Ez. 1:1. 24:29. powers of *h.* || Mk. 1:10. *h.* opened Ac. 3:21. *h.* must receive || 7:56. *h.* opened 2 Co. 5:1. a house not made, eternal in the *h.* He. 1:10. *h.* are the work || 4:14. passed to *h.* 7:26. higher than the *h.* 8:1. || 9:23. in the *h.* 2 Pe. 3:5. *h.* were of old, 7. || 10. *h.* shall pass, 12. HEAVY, Ge. 41:31. famine *h.* || 48:10. eyes *h.* Ex. 5:9. work *h.* || 17:12. hands || 18:18. too *h.* Nu. 11:14. too *h.* || Jud. 1:35. hand of Jos. *h.* 1 S. 4:18. Eli *h.* || 5:6. hand of Lord was *h.* 11. 2 S. 14:26. hair *h.* || 1 K. 12:4. *h.* yoke, 14. 1 K. 14:6. *h.* tidings || 20:43. Ahab went *h.* 2 K. 6:14. *h.* host, 18:17. || Ne. 5:18. bondage Jb. 33:7. neither shall my hand be *h.* on thee Ps. 32:4. thy hand was *h.* || 38:4. too *h.* for me Pr. 25:20. *h.* hearted, 31:6. || 27:3. a stone is *h.* Is. 6:10. ears *h.* || 24:20. transgressions *h.* on it 30:27. burden || 46:1. *h.* laden || 58:6. burdens 59:1. nor his ear *h.* || La. 3:7. my chain *h.* Mat. 11:28. *h.* laden || 23:4. *h.* burdens, and 26:37. very *h.* 43. Mk. 14:33,40. Lu. 9:32.

HEAVIER, *a.* Jb. 6:2. | 23:2. Pr. 27:3.

HEAVILY, *ad.* Ex. 14:25. Ps. 35:14. Is. 47:6.

HEAVINESS, *s.* Ezr. 9:5. I arose from my *h.* Jb. 9:27. If I say, I will leave off my *h.* and Ps. 69:20. full of *h.* || 119:28. melteth for *h.* Pr. 10:1. *h.* of his mother || 19:25. *h.* in heart 14:13. end of mirth is *h.* || Is. 1:14. people of *h.* Is. 29:2. shall be *h.* || 30:27. is *h.*||61:3. spirit of *h.* Ro. 9:2. have great *h.* || 2 Co. 2:1. not come in *h.* Phil. 2:26. full of *h.* || Ja. 4:9. || 1 Pe. 1:6. in *h.*

HEBER, *A companion.*

Ge. 46:17. sons of Beriah, *H.* 1 Ch. 7:31. Jud. 4:11. *H.* the Kenite, 17. | 5:24. Lu. 3:35. Phalec, which was the son of *H.*

HEBREW, *s. is supposed to be the first language. A* Hebrew *of the* Hebrews, *was one whose father and mother were* Hebrews, Phil. 3:5.

Ge. 14:13. told Abraham the *H.*||39:14. to mock 41:12. young man a *H.* || Ex. 2:11. smiting Jer. 34:9. let *H.* free || Jon. 1:9. I am a *H.*

HEBREWS, Ge. 14:15. stolen of the *H.* 43:32. not eat with *H.* || Ex. 2:6. one of *H.* Ex. 3:18. God of the *H.* 5:3.' | 7:16. | 9:1. | 10:3. 1 S. 4:6. camp of *H.* || 13:3. let *H.* hear 14:11. *H.* out of holes || 29:3. what do *H.* hide Ac. 6:1. against *H.* || 2 Co. 11:22. *H.* so am I Phil. 3:5. of Benjamin a *H.* of the *H.*

HEBREW, for the *language.*

Lu. 23:38. written over him in *H.* Jn. 19:20. Jn. 5:2. in the *H.* tongue, Bethesda 19:13. called in *H.* Gabbatha || 17. Golgotha Ac. 21:40. spake in *H.* 22:2. || 26:14. saying Re. 9:11. in *H.* Abaddon || 16:16. Armageddon

HEBREW *Man*, *s.* De. 15:12. be sold

HEBREW *Servant*, *s.* Ge. 39:17. Ex. 21:2.

HEBREW *Woman*, *Women*, *s.* Ex. 1:16,19. | 2:7. De. 15:12.

HEBREWESS, *s.* Jer. 34:9. let a *H.* go free

HEBRON, *s. Friendship.* A place.

Ge. 23:2. Sarah died in Kirjath-arba, same is *H.* 35:27. Jos. 14:15. | 20:7. Jud. 1:10. 37:14. vale of *H.* || Nu. 13:22. *H.* built Jos. 10:39. did to *H.* || 14:13. to Caleb, *H.* 1 S. 30:31. in *H.* || 2 S. 2:1. he said, To *H.* 2 S. 2:12. king in *H.* 5:5. 1 K. 2:11. 3:2. sons born in *H.* 5. 1 Ch. 3:1,4. 5:3. elders came to *H.* 1 Ch. 11:3. 15:10. ye shall say, Absalom reigneth in *H.* 1 Ch. 6:57. *H.* a city of refuge || 12:38. came to

HEBRON, *Friendship.* Ex. 6:18. Nu. 3:19. 1 Ch. 2:42,43. | 6:2,18. | 23:12,19. | 24:23.

HEDGE, *s.* Jb. 1:10. made a *h.* about him Pr. 15:19. a *h.* of thorns || Ec. 10:8. break *h.* Is. 5:5. take away the *h.* || La. 2:6. taken his Ez. 13:5. nor made up the *h.* 22:30. Ho. 2:6. I will *h.* || Mi. 7:4. || Mk. 12:1. set a *h.*

HEDGED, *v.* Jb. 3:23. God hath *h.* in, 10:11. La. 3:7. *h.* me about || Mat. 21:33. *h.* it

HEDGES, *s.* 1 Ch. 4:13. dwelt among *h.* Ps. 80:12. broken her *h.* 89:40. || Jer. 49:3. by *h.* Na. 3:17. camp in the *h.* || Lu. 14:23. and *h.*

HEED, *s.* 2 S. 20:10. took no *h.* 2 K. 10:31. Ps. 119:9. by taking *h.* || Pr. 17:4. giveth *h.* Ec. 12:9. good *h.* || Is. 21:7. with much *h.* Jer. 18:18. give *h.* 19. || *Ac.* 3:5. gave *h.* 8,6,10. 1 Ti. 1:4. neither give *h.* to fables, Ti. 1:14. 4:1. giving *h.* || He. 2:1. earnest *h.* lest at

See TAKE.

HEEL, S, *s.* Ge. 3:15. thou shalt bruise his *h.* 25:26. Esau's *h.* Ho. 12:3. || 49:17. horse *h.* Jb. 13:27. | 18:9. || Ps. 41:9. lift up *h.* Jn. 13:18. Ps. 49:5. iniquity of my *h.* || Jer. 13:22. thy *h.*

HEGAI, *or* HEGE, *Sighing, speech.* Est. 2:3,8,15.

HEIFER, *s.* Ge. 15:9. take me a *h.* of three Nu. 19:2. bring a red *h.* || 5. burn the *h.* 9. De. 21:4. strike off *h.* neck, 6. || Jud. 14:18. 1 S. 16:2. take a *h.* || Is. 15:5. Moab as *h.* Jer. 46:20. Egypt is a *h.* || 48:34. as a *h.* 50:11. Ho. 4:16. as a backsliding *h.* 10:11. He. 9:13. the ashes of a *h.* sprinkling unclean

HEIGHT, *s.* Ge. 6:15. *h.* of ark thirty cubits Ex. 25:10. cubit and a half *h.* of it, 23. | 37:1,10. 27:1. *h.* of the altar shall be three cubits, 38:1. 18. *h.* of the court shall be five cubits, 38:18. 30:2. *h.* of altar of incense two cubits, 37:25. 1 S. 16:7. *h.* of his stature || 17:4. Goliath's *h.* 1 K. 6:2. *h.* of house || 20. oracle || 26. cherub's 2 Ch. 33:14. a very great *h.* || Jb. 22:12. God in Ps. 102:19. *h.* of sanctuary || Pr. 25:3. for *h.* Is. 7:11. or in the *h.* || 14:14. | 37:24. Jer. 31:12. *h.* of Zion || 49:16. holdeth the *h.* 51:53. though she fortify the *h.* of her strength Ez. 17:23. *h.* of Israel, 20:40. || 19:11. in her *h.* 31:5. his *h.* was exalted, 10:14. || 32:5. thy *h.* Da. 3:1. an image whose *h.* || 4:10. tree, 11. Am. 2:9. *h.* of cedars || Ro. 8:39. nor *h.* nor Ep. 3:18. what is the *h.* || Re. 21:16. *h.* of city

HEIGHTS, *s.* Jb. 9:8. | 11:8. Ps. 95:4. | 148:1. Ec. 10:6. Is. 33:16.

HEINOUS, *a.* Jb. 31:11. this a *h.* crime

HEIR, S, *s.* Ge. 15:4. not be *h.* 21:10.

2 S. 14:7. destroy the *h.* || Pr. 30:23. *h.* to her Jer. 49:1. hath he no *h.* || 2. Israel shall be *h.* Mi. 1:15. yet will I bring an *h.* to thee, O Mat. 21:38. this is *h.* Mk. 12:7. Lu. 20:14. Ro. 4:13. *h.* of the world || 14. they of law be *h.* 8:17. then *h.*; *h.* of God, and joint *h.* with Chr. Ga. 3:29. ye are *h.* || 4:1. *h.* as long as he is 4:7. if a son then an *h.* || 30. shall not be *h.* Ep. 3:6. fellow *h.* || Ti. 3:7. *h.* according to hope He. 1:2. *h.* of all things || 14. *h.* of salvation 6:17. *h.* of promise || 11:7. became *h.* of right. 11:9. and Jacob, *h.* with him of the same prom. Ja. 2:5. *h.* of kingd. || 1 Pe. 3:7. as *h.* together

HELAM, *Their army.* 2 S. 10:16.

HELBON, *Milk*, or *fatness.* Ez. 27:18.

HELDAI, *The world.* 1 Ch. 27:15.

HELD, *v.* Ex. 17:11. when Moses *h.* up || 36:12. Jud. 7:20. *h.* the lamps || 16:26. lad that *h.* him Ru. 3:15. she *h.* it || 1 S. 25:36. *h.* a feast 2 S. 18:16. *h.* back || 1 K. 8:65. *h.* a feast 2 Ch. 4:5. sea *h.* || Ne. 4:17. *h.* a weapon Jb. 23:11. my foot *h.* || Ps. 32:9. *h.* in || 94:18. Song 3:4. I *h.* him || 7:5. the king is *h.* Jer. 50:33. *h.* fast || Da. 12:7. *h.* up his right Ac. 14:4. part *h.* with Jews || Ro. 7:6. were

HELD *peace.* Ge. 24:21. | 34:5. Le. 10:3. Nu. 30:7,11,14. 1 S. 10:27. 2 K. 18:26. Ne. 5:8. Jb. 29:10. Ps. 39:2. Is. 36:21. | 57:11. Mat. 26:63. Mk. 3:4. | 9:34. Lu. 14:4. Ac. 11:18. | 15:13.

HELEB, *The world*, or *climbing up.* 2 S. 23:29.

HELED, The same. 1 Ch. 11:30.

HELEK, *A part*, or *portion.* Nu. 26:30.

HELEM, *Dreaming*, or *healing.* 1 Ch. 7:35. Zch. 6:14.

HELEPH, *A changing.* Jos. 19:33.

HELEZ, *Armed*, or *set free.* 2 S. 23:26.

HELI, *Ascending.* Lu. 3:23.

HELKAB, HELKAI, *A portion.* Jos. 21:31. Ne. 12:15.

HELKATH, *A portion*, or *dividing.* Jos. 19:25.

HELKATH-HAZZURIM, *The field of strong men*, or *rocks.* 2 S. 2:16.

HELKIAH, *The gentleness*, or *portion of the Lord.* 2 K. 18:18.

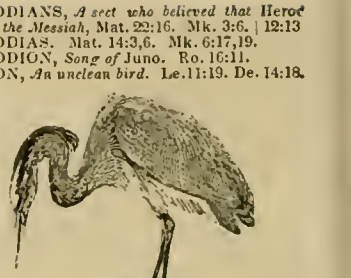
HELL, *s. In* Hebrew, Scheol. It signifies, (1) *The grave*, Ge. 37:35. Ps. 16:10. 'or *place or state of the dead.*' CRUDEN. (2) *Deep place or state of the dreadful sorrows*, Ps. 18:5. (3) *The whole army of wicked spirits*, Mat. 16:18. (4) *The state and place of the damned*, Lu. 16:23.

De. 32:22. a fire shall burn unto lowest *h.* 2 S. 22:6. sorrows of *h.* Ps. 18:5. | 116:3. Jb. 11:8. deeper than *h.* || 26:6. *h.* is naked Ps. 9:17. turned into *h.* || 49:15. power of *h.* 55:15. quick into *h.* || 86:13. the lowest *h.* 116:3. pains of *h.* || 139:8. my bed in *h.* Pr. 5:5. steps take hold on *h.* || 7:27. way to *h.* 9:18. depths of *h.* || 15:11. *h.* and destruction 15:24. *h.* beneath || 23:14. his soul from *h.* 27:20. *h.* and destruction are never full Is. 5:14. *h.* hath enlarged || 14:9. *h.* from beneath 14:15. down to *h.* || 28:15. with *h.* at agreement 57:9. and didst debase thyself even to *h.* Ez. 31:16. down to *h.* 17. | 32:21,27. Am. 9:2. dig into *h.* || Jon. 2:2. belly of *h.* Ha. 2:5. who enlargeth his desire as *h.* Mat. 5:22. in danger of *h.* || 29. into *h.* 30. 10:28. destroy soul and body in *h.* Lu. 12:5. 11:23. Capern. brought down to *h.* Lu. 10:15. 16:18. gates of *h.* || 18:9. cast in *h.* Mk. 9:47. 23:15. child of *h.* || 33. escape damnation of *h.* Lu. 16:23. in *h.* he lift up his eyes in torment Ac. 2:27. not leave my soul in *h.* Ps. 16:10. 1 Co. 15:55. O *h.* || Ja. 3:6. set on fire of *h.* 2 Pe. 2:4. but cast angels down to *h.* and Re. 1:18. keys of *h.* || 6:8. *h.* followed with 20:13. death and *h.* delivered up the dead, 14

HELM, *s. The rudder of a ship.* Ja. 3:4.

HELMET, S, *s. A headpiece, armor for the head* 1 S. 17:5. *h.* of brass, 38. || 2 Ch. 26:24. Is. 59:17. *h.* of salvation || Jer. 46:4. your *h.*

Ez. 23:24. shield and *h.* 27:10. | 38:5.
Ep. 6:17. the *h.* of salvation, 1 Th. 5:8.
HELON, *Infirmity. Eliab's* father, Nu. 1:9.
HELP, *s.* Ge. 2:18. a *h.* meet, 20.
Ex. 18:4. G. of my fathers, said he, was my *h.*
De. 33:7. a *h.* to him || 26. in thy *h.* 29.
Jud. 5:23. came not to the *h.* of the *Lord*
1 S. 11:9. ye shall have *h.* || 2 Ch. 20:4. ask
Jb. 16:13. is not my *h.* in me || 31:21. my *h.*
Ps. 3:2. no *h.* for him || 20:2. Lord send thee *h.*
27:9. been my *h.* || 33:20. Lord, he is our *h.*
35:2. and stand up for my *h.* 41:26.
40:17. thou art my *h.* 63:7. | 70:5.
42:5. *h.* of his countenance || 46:1. a present *h.*
60:11. give us *h.* for vain is the *h.* 108:12.
71:12. make haste for my *h.* || 89:19. laid *h.*
94:17. had been my *h.* || 115:9. their *h.* 10.
121:1. hills, from whence cometh my *h.* 2.
124:8. our *h.* is in the name of the Lord
146:3. in man, no *h.* || 5. God of Jacob for his *h.*
Is. 10:3. to whom will ye flee for *h.* 20:6.
30:5. nor he a *h.* || 31:1. to Egypt for *h.* 2.
La. 4:17. our vain *h.* || Da. 11:34. a little *h.*
Ho. 13:9. in me is thy *h.* || Ac. 26:22. obtained *h.*
HELP, *v.* Ge. 49:25. who shall *h.* thee
Ex. 23:5. thou shalt surely *h.* him, De. 22:4.
De. 32:38. let them rise and *h.* you, and be
Jos. 1:14. *h.* them || 10:4. *h.* me, 6. || 33. came to *h.*
2 S. 10:11. then *h.* me, I will *h.* 19. 1 Ch. 19:12.
14:4. woman said, *h.* O king, 2 K. 6:26.
1 Ch. 12:17. to *h.* me || 22. to David to *h.* him
18:5. Syrians came to *h.* || 22:17. to *h.* Solomon
2 Ch. 14:11. nothing with thee to *h.*; *h.* us, O L.
19:2. *h.* the ungodly || 20:9. will hear and *h.*
25:8. G. hath power to *h.* || 26:13. *h.* the king
28:23. gods of Syria *h.* them, that they may *h.* me
29:31. Levites did *h.* || 32:8. is God to *h.* us
Ezr. 1:4. *h.* him || 8:22. ashamed to require *h.*
Jb. 8:20. nor *h.* evil-doers || 29:12. none to *h.*
Ps. 12:1. *h.* Lord, 22:19. | 38:22. | 40:13. | 70:1.
22:11. none to *h.* || 37:40. Lord shall *h.* them
44:26. G. shall *h.* her || 59:4. awake to my *h.*
79:9. *h.* us, O God || 107:12. none to *h.* Is. 63:5.
109:26. *h.* me, O L. || 118:7. them that *h.* me
119:86. *h.* me, 173. || 175. let thy judgment *h.* me
Ec. 4:10. he hath not another to *h.* him up
Is. 30:7. for the Egyptians shall *h.* in vain, and
41:10. I will *h.* thee, 13:14. | 44:2. || 50:7. G. will *h.*
Jer. 37:7. come to *h.* him || La. 1:7. none did *h.*
Ez. 12:14. to *h.* him || 32:21. that *h.* him
Da. 10:13. came to *h.* me || 11:45. none shall *h.*
Mat. 15:25. Lord *h.* me, Mk. 9:22,23.
Lu. 5:7. beckoned to *h.* || 10:40. that she *h.* me
Ac. 16:9. come and *h.* us || 21:28. men of Israel *h.*
Phil. 4:3. *h.* those women || He. 4:16. grace to *h.*
HELPED, *p.* Ex. 2:17. Moses *h.* them, and
1 S. 7:12. Eben. hitherto hath the Lord *h.* us
1 K. 1:7. *h.* Adonijah || 20:16. K. which *h.*
1 Ch. 5:20. they were *h.* || 12:19. *h.* them not
12:21. *h.* David || 15:26. God *h.* the Levites
2 Ch. 18:31. L. *h.* Jehoshaphat || 20:23. *h.* to destroy
26:7. God *h.* him, 15. || 28:21. *h.* him not
Ezr. 10:15. *h.* them || Est. 9:3. officer *h.* Jews
Jb. 26:2. how hast thou *h.* him that is without
Ps. 28:7. I am *h.* || 116:6. he *h.* me, 118:13.
Is. 41:6. *h.* every one || 49:8. have I *h.* thee
Zch. 1:15. and they *h.* forward the affliction
Ac. 18:27. *h.* them much || Re. 12:16. earth *h.*
HELPER, *s.* 2 K. 14:26. nor *h.* for Israel
Jb. 30:13. they have no *h.* || Ps. 10:14. thou *h.*
Ps. 22:11. not a *h.* || 30:10. L. be thou mine *h.*
54:4. God is my *h.* || 72:12. that hath no *h.*
Jer. 47:4. cut off from Tyrus and Zidon every *h.*
Ro. 16:9. Urbane our *h.* || He. 13:6. L. is my *h.*
HELPERS, *s.* 1 Ch. 12:1. *h.* of the war || 18.
Jb. 9:13. proud *h.* || Ez. 30:8. her *h.* be destroyed
Na. 3:9. put thy *h.* || Ro. 16:3. Aquila my *h.*
2 Co. 1:24. *h.* of your joy || 3 Jn. 8. fellow *h.*
HELPS, *s.* Ac. 27:17. 1 Co. 12:28.
HELPETH, *v.* 1 Ch. 12:18. thy God *h.* thee
Is. 31:3. both he that *h.* shall fall, and he that
Ro. 8:26. *h.* our infirmities || 1 Co. 16:16.
HELPING, *p.* Ezr. 5:2. Ps. 22:1. 2 Co. 1:11.
HELVE, *s.* De. 19:5. slippeth from the *h.*
HEMAM, *Their trouble*, or *tumult.* Ge. 36:22.
1 Ch. 1:39.
HEMAN, *Much*: or *an uproar.* Ps. 88:1.
1 K. 4:31. wiser than *H.* || 1 Ch. 2:6. Zerah *H.*
1 Ch. 6:33. *H.* a singer, 13:17,19. | 16:42.
25:1. David appointed sons of Asaph, *H.* 4,6.
2 Ch. 5:12. | 29:14. | 35:15.
5. all these sons of *H.* God gave *H.* 14 sons
HEMDAN, *Desire or heat of judgment.* Ge. 36:
26. called *Amram*, 1 Ch. 1:41.
HEMLOCK, *s.* Ho. 10:4. Am. 6:12.
HEM, *s.* Ex. 28:33. | 39:24. Mat. 9:26.
HEN, *Quiet*, or *rest.* Zch. 6:14.
HEN, *s.* Mat. 23:37. as a *h.* gathereth, Lu. 13:34.
HENA, *A troubling.* 2 K. 18:34. 19:13.
HENADAD, *Grace of the beloved.* Ezr. 3:9.
Ne. 3:18,24.
HENCE, *ad.* Ex. 33:15. carry us not up *h.*
1 K. 17:3. get thee *h.* Is. 30:20. Mat. 4:10.
Ps. 39:13. before I go *h.* || Jn. 14:31. let us go *h.*
In. 20:15. if borne him *h.* || Ac. 1:5. | 22:21.
Ja. 4:1. come they not *h.* even of your lusts
HENCEFORTH, *ad.* Ge. 4:12. not *h.* yield
De. 17:16. *h.* return no more that way
19:20. *h.* commit no more || Jud. 2:21. I'll not *h.*
2 K. 15:17. *h.* not offer || 2 Ch. 16:9. *h.* have war
Ps. 125:2. from *h.* 131:3. Is. 9:7. | 52:1. | 59:21.
Ez. 36:12. no more *h.* || Mi. 4:7. from *h.*
Mat. 23:39. not see me *h.* || 26:29. not drink *h.*
Lu. 1:48. from *h.* 5:10. | 12:52. Jn. 14:7. | 15:15.
Ac. 4:17. speak *h.* to no man || 18:6. *h.* I will go
Ro. 6:6. *h.* not serve sin, 2 Co. 5:15. || 16. *h.* know
Ga. 6:17. from *h.* 2 Ti. 4:8. He. 10:13.
Ep. 4:14. *h.* be no more children tossed, 17.
Re. 14:13. blessed who die in the Lord, from *h.*
HENCEFORWARD, *ad.* Nu. 15:23. Mat. 21:19.
HENOCH, *Taught*, or *dedicate.* 1 Ch. 1:33.
HEPHER, *He that treads under.* Nu. 26:32,33.
Jos. 17:2.
HEPHZIBAH, *My delight in her.* Is. 62:4.
HERALD, *s.* '*An officer at arms, whose business is to proclaim war or peace, or to be employed by the king in martial messages. They are judges and examiners of gentlemen's coats of arms; marshal all solemnities at the coronation of kings, funerals of princes,* &c.'
Da. 3:4. then a *h.* cried aloud, To you it
HERB, *s.* Ge. 1:11. the *h.* yielding seed, 12.
Ge. 1:29. every *h.* 2:5. || 3:18. eat *h.* || 9:3. as *h.*
Ex. 9:22. smote *h.* 25. || 10:12. eat every *h.* 15.
De. 32:2. tender *h.* || 2 K. 19:26. Is. 37:27.
Jb. 8:12. before any other *h.* || 38:27. tender *h.*
Ps. 37:2. as green *h.* || 104:14. *h.* to grow
Is. 66:14. your bones shall flourish like an *h.*
HERBS, *s.* Ex. 12:8. bitter *h.* Nu. 9:11.
De. 11:10. as a garden of *h.* 1 K. 21:2.
2 K. 4:39. to gather *h.* || Ps. 105:35. eat all *h.*
Pr. 15:17. dinner of *h.* || 27:25. *h.* of mountains
Is. 18:4. clear heat on *h.* || 26:19. dew of *h.*
42:15. dry up *h.* || Jer. 12:4. how *h.* wither
Mat. 13:32. greatest among *h.* || Lu. 11:42. tithe *h.*
Ro. 14:2. eateth *h.* || He. 6:7. bringeth forth *h.*
HERD, *s.* Ge. 18:7. ran to the *h.* and fetched
32:7. Jacob's *h.* || 47:18. hath our *h.* of cattle
Ex. 10:9. with *h.* will go || Le. 1:2. | 3:1. | 27:32.
De. 12:21. kill of thy *h.* 15:19. || 1 S. 11:5.
2 S. 12:4. spared his *h.* || 1 Co. 27:29. *h.* in Sharon
Is. 65:10. place for *h.* || Jer. 31:12. young of *h.*
Jo. 1:18. *h.* of cattle || Jon. 3:7. *h.* nor flock
Ha. 3:17. and there shall be no *h.* in the stalls
Mat. 8:30 of swine feeding, 32. Mk. 5:11. Lu. 8:32.
HERDMAN, *s.* Am. 7:14. but I was a *h.*
HERDMEN, *s.* Ge. 13:7,8. | 26:20.
1 S. 21:7. chiefest of *h.* || Am. 1:1. *h.* of Tekoa
HERE *am I.* Ge. 22:1,7,11. | 27:1,18. | 31:11. | 37:13. | 46:2. Ex. 3:4. 1 S. 3:4,5,6,8,16. 2 S. 1:7. | 15:26. Is. 6:8.
HERE *are we.* Jh. 38:35. Ac. 10:33.
HERE, joined with *there.* 1 K. 20:30. Mat. 24:23. Mk. 13:21. Lu. 17:21,23.
HEREAFTER, *ad.* Is. 41:23. th ngs to come *h.* Ez. 20:39. *h.* also || Da. 2:29. to pass *h.* 45.
Mat. 26:64. *h.* shall ye see Son of man, Lu. 22: 9.
Mk. 11:14. *h.* forever || Jn. 1:51. | 13:7. | 14:30.
1 Ti. 1:16. *h.* believe || Re. 1:19. | 4:1. | 9:12.
HERERY, *ad.* Ge. 42:15,33. Nu. 16:28. Jos. 3:10. 1 Co. 4:4. 1 Jn. 2:3,5. 3:16,19,24. | 4:2,6,13.
HEREIN, *ad.* Ge. 34:22. 2 Ch. 16:9. Jn. 4:37. | 9:30. | 15:8. Ac. 24:16. 2 Co. 8:10. 1 Jn. 4:10,17.
HERES, *The sun.* A mount, Jud. 1:35.
HERESH, *A carpenter.* 1 Ch. 9:15.
HERESY, *s.* signifies, (1) *A sect*, Ac. 26:5. | 28:22. (2) *Pernicious and damnable doctrines*, 2 Pe. 2:1. '*Such as dissolve our obligation to Christian obedience — overthrow Christian worship — and subvert the foundation of Christian faith and hope.*' ['It signifies, in general, a *choice*, most commonly it is taken in a bad sense, for some [wilful] fundamental error in religion, adhered to with obstinacy.' CRUDEN.]
Ac. 24:14. after the way which they call *h.*
HERESIES, *s.* 1 Co. 11:19. Ga. 5:20. 2 Pe. 2:1.
HERETIC, *s.* Ti. 3:10. a *h.* reject
HERETOFORE, *ad.* Ex. 4:10. | 5:7. Jos. 3:4. Ru. 2:11. 1 S. 4:7. 2 Co. 13:2.
HEREUNTO, *ad.* Ec. 2:25. 1 Pe. 2:21.
HEREWITH, *ad.* Ez. 16:29. Ma. 3:10.
HERITAGE, *s.* signifies, (1) *A portion or possession*, Ex. 6:8. (2) *The Church of Christ*, Ps. 94:5. Mi. 7:18. (3) *God, who is the saints' heritage*, Ps. 16:6.
Ex. 6:8. for a *h.* || Jb. 20:29. *h.* appointed by G.
Jh. 27:13. *h.* of oppressors || Ps. 16:6. goodly *h.*
Ps. 61:5. given me the *h.* || 94:5. afflict thy *h.*
111:6. *h.* of heathen || 119:111. testimonies a *h.*
127:3. children a *h.* || 135:12. for a *h.* 136:21.
Is. 54:17. this is the *h.* || 58:14. *h.* of Jacob
Jer. 2:7. mine *h.* || 3:19. a goodly *h.* of the
12:7. mine *h.* 8,9. || 15. his *h.* || 17:4. | 50:11.
Jo. 2:17. thy *h.* to reproach || 3:2. my *h.* Israel
Mi. 2:2. a man and his *h.* || 7:14. flock of, 18.
Ma. 1:3. *h.* waste || 1 Pe. 5:3. over God's *h.*
HERITAGES, *s.* Is. 49:8. the desolate *h.*
HERMES, *Mercury*, or *gain.* Ro. 16:14.
HERMOGENES, *Begotten of Mercury.* 2 Ti. 1:15.
HERMON, *Destruction.* A mount, De. 3:9. Jos. 13:11. Ps. 89:12. | 133:3. Song 4:8.
HERMONITES. Ps. 42:6.
HEROD, *The glory of the skin.* Mat. 2:1. | 14:1. Lu. 3:1. Ac. 4:27. | 12:21. | 13:1.
HERODIANS, *A sect who believed that* Herod *was the Messiah*, Mat. 22:16. Mk. 3:6. | 12:13
HERODIAS. Mat. 14:3,6. Mk. 6:17,19.
HERODION, *Song of* Juno. Ro. 16:11.
HERON, *An unclean bird.* Le. 11:19. De. 14:18.



Heron.

HESED. 1 K. 4:10.
HESHBON, *Invention, thought.* Nu. 21:25.
Nu. 21:26. *H.* city of Sihon || 27. come into *H*
28. fire gone out of || 30. *H.* is perished
32:37. built *H.* || De. 1:4. || 2:24. king of
Jud. 11:26. dwelt in *H.* || Ne. 9:22. king of
Song 7:4. eyes like the fish-pools of *H.*
Is. 15:4. *H.* shall cry || 16:8. languish, 9.
Jer. 48:2. in *H.* devised evil || 34. cry of *H.*
45. fire come out of *H.* || 49:3. howl, O *H.*
HESHMON, *An abridged account.* Jos. 15:27.
HETH, *Trembling or fear.* Ge. 10:15. | 23:3
HETHLON, *Fearful dwelling.* Ez. 48:1.
HEW, *v.* Ex. 34:1. *h.* two tables. De. 10:1.
De. 12:3. *h.* down images || 29:5. to *h.* wood
1 K. 5:6. *h.* me cedar-trees out of Lebanon, 18.
1 Ch. 22:2. to *h.* stones || 2 Ch. 2:2. 80,000 to *h.*
Jer. 6:6. *h.* trees || Da. 4:14. *h.* down the tree
HEWED, *p.* 1 S. 11:7. *h.* oxen || 15:33. *h.* Agag
1 K. 5:17. *h.* stones, 6:36. | 7:9. 2 K. 12:12.
Is. 22:16. *h.* a sepulchre || Jer. 2:13. *h.* cisterns
Ho. 6:5. therefore I have *h.* them by the proph.
HEWER, S, *s.* De. 29:11. the *h.* of thy wood
Jos. 9:21. *h.* of wood, 27. || 1 K. 5:15. 80,000 *h.*
2 Ch. 2:10. I will give *h.* || Jer. 46:22. of wood
HEWETH, *v.* Is. 10:15. that *h.* 22:16. | 44:14.
HEWN, *p.* Pr. 9:1. *h.* out her seven pillars
Is. 10:33. *h.* down, 33:9. || 51:1. whence ye are *h.*
Mat. 3:10. *h.* down, 7:19. || 27:60. *h.* out of rock
HEZEKIAH, *Strength of the Lord.*
2 K. 16:20. *H.* reigned || 18:15. gave silver
18:22. whose altars *H.* taken away, Is. 36:7.
29. let not *H.* deceive, 2 Ch. 32:15. Is. 36:14.
19:1. *H.* heard it || 15. prayed, Is. 37:1,15.
20:1. was sick || 3. wept sore, Is. 38:1,3.
5. turn again tell *H.* || 12. present to *H.* Is. 39:1
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1 S. 2:5. *h.* out thems. ‖ 2 S. 10:6. *h.* Syrians
2 K. 7:6. king hath *h.* ‖ 2 Ch. 24:12. *h.* masons
2 Ch. 25:6. *h.* 100,000 men ‖ Ezr. 4:5. *h.* couns.
Ne. 6:12. Sanballat *h.* 13. ‖ Is. 7:20. razor *h.*
Jer. 46:21. her *h.* men ‖ Ho. 8:9. *h.* lovers, 10
Mat. 20:7. no man *h.* us ‖ Ac. 28:30. house *h.*
HIRED *Servant*, *s.* Ex. 12:45. Le. 22:10. | 25:6,40,50,53. De. 15:18. | 24:14. Mk. 1:20. Lu. 15:17,19.
HIRELING, *s.* *In* Jn. 10:12,13. *a* hireling *intends one that intrudes himself into the ministry, more out of lucrative motives than sincere love to the souls of men.*
Jb. 7:1. my days as a *h.* 2. ‖ 14:6. as *h.* his day
Is. 16:14. years of *h.* 21:16. ‖ Ma. 3:5. oppr. *h.*
Jn. 10:12. he that is a *h.* ‖ 13. *h.* fleeth
HIRETH, *v.* Ez. 16:33. thou *h.* them that
HIRES, *s.* Mi. 1:7. *h.* be burnt with fire
HISKIJAH, *Strength of the Lord.* Ne. 10:17.
HISS, *v.* It notes, (1) *Contempt*, Jb. 27:23. La. 2:15,16. (2) *Dislike*, 1 K. 9:8. (3) *Admiration*, Jer. 19:8. | 49:17. | 50:13. (4) *To call for*, Is. 5:26. | 7:18. Zch. 10:8. (5) *Desolation*, Zph. 2:15.
HISSING, *s.* 2 Ch. 29:8. delivered them to *h.*
Jer. 18:16. a perpetual *h.* ‖ 19:8. this city a *h.* 25:9. them a *h.* 18. | 29:18. ‖ 51:37. Bab. a *h.*
Mi. 6:16. make the inhabitants thereof a *h.*
HIT, *r.* 1 S. 31:3. archers *h.* him. 1 Ch. 10:3.
HITHER *and thither*, *ad.* 2 K. 2:8,14.
HITHERTO, *ad.* Ex. 7:16. *h.* wouldst not hear
Nu. 14:†19. forgiven *h.* ‖ Jos. 17:14. blessed me *h.*

1 S. 1:16. I have spoken *h.* || 7:12. *h.* L. helped 2 S. 7:18. brought me *h.* 1 Ch. 17:16. Jb.38:11. *h.* shalt thou come || Ps. 71:17. Is.18:2. Jn. 5:17. | 16:24. Ro. 1:13. 1 Co. 3:2.

HITTITE, *Broke asunder.*

Ge. 25:9. Ephron the *H.* || 20:34. Beri, 36:2. 49:30. Abraham bought of Ephron *H.* 50:13. Ex. 23:28. I will drive out the *H.* 33:2. | 34:11. Jos. 9:1. *H.* gathered, 11:3. || 1 S. 26:6. the *H.* 2 S. 11:6. Uriah the *H.* 21. | 12:9,10. | 23:39. 1 K. 15:5. matter of Uriah || Ez. 16:3,45.

HITTITES. Ge. 15:20. land of *H.* Jos. 1:4. Ex. 3:8. Canaanites, *H.* Amorites, 17. | 13:5. | 23:23. De. 7:1. | 20:17. Jos. 3:10. | 12:8. | 24:11. Jud. 3:5. 1 K. 9:20. Ne. 9:8.

Jud. 1:26. land of *H.* || 1 K. 11:1. loved *H.* 2 Ch. 8:7. left of the *H.* || Ezr. 9:1. of the *H.*

HIVITES, *Wickedness.* Ge. 10:17.

HO, *i.* Ru. 4:1. *h.* such a one, sit down here Is. 55:1. *h.* every one || Zch. 2:6. *h.*, *h.* come

HOAR. *See* FROST, HAIRS.

HOARY, *a.* Jb. 41:32. deep *h.* || Pr. 16:31.

HOBA, *Favored and beloved.* Ge. 14:15.

HOBAB, *Beloved.* Nu. 10:29. Jud. 4:11.

HOD, *Praise, or confession.* 1 Ch. 7:31.

HODAIAH, *The praise of the Lord.* 1 Ch. 3:24.

HODAVIAH, The same. 1 Ch. 5:24.

HODESH, *A table, or news.* 1 Ch. 8:9.

HODEVA, *A Levite.* Ezr. 2:40. Ne. 7:43.

HODIAH, *Praise of the Lord.* 1 Ch. 4:19.

HODIJAH, The same. Ne. 8:7. | 9:5. | 10:10.

HOGLAH, *Jay, or his festival.* Nu. 36:11.

HOHAM, *Woe be to them.* Jos. 10:3.

HOISED, *p.* Ac. 27:40. *h.* up the main-sail

HOLD, *S, s.* Jud. 9:46. into a *h.* 49. 1 S. 22:4. David in *h.* 24:22. 2 S. 5:17. 23:14. David abode in strong *h.* 19:29. 2 S. 23:14. David in *h.* 1 Ch. 12:16. Ac. 4:3. put them in *h.* || Re. 18:2. *h.* of every *See* STRONG *Holds.*

HOLD, *v.* Ge. 21:18. lift up the lad, *h.* Ex. 5:1. *h.* a feast || 9:2. wilt *h.* them still 20:7. Lord will not *h.* him guiltless, De. 5:11. De. 22:†25. strong *h.* of her || 32:41. take *h.* Ru. 3:15. and *h.* it || 2 S. 2:22. *h.* up my face 2 S. 6:6. Uzzah took *h.* of ark, 1 Ch. 13:9. 1 K. 2:9. *h.* him not guiltless || Est. 4:11. *h.* out Jb. 6:24. *h.* my tongue || 9:28. not *h.* me innocent 13:19. if I *h.* my tongue || 17:9. *h.* on his way Ps. 17:5. *h.* up my goings || 119:53. taken *h.* 119:117. *h.* thou me up || 139:10. shall *h.* me Pr. 31:19. *h.* distaff || Song 3:8. all *h.* swords Is. 41:13. Lord will *h.* thy right hand, 42:6. Jer. 2:13. *h.* no water || 50:42. *h.* the bow, and Ez. 30:21. strong to *h.* || 41:6. they had not *h.* Am. 6:10. *h.* thy tongue || Zch. 11:5. *h.* not guilty Mat. 6:24. else he will *h.* to the one, Lu. 16:13. Mk. 7:8. ye *h.* tradition || Phil. 2:29. *h.* such 2 Th. 2:15. *h.* traditions || He. 3:14. *h.* beginning Re. 2:14. *h.* the doctrine of Balaam, 15.

HOLD *fast.* Jb. 8:15. | 27:6. Jer. 8:5. 1 Th. 5:21. 2 Ti. 1:13. He. 3:6. | 4:14. | 10:23. Re. 2:25. | 3:3,11.

HOLD *Peace.* Ex. 14:14. Nu. 30:4,14. Jud. 18:19. 2 S. 13:20. 2 K. 2:3. | 7:9. Ne. 8:11. Jb. 11:3. | 13:5,13. | 33:31,33. Ps. 83:1. | 109:1. Is. 62:1,6. | 64:12. Jer. 4:19. Zph. 1:7. Mat. 20:31. Mk. 1:25. | 10:48. Lu. 4:35. | 18:39. | 19:40. Ac. 12:17. | 18:9. 1 Co. 14:30.

HOLDEN, *v.* Jb. 36:8. *h.* in cords of affliction Ps. 18:35. hath *h.* me up, 71:6. | 73:23. Pr. 5:22. shall be *h.* with the cords of his sins Is. 42:14. *h.* my peace || 45:1. hand I have *h.* Ac. 2:24. be *h.* of it || Ro. 14:4. shall be *h.*

HOLDEST, *v.* Est. 4:14. if altog. *h.* thy peace Jb. 13:24. wherefore *h.* thou me for thy enemy Ps. 77:4. *h.* mine eyes || Jer. 49:16. *h.* height Ha. 1:13. *h.* thy tongue || Re. 2:13. *h.* fast my name

HOLDETH, *v.* Jb. 2:3. *h.* fast his integrity 26:9. *h.* back || Ps. 66:9. *h.* our soul in life Pr. 11:12. *h.* his peace || 17:28. *h.* his peace Da. 10:21. *h.* with me || Am. 1:5. sceptre, 8. Re. 2:1. *h.* the seven stars in his right hand

HOLDING, *p.* Is. 33:15. from *h.* bribes, that Jer. 6:11. weary with *h.* || Mk. 7:3. not *h.* Phil. 2:16. *h.* forth word || Col. 2:19. not *h.* head 1 Ti. 1:19. *h.* faith || 3:9. *h.* mystery of faith Ti.1:9. *h.* fast the word || Re. 7:1. *h.* four winds

HOLDS, *s.* Jer. 51:30. they have remained in *h.* Ez. 19:9. they brought him into *h.* that his v.

HOLE, *s.* Ex. 28:32. be a *h.* in the top of it 2 K. 12:9. bored a *h.* || Song 5:4. by the *h.* Is. 11:8. play on the *h.* || 51:1. look to *h.* of pit Jer. 13:4. hide in *h.* || 48:28. sides of the *h.* Ez. 8:7. behold, a *h.* || Ja. 3:†11. at same *h.*

HOLES, *s.* 1 S. 14:11. came out of the *h.* Is. 2:19. *h.* of rock, 7:19. || 42:22. snared in *h.* Jer. 16:16. hunt out of *h.* || Mi. 7:17. out of *h.* Na. 2:12. filleth his *h.* || Hag. 1:6. bag with *h.* Zch. 14:12. their eyes shall consume in their *h.* Mat. 8:20. Jesus saith, Foxes have *h.* Lu. 9:58.

HOLIER, *a.* Is. 65:5. for I am *h.* than thou

HOLIEST, *a.* He. 9:3,8. || 10:19. into the *h.*

HOLILY, *ad.* 1 Th. 2:10. how *h.* we behaved

HOLINESS, *s.* signifies, (1) *Absolute purity, and freedom from sin.* God is *infinitely pure and holy, the Holy One of Israel: therefore infinitely remote from sin.* (2) *That derivative purity, which saints and angels possess, whereby they are like God,* i.e. 19:2. 1 Pe. 1:15.

Ex. 15:11. glorious in *h.* fearful in praises 28:36. *h.* to the L. 35:†2. | 39:30. Zch. 14:10,21. 1 Ch. 16:29. in the beauty of *h.* Ps. 29:2. | 96:9. 2 Ch.8:†11. places *h.* || 20:21. beauty of *h.* || 31:18. Ps. 30:4. remm. of his *h.* 97:12. || 47:8. throne 48:1. mountain of *h.* || 60:6. spoke in *h.* 108:7. 89:35. sworn by my *h.* I will not lie to David 93:5. *h.* becometh || 110:3. in beauties of *h.* Is. 23:18. hire be *h.* || 35:8. the way of *h.* 62:9. courts of *h.* 63:15. || 63:18. people of *h.* Jer. 2:3. Israel was *h.* || 23:9. words of his *h.* 31:23. mountain of *h.* || Am. 4:2. sworn by *h.* Ob. 17. on mount Zion be *h.* || Na. 2:11. Lu. 1:75. serve him in *h.* || Ac. 3:12. by our *h.* Ro. 1:4. spirit of *h.* || 6:22. fruit to *h.* 19. 2 Co. 7:1. perfecting *h.* || Ep. 4:24. created in *h.* 1 Th. 3:13. unblamable in *h.* || 4:7. called to *h.* 1 Ti. 2:15. continue in *h.* || Ti. 2:3. becometh *h.* He. 12:10. partakers of his *h.* || 14. follow *h.*

HOLLOW, Ge. 32:25. *h.* of Jacob's thigh, 32. Ex. 27:8. make altar *h.* || Le. 14:37. *h.* strakes Jud.15:19. a *h.* place || Is. 40:12. *h.* of his hand

HOLON, *A window, or grief.* Jos. 15:51. | 21:15. Jer. 48:21.

HOLPEN. Ps. 83:8. | 86:17. Is. 31:3. Da. 11:34. Lu. 1:54.

HOLY, *a.* This epithet is applied, I. *To God the Father, Son, and Spirit: who is infinitely holy, above all creatures, and is called, by way of emphasis,* The HOLY ONE. *All the holiness and perfection that creatures do, or shall enjoy and possess to eternity, is derived from the unmeasurable abyss of God's holiness.* II. To his saints, who are holy, (1) *By the imputation of Christ's holiness or righteousness to them,* Ez. 16:14. 2 Co. 5:21. (2) *By partaking of a holy principle of grace, whereby the soul is renewed in holiness by degrees, till it attains a perfection of it,* He. 12:23. III. To angels, Mat. 25:1. IV. To persons and things dedicated to God, Ex. 30:35. | 31:14. Le. 16:4.

Ex. 3:5. *h.* ground || 16:23. *h.* Sabbath, 31:14,15. 19:6. a *h.* nation, 1 Pe. 2:9. || 20:8. keep it *h.* 28:38. *h.* gifts || 29:6. *h.* crown || 33. they are *h.* 30:25. *h.* ointment, 32. || 35. pure and *h.* Le. 10:10. difference between *h.* || 16:4. *h.* coat 16:33. *h.* sanctuary || 19:2. I Lord am *h.* 21:8. 20:7. be ye *h.* || 21:7. he is *h.* unto his God 27:14. house to be *h.* || 30. tithe of land is *h.* Nu. 5:17. *h.* water || 15:40. and be *h.* to God 16:3. congregation are *h.* || 5. show, who is *h.* 18:17. they are *h.* || 31:6. the *h.* instruments 1 S. 2:2. none *h.* as the L. || 21:5. vessels *h.* 1 K. 8:4. brought all the *h.* vessels, 2 Ch. 5:5. 2 K. 4:9. I perceive this is a *h.* man of God 1 Ch. 22:19. *h.* vessels || 29:3. for the *h.* house 2 Ch. 23:6. they are *h.* 35:3. || 13. *h.* offerings Ezr. 8:28. ye are *h.* || 9:2. the *h.* seed have Ne.9:14. madest known to them thy *h.* Sabbath Ps. 22:3. thou art *h.* || 28:2. thy *h.* oracle 86:2. for I am *h.* || 98:1. his *h.* arm hath 99:5. for he is *h.* || 9. worship at his *h.* hill 105:42. his *h.* promise || 145:17. the Lord is *h.* in Pr. 9:10. knowl. of *h.* || 20:25. which is *h.* || 30:3. Is. 4:3. be called *h.* || 6:3. one cried *h.*, *h.*, *h.* 6:13. the *h.* seed || 27:13. *h.* mountain at Jerus. 30:29. *h.* solemnity || 52:10. bare his *h.* arm 58:13. call Sabbath *h.* || 64:10. *h.* cities, 11. Jer. 11:15. *h.* flesh || Ez. 22:26. between *h.* Ez. 3:23. *h.* flock || 42:13. *h.* chambers, 44:19. 44:23. teach difference between *h.* and profane 45:1. *h.* portion, 4,6,7. | 48:18. || 46:19. 48:10. *h.* oblation, 20. || 14. first-fruits *h.* to Da. 4:8. spirit of the *h.* gods, 9,18. | 5:11. 11:28. he against the *h.* covenant, 30. Hag. 2:12. shall it be *h.* || Zch. 2:12. *h.* land Mat. 7:6. *h.* to dogs || 25:31. *h.* angels with Mk.6:20. just man, *h.* || 8:38. *h.* angels, Lu.9:26. Lu. 1:70. by mouth of his *h.* prophets, Ac.3:21. 72. his *h.* covenant || 2:23. every male be *h.* Jn. 17:11. *h.* Father || Ac. 4:27. *h.* child Jes. 30. Ac. 7:33. *h.* ground || 10:22. by a *h.* angel Ro. 1:2. *h.* Scriptures || 7:12. commandm. is *h.* 11:16. if first fruits be *h.* || 12:1. a *h.* sacrifice 16:16. *h.* kiss, 1 Co. 16:20. 2 Co. 13:12. 1 Th. 5:26.

1 Co. 3:17. temple of God is *h.* || 7:14. now *h.* 7:34. she may be *h.* || Ep. 1:4. should be *h.* 5:27. Col. 1:22. present you *h.* || 3:12. as elect of God *h.* 1 Th. 5:27. read to *h.* brethren || 1 Ti. 2:8. hands 2 Ti. 1:9. *h.* calling || 3:15. known *h.* Scriptures Ti. 1:8. a bishop must be sober, *h.* temperate He.3:1. *h.* brethren || 7:26. High Priest who is *h.* 1 Pe. 1:15. so he ye *h.* || 2:5. *h.* priesthood || 3:5. 2 Pe. 1:18. *h.* mount || 21. *h.* men || 2:21. *h.* com. 3:2. *h.* prophets || 11. in all *h.* conversation Re. 3:7. he that is *h.* || 4:8. saying *h.*,*h.*,*h.*, Lord 6:10. how long, O Lord *h.* || 14:10. *h.* angels 15:4. for thou art *h.* || 18:20. *h.* apostles 20:6. *h.* is he that hath part || 21:18. *h.* Jerusa. 22:6. God of the *h.* prophets || 11. be *h.* still

HOLY *Day.* Ex. 25:2. Ne. 8:9,10,11. | 10:31. Ps. 42:4. Is. 58:13. Col. 2:16.

HOLY *Ghost.* Mat. 1:18. with child of *H.*- 3:11. he shall baptize with *H.*- and fire, Mk.1:8 Lu. 3:16. Jn. 1:33. Ac. 1:5. 12:31. blasphemy ag. *H.*-, Mk. 3:29. Lu. 12:10. Mat. 28:19. baptize in n. of Father, Son, and *H.* Mk. 12:36. David said by *H.*-, Ac. 1:16. || 13:11 Lu. 1:15. filled with *H.*-, 41:67. || 2:25. *H.*- on him 2:26. revealed to him *H.*- || 3:22. *H.*- descended Lu. 4:1. J. being full of *H.*- || 2:12. *H.*- shall teach Jn. 7:39. the *H.*- was not yet given them 14:26. the Comforter, which is the *H.*- 20:22. he saith, Receive ye the *H.*-, Ac. 2:38. Ac. 1:2. through the *H.*- || 8. after *H.*- is come 2:4. filled with *H.*-, 4:31. || 33. promise of *H.*- 4:8. Peter filled with *H.*- || 5:3. lie to *H.*- || 32. 6:3. men full of *H.*- || 5. Stephen full of *H.*- 7:51. resist *H.*- || 55. being full of *H.*- looked 8:15. prayed that they might receive *H.*-, 17. 19. on whom I lay hands may receive *H.*- 9:17. be filled with *H.*- || 31. in comfort of *H.*- 10:38. anointed Jes. with *H.*- || 44. *H.*- fell, 11:15. 45. on Gentiles was poured gifts of *H.*-, 47. 11:16. baptized with *H.*- || 24. Barn. full of *H.*- 13:2. *H.*- said, Separate, 4, || 9. filled with *H.*-, 52. 15:28. seemed good to the *H.*- || 10:6. forbid of 19:2. have ye received *H.*- || 6. *H.*- came on 20:23. save that the *H.*- || 28. *H.*- made you overs. 21:11. thus saith *H.*- || 28:25. well spake the *H.*- Ro. 5:5. by *H.*- given to us || 14:17. joy in *H.*- 15:13. in hope through *H.*- || 16. sanctified by *H.*- 1 Co.2:13. word *H.*- teacheth || 6:19. temple of *H.*- 12:3. Jesus is the Lord but by the *H.*-

2 Co. 6:6. by the *H.*- by love || 13:14. commun. of 1 Th. 1:5. came in the *H.*- || 6. joy of the *H.*- 2 Ti. 1:14. keep by the || Ti. 3:5. renew. of *H.*- He. 2:4. gifts of *H.*- || 3:7. *H.*- saith, To-day if 6:4. partakers of *H.*- || 9:8. *H.*- signifying 10:15. *H.*- a witness || 1 Pe. 1:12. *H.*- sent down 2 Pe. 1:21. spake as they were moved by *H.*- 1 Ju. 5:7. the Father, the Word, and the *H.*- Jud. 20. but ye, beloved, praying in the *H.*-

See GOD, HABITATION, HILL.

Most HOLY. Ex. 26:33. holy place and -*h.* 34. | 29:37. | 30:10,36. | 40:10. Le. 2:3. Le. 6:25. offering -*h.* 7:1,6. | 10:17. | 14:13. 21:22. bread -*h.* 24:9. || 27:28. devoted thing Nu. 4:4. -*h.* things, 19. || 18:9. offering, 10. 1 K. 6:16. -*h.* place, 7:50. | 8:6. 2 Ch. 5:7. 1 Ch.6:49. work of -*h.* || 23:13. sanctify -*h.* things 2 Ch.3:8.-*h.* house, 10. || 4:22. place || 31:14. things Ezr. 2:63. Ne. 7:65. || Ez. 43:12. limit be -*h.* Ez. 44:13. -*h.* place, 45:3. || 48:12. oblation Da. 9:24. anoint -*h.* || Ho. 11:†12. with -*h.* Ju. 20. building yourselves on your -*h.* faith

HOLY *Mountain.* Ps. 87:1. foundation in *h.*- Is. 11:9. not destroy in *h.*-, 65:25. || 56:7. my *h.*- 57:13. inherit my *h.*- || 65:11. forget || 66:20. Ez. 20:40. in my *h.*- shall serve || 28:14. *h.*- of G. Da. 9:16. anger be turned from thy *h.*-, 20. 11:45. plant tabernacles in the glorious *h.*- Jo. 2:1. sound an alarm in *h.*- || 3:17. Zion my *h.*- Ob. 16. drunk on *h.*- || Zph. 3:11. because of *h.*- Zch. 8:3. mountain of Lord called the *h.*-

HOLY *Name.* Le. 20:3. profane my *h.*- Le. 22:2. that they profane not my *h.*-, 22:32. 1 Ch. 16:10. glory in his *h.*-, 35. Ps. 105:3. Ps. 33:21. trusted in his *h.*- || 99:3. thy - is *h.* 103:1. that is within me, bless his *h.*-, 145:21. 111:9. *h.* and reverend is his -, Lu. 1:49. Is. 57:15. whose - is *h.* || Ez. 20:39. pollute *h.*- Ez. 36:20. profaned my *h.*- || 21. pity for my *h.*- 39:7. my *h.*- known || 25. be jealous for my *h.*- 43:7. my *h.*- no more defile || 8. defiled *h.*- Am. 2:7. go in to same maid, to profane my *h.*-

HOLY *One.* De. 33:8. Thummim be with *H.*- Jb. 6:10. not concealed the words of the *H.*- Ps. 16:10. *H.*- see corruption, Ac. 2:27. | 13:35. 89:19. then thou spakest in vision to thy *H.*- 106:17. *H.*- a flame || 29:23. sanctify *H.*- 40:25. equal? saith *H.*- || 43:15. your *H.*-, 49:7. Da. 4:13. a *H.*- came, 23. || He. 11:9. the *H.*- Ha. 1:12. O Lord my *H.*- || 3:3. the *H.*- came Mk. 1:24. I know thee, thou *H.*- of G. Lu. 4:34. Ac. 3:14. denied *H.*- || 1 Jn.2:20. unction from *H.*-

HOLY *One of Israel.* 2 K. 19:22. exalted thy voice against the *H.*-, Is. 37:23. Ps. 71:22. O thou *H.*- || 78:41. limited *H.*- || 89:18. Is. 1:4. provoked *H.*- || 5:24. despised *H.*-, 19. 10:20. stay on *H.*- || 12:6. great is *H.*- || 17:7. respect 29:19. rejoice in || 30:11. *H.*- to cease || 12. saith *H.*- 31:1. look not to *H.*- || 41:14. redeemer, the *H.*- 41:16. glory in *H.*- || 20. *H.*- hath created 43:3. *H.*- thy Savior || 14. saith the *H.*- 45:11. *H.*- and his maker || 47:4. his name, the 49:7. and his *H.*- || 55:5. because of the *H.*- 60:9. gold to the *H.*- || 14. the Zion of the *H.*- Jer. 50:29. Babylon proud against *H.*-, 51:5. Ez. 39:7. that I am the Lord the *H.*-

HOLY *ones.* Da. 4:17. word of the *h.*- to

HOLY *Oil.* Ex. 30:25,31. | 37:29. Nu. 35:25. Ps. 89:20.

HOLY *People.* De. 7:6. art a *h.*-, 14:2,21. 26:19. mayst be a *h.*- || 28:9. establish thee a Is. 62:12. call them *h.*- || Da. 8:24. destroy, 12:7.

HOLY *Place.* Ex. 28:29. | 38:24. Le. 6:16. | 10:17. | 14:13. | 16:2—24. Jos. 5:15. 1 K. 8:8. 1 Ch. 23:32. 2 Ch. 29:5 | 30:27. | 35:5. Ezr. 9:8. Ps. 24:3. | 46:4. | 68:17. Ec. 8:10. Is. 57:15. Ez. 41:4. | 42:13. | 45:4. Mat. 24:15. Ac. 6:13. | 21:28. He. 9:12,25.

HOLY *Places.* 2 Ch. 8:11. Ps. 68:34. Ez. 7:24. | 21:2. He. 9:24.

Shall be HOLY. Ex. 22:31. ye -*h.* || 29:37.

Ex. 30:29. toucheth -h. 32. || 40:9. tabernacle -h.
Le. 6:27. || 11:44. ye -h. 45. | 19:2. | 20:26. 19:21. fruit -h. || 21:6. priest -h. 23:20. they 25:12. jubilee || 27:9. it -h. || 10. exchange -h. 27:21. it -h. || 32. the tenth -h. unto the Lord
Nu. 6:5. Nazarite -h. || 16:7. he -h. || 18:10. male
De. 23:14. camp -h. || Jer. 31:40. the gate -h.
Ez. 45:1. portion -h. || Jo. 3:17. Jerusalem
HOLY *Spirit.* Ps. 51:11. take not thy *H.*-
Is. 63:10. vexed his *H.*-, 11. || Lu. 11:13. give the *H.*-
Ep. 1:13. sealed with *H.*- || 4:30. grieve not *H.*-
1 Th. 4:8. who hath given to us his *H.*-
HOLY *Temple.* Ps. 5:7. worship toward h.-, 138:2. 11:4. Lord is in h.- || 65:4. goodness of thy h.- 79:1. h.- defiled || Jon. 2:4. look toward h.-, 7.
Mi. 1:2. L. from his h.- || Ha. 2:20. L. is in his h.-
Ep. 2:21. groweth to a h.- in the Lord
HOLY *Thing.* Le. 22:10. not eat h.-, 14. 27:23. h.- to the L. || Nu. 4:15. not touch h.-
Ez. 48:12. a - most h. || Lu. 1:35. h.- born of
HOLY *Things.* Ex. 28:38. bear iniquity of h.- Le. 5:15. sin in h.- || 22:2. separate from h.- 22:3. goeth to h.-|7. he clean, eat of the h. , 12.
Nu. 4:20. not see h.- || 18:32. not pollute h.-
1 Ch. 23:28. purifying h.- || 2 Ch. 31:6. tithe of h.-
Ne. 10:33. ordinances for h.- || 12:47. sanctified
Ez. 20:40. require your h.- || 22:8. despised, 26. 44:8. not kept h.- || 13. not come near h.-
1 Co. 9:13. minister about h.- || He. 8:12.
HOME, *s.* Ge. 39:16. till her lord came h. 43:16. bring these men h. || Ex. 9:19. not brought
Jos. 2:18. bring household h. || Jud. 11:9. to fight
Jud. 19:9. mayst go h. || Ru. 1:21. bro't h. empty
1 S. 2:20. own h. || 6:7. shut up calves at h.
2 S. 14:13. fetch h. his banished || 17:23. gat h.
2 K. 14:10. and tarry at h. 2 Ch. 25:19.
Ps. 68:12. she that tarried at h. divided spoil
Pr. 7:19. good man is not at h. he is gone, 20.
Ec. 12:5. his long h. || Jer. 6:12. dwelling at h.
Ha. 2:5. nor keepeth at h. Hag. 1:9. brought it h.
Mk. 5:19. go h. to thy friends, Lu. 9:61. | 15:6.
Jn. 19:27. took her to his own h. || 16:32. | 20:10.
1 Co. 11:34. eat at h. || 14:35. ask husband at h.
2 Co 5:6. at h. in the body || 1 Ti. 5:4. piety at h.
Ti. 2:5. to be discreet, chaste, keepers at h.
HOME *born.* Ex. 12:40. Le. 18:9. Jer. 2:14.
HOMER, *s. So called from* Chamer, *an* ass; *because this measure contained so much grain as an ass could well carry. It contained ten* ephahs, *i. e. 45 gallons, or 5 bushels and 5 gallons.*
GODWIN'S MOSES AND AARON.
Le. 27:16. Is. 5:10. Ez. 45:11, 14. Ho. 3:2.
HONEST, *a.* Lu. 8:15. an h. and good heart
Ac. 6:3. h. report || Ro. 12:17. provide things, h.
2 Co. 8:21. providing things h. || 13:7. do that is h.
Phil. 4:8. whatso. things are h. | Ti. 3:14. h. tradea
1 Pe. 2:12. having your conversation h. among
HONESTLY, *ad.* Ro. 13:13. let us walk h. as
1 Th. 4:12. walk h. || He. 13:18. will. to live h.
HONESTY, *s.* 1 Ti. 2:2. all godliness and h.
HONEY, *s. figuratively,* is put for, (1) *Sweet fruits,* De. 32:13. (2) *Sweet words,* Song 4:11. (3) *The word of God,* Ps. 19:10.
Ge. 43:11. carry a little h. || Ex. 16:31. like h.
Le. 2:11. ye shall burn no leaven, nor h. in
De. 8:8. a land of oil-olive and h. 2 K. 18:32. 32:13. he made to suck h. out of the rock
Jud. 14:8. h. in carcass || 18. what sweet. than h.
1 S. 14:26. h. dropped || 29. I tasted a little h.
2 S. 17:29. brought h. || 1 K. 14:3. cruise of h.
2 Ch. 31:5. brought h. || Jb. 20:17. brooks of h.
Ps. 19:10. sw. than h. 119:103. || 81:16. with h.
Pr. 24:13. eat h. 25:16. || 25:27. to eat much h.
Song 4:11. h. and milk || 5:1. eaten my h.
Is. 7:15. butter and h. shall he eat, that, 22.
Jer. 41:8. treas. of h. || Ez. 3:3. in mouth as h.
Ez. 16:13. didst eat h. || 27:17. traded in h.
Mat. 3:4. was locusts and wild h. Mk. 1:6.
Re. 10:9. in thy mouth sweet as h. 10.
See FLOWETH, FLOWING.
HONEY-*Comb, s.* 1 S. 14:27. dipped in h.-
Ps. 19:10. sw. than || Pr. 5:3. drop as the h.-
Pr. 16:24. words as h.- || 24:13. eat h. || 27:7.
Song 4:11. drop as h.- || 5:1. I have eat my h.-
Lu. 24:42. they gave him a piece of a h.-
HONOR, *s. Reverence, respect, dignity, or greatness. To honor Christ, is to pay him the same adoration and worship which we give to the Father,* Jn. 5:23.
Ge. 49:6. my h. be not thou united: for
Ex. 8:19. this h. || 14:17. I'll get h. on Phar., 18.
Nu. 22:17. promote thee to h. 24:11. || 27:20.
De. 26:19. high in h. || Jud. 4:9. not for thy h.
Jud. 13:17. do thee h. || 2 S. 6:22. he had in h.
1 K. 3:13. I given thee riches and h. 2 Ch. 1:12.
1 Ch. 16:27. glory and h. || 17:18. h. of thy serv. 29:12. h. come of thee || 28. full of riches and h.
2 Ch. 17:5. Jehoshaphat had h. in abundance 26:18. nor shall it be for thy h. from the Lord 32:27. Hezekiah had much riches and h. 33.
Est. 1:4. h. of his majesty || 20. to husbands h. 6:3. what h. || 6. in whose h. || 8:16. Jews had h.
Jb. 14:21. sons come to h. || Ps. 7:5. h. in dust
Ps. 8:5. crowned him with h. He. 2:7, 9. 21:5. h. and majesty || 26:8. thine h. dwelleth 29:2. h. of his name || 49:12. being in h. 20. 66:2. of his name || 71:8. filled with thy h. 96:6. h. and majesty, 104:1. || 112:9. with h. 145:5. h. of thy majesty || 149:9. this h. have
Pr. 3:16. riches and h. 8:18. | 22:4. || 4:8. thee to 5:9. thy h. to others || 11:16. retaineth h. 14:28. the king's h. || 15:33. before h. is, 18:12. 20:3. is an h. for a man || 21:21. findeth h. 25:2. h. of kings to search || 26:1. h. to fool, 8. 29:23. h. shall uphold || 31:25. strength and h.
Ec. 6:2. G. hath given h. || 10:1. in reput. for h.
Jer. 33:9. be to men an h. before all nations
Da. 2:6. great h. || 4:30. h. of my majesty 4:36. my h. 5:18. || 11:21. h. of the kingdom
Ma. 1:6. if then I be a father, where is mine h.
Mat. 13:57. not without h. save in his own country, Mk. 6:4. Jn. 4:44.
Jn. 5:41. not h. from men || 44. receive h. || 8:54.
Ro. 2:7. glory and h. || 10. h. to every man 9:21. vessel to h. || 12:10. in h. pref. || 13:7. render
1 Co. 12:23. abundant h. 24. || 2 Co. 6:8. by h.
Col. 2:23. not in any h. || 1 Th. 4:4. vessel in h.
1 Ti. 1:17. to only wise G. be h. || 5:17. double h. 6:1. worthy of all h. || 16. to whom be h.
2 Ti. 2:20. vessels some to h. some to dishon., 21.
He. 3:3. more h. || 5:4. no man taketh this h.
1 Pe. 1:7. found to h. || 2:17. believe, he is an h. 3:7. h. to the wife || 2 Pe. 1:17. received h.
Re. 4:9. glory and h. 11. | 5:12, 13. | 7:12. | 19:1. 19:7. give h. to him || 21:24. glory and h. to it, 26.
HONOR, *v.* Ex. 20:12. h. thy father and thy mother, De. 5:16. Mat. 15:4. | 19:19. Mk. 7:10. | 10:19. Lu. 18:20. Ep. 6:2.
Le. 19:15. not h. the person || 32. h. face of old
Jud. 9:9. wherewith they h. God and man
1 S. 2:30. h. me I'll h. || 15:30. yet h. me now
2 S. 10:3. thinkest that Dav. doth h. 1 Ch. 19:3.
Est. 6:6. delighteth to h. 7, 9, 11. || Ps. 91:15. I'll h.
Pr. 3:9. h. the Lord with thy substance, and
Is. 29:13. lips do h. me || 43:20. h. me || 58:13.
Da. 4:37. I extol and h. || 11:38. h. G. of forces
Jn. 5:23. h. the Son || 8:49. I h. my Father, and 8:54. if I h. myself || 12:26. will my Father h.
1 Ti. 5:3. h. widows || 1 Pe. 2:17. h. all men
HONORABLE, *a.* Ge. 34:19. was more h.
Nu. 22:15. Balak sent princes more h. than
1 S. 9:6. he is an h. man || 22:14. David is h.
2 S. 23:19. most h. of three, 1 Ch. 11:21. 23. more h. than thirty || 2 K. 6:1. Naaman
1 Ch. 4:9. Jabez more h. || 11:25. h. among, 30.
Jb. 22:8. earth, and the h. man dwelt in it
Ps. 45:9. thy h. women || 111:3. his work is h.
Is. 3:3. h. man, 5. || 5:13. h. men famished 9:15. ancient and h. || 23:8. h. of the earth, 9. 42:21. will magnify the law and make it h. 43:4. hast been h. || 58:13. holy of the Lord h.
Na. 3:10. her h. men || Mk. 15:43. h. counsellor
Lu. 14:8. lest a more h. || Ac. 13:50. h. wom., 17:12.
1 Co. 4:10. ye are h. || 12:23. we think less h.
He. 13:4. marriage is h. in all, and bed undefiled
HONORED, *p.* Ex. 14:4. I'll be h. upon Phar.
Pr. 13:18. regardeth reproof, be h. || 27:18.
Is. 43:23. nor h. me || La. 1:8. all that h. her
La. 5:12. elders not h. || Da. 4:34. I h. him
Ac. 28:10. who h. us || 1 Co. 12:26. member h.
HONOREST, *v.* 1 S. 2:29. h. thy son
HONORETH, *v.* Ps. 15:4. h. them that fear L.
Pr. 12:9. that h. himself || 14:31. he that h.
Ma. 1:6. a son h. his father, where is my honor
Mat. 15:8. and h. me with their lips, Mk. 7:6.
Jn. 5:23. h. not the Son || 8:54. Father that h. me
HONORS, *s.* Ac. 28:10. with many h.
HOODS, *s.* Is. 3:23. I will take away the h.
HOOF, *s.* Ex. 10:26. Le. 11:3, 4, 5, 7. De. 14:7.
HOOFS, *s.* Jud. 5:22. the horse h. broken
Ps. 69:31. an ox with h. || Is. 5:28. horses' h.
Jer. 47:3. stamping of h. || Ez. 26:11. | 32:13.
Mi. 4:13. I will make thy h. brass, and thy
HOOK, *s.* 2 K. 19:28. h. in thy nose, Is. 37:29.
Jb. 41:1. canst thou draw leviathan with a h. ? 2.
Mat. 17:27. go, and cast a h. and take up a fish
HOOKS, *s.* Ex. 26:32. h. of gold, 37. | 36:36. 27:10. h. of silver, 11:17. | 38:10, 11, 12, 17, 19.
Is. 2:4. pruning h. Je. 5. Jo. 3:10. Mi. 4:3.
Ez. 29:4. I will put h. 38:4. || 40:43. were h.
Am. 4:2. that he will take you away with h.
HOPE, *s. 'is a firm expectation of all promised good things, so far as may be for our good and God's glory, but especially of eternal salvation.'*
Hope *is founded on the promise and oath of God, the grace, blood, righteousness and intercession of Christ; and the earnest of the Holy Spirit in our hearts. The subject of* hope *is a believer. The objects of* hope *are things,* (1) *Good.* (2) *Great.* (3) *Future.* (4) *Hard, yet possible.* (5) *Promised.* (6) *Proper for, and suitable to us.*
Again, hope *is a fruit of faith, and is distinct from it, as it hath for its objects only things future and good; but the objects of faith are good and evil, past, present, and to come.*
Hope is put for, (1) *The things hoped for,* Col. 1:5. (2) *Jesus Christ,* Ac. 28:20. (3) *A certain persuasion,* 2 Co. 1:7. (4) *The matter or ground of hope,* Pr. 19:18. (5) *The whole of religion,* Ep. 1:18. | 2:12.
Ru. 1:12. say, I have h. || Ezr. 10:2. h. in Israel
Jb. 4:6. is this thy h. || 5:16. the poor hath h. 7:6. spent without h. || 8:13. h. shall perish, 14. 11:18. there is h. || 20. h. be as giving up of ghost 14:7. h. of a tree || 19. destroyest h. of man 17:15. as for my h. || 19:10. my h. removed 27:8. what is h. of hypocrite, though he gained 31:24. gold my h. || 41:9. h. of him is vain
Ps. 16. 9. my flesh shall rest in h. Ac. 2:26. 39:7. my h. is in thee || 71:5. my h. Jer. 17:17. 78:7. set their h. in G. || 119:116. ashamed of h. 146:5. happy is he whose h. is in the Lord
Pr. 10:28. h. be gladness || 11:7. h. of unjust 13:12. h. deferred || 14:32. h. in his death 19:18. while there is h. || 26:12. h. of fool, 29:20
Ec. 9:4. there is h. || Is. 57:10. no h. Jer. 2:25. Jer. 14:8. h. of Israel, 17:13. || 17:7. whose h. is 31:17. h. in thy end || 50:7. h. of their fathers
La. 3:18. my h. is perished from the Lord 3:21. have I h. || 29. if there may be h.
Ez. 19:5. she saw that her h. was lost, 37:11.
Ho. 2:15. door of h. || Jo. 3:16. h. of his people
Zeh. 9:12. prisoners of h. || Ac. 16:19. h. of gain
Ac. 23:6. of the h. || 24:15. I have h. toward God 26:6. h. of the promise || 7. for which h. sake 27:20. all h. gone || 28:20. for h. of Israel
Ro. 4:18. believed in h. || 5:2. rejoice in h. 5:4. experience, h. 5. || 8:20. the same in h. 8:24. saved by h. || 12:12. rejoicing in h. patient 15:4. might have h. || 13. abound in h. through
1 Co. 9:10. plougheth in h. || 13:13. abideth h. 15:19. if in this life only we have h. in Christ
2 Co. 1:7. h. of you || 3:12. have such h. we use 10:15. having h. || Ga. 5:5. wait for the h. of
Ep. 1:18. h. of his calling || 2:12. no h. || 4:4. one h.
Phil. 1:20. according to my h. || Col. 1:5. h. laid up
Col. 1:23. h. of the gospel || 27. the h. of glory
1 Th. 1:3. patience of h. || 2:19. what is our h. 4:13. who have no h. || 5:8. h. of salvation
2 Th. 2:16. good h. thro' grace || 1 Ti. 1:1. our h. Ti. 1:2. h. of eternal life, 3:7. || 2:13. blessed h.
He. 3:6. rejoicing of h. || 6:11. assurance of h. 6:18. to lay hold on the h. set before us, 19. 7:19. a better h. did || 1 Pe. 1:3. a lively h.
1 Pe. 1:21. h. might be in G. || 3:15. reason of h.
1 Jn. 3:3. every man that hath this h. in him
HOPE, *v.* Jb. 6:11. that I should h.
Ps. 22:9. make me h. || 31:24. that h. in the L. 33:18. them that h. in his mercy, 147:11. 22. as we h. in thee || 38:15. in thee do I h. 42:5. h. thou in G. 11. | 43:5. || 71:14. I will h. 119:49. word which thou hast caused me to h. 81. soul fainteth, I h. in thy word, 114. | 130:5. 130:7. let Israel h. in the Lord, 131:3.
Is. 38:18. cannot h. || La. 3:24. will I h. 26.
Ez. 13:6. made others to h. || Lu. 6:34. h. to rec.
Ac. 26:7. h. to come || Ro. 8:24. why h. for, 25.
Phil. 2:23. I h. to send || 1 Pe. 1:13. h. to the end
HOPED, *p.* Est. 9:1. enemies h. to have power
Jb. 6:20. were confounded because they had h.
Ps. 119:43. for I have h. in, 74, 147, 166.
Jer. 3:23. in vain is salvation h. for from the hills
Lu. 23:8. h. to have seen || Ac. 24:6. h. money
2 Co. 8:5. not as we h. || He. 11:1. of things h. for
HOPETH, *v.* 1 Co. 13:7. charity h. all things
HOPING, *p.* Lu. 6:35. lend, h. for nothing
1 Ti. 3:14. h. to come unto thee shortly
HOPHNI, *My fist.* 1 S. 1:3. | 2:34.
HOR, *A hill,* or *showing,* or *mount of conception,* or *bringing forth.* Nu. 20:22.
HORAM, *Their hill.* Jos. 10:33.
HOREB, *All alone,* or *forsaken.* A famous mountain in *Arabia the Rocky,* near to *Sinai*
Ex. 3:1. Moses came to *H.* 1 K. 19:8. 17:6. rock in *H.* || 33:6. Israel stripped by *H.*
De. 1:6. spake to us in *H.* 4:10, 15. | 5:2. 9:8. in *H.* ye provoked || 18:16. desiedst in
1 K. 8:9. tables in the ark at *H.* 2 Ch. 5:10.
Ps. 106:19. a calf in *H.* || Ma. 4:4. Moses in *H.*
HOREM, *An offering dedicated to God. A city* in Naphtali, Jos. 19:38.
HOR-HAGIDGAD, *The hill of felicity,* or *passage of cutting off.* Nu. 33:32, 33.
HORI, *A prince,* or *chief.* Ge. 36:21.
HORIMS, *Princes.* De. 2:12, 22.
HORITES, *Princes, chief,* or *free-born.* Ge. 14 6. | 36:21, 29.
HORMAH, *Rejected.* Nu. 14:45. | 21:8.
HORN, *s.* is put for, (1) *Power, glory, might, and strength.* God is the horn of my salvation, 2 S. 22:3. (2) *Kingdoms, rulers, and great provinces,* Da. 7:8. | 8:5. (3) *The dominion, power, and glory of the righteous,* Ps. 92:10. | 112:9. (4) *The power of the wicked,* La. 2:17. (5) *Renown,* Jb. 16:5. -- *Hereof were natural,* Ex. 21:19. *Artificial,* Ex. 27:1. *Mystical,* Da. 7:8. *Metaphorical,* Ps. 148:14.
1 S. 2:1. mine h. is exalted || 10. exalt the h. 16:1. fill thy h. with oil || 13. Samuel took the h.
2 S. 22:3. the h. of my salvation, Ps. 18.2.
1 K. 1:39. took a h. of oil || 1 Ch. 25:5. lift up h.
Jb. 16:15. I have defiled my h. in the dust
Ps. 75:4. to the wicked, lift not up the h. 5. 89:17. h. be exalted. 24. | 92:10. | 112:9. 132:17. h. of David to bud || 148:14. exalteth
Jer. 48:25. h. of Moab || La. 2:3. h. of Israel
La. 2:17. set up h. || Ez. 29:21. h. of Isr. to bud
Da. 7:8. a little h. 11, 21. | 8:5. a notable h. 8:8. great h. broken, 21. || 9. forth a little h.
Zeh. 1:21. which lift up their h. over the land
Lu. 1:9. hath raised up a h. of salvation
HORNS, *s.* Ge. 22:13. caught by the h. and
Ex. 27:2. h. on four corners, 30:2. | 37:25. 29:12. h. of altar, Le. 4:7. | 8:15. | 9:9. | 16:18. 30:3. overlay the h. || 10. atonement on the h.
De. 33:17. his h. are like the h. of unicorns
1 K. 2:28. Joab caught h. || 22:11. h. of iron

Ps. 22:21. from *h.* of unicorns || 69:31. hath *h.* 75:10. *h.* of righteous exalted || 128:27. to the *h.* Ez. 27:15. *h.* of ivory || 31:21. pushed with *h.* 43:15. from altar and upward shall be four *h.* Da. 7:7. had ten *h.* 8,20,24. || 8:3. two *h.* 8:6. had two *h.* 7. || 20. two *h.* are kings of Am. 6:13. taken *h.* || Mi. 4:13. thy *h.* iron Ha. 3:4. he had *h.* || Zch. 1:18. four *h.* 19:21. Re. 5:6. Lamb having 7 *h.* || 12:3. 10 *h.* 13:1. 13:11. had two *h.* || 17:3. ten *h.* 7. || 12. ten kings

See RAMS.

HORNET, S, Ex. 23:28. De. 7:20. Jos. 24:12.

HONORAIM, *Anger*, or *rage*. Is. 15:5. Jer. 48:3,5,34.

HORONITE, *Anger*. Ne. 2:10,19. | 13:28.

HORRIBLE, *a.* Ps. 11:6. a *h.* tempest || 40:2. pit Jer. 5:30. a *h.* thing, 13:13. | 23:14. Ho. 6:10.

HORRIBLY, Jer. 2:12. be *h.* afraid, Ez. 32:10.

HORROR, *s.* Ge. 15:12. a *h.* of great darkness Jb. 18:20. laid hold on *h.* || Ps. 55:5. *h.* overwhel. Ps. 119:53. *h.* hath taken hold || Ez. 7:18. *h.* cover

HORSE, Ge. 49:17. heels || Ex. 15:21. and rider Jud. 5:22. were *h.* hoofs broken by prancings 1 K. 10:29. a *h.* for 150 shekels, 2 Ch. 1:17. 20:20. escaped on a *h.* || 25. army lost *h.* for *h.* Est. 6:8. let the *h.* the king rideth on, 9,10,11. Jb. 39:18. she scorneth the *h.* || 19. the *h.* strength Ps. 32:9. be not as the *h.* || 33:17. *h.* is a vain thing 76:6. chariot and *h.* || 147:10. strength of *h.* Pr. 21:31. *h.* is prepared || 26:3. whip for the *h.* Is. 43:17. chariot and *h.* || 63:13. deep, as a *h.* Jer. 8:6. as *h.* rusheth || 51:21. break *h.* and rider Am. 2:15. nor he that rideth *h.* deliver himself Zch. 1:8. a red *h.* || 9:10. I will cut off the *h.* 12:4. I will smite every *h.* || 14:15. plague of *h.* Re. 6:2. a white *h.* 19:11. || 6:4. a red *h.*

5. a black *h.* || 8. a pale *h.* || 14:20. *h.* bridles 19:19. war against him that sat on the *h.* 21.

HORSEBACK, *s.* 2 K. 9:18,19. Est. 6:9,11. Est. 8:10. Mordecai sent letters by post on *h.*

HORSE-*Gate*, *s.* 2 Ch. 23:15. Ne. 3:28. Jer. 31:40. fields to the corner of the *h.*-

HORSES, *s.* Ge. 47:17. in exchange for *h.* Ex. 9:3. the hand of the Lord is on the *h.* De. 17:16. but he shall not multiply *h.* to 1 K. 4:28. straw for the *h.* || 10:25. brought *h.* 10:28. *h.* out of Egypt, 2 Ch. 1:16,17. | 9:28. 18:5. to save the *h.* || 22:4. my *h.* are as thy *h.* 2 K. 2:11. *h.* of fire || 7:7. left their *h.* and fled 7:10. *h.* tied || 9:33. Jezebel's blood on the *h.* 14:20. brought Amaziah on *h.* 2 Ch. 25:28. 18:23. I will deliver thee 2000 *h.* Is. 36:8. 23:11. Josiah took away *h.* given to the sun Ezr. 2:66. their *h.* were 736, Ne. 7:68. Ec. 10:7. I have seen servants on *h.* and Is. 2:7. land full of *h.* || 5:28. *h.* hoofs like 30:16. we will flee on *h.* || 31:1. stay on *h.* 3. Jer. 4:13. *h.* swifter than eagles || 5:8. as fed *h.* 6:23. they ride on *h.* || 8:16. snorting of *h.* 12:5. how contend with *h.* || 46:4. harness *h.* 47:3. hoofs of *h.* || 50:42. shall ride on *h.* 51:27. cause her *h.* to come as caterpillars Ez. 17:15. might give him *h.* || 23:6,12. 23:20. like issue of *h.* || 26:10. abundance of *h.* 27:14. traded in *h.* || 38:4. all thy army *h.* Ho. 1:7. not save by *h.* || 14:3. not ride on *h.* Am. 4:10. taken away your *h.* || 6:12. shall *h.* Mi. 5:10. I will cut off thy *h.* out of thee Ha. 1:8. *h.* are swifter than leopards || 3:8,15. Hag. 2:22. I will overthrow the *h.* and riders Zch. 1:8. red *h.* 6:2. || 6:3. white || 6. black *h.* 10:5. the riders on *h.* shall be confounded 14:20. on bells of *h.* HOLINESS TO THE LORD Ja. 3:3. behold we put bits in the *h.* mouth Re. 9:7. locusts like *h.* || 17. I saw the *h.* in 18:13. merchandise of *h.* || 19:14. white *h.* 18.

HORSELEECH, *s.* Pr. 30:15. *h.* hath 2 daugh.

HORSEMAN, *s.* 2 K. 9:17. Na. 3:3.

HORSEMEN, *s.* Ge. 50:9. went up *h.* and Ex. 14:9. *h.* of Pharaoh, 17. | 15:19. Jos. 24:6. 1 S. 8:11. to be his *h.* || 13:5. 6000 *h.* against Isr. 2 S. 1:6. *h.* followed hard || 10:18. slew 40,000 1 K. 4:26. Solomon had 12,000 *h.* 10:26. 9:19. Solomon had cities for his *h.* 22. 2 Ch. 8:6. 20:20. Benhadad escaped with his *h.*

2 K. 2:12. *h.* thereof || 13:7. but fifty *h.* 13:14. *h.* of Israel || 18:24. trust in Egypt for *h.* 2 Ch. 12:3. came with 60,000 *h.* || 16:8. many *h.* Ezr. 8:22. ashamed to ask *h.* || Ne. 2:9. sent *h.* Is. 21:7. a couple of *h.* 9. || 22:7. *h.* set in array 28:28. not bruise it with his *h.* || 31:1. trust in *h.* 36:9. wilt thou put thy trust in Egypt for *h.* Jer. 4:29. noise of the *h.* || 46:4. get up, ye *h.* Ez. 23:6. all of them *h.* || 26:7. ag. Tyrus with *h.* 26:10. noise of the *h.* || 27:14. traded with *h.* 38:4. bring *h.* || Da. 11:40. come with *h.* Ho. 1:7. not save by *h.* || Jo. 2:4. as *h.* run Ha. 1:8. their *h.* shall spread themselves, and Ac. 23:23. make ready *h.* threescore and ten, 32. Re. 9:16. the number of the army of *h.* were

HOSA, *or* HOSAH, *Trusting*. Jos. 19:29.

HOSAMA, *Obedience*, *or bearing*. 1 Ch. 3:18.

HOSANNA, *s. Save, I beseech thee.* '*It was a form of acclamation which the Jews used in their feast of* Tabernacles; *in which also they used to carry boughs in their hands*, Ne. 8:15. *as also to sing* Psalms. *Those boughs were called* Hosannas; *and to bind up* Hosannas, *is, properly, to bind up bundles of willow boughs, which were most used among them.*' *It is also a form of blessing, or wishing well. Thus at our Savior's entrance into* Jerusalem, *when the people cried,* Hosanna to the son of *David, their meaning was,* Lord, preserve this son of *David*, this king, *heap favors and blessings on him,* Mat. 21:9,15. Mk. 11:9,10. Jn. 12:13.

HOSEA, *Savior*, *or salvation*. Ho. 1:1.

HOSEN, *s.* Da. 3:21. bound in their *h.*

HOSHAIAH, *The salvation of the Lord*, Ne. 12:32. Jer. 42:1. | 43:2.

HOSHEA, *Savior*, or *salvation*. De. 32:44. 2 K. 15:30. | 17:1,3,6. 1 Ch. 27:20. Ne. 10:23.

HOSPITALITY, *s. Love, kindness, and pity to those in need. In* Ro. 12:13. *love to strangers, expressed in entertaining and using them kindly.* Ro. 12:13. distributing, given to *h.* 1 Ti. 3:2. Ti. 1:8. a lover of *h.* || 1 Pe. 4:9. use *h.* to

HOST, *s.* Lu. 10:35. gave to *h.* || Ro. 16:23. Gaius

HOST, *s.* Ge. 2:1. finished, and all the *h.* of 21:22. captain of his *h.* || 32:2. this is God's *h.* Ex. 14:4. on all his *h.* || 24. L. looked to *h.* of 28. waters covered all the *h.* || 16:13. round *h.* Nu. 2:4. his *h.* 6—23. || 10:14. *h.* of Judah 10:15. *h.* of Issachar || 16. *h.* of Zebulon 18. Reuben || 19. Simeon || 31:14. officers of *h.* De. 2:14. wasted from the *h.* || 23:9. when *h.* go Jos. 1:11. pass thro' the *h.* 3:2. || 5:14. *h.* of the L. Jud. 4:16. *h.* of Sisera || 7:8. *h.* of Midian 7:21. *h.* ran || 8:11. Gideon smote the *h.* for 1 S. 14:15. trembling in the *h.* 19. || 50. 17:20. David came as *h.* was going to fight 28:5. when Saul saw the *h.* of the Philistines 19. *h.* of Israel || 29:6. thy coming in *h.* good 2 S. 5:24. L. shall smite the *h.* of Philistines 8:9. smitten *h.* of Hadadezer, 1 Ch. 18:9. 20:23. Joab was over all the *h.* 1 Ch. 18:15. 23:15. these 3 brake thro' the *h.* 1 Ch. 11:18. 1 K. 2:32. Abner captain of *h.* Amasa captain 35. Benaiah over *h.* || 16:16. Omri captain of *h.* 22:34. turn thy hand, and carry me out of *h.* 2 K. 3:9. no water for *h.* || 6:14. a great *h.* 6:24. Benhadad gathered his *h.* and went 7:4. let us fall into *h.* of the Syrians, 6. 9:5. captains of *h.* were sitting || 18:17. sent *h.* 25:1. Nebuchad. came and his *h.* against Jerus. 1 Ch. 9:19. *h.* of the Lord || 12:22. like *h.* of God 2 Ch. 14:9. Zerah came with a *h.* || 16:7. 16:8. a huge *h.* || 24:24. a great *h.* into their 26:11. Uzziah had a *h.* || 28:9. before the *h.* Ps. 27:3. though a *h.* || 33:6. all the *h.* of them 33:16. multitude of a *h.* || 136:15. Pharaoh's *h.* Is. 13:4. *h.* of battle || 24:21. punish the *h.* of 40:26. *h.* by number || 45:12. all their *h.* have I Jer. 51:3. destroy her *h.* || Ez. 1:24. noise of a *h.* Da. 8:11. magnified himself to the prince of *h.* 12. a *h.* was given him against the daily, 13. Ob. 20. captivity of *h.* || Lu. 2:13. heavenly *h.*

See HEAVEN.

HOSTAGES, *s.* 2 K. 14:14. 2 Ch. 25:24.

HOSTS, *s.* Ge. 32:2. called the place two *h.* Ex. 12:41. *h.* of the L. || Jos. 10:5. all their *h.* Jud. 8:10. with their *h.* || 1 K. 15:20. capt. of *h.* Ps. 103:21. all ye his *h.* || 108:11. go with our *h.* 148:2. praise, all his *h.* || Jer. 3:19. *h.* of nations

See GOD, LORD.

HOT, *a.* Ex. 16:21. when sun waxed *h.* it De. 9:19. *h.* displeasure || 19:6. heart is *h.* Jos. 9:12. bread we took *h.* for our provision Jud. 2:14. anger of Lord was *h.* against Israel, and he delivered, 20. | 3:8. | 10:7. 6:39. anger be *h.* || 9:30. his anger was *h.* 1 S. 11:9. by the sun be *h.* || 21:6. put *h.* bread 1 K. 3:26. her bowels were *h.* upon her son Ne. 7:3. till sun be *h.* || Jb. 6:17. when it is *h.* Ps. 6:1. *h.* displeasure, 38:1. || 39:3. heart *h.* 78:48. *h.* thunderbolts || 85:3. from waxing *h.* Pr. 6:28. go on *h.* coals || Ez. 24:11. brass be *h.* Da. 3:22. furnace *h.* || Ho. 7:7. *h.* as an oven 1 Ti. 4:2. a *h.* iron || Re. 3:15. cold nor *h.* 16.

See WAX, *verb.*

HOTLY, *ad.* Ge. 31:36. so *h.* pursue after me?

HOTTEST, *a.* 2 S. 11:15. *h.* battle and

HOTHAM, *A seal.* 1 Ch. 7:32. | 11:44.

HOTHAN, The same. 1 Ch. 11:44.

HOTHIR, *Excelling*, *remaining*. 1 Ch. 25:4,28.

HOUGH, ED, *v.* and *p.* Jos. 11:6,9. 2 S. 8:4.

HOUR, *s.* '*The hours among the Jews were of 2 sorts: Some lesser, of which the day contained* 12: *Others greater, of which the day contained* 4, *called* hours *of the Temple, or* hours *of prayer: But in truth there are but* 3 hours *of prayer, the 3d, the 6th, and the 9th.*' GODWYN'S HEB. RITES.

It is put for, (1) *A certain time*, Mat. 24:36. (2) *A short space*, Re. 18:10,17,19.

Da. 3:6. the same *h.* 15. | 4:33. | 5:5.

4:19. then Daniel was astonished for one *h.* Mat. 8:13. the same *h.* 10:19. | 26:55. Lu. 12:12. 9:22. whole from that *h.* 15:28. | 17:18.

20:3. about the third *h.* || 5. about the sixth *h.* 6. eleventh *h.* || 12. wrought but one *h.* and 24:36. that *h.* knoweth no man, 42. Mk. 13:32.

44. an *h.* as ye think not, 50. Lu. 12:40,46.

25:13. day, nor the *h.* || 26:40. watch one *h.* 26:45. the *h.* is at hand, Mk. 14:37,41.

27:45. from sixth *h.* darkness, Mk. 15:33.

46. about ninth *h.* Jesus cried, Mk. 15:34. Mk. 13:11. given in that *h.* || 14:35. | 15:25.

Lu. 7:21. same *h.* 20:19. | 24:33. Jn. 4:53. 10:21. in that *h.* Jesus rejoiced in spirit, and 12:39. what *h.* the thief || 22:14. *h.* was come 22:53. this is your *h.* || 59. about space of an *h.* Ju. 1:39. about the tenth *h.* || 2:4. *h.* not come 4:6. about sixth *h.* 19:14. || 21. *h.* cometh, 23. 52. inquired the *h.* when he began to amend 5:25. the *h.* is coming, and now is, 28. | 16:32. 7:30. his *h.* not come, 8:20. || 12:23. *h.* is come 12:27. save me from this *h.* but for this cause 13:1. Jesus knew that his *h.* was come, 17:1. 16:21. her *h.* come || 19:27. from that *h.*

Ac. 2:15. it is but the third *h.* || 3:1. *h.* of prayer 10:3. about the ninth *h.* an angel coming

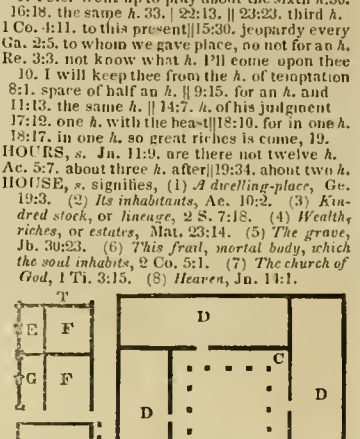
9. Peter went up to pray about the sixth *h.* 30. 16:18. the same *h.* 33. | 22:13. || 23:23. third *h.*

1 Co. 4:11. to this present || 15:30. jeopardy every Ga. 2:5. to whom we gave place, no not for an *h.*

Re. 3:3. not know what *h.* I'll come upon thee 10. I will keep thee from the *h.* of temptation 8:1. space of half an *h.* || 9:15. for an *h.* and 11:13. the same *h.* || 14:7. *h.* of his judgment 17:12. one *h.* with the beast || 18:10. for in one *h.* 18:17. in one *h.* so great riches is come, 19.

HOURS, *s.* Jn. 11:9. are there not twelve *h.* Ac. 5:7. about three *h.* after || 19:34. about two *h.*

HOUSE, *s.* signifies, (1) *A dwelling-place*, Ge. 19:3. (2) *Its inhabitants*, Ac. 10:2. (3) *Kindred stock*, or *lineage*, 2 S. 7:18. (4) *Wealth, riches*, or *estates*, Mat. 23:14. (5) *The grave*, Jb. 30:23. (6) *This frail, mortal body, which the soul inhabits*, 2 Co. 5:1. (7) *The church of God*, 1 Ti. 3:15. (8) *Heaven*, Jn. 14:1.



Plan of Modern Oriental House. — *A*, main entrance and porch; *a*, *b*, staircase to chamber; *D*, lower story, offices, storehouse, stables, &c.; *C*, columns round an open court; *T*, section of terrace with balcony *E*, *G*, and *H*; housetop, *F*; *H*, outer, and *I*, inner chamber; *B*, staircase.

Ge. 19:4. compassed the *h.* || 24:31. prepared *h.* 28:2. *h.* of Bethuel || 45:2. *h.* of Pharaoh heard Ex. 12:30. not a *h.* where was not one dead 13:3. out of *h.* of bondage, 14. De. 5:6. | 6:12. 20:17. not covet thy neighbor's *h.* De. 5:21.

Le. 14:36. empty the *h.* 38. || 45. break the *h.* 46. that goeth into the *h.* shall be unclean 25:30. *h.* sold in city shall not go out in jubilee

De. 8:14. *h.* of bondage, 13:5,10. Jos. 24:17. Jud. 6:8. Jer. 34:13. Mi. 6:4.

25:10. *h.* of him that hath his shoe loosed

Jos. 2:15. for her *h.* was on the town wall

Jud. 8:35. *h.* of Jerubbaal || 9:6. *h.* of Millo, 20. 10:9. *h.* of Ephraim || 16:30. *h.* fell on the lords 17:5. man Micah had a *h.* of gods, 18:13. 19:22. sons of Belial beset the *h.* round, 20:5.

1 S. 3:14. *h.* of Eli || 5:2. *h.* of Dagon || 7:1. 9:18. where the seer's *h.* is || 25:28. a sure *h.*

2 S. 3:1. between the *h.* of Saul and *h.* of David 29. *h.* of Joab || 4:5. came to *h.* of Ishbosheth 6:11. blessed *h.* of Obed-edom, 12. 1 Ch. 13:14. 7:6. I have not dwelt in any *h.* 1 Ch. 17:5.

11. will make thee a *h.* || 29. bless the *h.* of thy 9:1. left of *h.* of Saul || 16:5. of the *h.* of Saul 1 K. 2:24. made me a *h.* as he promised

27. *h.* of Eli || 9:25. so Solomon finished the *h.* 12:31. Jeroboam made a *h.* of high places 15:29. smote *h.* of Jeroboam || 16:11. *h.* of Baasha 21:22. make thy *h.* like the *h.* of Jeroboam

2 K. 8:3. to cry to the king for her *h.* and land 18. as did the *h.* of Ahab, 27. 2 Ch. 21:6. | 22:4. 10:3. fight for your master's *h.* || 21. *h.* of Baal 20:13. Hezekiah showed them the *h.* Is. 39:2. 23:27. *h.* of which I said, My name shall be

2 Ch. 7:1. glory of L. filled the *h.* || Ez. 43:4,5. 7:12. for *h.* of sacrifice || 22:9. *h.* of Ahaziah

Ezr. 5:8. *h.* of the great G. || 6:3. let *h.* be builded

Est. 2:3. *h.* of the women || 8:1. *h.* of Haman, 7.

Jb. 1:13. eldest brother's *h.* 18. || 19. smote the *h.* 20:19. taken a *h.* || 21:28. where is the *h.* 30:23. *h.* appointed || 38:20. *h.* thereof || 39:6.

Ps. 31:2. *h.* of defence || 84:3. sparrow hath *h.* 104:17. as for the stork, fir-trees are her *h.*

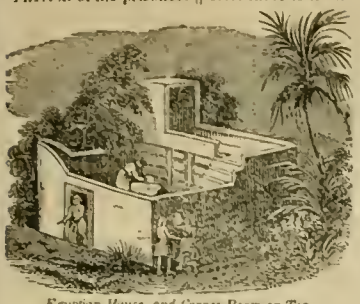
Pr. 2:18. her *h.* inclineth || 7:8. way to her *h.* 7:11. abide not in her *h.* || 27. *h.* is way to hell 9:1. builded her *h.* || 12:11. *h.* of righteous stand 14:11. *h.* of wicked be overthrown, 15:25. 17:1. than a *h.* full || 19:14. *h.* and riches 21:9. corner of *h.* top,* 25:24. || 21:12. *h.* of wick. 24:3. thro' wisdom is a *h.* built and established 25:17. foot from thy neighbor's *h.* 27:10.

Ec. 7:2. *h.* of mourning || 12:3. keepers of *h.*

Song 1:17. beams of our *h.* || 2:4. banqueting *h.* 3:4. brought him into my mother's *h.* 8:2.

* *See engraving, top of next page.*

Is. 5:8. join *h.* to *h.* || 6:4. *h.* was filled with
14:17. *h.* of his prisoners || 23:1. there is no *h.*



Egyptian House, and Corner Room on Top.

Is. 24:10. every *h.* shut || 31:2. *h.* of evil-doers
60:7. *h.* of my glory || 64:11. beautiful *h.* is
Jer. 16:5. *h.* of mourning || 8. *h.* of feasting
21:11. touching the *h.* of king of Judah, 22:1.
35:2. *h.* of Rechabites || 37:20. *h.* of Jonathan
Ez. 2:5. a rebellious *h.* 3:8,9,26,27. || 12:3.
9:7. defile the *h.* || 12:2. rebellious *h.* 25. | 17:12.
43:11. form of the *h.* 12. || 45:20. reconcile *h.*
Da. 1:2. *h.* of his god || Ho. 1:4. on *h.* of Jehu
Am. 1:4. *h.* of Hazael || 5. of Eden || 3:15. winter
5:19. or went into *h.* || 6:11. smite great *h.*
7:9. I will rise against || 16. against *h.* of Isaac
Ob. 18. the *h.* of Esau shall be for stubble
Mi. 3:12. mountain of the *h.* as high places
4:2. go to *h.* of God of Jacob || 6:16. *h.* of Ahab
Na. 1:14. out of the *h.* of thy gods I will cut off
Zch. 5:4. of the thief || 12:12. of Nathan apart
Mat. 7:25. and beat on that *h.* 27. Lu. 6:48.
10:13. if *h.* wor., let your peace come, Lu. 10:5.
12:25. every *h.* divided against itself, Mk. 3:25.
20:11. good man of the *h.* || 23:38. *h.* desolate
24:43. if good man of *h.* had known, Lu. 12:39.
Mk. 10:29. hath left *h.* or brethren for my sake
14:14. say to good man of *h.* Lu. 22:11.
Lu. 10:7. go not from *h.* to *h.* || 15:8. sweep *h.*
Jn. 12:3. *h.* was filled with the odor of ointment
Ac. 2:2. a sound filled the *h.* || 46. from *h.* to *h.*
5:42. in every *h.* ceased not to preach Jesus
10:6. whose *h.* is by the sea-side, 11:12.
17:5. assaulted the *h.* || 18:7. *h.* joined hard to
19:16. fled out of that *h.* naked and wounded
20:20. taught from *h.* to *h.* || 21:8. *h.* of Philip
Ro. 16:5. great church in their *h.* 1 Co. 16:19.
1 Co. 1:11. *h.* Chloe || 16:15. the *h.* of Stephanas
2 Co. 5:1. if earthly *h.* be dissolved, a *h.* 2.
1 Ti. 5:13. wandering from *h.* to *h.* || 14. guide *h.*
2 Ti. 1:16. *h.* of Onesiphorus || 2:20. in a great *h.*
He. 3:4. for every *h.* is built || 6. whose *h.* we are
2 Jn. 10. receive him not into your *h.* neither

See Bars, Build, Chief, Door, &c.

HOUSE, joined with *Father.* Ge. 12:1. | 20:13.
| 24:7,38,40. | 31:14. | 38:11. 41:51. | 46:31.
50:22. Ex. 12:3. Le. 22:13. Nu. 1:2,4,45.
2:2. | 3:15,20. | 4:33,45. 17:2. | 18:1. 30:3.
34:14. De. 22:21. Jos. 2:12. Jud. 6:15.
9:18. | 11:2. | 14:15. 16:31. 19:2,3. 1 S. 2:
27,30. | 9:20. | 17:25. 18:2. | 22:11,16. 24:21.
2 S. 3:29. | 14:9. | 19:28. 21:17. 1 K. 2:31.
18:18. 1 Ch. 2:55. | 4:38. | 5:15. | 7:4. | 9:9. |
12:28. | 23:4. 2 Ch. 21:13. Ezr. 2:59. Ne.
1:6. | 7:6. Est. 4:14. Ps. 45:10. Is. 3:6. | 7:
17. | 22:23,24. Jer. 12:6. Lu. 16:27. Jn. 2:16.
| 14:2. Ac. 7:20.

HOUSE *of God.*

Ge. 28:17. this is none other but the *h.*-, 22.
Jos. 9:23. being drawers of water for the *h.*-
Jud. 18:31. *h.*- was in Shiloh || 20:18. went to *h.*-
20:26. came to the *h.*-, 21:2. || 31. goeth to *h.*-
1 Ch. 9:11. ruler of the *h.*-, 24:5. Ne. 11:11.
2 Ch. 5:14. glory of the Lord filled the *h.*-
22:12. hid in the *h.*- || 24:13. set the *h.*- in
33:7. carved image in *h.*- || 36:19. burnt *h.*-
Ezr. 5:8. went to the *h.*- || 15. let *h.*- be built
7:20. be needful for *h.*- || 23. be done for *h.*-
Ne. 6:10. let us meet in *h.*- || 13:11. why is *h.*-
Ps. 42:4. I went with them to the *h.*-, 55:14.
52:8. olive-tree in *h.*- || 84:10. door keeper in
Ec. 5:1. keep thy foot when thou goest to *h.*-
Is. 2:3. come, let us go up to the *h.*-, Mi. 4:2.
Ho. 9:8. the prophet is hated in the *h.*-
Jo. 1:16. joy and gladness cut off from *h.*- 13.
Zch. 7:2. sent to *h.*- their men to pray before
Mat. 12:4. how he entered into the *h.*- and did
eat the show-bread, Mk. 2:26. Lu. 6:4.
1 Ti. 3:15. how to behave thyself in the *h.*-
He. 10:21. having a High-Priest over the *h.*-
1 Pe. 4:17. judgment must begin at the *h.*-

His HOUSE. Ge. 12:17. plagued Pharaoh *h.*
17:27. all the men of *h.* || 39:4. over *h.*
45:8. hath made me lord of all *h.* Ac. 7:10.
Le. 16:6. atonement for *h.* 11. || 27:14. sanctify
Nu. 22:18. give me *h.* full of silver, 24:13.
De. 20:5. let him go and return to *h.* 6:7,8.
24:1. send her out of *h.* || 10. not go into *h.* to
Jud. 8:27. a snare to *h.* || 9:16. Jerubbaal and *h.*
1 S. 3:12. spoken concerning *h.* 13. || 7:17.
25:1. Israel buried Samuel in *h.* at Ramah
2 S. 6:19. every one to *h.* || 7:1. king sat in *h.*
7:25. has spoken concerning *h.* 1 Ch. 17:23.
11:9. Uriah went not to *h.* || 27. set her to *h.*
21:1. it is for Saul and his bloody *h.* 4.
1 K. 2:33. upon *h.* peace || 7:1. finished all *h.*
12:24. return every man to *h.* 22:17. 1 Ch.
16:43. 2 Ch. 11:4. | 18:16.
20:43. king of Israel went to *h.* heavy, 21:4.
2 K. 6:32. Elisha sat in *h.* || 20:13. nothing in *h.*
1 Ch. 7:23. went evil with *h.* || 10:6. | 13:14.
2 Ch. 24:16. done good toward God and *h.*
Ezr. 6:11. let *h.* be made a dunghill for this
Ne. 3:28. every one repaired over against *h.*
Jb. 1:10. hedge about *h.* || 7:10. no more to *h.*
8:15. lean on *h.* || 20:28. increase of *h.* depends
21:21. *h.* after him || 27:18. *h.* as a moth
Ps. 49:16. glory of *h.* || 105:21. lord of *h.*
112:3. wealth and riches shall be in *h.*
Pr. 6:31. give the substance of *h.* Song 8:7.
17:13. evil shall not depart from *h.*- Jer. 23:34.
21:9. a man and *h.* || Zch. 5:4. midst of *h.*
Mat. 12:29. then he will spoil *h.* Mk. 3:27.
24:17. to take any thing out of *h.* Mk. 13:15.
43. not have suffered *h.* to be broken up
Lu. 8:41. would come to *h.* || 18:14. went to *h.*
Jn. 4:53. himself believed, and whole *h.*
Ac. 10:2. feared G. with all *h.* || 11:13. ang. in *h.*
16:34. believing in God with all *h.* 18:8.
Col. 4:15. salute the church which is in *h.*
He. 3:2. faithful in all *h.* || 11:7. saving of *h.*

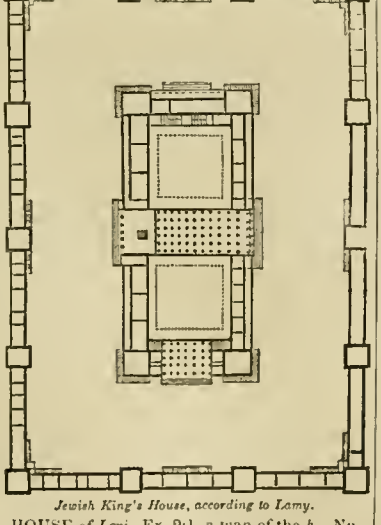
HOUSE *of Jacob.* Ge. 46:27. Ex. 19:3. Ps.
114:1. Is. 2:5,6. | 8:17. | 10:20. | 14:1. | 29:22.
| 46:3. | 48:1. | 58:1. Jer. 2:4. | 5:20. Ez. 20:5.
Am. 3:13. | 9:8. Ob. 17,18. Mi. 2:7. | 3:9.
Lu. 1:33.

HOUSE *of Joseph.* Ge. 43:17. Jos. 18:5. Jud.
1:22,23,35. 2 S. 19:20. 1 K. 11:28. Am. 5:6.
Ob. 18. Zch. 10:6.

HOUSE *of Israel.* Nu. 20:29. *h.*- mourned
Ps. 115:12. will bless the *h.*- || 135:19. bless, O *h.*-
Ez. 3:1. eat this roll, and go speak to the *h.*-,
17:2,20,27,30. | 24:21. | 33:10. | 36:22.
5. thou art sent to the *h.*- || 18:25 hear, O *h.*-
18:31. why will ye die, O *h.*-? 33:11.
36:37. be inquired of by the *h.*- to
37:11. these bones are the whole *h.*-
39:25. I will have mercy on the whole *h.*-, 29.
Am. 9:9. I will sift the *h.*- || Mi. 1:5. sins of *h.*
Mi. 3:1. hear, ye princes of the *h.*- 9.
Zch. 8:13. that as ye were a curse, O *h.*- so
Mat. 10:6. go to lost sheep of the *h.*-, 15:24.
Ac. 2:36. let all the *h.*- know || 7:42. O *h.*-
He. 8:8. make a new covenant with the *h.*-, 10.

HOUSE *of Judah.* 2 S. 2:4,7,11. | 12:8. 1 K.
12:21,23. 2 K. 19:30. 1 Ch. 28:4. 2 Ch. 19:11.
Ne. 4:16. Is. 22:21. Jer. 3:18 | 5:11. | 11:
10,17. | 12:14. | 13:11. | 31:27,31. | 33:14. | 36:3.
Ez. 4:6. | 8:17. | 9:9. | 25:3,8,12. Ho. 1:7. | 5:
12,14. Zph. 2:7. Zch. 8:13,15,19. | 10:3,6. |
12:4. He. 8:8.

King's HOUSE. 2 S. 11:2,8. | 15:35. 1 K. 9:1.
| 14:26. | 15:18. | 16:18. 2 K. 7:11. | 16:8. |
25:9. 2 Ch. 12:9. | 23:5. | 26:21. | 28:21. Ezr.
6:4. Est. 2:9. | 4:13. | 9:4. Jer. 39:8. | 52:13.
Ho. 5:1.



Jewish King's House, according to Lamy.

HOUSE *of Levi.* Ex. 2:1. a man of the *h.*- Nu.
17:8. Ps. 135:20. Zch. 12:13.

In the HOUSE. Ge. 27:15. | 34:20. | 39:5,8. | 45:
16. Ex. 12:46. Le. 14:34,43,44,47,48. Jos.
2:19. | 6:17. Jud. 17:4. Ru. 1:9. | 2:7. 1 S.
23:24. | 31:9,10. 1 K. 3:17. | 6:7. | 14:13. |
16:9. 2 K. 4:2,35. | 5:18,24. | 10:37. | 21:7. 2
Ch. 36:17. Ezr. 1:7. | 6:1. Est. 7:8,9. Ps. 68:16.
| 119:54. Pr. 3:33. | 5:10. | 7:11. | 15:6. Ec.
7:4. Is. 37:38. | 44:13. Jer. 7:30. | 34:15. |
37:15. Am. 6:9. Mi. 1:10. | 6:10. Zch. 13:6.
Mat. 5:15. Mk. 2:1. | 9:33. | 10:10. | 14:3. Lu.
8:27. Jn. 8:35. | 11:20. Ac. 9:11. | 10:32.

HOUSE, joined with *Lord.* Ex. 23:19. | 34:26.
De. 23:18. Jos. 6:24 Jud. 19:18. 1 S. 1:7,24.
2 S. 12:20. 1 K. 3:1. | 6:37. | 7:40. | 8:10,63. |
10:5. 2 K. 11:3,4,13,18,19. | 12:4,9,10,13,16.
| 16:18. | 20:8. | 23:2,7,11. | 25:9. 1 Ch. 6:31.
22:1,11,14. | 23:4. | 26:12. 2 Ch. 8:16. | 26:21.
| 29:5,15. | 33:15. | 34:15. | 36:14. Ezr. 7:27.
Ps. 23:6. | 27:4. | 92:13. | 116:19. | 118:26. |
122:1,9. | 134:1. Is. 2:2. | 37:14. Jer. 17:26.
| 20:1,2. | 26:2,7. | 28:1,5. | 29:26. | 35:2. | 36:
5,6. | 38:14. | 41:5. | 51:51. La. 2:7. Ez. 44:4.
Hag. 1:2. Zch. 8:9.

Mine or *my* HOUSE. Ge. 15:2. steward of *h.*
34:30. destroyed, I and *h.* || 41:40. be over *h.*
Nu. 12:7. faithful in all *h.* || Dc. 26:13.
Jos. 24:15. as for me and *h.* we will serve Lord
Jud. 11:31. cometh forth of doors of *h.* || 19:23.
1 S. 20:15. kindness from *h.* || 21:15. came to
2 S. 7:18. what is *h.* that thou, I Ch. 17:16.
11:11. shall I then go into *h.* to eat and drink
23:5. though *h.* be not so with God, yet he hath
1 K. 21:2. give it me, because it is near to *h.*
2 K. 20:15. all things that are in *h.* Is. 39:4.
1 Ch. 17:14. I will settle him in *h.* forever
Jb. 17:13. if I wait, the grave is *h.* I have
Ps. 101:2. I'll walk in *h.* || 132:3. tabernacle of
Pr. 7:6. at the window of *h.* I looked through
Is. 3:7. in *h.* is neither bread nor clothing
56:5. unto them will I give in *h.* a name
7. *h.* be called a *h.* of prayer for all people,
Mat. 21:13. Mk. 11:7. Lu. 19:46.
Jer. 11:15. what hath my beloved to do in *h.*
12:7. forsaken *h.* || 23:11. in *h.* wickedness
Ez. 8:1. as I sat in *h.* || 23:39. in midst of *h.*
44:7. to pollute *h.* || Da. 4:4. at rest in *h.*
Ho. 9:15. drive them out of *h.* || Hag. 1:9. waste
Zch. 3:7. shall judge *h.* || 9:8. encamp about *h.*
Ma. 3:10. that there may be meat in *h.*
Mat. 12:44. I will return into *h.* Lu. 11:24.
Lu. 9:61. bid them farewell at *h.* || 14:23.
Ac. 10:30. I prayed in *h.* || 16:15. come into *h.*

Our HOUSE. Ge. 14:14. born in his *h.*
30:30. provide for my *h.* || De. 22:2. thine *h.*
Jos. 20:6. unto his *h.* || Jud. 8:29. dwelt in his *h.*
2 S. 4:11. slain in his *h.* || 12:11. evil out of *h.*
11:24. so Absalom returned to his *h.*
19:30. the king is come again in peace to *h.*
1 K. 2:34. buried in *h.* || 3:1. of building *h.*
7:1. Solomon was building *h.* 13 years, 9:15.
12:16. see to thine *h.* David, 2 Ch. 10:16.
14:12. arise therefore, get thee to thine *h.*
2 K. 21:18. Manasseh buried in *h.* 2 Ch. 33:20.
23. slew the king in his *h.* 2 Ch. 33:24.
2 Ch. 8:1. Solomon had built *h.* of L. and his *h.*
Est. 1:22. every man should bear rule in his *h.*
Pr. 11:29. troubleth his *h.* 15:27. || Is. 14:18.
Mi. 7:6. the men of his *h.* || Hag. 1:9. run to *h.*
Mat. 13:57. honor, save in his *h.* Mk. 6:4.
Lu. 1:23. departed to his *h.* 56. | 5:25.
5:29. a feast in his *h.* || 8:39. return to thy *h.*
Jn. 7:53. and every man went unto his *h.*
Ac. 28:30. Paul dwelt two years in his *h.*
1 Ti. 3:4. ruleth well *h.* 5. || 5:8. of his *h.*
He. 3:6. but Christ as a Son over his *h.*

Thy HOUSE. Ge. 39:9. none greater in *h.*
40:14. bring me out of *h.* || 1 K. 6:12.
1 K. 8:27. how much less *h.* I have builded
29. eyes be opened towards *h.* 2 Ch. 6:20
33. pray to thee in *h.* 42. 2 Ch. 6:24,32.
9:3. I have hallowed *h.* 7. 2 Ch. 7:16,20.
8. at *h.* every one shall hiss, 2 Ch. 7:21.
2 K. 21:7. *h.* which I have chosen, 2 Ch. 33:7.
2 Ch. 20:9. stand before *h.* thy name is in
Ezr. 3:12. *h.* was laid || 5:12. destroyed *h.*
6:15. *h.* was finished on third day of Adar
Jer. 7:10. stand before me in *h.* || 11. *h.* a den of
14. do to *h.* as to Shiloh || 22:4. by gates of *h.*
22:5. *h.* a desolation || 26:6. *h.* like Shiloh, 9.
26:12. the Lord sent me to prophesy against *h.*
Hag. 1:4. *h.* lie waste || 2:3. that saw *h.* in
2:7. I will fill *h.* with glory, saith, 9.
Zch. 4:9. Zerubbabel laid foundation of *h.*
Lu. 10:5. peace be to *h.* || 19:9. salv. come to *h.*

Thine, or *thy* HOUSE. Ge. 7:1. all *h.* in ark
31:41. thus I have been twenty years in *h.*
Ex. 8:3. frogs come in *h.* || Nu. 18:11. clean in
De. 6:7. talk when thou sittest in *h.* 11:19,20.
15:16. loveth thee and *h.* || 21:12. bring her to *h.*
25:14. shalt not have in *h.* divers measures
Jos. 2:3. bring men which entered in *h.* 19.
Jud. 19:1. born *h.* || 19:22. man that came to *h.*
Ru. 4:12. and let *h.* be like the *h.* of Pharez
1 S. 2:36. every one is *h.* shall crouch to him
22:14. as David, who is honorable in *h.*
25:6. peace be to *h.* and to all thou hast, 35.
2 S. 7:16. *h.* shall be established forever
11:10. why then didst thou not go down to *h.*
12:10. the sword shall never depart from *h.*
14:8. the king said, Go to *h.* 1 K. 1:53.
1 K. 13:8. if thou wilt give me half *h.* 18.
16:3. like *h.* of Jerob. 21:22. || 20:6. shall search *h.*
2 K. 20:1. set *h.* in order, Is. 38:1.
15. what have they seen in *h.* 17. Is. 39:4.
Ps. 5:7. I'll come to *h.* || 26:8. I loved hab. of *h.*
36:8. fatness of *h.* || 50:9. no bullock out of *h.*

Ps. 65:4. goodness of *h.* || 66:13. I will go into *h.*
69:9. zeal of *h.* hath eaten me up, Jn. 2:17.
93:5. becometh *h.* || 128:3. vine, by sides of *h.*
Is. 58:7. poor to *h.* || Jer. 38:17. shalt live and *h.*
Ez. 3:24. shut thyself in *h.* || 14:30. to rest in *h.*
Ha. 2:10. hast consulted shame to *h.*
Mat. 9:6. arise, go to *h.* Mk. 2:11. Lu. 5:24.
Lu. 7:44. I entered *h.* || 19:5. must abide at *h.*
Ac. 11:14. thou and all *h.* shall be saved, 16:31.
Phile. 2. to the church in *h.* grace to you
See TOPS.

HOUSES, *s.* Ge. 41:19. corn for your *h.*
Ex. 1:21. he made them *h.* || 8:14. fathers' *h.*
8:9. destroy frogs from thy *h.* 11,13,21,24.
9:23. flee into the *h.* || 10:6. locusts fill thy *h.*
12:13. blood be for a token upon the *h.* 7.
19. no leaven in *h.* || 27. delivered our *h.*
Le. 25:31. the *h.* of villages be counted, 32:33.
Nu. 16:32. the earth swallowed them and *h.*
32:18. we will not return to our *h* till Israel
De. 6:11. give thee *h.* full || 8:12. goodly *h.*
19:1. dwellest in their cities and *h.* Ne. 9:25.
1 K. 13:32. cried against *h.* || 20:6. search the *h.*
2 K. 23:7. break down *h.* of Sodomites, 19.
25:9. burnt all the *h.* of Jerusalem, Jer. 52:13.
1 Ch. 15:1. David made *h.* || 28:11. pattern of *h.*
Ne. 4:14. fight for your *h.* || 5:3. mortgaged our *h.*
5:11. restore their *h.* || 7:4. *h.* not builded
Jb. 1:4. feasted in their *h.* || 4:19. in *h.* of clay
15:28. dwelleth in *h.* || 21:9. their *h.* are safe
22:18. filled their *h.* || 24:16. dig through *h.*
Ps. 49:11. *h.* shall continue || 83:12. *h.* of God
Pr. 1:13. fill our *h.* with spoil || 30:26. *h.* in rocks
Ec. 2:4. I builded me *h.* || Is. 3:14. spoil in your *h.*
Is. 5:9. many *h.* shall be desolate, 6:11. | 13:16,21.
8:14. to both the *h.* of Israel || 15:3. on tops of *h.*
22:10. numbered the *h.* of Jerusalem, and the *h.*
32:13. *h.* of joy || 65:21. they shall build *h.*
Jer. 5:7. harlots' *h.* || 27. their *h.* full of deceit
6:12. *h.* be turned to others || 18:22. heard fr. *h.*
19:13. the *h.* shall be defiled || 29:5. build ye *h.*
32:15. *h.* be possessed || 29. *h.* on whose roofs
33:4. concerning *h.* || 39:8. burnt *h.* 43:12.
La. 5:2. our *h.* are turned to aliens, we are
Ez. 7:24. heathen possess *h.* || 11:3. build *h.*
26:12. pleasant *h.* || 28:26. they shall build *h.*
33:30. in the doors of the *h.* || 45:4. place for *h.*
Da. 2:5. *h.* shall be made a dunghill, 3:29.
Ho. 11:11. I'll place them in their *h.* || Jo. 2:9.
Am. 3:15. *h.* of ivory shall perish, the great *h.*
Mi. 1:14. *h.* of Achzib || 2:2. covet *h.* || 9. from *h.*
Zph. 1:9. fill *h.* with violence || 13. *h.* a desola.
2:7. in the *h.* of Ashkelon shall they lie down
Hag. 1:4. your ceiled *h.* || Zch. 4:2. *h.* he rifled
Mat. 11:8. are in kings' *h.* || 19:29. forsaken *h.*
23:14. devour widows' *h.* Mk. 12:40. Lu. 20:47.
Lu. 16:4. they may receive me into their *h.*
Ac. 4:34. as were possessors of *h.* sold them
1 Co. 11:22. not *h.* to eat || 1 Ti. 3:12. ruling *h.*
2 Ti. 3:6. creep into || Ti. 1:11. subvert whole *h.*

HOUSEHOLD, *or* HOUSEHOLDS, *s.*
Ge. 18:19. he will command *h.* || 35:2. said to *h.*
45:11. lest thou and thy *h.* come to poverty
47:12. Joseph nourished all his father's *h.* 24.
Ex. 1:1. his *h.* came || 12:4. if the *h.* be too little
Le. 16:17. till made an atonement for his *h.*
Nu. 18:31. shall eat it in every place and *h.*
De. 6:22. wonders on all his *h.* || 11:6. their *h.*
14:26. rejoice, and thy *h.* || 15:20. thy *h.* eat it
Jos. 6:25. saved Rahab, her father's *h.* and all
7:14. come by *h.* || 18. brought his *h.* man by
Jud. 6:27. feared his father's *h.* || 18:25. lives of *h.*
1 S. 25:17. evil is determined against his *h.*
27:3. David dwelt with his *h.* 2 S. 2:3.
2 S. 6:11. blessed all his *h.* || 20. to bless his *h.*
15:16. king went and all his *h.* || 16:2. king's *h.*
17:23. put his *h.* in order, and hanged himself
19:18. a ferry-boat to carry over king's *h.* 41.
1 K. 4:6. over the *h.* || 7. victuals for king's *h.*
5:9. food for my *h.* || 11:20. in Pharaoh's *h.*
2 K. 7:9. till king's *h.* || 8:1. go and thy *h.*
18:18. Eliakim over *h.* 19:2. Is. 36:22. | 37:2.
1 Ch. 24:6. principal *h.* || Jb. 1:3. a great *h.*
Pr. 27:27. goat's milk for thy *h.* || 31:21. all her *h.*
31:27. she looketh well to the ways of her *h.*
Mat. 10:25. call them of his *h.* || 36. his own *h.*
24:45. hath made ruler over his *h.* Lu. 12:42.
Ro. 16:10. Aristobulus, *h.* || 11:8. of Narcissus
1 Co. 1:16. I baptized *h.* of Stephanas, Ac. 16:15.
Ga. 6:10. *h.* of faith || Ep. 2:19. of the *h.* of God
Phil. 4:22. chiefly they that are of Cesar's *h.*
2 Ti. 4:19. salute the *h.* of Onesiphorus

HOUSEHOLDER, *s.* Mat. 13:27,52. 20:1. | 21:33.

HOUSEHOLD-*Servants*, *s.* Ac. 10:7. two *h.*-

HOUSEHOLD-*Stuff*, *s.* Ge. 31:37. Ne. 13:8.

HOW, *ad.* Ge. 39:9. *h.* can I do this great
44:16. *h.* clear ourselves || 31. *h.* go up
Ex. 6:12. *h.* shall Pharaoh hear? 30. || 19:4.
Nu. 23:8. *h.* shall I curse? *h.* shall I defy
24:5. *h.* goodly are thy tents, O Jacob, and
De. 7:17. *h.* can I dispossess || 25:18. *h.* he met
32:30. *h.* should one chase a thousand, and
Jod. 13:12. *h.* shall we order the child?
16:15. she said, *h.* canst thou say, I love thee
Ru. 3:18. till thou know *h.* the matter will fall
1 S. 10:27. *h.* shall this man save us || 16:2.
2 S. 1:4. *h.* went the matter || 19. *h.* fallen
11:7. *h.* Joab did || 12:18. *h.* will he vex hims.
1 K. 3:7. I know not *h.* to go || 12:6. *h.* advise
9 K. 10:4. *h.* then shall we stand || 17:28. | 18:24.
19:25. heard long ago *h.* I ha. done it, Is. 37:26.
2 Ch. 20:11. *h.* they reward us || 33:19. *h.* G. was
Est. 2:11. *h.* Esther did || 8:6. *h.* can I endure
Jb. 9:2. *h.* should a man be || 22:13. *h.* doth G.
26:2. *h.* hast thou helped || 34. *h.* little a portion
Ps. 11:1. *h.* say you to my soul || 66:3. *h.* terrible
73:11. *h.* doth God know || 84:1. *h.* amiable
89:47. *h.* short my time || 104:24. *h.* manifold
119:97. O *h.* love I thy || 103. *h.* sweet, 159.
132:2. *h.* he sware || 139:17. *h.* precious are
Pr. 15:23. *h.* good is it || 30:13. O *h.* lofty
Ec. 10:15. *h.* to go to city || 11:5. *h.* bones grow
Song 4:10. *h.* fair, 7:6. || 7:1. *h.* beautiful are
Is. 14:12. *h.* art thou fallen || 20:6. *h.* escape
50:4. *h.* to speak || 52:7. *h.* beautiful, Ro. 10:15.
Jer. 3:19. *h.* shall I put thee among the children
5:7. *h.* shall I par. || 8:8. *h.* do you say, 48:14.
9:19. *h.* are we spoiled || 15:5. to ask *h.* thou
47:7. *h.* can it be quiet || 50:23. *h.* is hammer
Ez. 16:30. *h.* weak || 33:10. *h.* should we live
Ho. 11:8. *h.* give thee up, Ephraim? *h.* deliver
Jo. 1:18. *h.* do beast groan || Ob. 5. *h.* cut off
Hag. 2:3. *h.* do you see it now, is it not as noth.
Mat. 6:23. *h.* great is that darkn. || 7:4. *h.* wilt
10:19. take no thought *h.* || 12:14. *h.* destroy
12:26. *h.* shall his kingdom stand? Lu. 11:18.
34. *h.* can ye, being evil || 16:11. *h.* is it
18:12. *h.* think ye || 22:12. *h.* camest thou in
22:45. call him L. *h.* is he his son, Lu. 20:44.
23:33. *h.* escape || 26:54. *h.* shall Scriptures
Mk. 2:26. *h.* he went || 4:27. knoweth not *h.*
4:40. *h.* is it ye have no faith || 10:23. *h.* hardly
Lu. 1:34. *h.* shall this || 2:49. *h.* is it ye sought
8:18. *h.* ye hear || 10:26. *h.* readest thou
12:50. *h.* am I straitened || 56. *h.* is it? 16:2.
Jn. 3:4. *h.* can a man be born when old? 9.
5:44. *h.* can ye believe || 47. *h.* believe my
7:15. *h.* knoweth this man letters || 9:10.
9:26. *h.* opened he || 11:36. *h.* he loved him
14:5. *h.* can we know way || 22. *h.* is it that
Ac. 8:31. *h.* can I || 15:36. see *h.* they do
Ro. 3:6. *h.* shall G. judge || 7:18. *h.* to perform
8:32. *h.* shall he not with him give all things
10:14. *h.* shall they call, *h.* believe, *h.* hear
1 Co. 14:9. *h.* shall it be known what is spoken
15:35. will say, *h.* are the dead raised up, and
Ga. 4:9. *h.* turn ye again || Ep. 6:21. *h.* I do
1 Th. 2:10. *h.* holily || 4:1. *h.* ye ought to walk
1 Ti. 3:5. *h.* shall he take care of the church
He. 2:3. *h.* shall we escape || 7:4. *h.* great this
1 Jn. 3:17. *h.* dwelleth the love of God, 4:20.
Re. 3:3. remember *h.* thou hast received and

HOW *long*. Ex. 10:3. *h.* refuse? 16:28.
Nu. 14:11. *h.*- will this people provoke me? 27.
Jos. 18:3. *h.*- are ye slack to go to possess the
1 S. 1:14. *h.*- be drunk || 16:1. *h.*- will mourn
2 S. 19:34. *h.*- to live || 1 K. 18:21. *h.*- halt ye
Ne. 2:6. king said, For *h.*- shall thy journey be
Jb. 7:19. *h.*- not depart || 8:2. *h.*- wilt thou speak
18:2. *h.*- will it be ere || 19:2. *h.*- will ye vex
Ps. 4:2. *h.*- will ye turn || 6:3. O Lord, *h.*-
13:1. *h.*- wilt thou forget me, O L. forever, 2.
35:17. *h.*- wilt thou look on || 62:3. *h.*- imagine
74:10. O God, *h.*- || 79:5. *h.*- be angry, 89:4.
82:2. *h.*- will ye judge unjustly || 89:46. *h.*- hide
90:13. return, O L. *h.*- || 94:4. *h.*- utter hard
Pr. 1:22. *h.*- ye simple ones || 6:9. *h.*- sleep
Is. 6:11. then said I, O Lord, *h.*- he answered
Jer. 4:14. *h.*- shall vain thoughts lodge in thee
21. *h.*- shall I see || 12:4. *h.*- shall land mourn
47:5. *h.*- cut thyself || 6. *h.*- ere thou be quiet
Da. 8:13. *h.*- shall be the vision || 12:6. *h.*- to
Ho. 8:5. *h.*- will it be ere they attain innocency
Ha. 1:2. *h.*- shall I || 2:6. which is not his, *h.*-
Zch. 1:12. *h.*- not have mercy on Jerusalem
Mat. 17:17. *h.*- shall I suffer you, bring him to
me, Mk. 9:19. Lu. 9:41.
Mk. 9:21. *h.*- is it ago since this came to him
Jn. 10:24. *h.*- dost thou make us to doubt
Re. 6:10. *h.*- O L. holy and true, dost thou not

HOW *many*. Jb. 13:23. *h.*- mine iniquities
Ps. 119:84. *h.*- are the days of thy servant
Mat. 15:34. *h.*- loaves have ye? Mk. 6:38. | 8:5.
| 16:9. Mk. 8:19,20. | 15:4. Lu. 15:17.
2 Ti. 1:18. in *h.*- things he ministered

HOW *many times*. 1 K. 22:16. 2 Ch. 18:15.

HOW *much*. 2 K. 5:13. Ezr. 7:22. Pr. 16:16.
Song 4:10. Mat. 12:12. Lu. 16:5,7. | 19:15.
Ac. 9:13. He. 8:6. | 10:29. Re. 18:7.

HOW *much less*. 2 K. 8:27. *h.*- this house
2 Ch. 6:18. | 32:15. Jb. 4:19. | 9:14. | 25:6. | 34:19.
Ez. 15:5.

HOW *much more*. De. 31:27. 1 S. 14:30. | 23:3.
2 S. 4:11. | 16:11. Jb. 15:16. Pr. 15:11. | 19:7.
| 21:27. Ez. 14:21. Mat. 7:11. | 10:25. Lu.
12:24,28. Ro. 11:12,24. 1 Co. 6:3. Phile.
16. He. 9:14.

HOW *oft*. Jh. 21:17. Ps. 78:40. Mat. 18:21. |
23:37. Lu. 13:34.

HOWBEIT, *ad.* Is. 10:7. Mat. 17:21.

HOWL, *v.* Is. 13:6. *h.* ye, 14:31. || 15:2. Moab *h.*
23:1. *h.* ye ships, 6. || 52:5. make them *h.* 65:14.
Jer. 4:8. lament and *h.* 48:20. || 25:34. *h.* ye shep.
47:2. all shall *h.* || 48:31. I will *h.* for Moab, 39.
49:3. *h.* O Heshbon || 51:8. *h.* for Babylon
Jo. 1:5. *h.* ye drinkers || 11. *h.* vine-dressers, 13.
Mi. 1:8. I will *h.* || Zph. 1:11. *h.* ye inhabitants
Zch. 11:2. *h.* fir-tree || Ja. 5:1. rich men *h.*

HOWLED, *p.* Ho. 7:14. they *h.* on their beds

HOWLING, *p.* De. 32:10. *h.* wilderness, he
Is. 15:8. *h.* thereof || Jer. 25:36. a *h.* of flock
Zph. 1:10. shall be a *h.* || Zch. 11:3. voice of *h.*

HOWLINGS, *s.* Am. 8:3. songs shall be *h.* in

HUGE, *a.* 2 Ch. 16:8. Lubims a *h.* host, with

HUKOK, *Engraver, scribe, or lawyer.* A city,
1 Ch. 6:75. Jos. 19:34.

HUL, *Pain, infirmity.* Ge. 10:23.

HULDAH, *The world.* 2 K. 22:14.

HUMBLE. *To be* humble, *signifies to be lowly-minded, under a convincing sense of our vileness and unworthiness; esteeming others better than ourselves; ascribing all that is good to God alone; being little in our own account, even as a weaned child.*

Humility *is a most excellent grace of the Spirit; when perfect, it evidences the subject of it to be a child of God, and is accompanied with content, peace, and submission to the will of God.*

To humble, *signifies to afflict, to try.* De. 8:2.
Jb. 22:29. and he shall save the *h.* person
Ps. 9:12. he forgetteth not cry of *h.* 10:12,17.
34:2. *h.* shall hear || 69:32. *h.* shall see this
Pr. 16:19. better be of a *h.* spirit with lowly
29:23. honor shall uphold the *h.* in spirit
Is. 57:15. to revive spirit of *h.* and the heart
Ja. 4:6. giveth grace to the *h.* 1 Pe. 5:5.

HUMBLE, *v.* Ex. 10:3. refuse to *h.*
De. 8:2. to *h.* thee, 16. || Jud. 19:24. *h.* ye them
2 Ch. 7:14. shall *h.* themselves || 34:27. didst *h.*
Pr. 6:3. go, *h.* thyself || Jer. 13:18. *h.* yourselves
Mat. 18:4. shall *h.* himself, 23:12. || 2 Co. 12:21.
Ja. 4:10. *h.* yourselves, 1 Pe. 5:6.

HUMBLED, *p.* Le. 26:41. hearts be *h.* and
De. 8:3. he *h.* thee || 21:14. hast *h.* her, 22:29.
22:24. *h.* neighb. wife || 2 K. 22:19. *h.* thyself
2 Ch. 12:6. kings *h.* themselves, 7,12. | 30:11.
32:26. Hezekiah *h.* himself || 33:12. Manasseh
33:19. before he was *h.* || 23. Amon *h.* not
36:12. Zedekiah *h.* not himself, but trespassed
Ps. 35:13. as for me, I *h.* my soul with fasting
Is. 2:11. the lofty looks of man shall be *h.* 5:15.
10:33. haughty shall be *h.* || Jer. 44:10. not *h.*
La. 3:20. my soul hath in remem. and is *h.*
Ez. 22:10. have they *h.* her set apart, 11.
Da. 5:22. hast not *h.* || Phl. 2:8. he *h.* himself

HUMBLEDST, *v.* 2 Ch. 34:27. *h.* thyself before

HUMBLETH, *v.* 1 K. 21:29. how Ahab *h.*
Ps. 10:10. he *h.* himself || 113:6. who *h.* himself
Is. 2:9. himself || Lu. 14:11. that *h.* hims. 18:14.

HUMBLENESS, *s.* Col. 3:12. put on *h.* of mind

HUMBLY, *ad.* 2 S. 16:4. Mi. 6:8.

HUMILIATION, *s.* Ac. 8:33. in his *h.* his

HUMILITY, *s. Lowliness of mind. It consists in a person's apprehension of his own nothingness, when compared with God; and his littleness, in comparison to some of his fellow-men; — of his depravity,* Ro. 12:3. *frailty and inability; — and of his entire dependence on God for every good,* 2 Co. 3:5. *— Ascribed to God, it means his infinite condescension in kindness to creatures so far below him, and so unworthy his notice.*

Pr. 15:33. and before honor is *h.* 18:12.
22:4. by *h.* are riches and honor, and life
Ac. 20:19. serving the Lord with all *h.* of mind
Col. 2:18. no man beg. you in a voluntary *h.* 23.
1 Pe. 5:5. be subject, and be clothed with *h.*

HUMTAH, *Lizard, snail.* A city, Jos. 15:54.

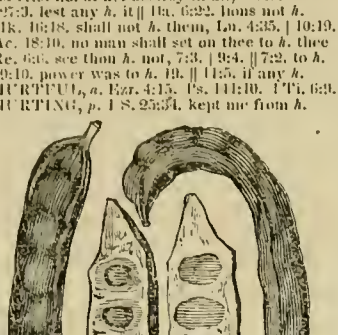
HUNDRED, *a.* Ge. 5:3. Adam lived 130 years
6. Seth lived 105 years || 18. Jared lived 162
25. Methuselah lived 187 years, and begat
27. all the days of Methuselah were 969 years
6:3. yet his days shall be 120 years
7:24. waters prevailed 150 days, 8:3.
9:28. Noah lived 350 || 11:28. Shem a *h.*
17:17. shall a child be born to him that is a *h.*
21:5. Abraham was a *h.* || 23:1. Sarah 127.
25:7. Abraham lived 175 years || 17. Ishm. 137
26:12. a *h.* fold || 33:19. *h.* pieces, Jos. 24:32.
35:28. days of Isaac 180 || 47:28. Jacob 147
50:22. Joseph lived 110 || 26. being 110 years
Ex. 6:16. Levi 137 years || 18. 133 years
20. the years of Amram were 137 years
27:9. hangings a *h.* cubits long, 11. | 38:9,11.
38:27. a *h.* sockets were cast of the *h.* talents
Le. 26:8. chase a *h.* || Nu. 7:85. 130 shekels
De. 22:19. amerce him in a *h.* shekels of silver
31:2. I am a *h.* and 20 years old this day, 34:7
Jud. 2:8. being a *h.* years old || 8:10. fell 120,000
20:10. ten of a *h.* || 35. of Benj. 25,000 one *h.*
1 S. 18:25. but a *h.* foreskins, 2 S. 3:14.
25:18. a *h.* clusters of raisins, 2 S. 16:1.
2 S. 8:4. reserved for a *h.* char. 1 Ch. 18:4.
1 K. 8:63. a *h.* and 20,000 sheep, 2 Ch. 11:1.
10:10. she gave king *h.* and 20 talents, 2 Ch. 9:9
29. for a *h.* and 50 shekels, 2 Ch. 1:17.
12:21. with Benjamin 180,000, 2 Ch. 11:1.
18:4. Obad. took a *h.* prophets and hid, 13.
20:29. slew of the Syrians 100,000 footmen
2 K. 3:4. 100,000 lambs, 100,000 rams
4:43. should I set this before a *h.* men
19:35. smote of Assyrians 185,000, Is. 37:36.
23:33. a tribute of a *h.* talents, 2 Ch. 36:3.
1 Ch. 5:21. took from Hagarites 100,000 men
21:5. of Israel a thousand thous. and 100,000
22:14. for house of L. *h.* thousand talents of
29:7. and gave a *h.* thousand talents of iron

2 Ch. 2:17. strangers in Israel were 150,000
2:15. Jehoiada was a *h.* and 30 years old
25:6. he hired a *h.* thousand men of valor
28:6. Pekah slew in Judah 120,000 in
Ezr. 2:69. they gave one *h.* priests' garments
1:17. a *h.* bullocks, two *h.* rams, four *h.*
7:22. to a *h.* talents of silver, a *h.* measures
Ne. 5:11. restore the *h.* part of the money
Est. 1:1. a *h.* and 27 provinces, 8:9. | 9:30.
Jb. 42:16. after this Job lived 140 years
Pr. 17:10. more than a *h.* stripes into a fool
Ec. 6:3. beget a *h.* child. || 8:12. do evil *h.* times
Is. 65:20. sinner a *h.* years old be accursed
Ez. 40:19. *h.* cubits, 17. | 41:13,14. | 42:8.
Da. 6:1. to set over kingdom *h.* 20 princes
Am. 5:3. went out by 1000 shall leave n *h.*
Mat. 18:12. a *h.* sheep, Lu. 15:1. ||28. pence
Mk. 4:8. some a *h.* || Lu. 16:6. *h.* measures
Ju. 19:39. a *h.* weight || 21:11. 153 fishes
Ac. 1:15. 120 || Ro. 4:19. about a *h.*
Re. 7:4. sealed 144,000, 14:1,3. | 21:17.
HUNDRED *Fold*, *s.* Ge. 26:12. same year *h.*-
2 S. 24:3. the Lord add to the people a *h.*-
Mat. 13:8. some a *h.*-fold, | 19:29. Lu. 8:8.

HUNDREDS.

Ex. 18:21. rulers of *h.* and tens, 25. De. 1:15.
Nu. 31:14. wrath with captains of *h.* 54.
1 S. 22:7. make you captains of *h.* || 29:2.
2 S. 18:1. captains over *h.* || 4. came by *h.*
2 K. 11:4. rulers over *h.* 10:19. 2 Ch. 23:5.
1 Ch. 13:1. captains of *h.* 26:26. | 28:1. | 29:6. 2 Ch. 2:1. | 25:5.
Mk. 6:40. they sat down in ranks by *h.* and
HUNGER, *s.* Ex. 16:3. to kill with *h.*
De. 28:48. serve in *h.* || 32:24. burnt with *h.*
Ne. 9:15. in their *h.* || Ps. 34:10. lions do *h.*
Pr. 19:15. and an idle soul shall suffer *h.*
Jer. 38:9. like to die for *h.* || 42:14. nor have *h.*
La. 2:19. faint for *h.* || 4:9. slain with *h.*
Ex. 34:20. not consumed with *h.* || Lu. 15:17.
2 Co. 11:27. been in *h.* || Re. 6:8. to kill with *h.*
HUNGER, *v.* De. 8:3. suffered thee to *h.*
Is. 49:10. they shall not *h.* nor thirst, Re. 7:16.
Mat. 5:6. blessed are they that *h.* Lu. 6:21.
Lu. 6:35. that are full for ye shall *h.*
Jn. 6:35. shall never *h.* || Ro. 12:20. if enemy *h.*
1 Co. 4:11. we both *h.* || 11:34. if any man *h.*
HUNGER-*bitten*, *a.* Jb. 18:12. strength be *h.*-
HUNGERED, *p.*
Mat. 4:2. he was afterwards a *h.* Lu. 4:2.
12:1. d sciples were a *h.* 3. Mk. 2:25.
21:18. he *h.* || 25:35. I was a *h.* 37:12.
Lu. 6:3. what David did when he was a *h.*
HUNGRY, *a.* 1 S. 2:5. they that were *h.*
2 S. 17:29. people is *h.* || 2 K. 7:12. we be *h.*
Jb. 5:5. *h.* eateth up || 22:7. bread from *h.* 24:10.
Ps. 50:12. if I were *h.* || 107:5. *h.* and thirsty
107:9. he filled the *h.* 36. || 146:7. food to the *h.*
Pr. 6:30. steal to satisfy his soul when he is *h.*
25:21. if enemy be *h.* || 27:7. to the *h.* soul
Is. 8:21. hardly be stead and *h.* 9:20. | 29:8.
32:6. empty the soul of the *h.* || 44:12. he is *h.*
58:7. bread to the *h.* 10. || 65:13. ye shall be *h.*
Ez. 18:7. hath given his bread to the *h.* 16
Mk. 11:12. he was *h.* || Lu. 1:53. filled the *h.*
Ac. 10:10. Peter became *h.* || 1 Co. 11:21. one is *h.*
Phl. 4:12. I know how to be full, and to be *h.*
HUNT, *v.* signifies, *figuratively*, (1) *To lie in wait to destroy*, 1 S. 24:11. (2) *To overtake*, Ps. 140:11. (3) *To seek the ruin of souls*, Ez. 13:18.
Ge. 27:33. go *h.* me venison || 5. went to *h.*
1 S. 26:20. *h.* a partridge || Jb. 38:39. wilt *h.*?
Ps. 140:11. evil shall *h.* || Pr. 6:26. *h.* for life
Jer. 16:16. they shall *h.* || La. 4:18. *h.* our steps
Ez. 13:18. will ye *h.* the souls of my people? 20.
Mi. 7:2. they *h.* every man his brother
HUNTED, *p.* Ge. 27:33. Ez. 13:21.
HUNTER, *S*, *s.* Ge. 10:9. Nimrod the mighty *h.*
25:27. Esau was a cunning *h.* a man of the
Pr. 6:5. hand of *h.* || Jer. 16:16. many *h.*
HUNTEST, *v.* 1 S. 24:11. Jb. 10:16.
HUNTETH, *v.* Le. 17:13. *h.* and catcheth
HUNTING, *p.* Ge. 27:30. Pr. 12:27.
HUPHAM, *Their chamber.* Nu. 26:39.
HUPHAH, *A chamber*, or *hank.* 1 Ch. 14:13.
HUPPIM, *A chamber covered.* Ge. 46:21.
HUR, *Liberty, prince, whiteness. Caleb's* son by *Ephrath*, and *Judah's* great-grandson, 1 Ch. 2:19,50.
Ex. 17:10. Moses, Aaron, and *H.* went up, 12. 24:14. A. and *H.* are with you || 31:2. son of *H.* 35:30. Bezaleel son of Uri, son of *H.* 38:22.
Nu. 31:8. they slew *H.* kings of Mid. Jos. 13:21.
1 K. 4:8. the son of *H.* in mount Ephraim
1 Ch. 2:19. bare him *H.* || 20. *H.* begat Uri
50. Caleb, son of *H.* || 4:1. sons of Judah *H.* 4.
2 Ch. 1:5. Uri son of *H.* || Ne. 3:9. Re. son of *H.*
HURAI, as HUR. 1 Ch. 11:32. *H.* one
HURAM, or HIRAM, *Their liberty*, &c.
1 Ch. 8:5. 2 Ch. 2:3. | 4:11. | 8:2,18. | 9:10.
HURI, *Being angry*; *or Liberty.* 1 Ch. 5:14.
HURI, ETHI, *v.* Nu. 35:20. Jb. 27:21.
HURLING, *p.* 1 Ch. 12:2. in *h.* stones
HURT, *s.* Ge. 4:23. slain, to my *h.*
26:29. wilt do us no *h.* || 31:29. to do you *h.*
1 S. 20:21. and no *h.* || 24:9. D. seeketh thy *h.*
2 K. 1:13. why meddle to thy *h.* 2 Ch. 25:19.
Ezr. 4:22. *h.* of the kings || Est. 9:2. sought *h.*

Ps. 15:4. sweareth to his *h.* || 35:4. devise *h.* 70:2. 38:12. seek my *h.* 71:13,24. || 41:7. devise *h.*
Ec. 5:13. riches kept for owners to their *h.* 8:9.
Jer. 6:14. healed the *h.* of 8:11,21. || 10:19. for my *h.* 25:6. I will do you no *h.* 7. || 38:4. seeketh the *h.*
Da. 3:25. no *h.* 6:22. || 6:23. no *h.* found
HURT, *p.* Ex. 22:10. if a beast be *h.*
1 S. 25:15. we were not *h.* || Ec. 10:9. shall be
Jer. 8:21. for the hurt of my people am I *h.*
Re. 2:11. shall not be *h.* of the second death
HURT, *v.* Ge. 31:7. God suffereth him not to *h.*
Ex. 21:22. *h.* woman with child || 35. if ox *h.*
Nu. 16:15. nor have I *h.* || 1 S. 25:7. *h.* them
Jb. 35:8. thy wickedness may *h.* a man as thou
Ps. 105:18. whose feet they *h.* with fetters
Is. 11:9. not *h.* nor destroy in all, 65:25.
27:3. lest any *h.* it || Da. 6:22. lions not *h.*
Mk. 16:18. shall not *h.* them, Lu. 4:35. | 10:19.
Ac. 18:10. no man shall set on thee to *h.* thee
Re. 6:6. see thou *h.* not, 7:3. | 9:4. || 7:2. to *h.*
9:10. power was to *h.* 19. || 11:5. if any *h.*
HURTFUL, *a.* Ezr. 4:15. Ps. 144:10. 1 Ti. 6:9.
HURTING, *p.* 1 S. 25:34. kept me from *h.*



Husks of Carob Tree—Ceratonia Siliqua.

HUSBAND [*band of the house*], *s.* signifies, (1) *One that hath a wife*, Jer. 6:11. *who is her lord*, Ge. 18:12. *her guide*, Pr. 2:17. *her head*, Ep. 5:23. (2) *Jesus Christ, who is the husband of his church*, Is. 54:5. Jer. 31:32. Ho. 2:19.
Ge. 3:6. gave to *h.* || 16. desire to thine *h.*
16:3. gave Hagar to her *h.* || 20:32. *h.* will love
34. my *h.* be joined to me || 30:15. taken my *h.*
30:20. Leah said, Now will my *h.* dwell with
Ex. 4:25. a bloody *h.* 26. || 21:22. as woman's *h.*
Le. 19:20. is betrothed to a *h.* De. 22:23.
21:3. sister, who hath had no *h.* Ez. 44:25.
Nu. 5:13. hid from the eyes of her *h.* 20:27.
30:6. if she had a *h.* 7:8,11. || 14. but if her *h.*
De. 21:13. go in unto her, and be her *h.* 25:5.
22:22. married to a *h.* || 24:3. if the latter *h.*
25:7. my *h.* brother refuseth to raise a name
11. the wife draweth near to deliver her *h.*
28:56. eye be evil toward the *h.* of her bosom
Jud. 13:6. the woman came and told her *h.* 9:10.
20:4. the *h.* of the woman slain, answered
Ru. 1:5. Naomi left of her sons and her *h.*
12. too old to have a *h.* if I should have a *h.*
1 S. 2:19. when she came up with her *h.* to
4:19. heard that her father and *h.* were dead
25:19. but she told not her *h.* Nabal
2 S. 3:16. her *h.* went along with her weeping
11:26. that Uriah her *h.* was dead she mourned
14:5. I am a widow, my *h.* is dead, 2 K. 4:1.
2 K. 4:9. she said to her *h.* I perceive, 11:22.
Pr. 12:4. a crown to her *h.* || 31:11. heart of her *h.*
Is. 54:5. thy maker is thy *h.* the Lord of hosts
Jer. 3:20. as a wife departeth from her *h.* so
6:11. *h.* be taken || 31:32. although I was a *h.*
Ez. 16:32. instead of her *h.* 45. || 44:25. had no *h.*
Ho. 2:2. nor am I her *h.* || 7. my first *h.* || 16.
Jo. 1:8. *h.* of her youth || Mat. 1:16. *h.* of Mary
Mk. 10:12. if a woman should put away her *h.*
Lu. 2:36. lived with a *h.* || 16:18. put from her *h.*
Jn. 4:16. call thy *h.* 17. || 18. he is not thy *h.*
Ac. 5:9. feet of them that buried thy *h.* 10.
Ro. 7:2. *h.* be dead || 3. while *h.* liveth
1 Co. 7:2. have her own *h.* || 3. wife to her *h.*
4. not power over own body, but her *h.*
7:10. let not the wife depart from her *h.*
11. remain unmarried or be reconciled to *h.*
34. that is married careth how she please *h.*
39. is bound by the law as long as her *h.* liv.
2 Co. 11:2. I have espoused you to one *h.*
Ga. 4:27. more children than she that hath a *h.*
Ep. 5:23. *h.* is the head || 33. reverence her *h.*
1 Ti. 3:2. the *h.* of one wife, 12. Ti. 1:6.
Re. 21:2. prepared as a bride adorned for her *h.*

HUSBANDMAN, *s.* Ge. 9:20. Noah a *h.*
Jer. 51:23. break the *h.* || Zch. 13:5. I am n *h.*
Jn. 15:1. my Father is the *h.* || 2 Ti. 2:6. the *h.*
Ja. 5:7. *h.* waiteth for the precious fruits of
HUSBANDMEN, *s.* 2 K. 25:12. Jer. 52:16.
2 Ch. 26:10. Uzziah had *h.* || Jer. 31:24. dwell *h.*
Jo. 1:11. O ye *h.* || Am. 5:16. *h.* to mourning
Mat. 21:33. let it out to *h.* Mk. 12:1. Lu. 20:9.
40. what will he do to those *h.* Mk. 12:9.
HUSBANDRY, *s.* 2 Ch. 26:10. Jb. 1:3.
1 Co. 3:9. ye are God's *h.* ye are God's building
HUSBANDS, *s.* Est. 1:17. despise their *h.* 20.
Jer. 29:6. and give your daughters to *h.*
Ez. 16:45. loathed their *h.* and their children
Jn. 4:18. had five *h.* || 1 Co. 14:35. ask their *h.*
Ep. 5:22. submit to your *h.* 24. Col. 3:18.
25. *h.* love your wives as Christ, Col. 3:19.
1 Ti. 3:12. *h.* of one wife || Ti. 2:4. love *h.* 5.
1 Pe. 3:1. in subjection to your *h.* || 7. ye *h.*
HUSHAH, *Hasting*, or *holding peace.* 1 Ch. 4:4.
HUSHAI, *The same.* 2 S. 15:32,37. | 16:16. | 17:5. 1 K. 4:16. 1 Ch. 27:33.
HUSHAM, *Their hasting.* Ge. 36:34,35.
HUSHATHITE, *Hasting, holding peace*, or *sensibility.* 2 S. 21:18. | 23:27. 1 Ch. 11:9. | 20:4. | 27:11.
HUSHIM, *The same.* Ge. 46:23. 1 Ch. 7:12. | 8:8,11.
HUSK,* *S*, *s.* Nu. 6:4. 2 K. 4:42. Lu. 15:16.
HUZ, *Counsel*, or *wood.* Ge. 22:21.
HUZOTH, *Streets*, or *populous.* Nu. 22:39.
HUZZAB, *Molten.* Na. 2:7. *H.* be led
HYMENEUS, *Marriage.* 1 Ti. 1:20.
HYMN, *S*, *s.* Mat. 26:30. sung a *h.* Mk. 14:26.
Ep. 5:19. speaking in psalms and *h.* Col. 3:16.
HYPOCRISY, *s. It comes from the* Greek hupocrisis, *It is a close dissembling, a counterfeiting religion and virtue; a feigning what a person is not, like the actors in a play. They are described by our Savior, in* Mat. 23, *as*
(1) *They say and do not*, ver. 3. (2) *What they do, is to be seen of men*, 5. (3) *They affect popular applause*, 6—12. (4) *They hide their crying sins under the colorable appearances of virtue*, 14. (5) *They are strict in small matters, and omit greater duties*, 23,24. (6) *They are curious in externals, but not concerned about heart sins*, 25,27. (7) *They magnified the gracious of former ages, but hated those present in their own times*, 29—36. (8) *Hypocrites pray only in time of sickness or danger, when they are driven to it*, Jb. 27:8,9,10. (9) *They judge others severely for small faults, being themselves guilty of greater crimes*, Mat. 7:5. (10) *They are more for outward ceremonies, and human traditions, than for the true spiritual worship of God*, Mat. 12:1,2,7. | 15:2,7,8,9. (11) *They are generally cruel and covetous*, Ps. 35:16. Mat. 23:14. Ac. 5:1,2. (12) *In public calamities they are fearful*, Is. 33:14. (13) *In worldly affairs they are quicksighted, not so in spiritual.* WILSON'S CHRIST. DICT.
Is. 32:6. to practise *h.* || Mat. 23:28. full of *h.*
Mk. 12:15. he knowing their *h.* || Lu. 12:1.
1 Ti. 4:2. speaking lies in *h.* || Ja. 3:17. without *h.*
HYPOCRISIES, *s.* 1 Pe. 2:1. laying aside all *h.*
HYPOCRITE, *s.* Jb. 8:13. *h.* hope shall perish
13:16. *h.* not come before him || 17:8. against *h.*
15:34. congregation of *h.* shall be desolate
20:5. joy of the *h.* is but for a moment
27:8. what is the hope of the *h.* though he
34:30. that *h.* reign not || 36:13. *h.* in heart
Pr. 11:9. a *h.* with his mouth destroyeth
Is. 9:17. every one is a *h.* || 33:14. surprised *h.*
Mat. 6:2. as the *h.* do || 5. as the *h.* are, for
7:5. thou *h.* || 15:7. ye *h.* well did Esaias, Mk. 7:6.
15:16. moreover when ye fast, be not as the *h.*
16:3. O ye *h.* ye can discern face, Lu. 12:56.
22:18. why tempt ye me, ye *h.*? show me
23:13. woe unto you *h.* 14,15,23,25,27,29.
24:51. appoint him his portion with the *h.*
Lu. 6:42. thou *h.* cast beam || 13:14. | 15:15.
HYPOCRITICAL, *a.* Ps. 35:16. Is. 10:6.
HYSSOP, *In* Hebrew *called* Esop. *It is a medicinal herb, 'which is warm and detergent; and therefore good in many kinds of coughs and disorders of the lungs and breast, which arise from phlegm and vicid humors.' There are two sorts of it, the garden and mountain* hyssop. *This herb was used to sprinkle with in purifications among the* Jews. Ex. 12:22.
Ex. 12:22. take a bunch of *h.* Le. 14:4,6—52.
Nu. 19:6. shall cast *h.* in midst of burning
18. a clean person shall take *h.* and dip it
1 K. 4:33. from the cedar even to the *h.*
Ps. 51:7. purge me with *h.* || Jn. 19:29. put in *h.*
He. 9:19. he took blood with *h.* and sprinkled

I.

I *IS* referred, 1. *To God*, to set forth, (1) *The dignity of his person*, Ps. 81:10. Is. 45:5,6. (2) *His almighty power*, Ge. 17:1. (3) *His immutability*, Ex. 3:14. (4) *The certainty of his promises and threatenings*, Ex. 6:2. Nu. 14:35. II. *To the Son of God, before and after his incarnation*, Song 2:1. Mk. 14:62. Lu. 24:39.

* *See engraving preceding column.*

III. *To the Holy Ghost*, Ac. 10:20. IV. *To the church*, Song 2:16. | 6:3. V. *To the good angels*, Lu. 1:19. | 2:10. Re. 22:9. VI. *To evil angels*, 1 K. 22:21,22. VII. *To men and women*, denoting, (1) *Their pride*, Is. 47:8. (2) *The certainty of what is said*, Ga. 5:2. Phile. 19. (3) *The speaker's readiness to perform his duty*, Mi. 3:8. Mat. 21:30. VIII. *To the creatures*, Nu. 22:30. Jud. 9:9,11,13.

I, *even* I. Ge. 6:17. Ex. 31:6. Le. 26:24. De. 32:39. Jud. 5:3. 1 K. 18:22. Ezr. 7:21. Is. 43:25. | 48:15. | 51:12. Ez. 5:8. | 6:3. | 31:11,20. Da. 8:15. Ho. 5:14.

IBHAR, *Chosen*. One of *David's* sons, 2 S. 5:15. 1 Ch. 3:6. | 14:5.

IBLEAM, *The ancient of the people*. Jos. 17:11.

IBNEIAH, *The Lord's building*. 1 Ch. 9:8.

IBRI, *Passing over, being angry*. 1 Ch. 24:27.

IBZAN, *Father of a target*. Jud. 12:8,10.

ICE, *s.* Jb. 6:16. | 38:29. Ps. 147:17.

ICHABOD, *Where is the glory?* 1 S. 4:21.

ICONIUM, *Coming*. A city of *Cilicia*, Ac. 13:51. | 14:1,19. | 16:2. 2 Ti. 3:11.

IDALAH, *Hand of the oath*. Jos. 19:15.

IDBASH, *Honey*. 1 Ch. 4:3.

IDDO, *His hand, power, or praise*. 1 K. 4:14.

IDLE, *a. Slothful, lazy*. Ex. 5:8. they be i. 17. Pr. 19:15. and an i. soul shall suffer hunger Mat. 12:36. every i. word || 20:3. standing i. 6. Lu. 24:11. their words seemed as *i.* tales 1 Ti. 5:13. they learn to be *i.* and not only *i.*

IDLENESS, *s.* Pr. 31:27. not the bread of *i.* Ec. 10:18. through i. || Ez. 16:49. abundance of *i.*

IDOLATER, *S, s.* 1 Co. 5:10. covetous or *i.* 11. 6:9. *i.* shall not inherit || 10:7. neither be ye *i.* Ep. 5:5. who is an *i.* hath any inheritance Re. 21:8. *i.* shall have their part in lake, 22:15.

IDOLATRY, *s.* signifies, (1) *The superstitious worship which is given to idols or false gods*, Ac. 17:16. 1 Co. 10:7. (2) *All human inventions in the worship of God*, De. 12:32. (3) *Setting the heart inordinately on any creature*, Ep. 5:5. Phil. 3:19.

I S. 15:23. stubbornness is an iniquity and *i.* Ac. 17:16. wholly given to *i.* || 1 Co. 10:14. flee *i.* Ga. 5:20. *i.* witchcraft || Col. 3:5. covetousness is *i.*

IDOLATRIES, *s.* 1 Pe. 4:3. abominable *i.*

IDOLATROUS, *a.* 2 K. 23:5. the *i.* priests

IDOL, *a.* Zch. 11:17. woe to the *i.* shepherd

IDOL signifies, (1) *An image or statue representing some false deity*, 2 Co. 6:16. (2) *Any thing sinfully indulged*, 1 Jn. 5:21. (3) *Devils*, Is. 19:3. 1 Co. 10:21. Re. 9:20. (4) *A thing of nought, a dunghill God*, 1 Co. 8:4.

I K. 15:13. she made an *i.* in grove, 2 Ch. 15:16. 2 Ch. 33:7. set the *i.* in the house of God, 15. Is. 48:5. my *i.* hath done || 66:3. blessed an *i.* Jer. 22:28. a despised *i.* || Ac. 7:41. sacrifice to *i.* 1 Co. 8:4. *i.* is nothing, 10:19. || 7. conscience of *i.*

IDOLS, *s.* Le. 19:4. turn ye not to *i.* 26:1,30. De. 29:17. *i.* wood and st. || 1 S. 31:9. house of *i.* 1 K. 15:12. removed the *i.* || 21:26. in following *i.* 2 K. 17:12. for they served *i.* 2 Ch. 21:18. 21:21. Amon served *i.* || 23:24. images, the *i.* 1 Ch. 10:9. to carry tidings to their *i.* || 16:26. 2 Ch. 15:8. Asa put away *i.* || 34:7. Josiah Ps. 96:5. gods of nations are *i.* || 97:7. boast of *i.* 106:36. served *i.* 38. || 115:4. *i.* are silver, 135:15. Is. 2:8. land is full of *i.* || 18. *i.* abolish, 20. | 31:7. 10:10. kingdoms of *i.* || 11. Samaria and her *i.* 19:1. *i.* of Egypt shall be moved at his pres. 3. shall seek to *i.* || 45:16. makers of *i.* shall 46:1. *i.* on the beasts || 57:5. inflaming with *i.* Jer. 50:2. *i.* are confound. || 38. mad on their *i.* Ez. 6:4. cast your slain men before your *i.* 5,13. 6. *i.* may be broken || 9. go a whoring after *i.* 8:10. I saw all the *i.* || 14:3. set *i.* in heart, 4,7. 14:5. they are estranged from me thro' their *i.* 6. turn from your *i.* || 16:36. *i.* of abomination 18:6. nor hath lift his eyes to *i.* of Isr. 12,15. 20:7. defiled with *i.* of Egypt, 8,16,18,24. 31. pollute with *i.* 22:4. | 23:7,30,37,39. 22:3. city maketh *i.* || 23:39. slain children to *i.* 23:49. bear sins of *i.* || 30:13. I will destroy *i.* 33:25. eyes toward *i.* || 36:18. *i.* polluted it 36:25. fr. all your *i.* I will cleanse you, 37:23. 44:10. went after *i.* || 12. ministered before *i.* Ho. 4:17. Ephraim is joined to *i.* || 8:4. made *i.* 13:2. made *i.* || 14:8. to do any more with *i.* Mi. 1:7. *i.* I'll lay desolate || Hu. 2:18. dumb *i.* Zch. 10:2. *i.* spoken vanity || 13:2. I'll cut off *i.* Ac. 15:20. abstain from *i.* 29. | 21:25. || 17:16. Ro. 2:22. thou that abhorrest *i.* dost thou com. 1 Co. 8:1. offered to *i.* 4,10. | 10:19,28. Re 2:14. 19:2. Gentiles carried away to these dumb *i.*

2 Co. 6:16. what agreement temple of G. with *i.* 1 Th. 1:9. turned from *i.* || 1 Jn. 5:21. keep from *i.* Re. 9:20. not worship devils and *i.* of gold and

IDUMEA, *Red*. Is. 34:5,6. Ez. 35:15. | 36:5. Mk. 3:8.

IF, *conj.* signifies, (1) *Surely*, Nu. 14:23. (2) *Whether or no*, Ge. 8:8. (3) *When*, Jud. 21: 21. Jn. 12:32. It denotes, (1) *A condition*, De. 28:15. Lu. 9:23. (2) *A supposition*, Ro. 4:2. 1 Pe. 3:17. (3) *The reason of a matter*, Ep. 4:21.

Ge. 25:22. she said, *If* it be so, why am I thus? 31:8. *if* he said thus || 34:15. *if* ye will be as we 43:11 *if* it must be so || Jos. 14:12. *if* so be L. 1 S. 14:9. *if* they say thus to us, Tarry till 20:7. *if* he say thus, it is well, 2 S. 15:26. 2 K. 10:6. *if* ye be mine, *if* ye will hearken Jb. 24:25. *if* it be so || Ps. 7:3. *if* I have done Da. 3:17. *if* it be so our God is able to deliver Mat. 4:3. *if* thou be Son of G. 27:40. Lu. 4:3. 8:2. *if* thou wilt, thou canst make, Mk. 1:40. 14:28. *if* it be thou, bid || 27:43. *if* he will have 21:26. *if* we shall say, Of men, Mk. 11:32. Lu. 23:35. *if* he be Christ, 39. Jn. 10:24. Jn. 19:22. cried out, *If* thou let this man go Ac. 5:39. *if* it be of God || 1 Co. 15:19. *if* in this Ga. 4:7. *if* a son || Phil. 2:1. *if* any consolation He. 3:11. *if* they shall enter into rest, 4:3,5. 1 Jn. 2:19. *if* they had been of us they would

IF *not*. Ge. 18:21. | 24:49. Ex. 32:32. Jud. 9:15. 1 S. 2:16. | 17:6. 2 K. 2:10. Jb. 9:24. | 33:33. Da. 3:18. Zch. 11:12. Lu. 10:6. | 13:9.

IF *now*. Ge. 18:3. | 24:42,49. | 47:29. | 50:4. Ex. 34:9. Jud. 9:17. 1 Co. 4:7.

IGAL, *Redeemed*, or *defiled*. Nu. 13:7.

IGDALIAH, *Greatness of God*. Jer. 35:4.

IGEAL, *Redeemer*. 1 Ch. 3:22.

IGNOMINY, *s.* Pr. 18:3. *i.* reproach

IGNORANCE, *s.* signifies, (1) *Want of heavenly knowledge*, Ep. 4:18. (2) *Unbelief*, 1 Pe. 1:14. (3) *Error, imprudence*, or *surprise*, Le. 4:2,13. (4) *Idolatry*, Ac. 17:30.

Le. 4:2. sin through *i.* 5:15. Nu. 15:24—29. Ac. 3:17. I wot that through *i.* || 17:30. times of *i.* Ep. 4:18. alienated through the *i.* that is in them 1 Pe. 1:14. former *i.* || 2:15. *i.* of foolish men

IGNORANT, *a.* Ps. 73:22. so foolish was I and *i.* Is. 56:10. they are all *i.* they are dumb dogs 63:16. our father, though Abraham be *i.* of us Ac. 4:13. and perceived that they were *i.* men Ro. 1:13. I would not have you *i.* brethren, 1 Co. 10:1. | 12:1. 2 Co. 1:8. 1 Th. 4:13. 10:3. *i.* of God's righteousness || 11:25. *i.* of this

1 Co. 14:38. if any man be *i.* let him be *i.*

2 Co. 2:11. not *i.* of Satan's devices || He. 5:2. 2 Pe. 3:5. willingly are *i.* || 8. be not *i.* of this

IGNORANTLY, *ad.* Nu. 15:28. that sinneth *i.* De. 19:4. whoso killeth his neighbor *i.* Ac. 17:23. ye *i.* worship || 1 Ti. 1:13. I did it *i.*

IIM, *Heaps*. Nu. 33:45.

IJE-ABARIM, *Confused heaps of Hebrews*, or *passengers*. Nu. 33:44.

IJON, *Look, eye, fountain*. 1 K. 15:20.

IKKESH, *Froward*, or *wicked*. 2 S. 23:26.

ILAI, *He that ascends*. 1 Ch. 11:29.

ILL, *a.* Ge. 41:3. *i.* favored, 4,19,20,21. 43:6. why dealt ye so *i.* || Jb. 20:26. it shall go *i.* Ps. 106:32. went *i.* with Moses || Is. 3:11. shall be *i.* Jer. 40:4. if it seem *i.* || Jo. 2:20. *i.* favor Mi. 3:4. behaved *i.* || Ro. 13:10. worketh no *i.*

ILL-Favredness, *s.* De. 17:1. blemish or *i.*-

ILLUMINATED, *a.* He. 10:32. after ye were *i.*

ILLYRICUM, *A making merry*. Ro. 15:19.

IMAGE, *s.* signifies, (1) *The likeness of a person or thing*, 1 S. 19:13. Mat. 22:20. (2) *Any shape or picture set up for divine worship*, Ex. 20:4. (3) *Our resemblance of God in wisdom and purity*, Ge. 1:26. *dominion and power*, 1 Co. 11:7. (4) *An essential, substantial, real, and adequate resemblance of the person of another*, Col. 1:15. He. 1:3. It is taken, (1) *Essentially, as Christ is the image of his Father*, He. 1:3. (2) *Accidentally, respecting spiritual qualities*, Ge. 1:26,27. (3) *Existentially, for the substance of the things whereof they be images*, 1 Co. 15:49. He. 10:1. (4) *Mystically*, Re. 13:14,15. | 14:9,11. (5) *Representatively*, 1 Co. 11:7. (6) *Civilly*, Mat. 22:20. (7) *Imaginarily, as in apparitions*, Jh. 4:16. (8) *Figuratively, for the transitory felicity of the wicked*, Ps. 73:20. (9) *Idolatrously*, 2 K. 17:10.

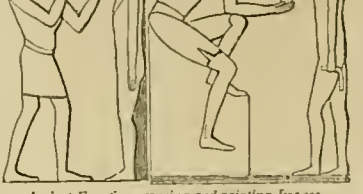
WILSON'S CHRIST. DICT.

Ge. 1:26. let us make man in our *i.* 27. | 9:6. 5:3. Adam begat a son in his own *i.* after Le. 26:1. nor rear up a standing *i.* De. 16:22. 1 S. 19:13. Michal took an *i.* and laid it, 16. 2 K. 3:2. put away the *i.* of Baal, 10:27. 2 Ch. 33:7. *i.* in house of God || Jb. 4:16. an *i.* Ps. 39:6. walketh in an *i.* || 73:20. despise their *i.* Ez. 8:3. the seat of the *i.* of jealousy, 9. Da. 2:31. behold, a great *i.* || 35. smote the *i.* 3:1. the king made an *i.* of gold, 5,10,15. Ho. 3:4. Israel abide many days without an *i.* Mat. 22:20. whose is this *i.*? Mk. 12:6. Lu. 10:24. Ac. 19:35. the *i.* which fell down from Jupiter Ro. 1:23. changed the glory of God into an *i.* 8:29. *i.* of his son || 11:4. not bowed to *i.* of Baal 1 Co. 11:7. *i.* and glory of G. || 15:49. *i.* of earthy 2 Co. 3:18. into the same *i.* || 4:4. *i.* of G. Col. 1:15. Col. 3:10. after the *i.* of him that created him He. 1:3. express *i.* of his person || 10:1. not very *i.* Re. 13:14. an *i.* to the beast, 15. | 14:9,11. | 15:2. | 16:2. | 19:20. | 20:4.

IMAGE-Work, *s.* 2 Ch. 3:10. cherubims of *i.*-

Molten IMAGE. De. 9:12. Jud. 17:3. Ps. 106:19. Jer. 10:14. | 51:17. Ha. 2:18.

IMAGES, *s.* Ge. 31:19. stolen her father's *i.* 34. Ex. 23:24. thou shalt overthrow and break down their *i.* 34:13. Nu. 33:52. De. 7:5. 1 S. 6:5. ye shall make *i.* of your emerods, 11. 2 S. 5:21. they left their *i.* David burnt them 1 K. 14:9. hast made molten *i.* to provoke, 23. 2 K. 10:26. i. out of house of Baal, 11:18. | 18:4. 2 K. 17:10. they set up *i.* 16. || 23:24. put away *i.* 2 Ch. 14:3. brake *i.* 5. | 23:17. | 31:1. | 34:3,4. 28:2. Ahaz made molten *i.* || 33:22. Amon Is. 17:8. not look to *i.* 4. || 27:9. *i.* not stand 30:22. shall defile *i.* || 41:29. *i.* are wind and Jer. 43:13. he shall break the *i.* 50:2. Ez. 6:4. Ez. 7:20. they made *i.* 16:17. | 21:21. 23:11. *i.* portrayed || 30:13. cause *i.* to cease Ho. 10:1. made goodly *i.* 13:2. || 10:2. spoil *i.* Am. 5:26. tabernacle of *i.* || Mi. 5:13. *i.* cut off



Ancient Egyptians carving and painting Images.

IMAGERY, *s.* Ez. 8:12. chamber of his *i.*

IMAGINE, *v.* Jb. 6:26. do ye *i.* to reprove 21:27. the devices ye wrongfully *i.* against me Ps. 2:1. *i.* a vain thing || 38:12. *i.* deceits all 62:2. how long *i.* mischief against me, 140:2. Pr. 12:20. that *i.* evil || Ho. 7:15. *i.* mischief Na. 1:9. what do ye *i.* against the Lord? he Zch. 7:10. let none *i.* evil against neigh. 8:17. Ac. 4:25. why did the people *i.* vain things

IMAGINATION, *s.* signifies, (1) *The first ideas, purposes, and motions of the soul*, Ge. 6:5. (2) *Stubbornness*, De. 29:19. Jer. 27:17. (3) *Corrupt reasonings*, 2 Co. 10:5.

Ge. 6:5. every *i.* evil, 8:21. || De. 29:19. De. 31:21. I know their *i.* 1 Ch. 28:9. || 29:18. Jer. 23:17. walks after *i.* of his heart, Lu. 1:51.

IMAGINATIONS, *s.* Ps. 81:12. hardness of *i.* Pr. 6:18. wicked *i.* || La. 3:60. seen their *i.* 61. Ro. 1:21. vain in *i.* || 2 Co. 10:5. casting down *i.*

See HEART.

IMAGINED, *p.* Ge. 11:6. Ps. 10:2. | 21:11.

IMAGINETH, *v.* Na. 1:11. *i.* evil against Lord

IMBALM. *See letter* E.

IMLAH, *Replenishing*. 1 K. 22:8,9.

IMMANUEL, *God with us*. Is. 7:14.

IMMEDIATELY, *ad.* Mat. 3:22. *i.* left ship Mat. 8:3. *i.* leprosy cleansed, Mk. 1:42. Lu. 5:13. 20:34. *i.* received sight, Mk. 10:52. Lu. 18:43. 26:74. *i.* cock crew, Lu. 22:60. Jn. 18:27. Mk. 1:31. *i.* fever left her || 4:15. Satan cometh *i.* Lu. 6:49. | 8:44. | 13:13. Jn. 5:9. Ac. 9:34. | 12:23. | 16:26. Ga. 1:16. Re. 4:2.

IMMER, *Saying*, or *speaking*. 1 Ch. 9:12.

IMMORTAL, *a.* signifies, (1) *One who is simply and every way incorruptible*, 1 Ti. 1:17. (2) *That which being once dead shall rise again, never to die more*, 1 Co. 15:53. (3) *The consummate glory of saints*, Ro. 2:7.

1 Ti. 1:17. now to the King eternal *i.*

IMMORTALITY, *s.* Ro. 2:7. who seek for *i.* 1 Co. 15:53. this mortal must put on *i.* 54. 1 Ti. 6:16. only hath *i.* || 2 Ti. 1:10. *i.* to light

IMMUTABLE, *a.* He. 6:18. two *i.* things in

IMMUTABILITY, *s.* He. 6:17. *i.* of his counsel

IMNAH. 1 Ch. 7:30. 2 Ch. 31:14.

IMPART, ED, Jb. 39:17. nor hath he *i.* to her Lu. 3:11. let him *i.* || Ro. 1:11. 1 Th. 2:8.

IMPEDIMENT, *s.* Mk. 7:32. had an *i.* in

IMPENITENT, *a.* Ro. 2:5. thy *i.* heart treas.

IMPERIOUS, *a.* Ez. 16:30. an *i.* woman

IMPLACABLE, *a.* Ro. 1:31. *i.* unmerciful

IMPLEAD, *v.* Ac. 19:38. let them *i.* one another

IMPORTUNITY, *s.* Lu. 11:8. because of her *i.*

IMPOSE, ED, *v.* and *p.* Ezr. 7:24. He. 9:10.

IMPOSSIBLE, *a.* Mat. 17:20. nothing be *i.* 19:26 with men is *i.* Mk. 10:27. Lu. 18:27. Lu. 1:37. nothing *i.* || 17:1. it is *i.* but offences He 6:4. it is *i.* for those once enlightened 18. *i.* for God to lie || 11:6. *i.* to please God

IMPOTENT, *a.* Jn. 5:3. Ac. 4:9. | 14:8.

IMPOVERISH, ED, *v.* and *p.* Jud. 6:6. greatly *i.* Ps. 106:43. for iniquity || Jer. 5:17. *i.* thy cities Is. 40:20. he that is so *i.* || Ma. 1:4. Edom *i.*

IMPRISONED, *p.* Ac. 22:19. I *i.* and beat in

IMPRISONMENT, S, *s.* Ez. 7:26. or to *i.* 2 Co. 6:5. in stripes, in *i.* || He. 11:36. bonds *i.*

IMPUDENT, *a.* Pr. 7:13. Ez. 2:4. | 3:7.

IMPUTE, *v.* signifies, (1) *To reckon [to], or account*, Ro. 4:22. '*Freely to account or ascribe to a person that which he himself hath not, or did not.*' CRUDEN. (2) *To lay to one's charge*, 2 S. 19:19. (3) *To be held guilty*, Le. 17:4. (4) *To suspect*, 1 S. 22:15.

1 S. 22:15. let not the king *i.* 2 S. 19:19. Ro. 4:8. blessed, to whom the L. will not *i.* sin

IMPUTED, ETH, *v.* and *p.* Le. 7:18. nor be *i.* to 17:4. blood shall be *i.* || Ps. 32:2. *i.* not iniquity Ro. 4:6. to whom God *i.* || 11. might be *i.* to 22. *i.* for righteousness, 23. Ga. 3:6. Ja. 2:23.

Ro. 4:21. for us he *i.* if we ‖ 5:13. sin is not *i*
IMPUTING, *p.* Ha. 1:11. *i.* his power to his god
2 Co. 5:19. God in Christ not *i.* their trespasses
IMRA, *A rebel.* 1 Ch. 7:36. sons of *I.*
IMRI, *Speaking.* 1 Ch. 9:4. Ne. 3:2.
IN, *pr.* signif. (1) *By*, or *through*, Jn. 17:10. Ga. 3:8. (2) *Out of*, Ex. 31:4. (3) *With*, or *together with*, Mat. 16:27. (4) *As*, Mat. 10:11. (5) *From*, Col. 3:16. (6) *Before*, Jn. 1:1. (7) *Upon*, Jn. 14:1. (8) *After*, Mat. 24:29. Mk. 13:24.
INASMUCH, De. 12:6. Ru. 3:10. Mat. 25:40, 45.
INCENSE, *s.* signifies, (1) *A rich perfume used in sacrifices*, Ex. 37:29. (2) *The merits of Christ's obedience and death*, Re. 8:3.
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INFIRMITY, *s.* signifies, (1) *Sickness*, 1 Ti. 5:23. (2) *Affliction*, 2 Co. 12:10. (3) *Defects in grace*, Ro. 6:19. (4) *Frailties*, Ro. 15:1. Le. 12:2. for her *i.* ‖ Ps. 77:10. this is my *i.*
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Ez. 47:14. fall *for* an *i.* || He. 11:8. rec. *for* *i.*
No, or *none* INHERITANCE.
Nu. 18:20. | 23:24. | 26:62. De. 10:9. | 11:27,29.
18:1,2. Jos. 13:14,33. | 14:3. 2 Ch. 10:16.
Ac. 7:5.
INHERITANCES, *s.* Jos. 19:51. these are *i.*
INHERITED, *p.* Nu. 32:18. till Israel *i.* every
Jos. 14:1. *i.* Canaan || Ps. 105:44. *i.* labor
Jer. 16:19. *i.* lies || Ez. 33:24. He. 12:17.
INHERITETH, *v.* Nu. 35:8. which he *i.*
INHERITOR, *s.* Is. 65:9. *i.* of my mountains
INIQUITY, *s.* signifies, (1) *Sin*, Mat. 7:23. (2)
Punishment for sin, Ge. 19:15. Le. 5:1.
Iniquity, *in* Hebrew, Gnaon, guavon, *and*
aven; *in* Greek, Adikia, *i. e.* injustice, per
verseness.
Ge. 15:16. *i.* of Amorites || 19:15. *i.* of city
44:16. God hath found out *i.* of thy servant
Ex. 20:5. visiting *i.* 34:7. Nu. 14:18. De. 5:9.
34:7. forgiving *i.* 9. Nu. 14:18,19.
Le. 18:25. I do visit *i.* || Nu. 5:15. *i.* to rem.
Nu. 5:31. guiltless from *i.* || 23:21. not beheld *i.*
De. 19:15. not rise for any *i.* || 32:4. without *i.*
Jos. 22:17. *i.* of Peor || 1 S. 3:13. *i.* he knoweth
1 S. 3:14. *i.* of Eli's house || 15:23. is as *i.*
20:8. if *i.* slay me || 25:24. me let this *i.* be
2 S. 14:32. if *i.* in me || 19:19. not imputе *i.*
24:10. take away *i.* of thy servant, 1 Ch. 21:8.
2 Ch. 19:7. for there is no *i.* with the Lord
Jb. 4:8. plough *i.* || 5:16. *i.* stoppeth her mouth
6:29. let it not be *i.* || 39. is *i.* in my tongue
11:6. less than *i.* deserveth || 14. if *i.* in hand
15:5. uttereth *i.* || 16. drinketh *i.* like water
22:23. put away *i.* || 31:11. *i.* punished, 28.
33:9. is there *i.* in me || 34:32. if done *i.*
36:10. return from *i.* 21. || 23. wrought *i.*
Ps. 7:3. if there be *i.* || 14. travaileth with *i.*
10:7. under his tongue *i.* || 32:2. not *i.* and
32:5. forgavest the *i.* || 36:3. words are *i.*
39:11. correct for *i.* || 41:6. gathereth *i.* to
49:5. *i.* of my heels || 51:5. shapen in *i.* and
53:1. done abominable *i.* || 55:3. they cast *i.*
5:7. escape by *i.* || 66:18. if I regard *i.* in
85:2. forgiven the *i.* || 91:20. throne of *i.*
107:42. all *i.* stop her mouth || 109:14. let *i.*
119:3. do no *i.* || 133. let not *i.* have dominion
125:3. lest they put forth their hands to *i.*
Pr. 16:6. *i.* is purged || 19:28. devoureth *i.*
22:8. soweth *i.* || Ec. 3:16. that *i.* was there
Is. 1:4. laden with *i.* || 13. solemn meeting *i.*
5:18. that draw *i.* || 6:7. *i.* is taken away
14:21. *i.* of fathers || 22:14. this *i.* not purged
27:9. *i.* of Jacob be purged || 29:20. watch for *i.*
30:13. *i.* as a breach || 10:2. *i.* is pardoned
53:6. *i.* of us all || 57:17. *i.* of his covetousness
59:3. defiled with *i.* || 4. bring forth *i.* 6.
7. thoughts of *i.* || 64:9. nor remember *i.* for
Jer. 2:5. what *i.* || 22. *i.* is marked before me
3:13. only acknowledge *i.* || 13:22. of thine *i.*
14:20. we acknowl. the *i.* || 16:10. what is our *i.*
16:17. *i.* hid || 30:14. multitude of *i.* 15. Ho. 9:7
32:18. recompensed *i.* of fathers into bosom
50:20. *i.* be sought for || 51:6. cut off in *i.*
La. 2:14. not discovered *i.* || 4:6. *i.* of my people
4:22. punishment of thine *i.* is accomplished
Ez. 4:4. lay *i.* of Israel || 7:13. *i.* of his life
9:9. *i.* of house of Israel || 16:49. *i.* of Sodom
18:8. withdrawn from *i.* || 17. not die for *i.*
30. repent, so *i.* || 21:23. call to rememb. *i.* 24.
21:25. when *i.* shall have an end, 29. | 35:5.
28:15. *i.* found in thee || 18. *i.* of thy traffic
44:12. fall into *i.* || Da. 9:24. reconciliation for *i.*
Ho. 7:1. *i.* of Ephraim || 10:9. children of *i.*
10:13. ye reaped || 12:8. shall find no *i.* in me
12:11. is there *i.* in Gilead || 13:12. *i.* Ephraim
14:1. fallen by *i.* || 2. take away all *i.* and
Mi.2:1. devise *i.* || 3:10. build up Jerus. with
7:18. God like to thee, that pardoneth *i.* and
Ha. 1:3. show me *i.* || 13. canst not look on *i.*
2:12. woe to him that establisheth city by *i.*
Zph. 3:5. Lord not do *i.* || 13. Israel not do *i.*
Zch. 3:4. caused *i.* to pass from thee, 9.
Ma. 2:6. and *i.* was not found in his lips, he
Mat. 13:41. which do *i.* || 23:28. full of *i.*
24:12. *i.* shall abound, love shall wax cold
Ac. 1:18. reward of *i.* || 8:23. the bond of *i.*
Ro. 6:19. servants to *i.* || 1 Co. 13:6. not in *i.*
2 Th. 2:7. mystery of *i.* || 2 Ti. 2:19. from *i.*
Ti. 2:14. that he might redeem us from all *i.*
He. 1:9. hated *i.* || Ja. 3:6. a world of *i.*
His INIQUITY. Nu. 15:31. Jos. 22:20. Jb.
20:27. | 21:19. Ps. 36:2. Jer. 31:30. Ez.
3:18,19. | 7:16. | 14:7. | 18:18,26. | 33:6,8,9. 2
Pe. 2:16.
Mine, or *my* INIQUITY. Ge. 4:13. 1 S. 20:1.
2 S. 22:24. Jb. 7:21. | 10:6,14. | 14:17. | 31:33.
Ps.18:23. | 25:11. | 31:10. | 32:5. | 38:18. | 51:2.
Their INIQUITY. Le. 26:39,40,41. Ne. 4:5.
Ps. 69:27. | 78:38. | 89:32. | 94:23. | 106:43.
Is. 13:11. | 26:21. | 33:24. Jer. 11:10. | 16:18.
18:23. | 25:12. | 31:34. | 33:8. | 36:3,31. Ez.
4:5,17. | 7:19. | 18:3,10. | 29:16. | 39:23 Ho.
4:8. | 5:5. | 9:9.
Thy INIQUITY. Ps. 141:4. Is. 31:2. | 32:6.
Ho. 7:8. Mat. 7:23.
Workers of INIQUITY. Jb. 31:3. | 34:8,22. Ps.
5:5. | 6:8. | 14:4. | 92:9. | 36:12. | 37:1. | 53:4.
59:2. | 64:2. | 92:7,9. | 94:4,16. | 125:5. | 141:
9. Pr. 10:29. | 21:15. Lu. 13:27.
INIQUITIES, *s.* Le. 16:21. confess all the *i.*
26:39. in *i.* of fathers shall they pine away
Nu. 14:34. forty years bear *i.* || Ezr. 9:6,7,13.
Ne. 9:2. Israel confessed *i.* of their fathers
Jb. 13:23. how many mine *i.* and my sins?
26. *i.* of my mouth || 22:5. thy *i.* infinite
Ps. 38:4. *i.* gone over my head, 10:12.
51:9. blot out all *i.* || 64:6. they search out *i.*
65:3. *i.* prevail || 79:8. remember not former *i.*
90:8. set our *i.* before thee || 103:3. forgiveth *i.*
103:10. according to our *i.* || 107,17. because of *i.*
130:3. shouldst mark *i.* || 8. redeem from his *i.*
Pr. 5:22. his own *i.* shall take the wicked
Is. 43:24. wearieth with *i.* || 50:1. for *i.* sold
53:5. bruised for our *i.* || 11. shall bear their *i.*
59:2. *i.* separated || 12. as for our *i.* we know
64:6. *i.* like the wind, 7. || 65:7. *i.* recomp.
Jer. 5:25. *i.* turned || 11:10. turned back to *i.*
14:7. our *i.* test fy || 33:8. I will pardon all *i.*
La. 1:13. *i.* of priests || 5:7. borne their *i.*
Ez. 24:23. pine for *i.* || 28:18. *i.* defiled
32:27. *i.* on bones || 33:31. loathe for your *i.*
36:33. cleansed *i.* || 43:10. ashamed of their *i.*
Da. 4:27. break off *i.* || 9:13. turn from *i.* 16.
Am. 3:2. punish for *i.* || Mi. 7:19. subdue *i.*
Ac. 3:26. every one from *i.* || Ro. 4:7. *i.* forgiv.
He. 8:12. their *i.* remember no more, 10:17.
Re. 18:5. for God hath remembered her *i.*
INJURED, *p.* Ga. 4:12. ye not *i.* me at all
INJURIOUS, *a.* 1 Ti. 1:13. was before *i.*
INJUSTICE, *s.* Jb. 16:17. not for any *i.* in
INK, *s.* Jer. 36:18. 2 Co. 3:3. 2 Jn. 12. 3 Jn. 13.
INKHORN, *s.* Ez. 2:9. writer's *i.* 3:11.
INN, *s.* Ge. 42:27. | 43:21. Ex. 4:24. Lu. 2:7. |
10:34.
INNER, *a.* 1 K. 6:27. in the *i.* house, 7:50.
1 Ch. 28:11. *i.* parlors || Est. 1:11. *i.* court, 5:1.
Ez. 10:3. *i.* court, 40:1. || 42:15. *i.* house
Ac. 16:24. *i.* prison || Ep. 3:16. in the *i.* man
See CHAMBER.
INNERMOST, *a.* Pr. 18:8. *i.* parts, 26:22.
INNOCENCY, *s.* Ge. 20:5. in *i.* of my hands
Ps. 26:6. wash my hands in *i.* 73:13.
Da. 6:22. *i.* was found in me || Ho. 8:5. attain *i.*
INNOCENT, *a.* Ex. 23:7. the *i.* slay thou not
De. 27:25. reward to slay *i.* || 1 S. 14:41.
Jb. 4:7. who ever perished being *i.* || 9:23. trial of *i.*
9:28. not hold me *i.* || 17:8. *i.* shall stir up hims.
22:19. *i.* laugh them to scorn || 30. island of *i.*
27:17. *i.* shall divide silver || 33:9. I am *i.* neither
Ps.10:8. murder *i.* || 15:5. against *i.* || 19:13. I be *i.*
Pr. 1:11. lurk for *i.* || 6:29. not be *i.* 28:20.
Je r. 2:35. because I am *i.* || Mat. 27:24. I am *i.*
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INNOCENTS, *s.* Jer. 2:34. blood of *i.* 19:4.
INNUMERABLE, *a.* Jb. 21:33. *i.* before him
Ps. 40:12. *i.* evils || 104:25. things creeping *i.*
Jer. 46:23. they are *i.* || Lu. 12:1. *i.* multitude
He. 11:12. as the sand *i.* || 12:22. *i.* company
INORDINATE, *a.* Ez. 23:11. Col. 3:5.
INQUIRE. *See* ENQUIRE.
INQUISITION, *s.* De.19:18. Est.2:23. Ps.9:12.
INSCRIPTION, *s.* Ac. 17:23. altar with this *i.*
INSIDE, *s.* 1 K. 6:15. covered walls on the *i.*
INSPIRATION, *s.* *To inspire*: signifies, *to blow or breathe into.* Jb. 32:8. 2 Ti. 3:16.
INSTANT, *s.* Is. 29:5. at an *i.* suddenly, 30:13.
Jer. 18:7. at what *i.* || Lu. 2:38. || 23:23. were *i.*
Ac. 12:15. *i.* prayer, Ro. 12:12. || 2 Ti. 4:2.
INSTANTLY, *ad.* Lu. 7:4. Ac. 26:7.
INSTRUCT, *v.* signifies, *To teach*, Ps.32:8. We are instructed by, (1) *God*, Ps. 4:36. Is. 28:26. (2) *Christ*, Ac. 3:22. (3) *The Spirit*, Ne. 9:20. Jn. 14:26. (4) *The word*, 2 Ti. 3:16. (5) *Ministers*, Da. 11:33. 2 Ti. 2:25. (6) *Corrections*, Jer. 31:19. (7) *The godly*, Jb. 4:3. (8) *The wicked*, Pr. 24:32.
De. 4:36. might *i.* thee || *Ne.* 9:20. Spirit to *i.*
Jb. 40:2. shall he *i.* him || Ps. 16:7. my reins *i.*
Ps. 32:8. I'll *i.* thee || Song 8:2. who will *i.* thee
Is. 28:26. his God doth *i.* || Da. 11:33. *i.* many
1 Co. 2:16. mind of the Lord, that he may *i.* him
INSTRUCTED, *p.* Ge. 14:14. his *i.* servants
De. 32:10. the L. *i.* him || 2 K. 12:2. priest *i.*
1 Ch. 15:22. *i.* about the song, 25:7. || 2 Ch. 3:3.
Jb. 4:3. thou *i.* many || Ps. 2:10. be *i.* ye judges
Pr. 5:13. that *i.* me || 21:11. when wise is *i.*
Is. 8:11. the Lord *i.* me || 40:14. who *i.* him
Jer. 6:8. be *i.* O Jerus. || 31:19. after that I was *i.*
Mat. 13:52. scribe, who is *i.* || 14:8. she being *i.*
Lu. 1:4. hast been *i.* || Ac. 18:25. *i.* in way of L.
Ro. 2:18. being *i.* out of law || Phil. 4:12. I am *i.*
INSTRUCTING, *p.* 2 Ti. 2:15. *i.* those that
INSTRUCTOR, *s.* Ge. 4:22. Ro. 2:20.
1 Co. 4:15. though you have ten thousand *i.*
INSTRUCTION, *s.* Jb. 33:16. sealeth their *i.*
Ps. 50:17. hatest *i.* || Pr. 1:2. to know *i.* 3.
Pr. 1:7. fools despise *i.* 15:5. || 8. hear *i.* 4:1.
4:13. take hold of *i.* || 5:12. how I hated *i.*
5:23. die without *i.* || 6:23. reproofs of *i.* are
8:10. receive my *i.* || 33. hear *i.* || 9:9. give *i.*
10:17. that keepeth *i.* || 12:1. whoso loveth *i.*
13:1. wise son heareth *i.* || 18. that refuseth *i.*
15:32. he that refuseth *i.* || 33. *i.* of wisdom
16:22. *i.* of fools is folly || 19:20. receive *i.*
19:27. cease to hear the *i.* || 23:12. apply to *i.*
23:23. buy *i.* || 24:32. and I received *i.*
Jer. 17:23. nor receive *i.* 32:33. 35:13. Zph. 3:7.
Ez. 5:15. it shall be a taunt, an *i.* and an
2 Ti. 3:16. all Scripture is profitable for *i.* in
INSTRUMENT, *s.* Nu. 35:16. *i.* of iron
Ps. 33:2. *i.* of ten strings, 71:22. | 92:3. || 144:9.
Is. 28:27. threshing *i.* 41:15. || 54:16. *i.* for work
Ez. 33:32. song of one that can play on an *i.*
INSTRUMENTS, *s.* Ge. 49:5. *i.* of cruelty are
Ex. 25:9. pattern of *i.* || Nu. 3:8. *i.* of tabern.
Nu. 4:12. *i.* of ministry || 7:1. sanctify *i.* 31:6.
1 S. 8:12. *i.* of war || 18:6. with *i.* of music
1 Ch. 9:29. *i.* of sanctuary || 16:42. musical *i.*
2 Ch. 30:21. loud *i.* || Ne. 12:36. musical *i.*
Ps. 7:13. *i.* of death || 68:25. players on *i.*
87:7. as players on *i.* || 150:4. with stringed *i.*
Ec. 2:8. musical *i.* || Is. 2:21. *i.* of vials
Is. 32:7. *i.* of churl || 38:20. to the stringed *i.*
Jer. 16:19. make thee *i.* Ez. 12:3. | 16:39.
Da. 6:18. nor *i.* of music || Am. 1:3. *i.* of iron
Am. 6:5. *i.* of music || Ha. 3:19. stringed *i.*
Zch. 11:15. take thee *i.* of a foolish shepherd
Ro. 6:13. as *i.* of righteousness to God
INSURRECTION, *s.* Ez. 4:19. Ps. 64:2. Mk.
15:7. Ac. 18:12.
INTANGLE, *v.* *To perplex.* This may be, (1) *Corporally*, Ex. 14:3. (2) *Verbally*, Mat. 22:15. (3) *Ceremonially*, Ga. 5:1. (4) *Worldly*, 2 Ti. 2:4. (5) *Spiritually, in sin*, 2 Pe. 2:20.
INTANGLED, *p.* Ex. 14:3. Ga. 5:1. 2 Pe. 2:20.
INTANGLETH, *v.* 2 Ti. 2:4. *i.* himself with
INTEGRITY, *s.* *Innocency, honesty, uprightness.* Ge. 20:5. in *i.* of my heart, 6. 1 K. 9:4.
Jb. 2:3. fast his *i.* || 9. dost still retain thy *i.*
27:5. I will not remove my *i.* || 31:6. know *i.*
Ps. 7:8. according to my *i.* || 25:21. let *i.* and
26:1. I walked in my *i.* || 11. I will walk in my *i.*
41:12. upholdest me in *i.* || 78:72. *i.* of heart
Pr. 11:3. *i.* of upright || 19:1. walketh in *i.* 20:7.
INTELLIGENCE, *s.* Da. 11:30. have *i.* with
INTEND, ED, Jos. 22:33. did not *i.* to go
2 Ch. 28:13. *i.* to add to sins || Ps. 21:11. *i.* evil
Ac. 5:28. ye *i.* to bring this man's blood, 35.
INTENDEST, *v.* Ex. 2:14. *i.* thou to kill me
INTENDING, *p.* Lu. 14:28. *i.* to build a tower
Ac. 12:4. *i.* after Easter || 20:13. *i.* to take Paul
INTENT, *s.* 2 S. 17:14. to the *i.* 2 K. 10:19. 2
Ch. 16:1. Ez. 4:40. Da. 4:17. Jn. 11:15. | 13:
28. Ac. 9:21. | 10:29. | Co. 10:6. Ep. 3:10.
INTENTS, *s.* Jer. 30:24. *i.* of heart, He. 4:12.
INTERCESSION, *s.* *A pleading or entreating in behalf of another*, Jer. 7:16. It is spoken, I. *Of the intercession of Christ*, Is. 53:12. He. 7:25. Which he performs, (1) *By appearing for us before the Father*, He. 9:24. (2) *By presenting his merits*, He. 10:12,14. (3) *By declaring his will that such and such blessings be bestowed on his elect*, Jn. 17:24. (4) *By recommending the prayers of his people*, Re. 8:3. II. *Of the Holy Ghost in God's children*, Ro. 8:26. III. *Of men, for or against others*, Jer. 7:16. Ro. 11:2. 1 Ti. 2:1.
Is. 53:12. made *i.* || Jer. 7:16. nor make *i.*
Jer. 27:18. make *i.* to the L. || 36:25. made *i.*
Ro. 8:26. Spirit maketh *i.* for us, 27,34.
11:2. how he maketh *i.* against Israel, saying
He. 7:25. ever liveth to make *i.* for them
INTERCESSIONS, *s.* 1 Ti. 2:1. prayer and *i.*
INTERCESSOR, *s.* Is. 59:16. there was no *i.*
INTERMEDDLE, ETH, *v.* Pr. 14:10. | 18:1.
INTERMISSION, *s.* La. 3:19. without *i.*
INTERPRET, *v.* Ge. 41:8. none could *i.* 12.
1 Co. 12:30. do all *i.* || 14:5,13. 27. let one *i.*
INTERPRETATION, *s.* signifies, (1) *A translation*, 1 Co. 12:10. (2) *The gift of opening secrets*, Ge. 40:8. (3) *Exposition*, 2 Pe. 1:20.
Ge. 40:5. according to *i.* of his dream, 41:11.
12. this is the *i.* 16,18. Da. 4:24. | 5:26.
Jud. 7:15. heard the *i.* || Pr. 1:6. *i.* of proverb
Da. 2:4. show *i.* 7:16. || 2:45. the *i.* sure
4:19. *i.* to thy enemies || 5:12. show *i.* 15. | 7:16
Jn. 1:42. by *i.* a stone || 9:7. Siloam, by *i.* sent
Ac. 9:36. by *i.* Dorcas || 13:8. Elymas, by *i*

1 Co. 12:10. *i.* of tongues || 14:26. hath an *i.* He. 7:2. by *i.* King of right. || 2 Pe. 1:20. private INTERPRETATIONS, *s.* Ge. 4:8. Da. 5:16. INTERPRETED, *p.* Ge. 40:22. as Joseph *i.* 41:13. Ezr. 4:7. *i.* in Syrian || Mat. 1:23. *i.* God with us Mk. 5:41. being *i.* 15:22. || 15:34. *i.* my God Jn. 1:38. being *i.* master, 41. Ac. 4:36. INTERPRETER, S, *s.* Ge. 40:8. no *i.* || 42:23. 2 Ch. 32:31. business of *i.* || Jb. 33:23. be an *i.* Is. 43:27. thy *i.* transgressed || 1 Co. 14:28. no *i.* INTERPRETING, *p.* Da. 5:12. *i.* of dreams INTIRE. *See* ENTIRE.

INTREAT, *v.* signifies, (1) To *use kindly*, Ge. 12:16. (2) *To speak on one's behalf*, Ge. 23:8. (3) *To intercede*, 1 S. 2:25. (4) *To pray*, Ex. 8:8. (5) *To grant*, 2 S. 21:14. (6) *To seek*, Pr. 19:6. (7) *To give good words*, 1 Co. 4:13. Ge. 23:8. *i.* for me to Ephron the son of Zoar Ex. 8:8. Phar. said, *i.* the Lord, 9:28, 29. | 10:17. Ru. 1:16. *i.* me not || 1 S. 2:25. who shall *i.* 1 K. 13:6. *i.* the Lord || Jb. 11:19. *i.* thy face Ps. 45:12. *i.* thy favor || Pr. 19:6. *i.* favor Jer. 15:11. *i.* thee well || Ac. 7:6. *i.* them evil 1 Co. 4:13. we *i.* || Phil. 4:3. I *i.* || 1 Ti. 5:1. but *i.* INTREATED, *p.* Ge. 12:16. he *i.* Abra. well 25:21. Isaac *i.* || Ex. 5:22. so evil *i.* De. 2:30. Ex. 8:30. *i.* the Lord, 10:18. Jud. 13:8. 2 S. 21:14. God was *i.* 24:25. 1 Ch. 5:20. 2 Ch. 33:13. Ezr. 8:23. Jb. 19:16. I *i.* him || 17. though I *i.* for children Ps. 119:58. be *i.* thy favor with my whole heart Mat. 2:20. *i.* spitefully, Lu. 18:32. | 20:11. Lu. 15:28. father *i.* him || Ac. 7:19. evil *i.* Ac. 27:3. courteously *i.* || 1 Th. 2:2. shamefully He. 12:19. *i.* the word || Ja. 3:17. easy to be *i.* INTREATETH, *v.* Jb. 24:21. he *evil i.* the INTREATY, ITES, *s.* Pr. 18:23. 2 Co. 8:4. INTRUDING, *p.* Col. 2:18. *i.* into those things INVADE, *v.* 2 Ch. 20:10. Ha. 3:16. INVADED, *p.* 1 S. 23:27. *i.* the land 27:8. David *i.* || 30:1. Amalekites *i.* Ziklag 2 K. 13:20. *i.* the land || 2 Ch. 28:18. *i.* cities INVASION, *s.* 1 S. 30:14. made an *i.* upon INVENTED, *p.* 2 Ch. 26:15. Am. 6:5. INVENTORS, *s.* Ro. 1:30. *i.* of evil things INVENTIONS, *s.* Ps. 99:8. vengeance of *i.* 106:29. provoked with *i.* || 39. whoring with *i.* Pr. 8:12. witty *i.* || Ec. 7:29. sought many *i.* INVISIBLE, *a.* Ro. 1:20. *i.* things are seen Col. 1:15. image of *i.* God || He. visible and *i.* 1 Ti. 1:17. immortal, *i.* || He. 11:27. who is *i.* INVITED, *p.* 1 S. 9:24. 2 S. 13:23. Est. 5:12. INWARD, *a.* Ge. 11:21. *i.* parts || Le. 13:55. 1 K. 7:25. under parts *i.* || 17:21. *i.* parts 2 Ch. 3:13. faces *i.* || Jb. 19:19. *i.* friends || 38:36. Ps. 5:9. *i.* part, 51:6. | 62:4. || 49:11. thought, 64:6. Pr. 2:4. 27. *i.* parts, 30. Is. 16:11. Jer. 31:33. Mk. 7:19. *i.* grudge || Lu. 11:39. *i.* part is full Ro. 7:22. *i.* man, 2 Co. 4:16. || 7:15. *i.* affection INWARDLY, *ad.* Ps. 62:4. but curse *i.* Selah Mat. 7:15. *i.* wolves || Ro. 2:29. a Jew *i.* INWARDS, *s.* Ex. 29:13. fat that covereth the *i.* Le. 3:3, 9, 14. | 7:3. || 9:19. 17. thou shalt wash the *i.* Le. 1:9, 13. | 9:14. Le. 4:11. *i.* burn, 8:16. || 8:21. washed the *i.* IPHEDEIAH, *Redemption of the L.* 1 Ch. 8:25. IR, *A watchman, city.* 1 Ch. 7:12. IRA. The same as Ir. 2 S. 20:26. | 23:26. IRAD, *A wild ass.* Enoch's son, Ge. 4:18. IRAM, *Their city, their watch.* Ge. 36:43. IRI, *My watch, my city, my ass.* 1 Ch. 7:7. IRIJAH, *Fear, or vision of the Lord.* Jer. 37:14. IRON, *s.* denotes, (1) *Insensible hardness*, 1 Ti. 4:2. (2) *Hard, dry, barren*, De. 28:23. (3) *Mighty and irresistible power*, Ps. 2:9. (4) *Chains*, Ps. 107:10. (5) *Strength*, Da. 2:33, 41. Nu. 35:16. smite with an instrument of *i.* so he. 3:11. bedstead of *i.* || 4:20. the *i.* furnace 8:9. stones are *i.* || 27:5. not lift *i.* tool on 35:23. earth be *i.* || 48. yoke of *i.* Jer. 28:14. Jos. 6:31. no man left *i.* || 17:16. chariots of *i.* Jud. 1:19. chariots of *i.* || 4:3. 900 chariots of *i.* 1 S. 17:7. his spear weighed 600 shekels of *i.* 2 S. 12:31. under harrows of *i.* 1 Ch. 20:3. 23:7. armed with *i.* || 1 K. 6:7. nor *i.* heard 1 K. 7:51. furnace of *i.* || 22:11. horns of *i.* 2 K. 6:6. and the *i.* did swim, 2 Ch. 1:10. 1 Ch. 29:3. David prepared *i.* 29:2, 7. Jb. 19:24. and *i.* pen || 20:24. from *i.* weapon 28:2. *i.* out of earth || 40:18. like *i.* || 41:27. Ps. 2:9. a rod of *i.* || 105:18. laid in *i.* 107:10. 107:16. cut bars of *i.* || 149:8. fetters of *i.* Pr. 27:17. *i.* sharpeneth *i.* || Ec. 10:10. *i.* blunt Is. 10:34. cut with *i.* || 45:2. I will cut bars of *i.* 48:4. neck an *i.* sinew || 60:17. for stones *i.* Jer. 1:18. an *i.* pillar || 15:12. the northern *i.* 17:1. a pen of *i.* || 28:13. make yokes of *i.* Ez. 4:3. an *i.* pan || 27:19. with bright *i.* 12. Da. 2:33. legs of *i.* 31—42. || 7:7. *i.* teeth, 19. Mi. 4:13. thy horn *i.* || Ac. 12:10. the *i.* gate 1 Ti. 4:2. their conscience seared with hot *i.* Re. 2:27. rod of *i.* 12:5. | 19:15. || 9:9. breast-pl. *i.* *See* BRASS.

IRONS, *s.* Jb. 41:7. skin with barbed *i.*

IR-SHEMESH, *A city of the sun.* Jos. 19:41.

IRPEEL, *Health, or medicine of God.* Jos. 18:27.

IRU, *A city.* As Ir. 1 Ch. 4:15.

IRNAHASH. 1 Ch. 4:12.

IS signifies, (1) *The existence of a person or thing*, 1 Co. 8:4. He. 11:6. (2) *Represents*, Ex. 12:11. Mat. 2:26, 28. (3) *Leads, or brings to*, Ro. 6:23. | 7:7. (4) *Ought to be, or let it be*, He. 13:4. (5) *Consisteth in*, Ro. 8:6.

ISAAC, *Joy, or laughter.* He was a type of Christ, in that he was, (1) *The son of* Abraham, *as Christ is said to be*, Mat. 1:1. He. 2:16. (2) *Christ, like* Isaac, *was mocked by the children of bondage*, Lu. 18:32. (3) *Christ was led as a lamb to the slaughter*, Is. 53:7. (4) *Christ was offered up on the cross, as* Isaac *on the altar.*

Ge. 17:19. call his name *I.* 21:3. || 21. with *I.* 21:10. not heir with *I.* || 12. for in *I.* shall thy seed be called, Ro. 9:11. He. 11:18. 22:2. take thy only son *I.* || 9. bound *I.* 24:4. take a wife for *I.* || 14. appointed for *I.* 63. *I.* went to meditate || 67. comforted 25:5. gave all to *I.* || 11. God blessed *I.* 20. *I.* was 40 years old || 21. *I.* entreated the L. 26. *I.* was sixty || 28. *I.* loved Esau 26:8. *I.* was sporting || 12. *I.* sowed and 35. a grief to *I.* || 27:30. end of blessing Jacob 28:1. *I.* called Jacob || 5. sent Jacob away 31:42. except fear of *I.* || 35:27. came to *I.* 35:29. *I.* gave up the ghost || 46:1. to God of 48:16. let name of my father *I.* be on them 49:31. buried *I.* || 50:24. he sware to *I.* Ex. 3:6. the God of *I.* 15, 16. | 4:5. Ge. 32:9. 1 K. 18:36. 1 Ch. 29:18. 2 Ch. 30:6. Mat. 22:32. Mk. 12:26. Lu. 20:37. Ac. 3:13. | 7:32. Jos. 24:3. gave him *I.* || 4. gave to *I.* Jacob Am. 7:9. high places of *I.* || 16. house of *I.* Mat. 1:2. Abraham begat *I.* Lu. 3:34. Ac. 7:8. Ro. 9:10. conceived by *I.* || Ga. 4:28. as *I.* was He. 11:9. dwelling with || 17. offered, Ja. 2:21. 20. by faith *I.* blessed Jacob and Esau *See* JACOB.

ISAIAH, or ESAIAS, *Salvation of the Lord.*

2 K. 19:2. to *I.* the prophet, son of, Is. 37:2. 20:11. *I.* cried to the Lord, 2 Ch. 32:20. Is. 20:3. as my servant *I.* hath walked naked Mat. 3:3. spoken by *E.* 4:14. | 8:17. | 12:17. | 13: 14. Lu. 3:4. Jn. 1:23. | 12:38. 15:7. well did *E.* prophesy, Mk. 7:6. Lu. 4:17. book of *E.* || Jn. 12:39. *E.* said again Jn. 12:41. these things said *E.* when he saw Ac. 8:28. read *E.* || 28:15. spake Holy G. by *E.* Ro. 9:27. *E.* also crieth || 29. as *E.* said 10:16. *E.* saith, Lord? || 20. *E.* is very bold 15:12. *E.* saith, there shall be a root of Jesse

ISCAH, *Anointing, or covering.* Ge. 11:29.

ISCARIOT, *Retribution, recompense, or a man of murder*, Mat. 10:4.

ISHOD. 1 Ch. 7:18.

ISHBAH, *Tranquility.* 1 Ch. 4:17.

ISHBAK, *Exhausted, emptied.* Ge. 25:2.

ISHBIBENO, *Sitting in prophecy, or captivity in prophecy.* 2 S. 2:8.

ISH-BOSHETH, *A man of shame.* 2 S. 2:8.

ISHI, *My salvation.* Ho. 2:16.

ISHIAH, *It is the Lord.* 1 Ch. 7:3. | 24:21.

ISHIJAH, Ezr. 10:31. sons of Harim *I.*

ISHMAH, *A wanderer, or desolation.* 1 Ch. 4:3.

ISHMAEL, *God hath heard.*

Ge. 16:11. call his name *I.* || 16. Hagar bare *I.* 17:18. O that *I.* might live || 20. as for *I.* I have 25. *I.* was 13 years || 25:9. Isaac and *I.* buried 25:12. generations of *I.* 13:16. 1 Ch. 1:29. 17. life of *I.* 137. || 28:9. went Esau to *I.*

2 K. 25:23. *I.* came to Gedaliah, Jer. 40:8.

1 Ch. 1:28. Isaac and *I.* || 8:38. *I.* sons of, 39:41.

2 Ch. 19:11. son of *I.* ruler || 23:1. took *I.* into Jer. 40:14. hath sent *I.* || 41:2. *I.* smote Gedal 41:6. *I.* went forth to meet || 15. *I.* escaped

ISHMAELITES. Ge. 37:27. | 39:1. Jud. 8:24. Ps. 83:6.

ISHMAIAH, *Hearing, or obeying the Lord.* Son of Obadiah, 2 Ch. 27:19.

ISHMERAI, *A keeper.* 1 Ch. 8:18.

ISHNAN, *Hid, broken.* 1 Ch. 8:21, 25.

ISHTOB, *A good man.* 2 S. 10:6, 8.

ISHUAH, *Plain, equal.* Ge. 16:17.

ISHUAI, The same. 1 Ch. 7:30.

ISHUI, The same. 1 S. 14:49.

ISLAND, S, *s.* Jb. 22:30. *i.* of the innocent Is. 11:11. *i.* of the sea || 13:22. *i.* shall cry 34:14. wild beasts of *i.* || 41:1. keep silence, O *i.* 42:12. praise in the *i.* || 15. I will make rivers *i.* 59:18. to the *i.* he'll repay || Jer. 50:39. beast of *i.* Ac. 27:16. a certain *i.* 26. | 28:1, 7, 9. Re. 6:14. every *i.* was moved out, 16:20.

ISLE, S, *s.* Ge. 10:5. *i.* of the Gentiles divided Est. 10:1. Ahasuerus laid a tribute on the *i.* Ps. 72:10. kings of the *i.* || 97:1. let *i.* be glad Is. 20:6. inhabitant of the *i.* 23:2, 6. | 42:10. 24:15. glorify Lord in *i.* || 40:15. taketh up the *i.* 41:5. the *i.* saw it || 49:1. listen O *i.* to me 42:4. the *i.* shall wait for his law 51:5. *i.* shall wait, 60:9. || 66:19. *i.* afar off Jer. 2:10. *i.* of Chittim || 25:22. kings of *i.* || 31:10. Ez. 26:15. the *i.* shake at sound of thy fall, 18. 27:3. a merchant for many *i.* 6, 7, 15, 35. 39:6. on them that dwell carelessly in the *i.* Da. 11:18. turn his face to *i.* || Zph. 2:11. *i.* worship. Ac. 13:6. gone thro' *i.* || 28:11. wintered in *i.* Re. 1:9. I John was in the *i.* called Patmos

ISMACHIAH, *Clearing to, leaning upon*, or *joined to the Lord.* 2 Ch. 31:13.

ISMAIAH. 1 S. 12:5.

ISPAH, *A jasper stone.* 1 Ch. 8:16.

ISRAEL, *A prince of the strong God, or one that hath obtained a princely power from God.*

Ge. 32:28. name be *I.* 35:10. 1 K. 18:31. 47:31. *I.* bowed himself upon the bed's head 49:24. from thence is the shepherd, the stone of *I.* Ex. 4:22. *I.* is my son || 5:2. to let *I.* go 14:5. have let *I.* go || 25. let us flee from *I.* 30. Lord saved *I.* || 17:11. *I.* prevailed 32:13. *I.* thy servant || Le. 24:10. man of *I.* Nu. 10:29. Lord hath spoken good concerning *I.* 36. many thousands of *I.* || 20:14. brother *I.* 21:2. *I.* vowed || 17. then *I.* sang this song 23:7. defy *I.* || 23. shall be said of *I.* what 24:17. sceptre rise out of *I.* || 18. *I.* do valiantly 25:8. Phinehas went after the man of *I.* De. 25:6. that his name be not put out of *I.* 33:10. teach *I.* thy law || 28. *I.* dwell in safety Jos. 7:11. *I.* hath sinned || 22:22. *I.* he shall know 24:31. *I.* served the Lord || Jud. 1:28. *I.* was str. Jud. 2:22. may prove *I.* 3:1. || 5:9. governors 6:14. save *I.* 15, 36, 37. || 7:2. lest *I.* vaunt 10:9. *I.* sore distressed || 16. soul grieved for *I.* 11:13. *I.* took my land || 20:35. smote before *I.* 1 S. 4:2. *I.* was smitten, 10. || 17. *I.* is fled 9:20. desire of *I.* || 13:4. *I.* had an abomination 15:29. strength of *I.* not lie || 17:45. armies 2 S. 1:19. beauty of *I.* slain || 19:8. *I.* had fled 1 K. 1:20. Judah and *I.* were many as sand 25. Judah and *I.* dwelt safely, Jer. 23:6. 9:7. *I.* be a proverb || 11:25. abhorred *I.* 12:19. 14:15. Lord shall smite *I.* || 18:17. troubleth *I.* 2 K. 10:32. cut *I.* short || 14:12. worse before *I.* 14:27. not blot out *I.* || 17:6. carried *I.* 23:27. 1 Ch. 29:18. the God of *I.* 1 K. 18:36. 2 Ch. 7:16. | 30:6. Jer. 31:1.

2 Ch. 9:8. because thy God loved *I.* to establish Ezr. 9:10. whether they were of *I.* Ne. 7:61. 3:11. mercy forever to *I.* || 10:10. treasure of *I.* Ps. 14:7. *I.* be glad, 53:6. || 22:23. fear ye seed of 25:22. redeem *I.* O God || 68:26. fountain of 78:59. he abhorred *I.* || 81:11. I would none of 83:4. name of *I.* || 114:2. *I.* his dominion 121:4. keepeth *I.* || 125:5. peace on *I.* 128:6. 130:7. let *I.* hope in the Lord, 131:3. 135:4. chosen *I.* || 147:2. outcasts of *I.* 149:2. let *I.* rejoice in him that made him Is. 1:3. *I.* doth not know || 19:25. blessed be *I.* 27:6. *I.* blossom || 41:8. *I.* art my servant 42:24. *I.* to robbers || 43:28. *I.* to reproaches 44:5. name of *I.* || 45:4. *I.* mine elect 45:17. *I.* shall be saved || 55. seed of *I.* be 48:1. by name of *I* || 49:5. though I be not ga. 49:6. preserved of *I.* || 50:8. outcasts of *I.* 63:16. and though *I.* acknowledge us not Jer. 2:5. *I.* was holiness || 14. is *I.* a servant? 3:23. salvation of *I.* || 10:16. *I.* the rod, 51:19. 14:8. hope of *I.* 17:13. || 48:27. *I.* a derision 49:1. hath *I.* no sons? || 50:17. *I.* is scattered 50:19. I will bring *I.* || 20. iniquity of *I.* be 51:5. *I.* not forsaken || La. 2:5. swallowed Ez. 11:13. full end of *I.* || 37:28. I sanctify *I.* 44:10. *I.* went astray || Ho. 4:15. *I.* play harlot Ho. 4:16. *I.* slideth || 5:3. *I.* is not hid, 6:10. 5:5. I shall fall || 8:2. *I.* shall cry, My God 8:3. *I.* hath cast off || 8. is swallowed up 14. *I.* hath forgotten || 9:7. *I.* shall know it 9:10. I found *I.* || 10:1. *I.* is an empty vine 10:6. *I.* be ashamed || 8. sin of *I.* destroyed 11:1. when *I.* was a child, then I loved him 11:8. how deliver thee *I.*? || 12:12. *I.* served Jo. 3:2. my heritage *I.* || Am. 7:11. captive, 17. Mi. 1:15. glory of *I.* || 5:1. the judge of *I.* Lu. 1:54. holpen *I.* || Jn. 3:10. master of *I.* Ac. 28:20. for hope of *I.* || Ro. 9:6. not all *I.* Ro. 9:27. though number of *I.* || 31. but *I.* which 10:19. did not *I.* know? || 11:7. *I.* not obtained 1 Co. 10:18. *I.* after the flesh || Ga. 6:16. peace on Phil. 3:5. of the stock of *I.* of the tribe of Benj. *Against* ISRAEL. Nu. 21:1. Arad fought *-I.* 23. Sihon *-I.* 11:20. || 23:23. no divination 25:3. and anger of the Lord was kindled *-I.* 32: 13. Jud. 2:14, 20. | 3:8. | 10:7. 2 S. 24:1. 2 K. 13:3. 1 Ch. 27:24. 2 Ch. 28:13. Ps. 78:21. Jos. 8:14. kings of Canaan went *-I.* 11:5. | 24:9. Jud. 3:12. Eglon || 6:2. Midian || 11:1. Ammon 11:25. Balak, did he ever strive *-I.*? 1 S. 4:2. in array *-I.* 7:7, 10. | 31:1. 1 Ch. 10:1. 1 K. 20:26. Ben-hadad to fight *-I.* 2 K. 6:8. 2 K. 1:1. Moab rebelled || 17:13. testified *-I.* 1 Ch. 21:1. Satan stood up || 2 Ch. 11:1. went *-I.* Jer. 36:2. I have spoken || Am. 7:17. prophesy Ro. 11:2. he maketh intercession *-I.*

All ISRAEL. Ex. 18:5. chose able men out Nu. 16:34. *-I.* fled || De. 13:11. hear, 21:21. Jos. 7:25. *-I.* stoned Achan || Jud. 8:27. went 1 S. 2:22. sons did to *-I.* || 3:20. *-I.* knew 4:1. word came to || 11:2. reproach on all *-I.* 18:16. *-I.* loved David || 28:3. lamented 2 S. 3:19. bring about *-I.* || 37. understood 12:12. this thing before || 16:21. shall hear 17:10. *-I.* know || 18:17. *-I.* fled, every man 19:11. speech of *-I.* is come to me 1 K. 1:20. eyes of *-I.* on thee || 2:15. set faces 3:28. *-I.* heard of the judgment of Solomon 8:62. *-I.* offered || 12:18. *-I.* stoned Adoram 14:13. *-I.* shall mourn || 18:19. gather *-I.* 22:17. I saw *-I.* scattered, 2 Ch. 18:16. 1 Ch. 11:4. David and *-I.* went to Jerusal. 13:8

1 Ch. 15:28. -*I* brought ark || 29:23. obeyed
2 Ch. 12:1. -*I*. forsook law || 13:4. hear me -*I*. 13:15. God smote -*I*. || 28:23. ruin of all -*I*. 31:1. -*I*. went out and brake the images
Ezr. 2:70. -*I*. dwelt in their cities, Ne. 7:73. 10:5. made -*I*. swear || Ne. 12:47. gave portions
Da. 9:7. belongeth to -*I*. || 11. -*I*. transgressed
Ma. 1:1. remember ye the law of Moses for -*I*.
Ro. 9:6. are not -*I*. || 11:26. -*I*. be saved
Camp of ISRAEL. Ex. 14:19. angel went 14:20. a cloud between Egyptians and -*I*.
Jos. 6:18. make -*I*. a curse || 24. without the -*I*.
1 S. 1:3. -*I*. am I escaped || 2 K. 3:24.
For ISRAEL. Ex. 18:1. all God had done -*I*. 8. Jos. 24:31. Jud. 2:7,10. 1 K. 8:66.
Jos. 10:14. L. fought -*I*. || Jud. 6:4. sustenance
1 S. 7:9. Samuel cried || 30:25. ordinance
2 K. 14:26. there was not any helper -*I*.
1 Ch. 6:49. atonement -*I*. 22:1 Ne 13:33.
Ps. 81:4. statute -*I*. || Is. 46:13. -*I*. my glory
Zch. 12:1. word of Lord -*I*. || Ro. 10:1. prayer
From ISRAEL. Ex. 12:15. cut off -*I*. Nu. 19:13. Nu. 25:4. wrath may be turned away -*I*.
De. 17:12. put evil -*I*. 22:11. Jud. 2:13.
1 S. 4:21. glory departed, 22. || 7:11. taken 17:25. away reproach -*I*. || 2 S. 21:25.
Ne. 13:3. separated -*I*. || Is. 9:14. cut off -*I*.
Ho. 8:6. -*I*. was it also, workmen made it
In ISRAEL. Ge. 34:7. had wrought folly -*I*. De. 22:22. Jos. 7:15. Jud. 20:6,10.
49:7. scatter them -*I*. || Le. 20:2. of strangers sojourn -*I*. 22:18. Ez. 14:7.
Nu. 1:3. able to go forth to war -*I*. 45. | 26:2. 16. heads of thousands -*I*. 10:4. || 3:13. born 18:14. devoted -*I*. be thine, 21. || 23:21. pe vers.
De. 25:7. raise a name || 10. called -*I*. house 31:10. arose not prophet since -*I*. like Moses
Jud. 5:7. ceased -*I*. till I Deborah arose, 8.
Ru. 1:7. manner -*I*. || 14. name famous
1 S. 3:11. do a thing -*I*. || 9:9. beforetime -*I*. 11:13. salvation -*I*. || 14:45. || 17:25. free -*I*. 17:46. a God -*I*. || 18:18. what father's family 2 a 15. like to thee -*I*. ? || 2 S. 3:38. fallen
2 S. 5:2. thou broughtest -*I*. 1 Ch. 11:2. 13:12. ought to be done || 13. the fools -*I*. 19:22. peaceable -*I*. || 21:4. nor kill any *I*.
1 K. 14:10. I will cut off -*I*. 21:21. 2 K. 9:8. 18:3 . art God -*I*. || 19:18. left 7000 -*I*.
2 K. 1:3. is not a God -*I*. 6:16. || 5:8. prophet 5:15. no God, but -*I*. || 6:12. prophet -*I*. telleth 1 Ch. 12:40. was joy -*I*. || 2 Ch. 7:18. be ruler
2 Ch. 24:16. had done good || 34:21. are left 31:33. -*I*. to serve the Lord || 35:18. like that 35:25. ordinance -*I*. || Ezr. 10:2. hope -*I*.
Ps. 7:1. name is great -*I*. || 78:5. a law -*I*.
Is. 8:18. for wonders -*I*. || 44:23. glorified
Jer. 29:23. villany -*I*. || 32:20. and wonders *I*.
Ez. 12:23. proverb, 18:3. || 39:7. Holy One -*I*. 39:11. place of graves || 44:28. no possession 45:8. his possession -*I*. || 46. oblation for prince
Ho. 13:1. exalted -*I*. || Mi. 5:2. be ruler -*I*.
Mat. 8:10. so great faith, no, not *I*. Lu. 7:9. 9:33. saying, It was never so seen -*I*.
Lu. 2:34. for the fall and rising of many -*I*. 4:25. many widows -*I*. || 27. lepers -*I*.
Land of ISRAEL. 1 S. 13:19. no smith -*I*.
2 K. 5:2. brought a little maid out of -*I*. 6:23. bands of Syria came no more in -*I*.
2 Ch. 31:7. cut down idols through the -*I*.
Ez. 7:2. saith the Lord to -*I*. || 11:17. give you 12:19. saith Lord of -*I*. || 13:9. nor enter, 2 0:38. 21:2. prophesy against -*I*. || 25:3. Aha, against 25:6. rejoiced against -*I*. || 27:17. -*I*. merchants 38:18. Gog came against -*I*. || 19. shaking in -*I*. 40:2. in visions he brought me to -*I*.
Mat. 2:21. took the child and came into *I*.
Made ISRAEL *sin*. 1 K. 14:16. Jeroboam, 15:26, 30,34. | 16:19,26. | 22:52.
1 K. 16:3. Baasha -*I*. 13. || 21:22. Ahab
2 K. 3:3. Jeroh. sin of Nebat -*I*. to *sin*, 10:29,31. | 13:2,6,11. | 14:24. | 15:9,18,24,28. | 23:15.
Men of ISRAEL. Jos. 10:24. called for -*I*.
Jud. 20:11. -*I*. gathered || 20. -*I*. went out 35. -*I*. gave place to the Benjamites
1 S. 14:24. -*I*. distressed || 31:1. -*I*. fled
2 S. 2:7. Abner was beaten and the -*I*. 15:13. -*I*. after Absalom || 16:18. -*I*. choose 19:43. fiercer than -*I*. || 23:9. gone away
Ps. 78:31. smote down *I*. || Is. 41:14. fear not -*I*.
Ac. 2:22. -*I*. hear || 3:12. -*I*. why marvel? 5:35. ye -*I*. take heed || 13:16. give audience 21:28. Jews of Asia crying out -*I*. help
O ISRAEL. Ex. 32:4. be thy gods, *O I*.
Nu. 24:5. how goodly are thy tabernacles, *O I*.
De. 4:1. hearken, *O I*. 27:9. Is. 48:12. 5:1. hear, *O I*. 6:3,4. | 9:1. | 20:3. Ps. 50:7. | 81:8. Is. 44:1. Mk. 12:29. 33:29. happy art thou, *O I*. || Jos. 7:13.
2 S. 20:1. his tents, *O I*. 2 K. 12:16.
1 K. 12:28. thy gods, *O I*. || Ps. 115:9. *O I*. trust
Is. 40:27. speakest, *O I*. ? my way is hid 43:1. *O I*. fear not, Jer. 30:10. | 46:27. 22. weary of me, *O I*. || 44:21. remember these, *O I*. art my servant, *O I*. 49:3.
Jer. 4:1. if thou wilt return, *O I*. Ho. 14:1.
Ho. 9:1. rejoice not, *O I*. || 10:9. hast sinned 13:9. *O I*. thou hast destroyed thyself
Am. 4:12. meet thy God || Zph. 3:14. shout, *O I*.
Over ISRAEL. Jud. 9:22. reigned -*I*.

1 S. 8:1. judges -*I*. || 13:1. reigned two years
2 S. 2:10. reigned -*I*. 3:10. | 5:2. 1 Ch. 11:3. 7:26. the Lord of hosts is the God -*I*.
1 K. 1:34. Solomon -*I*. || 11:37. Jeroboam 14:14. raise a king || 15:25. Nadab *I*. 16:8. Elah || 16. Omri || 20. Ahab || 22:51.
2 K. 3:1. Jehoram || 9:3. Jehu, 6:12. | 10:36. 13:1. Jehoahaz, 10. || 15:8. Zechariah 15:17. Menahem || 23. Pekahiah || 17:1. Hoshea
1 Ch. 26:29. outward business || 29:30. times
Ps. 68:31. excellency is -*I*. || Ec. 1:12. king
ISRAEL, joined with *people*. Nu. 21:6. De. 21:8. be merciful, O Lord, to thy -*I*. 25:15. Jos. 8:33. bless the -*I*. || Jud. 11:23. before his
2 S. 3:18. by David I will save my -*I*. 5:2. to feed my -*I*. 7:7. 1 Ch. 11:2. 12. for his -*I*. sake || 7:10. place for, 1 Ch. 17:9. 7:21. hast confirmed to thyself thy -*I*.
1 K. 8:33. when thy -*I*. be smitten, 2 Ch. 6:24. 38. prayer made by -*I*. || 43. fear as thy 56. the Lord hath given rest to his -*I*.
1 Ch. 17:7. be ruler over my -*I*. 2 Ch. 6:5. 21. like my -*I*. || 22. thy -*I*. thine own
2 Ch. 31:8. blessed his -*I*. || 35:3. serve his -*I*.
Ezr. 7:13. -*I*. minded to go || 9:1. not separated
Ps. 135:12. gave for a heritage to his -*I*.
Jer. 7:12. wickedness of || 12. -*I*. to inherit 30:3. bring again captivity of my, Am. 9:14.
Ez. 36:8. yield fruit to -*I*. || 12. my -*I*. to walk 38:14. -*I*. dwelleth safely || 16. up against my
Am. 7:15. prophesy to my -*I*. || 8:2. end on
Mat. 2:6. rule my -*I*. || Lu. 2:32. glory of
Ac. 4:27. -*I*. were gathered || 13:17. God of this
Princes of ISRAEL. Nu. 1:44. | 7:2,84. 1 Ch. 27:17. | 23:2. | 28:1. 2 Ch. 12:6. | 21:4. Ez. 19:1. | 21:12. | 22:6. | 45:9.
To, or *unto* ISRAEL. Ge. 46:2. God spake 49:2. hearken -*I*. || Ex. 18:9. Lord hath done 1 S. 15:2. Amalek did -*I*. || 2 S. 3:19. good
1 Ch. 16:17. same for a law *I*. Ps. 105:10. 21:3. cause of trespass -*I*. || 22:9. quietness
2 Ch. 2:4. ordinance -*I*. || Ezr. 7:11. statutes
Ps. 135:12. her tage -*I*. 136:22. || 147:19. judgm.
Is. 11:16. as it was -*I*. in the day he came
Jer. 2:31. a wilderness -*I*. || 31:9. a father -*I*.
Ho. 14:5. dew -*I*. || Lu. 1:80. his showing -*I*.
Ac. 1:6. restore kingdom -*I*. || 5:31. | 13:23.
Ro. 10:21. but -*I*. he saith || 11:25. happened
Tribes of ISRAEL.
Ge. 49:16. judge as one of -*I*. || 28. twelve -*I*.
Ex. 24:4. twelve pillars according to the 12. -*I*.
Nu. 31:4. 1000 through -*I*. || 9. -*I*. keep his own
De. 29:21. to evil out of -*I*. || 33. -*I*. gathered
Jos. 3:12. take 12 out of -*I*. || 4:5. number of -*I*. 7:16. brought *I*. by - || 12:7. land gave to -*I*. 19:51. -*I*. divided || 22:14. -*I*. sent to Reuben 24:1. Joshua gathered the -*I*. to Shechem
Jud. 18:1. Dan not among the -*I*. || 20:2. chief of 20:10. take 10 men of 100 out of all -*I*. 21:5. who of -*I*. came not up? || 15. breach in
1 S. 2:28. did I choose him out of all -*I*. ? 9:21. smallest of -*I*. || 10:20. caused all -*I*. 15:17. was t thou not made head of -*I*. ?
2 S. 5:1. -*I*. to David || 7:7. speak I with -*I*. ? 15:2. is one of the -*I*. || 10. sent spies through 19:9. at strife through -*I*. || 24:2. go through -*I*.
1 K. 8:16. no city out of -*I*. to build, 2 Ch. 6:5. 11:32. have chosen Jerusalem out of -*I*. 14:21. 2 K. 21:7. 2 Ch. 12:13. | 33:7.
2 Ch. 11:16. out of -*I*. such as set their hearts
Ezr. 6:17. offered twelve goats according to -*I*.
Ps. 78:55. made -*I*. to dwell in their tents
Ez. 37:19. take -*I*. || 47:13. to 12 -*I*. || 21:22. 48:19. serve the city out of || 31. names of -*I*.
Ho. 5:9. among -*I*. || Zch. 9:1. eyes of all -*I*.
Mat. 19:28. judging the twelve -*I*. Lu. 22:30.
Re. 21:12. gates with name of twelve -*I*.
With ISRAEL. Ex. 17:8. fought -*I*. 34:27.
De. 18:1. no inheritance -*I*. || 33:21. judgments
Jos. 9:2. fought -*I*. || 10:1. made peace -*I*.
1 S. 15:5. to fight *I*. 28:1. 2 S. 21:15.
2 S. 10:19. peace -*I*. || 2 K. 17:18. angry
2 Ch. 25:7. Lord is not -*I*. || Mi. 6:2. plead -*I*.
ISRAELITE. Nu. 25:14. *I*. was Zimri
2 S. 17:25. Amasa an *I*. || Jo. 1:47. *I*. indeed
Ro. 11:1. I also am an *I*. of seed of Abraham
ISRAELITES. Ex. 9:7. of cattle of *I*. dead
Le. 23:42. all *I*. born || Jos. 3:17. *I*. passed
Jos. 13:6. by lot to the *I*. || Jud. 20:21. destroyed
1 S. 2:14. so they did to all *I*. || 14:21. be with 25:1. all *I*. lamented || 29:1. *I*. pitched by
2 S. 4:1. the *I*. were troubled at Abner's death
2 K. 3:24. *I*. smote Moab || 7:13. multitude
1 Ch. 9:2. the first inhabitants were *I*.
Ro. 9:4. who are *I*. || 2 Co. 11:22. are they *I*.
ISRAELITISH. Le. 24:10. *I*. woman, 11.
ISSACHAR, *Wages*, or *reward*
Ge. 30:18. his name *I*. || 35:23. Leah's son *I*. 46:13. sons of *I*. 1 Ch. 7:1. || 49:14. strong ass
Ex. 1:3. Israel's sons, *I*. Zebulon, 1 Ch. 2:1.
Nu. 1:8. prince of *I*. Nethaneel, 2:5. | 7:18.
De. 27:12. *I*. to bless || 33:18. rejoice *I*. in
Jos. 7:10. met in *I*. || 11. Manasseh in *I*.
Jud. 5:15. princes of *I*. || 10:1. Tola, man of
1 K. 4:17. officer in *I*. || 15:27. Baasha of *I*.
1 Ch. 12:40. nigh to *I*. || 26:5. *I*. son of Obed. 27:18. of *I*. Omri || 2 Ch. 30:18. many of *I*.
Ez. 48:25. *I*. a portion || 26. by border of *I*. 33.
ISSUE, *s.* signifies, (1) *Children*, Ge. 48:6. (2) *A way*, or *outlet*, Ps. 68:20. (3) *A flux*, or *running*, Le. 12:7. (4) *Seed*, Ez. 23:20. (5) *To proceed from*, 2 K. 20:18. (6) *To flow*, Ez. 47:8. (7) *To rush forth*, Jos. 8:22.
Ge. 48:6. thy *i*. which thou begettest after
Le. 12:7. *i*. of her blood, 15:25. Mat. 9:20. Mk. 5:25. Lu. 8:44.
15:2. running *i*. 3. | 22:4. || 15:8. hath *i*. 15:28.
2 S. 3:29. from house of Joab one that hath an *i*.
2 K. 20:18. of thy sons that shall *i*. from thee
Ez. 23:20. *i*. of horses || 47:8. waters *i*. out
Mat. 22:25. no *i*. left his wife, Lu. 8:43.
ISSUED, *p.* Jos. 8:22. *i*. out of the city against
Jb. 38:8. as if it *i*. || Ez. 47:1. waters *i*. 12.
Da. 7:10. a fiery stream *i*. Re. 9:7,18.
ISSUES, *s.* Ps. 68:20. Pr. 4:23.
ITALIAN. Ac. 10:1. of the *I*. band
ITALY, A large country in *Europe*, Ac. 18:2. | 27:1. He. 13:24.
ITCH, ING, *v.* and *p.* De. 28:27. 2 Ti. 4:3.
ITHAI, *Strong*, or *coming to*. 1 Ch. 11:31.
ITHAMAR, *The change of an isle*. Ex. 6:23.
ITHIEL, *God with me*. Pr. 30:1.
ITHMAH, *An orphan*, or *perfection*. 1 Ch. 7:37.
ITHNAN, *Reward, salary*. Jos. 15:23.
ITHRA, *A remnant*. 2 S. 17:25.
ITHRAN, The same. Ge. 36:26.
ITHREAM, *Excellency of the people*, or *remnant of the people*. 2 S. 3:5.
ITHRITE, *Excelling*, or *remnant*. 2 S. 23:38. 1 Ch. 11:40.
ITTAH-KAZIM, *The hour*, or *time of the prince*. Jos. 19:13.
ITTAI, as ITHAI, 2 S. 15:22. | 23:29.
ITUREA, *Kept, or full of hills*. Lu. 3:1.
IVAH, *Iniquity*. 2 K. 18:34. Is. 37:13.
IVORY, *s.* 1 K. 10:18. made a throne of *i*. 22. bringing gold, silver and *i*. 2 Ch. 9:21. 22:39. *i*. house || Ps. 45:8. out of *i*. palaces
Song 5:14. of bright *i*. || 7:4. neck is as *i*.
Ez. 27:6. benches of *i*. || 15. brought horn of *i*.
Am. 3:15. houses of *i*. || 6:4. lie on beds of *i*.
Re. 18:12. for no man buyeth vessels of *i*.
IZHAR, *Oil*, or *clearness*. Ex. 6:18,21.
IZRAHIA, *The Lord ariseth*. 1 Ch. 7:3.
IZREEL, *The seed of God*. Jos. 19:18.
IZRI, *My affliction*. 1 Ch. 25:11.
IZRITES, from IZRI. Nu. 26:49.
Tribe of ISSACHAR. Nu. 1:29. | 2:5. | 10:15. | 13:7. | 34:26. Jos. 19:23. | 21:6.

J.

JAAKAN, *Tribulation, labor*, or *violently taking away possession*. De. 10:6.
JAAKOBAH, *A supplanter*. 1 Ch. 4:36.
JAALA, *Ascending, a little doe*. Ne. 7:58.
JAALAH, The same. Ezr. 2:56.
JAALAM, *Hid, heir*, or *little goat*. Ge. 36:5,14. 1 Ch. 1:35.
JAANAI, *Answering, afflicting*. 1 Ch. 5:12.
JAARARE-OREGIM, *Shaft of a spear*, or *weaver's beam*. 2 S. 21:19. 1 Ch. 20:5.
JAASAU, *Doing, or my doer*. Ezr. 10:37.
JAASIEL, *God's work*. 1 Ch. 11:47. | 27:21.
JAAZANIAH, *Nourishment*, or *weapons of the Lord*. 2 K. 25:23. Jer. 35:3. Ez. 8:11. | 11:1.
JAAZER, *A helper*. Nu. 21:32. | 32:35.
JAAZIAH, *Strength of the Lord*. 1 Ch. 24:26,27.
JAAZIEL, The same. 1 Ch. 15:18.
JABAL, *Falling away*. Ge. 4:20.
JABBOK, *Emptying, dispelling*. Ge. 32:22. Nu. 21:24. De. 2:37. | 3:16. Jos. 12:2. Jud. 11:13,22.
JABESH, *Confusion*. 1 S. 11:1,3,10. | 31:12. 2 K. 15:10. 1 Ch. 10:12.
JABESH-GILEAD. Jud. 21:8. 1 S. 11:1,9. | 31:11. 2 S. 2:4,5. | 21:12. 1 Ch. 10:12.
JABEZ, *Sorrow, trouble*. 1 Ch. 2:55. | 4:9.
JABIN, *Understanding, building*. Jos. 11:1. Jud. 4:2,7,17,23,24. Ps. 83:9.
JABNEEL, *God's building*. Jos. 15:11. | 19:33.
JABNEH, *Building*. 2 Ch. 26:6.
JACHAN, *He that bruises or presses*. 1 Ch. 5:13.
JACHIN, *Stability*. Ge. 46:10. Nu. 26:12. 1 K. 7:21. 1 Ch. 9:10.
JACINTH, '*A stone of a purple or violet color, from whence it has its name, though what the moderns so call is of a deep reddish-yellow, pretty near a flame color.*' Re. 9:17. | 21:20.
JACOB, *A supplanter*. The same with JAMES. Ge. 25:6. he was called *J*. || 27. a plain man 27:22. voice is *J*. || 36. rightly named *J*. 41. Esau hated *J*. || 28:5. Isaac sent *J*. away 28:16. *J*. awaked || 20. *J*. vowed a vow 29:10. *J*. saw Rachel || 20. served seven years 30:42. stronger were *J*. || 31:20. *J*. stole 31:53. *J*. sware || 32:7. *J*. was greatly afraid 32:18. thy servant *J*. || 21. *J*. was left alone 28. name no more *J*. but Israel, 35:10. 34:5. *J*. held his peace || 7. sons of *J*. 13:25. 35:6. came to Luz || 15. called place Bethel 37:2. generations of *J*. || 34. *J*. rent his 45:26. *J*. heart fainted || 46:6. to Egypt 47. *J*. blessed Pharaoh. 10. || 28. whole age of *J*. 49:24. the mighty God of *J*. Ex. 3:6,15,16. | 4:5 2 S. 23:1. Ps. 20:1.
Ex. 2:24. remem. his covenant with, Le. 26:42. Nu. 23:7. curse me *J*. || 10. count dust of *J*. ?

Nu.23:23. no enchantment against *J.* be said *J.* 24:17. a star out of *J.* || 19. out of *J.* come De. 32:9. *J.* the lot || 33:10. teach *J.* judgment 33:28. fountain of *J.* be on a land of corn and I Ch.16:13. ye child. of *J.* his chosen, Ps. 105:6. Ps. 14:7. *J.* shall rejoice || 20:1. God of *J.* defend 22:23. seed of *J.* glorify || 44. deliverance for *J.* 46:7. the God of *J.* || 11. || 75:9. | 76:6. | 81:1, 4. | 84:8. | 94:7. | 114:7. | 132:2,5. | 146:5. 47:4. excellency of *J.* || 78:21. kindled against *J.* 78:71. seed of *J.* || 79:7. devoured *J.* 85:1. back captivity of *J.* || 87:2. dwellings 105:23. sojourned || 135:4. Lord chosen *J.* Is. 2:3. the God of *J.* 41:21. Mi. 4:2. Mat. 22:32. Mk. 12:26. Lu. 20:37. Ac. 3:13.
10:21. remnant of *J.* || 14:1. mercy on *J.* 17:4. glory of *J.* thin || 27:6. *J.* take root 27:9. iniquity of *J.* || 29:23. Holy One of 41:8. *J.* I have chosen || 14. fear not worm 42:24. *J.* for a spoil? || 43:28. to the curse 44:5. name of *J.* || 23. redeemed, Jer. 31:11. 45:4. for *J.* sake || 48:20. redeemed *J.* 49:5. to bring *J.* again || 6. raise up tribes 25. Redeemer, the mighty one of *J.* 60:16. 58:14. heritage of *J* || 65:9. seed out of *J.* Jer. 10:16. portion of *J.* 51:19. || 25. eaten up *J.* 30:7. *J.* trouble || 18. again captivity of *J.* 31:7. sing for *J.* || 46:27. *J.* shall return La. 1:17. concerning *J.* || 2:3. burned against Ho. 10:11. *J.* break clods || 12:2. I will punish *J.* 12:12. *J.* fled || Am. 6:8. abhor excellency of Am. 7:2. shall *J.* arise || 8:7. excellency of Mi. 3:1. hear ye heads of *J.* || 5:8. remnant Na. 1:2. I loved *J.* || 3:6. sons of *J.* not consumed Mat. 1:2. Isaac begat *J.* || 8:11. Isaac and *J.* Lu. 13:28. when ye see *J.* || Jn. 4:6. *J.* well Ro. 9:13. *J.* have I loved || 11:26. ungod. from Ho. 11:9. tabernacles || 20. blessed *J.* || 21. sons *In* JACOB. Ge. 49:7. divide them *-J.* Nu. 23:21. hath not beheld iniquity *-J.* Ps. 59:13. ruleth *-J.* || 78:5. a testimony *-J.* 99:4. righteousness || Is. 59:20. transgression in *O* JACOB. Nu. 24:5. goodly thy tents, *O J.* Ps. 24:6. seek thy face, *O J.* || Is. 40:27. sayest Is. 43:1. created thee, *O J.* || 22. not called 44:1. yet hear, *O J.* || 2. fear not, Jer. 46:27. 21. remember these, *O J.* || 48:12. hearken Mi. 2:12. I will surely assemble *O J.* all of thee *To*, or *unto* JACOB. Ge. 31:24. speak not 35:9. appeared *-J.* || 50:24. to give *-J.* I Ch. 16:7. confirmed the same *-J.* Ps. 105:10. Ps. 147:19. showeth his word *-J.* Is. 9:8. Mi. 3:8. declare *-J.* || 7:20. perform truth

JADA. *Knowing.* I Ch. 2:28,32.

JADAI, *A ruler.* I Ch. 2:47.

JADAN, *His hand, or confession.* Ezr. 10:34.

JADUA, *Known.* Ne. 10:21. | 12:11,22.

JADIEL, *Unity, or joy of God.* I Ch. 5:24.

JADON, as JADAN, *He that judges, pleads.* Ne. 3:7.

JAEL, *A kid, ascending.* Jud. 4:17. | 5:6.

JAGUR, *Stranger.* Jos. 15:21.

JAH, *Everlasting, self-existent.* Ps. 68:4.

JAHALALEEL, *Praising God.* I Ch. 4:16.

JAHATH, *Broken in pieces.* I Ch.4:2. | 23:10,11. 24:22. 2 Ch. 34:12.

JAHAZ, *Brawling, or strife.* Nu. 21:23. De. 2:32. Jud. 11:20. Is. 15:4.

JAHAZA, The same. Jos. 13:18. | 21:36.

JAHAZIAH, *Vision of the Lord.* Ezr. 10:15.

JAHAZIEL, *Seeing God.* I Ch. 23:19. | 24:23. 2 Ch. 20:14. Ezr. 8:5.

JAHDO, *I alone.* I Ch. 5:14.

JAHLEEL, *Waiting for,* or *hope in God,* or *beseeching God.* Ge. 46:14. Nu. 26:26.

JAHZAH. I Ch. 6:78.

JAHZEEL, *God hasteth.* Ge. 46:24.

JAHZERAH, I Ch. 9:12.

JAHZIEL, *God hasteth.* I Ch. 7:13.

JAILER, *s.* Ac. 16:23. charging the *j.* to keep

JAIR, *Illuminated.* Nu. 32:41. De. 3:14. Jos. 13:30. Jud. 10:3,5. I K. 4:13. I Ch. 2:22. | 20:5. Est. 2:5.

JAIRITE. 2 S. 20:26. Ira the *J.*

JAIRUS, as JAIR. Mk. 5:22. Lu. 8:1.

JAKAN. I Ch. 1:42. called Akan, Ge. 36:31.

JAKEH, *Establish.* Pr. 30:1.

JAKIM, *Confirm.* I Ch. 7:16.

JALON, *Staying, murmuring.* I Ch. 4:17.

JAMAI, *Making warm.* I Ch. 7:2.

JAMBRES, *The sea with poverty.* 2 Ti. 3:8. now as Jannes and *J.* withstood

JAMES, Mat.4:21. 2 brethren *J.* John, Mk.1:19. 10:2. *J.* the son of Zebedee, Mk. 3:17.
3. *J.* son of Alpheus, Mk. 3:18. Ac. 1:13. 13:55. brethren *J.* and Joses, Mk. 6:3. 17:1. taketh Peter, *J.* and John, Mk.5:37. | 9:2. | 14:33. Lu. 8:51.
27:56. mother of *J.* Mk. 15:40. Lu. 24:10. Mk. 10:41. displeased with *J.* || 13:3. asked Ac. 1:13. abode Peter *J.* || 12:2. Herod killed 12:17. show to *J.* || 15:13. *J.* answered 21:18. went in to *J.* || I Co. 15:7. seen of *J.* Ga. 1:19. I saw none, save *J.* || 2:9,12.

JAMIN, *Right hand.* Ge. 46:10. Ex. 6:15. Nu. 26:12. I Ch. 2:27. | 4:24.

JAMLECH, *Reigning.* I Ch. 4:34.

JANGLING, *s. Vain disputing.* 1 Ti. 1:6.

JANNA, *Answering, afflicted.* Lu. 3:24.

JANNES, The same. 2 Ti. 3:8.

JANOAH, *Succession.* 2 K. 15:29.

JANOHAH, *Waiting, resting.* Jos. 16:6.

JANUM, *Sleeping.* Jos. 15:53.

JAPHETH, *Fair,* or *enlarged.* Ge. 5:32. | 7:13. 9:18,23,27. | 10:1. I Ch. 1:4.

JAPHIA, *Which enlightens, appears,* or *shows.* Jos. 10:3. | 19:12. 2 S. 5:15. I Ch. 3:7. | 14:6.

JAPHLET, *Delivered, banished.* I Ch. 7:32.

JAPHLETI, The same. Jos. 16:3.

JAPHO, *Comeliness.* Jos. 19:46. Ac. 10:5.

JARAH, *A honey-comb,* or *wood.* I Ch. 9:42.

JAREB, *A revenger.* Ho. 5:13. | 10:6.

JARED, *Ruling.* Ge. 5:15. Lu. 3:37.

JARHA, *Moon.* I Ch. 2:34.

JARIB, *Fighting, chiding.* I Ch. 4:24.

JARMUTH, *Fearing death.* Jos. 10:3,5,23. | 12:11. | 15:35. | 21:29. Ne. 11:29.

JAROAH, *A sweet breathing.* I Ch. 5:14.

JASHEN, *Ancient,* or *sleeping.* 2 S. 23:32.

JASHER, *Righteous.* Jos. 10:13. 2 S. 1:18.

JASHOBEAM, *Captivity of the people.* I Ch. 11:11. | 12:6. | 27:2.

JASHUB, *Returning.* Nu. 26:24. I Ch. 7:1. Ezr. 10:29.

JASHUBI-LEHEM. I Ch. 4:22.

JASIEL, *Healing of God.* I Ch. 11:47.

JASON, *Healing.* Ac. 17:5,6. Ro. 16:21.

JASPER. *It is of various colors, and spotted with divers spots; that most ruled, is green, spotted with red or purple.* Du. GILL.
Ex.28:20. | 39:13. Ez.28:13. Re.4:3. | 21:11,18,19.

JATHNIEL, *The gift of God.* I Ch. 26:2.

JATTIR, *A remnant,* or *excellent.* Jos. 15:48.

JAVAN, *Making sad.* Ge. 10:2. Is. 66:19.

JAVELIN, *s. A sort of spear.* Nu. 25:6.
I S. 18:11. Saul cast the *j.* for he said, 19:9,10.

JAW, *s.* Jud. 15:15. a new *j.* bone, 16:17,19. Jb. 29:17. I brake the *j.* || 41:2. canst bore his *j.* Ps. 22:15. and my tongue cleaveth to my *j.* Is. 30:28. bridle in *j.* || Ez. 29:4. hooks in *j.* 38:4. Ho. 11:4. on their *j.* and I laid meat unto them

JAW-Teeth, *s.* Pr. 30:14. their *j.* as knives

JAZER, *A helper.* Nu. 32:1,3. Jos. 13:25.

JAZIEL, *Strength of God.* I Ch. 15:18.

JAZIZ, *Brightness,* or *departing.* I Ch. 27:31.

JEALOUS, *a.* Ex. 20:5. am a *j.* God, 34:14. De. 4:24. | 5:9. | 6:15. Jos. 24:19.
Nu. 5:14. and be *j.* of his wife, 14:30.
I K. 19:10. I've been *j.* for the L. of hosts, 14. Ez. 39:25. he *j.* for my holy name, Jo. 2:18. Na. 1:2. God is *j.* Zch. 1:14. | 8:2. || 2 Co. 11:2.

JEALOUSY, *s.* signifies, (1) *A suspicion of dishonesty in the married yokefellow,* Nu. 5:14. (2) *An earnest concern for others' welfare, joined with some degree of fear of them,* 2 Co. 11:2. (3) *The hot displeasure and indignation of God,* Ps. 79:5. | 1 Co. 10:22.
Nu. 5:14. and the spirit of *j.* come on him, 14:30. 15. an offering of *j.* 18,25. || 25:11. in my *j.* De. 29:20. his *j.* shall smoke against that man 32:16. provoked him to *j.* 21. I K. 14:22.
Ps. 78:58. moved him to *j.* || 79:5. thy *j.* burn Pr. 6:34. *j.* is the rage of a man || 27:4.
Song 8:6. *j.* is cruel || Is. 42:13. he shall stir up *j.* Ez. 8:3. image of *j.* 5. || 16:38. in fury and *j.* 16:42. my *j.* shall depart || 23:25. I'll set my *j.* 36:5. in fire of *j.* have I spoken, 6. | 38:19.
Zph.1:18. fire of his *j.* 3:8. || Zch. 1:14. great *j.* 8:2. Ro. 10:19. provoke you to *j.* by them, 11:11.
I Co. 10:22. do we provoke the Lord to *j.*
2 Co. 11:2. I am jealous over you with godly *j.*

JEALOUSIES, *s.* Nu. 5:29. is the law of *j.*

JEARIM, *Woods.* Jos. 15:10.

JEATERAI, *Searching out.* I Ch. 6:21.

JEBERECHIAH, *Speaking well of the Lord,* or, *bowing to the Lord.* Is. 8:2.

JEBUS, *Treading under foot.* Jud. 19:10.

JEBUSITE, Ge. 10:16. Ex. 33:2. | 34:11. 2 S. 24:16,18. I Ch. 1:14. | 21:15.

JEBUSITES. Nu. 13:29. Jos. 15:63. Jud. 1:21. | 19:11. 2 S. 5:8.

JECONIAH, *Stability of the Lord.* I Ch. 3:16.

JECHAMIAH, *Resurrection.* I Ch. 3:18.

JECOLIAH, *Power of the Lord.* 2 K. 15:2. 2 Ch. 26:3.

JEDAIAH, *Knowing the Lord.* I Ch. 4:37.

JEDEIAH, *Our Lord, joy of the Lord,* or *renewing of the Lord.* I Ch. 24:20.

JEDIDAH, *Beloved.* 2 K. 22:1.

JEDIDIAH, *Beloved of the Lord.* 2 S. 12:25.

JEDIAEL, *Knowledge of God.* I Ch. 26:2.

JEDIEL. *The knowledge of God; unity, or joy of God.* I Ch. 22:20.

JEDUTHAN, *His law.* I Ch. 16:42.

JEEZER, *The isle of help.* Nu. 26:30.

JEGAR-SAHADUTHA, *Heap of witness.* Ge. 31:47.

JEHAZIEL, *The vision of God.* I Ch. 12:4.

JEHDEIAH, *The only Lord.* I Ch. 27:30.

JEHEZEKEL, *Strength of God.* I Ch. 24:16.

JEHIAH, *The Lord liveth.* I Ch. 15:24.

JEHIEL, *God liveth.* I Ch. 9:35. | 11:44.

JEHIELI, The same. I Ch. 26:21,22.

JEHIZKIAH, *Strength of God.* 2 Ch. 28:12.

JEHOAHAZ, *Possession of the Lord.* 2 K. 10:35.

JEHOASH, or **JOASH,** *Fire of the Lord.* 2 K. 11:21. | 12:1. | 13:10,25. | 14:8,17.

JEHOHANAN, *The grace of the L.* I Ch. 26:3.

JEHOIADA, *The knowledge of God.* 2 S. 8:18.

JEHOIAKIM, *Resurrection of God.* 2 K. 23:34.

JEHOIARIB, *Congregation, passing over,* or *testimony of the Lord.* I Ch. 8:36.

JEHOHADDAN, *Delights of God.* 2 K. 14:2.

JEHOAHAZ, *Possession of the Lord.* 2 K. 10:35. | 23:30. 2 Ch. 21:17.

JEHOIACHIN, *Stability of the Lord.* 2 K. 24:6.

JEHOIARIB, *Exaltation of the Lord.* I Ch. 9:10.

JEHONADAB, *Voluntary.* 2 K. 10:15.

JEHONATHAN, *Gift of the Lord.* 2 Ch. 17:8.

JEHORAM, *The height of God.* 1 K. 22:50.

JEHOSHAPHAT, *God is a judge.* 2 S. 8:16.

JEHOSHEBA, *Fulness, or oath of the Lord.* 2 K. 11:2. 2 Ch. 22:11.

JEHOSHUA, *Saviour.* Nu. 13:16.

JEHOVAH, *Self-existing. The incommunicable name of God, which the ancient* Hebrews *had in such reverence, that they did not pronounce; but instead of it, read the word* Adonai. *It denotes the eternal existence of God, and is explained in* Re. 1:4,8. | 4:8. | 11:17.
Ex. 6:3. Ps. 83:18. Is. 12:2. | 26:4.

JEHOVAH-JIREH, *The Lord will see,* or *provide.* Ge. 22:14.

JEHOVAH-NISSI, *The Lord my banner.* Ex.17:15.

JEHOVAH-ROPHI, *The Lord healeth.* Ex.15:26.

JEHOVAH-SHALOM, *The Lord send peace.* Jud. 6:24.

JEHOVAH-SHAMMAH, *The Lord is there.* Ez. 48:35.

JEHOVAH-TSIDKENU, *The Lord our righteousness.* Jer. 23:6.

JEHOZABAD, *The Lord's dowry.* 2 K. 12:21.

JEHOZADAK, *Just is the Lord.* I Ch. 6:14.

JEHU, *Himself,* or *who exists.* I K. 16:12.

JEHUBBAH, *Hiding,* or *beloved.* I Ch. 7:34.

JEHUCAL, *Perfect.* Jer. 37:3.

JEHUD, *Praising.* Jos. 19:45.

JEHUDI, *God is my praise.* Jer. 36:14.

JEHUSH, *Keeping counsel.* I Ch. 8:39.

JEIEL, *God hath taken away.* I Ch. 5:7.

JEKABZEEL, *Congregation of God.* Ne.11:25.

JEKAMIAH, *God shall arise.* I Ch. 2:41.

JEKAMIAM, *People shall arise.* I Ch. 23:19.

JEKUTHIEL, *Congregation of God.* I Ch. 4:18.

JEMIMA, *Handsome as the day.* Jb. 42:14.

JEMUEL, *God's day, or the sea of G.* Ge. 46:10.

JEOPARDED, *p.* Jud. 5:18. *j.* their lives

JEOPARDY, *s.* 2 S. 23:17. I Ch. 11:19. | 12:19. Lu. 8:23. were in *j.* || 1 Co. 15:30. why stand in *j.*

JEPHTHAH, *Opening.* Jud. 11:2. He. 11:32.

JEPHUNNEH, *Beholding.* Nu. 13:6.

JERAH, *The moon,* or *month.* I Ch. 1:20.

JERAHMEEL, *Mercy of God.* I Ch. 2:9.

JERED, *Ruling, coming down.* I Ch. 1:2.

JEREMIAH, *Exaltation of God.* 2 K. 23:31.

JEREMOTH, *Fearing death.* I Ch. 25:9.

JEREMAI, *My height,* or *fear.* Ezr. 10:33.

JERIAH, *Fear,* or *vision of God.* I Ch. 23:19.

JERIBAI, *Fighting.* I Ch. 11:46.

JERICHO, *His moon,* or *month.* Nu. 22:1.
Called the city of palm-trees, De. 34:3. It was in the lot of *Benjamin,* about 8 miles W. of *Jordan,* and 19 E. from *Jerusalem,* a little S from the lot of *Ephraim.*
Jos. 2:1. go view *J.* || 6:1. *J.* was shut up 3:16. passed right again 1 *J.* || 4:2. given *J.* 4:26. cursed be the man that buildeth *J.* 7:2. sent from *J.* || 24:11. men of *J.* fought 2 S. 10:5. tarry at *J.* till beards, I Ch. 19:5.
1 K. 16:34. Hiel build *J.* || 2 K. 2:4. sent to *J.* 2 K. 25:5. in plains of *J.* Jer. 39:5. | 52:8.
2 Ch. 28:15. they I rought the captives to *J.* Lu. 10:30. down to *J.* || He. 11:30. by faith

JERIEL, *The fear* or *vision of God.* I Ch. 23:19.

JERIJAH, The same. I Ch. 26:31.

JERIOTH, *Pans, kettles, or howling.* I Ch. 2:18.

JERGAM, *High, merciful.* I Ch. 12:7.

JEROBOAM, *Fighting against.* 1 K. 12:20. | 13:1,33,34. | 14:1—13. | 14:10,30. | 15:30.

JEROHAM, *High, merciful.* 1 S. 1:1. I Ch. 6:27. | 8:27. | 9:8,12.

JERUBBAAL, *Let Baal avenge.* Jud. 6:32.

JERUEL, *Fear* or *vision of God.* 2 Ch. 20:16.

JERUSALEM, *They shall see peace; from* Jeru, *they shall see,* and Salem, *peace.*
It was about 25 miles W. of *Jordan,* and 42, some say 30, miles E. of the *Mediterranean.* It was singularly famous for beauty and pleasant situation, Ps. 48:2. Strength, Ps. 125:1. 2 S. 5:6. especially for religion, and the presence of God there. And as a lively figure of the gospel church, Re. 3:12. | 21:10.
It was the chief city of *Judea,* and first called *Salem,* Ge. 14:18. i. e. Peace; afterwards, *Jebus.* Here was the Mt. *Moriah,* where *Abraham* offered *Isaac,* and the Temple was built.
Jerusalem was the city of the great King: the seat of his worship and symbols of his presence were fixed there. It was the joy of the whole earth, the house of prayer for all nations; thither the tribes went up to worship; *the tribes of the Lord unto the testimony of Israel. For there are set thrones of judgment, the thrones of the house of* David, Ps. 122:4,5. These privileges she enjoyed through many ages, even till her fatal rejection of the Lord Jesus Christ, for she would not have this

Isan to reign over her; and as a fruit hereof, wrath came upon her to the uttermost.
Jos. 18:28. Jebusi, which is *J.* Jud. 19:10.
2 S. 5:6. king David and his men went to *J.* 12:31. returned to *J.* || 15:8. if bring me to *J.* 24:16. angel stretched hand on *J.* 1 Ch. 21:15.
1 K. 3:1. building wall of *J.* || 10:2. she came to *J.* 11:13. for *J.* sake which I've chosen, 2 Ch. 6:6.
2 K. 18:35. Lord should deliver *J.* Is. 36:20. 19:31. out of *J.* a remnant, Is. 37:32. 21:12. bring evil on *J.* || 13. I will wipe *J.* 16. blood filled *J.* 24:4. || 23:27. cast off *J.* 24:14. carried away *J.* || 25:9. burnt *J.*
2 Ch. 12:7. wrath poured on *J.* || 20:28. came to 24:18. wrath upon *J.* 29:8. | 32:25. 32:19. God of *J.* || 33:3. Josiah to purge *J.* Ezr. 7:14. inquire concerning *J.* 19.
Ne. 2:11. ·o I came to *J.* 7:3. | 13:7. || 13:20.
Ps. 51:18. build walls of *J.* || 79:1. *J.* on heaps 102:13 *J.* a city compact || 6. pray for *J.* 122:2. ro and about *J.* || 12-5. see good of 137:6. if I prefer not *J.* || 147:2. Lord build up
Song 6:4. thou art comely O my love as *J.*
Is. 1:1. vis on he saw concerning *J.* 2:1. 3:8. *J.* is ruined || 4. purged blood of 10:11. so will I do to *J.* || 12. his work on 31:5. defend *J.* || 33:20. *J.* a quiet habitation 40:2. speak ye comfortably to *J.* 11:27. 44:26. *J.* be inhabited || 52:9. sing *J.* 62:1. for *J.* sake || 7. make *J.* a praise 64:10. *J.* a desolation || 65:18. *J.* a rejoicing 66:10. rejoice ye with *J.* be glad with
Jer. 2:2. cry in ears of *J.* | 3:17. *J.* throne of L. 5:1. run through *J.* || 6:1. flee out of *J.* 9:11. make *J.* heaps || 13:9. mar pride of 14:2. cry of *J.* gone up || 17:26. streets of 19:7. void, counsel of || 13. *J.* be defiled 23:14. prophets of *J.* || 26:18. heaps 33:16. *J.* shall dwell safely || 35:11. go to *J.* 38:28. *J.* was taken" || 39:8. break walls of *J.* 41:2. ev I brought on || 51:5. let *J.* come
La. 1:8. *J.* sinned || 17. *J.* is as a menstruous
Ez. 5:5. this is *J.* || 9:4. go through midst of *J.* 16:2. cause *J.* to know || 17:12 come to *J.* 21:22. divination for *J.* || 22:19. the midst of 33:21. escaped out of || 36:38. flock of
Da. 6:10. open toward *J.* || 9:25. to build *J.*
Jo. 3:17. *J.* be holy || 20. *J.* shall dwell
Ob. 11. when foreigners cast lots upon *J.*
Mi. 1:5. are they not *J.*? || 3:10. build up *J.* 3:12. *J.* be heaps || Zph. 1:12 search *J.*
Zch. 1:12. not have mercy || 14. jealous for 17. yet choose *J.* 2:12. || 2:2. to measure 8:3. dwell in *J.* || 15. to do well to *J.* 12:2. *J.* a cup of trembling || 3. a stone 14:11. but *J.* shall be safely inhabited
Ma. 3:4. the offering of *J.* be pleasant
Mat. 3:5. then went out to him *J.* Mk. 1:5. 5:35. nor swear by *J.* || 16:21. must go to *J.*
Lu. 2:22. brought Jesus to *J.* || 45. back to *J.* 6:17. out of *J.* to hear || 9:53. face to *J.* 13:33. perish out of *J.* || 19:11. nigh to *J.* Lu. 21:20. see *J.* compassed || 24. trodden down 24:49. tarry ye in *J.* || 52. returned to *J.*
Jn. 12:12. coming to *J.* || Ac. 5:28. filled *J.* Ac. 9:2. bound to *J.* 20:22. || 25:24. go to *J.*
Ro. 15:31. service for *J.* || 1 Co. 16:3. bring to Ga. 4:25. *J.* which now is || 26. *J* is free
Re. 3:12. the new *J.* 21:2. || 21:10. holy *J.*
Against JERUSALEM. Jn. 1:18. 1 K. 14:25. 2 K. 18:17. | 24:10. 2 Ch. 12:9. 32:2. Ezr. 4:8. Ne. 4:8. Jer. 4:16. 6:6. 34:1,7. 39:1. | 52:4. Ez. 21:2. | 26:2. Zch. 12:9. 14:12.
At JERUSALEM. Jos. 15:63. 2 S. 20:3. 1 K. 12:27. 1 Ch. 9:34. 2 Ch. 3:1. | 9:25. Ezr. 1:2. | 5:2. Ne. 11:2. 13:6. Ps. 68:29. 135:21. Is. 27:13. | 30:19. Jer. 35:11. Zch. 14:14. Lu. 9:31. | 23:7. 24:47. Jn. 4:21,45. Ac. 1:19. 8:1. | 9:13. | 13:27. | 20:16. 21:11,13. | 26:20. Rev. 15:26.
From JERUSALEM. 1 K. 2:41. 2 K. 12:18. | 24:15. Ezr. 2:6. Is. 2:3. | 3:1. Jer. 21:1. | 27:20. 29:1. | 52:29. Jo. 3:16. Am. 1:2. Zch. 9:10. | 11:8. Mat. 4:25. Lu. 10:30. | 24:13. Ac. 1:4. | 8:26. 11:27. Ro. 15:19.
In JERUSALEM. Jud. 1:21. dwell *J.*
2 S. 19:33. feed thee *J.* || 1 K. 11:36. light
2 K. 18:22. worship *J.* || 21:4. put my name 23:14. she dwelt *J.* 1 Ch. 8:28,32. 9:3.
2 Ch. 9:27. silver *J.* as stones || 30:26. joy Ezr. 1:3. house of Lord *J.* || 7:15. habitation Ne. 2:20. no memorial *J.* || 4:22. lodge *J.* 11:1. to dwell *J.* || Ps. 102:21. his praise *J.* Ec. 1:16. been before me *J.* 2:7,9.
Is. 4:3. remaineth || 24:23. shall reign *J.* 28:14. that rule *J.* || 31:9. furnace *J.* 65:19. rejoice *J.* || 66:13. be comforted *J.* Ez. 4:16. break staff *J.* || Jo. 2:32. Zion *J.* Zch. 12:6. *J.* be inhabited || 14:21. every pot *J.* Lu. 2:25. a man *J.* || 43. tarried *J.* 13:4. above all *J.* || 24:18. a stranger *J.*
In. 4:20. *J.* is the place where to worship Ac. 1:8. witnesses *J.* 10:39. || 6:7. multiplied 23:11. testified of me || 26:10. I also did *J.*
Inhabitants of JERUSALEM. 2Ch. 20:15. | 32:22, 33. 34:32. Is. 5:3. | 8:14. 22:21. Jer. 17:25. 35:13. Ez. 11:15. | 15:6. Zch. 12:5,7,8,10. | 13:1.
O JERUSALEM. Ps. 116:19. vows in thee, *O J.* 122:2. stand in thy gates, *O J.* || 137:5. forget Ps. 147:12. praise the Lord, *O J.* || Is. 40:9. Is. 51:17. stand up, *O J.* || 52:2. arise, sit, *O J.* Jer. 4:14. *O J.* wash || 6:8. be instructed, *O J.* 7:29. cut off hair, *O J.* || 13:27. woe to thee, *O J.* 15:5. pity on thee, *O J.*? || Mat. 23:37. *O J.* *J.* that killest the prophets, Lu. 13:34.
Up to JERUSALEM. 2 S. 19:34. 1 K. 12:28. 2 K. 12:17. | 16:5. Ez. 1:3.
Mat. 20:18 behold we go ~J. Mk. 10:32,33. Lu. 18:31. we go ~J. 19:28. Ac. 11:2.
Ac. 15:2. should go ~J. || 21:4. not go ~J. 12. 25:9. will thou go ~J. || Ga. 1:17. neither went Ga. 1:18. I went up ~J. to see Peter, 2:1.
JERUSHA, *Possession*, or *banishment*. 2 K. 15:33.
JESAIAH, *Salvation of God*. 1 Ch. 3:21.
JESHANAH, *He that sleeps or grows old*. 2 Ch. 13:19.
JESHAREELAH, *God that prevails*. 1 Ch. 25:14.
JESHEBEAB, *Captivity*. 1 Ch. 24:13.
JESHER, *Right*, or *singing*. 2 Ch. 2:18.
JESHIMON, *Solitude, desolation*. 1 S. 23:24.
JESHISHAI, *Ancient*, or *rejoicing*. 1 Ch. 5:14.
JESHOHAIAH, *Meditation of the Lord*. 1 Ch. 4:36.
JESHUA, *A savior*. 1 Ch. 24:11. Ezr. 2:2.
JESHURUN, *Upright, beloved*, or *Israel*. De. 32:15. | 33:5,26. Is. 44:2.
JESIAH, *Departing from the Lord*. 1 Ch. 12:6.
JESIMIEL, *Astonishment of God*. 1 Ch. 4:36.
JESSE, *The gift*. 1 S. 17:17.
Ru. 4:17. Obed, he is father of *J.* Mat. 1:5. 22. Obed begat *J.* ; *J.* begat David, Mat. 1:6.
1 S. 16:1. send thee to *J.* || 17:58. son of *J.* 20:30. chosen the son of *J.* 31. 22:8. , 9. I saw son of *J.* || 25:10. who is son of *J.*
2 S. 20:1. in son of *J.* 1 K. 12:16.
1 Ch. 10:14. David, son of *J.* || 12:18. thou son of Ac. 13:22. I have found David the son of *J.*
JESTING, *s.* Ep. 5:4. nor foolish *j.*
JESUITES, Nu. 26:41. of Jesui, the family of
JESUS, *A Savior: the God man Mediator*. It is the same with *Joshua*, who was an eminent type of Christ, He. 4:8.
Mat. 1:21. call his name *J.* 25. Lu. 1:31. | 2:21. 4:1. *J.* was led || 17. *J.* began to preach 8:29. *J.* thou son of G. Mk. 1:24. Lu. 8:28
9:2. *J.* seeing their faith || 10. as *J.* sat at 22. *J.* turned about || 27. departed thence 12:25. *J.* knew their thoughts || 14:1. fame of 17:8. they saw no man save *J.* Mk. 9:8.
18. *J.* rebuked devil || 25. *J.* prevented him 18:2. called a little child || 20:30. passed by 2 0:34. *J.* had compassion || 21:11. this is *J.* 22:18. *J.* perceived || 26:1. take *J.* by subtlety 26:19. the disciples did as *J.* had appointed 26. *J.* took bread and blessed it, Mk. 14:22. 69. thou also wast with *J.* Mk. 14:67.
75. Peter remembered the words of *J.* 28:5. ye seek *J.* Mk. 16:6. || 9. *J.* met them
Mk. 3:7. *J.* withdrew || 5:13. *J.* gave leave 19. *J.* suffered him not || 30. knowing 9:4. Elias, talking with *J.* || 10:21. loved 12:34. when *J.* saw || 15. found *J.* and carried Lu. 1:11. might do to *J.* || 10:39. sat at *J.* feet 19:3. he sought to see *J.* || 23:26. cross after *J.* 24:15. *J.* himself drew near and went
Jn. 6:42. is not this *J.*? || 9:11. a man called *J.* 11:13. *J.* spake of his death || 35. *J.* wept 12:21. Sir, we would see *J.* || 13:23. leaning 13:1. *J.* knew his hour || 18:7. they said, *J.* 18:22. struck *J.* || 19:5. *J.* forth wearing a 19:25. stood *J.* mother || 40. took body of *J.* 42. there laid they *J.* || 20:14. it was *J.* 21:4.
Ac. 1:1. all that *J.* began to do || 11. this same *J.* 16. that took *J.* || 2:32. *J.* G. raised, 3:26. | 5:30. 3:13. glorified his son *J.* || 4:2. preached through 4:13. had been with *J.* || 18. teach in name of 4:27. holy child *J.* 30. || 5:40. not in name of 6:14. this *J.* destroy || 7:55. *J.* standing on 8:35. preached *J.* || 9:5. I am *J.* 22:8. | 26:15. 9:17. even *J.* || 27. preached in name of *J.* 10:38. anointed *J.* || 13:23. raised a savior *J.* 17:7. king, one *J.* || 18. because he preached *J.* 19:13. adjure you by *J.* || 15. *J.* I know, and 25:19. questions of one *J.* || 28:23. concerning Ro. 3:26. believes in *J.* || 8:13. raised up *J.*
1 Co. 12:3. no man calleth *J.* accursed
2 Co. 4:5. servants for *J.* sake || 10. life of *J.* 11. to death for *J.* || 14. raised *J.* shall raise 11:4. preach another *J.* || Ep. 4:21. truth in *J.*
Phil. 2:10. at the name of *J.* every knee bow
1 Th. 4:10. even *J.* || 4:11. sleep in *J.* will G. He. 2:9. we see *J.* || 4:14. High-Priest *J.* 6:20. 7:22. *J.* a surety || 10:19. holiest by blood of *J.* 12:2. looking unto *J.* || 24. *J.* mediator 13:12. wherefore *J.* suffered without gate
1 Jn. 4:15. confess, *J.* is the Son of God, 5:5. Re. 14:12. keep faith of *J.* || 17:6. martyrs of 20:4. witness of *J.* || 22:16. I *J.* have sent
JESUS, joined with *Lord*. Ac. 1:21. | 2:36. 7:59. ~J. receive my Spirit || 8:16. name of ~J. 11:20. preaching the ~J. || 16:31. believe on ~J. 19:17. name of ~J. was magnified
20:35. remember the words of the ~J.
1 Co. 11:23. ~J. same night || 12:3. say that *J.* is 2 Co. 1:14. in the day of the ~J. || 4:10. dying of ~J. Ga. 6:17. marks of ~J. || 1 Th. 2:15. killed ~J. 1 Th. 4:1. exhort by ~J. || 2. gave you by the ~J. 2 Th. 1:7. ~J. he revealed || He. 13:20.
2 Pe. 1:2. through the knowledge of *J.* our Re. 22:20. I come quickly, even so, come ~J.
JESUS *said*. Mk. 14:72. to mind word *J.*-
Jn. 2:22. believed the word *J.* || 4:53. *J.*- 13:21. when *J.* had thus- || 21:13. *J.*- not to him
JESUS, for Joshua. Ac. 7:45. He. 4:8.
JESUS. Col. 4:11. *J.* who is called Justus
JETHER, *Excelling*, or *remaining*. Jud. 8:20.
JETHETH, *Giving*. Ge. 36:40.
JETHLA. Jos. 19:42.
JETHRO, called *Ruel. His excellence*. Ex. 3:1. | 4:18. | 18:1,5,6,9,12.
JETUR, *An order*, or *keeping*. Ge. 25:14.
JEUSH, *Gnawed by the moth*. Ge. 36:5.
JEUZ, *Which is of wood*. 1 Ch. 8:10. his wife *J.*
JEVEL, *God hath taken away*. 1 Ch. 9:6.
JEW, So called from *Judah*.
Est. 2:5. a certain *J.* || 3:4. told he was a *J.* 6:10. do to Mordecai the *J.* || Jer. 34:9. of a *J.*
Zch. 8:23. ten men take hold of skirt of a *J.*
Jn. 4:9. being a *J.* || 18:35. Pilate ans. Am I a *J.*?
Ac. 10:28. a man that is a *J.* || 13:6. found a *J.* 18:2. Paul found a *J.* || 24. a *J.* named Apollos 19:14. Sceva, a *J.* || 34. Alexander || 21:39.
Ro. 1:16. the *J.* first, also to the Greek, 2:9,10. 2:17. called a *J.* || 29. *J.* who is one inwardly 3:1. what advantage then hath the *J.*?
10:12. differ. between the *J.* Ga. 3:28. Col. 3:11.
1 Co. 9:20. I became as a *J.* || Ga. 2:14. being a *J.*
JEWS. 2 K. 16. Rezin drave the *J.*
Ne. 4:2. what do these feeble *J.*? || 5:17. 150 *J.* 6:6. *J.* think to rebel || 13:24. *J.* married wives
Est. 4:14. deliverance arise to the *J.* 6:13. 8:7. laid his hand on *J.* || 8. write for the *J.* 16. *J.* had light || 17. fear of the *J.* fell 9:3. officers helped *J.* || 10:3. great among
Jer. 38:19. afraid of the *J.* || 52:28. 3023. *J.* 30
Da. 3:8. accused the *J.* || Mat. 28:15. among *J.*
Jn. 4:9. *J.* have no dealings || 22. salvation is 5:1. feast of the *J.* || 18. *J.* sought to kill Jesus 6:52. *J.* strove || 7:13. for fear of the *J.* 9:18. *J.* did believe that he had been blind 10:31. *J.* took up stones || 11:8. *J.* sought to stone 11:33. *J.* also weeping || 12:11. *J.* believed 18:20. *J.* resort || 36. not delivered to the *J.* 19:40. as the manner of the *J.* is to bury
Ac. 11:19. to none but *J.* || 12:3. pleased the *J.* 16:3. *J.* in those parts || 20. being *J.* trouble 19:13. *J.* exorcists || 20:3. *J.* laid wait, 19. 21:11. *J.* bind the man || 23:12. *J.* banded 24:18. certain *J.* from Asia || 25:10. to the *J.* Ro. 3:29. is he God of the *J.* only? is he not 1 Co. 1:23. to the *J.* a stumbling-block || 9:20. Ga. 2:21. not as do the *J.* || 15. we who are *J.* 1 Th. 2:14. suffered of *J.* || Re. 2:9. are *J.* 3:9. *All the* JEWS. Est. 3:6. | 4:13,16. Jer. 40:11, 12. 41:3. | 44:1. Mk. 7:3. Ac. 18:2. | 19:17. | 21:21. 22:12. 24:5. | 26:4.
King of the JEWS. Mat. 2:2. 27:11,29,37. Mk. 15:2,9,12,18. Lu. 23:18,37. Jn. 18:33. | 19:21.
JEWESS, *s.* Ac. 16:1. 24:24.
JEWISH, *a.* Ti. 1:4. heed to *J.* fables
JEWRY, That is, *Judea*. Lu. 23:5. Jn. 7:1. Da. 5:13. brought out of *J.*
JEWEL, *S, s.* signif. (1) *A precious and costly ornament*, Ge. 24:53. (2) *God's children*, Ma. 3:17.
Ge. 24:53. servant brought forth *j.* of silver
Ex. 3:22. borrow *j.* 11:2. | 12:35. || 35:22. *j.* of gold
Nu. 31:51. took the gold, even all the *j.* 50.
1 S. 6:8. put the *j.* of gold in a coffer, 15.
2 Ch. 20:25. found precious *j.* || 32:27. pleasant *j.*
Jb. 28:17. exchange of it not for *j.* of gold
Pr. 11:22. as a *j.* of gold || 20:15. a precious *j.*
Song 1:10. with rows of *j.* || 7:1. joints like *j.*
Is. 61:10. as a bride adorneth herself with *j.*
Ez. 16:12. I put a *j.* on || 17. taken thy fair *j.* 39. and they shall take thy fair *j.* 23:26.
Ho. 2:13. decked with *j.* || Ma. 3:17. make up my
JEZANIAH, *Weapons of the Lord*. Jer. 40:8.
JEZEBEL, *Wife to the dunghill*.
1 K. 16:31. Ahab took *J.* || 18:4. *J.* cut off prophets 18:19. eat at *J.*'s table || 19:1. Ahab told *J.* all 21:11. elders did as *J.* || 23. dogs eat. 2 K. 9:10. 25. none like Ahab whom *J.* stirred up
2 K. 9:22. whoredoms of *J.* || 37. carcass of *J.*
Re. 2:20. thou sufferest that woman *J.*
JEZER, *Shut up, created*. Ge. 46:24. Nu. 26:49.
JEZIEL, *Sprinkling of God*. 1 Ch. 12:3.
JEZLIAH. 1 Ch. 8:18.
JEZRAIAH, *The Lord ariseth*. Ne. 12:42.
JEZREEL, *Seed of God; God will sow, or scatter*.
Jud. 6:33. valley of *J.* || 2 S. 2:9. is in *J.*
1 K. 18:45. Ahab rode to *J.* || 46. Elijah ran 21:1. Naboth had a vineyard in *J.*
2 K. 8:29. Joram went back to *J.* 2 Ch. 22:6. 9:16. Jehu went to *J.* || 10:7. sent heads to *J.* Ho. 1:4. call his name *J.* || 5. break bow in *J.* 11. great the day of *J.* || 2:22. corn hear *J.*
JIBSAM, *Their drought*, or *confusion*. 1 Ch. 7:2.
JIDLAPH, *Distilling*. Ge. 22:22.
JIMLA, *A replenishing*. 2 Ch. 18:7,8.
JIMNA, *His right hand*. Ge. 46:17. Nu. 26:44.
JIPHTAH, *Opening*. A city, Jos. 15:43.
JIPHTHAH-EL, *God opening*. Jos. 19:14.
JOAB, *Willing*, or *fatherhood*. 2 S. 2:13.
JOAH, *Brotherhood*. 2 K. 18:18,26.
JOAHAZ, *Seeing*, or *possessing*. 2 Ch. 34:8.
JOAKIM, *Son of Josiah*. 1 Ch. 3:15.
JOANNA, *The grace*, or *gift*, or *mercy of the Lord*. Lu. 3:27. | 8:3. | 24:10.

JOASH, *Who despairs, of burns,* or *is on fire.* Jud. 6:11. 2 K. 11:2.
JOB, *Sorrowful.* Ge. 46:13. sons of Issachar *J.* Jb. 1:1. land of Uz, whose name was *J.* 8. hast thou considered my servant *J.* 2:3. 9. *J.* fear God for nought || 22. sinned not 3:7. smote *J.* || 32:1. ceased to answer *J.* 33:31. mark well, O *J.* || 34:7. is like *J.*? 42:9. Lord accepted *J.* || 22. blessed end of *J.* 16. lived *J.* 140 years || 17. *J.* died old
Ez. 14:14. though Noah, Daniel and *J.* 20.
Ja. 5:11. ye have heard of the patience of *J.*
JOBAB, The same as Jon. Ge. 10:29. | 36:33. Jos. 11:1. 1 Ch. 8:8,9,18.
JOCHEBED, *Glorious.* Ex. 6:20.
JOED, *Witnessing, decking.* Ne. 11:7.
JOEL, *Willing, commanding,* or *swearing.*
1 S. 8:2. Samuel's first-born was *J.*
1 Ch. 4:35. of Simeon *J.* || 5:4. sons of *J.* 8. 5:12. of Gadites *J.* || 6:33. Heman son of 6:36. Elkanah son of *J.* || 7:3. Obadiah *J.* 11:38. *J.* Mibhar || 15:7. of Gershom *J.* 15:11. *J.* the Levite || 23:8. chief was *J.* 26:22. of Jehuli *J.* || 27:20. of Manasseh
Ezr. 10:43. *J.* Benaiah || Ne. 11:9. *J.* overseer
Jo. 1:1. word came to *J.* || Ac. 2:16. prophet *J.*
JOELAH, *Lifting up, profiting.* 1 Ch. 12:7.
JOEZER, *Helping.* 1 Ch. 12:6.
JOGBEHAH, *Exalting.* Nu. 32:35.
JOGLI, *Revelation.* Nu. 34:22.
JOHA, *Making lively.* 1 Ch. 8:16. | 11:45.
JOHANAN, *The grace, gift,* or *mercy of the Lord:* or *liberal, merciful.*
2 K. 25:23. *J.* came to Gedaliah, Jer. 40:8.
1 Ch. 3:15. son of Josiah *J.* || Ezr. 10:6. went to Jer. 41:11. *J.* heard of the evil || 43:4. obeyed not
JOHN, Same as JOHANAN. Son of *Zechariah.*
Mat. 3:1. *J.* raiment of camels' hair, Mk. 1:6. 14. *J.* forbade him || 4:12. *J.* in prison 9:14. came the disciples of *J.* Mk. 2:18. Lu. 5:33. | 7:18. | 11:1. Jn. 3:25. 11:4. go and show *J.* these things, Lu. 7:22. 7. Jesus began to say concerning *J.* Lu. 7:24. 14:10. Herod beheaded *J.* Mk. 6:16. Lu. 9:9. 21:25. all hold *J.* a proph. Mk. 11:32. Lu. 20:6. 32. *J.* came in the way of righteousness
Lu. 1:13. his name *J.* 60. || 3:15. mused of *J.* 9:7. said, that *J.* was risen from the dead
Jn. 1:19. record of *J.* 32. || 29. *J.* seeth Jesus 3:23. *J.* baptizing in Enon || 24. not cast 5:33. ye sent to *J.* || 36. greater witness than *J.* 10:41. *J.* did no miracle, but all that *J.* spake
Ac. 1:5. *J.* truly baptized with water, 11:16. 13:24. when *J.* preached || 25. *J.* fulfilled
See BAPTISM, BAPTIST.
JOHN *the Apostle.* Mat. 4:21. James and *J.* sons of Zebedee, 10:2. Mk. 1:19. | 3:17.
Ac. 3:1. Peter and *J.* went up to temple, 11. 4:13. boldness of Peter and *J.* 8:14.
Re. 1:1. his servant *J.* || 4. *J.* to seven churches 9. I *J.* who also am || 21:2. saw holy city
JOHN, *surnamed* Mark. Ac. 12:12,25. 13:5. *J.* to their minist r || 13. *J.* departing 15:37. Barnabas determined to take *J.*
JOHN. Ac. 4:6. *J.* and Alexander gathered
JOIADA, JOIAKIM. Ne. 12:10,11.
JOIARIB, *Battle.* Ne. 11:5.
JOIN, r. signifies, (1) *To knit or unite together,* Jh. 41:17. (2) *To go near to,* Ac. 8:29. (3) *To be numbered with,* Jh. 3:6.
Ex. 1:10. lest they *j.* || 2 Ch. 20:35. did Jehos. *j.*
Ezr. 9:14. *j.* in affinity || Pr. 11:21. hand *j.* 16:5.
Is. 5:8. *j.* house to house | 9:11. *j.* enemies tog. 56:6. stranger *j.* || Jer. 50:5. *j.* ourselves to Lord
Ez. 37:17. *j.* one to another || Da. 11:6. shall *j.*
Ac. 5:13. durst no man *j.* || 8:29. go near *j.* || 9:26.
JOINED, Ge. 14:3. *j.* battle || 29:34. husband *j.*
Nu. 18:2. Levi be *j.* || 1 S. 4:2. *j.* battle
1 K. 20:29. battle *j.* || 2 Ch. 18:1. *j.* affinity, 20:36.
Ezr. 4:12. *j.* foundation, Ne. 4:6 || Est. 9:27.
Jh. 3:6. let it not be *j.* || 41:17. his scales are *j.* 23.
Ps. 83:8. Assur is *j.* || Ec. 9:4. *j.* to the living
Is. 13:15. every one *j.* fall || 14:1. strangers *j.* 14:20. not be *j.* in burial || 56:3. *j.* to the Lord
Ez. 1:9. wings *j.* || 16:22. were courts *j.* of
Ho. 4:17. *j.* to idols || Zch. 2:11. nations be *j.*
Mat. 19:6. what God hath *j.* together, Mk. 10:9.
Lu. 15:15. *j.* to a citizen || Ac. 5:36. | 18:7.
1 Co. 1:10. perfectly *j.* || 6:16. *j.* to harlot || 17.
Ep. 4:16. fitly *j.* || 5:31. *j.* unto his wife and
JOINING, S, *p.* 1 Ch. 2:3. 2 Ch. 3:12.
JOINT, S, *s.* Ge. 32:25. Jacob's thigh out of *j.*
1 K. 22:34. between *j.* of harness, 2 Ch. 18:33.
Ps. 22:14. bones out of *j.* || Pr. 25:19. foot
Song 7:1. *j.* of thighs || Da. 5:6. *j.* loosed
Ep. 4:16. by that which every *j.* suppleth
Col. 2:19. body by *j.* || He. 4:12. dividing of *j.*
JOINT-HEIRS, *s.* Ro. 8:17. *j.* with Christ
JOKDEAM, *The abasement of the people.* A city, Jos. 15:56.
JOKIM, *That made the sun stand.* 1 Ch. 4:22.
JOKMEAM, *Rising, confirmation,* or *revenge of the people.* 1 Ch. 6:68.
JOKNEAM, *Possessing.* A city, Jos. 21:34.
JOKSHAN, *Hard,* or *offcast.* Ge. 25:2.
JOKTAN, *Weariness, dispute,* or *contention* Ge. 10:25.
JOKTHEEL, *The assembly of God.* A city, 2 K. 14:7.

JONA, *A dove.* Mat. 16:17. Jn. 1:42. | 21:15.
JONADAB, *Voluntary.* 2 S. 13:32.
JONAH, or JONAS, *A dove.* A prophet.
2 K. 14:25. word he spake by his servant *J.*
Jon. 1:3. *J.* rose up to flee || 7. lot fell on *J.* 15. cast *J.* into sea || 17. *J.* was in belly 2:1. *J.* prayed || 10. fish vomited up *J.* 3:3. prayed || 4:1. displeased || 6. gourd on
Mat. 12:39. sign of *J.* 16:4. Lu. 11:29,30.
JONAN, As JONAH. Lu. 3:30.
JONATHAN, *The gift of the Lord.*
Jud. 18:30. *J.* and his sons were priests
1 S. 13:2. *J.* in Gibeah || 22. Saul and *J.* 14:3. not that *J.* was gone || 13. climbed 39. though it be in *J.* || 42. *J.* was taken 45. rescued *J.* || 18:1. soul of *J.* knit, 19:2. 19:4. *J.* spake good || 20:13. do so to *J.* 20:16. *J.* made a covenant with house of David 30. kindled against *J.* || 37. cried after lad 23:16. *J.* arose, and went to David in the wood 31:2. the Philistines slew *J.* 1 Ch. 10:2.
2 S. 1:4. Saul and *J.* are dead || 22. bow of 23. Saul and *J.* lovely || 26. distressed for 4:4. *J.* had a son || 9:7. kindness for *J.*'s sake 15:27. *J.* son of Abiathar, 36. 1 K. 1:42. 17:17. *J.* staid || 21:7. spared *J.* son 21:21. *J.*'son of Shimeah slew, 1 Ch. 20:7. 23:32. sons of Jashan *J.* a valiant man
1 Ch. 2:32. sons of Jada *J.* || 11:34. *J.* Ahiam 27:32. *J.* David's uncle was a counsellor
Ezr. 8:6. Ebed son of *J.* || 10:15. only *J.* and Ne. 12:11. Joiada begat *J.* 14. || 35. son of *J.*
Jer. 37:15. house of *J.* 20. | 38:26. || 40:8. came to
JONATH-ELEM-RECHOKIM, *The dumb dove.* The title of *Psalm* 56, which *David* applies to himself, Ps. 39:9.
JOPPA, *Comeliness.* It was a seaport about 34 miles north-west of *Jerusalem.*
2 Ch. 2:16. by sea in floats to *J.* Ezr. 3:7.
Jon. 1:3. Jonah went down to *J.* || Ac. 9:36.
Ac. 9:42. known through *J.* || 43. tarried in *J.* 10:5. send men to *J.* || 11:5. I was in *J.*
JORA, *Showing, casting forth.* Ezr. 2:18. Ne. 7:24.
JORAI, The same. A *Gadite,* 1 Ch. 5:13.
JORAM, or JEHORAM, *To cast.* 2 K. 8:16.
JORDAN, *River of judgment,* or *he that shows,* or *rejects judgment.* The name is derived from its two spring heads, *Jor* and *Dan.* The first spring of it is said to be in *Lebanon,* about 12 miles north of *Cesarea Philippi.*
Ge. 13:11. Lot chose him all the plain of *J.*
Nu. 34:12. border to *J.* Jos. 13:27. | 18:12.
Jos. 3:8. stand still in *J.* || 15. *J.* overfloweth 4:17. come ye up out of *J.* || 22:25. *J.* a border
Jud. 3:28. fords of *J.* 7:24. || 12:6. passages
2 S. 19:15. king came to *J.* || 1 K. 2:8. meet
1 K. 7:46. in plain of *J.* cast, 2 Ch. 4:17. 17:3. Elijah by brook Cherith before *J.* 5.
2 K. 2:6. sent me to *J.* || 7. stood by *J.* 13. 5:10. wash in *J.* || 14. Naaman dipped in *J.* 6:2. let us go to *J.* || 7:15. after Syrians to
Jb. 40:23. trusteth that he can draw up *J.*
Ps. 42:6. from land of *J.* || 114:3. driven back
Jer. 12:5. in the swelling of *J.* 49:19. | 50:44.
Zch. 11:3. for the pride of *J.* is spoiled
Mat. 3:6. bapt zed of him in *J.* Mk. 1:5,9.
Beyond JORDAN. Ge. 50:10,11. De. 3:25. Jos. 9:10. | 13:8. Jud. 5:17. Is. 9:1. Mat. 4:15. Jn. 1:28. | 3:26.
On the other side JORDAN. De. 11:30. Jos. 7:7. | 12:1. | 13:27,32. | 14:3. | 17:5. | 20:8. | 22:4. | 24:8. Jud. 7:25. | 10:8. 1 S. 31:7. 1 Ch. 6:78. | 12:37.
On this side JORDAN. Nu. 32:19,32. | 34:15. | 35:14. De. 1:5. | 3:8. | 4:41. Jos. 1:14,15. | 9:1. | 22:7. 1 Ch. 26:30.
Over JORDAN. Ge. 32:10. Nu. 32:5,21,32. | 33:51. | 35:10. De. 3:27. | 4:22. | 9:1. | 12:10. | 27:4,12. Jos. 1:2,11. | 3:17. | 4:1,22. | 7:7. | 24:11. Jud. 10:9. 1 S. 13:7. 2 S. 2:29. | 17:22,24. | 19:15,31. 1 Ch. 12:15. | 19:17.
JORIM, *Exaltation of the Lord.* Lu. 3:29.
JORKOAM, The son of *Rakam.* 1 Ch. 2:44.
JOSABAD, *Having a dowry.* 1 Ch. 12:4.
JOSE, *Raised,* or *who exists.* Lu. 3:29.
JOSEDECH, Father of *Joshua.* Hag. 1:1. Zch. 6:11.
JOSEPH, *Increase, addition.*
Ge. 30:24. called his name *J.* || 37:2. *J.* brought 37:3. Israel loved *J.* || 5. *J.* dreamed || 33. rent 28. sold *J.* || 39:2. Lord was with *J.* 21. 39:7. cast her eyes on *J.* || 20. put in prison 40:9. told dream to *J.* || 23. not remember *J.* 41:14. brought *J.* out || 42. ring on *J.*'s hand 46. *J.* was 30 years old || 49. gathered corn 55. go to *J.* || 42:8. *J.* knew his brethren 42:36. *J.* is not || 43:17. man did as *J.* bade 43:30. *J.* made haste || 45:3. I am *J.* 4,9. 45:26. *J.* is yet alive, 28. || 46:29. put hands 48:2. thy son *J.* cometh || 15. Jacob blessed *J.* 49:22. *J.* fruitful bough || 26. on head of *J.* 50:7. *J.* went up || 17. *J.* wept when they spake
Ex. 1:8. new king which knew not *J.* Ac. 7:18. 13:19. took bones of *J.* || Nu. 26:24. sons of *J.*
De. 27:12. to bless *J.* || 33:16. on head of *J.*
Ps. 77:15. redeemed *J.* || 78:67. tabernacle of *J.* 80:1. leadest *J.* || 105:17. even *J.* who was sold
Ez. 37:16. write for *J.* 19. || 47:13. *J.* two portions
Am. 5:15. remnant of *J.* || 6:6. affliction of *J.*
Jo. 4:5. near the ground that Jacob gave to *J.*

Ac. 7:9. sold *J.* || 13. *J.* was made known, 14.
He. 11:21. blessed sons of *J.* || 22. *J.* made mention
JOSEPH, with *Tribe* and *Children.* Nu. 1:10. | 13:11. | 34:23. | 36:5. Jos. 14:4. | 16:1. | 17:14. 1 Ch. 7:29. Re. 7:8.
JOSEPH, *Husband of* Mary. Mat. 1:16—24. | 2:13,19. Lu. 1:27. | 2:4,16. | 3:23. | 4:22. Jn. 1:45. | 6:42.
JOSEPH, The name of divers men.
Nu. 13:7. Igal son of *J.* || 1 Ch. 25:2. Ezr. 10:42.
Mat. 27:57. *J.* of Arimathea, 59. Mk. 15:43.
Lu. 3:24. son of *J.* 26:30. || Ac. 1:23. two, *J.*
JOSES, *Sparing, being,* or *exalted.* Mat. 13:55. | 27:56. Mk. 6:3. | 15:40. Ac. 4:36.
JOSHABAD, *Possessing a dowry.* 2 Ch. 35:9.
JOSHAH, *Existing.* 1 Ch. 4:34.
JOSHAPHAT, *Lord is the judge.* 1 Ch. 11:43.
JOSHAVIAH, *Equity of the Lord.* 1 Ch. 11:46.
JOSHBEKASHAH, *Requiring, beseeching.* 1 Ch. 25:4,24.
JOSHUA, called JEHOSHUA, and OSHEA, *The Lord the Savior,* or *the Salvation of the Lord.* The same as Jesus.
Ex. 17:13. *J.* discomfited Amalek with sword 14. write this, rehearse it in ears of *J.*
24:13. his minister *J.* || 32:17. *J.* heard 33:11. *J.* departed not out of tabernacle
Nu. 13:8. Moses called O. son of Nun *Jehoshua* 14:30. save Caleb and *J.* 38. | 26:65. | 32:12. 27:18. take *J.* || 22. set *J.* before Eleazer 34:17. Eleazer and *J.* shall divide land
De. 1:38. but *J.* shall go in thither, 31:3. 3:28. charge *J.* 31:23. || 31:9. *J.* full of spirit
Jos. 2:1. *J.* sent two men || 3:7. said to *J.* 5:9. 4:8. did as *J.* || 14. Lord magnified *J.* 15. *J.* did so || 6:27. so the Lord was with *J.* 7:6. *J.* rent his clothes || 8:16. pursued *J.* 8:30. *J.* built an altar || 35. *J.* read not 10:12. *J.* said, Sun, stand still || 42. did *J.* take 13:1. *J.* was old, 23:1. || 14:13. blessed Caleb 18:10. cast lots || 19:49. inheritance to *J.* 22:6. *J.* blessed || 24:1. gathered tribes 24:25. made a covenant || 29. *J.* died, Jud. 2:8. 31. served Lord all days of *J.* Jud. 2:7.
1 S. 6:14. field of *J.* || 1 K. 16:34. spake by *J.*
2 K. 23:8. gate of *J.* || Hag. 1:1. *J.* son of, 2:2.
Zch. 3:1. showed me *J.* || 3. *J.* clothed with 9. stone laid before *J.* || 6:11. crowns on *J.*
JOSIAH, *The fire of the Lord.* A good king.
1 K. 13:2. a child shall be born *J.* by name
2 K. 21:24. made *J.* king, 22:1. 2 Ch. 33:25. 23:19. did *J.* take away, 24. 2 Ch. 35:22.
2 Ch. 35:1. *J.* kept a passover to the Lord, 18. 23. shot at *J.* || 24. mourned for *J.* 25.
Jer. 1:2. word came in days of *J.* 3:6. Zph. 1:1. Zch. 6:10. house of *J.* || Mat. 1:10. Amon begat *J.*
JOSIBIAH, *Seat,* or *captivity of the Lord.* The father of *Jehu,* 1 Ch. 4:35.
JOSIPHIAH, *Profit of the Lord.* Ezr. 8:10.
JOT, *s.* Mat. 5:18. one *j.* or one tittle shall in
JOTBAH, *That does good,* or, *his goodness.* A place, 2 K. 21:19.
JOTBATH, *His goodness.* De. 10:7.
JOTBATHAH, *Goodness.* Nu. 33:33.
JOTHAM, *Perfection of the Lord.* Jud. 9:5. 2 K. 15:7.
JOURNEY, *s.* Ge. 24:21. *j.* prosperous or not 29:1. Jacob went on his *j.* || 31:23. 7 days' *j.* 33:12. let us take our *j.* || 46:1. Isr. took his *j.*
Ex. 13:20. took their *j.* 16:1. Nu. 10:13.
Nu. 9:10. be in a *j.* shall keep Passover, 13.
De. 1:2. eleven days' *j.* || 10:11. take thy *j.*
Jos. 9:11. for your *j.* || 13. of the very long *j.*
Jud. 4:9. *j.* thou takest || 1 S. 15:18. sent on a *j.*
1 K. 18:27. or he is in a *j.* || 19:7. the *j.* is great
2 K. 3:9. seven days' *j.* || Ne. 2:6. how long *j.*
Pr. 7:19. gone a long *j.* || Mat. 10:10. scrip for *j.*
Mk. 6:8. take nothing for their *j.* Lu. 9:3.
Lu. 11:6. a friend in his *j.* || 15:13. took his *j.*
Jn. 4:6. Jesus wearied with his *j.* sat thus
Ro. 1:10. prosperous *j.* || 15:24. my *j.* into
1 Co. 16:6. on my *j.* || Ti. 3:13. their *j.* 3 Jn. 6.
Day's JOURNEY. Nu. 11:31. fell a *j.*
1 K. 19:4. Jon. 3:4. Lu. 2:44. Ac. 1:12
See *Three* Days.
JOURNEYED, *p.* Ge. 11:2. as they *j.* they 12:9. Abraham *j.* 20:1. || 13:11. Lot || 33:17. Jac. 35:5. Israel *j.* 16. || 21. *j.* to tower of Edar
Ex. 40:36. Israel *j.* 37. Nu. 9:17,18,19.
Nu. 9:20. at commandm. they *j.* || 12:15. *j.* not
Jud. 17:8. as he *j.* || Ac. 9:3. as Saul *j.* 26:13.
JOURNEYING, S, *s.* and *p.* Ge. 12:9. and *j.*
Nu. 10:2. trumpets for *j.* || 28. *j.* of Israel, 29.
Lu. 13:22. as he was *j.* || 2 Co. 11:26. in *j.* often
JOURNEYS, *s.* Ge. 13:3. Abram went his *j.*
Ex. 17:1. *j.* according to the commandment 40:36. went on in their *j.* 38. Nu. 10:12.
Nu. 10:6. blow alarm for *j.* || 33:1. these are *j.*
JOY, *s.* signifies, (1) *A sweet affection of the soul, arising from some present or hoped for good,* 1 Ch. 12:40. (2) *The soul's gladness in view of union with Christ,* Ga. 5:22. (3) *Heaven,* He. 12:2. (4) *The matter or cause of joy,* 1 Th. 2:20. (5) *Songs of praise,* Ps. 42:4. It is, (1) *Natural,* Pr. 23:24. Ec. 2:10. (2) *Worldly,* Jh. 20:13. Is. 9:3. (3) *Hypocritical,* Jh. 20:5. (4) *Ungodly,* Pr. 15:21. Ho. 9:1. (5) *Mixed, worldly and spiritual,* 1 Ch. 12:40. Lu. 10:17. (6) *Heavenly,* Mat. 25:21. Lu.

15:7,10. 7) *Spiritual*, Ps. 51:12. Ro. 14:17.
JOY, *s.* 1 S. 18:6. meet Saul with *j.*
1 Ch. 12:40. *j.* in Israel, 15:16,25. | 29:17.
2 Ch. 20:27. to go again to Jerusalem with *j.*
Ezr. 3:13. shout of *j.*||6:16. dedication with *j.* 22.
Ne. 8:10. *j.* of L. your strength || 12:43. *j.* heard
Est. 8:16. light and *j.* || 9:22. from sorrow to *j.*
Jb. 8:19. *j.* of his way || †21. shouting for *j.*
20:5. *j.* of hypo rite || 29:13. to sing for *j.*
33:26. see his face with *j.* || 41:22. turned to *j.*
Ps. 16:11. fulness of *j.* || 27:6. sacrifices of *j.*
30:5. *j.* cometh in morning || 42:4. voice of *j.*
43:4. my exceeding *j.* || 48:2. *j.* of whole earth
51:12. *j.* of thy salva. || 65:†12. girded with *j.*
67:4. sing for *j.* || 105:43. brought peo. with *j.*
126:5. shall reap in *j.* || 137:6. my chief *j.*
Pr. 12:20. to the counsellors of peace is *j.*
14:10. a stranger not intermeddle with his *j.*
15:21. folly is *j.* to him || 23. *j.* by the answer
17:21. *j.* to the just || 23:24. shall have *j.* 21:15.
Ec. 2:10. I withheld not my heart from *j.*
26. giveth him *j.* 5:20. || 9:7. eat with *j.*
Is. 9:3. not increased the *j.* || 17. no *j.* in young
12:3. with *j.* draw water || 16:10. *j.* is taken
24:8. *j.* of harp ceaseth || 29:19. increase *j.* in
32:13. on all houses of *j.* || 14. *j.* of wild asses
35:2. *j.* and singing || 10. everlasting *j.* 51:11.
52:9. break forth into *j.* || 55:12. go out with *j.*
60:15. make thee a *j.* || 61:3. *j.* for mourning
61:7. everlasting *j.* || 65:14. sing for *j.* 18.
66:5. appear to your *j.* || 10. rejoice for *j.* with
Jer. 15:16. word was to me *j.*||31:13. mourn. to *j.*
33:9. a name of *j* || 11. heard the voice of *j.*
48:27. skippedst for *j.* || 49:25. the city of my *j.*
La. 2:15. *j.* of whole earth || 5:15. *j.* is ceased
Ez. 24:25. take the *j.* || 36:5. *j.* of their heart
Ho. 9:1. rejoice not for *j.* ||Jo. 1:12. *j.* withered
Zph. 3.17. he will rejoice over thee with *j.*
Mat. 13:20. anon with *j.* receiveth it, Lu. 8:13.
13:44. for *j.* selleth all || 25:21. enter into *j.* 23.
Lu. 1:44. leaped for *j.* 6:23. || 10:17. returned
15:7. *j.* in heaven, 10. || 24:41. believ. not for *j.*
Jn. 3:29. this my *j.* therefore is fulfilled
15:11. my *j.* might remain in you, your *j.* full
16:20. turned into *j.* || 21. for *j.* that a man
22. *j.* no man taketh || 24. *j.* may be full
17:13. have my *j.* fulfilled in themselves
Ac. 2:28. full of *j.* 13:52. || 20:24. course with *j.*
Ro. 14:17. kingdom is *j.* || 15:13. fill with *j.*
15:32. come to you with *j.* by the will of God
2 Cor. 1:24. helpers of your *j.* || 2:3. *j.* of you all
7:13. *j.* of Titus || 8:2. *j.* abounded to riches
Ga. 5:22. is love, *j.* || Phil. 1:4. request with *j.*
Phil. 1:25. *j.* of faith || 2:2. fulfil my *j.* 4:1.
1 Th. 1:6. rec. word with *j.* || 2:19. what is our *j.*
2:20. ye are our *j.* || 3:9. for the *j.* we *j.* for
2 Ti. 1:4. I may be filled with *j.* Phile. 20.
He. 12:2. *j.* set before him || 13:17. do it with *j.*
Ja. 1:2. count it all *j.* || 4:9. *j.* be turned to
1 Pe. 1:8. *j.* unspeakable || 4:13. exceeding *j.*
1 Jn. 1:4. that your *j.* may be full, 2 Jn. 12.
3 Jn. 4. no greater *j.* || Jn. 24. exceeding *j.*
Great JOY. 1 K. 1:40. 1 Ch. 29:9. 2 Ch. 30:26.
Ne. 12:43. Mat. 2:10. | 28:8. Lu. 2:10. | 24:52.
Ac. 8:8. | 15:3. Phile. 7.
Shout, or shouted for JOY. Ezr. 3:12. Jb. 38:7.
Ps. 5:11. | 32:11. | 65:13. | 132:9,16.
JOY, *v.* Ps. 21:1. the king shall *j.* in
Is. 9:3. they *j.* || 65:19. I'll *j.* in my people
Ha. 3:18. I'll *j.* in God || Zph. 3:17. he will *j.*
Ro. 5:11. we *j.* in God || Phil. 2:17. yea, I *j*
Phil. 2:18. for the same cause do we *j.* 1 Th. 3:9.
JOYED, *p.* 2 Co. 7:13. the more *j.* we for
JOYFUL, *a.* 1 K. 8:66. they went *j.* and glad
Ezr. 6:22. L. made them *j.* || Est. 5:9. Haman *j.*
Jb. 3:7. solitary let no *j.* voice come therein
Ps. 5:11. be *j.* in thee || 35:9. soul shall be *j.*
63:5. with *j.* lips || 66:1. make a *j.* noise, 81:1.
80:15. *j.* sound||95:1. a *j.* noise, 2. | 98:4. | 100:1.
98:8. let hills be *j.*||113:9. a *j.* mother of children
149:2. let Zion be *j.* || 5. let the saints be *j.*
Ec. 7:14. in the day of prosperity be *j.* but
Is. 49:13. be *j.* O earth || 55:7. I'll make them *j.*
61:10. soul shall be *j.* || 2 Co. 7:4. exceeding *j.*
JOYFULNESS, *s.* De. 28:47. Col. 1:11.
JOYFULLY, *ad.* Ec. 9:9. live *j.* with the wife
Lu. 19:6. received him *j.* || He. 10:34. took *j.*
JOYING, *p.* Col. 2:5. *j.* and beholding your
JOYOUS, *a.* Is. 22:2. a *j.* city, 23:7. | 32:13.
He. 12:11. no affliction seemeth to be *j.* but
JOZABAD, *Having a dowry.* 1 Ch. 12:20.
JOZACHAR, *Remembering.* 2 K. 12:21.
JOZADAK, Ezr. 3:2. | 5:2. | 10:18. Ne. 12:26.
JUBAL, *The jubilee.* Ge. 4:21.
JUBILEE, From the same. Le. 25:9—54. | 27:17,21,24. Nu. 36:4.
JUCAL, *Mighty*, or *perfect.* Jer. 38:1.
JUDA, Mk. 6:3. Lu. 3:26,30.
JUDAH, *Praise of the Lord.*
Ge. 29:35. his name *J.* || 35:23. of Leah *J.*
38:15. when *J.* saw her || 26. *J.* acknowl.
46:12. sons of *J.* Nu. 26:19. 1 Ch. 2:3. | 4:1.
28. Jacob sent *J.* || 49:8. *J.* brethren praise
49:9. *J.* a lion's whelp || 10. not depart from *J.*
Ex. 1:2. sons of Israel, Levi, *J.* 1 Ch. 2:1.
Nu. 1:7. *J.* Nahshon || 2:3. camp of *J.* 9.
De. 27:12. *J.* stand to bless || 33:7. blessing of *J.*
Jos. 7:17. family of *J.* || 19. Lord was with *J.*
Ru. 4:12. Tamar bare to *J.* || 1 S. 23:23. of *J.*
2 S. 3:8. ag. *J.* show kindness || 5:5. reigned
19:15. *J.* came to Gilgal || 24:1. number *J.*
1 K. 4:20. *J.* were many || 25. *J.* dwelt safely
13:1. man of God out of *J.* 2 K. 23:17.
14:22. *J.* did evil || 15:1. Abijam reigned over *J.*
15:9. Asa over *J.* || 17. went against *J.* 2 Ch. 16:1.
22:41. Jehoshaphat began to reign over *J.*
2 K. 8:19. not destroy *J.* || 9:29. Ahaz, reign
14:10. to fall thou and *J.* 2 Ch. 25:19.
12. *J.* was put to the worse, 2 Ch. 26:2.
15:37. send against *J.* Rezin || 17:13. testified
21:11. Manasseh made *J.* to sin, 2 Ch. 33:9.
12. such evil on *J.* || 23:26. anger, 2 Ch. 25:10.
23:27. I'll remove *J.* || 24:2. Chaldees against *J.*
25:21. so *J.* was carried away, 1 Ch. 6:15.
1 Ch. 5:2. *J.* prevailed, 28:4. || 27:18. *J.* captain
2 Ch. 13:13. they were before *J.* and behind
16. fled before *J.* || 14:4. *J.* to seek the Lord
17:6. groves out of *J.* || 21:11. compelled *J.*
21:13. hast made *J.* go a whoring
24:18. wrath came on *J.* 28:9. | 29:8. | 32:25.
28:19. *J.* low, *J.* naked || 30:25. *J.* rejoiced
33:16. *J.* to serve the L. || 34:3. to purge *J.* 5.
Ezr. 3:9. sons of *J.* to set forward the work
7:14. inquire concerning *J.* || 10:23. taken
Ne. 2:5. send me to *J.* || 7. till I come to *J.*
6:17. nobles of *J.* || 12:44. *J.* rejoiced for
Ps. 60:7. *J.* is my lawgiver, 108:8. || 114:2. sanct.
Is. 1:1. vision concerning *J.* 2:1. || 3:1. from
3:8. *J.* is fallen || 7:6. let us go against *J.*
7:17. departed from *J.* || 8:8. pass through *J.*
9:21. be against *J.* || 11:12. gather *J.*
11:13. adversaries of *J.* shall be cut off, Ephraim
shall not envy *J.* nor *J.* vex
22:8. covering of *J.* || 48:1. forth of *J.*
65:9. out of *J.* an inheritor of my mountain
Jer. 2:28. are thy gods, O *J.* || 3:7. her sister *J.* 8.
9:26. *J.* uncircumcised || 13:9. mar pride of *J.*
13:19. *J.* be carried || 14:2. *J.* mourneth
14:19. rejected *J.* || 17:1. sin of *J.* written
23:6. *J.* shall be saved || 32:35. *J.* to sin
33:7. captivity of *J.* || 36:2. spoke against *J.*
42:15. hear ye remnant || 50:20. sins of *J.*
51:5. *J.* not forsaken || 52:27. *J.* captive
La. 1:3. *J.* is gone into captivity because
Ho. 4:15. let not *J.* offend || 5:5. *J.* shall fall
5:13. *J.* saw his wound || 6:4. O *J.* what shall
10:11. *J.* shall plough || 11:12. *J.* ruleth with G.
12:2. the Lord hath a controversy with *J.*
Jo. 3:20. but *J.* shall dwell forever and
Am. 2:4. three transgressions || 5:2. fire on *J.*
Zph. 1:4. hand upon *J.* || Zch. 1:19. scattered, 21.
Zch. 2:12. *J.* his portion || 9:13. bent *J.* for me
12:7. save tents of *J.* || 14:14. *J.* shall fight
Ma. 2:11. *J.* dealt treacherously, *J.* hath prof.
3:4. then shall the offering of *J.* be pleasant
Mat. 1:2. Jacob begat *J.* || Lu. 3:33. son of *J.*
He. 7:14. it is evident our Lord sprang of *J.*
All JUDAH. 1 S. 18:16. *J.* loved David
2 S. 5:5. David reigned 33 years over *J.*
2 Ch. 15:15. *J.* rejoiced || 20:13. *J.* stood bef. L.
32:33. *J.* did honor to Hezekiah, 35:24.
Ne. 13:12. *J.* brought the tithe of the corn
Jer. 20:4. *J.* to king of Babylon || 44:11. cut off
See BENJAMIN, BETHLEHEM, CHILOAEN, CITIES, DAUGHTER, HOUSE.
In JUDAH. 1 S. 23:3. we be afraid *J.*
2 K. 24:20. to pass in Jerus. and *J.* Jer. 52:3.
2 Ch. 2:7. cunning men *J.* || 12:12. went well
17:9. taught *J.* || 28:6. slew *J.* 120,000
30:12. *J.* one heart || 34:21. are left *J.*
Ezr. 5:1. prophesied *J.* || 9:9. give us a wall *J.*
Ne. 6:7. a king *J.* || 13:15. I saw *J.* some
Ps. 76:1. *J.* is God known, his name is great
Jer. 4:5. declare *J.* 5:20. || 22:30. ruling *J.*
Zch. 9:7. governor *J.* || 14:21. every pot *J.*
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Land of JUDAH. De. 34:3. showed him *J.*
Ru. 1:7. return to *J.* || 1 S. 22:5. get to *J.*
2 K. 25:22. remained || 2 Ch. 17:2. garrisons
Is. 19:17. *J.* a terror || 26:1. be sung in *J.*
Jer. 31:23. this speech || 39:10. the poor *J.*
44:9. committed || 14. return into the *J.*
Am. 7:12. flee, thou seer, into *J.* || Zch. 1:21.
Mat. 2:6. thou Beth lehem in the *J.*
Men of JUDAH. Jud. 15:10. *J.* said, Why
2 S. 2:4. *J.* anointed || 19:14. bowed heart
19:43. words of *J.* || 20:2. *J.* clave to king
20:4. assemble *J.* || 24:9. *J.* 500,000
2 Ch. 13:15. gave a shout || Ezr. 10:9. gathered
Is. 5:7. the *J.* are his pleasant plant
Jer. 4:4. circumcise, ye || 11:9. conspiracy
36:31. on *J.* the evil || 43:9. hide in sight of
44:27. *J.* consumed || Da. 9:7. belongeth
Tribe of JUDAH. Ex. 31:2. Bezaleel, 35:30.
Nu. 1:27. numbered || 7:12. prince of the *J.*
13:6. of the tribe of *J.* Caleb to spy, 34:19.
Jos. 7:1. Achan, 16,18. || 15:1. lot of *J.* 20.
21:4. Levites out of *J.* 9. 1 Ch. 6:65.
1 K. 12:20. *J.* only followed D. 2 K. 17:18.
Ps. 78:69. chose *J.* || Re. 5:5. lion || 7:5. sealed
JUDAS, JUDE, and JUDEA, As JUDAH.
Mat. 13:55. his brethren Joses, Simon, *J.*
26:47. *J.* one of the twelve came and a great multitude, Mk. 14:43. Lu. 22:47. Jn. 18:3,5.
Jn. 13:29. *J.* had the bag || 14:22. *J.* saith to him
Ac. 1:16. concerning *J.* || 25. *J.* by transgression
5:37 rose up *J.* || 9:11. inquire in house
15:22 sent *J.* surnamed Barsabas, 27,32.
JUDAS *Iscariot.* Mat. 10:4. | 26:14. Mk. 3:19. | 14:10. Lu. 6:16. | 22:3. Jn. 6:71. | 13:2,26.
JUDEA. Ezr. 5:8. went to province of *J.*
Mat. 24:16. in *J.* flee, Mk. 13:14. Lu. 21:21.
Jn. 4:3. he left *J.* || 7:3. go into *J.* again, 11:7.
Ac. 1:8. in *J.* he witnesses || 2:14. ye men of *J.*
9:31. had rest through *J.* || 10:37. published
12:19. went from *J.* || 28:21. letters out of *J.*
Ro. 15:31. not believe in *J.* || 2 Co. 1:16. toward
1 Th. 2:14. churches which in *J.* are in Christ
JUDGE, *s.* signifies, (1) *To try and determine a cause*, Ex. 18:13. (2) *To discern*, 1 Co. 2:15. (3) *Rashly to censure*, Mat. 7:1. 1 Co. 4:3. (4) *To proceed against*, Ac. 24:6. (5) *To esteem* or *reckon*, Ac. 16:15. (6) *To rule*, Ps. 67:4. (7) *To punish*, Ez. 7:3,8. It is spoken, (1) *Of God*, Ge. 18:25. (2) *Of Christ*, Ac. 10:42. (3) *Of magistrates*, 1. *Ordinary*, De. 1:16. 2. *Extraordinary*, Jud. 2:18,19.
Ge. 18:25. *j.* of all earth do || 19:9. needs he *j.*
Ex. 2:14. who made thee a *j.* Ac. 7:27,35.
De. 17:9. come to the *j.* Jo. || 25:2. *j.* shall cause
him to lie down, and to be beaten

Ancient Egyptian Flogging;—from their monuments.

Jud. 2:18. Lord was *j.* || 19. the *j.* was dead
11:27. the Lord the *j.* be judge this day between
1 S. 2:25. *j.* shall judge him || 2 S. 15:4. were *j.*
Jb. 9:15. supplication to my *j.* || 23:7. | 31:28.
Ps. 7:11. righteous *j.* || 50:6. God is *j.* 75:7.
68:5. *j.* of the widows || 94:2. *j.* of the earth
Is. 3:2. take away the *j.* || Am. 2:3. cut off *j.*
Mi. 5:1. smite the *j.* || 7:3. *j.* asketh reward
Ma. 3:5. deliver thee to the *j.* Lu. 12:58.
Lu. 12:14. who made me a *j.* || 18:6. unjust *j.*
Ac. 10:42. *j.* of quick and dead || 18:15. be no *j.*
24:10. of many years a *j.* of this nation
2 Ti. 4:8. the righteous *j.* || He. 12:23. *j.* of all
Ja. 4:11. but a *j.* || 5:9. behold, the *j.* standeth
JUDGE, *v. applied to* God *and* Christ.
Ge. 16:5. *j.* between me and, I S. 24:12,15.
31:53. God *j.* betwixt us || Ex. 5:21. the L. *j.*
De. 32:36. for the Lord shall *j.* his people, Ps. 50:4. | 135:14. He. 10:30.
1 S. 2:10. L. shall *j* 24:†15. 1 K. 8:32.
1 Ch. 16:33. to *j.* the earth, Ps. 96:13. | 98:9.
2 Ch. 20:12. wilt thou not *j.* || Jb. 22:13. can he *j.*
Ps. 7:8. Lord shall *j.* 9:8. | 57:4. | 96:10.
10:18. *j.* fatherless and poor, 82:3. Is. 11:4.
26:1. *j.* me, O L., 7:8. | 35:24. | 43:1. | 54:1. La. 3:59.
82:8. *j.* the earth, 96:13. | 98:9. Ac. 17:31.
110:6. *j.* among heathen || Ec. 3:17. G. shall *j.*
Is. 2:4. Lord shall *j.* 3:13. | 11:3. | 51:5. Ez. 7:3. | 34:17. Jo. 3:12. Mi. 4:3. Jn. 5:30.
Jn. 8:15. I *j.* no man, 16. | 12:47. || 8:26. to *j.*
Ro. 2:16. *j.* secrets of men || 3:6. how shall G. *j.*
2 Ti. 4:1. shall *j.* quick and dead, 1 Pe. 4:5.
He. 13:4. whoremongers and adult. God will *j.*
Re. 6:10. *j.* and avenge || 19:11. in right. *j.*
JUDGE, *applied to* Man, *or* other Things.
Ge. 31:37. *j.* betwixt us || 49:16. Dan shall *j.*
Ex. 18:13. Moses sat to *j.* || 16. I *j.* || 22. they *j.*
Le. 19:15. in righteousness *j.* De. 1:16. | 16:18.
Nu. 35:24. *j.* between slayer || De. 25:1. may *j.*
1 S. 2:25. judge shall *j.* him || 8:5. a king to *j.*
1 K. 3:9. who is able to *j.* this people, 2 Ch. 1:10.
7:7. where he might *j.* || 2 Ch. 1:11. mayst *j.*
2 Ch. 19:6. *j.* not for man || Ezr. 7:25. may *j.*
Ps. 58:1. do ye *j.* uprightly || 72:2. he shall *j.*
72:4. he shall *j.* the poor of people, Pr. 31:9.
82:2. how long will ye *j.* unjustly and accept
Is. 1:17. *j.* the fatherless || 23. they *j.* not, Jer. 5:28.
5:3. *j.* I pray you, betwixt me and my vineyard
Jer. 21:12. *j.* judgment, Zch. 7:†9. | 8:†16.
Ez. 20:4. wilt thou *j.* them, 22:2. | 23:36.
23:24. shall *j.* thee, 45. | 24:14. || 44:24. shall *j.*
Ob. 21. *j.* mount Esau || Mi. 3.11. *j.* for reward
Zch. 3:7. then thou shalt also *j.* my house, and
Mat. 7:1. *j.* not, that ye be not judged, Lu. 6:37.
Lu. 12:57. why *j.* ye not right, Jn. 7:24.
Jn. 7:51. doth our law *j.* || 8:15. *j.* after the flesh
12:48. same shall *j.* him || 18:31. *j.* him accord.
Ac. 4:19. *j.* ye || 13:46. *j.* yourselves unworthy
23:3. sittest thou to *j.* || Ro. 2:27. *j.* thee
Ro. 14:†1. not to *j* || 3. *j.* him that eateth
10. why *j.* thy brother || 13. let us not *j.* one
1 Co. 4:3. I *j.* not myself || 5. *j.* not before the time
5:12. I to do to *j.* || 6:2. saints *j.* the world, 3.
4. set them to *j.* who are least esteemed. 5.
10:15. *j.* ye what I say || 11:13. *j.* in yourselves
11:31. if *j.* ourselves || 14:29. let the other *j.*
2 Co. 5:14. we thus *j.* || Col. 2:16. let no man *j*
Ja. 4:11. but if thou *j.* the law, thou art not
I will JUDGE, *or will I* JUDGE.
Ge. 15:14. nation they shall serve *-j.* Ac. 7:7.
1 S. 3:13. *-j.* his house || Ps. 75:2. *-j.* uprightly

Ex. 7:3. -j. according to thy ways, 8:27. | 33:20. | 11:10. -j. you, 11. | 18:30. || 16:38. -j. thee, 21:30. 34:20. -j. between || Lu. 19:22. -j. thee

JUDGED, *p.* Ge. 30:6. God hath j. me, and
Ex. 18:26. small matter they j. themselves
Jud. 3:10. Othniel j. || 4:4. Deborah || 10:2. Tola 10:3. Jair j. || 12:7. Jephthah || 8. Ibzan j. Israel 12:11. Elon j. || 14. Abdon || 15:20. Samson
1 S. 4:18. Eli j. || 7:6. Samuel, 15,16,17.
2 S. 18:†19. the Lord j. || 1 K. 3:28. king j.
Ps. 9:19. heathen be j. || 37:33. when he is j. 109:7. when j. be condemned || Jer. 22:16. he j.
Ez. 16:38. shed blood are j. || 52. j. thy sisters 23:23. wounded be j. || 35:11. when j. 36:19.
Mat. 7:1. that ye be not j. 2. Lu. 6:37.
Lu. 7:43. rightly j. || Jn. 16:11. pr. of world j.
Ac. 16:15. j. faithful || 21:6. we would have j. 25:9. there be j. 20. || 26:6. am j. for the hope
Ro. 2:12. shall be j. by the law, Ja. 2:12.
3:4. overcome when j. || 7. why am I j. as a
1 Co. 2:15. j. of no man || 4:3. that I should be j. 5:3. j. already || 6:2. world j. by you, are ye 10:29. my liberty j. || 11:32. when j. we are 14:24. he is convinced of all, he is j. of all
He. 11:11. j. him faithful || 1 Pe. 4:6. might be j.
Re. 11:18. dead be j. || 16:5. j. thus || 19:2. he j. 20:12. dead were j. || 13. j. every man according

JUDGES, *s.* Ex. 21:6. bring him unto the j. 22. as j. determine || 22:8. brought to j. 9. 22:†28. not revile j. || Nu. 25:31. said to the j.
De. 1:16. I charged j. || 16:18. shalt make j. 19:17. stand before j. || 18. j. make inquisition 21:2. j. come forth || 32:31. enemies being j.
Jos. 8:33. their j. stood || 23:2. called for j. 24:1.
Jud. 2:16. L. raised up j. 18. || 17. not hear j.
Ru. 1:1. when j. ruled || 1 S. 8:1. his sons j.
2 S. 7:11. j. to be over || 2 K. 23:22. days of j.
1 Ch. 17:6. spake I to j. 10. || 23:4. were j. 26:29.
2 Ch. 1:2. Solomon spake to j. || 19:5. set j. 6.
Ezr. 7:25. set j. || 10:14. the j. of every city
Jb. 9:24. faces of j. || 12:17. maketh j. fools 31:11. an iniquity to be punished by the j.
Ps. 2:10. instructed, ye j. || 119:†31. save from j. 141:6. j. overthrown || 148:11. j. praise the Lord
Pr. 8:16. by me princes rule, and all j. of
Is. 1:26. restore j. || 40:23. maketh j. vanity
Da. 3:2. to gather the j. 3. || 9:12. against j.
Ho. 7:7. devoured their j. || 13:10. where are j.
Zph. 3:3. her j. are evening wolves, they
Mat. 12:27. they shall be your j. Lu. 11:19.
Ac. 13:20. gave them j. || Ja. 2:4. j. of evil

JUDGEST, *v.* Ps. 51:4. clear when thou j.
Jer. 11:20. j. righteously || Ro. 2:1. that j.
Ro. 2:3. O man, that j. || 14:4. j. anoth. Ja. 4:12.

JUDGETH, *v.* Jb. 21:22. he j. those, 36:31.
Ps. 7:11. j. the righteous || 58:11. G. that j. 82:1.
Pr. 29:14. king, that faithfully j. the poor
Jn. 5:22. j. no man || 8:50. one that j. 12:48.
1 Co. 2:15. j. all things || 4:4. j. me is the L. 5:13.
1 Pe. 1:17. j. according || 2:23. him that j.
Re. 18:8. strong is the Lord God who j. her

JUDGING, *p.* Ge. 30:†6. 2 K. 15:5.
Ps. 9:4. j. right || Is. 16:5. Mat. 19:28. Lu. 22:30.

JUDGMENT, *s.* signifies, (1) *The sentence of a judge,* 1 K. 3:28. (2) *Discernment,* Ps. 72:1. Phil. 1:9. (3) *Punishments,* Pr. 19:29. Ez. 30:14. (4) *Christ's governing power,* Jn. 5:22. | 9:39. (5) *Trials, afflictions,* 1 Pe. 4:17. (6) *Moderation in punishment,* Jer. 10:24. (7) *Solemnity of the last day,* Ec. 12:14. Ju. 6. (8) *God's word,* Ps. 119:7,20. Mat. 12:18. (9) *Equity,* Is. 1:17. Lu. 11:42. (10) *The punishment inflicted on Christ for our sins,* Is. 53:8. (11) *The tyranny of Satan destroyed,* Jn. 12:31. (12) *God's decrees,* Ro. 11:33. (13) *The sentence of damnation on the wicked,* Mat. 5:22. (14) *Courts of judgment,* Mat. 5:21. (15) *Decision of controversies,* 1 Co. 6:1. (16) *Opinion,* 1 Co. 1:10. (17) *Advice,* 1 Co. 7:25. (18) *Rectitude and order,* Is. 4:4. | 32:16. (19) *The gospel,* or *truth,* Mat. 12:20.
Ge. 39:†21. and Leah called her name j.
Ex. 12:12. I'll execute j. || 21:31. accord. to this j. 22:2. to wrest j. 6. || 24:15. breast-plate of j. 29.
Nu. 27:11. statute of j. 35:29. || 21. j. of Urim
De. 1:17. j. is God's || 10:18. he doth execute j. 16:18. just j. || 19. not wrest j. || 17:9. sent. of j. 17:11. accord. to the j. || 24:17. nor pervert j. 25:1. come to j. || 27:19. cursed that perverts j. 32:4. all his ways are j. || 41. take hold on j.
Jos. 20:6. stand for j. || Jud. 4:5. to Debor. for j.
1 S. 8:3. his sons took bribes and perverted j.
2 S. 8:15. David executed j. 1 Ch. 18:14.
15:2. when any came to king for j. 6.
1 K. 3:11. to discern j. || 28. Israel heard of j. 7:7. porch of j. || 20:40. so shall thy j. be
2 K. 25:6. took the king, and gave j. on him
2 Ch. 19:8. j. of the Lord || 20:9. as the sword, j. 22:8. j. on Ahab || 24:24. executed j. ag. Joash
Ezr. 7:26. let j. be executed || Est. 1:13. knew j.
Jb. 8:3. doth G. pervert j. 31:12. || 9:19. speak of j. 13:7. I cry aloud, but there is no j. 19:29. there is a j. || 32:9. nor understand j. 34:4. choose j. || 35:14. yet j. is before him 36:17. j. and justice take hold on thee
Ps. 7:6. awake to j. || 9:7. his throne for j. 9:8. minister j. || 16. L. known by the j. which 35:5. he loveth j. 37:28. || 37:6. j. as noonday 37:30. talketh of j. || 72:2. thy poor with j.
Ps. 76:8. j. to be heard || 9. when God arose to j. 89:14. justice and j. are the habitation, 97:2. 94:15. j. return || 99:4. loveth j. executest j. 101:1. sing of j. || 103:6. executeth j. 146:7. 106:3. blessed that keep j. || 30. and executed j. 111:7. verity and j. || 112:5. guide with j. 119:86. teach me j. || 121. I have done j. and 149. according to thy j. || 122:5. | 149:9.
Pr. 1:3. to receive j. || 2:8. paths of j. 8:20. 2:9. j. and equity || 13:23. destr. for want of j. 17:23. pervert ways of j. || 19:28. scorneth j. 20:8. throne of j. || 28:5. understand not j. 29:4. the king by j. || 26. every man's j. com. 31:5. nor pervert the j. of any of the afflicted
Ec. 3:16. saw place of j. || 5:8. perverting of j. 8:5. discerneth both time and j. || 6. time and j.
Is. 1:17. seek j. 16:5. || 21. it was full of j. 27. redeemed with j. || 4:4. spirit of j. and 5:7. looked for j. || 9:7. to establish with j. 10:2. turn aside needy from j. || 16:5. seeking 16:3. execute j. Jer. 7:5. | 21:12. | 22:3. | 23:5. | 33:15. Ez. 18:8. | 45:9. Zch. 7:9. | 8:12. 28:6. a spirit of j. || 17. I will lay j. to the line 30:18. a God of j. || 32:16. j. shall dwell in 33:5. filled Zion with j. || 34:5. curse to j. 40:14. path of j. || 41:1. near together to j. 42:1. bring j. to the Gentiles, Mat. 12:20. 3. j. to truth || 4. till he have set j. in earth 53:8. from prison, and from j. Ac. 8:33. 56:1. keep j. Ho. 12:6. || 59:8. there is no j. 15. 59:9. is j. far from us || 11. we look for j. 14. 61:8. I love j. || Jer. 5:1. if execute j. 7:5.
Jer. 5:4. know not the j. 5. | 7:5. | 8:7. || 9:24. 10:24. correct but with j. || 23:5. execute j. 26:†11. j. of death || 39:5. he gave j. 52:9. 48:21. j. is come || 47. far the j. of Moab 49:12. j. was not to drink || 51:9. her j.
Ez. 23:10. executed j. || 24. I'll set her j. before
Da. 4:37. ways are j. || 7:10. j. was set and 7:22. j. was given || 26. j. shall sit and they Ho. 5:1. j. is toward you || 10:4. j. as hemlock
Am. 5:7. turn j. 6:12. || 5:15. establish j. 24.
Mi. 3:1. is it not to know j. || 8. I am full of j. 9. that abhor j. || 7:9. and execute j. for me
Ha. 1:4. j. doth never go forth || 7. j. proceed 1:12. O Lord, thou hast ordained them for j.
Zph. 2:3. wrought his j. || 3:5. j. is light, he
Mal. 2:17. ye say, Where is the God of j.?
Mat. 5:21. danger of j. 22. || 7:2. what j. ye 23:23. omitted j. mercy, faith, Lu. 11:42.
Jn. 5:22. all j. to the Son, 27. || 7:24. righteous j. 9:39. for j. I come || 12:31. now is the j. of 16:8. he will reprove the world of j. 11.
Ac. 24:25. reasoned of j. || 25:15. desiring j.
Ro. 1:†28. void of j. || 32. knowing the j. of 2:2. j. of God is according to truth, 3.
5. righteous j. of God || 3:†19. subject to j. 5:16. j. was by one || 18. j. came on all to con.
1 Co. 1:10. the same j. || 4:3. judged of man's j. 11:†29. drinketh j. || †34. met together to j.
2 Th. 1:5. j. of God || 1 Ti. 5:24. before to j.
2 Ti. 3:†8. men of no j. || Ti. 1:†16. void of j.
He. 6:2. of eternal j. || 9:27. after this the j. 10:27. but a certain fearful looking for of j.
Ja. 2:13. j. without mercy || 3:†1. greater j.
1 Pe. 4:17. j. must begin at the house of God
2 Pe. 2:3. whose j. lingereth not || 4. reserved to j.
Jn. 6. to j. of great day || 15. to execute j. on
Re. 14:7. hour of his j. || 17:1. j. of whore 18:10. thy j. come || 20:4. j. was given unto

***Do* JUDGMENT,** Ge. 18:19. 1 Ki. 3:28. | 10:9. 2 Ch. 9:8. Pr. 21:3,7,15. Jer. 22:15. | 51:47,52. Ez. 18:†5. | 33:†14.

JUDGMENT-*Hall,* *s.* Jn. 18:28,33. | 19:9.
Ac. 25:35. to be kept in Herod's j.-

***In* JUDGMENT.** Le. 19:15,35. Nu. 35:12. De. 1:17. | 17:8. Jud. 5:10. 2 Ch. 19:6. Jb. 9:32. | 37:23. Ps. 1:5. | 25:9. Pr. 16:10. | 18:5. | 24:23. Is. 5:16,|28:6,7. 32:1,|7,|5:1|7. Jer. 4:2. 49:†19. Ez. 44:24. Ho. 2:19. | 5:11. Ma. 3:5. Mat. 12:41,|42. Lu. 11:31,|32. Phil. 1:9

***Into* JUDGMENT.** Jb. 14:3. | 22:4. | 34:23. Ps. 143:2. Ec. 11:9. | 12:14. Is. 3:14.

***My* JUDGMENT.** Jb. 27:2. | 29:14. | 31:5. | 40:8. Ps. 9:†4. | 35:23. Is. 40:27. | 49:4. | 51:4. Ez. 39:21. Jn. 5:30. | 8:16. 1 Co. 7:25,|9.

JUDGMENT *Seat,* *s.* Mat. 27:19. Jn. 19:13. Ac. 18:12,16,17. | 25:10,17. Ro. 14:10. 2 Co. 5:10. Ja. 2:6.

JUDGMENTS, *s.* Ex. 6:6. great j. 7:4. 21:1. these are the j. || 24:3. told all the j. Nu. 33:4. executed j. || 35:24. these j. 36:13.
De. 7:12. hearken to j. || 33:10. teach thy j. 33:21. he executed the j. of the Lord with Israel
2 S. 22:23. his j. were before me, Ps. 18:22.
1 Ch. 16:12. remember j. of his mouth, Ps. 105:5. 14. his j. are in all the earth, Ps. 105:7.
Ne. 9:29. but sinned against thy j. which if
Ps. 10:5. j. far above || 19:9. j. of Lord are true 36:6. j. a great deep || 48:11. glad because of j. 72:1. give the king thy j. || 97:8. thy j. O Lord 119:7. learned thy j. || 13. I declared all the j. 20. longing to thy j. || 30. j. I laid before me 39. thy j. are good || 43. I hoped in thy j. 52. I remember thy j. || 62. righteous j. 106,120, 137,160,164.
75. j. are right || 102. not departed from thy j. 108. teach me thy j. || 156. according to thy j. 175. let thy j. help me || 147:20. j. not known
Pr. 19:29. j. are prepared for scorners and
Is. 26:8. way of thy j. || 9. j. are in the earth
Jer. 4:†12. I utter j. || 12:1. let me talk of thy j.
Ez. 5:7. j. of nations || 8. execute j. 10:15. 16:41. execute j. on thee, 25:11. | 30:14. 23:24. according to their j. || 28:26. executed j.
Da. 9:5. departing from j. || Ho. 6:5. j. as light
Zch. 3:15. taken away j. || 1 Co. 6:4. have j.
Ro. 11:33. how unsearchable are his j. and
Re. 15:4. j. manifest || 16:7. righteous j. 19:2.

***My* JUDGMENTS.** Le. 18:4. shall do -j.
Le. 18:5. keep -j. 25:18. || 26:15. if abhor -j. 43.
1 Ch. 28:7. if he do -j. || Ps. 89:30. walk not in -j.
Jer. 1:16. I will utter -j. || Ez. 5:6. changed -j.
Ez. 5:7. nor kept -j. || 14:21. send - four sore j. 36:27. shall keep -j. || 44:24. according to -j.

***Statutes and* JUDGMENTS.** Le. 18:5. keep my -j. 26. | 20:22. De. 7:11. | 11:1. | 26:16,17. | 30: 16. 1 K. 2:3. | 8:58. | 9:4.
19:37. observe my -j. De. 11:32. | 12:1. 26:46. these the -j. the Lord made, De. 4:45.
De. 4:1. hearken to the -j. 1 teach, 5:1.
5. I taught you -j. || 8. hath -j. so righteous 14. to teach you -j. 5:31. | 6:1. Ez. 7:10. 6:20. what mean these -j. || 8:11. Ne. 1:7.
1 K. 6:12. walk in -j. 1 Ch. 22:13. 2 Ch. 19:10.
Ne. 9:13. right -j. || 10:29. to do all his -j.
Ps. 147:19. show. his -j. || Ez. 5:6. refused -j.
Ez. 11:12. not walked in -j. 20:13. | 16:21. 18:9. walked in my -j. 17. | 20:19. | 37:24 20:11. showed my -j. || 18. nor observe -j. 25. Ma. 4:4. remember ye the law of Moses with -j.

JUDITH, *Praising,* or *confessing.* Ge. 26:34.

JUICE, *s.* Song 8:2. j. of my pomegranates

JULIA, *Full of hairs.* Ro. 16:15.

JULIUS, As JULIA. Ac. 27:1,3.

JUMPING, *p.* Na. 3:2. noise of j. chariots

JUNIA, Of *June,* or of the month *June.* Ro. 16:7.

JUNIPER, *s. A tree,* or *plant, which produces a wholesome fruit called juniper-berries.* 1 K. 19: 4. Jb. 30:4. Ps. 120:4.

The Juniper-Tree.

JUPITER, *The helping father.* The name of an idol, Ac. 14:12,13. | 19:35.

JURISDICTION, *s. Power, rule,* or *authority.*
1 K. 8:†37. Lu. 23:7.

JUSHAB-HESED, *A dwelling-place,* or *seat of mercy.* 1 Ch. 3:20.

JUST, *a.* signifies, (1) *One who is upright, honest,* Lu. 23:50. (2) *The great God, who is essentially just, and the fountain of it,* De. 32:4. (3) *One who is faithful,* 1 Jn. 1:9. (4) *One who perfectly obeys the law,* 1 Pe. 3:18. (5) *One made just by imputation,* Ro. 1:17. (6) *One that is so only in opinion,* Lu. 18:9.
Ge. 6:9. Noah was a j. man and perfect
Le. 19:36. j. balances, j. weights, j. ephah, j. hin, De. 25:15. Ez. 45:10.
De. 16:18. j. judgments, 20. || 32:4. j. and right
2 S. 23:3. that ruleth must be j. || Ne. 9:33.
Jb. 4:17. shall mortal man be more j. than God 9:2. how shall man be j.? || 12:4. j. upright 27:17. j. shall put it on || 33:12. thou art not j. 34:17. wilt thou condemn him that is most j.
Ps. 7:9. establish the j. || 37:12. plotteth against j.
Pr. 3:33. habitation of j. || 4:18. path of j. 9:9. teach a j. man || 10:6. blessing on j. 7. 10:20. tongue of j. is as choice silver, 21. 11:1. a j. weight, 10:11. || 11:9. j. be delivered 12:13. j. out of trouble || 21. no evil to the j. 13:22. laid up for j. || 17:15. condemneth j. 17:26. to punish j. not good || 18:17. seemeth j. 20:7. the j. man walketh in his integrity 21:15. it is joy to j. || 24:16. a j. man falleth 29:10. j. seek his soul || 27. abomination to j.
Ec. 7:15. j. that perisheth, 8:14. || 7:20. not a j.
Is. 26:7. weigh path of j. || 29:21. turn aside j. 5:21. a j. God, and a Saviour || 49:†24. of j.
La. 4:13. have shed the blood of j. in her
Ez. 18:5. if a man be j. and do right, 9.
Ho. 14:9. j. shall walk || Am. 5:12. afflict j.
Ha. 2:4. j. shall live by faith, Ro. 1:17.
Zph. 3:5. the j. L. || Zch. 9:9. having salvation
Mat. 1:19. a j. man || 5:45. sendeth rain on j. 13:49. wicked from j. || 27:24. this j. person

Mk. 6:20. John, that he was a *j.* man and
Lu. 1:17. wisdom of the *j.* || 2:25. Simeon *j.*
14:14. resurrection of *j.* || 15:7. 99 *j.* persons
20:29. fain themselves *j.* || 23:50. Joseph was *j.*
Jn. 5:30. as I hear, I judge, my judgments *j.*
Ac. 3:14. Holy One, and the *j.* One, 7:52. | 22:14.
10:22. Cornelius a *j.* || 24:15. resurrection of *j.*
Ro. 1:17. *j.* live by faith, Ga. 3:11. He. 10:38.
2:13. not hearers *j.* || 3:8. whose damnation is *j.*
3:26. he might be *j.* || 7:12. holy, *j.* good
Phil. 4:8. whatsoever things are *j.* pure if
Col. 4:1. *j.* and equal || Ti. 1:8. bishop be *j.*
He. 2:2. *j.* recompense || 12:23. spirits of *j.* men
Ja. 5:6. killed the *j.* || 1 Pe. 3:18. *j.* for unjust
2 Pe. 2:7. delivered *j.* Lot || 1 Jn. 1:9. he is *j.*
Re. 15:3. *j.* and true are thy ways, thou king

JUSTICE, *s.* is, (1) *That essential perfection in God, whereby he is infinitely righteous and just in his nature and works,* Ps. 89:14. (2) *A political and moral virtue; distributive,* Jb. 29:14. *and communicative,* Ge. 18:19.

Ge. 18:19. they shall do *j.* and judgment
De. 33:21. executed *j.* 2 S. 8:15. 1 Ch. 18:4.
Ez. 45:9.
Jb. 8:3. pervert *j.*? || 36:17. *j.* take hold
37:23. in plenty of *j.* he will not afflict
Ps. 82:3. do *j.* || 89:14. *j.* and judgment || 119:121.
Pr. 1:3. instruction of *j.* || 8:15. princes decree *j.*
Ec. 5:8. perverting *j.* || Is. 9:7. *j.* and judgment
Is. 56:1. do *j.* || 58:2. they ask ordinances of *j.*
59:4. none calleth for *j.* || 9. nor *j.* overtake, 14.
Jer. 23:5. execute *j.* || 31:23. O habitation of *j.* 50:7.
See JUDGMENT.

JUSTIFICATION, *s.* is *a gracious act of God, whereby he pardons and accepts of sinners on the account of Christ's righteousness imputed to them, and received by faith,* Ro. 5:16,18.

Our *Justification* was, (1) *Confirmed and ratified by the resurrection of Christ,* Ro. 4:25. (2) *And it is manifested and declared by the good works of believers,* Ja. 2:21,24,25.

Ro. 4:25. raised for *j.* || 5:16. free gift to *j.* 18.

JUSTIFY, *v.* signifies, (1) *To acquit or declare one innocent,* Ro. 3:28. | 5:9. (2) *To declare another less guilty,* Ez. 16:51. (3) *To acknowledge a person or thing to be just,* Mat. 11:19. It is fourfold, (1) *Vain-gloriously,* Lu. 10:29. (2) *Politically,* De. 25:1. Is. 5:23. (3) *Legally,* Ro. 3:20. Ga. 2:16. (4) *Evangelically,* Ro. 5:1. This is said to be, (1) *By Christ,* Ga. 2:16. (2) *By his blood,* Ro. 5:9. (3) *By his knowledge,* Is. 53:11. (4) *By grace freely,* Ro. 3:24. Ti. 3:7. (5) *By faith,* Ga. 3:8.

Ex. 23:7. I'll not *j.* wicked || De. 25:1. *j.* right.
Jb. 9:20. if I *j.* myself || 27:5. should *j.* you || 33:32.
Is. 5:23. *j.* wicked || 53:11. by knowledge *j.*
Lu. 10:29. willing to *j.* himself, 16:15.
Ro. 3:30. *j.* circumcision || Ga. 3:8. *j.* heathen

JUSTIFIED, *p.* Jb. 11:2. man full of talk be *j.*? 13:18. I shall be *j.* || 25:4. can man be *j.*
32:2. because he *j.* himself rather than God
Ps. 51:4. mightst be *j.* || 143:2. no man be *j.*
Is. 43:9. they may be *j.* 26. || 45:25. Israel be *j.*
Jer. 3:11. *j.* herself || Ez. 16:51. *j.* thy sisters
Mat. 11:19. wisdom is *j.* of her child. Lu. 7:35.
Lu. 7:29. publicans *j.* God || 18:14. *j.* rather
Ac. 13:39. all that believe are *j.* from all things
Ro. 2:13. doers of law *j.* || 3:4. *j.* in sayings
3:20. no flesh be *j.* || 24. *j.* freely, Ti. 3:7.
28. *j.* by faith, 5:1. Ga. 2:16. | 3:24.
4:2. if *j.* by works || 7:9. *j.* by his blood, we
8:30. and whom he *j.* them he also glorified
1 Co. 4:4. not hereby *j.* || 6:11. but ye are *j.*
Ga. 2:16. not *j.* by works, 3:11. || 5:4. whoso is *j.*
1 Ti. 3:16. G. manifest in the flesh, *j.* in Spirit
Ja. 2:21. was not Abraham *j.* by works, 24,25.

JUSTIFIER, *s.* Ro. 3:26. the *j.* of him which

JUSTIFIETH, *v.* Pr. 17:15. that *j.* wicked
Is. 50:8. near that *j.* who will contend with
Ro. 4:5. *j.* the ungodly || 8:33. it is God that *j.*

JUSTIFYING, *p.* 1 K. 8:32. 2 Ch. 6:23.

JUSTLE, *v.* Na. 2:4. chariots shall *j.* one against

JUSTLY, *ad.* Mi. 6:9. Lu. 23:41. 1 Th. 2:10.

JUSTUS, *Just, virtuous.* Ac. 1:23. | 18:7.

JUTTAH, *Turning away.* Jos. 21:16.

K.

KAB, *s. A measure containing near two quarts.* 2 K. 6:25.

KABZEEL, *Congregation of God.* Jos. 15:21.

KADESH, *Holiness,* or *sanctification.* It was a city of refuge, about 24 miles south of *Hebron,* and on the edge of the wilderness of *Paran.* It was called *En-mishpat,* Ge. 14:7. in which were the waters of strife. Ez. 47:19.

Ge. 14:7. they came to En-mishpat which is *K.*
Nu. 13:26. came to wilderness of Paran to *K.*
20:16. we are in *K.* a city in thy border
27:14. rebelled against me at the water of Meribah in *K.* De. 32:51. Ez. 47:19. | 48:28.
33:26. pitched || De. 1:46. abode in *K.*
Ps. 29:8. Lord shaketh the wilderness of *K.*

KADESH-BARNEA, *Holiness of the inconstant son.* Nu. 33:8. De. 9:23. Jos. 10:41. | 14:6,7.

KADMIEL, *God of ancientness.* Ezr. 3:9.

KADMONI'TES, *Ancients.* Ge. 15:19.

KALLAI, *Roasting.* Ne. 12:20.

KANAH, *Of reeds.* A river, Jos. 16:8.

KAREA, *Bald.* 2 K. 25:23. Jer. 43:2.

KARKAA, *A floor, a beam.* Jos. 15:3.

KARKOR, *Jud.* 8:10.

KARNAIM. Ge. 14:5.

KARTAH, *Lecture, lesson, meeting.* Jos. 21:34.

KARTAN, *A calling.* Jos. 21:32.

KATTATH. A city, Jos. 19:15.

KEDAR, *Blackness, sorrow.* A country in *Arabia.* Ge. 25:13. the son of Ishmael *K.* 1 Ch. 1:29.
Ps. 120:5. in tents of *K.* || Song 1:5. as tents of
Is. 21:16. glory of *K.* fall || 42:11. villages *K.*
60:8. flocks of *K.* shall be gathered to thee
Jer. 2:10. send to *K.* || 49:28. saith L. Go up to
Ez. 27:21. all the princes of *K.* occupied

KEDEMAH, *Oriental.* Ge. 25:15.

KEDEMOTH, *Antiquity.* Jos. 21:37.

KEEP, *v.* signifies, (1) *To retain or hold fast,* 2 Ti. 1:14. (2) *To remember,* Lu. 2:51. (3) *To defend and protect,* Ps. 127:1. (4) *To observe and practise,* Ps. 119:4. Ac. 16:4. (5) *To celebrate,* Mat. 26:18. (6) *To save, or deliver,* Jn. 17:15. (7) *To perform,* Mat. 19:17.

Ge. 2:15. garden to *k.* || 18:19. *k.* way of Lord
28:15. with thee, to *k.* thee, 20. || 30:31. *k.* flock
33:9. *k.* that thou hast || 41:35. *k.* food in cities
Ex. 12:25. *k.* this service, 47. | 13:5,10.
20:8. Sabbath-day to *k.* it holy, 31:13. De. 5:12.
22:7. stuff to *k.* || 23:7. *k.* from false matter
23:11. *k.* a feast || 20. I send angel to *k.* thee
Le. 18:4. *k.* my ordinances, 30. Ez. 11:20.
19:3. *k.* my Sabbaths, 30. | 26:2. Is. 56:4.
23:39. shall *k.* a feast seven days, 2 Ch. 30:13.
Nu. 6:24. Lord bless and *k.* thee || 9:3,11. | 18:7.
De. 4:6. *k.* therefore and do them, 5:1. | 17:19.
23:9. *k.* from wicked thing || 23. out of lips *k.*
Jos. 6:18. *k.* from accursed thing || 10:18. | 23:6.
Jud. 2:22. *k.* way of Lord || Ru. 2:21. *k.* fast by
1 S. 2:9. *k.* feet of saints || 7:1. to *k.* the ark
2 S. 15:16. ten concubines to *k.* 16:21. | 20:3.
1 K. 8:25. *k.* with thy servant D. 2 Ch. 6:16.
20:39. brought a man to me, and said, *k.* this
1 Ch. 4:10. *k.* me from evil || 12:33. *k.* rank
22:12. *k.* the law of the Lord, 29:18.
2 Ch. 28:10. ye purpose to *k.* under the children
30:3. could not *k.* || 23. to *k.* other seven days
Ezr. 8:29. watch and *k.* || Ne. 12:27. | 13:22.
Est. 3:8. *k.* king's laws || 9:27. *k.* Purim
Jb. 14:13. *k.* me secret till || 20:13. though he *k.*
Ps. 17:8. *k.* me as the apple || 19:13. *k.* back
25:20. O *k.* my soul || 34:13. *k.* thy tongue from
37:34. and *k.* his way || 39:1. I will *k.* my mouth
89:28. my mercy I will *k.* || 91:11. angels to *k.*
103:9. nor *k.* anger || 105:45. *k.* his laws
113:9. barren to *k.* house || 119:2. *k.* testimonies
119:4. *k.* precepts, 17,33,34,57,63,69,88,100,106,
129,136,146.
127:1. except the Lord *k.* city || 140:4. *k.* me
141:3. *k.* the door of my lips || 4. *k.* from snare
Pr. 2:11. understanding *k.* thee, 4:6. | 6:22.
3:21. *k.* sound wisdom || 26. Lord shall *k.* thy
4:13. *k.* instruction, 21. | 5:2. | 7:1. | 22:18.
23. *k.* thy heart with all diligence, for out
6:21. to *k.* thee from the evil woman, 7:5.
8:32. blessed that *k.* || 22:5. doth *k.* his soul
24:10. *k.* not company with the wicked
28:4. such as *k.* the law, contend with them
Ec. 3:6. a time to *k.* || 5:1. *k.* thy foot when
Is. 2:3. *k.* him in perfect peace || 27:3. I *k.* it
42:6. I will *k.* thee || 43:6. *k.* not back, bring
Jer. 3:5. will *k.* anger || 12. I will not *k.* anger
31:10. and *k.* him || 42:4. I will *k.* nothing back
Ez. 20:19. *k.* judgments || 43:11. *k.* the form
Ho. 12:6. *k.* mercy || Mi. 6:16. *k.* statutes
Mi. 7:5. *k.* doors of mouth || Na. 1:15. | 2:1.
Zch. 3:7. *k.* my courts || 13:5. me to *k.* cattle
Ma. 2:7. the priest's lips should *k.* knowledge
Lu. 4:10. his angels charge to *k.* thee, Ps. 91:11.
8:15. hear word, and *k.* it, 11:28. || 19:43.
Jn. 8:51. *k.* my saying, 52:55. | 14:23. | 15:20.
12:25. hateth life *k.* it || 17:11. thro' name, 15.
Ac. 5:3. *k.* back price || 10:28. to *k.* company
15:5. to *k.* the law, 24. || 29. if ye *k.* yourselves
16:4. decrees to *k.* || 23. charging jailer to *k.*
18:21. *k.* this feast || 21:25. *k.* from idols || 24:23.
Ro. 2:25. circumc. profiteth if thou *k.* the law
1 Co. 5:8. *k.* the feast || 11. not to *k.* company
7:37. *k.* his virgin || 9:27. I *k.* under my body
11:2. *k.* ordinances || 15:2. if *k.* in memory
2 Co. 11:9. I'll *k.* myself || Ga. 6:13. nor *k.* law
Ep. 4:3. to *k.* the unity || Phil. 4:7. *k.* your hearts
2 Th. 3:3. *k.* you from evil || 1 Ti. 5:22. *k.* pure
1 Ti. 6:20. *k.* that which is committed to trust
2 Ti. 1:12. able to *k.* || 14. that good thing *k.*
Ja. 1:27. *k.* unspotted || 2:10. *k.* whole law
1 Jn. 5:21. children *k.* yourselves from idols
Ju. 21. *k.* in love of God || 24. to *k.* from falling.
Re. 1:3. | 3:10. | 12:17. | 14:12. | 22:9.

KEEP *alive.* Ge. 6:19,20. | 7:3. Nu. 31:18.
2 S. 8:2. Ps. 22:29. | 33:19. | 41:2.

KEEP *Charge.* Le. 8:35. Nu. 1:53. | 3:7,8,32.
| 8:26. | 18:3,4. 31:30. De. 11:1. 1 Ch. 23:22.
Ez. 44:16. Zch. 3:7.

KEEP *Commandments.* Ex. 16:28. | 20:6. De.
4:3,40. | 5:10,29. | 6:17. | 7:9,11. | 8:2,6. | 10:13.
| 11:1,8. | 13:4,18. | 26:17,18. | 27:1. | 28:45. | 30:
16. Jos. 22:5. 1 K. 2:3. | 6:12. | 8:58,61. | 9:6.
| 11:38. 2 K. 17:13. | 23:3. 1 Ch. 28:8. | 29:19.
2 Ch. 31:31. Ne. 1:9. Ps. 78:7. | 119:60,115.
Pr. 3:1. | 4:4. | 6:20. | 7:2. Ec. 8:2. | 12:13.
Mat. 19:17. Jn. 14:15. | 15:10.. 1 Ti. 6:14.
1 Jn. 2:3. | 3:22. | 5:2,3. Re. 12:17. | 14:12.
See COVENANT.

KEEP *Passover.* Ex. 12:48. Nu. 9:2,6,10,12,
13,14. De. 16:1. 2 K. 23:21. 2 Ch. 30:1,2.
| 35:16,18. Mat. 26:18.

KEEP *Silence.* Jud. 3:19. Ps. 35:22. | 50:3. |
83:1. Ec. 3:7. Is. 41:1. | 62:6. | 65:6. La.
2:10. Am. 5:13. Ha. 2:20. 1 Co. 14:28,34.

KEEP *Statutes.* Ex. 15:26. Le. 18:5,26. | 19:
19. | 20:8,22. De. 4:40. | 6:2. | 26:17. | 28:45.
| 30:10. 1 K. 9:4. | 11:33,38. Ps. 119:5,8,145.
Ez. 18:21. | 44:24.

KEEPER, *s.* Ge. 4:2. Abel was a *k.* of sheep
9. my brother's *k.* || 39:21. favor in sight of *k.*
39:22. *k.* of prison committed to Joseph, 23.
1 S. 17:20. David left sheep with a *k.* 22.
28:2. I will make thee *k.* of mine head forever
2 K. 22:14. *k.* of wardrobe, 2 Ch. 34:22.
Ne. 2:8. Asaph the *k.* || 3:29. Shemaiah *k.*
Est. 2:3. *k.* of women. 8:15. || Jb. 27:18. the
Ps. 121:5. L. is thy *k.* || Song 1:6. made me *k.*
Jer. 35:4. *k.* of door || Ac. 16:27. *k.* awaking
Ac. 16:36. *k.* told this saying || 19:35. temple *k.*

KEEPERS, *s.* 2 K. 11:5. a third part be the *k.*
1 Ch. 9:19. *k.* of gates || Ec. 12:3. *k.* tremble
Song 5:7. *k.* took my vail || 8:11. vineyard to *k.*
Jer. 4:17. as *k.* of a field || Ez. 40:45,46. | 44:8.
Ac. 5:23. the *k.* standing || 12:19. examined *k.*
Ti. 2:5. to be discreet, chaste, *k.* at home
See DOOR.

KEEPEST, *v.* 1 K. 8:23. who *k.* covenant and
mercy, 2 Ch. 6:14. Ne. 9:32.
Ac. 21:24. walkest orderly and *k.* the law

KEEPETH, *v.* Ex. 21:18. but *k.* his bed
De. 7:9. faithful God which *k.* cov. Ne. 1:5.
1 S. 16:11. *k.* the sheep || Jb. 33:18. *k.* back
Ps. 34:20. he *k.* all his bones, none is broken
121:3. he that *k.* thee, 4. || 146:6. *k.* truth for
Pr. 2:8. *k.* the paths of judgment, 10:17.
13:3. he that *k.* his mouth, *k.* his life, 21:23.
6. righteousness *k.* || 16:17. *k.* his way, 19:16
19:8. *k.* understanding || 24:12. that *k.* thy soul
27:18. *k.* fig tree || 28:7. whoso *k.* law, 29:18.
29:3. *k.* company || 11. *k.* it in till afterwards
Ec. 8:5. *k.* commandments shall feel no evil
Is. 26:2. *k.* truth || 56:2. that *k.* Sabbath, 6.
Jer. 48:10. *k.* back his sword || La. 3:28. *k.* silence
Ha. 2:5. nor *k.* at home || Lu. 11:21. *k.* his palace
Jn. 7:19. none *k.* the law || 9:16. *k.* not Sabbath
14:21. hath my commands and *k.* them, 24.
1 Jn. 2:4. *k.* not his com. || 5. whoso *k.* 3:24.
5:18. he that is begotten of God, *k.* himself
Re. 2:26. *k.* my works || 16:15. *k.* her garment
22:7. blessed is he that *k.* the sayings of the

KEEPING, *p.* Ex. 34:7. *k.* mercy for thousands
Nu. 3:28. *k.* charge, 38. || De. 8:11. in not *k.*
1 S. 25:16. *k.* sheep || 1 Ch. 12:36. *k.* rank
Ne. 12:25. *k.* ward || Ps. 19:11. and in *k.* them
Pr. 4:23. above all *k.* || Ez. 17:14. *k.* covenant
Da. 9:4. God *k.* covenant || Lu. 2:8. *k.* watch
1 Co. 7:19. but *k.* the commandments of God
He. 4:9. there remaineth a *k.* of a Sabbath
1 Pe. 4:19. commit the *k.* of your souls to him

KEHELATHAH, *A congregation.* Nu. 33:22.

KEILAH, *She that divides.* Jos. 15:44.
1 S. 23:1. fight against *K.* || 4. go down to *K.*
5. David saved *K.* || 6. fled to *K.* 11. Ne. 3:17.

KELAIAH, *Voice of the Lord.* Ezr. 10:23.

KELITAH, *Refuge.* Ezr. 10:23. Ne. 8:7.

KEMUEL, *God is risen.* Ge. 22:21.

KENAN, *Mourning,* or *owner.* 1 Ch. 1:2.

KENAZ, *This nest,* or *possession.* Jos. 15:7.

KENITE, S, *A possession.* Jud. 1:16.
Ge. 15:19. to thy seed have I given the *K.*
Nu. 24:21. looked on *K.* || 1 S. 15:6. | 27:10.

KEPT, *p.* Ge. 26:5. Abraham *k.* my charge
29:9. Rachel *k.* sheep || 39:9. nor hath *k.* back
Ex. 3:1. Moses *k.* flock || 16:32. pot of manna *k.*
Nu. 5:13. it be *k.* close || 9:5. *k.* the passover
9:7. why are we *k.* back || 19. Israel *k.* charge, 23.
17:10. Aaron's rod *k.* || 24:11. Lord *k.* thee back
De. 32:10. *k.* as apple of his eye || 33:9. *k.* cov.
Jos. 14:10. L. *k.* me alive || 22:2. *k.* all that Mos.
22:3. *k.* the charge || Ru. 2:23. she *k.* fast by
1 S. 9:24. *k.* for thee || 13:13. hast not *k.* com.
21:4. *k.* from women || 25:21. in vain I *k.* all
25:33. *k.* me this day || 34. Lord *k.* me from evil
26:15. not *k.* thy lord || 16. not *k.* your master
2 S. 13:34. *k.* watch || 22:2. *k.* ways, Ps. 18:21.
22:24. I *k.* myself from iniquity, Ps. 18:23.
44. hast *k.* me to be head of the heathen
1 K. 2:43. why not *k.* oath || 3:6. *k.* kindness
8:24. *k.* with D. that thou promisedst, 2 Ch. 6:15.
11:10. Solomon *k.* not || 31. David *k.* my, 14:8
13:21. man of G. not *k.* || 20:17. I *k.* not back
2 K. 17:19. Judah *k.* not || 18:6. Hezekiah *k.*
1 Ch. 10:13. Saul *k.* not || 12:1. David *k.* close
2 Ch. 7:8. Solomon *k.* the feast seven days, 9.
30:21. *k.* feast of unleavened, 23. Ezr. 6:22.
34:21. fathers not *k.* || 35:1. *k.* passover, 17:18.
Ezr. 3:4. *k.* the feast of tab. || 6:19. *k.* dedication
Ne. 1:7. we have not *k.* || 9:34. || 8:18. *k.* feast
Est. 9:28. that those days of Purim should be *k.*
Jb. 23:11. his ways I *k.* || 28:21. *k.* from fowls
Ps. 17:4. I *k.* me from paths || 30:3. *k.* me alive
42:4. *k.* holy day || 78:10. *k.* not covenant, 56.
99:7. *k.* his testimonies, 119:22,55,56,67.

Ps. 119:158. *k.* not word || 167. *k.* testimon. 168. Ec. 2:10. I *k.* not from them || 5:13. riches *k.* Song 1:6. own vineyard not *k.* || Is. 30:29. Jer. 16:11. not *k.* my laws || 35:18. *k.* his precepts Ez. 5:7. not *k.* my judgments, 20:21. | 44:8. 18:9. *k.* my judgments, 19. | 44:15. | 48:11. Da. 5:19. ho *k.* alive || 7:28. I *k.* the matter in Ho. 12:12. Israel served for a wife, and *k.* sheep Am. 1:11. Edom *k.* his wrath || 2:4. Judah not *k.* Mi. 6:16. statutes of Omri *k.* || Ma. 2:9. | 3:7,14. Mat. 8:33. that *k.* swine || 13:35. things *k.* secret 19:20. these I *k.* from my youth, Lu. 18:21. Mk. 4:22. nor *k.* secret || 9:10. *k.* saying, Lu. 9:36. Lu. 2:19. Mary *k.* 51. || 8:29. *k.* bound || 19:20. Jn. 2:10. *k.* good wine || 12:7. she hath *k.* this 15:10. as I have *k.* || 20. if *k.* my saying they 17:6. they have *k.* thy word || 12. I have *k.* 18:17. then saith the damsel that *k.* door to P. Ac. 5:2. *k.* back || 7:53. law, not *k.* it || 9:33. 12:5. *k.* in prison, 6. || 20:20. I *k.* back nothing 25:4. Paul should be *k.* 28:16. || 27:43. *k.* them Ro. 16:25. mystery *k.* secret since the world 1 Co. 11:9. I *k.* myself || 32. governor *k.* city Ga. 3:23. *k.* under law || 2 Ti. 4:7. *k.* the faith He. 11:28. *k.* passover || Ja. 5:4. *k.* by fraud 1 Pe. 1:5. by power of God || 2 Pe. 3:7. *k.* in store Ju. 6. angels which *k.* not their first estate Re. 3:8. hast *k.* my word, and not denied, 10.

KEPT *Silence.* Jb. 20:21. | 31:34. Ps. 32:3. | 50:21. Ac. 15:12. | 22:2.

KERCHIEFS, *s.* Ez. 13:18. make *k.* 21.

KEREN-HAPPUCH, *Horn,* or *child of beauty,* Jb. 42:14.

KERIOTH, *Cities, callings.* Jos. 15:25. Ez. 48: 24,11.

KERNELS, *s.* Nu. 6:4. from *k.* to the husk

KEROS, *Crooked.* Ezr. 2:44. Ne. 7:47.

KETTLE, *s.* 1 S. 2:14. struck into the *k.*

KETURAH, *Perfuming.* Ge. 25:1,4.

KEY, S, *s.* is put for, (1) *Knowledge,* Lu. 11: 52. (2) *Great authority,* Is. 22:22. Re. 1:18. (3) *The ministry of the gospel, and the ordinances thereof,* Mat. 16:19.

Ancient Key; — from Pompeii.

Jud. 3:25. they took a *k.* || Is. 22:22. *k.* of David Mat. 16:19. *k.* of kingd. || Lu. 11:52. *k.* of knowl. Re. 1:18. *k.* of hell and death, 9:1. | 20:1. 3:7. he that hath the *k.* of David, Is. 22:22.

KEZIAH, *Cassia.* Jb. 42:14.

KEZIZ, *End, extremity.* Jos. 18:21.

KIBROTH-HATTAAVAH, *Graves of lust.* Nu. 11:31,35. | 33:16. De. 9:22.

KIBZAIM, *Assemblies.* Jos. 21:22.

KICK, ED, *v.* and *p.* De. 32:15. wax. fat and *k.* 1 S. 2:29. wherefore *k.* ye at my sacrifice Ac. 9:5. hard to *k.* against the pricks, 26:14.

KID, S, *s.* Ge. 27:9. fetch me two *k.* 16. 37:31. killed a *k.* || 38:17. I will send thee a *k.* Ex. 23:19. not seethe a *k.* 31:26. De. 14:21. Le. 4:23. his offering a *k.* 28. | 9:3. Ez. 43:22. 23:19. ye shall sacrifice one *k.* of the goats, Nu. 7:16,22,28. | 15:24. | 28:15,30. | 29:5,11,16,19, 25. Ez. 45:15,23.

Nu. 7:87. *k.* of the goats for a sin-offering, 12. Jud. 6:19. Gideon made ready a *k.* || 13:19. 14:6. rent the lion as a *k.* || 15:1. visited with a *k.* 1 S. 10:3. carrying 3 *k.* || 16:20. Jesse took a *k.* 1 K. 20:27. two little flocks of *k.* || 2 Ch. 35:7. Song 1:8. feed thy *k.* || Is. 11:6. leopard with *k.* Lu. 15:29. and yet thou never gavest me a *k.*

KIDNEYS, *s.* Ex. 29:13. take *k.* and burn, 22. Le. 3:4,10,15. | 4:9. | 7:4. | 8:16,25. | 9:10. De. 32:14. *k.* of wheat || Is. 34:6. fat of *k.*

KIDRON, *Obscurity, black,* or *sad.* See Brook, 2 S. 15:23.

KILL, *v. To kill,* is, (1) *Lawful,* De. 13:9. (2) *Unlawful,* 2 S. 13:28. 1 K. 21:19. (3) *Spiritual,* 2 Co. 3:6.

Ge. 4:15. should *k.* Cain || 12:12. they'll *k.* me 26:7. should *k.* me || 27:42. purposing to *k.* thee 37:21. let us not *k.* him || 43:16. *k.* a killing Ex. 1:16. if a son, *k.* him || 2:14. *k.* me, Ac. 7:28. 4:24. sought to *k.* him || 12:6. Israel shall *k.* it Ex. 16:3. to *k.* this whole assembly with, 17:3. 20:13. not *k.* De. 5:17. Mat. 5:21. Ro. 13:9. 22:1. if a man steal and *k.* it || 24. I'll *k.* you 29:11. *k.* bullock before the Lord, Le. 1:5. | 4:4. Le. 1:11. *k.* it on side of altar, 3:2,8. | 16:15. 4:24. *k.* it in the place, 33. | 7:2. | 14:13. 14:50. *k.* one of the birds || 20:4. *k.* him not 20:16. *k.* the woman and the beast, they shall 22:28. cow or ewe, ye shall not *k.* it and her Nu. 11:15. *k.* me, I pray || 14:15. if thou *k.* all 16:13. to *k.* us in the wilderness || 22:29. thee 31:17. *k.* every male || 35:27. *k.* the slayer De. 4:42. *k.* unawares || 12:15. mayst *k.* 21. 13:9. shalt surely *k.* him || 32:39. I *k.* I make Jud. 9:24. strengthened to || 13:23. pleased to *k.* 15:13. we will not *k.* thee || 16:2. we shall *k.* him 20:31. began to *k.* as at other times, 39. 1 S. 16:2. Saul will *k.* me || 17:9. if able to *k.* 19:1. should *k.* David, 2, 17. || 24:10. | 30:15. 2 S. 13:28. *k.* Amnon || 14:7. may *k.* him 14:32. let him *k.* me || 21:4. nor *k.* any man 1 K. 11:10. to *k.* Jeroboam || 12:27. shall *k.* me 2 K. 5:7. a God, to *k.* || 7:4. if they *k.* us 11:15. followeth her, *k.* || 2 Ch. 35:6. *k.* passover Est. 3:13. letters sent to *k.* all the Jews, 7:4. Ec. 3:3. a time to *k.* || Is. 14:30. I'll *k.* thy root Is. 29:1. let them *k.* || Ez. 34:3. ye *k.* the fed Mat. 5:21. *k.* in danger || 10:28. *k.* the body 17:23. they shall *k.* him, Mk. 9:31. | 10:34. 21:38. heir, let us *k.* Mk. 12:7. Lu. 20:14. 23:31. some ye shall *k.* 24:9. || 26:4. *k.* him Mk. 3:4. save life, or *k.* || 10:19. do not *k.* Ja. 2:11. Lu. 13:31. Herod will *k.* thee || 15:23. fatted calf 18:20. do not *k.* || 22:2. sought how to *k.* him Jn. 5:18. sought to *k.* him, 7:1,25. | 8:37,40. 7:20. hast a devil; who goeth about to *k.* thee 8:22. will he *k.* himself || 10:10. to steal and *k.* Ac. 9:23. to *k.* Paul, 24. | 21:31. | 23:15. | 25:3. 10:13. rise, Peter, *k.* || 27:42. to *k.* prisoners Ja. 2:11. if thou *k.* || 4:2. ye *k.* and desire to Re. 2:23. I will *k.* her children || 6:4. should *k.* 6:8. power to *k.* || 9:5. not *k.* || 11:7. beasts *k.*

KILLED, *v.* and *p.* Ge. 37:31. Joseph's coat, and *k.* a kid

Ex. 21:29. the beast hath *k.* a man or woman Le. 4:15. *k.* before the Lord, 6:25. | 8:19. || 11:5,6. Nu. 16:41. *k.* the peo. || 31:19. hath *k.* a person 1 S. 24:11. *k.* thee not || 25:11. *k.* for shearers 28:24. *k.* the calf || 2 S. 12:9. hast *k.* Uriah 1 K. 21:19. hast *k.* and also taken possession? 1 Ch. 19:18. D. *k.* Sophach || 2 Ch. 18:2. *k.* sheep 2 Ch. 25:3. had *k.* the king || 29:22. so they *k.* 24. Ps. 44:22. for thy sake we are *k.* Ro. 8:36. Pr. 9:2. *k.* her beasts || La. 2:21. *k.* not pitied Mat. 16:21. *k.* and raised again, Mk. 8:31. | 9:31. 21:35. beat one, and *k.* another, Mk. 12:5. 22:4. fatlings are *k.* || 23:31. *k.* the prophets Mk. 12:8. *k.* and cast him out || 14:12. *k.* passe. Lu. 11:47. your fathers *k.* 48. || 15:27. *k.* fat. calf Ac. 3:15. *k.* prince of life || 12:2. he *k.* James 16:27. would have *k.* hims. || 23:12. *k.* Paul, 27. Ro. 11:3. *k.* thy prophets || 2 Co. 6:9. and not *k.* 1 Th. 2:15. *k.* the Lord || Ja. 5:6. ye *k.* the just Re. 6:11. should be *k.* || 9:18. third part of men *k.* 9:20. rest not *k.* || 11:5. in this manner be *k.* 13:10. *k.* with the sword || 15. should be *k.*

KILLEDST, *v.* Ex. 2:14. 1 S. 24:18.

KILLEST, *v.* Mat. 23:37. *k.* proph. Lu. 13:34.

KILLETH, *v.* Le. 17:3. that *k.* an ox or lamb 24:17. that *k.* any man, 21. Nu. 35:30.

18. he that *k.* a beast shall make it good, 21. Nu. 35:11. *k.* unawares, De. 19:4. Jos. 20:3. 1 S. 2:6. the Lord *k.* || 17:25. man who *k.*

Jb. 5:2. wrath *k.* foolish || 24:14. *k.* the poor Pr. 21:25. desire *k.* || Is. 66:3. that *k.* an ox Jn. 16:2. whoso *k.* you || 2 Co. 3:6. letter *k.*

KILLING, *p.* Jud. 9:24. aided him in *k.* his 2 Ch. 30:17. *k.* passover || Ps. 42:10. as with a *k.* Pr. 9:2. killed her *k.* || Is. 22:13. *k.* sheep Ho. 4:2. by lying, *k.* || Mk. 12:5. *k.* some

KIN, *s.* Le. 18:6. none approach to any near of 20:19. his near *k.* 21:2. | 25:25,49. Ru. 2:20. 2 S. 19:42. king is near of *k.* || Mk. 6:4.

KINAH, *A possession,* or *nest.* Jos. 15:22.

KIND, *s.* Ge. 1:11. fruit after his *k.* 12. 12. seed after his *k.* || 21. fowl, 24,25. | 6:20. Le. 11:14. kite, raven, hawk, his *k.* De. 14:14. 19:19. cattle not gender with a diverse *k.* 1 Ch. 28:14. instruments of every *k.* || Ne. 13:20. Ec. 2:5. all *k.* of fruits || Ez. 27:12. *k.* of riches Mat. 13:47. of every *k.* || 17:21. *k.* goeth out 1 Co. 15:39. *k.* of flesh || Ja. 1:18. *k.* of first-fruits

KIND, *a.* 2 Ch. 10:7. if thou be *k.* to this people Lu. 6:35. God is *k.* || 1 Co. 13:4. charity is *k.* Ep. 4:32. be *k.* one to another, tender hearted

KINDS, *s.* Ge. 8:19. 2 Ch. 16:14. Jer. 15:3. Ez. 47:10. Da. 3:5. 1 Co. 12:10. | 14:10.

KINDLE, *v.* Pr. 26:21. man to *k.* strife Is. 9:18. it shall *k.* || 10:16. *k.* a burning like 30:33. breath of Lord *k.* || 43:2. nor flame *k.* Jer. 33:18. a man to *k.* || Ob. 18. flame *k.*

KINDLED, *p.* Ge. 39:19. his wrath was *k.* Le. 10:6. bewail burning the Lord hath *k.* Nu. 11:33. the wrath of the Lord was *k.* De. 11:17. 2 K. 22:13,17. Ps. 106:40.

2 S. 22:9. coals were *k.* by it, Ps. 18:8. Jb. 19:11. *k.* his wrath, 32:2,3. | 42:7. Ps. 2:12. wrath is *k.* but a little || 124:3. wrath was Is. 50:11. sparks ye *k.* || Jer. 44:6. wrath was *k.* Ez. 20:48. I the L. *k.* it || Ho. 11:8. repentings Lu. 12:49. what will I, if it be already *k.*

See Anger, Fire.

KINDLETH, *v.* Jb. 41:21. Is. 44:15. Ja. 3:5.

KINDLY, *ad.* Ge. 24:49. if ye deal *k.* 47:29. 34:3. Shechem spake *k.* || 50:21. Joseph spake *k.* Jos. 2:14. deal *k.* Ru. 1:8. 1 S. 20:8.

2 K. 25:28. spake *k.* to Jehoiachin, Jer. 52:32. Ro. 12:10. be *k.* affectioned one to another

KINDNESS, *s.* Ge. 20:13. this is thy *k.* 21:23. *k.* I have done || 24:12. O Lord, show *k.* 24:14. showed *k.* to my master || 39:21. | 40:14. Jos. 2:12. since I showed you *k.* show *k.* to Jud. 8:35. nor showed *k.* to house of Jerubbaal Ru. 2:20. not left *k.* || 3:10. showed more *k.*

1 S. 15:6. showed *k.* to Israel || 20:14. show me *k.* 2 S. 2:5. showed this *k.* || 6. now the L. show *k.* 3:8. show *k.* to Saul, 9:1,3,7. || 10:2. 1 Ch. 19:2. 16:17. Absalom said, Is this thy *k.* to thy friend 1 K. 2:7. but show *k.* || 3:6. kept for D. this *k.*

2 Ch. 24:22. Joash rem. not *k.* || Ne. 9:17. great *k.* Est. 2:9. obtained *k.* || †17. obtained more *k.* Ps. 31:21. his marvellous *k.* || 117:2. mercieful *k.* 119:76. merciful *k.* || 141:5. it shall be a *k.*

Pr. 19:22. desire is his *k.* || 31:26. law of *k.* Is. 54:8. everlasting *k.* || 10. *k.* not depart from 57:†1. men of *k.* || Jer. 2:2. *k.* of thy youth Ho. 6:4. your *k.* is as a morning cloud and Jo. 2:13. he is gracious, of great *k.* Jon. 4:2. Ac. 28:2. no little *k.* || 2 Co. 6:6. suffering by *k.* Ep. 2:7. *k.* towards us || Col. 3:12. put on *k.*

1 Ti. 5:†4. let them learn to show *k.* at home Ti. 3:4. after *k.* of God || 2 Pe. 1:7. to *k.* charity

***Loving* KINDNESS,** *s.* Ps. 17:7. show, 92:2. 26:3. thy *-k.* is before my eyes, I have walked 36:7. how excellent *-k.* || 10. O continue *k.* 4:10. not concealed *-k.* || 11. *-k.* preserve me 42:8. command his *-k.* || 48:9. thought of *-k.* 51:1. according to *-k.* || 63:3. *-k.* better than life 69:16. *-k.* is good || 88:11. *-k.* declared in grave 89:33. my *-k.* will I not utterly take from him 92:2. to show thy *-k.* || 103:4. crowneth with *-k.* 107:43. understand *-k.* || 119:88. after thy *-k.* 159. 119:149. hear my voice according to thy *-k.* 138:2. praise for *-k.* || 143:8. cause me to hear Jer. 9:24. exercise *-k.* || 16:5. taken away *-k.* 31:3. with *-k.* drawn || 32:18. showest *-k.* to Ho. 2:19. I will betroth thee to me in *-k.*

***Loving* KINDNESSES,** *s.* Ps. 25:6. rem. *-k.* 89:49. former *-k.* || Is. 63:7. I will mention *-k.*

KINDRED, *s.* Ge. 12:1. get from *k.* Ac. 7:3. 24:4. go to *k.* take a wife, 7:41. | 38:40. 31:3. return to thy *k.* 32:9. || 43:7. asked of *k.* Nu. 10:30. I'll go to my *k.* || Jos. 6:23. all her Ru. 2:3. Boaz of the *k.* || 1 Ch. 12:29. *k.* of Saul Est. 2:10. Esther shewed not her *k.* 20. | 8:6. Jb. 32:2. of *k.* of Ram || Ez. 11:15. of thy *k.* Lu. 1:61. none of thy *k.* called by this name Ac. 4:6. of high-priest || 7:13. Joseph's || 14,19. 1 Ti. 5:8. provide not for those of his own *k.*

Re. 5:9. every *k.* and tongue, and people, 14:6.

KINDREDS, *s.* 1 Ch. 16:28. give ye *k.* Ps. 96:7. Ps. 22:27. all *k.* worship || Ac. 3:25. all *k.* blessed Re. 1:7. all *k.* wail || 7:9. all *k.* stood before 11:9. they of *k.* shall see || 13:7. power over all *k.*

KINE, *s.* Ge. 32:15. forty *k.* || 41:2. seven *k.* 18. De. 7:13. increase of *k.* 28:4,18,51. || 32:14.

1 S. 6:7. two milch *k.* 14. || 2 S. 17:29.

Am. 4:1. hear this word, ye *k.* of Bashan

KING, *s. is a sovereign prince, or chief ruler in a kingdom,* Pr. 8:15. It is applied, (1) *To God,* Ps. 44:4. (2) *To Christ,* Ps. 2:6. | 45:1, 11,13. Mat. 25:34,40. (3) *To all real Christians,* Re. 1:6. | 5:10.

Ge. 14:18. Melchizedek, *k.* of Salem, He. 7:1 36:31. before any *k.* over Israel, 1 Ch. 1:43.

Ex. 1:8. a new *k.* || Nu. 23:21. shout of a *k.*

Nu. 24:7. and his *k.* shall be higher than Agag De. 17:14. shalt say I will set a *k.* over me, 15. 28:36. bring thy *k.* || 33:5. *k.* in Jeshurun

Jud. 8:18. each resembled a *k.* || 9:8. anoint a *k.* 17:6. no *k.* in Israel, 18:1. | 19:1. | 21:25.

1 S. 2:10. give strength to his *k.* || 8:5. us a *k.* 8:6. give us a *k.* || 9. the manner of the *k.* 11. 10:19. nay, but set a *k.* || 24. God save the *k.* 2 S. 16:16. 2 K. 11:12. 2 Ch. 23:11.

12:1. I had made a *k.* over you, 2,12,13. 25. shall be consumed, both you and your *k.* 15:1. to anoint thee *k.* || 23. rejected being *k.* 16:1. provided me a *k.* || 19:4. let not *k.* sin 20:5. sit with the *k.* || 22:15. not *k.* impute 24:20. surely he *k.* || 25:36. like feast of a *k.* 29:8. my lord the *k.* || 2 S. 9:9. Ishbosheth *k.*

2 S. 3:36. *k.* did, pleased || 37. not of *k.* to slay 5:12. established him *k.* || 11:8. mess from *k.* 12:7. I anointed thee *k.* || 13:13. speak to the *k.* 14:9. *k.* be guiltless || 17. so is the *k.* 19:27. 15:2. controversy to the *k.* || 3. deputed of *k.* 19. abide with the *k.* || 21. in what place *k.* 16:9. dead dog, curse *k.* || 17:2. smite *k.* only 18:13. hid from the *k.* || 19:9. the *k.* saved us 19:11. speech come to *k.* || 22. this day *k.* over 43. ten parts in the *k.* || 24:23. as a *k.* give to *k.*

1 K. 1:5. Adonijah said, I will be || 35. Solomon be 2:18. I'll speak to the *k.* || 38. as the *k.* hath said 3:7. *k.* instead of David || 28. the *k.* judged 8:62. *k.* offered || 10:3. not hid from the *k.* 11:26. lift against *k.* || 37. be *k.* over Israel 14:2. told, I should be *k.* || 14. Lord raise a *k.*

1 K. 16:16. Zimri slain *k.* || 21:10. blaspheme *k.*
22:13. prophets declare good to *k.* 2 Ch. 18:12.
47. there was no *k.* in Edom, deputy was *k.*
2 K. 1:11. O man of G. *k.* said, Come down, 9.
4:13. wouldst thou be spoken for to the *k.* or
7:2. *k.* leaned || 8:3. she went to cry to the *k.*
8:13. thou shalt be *k.* || 20. Edom made a *k.*
10:5. not make any *k.* || 11:8. be with the *k.*
11:17. covenant between the Lord and the *k.*
14:5. slain the *k.* || 22:9. brought *k* word
22:10. read it before the *k.* || 25:6. took the *k.*
1 Ch. 4:23. dwelt with *k.* || 21:6. wrote before *k.*
2 Ch. 2:11. made thee *k.* || 10:15. *k.* hearken not
11:22. thought to make him *k.* || 24:21. of *k.*
25:16. art thou of the *k.* council, forbear. why
Ezr. 4:12. be it known to the *k.* 13. | 5:8.
6:10. pray for *k.* || 7:26. not do law of the *k.*
7:27. put in *k.* heart || 8:22. require of the *k.*
Ne. 1:11. *k.* cup-bearer || 2:19. rebel against *k.*
6:7. to preach, saying, There is a *k.* in Judah
13:26. no *k.* like him, God made him *k.* over
Est. 4:16. go in to *k.* || 6:6. *k.* delighted to honor
7:8. word out of *k.* mouth || 9. spoke good for *k.*
Jb. 15:24. a *k.* ready to battle || 18:14. *k.* of terror
29:25. I sat as *k.* || 34:18. *k.* thou art wicked
41:34. he is a *k.* over all the children of pride
Ps. 2:6. set my *k.* || 5:2. my *k.* my God, 84:3.
10:16. the Lord is *k.* || 18:50. deliverance to *k.*
20:9. let the *k.* hear us || 21:1. *k.* shall joy in
21:7. *k.* trusted || 24:7. *k.* of glory, 8,9,10.
33:16. no *k.* saved || 44:4. art my *k.* O God
45:1. touching the *k.* || 11. *k.* desire thy beauty
14. brought to the *k.* || 47:6. sing to our *k.* sing
47:7. God is *k.* || 61:6. prolong the *k.* life
63:11. *k.* shall rejoice || 68:24. goings of my *k.*
72:1. give the *k.* || 74:12. God is my *k.* of old
89:18. Holy One our *k.* || 98:6. the Lord the *k.*
99:4. *k.* strength || 105:20. *k.* sent and loosed
119:2. let children of Zion be joyful in their *k.*
Pr. 14:28. is *k.* honor || 35. *k.* favor is to
20:28. truth preserve *k.* || 22:11. *k.* be his friend
24:21. fear the L. and *k.* || 25:5. wicked from *k.*
30:27. locusts have no *k.* || 31. *k.* no rising up
Ec. 2:12. cometh after the *k.* || 5:9. *k.* is served
8:4. word of a *k.* is || 10:16. woe to land, *k.* a child
10:17. blessed when thy *k.* || 20. curse not the *k.*
Song 1:4. *k.* brought me || 12. while *k.* sitteth at
3:11. behold *k.* Sol. || 7:5. *k.* is held in galleries
Is. 6:5. seen the *k.* || 7:6. let us set a *k.* in
8:21. curse their *k.* || 19:4. a fierce *k.* rule
23:15. to days of one *k.* || 30:33. for *k.* prepared
32:1. behold a *k.* || 33:17. seek *k.* in his beauty
33:22. Lord is our *k.* || 41:21. saith *k.* of Jacob
43:15. Creator of Israel your *k.* || 57:9. to the *k.*
Jer. 4:9. heart of *k.* perish || 8:19. is not her *k.* in
10:10. everlasting *k.* || 13:18. say to *k.* humble
22:5. a *k.* shall reign || 29:16. *k.* that sitteth
38:5. *k.* not any thing || 25. what saidst to *k.*
46:18. as I live, saith the *k.* 48:15. | 51:57.
49:1. *k.* inherit Gad || 38. I will destroy the *k.*
La. 2:6. Lord hath despised the *k.* and priest
Ez. 7:27. *k.* shall mourn || 17:12. taken the *k.*
21:7. I will bring a *k.* || 37:22. one *k.* be *k.* to all
Da. 2:10. no *k.* asked such things at any, 11.
24. I'll show the *k.* || 3:13. brought men bef. *k.*
4:31. while the word was in the *k.* mouth
37. I praise *k.* of heaven || 5:5. *k.* saw hand
8:23. *k.* of fierce countenan. || 11:3. a mighty *k.*
11:36. *k.* do his will || Ho. 3:4. without a *k.*
Ho. 3:5. seek D. their *k.* || 5:13. to *k.* Jareb, 10:6.
7:3. make *k.* glad || 5. in the day of our *k.*
10:3. we have no *k.* || 7. her *k.* is cut off as
11:5. Assyrian be his *k.* || 13:10. I will be thy *k.*
13:11. I gave thee a *k.* in mine anger, and
Am. 1:15. *k.* go in captivity || 7:13. *k.* chapel
Mi. 2:13. *k.* shall pass || 4:9. is there no *k.* in
Zch. 9:5. *k.* shall perish || 9. *k.* cometh, Mat. 21:5.
11:6. band of his *k.* || 14:9. Lord shall be *k.* 16.
Mat. 18:23. a certain *k.* || 22:11. *k.* to see guests
Lu. 14:31. what *k.* going to war against another *k.*
19:38. blessed be the *k.* || 23:2. is Christ a *k.*
Jn. 6:15. to make him *k.* || 12:15. thy *k.* cometh
18:37. art thou a *k.* || 19:12. maketh himself a *k.*
19:14. behold your *k.* || 15. crucify your *k.*
Ac. 7:18. another *k.* arose || 13:21. desired a *k.*
17:7. another *k.* one Jesus || 26:26. *k.* knoweth
1 Ti. 1:17. *k.* eternal || 6:15. the *k.* of kings
He. 11:23. not afraid of *k.* commandment, 27.
1 Pe. 2:13. *k.* as supreme || 17. honor the *k.*
Re. 9:11. a *k.* over them || 15:3. *k.* of saints
17:14. he is Lord of lords, *k.* of kings, 19:16.

KING *of Assyria.* 2 K. 15:19,20. | 16:18. | 17:6. | 18:11,19,33. | 19:32. Ezr. 6:22. Is. 7:17,20. | 37:33. Jer. 50:17,18. Na. 3:18.

KING *of Egypt.* Ex. 1:17. | 3:19. | 6:13. 2 K. 24:7. 2 Ch. 12:2. | 36:3,4. Is. 36:6.

KING *of Grecia,* Da. 9:21.*

KING *of Israel.* 1 S. 24:14. | 26:20. 2 S. 6:20. 1 K. 20:31. | 22:31,32. 2 K. 6:11. | 16:7. | 2 Ch. 18:30,32. | 35:3. Ezr. 5:11. Ne. 13:26. Is. 44:6. Ho. 10:15. Zph. 3:15. Mat. 27:42. Mk. 15:32. Jn. 1:49. | 12:13.

KING *of Judah.* 2 K. 8:16. | 22:18. 2 Ch. 34:26. | 35:21. Jer. 34:4. | 37:7.

KING *of Moab.* Nu. 23:7. Jos. 24:9. Jud. 3:14. | 11:17,25. 1 S. 12:9. | 22:4. 2 K. 3:4,5, 26. Jer. 27:3.

O KING. 1 S. 17:55. | 23:20. | 26:17. 2 S. 14:9, 22. | 16:4. | 19:26. 1 K. 1:13,20,24. | 20:4. 2 K. 6:12,26. | 8:5. 2 S. 14:4. | 15:34. 2 Ch. 25:7. Ps. 145:1. Jer. 10:7. Da. 2:4,29,37. | 3:9,10,17,18. | 4:22,31. | 5:10,18. | 6:7,13,21,22. Ac. 26:13,19.

KING *of Persia.* Ezr. 4:3,5,7. | 6:14. | 9:9.

KING *of Syria.* 1 K. 20:22. 2 K. 5:1. | 8:7. | 13:4,7. | 16:7. 2 Ch. 16:7.

See Benhadad, Hazael, Rezin.

Ancient Statue of Alexander, King and Prince of Grecia.

KING *of Tyre.* 2 S. 5:11. 1 K. 5:1. | 9:11. 1 Ch. 14:1. 2 Ch. 2:3,11.

KINGS, *s.* Ge. 17:6. *k.* come of thee, 16. | 35:11. Ge. 36:31. *k.* in Edom || Nu. 31:8. slew *k.* of Mid. De. 3:21. these two *k.* || 7:24. deliver their *k.* Jos. 10:5. the five *k.* 16,22. || 24. on necks of *k.* 40. smote their *k.* 11:17. || 12:24. *k.* thirty-one Jud. 1:7. seventy *k.* having their thumbs cut 5:3. hear, O ye *k.* || 19. the *k.* came and fought 2 S. 11:1. time when *k.* go forth to battle 1 K. 3:13. there shall not be any among *k.* like thee, 10:23. 2 Ch. 1:12. | 9:22. 4:24. Solomon over all the *k.* || 20:1. had 32 *k.* 2 K. 3:10. these three *k.* || 23. *k.* are surely slain 7:6. hired against us *k.* || 10:4. two *k.* stood not 1 Ch. 16:21. reproved *k.* for them, Ps. 105:14. 2 Ch. 9:23. all *k.* sought || 26:23. belonged to *k.* Ezr. 4:13. revenue of *k.* || 15. city hurtful to *k.* 20. mighty *k.* || 6:12. God destroy all *k.* 7:12. king of *k.* || 9:7. our *k.* Ne. 9:24,32. Ne. 9:34. nor our *k.* or princes kept thy law Jb. 3:14. at rest with *k.* || 12:18. looseth bond of *k.* 36:7. but with *k.* are they on the throne Ps. 2:2. *k.* of the earth set themselves, Ac. 4:28. 10. be wise, O *k.* || 45:9. *k.* daughters were 48:4. *k.* assembled || 68:12. *k.* of armies flee 68:14. scattered *k.* || 89. *k.* bring presents to 72:11. all *k.* shall fall || 76:12. terrible to *k.* 89:27. higher than *k.* || 102:15. *k.* shall fear 110:5. strike through *k.* || 119:46. speak before *k.* 135:10. smote mighty *k.* 136:17,18. || 138:4. 144:10. salvation to *k.* || 149:8. to bind *k.* in Pr. 8:15. by me *k.* reign || 16:13. delight of *k.* 22:29. stand before *k.* || 25:2. honor of *k.* is 25:3. heart of *k.* unsearch. || 30:28. *k.* palaces 31:3. destroyeth *k.* || 4. it is not for *k.* O Lemuel Ec. 2:8. treasure of *k.* || Is. 7:16. forsaken of *k.* Is. 10:8. altogether *k.* || 14:9. raised the *k.* 18. 19:11. son of ancient *k.* || 24:21. punish *k.* 41:2. rule over *k.* || 45:1. loose the loins of *k.* 49:7. *k.* shall see || 23. *k.* nursing fathers and 52:15. *k.* shut mouths || 60:10. *k.* minister 60:16. suck breasts of *k.* || 62:2. *k.* see thy glory Jer. 2:26. *k.* ashamed || 13:13. *k.* that sit on throne 17:25. shall enter *k.* || 22:4. *k.* sitting upon 25:18. *k.* drink of cup || 22. *k.* of Tyrus, *k.* of 24. all the *k.* of Arabia || 25. *k.* of Zimri, 26. 32:32. they, their *k.* || 44:17. our *k.* to burn 46:25. I will punish *k.* 49:3. || 50:41. | 51:11. La. 4:12. *k.* would not have believed that Ez. 27:35. *k.* afraid, 32:10. || 28:17. *k.* to behold 32:29. Edom, her *k.* || 43:7. *k.* not defile Da. 2:21. he removeth *k.* || 44. days of these *k.* 47. a Lord of *k.* || 7:17. are four *k.* || 24. ten *k.* 9:6. spake to our *k.* 8. || 10:13. *k.* of Persia 11:2. stand up three *k.* || 27. both *k.* hearts Ho. 7:7. *k.* are fallen || 8:4. set up *k.* but not Mat. 10:18. before *k.* Mk. 13:9. Lu. 21:12. 11:8. in *k.* houses || 17:25. do *k.* take custom Lu. 10:24. *k.* desired to see || 22:25. *k.* of Gent. Ac. 9:15. name before *k.* || 1 Co. 4:8. reigned as *k.* 1 Ti. 2:2. that prayers be made for *k.* and 6:15. king of *k.* Lord of lords, Re. 17:14. | 19:16. He. 7:1. Abraham returning from slaughter of *k.* Re. 1:5. prince of *k.* || 6. made us *k.* to G. 5:10. 6:15. *k.* bid || 10:11. prophesy before *k.* 16:12. *k.* of the east || 14. *k.* of the earth, 17:2. 17:10. seven *k.* || 12. ten *k.* || 18. reigneth over *k.* Re. 18:3. *k.* of earth committed fornication, 9. 21:24. *k.* of the earth do bring their glory

KINGS *of the Amorites.* De. 4:47. | 31:4. Jos 2:10. | 5:1. | 9:10. | 10:5. | 24:12.

KINGS *of Israel.* 1 K. 14:19. | 15:31. | 16:5,14,20, 27. | 22:39. 2 K. 1:18. | 10:34. | 13:8,12. | 14:15, 28. | 15:11,15,21,26,31. | 16:33. | 20:31. 2 K. 8: 18. | 13:13. | 14:29. | 16:3. | 17:2,8. | 23:19,22. 1 Ch. 9:1. 2 Ch. 16:11. | 20:34. | 25:26. | 27:27. | 28:27. | 33:18. | 35:27. | 36:8. Mi. 1:14.

KINGS *of Judah.* 1 S. 27:6. 1 K. 14:29. | 15:7, 23. | 21:45. 2 K. 8:23. 15:6,36. | 16:19. | 18:5. | 23:5,11,12,22. 2 Ch. 34:11. Is. 1:1. Jer. 1:18. | 8:1. | 17:19,20. | 19:4,13. | 20:5. | 33:4. | 44:9. Ho. 1:1. Mi. 1:1.

KINGDOM, *s.* signifies, (1) *Countries subject to a king,* De. 3:1. (2) *Sovereignty,* 1 Ch. 29:11. Ps. 22:28. (3). *Heaven,* Mat. 26:29. 2 Ti. 4:18. (4) *Government,* 1 S. 18:8. (5) *The power and grace of God,* Ps. 145:12. Mat. 4:23. | 6:10,33. (6) *The state of the church under the gospel, or the kingdom of the Messiah,* Mat. 3:2. | 4:17. (7) *Grace in the heart,* Lu. 17:21.

Ex. 19:6. and ye shall be made a *k.* of priests
Nu. 32:33. gave to Manasseh the *k.* of Sihon and Og, De. 10:13. Jos. 13:12,21,27,30.
1 S. 10:16. matter of *k.* || 25. manner of *k.* 11:14. renew *k.* there || 14:47. Saul took *k.* 15:28. rent the *k.* 28:17. || 18:8. more but *k.*
2 S. 3:10. translate *k.* || 16:3. restore the *k.*
1 K. 2:15. *k.* was mine || 22. ask the *k.* for 10:20. not the like made in any *k.* 2 Ch. 9:19. 11:11. I will rend the *k.* || 13. I will not rend *k.* 34. 12:26. now shall *k.* return to house of David 14:8. I rent the *k.* || 18:10. no *k.* whither not sent 21:7. dost thou govern the *k.* of Israel?
2 K. 14:5. as soon as *k.* was confirmed, 15:19.
1 Ch. 10:14. *k.* to David || 16:20. from one *k.* to 29:11. thine is *k.* Ps. 22:28. Mat. 6:13.
2 Ch. 13:8. withstand the *k.* || 14:5. *k.* was quiet 21:3. *k.* to Jehoram || 22:9. to keep still the *k.* 32:15. no god of any nation or *k.* was able
Est. 1:14. sat first in *k.* || 4:14. *k.* for such a time 5:3. it shall be given to half of the *k.* 6. | 7:2.
Is. 19:2. *k.* against *k.* Mat. 24:7. Mk. 13:8. 34:12. nobles to the *k.* || 60:12. *k.* not serve
Jer. 18:7. concerning a *k.* to destroy it. 9.
La. 2:2. polluted *k.* || Ez. 16:13. into a *k.*
Ez. 17:14. *k.* be base, and not lift itself, 29:14.
Da. 2:37. given thee a *k.* || 44. set up a *k.*
4:17. ruleth in *k.* 25. || 31. *k.* is departed from 6:4. no fault concerning *k.* || 7:18. take the *k.* 7:22. saints possessed *k.* || 27. an everlasting *k.* 11:4. *k.* be broken || 20. glory of the *k.* 21.
Ho. 1:4. to cease the *k.* || Am. 9:8. sinful *k.*
Ob. 21. *k.* be the Lord's || Mi. 4:8. *k.* shall come
Mat. 4:23. the gospel of the *k.* 9:35. | 24:14. 8:12. the children of the *k.* shall be cast out 12:25. every *k.* divided, Mk. 3:24. Lu. 11:17. 13:38. children of *k.* || 43. as the sun in the *k.* 25:34. inherit *k.* || 26:29. new in Father's *k.*
Mk. 11:10. blessed be the *k.* of our father David
Lu. 19:32. Father's good pleasure to give *k.* 19:12. to receive a *k.* 15. || 22:29. you a *k.*
Ac. 1:6. restore *k.* to Isr. || 1 Co. 15:24. deliver *k.*
Col. 1:13. *k.* of his Son || He. 12:28. receiving a *k.*
Ja. 2:5. heirs of the *k.* || 2 Pe. 1:11. everlasting
Re. 1:9. *k.* and patience || 17:17. *k.* to the beast

See Established, Throne.

KINGDOM *of God.*

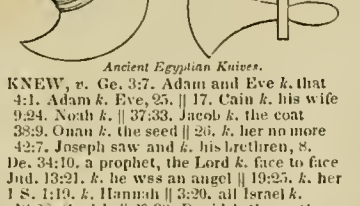
Mat. 6:33. but seek ye first the *k.*, Lu. 12:31. 12:28. *k.* is come to you, Lu. 10:9,11. | 11:20. 19:24. rich to enter *k.*, Mk. 10:23. Lu. 18:24. 21:31. harlots go into *k.* || 43. *k.* taken from Mk. 1:14. preaching *k.*, Ac. 8:12. | 20:25. | 28:31. 15. *k.* at hand || 4:11. mystery, *k.*, Lu. 8:10. 4:26. so is the *k.* || 30. liken *k.*, Lu. 13:18,20. 9:1. seen *k.* || 47. better enter *k.* with one eye 10:14. for of such is the *k.* | 15. Lu. 18:16. 24. how hard to enter *k.*, 25. Lu. 18:25. 12:43. not far from *k.* || 15:43. waited for *k.* Lu. 4:43. I must preach *k.* || 7:20. yours is *k.* 7:28. least in *k.* || 8:1. glad tidings of *k.* 9:2. to preach *k.* || 11. spake of the *k.* 27. till they see *k.* || 62. not fit for the *k.* 13:28. see prophets in *k.* || 29. sit down in *k.* 14:15. eat bread in *k.* || 16:16. *k.* is preached 17:20. *k.* should come, *k.* cometh not with 21. *k.* is within you || 18:29. for *k.* sake 19:11. *k.* should appear || 21:31. *k.* is nigh 22:16. not eat till it be fulfilled in *k.*, 18. Jn. 3:3. cannot see *k.* || 5. not enter the *k.* Ac. 1:3. things pertaining to *k.*, 8:12. | 19:8. 24:22. through much tribulation enter the *k.* 28:23. testified the *k.* || Ro. 14:17. *k.* not meat 1 Co. 4:20. *k.* is not in word || 6:9. not inherit 6:10. nor inherit *k.*, Ga. 5:21. Ep. 5:5. 15:50. flesh not inherit || Col. 4:11. unto the *k.* 2 Th. 1:5. worthy of *k.* || Re. 12:10. come the *k.*

KINGDOM *of Heaven.*

Mat. 3:2. repent for *k.* is at hand, 4:17. | 10:7. 5:3. theirs is the *k.*, 10. || 19. least in *k.* 20. ye shall in no case enter the *k.*, 18:3. 7:21. not enter *k.* || 8:11. with Abraham in *k.* 11:11. least in *k.* || 12. *k.* suffereth violence 13:11. to know the mysteries of the *k.* 24. *k.* is like, 31—52. | 18:23. | 20:1. | 25:1. 16:19. keys of *k.* || 18:1. greatest in the *k.*

* *See engraving, next column.*

Mat. 23:13. ye shut up the *k.* against men, for ye *His* KINGDOM. Ge. 10:10. *-k.* was Babel
Hs KINGDOM. Ge. 10:10. *-k.* was Babel
Nu. 24:7. *-k.* exalted || De. 17:18. throne of
2 S. 5:12. perceived that he had exalted *-k.*
1 Ch. 11:10. strengthened him in *-k.* 14:2.
2 Ch. 1:1. Sol. strength. in *-k.* || 2:1. build for *-k.*
Ps. 103:19. *-k.* ruleth || 145:12. majesty of *-k.*
Ec. 4:14. born in *-k.* || Is. 9:7. *-k.* to establish it
Da. 4:3. *-k.* everlasting *k.* 34. | 6:26. | 7:14.
11:4. *-k.* he broken || 9. king come into *-k.*
Mat. 12:26. how shall *-k.* stand, Lu. 11:18.
13:41. gather out of *-k.* || 16:28. coming in *-k.*
Lu. 1:33. *-k.* no end || 1 Th. 2:12. called to *-k.*
2 Th. 4:1. shall judge at his appearing and *-k.*
Re. 16:10. *-k.* full of darkness, and they
My KINGDOM. Ge. 20:9. on *-k.* a great sin
2 S. 3:28. *-k.* guiltless || 1 Ch. 17:14. settle in *-k.*
Da. 4:36. glory of *-k.* || 6:26. dominion of *-k.*
Mk. 6:23. half of *-k.* || Lu. 22:30. drink in *-k.*
Jn. 18:36. *-k.* is not of this world, if *-k.* were
Thy KINGDOM. 1 S. 13:14. *-k.* not continue
Ps. 45:6. sceptre of *-k.* a right sceptre, He. 1:8.
145:11. glory of *-k.* || 13. *-k.* an everlasting *k.*
Da. 4:26. *-k.* sure || 5:11. there is a man in *-k.*
5:26. God numbered *-k.* || 28. *-k.* is divided
Mat. 6:10. *-k.* come, thy will be done, Lu. 11:2.
20:21. and the other on the left in *-k.*
Lu. 23:42. remember me when thou comest to *-k.*
KINGDOMS, *s.* De. 3:21. Lord do to all the *k.*
28:25. removed to all *k.* || Jos. 11:10. head of *k.*
1 S. 10:18. I delivered you out of hand of all *k.*
1 K. 4:21. Sol. reigned over all *k.* from the river
2 K. 19:15. God of all the *k.* of the earth
19. that all the *k.* may know, Is. 37:20.
1 Ch. 29:30. over all *k.* || 2 Ch. 12:8. service of *k.*
2 Ch. 17:10. fear fell on *k.* 20:29. || 20:6. over all *k.*
36:23. all *k.* hath the Lord given me, Ezr. 1:2.
Ps. 46:6. *k.* were moved || 68:32. sing to G. ye *k.*
79:6. wrath on *k.* || 102:22. *k.* to serve || 135:11.
Is. 10:10. found the *k.* || 13:4. noise of the *k.*
13:19. Babylon the glory of *k.* as Sodom, 47:5.
14:16. shake *k.* 23:11. || 37:16. God of all *k.*
Jer. 1:10. over *k.* set thee || 10:7. in *k.* none like
15:4. to be removed into all *k.* 24:9. | 34:17.
25:26. all *k.* drink || 28:8. prophesied against *k.*
29:18. terror to *k.* || 34:1. all *k.* fought against
51:20. I will destroy *k.* || 27. against her the *k.* of
Ez. 29:15. basest of *k.* || 37:22. into two *k.*
Da. 2:44. consume *k.* || 7:23. diverse from *k.*
8:22. four *k.* || Am. 6:2. better than these *k.*
Na. 3:5. show the *k.* || Hag. 2:22. overthrow *k.*
Mat. 4:8. showed all the *k.* of the world, Lu. 4:5.
He. 11:33. subdued *k.* || Re. 11:15. *k.* of the L.
KINGLY, *a.* Da. 5:20. deposed from his *k.* throne
KINSFOLK, S, *s.* 1 K. 16:11. 2 K. 10:11. Jh.
19:14. Lu. 2:44. | 21:16.
KINSMAN, *s.* Nu. 5:8. if no *k.* 27:11.
De. 25:5. next *k.* 7. || Ru. 2:1. had a *k.*
Ru. 3:9. a near *k.* 12, 13. | 4:1, 6, 8, 14.
Jn. 18:26. being his *k.* || Ro. 16:11. my *k.* greet
KINSMEN, *s.* Ru. 2:20. 1 Ch. 15:5. Ps. 38:11.
Mk. 3:21. Lu. 14:12. Ac. 10:24. Ro. 9:3.
| 16:7, 21.
KINSWOMAN, *s.* Le. 18:12, 13. Pr. 7:4.
KIR, *A wall, block,* or *coldness.*
2 K. 16:9. captive to *K.* || Is. 15:1. *K.* of Moab
Is. 22:6. *K.* uncovered the shield || Am. 1:5 | 9:7.
KIR-HARASETH, *A wall of workmanship.* 2
K. 3:25. Is. 16:7, 11.
KIR-HERESH, *A wall, block, coldness,* or *meeting of the sun.* Is. 16:11. Jer. 48:31, 36.
KIRIOTH, as KERIOTH. Jer. 48:24, 41. Am. 2:2.
KIRJATH, *Cities, callings, readings,* or *meetings.* Jos. 18:28.
KIRJATH-AIM, The same. Jos. 13:19.
KIRJATH-ARBA, *The fourth city,* Ge. 23:2.
Jos. 14:15. | 15:54. | 20:7. Jud. 1:10.
KIRJATH-ARIM, *A city of cities.* Ezr. 2:25.
KIRJATH-BAAL. *City of Baal.* Jos. 15:60. | 18:14.
KIRJATH-HUZOTH, *City of streets.* Nu. 22:39.
KIRJATH-JEARIM, *City of woods.* A city of *Judah,* nine or ten miles north-west of *Jerusalem,* Jos. 9:17. | 15:9, 60. | 18:14, 15. Jud. 18:12. 1 S. 6:21. | 7:1, 2. 1 Ch. 2:50. | 13:5, 6. 2 Ch. 1:4. Ne. 7:29. Jer. 26:20.
KIRJATH-SANNA, *A city of the bush.* Jos. 15:49.
KIRJATH-SEPHER, *The city of letters,* or *of the book.* Jos. 15:15, 16. Jud. 1:11.
KIRIATHAIM. Ge. 14:5. Jer. 48:1, 23.
KISH, *Hard,* or *sore, straw, cucumber.* 1 S. 9:1, 3. | 10:11, 21. 2 S. 21:14. 1 Ch. 8:30, 33. | 23:21. 2 Ch. 29:12. Est. 2:5. Ac. 13:21.
KISHI, *My hardness,* or *sore.* 1 Ch. 6:44.
KISHION, as KISH. Jos. 21:28. Jud. 4:7, 13. | 5:21. 1 K. 18:40.
KISS, ES, *s.* They are signs, (1) *Of reverence to a superior,* 1 S. 10:1. 1 K. 19:18. (2) *Of submission to Christ,* Ps. 2:12. (3) *Of love,* Ge. 27:26, 27. (4) *Of salutation,* 1 S. 20:41. (5) *Valediction,* Ru. 1:9. (6) *Approbation,* Pr. 2:12. (7) *Adoration,* Lu. 7:38. (8) *Reconciliation,* 2 S. 14:33. They are, (1) *Traitorous,* 2 S. 20:9. Mat. 26:49. (2) *Hypocritical.* 2 S. 15:5. (3) *Idolatrous,* 1 K. 19:18. (4) *Whorish,* Pr. 7:13. (5) *Spiritual,* Song 1:2. | 8:1. (6) *Holy, proceeding from Christian and holy love,* Ro. 16:16. 1 Co. 16:20.
Ge. 27:26. and *k.* me, my son
31:28. not suffered me to *k.* || 41:40. people *k.*
2 S. 20:9. Amasa to *k.* || 1 K. 19:20. let me *k.*
Ps. 2:12. *k.* the son || Pr. 24:26. every man *k.*
Pr. 27:6. *k.* of enemy || Song 1:2. let him *k.*
Song 8:1. I would *k.* thee || Ho. 13:2. *k.* calves
Mat. 26:48. whomsoever I *k.* is he, Mk. 14:44.
Lu. 7:45. gavest me no *k.* but this woman
15:20. father *k.* him || 22:48. betrayest with *k.*
Ro. 16:16. holy *k.* 1 Co. 16:20. 2 Co. 13:12.
1 Th. 5:26. holy *k.* || 1 Pe. 5:14. *k.* of charity
KISSED, *p.* Ge. 27:27. Jacob *k.* him, and
29:11. *k.* Rachel || 13. Laban *k.* Jacob, 33:4.
31:55. *k.* his sons || 45:15. Joseph *k.* brethren
48:10. Jacob *k.* || 50:1. Joseph *k.* his father
Ex. 4:27. Aaron *k.* Moses || 18:7. Moses *k.* father
Ru. 1:9. Naomi *k.* || 14. Orpah *k.* her mother
1 S. 10:1. *k.* Saul || 20:41. Jon. and David *k.*
2 S. 14:33. king *k.* Absalom || 15:5. Absalom *k.*
19:39. *k.* Barzillai || 1 K. 19:18. hath not *k.*
Jb. 31:27. *k.* my hand || Ps. 85:10. *k.* each other
Pr. 7:13. she *k.* him || Ez. 3:†13. wings *k.*
Mat. 26:49. hail, master, and *k.* him, Mk. 14:45.
Lu. 7:38. Mary *k.* || 15:20. his father *k.* him
Ac. 20:37. fell on Paul's neck, and *k.* him
KITE, *s.* Le. 11:14. *k.* unclean, De. 14:13.
KITHLISH, *A wall.* Jos. 15:40.
KITRON, *Perfuming.* A city, Jud. 1:30.
KITTIM, *They that bruise.* Ge. 10:4. 1 Ch. 1:7.
Also called *Chittim,* now *Cyprus,* or all the isles of the *Mediterranean* and *Ægean* seas, Nu. 24:24. Jer. 2:10.
KNEAD, ED, ING, *v.* and *p.* Ge. 18:6. Ex. 8:3. | 12:34. 1 S. 28:24. 2 S. 13:8. Jer. 7:18. Ho. 7:4.
KNEE, S, *s.* is put for, (1) *The body,* Ps. 109:24. (2) *Persons,* Jb. 4:4. He. 12:12. (3) *To worship,* 1 K. 19:18. Ro. 11:4. (4) *To pray,* Ep. 3:14. (5) *To be in subjection,* Phil. 2:10.
Ge. 30:3. bear on my *k.* || 41:43. bow the *k.*
48:12. between his *k.* || 50:23. Joseph's *k.*
De. 28:35. smite in the *k.* || Jud. 7:5, 6.
Jud. 16:19. and she made Samson sleep on her *k.*
1 K. 8:54. arose from *k.* || 18:42. face between *k.*
19:18. all the *k.* which have not bowed to Baal
2 K. 1:13. fell on his *k.* || 4:20. on *k.* till noon
Ezr. 9:5. I fell on my *k.* and spread my hands
Jb. 3:12. *k.* prevent me || 4:4. the feeble *k.*
Ps. 109:24. *k.* weak || Is. 35:3. confirm feeble *k.*
Is. 45:23. every *k.* bow, Ro. 14:11. Phil. 2:10.
66:12. dandled on *k.* || Ez. 7:17. *k.* weak
Ez. 21:7. all *k.* weak || 47:4. waters were to *k.*
Da. 5:6. *k.* smote || 10:10. set me on my *k.*
Na. 2:20. she is empty, and the *k.* smite togeth.
Mat. 27:29. bowed *k.* before him, Mk. 15:19.
Lu. 5:8. fell at Jesus' *k.* || Ro. 11:4. *k.* to Baal
Ep. 3:14. I bow my *k.* || He. 12:12. feeble *k.*
KNEEL, ED. Ge. 24:11. camels *k.* down
2 Ch. 6:13. Solomon *k.* || Ps. 95:6. let us *k.*
Da. 6:10. Daniel *k.* || Lu. 22:41. Jesus *k.* down
Ac. 7:60. Stephen || 9:40. Peter *k.* and prayed
20:36. Paul *k.* || 21:5. we *k.* down and prayed
KNEELING, *p.* 1 K. 8:54. Mat. 17:14. Mk. 1:40.



Ancient Egyptian Knives.

KNEW, *v.* Ge. 3:7. Adam and Eve *k.* that
4:1. Adam *k.* Eve, 25. || 17. Cain *k.* his wife
9:24. Noah *k.* || 37:33. Jacob *k.* the coat
38:9. Onan *k.* the seed || 26. *k.* her no more
42:7. Joseph saw and *k.* his brethren, 8.
De. 34:10. a prophet, the Lord *k.* face to face
Jud. 13:21. *k.* he was an angel || 19:25. *k.* her
1 S. 1:19. *k.* Hannah || 3:20. all Israel *k.*
18:28. Saul *k.* || 20:39. David *k.* the matter
22:22. David said to Abiathar, I *k.* it that day
1 K. 1:4. *k.* her not || 18:7. Obadiah *k.* Elijah
2 Ch. 33:13. Manasseh *k.* the Lord was God
Jb. 23:3. O that I *k.* || Is. 48:4, 7, 8. Jer. 1:5.
Da. 5:21. till he *k.* that the Most High ruled
Jon. 4:2. I *k.* that thou art a gracious God
Mat. 7:23. I never *k.* you || 12:25. *k.* their thoughts
25:24. I *k.* thee, thou art a hard man || 27:18.
Lu. 12:47. *k.* his lord's will || 24:31. *k.* him
Jn. 2:24. he *k.* all men, 25. | 5:6. | 6:61, 64.
13:1. *k.* his hour was come || 28. no man *k.*
Ro. 1:21. when they *k.* G. || 1 Co. 2:8. none *k.*
2 Co. 5:21. *k.* no sin || 12:2. I *k.* a man in Christ
Col. 1:6. *k.* the grace of God || 2:1. I would ye *k.*
Ju. 5. ye once *k.* this || Re. 19:12. no man *k.*
KNEW *not.* Ge. 28:16. | 31:32. | 38:16. | 39:6. | 42:8. Ex. 1:8. Nu. 22:34. De. 8:16. | 29:26. | 32:17. Jud. 2:10. | 13:16. | 14:4. | 20:34. 1 S. 2:12. | 14:3. | 20:39. 2 S. 3:26. | 11:20. | 15:11. | 18:20. | 22:44. 2 K. 4:39. Ne. 2:16. Jb. 2:12. | 29:16. | 42:3. Ps. 35:11, 15. | 73:†22. Pr. 23:†35. | 24:12. Is. 42:16, 25. | 55:5. Jer. 2:8. | 11:19. | 44:3. Da. 11:38. Ho. 8:4. | 11:3. Zch. 7:14. Mat. 17:12. | 24:39. Lu. 2:43. | 12:48. Jn. 1:10. | 2:9. | 20:9, 14. | 21:4. Ac. 13:27. | 19:32. | 27:39. 1 Co. 1:21. Ga. 4:8. 1 Jn. 3:1.
KNEWEST, *v.* De. 8:3. manna thou *k.* not
Ru. 2:11. people *k.* not || Ne. 9:10. thou *k.*
Ps. 142:3. *k.* my path || Is. 48:8. thou *k.* not
Da. 5:22. *k.* all this || Mat. 25:26. *K.* I reaped
Lu. 19:44. *k.* not time || Jn. 4:10. *k.* gift of G.
KNIFE, *s.* Ge. 22:6. Abraham took the *k.* 10.
Ex. 4:†25. as sharp *k.* || Jud. 19:29. took a *k.*
Pr. 23:2. and put a *k.* to thy throat, if thou
Ez. 5:1. take a sharp *k.* || 2. smite with a *k.*
KNIVES,* *s.* Jos. 5:2. make thee sharp *k.* 3.
1 K. 18:28. cut with *k.* || Ezr. 1:9. 9 and 20 *k.*
Pr. 30:14. jaw-teeth as *k.* || Ez. 21:†21. bright
KNIT, *v.* Jud. 20:11. 1 S. 18:1. 1 Ch. 12:17.
Ac. 10:11. Col. 2:2, 19.
KNOCK, ED, ETH, ING, is put for, (1) *Fervent prayer,* Mat. 7:8. (2) *Christ's calling us by his word, providence, and Spirit,* Song 5:2. Re. 3:20.
Song 5:2. it is the voice of my beloved that *k.*
Mat. 7:7. *k.* and it shall be open. 8. Lu. 11:9, 10.
Lu. 12:36. when he cometh and *k.* they may
13:25. ye begin to *k.* at the door, saying, Open
Ac. 12:13. as Peter *k.* 16. || Re. 3:20. I stand and *k.*
KNOP, S, *s. Artificial globes resembling fruit.*
Ex. 25:31, 33, 36. | 37:17, 20, 22. 1 K. 6:18. | 7:24.
Am. 9:†1. Zph. 2:†14.
KNOW, *v.* signifies, (1) *To understand,* Ru. 3:11.
(2) *To approve of and delight in,* Ps. 1:6. Ro. 8:29. (3) *To cherish,* Jn. 10:27. (4) *To have experience of,* Ge. 3:5. | 22:12. (5) *To consider and ponder seriously,* Ps. 90:11. (6) *To believe,* Jn. 4:22. (7) *A speculative notion,* Lu. 12:47. (8) *Sometimes used for the commerce of the sexes,* Ge. 4:1, 17. 1 K. 1:4. (9) *To commit the sin against nature,* Ge. 19:5. (10) *To be fully persuaded,* Jud. 6:37. (11) *A groundless assurance,* Jud. 17:13. (12) *To discern and find out,* Mat. 7:16. (13) *To reverence and esteem,* 1 Th. 5:12. (14) *To choose,* Am. 3:2. (15) *To help and deliver,* Ps. 31:7. (16) *To have or commit,* 2 Co. 5:21. (17) *To take notice of,* Ge. 39:6.
Ge. 3:22. to *k.* good and evil || 4:9. I *k.* not
12:11. I *k.* thou art a fair woman || 15:8.
15:13. *k.* of a surety that thy seed || 18:19. I *k.*
19:5. bring them out to us, that we may *k.*
20:6. I *k.* thou didst this || 7. *k.* thou shalt die
22:12. now I *k.* thou fearest G. || 24:14. thereby *k.*
27:2. I *k.* not day of my death || 29:5. we *k.*
37:32. *k.* thy son's coat || 42:33. hereby I *k.*
44:27. ye *k.* my wife bare || 48:19. I *k.* it
Ex. 3:7. I *k.* their sorrows || 7:5. Egypt shall *k.*
6:7. shall *k.* that I am Lord, 16:12. I K. 20:28.
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7:17. thou shalt *k.* that I am the L., I K. 20:13.
Is. 49:23. Ez. 16:62. | 22:16. | 25:7.
8:10. *k.* there is none like the Lord, 9:14.
9:29. *k.* earth is the Lord's || 11:7. *k.* L. puts dif.
18:11. now I *k.* || 16. I make them *k.* statutes
29:46. they shall *k.* that I am the Lord, Ez.
6:10. | 7:27. | 12:15. | 24:27. | 25:11, 17. | 28:22. | 29:9. | 30:8. | 32:15. | 33:29. | 34:27. | 35:15. | 36:38. | 38:23. | 39:6, 28.
33:12. I *k.* thee by name, 13:17. || 36:1. to *k.* how
Nu. 14:31. shall *k.* the land ye have despised
De. 4:39. *k.* this day, and consider it, 11:2.
8:2. to *k.* what was in thine heart, 3. | 13:3.
13:21. how *k.* the word || 22:2. if *k.* him not
31:21. I *k.* their imagination, 27. || 29. I *k.* that
Jos. 3:4. ye may *k.* the way || 7. they may *k.*
10. hereby *k.* || 4:22. ye let your children *k.*
23:13. *k.* for certainty || 14. ye *k.* in hearts
Jud. 3:2. *k.* to teach || 4. to *k.* whether hearken
6:37. then shall I *k.* that thou wilt save Israel
17:13. now I *k.* || 18:5. *k.* whether prosperity
18:14. do ye not *k.* || 19:22. we may *k.* him
Ru. 3:11. all city doth *k.* || 18. till thou *k.* matter
4:4. if not, then tell me that I may *k.* for
1 S. 3:7. Samuel did not yet *k.* the Lord
14:38. *k.* and see || 17:28. I *k.* thy pride and
17:47. all this assembly shall *k.* that the Lord
20:3. let not Jonathan *k.* || 30. do not I *k.*
22:3. till I *k.* what God || 24:20. I *k.* thou shalt
25:11. *k.* not whence || 17. *k.* and consider
28:1. *k.* assuredly || 2. *k.* what servant can do
2 S. 3:25. to *k.* thy going out || 7:21. servant *k.*
14:20. to *k.* all things || 19:20. thy servant doth *k.*
19:22. do not I *k.* || 24:2. I may *k.* number
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8:9. *k.* nothing || 11:6. *k.* God exacteth less
11:8. what canst thou *k.* || 13:23. make me *k.*
21:19. he shall *k.* it || 22:13. how doth God *k.*
38:12. to *k.* his place || 20. *k.* paths to light
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36:10. to them that *k.* thee || 39:4. *k.* my end
46:10. be still and *k.* || 51:6. to *k.* wisdom
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73:16. I thought to *k.* this || 87:4. that *k.* thee

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See CERTAIN, LY, TY.

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See Ye KNOW.

May, *mayst* or *might* KNOW. Le. 23:43. 1 S. 17:46. all the earth -*k.* there is a God in Israel, 1 K. 8:43, 60. 2 K. 19:19. Jb. 31:6. G.-*k.* my integrity || 37:7. all men -*k.* Ps. 9:20. -*k.* themselves || 39:4. -*k.* how frail 78:6. generations -*k.* || 83:18. that men -*k.* 109:27. -*k.* this is thy hand || 119:125. that I -*k.* Is. 5:19. we -*k.* it || 37:20. -*k.* thou art the Lord 41:23. we -*k.* ye are gods || 26. declared, we -*k.* 43:10. ye -*k.* and believe || 45:3. -*k.* I am God Jer. 6:27. -*k.* and try their way || 44:29. -*k.* wor. Ez. 21:5. all flesh -*k.* || 38:16. heathen -*k.* me Da. 2:30. -*k.* thoughts || 4:17. that living -*k.* Mat. 9:6. -*k.* Son hath power en earth to fergive sins, Mk. 2:20. Lu. 5:24. Jn. 10:38. -*k.* and believe || 14:31. world -*k.* 17:23. 17:3. -*k.* thee, the only true God || 19:4. ye -*k.* Ac. 17:19. - we *k.* what this new doctrine is 1 Co. 2:12. we -*k.* the things given us of God 2 Co. 2:4. ye -*k.* the love || 9. I -*k.* the proof Ep. 1:18. ye -*k.* the hope || 6:22. -*k.* our affairs Phil. 3:10. that I -*k.* him, and the power Col. 4:6. -*k.* how to answer || 8. -*k.* your estate 1 Ti. 3:15. -*k.* how thou oughtest to behave 1 Jn. 5:13. -*k.* ye have eternal life || 20. -*k.* him *We* KNOW, *or* KNOW *we*. Ge. 29:5. De. 18: 21. 1 S. 6:9. 2 Ch. 20:12. Jb. 36:26. Is. 59:12. He. 6:3. | 8:2. Mat. 22:16. Jn. 3:2, 11. | 4:22. | 6:42. | 7:27. | 8:52. | 9:20, 24, 29, 31. | 14:5. | 21: 24. Ac. 17:20. | 28:22. Ro. 3:19. | 7:14. | 8:22, 28. 1 Co. 8:1, 4. | 13:9. 2 Co. 5:1, 16. 1 Ti. 1:8. He. 10:30. 1 Jn. 2:3, 5, 18. | 3:2, 14, 19, 24. | 4:6, 13. | 5:2, 15, 18, 19, 20. *Ye* KNOW, *or* KNOW *ye*. Ge. 29:5. *k.*- Laban 31:6. -*k.* I served || 44:27. -*k.* my wife bare Nu. 14:34. - shall *k.* my breach of promise Jos. 3:10. -*k.* God is among || 23:14. -*k.* in souls 2 S. 3:38. *k.*- not there is a prince fallen 2 K. 9:11. -*k.* the man || Jb. 21:29. do - not *k.* Ps. 100:3. *k.*- that the Lord he is God, it is Jer. 26:15. *k.*- for certain || 48:17. all - that *k.* Jo. 2:27. - shall *k.* that I am in midst of Israel Zch. 2:9. - shall *k.* the Lord hath sent me, 6:15. Mat. 7:16. - shall *k.* them by their fruits, 20. 24:32. -*k.* summer is nigh, Mk. 13:28. 25:13. -*k.* neither the day nor the hour Mk. 4:13. *k.*- not this parable || Lu. 21:31. Jn. 7:28. - heth *k.* me || 8:28. - shall *k.* 32. 11:19. *k.*- nothing || 13:12. *k.*- what I done 13:17. if -*k.* these things || 14:4. way -*k.* 14:7. -*k.* him, 17. || 20. - shall *k.* || 15:18. Ac. 2:22. - yourselves *k.* || 10:28. -*k.* how 19:25. -*k.* by this craft || 20:18. from first 1 Co. 12:2. -*k.*- were Gentiles || 15:58. | 16:15. 2 Co. 8:9. -*k.* the grace || 13:5. *k.*- not || 6. Ep. 5:5. this -*k.* || Phil. 2:22. -*k.* the proof 1 Th. 1:5. -*k.* what manner of men, 2:5. 2 Th. 2:6. -*k.* what withholdeth || He. 12:17. He. 13:23. *k.*- that Timothy || 1 Pe. 1:18. -*k.* that 2 Pe. 1:12. though -*k.* them || 3:17. seeing -*k.* 1 Jn. 2:20. -*k.* all things || 29. if -*k.* that 4:2. hereby *k.*- the Spirit || 3 Jn. 12. -*k.*

Ye KNOW *not*, or KNOW *ye not*.

2 S. 3:38. *k.*- that there is a prince fallen 2 Ch. 32:13. *k.*- what I and my fathers have Jb. 21:29. not asked, do - not *k.* their tokens Ez. 17:12. *k.*- what these things mean Mat. 20:22. *k.*- what ye ask || 24:42. what hour Mk. 4:13. *k.*- this parable || 12:24. *k.*- Scriptures 13:33. watch, for ye *k.*- when the time is, 35. Lu. 9:55. ye *k.*- what manner of spirit ye Jn. 1:26. whom ye *k.*- || 4:22. worship ye *k.*- 4:32. meat ye *k.*- of || 7:28. whom ye *k.*- 8:19. neither *k.* me *nor* || 9:30. *k.*- whence he is Ro. 6:3. *k.*- that so many || 16. *k.*- to whom ye 7:1. *k.*- brethren, for I speak to them that *k.* 1 Co. 3:6. *k.*- ye are the temple of God, 6:15, 19. 5:6. *k.*- little leaven || 6:2. *k.*- saints shall judge 6:9. *k.*- the unrighteous shall not inherit the 16. *k.*- that he which is joined to a harlot 9:13. do ye *not k.* that they which minister 24. *k.*- they which run || 2 Co. 13:5. your-selves Ja. 4:4. *k.*- that friendsh. || 14. *k.*- what shall be 1 Jn. 2:21. because ye *k.*- the truth, but because KNOWEST, v. Ge. 30:26. *k.* my service, 29. 47:6. and if thou *k.* any man of activity among Ex. 32:22. thou *k.* people are set on mischief Nu. 20:14. thou *k.* the travel that hath befallen De. 28:33. a nation thou *k.* not shall eat up Jos. 14:6. *k.* the thing || 1 S. 28:9. *k.* what Saul 2 S. 2:26. *k.* it will be bitterness in the end 1 K. 8:39. heart *k.* thou only *k.* 2 Ch. 6:30. Jb. 10:7. *k.* I am not wicked || 15:9. what *k.* thou 20:4. *k.* not this of old || 34:33. speak what *k.* 38:5. if thou *k.* it. || 21. *k.* thou it because 33. *k.* ordinances of heaven || 39:1. *k.* thou Ps. 40:9. O Lord, thou *k.* 69:5. Jer. 15:15. 139:2. *k.* my down-sitting || 4. *k.* it altogether Pr. 27:1. *k.* not what a day may bring forth Ec. 11:2. not what evil || 5. not works of God 6. for thou *k.* not whether shall prosper, this Is. 55:5. call a nation that *k.* not, Jer. 5:15. Jer. 12:3. thou, O L. *k.* me || 15:14. land thou *k.* not 17:16. woful day, thou *k.* || 18:23. *k.* counsel 33:3. things thou *k.* not || Ez. 37:3. L. thou *k.* Da. 10:20. angel said, *k.* thou, Zch. 4:5. Mk. 10:19. thou *k.* commandments, Lu. 18:20. Jn. 1:48. whence *k.* thou me || 3:10. *k.* not these 13:7. thou *k.* not now || 16:30. *k.* all things, 21:17. 19:10. *k.* thou not || 21:15. *k.* I love thee, 16. Ac. 1:24. *k.* the hearts || 25:10. thou very well *k.* Ro. 2:18. *k.* his will || 1 Co. 7:16. how *k.* O man 2 Ti. 1:15. *k.* Asia be turned || 18. *k.* very well Re. 3:17. *k.* not, srt wretched || 7:14. sir, thou *k.*

KNOWETH, *v.* Ge. 33:13. my lord *k.* that the Le. 5:3. when he *k.* of it, he shall be guilty, 4. De. 34:6. no man *k.* of Moses' sepulchre unto Jos. 22:22. G. of gods *k.* || 1 S. 20:3. certainly *k.* 1 S. 23:17. Saul my father *k.* || 2 S. 14:22. 1 K. 1:11. David *k.* it not || Est. 4:14. who *k.* Jb. 11:11. he *k.* vain man || 12:3. who *k.* not, 9. 14:21. he *k.* it not || 15:23. *k.* day of darkness 18:21. that *k.* not God || 23:10. he *k.* the way I 28:7. path no fowl *k.* || 13. *k.* not the price 23. God *k.* the place || 34:25. *k.* their works 35:15. hath visited in anger, yet he *k.* it not Ps. 1:6. Lord *k.* the way of the righteous, 37:18. 39:6. *k.* not who shall gather || 44:21. *k.* secrets 74:9. nor *k.* how long || 90:11. who *k.* power 92:6. brutish man *k.* not || 94:11. Lord *k.* the 103:14. *k.* our frame || 104:19. sun *k.* going down 138:6. proud he *k.* || 139:14. my soul *k.* Pr. 7:23. *k.* not it is for life || 9:13. *k.* nothing 9:18. *k.* not dead are there || 14:10. heart *k.* 24:22. and who *k.* the ruin of them both Ec. 2:19. who *k.* whether he be a wise man or 3:21. who *k.* the spirit || 6:8. poor that *k.* 6:12. who *k.* what is good || 7:22. heart *k.* that 8:1. who *k.* interpretation || 7. he *k.* not that 9:1. no man *k.* love || 12. *k.* not his time || 10:15. Is. 1:3. the ox *k.* his owner || 29:15. who *k.* us Jer. 8:7. the stork *k.* || 9:24. glory that he *k.* me Da. 2:22. he *k.* what is in darkness, and light Ho. 7:9. yet he *k.* it not || Jo. 2:14. who *k.* if Na. 1:7. them that trust || Zph. 3:5. no shame Mat. 6:8. *k.* things ye need, 32. Lu. 12:30. 11:27. no man *k.* the Son but Father, Lu. 10:22. 24:36. of that day *k.* no man, Mk. 13:32. Mk. 4:27. grew, he *k.* not how || Lu. 16:15. God *k.* Jn. 7:15. how *k.* this man letters || 49. *k.* not law 27. no man *k.* whence || 10:15. as Father *k.* me 12:35. *k.* not where he goeth || 14:17. nor *k.* him 15:15. servant *k.* not || 19:35. *k.* he saith true Ac. 15:8. God which *k.* hearts || 26:26. king *k.* Ro. 8:27. he *k.* what is the mind of the Spirit 1 Co. 2:11. *k.* things of man || 8:2. he *k.* nothing 2 Co. 11:11. G. *k.* 31. || 12:2. I cannot tell, G. *k.* 3. 2 Ti. 2:19. the Lord *k.* them that are his Ja. 4:17. *k.* to do good || 2 Pe. 2:9. Lord *k.* how 1 Jn. 2:11. *k.* not where he goeth || 3:1. *k.* us not 3:20. and *k.* all things || 4:6. he that *k.* God 4:7. and *k.* God || 8. *k.* not God, for God is love Re. 2:17. no man *k.* || 12:12. *k.* that he hath

KNOWING, *p.* Ge. 3:5. gods, *k.* good and evil 1 K. 2:32. D. not *k.* || 2 Ch. 2:12. *k.* prudence Mat. 9:4. Jesus *k.* their thoughts, Lu. 11:17. 22:29. ye do err, not *k.* the Scriptures, nor the Mk. 5:30. *k.* that virtue || 33. woman *k.* what 6:20. feared John, *k.* || 12:15. *k.* their hypocrisy Lu. 8:53. *k.* she was dead || 9:33. not *k.* what Jn. 13:3. Jesus *k.* 18:4. | 19:28. || 21:12. *k.* the L. Ac. 2:30. *k.* G. had sworn || 5:7. his wife not *k.* 18:25. *k.* only baptism || 20:22. not *k.* things Ro. 1:32. *k.* judgment of God || 2:4. not *k.* that 5:3. *k.* that tribulation || 6:6. *k.* our old man 6:9. *k.* Christ being raised || 13:11. *k.* the time 2 Co. 1:7. *k.* as you are partakers of sufferings 4:14. *k.* he which raised || 5:11. *k.* terror of L. Ep. 6:9. *k.* your Master is in heaven, Col. 4:1. Phil. 1:17. *k.* I am sent || Col. 3:24. *k.* of Lord 1 Th. 1:4. *k.* beloved, your election of God 1 Ti. 1:9. *k.* this || 6:4. is proud, *k.* nothing 2 Ti. 2:23. *k.* they gender || 3:14. *k.* of whom Ti. 3:11. he that is such || Phile. 21. *k.* thou wilt He. 10:34. *k.* ye have in heaven a better substa. 11:8. he went out, not *k.* whither he went Ja. 1:3. *k.* this || 3:1. *k.* we shall receive the 1 Pe. 3:9. *k.* thereto called || 5:9. *k.* same afflict. 2 Pe. 1:14. *k.* that shortly || 20. *k.* this || 3:3.

KNOWLEDGE, *s.* signifies, (1) *The essential and infinite understanding of God, by which he knows every thing in the most perfect manner*, 1 S. 2:3. (2) *A bare notion of divine truths*, 1 Co. 8:1. (3) *A spiritual understanding*, 2 Co. 6:6. (4) *Holy experience in the ways of God*, 2 Co. 8:7. 2 Pe. 1:5, 6. (5) *A view of interest in Christ*, 2 Co. 5:1. 2 Ti. 1:12. Knowledge is, (1) *Natural*, Ro. 1:21, 28. (2) *Artificial*, Ex. 35:31. (3) *Legal*, Ro. 3:20. | 7: 7. (4) *Evangelical*, 2 Co. 2:14.

Ge. 2:9. tree of *k.* of good and evil, 17. Ex. 31:3. I have filled Bezaleel in *k.* 35:31. Le. 4:23. come to his || Nu. 24:16. *k.* Most High Ru. 2:10. that thou shouldst take *k.* of me, 19.

1 S. 2:3. a God of *k.* || 23:23. take *k.* of his
1 K. 9:27. that had *k.* of sea, 2 Ch. 8:18.
2 Ch. 1:10. give me *k.* || 11. hast asked *k.* 12.
Ne. 10:28. every one having *k.* separated
Jb. 15:2. utter vain *k.* || 21:14. desire not *k.*
21:22. any teach God *k.* || 33:3. utter *k.* clearly
36:3. I will fetch my *k.* || 4. perfect in *k.* 37:16.
Ps. 19:2. showeth *k.* || 73:11. is there *k.* in God
94:10. teacheth man *k.* || 139:6. teach me *k.*
139:6. *k.* too wonderful || 144:3. takest *k.* of
Pr. 1:4. give young man *k.* || 7. beginning of *k.*
22. fools hate *k.* || 29. they hated *k.* did not
2:3. criest after *k.* || 6. out of mouth cometh *k.*
10. *k.* is pleasant || 3:20. by his *k.* depths
5:2. lips may keep *k.* || 8:9. them that find *k.*
8:10. *k.* rather than gold || 12. find out *k.* of
9:10. *k.* of the holy || 10:14. wise lay up *k.*
11:9. through *k.* delivered || 12:1. loveth *k.* but
12:23. concealeth *k.* || 13:16. dealeth with *k.*
14:6. *k.* is easy || 7. not in him the lips of *k.*
18. crowned with *k.* || 15:2. useth *k.* right
15:7. wise disperse *k.* || 14. seeketh *k.* 18:15.
19:25. he will understand *k.* || 27. err from *k.*
20:15. lips of *k.* a jewel || 21:11. receiveth *k.*
22:12. eyes of Lord preserve *k.* || 17. apply to *k.*
20. in counsel and *k.* || 23:12. apply to *k.*
24:4. by *k.* chamber filled || 5. a man of *k.* incr.
11. so *k.* of wisdom || 28:2. by *k.* prolonged
30:3. wisdom, nor have the *k.* of the holy
Ec. 1:16. experience of *k.* || 18. increaseth *k.*
2:21. labor is in *k.* || 26. God giveth *k.* joy
7:12. excelling of *k.* || 9:10. no *k.* in grave
12:9. the preacher still taught the people *k.*
Is. 8:4. child have *k.* || 11:2. the spirit of *k.*
28:9. whom teach *k.* || 32:4. understand *k.*
33:6. *k.* the stability || 40:14. who taught him *k.*
44:19. nor is there *k.* || 25. their *k.* foolish
47:10. *k.* perverted thee || 53:11. by his *k.*
Jer. 3:15. feed you with *k.* || 10:14. brutish in *k.*
11:18. given me *k.* of it || 51:17. brutish by *k.*
Da. 1:4. cunning in *k.* || 17. God gave them *k.*
5:12. *k.* in Daniel || 12:4. *k.* be increased
Hg. 4:6. for lack of *k.* || Ha. 2:14. filled with *k.*
Ma. 2:7. lips should keep || Mat. 11:25. *k.* of him
Lu. 1:77. *k.* of salvation || 11:52. key of *k.*
Ac. 4:13. took *k.* of them || 24:22. more perf. *k.*
Ro. 1:28. to retain G. in *k.* || 2:20. form of *k.*
3:20. by law *k.* of sin || 10:2. not according to *k.*
15:14. that ye also are filled with all *k.* able
1 Co. 1:5. enriched in all *k.* || 8:1. *k.* puffeth up
8:10. see thee which hast *k.* || 11. through thy *k.*
12:8. the word of *k.* || 13:2. and all *k.* and
13:8. whether *k.* || 14:6. by revelation or *k.*
2 Co. 2:14. favor of his *k.* || 4:6. light of *k.*
6:6. by pureness, by *k.* || 8:7. abound in *k.*
11:6. though I be rude in speech, yet not in *k.*
Ep. 1:17. *k.* of him || 3:4. understand my *k.*
3:19. passeth *k.* || 4:13. unity of the *k.* of Son
Phil. 1:9. abound in *k.* || 3:8. for the *k.* of Christ
Col. 1:9. filled with *k.* || 2:3. hid wisdom and *k.*
3:10. renewed in *k.* || 1 Ti. 2:4. *k.* of truth
2 Ti. 3:7. *k.* of truth || He. 10:26. *k.* of truth
Ja. 3:13. endued with *k.* || 1 Pe. 3:7. to *k.*
2 Pe. 1:3. through the *k.* of him || 5. to virtue *k.*
8. nor unfruitful in *k.* || 3:18. grow in *k.*
KNOWLEDGE *of God.* Pr. 2:5. find *k.*-
Ho. 4:1. nor *k.*- in the land || 6:6. desired the *k.*-
Ro. 11:33. the riches both of the wisdom and *k.*-
1 Co. 15:31. have not *k.*- || 2 Co. 10:5. against *k.*-
Col. 1:10. and increasing in the *k.*-
2 Pe. 1:2. peace be multiplied through the *k.*-
KNOWLEDGE *of the Lord.* 2 Ch. 30:22. good *k.*-
Is. 11:9. earth full of *k.*- || 2 Pe. 2:20. thro' the *k.*-
No KNOWLEDGE. De. 1:39. had -*k.*
Ps. 14:4. have workers of iniquity -*k.* 53:4.
Is. 5:13. they have -*k.* 45:20. || 58:3. takest -*k.*
Jer. 4:22. but to do good they have -*k.*
Without KNOWLEDGE. Nu. 15:24. Jb. 31:35.
| 35:16. | 36:12. | 38:2. Pr. 19:2.
KNOWN, *p.* Ge. 1:8. not *k.* man, 24:16. Nu.
31:18,35. Jud. 21:12.
41:31. plenty shall not be *k.* in the land, by
Ex. 2:14. thy thing is *k.* || 6:3. JEHOVAH I not *k.*
21:36. if *k.* that ox | 33:16. wherein it be *k.*
Le. 4:14. when sin is *k.* || 5:1. seen or *k.* of it
Nu. 12:6. *k.* in a vision || 31:17. hath *k.* man
De. 1:13. *k.* among tribes, 15. || 11:2. have not *k.*
11:28. to go after gods ye have not *k.* 13:6,13.
21:1. not *k.* who hath slain || 28:36. nor fathers *k.*
Jos. 23:13. had *k.* works of Lord, Jud. 3:1.
Jud. 13:9. strength not *k.* || Ru. 3:14. let it not
1 S. 6:3. *k.* why his hand || 28:15. make *k.*
2 S. 17:19. spread corn, and the thing was not *k.*
1 K. 11:2. be not *k.* to be the wife of Jeroboam
18:36. let it be *k.* that thou art God in Israel
1 Ch. 16:8. make *k.* his deeds, 17:19. Ps. 105:1.
Ezr. 4:12. be it *k.* to the king, 13. | 5:8.
Ne. 4:15. heard it was *k.* || Est. 2:22. thing *k.*
Ps. 9:16. the L. is *k.* || 18:43. people I not *k.*
31:7. *k.* my soul in adversity || 48:3. God is *k.*
67:2. thy way may be *k.* || 69:19. *k.* my shame
76:1. in Judah is G. *k.* || 77:19. footsteps not *k.*
78:3. sayings we have *k.* || 5. make them *k.* to
79:6. have not *k.* thee || 10. let him be *k.* among
88:12. wonders be *k.* || 89:1. *k.* thy faithfulness
91:14. set him on high, because he hath *k.* thy
95:10. they have not *k.* my ways, He. 3:10.
98:2. made *k.* his salvation || 103:7. *k.* his ways
105:1. make *k.* his deeds among the people
Ps. 106:8. *k.* his power || 119:152. I have *k.* of old
139:1. and *k.* me || 145:12. to make *k.* to sons
149:20. judgments, they have not *k.* them
Pr. 1:23. I'll make *k.* my words || 10:9. shall be *k.*
12:16. fool's wrath *k.* || 20:11. a child is *k.* by
31:23. *k.* in the gates || Ec. 5:3. fool's voice *k.*
Ec. 6:5. nor *k.* any thing || 10. *k.* that it is man
Is. 12:5. *k.* in all the earth || 19:21. L. *k.* to Egypt
38:19. *k.* thy truth || 40:21. have ye not *k.* 28.
42:16. in paths not *k.* || 44:18. they have not *k.*
45:1. though not *k.* me || 61:9. seed be *k.* among
64:2. to make thy name *k.* || 66:14. hand *k.*
Jer. 4:22. not *k.* me || 5:5. they have *k.* way
Ez. 39:9. countries not *k.* || 35:11. myself *k.*
36:32. be it *k.* to you, Ac. 4:10. | 13:38. | 28:28.
38:23. I will be *k.* in the eyes of many, 39:7.
Da. 2:5. if not make *k.* the dream, 9,25.
28. but the Lord maketh *k.* to the king, 29.
30. make *k.* the interpretation, 5:15,16,17.
3:18. if not, be it *k.* to thee, O king || 4:18.
4:26. after thou shalt have *k.* the heavens rule
Ho. 5:9. not *k.* the Lord || Am. 3:2. you only *k.*
Na. 3:17. place is not *k.* || Ha. 3:2. make *k.*
Zch. 14:7. a day, which shall be *k.* to the Lord
Mat. 10:26. there is nothing hid that shall not
be *k.* Lu. 8:17. | 12:2.
12:7. if *k.* what that meant || 16. not make *k.*
33. the tree is *k.* by his fruit, Lu. 6:44.
24:43. if the good man had *k.* Lu. 12:39.
Lu. 7:39. he would have *k.* || 19:42. *k.* in this
24:18. not *k.* these things || 35. how he was *k.*
Jn. 7:4. to be *k.* openly || 8:19. if he had *k.* 14:7.
8:55. ye have not *k.* him || 10:14. *k.* of mine
14:9. not *k.* me Philip || 16:3. not *k.* the Father
17:7. now they have *k.* || 8. have *k.* surely
25. world have not *k.* I have *k.* these have *k.*
Ac. 1:19. *k.* to dwellers || 2:11. be this *k.* to you
9:24. *k.* of Saul || 42. *k.* throughout all Joppa
15:18. *k.* to God are all his works from beginn.
19:17. this was *k.* || 22:30. *k.* certainty, 23:28.
Ro. 1:19. may be *k.* of God || 3:17. peace not *k.*
7:7. I had not *k.* sin || 9:22. his power *k.* 23.
11:34. who hath *k.* the mind of L. || 1 Co. 2:16.
1 Co. 2:8. had they *k.* it || 8:3. same is *k.* of him
13:12. as I also am *k.* || 14:7. how shall it be *k.* 9.
2 Co. 3:2. epistle *k.* || 5:16. *k.* Christ || 7:9. will *k.*
Ga. 4:9. or are *k.* of God || Ep. 3:5. not made *k.*
Ep. 3:10. *k.* by the church || 6:19. to make *k.* 21.
Phil. 4:5. moderation *k.* || Col. 1:27. will make *k.*
Col. 4:9. they shall make *k.* to you all things
2 Ti. 3:10. *k.* my doctrine || 15. *k.* Scriptures
4:17. be fully *k.* || 2 Pe. 2:21. better not *k.*
1 Jn. 2:13. have *k.* him || 3:6. nor *k.* him
4:16. we have *k.* || 2 Jn. 1. have *k.* the truth
Re. 2:24. which have not *k.* depths of Satan
Made or *made* KNOWN. Ge. 45:1. Ne. 9:14.
Ps. 98:2. | 103:7. Pr. 14:33. | 22:19. Ez. 20:
5. Da. 2:15,17,23,28,45. Ho. 5:9. Lu. 2:
15,17. Jn. 15:15. Ac. 2:28. | 7:13. Ro. 16:
26. Ep. 1:9. | 3:3. Phil. 4:6. 2 Pe. 1:16.
KOA, *Hope, a congregation, line, rule.* Ez. 23:23.
KOHATH, *Congregation, wrinkle,* or *plait.* Ge.
46:11. Ex. 6:16,18. Nu. 3:17—30. | 4:2,4,15.
| 7:9. | 1 Ch. 6:2,22,61. | 15:5.
KOHATHITES. Nu. 4:18,31,37. | 10:21. Jos.
21:4. | 1 Ch. 6:54. | 2 Ch. 29:12. | 34:12.
KOLAIAH, *Voice of the Lord.* Ne. 11:7.
KORAH, *Bald, frozen, icy.*
Ge. 36:5. bare *K.* || 16. duke *K.* 18.
Ex. 6:21. sons of Izhar *K.* Nu. 16:1.
Nu. 16:6. *K.* and all his company, 19,24,40. |
26:9,11 | 27:3. 1 Ch. 1:35. | 2:43. | 9:22. | 9:19.
Ju. 11.
KORE, *That binds, calls: a partridge,* 1 Ch. 9:19.
KOZ. Ezr. 2:61. Ne. 3:4,22. | 7:63.
KUSHAIAH, *Hardness, his gravity,* or *offence,* 1 Ch. 15:17.

L.

LAADAH, *For ornament, for to pass.* 1 Ch. 4:21.
LAADAN, *For pleasure, devouring judgment,* or *a witness.* 1 Ch. 7:27. | 23:7.
LABAN, *White, a brick.*
Ge. 24:29. name was *L.* || 27:43. flee to *L.*
29:29. *L.* gave to Rachel Bilhah
30:42. feebler *L.* || 31:2. countenance of *L.*
31:12. seen all that *L.* doth || 24. came to *L.*
36. Jacob chode with *L.* || 32:4. sojourned
LABAN. De. 1:1. Paran and *L.*
LABOR, *s.* Ge. 31:42. God seen the *l.* of my
35:16. Rachel travailed and had hard *l.* 17.
De. 26:7. looked on our *l.* || Ne. 5:13. from *l.*
Jb. 5:17. born to *l.* || 39:11. leave thy *l.* || 16. her *l.*
Ps. 73:16. it was *l.* || 78:46. gave *l.* to locust
90:10. *l.* and sorrow || 104:23. his *l.* till evening
105:44. inherited the *l.* || 107:12. heart with *l.*
109:11. stranger spoil *l.* || 128:2. shalt eat the *l.*
Pr. 10:16. *l.* of righteous || 13:11. gathereth by *l.*
14:23. in all *l.* profit || Ec. 1:3. or all his *l.*
Ec. 2:3. full of *l.* || 10. portion of all my *l.*
18. I hated all my *l.* || 19. rule over all my *l.*
20. despair of *l.* || 21. whose *l.* is in wisdom
22. what hath man of all his *l.* under sun
24. make his soul enjoy good in *l.* 3:13. | 5:18.
4:8. no end of *l.* || 9. reward for *l.* 5:15.
5:19. to rejoice in *l.* || 6:7. *l.* of man for mouth
8:15. abide of his *l.* || 9:9. || 10:15. *l.* of foolish
Is. 45:14. *l.* of Egypt || 55:2. why spend your *l.*
Jer. 3:24. shame devoured *l.* || 20:18. to see *l.*
Ez. 23:29. take all thy *l.* || 29:20. *l.* of Egypt
Ha. 3:17. *l.* of olive fail || Hag. 1:11. drought on
Jn. 4:38. bestowed no || Ro. 16:6. much *l.* on us
1 Co. 3:8. accord. to his *l.* || 15:58. *l.* is not in vain
Ga. 4:11. I am afraid, lest I bestowed *l.* in vain
Phil. 1:22. fruit of my *l.* || 2:25. companion in *l.*
1 Th. 1:3. *l.* of love || 2:9. remember our *l.*
3:5. *l.* be in vain || 2 Th. 3:8. *l.* and travail
He. 6:10. *l.* of love || Re. 2:2. I know thy *l.*
LABOR, *v.* Ex. 20:9. six days shalt thou *l.* De.
5:13.
Jos. 7:3. make not all the people to *l.* thither
24:13. given you a land, for which ye did not *l.*
Ne. 4:22. may be a guard to us, and *l.* on the day
Jb. 9:29. why *l.* I in vain || Ps. 127:1. *l.* in vain
Pr. 11:14. strong to *l.* || Pr. 21:25. refuse to *l.*
Pr. 23:4. *l.* not to be rich, cease from thy wisd.
Ec. 1:8. for whom do I *l.* || 8:17. *l.* to seek it
Is. 22:4. *l.* not to comfort || 65:23. not *l.* in vain
Jer. 51:58. shall *l.* in vain || La. 5:5. we *l.*
Mi. 4:10. *l.* to bring forth || Ha. 2:13. *l.* in fire
Mat. 11:28. come all that *l.* || Jn. 6:27. *l.* not for
Ro. 16:12. *l.* in the Lord || 1 Co. 4:12. and *l.*
2 Co. 5:9. *l.* to be accepted || Ep. 4:28. rather *l.*
Col. 1:29. I *l.* striving || 1 Th. 5:12. *l.* among you
1 Ti. 4:10. we both *l.* || 5:17. *l.* in doctrine
He. 4:11. let us *l.* therefore to enter that rest
LABORED, *p.* Ne. 1:21. so we *l.* in the work
Jb. 20:18. that which he *l.* for, shall he restore
Ec. 2:11. that I had *l.* to do, 19:21,22.
5:16. what profit hath he that *l.* for the wind
Is. 47:12. thou hast *l.* 15. | 62:8. || 49:4. *l.* in vain
Da. 6:14. the king *l.* || Jon. 4:10. hast not *l.*
Jn. 4:38. other men *l.* || Ro. 16:12. *l.* much
2 Co. 6:5,10. | *l.* more || Phil. 2:16. nor *l.* in vain
Phil. 4:3. *l.* with me || Re. 2:3. name's sake *l.*
LABORER, *s.* Lu. 10:7. *l.* is worthy, 1 Ti. 5:18.
LABORERS, *s.* Mat. 9:37. *l.* few, Lu. 10:1.
20:1. to hire *l.* || 2. agreed with the *l.* 8.
1 Co. 3:9. we are *l.* || Ja. 5:4. hire of the *l.*
LABORETH, *v.* Pr. 16:26. *l.* for himself, Ec.
3:9. 1 Co. 16:16. 2 Ti. 2:6.
LABORING, *p.* Ec. 5:12. sleep of *l.* man
Ac. 20:35. so *l.* || Col. 1:12. always *l.* 1 Th. 2:9.
LABORS, *s.* Ex. 23:16. first-fruits of thy *l.*
De. 28:33. all thy *l.* nation eat up, Pr. 5:10.
Is. 58:3. exact all your *l.* || Jer. 20:5. *l.* to enem.
Hag. 2:17. I smote you in all the *l.* of your
Jn. 4:38. entered into their *l.* 2 Co. 6:5. in *l.*
2 Co. 10:15. other men's *l.* || 11:23. in *l.* more
Re. 14:13. that they may rest from their *l.*
LACE, *s.* Ex. 28:28,37. | 39:31.
LACHISH, *Walking,* or *existing,* or *being to thyself.* A city, Jos. 10:3.
Jos. 10:32. delivered *l.* || 12:11. king of *L.* one
15:39. Judah had *L.* || 2 K. 14:19. 2 Ch. 25:27.
2 K. 18:17. sent Rabshakeh from *L.* Is. 36:2.
2 Ch. 11:9. built *L.* || Jer. 34:7. fought against *L.*
Mi. 1:13. O inhabitant of *L.* bind the chariot
LACK, *s.* Ge. 18:28. for *l.* of five ?
Ex. 16:18. gathered little had no *l.* 2 Co. 18:15.
Jb. 4:11. *l.* of prey, 38:41. || Ho. 4:6. *l.* of knowl.
Phil. 2:30. *l.* of service || 1 Th. 4:12. *l.* of noth.
LACK, *v.* De. 8:9. thou shalt not *l.*
Ps. 34:10. lions do *l.* || Pr. 28:27. shall not *l.*
Ec. 9:8. *l.* no ointment || Mat. 19:20. what *l.* I yet
Ja. 1:5. if any man *l.* wisdom, let him ask
LACKED, *p.* De. 2:7. thou hast *l.* nothing, 1 K.
1:27. | 11:22. Ne. 9:21. Lu. 22:35.
Lu. 8:6. *l.* moisture || Ac. 4:34. nor any *l.*
1 Co. 12:24. that part which *l.* || Phil. 4:10. *l.* opport.
LACKEST, *v.* Mk. 10:21. one thing thou *l.*
LACKETH, *v.* Nu. 31:49. *l.* not one man
2 S. 3:29. *l.* bread || Pr. 6:32. *l.* understanding
Pr. 12:9. *l.* bread || 2 Pe. 1:9. *l.* these, is blind
LACKING, *p.* Le. 2:13. nor salt *l.* 22:23.
Jud. 21:3. a tribe *l.* || 1 S. 30:19. nothing *l.*
Jer. 23:4. nor shall be *l.* || 1 Co. 16:17. which was *l.*
2 Co. 11:9. *l.* supplied || 1 Th. 3:10. *l.* in faith
LAD, *s.* Ge. 21:12,17,18,20. | 22:5,12. | 37:2. |
43:8. | 44:22,30,32,33. | 48:16. Jud. 16:26. 1 S.
20:21,36,37,39,40. 2 S. 17:18. Jn. 6:9.
LADDER, *s.* Ge. 28:12. and behold a *l.* set up
LADE, *v.* signifies, (1) *To oppress,* 1 K. 12:11.
(2) *To impose more than the law requires,* Lu.
11:46. (3) *To be full of sin,* Is. 1:4. (4) *To be sensible of, and mourn under the burden of sin,* Mat. 11:28.
Ge. 45:17. *l.* your beasts || Le. 22:16. *l.* thems.
1 K. 12:11. my fath. did *l.* || Lu. 11:46. ye *l.* men
LADED, *p.* Ge. 42:26. Ne. 4:17. Ac. 28:10.
LADEN, *p.* Ge. 45:23. sent ten asses *l.*
1 S. 16:20. an ass *l.* || Is. 1:4. a people *l.* with ini.
Mat. 11:28. heavy *l.* || 2 Ti. 3:6. *l.* with sins
LADETH, *v.* Ha. 2:6. *l.* himself with thick clay
LADIES, *s.* Jud. 5:29. || Est. 1:8. *l.* of Persia
LADING, *s.* Ac. 27:10.
LADY, *s.* Is. 47:5,7. || 2 Jn. 1. elect *l.* 5.
LAEL, *To God,* or *the mighty.* Nu. 3:24.
LAHAD, *Praising.* 1 Ch. 4:2.
LAHAI-ROI, *Well of vision.* Ge. 24:62. | 25:11.
LAHMAM, *Bread,* or *war of them.* Jos. 15:40.
LAHMI, *My bread,* or *my fight.* 1 Ch. 20:5.
LAID, *v.* Ge. 9:23. *l.* it on their shoulders and
22:6. *l.* it on Isaac || 30:41. Jacob *l.* the rods
38:19. *l.* by her vail || 48:14. *l.* it on Ephraim's
Ex. 2:3. *l.* it in flags || 5:9. more work *l.* on

Ex. 21:30. give what is *l.* || De. 26:6. *l.* bondage Jos. 2:6. flax *l.* in order || 7:24. *l.* them out Jud. 9:24. blood be *l.* || Ru. 4:16. *l.* in bosom 2 S. 18:17. *l.* a great heap of stones on Absalom 1 K. 3:20. *l.* her dead child || 8:31. oath be *l.* 13:29. *l.* carcass on ass, 30. || 17:19. *l.* on bed 2 K. 4:21. *l.* him on bed || 9:25. *l.* this burden 20:7. *l.* it on bile || Ne. 13:5. *l.* meat-offering Jb. 6:2. *l.* in the balances || 16:10. snare is *l.* 38:6. who *l.* the corner-stone thereof? Ps. 21:5. majesty *l.* || 31:1. net they *l.* for 49:14. *l.* in grave || 62:9. *l.* in balance they 79:1. *l.* Jerusalem on heaps || 88:6. *l.* in lowest pit 89:19. *l.* help on mighty || 105:18. *l.* in iron 119:30. judgments *l.* || 140. *l.* a snare, 141:9. 139:5. *l.* hand on me || 142:3. *l.* a snare for Is. 6:4. *l.* it on my mouth || 42:25. | 57:11. 47:6. *l.* yoke || 53:6. *l.* on him iniquity of us all Jer. 50:24. *l.* a snare || Ez. 32:19. be thou *l.* Ez. 33:29. *l.* land desolate, 35:12. Jo. 1:17. Ho. 11:4. I *l.* meat || Am. 2:8. *l.* to pledge Ob. 7. *l.* a wound || Jon. 3:6. *l.* his robe from Mi. 5:1. he hath *l.* siege || Ha. 2:19. it is *l.* over Hag. 2:15. stone *l.* on a stone || Zch. 3:9. stone *l.* Zch. 7:14. for they *l.* the pleasant land desolate Mat. 3:10. axe is *l.* to the root, Lu. 3:9. 27:60. *l.* in new tomb, Lu. 23:53. Jn. 19:41. Mk. 7:30. *l.* on bed || 15:47. where he was *l.* 16:6. behold the place where they *l.* him Lu. 2:7. *l.* in a manger || 16:20. *l.* at his gate Jn. 11:34. where *l.* him || 13:4. aside garments 19:42. there *l.* Jesus || 20:2. where *l.* him, 13. Ac. 3:2. *l.* at the gate || 4:37. *l.* at apostles' feet, 5:2. 5:15. *l.* on beds || 9:37. *l.* her in upper chamber 13:36. David was *l.* || 23:29. *l.* to his charge 25:7. *l.* complaints || 16. crime *l.* against him 1 Co. 9:16. necessity is *l.* || 2 Ti. 4:16. *l.* to charge

LAID *down.* Jos. 2:8. | 4:8. Ru. 3:7. 1 S. 3:2,3. 2 S. 13:8. 1 K. 19:6. | 21:4. Ps. 3:5. Is. 14:8. Lu. 19:22. Ac. 4:35. | 7:58. Ro. 16:4. 1 Jn. 3:16.

LAID *Haud, s.* Ex. 24:11. Le. 8:14,18. Nu. 27:23. De. 34:9. 2 S. 13:19. 2 K. 11:16. 2 Ch. 29:23. Est. 8:7. | 9:10,15,16. Jb. 29:9. Ps. 139:5. Jer. 39:21. Ob. 13. Mat. 18:28. | 19:15. | 26:50. Mk. 6:5. | 14:46. Lu. 4:40. | 13:13. Jn. 7:30,44. | 8:20. Ac. 4:3. | 5:18. | 6:6. | 8:17. | 13:3. | 19:6. | 21:27. | 28:8. Re. 1:17.

LAID *hold.* Ge. 19:16. Jud. 19:29. 1 S. 15:27. 2 Ch. 7:22. Jb. 18:†20. Mat. 14:3. | 26:55. Mk. 6:17. | 14:51. Lu. 23:26. Ro. 20:2.

LAID *up.* Ge. 39:16. | 41:48. Ex. 16:24,34. Nu. 17:7. De. 32:34. 1 S. 10:25. | 21:12. 2 K. 20:17. Ezr. 6:1. Jb. 23:†12. Ps. 31:19. Pr. 13:22. Song 7:13. Is. 10:28. | 15:7. | 23:18. | 39:6. Jer. 36:20. Lu. 1:66. | 12:19. | 19:20. Col. 1:5. 2 Ti. 4:8.

LAID *wait.* Jud. 9:34. | 16:2. 1 S. 15:2,5. Jb. 31:9. Lu. 4:19. Ac. 20:3. | 23:30.

LAID *waste.* Ps. 79:7. Is. 15:1. | 23:1,14. | 37:18. | 64:11. Jer. 4:7. | 27:17. Ez. 6:6. | 12:20. | 19:7. | 26:2. | 29:12. Jo. 1:7. Am. 7:9. Na. 3:7. Ma. 1:3.

LAIDEST, *v.* Ps. 66:11. *l.* affliction || Lu. 19:21.

LAIN, *v.* Jn. 20:12. the body of Jesus had *l.*

LAISH, *A lion.* A city, Jud. 18:7,14,29. 1 S. 15:44. 2 S. 3:15. Is. 10:30.

LAKE, *s.* signifies, (1) *A large pool,* or *pit,* Lu. 5:1. (2) *Hell,* Re. 19:20. | 20:10.

Lu. 5:1. *l.* of Gennesareth, 2. | 8:22,23,33.

Re. 19:20. *l.* of fire, 20:10,14,15. | 21:8.

LAKUM, *To confirm,* or *to raise up.* Jos. 19:33.

LAMB, *s.* is put for, (1) *Christ Jesus,* Jn. 1:29. (2) *Real Christians,* Is. 11:6. | 40:11. (3) *A man's wife,* 2 S. 12:3.

Ge. 22:7. where is the *l.* || 8. will provide a *l.*

Ex. 12:3. every man a *l.* 21. || 5. *l.* a male 13:13. an ass shalt thou redeem with a *l.* 34:20. 29:39. one *l.* offer in morning, 41. Nu. 28:4.

Le. 3:7. if he offer a *l.* 4:32. | 5:6. | 22:23. | 23:12. 9:3. *l.* of first year, No. 6:12. | 7:15,21.

1 S. 7:9. a sucking *l.* || 17:34. lion took a *l.*

2 S. 12:4. took the poor man's *l.* and dressed, 6.

Is. 11:6. wolf with *l.* || 16:1. send ye the *l.* 53:7. brought as a *l.* to the slaughter, Jer. 11:19. 65:25. wolf and *l.* || 66:3. sacrificeth a *l.* as if

Ez. 45:15. one *l.* out of flock for offering, 46:13.

Ho. 4:16. *l.* in a large place || Jn. 1:29. *l.* of G. Ac. 8:32. like a *l.* dumb || 1 Pe. 1:19. as of a *l.*

Re. 5:6. stood a *l.* slain, 8:12,13. | 6:1,16. 7:9. stood before *L.* || 10. salvation to the *L.* 14. blood of *L.* || 17. *L.* shall feed them and 12:11. overcame by blood of *L.* || 13:8. *L.* slain 13:11. like a *l.* || 14:1. lo, a *L.* stood on Sion 14:4. follow the *L.* || 15:3. the song of the *L.* 17:14. war with *L.* || 19:7. marriage of *L.* 9. 21:9. show the *L.*'s wife || 14. apostles of the *L.* 22. *L.* the temple of it || 23. the *L.* is the light 27. *L.*'s book of life || 22:1. throne of the *L.* 3.

LAMBS, *s.* Ge. 30:40. Jacob did separate the *l.* 33:†19. Jacob bought for 100 *l.* Jos. 24:†32. Nu. 7:87. *l.* twelve || 88. sixty *l.* || 17:20,23. De. 32:14. fat of *l.* || 1 S. 15:9. spared best of *l.* 2 K. 3:4. rendered 100,000 *l.* || 1 Ch. 29:21. 1000 2 Ch. 29:32. two hundred *l.* || 35:7. Josiah gave *l.* Ps. 37:20. as fat of *l.* || 114:4. skipped like *l.* 6. Pr. 27:26. *l.* for clothing || Is. 1:11. blood of *l.* Is. 5:17. *l.* feed || 34:6. blood of *l.* || 40:11. gather *l.* Jer. 51:40. *l.* to slaughter || Ez. 27:21. | 39:18. Ez. 46:4. in Sabbath six *l.* || 6. new moon six *l.*

Am. 6:4. eat the *l.* || Lu. 10:3. I send you as *l.* Jn. 21:15. Jesus said to Peter, Feed my *l.*

Five LAMBS. Nu. 7:17,23,29,41,47.

Seven LAMBS. Ge. 21:28,29,30. Le. 23:18. Nu. 28:11,21. | 29:2. 2 Ch. 29:21.

Two LAMBS. Ex. 29:38. Le. 40:10. | 23:19. Nu. 28:9.

LAMB, *n.* is taken, 1. *Corporally,* 2 S. 4:4. Ac. 3:2. 11. *Figuratively,* (1) *For idols,* 2 S. 5:6. (2) *The weakest or meanest.* Is. 33:23. III. *Spiritually, for such as are weak in grace,* He. 12:13. Le. 21:18. *l.* not approach || De. 15:21. *l.* not sac. 2 S. 4:4. Jonath. had a son *l.* of his feet, 9:3,13. 5:6. blind and *l.* 8. || 19:26. thy servant is *l.* Jb. 29:15. feet to the *l.* || Pr. 26:7. legs of the *l.* Is. 33:23. *l.* take the prey || 35:6. *l.* shall leap Jer. 31:8. bring the *l.* || Ma. 1:8. ye offer *l.* 13. Mat. 11:5. the *l.* walk, 15:31. | 21:14. Lu. 7:22. Lu. 14:13. call the *l.* || Ac. 3:2. certain man *l.* Ac. 8:7. *l.* healed || He. 12:13. lest *l.* be turned

LAMECH, *Poor, humbled, smitten.*

Ge. 4:18. begat *L.* 5:25. 1 Ch. 1:3. Lu. 3:36.

LAMENT, ED, Jud. 11:40. yearly to *l.* the 1 S. 6:19. people *l.* 7:2. || 25:1. *l.* Samuel 2 S. 1:17. David *l.* over Saul || 3:33. Abner 2 Ch. 35:25. Jeremiah *l.* for Josiah and all Is. 3:26. gates *l.* || 19:8. fishers *l.* || 32:12. shall *l.* Jer. 4:8. *l.* and howl || 16:4. not be *l.* 5. | 25:33. 22:18. not *l.* for him || 31:5. will *l.* thee 49:3. *l.* and run || La. 2:8. and wall to *l.* Ez. 27:32. *l.* over Tyrus || 32:16. nations *l.* Jo. 1:8. *l.* like a virgin || 13. *l.* ye priests, howl Mat. 11:17. ye have not *l.* || Lu. 23:27. *l.* Jesus Jn. 16:20. ye shall not *l.* || Re. 18:9. *l.* Babylon

LAMENTABLE, *a.* Da. 6:20. a *l.* voice to D.

LAMENTATION, S, *s.* Ge. 50:10. a sore *l.*

2 Ch. 25:35. singers spake of Josiah in their *l.* Ps. 7:†64. and their widows made no *l.* Jer. 6:26. make bitter *l.* || 7:29. take up a *l.* 9:10. habitations a *l.* || 20. teach neighbor a *l.* 31:15. in Ramah *l.* and weeping, Mat. 2:18. 48:38. shall be *l.* || La. 2:5. increased *l.* Ez. 2:10. written *l.* || 19:1. take up a *l.* 14. 26:17. *l.* for Tyrus, 27:2. || 28:12. take up *l.* 32:2. Am. 5:1. *l.* against Israel, 8:10. || 10. skilful of *l.* Mi. 2:4. a doleful *l.* || Ac. 8:2. *l.* over Stephen

LAMP, S, *s.* signifies, (1) *A light made with oil in a proper vessel,* 1 S. 3:3. (2) *A profession of religion, either sincere or hypocritical,* Mat. 25:3,4. (3) *A successor,* 1 K. 15:4. Ps. 132:17. (4) *Outward prosperity,* Pr. 13:9. It is spoken, (1) *Of God,* 2 S. 22:29. (2) *Of the Word,* Ps. 119:105.

Ge. 15:17. a burning *l.* || Ex. 25:37. light *l.*

Ex. 27:20. *l.* to burn always || 30:7. dressed *l.* 39:38. when Aaron lighteth the *l.* 35:14. | 39:37. Le. 24:2. *l.* to burn continually, 2 Ch. 13:11. Jud. 7:16. *l.* in the pitchers || 20. held the *l.* 1 S. 3:3. ere *l.* went out || 2 S. 21:17.

2 S. 22:29. thou art my *l.* O Lord; *L.* will light.

1 K. 7:49. he made *l.* of gold, 2 Ch. 4:20,21. 11:†36. David have a *l.* || 15:4. gave him a *l.*

Jb. 12:5. as a *l.* despised || 18:†6. *l.* put out, 21:†17. 29:3. *l.* shined on head || 41:19. go burning *l.*

Ps. 18:†28. light my *l.* || 119:105. word is a *l.* 132:17. ordained a *l.* || Pr. 6:23. law is a *l.*

Pr. 13:9. *l.* put out, 20:20. || 20:†27. spirit is *l.* Is. 62:1. salvation as a *l.* || Ez. 1:13. like a *l.*

Da. 10:6. body like beryl, his eyes as *l.* of fire Mat. 25:1. ten virgins took their *l.* 3,4,7,8.

Re. 8:10. a great star, burning as it were a *l.*

Seven LAMPS. Ex. 25:37. | 37:23. Nu. 8:2. Zch. 4:2. Re. 4:5.

LANCE, ERS, *s.* Jer. 50:42. 1 K. 18:28.

LAND, *s.* signifies, (1) *The whole earth,* Mat. 23:15. (2) *A country,* Mat. 9:26. (3) *Inhabitants,* Is. 37:11. (4) *A possession,* Ac. 4:37.

Ge. 2:12. gold of that *l.* || 10:11. of *l.* went Asher 12:1. get thee into a *l.* I will show thee, Ac. 7:3. 13:5. *l.* not able to bear || 9. is not *l.* before thee 17:8. I'll give thee and seed the *l.* 2:13. | 35:12. 20:15. *l.* is before thee || 26:12. sowed in that *l.* 47:20. *l.* became Pharaoh's || 22. *l.* of priests Ex. 8:21. *l.* was corrupted || 10:15. *l.* darkened 20:12. days may be long on the *l.* Ep. 6:3. Le. 16:22. *l.* not inhabited || 18:25. *l.* defiled 18:28. *l.* spue not out || 25:2. *l.* keep Sabbath 25:23. *l.* not sold || 20:4. *l.* yield increase, 25:19. 26:38. *l.* eat you up || 42. I'll remember the *l.*

Nu. 13:18. see the *l.* || 32. *l.* is a *l.* that eateth 14:23. not see the *l.* || 24. Caleb bring to *l.* 15:2. when ye come to *l.* 18. De. 17:14. 32:1. a *l.* for cattle || 35:33. blood defileth *l.*

De. 1:36. I give the *l.* || 2:20. *l.* of giants, 3:13. 8:8. a *l.* of wheat || 9. a *l.* whose stones are iron 9:28. to bring to *l.* || 10:7. a *l.* of rivers 11:12. a *l.* the L. careth for || 29:25. *l.* brimstone 29:28. cast to another *l.* || 32:10. a desert *l.* 32:43. merciful to *l.* || 33:13. blessed be his *l.* 34:1. showed him all the *l.* Jos. 2:1. | 21:43. Jos. 2:9. given you the *l.* || 11:16. took the *l.* 14:15. *l.* had rest || 24:13. *l.* ye did not labor Jud. 3:11. *l.* had rest, 30. | 5:21. || 11:12. my *l.* 18:10. come to a large *l.* || 30. captivity of *l.* 1 S. 14:29. troubled *l.* || 21:11. king of *l.*

2 S. 9:7. restore *l.* of Saul || 21:14. entreated for *l.*

1 K. 9:13. *l.* of Cabul || 11:18. gave him *l.*

2 K. 8:3. to cry for her *l.* || 17:25. God of *l.* 18:32. to a *l.* of corn and wine, Is. 36:17. 21:2. move any more out of *l.* || 2 Ch. 33:8.

2 K. 25:12. left of the poor of the *l.* Jer. 52:16.

1 Ch. 4:40. *l.* was wide || 7:21. born in that *l.*

2 Ch. 7:20. pluck out of *l.* || 34:8. purged *l.*

Ezr. 9:12. may eat the good of the *l.* Is. 1:19.

Ne. 5:16. nor bought *l.* || 9:36. servants in *l.*

Jb. 31:38. if *l.* cry against me || 39:6. barren *l.* Ps. 10:16. perished out of *l.* || 42:6. *l.* of Jordan 44:3. not *l.* in possession || 52:5. *l.* of the living 80:9. it filled the *l.* || 101:6. on faithful of *l.* 101:8. destroy wicked of *l.* || 105:16. famine on 106:24. despised pleasant *l.* || 38. *l.* polluted 107:34. *l.* into barrenness || 143:6. as thirsty *l.* 143:10. lead me into the *l.* of uprightness

Pr. 12:11. tilleth his *l.* || 28:2. transgression of

Ec. 10:16. woe to thee, O *l.* || 17. blessed art O *l.*

Is. 5:30. if one look on *l.* || 7:16. *l.* be forsaken 7:24. *l.* become briers || 9:1. the *l.* of Zebulon 9:19. is *l.* darkened || 13:5. to destroy the *l.* 18:1. woe to the *l.* shadowing with wings, 2. 19:24. a blessing in the *l.* || 21:1. a terrible *l.* 23:1. *l.* of Chittim || 24:3. *l.* be emptied, 11. 39:6. *l.* of trouble || 32:2. rock in a weary *l.* 32:13. *l.* of my people || 33:17. *l.* that is far off 34:9. *l.* become pitch || 35:7. thirsty *l.* springs 49:12. *l.* of Sinim || 19. *l.* of thy destruction 53:8. he was cut off out of the *l.* of the living Jer. 1:18. pillar against *l.* || 2:2. a *l.* not sown 2:6. a *l.* of deserts || 7. defiled my *l.* 3:9. 15. made *l.* waste || 3:19. a pleasant *l.* ? 4:20. *l.* is spoiled || 5:19. in a *l.* not yours 6:8. a *l.* not inhabited || 8:16. *l.* trembled 9:12. *l.* perisheth || 19. we have forsaken the *l.* 11:19. *l.* of living || 12:4. how long *l.* mourn 12:12. one end of *l.* || 15. every man to his *l.* 16:15. *l.* of the north, 31:16. || 16:18. defiled *l.* 17:6. in a salt *l.* || 25:13. bring on that *l.* all 27:7. till time of his *l.* || 40:4. *l.* is before thee 46:12. cry filled the *l.* || 50:18. punish *l.* as I 50:38. a *l.* of graven images || 51:43. a dry *l.* 51:47. her whole *l.* shall be confounded, and Ez. 7:23. *l.* full of bloody crimes, 8:17. | 9:9. 14:13. when *l.* sinneth || 17. a sword on *l.* 19. 17:5. seed of the *l.* || 13. the mighty of the *l.* 21:19. out of one *l.* || 22:24. *l.* not cleansed 22:30. stand in gap for *l.* || 32:4. leave on *l.* 33:2. when I bring the sword on a *l.* 3. 24. *l.* is given us for inheritance, 36:5. 36:13. *l.* devourest men || 38:9. cover *l.* 16. 38:11. I will go up to the *l.* || 16. the cause against *l.* 39:12. may cleanse *l.* 16. || 47:15. border of *l.* Da. 11:16. glorious *l.* 41. || Ho. 4:3. *l.* mourn Jo. 1:6. come up on my *l.* || 2:3. *l.* as Eden 2:18. jealous for his *l.* || 21. O *l.* be glad || 3:2. Am. 5:2. forsaken on her *l.* || 7:10. *l.* not able 8:4. poor of *l.* to fail || 8. *l.* tremble for this 9:5. the Lord God of hosts is he that toucheth *l.* Zph. 1:2. I consume all things from off the *l.* 18. 3:19. I will get them praise and fame in every *l.* Zch. 2:6. *l.* of north || 3:9. remove iniquity of *l.* 9:16. as an ensign on his *l.* || 12:12. *l.* mourn 13:2. the unclean spirit to pass out of the *l.* 8. *l.* two parts cut off || 14:10. the *l.* as a plain Mat. 3:12. for ye shall be a delightsome *l.* saith Mat. 9:26. fame into *l.* || 10:15. *l.* of Sod. 11:24. 23:15. compass sea and *l.* to make one proselyte 27:45. was darkness over all the *l.* Mk. 15:33. Mk. 6:47. ship in the sea, and he alone on the *l.* Lu. 14:35. *l.* nor dunghill || 15:14. famine in *l.* Jn. 6:21. ship was at *l.* || 21:11. drew net to *l.* Ac. 4:37. having *l.* sold it || 5:8. sold the *l.* for 27:39. knew not the *l.* || 44. escaped all safe to *l.*

See CHALDEANS, CANAAN, DARKNESS, DESOLATE, DIVIDED.

Dry LAND. Ge. 1:9,10. | 7:22. Ex. 4:9. | 14:21,29. Ne. 9:11. Jos. 4:18,22. Ps. 63:1. | 66:6. | 68:6. | 95:5. Is. 41:18. Jer. 50:12. | 51:43. Ho. 2:3. Jon. 1:9. | 2:10. Hag. 2:6. He. 11:29.

See DWELL, EGYPT, GOOD.

In the LAND. Ge. 13:7. | 26:22. | 41:31. | 42:34. | 47:4. Ex. 8:25. | 9:5. | 14:3. Le. 26:6. De. 4:14. | 5:16. | 11:9. | 25:19. | 28:8,11. | 30:16. | 31:13. Jud. 18:7. 1 S. 23:23. 2 S. 15:4. 1 K. 8:37. 2 Ch. 6:31. | 19:5. | 32:31. Jb. 28:13. Ps. 27:13. | 35:20. | 71:8. | 116:9. | 142:5. Is. 7:22. | 26:20. 38:11. Ez. 20:40. | 26:20. | 30:23. 37:22. | 45:8. Ho. 4:1. Zch. 11:16. Lu. 21:23. He. 11:9.

See INHABITANTS, INHERIT, ISRAEL.

Our LAND. Ge. 47:19. Ps. 85:12. Song 2:12. Mi. 5:5,6.

Own LAND. Ex. 18:27. Nu. 10:30. 1 K. 10:7. 2 K. 17:23. | 18:32. | 19:7. 2 Ch. 9:5 | 32:21. Is. 13:14. | 14:1. | 37:7. Jer. 23:8 | 27:11. | 37:7. | 42:12. | 50:16. Ez. 34:13. | 36:17,24. | 37:14,21. | 39:28. Am. 7:11.

See PEOPLE, POSSESS, STRANGE.

Their LAND. Ge. 47:22. Le. 20:24. Nu. 18:20. De. 2:5. | 4:38. 29:8,28. Jos. 10:42. Jud. 6:9. 1 K. 8:48. 2 Ch. 7:14. Ps. 105:32. | 135:12. Is. 2:7,8. | 34:7. Jer. 12:14. | 16:15. | 51:5. Ez. 34:27. | 39:26. Am. 9:15.

This LAND. Ge. 12:7. | 15:18. | 24:37. | 28:15. | 31:13. | 50:24. Nu. 14:3,8. | 32:5,22. | 34:2. De. 4:22. | 26:9. | 29:24. Jos. 1:13. | 13:2. Jud. 2:2. 1 K. 9:8. 2 K. 18:25. 2 Ch. 7:21. | 30:9. Jer. 14:15. | 16:3,6,13. | 22:12. | 24:6. | 25:9,11. | 26:20. | 32:15,41. | 36:29. | 37:19. | 42:10,13. | 45:4. Ez. 11:15. | 47:14. | 48:29. Ac. 7:4.

Thy LAND. Ex. 23:10,26,33. | 34:24. Nu. 21:22. De. 2:27. | 7:13. | 21:23. | 28:12,18, 2 S. 7:23. | 24:13. Ps. 85:1. Is. 8:8. | 14:20. | 23:10. | 60:18. | 62:4. Ez. 32:8. Am. 7:17. Mi. 5:11. Na. 3:13.

Your LAND. Ge. 47:13. Nu. 10:9. | 22:13. | 34:12. De. 11:14. 1 S. 6:5. Jer. 5:19. | 27:10. | 44:22.

LANDED, *p.* Ac. 18:22. we had *l.* 21:3.

LANDING, *p.* Ac. 28:12. *l.* at Syracuse, we

LAND-*Mark, s.* De. 19:14. shalt not remove thy neighb. *l.*-, 27:17. Jb. 24:2. Pr. 22:28. | 23:10.

LANDS, *s.* Ge. 41:54. dearth in all *l.* 57. 47:18. bodies and *l.* || 22. sold not their *l.* Jud. 11:13. restore those *l.* again peaceably 2 K. 19:11. have done to all *l.* Is. 37:11. 1 Ch. 14:17. the fame of David went into all *l.* 2 Ch. 13:9. manner of other *l.* || 17:10. fear on all *l.* 32:17 as gods of other *l.* have not delivered Ezr. 9:2. m ngled with the people of these *l.* 11. Ne. 5:3. mortgaged our *l.* 5. || 11. restore their *l.* 10:28. had separated from the people of the *l.* Ps. 49:11. call their *l.* || 66:1. noise all ye *l.* 100:1. 105:44. and gave them the *l.* of the heathen 107:27. scatter in *l.* || 107:3. gathered out of *l.* Jer. 16:15. *l.* of north || 27:6. *l.* to Nebuchad. Ez. 2:6. glory of all *l.* 15. || 39:27. enemies *l.* Mat. 19:29. hath forsaken houses, *l.* Mk. 10:29. Ac. 4:34. as were possessors of *l.* sold them

LANES, *s.* Lu. 14:21. go out into the *l.* of

LANGUAGE, *s.* Ge. 11:1. earth was one *l.* 6. 7. go down and there confound their *l.* 9.

2 K. 18:26. speak in the Syrian *l.* Is. 36:11. 28 Rabshakeh cried in Jews' *l.* Is. 3 :13. Ne. 13:24. could not speak in the Jews' *l.* but Est. 1:22. to every people after their *l.* 3:12. | 8:9. Ps. 103. no *l.* 81:5. I heard a *l.* || 114:1. a strange *l.* Is. 19:18. *l.* of Canaan || Jer. 5:15. *l.* knowest not Ez. 3:5. of hard *l.* || Da. 3:29. I decree every *l.* Zph. 3:9. a pure *l.* || Ac. 2:6. in his own *l.*

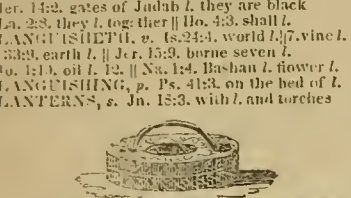
LANGUAGES, *s.* Da. 3:4,7. | 4:1. | 5:19. | 7:14. Zch. 8:23. ten men out of all *l.* take hold

LANGUISH, ED, *v.* and *p.* Is. 16:8. fields *l.* and 19:8. nets of waters *l.* || 24:4. haughty people *l.* Jer. 14:2. gates of Judah *l.* they are black La. 2:8. they *l.* tog: ther || Ho. 4:3. shall *l.*

LANGUISHETH, *v.* Is. 24:4. world *l.* || 7. vine *l.* 33:9. earth *l.* || Jer. 15:9. borne seven *l.* Jo. 1:10. oil *l.* 12. || Na. 1:4. Bashan *l.* flower *l.*

LANGUISHING, *p.* Ps. 41:3. on the bed of *l.*

LANTERNS, *s.* Jn. 18:3. with *l.* and torches



Persian Lantern.

LAODICEA, *Just people.* A city near *Colosse* and *Hierapolis*, Re. 1:11. Col. 2:1,4:13,15,16.

LAODICEANS. Col. 4:16. Re. 3:14.

LAP, *s.* 2 K. 4:39. Ne. 5:13. Pr. 16:33.

LAPIDOTH, *Enlightened*, or *lamps.* Jud. 4:4.

LAPPED, *p.* Jud. 7:6. number that *l.* 300, 7.

LAPWING, *s. A beautiful bird about the size of a common pigeon.* Le. 11:19.

LARGE, *a.* Ge. 30:21. land it is *l.* enough Ex. 3:8. a *l.* land, Jud. 18:10. Ne. 9:35. 2 S. 22:20. brought me into a *l.* place, Ps. 18:19. Ne. 1:19. work is *l.* || 7:4. city was *l.* and great Ps. 31:8. set my feet in a *l.* room, 118:5. | 119:45. Is. 23:18. a *l.* country || 30:23. feed in *l.* pastures 33:23. Tophet *l.* || Jer. 22:14. build *l.* chambers Ez. 23:32. cup *l.* || Ho. 4:16. in a *l.* place Mat. 23:12. they gave *l.* money to the soldiers Mk. 14:15. show a *l.* upper-room, Lu. 22:12. Ga. 6:11. a letter || Re. 21:16. length is as *l.*

LARGENESS, *s.* 1 K. 4:29. *l.* of heart even

LASCIVIOUSNESS, *s.* sign., *All kinds of lusts.* Mk. 7:22. proceed *l.* || 2 Co. 12:21. not rep. of *l.* Ga. 5:19. works of flesh, *l.* || Ep. 4:19. over to *l.* 1 P. 4:3. walked in *l.* || Ju. 4. grace of G. to *l.*

LASEA, *A city on the bank of* Crete. Ac. 27:8.

LASHA, *To call*, or *anoint.* Ge. 10:19.

LASHARON. Jos. 12:18. king of *L.* one

LAST, *ad.* Ge. 49:19. Gad overcome at the *l.* Nu. 23:10. let my *l.* end || 2 S. 19:11. | 23:1. 1 Ch. 2:17. *l.* words of David || 29:29. first and *l.* 2 Ch. 12:15. first and *l.* 16:11. | 20:34. | 26:22. | 28:26. | 35:27. Is. 41:4. | 44:6. | 48:12. Re. 1:11,17. | 2:8. | 22:13.

Ezr. 5:13. *l.* sons || Ne. 8:18. first day to the *l.* Pr. 5:11. mourn at *l.* || 23:32. at *l.* it biteth Jer. 12:4. our *l.* end, La. 1:9. Da. 8:19. Da. 8:3. higher came up *l.* || Am. 9:1. slay *l.* Mat. 12:15. *l.* state is worse, Lu. 11:26. 19:30. first be *l.* 20:16. Mk. 10:31. Lu. 13:30. 20:8. from *l.* to first || 14. I will give to this *l.* 21:37. *l.* of all he sent his son, Mk. 12:6. Mat. 22:27. *l.* the woman died also, Mk. 12.22. 26:60. at *l.* came || 27:64. *l.* error worse than Lu. 12:59. paid *l.* mite || Jn. 8:9. even to the *l.* 1 Co. 4:9. the apostles *l.* || 15:8. *l.* of all he was 15:26. *l.* enemy || 45. *l.* Adam || 52. *l.* trump Re. 2:19. *l.* work || 15:1. *l.* plagues, 21:9.

LAST *Day, Days*, signifies, (1) *The Eighth and great day of the feast of Tabernacles*, Jn. 7:37. (2) *From the time of Christ's first coming to his second*, Ac. 2:17. He. 1:2. (3) *The day of judgment*, Jn. 11:24. | 12:48.

Ge. 49:1. which shall befall you in the *l.*- Is. 2:2. come to pass in *l.*-, Mi. 4:1. Ac. 2:17. Jn. 6:39. should raise it up at the *l.*-, 40,44,54. 7:37. in the *l.*- the great day of the feast 11:24. rise again at *l.*- || 12:48. judge him in *l.*- 2 Ti. 3:1. in *l.*- perilous || He. 1:2. spoken in *l.*- Ja. 5:3. treasure for *l.*- || 2 Pe. 3:3. in *l.*- scoffers

LAST *Time, s.* 1 Pe. 1:5,20. 1 Jn. 2:18.

Jud. 18. there shall be mockers in the *l.*-

LASTED, ING, *p.* De. 33:15. Jud. 14:17.

LATCHET, *s.* Is. 5:27. Mk. 1:7. Lu. 3:16.

LATE, *a.* Ps. 127:2. Mi. 2:8. Jn. 11:8.

LATELY, *ad.* Ac. 18:2. *l.* come from Italy

LATIN, *s. Hidden.* Lu. 23:38. Jn. 19:20.

LATTER, *a.* Ex. 4:8. the voice of the *l.* sign De. 11:14. *l.* rain, Jb. 29:23. Jer. 3:3. | 5:24. Ho. 6:3. Zch. 10:1.

24:3. *l.* husband || Jb. 19:25. at the *l.* day Pr. 16:15. *l.* rain || 19:20. wise in the *l.* end Ez. 38:8. *l.* years || Da. 8:23. *l.* time of Da. 11:29. not be as *l.* || Jo. 2:23. *l.* rain Am. 7:1. *l.* growth || Hag. 2:9. glory of *l.* house 1 Ti. 4:1. in the *l.* times some shall depart from *See* DAYS, END.

LATTICE, *s.* Jud. 5:28. 2 K. 1:2. Song 2:9.

LAUD, *Praise, v.* Ro. 15:11. *l.* him all ye people

LAUGH, *v.* signifies, (1) *To rejoice*, Ge. 17:17. (2) *To disbelieve*, Ge. 18:12. (3) *To receive comfort*, Lu. 6:25. (4) *To be sinfully merry*, Lu. 6:25. (5) *To be pleased*, Jb. 29:24.

Ge. 18:15. but thou didst *l.* || 21:6. G. made me *l.* Jb. 5:22. at destruction *l.* || 9:23. *l.* at trial 22:19. *l.* to scorn || Ps. 2:4. in heaven shall *l.* Ps. 22:7. *l.* me to scorn || 37:13. L. shall *l.* at him 52:6. righteous *l.* || 59:8. Lord *l.* || 80:6. enemy *l.* Pr. 1:26. *l.* at your calamity || 29:9. rage or *l.* Ec. 3:4. time to *l.* | Lu. 6:21. ye shall *l.* 25.

LAUGHED, *p.* Ge. 17:17. Abraham *l.* 18:12. 2 K. 19:21. daughter of Sion hath *l.* Is. 37:22. 2 Ch. 30:10. *l.* to scorn, Ne. 2:19. Jb. 12:4. Ez. 23:32. Mat. 9:24. Mk. 5:40. Lu. 8:53.

LAUGHETH, ING, *v.* and *p.* Jb. 8:21. | 41:29.

LAUGHTER, *s.* Ps. 126:2. mouth filled with *l.* Pr. 14:13. even in *l.* the heart is sorrowful Ec. 2:2. of *l.* it is mad || 7:3. sorrow better than *l.* 7:6. so is *l.* of a fool || Ja. 4:9. *l.* turned to m.

LAUNCH, ED, Lu. 5:4. | 8:22. Ac. 21:1. | 27:2.

LAVER, *s.* Ex. 30:18. make a *l.* of brass, 38. | 31:9. | 35:16. | 38:8. | 39:39. | 40:7,11,30. Le. 8:11. 1 K. 7:30,38. 2 K. 16:17.

LAVERS, *s. Or caldrons*, 1 K. 7:28,40,43.

LAVISH, *a.* Is. 46:6. *l.* gold out of the bag

LAW, *s.* signifies, (1) *A rule directing and obliging a rational creature in moral and religious actions*, Pr. 28:4. (2) *The precepts of God, moral, ceremonial, and judicial*, Jn. 1:17. (3) *The whole doctrine of the word*, Ps. 1:2. | 19:7. (4) *Natural reason*, Ro. 2:14.

Ge. 47:26. Joseph made it a *l.* over the land Ex. 12:49. one *l.* to home-born, Le. 24:22. 24:12. I will give thee a *l.* || Pe. 17:11. sent of *l.* De. 33:2. a fiery *l.* || 4. commanded us a *l.* Jos. 1:7. do according to *l.* || 8:32. a copy of *l.* 22:5. take heed to do the *l.* 2 K. 17:13,37. | 21:8. 2 K. 17:34. nor do after *l.* || 23:24. perform *l.* 1 Ch. 16:17. to Jacob for a *l.* || 22:12. keep the *l.* 2 Ch. 14:4. to do the *l.* || 19:10. between *l.* and 30:16. according to *l.* 33:8. Ezr. 7:14. | 10:3. 34:19. when Josiah heard the words of the *l.* Ezr. 7:6. scribe in the *l.* || 21. || 7:25. not do *l.* Ne. 8:2. brought the *l.* || 7. to understand the *l.* 9. all the people wept when they heard the *l.* 10:28. separated to the *l.* || 29. to walk in *l.* 12:44. portions of the *l.* || 13:3. heard the *l.* Est. 1:8. according to the *l.* | 4:16. Jer. 32:11. 4:11. is one *l.* || Jb. 22:22. receive the *l.* from Ps. 1:2. in his *l.* meditates || 37:31. *l.* of his God 78:5. appointed a *l.* || 10. refused to walk in his *l.* 81:4. this was a *l.* || 94:20. mischief by a *l.* 105:10. confirmed for a *l.* || 119:72. *l.* better Pr. 1:8. forsake not the *l.* 6:10. || 6:23. *l.* is light 13:14. *l.* of the wise || 28:4. that forsake the *l.* 28:7. keepeth the *l.* || 9. ear from hearing the *l.* 29:18. but he that keep the *l.* happy is he 31:5. forget the *l.* || 26. is the *l.* of kindness Is. 1:10. give ear to *l.* || 2:3. go forth *l.* Mi. 4:2. 8:16. seal the *l.* || 20. to the *l.* and testimony 42:4. wait for his *l.* || 21. magnify the *l.* 24. nor obedient to *l.* || 51:4. a *l.* proceed Jer. 2:8. that handle the *l.* || 18:18. *l.* not perish 32:11. according to *l.* || 44:23. nor walked in *l.* La. 2:9. *l.* is no more || Ez. 7:26. *l.* perish Da. 6:5. *l.* of his God || 12. *l.* of the Medes Ho. 4:6. forget *l.* || Ha. 1:4. Zph. 3:4. Zch. 7:12. lest they should hear the *l.* Ma. 2:6. *l.* of truth || 7. seek *l.* at his mouth 9. partial in *l.* 8. || 4:4. remember the *l.* of Mat. 5:17. not to destroy the *l.* || 18. pass from *l.* Mat. 5:40. sue thee at *l.* || 11:13. *l.* until John 12:5. have you not read in the *l.* || 22:36. 22:40. on these two command. hang all the *l.* 23:23. omitted the weightier matters of the *l.* Lu. 2:27. custom of the *l.* || 5:17. doctors of the *l* 16:17. than for one tittle of the *l.* to fail Jn. 1:17. *l.* by Moses || 45. Moses in *l.* did write 7:19. did not Moses give you the *l.* and yet 23. *l.* not broken || 49. knoweth not the *l.* 51. doth our *l.* judge || 8:5. Moses in the *l.* 10:34. written in your *l.* || 12:34. out of *l.* 15:25. writ in their *l.* || 18:31. according to *l.* 19:7. we have a *l.* and by our *l.* he ought Ac. 5:34. a doctor of the *l.* || 6:13. against the *l.* 7:53. *l.* by angels || 13:15. after reading of *l.* 13:39. by the *l.* of Moses || 15:5. to keep the *l.* 18:13. contrary to the *l.* || 15. a question of *l.* 19:38. *l.* is open || 21:20. zealous of the *l.* 21:24. keepest the *l.* || 28. teacheth against *l.* 22:3. manner of the *l.* || 12. according to *l.* 23:3. me to be smitten contrary to the *l.* 24:6. would have judged according to our *l.* 25:8. nor against *l.* || 28:23. *l.* and prophets Ro. 2:12. judged by *l.* || 13. not hearers of *l.* 14. have not the *l.* || 15. show the work of *l.* 17. rest in the *l.* || 18. instructed out of *l.* 20. form of truth in *l.* || 23. boast of the *l.* 25. if thou keep the *l.* but if a breaker of *l.* 27. dost transgress the *l.* || 3:19. the *l.* saith 3:20. by the deeds of *l.* no flesh, 28. Ga. 2:16. 21. witnessed by the *l.* || 27. by *l.* of faith 31. do we make void *l.* we establish the *l.* 4:13. not through *l.* || 14. if they of *l.* be heirs 15. *l.* worketh wrath, for where no *l.* is 16. not to that only which is of the *l.* but 5:13. till the *l.* sin was || 20. *l.* entered that 7:1. *l.* which knew the *l.* || 2. bound by the *l.* 3. 4. dead to the *l.* || 5. motion of sin by the *l.* 6. delivered from *l.* || 7. is the *l.* sin? God 8. without *l.* sin was dead || 12. *l.* is holy 14. *l.* is spiritual || 16. *l.* is good, 1 Ti. 1:8. 21. I find then a *l.* || 22. I delight in *l.* of God 23. I see another *l.* warring against the *l.* 25. with mind I serve *l.* of G. with flesh *l.* of sin 8:2. *l.* of life made me free from *l.* of sin 3. what *l.* could not do || 4. righteousness of *l.* 7. it is not subject to the *l.* of God, neither 9:4. giving of the *l.* || 31. followed after the *l.* 32. because they sought it by works of the *l.* 10:4. end of the *l.* || 5. righteousness of the *l.* 13:8. fulfilled the *l.* || 10. love fulfilling of *l.* 1 Co. 6:1. dare any of you go to *l.* 6,7. 7:39. bound by the *l.* || 9:8. saith not the *l.* 14:34. as also saith the *l.* || 15:56 of sin is the *l.* Ga. 2:19. I through the *l.* am dead to the *l.* 21. 3:2. received ye the Spirit by works of the *l.* 10. under works of *l.* || 12. *l.* is not of faith 13. curse of the *l.* || 17. cannot disannul that *l.* 18. if inheritance be of *l.* || 19. *l.* was added 21. is the *l.* against promises? if a *l.* given 24. *l.* was our schoolmaster to bring us to C. 4:21. not hear the *l.* || 5:3. debtor to whole *l.* 5:4. justified by the *l.* || 14. *l.* is fulfilled in 23. against such no *l.* || 6:2. so fulfil the *l.* 6:13. nor themselves keep the *l.* but desire Ep. 2:15. having abolished in his flesh the *l.* Phil. 3:5. as touching the *l.* || 9. which is of *l.* 1 Ti. 1:7. teachers of the *l.* || 9. *l.* is not made for Ti. 3:9. but avoid contentions about the *l.* He. 7:5. tithes according to *l.* || 11. received the 12. a change of the *l.* || 16. not *l.* of a carnal 19. *l.* made nothing perfect || 28. was since the *l.* 8:4. according to the *l.* 9:19. || 9:22. by *l.* purged 10:1. *l.* a shadow || 28. despised Moses' *l.* died Ja. 1:25. *l.* of liberty || 2:8. the royal *l.* ye do 2:9. convinced of the *l.* || 10. keep whole *l.* 12. *l.* of liberty || 4:11. speaketh evil of the *l.* 1 Jn. 3:4. for sin is the transgression of the *l.*

See BOOK.

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LAWS, *s.* Ge. 26:5. Abraham kept my *l.*

Ex. 16:28. how long refuse ye to keep my *l.* 18:16. know the *l.* || 20. teach them the *l.* Le. 26:46. these the *l.* || Ezr. 7:25. know the *l.* Ne. 9:13. gavest true *l.* || 14. statutes and *l.* Est. 1:19. *l.* of Persians || 3:8. *l.* are diverse

Ps. 105:45. that they might keep his *l.*
Is. 24:5. because they have transgressed the *l.*
Ez. 43:11. show *l.* || 44:5. hear *l.* || 24. keep *l.*
Da. 7:25. change *l.* || 9:10. to walk in his *l.*
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Is. 49:24. shall the *l.* captive be delivered
Ez. 18:5. do that which is *l.* 21,27. | 33:14,19.
19. the son hath done that which is *l.* 33:16.
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10. is it *l.* to heal, 12. Mk. 3:4. Lu. 6:9.
14:4. it is not *l.* to have her, Mk. 6:18.
19:3. is it *l.* to put away his wife, Mk. 10:2.
22:17. is it *l.* to give tribute, Mk. 12:14.
27:6. it is not *l.* to put them in the treasury
Jn. 5:10. not *l.* to carry bed || 18:31. not *l.* to put
Ac. 16:21. teach customs not *l.* || 19:39. *l.* assembly
22:25. is it *l.* for you to scourge a Roman?
1 Co. 6:12. all things are *l.* for me, 10:23.
2 Co. 12:4. which is not *l.* for a man to utter
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Ps. 60:7. Gilead is mine, Judah is my *l.* 108:8.
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1 S. 2:22. Eli heard they *l.* with the women
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Nu. 12:11. *l.* not this sin || De. 11:25. *l.* fear
De. 21:8. *l.* not innocent blood to thy people
Jos. 2:1. *l.* there || 8:2. *l.* thee an ambush
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Ru. 3:8. *l.* at his feet || 1 S. 3:15. Samuel *l.*
1 S. 11:2. *l.* it for a reproach || 20:5. Saul *l.*
2 S. 4:5. Ishbosheth *l.* || 12:3. *l.* in bosom
12:16. David *l.* all night on the earth, 13:31.
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19:5. *l.* under juniper || 21:27. *l.* in sackcloth
2 K. 4:34. *l.* on the child || 10:8. *l.* in two heaps
2 Ch. 36:21. *l.* desolate || Est. 4:3. *l.* in sackcloth
Jb. 29:19. dew *l.* || 34:23. not *l.* on man more
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84:3. *l.* her young || Ec. 7:2. *l.* it to heart
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30:32. staff *l.* on him || 34:15. great owl *l.*
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54:11. I will *l.* thy stones with fair colors
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8. *l.* bands || 25:14. *l.* vengeance on Edom
28:17. I will *l.* before kings || 32:5. *l.* thy flesh
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37:6. *l.* sinews || 42:13. *l.* holy things, 44:19.
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27:20. and no small tempest *l.* on us, all hope
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Nu. 31:22. *l.* abide fire || Jb. 19:24. iron and *l.*
Jer. 6:29. *l.* is consumed || Ez. 22:18. they are *l.*
Ez. 22:20. as they gather *l.* || 27:12. tin, and *l.*
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LEAD, *v.* signifies, (1) *To guide or conduct,* Ps. 31:3. | 139:10. (2) *To live,* 1 Ti. 2:2. (3) *To rule or direct,* Ro. 8:14. (4) *To seduce,* 2 Ti. 3:6. (5) *To walk,* Pr. 8:20.
Ge. 33:14. I will *l.* on softly, as the cattle
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Nu. 27:17. *l.* them out || De. 4:27. | 28:37.
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2 Ch. 30:9. them that *l.* || Ne. 9:19. cloud to *l.*
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27:11. *l.* me in a plain path, 31:3. | 43:3. 60:9. who will *l.* me into Edom, 108:10.
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Song 8:2. I would *l.* thee to my mother's house
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20:4. *l.* Egyptians || 40:11. he shall gently *l.*
42:16. *l.* in paths || 49:10. *l.* by springs of
57:18. I will *l.* him || 63:14. didst *l.* thy people
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Mk. 13:11. *l.* you and deliver || 14:44. *l.* him
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2 Ti. 3:6. *l.* captive silly women laden with
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13:1. every *l.* || 2 Ch. 32:21. cut off *l.* and
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LEADEST, *v.* Ps. 80:1. *l.* Joseph like a flock
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Ps. 23:2. *l.* me beside || 3. *l.* me in the paths
Pr. 16:29. *l.* in way || Is. 48:17. Lord which *l.*
Mat. 7:13. *l.* to destruction || 14. *l.* unto life
Mk. 9:2. Jesus *l.* || Jn. 10:3. his sheep *l.* out
Ac. 12:10. *l.* to the city || Ro. 2:4. *l.* to repentan.
Re. 13:10. he that *l.* shall go into captivity
LEAF, *s.* signifies, (1) *The clothing of trees,* Ge. 8:11. (2) *An evidence of grace,* Ps. 1:3. (3) *A bare profession or form of godliness,* Mat. 21:19. (4) *The least cause of fear,* Le. 26:36. (5) *The grace and glory of Christ,* Re. 22:2.
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Jb. 13:25. a *l.* driven || Ps. 1:3. *l.* not wither
Is. 1:30. a *l.* fadeth, 6:13. 34:4. | 64:6. Jer. 8:13.
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Ez. 30:5. men in *l.* fall || Da. 11:23. after the *l.*
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32. *l.* conceived and bare a son, 33:19.
30:16. *l.* met him || 31:4. called Rachel, *l.*
33:2. Jacob put *l.* || 35:23. sons of *l.* 46:15. 49:31. I buried *l.* || Ru. 4:11. make like *l.*
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Nu. 13:20. land fat or *l.* || 2 S. 13:4. k. son *l.*
Is. 17:4. way *l.* || Ez. 34:20. fat cattle and *l.*
LEANNESS, *s.* Jb. 16:8. my *l.* beareth witness
Ps. 106:15. sent *l.* into their soul. Is. 10:16.
Is. 24:16. my *l.* my *l.* || Mi. 6:10. measure of *l.*
LEAN, *v.* signifies, (1) *To rest on,* Jud. 16:26. (2) *To trust upon,* 2 K. 18:21. Song 8:5.
Ju. 16:26. *l.* on pillars || 2 K. 18:21. if a man *l.*
Jb. 8:15. *l.* on his house || Pr. 3:5. *l.* not to thy
Is. 36:6. if a man *l.* || Mi. 3:11. *l.* on the Lord
LEANED, *p.* Nu. 21:15. brooks *l.* on border
2 S. 1:6. Saul *l.* || 2 K. 7:2. hand the king *l.*
2 Ch. 32:18. people *l.* || Ez. 29:7. *l.* on thee
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LEANETH, *v.* 2 S. 3:29. 2 K. 5:18.
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LEAP, *v.* Ge. 31:12. rams which *l.* on cattle
Le. 11:21. legs to *l.* || De. 33:22. Dan shall *l.*
Jb. 41:19. sparks of fire *l.* || Ps. 68:16. why *l.*
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LEAPED, *p.* 1 K. 18:26. *l.* upon altar
2 S. 22:30. I *l.* over wall, Ps. 18:29.
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LEARN, *v.* signifies, (1) *To receive instruction,* 1 Co. 14:31. (2) *To imitate,* Mat. 11:29. (3) *To take heed,* 1 Ti. 1:20. (4) *To practise,* Ps. 106:35. (5) *To hear one's opinion,* Ga. 3:2.
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14:35. if they will *l.* || Ga. 3:2. this would I *l.*
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5:4. *l.* to show piety || 13. they *l.* to be idle
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LEARNED, *p.* Ge. 30:27. *l.* by experience
Ps. 106:35. *l.* their works || 119:7. *l.* judgments
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Is. 29:11. deliver to one *l.* || 12. I am not *l.*
50:4. tongue of *l.* || Ez. 19:3. *l.* to catch, 6.
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Ac. 7:22. Moses was *l.* || Ro. 16:17. doctrine *l.*
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Phil. 4:11. *l.* to be content || Col. 1:7. of Epaphras
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9:9. just increase in *l.* 16:21. || 23. addeth *l.*
Da. 1:4. teach *l.* || 17. skill in all *l.* and
Ac. 26:24. said, Much *l.* doth make thee mad
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LEASING, *p.* i. e. *Lying.* Ps. 4:2. | 5:6.
LEAST, *a.* signifies, (1) *The smallest quantity,* Nu. 11:32. (2) *Most humble,* Lu. 9:48. (3) *The meanest person,* Jud. 6:15.
Ge. 24:55. at *l.* ten days || 32:10. *l.* of mercies
Nu. 11:32. gathered *l.* || Jud. 6:15. I am the *l.*
1 S. 9:21. my family *l.* || 21:4. at *l.* from women
2 K. 18:24. captain of *l.* || Jer. 49:20. *l.* of flock
Am. 9:9. not the *l.* grain fall on the earth
Mat. 2:6. art not *l.* || 5:19. *l.* in the kingdom
11:11. *l.* in kingdom is greater, Lu. 7:28.
13:32. *l.* of all seeds || 25:40. done it to *l.* 45.
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10:10. faithful in *l.* || 19:42. hadst known at *l.*
1 Co. 6:4. *l.* esteemed || 15:9. I am the *l.* of
Ep. 3:8. who am less than *l.* of all saints
LEATHER, *s.* 2 K. 1:8. a girdle of *l.* about
LEATHERN, *a.* Mat. 3:4. John had a *l.* girdle
LEAVE, *s.* signifies, (1) *License or permission,* Mk. 5:13. (2) *To depart from,* Jn. 16:28. (3) *To bid farewell to,* Ac. 18:18.
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Ne. 13:6. obtained I *l.* || Mk. 5:13. Jesus gave *l.*
Jn. 19:38. Pilate gave *l.* || Ac. 18:18. Paul took *l.*
Ac. 21:6. taken our *l.* || 2 Co. 2:13. taking my *l.*
LEAVE, *v.* Ge. 2:24. *l.* father and mother, and cleave, Mat. 19:5. Mk. 10:7. Ep. 5:31.
33:15. let me *l.* folk || 42:33. *l.* one of brethren
44:22. lad cannot *l.* his father, if he *l.* him
Ex. 16:19. not *l.* manna || 23:5. to *l.* business
23:11. what *l.* beasts eat || Le. 7:15. not *l.* off
Le. 11:23. garments *l.* || 19:10. *l.* for poor, 23:22.
Nu. 9:12. *l.* none of passover, Le. 7:15. | 22:30. 10:31. *l.* us not || 32:15. again *l.* in wilderness
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1 S. 9:5. *l.* caring || 14:36. not *l.* a man of 25:22. if I *l.* any || 2 S. 14:7. not *l.* a name
1 K. 8:57. let him not *l.* us, nor forsake us
2 K. 4:43. eat and *l.* || 13:7. nor *l.* of people
Ezr. 9:8. *l.* us a remnant || 12. *l.* it to children
Ne. 4:22. *l.* to themselves || 5:10. *l.* of usury
6:3. cease, while I *l.* it || 10:31. *l.* seventh year
Jb. 39:11. or wilt thou *l.* thy labor to him
Ps. 16:10. wilt not *l.* my soul in hell, Ac. 2:27. 17:14. *l.* to babes || 27:9. *l.* me not, 119:121. 49:10. *l.* their wealth || 141:8. *l.* not my soul
Pr. 2:13. *l.* the paths || 17:14. *l.* off contention
Ec. 2:18. *l.* it to the man || 21. *l.* for portion
10:4. if ruler rise against thee, *l.* not thy place
Is. 10:3. *l.* your glory || 65:15. *l.* for a curse
Jer. 9:2. *l.* my people || 14:9. O Lord, *l.* us not 17:11. riches *l.* || 18:14. will a man *l.* snow
44:7. to *l.* you none || 48:28. *l.* the cities and 49:9. *l.* some gleaning || 11. *l.* thy fatherless
Ez. 16:39. *l.* thee naked || 39:2. *l.* but sixth part
Da. 4:15. *l.* the stump || Ho. 12:14. *l.* his blood
Am. 5:3. *l.* a hundred, *l.* ten to Israel || 7. *l.* off
Ob. 5. *l.* some grapes || Ma. 4:1. *l.* root nor br.
Mat. 5:24. *l.* thy gift || 18:12. *l.* 99, Lu. 15:4. 23:23. done, and not to *l.* the other undone
Mk. 12:19. *l.* his wife || Lu. 19:44. nor *l.* one st.
Jn. 14:27. my peace I *l.* with you, peace I give 16:28. I *l.* the world || 32. *l.* me alone; yet
Ac. 6:2. we *l.* the word || 1 Co. 7:13. let her not *l.*
He. 13:5. I will never *l.* || Re. 11:2. court *l.*
I will, or *will I* LEAVE. 1 K. 19:18.
Jb. 9:27. *-l.* my heaviness || 10:1. *-l.* my compl.
Ez. 6:8. *-l.* a remnant || 12:16. but *-l.* a few

Ex. 22:20. -d. you there, and melt you, 29:5. 32:1. Zph. 3:12. -d. in midst of thee a poor people
I will not LEAVE. Ge. 28:15. 2 K. 2:2,4. | 4:30. Ps. 37:33. Jer. 30:11. | 46:28. Jn. 14:18.
LEAVED, *a.* Is. 45:1. open two *l.* gate
LEAVEN, *s.* signif. *Soured dough, used to ferment and relish a mass of dough for bread.*
To which are compared, (1) *Gospel doctrines*, Mat. 13:33. (2) *Pernicious errors*, Mat. 16:6, 12. (3) *Wicked, vile men*, 1 Co. 5:6.
Ex. 12:15. put away *l.* 13:7. | 34:25.
Le. 2:11. no meat-offering made with *l.* 6:17. 10:12. without *l.* || 23:17. be baken with *l.*
Am. 4:5. offer a sacrifice of thanksgiving with *l.*
Mat. 13:33. kingdom of heaven like *l.* Lu. 13:21.
16:6. beware of *l.* 11. Mk. 8:15. Lu. 12:1.
1 Co. 5:6. a little *l.* leaveneth whole, Ga. 5:9.
7. purge out the old *l.* that ye may be, 8.
LEAVENED, Ex. 12:15. eateth *l.* 19,20. | 13:3. 34. took dough before it was *l.* 39.
Ho. 7:4. till it be *l.* Mat. 13:33. Lu. 13:21.
LEAVES, *s.* Ge. 3:7. sewed fig *l.* and made ap. 8:13. cast their *l.* | Jer. 36:23. read *l.* he
Ez. 17:9. wither in *l.* || Da. 4:12. *l.* fair, 21.
Mat. 21:19. nothing thereon but *l.* Mk. 11:13. 24:32. branch putteth forth *l.* Mk. 13:28.
Re. 22:2. *l.* were for the healing of nations
LEAVES *for doors.* 1 K. 6:32,34. Ez. 41:24.
LEAVETH, v. Jb. 39:14. ostrich *l.* her eggs
Pr. 13:22. *l.* inheritance || 28:3. *l.* no food
Zch. 11:17. woe to idol shepherd that *l.* flock
Mat. 4:11. devil *l.* him || Jn. 10:12. hireling *l.*
LEAVING, *p.* Mat. 4:13. Lu. 10:30. Ro. 1:27. He. 6:1. 1 Pe. 2:21.
LEBANA, *Whiteness.* Ezr. 2:45. Jos. 15:42.
LEBANON, as LEBUSA. A famous mountain in the N. of *Canaan* and in the S. of *Syria*, is reckoned 300 miles in circumference, and consists of two, *Libanus* and *Antilibanus*. According to the ancients they lay E. and W.; but moderns say, they lie N. and S. Noted for cedar-trees.
De. 3:25. let me see that goodly mountain *L.*
Jud. 3:3. the Hivites that dwelt in mount *L.*
1 K. 7:2. house of forest of *L.* 10:17,21.
2 K. 14:9. thistle in *L.* sent, 2 Ch. 25:18.
19:23. I am come to sides of *L.* Is. 37:24.
2 Ch. 2:8. thy servants skill to cut timber in *L.*
Ps. 29:6. *L.* Sirion || 72:16. fruit shake like *L.*
92:12. he shall grow like a cedar in *L.*
Song 3:9. wood of *L.* || 4:8. come from *L.*
4:11. smell of *L.* || 15. streams from *L.*
5:15. countenance as *L.* || 7:4. tower of *L.*
Is. 10:34. *L.* shall fall || 29:17. *L.* fruitful field
33:9. *L.* ashamed || 35:2. glory of *L.* given
40:16. *L.* not sufficient || 60:13. glory of *L.*
Jer. 18:14. snow of *L.* || 22:6. head of *L.* || 20. go
Ez. 17:3. eagle to *L.* || 31:15. *L.* to mourn
Ho. 14:5. roots as *L.* || 6. smell || 7. scent
Na. 1:4. flower of *L.* || Ha. 2:17. violence of
Zch. 10:10. bring to *L.* || 11:1. open doors, O *L.*
LEBAOTH, *Sign of the heart.* Jos. 15:32.
LEBBEUS, *A man of heart.* Mat. 10:3.
LECHAH, *Walking, going.* 1 Ch. 4:21.
LED *p.* Ge. 21:27. Lord *l.* me, 48. || 47:17.
Ex. 3:1. Moses *l.* flock || 13:18. God led about
15:13. thou in mercy hast *l.* forth the people
De. 8:2. way the Lord *l.* thee forty years, 29:5.
15. *l.* through wilderness || 32:10. *l.* him about
Jos. 24:3. I *l.* them || 1 K. 8:48. *l.* captive
2 K. 6:19. I *l.* to Samaria || 1 Ch. 20:1. *l.* army
Ps. 78:14. *l.* with a cloud || 53. led them safely
107:9. he *l.* through depths, 136:16. Is. 63:13. 107:7. *l.* them by the right way, Pr. 4:11.
Is. 9:1. *l.* are destroyed || 48:21. *l.* thro' desert
55:12. *l.* with peace || 63:12. *l.* by Moses
Jer. 2:6. *l.* us thro' wild. || 17. *l.* thee by the way
23:12. de where *l.* || 23:8. *l.* house of Israel
La. 3:2. he hath *l.* me into darkness, but not
Ez. 17:12. *l.* to Babylon || 39:28. *l.* in captivity
47:2. *l.* me about to the outer gate eastward
Am. 2:10. I *l.* you 40 years || 7:11. *l.* captive
Mat. 4:1. was Jesus *l.* of the Spirit, Lu. 4:1.
26:57. *l.* to Caiaphas, Mk. 14:53. Jn. 18:13.
27:2. *l.* him away, Mk. 15:16. Lu. 22:54.
Mk. 8:23. he took blind man and *l.* him out
Lu. 4:29. *l.* to brow of hill || 21:24. *l.* captive
23:1. *l.* him to Pilate || 32. malefactors *l.* with
24:50. *l.* as far as Bethany || Jn. 18:28. *l.* J.
Ac. 8:32. *l.* as sheep || 9:8. *l.* Saul, 21:37. | 22:11.
Ro. 8:14. as many as are *l.* by Spirit of God
1 Co. 12:2. as ye were *l.* || Ga. 5:18. *l.* by Spirit
2 Ti. 3:6. *l.* with lusts || 2 Pe. 3:17. lest being *l.*
LEDDEST, v. 2 S. 5:2. *l.* Israel, 1 Ch. 11:2.
Ne. 9:12. *l.* by a cloud || Ps. 77:20. *l.* like flock
Ac. 21:38. *l.* into the wilderness 4000 men
LEDGES, *s.* or *Steps.* 1 K. 7:28,35,36.
LEEKS, *s.* Nu. 11:5. we remember the *l.* and
LEES, or *Dregs.* Is. 25:6. Jer. 48:11. Zph. 1:12.
LEESE, v. or *Lose.* 1 K. 18:5. *l.* not beasts
LEFT, *p.* Ge. 18:33. *l.* communing with Abr.
Ge. 21:27. not *l.* destit. || 29:35. *l.* bearing, 30:9. 32:8. company *l.* || 39:6. *l.* in Joseph's hand 39:12. *l.* his garment, 18. || 41:49. *l.* numbering 44:12. *l.* at youngest || 47:18. not ought *l.* in 50:8. their little ones *l.* they in Goshen
Ex. 2:20. why *l.* the man || 9:21. *l.* servants 10:12. hail *l.* 15. || 26. not a hoof *l.* behind 16:20. *l.* it till morning || 31:25. not *l.* till
Le. 2:10. *l.* of meat offer. || 10:12. to his sons *l.* 26:39. *l.* of you shall pine || 43. land be *l.* of
Nu. 26:65. not *l.* a man, Jos. 8:17. Jud. 4:16.
De. 2:34. *l.* none, Jos. 10:33—40. | 11:8,11,14. 4:27. ye be *l.* few, 28:62. Is. 24:6. Jer. 42:2. 7:20. *l.* be destroyed || 28:55. *l.* in the siege 32:36. none *l.* || Jos. 6:23. *l.* without camp
Jos. 8:17. *l.* city open || 11:15. *l.* nothing undone 11:22. Anakims *l.* || 22:3. not *l.* brethren
Jud. 2:21. of nations *l.* || 23. Lord *l.* those, 3:1. 6:4. *l.* no sustenance || 9:5. Jotham was *l.* for
Ru. 1:3. she was *l.* 5. || 18. *l.* speaking to her
2:11. *l.* thy father || 4:14. Lord not *l.* thee this
1 S. 2:36. every one *l.* || 5:4. stump of Dagon *l.* 9:24. which is *l.* eat || 10:2. *l.* care of asses 11:11. two not *l.* together || 17:20. *l.* the sheep 17:22. *l.* his carriage || 25:34. *l.* that pisseth 27:9. David *l.* neither man nor woman alive
2 S. 5:21. *l.* images || 9:1. is any *l.* of Saul 13:30. not one *l.* || 14:7. quench coal which 15:16. *l.* ten concubines, 16:21. || 17:12. not *l.*
1 K. 9:21. children *l.* || 14:10. cut off him *l.* 15:29. *l.* not any that breathed, 16:11. 17:17. no breath *l.* || 19:3. *l.* his servant there 19:10. I only am *l.* || 18. *l.* me 7000 || 20. oxen
2 K. 4:44. eat and *l.* || 7:7. *l.* their tents 8:6. she *l.* the land || 10:11. Jehu *l.* none rem. 10:21. not a man *l.* || 14:26. 2 Ch. 21:17. 17:16. *l.* of commandments || 19:4. remnant *l.* 20:17. nothing be *l.* || 25:12. *l.* of, Jer. 52:16.
1 Ch. 13:2. send to our brethren that are *l.*
2 Ch. 11:14. *l.* suburbs || 12:5. I have *l.* you 21:17. never a son *l.* || 24:18. *l.* house of Lord 24:25. *l.* Joash in diseases || 31:10. *l.* plenty 32:31. God *l.* him to try || 34:21. inquire for *l.*
Ne. 1:3. remnant *l.* || 6:1. no breath *l.* therein Jb. 20:21. no meat be *l.* || 26. go ill with him *l.*
Ps. 106:11. not one *l.* || Pr. 29:15. a child *l.*
Is. 1:8. Zion is *l.* || 9. *l.* a remnant, Ro. 9:29. 4:3. he *l.* in Zion be holy || 7:22. eat that is *l.* 10:14. eggs *l.* || 11:16. remnant shall be *l.* from 17:6. grapes be *l.* || 24:12. is *l.* desolation 30:17. *l.* as a beacon || 39:6. nothing be *l.*
Jer. 12:7. I *l.* my heritage || 32:2. *l.* of sword 49:25. city of praise not *l.* || 50:26. nothing *l.*
Ez. 11:22. behold, therein shall be a remnant *l.* 23:8. nor *l.* her whoredoms || 31:12. *l.* him
Da. 2:44. kingdom not *l.* || Jo. 1:4. locust *l.* Hag. 2:3. who is *l.* || Zch. 13:8. third part *l.*
Mat. 4:20. *l.* their nets || 22. *l.* the ship and 8:15. fever *l.* her || 15:37. took up broken meat *l.* 22:25. *l.* his wife to his brother, Mk. 12:20. 23:38. house *l.* desolate || 24:2. not be *l.* one stone upon another, Mk. 13:2. Lu. 21:6. 24:40. one taken, other *l.* || Lu. 17:34—36. 26:44. Jesus *l.* them, and prayed third time
Mk. 10:28. we *l.* all || 29. no man *l.* h. Lu. 18:28. 12:22. *l.* no seed || Lu. 5:28. he *l.* all, rose up
Lu. 10:40. my sister hath *l.* me to serve alone
Jn. 4:28. *l.* her water pot || 5:7. fever *l.* him
Ac. 2:32. not *l.* in hell || 14:17. *l.* not himself 21:32. *l.* beating Paul || 24:27. *l.* Paul bound
1 Th. 3:1. *l.* at Athens || 2 Ti. 4:13. cloak I *l.* at 2 Ti. 4:20. I *l.* sick || Ti. 1:5. *l.* thee at Crete
He. 2:8. he *l.* nothing || 4:1. promise being *l.*
Ju. 6. angels which *l.* || Re. 2:4. *l.* first love
LEFT *off.* Ge. 11:8. | 17:22. Ru. 2:20. 1 K. 15:21. Jb. 32:15. Ps. 36:3. Jer. 38:27. | 44:18. Ho. 4:10.
LEFT-*Corner*, *s.* 2 K. 11:11. guard stood to *l.*-
LEFT-*handed*, *a.* Jud. 3:15. | 20:16.
LEFT *Pillar.* 1 K. 7:21. *l.*- BOAZ
LEFT *Side.* 1 K. 7:39,19. 2 Ch. 23:10. Ez. 1:10. | 4:4. Zch. 4:3,11.
LEG, *s.* Ex. 12:9. | 29:17. Le. 4:11. | 8:21. 9:14. | 11:21. De. 28:35. 1 S. 17:6. Ps. 147:10. Pr. 26:7. Song 5:15. Is. 3:20. | 47:2. Da. 2:33. Am. 3:12. Jn. 19:31,32,33.
LEGION, *s. The* Roman *legion consisted of about* 6000; *some say* 6 6's. Mat. 26:53. Mk. 5:9,15. Lu. 8:30.
LEHABIM, *Inflamed, the point of a sword.* Ge. 10:13. 1 Ch. 1:11.
LEHI, *The jaw.* A place, Jud. 15:9,14.
LEISURE, *s.* Mk. 6:31. had no *l.* so much as
LEMUEL, *God with them*, or *with him.* Pr 31:1.
LEND, *v.* Ex. 22:25. if thou *l.* money to any
Le. 25:37. not *l.* thy victuals for increase
De. 15:6. *l.* to many || 8. shalt surely *l.* him 23:19. not *l.* on usury || 20. to stranger *l.* on 24:10. dost *l.* thy brother || 11. the man thou *l.* 28:12. *l.* to many nations || 44. *l.* to thee, thou
Lu. 6:34. sinners *l.* to sinners || 35. do good, *l.* 11:5. say to him, Friend, *l.* me three loaves
LENDER, *s.* Pr. 22:7. Is. 24:2. as with *l.*
LENDETH, *v.* De. 15:2. that *l.* aught unto
Ps. 37:26. he is merciful, and *l.* || 112:5.
Pr. 19:17. *l.* to the Lord || 22:7. servant to *l.*
LENGTH, *s.* Ge. 13:17. walk through land in *l.*
De. 3:9,20. *l.* of thy days || Jb. 12:12. *l.* of days
Ps. 21:4. *l.* of days, 23:6. | 91:16. Pr. 3:2,16 | 10. O draw out at *l.* thy loving-kindness
Pr. 3:2. for *l.* of days, 16. || 20:21. his son at *l.*
Zch. 2:2. see the *l.* || 5:2. *l.* of the roll 21 cubits
Ro. 1:10. if now at *l.* I may have a prosperous
Ep. 3:18. *l.* of love of C. || Re. 21:16. *l.* as large
LENGTHEN, *v.* 1 K. 3:14. Is. 54:2.
LENGTHENED, *p.* De. 25:15. days be *l.* in
LENGTHENING, *s.* Da. 4:27. *l.* of tranquility
LENT, *p.* Ex. 12:36. De. 23:19.
1 S. 1:28. I *l.* him, 2:20. || Jer. 15:10. not *l.*
LENTILS, *s.* or *Pease.* Ge. 25:34. 2 S. 23:11.
LEOPARD, *s. is a wild beast, full of spots; also exceeding swift, subtle, and fierce*, Ho. 13:7. Ha. 1:8. To which are compared, (1) *Antichrist*, Re. 13:2. (2) *Cruel men*, Is. 11:6.
Song 4:8. mountains of *l.* || Is. 11:6. *l.* with kid
Jer. 5:6. *l.* shall watch || 13:23. can *l.* change
Da. 7:6. like a *l.* || Ho. 13:7. I will be as a *l.*
Ha. 1:8. swifter than *l.* || Re. 13:2. like a *l.*
LEPER, *s.* Ex. They were, (1) *To be tried*, Le. 13:14. (2) *To be shut from company*, Le. 13:45. (3) *Put out of the camp*, Nu. 5:2. (4) *Not admitted into God's house*, 2 Ch. 26:21.
Le. 13:45. | 14:3. | 22:4. Nu. 5:2. 2 S. 3:29. 2 K. 5:1,27. | 7:8. | 15:5. 2 Ch. 26:21,23. Mat. 8:2. | 10:8. | 11:5. | 26:6. Mk. 1:40. | 14:3. Lu. 4:27. | 17:12.
LEPROSY, *s. A very loathsome and distressing disorder, which covers the whole body with a kind of white scurf or scales.*
Le. 13:2. plague of *l.* 5—59. | 14:3,7,32.
De. 24:8. take heed in the plague of *l.* that
2 K. 5:3. recover of his *l.* 6:7. || 27. *l.* cleav.
2 Ch. 26:19. the *l.* rose up in his forehead
Mat. 8:3. his *l.* cleansed, Mk. 1:42. Lu. 5:13.
See FRETTING.
LEPROUS, *a.* Ex. 4:6. hand was *l.* as snow
Le. 13:44. he is a *l.* man || Nu. 12:10. Miriam *l.*
2 K. 7:3. four *l.* men || 2 Ch. 26:20. Uzziah *l.*
LESHEM, *A name*; or *he that puts.*
Jos. 19:47. Dan went to fight against *L.*
LESS, *a.* Ge. 32:10. I am *l.* than least
Ex. 16:17. some more, some *l.* || 30:15. give *l.*
Nu. 22:18. *l.* or more || 26:54. *l.* inheritance
1 S. 22:15. know not *l.* or more, 25:36.
Ezr. 9:13. punished us *l.* || Jb. 11:6. exacteth *l.*
Pr. 17:7. much *l.* 19:10. || Is. 40:17. *l.* than not
Mk. 4:31. *l.* than all seeds || 15:40. James the *l.*
1 Co. 8:18. have we the *l.* || 12:23. *l.* honorable
2 Co. 12:15. *l.* I am loved || Ep. 3:8. *l.* than least
Phil. 2:28. *l.* sorrowful || He. 7:7. *l.* is blessed
LESSER, *a.* Ge. 1:16. *l.* light || Is. 7:25. *l.* cattle
Ez. 16:46. sister *l.* || 43:14. from *l.* settle to
LEST, *c.* Ge. 3:3. *l.* ye die, Le. 10:6. Nu. 18:32. 19:19. *l.* I die, 26:9. || 32:11. *l.* he smite me 38:11. *l.* he die || 23. to her *l.* we be ashamed
Ex. 5:3. go, *l.* he fall on us || 19:21. *l.* they break 20:19. *l.* we die || 33:3. *l.* I consume thee in
Nu. 4:20. *l.* they die, 18:22. De. 11:17.
De. 24:15. *l.* he cry || 25:3. *l.* he should exceed
Jos. 9:20. *l.* wrath be on us || 24:27. *l.* ye deny G.
1 S. 20:3. *l.* he be grieved || 2 S. 19:28.
Jb. 36:18. *l.* he take || 42:8. *l.* I deal with you
Ps. 2:12. *l.* he be angry || 13:3. *l.* I sleep, 143:7. 50:22. *l.* I tear || 91:12. *l.* thou dash, Mat. 4:6.
Pr. 9:8. *l.* he hate thee || 22:25. *l.* thou learn 24:18. *l.* the Lord see it || 26:4. *l.* thou be like 30:6. *l.* he reprove thee || 9. *l.* I be poor and
Is. 6:10. *l.* they see with their eyes, Ac. 28:27. 27:3. *l.* any hurt it || 28:22. *l.* your bands be
Jer. 1:17. *l.* I confound || 4:4. *l.* my fury, 21:12 6:8. *l.* my soul depart || 37:20. *l.* I die there
Ho. 2:3. *l.* I strip her || Ma. 4:6. *l.* I smite thee
Mat. 17:27. *l.* we offend || 25:9. *l.* not enough
Mk. 13:36. *l.* coming suddenly he find, 14:38.
Lu. 8:12. *l.* they believe || 21:34. *l.* overcharged
Jn. 5:14. *l.* a worse thing || 18:28. *l.* be defiled
Ac. 5:39. *l.* ye be found to fight against G. 13:40.
Ro. 11:21. *l.* he spare not thee, 1 Co. 10:12.
2 Co. 2:11. *l.* Satan || 12:7. *l.* I should be exalted
Ga. 2:2. *l.* by any means || 6:1. *l.* be tempted
Ep. 2:9. not of works, *l.* any should boast
Col. 2:4. *l.* any beguile || 3:21. *l.* be discouraged
He. 2:1. *l.* let them slip || 3:12. *l.* evil heart
4:11. *l.* any fall || 12:3. *l.* ye be weary and
12:13. *l.* lame || 15. *l.* any fail of grace of God
Ju. 5:9. *l.* ye be condemned || 12. *l.* ye fall
2 Pe. 3:17. *l.* led away || Re. 16:15. *l.* he walk
LET, v. Ex. 3:19. will not *l.* you go, 4:21. 21:26. *l.* him go free, De. 15:12,13.
Jb. 6:9. *l.* loose his hands || 27:3. I will not *l.* go
Ps. 109:6. *l.* Satan stand || 119:10. *l.* me not wand.
Song 3:4. not *l.* him go || 8:11. *l.* out vineyard
Is. 43:13. who shall *l.* it || Jer. 27:11. *l.* remain
Mat. 21:33. vineyard *l.* it out, Mk. 12:1.
Jn. 19:12. Jews answered, If thou *l.* this man go
Ro. 1:13. *l.* hitherto || 2 Th. 2:7. will *l.*
LET *down.* Ge. 24:14. Ex. 17:11. Jos. 2:15. 1 S. 19:12. Jer. 38:6. Ex. 1:24. Mk. 2:4. Lu. 5:4,5,19. Ac. 9:25. | 10:11. | 27:30. 2 Co. 11:33.
LETTED, *p.* Nu. 22:16. be not *l.* from com.
LETTER, *s.* signifies, (1) *An epistle*, Ga. 6:11. (2) *A proclamation*, Est. 3:13. (3) *Learning*, Jn. 7:15. (4) *The legal dispensation*, Ro. 7:6. 2 Co. 3:6. (5) *External profession*, Ro. 2:29.
2 S. 11:14. David wrote a *l.* to Joab, and
2 K. 5:5. I will send a *l.* 6. || 10:2. *l.* cometh 19:14. Hezekiah received the *l.* Is. 37:14.
Ezr. 4:7. *l.* written in Syrian, 8. | 5:6. | 7:11.
Ne. 2:8. *l.* to Asaph || 6:5. an open *l.* in his
Est. 9:29. *l.* of Purim || Jer. 29:1. words of *l.* 29.
Ac. 23:25. Claudius wrote a *l.* to Felix, 34.
Ro. 2:27. by *l.* transgress, 29. || 7:6. oldness of *l.*
2 Co. 3:6. ministers not of *l.* || 7:8. sorry with *l.*
Ga. 6:11. ye see how large a *l.* I have written
2 Th. 2:2. word or by *l.* || He. 13:22. *l.* to you

LETTERS, *s.* 1 K. 21:8. wrote *l.* 2 K. 10:1. 2 Ch. 30:1,6. | 32:17. Ac. 15:23.
2 K. 20:12. sent *l.* Ne. 6:17,19. Es. 9:26. | 13:3. | 8:19. | 9:20,30. Jer. 29:25.
Lu. 23:38. *l.* of Hebrew || Jn. 7:15. knoweth *l.* Ac. 9:2. desired *l.* || 22:5. I received *l.* 28:21.
1 Co. 16:3. approve by *l.* || 2 Co. 3:1. nor need *l.*
2 Co. 10:9. terrify by *l.* || 10. *l.* are we ghty, 11.
LETTEST, *v.* Jb. 15:13. | 41:1. Lu. 22:5.
LETTETH, *v.* 2 K. 19:24. Pr. 17:14.
2 Th. 2:7. only he that now *l.* will let until
LETTING, *p.* Ex. 8:29. not *l.* the people go
LETUSHIM, *Hammer-men.* Ge. 25:3.
LEUMMIM, *Gentiles.* Ge. 25:3.
LEVI, *United, coupled.* Ge. 29:34.
Ge. 46:11. sons of *L.* Ex. 6:16. Nu. 3:17.
49:5. Simeon, *L.* || Ex. 6:16. life of *L.* 13:7.
Nu. 16:7. ye sons of *L.* || 26:59. daughter of *L.*
De. 10:9. *L.* hath no part || 21:5. *L.* not come
33:8. of *L.* he said || 1 K. 12:31. priests not of
1 Ch. 21:6. *L.* counted not || Ezr. 8:15. none of *L.*
Ps. 135:20. bless the Lord, O house of *L.*
Ez. 40:46. among sons of *L.* || 48:31. gate of *L.*
Zch. 12:13. *L.* a part || Ma. 2:4. covenant with
Ma. 2:8. covenant of *L.* || 3:3. purify sons of
Mk. 2:14. he saw *L.* son of Alpheus, Lu. 5:27.
Lu. 3:24. son of *L.* || He. 7:9. *L.* paid tithes
Tribe of LEVI. Nu. 1:49. | 3:6. | 18:2. De. 10:8. | 18:1. Jos. 3:14,33. 1 Ch. 2:1. Re. 7:7.
LEVIATHAN, *s. A large fish; the whale,* or, *as some think, the crocodile.*
Jb. 3:8. to raise up a *l.* || 41:1. canst draw *l.*
Ps. 74:14. brakest *l.* || 104:26. there is that *l.*
Is. 27:1. shall punish *l.* that crooked serpent
LEVITE, *s.* Ex. 4:14. is not Aaron the *L.* thy
De. 12:12. rejoice ye, and *L.* he. | 16:11. 26:13.
11. 29. *L.* shall eat || 18:6. if a *L.* come from
Jud. 17:7. a young man a *L.* 9,10,11,12,13.
19:1. a certain *L.* || 20:4. the *L.* said, I came
2 Ch. 20:14. Jehaziel the *L.* || 31:12. Cononiah, 14.
Ezr. 10:15. Shabbethai the *L.* helped them
Lu. 10:32. a *L.* came || Ac. 4:36. Barnabas a *L.*
LEVITES. Ex. 6:25. heads of *L.* || 38:21.
Le. 25:33. cities of the *L.* may redeem, 33.
Nu. 1:47. *L.* not numbered || 3:9. appoint *L.*
3:12. *L.* shall be mine, 41,45. | 8:9,9,14.
8:11. offer the *L.* || 15. then shall *L.* go in, 22.
24. belongeth to *L.* || 26. thus shalt do to *L.*
18:21. tithes to *L.* || 35:2. give to *L.* cities, 8.
De. 18:7. as *L.* do || Jos. 14:3. to *L.* none inher.
Jos. 21:3. these cities to *L.* || 41. cities of *L.* 18.
1 S. 6:15. *L.* took the ark, 1 Ch. 15:15,26.
1 Ch. 24:6. one of the *L.* wrote them before king
2 Ch. 5:12. *L.* singers, 7:6. || 11:14. *L.* left suburbs
13:9. cast out *L.* || 19:11. *L.* shall be officers
23:6. none save *L.* || 24:5. *L.* hastened it not
29:5. hear ye *L.* || 39:22. spake comfortably to *L.*
34:13. *L.* were scribes || 35:3. *L.* taught Israel
35:9. chief of *L.* || 14. *L.* prepared for themsel.
Ezr. 6:18. they set the *L.* in their courses for
Ne. 3:17. repaired the *L.* || 8:7. *L.* caused the
8:11. *L.* stilled the people || 11:22. overseer of *L.*
12:27. sought the *L.* || 13:10. *L.* were fled, every
13:29. defiled *L.* || Jer. 33:22. I will multiply *L.*
Ez. 44:10. *L.* bear toiq. || 48:11. *L.* went astray
Priests and LEVITES. De. 17:9. | 24:8. Jos. 3:3. | K. 8:4. 2 Ch. 23:4. | 29:34. 30:15, 21,27. | 31:9. | 35:8. Ezr. 2:70. | 6:20. | 7:7. | 9:1. | 10:5. Ne. 9:32. | 10:34. | 12:30,44. Is. 66:21. Jer. 33:18,21. Ez. 44:15. Jn. 1:19.
LEVITICAL, *a.* He. 7:11. by the *L.* priesthood
LEVY, *s.* Nu. 31:28. 1 K. 5:13,14. 9:15,21.
LEWD, *a.* Ez. 13:27. | 23:44. Ac. 17:5.
LEWDLY, *a.* Ez. 22:11. *l.* defiled his daughter
LEWDNESS, *s.* Jud. 20:6. have committed *l.*
Jer. 11:15. wrought *l.* || 13:27. I have seen the *l.*
Ez. 16:43. not commit *l.* || 58. borne thy *l.*
22:9. they commit *l.* || 11. by *l.* defiled his
23:21. *l.* of thy youth || 27. make *l.* to cease, 48.
29. discovered *l.* || 35. bear thy *l.* and whore
49. recompense *l.* || 24:13. filthiness is *l.*
Ho. 6:9. commit *l.* || Ac. 18:14. if matter of *l.*
LIAR, *S, s.* De. 33:29. enemies be found *l.*
Jb. 24:25. make me a *l.* || Ps. 116:11. all men *l.*
Pr. 17:4. a *l.* giveth ear || 19:22. better than a *l.*
30:6. be found a *l.* || Is. 44:25. frustrateth *l.*
Jer. 15:18. altogether as a *l.* || 50:36. sword on *l.*
Jn. 8:44. for he is a *l.* || 55. a *l.* like to you
Ro. 3:4. every man a *l.* || 1 Ti. 1:10. for *l.*
Ti. 1:12. always *l.* || 1 Jo. 1:10. make him a *l.*
1 Jn. 2:4. is a *l.* || 22. || 4:20. || 5:10. made him a *l.*
Re. 2:2. found the *l.* || 21:8. all *l.* shall have
LIBERALITY, *s.* 1 Co. 16:3. 2 Co. 8:2.
LIBERAL, *a.* Pr. 11:25. *l.* soul be made fat
Is. 32:5. called *l.* || 8. || 2 Co. 9:13. *l.* distribution
LIBERALLY, *ad.* De. 15:14. Ja. 1:5.
LIBERTY, *s.* signifies, (1) *Freedom from bondage,* Is. 61:1. (2) *Complete deliverance from all evils,* Ro. 8:21. (3) *A power of using things indifferent,* 1 Co. 8:9.
Le. 25:10. ye shall proclaim *l.* through all the land
Ps. 119:45. and I will walk at *l.* for I seek
Is. 61:1. to proclaim *l.* Le. 25:10. Lu. 4:18.
Jer. 34:8. to proclaim *l.* 15:17. || 16. set at *l.*
Ez. 46:17. it shall be his to the year of *l.*
Ac. 24:23. Paul have *l.* 27:3. || 28:32. set at *l.*
Ro. 8:21. glorious *l.* || 1 Co. 7:39. *l.* to marry
1 Co. 8:9. lest this *l.* of yours || 10:29. why is my *l.*
2 Co. 3:17. where Spirit of the L. is, there is *l.*
Ga. 2:4. spy out *l.* || 5:1. stand fast in the *l.*
5:13. ye have been called to *l.* use not your *l.*
He. 10:19. *l.* to enter holiest || 13:23. set at *l.*
Ja. 1:25. law of *l.* || 2:12. judged by law of *l.*
1 Pe. 2:16. not using *l.* || 2 Pe. 2:19. promise *l.*
LIBERTINES, *s.* Ac. 6:9. synagogue of the *l.*
LIBNAH, *White.* A place.
Nu. 33:20. pitched in *L.* || 21. removed from *L.*
Jos. 10:29. pass'd to *L.* || 21:13. gave *L.* to Levi
2 K. 8:22. then *L.* revolted, 2 Ch. 21:10.
19:8. warring against *L.* Is. 37:8.
23:31. Jeremiah of *L.* 24:18. Jer. 52:1.
LIBYA, *The heart of the sea.* In *Hebrew, Phut.* A country in *Africa.*
Jer. 46:9. Ez. 30:5. Da. 11:43. Ac. 2:10.
LICE, *s.* Ex. 8:16,17,18. Ps. 105:31.
LICENSE, *s.* Ac. 21:40. | 26:1.
LICK, ED, *v.* and *p.* Nu. 22:4. *l.* up all round us
1 K. 18:38. fire *l.* up water || 21:19. dogs *l.*
22:38. dogs *l.* Lu. 16:21. | Ps. 72:9. *l.* dust
Is. 49:23. *l.* the dust || Mi. 7:17. *l.* dust like
LICKETH, *v.* Nu. 22:4. as the ox *l.* up grass
LID, *s.* 2 K. 12:9. bored a hole in the *l.* of it
LIE, *v.* Le. 6:2. if a soul *l.* || 19:11. nor *l.* one
Nu. 23:19. God is not a man that he should *l.*
1 S. 15:29. will not *l.* || 2 K. 4:16. do not *l.*
Jb. 6:28. evident if I *l.* || 31:6. should I *l.* against
Ps. 89:35. not *l.* to David || Pr. 14:5. will not *l.*
Is. 63:8. that will not *l.* || Mi. 2:11. if a man *l.*
Ha. 2:3. speak and not *l.* || Ac. 5:3. heart to *l.*
Ro. 9:1. I *l.* not, 2 Co. 11:31. Ga. 3:6. 1 Ti. 2:7.
Col. 3:9. *l.* not || Ti. 1:2. cannot *l.* Ha. 6:18.
Ja. 3:14. *l.* not || 1 Jn. 1:6. *l.* and do not truth
Re. 3:9. which say they are Jews, but do *l.*
LIE, *s.* signifies, (1) *An untruth,* Jud. 16:10. (2) *False doctrine,* 1 Jn. 2:21. (3) *An idolatrous image of God,* Ro. 1:25.
Ps. 62:9. men of high degree a *l.* || 119:69.
Is. 44:20. is there not a *l.* in my right hand
Jer. 27:10. prophesy a *l.* 14,15,16. || 29:9,21. 28:15. trust in a *l.* 29:31. || 37:14. it is a *l.*
Ez. 21:29. divine a *l.* || Mi. 1:14. houses a *l.*
Zch. 10:2. seen a *l.* || Jn. 8:44. speaketh a *l.*
Ro. 1:25. truth of G. into a *l.* || 3:7. thro' my *l.*
2 Th. 2:11. delusion, that they should believe a *l.*
1 Jn. 2:21. no *l.* is of the truth || 27. is no *l.*
Re. 22:15. loveth and maketh a *l.* 21:27.
LIE, *v.* Ge. 18:32. *l.* with him, 34. | 30:15. 39:7. she said, Come *l.* with me, 2 S. 13:11. 14. he came to *l.* || 47:30. *l.* with my fathers
Ex. 22:16. if a man *l.* || 23:11. let ground *l.*
Le. 15:24. if any man *l.* with her, 18:20,22. | 20: 12,13,18,20. Nu. 5:13. De. 22:23,25,28. | 28: 30. 2 S. 11:11.
De. 20:20. curses *l.* || Jos. 8:9. *l.* in ambush
Jud. 19:20. wants *l.* on me || Ru. 3:4. he *l.*
1 K. 1:2. and let her *l.* in thy bosom, that king
Ps. 57:4. I *l.* among || 88:5. *l.* in the grave
Ec. 4:11. if two *l.* together || Song 1:13. *l.* all
Is. 13:21. wild beasts of the desert shall *l.* there
14:18. kings *l.* in glory || 51:20. thy sons *l.* at the
La. 2:21. *l.* on ground || Ez. 4:4. *l.* on 1 ft side
Ez. 4:6. *l.* on right side || 9. shalt *l.* 390 days
31:18. *l.* in midst of uncircumcised, 32:21. 32:27. not *l.* with mighty || 28. *l.* with slain
29. *l.* with uncir. 30. || 34:14. *l.* in a good fold
Jo. 1:13. *l.* in sackcloth || Am. 6:4. *l.* on beds
Jn. 5:6. Jesus saw him *l.* || 20:6. linen clothes *l.*
LIE *down.* Le. 18:23. | 20:16. | 26:6. Nu. 23:24. De. 25:2. | 31:16. Ru. 3:7,13. 1 S. 3:5,6,9. 2 S. 11:13. Jb. 7:4. | 11:19. | 21:11. | 21:26. | 27:19. Ps. 23:2. Pr. 3:24. Is. 11:6,7. | 14: 30. | 17:2. | 27:10. | 43:17. | 50:11. | 65:10. Jer. 3:25. | 33:12. | 50:6. Ez. 34:15. Ho. 2:18. Zph. 2:7,14,15. | 3:13.
LIE *in wait.* Ex. 21:13. De. 19:11. Jos. 8:4. Jud. 9:32. | 21:20. 1 S. 22:8,13. Jb. 38:40. Ps. 59:3. Pr. 12:6. Ho. 7:6. Mi. 7:2. Ac. 23:21. Ep. 4:14.
LIE *vouste.* Is. 33:8. | 34:10. Hag. 1:4.
LIED. 1 K. 13:18. he *l.* to him || Ps. 78:36. Is. 57:11. that thou hast *l.* || Ac. 5:4. not *l.* to men
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LIERS *in wait.* Jos. 8:14. were *l.* || Jud. 16:12. Jud. 9:25. set *l.* | 20:29. || 20:33. *l.* came forth 20:36. trusted to *l.* || Jer. 51:12. prepare *l.*
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Ps. 40:4. turn aside to *l.* || 58:3. speaking *l.*
62:4. delight in *l.* || 63:11. that speaketh *l.* 101:7.
Pr. 6:19. speaketh *l.* 14:25. | 19:5,9.
14:5. utter *l.* || 29:12. if ruler hearken to *l.*
30:8. remove far from me vanity and *l.* give
Is. 9:15. teacheth *l.* || 16:6. his *l.* not be so
28:15. *l.* our refuge, 17. || 59:3. spoken *l.* 4.
Jer. 9:3. bend tongues for *l.* || 5. tongues to speak *l.*
14:14. prophesy *l.* 23:25. || 16:19. inherited *l.*
20:6. prophesied *l.* || 23:14. and walk in *l.*
23:32. to err by their *l.* || 48:30. *l.* not affect it
Ez. 13:8. spoken *l.* Ho. 7:13. Mi. 6:12.
9. divine *l.* 22:28. || 13:22. with *l.* made sad
24:12. wearied with *l.* || Da. 11:27. speak *l.*
Ho. 7:3. glad with *l.* || 10:13. eaten fruit of *l.*
11:12. compassed me with *l.* || 12:1. increase *l.*
Am. 2:4. *l.* caused to err || Na. 3:1. full of *l.*
Ha. 2:18. teacher of *l.* || Zph. 3:13. not speak *l.*
Zch. 13:3. thou speakest *l.* in the name of the L.
1 Ti. 4:2. speaking *l.* in hypocrisy, having
LIEST, *v.* Ge. 28:13. || De. 6:7. *l.* down, 11:19
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LIETH, *v.* Le. 6:3. and *l.* concerning it
LIETH, *v.* Ge. 4:7. not well, sin *l.* at the door
49:25. *l.* under || Le. 14:47. *l.* in the house
Le. 15:4. bed whereon he *l.* unclean, 20,26.
24. if man *l.* with her || 26:35. *l.* desolate, 35.
Jud. 16:5. see wherein his great strength *l.* in
Jb. 40:21. he *l.* under the shady trees in covert
Ps. 41:8. now that he *l.* || 88:7. thy wrath *l.*
Mat. 8:6. my servant *l.* || Mk. 5:23. daughter *l.*
Ro. 12:18. as much as *l.* || 1 Jn. 5:19. world *l.*
LIETH *down.* Ru. 3:4. Jb. 14:12. Pr. 23:34.
LIETH *in wait.* Ps. 10:9. Pr. 7:12. 23:28.
LIETH *waste.* Ne. 2:3. || 17. Jerusalem *l.*
LIETH, *as with a Woman.* Ex. 22:19. Le. 19:20. | 20:11,13. De. 27:20,21,22,23.
Mi. 7:5. mouth from her that *l.* in thy bosom
LIEUTENANTS, *s. Governors under the king.*
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LIFE, *s.* is, (1) *Natural,* Ps. 17:14. Pr. 3:2. (2) *Spiritual, supernatural, and heavenly, whereby we live to God and enjoy peace with him,* Ro. 8:6. Ga. 2:20. Col. 3:3. (3) *Eternal,* Ro. 5:21. | 6:23. It is put for, (1) *The blood,* Ge. 9:4. (2) *The appetite,* Jb. 33:20. (3) *Conversation,* Ac. 2:28. (4) *This world,* Lu. 8:14. (5) *Blessings of this life,* 1 Ti. 4:8. (6) *The nourishment of life,* De. 20:19. (7) *Christ Jesus, who is the life of nature, grace, and glory,* Jn. 1:4. | 5:26. | 6:33,35. | 11:25. 1 Jn. 5:11. (8) *The doctrine of the gospel,* Phil. 2:16.
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Le. 18:18. besides the other in her *l.* time 24:17. that smiteth *l.* of man, De. 19:16,11.
De. 20:19. tree is man's *l.* || 24:6. *l.* to pledge
30:15. I have set before thee *l.* 19. Jer. 21:8. 32:47. it is your *l.* || Jos. 2:14. our *l.* for yours
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Ezr. 6:10. *l.* of king || Est. 8:11. stand for their *l.*
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31:39. lose their *l.* || 33:4. hath given me *l.*
36:6. *l.* of wicked, 14. || 38:39. fill the *l.*
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30:5. in his favor is *l.* || 31:12. desireth *l.*
36:9. fountain of *l.* || 61:6. prolong king's *l.*
63:3. thy loving-kindness is better than *l.*
66:9. holdest our soul in *l.* || 78:50. *l.* to pestilence
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3:2. long *l.* || 18. she is a tree of *l.* to them
22. *l.* to thy soul || 4:22. for they are *l.* to
4:23. issues of *l.* || 5:6. ponder the path of *l.*
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8:35. findeth *l.* || 10:11. mouth a well of *l.*
10:17. in way of *l.* || 11:30. is a tree of *l.*
12:10. *l.* of his beast || 28. *l.* and no death
13:8. a man's *l.* his riches || 12. tree of *l.* 15:4. 14. law is a fountain of *l.* 14:27. 16:22.
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18:21. death and *l.* || 21:21. mercy findeth *l.*
22:4. by humility. *l.* || 31:12. all days of her *l.*
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7:12. wisdom giveth *l.* || 9:9. enjoy *l.* with
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Jer. 8:3. death rather than *l.* || 21:7. seek *l.* 34:20. 40:37. seek their *l.* || La. 2:19. *l.* of children
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Ma. 2:5. my covenant was with him of *l.* and
Mat. 2:20. sought child's *l.* || 3:8. amendm. of *l.*
6:25. take no thought for your *l.* Lu. 12:22.
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40. might have *l.* 10:10. || 6:33. *l.* unto world
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6:4. newness of *l.* || 8:2. of spirit of *l.* 10.
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2 Co. 1:8. despaired of *l.* || 2:16. favor of *l.*
3:6. Spirit giveth *l.* || 4:10. *l.* of Jesus might
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1 Ti. 2:2. a peaceable *l.* || 4:8. promise of *l.*
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He. 2:15. all *l.* time ‖ 7:3. nor end of *l.* 16. Ja. 1:12. crown of *l.* ‖ 4:14. what is your *l.* 1 Pe. 3:7. grace of *l.* ‖ 10. he that will love *l.* 4:3. time past of our *l.* ‖ 2 Pe.1:3.pertaining to *l.* 1 Jn. 1:1. word of *l.* ‖ 2. *l.* was manifested 2:16. pride of *l.* ‖ 5:12. hath son, hath *l.* he 5:16. shall give him *l.* for them that sin not Re. 2:7. tree of *l.* 22:2,14. ‖ 2:10. crown of *l.* 8:9. had *l.* died ‖ 11:11. spirit of *l.* from God 13:15. to give *l.* ‖ 21:6. water of *l.* 22:1,17.

See Book, Eternal, Everlasting.

His LIFE. Ge. 44:30. *A.* is bound up in the Ex. 21:30. ransom of *A.* ‖ Pe. 17:19. read all *A.* Jud. 9:17. adventured *A.* ‖ 16:30. slew in *A.* 1 S. 19:5. put *A.* in his hand ‖ 23:15. seek *A.* 1 K. 2:23. word against *A.* ‖ 19:3. went for *A.* 19:4. requested for *A.* ‖ 20:39. life be for *A.* 42. Ne. 6:11. to save *A.* ‖ Est. 7:7. to request for *A.* Jb. 2:4. give for *A.* ‖ 6. hand, but save *A.* 33:18. *A.* from perishing ‖ 2). *A.* abhorreth 22. *A.* to destroyers ‖ 28. *A.* see the light Pr. 7:23. that it is for *A.* ‖ 13:3. keepeth *A.* Ec. 3:12. do good in *A.* ‖ 7:15. prolongeth *A.* 8:15. abide all *A.* ‖ Is. 15:4. *A.* grievous Jer. 21:9. *A.* for a prey, 38:2. ‖ 44:30. seek *A.* Ez. 3:18. to save *A.* ‖ 7:13. iniquity of *A.* 33:10. tremble for *A.* ‖ Ao. 2:14. nor deliver *A.* Mat. 10:39. loseth *A.* shall find it, 16:25. Mk. 8:35. Lu. 9:24. ‖ 17:33. Jn. 12:25. 20:28. to give *A.* a ransom, Mk. 10:45. Lu. 14:26. hate not *A.* ‖ Jn. 10:11. *A.* for sheep Ac. 15:13. lay down *A.* ‖ Ac. 8:33. *A.* is taken Ac. 20:10. *A.* is in him ‖ Ro. 5:10. saved by *A.* Phil. 2:30. not regarding *A.* ‖ 1 Jn. 3:16. laid *A.*

My LIFE. Ge. 19:19. mercy in saving *A.* 27:46. weary of *A.* ‖ 32:30. *A.* is preserved 48:15. fed me all *A.* ‖ Nu. 23:10. let *A.* die Jud. 12:3. I put *A.* ‖ 1 S. 18:18. what is *A.* 1 S. 20:1. seeketh *A.* 22:23. 2 S. 16:11. 2 :24. *A.* he much set by ‖ 28:9. snare for *A.* 2 S. 1:9. *A.* is whole ‖ 18:13. falsehood ag. *A.* 1 K. 19:4. take away *A.* ‖ 10. seek *A.* 14. 2 K. 1:13. let *A.* be precious, 14. Est. 7:3. Jb. 6:11. prolong *A.* ‖ 7:7. *A.* is but a wind 7:15. death rather than *A.* 9:21. ‖ 10:1. ‖ 13:14. Ps. 7:5. tread down *A.* ‖ 23:6. all days of *A.* 26:9. gather not *A.* ‖ 27:1. Lord is strength of *A.* 27:1. dwell all *A.* ‖ 31:10. *A.* is spent, 13. 35:7. seek *A.* ‖ 42:8. God of *A.* ‖ 64:1. preserve 88:3. *A.* draweth nigh to grave, 143:3. Is. 38:12. cut off *A.* La. 3:53. ‖ 58. redeemed Jon. 2:6. brought up *A.* ‖ 4:3. O Lord, take *A.* Jn. 10:15. I lay down *A.* for sheep, 17. ‖ 13:37. Ac. 20:24. nor count I *A.* dear to myself, so

This LIFE. Ps. 17:14. their portion in *A.* thy Ec. 6:12. good in *A.* ‖ 9:9. thy portion in *A.* Lu. 8:14. cares of *A.* 21:34. ‖ Ac. 5:20. words of 1 Co. 6:3. pertain to *A.* 4. ‖ 15:19. if in *A.* only 2 Ti. 2:4. affairs of *A.* ‖ 1 Jn. 5:11. *A.* in his Son

Thy LIFE. Ge. 19:17. escape for *A.* ‖ 47:28. Ex. 4:19. sought *A.* ‖ De. 28:66. *A.* hang Jud. 18:25. lose *A.* ‖ Ru. 4:15. restorer of *A.* 1 S. 19:11. save not *A.* ‖ 2 :24. *A.* set by 2 S. 4:8. sought *A.* ‖ 19:5. have saved *A.* 1 K. 20:31. will save *A.* ‖ 39, 4. for his life, 42. Ps. 103:4. redeemeth *A.* ‖ Pr. 4:10. years of *A.* Pr. 4:13. she is *A.* ‖ 9:11. years of *A.* increased Is. 44:1. people for *A.* ‖ Jer. 4:30. seek *A.* 11:21. Jer. 39:18. *A.* shall be for a prey to thee, 45:5. La. 3:23. than in *A.* time ‖ Jn. 13:37. lay *A.*

To LIFE. 2 K. 8:1. restored *A.* 5.

Pr. 10:10. teadeth *A.* ‖ 11:19. 19:23. Mat. 7:14. narrow the way that leadeth *A.* Jn. 5:24. is passed from death *A.* ‖ Jn. 3:11. Ac. 11:18. to Gentiles granted repentance *A.* Ro. 7:10. orda ned *A.* ‖ He. 11:35. raised *A.*

LIFT, *v.* signifies. (1) *To raise up*, Ge. 37:28. (2) *To pray*, Ps. 121:1. (3) *To restore*, Ge. 40:13. (4) *To behold*, Is. 40:26. (5) *To bless*, Lu. 9:22. (6) *To shake off as th*, He. 12:12. Ge. 7:17. ark was *l.* up ‖ 31:18. *l.* up the lad 37:2 *l.* up Joseph ‖ 40:13. *l.* up thy head, 19. Ex. 7:20. *l.* up the rod ‖ 9:25. *l.* up a tool Nu. 6:26. Lord *l.* up his countenance on thee 14:4. *l.* yourselves ‖ 23:24. *l.* as a young lion De. 20:4. help him to *l.* ‖ 27:5. nor *l.* tool Jos. 4:18. feet were *l.* up ‖ Ru. 3:14. *l.* clothes 2 S. 3:39. *l.* up his spear, 18. ‖ 1 Ch. 11:11. 1 K. 18:4. *l.* up thy prayer for remo. Is. 37:4. 1 Ch. 13:2. kingdom *l.* up ‖ 25:5. to *l.* up horn 2 Ch. 17:6. his heart was *l.* up in ways of Lord Ezr. 1:4. *l.* him up ‖ 9:6. I blush to *l.* up my Jb. 5:7. sparks *l.* up ‖ 10:15. not *l.* up my head 11:15. then shalt thou *l.* up thy face, 22:26. 31:21. if I *l.* up my hand ‖ 29. or *l.* up myself Ps. 4:6. *l.* up the light ‖ 7:6. O Lord *l.* up thyself 9:13. not *l.* soul to vanity ‖ 7. *l.* your heads, 9. 27:7. to thee, O Lord, I *l.* my soul, 86:4. 143:8. 28:2. I *l.* my hands ‖ 9. *l.* them up forever 74:3. *l.* up thy feet ‖ 75:4. *l.* not horn, 5. 89:2. *l.* head ‖ 93:3. floods *l.* up their waves 94:2. *l.* up thyself ‖ 110:7. *l.* up the head Ec. 4:10. *l.* up his fellow ‖ Is. 2:4. not *l.* sword Is. 5:26. *l.* ensign ‖ 10:15. as if staff *l.* itself 10:24. *l.* up his staff ‖ 26. shall *l.* it up after 13:2. *l.* ye a banner ‖ 33:10. I will *l.* myself 59:19. *l.* up a standard, 62:10. Jer. 50:42. Jer. 7:16. nor *l.* up prayer, 11:14. ‖ 51:14. *l.* a shout La. 3:41. let us *l.* up our heart with our hands Ez. 1:19. creatures *l.* up ‖ 8:3. spirit *l.* me, 11:1. 10:16. cherubims *l.* up their wings, 19. ‖ 11:22. 17:14. not *l.* itself up ‖ 25:28. *l.* up buckler Zeh. 1:21. *l.* up their horn over land of Judah 5:7. *l.* up a talent ‖ 9. *l.* up the ephah between Mat. 12:11. *l.* out on Sab. ‖ Mk. 1:31. *l.* her up Lu. 13:11. in no wise *l.* herself ‖ 21:28. *l.* heads Jn. 8:28. *l.* up Son of man, 12:34. ‖ Ja. 4:10.

See Eyes.

LIFT *Hand*. Ge. 14:22. ‖ 41:44. Le. 9:22. Nu. 20:11. De. 32:40. 2 S. 20:21. 1 K. 11:26. Ps. 10:12. 28:2. ‖ 63:4. ‖ 119:148. ‖ 131:29. Is. 49:22. La. 2:19. Ez. 44:12. Mi. 5:9. Lu. 24:50. He. 12:12.

LIFT *Voice*. Ge. 21:16. ‖ 27:38. ‖ 39:18. Jud. 2:4. ‖ 9:7. ‖ 21:2. Ru. 1:9. 1 S. 11:4. 24:16. ‖ 30:4. 2 S. 3:32. ‖ 13:36. 2 Ch. 5:13. Jb. 38:34. Is. 10:30. 24:14. ‖ 40:9. ‖ 42:2,11. ‖ 52:8. ‖ 58:1. Jer. 22:20. Ez. 21:22. Lu. 11:27. Ac. 2:14. ‖ 4:24. ‖ 14:11. ‖ 22:22.

LIFTED, *p.* Ge. 29:11. Jacob *l.* up his voice 31:10. *l.* up his eyes, 13:10. ‖ 18:2. ‖ 22:13. ‖ 33:1. Nu. 14:1. *l.* up their voice, Jb. 2:12. Ps. 93:3. De. 8:14. thy heart be *l.* up, and forget, 17:20. Jud. 8:28. *l.* heads ‖ 2 S. 22:49. *l.* on high 2 K. 19:10. heart *l.* thee up, 2 Ch. 26:16. ‖ 32:25. Ps. 27:6. my head be *l.* up, 30:1. ‖ 102:10. 41:9. hath *l.* up his heel against me, Jn. 13:18. 74:5. *l.* up axes ‖ 106:26. *l.* up his hand against Pr. 20:17. legs *l.* up ‖ 30:13. eyelids *l.* up Is. 2:12. day of Lord on every one *l.* up, 13,14. 6:1. high and *l.* up ‖ 23:11. thy hand is *l.* up 37:23. *l.* up eyes ‖ Jer. 51:9. judgment *l.* up Ez. 1:20. wheels *l.* up ‖ 3:14. spirit *l.* me up 20:5. *l.* up mine hand, 15,28,42. ‖ 47:14. 28:2. thine heart is *l.* up, 5,17. ‖ 31:10. ‖ 36:7. Da. 5:20. his heart *l.* 23. ‖ 7:4. beast *l.* up 8:3. I *l.* up mine eyes and saw, 10:5. Ha. 2:4. soul which is *l.* ‖ 3:10. deep *l.* up Zeh. 9:16. as stones of crown *l.* ‖ 14:10. land *l.* Ma. 2:19. *l.* up the face ‖ Mk. 9:27. Jesus *l.* up Lu. 6:20. *l.* his eyes ‖ 17:13. *l.* their voices Jn. 3:14. *l.* up serpent ‖ 12:32. I, if I be *l.* up 1 Ti. 3:6. lest *l.* up with pride ‖ Re. 10:5. *l.* hand

LIFTER, *s.* Ps. 3:3. the *l.* up of mine head

LIFTEST, *v.* Jb. 30:22. Ps. 9:13. ‖ 18:48. Pr. 2:3. *l.* up thy voice for understanding

LIFTETH, *v.* De. 24:15. *l.* his soul to it 1 S. 2:7. low and *l.* up, 8. ‖ 2 Ch. 25:19. heart *l.* Jb. 39:18. ostrich *l.* ‖ Ps. 107:25. wind *l.* waves Ps. 113:7. *l.* the needy ‖ 147:6. *L. l.* up the meek Is. 18:3. *l.* ensign ‖ Jer. 51:3. *l.* brigandine Na. 3:3. the horseman *l.* up the bright sword

LIFTING, *p.* Jud. 15:17. *l.* up of jaw-bone 1 Ch. 11:20. *l.* his spear ‖ 15:16. *l.* up voice 2 Ch. 32:26. humbled for *l.* ‖ Ne. 8:6. *l.* hands Jb. 22:29. there is *l.* up ‖ Ps. 141:2. *l.* hands Pr. 30:32. foolishly in *l.* ‖ Is. 9:18. *l.* of smoke Is. 33:3. at *l.* of thyself ‖ 1 Ti. 2:8. *l.* holy hands

LIGHT, *a.* Ge. 44:3. soon as morning was *l.* Nu. 21:5. *l.* bread ‖ De. 27:16. setteth *l.* by Jud. 9:4. *l.* persons ‖ 19:26. was till it was *l.* 1 S. 14:35. till morning *l.* ‖ 18:23. a *l.* thing 2 S. 2:18. Asah. *l.* of foot ‖ 1 K. 16:31. a *l.* thing 2 K. 3:18. a *l.* thing, 20:10. Is. 49:6. Ez. 8:17. Ps. 139:11. be *l.* about me ‖ Ez. 22:7. set *l.* by fa. Mi. 2:1. morning is *l.* ‖ Zph. 3:4. prophets *l.* Zeh. 14:7. that at evening time it shall be *l.* Mat. 11:30. my burden *l.* ‖ 22:5. made *l.* of it 2 Co. 4:17. our *l.* affliction worketh for us a far

LIGHT, *s.* signifies, (1) *That quality of the medium of sight by which we see*, Ex. 10:23. (2) *The sun, which is the fountain of light*, Ec. 11:7. (3) *A successor*, 1 K. 11:36. (4) *Joy, comfort, and felicity*, Est. 8:16. Ps. 97:11. (5) *Spiritual knowledge*, Is. 8:20. (6) *Support and deliverance*, Mi. 7:8. (7) *Holiness*, 1 Jn. 1:7. (8) *Christ Jesus*, Jn. 1:4. ‖ 8:12. (9) *The gospel*, Ps. 119:105. 2 Co. 4:4. (10) *Ministers*, Mat. 5:14. (11) *Believers*, Ep. 5:8. (12) *All spiritual good things*, 1 Pe. 2:9. (13) *The love, grace, and favor of God*, Ps. 89:15.

Ge. 1:3. let there be *l.* ‖ 4. God saw the *l.* that 5. called *l.* day ‖ 16. greater *l.* the lesser *l.* to rule Ex. 10:23. Israel had *l.* ‖ 14:20. pillar gave *l.* 25:6. oil for *l.* 27:20. ‖ 35:8. ‖ 39:37. Le. 24:2. 1 S. 29:10. soon as ye have *l.* depart 2 S. 21:17. quench not *l.* ‖ 23:4. *l.* of morning 1 K. 7:4. *l.* was against *l.* ‖ 11:36. may have a *l.* Ne. 8:13. read from the *l.* ‖ 9:19. pillar to show *l.* Est. 8:16. the Jews had *l.* joy, and gladness Jb. 3:4. nor *l.* shine on it ‖ 9. let it look for *l.*

16. which never saw *l.* ‖ 20. why *l.* given, 23. 4:18. in angels he put *l.* ‖ 10:22. *l.* as darkness 12:22. bringeth out to *l.* ‖ 25. grope without *l.* 18:5. *l.* of wicked be put out, 6. 38:15. 22:28. *l.* shine on ways ‖ 24:13. rebel against *l.* 24:14. rising with *l.* ‖ 16. they know not the *l.* 25:3. his *l.* arise ‖ 28:11. bringeth forth to *l.* 31:26. if I beheld the *l.* ‖ 33:28. see the *l.* 33:30. *l.* of living ‖ 36:30. spreadeth his *l.* upon 36:32. covereth *l.* ‖ 37:13. directeth his *l.* to ends 37:21. cloud of *l.* 15. ‖ 21. bright *l.* in clouds 38:19. where *l.* dwelleth ‖ 24. by what is *l.* parted 41:18. by his neesings a *l.* doth shine, his eyes Ps. 4:6. lift up the *l.* ‖ 27:1. the Lord is my *l.* 37:6. righteousness as *l.* ‖ 38:10. *l.* is gone from 49:19. never see *l.* ‖ 74:16. hast prepared the *l.* 78:14. *l.* of fire ‖ 97:11. *l.* is sown for righteous Ps. 104:2. coverest with *l.* ‖ 118:27. L. showed *l.* 119:105. word is a *l.* ‖ 130. entrance of word *l.* 139:12. darkness and *l.* alike ‖ 148:3. stars of *l.* Pr. 4:18. as the shining *l.* ‖ 6:23. the law is *l.* 13:9. *l.* of righteous rejoiceth, 15:30. ‖ 21:4. Ec. 11:7. the *l.* is sweet ‖ 12:2. *l.* not darkened Is. 5:20. put darkness for *l.* ‖ 30. *l.* is darkness 8:20. no *l.* in them ‖ 9:2. on them *l.* shined 10:17. *l.* of Israel ‖ 13:10. the moon not cause her *l.* to shine, Mat. 24:29. Mk. 13:24. 30:26. *l.* of the moon as *l.* of sun, *l.* of sun as 5:24. rest for a *l.* ‖ 59:9. we wait for *l.* behold 60:19. an everlasting *l.* ‖ Jer. 4:23. had no *l.* Jer. 25:10. take *l.* of candle ‖ 31:35. sun for a *l.* Ez. 32:8. the *l.* of the *l.* I will make dark Da. 2:22. *l.* dwelleth ‖ 5:11. *l.* found in Daniel Ho. 6:5. judgments as *l.* ‖ Mi. 7:9. bring me to *l.* Ha. 3:4. brightness as *l.* ‖ 11. *l.* of thine arrows Zph. 3:5. judgment to *l.* ‖ Zeh. 14:6. not clear Mat. 4:16. *l.* is sprung ‖ 5:14. *l.* of the world, 15. 5:16. let your *l.* so shine ‖ 6:22. *l.* of the body 17:2. white as the *l.* ‖ Lu. 2:32. *l.* to Gentiles Lu. 8:16. see the *l.* 11:33. ‖ 16:8. children of *l.* Jn. 1:4. *l.* of men ‖ 7. bear witness of that *l.* 8. 9. the true *l.* ‖ 3:19. *l.* is come into the world 3:20. hateth *l.* ‖ 21. doth truth, cometh to the *l.* 5:35. a burning and a shining *l.* and ye were 8:12. I am the *l.* of world, 9:5. ‖ 11:9. seeth 11:10. no *l.* in him ‖ 12:35. *l.* with you, walk 12:36. believe in the *l.* ‖ 46. I am come a *l.* in Ac. 9:3. shined a *l.* 12:7. ‖ 22:6,9,11. ‖ 26:13. 13:47. a *l.* to Gentiles ‖ 16:29. called for a *l.* 20:23. show *l.* to the people and the Gentiles Ro. 2:19. a *l.* of them ‖ 13:12. armor of *l.* 1 Co. 4:5. who will bring to *l.* the hidden things 2 Co. 4:4. lest *l.* of gospel, 6. ‖ 11:14. angel of *l.* Ep. 5:8. now are ye *l.* ‖ 13. make manifest, is *l.* Col. 1:12. saints in *l.* ‖ 1 Th. 5:5. children of *l.* 1 Ti. 6:16. dwelling in *l.* ‖ 2 Ti. 1:10. life to *l.* 1 Pe. 2:9. marvellous *l.* ‖ 2 Pe. 1:19. as to a *l.* 1 Jn. 1:5. God is *l.* ‖ Re. 18:23. *l.* of a candle Re. 21:11. her *l.* ‖ 23. Lamb is *l.* ‖ 22:5. need no *l.*

See Countenance, Darkness.

Give LIGHT. Ge. 1:15,17. Ex. 13:21. ‖ 25:37. Nu. 8:2. 2 K. 8:19. Ne. 9:12. Ps. 105:39. Is. 13:10. ‖ 42:6. ‖ 60:19. Ez. 32:7. Mat. 5:15. 2 Co. 4:6. Ep. 5:14.

In the LIGHT. Ps. 56:13. Is. 2:5. ‖ 50:11. Jn. 12:36. 1 Jn. 1:7. ‖ 2:9,10. Re. 21:24.

Thy LIGHT. Ps. 36:9. ‖ 43:3. Is. 58:8,10. ‖ 60:1,3,19,20.

LIGHT, ED. Ex. 25:37. *l.* lamps, 40:4,25. Ps. 18:28. wilt *l.* my candle ‖ Mat. 5:15. neither do men *l.* a candle, and

Lu. 8:16. no man when he hath *l.* a candle, 11:33. 15:8. a candle, and sweep ‖ Re. 7:16. nor sun *l.* on

LIGHT, *v.* 2 S. 17:12. Ru. 2:3.

LIGHTED, *p.* Ge. 24:64. saw Isaac, she *l.* off 28:11. Jacob *l.* ‖ Jos. 15:18. she *l.* Jud. 1:14. 1 S. 25:23. Abigail *l.* ‖ 2 K. 5:21. Naaman 2 K. 10:15. Jehu *l.* ‖ Is. 9:8. word *l.* on Israel

LIGHTEN, *v.* 2 S. 22:29. will *l.* my darkness Ezr. 9:8. *l.* eyes ‖ Ps. 13:3. *l.* mine eyes lest Lu. 9:32. a light to *l.* ‖ Re. 21:23. glory did *l.*

LIGHTEN, *v.* 1 S. 6:5. *l.* hand ‖ Jon. 1:5. to *l.* it

LIGHTENED, *p.* Ps. 34:5. looked and were *l.* Ps. 77:18. *l.* world ‖ Ac. 27:18. *l.* the ship, 38. Re. 18:11. the earth was *l.* with his glory

See Enlightened.

LIGHTENETH, *v.* Pr. 29:13. Lu. 17:24

LIGHTER, *a.* 1 K. 12:4. yoke *l.* 9,10. 2 Ch. 10:10 Ps. 62:9. *l.* than vanity ‖ Is. 49:16. Ez. 8:17.

LIGHTEST, *v.* Nu. 8:2. when *l.* the lamps

LIGHTETH, *v.* De. 19:5. Jn. 1:9.

LIGHTING, *p.* Is. 30:30. *l.* of arm ‖ Mat. 3:16.

LIGHTLY, Ge. 26:10. *l.* lain ‖ Is. 9:1. afflicted Jer. 4:24. hills moved *l.* ‖ Mk. 9:39. *l.* speak

See Esteemed.

LIGHTNESS, *s.* Jer. 3:9. *l.* of her whoredoms 23:32. to err by their *l.* ‖ 2 Co. 1:17. did I use *l.*

LIGHTNING, *s.* 2 S. 22:15. he sent *l.* Jb. 28:26. a way for *l.* ‖ 37:3. directeth his *l.* 38:25. a way for *l.* ‖ Ps. 144:6. cast forth *l.* Ez. 1:13. went forth *l.* ‖ 14. appearance of *l.* Da. 10:6. appearance of *l.* ‖ Na. 3:13. *l.* of spear Zeh. 9:14. his arrow shall go forth as the *l.* Mat. 24:27. as *l.* cometh out of east, Lu. 17:24. 28:3. countenance as *l.* ‖ Lu. 10:18. Satan as *l.*

LIGHTNINGS, *s.* Ex. 19:16. thunders *l.* 20:18. Jb. 37:3. *l.* to the end ‖ 38:35. canst send *l.* Ps. 18:14. shot out *l.* ‖ 77:18. *l.* enlightened, 97:4. 78:48. flocks to *l.* ‖ 135:7. he maketh *l.* for Jer. 10:13. maketh *l.* 51:16. ‖ Na. 2:4. like *l.* Zeh. 10:1. make ‖ Re. 4:5. ‖ 8:5. ‖ 11:19. ‖ 16:18.

LIGHTS, *s.* Ge. 1:16. made two great *l.* the 1 K. 6:4. narrow *l.* ‖ Ps. 136:7. great *l.*

Ez. 32:8. bright *l.* ‖ Lu. 12:35. *l.* burning Ac. 20:8. many *l.* ‖ Phil. 2:15. shine as *l.* in Ja. 1:17. cometh down from the Father of *l.*

LIGN-ALOES, *s.* *See the wood of aloes*, Nu. 24:6.

LIGURE, *s.* Ex. 28:19. a *l.* an agate, 39:12.

It is the same with Jacinth. *See* Jacinth.

LIKE, *a.* Ex. 15:11. who is *l.* unto thee, De. 33:29. ‖ 1 K. 8:23. 2 Ch. 6:14. Ps. 35:10. 30:32. nor make any ointment *l.* it, 33,38. 34:1. tables *l.* first ‖ Nu. 23:10. end *l.* his De. 18:15. prophet *l.* me, Ac. 3:22. ‖ 7:37 29:23. *l.* overthrow ‖ 34:10. not *l.* to Moses

* *See engraving, next page.*

Jos. 10:14. no day *l.* that || Jud. 13:6. *l.* angel Jud. 16:12. *l.* a thread || 17. *l.* another man Ru. 4:11. *l.* Rachel, *l.* Leah || 12. *l.* Pharez 1 S. 2:2. *l.* our God || 9. quit *l.* men, 1 Co. 16:13. 2 S. 7:23. *l.* thy people || 22:34. *l.* hinds' feet 1 K. 3:12. none *l.* thee || 10:20. not the *l.* 18:44. *l.* a man's hand || 20:25. *l.* army lost 2 K. 14:3. not *l.* David || 17:15. not do *l.* them Jb. 5:26. *l.* a shock of corn || 10:10. *l.* cheese 11:12. *l.* ass's colt || 12:25. *l.* a drunken man 14:2. *l.* a flower || 15:16. iniquity *l.* water 16:14. *l.* a giant || 20:7. perish *l.* his dung 21:11. *l.* a flock || 34:7. *l.* Job || 36:22. *l.* him 38:3. *l.* a man || 40:9. an arm *l.* God? or 41:33. not his *l.* || 42:8. *l.* my servant Job Ps. 1:3. *l.* a tree || 4. *l.* chaff || 7:2. *l.* a lion 22:14. heart *l.* wax || 31:12. *l.* a broken vessel 37:2. *l.* grass || 35. *l.* a green bay-tree, yet 49:12. *l.* the beasts, 20. || 52:8. *l.* olive-tree 55:6. wings *l.* dove || 58:4. *l.* the deaf adder 82:7. die *l.* men || 89:8. *l.* to thee, 113:5. 92:12. *l.* palm-tree, grow *l.* a cedar || 102:4. 102:6. *l.* an owl || 26. old *l.* a garment, as a 103:13. *l.* as a father || 104:2. *l.* a curtain 105:41. *l.* a river || 109:18. *l.* water, *l.* oil 115:8. *l.* to them, 135:18. || 147:17. snow *l.* wool Pr. 18:19. *l.* bars || 23:32. biteth *l.* serpent 25:28. *l.* a city broken || 26:4. lest *l.* to him Song 2:9. *l.* a roe, 17. | 8:14. || 3:6. *l.* pillars 5:13. lips *l.* lilies || 7:7. *l.* a palm-tree and Is. 1:9. *l.* Gomorrah || 18. sins red *l.* crimson 14:10. art *l.* to us || 14. be *l.* the Most High 22:18. toss *l.* a ball || 38:14. *l.* a crane, or a 46:5. we may be *l.* || 57:20. *l.* troubled sea 58:1. *l.* a trumpet || 59:10. grope *l.* the blind 59:19. *l.* a flood || 66:12. peace to her *l.* a river Jer 9:16. Jacob not *l.* them || 17:6. *l.* heathen 23:29. word *l.* fire || 26:6. *l.* Shiloh, 18. 29:22. *l.* Ahab || 36:32. *l.* words || 38:9. *l.* to die Da. 3:25. *l.* Son of God, 7:13. || 5:21. *l.* oxen Ho. 4:9. *l.* priest, *l.* people || 14:8. *l.* fir-tree Jo. 2:2. not been the *l.* || Am. 6:5. *l.* David Mat. 3:16. *l.* a dove, Mk. 1:10. Lu. 3:22. 6:39. *l.* one of these || 11:16. *l.* children sitting 13:31. *l.* a grain of mustard || 33. *l.* leaven 41. *l.* treasure || 15. *l.* a merchant || 47. *l.* a net 52. *l.* a householder || 22:2. *l.* to a certain king 22:39. second is *l.* to it || 23:27. *l.* to whited Jn. 7:46. spake *l.* this man || 9:9. he is *l.* him Ac. 8:32. *l.* a lamb || 14:15. *l.* passions || 17:29. Ro. 1:23. *l.* corruptible || 6:4. *l.* as Christ was Phil. 3:21. *l.* his glorious || 1 Th. 2:14. *l.* things He. 2:17. *l.* his brethren, 4:15. || 7:3. *l.* Son of G. Ja. 1:6. *l.* a wave || 23. *l.* a man beholding his 5:17. *l.* passions || 1 Pe. 3:21. the *l.* figure 2 Pe. 1:1. *l.* precious faith || 1 Jn. 3:2. be *l.* him Re. 1:13. *l.* Son of man, 14:14. || 13:4. *l.* beast 13:11. *l.* a lamb || 16:13. frogs || 18:18. this city

LIKE, *v.* De. 25:7. if man *l.* not to take her, 8. Ro. 1:28. even as they did not *l.* to retain God

LIKE *Manner.* Ex. 7:11. | 23:11. De. 22:3. Jud. 11:17. 1 S. 19:24. Ne. 6:5. Is. 51:6. Mk. 13: 29. Lu. 6:23. | 20:31. Ac. 1:11. 1 Ti. 2: 9. Ju. 7.

LIKE-*Minded*, *a.* Ro. 15:5. Phil. 2:2,20.

None LIKE. Ex. 8:10. | 9:14,24. De. 33:26. 1 S. 10:24. | 21:9. 2 S. 7:22. 1 K. 3:12. | 21:25. 2 K. 18:5. 1 Ch. 17:20. Jb. 1:8. | 2:3. Ps. 86:8. Is. 46:9. Jer. 10:6,7. | 30:7. Da. 1:19.

Such LIKE. Ez. 18:14. Mk. 7:8. Ga. 5:21.

LIKED, *p.* 1 Ch. 28:4. sons of my fath. he *l.* me

LIKEN, *v.* Is. 40:18. to whom *l.* God, 25. | 46:5. La. 2:13. 1 *l.* thee || Mat. 7:24. *l.* to a man Mat. 11:16. whereto *l.* Mk. 4:30. Lu. 7:31.

LIKENED, *p.* Ps. 89:6. who can be *l.* to the L. Jer. 6:2. *l.* dau. of Zion || Mat. 7:26. *l.* to foolish Mat. 13:24. king. of heaven is *l.* 18:23. | 25:1.

LIKENESS, *s.* signifies, (1) *Form or representation*, Ex. 1:5. (2) *An image of a person or thing*, Is. 40:18. (3) *Semblance*, Ge. 5:3. Ge. 1:26. after our *l.* || 5:3. son in his own *l.* Ex. 20:4. not make the *l.* De. 4:16. | 5:8. Ps. 17:12. *l.* as a lion || 17:15. with thy *l.* Is. 13:4. *l.* of a great people || 40:18. what *l.* Ez. 1:5. *l.* of living creatures, 10,13—28. | 8:2. 10:21. *l.* of hands || 19:10. a vine in thy *l.* Ac. 14:11. gods in *l.* of men || Ro. 6:5. of death Ro. 8:3. *l.* of sinful flesh || Phil. 2:7. *l.* of man

LIKETH, *v.* De. 23:16. Est. 8:8. Am. 4:5.

LIKEWISE, *ad.* De. 12:30. even so will I do *l.* 15:17. shalt do *l.* 22:3. Jud. 7:17. Lu. 3:11. Mat. 18:35. so *l.* 21:37. | 26:35. Lu. 17:10. Lu. 10:37. go and do *l.* || 13:3. shall *l.* perish, 5. He. 2:14. himself *l.* took part of the same

LIKHI, *Law, doctrine.* The son of *Shemida*, 1 Ch. 7:19.

LIKING, *s.* Jb. 30:4. good *l.* || Da. 1:10. worse *l.*

LILIES, *s.* 1 K. 7:26. flowers of *l.* 2 Ch. 4:5. Song 2:16. feedeth among *l.* 4:5. | 6:3. 5:13. lips like *l.* || 6:2. to gather *l.* || 7:2. with Mat. 6:28. consid. *l.* how they grow, Lu. 12:27.

LILY, *s.* *It is a white, tall, beautiful, fragrant and medicinal flower*, Mat. 6:28.

Song 2:1. *l.* of valleys || 2. *l.* among thorns Ho. 14:5. Israel shall grow as the *l.* and cast

LILY-*Work*, *s.* 1 K. 7:19,22.

LIME, *s.* Is. 33:12. || Am. 2:1. bones into *l.*

LIMIT, ED, *v.* and *p.* Ps. 78:41. Ez. 43:12.

LIMITETH, *v.* He. 4:7. he *l.* a certain day

LINEAGE, *s.* Lu. 2:4. of the *l.* of David

LINE, *s.* signif. (1) *A cord to measure*, 1 K. 7: 15. (2) *Instruction*, Ps. 19:4. (3) *A portion*, Ps. 16:6. (4) *Doctrine*, Is. 28:10. (5) *Destruction*, 2 K. 21:13.

Jos. 2:18. *l.* of scarlet, 21. || 2 S. 8:2. one *l.*

1 K. 7:15. a *l.* of 12 cubits || 23. a *l.* of 30 cubits 2 K. 21:13. *l.* of Samaria || Jb. 38:5. stretched *l.* Ps. 19:4. *l.* is gone || 78:55. inheritance by *l.* Is. 18:2. a nation of *l.* *l.* || 28:10. *l.* upon *l.* 13. 28:17. judgment to *l.* || 34:11. *l.* of confusion 34:17. divided by *l.* || 44:13. it out with a *l.* Jer. 31:39. measuring *l.* || La. 2:8. stretched *l.* Ez. 40:3. *l.* of flax || 47:3. man had the *l.* in Am. 7:17. divided by *l.* || Zch. 1:16. | 2:1.

2 Co. 10:16. not to boast in another man's *l.*

LINES, *s.* 2 S. 8:2. with two *l.* measured he Ps. 16:6. the *l.* are fallen in pleasant places

LINES, *Nets.* 2 Ti. 4:21.

LINEN, *s.* Ex. 28:42. make *l.* breeches to cover Le. 6:10. *l.* garment, 13:47—59. | 16:4,23,32. Ez. 44:17,18.

19:19. mingled of *l.* and woollen, De. 22:11. 1 S. 2:18. *l.* ephod, 22:18. 2 S. 6:14.

1 K. 10:28. *l.* yarn || Jer. 13:1. *l.* girdle

Mat. 27:59. *l.* cloth, Mk. 14:51. Jn. 19:40. Lu. 24:12. *l.* clothes, 23:53. Jn. 20:5,6.

Re. 15:6. white *l.* || 19:8. arrayed in fine *l.*

LINGERED, *p.* Ge. 19:6. Let *l.* || 43:10.

LINGERETH, *v.* 2 Pe. 2:3. judgment *l.* not

Lign-Aloe — Aloe Socotrina.

LINTEL, S, *s.* Ex. 12:22. strike the *l.* 23.

1 K. 6:31. *l.* and posts || Am. 9:1. smite the *l.*

Zph. 2:14. bittern shall lodge in the upper *l.*

LION, *s.* *The king of beasts, whose roaring makes all the beasts of the forest tremble. It is the most majestic, bold, fierce, nimble, generous and grateful of all wild beasts. It often spares such as prostrate themselves before it; seldom destroying women or children. If a man and beast be offered at the same time, it spareth the man.* ' *It hath various names in Scripture; sometimes it is called* Arjeh, *i. e.* a roarer, Ps. 7:2. Labie, *i. e.* bold, courageous, Ps. 57:4. Kephir, *i. e.* lurking; *and* Schachal, *i. e.* of a ramping or fierce nature, Ps. 91:13. *And* Laish, *i. e.* of subduing his prey, Pr. 30: 30.' AINSWORTH.

To which are compared, (1) *Jesus Christ*, Re. 5:5. (2) *Judah*, Ge. 49:9. (3) *The devil*, 1 Pe. 5:8. (4) *Tyrants*, 2 Ti. 4:17. (5) *Some pretended difficulties*, Pr. 22:13.

Ge. 49:9. Judah couched as a *l.* and as an old *l.*

Nu. 23:24. as a young *l.* || 24:9. as a great *l.*

De. 33:20. Gad dwelleth as a *l.* and teareth

Jud. 14:5. a *l.* roared || 18. what is stron. than *l.*

1 S. 17:34. *l.* took a lamb || 2 S. 17:10. heart of 2 S. 23:20. slew two *l.* like men, 1 Ch. 11:22.

1 K. 13:24. a *l.* met him || 25. *l.* standing, 26. 20:36. a *l.* shall slay thee; a *l.* found him

Jb. 4:10. roaring of the *l.* || 11. old *l.* perisheth 10:16. as a fierce *l.* 28:8. || 38:39. hunt for *l.*

Ps. 7:2. a *l.* rending || 10:9. secretly as a *l.* 17:12. a young *l.* lurking || 22:13. a roaring *l.* 91:13. shall tread on the *l.* the young *l.* and

Pr. 19:12. king's wrath as roaring of a *l.* 20:2. 22:13. a *l.* in the way, 26:13. || 28:1. bold as a *l.* 30:30. a *l.* which is strongest among beasts

Ec. 9:4. a dead *l.* || Is. 11:6. calf and young *l.*

Is. 11:7. *l.* eat straw, 65:25. || 21:8. a *l.* my lord 29:1. *l.* of God || 31:4. like as young *l.* 30:6. 35:9. no *l.* be there || 38:13. as a *l.* will he

Jer. 2:30. prophets like a *l.* || 4:7. *l.* is come up 5:6. a *l.* shall slay || 12:8. heritage is as a *l.* 25:38. covert as a *l.* || 49:19. come like a *l.*

La. 3:10. to me as a *l.* || Ez. 1:10. face as a *l.*

Ez. 10:14. face of a *l.* || 19:3. a young *l.* 5:6. 22:25. like a roaring *l.* || 32:2. young *l.* 41:19.

Da. 7:4. like a *l.* || Ho. 5:14. be as a young *l.*

Ho. 11:10. roar like a, 13:7,8. || Jo: 1:6. teeth of

Am. 3:4. will a *l.* roar, 8. || 12. mouth of the *l.*

Mi. 5:8. remnant of Jacob shall be as a *l.* among

Na. 2:11. old *l.* walketh || 12. *l.* did tear in 2 Ti. 4:17. mouth of *l.* || 1 Pe. 5:8. a roaring *l.*

Re. 4:7. first beast like a *l.* || 5:5. *l.* of Judah 10:3. as when a *l.* roareth || 13:2. as mouth of *l.*

See BEAR.

LIONESS, ES, *s.* Ez. 19:2. Na. 2:12.

LIONS, *s.* 2 S. 1:23. were stronger than *l.*

1 K. 7:29. on borders were *l.* || 36. graved *l.* 10:19. two *l.* stood beside stays, 2 Ch. 9:18.

2 K. 17:25. *l.* sent *l.* 26. || 1 Ch. 12:8. faces of *l.*

Jb. 4:10. teeth of young *l.* || 38:39. appetite of *l.*

Ps. 22:21. save me from *l.* || 34:10. *l.* do lack 35:17. darling from *l.* || 57:4. soul among *l.* 58:6. teeth of young *l.* || 104:21. young *l.* roar Song 4:8. dens || Is. 5:29. roar like young *l.*

Is. 15:9. bring *l.* on him || Jer. 2:15. *l.* roared Jer. 50:17. *l.* have driven || 51:38. roar like *l.*

Ez. 19:2. lay among *l.* 6. || 38:13. young *l.*

Da. 6:21. *l.* had the mastery of them, 27.

Na. 2:11. feed. place of young *l.* 13. Zch. 11:3.

Zph. 3:3. princes are *l.* || He. 11:33. mouths of *l.*

Re. 9:8. as the teeth of *l.* || 17. as heads of *l.*

See DEN.

LION'S *Whelp*, *s.* Ge. 19:9. De. 33:22. Jb. 4:11. | 28:8. Jer. 51:38.

LIP, *s.* is put for, (1) *Language*, Ge. 11:1. (2) *The tongue*, Pr. 10:19. (3) *External and hypocritical profession of religion.* Is. 29:13.

Ge. 11:1. of one *l.* || Le. 13:45. covering on *l.*

1 K. 9:26. *l.* of Red sea || 2 K. 2:13. *l.* of Jordan

Ps. 22:7. shoot out *l.* || Pr. 12:19. *l.* of truth

Ez. 36:3. *l.* of tongue || Ma. 3:17. upper *l.*

LIPS. Ex. 6:12. of uncircumcised *l.* 30.

Nu. 30:6. or uttered aught out of her *l.* 8:12.

1 S. 1:13. her *l.* moved || 2 K. 18:20. Is. 36:5.

Ps. 12:2. flattering *l.* 3. || 4. our *l.* our own 17:1. not feigned *l.* || 31:18. lying *l.* 120:2. 59:7. swords in *l.* 12. || 63:5. with joyful *l.* 140:3. adders' poison is under *l.* Ro. 3:13.

Pr. 4:24. perverse *l.* || 5:3. *l.* of a strange woman 7:21. flattering of her *l.* || 10:13. in *l.* wisdom 10:18. lying *l.* 12:22. | 17:4,7. Is. 59:3. 21. *l.* of righteous feed, 32. | 16:13. || 14:3. 14:7. not *l.* of knowledge || 23. talk of the *l.* 15:7. *l.* of wise disperse || 16:10. *l.* of the king 16:21. sweetness of *l.* || 18:6. a fool's *l.* enter 20:15. *l.* of knowledge are a precious jewel 24:2. *l.* talk of mischief || 26:23. burning *l.*

Ec. 10:12. *l.* of a fool || Song 7:9. *l.* to speak Is. 6:5. a man of unclean *l.* people of unclean *l.* 28:11. stammering *l.* || 29:13. with *l.* honor 57:19. fruit of *l.* peace || La. 3:62. *l.* that rose Ez. 24:22. not cover *l.* || 36:3. *l.* of talkers

Ho. 14:2. calves of *l.* || Mi. 3:7. cover their *l.*

Ma. 2:7. priests' *l.* || Mat. 15:8. honor with *l.*

1 Co. 14:21. other *l.* || He. 13:15. fruit of *l.*

His LIPS. Le. 5:4. Jb. 2:10. | 11:5. | 23:12. Ps. 21:2. | 106:33. Pr. 10:19. | 12:13. | 13:3. | 16:23,27,30. | 17:28. | 18:7,20. | 19:1. | 20:19. | 22:11. | 24:26. | 26:24. Song 5:13. Is. 11:4. | 30:27. Ma. 2:6. 1 Pe. 3:10.

My LIPS. Jb. 13:6. | 16:5. | 27:4. | 32:20. | 33: 3. Ps. 16:4. | 40:9. | 51:15. | 63:3. | 66:14. | 71: 23. | 89:34. | 119:13,171. | 141:3. Pr. 8:6,7. Jer. 17:16. Da. 10:16. Ha. 3:16.

Thy LIPS. De. 23:23. 2 K. 19:28. Jb. 8:21. | 15:6. Ps. 17:4. | 34:13. | 45:2. Pr. 5:2. | 22: 18. | 23:16. | 24:28. | 27:2. Song 4:3,11. Is. 6:7. Ez. 24:17.

LIQUOR, *s.* Nu. 6:3. || Song 7:2. wanteth not *l.*

LIQUORS. Ex. 22:29. offer first of thy *l.*

LISTED, *p.* Mat. 17:12. what they *l.* Mk. 9:13.

LISTEN, *v.* Is. 49:1. *l.* O isles, unto me, and

LISTETH, *v.* Jn. 3:8. || Ja. 3:4. governor *l.*

LITTERS, *s.* *Tilted wagons.* Is. 66:20.

LITTLE, *a.* signifies, (1) *A small quantity*, Ex. 16:18. (2) *Few in number*, Lu. 12:32. (3) *Modest, humble*, 1 S. 15:17. (4) *A short way or time*, Jb. 10:20. (5) *Of small account*, Jos. 22:17. (6) *Weak*, Lu. 12:28. (7) *Young*, Est. 3:13. (8) *Low*, Lu. 19:3.

Ge. 18:4. let a *l.* water, 24:17. || 30:30. but a *l.* 35:16. a *l.* way || 43:2. a *l.* food || 11. *l.* balm Ex. 12:4. if household too *l.* || 16:18. gathered *l.* 23:30. by *l.* and *l.* I will drive them, De. 7:22. De. 28:38. gather but *l.* in, Hag. 1:6,9.

Jos. 19:47. coast too *l.* || 22:17. iniquity too *l.*

Jud. 4:19. a *l.* water to drink, 1 K. 17:10.

1 S. 2:19. a *l.* coat || 14:29. I tasted a *l.* 43. 15:17. thou wast *l.* || 22:15. this *l.* or great

2 S. 12:3. one *l.* ewe lamb || 8. been too *l.*

1 K. 8:64. altar too *l.* || 12:10. my *l.* finger 17:12. a *l.* oil in a cruise || 13. make a *l.* cake 18:44. a *l.* cloud || 20:27. two *l.* flocks of kids

2 K. 5:2. a *l.* maid || 10:18. served Baal a *l.*

Ezr. 9:8. a *l.* reviving || Ne. 9:32. not seem *l.*

Jb. 4:12. received a *l.* || 10:20. take comfort a *l.* 26:14. how *l.* a portion || 36:2. suffer me a *l.*

Ps. 2:12. is kindled a *l.* || 8:5. *l.* lower, He. 2:7. 37:16. a *l.* a righteous man hath || 42:6. 65:12. *l.* hills, 72:3. | 114:4. || 68:27. *l.* Benjamin

Pr. 6:10. a *l.* sleep, 24:33. || 10:20. *l.* worth

Pr. 15:16. better is a *l.* 16:8. || 39:24. four are *l.* Ec. 5:12. eat *l.* || 9:14. a *l.* city || 10:1. *l.* folly Song 2:15. *l.* foxes || 3:4. but a *l.* || 8:8. *l.* sister Is. 26:20. a *l.* moment || 28:10. here a *l.* 13. 40:15. a *l.* thing || 54:8. in a *l.* wrath I hid Jer. 30:†18. *l.* hill || Ez. 11:16. a *l.* sanctuary Ex. 16:47. a very *l.* thing || 31:4. sent *l.* rivers Da. 7:8. *l.* horn, 8:9. || 11:34. with a *l.* help Ho. 8:10. sorrow a *l.* || Am. 6:11. smite *l.* house Mi. 5:2. though *l.* || Hag. 1:6. bring in *l.* 9. Zch. 1:15. for I was but a *l.* displeased, and Mat. 6:30. O ye of *l.* faith, 8:26. Lu. 12:28. 14:31. O thou of *l.* faith || 15:34. *l.* fishes 26:39. a *l.* further || Mk. 5:23. my *l.* daughter Lu. 7:47. *l.* is forgiven || 12:32. fear not *l.* flock 19:3. *l.* of stature || 17. faithful in a *l.* have Ac. 5:34. out of a *l.* space || 20:12. not a *l.* comf. 28:2. no *l.* kindness || 1 Co. 5:6. a *l.* leaven 2 Co. 11:1. bear a *l.* || 16. may boast myself a *l.* 1 Ti. 4:8. profiteth *l.* || 5:23. use a *l.* wine He. 2:7. made a *l.* lower than the angels, 9. Ja. 3:5. a *l.* member || 4:14. for a *l.* time 2 Pe. 2:†18. a *l.* escaped || Re. 3:8. a *l.* strength Re. 6:11. rest a *l.* season||20:3. loosed a *l.* season

See Book, Chamber, Child.

LITTLE *One, s.* Ge. 19:20. | 34:29. | 43:8. | 44: 20. | 46:5. | 47:24. | 50:8,21. Ex. 10:10. Nu. 14:31. | 31:9,17. | 32:16,17. De. 2:34. | 20:14. Jos. 8:35. Jud. 18:21. 2 S. 15:22. 2 Ch. 20: 13. | 31:18. Ezr. 8:21. Est. 8:11. Jb. 21:11. Ps. 137:9. Is. 60:22. Jer. 14:3. | 48:4. Zch. 13:7. Mat. 10:42. | 18:6,10,14. Lu. 17:2.

LITTLE *While.* 2 Ch. 12:†7. Jb. 24:24. Ps. 37:10. Is. 10:25. | 29:17. | 63:18. Jer. 51:33. Ho. 1:4. Hag. 2:6. Lu. 22:58. Jn. 7:33. | 12:35. | 13:33. | 14:19. | 16:16,18. | 17:19. He. 2:†7. | 10:37.

LIVE, *s.* Ex. 21:35. *l.* ox || Is. 6:6. a *l.* coal

LIVE, *v.* signifies, (1) *To continue in life*, Ge. 45:3. (2) *A maintenance for life*, 1 Co. 9:13. (3) *To enjoy communion with God*, Ps. 69:32. (4) *To have eternal life*, Jn. 14:19. (5) *To be greatly comforted*, Ps. 119:175. It is taken, (1) *Naturally*, Ge. 9:3. (2) *Morally*, Ac. 23:1. | 26:5. (3) *Spiritually, to believe in Christ*, Ga. 2:20. (4) *Wickedly*, 2 Pe. 2:6. (5) *Eternally*, Jn. 6:51,58. Ro. 6:8.

Ge. 3:22. *l.* forever || 12:13. my soul shall *l.* 17:18. Ishmael might *l.* || 19:20. soul shall *l.* 20:7. thou shalt *l.* || 27:40. by thy sword *l.* 42:18. this do, and *l.* || 45:3. father yet *l.* Ex. 1:16. if daughter then *l.*||33:20. see me and *l.* Le. 18:5. if a man do, he shall *l.* Nu. 9:20. Nu. 21:8. looketh, shall *l.* || 24:23. who shall *l.* De. 4:33. hear and *l.* || 8:3. by every word *l.* 12:1. days ye *l.* || 19:5. flee to cities and *l.* 31:13. as long as ye *l.* || 33:6. let Reuben *l.* Jos. 6:17. Rahab shall *l.* || 9:15. to let them *l.* 1 S. 10:†24. let the king *l.* 2 S. 16:†16. 2 K. 4:7. *l.* thou of rest || 7:4. we shall *l.* Jb. 7:†8. I can *l.* no longer || 21:7. *l.* become old Ps. 22:26. heart shall *l.* || 49:9. he should still *l.* 63:4. liless while I *l.* || 69:32. *l.* that seek God 72:15. he shall *l.* || 118:17. I shall *l.* 119:114. 119:175. let my soul *l.* || 146:2. while I *l.* Pr. 4:4. keep my commandments and *l.* 7:2. 9:6. forsake foolish and *l.* || 15:27. hateth gifts *l.* Ec. 6:3. if *l.* many years, 6. || 9:9. *l.* joyfully Is. 26:19. thy dead men shall *l.* together with 38:16. make me to *l.* || 55:3. thy soul shall *l.* Jer. 21:9. to Chaldeans shall *l.* 27:17. | 38:2,17. 38:20. obey and *l.* || La. 4:20. we shall *l.* Ez. 3:21. he shall surely *l.* 18:9. | 33:13,15,16. 16:6. in thy blood *l.* || 18:19. kept statutes *l.* 22. 18:24. shall he *l.* || 32. turn and *l.* 33:11. 33:10. how shall we *l.* || 19. do right, he shall *l.* 37:3. can these bones *l.* || 5. ye shall *l.* 6,14. 47:9. every thing *l.* whither river cometh Ho. 6:2. *l.* in his sight || Am. 5:4. seek and *l.* Jon. 4:3. it is better for me to die than *l.* 8. Ha. 2:4. the just shall *l.* by his faith, Ro. 1:17. Mat. 4:4. man not *l.* by bread alone, Lu. 4:4. Lu. 7:25. *l.* delicately || 10:28. this do, and *l.* 20:38. all *l.* to him || Jn. 5:25. hear and *l.* Jn. 6:57. eateth me, even he shall *l.* by me 11:25. tho' dead, yet *l.* || 14:19. because I *l.* ye Ac. 17:28. we *l.* and move || 22:22. we should *l.* Ro. 6:2. *l.* any longer therein || 8. *l.* with him 8:12. not to *l.* after the flesh || 13. ye shall *l.* 10:5. doth these shall *l.* by them, Ga. 3:12. 12:18. *l.* peaceably || 14:8. we *l.* to the Lord 1 Co. 9:13. *l.* of things || 14. *l.* of the gospel 2 Co. 4:11. for we which *l.* || 6:9. behold, we *l.* 7:3. to die and *l.*||13:4. *l.* with him||11. *l.* in peace Ga. 2:14. to *l.* as Jews || 19. I might *l.* to God 20. I *l.* yet not I, life I *l.* I *l.* by the faith 3:11. the just shall *l.* by faith, He. 10:38. 5:25. *l.* in spirit || Phil. 1:21. to *l.* is Christ, 22. 1 Th. 3:8. now we *l.* || 5:10. *l.* together with 2 Ti. 2:11. also *l.* with him || 3:12. *l.* godly Ti. 2:12. *l.* soberly || He. 13:18. *l.* honestly 1 Pe. 2:24. *l.* to righteousness || 4:6. *l.* accord. to 2 Pe. 2:6. *l.* ungodly || 18. them who *l.* in error 1 Jn. 4:9. *l.* through him || Re. 13:14. beast did *l.*

As I LIVE, Nu. 14:21,28. Jb. 27:6. Ps. 104:33. | 116:2. Is. 49:18. Jer. 22:24. | 46:18. Ez. 5:11. | 14:20. | 16:48. | 17:19. | 18:3. | 20:33. | 33:11, 27. | 34:8. | 35:6,11. Zph. 2:9. Ro. 14:11.

May, or mayst LIVE. Ge. 42:2. | 43:8. | 47:19. Le. 25:35,36. Nu. 4:19. De. 4:1,42. | 5:33. | 8:1. | 16:20. | 30:6,16,19. 2 S. 12:22. 2 K. 18: 32. Est. 4:11. Ps. 119:17,77,116. Jer. 35:7. Ez. 37:9. Am. 5:14. Ep. 6:3.

Not LIVE. Ge. 31:33. Ex. 19:13. | 22:18. De. 8:3. 2 S. 1:10. 2 K. 10:19. | 20:1. Jb. 7:16. Ps. 55:23. Is. 26:14. | 38:1. Ez. 13:19. | 18:13. Zch. 13:3. Mat. 4:4. Lu. 4:4. | 12:†29. Ac. 7: 19. | 25:24. | 28:4. 2 Co. 5:15.

LIVED, *p.* Nu. 21:9. he beheld serpent, he *l.* De. 5:26. that heard the voice of God, and *l.* 2 S. 19:6. if Absalom had *l.* || 1 K. 12:6. he yet Ps. 49:18. though while he *l.* he blessed his soul Ez. 37:10. and they *l.* || Lu. 2:36. she had *l.* with Ac. 23:1. *l.*in good conscience || 26:5. *l.* a Phar. Col. 3:7. ye *l.* in them || Ja. 5:5. *l.* in pleasure Re. 18:7. *l.* deliciously || 20:4. *l.*with C.|| 5. rest *l.*

LIVELY, *a.* Ex. 1:19. Hebrew women are *l.* Ps. 38:19. enemies are *l.* || Ac. 7:38. *l.* oracles 1 Pe. 1:3. to a *l.* hope || 2:5. ye as *l.* stones, are

LIVER, *s.* Ex. 29:13. caul above *l.* Le. 3:4. Pr. 7:23. strike thro' his *l.* || La. 2:11. *l.* poured Ez. 21:21. he consulted, he looked in the *l.*

LIVES, *s.* Ge. 9:5. blood of your *l.* will I require 45:7. to save your *l.* by||47:25. hast saved our *l.* Ex. 1:14. *l.* bitter || Jos. 2:13. deliver our *l.* Jos. 9:24. we were sore afraid of our *l.* because Jud. 5:18. jeoparded their *l.* || 18:25. lose the *l.* 2 S. 1:23. lovely in *l.* || 23:17. jeopardy of their *l.* Est. 9:16. stood for their *l.* || Pr. 1:18. lurk for *l.* Jer. 19:7. seek their *l.* 46:26. || 48:6. save you *l.* La. 5:9. peril of our *l.* || Da. 7:12. *l.* prolonged Lu. 9:56. Son is not come to destroy men's *l.* Ac. 15:26. hazarded their *l.*||27:10. damage of *l.* 1 Jn. 3:16. lay down our *l.*||Re. 12:11. loved not *l.*

LIVEST, *v.* De. 12:19. as long as thou *l.* upon Ga. 2:14. *l.* after manner || Re. 3:1. name thou *l.*

LIVETH, *v.* Ge. 9:3. every thing that *l.* shall 16:†14. will of him that *l.* || De. 5:24. and he *l.* 1 S. 1:28. as long as he *l.* 20:31.||25:6. him that *l.* 2 S. 2:27. as God *l.* || 15:21. as the king *l.* 22:47. the L. *l.* blessed be my rock, Ps. 18:46. 1 K. 3:23. my son that *l.* || 17:23. see, thy son *l.* Jb. 19:25. my Redeemer *l.* || 27:2. as God *l.* who Ps. 89:48. what man *l.* and shall not see death Jer. 4:2. shall swear, the L. *l.* in truth, 5:2. | 12: 16 | 16:14,15. | 23:7,8. | 44:26. Ho. 4:15. Am. 8:14. swear, and say, Thy God, O Dan, *l.* Jn. 4:50. son *l.* 51,53. || 11:26. *l.* and believeth Ro. 6:10. he *l.* to God || 7:1. as long as he *l.* 2. 7:3. while husband *l.* || 14:7. none of us *l.* to 1 Co. 7:39. as her husband *l.*||2 Co. 13:4. yet he *l.* Ga. 2:20. Christ *l.* in me || 1 Ti. 5:6. *l.* in pleas. He. 7:8. witnessed he *l.* || 25. seeing he ever *l.* 9:17. while testator *l.* || Re. 1:18. I am he that *l.*

See For Ever.

As the Lord LIVETH. Jud. 8:19. Ru. 3:13. 1 S. 14:39,45. | 19:6. | 20:3,21. | 25:26,34. | 26: 10,15. | 28:10. | 29:6. 2 S. 4:9. | 12:5. | 14:11. 15:21. 1 K. 1:29. | 2:24. | 17:1,12. | 18:10, 15. 2 K. 2:2. | 3:14. | 5:16,20. 2 Ch. 18:13. Jer. 38:16.

As thy soul LIVETH. 1 S. 1:26. | 17:55. | 20:3. | 25:26. 2 S. 11:11. | 14:19. 2 K. 2:2.

LIVING, *p.* signifies, (1) *One who enjoys life*, 1 K. 3:22. (2) *Continually springing and running*, Nu. 19:17. Song 4:15. (3) *A risen Christ*, Lu. 24:5. (4) *The godly departed this life*, Mat. 22:32. (5) *Spiritual*, Ro. 12:1. (6) *That which opens to eternal life*, He. 10:20. (7) *The operations of the Spirit*, Jn. 4:10.

Ge. 1:28. *l.* thing, 6:19. | 8:1. Le. 11:10. | 20:25. 2:7. became a *l.* soul || 3:20. Eve mother of all *l.* 7:4. every *l.* substance I will destroy, 23. 26:†19. *l.* water, Nu. 19:17. || Le. 13:†10. Le. 14:6. *l.* bird, 7:53. || Nu. 16:18. dead and *l.* Ru. 2:20. kindn. to *l.*||2 S. 20:3. *l.* in widowhood 1 K. 3:22. *l.* is my son || 25. divide *l.* child, 27. Jb. 12:10. soul of every *l.* ||28:13. land of the *l.* 28:21. hid from all *l.* || 30:23. appointed for *l.* 33:30. to be enlightened with light of the *l.* Ps. 27:13. land of *l.* 52:5.|| 116:9.|12:5. Is. 38:11. 38:†19. enemies *l.* || 53:8. in light of the *l.* 58:9. take them away *l.* || 59:28. book of *l.* 113:9. no man *l.* justified || 145:16. desire of *l.* Ec. 4:2. more than the *l.* || 15. I considered *l.* 6:8. walk before the *l.* || 7:2. *l.* lay it to heart 9:4. a *l.* dog is better || 5. *l.* now they d e Song 4:15. a well of *l.* water, streams from Le. Is. 4:3. written among *l.* || 8:19. *l.* to the dead 19:†10. *l.* things || 38:19. the *l.* the *l.* praise 53:8. land of *l.* || 57:†10. the *l.* of thy hand Jer. 2:13. *l.* waters, 17:13. || 11:19. land of the *l.* La. 3:39. wherefore doth a *l.* man complain Ez. 7:†13. among the *l.* || 26:20. in land of *l.* 32:23. terror in land of *l.* 24,25,26,27,32. Da. 2:30. more than *l.* || 4:17. *l.* may know Zch. 14:8. *l.* waters shall go out from Jerusalem Mat. 22:32. G. of the *l.* Mk. 12:27. Lu. 20:38. Mk. 12:44. all her *l.* || Lu. 8:43. spent all her *l.* Lu. 15:12. divided his *l.* || 13. riotous *l.* 30. 24:5. why seek ye the *l.* among the dead Jn. 4:10. *l.* water, 11. | 7:38. || 6:51. the *l.* bread 6:57. *l.* Father sent me || Ro. 12:1. *l.* sacrifice Ro. 14:9. Lord of the *l.* || 1 Co. 15:45. a *l.* soul Col. 2:10. *l.* in the world || Ti. 3:3. *l.* in malice He. 10:20. new and *l.* way || 1 Pe. 2:4. a *l.* stone Re. 7:17. *l.* fountains || 16:3. every *l.* soul died

See Bird, Creature, God.

LIZARD, *s. A small creeping creature.*
Le. 11:30. the *l.* snail, and mole unclean

Lizard — Lacerta Scincus.

LO, *i.* denotes, (1) *Matter of attention and consideration*, Is. 25:9. Lu. 13:16. (2) *Readiness*, Ps. 40:7. He. 10:7. (3) *Certainty and affirmation*, Ez. 30:9. (4) *Demonstration of a thing present*, Ge. 29:7.

LOADEN, *p.* Ps. 144:†14. Is. 46:1.

LOADETH, *v.* Ps. 68:19. *l.* us with benefits

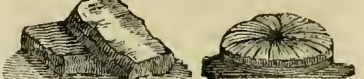
LOAF, *s.* Ex. 29:23. 1 Ch. 16:3. Mk. 8:14.

LO-AMMI, *Not my people.* Ho. 1:9.

LOAN, *s.* 1 S. 2:20. *l.* lent to the Lord

LOATHE, ED, ETH, ING, *v.* and *p.* Ex. 7:18. Nu. 21:5. soul *l.* Pr. 27:7. || Jb. 7:16. I *l.* it Jer. 14:19. *l.* Zion || Ez. 6:9. *l.* themselves Ez. 16:5. *l.* of thy person || 45. *l.* her children 20:43. *l.* yourselves, 36:31. || Zch. 11:8. soul *l* LOATHSOME, *a.* Nu. 11:20. till it be *l.*||Jb. 7:5. Ps. 30:7. *l.* disease || Pr. 13:5. wicked man is *l.*

LOAVES, *s.* 1 S. 17:17. ten *l.* || 25:18. 200 *l.* 1 K. 14:3. take ten *l.* || 2 K. 4:42. twenty *l.* Mat. 14:17. five *l.* 19. Mk. 6:38. Lu. 9:13. 15:34. how many *l.* 36. Mk. 6:38. | 8:5,6. 16:9. nor remember the *l.* of the 5000, 10. Mk. 6:44. eat of *l.* were 5000 || 52. miracle of *l.* Lu. 11:5. lend me three *l.* || Jn. 6:9. five barley *l.* Jn. 6:11. Jesus took the *l.* 13. || 26. did eat of *l.*



Ancient Loaves, dug up at Pompeii.

*Wave-*LOAVES, *s.* Le. 23:17. bring two *l.*

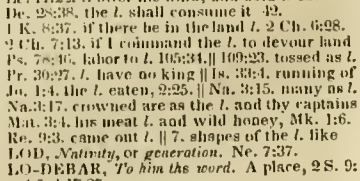
LOCK, *s.* Song 5:5. handles of *l.* || Ez. 8:3.

LOCKS, *s.* Nu. 6:5. let the *l.* of the hair grow Jud. 16:13. if thou weavest the seven *l.* 19. Ne. 3:3. set up doors and *l.* thereof, 6:13,14,15. Song 4:1. within thy *l.* 3. || 5:2. *l.* are filled 5:11. his *l.* are bushy||6:7. temples within thy *l.* Is. 47:2. uncover thy *l.* || Ez. 44:20. *l.* to grow

See Bars.

LOCKED, *p.* Jud. 3:23. Ehud *l.* them, 24.

LOCUST, *S, s.* signifies, (1) *A vile insect of the fly kind, whose nature is to be many together; hence vast multitudes are resembled by them*, Na. 3:15. *In* Arabia, *and other countries that are infested by them, they come in great numbers on their corn when ripe, and what they eat not they infect with their touch and the moisture coming from them; and afterwards dying in vast numbers, they poison the air, and cause a pestilence. By them God plagued the* Egyptians. Ex. 10:14. (2) *A harmless creature, which might be eaten*, Le. 11:22. Mat. 3:4. (3) *Authors and teachers of false doctrines*, Re. 9:3.



Locust of Edom, &c., half the natural length.

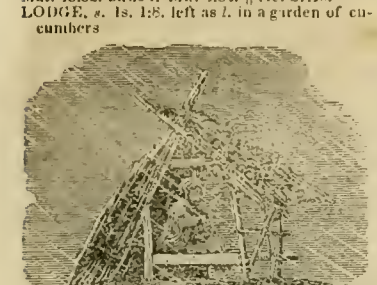
Ex. 10:4. I'll bring *l.* 12,13,14. || 19. not one *l* Le. 11:22. *l.* after his kind, and bald *l.* eat De. 28:38. the *l.* shall consume it 42. 1 K. 8:37. if there be in the land *l.* 2 Ch. 6:28. 2 Ch. 7:13. if I command the *l.* to devour land Ps. 78:46. labor to *l.* 105:34.|| 109:23. tossed as *l.* Pr. 30:27. *l.* have no king || Is. 33:4. running of Jo. 1:4. the *l.* eaten, 2:25. || Na. 3:15. many as *l.* Na. 3:17. crowned are as the *l.* and thy captains Mat. 3:4. his meat *l.* and wild honey, Mk. 1:6. Re. 9:3. came out *l.* || 7. shapes of the *l.* like

LOD, *Nativity*, or *generation*. Ne. 7:37.

LO-DEBAR, *To him tis word.* A place, 2 S. 9: 4,5. | 17:27.

LODGE, *v.* Ge. 24:23. room for us to *l.* in, 25. Nu. 22:8. *l.* here this night, Jos. 4:3. Jud. 19:13. to *l.* in Gibeah || 20. *l.* not in street Ru. 1:16. where thou lodgest, I will *l.* thy people 2 S. 17:8. not *l.* with people || 16. *l.* not this night Ne. 4:22. *l.* within Jerusalem || 13:21. why *l.* ye Jb. 17:†2. my eye *l.* || 24:7. naked to *l.* 31:32. Ps. 25:†13. his soul *l.* || 91:†1. *l.* under shadow Song 7:11. *l.* in villages || Is. 21:13. forest of Ar.

Is. 65:4. *l.* in monuments, and eat swine's flesh
Jer. 4:14. vain thoughts *l.* || Zph. 2:14. beasts *l.*
Mat. 13:32. birds *l.* Mk. 4:32. || Ac. 21:16.
LODGE, *s.* Is. 1:8. left as *l.* in a garden of cucumbers



Oriental Lodge in a melon-garden, in the rainy season.

LODGED, *p.* Ge. 32:13. Jacob *l.* there, 21.
Jos. 3:1. Israel *l.* there || 4:3. where they *l.*
8:11. *l.* in the camp || 8:9. Jos. *l.* among people
Jud.18:2. house of Micah and *l.*|| 19:4. *l.* there,7.
1 K. 19:9. into a cave and *l.*|| 1 Ch. 9:27. *l.* round
Ne. 13:20. *l.* without || Is. 1:21. righteousness *l.*
Ac. 10:18. Simon *l.* these, 23.||28:7. Publius *l.* us
1 Ti. 5:10. if she hath *l.* strangers, if she have
LODGEST, *v.* Ru. 1:16. where thou *l.* I'll lodge
LODGETH, *v.* Ac. 10:6. he *l.* with one Simon
LODGING, *S*, *s.* Jos. 4:3. | 19:15. 2 K. 19:23.
Is. 19:29. *l.* at Geba || Jer. 9:2. I had a *l.* place
Ac. 28:23. came to his *l.* || Phile. 22. prepare a *l.*
LOFT, *s. A chamber.* 1 K. 17:19. Ac. 20:9.
LOFTILY, *ad.* Ps. 73:8. they speak *l.*
LOFTINESS, *s.* Is. 2:17. *l.* of man, Jer. 48:29.
LOFTY, *a.* Ps. 131:1. nor mine eyes *l.* neither
Pr. 30:13. O, how *l.* || Is. 2:11. *l.* looks, 12. | 5:15.
Is. 26:5. *l.* city || 57:7. *l.* mountain || 15. I. One
LOG, *s. A* Hebrew *measure, containing half a pint*, Le. 14:10,12,15,21,24.
LOINS, *s.* is put for, (1) *The whole man*, Jh. 31:
20. Ac. 2:30. (2) *The mind*, 1 Pe. 1:13.
Ge. 35:11. out of thy *l.* 46:26. Ex. 1:5.
37:34. and Jacob put sackcloth on his *l.*
Ex. 12:11. *l.* girded || 28:42. breeches from *l.*
De. 33:11. smite thro' *l.* || 2 S. 20:8. fastened on
1 K. 2:5. girdle about his *l.* || 8:19. forth of thy *l.*
12:10. thicker than my father's *l.* 2 Ch. 10:10.
18:46. Elijah girded his *l.* || 20:31. sackcloth on
2 K. 1:8. girdle about *l.* Mat. 3:4. Mk. 1:6.
4:29. gird up thy *l.* 9:1. Jh. 38:3. 40:7. Jer. 1:17.
Jh. 12:18. *l.* of kings || 40:16. strength in his *l.*
Ps. 38:7. *l.* are filled || 66:11. affliction on *l.*
69:23. make their *l.* continually to shake
Pr. 30:31. girt in *l.* || 31:17. she g rdeth her *l.*
Is. 5:27. girdle of *l.* loosed || 11:5. girdle of his *l.*
20:2. from off thy *l.* || 21:3. *l.* filled with pain
32:11. gird sackcloth on *l.* || 45:1. *l.* of kings
Jer. 13:1. put it in thy *l.* || 11. cleaveth to the *l.*
30:6. hands on *l.* || 48:37. on *l.* be sackcloth
Ez. 1:27. his *l.* upward, 8:2. || 9:2. on his *l.*
21:6. breaking of *l.* || 23:15. girdles on their *l.*
29:7. *l.* at a stand || 47:4. waters were to the *l.*
Da. 5:6. *l.* were loosed || 10:5. *l.* were girded
Am. 8:10. sackcloth on *l.* || Na. 2:1. *l.* strong
Na. 2:10. pain is in all *l.* || Lu. 12:35. *l.* girded
Ac. 2:30. of his *l.* raise || Ep. 6:14. *l.* girt with
He. 7:5. *l.* of Abra. 10. || 1 Pe. 1:13. gird up the *l.*
LOIS, *Better.* 2 Ti. 1:5. grandmother *L.*
LONG, *a.* Ge. 48:15. fed me all my life *l.*
Ex. 19:13. soundeth *l.* 19.|| 20:12. days may be *l.*
Nu. 9:19. cloud tarried *l.* || De. 1:6. dwelt *l.* 2:3.
De. 4:25. remained *l.* || 14:24. if way be too *l.*
19:6. way is *l.* || 28:59. plagues of *l.* continu.
Jos. 6:5. a *l.* blast || 9:13. of the very *l.* journey
24:7. ye dwelt *l.* || 2 S. 3:1. was *l.* war between
1 K. 3:11. not asked *l.* life || 2 Ch.15:3. *l.* season
Ps. 91:16. with *l.* life || 95:10. forty years *l.*
120:6. *l.* dwelt || 129:3. *l.* furrows || 143:3. *l.* dead
Pr. 3:2. *l.* life add || 7:19. gone a *l.* journey
23:30. *l.* at the wine || 25:15. by *l.* forbearing
Ec. 12:5. *l.* home || Is. 65:22. elect *l.* enjoy
Jer. 39:28. captivity is *l.* || La. 2:20. a span *l.*
Ez. 17:3. *l.* winged || 31:5. branches *l.* || 44:20.
Da. 10:1. time was *l.* || Ho. 13:13. not stay *l.*
Mat. 11:21. repented *l.* ago in sackcloth and
23:14. *l.* prayers, Mk. 12:40. Lu. 20:47.
Mk. 12:38. go in *l.* clothing || 16:5. a *l.* garment
Lu. 18:7. though he bear *l.* || 23:8. of a *l.* season
Ac. 20:9. *l.* preaching || 27:14. not *l.* after, 21.
1 Co. 11:14. *l.* hair, 15. || Ep. 6:3. live *l.*
1 Ti. 3:15. if I tarry *l.* || Ja. 5:7. *l.* patience
See AGO.
As LONG *as.* Le. 18:19. | 26:34,39. Nu. 9:18.
De. 12:19. | 31:13. 1 S. 1:28. | 20:31. | 25:15.
2 Ch.26:5. | 36:21. Ps. 72:5,17. | 104:33. | 116:2.
Ez. 42:11. Mat. 9:15. Jn. 9:5. Ro. 7:1. 1 Co.
7:39. Ga. 4:1. 1 Pe. 3:6. 2 Pe. 1:13.
See CUBITS, DAY, HOUR.

So LONG. Jud. 5:28. 1 S. 29:8. 2 K. 9:20. 2
Ch. 6:31. Est. 5:13. Jb. 27:6. Ps. 72:7. Lu.
1:21. Ro. 7:2. He. 4:7.
LONG *Time.* Ge. 26:8. Nu. 20:15. De. 20:19.
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To, or unto the LORD. Ge. 14:22. | 18:27. Ex. 5:17. | 10:9. | 15:1. | 16:25. | 22:20. | 30:10. | 31: 15. Le. 23:20. Nu. 21:7. | 29:39. De. 12:31. Jud. 11:35. | 17:3. | 21:8. 1 S. 1:10. | 8:6. | 14:6. 2 S. 21:6. 1 K. 2:27. 2 K. 4:33. | 6:8. | 18:6. | 20:2. | 23:23. 1 Ch. 11:18. | 16:8,41. 2 Ch. 13:11. | 24:9. | 30:8. Ps. 3:8. | 13:6. | 18: 41. | 30:8. | 89:6. | 116:12. | 140:6. Pr. 3:32. | 11:1,20. | 12:22. | 15:8,9,26. | 16:3,5. | 17:15. | 19:17. | 20:10,23. Is. 19:21,22. | 23:18. | 55: 13. | 56:3. | 58:5. Jer. 32:16. Ho. 4:10. Jon. 4:2. Mi. 4:13. | 7:7. Zch. 14:7. Mat. 5:33. Lu. 2:22,23. Ac. 5:14. | 11:23. | 13:2. | 14:23. | 16:15. Ro. 14:6,8. 2 Co. 8:5. Ep. 5:10,22. | 6:7. Col. 3:23.

See Cay, Give, Turn.

LORD, as applied to *Man.* Ge. 21:18. | 23:11. | 24: 18. | 27:29,37. | 31:35. | 32:4,5,18. | 39:16. | 40:1. | 42:10,30. | 44:5,8,9,24. | 45:8,9. | 47:18. Ex. 32:22. Nu. 11:28. | 12:11. | 32:25. | 36:2. Jud. 3:25. | 4:18. | 19:26,27. Ru. 2:13. 1 S. 1:15, 26. | 22:12. | 24:8. | 25:24—31. | 26:15,17,18, | 29:8. 2 S. 1:10. | 3:21. | 9:11. | 11:9. | 13:32. | 14: 12,17,19,20. | 16:9. | 18:31. | 19:19—35. | 20:6. | 24:3,22. 1 K. 1:2,27,36,37. | 2:38. | 3:17,26. | 11:23. | 18:7,13,14. | 20:4,9. | 2 K. 2:19. | 4:16, 28. | 5:3,4. | 6:12,26. | 7:2. | 8:5,12. | 9:11. | 18: 23. 2 Ch. 2:14. Ezr. 10:3. Ps. 12:4. Jer. 22:18. | 37:20. | 38:9. Da. 1:10. | 2:10. | 4:19, 24. Mat. 10:24,25. | 18:26,31. | 24:48. Lu. 12:36. | 16:3,5. Jn. 15:15,20. Ac. 25:26. Ga. 4:1. | Pe. 3:6.

LORDLY, *a.* Jud. 5:25. butter in a *l.* dish

LORDS, *s.* Ge. 19:2. my *l.*, turn in, I pray you Nu. 21:28. consumed *l.* of the high places De. 10:17. Lord of *l.* 1 Ti. 6:15. Re. 17:14. Jos. 13:3. *l.* of Philistines, Jud. 3:3. | 16:5,30. 1 S. 5:8. | 6:4,12. | 7:7. | 29:2,6,7. Ezr. 8:25. I weighed offerings which *l.* offered Is. 16:8. *l.* of heathen || 26:13. other *l.* had Jer. 2:31. we are *l.* || Ez. 23:23. *l.* renowned Da. 4:36. *l.* sought to me || 5:1. a 1000 of his *l.* 5:23. *l.* drank wine || 6:17. signet of his *l.* Mk. 6:21. supper to his *l.* || 1 Co. 8:5. *l.* many 1 Pe. 5:3. nor as *l.* over God's heritage, but LORDSHIP, *s.* Mk. 10:42. Lu. 22:25.

LO-RUHAMAH, *Not having obtained mercy; not pitied.* Ho. 1:6,8.

LOSE, *v.* Jud. 18:25. thou *l.* thy life || 1 K. 18:5. Jb. 31:39. *l.* their life || Pr. 23:8. *l.* sweet words Ec. 3:6. there is a time to get, and a time to *l.* Mat. 10:39. he that findeth his life shall *l.* it, 6:25. Mk. 8:35. Lu. 9:24. 42. in no wise *l.* his reward, Mk. 9:41. 16:26. *l.* his own soul, Mk. 8:36. Lu. 9:25. Lu. 15:4. if he *l.* one sheep, 8. || 17:33. *l.* his life Jn. 6:39. *l.* nothing || 2 Jn. 8. *l.* not those things LOSETH, *v.* Mat. 10:39. *l.* his life for my sake LOSS, *s.* Ge. 31:39. I bare *l.* || Ex. 21:19. pay the Is. 47:8. *l.* of children, 9. || Ac. 27:21. this *l.* 22. 1 Co. 3:15. suffer *l.* || Phil. 3:7. I counted *l.* 8. LOST, (*passively.*) Ex. 22:9. *l.* thing Le. 6:3. that which was *l.* || 4. restore the *l.* thing Nu. 6:12. days *l.* || 1 S. 9:3. asses *l.* 20. Ps. 119:176. like a *l.* sheep, Jer. 50:6. Mat. 10:6. | 15:24. Ez. 19:5. hope *l.* 37:11. || 34:4. seek *l.* 16. Mat. 18:11. Son is come to save *l.* Lu. 19:10. Lu. 15:4. that which is *l.* 6. || 24. son was *l.* 32. Jn. 6:12. nothing he *l.* || 17:12. none is *l.* 2 Co. 4:3. our gospel is hid to them that are *l.* LOST, (*actively.*) De. 22:3. any thing *l.* 1 K. 20:25. army *l.* || Is. 49:21. *l.* my children Mat. 5:13. if salt *l.* savor, Mk. 9:50. Lu. 14:34. Lu. 15:9. found piece *l.* || Jn. 18:9. I *l.* none LOT, *Wrapped, hidden, covered.*

Ge. 11:27. Haran begat *L.* || 31. Terah took *L.* 12:4. *L.* went with Abra. 13:1,||13:5. had flocks 13:7. herdmen of *L.* || 11. *L.* chose plain of 14:12. took *L.* prisoner || 19:1. sat in gate 19:10. pulled *L.* in || 15. angels hastened *L.* 29. God sent *L.*||36. daughters of *L.* with child De. 2:9. Ar to *L.* 19. || Ps. 83:8. holpen *L.* Lu. 17:28. in days of *L.* || 32. remember *L.*'s wife 2 Pe. 2:7. delivered just *L.* vexed with the filthy LOT, S, *s.* signifies, (1) *Any thing cast or drawn in order to determine any matter in debate,* Pr. 18:18. (2) *A share or portion,* Jos. 15:1. (3) *Habitations or persons.* Ps. 125:3. (4) *Punishment,* Is. 17:14. (5) *Order, course, or turn,* Lu. 1:9. (6) *Fellowship,* Ac. 8:21. (7) *The object of one's worship and trust,* Is. 57:6.

Lots were used, (1) *To find out a person,* 1 S. 14:41. Jon. 1:7. (2) *To divide lands,* Nu. 26:55. (3) *For the scape-goat,* Le. 16:8. (4) *To decide a controversy,* Ps. 22:18. (5) *To choose an apostle,* Ac. 1:26.

Le. 16:8. one *l.* for L. other for scape-goat, 9,10. Nu. 26:55. land be divided by *l.* Ez. 48:29. 33:54. divide land by *l.* 34:13. 36:2. Jos. 13:6. De. 32:9. Jacob is the *l.* of his inheritance Jos. 15:1. *l.* of Judah||16:1. Joseph||17:1. Manas. 17:14. but one *l.* 17. || 18:11. *l.* of Benjamin 19:1. second *l.* to Simeon, 10,17,24,32,40. 21:4. *l.* of Kohathites, 6,8. 1 Ch. 6:54. Jud. 1:3. come into my *l.* || 20:9. go up by *l.* 1 S. 14:41. Saul said to G., Give a perfect *l.* 42. 1 Ch. 6:63. to sons of Merari were given by *l.* 16:18. the *l.* of your inheritance, Ps. 105:11. 24:5. first *l.* 9. || 31. these cast *l.* over against 7. first *l.* to Jehoiarib || 25:9. first *l.* for Asaph Est. 3:7. they cast Pur, that is *l.* before Haman Ps. 16:5. maintainest my *l.* || 125:3. *l.* of right. Pr. 1:14. cast in thy *l.* || 16:33. *l.* is cast in lap 18:18. the *l.* causeth contentions to cease Is. 17:14. this is the *l.* || 34:17. cast *l.* || 57:6. thy *l.* Jer. 13:25. this is thy *l.* || Ez. 24:6. let no *l.* fall Da. 12:13. stand in thy *l.* || Mi. 2:5. cast cord by *l.* Mat. 27:35. parted garments, casting *l.* Mk. 15:24. Lu. 1:9. his *l.* was to burn incense when he went Ac. 1:26. *l.* fell on Matthias || 8:21. no *l.* || 13:19.

See Cast.

LOTAN, *Wrapt, covered, or bound.* Ge. 36:20.

LOUD, *a.* Le. 25:49. trumpet *l.* of sound 2 Ch. 30:21. *l.* instruments || Ezr. 3:13. *l.* shout Ne. 12:42. sang *l.* || Ps. 33:3. *l.* noise, 98:4. || 150:5. Pr. 7:11. she is *l.* || Re. 14:18. cried with a *l.* cry LOUD *Voice, s.* Ge. 39:14. Ex. 19:16. De. 27:14. 2 S. 15:23. 1 K. 8:55. 2 Ch. 15:14. | 20:19. Ezr. 3:12. | 10:12. Est. 4:1. Pr. 27: 14. Ez. 8:18. | 9:1. Lu. 1:42. | 8:28. | 17:15. | 23:23. Ac. 8:7. | 14:10. | 26:24. Re. 5:2,12. | 8:13. | 12:10. | 14:7,9,15.

LOUDER, *a.* Ex. 19:19. trumpet waxed *l.*

LOVE, *s.* signifies, (1) *A natural passion, inclining us to delight in an object,* Ge. 29:20. (2) *A gracious principle which delights in things spiritual,* Col. 3:1. (3) *The effect of love,* Jn. 15:13. (4) *The person beloved,* Song 2:2,7. (5) *Friendship,* Pr. 15:17.

Love is, (1) *Natural, which is rather lawful,* Pa. 34:12. or, *unlawful,* Jn. 12:25. (11) *Conjugal,* which is, (1) *Divine, that is, God's love to his people, which is inexpressible,* Jn. 3:16. *Inconceivable,* Ep. 3:19. *Everlasting,* Jer. 31:3. *Free and undeserved,* Ho. 14:4. *Immutable,* Jn. 13:1. *Complacential,* Pr. 8:31. *Boundless and infinite,* 1 Jn. 4:16. (2) *Human,* Ep. 5:25. (3) *Idolatrous,* Jer. 2:25. | 8:2. (111) *Parental and filial,* Ge. 22:2. (IV) *Spiritual,* as, (1) *God's love to his children,* Jn. 17:23. Ep. 3:19. | 5:2. (2) *Their love to him,* Ps. 116:1. (3) *To one another,* Jn. 15:17. Col. 1:4. (4) *Of ministers and people,* 2 Co. 2:4. | 8:7,8. 1 Th. 5:13. Ti. 3:15. (V) *Carnal,* 2 S. 13:4. Pr. 7:18. (VI) *Wicked,* 2 Ch. 19:2. Re. 22:15.

Ge. 29:20. few days for the *l.* || 1 S. 20:17. 1 S. 1:26. passing the *l.* || 13:15. than the *l.* Pr. 5:19. ravished with her *l.* || 7:18. fill of *l.* 10:12. *l.* covereth sins || 15:17. where *l.* is 17:19. seeketh *l.* || 27:5. better than secret *l.* Ec. 9:1. *l.* or hatred || 6. *l.* and hatred perished Song 2:4. banner was *l.* || 5. I am sick of *l.* 5:8. 3:10. paved with *l.* || 7:6. O *l.* for delights 8:6. *l.* is strong || 7. cannot quench *l.* Jer. 2:2. *l.* of espousals || 33. trimmest to seek *l.* 12:17. *l.* of my soul || 31:3. everlasting *l.* Ez. 16:8. a time of *l.* || 23:11. inordinate *l.* 23:17. in bed of *l.* || 33:31. show much *l.* Da. 1:9. brought Daniel into tender *l.* Ho. 3:1. *l.* of the Lord || 11:4. with bands of *l.* Mat. 24:12. *l.* wax cold || Jn. 13:35. *l.* one to an. Jn. 15:13. greater *l.* || 17:26. *l.* wherewith Ro. 8:35. from *l.* of Christ || 12:9. *l.* without 12:10. brotherly *l.* || 13:10. *l.* worketh no ill 15:30. *l.* of the Spirit || 2 Co. 2:4. *l.* I have 2 Co. 2:8. confirm your *l.* || 5:14. *l.* of Christ 6:6. *l.* unfeigned || 8:8. sincerity of your *l.* 8:24. proof of your *l.* || 13:11. God of *l.* Ga. 5:6. worketh by *l.* || 13. by *l.* serve one 22. *l.* joy, peace || Ep. 1:15. heard of your *l.* Ep. 3:19. to know the *l.* || 6:23. *l.* with faith Phil. 1:9. *l.* may abound || 17. the other of *l.* 2:1. any comfort of *l.* || 2. having the same *l.* Col. 1:4. *l.* to all saints || 8. declared your *l.* 1 Th. 1:3. labor of *l.* || 4:9. touching brotherly *l.* 5:8. breast-plate of *l.* || 2 Th. 2:10. *l.* of truth 1 Ti. 1:14. with faith *l.* || 6:10. *l.* of money 6:11. follow *l.* || 2 Ti. 1:7. of fear, but of *l.* Philе. 9. yet for *l.* sake I rather beseech He. 6:10. labor of *l.* || 10:24. provoke to *l.* 13:1. let brotherly *l.* || 1 Pe. 1:22. unfeigned *l.* 1 Jo. 2:15. *l.* of Father not || 3:1. manner of *l.* 4:7. *l.* is of God || 8. God is *l.* || 10. herein is *l* 16. known the *l.* || 17. *l.* made perfect, 18. 2 Jn. 6. this is *l.* || Ju. 2. peace, *l.* multiplied Re. 2:4. because thou hast left thy first *l.*

LOVE *of God.* Lu. 11:42. pass over *l.*- Jn. 5:42. ye have not the *l.*- in you Ro. 5:5. *l.*- is shed || 8:39. separate from *l.*- 2 Co. 13:14. *l.*- be with you all. Amen 2 Th. 3:5. direct into *l.*- || Ti. 3:4. appeared 1 Jn. 2:5. *l.*- perfected || 3:16. perceive we *l.*- 3:17. how dwelleth *l.*- ? || 4:9. manifested 5:3. this is *l.*- || Ju. 21. keep in the *l.*-

His LOVE. De. 7:7. God did not set *l.* Ps. 91:14. hath set *l.* || Is. 63:9. in *l.* pity Zph. 3:17. rest in *l.* || Jn. 15:10. abide in *l.* Ro. 5:8. commendeth || 1 Jn. 4:12. perfected

In LOVE. 1 K. 11:2. Sol. clave to these *l.* Is. 38:17. *l.* to my soul || 1 Co. 4:21. rod or *l.* 2 Co. 8:7. as ye abound - your *l.* to us Ep. 1:4. before him *l.* || 3:17. grounded *l.* 4:2. forbearing *l.* || 15. speaking truth *l.* 16. edifying *l.* || 5:2. walk *l.* as Christ Col. 2:2. comforted, being knit together *l.* 1 Th. 3:12. increase *l.* || 5:13. highly *l.* 2 Ti. 1:13. faith and *l.* || 1 Jn. 4:16. dwelleth 1 Jn. 4:18. no fear *l.* || 2 Jn. 3. truth and *l.*

My LOVE. Ps. 109:4. for *l.* adversaries, 5. Song 1:9. O *l.* || 15. art fair *l.* 4:1,7. 2:2. so is *l.* || 7. nor awake *l.* 3:5. || 8:4. 10. rise *l.* || 5:2. open to me *l.* || 6:4. O *l.* Jn. 15:9. continue in *l.* || 10. abide in *l.* 1 Co. 16:24. *l.* be with you all in Christ Jesus

Thy LOVE. 2 S. 1:26. *l.* was wonderful Song 1:2. *l.* is better than wine, 4. | 4:10. Philе. 5. hearing of *l.* 7. || Re. 2:4. left *l.*

LOVE, *v.* Le. 19:18. *l.* thy neighbor, 34. Mat. 19:19. | 22:39. Mk. 12:31.

De. 6:5. shall *l.* the Lord thy God with all thy heart, 10:12. | 11:1,13,22. | 19:9. | 30:6. 7:9. keeping covenant with them that *l.* Da. 9:4. 13. he will *l.* thee || 10:15. delight to *l.* 10:19. *l.* stranger || 13:3. *l.* the Lord your God 30:16. to *l.* Lord thy God || 20. mayst *l.* the L. Jos. 22:5. heed to *l.* 23:11. || Jud. 5:31. *l.* him 1 S. 18:22. all *l.* thee || 2 Ch. 19:2. shouldst *l.* Ne. 1:5. keepeth mercy for them that *l.* him Ps. 4:2. *l.* vanity || 5:11. *l.* thy name be joyful

Ps. 18:1. I will *l.* thee || 31:23. O *l.* the Lord all 40:16. *l.* thy salvation, 70:4. || 69:36. *l.* name 97:10. ye that *l.* the Lord || 119:132. *l.* name 119:165. great peace have they who *l.* thy law 122:6. prosper that *l.* || 145:20. all that *l.* him Pr. 1:22. *l.* simplicity || 4:6. *l.* wisdom 8:36. *l.* death || 9:8. rebuke, he will *l.* 16:13. kings they *l.* || 18:21. *l.* it, eat fruit Ec. 3:8. a time to *l.* || Song 1:3. virgins *l.* 4. Is. 56:6. *l.* name of Lord || 61:8. I.. *l.* judgment 66:10. glad all that *l.* || Jer. 5:31. my people *l.* Ho. 3:1. *l.* a woman || 4:18. do *l.* give ye 9:15. *l.* no more || 14:4. *l.* them freely Am. 4:5. so ye *l.* || 5:15. *l.* the good, establish Mi. 3:2. who *l.* the evil || 6:8. but to *l.* mercy Zch. 8:17. *l.* no false oath || 19. *l.* the truth Mat. 5:43. If hath been said, *l.* thy neighbor 44. but I say, *l.* your enemies, Lu. 6:27,35. 46. if ye *l.* them which *l.* you, Lu. 6:32. 6:5. *l.* to pray || 24. *l.* the other, Lu. 16:13. 22:37. *l.* the Lord, Mk. 12:30. Lu. 10:27. 23:6. *l.* uppermost || Mk. 12:38. scribes *l.* Lu. 7:42. *l.* him most? || 11:43. greetings, 20:46. Jn. 14:21. I will *l.* him || 23. if a man *l.* me 15:12. *l.* one another, 17. || 19. world would *l.* Ro. 8:28. that *l.* God || 13:8. but to *l.* one another 13:9. *l.* thy neighbor, Ga. 5:14. Ja. 2:8. 1 Co. 2:9. that *l.* him || 8:3. if any man *l.* God Ep. 5:25. *l.* your wives, 28:33. Col. 3:19. 6:24. that *l.* our Lord || 1 Th. 4:9. taught to *l.* 2 Ti. 4:8. to all them that *l.* his appearance Ti. 2:4. husbands || 3:15. greet that *l.* us Ja. 1:12. promised to them that *l.* him, 2:5. 1 Pe. 1:8. not seen ye *l.* || 22. *l.* one another 2:17. *l.* brotherhood, 3:8. || 3:10. will *l.* life 1 Jn. 2:15. if any man *l.* || 3:11. heard that we should *l.* one another, 4:7,11. 2 Jn. 5. 3:14.because we *l.* brethren || 23. *l.* one another 4:19. we *l.* him because || 20. can he *l.* God? 21. *l.* brother also || 5:2. we *l.* children of God *I* LOVE. Ge. 27:4. savory meat as *I l.* Ex. 21:5. *I l.* my master|Jud. 16:15. canst say *I l.* 2 S. 13:4. *I l.* Tamar || Ps. 116:1. *I l.* the Lord Ps. 119:97. O how *I l.* thy law, 113,119. 127,163. 119:159. *I l.* thy precepts||167. *I l.* thy testimony Pr. 8:17. *I l.* them that *l.* me, and those Jn. 14:31. *I l.* the Father||21:15. knowest, 16,17. 2 Co. 12:15. more *I l.* || 1 Jn. 4:20. say *I l.* God 2 Jn. 1. whom *I l.* 3 Jn. 1. || Re. 3:19. as *I l.*

LOVE *me.* Ge. 29:32. husband will *l.*-
Ex. 20:6. mercy to them that *l.*-, De. 5:20.
Pr. 8:17. that *l.*- || 21. those that *l.*- to inherit Jn. 8:42. you would *l.*- || 10:17. doth Father 14:15. if ye *l.*- keep || 23. *l.*- he will keep

LOVE *not.* Pr. 20:13. *l.*- sleep, lest thou
1 Co. 16:22. *l.*- the L. Jesus||2 Co.11:11. *I l.* you -
1 Jn. 2:15. *l.*- the world || 3:18. -*l.* in word but

See CHARITY.

LOVED, Ge. 24:67. Isaac *l.* her || 25:28. *l.* Esau 29:18. *l.* Rachel, 30. || 34:3. Dinah || 37:3. Joseph De. 4:37. because he *l.* 7:8. | 23:5. | 33:3. Jud. 16:4. Samson *l.* || 1 S. 1:5. *l.* Hannah 1 S. 16:21. Saul *l.* David || 18:1. Jonathan *l.* David as his own soul, 3. | 20:17. 18:16. Israel *l.* David || Michal *l.* David 2 S. 12:24. L. *l.* Solomon || 13:1. *l.* Tamar, 15. 1 K. 3:3. Sol. *l.* the Lord || 10:9. Lord *l.* Israel forever, therefore he, 2 Ch. 9:8. 11:1. strange women || 2 Ch. 2:11. L. *l.* his peo. 2 Ch. 11:21. Rehob. *l.* Maachah || 26:10. *l.* husb. Est. 2:17. *l.* Esther || Jb. 19:19. they whom I *l.* Ps. 2:8. *l.* the habitations||47:4. Jacob whom he *l.* 78:68. mount Zion he *l.* || 109:17. he *l.* cursing 119:47. delight in commands which I have *l.* 48. Is. 38:17. thou hast *l.* me || 43:4. I have *l.* thee Jer. 2:25. I *l.* strangers || 8:2. whom they *l.* 14:10. *l.* to wander || 31:3. I *l.* thee with everl. Ez. 16:37. I will gather all them that thou hast *l.* Ho. 9:1. *l.* a reward||10. as they *l.*||11:1. then I *l.* Ma. 1:2. *l.* you, yet ye say || 2:11. holiness he *l.* Mk. 10:21. Jesus *l.* him || Lu. 7:47. she *l.* much Jn. 3:16. God so *l.* the world || 19. *l.* darkness 11:5. Jesus *l.* Martha || 36. how he *l.* him 12:43. *l.* the praise of men || 13:1. he *l.* to the end 13:23. disciple whom J. *l.* 19:26. | 20:2. | 21:20. 34. as I have *l.* you, 15:9,12. || 14:21. shall be *l.* 14:28. if ye *l.* me || 16:27. because you *l.* me 17:23. hast *l.* them as thou hast *l.* me, 26. Ro. 8:37. thro' him that *l.* us || 9:13. Jacob I *l.* 2 Co. 12:15. the less I am *l.* || Ga.2:20. who *l.* me Ep. 2:4. where with he *l.* us || 5:2. as C. *l.* us, 25. 2 Th. 2:16. hath *l.* us || 2 Ti. 4:10. *l.* this world He. 1:9. *l.* righteousness || 2 Pe. 2:15. *l.* wages 1 Jn. 4:10. he *l.* us, 11. || 19. because he first *l.* us Re. 1:5. *l.* us || 3:9. I *l.* thee || 12:11. *l.* not lives

LOVEDST, *v.* Is. 57:8. *l.* bed || Jn. 17:24. *l.* me

LOVELY, *ad.* 2 S. 1:23. *l.* in their lives
Song 5:16. altogether *l.* || Ez. 33:32. a *l.* song
Phil. 4:8. whatsoever things are *l.* think on

LOVER, *s.* 1 K. 5:1. Ps. 88:18. Ti. 1:8.

LOVERS, *s.* Ps. 38:11. my *l.* stand aloof from
Jer. 3:1. many *l.* || 4:30. thy *l.* 22:20,22. | 30:14. La. 1:2. among all her *l.* || 19. I called for my *l.*
Ez. 16:33. thy *l.* 36,37. | 23:22. || 23:5. her *l.* 9.
Ho. 2:5. I will go after my *l.*||7. shall follow her *l.* 10. in sight of *l.* || 12. my *l.* have given me 13. she went after her *l.* || 8:9. Ephr. hired *l.*
2 Ti. 3:2. *l.* of own selves || 4. *l.* of pleasures

LOVES, *s.* Pr. 7:18. with *l.* ||Song 7:12. give my

LOVEST, *v.* Ge. 22:2. take Isaac whom thou *l.*
Jud. 14:16. *l.* me not || 2 S. 19:6. *l.* enemies
Ps. 45:7. *l.* righteousness || 52:3. *l.* evil, 4.
Ec. 9:9. wife thou *l.* || Jn. 11:3. he whom thou *l.* 21:15. Simon son of Jonas, *l.* thou me? 16,17.

LOVETH, *v.* Ge. 27:9. such as he *l.* || 44:20.
De. 10:18. Lord *l.* stranger || 15:16. because he *l.*
Ru. 4:15. who *l.* thee || Ps. 11:5. *l.* violence
Ps. 11:7. *l.* righteousness, 33:5. | 37:28. | 99:4. 34:12. *l.* many days || 87:2. *l.* gates of Zion 119:140. servant *l.* it || 146:8. *l.* the righteous
Pr. 3:12. *l.* he correcteth || 12:1. *l.* instruction 13:24. *l.* him, chasteneth || 15:12. scorner *l.* not 17:17. *l.* at all times || 19. he *l.* transgression 19:8. *l.* his own soul || 21:17. *l.* pleasure shall 22:11. *l.* pureness || 29:3. whoso *l.* wisdom Ec. 5:10. he that *l.* silver, he that *l.* abundance Song 1:7. whom my soul *l.* 3:1,2,3,4. || Is. 1:23. Ho. 10:11. *l.* to tread corn || 12:7. *l.* to oppress Mat. 10:37. *l.* more than || Lu. 7:5. *l.* our nation Lu. 7:47. *l.* little || Jn. 3:35. Father *l.* Son, 5:20. Jn. 12:25. *l.* his life || 14:21. he that *l.* me 14:24. *l.* me not || 16:27. Father *l.* you because Ro. 13:8. *l.* another || 2 Co. 9.7. *l.* a cheerful Ep. 5:28. *l.* his wife || He. 12:6. *l.* he chasteneth 1 Jn. 2:10. *l.* brother, 3:10. | 4:7,8,20,21. | 5:1. 3:14. he that *l.* not his brother abideth in death 3 Jn. 9. *l.* preeminence || Re. 22:15. *l.* a lie

LOVING, *p.* Pr. 5:19. as the *l.* hind and 22:1. *l.* favor || Is. 56:10. *l.* to slumber

See KINDNESS, &c.

LOW, *a.* De. 28:43. shall come down very *l.*
Jud. 1:19. *l.* countries || 1 S. 2:7. bringeth *l.*
2 Ch. 9:27. *l.* plains || 26:10. *l.* country, 28:18.
Jb. 5:11. set up *l.* ||22:29. *l.* eyes || 40:12. bring *l.*
Ps. 49:2. high and *l.* || 62:9. *l.* degree || 136:23.
Pr. 29:23. pride bring *l.* || Ec. 10:6. rich sit *l.*
Ec. 12:4. grinding is *l.* || Is. 13:11. I will lay *l.*
Is. 25:12. lay *l.* 26:5. || 29:4. speech be *l.* out 32:19. in a *l.* place || La. 3:55. *l.* dungeon
Ez. 17:6. *l.* of stature || 24. exalted the *l.* tree 21:26. exalt *l.* || 26:20. *l.* parts || 29:14. kingd. Lu. 1:48. *l.* estate || 52. exalted them of *l.* degree Ro. 12:16. *l.* estate || Ja. 1:9. *l.* degree, 10.

LOWER *Parts of the Earth,* signify, (1) *The valleys,* Is. 44:23. (2) *The state of the dead,* Ps. 63:9. (3) *The womb,* Ps. 139:15. (4) *The earth or grave,* Ep. 4:9.

LOWER, *a.* Ge. 6:16. *l.* stories || Le. 13:20.
Ne. 4:13. *l.* places || Jb. 12:3. I fall not *l.*
Ps. 8:5. a little *l.* than the angels, He. 2:7,9. 63:9. *l.* parts of earth, Is. 44:23. Ep. 4:9.
Pr. 25:7. be put *l.* || Is. 22:9. of the *l.* pool
Ez. 43:14. from bottom, even to the *l.* settle

LOWERING, *a.* Mat. 16:3. sky is red and *l.*

LOWEST, *a.* De. 32:22. *l.* hell, Ps. 86:13.
1 K. 12:31. priests of *l.* 13:33. 2 K. 17:32.
Ps. 88:6. *l.* pit || 139:15. *l.* parts of the earth
Ez. 41:7. *l.* chamber || 42:6. more than the *l.*
Lu. 14:9. begin with shame to take *l.* room, 10.

LOWETH, *v.* Jb. 6:5. or *l.* the ox over his fod.

LOWING, *p.* 1 S. 6:12. went *l.* || 15:14. oxen

LOWLINESS, *s.* Ep. 4:2. with all *l.* Phil. 2:3.

LOWLY, *a.* Ps. 138:6. hath respect to the *l.*
Pr. 3:34. grace to *l.* || 11:2. with *l.* 16:19.
Zch. 9:9. he is just *l.* || Mat. 11:29. I am *l.*

LUBIM, *Heart of a man,* 2 Ch. 12:3. Na. 3:9.

LUCAS, *Arising to him.* Col. 4:14. Phile. 24.

LUCIFER, *s. Bringing light.* The star *Venus.*
Is. 14:12. how art thou fallen, O *L.*

LUCIUS, *Luminous.* Ac. 13:1. Ro. 16:21.

LUCRE, *s.* 1 S. 8:3. turned after *l.* took bribes
1 Ti. 3:3. filthy *l.* 8. Ti. 1:7,11. 1 Pe. 5:2.

LUD, *Nativity,* or *generation.* Ge. 10:22. 1 Ch. 1:17. Is. 66:19. Ez. 27:10.

LUDIM, The same. Ge. 10:13.

LUHITH, *A floor of boards.* Is. 15:5. Jer. 48:5.

LUKE, *Luminous.* Col. 4:14. 2 Ti. 4:11.

LUKEWARM, *a.* Re. 3:16. thou art *l.* and

LUMP, *s.* 2 K. 20:7. a *l.* of figs, Is. 38:21.
Ro. 9:21. of the same *l.* || 11:16. the *l.* is holy
1 Co. 5:6. leaveneth the whole *l.* 7. Ga. 5:9.

LUMPS, *s.* 1 S. 25:18. took 100 *l.* of raisins

LUNATIC, *s.* Mat. 4:24. | 17:15.

LURK, ING, *v.* and *p.* 1 S. 23:23. his *l.* places
Ps. 10:8. *l.* places, 17:12. || Pr. 1:11. *l.* privily, 18.

LUST, *A corrupt, inordinate desire.* 1 Pe. 4:2.
Ex. 15:9. my *l.* be satisfied || Nu. 11:4.
Nu. 11:34. called place, Graves of *l.* 33:16.
Ps 78:18. meat for their *l.* 30. || 81:12. heart's *l.*
Pr. 6:25. *l.* not after her beauty, Mat. 5:28.
Ro. 1:27. burned in *l.* || 7:7. not known *l.* except
1 Co. 10:6. not *l.* after evil || Ga. 5:16. *l.* of flesh
1 Th. 4:5. not in the *l.* of concupiscence, even
Ja. 1:14. his own *l.* || 15. when *l.* conceived 4:2. ye *l.* || 2 Pe. 1:4. through *l.* || 2:10. *l.* of unc.
1 Jn. 2:16. *l.* of flesh, *l.* of eye || 17. *l.* thereof

LUSTED, *v.* Nu. 11:34. people *l.* Ps. 106:14.
1 Co. 10:6. as they also *l.* || Re. 18:14. thy soul *l.*

LUSTETH, *v.* De. 12:15. *l.* after, 20,21. | 14:26.
Ga. 5:17. the flesh *l.* || Ja. 4:5. *l.* to envy

LUSTING, *p.* Nu. 11:4. multitude fell a *l.*

LUSTS, *s.* Mk. 4:19. *l.* of other things choke
Jn. 8:44. *l.* of your father || Ro. 1:24. through *l.*
Ro. 6:12. obey it in the *l.* || 13:14. to fulfil *l.*
Ga. 5:24. crucified *l.* || Ep. 2:3. *l.* of the flesh
Ep. 4:22. deceitful *l.* || 1 Ti. 6:9. hurtful *l.*
2 Ti. 2:22. flee *l.* || 3:6. led with *l.* || 4:3. own *l.*
Ti. 2:12. denying worldly *l.* || 3:3. divers *l.*
Ja. 4:1. even of your *l.* || 3. consume it on *l.*
1 Pe. 1:14. to former *l.* || 2:11. abstain from *l.* 4:2. live to *l.* of men || 3. walked in *l.* excess
2 Pe. 2:18. allure through *l.* || 3:3. walk after *l.*
Jn. 16. complainers, walking after *l.* 18.

LUSTY, *a.* Jud. 3:29. slew 10,000 men all *l.*

LUZ, *Separation,* or *departing.* Ge. 28:19. | 35:6. | 48:3. Jos. 16:2. | 18:13. Jud. 1:23,26.

LYBIA, *Grass,* or *fat.* A country, Ez. 30:5.

LYCAONIA, *A she-wolf.* A country of the *Lesser Asia,* Ac. 14:6,11.

LYCIA, *A wolf.* A country of the *Lesser Asia.* Ac. 27:5. we came to Myra, a city of *L.*

LYDIA, LYDDA, *A pool.* Ez. 30:5. Ac. 9:32. | 16:14,40.

LYDIANS. Jer. 46:9. *L.* that handle bow

LYING, *p.* 1 K. 22:22, *l.* spirit, 23. 2 Ch. 18:21.
Ps. 31:6. *l.* vanities || 18. *l.* lips, 120:2. 52:3. lovest *l.* || 59:12. for cursing and *l.* which 109:9. have spoken against me with a *l.* tongue 119:29. way of *l.* || 163. I abhor *l.* || 120:2. *l.* lips
Pr. 6:17. a *l.* tongue, 12:19. | 21:6. | 26:28. 10:18. *l.* lips, 12:22. | 17:7. || 13:5. hateth *l.*
Is. 30:9. *l.* children || 32:7. *l.* words || 59:13. in *l.*
Jer. 7:4. trust not in *l.* words, 8. | 29:23.
Ez. 13:6. *l.* divination, 7. || 19. by your *l.*
Da. 2:9. *l.* words || Ho. 4:2. by swearing, *l.*
Jon. 2:8. *l.* vanities || Ep. 4:25. put away *l.*
2 Th. 2:9. whose coming is with *l.* wonders

LYING (*with women*). Ge. 34:7. Nu. 31:17,35. De. 22:22. Jud. 21:11,12,18.

LYING, *p.* Ge. 29:2. three flocks of sheep *l.*
Ex. 23:5. *l.* under burden || De. 21:1. *l.* in field
Ps. 139:3. my *l.* down || Is. 56:10. sleeping, *l.*
Mat. 9:2. *l.* on a bed || Mk. 5:40. damsel was *l.*
Lu. 2:12. *l.* in a manger || Ja. 13:25. *l.* on breast
Jn. 20:5. linen clothes *l.* || 7. the napkin not *l.*

LYING *in wait.* Jos. 8:14. Jud. 9:35. | 16:9. La. 3:10. Ac. 20:19. | 23:16.

LYSANIAS, *That destroys or drives away sorrow.* Lu. 3:1.

LYSIAS, *Dissolving.* Ac. 23:26. | 24:7,22.

LYSTRA, The same. A city in *Lycaonia,* Ac. 14:6,8,21. | 16:1,2. 2 Ti. 3:11.

M.

MAACHAH, *To squeeze.* Ge. 22:24. bare *M.* || 1 S. 3:3. 1 Ch. 3:2. 1 K. 15:2. mother's name *M.* 2 Ch. 11:22. 1 Ch. 2:48. *M.* Caleb's concubine bare 7:16. *M.* wife of Machir || 14:43. son of *M.*

MAACHATHI, The same. De. 3:14.

MAADAI, *Feast, ornament, passage.* Ezr. 10:34.

MAAI, *Belly,* or *heap.* Ne. 12:36.

MAALEH-ACRABBIM, *Ascent to* Akrabbim. Nu. 34:4. Jos. 15:3.

MAARATH, *That discovers, spreads, awake.* Jos. 15:5.

MAASEIAH, *The work of the Lord.* Ne. 11:5. Jer. 21:1. | 29:21. | 32:12. | 35:4.

MAASIAH, *Defence of the Lord.* 1 Ch. 15:18.

MAATH, *Wiping away.* Lu. 3:26.

MAAZ, *Wood,* or *of wood.* 1 Ch. 2:27.

MAAZIAH, *Strength of the Lord.* 1 Ch. 24:18.

MACEDONIA, *Adoration;* but after the *Greek, Elevated.* A country in *Greece.*
Ac. 16:9. come over into *M.* || 18:5. come from *M.* 19:21. passed thro' *M.* || Ro. 15:26. them of *M.*
2 Co. 7:5. were come to || 8:1. churches of *M.* 9:2. boast to *M.* || 4. lest they of *M.* 11:9.
1 Th. 1:7. ensamples to || 8. not only in, 4:10.

MACHBENAH, *The humiliation, the poverty of the daughter.* 1 Ch. 2:49. | 12:11.

MACHI, *Poor,* or *smiter.* Nu. 13:15.

MACHIR, *Selling,* or *knowing.* Ge. 50:23. Nu. 26:29. | 27:1. | 32:39,40. | 36:1. De. 3:15. Jos. 17:1. Jud. 5:14. 2 S. 9:4. | 17:27.

MACHNADEBAI, *A smiter.* Ezr. 10:40.

MACHPELAH, *Double.* Ge. 23:17. | 49:30.

MAD, *a.* signif. (1) *One beside himself,* Ac. 26:24. (2) *Outrageous, furious,* Ac. 26:11. (3) *Infatuated,* Jer. 50:38. (4) *Distressed,* De. 28:34.
De. 28:34. thou shalt be *m.* for sight of eyes
1 S. 21:13. and David feigned himself *m.* 14.
2 K. 9:11. *m.* fellow || Ps. 102:8. *m.* against me
Ec. 2:2. of laughter, it is *m.* || 7:7. wise man *m.*
Is. 44:25. diviners *m.* || 59:15. is accounted *m.*
Jer. 25:16. and be *m.*||29:26. every man that is *m.* 50:38. *m.* on their idols || 51:7. nations are *m.*
Ho. 9:7. spiritual man is *m.* || Jn. 10:20. is *m.*
Ac. 12:15. thou art *m.* || 26:11. exceedingly *m.* 26:24. Paul, much learning doth make thee *m.*
1 Co. 14:23. will they not say that ye are *m.*

MADAI, *Measure, covering,* or *clothes.* Ge. 10:2.

MAD-*Man,* *s.* 1 S. 21:15. Pr. 26:18.

MAD *Men,* *s.* Jer. 48:2. O *m.*- the sword shall

MADE, *v.* Ex. 2:14. who *m.* thee a prince?
4:11. who *m.* man's mouth || 32:31. *m.* gods of
Jos. 8:15. *m.* as if beaten || 14:8. *m.* heart melt
1 S. 3:13. his sons *m.* themselves vile, and 12:1. *m.* a king || 15:17. *m.* head of Israel
2 S. 13:6. Amnon *m.* himself sick and
1 K. 15:13. she had *m.* an idol in a grove
2 Ch. 25:16. art thou *m.* of the king's counsel 28:19. *m.* Judah naked || Ne. 4:9. *m.* prayer
Jb. 15:7. or wast thou *m.* before the hills?
Ps. 7:15. he *m.* a pit, 9:15. || 52:7. *m.* not G. his

Ec. 2:4. I *m.* me great works, I builded, 5,6. Song 1:6. *m.* me keeper || 6:12. my soul *m.* me Is. 2:8. fingers *m.* || 29:16. say of him that *m.* it 31:7. hands *m.* for a sin || 59:8. *m.* crooked Jer.10:11. not *m.* the heavens || 18:4. vessel he *m.* Ez. 13:22. *m.* righteous sad || 20:28. *m.* favor Mat. 9:22. faith hath *m.* thee whole, Mk. 5:34. 21:13. *m.* it a den of thieves, Mk. 11:17. Re. 7:14. *m.* them white || 14:8. *m.* all drink

MADE, *v.* meant of *God.* Ge. 1:7. *m.* firmament 16. *m.* lights, 25,31. || 2:2. work he had *m.*

Ge. 2:4. *m.* earth and heaven 6, Ex. 20:11. | 31: 17. Ps. 146:6. Is. 45:18. Jer. 12:10. 5:1. in the likeness of God *m.* he him, 9:6. 6:6. repented he had *m.* || 25:22. *m.* room for 41:51. *m.* me forget my toil || 45:19. *m.* me lord Ex. 1:21. he *m.* houses || 14:21. *m.* sea dry land Do. 10:22. *m.* thee as stars || 32:13. *m.* him ride 32:15. then he forsook God which *m.* him

2 S. 22:36. gentleness *m.* me great, Ps. 18:35.

1 K. 10:9. Lord *m.* thee king, 14:7. | 16:2.

1 Ch. 16:26. *m.* the heavens, Ne. 9:6. Ps. 33:6. | 95:5. | 121:2. | 124:8. | 134:3.

2 Ch. 20:27. *m.* them to rejoice || 26:5. to prosper Ezr. 6:22. L. had made them joyful, Ne. 12:43.

Jb. 10:8. *m.* and fashioned me || 16:7. *m.* desolate 17:16. *m.* me a by-word || 31:15. *m.* me in womb 33:4. spirit of G. *m.* me || 40:19. he that *m.* him

Ps. 100:3. he *m.* us || 118:24. day Lord hath *m.* 119:73. *m.* and fashioned me || 148:6. *m.* decree

Pr. 16:4. Lord *m.* all things for himself, 20:12.

Ec. 3:11. *m.* every thing beautiful || 7:29. man Is. 27:11. he that *m.* them || 30:33. *m.* Tophet 44:2. Lord that *m.* thee || 53:12. *m.* intercession

Jer. 38:16. as the Lord liveth that *m.* this soul La. 3:4. skin *m.* old, 7,9. || 15. *m.* me drunk

Mat. 19:4. he *m.*them male and female,Mk.10:6.

Jn. 1:3. without him was not any thing *m.* 4:1. Jesus *m.* more disciples || 46. *m.*water wine 5:11. *m.* me whole, said || 9:6. *m.* clay, 11,14.

Ac. 2:36. *m.* that same Jesus || 17:24. *m.* world 17:26. *m.* of one blood || 20:28. *m.* you overseers

1 Co. 1:20. *m.* foolish || 2 Co.5:21. *m.*him to be sin Ga. 5:1. *m.* us free || Ep. 1:6. *m.* us accepted

Ep. 2:6. *m.* us sit together || 14. *m.* both one

Col. 1:12. *m.* us meet || 2:15. *m.* a show of them He. 1:2. *m.* the worlds || 6:13. *m.* promise to Abr.

Re. 1:6. *m.* us kings || 14:7. *m.* heaven and *I have*, or *have I* MADE. Ge. 7:4. | 14:23. | 17:5. | 27:37. Ex. 7:1. 2 S. 7:9. 1 K. 8:59. 1 Ch. 29:19. Ezr. 6:11. Jb. 17:13. | 31:24. | 39:6. Ps. 45:1. Pr. 20:9. Is. 16:10. | 21:2. | 43:7. | 45:12. | 46:4. | 57:16. Jer. 1:18. | 49:10. Ez. 3:8,17. | 13:22. | 17:24. | 22:4. | 29:3. | 31:9. Da. 3:15. Am. 4:10. Ob. 2. Ma. 2:9. Jn. 7:23. 1 Co. 9:19.

Thou hast MADE. Ex. 15:17. | 29:36. Jos. 2: 17,20. 1 K. 3:7. | 9:3. 2 K. 9:15. 2 Ch. 23:8. Jb. 1:10. | 10:9. | 16:7. Ps. 8:5. | 18:43. | 21:6. | 39:7. | 39:5. | 62:2,3. | 74:17. | 86:9. | 88:8. | 89:42,44,47. | 91:9. | 92:4. | 104:24,26. | 119:98. Is. 25:2. | 37:16. | 43:24. | 63:17. Jer. 2:28. | 14:22. | 32:17. La. 3:45. Ez. 13:5. | 16:24,25. | 22:4,13. Mat. 20:12. Ro. 9:20. Re. 5:10.

MADE *Haste.* Ge. 24:46. | 43:30. Ex. 34:8. Jud. 13:10. 1 S. 23:16. | 25:18. 2 S. 4:4. Ps. 119:60. Lu. 19:6.

MADE *manifest.* Lu. 8:17. Jn. 1:31. | 3:21. | 9:3. Ro. 10:20. | 16:26. 1 Co. 3:13. | 11:19. | 14:25. 2 Co. 4:10. | 11:6. Ep. 5:13. Col. 1:26. 2 Ti. 1:10. He. 9:8. 1 Jn. 2:19. Re. 15:4.

MADE *Peace.* Jos. 9:15. | 11:19. 2 S. 10:19. 1 K. 22:44. 1 Ch. 19:19. Col. 1:20.

MADE *ready.* Ge. 43:25. | 46:29. Ex. 14:6. Jud. 6:19. | 13:15. 1 K. 6:7. 2 K. 9:21. 1 Ch. 28:2. 2 Ch. 35:14. Ps. 7:12. Ho. 7:6. Mat. 26: 19. Mk. 14:16. Lu. 22:13. Ac. 10:10. 2 Co. 10:16. Re. 19:7.

MADE *Speed.* 1 K. 12:18. 2 Ch. 10:18.

MADE *void.* Nu.30:12. Ps.89:39,119:126. Ro.4:14.

MADE, (*passively.*) Ge. 49:24. *m.* strong by Le. 22:5. *m.* unclean || 2 Ch. 6:40. prayer *m.* Ezr. 5:17. search *m.* 6:1. || 6:11. *m.* a dunghill Jb. 7:3. *m.* to possess || 41:33. *m.* without fear Ps. 49:16. is *m.* rich || 139:14. wonderfully *m.* Pr. 15:19. way *m.* plain || 21:11. *m.*wise || 28:25. Ec. 1:15. *m.* straight || 7:3. *m.* better || 10:19. Is. 51:12. *m.* as grass || 66:8. *m.* to bring forth Mat. 4:3. *m.* bread || 9:16. rent is *m.* worse 25:6. a cry *m.* || 27:64. sepulchre be *m.* sure Mk. 2:27. *m.* for man || Lu. 23:12. *m.* friends Jn. 1:3. all *m.* by him, 10. || 14. Word *m.* flesh 8:33. *m.* free || 9:39. *m.* blind || 17:23. *m.* perfect Ac. 12:5. prayer was *m.* 16:13. || 19:26. gods *m.* Ro. 1:3. *m.* of seed of David || 20. by things *m.* 5:19. *m.* righteous || 6:18. *m.* free from sin 10:10. confession is *m.* || 14:21. or is *m.* weak

1 Co. 1:30. *m.* wisdom || 4:9. *m.* a spectacle, 13. 9:22. *m.* all things || 15:22. all be *m.* alive 15:45. *m.* a living soul, *m.* a quickening spirit

2 Co. 5:1. not *m.* with hands || 12:9. *m.* perfect

Ga. 3:3. *m.* perfect by flesh || 13. *m.* a curse 4:4. sent his Son, *m.* of a woman, *m.* under

Ep. 2:11. by hands || 13. nigh || 3:7. Col. 1:23.

Col. 1:20. *m.* peace || 2:11. *m.* without hands

Ti. 3:7. *m.* heirs || He. 2:17. *m.* like brethren

He. 3:14. *m.* partakers || 5:5. *m.* High-Priest 7:3 *m.* like Son of God || 12. is *m.* of necessity 22. *m.* a surety || 9:11. *m.* with hands, 24.

He. 10:33. *m.* a gazing-stock || 11:3. not *m.* of thi. 11:34. *m.* strong || 40. *m.* perfect, 12:23.

Ja. 1:10. *m.* low || 1 Pe. 2:7. *m.* head of corner

2 Pe. 2:12. *m.* to be taken || Re. 8:11. | 17:2.

MADEST, *v.* Ps. 8:6. *m.* him to have dominion Ps. 80:15. branch thou *m.* strong for thyself, 17.

Ez. 16:17. *m.* images || 29:7. *m.* at a stand

Joo. 4:10. neither *m.* it grow

Ac. 31:38. *m.* an uproar || He. 2:7. *m.* lower

MADIAH. Ne. 14:5.

MADIAN, *Judgment*, or *chiding.* Ac. 7:29.

MADMANNAH, *Measure of number.* Jos. 15:31.

MADMENAH, *A dunghill.* Is. 10:31.

MADNESS, *s.* De. 28:28. smite thee with *m.*

2 K. 9:20. like Jehu, for he driveth in *m.*

Ec. 1:17. to know wisdom and *m.* 2:12. | 7:25. 9:3. *m.* in their heart || 10:13. mischievous *m.*

Zch. 12:4. smite with *m.* || Lu. 6:11. filled with

2 Pe. 2:16. ass forbade the *m.* of the prophet

MADON, *Process, dispute,his measure.* Jos. 11:1.

MAGBISH, *Elevation.* Ezr. 2:30.

MAGDALA, *A tower*, or *greatness.* Mat. 15:29.

MAGDALEN, *Tower.* Lu. 8:2. | 24:10.

MAGDIEL, *Fruits of God.* Ge. 36:43.

MAGICIAN, *s. A conjurer.* Da. 2:10.

MAGICIANS, *s.* Ge. 41:8,24. Ex. 7:11,22. | 8:7, 18,19. | 9:11. Da. 1:20. | 2:2,10,27. | 4:7,9. | 5:11.

MAGISTRATE, S, *s.* Jud. 18:7. was no *m.*

Ezr. 7:25. set *m.* and judges who may judge

Lu. 12:11. bring you to the *m.* || 58. guest to *m.*

Ac. 16:20,22,35,38. || Ti. 3:1. obey *m.*

MAGNIFICAL, *a. Great, superb.* 1 Ch. 22:5.

MAGNIFICENCE, *s.* Ac. 19:27.

MAGNIFIED, *p.* Ge. 19:19. hast *m.* thy mercy Jos. 4:14. *m.* Joshua || 2 S. 7:26. name be *m.*

1 Ch. 29:25. *m.* Solomon || 2 Ch. 32:23. Hezekiah

Ps. 35:27. let the Lord be *m.* 40:16. | 70:4. 138:2. hast *m.* thy word above all thy name

Jer. 48:26. *m.* himself, 42. Da. 8:11.

La. 1:9. *m.* himself || Zph. 2:8. *m.* thems. 10.

Ma. 1:5. L. will be *m.* || Ac. 5:13. people *m.* them

Ac. 19:17. name of the Lord was *m.* Phil. 1:20.

MAGNIFY, *v. To exalt, enlarge, increase, heighten, commend, praise*, or *cry up.*

Jos. 3:7. L. said, This day will I begin to *m.* thee

Jb. 7:17. shouldst *m.* him || 19:5. *m.* yourselves 36:24. remember that thou *m.* his work, which

Ps.34:3. O *m.* the Lord || 35:26. themselves,38:16. 55:12. *m.* himself || 69:30. *m.* with thanksgiving

Is. 10:15. or saw *m.* itself || 42:21. *m.* the law Ez. 38:23. thus will I *m.* myself and sanctify

Da. 8:25. *m.* himself in his heart, 11:36,37.

Zch. 12:7. *m.* not thems. || Lu. 1:46. *m.* the Lord

Ac. 10:46. *m.* God || Ro. 11:13. I *m.* mine office

MAGOG, *Covering*, or *disturbing.*

Ge. 10:2. the son of Japheth, *M.* 1 Ch. 1:5.

Ez. 38:2. against land of *M.* || 39. fire on *M.*

Re. 20:8. to gather Gog and *M.* to battle

MAGOR-MISSABIB, *Fear round about.*

Jer. 20:3. Lord hath not called Pashur, but *M.*

MAGPIASH, *Assembly.* Ne. 10:20.

MAHALAH, *Infirmity.* 1 Ch. 7:18.

MAHALALEEL, *Praising God*, or *illumination of God.* Ge. 5:12.

MAHALATH, *Melodious song.* The title of the 53d Psalm. Ge. 28:9. 2 Ch. 11:18.

MAHALATH-LEANOTH, *On a wind instrument to sing by courses*, or *of the disease afflicting.* Ps. 88.

MAHANAIM, *Two fields.*

Ge. 32:2. Jacob called the name of place, *M.*

Jos. 21:38. to the Levites *M.* 1 Ch. 6:80.

2 S. 2:8. Ish-bosheth to *M.* || 17:24. David to *M.* 19:32. Barzillai provided sustenance at *M.*

1 K. 2:8. I went to *M.* || 4:14. son of Iddo, *M.*

MAHANEH-DAN, *Tents of judgment.*Jud.18:12.

MAHARAI, *Hasting*, or *my hill.* 2 S. 27:13.

MAHATH, *Wiping away, breaking*, or *fearing.* 1 Ch. 6:35.

MAHAVITE, *Declaring,message,or hasting not.* 2 Ch. 11:46.

MAHAZ, *Ending*, or *seeing a letter*, or *roaring hot.* 1 K. 4:9.

MAHAZIOTH, *s. Who sees a sign.* 1 Ch. 25:4.

MAHER-SHALAL-HASH-BAZ, *Making speed to the spoil.* Is. 8:1,3.

MAHLAH, *Infirmity, sickness, song.* Nu. 26:33.

MAHLI, The same. Ex. 6:19. Nu. 3:20.

MAHLON, The same. Ru. 4:10.

MAHOL, The same. 1 K. 4:31.

MAID, S, *s.* Ge. 16:2. go in to my *m.* Hagar 6. behold thy *m.* || 8. Hagar, Sarai's *m.* 29:24. Zilpah his *m.* || 29. Bilhah, 30:3—7. 30:9. Zilpah her, 10:12. || Ex. 2:5. sent her *m.* 8.

Ex. 21:20. smite his *m.* 26. || 22:16. entice a *m.*

Le. 25:6. meat for *m.* || De. 22:14. not a *m.* 17.

2 K. 5:2. a little *m.* 4. || Est. 2:7. *m.* was fair, 9.

Jb. 19:15. my *m.* count || 31:1. I think on a *m.*

Pr. 30:19. of a man with a *m.* || Is. 24:2.

Jer. 2:32. can a *m.* forget || 51:22. break the *m.*

La. 5:11. ravished *m.* || Ez. 9:6. slay both *m.*

Am. 2:7. go in to same *m.* || Na. 2:7. *m.* lead

Zch. 9:17. new wine the *m.* || Mat. 9:24,25.

Mat. 26:71. another *m.* saw, Mk. 14:69.

Lu. 8:54. and he called, saying, *m.* arise

MAID-*Child*, *s.* Le. 12:5. if she bear a *m.*-

MAIDEN, S, *s.* Ge. 30:18. given my *m.* to my

Ex. 2:5. her *m.* walked || Jud. 19:24. a *m.*

Ru. 2:8. abide here fast by my *m.* 22,23.

1 S. 9:11. found *m.* || 2 Ch. 36:17. man or *m.*

Est. 2:13. thus came every *m.* || 4:16. my *m.*

Jb. 41:5. or wilt thou bind him for thy *m.*?

Ps. 78:63. *m.* not given || 123:2. eyes of *m.* 148:12. young men and *m.* praise the Lord

Pr. 9:3. sent her || 27:27. for thy *m.* || 31:15.

Ec. 2:7. I got me *m.* || Ez. 44:22. take *m.*

Lu. 8:51. mother of *m.* || 12:45. beat the *m.*

MAID-*Servant*, *s.* Ge. 12:16. | 20:17. | 24:35. | 30: 13. | 31:33. Ex.11:5. | 20:10,17. | 21:7,27. De.5:14, 21. | 12:12,18. | 15:17. | 16:11. Jud. 9:18. 1 S. 8:16. 2 S. 6:22. Ne. 7:67. Jb. 31:13. Jer. 34:10.

MAIL, *s.* 1 S. 17:5. armed with coat of *m.*

MAIMED, *p.* Le. 22:22. *m.* shall not offer

Mat. 15:30,31. | 18:8. Mk. 9:43. Lu. 14:13,21.

MAIN-*Sail*, *s.* Ac. 27:40.

MAINTAIN, ED, *v.* and *p.*

1 K. 8:45. *m.* their cause, 49,59. 2 Ch. 6:35.

1 Ch. 26:27. *m.* house of Lord || Jb. 13:15. I'll *m.*

Ps. 9:4. thou *m.* my right || 140:12. Lord will *m.*

Ti. 3:8. be careful to *m.* good works, 14.

MAINTAINEST, *v.* Ps. 16:5. *m.* my lot

MAINTENANCE, *s.* Ezr. 4:14. Pr. 27:27.

MAJESTY, *s.* signifies, (1) *The infinite dignity and glory of God*, Ps. 104:1. (2) *The splendor of earthly princes*, Est. 1:4.

1 Ch. 29:11. thine is the *m.* || 25. such royal *m.*

Est. 1:4. when he showed the honor of his *m.*

Jb. 37:22. with G. is terrible *m.* || 40:10. with *m.*

Ps. 21:5. honor and *m.* || 29:4. voice full of *m.* 45:3. with thy glory and *m.* || 4. in thy *m.* ride 93:1. clothed with *m.* || 96:6. honor and *m.* 104:1. clothed with honor and *m.* 145:5,12.

Is. 2:10. glory of his *m.* 19:21. || 24:14. *m.* of L. 26:10. not behold *m.* || Ez. 7:20. he is set in *m.*

Da. 4:30. honor of my *m.* || 36. *m.* was added 5:18. God gave thy father *m.* || 19. for the *m.*

Mi. 5:4. feed in *m.* || He. 1:3. right hand of *m.*

2 Pe. 1:16. eye-witnesses of his || Ju. 25. be *m.*

MAKE, *v.* signifies, (1) *To create, frame, or fashion*, Ge. 1:31. Ex. 32:1. Is. 45:9. (2) *To choose*, 1 S. 12:22. (3) *To call*, Mat. 4: 19. (4) *To ordain*, Ac. 26:16. (5) *To turn*, Ps. 41:3. (6) *To build*, Ezr. 5:15. (7) *To change one thing into another*, Jn. 2:9.

Ge. 1:26. *m.* man || 2:3. God created to *m.*

2:18. *m.* help meet || 3:6. to *m.* one wise ; sho 3:21. *m.* coats || 6:14. *m.* ark || 11:3. *m.* brick

19:32. *m.* father drink, 34. || 27:4. *m.* savory 34:30. *m.* me stink || 47:6. *m.* thy father dwell

48:20. *m.* as Ephr. || Ex. 12:4. *m.* your count

Ex. 22:3. *m.*restitution, 5,6,12. || 23:33. *m.* sin 25:8. *m.* sanctuary, 9. || 28:2. *m.* holy garments

28:40. *m.* coats || 42. *m.* them linen breeches

30:25. *m.* an oil, 37. || 31:6. *m.* all I command

32:10. *m.* of thee a great nation, De. 9:14.

33:19. *m.* goodness pass || Le. 5:16. *m.* amends

Le. 11:43. not *m.* yourselves abominable, 20:25.

19:28. not *m.* cuttings || 21:5. baldn., De. 14:1.

26:22. *m.* you few || 27:2. *m.* a singular vow

Nu. 5:21. *m.* thee a curse || 6:7. not *m.* unclean

6:25. *m.* face shine || 8:7. so *m.* them clean

14:4. *m.* a captain || 12. *m.* of thee a great nation

16:30. *m.* a new thing || 38. *m.* broad plates

17:5. *m.* to cease || 21:8. *m.* a fiery serpent

30:8. *m.* her vow || 31:23. *m.* it go through fire

De. 1:11. *m.* you 1000 times more || 13. *m.* rul. 4:14. *m.* them hear || 16. *m.* a graven image

7:3. nor *m.* marriages || 8:3. *m.* thee know

20:11. *m.* answer of peace || 12. if *m.* no peace

26:19. to *m.* high || 28:11. *m.* plenteous, 30:9. 28:13. *m.* thee head || 32:39. and I *m.* alive

Jos. 1:8. *m.* prosperous || 6:18. *m.* accursed

7:19. and *m.* confession to him, Ezr. 10:11.

Jud. 16:25. *m.* us sport || Ru. 4:11. *m.* this wom.

1 S. 1:6. to *m.* her fret || 2:8. *m.* inherit

2:24. *m.* transgress || 6:5. *m.* emerods, 7

8:5. *m.* us a king || 25:28. *m.* lord a sure house

28:2. *m.* thee keeper || 2 S. 7:11. *m.* a house

2 S. 7:23. *m.* a name || 13:5. *m.*thyself sick

15:20. *m.* go up and down || 23:5. *m.* not grow

1 K. 1:37. *m.* throne great || 11:34. *m.* prince

12:9. *m.* yoke lighter || 16:3. *m.* thy house like

17:13. *m.* a cake || 19:2. if I *m.* not thy life

2 K. 4:10. *m.* a chamber || 5:7. God to *m.* alive

6:2. *m.* us a place || 7:2. if *m.* windows, 19.

9:2. *m.* him arise || 10:5. will not *m.* any king

18:31. *m.* agreement || 21:8. nor *m.* feet move

23:10. *m.* son pass through fire, Ez. 20:31.

1 Ch. 11:10. *m.* him king, 12:31,38. 2 Ch. 11:22.

17:21. *m.* thee a name || 29:12. to *m.* great

2 Ch. 7:20. *m.* a proverb || 25:8. *m.* the fall

Ezr. 6:8. I *m.* a decree || Ne. 8:15. *m.* booths

Est. 4:8. *m.* supplication || 7:7. to *m.* request

Jb. 5:18. *m.* whole || 9:30. if I *m.* hands clean

11:3. thy lies *m.* || 19:3. *m.* yourselves strange

24:25. who *m.* me a liar || 31:15. *m.* me, him

34:29. who *m.* trouble || 35:9. *m.* oppress. cry

40:19. *m.* his sword || 41:3. *m.* supplications

Ps. 5:8. *m.* way straight || †10. *m.* them guilty

6:6. *m.* bed swim || 20:†3. *m.* fat thy burnt

21:9. *m.* a fiery oven || 12. *m.* them turn back

22:9. *m.* me hope || 25:†14. *m.* them know

31:16. *m.* face shine || 34:2. *m.* her boast in

39:4. *m.* me know end || 8. *m.* me not reproach

40:17. *m.* no tarrying, 70:5. || 41:3. *m.* all his bed

45:17. *m.* name rem. || 46:4. *m.* glad city of God

51:6. *m.* me to know || 8. *m.* me to hear joy

57:1. *m.* my refuge, 61:4. || 66:2. *m.* his praise

Ps. 83:2. *m.* a tumult || 11. *m.* nobles like Oreb 13. *m.* like a wheel || 84:6. *m.* it a well, tho 89.27. *m.* thy first-born || 29. *m.* seed endure 110:1. *m.* footstool, Mat. 22:44. Mk. 12:36. Lu. 20:43. Ac. 2:35. He. 1:13.
115:8. that *m.* them are like to them, 135:18. 119:27. *m.* understand || 35. *m.* me to go in path 132:17. *m.* horn of David || 137:17. *m.* bare 139:8. *m.* bed in hell || 142:1. I *m.* supplication
Pr. 6:3. *m.* sure my friend || 14:9. *m.* a mock 20:18. *m.* war || 25. after vows to *m.* inquiry 22:21. *m.* thee know || 24. *m.* no friendsh p 23:5. riches *m.* wings || 27:11. *m.* heart glad
Ec. 7:13. *m.* that straight || 16. nor *m.* overwise Is. 1:15. *m.* many prayers || 16.*m.* ye clean ; put 3:7. *m.* me not a ruler || 6:10. *m.* the heart fat 7:6. *m.* a breach || 11 *m.* thy petition deep 10:23. *m.* a consumption || 11:3. *m.* of quick 11:15. *m.* go over dry shod || 12:4. *m.* mention 13:12. *m.* a man more precious || 16:3. *m.* shad. 25:6. *m.* a feast || 27:5. may *m.* peace with 28:9. *m.* to understand || 29:21. *m.* offender 32:6. *m.* empty || 38:16. *m.* me live || 41:3. 41:18. *m.* wilderness a pool || 42:15. *m.* rivers 42:16. *m.* darkness light || 43:19. *m.* a way 44:9. *m.* an image || 45:2. *m.* crooked straight 45:7. I *m.* peace || 46:5. and *m.* me equal 47:2. *m.* bare the leg || 48:15. *m.* way prosperous 49:11. *m.* mountains a way || 50:2. *m.* rivers 52:5. *m.* to howl || 53:10. *m.* his soul an offering 54:12. *m.* windows agates || 56:7. *m.* joyful 57:4. *m.* a wide mouth || 58:4. *m.* voice heard 58:11. *m.* fat || 60:13. *m.* place of feet glorious 60:15. *m.* eternal excellency || 17. *m.* officers 62:7. *m.* Jerusalem a praise || 63:6. *m.* drunk 63:12. *m.* everlasting name, 14. || 64:2. | 66:22.
Jer. 4:30. *m.* thyself fair || 5:14. *m.* my words 6:26. *m.* mourning || 7:16. nor *m.* intercession 9:11.*m.* Jerusalem heaps||13:16.*m.* it gross dark. 15:20. *m.* a brazen wall || 16:20. a man *m.* gods 18:4. potter to *m.* it || 19:7. *m.* void counsel 19:12. *m.* city as Tophet || 20:4. *m.* thee a terror 22:6. *m.* a wilderness || 23:16. prophets *m.* vain 26:6. *m.* like Shiloh || 27:2. *m.* thee bonds 27:18. *m.* intercession || 29:17. *m.* vile figs 29:22. *m.* like Zedekiah || 34:17. *m.* removed 44:19. *m.* her cakes || 48:26. *m.* him drunken 49:15. *m.* thee small || 51:25. *m.* burnt mountain 51:36. *m.* her springs dry || 39. *m.* them drunk
Ez. 4:9. *m.* bread thereof || 7:24. *m.* a chain 14:8. *m.* him a sign || 16:42. *m.* fury to rest 18:31. *m.* a new heart || 24:10. should *m.* mirth 22:30. *m.* up the hedge || 24:17. *m.* no mourning 28:4. *m.* like top of rock, 14. || 21. *m.* a terror 32:7. *m.* stars dark, 8. || 34:26. *m.* a blessing 37:19. *m.* one stick || 22. *m.* them one nation 44:11. *m.* keepers || Da. 4:25. *m.* eat grass
Da. 8:16. *m.* understand || 9:24. *m.* reconciliation 11:35. *m.* white || 44. and to *m.* away many
Ho. 2:3. *m.* as wilderness || 6. I will *m.* a wall 18. *m.* lie safely || 7:3. *m.* king glad || 10:11. 11:8. how *m.* as Admah || 12:9. *m.* thee dwell
Jo. 2:19. I will no more *m.* you a reproach
Am. 8:4. *m.* poor fail || 9:14. shall *m.* gardens
Mi. 3:5. *m.* to err || 4:7. *m.* her that halted a 6:13. *m.* thee sick || Na. 1:14. *m.* thy grave
Na. 3:6. *m.* thee vile || 15. *m.* thyself many Ha. 2:2. *m.* it plain || 3:19. *m.* like hinds' feet
Zph. 1:18. *m.* riddance || 3:20. *m.* you a name
Hag. 2:23. *m.* as signet || Zch. 10:1. *m.* clouds Zch. 12:2. *m.* Jerus. a cup || 3. burthenso. stone
Ma. 2:15. did not he *m.* one || 3:17. *m.* jewels
Mat. 4:18. *m.* fishers || 5:36. not *m.* one hair 8:2. canst *m.* me clean, Mk. 1:40. Lu. 5:12. 12:33. *m.* tree good || 17:4. *m.* three tabernacles 23:14. *m.* long prayers || 25. *m.* clean outside 25:21. *m.* thee ruler || 27:65. *m.* it as sure as
Mk. 5:39. why *m.* this ado || Lu. 5:54. *m.* fast Lu. 11:40. *m.* that within || 14:18. to *m.* excuse 15:19. *m.* me as one || 16:9. *m.* you friends
Jn. 1:23. *m.* straight way of L. || 6:15. *m.* him k. 8:32. *m.* you free, 36. || 10:24. *m.* us doubt
Ac. 2:28. *m.* me full of joy || 9:34. *m.* thy bed
Ro. 3:31. *m.* void the law || 9:21. *m.* one vessel 9:28. short work *m.* || 13:14. *m.* not provisioo 14:4. *m.* him stand || 19. *m.* for peace || 15:23.
1 Co. 8:13. *m.* to offend||10:13. *m.* way to escape
2 Co. 2:2. *m.* you sorry || 9:5. *m.* up beforehand 9:8. *m.* all grace abound || 12:17. did I *m.* gain
Ga. 2:18. *m.* transgressor ||3:17. *m.* of none effect 6:12. *m.* a fair show || Ep. 2:15. *m.* new man
1 Th. 3:12. *m.* to increase || 2 Ti. 3:15. *m.* wise
He. 2:10. *m.* captain perfect || 17. *m.* reconcilia. 7:25. *m.* intercession || 8:5. *m.* all to pattern 9:9. not *m.* perfect, 10:1. || 12:13. *m.* straight 13:21. *m.* you perfect || Ja. 3:18. that *m.* peace
1 Pe. 5:10. *m.* you perfect || 2 Pe. 1:10. *m.* elec.
1 Jn. 1:10. *m.* him a liar || Re. 3:12. *m.* a pillar
Re. 11:7. *m.* war, 13:4. | 19:11. || 21:5. *m.* all new

MAKE *Haste.* De. 32:35. Jud. 9:48. 1 S. 9: 12. 2 Ch. 35:21. Est. 5:5. Jb. 20:2. Ps. 38: 22. | 40:13. | 70:1,5. | 71:12. Pr. 1:16. Song 8:14. Is. 28:16. | 49:17. Jer. 9:18. Na. 2:5. Lu. 19:5. Ac. 22:18.

MAKE *manifest.* 1 Co. 4:5. Ep. 5:13. Col. 4:4.

MAKE *ready.* Ge. 18:16. | 43:16. 2 K. 9:21. Ps. 11:2. | 21:12. Ez. 7:14. Mk. 14:15. Lu. 1:17. | 17:8. | 22:12. Ac. 23:23.

MAKE *Speed.* 1 S. 20:38. 2 S. 15:14. Is 5:19.

MAKE *Waste.* Le. 26:31. Is. 42:15. Ez. 5: 14. | 29:10. | 30:12.

MAKER, S, *s.* Jb. 4:17. more pure than his *m.*? 32:22. *m.* take me away || 35:10. God my *m.* 36:3. to my *m.* || Ps. 95:6. kneel before *m.*
Pr. 14:31. reproacheth *m.* 17:5. || 22:2. *m.* of all Is. 1:31. *m.* as a spark || 17:7. look to his *m.* 22:11. not looked to *m.* || 33:22. our statute *m.* 45:9. striveth with || 11. his || 16. of idols 51:13. forgettest *m.* || 54:5. *m.* is thy husband
Jer. 33:2. *m.* thereof.||Ho. 8:14. forgotten his *m.* Ha. 2:18. *m.* trusteth || He. 11:10. and *m.* is God
MAKEST, v. Jud. 18:3. what *m.* thou in this Jb. 13:26. *m.* me possess || 22:3. *m.* way perfect Ps. 4:8. *m.* me dwell in safety || 39:11. *m.* beauty 41:10. *m.* us turn back || 13. *m.* a reproach, 14. 65:8. *m.* outgoings || 10. *m.* the earth soft with 80:6. *m.* us a strife ||104:20. *m.* darkness || 144:3. Song 1:7. rest at noon || Is. 45:9. what *m.* thou Jer. 22:23. *m.* thy nest in cedars || 28:15. *m.* trust Ha. 1:14. *m.* men as fishes || 2:15. *m.* him drunk Lu. 11:12. *m.* a dinner || 13. when thou *m.* feast Jn. 8:53. whom *m.* thyself || 10:33. *m.* thyself G. Ro. 2:17. *m.* thy boast of God || 23. of the law
MAKETH, v. Ex. 4:11. who *m.* the dumb, or Le. 7:7. *m.* atonement, 14:11. | 17:11.
De. 18:10. *m.* his son pass || 27:18. *m.* blind to 1 S. 2:6. *m.* alive || 7. *m.* poor, and *m.* rich
Jb. 5:18. *m.* sore || 9:9. Lord *m.* Arcturus, Orion 12:17. *m.* judges fools||25. he *m.*them to stagger 15:27. *m.* collops ||23:16. *m.* my heart soft 25:2. *m.* peace || 35:11. *m.* us wiser than fowls 36:27.*m.*small rain||41:31. *m.* deep boil ||32. path
Ps. 18:32. *m.* my way perfect, 33:2. 2 S. 22:33. 23:2. he *m.* me lie down ||29:9. *m.*hinds to calve 33:10. *m.* devices of none effect || 40:4. *m.* the L. 46:9. *m.*wars to cease || 104:3.*m.*clouds his char. 104:4. *m.* angels spirits || 15. *m.* glad the heart 107:29. *m.* storm a calm || 36. *m.* hungry dwell 41. *m.* him families || 113:9. *m.* barren woman 135:7. *m.* lightnings || 147:14. *m.* peace in
Pr. 10:1. *m.* a glad father || 4. *m.* rich, 22. | 13:7. 12:4. *m.* ashamed || 25. *m.* it stoop, *m.* it glad 13:12. *m.* heart sick||15:13.*m* cheerful counten. 15:30. *m.* bones fat || 18:16. a man's gift *m.* room Ec. 3:11. work God *m.* || 7:7. *m.* a wise man mad 8:1. *m.* his face shine || 11:5. God, who *m.* all Is. 24:1. *m.* earth empty||40:23. *m.* judges vanity 43:16. *m.* a way || 44:15. he *m.* a god, 17. | 46:6. 44:24. *m.* all things || 25. and *m.* diviners mad 55:10.*m.* it bring forth || 59:15. *m.* huns. a prey
Jer. 17:5. *m.* flesh his arm || 29:26. *m.* a prophet Da. 6:13. *m.* his petition || 11:31. *m.* desol. 12:11.
Am. 4:13. *m.* morning dark || 5:8. *m.* Orion
Na. 1:4. *m.* sea dry || Mat. 5:45. *m.* sun to rise
Mk. 7:37. deaf hear || Ac. 9:31. *m.* thee whole
Ro. 5:5. *m* not asha || 8:25. *m.* interces. 27,34.
1 Co. 4:7. thee to differ || 2 Co. 2:14. *m.* manifest
Ep. 4:16. *m.* increase || He. 7:28. *m.* high-priests
Re. 13:13. *m.* fire come || 21:27. *m.* a lie, 22:15.

MAKETH *Haste.* Pr. 28:20. *m.*- to be rich

MAKING, p. 2 Ch. 30:22. *m.* confession to L.
Ps. 19:7. *m.* wise || Ec. 12:12. *m.* many books
Is. 3:16. *m.* a tinkling || Jer. 20:15. *m.* him glad Am. 8:5. *m.* ephah small || 2 Co. 6:10. *m.* rich
Ep. 1:16. *m.* mention, 1 Th. 1:2. Phile. 4.
2:15. so *m.* peace || 5:19. *m.* melody to the Lord
Phil. 1:4. *m.* request || Ju. 22. *m.* a difference

MAKKELOTH, *Companies.* Nu. 33:25.

MAKKEDAH, *Adoration, or eminent.* Jos. 10:10.

MAKTESH, A street in *Jerusalem.* Zph. 1:11.

MALACHI, *My messenger, or angel.* Ma. 1:1.

MALCHAM, *Their king.* An idol, Zph. 1:5.

MALCHIAH, *The Lord my king.* Ezr. 10:25.

MALCHIEL, *God is my king.* Nu. 26:45.

MALCHIJAH, *or* MALCHIA, *My king.* 1 Ch. 9:12. Ezr. 10:25. Ne. 3:11. | 12:42.

MALCHIRAM, *My king is exalted.* 1 Ch. 3: 17,18.

MALCHI-SHUA, *My king the Savior,* or *magnificent king.* 1 S. 14:49. | 31:2.

MALCHUS, *King,* or *kingdom.* Jn. 18:10.

MALE, *s.* Ge. 17:23. *m.* circumcised, 34:15,22. Ex. 12:5. *m.* of first year || 13:12. *m.* be Lord's Le. 1:3. *m.* without blemish || 7:6. | 27:3,5,6,7. Nu. 1:2. *m.* by poll, 20. | 3:15. || 31:17. kill *m.* De. 20:13. smite *m.* Jud. 21:11. 1 K. 11:15. Jer. 30:6. if *m.* travel || Ma. 1:14. In flock a *m.*

MALE *Children, s.* Jos. 17:2.

MALEFACTOR, S, *s. A criminal, a vile person.* Lu. 23:32. two *m.* 33:39. || Jn. 18:30. if not a *m.*

MALES, *s.* Ge. 34:25. Levi slew all the *m.* Ex. 12:48. *m.* be circumcised || 13:15. sacrif. *m.* 23:17 three times a year *m.* appear before Lord Nu. 3:22. number of *m.* 40. | 26:31. | 26:62. De. 15:19. *m.* sanctify || Jos. 5:4. *m.* that came
2 Ch. 31:16. genealogy of *m.* 19. Ezr. 8:3.

MALICE, *s. Inveterate anger, or a sinful desire of evil to others.* Ti. 3:3.
1 Co. 5:8. leaven of *m.* || 14:20. in *m.* be children
Ep. 4:31. put away *m.* || Col. 3:8. put off *m.*
Ti. 3:3. living in *m.* || 1 Pe. 2:1. laying aside *m.*

MALICIOUS, *a.* 3 Jn. 10. prat. with *m.* words

MALICIOUSNESS, *s.* Ro. 1:29. 1 Pe. 2:16.

MALIGNITY, *s.* Ro. 1:29. full of *m.*

MALLOTHI, *Fulness, or circumcision.* 1 Ch. 25:4,26.

MALLOWS, *s.* Jb. 30:4. who cut up *m.* by the

MALLUCH, *Reigning.* 1 Ch. 6:44. Ezr. 10:29.

MAMMON, *s. Riches.* Mat. 6:24. Lu. 16:9, 11,13.

MAMRE, *Rebellious, or elevated.* Ge. 13:18. | 14:13,24. | 18:1. | 23:17,19. | 35:27. | 49:30. | 50:13.

MAN, *s.* Man *was in his original state a very noble and exalted creature, being placed as the head and lord of this world, having all the creatures in subjection to him. The powers and operation of his mind were extensive, copacious, and perfret ; capable of contemplating on the works of God with infinite pleasure and delight, and of performing his will without the least deviation. But by sinning against his Creator, his mind is vitiated, corrupted, and debased ; and he is in a ruined, lost, miserable, and wretched state. Hence it is asked,* What is man? Ps. 8:4. *The* Heb. *word for* man *is* Enosh, i. e. sorry, wretched, and incurably sick ; *to denote his condition, in his apostasy from God.* Man *is called* Ish, Ps. 4:3. | 49:2. i. e. noble, dignified, and valiant ; *and* Adam, *which signifies* earthy, *and is put for the baser sort of people,* Ps. 49:2. Is. 2:9.

MAN is put for, (1) *The body,* 2 Co. 4:16. (2) *The sins and corruptions of human nature,* Ep. 4:22. (3) *Strong, valiant,* 1 Co. 16:13. (4) *A magistrate,* Ge. 9:6. (5) *Frail, weak,* Ps. 9:20. (6) *The church,* Ep. 2:15. (7) *A strong believer,* Ep. 4:13. (8) *An angel,* Ac. 1:10. (9) *The Lord Jesus,* Ge. 32:24. Mk. 15:39. (10) *God the Father,* Ex. 15:3. Lu. 15:11.
Ge. 1:26. let us make *m.* 27. | 2:7. || 8. put the *m.* 2:18. *m.* should he alone||3:24. drove out the *m.* 4:1. gotten a *m.* || 6:3. Spirit not strive with *m.* 6:7. I'll destroy *m.*||9:6. by *m.* his blood he shed 19:9. pressed on the *m.* Lot||31. not a *m.* in ear. 24:58. wilt go with the *m.* ||26:11. toucheth this 26:13. *m.* waxed great || 30:43. *m.* increased 32:24. wrestled a *m.*||41:38. a *m.* in whom Spirit 43:7. *m.* asked straitly || 13. go again to the *m.*
Ex. 11:3. the *m.* Moses || 15:3. L. is a *m.* of war 21:28. gore a *m.* 29. || 33:11. as a *m.* speaks 33:10. every *m.* in his tent || 38:25. bekah for *m.*
Le. 18:5. if a *m.* do he shall live, Ez. 20:11,13. 21:4. a chief *m.* || 24:10. *m.* of Israel strove
Nu. 1:4. a *m.* of every tribe || 9:13. that *m.* bare 12:3. *m.* Moses was meek || 14:15. as one *m.* 16:7. *m.* he. doth choose ||23:19. God is not a *m.* 24:3. *m.* whose eyes are open || 26:64. not a *m.* 27:18. if a *m.* die || 18. a *m.* in whom is the Spirit
De. 1:17. afraid of *m.* || 31. as a *m.* doth bear son 4:32. day God created *m.* || 8:3. *m.* doth not live 20:6. what *m.* is he || 27:15. cursed is the *m.*
Jos. 5:13. stood a *m.* || 7:14. come *m.* by *m.* 17,18.
Jud. 8:21. as the *m.* is, so || 9:13. cheereth G. and 17:5. the *m.* Micah || 19:28. *m.* took her up 21:11. lain by *m.* || 25. every *m.* did that, 17:6.
Ru. 3:18. *m.* will not rest || 4:7. a *m.* plucked off 1 S. 9:16. I'll send thee a *m.* || 17. behold the *m.* 10:6. turned to another *m.*||14:36. not leave a *m.* 14:52. Saul saw any strong *m.*||15:3. slay both *m.* 15:29. for he is not a *m.* that he should repent 17:33. he is *m.* of war || 21:14. the *m.* is mad 25:17. a *m.* cannot speak to him ||29. a *m.* is ris. 27:9.left not *m.* alive,11.||30:17.escaped not a *m.*
2 S. 7:19. manner of *m.* || 12:7. thou art the *m.* 16:7. bloody *m.* || 17:3. *m.* whom thou seekest 17:8. *m.* of war || 24:14. not fall in hand of *m.*
1 K. 2:2. show thyself a *m.* || 9. art a wise *m.* 18:41. like a *m.*'s hand || 20:39. keep this *m.* if
2 K. 6:32. sent a *m.* || 22:15. tell the *m.* that
1 Ch. 2:29. a *m.* of rest||23:1. palace is not for *m.*
2 Ch. 6:16. not fail thee a *m.*?:18. || 14:11. let not 19:6. ye judge not for *m.* || Ezr. 8:18. brought
Ne. 1:11. sight of this *m.* || 6:11. such a *m.* as I
Est. 6:6. done to the *m.* 9. || 9:4. *m.* Mordecai
Jb. 2:4. all a *m.* hath || 4:17. shall mortal *m.* 7:1. appointed time to *m.* || 17. what is *m.* that 9:2. should a *m.* be just || 32. not a *m.* as I am 10:4. as *m.* seeth || 11:12. vain *m.* would be wise 14:1. *m.* that is born || 15:7. art thou first *m.* 15:16. filthy is *m.* || 16:21. might plead for a *m.* 22:2. can *m.* be profitable || 25:6. much less *m.* 28:28. to *m.* he said ||32:8. is a spirit in *m.* 33:12. God is greater than *m.* || 34:7. what *m.* is 34:14. set heart on *m.* || 21. not lay upon *m.* 35:8. hurt a *m.* || 38:3. gird like a *m.* 40:7.
Ps. 8:4. what is *m.* 144:3. Jb. 7:17. | 15:14. 22:6. and no *m.* || 34:6. this poor *m.* cried 34:12. what *m.* is he || 49:12. *m.* in honor, 20. 52:7. lo, this is the *m.* || 55:13. a *m.* mine equal 56:11. what *m.* can do||60:11. vain is help of *m.* 76:10. wrath of *m.* || 80:17. *m.* of right hand 87:4. this *m.* was born there, 5. || 88:4. as a *m.* 89:48. what *m.* liveth || 103:15. as for *m.* his 104:23. *m.* goeth || 105:17. he sent a *m.* before 142:4. no *m.* cared || 143:2. no *m.* be justified 144:4. *m.* is like vanity || 147:10. legs of *m.*
Pr. 15:23. a *m.* hath joy || 16:7. a *m.*'s ways pl 20:6. a faithful *m.* who can find || 27. spirit of *m.* 29:20. *m.* that is hasty || 25. fear of *m.* bringeth
Ec. 7:28. one *m.* || 29. God made *m* upright 12:13. whole duty of *m.* || Song 3:8. every *m.*
Is. 2:9. mean *m.* boweth, the great *m.* 5:15. 22. cease from *m.* || 6:5. *m.* of unclean lips 6:11. without *m.* || 10:13. like a valiant *m.* 13:12. a *m.* more precious || 14:16. is this the *m.* 38:11. behold *m.* no more || 46:11. *m.* executeth

Is. 47:3. not meet thee as a *m.* || 50:2. was no *m.* 51:12. afraid of a *m.* || 53:3. a *m.* of sorrows 66:3. as if he slew a *m.* || Jer. 5:1. if find a *m.* Jer. 8:6. no *m.* repented || 10:23. way of *m.* is 14:9. a *m.* astonished || 15:10. born a *m.* of str. 17:5. cursed be the *m.* || 22:30. write that *m.* 23:34. I will punish that *m.* || 30:6. *m.* travail 31:22. compass a *m.* || 27. with the seed of *m.* 33:17. never want a *m.* 18. | 35:19. || 38:4. 44:7. cut off *m.* 51:22. || 50:42. *m.* to battle La. 3:1. I am the *m.* || 39. a living *m.* complain Ez. 18:8. between *m.* and *m.* || 20:11. if *m.* do 22:30. I sought for a *m.* || 30:24. wounded *m.* Da. 2:25. found a *m.* || 6:7. of any god, or *m.* Ho. 3:3. not for another *m.* || 4:4. no *m.* strive 9:12. not a *m.* left || 11:4. cords of a *m.* with 11:9. I am God and not *m.*||Mi. 4:4. fit every *m.* Mi. 5:7. tarrieth not for *m.* || 6:8. showed, O *m.* Zch. 1:8. a *m.* riding || 10. the *m.* that stood 6:12. *m.* whose name is Branch||13:5. *m.* taught 13:7. against the *m.* that is my fellow, saith Ma. 2:12. *m.* that doth this ||3:8. will a *m.* rob G. Mat. 4:4. *m.* not live by bread, Lu. 4:4. 6:24. no *m.* can serve || 7:9. what *m.* is there 10:36. a *m.*'s foes, Mi. 7:6. || 12:35. a good *m.* 12:45. last state of that *m.* || 13:31. a *m.* sowed 18:7. woe be to that *m.* || 19:24. rich *m.* to enter 20:9. every *m.* a penny || 21:28. a certain *m.* 24:36. knoweth no *m.* no || 25:24. a hard *m.* 26:18. go to such a *m.* || 74. I know not the *m.* 27:19. that just *m.* || 57. came a rich *m.* of Arim. Mk. 2:27. made for *m.* || 8:36. what profit a *m.* 9:8. saw no *m.* || 9. that they tell no *m.* 10:18. there is no *m.* good but one, that is God 11:2. never *m.* sat || 14:13. meet you a *m.* 14:21.woe to that *m.*||15:39.this *m.*was Son of G. Lu. 1:18. I am an old *m.* || 34. I know not a *m.* 5:8. I am a sinful *m.*||8:25. what manner of *m.* 12:16. rich *m.* 16:1,19, | 18:25. || 18:4. nor reg. 19:14. not have this *m.* || 21. an austere *m.* 22. 22:58. *m.* I am not || 23:4. no fault in this *m.* 23:50. *m.* named Joseph || 53. never *m.* laid Jn.1:6. a *m.* sent from God || 9. lighteth every *m.* 13.nor of will of *m.* || 2:25. knew what is in *m.* 3:3. except a *m.* be born,5.||4:29. come see a *m.* 7:12. he is a good *m.* || 37. if any *m.* thirst, let 46. never *m.* spake || 8:11. she said, No *m.* L. 9:2. who did sin, this *m.* || 10:33. being a *m.* 11:50. one *m.* should die, 18:14. || 19.5. beh. the 19:12. if let this *m.* go || 21:21. what this *m.* do Ac.3:16. made this *m.* strong||5:28. this *m.* blood 9:7. seeing no *m.* 8. || 10:26. I also am a *m.* 13:22. a *m.* after own heart || 23. this *m.*'s seed 17:29. or *m.*'s device||24:5. found this *m.* a pes. 24:16. and toward *m.* || 25:22. | 26:31,32. | 28:4. Ro. 1:23. like corroptible *m.* || 2:1. O *m.* whoso. 3:4. but every *m.* a liar || 5. I speak as a *m.* 5:12. by one *m.* sin, 17,18,19. || 6:6. our old *m.* 7:22. inner *m.* || 24. O wretched *m.* that I am 9:20. O *m.* who art thou || 14:5. one *m.* esteem 1 Co. 2:14. natural *m.* || 7:1. for a *m.* to touch 7:2.every *m.* own wife ||16. how knowest, O *m.* 18. is any *m.* called, 20,24. || 36. if any *m.* th. 8:3. if any *m.* love God || 7. is not in every *m.* 9:8. I say these as a *m.*||10:13. is common to *m.* 11:3. h ad of *m.* is Christ||8. *m.* is not of wom. 23. let a *m.* examine || 13:11. I became a *m.* 15:21. by *m.* came death || 35. some *m.* will 47. the first *m.* is of the earth, second *m.* is L. 2 Co. 4:16. outward *m.* perish, inward *m.* is 9:7. every *m.* according || 12:2. I knew a *m.* Ga. 1:1. nor by *m.* 11,12. || 3:12. *m.* that doth 6:3. if a *m.* think || 4. let every *m.* prove his Ep. 2:15. one new *m.* || 4:13. to a perfect *m.* 4:22. put off old *m.* || 24. put on the new *m.* 5:29. no *m.* hated || 31. for this cause shall a *m.* Phil. 2:8. in fashion as a *m.*||29. no *m.* like mind. Col. 2:18. let no *m.* beguile || 3:10. on new *m.* 1 Th. 4:6. no *m.* go beyond || 8. despiseth not *m.* 2 Th. 2:3. let no man deceive, that *m.* of sin be 1 Ti. 2:5. the *m.* Christ J. || 6:11. O *m.* of God Ti. 3:4. toward *m.* appeared || 10. *m.* a heretic He. 2:6. what is *m.* || 7:24. but this *m.* because 8:2. pitched, not *m.* || 13:6. what *m.* shall do Ja. 1:8. double minded *m.* || 2:20. O vain *m.* 1 Pe. 1:24. all the glory of *m.* || 3:4. hidden *m.* 2 Pe. 1:21. not by will of *m.* || 2:16. with *m.* voi. Re. 4:7. face as a *m.* || 13:18. number of a *m.* 22:18. I testify to every *m.* if any *m.* add onto MAN-*Child*, *s.* Ge. 17:10,12,14. Le. 12:2. | 1 S. 1:11. Jb. 3:3. Is. 66:17. Jer. 20:15. Re.12:5,13. MAN *of God*. De. 33:1. Moses *m.*, Jos. 14:6. Jud. 13:6. a *m.*- came || 8. let *m.*- come again 1 S. 2:27. came *m.*- to Eli || 9:6. in city a *m.*-, 7. 9:8. give to the *m.*- || 1 K. 12:22. Shemaiah 1 K. 13:1. came a *m.*- || 26. it is the *m.*- who 17:18. O *m.*- || 24. I know that thou art a *m.*- 20:28. came a *m.*- and spake to Ahab 2 K. 1:9. thou *m.*- come down, 11.||13. O *m.*- let 4:7. told the *m.*-, 9. this is a *m.*- || 22. run to 25. she came to *m.*- || 40.O *m.*-, there is death 42. brought *m.*- bread || 5:14. saying of *m.*- 6:10. place *m.*- told || 15. servant of *m.*- is risen 7:2. Lord answered *m.*- || 17. as *m.*- said, 18. 8:2. saying of *m.*- || 7. *m.*- is come hither 11. *m.*- wept || 8. present, go meet *m.*- 13:19. *m.*- was wroth || 23:17. sepulchre of *m.*- 1 Ch. 23:14. Moses the *m.*-, 2 Ch. 30:16. Ezr.3:2. 2 Ch. 8:14. David the *m.*-, Ne. 12:24,36.

2 Ch. 25:7. there came a *m.*- || 9. *m.*- answered Jer. 35:4. Hanan || 1 Ti. 6:11. O *m.*- flee these 2 Ti. 3:17. that the *m.*- may be perfect

Mighty MAN. Jud. 6:12. | 11:1. Ru. 2:1. 1 S. 9:1. | 16:18. 2 S. 17:10. 1 K. 11:28. 2 K. 5:1. 1 Ch. 12:4. 2 Ch. 17:17. | 28:7. Jb. 22:8. Ps. 33:16. | 52:1. | 78:65. | 127:4. Is. 3:2. | 5:15. | 31:8. | 42:13. Jer. 9:23. | 14:9. | 46:6. Zph. 1:14. Zch. 9:13. | 10:7.

Son of MAN. Nu. 23:19. Jb. 25:16. | 35:8. Ps. 8:4. | 80:17. | 144:3. | 146:3. Is. 51:12. | 56:2. Jer. 49:18,33. | 50:40. | 51:43. Ez. 8:15,17. | 21:6. Da. 7:13. Mat. 8:20. | 9:6. |10:23. | 11:19. | 12:8,32,40. | 13:37,41. | 16:13. | 17:9,22. | 24: 27,30,44. | 25:31. | 26:24. Mk. 8:38. | 9:12,26, 31. | 10:33. | 13:34. Lu. 6:22. | 9:22,56. | 11: 30. | 12:8. | 17:22,24. | 18:8. | 19:10. | 21:36. | 22:48. Jn. 1:51. | 3:13,14. | 5:27. | 6:27,53,62. | 8:28. | 12:23,34. | 13:31. Ac. 7:56.

Wicked MAN. De. 25:2. Jb. 15:20. | 20:29. | 27: 13. Ps. 109:6. Pr. 6:12. | 9:7. | 11:7. | 13:5. | 17:23. | 21:29. | 24:15. Ec. 7:15. Ez. 3:18. | 18:24,27. | 33:8.

MAN *of War*. Ex. 15:3. Jos. 17:1. 1 S. 16:18. | 17:33. 2 S. 17:8. 1 Ch. 28:3. Is. 3:2. | 42:13.

Wise MAN. Ge. 41:33. 1 K. 2:9. 1 Ch. 27:32. Jb. 15:2. | 17:10. | 34:34. Pr. 1:5. | 9:8,9. | 14: 16. | 16:14. | 17:10. | 21:22. | 26:12. | 29:9,11. Ec. 2:14,16,19. | 7:7. | 8:1,5,17. | 9:15. | 10:2,12. Jer. 9:12,23. Mat. 7:24. 1 Co. 6:5. Ja. 3:13.

Young MAN. Ge. 4:23. | 18:7. | 34:19. | 41:12. Ex. 33:11. Nu. 11:27. De. 32:25. Jud. 8:14. | 9:54. | 17:7,12. | 18:3. 1 S. 9:2. | 14:1. | 17: 58. | 20:22. | 30:13. 2 S. 1:5. | 14:21. | 18:5, 29,32. 1 K. 11:28. 2 K. 6:17. | 9:4. 1 Ch. 12: 28. 2 Ch. 36:17. Ps. 119:9. Pr. 1:4. | 7:7. Ec. 11:9. Is. 12:5. Jer. 51:22. Zch. 2:4. Mat. 19: 20. Mk. 14:51. | 16:5. Lu. 7:14. Ac. 7:58. | 20:9,19. | 23:17,22.

MANAEN, *A comforter*. Ac. 13:1.

MANASSEH, *s. Forgetfulness*.

Ge. 41:51. Joseph called the first-born *M.* 48:5. *M.* and Ephraim || 20. before *M.*

Nu. 1:10. of *M.* Gamaliel prince, 7:54. 26:34. the families of *M.* 27:1. | 36:12.

De. 33:17. thousands of *M.* || Jos. 14:4. | 17:2.

Jos. 17:3. *M.* had no sons || 5. ten portions to 12. children of *M.* could not drive out

Jud. 6:15. poor in *M.* || 18:30. son of *M.* priest 2 K. 20:21. *M.* his son reigned, 2 Ch. 32:33. 21:9. *M.* seduced || 16. shed innocent blood 23:12. altars *M.* made || 24:3. for sins of *M.*

1 Ch. 9:3. dwelt children of *M.* || 12:19. some of 2 Ch. 15:9. *M.* fell to Asa || 30:1. letters to 30:11. divers of *M.* humbled || 31:1. groves 33:9. *M.* made to err || 10. Lord spake to *M.* 11. took *M.* || 13. then *M.* knew the Lord 23. not as *M.* || 34:6. in cities of *M.*

Ezr. 10:30. *M.* had taken strange wives, 33.

Ps. 60:7. *M.* is mine, 108:8. || 80:2. before *M.*

Is. 9:21. *M.* Ephraim || Jer. 15:4. because of Ez. 48:4. portion for || Mat. 1:10. begat *M.*

Tribe of MANASSEH. Nu. 1:35. | 2:20. | 10:23. | 13:11. | 32:33. | 34:14,23. Jos. 4:12. | 13:7,29. | 12:6. | 17:1. | 18:7. | 20:8. | 21:27. | 22:10. 1 Ch. 5:18. | 6:70. | 12:31. | 25:32. | 27:20,21. Re. 7:6.

MAN'AHETHITES, *Prince of rest*. 1 Ch. 2:52.

MANDRAKES, *s. are distinguished into male and female. 'They are of a strong narcotic quality, and mentioned in some ancient writers as convenient to be given before an amputation, to d aden the sense of pain, by stupefying the patient; but modern practice owns it not for any such use. They are reckoned cooling, and recommended in inflammations of the eyes. The* mandrakes *which* Rachel *desired, are by some called* violets, *by others* lilies *or* jessamine, *by others* citrons, &c.'

Ge. 30:14. Reuben found *m.* 15:16.

Song 7:13. *m.* give a smell, and at our gates

MANEH, *s. A pound*. Ez. 45:12.

MANGER, *s.* Lu. 2:7. laid him in a *m.* 16.

MANIFEST, *v.*and *p.* Ec.3:18. that G. might *m.* Jn. 14:21. *m.* myself to him || 22. how *m.* thyself Ac. 4:16. is *m.* to all || Ro. 1:19. is in them 1 Co. 4:5. will *m.* counsels || 15:27. it is *m.* he is 2 Co. 2:14. *m.* the savor || Ga. 5:19. works *m.* Phil. 1:13. bonds *m.* || Col. 4:4. make it *m.* as 2 Th. 1:5. a *m.* token || 1 Ti. 3:16. *m.* in flesh 1 Ti. 5:25 works *m.* || 2 Ti. 3:9. folly be *m.* He. 4:13. that is not *m.* || 1 Pe. 1:20. *m.* in last 1 Jn. 3:10. in this the children of God are *m.*

See MADE.

MANIFESTATION, *s.* Ro. 8:19. *m.* sons of G. 1 Co. 12:7. *m.* of Spirit || 2 Co. 4:2. *m.* of truth

MANIFESTED, *p.* Mk. 4:22. shall not be *m.* Jn. 2:11. *m.* his glory || 17:6. I *m.* thy name Ro. 3:21. righteousness *m.*||Ti. 1:3. *m.* his word 1 Jn. 1:2. life was *m.* || 3:5. he was *m.* to take 3:8. Son of God was *m.* || 4:9. *m.* love of God

MANIFESTLY, *ad.* 2 Co. 3:3. *m.* declared to be

MANIFOLD, *a.* Ne. 9:19. thy *m.* mercies, 27. Ps. 104:24. *m.* are thy works || Am. 5:12. *m.* tran. Lu. 18:30. receive *m.* || Ep. 3:10. *m.* wisdom 1 Pe. 1:6. *m.* temptations || 4:10. *m.* grace of G

MANKIND, *s.* Le. 18:22. not lie with *m.* 20:13. Jb. 12:10. breath of all *m.* || 1 Co. 6:9. with *m.* 1 Ti. 1:10. defile with *m.* || Ja. 3:7. tamed of *m.*

MANNA, *s. The miraculous and delicious bread with which* Israel *was fed in the wilderness forty years. It was a small grain, white like hoar frost, round, and of the bigness of a coriander-seed. It was typical of the Lord Jesus, who is the bread of eternal life*, Jn. 6:35. Re. 2:17.

Ex. 16:15. said, It is *m.* 33. || 35. eat *m.* 40 years Nu. 11:6. besides this *m.* || 9. dew fell, *m.* fell De. 8:3. fed with *m.* 16. Ne. 9:20. Pa. 78:24. Jos. 5:12. *m.* ceased, they had *m.* no more

Jn. 6:31. our fathers did eat *m.* 49,58.

He. 9:4. pot had *m.* || Re. 2:17. hidden *m.*

MANNER, *s.* signifies, (1) *Custom, practice, or fashion*, 1 S. 8:9,11. Ez. 11:12. (2) *Sinful conduct*, Ac. 13:18. (3) *Behavior*, 1 Co. 15: 33. (4) *Ways and means*, He. 1:1. (5) *Kind or sort*, Ex. 12:16. (6) *Order or rank*, Jn. 6:15.

Ge. 25:23. two *m.* of people || 40:17. of all *m.*

Ex. 1:14. all *m.* of service || 12:16. no *m.* of work 22:9. all *m.* of trespass, any *m.* of lost thing 31:3. all *m.* of work, 5. | 35:31. 1 Ch. 28:21.

Le. 5:10. according to *m.* Nu. 9:14. | 15:24. 24:22. shall have one *m.* of law, Nu. 15:16.

Nu. 5:13. nor taken with *m.* || 28:18. no *m.* of

De. 15:2. *m.* of release || 27:21. *m.* of beast

Jud. 6:26. an orderly *m.* || 8:18. what *m.* of men

Ru. 4:7. this was the *m.* || 1 S. 8:9. *m.* of king 1 S. 27:11. will he his *m.* || 2 S. 7:19. the *m.*

2 K. 1:7. what *m.* of man || 11:14. as the *m.* 17:26. known not *m.* of the God of the land,27.

Est. 1:13. for so was the king's *m.* towards all

Ps. 107:18. *m.* of meat || 144:13. all *m.* of store

Song 7:13. all *m.* of fruits || Is. 5:17. after their

Jer. 22:21. been thy *m.* || Da. 6:23. no *m.* of

Mat. 4:23. all *m.* of sickness, 10:1. | 5:11. | 8:27. 12:31. all *m.* of sin shall be forgiven to men

Lu. 1:66. what *m.* of child || 9:55. *m.* of spirit

Jn. 7:36. *m.* of saying || 19:40. *m.* of Jews is

Ac. 17:2. his *m.* was || 20:18. after what *m.* I 22:3. *m.* of the law || 25:16. *m.* of Romans 26:4. my *m.* of life from my youth

Ro. 7:8. all *m.* of concup. || 2 Co. 7:9. godly *m.*

1 Th. 1:5. what *m.* of men we were, 9.

2 Ti. 3:10. *m.* of life || He. 10:25. *m.* of some

Ja. 1:24. *m.* of man || 1 Pe. 1:11. *m.* of time

1 Pe.1:15. *m.* of conv.ers. || 2 Pe.3:11. *m.* of pers.

1 Jn. 3:1. behold what *m.* of love the Father

Re.11:5. this *m.* killed || 22:2.twelve *m.* of fruits

After the MANNER. Ge. 18:11. | 19:31. | 40:13. Ex. 21:9. Nu. 29:18. Jos. 6:15. Jud. 18:7. 1 S. 17:30. 2 K. 17:33. Ne. 6:4. Is. 10:24, 26. Ez. 20:30. | 23:15,45. Am. 4:10. Jn. 2:6. Ac. 15:1. Ro. 6:19. 1 Co. 11:25. | 15: 32. Ga. 2:14. | 3:15.

After this MANNER. Ge. 18:25. | 39:19. | 45:23. Nu. 28:24. 2 S. 17:6. Jer. 13:9. Mat. 6:9. 1 Co. 7:7. 1 Pe. 3:5.

On this MANNER. Ge. 32:19. 1 S. 18:24. 2 S. 15:6. 1 K. 22:20. 2 Ch. 32:15.

MANNERS, *s.* Le. 20:23. not walk in *m.*

2 K. 17:34. former *m.* || Ez. 11:12. after the Ac. 13:18. suffered *m.* || 1 Co. 15:33. corrupt *m.* He. 1:1. God in divers *m.* spake in time past to

MANOAH, *Rest*, or *a gift*. Jud. 13:2.

MANSIONS, *s. Dwelling-places*. Jn. 14:2.

MAN-*Servant*, *s.* Ex. 20:10,17. | 21:27,32. De. 5:14,21. | 12:18. | 16:11,14. Jb. 31:13. Jer. 34:9.

MAN-*Slayer*, *s.* Nu. 35:6,12. 1 Ti. 1:9.

MANTLE, *s. An upper garment, a cloak*. Jud. 4:18. covered with a *m.* 1 S. 28:14.

1 K. 19:13. wrapped face in *m.* || 19. cast his *m.*

2 K. 2:8. took his *m.* || 13. took Elijah's *m.*

Ezr. 9:3. rent *m.* Jb. 1:20. | 2:12. || Ps. 109:29.

MANTLES, *s.* Is. 3:22. Da. 3:21.

MANY signifies, (1) *A great number*, Jud. 9: 40. (2) *All mankind*, Ro. 5:19. (3) *The wicked*, Mat. 7:13. (4) *Great*, Ps. 18:16. (5) *Often*, Ps. 78:38.

Nu. 10:36. to the *m.* thousands of Israel 26:54. to *m.* give more inheritance, 56.

De. 15:6. lend to *m.* || 31:17. *m.* evils befall 1 S. 11:6. to save by *m.* 2 Ch. 14:11.

1 K. 4:20. Israel were *m.* || 18:25. ye are *m.*

Ne. 7:2. feared God above *m.* || Ps. 3:1,2. | 4:6. Ps. 25:19. enemies *m.* 56:2. || 31:13. slander of 32:10. *m.* sorrows || 34:19. *m.* are the afflictions 40:3. *m.* shall see it || 55:18. were *m.* with me 71:7. a wonder to *m.* || 119:157. persecutors *m.* Pr. 4:10. years be *m.* || 7:26. *m.* wounded 10:21. feed *m.* || 14:20. rich hath *m.* friends 19:4. *m.* friends || 28:2. *m.* princes || 27. *m.* a Ec.11:8. days of darkness *m.* || Is.31:1. chariots Is. 53:11. justify *m.* || 12. bare the sin of *m.*

Jer. 5:6. transgressions *m.* 14:7.||46:16. *m.* to fall La. 1:22. signs are *m.* || Ez. 33:24. we *m.*

Da. 8:25. destroy *m.* || 11:33. shall instruct *m.* 12:2. *m.* that sleep || 4. *m.* shall run to and fro

Zch. 8:20. of *m.* cities || Ma. 2:6. turn *m.* away

Mat. 7:13. *m.* go in thereat || 22. *m.* will say 8:11. *m.* shall come || 19:30. *m.* that are first 20:16. *m.* be called || 24:5. deceive *m.* 12. 26:28. blood shed for *m.* || 27:53. appeared to *m.*

Mk. 5:9. is Legion, for we are *m.* Lu. 8:30.

Lu. 1:16. *m.* shall he turn || 2:34. fall of *m.* 4:25. *m.* widows, 27. || 14:16. and bade *m.*

Jn. 6:9. among so *m.* || 21:11. and for all so *m.*

Ro.5:15. *m.* be dead || 19. *m.*were made sinners 12:5. we being *m.* || 16:2. a succorer of *m.*

1 Co. 1:26. not *m.* wise || 8:5. gods *m.* lords *m.*

1 Co. 11:30. *m.* are weak || 16:9. are *m.* advers. 2 Co. 2:17. not as *m.* || 6:10. making *m.* rich Ga.1:14. profited above *m.*|| 3:16. seeds, as of *m.* Phil. 3:18. *m.* walk of whom I have told you He. 2:10. *m.* sons to glory || 7:23. *m.* priests 9:28. to bear the sins of *m.*||11:12. sprang so *m.* Ja. 3:1. not *m.* masters || 2 Pe. 2:2. *m.* follow 1 Jn.2:18. *m.* antichrists || 4:1. *m.* false prophets *As* MANY *as.* Ex. 35:22. Jud. 3:1. 2 S. 2: 23. 2 Ch. 29:31. Mat. 22:9,10. Mk. 6:56. Lu. 11:8. Jn. 1:12. | 17:2. Ac. 2:39. 3:24. | 5:11,36. | 10:45. | 13:48. Ro. 2:12. | 8:14. Ga. 3:10. | 6:12,16. Phil. 3:15. Col. 2:1. 1 Ti. 6:1. Re. 2:24. | 3:19. | 13:15.

MANY *People.* Est. 8:17. Is. 2:3,4. | 17:12. Ez. 3:6. | 17:9. | 32:9,10. | 38:9. Mi. 4:3,13. | 5:7. Zch. 8:22. Re. 10:11.

MANY *Things.* Jb. 16:2. | 23:14. Ec. 6:11. Is. 42:20. Mat. 13:3. | 16:21. | 25:21. | 27:13,19. Mk. 5:26. | 6:30. | 7:4. 8:31. | 9:12. | 15:3. Lu. 10:41. | 11:53. Jn. 8:26. | 21:25. Ac. 26: 9. 2 Ch. 8:22. Ga. 3:4. 2 Ti. 1:18. He. 5:11. Ja. 3:2. 2 Jn. 12. 3 Jn. 13.

MANY *a Time.* Ps. 78:38. | 129:1,2.

MANY *Times.* 1 K. 22:16. Ne. 9:28. Ps. 106:43.

MANY *Years.* Le. 25:51. Ezr. 5:11. Ne. 9:30. Ec. 6:3. 11:8. Is. 32:10. Ez. 38:17. Zch. 7:3. Lu. 12:19. | 15:29. Ac. 24:10,17. Ro. 15:23.

MAOCH, *He that is pressed and bruised.* 1 S. 27:2.

MAON, *A dwelling-place.* Jos. 15:55. 1 S. 23:24. 25:2. 1 Ch. 2:45.

MAR, RED, *v.* and *p.* Le. 19:27. Ru. 4:6. 1 S. 6:5. *m.* land, 2 K. 3:19. || Jb. 30:13. Is. 52:14. visage more *m.* || Jer. 13:9. *m.* pride Jer. 13:7. girdle *m.* || 18:4. the vessel was *m.* in Na. 2:2. *m.* branches || Mk. 2:22. bottles *m.*

MARA, *Bitterness.* Ru. 1:20.

MARAH, The same. Ex. 15:23. Nu. 33:8,9.

MARALAH, *Bitterness of elevation.* Jos. 19:11.

MARAN-ATHA, *s. The Lord cometh.* 1 Co. 16:22. *Let him be Anathema Maran-atha,* i. e. *accursed in, or at the coming of our Lord.*

MARBLE, *s.* 1 Ch. 29:2. I have prepared *m.* Est. 1:6. pillars of *m.* Song 5:15. || Re. 18:12.

MARCH, *v.* Ps. 68:7. when thou didst *m.* Jer. 46:22. shall *m.* with an army, Jo. 2:7. Ha. 1:6. *m.* through breadth of the land, 3:12.

MARCHED, ST, Ex. 14:10. Jud. 5:4.

MARCUS, *A field, polite, shining.* Col. 4:10. Phile. 24. 1 Pe. 5:13.

MARESHA, *From the head,* or *possession.* Jos. 15:44.

MARINERS, *s. Seafaring men.* Ez. 27:8,9,27,29. Jon. 1:5.

MARK, The same with MARCUS. Ac. 12:12, 25. | 15:39. 2 Ti. 4:11.

MARK, *s.* Ge. 4:15. Lord set a *m.* upon Cain 1 S. 20:10. I will shoot as though I shot at a *m.* Jb. 7:20. why set me as a *m.* 16:12. La. 3:12. Ez. 9:4. set a *m.* on the men that sigh, &c. Phil. 3:14. I press toward the *m.* for the prize Re. 13:16. to receive a *m.* || 17. had the *m.* 14:9. *m.* in forehead, 11. || 15:2. | 16:2. | 19:20. 20:4. nor received his *m.* they lived with Christ

MARK, *v.* Ru. 3:4. *m.* the place where 2 S. 13:28. *m.* when Amnon's heart is merry 1 K. 20:7. *m.* how this man || 22. *m.* what dost Jb.18:2. *m.* end afterwards || 21:5. *m.* me,33:31. Ps. 37:37. *m.* the perfect man || 18:13. *m.* well 56:6. *m.* my steps || 130:3. if thou shouldst *m.* Ez. 44:5. *m.* well || Ro. 16:17. *m.* them which Phil. 3:17. *m.* them which walk so, as ye have

MARKED, *r.* and *p.*1 S.1:12. Eli *m.* her mouth Jb. 22:15. hast *m.* old way || 24:16. had *m.* for Jer. 2:22. iniquity is *m.* || 23:18. Lu. 14:7.

MARKEST, *v.* Jb. 10:14. then thou *m.* me

MARKETH, *r.* Jb. 33:11. Is. 41:13.

MARKET, *s.* Ez. 27:13. in thy *m.* 17,19,25. Mat. 20:3. idle in the *m.* || Mk. 7:4. | 12:38. Lu. 7:32. sitting in *m.* || Jo. 5:2. sheep *m.* Ac. 16:19. *m.* place || 17:17. disputed in *m.*

MARKETS, *s.* Mat. 11:16. | 23:7. Lu. 11:43.

MARKS, *s.* Le. 19:28. || Ga. 6:17. *m.* of Lord

MAROTH, *Bitterness.* Mi. 1:12.

MARRIAGE, *s.* signifies, (1) *A civil contract, by which a man and a woman are joined together in the closest union,* Ge. 2:18,22,23. Jn. 2:1. (2) *That relation which subsists between Christ and his church, or that marriage-covenant of grace in which God became our God, and we his people,* Is. 54:5. Jer. 3:14. Ho. 2:19,20. Ep. 5:30,31,32.

Ex. 21:10. her duty of *m.* || Ps. 78:63. not given Mat. 22:2. made a *m.* 4:9,30. Mk. 12:25. 24:38. giving in *m.* || 25:10. went to the *m.* Lu. 17:27. they were given in *m.* 20:34,35. Jn. 2:1. there was a *m.* in Cana of Galilee, 2. 1 Co. 7:38. he that giveth her in *m.* doth well He. 13:4. *m.* is honorable in all, and the bed Re. 19:7. for the *m.* of the Lamb is come, 9.

MARRIAGES, *s.* Ge. 34:9. make ye *m.* with De. 7:3. nor shalt thou make *m.* Jos. 23:12.

MARRIED, *p.* De. 22:22. 1 Ch. 2:21. Ne. 13:23. *m.* wives of Ashdod || Pr. 30:23. Is. 54:1. of the *m.* wife || 62:4. thy land be *m.* Jer. 3:14.I am *m.* to you || Ma.2:11. *m.* daughter Mk. 6:17. for he *m.* her || 10:12. *m.* to another Lu. 14:20. I have *m.* a wife || 17:27. they *m.* Ro. 7:4. *m.* to another || 1 Co. 7:33. *m.* cares for

MARRIETH, *v.* Is. 62:5. Mat. 19:9. Lu. 16:18.

MARROW, *s. A soft, oily substance, contained in the hollow of bones.* Jb. 21:24.

It is put for, (1) *The delicate and most satisfying provisions of the gospel,* Is. 25:6. (2) *The most secret thoughts of the heart,* He. 4:12.

Jb. 21:24. his bones are moistened with *m.* Ps. 63:5. satisfied as with *m.* || 66:15. offer *m.* Pr. 3:8. *m.* to thy bones || Is. 25:6. full of *m.* He. 4:12. dividing asunder of joints and *m.*

MARRY, *v.* Ge. 38:8. go in, and *m.* her, and Nu. 36:6. only to father's tribe shall they *m.* De. 25:5. wife of dead not *m.* || Is. 62:5. *m.* thee Mat. 5:32. *m.* her divorced committeth adultery 19:10. not good to *m.* || 22:24. *m.* his wife 22:30. neither *m.* nor are given, Mk. 12:25. 1 Co. 7:2. let them *m.* 36. || 28. if thou *m.* 1 Ti. 4:3. forbidding to *m.* || 5:11. will *m.* 14.

MARRYING, *p.* Ne. 13:27. Mat. 24:38.

MARS-*Hill. A court of the* Areopagites. Ac. 17:22. Paul stood in the midst of *M.*

MARSENA, *Bitterness,* or *myrrh of the bush.* Est. 1:14.

MARSHES, *s. Fenny ground.* Ez. 47:11.

MART, *s.* Is. 23:3. she is a *m.* of nations

MARTHA, *Bitter.* Lu. 10:38,40. Jn. 11:1,5, 33. | 12:2.

MARTYR, S, *s. One who bears witness to the truth, at the expense of his life.*

Ac. 22:20. thy *m.* Stephen || Re. 2:13. Antipas Re. 17:6. woman drunk with the blood of *m.*

MARVEL, *r.* Ec. 5:8. *m.* not at the matter Mk. 5:20. all men did *m.* || Jn. 3:7. *m.* not that Jn.5:20. ye may *m.*|| 28. *m.* not at || 7:21. ye all *m.* Ac. 3:12. why *m.* ye || 2 Co.11:14. no *m.* for Sa. Ga. 1:6. I *m.* || 1 Jn. 3:13. *m.* not || Re. 17:7.

MARVELLED, *p.* Ge. 43:33. the men *m.* one Ps. 48:5. they *m.* Mat. 8:27. | 9:8,33. | 21:20. | 22:22. Lu. 1:63. Ac. 2:7. | 4:13. Mat. 8:10. Jesus *m.* Mk. 6:6. Lu. 7:9.

27:14. that the governor *m.* Mk. 15:5,44. Lu. 1:21. the people *m.* that he tarried so long 2:33. his mother *m.* || 11:31. Pharisee *m.* Jn. 4:27. the disciples *m.* || 7:15. the Jews *m.*

MARVELLOUS, *a.* 2 S. 1:26. it was *m.* Jb.5:9.doth *m.* things ||10:16. showest thyself *m.* Ps. 17:7. show thy *m.* loving kindness, 31:21. 78:12. *m.* things, 98:1. Da. 11:36. Mi. 7:15. 118:23. *m.* to our eyes, Mat. 21:42. Mk. 12:11. Da. 11:36. speak *m.* things against God of gods Mi. 7:15. will I show unto him *m.* things Zch. 8:6. if it be *m.* || Jn. 9:30. a *m.* thing 1 Pe. 2:9. *m.* light || Re. 15:1. a sign, great, *m.*

MARVELLOUS *Works.* 1 Ch. 16:12,24. Ps. 9:1. 105:5. | 139:14. Is. 29:14. Re. 15:3.

MARVELLOUSLY, *ad.* 2 Ch. 26:15. *m.* helped Jb. 37:5. thundered *m.* || Ha. 1:5. wonder *m.*

MARVELS, *s.* Ex. 34:10. I will do *m.* such

MARY, *Exalted,* or *bitterness of the sea,* or *lady of the sea.*

Mat.1:16. husband of *M.* || 20. take *M.* thy wife 13:55. is not his mother called *M.*? Mk. 6:3. 27:56. was *M.* Mk. 15:40,47. | 16:1.

Lu. 1:27. virgin's name *M.* || 30. fear not *M.* 41. salutation of *M.* || 56. abode three months 2:5. taxed with *M.* || 16. found *M.* and the babe 19. *M.* kept all || 10:42. *M.* chosen good part Jn. 11:2. it was that *M.* || 20. *M.* sat still 11:28. she called *M.* || 12:3. took a pound 19:25. *M.* the wife of Cleophas stood by cross 20:11. *M.* stood without || 16. Jesus saith, *M.* Ac. 1:14. with *M.* || 12:12. to the house of *M.* Ro. 16:6. greet *M.* who bestowed much labor

MARY MAGDALENE. Mat. 27:56,61. | 28:1. Mk. 15:40. | 16:1,9. Lu. 24:10. Jn. 19:25. | 20:1,18.

MASCHIL, *Giving instruction.* The title of Ps. 32,42,44,45,52,54,74,78,88,89,142.

MASH. Ge. 10:23. 1 Ch. 1:17.

MASHAL, *A parable,* or *ruling.* 1 Ch. 6:74.

MASHMANNAH, *His fatness.* 1 Ch. 12:10.

MASONS, *s.* 2 S. 5:11. 2 K. 12:12. 1 Ch. 14: 1. | 22:2. 2 Ch. 24:12. Ezr. 3:7.

MASREKAH, *Whistling,* or *hissing.* Ge. 36:36.

MASSA, *A burden,* or *unfortunate prophecy.* Ge. 25:14.

MASSAH, *Temptation.* Ex. 17:7. De. 6:16. | 9:22. 33:8.

MAST, S, *s.* Pr. 23:34. Is. 33:23. Ez. 27:5.

MASTER, *s.* It is a title applied, (1) *To Christ,* Mat. 23:8,10. (2) *To ministers,* Ez. 19:11. (3) *To tutors,* Lu. 6:40. (4) *To governors,* Ep. 6:5. (5) *To rash, proud, and censorious persons, that judge others,* Ja. 1:3.

Ge. 39:20. Joseph's *m.* || Ex. 21:8. please not Jud. 19:22. spake to the *m.* of the house, 23. 1 S. 25:14. to salute our *m.* || 26:16. not kept 1 K. 22:17. these have no *m.* 2 Ch. 18:16.

2 K. 6:5. alas, *m.* || 22. eat, and go to their *m.* 10:2. your *m.*'s sons, 3:6. || 19:6. say to your *m.* 1 Ch. 15:27. *m.* of the song || Ec. 10:11.

Is. 24:2. so with the *m.* || 50:18. who is the *m.* Da. 1:3. *m.* of eunuchs || 4:9. *m.* of magicians Ma. 1:6. if I be a *m.* || 2:12. Lord cut off *m.*

Mat. 8:19. *m.* I will follow thee || 9:11. your *m.* 10:25. called *m.* Beelzebub || 15:27. *m.* table Mat. 23:8. one is your *m.* || 26:18. *m.* saith, My 26:25. *m.* is it I || 49. hail *m.* Mk. 14:45.

Mk. 5:35. why troublest *m.* || 10:17. good *m.* Lu. 3:12. *m.* what shall we do || 7:40. say *m.* 8:24. *m.* we perish || 13:25. when *m.* is risen Jn. 3:10. a *m.* in Israel || 11:28. the *m.* is come 13:13. ye call me *m.* || 14. if I then your *m.* 1 Co. 3:10. as a wise *m.* builder I have laid Ep. 6:9. your *m.* is in heaven, Col. 4:1.

2 Ti. 2:21. sanctified and meet for the *m.* use

His MASTER. Ge. 24:9,10. | 39:2,19. Ex. 21:4,6. De. 23:15. Jud. 19:11. 1 S. 20:38. | 25:10. | 29:4. 2 K. 5:1,25. | 6:32. | 8:14. | 9: 31. | 19:4. 1 Ch. 12:19. Jb. 3:19. Pr. 25:13. | 27:18. | 30:10. Is. 1:3. | 37:4. Ma. 1:6. Mat. 10:24,25. Lu. 6:40. Ro. 14:4.

My MASTER. Ge. 24:12—65. | 39:8. Ex. 21: 5. 1 S. 24:6. | 30:13,15. 2 K. 5:18,20,22. | 6: 15. | 10:9. | 18:24,27. Is. 36:8,9,12.

Thy MASTER. Ge. 24:51. 1 S. 29:10. 2 S. 9:9. | 12:8. | 16:3. 2 K. 2:3,16. | 9:7. | 18:27.

MASTERIES, *s.* 2 Ti. 2:5. strive for *m.* yet

MASTERS, *s.* Ex. 21:4. shall be her *m.* Ps. 123:2. look to *m.* || Ec. 12:11. *m.* of assem. Jer. 27:4. say to their *m.* Am. 4:1. || Zph. 1:9. Mat. 6:24. serve two *m.* || 23:10. nor called *m.* Ac. 16:16. who brought her *m.* much gain, 19. Ep. 6:5. servants, be obedient to your *m.* Col. 3:22. Ti. 2:9. 1 Pe. 2:18.

9. ye *m.* do the same things, Col. 4:1.

1 Ti. 6:1. count their *m.* worthy of all, 2.

Ja. 3:1. brethren, be not many *m.* knowing

MASTERY, *s.* Ex. 32:18. shout for *m.*

Da. 6:24. lions had *m.* || 1 Co. 9:25. for the *m.*

MATE, *s.* Is. 34:15. every one with her *m.* 16.

MATRED, *Rod.* Ge. 36:36.

MATRI, *Rain,* or *a prison.* 1 S. 10:21.

MATRIX, *s. The womb.* Ex. 13:12. | 34:19. Nu. 3:12. that openeth the *m.* 18:15.

MATTAN, *Gift, or loins.* 2 K. 11:18.

MATTANAH, *Gift.* Nu. 21:18,19.

MATTANIAH, *Gift of the Lord.* 2 K. 24:17. 1 Ch. 9:15. | 25:4,16. 2 Ch. 20:14. | 29:13. Ne. 11:17.

MATTATHA, The same. Ezr. 10:33.

MATTATHIAS, The same. Lu. 3:25.

MATTER, *s.* Ge. 39:15. is it a small *m.*? Ex. 18:22. every great *m.* || 23:7. false *m.*

Nu. 16:19. *m.* of Korah || 25:18. *m.* of Peor De. 3:26. Lord said, Speak no more to me of this 17:8. if *m.* be too hard || 19:15. *m.* be establis. 22:16. so is this *m.* || 24:1. *m.* of nakedness Ru. 3:18. till thou know how the *m.* will fall 1 S. 10:16. *m.* of kingdom || 20:39. know the 30:24. who will hearken to you in this *m.*?

2 S. 1:4. how went the *m.* || 18:13. no *m.* hid 20:18. ended the *m.* || 21. the *m.* is not so; but 1 K. 8:59. *m.* shall require || 15:5. *m.* of Uriah 1 Ch. 26:32. for every *m.* pertaineth to God 27:1. in any *m.* 2 Ch. 8:15. || 24:5. haste *m.* Ezr. 5:5. *m.* came to Darius || 10:4,9,15,16. Ne. 6:13. *m.* for evil report || Est. 2:23. || 9:26. Jb. 19:28. root of the *m.* || 32:18. full of *m.*

Ps. 45:1. inditing a good *m.* || 64:5. an evil *m.* Pr. 11:13. concealeth the *m.* || 16:20. handleth 17:9. repeateth a *m.* || 18:13. answereth a *m.* 25:2. honor of kings is to search out a *m.*

Ec. 10:20. tell the *m.* || 12:13. conclusion of *m.* Jer. 38:27. *m.* was not perceived || 52:34. the *m.* Da. 1:14. consented in this *m.* || 2:10. king's *m.* 3:16. to answer to this *m.* || 4:17. this *m.* is by 7:28. end of the *m.* || 9:23. understand the *m.*

Mk. 1:45. blaze abroad the *m.* || 10:10. same *m.* Ac. 5 21. nor lot in this *m.* || 11:4. rehearsed *m.* 17:32. again of this *m.* || 18:14. *m.* of wrong 19:38. *m.* against any || 24:22. uttermost of *m.* 2 Co. 7:11. clear in this *m.* || 9:5. *m.* of bounty Ga. 2:6. it maketh no *m.* || 1 Th. 4:6. in any Ja. 3:5. how great a *m.* a little fire kindleth

MATTERS, *s.* De. 17:8. *m.* of controversy 1 S. 10:16. prudent in *m.* || 2 S. 11:19.

2 S. 15:3. *m.* are good || 19:9. of thy *m.*?

2 Ch. 19:11. *m.* of the Lord the king's *m.* Ne. 6:19. they uttered my *m.* || 11:24. in all *m.* Est. 3:4. Mordecai's *m.* || 9:31. *m.* of fastings Jb. 33:13. giveth not account of any of his *m.* Ps. 35:20. deceitful *m.* || 131:1. in great *m.* Da. 1:20. *m.* of wisdom || 7:1. sum of the *m.* Mat. 23:23. weightier *m.* || Ac. 18:15. of such Ac. 19:39. other *m.* || 25:20. judged of these *m.* 1 Co. 6:2. smallest *m.* || 1 Pe. 4:15. other men's

MATTHAN, *The death of them.* Mat. 1:15.

MATTHAT, *A gift,* or *giving.* Lu. 3:24,29.

MATTHEW, *A gift.* Mat. 9:9.

MATTHIAS, *Gift of the Lord.* Ac. 1:26.

MATTITHIAH, *A gift of the Lord.* 1 Ch. 9:31. | 15:18,21. | 16:5. | 25:3. Ezr. 10:43. Ne. 8:4.

MATTOCK, *s.* 1 S. 13:20. Is. 7:25.

MATTOCKS, *s.* 1 S. 13:21. 2 Ch. 34:6.

MAUL, *s.* Pr. 25:18. false witness is a *m.*

MAW, *s.* De. 18:3. give to priest the *m.*

MAY, *v.* Mat. 9:21. | 26:42. He. 7:9.

MAY *be.* Ex. 13:9. | 20:20. Le. 11:34. Ps. 83:4. | 114:12,13,14. Pr. 22:19. Is. 46:5. La. 3:29. Mat. 6:4. Lu. 20:14. Jn. 17:26. 1 Co. 15:28. 2 Co. 4:7. | 8:11,14. 2 Ti. 3:17.

I MAY *be.* Is. 60:21. Phil. 2:19,28.

It MAY *be.* Gr. 12:13. | 16:2. Le. 23:21. Nu. 10:10. De. 5:33. | 6:3,18. | 22:7. | 31:26. Jos.

22:27. 1 S. 14:6. 2 S. 14:15. | 16:12. 2 K. 19:4. 1 Ch. 17:17. Jb. 1:5. Ec. 1:10. Is. 30:8. Jer. 36:3,7. | 42:6. Ez. 12:3. Da. 4:27. Am. 5:14. Zph. 2:3. Lu. 20:13. 1 Co. 14:10. | 16:6. Ep. 6:3.

He MAY *be.* Lu. 21:3. De. 29:13. Is. 30:18. 1 Co. 3:18.

She MAY *be.* 1 S. 18:21. Jer. 51:8. 1 Co. 7:31.

They MAY *be.* Ps. 59:11. Ez. 14:11. Ho. 8:4. Jn. 17:11,12,21. Ro. 1:†20. 1 Ti. 5:7. Ti. 1:13.

You MAY *be.* Ez. 9:12. Mat. 5:45. Jn. 12:36. | 14:3. 1 Co. 5:7. 2 Co. 9:3. Phil. 2:15. Ja. 1:4.

MAYST, *v.* Ac. 8:37. believest thou *m.*

MAYST *be.* Ge. 28:3. Nu. 10:31. De. 26:19. Ne. 6:6. Jb. 40:8. Ps. 130:4. Is. 23:16. | 49:6. Jer. 4:14. | 30:13. Lu. 16:2.

MAZZAROTH, *The zodiac.* Jb. 38:32.

MEADOW, S, *s.* Ge. 41:2. Jud. 20:33.

MEAH, *A hundred cubits.* Ne. 3:1. | 12:39.

MEAL, *s.* Ru. 2:14. at *m.* time come thou

1 K. 4:11. bring *m.* || 1 Ch. 12:40. brought *m.* s. 47:2. grind *m.* || Ho. 8:7. yield no *m.*

MEAN, *v.* Ge. 21:29. what *m.* these

Ex. 12:26. what *m.* you by this serv. De. 6:20, Jos. 4:6. ask what *m.* Is. 3:15. Ez. 17:12. ak. 9:10. rising of dead *m.* || Ac. 10:17. should Ac. 17:20. these things *m.* || 21:13. what *m.* you 2 Co. 8:13. I *m.* not that other men be eased

MEAN, *a.* Pr. 22:29. before *m.* men

Is. 2:9. *m.* man boweth down, 5:15. | 31:8. Ac. 21:39. no *m.* city || Ro. 12:16. *m.* things

MEAN *Time.* Lu. 12:1. *m.*- gathered together

MEAN *While.* 1 K. 18:45. *m.*- heavens

Jn. 4:31. *m.*- disciples || Ro. 2:15. *m.*- accusing

MEANS, *s.* Ex. 34:7. no *m.* clear, Nu. 14:18. Jud. 16:5. by what *m.* we may prevail against 2 S. 14:14. devise *m.* || 1 K. 20:39. any *m.*

Ps. 49:7. by any *m.* redeem his brother, nor Pr. 6:26. by *m.* of whorish || Jer. 5:31. their *m.* Ma. 1:9. by your *m.* || Mat. 5:26. by no *m.* Lu. 5:18. sought *m.* || 10:19. by any *m.* hurt Jn. 9:21. by what *m.* Ac. 4:9. || 18:21. by all *m.* Ac. 27:12. by any *m.* Ro. 1:10. || 11:14. 1 Co. 8:9. | 9:27. 2 Co. 11:3. Ga. 2:2. Phil. 3:11. 2 Th. 2:3.

1 Co. 9:22. by all *m.* || 2 Co. 1:11. *m.* of many

1 Th. 3:5. lest by some *m.* || 2 Th. 3:16. by all *m.*

He. 9:15. by *m.* of death || Re. 13:14. by *m.*

MEANEST, *v.* Ge. 33:8. what *m.* by this drove

2 S. 16:2. what *m.* thou, Ez. 37:18. Jon. 1:6.

MEANETH, *v.* De. 29:24. what *m.* the heat

1 S. 4:6. what *m.* noise, 14. || 15:14. bleating Is. 10:7. *m.* not so || Mat. 9:13. what that *m.*

Mat. 12:7. if known what this *m.* || Ac. 2:12.

MEANING, *p.* Da. 8:15. I sought for the *m.*

Ac. 27:2. *m.* to sail || 1 Co. 14:11. *m.* of voice

MEANT, *p.* Ge. 50:20. God *m.* it for good

Lu. 15:26. asked what these things *m.* 18:36.

MEARAH, *A den, cave.* Jos. 13:1.

MEASURE, *s.* signifies, (1) *A standard vessel,* or *rule,* Pr. 20:10. Mi. 6:10. 2 Co. 10:13. (2) *The dimensions of a thing,* Ez. 40:10. (3) *A stinted allowance,* Ez. 4:11. (4) *The period of life,* Ps. 39:4. (5) *Moderation,* Jer. 30:11. (6) *Limit* or *boundary,* Jer. 51:13. (7) *A certain proportion, resemblance,* or *degree,* Ep. 4:13.

Ex. 26:2. the curtains shall have one *m.* 8.

Le. 19:35. ye shall do no unrighteousness in *m.* De. 25:15. a just *m.* || 1 K. 6:25. one *m.* 7:37.

2 K. 7:1. a *m.* of fine flour, 16:18. || 1 Ch. 11:†23 Jb. 11:9. *m.* is longer || 28:25. waters by *m.*

Ps. 39:4. *m.* of my days || 80:5. tears in great *m.*

Is. 5:14. hell openeth her mouth without *m.* 27:8. in *m.* || 40:12. dust of the earth in a *m.*

Jer. 30:11. correct in *m.* 46:28. || 51:13. *m.* of cov. Ez. 4:11. thou shalt drink water also by *m.* 16.

Mi. 6:10. the scant *m.* is || Mat. 7:2. *m.* ye mete Mat. 23:32. fill ye up then the *m.* of your fathers

Mk. 4:24. what *m.* ye mete shall, Lu. 6:38. 6:51. sore amazed beyond *m.* and wondered 7:37. beyond *m.* 10:36. || Lu. 6:38. good *m.*

Jn. 3:34. Spirit by *m.* || Ro. 12:3. *m.* of faith

2 Co. 1:8. pressed out of *m.* || 10:13. *m.* of rule, 14. 11:23. stripes above *m.* || 12:7. exalted above *m.*

Ga. 1:13. beyond *m.* I persecuted the church

Ep. 4:7. *m.* of gift || 13. of stature || 16. of part

Re. 6:6. *m.* of wheat || 21:17. *m.* of a man

MEASURE, *v.* Nu. 35:5. ye shall *m.* from

De. 21:2. *m.* to cities || Is. 65:7. I will *m.* work

Ez. 43:10. *m.* pattern || Zch. 2:2. to *m.* Jerus.

Re. 11:1. *m.* temple, 2. || 21:15. to *m.* the city

MEASURED, *p.* Ru. 3:15. *m.* six measures

2 S. 8:2. *m.* with a line || 1 K. 17:†21.

Jb. 7:14. evening he *m.* || Is. 40:12. who *m.*

Jer. 31:37. if heaven can be *m.* || 33:22. sand

Ez. 40:5. he *m.* breadth || 6. *m.* threshold, 8,9. 11. *m.* entry || 13. gate || 24. posts || 41:5,13,15. 42:16. *m.* east side, 17,18,19. || 47:3,4.

Ho. 1:10. sand cannot be *m.* || Ha. 3:6. *m.* earth

Mat. 7:2. *m.* to you again, Mk. 4:24. Lu. 6:38.

Re. 21:16. he *m.* the city || 17. he *m.* the wall

MEASURES, *s.* Ge. 18:6. three *m.* of fine meal

De. 25:14. not divers *m.* || 1 S. 25:18. five

1 K. 4:22. Solomon's provision was 30 *m.* 5:11. gave Hiram 20,000 *m.* 2 Ch. 2:10. 7:9. *m.* of stones, 11. || 18:32. contain two *m.*

1 Ch. 2:9. all *m.* and sizes || Ez. 7:22. 100 *m.*

Jb. 38:5. who laid the *m.* thereof, if knowest

Pr. 20:10. divers *m.* || Jer. 13:25. portion of thy

Ez. 40:24. to these *m.* 28,29. | 43:13. | 48:16.

Hag. 2:16. to heap of 20 *m.* || Mat. 13:33. hid in

Lu. 16:6. and he said, A hundred *m.* of oil, 7.

MEASURING, *p.* Jer. 31:39. *m.* line go forth

Ez. 40:3. a *m.* reed, 5. | 42:15,16,17,18,19.

Zch. 2:1. a *m.* line || 2 Co. 10:12. *m.* themselves

MEAT, *s.* is put for, (1) *Christ crucified,* Jn. 6:55. (2) *Spiritual comfort,* Jn. 4:32. (3) *The doctrines of the gospel,* He. 5:14.

Ge. 1:29. be for *m.* || 30. green herb for *m.*

9:3. every moving thing shall be *m.* for you

27:4. savory *m.* 7,31. || 45:23. *m.* for father

Le. 11:34. of all *m.* || 22:11. eat of his *m.* 13.

De. 2:6. buy *m.* 28. || 28:†30. not common *m.*

Jud. 1:7. gathered *m.* under || 14:14. came *m.*

1 S. 9:5. sit with king at *m.* || 14. eat no *m.*

2 S. 3:35. to eat *m.* || 11:8. a mess of *m.* from

12:3. eat his own *m.* || 13:5. Tamar dress *m.*

1 K. 10:5. she saw the *m.* || 19:8. strength of *m.*

1 Ch. 12:40. brought *m.* || Ezr. 3:7. gave *m.*

Jb. 6:7. as sorrowful *m.* || 12:11. taste his *m.*

20:14. his *m.* is turned || 21. none of his *m.* left

30:10. roots for *m.* || 33:20. abhorreth dainty *m.*

34:3. tasteth *m.* || 36:31. giveth || 38:41. lack of

Ps. 42:3. tears my *m.* || 41:11. like sheep for *m.*

59:15. wander for *m.* || 69:21. gall for my *m.*

74:14. *m.* to thy people || 78:18. *m.* for lusts

78:25. *m.* to the full || 30. *m.* was in mouths

104:21. seek *m.* from God || 27. *m.* in due season

107:18. abhorreth *m.* || 111:5. hath given *m.*

145:15. thou givest them *m.* in due season

Pr. 6:8. provideth her *m.* || 23:3. deceitful *m.*

23:6. his dainty *m.* || 30:22. fool filled with *m.*

30:25. *m.* in summer || 31:15. *m.* to household

Is. 9:15. *m.* of fire || 62:8. to be *m.* for enemies

65:25. serpent's *m.* || La. 1:11. given for *m.*

La. 1:19. sought *m.* || 4:10. ch ldren were *m.*

Ez. 4:10. *m.* by weight || 16:19. my *m.* thou

25:7. deliver thee from *m.* 29:5. | 34:5,8.

34:10. not be *m.* || 47:12. trees for *m.* fruit

Da. 1:8. would not defile himself with king's *m.*

4:12. in it was *m.* 21. || 11:26. feed of his *m.*

Ho. 11:4. I laid *m.* || Jo. 1:16. is not *m.* cut off

Ha. 1:16. *m.* is plenteous || 3:17. yield no *m.*

Ma. 1:12. *m.* is contemptible || 3:10. may be *m.*

Mat. 3:4. *m.* was locusts || 6:25. life more than

9:10. as Jesus sat at *m.* 26:7. Mk. 2:15. | 14:3.

10:10. worthy of his *m.* || 15:37. broken *m.*

24:45. *m.* in due season, Ps. 145:15. Lu. 12:42.

25:35. gave me no *m.* || Lu. 3:11. hath *m.*

Lu. 8:55 to give her *m.* || 9:13. and buy *m.*

14:10. who sit at *m.* || 17:7. sit down to *m.*

21:41. said, Have ye here any *m.* Jn. 21:5.

Jn. 4:8. gone to buy *m.* || 32. I have *m.* to eat

34. my *m.* is to do || 6:27. labor not for *m.*

6:55. my flesh is *m.* indeed, my blood is drink

Ac. 2:46. did eat their *m.* || 9:19. received *m.*

16:34. juiler set *m.* || 27:33. to take *m.* 31,34.

Ro. 14:15. grieved with thy *m.* destroy not

17. not *m.* and drink || 20. *m.* destroy not

1 Co. 3:2. not with *m.* || 8:8. *m.* commends not

8:10. if any sit at *m.* 13. || 10:3. spiritual *m.*

Col. 2:16. let no man judge you in *m.* or drink

He. 5:12. strong *m.* 14. || 12:16. morsel of *m.*

MEAT-*Offering, s.* Ex. 29:41. | 30:9. | 40:29. Le. 2:1,3. | 6:14. | 14:10. Nu. 4:16. | 7:13. | 15:6. | 28:8,26. | 29:6. Jos. 22:23. Jud. 6:†18. | 13:19,23. 2 K. 3:20. 1 Ch. 21:†23. Ne. 10:33. Is. 57:6. Ez. 42:13. | 44:29. | 45:17,25. | 46:7,15. Jo. 1:9,13. | 2:14.

MEAT-*Offerings, s.* Nu. 29:39. Jos. 22:29. 1 K. 8:64. Ezr. 7:17. Ne. 13:5. Jer. 17:26. | 33:18. Ez. 45:17. Am. 5:22.

MEATS, *s.* Ge. 40:17. all manner of bake *m.* for

Egyptian bearing 'Bake Meats' and Confectionaries on Head; — from Karnac temple.

Pr. 23:6. nor desire dainty *m.*

Mk. 7:19. purging all *m.* || Ac. 15:29. abstain

1 Co. 6:13. *m.* for the belly || 1 Ti. 4:3. abstain

He. 9:10. stood in *m.* || 13:9. not with *m.*

MEBUNNAI, *A son,* or *understanding.* 2 S. 23:27.

MECHERATHITE, *Knowledge,* or *selling.* 1 Ch. 11:36.

MEDAD, *Measuring.* Nu. 11:26,27.

MEDAN, *Judgment, process.* Ge. 25:2. 1 Ch. 1:32.

MEDDLE, *v.* De. 2:5. *m.* not with Seir, 19.

2 K. 14:10. why *m.* to thy hurt, 2 Ch. 25:19.

Pr. 20:19. *m.* not with him that, 24:21.

MEDDLED, *p.* Pr. 17:14. before it be *m.*

MEDDLETH, *v.* Pr. 26:17. *m.* with strife

MEDDLING, *p.* 2 Ch. 35:21. Pr. 20:3.

MEDE, S, *Measure, abounding,* or *garment.* Da. 11:1.

2 K. 17:6. in cities of *M.* 18:11. || Ezr. 6:2.

Est. 1:19. laws of *M.* || Is. 13:17. stir up *M.*

Jer. 25:25. *M.* to drink || 51:11. raise up *M.*

Da. 5:28. given to *M.* || 6:8. law of, 12,15. 9:1. seed of the *M.* || 11:1. Darius the *M.*

MEDEBA, *Waters of grief.* Jos. 13:16. 1 Ch. 19:7.

MEDIA, *A country of* Asia; *so called from* Madai, *the son of* Japhet. Ge. 10:2.

MEDIAN. Da. 5:31. and Darius the *M.*

MEDIATOR, *s. One that stands between in order to conciliate two contending parties,* Ga. 3:20. And is applied, (1) *To Moses,* Ga. 3:19. (2) *To Christ Jesus, who is the only peace-maker and intercessor between God and man,* 1 Ti. 2:5.

Ga. 3:19. hand of a *m.* || 20. not *m.* of one

1 Ti. 2:5. but one *m.* between God and men

He. 8:6. *m.* of a better covenant, 9:15. | 12:24.

MEDICINE, S, *s.* Pr. 3:8. *m.* to thy navel

17:22. good like a *m.* || 20:†30. a purging *m.*

Jer. 30:13. no healing *m.* 46:11. || Ez. 47:12.

MEDITATE, *v.* Ge. 24:63. Isaac went to *m.*

Jos. 1:8. shalt *m.* || Jud. 5:†10. *m.* ye that ride

Ps. 1:2. in his law *m.* || 2:†1. *m.* a vain thing

63:6. *m.* on thee in night || 77:12. I will *m.* also

119:15. I will *m.* in thy precepts, 23:48,78. 148. *m.* in thy word || 143:5. *m.* on works

Is. 33:18. *m.* terror || Lu. 21:14. not *m.* before

1 Ti. 4:15. *m.* on these things, give thyself

MEDITATION, *s.* 1 S. 1:†16. out of my *m.*

Ps. 5:1. consider my *m.* || 19:14. *m.* acceptable

49:3. *m.* of my heart, 19:0. || 9. spend as a *m.*

104:34. *m.* be sweet || 119:97. it is my *m.* 99.

MEEK, *Nu.* 12:3. Moses was very *m.* above

Ps. 22:26. *m.* shall eat || 25:9. *m.* he will guide

37:11. *m.* shall inherit || 69:†32. *m.* see this

76:9. to save the *m.* || 147:6. lift up the *m.*

149:4. beautify *m.* || Is. 11:4 for the *m.* of earth

Is. 29:19. *m.* increase joy || 61:1. tidings to *m.*

Am. 9:7. turn aside *m.* || Zph. 2:3. all ye *m.*

Mat. 5:5. blessed are the *m.* || 11:29. for I am *m.*

21:5. king cometh *m.* || 1 Pe. 3:4. *m.* quiet

MEEKNESS, *s.* Ps. 18:†35. with thy *m.* hath

45:4. truth and *m.* || Zph. 2:3. seek *m.*

1 Co. 4:21. spirit of *m.* || 2 Co. 10:1. *m.* of Christ

Ga. 5:23. *m.* temperance || 6:1. spirit of *m.*

Ep. 4:2. walk with *m.* || Col. 3:12. put on *m.*

1 Ti. 6:11. follow *m.* || 2 Ti. 2:25. to *m.*

Ti. 3:2. showing all *m.* || Ja. 1:21. with *m.*

Ja. 3:13. *m.* of wisdom || 1 Pe. 3:15. *m.* and fear

MEET, *a.* Ge. 2:18. a help *m.* for him, 20.

Ex. 8:26. it is not *m.* || De. 3:18. *m.* for war

Jud. 5:30. needle-work *m.* || Ez. 4:14. not *m.*

Jh. 34:31. surely it is *m.* || Pr. 17:24. than is *m.*

Jer. 29:14. as seemeth *m.* || 25:5. seemed *m.*

Ez. 15:4. is it *m.* for any work? 5.

Mat. 3:8. fruits *m.* for repentance, Ac. 26:20. 15:26. not *m.* Mk. 7:27. || Lu. 15:32. it was *m.*

Ro. 1:27. recompense *m.* || 1 Co. 15:9. not *m.*

Phil. 1:7. *m.* to think this || Col. 3:12. made us *m.*

2 Th. 1:3. as it is *m.* || 2 Ti. 2:21. a vessel *m.*

He. 6:7. herbs *m.* || 2 Pe. 1:13. I think it *m.*

MEET, *v.* Ge. 14:17. went to *m.* Abraham

18:2. Abraham ran to *m.* || 19:1. Lot rose to *m.*

24:17. ran to *m.* Rebekah || 65. to *m.* us?

29:13. Laban ran to *m.* Jacob || 30:16. Leah

32:6. Esau cometh to *m.* || 46:29. to *m.* Israel

Ex. 4:14. Aaron cometh forth to *m.* thee, 27.

18:7. Moses went to *m.* || 19:17. to *m.* God

25:22. there I will *m.* with thee, and commune with thee, 29:42,43. 30:6,36. Nu. 17:4.

Nu. 22:36. to *m.* Balaam || 23:3. Lord will *m.* me

23:15. while I *m.* the Lord || 31:13. went to *m.*

Jud. 4:18. to *m.* Sisera || 6:35. to *m.* Gideon

11:34. his daugh. came to *m.* || 19:3. rejoiced to *m.*

1 S. 10:3. *m.* thee three men || 5. *m.* prophets

13:10. Saul went to *m.* Samuel || 15:12. Samuel

17:48. nigh to *m.* David || 18:6. to *m.* Saul with

25:32. L. who sent thee to *m.* me || 30:21. David

2 S. 6:20. Michal came out to *m.* David

1 K. 18:16. to *m.* Elijah || 21:18. to *m.* Ahab

2 K. 1:6. there came a man to *m.* us, 7.

2:15. to *m.* Elisha || 4:26. run to *m.* her, and say

29. if thou *m.* any || 8:8. go, *m.* man of God

Ne. 6:2. let us *m.* together in the plain, 10.

Jb. 39:21. horse goeth on to *m.* the armed men

Pr. 7:15. came I to *m.* || 17:12. let a bear *m.*

22:2. the rich and poor *m.* || 29:13. *m.* together

Is. 7:3. *m.* Ahaz || 14:9. hell is moved to *m.* thee

34:14. wild beasts *m.* || 47:3. not *m.* as a man

Jer. 41:6. went to *m.* || 51:31. post *m.* another

Ho. 13:8. *m.* as a bear || Am. 4:12. to *m.* thy God

Zch. 2:3. angel went to *m.* || Mat. 8:34. *m.* Jesus

Mat. 25:1. went forth to *m.* bridegroom, 6.

Mk. 14:13. shall *m.* you a man, Lu. 22:10.

Lu. 14:31. able to *m.* || Jn. 12:13. went to *m.*

Ac. 28:15. to *m.* us as far || 1 Th. 4:17. *m.* the L.

MEETEST, *v.* 2 K. 10:3. Is. 64:5.

MEETETH, *v.* Ge. 32:17. Nu. 35:19,21.

MEETING, *s.* 1 S. 21:1. afraid at || Is. 1:13. solemn *m.*
MEGIDDO, *That declares.* Jos. 17:11. Jud. 1:27. | 5:19. 1 K. 4:12. 2 K. 9:27. | 23:29,30. 2 Ch. 35:22.
MEGIDDON, The same. Zch. 12:11.
MEHETABEL, *How good is God.* Ge. 36:39.
MEHIDA, *A riddle.* Ezr. 2:52.
MEHIR, *Priced.* 1 Ch. 4:11.
MEHUJAEL, *Who proclaims God.* Ge. 4:18.
MEHUMAN, *Troubled: or an uproar.* Est. 1:10.
MEHUNIMS, *Abodes.* 2 Ch. 26:7. Ezr. 2:50.
ME-JARKON, *Spoiled waters.* Jos. 19:46.
MEKONAH, *Preparation.* Ne. 11:28.
MELATIAH, *Deliverance of the Lord.* Ne. 3:7.
MELCHI, *My king, or counsel.* Lu. 3:24,28.
MELCHIAH, *My king is the Lord.* 2 Ch. 6:40. Jer. 21:1.
MELCHIZEDEK, *King of peace.* Ge. 14:18. Ps. 110:4. He. 5:6,10. 6:20. 7:1,10,11,15,17,21.
MELEA, *A queen.* Lu. 3:31.
MELICU, *A king.* 1 Ch. 8:35. | 9:41.
MELICHU, *His king, &c.* Ne. 12:14.
MELITA, *Powering with honey.* Ac. 28:1.
MELODY, *s.* Is. 23:16. sweet *m.* || 51:3. voice Am. 5:23. *m.* of vials || Ep. 5:19. making *m.* in
MELONS, *s. A kind of pumpkin, differing little from the cucumber.* Nu. 11:5.
MELT, *v.* Ex. 15:15. whale's guts shall *m.* away De. 20:8. heart *m.* || Jos. 2:11. our hearts did *m.* Jos. 14:8. heart of people || 2 S. 17:10. utterly Ps. 39:11. beauty to *m.* | 58:7. let them *m.* 112:10. he shall gnash his teeth and *m.* away Is. 13:7. every man's heart shall *m.* Ez. 21:7. 19:1. the heart of Egypt shall *m.* in mid t of it Jer. 9:7. I will *m.* them | Ez. 22:20. I'll *m.* you Am. 9:5. land shall *m.* || 13. hills *m.* Na. 1:5. 2 Pe. 3:10. elements shall *m.* with fervent heat. 12.
MELTED, *p.* Ex. 16:21. sun waxed hot, it *m.* De. 1:28. *m.* our heart, Jos. 5:1. | 7:5.
Jud. 5:5. mountains *m.* || 2 K. 2:19. *m.* money Ps. 22:14. my heart is *m.* | 46:6. the earth *m.* 97:5. the hills *m.* like || 107:26. their soul is *m.* Is. 31:3. mountains *m.* || 64:1,7. hast *m.* us Ez. 22:21. ye shall be *m.* in the midst. 20.
MELTETH, *v.* Ps. 58:8. as a snail which *m.* 68:2. as wax *m.* || 119:28. soul *m.* for heaviness 147:18. he *m.* the ice || Is. 44:12. *m.* image Jer. 6:29. *m.* in vain || Na. 2:10. Nineveh *m.*
MELTING, *p.* Is. 64:2. as *m.* fire burneth
MELZAR, *Circumcis on of distress.* Da. 1:11.
MEMBER, *s. is any part of the body,* 1 Co. 12:12. And is put for, (1) *The operations of the soul,* Ro. 7:13,19. (2) *The unrenewed part,* Ro. 7:23. (3) *The people of God,* Ep. 1:23. (4) *Thoughts,* Jo. 17:17.
1 Co. 12:14. not one *m.* 19:2 5. || Ja. 3:5.
MEMBERS, *s.* De. 23:1. privy *m.* cut off Jb. 17:7. *m.* a shadow || Ps. 139:16. *m.* written Mat. 5:29. that one of thy *m.* should perish, 30. Ro. 6:13. nor yield your *m.* instruments, 19. 7:5. work in our *m.* || 23. law in my *m.* warring 12:4. many *m.* in one || 5. every one *m.* one of 1 Co. 6:15. bodies the *m.* of C. || 12:12. many *m.* 12:18. God set the *m.* 20,22,25,27.
Ep. 4:25. *m.* one of another || 5:30. *m.* of his Col. 3:5. mortify your *m.* which are on earth Ja. 3:6. tongue among *m.* || 4:1. war in *m.*
MEMORIAL, *s. That which brings to me mory.* Ex. 3:15. th s is my *n.* to all generations 12:14. for a *m.* 13:9. | 17:14. | 28:29. | 30:16. Le. 2:2. burn the *m.* of it, 9:16. | 5:12. | 6:15. 24:21. a *m.* of blowing || 23:7. for a *m.* even Nu. 5:15. offering of *m.* 18. || 16:40. *m.* to Israel 31:54. for a *m.* Jos. 4:7. Zch. 6:14.
Ne. 2:20. have no *m.* || Est. 9:28. nor *m.* perish Ps. 9:6. *m.* is perished || 30:4. *m.* of holiness 135:13. and thy *m.* through all generations Ho. 12:5. Lord is his *m.* || 14:7. *m.* as wine Mat. 26:13. for a *m.* Mk. 14:9. Ac. 10:4.
MEMORY, *s. The retent ve faculty; recollection.* Ps. 109:15. cut off *m.* || 145:7. utter the *m.* Pr. 10:7. *m.* of just || Ec. 9:5. *m.* forgotten Is. 26:14. *m.* to perish || 1 Co. 15:2. keep in *m.*
MEMPHIS, *Known, or by the mouth.* Ho. 9:6.
MEMUCAN, *Impoverished.* A prince of Persia, Est. 1:14.
MEN, *s.* Ge. 32:28. power with God and *m.* 42:11. we are true *m.* || 43:15. bring *m.* home Ps. 9:20. may know themselves to be but *m.* 62:9. *m.* of low degree vanity, *m.* of high a lie 68:18. hast receiv. d gifts for *m.* Ep. 4:8. 82:7. shall die like *m.* || 83:18. *m.* may know 119:134. *m.* of my counsel || 124:2. *m.* rose up Ec. 3:14. *m.* should fear || 9:5. strong *m.* bow Is. 7:13. to weary *m.* || 31:3. Egyptians are *m.* 45:8. show yourselves *m.* || 64:4. *m.* not heard Ez. 14:14. these 3 *m.* Noah, Daniel, Job, 16:18. 34:31. flock are *m.* || 36:10. I will multiply *m.* Da. 3:27. saw these *m.* || 6:26. that *m.* fear Ho. 6:7. they like *m.* transgressed the covenant Zch. 3:8. *m.* wondered at || Mat. 5:16. | 6:18. Ro. 1:27. *m.* with *m.* working unseemly 1 Co. 4:9. spectacles to *m.* || 14:20. in mind, be *m.* 2 Co. 5:11. we persuade *m.* Ga. 1:10. || Ep. 6:7. He. 9:27. to *m.* once to die || 12:23. of just *m.* 2 Pe. 1:21. holy *m.* of God || Ju. 4. certain *m.* Re. 9:10. to hurt *m.* || 14:4. from among *m.*

Like MEN. 1 S. 4:9. Ps. 82:7. Ho. 6:7. Lu. 12:36. 1 Co. 16:13.
Mighty MEN. Ge. 6:4. Ex. 15:15. Jos. 1:14. | 6:2. | 8:3. | 10:2,7. 1 S. 2:4. 2 S. 10:7. | 16:6. | 17:8. | 21:8,9,16,22. 1 K. 1:8,10. 2 K. 15:20. | 24:14. 1 Ch. 5:24. | 8:40. | 11:10. | 12:1,21. | 29:24. 2 Ch. 13:3. | 25:6. | 32:3,21. Ne. 11:14. Jb. 34:24. Ec. 7:19. Song 4:4. Is. 21:17. Jer. 5:16. 26:21. | 41:16. | 46:9. | 48:14,41. | 49:22. | 50:36. | 51:30,56,57. La. 1:15. Ez. 39:20. Da. 3:20. Ho. 10:13. Jo. 2:7. | 3:9. Ob. 9. Na. 2:3. Zch. 10:5. Re. 6:15. | 19:18.
Sons of MEN. Ps. 4:2. | 31:19. | 33:13. | 57:4. | 145:12. Pr. 8:31. Ec. 1:13. | 2:3,8. | 3:10, 18,19. | 8:11. | 9:3,12. Is. 52:14. Jer. 32:19. Da. 5:21. | 10:16. Jo. 1:12. Mi. 5:7. Mk. 3:28. Ep. 3:5.
MEN-*Servants.* Ge. 12:16. | 20:14. | 24:35. | 30: 43. | 32:5. Ex. 21:7. De. 15:12. 1 S. 8:16. 2 K. 5:26. Lu. 12:45.
MEN *of War.* Nu. 31:49. De. 2:14,16. Jos. 5:6. | 6:3. Jud. 20:17. 1 S. 18:5. 1 K. 9:22. 2 K. 25:1,19. 1 Ch. 12:8,38. 2 Ch. 13:3. | 17:13. Jer. 38:4. | 41:3,16. | 49:26. | 50:30. | 51:32. | 52:7,25. Ez. 27:10,27. | 39:20. Jo. 2:7. | 3:9. Lu. 23:11.
Hated MEN. Ge. 13:13. Nu. 16:26. 1 S. 30:22. 2 S. 3:34. | 4:11. Jb. 22:15. | 31:18,26,36. Ec. 8:11. Jer. 5:26. Mat. 24:11. 2 Th. 3:2.
Holy MEN. Ge. 18:8. Ex. 7:11. | 36:1. De. 1:13,15. Est. 1:13. | 6:13. Jb. 15:18. | 34:2. Ps. 49:19. Pr. 10:14. | 13:20. | 20:8. Ec. 9:17. Is. 19:12. | 20:11. | 41:25. Jer. 8:9. | 10:7. | 50:35. | 51:57. Ez. 27:8,9. Da. 2:12,27. | 4:6. | 5:7. Ob. 8. Mat. 2:1,7,16. | 23:34. 1 Co. 1:25. | 10:15.
MEN *and Women.* Ex. 35:22. De. 2:34. Jos. 8:25. Jud. 9:49,51. | 16:27. 2 S. 6:19. Ne. 8:2. Jer. 44:20. Ac. 5:14. | 8:3,12. | 9:2. | 22:4.
Ye MEN. Jud. 9:7. Jb. 34:10. Ac. 1:11. | 2:14. | 5:35. | 13:15. | 17:22. | 19:35.
Young MEN. Ge. 14:24. Ex. 24:5. Nu. 11:28. Jos. 6:23. Jud. 14:10. Ru. 2:9. | 3:10. 1 S. 2:17. | 8:16. | 21:4,5. | 25:8,25. | 26:22. | 30:17. 2 S. 1:15. | 2:14,21. | 13:32. | 18:15. 1 K. 12:8, 14. | 20:14. 2 K. 4:22. | 5:22. | 8:12. 2 Ch. 36:17. Jb. 1:19. | 29:8. Ps. 78:63. | 148:12. Pr. 20:29. Is. 9:17. | 13:18. | 23:4. | 31:8. | 40:30. | 42:24,25. Jer. 6:11. | 9:21. | 11:22. | 15:8. | 18:21. | 31:13. | 48:15. | 49:26. | 50:30. | 51:3. La. 1:15,18. | 2:21. | 5:13,14. Ez. 23:6,12,23. | 30:17. Jo. 2:28. Am. 2:11. | 4:10. | 8:13. Zch. 9:17. Mk. 14:51. Ac. 2:17. | 5:6,10. Ti. 2:6. 1 Jo. 2:13,14.
MEN-*Pleasers, s.* Ep. 6:6. Col. 3:22.
MEN-*Stealers, s.* 1 Ti. 1:10. made for *m.*-
MENAHEM, *A comforter.* 2 K. 15:14.
MENAN, *Prepared, number.* Lu. 3:31.
MEND, *v.* 2 Ch. 24:12. to *m.* house, 34:10.
MENDING, *p.* Mat. 4:21. *m.* nets, Mk. 1:19.
MENE, *God hath numbered.* Da. 5:26.
MENSTRUOUS, *a. Polluted.* Is. 30:22. *m.* cloth La. 1:17. Jerusalem as a *m.* woman, Ez. 18:6.
MENTION, *s.* Ge. 40:14. make *m.* of me to Ex. 23:13. make no *m.* of other gods, Jos. 23:7. 1 S. 4:18. *m.* of ark || Jb. 28:18. no *m.* of Ps. 71:16. I will make *m.* 87:4. Is. 12:4. Is. 19:17. maketh *m.* || 26:13. make *m.* 48:1. 49:1. *m.* of my name || 62:6. *m.* of the Lord 63:7. I will *m.* the loving kindness of the Lord Jer. 4:16. make *m.* 20:9. || 23:36. *m.* no more Am. 6:10. not make *m.* of the name of the Lord Ro. 1:9. I make *m.* of you in prayers, Ep. 1:16. 1 Th. 1:2.
Phile. 4. *m.* of thee || He. 11:22. Jos. made *m.*
MENTIONED, *p.* Jos. 21:9. cities *m.* by name 1 Ch. 4:38. *m.* by name || 2 Ch. 20:34. Jehu is *m.* Ez. 16:56. not *m.* 18:22,24. || 33:16. sins not *m.*
MEONENIM, *Chambers.* Jud. 9:37.
MEONOTHAI, *My dwelling: my sin.* 1 Ch. 4:14.
MEPHAATH, *Appearance of the waters.* Jos. 13:18.
MEPHIBOSHETH, *Out of my mouth proceeds reproach.* 2 S. 9:6.
MERAB, *Fighting, chiding.* 1 S. 14:49.
MERAIAH, *Bitter.* Ne. 12:12.
MERAIOTH, *Bitterness.* 1 Ch. 6:6.
MERARI, *Bitter, provoked.* Ge. 46:11.
MERATHAIM, *Land of rebels.* Jer. 50:21.
MERCHANDISE, *s.* De. 21:14. not make *m.* 24:7. maketh *m.* of him || Pr. 3:14. *m.* of gold Pr. 31:18. her *m.* good || Is. 23:18. her *m.* holiness. 45:14. *m.* of Ethiopia || Jer. 14:18. make *m.* Ez. 26:12. prey of thy *m.* || 27:9,15. | 28:16. Mat. 22:5. another to his || Jn. 2:16. house of *m.* 2 Pe. 2:3. *m.* of you || Re. 18:11. buyeth *m.* 12.
MERCHANT, S, *s.* Ge. 23:16. | 37:28. 1 K. 10:15. had of *m.* || 28. the king's *m.* 2 Ch. 9:14. *m.* brought || Ne. 3:32. | 13:20. Jb. 41:6. shall they part him among the *m.* Song 3:6. perfumed with all powders of *m.* Is. 23:2. *m.* of Zidon, 8. || 47:15. *m.* wander Ez. 17:4. city of *m.* || 27:13. were thy *m.* 27:17. Judah and Israel thy *m.* 21—36. 38:13. *m.* of Tarshish || Na. 3:16. multiply *m.* Ho. 12:7. he is a *m.* || Mat. 13:45. like to a *m.* Re. 18:3. *m.* of the earth are, 11,23.
MERCY, *s.* is, 1. *That essential perfection in God, whereby he pities and relieves the miseries of his creatures,* Ps. 100:5. And it is either, (1) *General, and common to all,* Ps. 145:9. or, (2) *Special, and peculiar to his own people,* Ps. 32:10. Ti. 3:5. *His mercy is everlasting and invariable,* Ps. 103:17. *Plenteous and abundant,* Ps. 86:5. 1 Pe. 1:3. *Rich and free,* Mi. 7:18. Ep. 2:4. II. *Human pity, compassion, clemency, and bounty towards our fellow-creatures,* Pr. 14:21,31. Col. 3:12.
Ge. 19:19. magnified thy *m.* || 24:27. of his *m.* 39:21. showed him *m.* || 43:14. God give you *m.* Ex. 15:13. in *m.* hast led || 20:6. showing *m.* to 33:19. I will show *m.* || 34:7. *m.* for thousands Nu. 14:18. of great *m.* 19. Ps. 103:11. | 145:8. De. 7:2. nor show *m.* || 13:17. show thee *m.* Jud. 1:24. show us the city, we'll show thee *m.* 2 S. 7:15. *m.* shall not depart, 1 Ch. 17:13. 15:20. *m.* be with thee || 22:51. shows *m.* to 1 K. 3:6. showed to David great *m.* 2 Ch. 1:8. 8:23. keepest covenant and *m.* Ne. 1:5. | 9:32. 1 Ch. 16:34. his *m.* endureth forever, 41. 2 Ch. 5:13. | 7:3,6. | 20:21. Ezr. 3:11. Ps. 100:5. | 107:1. | 118:1. | 136:1—26. Jer. 33:11.
Ezr. 7:28. extended *m.* 9:9. || Ne. 1:11. | 13:22. Jb. 37:13. whether for correction or for *m.*
Ps. 4:1. have *m.* on me, 6:2. | 9:13. | 25:16. | 27:7. | 30:10. | 31:9. | 51:1. | 86:16.
5:7. multitude of thy *m.* || 13:5. I trusted in *m.* 18:50. showeth *m.* to his anointed, 2 S. 22:51. 21:7. *m.* of Most High || 23:6. goodness and *m.* 25:10. paths are *m.* || 32:10. *m.* compass him 33:18. hope in his *m.* || 22. let thy *m.* be on 36:5. *m.* in the heavens || 37:21. showeth *m.* 52:8. I trust in the *m.* || 57:3. send forth *m.* 57:10. thy *m.* is great, 86:13. | 103:11. | 108:4. 59:10. God of my *m.* || 61:7. O prepare *m.* and 62:12. belongeth *m.* || 66:20. nor his *m.* from 77:8. is *m.* clean gone || 85:7. show us thy *m.* 85:10. *m.* and truth are met together, right. 86:5. plenteous in *m.* 15. | 103:8. | 119:64. 89:2. *m.* be built || 14. *m.* and truth go before 28. my *m.* keep for him || 90:14. early with *m.* 94:18. *m.* held me up || 98:3. remember his *m.* 101:1. I'll sing of *m.* || 102:13. have *m.* on Zion 103:17. *m.* of the L. is from everlasting, 100:5. 109:12. none to extend *m.* || 16. not to show *m.* 21. thy *m.* is good || 26. save me accord. to thy 115:1. for thy *m.* sake || 119:124. according to 123:2. till he have *m.* || 130:7. with Lord is *m.* 147:11. pleasure in those that hope in his *m.*
Pr. 3:3. let not *m.* forsake || 14:21. *m.* on poor 14:22. *m.* be to them || 31. hath *m.* on poor 16:6. by *m.* iniquity is purged || 20:28. truth 21:21. followeth *m.* || 28:13. shall have *m.*
Is. 9:17. nor have *m.* || 14:1. have *m.* on Jacob 27:11. not have *m.* || 30:18. may have *m.* on 47:6. did not show no *m.* || 49:13. will have *m.* 54:8. will I have *m.* on thee, saith Lord, 10. 55:7. he will have *m.* || 60:10. I had *m.* on
Jer. 6:23. have no *m.* 13:14. Ho. 1:6. 30:18. I will have *m.* 31:20. | 33:26. | 42:12. Ez. 39:25. Ho. 1:7. | 2:23. Mat. 9:13. 50:42. will not show *m.* || Da. 4:27. | 9:4.
Ho. 2:1. I'll not have *m.* 1:6. || 4:1. truth nor *m.* 6:6. I desired *m.* || 10:12. reap in *m.* break up 12:6. keep *m.* || 14:3. fatherless findeth *m.*
Mi. 6:8. to love *m.* || 7:18. he delighteth in *m.* 7:20. will perform the *m.* || Ha. 3:2. rem. *m.*
Zch. 1:12. will thou not have *m.* || 7:9. show *m.* 10:6. I will bring them again, for I have *m.* on
Mat. 5:7. shall obtain *m.* || 9:27. have *m.* on us 15:22. have *m.* on me, 17:15. | 20:30,31. Mk. 10:47,48. Lu. 16:24. | 17:13. | 18:38. 23:23. and have omitted judgment, *m.* and
Lu. 1:50. *m.* on them that fear || 54. rem. *m.* 58. showed great *m.* || 72. to perform the *m.* 78. tender *m.* || 10:37. he that showed *m.*
Ro. 9:15. I will have *m.* on whom I will, 18. 16. God that showeth *m.* || 23. vessels of *m.* 11:30. obtained *m.* || 31. through your *m.* obtain 32. *m.* on all || 12:8. showeth *m.* with cheerful. 15:9. Gentiles might glorify God for his *m.*
1 Co. 7:25. obtained *m.* || Ti. 1:13,16.
2 Co. 4:1. received *m.* || Ga. 6:16. *m.* on Israel
Ep. 2:4. rich in *m.* || Phil. 2:27. God had *m.*
1 Ti. 1:2. *m.* and peace from God our Father, 2 Ti. 1:2. Ti. 1:4. 2 Jn. 3.
2 Ti. 1:16. the Lord give *m.* to the house of, 18. Ti. 3:5. according to his *m.* he saved us by
He. 4:16. obtain *m.* || 10:28. died without *m.*
Ja. 2:13. judgment without *m.* that showed no 3:17. full of *m.* || 5:11. pitiful and of tender *m.*
1 Pe. 1:3. abund ant in *m.* || 2:10. not obtained *m.*
Jn. 2. *m.* to you || 21. looking for the *m.* of C.
MERCIES, *s.* Ge. 32:10. of the least of thy *m.*
2 S. 24:14. for his *m.* are great, 1 Ch. 21:13.
2 Ch. 6:42. remember the *m.* of David thy
Ne. 9:19. manifold *m.* || 27. accord. to thy, 28,31.
Ps. 51:1. according to thy *m.* 69:16. Is. 63:7. 69:13. in multitude of thy *m.* 106:7,45. 89:1. I will sing of the *m.* || 119:41. let thy *m.*
Is. 54:7. great *m.* || 55:3. sure *m.* Ac. 13:34. 63:7. according to his *m.* || 15. thy *m.* towards
Jer. 16:5. taken my *m.* || 42:12. I will show *m.*
La. 3:22. of the Lord's *m.* || 32. multitude of *m.*
Da. 2:18. desire *m.* || 9:9. belong || 18. thy great
Ho. 2:19. betroth in *m.* || Zch. 1:16. to Jerusalem
Ro. 12:1. by the *m.* of G. || 2 Co. 1:3. Father of
Phil. 2:1. if any bowels of *m.* Col. 3:12.

Tender MERCIES. Ps. 25:6. remember thy *-m.* 40:11. withhold not *-m.* ‖ 77:9. shut up his *-m.* 79:8. let thy *-m.* ‖ 103:4. crowneth with *-m.* 119:77. let thy *-m.* come ‖ 156. great are thy 145:9. *-m.* over all ‖ Pr. 12:10. *-m.* cruel

MERCIFUL, *a.* Ge. 19:16. being *m.* to Lot Ex. 34:6. Lord God *m.* ‖ De. 21:8. be *m.* 32:43. 2 S. 22:26. with *m.* show thyself *m.* Ps. 18:25. 1 K. 20:31. are *m.* kings ‖ 2 Ch. 30:9. God is *m.* Ne. 9:17. ready to pardon, gracious and *m.* Ps. 26:11. redeem me, and be *m.* to me, 111:4,19. | 56:1. | 57:1. | 86:3. | 119:58,132. 37:26. *m.* and lendeth ‖ 59:5. be not *m.* to wicked 67:1. God be *m.* to us ‖ 103:8. the Lord is *m.* 117:2. *m.* kindness is great towards us, 119:76. Pr. 11:17. *m.* doth good ‖ Is. 57:1. *m.* are taken Jer. 3:12. I am *m.* Jo. 2:13. Jon. 4:2. Mat. 5:7. blessed are *m.* ‖ Lu. 6:36. be *m.* 18:13. He. 2:17. a *m.* High-Priest ‖ 8:12. I will be *m.*

MERCY-*Seat, s.* or Propitiary, *was the covering of the ark, in which the tables of the law were deposited. This cover was of gold, and at its ends were fixed the two cherubims of the same metal, which, by their wings extending forward, seemed to form a throne for the majesty of God.* Ps. 80:1. *and the ark was as it were his footstool. It was an eminent type of Christ, who, by his atonement, covered our sins, and bore the curse for us; standing between God and the curse of the law for our sakes, that God might look on the law through Christ, as fulfilled by him on our behalf,* Ro. 3:25.

Ex. 25:17. thou shalt make a *m.-* of gold 20. cherubims covering *m.* with wings, He. 9:5. 22. commune from above *m.-* Le. 16:2. 26:34. put *m.-* on the ark, 37:6. ‖ 40:20. Le. 16:13. cloud cover *m.-* ‖ 1 Ch. 28:11. pattern

MERCURIUS, *From* Mercury, *the god of eloquence, and messenger of the gods.* Ac. 14:12.

MERED, *A rebel, or a ruler.* 1 Ch. 4:17.

MEREMOTH, *Marsh of death.* Ezr. 8:33.

MERIS, *Distillation.* Est. 1:14.

MERIBAH, *Contention.* Ex. 17:7. Nu. 20:13. MERIBAAL, *Rebellion.* 1 Ch. 8:34.

MERODACH, *Bitter contrition.* Is. 39:1. Jer. 50:2.

MEROM, *Heights.* Jos. 11:5,7.

MERONOTHITE, *My song.* 1 Ch. 27:30.

MEROZ, *Secret, lean.* Jud. 5:23.

MERRILY, *ad.* Est. 5:14. go thou in *m.* with

MERRY, *a.* Ge. 43:34. drank, and were *m.* Jud. 9:27. made *m.* ‖ 16:25. hearts *m.* 19:22. 19:6. heart *m.* 9. Ru. 3:7. 1 S. 25:36. 2 S. 13:28. 1 K. 21:7. 2 Ch. 7:10. Est. 1:10. Pr. 15:13. | 17:22. Ec. 9:7.

1 K. 4:20. making *m.* ‖ Ec. 10:19. maketh *m.* Ec. 8:15. eat, and be *m.* ‖ Is. 24:7. *m.* hearted Jer. 30:19. voice of them that make *m.* 31:4. Lu. 12:19. eat, and be *m.* 15:23,24,29,32. Ja. 5:13. is any *m.* ‖ Re. 11:10. and make *m.*

MESIA, *Salvation.* Ge. 10:30. 2 K. 3:4. 1 Ch. 2:42. | 8:9.

MESHACH, *That draws with force, or surrounds the waters.* Da. 1:7. | 2:49. | 3:12.

MESHECH, The same. Ge. 10:2. 1 Ch. 1:5,17. Ps. 120:5. Ez. 27:13. | 32:26. | 38:2. | 39:1.

MESHELEMIAH, *Peace, or perfection of the Lord.* 1 Ch. 9:21.

MESHEZABEEL, *That takes away the flowing of God.* Ne. 3:4. | 12:21,21.

MESHILLEMOTH, *Peaceable; perfect; or giving again.* Ne. 11:13. 1 Ch. 9:12.

MESHOBAB, *Who is returned or converted.* 1 Ch. 4:34,38.

MESHULLAMETH, *Perfection.* 2 K. 21:19.

MESOBAITE, *The Lord's standing.* 1 Ch. 11:47.

MESOPOTAMIA, *Middle of rivers.* Ge. 24:10. went to *M.* ‖ De. 23:4. Balaam of Jud. 3:8. king of *M.* ‖ 10. delivered king of *M.* 1 Ch. 19:6. sent to hire chariots out of *M.* Ac. 2:9. dwellers in *M.* ‖ 7:2. to Abraham in *M.*

MESSAGE, *s.* Jud. 3:20. a *m.* from G. to thee 1 K. 20:12. heard *m.* ‖ Pr. 26:6. *m.* by fool Hag. 1:13. the Lord's *m.* ‖ Lu. 19:14. sent a *m.* 1 Jo. 1:5. the *m.* which we have heard, 3:11.

MESS, ES, *s.* Ge. 43:34. 2 S. 11:8.

MESSENGER, *s.* is applied, (1) *To Jesus Christ, who published the tidings of salvation,* Ma. 3:1. (2) *To prophets or ministers,* Jh. 33:23. Ma. 2:7. (3) *To ambassadors of princes,* 2 K. 16:7. (4) *To awful providences,* Pr. 17:11. (5) *A spy,* Ja. 2:25.

Ge. 50:16. a *m.* to Jos. ‖ Jud. 2:1. *m.* of the L. 1 S. 4:17. the *m.* said ‖ 2 S. 15:13. *m.* to David 1 K. 19:2. *m.* to Elijah ‖ 22:13. *m.* went to call 2 K. 6:32. ere *m.* came ‖ 9:18. *m.* came to them Jb. 1:14. a *m.* to Job ‖ 33:23. if there be a *m.* Pr. 13:17. a wicked *m.* ‖ 17:11. a cruel *m.* shall 25:13. a faithful *m.* ‖ Is. 42:19. blind as my *m.* Jer. 51:31. one *m.* run ‖ Ez. 23:40. *m.* was sent Hag. 1:13. the Lord's *m.* ‖ Ma. 2:7. *m.* of the L. 3:1. I'll send my *m.* even the *m.* of the covenant, Mat. 11:10. Mk. 1:2. Lu. 7:27.

2 Co. 12:7. *m.* of Satan ‖ Phil. 2:25. your *m.*

MESSENGERS, *s.* Ge. 32:3. Jacob sent *m.* to Nu. 20:14. Moses sent *m.* ‖ 21:21. Israel sent *m.* 22:5. Balak sent *m.* to Balaam, 24:12. Jos. 6:17. hid *m.* 25. ‖ 7:22. *m.* to Achan's tent Jud. 6:35. Gideon sent *m.* ‖ 11:12. Jephthah 1 S. 11:4. then came the *m.* to Gibeah of Saul 1 S. 16:19. Saul sent *m.* 19:11,14,15,20,21. 25:14. D. sent *m.* to salute ‖ 42. Abigail went after 2 S. 2:5. David sent *m.* ‖ 3:12. Abner ‖ 14. David 3:26. *m.* to Abner ‖ 5:11. Hiram sent, 1 Ch. 14:1. 11:4. David sent *m.* to Bath-sheba ‖ 12:27. Joab 1 K. 2:32. Benhadad sent *m.* to Ahab king 2 K. 1:3. meet the *m.* ‖ 16. *m.* to inquire of 14:8. Amaziah sent *m.* ‖ 16:7. Ahaz ‖ 17:4. Hoshea 19:9. Sennacherib, Is. 37:9. ‖ 23. by *m.* hast thou 1 Ch. 19:2. David sent *m.* to comfort Hanun 2 Ch. 35:15. L. sent by his *m.* ‖ 16. mocked *m.* Pr. 16:14. *m.* of death ‖ Is. 14:32. answer *m.* Is. 18:2. go ye swift *m.* ‖ 37:14. letter from *m.* 44:26. counsel of his *m.* ‖ 57:9. didst send *m.* afar Jer. 27:3. hand of *m.* ‖ Ez. 23:16. *m.* to Chaldea Ez. 30:9. *m.* go forth ‖ Na. 2:13. voice of *m.* Lu. 7:24. *m.* of John ‖ 9:52. sent *m.* before 2 Co. 8:23. *m.* of churches ‖ Ja. 2:25. the *m.*

MESHULLAM, *A peace maker.* Ne. 3:6.

MESSIAH, *s. Annointed. See* Christ.

Da. 9:25. *m.* the prince ‖ 26. *m.* be cut off, but Jn. 1:41. found the *m.* ‖ 4:25. *m.* cometh

MET, *p.* Ge. 32:1. angels of God *m.* him ‖ 33:8. Ex. 3:18. G. hath *m.* with us ‖ 4:24. L. *m.* him 4:27. Aaron *m.* Moses ‖ 5:20. they *m.* Moses Nu. 23:4. G. *m.* Balaam ‖ De. 23:4. ‖ 25:18. 1 S. 10:10. prophets *m.* Saul ‖ 25:20. Abigail *m.* 2 S. 16:1. Ziba *m.* David ‖ 18:9. Absalom *m.* 1 K. 13:24. a lion *m.* him ‖ 18:7. *m.* Obadiah 2 K. 9:21. *m.* Jehu ‖ 10:13. Jehu *m.* brethren Ps. 85:10. truth *m.* together ‖ Pr. 7:10. *m.* him Am. 5:19. bear *m.* him ‖ Mat. 8:28. ‖ 28:9. Mk. 11:4. two ways *m.* ‖ Lu. 9:37. | 17:12. Jn. 11:20. Martha *m.* him ‖ Ac. 10:25. ‖ 16:16. Ac. 27:41. two seas *m.* ‖ He. 7:1. *m.* Abra. 10.

METE, *v.* Ex. 16:18. Ps. 60:6. ‖ 108:7. Mat. 7:2. Mk. 4:24. Lu. 6:38.

METED, *p.* Is. 18:2. nation *m.* ‖ 40:12. *m.* heaven

METE-YARD, *s.* Is. 40:12. *m.* in weight

METHEG-AMMAH, *Bridle of bondage.* 2 S. 8:1.

METHUSAEL, *Asking death.* Ge. 5:18.

METHUSELAH, *Weapons of death, or the emission or sending forth of death.* Ge. 5:21. Enoch begat *M.* ‖ 25. *M.* begat Lam. 27. all the days of *M.* were 969 years 1 Ch. 1:3. *M.* Lamech ‖ Lu. 3:37. the son of *M.*

MEUNIM, *Afflicted.* Ne. 7:52.

MEZAHAB, *Waters of gold.* Ge. 36:39.

MIAMIN, *The right hand.* Ne. 12:5.

MIBHAR, *Chosen, or youth.* 1 Ch. 11:38.

MIBSAM, *Perfuming.* Ge. 25:13. 1 Ch. 1:29.

MIBZAR, *Walled, or gathering.* Ge. 36:42.

MICAH, *Poor, afflicted.* Jud. 17:1. called *M.* ‖ 5. *M.* a house of gods 18:4. thus dealeth *M.* ‖ 31. set up *M.* image 1 Ch. 5:5. *M.* his son ‖ 8:34. begat *M.* 9:40. 8:35. sons of *M.* ‖ 9:15. the son of *M.*

2 Ch. 34:20. Abdon son of *M.* ‖ Ne. 10:11. sealed Jer. 26:18. *M.* the Morasthite prophet, Mi. 1:1.

MICE, *s.* 1 S. 6:4. five golden *m.* 18.

MICHAEL, *Who is like God?* One of the names *of Christ Jesus,* Da. 10:21. Jn. 9. Re. 12:7.

MICHAIAH, *Who like the Lord?* 1 K. 22:8,24, 25. 2 Ch. 18:2. | 17:7. | 18:8,23,25. Ne. 12: 35,41. Jer. 36:11.

MICHAL, *Who is perfect?* 1 S. 14:49. Saul's daughter *M.* 18:20,28. 19:12. *M.* let David down ‖ 25:44. *M.* to Phalti 2 S. 3:13. bring *M.* ‖ 14. deliver me *M.* 6:16. *M.* looked through window, 1 Ch. 15:29. 23. *M.* had no child ‖ 21:8. five sons of *M.*

MICHMASH, *A smiter.* 1 S. 13:2. Is. 10:28.

MICHMETHA, *Gift of a smiter.* Jos. 16:6. ‖ 17:7.

MICHRI, *Knowledge, sale.* 1 Ch. 9:8.

MID-DAY, *s.* 1 K. 18:29. when *m.* was past Ne. 8:3. read to *m.* ‖ Ac. 26:13. at *m.* O king

MIDDIN, *Judgment, or prowess.* Jos. 15:61.

MIDDLE, *a.* Jud. 7:19. *m.* watch ‖ 16:29. pillars 1 S. 25:29. *m.* of sling ‖ 2 K. 20:4. *m.* court Jer. 39:3. *m.* gate ‖ Ez. 1:16. *m.* of a wheel Ep. 2:14. broke down *m.* wall of partition betw.

MIDDLEMOST, *a.* Ex. 42:5,6.

MIDIAN, The same. Ge. 25:2, 4. Ex. 2:16. Moses dwelt in *M.* ‖ 18:1. priest of Nu. 22:4. elders of *M.* ‖ 25:15. chief house 31:3. avenge the Lord of *M.* ‖ 8. slew kings 31:9. Israel took all the women of *M.* Jud. 5:1. to *M.* ‖ 7:14. hand God delivered 8:22. thou hast delivered us from *M.* 9:17. 1 K. 11:18. arose out of *M.* ‖ Is. 9:4. day of Is. 10:26. slaughter of *M.* ‖ 60:6. *M.* cover

MIDIANITES. Ge. 37:36. *M.* sold Joseph Nu. 25:17. vex the *M.* ‖ 31:2. avenge Israel Jud. 6:16. smite *M.* ‖ 7:23, pursued the *M.* - 7:25. took princes of *M.* ‖ Ps. 83:9. as *M.*

MIDIANITISH. Nu. 25:6,15.

MIDNIGHT, *s.* Ex. 11:4. at *m.* 12:29. Jud. 16:3. lay till *m.* ‖ Ru. 3:8. at *m.* the man 1 K. 3:20. she arose at *m.* ‖ Jb. 34:20. at *m.* Ps. 119:62. at *m.* I will rise ‖ Mat. 25:6. at *m.* Mk. 13:35. at even or *m.* ‖ Lu. 11:5. go at *m.* Ac. 16:25. at *m.* Paul ‖ 20:7. his speech till *m.*

MIDST. *s.* Ge. 2:9. in the *m.* of garden, 3:3. Ex. 3:4. *m.* of bush ‖ 24:16. *m.* of the cloud 14:22. *m.* of sea ‖ 23:5. I will come in the *m.* Nu. 5:3. in the *m.* I dwell ‖ 13:16. *m.* of thee Jos. 3:17. *m.* of Jordan. 4:10. ‖ 7:21. *m.* of tent 2 S. 18:14. *m.* of the oak ‖ 23:12. stood in *m.* 1 K. 8:51. *m.* of furnace ‖ 22:35. *m.* of chariot Ps. 46:2. *m.* of the sea ‖ 5. God is in *m.* of her 48:9. *m.* of temple ‖ 55:10. mischief in the *m* 102:24. *m.* of my days ‖ 116:19. *m.* of thee 138:7. though I walk in the *m.* of trouble, thou Song 3:10. the *m.* thereof paved with love for Is. 5:2. tower in the *m.* ‖ 6:5. dwell in the *m.* Jer. 14:9. thou, O Lord, art in the *m.* of us Ez. 37:26. set my sanctuary in the *m.* 28. Da. 3:25. *m.* of fire ‖ 9:27. *m.* of the week Zph. 3:5. the Lord is in the *m.* 15,17. Zch. 8:3. 12. I will leave in the *m.* of thee a poor and Zch. 2:5. glory in the *m.* 10,11. | 8:3,11. Mat. 10:16. *m.* of wolves ‖ 18:20. in *m.* of them Lu. 21:36. Jesus stood in the *m.* Jn. 20:19,26. Jn. 8:3. set her in the *m.* 9 ‖ 19:18. Jesus in *m.* Phil. 2:15. in the *m.* of a crooked generation Re. 1:13. in the *m.* of the candlesticks, 2:1. 2:7. *m.* of paradise ‖ 4:6. *m.* of the throne 8:13. through *m.* of heaven ‖ 22:2. *m.* of street

MIDWIFE, VES, *s.* Ge. 35:17. ‖ 38:28. Ex. 1:17. *m.* feared God ‖ 20. well with *m.*

MIGDAL-EL, *Tower of God.* Jos. 19:38.

MIGDAL-GAD, *Tower of Gad; a happy tower.* Jos. 15:37.

MIGDOL, *A tower, or greatness.* Ex. 14:2. Nu. 33:7.

MIGHT, *s.* Ge. 49:3. Reuben my *m.* Nu. 11:13. broughtest up this people in thy *m.* De. 6:5. love with all thy *m.* ‖ 28:32. be no *m.* Jud. 5:31. forth in his *m.* ‖ 6:14. go in thy *m.* 16:30. bowed with all his *m.* 2 S. 6:14. 1 K. 15:23. acts of Asa, and all his *m.* 16:5,27. | 22:45. 2 K. 10:34. | 13:8,12. | 14:15,28. | 20: 20. | 23:25. 1 Ch. 29:30. 24:16. the men of *m.* 1 Ch. 12:8. Ps. 76:5. 1 Ch. 9:13. all my *m.* ‖ 12. power and *m.* 20:6. 2 Ch. 20:6. power and *m.* ‖ 20:12. we have no *m.* Est. 10:2. and of his *m.* ‖ Ps. 76:5. men of *m.* Ps. 145:6. *m.* of thy acts ‖ Ec. 9:10. do it with *m.* Is. 11:2. spirit of *m.* ‖ 33:13. acknowledge my *m.* 40:26. greatness of his *m.* ‖ 29. that have no *m.* Jer. 9:23. glory in his *m.* ‖ 10:6. is great in *m.* 16:21. to know my *m.* ‖ 51:30. *m.* hath failed Ez. 32:30. they are ashamed of their *m.* and Da. 2:20. wisdom and *m.* are his ‖ 23. given *m.* 3:20. he cried with *m.* ‖ 4:30. *m.* of my power Mi. 3:8. full of *m.* ‖ 7:16. confounded at *m.* Zch. 4:6. not by *m.* ‖ Ep. 1:19. *m.* of his power Ep. 1:21. above all *m.* ‖ 6:10. power of his *m.* 3:16. to be strengthened with *m.* Col. 1:11. 2 Pe. 2:11. greater in *m.* ‖ Re. 7:12. glory and *m.*

MIGHTIER, *a.* Ge. 26:16. art *m.* than we Ex. 1:9. Israel *m.* than we ‖ Nu. 14:12. *m.* than they, De. 4:38. | 7:1. | 9:1. | 11:23. Ps. 93:4. Lord is *m.* ‖ Ec. 6:10. nor contend with Mat. 3:11. is *m.* than I, Mk. 1:7. Lu. 3:16.

MIGHTILY, *ad.* De. 6:3 may increase *m.* as Jud. 4:3. *m.* oppressed ‖ 14:6. *m.* upon Samson 1s. 10:34. fall *m.* ‖ 40:29. Lord behave himself *m.* Jer. 25:30. *m.* roar ‖ Jon. 3:8. cry *m.* to God Na. 2:1. watch, fortify thy power *m.* Ac. 18:28. he *m.* convinced ‖ 19:20. so *m.* grew Col. 1:29. worketh in me *m.* ‖ Re. 18:2. cried *m.*

MIGHTY, *a.* Ge. 10:9. a *m.* hunter before L. 18:18. a *m.* nation ‖ 23:6. a *m.* prince amongst Ex. 1:7. Israel waxed *m.* 20. ‖ 15:10. *m.* waters Le. 19:15. nor honor *m.* ‖ Nu. 22:6. too *m.* De. 1:37. *m.* power, 9:29. ‖ 26:5. a nation *m.* Jud. 5:13. Lord made me have dominion over *m.* 23. help of Lord against *m.* ‖ 1 S. 4:8. *m.* gods 2 S. 1:19. *m.* fallen, 25. ‖ 21. shield of the *m.* 2 K. 24:15. the *m.* of the land carried captive 1 Ch. 1:10. Nimrod was *m.* ‖ 12:28. Zadok, 27:6 2 Ch. 13:21. Abijah *m.* ‖ 27:6. Jotham *m.* Ezr. 1:20. *m.* kings ‖ 7:28. before *m.* princes Ne. 9:16. house of the *m.* ‖ 9:11. in *m.* waters Jb. 5:15. he saveth the poor from the *m.* 6:23. 9:4. *m.* in strength ‖ 12:19. overthroweth the *m.* 21:7. wicked *m.* ‖ 21:22. draweth also the *m.* 34:20. *m.* be taken ‖ 35:9. the arm of the *m.* 41:25. he raiseth himself, the *m.* are afraid Ps. 24:8. *m.* in battle ‖ 29:1. give, O ye *m.* 45:3. O most *m.* ‖ 50:1. *m.* are gathered against 68:33 that a *m.* voice ‖ 89:4. enemies are *m.* 74:15. drieds t *m.* rivers ‖ 94:1. congregation of *m.* 89:6. who among sons of *m.* ‖ 13. a *m.* arm 19. help on one *m.* ‖ 50. reproach of the *m.* 103:20. *m.* in strength ‖ 106:8. *m.* power 112:2. seed be *m.* ‖ 120:4. arrows of *m.* ‖ 135:19. Pr. 16:32. better than *m.* ‖ 18:18. parteth the *m.* 21:22. scaleth the city of *m.* ‖ 23:11. redeemer is Is. 3:25. *m.* shall fall ‖ 5:22. *m.* to drink wine 11:15. *m.* wind ‖ 17:12. rushing of *m.* waters 22:17. *m.* captivity ‖ 49:24. prey from the *m.* 63:1. *m.* to save ‖ Jer. 5:15. a *m.* nation, it Jer. 32:19. *m.* in work ‖ 33:3. show *m.* things Ez. 17:30. taken the *m.* ‖ 32:12. swords of *m.* 32:27. not lie with *m.* ‖ 38:15. a *m.* army 39:18. eat flesh of *m.* ‖ Da. 4:3. how *m.* are Da. 8:24. power be *m.* ‖ 11:3. *m.* king ‖ 25. army Am. 2:14. nor *m.* deliver ‖ 2:16. *m.* shall flee 5:12. I know your *m.* sins ‖ 24. as a *m.* stream Jon. 1:4. *m.* tempest ‖ Zch. 11:2. *m.* are spoiled Mat. 11:20. *m.* works, 21. ‖ 13:54,58. ‖ 14:2. Mk. 6:2,5,14. Lu. 19:37. Lu. 1:49. he that is *m.* ‖ 52. put down the *m.* 9:43. *m.* power of God ‖ 15:14. a *m.* famine 24:19. who was a prophet, *m.* in deed and word

Ac. 2:2. rushing *m.* wind || 7:22. Moses was *m.* 18:24. *m.* in the Scrip. || Ro. 15:19. *m.* signs *1* Co. 1:26. not many *m.* || 27. to confound *m.* 2 Co. 10:4. weapons *m.* || 13:10. but *m.* in you Ga. 2:8. same was *m.* || Ep. 1:19. his *m.* power 2 Th. 1:7. *m.* angels || Re. 6:13. a *m.* wind Re. 10:1. *m.* angel, 18:21. || 16:18. *m.* earthquake 18:10. that *m.* city || 19:6. voice of *m.* thunder MIGHTY *ones* Ge. 10:8. Nimrod a *m.* in earth Is. 1:24. *m.* of Israel, 34:29. | 49:26. | 60:16. 10:34. fall by a *m.* || 28:2. Lord hath a *m.* Jer. 20:11. with me as a *m.* || Ez. 31:11. hand MIGHTY *ones.* Ex. 15:15. Jud. 4:22. Is. 13:3. Jer. 46:5. Jo. 3:11.

MIGRON, *Fear*, or *a farm.* 1 S. 14:2.

MIJAMIN, *Right hand.* 1 Ch. 24:9.

MIKLOTH, *Rods*, or *staves.* 1 Ch. 8:32. | 9:37.

MIKNIAH, *The Lord's possession.* 1 Ch. 15:18.

MILALAI, *My speech.* Ne. 12:36.

MILCAH, *A queen.* Ge. 11:29. | 24:15. Nu. 26:33.

MILCH, *a.* Ge. 32:15. 1 S. 6:7.

MILCOM, *Their king.* 1 K. 11:5,33. 2 K. 23:13.

MILDEW, *s.* De. 28:22. Am. 4:9. Hag. 2:17.

MILE, *s. A thousand paces*, 1760 *yds.* Mat. 5:41.

MILETUS, *Red*, or *crimson.* A city of *Asia*, Ac. 20:15,17. 2 Ti. 4:20.

MILK, *s.* is put for, (1) *The more easy and plain truths of the gospel*, 1 Co. 3:2. (2) *Edifying speech*, Song 4:11. (3) *All sorts of spiritual blessings*, Is. 55:1.

Ge. 18:8. butter and *m.* || 49:12. white with *m.* De. 32:14. butter of kine, and *m.* of sheep Jud. 4:19. Jael opened a bottle of *m.* 5:25. Jb. 10:10. poured me as *m.* || 21:24. full of *m.* Pr. 27:27. goats' *m.* || 30:33. churning of *m.* Song 4:11. honey and *m.* || 5:1. with my *m.* 19. Is. 7:22. abundance of *m.* || 28:9. weaned from 55:1. buy wine and *m.* || 60:16. suck the *m.* 66:11. may *m.* out || La. 4:7. whiter than *m.* Ez. 25:4. drink thy *m.* || Jo. 3:18. flow with 1 Co. 3:2. fed you with *m.* || 9:7. not of the *m.* He. 5:12. need of *m.* || 1 Pe. 2:2. sincere *m.*

MILL, *s.* Ex. 11:5. servant that is behind *m.* Nu. 11:8. ground manna in *m.* || Mat. 24:41.

MILLET, *s. A small grain.* Ez. 4:9.

MILLIONS, *s.* Ge. 24:60. the mother of *m.*

MILLO, *Fulness.* Jud. 9:6,20. 2 S. 5:9. 1 K. 9:15,24. 2 K. 12:20.

MILLSTONE, *s.* De. 24:6. not *m.* to pledge Jud. 9:53. cast a piece of a *m.* 2 S. 11:21. Jb. 41:24. heart hard as a piece of nether *m.* Mat. 18:6. better a *m.* Mk. 9:42. Lu. 17:2. Re. 18:21. take a great *m.* || 22. sound of *m.*

MILLSTONES, *s.* Is. 47:2. Jer. 25:10.

MINCING, *p.* Is. 3:16. walking and *m.* as

MIND, *s.* is put for, (1) *The understanding*, Ti. 1:15. (2) *The renewed part*, Ro. 7:25. (3) *The heart*, De. 18:6. (4) *Memory*, Pr. 31:12. (5) *End, design, or intention*, Pr. 21:27. (6) *Thought*, Is. 26:3. (7) *Capacity*, Lu. 8:35. (8) *The will*, 1 Pe. 5:2. (9) *Affection*, Ac. 17:11.

Ge. 23:8. if it be your *m.* || 26:35. grief of *m.* Le. 24:12. *m.* of the Lord || Nu. 16:28. own *m.* Nu. 24:13. I cannot do good or bad of own *m.* De. 18:6. all the desire of his *m.* || 28:65. | 30:1. 1 S. 2:35. is in my *m.* || 9:20. set not thy *m.* 1 Ch. 22:7. it was in my *m.* || 28:9. willing *m.* Ne. 4:6. a *m.* to work || Jb. 23:13. of one *m.* Jb. 34:33. accord. to thy *m.* || Ps. 31:12. of one Pr. 21:27. a wicked *m.* || 29:11. utters all his *m.* Is. 26:3. *m.* is stayed || 46:8. bring it to *m.* 65:17. not come to *m.* Jer. 3:16. | 19:5. | 32:35. Jer. 15:1. *m.* not be toward || 44:21. not to his *m.* 51:50. let Jerusalem come into your *m.* La. 3:21. I recall to *m.* || Ez. 11:5. come to *m.* Ez. 20:32. cometh in your *m.* || 38:10. thy *m.* Da. 5:20. *m.* hardened || Ha. 1:11. *m.* change Mat. 22:37. love with all thy *m.* Mk. 12:30. Mk. 5:15. sitting in his right *m.* Lu. 8:35. 14:72. Peter called to *m.* the words of Jesus Lu. 1:29. cast in her *m.* || 12:29. of doubtful *m.* Ac. 17:11. all readiness of *m.* || 20:19. humility Ro. 1:28. reprobate *m.* || 7:25. with *m.* I serve 27. *m.* of the spirit || 11:34. *m.* of the Lord 12:2. renewing of *m.* || 16. be of same *m.* one 14:5. every man be fully persuaded in his *m.* 15:6. with one *m.* || 15. as putting you in *m.* 1 Co. 1:10. in the same *m.* || 2:16. the *m.* of C. 2 Co. 7:7. your fervent *m.* || 8:12. a willing *m.* 8:19. ready *m.* 9:2. || 13:11. be of one *m.* Ep. 2:3. desires of *m.* || 4:17. vanity of *m.* 4:23. be renewed in the spirit of your *m.* Ph l. 1:27. with one *m.* || 2:3. lowliness of *m.* 2:5. let this *m.* be in you || 4:2. of the same *m.* Col. 1:21. enemies in your *m.* || 2:18. fleshly *m.* 3:12. humbleness of *m.* meekness, long-suffer, 2 Th. 2:2. shaken in *m.* || 2 Ti. 1:7. sound *m.* Ti. 1:15. *m.* defiled || 3:1. put them in *m.* to Phile. 14. without thy *m.* || He. 8:10. laws in *m.* 1 Pe. 1:13. loins of *m.* || 3:8. be of one *m.* 4:1. 5:2. of a ready *m.*|| Re. 17:9. *m.* which hath wis. Re. 17:13. have one *m.* and shall give their power

See ALIENATED, UNDERSTANDING.

MIND, *v.* Ro. 8:5. *m.* things of flesh

Phil. 3:16. *m.* the same || 3:19. *m.* earthly things

MINDED, *p.* Ro. 1:18. she was steadfastly *m.* 2 Ch. 24:4. *m.* to repair || Ezr. 7:13. are *m.* Mat. 1:19. Joseph was *m.* to put her away Ac. 27:39. into which they were *m.* if possible Ro. 8:6. to be carnally *m.* is death, but to 11:20. be not high *m.* || 15:5. to be like *m.* 2 Co. 1:15. I was *m.* to come || 17. was thus *m.* Ga. 5:10. no otherwise *m.* || Phil. 2:2. like *m.* 20. Phil. 3:15. be thus *m.* || 1 Th. 5:14. feeble *m.* 1 Ti. 6:17. be not high *m.* 2 Ti. 3:4.

Ti. 2:6. sober *m.* || Ja. 1:8. double *m.* 4:8.

MINDFUL, *a.* 1 Ch. 16:15. *m.* of covenant Ne. 9:17. were not *m.* of thy wonders that Ps. 8:4. that thou art *m.* of him, He. 2:6. 111:5. *m.* of his cov. || 115:12. been *m.* of us Is. 17:10. not *m.* of rock || 2 Ti. 1:4. being *m.* He. 11:15. *m.* of country || 2 Pe. 3:2. *m.* of words

MINDING, *p. Ac.* 2:13. Paul *m.* to go afoot

MINDS, *s.* Jud. 19:30. and speak your *m.* 2 S. 17:8. chafed in *m.* || 2 K. 9:15. if your Ez. 24:25. set their *m.* || 36:5. despiteful *m.* Ac. 14:2. *m.* ev l affected || 28:6. changed *m.* 2 Co. 3:14. *m.* blinded, 4:4. || 11:3. *m.* corrupted Phil. 4:7. the peace of God shall keep your *m.* 1 Ti. 6:5. men of corrupt *m.* 2 Ti. 3:8.

He. 10:16. in *m.* write || 12:3. faint in your *m.* 2 Pe. 3:1. I stir up your pure *m.* by way of rem.

MINE, *pron.* Ge. 31:43. all is *m.* || 48:5. shall be *m.* Ex. 13:2. first-born *m.* 31:19. Nu. 3:13. 18:5. for all the earth is *m.* Ps. 50:12.

Le. 20:26. that ye should be *m.* Is. 43:1.

Nu. 3:12. Levites be *m.* 45. | 8:14,17.

1 K. 3:26. it be neither *m.* || 20:3. wives *m.*

Jb. 11:11. whatsoever is under heaven is *m.* Ps. 50:10. every beast *m.* || 60:7. Gilead is *m.* Pr. 8:14. counsel is *m.* and sound wisdom Song 2:16. beloved is *m.* 6:3. || 8:12. vineyard *m.* Ez. 6:8. became I *m.* || 18:4. all souls are *m.* 23:4. they were *m.* 5. || 29:9. river *m.* 35:10. Hag. 2:8. silver is *m.* || Ma. 3:17. shall be *m.*

Mat. 7:24. sayings of *m.* 26. || 20:23. not *m.* to Jn. 10:14. known of *m.* || 14:24. word is not *m.* 16:14. receive of *m.* || 17:10. all *m.* are thine Ro. 12:19. vengeance is *m.* I will repay, saith

MINGLE, *v.* Is. 5:22. | 9:11. Da. 2:43.

MINGLED, *p.* Ex. 9:24. fire *m.* with hail Le. 19:19. *m.* seed || Ezr. 9:2. holy seed *m.* Ps. 102:9. *m.* my drink || 106:35. but were *m.* Pr. 9:2. she hath *m.* her wine, 5. || Is. 19:14. Jer. 25:20. *m.* people, 24. | 50:37. Ez. 30:5. Mat. 27:34. vinegar *m.* with gall, Mk. 15:23. Re. 8:7. hail and fire *m.* with blood, 15:2.

MINIAMIN, *The right hand*, or *preparing waters.* 2 Ch. 31:15. Ne. 12:17,41.

MINISH, ED, *v.* and *p.* Ex. 5:19. Ps. 107:39.

MINISTER, S, *s. is one who serves, waits on, or attends another*, 1 K. 10:5. It is a word applied, (1) *To Christ*, He. 8:2. (2) *To such as preach the gospel*, 1 Co. 4:1. (3) *The magistrates*, Ro. 13:6. (4) *To the holy angels of God*, Ps. 104:4.

Ex. 24:13. his *m.* Joshua, Jos. 1:1. || 2 K. 6:15. 1 K. 10:5. the attendance of his *m.* 2 Ch. 9:4. Ezr. 7:24. not impose toll on *m.* || 8:17. bring *m.* Ps. 103:21. ye *m.* of his that do his pleasure 104:4. maketh his *m.* a flame of fire, He. 1:7. Is. 61:6. *m.* of our God || Jer. 33:21. with my *m.* Ez. 44:11. shall be *m.* in my sanctuary, 45:4. Jo. 1:9. the Lord's *m.* mourn, 13. | 2:17.

Mat. 20:26. let him be your *m.* Mk. 10:43. Lu. 1:2. *m.* of the word || 4:20. gave book to *m.* Ac. 13:5. John to their *m.* || 26:16. make thee a Ro. 13:4. is the *m.* of G. 6. || 15:8. Christ a *m.* 15:16. I should be the *m.* of Jesus to the Gent. 1 Co. 3:5. *m.* by whom ye believed || 4:1. *m.* of C. 2 Co. 3:6. able *m.* || 6:4. as the *m.* of God in 11:15. as *m.* of right || 23. are they *m.* of Christ Ga. 2:17. is Christ the *m.* of sin? God forbid Ep. 3:7. whereof I was made a *m.* Col. 1:23. 6:21. a faithful *m.* Col. 1:7. | 4:7. 1 Th. 3:2. 1 Ti. 4:6. a good *m.* || He. 8:2. *m.* of sanctuary

MINISTER, *v.* Ex. 28:1. may *m.* to me in priest's office, 3:1, 41. | 29:1, 11 | 30:30. | 31:10. | 35:19. | 39:41. | 40:13, 15.

35. on Aaron to *m.* 43. | 29:30, 44. | 30:20.

Le. 16:32. he shall consecrate to *m.* Nu. 3:3.

De. 10:8. tribe of Levi to *m.* || 18:5, 7. | 21:5.

1 S. 2:11. child did *m.* || 1 K. 8:11. could not 1 Ch. 15:2. chosen to *m.* || 23:13. to *m.* and give 2 Ch. 13:10. priests *m.* || Ps. 9:8. *m.* judgment Is. 60:7. rams shall *m.* || 10. kings shall *m.* unto Jer. 33:22. I will multiply the Levites that *m.*

Ez. 40:46. come near to *m.* 44:11, 15, 16.

Mat. 20:28. ministered to, but to *m.* Mk. 10:45. 25:44. not *m.* to thee || Ac. 24:23. to *m.* to him Ro. 15:25. I go to *m.* || 27. their duty to *m.*

1 Co. 9:13. *m.* about holy || 2 Co. 9:10. *m.* bread Ep. 4:29. *m.* grace || 1 Ti. 1:4. *m.* questions He. 1:14. *m.* to heirs of salvat. || 6:10. and do *m.* 1 Pe. 1:12. to us did *m.* || 4:10. so *m.* || 11. if any

MINISTERED, Nu. 3:4. Eleazar *m.* De. 10:6. 1 S. 2:18. Samuel *m.* || 2 S. 13:17. servant *m.* 1 K. 1:4. Abishag *m.* 15. || 19:21. Elisha *m.* to 2 K. 25:14. took vessels wherewith they *m.* Ez. 44:12. *m.* before idols || Da. 7:10. thousands *m.* Mat. 4:11. angels *m.* || 8:15. she *m.* Mk. 1:31. Lu. 8:3. which *m.* to him of their substance Ac. 13:2. as they *m.* || 20:34. these hands *m.* 2 Co. 3:3. *m.* by us || Phil. 2:25. *m.* to my wants Col. 2:19. nourishment *m.* || 1 Ti. 3:13. have *m.* 2 Ti. 1:18. he *m.* to me || Phile. 13. have *m.* He. 6:10 *m.* to saints || 2 Pe. 1:11. entrance *m.*

MINISTERETH, *v.* 2 Co. 9:10. he *m.* seed to Ga. 3:5. he that *m.* to you the Spirit, doth he it

MINISTERING, *p.* 1 Ch. 9:28. *m.* vessels that Ez. 44:11. *m.* to house || Mat. 27:55. women Ro. 12:7. wait on *m.* || 15:16. *m.* the gospel of 2 Co. 8:4. *m.* to saints || 9:1. *m.* to the saints He. 1:14. *m.* spirits || 10:11. standeth daily *m.*

MINISTRATION, *s.* Lu. 1:23. his *m.* ended Ac. 6:1. daily *m.* || 2 Co. 3:7. if *m.* of death 2 Co. 3:8. *m.* of Spirit || 9:13. of this *m.* they

MINISTRY, *s.* Nu. 4:47. service of the *m.* 2 Ch. 7:6. praised by *m.*||Ho. 12:10. *m.* of prophets Ac. 1:17. part of this *m.* 25. || 6:4. *m.* of word 12:25. fulfilled *m.* || 21:19. wrought by his *m.* Ro. 12:7. or *m.* let us wait || 1 Co. 16:15. the *m.* 2 Co. 4:1. have this *m.* || 5:18. *m.* of reconciliat. 6:3. *m.* be not blamed || Ep. 4:12. work of *m.* Col. 4:17. heed to *m.* || 1 Ti. 1:12. me in the *m.* 2 Ti. 4:5. full proof of *m.* || 11. profitable for *m.* He. 8:6. a more excellent *m.* || 9:21. vessels of *m.*

MINNI, *Disposed, reckoned, prepared.* Jer. 51:27.

MINNITH, *Counted, prepared.* Jud. 11:33. Ez. 27:17.

MINSTREL, S, *A musician*, or *instrument of music.* 2 K. 3:15. Mat. 9:23.

MINT, *s.* Mat. 23:23. tithe of *m.* Lu. 11:42.

MIPHKAD, *A gate.* Ne. 3:31.

MIRACLE, S, *s. is a supernatural operation, performed above by the power of God*, Jn. 3:2. | 9:16. Ac. 2:22. | 15:12.

Ex. 7:9. show a *m.* || Nu. 14:22. seen my *m.* De. 11:3. not seen his *m.* || 29:3. seen great *m.* Jud. 6:13. where be all his *m.* fathers told us Mk. 6:52. considered *m.* || 9:39. do a *m.* in Lu. 23:8. seen some *m.* || Jn. 2:11. begin. of *m.* Jn. 2:23. saw the *m.* || 3:2. can do these *m.* 4:54. the second *m.* || 6:2. because they saw *m.* 6:26. ye saw the *m.* || 7:31. will he do more *m.* 9:16. sinner do such *m.* || 10:41. John did no *m.* 11:47. doth many *m.* || 12:37. though so many *m.* Ac. 2:22. approved by *m.* || 4:16. a notable *m.* 6:8. Stephen did *m.* || 8:6. and seeing the *m.* 13. 15:12. declaring what *m.* || 19:11. special *m.* 1 Co. 12:10. to another the working of *m.* 28, 29. Ga. 3:5. worketh *m.* || He. 2:4. witness with *m.* Re. 13:14. by means of those *m.* 16:14. | 19:20.

MIRE, *s.* 2 S. 22:43. I did stamp them as the *m.* of the street, Is. 10:6. Mi. 7:10.

Jb. 8:11. grow without *m.* ? || 30:19. cast into *m.* 38:38. turned into *m.* || 41:30. things on *m.* Ps. 18:42. sink in deep *m.* || 11. out of the *m.* Is. 57:20. whose waters cast up *m.* and dirt Jer. 38:6. in dungeon was no water but *m.* 22. Zch. 9:3. fine gold as *m.* || 10:5. enemies in *m.* 2 Pe. 2:22. sow to her wallowing in the *m.*

MIRIAM, *Exalted*, or *bitterness of the sea.* Ex. 15:20. Nu. 12:1. | 20:1. 1 Ch. 4:17.

MIRMA, *Deceit.* 1 Ch. 8:8, 10.

MIRTH, *s.* Ge. 31:27. sent thee away with *m.* Ne. 8:12. to make *m.* || Jb. 21:12. spend in *m.* Ps. 137:3. desired of us *m.* || Pr. 14:13. end of *m.* Ec. 2:1. prove with *m.* || 2. I said of *m.* what 7:4. in house of *m.* || 8:15. I commended *m.* Is. 24:8. *m.* of tabrets || 11. *m.* of land gone Jer. 7:34. to cease *m.* 16:9. | 25:10. Ho. 2:11. Ez. 21:10. furbished, should we then make *m.* MIRY, *a.* Ps. 40:2. he brought me out *m.* clay Ez. 47:11. *m.* places || Da. 2:41. with *m.* clay, 43.

MISCARRYING, *p.* Ho. 9:14. give a *m.* womb

MISCHIEF, *s.* Ge. 42:4. lest *m.* befall, 38. Ex. 21:22. no *m.* follow || 32:12. for *m.* did he 38:22. set on *m.* || 1 S. 23:9. practised *m.* 2 S. 16:8. taken in thy *m.* || 1 K. 11:25. | 20:7. 2 K. 7:9. *m.* will befall us || Ne. 6:2. do me *m.* Est. 8:3. *m.* of Haman || Jb. 15:35. conceive *m.* Ps. 7:14. conceive *m.* || 16. his *m.* return on 10:7. under his tongue is *m.* || 14. belonging *m.* 26:10. in hands is *m.* || 28:3. *m.* in hearts 36:4. deviseth *m.* || 52:1. why boastest in *m.* 55:10. *m.* and sorrow || 12:3. imagine *m.* against 94:20. frameth *m.* by a law || 119:150. follow *m.* 140:2. imagine *m.* || 9. let *m.* of own lips

Pr. 4:16. except done *m.* || 6:14. deviseth *m.* 6:18. running to *m.* || 10:23. sport to do *m.* 11:27. that seeketh *m.* || 12:21. be filled with *m.* 13:17. falleth into *m.* 17:20. | 24:16. | 28:14. 24:2. heart studieth, and their lips talk of *m.* Is. 47:11. *m.* shall fall upon thee, Ez. 7:26. 59:4. they conceive *m.* || Ez. 11:2. devise *m.* Da. 11:27. he to do *m.* || Ho. 7:15. imagine *m.* Mi. 7:3. uttereth *m.* || Ac. 13:10. O full of all

MISCHIEFS, *s.* De. 32:23. Ps. 52:2.

MISCHIEVOUS, *a.* Ps. 21:11. imagined a *m.* 28:12. speak *m.* things || Pr. 24:8. a *m.* person Ec. 10:13. is *m.* madness || Mi. 7:3. *m.* desire

MISERABLE, *a.* Jb. 16:2. *m.* comforters are 1 Co. 15:19. most *m.* || Re. 3:17. that thou art *m.*

MISERABLY, *ad.* Mat. 21:41. he shall *m.* destroy

MISERIES, *s.* La. 1:7. her *m.* || Ja. 5:1.

MISERY, *s.* Jud. 10:16. grieved for *m.* of Israel Jb. 3:20. to him that is in *m.* || 11:16. forget thy Pr. 31:7. remember his *m.* no more || Ec. 8:6. La. 3:19. affliction and *m.* || Ro. 3:16. destruct.

MISGAB, *The high place.* Jer. 48:1.

MISHAEL, *Who demandeth.* Ex. 6:22.

MISHAL, *Governing, ruling.* Jos. 21:30.

MISHAM, *Their Savior.* 1 Ch. 8:12.

MISHEAL, *Demanding.* Jos. 19:26.

MISHMA, *Hearing, obeying.* Ge. 25:13.

MISHMANNAH, *Fatness, oil,* or *a gift,* or *taking away.* 1 Ch. 12:10,11.
MISHRAITE, *Who teaches the companion, the friend, the pastor,* or *maker.* 1 Ch. 2:53.
MISPAR, *Numbering.* Ezr. 2:2. Ne. 7:7.
MISPERETH, The same. Ne. 7:7.
MISREPHOTH-MAIM, *Burning,* or *hot waters.* Jos. 11:8. | 13:6.
MISS, *v.* Jud. 20:16. and not *m.* || 1 S. 20:6.
MISSED, *p.* 1 S. 20:18. be *m.* || 25:15. nor *m.* 21.
MISSING, *p.* 1 S. 25:7. 1 K. 20:39.
MIST, *s.* Ge. 2:6. Ac. 13:11. 2 Pe. 2:17.
MISTRESS, *s.* Ge. 16:4. *m.* despised, 8,9. 1 K. 17:17. son of the *m.* || 2 K. 5:3. said to *m.* Ps. 123:2. hand of her *m.* || Pr. 3 3:24. heir to *m.* Is. 24:2. so with her *m.* || Na. 3:4. *m.* of witchcr.
MISUSED, *p.* 2 Ch. 3 :16. and *m.* hath prophets
MITE, *S, s. Half a farthing.* Mk. 12:42. Lu. 12:59. | 21:2.
MITHCATH, *Sweetness.* Nu. 33:28,29.
MITHREDATH, *He that explains or meditates upon the law.* Ezr. 1:8. | 4:7.
MITRE, *s. Or bonnet,* Ex. 28:4,37,39. | 29:6. | 39:28,31. Le. 8:9. | 16:4. Zch. 3:5.
MITYLENE, *Purity, cleanness.* Ac. 20:14.
MIXED, *p.* Ex. 12:38. a *m.* multitude, Nu. 11:4. Ne. 13:3.
Pr. 23:30. *m.* wine, Is. 1:22. || Da. 2:41.
Ho. 7:8. *m.* himself || Ho. 1:2. not *m.* with faith
MIXTURE, *s.* Ex. 8:21. *m.* of noisome beasts 12:38. a *m.* went up || Ps. 75:8. full of *m.* Jn. 19:39. *m.* of myrrh || Re. 14:10. without *m.*
MIZAR, *Little.* A hill, Ps. 42:6
MIZPAH, *A sentinel.*
Ge. 31:49. the name of the heap was called *M.* 1 K. 15:22. king Asa built *M.* 2 Ch. 16:6.
2 K. 25:23. Nethaniah came to *M.* Jer. 41:1. Ne. 3:7. *M.* repaired to throne || 15. ruler of, 19. Jer. 40:6. Jeremiah went to *M.* || 10. dwell at *M.* 41:3. slew all at *M.* || 14. carried captive from *M.* Ho. 5:1. because ye have been a snare on *M.*
MIZPEH, The same. Jos. 15:38. *M.* cities of J. Jos. 18:26. *M.* and Chephira, cities of Benjamin Jud. 10:17. encamped at || 11:11. uttered all in 20:1. gathered to *M.* || 21:5. came not up to *M.* 1 S. 7:5. all Israel to *M.* || 6. judged in *M.* 16. 10:17. called people to *M.* || 22:3. David went
MIZRAIM, *Tribulations, straitness.* Ge. 10:6,13. 1 Ch. 1:8,11.
MIZZAH, *Distilling.* Ge. 36:13,17. 1 Ch. 1:37.
MNASON, *A seeker,* or *exhorter.* Ac. 21:16.
MOAB, *Of his father.*
Ge. 19:37. bare a son, and called his name *M.* 36:35. smote Midian in field of *M.* 1 Ch. 1:46. Ex. 15:15. trembling take hold on men of *M.*
Nu. 21:29. woe to thee, *M.* Jer. 48:46.
22:3. *M.* sore afraid || 24:17. smite corners of *M.* 25:1. commit whoredom with daughters of *M.*
De. 2:18. pass thro' *M.* || 31:5. Moses died in *M.*
Jud. 3:29. they slew of *M.* 10,000 men, 30.
10:6. Israel served gods of *M.* || 11:15. took not Ru. 1:2. country of *M.* || 4. took wives of *M.*
1 S. 14:47. Saul fought against *M.* and Ammon
2 S. 8:2. D. smote *M.* || 23:20. Ben like men of *M.*
1 K. 11:7. for Chemosh the abomination of *M.*
2 K. 1:1. *M.* rebelled || 3:7. will go against *M.* 3:23. kings are slain, therefore *M.* to the spoil
1 Ch. 4:22. dominion in *M.* || 18:11. gold from
2 Ch. 20:1. *M.* came against Jehoshaphat, 10.
Ne. 13:23. Jews that had married wives of *M.*
Ps. 60:8. my wash-pot, 108:9. || 83:6. confederate
Is. 11:14. they shall lay their hand upon *M.*
15:1. burden of *M.* Ar of *M.* is laid waste, 16:13. Jer. 48:1. Ez. 25:8. Am. 2:2.
16:6. have heard the pride of *M.* Jer. 48:29. 11. sound for *M.* || 14. glory of *M.* cont mued
25:10. *M.* shall be trodden down under him
Jer. 9:26. punish *M.* || 25:21. *M.* drink of cup
40:11. Jews returned from || 48:2. no praise of
48:9. give wings to *M.* || 11. *M.* hath been at ease
24. *M.* is spoiled || 26. *M.* wallow in his vomit
33. joy taken from || 39. how *M.* turned back
47. yet will I bring again the captivity of *M.*
Am. 2:2. send fire on || Zph. 2:9. *M.* as Sodom
MOABITE. De. 23:3. a *M.* shall not enter into congregation to tenth generation. Ne. 13:1.
1 Ch. 11:46. Ithmah the *M.* a valiant man
MOABITES. Ge. 19:37. father of the *M.*
De. 2:9. distress not *M.* || Jud. 3:28. deliver *M.*
2 S. 8:2. *M.* David's servants, 1 Ch 18:2.
1 K. 11:1. loved *M.* || 33. Chemosh god of *M.*
2 K. 3:18. deliver *M.* || 24. Israel smote the *M.* 13:20. bands of the *M.* invaded the land, 24:2.
Ezr. 9:1. according to abominations of the *M.*
MOABITESS. Ru. 4:5,10. 2 Ch. 24:26.
MOADIAH, *Solemnity of the Lord.* Ne. 12:17. *M.* a Levite
MOCK, *v.* signif. (1) *To jest,* Ge. 19:14. (2) *To deride, scoff, or laugh at,* 2 Ch. 30:10. (3) *To deceive one's hopes,* Nu. 22:29. (4) *To ravish or abuse,* Ge. 39:17.
Ge. 39:14. brought in a Hebrew to *m.* us, 17.
Jb. 13:9. do ye so *m.* him || 21:3. spoken *m.* on
Pr. 1:26. I will *m.* when || 14:9. fools *m.* at sin
Jer. 9:15. *m.* neighbor || 38:19. and they *m.* me
La. 1:7. *m.* at her Sabbaths || Ez. 22:5. shall
Mat. 20:19. to *m.* him, Mk. 10:34. || Lu. 14:29.
MOCKED, *p.* Ge. 19:14. as one that *m.* unto
Nu. 22:29. hast *m.* me, Jud. 16:10,13,15.
1 K. 18:27. Elijah *m.* || 2 K. 2:23. *m.* Elisha
2 Ch. 30:10. laughed them to scorn, and *m.* 36:16
Ne. 4:1. Sanballat *m.* || Jb. 12:3. as one *m.*
Mat. 2:16. saw he was *m.* || 27:29. they *m.* 31.
Lu. 18:32. shall be *m.* 22:63. | 23:11,36.
Ac. 17:32. some *m.* || Ga. 6:7. God is not *m.*
MOCKER, *s.* Pr. 20:1 wine is a *m.*
MOCKERS, EST, ETH, ING, Ge. 21:9.
Jb. 11:3. when thou *m.* || 13:9. as one *m.* another 17:2. are there not *m.* || 39:22. he *m.* at fear
Ps. 35:16. *m.* in feasts || Pr. 17:5. *m.* poor
Pr. 3 :17. *m.* at his father || Is. 28:22. be not *m.*
Jer. 15:17. as assembly of *m.* || 20:7. every one *m.*
Ez. 22:4. I made thee a *m.* || Mat. 27:41. priests
Ac. 2:13. others *m.* || He. 11:36. trial of cruel *m.*
Ju. 18. should be *m.* in the last times, who
MODERATELY, *ad.* Jo. 2:23. former rain *m.*
MODERATION, *s.* Phil. 4:5. *m.* known to all
MODEST, *a.* 1 Ti. 2:9. adorn in *m.* apparel
MOIST, ENED, *v.* and *p.* Nu. 6:3. Jb. 21:24.
MOISTURE, *s.* Ps. 32:4. Lu. 8:6.
MOLADAH, *Birth, generation.* Jos. 15:26.
MOLE, *s.* Le. 11:30. snail, and *m.* unclean

Rat Mole.

MOLECH, *A king.* Le. 18:21. not let any of thy seed pass thro' the fire to *M.* 20:2. Jer. 32:35.
1 K. 11:7. high place for *M.* || 2 K. 23:10. to *M.*
MOLID, *Circumcision of the hand.* 1 Ch. 2:29.
MOLLIFIED, *p.* Is. 1:6. not *m.* with ointment
MOLOCH, *A king.* Am. 5:26. Ac. 7:43.
MOLTEN, *p.* Ex. 32:4. a *m.* calf, 8. De. 9:12. 31:17. shalt make no *m.* gods, Le. 19:4.
1 K. 7:16. of *m.* brass, 30,33. || 23. a *m.* sea
Ne. 9:18. had made them a *m.* calf, and said
Jb. 28:2. brass is *m.* || 37:18. as a *m.* looking-glass
Ez. 24:11. filthiness, *m.* || Mi. 1:4. mount. *m.*
MOMENT, *s. A second or instant of time.*
Ex. 33.5. midst of thee in a *m.* Nu. 16:21,45.
Jb. 7:18. try him every *m.* || 20:5. joy but a *m.* 21:13. in a *m.* go down to the grave, 34:20.
Ps. 30:5. for his anger endureth but a *m.* to 73:19. how are they brought to desolation in a *m.*
Pr. 12:19. a lying tongue is but for a *m.*
Is. 26:20. hide for a *m.* || 27:3. water it every *m.* 47:9. come in a *m.* || 54:7. for a small *m.* 8.
Jer. 4:20. spoiled in a *m.* || La. 4:6. overthrown
Ez. 26:16. every *m.* 32:10. || Lu. 4:5. in a *m.*
1 Co. 15:52. changed in a *m.* || 2 Co. 4:17. but a *m.*
MONEY, *s.* Ge. 23:9. field for as much *m.* 13. 31:15. devoured our *m.* || 42:25. restore *m.* 42:27. he espied his *m.* || 28. my *m.* is restored 43:12. double *m.* 15. || 23. I had your *m.* and 44:1. every man's *m.* || 47:14. Jos. gathered *m.* 47:15. for *m.* faileth || 18. that our *m.* is spent
Ex. 21:21. he is his *m.* || 22:7. *m.* to keep 22:25. if thou lend *m.* || 30:16. atonement *m.*
Le. 25:37. not give him *m.* on usury, De. 23:19.
Nu. 3:49. and Moses took the redemption *m.*
De. 2:6. water for *m.* 28. || 14:25. turn it into 21:14. thou shalt not sell her at all for *m.*
Jud. 5:19. took no gain of *m.* || 17:4. restored *m.* 2 K. 5:26. is it a time to receive *m.* || 12:7. 12:10. much *m.* in the chest, 2 Ch. 24:11. 16. sin *m.* || 15:20. exacted *m.* of Israel, Ezr. 3:7. | 7:17. Ne. 5:4,10. Est. 4:7.
Jb. 42:11. every man gave him a piece of *m.*
Ps. 15:5. *m.* to usury || Pr. 7:20. a bag of *m.*
Ec. 7:12. *m.* is a defence || 10:19. *m.* answereth things
Is. 52:3. redeemed without *m.* || 55:1. hath no *m.*
Jer. 32:9. I weighed him the *m.* 10,44.
La. 5:4. water for *m.* || Mi. 3:11. divine for *m.*
Mat. 17:24. tribute *m.* 22:19. || 27. find piece of 25:18. and hid his lord's *m.* 27. Lu. 19:23. 22:12. gave large *m.* || 15. so they took the *m.*
Mk. 6:8. take no *m.* || 12:41. people cast *m.* 14:11. they promised to give him *m.* Lu. 22:5.
Ac. 4:37. brought the *m.* || 8:18. Simon offered *m.* 8:20. but Peter said, Thy *m.* perish with thee 24:26. hoped that *m.* should have been given
1 Ti. 6:10. the love of *m.* is the root of all evil
MONEY-*Changers,* s. Mat. 21:12. Jn. 2:14.
MONSTERS, *s.* La. 4:3. even the sea *m.* draw
MONTH, *s.* Ge. 8:4. rested in 7th || 29:14. abode a Ex. 13:4. came ye out in the *m.* Abib, 23:15.
Nu. 3:15. from a *m.* old, 22—43. | 26:62.
11:20. ye shall eat flesh, even a whole *m.* 21.
18:16. *m.* old || 28:24. | 29:6. De. 21:13.
1 K. 6:37. in *m.* Zif || 38. Bul || 8:2. Ethanim
Ne. 1:1. in *m.* Chisleu || 2:1. Nisan || 6:15. Elul
Est. 9:15. in *m.* Adar || Jer. 9:24. in her *m.*
Re. 9:15. for a day and a *m.* || 22:2. every *m.*
Second MONTH. Ge. 7:11. | 8:14. Ex. 16:1. Nu. 1:1. | 9:11. | 10:11. 1 K. 6:1. 1 Ch. 27:4. 2 Ch. 3:2. | 30:2. Ezr. 3:8.
Third MONTH. Ex. 19:1. 1 Ch. 27:5. 2 Ch 15:10. | 31:7. Est. 8:9. Ez. 31:1.
Fourth MONTH. 2 K. 25:3. 1 Ch. 27:7. Jer. 39:2. | 52:6. Ez. 1:1. Zch. 8:19.
Sixth MONTH. 1 Ch. 27:9. Ez. 8:1. Hag. 1:1, 15. Lu. 1:26,36.
Eighth MONTH. Zch. 1:1. came the word
Ninth MONTH. Ezr. 10:9. Jer. 36:9,22. Hag. 2:10,18. Zch. 7:1.
Tenth MONTH. Ge. 8:5. Ezr. 10:16. Est. 2:16. Jer. 39:1. Ez. 24:1. | 33:21.
Eleventh MONTH. De. 1:3. Zch. 1:7.
Twelfth MONTH. Est. 3:7,13. | 8:12. | 9:1. Jer. 52:31. Ez. 32:1.
This MONTH. Ex. 12:2. | 13:5. Nu. 28:17. | 29:7. Ne. 9:1.
MONTHLY, *a.* Is. 47:13. *m.* prognosticators
MONTHS, *s.* Nu. 10:10. beginnings of *m.* 28:11. Jud. 11:37. let me alone two *m.* I may bewail 19:2. with her father four *m.* || 20:47. abode 4 *m.*
1 S. 6:1. ark was 7 *m.* || 27:7. a year and four *m.*
2 S. 2:11. D. reigned 7 years 6 *m.* 5:5. 1 Ch. 3:4. 6:11. ark was 3 *m.* || 24:8. at the end of nine *m.*
1 K. 5:14. two *m.* were at home || 11:16. 6 *m.* did
2 K. 15:8. Zechariah reigned six *m.* || 1 Ch. 27:1. through *m.*
Est. 2:12. twelve *m.* purified, six *m.* with myrrh
Jb. 3:6. num. of *m.* 14:5. | 21:21. || 7:3. *m.* of van. 29:2. as in *m.* past || 39:2. canst number *m.*
Ez. 39:12. seven *m.* Israel be burying of Gog 47:12. fruit to his *m.* || Da. 4:29. end of 12 *m.*
Lu. 1:24. hid herself five *m.* || Jn. 4:35. yet 4 *m.*
Ga. 4:10. ye observe days and *m.* and times
Ja. 5:17. space of three years and six *m.*
Re. 9:5. torm. five *m.* || 11:2. forty-two *m.* 13:5.
MONUMENTS, *s.* Is. 65:4. lodge in the *m.*
MOON, *s. is a secondary planet, which attends on the earth to give light by night.* To which are compared, (1) *The church of God, for the splendour and brightness which she derives from Christ, as the moon does her light from the sun,* Song 6:10. (2) *All earthly things, for their mutability and uncertainty,* Re. 12:1.
De. 33:14. put forth by the *m.* || Jos. 10:12.
Jud. 8:21. I ke the *m.* || Jb. 25:5. behold the *m.*
Ps. 8:3. *m.* thou ordained st || 72:7. long as *m.* 89:37. forever as the *m.* || 104:19. *m.* for seasons
Song 6:10. fair as the *m.* || Is. 3:18. like the *m.*
New MOON. 1 S. 20:5. 2 K. 4:23. Ps. 81:3. Pr. 7:20. Is. 66:23. Ez. 46:1,6. Am. 8:5. Col. 2:16.
New MOONS. 1 Ch. 23:31. 2 Ch. 2:4. | 31:3. Ezr. 3:5. Ne. 10:33. Is. 1:13,14. Ez. 45:17. | 46:3. Ho. 2:11.
MORASTHITE, *Inheritance.* Jer. 26:18. Micah the *M.* Mi. 1:1.
MORDECAI, *Bitter contrition.* Est. 2:5.
Ezr. 2:2. *M.* came with Zerubbabel, Ne. 7:7.
Est. 2:5. name was *M.* || 19. sat in gate, 21. 22. knowe to *M.* || 3:5. *M.* bowed not 3:6. showed people of *M.* || 4:1. *M.* rent his 4:9. told words of *M.* || 15. *M.* this answer 5:13. so long as I see *M.* || 14. *M.* be hanged 6:3. what honor to *M.*? || 10. do even so to *M.* 7:9. gallows for *M.* || 8:2. his ring to *M.* 8:15. *M.* in royal apparel || 10:3. next to king
MOREH, *Stretching.* Ge. 12:6. Jud. 7:1.
MOREOVER, *ad.* Ps. 19:11. Is. 39:8. He. 11:36.
MORESHETH, *A place.* Mi. 1:14.
MORIAH, *Bitterness of the Lord.* Ge. 22:2.
2 Ch. 3:1. built house of the Lord in *M.*
MORNING, *s.* signifies, (1) *The beginning of the day,* Mk. 16:2. (2) *That part of the day before noon,* Ne. 8:3. (3) *The day of judgment,* Ps. 49:14. (4) *Seasonably,* Ps. 5:3. (5) *Daily,* Ps. 73:14. (6) *The light,* Jo. 2:2. (7) *A time of joy,* Ps. 30:5.
Ge. 19:15. when *m.* arose || 21:14. rose in the *m.* 28:18. rose in the *m.* || 32:26. in the *m.* behold 40:6. Joseph came in the *m.* || 49:27. in the *m.*
Ex. 12:10. let nothing of it remain till the *m.* 16:19. | 23:18. | 29:34. Le. 7:15. Nu. 9:12.
Le. 19:13. the wages shall not abide till the *m.*
Jud. 16:2. saying, In the *m.* we shall kill him 19:25. they abused her all night till the *m.* 27.
Ru. 3:13. lie till the *m.* || 14. she lay till the *m.*
1 S. 3:15. lay till *m.* || 14:36. spoil till *m.* light 19:2. take heed till *m.* || 25:22. *m.* light, 36.
2 S. 17:22. passed over Jordan by *m.* light 23:4. as the light of *m.* a *m.* without clouds
1 K. 18:26. called on Baal from *m.* till noon
2 K. 7:9. if we tarry till *m.* || 10:8. heaps till *m.*
Ne. 8:3. he read therein from *m.* to mid-day
Jb. 3:9. eyelids of *m.* || 7:21. seek me in *m.* 11:17. be as the *m.* || 24:17. *m.* as shadow of 38:12. commanded the *m.* || 41:18. eyelids of
Ps. 5:3. hear in the *m.* O Lord, in the *m.* I will 30:5. joy cometh in the *m.* || 46:5. *m.* appear 49:14. dominion in *m.* || 59:16. sing in the *m.* 88:13. in the *m.* shall my prayer prevent thee 90:5. in *m.* like grass, 6. || 119:147. prevented *m.* 130:6. watch for *m.* || 139:9. wings of the *m.* 143:8. to hear thy loving kindness in the *m.*
Ec. 10:16. eat in the *m.* || 11:6. in the *m.* sow
Song 6:10. looketh as *m.* || Is. 14:12. son of the *m.*
Is. 17:14. before the *m.* || 21:12. the *m.* cometh 28:19. for *m.* by *m.* || 38:13. I reckoned till *m.* 50 4. *m.* by *m.* || 58:8. light break forth as *m.*
Jer. 5:8. as fed horses in *m.* || 20:16. hear in *m.*

Ez. 7:7. *m.* is come || 10. *m.* is gone forth
21:18. I spake in the *m.* at even my wife died
Ho. 6:3. prepared as the *m.* || 1. goodness as *m.*
7:6. in *m.* it burneth || 10:15. in *m.* cut off
Am. 4:13. that maketh the *m.* darkness, and
5:8. that turneth shadow of death into the *m.*
Jon. 4:7. when *m.* rose || Mi. 2:1. *m.* is light
Mat. 16:3. in *m.* be foul || 27:1. when *m.* was
Mk. 13:35. at the cock-crowing, or in the *m.*
Early in the MORNING. Ge. 19:27. | 20:8. | 21:
14. | 22:3. 28:18. 31:55. Ex. 8:20. 9:13. |
24:4. Jos. 3:1. | 6:12. 7:16. 8:10. Jud. 6:28,
38. | 19:5,8. 1 S. 1:19. | 15:12. | 17:20. 29:10,
11. 2 K. 3:22. Jb. 1:5. Pr. 27:11. Is. 5:11. |
37:36. Da. 6:19. Mat. 20:1. Mk. 1:32. Lu. 21:
38. | 24:1. Jn. 8:2. Ac. 5:21.
Every MORNING. Ex. 16:21. | 30:7. | 36:3. Le.
6:12. 1 Ch. 9:27. | 23:30. 2 Ch. 13:11. Jb. 7:
18. Ps. 73:14. Is. 33:2. La. 3:23. Ez. 46:13,
14,15. Am. 4:4. Zph. 3:5.
MORNING *Star*, s. Jb. 38:7. *m.*- sang together
Re. 2:28. I will give *m.*- || 22:16. bright and *m*
MORNING *Watch*, s. Ex. 14:24. 1 S. 11:11
MORROW, s. Ex. 8:23. to *m.* this sign be
9:5. to *m.* the Lord shall do this thing, 6.
18:13. to *m.* is the rest || 32:5. to *m.* is a feast
Nu. 11:18. sanct ify against to *m.* Jos. 7:13.
16:5. to *m.* the Lord will show who are his, 16.
Jos. 3:5. to *m.* do wonders || 22:18. to *m.* be wroth
Jud. 19:9. to *m.* get you || 20:28. go up, for to *m.*
1 S. 11:9. to *m.* by that time the sun be hot
20:5. to *m.* is new moon || 28:19. to *m.* be with
Tr. 3:28. to *m.* I'll give || 27:1. boast not of to *m.*
Is. 22:13. eat, for to *m.* we die, 1 Co. 15:32.
56:12. to *m.* as this day || Mat. 6:30. to *m.* is cast
Mat. 6:34. take no thought for the *m.* the *m*
Lu. 13:32. I do curse to day and to *m.* 33.
Ac. 20:7. depart on the *m.* || 25:22. to *m.* hear him
Ja. 4:13. to *m.* we will go to such a city, 14.
MORSEL, s. *See* Ge. 18:5. *m.* of bread, Jud. 19:5.
Ru. 2:14. dip thy *m.* || Jb. 31:17. eat *m.* alone
Ps. 147:17. ice like *m.* || Pr. 17:1. dry *m.* 23:8.
Jn. 13:26. give a *m.* || He. 12:16. for one *m.*
MORTAL, *a.* Jb. 4:17. shall *m.* man || Ro. 6:12.
(8:11. 1 Co. 15:53,54. 2 Co. 4:11.
MORTALITY, *s.* 2 Co. 5:4. *m.* swallowed up
MORTALLY, *ad.* De. 19:11. smite him *m.*
MORTAR, *s.* Nu. 11:8. Pr. 27:22.
MORTAR, *s.* Ge. 11:3. slime had they for *m.*
Ex. 1:14. serve in *m.* || Le. 14:42. other *m.*
Is. 41:25. shall come upon princes as upon *m.*
Ez. 13:10. untempered *m.* 11:14,15. | 22:28.
Na. 3:14. go into clay, and tread the *m.* make
MORTGAGED, *p.* Ne. 5:3. *m.* our lands
MORTIFY, *v.* Ro. 8:13. Col. 3:5.
MOSERAH, *Learning.* De. 10:6.
MOSEROTH, *Erudition.* Nu. 33:30.
MOSES, *Drawn forth.*
Ex. 2:10. his name *M.* || 14. *M.* feared, and
15. sought to slay *M.* || 3:1. called *M.*, *M.*
2:6. *M.* hid his face || 4:14. kindled against *M.*
24. go to meet *M.* || 5:22. *M.* returned
8:13 according to word of, 31. | 9:12,35.
12:35.
10:22. *M.* stretched || 11:3. *M.* was very great
14:31. believed the Lord and his servant *M.*
15:24. people murmured against *M.* 17:3.
16:20. he reckened not to || 17:4. cried to the L.
17:6. *M.* did so, Nu. 17:11. || 12. hands heavy
15. built altar || 18:13. *M.* sat to judge
19:3. *M.* went up to G. || 8. returned words
9). called *M.* to Sinai || 20:21. drew near
24:2. *M.* come near || 4. *M.* wrote all the words
18. went into cloud || 32:1. as for *M.* we, 23.
33:11. *M.* besought the L. || 18. anger waxed
33:9. Lord talked with *M.* || 31:4. *M.* went up
34:35. *M.* put vail || 39:43. did look on work
Le. 10:16. *M.* sought goat || 24:11. blasphemer
Nu. 11:2. cried to *M.* || 10. heard people weep
12:2. spoke only by *M.*? || 3. *M.* very meek
7. *M.* is not so || 11:44. ark *M.* departed not
16:4. *M.* heard it he fell || 17:7. laid up rods
20:3. chode with *M.* || 21:5. spake against *M.*
21:9. *M.* made a serpent || 25:6. in sight of *M.*
31:14. *M.* was wroth || 33:2. *M.* wrote goings
De. 27:11. *M.* charged || 31:9. wrote this law
31:22. wrote this song || 33:1. *M.* blessed
34:5. *M.* died there || 10. since, like *M.*
Jos. 1:5. as I was with *M.* 3:7. || 17. hearkened
4:14. as they feared *M.* || 14:10. spake to *M.*
1 K. 2:3. to keep his commandment as written
in the law of *M.* 2 K. 23:25. 2 Ch. 23:18.
Ezr. 3:2. Da. 9:11,13. Lu. 24:44. 1 Co. 9:9.
1 Ch. 2:1. *M.* the man of G. || 2 6:24. son of *M.*
Ps. 103:7. his ways to *M.* || 105:26. sent *M.* his
106:16. envied *M.* || 23. had not *M.* stood
32. went ill with *M.* || Is. 63:12. hand of
Jer. 15:1. tho' *M.* Samuel || Ma. 4:4. law of *M.*
Mat. 17:3. appeared *M.* Mk. 9:4. Lu. 9:30.
19:7. why did *M.* command to give a writing, 8.
23:2. scribes and Pharisees sit in *M.*'s seat
Mk. 12:19. *M.* wrote, if brother die, Lu. 20:28.
Lu. 16:29. have *M.* and the prophets, 31.
20:37. *M.* showed a bush || 24:17. beginning at *M.*
Jn. 1:17. law given by *M.* || 45. *M.* did write
3:14. as *M.* lift up || 5:45. accuseth you even *M.*
5:46. had ye believed *M.* || 6:32. *M.* gave not
7:19. did not *M.* give you the law? 22,23.
9:28. *M.* disciples || 29. God spake unto *M.*
Ac. 3:22. *M.* truly said || 6:11. words against
6:14. customs *M.* || 7:20. time *M.* was born
7:32. *M.* trembled || 35. this *M.* they refused
37. this is that *M.* || 15:39. by law of *M.*
15:1. manner of *M.* || 5. keep law of *M.*
21. *M.* hath in every city || 21:21. to forsake
26:22. *M.* did say should come || 28:23. law of
Ro. 5:14. from Adam to *M.* || 10:5. declareth
1 Co. 10:2. were all baptized to *M.* in cloud
2 Co. 3:7. not behold *M.* || 13. not as *M.* 15.
2 Ti. 3:8. with-stood *M.* || He. 3:2. faithful, 5.
He. 3:3. more glory than *M.* || 7:14. spake
9:19. *M.* had spoken || 10:28. despised *M.*
11:23. by faith *M.* || 24. refused || 12:21. *M.* said
Ju. 9. body of *M.* || Re. 15:3. song of *M.*
MOST, *a.* Pr. 20:6. *m.* men will proclaim
Lu. 7:42. love him *m.* || 43. he forgave *m.*
Ac. 20:38. sorrowing *m.* || 1 Co. 14:27. or at *m.*
MOTE, *s.* Mat. 7:3,4,5. Lu. 6:41,42.
MOTH, *s.* signifies, (1) *A little insect which eats cloth*, Is. 50:9. (2) *A curse*, Ho. 5:12.
Jb. 4:19. crushed before *m.* || 27:18. as a *m.*
Ps. 39:11. makest his beauty consume like a *m.*
Is. 50:9. *m.* shall eat, 51:8. || Ho. 5:12. be as a *m.*
Mat. 6:19. where *m.* and rust, 20. Lu. 12:33.
MOTH *eaten*, *a.* Jb. 13:28. Ja. 5:2.
MOTHER, *s.* is applied, (1) *To the true church of Christ*, Ga. 4:26. (2) *To a metropolis, or capital city*, 2 S. 20:19.
Ge. 3:20. *m.* of all living || 27:29. *m.*'s sons bow
Ex. 2:8. the child's *m.* || 23:19. in *m.* milk
Le. 18:7. nakedness of thy *m.* || 21:11. his *m.*
Jud. 5:7. I arose a *m.* in Israel || 28. *m.* of Sisera
Ru. 1:14. kissed her *m.* || 1 S. 20:30. *m.* naked
2 S. 20:19. a *m.* in Israel || 1 K. 3:20. my *m.*
1 K. 3:27. she is the *m.* || 14:21. *m.*'s name, 15:2.
2 K. 4:19. carry him to his *m.* || 2 8:15. king's *m.*
Jb. 1:21. my *m.*'s womb, 3:10, 31:18. Ps. 139:13.
17:14. worm my *m.* || Ps. 22:9. *m.*'s breasts, 10.
Ps. 50:20. on *m.*'s son || 51:5. *m.* conceive me
69:8. alien to *m.*'s children || 71:6. *m.*'s bowels
109:14. let not sin of *m.* || 113:9. a joyful *m.*
131:2. weaned of his *m.* || Pr. 1:8. law of *m.*
Pr. 15:20. but a foolish man despiseth his *m.*
29:15. his *m.* to shame || 31:1. his *m.* taught
Song 3:4. my *m.*'s house, 8:2. || 11. *m.* crowned
Is. 19:1. bowels of my *m.* || 50:1. bill of *m.*
Ez. 16:3. thy *m.* a Hittite || 44. as is the *m.* so
19:2. what is thy *m.* a lioness || 10. *m.* like vine
Ho. 2:2. plead with your *m.* || 5. *m.* played the
4:5. I will destroy thy *m.* || 10:14. *m.* dashed in
Mi. 7:6. the daughter in law against the *m.* in-
law, Mat. 10:35. Lu. 12:53.
Mat. 8:14. his wife's *m.* || 12:46. behold his *m.*
12:48. who is my *m.* || 49. behold my *m.* and
13:55. is not his *m.* called Mary? and his
20:20. *m.* of Zebedee's children, 27:56.
Mk. 6:28. gave it her *m.* || 15:40. *m.* of James
Lu. 1:15. from his *m.*'s womb || 43. *m.* of my L.
7:12. only son of his *m.* and she was a widow
Jn. 2:1. *m.* of Jesus, 3. || 19 2 1. Jesus saw his *m.*
Re. 17:5. the *m.* of harlots and abominations
MOTHERS, *s.* Is. 49:23. queens thy nursing *m.*
La. 2:12. *m.* bosom || 5:3. *m.* are as widows
Mk. 10:30. sisters, *m.* || 1 Ti. 5:2. entreat as *m.*
MOTIONS, *s.* Ro. 7:5. *m.* of sin did work
MOULDY, *a.* Jos. 9:5. was dry and *m.* 12.
MOUNT, 1 Ch. 6. and *n.* Jb. 24:8. *m.* up, 39:27.
Ps. 107:26. they *m.* up || Is. 9:18. they shall *m.*
Is. 15:5. by the *m.* up || 40:31. *m.* up with wings
Jer. 51:53. should *m.* up || Ez. 10:16. to *m.* up
MOUNT, *s.* Ge. 22:14. in the *m.* of L. be seen
31:54. Jacob offered sacrifice on the *m.* 21.
Ex. 4:27. *m.* of God, 18:5. | 24:13. 1 K. 19:8.
19:2. before the *m.* || 3. 13. || 12. touch eth *m.*
18. *m.* Sinai, 21:16. | 31:18. | 34:2. Ne. 9:13.
24:12. come into the *m.* 13. De. 10:1.
18. in the *m.* forty days, De. 9:9. | 10:10.
25:40. showed thee in the *m.* 26:30. | 27:8.
34:3. nor let any be seen through all the *m.*
Nu. 10:33. departed from the *m.* of the Lord
20:22. *m.* Hor, 25:28. | 34:7. De. 32:50.
27:12. *m.* Abarim || 33:23. in *m.* Shaphar in
De. 1:2. *m.* Seir, 9:5. || 3:8. *m.* Hermon
11:29. *m.* Ebal, 27:13. Jos. 8:30,33.
32:49. to *m.* Nebo || 33:2. from *m.* Paran
Jud. 4:5. *m.* Tabor || 7:3. Gilead || 9:48. Zalmon
2 S. 15:30. ascent of *m.* || 39. the top of the *m.*
1 K. 19:8. Elijah went to Horeb the *m.* of God
2 K. 23:13. right hand *m.* of corruption
2 Ch. 3:1. *m.* Moriah || Ne. 8:15. to the *m.*
Is. 10:32. *m.* of the daughter of Zion, 16:1.
14:13. sit on the *m.* || 27:13. the holy *m.*
28:21. *m.* Perazim || 29:3. siege with a *m.*
Jer. 6:6. cast a *m.* Ez. 4:2. | 21:22. | 26:8.
Da. 11:15. cast up a *m.* || Ob. 8. *m.* Esau, 21.
Ha. 3:3. *m.* Paran || Ac. 7:30. of *m.* Sinai
Ga. 4:24. one from *m.* Sinai, which is Agar
He. 12:18. not come to the *m.* that might be
2 Pe. 1:18. we were with him in the holy *m.*
See CARMEL, GERIZIM, ZION.
MOUNT *of Olives*. Zch. 14:4. Mat. 21:1. | 24:
3. | 26:30. Mk. 13:3. Lu. 19:37. | 21:37. | 22:
39. Jn. 8:1. Ac. 1:12.
MOUNTS, *s.* Jer. 32:24. | 33:4. Ez. 17:17.
MOUNTAIN, *s.* is put for, (1) *Places of power and authority*, Am. 4:1. (2) *High places*, Is. 57:7. (3) *High things*, Lu. 3:5. (4) *Great obstacles*, Is. 49:11. (5) *The visible church, for its eminency, heavenliness, stability, and permanency*, Is. 2:1,2. 25:6. (6) *Magistrates*, Ps. 72:3. (7) *Kingdoms*, Is. 2:1. (8) *Powerful enemies*, Is. 41:15.
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Mt. Amalek, *in the tribe of* Ephraim, Jud. 12:15.
—— Calvary, *north-west from* Jerusalem. Helena *built a church here*. Lu. 23:33.
—— Carmel, *near the* Mediterranean, Jos. 19:
26. Jer. 46:18. Am. 1:2. | 9:3.
—— Ebal, *near to* Gerizim, Jos. 8:30.
—— En-gedi, *near the* Dead sea, Jos. 15:62.
—— Gaash, *in* Ephraim, Jos. 24:30.
—— Gilboa, *S. of the valley of* Israel, 2 S. 1:21.
—— Gilead, *beyond* Jordan, Ge. 31:21.
—— Gerizim, *in the tribe of* Ephraim, *where was the temple of the* Samaritans, De. 11:29.
—— Hermon, *beyond* Jordan, Jos. 11:3.
—— Hor, *in* Idumea, Nu. 20:22.
—— Horeb, *near* Sinai, *in* Arabia Petræa, De.
1:2.
—— Lebanon, *which separates* Syria *from* Palestine, 300 *miles in circumference*, De. 3:25.
—— Moriah, *where the temple was built*, Ge.
22:2. 2 Ch. 3:1.
—— Nebo, *part of the mountains of* Abarim, Nu.
32:3. De. 32:49.
—— of Olives, *to the east of* Jerusalem, *and parted from the city by* Kidron. *It was otherwise called the* Mount of Corruption, 2 K. 23:13. *b cause high places were built there*, 1 K. 11:7. *From hence Christ ascended*, Ac. 1:12. *It was 7 furlongs from* Jerusalem.
—— Paran, *in* Arabia Petræa, Ge. 14:6.
—— Pisgah, *in the country of* Moab, De. 34:1.
—— Seir, *in* Idumea, Ge. 14:6.
—— Sinai, *in* Arabia Petræa, De. 33:2.
—— Sion, *near to* mount Moriah, 2 S. 5:7.
—— Tabor, *in the* Lower Galilee. Jud. 4:6.
Ge. 14:10. fled to the *m.* || 19:17. escape to *m.*
Ex. 3:1. *m.* of God || 15:17. plant in the *m.*
19:3. called out of *m.* || 20:18. saw *m.* smoking
Nu. 13:17. go up into *m.* || 11:40. gat up to *m.*
De. 2:3. compassed this *m.* long enough, turn
3:25. goodly *m.* Lebanon || 4:11. *m.* burnt, 5:23.
32:49. *m.* of Abarim || 33:19. call people to *m.*
Jos. 2:16. get to *m.* || 11:16. took the *m.* of Is.
14:12. give me this *m.* || 17:18. *m.* shall be thine
Jud. 1:13. drave out of *m.* 34. || 3:27. *m.* of Eph.
1 S. 17:3. stood on a *m.* on one side, and Israel
23:14. *m.* of Ziph || 26. Saul on this side of *m.*
2 K. 2:16. on some *m.* || 6:17. *m.* full of horses
2 Ch. 2:2. hew in the *m.* || Jb. 14:18. *m.* falling
Ps. 11:1. flee as a bird to *m.* || 30:7. *m.* to stand
48:1. *m.* of holiness || 78:54. *m.* purchased
Is. 2:2. *m.* of Lord's house established, Mi. 4:1.
13:2. banner on high *m.* || 25:6. in this *m.*
25:7. destroy in this *m.* face of covering, 10.
30:17. as beacon on *m.* || 25. on high *m.* rivers
29. *m.* of the L. || 40:4. *m.* made low, Lu. 3:5.
40:9. get into high *m.* || 57:7. lofty and high *m.*
Jer. 3:23. on every high *m.* || 16:16. hunt from *m.*
17:3. O my *m.* || 26:18. as high places of
50:6. gone from *m.* to hill || 51:25. destroying
La. 5:18. eyes do run because of *m.* of Zion
Ez. 11:23. stood on the *m.* || 17:23. *m.* of Israel
28:16. cast out of *m.* of G. || 30:2. a very high *m.*
Da. 2:35. stone became a great *m.* 45.
Am. 4:1. in the *m.* of Samaria, 6:1.
Mi. 7:12. from *m.* to *m.* || Hag. 1:8. go up to *m.*
Zch. 4:7. O great *m.* before Zerubbabel || 8:3. holy
14:4. half of the *m.* shall remove to the north
Mat. 4:8. devil taketh him to a high *m.* Lu. 4:5.
5:1. he went up into a *m.* || 14:23. | 15:29. Mk.
3:13. | 4:46. Lu. 6:12. | 9:28. Jn. 6:3,15.
8:1. down from *m.* || 17:1. high *m.* apart
17:9. as they came down from *m.* Mk. 9:9.
20. say to this *m.* Remove, 21:21. Mk. 11:23.
Lu. 8:32. feeding on *m.* || He. 12:20. touch *m.*
Jn. 4:20. our fathers worshipped in this *m.* 21.
Re. 6:14. every *m.* moved || 21:10. to a high *m.*
MOUNTAINS, Ge. 7:20. *m.* were covered
8:4. ark rested on *m.* 5. || 22:2. one of the *m.*
Nu. 13:29. dwell in *m.* || 33:47. *m.* of Abarim
De. 1:2. on the high *m.* || 32:22. foundat. of *m.*
33:15. ancient *m.* || Jos. 10:6. dwell in the *m.*
Jos. 11:2. on north of *m.* || 21. cut off from *m.*
Jud. 5:5. *m.* melted || 6:2. made dens in *m.*
9:36. come people down from tops of the *m.*
11:38. she bewailed her virginity on the *m.*
1 S. 26:20. partridge in *m.* || 2 S. 1:21. Gilboa
1 K. 5:15. hewers in *m.* || 19:11. rent the *m.*
1 Ch. 12:8. as roes on *m.* || 2 Ch. 21:11. *m.* of Judah
Jb. 9:5. removeth *m.* || 14:8. showers of the *m.*
28:9. overturneth *m.* || 39:8. range of the *m.*
Ps. 36:6. like the great *m.* || 46:2. tho' the *m.* 3.
50:11. fowls of the *m.* || 65:6. setteth fast *m.*
72:3. *m.* bring peace || 16. corn on top of *m.*
76:4. *m.* of prey || 83:14. setteth *m.* on fire
87:1. in the holy *m.* || 90:2. before *m.* were br.
104:6. stood above the *m.* || 8. go up by the *m.*
114:4. *m.* skipped, 6. || 125:2. as *m.* are round
133:3. descendeth on *m.* || 144:5. touch the *m.*
147:8. grow on *m.* || 148:9. *m.* praise the Lord
Pr. 8:25. before the *m.* || 27:25. herbs of *m.*
Song 2:8. leaping on the *m.* || 17. roe on *m.* 8:14.
4:6. *m.* of myrrh || 8. from *m.* of the leopards
Is. 2:2. established in top of the *m.* Mi. 4:1.
14. on all high *m.* || 13:4. noise in the *m.*

Is. 14:25. on my *m.* tread || 17:13. as chaff of *m.* 18:3. ensign on the *m.* || 6. to fowls of the *m.* 22:5. crying to the *m.* || 31:3. *m.* melted 37:24. height of the *m.* || 40:12. weighed *m.* 42:11. shout from *m.* || 15. make waste *m.* 41:23 break forth into singing ye *m.* 49:13. 49:11. make *m.* a way || 52:7. beautiful on *m.* 54:10. *m.* shall depart || 55:12. *m.* break forth 64:1. *m.* flow down, 3. || 65:9. inheritor of *m.*

Jer. 3:23. multitude of *m.* || 4:24. I beheld *m.* 9:10. for *m.* weeping || 13:16. on the dark *m.* 17:26. come from *m.* || 31:5. plant vines on *m.* 32:44. and in the cities of the *m.* 33:13. 46:18. as Tabor among the *m.* || 50:6. La. 4:19.

Ez. 6:13. slain be in *m.* || 7:7. sounding of *m.* 7:16. on *m.* like doves || 18:6. not eaten on *m.* 19:9. not heard on *m.* || 32:5. thy flesh on *m.* 33:28. *m.* be desolate || 34:6. wandered thro' *m.* 34:13. I will feed them on the *m.* of Israel, 14. 36:1. prophesy to *m.* 4. || 8. *m.* shall shoot forth 38:20. *m.* be thrown down || 21. thro' all my *m.* 39:4. thou shalt fall on the *m.* of Israel, 17.

Ho. 4:13. they sacrifice on the tops of the *m.*

Jo. 2:5. noise on *m.* || 3:18. *m.* drop dew

Am. 3:9. assemble on *m.* || 9:13. forneth the *m.* 9:13. *m.* drop wine || Jon. 2:6. bottom of *m.*

Mi. 1:4. *m.* be molten || 6:2. hear, O ye *m.*

Na. 1:5. *m.* quake || Ha. 3:6. everlasting, 10.

Zeh. 6:1. *m.* of brass || 14:5. flee to the *m.*

Ma. 1:3. I hated Esau, and laid his *m.* waste

Mat. 18:12. goeth into the *m.* || 24:16. flee to *m.*

Mk. 5:5. he was in the *m.* || 11. nigh to the *m.*

Lu. 2:4:30. to say to the *m.* Fall on us, Re. 6:16.

1 Co. 13:2. I could remove *m.* || He. 11:38. in *m.*

Re. 6:15. hid in rocks of *m.* || 16. to *m.* Fall on us 16:20. *m.* not found || 17:9. heads are seven *m.*

MOURN, *v.* Ge. 23:2. came to *m.* for Sarah

1 S. 16:1. *m.* for Saul || 2 S. 3:31. before Abner

1 K. 13:29. old prophet to *m.* || 14:13. all Israel

Ne. 8:9. *m.* not || Jb. 2:11. to *m.* with him

Jb. 5:11. *m.* be exalted || 14:22. soul shall *m.*

Ps. 55:2. I *m.* in my complaint, and make a

Pr. 5:11. *m.* at the last || 29:2. people *m.*

Ec. 3:4. a time to *m.* || Is. 7:20. gates shall *m.*

Is. 19:8. fishers shall *m.* || 38:14. *m.* as a dove 59:11. *m.* sore like doves || 61:2. all that *m.* 61:3. that *m.* in Zion || 66:10. all ye that *m.*

Jer. 4:28. earth *m.* 12:4. || 18:31. my heart *m.*

La. 1:4. ways of Zion *m.* || Ez. 7:12. seller *m.*

Ez. 7:27. king shall *m.* || 24:16. not *m.* nor 24:23. shall *m.* || 31:15. Lebanon to *m.* for

Ho. 4:3. land *m.* || 10:5. people, Am. 1:2. | 8:8.

Jo. 1:9. priests *m.* || Zeh. 12:10. *m.* for him, 12.

Mat. 5:4. blessed that *m.* || 9:15. bride-chamber 24:30. tribes of earth *m.* || Lu. 6:25. ye shall *m.*

Ja. 4:9. afflicted and *m.* || Re. 18:11. merchant

MOURNED, *p.* Ge. 37:34. Jacob *m.* 50:3,10. Ex. 33:4. people *m.* Nu. 14:39. | 20:29.

1 S. 15:35. nevertheless Samuel *m.* for Saul

2 S. 1:12. *m.* for Saul || 11:26. *m.* for Uriah 13:37. David *m.* || 14:2. a long time *m.* for

1 K. 13:30. *m.* over man of G. || 14:18. Israel *m.*

1 Ch. 7:22. Ephraim *m.* || 2 Ch. 35:24. Judah *m.*

Ezr. 10:6. he *m.* || Ne. 1:4. I sat down and *m.*

Zeh. 7:5. when ye *m.* || Mat. 11:17. *m.* to you

Mk. 16:10. as they *m.* || 1 Co. 5:2. not rather *m.*

MOURNER, S, *s.* 2 S. 14:2. feign to be *m.*

Jb. 29:25. comforteth *m.* || Ec. 12:5. the *m.* go

Is. 57:18. and his *m.* || Ho. 9:4. bread of *m.*

MOURNETH, *v.* 2 S. 10:1. the king *m.* for

Ps. 35:14. as one that *m.* || 88:9. in me eyes *m.*

Is. 24:4. earth *m.* 33:9. || 7. the new wine *m.*

Jer. 12:11. vineyard *m.* || 14:2. Judah || 31:10. land

Jo. 1:10. land *m.* || Zeh. 12:10. *m.* for first-born

MOURNFULLY, *ad.* Ma. 3:14. we have walked *m.* before the Lord

MOURNING signifies, (1) *Godly sorrow for sin*, Mat. 5:4. (2) *Moderate sorrows under afflictions*, Ge. 23:2. (3) *Grievous lamentation*, Mat. 24:30.

‘ *The* Hebrews, *in mourning for their dead, wept, tore their cloth s, smote their breasts, fasted, lay on the ground, and went barefoot. The time of mourning was commonly 7 days; and sometimes longer or shorter, as circumstances differed.’ They used to hire mourners, Jer. 9:17. But the high-priest was to use no signs of mourning; being herein a type of Christ, and his saints in heaven*, Le. 21:10,11,12.

Ge. 27:41. the days of *m.* 50:4,10,11.

De. 2:14. not eat in my *m.* || 34:8. *m.* for Moses

2 S. 11:27. *m.* was past || 14:2. put on *m.* apparel 19:2. turned to *m.* || Est. 4:3. was great *m.*

Est. 6:12. Haman hasted, *m.* || 9:22. from *m.*

Jb. 3:8. to raise up their *m.* || 30:28. I went *m.* 31.

Ps. 30:11. my *m.* to dancing || 38:6. I go *m.* 42:9. why go I *m.* because of oppression, 43:2.

Ec. 7:2. better to go to the house of *m.* 4.

Is. 22:12. did call to *m.* || 51:11. *m.* flee away 60:20. days of *m.* ended || 61:3. oil of joy for *m.*

Jer. 6:26. make *m.* || 9:17. call for *m.* women 16:5. to house of *m.* || 31:13. turn *m.* into joy

La. 2:5. *m.* and lament || 5:15. turned to *m.*

Ez. 2:10. *m.* and woe || 7:16. *m.* for iniquities 24:17. no *m.* for dead || 31:15. I caused a *m.*

Da. 10:2. I was *m.* || Jo. 2:12. turn with *m.*

Am. 5:16. husbandmen to *m.* || 8:10. feasts to *m.*

Mi. 1:8. *m.* as owls || 11. the *m.* of Beth-ezel

Zeh. 12:11. in Jerusalem || Mat. 2:18. great *m.*

2 Co. 7:7. he told us your desire, your *m.* your

Ja. 4:9. turned to *m.* || Re. 18:8. death and *m.*

MOUSE, *s.* Le. 11:29. *m.* unclean, Is. 66:17.

MOUTH, *s.* Ge. 8:11. in her *m.* an olive leaf 24:57. inquire at her *m.* || 45:12. it is my *m.*

Ex. 4:11. who made man's *m.* || 12. with thy *m.* 16. instead of a *m.* || 13:9. law be in thy *m.*

Nu. 12:8. speak *m.* to *m.* || 16:30. earth open 22:28. *m.* of ass || 23:5. word in Balaam's *m.* 30:2. that proceedeth out of his *m.* 32:24. 35:30. by *m.* of witnesses, De. 17:6. | 19:15.

De. 18:18. my words in his *m.* || 30:14. in thy *m.* 32:1. and hear, O earth, the words of my *m.*

Jos. 1:8. not depart out of thy *m.* || 9:14. *m.* of L.

Jud. 9:38. where is now thy *m.* || 11:35,36. 18:19. lay thy hand on thy *m.* Pr. 30:32.

1 S. 1:12. marked her *m.* || 2:1. my *m.* is enlarg.

2 S. 1:16. *m.* hath testified || 14:3. in her *m.* 19. 18:25. tidings in his *m.* || 22:9. Ps. 18:8.

1 K. 8:15. spake with his *m.* to Dav. 2 Ch. 6:4. 19:18. *m.* not kissed || 22:13. king with one *m.* 22:22. he a lying spirit in the *m.* 2 Ch. 18:21.

2 K. 4:34. put his *m.* on his *m.* || 10:21. *m.* to *m.*

2 Ch. 35:21. *m.* of Jeremiah, 22. Ezr. 1:1.

Jb. 5:15. poor from their *m.* || 16. stoppeth her *m.* 7:11. not refrain my *m.* || 8:21. he fill thy *m.* 9:20. own *m.* condemn || 12:11. *m.* taste, 34:3. 15:6. thine own *m.* condemneth thee, not I 30. breath of his *m.* || 16:10. gaped with their *m.* 19:16. entreated with my *m.* || 20:12. sweet in *m.* 23:4. fill *m.* with arguments || 29:10. roof of *m.* 31:27. or *m.* kissed hand || 30. my *m.* to sin 35:16. opened *m.* in vain || 40:23. Jordan in his 41:19. out of his *m.* go burning lamps, 21.

Ps. 8:2. *m.* of babes || 10:7. *m.* full of cursing 17:10. *m.* speak proudly || 22:21. from lion's *m.* 32:9. *m.* be held in || 33:6. by breath of his *m.* 34:1. continually in my *m.* || 37:30. *m.* of right. 39:1. I will keep my *m.* || 40:3. song in my *m.* 51:15. covenant in *m.* || 59. thy *m.* in evil 51:15. my *m.* show || 58:6. break teeth in *m.* 59:7. behold with *m.* || 62:4. bless with their *m.* 69:15. shut her *m.* || 71:8. *m.* filled with praise 73:9. set their *m.* || 78:2. open my *m.* in parable 78:36. flatter with *m.* || 81:10. open *m.* wide 89:1. *m.* make known || 103:5. satisfieth thy *m.* 107:42. iniquity stop her *m.* || 119:72. law of *m.* 126:2. *m.* filled with laughter || 137:6. roof of *m.* 141:3. watch before *m.* || 144:8. *m.* speak vanity 145:21. my *m.* shall speak the praise, 149:6.

Pr. 2:6. out of his *m.* knowledge || 4:24. frow. *m.* 5:3. her *m.* is smoother || 6:12. froward *m.* 8:13. 8:7. *m.* speak truth || 10:14. *m.* of foolish is 10:31. *m.* of just || 11:9. hypocrite with his *m.* 12:14. fruit of his *m.* 13:2. | 18:20. || 14:3. 15:2. mouth of fool || 23. joy by answer of his *m.* 16:10. his *m.* transgresseth not in judgment, 23. 26. his *m.* craveth it || 18:6. *m.* calleth for str. 19:24. bring it to his *m.* 26:15. || 28. *m.* devoureth 20:17. *m.* filled with gravel || 21:23. keepeth *m.* 22:14. *m.* of strange woman. || 26:7. parable in *m.* 30:20. wipeth her *m.* || 31:8. open thy *m.* 9.

Ec. 5:2. n t rash with *m.* || 6. 8:7. is for his *m.*

Song 1:2. kisses of his *m.* || 5:16. *m.* most sweet

Is. 6:7. laid it on my *m.* || 9:12. with open *m.* 11:4. rod of his *m.* || 29:13. near me with *m.* 30:2. asked at my *m.* || 34:16. my *m.* commandeth. 49:2. *m.* like a sharp || 55:11. out of my *m.* 57:4. a wide *m.* || 59:21. not depart out of *m.*

Jer. 1:9. touched my *m.* || 12:2. near in their *m.* 15:19. be as my *m.* || 32:4. speak *m.* to *m.* 34:3. 36:6. writ from my *m.* 27. || 3. *m.* of Jer. 15:1. 44:17. our own *m.* || 51:44. bring out of his *m.*

La. 3:29. *m.* in the dust || 38. *m.* of Most High

Ez. 3:3. in my *m.* like honey || 17. word at my 26. roof of my *m.* || 27. I will open thy *m.* and 33:7. hear word at my *m.* || 31. *m.* show love 34:10. flock from their *m.* || 35:13. *m.* boasted

Da. 4:31. word in king's *m.* || 7:5. three ribs in *m.* 7:8. a *m.* speaking great, 20. || 10:16. opened *m.*

Ho. 2:17. Baalim out of her *m.* || 6:5. words of my

Am. 3:12. out of the *m.* || Mi. 7:5. doors of thy *m.*

Na. 3:12. *m.* of eater || Zph. 3:13. Zeh. 14:12.

Ma. 2:6. the law of truth was in his *m.* 7.

Mat. 5:2. he opened his *m.* || 12:34. *m.* speaketh 13:35. I will open my *m.* in parables, Ps. 78:2. 15:8. nigh me with *m.* || 11. goeth into the *m.* 18:16. *m.* of two or three witnesses, 2 Ch. 13:1. 21:16. out of the *m.* of babes, Ps. 8:2.

Lu. 1:64. his *m.* was opened || 70. *m.* of prophets 4:22. gracious words proceeded out of his *m.* 21:15. I'll give you a *m.* || 22:71. of his own *m.*

Ac. 1:16. by *m.* of Dav. || 3:18. *m.* of prophets, 21. 4:25. *m.* of David || 8:32. opened not his *m.* 8:35. Philip opened his *m.* || 10:34. Peter 11:8. entered into my *m.* || 15:7. Gent. by my *m.* 18:14. about to open his *m.* || 23:2. smite on *m.*

Ro. 3:14. *m.* full of cursing || 19. every *m.* stopped 10:8. even in thy *m.* || 9. confess with *m.* 10. 15:6. that ye may with one *m.* glorify God

1 Co. 9:9. not muzzle *m.* || 2 Co. 6:11. *m.* is open Ep. 4:29. proceed out of your *m.* Col. 3:8. 6:19. open *m.* boldly || 2 Th. 2:2. spirit of *m.*

2 Ti. 4:17. *m.* of lion || Ja. 3:10. same *m.*

1 Pe. 2:22. neither was guile found in his *m.*

Ju. 16. their *m.* speaketh great swelling words

Re. 1:16. out of his *m.* went a sharp, 19:15,21. 2:16. sword of my *m.* || 3:16. spew out of my *m.* 9:19. power in their *m.* || 10:9. in *m.* sweet, 10. Re. 11:5. fire out of *m.* || 12:15. cast out of his *m.* 13:2. as *m.* of a lion || 14:5. in *m.* no guile 16:13. spirits come out of *m.* of the dragon

MOUTHS, *s.* De. 31:19. song in their *m.* 21. Ps. 22:13. gaped with *m.* || 78:30. meat in *m.* 115:5. they have *m.* but speak not, 135:16,17. Is. 41:15. having *m.* || 52:15. kings shut their *m.* La. 3:46. our enemies opened their *m.* against Da. 6:22. shut lions' *m.* || Mi. 3:5. not in their *m.* Ti. 1:11. *m.* be stopped || He. 11:33. *m.* of lions Ja. 3:3. bits in horses' *m.* || Re. 9:17. out of *m.* 18.

MOVE, *v.* Ex. 11:7. not a dog *m.* his tongue Jud. 13:25. spirit of the Lord began to *m.* him

2 S. 7:10. dwell, and *m.* no more, 2 K. 21:8. Jer. 10:4. that it *m.* not || Mat. 25:4. not *m.*

Ac. 17:28. in him we *m.* || 20:24. none *m.* me

MOVABLE, *a.* Pr. 5:6. his ways are *m.*

MOVED, *p.* Ge. 1:2. spirit *m.* || 7:21. that *m.* Jos. 10:21. none *m.* his tongue against Israel Ru. 1:19. city was *m.* || 1 S. 1:13. her lips *m.*

2 S. 18:33. king was *m.* || 22:8. foundation *m.* 24:1. *m.* David || 1 Ch. 17:9. *m.* no more

2 Ch. 18:31. God *m.* them to depart from him Ezr. 4:15. *m.* sedition || Est. 5:9. Mord. *m.* not Jb. 37:1. heart is *m.* || 41:23. cannot be *m.*

Ps. 10:6. I shall not be *m.* 16:8. | 30:6. | 62:2,6. 13:4. rejoice when I am *m.* || 15:5. never be *m.* 18:7. foundations *m.* || 21:7. shall not be *m.* 46:5. she shall not be *m.* || 6. kingdoms *m.* 55:22. never suffer righteous to be *m.* 66:9. 68:8. Sinai was *m.* || 77:18. they *m.* him 93:1. cannot be *m.* 96:10. || 99:1. earth be *m.* 112:6. he shall not be *m.* forever, 121:3.

Pr. 12:3. root of the righteous shall not be *m.*

Song 5:4. bowels *m.* || Is. 6:4. the posts *m.*

Is. 7:2. his heart *m.* || 10:14. none *m.* the wing 14:9. hell is *m.* || 19:1. Egypt shall be *m.* 21:9. earth is *m.* || 40:20. not be *m.* 41:7.

Jer. 4:24. hills *m.* || 25:16. be *m.* and mad 46:7. waters are *m.* || 49:21. earth *m.* 50:46.

Da. 8:7. *m.* with choler, 11:11. || 10:10. *m.* me

Mat. 9:36. *m.* with compassion, 14:14. | 18:27. 20:34. *m.* with indignation || 21:10. city *m.*

Ac. 2:25. I should not be *m.* || 7:9. *m.* with envy 17:5. *m.* with envy || 21:30. the city was *m.*

Col. 1:23. be not *m.* || 1 Th. 3:3. no man be *m.*

He. 11:7. *m.* with fear || 12:28. cannot be *m.*

2 Pe. 1:21. spake as *m.* || Re. 6:14. *m.* out of

MOVEDST, *v.* Jb. 2:3. tho' thou *m.* me against

MOVER, *s.* Ac. 24:5. a *m.* of sedition among all

MOVETH, *v.* Ge. 1:21,28. | 9:2. Le. 11:46. Jb. 40:17. Ps. 69:34. Pr. 23:31. Ez. 47:9.

MOVING, *p.* Ge. 1:20. | 9:3. Jb. 16:5. Pr. 16: 30. Da. 1:14. Jn. 5:3.

MOWER, INGS, *s.* Ps. 129:7. Am. 7:1.

MOWN, *p.* Ps. 72:6. rain on the *m.* grass

MOZA, *Unleavened bread.* 1 Ch. 2:46. | 8:36.

MOZAH, The same. Jos. 18:26.

MUCH, *ad.* Ex. 16:18. gathered *m.* 2 Co. 8:15. De. 28:38. shalt carry *m.* seed out into field

1 S. 18:30. *m.* set by, 2 Ch. 24. || Jb. 42:10.

Ec. 5:12. eat little or *m.* || 12:12. *m.* study is

Ez. 33:31. show *m.* love || Hag. 1:6. sown *m.* 9.

Lu. 7:47. she loved *m.* || 12:48. *m.* is given

Ja. 5:16. availeth *m.* || Re. 8:3. *m.* incense

MUFFLERS, *s. Or veils.* Is. 3:19.

MULBERRY-*Trees, s. The leaves of which are food for silk-worms. It is said to be a tree used in physic. They grew in* Canaan.

2 S. 5:23,24. 1 Ch. 14:14,15. Ps. 84:16.

MULE, S, *s.* Ge. 36:24. Anah found *m.* in wild.

2 S. 18:9. Absalom rode on a *m.* 1 K. 1:33.

1 K. 10:25. brought *m.* || 18:5. save the *m.*

Ezr. 2:66. their *m.* were 245, Ne. 7:68.

Ps. 32:9. be not as the *m.* || Is. 66:20. on *m.*

MULTIPLIED, *p.* Ge. 47:27. Israel *m.* exceedingly

Ex. 1:12. they *m.* 7:20. || 11:9. wonders be *m.*

De. 1:10. *m.* you || 8:13. thy gold is *m.* || 11:21.

Jos. 24:3. I *m.* his seed || 1 S. 1:12. *m.* to pray

2 Ch. 33:23. *m.* trespass || Ne. 6:17. *m.* letters

Jb. 27:14. if children be *m.* || 35:6. transg. be *m.*

Ps. 16:4. sorrows *m.* || 38:19. they are *m.* 107:38. Pr. 9:11. days be *m.* || 29:16. when wicked *m.*

Is. 9:3. *m.* the nation || 59:12. transgressions *m.*

Jer. 3:16. when ye be *m.* || 46:16. *m.* fallen

Ez. 5:7. ye *m.* more || 11:6. *m.* your slain 16:25. *m.* thy whoredoms, 29,51. | 23:19. 21:15. ruins *m.* || 31:5. boughs || 35:13. *m.* words

Da. 4:1. peace be *m.* to you, 6:25. | 1 Pe. 1:2.

Ho. 2:8. I *m.* her silver || 8:14. *m.* fenced cities 12:10. I *m.* visions || Na. 3:16. *m.* merchants

Ac. 6:1. disciples was *m.* || 7. || 7:17. *m.* in Egypt 9:31. they were *m.* || 12:24. word of God *m.*

2 Pe. 1:2. grace and peace be *m.* Ju. 2.

MULTIPLIEDST, *v.* Ne. 9:23. *m.* as stars

MULTIPLIETH, *v.* Jb. 9:17. he *m.* my wounds 34:37. he *m.* his words against God, 35:16.

MULTIPLY, *v.* Ge. 1:22. be fruitful and *m.* 28. | 8:17. | 9:7. | 35:11.

3:16. *m.* thy sorrow || 6:1. men began to *m.*

22:17. I'll *m.* thy seed, 17:2. | 26:4. He. 6:14. 28:3. *m.* thee || 48:4. I will *m.* thee, and

Ex. 1:10. lest they *m.* || 7:3. I will *m.* my signs 23:29. lest beasts *m.* || 32:13. I will *m.* you, Le. 26:9. De. 7:13. | 13:17. | 28:63. | 30:5.

De. 8:1. live and *m.* || 17:16. not *m.* horses, 17. 1 Ch. 4:27. nor family *m.* || Jb. 29:18. I shall *m*

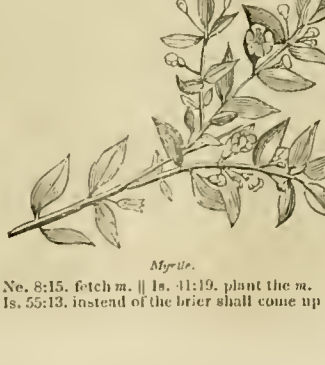
Is. 1:15. *m.* prayer || 55:7. *m.* to pardon

Jer. 30:19. I will *m.* them, 33:22. Ez. 16:7. | 36:10,11,30. | 37:26.
Am. 4:4. *m.* transgression || 2 Co. 9:10. *m.* seed
MULTIPLYING, *p.* Ge. 22:17. He. 6:14.
MULTITUDE, *s.* is put for, (1) *Many*, Jn. 5:3. (2) *Variety*, Ec. 5:3. (3) *Infinite*, Ps. 51:1. Ge. 16:10. not numbered for *m.* 32:12. 1 K. 3:8. 28:3. a *m.* of people, 48:4,16,19. || 30:30. Ex. 12:38. a mixed *m.* || 23:2. a *m.* to do evil De. 1:10. as stars for *m.* 10:22. He. 11:12. Jos. 11:4. as sand for *m.* Jud. 7:12. 1 S. 13:5. 2 S. 17:11. 1 K. 4:20. 2 Ch. 1:9. Jud. 6:5. Midian. as grasshoppers for *m.* 7:12. 1 S. 14:16. *m.* melted || 2 S. 6:19. whole *m.* 1 K. 7:47. for the exceeding *m.* 8:5. | 20:13. 2 K. 7:13. *m.* left || 19:23. said, With the *m.* 2 Ch. 14:11. against this *m.* || 20:24. behold the *m.* 30:18. *m.* not cleansed || 32:7. not afraid for *m.* Ne. 13:3. mixed *m.* || 22. *m.* of thy mercy Est. 5:11. *m.* of his children || 10:3. accepted of Jb. 11:2. *m.* of words || 32:7. *m.* of years teach 35:9. *m.* of oppressions || 39:7. he scorneth *m.* Ps. 5:7. *m.* of thy mercies, 51:1. | 69:13,16. | 106:7,45. La. 3:32.
10. *m.* of transgressions, La. 1:5. Ho. 9:7. 33:16. *m.* of a host || 42:4. I had gone with *m.* 49:6. *m.* of their riches || 68:30. *m.* of bulls 71:19. *m.* of wicked || 94:19. *m.* of my thoughts 109:30. yea, I will praise him among the *m.* Pr. 10:19. in *m.* of words || 11:14. *m.* of counsel. 14:28. *m.* of people || 20:15. a *m.* of rubies 15:22. in *m.* of counsellors established, 24:6. Ec. 5:3. dream cometh through *m.* of business, 7. Is. 1:11. *m.* of sacrifices || 5:13. *m.* dried up 5:14. *m.* descend to hell || 17:12. woe to the *m.* 29:8. so *m.* be that fight against Zion, 5,7. 31:4. *m.* of shepherds || 47:9. *m.* of sorceries, 12. 63:7. *m.* of loving-kindnesses || 15. *m.* of bowels Jer. 30:14. *m.* of thine iniquity || 46:25 *m.* of No Ez. 7:12. wrath on *m.* || 13. vs on touching *m.* 14:4. *m.* of his idols || 27:12. *m.* of riches, 18:33. 27:16. *m.* of thy wares || 31:18. Pharaoh and *m.* 32:24. Elam and her *m.* || 26. Tubal and her *m.* 39:11. they shall bury Gog and all his *m.* Da. 10:6. like voice of a *m.* || 11:13. set forth a *m.* Na. 3:3. a *m.* of slain || 4. *m.* of whoredoms Mat. 14:5. feared *m.* 21:46. || 15:32. compassion Mk. 5:31. seest *m.* thronging thee, Lu. 8:45. Lu. 2:13. a *m.* of the host || 12:1. innumerable 22:47. behold a *m.* || 23:1. *m.* of them arose Jn. 5:13. a *m.* being present || 21:6. *m.* of fishes Ac. 4:32. *m.* that believed || 6:5. pleased the *m.* 16:22. *m.* rose up || 21:22. must needs come Ep. 4:8. ascended, he led a *m.* of captives Ja. 5:20. hide a *m.* of sins, 1 Pe. 4:8.
MULTITUDES, *s.* Ez. 32:20. draw her *m.* Jo. 3:14. *m.*, *m.* in the valley of decision for Mat. 9:33. *m.* marvelled || 36. when he saw *m.* Ac. 5:14. *m.* were added || 13:45. Jews saw *m.* Re. 17:15. the waters are *m.* and nations, and
See GREAT.
MUNITION, *s.* Is. 29:7. Na. 2:1.
MUNITIONS, *s.* *Strong-holds, fortresses, rocks.* Is. 33:16. *m.* of rocks || Da. 11:†15,†38,†39.
MUPPIM, *Of the mouth.* Ge. 46:21.
MURDER, *s.* signifies, (1) *To kill out of malice and design.* (2) *All cruelty in thought, word, or deed*, Mat. 19:18. 1 Jn. 3:15. Ps. 10:8. in secret *m.* || 94:6. *m.* fatherless Jer. 7:9. will ye steal, *m.* || Ho. 6:9. so priests *m.* Mat. 19:18. Jesus said, Thou shalt do no *m.* Mk. 15:7. Barabbas committed *m.* Lu. 23:19. Ro. 1:29. full of envy, *m.* debate, deceit, malice
MURDERER, S, *s.* Nu. 35:16. he is a *m.*; *m.* shall surely be put to death, 17,18.
30. *m.* put to death by mouth of witnesses, 31. 2 K. 6:32. son of a *m.* || 14:6. children of *m.* Jb. 24:14. *m.* killeth poor || Is. 1:21. but now *m.* Jer. 4:31. because of *m.* || Ho. 9:13. to the *m.* Mat. 22:7. destroyed those *m.* || Jn. 8:44. a *m.* Ac. 3:14. desired a *m.* || 7:52. been the *m.* 21:38. 4000 men *m.* || 28:4. this man is a *m.* 1 Ti. 1:9. law for *m.* || 1 Pe. 4:15. suffer as a *m.* 1 Jn. 3:15. hateth his brother is a *m.* no *m.* Re. 21:8. *m.* have their part in the lake, 22:15.
MURDERS, *s.* Mat. 15:19. proceed *m.* Mk. 7:21. Ga. 5:21. envyings *m.* || Re. 9:21. of their *m.*
MURMUR, *v.* Ex. 16:7. that ye *m.* ag. us, 8. Nu. 11:36. spies made *m.* || 16:11. that ye *m.* 17:5. whereby they *m.* || Lu. 3:†39. living *m.* Jn. 6:43. *m.* not || 1 Co. 10:10. nor *m.* as some
MURMURED, *p.* Ex. 15:24. people *m.* 17:3. 16:2. congregation *m.* Nu. 14:2. | 16:41. Nu. 14:29. which have *m.* || De. 1:27. ye *m.* Jos. 9:18. congregation *m.* || Ps. 106:25. but *m.* Is. 29:24. they that *m.* || Mat. 20:11. they *m.* Lu. 5:30. scribes *m.* 15:2. 19:7. Jn. 6:41. Jn. 6:61. disciples *m.* || 7:32. the people *m.* 1 Co. 10:10. some of them also *m.* and were
MURMURERS, *s.* Jn. 16. these are *m.* comp.
MURMURING, S, *s.* Ex. 16:7. heareth your *m.* 8,9,12. Nu. 14:27.
Nu. 17:5. make to cease the *m.* of Israel, 10. Jn. 7:12. much *m.* || Ac. 6:1. *m.* of Grecians Phil. 2:14. do all things without *m.* and disputing
MURRAIN, *s.* Ex. 9:3. Ps. 78:†50.
MUSE, ED, ING, Ps. 39:3. | 143:5. Lu. 3:15.
MUSHI, *He that touches, withdraws himself*, or *takes away.* No. 3:20. 1 Ch. 6:19.

MUSIC, *s.* 1 S. 18:6. to meet Saul with *m.* 1 Ch. 15:16. to be singers with instruments of *m.* 2 Ch. 5:13. | 7:6. | 23:13. | 34:12. Ec. 12:4. daughters of *m.* be brought low La. 3:63. I am their *m.* || 5:14. ceased from *m.* Da. 3:5. when ye hear all kinds of *m.* 7:10,14. 6:18. instruments of *m.* Am. 6:5. Lu. 15:25. his elder son heard *m.* and dancing
MUSICAL, *a.* 1 Ch. 16:52. *m.* instruments, Ne. 12:36. Ec. 2:8.
MUSICIANS, *s.* Re. 18:22. voice of *m.* and
MUST, *v.* denotes, 1. *Necessity*, He. 9:16. (1) *Of a good thing, in respect either of God's command or promise*, Mk. 9:11. Ro. 13:5. (2) *Of moral evil or sin, in respect of God's permission of it, man's propension to it, and Satan's suggestions of it*, Mat. 18:7. II. *A duty which ought to be*, 2 Ti. 2:6.
Ge. 29:26. it *m.* not be so done in our country 30:16. thou *m.* come in to me || 43:11. if it *m.* Nu. 20:10. *m.* we fetch || 23:26. that I *m.* do De. 4:22. I *m.* die in this land, I *m.* not go Jud. 13:16. *m.* offer it || 21:17. *m.* be inheritance 2 S. 23:3. *m.* be just || 7. *m.* be fenced with iron Ezr. 10:12. so *m.* we do || Jer. 10:19. *m.* bear Mat. 18:7. *m.* needs be || 26:54. thus it *m.* be Mk. 8:31. *m.* suffer || 13:10. gospel *m.* first Lu. 2:49. wist ye not I *m.* || 4:43. I *m.* preach 12:18. I *m.* go see it || 19:5. I *m.* abide at thy 22:37. things written *m.* be accomplish. 24:44. 24:7. Son of man *m.* be delivered to sinful men Ju. 3:7. *m.* be born again || 30. he *m.* increase 4:4. *m.* go thro' Samaria || 24. *m.* worship him 9:4. I *m.* work || 10:16. bring || 20:9. *m.* rise Ac. 1:16. *m.* be fulfilled || 9:6. told what *m.* do 14:22. *m.* through much tribulation enter the 16:30. sirs, what *m.* I do || 18:21. I *m.* by all 23:11. so *m.* thou bear witness at Rome, 27:24. Ro. 13:5. wherefore ye *m.* needs be subject, not 1 Co. 5:10. *m.* go out of world || 11:19. *m.* be heres. 15:25. he *m.* reign || 2 Co. 5:10. *m.* all appear 1 Ti. 3:2. a bishop *m.* be blameless, Ti. 1:7. 7. *m.* have good report || 8. *m.* be grave, not He. 4:6. some *m.* enter || 9:16. *m.* be the death 11:6. *m.* believe || 13:17. *m.* give account Re. 4:1. *m.* be hereafter || 11:5. *m.* be killed 20:3. *m.* be loosed || 22:6. *m.* shortly be done
MUSTARD-*Seed*, *s.* Mat. 13:31. | 17:20.

Mustard.

MUSTERED, *p.* 2 K. 25:19. Jer. 52:25.
MUSTERETH, *v.* Is. 13:4. the Lord *m.* host
MUTH-LABBEN, *The title of the ninth Psalm.*
MUTTER, ED, *v.* and *p.* Is. 8:19. | 16:†7. | 59:3.
MUTUAL, *a.* Ro. 1:12. by the *m.* faith both
MUZZLE, *v.* De. 25:4. not *m.* the ox when he treadeth, 1 Co. 9:9. 1 Ti. 5:18.
MYRA, *I flow, pour out, weep.* Ac. 27:5.
MYRRH, *s. A medicinal gum from the myrrh-tree.* Ge. 37:25. bearing *m.* || 43:11. spices and *m.* Ex. 30:23. of pure *m.* || Est. 2:12. oil of *m* Ps. 45:8. smell of *m.* || Pr. 7:17. my bed with *m.* Song 1:13. a bundle of *m.* || 3:6. perfumed with *m.* 4:6. mountains of *m.* || 14. *m.* and aloes with 5:1. gathered my *m.* || 5. with sweet *m.* 13. Mat. 2:11. presented to him gifts, gold and *m.* Mk. 15:23. to drink wine mingled with *m.* Jn. 19:39. brought a mixture of *m.* and aloes
MYRTLE, *s. is a very fragrant tree, ever green.*



Myrtle.

Ne. 8:15. fetch *m.* || Is. 41:19. plant the *m.* Is. 55:13. instead of the brier shall come up *m.*

MYRTLE-*Trees*, *s.* Zch. 1:8. among *m.* - 10,11.
MYSIA, *Criminal*, or *abominable.* A province of *Asia Minor*, Ac. 16:7,8.
MYSTERIES, *s.* Mat. 13:11. given to you to know the *m.* of kingd. Mk. 4:11. Lu. 8:10. 1 Co. 4:1. and as stewards of the *m.* of God 13:2. understand all *m.* || 14:2. speaketh *m.*
MYSTERY, *s. A secret, a thing hid, or beyond comprehension. A mystery is not a thing contrary to reason, nor utterly unknown as to its being; but a matter of which we have clear evidence as to its existence, yet the nature or mode of it is incomprehensible. In this sense all the doctrines of the gospel are mysteries, because there are inexplicable depths in them*, Ep. 1:9. Mk. 4:11. to you given to know *m.* of kingdom Ro. 11:25. ignorant of this *m.* || 16:25. of the *m.* 1 Co. 2:7. wisdom of God in a *m.* || 15:51. I show a *m.* Ep. 1:9. *m.* of his will || 3:3. known the *m.* as 3:4. *m.* of Christ || 9. fellowship of the *m.* which 5:32. a great *m.* || 6:19. make known the *m.* of the gospel, Col. 1:26,27. | 4:3. Col. 2:2. *m.* of God || 2 Th. 2:7. *m.* of iniquity 1 Ti. 3:9. holding *m.* of faith || 16. *m.* of godliness Re. 1:20. *m.* of stars || 10:7. *m.* of God finished 17:5. *m.* Babylon the great || 7. of the woman

N.

NAAM, *Fair, pleasant.* 1 Ch. 4:15.
NAAMAH, *Beautiful.* Ge. 4:22. Jos. 15:41. 1 K. 14:21,31. 2 Ch. 12:13.
NAAMAN, The same. Ge. 46:21. sons of Benj. Nu. 26:40. the son of Bela, *N.* 1 Ch. 8:4.
2 K. 5:1. *N.* was a leper || 11. *N.* was wroth 20. hath spared *N.* || 27. leprosy of *N.* shall Lu. 4:27. none of them was cleansed, saving *N.*
NAAMATHITE. Jb. 2:11. | 11:1. | 20:1. | 42:9.
NAARAH, *A maid.* 1 Ch. 4:5.
NAARAI, 1 Ch. 11:37.
NAARAN, *Young child; that awakes.* 1 Ch. 7:28.
NAARATH, *A child.* Jos. 16:7.
NAASHON, or NAHSHON, *That foretells, that conjectures.*
Ex. 6:23. sister of *N.* || Nu. 1:7. of Judah, was *N.* Nu. 2:3. *N.* shall be captain of Judah, 10:14. 7:12. the first day was *N.* || 17. the offering of Ru. 4:20. begat *N.* 1 Ch. 2:10,11. Mat. 1:4. Lu. 3:32. Salmon, which was the son of *N.*
NABAL, *A fool*, or *mad.*
1 S. 25:3. now the name of the man was *N.* 5. go to *N.* and greet him || 25. *N.* is his name 38. L. smote *N.* || 39. returned wickedo. of *N.* 27:3. Abigail, *N.*'s wife, 30:5. 2 S. 2:2. | 3:3.
NABOTH, *Words*, or *prophecies.*
1 K. 21:1. *N.* had a vineyard, 7,9,10.
19. place where dogs licked the blood of *N.*
2 K. 9:21. portion of *N.* 25. || 26. blood of *N.*
NACHON, *Prepared, certain, solid.* 2 S. 6:6.
NACHOR, *Hoarse, angry, dry.* Lu. 3:34.
NADAB, *A prince*, or *liberal.*
Ex. 6:23. sons of Aaron, *N.* Abihu, Le. 10:1. Nu. 3:4. *N.* and Abihu died before the L. 26:61. 1 K. 14:20. *N.* son of Jeroboam reigned, 15:15. 1 Ch. 2:28. *N.* son of Shammai || 30. | 8:30. | 9:36.
NAGGE, *Brightness.* Lu. 3:25.
NAHALIEL, *Inheritance of God.* Nu. 21:19.
NAHALLAL, *Penned.* Jos. 19:15. Jud. 1:30.
NAHAM, *Consolation.* 1 Ch. 4:19.
NAHAMANI, *Comforter.* Ne. 7:7.
NAHARAI, *Nose.* 2 S. 23:37.
NAHASH, *A serpent*, or *monkey.* 1 S. 11:1. 1 S. 11:1. *N.* came up against Jabesh, 12:12. 2 S. 10:2. kindness to Hanun, son of, 1 Ch. 19:2. 17:25. Abigail the daughter of *N.* || 27. Shobi son
NAHATH, *Rest*; or *a leader.* Ge. 36:17.
NAHBI, *My beloved.* Nu. 13:14.
NAHOR, *See* NACHOR. Ge. 11:22. | 22:23. | 24:10,15,24. | 31:53.
NAHUM, *as* NAHAM. Na. 1:1.
NAIL, *s.* Jud. 4:21. Jael took a *n.* 22. | 5:26. Ezr. 9:8. to give us a *n.* in his holy place Is. 22:23. *n.* in a sure place, 25. || Zch. 10:4. came
NAILING, *p.* Col. 2:14. *n.* it to his cross
NAILS, *s.* De. 21:12. and pare her *n.*
1 Ch. 22:3. iron in abundance for *n.* 2 Ch. 3:9. Ec. 12:11. *n.* fastened by the masters of assemb. Is. 41:7. fastened his idol with *n.* Jer. 10:4. Da. 4:33. *n.* like birds' claws || 7:19. *n.* of brass Jn. 20:25. put my finger into print of the *n.*
NAIN, *Fairness.* A city, Lu. 7:11.
NAIOTH, *Beauties*, or *abodes.* 1 S. 19:18.
NAKED, *a.* is put for, (1) *One void of grace, that is, not clothed with the righteousness of Christ*, Ex. 16:8. (2) *Such as want the favor and protection of God*, Ex. 32:25. (3) *One destitute of the image of God*, Ge. 3:7. (4) *One not clothed with immortality*, 2 Co. 5:3. (5) *One destitute of all worldly goods*, Jb. 1:21. (6) *That which is manifest and plain*, He. 4:13.
Ge. 2:25. were *n.* || 3:7. knew they were *n.* 10. Ex. 32:25. Moses saw that the people were *n.* Le. 20:†18. *n.* her fountain || 1 S. 19:24. Saul 2 Ch. 28:15. clothed the *n.* || 19. made Judah *n.* Jb. 1:21. *n.* came I out || 22:6. stripped the *n.* 24:7. *n.* to lodge, 10. || 26:6. hell is *n.* before Pr. 20:†18. people is *n.* || Ec. 5:15. *n.* return Is. 22:†6. Kir made *n.* || 58:7. seest the *n.* that

Jer. 48:†6. like a *n.* tree || 51:†58. Babylon *n.*
La. 4:21. Edom *n.* || Ez. 18:7. covered *n.* 16.
Ho. 2:3. lest I strip her *n.* || Am. 2:16. flee *n.*
Mi. 1:8. go stripped and *n.* || 11. thy shame *n.* 5:†6. *n.* swords || Ha. 3:9. thy bow was *n.*
Mat. 25:36. I was *n.* ye clothed me not, 38,44.
Mk. 14:51. his *n.* body || 52. fled from them *n.*
Jn. 21:7. Peter was *n.* || Ac. 19:16. they fled *n.*
1 Co. 4:11. we are *n.* ||2 Co. 5:3. not found *n.*
He. 4:13. all things are *n.* || Ja. 2:15. if *n.* and
Re. 3:17. blind and *n.* || 16:15. lest he walk *n.* 17:16. and shall make her desolate and *n.*
NAKEDNESS, *s.* Ge. 9:22. Ham saw the *n.* of 23. covered the *n.* || 42:9. to see *n.* of the land
Ex. 20:26. thy *n.* be not discovered, 28:42.
Le. 18:6. not uncover *n.* 7—19. | 20:11,19. 20:17.see sister's *n.* || 20. uncle's || 21. brother's
De. 24:†1. if found *n.* || 28:48. serve in *n.*
1 S. 20:30. to confusion of thy mother's *n.*
Is. 20:†4. *n.* of Egypt || 47:3. *n.* be uncovered
La. 1:8. seen her *n.* || Ez. 16:8. I covered thy *n.* Ez. 16:36. *n.* discovered, 22:10. | 23:10,18,29.
Ho. 2:9. to cover her *n.* || Na. 3:5. show thy *n.*
Ha. 2:15. look on *n.* || Ro. 8:35. or *n.* or peril
2 Co. 11:27. in cold and *n.* || Re. 3:18. shame of *n.*
NAME, *s.* is referred, 1. *To God,* and signifies, *any thing by which his nature and will is made better known to us,* as, (1) *His titles,* Ex. 3:13,14. | 6:3. (2) *His attributes,* or *perfections,* Ex. 33:19. | 34:6,7. 1 Ti. 6:1. (3) *His will and purpose concerning salvation by Christ,* Jn. 17:6. (4) *His help and assistance,* 1 S. 17:45. Ps. 44:5. (5) *His honor, renown, and glory,* Ps. 76:1. (6) *His word,* Ps. 5:11. Ar. 9:15. (7) *His love, grace, and mercy,* Ps. 22:22. Jn. 17:26. (8) *His wisdom, power, and goodness, as displayed in creation and providence,* Ps. 8:1,9. (9) *His worship,* 1 K. 5:5. Ma. 1:6. II. *To Christ,* and signifies, (1) *His perfections and deity,* Is. 9:6. (2) *His mediatorial character,* Mat. 1:23. Re. 19:13. (3) *His righteousness and merits,* Pr. 18:10. Jer. 23:6. (4) *His authority and commission,* Mat. 7:22. Ac. 4:7. (5) *His dignity and supereminence,* Phil. 2:9. III. *To man,* and signifies, (1) *The name by which he is called,* Lu. 1:60. (2) *The whole person,* Lu. 10:20. Re. 3:4. (3) *Character, good or bad,* De. 22:14. Pr. 22:1. (4) *Renown,* De. 26:19. (5) *A form of godliness,* Re. 3:1. (6) *Posterity or issue,* De. 25:7. Is. 66:22.
Ge. 2:19. *n.* thereof || 4:17. called *n.* of city 5:2. their *n.* Adam || 11:4. make us a *n.* lest 19:22. *n.* is Zoar || 28:19. *n.* Luz || 48:6. after *n.*
Ex. 34:14. the Lord, whose *n.* is jealous
Le. 18:21. nor profane *n.* of God, 19:12. | 21:6.
Nu. 11:26. *n* of one Eldad || 17:2. *n.* on his rod
De. 7:24. destroy their *n.* || 9:14. blot out *n.* 22:14. evil *n.* on her, 19. || 25:7. to raise a *n.* 26:12. high in *n.* || 28:58. glorious fearful *n.*
Jos. 23:7. nor mention the *n.* of their gods
Ru. 2:19. man's *n.* || 4:5. to raise up a *n.* 10,17.
1 S. 25:3. the *n.* of the man was Nabal, 9.
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4:2. *n.* bless themselves || 16. mention to the *n.*
10:7. O king of *n.* || 10. *n.* not able to abide
22:8. *n.* pass by this city, 25:14. | 27:7.
25:31. controversy with *n.* || 46:12. *n.* heard
50:12. *n.* a w lderness || 46. heard among the *n.*
51:7. *n.* are mad || 20. I break the *n.* || 27. the
41. Babylon is an astonishment among the *n.*
51:44. *n.* not flow || La. 1:1. chief among *n.*
Ez. 5:14. I'll make thee a reproach among *n.*
6:8. remnant shall escape among the *n.* 9.
19:8. *n.* set against him || 26:3. many *n.* 5.
28:7. terrible of the *n.* 30:11. | 31:12.
Ez. 29:12. scatter among the *n.* 12:15. | 30:23. 15. not rule over *n.* || 31:16. *n.* shake at fall
32:2. like lion of *n.* 16. || 35:10. these two *n.*
36:13. bereaved *n.* || 37:22. no more two *n.*
38:23. I'll be known in eyes of many *n.* 39:27.
Ho. 8:10. hired *n.* || 9:17. wanderers among *n.*
Jo. 3:2. scattered among *n.* || Am. 6:1. chief
Mi. 4:2. many *n.* come || 3. relnke strong *n.*
11. many *n.* gathered || 7:16. *n.* shall see
Na. 3:4. selleth *n.* || 5. show *n.* thy nakedness
Ha. 1:17. to slay the *n.* || 2:8. spoiled many *n.*
3:6. he beheld, and drove asunder the *n.*
Zph. 3:6. I cut off *n.* || 8. to gather the *n.*
Zch. 2:11. many *n.* be joined to the Lord, 8:22.
Lu. 12:30. do *n.* seek after || 21:25. distress of *n.*
Ac. 13:19. destroyed seven *n.* || Re. 2:26. over *n.*
Re. 10:11. prophesy before *n.* || 11:9. *n.* see dead
11:18. *n.* were angry || 13:7. power over all *n.*
16:19. cities of *n.* fell || 17:15. waters are *n.*
20:3. deceive *n.* no || 21:24. *n.* of them saved
21:26. honor of *n.* to it || 22:2. healing of *n.*
All NATIONS. De. 4:19. divided to *-n.*
26:19. high above *-n.* 28:1. || 28:37. by-word
1 K. 4:31. his fame was in *-n.* 2 Ch. 32:23.
1 Ch. 16:24. declare his mar. works among *-n.*
Ps. 67:2. health among *-n.* || 72:11. *-n.* serve
72:17. *-n.* call him blessed || 82:8. inherit *-n.*
86:9. *-n.* worship || 113:4. L. is high above *-n.*
117:1. *-n.* praise || 118:10. *-n.* compassed me
Is. 2:2. *-n.* flow to it || 25:7. vail over *-n.*
34:2. indignation on *-n.* || 40:17. *-n.* vanity
66:18. gather *-n.* and languages, 20. Jo. 3:2.
Jer. 27:7. *-n.* shall serve him, Da. 7:14.
Am. 9:9. sift *-n.* || Ha. 2:5. gathered to him *-n.*
Hag. 2:7. I will shake *-n.* and the desire of *-n.*
Zch. 14:2. I will gather *-n.* || 19. punishment of *-n.*
Ma. 3:12. and *-n.* shall call you blessed
Mat. 24:9. ye shall be hated of *-n.* Lu. 21:24.
14. preached to *-n.* Mk. 13:10. Lu. 24:47.
25:32. gathered *-n.* || 28:19. teach *-n.* baptizing
Mk. 11:17. be called of *-n.* the house of prayer
Ac. 14:16. suffered *-n.* || 17:26. of one blood *-n.*
Ro. 1:5. for obedience among *-n.* 16:26.
Ga. 3:8. *-n.* be blessed || Re. 7:9. *-n.* stood
Re. 12:5. to rule *-n.* || 14:8. *-n.* drink, 18:3.
15:4. *-n.* shall worship || 18:23. *-n.* deceived
All the NATIONS. Ge. 18:18. *-n.* of the earth be blessed, 22:18. | 26:4.
De. 14:2. chosen above *-n.* || 17:14. king as *-n.*
30:1. among *-n.* || 3. gather thee from *-n.*
Ps. 9:17. *-n.* that forget God || Is. 14:26. | 29:7.
Is. 37:18. laid waste *-n.* || 43:9. *-n.* gathered
52:10. in the eyes of *-n.* || 61:11. praise before
Jer. 3:17. *-n.* be gathered, 29:14,18. | 44:8.
25:15. cause *-n.* to drink it, 17. || 26:6. curse to
33:9. joy before *-n.* || 46:28. end of *-n.* 30:11.
Zch. 7:14. but I scattered them among *-n.*
12:9. destroy *-n.* that come against Jerus. 14:8.
These NATIONS. De. 9:4. | 11:23. | 12:30. | 18:
14. | 20:15. | 28:65. | 29:18. | 31:3. Jos. 23:3,4,
7,12,13. Jud. 3:1. 2 K. 17:41. Jer. 9:26. | 25:9,
11. | 28:14.
NATIVE, *a.* Jer 22:10. not see his *n.* country
NATIVITY, *s.* Ge. 11:28. land of *n.* Ru. 2:11.
Jer. 46:16. go to land of our *n.* || Ez. 16:3. thy *n.*
Ez. 16:4. as for thy *n.* || 21:30. land of *n.* 23:15.
NATURAL, *a.* De. 34:7. nor *n.* force abated
Ro. 1:26. even women did change the *n.* use
27. also men leaving the *n.* use of the woman
31. without *n.* affection, 2 Ti. 3:3.
11:21. if God spared not the *n.* branches, 24
1 Co. 2:11. *n.* man receiveth not things of Spirit
15:44. sown a *n.* body || 46. that which is *n.*
Ja. 1:23. his *n.* face || 2 Pe. 2:12. as *n.* brute
NATURALLY, *ad.* Phil. 2:20. Ju. 10.
NATURE, *s.* signifies, (1) *The natural course and method of things,* Ro. 1:26. (2) *Reason,* Ro. 2:14. (3) *Common sense and custom,* 1 Co. 11:14. (4) *Birth or descent,* Ga. 2:15. (5) *Essence,* He. 2:16. (6) *Our sinful and corrupt state by birth,* Ep. 2:3. (7) *In truth or very deed,* Ga. 4:8.
Ro. 1:26. women did change to that against *n.*
2:14. do by *n.* the things contained in law, 27.
11:24. olive-tree, which is wild by *n.* and wert
1 Co. 11:14. doth not even *n.* itself teach you
Ga. 2:15. Jews by *n.* || 4:8. by *n.* are no gods
Ep. 2:3. and were by *n.* children of wrath
He. 2:16. *n.* of angels || Ja. 3:6. course of *n.*
2 Pe. 1:4. might be partakers of the divine *n.*
NAUGHT, *or* NOUGHT, *a.* Ge. 29:15.
Ne. 4:15. God brought their counsel to *n.*
Jb. 1:9. fear G. for *n.* || Ps. 33:10. counsel to *n.*
Pr. 1:25. set at *n.* || 20:14. it is *n.* it is *n.*
Is. 8:10. come to *n.* 29:20. || 29:21. thing of *n.*
41:12,24. Jer. 14:14. Am. 6:13.
49:4. spent strength for *n.* || 52:3. sold for *n.* 5.
Ma. 1:10. who would shut the doors for *n.?*
Mk. 9:12. set at *n.* Lu. 23:11. Ac. 4:11.
Ac. 5:36. brought to *n.* 38. || 19:27. set at *n.*
Ro. 14:10. why set at *n.* || 1 Co. 1:28. bring to *n.*
1 Co. 2:6. wisdom of this world that cometh to *n.*
2 Th. 3:8. nor eat for *n.* || Re. 18:17. come to *n.*
NAUGHTINESS, *s.* 1 S. 17:28. *n.* of thy heart
Pr. 11:6. own *n.* || Ja. 1:21. superfluity of *n.*
NAUGHTY, *a.* Pr. 6:12. | 17:4. Jer. 24:2.
NAUM, *Comforted.* Lu. 3:25.
NAVEL, *s.* Jud. 9:157. by the *n.* of land
Jb. 40:16. force is in *n.* || Pr. 3:8. health to *n.*
Song 7:2. *n.* like goblet || Ez. 16:4. *n.* not cut
NAVES, *s.* 1 K. 7:33. *n.* and spokes were
NAVY, *s.* 1 K. 9:26,27. | 10:11,22.
NAY, *ad.* Ge. 18:15. 1 K. 2:17,20. Mat. 5:37
Lu. 12:51. | 13:3. | 16:30. Ac. 16:37. Ro. 3:27
| 9:20. 2 Co. 1:17,18,19. Ja. 5:12.
NAZARENE, *s. Kept.* Mat. 2:23.
NAZARENES. Ac. 24:5. sect of *N.*
NAZARETH, *s. Separated.* Mat. 2:23.
Mat. 21:11. this is Jesus of *N.* Mk. 1:24. | 10:47.
Lu. 4:34. | 18:37. | 24:19.
Mk. 14:67. with Jesus of *N.* || 16:6. ye seek
Lu. 1:26. Gabriel sent to *N.* || 2:51. Jesus came to *N.* 4:16.
Jn. 1:45. Jesus of *N.* 18:5,7. | 19:19. Ac. 2:22.
| 4:10. | 6:14. | 22:8.
46. can any good thing come out of *N.*
Ac. 2:6. in the name of Jesus of *N.* rise up
10:38. anointed Jesus || 26:9. contrary to Jesus
NAZARITE, *s. Sanctified,* or *consecrated.* Nu. 6:2,13,18,19,20. Jud. 13:5,7. | 16:17.
La. 4:7. her *N.* purer || Am. 2:11,12.
NEAH, *Moving.* A city, Jos. 19:13.
NEAPOLIS, *A new city.* Ac. 16:11.
NEARIAH, *Child,* or *watch of the Lord.* 1 Ch. 3:22,23.
NEBAI, *That fructifies; that foretells or speaks.* Ne. 10:19.
NEBAIOTH, *Fruits, or prophecies.* Ge. 25:13. | 28:9. | 36:3.
Is. 60:7. rams of *N.* shall minister
NEBALLAT, *That prophesies in secret, or in a riddle,* Ne. 11:34.
NEBAT, *Beholding.* 1 K. 11:26.
NEBO, as NEBAT. *An idol of the* Chaldeans; *perhaps they borrowed it from the* Moabites, *who had a mountain of that name, and a city near it of the same name, about 8 miles from* Heshbon. Nu. 32:3. *N.* is a land for cattle || 38. built *N.*
De. 32:49. got thee up to mount *N.* 34:1.
1 Ch. 5:8. even to *N.* || Ezr. 2:29. of *N.* 10:43.
Ne. 7:33. men of the other *N.* fifty-two
Is. 15:2. howl over *N.* || 46:1. *N.* stoopeth
Jer. 48:1. woe unto *N.* || 22. judgment on *N.*
NEBUCHADNEZZAR, REZZAR, *Fears, trouble,* or *sorrow of judgment.*
2 K. 24:1. in his days came *N.* against Jerusalem, 25:1. 2 Ch. 36:6. Jer. 39:1. | 52:4.
1 Ch. 6:15. by *N.* Jer. 24:1. | 29:1. | 52:28.
Ezr. 1:7. vessels *N.* had taken, 5:14. | 6:5.
Jer. 27:8. not serve *N.* || 28:11. brake yoke of
28:14. they may serve *N.* || 29:21. into hand
32:28. this city to *N.* || 39:11. *N.* gave charge
43:10. take *N.* my serv. || 49:28. *N.* smite Kedar
50:17. *N.* broken his bones || 51:34. devoured
Ez. 26:7. on Tyrus *N.* || 29:19. Egypt to, 30:10.
Da. 2:1. dreamed || 3:1. made an image
3:19. *N.* full of fury || 24. was astonished
4:28. came upon *N.* || 34. I *N.* lift up my eyes
37. I *N.* praise || 5:18. high God gave *N.*
NEBUSHASBAN, *Word,* or *prophecy that expands.* Jer. 39:13.
NEBUZAR-ADAN, *Fruits, prophecies of judgment.*
2 K. 25:8. *N.* captain of guard, Jer. 39:10.
NECESSARY, *a.* Jb. 23:12. than my *n.* food
Ac. 13:46. it was *n.* || 15:28. *n.* things, 28:10.
1 Co. 12:22. are *n.* || 2 Co. 9:5. I thought it *n.*
Phil. 2:25. *n.* to send || Ti. 3:14. for *n.* uses
NECESSITIES, *s.* Ac. 20:34. 2 Co. 6:4. | 12:10.
NECESSITY, *s.* Ro. 12:13. *n.* of the saints
1 Co. 7:37. having no *n.* || 9:16. *n.* is laid on me
2 Co. 9:7. not grudgingly, or of *n.* Phile. 14.
Phil. 4:16. to my *n.* || He. 7:12. of *n.* a change
He. 8:3. of *n.* this man somewhat to offer, 9:16.
NECHO, *Lame* or *smitten.* 2 Ch. 35:20,22.
NECK, *s.* Ge. 27:16. skins on smooth of his *n.*
40. yoke from off thy *n.* Is. 10:27. Jer. 30:8.
33:4. fell on his *n.* 45:14. | 46:29.
41:42. chain on *n.* Ez. 16:11. Da. 5:7.
49:8. *n.* of enemies || Ex. 13:13. break his *n.*
De. 21:4. strike off heifer's *n.* Le. 5:8.
28:48. iron on thy *n.* || 1 S. 4:18. his *n.* brake
2 Ch. 36:13. but he stiffened his *n.* Ne. 9:29.
Jb. 15:26. runneth on his *n.* || 16:12. by the *n.*
39:19. clothed his *n.* || 41:22. in his *n.* strength
Ps. 75:5. speak not with a stiff *n.* Jer. 17:23.
Pr. 1:9. chains about thy *n.* 3:3,22. | 6:21.
Song 1:10. thy *n.* with chains, 4:4,9. | 7:4.
Is. 8:8. he shall reach over to the *n.* 30:28.
48:4. thy *n.* is an iron sinew, thy brow brass
52:2. loose bands of *n.* || 66:3. cut off dog's *n.*
Jer. 27:2. yokes on *n.* 8,11. || 28:10,12,14.
La. 1:14. come on my *n.* || Ho. 10:11. fair *n.*
Mat. 18:6. better that a millstone were hanged about his *n.* Mk. 9:42. Lu. 17:2.
Lu. 15:20. fell on his *n.* Ac. 20:37. || 15:10.
NECKS, *s.* Jos. 10:24. your feet on the *n.* of
Jud. 5:30. meet for the *n.* || 8:21. camels' *n.* 26.
2 S. 22:41. given me *n.* of enemies, Ps. 18:40.
Ne. 3:5. not *n.* to work || Is. 3:16. stretched *n.*
La. 5:5. *n.* are under persecution, Jer. 27:12.
Ez. 21:29. *n.* of slain || Mi. 2:3. Ro. 16:4.
NECROMANCER, *s. A wizard.* De. 18:11.
NEDABIAH, *Gift,* or *vow of the Lord.* 1 Ch.3:18.
NEED, *v.* Mat. 3:14. *n.* to be baptized of thee
6:8. what things ye have *n.* of. Lu. 12:30.
9:12. *n.* not physician, Mk. 2:17. Lu. 5:31.
21:3. L. hath *n.* of them, Mk. 11:3. Lu. 19:31.

Mat.26:65. what further *n.* Mk. 14:63. Lu. 22:71. Lu. 9:11. *n.* of healing ‖ 15:7. *n.* no repentance Ac. 2:45. as every man had *n.* 4:35. Ro. 16:2. 1 Co. 7:36. if *n.* so require ‖ 12:21. have no *n.* 24. Phil. 4:12. to suffer *n.* ‖ 19. supply all your *n.* 1 Th. 4:9. of love ye *n.* not that I write, 5:1. He. 4:16. in time of *n.* ‖ 5:12. *n.* of milk 7:12. *n.* that another ‖ 10:36. *n.* of patience 1 Pe. 1:6. if *n.* be ‖ 1 Jn. 2:27. ‖ 3:17.

Re. 3:17. *n.* of nothing ‖ 21:23. no *n.* 22:5.

NEEDED, *p.* Jo. 2:25. Ac. 17:25.

NEEDEST, ETH, *v.* Ge. 33:15. Lu. 11:8. Jn. 13:10. *n.* not, save ‖ 16:30. *n.* not ask Ep. 4:28. may have to give to him that *n.*

2 Ti. 2:15. *n.* not to be ashamed ‖ He. 7:27. *n.* not

NEEDFUL, *a.* Ezr. 7:20. *n.* for house of God Lu. 10:42. one thing is *n.* ‖ Ac. 15:5. *n.* to circ. Phil. 1:24. more *n.* ‖ Ja. 2:16. things *n.* for body Ju. 3. it was *n.* for me to write to you

NEEDLE, *s.* Mat. 19:24. Mk. 10:25. Lu. 18:25.

NEEDLE-*Work*, *s.* Ex. 26:36. ‖ 27:16. ‖ 28:39. ‖ 36:37. ‖ 38:18. Jud. 5:30. Ps. 45:14.

NEEDS, *v.* Ge. 19:9. *n.* be a judge, now will 31:30. *n.* be gone ‖ 2 S. 14:14. must *n.* die Jer. 10:5. *n.* be borne ‖ Mat. 18:7. must *n.* Mk. 13:7. must *n.* be ‖ Lu. 14:18. must *n.* go, Jn. 4:4. Ac. 1:16. ‖ 17:3. ‖ 21:22. Ro. 13:5. 1 Co. 5:10. 2 Co. 11:30.

NEEDY, *n.* De. 15:11. open thy hand to thy *n.* 24:14. poor and *n.* Jb. 24:14. Ps. 35:10. Jb. 24:4. turn the *n.* out of way, Is. 10:2. Ps. 9:18. *n.* not forgotten ‖ 12:5. sighing of *n.* 35:10. who delivers poor and *n.* 72:4, 13. 37:14. cast down *n.* ‖ 40:17. I am *n.* 70:5. 72:4. he shall save children of the *n.* 13. 12. he shall deliver the *n.* 35:10. ‖ 82:4. 74:21. let *n.* praise ‖ 82:3. do justice to *n.* 86:1. I am *n.* 109:22. ‖ 16. persecuted the *n.* 113:7. he lifteth the *n.* out of the dunghill Pr. 30:14. devour *n.* ‖ 31:9. plead for *n.* 20. Is. 14:30. and the *n.* shall lie down in safety 25:4. strength to *n.* ‖ 26:6. *n.* tread it down 32:7. *n.* speaketh right ‖ 41:17. *n.* seek water Jer. 5:28. right of *n.* ‖ 22:16. he judged the *n.* Ez. 16:49. nor strengthen *n.* 18:12. ‖ 22:29. Am. 4:1. crush the *n.* 8:4. ‖ 8:6. buy the *n.*

NEESED, INGS, *p.* and *s.* 2 K. 4:35. Jb. 41:18.

NEGINOTH, *A stringed instrument of music.* The title of Psalms 4,6,54,67,76.

NEGLECT, *v.* Mat. 18:17. *n.* to hear church 1 Ti. 4:14. *n.* not gift ‖ He. 2:3. if we *n.* so

NEGLECTED, ING, *p.* Ac. 6:1. Col. 2:23.

NEGLIGENT, *a.* 2 Ch. 29:11. 2 Pe. 1:12.

NEHELEMITE, *A dreamer.* Jer. 29:24.

NEHEMIAH, *Consolation, repentance of the L.* Ezr. 2:2. *N.* came with Zerubbabel, Ne. 7:7. Ne. 1:1. words of *N.* ‖ 3:16. *N.* repaired 8:9. *N.* the Tirshatha, 10:1. ‖ 12:47. days of

NEHILOTH, *A musical pipe.* Title of 5th Psalm.

NEHUSHTA, *Snake, soothsayer,* or *of brass.* 2 K. 24:8.

NEHUSHTAN, *Brazen, made of copper.* 2 K. 18:4.

NEIEL, *Commotion of God.* Jos. 19:27.

NEIGHBOR, *s.* put for, (1) *One that dwells near to us,* 2 K. 4:3. (2) *Every man,* Mat. 22:39. (3) *A fellow-laborer,* Ac. 7:27. (4) *One that does us good,* Lu. 10:36.

Ex. 3:22. every woman borrow of her *n.* 11:2. 20:16. not bear false witness against *n.* De. 5:20. 21:14. come on his *n.* ‖ 22:7. to *n.* money, 8. 14. if borrow of *n.* ‖ 26. *n.* raiment to pledge Le. 6:2. deceived *n.* ‖ 18:20. be with *n.*'s wife 19:13. not defraud thy *n.* ‖ 15. shalt judge thy *n.* 17. rebuke thy *n.* ‖ 18. love thy *n.* as thyself 20:10. adultery with *n.*'s wife shall, De. 22:24. 24:19. blemish in his *n.* ‖ 25:14. buyest aught of *n.* De. 4:42. should kill his *n.* unawares, 19:4. 5:21. nor covet *n.*'s wife ‖ 15:2. lendeth to his *n.* 19:11. if any hate his *n.* ‖ 14. thy *n.*'s land-mark 22:26. riseth against *n.* ‖ 22:24. into *n.*'s vineyard 27:17. cursed that removeth his *n.*'s land-mark 24. cursed that smiteth his *n.* Jos. 20:5.

Ru. 4:7. plucked off his shoe and gave to his *n.* 1 S. 15:28. given it to a *n.* of thine, 28:17.

1 K. 8:31. trespass against *n.* ‖ 20:35. said to *n.* Jb. 12:4. mocked of his *n.* ‖ 16:21. plead for *n.* 31:9. or if I have laid wait at my *n.*'s door Ps. 12:2. vanity each with his *n.* ‖ 15:3. ‖ 101:5. Pr. 3:28. say not to *n.* go ‖ 29. not evil against *n.* 6:29. goeth to *n.*'s wife ‖ 11:9. destroyeth his *n.* 11:12. is void of wisdom, despiseth his *n.* 14:21. 12:26. righteous is more excellent than his *n.* 14:20. hated of his *n.* ‖ 16:29. enticeth his *n.* 18:17. his *n.* searcheth ‖ 19:4. separated from his *n.* 21:10. his *n.* findeth no favor ‖ 24:28. ‖ 25:8. 25:9. debate with *n.* ‖ 17. foot from thy *n.*'s house 18. beareth false witn. against his *n.* is a maul 26:19. deceiveth his *n.* ‖ 27:10. better is a *n.* that 29:5. flattereth his *n.* spreadeth a net for his feet Ec. 4:4. envied of his *n.* ‖ Is. 3:5. oppressed by *n.* Is. 19:2. fight against *n.* ‖ 41:6. helped his *n.* Jer. 6:21. the *n.* and his friend perish ‖ 7:5. ‖ 9:4. 9:5. deceive his *n.* 8. ‖ 21. teach *n.* lamentation 22:8. they shall say every man to his *n.* 23:35. 13. useth *n.*'s serv. ‖ 23:27. tell every one to *n.* 31:34. teach no more every man his *n.* He. 8:11. 34:15. in proclaiming liberty to his *n.* 17. 49:18. Gomorrah, and the *n.* cities thereof, 50:40. Ez. 18:6. defiled *n.*'s wife, 11,15. ‖ 22:11. ‖ 33:26. Ha. 2:15. woe to him that giveth his *n.* drink Zch. 8:16. speak truth to *n.* 17. ‖ 14:13. hand of *n.* Mat. 5:43. thou shalt love thy *n.* ‖ 19:19. ‖ 22:39. Mk. 12:31. Lu. 10:27. Ro. 13:9. Ga. 5:14. Ja. 2:8.

Lu. 10:29. who is my *n.* ‖ 36. *n.* to him that Ac. 7:27. he that did his *n.* wrong thrust him Ro. 15:2. let every one please his *n.* for his good Ep. 4:25. speak every man truth with his *n.*

NEIGHBORS, *s.* Jos. 9:16. they were *n.* Ru. 4:17. her *n.* ‖ 2 K. 4:3. borrow of thy *n.* Ps. 28:3. which speak peace to their *n.* but 31:11. a reproach to *n.* ‖ 44:13. ‖ 79:4. ‖ 80:6. ‖ 89:41. 79:12. render to our *n.* seven-fold into their bos. Jer. 12:14. my evil *n.* ‖ 29:23. *n.* wives ‖ 49:10. Ez. 22:12. gained of *n.* ‖ 23:5. doted on *n.* 12. Lu. 1:58. her *n.* heard ‖ 14:12. not thy rich *n.* 15:6. calleth together his friends and *n.* 9. Jn. 9:8. *n.* and they who before had seen him

NEIGHED, *p.* Jer. 5:8. every one *n.* after his

NEIGHING, S, *s.* Jer. 8:16. ‖ 13:27.

NEKEB, *That bores or pierces,* or *that curves,* Jos. 19:33.

NEKODA, *Painted.* Ezr. 2:48. Ne. 7:5.

NEMUEL, *Sleep of God.* Nu. 26:9,12.

NEPHEG, *Weak, feeble.* Ex. 6:21.

NEPHEW, S, *s.* Jb. 18:19. son nor *n.* ‖ Is. 14:22. Jud. 12:14. thirty *n.* ‖ 1 Ti. 5:4. children or *n.*

NEPHISH, *A soul.* 1 Ch. 5:19.

NEPHISHESIM, *Diminished.* Ne. 7:52.

NEPHUSIM, The same. Ezr. 2:50.

NEPTOAH, *Opening,* or *sculpture.* Jos. 15:9. ‖ 18:15.

NER, *A candle,* or *light.* 1 S. 14:50,51.

NEREUS, *Light,* or *land newly tilled.* Ro. 16:15.

NERGAL, *Spy.* 2 K. 17:30.

NERGAL-SHEREZAR. Jer. 39:3,13.

NERI, *My light.* Lu. 3:27.

NERIAH, *Light of the Lord.* Jer. 32:12. ‖ 51:59.

NEST, S, *s.* Nu. 24:21. puttest thy *n.* in a rock De. 22:6. a bird's *n.* ‖ 32:11. stirreth up her *n.* Jb. 29:18. die in my *n.* ‖ 39:27. make *n.* on high Ps. 84:3. found a *n.* for ‖ 104:17. make their *n.* Pr. 27:8. as a bird that wandereth from her *n.* Is. 10:14. found as a *n.* ‖ 16:2. bird cast out of *n.* 34:15. make her *n.* ‖ Jer. 22:23. makest thy *n.* in Jer. 48:28. dove makest her *n.* ‖ 49:16. *n.* as high as Ez. 31:6. made their *n.* ‖ Ob. 4. set thy *n.* am. Ha. 2:9. set *n.* on high ‖ Mat. 8:20. have, Lu. 9:58.

NET, *s.* signifies, (1) *An instrument to catch fish, birds, or wild beasts,* Is. 51:20. Mat. 4:18. (2) *Artificial work wrought like a net,* 1 K. 7:17. (3) *Serpentine mischief,* Ps. 9:15. (4) *A fortress,* Pr. 12:12. (5) *Incriticable difficulties,* Jb. 18:8. (6) *Trying afflictions,* Jb. 19:6.

Jb. 18:8. is cast in a *n.* ‖ 19:6. me with his *n.* Ps. 9:15. in *n.* they hid ‖ 10:9. draweth to *n.* 25:15. he shall pluck my feet out of the *n.* 31:4. 35:7. hid their *n.* in pit ‖ 8. let his *n.* he hath hid 57:6. prepared a *n.* ‖ 66:11. into the *n.* Pr. 1:17. in vain is a *n.* ‖ 12:12. *n.* of evil men 29:5. spreadeth a *n.* ‖ Ec. 9:12. taken in evil *n.* Is. 51:20. as wild bull in *n.* ‖ La. 1:13. spread a Ez. 12:14. my *n.* spread, 17:20. ‖ 19:8. ‖ 32:3. Ho. 5:1. a *n.* spread ‖ 7:12. I'll spread my *n.* upon Mi. 7:2. hunt with a *n.* ‖ Ha. 1:15. catch them in Ha. 1:15. sacrifice to their *n.* ‖ 17. empty their *n.* Mat. 4:18. casting a *n.* ‖ 13:47. like to a *n.* cast Lu. 5:5. I'll let down the *n.* ‖ 6. their *n.* brake Jn. 21:6. cast the *n.* on the right side, 8,11.

NETS, *s.* 1 K. 7:17. *n.* of checker work and Ps. 141:10. fall in own *n.* ‖ Ec. 7:26. snares and Is. 19:8. spread *n.* Ez. 26:5,14. ‖ 47:10. Mat. 4:21. mending *n.* Mk. 1:19. Lu. 5:2. Mk. 1:18. forsook *n.* ‖ Lu. 5:4. let down your *n.*

NETHANEEL, as NATHANAEL. *Gift of God.* Nu. 1:8. ‖ 2:5. ‖ 7:18,23. ‖ 10:15. 1 Ch. 2:14. 15:24. ‖ 24:6. ‖ 26:4. 2 Ch. 17:7. ‖ 35:9. Ezr. 10:22. Ne. 12:21,36.

NETHANIAH, *The gift of the Lord.*

2 K. 25:23. Ishmael son of *N.* Jer. 40:8. ‖ 41:1. 1 Ch. 25:2. sons of Asaph ‖ 12. fifth lot to *N.* 2 Ch. 17:8. to teach, even *N.* ‖ Jer. 36:14. ‖ 41:2.

NETHER, *a.* De. 24:6. not take *n.* millstone Jos. 15:19. gave her *n.* springs, Jud. 1:15.

1 K. 9:17. Solomon built Gezar the *n.* 1 Ch. 7:24. Jb. 41:24. heart hard as a piece of *n.* millstone Ez. 31:14. *n.* parts of the earth, 16,18. ‖ 32:18.

NETHERMOST, *a.* 1 K. 6:6. *n.* chamber

NETHINIMS, *Offered.* 1 Ch. 9:2. The *Gibeonites* are included in this title, Ezr. 2:58.

1 Ch. 9:2. the first inhabitants were the *N.* Ezr. 2:43. *N.* went up ‖ 58. *N.* 392, Ne. 7:60. 7:7. *N.* went to Jerusalem ‖ 24. not toll on *N.* 8:20. *N.* David appointed for service of Levites Ne. 3:26. *N.* dwell in Ophel, 11:21. ‖ 10:28.

NETOPHAH, *Distillation.* Ezr. 2:22.

NETOPHATHITE, The same. 2 S. 23:28.

NETTLES, *s.* Jb. 30:7. under the *n.* they were Pr. 24:31. *n.* covered ‖ Is. 34:13. *n.* in fortresses Ho. 9:6. *n.* possess ‖ Zph. 2:9. breeding of *n.*

NET-*Work*, *s*, *s.* Ex. 27:4. ‖ 38:4. 1 K. 7:18,41, 42. Is. 3:18. ‖ 19:9. Jer. 52:22.

NEVER, *ad.* Le. 6:13. fire shall *n.* go out De. 15:11. poor *n.* cease ‖ Jud. 2:1. *n.* break 2 S. 12:10. *n.* depart ‖ 2 Ch. 18:7. he *n.* proph. Jb. 9:30. *n.* so clean ‖ 21:25. *n.* eateth with pleas. Ps. 15:5. *n.* be moved, 30:6. ‖ 52:22. Pr. 10:30. 31:1. *n.* be ashamed, 71:1. ‖ 49:19. *n.* see light Ps. 58:5. *n.* so wisely ‖ 119:93. I'll *n.* forget thy pre. Pr. 27:20. hell is *n.* full, *n.* satisfied, 30:15.

Is. 13:20. *n.* be inhabited ‖ 14:20. *n.* renowned 25:2. *n.* be built ‖ 56:11. can *n.* have enough 62:6. *n.* hold peace ‖ 63:19. *n.* barest rule over Jer. 20:11. *n.* be forgotten ‖ 33:17. *n.* want a man Ez. 16:63. *n.* open mouth ‖ 27:36. *n.* be, 28:19. Da. 2:44. *n.* be destroyed ‖ 12:1. such as *n.* was Jo. 2:26. my people shall *n.* be ashamed, 27. Am. 8:7. I will *n.* forget ‖ 14. *n.* rise up again Mat. 7:23. I *n.* knew you ‖ 9:33. *n.* so seen in Isr. 21:16. have ye *n.* read, 42. ‖ 26:33. *n.* be offended Mk. 2:12. *n.* saw it ‖ 3:29. hath *n.* forgiveness 9:43. *n.* quenched, 45. ‖ 14:21. had *n.* been born Lu. 15:29. *n.* gave me a kid ‖ 23:29. that *n.* bare 23:53. *n.* man before was laid, Jn. 19:41.

Jn. 4:14. *n.* thirst, 6:35. ‖ 7:15. *n.* learned 7:46. *n.* man spake ‖ 8:33. *n.* in bondage to any 8:51. *n.* see death, 52. ‖ 10:28. ‖ 11:26. ‖ 13:8. 1 Co. 13:8. *n.* faileth ‖ 2 Ti. 3:7. *n.* able to come He. 10:1. can *n.* with those sacrifices make, 11. 13:5. I will *n.* leave thee ‖ 2 Pe. 1:10. *n.* fall

NEVERTHELESS, *ad.* Ex. 32:34. *n.* when I visit 1 K. 15:14. *n.* Asa his heart was perfect with L. 2 Ch. 19:3. *n.* there are good things found in thee Ne. 9:31. *n.* for thy mercies' sake thou didst not 13:26. *n.* him did outlandish women cause to sin Ps. 49:12. *n.* man in honor ‖ 73:23. *n.* I am 89:33. *n.* my loving-kindness will I not take 106:8. *n.* he saved them for his name's sake Pr. 19:21. *n.* counsel of the Lord shall stand Is. 9:1. *n.* the dimness ‖ Jer. 5:18. *n.* in those days Ez. 3:21. *n.* if thou warn ‖ 16:60. *n.* I will rem. 20:17. *n.* my eye spared, 22. ‖ 33:9. *n.* if thou Mat. 26:39. *n.* not as I will, but as thou wilt 64. *n.* ye shall see ‖ Lu. 5:5. *n.* at thy word Lu. 13:33. *n.* I must walk ‖ 18:8. *n.* Son of man Jn. 12:42. *n.* many believed ‖ 16:7. *n.* I tell you Ac. 14:17. *n.* he left not ‖ 27:11. *n.* centurion Ro. 5:14. *n.* death reigned ‖ 1 Co. 7:2,28,37. 1 Co. 9:12. *n.* we have not used this power 2 Co. 7:6. *n.* God that comfort. ‖ 12:16. *n.* being Ga. 2:20. *n.* I live ‖ Ep. 5:33. *n.* let every one Phil. 1:24. *n.* to abide ‖ 3:16. *n.* whereto we have 2 Ti. 1:12. *n.* I'm not ashamed ‖ 2:19. *n.* found He. 12:11. *n.* it yieldeth ‖ 2 Pe. 3:13. *n.* we look

NEW, *a.* signifies, (1) *Fresh, or of late date,* Jos. 9:13. (2) *That which was never used or worn before,* 1 K. 11:29. (3) *The regenerate part,* Ep. 4:24. (4) *Strange,* Mk. 16:17. (5) *Unusual,* Nu. 16:30.

Ex. 1:8. a *n.* king ‖ Le. 23:16. a *n.* offering Nu. 16:30. but if the Lord make a *n.* thing De. 20:5. *n.* house ‖ 24:5. wife ‖ 32:17. gods Jos. 9:13. *n.* bottles, Jb. 32:19. Mat. 9:17. Jud. 5:8. *n.* gods ‖ 15:13. *n.* cords, 16:11,12. 1 S. 6:7. *n.* cart, 2 S. 6:3. 1 Ch. 13:7. 2 S. 21:16. *n.* sword ‖ 1 K. 11:29. *n.* garment 2 K. 2:20. *n.* cruise ‖ 2 Ch. 20:5. in *n.* court Ps. 33:3. sing to him a *n.* song, 40:3. ‖ 96:1. ‖ 98:1. ‖ 144:9. ‖ 149:1. Is. 42:10.

Ec. 1:9. no *n.* thing under the sun, 10.

Song 7:13. fruits *n.* ‖ Is. 42:9. *n.* things, 48:6. Is. 43:19. a *n.* thing ‖ 62:2. called by a *n.* name 65:17. I create *n.* heavens, 66:22. ‖ Pe. 3:13. Jer. 26:10. *n.* gate, 36:10, ‖ 31:22. a *n.* thing La. 3:23. Lord's mercies are *n.* every morning Ez. 11:19. a *n.* spirit, 18:31. ‖ 36:26. 47:12. *n.* fruit ‖ Mat. 9:16. *n.* cloth to an old garment, Mk. 2:21. Lu. 5:36.

Mat. 13:52. out of his treasure things *n.* and old 26:28. for this is my blood of the *n.* testament, Mk. 14:24. Lu. 22:20. 1 Co. 11:25.

29. till I drink it *n.* ‖ 27:60. his own *n.* tomb Mk. 1:27. what *n.* doctrine ‖ 16:17. *n.* tongues Jn. 13:34. *n.* command ‖ 19:41. *n.* sepulchre Ac. 17:19. *n.* doctrine is ‖ 21. some *n.* thing 1 Co. 5:7. purge out that ye may be a *n.* lump 2 Co. 3:6. *n.* testament ‖ 5:17. he is a *n.* creature Ga. 6:15. nor uncircumcision, but a *n.* creature Ep. 2:15. one *n.* man, 4:24. Col. 3:10.

He. 9:15. *n.* testament ‖ 10:20. a *n.* way which 1 Pe. 2:2. as *n.* born babes ‖ 2 Pe. 3:13. *n.* earth 1 Jn. 2:7. no *n.* commandment, 8. 2 Jn. 5.

Re. 2:17. *n.* name, 3:12. ‖ 3:12. *n.* Jerusalem 5:9. a *n.* song, 14:3. ‖ 21:1. *n.* heaven, 5.

See COVENANT, MOON.

NEW *Wine.* Ne. 10:39. ‖ 13:5,12. Pr. 3:10. Is. 24:7. ‖ 49:26. ‖ 65:8. Ho. 4:11. ‖ 9:2. Jo. 1:5,10. ‖ 3:18. Am. 9:13. Hag. 1:11. Zch. 9:17. Mat. 9:17. Ac. 2:13.

NEWLY, *ad.* De. 32:17. Jud. 7:19.

NEWNESS, *s.* Ro. 6:4. *n.* of life, 7:6.

NEWS, *s.* Pr. 25:25. so is good *n.* from afar

NEXT, *a.* Ge. 17:21. at this set time *n.* year Ex. 12:4. *n.* neighbor ‖ Nu. 11:32. *n.* day Nu. 27:11. *n.* kinsman, De. 25:5. Ru. 2:20. De. 21:3. elder *n.* to the slain man, 6.

1 S. 23:17. I shall be *n.* ‖ 30:17. of *n.* day

2 Ch. 28:7. *n.* to the king, Est. 10:3.

Jon. 4:7. a worm the *n.* day smote the gourd Mat. 27:62. *n.* day ‖ Mk. 1:38. go into *n.* towns Jn. 1:29. *n.* day John ‖ Ac. 4:3. in hold to *n.* day Ac. 7:26. the *n.* day Moses ‖ 13:42. *n.* Sab. 44.

NEZIAH, *A conqueror.* Ezr. 2:54. Ne. 7:56.

NEZIB, *Standing upright.* Jos. 15:43.

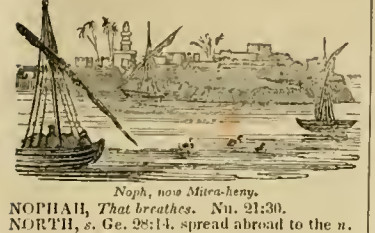
NIBHAZ, *Fructifying.* 2 K. 17:31.

NIBSHAN, *Speech, prophecy.* Jos. 15:62.

NICANOR, *Victorious.* Ac. 6:5.

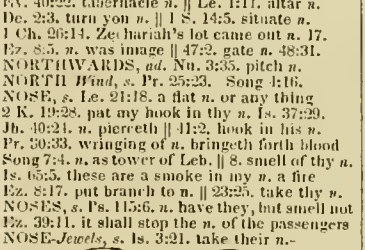
NICODEMUS, *Innocent Blood*; or, after the Greek, *Victory of the people.* Jn. 3:1. | 7:50.
NICOLAS, *Victory of the people.* Ac. 6:5.
NICOLAITANES. *They held a community of wives, and also that heathenish sacrifices and adultery were lawful. Whether they sprang from* Nicolas the *Deacon is uncertain.* Re. 2:6,15.
NICOPOLIS, *Victorious city.* Ti. 3:12.
NIGER, *Black,* or *purple.* Ac. 13:1.
NIGGARD, *s.* or *churl.* Is. 32:5.
NIGH, *a.* Nu. 24:17. behold him, but not *n.* De. 4:7. God so *n.* || 13:7. *n.* to thee, 22:2. | 30:14. the word is *n.* to thee, Ro. 10:8.
2 S. 11:20. approach, so *n.* || 1 K. 8:59. words
Ps. 34:18. L. is *n.* 145:18. || 85:9. salvation is *n.*
Jo. 2:1. the day of the Lord is *n.* at hand
Mat. 24:32. summer *n.* Mk. 13:29. Lu. 21:30.
Lu. 21:20. desolation *n.* || 28. redemption, 31.
Jn. 6:4. passover was *n.* 11:55. || 19:42. sepul.
Ep. 2:13. made *n.* || 17. to them that were *n.*
Phil. 2:27. *n.* to death || He. 6:8. *n.* to cursing
NIGHT, *s.* signifies, (1) *The time of the sun's absence,* Ps. 104:19,20. (2) *A time of ignorance and unbelief,* Ro. 13:12. (3) *Unexpected,* Is. 15:1. (4) *Adversity and affliction,* Is. 21:12. (5) *Death,* Jn. 9:4.
Ge. 1:5. light day, and darkness he called *n.* 14. to divide the day from *n.* || 16. to rule the *n.* 19:2. tarry all *n.* Nu. 22:19. Jud. 19:6,9. 5. came in this *n.* || 33. drunk wine that *n.* 21:51. tarried all *n.* || 28:11. | 31:54. | 32:13,21. 26:24. appeared the same *n.* || 30:15,16. 46:2. visions of the *n.* || 49:27. at *n.* divide
Ex. 12:8. eat flesh that *n.* || 12. pass thro' this *n.* 42. a *n.* to be much observed to the Lord 14:20. all the *n.* Le. 6:9. || 19:13. Nu. 11:32.
Nu. 14:1. wept that *n.* || 22:8. lodge this *n.* 19.
De. 16:1. shall not remain all *n.* 21:23.
Jud. 6:40. God did so that *n.* || 16:2. laid wait all 19:19. not tarry that *n.* || 25. abused her all *n.*
Ru. 1:12. a husband to *n.* || 3:13. tarry this *n.*
1 S. 15:11. he cried all *n.* || 16. said to me this *n.* 19:11. escaped that *n.* || 11. save not life to *n.* 26:25. Saul went that *n.* || 31:12. went all *n.*
2 S. 2:29. Abner and his men walked all *n.* 4:7. through the plain all *n.* || 12:16. lay all *n.* 17:1. pursue this *n.* || 16. lodge not this *n.* in 19:7. there will not tarry one with thee this *n.*
2 Ch. 1:7. that *n.* did God appear to Solomon
Est. 6:1. on that *n.* could not the king sleep
Jb 3:3. let the *n.* perish. 7. || 4:13. visions of *n.* 7:4. *n.* be gone || 29:19. dew lay all *n.* upon 30:3. dark as *n.* || 36:20. desire not the *n.*
Ps. 6:6. all the *n.* || 19:2. *n.* to *n.* showeth knowl. 30:5. endure for a *n.* || 78:14. led them all *n.* 92:2. to show thy faithfulness every *n.* 104:20. and it is *n.* || 139:11. *n.* his light about
Pr. 7:9. black and dark *n.* || 31:15. while it is *n.*
Song 1:13. lie all *n.* || 5:2. with drops of the *n.*
Is. 5:11. till *n.* || 16:3. make thy shadow as *n.* 21:4. *n.* of my pleasure || 8. ward every *n.* 11. what of the *n.* || 12. morning cometh, also *n.* 29:7. dream of *n.* || Jer. 14:8. to tarry for a *n.*
Da. 2:19. a *n.* vision || 5:30. that *n.* || 6:18. the *n.*
Ho. 7:6. sleepeth all *n.* || Jo. 1:13. he all *n.* in
Am. 5:8. day dark with *n.* || Jon. 4:10. in a *n.*
Mi. 3:6. *n.* be to you || Mat. 14:25. watch of *n.*
Mat. 26:31. offended this *n.* 34. Mk. 14:27.
Lu. 5:5. toiled all *n.* || 6:12. all *n.* in prayer to 12:20. this *n.* thy soul || 17:34. in that *n.* two 21:37. at *n.* he went || Jn. 9:4. *n.* cometh
Jn. 13:30. it was *n.* || 21:3. that *n.* caught noth.
Ac. 12:6. same *n.* 16:33. || 23:11. *n.* following 23:23. third hour of *n.* || 27:23. stood this *n.*
Ro. 13:12. *n.* is far spent || 1 Co. 11:23. same *n.*
1 Th. 5:5. not of the *n.* || Re. 21:25. no *n.* 22:5.
By NIGHT. Ge. 2:3. in a dream *n.* 31:24. 31:39. or stolen *n.* || 40. and the frost *n.*
Ex. 13:21. Lord went before them *n.* in a pillar of fire, 22. | 14:20. | 40:38. Ne. 9:12.
Nu. 9:16. appearance of fire *n.* || 21. or *n.*
De. 1:33. in fire *n.* 16:1. || 23:10. chanceth
Jos. 8:3. and Joshua sent them away *n.*
Jud. 6:27. he did it *n.* || 9:34. up *n.* || 20:5. beset 1 S. 14:36. go down *n.* || 20:7. came *n.* 28:8.
1 K. 3:5. L. appeared to Solo. 2 Ch. 1:7. | 7:12.
2 K. 6:14. came *n.* || 8:21. rose *n.* 2 Ch. 21:9. 25:4. all the men of war fled *n.* Jer. 52:7.
Ps. 91:5. terror *n.* || 121:6. nor moon smite *n.* 134:1. *n.* stand || 136:9. stars to rule *n.* Jer. 31:35.
Pr. 31:18. not out *n.* || Song 3:1. *n.* I sought
Is. 4:5. flaming fire *n.* || Jer. 6:5. let us go *n.*
Jer. 33:4. fled *n.* || 49:9. if thieves *n.* they
Da. 7:2. in vision *n.* || Ob. 5. if robbers *n.*
Mat. 2:14. took young child *n.* || 27:64. come *n.*
Lu. 2:8. watch over flock *n.* || Jn. 3:2. | 19:39.
Ac. 5:19. angel *n.* || 9:25. took Paul *n.* 17:10.
In the NIGHT. Ex. 12:30. Pharaoh rose *n.*
Nu. 11:9. dew fell *n.* || 1 K. 3:19. child died *n.*
2 K. 7:12. king arose *n.* || Ne. 2:12. I arose *n.*
Ne. 2:15. I went up *n.* || 4:22. that *n.* 6:10.
Jb. 5:14. grope as *n.* || 24:14. *n.* the murderer 27:20. stealeth *n.* || 34:25. overturneth them 35:10. where is God, who giveth songs *n.*
Ps. 16:7. instruct me *n.* || 17:3. visited me *n.* 22:2. I cry *n.* || 42:8. *n.* his song || 77:2. sore ran 77:6. my song *n.* || 90:4. and as a watch *n.* 105:39. to give light *n.* || 119:55. remenb. *n.*
Ec. 2:23. not rest *n.* || Song 3:8. because of fear
Is. 25:9. I desired thee *n.* || 30:29. as *n.* 59:10.
Jer. 36:30. cast out *n.* || La. 1:2. weepeth, 2:19.
Ho. 4:5. fall *n.* || Jn. 11:10. if a man walk *n.*
Ac. 16:9. a vision appeared to Paul, *n.* 18:9.
1 Th. 5:2. day cometh as a thief *n.* 2 Pe. 3:10. 7. they that sleep, sleep *n.* are drunken *n.*
NIGHTS, *s.* Ge. 7:4. Jb. 7:3. Is. 21:8.
See DAYS.
NIGHT-*Hawk, s.* Le. 11:16. De. 14:15.
NIGHT-*Watches, s.* Ps. 63:6. | 119:148.
NIMRAH, *Bitterness,* or *rebellion.* Nu. 32:3.
NIMRIM. Is. 15:6.
NIMROD, *Rebellion.* Ge. 10:8,9. 1 Ch. 1:10.
NIMSHI, *Rescued,* or *touched.* 2 K. 9:2.
NINE, *a.* Nu. 29:26. *n.* bullocks || 31:13.
De. 3:11. *n.* cubits || 2 S. 24:8. *n.* months
Ne. 11:1. *n.* parts || Lu. 17:17. where are the *n.*
NINETEEN, *a.* 2 S. 2:30. lacked *n.* men
NINETEENTH, *a.* 2 K. 25:8. Jer. 52:12.
NINETY, *a.* Ge. 5:9. Enos lived *n.* years and 17:1. Abraham was *n.* nine || 17. Sarah *n.*
Ezr. 2:16. children of Ater *n.* eight, Ne. 7:21. 21. children of Gibbar, *n.* five, Ne. 7:25. 8:35. *n.* six rams || Jer. 52:23. *n.* six pomegran.
Ez. 41:12. length of the building *n.* cubits
Mat. 18:12. leave *n.* nine, 13. Lu. 15:4,7.
NINEVEH, *Beautiful, agreeable.* The capital of *Assyria,* built by *Ashur,* son of *Shem,* on the banks of the *Tygris;* 60 miles in circumf., its wall 100 feet high, and on it 1500 towers 200 feet high, as *Diodorus* relates. It was said to contain more inhabitants than *Babylon.*
Ge. 10:11. Asher built *N.* || 12. between *N.*
2 K. 19:36. Sennacherib dwelt in *N.* Is. 37:37.
Jon. 1:2. go to *N.* 3:2. || 4:11. not I spare *N.* ?
Na. 1:1. burden of *N.* || 2:8. *N.* is like a pool 3:7. *N.* is laid waste, Zph. 2:13.
Mat. 12:41. men of *N.* rise in judg. Lu. 11:32.
NINEVITES, Lu. 11:30. Jonas a sign to *N.*
NINTH, *a.* Le. 25:22. *n.* year, 2 K. 17:6. | 18:10. | 25:1. Jer. 39:1. | 52:4. Ez. 24:1.
1 Ch. 12:12. *n.* captain, 27:12. || 24:11. *n.* lot
Mat. 20:5. *n.* hour, 27:45,46 Mk. 15:33,34. Ac. 3:1. | 10:3.
Re. 21:20. the *n.* foundation was a topaz
NISAN, *A standard. See* MONTH. Ne. 2:1.
NISROCH, *Banner, tender.* 2 K. 19:37.
NITRE, *s.* or *saltpetre.* Pr. 25:20. Jer. 2:22.
NO, *s. Stirring up.* A city, Jer. 46:25. Ez. 30:14,15,16. Na. 3:8.
NOADIAH, *Witness of the Lord.* Ne. 6:14.
NOAH, *A ceasing,* or *rest.*
Ge. 5:29. his name *N.* || 6:8. found grace 6:9. generations of *N.* 10:1,32. 1 Ch. 1:4. 7:23. *N.* only alive || 8:1. God remembered *N.* 8:6. *N.* opened window || 20. *N.* builded altar 9:21. *N.* awoke || 29. days of *N.* 950
Is. 54:9. waters of *N.* || Ez. 14:14. tho' *N.* 20.
Mat. 24:37. as in the days of *N.* Lu. 17:26.
Lu. 3:36. son of *N.* || He. 11:7. by faith *N.*
1 Pe. 3:20. in days of *N.* || 2 Pe. 2:5. saved *N.*
NOAH, *That quavers,* or *totters.*
Nu. 26:33. names of daughters of Zelophehad were *N.* 27:1. | 36:11. Jos. 17:3.
NOB, *Speech, prophecy.*
1 S. 21:1. David came to *N.* 22:9,11,19.
Ne. 11:32. dwelt at *N.* || Is. 10:32. remain
NOBAH, *Barking.* Nu. 32:42. Jud. 8:11.
NOBLE, *a.* signifies, (1) *Rich, honorable,* Ne. 6:17. 1 Co. 1:26. (2) *Commendable,* Ac. 17:11. (3) *Renowned,* Ps. 44:1.
Ezr. 4:10. *n.* Asnapper || Est. 6:9. *n.* princes
Jer. 2:21. a *n.* vine || Lu. 19:12. a *n.* man
Jn. 4:46. a *n.* man whose son was sick, 49.
Ac. 17:11. Bereans more *n.* || 24:3. *n.* Felix, 26:25.
1 Co. 1:26. how that not many *n.* are called
NOBLES, *s.* Ex. 24:11. on *n.* laid not hand
Nu. 21:18. *n.* digged it || Jud. 5:13. over *n.*
1 K. 21:8. letters to *N.* || 2 Ch. 23:20. took the *n.*
Ne. 2:16. nor told it *n.* || 3:5. *n.* put not necks 5:7. I rebuked *n.* || 6:17. *n.* sent letters to Tob 7:5. to gather *n.* || 10:29. cleave to *n.* || 13:17.
Jb. 29:10. the *n.* held their peace and their
Ps. 83:11. *n.* like Oreb || 149:8. to bind their *n.*
Pr. 8:16. *n.* and judges || Ec. 10:17. son of *n.*
Is. 13:2. gates of *n.* || 34:12. call *n.* || 43:14. down
Jer. 14:3. *n.* sent || 27:20. carried captive *n.* 30:21. *n.* of themselves || 39:6. slew the *n.*
Jon. 3:7. decree of *n.* || Na. 3:18. *n.* in dust
NOD, *Fugitive.* A country, Ge. 4:16.
NODAH, *He that vows: liberal.* 1 Ch. 5:19.
NOGAH, *Brightness.* 1 Ch. 3:7. | 14:6.
NOHAH, *Resting, or a chief.* 1 Ch. 8:2.
NOISE, *s.* Ex. 20:18. people heard the *n.* 32:17. *n.* of war || 18. *n.* of them that sing
Jos. 6:10. nor make a *n.* || Jud. 5:11. *n.* of archers
1 S. 4:6. meaneth *n.* || 14:19. *n.* increased
1 K. 1:41. is this *n.* 45. || 18:41. *n.* of rain
2 K. 7:6. *n.* of horses || 11:13. *n.* of guard
1 Ch. 15:28. *n.* with psalteries || Ezr. 3:13.
Jb. 36:33. *n.* thereof || 37:2. hear the *n.*
Ps. 33:3. play with loud *n.* || 40:2. pit of *n.*
42:7. *n.* of water-spouts || 55:2. I make a *n.*
59:6. they make a *n.* 14. || 65:7. stilleth *n.* of seas
66:1. a joyful *n.* 81:1. | 95:1. | 98:4. | 100:1.
Is. 9:5. confused *n.* || 13:4. tumultuous *n.*
14:11. *n.* of viols || 17:12. like *n.* of seas
24:8. *n.* endeth || 18. fleeth from *n.* of fear
25:5. bring down *n.* || 29:6. visited with *n.*
Is. 33:3. at *n.* fled || 66:6. a voice of *n.* from
Jer. 4:19. heart maketh a *n.* || 29. flee for the *n.*
10:22. *n.* of bruit || 11:16. *n.* of the tumult
25:31. a *n.* shall come || 46:17. king, but a *n.*
49:21. at the *n.* of their fall, 50:46. | 51:55.
La. 2:7. enemy made a *n.* in house of Lord
Ez. 1:24. *n.* of their wings, 3:13. | 43:2.
19:7. *n.* of his roaring || 26:10. *n.* of horsemen
26:13. *n.* of songs to cease || 37:7. there was a *n.*
Jo. 2:5. like *n.* of fire || Am. 5:23. *n.* of songs
Mi. 2:12. make a great *n.* || Na. 3:2. *n.* of whip
Zph. 1:10. *n.* of a cry || Zch. 9:15. make a *n.*
Mat. 9:23. making a *n.* || 2 Pe. 3:10. great *n.*
Re. 6:1. I heard as it were the *n.* of thunder
NOISED, *p.* Jos. 6:27. his fame was *n.* through
Mk. 2:1. it was *n.* Lu. 1:65. Ac. 2:6.
NOISOME, *a.* Ex. 8:21. *n.* beast, Ez. 14:21.
Ps. 91:3. *n.* pestilence || Re. 16:2. a *n.* sore
NONE, *a.* Ge. 28:17. *n.* other but house of God
Ex. 20:3. shalt have *n.* other gods, De. 5:7.
Le. 22:30. leave *n.* || 26:6. *n.* make afraid
26:17. ye shall flee when *n.* pursueth, 36,37.
De. 2:34. we destroyed, and left *n.* to remain, 3:3. Jos. 8:22. | 10:28,30,33. | 11:8.
28:31. *n.* to rescue || 66. *n.* assurance of life
1 S. 2:2. *n.* holy as the Lord || 3:19. *n.* of words
2 K. 10:19. let *n.* be wanting || 23. look there be
2 Ch. 20:24. *n.* escaped || Jb. 11:19. *n.* make afraid
Jb. 35:10. *n.* saith, Where is God my maker? || 19. but *n.* giveth answer
Ps. 10:15. till thou find *n.* || 22:29. *n.* can keep
25:3. let *n.* that wait be ashamed, 34:22. 37:31. *n.* of his steps || 49:7. *n.* can redeem 50:22. *n.* to deliver || 69:20. comforters, *n.* 76:5. *n.* of the men || 81:11. would *n.* of me
Pr. 1:25. would *n.* of my reproof, 30. 2:19. *n.* that go to her || 3:31. choose *n.* of his
Song 4:2. *n.* is barren || Is. 1:31. *n.* quench
Is. 5:27. *n.* be weary || 29. *n.* shall deliver it 14:31. *n.* be alone || 17:2. *n.* make afr. Zph. 3:13. 22:22. *n.* shut, *n.* open || 31:10. *n.* pass through 34:16. *n.* want her mate || 42:22. *n.* delivereth 44:19. *n.* considereth || 47:8. *n.* else besides, 10. 47:10. *n.* seeth me || 15. *n.* shall save thee 57:1. *n.* considering || 66:4. *n.* did answer
Jer. 4:4. *n.* can quench it || 9:10. *n.* pass thro', 12. 13:19. *n.* shall open || 14:16. *n.* to bury them 23:14. *n.* doth return from his wickedness 30:10. *n.* make them afraid, 46:27. Ez. 34:28. | 39:26. Mi. 4:4. Na. 2:11. 34:9. *n.* should serve himself of them, 10. 35:14. drink *n.* || 36:30. *n.* to sit on the throne 42:17. *n.* shall remain, 44:14. | 51:62. 50:20. iniquity be *n.* || 29. let *n.* thereof escape
La. 1:2. *n.* to comfort her, 7,17,21.
Ez. 22:30. I found *n.* || 33:16. *n.* of his sins be 34:6. *n.* did search || 39:28. left *n.* of them
Da. 1:19. *n.* like Daniel || 4:35. *n.* can stay 11:45. *n.* shall help him || 12:10. *n.* understand
Ho. 2:10. *n.* shall deliver her out of, 5:14.
Mi. 5:8. *n.* can deliver || Na. 2:8. *n.* look back
Mat. 12:43. rest, and findeth *n.* Lu. 11:24.
Lu. 3:11. that hath *n.* || 4:26. to *n.* sent save
14:24. *n.* shall taste || 18:19. *n.* is good, save
Jn. 7:19. *n.* keepeth law || 17:12. *n.* is lost, 18:9.
Ac. 3:6. gold have I *n.* || 11:19. preaching to *n.* 18:17. Gallio cared for *n.* || 20:24. *n.* of these
Ro. 8:9. is *n.* of his || 14:7. *n.* of us liveth to
1 Th. 5:15. *n.* render evil || 1 Ti. 5:14. *n.* occa.
1 Pe. 4:15. let *n.* suffer || Re. 2:10. fear *n.* of
There is NONE. De. 4:35. the Lord is God, *n.* else, 39. 1 K. 8:60. Is. 45:5,6,14,18,21,22. | 46:9. Mk. 12:32.
1 S. 22:8. showeth me || 1 Ch. 29:15. abideth
Jb. 10:7. *n.* that can deliver, Ps. 7:2. | 71:11.
Ps. 14:1. *n.* that doth good, 3. | 53:1. Ro. 3:12. 22:11. *n.* to help || 73:25. *n.* on earth I desire
Is. 41:17. seek water, and *n.* || 26. *n.* that showeth 43:13. *n.* that can deliver || 51:18. *n.* to guide
59:11. hunt *n.* || 64:7. *n.* that calleth, Ho. 7:7.
Jer. 30:13. *n.* to plead || La. 5:8. *n.* that deliver
Da. 10:21. *n.* that holdeth || Am. 5:2. *n.* to raise
Mi. 7:2. *n.* upright || Zph. 2:15. *n.* beside me
Mat. 19:17. *n.* good but one || Mk. 12:31. other
Lu. 1:61. *n.* of thy kindred || Ac. 4:12. *n.* other
Ro. 3:10. *n.* righteous || 11. *n.* understandeth
1 Co. 8:4. and *n.* other God but one
There was NONE. Nu. 21:35. *n.* left alive
2 S. 22:42. but *n.* to save, Ps. 18:41.
Ps. 69:20. *n.* to pity || 79:3. *n.* to bury them 107:12. *n.* to help || 139:16. when as yet *n.*
Is. 10:14. *n.* that moved || 50:2. *n.* to answer 63:3. I trod wine-press alone, *n.* with, 5.
NOON, *s.* signifies, (1) *Mid-day,* Ps. 55:17. (2) *Clearly, manifestly,* Ps. 37:6. (3) *A time of great prosperity,* Am. 8:5.
Ge. 43:16. these men shall dine with me at *n.*
Jud. 19:8. till after *n.* || 2 S. 4:5. on bed at *n.*
1 K. 18:26. they called on Baal till *n.* 27. 20:16. went out at *n.* || 2 K. 4:20. till *n.*
Ps. 55:17. at *n.* I will pray || Song 1:7. rest at *n.*
Jer. 6:4. go up at *n.* || Am. 8:9. sun down at *n.*
Ac. 22:6. about *n.* there shone a great light
NOON-Day, s. De. 28:29. grope at *n.* as
Jb. 5:14. grope in *n.* || 11:17. clearer than *n.*
Ps. 37:6. judgment as *n.* || 91:6. wasteth at *n.*
Is. 16:3. midst of *n.* || 58:10. dark as *n.* || 59:10.
Jer. 15:8. a spoiler at *n.* || Zph. 2:4. Ashdod at *n.*
NOON-Tide, s. Jer. 20:16. hear shouting at *n.*

NOPH, *A honeycomb.* Is 19:13. Jer 2:16. | 46: 14,19. Ez. 30:13,16.



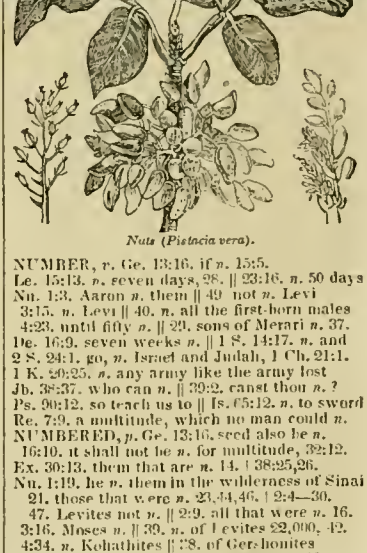
Noph, now Mitra-heny.

NOPHAH, *That breathes.* Nu. 21:30.
NORTH, *s.* Ge. 28:14. spread abroad to the *n.*
1 K. 7:25. oxen looking to *n.* 2 Ch. 4:4.
1 Ch. 9:24. porters towards west, *n.* and south
Jb. 26:7. stretcheth *n.* || 37:9. cold out of *n.* 22.
Ps. 48:2. on sides of *n.* || 89:12. *n.* and south
Ec. 1:6. wind turneth to *n.* || 11:3. or to *n.*
Is. 14:13. sides of *n.* || 43:6, say to *n.* Give up
Jer. 1:13. face to *n.* || 14. out of *n.* 4:6. | 46:20. 15. kingdoms of *n.* || 3:12. proclaim to the *n.*
3:18. come out of *n.* || 6:1. evil out of the *n.*
23:8. *n.* country, 31:8. | 46:10. Zeh. 6:6,8.
25:9. families of *n.* || 26. kings of *n.* drink
40:6. fall to the *n.* || 24. delivered to the *n.*
47:2. waters rise out of *n.* || 50:3. out of *n.*
Ez. 1:4. whirlwind out of *n.* || 8:5. eyes to *n.*
20:17. all faces from south to *n.* be burnt, 21:4.
32:30. princes of *n.* || 40:44. prospect to *n.*
41:11. one door was toward the *n.* 42:1,4.
42:11. chambers toward the *n.* 13. | 46:19.
48:10. oblation towards *n.* || 17. suburbs 250
Da. 11:6. king of the *n.* 8,11,13,15,40.
44. tidings out of *n.* || Zph. 2:13. against *n.*
Zch. 14:4. remove to *n.* || Re. 21:13. on *n.* 3 gates
From the NORTH. Ps. 107:3. gathered *-n.* and south, Is. 49:12. Jer. 16:15. | 23:8.
Is. 14:31. come *-n.* || 41:25. I raised up one *-n.*
Jer. 4:6. evil *-n.* 6:22. | 10:22. | 50:9. | 51:48.
Ez. 2:7. king of kings *-n.* || 39:2. *n.* parts
Zch. 2:6. flee *-n.* || Lu. 13:29. come *-n.* and
NORTH *Border*, *s.* Nu. 34:7,9.
NORTH *Quarter*, *s.* Jos. 15:5. Ez. 38:6.
NORTH *Side*, *s.* Ex. 26:20,35. Nu. 2:25. Jos. 8: 11. Jud. 7:1. | 21:19. 2 K. 16:14. Ez. 42:17.
NORTHERN, *a.* Jer. 15:12. Jo. 2:20.
NORTHWARD, *a.* Ge. 13:14. look *n.* De. 3:27.
Ex. 40:22. tabernacle *n.* || Le. 1:11. altar *n.*
De. 2:3. turn you *n.* || 1 S. 14:5. situate *n.*
1 Ch. 26:14. Zechariah's lot came out *n.* 17.
Ez. 8:5. *n.* was image || 47:2. gate *n.* 48:31.
NORTHWARDS, *ad.* Nu. 3:35. pitch *n.*
NORTH *Wind*, *s.* Pr. 25:23. Song 4:16.
NOSE, *s.* Le. 21:18. a flat *n.* or any thing
2 K. 19:28. put my hook in thy *n.* Is. 37:29.
Jb. 40:24. *n.* pierceth || 41:2. hook in his *n.*
Pr. 30:33. wringing of *n.* bringeth forth blood
Song 7:4. *n.* as tower of Leb. || 8. smell of thy *n.*
Is. 65:5. these are a smoke in my *n.* a fire
Ez. 8:17. put branch to *n.* || 23:25. take thy *n.*
NOSES, *s.* Ps. 115:6. *n.* have they, but smell not
Ez. 39:11. it shall stop the *n.* of the passengers
NOSE-*Jewels*, *s.* Is. 3:21. take their *n.*-



Oriental Nose-Jewels.

NOSTRILS, *s.* Ge. 2:7. breathed in *n.* || 7:22.
Ex. 15:8. blast of *n.* || Nu. 11:20. out at *n.*
2 S. 22:9. smoke out of his *n.* 16. Ps. 18:8.
Jb. 4:9. by breath of *n.* || 27:3. spirit in my *n.*
39:20. glory of his *n.* || 41:20. out of his *n.*
Is. 2:22. from man, whose breath is in his *n.*
La. 4:20. breath of *n.* || Am. 4:10. stink in *n.*
NOT, *A particle of denying.* Ex. 20:4—17.
NOTABLE, *a.* Da. 8:5. had a *n.* horn, 8.
Mat. 27:16. and they had then a *n.* prisoner
Ac. 2:20. *n.* day of the Lord || 4:16. *n.* miracle
NOTE, *s.* Ro. 16:7. of *n.* among the apostles
NOTE, ED, Is. 30:8. *n.* it in a book that it
Da. 10:21. *n.* in Scripture || 2 Th. 3:14. *n.* that
NOTHING, *s.* signifies, (1) *Not any thing*, Jud. 14:6. (2) *For no service*, Mat. 5:13. (3) *Of no force to bind or oblige*, Mat. 23:16. (4) *False and groundless*, Ac. 21:24. (5) *No divine power, no God*, 1 Co. 8:4.
Ge. 19:8. to these men do *n.* || 40:15. I done *n.*
Ex. 12:10. let *n.* remain || 16:18. had *n.* over
21:2. go free for *n.* || 22:3. if he have *n.* then
Nu. 16:26. touch *n.* || 22:16. let *n.* hinder
De. 2:7. thou hast lacked *n.* Ne. 9:21.
20:16. save alive *n.* || 28:55. *n.* left him la
Jos. 11:15. Joshua left *n.* commanded undone
Jud. 3:2. such as knew *n.* || 14:6. *n.* in his hand
1 S. 3:18. Samuel hid *n.* || 20:2. fath. will do *n.*
1 S. 25:21. *n.* was missed, 30:19. || 36. she told *n.*
2 S. 12:3. *n.* save one ewe lamb || 24:24. cost *n.*
1 K. 4:27. lacked *n.* || 8:9. was *n.* in the ark
10:21. *n.* accounted || 11:22. answ. *n.* Lu. 22:35.
22:16. tell me *n.* but truth, 2 Ch. 18:15.
2 K. 10:10. fall *n.* to earth of word of the Lord
20:17. be carried away, *n.* be left, Is. 39:2,6.
2 Ch. 9:2. *n.* hid from Solomon || 14:11. *n.* to help
Ezr. 4:3. ye have *n.* to do with us in building
Ne. 2:2. *n.* but sorrow || 5:8. found *n.* to answer
8:10. send portions for whom *n.* is prepared
Est. 5:13. avails me *n.* || 6:10. let *n.* fail of all
Jb. 6:18. go to *n.* || 21. ye are *n.* || 8:9. know *n.*
24:25. speech *n.* worth || 26:7. hangs earth on *n.*
31:9. he hath said it profiteth a man *n.* that
Ps. 17:3. shalt find *n.* || 39:5. my age is as *n.*
49:17. carry *n.* away || 119:165. *n.* offend
Pr. 9:13. she knoweth *n.* || 10:2. wick. profit *n.*
13:4. hath *n.* 7. | 20:4. || 22:27. has *n.* to pay
Ec. 3:14. *n.* be put to it || 5:15. *n.* of his labor
6:2. he wanteth *n.* || 7:14. should find *n.* after
Is. 34:12. her princes shall be *n.* || 40:17. are as *n.*
40:23. that bringeth princes to *n.* 41:11,12.
41:24. ye are of *n.* || 29. their works are *n.*
43:†10. *n.* formed || 44:10. profitable for *n.*
Jer. 10:24. not in anger, lest thou bring me to *n.*
13:7. the girdle was profitable for *n.* 10.
32:23. done *n.* of all || 38:14. hide *n.* from
42:4. I will keep back *n.* || 50:26. let *n.* be left
La. 1:12. is it *n.* || Ez. 13:3. prophets seen *n.*
Da. 4:35. reputed as *n.* || Jo. 2:3. *n.* escape
Am. 3:4. if taken *n.* 5. || 7. Lord will do *n.*
Hag. 2:3. is it not in comparison of it as *n.* ?
Mat. 5:13. good for *n.* || 15:32. *n.* to eat, Mk. 6:36.
21:19. found *n.* thereon but leaves, Mk. 11:13.
23:16. whoso swear by the temple, it is *n.* 18.
27:12. he answered *n.* Mk. 14:60. | 15:3,4.
19. have thou *n.* to do || 24. prevail *n.* but
Mk. 1:44. say *n.* to any man || 5:26. *n.* bettered
6:8. should take *n.* for their journey, Lu. 9:3.
Lu. 1:37. *n.* impossible || 4:2. he did eat *n.*
5:5. taken *n.* || 7:42. *n.* to pay, he frankly
10:19. *n.* shall hurt || 11:6. I have *n.* to set
23:15. *n.* worthy of death, Ac. 23:29. | 25:25.
41. but this man hath done *n.* amiss
Jn. 3:27. can receive *n.* || 5:19. Son can do *n.* 30.
6:12. that *n.* be lost || 39. I should lose *n.* but
63. flesh profiteth *n.* || 8:28. I do *n.* of myself
8:54. my honor is *n.* || 9:33. he could do *n.*
11:49. ye know *n.* || 12:19. ye prevail *n.*
14:30. hath *n.* in me || 15:5. ye can do *n.*
16:23. ye shall ask *n.* || 24. ye asked *n.* in
18:20. in secret I said *n.* || 21:3. caught *n.*
Ac. 4:14. could say *n.* || 21. finding *n.* how
10:20. go, doubting *n.* 11:12. || 17:21. in *n.* else
19:36. do *n.* rashly || 20:20. I kept *n.* back
21:24. those things are *n.* || 23:14. eat *n.*
27:33. taken *n.* || 28:17. I committed *n.*
1 Co. 1:19. bring to *n.* || 4:4. I know *n.* by
4:5. judge *n.* before || 7:19. circumcision is *n.*
8:2. he knoweth *n.* as || 4. an idol is *n.* in the w.
9:16. *n.* to glory of || 13:2. I am *n.* 2 Co. 12:11.
2 Co. 6:10. as having *n.* || 7:9. damage in *n.*
8:15. had *n.* over || 13:8. do *n.* against truth
Ga. 2:6. added *n.* || 4:1. differeth *n.* from
5:2. profit you *n.* || 6:3. when he is *n.* he
Phil. 1:20. in *n.* ashamed || 28. in *n.* terrified
2 3. *n.* done through strife || 4:6. careful for *n.*
1 Th. 4:12. lack of *n.* || 1 Ti. 4:4. *n.* to be ref.
1 Ti. 6:4. proud knowing *n.* || 7. can carry *n.*
Ti. 1:16. is *n.* pure || 3:13. *n.* be wanting
Phile. 14. would I do *n.* || He. 2:8. he left *n.*
He. 7:14. Moses spake *n.* || 19. made *n.* perfect
Ja. 1:4. entire, wanting *n.* || 6. *n.* wavering
3 Jn. 7. taking *n.* || Re. 3:17. need of *n.*
There is NOTHING. Nu. 11:6. *-n.* besides
1 S. 27:1. *-n.* better || 1 K. 18:43. said, *-n.*
2 K. 20:15. *-n.* among my treasures, Is. 39:4.
Ps. 19:6. *-n.* hid from heat || Pr. 8:8. *-n.* frow.
Ec. 2:24. *-n.* better for a man, 3:22. || 5:14.
Jer. 32:17. *-n.* too hard || Mat. 10:26. *-n.* covered
Mk. 7:15. *-n.* without a man defileth, Ro. 14:14.
NOTWITHSTANDING, *c.* Ex. 16:20. | 21: 21. De. 1:26. 1 S. 2:25. 1 K. 11:12. 2 K. 17: 14. Jer. 35:14. Mat. 2:22. | 11:11. | 17:27. Lu. 10:17,20. Phil. 1:18. | 4:14. 1 Ti. 2:15. 2 Ti. 4:17. Ja. 2:16. Re. 2:20.
NOUGHT. *See* NAUGHT.
NOURISH, *v.* signifies, (1) *To maintain*, Ge. 47:12. (2) *To educate*, Ac. 7:21. (3) *To instruct*, 1 Ti. 4:6. (4) *Cherish*, Ru. 4:15.
Ge. 45:11. and there will I *n.* thee, 50:21.
Is. 7:21. *n.* a young cow || 23:4. nor *n.* || 44:14.
NOURISHED, *p.* Ge. 47:12. Joseph *n.* father
2 S. 12:3. lamb he *n.* || Is. 1:2. I have *n.*
Ez. 19:2. *n.* her whelps || Ac. 7:20. Moses was
Ac. 12:20. country *n.* || 1 Ti. 4:6. *n.* in faith
Ja. 5:5. *n.* hearts || Re. 12:14. *n.* for a time
NOURISHER, S, Ru. 4:15. shall be a *n.* 2 K. 10:†1. Is. 49:†23. Jer. 46:†25.
NOURISHETH, *v.* Ep. 5:29. *n.* his flesh
NOURISHING, *p.* Da. 1:5. Na. 3:18.
NOURISHMENT, *s.* Col. 2:19. having *n.*
NOVICE, *s. A young convert.* 1 Ti. 3:6.
NUMBER, *s.* Ge. 34:30. few in *n.*
41:49. without *n.* Jud. 6:5. | 7:12.
Ex. 12:†4 to *n.* of souls, 16:16. || 23:26. *n.* of days
Nu. 1:2. *n.* of their names, 18,20—42.
3:22. *n.* of males from a month old, 28,34,40,43.
Nu. 3:48. odd *n.* redeemed || 14:29. whole *n.* from
15:12. according to their *n.* 29:18—37.
23:10. who can *n.* the fourth part of Israel
De. 4:27. few in *n.* 28:62. Ps. 105:12.
7:7. more in *n.* || 25:2. beaten by a certain *n.*
32:8. set bounds according to *n.* Jos. 4:5.
1 S. 6:4. *n.* of lords || 18. to the *n.* of cities
2 S. 2:15. by *n.* twelve || 24:9. sum of the *n.*
1 Ch. 7:9. *n.* of them after their genealogy, 40.
22:16. of gold no *n.* || 23:3. *n.* by their polls
23:31. set feasts by *n.* || 25:1. *n.* of workmen
25:7. *n.* instructed in songs || 27:23. not the *n.*
2 Ch. 26:12. *n.* of chief fathers || 30:24. priests
Ezr. 1:9. *n.* of vessels || 2:2. men || 3:4. by *n.*
6:17. *n.* of tribes || 8:34. by *n.* and weight
Jb. 1:5. according to the *n.* || 3:6. *n.* of months
5:9. marvellous things without *n.* 9:10.
14:5. *n.* of his months || 15:20. *n.* of years is
25:3. any *n.* of his armies || 31:37. the *n.* of
34:24. without *n.* Song 6:8. Jer. 2:32
36:26. nor *n.* searched || 38:21. *n.* of thy days
Ps. 105:34. and that without *n.* Jo. 1:6.
139:18. more in *n.* || 147:4. *n.* of the stars
Is. 21:17. *n.* of archers || 40:26. host by *n.*
65:11. to that *n.* || Jer. 2:28. as *n.* of cities
Jer. 11:13. *n.* of streets || 44:28. small *n.* return
Ez. 4:4. *n.* of days, 5:9. || 5:3. few in *n.*
Da. 9:2. I understood by books the *n.* of years
Ho. 1:10. *n.* of Israel be as the sand, Ro. 9:27.
Na. 3:3. a great *n.* || Lu. 22:3. Judas of the *n.*
Jn. 6:10. men sat down in *n.* 5000, Ac. 4:4.
Ac. 1:15. *n.* were 120 || 5:36. a *n.* joined, 7.
6:1. *n.* of disciples || 11:21. a great *n.* 16:5.
2 Co. 10:12. of the *n.* || 1 Ti. 5:9. taken into *n.*
Re. 5:11. *n.* of them was 10,000 times 10,000
7:4. I heard the *n.* || 9:16. *n.* of the army
13:17. *n.* of his name || 18. count the *n.* of beast, it is the *n.* of a man, and his *n.* is 666
15:2. *n.* of the beast || 20:8. *n.* of Gog as sand



Nuts (Pistacia vera).

NUMBER, *v.* Ge. 13:16. if *n.* 15:5.
Le. 15:13. *n.* seven days, 28. || 23:16. *n.* 50 days
Nu. 1:3. Aaron *n.* them || 49 not *n.* Levi
3:15. *n.* Levi || 40. *n.* all the first-born males
4:23. until fifty *n.* || 29. sons of Merari *n.* 37.
De. 16:9. seven weeks *n.* || 1 S. 14:17. *n.* and
2 S. 24:1. go, *n.* Israel and Judah, 1 Ch. 21:1.
1 K. 20:25. *n.* any army like the army lost
Jb. 38:37. who can *n.* || 39:2. canst thou *n.* ?
Ps. 90:12. so teach us to || Is. 65:12. *n.* to sword
Re. 7:9. a multitude, which no man could *n.*
NUMBERED, *p.* Ge. 13:16. seed also be *n.*
16:10. it shall not be *n.* for multitude, 32:12.
Ex. 30:13. them that are *n.* 14. | 38:25,26.
Nu. 1:19. he *n.* them in the wilderness of Sinai 21. those that were *n.* 23,44,46. | 2:4—30. 47. Levites not *n.* || 2:9. all that were *n.* 16. 3:16. Moses *n.* || 39. *n.* of Levites 22,000. 42. 4:34. *n.* Kohathites || 38. of Gershonites 42. *n.* of Merari || 45. these Moses *n.* 46. 14:29. carcasses fall all *n.* || 26:51. these were *n.* 26:57. *n.* of Levites || 63. Moses and Eleazar *n.*
Jos. 8:10. Joshua *n.* || Jud. 20:15. Benj. were *n.*
1 S. 11:8. *n.* in Bezek || 15:4. Saul *n.* 200,000
2 S. 18:1. David *n.* || 24:10. after he had *n.*
1 K. 3:8. cannot be *n.* 8:5. 2 Ch. 5:6.
20:15. *n.* princes || 26. Benhadad *n.* 27.
2 K. 3:6. and king Jehoram *n.* all Israel
1 Ch. 21:17. come to be *n.* || 23:3. Levites *n.* 27.
2 Ch. 2:17. *n.* strangers || 25:5. *n.* from twenty
Ezr. 1:8. *n.* vessels || Ps. 4:5. than can be *n.*
Ec. 1:15. that which is wanting cannot be *n.*
Is. 53:12. *n.* with transgressors, Mk. 15:28.
Jer. 33:22. cannot be *n.* || Da. 5:26. God hath *n.*
Ho. 1:10. as sand of sea which cannot be *n.*
Mat. 10:30. hairs of your head all *n.* Lu. 12:7.
Ac. 1:17. *n.* with us || 26. Matthias was *n.*
NUMBEREST, *v.* Ex. 30:12. Jb. 14:16.
NUMBERING, *p.* Ge. 41:49. 2 Ch. 2:17.
NUMBERS, *s.* 1 Ch. 12:23. 2 Ch. 17:14.
Ps. 71:15. for I know not the *n.* thereof
NUN, *Son, posterity, stock.* Ex. 33:11
NURSE, ED, Ge. 24:59. Rebekah *n.* 35:8.

Ex. 2:7. shall I call a n. || 9. n. it for me
Ru. 4:16. became n. || 2 S. 4:4. his n. fled
2 K. 11:2. they hid him and his n. 2 Ch. 22:11.
Is. 60:4. n. at thy side || 1 Th. 2:7. gentle as a n.
NURSING, p. Nu. 11:12. Is. 49:23.
NURTURE, s. Ep. 6:4. n. of the Lord
NUTS,* s. Ge. 43:11. Song 6:11.
NYMPHAS, *A bridegroom.* Col. 4:15.

O.

O, *An interjection, or note of exclamation, admiration, desire, joy, grief, love, derision, and sorrow.*

Ge. 17:18. De. 5:29. | 33:23. 2 S. 23:15. Jb. 6:8. | 23:3. | 29:2. Ps. 14:7. | 106:4. | 107:8. | 119:5,97. Is. 48:18. Jer. 44:4. Mat. 23:34.
OAK, S, s. Ge. 35:4. under an o. 8. Jos. 24:26. Jud. 6:11. 2 S. 18:9. 1 K. 13:14. 1 Ch. 10: 12. Ez. 6:13. Ho. 4:13.
Is. 1:29. ashamed of the o. || 30. be as an o.
2:13. o. of Bashan, Ez. 27:6. Zch. 11:2.
6:13. as a tell-tree, or o. || 44:14. taketh the o.
Am. 2:9. the Amorite was strong as the o.
OAR, S, s. *Instruments used in rowing boats.*
Is. 33:21. no galley with o. || Ez. 27:6,29.
OATH, s. *is a solemn action, whereby we call on God to witness the truth of what we affirm,* He. 6:16. It is spoken, 1. *Of God the Father, who sware,* (1) *To his Son the Mediator, that he should be his only and eternal Priest,* Ps. 110:4. He. 7:21. (2) *To men, either in love,* Ge. 22:16,17. He. 6:17. *or wrath,* Ps. 95:11. II. *Of men, who, when called to it, ought to swear,* (1) *Religiously, by God only,* De. 6:13. (2) *Reverently,* Ec. 9:2. (3) *Cautiously,* Ge. 24:5,8. (4) *Sincerely, faithfully, and justly,* Jer. 4:2.

These words were used in swearing:
As the Lord liveth, Jud. 8:19. Ru. 3:13.
God is my witness, Ro. 1:9. Phil. 1:8.
God knoweth, 2 Co. 11:11,31.
Behold, before God, I lie not, Ga. 1:20.
As the truth of Christ is in me, 2 Co. 11:10.
Verily, verily, I say unto you, Jn. 1:51.
The Lord forbid, 1 S. 24:6. 1 K. 21:3.
God do so to me, and more also, 1 K. 2:23.
Ge. 24:8. shall be clear from this my o. 41.
26:3. I will perform the o. which I sware to Abraham, De. 7:8. Ps. 105:9. Jer. 11:5.
28. let there be an o. || 50:25. took an o. of Ex. 22:11. o. between || Le. 5:4. pronounce
Nu. 5:19. charge her by o. || 21. a curse and o.
30:2. if swear an o. || 13. every binding o. to
De. 29:12. o. the Lord maketh with thee, 14.
Jos. 2:17. blameless of thy o. 20. because of
Jud. 21:5. a great o. || 1 S. 14:26. feared o.
1 S. 14:27. father charged people with the o. 28.
2 S. 21:7. because of o. || 1 K. 2:43. not kept o.
1 K. 8:31. o. be laid on him || 18:10. took an o.
2 K. 11:4. took an o. of them, Ne. 5:12.
1 Ch. 16:16. mindful of o. || 2 Ch. 15:15. rej. at
Ne. 10:29. entered into an o. to walk in God's
Ec. 8:2. o. of God || 9:2. that feareth an o.
Ez. 16:59. who hast despised the o. 17:18,19.
17:13. taken an o. || 16. whose o. he despised
Da. 9:11. o. writ. in law || Zch. 8:17. false o.
Mat. 14:7. he promised with an o. to give her
9. nevertheless for the o. sake, Mk. 6:26.
26:72. denied with an o. || Lu. 1:73. the o.
Ac. 2:30. sworn with o. || 23:21. bound with o.
He 6:16. an o. for confirmat on is an end, 17.
7:20. without an o. 21. || 28. o. since the law
Ja. 5:12. swear not by earth, nor any other o.
OATHS, s. Ez. 21:23. Ha. 3:9. Mat. 5:33.
ORADIAH, *Servant of the Lord.*
1 K. 18:3. Ahab called O. || 4. took 100 proph.
7. as O. was in the way, behold Elijah, 16.
1 Ch. 3:21. sons of O. 7:3. | 8:33. | 9:16,44.
27:19. son of O. || 12:9. O. the second
2 Ch. 17:7. sent to O. to teach || 34:12. overseer
Ezr. 8:9. O. went up || Ne. 10:5. O. sealed
Ne. 14:25. was porter || Ob. 1. vision of O.
ORAL, *Inconvenience of old age.* Ge. 10:28.
OBED, *A servant.*
Ru. 4:17. his name O. 21. 1 Ch. 2:12. Mat. 1:5.
1 Ch. 2:37. begat O. || 26:7. sons of Shemaiah, O.
11:47. O. one of David's valiant men
2 Ch. 23:1. son of O. || Lu. 3:32. son of O.
OBED-EDOM, *Servant of* Edom.
2 S. 6:10. ark to O. 11. 1 Ch. 13:13,14.
12. ark from house of O. 1 Ch. 15:25.
1 Ch. 15:18. O. a porter, 24. || 21. with harp
16:5. O. with harps || 38. O. porters
26:1. sons of O. 8. || 15. lot fell to O.
2 Ch. 25:24. Joash took vessels found with O.
OBEDIENCE, s. is twofold, I. *That which is given to God,* and is spoken, (1) *Of Christ's complete conformity to the divine law, in its precepts and penalties, by the imputation of which sinners are justified before God,* Ro. 5:18,19. (2) *Of angels,* Ps. 103:20. Mat. 6:10. (3) *Of the involuntary obedience which wicked men and devils are forced to yield unto God,* Ex. 11:1. | 12:31. Mk. 1:27. (4) *Of the obedience of good men, which consists,* (1) *In believing the gospel,* Ro. 1:5. | 16:26. (2) *In a conformity*

* *See engraving, preceding page.*

of heart and life to the will of God, Ro. 6:16. (5) *Of the subjection of all creatures to the command of God,* Ge. 7:9. 1 K. 17:4. Ps. 105:30, 31. Mat. 2:26. II. *That which is due to man,* (1) *By unreasonable creatures,* Ja. 3:3. (2) *By inferiors to their superiors,* Ro. 13:1. Ep. 6:1, 5. Ti. 2:5. He. 13:17.
2 S. 22:45. feigned o. Ps. 18:44. | 66:3.
Ro. 1:5. for o. to faith || 5:19. by o. of one
6:16. or o. to right. || 16:19. o. is come abroad
16:26. for o. of faith || 1 Co. 14:34. under o.
2 Co. 7:15. o. of you all || 10:5. to o. of Christ
10:6. your o. || Phile. 21. confidence in thy o.
He. 5:8. learned o. || 1 Pe. 1:2. of Spirit to o.
OBEDIENT, a. Ex. 24:7. and will be o.
Nu. 27:20. may be o. || De. 4:30. | 8:20.
2 S. 22:45. strangers be o. || Pr. 25:12. o. ear
Is. 1:19. willing and o. || 42:24. nor were o.
Ac. 6:7. priests o. || Ro. 15:18. Gentiles o.
2 Co. 2:9. might know whether ye be o. in all
Ep. 6:5. servants be o. to masters, Ti. 2:9.
Phil. 2:8. Christ became o. to death of cross
Ti. 2:5. wives be o. || 1 Pe. 1:14. as o. children
OBEISANCE, s. Ge. 37:7. o. to my sheaf, 9.
43:28. o. to Joseph || Ex. 18:7. Moses did o.
2 S. 1:2. o. to David, 14:4. || 15:5. to do o.
1 K. 1:16. Bath-sheba did o. || 2 Co. 24:17.
OBEY, v. Ge. 27:8. my son o. my voice, 13,43.
Ex. 5:2. that I should o. || 19:5. if ye will o.
23:21. o. his voice || 22. if shalt o. his voice
De. 11:27. a blessing if ye o. the comm. of Lord
28. a curse if ye will not o. 28:62. 1 S. 12:15.
Jb. 36:12. Jer. 12:17. | 18:10.
13:4. o. his voice, 27:10. | 30:2,8. 1 S. 12:14.
21:18. will not o. 20. || 30:20. mayst o. his voice
Jos. 24:24. will we o. || 1 S. 8:19. refused to o.
1 S. 15:19. wherefore not o. || 22. to o. is better
Ne. 9:17. refused to o. Jer. 42:13. Da. 9:11.
Jb. 36:11. if they o. || Ps. 18:44. they shall o.
Pr. 30:17. despiseth to o. || Is. 11:14. shall o.
Jer. 7:23. o. my voice, 11:4. | 26:13. | 38:20.
35:14. the Rechabites o. || 42:6. we will o. L.
Da. 7:27. all dominion shall serve and o. him
Mat. 8:27. winds and sea o. Mk. 4:41. Lu. 8:25.
Mk. 1:27. unclean spirits o. || Lu. 17:6. it shall o.
Ac. 5:29. we ought to o. God || 32. them that o.
7:39. would not o. || Ro. 2:8. do not o. the truth
Ro. 6:12. o. it in the lusts || 16. servants to o.
Ga. 3:1. bewitched you, that ye should not o. 5:7.
Ep. 6:1. children o. parents, Col. 3:20,22.
2 Th. 1:8. o. not the gospel || 3:14. if any o. not
Ti. 3:1. to o. magistrates || He. 5:9. all that o.
He. 13:17. o. them that rule || Ja. 3:3. may o.
1 Pe. 3:1. if any o. not || 4:17. o. not the gospel
OBEYED, p. Ge. 22:18. thou hast o. 26:5.
28:7. Jacob o. || Jos. 5:6. o. not || 22:2. have o.
Jud. 2:2. not o. my voice, 6:10. 1 K. 20:36.
2 K. 18:12. Pr. 5:13. Jer. 3:13,25. | 9:13. | 11:8. | 17:23. | 32:23. | 40:3. | 42:21. | 43:4,7. | 44: 23. Da. 9:10. Zph. 3:2.
1 S. 15:20. I have o. 24. || 28:21. handmaid o.
1 Ch. 29:23. all Israel o. || 2 Ch. 11:4. they o.
Jer. 34:10. then they o. || 35:18. because ye o.
Da. 9:10. nor have we o. || Hag. 1:12. people o.
Ac. 5:35. as many as o. || Ro. 6:17. o. from heart
Ro. 10:16. have not all o. || Phil. 2:12. ye o.
He. 11:8. Abraham o. || 1 Pe. 3:6. Sarah o. Ab.
OBEYEDST, v. 1 S. 28:18. Jer. 22:21.
OBEYETH, v. Is. 50:10. o. voice of his servant
Jer. 7:28. o. not the L. || 11:3. cursed that o. not
OBEYING, p. 1 S. 15:22. as in o. voice of
1 Pe. 1:22. purified your souls in o. the truth
OBIL, *That weeps, or deserves to be bewailed.*
1 Ch. 27:30.
OBJECT, v. Ac. 24:19. and o. if they had aught
OBLATION, s. Le. 2:7. Is. 19:21. | 40:20. | 66: 3. Jer. 14:12. Ez. 44:20. | 45:1,13,16. Da. 2:46. | 9:27.
OBLATIONS, s. *Given to God.* Le. 7:38. 2 Ch. 31:14. Is. 1:13. Ez. 20:40. | 44:30.
OBOTH, *Spirits of Python; false oracles.* Nu. 21:10,11. | 33:43,44.
OBSCURE, a. Pr. 20:20. in o. darkness
OBSCURITY, s. Is. 29:18. | 58:10. | 59:9.
OBSERVATION, s. Ma. 3:14. Lu. 17:20.
OBSERVATIONS, s. Ex. 12:42. Ne. 13:14.
OBSERVE, v. Ex. 12:17. ye shall o. the feast of unleavened bread, 24. De. 16:1. 31:16. o. Sabbath || 34:22. o. feast of weeks 31:11. o. that I command, De. 12:28. | 24:8. Le. 19:26. nor o. times || 37. o. all my statutes, Ne. 1:5. Ps. 105:45. Ez. 37:24.
Nu. 28:2. o. to offer || De. 16:13. o. feasts
1 K. 20:33. did diligently o. || Ps. 5:18. | 54:15. Ps. 107:43. wise and will o. || 119:34. I shall o.
Pr. 23:26. o. my ways || Jer. 8:7. swallow o.
Ho. 13:7. I'll o. them || Jon. 2:8. o. lying van.
Mat. 23:3. that o. and do || 28:20. o. all things
Ac. 16:21. not lawful to o. || 21:25. o. no such
Ga. 4:10. ye o. days || 1 Ti. 5:21. o. these things
OBSERVED, p. Ge. 37:11. Jacob o. the saying
Ex. 12:42. a night to be o. || Nu. 15:22. not o.
De. 33:9. Levi o. || 2 S. 11:16. Joab o. city
2 K. 21:6. Manasseh o. times, 2 Ch. 33:6.
Ho. 14:8. I have heard him and o. him, I am
Mk. 6:20. Herod o. John || 10:20. all these I o.
OBSERVER, S, s. De. 18:10,14. Ps. 59:10.
OBSERVEST, v. Jb. 13:27. Is. 42:20.
OBSERVETH, v. Ec. 11:4. he that o. wind

OBSTINATE, a. De. 2:30. Is. 48:4.
OBTAIN, v. Ge. 16:2. o. children by her
1 Ch. 29:14. o. strength || Pr. 8:35. o. favor
Is. 35:10. o. joy, 51:11. || Da. 11:21. o. king
Lu. 20:35. worthy to o. || Ro. 11:31. o. mercy
1 Co. 9:24. so run that ye may o. 25.
1 Th. 5:9. to o. salvation by our L. 2 Ti. 2:10.
He. 4:16. o. mercy || 11:35. o. better resurrection
Ja. 4:2. ye desire to have, and cannot o. ye
OBTAINED, p. Ne. 13:6. I o. leave of king
Est. 2:9. Esther o. 17. || Ho. 2:23. not o. mercy
Ac. 1:17. o. part of || 22:28. with great sum o.
26:22. o. help of God || 27:13. o. purpose
Ro. 11:7. election o. || 30. now o. mercy through
1 Co. 7:25. o. mercy || Ep. 1:11. o. inheritance
1 Ti. 1:13. I o. mercy || He. 1:4. o. a more
He. 6:15. o. the promises || 8:6. o. a more excel. 9:12. o. eternal redemption || 11:2. elders o. 39. 11:4. Abel o. witness || 33. o. promises, stopped
1 Pe. 2:10. not o. mercy, now have o. mercy
2 Pe. 1:1. have o. like precious faith with us
OBTAINING, p. 2 Th. 2:14. o. of the glory
OCCASION, s. Ge. 43:18. he may seek o. against
Jud. 9:33. do as thou shalt find o. 1 S. 10:7.
14:4. sought o. || 2 S. 12:14. given great o.
Ezr. 7:20. o. to bestow || Jer. 22:24. in her o.
Ez. 18:3. o. to use proverb || Da. 6:4. none o.
Ro. 7:8. sin taking o. 11. || 14:13. an o. to fall
2 Co. 5:12. o. to glory || 8:8. I speak by o. of
11:12. cut off o. || Ga. 5:13. o. to the flesh
1 Ti. 5:14. give none o. || 1 Jn. 2:10. none o.
OCCASIONED, p. 1 S. 22:22. I have o. the
OCCASIONS, s. De. 22:14,17. Jb. 33:10.
OCCUPATION, s. Ge. 46:33. shall say, What is your o.? 47:3. Jon. 1:8.
Ac. 18:3. by o. tent-makers || 19:25. of like o.
OCCUPIED, p. Ex. 38:24. gold that was o.
Jud. 16:11. ropes never o. || Ez. 27:16. Syria o.
Ez. 27:19. Da. o. || 21. Arabia o. || 22. Sheba o.
He. 13:9. meats not profited them that have o.
OCCUPIERS, s. Ez. 27:27. o. shall fall into
OCCUPIETH, v. 1 Co. 14:16. o. room of unl.
OCCUPY, v. Ez. 27:9. Lu. 19:13.
OCCURRENT, s. 1 K. 5:4. nor evil o.
OCRAN, *Disturber.* Nu. 1:13. | 2:27.
ODD, a. Nu. 3:48. o. number of them is to
ODED, *Sustaining.* 2 Ch. 15:1,8. | 28:9
ODIOUS, a. 1 Ch. 19:6. Pr. 30:23.
ODOR, S, s. Le. 26:31. sweet o. 2 Ch. 16:14. Est. 2:12. Da. 2:46.
Jer. 34:5. burn o. || Jn. 12:3. house filled with
Phil. 4:18. an o. of a sweet smell, a sacrifice to G.
Re. 5:8. vials full of o. || 18:13. buyeth o.
OFFENCE, s. signifies, (1) *An impediment,* Mat. 16:23. (2) *Sin,* Ro. 4:25. (3) *Contempt,* Mat. 18:7. It is twofold, (1) *Given,* Ro. 14: 20. (2) *Taken,* 1 Pe. 2:8.
1 S. 25:31. be no o. of heart to my lord
Is. 8:14. a rock of o. Ro. 9:33. 1 Pe. 2:8.
Ho. 5:15. till they acknowledge their o. in
Mat. 16:23. thou art an o. || 18:7. o. cometh
Ac. 24:16. void of o. || Ro. 5:15. not as the o. 18.
Ro. 5:17. by one man's o. 20. || 14:20. with o.
1 Co. 10:32. give none o. 2 Co. 6:3. Phil. 1:10.
2 Co. 11:7. committed o. || Ga. 5:11. o. of cross
OFFENCES, s. Ec. 10:4. yield. pacifieth great o.
Mat. 18:7. needs be that o. come, Lu. 17:1.
Ro. 4:25. was delivered for our o. and raised
5:16. of many o. || 16:17. which cause o. con.
OFFEND, v. signifies, (1) *To commit sin in thought, word, or deed,* Ja. 3:2. (2) *An occasion of evil,* Mat. 5:29. (3) *To stumble others,* 1 Co. 8:13. (4) *To wrong,* Ps. 73:15. (5) *To act unjustly,* Jer. 2:3. Ac. 25:8.
Jb. 34:31. I will not o. || Ps. 73:15. o. generation
Ps. 119:165. love thy law, nothing shall o. them
Jer. 2:3. all that devour o. || 50:7. said, we o. not
Ho. 4:15. let not Judah o. || Ha. 1:11. passover o.
Mat. 5:29. if eye o. 30. | 18:8,9. Mk. 9:43. 13:41. all things that o. || 17:27. lest we o.
18:6. o. one of these, Mk. 9:42. Lu. 17:2.
Jn. 6:61. doth this o. || 1 Co. 8:13. if meat o.
Ja. 2:10. o. in one point || 3:2. we o. all
OFFENDED, p. Ge. 20:9. have I o.? Jer. 37:18. 40:1. baker had o. || 2 K. 18:14. I have o.
2 Ch. 28:13. we have o. || Pr. 18:19. a brother o.
Ez. 25:12. Edom o. || Ho. 13:1. when Ephr. o.
Mat. 11:6. blessed who shall not be o. Lu. 7:23.
13:21. by and by he is o. Mk. 4:17.
57. they were o. in him, 15:12. Mk. 6:3.
24:10. many be o. || 26:31. all ye shall be o.
26:33. though all should be o. yet, Mk. 14:29
Jn. 16:1. ye should not be o. || Ac. 25:8. nor o.
Ro. 14:21. thy brother is o. || 2 Co. 11:29. who is o.
OFFENDER, S, s. 1 K. 1:21. be counted o.
Is. 29:2. o. for a word || Ac. 25:11. if I be an o.
OFFER, v. Ex. 22:29. not delay to o. the first
23:18. thou shalt not o. the blood, 34:25.
29:36. o. every day a bullock || 38. o. two lambs
39. o. the other lamb at even, 41. Nu. 28:4.
30:9. o. no strange incense || 35:24. o. silver
Le. 1:3. o. male without blem. 3:6. | 22:19,20.
2:1. when o. meat-off. 14. | 23:16. Nu. 6:17.
13. o. salt || 3:12. goat he shall o. before Lord
4:14. cong. o. a young bullock, Nu. 15:24.
6:14. sons of Aaron o. 22. | 14:19. | 15:15,30.
7:3. o. the fat || 12. if o. for thanksgiving, 22:29.
17:7. not o. to devils || 9. to the door to o. 38
19:6. shall be eaten the same day ye o. it

Le. 21:6. bread of God do o.‖21. a blemish not o.
Nu. 8:11. Aaron shall o. the Levites, 13,15.
9:7. why not o. ‖ 15:7. o. third of a hin, 14.
16:40. no stranger o. ‖ 28:2. o. in due season
28:11. beginnings of months o. ‖ 21. o. daily
De. 12:14. place Lord shall choose there o.
18:3. shall be priest's due from them that o.
33:19. o. sacrifices of righteousness, Ps. 4:5.
Ju. 3:18. an end to o. ‖ 16:23. o. to Dagon
1 S. 1:21. Elkanah went to o. ‖ 2:19. Hannah
2:28. did I choose him my priest to o. or
2 S. 24:12. I o. thee three things, 1 Ch. 21:10.
1 K. 13:2. on thee shall o. ‖ 1 Ch. 29:14. able to o.
2 Ch. 24:14. vessels to o. ‖ Ezr. 6:10. to o. sacr.
Ps. 16:4. blood I'll not o. ‖ 27:6. o. in tabernacles
50:14. o. thanksgiving‖51:19. o. bullocks, 66:15.
72:10. kings o. gifts ‖ 116:17. I will o. sacrifice
Is. 57:7. wentest to o. ‖ Jer. 11:12. gods to whom
Ez. 20:31. ye o. gifts ‖ 44:7. o. bread, fat, 15.
45:1. ye shall o. an oblation to the L.13. | 48:9.
Da. 2:46. o. to Daniel ‖ Ho. 9:4. shall not o.
Am. 4:5. o. sacrifice of thanksgiving ‖ Hag. 2:14.
Ma. 1:7. ye o. polluted bread ‖ 8. if o. blind
3:3. o. to the Lord an offering in righteousness
Mat. 5:24. o. thy gift, 8:4. Mk. 1:44.
Lu. 6:29. o. the other cheek ‖ 11:12. o. scorpion
He. 5:1. o. both gifts ‖ 3. ought to o. for sins
7:27. needeth not to o. ‖ 8:3. somewhat to o.
9:25. nor o. himself often ‖ 13:15. let us o. sacr.
1 Pe. 2:5. o. spiritual sac. ‖ Re. 8:3. o. with pr.
OFFERED, p. Ge. 31:54. Jacob o. sacrif. 46:1.
Le. 9:15. goat, o. it for sin ‖ 10:1. Nadab and
Abihu o. strange fire, 16:1. Nu. 3:4.
Nu. 7:2. princes o. 10. ‖ 8:21. Aaron o. them
16:35. 250 men o. ‖ 22:10. Balak o. 23:2.
Ju. 5:2. peo. willingly o. 9. ‖ 13:19. Manoah o. it
1 S. 1:4. Elkanah o. ‖ 2:13. when any man o.
1 K. 8:62. Solomon and all Israel o. 63.
12:32. Jeroboam o. ‖ 22:43. o. in high places
2 K. 3:20. meat-offering was o. ‖ 16:12. Ahaz o.
1 Ch. 29:6. rulers o. ‖ 9. they o. willingly to L.
Ezr. 1:6. o. willingly, 2:68. | 7:15. Ne. 11:2.
8:25. the king had o. ‖ 10:19. o. a ram of
Ne. 12:43. they o. great sacrifices, and rejoiced
Is. 57:6. to them hast o. ‖ 66:3. as if he o. a
Jer. 32:29. o. incense to Baal, Ez. 20:28.
Da. 11:18. reproach o. ‖ Am. 5:25. have ye o.
Jon. 1:16. men feared, and o. ‖ Ma. 1:11. incen.
Ac. 8:18. Simon o. ‖ 15:29. o. to idols, 21:25.
21:26. an offering should be o. for every one
1 Co. 8:1. things o. to idols, 4:7,10. | 10:19,28.
Phil. 2:17. if I be o. ‖ 2 Ti. 4:6. ready to be o.
He. 5:7. had o. up prayers ‖ 7:27. o. up himself
9:7 o. for himself ‖ 9. o. both gifts and sacrifices
14. o. himself without spot ‖ 28. was once o.
11:4. by faith Abel o. ‖ 17. Abraham o. Isaac
Ja. 2:21. Abrah. justified by works when he o.
OFFERETH, v. Le. 6:26. priests that o. it for
7:18. not imputed to him that o. ‖ 21:8. bread
Ps. 50:23. whoso o. praise ‖ Is. 66:3. o. oblation
OFFERING, s. *The* Hebrews *had several kinds of offerings, which they presented at the tabernacle and temple. Some were free-will-offerings, as the peace-offerings, vows, offerings of wine, oil, bread, and other things, made to the ministers of the Lord for devotion. Others were of obligation, as the first-fruits, tenths, and sin-offerings. All offerings in general they called* Corban: *But the offerings of bread, salt, fruits, and liquors, as wine, and oil, which were presented to the temple, they called* Mincha.
The Hebrews *had properly but* 3 *sorts of sacrifices,* (1) *The burnt-offering, which was wholly consumed, only the priest had the skin,* Le. 7:8. (2) *The sacrifice for sin, or expiation for him who had fallen into any offence against the law,* Le. 4. (3.) *The peace-offering, which was offered voluntarily in praise to God, or to ask favors, &c.: the breast and right shoulder of which belonged to the priest,* Le. 7:31,34.
Ge. 4:3. Cain brought an o. ‖ 4. Abel and his o.
Ex. 25:2. take my o. 3. | 35:5. ‖ 30:13. o. of L.
30:15. an o. to the Lord, to make atonement
Le. 1:2. bring your o. ‖ 14. o. of fowls, then
2:1. o. of fine flour ‖ 11. no o. with leaven
3:2. lay hand on o. 8. ‖ 7. a lamb for his o.
12. if o. be a goat, 4:23. ‖ 6:20. o. of Aaron
7:16 if his o. be a vow, or a voluntary o. it
Nu. 5.15. o. of memorial ‖ 7:10. offered o. 11.
9:13. o. in season ‖ 16:15. respect not their o.
1 S. 2:29. kick at my o. ‖ 3:14. not purged w. o.
26:19. accept an o. ‖ 1 K. 18:29. proph. till o.
1 Ch. 16: 9. bring an o. Ne. 10:39. Ps. 96:8.
Is. 43:23. serve with an o. ‖ 53:10. his soul an o.
66:20. for an o. ‖ Ez. 20:28. Zph. 3:10.
Ma. 1:10. nor accept an o. ‖ 13. ye brought o.
2:13. regardeth not o. ‖ 3:3. o. in righteousness
Ro. 15:16. o. of Gentiles ‖ Ep. 5:2. o. to God
He. 10:10. o. of the body ‖ 14. by one o. perfec.
Heave-OFFERING, s. Ex. 29:27. Le. 7:14.
Nu. 15:19,20,21. | 18:24,28. | 31:29,41.
Peace-OFFERING, s. Le. 3:1,3,6,9.
Sin-OFFERING, s. Ex. 29:14. | 30:10. Le. 4:
3,21—33. | 5:6—12. | 6:25. | 7:7. | 9:2,3. | 10:16,
17. | 12:6. | 16:5,15. | 23:19. Nu. 7:16. | 15:
24. | 29:28. | 28:15. | 29:5. 2 Ch. 29:24. Ezr.
8:35. Ps. 40:6. Ez. 43:19,22,25. | 44:27,29.
| 46:20.
Trespass-OFFERING, s. Le. 5:6,15,16,18. | 6:
5,6. | 7:37. | 14:12,13. | 19:21. | 21:21. Nu. 6:
12. 1 S. 6:3,4,8,17. Ez. 40:39. | 42:13. | 44:29.
| 46:20.
Wave-OFFERING, s. Ex. 29:24,26,27. Le. 7:
30. | 8:27. | 9:21. | 10:15. | 14:12. | 23:15,20.
Nu. 6:20.
Wood-OFFERING, s. Ne. 10:34. | 13:31.
OFFERING, p. 1 S. 7:10. as Samuel was o.
2 S. 6:16. David made an end of o. 1 Ch. 16:2.
2 K. 10:25. end of o. 2 Ch. 8:13. ‖ 29:29.
2 Ch. 30:22. o. peace-off. ‖ 35:14. busied in o.
Ezr. 7:16. o. willingly ‖ Jer. 11:17. in o. to Baal
Lu. 23:36. o. vinegar ‖ He. 10:11. o. often
OFFERINGS, s. Le. 1:10. if o. of flocks, 2:13.
1 S. 2:29. chief of o. ‖ 2 S. 1:21. nor o.
2 Ch. 31:12. brought o. 35:8. ‖ 35:13. holy o.
Ne. 10:37. first-fruits of o. ‖ Ps. 20:3. all thy o.
Jer. 41:5. with o. ‖ Ez. 20:40. require your o.
Ho. 8:13. sacri. flesh for o. ‖ Am. 5:25. o. 40 y.
Ma. 3:4. o. pleasant ‖ 8. have we robbed, in o.
Lu. 21:4. cast in the o. ‖ Ac. 24:17. to bring o.
See Burnt, Drink, Fire.
Heave-OFFERINGS, s. Nu. 18:8. De. 12:6.
OFFERINGS *of the Lord.* 1 S. 2:17.
Peace-OFFERINGS, s. Ex. 20:24. | 24:5. | 29:28.
| 32:6. Le. 4:10,26. | 7:11,13,37. | 9:4,18. | 10:14.
| 17:5. | 19:5. | 22:21. | 23:19. Nu. 6:14,17.
| 7:17,23,35,41. | 10:10. | 29:39. Jos. 8:31. | 22:
23. Jud. 20:26. | 21:4. 1 S. 10:8. | 11:15. 2 S.
6:17. | 24:25. 1 K. 3:15. | 8:63. | 9:25. 2 Ch. 31:2.
| 33:16. Pr. 7:14. Ez. 45:15,17. | 46:2. Am. 5:22.
Sin-OFFERINGS, s. Ne. 10:33. to make
Thank-OFFERINGS, s. 2 Ch. 29:31. | 33:16.
Wave-OFFERINGS, s. Nu. 18:11. -o. given
Wine-OFFERINGS, s. Ho. 9:4. not offer -o.
OFFICE, s. *A calling, station, trust,* or *charge.*
Ex. 1:16. 1 Ch. 9:22. | 23:28.
Ge. 41:13. restored to o. ‖ Ex. 1:16. do the o.
Nu. 3:36. under the o. ‖ 4:16. o. of Eleazar
1 Ch. 6:32. waited on o. ‖ 9:22. in their set o. 26.
2 Ch. 24:11. chest to king's o. ‖ 31:18. set o.
Ne. 13:13. their o. was ‖ Ps. 109:8. another take
Ez. 44:13. not come near to do the o. of priest
Ro. 11:13. I magnify mine o. ‖ 12:1. not same o.
1 Ti. 3:1. o. of a bishop ‖ 10. o. of a deacon, 13.
He. 7:5. who receive the o. of the priesthood
Priest's OFFICE. Ex. 28:1. he may minister to me in the -o. 3:4,41. | 29:1,44. | 30:30. | 35:19.
| 40:13. Le. 7:35. | 16:32. Nu. 3:3,10.
29:9. -o. be theirs ‖ 31:10. minister in the -o.
Nu. 3:4. ministered in -o. ‖ 18:7. keep -o.
De. 10:6. ministered in -o. ‖ 1 Ch. 6:10. executed
2 Ch. 11:14. from executing -o. ‖ Lu. 1:8. exerut.
OFFICER, S, s. Ge. 37:36. o. of Pharaoh, 39:1.
40:2. wroth with two o. 7. ‖ 41:34. appoint o.
Ex. 5:15. o. of Israel cried to Pharaoh, 19.
Nu. 11:16. gather to me the o. De. 31:28.
De. 1:15. I made o. 16:18. ‖ 20:5. o. shall speak
Jud. 9:28. Zebul his o. ‖ 1 S. 8:15. give to o.
1 K. 4:2. chief o. 5:19. ‖ 7. Solomon had 12 o.
5:16. chief of Sol. o. 9:23. ‖ 22:9. called an o.
2 K. 8:6. appointed o. 11:18. 2 Ch. 23:18.
11:15. commanded the o. ‖ 24:12. went with o.
24:15. o. carried he away ‖ 25:19. took an o.
1 Ch. 23:4. 6000 were for o. and judges, 26:29.
2 Ch. 8:10. Solomon's o. 250 ‖ 19:11. Levites be o.
Est. 9:3. o. helped Jews ‖ Is. 60:17. thy o. peace
Jer. 29:26. o. in house of Lord ‖ Mat. 5:25.
Ju. 7:32. sent o. to take ‖ 46. o. unsw. never man
18:12. o. took Jesus ‖ 22. one of o. struck Jesus
Ac. 5:22. the o. found them not in prison
OFFICES, s. 1 S. 2:36. priests' o. 1 Ch. 24:3.
2 Ch. 7:6. waited on o. ‖ Ne. 13:14. o. thereof
OFF-SCOURING, s. La. 3:45. 1 Co. 4:13.
OFFSPRING, s. Jb. 5:25. thy o. as the grass
21:8. o. established ‖ 27:14. o. not satisfied
31:8. o. be rooted out ‖ Is. 22:24. hang o.
Is. 44:3. blessing on o. ‖ 48:19. o. like gravel
61:9. o. be known ‖ 65:23. seed of blessed, and o.
Ac. 17:28. we are his o. 29. ‖ Re. 22:16. o. of D.
OFF, *ad.* 2 K. 4:38. as o. as he passed by, he
Jb. 21:17. how o. Ps. 73:20. Mat. 18:21.
Mat. 9:14. fast o. ‖ 17:15. o. times, Mk. 9:22.
Mk. 7:3. wash o. ‖ Ac. 26:11. I punished o.
1 Co. 11:25. as o. as ye drink ‖ 2 Co. 11:23.
2 Ti. 1:16. o. refreshed ‖ He. 6:7. cometh o.
OFTEN, *ad.* Pr. 29:1. he being o. reproved
Ma. 3:16. spake o. ‖ Mat. 23:37. how o. would
Mk. 5:4. o. bound ‖ Lu. 5:33. disciples fast o.
2 Co. 11:26. in journeying o. ‖ 27. watchings
Phil. 3:18. I have told you o. ‖ 1 Ti. 5:23. infirm.
He. 9:25. offer o. ‖ 26. o. have suffered since
Re. 11:6. to smite the earth as o. as they will
OFTENER, Ac. 24:26. Felix sent for him the o.
OFTENTIMES, *ad.* Jb. 33:29. worketh God o.
Ec. 7:22. o. thine heart ‖ Lu. 8:29. o. caught
Jo. 18:2. o. resorted ‖ Ro. 1:13. o. I purposed
2 Co. 8:22. o. proved dilig. ‖ He. 10:11. o. offer.
OG, *A cake,* Nu. 21:23. | 32:33. De. 3:11. | 31:4.
Jos. 2:10.
OHAD, *Praising.* Ge. 46:10.
OHEL, *A tabernacle, tent, brightness.* 1 Ch. 3:20.
OIL, s. signifies, (1) *The juice of olives,* &c. Ps. 104:15. (2) *The holy oil confected by God's appointment,* Ex. 30:25. (3) *The gifts and graces of the Holy Spirit,* Ps. 45:7. (4) *Plenty,* De. 33:24. (5) *Joy,* Ps. 23:5.
Ge. 28:18. Jacob poured o. on top of it, 35:14.
Ex. 25:6. take o. for the light, 35:14. ‖ 39:37.
Ex. 30:25. make it an o. of holy ointment, 40.
Le. 2:4. cakes of fine flour mingled with o. 5.
| 14:10,21. Nu. 6:15. | 7:13—79. | 8:8. | 28:13.
| 29:3,9,14.
15. put o. on it ‖ 16. burn part of the o. with
5:11. put no o. on it ‖ 7:10. mingled with o.
14:16. dip right finger in o. ‖ 17. rest of o. 18.
Nu. 4:9. o. vessels ‖ 11:8. as taste of fresh o.
15:4. fourth part of a hin of o. 6. ‖ 28:12. with
De. 28:40. have olive-trees, but shall not anoint
thyself with o. 2 S. 14:2. Mi. 6:15.
32:13. suck o. ‖ 33:24. let him dip his foot in o.
1 S. 10:1. took vial of o. ‖ 16:1. horn with o. 13.
1 K. 1:39. took horn of o. ‖ 5:11,20. measures o.
17:12. o. in a cruise ‖ 14. nor cruise of o. fail, 16.
2 K. 4:2. save a pot of o. ‖ 6. the o. stayed
7. go sell the o. ‖ 9:1. take this box of o. go, 6.
1 Ch. 27:28. cellars of o. ‖ Ezr. 3:7. gave o.
Est. 2:12. six months with o. of myrrh, and
Jb. 24:11. which make o. ‖ 29:6. rivers of o.
Ps. 23:5. my head with o. ‖ 55:21. softer than o.
104:15. and o. to make his face to shine
109:18. come like o. ‖ 141:5. an excellent o.
Pr. 5:3. smoother than o. ‖ 21:20. o. in dwelling
Is. 5:1. son of o. ‖ 61:3. o. of joy for mourning
Jer. 41:8. slay us not, we have treasures of o.
Ez. 16:13. didst eat o. 19. ‖ 18. didst set my o.
27:17. traded in o. ‖ 32:14. rivers run like o.
45:14. bath of o. ‖ 24. hin of o. for an ephah
Ho. 2:5. my bread and o. ‖ 12:1. o. is carried
Mi. 6:7. will L. be pleased with 10,000 rivers of o.
Zch. 4:12. empty golden o. ‖ †14. sons of o.
Mat. 25:3. foolish took no o. ‖ 4. wise took o.
Lu. 7:46. my head with o. ‖ 16:6. 100 meas. of
See Anointed, Beaten, Log.
Wine and OIL. Nu. 18:12. o.- offer to the Lord
De. 7:13. bless thy -and o. ‖ 11:14. gather -o.
12:17. not eat tithe of thy -o. ‖ 18:4. | 14:23.
28:51. who shall not leave thee either - or o.
1 Ch. 9:29. oversee -o. ‖ 12:40. brought -o.
2 Ch. 2:10. give servants 200 baths of -o. 15.
11:11. in strong holds o.- ‖ 32:28. store-houses
Ezr. 6:9. give -o. ‖ 7:22. a 100 baths of -o.
Ne. 5:11. restore -o. ‖ 10:37. first-fruits of -o.
10:39. offering of corn, new -o. 13:5,12.
Pr. 21:17. that loveth -o. shall not be rich
Jer. 31:12. flow to L. for new -o. ‖ 40:10. gather
Hag. 1:11. a drought on -o. ‖ 2:12. touch -o.
Lu. 10:34. bound up his wounds, pouring in -o.
Re. 6:6. hurt not -o. ‖ 18:13. no man buyeth -o.
OILED, p. Ex. 29:23. o. bread, Le. 8:26.
OIL-*Olive*, s. Ex. 27:10. pure o.- 30:24.
Le. 24:2. pure o.- ‖ De. 8:8. land of, 2 K. 18:32.
OIL-*Tree*, s. Is. 41:19. I will plant the o.-
OINTMENT, s. Ex. 30:25. holy o. and o.
2K. 20:13. showed house and precious o. Is. 39:2.
1 Ch. 9:30. priest made o. ‖ Jb. 41:31. like pot of o.
Ps. 133:2. it is like the precious o. on the head
Pr. 27:9. o. rejoiceth ‖ 16. o. bewrayeth itself
Ec. 7:1. a good name is better than precious o.
9:8. lack no o. ‖ 10:1. dead flies cause the o.
Song 1:3. thy name is as o. poured forth
Is. 1:6. nor mollified with o. ‖ 57:9. with o.
Mat. 26:7. box of precious o. Mk. 14:3. Lu. 7:37.
9. this o. might be sold, 12. Jn. 12:5.
Jn. 11:2. Mary anointed the Lord with o. 12:3.
OINTMENTS, s. Song 4:10. smell of thy o. 1:3.
Am. 6:6. chief o. ‖ Lu. 23:56. prepared o.
Re. 18:13. no man buyeth their odors and o.
OLD, a. Ge. 5:32. Noah was 500 years o. and
7:6. Noah 600 years o. ‖ 11:10. Shem 100
12:1. Abraham 75 years o. ‖ 15:9. three years o.
16:16. Abraham 86 years o. ‖ 17:24. Abraham 99.
17:25. Ishmael 13 ‖ 18:11. Abraham was o. 24:1.
18:12. I am waxed o. 13. ‖ 19:31. father is o.
21:4. circumcised Isaac when eight days o.
5. Abraham was 100 years o. ‖ 23:1. Sarah 127
25:20. Isaac 40 ‖ 26. sixty ‖ 26:34. Esau 40
27:1. Isaac was o. 2. | 35:29. ‖ 37:2. Joseph 17.
47:8. how o. art thou ‖ 49:9. as an o. lion
50:26. so Joseph died, being 110 years o.
Ex. 7:7. Moses was 80, and Aaron 83 ‖ 10:9.
30:14. from 20 years o. 38:26. Nu. 1:3,18. | 14:
29. | 1 Ch. 23:27. 2 Ch. 25:5.
Le. 13:11. an o. leprosy ‖ 25:22. o. fruit, 26:10.
27:3. the male from 20 years o. even to 60
5. from five to 20 years o. ‖ 6. to five years o.
Nu. 3:15. from a month o. and upwards, 43.
4:3. from 30 years o. to fifty, 23:30. 1 Ch. 23:3.
8:24. Levites from 25 ‖ 26:62. from a month o.
33:39. Aaron was 123 years o. when he died
De. 8:4. raiment waxed not o. 29:5. Ne. 9:21.
28:50. not regard o. ‖ 31:2. am 120 years o. 34:7.
Jos. 5:11. eat o. corn, 12. ‖ 9:4. took o. sacks, 5.
13:1. Joshua was o. 14:7,10. | 24:29. Jud. 2:8.
Ru. 1:12. I am too o. ‖ 1 S. 2:22. Eli was o.
1 S. 8:1. when Samuel was o. he made, 5. | 12:2.
2 S. 5:4. David 30 years o. ‖ 19:32. Barzillai 80
1 K. 1:2. king David was o. 15. 1 Ch. 23:1.
11:4. Sol. was o. ‖ 13:11. dwelt an o. prophet
2 K. 4:14. no child, and her husband is o.
1 Ch. 2:21. married when 60 years o. ‖ 2 Ch. 31:16.
Jb. 21:7. live, become o. ‖ 32:6. ye are very o.
Ps. 32:3. bones waxed o. ‖ 37:25. now am o. 71:18.
Pr. 22:6. when o. 23:22. ‖ 23:10. o. land-mark
Ec. 4:13. an o. king ‖ Song 7:13. fruits new, o.
Is. 50:9. all wax o. ‖ 58:12. o. waste places, 61:4
65:20. die 100 years o. but sinner 100 years o.
Jer. 6:16. ask o. paths ‖ 38:11. took o. rags, 12.

La. 2:21. young and *o.* || 3:1. skin made *o.* Ez. 9:6. slay *o.* and young || 23:43. *o.* in adult. 25:15. for *o.* hatred || 36:11. your *o.* estates Da. 5:31. Darius 62 years *o.* || Mi. 6:6. a year *o.* Mat. 2:16. from 2 years *o.* || 9:16. new cloth to *o.* 13:52. forth of treasure things new and *o.* Lu. 2:42. Jesus 12 years *o.* went to Jerusalem 5:39. *o.* wine is better || 9:8. *o.* prophets is risen Jn. 3:4. how born when *o.* || 8:57. not 50 years *o.* 21:18. when thou shalt be *o.* another shall gird Ac. 4:22. forty years *o.* 7:23. || 21:16. *o.* disciple Ro. 4:19. Abraham when about 100 years *o.* 1 Co. 5:7. purge out therefore the *o.* leaven, 8. 2 Co. 3:14. *o.* testament || 5:17. *o.* things past 1 Ti. 4:7. *o.* wives' fables || 5:9. under sixty He. 8:13. made the first *o.* and waxeth *o.* is 2 Pe. 1:9. from his *o.* sins || 2:5. the *o.* world 1 Jn. 2:7. *o.* command. || Re. 12:9. *o.* serp. 20:2. OLD *Age*, Ge. 15:15. buried in a good *o.*- 21:2. son of his *o.*- 7. || 25:8. Abraham died in *o.*- 37:3. Joseph was the son of his *o.*-, 44:20. Ru. 4:15. nourisher in thy *o.*- || 1 K. 15:23. 1 Ch. 29:28. died in a good *o.*-, Jud. 8:32. Jb. 3:2. in whom *o.*- was perished? Ps. 71:9. not off in *o.*- || 92:14. forth fruit in *o.*- Is. 46:4. even to *o.*- || Lu. 1:36. a son in her *o.*- OLD *Man*. Ge. 43:27. the *o.*- of whom ye spake 44:20. a father an *o.*- || Le. 19:32. honor *o.* Jud. 19:16. came an *o.*- from his work, 17,22. 1 S. 2:31. not be an *o.*-, 32. || 4:18. Eli an *o.*- 17:12. Jesse was an *o.*- || 28:14. an *o.*- cometh 2 Ch. 36:17. no compas. on *o.*- || Is. 65:20. nor *o.*- Lu. 1:18. I am an *o.*- || Ro. 6:6. *o.*- crucified Ep. 4:22. put off the *o.*-, Col. 3:9. OLD *Men*. 1 K. 12:8. forsook counsel of *o.*- Ps. 148:12. *o.*- and children praise the Lord Pr. 17:6. crown of *o.*- || 20:29. beauty of *o.*- Jer. 31:13. rejoice *o.*- || Jo. 1:2. hear this, ye *o.*- Jo. 2:28. *o.*- shall dream dreams, Ac. 2:17. Zch. 8:4. *o.*- and women dwell in streets of *Of* OLD. Ge. 6:4 *o* men of renown 1 S. 27:8. nations were *o.* 1 Ch. 4:40. Ne. 12:46. *o.* chief singers || Jb. 20:4. *o.* since Ps. 25:6. been ever *o.* || 44:1. didst in times *o.* 55:19. abideth *o.* || 68:33. heavens were *o.* 74:2. purchased *o.* || 12. God is my king *o.* 77:5. considered days *o.* || 11. thy wonders *o.* 78:2. dark sayings *o.* || 93:2. established *o.* 102:25. *o.* laid found. || 119:52. judgments *o.* 119:152. known *o.* || 143:5. days *o.* Is. 63:11. Pr. 8:22. I.. possessed me before his works *o.* Is. 25:1. thy counsels *o.* || 30:33. Tophet is *o.* 43:18. nor consider things *o.* || 46:9. remember 51:9. generations *o.* || 57:11. held peace *o.* 63:9. bare and carried them all the days *o.* Jer. 31:3. I.. appeared *o.* || 46:26. as in days *o.* La. 1:7. she had in days *o.* 2:17. | 5:21. 3:6. be dead *o.* || Ez. 26:20. people *o.* Am. 9:11. as in days *o.* Mi. 7:14,20. Ma. 3:4. Mi. 5:2. whose goings forth have been from *o.* Na. 2:8. Nineveh is *o.* like a pool of water 2 Pe. 3:5. heavens were *o.* || Ju. 4. *o.* ordained OLD *Time*. De. 2:20. giants in *o.* || 19:14. Jos. 24:2. dwelt *o.* || 2 S. 20:18. wont in *o.* Zzr. 4:15. sedition in *o.* || Ec. 1:10. already in *o.* Jer. 2:20. of *o.* broken || Ez. 26:20. | 38:17. Mat. 5:21. said of, 27,33. || Ac. 15:21. Moses of *o.* 1 Pe. 3:5. in *o.* holy wom. || 2 Pe. 1:21. came OLD *Way*. Jb. 22:15. *o.* wicked men trod OLDNESS, *s.* Ro. 7:6. not in *o.* of the letter

OLIVE, *s. is a tree full of fatness, and yields plenty of oil. There are two kinds. The cultivated olive-tree is of a moderate height, its trunk knotty, its bark smooth, and of an ash color; its wood is solid and yellowish, the leaves are oblong, and almost like those of the willow, of a green color, dark on the upper side, and white on the under. In* June *it puts forth white flowers, in bunches. The fruit is oblong and plump. The wild olive is smaller in all its parts.* CRUDEN.

Olive-Branch, Flower, and Fruit.

It is put for, (1) *The church*, Ro. 11:17. (2) *Believers*, Ps. 52:8. Ho. 14:6. (3) *The ministers of the gospel*, Re. 11:4.

Ge. 8:11. in her mouth *o.* leaf || De.28:40. *o.* cast Ne. 8:15. fetch *o.* branches || Jb. 15:33. as the *o.* Ps. 128:3. like *o.* plants || Ha. 3:17. labor of *o.* Zch. 4:12. two *o.* branches || Ja. 3:12. *o.* berries OLIVES, *s.* Jud. 15:5. burot *o.* || Mi. 6:15. OLIVET, 7 *furlongs E. from* Jerusalem. 2 S. 15:30. mount *O.* and wept, Ac. 1:12.

OLIVE-*Tree*, *s.* De. 6:11. *o.*- thou plantest 24:20. beatest *o.*- || 28:40. shalt have *o.*- but Jud. 9:8. said to the *o.*-, Reign over us, 9. 1 K. 6:23. cherubims of *o.*- || 31. doors, 32,33. 1 Ch. 27:28. over the *o.*- was Baalhanan Ps. 52:8. I am like a green *o.*-, Jer. 11:16. Is. 17:6. as the shaking of an *o.*-, 24:13. Ho. 14:6. beauty as the *o.*- || Am. 4:9. *o.*- increa. Hag. 2:19. as yet the *o.*- hath not brought forth Zch. 4:3. and two *o.*- by it, Re. 11:4. Ro. 11:17. being a wild *o.*- were grafted, 24. OLIVE-*Yard*, *s.* Ex. 23:11. Jos. 24:13. 1 S. 8:14. 2 K. 5:26. Ne. 5:11. | 9:25. OLYMPAS, *Heavenly*. Ro. 16:15. OMAR, *Speaking*. Ge. 36:11. 1 Ch. 1:36. OMEGA, *The last letter of the* Greek *alphabet*. Re. 1:8,11. | 21:6. OMER, *A measure holding near two quarts*. Ex. 16:16. an *o.* for every man || 18. mete with 22. two *o.* for one man || 33. *o.* full of manna 36. an *o.* is the tenth part of an ephah OMITTED, *p.* Mat. 23:23. *o.* weightier matters OMNIPOTENT, *a.* or *Almighty*. Re. 19:6. OMRI, *A bundle of corn*. Mi. 6:16. 1 K. 16:16. made *O.* king || 21. half followed 25. *O.* wrought evil || 30. Ahab son of *O.* 2 K. 8:26. Athaliah daughter of *O.* 2 Ch. 22:2. 1 Ch. 7:8. *O.* son of Becher || 9:4. of Imri 27:18. of Michael || Am. 6:16. statutes of *O.* ON, *Sorrow, strength*, or *iniquity*. A city of *Egypt*, Ge. 41:45,50. | 46:20. Nu. 16:1. ONAM, As Ox. Ge. 36:23. 1 Ch. 1:40. ONAN, The same. Ge. 38:4,8,9. | 46:12. ONCE, *ad*. Ge. 18:32. I will speak but this *o.* Ex. 10:17. forgive my sin only this *o.* I entreat 30:10. atonement *o.* a year, Le. 16:34. He. 9:7. Nu. 13:13. go up at *o.* || Jos. 6:3. go round *o.* Jud. 6:39. I will speak but this *o.* prove but *o.* 16:18. come up *o.* || 28. strengthen me this *o.* 1 S. 26:8. smite at *o.* || 1 K. 10:22. 2 K. 6:10. Jb. 33:14. God speaks *o.* || 40:5. *o.* have I spoken Ps. 62:11. God hath spoken *o.* || 76:7. *o.* art 89:35. *o.* have I sworn || Pr. 28:18. fall at *o.* Is. 42:14. destroy at *o.* || 66:8. be born at *o.* Jer. 13:27. when shall it *o.* be || 16:21. I'll this *o.* Hag. 2:6. yet *o.* and I will shake, He. 12:26. Lu. 13:25. when *o.* the master of house is risen Ro. 6:10. died to sin *o.* || 7:9. I was alive *o.* 2 Co. 11:25. *o.* was I stoned || Ga. 1:23. *o.* des. Ep. 5:3. not *o.* named || Phil. 4:16. ye sent *o.* He. 6:4. *o.* enlightened || 9:26. *o.* in the end 9:27. *o.* to || 28. *o.* offered, 10:10. || 10:2. purged 12:27. yet *o.* more || 1 Pe. 3:18. suffered *o.* 20. Ju. 3. faith *o.* delivered || 5. ye *o.* knew this ONE, *ad*. Ge. 2:24. be *o.* flesh, Mat. 19:5. 27:38. but *o.* blessing || 42:13. *o.* is not, 32. Ex. 11:1. *o.* plague || 12:49. *o.* law to homeborn and the stranger, Le. 24:22. 26:2. *o.* measure, 36:6. || 29:23. *o.* cake, *o.* wafer De. 19:15. *o.* witness shall not rise up against 24:5. at home *o.* year || 32:30. *o.* chase 1000 Jos. 12:9. king of Ai *o.* || 17:14. but *o.* lot 1 K. 8:56. not failed *o.* word of his promise Jb. 9:3. *o.* of a thousand || 23:13. he is in *o.* mind Ps. 89:19. *o.* that is mighty || 137:3. sung us *o.* Pr. 1:14. *o.* purse || Ec. 1:4. *o.* generation Ec. 2:14. *o.* event || 3:20. all go to *o.* place 4:9. two better than *o.* 11. || 7:27. *o.* by *o.* to 9:18. *o.* sinner || 12:11. from *o.* shepherd Song 6:9. my undefiled is but *o.* the only *o.* Is. 27:12. ye shall be gathered *o.* by *o.* O Israel 30:17. *o.* thousand shall flee || 34:16. no *o.* fail 41:25. I have raised up *o.* from the north, 27. 44:5. *o.* shall say, I am the Lord's, 45:24. Jer. 3:14. *o.* of a city || 32:39. *o.* heart, Ez. 11:19. Ez. 31:23. I'll set up *o.* shepherd over, 37:24. 37:19. make *o.* stick || 22. *o.* nation *o.* king Da. 2:9. but *o.* decree || 9:27. for *o.* week 11:27. lies at *o.* table || Ho. 1:11. appoint *o.* head Zph. 3:9. to serve the Lord with *o.* consent Zch. 3:9. on *o.* stone || 11:9. *o.* Lord, his name *o.* Ma. 2:15. did he not make *o.* wherefore Mat. 3:3. *o.* crying || 5:18. *o.* jot or *o.* tittle 5:36. not make *o.* hair || 6:27. add *o.* cubit 19:17. none good but *o.* Mk. 10:18. Lu. 18:19. 20:12. *o.* hour, 24:40. Mk. 14:37. 21:35. beat *o.* || 22:5. *o.* to his farm, another 23:8. *o.* your Master, 9,10. || 25:40. done it to *o.* Mk. 14:19. *o.* by *o.* is it || 15:6. released *o.* Lu. 7:8. I say to *o.* Go || 15:7. joy over *o.* sinner 16:30. if *o.* went from dead || 17:22. to see *o.* of Jn. 6:70. *o.* is a devil || 8:9. went out *o.* by *o.* 10:16. *o.* fold || 30. I and my Father are *o.* 17:11. that they may be *o.* as we, 21:22,23. Ac. 4:39. of *o.* heart || 17:7. *o.* Jesus || 26. *o.* blood Ro. 5:7. will *o.* die || 17. death reigned by *o.* 1 Co. 3:1. *o.* saith, I am of Paul || 8:4. *o.* God, 6. 9:24. *o.* receiveth prize || 10:17. *o.* body for 12:13. by *o.* spirit all baptized into *o.* body 2 Co. 5:14. if *o.* died for all || 11:2. *o.* husband 13:11. *o.* mind, Phil. 2:2. | Pe. 3:8. Re. 17:13. Ga. 3:16. but as of *o.* || 28. ye are all *o.* in Christ Ep. 1:10. together in *o.* || 2:14. made both *o.* 2:15. *o.* new man || 18. access by *o.* spirit unto 4:4. *o.* hope | 5. *o.* Lord, *o.* faith, *o.* baptism, 6. Phil. 1:27. stand fast with *o.* spirit, *o.* mind 1 Ti. 3:2. husband of *o.* wife, 12. Ti. 1:6. He. 2:11. they that are sanctified are all of *o.* 10:12. *o.* sacrifice, 14. || 11:12. sprang of *o.* He. 12:16. for *o.* morsel || 13:14. seek *o.* to come Ja. 2:10. offend in *o.* point || 5:19. *o.* convert 1 Jn 5:7. these three are *o.* || 8. agree in *o.* Re. 9:12. *o.* woe is past || 14:14. *o.* sat like son 17:12. *o.* hour, 18:10,17,19. || 21:21. *o.* pearl *Is* ONE. De. 6:4. the Lord our God *o.* Lord, Mk. 12:29. Ro. 3:30. Ga. 3:20. 1 Co. 6:17. *o.* spirit || 12:12. for as the body *o.* *Not* ONE. Jb. 14:4. clean out of unclean *o.* Ps. 14:3. none doeth good, *o.* 53:3. Ro. 3:12. 105:37. *o.* feeble || Is. 40:26. *o.* faileth ONE *Thing*. Jos. 23:14. not *o.* failed of all Ps. 27:4. *o.* have I desired || Ec. 3:19. *o.* befall. Mat. 21:24. I will ask you *o.*-, Lu. 6:9. | 20:3. Mk. 10:21. *o.* thou lackest, Lu. 18:22. Lu. 10:42. *o.* is needful || Jn. 9:25. *o.*- I know Ac. 19:32. some cried *o.*- some another, 21:34. Phil. 3:13. *o.*- I || 2 Pe. 3:8. he not ignor. of *o.*- *Wicked* ONE. Mat. 13:19,38. 1 Jn. 2:13,14. | 3:12. | 5:18.

ONES, *s.* Is. 13:3. sanctified *o.* Da. 11:17. ONESIMUS, *Profitable*. Col. 4:9. Phile. 10,26. ONESIPHORUS, *Bringing profit*. 2 Ti. 1:16. | 4:19.

ONICHA, *A sweet kind of shell*. Ex. 30:34. ONIONS, *s.* Nu. 11:5. *o.* and the garlic ONLY, *ad*. Ge. 6:5. *o.* evil continually || 7:23. 22:2. *o.* son, 12,16. || 27:13. *o.* obey my voice Ex. 22:20. that sacrificeth to any, save Lord *o.* 1 S. 7:3. serve him *o.* Mat. 4:10. Lu. 4:8. 1 K. 19:10. I *o.* am left, and they seek my life Ps. 51:4. against thee, thee *o.* have I sinned 62:2. he *o.* is my rock, 6. || 5. wait thou *o.* on 71:16. even thine *o.* || 72:18. G. *o.* doth wonders Pr. 4:3. *o.* beloved || Ec. 7:29. this *o.* I found Jer. 3:13. *o.* acknowledge thine iniquity 32:30. *o.* done evil, *o.* provoked, Ez. 7:5. Am. 3:2. you *o.* have I known of all families Mat. 8:8. sp. the word *o.* || 10:42. cup of water *o.* Mk. 5:36. be not afraid, *o.* believe, Lu. 8:50. Lu. 7:12. *o.* son || 8:42. *o.* daughter || 9:38. child Jn. 5:44. from God *o.* || 17:3. the *o.* true God Ro. 5:3. not *o.* so, 11. || 8:23. not *o.* they, but 16:27. to God *o.* wise, 1 Ti. 1:17. Ju. 25. Phil. 1:29. not *o.* to believe || 4:15. but ye *o.* 1 Th. 1:5. not in word *o.* || 1 Ti. 6:15. potentate Ja. 1:22. not hearers *o.* || 1 Pe. 2:18. not *o.* to ONO, *His trouble; his strength; his iniquity*. Ne. 6:2. | 11:35.

ONWARD, *ad*. Ex. 40:36. Israel went *o.* ONYX, *s. A precious stone*. Ge. 2:12. Ex. 28:20. | 39:13. Jb. 28:16. Ez. 28:13.

OPEN, *v.* signifies, (1) *To unlock*, Ac. 16:26. (2) *To interpret*, Lu. 24:32. (3) *To answer our prayers*, Mat. 7:7. (4) *To receive Christ into the heart by faith and love*, Song 5:2. Re. 3:20. (5) *To impart spiritual wisdom*, Ac. 16:14. | 26:18. (6) *To give an ability of heart and tongue to praise God*, Ps. 51:15.

Ex. 21:33. *o.* a pit || Nu. 16:30. if earth *o.* He. 15:8. shalt *o.* thy hand wide to him, 11. 20:11. and *o.* to thee || 28:12. L. shall *o.* to thee 2 K. 9:3. *o.* the door, flee || 13:17. *o.* window Jb. 11:5. O that G. would *o.* || 32:20. I'll *o.* my 35:16. doth Job *o.* || 41:14. who can *o.* doors Ps. 22:17. *o.* the lip || 49:4. *o.* my dark saying 78:2. *o.* mouth in a par. || 81:10. *o.* mouth wide 118:19. *o.* to me the gates of righteousness Pr. 31:8. *o.* thy mouth for the dumb, 9. Song 5:2. *o.* to me, my sister, my love, 5. Is. 22:22. *o.* and none shall shut || 26:2. *o.* gates 28:24. *o.* clods || 41:18. I will *o.* rivers in high 42:7. to *o.* blind eyes || 45:1. *o.* two-leaved gates 45:8. let the earth *o.* let them bring forth salv. Jer. 13:19. none shall *o.* || 50:26. *o.* store-houses Ez. 2:8. *o.* thy mouth || 3:27. I will *o.* thy mouth 16:63. never *o.* thy mouth || 21:22. *o.* mouth 25:9. *o.* side of Moab || 37:12. I will *o.* graves Zch. 11:1. *o.* thy doors || Ma. 3:10. if I will not *o.* Mat. 13:35. I'll *o.* mouth in parables, Ps. 78:2. 25:11. Lord, Lord, *o.* to us, Lu. 13:25. Lu. 12:36. they may *o.* || Ac. 18:14. about to *o* Ep. 6:19. *o.* my mouth boldly, Col. 4:3. Re. 5:2. worthy to *o.* the book, 3,4,5,9.

OPEN, *a.* Ge. 1:20. *o.* firmament of heaven 38:14. *o.* place || Nu. 19:15. *o.* vessel which Nu. 24:3. the man whose eyes are *o.* 4:15. Jos. 8:17. left Ai *o.* || 1 S. 3:1. no *o.* vision 1 K. 6:18. *o.* flowers, 29. || 8:29. eyes may be *o.* Ne. 1:6. let thine eyes be *o.* || 6:5. *o.* letter Ps. 5:9. throat is an *o.* sepulchre, Ro. 3:13. 34:15. and his ears are *o.* 1 Pe. 3:12. Pr. 13:16. layeth *o.* his folly || 27:5. *o.* rebuke Is. 9:12. *o.* mouth || 24:18. windows are *o.* 60:11. gates be *o.* || Jer. 5:16. *o.* sepulchre Jer. 32:11. sealed and *o.* || 19. thine eyes are *o.* Ez. 37:2. *o.* valley || Da. 6:10. windows *o.* Na. 3:13. gates be *o.* || Ju. 1:51. see heaven *o.* Ac. 16:27. prison doors *o.* || 19:38. law is *o.* 2 Co. 3:18. *o.* face || 6:11. our mouth is *o.* our 1 Ti. 5:24. *o.* beforehand || He. 6:6. *o.* shame Re. 3:8. an *o.* door || 10:2. little book *o.* 8.

OPENED, *p.* Ge. 7:11. windows of h. were *o.* 8:6. Noah *o.* window || 29:31. *o.* Leah's womb 30:22. he *o.* Rachel's || 41:56. *o.* store-houses 42:27. one of them *o.* his sack, 43:21. | 44:11. Nu. 16:32. earth *o.* her mouth, Ps. 106:17. Jud. 3:25. *o.* not doors || 4:19. she *o.* a bottle 19:27. her lord *o.* the doors || 2 S. 7:27. *o.* ear

2 K. 9:10. Elisha *o.* door || 15:16. *o.* not to him 2 Ch.29:3. Hezekiah *o.* the doors of Lord's house Ne. 7:3. let not gates be *o.* 13:19. || 8:5. *o.* book Jb. 31:32. I *o.* my doors || 38:17. gates been *o.* Ps. 22:†13. *o.* mouths || 40:6. mine ears hast *o.* 78:23. tho' he *o.* || 105:41. he *o.* the rock, and Song 5:6. I *o.* || Is. 14:17. *o.* not house of pris. Is. 48:8. ear not *o.* || 50:5. Lord, *o.* mine ear Jer. 20:12. *o.* my cause || 50:25. *o.* armory Ez. 1:1. heavens *o.* Mat. 3:16. Ac. 7:56. 16:25. *o.* thy feet || 37:13. *o.* your graves 44:2. gate not be *o.* || 46:1. new-moon he *o.* Na. 2:6. gates be *o.* || Zch. 13:1. fountain *o.* Mat. 7:7. knock, and it shall be *o.* 8. Lu. 11:9. 27:52. graves *o.* || Mk. 7:34. that is, be *o.* Lu. 4:17. *o.* the book || 24:32. while he *o.* 45. Ac. 5:19. angel *o.* prison || 10:11. saw heaven *o.* 12:10. iron gate *o.* || 16. when they had *o.* 14:27. *o.* door of faith || 16:14. heart the L. *o.* I Co. 16:9. a great door is *o.* 2 Co. 2:12. He. 4:13. all things are naked and *o.* to him Re. 4:1. door was *o.* || 6:1. Lamb *o.* seals, 8:1. 9:2. *o.* bottomless pit || 11:19. temple was *o.* 15:5. tabernacle *o.* || 19:11. I saw heaven *o.* 20:12. the books were *o.* Da. 7:20.

See DAVS, MOUTH.

OPENEST, *v.* Ps. 104:28. *o.* hand, 145:16.

OPENETH, *v.* Ex. 13:2. whatsoever *o.* womb 12. *o.* matrix, 34:19. Nu. 3:12. Lu. 2:23. Jb. 27:19. rich *o.* his eyes || 33:16. he *o.* ears 36:10. he *o.* also their ears to discipline, 15. Ps. 38:13. as a dumb man that *o.* not his mouth Pr. 13:3. *o.* wide his lips || 24:7. wisd. *o.* 31:26. Is. 53:7. as a lamb, so he *o.* not, Ac. 8:32. Ez. 20:26. *o.* womb || Jos. 10:3. the porter *o.* Re. 3:7. he *o.* no man shutteth, Is. 22:22.

OPENING, S, *s.* 1 Ch. 9:27. *o.* of the house Jb. 12:14. shutteth up a man, there can be no *o.* Pr. 1:21. in *o.* of gates || 8:6. *o.* of my lips Is. 42:20. *o.* the ears || 61:1. *o.* of the prison Ez. 29:21. give thee the *o.* || Ac. 17:3. *o.* and

OPENLY, *ad.* Ge. 38:21. harlot that was *o.* by 2 S. 6:†20. *o.* uncovers || Ps. 98:2. *o.* showed Mat. 6:4. reward *o.* 6,18. || Mk. 8:32. spake *o.* Jn. 7:4. to be known *o.* || 10. to feast, not *o.* 13. no man spake of him *o.* for fear of Jews 11:54. walked no more *o.* || 18:20. I spake *o.* Ac. 10:40. showed him *o.* || 16:37. beaten us *o.* Col. 2:15. made a show of them *o.* triumphing

OPERATION, S, *s.* Ps. 28:5. regard not the *o.* of his hands, Is. 5:12.

1 Co. 12:6. diversity of *o.* || Col. 2:12. *o.* of God

OPHEL, *A tower, or darkness.*

2 Ch. 27:3. built O. || 33:14. compassed O. Ne. 3:26. Nethinims dwelt in O. 27. | 11:21.

OPHIR, *Ashes.* Ge. 10:29. 1 K. 9:28. | 10.11. | 22:48. 1 Ch. 29:4. 2 Ch. 8:18. | 9:10. Jb. 22:24. | 28:16. Ps. 45:9. Is. 13:12.

OPHNI, *Who is weary.* A city, Jos. 18:24.

OPHRA, *Dust, lead.* Jud. 6:11,24. | 8:17,32. | 9:5. 1 S. 13:17.

OPINION, S, *s.* 1 K. 18:21. between two *o.* Jb. 32:6. show you mine *o.* 10,17.

OPPORTUNITY, *s.* Le. 16:†21. a man of *o.* Mat. 26:16. he sought *o.* to betray, Lu. 22:6. Ga. 6:10. as we have *o.* let us do good to all Phil. 4:10. ye lacked *o.* || He. 11:15. have had *o.*

OPPOSE, ED, *v.* and *p.* Ac. 18:6. 1 Ti. 2:25.

OPPOSEST, ETH, *v.* Jb. 30:21. 2 Th. 2:4.

OPPOSITIONS, *s.* 1 Ti. 6:20. *o.* of science

OPPRESS, *v.* Ex. 3:9. Egyptians *o.* them 22:21. nor *o.* a stranger, 23:9. Le. 25:14. De. 23:16. shall not *o.* a servant, 21:14. Jud. 10:12. Moabites did *o.* || Jb. 10:3. shouldst Ps.10:18. no more *o.* || 17:9. that *o.* me, 119:122. Pr. 22:22. nor *o.* afflicted || Is. 49:26. that *o.* Jer. 7:6. if *o.* not stranger || 30:20. all that *o.* Ez. 45:8. no more *o.* || Ho. 12:7. loveth to *o.* Am. 4:1. *o.* the poor || Mi. 2:2. they *o.* a man Zch. 7:10. *o.* not widow || Ma. 3:5. ag. that *o.* 1 Th. 4:†6. no man *o.* || Ja. 2:6. do not rich *o.*

OPPRESSED, *p.* De. 28:29. be only *o.* 33. Jud. 2:18. *o.* and vexed || 4:3. Jabin *o.* Israel 6:9. hand of all that *o.* you, 1 S. 10:18. 10:8. Ammon *o.* || 1 S. 12:3. whom *o.* 4. 2 K. 13:4. Assyria *o.* them || 22. king of Syria *o.* 2 Ch.16:10. Asa *o.* some of the people the same Jb. 20:19. he hath *o.* || 35:9. make *o.* to cry Ps. 9:9. refuge for the *o.* 10:18. | 103:6. | 146:7. 74:21. O let not the *o.* return ashamed, let 106:42. enemies *o.* || Ec. 4:1. tears of the *o.* Is. 1:17. relieve *o.* || 3:5. people shall be *o.* 23:12. O thou *o.* || 38:14. I am *o.* || 52:4. Assyria *o.* 53:7. Christ was *o.* || 58:6. let the *o.* go free Jer. 50:33. Judah were *o.* || Ez. 18:7. not *o.* 16. Ez. 18:12. he hath *o.* 18. || 22:29. *o.* stranger Ho. 5:11. Ephraim is *o.* || Am. 3:9. behold the *o.* Ac. 7:24. avenged *o.* || 10:38. Jesus healed *o.*

OPPRESSETH, *v.* Nu.10:9. against him that *o.* Ps. 56:1. *o.* me || Pr.14:31. *o.* poor, 22:16. | 28:3.

OPPRESSING, *p.* Jer. 46:16. *o.* sword, 50:16. Zph. 3:1. woe to the *o.* city she obeyed not

OPPRESSION, *s. Violence; extortion; tyranny; hardship; calumity; dullness; lassitude of spirits.*

Ex. 3:9. also seen the *o.* wherewith Egyptians De. 26:7. Lord looked on our *o.* 2 K. 13:4. Jb. 36:15. and he openeth their ears in *o.* Ps. 12:5. *o.* of poor || 42:9. *o.* of enemy, 43:2. Ps. 44:24. forgettest our *o.* || 62:10. trust not in *o.* 73:8. concerning *o.* || 107:39. low through *o.* 119:134. deliver me from the *o.* of man, so Ec. 5:8. *o.* of poor || 7:7. *o.* maketh wise man Is. 5:7. but behold *o.* || 30:12. ye trust in *o.* 54:14. shalt be far from *o.* || 59:13. speaking *o.* Jer. 6:6. she is wholly *o.* || 22:17. and for *o.* Ez. 22:7. dealt by *o.* 29. || 46:18. not take by *o.*

OPPRESSIONS, *s.* Jb. 35:9. multitude of *o.* Ec. 4:1. I considered *o.* || Is. 33:15. gain of *o.*

OPPRESSOR, S, *s.* Jb. 3:18. voice of the *o.* 15:20. hidden to the *o.* || 27:13. heritage of *o.* Ps. 54:3. *o.* seek my soul || 72:4. break the *o.* 119:121. leave me not to *o.* || Ec. 4:1. side of *o.* Pr. 3:31. envy not *o.* || 28:16. is a great *o.* Is. 3:12. children are *o.* || 9:4. broken rod of *o.* 11:2. ruled over their *o.* || 4. how are *o.* ceased 16:4. *o.* consumed || 19:20. because of *o.* 51:13. Jer. 21:12. hand of *o.* 22:3. || 25:38. fierceness of Zch. 9:8. no *o.* shall pass || 10:4. came every *o.*

ORACLE, S, *s.* signifies, (1) *The answers of God, delivered by his mouth, or the mouth of his prophets,* 2 S. 16:23. (2) *The sanctuary, or most holy place, wherein the ark of the covenant was deposited,* 1 K. 6:16. (3) *Dreams or visions, by which were revealed supernatural things,* Ge. 15:1. | 37:5,6. | 46:2. (4) *The* Urim *and* Thummim, *which was in the* ephod *or* pectoral *worn by the high-priest, and which God endued with the gift of foretelling future events,* 1 S. 23:9. | 30:7. (5) *The whole word of God,* 1 Pe. 4:11. (6) *The oracles of false gods; the most famous of which in* Palestine *was that of* Baal-zebub, *the god of* Ekron, 2 K. 1:2,3. (7) *Teraphims,* Jud. 17:1.

2 S. 16:23. as if one inquired at the *o.* of God 1 K. 6:16. built within for *o.* || 8:6. ark in *o.* 2 Ch. 4:20. burn before *o.* || Ps. 28:2. toward *o.* Ac. 7:38. the lively *o.* || Ro. 3:2. committed *o.* He. 5:12. of the *o.* of God, 1 Pe. 4:11.

ORATION, *s.* Ac. 12:21. made an *o.* to them

ORATOR, *s.* Is. 3:3. taketh away eloquent *o.* Ac. 24:1. with a certain *o.* named Tertullus

ORCHARD, S, *s.* Ec. 2:5. Song 4:13.

ORDAIN, *v.* signifies, (1) *To command,* 1 Co. 9:14. (2) *To appoint to a certain end,* Ro. 7:10. (3) *To choose to office,* Mk. 3:14. (4) *To found,* 1 Co. 9:†22. Ps. 8:†2. (5) *To give,* Jer. 1:†5. (6) *To order,* Ro. 13:†1. (7) *To prepare,* Is. 30:33.

1 Ch. 9:22. *o.* in their set office || 17:9. *o.* a place Is. 26:12. *o.* peace || 1 Co. 7:17. so I *o.* in all Ti.1:5. should *o.* elders in every city, as I had

ORDAINED, *p.* Nu. 28:6. *o.* in mount Sinai 1 K. 12:32. *o.* a feast || 2 K. 23:5. kings *o.* 2 Ch.11:15. Jerob. *o.* priests || 23:18. *o.* by D. 20:27. Est. 9:27. the Jews *o.* the feasts of Purim Ps. 8:2. of babes *o.* strength || 3. stars thou *o.* 81:5. *o.* in Joseph || 132:17. I *o.* a lamp for my Is. 30:33. Tophet is *o.* || Jer. 1:5. *o.* thee a prop. Da. 2:24. *o.* to destroy || Ha. 1:12. *o.* for judg. Mk. 3:14. Jesus *o.* twelve || Jn. 15:16. I have Ac. 1:22. *o.* a witness || 10:42. *o.* of G. to judge 13:48. *o.* to eternal life || 14:23. *o.* elders in 16:4. decrees *o.* || 17:31. by that man he *o.* Ro. 7:10. *o.* to life || 13:1. are *o.* of God 1 Co.2:7. hidden wisdom G. *o.* || 9:14. L. hath *o.* Ga. 3:19. law *o.* by angels || Ep. 2:10. before *o.* 1 Ti. 2:7. I am *o.* a preacher and an apostle He.5:1. high-priest is *o.* 8:3. || 9:6. were thus *o.* Jn. 4. who were of old *o.* to this condemnation

ORDAINETH, *v.* Ps.7:13. *o.* his arrows against

ORDER, *s.* 2 K. 23:4. priests of second *o.* 1 Ch. 6:32. according to their *o.* || 15:13. due *o.* 23:31. *o.* commanded to them before the Lord 25:2. *o.* of David, 2 Ch. 8:14. || Jb. 10:22. Ps. 110:4. a priest forever, after the *o.* of Melchizedek, He. 5:6,10. | 6:20. | 7:11,17,21. 1 Co. 16:1. I have given *o.* to the churches of Col.2:5 beholding your *o.* || He.7:11. *o.* of Aaron *In* ORDER. Ge. 2:9. Abraham laid wood *-o.* Ex. 26:17. tenons *-o.* || 39:37. lamps set *-o.* 40:4. shalt set *-o.* Le. 1:7,12. | 6:12. | 24:8. Jos. 2:6. flax she laid *-o.* || 2 S. 17:23. house *-o.* 1 K. 18:33. wood *-o.* || 2 K. 20:1. house, Is.38:1. 2 Ch. 13:11. show-bread || 29:35. service of Jb. 33:5. set thy words *-o.* before me, stand up Ps. 40:5. not reckoned *-o.* || 50:21. I'll set them Ec. 12:9. preacher set *-o.* || Is. 44:7. set it *-o.* Lu. 1:1. to set forth *-o.* || 8. served - his *o.* Ac. 18:23. he went *-o.* || 1 Co. 11:34. I'll set *-o.* 1 Co. 14:40. decently *-o.* || 15:23. rise - his *o.* Ti. 1:5. I left thee in set *-o.* the things that

ORDER, ED, *v.* and *p.* Ex. 27:21. Aa. shall *o.* Jud. 6:26. the *o.* place || 13:12. how *o.* the child 2 S. 23:5. *o.* and sure || 1 K. 20:14. *o.* battle Jb. 13:18. now, I have *o.* my cause, 23:4. 32:†14. not *o.* his words || 37:19. we cannot *o.* Ps. 37:23. *o.* by the Lord || 119:133. *o.* my steps Is. 9:7. kingdom to *o.* || Jer. 46:3. *o.* the buckler

ORDERETH, *v.* Ps. 50:23. *o.* his conversation

ORDERINGS, *p.* 1 Ch. 24:19. these were *o.*

ORDERLY, *ad.* Ac.21:24. walkest *o.* and keep.

ORDINANCE, *s.* signifies, (1) *Any decree, statute, or law, made by God or men,* Le. 18:4. 1 Pe. 2:13. (2) *Laws, rights, institutions, and constitutions, in the worship of God,* He. 9:1,10. Ex. 12:14. an *o.* forever, 24,43. | 13:10. 15:25. made a statute and an *o.* || Le. 5:†10. Nu. 9:14. accord. to *o.* of passover, 2 Ch. 35:13. 10:8. *o.* forever, 18:8. 1 S. 30:25. 2 Ch. 2:4. 15:15. one *o.* for you || 19:2. *o.* of law, 31:21. Jos. 24:25. *o.* in Shechem || 2 Ch. 35:25. *o.* in Is. Ezr. 3:10. *o.* of David || Ne. 11:†23. a sure *o.* Is. 24:5. changed the *o.* || 58:2. forsook not *o.* Ez. 45:14. *o.* of oil || 46:14. a perpetual *o.* Ma. 3:14. what profit that we have kept his *o.* Ro. 13:2. resists the *o.* || 1 Pe. 2:13. submit to *o.*

ORDINANCES, *s.* Ex. 18:20. teach *o.* laws Le. 18:3. neither shall ye walk in their *o.* 4. ye shall keep my *o.* 30. | 22:9. 2 Ch. 33:8. Ez. 11:20. | 43:11. 1 Co. 11:2.

Nu. 9:12. according to *o.* of passover, 14. 2 K. 17:34. nor do after their *o.* || 37. observo Ne. 10:32. also we made *o.* for us to charge Jb.38:33. knowest *o.* of heaven, Jer.31:35. |33:25. Ps. 99:7. they kept *o.* || 119:91. according to *o.* Is. 58:2. ask of me *o.* || Jer. 31:36. if *o.* depart Ez. 43:18. *o.* of altar || 44:5. *o.* of the house Ma. 3:7. gone from *o.* || Lu. 1:6. in all the *o.* Ep.2:15. law of commandments contained in *o.* Col. 2:14. hand-writing of *o.* || 20. why subj. *o.* He. 9:1. first covenant had *o.* || 10. carnal *o.*

ORDINARY, *a.* Ez. 16:27. Ac. 19:†39.

OREB, *A crow, raven,* or *pleasant.*

Jud. 7:25. slew princes of Mid. O. Zeeb, 8:3. Ps. 83:11. nobles like O. || Is. 10:26. rock of *O.*

OREN, *A coffer,* or *rejoicing.* 1 Ch. 2:25.

ORGAN, S, *s. is the largest, most noble, and harmonious instrument of all wind music.*

Ge. 4:21. father of all such as handle the *o.* Jb. 21:12. sound of *o.* || 30:31. my *o.* turned Ps. 150:4. praise him with timbrel, and *o.*

ORION, *A southern constellation of stars.* Jb. 9:9. | 38:31. Am. 5:8.

ORNAMENT, *s.* Pr. 1:9. *o.* of grace, 4:9. 25:12. as an *o.* of gold || Is. 30:22. defile the *o.* Is.49:18. clothe as an *o.* || Ez. 7:29. beauty of *o.* Da. 11:†16. land of *o.* || 1 Pe. 3:4. *o.* of a meek

ORNAMENTS, *s.* Ex. 33:5. put off *o.* 6. Jud. 8:21. Gideon took *o.* 26. || 2 S. 1:24. put Is. 3:18. tinkling *o.* 20. || 61:10. decketh with *o.* Jer. 2:32. can a maid forget *o.* || 4:30. *o.* of gold Ez.16:7. excellent *o.* || 11. decked with *o.* 23:40.

ORNAN, *Rejoicing,* or *light.* 1 Ch. 21:15.

ORPAH, *The neck,* or *skull.* Ru. 1:4,14.

ORPHANS, *s. Fatherless.* La. 5:3.

OSPRAY, *s. A kind of sea-eagle.* Le. 11:13.

OSSIFRAGE, *s. A kind of eagle.* De. 14:12.

OSTRICH, *s. The tallest of all birds, measuring 7 or 8 feet when it stands erect; its legs are very long and naked; the foot is very peculiar, having only two toes. It is the emblem of cruelty and forgetfulness. They run flying with greater speed than a horse; have an admirable concoction, digesting the hardest things which they swallow: nay is their folly less admirable thinking themselves sufficiently hid when their heads are covered. Their eggs serve for cups to drink in, and their feathers adorn the helmets of warriors.* Jb. 30:†29. | 39:13. La. 4:3.

OTHER, *a.* Ge. 28:17. none *o.* but house Le. 6:11. put on *o.* garments, Ez. 42:14. Nu. 24:1. as at *o.* times, Jud. 16:20. | 20:31. 1 S. 3:10. | 18:10. | 20:25. | 21:9.

Ps.73:5. not in trouble as *o.* men || 85:10. each *o.* Is. 26:13. *o.* lords || 49:20. after thou lost the *o.* Mat. 23:23. not leave the *o.* undone, Lu. 11:42. Lu. 18:11. not as *o.* men || 14. rather than *o.* Jn. 4:38. *o.* men labored || 10:16. *o.* sheep 18:16. that *o.* disciple || 21:25. many *o.* things Ac. 2:4. *o.* tongues || 40. many *o.* words did 4:12. none *o.* name || 8:34. or some *o.* man Ro. 8:39. nor any *o.* creature || 13:9. if any *o.* 1 Co. 3:11. *o.* foundation || 14:21. men of *o.* 14:29. let the *o.* judge || 15:37. or *o.* grain 2 Co. 8:13. not *o.* men eased || 10:15. *o.* men's Ep. 3:5. in *o.* ages || 4:17. walk not as *o.* Gent. Phil. 1:7. *o.* preach of love || 2:3. esteem *o.* 1 Ti. 1:3. no *o.* doctrine || 5:22. *o.* men's sins

OTHERS, *a.* Is. 56:8. yet will I gather *o.* to Mat. 5:47. what do ye more than *o.* ? 20:3. *o.* standing idle || 26:67. *o.* smote him Mk. 12:9. vineyard to *o.* || 15:31. he saved *o.* Jn. 18:34. did *o.* tell it || Ep. 2:3. even as *o.* 1 Th.4:13. sorrow not as *o.* || 5:6. not sleep as *o.* 1 Ti. 5:20. *o.* may fear || 2 Ti. 2:2. to teach *o.* He. 11:35. *o.* were tortured || Ju. 23. *o.* save

OTHERWISE, *ad.* 2 S. 18:13. 1 K. 1:21. 2 Ch. 30:18. Ps. 38:16. Mat. 6:1. Ro. 11:6, 22. 2 Co. 11:16. Ga. 5:10. Phil. 3:15. 1 Ti. 5:25. | 6:3. He. 9:17.

OTHNIEL, *The time of God.*

Jos. 15:17. O. son of Kenaz, Jud. 1:13. | 3:9,11. 1 Ch. 4:13. sons of Kenaz, O. sons of O.

OUCHES, *s. A collar, or boss, of gold, set with precious stones,* Ex. 28:11. | 39:6,13,18.

OUGHT, v. Ge. 20:9. *o.* not to be done, 34:7. 1 Ch. 12:32. Isr. *o.* to do || Ps. 76:11. *o.* to be Mat. 23:23. these *o.* ye to have done, Lu.11:42. Mk. 13:14. standing where it *o.* not || Lu.12:12. Lu. 13:14. men *o.* to work || 18:1. *o.* always to 24:26. O fools, *o.* not Christ to have suffered Jn.4:20. *o.* to worship || 13:14. *o.* to wash ||19:7. Ac. 5:29. *o.* to obey G. || 19:36. *o.* to be quiet 20:35. *o.* to support weak || 21:21. not to circ 24:19. *o.* to have been here || 25:10. *o.* to be 25:24. *o.* not to live || 28:9. *o.* to do many things

Ro. 8:26. to pray for as we o. || 15:1. o. to bear
1 Co.8:2. as he o. to know || 11:7. o. not to cover
2 Co. 2:7. o. rather to forgive || 12:11,14.
Ep. 5:28. o. to love || 6:20. o. to speak, Col. 4:4.
Col.4:6. how ye o. to answer || 1 Th.4:1. to walk
2 Th. 3:7. o. to follow. || 1 Ti.5:13. o. not, Ti.1:11.
He. 2:1. o. to give heed || 5:12. o. to be teachers
Ja. 3:10. o. not so to be || 4:15. ye o. to say, if
2 Pe. 3:11. what manner of persons o. ye to be
1 Jn. 2:6. o. to walk || 3:16. o. to lay down lives
4:11. o. also to love || 3 Jn.8. o. to receive such
OUGHT, s. Ge 39:6. knew not o. he had
47:18. not o. left || Ex. 5:9. not diminish o.
Ex.22:14. if borrow o.||29:34. if o. of flesh,12:16.
Ru. 1:17. if o. but death || 1 S. 12:4,5.
1 S. 25:7. nor o. missing || 30:22. not give o.
2 S. 3:35. if I taste o. || 14:10. whoso saith o.
Mat. 5:23. o. against thee || 21:3. if any say o.
Mk. 8:23. asked if he saw o. || 11:25. o. against
Ac. 4:32. that o. was his own || 24:19. if o. ag.
28:19. o. to accuse || Phile. 18. if he oweth o.
OUGHTEST, v. 1 K. 2:9. o. to do to him
Mat. 25:27. o. put my money || Ac. 10:6.
1 Ti. 3:15. how thou o. to behave thyself
OURS, pr. Ge. 2:9:20. water is o. || 31:16. 34:23.
Nu. 32:32. possession be o. || 1 K. 22:3. Ramoth
Mk. 12:7. inheritance shall be o. Lu. 20:14.
1 Co. 1:2. both theirs and o. || Ti. 3:14. o. learn
OUT, ad. Nu. 32:23. your sin will find you o.
Ps. 82:5. o. of course || Pr. 4:23. o. of it issues
Pr. 31:18. her candle goeth not o. by night
Jer. 30:7. saved o. of it || 19. o. of them proceed
Mi. 5:2. o. of thee shall he come, Mat. 2:6.
Mat.12:34. o. of abundance of heart, 35. | 15:19.
Lu. 19:22. o. of thy own mouth || Jn. 15:19.
2 Ti. 2:26. o. of snare || 3:11. o. of them all
4:2. o. of season || Ja. 3:10. o. of same mouth
OUTCAST, s. Jer.30:17. they called thee an o.
OUTCASTS, s. Ps. 147:2. gathereth o. Is.56:8.
Is. 11:12. assemble the o. || 16:3. hide the o. 4.
27:13. o. in Egypt || Jer. 49:36. o. of Elam
OUTER, a. Ez. 46:21. o. court, gate, 47:2.
Mat. 8:12. cast into o. darkness, 22:13. | 25:30.
OUTGOINGS, s. Jos. 17:9. o. at sea, 19:29.
18. o. be thine || 18:19. o. of border, 19:22,33.
19:14. o. in valley || Ps. 15:8. o. of morning
OUTLANDISH, a. Ne. 13:26. did o. women
OUTLIVED, p. Jud. 2:7. elders that o. Joshua
OUTRAGEOUS, a. Pr. 27:4. anger is o. b it
OUTRUN, v. Ja. 20:4. did o. Peter and came
OUTSIDE, s. Jud. 7:17. o. of the camp, 19.
1 K. 7:9. so on the o. || Ez. 40:5. wall on o.
Mat. 23:25. clean the o. of the cup, Lu. 11:39.
OUTSTRETCHED, p. De. 26:8. Jer. 21:5. 27:5.
OUTWARD, a. 1 S. 16:7. the o. appearance
1 Ch. 26:29. for the o. business, Ne. 11:16.
Est. 6:4. o. court, Ez. 40:17. | Mat. 23:27.
Ro. 2:28. o. in the flesh || 2 Co. 4:16. o. man
2 Co.10:7. o. appearance || 1 Pe. 3:3. o. adorning
OUTWARDLY, ad. Mat. 23:28. Ro. 2:28.
OUTWENT, v. Mk. 6:33. ran and o. them
OVEN, s. is put for, (1) *Such as burn with lusts*, Ho. 7:4. (2) *The destruction of wicked men*, Ps. 21:9. (3) *Hell*, Ma. 4:1.
Ex. 8:3. the frogs shall come into thine o.
Le. 2:4. baken in o. 7:9. || 11:35. 26:26.
Ps. 21:9. as a fiery o. || La. 5:10. black like o.
Ho. 7:4. adulterers as an o. heated, 6,7.
Ma. 4:1. burn as an o. || Mat. 6:30. Lu. 12:28.
OVER, pr. Ge. 27:29. lord o. thy brethren
Ex. 16:18. gathered much had nothing o. 2 Co. 8:15.
2 S. 1:17. o. Saul and Jonathan his son, 24.
1 Ch. 29:3. o. and above || Ezr. 9:6. o. our heads
Ps. 23:5. my cup run. o. || 27:12. deliver me not 118:18. not given o. to death || 145:9. o. all his
Song 2:11. rain is o. || Jer. 1:10. o. the nations
Mat. 25:21. ruler o. many, 23. || Lu. 6:38.
Lu. 15:7. joy o. one sinner || 19:14. to reign o.
19:17. o. ten cities || 41. and wept o. the city
Ro. 7:1. dominion o. a man || 9:21. o. the clay
1 Pe. 3:12. eyes of the Lord are o. the righteous
OVER-against, pr. Ex. 26:35. | 40:24. Nu. 8:2.
2 S. 5:23. 1 K. 20:29. Ne. 7:3. Ec. 7:14. Jer. 31:39. Mat. 21:2. 27:61.
OVERCAME, v. Ac. 19:16. man o. them and
Re. 3:21. as I also o. || 12:11. o. by blood of L.
OVERCHARGE, ED, Lu. 21:34. 2 Co. 2:5.
OVERCOME, v. Ge. 49:19. troop shall o. him
Ex. 32:18. being o. || Nu. 13:30. able to o. 22:11.
2 K. 16:7. could not o. || Song 6:5. eyes o. me
Is. 28:1. o. with wine || Jer. 23:9. wine hath o.
Jer. 11:22. stronger o. || Jn. 16:33. o. the world
Ro. 3:4. mightest o. || 12:21. o. evil with good
2 Pe. 2:19. of whom a man is o. of the same, 20.
1 Jn. 2:13. o. wicked one, 14. || 4:4. o. them
Re. 11:7. beast shall o. 13:7. || 17:14. Lamb o.
OVERCOMETH, v. 1 Jn. 5:4. o. the world, 5.
Re. 2:7. him that o. 11:17,25. 3:5,12,21.
21:7. he that o. shall inherit all things, and
OVERDRIVE, v. Ge. 33:13. if men o. them
OVERFLOW, v. De. 11:4. Red sea to o. them
Ps. 69:2. floods o. me || 15. let not floods o. me
Is. 8:8. o. and go over || 10:22. o. with right.
28:17. o. hiding place || 43:2. not o. thee
Jer. 47:2. o. land || Da. 11:10. one shall o. 26.
Jo. 2:24. fats shall o. with wine and oil, 3:13.
OVERFLOWED, p. Ps. 78:20. 2 Pe. 3:6.
OVERFLOWETH, v. Jos. 3:15. Jordan all o.
OVERFLOWING, p. Jb. 28:11. | 38:25.
Is. 28:2. waters o. || 15. o. scourge shall pass, 18.
30:28. o. stream || Jer. 47:2. an o. flood shall
Ez. 13:11. o. shower, 13. | 38:22. || Da. 3:10.
OVERFLOWN, p. 1 Ch. 12:15. Jordan o. all
Jb. 22:16. foundation o. || Da. 11:22. shall be o.
OVERLAY, v. Ex. 25:11. o. ark, 24. | 27:2. | 30:3.
OVERLAID, v. Ex. 26:32. o. with gold, 36:34.
38:6. o. with brass || 1 K. 3:19. child, she o. it
2 Ch. 4:9. o. doors || Song 5:14. o. with sapphires
See GOLD.
OVERLAVING, p. Ex. 38:17,19.
OVERLIVED, p. Jos. 24:31. that o. Joshua
OVERMUCH, ad. Ec. 7:16. righteous o. 17.
2 Co. 2:7. lest he be swallowed up with o.sorrow
OVERPASS, v. Jer. 5:28. o. deeds of wicked
OVERPAST, p. Ps.57:1. calamities o. Is. 26:20.
OVERPLUS, s. Le. 25:27. restore the o. unto
OVERRAN, v. 2 S. 12:23. Ahimaaz o.
OVERRUNNING, p. Nu. 1:8. o. flood he
OVERSEE, p. 1 Ch. 9:29. 2 Ch. 2:2.
OVERSEER, S, s. Ge. 39:4. made him o. 5.
41:34. appoint o. || 2 Ch. 2:18. set 3600 o.
2 Ch. 31:13. they were o. 34:12,13,17.
Ne. 11:9. Joel was o. || 14. Zabdiel was o.
22. o. was Uzzi || 12:42. Jezrahiah their o.
Pr. 6:7. ant no o. || Ac. 10:28. made you o.
OVERSHADOW, ED, v. and p.
Mat. 17:5. a cloud o. them, Mk. 9:7. Lu. 9:34.
Lu. 1:35. power of Highest o. || Ac. 5:15. Peter o.
OVERSIGHT, s. Ge. 43:12. peradv. it was an o.
Nu. 3:32. have the o. of them that keep, 4:16.
2 K. 12:11. had the o. 22:5,9. 2 Ch. 34:10.
1 Ch. 9:23. had the o. of gates, Ne. 11:16. | 13:4.
1 Pe. 5:2. taking the o. not by constraint, but
OVERSPREAD, ING. Ge. 9:19. Da. 9:27.
OVERTAKE, v. Ge. 44:4. when dost o. them
Ex. 15:9. I will o. De. 19:6. lest avenger o.
De. 28:2. blessings shall o. || 15. curses o. 45.
Jos. 2:5. ye shall o. || 1 S. 30:8. shall I o. them
2 S. 15:14. lest Absalom o. || Is. 59:9. justice o.
Jer. 42:16. the sword you feared shall o. you
Ho. 2:7. not o. her lovers || 10:9. battle did not o.
Am. 9:10. evil shall not o. || 13. ploughman o.
Zch. 1:6. words, did they not o. || 1 Th. 5:4.day
OVERTAKEN, p. Ps. 18:37. Ga. 6:1.
OVERTAKETH, v. 1 Ch. 21:12. till sword o.
OVERTHREW, v. Ge. 19:25. G. o. these cities
Ex. 14:27. Lord o. the Egyptians, Ps. 136:15.
De. 29:23. which the Lord o. in his anger, and
Is. 13:19. as G. o. Sodom, Jer. 50:4. Am. 4:11.
Jer. 20:16. as cities Lord o. || Mat. 21:12. o. tables of the money-changers, Mk. 11:15. Jn. 2:15.
OVERTHROW, v. Ge. 19:21. I will not o. city
29. sent Lot out of o. || Ex. 23:24. o. their gods
De. 12:3. o. altars || 29:23. o. of Sodom, Jer. 49:18.
2 S. 10:3. not D. sent to spy and o. 1 Ch. 19:3.
11:25. make thy battle more strong, and o. it
Ps. 106:26. o. them in wilderness || 27. o. seed
140:4. to o. my goings || 11. violent man to o.
Pr. 18:5. not good to o. || Hag. 2:22. I'll o. throne
Ac. 5:39. ye cannot o. it || 2 Ti. 2:18. faith
2 Pe. 2:6. condemned the cities with an o.
OVERTHROWETH, v. Jb. 12:19. o. mighty
Pr. 13:6. wickedness o. the sinner, 21:12.
22:12. o. words of transgressor || 29:4. o. land
OVERTHROWN, p. Ex. 15:7. hast o. them
Jud. 9:40. many were o. || 2 S. 17:9. o. at first
2 Ch. 14:13. Ethiopians o. || Jb.19:6.G. hath o.me
Ps. 141:6. when judges are o. in stony places
Pr. 11:11. city is o. || 12:7. wicked are o. 14:11.
Is. 1:7. land as o. || Jer. 18:23. let them be o.
La. 4:6. Sodom was o. in a moment, Am. 4:11.
Da. 11:41. countries he o. || Jon. 3:4. Nineveh
1 Co. 10:5. for they were o. in the wilderness
OVERTOOK, v. Ge. 31:23. o. Jacob, 25.
44:4. steward o. them || Ex. 14:9. Egyptians o.
Jud. 18:22. Micah o. || 20:42. battle o. Benjamin
2 K. 25:5. Chaldees o. Zedekiah, Jer. 39:5. | 52:8.
La. 1:3. her persecutors o. her between straits
OVERTURN, v. Jb. 12:15. Ez. 21:27.
OVERTURNETH, v. Jb. 9:5. o. mount. 28:9.
34:25. he knoweth their works, and o. them
OVERTURNED, p. Jud. 7:13. tent, and o. it
OVERWHELM, v. Jb. 6:27. o. the fatherless
OVERWHELMED, p. Ps. 55:5. horror o. me
61:2. when heart is o. 77:3. | 142:3. | 143:4.
78:53. sea o. || 124:4. then waters had o. us
OVERWISE, a. Ec. 7:16. nor make thyself o.
OWE, v. Ro. 13:8. o. no man any thing but
OWED, p. Mat. 18:24. o. him 10,000 talents
28. o. him 100 pence || Lu. 7:41. o. 500 pence
OWEST, v. Mat. 18:28. pay me that thou o.
Lu. 16:5. how much o. 7. || Phile. 18. thou o.
OWETH, v. Le. 14:35. Ac. 21:11. Phile. 18.
OWL, S, s. Le. 11:16. o. unclean, De. 14:15.
Jb. 30:29. a companion to o. Ps. 102:6.
Is. 13:21. o. dwell there, 34:11,15. Jer. 50:39.
43:20. o. shall honor || Mi. 1:8. mourneth as o.
OWN, pr. Nu. 32:42. Nobah after his o. name
De. 24:16. put to death for o. sin, 2 K. 14:6.
Jud. 2:19. o. doings || 7:2. o. hand saved me
1 S. 15:17. little in thy o. sight, 2 S. 6:22.
1 Ch. 29:14. of thine o. have we given thee
Ps. 12:4. lips are our o. || 67:6. our o. God
78:29. their o. desire || 81:12. o. hearts' lust
94:23. he shall bring on them their o. iniquity
Is. 37:35. for mine o. sake, 43:25. | 48:11.
58:13. not finding thine o. pleasure, o. words
Ez. 29:3. river is mine o. || 33:13. o.righteousness
Ho. 7:2. o. doings beset || Jon. 2:8. o. mercy
Mat. 20:15. to do what I will with mine o.
Lu. 14:26. hate not o. life || 16:12. give your o.
Jn. 1:11. came to his o. || 10:12. o. sheep are not
13:1. loved his o. 15:19. || 16:32. every man to o.
Ac. 3:12. o. power, 5:4. || 20:28. his o. blood
Ro. 4:19. his o. body || 8:32. o. son || 14:4.
1 Co. 6:19. not your o. || 10:24. not seek his o.
10:33. my o. profit || 13:5. seeketh not her o.
Phil. 2:21. seek their o. things || 3:9. o. righteous.
1 Ti. 5:8. provide not for his o. || Ti. 1:12.
He. 9:12. o. blood || Re. 1:5. sins in his o. blood
OWNER, S, s. Ex. 21:28. o. of the ox, 36.
22:12. restitution to o. || 14. o. being with it
1 K. 16:24. o. of the hill || Jb. 31:39. o. to lose
Pr. 1:19. life of the o. || 3:27. good from o.
Ec. 5:11. o. thereof, 13. || Is. 1:3. ox knoweth
Lu. 19:33. o. said || Ac. 27:11. believed the o.
OX, s. Ex. 20:17. not covet neigh. o. De. 5:21.
21:28. if o. gore a man || 33. if o. fall in pit
22:1. if steal an o. 4. || 9. trespass for an o.
23:4. if meet thine enemy's o. || 12. o. may rest
Le. 7:23. eat no fat of o. || 17:3. whoso killeth o.
Nu. 7:3. each prince an o. || 22:4. as o. licketh
De. 14:5. wild o. ye may eat || 18:3. o. or sheep
22:1. not see o. go astray || 4. not see o. fall
10. shalt not plough with o. and ass together
25:4. not muzzle o. 1 Co. 9:9. 1 Ti. 5:18.
28:31. thine o. shall be slain before thy eyes
Jos. 6:21. destroyed o. and sheep, 1 S. 15:5.
Jud. 3:31. Shamgar slew 600 with an ox-goad
6:4. they left neither sheep nor o. for Israel
1 S. 12:3. whose o. || 14:34. bring ev. man his o.
Ne. 5:18. prepared for me daily one o. six sheep
Jb. 6:5. loweth the o. || 24:3. take widow's o.
40:15. behold, Behemoth eateth grass as an o.
Ps. 69:31. better than an o. || 106:20. similitude
Pr. 7:22. as an o. goeth || 14:4. by strength of o.
15:17. a stalled o. || Is. 1:3. o. knoweth his
Is. 11:7. eat like o. || 32:20.feet of o. || 66:3.killeth
Jer. 11:19. like an o. || Ez. 1:10. face of an o.
Lu. 13:15. loose his o. on Sabb. || 14:5. an o. fall
ONEN, s. Ge. 12:16. Abram had o. and asses
20:14. gave Abra. o. || 21:27. gave Abimelech o.
Ex. 20:24. sacrifice o. || 22:1. five o. for one ox
Nu. 7:3. princes brought twelve o. || 8. eight o.
22:40. Balak offered o. || 23:1. prepare seven o.
De. 14:26. bestow for o. || Jos. 7:24. Achan, his
1 S. 11:7. a yoke of o. 14:14. 1 K. 19:19.
14:32. slew o. || 15:9. spared best of o. 14,15.
22:19. Doeg smote o. || 27:9. David took the o.
2 S. 6:6. o. shook it || 13. sacrificed o. 24:22.
1 K. 4:23. ten fat o. || 8:63. offered 22,000 o.
7:25. one sea, twelve o. under it, 2 Ch. 4:4.
19:20. Elisha left the o. and ran after Elijah
2 K. 5:26. a time to receive o. || 1 Ch. 12:40.
2 Ch. 15:11. offered 700 o. || 18:2. Ahab slew o.
Jb. 1:3. 500 yoke of o. || 14. o. were ploughing
42:12. Lord gave him 1000 yoke of o. 1000 asses
Ps. 8:7. dominion over o. || 144:14. o. strong
Pr. 14:4. where no o. are, the crib is clean
Is. 7:25. sending forth of o. || 22:13. slaying o.
30:24. o. eat clean || Jer. 51:23. I'll break his o.
Da. 4:25. eat grass as o. 32,33. | 5:21. || Am. 6:12.
Mat. 22:4. o. fatlings || Lu. 14:19. five yoke of o.
Jn. 2:14. those that sold || 15. drove all out, the o.
Ac. 14:13. brought o. || 1 Co. 9:9. take care for o.
OZEM, *Fasting*. 1 Ch. 2:15,25.
OZIAS, *Strength from the Lord*. Mat. 1:8.
OZNI, *My ear; my balances*. Nu. 26:16.

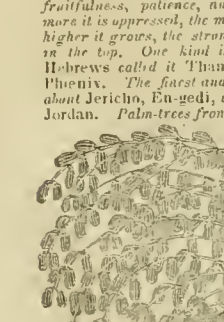
P.

PAARAI, *An opening*. 2 S. 23:35.
PACES, s. *Two feet and a half*. 2 S. 16:13.
PACIFY, v. Pr. 16:14. a wise man will p. it
PACIFIED, p. Est. 7:10. Ez. 16:63.
PACIFIETH, v. Pr. 21:14. Ec. 10:4.
PADAN, *Of the field*. Ge. 25:20. | 28:2,5,6,7. | 31:18. | 33:18. | 35:9,26. | 46:15. | 48:7.
PADDLE, s. De. 23:13. shalt have a p. on thy
PADON, *His redemption*. Ezr. 2:44.
PAGIEL, *Prevention of God*. Nu. 1:13. | 7:72.
PAHATH-MOAB, *A chief of Moab*. Ezr. 2:6. | 8:4. Ne. 3:11. | 7:11. | 10:14.
PAI, *Hinding, or appearing*. 1 Ch. 1:50.
PAIN, s. signif. (1) *Some bodily disease*, Jb.33:19. (2) *Disquietude or distress of mind*, Ps. 25:18. | 55:4. (3) *Travail in child-birth*, 1 S. 4:19. (4) *Straits and difficulties*, Jer. 12:13. (5) *A disconsolate condition*, Jer. 15:18. (6) *Grief*, Jer. 51:8. (7) *Fear*, Ez. 30:4. (8) *Sorrow*, Ro. 8:22.
Jo. 14:22. flesh shall have p. 15:20. | 33:19.
Ps. 25:18. look on my affliction, and my p.
48:6. p. as a woman in travail, Is. 13:8. | 26:17.
Is. 21:3. loins filled with p. 26:18. || 66:7. hef. p.
Jer. 6:24. p. as a woman in travail, 22:23.
12:13. put them. to p. || 15:18. my p. perpetual
30:23. fall with p. || 51:8. take balm for her p.
Ez. 30:4. great p. shall be in Ethiopia, 9,16.
Mi. 4:10. be in p. || Na. 2:10. much p. in loins
Ro. 8:22. the whole creation travaileth in p.
Re. 16:10. gnawed for p. || 21:4. nor any more p.
PAINED, p. Ps. 55:4. my heart is sore p. in me
Is. 23:5. sorely p. || Jer. 4:19. I am p. at heart
Jo. 2:6. be much p. || Re. 12:2. p. to be delivered

PAINS, *s.* 1 S. 4:19. her *p.* came upon her Ps. 116:3. *p.* of hell gat hold || Ac. 2:24. *p.* of death Re. 16:11. blasphemed, because of their *p.*
PAINFUL, NESS, Ps. 73:16. 2 Co. 11:27.
PAINTED, *p.* 2 K. 9:30. Jezebel *p.* || Jer. 22:14.
PAINTEDST, *v.* Ez. 23:40. *p.* thine eyes

Utensils for Eye-Painting. — *a.* Ancient Egyptian, *b.* Modern Oriental.

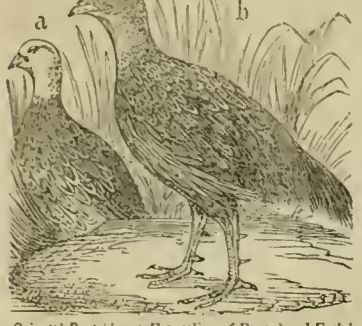
PAINTING, *p.* Jer. 4:30. rendest face with *p.*
PAIR, *s.* Lu. 2:24. *p.* doves || Re. 6:5. balances
PALACE, *s.* signif. (1) *A royal mansion-house,* Is. 39:7. (2) *The temple of God at Jerusalem,* 1 Ch. 29:1,19. (3) *Magnificent buildings,* 2 Ch. 36:19. (4) *The high-priest's house,* Mat. 26:58. (5) *The church,* Ps. 48:13.
1 K. 16:18. Nimri burnt *p.* || 21:1. hard by *p.*
2 K. 15:25. smote Pek. in *p.* || 20:18. eunuchs
1 Ch. 29:1. *p.* is not for man, but the L. God, 19.
2 Ch. 9:11. he made terraces to the king's *p.*
Ezr. 4:14. maintenance from *p.* || 6:2. found in *p.*
Ne. 1:1. Shushan *p.* Est. 2:3. | 3:15. | 8:14. | 9:12. 2:8. gate of the *p.* || 7:2. Hanani ruler of the *p.*
Ps. 45:15. in the king's *p.* || 144:12. similitude of *p.*
Song 8:9. a *p.* of silver || Is. 25:2. *p.* of strangers
Da. 4:4. flourishing in my *p.* || 6:18. went to *p.* 11:45. plant his *p.* || Am. 4:3. cast them in *p.*
Na. 2:6. gates opened, *p.* shall be dissolved
Mat. 26:58. to high-priest's *p.* Mk. 14:54.
Lu. 11:21. keepeth his *p.* || Phil. 1:13. in all the *p.*
PALACES, *s.* 2 Ch. 36:19. burnt all the *p.*
Ps. 45:8. out of ivory *p.* || 48:3. known in her *p.* 48:13. consider her *p.* || 78:69. like high *p.* 122:7. prosperity within *p.* || Pr. 30:28. kings Is. 13:22. in pleasant *p.* || 32:14. *p.* forsaken, 34:13. Jer. 6:5. destroy her *p.* || 9:21. death in our *p.* 17:27. devour the *p.* 49:27. La. 2:5.
Ez. 19:7. desolate *p.* || 25:4. set *p.* in thee
Am. 3:9. *p.* at Ashdod || 10. robbery in their *p.* 11. thy *p.* shall be spoiled || 6:8. I hate his *p.*
Mi. 5:5. when he shall tread in our *p.* then
PALAL, *Thinking,* or *judging.* Ne. 3:25.
PALE, *a.* Is. 29:22. wax *p.* || Re. 6:8. a *p.* horse
PALENESS, *s.* Jer. 30:6. all faces turned to *p.*
PALESTINA, *The land of the* Philistines. Ex. 15:14. Is. 14:29,31. Jo. 3:4.
PALLU, *Wonderful, hidden.* Nu. 26:5,8.
PALM, *s.* Le. 14:15. *p.* of hand, 26. Ju. 18:22.
PALM-*Branches,* *s.* Ne. 8:15. fetch *p.*-
PALMER-WORM, *s.* Jo. 1:4. 2:25. Am. 4:9.
PALMS, *s.* 1 S. 5:4. *p.* of his hands cut off
2 K. 9:33. found *p.* || Is. 49:16. *p.* of my hands
Da. 10:10. *p.* of hands, Mat. 26:67. Re. 7:9.
PALM-*Tree,* *s.* *is an upright, tall, fruit-bearing, flourishing, and shadowy tree,* Ps. 92:12. Song 7:7,8. Jer. 10:5. *It grows by the sweet springs of water, and continues long. It will not be pressed or bound downward, or grow crooked, though heavy weights be laid on it. This tree is one of the most famous of all the forest, and is the usual emblem of constancy, fruitfulness, patience, and victory; which the more it is oppressed, the more it flourisheth; the higher it grows, the stronger and broader it is in the top. One kind is the date-tree. The* Hebrews *called it* Thamar, *and the* Greeks, Phœnix. *The finest and best palm-trees were about* Jericho, En-gedi, *and along the banks of* Jordan. *Palm-trees from the same root produce*


Fruit of the Date-Palm; growing, and nearly ripe.

a great number of suckers, which form upwards a kind of forest by their spreading. It was under a little wood of palm-trees of this kind, that the prophetess Deborah *dwelt between* Ramah *and* Beth-el, Jud. 4:5.
It is made the symbol of a good man, Ps. 92:12. Jud. 4:5. *p.*- of Deborah || Ps. 92:12. flourish like Song 7:7. this thy stature is like to a *p.*- 8.
Jer. 10:5. are upright as the *p.*- but speak not
Ez. 41:19. toward the *p.*- || Jo. 1:12. *p.*- withered
PALM-*Trees,* *s.* Ex. 15:27. seventy *p.*- Nu. 33:9. Le. 23:40. take branches of *p.*- Ju. 12:13.
De. 34:3. city of *p.*- Jud. 1:16. | 3:13. 2 Ch. 28:15.
1 K. 6:29. carved with carved figures of, 32:35. | 7:36. 2 Ch. 3:5. Ez. 40:16. | 41:18,25,26.
PALSY, IES, *A disease, wherein the body, or some of its members, lose their motion, and sometimes their sensation and feeling.* Paralytic *is derived from the* Gr. Paraluo, *to resolve or relax. It is an emblem of the state of sinners by nature,* Ro. 5:6. Mat. 4:24. had the *p.* 9:2. Mk. 2:3.
8:6. sick of the *p.* || 9:2. said to sick of the *p.* Mk. 2:5,10. Lu. 5:18,24. Ac. 9:33.
Ac. 8:7. many taken with *p.* were healed
PALTI, *Deliverance,* or *flight.* Nu. 13:9.
PALTIEL, *Deliverance, flight of God.* Nu. 34:26.
PALTITE. 2 S. 23:26. called Pelonite, 1 Ch. 11:27.
PAMPHYLIA, *s.* *Altogether lovely.* *A province of* Asia, Ac. 2:10.
PAN, *S, s.* Ex. 27:3. Le. 2:5. | 6:21. | 7:9. Nu. 11:8. 1 S. 2:14. 2 S. 13:9. 1 Ch. 9:31. | 23:29. 2 Ch. 35:13. Ez. 4:3.
PANGS, *s.* 2 S. 22:15. *p.* of death compassed Is. 13:8. *p.* and sorrows take hold, 21:3. | 26:17. Jer. 22:23. when *p.* come || 48:41. in her *p.* 49:22. 50:43. *p.* as of a woman in travail, Mi. 4:19.
PANNAG, *Resin,* or *balsam.* Ex. 27:17.
PANT, *v.* Am. 2:7. *p.* after dust of the earth
PANTED, Ps. 119:131. I *p.* || Is. 21:4. my heart
PANTETH, *v.* Ps. 38:10. my heart *p.* 42:1.
PAPER, *s.* *was a plant or kind of bulrush or reed, which grows in Egypt on the banks of the* Nile. *The writing paper of the ancients was made of the paper-reed,* papyrus, *whence its name. The* Egyptians *applied it to several uses, as to make baskets, shoes, clothes, boats, paper.*
Is. 19:7. the *p.* reeds || 2 Jn. 12. *p.* and ink
PAPHOS, *A city of Cyprus.* Ac. 13:6,13.
PAPS, *s.* Ez. 23:21. Lu. 11:27. | 23:29.
Re. 1:13. girt about the *p.* with a golden girdle
PARABLE, *s.* *A similitude from natural, to instruct us in spiritual things.*
Nu. 23:7. Balaam took up his, 18. | 24:3,15,20.
Jb. 27:1. Job continued his *p.* and said, 29:1.
Ps. 49:4. I will incline mine ear to a *p.* 78:2.
Pr. 26:7. so is a *p.* in the mouth of fools, 9.
Ez. 17:2. speak a *p.* to the house of Israel, 24:3.
Mi. 2:4. take up a *p.* against you, Ha. 2:6.
Mat. 13:18. hear *p.* of sower || 24. ano. *p.* 21:33. 31. without *p.* spake he not || 36. decl. *p.* 15:15. 24:32. now learn a *p.* of fig-tree, Mk. 13:28.
Mk. 4:10. asked him of the *p.* 7:17. Lu. 8:9. 12:12. spoken *p.* against them, Lu. 20:10.
Lu. 5:36. he spake a *p.* 6:39. | 8:4. | 12:16. | 13:6. | 14:7. | 15:3. 18:1,9. | 19:11. 20:9 | 21:29. Jn. 13:6. 12:41. Lord speakest thou this *p.* to us or to all
PARABLES, *s.* Ez. 20:49. doth he not speak
Mat. 13:3. he spake many things in *p.* 13:34. | 22:1. Mk. 3:23. | 4:2,13,33. | 12:1.
Mk. 4:13. how know all *p.* || Lu. 8:10. others in *p.*
PARADISE, *s.* signif. (1) *The garden of* Eden, Ge. 2:15. (2) *Heaven,* Lu. 23:43.
2 Co. 12:4. caught to *p.* || Re. 2:7. in midst of *p.*
PARAH, *A row,* or *increasing.* Jos. 18:23.
PARAMOURS, *s.* *Concubines.* Ez. 23:20.
PARAN, *Beauty, glory.* Ge. 21:21. Nu. 10:11. | 12:16. | 13:3,26. De. 1:1. | 33:2. 1 S. 15:1. 1 K. 11:18. Ha. 3:3.
PARBAR, *An out part.* 1 Ch. 26:18.
PARCEL, *s.* Ge. 33:19. *p.* of field; Jn. 4:5.
Ru. 4:3. a *p.* of land || 1 Ch. 11:13. *p.* of gro., 14.
PARCHED, *p.* 2 S. 17:28. Is. 35:7. Jer. 17:6.
PARCHMENTS, *s.* 2 Ti. 4:13. bring the *p.*
PARDON, *s.* Ex. 23:21. he will not *p.* your 34:9. *p.* our iniquity and sin, Nu. 14:19.
1 S. 15:25. therefore I pray thee *p.* my sin
2 K. 5:18. *p.* thy servant || 24:4. L. would not *p.*
2 Ch. 30:18. the good Lord *p.* || Ne. 9:17. God Jb. 7:21. why not *p.* || Ps. 25:11. *p.* my iniquity
Is. 55:7. return to L. and he will abundantly *p.*
Jer. 5:1. I will *p.* it, 33:8. || 5:7. how shall I *p.* 50:20. for I will *p.* them whom I reserve
PARDONED, *p.* Nu. 14:20. I have *p.* accord.
Is. 40:2. her iniquity is *p.* || La. 3:42. not *p.*
PARDONETH, *v.* Mi. 7:18. *p.* iniquity and
PARDONS, *s.* Ne. 9:17. a God of *p.* slow to
PARE, *v.* De. 21:12. shave and *p.* her nails
PARENTS, *s.* Mat. 10:21. against, Mk. 13:12. Lu. 2:27. when *p.* brought the child Jesus, 41. 8:56. *p.* astonished || 18:29. left *p.* or wife, 21:16.
Jn. 9:2. who did sin, this man or his *p.* 22:23.
Ro. 1:30. proud, disobedient to *p.* 2 Ti. 3:2.
2 Co. 12:14. child ought not to lay up for the *p.*
Ep. 6:1. children, obey your *p.* Col. 3:20.
1 Ti. 5:4. requite *p.* || He. 11:23. hid of his *p.*
PARLOR, *S, s.* Jud. 3:20. Eglon in a *p.* 23.
1 S. 9:22. into the *p.* || 1 Ch. 28:11. pattern of
PARMASHTA, *A young bull; bursting of the foundation.* Est. 9:9.

PARMENAS, *Permanent.* Ac. 6:5.
PARNACH, *A bull struck, beaten,* or *that strikes* Nu. 34:25.
PAROSH, *A flea,* or *gnat.* Ezr. 2:3. Ne. 3:25 | 7:8. | 10:14.
PARSHANDATHA, *Dung of impurity; revelation of corporal impurities.* Est. 9:7.
PART, *s.* Ex. 29:26. breast it shall be thy *p.* Le. 7:33. right shoulder his *p.* | 8:29. breast his *p.*
Nu. 18:20. nor shalt have any *p.* among them, De. 10:9. 12:12. 14:27,29. 18:1. Jos. 14:4. 18:7. 22:41. might see the utmost *p.* of people, 23:13.
De. 33:21. he provided the first *p.* for himself
Jos. 19:9. of Judah too much || 22:25. no *p.* in L.
Ru. 2:3. *p.* of the field || 3:13. *p.* of a kinsman
1 S. 23:20. our *p.* be to deliver || 30:24. as his *p.*
2 S. 20:1. no *p.* in Dav. || 2 K. 18:23. on thy *p.*
1 Ch. 12:29. greatest *p.* || 2 Ch. 29:16. inner *p.*
Ne. 1:9. uttermost *p.* of heav. || 5:11. restore 100 *p.*
Jb. 32:17. I'll answer my *p.* || 41:6. shall they *p.*
Ps. 5:9. inward *p.* is wick. || 16:15. port. of my *p.* 51:6. in the hidden *p.* || 118:7. Lord takes my *p.*
Pr. 8:26. nor highest *p.* || 31. habitable *p.* of earth 17:2. shall have *p.* of inherit. among brethren
Is. 7:18. uttermost *p.* 24:16. || 44:16. burn. *p.* 19.
Ez. 4:11. the sixth *p.* 39:2. | 45:13. | 46:14.
Da. 2:33. *p.* of clay, 41,42. || 5:5. *p.* of hand, 24. 11:31. stand on his *p.* || Am. 7:4. did eat up a *p.*
Mk. 4:38. hinder *p.* of ship || 9:40. is on our *p.*
Lu. 10:42. that good *p.* || 11:39. inward *p.* is full 17:24. lighteneth out of one *p.* shineth to other
Jn. 13:8. hast no *p.* || 19:23. to every soldier a *p.*
Ac. 1:17. obtained *p.* of this ministry, 25.
5:2. kept back *p.* 3. || 8:21. neither *p.* nor lot 14:4. *p.* held with Jews || 16:12. city of that *p.* 19:32. more *p.* knew not || 23:6. one *p.* Sadduc. 27:12. more *p.* || 1 Co. 12:24. *p.* which lacked
1 Co. 15:6. greater *p.* remain || 16:17. on your *p.*
2 Co. 6:15. what *p.* he that believeth with infidel
Ep. 4:16. of every *p.* || Ti. 2:8. contrary *p.*
He. 2:14. took *p.* || 1 Pe. 4:14. on your *p.* glorif.
Re. 20:6. holy that hath *p.* in first resurrection
21:8. *p.* in the lake || 22:19. *p.* out of the book
In PART. Ro. 11:25. blindness *p.* is happened
1 Co. 13:9. know -*p.* 12. || 10. that which is -*p.*
2 Co. 1:14. acknowledged us -*p.* || 2:5. but -*p.*
Third PART. Nu. 15:6. -*p.* of him, 28:14.
2 S. 18:2. David sent a -*p.* || 2 K. 11:5. -*p.* enter
2 Ch. 23:4. -*p.* porters || Ne. 10:32. charge with
Ez. 5:2. burn a -*p.* || Zch. 13:9. -*p.* thro' the fire
Re. 8:7. -*p.* of trees burnt, 8,9,10,11,12.
9:15. slay -*p.* of men, 18. || 12:4. tail drew -*p.*
Fourth PART, Ex. 29:40. -*p.* of a hin of oil, Le. 23:13. Nu. 15:4,5. | 28:5,7,14.
1 S. 9:8. -*p.* of a shekel || 1 K. 6:33. 2 K. 6:25.
Ne. 9:3. read one -*p.* || Re. 6:8. power over -*p.*
Fifth PART. Ge. 41:34. -*p.* of the land, 47:24.
Le. 5:16. add the -*p.* 6:5. | 22:14. | 27:13,19,27,31. Nu. 5:7.
1 K. 6:31. lintel and side-posts were -*p.*
Tenth PART. Ex. 16:36. -*p.* of an ephah, Le. 5:11. | 6:20. Nu. 5:15. | 28:5. Ez. 45:11
Nu. 18:26. ye shall offer the -*p.* Ez. 45:14.
He. 7:2. gave a -*p.* of all || Re. 11:13. -*p.* of city
PART, *v.* Le. 2:6. *p.* the offering in pieces
Ru. 1:17. if aught but death *p.* || 1 S. 30:24.
2 S. 14:6. none to *p.* || Ps. 22:18. *p.* my garment
PARTS, *s.* Ge. 47:24. four *p.* he your own, for
Le. 1:8. lay *p.* in order || 22:23. lacking in *p.*
Nu. 31:27. in two *p.* 1 K. 16:21. 2 K. 11:7.
De. 19:3. in three *p.* || 30:4. utmost *p.* of heaven
Jos. 18:5. divide it in 7 *p.* 9. || 1 S. 5:9. secret *p.*
2 S. 19:43. ten *p.* in king || Ne. 11:1. nine *p.*
Jb. 26:14. *p.* of his ways || 41:12. not conceal *p.*
Ps. 2:8. uttermost *p.* || 63:9. lower *p.* of earth 65:8. dwell in uttermost *p.* 139:9. || 139:13. in Pr. 18:8. go down into innermost *p.* 26:22
Is. 3:17. discover their secret *p.* || 44:23. lower *p.*
Jer. 34:18. passed between the *p.* thereof, 19.
Ez. 26:20. set in low *p.* of earth, 31:14, 16, 32:18. 37:11. for our *p.* || 38:15. north *p.* 39:2. || 48:8.
Zch. 13:8. two *p.* therein shall be cut off, and
Mat. 2:22. *p.* of Galilee || 12:42. uttermost *p.*
Jn. 19:23. made four *p.* || Ac. 20:2. Ro. 15:23.
1 Co. 12:23. uncomely *p.* more comeliness, 24.
Ep. 4:9. lower *p.* || Re. 16:19. city in three *p.*
PARTED, *p.* Ge. 2:10. river *p.* in four heads
2 K. 2:11. *p.* them asunder || 14. waters *p.*
Jb. 38:24. is the light *p.* || Jo. 3:2. *p.* land
Mat. 27:35. crucified him and *p.* his garments, Mk. 15:24. Lu. 23:34. Jn. 19:24.
Lu. 24:51. *p.* from them || Ac. 2:45. *p.* them
PARTETH, *v.* Le. 11:3. De. 14:6. Pr. 18:18.
PARTAKER, *s.* Ps. 50:18. *p.* with adulterers
1 Co. 9:10. *p.* of his hope || 23. I be *p.* 10:30.
1 Ti. 5:22. neither be *p.* of other men's sins
2 Ti. 1:8. be thou *p.* || 2:6. *p.* of the fruits
1 Pe. 5:1. of the glory || 2 Jn. 11. *p.* of his deeds
PARTAKERS, *s.* Mat. 23:30. *p.* in blood of
Ro. 15:27. if Gentiles have been made *p.* of
1 Co. 9:12. if others be *p.* || 13. *p.* with the altar 10:17. we are all *p.* 18. || 21. *p.* of Lord's table
2 Co. 1:7. as you are *p.* of the sufferings, so
Ep. 3:6. *p.* of his promise || 5:7. be not ye *p.*
Phil. 1:7. ye are *p.* || Col. 1:12. meet to be *p.*
1 Ti. 6:2. *p.* of the benefit || He. 2:14. *p.* of flesh
He. 3:1. *p.* of heavenly calling || 14. *p.* of Christ 6:4. *p.* of the Holy Ghost || 12:8. all are *p.* 12:10. *p.* of his holin. || 1 Pe. 4:13. as ye are *p.*

2 Pe. 1:4, *p.* of divine nature || Re. 18:4, be not *p.*
PARTAKEST, *v.* Ro. 11:17, *p.* of the root
PARTHIANS, *Horsemen.* Ac. 2:9.
PARTIAL, *a.* Ja. 2:9, been *p.* Ja. 2:4.
PARTIALITY *s.* 1 Ti. 5:21. Ja. 3:17.
PARTICULAR, *a.* 1 Co. 12:27. Ep. 5:33.
PARTICULARLY, *ad.* Ac. 21:19. He. 9:5.
PARTIES, *s.* Ex. 22:9, cause of both *p.*
PARTING, *p.* Ez. 21:21, at *p.* of the way
PARTITION, *s.* 1 K. 6:21. Ep. 2:14.
PARTLY, *ad.* Da. 2:42. 1 Co. 11:18. He. 10:33.
PARTNER, *s.* Pr. 29:24, is *p.* with a thief
2 Co. 8:23, Titus my *p.* || Phile. 17, count me a *p.*
PARTNERS, *s.* Lu. 5:7, beckoned to *p.* 10.
PARTRIDGE, *s.* 1 S. 26:20. Jer. 17:11.



Oriental Partridges; Francolins of Ruppel and Erckl.

PARVAIM, *Flourishing.* 1 K. 4:17.
PARVAIM, *a country for gold.* 1 Ch. 3:6.
PASACH, *Diminishing.* 1 Ch. 7:33.
PAS-DAMMIM, *A portion.* 1 Ch. 11:13.
PASEAH, *A passing over.* 1 Ch. 4:12.
PASHUR, *That extends or multiplies the hole*, or *whiteness.* Jer. 24:1.
1 Ch. 9:12. *P.* son of Malchijah, Ne. 11:12.
Ezr. 2:38, the children of *P.* 10:22. Ne. 7:11.
Ne. 10:3. *P.* sealed || Jer. 20:2. *P.* smote Jeremi.
Jer. 20:3, name *P.* but Magor missahib
21:1, sent unto him *P.* || 38:1, son of *P.* heard
PASSAGE, *s.* Nu. 20:21, refused to give *p.*
Jos. 22:11, *p.* of Israel || 1 S. 13:23. Is. 10:29.
PASSAGES, *s.* Jud. 12:6, slew at *p.* of Jordan
1 S. 14:4, between *p.* || Jer. 22:20. | 51:32.
PASS, *v.* Ge. 41:32, God will shortly bring to *p.*
Ex. 33:19, my goodness *p.* || Nu 27:7,8.
Jos. 1:14, *p.* before || 6:7, he said, *p.* on, and
1 S. 9:27, *p.* on before || 15:8, *p.* before Samuel
Ne. 2:14, beasts to *p.* || Jb. 6:15, *p.* away, 11:16.
Jb. 34:20, and the people shall *p.* away and
Pr. 1:33, brogeth evil to *p.* || 22:3, simple *p.* on
Is. 3:6, staff shall *p.* || 30:19, his rock *p.*
33:21, no gallant ship *p.* || 37:26, brought to *p.*
Jer. 8:13, *p.* away || 33:13, flocks *p.* | 51:63, nor *p.*
Ez. 20:37, *p.* under the rod || 32:19, *p.* in beauty
Am. 6:2, *p.* to Calneh || Mi. 1:11, *p.* away || 2:13.
Zph. 2:2, before day *p.* || Zch. 3:4, in quity *p.*
Mat. 5:18, one tittle in t *p.* || 24:39, this cup *p.*
Lu. 1:43, who would *p.* || 19:4, to *p.* that way
1 Co. 7:31, *p.* the flower || Ja. 1:10, *p.* away
1 Pe. 1:17, *p.* the time || 2 Pe. 3:10, heavens *p.*
PASS *by.* Ex. 33:22, cover thee while I *p.*-
De. 2:30, Sihon not let us *p.*-|| 1 S. 16:9.
Ps. 89:41, all that *p.*- the way do pluck | 80:12.
Jer. 22:8, many nations shall *p.*- How or thy
La. 1:12, *p.*- behold || 2:15, all that *p.*- clap
Ez. 5:14, in s ght of all that *p.*- || 37:2, me to *p.*-
46:21, caused me to *p.*- || Am. 7:8, not ag. *p.*- 8:2.
Mi. 2:8, pull off the garments of them that *p.*-
Mat. 8:28, no man might *p.*- | Lu. 1:36. 2 Co. 1:16.
Not PASS. Nu. 20:17, we'll -p through fields, 18.
Jb. 14:5, can -p. 19:8. || Ps. 114:6, shall -p.
Pr. 8:29, waters -p. || Jer. 5:22, it can -p.
Da. 7:14, everlast. dominion that shall -p. away
Mat. 24:34, general. -p. Mk. 13:30. Lu. 21:32.
PASS *not.* Ge. 18:3, my Lord *p.*- || 2 K. 6:9.
Pr. 4:15, *p.*- by it || Am. 5:5, *p.*- to Beersheba
PASS *over.* Ge. 8:1, God made a wind *p.*- earth
31:52, not *p.*- this heap || 32:16, *p.*- before me
+33, *p.*- brook || 33:14, let my lord *p.*- before
Ex. 12:13, I'll *p.*-, 23. || 15:16, still as a stone till
De. 2:18, to *p.*- to Ar || 24, *p.*- Arnon || 3:18.
9:1. 11:31. 27:2. Jos. 1:11. | 3:6, 14. | 4:5.
Jos. 22:19, then *p.*- unto land of possession
Jud 3:28, not a man to *p.*- || 19:12, we'll *p.*- to
1 S. 14:8, we'll *p.*- || 2 S. 15:22, go *p.*-, 17:16.
Ps. 104:9, may not *p.*- || Pr. 19:11, a glory to *p.*-
Is. 23:6, *p.*- to Tarshish || 12, Chittim || 28:19.
35:8, unclean not *p.*- || 47:2, *p.*- the rivers
51:10, ransomed to *p.*- || Jer. 2:10, *p.*- isles
Jer. 5:22, can they not *p.*- it, Ez. 47:5.
Da. 4:16, seven times *p.*-, 25. || 11:40, king *p.*-
Ha. 1:11, he shall *p.*- || La. 11:42, *p.*- judgment
PASS *through.* Ge. 30:32, *p.*- thy flock
Ex. 12:12, I will *p.*- the land of Egypt, 23.
Le. 18:21, not *p.*- fire, De. 18:10. 2 K. 17:17.
Nu. 20:17, let us *p.*-, 21:22,23. De. 2:27.
De. 2:4, to *p.*- Edom || 28, I will *p.*- on my feet
Jos. 1:11, *p.*- the host || Jud. 11:20, to *p.*- coasts
1 S. 12:31, *p.* brick kiln || 1 K. 18:6, land to *p.*-
2 K. 16:3, to *p.*- the fire, 21:6. | 23:10. 2 Ch. 33:6. Jer. 39:35. Ez. 20:26,31.
Ps. 78:13, caused them to *p.*- the sea, 136:14.
Is. 8:8, he shall *p.*- Judah || 21, *p.*- hardly bestead
21:1, as whirlwinds *p.*- || 23:10, *p.*- thy land
28:13, shall *p.*-, 18. || 31:10, none shall *p.*- it
Jer. 9:10, none can *p.*- || La. 3:44, not *p.*- || 4:21.
Ez. 5:17, blood shall *p.*- || 14:15, noisome beasts
p.-, that no man may *p.*-. 29:11. 33:28.
39:15, passengers that *p.*- || Da. 11:10, one *p.*-
Jo. 3:17, no stranger *p.*- her any more
Am. 5:17, I'll *p.* || Na. 1:12, when he shall *p.*-
Na. 1:15, wicked shall no more *p.*- thee
Zch. 9:8, no oppressor *p.*- || 10:11, *p.*- the sea
1 Co. 16:5, when I shall *p.*- Macedonia, for
PASSED, *p.* Ge. 15:17, a lamp that *p.* between
Nu. 20:17, *p.* thy borders || Jos. 3:4, not *p.*
Jos. 6:8, priests *p.* on || 10:29,31,34. | 15:3—11. | 18:18,19. | 24:17.
1 S. 15:12, Saul is *p.* on || 29:2, Philistines *p.*
2 S. 15:18, David's servants *p.* on beside him
2 K. 4:8, Elisha *p.* || 31, Gehazi *p.* on before
2 Ch. 9:22, Solomon *p.* all the kings in wisdom
Jb. 4:15, a spirit *p.* || 9:26, days || 15:19, no stran.
Ps. 18:12, thick clouds *p.* | 37:36, yet he *p.* away
90:9, days *p.* away || Song 3:4, I *p.* from them
Is. 10:28, *p.* to Migron || 16:8, *p.* safely over
Jer. 11:15, flesh is *p.* || 31:18, *p.* between || 46:17.
Da. 3:27, nor smell of fire *p.* || 6:18, *p.* night
Na. 3:19, wickedn. *p.* || Mk. 6:35, time is far *p.*
Jn. 5:24, is *p.* from death to life, 1 Jn. 3:14.
Ro. 5:12, so death *p.* || He. 4:14, *p.* into Heaven
Re. 21:1, first earth *p.* || 4, former things *p.*
PASSED *by.* Ge. 37:28. Ex. 33:8. De. 2:8. | 29:16. Jos. 16:8. 1 K. 13:25. | 19:11. | 20:39. 2 K. 4:8. | 6:30. | 11:9. Jb. 28:8. Ps. 48:4. Ez. 16:6,15. | 36:34. Ha. 3:10. Mat. 20:30. | 27:39. Mk. 2:14. | 6:48. | 11:20. | 15:21,29. Lu. 10:31,32. Jn. 8:59. | 9:1. Ac. 17:23.
PASSED *over.* Ge. 31:21. | 32:10,21,31. | 33:3. Ex. 12:27. Nu. 33:51. De. 27:3. Jos. 3:16, 17. | 4:1,10,12. Jud. 8:4. | 10:9. | 11:29. | 12:3. 1 S. 14:23. | 27:2. 2 S. 2:29. | 15:22,23. Is. 40:27. | Ez. 47:5. Ho. 10:11. Jon. 2:3. Mat. 9:1. Mk. 5:21. | 6:53.
PASSED *through.* Ge. 12:6. Nu. 14:7. | 33:8. Jos. 18:9. 1 S. 9:4. 2 Ch. 30:10. Mi. 2:13. Zch. 7:14. Lu. 17:11. Ac. 9:32. | 19:10. 1 Co. 10:1. He. 11:29.
PASSEDST, *v.* Jud. 12:1, why *p.* thou over
PASSENGERS, *s.* Pr. 9:15, to call *p.* who go
Ez. 39:11, give Gog valley of *p.* || 14, bury *p.*
PASSEST, *v.* De. 3:21, whither thou *p.* 30:18
2 S. 15:33, if thou *p.* on shalt be a burden
1 K. 2:37, *p.* over brook || Is. 43:2, when thou *p.*
PASSETH, *v.* Ex. 33:22, while my glory *p.*
Le. 27:32, *p.* under rod || Jos. 3:11, L. *p.* before
1 K. 9:8, that *p.* by it shall hiss, 2 Ch. 7:21.
2 K. 4:9, man of G. who *p.* || 12:4, money *p.*
Jb. 9:11, he *p.* on also, I perceive not || 14:20.
30:15, my welfare *p.* || 37:21, but the wind *p.*
Ps. 78:39, they are a wind that *p.* 10:16. | 144:4.
Pr. 10:25, as whirlwind *p.* || 26:17, he that *p.* by
Ec. 1:4, one generation *p.* || Is. 29:5, as chaff *p.*
Jer. 2:6, a land that no man *p.* through, 9:12. 12:24, as stubble || 17:6, every one that, 19:8.
Ez. 35:7, cut off him that *p.* || Ho. 13:3, *p.* away
Mi. 7:18, a God that *p.* by transgres sion of rem.
Zph. 2:15, ev. one that *p.* by hiss || 3:6, none *p.* by
Zch. 9:8, that *p.* by || Lu. 18:37, told, Je us *p.*
1 Co. 7:31, fashion of the world *p.* 1 Jn. 2:17.
Ep. 3:19, *p.* knowle lge || Phil. 4:7, *p.* all u derst.
PASSING, *p.* Jud. 19:17, *p.* from Bethlehem
2 S. 1:26, love wood rful, *p.* love of wom n
15:24, done *p.* || 2 K. 2:9, as king was *p.*
Is. 24:6, *p.* through valley || Pr. 7:8, thro' street
Is. 21:5, *p.* over, he wo l, reserve || Ez. 39:11.
La. 4:20, he *p.* through the midst of them, went
Ac. 5:15, shadow of Peter *p.* || 8:40. Ph. Ep *p.*
16:8, *p.* by city-la 's || Is. hardly *p.* Crete
PASSION, *s.* signifies, (1) *Natural and sinful affections* Ac. 14:15. Ja. 5:17. (2) *The sufferings of Christ.* Ac. 1:3. 1 Pe. 1:11.
PASSIONS, *s.* Ac. 14:15, of like *p.* Ja. 5:17.
PASSOVER, *s. From the* Heb. *verb* Pasach, to pass, leap, or skip over; *because the destroying angel, who slew the first-born of* Egypt, *passed over and spared the* Israelites.
It was typical of the justice of God's passing over and sparing such, who are sprinkled with the blood of Christ, 1 Co. 5:7.
Ex. 12:11, Lord's *p.* 27. Le. 23:5. Nu. 28:16. 21. kill the *p.* || 43, is the ordinance of the *p.*
Nu. 9:5, kept *p.* || 33:3, after the *p.* Jos. 5:11.
De. 16:2, sacrifice the *p.* to the Lord, 5, 6.
2 K. 23:22, not holden such a *p.* from days
2 Ch. 30:15, killed the *p.* 35:1, 11, 18. Mk. 14:12. 35:1, Josiah kept a *p.* to L. 17, 19. Ezr. 6:19. 13, they roasted the *p.* || Ez. 45:21, have *p.*
Mat. 26:17, to eat *p.* Mk. 14:12. Lu. 22:8.
Lu. 22:15, with desire I desired to eat this *p.*
Jn. 2:13, Jews' *p.* 23. | 11:55. | 12:1. || 18:28. 18:39, release one at *p.* || 19:14, preparation of *p.*
1 Co. 5:7, Christ our *p.* || He. 11:28, kept the *p.*
PASSOVERS, *s.* 2 Ch. 30:17, killing the *p.*
PAST, *p.* Ge. 50:4, days of mourn. *p.* 2 S. 11:27.
De. 2:10, in times *p.* 4:32. | 19:4,6.
1 S. 15:32, bitterness of death is *p.* || 19:7.
2 S. 3:17, in time *p.* 5:2. 1 Ch. 9:20.
1 K. 18:29, mid-day *p.* || Jb. 9:10, *p.* finding
Jb. 14:13, till thy wrath be *p.* || 17:11, my days *p.* 29:2, as in months *p.* || Ps. 90:4, when it is *p.*
Ec. 3:15, that wh. is *p.* || Song 2:11, winter is *p.*
Jer. 8:20, harvest is *p.* || Mat. 14:15, time is *p.*
Mk. 16:1, Sabbath *p.* Lu. 9:36, voice was *p.*
Ac. 12:10, *p.* the first ward || 14:16, in times *p.* 27:9, fast already *p.* || Ro. 3:25, of sins *p.*
Ro. 11:30, in times *p.* || 33, *p.* finding out
2 Co. 5:17, old things are *p.* away, all things
Ga. 1:13, in time *p.* 5:21. Ep. 2:2,3. Phile. 11.
Ep. 4:19, feeling || 2 Ti. 2:18, resurrection is *p.*
He. 1:1, spake in time *p.* || 11:11, she was *p.* age
1 Pe. 2:10, in time *p.* || 4:3, time *p.* of our life
1 Jn. 2:8, darkness *p.* || Re. 9:12, woe *p.* 11:14.
PASTOR, *s.* or *shepherd.* Jer. 17:16, being *p.*
PASTORS, *s.* Jer. 2:8, *p.* transgressed ag. me
3:15, I'll give you *p.* || 10:21, *p.* become brutish
12:10, *p.* destroyed || 22:22, wind eat up thy *p.*
23:1, woe to the *p.* 2. || Ep. 4:11, gave some *p.*
PASTURE, *s.* is put for, (1) *The land of* Canaan, Ho. 12:6. (2) *All necessary and delightful provisions, both for soul and body*, Ps. 23:2. Jn. 10:9. (3) *The church*, Ps. 74:1.
Ge. 47:4, have no *p.* || 1 Ch. 4:39, to seek *p.*
1 Ch. 4:40, they found fat *p.* || Jb. 39:8, is his *p.*
Ps. 7:14, sheep of thy *p.* 79:13. | 95:7. | 100:3.
Is. 32:14, a joy of wild asses, a *p.* of flocks
Jer. 9:10, scatter sheep of my *p.* || 25:36, spoiled *p.*
La. 1:6, find no *p.* || Ez. 34:14, a fat *p.* 18.
Ez. 34:31, flock of my *p.* || Ho. 13:6, their *p.*
Jo. 1:18, have no *p.* || Jn. 10:9, and find *p.*
PASTURES, *s.* 1 K. 4:23, oxen out of *p.*
Ps. 23:2, in green *p.* || 65:12, drop on the *p.* 13.
Is. 30:23, feed in large || 49:9, in all high places
Ez. 34:18, residue of *p.* || 45:15, fat *p.* of Israel
Jo. 1:19, devoured *p.* 20. || 2:22, *p.* do spring
PATARA, *Which is trod under foot.* Ac. 21:1.
PATE, *s.* Ps. 7:16, come down on his own *p.*
PATH, *s.* is spoken, 1. *Of God*, and signifies, (1) *His precepts*, Ps. 17:5. (2) *His dispensations*, Ps. 25:10. (3) *The way of salvation*, Ps. 16:11. II. *Of good men*, and denotes, (1) *Their good conversation*, Pr. 2:20. (2) *Their affairs, actions, and course of life*, Jb. 13:27. | 33:11. III. *Of wicked men*, signifying *their ungodly practices*, Is. 59:7.
Ge. 49:17, an adder in *p.* || Nu. 22:24, stood in
Jb. 28:7, there is a *p.* || 30:13, they mar my *p.*
41:32, a *p.* to shine || Ps. 16:11, show *p.* of life
Ps. 27:11, a plain *p.* || 77:19, *p.* in great waters
119:35, *p.* of commands || 105, a light to my *p.*
139:3, compassest my *p.* || 142:3, knewest *p.*
Pr. 1:15, refrain from *p.* || 2:9, understand good
4:14, enter not into the *p.* of the wicked
18, *p.* of the just || 26, ponder the *p.* 5:6.
Is. 2:3, weigh *p.* of just || 30:11, turn out of *p.*
40:14, taught him in the *p.* of judgment and
43:16, *p.* in waters || Jo. 2:8, walk in his *p.*
PATH-WAY, *s.* Pr. 12:28, *p.* thereof is no
PATHS, *s.* Jb. 6:18, *p.* are turned aside they
8:13, so are the *p.* of all that forget God
13:27, lookest to my *p.* || 19:8, darkness in *p.*
21:13, nor abide in *p.* || 33:11, marketh my *p.*
38:20, that thou shouldst know the *p.* of hou.
Is. 8:8, *p.* of sea || 17:4, keep me from *p.* of
17:5, hold up my goings in thy *p.* that my
23:3, *p.* of r ghteousness || 25:1, teach me thy *p.*
25:10, *p.* are mercy || 55:11, *p.* drop fatness
Pr. 2:8, *p.* of judgment, 8:20. || 13, leave *p.*
15, froward in *p.* || 18, *p.* incline to the dead
19, not take hold of *p.* of l fe || 20, keep *p.* of
3:6, he shall direct thy *p.* || 17, her *p.* are peace
4:11, I led thee in right *p.* || 7:25, astray in *p.*
8:2, in place s of *p.* || 20, midst of *p.* of judgm.
Is. 2:3, and we will walk in his *p.* Mi. 4:2.
3:12, destroy *p.* || 12:16, I will lead them in *p.*
58:12, restorer of *p.* || 59:7, destruction in *p.* 8.
Jer. 6:16, ask for the old *p.* || 18:15, from anc. *p.*
La. 3:9, my *p.* crooked || Ho. 2:6, not find her *p.*
Mat. 3:3, make *p.* straight, Mk. 1:3. Lu. 3:4.
He. 12:13, and make straight *p.* for your feet
PATHROS, *Persuasion*, or *dilution of ruin.* Is. 11:11. Jer. 44:1,15. Ez. 29:14. | 30:14.
PATHRUSIM. Ge. 10:14.
PATIENCE, *s.* signifies, (1) *Bearing long*, Mat. 18:26. (2) *Calm submission to God under afflictions*, Ja. 1:3, 4. (3) *Hope and expectation*, Ro. 8:25. He. 10:36. (4) *Perseverance*, Ja. 5 7,9,10. Mat 18:26, have *p.* with me, and I will pay, 29.
Lu. 8:15, fruit with *p.* || 21:19, in *p.* possess
Ro. 5:3, tribul. worketh *p.* || 4, *p.* experience
8:25, with *p.* wait || 15:4, thro' *p.* || 5, God of *p.*
2 Co. 1:4, as ministers of God in much *p.* 12:12.
Col. 1:11, streng. to all *p.* || 1 Th. 1:3, *p.* of hope
2 Th. 1:4, we glory for your *p.* || 3:5, of Christ
1 Ti. 6:11, follow *p.* || 2 Ti. 3:10, known my *p.*
Ti. 2:2, sound in faith, in *p.* || He. 6:12, thro' *p.*
He 10:36, need of *p.* || 12:1, let us run with *p.*
Ja. 1:3, trying of your faith worketh *p.* 4.
5:7, hath long *p.* || 10, for an example of *p.*
11, heard of *p.* of Job || 2 Pe. 1:6, to *p.* godli.
Re. 1:9, in *p.* of Jesus || 2:2, I know thy *p.* 19.
2:3, and thou hast *p.* || 3:10, kept word of my *p.*
13:10, here is the *p.* of the saints, 14:12.
PATIENT, *a.* Ec. 7:8, *p.* in spirit is better
Ro. 2:7, *p.* continuance || 12:12, *p.* in tribulation
1 Th. 5:14, be *p.* to all men || 2 Th. 3:5, *p.* wait.

1 Ti. 3:3. but *p.* 2 Ti. 2:24. || Ja. 5:7. be *p.* 8.
PATIENTLY, *ad.* Ps. 37:7. wait || 40:1. I waited Ac. 26:3. hear me *p.* || He. 6:15. had *p.* endured 1 Pe. 2:20. if buffeted for faults, ye take it *p.*
PATMOS, *An isle of the Ægean sea.* Re. 1:9.
PATRIARCH, *S, s. The head or prince of the family.* Ac. 2:29. | 7:8,9. He. 7:4.
PATRIMONY, *s. Goods or estate.* De. 18:8.
PATROBAS, *Who goeth in his father's steps,* or, *belonging to the father.* Ro. 16:14.
PATTERN, *s.* Ex. 25:9. after *p.* 40. Nu. 8:4. Jos. 22:28. *p.* of the altar, 2 K. 16:10.
1 Ch. 28:11. David gave Solomon the *p.* 12:18. Ez. 43:10. measure *p.* || 1 Ti. 1:16. show a *p.* Ti. 2:7. *p.* of good works || He. 8:5. accord. to *p.*
PATTERNS, *s.* He. 9:23. necessary that *p.*
PAU, *Howling,* or *appearing.* Ge. 36:39.
PAUL. Ac. 13:9. Saul called || 43. many follo. 46. *P.* waxed bold || 50. persecution against 14:9. same heard *P.* || 13. called *P.* Mercurius 19. having stoned *P.* || 15:38. *P.* thought not 15:40. *P.* chose Silas || 16:3. him would *P.* 16:9. a vision to *P.* || 14. things spoken of *P.* 17. followed *P.* || 18. but *P.* being grieved 25. *P.* and Silas prayed || 28. *P.* cried, Do thy 17:2. *P.* as his manner was || 4. consorted with 10. sent *P.* away, 14.|| 16. *P.* waited at Athens 18:5. *P.* pressed in spirit || 9. Lord spake to *P.* 19:11. miracles by *P.* || 15. *P.* I know, but who 21. *P.* purposed || 26. this *P.* hath persuaded 20:7. *P.* preached, ready || 10. *P.* went down 37. fell on *P.*'s neck || 21:4. said to *P.* thro' 21:11. Agabus took *P.*'s girdle || 18. went to Ja. 30. they took *P.* || 32. they left beating of *P.* 40. *P.* stood on stairs || 23:1. *P.* beholding 23:10. fearing lest *P.* || 11. be of good cheer, *P.* 12. till they had killed *P.* 14. || 18. *P.* prayed 31. soldiers brought *P.* || 24:1. informed aga. 24:26. money given of *P.* || 27. Felix left *P.* bo. 25:19. one Jesus, whom *P.* affirmed to be alive 26:24. Festus said, *P.* || 27:3. entreated *P.* 27:24. fear not *P.* || 43. willing to save *P.* 28:16. but *P.* was suffered to dwell by himself 1 Co. 1:12. I am of *P.* 3:4.||13. was *P.* crucified? 3:5. who then is *P.*? || 22. *P.* or Apollos, or 16:21. salute. of me *P.* Col. 4:18. 2 Th. 3:17. 1 Th. 2:18. even I *P.* || Phile. 9. *P.* the aged 2 Pe. 3:15. as our beloved brother *P.* wrote
PAULUS. Ac. 13:7.
PAVED, *p.* Ex. 24:10. *p.* work || Song 3:10.
PAVEMENT, *s.* 2 K. 16:17. *p.* of stones 2 Ch. 7:3. Israel bowed on *p.* || Est. 1:6. *p.* of red Ez. 40:17. *p.* for court || 18. was the lower *p.* 42:3. over against *P.* || Jn. 19:13. called the *p.*
PAVILION, S, *s. A tent,* or *tabernacle of state.* 2 S. 22:12. made darkness his *p.* Ps. 18:11. 1 K. 20:12. Benhadad drinking in the *p.* 16. Ps. 27:5. he shall hide me in his *p.* 31:20. Jer. 43:10. Nebuchadnezzar spread his royal *p.*
PAW, S, *s.* Le. 11:27. 1 S. 17:37.
PAWETH, *v.* Jb. 39:21. the horse *p.* in the
PAY, *v.* Ex. 21:19. *p.* for loss of his time, 22. 33. *p.* ox for ox || 22:7. *p.* double, 9. || 17. Nu. 20:19. if I drink thy water, I will *p.* for it De. 23:21. a vow, thou shalt not slack to *p.* 2 S. 15:7. *p.* my vow || 2 K. 4:7. *p.* thy debt 2 Ch. 8:8. to *p.* tribute || Ezr. 4:13. *p.* toll and Est. 3:9. I will *p.* 10,000 talents of silver, 4:7. Jb. 22:27. *p.* vows, Ps. 22:25. | 66:13. | 116:14,18. Ps. 50:14. *p.* thy vows || 76:11. vow and *p.* Pr. 19:17. *p.* again || 22:27. if nothing to *p.* Ec. 5:4. defer not to *p.* 5. || Jon. 2:9. I will *p.* Mat. 17:24. doth not your master *p.* tribute? 18:25. had not to *p.* he forgave him, Lu. 7:42. 26. I'll *p.* thee all, 29,30. || 34. till he should *p.* 23:23. *p.* tithe of mint || Ro. 13:6. *p.* tribute
PAYED, *or* PAID, *p.* Ezr. 4:20. custom *p.* Pr. 7:14. I *p.* my vows || Jon. 1:3. *p.* the fare Mat. 5:26. *p.* uttermost farthing, Lu. 12:59. He. 7:9. Levi also *p.* tithes in Abraham
PAYETH. *p.* Ps. 37:21. wicked *p.* not again
PAYMENT, *s.* Mat. 18:25. *p.* to be made
PEACE, *s.* is put for, (1) *Reconciliation to God by the blood of Christ,* Col. 1:20. (2) *Quiet and comfort in the conscience,* Ro. 14:17. *which is the gift of Christ,* Jn. 14:27. *and a fruit of the Spirit,* Ga. 5:22. (3) *Christian harmony and concord,* 1 Th. 5:13. (4) *Prosperity,* Ez. 7:7. Ps. 29:11. (5) *The public tranquillity of the church,* Ps. 122:6. Ro. 6:4. (6) *Of the commonwealth,* 2 K. 20:19. Jer. 29:7. (7) *A quiet life,* 1 Ti. 2:2. (8) *Perfect joy and rest in heaven,* Is. 57:2. 2 Pe. 3:14. (9) *Submission to the will of God,* Jb. 22:21. (10) *It is a freedom from perplexing anxieties and inward distresses,* Is. 26:3.
Ge. 29:6. is there *p.* || 41:16. an answer of *p.* Ex. 18:7. asked of their *p.* || Le. 26:6. I'll give Nu. 6:26. L. give thee *p.* || 25:12. covenant of *p.* De. 2:26. words of *p.* || 20:10. proclaim *p.* to it 20:11. if it make thee an answer of *p.* and open 23:6. not seek their *p.* || 29:19. I shall have *p.* Jud. 4:17. *p.* between Jabin || 6:24. L. send *p.* 1 S. 7:14. *p.* betw. Israel || 10:4. ask thee of *p.* 20:7. shall have *p.* || 21. then there is *p.* to 1 K. 2:33. on his throne be *p.* || 4:24. Sol. had *p.* 5:12. *p.* between Hiram || 20:18. come for *p.* or 2 K. 9:17. is it *p.* Jehu, 18,19. || 22. what *p.* 31. had Zimri *p.* || 20:19. if *p.* in my days 1 Ch. 22:9. I'll give *p.* to Israel || 2 Ch. 15:5. no *p.* Ezr. 4:17. beyond river *p.* || 5:7. to Darius all *p.* 7:12. to Ezra perf. *p.* || 9:12. nor seek their *p.* Est. 9:30. Mord. sent let. with words of *p.* 10:3. Jb. 5:23. beasts at *p.* with thee || 21:9. houses *p.* 22:21. and be at *p.* || 25:2. he maketh *p.* in Ps. 7:4. that was at *p.* || 28:3. who speak *p.* 29:11. the Lord will bless his people with *p.* 34:14. seek *p.* and pursue it, 1 Pe. 3:11. 35:20. they speak not *p.* || 37:11. abundance of 37:37. end of that man is *p.* || 41:9. man of *p.* 55:20. such as be at *p.*|| 72:3. mountain bring *p.* 72:7. abundance of *p.* || 85:8. he'll speak *p.* 85:10. righteous. and *p.* have kissed each other 119:165. great *p.*|| 120:6. hateth *p.* || 7. I am for *p.* 122:6. pray for the *p.* || 125:5. *p.* shall be on Isr. 128:6. thou shalt see *p.* || 147:14. he maketh *p.* Pr. 3:17. paths of *p.* || 12:20. counsellors of *p.* 16:7. enemies at *p.* || Ec. 3:8. a time of *p.* Is. 9:6. the prince of *p.* || 7. of his *p.* no end 26:12. wilt ordain *p.* || 27:5. he shall make *p.* 32:17. work of right. *p.* || 33:7. ambassadors of *p.* 38:17. behold for *p.* || 45:7. I make *p.* and 48:18. been as a river||22. no *p.* to wicked, 57:21. 52:7. that publisheth *p.* Na. 1:15. Ro. 10:15. 53:5. chastisement of our *p.* was upon him 54:10. nor covenant of my *p.* || 13. great the *p.* 55:12. led forth with *p.* || 57:2. enter into *p.* 57:19. fruit of lips, *p.*, *p.* || 59:8. way of *p.* they 60:17. officers *p.* || 66:12. extend *p.* like a river Jer. 4:10. ye shall have||6:14. sayiog, *p.*, *p.*, 8:11. 8:15. we looked for *p.* 14:19. || 12:5. land of *p.* 12:12. no flesh shall have *p.* || 14:13. assured *p.* 15:5. who ask of thy *p.* || 16:5. taken my *p.* 20:4 10. man of my *p.* || 28:9. prophesied of *p.* 29:7. seek *p.* of city || 11. thoughts of *p.* and 30:5. not of *p.* || 33:6. abundance of *p.* || 38:4 22. La. 3:17. hast removed my soul far from *p.* Ez. 7:25. shall seek *p.* and there shall be none 13:10. saying *p.* 16.|| 34:25. a coven. of *p.* 37:26. Da. 8:25. by *p.* destroy || Ob. 7. the men at *p.* Mi. 3:5. and cry *p.* || 5:5. this man be the *p.* Hag. 2:9. I will give *p.*||Zch. 6:13. counsel of *p.* Zch. 8:10. nor any *p.* || 12. seed shall be of *p.* 16. execute *p.* || 19. love *p.* || 9:10. speak *p.* Ma. 2:5. my coven. was with him of life and *p.* Mat. 10:13. let your *p.* come || 34. not to send *p.* Mk. 4:39. *p.*, be still || 9:50. have *p.* one with Lu. 1:79. in the way of *p.* || 2:14. on earth *p.* 10:6. if the Son of *p.* || 12:51. to give *p.* on ear. 14:32. conditions of *p.* || 19:38. *p.* in heaven 19:42. the things which belong to thy *p.* hid Jn. 14:27. my *p.* I give || 16:33. in me have *p.* Ac. 10:36. preaching *p.* || 12:20. desired *p.* beca. Ro. 1:7. *p.* from God the Father, 1 Co. 1:3. 2 Co. 1:2. Ga. 1:3. Ep. 1:2. Phil. 1:2. Col. 1:2. 1 Th. 1:1. 2 Th. 1:2. 1 Ti. 1:2. Ti. 1:4. Phile. 3. 2 Jn. 3.
2:10. but *p.* to every || 3:17. the way of *p.* 5:1. with God|| 8:6. life and || 10:15. gospel of 14:17. *p.* and joy, 15:13. || 14:19. make for *p.* 1 Co. 7:15. called us to *p.* || 14:33. but author of *p.* Ga. 5:22. the fruit of the Spirit is love, joy, *p.* Ep. 2:14. for he is our *p.* || 15. so making *p.* 17. preached *p.*||4:3. bond of *p.*||6:15. gospel of *p.* Phil. 4:7. the *p.* of G. which passeth all underst. Col. 1:20. having made *p.* || 3:15. *p.* of God rule 1 Th. 5:3. when they say *p.* || 13. be at *p.* among 2 Th. 3:16. now the L. of *p.* give you *p.* always 2 Ti. 2:22. follow *p.* with all men, He. 12:14. He. 7:2. king of *p.* || 11:31. received spies in *p* Ja. 3:18. is sown in *p.* of them that make *p.* Re. 1:4. *p.* from him || 6:4. power to take *p.*
PEACE *be.* Ge. 43:23. *p.*- to you, fear Jud. 6:23. Lord said, *p.*- to thee || 19:20. *p.*- with 1 S. 25:6. *p.*- to thee, 1 Ch. 12:18. Ps. 122:7. *p.*- within thy walls, and prosperity, 8. Da. 4:1. *p.*- multip. 6:25. 1 Pe. 1:2. 2 Pe. 1:2. 19:19. *p.*- to thee || Lu. 10:5. *p.*- to this house Lu. 24:36. to you, Jn. 20:19,21,26. Ga. 6:16. *p.*- on them || Ep. 6:23. *p.*- to brethren 1 Pe. 5:14. *p.*- with you, 3 Jn. 14. Ju. 2.
God of PEACE. Ro. 15:33. | 16:20. 2 Co. 13:11. 1 Th. 5:23. He. 13:23.

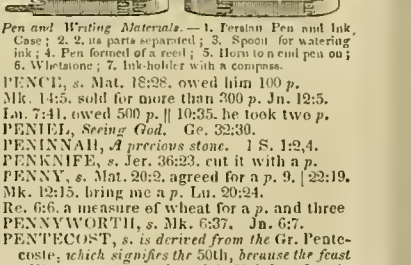
See HELD, HOLD.

In PEACE. Ge. 26:29. sent thee *-p.* 31. 28:21. so that I come *-p.* || 44:17. get up *-p.* Jos. 10:21. came *-p.* || Jud. 8:9. when I come *-p.* Jud. 11:31. when I return *-p.* 2 S. 15:27. 2 S. 3:21. Abner went *-p.* 22. || 23. gone *-p.* 17:3. people be *-p.* || 19:24. come again *-p.* 30. 1 K. 2:5. shed blood *-p.* || 22:17. return *-p.* 22:27. put in prison till I come *-p.* 2 Ch. 18:26. 2 K. 22:20. gathered to thy grave *-p.* 2 Ch. 34:28. 2 Ch. 19:1. returned *p.* || Jb. 5:24. tabernacle *-p.* Ps. 4:8. lay me down *-p.* || 55:18. my soul *-p.* Is. 26:3. - perfect *p.* || 41:3. and passed *-p.* Jer. 20:7. - the *p.* thereof || 34:5. shalt die *-p.* Ma. 2:6. he walked with me *-p.* and equity Lu. 2:29. depart *-p.* || 11:21. his goods *-p.* 1 Co. 16:11. conduct him *-p.* || 2 Co. 13:11. live *-p.* Ja. 2:16. depart *-p.* || 2 Pe. 3:14. found *-p.*

See GO, MADE, OFFERINGS.

PEACEABLE, *a.* Ge. 34:21. these men are *p.* 2 S. 20:19. I am *p.* || 1 Ch. 4:40. land was *p.* 1 Ch. 22:9. man of rest, for his name shall be *p.* Is. 32:18. in a *p.* habitation, Jer. 25:37. 1 Ti. 2:2. that we may lead a quiet and *p.* life He. 12:11. yieldeth the *p.* || Jn. 3:17. pure *p.*

PEACEABLY, *ad.* Ge. 37:4. could not speak *p* Jud. 11:13. restore those lands *p.*||21:13. to call *p.* 1 S. 16:4. comest thou *p.* 5. 2 K. 2:13. 1 Ch. 12:17. if ye come *p.* || Jer. 9:8. speaketh *p.* Da. 11:21. come in *p.* 24. || Ro. 12:18. live *p.*
PEACE-MAKERS, *s.* Mat. 5:9. blessed are *p.*
PEACOCKS, *s. A tame bird, of beautiful feathers.* 1 K. 10:22. | 1 Ch. 9:21. Jb. 39:13.
PEARL, S, *s. is a gem or jewel found in a testaceous fish resembling an oyster. The finest pearls are fished up in the* Persian *gulf, now called the sea of* Catif. It is put for, (1) *The precious truths of the gospel, or godly admonitions,* Mat. 7:6. (2) *The Lord Jesus or his church,* Mat. 13:45. (3) *The glorious state of saints in heaven,* Re. 21:21.
Jb. 28:18. no mention be made of coral or *p.* Mat. 7:6. nor cast *p.*||13:45. seeking goodly *p.* 46. 1 Ti. 2:9. or gold or *p.* || Re. 17:4. gold and *p.* Re. 18:12. *p.* and fine, 16.||21:21. gates were 12 *p.*
PECULIAR, *a.* Ex. 19:5. a *p.* treasure to me De. 14:2. *p.* people, 26:18. Ti. 2:14. 1 Pe. 2:9. Ps. 135:4. Lord chosen Israel for his *p.* treasure Ec. 2:8. the *p.* treasure of kings and provinces
PEDAHEL, *The redemption of God.* Nu. 34:28.
PEDAHZUR, *A strong redeemer.* Nu. 1:10.
PEDAIAH, *The Lord's redeeming.* 2 K. 23:36. 1 Ch. 3:18,19. | 27:20. Ne. 3:25. | 8:4. | 11:7.
PEDIGREE, S, *s.* Nu. 1:18. He. 7:3,6.
PEELED, *p.* Is. 18:2,7. Ez. 29:18.
PEEP, ED, *v.* and *p.* Is. 8:19. wizards that *p.* 10:14.
PEKAH, *Opening.* 2 K. 15:25,30,37. 2 Ch. 28:6. Is. 7:1.
PEKAHIAH, *The Lord's opening.* 2 K. 15:22.
PEKOD, *Noble,* or *rulers.* Jer. 50:21. Ez. 23:23.
PELALIAH, *Thinking on God.* Ne. 11:12.
PELATIAH, *Deliverance or flight of the Lord.* 1 Ch. 3:21. | 4:42. Ne. 10:22. Ez. 11:13.
PELEG, *A division.* Ge. 10:25. | 11:16.
PELET, *Deliverance.* 1 Ch. 12:3. | 2:47.
PELETH, *Judging.* Nu. 16:1. 1 Ch. 2:33.
PELETHITES, 2 S. 8:18. | 15:18. | 20:23.
PELICAN, *s. is a fowl as large as the swan, which resides in the wilderness or by rivers,* Ps. 102:6. *It is called* Kaath, *of vomiting, because it vomiteth up its meat unconcocted.*
Le. 11:18. swan and *p.* unclean, De. 14:17.
Ps. 102:6. I am like a *p.* in the wilderness
Is. 34:11. the *p.* shall possess it, Zph. 2:14.
PELONITE, *Falling,* or *hid.* 1 Ch. 11:27,36.
PEN, *s.* Jud. 5:14. that handle the *p.* of the Jb. 19:24. an iron *p.* || Ps. 45:1. *p.* of a ready Is. 8:1. with a man's *p.* || Jer. 8:8. *p.* of scribes Jer. 17:1. *p.* of iron||3 Jn. 13. not with ink and *p.*



Pen and Writing Materials. — 1. Persian Pen and Ink Case; 2. 2. its parts separated; 3. Spoon for watering ink; 4. Pen formed of a reed; 5. Horn to mend pen on; 6. Whetstone; 7. Ink-holder with a compass.

PENCE, *s.* Mat. 18:28. owed him 100 *p.*
Mk. 14:5. sold for more than 300 *p.* Jn. 12:5. Lu. 7:41. owed 500 *p.* || 10:35. he took two *p.*
PENIEL, *Seeing God.* Ge. 32:30.
PENINNAH, *A precious stone.* 1 S. 1:2,4.
PENKNIFE, *s.* Jer. 36:23. cut it with a *p.*
PENNY, *s.* Mat. 20:2. agreed for a *p.* 9. | 22:19. Mk. 12:15. bring me a *p.* Lu. 20:24.
Re. 6:6. a measure of wheat for a *p.* and three
PENNYWORTH, *s.* Mk. 6:37. Jn. 6:7.
PENTECOST, *s. is derived from the* Gr. Pentecoste, *which signifies the* 50*th, because the feast of* Pentecost *was celebrated the* 50*th day after the* 16*th of* Nisan, *which was the* 2*d day of the feast of the passover. On the day of* Pentecost, *the law was given on Sinai, and on this day the miraculous descent of the Holy Ghost came upon the apostles.*
Ac. 2:1. dny of *p.* 20:16. || 1 Co. 16:8. until *p.*
PENUEL, *Vision of God.* Ge. 32:31. Jud. 8:8, 17. 1 K. 12:25. 1 Ch. 4:4. | 8:25.
PENURY, *s.* Pr. 14:23. Lu. 21:4.
PEOPLE, *s.* is put for, (1) *A nation,* Ge. 41:40. (2) *Gentiles,* Ps. 117:1. (3) *Both Jews and Gentiles,* Lu. 2:10. (4) *Animals,* Pr. 30:25.
Ge. 27:29. let *p.* serve || 48:19. become a *p.*
Ex. 6:7. take you for a *p.* De. 4:20. Jer. 13:11. 33:3. a stiff-necked *p.* 5. | 34:9. De. 9:6.
De. 7:6. a special *p.* || 14:2. a peculiar *p.* unto 29:13. a *p.* to himself || 32:21. not a *p.* || 33:29. 1 S. 2:24. the L.'s *p.* 2 K. 11:17. 2 Ch. 23:16. 2 S. 7:23. redeem for a *p.* || 22:28. afflicted *p.* 22:44. *p.* I knew not shall serve, Ps. 18:43.
1 Ch. 16:20. from one to another *p.* Ps. 105:13.
Est. 2:10. not showed her *p.* || 3:8. a certain *p.*
Ps. 95:10. a *p.* that do err || 114:1. *p.* of a strange

Ps. 144:15. happy is that *p.* || 148:14. a *p.* near to Pr. 1 14:34. reproach to any *p.* || 30:25. ants a *p.* Is.1:4. a *p.* laden || 10. *p.* of Gomor. || 7:8. not a *p.* 8:19. a *p.* seek || 27:11. a *p.* of no understand. 30:9. a rebellious *p.* 65:2. || 43:4. I will give *p.* 43:8. blind *p.* || 65:3. a *p.* that provoketh me Jer. 48:42. Moab be destroyed from being a *p.* Ho. 4:9. like *p.* like priests || 9:1. as other *p.* Jon. 1:8. of what *p.* || Mi. 6:1. *p.* flow to it Lu. 1:17. make ready a *p.* || Ac. 15:14. take a *p.* Ro. 10:19. that are no *p.* || Ti. 2:14. a peculiar *p.* He. 8:10. be to me a *p.* || 1 Pe. 2:9. a peculiar *p* 1 Pe. 2:10. not a *p.* || Re. 5:9. out of every *p.*

All PEOPLE. Ex. 19:5. a peculiar treasure above *-p.* De. 7:6,14. | 10:15. Ps. 99:2. De. 7:7. fewest of *-p.* || 28:64. scatter among *-p.* 1 K. 4:34. came of *-p.* || 8:43. *-p.* know 9:7. Israel be a proverb and by-word among *-p.* Est. 3:8. divers from *-p* || 9:2. fear fell on *-p.* Ps. 47:1. *-p.* shout || 96:3. declare among *-p.* 117:1. praise him - ye *p.* 148:11. Ro. 15:11. Is.25:6.to *-p.* a feast||7. cast over *-p.* || 55:7. for *-p.* La. 1:11. - her *p.* sigh || 18. hear *-p.* Mi. 1:2. Da. 5:19. *p.* feared || 7:14. *-p.* should serve Mi. 4:5. *-p.* will walk || Ha. 2:5. heapeth *-p.* Zph. 3:20. a praise among *-p.* || Zch. 12:3. for *-p.* Lu. 2:10.shall be to *-p.* || 31.before the face of *-p.*

All the PEOPLE. Ge. 19:4. *-p.* of Sodom Ex.18:14.*-p.*stand by thee || 21. provide out of *-p.* 19:8. *-p.* answered, 24:3,||20:18.*-p.* saw thunder Le. 9:23. L. appeared to *-p.* || 10:3. before *-p.* be Nu. 11:29. - Lord's *p.* || 15:26, *-p.* in ignorance De. 13:9. hand of *-p.* 17:7. || 17:13. *-p.* hear 27:15. *-p.* say, Amen, 16—21. || 28.10. *-p.* see Jos. 4:24. *-p.* might know || 6:5. *-p.* shall shout 7:3. let not *p.* go || 24:18. Lord drave out *-p.* Jud. 16:30. house fell on *-p.* || 28:8. *-p.* arose 1 S. 10:24. none like him among *-p.* || 11:4. wept 12:18. *-p.* feared greatly || 30:6. *-p.* was grieved 2 S. 2:28. *-p.* stood still || 3:32. *-p.* wept, 34. 3:36. it pleased *-p.* || 17:3. *-p.* I'll bring back *-p.* 19:9. *-p.* were at strife ||20:22. wom. went to *-p.* 1 K. 8:53. didst separate them from - the *p.* 60. that *-p.* may know || 29:10. hand|fuls for *-p.* 2 K. 23:3. and *-p.* stood to the covenant 1 Ch. 16:36. *-p.* said, Amen || 28:21. *-p.* at thy 2 Ch. 7:4. *-p.* offered || Ezr. 7:25. may judge *-p.* Ne. 8:5. he was above *-p.* || 11. Levites stilled *-p.* Ps. 67:3. let *-p.* praise, 5. || 97:6. *-p.* see his glory 106:48. let *-p.* say amen || Ec. 4:16. no end of *-p.* Jer. 26:8. to speak to *-p.* || 9. *-p.* were gathered 34:1. *-p.* fought || 8. a covenant with *-p.* 10. 36:4. weakeneth hands of *-p.* || 43:4. *-p.* obeyed Ez. 31:12. *-p.* are gone || Da. 3:7. when *-p.* heard Zch. 11:10. I made a with *-p.* || 14:12. L. smite *-p.* Ma. 2:9. I also made you base before *-p.* Lu. 8:17. declared before *-p.* || 13:17. *-p.* rejoiced 18:43. *-p.* gave praise || 19:48. *-p.* were attentive 20:6. *-p.* will stone us || Ac. 2:47. favor with Ac. 5:34. reputation among *-p.* || 10:41. not to *-p.* 13:24. baptism to *-p.* || 21:27. stirred up *-p.* He. 9:19. he sprinkled both the book and *-p.*

Among the PEOPLE. Le. 18:29. cut off *-p.* Nu. 5:27. curse *-p.* || 1 S. 14:34. disperse *-p.* Ps. 91:8. ye behold *-p.* || Ez. 28:19. know thee *-p.* Da. 11:33. that understand *-p.* || Jo. 2:17. say *-p.* Zch. 10:9. and I will sow them *-p.* and they Mat. 4:23. disease *-p.* 9:35. || 26:5. an uproar *-p.* Ju. 7:12. murmuring *-p.* || 43. a division *-p.* Ac. 3:23. destroyed *-p.* || 4:17. no further *-p.* 5:12.wonders wrought *-p.* 6:8. || 14:1.ran in *-p.* 2 Pe. 2:1. there were false prophets also *-p.*

PEOPLE *of God.* Jud. 20:2. 2 S. 14:13. Ps. 47:9. He. 4:9. | 12:25. 1 Pe. 2:10.

See GREAT.

His PEOPLE. Ge. 17:14. be cut off from *-p.* Ex. 3:6?,38. | 31:14. Le. 7:20. | 17:4,9. | 19: 5. | 23:29. Nu. 9:13. | 15:30. 25:8. Abraham was gath. to *-p.* 17.||35:29. Isaac 49:16. Dan shall judge *-p.* as one of the tribes Ex. 18:1. for Israel *-p.* || Nu. 20:24. | 21:34. De. 2:34. - peculiar *p.* || 32:9. L.'s port. is *-p.* 32:36. the Lord shall judge *-p.* Ps. 135:14. 44. rejoice with *-p.* merciful to *-p.* Ro. 15:10. 51. gathered to *-p.* || 33:7. bring Judah to *-p.* Ru. 1:6. Lord had visited *-p.* 1 S. 12:22. 1 S. 15:1. king over *-p.* || 27:12. *-p.* to abhor 1 Ch. 21:3. Lord make *-p.* 100 times as many 23:18. subdued before *-p.* || 23:25. rest to *-p.* 2 Ch. 2:11. L. loved *-p.* || 31:10. blessed||32:14,15. 36:15. compassion on *-p.* || 16. wrath against *p.* 23. who of *-p.* go up, Ezr. 1:3. || Est. 10:3. Jb.18:19. neither son nor nephew among *-p.* Ps. 14:7. captiv. of *-p.* 53:6. || 29:11. bless, 68:35. 5:4. may judge *-p.* || 73:10. *-p.* return hither 78:20. can he provide flesh for *-p.* || 82. gave 71. to feed Jacob *-p.* || 85:8. speak peace to *-p.* 94:14. not cast off *-p.* || 100:3. we are *-p.* 105:24.he increased *-p.* || 25. to hate *-p.* 106:40. 43. brought forth *-p.* || 111:6. he showed *-p.* 111:9. sent redemption to *-p.* || 113:8. princes of 116:14. in presence of *-p.* 18. || 125:2. round *-p.* 135:16. led *-p.* || 148:14. exalteth the horn of *-p.* 149:4. the Lord taketh pleasure in *-p.* 147:11. Is. 3:14. ancients of *-p.* || 7:2. moved heart of *-p.* 11:11. remnant of *-p.* 16. || 14:32. poor of *-p.* 25:8. rebuke of *-p.* || 28:5. diadem to *-p.* 30:26. bindeth breach of *-p.* || 49:13. comf. 52:9. 51:22. pleadeth cause of *-p.* || 56:3. | 63:11. Jer. 27:12. and serve *-p.* || 50:16. return to *-p.* Ez. 18:18. not good among *-p.*||30:11. *-p.* brought Jo. 2:18. and pity *-p.* || 3:16. the hope of *-p.* Mi. 6:2. controversy with *-p.* || Zch. 9:16. save Mat. 1:21. he shall save *-p.* || Lu. 1:68. redeemed Lu. 1:77. knowledge of sal. to *-p.* || 7:16. visited Ro. 11:1. hath God cast away *-p.* God forbid He. 10:30. shall judge *-p.* || Re. 21:3. shall be *-p.*

See HOLY, ISRAEL, MANY, MEN.

PEOPLE *of the land.* Ge. 23:7. | 42:6. Ex. 5:5. *p.*- are many || Le. 20:2. *p.* - stone, 4. Nu. 14:9. nor fear *p.*- || 2 K. 11:14. *p.*- rejoice 2 K. 15:5. judged *p.*- || 21:24. *p.*- slew all 23:30. *p.*- took Jehoahaz || 25:3,19. Ezr. 10:2. taken strange wives of the *p.*-

11. separate yourselves from the *p.*- Ne. 10:30. not give our daughters to *p.*- || 31. Est. 8:17. many of the *p.*- became Jews, for Jer. 1:18. made thee an iron pillar against *-p.* Ez. 7:27. *p.*- troubled || 22:29. *p.*- used oppress. 39:13. *p.*- shall bury || 45:22. prepare for *p.*- 46:3. *p.*- shall worship at the door of gate, 9. Da. 9:6. prophets which spake to the *p.*- Hag. 2:4. be strong ye *p.*- || Zch. 7:5. speak to *p.*-

Much PEOPLE, Nu. 20:20. Jos. 11:4. 2 S. 13:31. came *-p.* || 2 Ch. 30:13. assembled Ps. 35:18. I will praise thee among *-p.* Mk. 5:21. *-p.* gathered, 24. || 6:31. Jesus saw *-p.* Jn. 12:9. *-p.* knew || 12. *-p.* took branches Ac. 5:37. drew away *-p.* || 11:24. *-p.* added 18:10. *-p.* in this city || 19:26. turned away *-p.* Re. 19:1. I heard a voice of *-p.* in heaven

My PEOPLE. Ge. 23:11. in presence of *-p.* 41:40. *-p.* be ruled || 49:29. gathered to *-p.* Ex. 3:7. I have seen affliction of *-p.* Ac. 7:34. 10. that thou mayst bring forth *-p.* 7:4. 5:1. let *-p.* go, 7:16. | 8:1,20. | 9:1,13. | 10:3,4. 9:17. as yet exaltest thou thyself against *-p.* 27. *-p.* are wicked||12:31. get from amongst *-p.* Le. 26:12. ye shall be *-p.* Jer. 11:4. | 30:22. Nu. 24:14. I go to *-p.* || Jud. 12:2. *-p.* at strife Jud. 14:3. never a woman among all *-p.* || 16. Ru. 1:16. thy *p.* shall be *-p.* || 3:11. city of *-p.* 1 S. 9:16. captain over *-p.* he may save *-p.* 2 S. 3:18. I will save *-p.* || 7:8. ruler over *-p.* 1 K. 22:4. *-p.* as thy *p.* 2 K. 3:7. 2 Ch. 18:3. 2 K. 20:5. captain of *-p.* || 1 Ch. 17:6. to feed *-p.* 1 Ch. 28:2. hear me *-p.* || 29:14. what is *-p.* 2 Ch. 1:11. mayst judge *-p.* || 6:5. brought forth 7:13. or if I send pestilence among *-p.* 14. Est. 7:3. let *-p.* be given, 4. || 8:6. evil come to Ps. 14:4. eat up *-p.* 53:4. || 50:7. hear, O *-p.* 81:8. 59:11. lest *-p.* forget || 68:22. I'll bring *-p.* again 78:1. give ear, O *-p.* || 81:11. *-p.* would not 81:13. O that *-p.* || 144:2. who subdueth *-p.* Is. 1:3. *-p.* doth not consider || 3:12. as for *-p.* 3:15. that ye beat *-p.* || 5:13. *-p.* are gone in 10:2. poor of *p.* || 24. O *-p.* that dwellest in Zion 19:25. blessed be Egypt *-p.* || 26:20. come *-p.* 32:18. *-p.* shall dwell in a peaceable habitation 40:1. comfort ye *-p.* || 43:20. *-p.* my chosen 47:6. wrath with *-p.* || 51:4. hearken *-p.* 51:16. thou art *-p.* || 52:4. *-p.* went to Egypt 52:5. *-p.* is taken away || 6. *-p.* shall know 53:8. for transg. of *-p.* || 57:14. out of way of 58:1. show *-p.* their transgr. || 63:8. they are *-p.* 65:10. Sharon a fold for *-p.*||19. I will joy in *-p.* 22. for as the days of a tree, are days of *-p.* Jer. 2:11. but *-p.* have changed their glory 13. *-p.* committed two evils || 31. why say *-p.* 32. yet *-p.* have forgotten me, 18:15. 4:22. *-p.* is foolish, 8:7. || 5:26. *p.* are found 5:31. *-p.* love to have it so || 6:27. among *-p.* 7:23. ye shall be *-p.* || 9:2. I might leave *-p.* 12:16. as they taught *-p.* to swear by Baal 15:7. I will destroy *-p.* || 23:2. that feed *-p.* ye 23:22. if they had caused *-p.* to hear my words 27. cause *-p.* to forget || 32. cause *-p.* to err 24:7. they shall be *-p.* 31:1,33. | 33:38. Ez. 11: 20. | 36:38. 37:23,27. Zch. 2:11. | 8:8. 29:32. nor behold the good that I will do for *-p.* 31:14. *-p.* shall be satisfied || 33:24. despised *-p.* 50:6. *-p.* lost || 51:45. *-p.* go ye out, Re. 18:4. La. 3:11. I was a derision to all *-p.* and song Ez. 13:9. not in assembly of *-p.* || 10. seduced 18. hunt the souls of *-p.* || 19. by lying to *-p.* 21. I will deliver *-p.* 23. || 14:8. midst of *-p.* 14:11. that they may be *-p.*||21:12. terrors on *-p.* 34:30. house of Israel *-p.* ||37:12. beh. O *-p.* 13. 38:16. against *-p.* || 44:23. teach *-p.* difference 45:8. shall no more oppress *-p.* 9. | 46:18.that *-p.* Ho. 1:9. ye are not *-p.* 10. || 2:1. say to *-p.* 2:23. which were not *-p.* || 4:6. *-p.* destroyed 4:8. eat up sin of *-p.* || 12. *-p.* ask counsel at 11:7. *-p.* are bent to backsliding from me Jo. 2:26. *-p.* shall never be ashamed, 27. 3:2. will plead for *-p.* || 3. cast lots for *-p.* Am. 9:10. *-p.* shall die || Ob. 13. the gate of *-p.* Mi. 1:9. gate of *-p.* || 2:4. changed portion of *-p.* 2:8. *-p.* is risen up || 9. women of *-p.* have 3:3. eat flesh of *-p.* || 5. make *-p.* err, that bite 6:3. O *-p.* what have I done to thee? 5. || 16. Zph. 2:8. reproached *-p.* || 9. *-p.* shall spoil Zch. 8:7. I will save *-p.* || 13:9. I will say it is *-p.* Ro. 9:25. call them *-p.* which were not, 26. 2 Co. 6:16. I'll be their G. and they shall be *-p.*

Of the PEOPLE. Ge. 26:10. | 49:10. Nu. 25:4. | 25:4. Jos. 4:2. 1 S. 9:2,12. | 14:21,28. | 26: 15. 2 K. 13:7. Ezr. 3:3. Ne. 5:1. | 7:73. Ps. 65:7. | 72:4. | 89:19. Is. 18:7. | 42:6. | 51:4. | 63:3. Ez. 46:18. Jn. 7:31. | 11:42. Ac. 4: 21. He. 9:7. Re. 11:9.

One PEOPLE. Ge. 25:23. | 34:16,22.

Own PEOPLE. Ex. 5:16. Le. 24:14. 1 Ch. 17:21. 2 Ch. 25:15. Ps. 45:10. | 78:52. Is. 13:14. Jer. 46:16.

The PEOPLE. Ge. 11:6. Ex. 5:1,5. | 13:18. | 15:14. | 17:1. | 18:19. | 20:21. Nu. 23:24. Jud. 7:2,4. | 9:32. 1 S. 14:45. Ne. 4:6. Est. 3:6. Jb. 12:2. Ps. 56:7. Pr. 11:14. Is. 9: 19. | 10:6. | 21:2. | 40:7. | 51:7. Jer. 31:2. | 51: 58. Ez. 33:6,31. | 36:20. Da. 11:32. Jo. 2:6. Ha. 2:13. Zph. 2:10. Ma. 1:4. Mat. 4:16. Lu. 3:15. | 9:18. | 23:14. Jn. 6:24. | 7:12. | 11:50. Ac. 5:13. | 8:6. | 12:22. | 26:17. | 28: 17. He. 5:3. | 13:12. Ju. 5.

This PEOPLE. Ex. 3:21. | 5:22. | 17:4. | 18:18. | 32:9,31. Nu. 11:11,12,13,14. | 14:15. | 21:2. De. 31:7. 1 S. 2:23. 1 K. 12:7,27. | 14:2. | 18: 37. Ne. 5:19. Is. 6:9,10. | 8:11. | 9:16. | 43: 21. Jer. 4:10. | 5:23. | 7:16. | 15:1. | 23:32. | 32: 42. | 38:4. Mi. 2:11. Mat. 15:8. Lu. 9:13. | 21:23. Jn. 7:49. 1 Co. 14:21.

Thy PEOPLE. Ex. 5:23. | 9:13,15. | 15:16. | 2 2:28. | 33:13. | 34:10. Le. 19:16. Nu. 5:21. | 24:14. | 27:13. De. 9:12,26. Ru. 1:10. 2 S. 7:23. 1 K. 3:8. 1 Ch. 29:18. Ps. 3:8. | 44: 12. | 60:3. | 72:2. | 77:20. | 79:13. | 80:4. | 85:3. | 85:2,6. | 94:5. | 106:4. | 110:3. Is. 2:6. | 7:17. 14:30. | 62:21. | 64:9. Jer. 22:2. | 27:13. Ez. 3:11. | 13:17. | 26:11. Da. 9:16,24. | 12:1. Ho. 4:4. Mi. 7:14. Na. 3:13. Ha. 3:13.

To or *unto the* PEOPLE. Ex. 4:16. | 18:14. | 19:12. De. 20:2. Jud. 8:5. Ru. 2:11. 2 S. 24:3. 1 K. 12:15. 2 K. 4:42. | 11:13. Ne. 4:22. | 5:15. Ps. 9:8. Is. 18:2. | 42:5. | 49:22. | 55:4. Da. 7:27. Jo. 3:8. Zph. 3:9. Ac. 5:20. | 10:2, 42. | 12:4. | 13:31. | 19:33. | 21:39, 40. | 26:23.

PEOPLES, *s.* Re. 10:11. | 17:15.

PEOR, *Opening.* Nu. 23:28. | 25:18. | 31:16. Jos. 22:17.

PERADVENTURE, *ad.* Ge. 18:24. *p.* there be fifty righteous within the city, 28—32. 24:5. *p.* the woman will not be willing, 39. 27:12. my father *p.* will feel me || 31:31. said 32:20. *p.* he will accept of me || 42:4. lest *p.* mis. 43:12. *p.* it was an oversight || 44:34. lest *p.* 50:15. Joseph will *p.* hate us, and requite us Ex. 13:17. lest *p.*||32:30. *p.* I shall make atonem. Nu. 22:6. *p.* I shall prevail, 11. | 23:27. 23:3. *p.* Lord will come to meet me || Jos. 9:7. 1 S. 6:5. *p.* he will lighten || 9:6. *p.* he can show 1 K. 18:5. *p.* we may find grass to save horses 27. *p.* he sleepeth || 20:31. *p.* he will save thy 2 K. 9:15. lest *p.*||Jer. 20:10. *p.* he will be enticed Ro. 5:7. *p.* for a good man || 2 Ti. 2:25. if God

PERAZIM, *Breaches,* or *divisions.* Is. 28:21.

PERCEIVE, *v.* signifies, (1) *To discover or find out,* 2 S. 14:1. Jer. 38:27. (2) *Spiritually to discern and understand, so as to make improvement,* De. 29:4. (3) *To know,* 2 K. 4:9. De. 29:4. Lord hath not given you a heart to *p.* Jos. 22:31. this day we *p.* || 1 S. 12:17. ye may 2 S. 19:6. I *p.* if Absalom || 2 K. 4:9. I *p.* that Jb. 9:11. I *p.* him not || 23:8. I cannot *p.* him Pr. 1:2. to *p.* the words || Ec. 3:22. I *p.* that Is. 6:9. but *p.* not || 33:19. than thou canst *p.* Mat. 13:14. shall not *p.* Mk. 4:12. Ac. 28:26. Mk. 7:18. do ye not *p.* 8:17. || Lu. 8:46. I *p.* Jn. 4:19. I *p.* thou art a prophet || 12:19. *p.* ye Ac. 8:23. I *p.* thou art in the gall of bitterness 10:34. I *p.* God is no respecter||17:22. I *p.* in all 2 Co. 7:8. I *p.* || 1 Jn. 3:16. hereby *p.* we the love

PERCEIVED, *p.* Ge. 19:33. he *p.* not when, 35. Jud. 6:22. Gideon *p.* || 1 S. 3:8. Eli || 28:14. 2 S. 5:12. Dav. *p.* L. had established, 1 Ch. 14:2. 12:19. David *p.* || 14:1. Joab *p.* the king's heart 1 K. 22:33. captains *p.* it was not, 2 Ch. 18:32. Ne. 6:12. lo, I *p.* || 13:10. || 6:16. they *p.* that Est. 4:1. Mordecai *p.* || Jb. 38:18. hast thou *p.* Ec. 1:17. I *p.* that this also is vexation, 2:14. Is. 44:4. not *p.* by the ear what God hath pre. Jer. 23:18. who hath *p.* || 38:27. matter not *p.* Mat. 21:45. they *p.* that he spake of, Lu. 20:19. 22:18. Jesus *p.* Mk. 2:8. Lu. 5:22. | 20:23. Lu. 1:22. they *p.* || 9:45. saying hid they *p.* it not Jn. 6:15. Jesus *p.* they would make him a king Ac. 4:13. when they *p.* ||23:6. when Paul *p.* Ga. 2:9. when James *p.* the grace given to

PERCEIVEST, *v.* Pr. 14:7. Lu. 6:41.

PERCEIVETH, *v.* Jb. 14:21. | 33:14. Pr. 31:18.

PERCEIVING, *p.* Mk. 12:28. scribes *p.* that Lu. 9:47. Jesus *p.* || Ac. 14:9. *p.* he had faith

PERDITION, *s.* signifies, *Utter ruin or destruction.* Re. 17:8.

Jn. 17:12. son of *p.* || Phil. 1:28. token of *p.* 2 Th. 2:3. son of *p.* || 1 Ti. 6:9. destruct. and *p.* He. 10:39. draw back to *p.* || 2 Pe. 3:7. day of *p.* Re. 17:8. beast was and is not, and goeth to *p.*11.

PERES, *Divided.* Da. 5:28.

PERESH, *A horseman.* 1 Ch. 7:16.

PEREZ, *A division.* Ge. 38:21. 1 Ch. 27:3. Ne. 11:4,6.

PEREZ-UZZAH, *Breach of Uzzah.* 2 S. 6:8. 1 Ch. 13:11.

PERFECT, *a.* is applied, 1. *To God who is infinitely perfect,* Mat. 5:48. II. *To things,* De. 25:15. III. *To man who is accounted so,*

(1) *By Christ's righteousness being imputed,* Col. 2:10. (2) *Comparatively in respect to others,* Jb. 8:20. | 9:22. (3) *As being upright and sincere in heart, and unblamable in life,* Ge. 6:9. | 17:1. (4) *An imitating God,* Mat. 5:48. (5) *As being united in love and conversation,* 2 Co. 13:11. (6) *As having a good degree of understanding,* 1 Co. 2:6. | 14:20.

Ge. 6:9. Noah was *p.* || 17:1. and be thou *p.* Le. 22:21. the free-will-offering shall be *p.* De. 18:13. thou shalt be *p.* || 25:15. a *p.* weight 1 S. 14:41 Saul said to the Lord, Give a *p.* lot 2 S. 22:33. he maketh my way *p.* Ps. 18:32. 2 Ch. 1:21. of *p.* gold || Ezr. 7:12. *p.* peace Jb. 1:1. that man was *p.* and upright, 8. | 2:3. 8:20. God will not cast away a *p.* man neither 9:20. if I say I am *p.* || 21. though I were *p.* yet 22. he destroyeth the *p.* || 22:3. thy ways *p.* Ps. 37:37. mark the *p.* || 64:4. shoot at the *p.* 101:2. I'll behave myself wisely in a *p.* way, 6. 119:1. blessed are *p.* || 139:22. with *p.* hatred 143:8. the Lord will *p.* what concerneth me Pr. 2:21. *p.* shall remain || 4:18. to the *p.* day 11:5. righteousness of *p.* || Is. 2:3. in *p.* peace Ez. 16:14. for it was *p.* through my comeliness 27:3. thou said, I am of *p.* beauty, 11. | 28:12,15. Mat. 5:48. be ye *p.* || 19:21. if thou will be *p.* Lu. 1:3. had *p.* underst. || Jn. 17:23. *p.* in one Ac. 3:16. *p.* soundness || 22:3. *p.* manner of law 24:22. *p.* knowledge || Ro. 12:2. *p.* will of God 1 Co. 2:6. speak wisdom among *p.* || 14:20. 2 Co. 12:9. *p.* in weakness || 13:11. be *p.* be of good Ga. 3:3. *p.* by the flesh || Ep. 4:13. to a *p.* man Phil. 3:12. not already *p.* || 15. as many as be *p.* Col. 1:28. present every man *p.* || 4:12. stand *p.* 1 Th. 3:10. *p.* that is lack. || 2 Th. 3:17. may be *p.* He. 2:10. captain of salv. *p.* || 5:9. being made *p.* 7:19. law made nothing *p.* 9:9. | 10:1. | 11:40. 9:11. *p.* tabernacle || 12:23. just men made *p.* 13:21. God make you *p.* in every good work Ja. 1:4. let patience have her *p.* work that 17. every good and *p.* gift, || 25. *p.* law of liberty 2:22. and by works was faith made *p.* 3:2. the same is a *p.* man || 1 Pe. 5:10. make 1 Jn. 4:17. herein is love *p.* || 18. *p.* love casteth Re. 3:2. not found thy works *p.* before God

See HEART.

Is PERFECT. De. 32:4. his work -*p.* 2 S. 22:31. as for God his way -*p.* Ps. 18:30. Jb. 36:4. *p.* in knowledge, 37:16. || Ps. 19:7. law Is. 18:5. when the bud -*p.* || 42:19. as he that -*p.* Mat. 5:48. as your Father that is in heaven -*p.* Lu. 6:40. every one that -*p.* || 1 Co. 13:10. which -*p.* PERFECTED, *p.* 2 Ch. 8:16. house *p.* 24:13. Ez. 27:4. *p.* thy beauty || Mat. 21:16. *p.* praise Lu. 6:40. *p.* as his master || 13:32. I shall be *p.* He. 7:28. *p.* for evermore || 10:14. *p.* forever 1 Jn. 2:5. is love of God *p.* || 4:12. his love is *p.* PERFECTING, *p.* 2 Co. 7:1. Ep. 4:12.

PERFECTION, *s.* signifies, (1) *Thoroughly to understand,* Jb. 11:7. (2) *Full growth of maturity or ripeness,* Lu. 8:14. (3) *Regularity,* 2 Co. 13:19. (4) *Great degrees of knowledge and grace,* He. 6:1. (5) *Justification and salvation,* He. 7:11.

Jb. 11:7. canst thou find out the Almighty to *p.* 15:29. nor prolong the *p.* || 28:3. searcheth *p.* Ps. 50:2. *p.* of beauty || 119:96. an end of all *p.* 1 Co. 13:9. come in their *p.* || La. 2:15. *p.* of beauty Lu. 8:14. no fruit to *p.* || 2 Co. 13:9. even your *p.* He. 6:1. let us go on to *p.* || 7:11. if *p.* were by PERFECTLY, *ad.* Jer. 23:20. shall consid. it *p.* Mat. 14:35. *p.* whole || Ac. 18:26. more *p.* 23:15,20. 1 Co. 1:10. be *p.* joined || 1 Th. 5:2. you know *p.* PERFECTNESS, *s.* Col. 3:14. the bond of *p.*

PERFORM, *v.* signifies, (1) *To execute,* Jb. 5:12. (2) *Make good or fulfil,* D. 9:5. Jer. 28:6. (3) *Grant,* Est. 5:8. (4) *Observe,* Ps. 119: 112. (5) *Finish,* Phil. 1:6.

Ge. 24:3. I'll *p.* the oath, De. 9:5. Lu. 1:72. Ex. 18:18. not able to *p.* || Nu. 4:23. *p.* service De. 4:13. coven. to *p.* || 23:23. shall keep and *p.* 25:5. *p.* duty of a husband's brother to her, 7. Ru. 3:13. *p.* part of a kinsman || 1 S. 3:12. I'll *p.* 2 S. 14:15. that the king may *p.* the request 1 K. 6:12. then will I *p.* my word with thee 12:15. that he might *p.* his saying, 2 Ch. 10:15. 2 K. 23:3. *p.* words of this c. 24:22. 2 Ch. 31:31. Est. 5:8. to *p.* my request || Jb. 5:12. cannot *p.* Ps. 21:11. not able to *p.* || 61:8. I may *p.* my vows 119:106. I'll *p.* it to keep || 112. to *p.* thy statutes Is. 9:7. zeal of Lord will *p.* || 19:21. vow and *p.* Jer. 1:12. I'll hasten my word to *p.* it, 29:10, 33:14. 11:5. I may *p.* the oath || 28:6. I. *p.* thy words 44:25. *p.* your vows || Ez. 12:25. will *p.* it Mi. 7:20. *p.* the truth || Na. 1:15. *p.* thy vows Mat. 5:33. thou shalt *p.* to the Lord thine oaths Ro. 4:21. he was able to *p.* || 7:18. how to *p.* 2 Co. 8:11. *p.* doing of it || Phil. 1:6. he will *p.* it

PERFORMANCE, *s.* Lu. 1:45. 2 Co. 8:11.

PERFORMED, *p.* 1 S. 15:11. Saul hath not *p.* 13. I have *p.* || 2 S. 21:14. they *p.* all that 1 K. 8:20. I. *p.* his word, 2 Ch. 6:10. Ne. 9:8. Est. 1:15. Vashti hath not *p.* || 5:6. it shall be *p.* Ps. 65:1. it shall now be *p.* || Is. 10:12. L. hath *p.* Jer. 23:20. till ye have *p.* the thoughts, 30:24. 34:18. not *p.* the words || 35:14. words of Jonad. 51:29. every purpose of the Lord shall be *p.* Ez. 37:14. have spoken and *p.* it, saith the L. La. 1:20. till the day that these things shall be 2:39. *p.* all things || Ro. 15:28. when I have *p.*

PERFORMETH, *v.* Ne. 5:13. that *p.* not this Jb. 23:14. he *p.* thing that is appointed for me Ps. 57:2. *p.* all things || Is. 44:26. *p.* counsel

PERFORMING, *v.* Nu. 15:3. in *p.* a vow, 8.

PERFUME, S, *s.* Ex. 30:35. make it a *p.* 37. Pr. 27:9. ointment and *p.* rejoice the heart Song 5:1 as towers of *p.* || Is. 57:9. increase *p.*

PERFUMED, *p.* Pr. 7:17. Song 3:6.

PERGA, *Very earthy.* A city of *Pamphylia,* Ac. 13:13,14. | 14:25.

PERGAMOS, *Height.* A city of *Mysia,* in *Asia,* Re. 1:11. | 2:12.

PERHAPS, *ad.* Ac. 8:22. 2 Co. 2:7. Phile. 15.

PERIDA, *A division.* Ne. 7:57.

PERIL, S, *s.* La. 5:9. Ro. 8:35. 2 Co. 11:26.

PERILOUS, *a.* 2 Ti. 3:1. *p.* times shall come

PERISH, *v.* signif. (1) *To die,* Jon. 1:6. (2) *To be rooted out,* 2 K. 9:8. (3) *To starve,* Lu. 15: 17. (4) *To be damned,* 2 Co. 2:15. 2 Pe. 2:12. (5) *To be deprived of being,* 1 Co. 15:18.

Ge. 41:36. that the land *p.* not through famine Ex. 19:21. lest they *p.* || 21:26. smite that it *p.* Le. 26:38. and ye shall *p.* Nu. 24:20,24. Nu. 17:12. behold we die, we *p.* we all *p.* De. 4:26. utterly *p.* 8:19,20. | 30:18. Jos. 23:16. 11:17. lest ye *p.* || 2:5. a Syrian ready to *p.* 28:20. till thou *p.* quickly, 22. Jos. 23:13. Jud. 5:31. let all thine enemies *p.* O Lord 1 S. 2:10. he shall descend into battle and *p.* 27:1. one day *p.* || 2 K. 9:8. house of Ahab *p.* Est. 3:13. to cause to *p.* 7:4. || 4:16. if I *p.* I *p.* 8:11. to cause to *p.* || 9:28. nor memorial *p.* Jb. 3:3. let the day *p.* || 4:9. by blast they *p.* 4:20. they *p.* forever || 6:18. the paths *p.* 8:13. hypocrite's hope *p.* || 11:20. flight *p.* 18:17. his remembrance shall *p.* 20:7. | 36:12. 29:13. ready to *p.* || 31:19. if I have seen any *p.* 34:15. all flesh shall *p.* together, and man shall Ps. 1:6. way of ungodly *p.* || 2:12. and ye *p.* 9:18. the expectation of the poor shall not *p.* 37:20. the wicked shall *p.* 49:10. | 68:2. | 73:27. | 80:16. | 83:17. | 112:10. 146:4. in that very day his thoughts *p.*

Pr. 10:28. expectation of wicked shall *p.* 11:7. 11:10. when the wicked *p.* 28:28. 19:9. he that speaketh lies shall *p.* 21:28. 29:18. no vision, the people *p.* || 31:6. ready to *p.* Ec. 5:14. those riches *p.* || Is. 26:14. memory *p.* Is. 27:13. ready to *p.* || 29:14. wisdom shall *p.* 41:11. that strive shall *p.* || 60:12. kingdom *p.* Jer. 4:9. heart of king *p.* || 6:21. friend shall *p.* 10:11. gods shall *p.* 15. | 51:18. || 25:35. flight *p.* 18:18. law shall not *p.* || 27:10. ye should *p.* 15. 40:15. remnant *p.* || 48:8. valley also shall *p.* Ez. 7:26. law shall *p.* || 25:7. I will cause to *p.* Da. 2:18. that Daniel and his fell. should not *p.* Am. 1:8. remnant shall *p.* || 2:14. flight shall *p.* 3:15. and the houses of ivory shall *p.* and the Jon. 1:6. G. will think on us, we *p.* not, 14. 3:9. Zch. 9:5. and the king shall *p.* from Gaza Mat. 5:29. that one of thy members should *p.* 30. 8:25. saying, Lord, save us, we *p.* Lu. 8:24. 9:17. bottles *p.* || 18:14. of little ones should *p.* 26:52. *p.* with sword || Mk. 4:38. Master, we *p.* Lu. 5:37. bottles *p.* || 13:3. all likewise *p.* 5. 13:33. that a prophet *p.* || 15:11. I *p.* with hunger 21:18. there shall not a hair of your head *p.* Jn. 3:15. should not *p.* 16. | 10:28. || 11:50. *p.* not Ac. 8:20. thy money *p.* || 13:41. wonder and *p.* Ro. 2:12. sinned without law, *p.* without law 1 Co. 1:18. to them that *p.* || 8:11. weak brother *p.* 2 Co. 2:15. in them that *p.* || 4:16. outward man *p.* Col. 2:22. *p.* with using || 2 Th. 2:10. them that *p.* He. 1:11. they shall *p.* but thou rem. Ps. 102:26. 2 Pe. 2:12. shall *p.* || 3:9. that any should *p.* but

PERISHED, *p.* Nu. 16:33. they *p.* || 21:30. Jos. 22:20. *p.* not alone || 2 S. 1:27. weapons *p.* Jb. 4:7. whoever *p.* || 30:2. old age was *p.* Ps. 9:6. memorial is *p.* || 10:16. heathen are *p.* 83:10. as Sisera *p.* || 119:92. I should have *p.* 142:4. refuge *p.* || Ec. 9:6. their envy is *p.* Jer. 7:28. truth is *p.* || 48:36. riches || 49:7. counsel La. 3:18. hope is *p.* || Jo. 1:11. harvest is *p.* Jon. 4:10. which came up, and *p.* in a night Mi. 4:9. is thy counsellor *p.* || 7:2. good man is *p.* Mat. 8:32. swine *p.* || Lu. 11:51. *p.* between altar Ac. 5:37. he also *p.* || 1 Co. 15:18. then, are *p.* He. 11:31. Rahab *p.* not || 2 Pe. 3:6. world *p.* Ju. 11. and *p.* in the gainsaying of Core

PERISHETH, *v.* Jb. 4:11. old lion *p.* for lack Ps. 31:12. like vessel that *p.* || Pr. 11:7. hope *p.* Ec. 7:15. just man that *p.* || Is. 57:1. righteous Jer. 9:12. the land *p.* || 48:46. people of Chemosh Jn. 6:27. labor not for the meat which *p.* Ja. 1:11. fashion of it *p.* || 1 Pe. 1:7. gold that *p.*

PERISHING, *p.* Jb. 33:18. his life from *p.* by

PERIZZITE, *Rural,* or *dwelling in villages.* Ge. 13:7. the *P.* dwelled then in the land Ex. 33:2. and I will drive out the *P.* 34:11. Jos. 9:1. *P.* heard thereof || 11:3. Jabin sent to

PERIZZITES. Ge. 15:20. I have given to thy seed the land of the *P.* Ex. 3:8,17. | 23:23. 34:30. stink among *P.* || Jos. 17:15. in land of *P.* Jud. 1:4. delivered *P.* 5. || 3:5. dwelt among *P.* 2 Ch. 8:7. *P.* pay tribute || Ezr. 9:1. abominations

PERJURED, *p. Forsworn.* 1 Ti. 1:10.

PERMENAS, *Continuing.* Ac. 6:5.

PERMISSION, *s.* 1 Co. 7:6. but I speak by *p.*

PERMIT, *v.* 1 Co. 16:7. if God *p.* He. 6:3.

PERMITTED, *p.* Ac. 26:1. 1 Co. 14:34.

PERNICIOUS, *a.* 2 Pe. 2:2. their *p.* ways

PERPETUAL, *a.* signif. (1) *Everlasting or endless,* Ps. 9:6. (2) *To the end of time,* Ge. 9:12. (3) *During the continuance of the legal dispensation,* Ex. 29:9.

Ge. 9:12. token of covenant for *p.* generations Ex. 29:9. a *p.* statute, Le. 3:17. | 24:9. 30:8. a *p.* incense || 31:16. for a *p.* covenant Le. 6:20. *p.* meat-offering || 25:34. *p.* possession Ps. 9:6. *p.* end || 74:3. *p.* desolation || 78:66. repr. Jer. 5:22. *p.* decree || 8:5. by a *p.* backsliding 15:18. why is my pain *p.* || 18:16. a *p.* hissing 23:40. a *p.* shame || 25:9. *p.* desolations, 12. 49:13. *p.* wastes || 50:5. covenant || 51:39. sleep Ez. 35:5. a *p.* hatred || 9. *p.* desolat. Zph. 2:9. 46:14. *p.* ordinance || Ha. 3:6. *p.* hills did bow

PERPETUALLY, *ad.* 1 K. 9:3. Am. 1:11.

PERPLEXED, *p.* Est. 3:15. Shushan was *p.* Jo. 1:18. cattle are *p.* || Lu. 9:7. Herod was *p.* Lu. 24:4. as they were *p.* || 2 Co. 4:8. we are *p.*

PERPLEXITY, *s.* Is. 22:5. a day of *p.* by the Mi. 7:4. now shall be *p.* || Lu. 21:25. with *p.*

PERSECUTE, *v.* Jb. 19:22. why do ye *p.* 28. Ps. 7:1. save me from all that *p.* me, 31:15. 10:2. wicked doth *p.* || 35:6. let angel *p.* them 69:26. they *p.* 119:86. || 71:11. *p.* and take 83:15. so *p.* them with thy tempest, 119:84. Jer. 17:18. confounded that *p.* 29:18. La. 3:66. Mat. 5:11. blessed are ye when men *p.* you, 10. 44. pray for them which *p.* you, Ro. 12:14. 10:23. *p.* you in this city, flee to another, 23:34. Lu. 11:49. some of them they shall *p.* 21:12., Jn. 5:16. did *p.* Jesus || 15:20. they will *p.* you

PERSECUTED, *p.* De. 30:7. them that *p.* thee Ps. 109:16. *p.* the poor || 119:161. princes *p.* 143:3. Is. 14:6. he that ruled is *p.* || La. 3:43. *p.* us Mat. 5:10. blessed who are *p.* 12. Jn. 15:20. Ac. 7:52. fathers *p.* || 22:4. I *p.* this way, 26:11. 1 Co. 4:12. being *p.* we suffer it || 15:9. I *p.* Ga. 1:13. 2 Co. 4:9. we are *p.* but not forsaken, cast down Ga. 1:23. he who *p.* || 4:29. he born after flesh *p.* 1 Th. 2:15. and *p.* us || Re. 12:13. dragon *p.*

PERSECUTEST, *v.* Ac. 9:4,5. | 22:7,8. | 26:14,15.

PERSECUTING, *p.* Phil. 3:6. *p.* the church

PERSECUTION, *s.* La. 5:5. necks under *p.* Mat. 13:21. for when *p.* ariseth, Mk. 4:17. Ac. 8:1. a great *p.* || 11:19. scattered on the *p.* 13:50. raised *p.* || Ro. 8:35. shall *p.* or sword Ga. 5:11. why do I suffer *p.* || 6:12. lest suffer *p.* 2 Ti. 3:12. all that will live godly shall suffer *p.*

PERSECUTIONS, *s.* Mk. 10:30. 2 Co. 12:10. 2 Th. 1:4. in all your *p.* || 2 Ti. 3:11. what *p.*

PERSECUTOR, *s.* 1 Ti. 1:13. was before a *p.*

PERSECUTORS, *s.* Ne. 9:11. and their *p.* Ps. 7:13. ordaineth his arrows against the *p.* 119:157. many are my *p.* || 142:6. deliver from *p.* Jer. 15:15. visit me and revenge of my *p.* 20:11. La. 1:3. her *p.* overtook || 4:19. *p.* are swifter

PERSEVERANCE, *s.* Ep. 6:18. with all *p.*

PERSIA, *Dwelling.* A country in *Asia,* 2 Ch. 36:20. Ezr. 1:1. | 4:7. | 9:9. Est. 1:3,18. Ez. 27:10. | 38:5. Da. 6:28. 8:20. | 10:13,20. | 11:2.

PERSIANS. Ne. 12:22. Est 1:19. Da. 5:28. | 6:8,12,15,28.

PERSIS, The same. *A good woman.* Ro. 16:12.

PERSON signifies, (1) *A particular man or men,* Ge. 14:21. (2) *A distinct mode of subsistence in deity,* He. 1:3. (3) *External qualities,* Ac. 10:34.

Ge. 39:6. a goodly *p.* and well-favored Ex. 12:48. no uncir. *p.* || Le. 19:15. *p.* of poor Nu. 5:6. that *p.* be guilty || 19:17. an unclean *p.* 19:18. a clean *p.* || 31:19. killeth any *p.* 35:11. De. 27:25. to slay innocent *p.* || 28:50. *p.* of old 1 S. 9:2. a goodlier *p.* || 16:18. D. a comely *p.* 25:35. accepted thy *p.* || 2 S. 4:11. righteous *p.* 2 S. 14:14. nor respect *p.* || 17:11. in thy own *p.* Jb. 22:29. and he shall save the humble *p.* Ps. 15:4. a vile *p.* || 49:10. brutish *p.* perish 101:4. not know a wicked *p.* || 105:37. feeble *p.* Pr. 6:12. a naughty *p.* 24:8. || 28:17. of any *p.* Is. 32:5. the vile *p.* 6. || 43:4. give for thy *p.* Jer. 43:6. took every *p.* || 52:25. near king's *p.* Ez. 16:5. loathing of thy *p.* || 44:25. no dead *p.* Da. 11:21. in his estate shall stand up a vile *p.* Mat. 22:16. regardest not *p.* of men, Mk. 12:14. 27:24. this just *p.* || 1 Co. 5:13. that wicked *p.* 2 Co. 2:10. *p.* of Christ || Ep. 5:5. nor unclean *p.* He. 1:3. express image of his *p.* || 12:16. profane *p.* 2 Pe. 2:5. but saved Noah, the eighth *p.* a preacher

PERSONS, *s.* Ge. 14:21. Ex. 16:16. Le. 27:2. Nu. 31:28. *p.* and beeves || 35. 32,000 *p.* in all De. 10:17. regardeth not *p.* || 22. with 70 *p.* Jud. 9:2. were 70 *p.* || 4. hired vain and light *p.* 5. slew 70 *p.* 18. || 20:39. to kill about 30 *p.* 1 S. 9:22. bid. about 30 *p.* || 22:18. slew 85 *p.* 2 K. 10:6. being 70 *p.* || 7. and slew 70 *p.* Ps. 26:4. not sat with vain *p.* Pr. 12:11. | 28:19. Jer. 52:29. he carried captive 832 *p.* 30. Ez. 17:17. forts to cut off *p.* || 27:13. *p.* of men Jon. 4:11. wherein are more than 120,000 *p.* Zph. 3:4. treacherous *p.* || Lu. 15:7. 99 just *p.* Ac. 10:34. no respecter of *p.* || 17:17. devout *p.* 2 Co. 1:11. gift bestowed by means of many *p.* Ep. 6:9. nor respect of *p.* Col. 3:25. 1 Pe. 1:17. 1 Ti. 1:10. perjured *p.* || Ja. 2:1. respect of *p.* 9. 2 Pe. 3:11. what manner of *p.* || Ju. 16. men's *p.*

PERSUADE, *v.* signifies, (1) *To deceive*, 1 K. 22: 20. (2) *Pacify*, Pr. 25:15. (3) *Convince and convert*, &c. 9:†27. Lu. 16:31. (4) *Be assured*, Ro. 8:38. (5) *Hope*, He. 6:9. (6) *Advise*, 2 Ch. 32:11. (7) *Provoke or stir up*, Ac. 14:19.

Ge. 9:†27. *p.* Japheth || 1 K. 22:20. *p.* Ahab 2 Ch. 32:11. doth not Hezekiah *p.* Is. 36:18. Mat. 28:14. we'll *p.* him || 2 Co. 5:11. we *p.* men Ga. 1:10. do I now *p.* men||1 Jn. 3:†19. our hearts PERSUADED, 2 Ch. 18:2. Ahab *p.* Jehoshaphat Pr. 25:15. is a prince *p.* || Mat. 27:20. priests *p.* Lu. 16:31. will not he *p.* || 20:6. *p.* that John Ac. 13:43. *p.* them to continue || 14:19. *p.* people 18:4. Paul *p.* the Jews || 19:26. Paul hath *p.* 21:14. would not be *p.* || 26:26. I am *p.* that Ro. 4:21. being *p.* || 8:38. I am *p.* that neither 14:5. be fully *p.* || 14. I am *p.* by Lord, 15:14. 2 Ti. 1:5. I am *p.* || 12. I am *p.* he is able He. 6:9. *p.* better things || 11:13. were *p.* of them PERSUADEST, *c.* Ac. 26:28. almost *p.* me to PERSUADETH, *v.* 2 K. 18:32. Ac. 18:13. PERSUADING, *v.* Ac. 19:8. | 28:23.

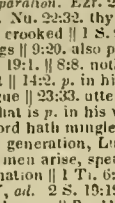
PERSUASION, *s.* Ga. 5:8. this *p.* cometh not PERTAIN, *v.* Lc. 7:20. *p.* to the Lord, 21. 1 S. 25:22. of all that *p.* || Ro. 15:17. *p.* to God 1 Co. 6:3. *p.* to this life || 2 Pe. 1:3. all that *p.* to life PERTAINED, Nu. 31:43. half that *p.* to congreg. Jos. 24:33. hill that *p.* || Jud. 6:11. 1 S. 25:21. 2 S. 2:15. *p.* to Ish-bosheth || 6:12. Obed-edom 9:9. *p.* to Saul || 16:4. that *p.* to Mephibosheth 1 K. 7:48. vessels that *p.* || 2 K. 24:7. *p.* to king 1 Ch. 9:27. *p.* to them || 2 Ch. 12:4. Judah, 34:33. PERTAINETH, *v.* Le. 14:32. *p.* to cleansing Nu. 4:16. *p.* the oil || De. 22:5. *p.* to a man 1 S. 27:6. Ziklag *p.* || 2 Ch. 26:18. *p.* not to thee Ro. 9:4. *p.* the adoption || He. 7:13. he *p.* to PERTAINING, *p.* Jos. 13:31. 1 Ch. 26:32. Ac. 1:3. *p.* to kingdom || 1 Co. 6:4. *p.* to this life He. 2:17. *p.* to God, 5:1. || 9:9. *p.* to conscience PERUDA, *A separation*. Ezr. 2:55.

PERVERSE, *a.* Nu. 22:32. thy way is *p.* before De. 32:5. *p.* and crooked || 1 S. 20:30. son of *p.* Jb. 6:30. *p.* things || 9:20. also prove me *p.* Pr. 4:24. *p.* lips, 19:1. || 8:8. nothing *p.* in 12:8. a *p.* heart || 14:2. *p.* in his ways, 28:6, 18. 17:20. a *p.* tongue || 23:33. utter *p.* things 28:6. than he that is *p.* in his ways, 18. Is. 19:14. the Lord hath mingled a *p.* spirit Mat. 17:17. O *p.* generation, Lu. 9:41. Ac. 20:30. shall men arise, speaking *p.* things Phil. 2:15. a *p.* nation || 1 Ti. 6:5. *p.* disputings PERVERSELY, *ad.* 2 S. 19:19. servant did *p.* 1 K. 8:47. have done *p.* || Ps. 119:78. dealt *p.*

PERVERSENESS, *s.* Nu. 23:21. nor seen *p.* Pr. 11:3. *p.* of transgressors || 15:4. *p.* is a breach Is. 30:12. ye trust in *p.* || 59:3. hath muttered *p.* Ez. 9:9. land is full of blood, and city of *p.*

PERVERT, *v.* De. 16:19. a gift doth *p.* words 24:17. thou shalt not *p.* the judgm. of stranger Jb. 8:3. doth God *p.* judgment or justice, 34:12. Pr. 17:23. *p.* the ways of judgm. 31:5. Mi. 3:9. Ac. 13:10. not cease to *p.* || Ga. 1:17. *p.* the gospel PERVERTED, *p.* 1 S. 8:3. sons *p.* judgment Jb. 33:27. *p.* that was right || Is. 47:10. it hath *p.* Jer. 3:21. *p.* their way || 23:36. *p.* the words PERVERTETH, *v.* Ex. 23:8. the gift *p.* words De. 27:19. cursed that *p.* || Pr. 10:9. | 19:3. Is. 24:1. the Lord *p.* || Lu. 23:14. *p.* the people PERVERTING, *p.* Ec. 5:8. Lu. 23:2.

PESTLE, *s.* Pr. 27:22. bray a fool with a *p.*



Oriental Pestle (4 ft. long,) *and Mortar.*

PESTILENCE, *s.* '*The plague; a disease arising from an infected air, attended with biles, blotches, &c.*'

Ex. 5:3. fall on us with *p.* || 9:15. smite with *p.* Le. 26:25. I'll send *p.* Nu. 14:12. De. 28:21. 2 S. 24:13. be three days *p.* 15. 1 Ch. 21:12. 1 K. 8:37. if there be *p.* 2 Ch. 6:28. | 7:13. Ps. 78:50. their life to *p.* || 91:3. noisome *p.* 6. Jer. 14:12. I will consume them by *p.* 24:10. | 27:8. 21:6. die by *p.* 9. | 27:13 | 38:2. 42:17, 22. Ez. 5:12. | 6:12. | 33:27. | 38:22.

7. Zedekiah from *p.* || 28:8. prophesied of *p.* 29:17. I'll send the *p.* 18. Ez. 14:19, 21. | 28:23. 32:24. because of the *p.* 36. || 34:17. liberty to *p.* 44:13. as I have punished Jerusalem by the *p.* Ez. 6:11. fall by the *p.* || 7:15. the *p.* within 12:16. a few from the *p.* || 38:22. plead with *p.* Am. 4:10. I've sent *p.* || Ha. 3:5. before went *p.*

PESTILENCES, *s.* Mat. 24:7. be *p.* Lu. 21:11.

PESTILENT, *a.* Ac. 24:5. a *p.* fellow, and

PETER, *A stone*, or *rock*. Mat. 4:18.

Mat. 14:29. *P.* come out of ship||16:18. thou art *P.* 16:23. said to *P.* Get thee behind me, Mk. 8:33. 17:1. taketh with him *P.* James, 26:37. Mk. 5: 37. | 9:2. | 14:33. Lu. 8:51. | 9:28.

24. came to *P.* || 26:58. *P.* followed him to 26:75. *P.* remembered words, Mk. 14:72.

Mk. 16:7. tell disciples and *P.*||Lu. 22:61. looked Jn. 18:26. ear *P.* cut off || 21:17. *P.* grieved

Ac. 1:15. *P.* stood up || 3:3. seeing *P.* and John 4:8. *P.* filled with Holy Ghost||13. boldness of *P.* 5:15. shadow of *P.* || 8:14. sent *P.* and John 9:38. heard *P.* was there || 40. *P.* put all forth 10:13. arise *P.* kill, 11:7. || 44. while *P.* spake 12:3. to take *P.* || 6. *P.* was sleeping between 7. angel smote *P.* || 13. *P.* knocked, 18.

Ga. 1:18. to see *P.* || 2:7. gospel of cir. to *P.* 2:8. wrought effectually in *P.* || 14. I said to *P.*

PETHAHIAH, *The Lord openeth*. 1 Ch. 24:16.

PETHOR, *A table*. A city, Nu. 22:5.

PETHUEL, *Mouth of God*. Jo. 1:1.

PETITION, *s.* 1 S. 1:17. God grant thy *p.* †20. I obtained by *p.* || 27. given me my *p.* 1 K. 2:16. I ask one *p.* of thee, deny me not, 20. Est. 5:6. what is thy *p.* 7:2. | 9:12. || 5:7. my *p.* is 5:8. if it please the king to grant my *p.* 7:3. Is. 7:†11. ask thee a sign, make thy *p.* deep Da. 6:7. ask a *p.* of any god, 12. || 13. maketh *p.*

PETITIONS, *s.* Ps. 20:5. 1 Jn. 5:15.

PEULTHAI, *My works*. 1 Ch. 26:5.

PHALEC, *A division*. Lu. 3:35.

PHALTI, *Deliverance, flight*. 1 S. 25:44. 2 S. 3:15.

PHANUEL, *Face or vision of God*. Lu. 2:36.

PHARAOH, *That disperses, spoils, or discovers; or the destroyer, king, or crocodile*. A name common to all the kings of *Egypt*, till the beginning of the *Greek* monarchy.

Ge. 12:15. the princes also of *P.* saw her 17. Lord plagued *P.* || 37:36. an officer of *P.* 40:2. *P.* was wroth against two of his officers 41:1. *P.* dreamed, 4, 7. || 16. God shall give *P.* 44. I am *P.* || 55. people cried to *P.* for bread 42:15. by life of *P.* 16. || 44:18. thou art as *P.* 45:8. a father to *P.* || 46:31. I will show *P.* 47:10. Jacob blessed *P.* || 25. be *P.'s* servants 26. land of priests not *P.'s* || 50:4. ears of *P.*

Ex. 2:15. *P.* sought to slay M. || 3:10. send thee 4:21. do wonders before *P.* || 5:2. *P.* said who? 5:15. cried to *P.* || 23. since I came to *P.* 6:1. see what I will do to *P.*||12. how *P.* hear? 7:1. thee a god to *P.* || 3. I'll harden *P.'s* heart, 13:14, 22. | 8:19. | 9:12. 8:20. stand before *P.* 9:13.||9:27. sent for Moses 11:1. one plague more on *P.* || 10. before *P.* 12:29. first-born of *P.* || 13:17. *P.* let people go 14:4. honored upon *P.* 17. || 28. covered host 1 K. 3:1. affinity with *P.* || 7:7. house for *P.* 2 K. 17:7. from under *P.* || 18:21. eo is *P.* Is. 36:6. Ne. 9:10. showedst signs and wonders on *P.* Ps. 135:9. wonders on *P.* || 136:15. overthrew *P.* Song 1:9. in *P.'s* chariots || Is. 19:11. how say to Is. 30:2. in strength of *P.* || 3. *P.* be your shame Jer. 25:19. I made *P.* drink || 37:11. fear of *P.* 46:17. *P.* a noise || 47:1. before *P.* smote Gaza Ez. 17:17. *P.* with army || 29:2. face against *P.* 29:3. against thee *P.* 30:22. || 30:21. broken, 25. 31:18. this is *P.* || 32:2. lamentation for *P.* Ac. 7:13. known to *P.*||21. *P.'s* daughter took him Ro. 9:17. saith to *P.* || He. 11:24. son of *P.* dau.

PHARAOH-*Hophra*. Jer. 44:30.

PHARAOH-*Necho*. 2 K. 23:29, 33, 34, 35. Jer. 46:2.

PHAREZ, *A division*. Ge. 38:29. | 46:12. Nu. 26:20, 21. Ru. 4:12, 18. 1 Ch. 2:4, 5. | 9:4. Mat. 1:3. Lu. 3:33.

PHARISEE, *Separation. A sect the most ancient and considerable among the* Jews, *who distinguished themselves from the other* Israelites *by a more strict manner of life. There were 7 sorts; for which see* Godwin's Moses and Aaron, p. 36—46.

They substituted human traditions in the room of God's word, affected to make a great show of religion in outward things; but were proud, covetous, unjust, superstitious, and hypocritical.

Mat. 23:26. thou blind *P.* || Lu. 11:37. a cert. *P.* Lu. 18:10. the one a *P.* || 11. the *P.* stood and pr. Ac. 5:34. stood up a *P.* || 23:6. I am a *P.* 26:5. Phil. 3:5. a Hebrew of Heb. touching law, a *P.*

PHARISEES. Mat. 3:7. he saw many *P.* 5:20. scribes and *P.* 23:2, 13—29. Lu. 5:30. | 6: 7. | 11:42, 43, 44.

9:14. *P.* fast oft || 34. *P.* said, He casts out devils 15:12. *P.* were offended || 16:6. leaven of *P.* 19:3. *P.* came to him || 23:13. woe to you *P.* Lu. 7:30. *P.* rejected || 11:39. *P.* make clean 16:14. *P.* were covetous || Jo. 1:24. were *P.* Jn. 3:1. a man of the *P.* || 7:32. *P.* sent officers 7:48. have any of the rulers or *P.* believed? 11:47. *P.* gathered a council, and said, 57. Ac. 15:5. sect of the *P.* || 23:8. *P.* confess both

PHAROSH, *Contention, strife*. Ezr. 8:3.

PHARPAR, *Fruitful*. 2 K. 5:12.

PHASEAH, *Ne.* 7:5. the children of *P.*

PHERE, *Shining, pure*. Ro. 16:1.

PHENICE, *Red*, or *purple*. A country of *Syria*, Ac. 11:19. | 15:3. | 21:2. | 27:12.

PHIBESETH, *From the mouth*. Ez. 39:17.

PHICHOL, *Perfection of the mouth*. Ge. 21:32.

PHILADELPHIA, *Love of the brother, or of the fraternity*. A city of *Lydia*, at the foot of mount *Tmolus*, Re. 1:11. | 3:7.

PHILEMON, *A kiss*, or *loving*. Phile. 1.

PHILETUS, *Beloved*, or *amiable*. 2 Ti. 2:17.

PHILIP, *Warlike*. Mat. 10:3. Mk. 3:18. Lu. 6:14. Ac. 1:13.

Mat. 14:3. *P.* wife, Mk. 6:17. Lu. 3:1, 19.

Jn. 1:43. Jesus findeth *P.* || 44. *P.* of Bethsaida 45. *P.* findeth Nathan. || 12:21. came to *P.* 12:22. *P.* told Jesus || 14:9. not known me *P.*

Ac. 6:5. *P.* the deacon || 8:5. *P.* went to Samaria 8:12. believed *P.* || 29. Spirit said to *P.* Go near 30. *P.* ran to him || 39. caught away *P.* 21:8. we entered into the house of *P.*

PHILIPPI, *Warlike men*, or *lovers of horses*. A city of *Macedonia*, Ac. 16:12. | 20:6. 1 Th. 2:2.

PHILIPPIANS. Phil. 4:15. ye *P.* know also

PHILISTIA, The country of the *Philistines*. Ps. 60:8. | 87:4. | 108:9.

PHILISTIM, *Making ruin*. Ge. 10:14.

PHILISTINE, The same.

1 S. 17:8. am not I a *P.* || 43. *P.* cursed David 49. David smote *P.* || 21:9. Goliath, 22:10.

2 S. 21:17. Abishai smote the *P.*

PHILISTINES. Ge. 21:34. in the *P.* land Ge. 26:14. *P.* envied him || 15. stopped wells Ex. 13:17. not thro' land of *P.* || Jos. 13:2. borders Jos. 13:3. five lords of the *P.* Jud. 3:3.

Jud. 3:31. slew 600 *P.* || 10:6. served gods of 10:7. sold them to *P.* 13:1. || 14:4. against *P.* 15:3. more blameless than || 6. *P.* burnt her 11. *P.* are rulers||20. Samson judged 1 in days of 16:9. *P.* be upon thee Samson, 12, 14, 20.

21. *P.* took Samson || 28. avenged of the *P.* 30. let me die with the *P.* bowed himself

1 S. 4:1. went against *P.* || 3. smitten us before *P.* 9. O ye *P.* || 5:1. *P.* took the ark of God 6:21. *P.* brought ark || 7:10. *P.* drew near 7:13. *P.* were subdued || 13:12. *P.* will come 14:1. let us go to *P.* || 12. noise in host of *P.* 17:51. *P.* saw their champion was dead 18:17. hand of *P.* on him || 30. *P.* went forth 19:8. David fought with *P.* 23:5. 2 S. 21:15. 24:1. returned from *P.* || 27:1. land of *P.* 28:15. *P.* make war || 29:7. the lords of the *P.* 31:2. *P.* followed hard upon Saul, 1 Ch. 10:2.

2 S. 5:17. *P.* came to seek David || 19. I go to *P.*? 25. David smote the *P.* 8:1. || 8:12. gold got from 23:10. smote the *P.* 19. || 16. broke through host 2 Ch. 26:7. helped Uzziah against||28:18. invaded Ps. 83:7. *P.* with Tyre || Is. 2:6. like the *P.* Is. 9:12. the *P.* behind || 11:14. shoulders of *P.* Jer. 25:20. *P.* drink || 47:1. word against *P.* 4. Ez. 16:27. delivered to *P.* || 25:15. by revenge 25:16. I will stretch out my hand upon *P.* Am. 1:8. *P.* perish || 6:2. go to Gath of the *P.* 9:7. *P.* from Caphtor || Ob. 19. possess *P.* Zph. 2:5. O land of *P.* || Zch. 9:6. cut off pride

See Daughters.

PHILOLOGUS, *A lover of learning*, or *a lover of the word*. Ro. 16:15.

PHILOSOPHY, *s.* *The love of wisdom. It comes from the* Greek *word* Philos, *a* lover, *and* Sophia, wisdom. Col. 2:8.

PHILOSOPHERS, *s.* Ac. 17:18. certain *p.*

PHINEHAS, *Aspect or face of trust or protection*. Ex. 6:25.

No. 25:11. *P.* turned my wrath || 31:6. sent Jos. 22:13. Israel sent *P.* || 24:33. hill pertained Jud. 20:28. *P.* stood before the ark in those 1 S. 1:3. Hophni, *P.* || 2:34. *P.* shall both die 4:17. are both dead || 19. *P.'s* wife was with 14:3. son of *P.* the Lord's priest in Shiloh 1 Ch. 6:4. Eleazar begat *P.* 50. || 9:20. *P.* was Ezr. 7:5. son of *P.* son of Eleazar, 8:2, 33. Ps. 106:30. then stood up *P.* and executed

PHLEGON, *Burning*. Ro. 16:14.

PHRYGIA, *Dry, barren*. A country in *Asia*, Ac. 2:10. | 16:6. | 18:23.

PHURAH, *That bears fruit*. Jud. 7:10, 11.

PHUT, *Prayer; big; fat. Africa*, or *Lybia*. Third son of *Ham*, Ge. 10:6. 1 Ch. 1:8. Ez. 27:10.

PHUVAH, *A pair of bellows*. Ge. 46:13.

PHYGELLUS, *Fugitive*. 2 Ti. 1:15.

PHYLACTERIES, *To keep in memory or observe. These phylacteries were certain rolls of parchment, wherein were written certain words of the law. These the* Jews *wore on their foreheads, on their wrists, and the hem of their garments; which custom they founded on what is said in* Ex. 13:9, 16. *and in* Nu. 15:38, 39. *The Pharisees, through pride, affected to have them broader than the other* Jews *wore*, Mat. 23:5.

PHYSICIAN, *s.* signifies, (1) *One who practises physic*, Mk. 5:26. (2) *Embalmers of dead bodies*, Ge. 50:2. (3) *Comforters*, Jb. 13:4. (4) *Prophets*, Jer. 8:22. (5) *Jesus Christ, the great physician of value*, Mat. 9:12.

Jer. 8:22. is no balm in Gilead? is there no *p.* Mat. 9:12. need not a *p.* Mk. 2:17. Lu. 5:31. Lu. 4:23. *p.* heal thyself|| Col. 4:14. Luke the *p.*

PHYSICIANS, *s.* Ge. 50:2. *p.* embalmed Israel 2 Ch. 16:12. Asa sought not to the L. but to *p.* Jb. 13:4. forgers of lies, ye are all *p.* of no val. Mk. 5:26. suffered many things of *p.* Lu. 8:43.

PICK, *v.* Pr. 30:17. ravens shall *p.* it out

PICTURES, *s.* Nu. 33:52. destroy *p.* and imag. Pr. 25:11. *p.* of silver || Is. 2:16. pleasant *p.*

PIECE, *s.* Ge. 15:10. laid one *p.* against anoth. Ex. 37:7. of one *p.* || Nu. 10:2. of a whole *p.* Jud. 9:53. cast a *p.* of a millstone, 2 S. 11:21. 1 S. 2:36. for a *p.* of silver || 20:12. *p.* of a cake 2 S. 6:19. each a *p.* of flesh || 23:11. *p.* of ground 2 K. 3:19. mar every good *p.* of land, 25. Ne. 3:11. Hashhub repaired the other *p.* 19—30. Jb. 41:24. *p.* of milk-tone || 42:11. a *p.* of money Pr. 6:26. to a *p.* of bread || 28:21. for a *p.* of Song 4:3 temples like *p.* of pomegranate, 6:7. Jer. 37:21. give Jeremiah daily a *p.* of bread Ez. 24:4. every good *p.* || 6. bring it *p.* by *p.* Am. 3:12. a *p.* of an ear || 4:7. one *p.* rained on Mat. 9:16. *p.* of new cloth, Mk. 2:21. Lu. 5:36. 17:27. thou shalt find a *p.* of money, that take Lu. 14:18. bought a *p.* || 15:8. lose one *p.* 9. 24:42. they gave him a *p.* of a broiled fish

PIECES, *s.* Ge. 15:17. passed between those *p.* 20:16. 100 *p.* of silver, 33:19. Jos. 24:32. 37:28. sold Joseph for 20 *p.* || 33. rent in *p* 45:22. he gave to Benjamin 30 *p.* of silver Ex. 22:13. if it be torn in *p.* || 28:7. shoulder *p.* 25. Le. 2:6. part it in *p.* || 8:20. burnt the *p* and Jud. 9:4. gave 70 *p.* || 16:5. give 1100 *p.* 19:29. he divided his concubine in 12 *p.* 1 S. 2:10. broken to *p.* || 11:7. hewed in *p.* 15:33 1 K. 11:30. rent in 12 *p.* 31. || 19:11. brake in *p.* 2 K. 2:12. Elisha rent in 2 *p.* || 5:5. took 6000 *p.* 6:25. sold for 80 *p.* || 11:18. brake in *p.* 18:4. | 23:14. 2 Ch. 23:17. brake images in *p.* 31:1. Mi. 1:7. Jb. 16:12. shaken me in *p.* || 40:18. as *p.* of brass Ps. 7:2. rending it in *p.* || 50:22. lest I tear in *p.* 68:30. submit with *p.* || 74:14. Leviathan in *p.* Song 8:11. bring a 1000 *p.* || Is. 3:15. my people Jer. 5:6. shall be torn in *p.* || 23:29. rock in *p.* La. 3:11. pulled me in *p.* || Ez. 4:14. or is torn Ez. 13:19. for *p.* of bread || 24:4. gather the *p.* Da. 2:34. which brake image in *p.* 40,45. 6:24. lions brake their bones in *p.* || 7:7,19. Ho. 3:2. for 15 *p.* || Mi. 3:3. chop my people in Mi. 4:13. beat in *p.* || 5:8. tear in *p.* Na. 2:12. Zch. 11:12. for my price 30 *p.* 13. Mat. 27:6,9. Lu. 15:8. having ten *p.* || Ac. 19:19. 50,000 *p.* Ac. 23:10. be pulled in *p.* || 27:41. on broken *p.*

PIERCE, *v.* Nu. 24:8. *p.* through with arrows 2 K. 18:21. into his hand and *p.* it, Is. 36:6. Lu. 2:35. a sword shall *p.* thine own heart

PIERCED, *p.* Jud. 5:26. when she had *p.* and Jb. 30:17. my bones are *p.* || Ps. 22:16. they *p.* Zch. 12:10. whom they *p.* Jn. 19:37. Re. 1:7. Jn. 19:34. *p.* his side || 1 Ti. 6:10. *p.* themselves

PIERCETH, *v.* Jb. 40:24. nose *p.* thro' snares

PIERCING, S, *p.* Pr. 12:18. *p.* of a sword Is. 27:1. the *p.* serpent || He. 4:12. is quick, *p.*

PIETY, *s.* 1 Ti. 5:4. learn to show *p.* at home

PIGEON, *s.* Le. 1:14. *See* Young.

PI-HAHIROTH, *The mouth of* Hiroth, or *passage of liberty.* Ex. 14:9. Nu. 33:7,8.

PILATE, *Armed with a dart.*

Mat. 27:2. delivered him to Pontius *P.* Mk. 15:1. 24. *P.* saw that he could prevail nothing Mk. 15:5. *P.* marvelled || 15. *P.* willing to con. Lu. 3:1. *P.* governor || 13:1. blood *P.* mingled 23:12. *P.* and Herod friends || 52. went to *P.* Jn. 18:29. *P.* went out || 33. into judgment hall 19:8. *P.* was afraid || 12. *P.* sought to release 19. *P.* wrote a title || 38. *P.* gave him leave Ac. 3:13. in presence of *P.* || 4:27. Herod, *P.* 13:28. desired they *P.* that he should be slain 1 Ti. 6:13. before *P.* witnessed a good confess.

PILDASH, *Rain or loss of breaking.* The son of *Nahor*, Ge. 22:22.

PILE, *s.* Is. 30:33. *p.* of it is fire, Ez. 24:9.

PILEHA, *Fragment, rupture.*

Ne. 10:24. Hallohesh, *P.* Shobek

PILGRIMAGE, *s.* Ge. 47:9. years of my *p.* Ex. 6:4. land of *p.* || Ps. 119:54. house of my *p.*

PILGRIMS, *s.* He. 11:13. 1 Pe. 2:11.

PILLAR, *s.* signif. (1) *That which supports a building*, Jud. 16:25. (2) *A monument raised in memory of some person or action*, Ge. 35:20. 2 S. 18:18. (3) *Believers*, 1 Ti. 3:15. Re. 3:12. (4) *The poles of the earth*, 1 S. 2:8. (5) *The cloud in the wilderness, which resembled a pillar.*

Ge. 19:26. she looked back and became a *p.* 28:18. Jacob set it up for a *p.* 22. | 35:14,20. 31:13. anointedst the *p.* || 51. behold this *p.* 52. Ex. 33:9. the cloudy *p.* descended and stood, 10. Nu. 12:5. in *p.* of the cloud, 14:14. De. 31:15. Jud. 9:6. the plain of the *p.* || 20:40. *p.* of smoke 2 S. 18:18. reared up a *p.* || 1 K. 7:21. right *p.* 2 K. 11:14. king stood by a *p.* 23:3. 2 Ch. 23:13. Ne. 9:12. by day in a cloudy *p.* Ps. 99:7. Is. 19:19. and a *p.* at the border thereof to Lord Jer. 1:18. in an iron *p.* || 52:21. height of one *p.* 1 Ti. 3:15. *p.* and ground || Re. 3:12. make a *p.*

PILLARS, *s.* Ex. 24:4. Moses built twelve *p.* 26:32. hang vail on four *p.* || 37. five *p.* 36:38. 27:10. hooks of the *p.* 11. | 38:10,11,12,17. 12. *p.* ten | 14. *p.* three, 15,16. | 38:14,15,17. De. 7:5. ye shall break down their *p.* 12:3. Jud. 16:25. Samson between *p.* || 1 S. 2:8. 1 K. 7:15. he cast two *p.* || 10:12. *p.* for the house 2 K. 18:16. Hezekiah cut off gold from the *p.* 25:13. brake the *p.* of brass, 16. Jer. 52:17,20. Est. 1:6. *p.* of mar. || Jb. 9:6. *p.* tremble, 26:11. Ps. 75:3. I bear up the *p.* || Pr. 9:1. her seven *p.* Song 3:6. like *p.* of smoke || 10. *p.* of silver Song 5:15. *p.* of marble || Jo. 2:30. *p.* of smoke Ga. 2:9. seemed to be *p.* || Re. 10:1. as *p.* of fire

PILLED, *p.* Ge. 30:37. Jacob *p.* rods, 38.

PILLOW, S, *s.* Ge. 28:11. stones for his *p.* 18. 1 S. 19:13. Michal put a *p.* of goat's hair, 16. Ez. 13:18. sew *p.* 20. || Mk. 4:38. asleep on a *p.*

PILOTS, *s. Steersmen of a ship.* Ez. 27:8,28.

PILTAI. Ne. 12:17.

PINE, *s.* '*A tree, whose fruit is a large cone, of a turbinated figure, and composed of a beautiful arrangement of scales. The* Jews *took of the branches hereof to make booths*, Ne. 8:15. *It is an emblem of prosperity*, Is. 41:19. | 60:13.

Pine (Pinus Orientalis).

PINE, *v.* '*To waste or wear away with grief and anxiety; to grieve; languish for, long after.*' Le. 26:39. you shall *p.* away, La. 4:9. Ez. 24:23. 33:10.

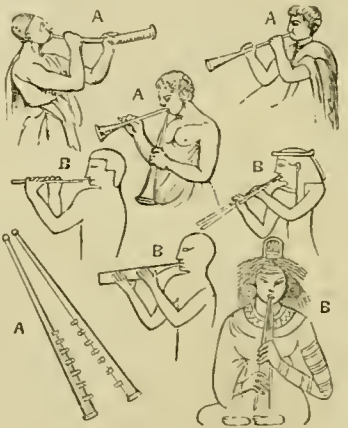
PINETH, ING, *v.* and *p.* Is. 38:12. Mk. 9:18.

PINNACLE, *s. A spire.* Mat. 4:5. Lu. 4:9.

PINON, *Pearl*, or *gem.* Ge. 36:41. 1 Ch. 1:52.

PIN, S, *s.* Ex. 27:19. 35:18. | 38:20,31. | 39:40. Nu. 3:37. | 4:32. Jud. 16:14. Ezr. 9:8. Is. 3:22. Ez. 15:3.

PIPE, S, *s.* 1 S. 10:5. with *p.* 1 K. 1:40.



Pipes; — A, *Herculanean*; B, *Anc. Egyptian.*

Ps. 149:3. praise his name with a *p.* 150:4. Is. 5:12. harp and *p.* || 30:29. one goeth with *p.* Jer. 48:36. for Moab like *p.* || Ez. 28:13. of *p.* Zch. 4:2. seven *p.* 12. || 1 Co. 14:7. *p.* or harp

PIPED, *p.* 1 K. 1:40. the people *p.* with pipes Mat. 11:17. saying, We have *p.* to you, Lu. 7:32.

PIPERS, *s.* Re. 18:22. the voice of *p.* and

PIRAM, *A wild ass of them.* Jos. 10:3.

PIRATHON, *His dissipation.* Jud. 12:13,15.

PISGAH, *Hill, height*, or *provision.* Nu. 21:20. | 23:14. De. 3:27. | 4:49. | 34:1.

PISIDIA, *Pitchy.* A province of the *Lesser Asia*, Ac. 13:14. | 14:24.

PISON, *Changing*, or *doubling.* Ge. 2:11.

PISPAH, *A mouth diminished.* 1 Ch. 7:38.

PISS, *s.* 2 K. 18:27. drink their *p.* Is. 36:12.

PISSETH, *v.* 1 S. 25:22. 1 K. 14:10. | 16:11.

PIT, S, *s.* signifies, (1) *A hole in the earth*, Is. 20:14. (2) *Mischief*, or *ensnaring evil*, Ps. 7:15. (3) *The grave*, Ps. 28:1. | 30:3. (4) *Trouble*, Ps. 40:2. (5) *Abraham and Sarah*, Is. 51:1,2. (6) *Hell*, Re. 9:2. | 20:1.

Ge. 14:10. slime *p.* || 37:20. cast him into *p.* Ex. 21:34. owner of *p.* || Le. 11:36. *p.* clean Nu. 16:30. they go down quick into the *p.* 33. 1 S. 13:6. hid in *p.* || 2 S. 17:9. in some *p.* 2 S. 18:17. a great *p.* || 23:20. slew a lion in *p.* 2 K. 10:14. slew at the *p.* || 18:31. water of *p.* Jb. 17:16. bars of *p.* || 33:18. soul fr. the *p.* 24:30. Ps. 9:15. sunk in the *p.* || 28:1. go down to the *p.* 30:3. go down to the *p.* || 35:7. hid net in a *p.* 40:2. horrible *p.* || 55:23. *p.* of destruction 69:15. let not *p.* shut || 88:4. go to the *p.* 6. 119:85. digged a *p.* || 140:10. cast in deep *p.* 143:7. like them that go down to *p.* Pr. 1:12. Pr. 22:14. is a deep *p.* || 23:27. a narrow *p.* 28:10. fall in his own *p.* || 17. flee to the *p.* Is. 14:15. sides of the *p.* 19. || 24:17. fear, and *p.* 24:18. cometh out of midst of *p.* Jer. 48:43. 22. gathered in *p.* || 30:14. water out of *p.* 38:17. *p.* of corruption || 38:18. down to *p.* 51:14. hasteneth that he should not die in *p.* Jer. 2:6. a land of *p.* || 14:3. came to the *p.* 41:7. midst of *p.* || 9. the *p.* which Asa made La. 4:20. taken in their *p.* Ez. 19:4,8. Ez. 26:20. go down to the *p.* 28:8. | 31:14,16. | 32:18,24,25,29,30. 32:23. sides of the *p.* || Jon. 2:6. from the *p.* Zph. 2:9. salt *p.* || Zch. 9:11. prisoners out of *p.* Mat. 12:11. if it fall into a *p.* Lu. 14:5.

See Bottomless, Dig, Digged.

PITCH, Ge. 6:14. *p.* it within and without Ex. 2:3. daubed it with *p.* || Is. 34:9. burn. *p.*

PITCH, ED, Ge. 12:8. Abraham *p.* his tent 13:12. Lot *p.* || 26:17. Isaac || 31:25. Jac. 33:18. Ex. 17:1. Israel *p.* 19:2. || 33:7. Moses *p.* it Nu. 1:51. tabernacle is *p.* || 52. Israel shall *p.* 2:2. *p.* by his own standard, 3. | 3:23,29. 9:18. at the commandment of the Lord they *p.* 12:16. people *p.* 21:10,11. | 33:5,6. Jos. 8:11. De. 1:33. a place to *p.* in || Jos. 4:20. Joshua *p.* 2 S. 6:17. David had *p.* || 17:26. Israel *p.* 1 K. 20:27. and Israel *p.* before them, 29. 2 K. 25:1. Nebuchadnez. *p.* against it, Jer. 52:4. 1 Ch. 15:1. *p.* for it a tent, 16:1. 2 Ch. 1:4. Ezr. 8:15. there *p.* || Is. 13:20. nor Arabian *p.* Jer. 6:3. shepherds *p.* || He. 8:2. the Lord *p.*

PITCHER, S, *s.* signifies, (1) *A vessel to contain liquor*, Ge. 24:14. (2) *The blood vessels of the human body*, Ec. 12:6.

Ge. 24:14. let down thy *p.* I pray, 15,45. Jud. 7:16. empty *p.* and lamps within *p.* 19. Ec. 12:6. or *p.* broken || La. 4:2. as earthen *p.* Mk. 14:13. a man bearing a *p.* Lu. 22:10.

PITHOM, *Their mouthful*, or *bit.* Ex. 1:11.

PITHON, *His persuasion*, or *gift.* 1 Ch. 8:35.

PITY, *s.* De. 7:16. no *p.* 13:8. | 19:13,21. 25:12. thine eye shall not *p.* || 2 S. 12:6. Jb. 6:14. *p.* should be showed || 19:21. have *p.* Ps. 69:20. I looked for some to take *p.* but Pr. 19:17. *p.* on the poor, lendeth to L. 28:8. Is. 13:18. have no *p.* || 63:9. in his *p.* redeemed Jer. 13:14. I will not *p.* 21:7. || 15:5. who shall *p.* Ez. 5:11. nor will I have *p.* 7:4. | 8:18. | 9:10. 9:5. nor have ye *p.* || 36:21. I had *p.* for my Jo. 2:18. Lord will *p.* || Am. 1:11. did cast off *p.* Jon. 4:10. *p.* on gourd || Zch. 11:5. *p.* them, 6. Mat. 18:33. had compassion, as I had *p.* on thee

PITIED, *p.* Ps. 106:46. made them to be *p.* of La. 2:2. not *p.* 17:21. | 3:43. || Ez. 16:5. none eye *p.* thee

PITIETH, *v.* Ps. 103:13. the L. *p.* || Ez. 24:21.

PITIFUL, *a.* La. 4:10. hands of *p.* women Ja. 5:11. Lord is very *p.* || 1 Pe. 3:8. be *p.*

PLACE, *s.* is put for, (1) *A seat*, 1 S. 9:22. (2) *A city*, Ge. 18:26. (3) *A kingdom*, Ge. 20:11. (4) *Lot, state, or condition*, Jb. 18:21. (5) *Room, or stead*, Ge. 50:19. (6) *A text of Scripture*, Ac. 8:32. (7) *Advantage, occasion, or opportunity*, Ep. 4:27. (8) *Acceptance, or kind welcome*, Jn. 8:37. (9) *An office, or employment*, Ge. 40:10.

Ge. 13:14. look from the *p.* || 18:24. spare *p.* 26. 20:13. show at every *p.* || 22:4. Abr. saw the *p.* 30:25. my own *p.* || 40:3. *p.* where Joseph Ex. 3:5. where thou standest is holy, Jos. 5:15. 18:23. go to their *p.* || 23:20. bring thee to the *p.* Nu. 10:14. in the first *p.* || 18:31. eat in every *p.* De. 11:24. every *p.* shall be yours, Jos. 1:3. 12:5. *p.* the L. shall choose, 14. 14:24. | 16:16 Jud. 20:36. Israel gave *p.* || Ru. 3:4. mark *p.* 1 S. 10:12. same *p.* || 14:46. went to own *p.* 20:25. and David's *p.* was empty, 27. || 26:5. 2 S. 2:23. died in same *p.* || 15:21. in what *p.* 17:9. some *p.* 12. || 18:18. called Absalom's *p.* 1 K. 8:29. eyes may be open toward the *p.* 2 K. 5:11. hand over the *p.* || 6:1. *p.* too strait 1 Ch. 21:22. grant me the *p.* of threshing-floor 2 Ch. 30:16. priests stood in their *p.* 35:10,15. Ne. 2:14. no *p.* for the beast || 13:11. in their *p.* Est. 2:9. to the best *p.* || 4:14. from another *p.* Jb. 6:17. consumed out of their *p.* 36:20. | 40:12. 9:6. earth out of her *p.* || 16:18. cry have no *p* 28:12. where is the *p.* of understanding, 20:23. 38:19. as for darkness where is the *p.* thereof Ps. 26:8. *p.* where thy honor || 12. an even *p.* 32:7. thou art my hiding *p.* 119:114. 33:14. *p.* of his habit || 103:16. *p.* know it no

Ec. 3:16. *p.* of judgm. || 20. all go to one *p.* 6:6. Is. 5:8. till there be no *p.* || 13:13. out of her *p.* 28:8. no *p.* clean || 25. and the rye in their *p.* 49:20. *p.* is too strait || 54:2. to enlarge the *p.* of 60:13. *p.* of my feet glorious || 66:1. *p.* of rest Jer. 7:12. go to my *p.* || 32. no *p.* to bury, 19:11. 17:12. a glorious throne is the *p.* of our sanc. Ez. 6:13. slain be on the *p.* where they offered 43:7. *p.* of my throne || 21. burn in appointed *p.* Da. 2:25. no *p.* found || 8:11. *p.* of sanctuary Ho. 5:15. return to my *p.* || Jo. 3:†16. *p.* of repair Am. 8:3. dead in every || Na. 3:17. *p.* not know Zch. 10:10. *p.* not be found || 12:6. own *p.* 14:10. Ma. 1:11. incense shall be offered in every *p.* Mat. 28:6. see the *p.* || Mk. 6:10. in what *p.* Lu. 4:17. found the *p.* || 10:1. two to every *p.* 10:32. at the *p.* || 14:9. give this man *p.* and Jn. 4:20. *p.* of worship || 8:37. word hath no *p.* 11:6. same *p.* || 48. take our *p.* || 18:2. knew *p.* Ac. 2:1. accord in one *p.* || 4:31. *p.* was shaken 7:33. *p.* is holy || 49. *p.* of my rest || 8:32. read *p.* Ro. 12:19. give *p.* to wrath || 15:23. no more *p.* 1 Co. 1:2. in ev. *p.* call || 11:20. in one *p.* 14:23. 2 Co. 2:14. in every *p.* || Ga. 2:5. we gave *p.* Ep. 4:27. nor give *p.* to the devil || 1 Th. 1:8. He. 5:6. In another *p.* || 8:7. no *p.* 12:17. Ja. 3:11. at same *p.* || Re. 12:8. nor *p.* found Re. 12:14. fly to her *p.* || 20:11. found no *p.*

***A* PLACE.** Ge. 39:20. Ex. 21:13. | 33:21. Nu. 32:1. De. 1:33 | 23:12. Jos. 20:4. Jud. 17:8,9. | 18:10. 1 S. 15:12. | 21:2. | 27:5. 2 S. 7:10. | 11:16. 1 K. 8:21. 2 K. 6:2,8,9. 1 Ch. 15:1. | 17:9. 2 Ch. 6:2. Jb. 28:1. Ps. 132:5. Pr. 14:26. Is. 4:6. | 33:21. | 34:14. | 56:5. | 65:10. Ez. 26:5. | 39:11. Zph. 2:15. Mat. 27:33. Mk. 11:4. Ja. 14:2. He. 2:6. | 4:4. | 11:8. Re. 12:6. | 16:16.

See CHOOSE, DWELLING.

High **PLACE,** *s.* Nu. 23:3. 1 S. 9:12. | 10:5,13. 1 K. 3:4. | 11:7. 2 K. 23:15. 1 Ch. 16:39. 2 Ch. 1:3,13. Ps. 9:†9. | 20:†1. | 46:†7. Is. 16: 12. Ez. 16:24. | 20:29. | 25:31.

His **PLACE.** Ge. 18:33. | 31:55. Ex. 10:23. | 16:29. Le. 13:23. Nu. 2:17. | 24:25. De. 21: 19. Ru. 4:10. 1 S. 3:2,9. | 5:3,11. | 23:22. | 26:25. | 29:4. 2 S. 6:17. | 19:30. 1 K. 8:6. | 20:24. 1 Ch. 15:3. | 16:27. 2 Ch. 24:11. | 34: 31. Ezr. 1:4. | 2:68. Jb. 2:11. | 7:10. | 8:18. | 14:18. | 18:4. | 20:9. | 27:21,23. | 37:1. | 38:12. Ps. 37:10. Pr. 27:8. Is. 26:21. | 33:16. | 46:7. Jer. 4:7. | 6:3. Ez. 3:12. Mi. 1:3. Zph. 2:11. Zch. 6:12. Mat. 26:52. Ac. 1:25. Re. 2:5.

In the **PLACE.** Ge. 50:19. Ex. 15:17. Le. 4: 24,29,33. | 6:25. | 7:2. | 13:19. Nu. 9:17. | 33: 54. Jos. 4:9. 1 K. 13:22. | 21:19. 2 Ch. 3:1. Jb. 34:†26. Ps. 44:19. Pr. 25:6. Ec. 11:3. Jer. 22:12. Ez. 17:16. | 21:30. Ho. 1:10. | 13: 13. Jn. 19:41. Ro. 9:26.

Of the **PLACE.** Ge. 26:7. | 29:22. | 32:30. | 33: 17. | 35:15. Ex. 17:7. Nu. 11:3. | 21:3. Jos. 4:3. | 5:9. | 7:26. Jud. 19:16. Ru. 1:7. 2 S. 6:8. 1 Ch. 28:11. 2 Ch. 20:26. Ez. 41:11. Jo. 3:7. Na. 1:8.

That **PLACE.** Ge. 21:31. | 22:14. | 28:19. | 32:2. | 38:21. Nu. 11:34. De. 12:3. | 17:10. Jud. 2:5. | 15:17. | 18:12. 1 S. 23:28. 2 S. 2:16. | 5:20. 1 Ch. 13:11. | 14:11. Mat. 14:35. Mk. 6:10. Jn. 5:13. | 11:30. Ac. 21:12.

This **PLACE.** Ge. 19:12,13. | 20:11. | 28:16. | 38:21,22. | 48:9. Ex. 13:3. Nu. 20:5. De. 1: 31. | 9:7. | 11:5. | 26:9. | 29:7. Jud. 18:3. 1 K. 8:29,30,35. | 13:8,16. 2 K. 18:25. | 22:16,17,20. 2 Ch. 6:20,26,40. | 7:12,15. | 34:24. Jb. 18:21. Je. 7:6,20. | 14:13. | 16:2,9. | 19:3,4,6,12. | 22: 11. | 27:22. | 28:3,4,6. | 29:10. | 32:37. | 33:10. | 42:18. | 44:29. | 51:62. Ez. 46:20. Zph. 1:4. Ha. 2:9. Mat. 12:6. Lu. 16:28. | 23:5. Ac. 6:14. | 7:7. | 21:28. He. 4:5.

Thy **PLACE.** Ge. 40:13. Nu. 24:11. 2 S. 15:19. Ec. 10:4. Ez. 12:3. | 28:15.

To, or *unto the* **PLACE.** Ge. 13:3,4. | 22:3,9. Ex. 3:8. | 32:34. Nu. 10:29. | 14:10. Jos. 4:8. 1 S. 20:19. 2 S. 2:24. 2 K. 6:10. 1 Ch. 15: 12. Ne. 1:9. Ps. 104:8. Ec. 1:5. Is. 18:7. Jer. 7:14. | 29:14. Ac. 25:23.

PLACE, *v.* Ex. 18:21. *p.* such over them De. 14:23. choose to *p.* his name, 16:2. 26:2. Ezr. 6:5. *p.* in house of G. || Is. 46:13. *p.* salva. Ez. 37:14. *p.* in own land || Da. 11:31. *p.* abomi. Ho. 11:11. *p.* in houses || Zch. 10:6. to *p.* them

PLACED, *p.* Ge. 3:24. *p.* at east of the garden 47:11. Joseph *p.* || 1 K. 12:22. *p.* in Bethel 2 K. 17:6. *p.* them in Halah and Habor, 24. 2 Ch. 1:14. *p.* in chariot cities || 4:8. *p.* in temple 17:2. *p.* forces in all the fenced cities of Judea Jb. 20:4. since man was *p.* || Ps. 78:60. tent *p.* Song 5:†12. fitly *p.* || Is. 5:8. may he *p.* alone Jer. 5:22. *p.* the sand || Ez. 17:5. eagle *p.* it

PLACES, *s.* Ge. 28:15. I will keep thee in all *p.* Ex. 20:24. in all *p.* where I record my name De. 12:2. destroy all *p.* || Jos. 5:8. abode in *p.* Ju. 5:11. of drawing water || 19:13. one of these 1 S. 7:16. judged in those *p.* || 30:31. sent to all *p.* 2 S. 7:7. in all the *p.* spake I a word with any 2 K. 23:5. to *p.* round || 14. filled *p.* with bones Ne. 4:12. from all *p.* || 13. lower *p.* || 12:27. all Jb. 21:28. *p.* of wicked || 37:8. remain in their *p.* Ps. 10:8. lurking *p.* || 16:6. fallen in pleasant *p.* 18:45. close *p.* || 73:18. set them in slippery *p.* Ps. 74:20. dark *p.*||103:22. bless the Lord in all *p.* 105:41. in dry *p* || 110:6. fill *p.* with dead bodies Pr. 8:2. standeth in *p.* || Song 2:14. secret *p.* Is. 32:18. resting *p.* || 40:4. rough *p.* plain, 45:2. Jer. 8:3. in all the *p.* 2:†9. 29:14. | 45:5. 17:26. from the *p.* about Jerusalem, 32:44. 40:12. returned out of all *p.* || La. 2:6. his *p.* Ez. 34:12. out of all *p.* || 2. *p.* round my hill 46:24. *p.* that boil || 47:11. but the miry *p.* Am. 4:6. want in all *p.* || Zch. 3:7. *p.* to walk Mat. 12:43. through dry *p.* || 13:5. stony *p.* 20. 24:7. in divers *p.* Mk. 13:8. Lu. 21:11. Ac. 24:3. we accept it in all *p.* most noble Felix Ep. 1:3. in heavenly *p.* 20. 2:6. | 3:10. Phil. 1:13. manifest in all *p.* || Re. 6:14. their *p.*

High **PLACES,** *s.* Le. 26:30. Nu. 21:28. | 22: 41. | 33:52. De. 32:13. | 33:29. Jud. 5:18. 1 S. 13:6. 2 S. 1:19,25. | 22:34. 1 K. 3:2,3. | 12:31, 32. | 13:2,32,33. | 15:11. 2 K. 17:29. | 18:4. | 23:5,8,9,20. 2 Ch. 11:15. | 14:3. | 15:17. | 17: 6. | 21:11. | 31:3. Jb. 25:2. Ps. 78:58. Pr. 8:2. | 9:14. Is. 15:2. | 36:7. | 41:18. | 49:9. | 58: 14. Jer. 3:2,21. | 4:11. | 7:29. | 12:12. | 14:6. | 17:3. | 26:18. | 48:35. Ez. 6:3. | 16:16,39. 36:2. Ho. 10:8. Am. 4:13. | 7:9. Mi. 1:5. | 3:12. Ha. 3:19. Ep. 6:12.

Waste **PLACES.** Is. 5:17. | 51:3. | 52:9. | 58:12.

PLAGUE, *v.* Ps. 89:23. I'll *p.* them that hate

PLAGUE, *s.* Ex. 11:1. bring one *p.* more 12:13. *p.* shall not be on you to destroy, 30:12. Le. 13:3. hair in *p.* is turned white, 5—58. 14:35. there is as it were a *p.* in the house Nu. 8:19. be no *p.* || 11:33. a very great *p.* 14:37. died by the *p.* || 16:46. *p.* is begun, 47. 48. *p.* was stayed, 49,50. | 25:8,9. De. 28:61. every *p.* || Jos. 22:17. there was a *p.* 1 S. 6:4. one *p.* || 2 S. 24:21. *p.* be stayed 1 K. 8:37. whatever *p.* || 38. know the *p.* of 2 Ch. 21:14. with a great *p.* will the Lord smite Ps. 91:10. nor any *p.* || 106:29. *p.* brake in, 30. Zch. 14:12. this shall be the *p.* L. will smite, 18. Mk. 5:29. healed of *p.* 35. || Re. 16:21. *p.* of hail

PLAGUED. Ge. 12:17. Lord *p.* Pharaoh and Ex. 32:35. *p.* the people || Jos. 24:5. *p.* Egypt 1 Ch. 21:17. should be *p.* || Ps. 73:5. neither *p.*

Ps. 73:14. for all the day long have I been *p.*

PLAGUES, *s.* Ex. 9:14. I'll send all my *p.* on Le. 26:21. I'll bring seven times more *p.* on you De. 28:59. *p.* wonderful || 29:22. see the *p.* 1 S. 4:8. Egyptians with *p.* || Jb. 10:†17. thy *p.* Jer. 19:8. hiss because of the *p.* 49:17. | 50:13. Ez. 39:†9. six *p.* || Ho. 13:14. I will be thy *p.* Mk. 3:10. as many as had *p.* || Lu. 7:2. cured of Re. 9:20. not killed by *p.* || 11:6. to smite with *p.* 16:9. power over *p.* || 18:4. receive not her *p.* 18:8. *p.* come in one day || 21:7. seven last *p.* 22:18. God shall add to him the *p.* written

PLAIN, *a.* Ge. 25:27. Jacob a *p.* man

Ps. 27:11. a *p.* path || Pr. 8:9. they are *p.* 15:19. Is. 28:25. made *p.* the face || 40:4. rough pla. *p.* Jer. 4:21. *p.* country || Ha. 2:2. vision *p.*

Mk. 7:35. tongue was loosed, and he spake *p.*

PLAIN, *s.* Ge. 11:2. found a *p.* in the land 13:10. *p.* of Jordan, 11. || 12. cities of *p.* 14:13. 19:17. nor stay in *p.* || 25. overthrew all the *p.* Jos. 11:16. took the *p.* || God. 9:6. by the *p.*||13:33. 1 S. 10:3. *p.* of Tabor || 23:24. were in the *p.* 2 S. 2:29. thro' the *p.* 4:7. || 5:†25. *p.* of Geneh. 15:28. I will tarry in the *p.* || 18:23. ran by the *p.* 1 K. 7:46. *p.* of Jordan || 20:23. fight in *p.* 25. 2 K. 25:4. king went toward the *p.* Jer. 52:7. Ne. 3:22. priests of the *p.* || Jer. 17:26. come fr. *p.* Jer. 21:13. O rock of the *p.* || 48:8. *p.* be destroy. Ez. 3:22. go to the *p.* || 8:4. I saw in the *p.*

PLAINS, *s.* Ge. 18:1. in the *p.* of Mamre Nu. 22:1. *p.* of Moab, 26:63. | 33:48. | 36:13. 31:12. camp in the *p.* ||33:50. to Mos. in *p.* 35:1. De. 34:1. *p.* of Moab || 8. wept in the *p.* of M. 2 S. 17:16. lodge not in the *p.* of the wilderness 2 K. 25:5. *p.* of Jericho, Jer. 39:5. | 52:8. 1 Ch. 27:28. in the low *p.* 2 Ch. 9:27. | 26:10.

PLAINLY, *ad.* Ex. 21:5. if the serv. *p.* say I De. 27:8. write the words of this law very *p.* 1 S. 2:27. did I *p.* appear || 10:16. told us *p.* Ezr. 4:18. *p.* read || Is. 32:4. shall speak *p.* Jn. 10:24. tell us *p.* || 11:14. *p.* Lazarus is dead 16:25. show you *p.* || 29. now speakest thou *p.* He. 11:14. they that say such things, declare *p.*

PLAINNESS, *s.* 2 Co. 3:12. use *p.* of speech

PLAITING, *p.* 1 Pe. 3:3. *p.* the hair and of

PLANES, Is. 44:13. the carpenter fitteth it with *p.*

PLANETS, *s.* *Wanderers, stars that revolve round the sun as their centre,* 2 K. 23:5.

PLANKS, *s.* 1 K. 6:15. Ex. 41:25,26.

PLANT, *s.* *s.* Ge. 2:5. every *p.* of the field 1 Ch. 4:23. dwell among *p.* || Jb. 14:9. like a *p.* Ps. 128:3. thy children like olive *p.* 144:12. Song 4:13. thy *p.* as an orchard of pomegranates Is. 5:7. and the men of Judah his pleasant *p.* 16:8. principal *p.* || 17:10. plant pleasant *p.* 11. 53:2. he shall grow up as a tender *p.* and as Jer. 2:21. a degenerate *p.* || 48:32. *p.* are gone Ez. 31:4. round his *p.* || 31:29. a *p.* of renown Mat. 15:13. every *p.* my Father hath not plant.

PLANT, *v.* signifies, (1) *To set trees or herbs,* Ge. 9:20. (2) *To settle a people,* Ps. 44:2. | 80: 8. (3) *To be made living members of Christ and his church,* Ps. 92:13. Mat. 15:13. (4) *To preach the gospel,* 1 Co. 3:6.

Ex. 15:17. *p.* them in the mount of thy inh. De. 16:21. not *p.* a grove || 28:30. *p.* and not eat 2 S. 7:10. moreover I will *p.* them, 1 Ch. 17:9. 2 K. 19:29. *p.* vineyards and eat, Is. 37:30. Ps. 107:37. sow the fields and *p.* vineyards Is. 41:19. I will *p.* in the wild.||51:16. *p.* heaven 65:21. shall *p.* vineyards and eat the fruit, 22. Jer. 1:10. to build, to *p.* 18:9. || 24:6. I'll *p.* 42:10. 29:5. *p.* gardens || 31:5. shall *p.* vines upon 31:28. I will watch over them to *p.* 32:41. 35:7. nor shall ye sow seed nor *p.* vineyard Ez. 17:22. I will *p.* it on a high mountain, 23. 28:26. they shall *p.* vineyards, 36:36. Am. 9:14. Da. 11:45. *p.* the tabernacles of his palace Am. 9:15. I'll *p.* them || Zph. 1:13. they shall *p.*

PLANTATION, *s.* Ez. 17:7. four. of her *p.*

PLANTED, *p.* Ge. 2:8. God *p.* a garden east Ge. 9:20. Noah *p.* a vineyard || 21:33. Abraham *p.* a grove

Nu. 24:6. as trees which the Lord hath *p.*

De. 20:6. what man is he that hath *p.* a viney. Jos. 24:13. of olive-yards ye *p.* not, do ye eat

Ps. 1:3. like a tree *p.* by the rivers, Jer. 17:8. 80:8. and *p.* it || 15. thy right hand hath *p.* 92:13. those that be *p.* in the house of the L. 94:9. he that *p.* the ear || 104:16. cedars he *p.*

Ec. 2:4. I *p.* me vineyards, 5. || 3:2. which is *p.*

Is. 5:2. and *p.* it || 40:24. they shall not be *p.*

Jer. 2:21. yet I had *p.* thee a noble vine, 11:17. 12:2. thou *p.* them || 45:4. I *p.* I will pluck up

Ez. 17:5. *p.* it in a fruitful field, 8. | 19:10. 19:13. and now she is *p.* in the wilderness

Ho. 9:13. Ephraim is *p.* in a pleasant place

Am. 5:11. ye have *p.* pleasant vineyards, but

Mat. 15:13. plant my heavenly F. hath not *p.* 21:33. *p.* a vineyard, Mk. 12:1. Lu. 20:9.

Lu. 13:6. a certain man had a fig-tree *p.* in his 17:6. he thou *p.* in the sea||28. they sold, they *p.*

Ro. 6:5. *p.* in his death || 1 Co. 3:6. I have *p.*

PLANTEDST, *v.* De. 6:11. Ps. 44:2.

PLANTERS, *s.* Jer. 31:5. *p.* shall plant and

PLANTETH, *v.* Pr. 31:16. she *p.* a vineyard

Is. 44:14. he *p.* an ash, the rain doth nourish

1 Co. 3:7. neither is he that *p.* any thing, 8.

9:7. who *p.* a vineyard and eateth not fruit

PLANTING, *s.* Is. 60:21. | 61:3. Mi. 1:6

PLASTER. Le. 14:42. shall *p.* the house

De. 27:2. *p.* them || Is. 38:21. lay it for a *p.*

Da. 5:5. wrote on the *p.* of the wall of palace

PLASTERED, *p.* Le. 14:43,48.

PLAT, *s.* 2 K. 9:26. in the *p.* of ground

PLATE, *s.* *s.* Ex. 38:36. | 39:3,30. Le. 2:†5. | 7:†9. | 8:9. Nu. 16:38,39. 1 K. 7:30. Je. 10:9.

PLATTED, *p.* Mat. 27:29. when they had *p.* a crown of thorns, Mk. 15:17. Jo. 19:2.

PLATTER, *s.* Mat. 23:25. Lu. 11:39.

PLAY, *v.* *The* Hebrew *word* Zachak, *which signifies* to play, *and is also commonly used for* laughing, mocking, insulting, Ge. 21:9.

Ex. 32:6. the people rose up to *p.* 1 Co. 10:7.

De. 22:21. to *p.* the whore in her father's

1 S. 16:17. provide me a man that can *p.* well 21:15. brought this fellow to *p.* the mad-man

2 S. 2:14. let the young men *p.* before us 6:21. *p.* I'll *p.* before Lord || 10:12. *p.* the men

Jb. 40:20. all the beasts *p.* || 41:5. will thou *p.*

Ps. 33:3. *p.* skilfully || 104:26. Leviathan to *p.*

Is. 11. 8. child shall *p.* || Ez. 33:32. can *p.* well

PLAYED, Jud. 19:2. *p.* the whore against him 1 S. 16:23. David *p.* with his hand, 18:10. | 19:9. 18:7. women *p.* || 26:21. I have *p.* the fool

2 S. 6:5. David and all Israel *p.* 1 Ch. 13:8.

2 K. 3:15. minstr. *p.* || Ez. 16:28. *p.* the whore

See HARLOT.

PLAYER, *s.* *s.* 1 S. 16:16. Ps. 68:25. | 87:7.

PLAYETH, *v.* 1 S. 21:14. Ez. 23:44.

PLAYING, *p.* 1 S. 16:18. 1 Ch. 15:29.

Ps. 68:25. the damsels *p.* || Zch. 8:5. girls *p.*

PLEA, *s.* De. 17:8. between *p.* and *p.* and

PLEAD, *v.* Jud. 6:31. will ye *p.* for Baal?

Jb. 9:19. a time to *p.* || 13:19. who will *p.* ?

16:21. O that one might *p.* || 19:5. if ye will *p.*

23:6. will he *p.* against me with his great pow'r?

Is. 1:17. *p.* for the widow || 3:13. to *p.* and judge

43:26. let us *p.* together || 66:16. *p.* with all flesh

Jer. 2:9. I will yet *p.* with you, and with, 35

29. will ye *p.* with me? || 12:1. when I *p.*

25:31. the Lord will *p.* with all flesh || 50:†44.

Ez. 17:20. I will *p.* with him there, 20:35,36.

20:†4. wilt thou *p.* for them? 22:†2. || 23:†36.

38:22. I will *p.* against him with pestilence

Ho. 2:2. *p.* with your mother, *p.* for she is not

Jo. 3:2. Pll *p.* with them for my peo. Mi. 6:2.

See CAUSE.

PLEADED, 1 S. 25:39. *p.* the cause of my

La. 3:58. Lord, thou hast *p.* || Ez. 20:36. like as I *p.*

PLEADETH, *v.* Jb. 16:21. as a man *p.* for his

Is. 51:22. *p.* the cause of his || 50:4. nor any *p.*

PLEADING, *p.* Jb. 13:6. hearken to the *p.* of

PLEASANT, *a.* Ge. 2:9. tree that is *p.* to the

3:6. *p.* to the eyes || 49:15. land, it was *p.*

2 S. 1:23. Saul and Jonathan were *p.* 26.

1 K. 20:6. whatever is *p.* they shall take it

2 K. 2:19. situation is *p.*|| 2 Ch. 32:27. *p.* jewels

Ps. 16:6. lines are fallen to me in *p.* places

81:2. *p.* harp || 106:24. despiseth the *p.* land

133:1. how *p.* for brethren to dwell together

135:3. sing praises to his name for it is *p.* 147:1

Pr. 2:10. knowledge is *p.* 22:18. || 5:19. *p.* roe 9:17. bread eaten in secret is *p.*||15:26. *p.* words 16:24. *p.* words || 24:4. filled with *p.* riches Ec. 11:7. *p.* it is for the eyes to behold the sun Song 1:16. fair, yea *p.* || 4:13. *p.* fruits, 16. | 7:13. 7:6. how *p.* art thou, O love, for delights *Is.* 2:16. all *p.* pictures || 5:7. *p.* plant, 17:10. 13:22. *p.* palaces || 32:12. lament for *p.* fields 54:12. borders of *p.* stones || 64:11. *p.* things Jer. 3:19. a *p.* land || 12:10. my *p.* portion a wild. 23:10. *p.* places || 25:34. fall like a *p.* vessel 31:20. is Ephraim my dear son? is he a *p.* child La. 1:7. her *p.* things, 10,11. || 2:4. *p.* to the eye Ez. 26:12. destr. thy *p.* houses || 33:32. *p.* voice Da. 8:9. *p.* land || 10:3. I eat no *p.* bread, nor 11:38. he shall honor a god with *p.* things Ho. 9:6. the *p.* places nettles shall possess, 13. Jo. 3:5. my *p.* things || Am. 5:11. *p.* vineyards Mi. 2:9. from *p.* houses || Na. 2:9. *p.* furniture Zch. 7:14. *p.* land desolate || Ma. 3:4. offering *p.*

PLEASANTNESS, *s.* Pr. 3:17. | 15:26.

PLEASE, *v.* Ex. 21:8. if she *p.* not her master Nu. 23:27. peradven. it will *p.* God thou curse 1 S. 20:13. if it *p.* my father to do thee evil 2 S. 7:29. let it *p.* thee to bless, 1 Ch. 17:27. 1 K. 21:6. or if it *p.* thee || 2 Ch. 10:7. if thou *p.* Ne. 2:5. if it *p.* the king, and if thy servant. 7. Est. 1:19. | 3:9. | 5:8. | 7:3. | 8:5. | 9:13. Jb. 6:9. *p.* God to destroy me || 20:10. seek to *p.* Ps. 69:31. this also shall *p.* the Lord better Pr. 16:7. when a man's ways *p.* the Lord be Song 2:7. nor awake my love till he *p.* 3:5. | 84. Is. 2:6. they *p.* themselves in children of strang. 55:11. it shall accomplish that which I *p.* and 56:4. and choose the things that *p.* me and Jo. 8:29. I do always those things that *p.* him Ro. 8:8. cannot *p.* G. || 15:1. not to *p.* ourselves 15:2. let every one *p.* his neighbor for his good 1 Co. 7:32. how he may *p.* the L.|| 33. *p.* his wife 34. *p.* her husband || 10:33. as I *p.* all men in Ga. 1:10. or do I seek to || 1 Th. 2:15. *p.* not God 1 Th. 4:1. how to *p.* G. || 1 Ti. 2:4. *p.* him who Ti. 2:9. and to *p.* them well in all things, not He. 11:6. without faith it is impossible to *p.* G.

PLEASED, *p.* Ge. 28:8. *p.* not Isaac his father 33:10. thou wast *p.* || 34:18. *p.* Hamor and 45:16. it *p.* Pharaoh || Nu. 24:1. saw it *p.* Lord De. 1:23. the saying *p.* me || Jos. 22:30. *p.* them Jud. 13:23. *p.* to kill us || 14:7. she *p.* Samson 1 S. 12:22. it *p.* the L. to make you his people 18:20. it *p.* Saul || 26. it *p.* David to be king's 2 S. 3:36. what the king did, *p.* all the people 17:4. saying *p.* Absalom || 19:6. it had *p.* thee 1 K. 3:10. speech *p.* the L. || 9:12. *p.* not Hiram 2 Ch. 30:4. *p.* the king, Ne. 2:6. Est. 1:21. | 2:4. Est. 2:9. maiden *p.* king || 5:14. thing *p.* Haman Ps. 40:13. be *p.* O L. || 51:19. *p.* with sacrifices 115:3. done whatsoever he *p.* 135:6. Jon. 1:14. Is. 42:21. Lord is well *p.* || 53:10. it *p.* the Lord Da. 6:1. it *p.* Darius || Mi. 6:7. will Lord be *p.* Ma. 1:8. offer it, will he be *p.* with thee Mat. 3:17. beloved Son, in whom I am well *p.* 12:18. | 17:5. Mk. 1:11. Lu. 3:22. 2 Pe. 1:17. 14:6. danced, and *p.* Herod, Mk. 6:22. Ac. 6:5. the saying *p.* || 12:3. Herod saw it *p.* Ro. 15:3. Christ *p.* not himself. || 26. it hath *p.* 27. 1 Co. 1:21. it *p.* God || 7:12. he *p.* to dwell, 13. 10:5. with many of them God was not well *p.* 12:18. members as it hath *p.* him, 15:38. Ga. 1:10. if I yet *p.* men || 15. when it *p.* God to Col. 1:19. it *p.* Father that in him all fulness He. 11:5. that he *p.* God || 13:16. God is well *p.*

Men-PLEASERS, *s.* Ep. 6:6. Col. 3:22.

PLEASETH, *v.* Ge. 16:6. do as it *p.* thee, 20:15. Jud. 14:3. she *p.* me well || Est. 2:4. *p.* king Ec. 7:26. whoso *p.* G. || 8:3. doth whatso. *p.* him

PLEASING, *p.* Est. 8:5. if I be *p.* in his eyes Ho. 9:4. not *p.* to him || Col. 1:10. walk to all *p.* 1 Th. 2:4. not as *p.* men || 1 Jn. 3:22. *p.* in sight

Well-PLEASING, *n.* Phil. 4:18. sac. *-p.* to God Col. 3:20. this is *-p.* to the Lord || He. 13:21. is *-p.*

PLEASURE, *s.* signifies, (1) *Delight or joy*, Ps. 102:14. (2) *Purpose or intention*, Ezr. 5:17. (3) *Commands*, Ps. 103:21. (4) *Lawful delights*, Ec. 2:1. (5) *A kindness*, Ac. 25:9. (6) *Voluptuous and sinful ways*, 1 Ti. 5:6.

Ge. 18:12. shall I have *p.* || De. 23:24. at thy own 1 Ch. 29:17. I know thou hast *p.* in uprightness Ezr. 5:17. let king send his *p.* || 10:11. do his *p.* Ne. 9:37. dominion over our cattle at their *p.* Est. 1:8. should do according to every man's *p.* Jb. 21:21. what *p.* hath he in his house after him 25. never eateth with *p.* || 22:2. is it any *p.* to Ps. 5:4. not a God that hath *p.* in wickedness 35:27. who hath *p.* in the prosperity of his serv. 51:18. good *p.* to Zion || 102:14. *p.* in her stones 103:21. that do his *p.* || 105:22. bind at his *p.* 111:2. *p.* therein || 147:10. not *p.* in the legs 147:11. L. taketh *p.* in them that fear, 149:4. Pr. 21:17. he that loveth *p.* shall be a poor man Ec. 2:1. enjoy *p.* || 5:4. he hath no *p.* in fools 12:1. thou shalt say, I have no *p.* in them Is. 21:4. night of my *p.* || 29:†9. take your *p.* 44:28. perform all my *p.* || 46:10. do all my *p.* 48:14. do his *p.* on Babylon || 53:10. *p.* of the L. 58:3. in fast you find *p.* || 13. from doing thy *p.* Jer. 2:24. she snuffeth up the wind at her *p.* 22:28. is he a vessel wherein is no *p.* 48:38. 34:16. set at liberty at their *p.* to return

Ez. 16:37. taken *p.* || 18:23. have I any *p.* 18:32. I have no *p.* in the death, 33:11. Ho.8:8. wherein is no *p.*||Hag.1:8. I will take *p.* in Ma. 1:10. I've no *p.* || Lu. 12:32. Father's good *p.* Ac. 24:27. to do Jews a *p.* left Paul bound, 25:9. Ro. 1:32. have *p.* in them ||2 Co. 12:10. I take *p.* Ep. 1:5. good *p.* of his will, 9. || Phil. 2:13. good *p.* 2 Th. 1:11. good *p.* of his goodn. || 2:12. but had *p.* 1 Ti. 5:6. but she that liveth in *p.* is dead He. 10:6. had no *p.* 8:38. || 12:10. their own *p.* Ja. 5:5. ye have lived in *p.* || 2 Pe. 2:13. *p.* to riot Re. 4:11. for thy *p.* they are and were created

PLEASURES, *s.* Jb. 36:11. spend years in *p.* Ps. 16:11. *p.* for evermore || 36:8. river of thy *p.* Is. 47:8. given to *p.* || Lu. 8:14. choked with *p.* 2 Ti. 3:4. lovers of *p.* || He. 11:25. *p.* of sin for Ti. 3:3. serving divers lusts and *p.* living in

PLEDGE, *s. A gauge, pawn*, or *security*.

Ge. 38:17. Tamar said, Will thou give me a *p.* Ex. 22:26. if thou take neighbor's raiment to *p.* De. 24:6. not nether or upper millstone to *p.* 10. shalt not go into his house to fetch his *p.* 11. 12. not sleep with *p.* 13. || 17. nor widow's to *p.* 1 S. 17:18. how brethren fare and take their *p.* Jb. 22:6. taken a *p.* ||24:3. take widow's ox for *p.* 9. Pr. 20:16. take a *p.* for a strange woman, 27:13. Ez. 18:7. restored *p.* 12,16. || 33:15. if restore *p.* Am. 2:8. on clothes laid to *p.* by every altar

PLEDGES, *s.* 2 K. 18:23. give *p.* Is. 36:8.

PLEIADES, *Ruing; producing rain. They are 7 stars beyond the* Bull, *which appear at the beginning of the spring.* The Hebrew *reads* Chima.

Jb. 9:9. Orion and *P.* || 38:31. influences of *P.*

PLENTEOUS, *a.* Ge. 41:34. *p.* years, 47. De. 28:11. L. make thee *p.* || 2 Ch. 1:15. gold *p.* Ps. 86:5. *p.* in mercy, 103:6. || 130:7. *p.* redemp. Is. 30:23. bread *p.* Ha. 1:16. || Mat. 9:37. harvest

PLENTEOUSNESS, *s.* Ge. 41:53. Pr. 21:5.

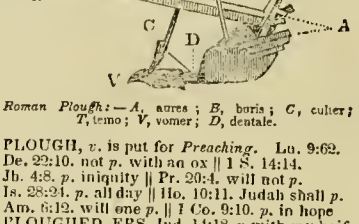
PLENTY, *s.* Ge. 27:28. God give thee *p.* of corn 41:29. seven years of *p.* ||30. *p.* be forgotten, 31. Le. 11:36. *p.* of water || 1 K. 10:11. *p.* of almug 2 Ch. 31:10. had enough to eat and have left *p.* Jb. 22:25. *p.* of silver || 37:23. in *p.* of justice Pr. 3:10. barns filled with *p.* || 18:19. shall have *p.* Jer. 44:17. then had we *p* || Jo. 2:26. eat in *p.*

PLENTIFUL, *a.* Ps. 68:9. did send a *p.* rain Is. 16:10. the *p.* field, Jer. 2:7. | 48:33.

PLENTIFULLY, *ad.* Jb. 26:3. *p.* declared the Ps. 31:23. *p.* rewardeth || Lu. 12:16. brought *p.*

PLOTTETH, *v.* Ps. 37:12. the wicked *p.* against

PLOUGH, *s.* Lu. 9:62. put his hand to the *p.*



Roman Plough:—A, aures; *B,* buris; *C,* culter; *T,* temo; *V,* vomer; *D,* dentale.

PLOUGH, *v.* is put for *Preaching.* Lu. 9:62. De. 22:10. not *p.* with an ox || 1 S. 14:14. Jb. 4:8. *p.* iniquity || Pr. 20:4. will not *p.* Is. 28:24. *p.* all day || Ho. 10:11. Judah shall *p.* Am. 6:12. will one *p.* || 1 Co. 9:10. *p.* in hope

PLOUGHED, ERS, Jud. 14:18. *p.* with my heif. Ps. 129:3. the *ploughers p.* on my back, they Jer. 26:18. Zion shall be *p.* as a field, Mi. 3:12. Ho. 10:13. ye have *p.* wickedness and reaped

PLOUGHETH, *v.* 1 Co. 9:10. *p.* plough in hope

PLOUGHING, *p.* 1 K. 19:19. Elisha was *p.* Jb. 1:14. oxen were *p.* || Pr. 21:4. *p.* of wicked Lu. 17:7. which of you having a servant *p.*

PLOUGHMAN, *s.* Is. 28:24. Am. 9:13.

PLOUGHMEN, *s.* Is. 61:5. Jer. 14:4.

PLOUGH-SHARES, *s.* Is. 2:4. beat their sw. into *p.* and spears, Jo. 3:10. Mi. 4:3.

PLUCK, *v.* Le. 1:16. *p.* away his crop with Nu. 33:52. *p.* down || De. 23:25. God will *p.* 2 Ch. 7:20. *p.* up by the roots || Jb. 24:9. they *p.* Ps. 25:15. *p.* my feet out || 52:5. *p.* thee out 74:11. *p.* it out of thy bosom || 80:12. do *p.* her Ec. 3:2. a time to *p.* || Jer. 12:14. *p.* out Judah Jer. 12:17. I will utterly *p.* up || 18:7. to *p.* it up 22:24. *p.* thee from thence || 24:6. not *p.* 42:10. 31:28. watched to *p.* up || 45:4. I will *p.* up Ez. 17:9. *p.* it up by roots || 23:34. *p.* off breasts Mi. 3:2. *p.* off the skin || 5:14. I will *p.* groves Mat. 5:29. offend thee, *p.* it out, 18:9. Mk. 9:47. 12:1. began to *p.* the ears of corn, Mk. 2:23. Jn. 10:28. nor shall any *p.* them out of, 29.

PLUCKED, *p.* Ge. 8:11. olive *p.* Ex. 4:7. *p.* hand out || De. 28:63. Jos. 4:18. Ru. 4:7. *p.* off his shoe || 2 S. 23:21. *p.* spear Ezr. 9:3. I *p.* off hair, Ne. 13:25. || Jb. 29:17. Pr. 2:†22. be *p.* up || Is. 50:6. *p.* off the hair Jer. 6:29. not *p.* away || 12:15. *p.* them out 31:40. not be *p.* up || Ez. 19:12. she was *p.* Da. 7:4. wings were *p.* || 8. horns *p.* up by 11:4. his kingdom shall be *p.* up for others Am. 4:11. as a firebrand *p.* out, Zch. 3:2. Mk. 5:4. chains had been *p.* asunder by him Lu. 6:1. *p.* ears of corn || 17:6. he thou *p.* up

Ga. 4:15. *p.* out your eyes || Jn. 12. *p.* up by

PLUCKETH, *v.* Pr. 14:1. *p.* it down with

PLUMB-LINE, *s.* Am. 7:7,8.

PLUMMET, *s.* 2 K. 21:13. stretch *p.* of the Is. 28:17. righteousness to the *p.* || Zch. 4:10.

PLUNGE, *v.* Jb. 9:31. *p.* me in the ditch, and

POCHERETH, *Destruction of the mouth.* Ezr. 2:57. Ne. 7:59.

POETS, *s.* Ac. 17:28. as certain of your own *p.*

POINT, *v.* Nu. 34:7. *p.* out for you, 8,10.

POINT, *s.* Ge. 25:32. I am at the *p.* to die, and Jer. 17:1. *p.* of a diamond || Mk. 3:23. *p.* of death Jn. 4:47. *p.* of death || Ja. 2:10. offend in one *p.*

POINTS, *s.* Ec. 5:16. in all *p.* He. 4:15

POINTED, *p.* Jb. 41:30. sharp *p.* things on

POISON, *s.* De. 32:24. *p.* of serpents, 33. Jb. 6:4. *p.* whereof || 20:16. suck *p.* of asps Ps. 58:4. *p.* of serpents || 140:3. adder's *p.* is Jer. 8:†14. *p.* to drink || Zch. 12:†2. a cup of *p.* Ro. 3:13. *p.* of asps is under || Ja. 3:8. deadly *p.*

POLE, *s.* Nu. 21:8. set it upon a *p.* 9.

POLICY, *s.* Da. 8:25. through his *p.* shall cause

POLISHED, *p.* Ps. 144:12. as corner-stones *p.* Is. 49:2. a *p.* shaft || Da. 10:6. like *p.* brass

POLISHING, *p.* La. 4:7. *p.* was of sapphire

POLL, *s.* Nu. 1:2. by their *p.* 3:47. | 1c:20,22. 1 Ch. 23:3,24.

POLL, *v.* Ez. 44:20. *p.* their heads, Mi. 1:16.

POLLED, *p.* 2 S. 14:26. when he *p.* his head

POLLUTE, *v. To defile, infect, or envenom.* Nu. 18:32. nor *p.* holy things || 35:33. land Is. 23:†9. to *p.* the pride || Jer. 7:30. house to *p.* it Ez. 7:21. *p.* secret place, 22. || 13:19. will ye *p.* 20:31. ye *p.* yourselves with idols,23:30. | 36:18. 39. but *p.* ye my holy name no more, 39:7. 44:7. be in my sanctuary to *p.* it, Da. 11:31.

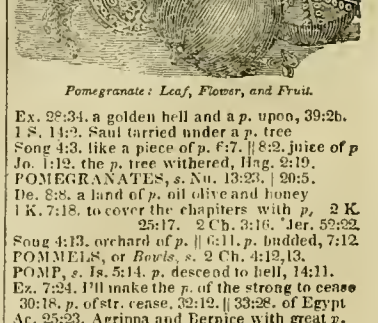
POLLUTED, *p.* Ex. 20:25. lift tool on it *p.* 2 K. 23:16. Josiah *p.* the altar of Beth-el 2 Ch. 36:14. the priests *p.* the house of the L. Ezr. 2:62. therefore were they as *p.* Ne. 7:64. Ps. 106:38. and the land was *p.* with blood Is. 47:6. *p.* inheritance || 48:11. name be *p.* Jer. 2:23. I am not *p.* || 3:1. he greatly *p.* ? 2. 34:16. but ye turned and *p.* my name, and La. 2:2. he *p.* kingdom || 4:14. *p.* themselves Ez. 4:14. soul not *p.* || 14:11. nor be *p.* with 16:6. I saw thee *p.* 22. || 20:9. not be *p.* 14,22 20:13. Sabbaths they *p.* 16,21,24. || 36. *p.* gifts 30. are ye *p.* || 23:17. she was *p.* with Babylon Ho. 6:8. Gilead is *p.* ||9:4. all that eat he *p.* Am. 7:17. die in a *p.* land || Mi. 2:10. it is *p.* Zph. 3:1. woe to her that is *p.* || 4. *p.* sanctuary Ma. 1:7. and ye say, Wherein have we *p.* thee 12. table of L. is *p.* || Ac. 21:28. *p.* holy place

POLLUTING, *p.* Is. 56:2. Sabbath from *p.* 6.

POLLUTION, S, *s.* Ez. 22:10. set apart for *p.* Ac. 15:20. *p.* of idols || 2 Pe. 2:20. escaped the *p.*

POLLUX *and* Castor, *were called the sons of* Jupiter. *These are placed among the constellations in the zodiac, and go by the name of* Gemini, *or* The Twins. Ac. 28:11.

POMEGRANATE, *s. The pomegranate-tree is short and spreading, and bears a rich, delightful fruit of the apple kind, somewhat of the same medicinal virtues as quinces; it is red without and within, its juice is like wine, mixed with little kernels,* Song 8:2.



Pomegranate: Leaf, Flower, and Fruit.

Ex. 28:34. a golden bell and a *p.* upon, 39:26. 1 S. 14:2. Saul tarried under a *p.* tree Song 4:3. like a piece of *p.* 6:7. || 8:2. juice of *p* Jo. 1:12. the *p.* tree withered, Hag. 2:19.

POMEGRANATES, *s.* Nu. 13:23. | 20:5. De. 8:8. a land of *p.* oil olive and honey 1 K. 7:18. to cover the chapiters with *p.* 2 K. 25:17. 2 Ch. 3:16. Jer. 52:22. Song 4:13. orchard of *p.* || 6:11. *p.* budded, 7:12.

POMMELS, or *Bowls*, *s.* 2 Ch. 4:12,13.

POMP, *s.* Is. 5:14. *p.* descend to hell, 14:11. Ez. 7:24. I'll make the *p.* of the strong to cease 30:18. *p.* of str. cease, 32:12. || 33:28. of Egypt Ac. 25:23. Agrippa and Bernice with great *p.*

PONDER, *v.* Pr. 4:26. *p.* the path of, 5:6.

PONDERED, *p.* Lu. 2:19. Mary *p.* them in

PONDERETH, *v.* Pr. 5:21. | 21:2. | 24:12.

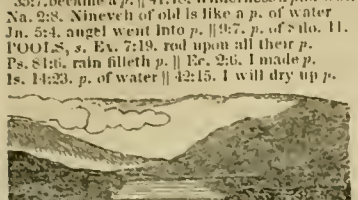
PONDS, *s.* Ex. 7:19. | 8:5. Is. 19:10.

PONTIUS, *Belonging to the sea.* Mat. 27:2.

PONTUS, *The sea.* Ac. 2:9. | 18:2. 1 Pe. 1:1

POOL, *s.* 2 S. 2:13. side of the *p.* || 4:12. over

1 K. 22:38. washed the chariot in *p.* of Samaria
18:17. of the upper *p.* 20:20. Is. 7:3, | 36:2.
Ne. 2:14. to the king's *p.* || 3:15. wall of the *p.*
Is. 22:9. waters of the lower *p.* || 11. of the old *p.*
35:7. become a *p.* || 41:18. wilderness a *p.* of wat.
Na. 2:8. Nineveh of old is like a *p.* of water
Jn. 5:4. angel went into *p.* || 9:7. *p.* of Siloa. 11.
POOLS, *s.* Ex. 7:19. rod upon all their *p.*
Ps. 84:6. rain filleth *p.* || Ec. 2:6. I made *p.*
Is. 14:23. *p.* of water || 42:15. I will dry up *p.*



Pools of Solomon, Ec. 2:6.

POOR signif. (1) *Indigent*, or *needy*, Mat. 26:11. (2) *Such as discern their poverty and inability in things spiritual*, Mat. 5:3. (3) *Spiritually poor*, Re. 3:17.

Ge. 41:19. came up after them seven *p.* kine
Ex. 22:25. if lend to *p.* || 23:3. *p.* in his cau e
23:11. *p.* may eat || 30:15. *p.* shall not give less
Le. 14:21. if he be *p.* || 19:10. leave for the *p.*
19:15. not respect *p.* || 25:25. waxen *p.* 35:35.
De. 15:4. when no *p.* || 7. thy *p.* brother, 9:11.
11. *p.* shall never cease || 24:12. if man be *p.*
Jud. 6:15. *p.* in Manasseh || Ru. 3:10. *p.* or rich
1 S. 2:7. L. maketh *p.* 8. || 18:23. I am a *p.* man
2 S. 12:1. the other *p.* || 4. *p.* man's ewe-lamb
2 K. 25:12. captain of the guard left of the *p.* of land, Jer. 39:10. | 40:7. | 52:15,16.
Est. 9:22. make days of sending gifts to the *p.*
Jb. 5:15. he saveth the *p.* || 16. the *p.* hath hope
20:10. to please the *p.* || 19. forsaken the *p.*
24:4. *p.* hide themselves || 9. pledge of the *p.*
14. killeth the *p.* || 29:12. I delivered *p.* 16.
30:25. I grieved for *p.* || 31:16. if I withheld *p.*
31:19. if I have seen any *p.* without covering
34:19. nor regardeth the rich more than *p.*
28. cry of *p.* || 36:6. giveth right to the *p.*
36:15. he delivereth *p.* in affliction, Ps. 72:12.
Ps. 9:18. expectation of *p.* || 10:2. persecute *p.*
10:8. set against the *p.* 9. || 14. *p.* committeth
12:5. oppression of *p.* || 14:6. counsel of the *p.*
34:6. this *p.* man cried || 35:10. deliverest *p.*
37:14. have bent their bow to cast down the *p.*
40:17. but I am *p.* 69:29. | 70:5. | 86:1. | 109:22.
41:1. considereth *p.* || 49:2. rich and *p.* together
68:10. hast prepared of thy goodness for the *p.*
69:33. L. heareth *p.* || 72:2. thy *p.* with judgm.
72:4. he shall judge the *p.* || 13. spare the *p.*
74:19. forget not *p.* || 82:3. defend the *p.* and
82:4. deliver the *p.* || 107:41. *p.* on high
112:9. hath given to the *p.* || 113:7. raiseth *p.*
132:15. satisfy her *p.* || 140:12. right of the *p.*
Pr. 10:4. becometh *p.* || 15. destruction of *p.*
13:7. maketh himself *p.* || 8. *p.* heareth not
23. tillage of the *p.* || 14:20. the *p.* is hated
14:21. hath mercy on *p.* || 31. oppresseth *p.*
17:5. whoso mocketh *p.* || 18:23. *p.* useth entr.
19:1. better is the *p.* || 4. *p.* is separated from
7. brethren of *p.* hate || 17. hath pity on the *p.*
22. a *p.* man is better || 21:13. at the cry of *p.*
21:17. shall be a *p.* man || 22:2. and *p.* meet
22:7. rich ruleth over *p.* || 9. his bread to *p.*
16. that oppresseth *p.* || 22. rob not the *p.*
23:3. a *p.* man that oppresseth the *p.* is like
8. will pity the *p.* || 11. *p.* that hath underst.
15. so is a wicked ruler over the *p.* people
27. he that giveth to the *p.* shall not lack
29:7. cause of *p.* || 14. || 13. *p.* and deceitful
30:9. lest I be *p.* || 14. teeth to devour the *p.*
31:9. cause of *p.* || 20. her hand to the *p.*
Ec. 4:13. better is a *p.* || 14. becometh *p.*
5:8. if thou seest the oppression of the *p.* and
6:8. what hath the *p.* || 9:15. a *p.* wise man
Is. 3:14. spoil of the *p.* || 15. grind faces of *p.*
10:2. right from the *p.* || 31. O *p.* Anathoth
11:4. shall judge the *p.* || 14:30. first-born of *p.*
14:32. and the *p.* of his people shall trust in it
25:4. a strength to the *p.* || 26:6. feet of the *p.*
29:19. *p.* shall rejoice || 32:7. to destroy the *p.*
41:17. *p.* and needy seek || 58:7. bring the *p.*
66:2. to him that is *p.* and of a contrite heart
Jer. 2:34. *p.* innocents || 5:4. surely these are *p.*
20:13. delivered soul of *p.* || 22:16. he judged *p.*
Ez. 16:49. nor strengthen *p.* || 18:12. oppressed *p.*
18:17. hand from *p.* || 22:29. vexed the *p.* and
Da. 4:27. break off sins by showing mercy to *p.*
Am. 2:6. sold the *p.* || 4:1. oppress the *p.* and
5:11. treading is on the *p.* || 12. turn aside *p.*
8:4. make *p.* fail || 6. buy poor for silver and
Ha. 3:14. devour the *p.* || Zph. 3:12. *p.* people
Zch. 7:10. oppress not *p.* || 11:7. O *p.* of flock, 11.
Mat. 5:3. blessed are the *p.* || 11:5. *p.* have gosp.
26:9. sold, and given to *p.* Mk. 14:5. Jn. 12:5.
11. have *p.* always, Mk. 14:7. Jn. 12:8.
Mk. 12:43. *p.* widow cast more in, Lu. 21:23.
Lu. 4:18. to preach the gospel to the *p.* 7:22.
6:20. blessed he ye *p.* || 14:13. call the *p.* 21.
Lu. 18:22. distrib. to the *p.* || 19:8. I give to the *p.*
Jn. 13:29. he should give something to the *p.*
Ro. 15:26. a contribution for the *p.* saints
1 Co. 13:3. I bestow all my goods to feed the *p.*
2 Co. 6:10. as *p.* yet making many rich, as
8:9. your sakes became *p.* || 9:9. given to *p.*
Ga. 2:10. that we should remember the *p.*
Ja. 2:2. come in a *p.* man in vile raiment
5. chosen the *p.* || 6. ye have despised the *p.*
Re. 3:17. that thou art *p.* || 13:16. rich and *p.*

POORER, *a.* Le. 27:8. if he be *p.* than estimation

POOREST, *a.* 2 K. 24:14. save *p.* sort of people

POPLAR, S, *s. A shady tree.* Ge. 30:37.
Ho. 4:13. they burn incense under oak and *p.*

POPULOUS, *a.* De. 26:5. Na. 3:8.

PORTHA, *Fruitful.* Est. 9:8.

PORCH, *s.* Jud. 3:23. Ehud went thro' the *p.*
1 Ch. 28:11. pattern of the *p.* || 2 Ch. 29:7,17.
Ez. 8:16. between *p.* || 44:3. by way of *p.* 46:2.
Jo. 2:17. weep betw. *p.* || Mat. 26:71. Mk. 14:68.
Jn. 10:23. in Solomon's *p.* Ac. 3:11. | 5:12.

PORCHES, *s.* Ez. 41:15. Jn. 5:2.

PORTER, S, *s.* 2 S. 18:26. called to the *p.*
2 K. 7:10. lepers called to *p.* of the city, 11.
1 Ch. 9:21. Zechariah was *p.* || 17. Shallum
16:38. Hosah || 42. sons of Jeduthun were *p.*
23:5. 4000. were *p.* || 26:1. divisions of *p.* 12:19.
2 Ch. 8:14. *p.* by cours s || 31:14. Kore the *p.*
35:15. *p.* waited || Ezr. 7:7. went, Ne. 7:73.
Jn. 10:3. to him the *p.* openeth, the sheep hear

PORTION, *s.* Ge. 14:24. Aner, take their *p.*
31:14. is there yet any *p.* || 47:22. *p.* assigned
48:22. one *p.* || Ex. 16:14. gathered in *p.* †15.
Le. 6:17. of my offerings || 7:35. this is the *p.*
Nu. 31:47. of Israel's half, take thou one *p.* 36.
De. 21:17. a double *p.* || 32:9. L.'s *p.* is his peo.
33:21. *p.* of lawgiver || Jos. 17:14. but one *p.*
1 S. 1:5. a worthy *p.* || 9:23. bring me the *p.*
1 K. 12:16. what *p.* in David, 2 Ch. 10:16.
2 K. 2:9. a double *p.* || 9:10. *p.* of Jezreel, 36:37.
9:21. *p.* of Naboth, 25. || †26. in this *p.* saith
2 Ch. 28:21. Ahaz took a *p.* || 31:3. the king's *p.*
31:4. *p.* of priests, 16. || Ezr. 4:16. have no *p.*
Ne. 2:20. *p.* nor right || 11:23. a certain *p.* 12:47.
Jb. 20:29. *p.* of a wicked || 23:12. appointed *p.*
24:18. *p.* is cursed || 26:14. how little a *p.* 27:13.
31:2. what *p.* of God is there from above
Ps. 11:6. *p.* of their cup || 16:5. the L. is the *p.*
17:14. *p.* in this life || 63:10. a *p.* for foxes
73:26. God is my *p.* 119:57. | 142:5. La. 3:24.
Pr. 31:15. and giveth a *p.* to her maidens
Ec. 2:10. this was my *p.* 21. | 3:22. | 5:18. | 9:9.
5:19. to take his *p.* || 9:6. nor any more a *p.*
11:2. a *p.* to seven || Is. 17:14. the *p.* of them
Is. 53:12. divide him a *p.* || 57:6. stones thy *p.*
61:7. they shall rejoice in their *p.* therefore
Jer. 10:16. *p.* of Jacob, 51:19. || 12:10. pleasant *p.*
13:25. this is the *p.* || 32:31. every day a *p.*
Ez. 45:1. a holy *p.* 4. || 7. a *p.* for the prince
48:1. a *p.* for Dan || 2. Asher || 3. Naphtali a *p.*
Da. 1:8. *p.* of king's meat || 4:15. *p.* with beasts
11:26. *p.* of his meat || Mi. 2:4. changed *p.*
Ha. 1:16. *p.* is fat || Zch. 2:12. Judah his *p.*
Mat. 24:51. his *p.* with hypocrites, Lu. 12:46.
Lu. 12:42. *p.* in due season || 15:12. *p.* of goods

PORTIONS, *s.* De. 18:8. have like *p.* to eat
Jos. 17:5. ten *p.* to Manas. || 1 S. 1:4. 2 Ch. 31:19.
Ne. 8:10. send *p.* 12. || 12:44. *p.* for the priests
12:47. *p.* of singers || 13:10. *p.* of the Levites
Est. 9:19. a day of sending *p.* one to another, 22.
Ez. 47:13. Joseph two *p.* || 48:21. Ho. 5:7.

PORTIUS, *A calf.* Ac. 24:27.

PORTRAY, ED, Ez. 4:1. | 8:10. | 23:14.

POSSESS, *v.* Ge. 22:17. seed *p.* gate, 24:60.
Nu. 13:30. go up at once and *p.* it, De. 1:21.
27:11. and his next kinsman shall *p.* it and
De. 1:39. they shall *p.* it || 2:31. begin to *p.* 24.
11:23. ye shall *p.* great nat. 12:2. | 18:14. | 31:3.
28:42. locusts *p.* || 30:18. over to *p.* it, 31:13.
Jos. 24:4. I gave to Esau mount Seir to *p.* it
Jud. 11:21. wilt not thou *p.* what Chemosh
1 K. 21:18. he is gone down to *p.* the vineyard
Jb. 7:3. made to *p.* months of vanity, 13:26.
Is. 34:11. cormorant and bittern shall *p.* it, 17.
Ez. 7:24. they shall *p.* 36:12. || 35:10. we will *p.*
Da. 7:18. saints shall *p.* || Ho. 9:6. nettles *p.*
Am. 9:12. remnant *p.* Zph. 2:9. Zch. 8:12.
Ob. 17. house of Jacob *p.* || 19. *p.* Esau, 20.
Ha. 1:6. Chaldeans to *p.* || Lu. 18:12. of all I *p.*
Lu. 21:19. in patience *p.* || 1 Th. 4:4. how to *p.*

POSSESS *Land.* Le. 20:24. give their - to *p.*
Nu. 33:53. De. 3:18. | 5:31. | 17:14.
De. 1:8. go in and *p.*-, 11. | 6:18. | 8:1. | 9:5,23.
| 10:11. | 11:31. Jos. 1:11.
4:5. the - whither ye go to *p.* it, 14:26. | 5:33.
| 6:1. | 7:1. | 11:10,11,29. | 23:20.
22. *p.* that good - || 9:4. to *p.* this - but
9:6. gives not this - to *p.* for thy righteousness
11:8. that you may be strong and *p.* the -
12:1. the - which Lord God of thy fathers
giveth thee to *p.* 15:4. | 19:2,14. | 21:1. | 25:19.
28:21. consumed from - thou goest to, 63.
Jos. 18:3. slack to *p.*- || 23:5. ye shall *p.* their -
24:8. I gave them, that ye might *p.* their -
Jud. 2:6. went to *p.*- || 18:9. not slothful to *p.*-
1 Ch. 28:8. ye may *p.*- || Ezr. 9:11. - ye go to *p.*
Ne. 9:15. promised they should *p.* the -, 23.
Is. 14:2. Israel shall *p.*- || 21. not rise, nor *p.*-
57:13. shall *p.*- || 61:7. in -*p.* double
Jer. 30:3. cause them to return to - and *p.* it
Ez. 33:25. shall ye *p.*- || Am. 2:10. you to *p.*

POSSESSED, Nu. 21:24. Israel *p.* Sihon's
35. smote Og, and *p.* land, De. 3:12. | 4:47.
De. 30:5. land thy fathers *p.* || Jos. 1:15. till *p.*
Jos. 12:1. *p.* their land || 13:1. much land to be *p.*
19:47. Dan took Leshem and *p.* it, 21:43. | 22:9.
Jud. 3:13. Eglon *p.* city of palm-trees || 11:21,22.
2 K. 17:24. *p.* Samaria || Ps. 139:13. *p.* my reins
Pr. 8:22. Lord *p.* me || Is. 63:18. *p.* it a little
Jer. 32:15. vineyards shall be *p.* || 23. they *p.* it, but
Da. 7:22. saints *p.* || Lu. 8:35. he who was *p.*
Ac. 4:32. that aught he *p.* || 16:16. a damsel *p.*
1 Co. 7:30. they that buy as though they *p.* not

See DEVILS.

POSSESSEST, *v.* De. 26:1. to land and *p.* it

POSSESSETH, *v.* Nu. 36:8. Lu. 12:15.

POSSESSING, *p.* 2 Ch. 6:10. *p.* all things

POSSESSION, *s.* Ge. 17:8. everlasting *p.* 48:4.
23:4. *p.* of burying-place, 9,18. | 49:30. | 50:13.
26:14. *p.* of flocks || 36:43. land of *p.* || 47:11.
Le. 14:34. Canaan, which I give to you for a *p.*
25:10. return to his *p.* 13—41. De. 3:20.
25. if sold his *p.* || 33. Levites *p.* go out in year
45. children of the strangers shall be your *p.* 46.
27:16. if sanctify *p.* || 21. *p.* shall be priest's
Nu. 24:18. Edom a *p.* || 26:56. *p.* be divided
27:7. to the daughters of Zelophehad give a *p.*
32:5. land for a *p.* || 22. this land be your *p.*
35:2. give to the Levites of their *p.* cities, 8.
De. 2:5. Seir to Esau for a *p.* || 9. Ar to Lot, 19.
11:6. earth swallowed all in their *p.* || 32:49. for a
Jos. 12:6. *p.* to the Reubenites, 22:7,9,19.
1 K. 21:15. *p.* of the vineyard of Naboth, 19.
2 Ch. 20:11. cast us out of thy *p.* || Ne. 11:3.
Ps. 2:8. parts of earth for thy *p.* || 44:3. got not *p.*
69:35. have it in *p.* || 83:12. houses of God in *p.*
Pr. 28:10. the upright have good things in *p.*
Is. 14:23. I will make it a *p.* for the bittern
Ez. 11:15. given in *p.* || 25:4. of the east a *p.*
36:2. high places in *p.* || 5. my land in their *p.*
44:28. I am their *p.* || 46:18. out of his own *p.*
Ac. 5:1. sold a *p.* || 7:5. give it to him for a *p.*
Ep. 1:14. till redemption of the purchased *p.*

POSSESSIONS, *s.* Ge. 34:10. get you *p.* there
47:27. Israel had *p.* || Nu. 32:30. shall have *p.*
Jos. 22:4. land of your *p.* || 1 S. 25:2. 1 Ch. 9:2.
2 Ch. 11:14. Levites left *p.* || 32:29. *p.* of flocks
Ec. 2:7. I had great *p.* || Ob. 17. possess their *p.*
Mat. 19:22. for he had great *p.* Mk. 10:22.
Ac. 2:45. sold their *p.* || 28:7. *p.* of Publius

POSSESSOR, S, *s.* Ge. 14:19. *p.* of heaven and
Zch. 11:5. *p.* slay them || Ac. 4:34. *p.* of lands

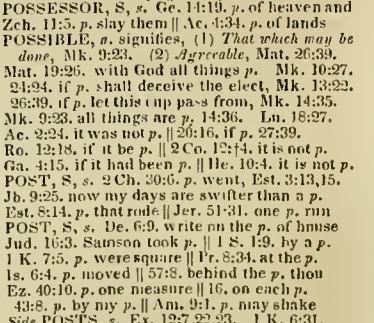
POSSIBLE, *a.* signifies, (1) *That which may be done*, Mk. 9:23. (2) *Agreeable*, Mat. 26:39.
Mat. 19:26. with God all things *p.* Mk. 10:27.
24:24. if *p.* shall deceive the elect, Mk. 13:22.
26:39. if *p.* let this cup pass from, Mk. 14:35.
Mk. 9:23. all things are *p.* 14:36. Lu. 18:27.
Ac. 2:24. it was not *p.* || 20:16. if *p.* 27:39.
Ro. 12:18. if it be *p.* || 2 Co. 12:14. it is not *p.*
Ga. 4:15. if it had been *p.* || He. 10:4. it is not *p.*

POST, S, *s.* 2 Ch. 30:6. *p.* went, Est. 3:13,15.
Jb. 9:25. now my days are swifter than a *p.*
Est. 8:14. *p.* that rode || Jer. 51:31. one *p.* run

POST, S, *s.* De. 6:9. write on the *p.* of house
Jud. 16:3. Samson took *p.* || 1 S. 1:9. by a *p.*
1 K. 7:5. *p.* were square || Pr. 8:34. at the *p.*
Is. 6:4. *p.* moved || 57:8. behind the *p.* thou
Ez. 40:10. *p.* one measure || 16. on each *p.*
43:8. *p.* by my *p.* || Am. 9:1. *p.* may shake

Side POSTS, *s.* Ex. 12:7,22,23. 1 K. 6:31.

POSTERITY, *s.* Ge. 45:7. preserve a *p.* in land
Nu. 9:10. of your *p.* || 1 K. 16:3. | 21:21.
Ps. 49:13. *p.* approve || 109:13. let his *p.* be cut
Da. 11:4. divided to his *p.* || Am. 4:2. take *p.*



Egyptian Pots.

POT, *s.* is put for *a contemptible state.* Ps. 68:13.
Ex. 16:33. take a *p.* || Le. 6:28. in a brazen *p.*
Jud. 6:19. put broth in a *p.* || 1 S. 2:14. or *p.*
2 K. 4:2. a *p.* of oil || 38. set on the great *p.*
40. death in the *p.* || 41. cast meal in the *p.*
Jb. 41:20. a seething *p.* 31. || Pr. 17:3. fining *p.*
Jer. 1:13. I see a seething *p.* || Ez. 24:3. set on a *p.*

Mi. 3:3. as for the *p.* ‖ Zch. 14:21. *p.* be holiness
Ju. 4:28. left her water *p.* ‖ He. 9:1. golden *p.*
POTS,* *s.* Ex. 38:3. Bezaleel made the *p.* and
Le. 11:35. ranges for *p.* ‖ 1 K. 7:45. *p.* of brass
2 Ch. 4:11. Huram made *p.* ‖ 35:13. sod in *p.*
Ps. 58:9. before your *p.* can feel the thorns
68:13. then among *p.* ‖ 81:6. delivered from *p.*
Jer. 35:5. I set before Rechabites *p.* full of wine
Mk. 7:4. washing *p.* ‖ Ju. 2:9. fix water *p.*
See FLESH.
POTENTATE, *s. A governor.* 1 Ti. 6:15.
POTIPHAR, *A fat bull.* Ge. 37:36 ‖ 39:1.
POTIPHERAH, *Giving plenty.* Ge. 41:45,50.
POTSHERD, S, *s.* Jb. 2:8. took a *p.* to scrape
41:30. sharp *p.* ‖ Ps. 22:15. dried like a *p.*
Pr. 26:23. like a *p.* ‖ Is. 45:9. let *p.* strive
POTTAGE, *s.* Ge. 25:29. Jacob sod *p.* 30,31.
2 K. 4:38. *p.* for the sons ‖ Hag. 2:12. touch *p.*
POTTER, *s.* Is. 2:9. dash them in pieces like
a *p.'s* vessel, Is. 30:14. Jer. 19:11. Re. 2:27.
Jer. 18:2. go to *p.'s* house‖19:1. get a *p.'s* vessel
La. 4:2. work of *p.* ‖ Zch. 11:13. cast to the *p.*
Mat. 27:10. *p.'s* field ‖ Ro. 9:21. hath not the *p.*
POTTERS, *s.* 1 Ch. 4:23. these were the *p.*
POUND, S, *s.* 1 K. 10:17. three *p.* of gold
Ezr. 2:69. they gave to treasure 5000 *p.* of silver
Ne. 7:71. 2200 *p.* of silver ‖ 72. 2000 *p.* of gold
Lu. 19:13. ten *p.* 16—25. ‖ Jn. 12:3. ‖ 19:39.
POUR, *v.* Ex. 4:9. *p.* water ‖ 29:7. *p.* oil on
29:12. *p.* blood of bullock, Le. 4:7—34.
30:9. nor *p.* drink-offering ‖ Le. 2:1. *p.* oil, 6.
Le. 14:18. *p.* it on his head ‖ 41. *p.* out the dust
Nu. 5:15. *p.* no oil ‖ 24:7. *p.* water out of his
De. 12:16. *p.* blood out as water, 24. ‖ 15:23.
Jud. 6:20. *p.* out broth ‖ 1 K. 18:33. *p.* water
2 K. 4:4. *p.* out the oil, 9:3. ‖ 41. *p.* for people
Jb. 36:27. *p.* down rain ‖ Ps. 42:4. *p.* out my soul
Ps. 62:8. *p.* out your heart ‖ 69:24. *p.* out indigna.
79:6. *p.* thy wrath on the heathen, Jer. 10:25.
Pr. 1:23. I'll *p.* my spirit, Jo. 2:28. Ac 2:17.
Is.44:3. I'll *p.* water‖45:8. *p.* down righteousness
Jer.6:11. *p.* it on children‖7:18. *p.* drink-offering
14:16. *p.* their wickedness ‖ 18:21. *p.* out blood
44:17. *p.* drink-offering to the queen, 18,19,25.
La. 2:19. *p.* out thy heart like water before Lord
Ez. 7:8. *p.* fury, 14:19. ‖ 20:8,13,21. ‖ 30:15.
21:31. I will *p.* out my indignation, Zph. 3:8.
24:3. *p.* water in pot ‖ Ho. 5:10. *p.* my wrath
Mi. 1:6. *p.* down stones ‖ Zch. 12:10. *p.* spirit
Ma. 3:10. *p.* out a blessing ‖ Re. 16:1. *p.* vials
POURED, *v.* and *p.* Ge. 28:18. Jacob *p.* oil, 35:14
Ex. 9:33. rain was not *p.* ‖ 30:32. oil not *p.*
Le. 4:12. ashes are *p.* ‖ 8:12. *p.* oil, 21:10.
8:15. *p.* blood, 9:9. ‖ Nu. 28:7. *p.* to the Lord
De. 12:27. blood he *p.* out ‖ Jos. 7:23. *p.* out
1 S. 1:15. *p.* out my soul ‖ 7:6. *p.* it before Lord
10:1. Samuel *p.* oil on Saul's head, and kissed
2 S. 13:9. Tamar *p.* ‖ 23:16. David *p.* it out
1 K. 13:3. altar shall be rent, and ashes *p.* out, 5.
2 K. 3:11. *p.* water on hands of Elij. ‖ 4:5. she *p.*
4:40. *p.* out for men ‖ 16:13. Ahaz *p.* his drink
2 Ch. 12:7. wrath not be *p.* out, 34:21,25.
Jb. 3:24. my roarings are *p.* ‖ 10:10. *p.* as milk
29:6. rock *p.* me out ‖ 30:16. my soul is *p.* out
Ps. 22:14. I am *p.* like water ‖ 45:2. grace is *p.*
77:17. clouds *p.* out w. ‖ 142:2. I *p.* complaint
Song 1:3. thy name is as ointment *p.* forth
Is. 26:16. *p.* out a prayer ‖ 29:10. *p.* spirit of sleep
32:15. spirit be *p.* on us ‖ 42:25. *p.* fury of his
53:12. *p.* out his soul ‖ 57:6. *p.* a drink-offering
Jer. 7:20. my fury shall be *p.* 42:18. ‖ 44:6.
19:13. *p.* out drink-offerings, 32:29. ‖ 44:19.
La. 2:4. *p.* his fury, 4:11. ‖ 2:11. my liver is *p.*
2:12. their soul *p.* out ‖ 4:1. stones are *p.* out
Ez. 16:36. thy filthiness was *p.* ‖ 20:28. *p.* drink
20:33. with fury *p.* out, 34. ‖ 22:22,31. ‖ 36:18.
23:8. *p.* whoredom‖24:7. she *p.* it not on ground
39:29. I *p.* out my spirit on house of Israel
Da. 9:11. curse is *p.* on us ‖ 27. *p.* on desolate
Mi. 1:4. as waters *p.* ‖ Na. 1:6. his fury is *p.*
Zph. 1:17. their blood shall be *p.* out as dust
Mat. 23:7. *p.* ointm. on his head, 12. Mk. 14:3.
Jn. 2:15. *p.* out changers' m. ‖ Ac. 10:45. *p.* gift
Re. 14:10. wine of wrath *p.* ‖ 16:2. vial *p.* 3—17.
POUREDST, *v.* Ez. 16:15. *p.* fornications
POURETH, *v.* Jb. 12:21. *p.* contempt, Ps. 107:40.
16:13. *p.* out my gall ‖ 20. eye *p.* tears to God
Ps. 75:8. wine is red, and he *p.* out of the same
Pr. 15:2. *p.* out foolishness ‖ 28. *p.* evil things
Am. 5:8. *p.* waters, 9:6. ‖ Jn. 13:5. he *p.* water
POURING, *p.* Ez. 9:8. *p.* fury ‖ Lu. 10:34.
POVERTY, *s.* Ge. 45:11. lest thou come to *p.*
Pr. 6:11. *p.* come as an armed man, 24:34.
10:15. is their *p.* ‖ 11:24. but it tendeth to *p.*
13:18. *p.* be to him ‖ 20:13. lest thou come to *p.*
23:21. come to *p.* 28:19,22. ‖ 30:8. *p.* nor riches
31:7. let him drink and forget his *p.* and remem.
2 Co. 8:2. deep *p.* ‖ 9. that ye, thro' his *p.* might
Re. 2:9. I know thy *p.* but thou art rich
POWDER, S, *s.* Ex. 32:20. ground it to *p.*
De. 28:24. rain of thy land *p.* ‖ 2 K. 23:6.
2 K. 23:15. stamped the altar to *p.* 2 Ch. 34:7.
Song 3:6. perfumed with *p.* of the merchant
Mat. 21:44. it will grind him to *p.* Lu. 20:18.
POWER, *s.* signif., (1) *God's omnipotence*, Jer.
32:17. (2) *Absolute right and authority*, Mat.
9:6. (3) *Force, violence, or compulsion*, Ezr.
4:23. (4) *Liberty or freedom*, 1 Co. 9:4,5. (5)
The Spirit's work on the soul, Ep 1:19. (6) *The instrument of God's power*, Ro. 1:16. (7) *Good or evil angels*, Ep.6:12. Col. 1:16. (8) *Magistrates*, Ro. 13:1. (9) *Excellency, beauty, and glory*, 1 Co. 15:43.

* *See engraving, preceding page.*

Ge. 31:29. hast *p.* with God ‖ 49:3. excellency of
Le. 26:19. pride of your *p.* ‖ Nu. 22:38. any *p.*
De. 3:18. sons of *p.* ‖ 4:37. his mighty *p.*
8:18. *p.* to get wealth ‖ 32:36. their *p.* is gone
2 S. 22:33. God is my *p.* ‖ 2 K. 19:26. small *p.*
1 Ch. 20:1. Joab led forth the *p.* of the army
29:11. thine is the *p.* and glory, 12. Mat. 6:13.
2 Ch. 25:8. God hath *p.* to help ‖ 32:9. all his *p.*
Ezr. 4:23. by force and *p.* ‖ 8:22. *p.* and wrath
Ne. 5:5. nor is it in our *p.* to redeem them
Est. 1:3. *p.* of Persia, 8:11. ‖ 9:1. to have *p.*
Jb. 5:20. *p.* of the sword ‖ 21:22. with his *p.*
26:2. without *p.* ‖ 12. divided sea with his *p.*
26:14. thunder of his *p.* who can understand?
36:22. exalteth by his *p.* ‖ 41:12. not conceal *p.*
Ps. 22:20. *p.* of the dog‖39:15. *p.* of the grave
62:11. *p.* belongeth to God ‖ 65:6. girded with *p.*
66:7. ruleth by his *p.* ‖ 68:35. he giveth *p.*
78:26. by his *p.* ‖ 90:11. the *p.* of thine anger
106:8. *p.* to be known ‖ 111:6. *p.* of his works
150:1. praise him in the firmament of his *p.*
Ec. 4:1. there was *p.* ‖ 5:19. *p.* to eat thereof
6:2. not *p.* to eat ‖ 8:4. there is *p.* ‖ 8. nor *p.*
Is. 37:27. of small *p.* ‖ 40:29. he giveth *p.* to
43:17. army and *p.* ‖ 47:14. from *p.* of flame
Jer. 10:12. he made the earth by his *p.* 51:15.
Ez. 22:6. to their *p.* to shed blood ‖ 30:6. her *p.*
Da. 2:37. given thee *p.* ‖ 6:27. from *p.* of lions
8:6. ran in fury of his *p.* ‖ 22 not in his *p.* 24.
11:6. not retain *p.* ‖ 25. he shall stir up his *p.*
43. he shall have *p.* ‖ 12:7. to scatter the *p.*
Ho. 12:3. he had *p.* with G. 4. ‖ 13:14. *p.* of grave
Mi. 2:1. *p.* of their hand ‖ 3:8. I am full of *p.*
Ha. 1:11. imputing his *p.* ‖ 2:9. from *p.* of evil
3:4. and there was the hiding of his *p.*
Zch. 4:6. nor by *p.* ‖ 9:4. smite her *p.* in sea
Mat. 9:6. *p.* on earth to forgive sins, Mk. 2:10.
8. such *p.* to men ‖ 10:1. *p.* ag. unclean spirits
24:30. in clouds with *p.* 26:64. Lu. 21:27.
28:18. all *p.* is given to me in heaven and earth
Mk. 3:15. *p.* to heal ‖ 9:1. kingd. come with *p.*
Lu. 1:35. *p.* of High. ‖ 4:6. devil said, All this *p.*
4:32. his word was with *p.* 36 ‖ 5:17. *p.* of Lord
10:19. *p.* to tread on serpents ‖ 12:5. *p.* to cast
20:20. deliver him to the *p.* ‖ 22:53. *p.* of dark.
24:49. till ye be endued with *p.* from on high
Ju. 1:12. *p.* to become sons ‖ 10:18. *p.* to lay down
17:2. *p.* over all flesh ‖ 19:10. *p.* to crucify thee
Ac. 1:7. put in his own *p.* ‖ 8. shall receive *p.*
3:12. as tho' by our *p.* ‖ 4:7. asked, by what *p.*
5:4. thy owo *p.* ‖ 6:8. Stephen full of *p.* did
8:19. give me this *p.* ‖ 10:38. anointed with *p.*
26:18. to turn them from *p.* of Satan to God
Ro. 1:4. Son of God with *p.* ‖ 20. his eternal *p.*
9:21. *p.* over clay ‖ 22. to make his *p.* known
13:2. resisteth the *p.* 3. ‖ 15:13. through the *p.*
15:19. by *p.* of Spirit ‖ 16:25. *p.* to stablish
1 Co. 2:4. and with *p.* ‖ 4:19. not speech but *p.*
5:4. with *p.* of our Lord ‖ 6:12. under *p.* of any
6:14. raise us by *p.* ‖ 7:4. not *p.* of his body
7:37. *p.* over his will ‖ 9:4. *p.* to eat, 5,6,12.
11:10. *p.* on her head ‖ 15:24. put down all *p.*
2 Co. 4:7. excellency of *p.* ‖ 8:3. beyond their *p.*
12:9. *p.* of Christ may rest ‖ 13:10. *p.* G. hath
Ep. 1:19. greatness of his *p.* ‖ 21. above all *p.*
2:2. *p.* of the air ‖ 3:7. working of his *p.* 20.
Phil. 3:10. I may know the *p.* of his resurrect.
Col. 1:11. his glorious *p.* ‖ 13. from *p.* of darkn.
2:10. who is the head of all principality and *p.*
2 Th. 1:9. glory of his *p.* ‖ 11. work of faith *p.*
2:9. with all *p.* ‖ 3:9. not bec. we have not *p.*
1 Ti. 6:16. be honor and *p.* everla ting, amen
2 Ti. 1:7. spirit of *p.* ‖ 3:5. but denying the *p.*
He. 1:3. by word of his *p.* ‖ 2:14. the *p.* of death
7:16. but after the *p.* of an endless life
2 Pe. 1:3. as his divine *p.* ‖ 16. made known *p.*
Jn. 25. be glory and *p.* ‖ Re. 2:26. I give *p.*
Re. 4:11. worthy to receive *p.* 5:13. ‖ 7:12. ‖ 19:1.
6:4. *p.* was given, 8. ‖ 9:3. ‖ 13:5,7. ‖ 16:8.
9:10. *p.* to hurt men ‖ 11:3. give *p.* to witnesses
11:6. *p.* to shut heaven ‖ 12:10. *p.* of his Christ
13:2. dragon gave him *p.* ‖ 12. *p.* of first beast
15:8. *p.* to give life ‖ 14:18. had *p.* over fire
15. from his *p.* ‖ 16:9. *p.* over these plagues
17:12. receive *p.* as kiogs ‖ 13. *p.* to the beast
19:1. glory, honor and *p.* to the Lord our God

POWER *of God.* Mat. 22:29. ye do err, not
knowing the *p.*-, Mk. 12:24.
Lu. 9:43. mighty *p.*- ‖ 22:69. right hand of *p.*-
Ac. 8:10. is the great *p.*- ‖ Ro. 1:16. gospel is *p.*-
1 Co. 1:18. it is the *p.*- ‖ 24. Christ the *p.*- ‖ 2:5.
2 Co. 6:7. by the *p.*- ‖ 13:4. yet he liveth by *p.*-
2 Ti. 1:8. accord. to *p.*- ‖ 1 Pe. 1:5. kept by *p.*-

In POWER. Ge. 31:29. *p.* of my hand to
Ex. 15:6. glorious *p.* ‖ Jb. 21:7. mighty *p.*
Jb.37:23. he is excellent *p.* ‖ Ps.29:4. voice *p.*
Pr. 3:27. *p.* of thy hand ‖ 18:21. *p.* of tongue
Is. 40:26. he is strong *p.* ‖ Na. 1:3. great *p.*
Lu. 1:17. *p.* of Elias ‖ 4:14. *p.* of the Spirit
1 Co. 4:20. not in word, but *p.* ‖ 15:43. raised *p.*
Ep.6:10. *p.* of his might ‖ 1 Th.1:5. but also *p.*
2 Pe. 2:11. angels, who are greater *p.* and

My POWER. Ge. 31:6. with all *p.* I served
Ex. 9:16. to show in thee *p.* Ro. 9:17.
De. 8:17. *p.* hath gotten ‖ Da. 4:30. might of *p.*
1 Co. 9:18. that I abuse not *p.* in the gospel

No POWER. Ex. 21:8. to sell her have *p.*
Le. 26:37. *p.* to stand ‖ Jos. 8:20. At had *p.* to
1 S. 30:4. *p.* to weep ‖ 2 Ch. 14:11. that have
2 Ch. 22:9. *p.* keep kingd. ‖ Is. 50:2. or have I
Da. 3:27. fire had *p.* ‖ 8:7. *p.* in the ram
Jn. 19:11. *p.* against me ‖ Ro. 13:1. Re. 20:6.

Thy POWER. De. 9:29. by *p.* mighty *p.*
Jb. 1:12. all is to *p.* ‖ Ps. 21:13. and praise *p.*
Ps. 59:11. scatter them by *p.* ‖ 16. sing of *p.*
63:2. to see *p.* ‖ 66:3. greatness of *p.* 79:11.
71:18. *p.* to every one ‖ 110:3. in the day of *p.*
145:11. talk of *p.* ‖ Na. 2:1. fortify *p.*

POWERFUL, *a.* Ps. 29:4. voice of the L. is *p.*
2 Co. 10:10. his letters are *p.* ‖ He.4:12. word *p.*

POWERS, *s.* Mat. 24:29. and the *p.* of heaven
shall be shaken, Mk. 13:25. Lu. 21:26.
Lu. 12:11. brought before *p.* ‖ Ro. 8:38. nor *p.*
Ro. 13:1. *p.* that be ‖ 1 Co. 12:28. are all *p.*
Ep. 3:10. principalities, *p.* 6:12. Col. 1:16. ‖ 2:15.
Ti. 3:1. subject to *p.* ‖ He. 6:5. tasted *p.* of
1 Pe. 3:22. who is on the right hand of *p.*

PRACTICES, *s.* 2 Pe. 2:14. with covetous *p.*

PRACTISE, *v.* Ps. 141:4. not *p.* wicked ways
Pr. 3:29. *p.* no evil ‖ Is. 32:6. *p.* hypocrisy
Da. 8:24. prosper and *p.* ‖ Mi. 2:1. they *p.* it

PRACTISED, *p.* 1 S. 23:9. Da. 8:12.

PRAISE, *s.* signifies, (1) *An acknowledgment of God's wonderful perfections and works*, Ps.
138:1. Is. 43:21. (2) *Commendations*, Pr.
27:2. Ro. 13:3. (3) *The object, matter, and ground of praise*, De. 10:21. (4) *Honor*, Ps.
71:8. (5) *Great actions*, Ps. 106:2.

Ge. 29:35. therefore she called his name *p.*
De. 10:21. he is thy *p.* ‖ 26:19. thee high in *p.*
Jud. 5:3. I'll sing *p.* Ps.7:17. ‖ 9:2. ‖ 57:7. ‖ 61:8.
1 Ch.16:35. glory in thy *p.* ‖ 2 Ch.23:13. taught *p.*
Ne. 9:5. exalted above all *p.* ‖ 12:46. songs of *p.*
Ps. 9:14. show all thy *p.* ‖ 22:25. my *p.* be of
30:12. my glory may sing *p.* ‖ 33:1. *p.* is comely
34:1. *p.* be continually ‖ 35:28. speak of thy *p.*
40:3. even *p.* to our God ‖ 42:4. with voice of *p.*
48:10. so is thy *p.* ‖ 50:23. whoso offereth *p.*
51:15. show forth thy *p.* ‖ 65:1. *p.* waiteth
66:2. make his *p.* glorious ‖ 8. voice of his *p.*
71:6. my *p.* shall be continually of thee, 8.
79:13. we will show forth thy *p.* ‖ 98:4. sing *p.*
100:4. enter courts with *p.* ‖ 102:21. declare *p.*
106:2. who can show his *p.* ‖ 12. sang his *p.*
47. triumph in thy *p.* ‖ 108:1. I will give *p.*
109:1. O God of my *p.* ‖ 111:10. his *p.* endureth
119:171. utter *p.* ‖ 138:1. sing *p.* 147:7. ‖ 149:1.
145:21. speak *p.* ‖ 147:1. and *p.* is comely
148:14. *p.* of all his saints ‖ Pr. 27:21. to his *p.*
Is. 42:8. nor *p.* to graven ‖ 10. sing his *p.* 12.
43:21. show forth my *p.* ‖ 48:9. and for my *p.*
60:18. gates *p.* ‖ 61:3. garments of *p.* for spirit
61:11. *p.* to spring forth ‖ 62:7. Jerusalem a *p.*
Jer. 13:11. for a *p.* ‖ 17:14. for thou art my *p.*
17:26. sacrifices of *p.* 33:11. He. 13:15.
33:9. be to me a *p.* ‖ 48:2. no more *p.* of Moab
49:25. how is city of *p.* ‖ 51:41. how is *p.* of
Ha. 3:3. full of his *p.* ‖ Zph.3:19. get them *p.*20.
Mat.21:16. perfected *p.* ‖ Lu.18:43. gave *p.* to G.
Ju. 9:24. give G. the *p.* ‖ 12:43. loved *p.* of men
Ro.2:29. whose *p.* is not of m. ‖ 13:3. *p.* of same
1 Co.4:5. have *p.* of G. ‖ 2 Co. 8:18. whose *p.* is
Ep. 1:6. *p.* of the glory of his grace, 12,14.
Phil. 1:11. to the *p.* and glory ‖ 4:8. if any *p.*
He. 2:12. I'll sing *p.* ‖ 13:15. offer sacrifice of *p.*
1 Pe. 1:7. found *p.* ‖ 2:14. *p.* them ‖ 4:11. be *p.*

PRAISE, *v.* Ge. 49:8. brethren shall *p.*
Le. 19:24. holy to *p.* ‖ De. 32:43. *p.* his people
1 Ch. 23:5. instruments to *p.* ‖ 29:13. thank and
2 Ch. 8:14. Levites to *p.* ‖ 20:21. *p.* the beauty
20:22. began to *p.* ‖ 31:2. to *p.* in the gates of
Ps.21:13. *p.* thy power ‖ 22:23. ye that fear L. *p.*
30:9. shall dust *p.* ‖ 42:5. I shall yet *p.* 11. 43:5.
44:8. in God we *p.* ‖ 45:17. shall people *p.*
49:18. men will *p.* thee ‖ 63:3. my lips shall *p.*
67:3. let all people *p.* 5. ‖ 69:34. let heaven *p.*
71:14. I will yet *p.* ‖ 74:21. poor and needy *p.*
76:10. wrath of man *p.* ‖ 88:10. shall dead *p.*
89:5. heavens shall *p.* ‖ 99:3. let them *p.* thy
107:32. *p.* him in assembly, 113:1. ‖ 135:1.
145:17. dead *p.* not ‖ 119:164. seven times I *p.*
119:175. it shall *p.* ‖ 138:2. I will *p.* ‖ 4. kings *p.*
142:7. I may *p.* ‖ 145:4. one generation *p.* thy
145:10. thy works *p.* ‖ 147:12. *p.* thy G. O Zion
148:1. *p.* the Lord 2,3,4. ‖ 149:3. ‖ 150:1,2,5.
Pr. 27:2. let another *p.* ‖ 28:4. *p.* the wicked
31:31. *p.* her in gates ‖ Is.38:18. grave cannot *p.*
Is. 38:19. living shall *p.* ‖ Jer. 31:7. publish *p.*
Da. 2:23. I thank and *p.* thee, O God, 4:37.
Jo. 2:26. *p.* name of L. ‖ Lu. 19:37. began to *p.*
1 Co. 11:2. now I *p.* you ‖ 17. I *p.* you not, 22.
Re. 19:5. saying *p.* our God, all ye his servants
I will, or *will I* PRAISE. Ge. 29:35. *p.* Lord
Ps. 7:17. *I will p.* the Lord, 9:1. ‖ 22:22. ⌈28:7.
⌊35:18. ‖ 43:4. ‖ 52:9. ‖ 54:6. ⌈56:4. ‖ 57:9. ‖ 69:30.
71:22. ‖ 86:12. ‖ 108:3. ‖ 109:30. ‖ 111:1. ‖ 118:
19,21,28. ‖ 119:7. ‖ 138:1. ‖ 139:14. ‖ 145:2. Is.
12:1. ‖ 25:1.

PRAISE *ye the Lord*, or PRAISE *the Lord.*
Jud. 5:2. 1 Ch. 16:4. ‖ 23:30. ‖ 25:3. 2 Ch. 20:
19,21. Ezr. 3:10. Ps. 22:26. ‖ 33:2. ‖ 102:18.
‖ 104:35. ‖ 106:1,48. ‖ 107:8. ‖ 109:30. ‖ 111:1.
‖ 112:1. ‖ 113:1,9. ‖ 115:18. ‖ 116:19. ‖ 117:2. ‖ 118:19.

135:13. | 146:1,2,10. | 147:1,12,20. | 148:1,7,14. | 149:1,9. | 150:1,6. Is. 12:1. | 62:9. Jer. 20: 13. | 33:11. Ro. 15:11.

PRAISED, *p.* Jud. 16:24. *p.* their god Dagon 2 S. 14:25. so *p.* as Absalom || 22:4. Ps. 18:3. 1 Ch. 16:25, L. is to be *p.* Ps. 48:1. | 96:4,145:3. 36. all the people *p.* L. 23:5. 2 Ch.7:3. | 30:21. 2 Ch.5:13. and *p.* the Lord || 7:6.when David *p.* Ezr. 3:11. a great shout when they *p.* Ne. 5:13. Ps. 72:15. daily be *p.* || 113:3. rising of sun be *p.* Pr. 31:30. woman be *p.* || Ec. 4:2. I *p.* the dead Song 6:9.concubines *p.* her || Is.64:11.fathers *p.* Da. 4:34. I *p.* and honored || 5:4. *p.* the gods,23. Lu. 1:64. and Zecharias spake and *p.* God

PRAISES, *s.* Ex. 15:11. fearful in *p.* doing 2 S. 22:50. I'll sing *p.* Ps. 18:49. | 92:1. | 135:3. 2 Ch. 29:30. commanded the Levites to sing *p.* Ps. 9:11. sing *p.* 27:6. | 47:6,7. | 68:4,32. | 75:9. | 108:3. | 147:1. | 149:3. 56:12. I will render *p.* 141:9.|| 78:4. showing *p.* 146:2.I'll sing *p.*to my G.while I have a being 149:6. let the high *p.* of God be in their mouths Is. 60:6. show forth the *p.* || 63:7. mention *p.* Ac. 16:25. sang *p.* to G.|| 1 Pe.2:9. show forth *p.*

PRAISETH, *v.* Pr. 31:28. her husband *p.* her

PRAISING, *p.* 2 Ch. 5:13. to be heard in *p.* L. 23:12. *p.* the king || Ezr. 3:11. in *p.* the Lord Ps. 8:2. be still *p.* || Lu.2:13. *p.* God,20. | 24:53. Ac. 2:46. | 3:8,9.

PRANCING, S, *p.* and *s.* Jud. 5:22. Na. 3:2.

PRATING, *p.* Pr. 10:8,10. 3 Jn. 10.

PRAY, *v.* Ge. 20:7. he shall *p.* for thee and 24:63. Isaac went to *p.* || 1 S. 1:12. *p.* before 1 S.7:5.I'll *p.* for you ||12:19. *p.* for thy serv. 23. 2 S. 7:27. found in his heart to *p.* 1 Ch. 17:25. 1 K. 8:30. *p.* tow. this place, 35,48. 2 Ch. 6:26. 13:6. *p.* that my hand may be restored again 2 Ch. 6:21. shall *p.* 37. || 7:14. if my people *p.* Ez. 6:10. *p.* for the life || Ne. 1:6. which I *p.* Jb. 21:15. what profit if we *p.* || 33:26. *p.* to God 42:8. Job shall *p.* || Ps. 5:2. to thee I will *p.* Ps. 55:17. at noon I will *p.* || 122:6. *p.* for peace Is. 16:12. to sanctuary to *p.* || 45:20. *p.* to a god Jer. 7:16. *p.* not for this people, 11:14. | 14:11. 29:7. *p.* to the Lord for it || 12. ye shall *p.* to 37:3. *p.* for us, 42:2,20. || 42:4. behold, I will *p.* Zch. 7:2. sent men to *p.*|| 8:21. go speedily to *p.* Mat.5:44. *p.* for them that despitefully,Lu.6:28. 6:5. love to *p.* standing || 6. *p.* to thy Father 7. when ye *p.* || 9. after this manner *p.* ye 9:38. *p.* the Lord of the harvest, Lu. 10:2. 14:23. apart to *p.* Mk. 6:46. Lu. 6:12. | 9:28. 19:13. that he should *p.* || 24:20. *p.* your flight 26:36. sit ye here while I *p.* Mk. 14:32. 41. watch and *p.* that ye enter not into temp. Mk. 13:33. | 14:38. Lu. 21:36. | 22:40,46. 53. thinkest thou that I cannot *p.*to my Father Mk. 5:17. *p.* him to depart || 11:24. when ye *p.* Lu. 11:1. teach us to *p.* || 18:1. always to *p.* 18:10. two men went up into the temple to *p.* Jn.14:16. I'll *p.* the Father, 16:26. || 17:9.I *p.* for 17:15. I *p.* not that || 20. nor *p.* for these alone Ac. 18:22. *p.* G. if || 24. *p.* for me || 10:9. went Ro. 8:26. we know not what we should *p.* for 1 Co. 11:13. *p.* uncovered || 14:13. let him *p.* 14. 14:15. I'll *p.* with the Spirit, I'll *p.* with und. 2 Co. 5:20. *p.* you Christ's stead || 13:7. now I *p.* Phil.1:9. this I *p.*||Col.1:9. we do not cease to *p.* 1 Th. 5:17. *p.* without ceasing, 2 Th. 1:11. 23. I *p.* G. || 25. *p.* for us, 2 Th.3:1. He.13:18. 1 Ti. 2:8. *p.* every where || 2 Ti. 4:16. I *p.* G. Ja. 5:13. let him *p.* || 14. *p.* over him ||16. *p.* one 1 Jn. 5:16. I do not say he shall *p.* || 3 Jn. 2. **PRAYED**, *p.* Ge. 20:17. Abraham *p.* to God Nu. 11:2. Moses *p.* 21:7. De. 9:20,26. 1 S. 1:10. Hannah *p.* 21,27. || 8:6. Samuel *p.* 2 K. 4:33. Elisha *p.* 6:17. || 19:15. Hezekiah 2 Ch. 32:20. Isaiah *p.* || 33:13. Manasseh *p.* Ezr. 10:1. Ezra *p.* Ne. 1:4. | 2:4. || Jb. 42:10. Jer. 32:16. Jeremiah *p.* || Da. 6:10. Daniel, 9:4. Jon. 2:1. then Jonah *p.* unto the Lord, 4:2. Mat. 26:39. Jesus *p.* 42. Mk. 14:35. Lu. 22:41. Mk. 1:35. a solitary place and *p.* || 5:18. *p.* him Lu. 5:3. Jesus *p.* 16. | 9:29. || 18:11. Pharisee *p.* 22:32.I have *p.* for thee || 44. *p.* more earnestly Jn. 4:31. his disciples *p.* him, Master, eat Ac. 1:24. disciples *p.* || 4:31. when they *p.* 6:6. 8:15. Peter *p.* 9:40. || 10:2. Cornelius *p.* 30. 10:48. *p.* him to tarry ||13:3. fasted and *p.*14:23. 16:9. *p.* him, saying, Come over into Macedo. 25. Paul *p.* 20:36. | 28:8. || 21:5. and *p.* 22:17. while I *p.* in temple || 23:18. Paul *p.* me Ja. 5:17. Elias *p.* that it might not rain, 18.

PRAYER, *s.* is *An offering up of our desires to God for things lawful and needful, with an humble confidence to obtain them through the alone mediation of Christ, to the glory of God,* Mat. 6:6. Jn. 16:23,24,26. *It is either mental or vocal, ejaculatory or occasional, private or public,* 1 Ti. 2:1,2. *We must pray constantly,* Col. 4:2. *fervently,* Col. 4:12. *sincerely,* Ps. 17: 1. *with faith,* Ja. 5:15. *and repentance,* Ps. 66: 18. Jer. 36:7. *and by the help of the Holy Spirit,* Ro. 8:26.

Prayer *comes from a* Hebrew *word, signifying* appeal, interpellation, intercession; *whereby we refer our own cause, and that of others, to God.*

The parts of Prayer *are said to be invocation, adoration, confession, petition, pleading, dedication, thanksgiving, and blessing.*

The LORD'S PRAYER *illustrated.*

Our Father, Is. 63:16.

By right of creation, Ma. 2:10.
By bountiful provision, Ps. 145:16.
By gracious adoption, Ep. 1:5.

Who art in heaven, 1 K. 8:43.
The throne of thy glory, Is. 66:1.
The portion of thy children, 1 Pe. 1:4.
The temple of thy angels, Is. 6:1.

Hallowed be thy name, Ps. 115:1.
By the thoughts of our hearts, Ps. 86:11.
By the words of our lips, Ps. 51:15.
By the work of our hands, 1 Co. 10:31.

Thy kingdom come, Ps. 110:2.
Of providence to defend us, Ps. 17:8.
Of grace to refine us, 1 Th. 5:23.
Of glory to crown us, Col. 3:4.

Thy will be done on earth, as it is in heaven, Ac. 21:14.

Towards us, without resistance, 1 S. 3:18.
By us, without compulsion, Ps. 119:36.
Universally, without exception, Lu. 1:6.
Eternally, without declension, Ps. 119:93.

Give us this day our daily bread,
Of necessity, for our bodies, Pr. 30:8.
Of eternal life, for our souls, Jn. 6:34.

And forgive us our trespasses, Ps. 25:11.
Against the commands of thy law, 1 Jn. 3:4.
Against the grace of thy gospel, 1 Ti. 1:13.

As we forgive them that trespass against us, Mat. 6:15.
By defaming our characters, Mat. 5:11.
By embezzling our property, Phile. 18.
By abusing our persons, Ac. 7:60.

And lead us not into temptation, but deliver us from evil, Mat. 26:41.
Of overwhelming affliction, Ps. 130:1.
Of worldly entirements, 1 Jn. 2:15.
Of Satan's devices, 1 Ti. 3:7.
Of error's seduction, 1 Ti. 6:10.
Of sinful affections, Ro. 1:26.

For thine is the kingdom, and the power, and the glory, forever, Ju. 25.
Thy kingdom governs all, Ps. 103:19.
Thy power subdues all, Phil. 3:20.
Thy glory is above all, Ps. 148:13.

Amen, Ep. 1:11.

As it is in thy purposes, Is. 14:27.
So it is in thy promises, 2 Co. 1:20.
So be it in our prayers, Re. 22:20.
So it shall be to thy praise, Re. 19:4.

Enoch, from Bernard's Thesaurus.

2 S. 7:27. found in h s heart to pray this *p.*
1 K. 8:28. respect to the *p.* 29. 2 Ch. 6:19,20.
45. hear their *p.* 49. 2 Ch. 6:29,35,39,40.
2 K. 19:4. lift up thy *p.* for remnant, Is. 37:4.
2 Ch. 7:15. attent to the *p.*|| 30:27. their *p.* came 33:18.Manasseh's *p.*how God was entreated,19. Ne. 1:6. hear the *p.* || 4:9. we made our *p.* to Jb. 15:4. restrainest *p.* || 22:27. make thy *p.* to Ps. 65:2. hearest *p.* || 72:15. *p.* shall be made 80:4. angry against *p.* || 102:17. *p.* of destitute 109:4. I give myself to *p.* || 7. *p.* become sin Pr. 15:8. *p.* of upright || 29. heareth *p.* of right 28:9. *p.* abomination || Is. 26:16. poured a *p.* Is. 56:7. a house of *p.* Mat. 21:13. Mk. 11:17. Jer. 7:16. nor lift up *p.* 11:14. || La. 3:44. our *p.* Da. 9:3. to seek by *p.* || 13. made we not our *p.* 17. hear the *p.* || Ha. 3:1. a *p.* of Habakkuk Mat. 17:21. goeth not out but by *p.* Mk. 9:29. Lu. 1:13. thy *p.* is heard || Ac. 3:1. hour of *p.* Ac. 6:4. continually to *p.* || 10:31. thy *p.* is heard 12:5. *p.* was made without ceasing, 1 Th. 5:17. 16:13. where *p.* was wont to be made, 16. 1 Co. 7:5. that ye may give yourselves to *p.* 2 Co. 1:11. helping by *p.* || 9:14. by their *p.* for Ep. 6:18. with all *p.* || Phil. 1:4. in every *p.* Phil. 1:19. thro' your *p.*||4:6. in every thing by *p.* 1 Ti. 4:5. for it is sanctified by the word and *p.* Ja. 5:15. *p.* of faith || 16. the effectual *p.* || 17. 1 Pe. 4:7. be therefore sober, and watch unto *p.*

See HEARD.

In PRAYER. Ne. 11:17. to begin *-p.* Da. 9:21. speaking *-p.* || Mat. 21:22. ask *-p.* Lu. 6:12. continued *-p.* all night, Ac. 1:14. Ro. 12:12. continuing instant *-p.* Col. 4:2.

My PRAYER. Jb. 16:17. also *-p.* is pure Ps. 4:1. hear *-p.* 17:1. | 39:12. | 54:2. | 55:1. | 61:1. | 64:1. | 84:8. | 86:6. | 102:1. | 143:1. 5:3. I will direct *-p.* || 6:9. Lord will receive *-p.* 35:13. *-p.* returned || 42:8. *-p.* to God of my life 66:19. attended to *-p.* 20. || 69:13. *-p.* is to thee 88:2. let *-p.* come || 13. *-p.* prevent thee 141:2. let *-p.* be set forth || 5. for yet *-p.* shall La. 3:8. I cry and shout, he shutteth out *-p.* Jon. 2:7. *-p.* came || Ro. 10:1. *-p.* to God is

PRAYERS, *s.* Ps. 72:20. *p.* of David ended Is. 1:15. when ye make many *p.* I will not hear Mat. 23:14. long *p.* Mk. 12:40. Lu. 20:47. Lu. 2:37. continued in *p.* || 5:33. and make *p.* Ac. 2:42. continued in *p.* || 10:4. thy *p.* and alms Ro. 1:9. making mention of you always in my *p.* Ep. 1:16. 1 Th. 1:2. 2 Ti. 1:3. Phile. 4. 15:30. strive in your *p.* to God, Col. 4:12. 1 Ti. 2:1. I exhort that *p.* || 5:5. continueth in *p.* Phile. 22. thro' your *p.* || He. 5:7. offered up *p.* 1 Po. 3:7. *p.* be not hindered || 12. open to their *p.* Re. 5:8. which are the *p.* of the saints, 8:3,4.

PRAYEST, *v.* Mat. 6:5. when thou *p.* 6.

PRAYETH, ING, 1 S. 1:12. continued *p.* 26. 1 K. 8:28. *p.* before thee this day, 2 Ch. 6:19. 54. Solomon had made an end of *p.* 2 Ch. 7:1. Is. 44:17. *p.* to it || Da. 6:11. found Daniel *p.* Da. 9:20. while I was *p.* || Mk. 11:25. stand *p.* Lu. 1:10. *p.* without || 3:21. baptized, and *p.* 9:18. was alone *p.* || 11:1. as he was *p.* in a Ac. 9:11. behold, he *p.* || 11:5. I was at Joppa *p.* 12:12. where many were gathered together *p.* 1 Co. 11:4. *p.* with head covered || 14:14. spirit *p.* 2 Co. 8:4. *p.* us with much || Ep. 6:18. *p.* always Col. 1:3. *p.* always for you || 4:3. *p.* also for us 1 Th. 3:10. night and day *p.* || Ju. 20. *p.* in H. G.

PREACH, *v.* Ne. 6:7. appointed to *p.* of thee Is. 61:1. anointed me to *p.* good tidings, Lu.4:18. Jon. 3:2. *p.* to it the preaching that I bid thee Mat. 4:17. Jesus began to *p.* || 10:7. as ye go *p.* 27. 11:1. to *p.* in their cities || Mk. 1:4. John did *p.* Mk. 1:38. that I may *p.* there also, Lu. 4:43. 3:14. he might send them forth to *p.* Lu. 9:2. Lu. 9:60. but go thou and *p.* the kingdom of G. Ac. 5:42. ceased not to *p.* || 10:42. comm. us to *p.* 14:15. *p.* to you that ye turn || 15:21. *p.* Moses 16:6. forbidden to *p.* || 17:3. Jesus whom I *p.* Ro. 10:8. word of faith we *p.*|| 15. how shall he *p.* 1 Co.1:23. we *p.*Christ || 9:16.woe is me if I *p.* not 15:11. so we *p.* || 2 Co. 4:5. we *p.* not ourselves Ga. 1:8. I might *p.* him among heathen, 2:2. 5:11. if I *p.* circumcision || Pp. 3:8. *p.* among G. Phil. 1:15. some indeed *p.* Christ of envy, 16. Col. 1:28. whom we *p.* || 2 Ti. 4:2. *p.* the word **PREACHED**. *p.* Ps. 40:9. I have *p.* righteousn. Mat. 11:5. the poor have the gospel *p.* to them Mk. 1:7. John *p.* saying || 39. Jesus *p.* 2:2. 6:12. *p.* that men should repent || 16:20. *p.* every Lu. 3:18. other things *p.* he || 4:44. *p.* in synag. 16:16. kingdom of G. is *p.* || 24:47. remis. of sins Ac. 3:20. before was *p.* || 4:2. *p.* thro' Jesus resur. 8:5. *p.* Christ to them, 35. || 25. *p.* the gospel 40. Phil. *p.* || 9:20. Saul *p.* Christ || 27. *p.* boldly 10:37.baptism John *p.* || 13:5. *p.* the word, 14:25. 13:38. thro' this man is *p.* || 42. *p.* next Sabbath 15:36. visit where we *p.* || 17:13. *p.* of Paul at 17:18. he *p.* Jesus || 20:7. Paul *p.* ready to depart 1 Co. 9:27. lest when I *p.* to others || 15:2. what I 15:12.if Christ he *p.*||2 Co.1:19.Jesus was *p.*11:4. Ga. 1:8. than we *p.* || Ep. 2:17. came and *p.* peace Phil.1:18.Christ is *p.*||Col.1:23. *p.* to every creat. 1 Ti 3:16. *p.* to the Gentiles, believed on in the He. 4:2. the word *p.* did not profit them, 6. 1 Pe. 3:19. he went and *p.* to spirits in prison

See GOSPEL.

PREACHER, *s. Greek* Didaskalos, *a teacher.* Ec. 1:1. words of the *p.* 2. | 12:8.
12. I the *p.* was king || 12:9. *p.* was wise, 10. 7:27. behold this I found, saith the *p.*
Ro. 10:14. how shall they hear without a *p.*
1 Ti. 2:7. whereto I am ordained a *p.* 2 Ti. 1:11.
2 Ti. 2:5. but saved Noah a *p.* of righteousness

PREACHEST, *v.* Ro. 2:21. thou that *p.* a man

PREACHETH, *v.* Ac. 19:13. whom Paul *p.*
2 Co. 11:4. *p.* another Jes. || Ga. 1:23. *p.* the faith

PREACHING, *p.* Jon. 3:2. preach the *p.* I bid Mat. 3:1. in those days John came *p.* Lu. 3:3. 4:23. *p.* the gospel of kingd. 9:35. Mk. 1:14. 12:41. repented at the *p.* of Jonas, Lu. 11:32. Lu. 8:1. *p.* and showing glad tidings, 9:6. Ac. 8:4. *p.* the word, 11:19. || 12. *p.* the things 10:36. *p.* peace by Jesus C. || 11:20. *p.* the L. J. 15:35. in Antioch *p.* || 20:9. Paul was long *p.* 20:25. I have gone *p.* || 28:31. *p.* the kingdom Ro. 16:25. to stablish you according to *p.* of Jes. 1 Co. 1:18. *p.* of the cross || 21. foolishness of *p.* 2:1. my *p.* was not || 15:14. then is our *p.* vain 2 Co. 1:18. our *p.* not yea || 10:14. as far as you *p.* 2 Ti. 4:17. by me the *p.* || Ti. 1:3. word thro' *p.*

PRECEPT, S, *s.* Ne. 9:14. com. *p.* statutes Ps. 119:1. keep thy *p.* || 15. meditate in thy *p.* 78. 27. way of thy *p.* || 40. I longed after thy *p.* 45. I seek thy *p.* || 87. I forsook not thy *p.* 93. 56. I kept thy *p.* 63,69,100,134,168. 94. I sought thy *p.* || 104. through thy *p.* I get 110. I erred not from thy *p.* || 128. I esteem thy 141. I am small, yet do not I forget thy *p.* 159. I love thy *p.* || 173. I have chosen thy *p.* Is.28:10. *p.* on *p.*, *p.* on *p.* 13.|| 29:13. by *p.* of men Jer. 35:18. kept Jonadab's *p.* || Da.9:5.from thy *p.* Mk. 10:5. wrote you this *p.* || He. 9:19. spoken *p.*

PRECIOUS, *a.* Ge. 24:53. gave Rebek. *p.* things De. 33:13. for the *p.* things of heaven, 14,15,16. 1 S. 3:1. word of L. was *p.*|| 26:21.my soul was *p.* 2 K. 1:13. let my life be *p.* 14. || 20:13. Is. 39:2. 2 Ch. 20:25. *p.* jewels || 21:3. *p.* things, 32:23. Ezr. 1:6. *p.* things || 8:27. vessels as *p.* as gold Jb. 28:10. seeth every *p.* thing || 16. *p.* onyx Ps. 36:7. how *p.* is thy loving-kindness, O God 49:8. redemp. of soul *p.* || 72:14. *p.* their blood 116:15. *p.* in sight of the L. is death of his saints 126:6. bearing *p.* seed || 133:2. *p.* ointment 139:17. how *p.* thy thoughts || 141:5. *p.* oil Pr. 1:13. find all *p.* subst. || 3:15. she is more *p.* 6:26. hunt for *p.* life || 12:27. substance is *p.* 17:8. a gift is a *p.* stone ||20:15. lips of knowl. *p.* 24:4. *p.* riches || Ec. 7:1. than *p.* ointment Is. 13:12. make a man more *p.* than fine gold 28:16. I lay in Zion a *p.* corner-stone, 1 Pe.2:6 43:4. since thou wast *p.* in my sight, thou

Jer. 15:19. *p.* from the vile || 20:5. deliver *p.*
La. 4:2. th· *p.* sons of Zion, comparable to gold
Ez. 2:25. *p.* things || 27:20. in *p.* clothes
Da. 11:8. shall carry away their *p.* vessels, 43.
Zch. 14:16. in that day light shall not be *p.*
Mat. 26:7. box of very *p.* ointment, Mk. 14:3.
Ja. 5:7. *p.* fruit || 1 Pe. 1:7. trial of faith *p.*
1 Pe. 1:19. *p.* blood of C.|| 2:4. chosen of G. and *p.*
2:7. to you therefore who believe, he is *p.*
2 Pe. 1:1. like *p.* faith || 4. great and *p.* promises
Re. 18:12. *p.* vessels || 21:11. to a stone most *p.*
PRECIOUSNESS, *s.* Ps. 37:†20. *p.* of lambs
PREDESTINATE, ED, *v.* and *p. proorizō, from pro*, before, *and orizō*, to determin·. Ac. 4:28. *where it seems to ref·r to the* pointing out and marking beforehand, the boundaries *of the great events here referred to, by* the prophetic writings, Lu. 22:22. Ac. 2:23. to decree or ord·in beforehand, fore-appoint. Ro. 8:29,30. *where it is applied to God's* fore-ordaining *those whom he* foreknew, *i. e. with* approbation, *namely of the Gentiles, as well as the Jews*, to be conformable to the image of his Son, *both in holiness and glory. So*, Ep. 1:5. *proorisas*, having fore-appointed *us*, *i. e.* Believers in general, *to the adoption of sons. But in v.* 11. *it relates particularly to the* Jewish converts, *who ekklērōthēmen prooristhentes*, were taken, *as it were*, by lot, *being* before appointed, *according to God's purpose of uniting under Christ, all things, both which are in heaven and earth, i. e. angels and men, Jews and Gentiles. Comp. v.* 9. *and* 10.
In 1 Co. 2:7. *it refers to the gospel-plan of saving mankind, particularly the Gentiles*, (*see* Ro. 16: 25,26. Ep. 3:5,8,9.) *which was* ordained before *the world began*; see 2 Ti. 1:9. 1 Pe. 1:20. *The above cited are all the passages of the N. T. wherein the verb occurs.* '*The word* predestinate *is taken for the design that God has been pleased to have from all eternity of bringing, by his free grace, to faith and eternal salvation, some certain persons, whom he loved in* Christ; *whilst he leaves others to continue in their infidelity, or in their corruptions. Those that are so left are* the reprobate, *and the others are the* elect *or* predestinated.' CRUDEN.
Ro. 8:29. whom he did foreknow he did *p.* 30.
Ep. 1:5. *p.* us to the adoption || 11. being *p.*
PRE-EMINENCE, *s.* Ec. 3:19. man hath no *p.*
Col. 1:18. he might have the || 3 Jn. 9. loveth *p.*
PREFER, *v.* Ps. 137:6. if I *p.* not Jerusalem
PREFERRED, ING, *p.* Est. 2:9. and he *p.* her
Da. 6:3. Daniel was *p.* || Jn. 1:15,27,30.
Ro. 12:10. *p.* one anoth. || 1 Ti. 5:21. without *p.*
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Ps. 10:2. wicked in his *p.* ‖ 4. *p.* of countenance
31:20. hide me from *p.* ‖ 36:11. let not foot of *p.*
59:12. taken in their *p.* ‖ 73:6. *p.* compasseth
Pr. 8:13. *p.* do I hate ‖ 11:2. when *p.* cometh
13:10. only by *p.* ‖ 14:3. foolish is a rod of *p.*
15:18. *p.* goeth ‖ 21:†24. wrath of *p.* ‖ 29:23.
Is. 9:9. say in *p.* ‖ 16:6. *p.* of Moab, Jer. 48:29.
23:9. stain the *p.* ‖ 25:11. bring down the *p.*
28:1. crown of *p.* 3. ‖ Jer. 13:9. I will mar *p.*
Jer. 13:17. weep for your *p.* ‖ 49:16. *p.* of thy
50:31. O thou *p.* ‖ 32. *p.* shall stumble and
Ez. 7:10. *p.* budded ‖ 16:49. *p.* fulness of bread
16:56. Sodom was not ment. in day of thy *p.*
30:6. the *p.* of her power shall come down
Da. 4:37. walk in *p.* ‖ 5:20. hardened in *p.*
Ho. 5:5. *p.* of Israel, 7:10. ‖ Ob. 3. *p.* deceived
Na. 2:†2. L. turned away *p.* of Jacob and Israel
Zph. 2:10. this have for their *p.* ‖ 3:11. thy *p.*
Zch. 9:6. cut off the *p.* ‖ 10:11. *p.* of Assyria
11:3. *p.* of Jordan spoiled ‖ Mk. 7:22. proceed *p.*
1 Ti. 3:6. lifted up with *p.* ‖ 1 Jn. 2:16. *p.* of life
PRIEST, *s. The* Priest, *under the law, was a person consecrated and ordained of God, not only to teach the people, and pray for them, but also to offer up sacrifices for his own sins, and those of the people*, Le. 4:5. *Before the promulgation of the law, the first-born of every family was a priest; but afterwards, the priesthood was limited to the tribe of* Levi, Nu. 16:40.
The term Priest *is properly applied to* Christ, *of whom the high-priests were types*, He. 7:17.
9:11,12. *The word is also applied to true believers, who are enabled to offer spiritual sacrifices of prayer and praise to God*, 1 Pe. 2:5.
Ge. 14:18. *p.* of the most high God, He. 7:1.
Ex. 2:16. *p.* of Midian ‖ 29:30. *p.* in his stead
Le. 1:9. *p.* shall burn it, 13:17. ‖ 2:2. ‖ 3:11.
12. the *p.* shall lay them in order on the wood
2:3. presented to *p.* ‖ 4:3. if the *p.* do sin acc.

Le. 4:6. *p.* shall dip, 17. ‖ 20. *p.* shall make atonement, 26. ‖ 5:6. ‖ 6:7. ‖ 12:8. ‖ 15:15.
25. the *p.* shall take of the blood, 30, 34.
7:8. *p.* have skin of the offering, 9. ‖ 13:13.
13:3. *p.* shall look on the plague, 5—11.
6. *p.* shall pronounce him clean, 17, 23, 28.
14:15. *p.* shall dip ‖ 35. come and tell the *p.*
21:9. if daughter of *p.* profane ‖ 22:11. if *p.* buy
23:10. first fruits to the *p.* ‖ 11. *p.* shall wave
Nu. 5:15. bring his wife to *p.* ‖ 30. *p.* execute
6:20. holy for the *p.* ‖ 19:7. *p.* shall wash her
De. 17:12. man that will not hearken to *p.*
20:2. *p.* shall approach ‖ 26:3. go unto the *p.*
Jud. 17:5. became his *p.* ‖ 18:4. I am his *p.* 19.
1 S. 2:14. *p.* took for himself ‖ 35. faithful *p.*
14:19. while Saul talked to the *p.* the noise
21:4. *p.* answered, There is no common bread
1 K. 2:27. Abiathar from being *p.* ‖ 2 K. 11:15.
2 Ch. 13:9. be a *p.* ‖ 15:3. with out a teaching *p.*
Ezr. 2:63. till there stood up a *p.* Ne. 7:65.
Ps. 110:4. art a *p.* forever, He. 5:6. ‖ 7:17,21.
Is. 8:2. I'riah the *p.* ‖ 24:2. so with the *p.* as
28:7. *p.* erred ‖ 61:†10. as *p.* decketh himself
Jer. 18:18. the law shall not perish from the *p.*
23:11. prophet and *p.* profane ‖ 33. ‖ 29:26.
La. 2:6. despised *p.* ‖ 20. shall *p.* be slain in
Ez. 7:26. law shall perish from *p.* ‖ 44:19. of
44:21. nor shall *p.* drink wine, 22, 30, 31.
Ho. 4:4. strive with *p.* ‖ 6. shall be no *p.* to me
4:9. like people, like ‖ Am. 7:10. *p.* of Beth-el
Zch. 6:13. he shall be a *p.* ‖ Ma. 2:7. *p.*'s lips
Mat. 8:4. show thyself to *p.* Mk. 11:44. Lu. 5:14.
Lu. 1:5. a certain *p.* 10:31. ‖ Ac. 14:13. *p.* of Jup.
He. 7:3. abideth a *p.* ‖ 11. another *p.* rise, 15.
20. as not without an oath he was made *p.*
8:4. not he a *p.* ‖ 10:11. every *p.* standeth daily
High-PRIEST, *s.* Le. 21:10. *p.* not uncovered
Nu. 35:25. till death of *p.* 28. Jos. 20:6.
2 K. 12:10. *p.* came ‖ 22:4. Hilkiah the *p.*
Ne. 3:1. Eliashib ‖ Zch. 3:1. Joshua, 8. ‖ 6:11.
Mat. 26:3. palace of the *p.* 51. Lu. 22:50.
57 led him to Caiaphas the *p.* Jn. 18:24.
65. the *p.* rent his clothes, Mk. 14:63
Mk. 2:26. in the days of Abiathar the *p.*
Jn. 11:49. Caiaphas being *p.* 51. ‖ 18:13,15.
Ac. 4:6. kindred of *p.* ‖ 7:1. then said the *p.*
9:1. went to *p.* ‖ 22:5. *p.* doth bear me witn.
23:4. they said, Revilest thou God's *p.*?
He. 2:17. a faithful *p.* ‖ 3:1. *p.* of our profession
4:14. a great *p.* ‖ 15. not a *p.* ‖ 5:1. every *p.*
5:10. called a *p.* after order of Melch. 6:20.
7:26. such a *p.* 8:1. ‖ 8:3. every *p.* is ordained
9:7. went *p.* alone ‖ 11. *p.* of good things
5. *p.* entereth ‖ 10:21. having a *p.* over house
13:11. blood brought into sanctuary by the *p.*
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PRIESTS, *s.* Ge. 47:22. land of the *p.* 26.
Ex. 19:6. ye shall be to me a kingdom of *p.*
Le. 1:11. *p.* shall sprinkle, 3:2. ‖ 5:13. he the *p.*
6:29. all the males among *p.* shall eat thereof
13:2. or of his sons the *p.* ‖ 16:33. atone. for *p.*
22:12. if *p.* daughter be marr. ‖ 13. if a widow
23:30. holy for the *p.* ‖ 27:21. possession he *p.*
De. 18:3. *p.* due ‖ 19:17. stand before the *p.*
Jos. 3:17. *p.* that bare the ark ‖ 4:3. *p.* feet stood
6:4. *p.* bare 7 trumpets, 13. ‖ 12. *p.* took ark
Jud. 18:30. he and sons were *p.* to tribe of Dan
1 S. 1:3. *p.* were there ‖ 5:5. *p.* of Dagon
6:2. *p.* and diviners ‖ 22:17. slay the *p.* 21.
1 K. 12:31. Jeroboam made *p.* ‖ 13:2. offer *p.*
2 K. 10:11. slew Ahab's *p.* ‖ 19. call all Baal's *p.*
12:6. *p.* had not repaired ‖ 17:27. one of the *p.*
23:5. he put down the idolatrous *p.* 20.
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5:14. *p.* could not stand ‖ 8:14. courses of *p.*
11:15. ordained him *p.* ‖ 13:9. ye cast out *p.*
13:12. *p.* with trumpets ‖ 23:6. save the *p.*
26:17. fourscore *p.* ‖ 19. Uzziah wroth with *p.*
29:31. *p.* were too few ‖ 30:3. *p.* had not sanct.
34:5. burnt bones of *p.* ‖ 35:2. Josiah set the *p.*
Ezr. 6:18. *p.* in divisions ‖ 20. *p.* were purified
7:16. *p.* offering willingly ‖ 9:7. and our *p.*
Ne. 2:16. nor told it to the *p.* ‖ 3:22. ‖ 9:32.
9:34. nor *p.* kept thy law ‖ 13:5. offerings of *p.*
Ps. 78:64. *p.* fell by sword ‖ 99:6. among his *p.*
132:16. I'll clothe her *p.* with salv. 9. 2 Ch. 6:41.
Is. 37:2. he sent elders of *p.* ‖ 61:6. *p.* of the L.
Jer. 1:18. against the *p.* ‖ 2:8. *p.* said not, where
2:26. their *p.* ashamed, 4:9. ‖ 5:31. *p.* bear rule
31:14. sat. fy soul of the *p.* ‖ 32:32. ‖ 48:7.
La. 1:4. her *p.* sigh ‖ 19. *p.* gave up the ghost
4:13. iniquities of her *p.* ‖ 16. *p.* spurned not *p.*
Ez. 22:26. *p.* violated my law ‖ 44:15. for the *p.*
44:30. shall be for the *p.* 45:4. ‖ 48:10,11.
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Zph. 1:4. cut off names of *p.* ‖ 3:4. Hag. 2:11.
Ma. 1:6. to you, O *p.* ‖ 2:1. and now, O *p.* this
Mat. 12:5. *p.* profane Sab. Mk. 2:26. Lu. 6:4.
Lu. 17:14. go show yourselves to the *p.* and
Ac. 4:1. *p.* came on them ‖ 6:7. ‖ 19:14.
He. 7:21. *p.* made without an oath ‖ 24. many
8:4. *p.* that offer ‖ 9:6. *p.* went always into
Re. 1:6. made us kings and *p.* to G. 5:10. ‖ 20:6.
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High-PRIESTS, *s.* Lu. 3:2. He. 7:27,28.
PRIESTHOOD, *s.* Ex. 40:15. everlasting *p.*
Nu. 16:10. seek ye the *p.* also ‖ 18:1. Jos. 18:7.
1 S. 2:†35. put me in somewhat about the *p.*
Ezr. 2:62. as polluted from *p.* Ne. 7:64. ‖ 13:29
He. 7:5. receive office of *p.* ‖ 11. Levitical *p.*
12. *p.* being changed ‖ 21. unchangeable *p.*
1 Pe. 2:5. a holy *p.* ‖ 9. ye are a royal *p.* an
PRINCE, *s.* This name is given, (1) *To Christ*, Is. 9:6. (2) *To chief priests*, Is. 43:28. (3) *To the Roman emperor*, Da. 9:26. (4) *To men of worth*, Ec. 10:7. (5) *To nobles*, Is. 10:8. (6) *To the chief men of a family or tribe*, Nu. 7:2. (7) *To the devil, called the prince of this world*, Jn. 12:13.
Ge. 23:6. a mighty *p.* ‖ 32:28. as a *p.* hast power
34:2. *p.* of the country ‖ 41:†45. *p.* of On, †50.
Ex. 2:14. who made thee a *p.* ‖ †16. *p.* of Mid.
Nu. 7:11. each *p.* offer ‖ 16:13. altogether a *p.*
17:6. for each *p.* a rod ‖ 25:18. *p.* of Midian
31:18. one *p.* of every tribe to divide land
Jos. 5:14. as *p.* of the host ‖ 22:14. of each a *p.*
2 S. 3:38. a *p.* fallen in Israel ‖ 20:26. Ira a *p.*
1 K. 11:34. I will make him *p.* 14:17. ‖ 16:2.
Ezr. 1:8. numbered to Sheshbazzar *p.* of Judah
Jb. 21:28. where is house of *p.* ‖ 31:37. as a *p.*
Pr. 14:28. destruction of *p.* ‖ 17:7. become a *p.*
25:7. in presence of *p.* ‖ 15. a *p.* is persuaded
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Ez. 12:10. concerneth the *p.* ‖ 12. *p.* shall bear
21:25. thou profane *p.* ‖ 28:2. say to the *p.* of
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8:25. *P.* of princes ‖ 9:25. to Messiah the *P.*
9:26. people of the *p.* ‖ 10:13. *p.* of Persia, 20.
10:21. Michael your *p.* 12:1. ‖ 11:18. but a *p.* 22.
Ho. 3:4. without a *p.* ‖ 12:3. Jacob was a *p.*
Mi. 7:3. the *p.* and the judge ask for a reward
Mat. 9:34. by the *p.* of devils, 12:24. Mk. 3:22.
Jn. 12:31. the *p.* of this world, 14:30. ‖ 16:11.
Ac. 3:15. killed *P.* of life ‖ 5:31. *P.* and Savior
Ep. 2:2. *p.* of the power ‖ Re. 1:5. *p.* of kings
PRINCES, *s.* Ge. 12:15. *p.* of Pharaoh saw
17:20. twelve *p.* ‖ 47:†22. land of *p.* †26.
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Nu. 7:10. *p.* offered ‖ 16:2. rose up 250 *p.*
21:18. *p.* digged a well ‖ 22:8. *p.* of Moab, 15.
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22:14. Israel sent ten *p.* of each chief house a
Jud. 5:3. hear, O ye *p.* 15. ‖ 8:14. *p.* of Succoth
1 S. 2:8. to set among *p.* ‖ 29:4. *p.* were wroth
2 S. 8:†18. David's sons were *p.* ‖ 1 K. 20:14.
1 Ch. 4:38. *p.* in families ‖ 28:21. all the *p.*
2 Ch. 28:14. left spoil before *p.* ‖ 30:12,24.
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Ezr. 7:28. king's mighty *p.* ‖ 9:2. hand of *p.* 10:8.
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Est. 1:3. he made a feast to all his *p.* 2:18.
5:11. above the *p.* ‖ 6:9. king's most noble *p.*
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12:21. contempt on *p.* ‖ 29:9. *p.* refrained
34:18. is it fit to say to *p.* ‖ 19. accepteth not *p.*
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68:27. *p.* of Zebulun ‖ 31. *p.* come out of Egypt
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105:22. to bind his *p.* ‖ 107:40. contempt on *p.*
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146:3. put not trust in *p.* ‖ 148:11. *p.* praise
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19:10. to rule over *p.* ‖ 28:2. many are the *p.*
31:4. it is not for *p.* to drink strong drink
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Is. 1:23. *p.* are rebellious ‖ 3:4. children to be *p.*
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21:5. arise ye *p.* ‖ 23:8. whose merchants are *p.*
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Jer. 1:18. against the *p.* ‖ 2:26. *p.* ashamed, 4:9.
8:1. bones of *p.* ‖ 17:25. *p.* sitting ‖ 24:8. his *p.*
26:16. then said the *p.* ‖ 32:32. *p.* provoke me
34:21. *p.* give to enemies ‖ 37:15. *p.* were wor.
38:25. if the *p.* hear ‖ 41:1. incense *p.* burn
48:7. *p.* go to captivity, 49:3,38. ‖ 50:35. ‖ 51:57.
La. 1:6. *p.* like harts ‖ 2:2. polluted the *p.* 9.
5:12. *p.* are hanged up by their hand
Ez. 22:27. *p.* like wolves ‖ 23:15. *p.* to look to
32:29. Edom and her *p.* ‖ 30. *p.* of the north
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8:25. Prince of *p.* ‖ 9:6. spake to our *p.* 8.
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Ho. 7:5. make *p.* glad ‖ 5. *p.* made him sick
13. shall fall ‖ 8:4. they made *p.* and I knew
9:15. *p.* are revolters ‖ 13:10. said, Give me *p.*
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1 Co. 2:6. nor wisdom of the *p.* of this world, 8.
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Jn. 4:19. thou art *a p.* || 9:17. said, He is *a p.*
Ac. 2:30. David being *a p.* || 21:10. a certain *p.*
1 Co. 14:37. himself to be *a p.* || Ti. 1:12. even *a p.*
False PROPHET, *s.* Ac. 13:6. found a *p.* a Jew
Re. 16:13. out of the mouth of *p.* || 19:20. | 20:10.

That PROPHET. De. 13:3,5. Ez. 14:9. Jn.
1:21,25. | 6:14. Ac. 3:23.
PROPHETS, *s.* Nu. 11:29. that all were *p.*
1 S. 10:5. a company of *p.* || 10. *p.* met him, 11.
12. is Saul also among the *p.*? 19:24.
28:6. the Lord answered him not by *p.* 15.
1 K. 18:4. Obadiah had 100 *p.* || 13. slew *p.*
19. *p.* of Baal 450 || 40. take the *p.* of Baal
20:10. slain thy *p.* with sword, 14. Ne. 9:26.
22:22. I'll be a lying spirit in the *p.* 2 Ch. 18:21.
2 K. 3:13. to *p.* of thy Fath. || 23:2. *p.* and people
1 Ch. 16:22. do my *p.* no harm, Ps. 105:15.
2 Ch. 20:20. believe his *p.* || 24:19. he sent *p.*
29:25. comm. by the *p.* || 36:16. misused his *p.*
Ezr. 5:1. then the *p.* || 2. *p.* of God helping
Ne. 6:7. appointed *p.* || 9:32. trouble on *p.*
9:30. thou testified by thy spirit in thy *p.*
Is. 29:10. *p.* and seers || 30:10. say to *p.* Am. 2:12.
Jer. 2:8. *p.* prophesied by Baal || 26. ashamed
30. devoured *p.* || 4:9. the *p.* shall wonder
5:13. *p.* became wind || 8:1. bring bones of *p.*
13:13. I will fill *p.* || 14:13. *p.* say, Ye shall not
14:15. *p.* he consumed || 23:13. folly in the *p.*
23:14. I have seen in the *p.* a horrible thing
15. from *p.* is profaneness || 21. not sent these
26. *p.* of the deceit || 30. I am against the *p.*
26:7. *p.* heard Jeremiah || 8. *p.* took Jeremiah
11. then spake the *p.* || 27:9. hearken not to *p.*
27:15. *p.* might perish ||18. if they be *p.* if
28:8. *p.* that have been || 29:1. sent to the *p.*
29:8. let not *p.* deceive || 15. raised us up *p.*
32:32. *p.* provoke me || 37:19. where are *p.*
La. 2:9. *p.* find no vision, 14. || 4:13. sins of *p.*
Ez. 13:3. woe to the foolish *p.* || 4. *p.* like foxes
9. *p.* that see vanity || 22:28. *p.* daubed them
Ho. 6:5. hewed by *p.* || 12:10. spoken by the *p.*
Am. 2:11. I have rai ed up of your sons *p.* 12.
Mi. 3:6. sun go down over *p.* || 11. *p.* divine for
Zph. 3:4. her *p.* are light and treacherous pers.
Zch. 1:4. former *p.* || 5. *p.* do they live forever
7:7. cried by former *p.* 12. || 13:4. *p.* ashamed
Mat. 5:12. so persecuted they the *p.* Lu. 6:23.
17. law and the *p.* 7:12. | 22:40. Lu. 16:16.
13:17. *p.* desired to see || 23:31. killed the *p.*
23:34. I send you *p.* || 37. killest *p.* Lu. 11:49.
Mk. 1:2. as it is written in the *p.* I send my
messenger, Lu. 18:31. | 24:25. Jn. 6:45.
Lu. 1:70. as he spake by his holy *p.* 2 Pe. 3:2.
16:29. Moses and the *p.* 31. || 24:25,*p.* have spo.
Jn. 1:45. *p.* did write || 8:52. *p.* are dead, 53.
Ac. 3:18. mouth of his *p.* 21. || 11:27. came *p.* fr.
13:1. certain *p.* || 15. reading law and the *p.*
40. spok. in the *p.* || 15:32. J. and Silas being *p.*
24:14. believing all things written in *p.* 26:22.
26:27. king Agrippa, believest thou the *p.* I
Ro. 1:2. afore by his *p.* || 3:21. witnessed by *p.*
11:3. killed thy *p.* || 1 Co. 12:28. secondarily *p.*
1 Co. 12:29. are all *p.* || 14:29. let *p.* speak two
Ep. 2:20. built on the foundation of the *p.*
3:5. revealed to his *p.* || 4:11. gave some *p.*
1 Th. 2:15. killed their *p.* || He. 1:1. spake by *p.*
Ja. 5:10. take the *p.* || 1 Pe. 1:10. *p.* inquired
Re. 11:10. *p.* tormented || 18:20. rejoice ye *p.*
18:24. the blood of *p.* || 22:9. brethren the *p.*
All the PROPHETS. 1 K. 19:1. | 22:10. 2 K.
10:19. | 17:13. Mat. 11:13. Lu. 11:50. | 13:28.
| 24:27. Ac. 3:24. | 10:43.
False PROPHETS, *s.* Mat. 7:15. | 14:11,24. Mk.
13:22. Lu. 6:26. 2 Pe. 2:1. 1 Jn. 4:1.
Of the PROPHETS. 1 S. 10:10. | 19:20. 1 K.
2:35,11. | 22:13. 2 K. 2:3,5,7,15. | 4:1,38. Ne.
6:14. Jer. 23:9,16,26. | 27:14. Ho. 12:10.
Zch. 8:9. Mat. 16:14. | 22:29,30. | 26:56. Mk.
6:15. | 8:28. Lu. 9:8. | 11:47. Ac. 3:25. | 7:42,
52. | 13:15,27. | 15:15. | 28:23. Ro. 16:26. 1 Co.
14:32. Ep. 2:20. He. 11:32. Re. 16:6. | 22:6.
Servants the PROPHETS. 2 K. 9:7. | 17:13,23.
| 21:10. | 24:2. Ezr. 9:11. Jer. 7:25. | 25:4.
| 26:5. | 29:19. 35:15. Ez. 38:17. Da. 9:6,10.
Am. 3:7. Zch. 1:6. Re. 10:7. | 11:18.
PROPHETESS, *s.* Ex. 15:20. Miriam the *p.*
Jud. 4:4. Deborah a *p.* || 2 K. 22:14. Huldah
Ne. 6:14. Noad ah || Is. 8:3. I went to the *p.*
Lu. 2:36. Anna a *p.* || Re. 2:20. Jezebel *p.*
PROPITIATION, *s. Peace or reconciliation, which Christ has obtained by his sacrifice, as typified by the mercy-seat.*
Ro. 3:25. to be a *p.* || 1 Jn. 2:2. he is the *p.* 4:10.
PROPORTION, *s.* 1 K. 7:36. according to *p.*
Jb. 41:12. comely *p.* || Ro. 12:6. *p.* of faith
PROSELYTE, *s. In* Greek Proselytos, *which signifies* a stranger. *The* Hebrew *word* Ger, *or* Necher, *has the same signification. The* Jews *had two kinds of proselytes or converts;* Proselytes of the Gate, *who worshipped the true God, but did not submit to* Jewish *rites;* and Proselytes of Justice, *who submitted to the whole* Jewish *religion. These they allowed all privileges of this life, and the life to come.*
Mat. 23:15. to make one || Ac. 6:5. Nicholas a *p.*
PROSELYTES, *s.* Ac. 2:10. | 13:43.
PROSPECT, *s.* 1 K. 7:15. Ez. 40:44.
Ez. 40:46. *p.* to the north || 42:15. to east, 43:4.
PROSPER, *v.* Ge. 24:40. and *p.* thy way, 42.
39:3. Lord made all that Joseph did to *p.* 23.
Nu. 14:41. you transgress, but it shall not *p.*
De. 28:29. thou shalt not *p.* in thy ways
29:9. that ye may *p.* Jos. 1:7. 1 K. 2:3.
1 K. 22:12. go up and *p.* 15. 2 Ch. 18:11,14.
1 Ch. 22:11. the L. *p.* thee || 13. *p.* if take heed
2 Ch. 13:12. shall not *p.* || 20:20. so shall ye *p.*
20:24. ye cannot *p.* || 26:5. God made him to *p.*
Ne. 1:11. *p.* thy servant || 2:20. God will *p.* us
Jb. 12:6. the tabernacles of robbers *p.* and
Ps. 1:3. whatsoever he doth shall *p.* || 45:4.
73:12. *p.* in the world || 122:6. *p.* that love thee
Pr. 28:13. shall not *p.* || Ec. 11:6. wheth. shall
Is. 52:13. servant shall *p.* || 53:10. *p.* in his hand
54:17. no weapon *p.* || 55:11. *p.* in the thing
Jer. 2:37. not *p.* in them || 5:28. yet they *p.*
10:21. shall not *p.* 20:11. | 32:5. Da. 11:27.
12:1. wherefore do wicked *p.* || 22:30. shall not *p.*
23:5. a king shall *p.* || La. 1:5. her enemy *p.*
Ez. 15:4. vine, will it *p.* || 16:13. thou didst *p.*
17:9. shall it *p.* 10. || 15. shall he *p.* shall he
Da. 3:30. Shadrach to *p.* || 8:24. destroy and *p.*
8:25. craft to *p.* || 11:27. lies it shall not *p.* 36.
3 Jn. 2. I wish above all that thou mayst *p.*
PROSPERED, *p.* Ge. 24:56. seeing L. hath *p.*
Jud. 4:24. hand of Israel *p.* || 1 S. 18:15. D. *p.*
2 S. 11:7. how the war || 2 K. 18:7. Hezekiah *p.*
1 Ch. 29:23. Solomon *p.* || 2 Ch. 14:7. Asa *p.*
Ezr. 6:14. and they *p.* || Jb. 9:4. who hath *p.*
Da. 6:28. Daniel *p.* || 8:12. it practised and *p.*
1 Co. 16:2. every man lay by as G. hath *p.* him
PROSPERETH, *v.* Ezr. 5:8. Ps. 37:7.
Pr. 17:8. it turneth it *p.* || 3 Jn. 2. as thy soul
PROSPERITY, *s.* De. 23:6. not seek their *p.*
1 S. 25:6. liveth in *p.* || 1 K. 10:7. *p.* exceeds
Jb. 15:21. in *p.* the destroyer || 36:11. spend in *p.*
Ps. 30:6. in my *p.* || 35:27. pleasure in the *p.* of
73:3. *p.* of wicked || 118:25. send *p.* || 122:7.
Pr. 1:32. *p.* of fools || Ec. 7:14. in *p.* be joyful
Jer. 22:21. I spake in thy *p.* || 33:9. for all the *p.*
La. 3:17. I forgat *p.* || Da. 8:25. by *p.* destroy
Zch. 1:17. cities through *p.* yet be spread abroad
|| 7:7. when Jerusalem in *p.*
PROSPEROUS, *a.* Ge. 24:21. journey *p.* or not
39:2. Joseph was *p.* || Jos. 1:8. thy way *p.*
Jud. 18:5. whether the way we go shall be *p.*
Jb. 8:6. habitation *p.* || Is. 48:15. his way *p.*
Zch. 8:12. seed shall be *p.* || Ro. 1:10. a *p.* jour.
PROSPEROUSLY, *ad.* 2 Ch. 7:11. Ps. 45:4.
PROSTITUTE, *v.* Le. 19:29. not *p.* thy daughter
PROTECTION, *s.* De. 32:38. and be your *p.*
PROTEST, ED. Ge. 43:3. solemnly *p.* to us
1 S. 8:9. yet *p.* solemnly || 1 K. 2:42. I *p.*
Jer. 11:7. I earnestly *p.* || Zch. 3:6. angel *p.*
1 Co. 15:31. I *p.* by your rejoicing in Christ
PROTESTING, *p.* Ge. 43:3. Jer. 11:7.
PROUD, *a.* Jb. 9:13. the *p.* helpers do stoop
26:12. smiteth through *p.* || 38:11. thy *p.* waves
40:11. behold every one that is *p.* and abase, 12.
Ps. 12:3. speaketh *p.* things || 31:23. *p.* doer
40:4. respecteth not *p.* || 86:14. *p.* are risen against
94:2. render a reward to *p.* || 101:5. *p.* heart
119:21. hast rebuked *p.* || 51. *p.* had me in derision
69. *p.* forged a lie || 78. let the *p.* be ashamed
85. digged pit || 122. let not the *p.* oppress
123:4. contempt of *p.* || 124:5. *p.* waters had
138:6. *p.* he knoweth afar || 140:5. *p.* laid a snare
Pr. 6:17. L. hateth a *p.* look || 15:25. destroy *p.*
16:5. *p.* is abomination || 19. divide spoil with *p.*
21:4. a *p.* heart is sin || 24. *p.* scorner is his
28:25. of a *p.* heart || Ec. 7:8. better than *p.*
Is. 2:12. on every one *p.* || 13:11. arrogancy of *p.*
16:6. he is very *p.* || Jer. 13:15. be not *p.* for
Jer. 43:2. all the *p.* men || 48:29. Moab is *p.*
50:29. she hath been *p.* || 31. O thou most *p.* 32.
Ha. 2:5. Le is a *p.* man, nor keepeth at home
Ma. 3:15. call the *p.* happy || 4:1. *p.* as stubble
Lu. 1:51. scattered *p.* || Ro. 1:30. *p.* boasters
1 Ti. 6:4. he is *p.* || 2 Ti. 3:2. *p.* blasphemers
Ja. 4:6. God resisteth the *p.* 1 Pe. 5:5.
PROUDLY, *ad.* Ex. 18:11. they dealt *p.* he
1 S. 2:3. so exceeding *p.* || Ne. 9:10. dealt *p.* 16.
Ps. 17:10. they speak *p.* 31:18. || Is. 3:5. behave
Da. 5:20. to deal *p.* || Ob. 12. nor spoken *p.*
PROVE, *v. To try, or examine.* 2 Co. 13:5.
Ex. 16:4. I may *p.* them, 20:20. De. 8:2,16.
De. 33:8. holy one whom thou didst *p.* at Massah
Jud. 2:22. I may *p.* Israel, 3:1. || 6:39. let me *p.*
1 K. 10:1. she came to *p.* Solomon, 2 Ch. 9:1.
Jb. 9:20. *p.* me perverse || 13:15. *p.* own ways
Ps. 26:2. O Lord *p.* me || Ec. 2:1. now I will *p.*
Da. 1:12. *p.* thy servants || Ma. 3:10. *p.* me now
Lu. 14:19. I go to *p.* them || Jn. 6:6. said to *p.*
Ac. 2:13. not can they *p.* 25:7. || Ro. 12:2.
2 Co. 8:8. *p.* the sincerity || 13:5. *p.* yourselves
Ga. 6:4. let ev ry man *p.* || 1 Th. 5:21. *p.* all things
PROVED, *p.* Ge. 42:15. ye shall be *p.* 16.
Ex. 15:25. he *p.* them || 1 S. 17:39. I've not *p.*
Ps. 17:3. hast *p.* my heart || 66:10. hast *p.* us
81:7. *p.* at Meribah || 95:9. fathers *p.* me and
Ec. 7:23. all this I *p.* || Da. 1:14. *p.* them
Ho. 3:9. before *p.* || 2 Co. 8:22. *p.* diligent
1 Ti. 3:10. be first *p.* || He. 3:9. fathers *p.* me
PROVETH, *v.* De. 13:3. Lord *p.* you to know
PROVING, *p.* Ac. 9:22. Ep. 5:10.
PROVENDER, *s.* Ge. 24:25,32. | 42:27. | 43:24.
Jud. 19:19,21. Is. 30:24.
PROVERB, *s.* signifies, (1) *An adage, or common saying,* 1 S. 10:12. (2) *A wise, grave, and pithy sentence,* Pr. 1:1,6. (3) *A mark, scoff, by-word,* De. 28:37. (4) *A similitude,* as, 16:25,29.
The Jews give the name of proverbs, parables, or similitudes, to moral sentences, maxims, comparisons, or enigmas, expressed in a style that is

poetical, figurative, close and sententious: They call this kind of proverbs, Mishle.
De. 28:37. ye shall be a *p.* 1 K. 9:7. 2 Ch. 7:20. Jer. 24:9. Ez. 14:8.
1 S. 10:12. became a *p.* || 24:13. *p.* of ancients Ps. 69:11. I became a *p.* || Pr. 1:6. underst. *p.* Is. 14:4. take up this *p.* || Ez. 12:22,23. | 18:2. Ha. 2:6. a taunting *p.* || Lu. 4:23. say this *p.* Jn. 16:29. speakest no *p.* || 2 P. 2:22. true *p.*
PROVERBS, *s.* Nu. 21:27. speak in *p.* say 1 K. 4:32. 3 thousand *p.* || Pr. 1:1. | 10:1. | 25:1. Ec. 12:9. many *p.* || Ez. 16:44. Jn. 16:25.
PROVIDE, *v.* Ge. 22:8. God will *p.* || 1 I. 30:30. when shall I *p.* || Ex. 18:21. *p.* able men 1 S. 16:17. *p.* me a man || 2 Ch. 2:7. David did *p.* Ps. 78:20. can he *p.* flesh || Mat. 10:9. *p.* not gold Lu. 12:33. *p.* bags || Ac. 23:24. *p.* beasts to set P. Ro. 12:17. *p.* things honest || 1 Ti. 5:8. if any *p.*
PROVIDED, *p.* De. 33:21. 1 S. 16:1. 2 S. 19:32. 1 K. 4:7,27. 2 Ch. 32:29 Ps. 65:9. Lu. 12:24. He. 11:40.
PROVIDENCE, *s.* Ac. 24:2. nation by thy *p.*
PROVIDE'TH, *v.* Jb. 38:41. Pr. 6:8.
PROVIDING, *p.* 2 Co. 8:21. *p.* for honest things
PROVINCE, S, *s. A country,* or *state.*
1 K. 20:14. by the princes of the *p.* 15,17,19. Ezr. 4:15. hurtful to *p.* || 6:2. *p.* of Medes || 7:16. Ne. 7:6. children of the *p.* || 11:3. chief of *p.* Est. 1:1. Ahasuerus reigned over 127 *p.* 8:9. 16. in all *p.* 22. | 2:3. || 9:18. release to *p.* 3:8. scattered in all the *p.* || 13. to kings *p.* 9:4. Mordecai's fame went through all the *p.* 12. rest of the *p.* || 28. kept thro' every *p.* and Ec. 2:8. treasure of *p.* || 5:8. injustice in a *p.*
La. 1:1. princess among *p.* || Ez. 19:8. from *p.* Da. 2:48. ruler over *p.* || 3:1. *p.* of Babylon 8:2. *p.* of Elam || 11:24. fattest places of *p.*
Ac. 23:34. of what *p.* || 25:1. was come into *p.*
PROVISION, *s.* Ge. 42:25. give *p.* 45:21. Jos. 9:5. all the bread of their *p.* was dry, 12.
1 K. 4:7. each made *p.* || 22. Solomon's *p.*
2 K. 6:23. great *p.* || 1 Ch. 29:19. I made *p.* Ps. 132:15. I will abundantly bless her *p.* I will Da. 1:5. a daily *p.* || Ro. 13:14. not *p.* for flesh
PROVOCATION, *s.* 1 K. 15:30. | 21:22.
2 K. 19:3. a day of *p.* || 23:26. for all the *p.* Ne. 9:18. wrought *p.* 26. || Jb. 17:2. in their *p.* Ps. 95:8. as in the *p.* and as in, He. 3:8,15. Jer. 32:31. as a *p.* || Ez. 20:28. presented the *p.*
PROVOKE, *v.* Ex. 23:21. *p.* him not, for Nu. 14:11. how long *p.* || De. 31:20. if ye *p.* Jb. 12:6. they that *p.* G. || Ps. 7:10. how oft *p.* 78:8. against the L. to *p.* the eyes of his glory Jer. 7:19. do they *p.* me || 44:8. in that ye *p.* Lu. 11:53. began to urge and *p.* him to speak Ro. 10:19. I will *p.* you to jealousy, 11:11,14. 1 Co. 10:22. do we *p.* || Ep. 6:4. *p.* not your chil. He. 3:16. had heard, did *p.* || 10:24. *p.* to love
PROVOKED, *p.* Nu. 14:24. *p.* me, 16:30. De. 9:8. in Horeb ye *p.* || 22. at Massah ye *p.* 1 S. 1:6. and her adversary also *p.* her sore, 7. 1 K. 14:22. Judah *p.* || 2 K. 23:26. Manasseh 1 Ch. 21:1. Satan *p.* D. || Ezr. 5:12. our fathers *p.* Ps. 78:56. *p.* the Most High, 106:7,29,33,43. Zch. 8:14. when your fathers *p.* me to wrath 1 Co. 13:5. not easily *p.* || 2 Co. 9:2. your zeal *p.*
PROVOKEDST, *v.* De. 9:7. how thou *p.* Lord
See ANGER.
PROVOKETH, *v.* Pr. 20:2. whoso *p.* him to Is. 65:3. *p.* me to anger || Ez. 8:3. *p.* to jealousy
PROVOKING, *p.* De. 32:19. *p.* of his sons 1 K. 14:15. *p.* the Lord to anger, 16:7,13. Ps. 78:17. by *p.* Most H. || Ga. 5:26. *p.* one ano.
PRUDENCE, *s.* 2 Ch. 2:12. son endued with *p.* Pr. 8:12. dwell with *p.* || Ep. 1:8. in all *p.*
PRUDENT, *a.* 1 S. 16:18. *p.* in matters Pr. 12:16. a *p.* man covereth shame || 23. man 13:16. every *p.* man || 14:8. wisdom of the *p.* 14:15. *p.* man looketh well || 18. *p.* are crowned 15:5. regardeth reproof is *p.* || 16:21. called *p.* 18:15. *p.* getteth knowl. || 19:14. *p.* wife is fr. L. 22:3. a *p.* man foreseeth the evil, 27:12.
Is. 3:2. take away *p.* || 5:21. woe to the *p.* in 10:13. for I am *p.* || 29:14. under. of *p.* be hid Jer. 49:7. perished from *p.* || Ho. 14:9. who is *p.* Am. 5:13. *p.* keep silence || Mat. 11:25. hid fr. *p.* Ac. 13:7. a *p.* man || 1 Co. 1:19. underst. of *p.*
PRUDENTLY, *ad.* Is. 52:13. shall deal *p.* he
PRUNE, ED, *v.* and *p.* Le. 25:3,4. Is. 5:6.
PRUNING, *p.* Is. 2:4. into *p.* hooks, 18:5. Jo. 3:10. beat your *p.* hooks, Mi. 4:3.
PSALM, *s. From the* Gr. Psallo, *which signifies* to touch sweetly. *Psalms or Hymns are composed of words pithy and affecting, and commonly limited to a certain number of syllables, or feet. The Psalms are properly placed in the middle of the Bible, being the very soul of godly experience, and of the whole gospel.*
By the late Hebrew *writers they are called* Sepher-Tehillim, *or* Tehilloth, *i. e. the book of Hymns or praises, because the subject there is the high praises of God. In 2 S. 23:1. they are called* Zimroth Jisrael, *i. e. the Psalms of Israel. In the N. T.* Psalmoi, *i. e. Psalms.*
The book of Psalms is more frequently quoted in the N. T. than any other. Some note that it is quoted 64 times, and Isaiah 60. *But I have counted 140 vs. in the N. T. in which this book is cited.* — ROBERTS'S KEY.
1 Ch. 16:7. then David delivered first this *p.* Ps. 81:2. take a *p.* || 98:5. with voice of a *p.*
Mat. 26:30. when had sung a *p.* Mk. 14:26. Ac. 13:33. in the second *p.* || 35. in another *p.*
1 Co. 14:26. how is it every one hath a *p.* hath
PSALMS, *s.* 1 Ch. 16:9. sing *p.* Ps. 105:2. Ne. 12:8. *p.* of thanks. || Ps. 95:2. noise with *p.* Lu. 20:42. in the book of *p.* 24:44. Ac. 1:20. Ep. 5:19. in *p.* and hymns, Col. 3:16.
Ja. 5:13. is any merry? let him sing *p.*
PSALMIST. *s.* 2 S. 23:1. sweet *p.* of Israel
PSALTERY, *s. A lute,* or *viol; in* Heb., Nebel.
1 S. 10:5. Ps. 33:2. | 57:8. | 71:22. | 81:2. | 92:3. | 108:2. | 144:9. | 150:3. Da. 3:5. | 7:10,15.
PSALTERIES, *See* CYMBALS.
PTOLEMAIS, *Warlike.* Ac. 21:7.
PUAH, *A mouth, corner,* or *bush of hair.* Ex. 1: 15. Nu. 26:23. Jud. 10:1. 1 Ch. 7:1.
PUBLICAN, S, *s. A tax-gatherer, farmer,* or *officer of the revenue. They were looked on as thieves, pickpockets, &c.*
Mat. 5:16. do not even the *p.* the same, 47. 9:10. *p.* sat with him, Mk. 2:15. Lu. 5:30. 18:3. Matthew the *p.* || 11:19. a friend of *p.* 18:17. let him be as a heathen man and a *p.* 21:31. *p.* go into kingdom || 32. the *p.* believed Lu. 3:12. *p.* to be baptized || 5:27. he saw a *p.* 7:29. *p.* justified God || 15:1. drew near all *p.* 18:13. *p.* standing afar off, said, G. be merciful 19:2. Zaccheus was chief among the *p.* and
PUBLIC, LY. Mat. 1:19. Ac. 18:28. | 20:20.
PUBLISH, ED. De. 32:3. *p.* name of Lord 1 S. 31:9. to *p.* it || 2 S. 1:20. *p.* it not in Ne. 8:15. should *p.* || Est. 1:20. decree be *p.* 3:14. Ps. 26:7. *p.* with voice || 68:11. company that *p.* Jer. 4:5. *p.* in Jerusalem || 16. *p.* against Jerusa. 5:20. *p.* it to Judah || 31:7. *p.* ye, praise ye 46:14. *p.* it in Migdol || 50:2. *p.* conceal not Am. 3:9. *p.* in palaces || 4:5. *p.* free-offerings Jon. 3:7. he caused it to be *p.* through Nineveh Mk. 1:45. but he began to *p.* it much, 5:20. 7:36. the more they *p.* it || 13:10. first be *p.* Lu. 8:39. he went and *p.* through the whole city Ac. 10:37. word which was *p.* || 13:19. was *p.*
PUBLISHETH, *v.* Is. 52:7. that *p.* peace, that Jer. 4:15. *p.* affliction || Na. 1:15. *p.* peace
PUBLIUS, *Common.* Ac. 28:7,8.
PUDENS, *Shame-faced.* 2 Ti. 4:21.
PUFF, *s.* Jb. 11:20. their hopes shall be a *p.*
PUFFED *up, p.* 1 Co. 4:6. no one be *p.*- for 4:18. some are *p.*- || 5:2. ye are *p.*-, and have 13:4. is not *p.*- || Col. 2:18. vainly *p.*- by his
PUFFETH *at, v.* Ps. 10:5. || 12:5. that *p.*- him
PUFFETH *up, v.* 1 Co. 8:1. knowledge *p.*- but
PUHITES, *Deceiving.* 1 Ch. 2:53.
PUL, *Bane,* or *destruction.* 2 K. 15:19. 1 Ch. 5:26. Is. 66:19.
PULL, ED, *v.* and *p.* Ge. 8:9. *p.* dove || 19:10. *p.* Lot 1 K. 13:4. could not *p.* it || Ezr. 6:11. timber *p.* Ps. 31:4. *p.* me out || Is. 22:19. *p.* thee down Jer. 1:10. to *p.* down, 18:7. || 12:3. *p.* them out 24:6. I will build them, and not *p.* down, 42:10. La. 3:11. *p.* me in pieces || Ez. 17:9. not *p.* up Am. 9:15. no more be *p.* up || Mi. 2:8. *p.* off robe Zch. 7:11. *p.* the shoulder || Mat. 7:4. *p.* the mote Lu. 12:18. *p.* down my barns || 14:5. *p.* him out Ac. 2:40. lest Paul should have been *p.* in pieces
PULLING, *p.* 2 Co. 10:4. down || Ju. 23. *p.* out
PULPIT, *s.* Ne. 8:4. stood on a *p.* of wood
PULSE, *Prase, beans,* &c. 2 S. 17:28. Da. 1:12.
PUNISH, *v.* Le. 26:18. *p.* you seven times, 24. Pr. 17:26. also to *p.* the just is not good
Is. 10:12. *p.* stout heart || 13:11. *p.* the world 24:21. *p.* host of high || 26:21. L. cometh to *p.* 27:1. *p.* Leviathan || Jer. 9:25. *p.* circumcised Jer. 11:22. *p.* men of An. || 13:21. when he shall 21:14. *p.* according to fruit || 23:34. *p.* that man 25:12. *p.* king of Bab. 50:18. || 27:8. *p.* that nat. 29:32. *p.* Shemaiah || 30:20. *p.* all that oppress 36:31. *p.* Jehoiakim || 44:13. *p.* in Egypt, as 44:29. I'll *p.* you || 46:25. *p.* No || 51:44. Bel Ho. 4:9. *p.* them || 14. I'll not *p.* || 12:2. *p.* Jacob Am. 3:2. *p.* you for your iniquity || 14. Israel Zph. 1:8. *p.* princes || 9. *p.* all those || 12. I'll *p.* Zch. 8:14. I thought to *p.* || Ac. 4:21. might *p.*
PUNISHED, *p.* Ex. 21:20. he surely *p.* 22. Ezr. 9:13. *p.* us less || Jb. 31:11. *p.* by judges, 28. Pr. 21:11. scorner is *p.* || 22:3. simple *p.* 27:12. Jer. 4:13. as I *p.* Jerus. 50:18. as I *p.* king of As. Zph. 3:7. I *p.* them || Zch. 10:3. I *p.* the goats Ac. 22:5. to be *p.* || 26:11. I *p.* them oft in 2 Th. 1:9. *p.* with everlasting || 2 Pe. 2:9. to be *p.*
PUNISHMENT, *s. Several sorts of* punishment *were in use among the* Jews, *as,* (1) *Crucifixion, which was inflicted on the vilest slaves,* De. 21:22. (2) *Hanging,* 2 S. 21:12. Est. 7: 10. (3) *Stoning.* (4) *Fire,* Ge. 38:24. Le. 20:14. (5) *The rack,* He. 11:33. (6) *Beheading,* Ge. 40:19. (7) *The precipice, or throwing headlong,* 2 Ch. 25:12. (8) *To be torn in pieces by thieves,* Jud. 8:16. (9) *The saw,* He. 11:37. (10) *Imprisonment,* Le. 24:12. Jud. 16:21. (11) *Cutting off the hair,* Ne. 13:25. (12) *To pluck out the eyes,* Ex. 21:24. (13) *To cut off the fingers and toes,* Jud. 1:5,6.
Ge. 4:13. my *p.* is greater || 19:15. *p.* of city
Le. 26:41. accept *p.* 43. || 1 S. 28:10. no *p.* shall Jb. 31:3. a strange *p.* || Pr. 19:19. shall suffer *p.* La. 3:39. *p.* of his sins || 4:6. *p.* is greater than La. 4:22. the *p.* of thine iniquity is accomplished Ez. 14:10. bear *p.* of their iniquity, *p.* of prop. Am. 1:3. not turn away *p.* 6—13. | 2:1,4,6. Zch. 14:19. *p.* of Egypt || Mat. 25:46. everlast. *p* 2 Co. 2:6. sufficient to such a man is this *p.* He. 10:29. sorer *p.* || 1 Pe. 2:14. *p.* of evil-doers
PUNISHMENTS, *s.* Jb. 19:29. bringeth the *p.* Ps. 149:7. to execute *p.* || Jer. 44:19. forgot *p.*
PUNITES, *Rebuking.* Nu. 26:23.
PUNON, *A precious stone,* or *beholding:* or, according to some, it signifies, (1) *Great amazement.* (2) *The face of the sun,* Nu. 33:42,43.
PUR, *Lot.* Est. 3:7. || 9:24,26.
PURCHASE, ED, *v.* and *p.* Ge. 25:10. Abra. *p.* 49:32. *p.* of field || Ex. 15:16. people thou *p.* Le. 22:11. buy a soul with *p.* || 25:33. if a man *p.* Ru. 4:10. Ruth I have *p.* to be my wife, to raise Ps. 74:2. congregation thou *p.* || 78:54. mount *p.* Jer. 32:11. evidence of the *p.* 12,14,16.
Ac. 1:18. *p.* a field || 8:20. he *p.* with money 20:28. *p.* with his own blood || Ep. 1:14. *p.* pos. 1 Ti. 3:13. *p.* to themselves || 1 Pe. 2:9. a *p.* people
PURE, *a.* signifies, (1) *Simple, unmixed,* Ex. 25:17. (2) *Holy,* Ps. 19:8. (3) *Sincere,* Mat. 5:8. (4) *Tried* or *refined,* Ps. 119:140. (5) *Clear,* Ac. 20:26. (6) *Lawful to be used,* Ro. 14:20. (7) *Believers,* Ti. 1:15.
Ex. 27:20. *p.* oil || 30:23. myrrh || 34. frankinc. 31:8. the *p.* candlestick, 39:37. Le. 24:4.
Le. 24:6. *p.* table || De. 32:14. *p.* blood of grape 2 S. 22:27. with *p.* show thyself *p.* Ps. 18:26.
1 K. 5:11. *p.* oil || 2 Ch. 13:11. *p.* table || Ezr. 6:20. Jb. 4:17. *p.* than his maker || 8:6. if thou wert *p.* 11:4. my doctrine is *p.* || 16:17. prayer is *p.* 23:5. yea, the stars are not *p.* in his sight
Ps. 12:6. words of the L. are *p.* 19:8. || 119:140. Pr. 15:26. words of *p.* || 20:9. *p.* from my sin 20:11. work be *p.* || 21:8. the *p.* his work is right 30:5. every word of G. is *p.* || 12. *p.* in own eyes Da. 7:9. hair like *p.* wool || Mi. 6:11. count *p.*
Zph. 3:9. a *p.* language || Ma. 1:11. a *p.* offering Mk. 14:3. of *p.* nard || Ac. 20:26. I am *p.* from Ro. 14:20. all things are *p.* || Phil. 4:8. are *p.*
1 Ti. 3:9. *p.* conscience || 5:22. keep thyself *p.* 2 Ti. 1:3. *p.* conscience || Ti. 1:15. to the *p.* all He. 10:22. and our bodies washed with *p.* water Ja. 1:27. *p.* religion || 4:17. wisdom is first *p.* 2 Pe. 3:1. your *p.* minds || 1 Jn. 3:3. as he is *p.* Re. 15:6. in *p.* linen || 22:1. a *p.* river of life
See HEART, GOLD.
PURELY, *ad.* Is. 1:25. purge away thy dross
PURENESS, *s.* Jb. 22:30. delivered by the *p.* of Pr. 22:11. loveth *p.* || 2 Co. 6:6. by *p.* by knowl.
PURER, *a.* La. 4:7. *p.* than snow || Ha. 1:13.
PURGE, *v.* 2 Ch. 34:3. Josiah began to *p.* Judah Ps. 51:7. *p.* me with hyssop and I shall be clean 65:3. our transgressions thou shalt *p.* 79:9.
Is. 1:25. purely *p.* || Ez. 20:38. *p.* the rebels Ez. 43:20. cleanse and *p.* it || 26:7. days *p.* altar Da. 11:35. fall to *p.* || Ma. 3:3. *p.* them as gold Mat. 3:12. *p.* his floor, Lu. 3:17. || 1 Co. 5:7. *p.* out 2 Ti. 2:21. if a man *p.* || He. 9:14. *p.* conscience
PURGED, *p.* 1 S. 3:14. shall not be *p.* with 2 Ch. 34:8. *p.* land || Pr. 16:6. iniquity is *p.* Is. 4:4. *p.* the blood || 6:7. and thy sin is *p.* 22:14. shall not be *p.* || 27:9. iniquity of Jacob *p.* Ez. 24:13. I *p.* thee, and thou wast not *p.* He. 1:3. *p.* our sins || 9:22. all things *p.* by blood 10:2. once *p.* || 2 Pe. 1:9. *p.* from his old sins
PURGETH, *v.* Jn. 15:2. he *p.* it that it may
PURGING, *p.* Pr. 20:30. Mk. 7:19.
PURIFICATION, S, *s.* were, *Legal,* Nu. 19:9, 17. *Ceremonial,* 2 Ch. 30:19. Ne. 12:45. Lu. 2:22. Ac. 21:26. *Civil,* Est. 2:3,12.
PURIFIED, *p.* Le. 8:15. *p.* the altar, and Nu. 8:21. the Levites were *p.* Ezr. 6:20. 31:23. it shall be *p.* || 2 S. 11:4. Bathsheba Ps. 12:6. as silver *p.* || Pr. 30:5. word of G. is *p.* Da. 12:10. many be *p.* || Ac. 24:18. found me *p.* He. 9:23. *p.* with these || 1 Pe. 1:22. *p.* your souls
PURIFIER, *s.* Ma. 3:3. and *p.* of silver, and
PURIFIETH, *v.* Nu. 19:13. 1 Jn. 3:3.
PURIFY, *v.* Nu. 19:12. *p.* himself, 19,20. 31:19. *p.* yourselves || 20. *p.* your raiment Jb. 41:25. *p.* themselves, Is. 66:17. || Ez. 43:26. Ma. 3:3. *p.* sons of Levi || Jn. 11:55. went to *p.* Ac. 21:24. *p.* thyself || Ti. 2:14. to *p.* to himself Ja. 4:8. *p.* your hearts, ye double-minded
PURIFYING, *p.* Le. 12:4. blood of her *p.* 5,6. Nu. 8:7. water of *p.* || 1 Ch. 23:28. *p.* of holy Est. 2:12. *p.* of wom. || Jn. 2:6. *p.* of Jews, 3:25. Ac. 15:9. *p.* their hearts || 21:26. *p.* himself He. 9:13. sanctifieth, to the *p.* of the flesh
PURIM, *Lots.* Est. 9:26—32.
PURITY, *s.* 1 Ti. 4:12. in faith, in *p.* || 5:2.
PURLOINING, *p. Fraud.* Ti. 2:10. not *p.*
PURPLE, *s.* Ex. 25:4. | 26:1. | 39:3
Nu. 4:13. a *p.* cloth || Jud. 8:26. *p.* on kings 2 Ch. 2:7. to work in *p.* || 3:14. vail of *p.*
Est. 1:6. cords of *p.* || 8:15. a garment of *p.*
Pr. 31:22. her clothing is *p.* || Song 3:10. of *p.* Song 7:5. hair like *p.* || Jer. 10:9. *p.* clothing
Ez. 27:7. *p.* covered thee || 16. fairs with *p.* Mk. 15:17. clothed him with *p.* || Jn. 19:2,5. Lu. 16:19. a certain rich man clothed in *p.*
Ac. 16:14. a seller of *p.* || He. 9:19. M. took *p.* Re. 17:4. arrayed in *p.* and scarlet, 18:12,16.
PURPOSE, *s. A firm thought or determination,* Ec. 3:1. *God's decree,* Ro. 9:11.

Ge. 6:15. *p.* only evil || Nu. 14:34. of my *p.* Ru. 2:16. handfuls of *p.* || Ne. 8:4. for the *p.* Ezr. 4:5. hired counsellors to frustrate their *p.* Jb. 33:17. man from his *p.* || Pr. 20:18. every *p.* Ec. 3:1. and a time for every *p.* 17. | 8:6. Is. 1:11. to what *p.* || 14:26. is the *p.* || 30:7. to no Jer. 6:20. to what *p.* || 49:30. Nebu. conceived a *p.* 51:29. every *p.* stand || Ez. 38:10. mischievous Da. 6:17. *p.* be not changed || Mat. 26:8. to what Ac. 11:23. with *p.* of heart || 26:16. for this *p.* 27:13. obtained their *p.* || 43. kept from their *p.* Ro. 8:28. according to his *p.* || 9:11. *p.* of God 9:17. even for this same *p.* I raised thee up Ep. 1:11. according to the *p.* of him, 3:11. 6:22. whom I sent for the same *p.* Col. 4:8. 2 Ti. 1:9. *p.* and grace || 3:10. known my *p.* 1 Jn. 3:8. for this *p.* Son of God was manifested

PURPOSE, ED, *v.* and *p.* 1 K. 5:5. I *p.* to build 2 Ch. 28:10. ye *p.* to keep || 32:2. *p.* to fight Ps. 17:3. I am *p.* || 140:4. *p.* to overthrow my Is. 14:24. as I have *p.* || 27. the Lord hath *p.* who 19:12. *p.* on Egypt || 23:9. the Lord hath *p.* 46:11. Jer. 4:28. I have *p.* it || 26:3. evil which I *p.* 36:3. evil I *p.* || 49:20. he hath *p.* 50:45. La. 2:8. *p.* to destroy || Da. 1:8. Daniel *p.* Ac. 19:21. Paul *p.* 20:3. || 2 Co. 1:17. do I *p.* Ro. 1:13. oftentimes I *p.* to come to you but Ep. 1:9. *p.* in himself || 3:11. *p.* in Jesus Christ

PURPOSES, *s.* Jb. 17:11. my *p.* are broken off Pr. 15:22. *p.* disappointed || Is. 19:10. *p.* thereof Jer. 49:20. hear counsel of Lord and *p.* 50:45.

PURPOSETH, *v.* 2 Co. 9:7. as he *p.* in his heart

PURPOSING, *p.* Ge. 27:42. *p.* to kill thee

PURSE, *s.* Pr. 1:14. let us all have one *p.* Mat. 10:9. Mk. 6:8. Lu. 10:4. | 22:35,36.

PURSUE, *v.* Ge. 35:5. they did not *p.* after Ex. 15:9. enemy said, I will *p.* I will overtake De. 19:6. lest avenger of blood *p.* Jos. 20:5. 28:22. they shall *p.* thee till thou perish, 45. Jos. 2:5. *p.* after them, 10:19. || 8:16. Ai to *p.* 1 S. 24:14. after whom dost *p.* || 25:29. *p.* thee 26:18. wherefore *p.* || 30:8. shall I *p.* after ? 2 S. 17:1. I will *p.* D. || 20:6. *p.* after Sheba, 7. 24:13. wilt thou flee while enemies *p.* thee Jb. 13:25. *p.* dry stubble || 30:15. terrors *p.* my Ps. 34:14. peace, and *p.* it || Is. 30:16. *p.* be swift Jer. 48:2. sword shall *p.* Ez. 35:6. Ho. 8:3. Am. 1:11. Edom did *p.* || Na. 1:8. darkness *p.*

PURSUED, *p.* Ge. 14:14. Abraham *p.* 15. 31:23. Laban and his brethren *p.* Jacob, 36. Ex. 14:8. Egypt *p.* 9,23. De. 11:4. Jos. 24:6. Jos. 2:7. *p.* the spies || 8:16. they of Ai *p.* 22. Jud. 1:6. *p.* Adonibezek || 4:16. Barak *p.* 17. 7:23. Gideon, 25. | 8:12. || 20:45. *p.* Benjamin 1 S. 7:11. Israel *p.* 17:52. || 23:25. Saul *p.* David 30:10. David *p.* || 2 S. 2:19. Asahel *p.* Abner 2 S. 2:24. Joab *p.* Abner || 20:10. *p.* Sheba 22:38. I have *p.* Ps. 18:37. || 1 K. 20:20. 2 K. 25:5. army of Chaldees *p.* Jer. 39:5. | 52:8. 2 Ch. 13:19. Abijah *p.* || 14:13. Asa *p.* Ethiopians Is. 41:3. he *p.* them || La. 4:19. they *p.* us

PURSUER, S, *s.* Jos. 2:16,22. | 8:20. La. 1:6.

PURSUETH, ING. Le. 26:17. none *p.* 36. Jud. 8:4. Gideon *p.* them || 5. I am *p.* Zeba 1 S. 23:28. from *p.* David || 2 S. 3:22. | 18:16. 1 K. 18:27. your god is *p.* || 22:33. from *p.* Jehos. Pr. 11:19. *p.* it to his hurt || 13:21. evil *p.* sinners 19:7. *p.* with words || 28:1. flee when none *p.*

PURTENANCE, *s.* Ex. 12:9. his legs and *p.*

PUSH, *v.* Ex. 21:32. if the ox shall *p.* 36. De. 33:17. shall *p.* || 1 K. 22:11. *p.* Syrians Jb. 30:12. *p.* my feet || Ps. 44:5. Da. 11:40.

PUSHED, *p.* Ez. 34:21. and *p.* all the diseased

PUSHING, *p.* Da. 8:4. I saw the ram *p.* west.

PUT, *Fatness,* or *hinge.* Na. 3:9.

PUT, *v.* Ge. 2:8. *p.* the man || 3:15. *p.* enmity Ex. 3:5. *p.* off thy shoes, Is. 20:2. Ac. 7:33. 2 S. 6:6. Uzzah *p.* forth || 2 Ch. 9:23. *p.* in heart Ne. 2:12. what God hath *p.* in my heart, 7:5. Es. 3:14. can be *p.* to it || 10:10. *p.* to more str. Re. 17:17. God hath *p.* in their heart to fulfil

PUT *away.* Ge. 35:2. Le. 21:7. De. 19:13. | 22:19. Jos. 24:14. Jud. 10:16. 1 S. 1:14, | 7:3. | 28:3. 2 S. 7:15. | 12:13. 2 K. 3:2, | 23:24. 2 Ch. 15:8. Ezr. 10:3,19. Jb. 11:14. | 22:23. Ps. 18:22. | 88:8. Pr. 4:24. Is. 50:1. Jer. 3:1,8. | 4:1. Ez. 43:9. | 44:22. Ho. 2:2. Am. 6:3. Ma. 2:16. Mat. 1:19. | 5:31,32. Mk. 10:2,12. 1 Co. 5:13. 7:11. | 13:11. Ep. 4:31. 1 Ti. 1:19. He. 9:26.

PUT *forth.* Ge. 3:22. | 8:9. | 19:10. Ex. 4:4. De. 33:14. Jud. 3:31. | 6:21. | 11:12. | 15:15. 1 S. 14:27. | 22:17. | 24:10. 2 S. 15:5. | 18:12. 1 K. 13:4. Jb. 1:11,12,25. Ps. 55:20. | 125:3. Pr. 8:1. | 27:6. Jer. 1:9. Ez. 8:3. | 17:2. Mat. 8:3. | 9:25. | 13:24,31. Mk. 1:41. Lu. 5:13. | 14:7. Ac. 5:34. | 9:10.

PUT *on.* Ge. 28:20. Ex. 29:30. | 33:4. Le. 6:10. De. 22:5. 2 S. 1:24. | 14:2. | 20:8. 2 K. 3:21. Est. 1:1. | 5:1. Jb. 27:17. | 29:14. Song 5:3. Is. 51:9. | 52:1. | 59:17. Jer. 13:1. | 46:4. Ez. 24:17. | 42:14. Jon. 3:5. Mat. 6:25. | 27:28. Mk. 6:9. Lu. 15:22. Ro. 13:12,14. 1 Co. 15:53,54. Ga. 3:27. Ep. 4:24. | 6:11. Col. 3:10,12,14.

PUT *out.* Ge. 38:28. Ex. 17:14. Le. 6:12. Nu. 5:2,3. | 16:14. De. 7:22. | 25:6. Jud. 16:21. 2 K. 6:7. Jb. 18:5,6. | 21:17. Ps. 9:5. Mk. 5:40. Lu. 8:54. | 16:4. Jn. 9:22. | 12:42. | 16:2.

PUT *Trust.* Jud. 9:15. 2 K. 18:24. 1 Ch. 5:20. Ps. 4:5. | 5:11. | 7:1. | 9:10. | 11:1. | 16:1. | 17:7. | 25:20. | 31:1. | 36:7. | 56:4. | 71:1. | 73:28. | 116:3. Pr. 30:5. Jer. 39:18. 1 Th. 2:4. He. 2:13.

PUTEOLI, *Stinking, little wells.* A city in *Campania,* in *Italy,* Ac. 28:13.

PUTTEL, *God is my fatness.* Ex. 6:25.

PUTREFYING, *p.* Is. 1:6. bruises and *p.* sores

PUTTEST, *v.* Nu. 24:21. *p.* thy nest in rock De. 12:18. bless all thou *p.* thy hands to, 15:10. 2 K. 18:14. *p.* on me || Jb. 13:27. *p.* my feet Ps. 119:119. *p.* away wicked || Ha. 2:15. *p.* bottle

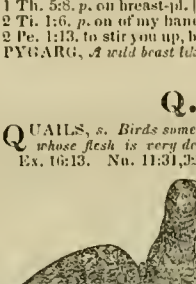
PUTTETH, *v.* Nu. 22:38. word that God *p.* 1 K. 20:11. boast us he that *p.* off harness Jb. 15:15. *p.* no trust || 33:11. *p.* my feet in Ps. 15:5. *p.* out his money || 66:9. *p.* soul in life 75:7. *p.* down one || Pr. 26:8. *p.* a stone Pr. 28:25. *p.* his trust in the Lord be fat, 29:25. Song 2:13. *p.* forth green || Is. 57:13. *p.* trust La. 3:29. *p.* his mouth in dust || Ez. 14:4. Mi. 3:5. *p.* not in their mouths || Mat. 9:16. Mat. 24:32. *p.* forth leaves, summer is nigh Lu. 8:16. *p.* a candle, 11:33. || 16:18. *p.* away Jn. 10:4. *p.* his own sheep || Ro. 14:23. *p.* diff.

PUTTING, *p.* Is. 58:9. *p.* forth of the finger Ma. 2:16. hateth *p.* away || Ro. 15:15. *p.* in mind Ep. 4:25. *p.* away lying || Col. 2:11. *p.* off body 1 Th. 5:8. *p.* on breast-pl. || 1 Ti. 1:12. *p.* me into 2 Ti. 1:6. *p.* on of my hands || 1 Pe. 3:3,21. 2 Pe. 1:13. to stir you up, by *p.* you in remembr.

PYGARG, *A wild beast like a deer.* De. 14:5.

Q.

QUAILS, *s. Birds somewhat less than pigeons, whose flesh is very delicious and agreeable,* Ex. 16:13. Nu. 11:31,32. Ps. 105:40.



Oriental Quail.

QUAKE, ED. Ex. 19:18. mount *q.* greatly 1 S. 14:15. earth *q.* || Jo. 2:10. earth shall *q.* Na. 1:5. mountains *q.* || Mat. 27:51. earth did *q.* He. 12:21. Moses said, I exceedingly fear and *q.*

QUAKING, *p.* Ez. 12:18. Da. 10:7.

QUANTITY, *s.* Is. 22:24. vessels of small *q.*

QUARREL, *s.* Le. 26:25. *q.* of my covenant 2 K. 5:7. seeketh a *q.* || Mk. 6:19. *q.* against Joha Col. 3:13. *q.* against any || 1 Ti. 3:13. ready to *q.*

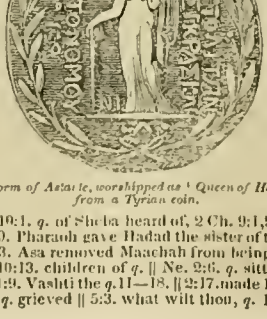
QUARRIES, *s.* or *Idols.* Jud. 3:19,26.

QUARTER, S, *s.* Ge. 19:4. every *q.* to Lot Ex. 13:7. no leaven in *q.* || De. 22:12. four *q.* Jos. 18:14. the west *q.* || 1 Ch. 9:24. in four *q.* Is. 47:15. wander to his *q.* || 56:11. gain from his *q.* Jer. 49:36. from four *q.* || Mk. 1:45. from every *q.* Ac. 9:32. through all *q.* || 10:3. in those *q.* 28:7. Re. 20:8. deceive nations in four *q.* of earth

QUARTUS, *The fourth.* Ro. 16:23.

QUATERNIONS, *Four.* Ac. 12:4.

QUEEN, *s.* is put for, (1) *The true church,* Ps. 45:9. (2) *The antichristian church,* Re. 18:7. (3) *Sun, moon, and stars,* Jer. 44:17.



One form of Astarte, worshipped as 'Queen of Heaven;' from a Tyrian coin.

1 K. 10:1. *q.* of Sheba heard of, 2 Ch. 9:1,9. 11:19. Pharaoh gave Hadad the sister of the *q.* 15:13. Asa removed Maachah from being *q.* 2 K. 10:13. children of *q.* || Ne. 2:6. *q.* sitting Est. 1:9. Vashti the *q.* 11—18. || 2:17. made Esther 4:4. *q.* grieved || 5:3. what wilt thou, *q.* Esther Est. 5:12. *q.* let no man come in me to banq. but myself 7:2. what is thy petition *q.* Esther || 6. before *q.* 7. request to *q.* || 8. will he force the *q.* also 8:1. gave to Esther the *q.* || 9:31. as Esther the *q.* Ps. 45:9. did stand the *q.* || Jer. 13:18. say to *q.* Jer. 44:17. to burn incense to *q.* of heaven, 25. Da. 5:10. the *q.* came || Mat. 12:42. *q.* of South Ac. 8:27. Candace *q.* || Re. 18:7. saith, I sit a *q.*

QUEENS, *s.* Song 6:8. Is. 49:23.

QUENCH, *To hinder, extinguish,* or *overcome.* 2 S. 14:7. *q.* my coal || 21:17. *q.* not light of Israel Ps. 104:11. *q.* their thirst || Song 8:7. can't *q.* love Is. 1:31. none shall *q.* || 42:3. flax not *q.* Mat. 12:20. Jer. 4:4. that none can *q.* it, 21:12. Am. 5:6. Ep. 6:16. able to *q.* || 1 Th. 5:19. *q.* not the Spirit

QUENCHED, *p.* Nu. 11:2. fire *q.* 2 Ch. 34:25. 2 K. 22:17. wrath not be *q.* || Ps. 118:12. are *q.* Is. 34:13. not be *q.* 66:24. || 43:17. *q.* as tow Jer. 7:20. shall not be *q.* 17:27. Ez. 20:47,48. Mk. 9:43. fire that never shall be *q.* 44—48. He. 11:34. *q.* the violence of fire, escaped the

QUESTION, *s.* signifies, (1) *An inquiry to be resolved,* Mat. 22:35. (2) *Disputes,* 1 Ti. 1:4. Of *Questions,* there are several sorts ; *Religious,* De. 6:20. *Hard,* 1 K. 10:2. *Blasphemous,* Jn. 8:18. *Curious,* Lu. 13:23. *Foolish,* 2 Ti. 2:23. Ti. 3:9. *Captious,* Mk. 12:14. *Hypocritical,* Mat. 2:7. *Accusatory,* Ne. 2:19. *Reprehensive,* 1 S. 1:14. *Affirmative,* Nu. 12:2. *Negative,* Nu. 23:8. Ne. 6:3. *Of disdain,* Ge. 37:8. *Of inquiry,* Jos. 9:8. *Of complaint,* Ge. 42:28. *Of doubting and unbelief,* Nu. 11:22. 2 K. 7:19. Mat. 22:35. asked a *q.* || Mk. 8:11. began to *q.* Mk. 9:16. what *q.* ye || 11:29. I will ask one *q.* 12:34. that durst ask him any *q.* Lu. 20:19. Jn. 3:25. arose a *q.* || Ac. 15:2. about this *q.* Ac. 18:15. a *q.* of words || 19:40. to be called in *q.* 23:6. called in *q.* 24:21. || 1 Co. 10:25. ask no *q.*

QUESTIONED, ING, *p.* 2 Ch. 31:9. Mk. 1:27. Mk. 9:10. *q.* what rising from dead should mean 14. scribes *q.* with them || Lu. 23:9. Pilate *q.* him

QUESTIONS, *s.* 1 K. 10:3. king told all her *q.* Mat. 22:46. nor durst ask *q.* || Lu. 2:46. asking *q.* Ac. 23:20. acquised of *q.* || 25:19. had certain *q.* 26:20. doubted of such *q.* || 26:3. expert in *q.* 1 Ti. 1:4. minister *q.* || 6:4. *q.* and strifes of 2 Ti. 2:23. but unlearned *q.* avoid, Ti. 3:9.

QUICK, *a.* Le. 13:10. be *q.* raw flesh, 24. Nu. 16:30. go down *q.* into the pit, Ps. 55:15. Ps. 124:3. swallow us up *q.* || Is. 11:3. *q.* under. Ac. 10:42. *q.* and dead, 2 Ti. 4:1. 1 Pe. 4:5. He. 4:12. word of God is *q.* and powerful

QUICKEN, *v. To make alive, hasten, accelerate, actuate, cheer, sharpen,* or *excite.* Ps. 71:20. *q.* me again, 80:18. | 119:25,37,40,88, 107,149,154,156,159. | 143:11. Ro. 8:11. shall also *q.* your mortal bodies by

QUICKENED, *p.* Ps. 119:50. word hath *q.* 93. 1 Co. 15:36. sowest is not *q.* || Ep. 2:1. hath he *q.* Ep. 2:5. hath *q.* us together with Christ, Col. 2:13. 1 Pe. 3:18. put to death in flesh, but *q.* by Spirit

QUICKENETH, *v.* Jn. 5:21. *q.* whom he will 6:63. Spirit that *q.* || Ro. 4:17. *q.* the dead 2 Ch. 3:16. Spirit *q.* || 1 Ti. 6:13. *q.* all things

QUICKENING, *p.* 1 Ch. 15:45. a *q.* Spirit

QUICKLY, *ad.* Ge. 18:6. make ready *q.* three 27:20. how hast thou found it so *q.* my son ? Ex. 32:8. turned aside *q.* De. 9:12. Jud. 2:17. Nu. 16:46. go *q.* || De. 9:3. destroy them *q.* Dc. 9:12. get down *q.* || 11:17. *q.* perish. 22:20. Jos. 2:5. pursue *q.* || 8:19. ambush arose *q.* 10:6. come up to us *q.* || 23:16. perish *q.* from 1 S. 20:19. go down *q.* || 2 S. 17:16. send *q.* 2 K. 1:11. come down *q.* || 2 Ch. 18:8. fetch *q.* Ps. 94:17. soul had *q.* || Ec. 4:12. not *q.* broken Mat. 5:25. agree *q.* || 28:7. go *q.* 8. Mk. 16:8. Lu. 14:21. go *q.* to streets || 16:6. sit down *q.* Jn. 11:29. Mary arose *q.* || 13:27. dost, do *q.* Ac. 12:7. arise up *q.* || 22:18. Paul, get thee *q.* Re. 2:5. come *q.* 16. | 3:11. || 11:14. | 22:7,12,20.

QUICKSANDS, *s.* Ac. 27:17. lest fall into *q.*

QUIET, *a.* Jud. 16:2. were *q.* all night, saying 18:7. *q.* and secure || 27. to a people at *q.* 2 K. 11:20. the city was in *q.* 2 Ch. 23:21. 1 Ch. 4:40. land was *q.* 2 Ch. 14:1,5. | 20:30. Jb. 3:13. have been *q.* || 26. nor was I *q.* yet troub. 21:23. one dieth, being wholly at ease and *q.* Ps. 35:20. *q.* in the land || 107:30. they be *q.* Pr. 1:33. shall be in *q.* || Ec. 9:17. heard in *q.* Is. 7:4. be *q.* fear not || 14:7. whole earth at *q.* 32:18. dwell in *q.* || 33:20. a *q.* habitation Jer. 30:10. in rest and *q.* || 47:6. ere thou be *q.* 49:23. sea cannot be *q.* || 51:59. a *q.* prince Ez. 16:42. I'll be *q.* || Na. 1:12. tho' they be *q.* Ac. 19:36. ye ought to be *q.* || 1 Th. 4:11. to be *q.* 1 Ti. 2:2. lead a *q.* || 1 Pe. 3:4. meek and *q.* spirit

QUIETED, *p.* Ps. 131:2. Zeh. 1:8.

QUIETETH, *v.* Jb. 37:17. *q.* the earth by

QUIETLY, *ad.* 2 S. 3:27. La. 3:26.

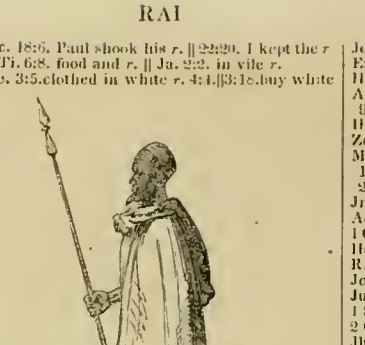
QUIETNESS, *s.* Jud. 8:28. in *q.* forty years 1 Ch. 22:9. I will give *q.* to Israel in his days Jb. 20:20. not feel *q.* || 31:29. when he giveth *q.* Ps. 23:2. waters of *q.* || Pr. 17:1. morsel with *q.* Ec. 4:6. handful with *q.* || Is. 30:15. in *q.* Is. 32:17. effect of right *q.* || Ez. 19:10. in *q.* Ac. 24:2. enjoy great *q.* || 2 Th. 3:12. with *q.*

QUIT, *v.* Ex. 21:19. smote him shall be *q.* 28. owner be *q.* || Jos. 2:20. *q.* of thy oath 1 S. 4:9. *q.* yourselves like men, 1 Co. 16:13.

QUITE, *a.* Ge. 31:15. *q.* devoured our money Ex. 23:24. *q.* break down ‖ Le. 25:†23. *q.* cut off Nu. 17:10. *q.* take away ‖ 33:52. *q.* pluck down 2 S. 3:21. Abner *q.* gone ‖ Jb. 6:13. driven *q.* Ha. 3:9. thy bow was made *q.* naked
QUIVER, *s. A case for arrows.* Ge. 27:3. Jb. 39:23. *q.* rattleth ‖ Ps. 127:5. his *q.* full Is. 22:6. Elam bare the *q.* ‖ 49:2. shut in *q.* Jer. 5:16. *q.* a sepulchre ‖ La. 3:13. of his *q.*
QUIVERED, *p.* Ha. 3:16. my lips *q.* at voice

R.

RAAMAH, *Bruising.* Ge. 10:7. 1 Ch. 1:9. Ez. 27:22.
RAAMIAH, *Thunder of the Lord.* Ne. 7:7.
RABBAH, or RABBATH, *Great, or chiding.* De. 3:11. is it not in *R.*? ‖ 2 S. 11:1. besieged 2 S. 12:26. fought against ‖ 17:27. Shobi of *R.* 1 Ch. 20:1. Joab smote *R.* and destroyed it Jer. 49:2. alarm in *R.* ‖ 3. cry daughter of *R.* Ez. 21:20. sword to *R.*‖25:5. a stable for camels Am. 1:14. I will kindle a fire in the wall of *R.*
RABBI, *s. A name of dignity among the* Hebrews, *signifying* Doctor *or* Master.
Mat. 23:7. love to be called *R.*‖8. be not called *R.* Jn. 1:38. they said, *R.* where dwellest thou 49. Nathanael said, *R.* ‖ 3:2. *R.* we know 3:26. to John and said, *R.* ‖ 6:25. they said, *R.*
RABBITH, *Multitude.* A city, Jos. 19:20.
RABBONI, *Master.* Jn. 20:16.
RABMAG, *Who overthrows or destroys a multitude,* Jer. 39:3,13.
RAB-SARIS, *Master of eunuchs.* 2 K. 18:17. Jer. 39:3,13.
RAB-SHAKEH, *Master of drinkers.*
2 K. 18:17. king of Assyria sent *R.* Is. 36:2. 19:4. God will hear words of *R.* Is. 37:4.
RACA, *Vain, empty.* Mat. 5:22.
RACE, *s.* Ps. 19:5. strong man to run a *r.* Ec. 9:11. *r.* is not to swift ‖ 1 Co. 9:24. run in a *r.* He. 12:1. run with patience the *r.* set before
RACHAB, *Proud, strong.* Mat. 1:5.
RACHAL, *Injurious.* 1 S. 30:29.
RACHEL, *A sheep.* Ge. 29:6. Mat. 2:18. Ge. 29:12 Jacob told *R.* ‖ 17. *R.* was beautiful 18. Jacob loved *R.* 30. ‖ 31. *R.* was barren 20. served 7 years for *R.* ‖ 28. gave him *R.* 30:1. *R.* envied her ‖ 22. God remembered *R.* 31:19. *R.* had stolen ‖ 33. Laban went to *R.*'s 35:19. *R.* died, 48:7. ‖ 35:24. sons of *R.* 46:19. Ru. 4:11. like *R.* ‖ 1 S. 10:2. *R.*'s sepulchre Jer. 31:15. *R.* weeping for her child. Mat. 2:18.
RADDAI, *Ruling.* 1 Ch. 2:14.
RAFTERS, *s.* or *Galleries.* Song 1:17.
RAGE, *s.* 2 K. 5:12. Naaman turned away in a *r.* 19:27. I know thy *r.* against me, Is. 37:28.
2 Ch. 16:10. Asa was in a *r.* ‖ 28:9. slain in a *r.* Jb. 39:24. swal. with *r.*‖ 40:11. cast abroad the *r.* Ps. 2:1. why do heathen *r.* ‖ 7:6. *r.* of my enemy Pr. 6:34. jealousy is the *r.* ‖ 29:9. *r.* or laugh Jer. 46:9. *r.* ye chariots ‖ Da. 3:13. in his *r.* Ho. 7:16. fall for the *r.* ‖ Na. 2:4. chariots *r.*
RAGED, *p.* Ps. 46:6. the heathen *r.* the kingd.
RAGETH, *v.* Pr. 14:16. but the fool *r.* and
RAGGED, *a.* Is. 2:21. go in tops of *r.* rocks
RAGING, *p.* Ps. 89:9. rulest *r.* of the sea Pr. 20:1. strong drink is *r.* ‖ Jon. 1:15. ceased *r.* Lu. 8:24. rebuked the *r.* ‖ Ju. 13. *r.* waves
RAGS, *s.* Pr. 23:21. Is. 64:6. Jer. 38:11,12.
RAGUA, *A friend.* Lu. 3:35.
RAGUEL, *Shepherd, friend of God.* Nu. 10:29.
RAHAB, *Proud,* or *enlarged. A person* and *place.* Jos. 2:1. house of *R.* ‖ 6:17. *R.* shall live, 25. Ps. 87:4. mention of *R.* ‖ 89:10. broken *R.* Is. 51:9. hath cut *R.* ‖ Mat. 1:5. begat Boaz of He. 11:31. *R.* perished not ‖ Ja. 2:25. justified
RAHAM, *Mercy.* 1 Ch. 2:44.
RAIL, *v.* 2 Ch. 32:17. wrote letters to *r.* on L.
RAILED, *p.* 1 S. 25:14. Nabal *r.* on David Mk. 15:29. they *r.* on Jesus, Lu. 23:39.
RAILER, *s.* 1 Co. 5:11. a *r.* or drunkard, or an
RAILING, *p.* 1 Ti. 6:4. strife, *r.* ‖ 1 Pe. 3:9. 2 Pe. 2:11. not *r.* accusation ‖ Ju. 9. a *r.* accus.
RAIMENT, *s.* Ge. 24:53. gave *r.* to Rebekah 27:15. *r.* of her son Esau ‖ 27. smelled his *r.* 28:20. *r.* to put on‖41:14. Joseph changed his *r.* 45:22. but to Benjamin five changes of *r.* Ex. 3:22. borrow *r.* 12:35. ‖ 21:10. her *r.* 22:9. trespass for *r.* ‖ 26. take *r.* to pledge, 27. Le. 11:32. vessel or *r.* ‖ Nu. 31:20. purify *r.* De. 8:4. *r.* waxed not old ‖ 10:18. giving *r.* 22:3. lost *r.* restore ‖ 24:13. sleep in his own *r.* 24:17. shalt not take a widow's *r.* to pledge Jos. 22:8. much *r.* ‖ Jud. 3:16. dagger under *r.* Jud. 8:25. purple *r.* that was on kings of Midian Ru. 3:3. put thy *r.* on ‖ 1 S. 28:8. Saul put on *r.* 2 K. 5:5. ten changes of *r.* ‖ 7:8. *r.* and hid it 2 Ch. 9:24. gold and *r.* ‖ Est. 4:4. queen sent *r.* Jb. 27:16. *r.* as the clay‖ Ps. 45:14. *r.* of needle-w. Is. 14:19. cast out as *r.* ‖ 63:3. stain all my *r.* Ez. 16:13. thy *r.* was ‖ Zch. 3:4. change of *r.* Mat. 3:4. John had his *r.* of camel's hair 6:25. the body more than *r.* 28. Lu. 12:23. 11:8. a man clothed in soft *r.* Lu. 7:25. 17:2. *r.* white as light, Mk. 9:3. Lu. 9:29. 27:31. put his own *r.* on ‖ 28:3. white as snow Lu. 10:30. stripped *r.* ‖ 23:34. parted *r.* Jn. 19:24. Ac. 18:6. Paul shook his *r.* ‖ 22:20. I kept the *r* 1 Ti. 6:8. food and *r.* ‖ Ja. 2:2. in vile *r.*
Re. 3:5. clothed in white *r.* 4:4.‖3:18. buy white

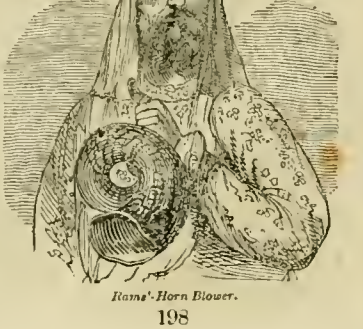


Poor Bedouin Arab of the Desert, described in Job 30:3—8. His only piece of clothing is the 'raiment' wherein he sleeps.

RAIN, *s. is the vapors exhaled by the sun, which fall from the clouds in drops,* Ec. 11:3. *The former* rain in Judea *was at the beginning of the civil year, about* September *or* October; *the latter* rain *was in* Abib, *or* March. CRUDEN. *It is put for the doctrines of the gospel,* De. 32:2. Ps. 68:9. Ho. 6:3. He. 6:7. *God's judgments,* Ez. 38:22.
Ge. 7:12. *r.* was on the earth forty days, 8:2.
Ex. 9:34. Pharaoh saw the *r.* ceased, he sinned Le. 26:4. *r.* in due season, De. 11:14. ‖ 28:12.
De. 11:11. land drinks water of the *r.* of heav. 17. he no *r.* 1 K. 8:35. 2 Ch. 6:26. ‖ 7:13. 28:24. the *r.* powder ‖ 32:2. doctrine drop as *r.* 1 S. 12:17. call on L. to send *r.* ‖ 18. L. sent *r.* 2 S. 1:21. dew nor *r.* ‖ 23:4. shining after *r.* 1 K. 8:36. then hear and give *r.* 2 Ch. 6:27. 17:1. dew nor *r.* ‖ 18:41. a sound of *r.* 45.
2 K. 3:17. nor see *r.* ‖ Ezr. 10:13. a time of *r.* Jb. 5:10. who giveth *r.* ‖ 38:26. a decree for *r.* 20:23. as for the *r.* ‖ 36:27. clouds poured *r.* 37:6. small *r.* and great *r.* ‖ 38:28. *r.* a father Ps. 65:†10. causest *r.* ‖ 68:9. a plentiful *r.* 72:6. down like *r.* ‖ 84:6. *r.* filleth the pools 105:32. gave hail for *r.* ‖ 135:7. lightnings for *r.* 147:8. sing to Lord who prepareth *r.* for earth Pr. 25:14. like clouds without *r.* Ju. 12.
23. driveth away *r.* ‖ 26:1. as *r.* in harvest 28:3. oppresseth the poor is like a sweep ing *r.* Ec. 11:3. if clouds be full of *r.* ‖ 12:2. after *r.* Song 2:11. *r.* is over ‖ Is. 4:6. covert from *r.* Is. 5:6. *r.* no *r.* ‖ 18:†4. clear heat after *r.* 30:23. *r.* of thy seed ‖ 44:14. *r.* nourish it 55:10. as the *r.* cometh down from heaven
Jer. 5:24. L. giveth *r.* ‖ 10:13. lightning with *r.* 14:4. there was no *r.* ‖ 22. vanities cause *r.* Ez. 1:28. as the bow in the cloud in day of *r.* Ho. 6:3. come as the *r.* ‖ Jo. 2:22. to come *r.* Am. 4:7. withholden *r.* ‖ Zch. 14:17. be no *r.* 18.
Mat. 5:45. *r.* on the just ‖ 7:25. *r.* descended, 27.
Ac. 14:17. gave us *r.* ‖ 28:2. the present *r.*
He. 6:7. drinketh in *r.* ‖ Ja. 5:18. heaven gave

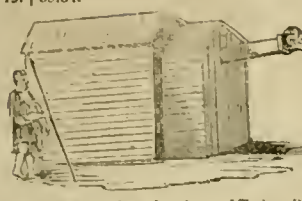
See LATTER.

RAIN, *v.* Ge. 2:5. to *r.* ‖ 7:4. *r.* forty days
Ex. 9:18. I'll cause it to *r.* ‖ 16:4. I'll *r.* bread Jb. 20:23. *r.* his fury ‖ 38:26. to cause it to *r.* Ps. 11:6. *r.* snares ‖ Ez. 38:22. overflowing *r.* Ho. 10:12. *r.* righteousness ‖ Am. 4:7. *r.* on city Ja. 5:17. might not *r.* ‖ Re. 11:6. that it *r.* not
RAINBOW, *s.* Re. 4:3. was a *r.* round, 10:1.
RAINED, *p.* Ge. 19:24. Lord *r.* on Sodom and Ex. 9:23. L. *r.* hail ‖ Ps. 78:24. *r.* manna, 27. Ez. 22:24. not *r.* upon ‖ Am. 4:7. it *r.* not Lu. 17:29. *r.* fire from heaven ‖ Ja. 5:17. *r.* not
RAINY, *a.* Pr. 27:15. dropping in a *r.* day
RAISE, *v.* signifies, (1) *To awake,* Song 8:5. (2) *To invent,* Ex. 23:1. (3) *To ordain,* Ex. 9:16. (4) *To beget,* Ge. 38:8. (5) *To keep in remembrance,* Ru. 4:5. (6) *To give life,* Mat. 11:5. Jn. 2:19. (7) *To send,* De. 18:15. (8) *To advance,* Ps. 113:7. (9) *To build,* Is. 23:13. (10) *To fit for any work,* Jud. 2:16.
Ge. 38:8. *r.* up seed, 1 Ch. 17:11. Mat. 22:24.
Ex. 23:1. thou shalt not *r.* a false report
De. 18:15. *r.* up a prophet, 18. Ac. 3:22. ‖ 7:37. 25:7. refuseth to *r.* ‖ Jos. 8:29. *r.* a heap
Ru. 4:5. to *r.* up the name ‖ 1 S. 2:35. I will *r.* 2 S. 12:11. I will *r.* up evil ‖ 17. went to *r.* him 1 K. 14:14. *r.* up a king ‖ Jb. 3:8. *r.* mourning Jb. 19:12. his troops *r.* up their way against me, 30:12.
Ps. 41:10. *r.* me up ‖ 48:†13. *r.* up her palaces Is. 15:5. *r.* up a cry ‖ 20:3. I'll *r.* forts against 44:26. *r.* decayed places ‖ 49:6. *r.* up the tribes 58:12. *r.* up foundations ‖ 61:4. *r.* former deso.
Jer. 23:5. I'll *r.* to Day. a righteous branch, 30:9. Jer. 50:9. *r.* ag. Babylon ‖ 32. none shall *r.* him
Ez. 23:22. *r.* lovers ‖ 34:29. *r.* plant of renown Ho. 6:2. *r.* us up ‖ Jo. 3:7. I will *r.* them out Am. 5:2. none to *r.* her‖ 6:14. *r.* a nation against 9:11. *r.* tabern. of Dav. ‖ Mi. 5:5. *r.* 7 shepherds Ha. 1:3. *r.* up strife ‖ 6. I'll *r.* up the Chaldeans Zch. 11:16. I will *r.* up a shepherd in the land Mat. 3:9. to *r.* up children to Abrah. Lu. 3:8.
10:8. heal the sick, cleanse lepers, *r.* the dead 22:24. *r.* up seed, Mk. 12:19. Lu. 20:28.
Jn. 2:19. I will *r.* it up, 6:39,40,44,54.
Ac. 2:30. *r.* up Christ ‖ 32. should *r.* the dead 1 Co. 6:14. will *r.* up us by his power, 2 Co. 1:14.
He. 11:19. able to *r.* ‖ Ja. 5:15. L. shall *r.* him
RAISED, *p.* Ex. 9:16. I *r.* thee up, Ro. 9:17.
Jos. 5:7. *r.* in their stead ‖ 7:26. *r.* heap of stones Jud. 2:16. *r.* up judges ‖ 3:9. *r.* a deliverer, 15. 1 S. 23:1. *r.* up on high ‖ 1 K. 5:13. *r.* a levy 2 Ch. 32:5. *r.* it up, 33:14. ‖ Ezr. 1:5. spirit G. *r.*
Jb. 14:12. not *r.* out of sleep ‖ Pr. 15:†19.
Song 8:5. I *r.* thee up ‖ Is. 14:9. *r.* from thrones Is. 23:13. *r.* palaces ‖ 41:2. *r.* righteous man 41:25. *r.* one from north ‖ 45:13. *r.* in righteous.
Jer. 6:22. a nation *r.* ‖ 25:32. whirlwind be *r.* 29:15. *r.* prophets ‖ 50:41. kings be *r.* 51:11.
Da. 7:5. bear, and it *r.* up ‖ Am. 2:11. *r.* for Zch. 2:13. *r.* out of holy habit.‖ 9:13. *r.* thy sons Mat. 1:24. *r.* from sleep ‖ 11:5. dead are *r.* up 16:21. *r.* the third day, 17:23. Lu. 9:22.
Lu. 1:69. *r.* horn of salv. ‖ 20:37. dead are *r.*
Jn. 12:1. Lazarus whom he *r.* from dead, 9:17.
Ac. 2:24. whom God *r.* up, 32. | 3:15,26. | 4:10. | 5:30. | 10:40. | 13:30. | 17:3. Ro. 10:9. 1 Co. 6:14. 2 Co. 4:14. Ga. 1:1.
12:7. angel *r.* up Peter ‖ 13:22. he *r.* up David 13:23. *r.* a Savior ‖ 50. Jews *r.* persecution
Ro. 4:24. *r.* up Jesus ‖ 25. *r.* for our justification 6:4. like as Christ was *r.* ‖ 9. Christ being *r.* 7:4. *r.* from the dead ‖ 8:11. that *r.* up Jesus 1 Co. 15:15. *r.* up Christ ‖ 35. how are dead *r.* 42. *r.* in incorruption, 52. ‖ 43. *r.* in glory
Ep. 1:20. in Christ when he *r.* him from dead 2:6. *r.* us up tog. ‖ Col. 2:12. God who *r.* him
1 Th. 1:10. Son whom he *r.* from dead, 1 Pe. 1:21.
2 Ti. 2:8. Jesus was *r.* ‖ He. 11:25. *r.* to life
1 Pe. 1:21. believe in God that *r.* up from dead
RAISER, *s.* Da. 11:20. *r.* of taxes ‖ Ho. 7:4.
RAISETH, *v.* 1 S. 2:8. *r.* the poor, Ps. 113:7.
Jb. 41:25. when he *r.* himself, mighty are afraid Ps. 107:25. stormy wind ‖ 145:14. bowed, 146:8.
Jn. 5:21. as the F. *r.* up the dead and quickeneth.
2 Co. 1:9. should trust in G. which *r.* the dead
RAISING, *p.* Ho. 7:4. Ac. 24:12.
RAISINS, *s.* 1 S. 25:18. clusters of *r.* 30:12.
2 S. 16:1. 100 bunches of *r.* 1 Ch. 12:40.
RAKEM, *Void,* or *pictures.* 1 Ch. 7:16.
RAKKATH, *Emptiness,* or *spittle.* Jos. 19:35.
RAM, *High,* or *casting away.*
Ru. 4:19. Hezron begat *R.* 1 Ch. 2:9,10.
1 Ch. 2:25. *R.* Bunah ‖ 27. sons of *R.* Jb. 32:2.
RAM, *s.* Ge. 15:9. take a *r.* ‖ 22:13. a *r.* caught
Ex. 29:15 take one *r.* ‖ 18. burn the *r.* Le. 8:21. 22. it is a *r.* of consecration, 27:31. Le. 8:22.
Le. 9:2. take a *r.* for a burnt-offering, 4.
19:21. he shall bring a *r.* for a trespass-offering
Nu. 5:8. *r.* of atonement ‖ 15:11. for one *r.* or
Ezr. 10:19. they offered a *r.* Ez. 43:23,25. | 45: 24. | 46:4,5,6,7,11.
Da. 8:3. I saw a *r.* 4,7. ‖ 20. *r.* two horns
RAMS, *s.* Ge. 31:10. *r.* which leaped, 12.
38. *r.* of thy flock ‖ 32:14. Jacob sent 20 *r.*
Nu. 7:17. five *r.* 23—88. ‖ 29:13—33.
De. 32:14. *r.* of the breed ‖ 1 S. 15:22. fat of *r.*
2 K. 3:4. Moab rendered 100,000 *r.* with wool
1 Ch. 29:21. sacr. 1000 *r.* ‖ 2 Ch. 17:11. 7700 *r.*
Ezr. 6:9. *r.* for offerings, 17. | 7:17. | 8:35.
Ps. 66:15. with the fat of *r.* Is. 1:11. | 34:6. 114:4. the mountains skipped like *r.* 6.
Is. 60:7. *r.* minister ‖ Jer. 51:40. bring like *r.*
Ez. 27:21. occupied in *r.* ‖ 31:17. judge the *r.* 39:18. drink blood of *r.* ‖ Mi. 6:7. thousands of *r.*
RAMS'-*Horns,* *s.* Jos. 6:4,5,6,8,13.



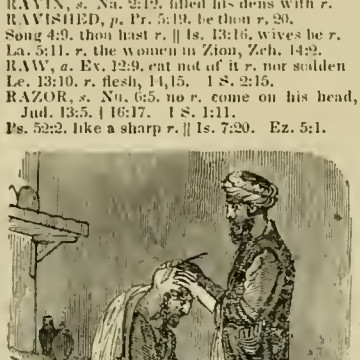
Rams'-Horn Blower.

RAMS'-*Skins*, *s.* Ex. 25:5. | 26:14. | 35:7. | 36:19. | 39:34.



Battering-Ram; — *from the column of Trajan, Rome.*

RAMAH, *High*, or *cast away.*
Jos. 18:25. *R.* city of Benj.||Jud. 4:5. between *R.*
1 S. 1:19. Elkanah came to house in *R.* 2:11.
7:17. Samuel's return was to *R.* 15:34. | 16:13.
8:4. elders came to *R.*||19:18. David came to *R.*
19:22. Saul went to *R.* ||22:6. Saul abode in *R.*
25:1. Samu. was buried in his house in *R.* 28:3.
1 K. 15:17. Baasha built *R.* 2 Ch. 16:1,5.
2 K. 8:29. Joram went to *R.* 2 Ch. 22:6.
Ezr. 2:26. children of *R.* 6:21. Ne. 7:30.
Ne. 11:33. dwelt at *R.* || Is. 10:29. *R.* is afraid
Jer. 31:15. a voice was heard in *R.* Mat. 2:18.
Ez. 27:22. merchants of *R.* || Ho. 5:8. blow in
RAMATH, As RAMAH. Jos. 19:8.
RAMATHITE. 1 Ch. 27:27.
RAMATHAIM. 1 S. 1:1.
RAMATH-LEHI, *Lifting up of the jaw-bone.*
Jud. 15:17. Jer. 40:1.
RAMATH-MIZPEH. Jos. 13:26.
RAMESES, *Thunder.* Ge. 47:11. Ex. 1:4.
RAMIAH, *Exaltation of the Lord.* Ezr. 10:25.
RAMOTH, *High places.* 1 Ch. 6:73.
RAMOTH-GILEAD, *The high places of Gilead.*
A city of refuge, Jos. 20:8. | 21:38. 1 K. 22:3,12. 2 K. 8:28. | 9:1. 2 Ch. 18:2—22.
RAMPART, *s. A fence.* La. 2:8. Na. 3:8.
RAN, *v.* Ge. 18:2. Abraham *r.* || 24:17. serv. *r.* 24:20. Rebekah *r.*|| 28. damsel *r.* || 29. Laban *r.* 29:12. Rachel *r.* || 13. Laban *r.*|| 33:4. Esau *r.* to Ex. 9:23. fire *r.* || Nu. 11:27. a young man *r.* Nu. 16:47. Aaron *r.* || Jos. 7:22. messengers *r.* Jos. 8:19. ambush *r.* || Jud. 7:21. host of Midian Jud. 9:21. Jotham *r.* || 13:10. Manoah's wife *r.* 1 S. 3:5. Samuel *r.* || 1:12. a man of Benjamin *r.* 17:22. David *r.* 51. || 20:36. as the lad *r.* he 2 S. 18:21. Cushi *r.* || 23. Ahimaaz *r.* by the 1 K. 2:39. servants of Shimei *r.* || 18:46. Elijah 19:20. Elisha *r.*||22:35. the blood *r.* into chariot Ps. 77:2. my sore *r.*||105:41. waters || 133:2. oint. Jer. 23:21. yet they *r.* || Ez. 1:14. living creat. Ez. 47:2. *r.* out waters || Da. 8:6. the goat *r.* Mat. 8:32. herd of swine, Mk. 5:13. Lu. 8:33. 27:48. *r.* and filled a sponge, Mk. 15:36. Mk. 6:33. *r.* afoot || 55. *r.* thro' whole region Lu. 15:20. his father *r.* || 19:4. Zacch.||24:12. Pe. Jn. 20:4. so they *r.* || Ac. 3:11. people *r.* 7:57. Ac. 8:30. Philip *r.* || 12:14. she *r.* || 14:14. Paul *r.* 21:32. chief captain *r.* || 27:41. *r.* ship aground Jn. 11. *r.* greedily after the error of Balaam
RANG, *v.* 1 S. 4:5. *r.* again, 1 K. 1:45.
RANGE, ED, *v.* and *p.* 1 S. 17:12. Jb. 39:8.
RANGERS, *s.* 1 Ch. 12:33. *r.* of the battle
RANGES, *s.* Le. 11:35. 2 K. 11:8,15.
RANGING, *p.* Pr. 28:15. a *r.* bear, so is a wick.
RANK, *a.* and *s.* Ge. 41:5. and good || 7. *r.* ears Nu. 2:16. they shall go forth in the third *r.* 24. 1 Ch. 12:33. could keep *r.* 33,38. || Ps. 55:13.
RANKS, *s.* 1 K. 7:4. Jo. 2:7. Mk. 6:40.
RANSOM, *s. A price paid for redemption.*
Ex. 21:30. give for the *r.* of his life, 30:12.
Jb. 33:24. I have found a *r.* || 36:18. a great *r.*
Ps. 49:7. nor give to G. a *r.* || Pr. 6:35. regard *r.*
Pr. 13:8. *r.* of a man's life || 21:18. *r.* for right.
Is. 43:3. Egypt for thy *r.*||Ho. 13:14. Pll *r.* them
Mat. 20:28. to give his life a *r.* Mk. 10:45.
1 Ti. 2:6. who gave himself a *r.* for all, to be
RANSOMED, *p.* Is. 35:10. | 51:10. Jer. 31:11.
RAPHA, *Relaxation*, or *physic.* 1 Ch. 8:2,37.
RAPHU, *Cured, comforted.* Nu. 13:9.
RARE, *a.* Da. 2:11. it is a *r.* thing that the king
RASE, *v.* Ps. 137:7. *r.* it, *r.* it, even to the fou.
RASH, *a.* Ec. 5:2. Is. 32:4. 1 Co. 13:4.
RASHLY, *ad.* Ac. 19:36. and to do nothing *r.*
RASHNESS, *s.* 2 S. 6:7. smote Uz. for his *r.*
RATE, *s.* Ex. 16:4. gather a certain *r.* every
1 K. 10:25. brought mules at a *r.* 2 Ch. 9:24.
2 K. 25:30. a daily *r.* for every day, 2 Ch. 8:13.
RATHER, *ad.* 2 K. 5:13. how much *r.* when
Jb. 7:15. chooseth death *r.* than life, Jer. 8:3.
32:2. justified himself *r.* || 36:21. chosen *r.*
Ps. 52:3. lying *r.* || 84:10. *r.* be a door-keeper
Pr. 8:10. knowledge *r.* than choice gold, 16:16.
17:12. a bear meet *r.* || 22:1. a good name *r.*
Mat. 10:6. go *r.* || 28. *r.* fear him that is able to
18:8. *r.* than having two hands be cast, 9.
25:9. go *r.* to them that sell || 27:24. *r.* a tum.
Mk. 5:26. *r.* grew worse || 15:11. *r.* release Bar.
Lu. 10:20. rejoice || 11:28. *r.* blessed || 41. *r.* give
12:31. *r.* seek ||51. *r.* division ||18:14. justified *r.*
Jn. 3:19. loved dark. *r.* || Ac. 5:29. to obey G. *r.*
Ro. 8:34. yea, *r.* that is risen || 11:11. *r.* through
12:19. *r.* give place to wrath||14:13. judge this *r.*
1 Co. 5:2. not *r.* mourned || 6:7. *r.* take wrong
1 Co. 7:21. made free, use it *r.*||9:12. are not we *r.*?
14:1. desire gifts *r.*|| 19. had *r.* speak five words
2 Co. 2:7. *r.* to forgive || 3:8. be *r.* glorious
5:8. *r.* to be absent || 12:9. I will *r.* glory in my
Ga. 4:9. *r.* are known || Ep. 4:28. *r.* labor
Ep. 5:4. *r.* giving of thanks || 11. *r.* reprove
1 Ti. 1:4. *r.* than edifying || 4:7. *r.* to godliness
He. 11:25. choosing *r.* || 12:9. *r.* be in subjection
12:13. *r.* be healed || 13:19. *r.* to do this, that
2 Pe. 1:10. *r.* give diligence to make your call.
RATTLETH, *v.* Jb. 39:23. the quiver *r.*
RATTLING, *p.* Na. 3:2. *r.* of the wheels
RAVEN, *s.* *s.* Ge. 8:7. Noah sent a *r.* which
Le. 11:15. every *r.* is unclean, De. 14:14.
1 K. 17:6. *r.* brought Elijah bread and flesh
Jb. 38:41. provideth the *r.* and food, Ps. 147:9.
Pr. 30:17. *r.* of valley || Song 5:11. black as a *r.*
Is. 34:11. owl and *r.* || Lu. 12:24. consider *r.*
RAVENING, *a.* and *s.* Ps. 22:13. gaped as a *r.* lion
Ez. 22:25. *r.* the prey, 27. || Mat. 7:15. *r.* wolv.
Lu. 11:39. your inward part is full of *r.* and
RAVENOUS, *a.* Is. 35:9. | 46:11. Ez. 39:4.
RAVIN, *v.* Ge. 49:27. Benjamin shall *r.*
RAVIN, *s.* Na. 2:12. filled his dens with *r.*
RAVISHED, *p.* Pr. 5:19. be thou *r.* 20.
Song 4:9. thou hast *r.* || Is. 13:16. wives be *r.*
La. 5:11. *r.* the women in Zion, Zch. 14:2.
RAW, *a.* Ex. 12:9. eat not of it *r.* nor sodden
Le. 13:10. *r.* flesh, 14,15. 1 S. 2:15.
RAZOR, *s.* Nu. 6:5. no *r.* come on his head,
Jud. 13:5. | 16:17. 1 S. 1:11.
Ps. 52:2. like a sharp *r.* || Is. 7:20. Ez. 5:1.



Razor-Shaving of Head.

REACH, *v.* Ge. 11:4. top may *r.* up to heaven
Ex. 28:42. *r.* to thighs || Le. 26:5. *r.* to vintage
Nu. 34:11. *r.* to sea || Jb. 20:6. *r.* to the clouds
Is. 8:8. *r.* even to the neck, 30:28.
Jer. 48:32. plants *r.* || Zch. 14:5. valley *r.* to
Jn. 20:27. Thomas, *r.* hither thy finger, and
2 Co. 10:13. a measure to *r.* even unto you
REACHED, *p.* Ge. 28:12. ladder's top *r.* up to,
Ru. 2:14. Do. 4:11. 2 Co. 10:14. Re. 18:5.
REACHETH, *v.* 2 Ch. 28:9. rage *r.* to heaven
Ps. 36:5. faithfulness *r.* to the clouds, 108:4.
Pr. 31:20. *r.* her hands || Jer. 4:10. sword *r.* 18.
Jer. 51:9. *r.* to heaven || Da. 4:22. thy greatness
REACHING, *p.* 2 Ch. 3:11. Phil. 3:13.
READ, *v.* Ex. 24:7. he *r.* Jos. 8:34,35.
De. 17:19. king shall *r.* || 31:11. thou shalt *r.*
2 K. 5:7. *r.* the letter, 19:14. Ez. 4:18:23.
22:8. *r.* book of law, 23:2. 2 Ch. 31:30. Ne. 8:3,8,18. | 9:13. | 13:1.
Est. 6:1. book of the records was *r.* before king
Is. 29:11. *r.* this I pray, 12. || 34:16. no one shall
37:14. letter, and *r.* it, Jer. 29:29. Ac. 23:34.
Jer. 36:6. *r.* in the roll, 10,21,23. ||51:61.
Da. 5:7. whosoever shall *r.* this writing, 8,17.
Mat. 12:3. have ye not *r.* 19:4. | 21:16,42. | 22:31. Mk. 2:25. | 12:10,26. Lu. 6:3.
Lu. 4:16. stood to *r.* || Jn. 19:20. this title *r.*
Ac. 8:28. *r.* Esaias, 30. || 13:27. prophets *r.* 15:21. 15:31. which when they had *r.* they rejoiced
2 Co. 1:13. than what ye *r.* || 3:2. *r.* of all men
3:15. when Moses is *r.* || Ep. 3:4. when ye *r.*
Col. 4:16. when this epistle is *r.* among you
1 Th. 5:27. epistle be *r.* || Re. 5:4. to *r.* book
READEST, *v.* Lu. 10:26. how *r.* thou?
Ac. 8:30. understandest thou what thou *r.*?
READETH, *v.* Ha. 2:2. may run that *r.* it
Mat. 24:15. whoso *r.* let him under. Mk. 13:14.
Re. 1:3. blessed is he that *r.* and heareth this
READING, Ne. 8:8. to understand the *r.*
Ac. 12:12. much *r.* || Ac. 13:15. after *r.* of law
1 Co. 3:14. in *r.* the old || 1 Ti. 4:13. attend to *r.*
Jer. 36:8. *r.* in the book, 51:63.
READINESS, *s.* Ac. 17:11. 2 Co. 8:11. | 10:6.
READY, *a.* Ex. 17:4. almost *r.* to stone me
19:11. be *r.* against third day, 15. || 34:2. be *r.*
Nu. 32:17. *r.* armed || De. 1:41. *r.* to go up
De. 26:5. *r.* to perish || Jos. 8:4. he ye all *r.*
1 S. 25:18. *r.* dressed || 2 S. 18:22. no tidings *r.*
Ezr. 7:6. a *r.* scribe || Ne. 9:17. *r.* to pardon
Est. 3:14. should be *r.* against that day, 8:13.
Jb. 3:8. *r.* to raise mourning || 12:5. *r.* to slip
15:23. darkness *r.* || 21. as a king *r.* to battle
28. *r.* to become heaps || 17:1. graves are *r.*
18:12. destruction *r.* || 20:13. was *r.* to perish
32:19. belly is *r.* to burst || Ps. 38:17. *r.* to halt
Ps. 45:1. a *r.* writer || 88:15. *r.* to forgive and
88:15. *r.* to die || Pr. 24:11. *r.* to perish, 31:6.
Ec. 5:1. more *r.* to hear || Is. 27:13. *r.* to perish
Is. 30:13. a breach *r.* to fall || 32:4. *r.* to speak plain
38:20. *r.* to save me || 41:7. *r.* for sodering
51:13. *r.* to destroy || Da. 3:15. *r.* to fall down
Mat. 22:4. all things are *r.* 8. Lu. 14:17.
24:44. be ye also *r.* Lu. 12:40. 2 Co. 9:3.
25:10. they that were *r.* || Mk. 14:38. spirit is *r.*
Lu. 7:2. *r.* to die || 22:33. *r.* to go with thee
Jn. 7:6. is not come, but your time is always *r.*
Ac. 20:7. *r.* to depart || 21:31. *r.* not to be bound
23:15. *r.* to kill him || 24. *r.* looking for promise
Ro. 1:15. I am *r.* to preach the gospel at Rome
2 Co. 8:19. of your *r.* mind || 9:2. *r.* a year ago
9:5. same might be *r.* || 12:14. *r.* to come to you
1 Ti. 3:13. not *r.* to quarrel || 6:18. *r.* to distrib.
2 Ti. 4:6. *r.* to be offered || Ti. 3:1. *r.* to every
He. 8:13. *r.* to vanish || 1 Pe. 1:5. *r.* to be reve.
1 Pe. 3:15. *r.* to give an answer || 4:5. *r.* to judge
5:2. of a *r.* mind || Re. 3:2. *r.* to die || 12:4.

See MADE, MAKE.

REAIAH, *Vision of the Lord.* 1 Ch. 5:5.
REALM, *s.* 2 Ch. 20:30. *r.* of Jeh. was quiet
Ezr. 7:13. they of my *r.* || 23. wrath against *r.*
Da. 1:20. than all in his *r.* || 4:3. over *r.* 9:1. || 11:2.
REAP, *v. To enjoy the fruit of one's labor.*
Le. 19:9. not wholly *r.* the corners, 23:10,22.
25:5. what groweth of itself thou shalt not *r.*
11. in jubilee not *r.* || Ru. 2:9. field they *r.*
1 S. 8:12. *r.* harvest, 2 K. 19:29. Is. 37:30.
Jb. 4:8. *r.* the same || 24:6. *r.* every one his corn
Ps. 126:5. *r.* in joy || Pr. 22:8. *r.* vanity
Ec. 1:4. regards clouds, not *r.*|| Jer. 12:13. thorns
Ho. 8:7. *r.* the whirlwind || 10:12. *r.* in mercy
Mi. 6:15. thou shalt sow, but thou shalt not *r.*
Mat. 6:26. fowls of the air *r.* not, Lu. 12:24.
25:26. knowest I *r.* || Jn. 4:38. to *r.* whereon
1 Co. 9:11. *r.* your carnal || 2 Co. 9:6. *r.* sparing
Ga. 6:7. that shall he *r.* 8. || 9. in due season *r.*
Re. 14:15. thrust in thy sickle and *r.* for the time
REAPED, *p.* Ho. 10:13. Ja. 5:4. Re. 14:16.
REAPER, *s.* Am. 9:13. overtake the *r.* and
REAPERS, *s.* Ru. 2:3. gleaned after the *r.* 7.
2 K. 4:18. went to *r.* || Mat. 13:39. *r.* the angels
REAPEST, *v.* Le. 23:22. Lu. 19:21.
REAPETH, *v.* Is. 17:5. Jn. 4:36,37.
REAPING, *p.* 1 S. 6:13. Mat. 25:24.
REASON, *s.* signifies, (1) *That faculty of the soul whereby we judge of things*, Da. 4:36. (2) *Proof, ground or argument*, 1 Pe. 3:15. (3) *To confer or dispute*, Mat. 16:8.
1 K. 9:15. this is the *r.* || Pr. 26:16. render a *r.*
Ec. 7:25. I appl. to search the *r.* of things, 27.
Da. 4:36. my *r.* returned || Ac. 6:2. | 18:14.
1 Pe. 3:15. that asketh you a *r.* of the hope
By REASON. Ge. 41:31. *-r.* of famine, 47:13.
Ex. 2:23. Israel sighed *-r.* of bondage, 3:7.
Jb. 17:7. mine eye is also dim *-r.* of sorrow
31:23. *-r.* of his highness || 37:19. *-r.* of dark.
Ps. 38:8. roared *-r.* || 78:5. shooteth *-r.* of wine
90:10. if *-r.* of strength || 102:5. *-r.* of my groan.
Pr. 20:4. *-r.* of cold || Is. 19:19. Ez. 21:12. Ro. 8:20. 2 Co. 3:10. He. 5:14. | 7:23. 2 Pe. 2:2. Re. 8:13. | 9:2. | 18:19.
REASON, *v.* 1 S. 12:7. that I may *r.*
Jb. 9:14. choose words to *r.* || 13:3. I desire to *r.*
15:3. should he *r.* with unprofitable talk, or
Is. 1:18. let us *r.* || Jer. 12:1. let me *r.* the case
Mat. 16:8. Jesus said, Why *r.* ye, Mk. 2:8. | 8:17.
Lu. 5:21. scribes began to *r.* || 22. what *r.* ye
REASONED, *p.* Mat. 16:7. *r.* among themselves, Mk. 8:16. | 11:31. Lu. 20:5.
Mk. 2:8. that they so *r.* || Lu. 20:14. | 24:15.
Ac. 17:2. Paul *r.* 18:4,19. || 24:25. as he *r.* of
REASONING, Jb. 13:6. hear now my *r.* and
Mk. 2:6. *r.* in their hearts || 12:28. *r.* together
Lu. 9:46. arose a *r.* || Ac. 28:29. had great *r.*
REASONINGS, *s.* 2 Co. 10:15. casting down *r.*
REASONABLE, *a.* Ro. 12:1. your *r.* service
REASONS, *s.* Jb. 32:11. Is. 41:21.
REBA, *The fourth*, or *a square.* Nu. 31:8. Jos. 13:21.
REBEKAH, *Fat*, or *quarrel appeased.*
Ge. 22:23. Bethuel begat *R.* || 24:15. *R.* came
24:59. sent away *R.* || 60. they blessed *R.*
25:28. *R.* loved Jacob || 26:7. kill me for *R.*
26:35. grief of mind to *R.* || 27:42. were told *R.*
29:12. he was *R.* son || 35:8. *R.* nurse died
49:31. buried Isaac and *R.* || Ro. 9:10.
REBEL, *v. To fight, or make war against a lawful sovereign*, 2 S. 15:10. Rebellion *comes of the* Hebrew *word* Marah, *i. e.* bitterness.
Men are said to rebel, (1) *Against God*, Nu. 14:9. (2) *His word*, Ps. 107:11. (3) *Against his Spirit*, Is. 63:10.
Nu. 14:9. only *r.* not || Jos. 1:18. *r.* shall die
Jos. 22:16. builded altar that ye might *r.* 29.
1 S. 12:14. if ye will obey and not *r.* ag. L. 15.
Ne. 2:19. will ye *r.* || 6:6. Jews think to *r.*

Ib. 24:13. *r.* against I ght || Ps. 78:†40. how oft *r.* Is. 1:20. if ye *r.* || Ho. 7:14. and *r.* against me REBELLED, *p.* Ge. 14:4. in thirteenth year *r.* Nu. 2 6:24. because ye *r.* against my word at waters of Meribah, 27:14. De. 1:2 ,13. | 9:23. I K. 12:19. Israel *r.* against house of David, 2 Ch. 10:19.
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Ez. 2:3. nation *r.* || 17:15. he *r.* || 20:8. they *r.* Da. 9:5. we have *r.* 9. || Ho. 13:16. Samaria *r.*
REBELLEST, *v.* 2 K. 18:20. Is. 36:5.
REBELLION, *s.* Nu. 17:†10. children of *r.* De. 31:27. I know thy *r.* || Jos. 22:22. if in *r.* 1 S. 15:23. *r.* as witchcraft || 20:†30. son of *r.*
Ezr. 4:19. *r.* made therein || Ne. 9:17. in their *r.* Jb. 34:37. addeth *r.* || Pr. 17:11. seeketh *r.*
Jer. 28:16. thou taught *r.* 29:32. || Ez. 2:†7.
REBELLIOUS, *a.* De. 9:7. been *r.* 24. | 31:27. 21:18. if a man have a stubborn and *r.* son, 20. 1 S. 20:30. son of *r.* woman || Ezr. 4:12. *r.* city Ps. 66:7. let not the *r.* exalt themselves
68:6. but the *r.* dwell in a dry land
18. yea for the *r.* also || 78:8. a *r.* generation Is. 1:23. princes are *r.* || 30:1. woe to the *r.* child. 30:9. a *r.* people, 65:2. || 50:5. I was not *r.*
Jer. 5:17. she hath been *r.* || 5:23. a *r.* heart Ez. 2:3. a *r.* nation || 5. *r.* house, 6,7,8. | 3:9,26. | 12:2,3. | 17:12. | 24:3. | 44:6.
REBUKE, *s.* Nu. 17:10. a token against the *r.* 20:10. hear now ye *r.* || Jer. 50:†21. land of *r.* Ez. 2:†6. thro' *r.* || 21:38. I will purge out the *r.*
REBUKE, *v.* De. 28:20. send the *r.*
2 K. 19:3. this is a day of *r.* Is. 37:3.
Ps. 18:15. at thy *r.* 76:6. | 80:16. | 104:7.
Pr. 13:1. heareth not *r.* 8. || 27:5. open *r.* is Ec. 7:5. *r.* of the wise || Is. 25:8. *r.* of his peo. Is. 30:17. at the *r.* of one || 54:9. at my *r.* I dry 51:20. full of the *r.* || 66:15. render his *r.* with Jer. 15:15. I suffered *r.* || Ho. 5:9. in day of *r.*
Phil. 2:15. without *r.* in midst of a perv. nation
REBUKE, *v.* signifies, (1) *To reprove*, Le. 19: 17. (2) *To restrain*, Zch. 3:2. Ju. 9. (3) *To silence*, Lu. 19:39. (4) *To cure*, Lu. 4:39. (5) *To convict*, Ps. 6:1. (6) *To convince*, Lu. 17:3. Le. 19:17. shalt *r.* || Ru. 2:16. *r.* her not
1 Ch. 12:17. God look thereon and *r.* it
Ps. 6:1. *r.* me not, 38:1. || 68:30. *r.* company Pr. 9:8. *r.* a wise man || 24:25. to them that *r.*
Is. 2:4. *r.* many nations, 17:13. Mi. 4:3.
30:30. not *r.* thee || Zch. 3:2. L. *r.* thee, Ju. 9.
Mi. 3:11. I will *r.* the devourer for your sakes
Mat. 16:22. Peter began to *r.* him, Mk. 8:32.
Lu. 17:3. trespass, *r.* him || 19:39. *r.* thy discip.
1 Ti. 5:1. *r.* not an elder || 20. *r.* before all
2 Ti 4:2. *r.* exhort || Tit. 1:13. *r.* sharply, 2:15.
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REBUKED, *p.* Ge. 31:42. *r.* thee yesternight 37:10. his father *r.* him || Nu. 5:7. I *r.* nobles
Ps. 9:5. *r.* heathen || 106:9. *r.* the Red Sea 119:21. thou hast *r.* the proud that are cursed
Mat. 8:26. he *r.* the wind, Mk. 4:39. Lu. 8:24. 17:18. *r.* the devil, Mk. 1:25. | 9:25. Lu. 4:35. 19:13. disciples *r.* them, Mk. 10:13. Lu. 18:15. 20:31. multitude *r.* blind men, Lu. 18:39.
Mk. 8:33. Jesus *r.* Peter || Lu. 4:39. *r.* fever Lu. 9:55. *r.* James || 23:40. other thief *r.* him
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REBUKER, *s.* Ho 5:2. though I have been a *r.*
REBUKETH, *v.* Pr. 9:7. he that *r.* 28:24.
Am. 5:10. hate him that *r.* || Na. 1:4. *r.* sea
REBUKES, *s.* Ps. 39:11. Ez. 5:15. | 25:17.
REBUKING, *p.* 2 S. 22:16. Lu. 4:41.
RECALL, *v.* La. 3:21. this I *r.* to my mind
RECEIPT, *s.* Mat. 9:9. Mk. 2:14. Lu. 5:27.
RECEIVE, *v.* signifies, (1) *To accept*, Jb. 2:10. (2) *To contain*, 1 K. 8:64. (3) *To entertain*, Ac. 28:2,7. (4) *To bear with*, 2 Co. 11:16. (5) *To hearken to*, Pr. 2:1. (6) *To believe*, Mat. 11:14. Jn. 1:12. (7) *To give*, Re. 13:†16. (8) *To attend and assent to*, Mat. 13:20. (9) *To admit of*, Ro. 14:1. (10) *To be endued with*, Ac. 1:8. (11) *To enjoy*, He. 10:36. (12) *To be rewarded*, Mat. 10:41. (13) *To have*, Ho. 10: 6. (14) *To know*, He. 10:26.
De. 33:3. *r.* of thy words || 1 S. 10:4. shalt *r.*
2 S. 18:12. though I *r.* 1000 || 1 K. 5:9. *r.* cedar Jb. 2:10. shall we *r.* good || 27:13. *r.* of Almigh.
Ps. 6:9. *r.* my prayer || 24:5. *r.* the blessing 49:15. he shall *r.* me || 73:24. *r.* me to glory 75:2. *r.* congregation || Pr. 2:1. *r.* my words
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Mi. 1:11. of your his standing || Zph. 3:7. wilt *r.*
Mat. 10:41. a proph shall *r.* a prophet's reward 11:5. *r.* their sight || 14. if ye will *r.* it, this 18:5. *r.* one such little child, Mk. 9:37.
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Lu. 10:8. and they *r.* you || 16:4. *r.* to houses 16:9. *r.* into everlast. habita. || 24:41. *r.* reward
Jn. 5:43. him ye will *r.* || 41. who *r.* honor 7:23. *r.* circumcision || 39. believe, should *r.* for 14:3. *r.* you to myself || 16:14. *r.* of mine and 16:24. ask and ye shall *r.* || Ac. 1:8. *r.* power
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8:15. might *r.* the Holy Ghost || 19. may *r.* the Holy Ghost
9:12. might *r.* sight, 17. || 10:43. *r.* remiss. of sins
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Co. 3:25. *r.* for the wrong || Phile. 15. *r.* him He. 7:5. *r.* office of priesthood || 8. *r.* tithes but 9:15. *r.* the promise, 10:36. || 11:8. should after *r.*
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1 Jn. 3:22. ask, we *r.* || 5:9. if we *r.* the witness
2 Jn. 8. but that we *r.* a full reward
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Jb. 22:22. *r.* I pray thee, the law from his mouth
Pr. 4:10. *r.* my say. || 8:10. *r.* instruct. 19:20.
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Jn. 20:22. *r.* ye the H. G. || Ac. 7:59. *r.* my sp.
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2 Th. 2:10. *r.* not love of truth || 3:6. tradition *r.*
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RECKONED, *p.* Ge. 40:†20. *r.* with butler
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RECORDS, *s.* Exr. 4:15. book of *r.* Est. 6:1.
RECOUNT, *v.* Na. 2:5. he shall *r.* his worthi.
RECOVER, *v.* Jud. 11:26. why did ye not *r.* 1 S. 30:8. without fail *r.* all ‖ 2 S. 8:3. to *r.*
2 K. 1:2. whether I shall *r.* ‖ 5:3. *r.* leprosy 5:11. strike his hand over place and *r.* leper 8:8. shall I *r.* 9. ‖ 10. thou mayst *r.* 14.
2 Ch. 13:20. nor did Jeroboam *r.* streng. 14:13. Ps. 39:13. spare me that I may *r.* strength before Is. 11:11. *r.* remnant ‖ 38:16. so wilt thou *r.* 21. Ho. 2:9. I'll *r.* my wool ‖ Mk. 16:18. sick, shall *r.*
2 Ti. 2:26. that they may *r.* themselves out of
RECOVERED, *p.* 1 S. 30:18. David *r.* all, 19.
2 K. 13:25. Joash *r.* cities ‖ 14:28. *r.* Damascus 16:6. Rezen *r.* Elath ‖ 20:7. boil, and he *r.* Is. 38:9. when Hez. was sick, and was *r.* 39:1. Jer. 8:22. why not health of my peo. *r.* ‖ 41:16.
RECOVERING, *p.* Lu. 4:18. *r.* of sight to
RECTIFY, *v.* Pr. 11:15. shall *r.* his way; but
RED, *a.* Ge. 25:25. first came out *r.* all over 30. same *r.* pottage ‖ 49:12. eyes *r.* with wine Ex. 25:5. rams' skins dyed *r.* 26:14. ‖ 35:7,23. ‖ 36:19. ‖ 39:34.
Nu. 19:2. a *r.* heifer ‖ 2 K. 3:22. *r.* is blood Est. 1:6. on a pavement of *r.* blue and white Is. 63:2. foot may be *r.* ‖ 7. wine is *r.*
Pr. 23:31. wine wh n it is *r.* ‖ Is. 1:18. sins be *r.* Is. 27:2. vineyard of *r.* wine ‖ 63:2. *r.* in appar. Na. 2:3. shield *r.* ‖ Zch. 1:8. were *r.* horses, 6:2. Mat. 16:2. sky is *r.* 3. ‖ Re. 6:4. ‖ 12:3. *r.* dragon
RED *Sea.* Ex. 10:19. ‖ 13:18. ‖ 15:4,22. ‖ 23:31. Nu. 14:25. ‖ 21:14. De. 1:40. ‖ 11:4. Jos. 2:10. ‖ 4:23. ‖ 24:6. Ne. 9:9. Ps. 106:7,9,22. ‖ 136: 13,15. Jer. 49:21. Ac. 7:36. He. 11:29.
REDDISH, *a.* Le. 13:19,42,49. ‖ 14:37. ‖ 21:13.
REDEEM, *v.* signifies, (1) *To buy that which had been sold,* Le. 25:25. (2) *To deliver sinners from sin, death, and hell, by the purchase of Christ's blood, and power of his grace,* Is. 59:12. ‖ 63:9. Ti. 2:14. (3) *To improve opportunities,* Ep. 5:16.
Ex. 6:6. I will *r.* you ‖ 13:13. ass shall *r.* 34:20. 13:15. first-born of my children I *r.* 34:20.
Le. 25:25. if any of his kin come to *r.* it, 29. 32. cities Levites may *r.* ‖ 49. any of kin *r.* 27:13. if he at all *r.* ‖ 15. house, will *r.* it, 31.
Nu. 18:15. first-born shalt thou *r.* 16,17.
Ru. 4:4. if thou wilt *r.* it, *r.* it ‖ 6. I can't *r.* it
2 S. 7:23. G. went to *r.* to himself, 1 Ch. 17:21.
Ne. 5:5. nor is it in our power to *r.* them
Jb. 5:20. in famine *r.* ‖ 6:23. to *r.* me from Ps. 25:22. *r.* Israel, O G. ‖ 26:11. *r.* me, 19:18. 44:26. arise, and *r.* us ‖ 49:7. none can *r.* his 49:15. God will *r.* my soul ‖ 72:14. he shall *r.* 130:8. he shall *r.* Israel from all his iniquities Is. 50:2. that it cannot *r.* ‖ Jer. 15:21. I'll *r.*
Ho. 13:14. I'll *r.* them ‖ Mi. 4:10. L. shall *r.*
Ga. 4:5. to *r.* them ‖ Ti. 2:14. *r.* fr. all iniquity
REDEEMED, *p.* Ge. 48:16. ang l which *r.* me Ex. 15:13. peo. thou hast *r.* ‖ 21:8. let her be *r.* Le. 19:20. bond-maid not *r.* ‖ 25:30 if house not *r.* 25:31. houses may be *r.* ‖ 48. brother may be *r.* 27:20. if he hath sold the field, it shall not be *r.* 28. no devoted thing to the L. shall be *r.* 29. Nu. 3:46. *r.* that are more ‖ 18:16. *r.* fr. month De. 7:8. L. *r.* you out of house, 15:15. ‖ 21:8. 9:26. *r.* thro' thy greatness ‖ 13:5. Lord *r.* you 21:8. Israel whom thou *r.* ‖ 2 S. 7:9. *r.* my soul 1 Ch. 17:21. *r.* out of Egypt, Ne. 1:10. Ps. 77:15. Ne. 5:8. we after o ur ability have *r.* the Jews Ps. 31:5. thou hast *r.* me, 71:23. ‖ 74:2. hast *r.* 106:10. he *r.* ‖ 107:2. let the *r.* say so ‖ 136:24. Is. 1:27. *r.* with judgm. ‖ 29:22. who are Abrah. 35:9. *r.* shall walk there ‖ 43:1. I. *r.* thee 44:22. I *r.* th e ‖ 23. *r.* Jacob, 48:20. Jer. 31:11. 51:11. *r.* of the Lord ‖ 52:3. *r.* without money 52:9. *r.* Jerusalem ‖ 62:12. holy people *r.* of L. 63:4. year of my *r.* is come ‖ 9. in pity he *r.*
La. 5:8. *r.* my life ‖ Ho. 7:13. though I *r.* them Mi. 6:4. I *r.* thee ‖ Zch. 10:8. I have *r.* them Lu. 1:68. *r.* his people ‖ 24:21. have *r.* Israel Ga. 3:13. *r.* us from the ‖ 1 Pe. 1:18. were not *r.* Re. 5:9. *r.* us to G. ‖ 14:3. 144,000 which were *r.* 14:4. these were *r.* from among men, being
REDEEMEDST, *v.* 2 S. 7:23. thou *r.* to thee
REDEEMER, *s.* Jb. 19:25. know my *R.* liveth Ps. 19:14. O L., my *R.* ‖ 78:35. G. was their *R.* Is. 41:14. and thy *R.* the H. One, 43:14. ‖ 54:5. Is. 44:6. saith the L. his *R.* 24. ‖ 48:17. ‖ 49:7. ‖ 54:8. 47:4. as for our *R.* ‖ 49:26. I am thy *R.* 60:16. 59:20. *R.* come to Zion ‖ 63:16. our *R.* thy
Jer. 50:34. their *R.* is strong, Pr. 23:11.
REDEEMETH, *v.* Ps. 34:22. ‖ 103:4.
REDEEMING, *p.* Ru. 4:7. concerning *r.* and Ep. 5:16. *r.* time, bec. days are evil, Col. 4:5.
REDEMPTION, *s.* Ex. 8:23. I will put *r.* bet. Le. 25:24. grant a *r.* ‖ 51. give price of his *r.*
Nu. 3:49. Moses took the *r.* money of them Ps. 49:8. *r.* of soul is precious ‖ 111:9. he sent *r.* 130:7. plenteous *r.* ‖ Jer. 32:7. right of *r.* 8.
Lu. 2:38. looked for *r.* ‖ 21:28. *r.* draweth nigh
Ro. 3:24. through the *r.* ‖ 8:23. *r.* of our body
1 Co. 1:30. Christ is made to us sanctific. and *r.*
Ep. 1:7. in whom we have *r.* through, Col 1:14. 14. until the *r.* ‖ 4:30. sealed to the day of *r.*
He. 9:12. obtained eternal *r.* ‖ 15. for the *r.* of
REDNESS, *s.* Pr. 23:29. who hath *r.* of eyes
REDOUND, *v.* 2 Co. 4:15. to the glory of God
REED, *s. A plant,* Jb. 40:21. *A measure of three yards three inches,* Ez. 40:3. *A weak believer,* Mat. 12:20.
1 K. 14:15. the Lord shall smite Israel as a *r*
2 K. 18:21. trusted on this broken, Is. 36:6.
Is. 42:3. a bruised *r.* not break, Mat. 12:20.
Ez. 29:6. a *r.* to Israel ‖ 40:3. a measuring *r.* 42:16. east side with measuring *r.* 17.
Mat. 11:7. what went ye to see? a *r.* Lu. 7:24. 27:30. they smote him with a *r.* Mk. 15:19.
Re. 11:1. given me a *r.* ‖ 21:15. a golden *r.* 16.
REEDS, *s.* Jb. 40:21. Is. 19:6,7. ‖ 35:7. Jer. 51:32. Ez. 42:16,17,18,19. ‖ 45:1.

Reeds — Arundo Donax.

REEL, *v.* Ps. 107:27. *r.* to and fro, Is. 24:20.
REELAIAH, *Shepherd of the Lord.* Ezr. 2:2.
REFINE, *v.* Zch. 13:9. I will *r.* them as silver
REFINED, *p.* 2 S. 22:31. the word of the Lord is *r.* Ps. 18:30. ‖ 119:140.
1 Ch. 28:18. *r.* gold by weight ‖ 29:4. *r.* silver Is. 25:6. on the lees well *r.* ‖ 48:10. I've *r.* thee
REFINER, *s.* Ma. 3:2. he is like a *r.*'s fire
3. he shall sit as a *r.* and purifier of silver
REFORMATION, *s.* He. 9:10. till time of *r.*
REFORMED, *p.* Le. 2 :23. if not be *r.* by
REFRAIN, *v.* Ge. 45:1. Joseph could not *r.*
Jb. 4:2. who can *r.* ‖ 7:11. I'll not *r.* my mouth Pr. 1:15. *r.* thy foot ‖ Ec. 3:5. a time to *r.*
Is. 48:9. I will *r.* for thee ‖ 64:12. wilt thou *r.*
Jer. 31:16. *r.* voice ‖ Ac. 5:38. *r.* from these men 1 Pe. 3:10. let him *r.* his tongue from evil
REFRAINED, *p.* Ge. 43:31. Joseph *r.* himself
Est. 5:10. Haman *r.* ‖ Jb. 29:9. princes *r.* talking
Ps. 40:9. not *r.* my lips ‖ 119:101. I *r.* my feet
Is. 42:14. *r.* myself ‖ Jer. 14:10. not *r.* their feet
REFRAINETH, *v.* Pr. 10:19. *r.* his lips is wise
REFRESH, *v.* 1 K. 13:7. and *r.* thyself and Ac. 27:3. Paul to *r.* himself ‖ Phile. 20. *r.* my
REFRESHED, *p.* Ex. 23:12. may be *r.* 31:17.
1 S. 16:23. Saul was *r.* ‖ 2 S. 16:14. David Jb. 32:20. I may be *r.* ‖ Ro. 15:32. I may be *r.* 1 Co. 16:18. *r.* my spirit ‖ 2 Co. 7:13. Titus was 2 Ti. 1:16. often *r.* me ‖ Phile. 7. *r.* by thee
REFRESHETH, *v.* Pr. 25:13. *r.* his masters
REFRESHING, *p.* Is. 28:12. Ac. 3:19.
REFUGE, *s. is a strong hold or place of safety,* Nu. 35:13.
Six cities were appointed for refuge, three on the east of Jordan, Bezer, i. e. *fortification;* Ramoth-Gilead, i. e. *exalted, and* Golan, i. e. *passage, revolution, or passing over. And three on the west of* Jordan, Kedesh, i. e. *holiness;* Shechem, i. e. *a part, or portion, and* Hebron, i. e. *fellowship,* Jos. 20:7,8. *These were cities for the manslayer to take* refuge *in, and were typical of Christ, who is appointed a refuge for sinners to flee to, and find safety and rest in from sin, death, and hell,* Pr. 18:10. He. 6:18.
Christ is a refuge *in his righteousness and blood,* Is. 25:4. *in his word,* Ps. 91:4. *and in his perfections,* Ps. 46:1. ‖ 48:3.
Nu. 35:13. six cities shall ye have for *r.* 15.
De. 33:27. the eternal God is thy *r.* and under.
Jos. 20:3. he your *r.* ‖ 2 S. 22:3. he is my *r.*
Ps. 9:9. Lord will be he *r.* for the oppressed, a *r.* in 14:6. Lord is his *r.* ‖ 46:1. God is our *r.* 7,11. 48:3. God is known for a *r.* in her palaces
57:1. in shadow of thy wings I will make my *r.* 59:16. hast been my *r.* ‖ 62:7. my *r.* is in God 62:8. G. is a *r.* for us ‖ 71:7. my strong *r.* 142:5. 91:2. he is my *r.* 9. ‖ 94:22. ‖ 104:18. hills a *r.* 119:1. *r.* faded me ‖ 5. thou art my *r.* and
Pr. 1:26. a place of *r.* Is. 4:6. ‖ 25:4. *r.* from storm Is. 28:15. lies our *r.* ‖ 17. sweep away *r.* of lies
Jer. 16:19. O Lord my *r.* ‖ He. 6:18. fled for *r.* to
REFUSE, 1 S. 15:9. vile and *r.* ‖ Jer. 6:30. La. 3:45. made us the *r.* ‖ Am. 8:6. sell the *r.*
REFUSE, *v.* Ex. 4:23. if thou *r.* to let them go, 8:2. ‖ 9:2. ‖ 10:4.
10:3. how long wilt thou *r.* to humble thyself 16:28. *r.* ye to keep my laws ‖ 32:17. if father *r.*
Jb. 34:33. *r.* or choose ‖ Pr. 8:33. *r.* it not
Pr. 21:7. *r.* to do judgment ‖ 25. *r.* to labor
Is. 1:20. but if ye *r.* ‖ 7:15. to *r.* the evil, 16.
Jer. 8:5. they *r.* to return ‖ 9:6. they *r.* to know 13:10. *r.* to hear my words ‖ 25:28. if they *r.* 38:21. if thou *r.* to go ‖ Ac. 25:11. I *r.* not to
1 Ti. 4:7. *r.* profane ‖ 5:11. younger widows *r.*
He. 12:25. see that ye *r.* not him that speaketh
REFUSED, *p.* Ge. 37:35. Jacob *r.* to be comf. 39:8. Joseph *r.* to be ‖ 48:19. Jacob *r.* and
Nu. 20:21. Edom *r.* ‖ 1 S. 8:19. *r.* to obey
1 S. 15:7. I have *r.* him ‖ 28:23. Saul *r.* and
2 S. 2:23. Asahel *r.* to turn ‖ 13:9. Amnon *r.*
1 K. 20:35. *r.* to smite him ‖ 21:15. *r.* to give
2 K. 5:16. to take it, but he *r.* ‖ Ne. 9:17.
Est. 1:12. Vashti *r.* ‖ Jb. 6:7. things my soul *r.*
Ps. 77:2. *r.* to be comforted ‖ 78:10. *r.* to walk 78:67. he *r.* the tabernacle ‖ 118:22. builders *r.*
Pr. 1:24. called and ye *r.* ‖ Is. 54:6. thou wast
Jer. 5:3. *r.* to receive ‖ 11:10. *r.* to hear my words 31:15. Rachel *r.* ‖ 50:33. *r.* to let them go
Ez. 5:6. *r.* my judgments ‖ Ho. 11:5. *r.* to return
Zch. 7:11. *r.* to hearken ‖ Ac. 7:35. Moses they
1 Ti. 4:4. nothing to be *r.* if it be received
He. 11:24. by faith Moses *r.* ‖ 12:25. *r.* him
REFUSEDST, *v.* Jer. 3:3. *r.* to be ashamed
REFUSETH, *v.* Ex. 7:14. *r.* to let people go Nu. 22:13. Lord *r.* to let me go ‖ 14. Balaam *r.*
De. 25:7. *r.* to raise up ‖ Pr. 10:17. *r.* reproof
Pr. 13:18. *r.* instruction ‖ 15:32. *r.* instruction Is. 8:6. *r.* waters ‖ Jer. 15:18. *r.* to be healed
REGARD, *s.* Ec. 8:2. Da. 3:13. Ac. 8:11.
REGARD, *v.* Ge. 45:20. *r.* not the stuff
Ex. 5:9. not *r.* vain words ‖ Le. 19:31. *r.* not
De. 28:50. shall not *r.* the person of the aged 1 S. 4:20. nor did she *r.* ‖ 25:25. let not my lord 2 S. 13:20. *r.* not this ‖ 2 K. 3:14. I *r.* Jehosh.
Jb. 34:1. let not God *r.* it ‖ 35:13. nor Alm. *r.* it 36:21. *r.* not iniquity ‖ Ps. 28:5. *r.* not works
Ps. 31:6. *r.* lying vanities ‖ 66:18. if I *r.* iniquity 94:7. nor God of Jacob *r.* it ‖ 102:17. *r.* prayer
Pr. 5:2. *r.* discretion ‖ 6:35. not *r.* any ransom Is. 5:12. *r.* not work of Lord ‖ 13:17. nor *r.* silver 16:14. *r.* set dwelling ‖ La. 4:16. no more *r.*
Da. 11:37. nor *r.* any god ‖ Am. 5:22. nor *r.*
Ha. 1:5. *r.* wonder ‖ Ma. 1:9. will he *r.* your
Lu. 1:4. nor *r.* man ‖ Ro. 14:6. doth not *r.* it
REGARDED, *p.* Ex. 9:21. he that *r.* not word 1 K. 18:29. nor any that *r.* ‖ 1 Ch. 17:17. *r.* me Ps. 106:44. *r.* their affilct. ‖ Pr. 1:24. no man *r.*
Da. 3:12. nor *r.* thee ‖ Lu. 1:48. *r.* low estate
Lu. 18:2. nor *r.* man ‖ He. 8:9. I *r.* them not
REGARDEST, *v.* 2 S. 19:6. *r.* not princes
Jb. 20:20. I stand up and thou *r.* me not
Mat. 22:16. *r.* not the persons of men, Mk. 12:14.
REGARDETH, *v.* De. 10:17. *r.* not persons
Jb. 3:19. nor *r.* the rich ‖ 39:7. nor *r.* crying
Pr. 12:10. *r.* life of his beast ‖ 13:18. *r.* reproof 15:5. *r.* reproof ‖ 29:7. wicked *r.* not to know
Ec. 5:8. than highest *r.* ‖ 11:4. *r.* the clouds
Is. 33:8. he *r.* no man ‖ Da. 6:13. *r.* not thee, O
Ma. 2:13. *r.* not offering ‖ Ro. 14:6. *r.* a day, *r.* it
REGARDERS, *s.* Jud. 9:37. of *r.* of times
REGARDING, *p.* Jb. 4:20. Phil. 2:30.
REGEM, *What stones,* or *is stoned.* 1 Ch. 2:47.
REGEM-MELECH, *Stoning the king.* Zch. 7:2.
REGENERATION, *s. is the change and renovation of the soul, by the spirit and grace of God,* Jn. 3:5,6. *It is called the new-birth, and consists in the infusion of spiritual life into the soul,* Ju. 5:25. *whereby it is capable of performing spiritual actions, and living unto God,* Ro. 14:8. Mat. 19:28. that ye who followed me in the *r.*
Ti. 3:5. he saved us by the washing of *r.* and RECEIVED, S, *s.* De. 3:4. *r.* of Argob, 13.
1 K. 4:11. *r.* of Dor ‖ 24. dominion over all *r.*
Mat. 3:5. went all the *r.* ‖ 4:16. sat in the *r.*
Mk. 1:28. the *r.* round, 6:55. Lu. 4:14. ‖ 7:17.
Lu. 3:1. Philip tetrarch of *r.* of Trachonitis
Ac. 8:1. *r.* of Judea ‖ 13:49. published through *r.* 14:6. fled to the *r.* ‖ 16:6. gone through the *r.*
2 Co. 10:16. preach in the *r.* ‖ 11:10. *r.* of Achaia
Ga. 1:21. afterwards I came into the *r.* of Syria
REGISTER, *s.* Exr. 2:62. Ne. 7:5,64.
REHABIAH, *Breath of the Lord.* 1 Ch. 23:17.
REHEARSE, ED, Ex. 17:14. *r.* it in ears
Jud. 5:11. *r.* the righteous acts of the Lord
1 S. 8:21. he *r.* them ‖ 17:31. *r.* David's words
Ac. 11:4. Peter *r.* the matter ‖ 14:27. they *r.* all

REHOB, *Breadth*, or *extent.* 2 S. 8:3,12. | 10:8. Ne. 10:11.

REHOBOAM, *Who sets the people at liberty.* 1 K. 11:13. *R.* reigned, | 14:21. 2 Ch. 9:31. 12:6. *R.* consulted with old men, 2 Ch. 10:6. 21. bring kingdom again to *R.* 2 Ch. 11:1. 14:30. war between *R.* and Jeroboam, 15:6. 1 Ch. 3:10. *R.* was Solomon's son, Mat. 1:7.

2 Ch. 11:17. *R.* strong || 21. *R.* loved Maacha 23. *R.* made Abijah chief || 12:7. seeing he fell *R.*

REHOBOTH, *Spaces*, or *places.* Ge. 10:11. | 26:22. | 36:37. 1 Ch. 1:18.

REHUM, *Pitiful*, or *friendly.* Ezr. 4:8,17,23. Ne. 3:17. | 10:25.

REI, *My companion.* 1 K. 1:8.

REIGN, *s.* 1 K. 6:1. of Solomon's *r.* over Israel 2 K. 24:12. took Jehoiachin in 8th year of *r.* 1 Ch. 4:31. *r.* of David || 29:30. king David's *r.* 2 Ch. 36:20. till *r.* of Persia || Ne. 12:22. Darius Est. 2:16. 17th year of his *r.* || Lu. 3:1. Tiberius

REIGN, *v.* Ge. 37:8. shalt thou *r.* over us Ex. 15:18. Lord shall *r.* forever, Ps. 146:10. Le. 26:17. they that hate you shall *r.* over you De. 15:6. thou shalt *r.* over many nations Jud. 9:8. the trees said, *r.* thou over us, 10—14. 1 S. 8:7. I should not *r.* || 9. king that shall *r.* 9:17. this same shall *r.* || 11:12. shall Saul *r.* 12:12. but a king shall *r.* || 2 S. 3:21. mayst *r.* 1 K. 1:11. Adonijah doth *r.* || 13. Sol. shall *r.* 17. 24. said, Adonijah shall *r.* || 2:15. I should *r.* 11:37. thou shalt *r.* || 16:15. Zimri did *r.* 2 Ch. 1:8. me to *r.* in his stead || 9:8. shall *r.* Jb. 34:30. that hypocrite *r.* not, lest the people Pr. 8:15. by me kings *r.* || Ec. 4:14. cometh to *r.* Is. 24:23. *r.* in Zion || 32:1. a king shall *r.* in Jer. 22:15. shalt thou *r.* || 23:5. a king shall *r.* 33:21. that David should not have a son to *r.* Mi. 4:7. L. shall *r* || Mat. 2:22. Archelaus did *r.* Lu. 1:33. he shall *r.* over the house of Jacob 19:14. we will not have this man to *r.* 27. Ro. 5:17. *r.* in life || 21. even so might grace *r.* 6:12. let not sin *r.* || 15:12. rise to *r.* over Gent. 1 Co. 4:8. would to G. ye did *r.* || 15:25. must *r.* 2 Ti. 2:12. *r.* with him || Re. 5:10. *r.* on earth Re. 11:15. *r.* forever, 22:5. || 20:6. *r.* 1000 years

REIGNED, *p.* Ge. 36:31. before any king *r.* Jud. 9:22. Abimelech had *r.* || 1 S. 13:1. Saul 2 S. 2:10. Ish-bosheth || 5:4. David *r.* 5. | 8:15. 10:1. Hanun his son *r.* in his stead, 1 Ch. 19:2. 16:8. house of Saul, in whose stead thou hast *r.* 1 K. 4:21. and Solomon *r.* over all kingdoms, 11:42. 1 Ch. 29:23. 2 Ch. 9:26,30. 11:24. Rezon *r.* in Damascus || 25. *r.* over Syria 43. Rehoboam *r.* 12:17. 2 Ch. 9:31. | 10:17. 14:31. Abijam his son *r.* 2 Ch. 12:16. | 13:2. 15:8. Asa *r.* || 24. Jehoshaphat his son, 2 Ch. 17:1. 25. Nadab || 28. Baasha || 16:6. Elah *r.* in 16:10. Zimri || 22. Omri || 23. Ahab || 22:40. Ahazi. 22:50. Jehoram *r.* 2 K. 3:1. | 8:17. 2 Ch. 21:5. 2 K. 8:15. Hazael || 10:35. Jehoahaz || 13. Jehu *r.* 12:1. Amaziah || 13:24. Benhadad || 14:16. Jerob. 14:29. Zachariah || 15:2. Azariah || 7. Jotham 15:10. Shallum || 14. Menahem || 22. Pekah ab 25. Pekah || 30. Hoshea || 38. Ahaz, 16:2. 16:20. Hezekiah *r.* || 19:37. Esarhaddon *r.* 20:21. Manassch || 21:18. Amon || 26. Josiah 23:31. Jehoahaz || 36. Jehoiakim || 24:6. Jehoiach. 24:18. Zedekiah *r.* || 2 Ch. 22:12. Athaliah *r.* Est. 1:1. Ahasuerus || Jer. 22:11. Shallum who *r.* Ro. 5:14. death *r.* 17. || 21. as sin *r.* to death 1 Co. 4:8. ye have *r.* as kings without us Re. 11:17. and hast *r.* || 20:4. *r.* with Christ

REIGNEST, *v.* 1 Ch. 29:12. thou *r.* over all

REIGNETH, *v.* 1 S. 12:14. 2 S. 15:10. 1 K. 1:18. Adonijah *r.* || 2 K. 9:13. Jehu *r.* 1 Ch. 16:31. the L. *r.* Ps. 96:10. | 97:1. | 99:1. Ps. 47:8. God *r.* over heathen || 93:1. the L. *r.* Pr. 30:22. servant *r.* || Is. 52:7. thy God *r.* Re. 17:18. *r.* over the kings || 19:6. Lord God *r.*

REIGNING, *p.* 1 S. 16:1. rejected from *r.*

REINS, *s.* or *Kidneys.* Le. 15:2. | 22:24. Jb. 16:13. he cleaveth my *r.* || 19:27. though my *r.* Ps. 7:9. trieth the *r.* || 16:7. my *r.* instruct 26:2. try my *r.* 73:21. I was pricked in my *r.* 139:13. possessed my *r.* || Pr. 23:16. *r.* rejoice Is. 11:5. and faithfulness the girdle of his *r.* Jer. 11:20. triest the *r.* || 12:2. far from their *r.* 17:10. I try the *r.* || 20:12. that seest the *r.* La. 3:13. enter in *r.* || Re. 2:23. searcheth *r.*

REJECT, *v. To despise*, Ho. 4:6. *To cast off or forsake*, Jer. 7:29. *To refuse*, Mk. 6:26. *To frustrate*, Mk. 7:9.

La. 5:22. wilt thou *r.* us || Ho. 4:6. I'll *r.* thee Mk. 6:26. he would not *r.* her || 7:9. full well ye *r.* Ti. 3:10. after first and second admonition *r.*

REJECTED, *p.* 1 S. 8:7. nor *r.* thee, but *r.* 10:19. *r.* your God || 15:23. he hath also *r.* thee from being king, 26. | 16:1.

2 K. 17:15. *r.* his statutes || 20. L. *r.* all the seed Is. 53:3. *r.* of men || Jer. 2:37. *r.* thy confidences Jer. 6:19. *r.* my law || 33. L. hath *r.* them, 7:29. 8:9. *r.* the word || 14:19. hast thou *r.* Judah La. 5:22. utterly *r.* us || Ho. 4:6. *r.* knowledge Mat. 21:42. builders *r.* Mk. 12:10. Lu. 20:17. Mk. 8:31. shall be *r.* of the elders, Lu. 9:22. Lu. 7:30. lawyers *r.* || 17:25. he must first be *r.* Ga. 4:14. ye *r.* not || He. 6:8. is *r.* || 12:17. was *r.*

REJECTETH, *v.* Jn. 12:48. 1 Th. 4:8.

REJOICE, *v.* De. 12:7. ye shall *r.* 14:26. De. 16:14. thou shalt *r.* 15. | 26:11. || 28:63. | 30:9. 32:43. *r.* O ye nations || 33:18. of Zebulon, *r.* Jud. 9:19. *r.* in Abim. || 16:23. gathered to *r.* 1 S. 2:1. I *r.* in thy salva. || 19:5. and didst *r.* 1 Ch. 16:10. let heart *r.* that seek L. Ps. 105:3. 32. let the fields *r.* || 2 Ch. 6:41. let saints *r.* 2 Ch. 20:27. L. hath made them to *r.* Ne. 12:43. Jb. 20:18. he shall not *r.* || 21:12. *r.* at the organ Ps. 2:11. *r.* with trembling || 5:11. put trust *r.* 9:14. I will *r.* in thy salva. || 13:4. trouble me *r.* 13:5. my heart shall *r.* in thy salv. 20:5. | 35:9. 14:7. Jacob shall *r.* || 21:1. greatly shall he *r.* 30:1. foes to *r.* || 31:21. our heart shall *r.* in 35:19. let not mine enemy *r.* || 38:16. 45:11. let mount Zion *r.* || 51:8. bones may *r.* 58:10. righteous shall *r.* || 60:6. I will *r.* 108:7. 63:7. in shadow of wings *r.* || 11. king shall *r.* 65:8. outgoings of morning *r.* || 12. little hills *r.* 66:5. there did we *r.* || 68:3. let righteous *r.* 68:4. *r.* before him || 71:23. my lips shall *r.* 85:6. people may *r.* || 86:4. *r.* the soul of thy 89:12. Tabor *r.* || 16. in thy name shall he *r.* 42. thou hast made all his enemies to *r.* 96:11. let the heavens *r.* || 12. trees of wood *r.* 97:1. let the earth *r.* || 98:4. *r.* and sing praise 104:31. L. shall *r.* || 105:5. I may *r.* in gladness 107:42. righteous *r.* || 109:28. let thy servant *r.* 119:112. I *r.* at thy word || 132:9. let Israel *r.* Pr. 2:14. *r.* to do evil || 5:18. *r.* with the wife 23:15. my heart shall *r.* || 16. yea my reins *r.* 24. father of righteous *r.* || 25. she that bare *r.* 24:17. *r.* not when enemy || 27:9. *r.* the heart 28:12. when righteous *r.* || 31:25. she shall *r.* 29:2. people *r.* || 6. righteous doth sing and *r.* Ec. 3:12. *r.* and do good || 22. *r.* in his works, 5:19. 4:16. come after, not *r.* || 11:8. and *r.* in them 11:9. *r.* O young man || Is. 8:6. *r.* in Rezin Is. 9:3. as men *r.* || 13:3. *r.* in my highness 14:8. fir-trees *r.* || 29. *r.* not thou Palestina 23:12. no more *r.* O virgin || 24:8. that *r.* 29:19. poor among men *r.* || 35:1. desert *r.* 2. 61:7. for confusion *r.* || 62:5. so shall God *r.* 65:13. my servants shall *r.* || 19. I'll *r.* in Jerus. 66:10. *r.* ye with Jerus. || 14. your heart shall *r.* Jer. 31:13. virgin *r.* || 32:41. I'll *r.* over them 51:39. *r.* and sleep || La. 2:17. thy enemy to *r.* Ez. 7:12. let not buyer *r.* || 35:15. as thou didst *r.* Ho 9:1. *r.* not, O Israel || Am. 6:13. *r.* in a thing Mi. 7:8. *r.* not against me, O mine enemy Zph. 3:11. *r.* in thy pride || 17. L. will *r.* over thee Zch. 2:10. sing and *r.* || 9:9. *r.* greatly, 10:7. Lu. 1:14. *r.* at his birth || 6:23. *r.* ye in that day 10:20. rather *r.* || 15:6. *r.* with me, for, 9. 19:36. began to *r.* || Jn. 4:36. reaneth may *r.* Jn. 5:35. for a season to *r.* || 14:28. ye would *r.* 16:20. world shall *r.* || 22. your heart shall *r.* Ac. 2:26. therefore did my heart *r.* my tongue Ro. 5:2. *r.* in hope || 12:15. *r.* with them that *r.* 15:10. he saith, *r.* ye Gentiles with his people 1 Co. 7:30. *r.* as tho' || 12:26. all the members *r.* 2 Co. 2:3. ought to *r.* || 7:9. I *r.* not || 16. I *r.* that Ga. 4:27. *r.* thou barren || Phil. 1:18. and will *r.* Phil. 2:16. I may *r.* || 17. I *r.* with you all, 18. 28. ye may *r.* || 3:3. *r.* in Christ Jesus, and Col. 1:24. who now *r.* || 1 Th. 5:16. *r.* evermore Ja. 1:9. let brother of low degree *r.* || 1:16. ye *r.* 1 Pe. 1:6. ye greatly *r.* || 8. *r.* with joy unspeakable 4:13. but *r.* inasmuch as ye are partakers of C. Re. 11:10. *r.* over them, 18:20. || 12:12. *r.* ye heav.

REJOICE *before the Lord.* Lev. 23:40. De. 12:12,18. | 16:11. | 27:7.

REJOICE *in the Lord.* Ps. 33:1. | 97:12. Is. 41:16. | 61:10. Jo. 2:23. Ha. 3:18. Zch. 10:7. Phil. 3:1. | 4:4.

REJOICED, *p.* Ex. 18:9. Jethro *r.* for all the De. 28:63. as the Lord *r.* over you to do, 30:9. Jud. 19:3. father of the damsel saw him he *r.* 1 S. 6:13. *r.* to see ark || 11:15. Saul and Israel *r.* 1 K. 1:19. people *r.* || 5:7. Hiram *r.* greatly 2 K. 11:14. people *r.* || Ch. 29:9. 2 Ch. 23:13. 2 Ch. 15:15. Judah *r.* || 24:10. princes and people 29:36. Hezekiah *r.* || 30:25. the strangers *r.* Ne. 12:43. the wives *r.* || 44. for Judah *r.* for Est. 8:15. Shushan *r.* || Jb. 31:25. if I *r.* 29. Ps. 35:15. they *r.* || 97:8. daughters of Judah *r.* 119:14. I *r.* in the way || Ec. 2:10. my heart *r.* Jer. 15:17. I *r.* not || 50:11. ye *r.* O destroyers Ez. 25:6. Ammonites *r.* || Ho. 10:5. priests *r.* Ob. 12. nor *r.* over Judah || Jon. 1:16. Jonah *r.* Mat. 2:10. saw star, they *r.* || Lu. 1:47. *r.* in God Lu. 1:58. Eli's friends *r.* || 10:21. Jesus *r.* in spirit 13:17. people *r.* || Jn. 8:56. Abraham *r.* to see Ac. 7:41. *r.* in the works of their own hands 15:31. *r.* for the consolation || 16:34. jailer *r.* 1 Co. 7:30. as tho' they *r.* not || 2 Co. 7:7. I *r.* more Phil. 1:18. I *r.* greatly, 2 Jn. 4. 3 Jn. 3.

REJOICETH, *v.* 1 S. 2:1. my heart *r.* in Lord Jb. 39:21. the horse *r.* || 41:22. sorrow *r.* Ps. 1:9. my glory *r.* || 19:5. *r.* as a strong man 98:7. therefore my heart greatly *r.* I will praise Pr. 11:10. the city *r.* || 13:9. light of right. *r.* 15:30. light of eyes *r.* || 29:3. *r.* his father Is. 5:14. he that *r.* || 62:5. as the bridegroom *r.* 65:5. meetest him that *r.* || Ez. 35:14. earth *r.* Mat. 18:13. I say to you, he *r.* more of that sheep Jn. 3:29. but the friend of the bridegroom *r.* 1 Co. 13:6. *r.* in the truth || Ja. 2:13. mercy *r.*

REJOICEST, *v.* Jer. 11:15. dost evil, thou *r.*

REJOICING, *p.* 1 K. 1:45. are come up *r.* 2 Ch. 23:18. to offer with *r.* || Jb. 8:21. fill with *r.* Ps. 19:8. *r.* the heart || 45:15. *r.* be brought 107:22. declare his works with *r.* || 118:15. of *r.* 119:111. *r.* of my heart || 126:6. come again *r.* Pr. 8:30. *r.* always || 31. *r.* in habitable part Is. 65:18. Jerus. a *r.* || Jer. 15:16. *r.* of my heart Ha. 3:14. *r.* to devour || Zph. 2:15. *r.* city La. 15:5. he layeth it on his shoulders, *r.* Ac. 5:41. *r.* counted worthy || 8:39. on his way *r.* Ro. 12:12. *r.* in hope || 1 Co. 15:31. by your *r.* 2 Co. 1:12. our *r.* is this || 14. we are your *r.* 6:10. yet alway *r.* || Ga. 6:4. *r.* in himself Phil. 1:26. *r.* be abund. || 1 Th. 2:19. crown of *r.* He. 3:6. *r.* of the hope || Ja. 4:16. such *r.* is evil

REKEM, *Vivid*, or *ruin.* Nu. 31:8. Jos. 18:27.

RELEASE, *v. To forgive, remit, discharge. Called in Hebrew* Shemittah, *in Greek* Aphesis; *That is*, forgiveness *or* remission. De. 15:1. at the end of seven years make a *r.* 9. this is the manner of the *r.* it is Lord's *r.* 3. thy hand shall *r.* || 9. year of *r.* at hand 31:10. of the year of *r.* || Est. 2:18. he made *r.* Mat. 27:15. wont to *r.* Lu. 23:17. Jn. 18:39. 17. will ye that I *r.* Mk. 15:9. Jn. 18:39. Ja. 19:10. power to *r.* || 12. Pilate sought to *r.*

RELEASED, *p.* Mat. 27:26. then *r.* he Barabbas to them, Mk. 15:6,15. Lu. 23:25.

RELY, ED, *v.* and *p.* 2 Ch. 13:18. | 16:7,8.

RELIEF, *s.* Ac. 11:29. determined to send *r.*

RELIEVE, *v.* Le. 25:35. thou shalt *r.* him Is. 1:17. *r.* the oppressed || La. 1:11. meat to *r.* La. 1:16. comforter that should *r.* || 19. meat *r.* 1 Ti. 5:16. may *r.* them that are widows indeed

RELIEVED, ETH, Ps. 146:9. 1 Ti. 5:10.

RELIGION, *s.* is put for, (1) *True godliness*, Ja. 1:27. (2) *A profession*, Ac. 26:5. Ac. 26:5. after the strictest sect of our *r.* I lived Ga. 1:13. heard of conversation in Jews' *r.* 14. Ja. 1:26. this man's *r.* is vain || 27. pure *r.*

RELIGIOUS, *a.* Ac. 13:43. Ja. 1:26.

REMAINDER, *s.* Ex. 29:34. burn the *r.* Le. 6:16. his sons eat, 7:16. || 17. *r.* burnt 2 S. 14:7 name nor *r.* || 2 Ch. 36:20. Ps. 76:10. *r.* of wrath shalt restrain || Jer. 51:35 REMAIN, *v.* Ge. 38:11. *r.* a widow at thy father Ex. 8:9. frogs *r.* || 12:10. let nothing of it *r.* 23:18. nor fat *r.* till morning || 29:34. *r.* burn it Le. 19:6. if aught *r.* || 25:28. is sold shall *r.* 27:18. years that *r.* || Nu. 33:55. *r.* he pricks De. 2:34. left none to *r.* || 16:4. nor flesh *r.* till 19:20. those which *r.* shall hear and fear 21:13. she shall *r.* || 23. body not *r.* all night Jos. 1:14. little ones *r.* || 2:11. nor *r.* any courage 8:22. let none *r.* 10:28. || 23:4. nations that *r.* 7 Jud. 5:17. why did Dan *r.* in ships || 21:7,20. 1 K. 18:22. I only *r.* a prophet of the Lord 2 K. 7:13. horses that *r.* || Ezr. 9:15. *r.* escaped Jb. 21:32. *r.* in the tomb || 7:15. *r.* shall be 37:8. beasts *r.* || Ps. 55:7. I *r.* in wilderness Pr. 2:21. perfect *r.* in land || 21:16. *r.* in congr. Is. 10:32. *r.* at Nob || 32:16. righteousness shall *r* 65:4. *r.* among graves || 66:22. now earth *r.* Jer. 8:3. residue that *r.* || 17:25. city *r.* forever 24:8. residue that *r.* || 27:11. will I let *r.* still 27:19. ye sels that *r.* 21. || 30:18. palace shall *r* 38:4. hands that *r.* || 42:17. none shall *r.* 44:7, 14. | 51:62. Ez. 7:11. Ez. 17:21. *r.* he scattered || 31:13. fowls *r.* 32:4. 39:14. *r.* of Gog || Am. 6:9. if *r.* ten men Ob. 14. nor delivered those that *r.* in distress Zch. 5:4. roll shall *r.* || 12:12. families that *r.* Lu. 10:7. *r.* eating || Jn. 6:12. fragments that *r.* Jn. 15:11. my joy might *r.* || He. that should *r.* 19:31. the bodies should not *r.* on the cross 1 Co. 7:11. *r.* unmarried || 15:6. greater part *r.* 1 Th. 4:15. we which *r.* || 17. || He. 12:27. may *r* 1 Jn. 2:24. if *r.* in you || Re. 3:2. things that *r.*

REMAINED, *p.* Ge. 7:23. Noah only *r.* alive Ex. 8:31. fly *r.* not one || 10:19. *r.* not one 14:28. there *r.* not so much as one of them Nu. 11:26. *r.* two men || 35:28. *r.* in city of ref. De. 3:11. Og *r.* of the giants || 4:25. *r.* long in Jos. 10:20. rest who *r.* || 11:22. *r.* Anak. 13:12. 18:2. *r.* of Israel 7 tribes || Jud. 7:3. *r.* with Gid 1 S. 23:14. David *r.* in a mountain || 24:3. cave 2 S. 13:20. Tamar *r.* desolate || 1 K. 22:43. 2 K. 13:11. Jehu slew all that *r.* of Ahab's, 17. 13:6. *r.* the grove || 23:20. people that *r.* he 1 Ch. 13:11. ark *r.* || Pr. 2:9. my wisdom *r.* Is. 38:7. fenced cities *r.* || 37:10. *r.* wounded 37:16. Jeremiah *r.* in dungeon, 21. | 38:13. 39:9. captive people that *r.* || 41:10. | 52:15. 48:11. taste *r.* in him || 51:30. *r.* in holds La. 2:22. none *r.* || Ez. 3:15. I *r.* astonished Da. 10:8. *r.* no strength, 17. || 13. I *r.* with kings Mat. 11:23. *r.* till this day || 19:20. fragments *r* Lu. 1:22. *r.* speechless || Ac. 5:4. while it *r.*

REMAINEST, *v.* La. 5:19. He. 1:11.

REMAINETH, *v.* Ge. 8:22. while earth *r.* Ex. 10:5. that which *r.* 12:10. | 16:23. Le. 8:32. *r.* of the flesh and bread burn 10:12. offering that *r.* eat || 16. *r.* among Nu. 24:19. destroy him that *r.* || Jos. 8:29. Jos. 13:1. there *r.* yet much land to be possessed 1 S. 6:18. *r.* to this day || 16:11. *r.* the youngest Jb. 19:4. my error *r.* || 21:34. *r.* falsehood 41:22. in neck *r.* strength || Is. 4:3. *r.* be holy Jer. 38:2. *r.* shall die || 47:4. cut off that *r.* Ez. 6:12. *r.* shall die || Hag. 2:5. my spirit *r.*

Zeh. 9:7. *r.* he for God ‖ Ju. 8:34. y ur chi *r.* 1 Co. 7:35. *r.* that they ‖ 2 Co. 3:11. *r.* is glorious

2 Co. 3:14. same vail *r.* 9:9. his righteousness *r.* He. 4:6. it *r.* some must enter ‖ 9. *r.* a rest to 13:5. *r.* no more a ri. ‖ 1 Jn. 3:9. his seed *r.*

REMAINING, *p.* Nu. 9:22. De. 3:3.

Jos. 10:33. he left none *r.* 37:39,40. ‖ 11:8. 21:40. *r.* of Levites ‖ 2 S. 21:5. fr. *r.* in coasts

2 K. 10:11. Jehu left none *r.* ‖ 1 Ch. 9:34. who *r.* Jb. 18:19. nor have any *r.* ‖ Jer. 50:26. *r.* w hatw. Ob. 18. not *r.* of E au ‖ Jn. 1:33. Spirit *r.*

REMALIAH, *Exaltation of the Lord.* Is. 7:1,4, 5,9. ‖ 8:6.

REMEDY, *s.* 2 Ch. 36:16. Pr. 6:15. 29:1.

REMEMBER, *v.* signifies, (1) *To call to mind things past or to come*, Ex. 20:8. Lu. 17:32. (2) *To make to*, Ps. 63:6. (3) *To trust in*, Ps. 20:7. (4) *To consider*, Mat. 16:9. (5) *To celebrate and extol*, 1 Ch. 16:12. (6) *To collect for*, Ga. 2:10. (7) *To call one to account*, 3 Jn. 10. (8) *To esteem*, Ec. 9:15.

Ge. 40:23. yet did not the butler *r.* Joseph

Ex. 13:3. *r.* this day ‖ 20:8. *r.* Sabbath day to 32:13. *r.* Abraham, Isaac, and Israel, De. 9:27.

Nu. 11:5. we *r.* the fish ‖ 15:39. *r.* comm. 40.

De. 5:15. *r.* thou wast a servant in the land of Egypt, 15:15. ‖ 16:12. ‖ 24:18,22.

7:18. *r.* what L. did ‖ 8:2. shalt *r.* all the way 8:18. *r.* the L. giveth ‖ 9:7. *r.* how provokedst 16:3. *r.* the day ‖ 24:9. *r.* what G. did to Miriam 25:17. *r.* what Amalek did ‖ 32:7. *r.* days of old

Jos. 1:13. *r.* word ‖ Jud. 9:2. *r.* I am your bone

1 S. 25:31. Ab gail said, Then *r.* thy handmaid

2 S. 14:11. *r.* the Lord ‖ 19:19. nor *r.* what

2 K. 9:25. *r.* when I and thou rode after Ahab 20:3. *r.* how I have walked before, Is. 38:3.

1 Ch. 16:12. *r.* his marvellous works, Ps. 105:5.

2 Ch. 6:42. *r.* the mercies of David thy servant Ne. 1:8. *r.* the word ‖ 4:14. the L. ‖ 13:29. them

Jb. 4:7. *r.* who ever perished, being innocent 7:7. O *r.* my life is wind ‖ 10:9. *r.* thou made 11:16. *r.* it as waters ‖ 36:24. *r.* thou magnify 41:8. *r.* the battle ‖ Ps. 9:13. *r.* thy offerings

Ps. 20:7. but we will *r.* the name of the Lord 22:27. *r.* and turn to L. ‖ 25:6. *r.* thy mercies 25:7. *r.* not the sins of my youth, *r.* thou me 74:2. *r.* thy congreg. ‖ 18. *r.* enemy reproached 79:8. O *r.* not against us former iniquities 89:47. *r.* how short my time is ‖ 50. *r.* Lord 103:18. *r.* his commandments ‖ 119:49. *r.* the word 132:1. *r.* David ‖ 137:7. *r.* children of Edom

Pr. 31:7. drink, and *r.* his misery no more

Ec. 5:20. not much *r.* ‖ 11:8. *r.* days of darkness 12:1. *r.* thy Creator ‖ Song 1:4. *r.* thy love

Is. 43:18. *r.* ye not the former things, 46:9. 43:25. I'll not *r.* thy s ns ‖ 44:21. *r.* these, O J. 46:8. *r.* this ‖ 47:7. nor didst *r.* latter end of it 54:4. not *r.* ‖ 64:5. meetest those that *r.* thee 64:9. be not wroth, nor *r.* iniquity forever

Jer. 3:16. nor *r.* it ‖ 14:10. he'll *r.* the r iniquity 14:21. *r.* break not covenant ‖ 17:2. *r.* altars 18:20. *r.* that I stood ‖ 31:20. I do earnestly *r.* 44:21. did not the L. *r.* ‖ 51:50. *r.* the L. afar

La. 3:19. *r.* my affliction ‖ 5:1. *r.* O L. what is Ez. 16:61. shalt *r.* thy ways, 63. ‖ 20:43. ‖ 36:31. 23:27. so thou shalt not *r.* Egypt any more

Ho. 8:13. now will he *r.* their iniquity, 9:9.

Mi. 6:5. *r.* what Balak did ‖ Ha. 3:2. *r.* mercy

Mu. 4:4. *r.* ye the law of Moses my servant

Mat. 16:9. *r.* five loaves ‖ 27:63. Sir, we *r.*

Lu. 1:72. *r.* his holy cov. ‖ 16:25. *r.* in lifetime 17:32. *r.* Lot's wife ‖ 24:6. *r.* how he spake

Jn. 15:20. *r.* the word ‖ 16:4. come, ye may *r.*

Ac. 20:31. *r.* that by the space ‖ 35. *r.* the words

Ga. 2:10. *r.* the poor ‖ Ep. 2:11. *r.* in times past

Col. 4:18. *r.* my bonds ‖ 1 Th. 2:9. ye *r.* our

2 Th. 2:5. *r.* ye not ‖ 2 Ti. 2:8. *r.* C. was raised

He. 13:3. *r.* them in bonds ‖ 7. *r.* them who rule

Ju. 17. *r.* the words spoken of the apostl s

Re. 2:5. *r.* from whence fallen ‖ 3:3. *r.* how

I REMEMBER. Ge. 41:9. 1 S. 15:2. Jb. 21:6. Ps. 42:4. ‖ 63:6. ‖ 137:6. ‖ 143:5. Jer. 2:2. Ho. 7:2.

I will REMEMBER. Ge. 9:15. Le. 26:42,45. Ps. 42:6. ‖ 77:10,11. Jer. 31:34. Ez. 16:60. He. 8:12. ‖ 10:17. 3 Jn. 10.

REMEMBER *not.* Ge. 40:14. Jud. 13:28. 1 S. 1:11. Ne. 13:14,22,29,31. Jb. 14:13. Ps. 25:7. ‖ 79:8. Jer. 15:15. Ez. 6:9. Zeh. 10:9. Lu. 23:42. 1 Co. 11:2.

REMEMBERED, *p.* Ge. 8:1. God *r.* Noah 19:29. God *r.* Abraham ‖ 30:22. Rachel ‖ 42:9. Ex. 2:24. God *r.* his covenant with Abrah. 6:5. Nu. 10:9. ye shall be ‖ Jud. 8:34. not the Lord 1 S. 1:19. L. *r.* Hannah ‖ 2 Ch. 24:22. *r.* not Est. 2:1. *r.* Vashti ‖ 9:28. days of Purim be *r.* Jb. 21:20. no more *r.* Jer. 11:19. Ez. 21:32. ‖ 25:10. Ho. 2:17. Zeh. 13:2.

Ps. 45:17. name to be *r.* ‖ 77:3. I *r.* God 78:35. they *r.* that God ‖ 39. *r.* they were flesh 42. *r.* not his hand ‖ 98:3. *r.* his mercy and 105:8. *r.* his covenant ‖ 42. *r.* his holy promise 106:7. *r.* not thy mercies ‖ 45. *r.* his covenant 109:14. let the iniquity be *r.* ‖ 16. *r.* not to 111:4. works to be *r.* ‖ 119:52. I *r.* thy judgm. 119:55. I *r.* thy name ‖ 136:23. *r.* us in low 137:1. when we *r.* Zion ‖ Ec. 9:15. no man *r.*

Is. 23:16. mayst be *r.* ‖ 57:11. not *r.* me nor

Is. 63:11. *r.* days of old ‖ 65:17. heavens not *r.* La. 1:7. Jerusalem *r.* ‖ 2:1. *r.* not his footstool Ez. 3:20. his righteousness not be *r.* 33:13.

Lu. 22. thou hast not *r.* 43. ‖ 24:24. inquity *r.* Ro. 2:17. they shall no more be *r.* Zeh. 13:9. Am. 1:9. *r.* not brotherly covenant ‖ Jon. 2:7. I *r.* Lord

Mat. 26:75. Peter *r.* words that Jesus, Lu. 22:61. Lu. 24:8. they *r.* his words. Jn. 2:17,22. ‖ 12:16. Ac. 11:16. then *r.* I the word ‖ He. 11:22. Joseph

Re. 18:5. and God hath *r.* her iniquities

REMEMBEREST, *v.* Ps. 88:5. Mat. 5:23.

REMEMBERETH, *v.* Ps. 9:12. he *r.* 102:14. Ec. 5:20. yet he *r.* ‖ La. 1:9. *r.* not her end 10. 16:61. she *r.* no more ‖ 2 Co. 7:15. whilst he *r.*

REMEMBERING, *p.* La. 3:19. ‖ Th. 1:3.

REMEMBRANCE, *s.* Ex. 17:14. put out *r.* Nu. 5:15. an offering bringing in quity to *r.* De. 25:19. blot out *r.* of Amalek ‖ 32:26. to cease 8. 1:18. name in *r.* ‖ 1 K. 17:18. my sin to *r.* Jb. 14:13. his *r.* shall perish from the earth Ps. 6:5. in death no *r.* ‖ 20:4. thanks at *r.* 56:12. 30:16. to cut off *r.* ‖ 38:1. to bring to *r.* 70:1. 77:6. I call to *r.* my song ‖ 88:5. no more in *r.* 102:12. thy *r.* to all generations ‖ 112:6. in everlasting *r.*

Ec. 1:11. no *r.* of former things ‖ 2:16. of wise Is. 26:8. desire is to the *r.* ‖ 43:26. put me in *r.* 57:8. set up thy *r.* ‖ La. 3:20. hath still in *r.* Ez. 21:23. call to *r.* iniquity ‖ 24. come to *r.* 23:19. calling to *r.* 21. ‖ 29:16. iniquity to *r.* Ma. 3:16. a book of *r.* ‖ Mk. 11:21. Peter to *r.* Lu. 1:54. in *r.* of his mercy ‖ 22:19. 1 Co. 11:24. Jn. 14:26. all things to *r.* ‖ Ac. 10:31. alms in *r.* 1 Co. 4:17. bring you in *r.* ‖ 11:26. this do in *r.* Phil. 1:3. on every *r.* ‖ 1 Th. 3:6. good *r.* of us 1 Ti. 4:6. if thou put the brethren in *r.* of 2 Ti. 1:3. *r.* of thee ‖ 5. when I call to *r.* the 6. I put thee in *r.* ‖ 9:14. put them in *r.*

He. 10:3. a *r.* of sins ‖ 22. but call to *r.* the

2 Pe. 1:12. to put you always in *r.* Ju. 5.

13. putting you in *r.* ‖ 15. things always in *r.* 3:1. by way of *r.* ‖ Re. 16:19. Babyl. came in *r.*

REMEMBRANCER, *s.* 2 S. 8:16. ‖ 20:24.

REMEMBRANCES, *s.* Jb. 13:12. your *r.* are

REMETH, *High.* Jos. 19:21.

REMISSION, *s.* Mat. 26:28. shed for the *r.* Mk. 1:4. baptism of repentance for *r.* Lu. 3:3. Lu. 1:77. knowledge of salvation by *r.* of sins 24:47. that *r.* should be preached in his name Ac. 2:38. for *r.* of sins ‖ 10:43. receive *r.* of sins Ro. 3:25. for the *r.* of sins that are past through He. 9:22. without shedding of blood is no *r.* 10:18. where *r.* is there is no more offering

REMIT, TED, *v.* and *p.* Jn. 20:23. *r.* they are *r.*

REMMON, *A pomegranate.* Jos. 19:7,13.

REMNANT, *s. A few*, or *escaping.*

Le. 2:3. *r.* be Aaron's, 5:13. ‖ 14:18. *r.* of oil

De. 3:11. the *r.* of giants, Jos. 12:4. ‖ 13:12. 28:54. eye evil to *r.* ‖ Jos. 23:12. *r.* of nations

2 S. 21:2. *r.* of Amorites ‖ 1 K. 12:23. ‖ 14:10.

2 K. 19:4. prayer for the *r.* 30,31. Is. 37:4,31. 21:14. I will forsake *r.* ‖ 2 Ch. 30:6. return to *r.*

Ezr. 3:8. *r.* of priests ‖ 9:8. leave us a *r.* to esc. 9:14. be no *r.* ‖ Ne. 1:3. *r.* left of captivity

Jb. 22:20. *r.* fire consumed ‖ Is. 1:9. a small *r.* Is. 7:3. the *r.* shall return. even the *r.* 10:21. 11:11. to recover *r.* ‖ 16. highway for the *r.* 11:22. cut off *r.* ‖ 30. and he shall slay thy *r.* 15:9. bring lions on *r.* ‖ 16:14 *r.* be small 17:3. *r.* of Syria ‖ 4:3. he that is left in the *r.* Jer. 6:9. glean the *r.* ‖ 11:23. shall be no *r.* 15:11. be well with *r.* ‖ 23:3. gather the *r.* 25:20. *r.* of Ashdod ‖ 31:7. O Lord save the *r.* 40:11. king left a *r.* of Judah ‖ 15. *r.* perish 19. O ye *r.* of Judah ‖ 44:12. I will take the *r.* 14. none of *r.* escape ‖ 28. *r.* shall know 47:4. Lord will spoil the *r.* of the country, 5. Ez. 5:10. *r.* I'll scatter ‖ 6:8. yet I'll leave a *r.* 11:13. an end of the *r.* ‖ 14:22. he left a *r.* 23:25. thy *r.* shall fall ‖ 25:16. destroy the *r.* Jo. 2:32. in the *r.* whom the Lord shall call Am. 1:8. *r.* perish ‖ 5:15. gracious to *r.* of Joseph 9:12. they may possess the *r.* of Edom

Mi. 2:12. gather the *r.* ‖ 4:7. that halted a *r.* 5:3. *r.* return ‖ 7. the *r.* of Jacob shall, 8.

7:18. *r.* of his heritage ‖ Ha. 2:8. *r.* shall spoil Zph. 1:4. cut *r.* of Baal ‖ 2:7. coast be for *r.* 9. *r.* possess ‖ 3:13. *r.* shall not do iniquity

Hag. 1:12. *r.* obeyed ‖ 14. stirred up spirit of *r.* Zeh. 8:6. in eyes of the *r.* ‖ 12. *r.* to possess

Mat. 2:26. *r.* took his servants and slew them Ro. 9:27. a *r.* shall be saved ‖ 11:5. there is a *r.* Re. 11:13. *r.* affrighted ‖ 12:17. war with *r.* 19:21.

REMORSE, *s.* Ro. 11:28. given the spirit of *r.*

REMOVE, *v.* Nu. 36:7. inheritance not *r.*

De. 19:14. *r.* land-mark, Jb. 24:2. Pr. 22:28. Jos. 3:3. ye shall *r.* ‖ 2 S. 6:10. not *r.* ark

2 K. 23:27. I will *r.* Judah, 24:3. ‖ 2 Ch. 33:8. nor *r.*

Jb. 27:5. I will not *r.* mine integrity from me Ps. 39:11. let not wicked *r.* me ‖ 89:10. thy stroke 119:22. *r.* from me reproach ‖ 39. way of lying

Pr. 4:27. *r.* thy foot from evil ‖ 5:8. *r.* from her 22:28. *r.* not land-mark, 23:10. ‖ 30:8. *r.* bes

Ec. 11:10. *r.* sorrow ‖ Is. 10:27. his burden *r.* Is. 13:13. earth shall *r.* ‖ 51:12. not *r.* 54:7.

Jer. 4:1. shalt not *r.* ‖ 27:10. to *r.* you far from 32:31. *r.* it before thy face ‖ 50:3. they shall *r.* 50:8. *r.* out of Babylon ‖ Ez. 10:3. *r.* in sight

Ez. 21:26. *r.* the diadem ‖ 45:9. *r.* violence

Ho. 5:10. *r.* the bound ‖ Jo. 2:20. *r.* the army

Jo. 3:6. *r.* from border ‖ Mi. 2:3. not *r.* necks

Zeh. 3:9. *r.* the iniquity ‖ 14:4. half *r.* to north

Mat. 17:20. *r.* hence, it shall *r.* ‖ Lu. 22:42. *r.* cup

1 Co. 13:2. *r.* mountains ‖ Re. 2:5. *r.* candlestick

REMOVED, *p.* Ge. 12:8. Abraham *r.* 13:18.

22:3. Isaac *r.* ‖ 30:35. Jacob ‖ 47:21. Joseph *r.*

Ex. 8:31. Lord *r.* flies ‖ 14:19. angel of God *r.*

20:18. people *r.* Nu. 12:16. ‖ 21:12. ‖ 33:5.

De. 28:25. shalt be *r.* into all the kingdoms

1 S. 6:3. why hand is not *r.* ‖ 18:13. *r.* David

2 S. 20:12. *r.* Amasa ‖ 1 K. 15:12. Asa *r.* idols

1 K. 15:13. *r.* mother from being qu. 2 Ch. 15:16.

14. high places were not *r.* 2 K. 15:4,35.

2 K. 17:18. Lord *r.* Israel out, 23,26. ‖ 23:27.

Jb. 14:18. rock is *r.* ‖ 18:4. shall rock be *r.*

19:10. my hope hath he *r.* ‖ 36:16. *r.* thee out

Ps. 46:2. tho' earth be *r.* ‖ 81:6. I *r.* his shoulder

103:12. so far hath he *r.* our transgressions

104:5. earth be not *r.* ‖ 125:1. cannot be *r.*

Pr. 10:30. the righteous shall never be *r.*

Is. 6:12. Lord *r.* men far ‖ 10:13. I *r.* the bounds

10:31. Madmenah is *r.* ‖ 17:11. harvest be *r.*

22:25. nail be *r.* ‖ 24:20. earth shall be *r.* like

24:15. *r.* it to ends of earth ‖ 29:13. *r.* heart

30:20. not teach is be *r.* ‖ 33:20. not stakes *r.*

38:12. mine age is *r.* ‖ 54:10. hills be *r.* but

Jer. 15:4. cause them to be *r.* 24:9. ‖ 29:18. ‖ 34:17.

La. 1:8. she is *r.* ‖ 3:17. *r.* my soul from peace

Ez. 7:19. gold *r.* ‖ 23:46. give them to be *r.*

36:17. a *r.* woman ‖ Am. 6:7. banquet be *r.*

Mi. 2:4. *r.* it from me ‖ 7:11. decree be far *r.*

Mat. 21:21. if ye say, Be thou *r.* Mk. 11:23.

Ac. 7:4. *r.* Abr. ‖ 13:22. *r.* Saul ‖ Ga. 1:6. soon *r.*

REMOVETH, *v.* De. 27:17. *r.* land-mark

Jb. 9:5. *r.* mountains ‖ 12:20. *r.* the speech

Ec. 10:9. whoso *r.* stones ‖ Is. 27:8. *r.* rough w

Da. 2:21. he changeth the seasons, he *r.* kings

REMOVING, *p.* Ge. 30:32. *r.* the speckled

Is. 14:16. without *r.* ‖ 49:21. a captive *r.* to

Jer. 15:4. I'll give them for a *r.* 24:9. ‖ 34:17.

Ez. 12:3. stuff for *r.* 4. ‖ He. 12:27. signifieth *r.*

REMPHAN, *Giants.* Ac. 7:43.

REND, *v.* Le. 10:6. ‖ 13:56. ‖ 1 K. 11:11,13.

2 Ch. 34:27. didst *r.* thy clothes and weep before

RENDER, *v.* Nu. 18:9. offering they *r.* holy

De. 32:41. I will *r.* vengeance to mine, 43.

Jud. 9:57. evil of the men of Shechem did God *r.*

1 S. 26:23. *r.* to every man, 2 Ch. 6:30.

Jb. 33:26. *r.* to man his righteousness, 34:11.

Ps. 28:4. *r.* their desert ‖ 38:20. *r.* evil for good

56:12. *r.* praises ‖ 79:12. *r.* seven-fold into

94:2. *r.* a reward ‖ 116:12. what shall I *r.* to

Pr. 24:12. *r.* to every man according, Ro. 2:6.

26:16. *r.* a reason ‖ Is. 66:15. to *r.* his anger

Jer. 51:6. *r.* a recompense, 24. La. 3:64. Jo. 3:4.

Ho. 14:2. *r.* the calves ‖ Zeh. 9:12. I'll *r.* double

Mal. 2:12. *r.* the fruits ‖ 22:21. *r.* to Cesar

Ro. 13:7. *r.* to all their dues ‖ 1 Co. 7:3. *r.* benev.

1 Th. 3:9. thanks can we *r.* ‖ 5:15. none *r.* evil

RENDERED, *p.* Jud. 9:56. 2 K. 3:4. ‖ 17:3.

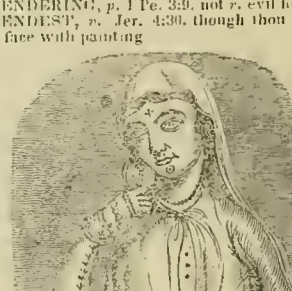
2 Ch. 32:25. Hezekiah *r.* not ‖ Pr. 12:14. he *r.*

RENDEREST, *v.* Ps. 62:12. *r.* to every man

RENDERETH, *v.* Is. 66:6. *r.* recompense to

RENDERING, *p.* 1 Pe. 3:9. not *r.* evil for evil

RENDEST, *v.* Jer. 4:30. though thou *r.* thy face with painting



Oriental Painting of Eyes, and Tattooing of Face, Arms, Bosom, &c.

RENDING, *p.* Ps. 7:2. tear my soul, *r.* it in

RENEW, *v.* 1 S. 11:14. *r.* kingdom there

Ps. 51:10. and *r.* a right spirit within me

Is. 40:31. *r.* their strength, 41:1. ‖ La. 5:21.

He. 6:6. if fall, to *r.* them again to repentance

RENEWED, *p.* 2 Ch. 15:8. Asa *r.* altar of the

Jb. 29:20. my bow was *r.* ‖ Ps. 103:5. youth *r.*

2 Co. 4:16. inward man *r.* Ep. 4:23. Col. 3:10.

RENEWEST, *v.* Jb. 10:17. Ps. 104:30.

RENEWING, *p.* Ro. 12:2. Ti. 3:5.

RENOUNCED, *p.* 2 Co. 4:2. *r.* hidden things

RENOWN, *s.* Ge. 6:4. men of *r.* Nu. 16:2.

Ez. 16:14. thy *r.* 15. ‖ 34:29. a plant of *r.*

39:13. shall be a *r.* ‖ Da. 9:15. gotten the *r.*

RENOWNED, *p.* Nu. 1:16. Is. 14:20.

Ez. 23:23. lords and *r.* ‖ 26:17. the *r.* city

RENT, *s.* Is. 3:24. instead of a girdle, a *r.*

Mat 9:16. *r.* is worse, Mk. 2:21. Lu. 5:36.
RENT, *p.* Ge. 37:33. Joseph is *r.* in pieces
Ex. 28:32. ephod he not *r.* || Jos. 9:4. bottles *r.*
2 S. 15:32. coat *r.* || 1 K. 13:3. altar be *r.* 5.
Ezr. 9:5. *r.* garment || Mat. 27:51. vail of the temple was *r.* Mk. 15:38. Lu. 23:45.
Mk. 1:10. John saw the heavens *r.* and Spirit
RENT, *r.* Jud. 14:6. Samson *r.* lion
1 S. 15:27. *r.* the skirt || 28. *r.* kingdom, 28:17.
2 S. 13:19. Tamar *r.* || 1 K. 1:40. earth *r.*
1 K. 11:31. behold, I'll *r.* the kingdom, 14:8. 19:11. and a strong wind *r.* the mountains
2 K. 17:21. *r.* Israel || Ezr. 9:3. I *r.* my garm.
Jb. 1:20. *r.* mantle, 2:12. || 30:8. cloud not *r.*
Ec. 3:7. a time to *r.* || Is. 64:1. *r.* the heavens
Jer. 36:24. were not afraid, nor *r.* their garm.
Ez. 13:11. stormy wind *r.* it, 13. || 29:7. *r.* shoul. 30:16. No shall be *r.* || Ho. 13:8. I will *r.* caul
Jo. 2:13. *r.* your heart, and not your garments
Mat. 7:6. turn and *r.* you || 27:51. the rocks *r.*
Mk. 9:26. *r.* him sore || Jn. 19:24. let us not *r.*
REPAIR, *v.* 2 K. 12:5. *r.* the house of God, 7, 8, 12. | 22:5, 6. 2 Ch. 24:4, 12. | 34:8, 10. Ezr. 9:9. Is. 61:4. and they shall *r.* the waste cities, the
REPAIRED, *p.* Jud. 21:23. Benjamin *r.* cities
1 K. 11:27. Solomon *r.* || 18:30. Elijah *r.* altar
2 K. 12:6. priests had not *r.* || 14. *r.* house
1 Ch. 11:8. Joab *r.* || 2 Ch. 26:9. Uzziah *r.*
2 Ch. 29:3. Hezekiah *r.* 32:5. || 33:16. Manasseh
Ne. 3:4. next to them *r.* || 6. after him *r.* 7—21.
REPAIRER, *s.* Is. 58:12. he called the *r.* of °
REPAIRING, *p.* 2 Ch. 24:27. *r.* the house
REPAY, *v.* De. 7:10. he will *r.* him to his face
Jb. 21:31. who shall *r.* || 41:11. I should *r.* him
Is. 59:18. *r.* fury || Lu. 10:35. I will *r.* thee
Ro. 12:19. I'll *r.* saith L. || Phile. 19. I'll *r.* it
REPAYED, ETH, *p.* and *c.* De. 7:10. Pr. 13:21.
REPEATETH, *v.* Pr. 17:9. he that *r.* a matter
REPENT, *v.* Ex. 13:17. lest the people *r.*
32:12. *r.* of this evil || Nu. 23:19. he should *r.*
De. 32:36. L. shall *r.* || 1 S. 15:29. the Strength of Isr. will not *r.* || not a man that he should *r.*
1 K. 8:47. if they *r.* || Jb. 42:6. I *r.* in dust
Ps. 90:13. and will not *r.* 110:4. He. 7:21. 135:14. he will *r.* Jer. 4:28. 8:6, 10. | 42:10.
Jer. 4:28. will not *r.* Ez. 24:14. || 26:3. *r.* me
Ez. 14:6. *r.* and turn yourselves from, 18:30.
Jo. 2:14. if he will return and *r.* Jon. 3:9.
Mat. 3:2. *r.* for the kingdom is at hand, 4:17.
Mk. 1:15. *r.* and believe || 6:12. men should *r.*
Lu. 13:3. except ye *r.* 5. || 16:30. dead, they'll *r.* 17:3. if thy brother *r.* forgive him, 4.
Ac. 2:38. *r.* and be baptized, 3:19. | 8:22. 17:30. all men to *r.* || 26:20. that they should *r.*
2 Co. 7:8. made you sorry, I do not *r.* tho' I did *r.*
Re. 2:5. except thou *r.* || 16. *r.* or else I will
21. space to *r.* || 22. except they *r.* of deeds
3:3. hold fast and *r.* || 19. be zealous and *r.*
REPENTANCE, *s.* is either, (1) *Distress and trouble for the calamities procured by sin, in which sense* Cain, Ahab, *and Judas repented,* Ge. 4:13. 1 K. 21:29. Mat. 27:3. Or, (2) *A godly sorrow for sin, on account of its malignant nature, and offensiveness to God, which is accompanied with a hatred of sin, and a love of holiness,* Ac. 11:18. 2 Co. 7:10.
'Evangelical repentance *is that saving grace wrought in the soul by the Spirit of God, whereby a sinner is made to see and be sensible of his sin, is grieved and humbled before God on account of it, not so much for the punishment for which sin has made him liable, as that thereby God is dishonored, and offended [his rights in fringed], his laws [seen as holy, just, and good] violated, and his own soul polluted and defiled; and this grief arises from love to God, and is accompanied with a hatred of sin, a fixed resolution to forsake it, and an expectation of favor and forgiveness through the merits of Christ.* Mat. 3:2, 8. Ac. 3:19. 2 Co. 7:10.' Conors.
Repentance, *when ascribed to God, does not intend a change of his mind, but a change of his outward conduct in his dispensations,* Ma. 3:6. Ja. 1:17.
Ho. 13:14. *r.* should be hid from mine eyes
Mat. 3:8. forth fruits meet for *r.* Lu. 3:8. 9:13. to call sinners to *r.* Mk. 2:17. Lu. 5:32.
Mk. 1:4. preach *r.* Lu. 3:3. Ac. 13:24. | 19:4.
Lu. 15:7. need no *r.* || 24:47. *r.* be preached
Ac. 5:31. exalted to give *r.* || 11:18. granted *r.* 20:21. toward G. || 26:20. do works meet for *r.*
Ro. 2:4. leadeth to *r.* || 11:29. gifts without *r.*
2 Co. 7:10. godly sorrow worketh *r.* to salvat on
2 Ti. 2:25. if G. peradventure will give them *r.*
He. 6:1. foundation of *r.* || 6. renew again to *r.* 12:17. no place of *r.* || 2 Pe. 3:9. all come to *r.*
REPENTED, *p.* Ge. 6:6. it *r.* the Lord that
Ex. 32:14. the Lord *r.* Jud. 2:18. 1 S. 15:35. 2 S. 24:16. 1 Ch. 21:15. Ps. 10 :45. Jer. 26:19. Am. 7:3. Jon. 3:10.
Jud. 21:6. *r.* for Benjamin || Jer. 8:6. no man *r.*
Jer. 20:16. cities which *r.* not || 31:19. surely after I was turned, I *r.*
Zch. 8:14. I *r.* not || Mat. 11:20. cities *r.* not
Mat. 11:21. would have *r.* long ago, Lu. 10:13. 12:41. *r.* at preaching of Jonas, Lu. 11:32.
21:29. *r.* and went, 32. || 27:3. Judas *r.* himself
2 Co. 7:10. not to be *r.* of || 12:21. have not *r.*
Re. 2:21. and she *r.* not, 9:20, 21. | 16:9, 11.
REPENTEST, *r.* Jon. 4:2. *r.* thee of the evil
REPENTETH, *v.* Ge. 6:7. it *r.* me, 1 S. 15:11. Jo. 2:13. *r.* him of the evil || Lu. 15:7. that *r.* 10.
REPENTING, *s, p.* and *a.* Jer. 15:6. Ho. 11:8.
REPETITIONS, *s.* Mat. 6:7. use not vain *r.* as
REPHAH, *Relaxation.* 1 Ch. 7:25.
REPHAEL, *The physic of God.* 1 Ch. 26:7.
REPHAIAH, The same. 1 Ch. 3:21. | 4:42. | 7:2. 9:43. Ne. 3:9.
REPHAIM, *Giant, physician,* or *preserver.* Ge. 14:5. 2 S. 5:18. | 23:13. Is. 17:5.
REPHIDIM, *Places of rest.* Ex. 17:1. | 19:2. Nu. 33:14, 15.
REPLENISH, *v.* Ge. 1:28. *r.* the earth, 9:1.
REPLENISHED, *p.* Is. 2:6. they be *r.* from 23:2. *r.* Tyre || Jer. 31:25. *r.* sorrowful soul
Ez. 26:2. I shall be *r.* || 27:25. thou wast *r.*
REPLETE, *v.* Ro. 9:28. that *r.* against God?
REPORT, *s.* Ge. 37:2. evil *r.* Nu. 13:32. | 14:37. Ne. 6:13. 2 Co. 6:8.
Ex. 23:1. not raise a false *r.* || De. 2:25. hear 1 S. 2:24. no good *r.* || 1 K. 10:1. a true *r.*
Pr. 15:30. a good *r.* || Is. 28:5. at *r.* of Tyre
Is. 28:19. a vexation only to understand the *r.* 53:1. who hath believ. our *r.* Jn. 12:38. Ro. 10:16.
Jer. 50:43. heard the *r.* || Ob. 3:13. heard thy *r.*
Ac. 6:3. men of honest *r.* || 10:22. of good *r.* 22:12. 2 Co. 6:8. Phil. 4:8. 1 Ti. 3:7. He. 11:2, 39. 3 Jn. 12.
REPORT, *v.* Jer. 20:10. 1 Co. 14:25.
REPORTED, *p.* Ne. 6:6. it is *r.* || 19. they *r.*
Est. 1:17. Ez. 9:11. Mat. 28:15. Ac. 1:23. | 16:2. Ro. 3:8. 1 Co. 5:1. 1 Ti. 5:10. 1 Pe. 1:12.
REPROACH, *s.* signifies, (1) *Scorn or derision,* Ne. 2:17. (2) *Shame, infamy, or disgrace,* Pr. 6:33. (3) *Censures and reflections,* Is. 51:7. (4) *Injury,* 2 Co. 12:10.
Jos. 5:9. *r.* of Egypt || 1 S. 17:26. *r.* from Israel Ne. 1:3. in great *r.* || 4:4. turn their *r.* 5:9.
Ps. 57:3. save me from *r.* || 69:7. I've borne *r.* 69:20. *r.* hath broken || 71:13. covered with *r.* 78:66. a perpetual *r.* || 79:12. the re *r.* where 89:50. I bear the *r.* || 119:22. remove *r.* and Pr. 6:33. his *r.* || 18:3. cometh *r.* || 19:26. and *r.* 22:10. go out, yea, strife and *r.* shall cease
Is. 4:1. to take away our *r.* || 51:7. fear not *r.* 54:4. *r.* of widowhood || Jer. 23:40. everlast. *r.* Jer. 31:19. I did bear the *r.* || 51:51. heard *r.*
La. 3:30. filled with *r.* || Ez. heard their *r.* 5:1. behold on *r.* || Ez. 16:57. time of *r.*
Ez. 21:28. concerning *r.* || 36:15. nor bear *r.* 30.
Da. 11:18. *r.* to cease || Ho. 12:14. *r.* return to
Jo. 2:17. heritage to *r.* || Mi. 6:16. I bear *r.* of
Zph. 2:8. *r.* of Moab || 3:18. *r.* of it a burden
2 Co. 11:21. I speak as concerning *r.* as though
1 Ti. 3:7. he fall into *r.* || 5:14. and suffer *r.*
He. 11:26. *r.* of Christ || 13:13. bearing his *r.*
All REPROACH. Ge. 34:14. 1 S. 11:2. Ne. 2:17. Ps. 15:3. | 22:6. | 31:11. | 39:8. | 44:13. | 79:4. | 89:41. | 109:25. Pr. 18:3. Is. 30:5. Jer. 6:10. | 20:8. | 24:9. | 29:18. | 44:8, 12. | 49:13. Ez. 5:14, 15. | 22:4. Da. 9:16. Jo. 2:19.
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2 Co. 13:5. except ye be *r.* || 6. we are not *r.* 7.
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2 S. 14:14. nor doth God r. || Is. 17:8. nor r.
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RETURN, s. Ge. 14:17. · 1 S. 7:17.
2 S. 11:11. r. of year, 1 K. 20:22.
RETURN, r. signifies, (1) *To go back again*, Ex. 13:17. (2) *To come again*, 2 Ch. 18:26. (3) *To repute*, 1 K. 2:41. (4) *To repent*, Is 10:21. | 55:7. (5) *To comply with*, Jer. 15:19. (6) *To show fresh signs of favor*, Ps. 6:4. Jo. 2:14. (7) *To relate*, Ex. 19:8. (8) *To get away or depart*, 1 S. 29:4. (9) *To iterate*, Pr. 26:11.
Ge. 3:19. till thou r. to the ground — to dust r. 16:9. r. to thy mistress || 18:10. I will r. to thee 31:3. r. to thy kindred, 13. || 32:9. saidst r.
Ex. 4:18. let me r. to my brethren in, 21. 13:17. lest the people repent, and r. to Egypt
Le. 25:10. shall r. to his possession, 13,27,28. 41. r. to his family || 27:24. in jubilee, field r.
Nu. 10:36. r. O Lord, to the many thousands 14:4. let us r. to Egypt || 23:5. r. to Balak 22:18. we will not r. || 22. r. and be guiltless Nu. 35:28. slayer shall r. to possession, Jos. 20:6.
De. 5:30. r. every man to his tents. Jos. 1:15. 17:16. nor cause the people to r. to Egypt 20:5. let him r. 8. || 30:2. r. to the Lord, 8.
Jos. 22:8. r. with much riches to your tents
Jud. 7:3. fearful, let him r. || 11:31. when I r.
Ru. 1:8. she might r. || 8. Naomi said, Go, r. 10. we will r. || 16. entreat me not to r. from
1 S. 1:3. r. him a trespass-offering, 8.
7:3. if ye r. to the Lord || 9:5. come, let us r. 15:25. I will not r. || 29:21. r. my son David 29:4. princes said, Make this fellow r. 7.
2 S. 3:6. bid the people r. || 3:16. go, r.
10:5. till beards be grown, then r. 1 Ch. 19:5.
12:23. he shall not r. || 15:19. r. to thy place
15:20. r. thou, 19:11. || 24:13. what answer r.
1 K. 2:29. L. shall r. his blood, 33,44. || 8:48. 12:21. r. every man || 26. kingdom r. to David 13:16. I may not r. || 22:17. let them r. every 22:28. if thou r. at all in peace, 2 Ch. 18:27.
2 K. 18:14. r. from me || 19:7. king shall r. 33. 20:10. let shadow r. || 2 Ch. 6:24. r. confess
2 Ch. 6:38. if they r. || 10:6. r. answer to this, 9. 30:6. he will r. to you || 9. if ye r. unto him
Ne. 2:6. when wilt thou r. || 4:12. | 9:17.
Est. 1:15. r. this answer || 9:25. r. on his own
Jb. 1:21. naked shall I r. || 6:29. r. again my
7:10. r. no more || 10:21. I shall not r. 16:22. 15:22. r. out of darkness || 17:10. do ye r. and 22:23. if thou r. || 33:25. r. to days of youth 36:10. r. from iniquity || 39:4. r. not to them
Ps. 6:4. r. O Lord, 90:13. || 7:7. r. thou on high 7:16. mischief r. || 59:6. r. at evening, 14. 73:10. people r. hither || 74:21. not r. ashamed 90:3. r. ye children || 94:15. judgment r. unto 104:29. r. to their dust || 116:7. r. to thy rest
Pr. 2:19. none r. again || 26:27. stone, it will r
Ec. 1:7. rivers r. || 5:15. naked r. || 12:2. clouds 12:7. spirit r. to God || Song 6:13. r., r., O Shu.
Is. 6:13. a tenth shall r. || 10:21. remnant r. 22. 19:22. they shall r. to Lord || 21:12. r., come 35:10. the ransomed of the Lord shall r. 51:11. 44:22. r. unto me || 45:23. word not r. 55:11. 55:7. let him r. to the Lord || 63:17. O Lord r.
Jer. 3:1. yet r. again || 12. r. O backsliding, 22. 4:1. if thou wilt r. || 5:3. refused to r. 8:5. 12:15. I will r. || 15:7. r. not from their ways 15:19. r. not thou to them || 18:11. r. ye, 35:15. 22:10. he shall r. no more to his country, 11,27. 23:14. none doth r. || 29. anger not r. 30:24. 30:10. Jacob shall r. and rest, 24:7. | 46:27. 31:8. company shall r. || 38:3. r. from evil, 7. 37:7. r. to Egypt || 44:14. none shall r. 28. 50:9. their arrows, none shall r. in vain
Ez. 16:55. Samaria shall r. || 18:23. wicked r. 46:9. he shall not r. || 17. r. to the prince
Da. 9:25. street r. || 10:20. r. to fight with 11:9. king shall r. to his own land, 13,20,30.
Ho. 2:7. r. to my first husband || 9. I will r. and 3:5. shall Israel r. || 5:15. r. to my place, till 6:1. let us r. to Lord || 7:10. do not r. to Lord 8:13. r. to Egypt, 9:3. || 11:5. refused to r. 11:9. not r. to destroy || 12:14. his reproach r. 14:1. O Israel r. to L. || 7. dwell under shad. r.
Jo. 2:14. if r. and repent || 3:4. r. recompense Ob. 15. reward shall r. || Mi. 1:7. r. to hire
Mi. 5:3. remnant r. || Ma. 1:4. Edom, we'll r. Ma. 3:7. r. to me, and I'll r. || 18. then shall ye Mat. 2:12. not r. to Herod || 10:13. your peace r. 12:44. he saith, I will r. || 24:18. nor r. back Lu. 8:39. r. to thy house || 12:36. r. from wedd. 17:31. not r. back || 19:12. kingdom, and to r. Ac. 13:34. no more to r. || 15:16. r. and build 18:21. I will r. again to you, if God will, 20:3.
RETURNED, p. Ge. 8:3. waters r. from off 9. dove r. || 18:33. Abraham, r. 22:19. 42:24. Joseph r. || 43:10. we had r. || 18. money Ex. 5:22. Moses r. to L. || 32:31. || 14:27. sea r. 28. 19:8. r. the words || Le. 22:13. if she is r.
Nu. 11:14. Israel r. and wept, De. 1:45.
24:25. Balaam r. || Jos. 2:16. pursuers r. 22.
Jos. 4:18. Jordan r. || 22:9. Gad r. || 32. princes
Jud. 2:19. they r. || 5:29. she r. answer to hers. 7:3. r. 22,000 || 8:13. Gideon r. || 11:39. | 21:23.
1 S. 6:16. r. to Ekron || 17:57. David r. || 25:39.
2 S. 1:22. Saul r. not empty || 3:16. and he r. 6:20. David r. to bless || 16:8. L. r. all the blood 17:3. is as if all r. || 19:15. king r. || 23:10.
1 K. 13:10. r. not by way || 33. Jeroboam r. not
2 K. 4:35. Elisha r. || 5:15. r. to the man of God
2 Ch. 25:10. r. in anger || 32:21. r. with shame
Ezr. 5:11. r. us answer || Ne. 4:15. | 9:28.
Ps. 35:13. my prayer r. || 78:34. they r. and
Is. 38:8. sun r. ten degrees || Jer. 3:7. she r. not
Jer. 14:3. r. with their vessels empty, were asha. 18:4. so he r. || 40:12. Jews r. out of all places
Ez. 1:17. r. not when they went || 8:17. and r.
9:11. r. the word || 47:7. when I had r. lo
Da. 4:34. mine understanding r. unto me, 36.
Ho. 6:11. r. captivity || Am. 4:6. not r. 8,9,10.
Zch. 1:6. r. and said || 16. I am r. to Jerusalem
7:14. no man r. || 8:3. I am r. to Zion and
Mat. 21:18. as he r. || Mk. 14:40. when he r.
Lu. 1:56. Mary r. || 2:20. the shepherds r. glor.
4:1. Jesus r. 14. | 8:37,40. || 9:10. apostles r.
10:17. seventy r. || 17:18. r. to give glory to God
19:15. when he was r. || 23:48. people r. 56.
24:9. r. from sepulchre || 23. r. to Jerusalem, 52.

Ac. 1:12. *r.* to Jerusalem, 8:25. 12:25. 13:13. 5:22. they *r.* 14:21. 21:6. 23:30.
Ga. 1:17. I *r.* to Damascus ‖ He. 11:15. to have *r.*
1 Pe. 2:25. now *r.* to the Shepherd of your souls
RETURNETH, *v.* Ps. 11:4. *r.* to its earth
Pr. 26:11. as a dog *r.* to his vomit, 2 Pe. 2:22.
Ec. 1:6. the wind *r.* ‖ Is. 55:10. rain *r.* not
Ex. 35:7. *r.* cut off ‖ Zch. 9:8. him that *r.*
RETURNING, *p.* Is. 14:31. the *r.* of Zion
Is. 30:15. in *r.* and rest ‖ Lu. 7:10. they *r.*
Ac. 8:28. eunuch was *r.* ‖ He. 7:1. met Abr. *r.*
REU, *His friend, his shepherd.* Ge. 11:18.
REUBEN, *Vision of the son.*
Ge. 29:32. his name *R.* ‖ 30:14. *R.* went
30:22 *R.* lay with Bilhah ‖ 35:23. sons of Leah
R. 46:8. ‖ 49:3. Nu. 26:5. 1 Ch. 5:1.
37:22. *R.* said, shed no blood ‖ 29. returned
46:9. sons of *R.* Ex. 6:14. Nu. 1:21. ‖ 32:1,37.
De. 11:6. Jos. 4:12. 1 Ch. 5:3,18.
28:5. *R.* and Simeon, they shall be mine
Nu. 2:10. standard of *R.* 10:18. ‖ 18. camp of *R.*
7:30. prince of *R.* ‖ 32:33. gave, Jos. 13:23.
De. 27:13. Ebal to curse, *R.* ‖ 33:6. let *R.* live
Jos. 15:6. son of *R.* 18:17. ‖ 22:13. sent to *R.*
Jud. 5:15. for divisions of *R.* great thoughts, 16.
Ez. 48:6. portion for *R.* ‖ 31. one gate of *R.*
Tribe of REUBEN. Nu. 1:5,21. ‖ 13:4. ‖ 34:14.
Jos. 20:8,35. 1 Ch. 6:63,78.
Re. 7:5. *R.* were sealed 12,000
REUBENITES. Nu. 26:7. families of *R.*
De. 3:12. cities to *R.* 16. ‖ 29:8. Jos. 1:26.
Jos. 1:12. Joshua spake to *R.* 22:1. ‖ 13:8.
2 K. 10:33. Hazael smote the *R.* and
1 Ch. 5:6. Beerah prince of *R.* ‖ 26. carried
11:42. captain of *R.* ‖ 26:32. over *R.* 27:16.
REUEL, *Shepherd*, or *friend of God.* Ge. 36:4,
10. Ex. 2:18. 1 Ch. 9:8.
REUMAH, *High, elevated.* Ge. 22:24.
REVEAL, *v. To discover, disclose,* or *lay open.*
Pr. 11:13. Da. 2:19.
Jb. 20:27. the heaven shall *r.* his iniquity, and
Ps. 119:18. *r.* mine eyes ‖ Jer. 33:6. *r.* peace
Da. 2:47. couldst *r.* ‖ Matt. 11:27. Son will *r.*
Ga. 1:16. to *r.* his Son ‖ Phil. 3:15. God shall *r.*
REVEALED, *p.* De. 29:29. things *r.* belong
1 S. 3:7. nor word *r.* ‖ 21. Lord *r.* to Samuel
2 S. 7:27. *r.* to thy servant ‖ 1 Ch. 17:25.
Is. 22:14. it was *r.* ‖ 23:1. it is *r.* to them
40:5. glory of Lord *r.* ‖ 53:1. to whom *r.* Jn. 12:38.
56:1. right, near to be *r.* ‖ Jer. 11:20. *r.* cause
Da. 2:19. secret *r.* to Daniel, 30. ‖ 10:1.
Mat. 10:26. cov. that shall not be *r.* Lu. 12:2.
11:25. and hast *r.* them to babes, Lu. 10:21.
1 Ci:17. flesh and blood hath not *r.* it to thee
Lu. 2:26. *r.* to Simeon ‖ 35. thoughts may be *r.*
17:30. in day when the Son of man shall be *r.*
Ro. 1:17. righteousness of God *r.* ‖ 18. wrath *r.*
8:18. with the glory which shall be *r.* in us
1 Co. 2:10. God hath *r.* them ‖ 3:13. *r.* by fire
14:30. if any thing be *r.* ‖ Ga. 2:23. faith *r.*
Ep. 3:5. as it is now *r.* to his holy apostles
2 Th. 1:7. Lord shall be ‖ 2:3. man of sin *r.* 6,8.
1 Pe. 1:5. ready to be *r.* ‖ 12. to whom it was *r.*
4:13. glory shall be *r.* ye may be glad, 5:1.
REVEALER, *s.* Da. 2:47. a *r.* of secrets
REVEALETH, *v.* Jb. 33:16. *r.* the ears of
Pr. 11:13. a tale-bearer *r.* secrets, 20:19.
Da. 2:22. *r.* secrets, 28:29. Am. 3:7.
REVELATION, *s.* Ro. 2:5. wrath and *r.* of
16:25. *r.* of mystery ‖ 1 Co. 1:7. *r.* of our Lord
1 Co. 14:6. either by *r.* ‖ 26. every one hath a *r.*
Ga. 1:12. but by *r.* of J. C. ‖ 2:2. went by *r.*
Ep. 1:17. spirit of wisd. and *r.* ‖ 3:3. how by *r.*
1 Pe. 1:13. at *r.* of J. C. ‖ Re. 1:1. the *r.* of J. C.
REVELATIONS, *s.* 2 Co. 12:1. visions and *r.* 7.
REVELLINGS, *p.* Ga. 5:21. 1 Pe. 4:3.
REVENGE, *v. To punish, requite,* or *avenge.*
Jer. 15:15. O Lord, *r.* me ‖ 20:10. take our *r.*
Ez. 25:15. dealt by *r.* ‖ 2 Co. 7:11. what *r.* 10:6.
REVENGED, *p.* Ez. 25:12. Edom *r.* himself
REVENGE, S, *s.* Nu. 35:19. *r.* shall slay, 21.
2 S. 14:11. that thou wouldst not suffer the *r.*
Na. 1:2. Lord is a *r.* ‖ Ro. 13:4. *r.* to execute
REVENGES, *s.* De. 32:42. Ps. 94:1.
REVENGETH, *v.* Na. 1:2. the Lord *r.*, L. *r.*
REVENGING, *p.* Ps. 79:10. by *r.* of blood
REVENUE, S, *s. Annual rents, profits, &c.*
Ezr. 4:13. endamage *r.* ‖ Pr. 8:19. *r.* is better
Pr. 15:6. *r.* of wicked ‖ 16:8. bet. than great *r.*
Is. 23:3. harvest is her *r.* ‖ Jer. 12:13. your *r.*
REVERENCE, *s.* and *v. To respect, honour, reverence.*
Le. 19:30. shall *r.* my sanctuary, 26:2.
2 S. 9:6. *r.* to David ‖ 1 K. 1:31. did *r.* to
Est. 3:2. Mordecai bowed not, nor did him *r.* 5.
Ps. 89:7. to be had in *r.* of all that are about
Mat. 21:37. *r.* my son, Mk. 12:6. Lu. 20:13.
Ep. 5:33. the wife see that she *r.* her husband
He. 12:9. we gave them *r.* ‖ 28. serve G. with *r.*
REVEREND, *a.* or *farfal.*
Ps. 111:9. holy and *r.* is his name
REVERSE, *v. To annul, repeal,* or *revoke.*
Nu. 23:20. Est. 8:5,8. Jer. 2:24.
REVILE, *v. To curse, or rail,* Ex. 22:28. Mat. 5:11.
REVILED, *p.* Ne. 13:25. I *r.* them, and
Mat. 27:39. they *r.* him, Mk. 15:32. Jn. 9:28.
1 Co. 4:12. *r.* we bless ‖ 1 Pe. 2:23. *r.* not again
REVILERS, *s.* 1 Co. 6:10. nor *r.* inherit the
REVILEST, *v.* Ac. 23:4. *r.* thou God's high-pr.
REVILETH, *v.* Ex. 21:17. *r.* his father shall

REVILINGS, *s.* Is. 51:7. Zph. 2:8.
REVIVE, *v. To quicken, invigorate, &c.*
Ne. 4:2. will they *r.* the stones out of the heaps
Ps. 85:6. *r.* us again ‖ 138:7. thou wilt *r.* me
Is. 57:15. to *r.* spirit of humble, and to *r.* heart
Ho. 6:2. he will *r.* us ‖ 14:7. *r.* as the corn and
Ha. 3:2. O Lord, *r.* thy work in midst of years
REVIVED, *p.* Ge. 45:27. the spirit of Jacob *r.*
Jud. 15:19. he *r.* 1 K. 17:22. 2 K. 13:21.
Ro. 7:9. sin *r.* I died ‖ 14:9. Christ rose and *r.*
REVIVING, *p.* Ezr. 9:8. a little *r.* in our, 9.
REVOLT, *v.* 2 Ch. 21:10. Is. 1:5. 59:13.
REVOLTED, *p.* 2 K. 8:20,22. 2 Ch. 21:8.
Is. 31:6. deeply *r.* ‖ Jer. 5:23. they are *r.* and
REVOLTERS, *s.* Jer. 6:28. Ho. 5:2. ‖ 9:15.
REVOLTING, *p.* Jer. 5:23. a *r.* heart, they
REVOLUTION, *s.* Ex. 34:22. 1 S. 1:20.
REWARD, *s.* signifies, (1.) *Recompense,* or *requital,*
1 Ti. 5:18. (2) *That glory which was due to the obedience and death of Christ,* Ps. 58:11. Pr. 11:18. (3) *Comfort and joy,* Ps. 19:11. (4) *Eternal punishment,* Ps. 91:8. (5) *A gift or bribe,* De. 27:25. (6) *Human applause,* Mat. 6:2,5.
Ge. 15:1. exceeding great *r.* ‖ Nu. 18:31. your
De. 10:17. God taketh not *r.* ‖ 27:25. taketh *r.*
Ru. 2:12. a full *r.* ‖ 2 S. 4:10. given him *r.*
2 S. 19:36. such a *r.* ‖ 1 K. 13:7. I'll give a *r.*
Jb. 6:22. or give a *r.* ‖ 7:2. looketh for the *r.*
Ps. 15:5. nor taketh *r.* ‖ 19:11. is great *r.*
40:15. desolate for a *r.* ‖ 58:11. *r.* for righteous
70:3. turned back for *r.* ‖ 91:8. see *r.* of wicked
91:8. render a *r.* ‖ 109:20. *r.* of adversaries
127:3. and the fruit of the womb is his *r.*
Pr. 11:18. a sure *r.* ‖ 21:14. *r.* in the bosom
22:4. *r.* of humility ‖ 23:18. there is a *r.*
24:14. shall be a *r.* ‖ 20. no *r.* to the evil man
Ec. 4:9. a good *r.* ‖ 9:5. not any more a *r.* for
Is. 3:11. *r.* of his hands ‖ 5:23. justify for *r.*
40:10. his *r.* is with him, and his work, 62:11.
45:13. price nor *r.* ‖ 62:11. my *r.* is with God
Jer. 40:5. gave Jer. a *r.* ‖ Ez. 16:31. give no *r.*
Ho. 9:1. loved a *r.* ‖ Ob. 15. *r.* on own head
Mi. 3:11. judge for *r.* ‖ 7:3. judge asketh a *r.*
Mat. 5:12. great is your *r.* in heaven, Lu. 6:23.
46. what *r.* ‖ 6:1. have no *r.* of your Father
6:2. have their *r.* 5,16. ‖ 10:41. a prophet's *r.*
10:42. shall in no wise lose his *r.* Mk. 9:41.
Lu. 6:35. *r.* be great ‖ 23:41. *r.* of our deeds
Ac. 1:18. *r.* of iniquity ‖ Ro. 4:4. *r.* not reck.
1 Co. 3:8. to ev ive his own *r.* ‖ 14. receive a *r.*
9:17. I have a *r.* ‖ 18. what is my *r.* then?
Col. 2:18. he guile you of *r.* ‖ 3:24. *r.* of inherit.
1 Ti. 5:18. the labourer is worthy of his *r.*
He. 2:2. recompense of *r.* 10:35. 11:26.
2 Pe. 2:13. *r.* of unrighteous. ‖ 2 Jn. 8. a full *r.*
Ju. 11. ran for *r.* ‖ Re. 11:18. shouldst give *r.*
Re. 22:12. I come quickly, and my *r.* is with me
REWARD, *v.* De. 32:41. I will *r.* them
1 S. 24:19. L. *r.* the good ‖ 2 S. 3:39. L. *r.*
2 Ch. 20:11. how they *r.* us ‖ Ps. 54:5. *r.* evil
Pr. 25:22. L. shall *r.* thee ‖ Ho. 12:2. L. doings
Mat. 6:4. F. himself shall *r.* thee openly, 6,18.
16:27. *r.* every man according to his works
2 Ti. 4:14. Lord *r.* him ‖ Re. 18:6. *r.* her even
REWARDED, *p.* Ge. 44:4. *r.* evil for good
1 S. 24:17. thou *r.* me good, I *r.* thee evil
2 S. 22:21. *r.* me according to my right. Ps. 18:20.
2 Ch. 15:7. work shall be *r.* ‖ Ps. 7:4. if I *r.* evil
Ps. 35:12. *r.* me evil, 109:5. ‖ 103:10. nor *r.* us
Pr. 13:13. shall be *r.* ‖ Is. 3:9. they *r.* evil
Jer. 31:16. work shall be *r.* ‖ Re. 18:6. as she *r.*
REWARDER, *s.* He. 11:6. a *r.* of them that
REWARDETH, *v.* Jb. 21:19. he *r.* him, and
Ps. 31:23. *r.* proud doer ‖ 137:8. happy that *r.*
Pr. 17:13. whoso *r.* evil ‖ 20:22. the fool
REWARDS, *s.* Nu. 22:7. the *r.* of divination
Is. 1:23. followeth *r.* ‖ Da. 2:6. receive *r.*
Da. 5:17. give thy *r.* ‖ Ho. 2:12. these my *r.*
REZEPH, *A pavement,* 2 K. 19:12. 1 Ch. 7:25.
Is. 37:12.
REZIA, *A messenger,* 1 Ch. 7:39.
REZIN, *Voluntary,* or *good will.*
2 K. 25:37. send against Judah *R.* 16:5. Is. 7:1.
10:6. *R.* recovered Elath ‖ 9. slew *R.*
Ezr. 2:48. children of *R.* came, Ne. 7:50.
Is. 7:4. fear not *R.* ‖ 8. head of Damascus is *R.*
8:6. rejoice in *R.* ‖ 9:11. adversaries of *R.*
REZON, *Small, lean,* or *secret.* 1 K. 11:23.
RHEGIUM, *A breaking.* A city, Ac. 28:13.
RHESA, *Affection,* or *a head.* Lu. 3:27.
RHODA, *A rose.* A maid, Ac. 12:13.
RHODES, *A rose.* An island of the *Turks,* Ac. 21:1.
RIB, S, *s.* Ge. 2:21. God took one of his *r.*
22. the *r.* which God had taken ‖ Ex. 30:14.
2 S. 2:23. Abner smote Asahel under the fifth *r.*
3:27. Joab smote Abner ‖ 4:6. Ish-bosheth
20:10. Joab smote Amasa ‖ 1 K. 6:15. 7:13.
Da. 7:5. the beast had three *r.* in the mouth of it
RIBAI, *Strife,* or *increased.* 1 Ch. 11:31.
RIBAND, *s.* Nu. 15:38. borders a *r.* of blue
RIBLAH, *Quarrel,* Nu. 34:11. 2 K. 23:33. ‖ 25:6,21. Jer. 39:5,6,10,26. ‖ 52:9,27.
RICH, *a. Wealthy, precious,* or *fruitful.*
Ge. 13:2. Abram was ‖ 14:23. I made Abram *r.*
Ex. 30:15. *r.* not give more ‖ Le. 25:47. wax *r.*
Ru. 3:10. poor or *r.* ‖ 1 S. 2:7. L. maketh *r.*
2 S. 12:1. the one *r.* ‖ 4. traveller to *r.* man
Jb. 15:29. he shall not be *r.* ‖ 27:19. *r.* lie down

Jb. 34:19. nor regardeth the *r.* more than the poor
Ps. 45:12. *r.* entreat favor ‖ 49:2. hear, both *r.*
49:16. be not thou afraid when one is made *r.*
Pr. 10:4. diligent maketh *r.* ‖ 22. blessing of L. *r.*
15. *r.* man's wealth is his strong city, 18:11.
13:7. maketh himself *r.* ‖ 14:20. *r.* hath friends
18:23. *r.* answ. roughly ‖ 28:11. loveth oil not be *r.*
22:2. *r.* and poor meet ‖ 7. *r.* ruleth over poor
16. giveth to *r.* ‖ 23:4. labor not to be *r.*
28:6. though he be *r.* ‖ 11. *r.* is wise ‖ 20:22.
Ec. 5:12. abundance of *r.* ‖ 10:6. *r.* sit in low pl.
10:20. curse not the *r.* ‖ Is. 53:9. with the *r.*
Jer. 5:27. waxen *r.* ‖ 9:23. let not *r.* glory in
Ez. 27:24. *r.* apparel ‖ Ho. 12:8. become *r.*
Mi. 6:12. *r.* full of violence ‖ Zch. 11:5. I am *r.*
Mat. 19:23. *r.* hardly enter, 24. Mk. 10:25.
27:57. came a *r.* man of Arimathea, Joseph
Mk. 12:41. many *r.* cast in much, Lu. 21:1.
Lu. 1:53. *r.* sent empty ‖ 6:24. woe to you *r.*
12:16. ground of a *r.* man ‖ 21. not *r.* toward G.
14:12. call not thy *r.* neighbors, lest they bid
16:1. *r.* man had two sons ‖ 21. *r.* man's table
22. *r.* man died ‖ 18:23. he was very *r.* 19:2.
Ro. 10:12. L. is *r.* to all ‖ 1 Co. 4:8. ye are *r.*
2 Co. 6:10. making many *r.* ‖ 8:9. tho' he was *r.*
Ep. 2:4. but God, who is *r.* in mercy, for his
1 Ti. 6:9. will be *r.* fall ‖ 18. *r.* in good works
Ja. 1:10. let the *r.* rejoice ‖ 11. *r.* fade away
2:5. *r.* in faith ‖ 6. do not *r.* men oppress you?
5:1. go now ye *r.* men, weep and howl for
Re. 2:9. thou art *r.* ‖ 3:17. sayest, I am *r.* and
3:18. mayst be *r.* ‖ 6:15. *r.* hid themselves
18:16. *r.* and poor ‖ 18:3. are waxed *r.* 15,19.
RICHER, *a.* Da. 11:2. fourth be far *r.* than all
RICHES, *s.* Ge. 31:1. *r.* is ours ‖ 36:7. *r.* more
Jos. 22:8. much *r.* ‖ 1 S. 17:25. with great *r.*
1 K. 3:11. neither hast asked *r.* 13. 2 Ch. 1:11.
10:23. Solomon exceeded all for *r.* 2 Ch. 9:22.
1 Ch. 29:12. both *r.* and honor come of thee
28. David died full of days, *r.* and honor
2 Ch. 17:5. Jehoshaphat had *r.* and honor, 18:1.
20:25. found *r.* ‖ 32:27. Hezekiah had much *r.*
Est. 1:4. he showed the *r.* ‖ 5:11. told of his *r.*
Jb. 20:15. swallowed *r.* ‖ 36:19. esteem thy *r.*
Ps. 37:16. better than the *r.* ‖ 39:6. heap, up *r.*
49:12. seller of whom ‖ 49:6. boast in *r.*
52:7. trusted in *r.* ‖ 62:10. if *r.* increase, set not
73:12. increase not in *r.* ‖ 104:24. full of thy *r.*
112:3. wealth and *r.* ‖ 119:14. as in all *r.*
Pr. 3:16. in left hand *r.* ‖ 8:18. yea, durable *r.*
11:4. profit not ‖ 10. strong men retain *r.*
28. trusteth in *r.* fall ‖ 13:7. yet hath great *r.*
13:8. ransom of life *r.* ‖ 14:24. crown is their
19:14. *r.* inheritance of fathers ‖ 22:1. than *r.*
22:1. by fear of Lord *r.* ‖ 23:5. *r.* make wings
24:4. pleasant *r.* ‖ 27:24. *r.* are not forever
30:8. give me neither poverty nor *r.* ‖ 31:29.
Ec. 4:8. not satisfied with *r.* ‖ 5:13. *r.* for hurt
5:14. *r.* perish ‖ 19. God hath given *r.* 6:2.
9:11. nor yet *r.* to men of understanding, nor
Is. 8:4. *r.* of Damascus ‖ 10:14. found as a nest *r.*
30:6. *r.* on young asses ‖ 45:3. hidden *r.* of
61:6. eat *r.* of Gentiles ‖ Jer. 9:23. glory in *r.*
Jer. 17:11. *r.* not by right ‖ 48:36. *r.* perished
Ez. 26:12. a spoil of thy *r.* ‖ 27:12. by reason of
multitude of all kind of *r.* 18,27,33.
28:4. hast gotten *r.* ‖ 5. increased thy *r.* and
Da. 11:2. through his *r.* ‖ 13. come with much
24. scatter *r.* ‖ 28. return with great *r.* and
Mat. 13:22. care of the world, and the deceitfulness of *r.* choke the word, Mk. 4:19. Lu. 8:14.
Mk. 10:23. how hardly they that have *r.* enter
24. them that trust in *r.* to enter, Lu. 18:24.
Lu. 16:19. friends of *r.* ‖ 11. commit true *r.*
Ro. 2:4. *r.* of his goodness ‖ 9:23. *r.* of glory
11:12. *r.* of Gent les ‖ 33. O depth of the *r.*
2 Co. 8:2. abounded to the *r.* of their liberality
Ep. 1:7. *r.* of his grace, 2:7. ‖ 3:8. *r.* of the glory
3:8. unsearchable *r.* ‖ 16. the *r.* of his glory
Phil. 4:19. according to his *r.* in glory by C. Jesus
Col. 1:27. *r.* of the glory ‖ 2:2. *r.* of full assurance
1 Ti. 6:17. uncertain *r.* ‖ He. 11:26. greater *r.*
Ja. 5:2. your *r.* are corrupted, your garments
Re. 5:12. to receive *r.* ‖ 18:17. so great *r.* are
RICHLY, *ad.* Col. 3:16. 1 Ti. 6:17. Ti. 3:6.
RID, *v.* Ge. 37:22. *r.* him out of their hands
Ex. 6:6. *r.* out of bondage ‖ Le. 26:6. *r.* beasts
Ps. 82:4. *r.* them out ‖ 144:7. *r.* me, and, 11.
RIDDANCE, *s.* Le. 23:22. clear *r.* of thy field
Zph. 1:18. he shall make a speedy *r.* of all them
RIDDEN, *p.* Nu. 22:30. ass which thou hast *r.*
RIDDLE, *s. An enigma,* or *dark quest on.*
Jud. 14:12. I will now put forth a *r.* ‖ 13—19.
Ez. 17:2. put forth a *r.* and speak ‖ 1 Co. 13:12.
RIDE, *v.* Ge. 41:43. made him *r.* in 2d chariot
Jud. 5:10. *r.* on asses, 2 S. 19:26.
1 K. 1:33. cause Solo. *r.* on my mule, 38,44.
2 K. 10:16. made him to *r.* ‖ Jb. 30:22. me to *r.*
Ps. 45:4. *r.* prosperously ‖ 66:12. caused men to *r.*
Is. 30:16. said, We will *r.* ‖ 58:14. *r.* on high p.
Jer. 6:23. they *r.* on horses set in array, 50:42.
Ho. 10:11. Ephraim to *r.* ‖ 14:3. not *r.* on horses
Ha. 3:8. thou didst *r.* ‖ Hag. 2:22. those that *r.*
RIDER, *s.* Ge. 49:17. his *r.* fall backward
Ex. 15:1. horse and *r.* 21. Jb. 39:18. scorneth *r.*
Jer. 51:21. I will break ho se and *r.* Zch. 12:4.
RIDERS, *s.* 2 K. 18:23. if able to set *r.* Is. 36:8.
Est. 8:10. sent by *r.* ‖ Zch. 10:5. *r.* confounded
RIDETH, *v.* De. 33:26. *r.* on the heaven in

Est. 6:8. king r. on || Ps. 68:4. r. on heavens, 33. Is. 19:1. Lord r. on cloud || Am. 2:15. r. horse
RIDGES, s. Ps. 65:10. waterest the r. thereof
RIDICULOUS, a. Is. 33:19. of a r. speech
RIDING, p. Nu. 22:22. Balaam was r. on ass
2 K. 4:24. slack not thy r. for me except I bid
Jer. 17:25. kings shall enter r. in chariots, 22:4.
Ez. 23:6. young men, horsemen r. on horses, 12. 23. great lords, all of them r. upon horses
38:15 thou and thy people with thee r. on horses
Zch. 1:8. r. on a red horse || 9:9. r. on an ass
RIFLED, p. Zch. 14:2. how ess r. and women
RIGHT, s. Ge. 18:25. judge of all do r.
Nu. 27:7. speak r. || Dc. 21:17. r. of first-born
Ru. 2:20. r. to redeem || 4:6. redeem my r.
2 S. 19:28. what r. to cry || 23. r. to David
1 K. 8:45. maintain their r. 2 Ch. 6:35.
Ne. 2:20. portion nor r. || 9:33. hast done r.
Jb. 34:6. be against my r. || 17. hateth r. gov.
36:6. he giveth r. || Ps. 9:4. maintained r.
Ps. 17:1. hear r. O Lord || 140:12. r. of the poor
Pr. 1:3. revenues without r. || 13. speaketh r.
Is. 10:2. take r. from poor || 32:7. needy speak r.
Jer. 5:28. r. of needy || 17:11. riches, not by r.
32:7. r. of redemption || La. 3:35. aside the r.
Ez. 21:27. whose r. it is || 22:29. without r.
Am. 5:12. turn aside poor from r. Mat. 3:5.
Jn. 1:12. gave he r. || He. 13:10. no r. to eat
RIGHT, a. Ge. 24:48. led me in r. way
Ex. 15:26. do that which is r. 1 K. 11:38.
De. 6:18. do what is r. 12:8,25,28. | 13:18. | 21:9. Jud. 17:6. | 21:25. 1 K. 11:33.
32:4. just and r. || Jos. 9:25. good and r. to
Jud. 12:6. to pronounce it r. || 14:3. she is r.
1 S. 12:23. r. way, Ezr. 8:21. Ps. 107:7.
2 S. 15:3. see thy matters are good and r.
1 K. 14:8. did that which was r. 11. | 15:5. | 22:43. 2 K. 12:2. | 14:3. | 15:3,34. | 18:3. | 22:2. | 26:2. 2 Ch. 14:2. | 20:32.
2 K. 10:15. is thy heart r. || 30. r. in my eyes
17:9. did not r. || Ne. 9:13. r. judgments
Est. 8:5. and the thing seem r. before the king
Jb. 6:25. r. words || 33:27. I perverted that is r.
34:23. he will not lay on man more than r.
35:2. r. that thou saidst || 42:7. not spoken r.
Ps. 19:8. statutes are r. || 45:6. a r. sceptre
33:4. word of Lord is r. || 43:5. that r. early
51:19. renew a r. spirit || 78:37. heart was not r.
107:7. he led them forth by the r. way that
139:14. r. well || 119:75. judgments r. 128.
Pr. 4:11. in r. paths || 25. let eyes look r. on
8:6. he r. things, 9. || 9:15. r. on their ways
12:5. thoughts r. || 14:12. seemeth r. 16:25.
12:15. fool is r. in his own eyes, 21:2.
20:11. work be r. || 21:8. pure, his work is r.
23:16. when thy lips shall speak r. things
24:26. shall kiss his lips that giveth r. answer
Ec. 4:4. r. work || 11:6. whether shall be r.
Is. 30:10. prophesy not r. || 45:19. I declare r.
Jer. 9:21. a r. seed || 17:16. of my lips was r.
23:10. their force is not r. || 26:14. do as is r.
34:15. had done r. || 40:5. driven out r. forth
Ez. 18:5. lawful and r. 19. | 21:27. | 33:14,19.
Ho. 14:9. ways of L. are r. || Am. 3:10. to do r.
Mat. 5:39. r. cheek || 20:4. is r. I will give, 7.
Mk. 5:15. clothed in his r. mind, Lu. 8:35.
Lu. 10:28. answered r. || 12:57. judge what is r.
Ac. 4:19. r. in the sight of God, 8:21.
13:10. r. ways of Lord || Ep. 6:1. for this is r.
2 Pe. 2:15. forsaken r. way || Re. 22:14. r. to tree
RIGHT-Pillar. 1 K. 7:21. he set up the r.-
RIGHT, ad. Jos. 3:16. r. over against Jericho
RIGHTEOUS, a. In Hebrew, Tsadilk; in Gr. Dikaios, *just, innocent. See signification of* Just.
Ge. 7:1. thee I've seen r. || 18:23. destroy the r.
18:24. if fifty r. 26,28. || 25. far, to slay the r.
20:4. slay a r. nation || 38:26. she more r. than
Ex. 9:27. r. slay not || 8. gift perverteth the r.
Nu. 23:10. die death of r. || De. 4:8. judgm. so r.
De. 25:1. they shall justify the r. 2 Ch. 6:23.
Jud. 5:11. the r. acts of the Lord, 1 S. 12:7.
1 S. 24:17. art more r. || 2 S. 4:11. slain a r.
1 K. 2:32. more r. || 8:32. justifying the r.
2 K. 10:9. ye be r. || Ezr. 9:15. L. art r. Ne. 9:8.
Jb. 4:7. where r. cut off || 9:15. though I were r.
10:15. if I be r. || 15:14. that he should be r.
17:9. r. hold on his way || 22:3. that thou art r.
22:19. the r. see it, and are glad, Ps. 107:42.
23:7. r. might dispute || 32:1. r. in own eyes
34:5. Job hath said, I am r. || 35:7. if thou be r.
36:7. withdraweth not his eyes from r. Ps. 34:15.
40:8. will condemn me, that thou mayst be r.
Ps. 1:5. congregation of r. || 6. way of the r.
5:12. bless the r. || 7:9. r. God trieth reins
7:11. God judgeth r. || 11:3. what can the r. do
11:5. L. trieth the r. || 14:5. G. is in gener. of r.
19:9. judgments r. 119:7,62,106,160,164.
31:18. speak ag. r. || 32:11. rejoice ye r. 33:1.
34:17. r. cry || 19. many the afflictions of the r.
21. hate r. be desolate || 35:27. my r. cause
37:17. Lord upholdeth r. || 21. r. showeth mercy
25. not seen r. forsaken || 29. r. inherit land
30. r. speaketh wisdom || 32. watcheth the r.
39. salvation of the r. || 52:6. r. shall see and
55:22. r. to be moved || 58:10. r. shall rejoice
58:11. reward for r. || 64:10. r. shall be glad
68:3. let r. be glad || 69:28. not written with r.
72:7. r. flourish || 75:10. r. shall be exalted
92:12. r. shall flourish || 91:21. against soul of r.
Ps. 97:11. light sown for r. || 12. rejoice in L. ye r.
112:4. L. is r. 116:5. || 6. r. in everlasting rem.
118:15. rejoicing is in the tabernacles of the r.
20. this gate into which the r. shall enter
119:137. r. art thou, O Lord, 145:17. Jer. 12:1.
138. testimonies r. || 125:3. on lot of the r.
140:13. r. shall give thanks || 141:5. r. smite
142:7. r. compass me || 146:8. Lord loveth the r.
Pr. 2:7. wisdom for r. || 20. keep paths of r.
3:32. secret is with r. || 10:3. of r. to famish
10:16. labor of r. tendeth to life || 21. lips of r. 32.
24. desire of r. be granted || 25. r. a foundation
28. hope of r. gladness || 30. r. never removed
11:8. r. is delivered, 21. || 10. goeth well with r.
23. desire of r. only good || 28. r. flourish
30. fruit of r. is a tree || 31. r. recompensed
12:3. root of r. not moved || 5. thoughts of r.
7. house of r. stand || 12. root of r. yield th
20. the r. is more excellent than his neighbor
13:9. light of r. rejoiceth || 21. to r. good repaid
25. the r. eateth to the satisfying of his soul
14:9. among r. favor || 19. bow at gates of r.
32. but the r. hath hope in his death
15:6. house of r. treasure || 18. way of r. plain
28. r. studieth to answer || 29. heareth the r.
16:13. r. lips are the delight of kings, and
18:5. to overthrow r. || 10. r. runneth into it
21:18. ransom for r. || 26. r. giveth and spareth
23:24. fat. of r. rejoice || 24:15. not wait ag. r.
24. thou art r. || 28:1. r. is bold as a lion
28:10. r. to go astray || 23. the r. increase
29:2. r. in authority || 6. r. doth sing and
7. r. considereth cause || 16. r. see their fall
Ec. 3:17. God shall judge r. || 7:16. r. overmuch
8:14. to work of r. || 9:1. r. in hand of God
9:2. one event to the r. and to the wicked
Is. 3:10. say ye to the r. || 24:16. glory to the r.
26:2. r. nation may enter || 41:26. say he is r.
53:11. r. servant || 57:1. r. perisheth || 60:21. all r.
Jer. 12:1. r. art thou || 20:12. trieth r. || 23:5. r. branch
Ez. 13:22. r. sad || 16:52. thy sisters more r.
18:24. when the r. turneth away from, 33:18.
21:3. I will cut off r. || 33:13. to r. he shall live
Am. 2:6. because they sold the r. for silver
Ha. 1:4. wicked doth compass about the r. 13.
Ma. 3:18. discern between r. and the wicked
Mat. 9:13. to call the r. Mk. 2:17. Lu. 5:32.
13:43. r. shine forth || 23:28. appear r. 29.
23:35. all the r. blood shed on the earth from
25:37. then shall r. answer || 46. r. into life
Lu. 1:6. were both r. || 18:9. they were r.
Jn. 7:24. judge r. || 17:25. O r. Father, the
Ro. 2:5. r. judgment || 3:10. none r. no not
5:19. so by obedience of one many be made r.
2 Th. 1:5. r. judgment || 6. it is a r. thing
2 Ti. 4:8. the r. judge || He. 11:4. he was r.
1 Pe. 3:12. over the r. || 4:18. if r. scarcely
2 Pe. 2:8. vexed his r. soul from day to day
1 Jn. 2:1. Jesus Christ the r. || 29. know he is r.
3:7. is r. as he is r. || 12. and his brother's r.
Re. 16:5. thou art r. O L. 7. | 19:2. || 22:11. r. still
RIGHTEOUS *Man* or *Men*. Ps. 37:16.
Pr. 10:11. mouth of r. || 12:10. r. regardeth
13:5. r. hateth lying || 21:12. r. wisely consid.
25:26 a r. falling || 28:12. when r. rejoice
Is. 41:2. raised r. || Ez. 3:20. r. turn, 18:26.
Ez. 3:21. if warn r. || 23:45. r. shall judge
Mat. 10:41. rece veth a r. || 13:17. r. desired
Lu. 23:47. saying, Certainly this was a r.
Ro. 5:7. scarcely for a r. || 1 Ti. 1:9. law not for
Ja. 5:16. prayer of a r. || 2 Pe. 2:8. for that r.
RIGHTEOUSLY, De. 1:16. judge r. Pr. 31:9.
Ps. 67:4. thou shalt judge the people r. 96:10.
Is. 33:15. walketh r. || Jer. 11:20. judged r.
Ti. 2:12. live soberly, r. || 1 Pe. 2:23. judgeth r.
RIGHTEOUSNESS, s. signifies, (1) *A perfection of God's nature, or his essence*, Ps. 11:7. (2) *The obedience and sufferings of Christ*, Jer. 23:6. Da. 9:24. Ro. 10:4. (3) *The truth and faithfulness of God*, Ps. 31:1. Is. 42:6. | 45:19. (4) *Uprightness and equity between man and man*, Lu. 1:75. Ep. 4:24. (5) *Holiness of life and conversation*, 1 Co. 15:34. 2 Co. 9:10.
Ge. 15:6. counted for r. Ps. 106:31. Ro. 4:3.
30:33. my r. answer || De. 6:25. be our r.
De. 9:4. saying, For my r. Lord brought, 5,6.
24:13. it shall be r. || 33:19. sacrifices of r.
1 S. 2:23. the Lord render to every man his r.
2 S. 22:21. according to my r. 25. Ps. 18:20.
1 K. 3:6. walked in r. || 8:32. according to his r.
Jb. 6:29. my r. is in it || 8:6. habitation of r.
27:6. r. I hold fast || 29:14. I put on r. and
33:26. render his r. || 35:2. my r. is more
35:8. r. may profit || 36:3. I will ascribe r. unto
Ps. 4:1. O God of my r. || 5. offer sacrifices of r.
5:8. lead me in thy r. || 7:8. accord ng to my r.
7:17. according to his r. || 11:7. L. loveth r. 33:5.
15:2. that worketh r. || 17:15. behold face in r.
22:31. declare his r. || 23:3. in the paths of r.
24:5. r. from the God || 31:1. deliver in r. 71.
35:28. my tongue shall speak of thy r. 71:24.
36:6. thy r. is like mount. || 10. continue thy r.
37:6. bring forth thy r. || 40:9. I preached r.
45:4. meekness, r. || 7. thou lovest r. He. 1:9.
48:10. full of r. || 50:6. declare his r. 97:6.
51:14. sing of thy r. || 19. with sacrifices of r.
52:3. than to speak r. || 58:1. do ye speak r.
65:5. by terrible things in r. || 69:27. in thy r.
71:15. show forth thy r. || 16. mention thy r.
Ps. 71:19. thy r. is very high || 24. talk of thy r
72:1. thy r. to king's son || 3. little hills by r.
85:10. r. and peace kissed || 11. r. look down
13. r. go before him || 88:12. thy r. known
89:16. and in thy r. shall they be exalted
94:15. return to r. || 96:13. judge with r. 98:9.
97:2. r. is the hab itation || 98:2. his r. showed
99:4. executest r. || 103:6. || 106:3. r. to children
106:3. Blessed God doth r. || 111:3. r. endureth
112:3. r. endureth, 9. || 118:19. the gates of r.
119:40. quicken me in thy r. || 123. word of r.
142. thy r. is an everlast ng r. || 144,172.
132:9. priests clothed with r. || 143:1. in thy r.
143:11. for thy r. sake || 145:7. sing of thy r.
Pr. 2:9. understand r. || 8:8. words are in r.
8:18. durable riches and r. || 20. I lead in r.
10:2. but r. delivereth from death, 11:4,6.
11:5. r. shall direct || 18. soweth r. a reward
19. r. tendeth to l fe || 12:17. showeth forth r.
12:28. way of r. is life || 13:6. r. keepeth him
14:34. r. exalteth a nation || 15:9. followeth r.
16:8. a little with r. || 12. throne estab. by r.
31. r. is a crown of glory || 21:21. followeth r.
25:5. his th rone shall be established in r.
Is. 5:16. | here of r. || 7:15. | perisheth in his r.
Is. 1:21. r. lodged in it || 26. called the city of r.
27. her converts with r. || 5:7. he looked for r.
5:16. sanctified in r. || 23. take away the r. of
10:22. consumpt on decreed overflow with r.
11:4. with r. judge || 5. r. the girdle of loins
16:5. hasting r. || 26:9. will learn r. 10.
28:17. r. to plummet || 32:1. king reign in r.
32:16. r. shall remain || 17. work of r. peace
33:5. filled Zion with r. || 41:2. raised up r
41:10. right hand of my r. || 42:6. called in r
42:21. for his r. sake || 45:8. let r. spring up
45:13. raised him up in r. || 19. sp. r. I decl.
24. in the Lord have I r. | in the Lord is all r.
46:12. far from r. || 13. I bring near my r.
48:1. nor in r. || 18. thy r. as waves of sea
51:1. ye that follow r. || 5. my r. is near
6. r. not be abolished || 7. ye that know r.
8. my r. shall be forever, and my salvation
54:14. in r. established || 17. their r. is of me
56:1. r. to be revealed || 57:12. I'll declare thy r.
58:2. as a nation that did r. || 8. thy r. go before
59:16. his r. it sustained || 17. he put on r.
60:17. exactors r. || 61:3. called trees of r.
61:10. a robe of r. || 11. r. to spring forth
62:1. till r. go forth || 2. Gentiles see thy r.
63:1. speak in r. || 64:5. that worketh r.
Jer. 4:2. swear in r. || 9:24. exerciseth r.
23:6. executeth r. || 33:6. Lord our r. 33:16.
33:15. branch of r. || 51:10. brought forth our r.
Ez. 3:20. turn from his r. and, 18:24,26.
14:14. by their r. || 18:20. r. of righteous, 33:12.
Da. 4:27. break off thy sins by r. || 9:7. r. belong.
9:16. according to thy r. || 24. an everlast ng r.
12:3. they that turn many to r. shall sh ne as
Ho. 2:19. betroth in r. || 10:12. sow in r. reap
Am. 5:7. leave off r. || 24. let r. run || 6:12. of
Mi. 7:5. may know the r. || 7:9. behold his r.
Zph. 2:3. seek r. || Zch. 8:8. their God in r.
Ma. 3:3. an offering in r. || 4:2. Sun of r. rise
Mat. 3:15. to fulfil all r. || 5:6. thirst after r.
5:10. persec. for r. || 20. r. exceed r. of scribes
6:33. seek his r. || 21:32. John came in r.
Lu. 1:75. in r. before him all the days of our
Jn. 16:8. of sin and r. || 10. of r. because I go
Ac. 10:35. worketh r. || 13:10. enemy of all r.
17:31. judge world in r. || 24:25. reasoned of r.
Ro. 1:17. r. of G. revealed || 2:26. r. of the law
3:5. r. of God, 21,22. || 25. declare his r. 26.
4:3. counted for r. 5,6,9,22. Ga. 3:6.
6. imputeth r. || 11. seal of r. || 13. r. of faith
5:17. gift of r. || 18. r. of one || 21. reign thro' r.
6:13. instruments of r. 16. || 18. servants of r. 19.
8:4. r. of the law || 10. spirit is life because of r.
9:28. cut it short in r. || 30. followed not r. 31.
10:3. not subm. to r. of G. || 4. end of law for r
5. r. of the law || 6. the r. which is of faith
10. believeth to r. || 14:17. but r. and peace
1 Co. 1:30. made to us r. || 15:34. awake to r.
2 Co. 3:9. ministration of r. || 5:21. r. of God
6:7. by armor of r. || 14. fellowship hath r.?
9:9. his r. remaineth || 10. fruits of r. || 11:15.
Ga. 2:21. if r. come by law || 3:21. verily, r.
5:5. wait for hope of r. || Ep. 4:24. created in r.
Ep. 5:9. fruit of spirit is in r. || 6:14. breast-pl. of r.
Phil. 1:11. filled with fruits of r. || 3:6. touching r.
3:9. r. of God || 1 Ti. 6:11. follow r. 2 Ti. 2:22.
2 Ti. 3:16. instruction in r. || 4:8. a crown of r.
Ti. 3:5. not by works of r. || He. 1:8. sceptre of r.
He. 5:13. in word of r. || 7:2. King of r. and
11:7. heir of r. || 33. wrought r. || 12:11. fruit of r.
Ja. 1:20. not r. of God || 2:23. imputed for r.
3:18. fruit of r. is sown || 1 Pe. 2:24. live to r.
1 Pe. 3:14. if ye suffer for r. sake, happy are ye
2 Pe. 1:1. thro' r. of God || 2:5. a preacher of r.
2:21. way of r. || 3:13. wherein dwelleth r.
1 Jn. 2:29. that doth r. 3:7. || 29. doth not r.
Re. 19:8. the r. of saints || 11. in r. doth judge
RIGHTEOUSNESSES, s. Jud. 5:11. 1 S. 12:7.
Is. 33:15. | 45:24. | 64:6. Ez. 3:20. | 33:13. Da. 9:18.
RIGHTLY, ad. Ge. 27:36. r. named Jacob
Lu. 7:43. r. judged || 20:21. teachest r. || 2 Ti. 2:15.
RIGOR, s. Ex. 1:13,14. Le. 25:43. | 46:53.
RIMMON, *A pomegranate*. Jos. 15:32.

Jud. 20:15. fled to the rock *R.* 47. | 21:13.
2 S. 4:2. sons of *R.* 5:9. || 2 K. 5:18. house
1 Ch. 4:32. villages Ain, *R.* || 6:77. given *R.*
Zch. 14:10. turned as a plain from Geba to *R.*
RIMMON-PAREZ, *Breach of elevation.* Nu. 33:19,20.
RING, *s.* Ge. 41:42. Ex. 26:24. Est. 3:10,12. | 8:2,8,10. Lu. 15:22. Ja. 2:2.
RINGLEADER, *s.* Ac. 24:5. a *r.* of the sect
RINGS, *s.* Ex. 25:12,14,15. | 27:4,7. | 28:24. | 30:4. | 35:34. | 37:3,5,13. | 38:7,24,26,27. | 39:16,19,20. Nu. 31:50. Est. 1:6. Song 5:14. Is. 3:21. Ez. 1:18.
RING-*streaked, a.* Ge. 30:35. | 31:8,10,12.
RINNAH, *A song.* 1 Ch. 4:20.
RIPENED, *p.* Le. 6:28. | 15:11,12.
RIOT, *s.* Ti. 1:6. 1 Pe. 4:4. 2 Pe. 2:13.
RIOTING, *p.* Ro. 13:13. walk not in *r.* and
RIOTOUS, *a.* Pr. 23:20. | 28:7. Lu. 15:13.
RIP, *v.* 2 K. 8:12. *r.* up their women with
RIPE, *a.* Ge. 40:10. *r.* grapes, Nu. 13:20. Ex. 22:29. *r.* fruits || Nu. 18:13. as first *r.*
Jer. 24:2. figs first *r.* Ho. 9:10. Na. 3:12. Jo. 3:13. harvest is *r.* || Mi. 7:1. first *r.* fruit
Mk. 4:29. fruit is *r.* || 1 Co. 14:20. of *r.* age
Re. 14:15. harvest of earth is *r.* || 18. grapes *r.*
RIPENING, *p.* Is. 18:5. sour grapes *r.* in the
RIPHATH, *Medicine, release.* Ge. 10:3.
RIPPED, *p.* 2 K. 15:16. Ho. 13:16. Am. 1:13.
RISE, *v.* Ex. 21:19. if he *r.* again and walk
Nu. 24:17. a sceptre *r.* || De. 33:11. *r.* not
Jud. 8:21. *r.* thou, fall on us || 9:33. *r.* early
1 S. 22:13. *r.* to be in wait || 24:7. not to *r.*
2 S. 12:21. thou didst *r.* || 18:32. all that *r.* be
Ps. 18:38. not able to *r.* || 27:3. though war *r.*
36:12. not able to *r.* || 119:62. at midnight *r.*
140:10. deep pits that they *r.* not up again
Pr. 24:22. calamity *r.* || 28:12. wicked *r.* 28.
Song 3:2. I will *r.* now || Is. 14:21. they do not *r.*
Is. 24:20. earth not *r.* || 26:14. they shall not *r.*
33:10. now I'll *r.* || 43:17. they shall not *r.* they
54:17. every tongue that shall *r.* || 58:10. light *r.*
Jer. 25:27. *r.* no more || 51:64. Babylon not *r.*
Am. 5:2. virgin no more *r.* || 7:9. I will *r.* again
Mat. 5:45. sun to *r.* || 20:19. third day *r.* again
24:7. nation shall *r.* Mk. 13:8. Lu. 21:10.
11. many false prophets shall *r.* Mk. 13:22. 26:46. *r.* let us be going || 27:63. I will *r.* again
Mk. 4:27. *r.* night and day || 10:19. *r.* he calleth
12:23. in the resurrection when they *r.* 25,26.
Lu. 11:7. I cannot *r.* 8. || 12:54. a cloud *r.*
22:46. *r.* and pray || 24:46. to *r.* from the dead
Jn. 5:8. Jesus saith, *r.* take up thy bed and walk
11:23. thy brother shall *r.* again, 24. || 20:9. must
Ac. 10:13. *r.* Peter || 26:16. Pa. I || 23. *r.* from d. ad
Ro. 15:12. *r.* to reign || 1 Co. 15:15. if dead *r.* not
1 Th. 1:16. the dead in Christ shall *r.* first
He. 7:11. another priest *r.* || Re. 11:1. *r.* measure
RISE *up.* Ge. 19:2. | 31:35. Ex. 8:29. | 12:31. Le. 19:32. Nu. 10:35. | 22:20. | 23:18,24. De. 2:13,24. | 19:11,15,16. | 28:7. | 29:22. | 31:16. | 32:38. Jos. 8:7. Jud. 20:38. 1 S. 29:10. Ne. 2:18. Jb. 20:27. Ps. 3:1. | 17:7. | 18:38. | 35:11. | 41:8. | 44:5. | 59:1. | 74:23. | 92:11. | 94:16. | 127:2. | 139:21. Pr. 31:28. Ec. 10:4. | 12:4. Song 2:10. Is. 5:11. | 14:22. | 28:21. | 32:9. Jer. 37:10. | 47:2. | 49:14. | 51:1. Lu. 1:14. Am. 8:8,14. Ob. 1. Na. 1:9. Ha. 2:7. Zph. 3:8. Zch. 14:13. Mat. 10:21. | 12:41,42. Mk 3:26. | 14:42. Lu. 5:23. | 6:8. | 11:31. Ac. 3:6. Re. 13:1.
RISEN, *v.* Ge. 19:23. sun was *r.* when Lot
Ex. 22:3. if sun be *r.* || Nu. 22:11. ye are *r.*
Jud. 9:18. ye are *r.* || Ru. 2:15. *r.* to glean
1 S. 25:29. *r.* to pursue || 2 S. 11:7. family *r.*
1 K. 8:20. I am *r.* || 2 K. 6:15. servant *r.*
2 Ch. 13:6. servant is *r.* || 21:4. Jehoram was *r.*
Ps. 20:8. we are *r.* || 27:12. false witnesses *r.*
54:3. strangers *r.* || 86:14. proud are *r.* up against
Is. 60:1. glory is *r.* || Ez. 7:11. violence is *r.*
Ez. 47:5. waters *r.* || Mi. 2:8. my people is *r.*
Mat. 11:11. not *r.* a greater || 14:2. John is *r.*
17:9. till the Son of man be *r.* || 26:32. I am *r.*
27:64. say he is *r.* || 28:6. he is *r.* Mk. 16:6.
Mk. 16:9. Jesus was *r.* early, 14. Ja. 21:14.
Lu. 7:16. prophet is *r.* 9:8,19. || 13:25. master *r.*
24:34. the Lord is *r.* || Jn. 2:22. when he was *r.*
Ac. 17:3. needs have *r.* || Ro. 8:34. is *r.* again
1 Co. 15:13. then is C. not *r.* 14. || 20. now is C. *r.*
Col. 2:12. *r.* with him || 3:1. if ye be *r.* with Christ
Ja. 1:11. the sun is no sooner *r.* with heat
RISEST, *v.* De. 6:7. when thou *r.* 11:19.
RISETH, *v.* De. 22:26. as when a man *r.* ag.
Jos. 6:26. cursed that *r.* up || 2 S. 23:4. sun *r.*
Jb. 9:7. sun it *r.* not || 14:12. man *r.* not till
24:22. he *r.* up, 27:7. || 31:14. when God *r.* up
Pr. 24:16. just *r.* again || 31:15. she *r.* also
Is. 47:11. whence it *r.* || Jer. 46:8. Egypt *r.* up
Mi. 7:6. daughter *r.* || Jn. 13:4. Jesus *r.* from
RISING, *s.* Le. 13:2. if in the skin of his flesh
a *r.* or bright spot, 10—43. | 14:56.
Ne. 4:21. *r.* of morning || Pr. 30:31. there is no *r.*
Is. 6:3. brightness of thy *r.* || Mk. 9:10. the *r.*
Lu. 2:34. this child is set for fall and *r.* of many
Sun-RISING, *s.* Nu. 2:3. | 21:11. | 34:15. De. 4:41,47. Jos. 12:1. | 13:5. | 19:12,27,34. Ps. 50:1. | 113:3. Is. 41:25. | 45:6. | 59:19. Mn. 1:11. Mk. 16:2. Lu. 1:78.
RISING, *p.* 2 Ch. 36:15. *r.* betimes, Jb. 24:5. Jb. 16:8. my leanness *r.* || 24:14. the murderer *r.*
Pr. 27:14. *r.* early, Jer. 7:13,25. | 11:7. | 25:3. | 26:5. | 29:19. | 32:33. | 35:14,15. | 44:4. Mk. 1:35.
La. 3:63. down and *r.* up, I am their music
RISSAH, *Watering, distillation,* or *dew.* Nu. 33:21,22.
RITES, *s.* Nu. 9:3. Ac. 6:14. He. 9:†10.
RITHMAH, *Juniper.* Nu. 33:18.
RIVER, *s.* is put for, (1) *Abundance,* Jb. 20:6. Ps. 36:8. Mi. 6:7. (2) *The clouds,* Ps. 65:9. (3) *The love, grace, and mercy of God,* Ps. 46:4. Is. 66:12. Jn. 7:38.
Ge. 31:21. passed over *r.* || 36:37. by the *r.* 41:1.
Ex. 1:21. cast into *r.* || 2:5. to wash at the *r.*
4:9. *r.* become blood || 7:18. fish in *r.* shall die
8:3. the *r.* shall bring forth frogs, 9:11.
De. 2:21. pass over the *r.* || 3:16. to *r.* Arnon
Jos. 13:9. city in the mid-t of *r.* 16. 2 S. 24:5.
Jud. 4:7. I will draw to the *r.* Kishon, 5:21.
2 S. 17:13. city into *r.* || 1 K. 4:21. reigned fr. *r.*
Ezr. 4:10. on this side the *r.* 16. | 5:3. || 8:15. to *r.*
Jb. 40:23. behold Behemoth drinketh up a *r.*
Ps. 3 :8. *r.* of thy pleasures || 46:4. there is a *r.*
65:9. the *r.* of God || 72:8. dominion from *r.*
80:11. branches to *r.* || 105:41. ran like a *r.*
Is. 8:7. waters of the *r.* || 11:15. shake over *r.*
19:5. *r.* dried up || 23:3. harvest of *r.* is her
23:10. pass through as a *r.* || 27:12. channel of *r.*
48:18. peace been as a *r.* || 66:12. peace like a *r.*
Jer. 2:18. drink waters of *r.* || 17:8. roots by *r.*
La. 2:18. tears like a *r.* || Ez. 29:3. my *r.* 9.
Ez. 47:5. it was a *r.* I could not pass over, 9.
Am. 6:11. *r.* of wilderness || Mi. 7:12. fortress to *r.*
Zch. 9:10. dominion from *r.* || 10:11. *r.* dry up
Mk. 1:5. baptized in *r.* || Ac. 16:13. by *r.* side
Re. 22:1. a pure *r.* || 2. on either side of the *r.* was

See BANK, BRINK, BEYOND.

RIVERS, *s.* Ex. 7:19. hand on the *r.* 8:5.
Le. 11:9. sions in the *r.* || De. 10:7. land of *r.*
2 K. 5:12. *r.* of Damascus || 19:24. Is. 37:25.
Jb. 20:17. *r.* of honey || 28:10. cutteth out *r.*
29:6. when the rock poured me out *r.* of oil
Ps. 1:3. planted by *r.* || 74:15. driedst up *r.*
78:16. run like *r.* || 44. turned *r.* into blood
89:25. right hand in *r.* || 107:33. he turneth *r.*
119:136. *r.* run down || 137:1. by *r.* of Babylon
Pr. 5:16. *r.* in streets || 21:1. as *r.* of waters
Ec. 1:7. all *r.* run into sea || Song 5:12. by *r.*
Is. 7:18. hiss for fly in *r.* || 18:2. *r.* spoiled, 7.
19:6. turn *r.* || 30:25. on every high hill *r.* and
32:2. as *r.* in a dry place || 33:21. broad *r.* and
41:18. I will open *r.* || 42:15. make *r.* islands
43:2. passest through *r.* || 19. *r.* in the desert, 20.
44:27. I will dry up thy *r.* || 47:2. pass over the *r.*
50:2. I make the *r.* a wilderness, their fish
Jer. 31:9. walk by the *r.* || 46:7. moved as *r.* 8.
La. 3:48. eye runneth down with *r.* of waters
Ez. 6:3. saith the Lord to *r.* || 29:3. dragon in *r.*
29:4. bring thee out of thy *r.* || 10. against thy *r.*
30:12. I will make *r.* dry || 31:4. with her *r.* 12.
32:2. thou camest with thy *r.* || 6. *r.* full of thee
14. *r.* run like oil || 34:13. feed them by the *r.*
35:8. in *r.* shall fall || 36:6. say to *r.* || 17:9. *r.* come
Jo. 1:20. *r.* are dried || 3:18. *r.* of Judah flow
Mi. 6:7. *r.* of oil || Na. 1:4. drieth up all *r.*
Na. 2:6. gates of *r.* be opened || 3:8. among *r.*
Ha. 3:8. was the Lord displeased against the *r.* 9.
Jn. 7:38. out of his belly shall flow *r.* of living
Re. 8:10. third part of *r.* || 16:4. vial on the *r.*
RIZPAH, *Stretched out.* 2 S. 3:7. | 21:8,10.
ROAD, *s.* 1 S. 27:10. whither made a *r.* to-day
ROAR, *v.* 1 Ch. 16:32. let sea *r.* Ps. 96:11.
Ps. 46:3. though the waters *r.* || 74:4. enemies *r.*
98:7. let the sea *r.* || 104:21. the young lions *r.*
Is. 5:29. *r.* like young lions, 30. Jer. 51:38.
12:13. Lord shall *r.* || 59:11. we *r.* like bears
Jer. 5:22. though they *r.* || 25:30. the Lord shall *r.*
Ho. 11:10. Jo. 3:16. Am. 1:2.
31:35. when waves *r.* || 50:42. *r.* like the sea
51:55. *r.* like waters || Am. 3:4. will the lion *r.*
ROARED, *p.* Jud. 14:5. *r.* against Samson
Ps. 38:8. I *r.* by reason || Is. 5:1:15. waves *r.*
Jer. 2:15. young lions *r.* || Am. 3:8. lion hath *r.*
ROARETH, *v.* Jb. 37:4. Jer. 6:23. Re. 10:3.
ROARING, *s.* Jb. 4:10. the *r.* of the lion
Ps. 22:1. words of my *r.* || 32:3. old through *r.*
Pr. 19:12. king's wrath as *r.* of a lion, 20:2.
Is. 5:29. their *r.* be like lion || 30. *r.* of the sea
Ez. 19:7. land desolate by *r.* || Zch. 11:3. voice
ROARING, *a.* Ps. 22:13. ravening and *r.* lion
Pr. 28:15. a *r.* lion, Is. 31:4. Ez. 22:25.
Zph. 3:3. *r.* lions || La. 21:25. sea and waves *r.*
1 Pe. 5:8. the devil as a *r.* lion, walketh about
ROARINGS, *s.* Jb. 3:24. my *r.* are poured
ROAST, ED. Ex. 12:8,9. De. 16:17. 1 S. 2:15. 2 Ch. 35:13. Is. 44:16,19. Jer. 29:22.
ROASTETH, *v.* Pr. 12:27. slothful man *r.* not
ROB, *v.* Le. 19:13. shalt not *r.* Pr. 22:22. 26:22. shall *r.* you || 1 S. 23:1. *r.* the floors
Is. 10:2. *r.* the fatherless || 17:14. let that *r.* us
ROBBED, *p.* Jud. 9:25. *r.* all that came by
2 S. 17:8. as a bear *r.* || Ps. 119:61. *r.* me
Pr. 17:12. let a bear *r.* || Is. 10:13. I have *r.*
Is. 42:22. a people *r.* || Jer. 50:37. shall be *r.*
Ez. 33:15. give that he *r.* || 39:10. that *r.* them
Ma. 3:8. ye have *r.* me, 9. || 2 Co. 11:8. I *r.* other
ROBBER, S, *s.* Jb. 5:5. *r.* swalloweth up their
12:6. tabernacles of *r.* || 18:9. *r.* prevail against
Pr. 23:†28. as a *r.* || Is. 42:24. who gave Isr. to *r.*
Jer. 7:11. a den of *r.* || Ez. 7:22. *r.* defile it
Ez. 18:10. a son, a *r.* || Da. 11:14. *r.* exalt
Ho. 6:9. as troops of *r.* 7:1. || Ob. 5. if *r.* by
Jn. 10:1. thief and a *r.* 8. || 18:40. Barabbas a *r.*
Ac. 19:37. not *r.* of churches || 2 Co. 11:26. of *r.*
ROBBERY, *s.* Ps. 62:10. become not vain in *r.*
Pr. 21:7. *r.* destroy || Is. 61:8. I hate *r.* for
Ez. 22:29. exercised *r.* || Am. 3:10. store up *r.*
Na. 3:1. full of *r.* || Phil. 2:6. thought it no *r.*
ROBBETH, *v.* Pr. 28:24. whoso *r.* his father
ROBE, *s.* In Hebrew, Megnil; *in* Greek, Hypodutes. *It was a long garment worn next under the ephod,* Ex. 28:31.
Ex. 28:4,34. | 29:5. | 39:25,26. Le. 8:7. 1 S. 18:4. | 24:4,11. 1 Ch. 15:27. Jb. 1:†20. | 29:14. Is. 22:21. | 61:10. Jon. 3:6. Mi. 2:8. Mat. 27:28,31. Lu. 15:22. | 23:11. Jn. 19:2,5.
ROBES, *s.* 2 S. 13:18. 1 K. 22:10,30. Ez. 26:16. Lu. 20:46. Re. 6:11. | 7:9,13,14.
ROCK, S, *s.* is put for, (1) *A sure foundation,* Mat. 7:25. (2) *Unfruitful hearers,* Lu. 8:6. (3) *A safe place,* Nu. 24:21. Jb. 24:8. (4) *A barren place,* Ez. 26:4. (5) *The first of a people,* Is. 51:1. (6) *God the Father,* 1 S. 2:2. 2 S. 22:2. (7) *Jesus Christ,* 1 Co. 10:4. who is comparable to a *rock* for — *Strength,* Ps. 89:8. — *Height,* Phil. 2:9. — *Depth,* Is. 28:16. — *Safety,* Ps. 71:3. | 91:1,9. — *Defence,* Ps. 61:2. Is. 25:4. Na. 1:7. — *Shade,* Is. 32:1,2. — *Living water,* Ps. 105:41. 1 Co. 10:4. Re. 22:1. — *The oil of grace, and honey of comfort,* De. 32:13. Jb. 29:6. — *Treasures,* Jb. 28:10. Ep. 3:8. — *Duration,* He. 13:9. — *Offence to carnal men,* Mat. 21:44. Ac. 4:11. 1 Co. 1:23. Ex. 17:6. stand on *r.* 33:21. || 22. cleft of *r.*
Nu. 20:8. speak to the *r.* || 11. smote the *r.*

Rock, called by the Arabs 'Stone of Moses,' *in a Valley of Sinai.*

Nu. 23:9. from top of *r.* I see || 24:21. nest in a *r.*
De. 8:15. water out of *r.* || 32:4. he is the *r.*
32:13. honey and oil out of *r.* || 15. *r.* of salvation
18. *r.* that begat thee || 30. *r.* had sold them
31. not as our *r.* || 37. where is their *r.* in
Jud. 1:36. from the *r.* and upward
6:20. lay them on *r.* || 21. fire out of the *r.*
26. build an altar on top of this *r.*
7:25. *r.* Oreb || 13:19. Manoah offered it on *r.*
15:8. *r.* Etam || 20:45. fled to the *r.* Rimmon
1 S. 2:2. any *r.* like our God || 13:6. hid in *r.*
14:4. a sharp *r.* || 23:25. David came into a *r.*
†28. *r.* of divisions || 24:2. David on the *r.*
2 S. 21:10. Rizpah spread sackcloth on the *r.*
22:2. the L. is my *r.* Ps. 18:2. | 19:†14. | 92:15.
32. who is a *r.* save our God? Ps. 18:31.
47. Lord liveth, blessed be my *r.* Ps. 18:46.
23:3. *r.* of Israel spake || 1 K. 19:11. brake *r.*
1 Ch. 11:15. went to the *r.* || 2 Ch. 25:12. cast from *r.*
Ne. 9:15. water out of *r.* Ps. 78:16. | 105:41.
Jb. 14:18. *r.* is removed || 18:4. *r.* be removed
19:24. graven in the *r.* || 24:8. embrace the *r.*
28:9. hand on *r.* || 10. rivers among *r.* and
29:6. *r.* poured oil || 30:6. to dwell in the *r.*
39:1. wild goats of the *r.* || 28. on crag of *r.*
Ps. 27:5. set me on a *r.* || 40:2. || 28:1. O L. my *r.*
31:2. be my strong *r.* || 3. art my *r.* 71:3. 42:9. God my *r.* 62:2,7. | 71:3. | 73:†26. 78:15. clave the *r.* 20. || 35. God was their *r.*
81:16. honey out of *r.* || 89:26. *r.* of my salvation
94:22. *r.* of my refuge || 95:1. *r.* of our salvation
104:18. *r.* are a refuge || 114:8. turned the *r.*
Pr. 30:19. serpent on a *r.* || 26. houses in *r.*
Song 2:14. my dove, that art in clefts of the *r.*
Is. 2:10. enter into the *r.* 19. || 21. of ragged *r.*
7:19. holes of the *r.* || 8:14. a *r.* of offence
10:26. *r.* of Oreb || 17:10. *r.* of thy salvation
22:16. habitation in a *r.* || 26:†4. *r.* of ages
30:†29. *r.* of Israel || 31:†9. *r.* pass away for
32:2. shadow of a *r.* || 33:16. munitions of *r.*
42:11. inhabitants of *r.* sing || 44:†8. no *r.* I

Is. 48:21. flow out of *r.* || 51:1. look to the *r.* 57:5. clifts of *r.* || Jer. 4:29. climb on the *r.* Jer. 5:3. faces harder than a *r.* || 13:4. hole of a *r.* 16:16. holes of *r.* || 18:14. snow from the *r.* 21:13. O inhabitant of *r.* || 22:20. breaketh *r.* 48:28. dwell in the *r.* 49:16. || 51:25. from *r.* Ez. 24:7. top of a *r.* 8. || 26:4. like top of a *r.* 14. Am. 6:12. horses run on *r.* || Ob. 3. clefts of *r.* Ne. 1:6. *r.* are thrown down || Ha. 1:12. O *r.* Mat. 7:24. house upon a *r.* 25. Lu. 6:48. 16:18. on this *r.* build church || 27:51. *r.* rent 27:60. tomb hewn out in the *r.* Mk. 15:46. Lu. 8:6. some fell on a *r.* || Ac. 27:29. upon *r.* Ro. 9:33. lay in Zion a *r.* of offence, 1 Pe. 2:8. 1 Co. 10:4. drank of *r.* and that *r.* was Christ Re. 6:15. hid in *r.* || 16. said to *r.* Fall on us

ROD, *s.* is put for, (1) *A staff,* 1 S. 14:27. (2) *Correction,* Jb. 9:34. | 21:9. (3) *Affliction,* Ps. 89:32. (4) *Power,* Ps. 2:9. (5) *A preached gospel,* Ps. 110:2. Is. 11:4. (6) *Authority,* Ps. 125:3. Is. 14:29. (7) *Kingly state,* Jer. 48:17. Ex. 4:4. a *r.* in his hand || 20. took *r.* of God 7:9. take thy *r.* 19. || 12. cast down his *r.* 20. he lifted up the *r.* and smote waters, 14:16. 21:20. if a man smite his servant with a *r.* Le. 27:32. of whatsoever passeth under the *r.* Nu. 17:2. write every man's name on his *r.* 8. *r.* budded || 20:11. with *r.* he smote rock 1 S. 14:27. end of his *r.* || 2 S. 7:14. *r.* of men Jb. 9:34. take his *r.* from me || 21:9. *r.* of God Ps. 2:9. break with a *r.* of iron, Re. 2:27. | 19:15. 23:4. thy *r.* comfort || 74:2. *r.* of inheritance 89:32. visit with a *r.* || 110:2. *r.* of thy strength 125:3. *r.* of wicked || Pr. 10:13. *r.* for fools, 26:3. Pr. 13:24. spareth his *r.* || 14:3. *r.* of pride 22:8. *r.* of his anger || 15. *r.* of correction drive 23:13. beat with *r.* 14. || 29:15. *r.* and reproof Is. 9:4. broken *r.* || 10:5. *r.* of mine anger 10:15. as if the *r.* shake || 26. *r.* on the sea 11:1. *r.* out of Jesse || 4. *r.* of his mouth and 14:29. *r.* is broken || 28:27. cumin with a *r.* 30:31. smote with a *r.* || Jer. 1:11. I see a *r.* Jer. 10:16. Israel the *r.* 51:19. || 48:17. *r.* broken La. 3:1. *r.* of his wrath || Ez. 7:10. *r.* blossom Ez. 7:11. *r.* of wickedness || 19:14. no strong *r.* 20:37. pass under *r.* || 21:10. contemn *r.* 13. Mi. 5:1. shall smite judge of Israel with a *r.* 6:9. hear ye the *r.* || 7:14. feed with thy *r.* 1 Co. 4:21. come with a *r.* || He. 9:4. Aaron's *r.* Re. 11:1. a reed like a *r.* || 12. *r.* of iron, 19:15.

RODS, *s.* Ge. 30:37,41. Ex. 7:12. Nu. 17:6,7. Ez. 19:11,12. Mat. 26:†67. 2 Co. 11:25.

RODE, *v.* Ge. 24:61. Jud. 10:4. | 12:14. 1 S. 25:20. | 30:17. 2 S. 13:†29. | 18:9. | 22:11. 1 K. 13:13. | 18:45. 2 K. 9:16,25. Ne. 2:12. Est. 8:14.

ROE, S, *s.* 1 Ch. 12:8. Pr. 5:19. | 6:5. Song 2:7,9,17. | 3:5. | 8:14. Is. 13:14.

Oriental Gazelle: Heb. *Tzebi*; tr. *Roe* and *Roe-Buck.*

Wild ROE, *s.* 2 S. 2:18. Asahel as a *r.*

ROE-BUCKS, *s.* De. 12:15. eat *r.* 22. | 14:5. 15:22. may eat *r.* || 1 K. 4:23. besides *r.*

ROGELIM, *A footman.* 2 S. 17:17. | 19:31.

ROHGAH, *Drunken with talk.* 1 Ch. 7:34.

ROLL, *v.* Ge. 29:8. till they *r.* the stone from Jos. 10:18. *r.* great stones, 1 S. 14:33. Ps. 37:†5. *r.* thy way on the L. Pr. 16:†3. Jer. 51:25. I will *r.* thee down || Am. 5:†24. Mi. 1:10. *r.* in dust || Mk. 16:3. *r.* stone from

ROLL, *s.* Ezr. 6:2. found a *r.* and therein was Is. 8:1. take a *r.* Jer. 36:2,28. || 29. burnt *r.* Ez. 2:9. and lo, a *r.* 3:1,3. Zch. 5:1,2.

ROLLS, *s.* Ezr. 6:1. in the house of the *r.*

ROLLED, *p.* Ge. 29:3,10. Jos. 5:9. Jb. 30:14. Ps. 22:†8. Is. 9:5. | 34:4. La. 3:†16. Mat. 27:60. | 28:2. Mk. 15:46. | 16:4 Lu. 24:2. Re. 6:†4.

ROLLER, *s.* Ez. 30:21. to put a *r.* to bind it

ROLLETH, *v.* Pr. 26:27. he that *r.* a stone

ROLLING, *p.* Ezr. 5:†8. Is. 17:13.

ROMAN, *s.* Ac. 22:25. | 23:27. | 25:16.

ROMANS. Jn. 11:48. *R.* shall come Ac. 16:21. being *R.* 37,38. || 28:17. hands of *R.*

ROMAMTI-EZER, *Elevation of help.* 1 Ch. 25:4,31.

ROME, *Strength, power.* Ac. 2:10. | 18:2. | 19:21. | 23:11. | 28:16. Ro. 1:7,15. 2 Ti. 1:17.

ROOF, *s.* Ge. 19:8. De. 22:8. Jos. 2:6. Jud. 16:27. 2 S. 11:2. | 18:24. Ne. 8:16. Ez. 40:13. Mat. 8:8. Mk. 2:4. Lu. 7:6.

ROOF, with *Mouth.* Jb. 29:10. Ps. 137:6. Song 7:9. La. 4:4. Ez. 3:26. Ho. 8:†1.

ROOFS, *s.* Jer. 19:13. on *r.* burnt incense, 32:29.

ROOM, S, *s.* Ge. 6:14. | 24:23,31. | 26:22. 2 S. 19:13. in *r.* of Joab, 1 K. 2:35. 1 K. 5:5. in thy *r.* 19:16. || 20:24. 1 Ch. 4:41. Ps. 31:8. in a large *r.* || 80:9. preparedst *r.* Pr. 18:16. gift maketh *r.* || Ma. 3:10. not be *r.* Mat. 2:22. *r.* of Herod || 23:6. uppermost *r.* at feasts, Mk. 12:39. Lu. 14:7. | 20:46. Mk. 2:2. there was no *r.* || 14:15. large upper *r.* Lu. 2:7. no *r.* in the inn || 12:17. I have ne *r.* 14:8. sit not down in the highest *r.* 9,10. 22. yet there is *r.* || Ac. 1:13. an upper *r.* Ac. 24:27. in Felix's *r.* || 1 Co. 14:16. occupieth

ROOT, *s.* is put for, (1) *Stability,* Mat. 13:6. (2) *The cause of a thing,* 1 Ti. 6:10. (3) *Christ,* Is. 11:10. Re. 5:5. (4) *Parents,* Da. 11:7. (5) *Strength,* Is. 14:30. (6) *Some grand sin,* He. 12:15. (7) *Prosperity,* Is. 5:14. (8) *Foundation,* Jb. 28:9. (9) *Stock,* Re. 22:16.

De. 29:18. among you a *r.* that beareth gall Jud. 5:14. out of Ephraim a *r.* against Amalek 2 K. 19:30. take *r.* downward, Is. 27:6. | 37:31. Jb. 5:3. foolish taking *r.* || 14:8. *r.* wax old in 19:28. *r.* of the matter || 29:19. my *r.* spread Ps. 80:9. deep *r.* || Pr. 12:3. *r.* of righteous, 12. Is. 5:24. *r.* be rotten. || 11:10. *r.* of Jesse, Ro. 15:12. 14:29. serpents *r.* || 30. I'll kill thy *r.* with fam. 40:24. stock not take *r.* || 53:2. grow as a *r.* Jer. 12:2. taken *r.* || Ez. 31:7. *r.* by waters Da. 11:7. branch of her *r.* || Ho. 9:16. *r.* dried Ma. 4:1. it shall leave them neither *r.* nor br. Mat. 3:10. axe laid to the *r.* of tree, Lu. 3:9. 13:6. had not *r.* 21. Mk. 4:6. Lu. 8:13. Lu. 17:6. say, Be thou plucked up by the *r.* Ro. 11:16. if *r.* be holy || 18. bearest not the *r.* 1 Ti. 6:10. *r.* of all evil || He. 12:15. *r.* of bitter. Re. 5:5. *r.* of David || 22:16. I am *r.* of David

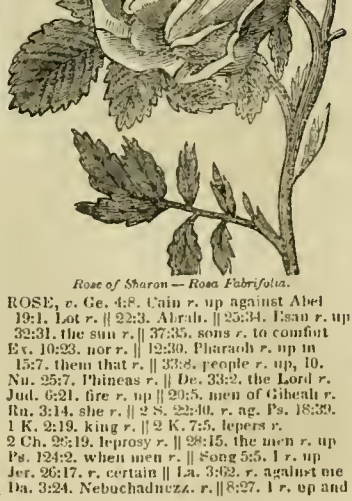
ROOT, *v.* 1 K. 14:15. *r.* up Israel out of land Jb. 31:12. *r.* out increase || Ps. 52:5. *r.* thee out Jer. 1:10. to *r.* out || Mat. 13:29. lest ye *r.* up

ROOTED, *p.* De. 29:28. Lord *r.* them out of Jb. 18:14. shall be *r.* out || 31:8. offspring be *r.* Pr. 2:22. transgressors be *r.* || Zph. 2:4. Ekron Mat. 15:13. be *r.* up || Ep. 3:17. being *r.* Col. 2:7.

ROOTS, *s.* 2 Ch. 7:20. I will pluck up by the *r.* Jb. 8:17. *r.* are wrapped || 18:16. his *r.* dried up 28:9. mountains by *r.* || 30:4. juniper *r.* for Is. 11:1. grow out of his *r.* || Jer. 17:8. out her *r.* Ez. 17:6. *r.* under him || 7. did bend her *r.* 9. Da. 4:15. stump of his *r.* 23. || 7:8. plucked *r.* Ho. 14:5. cast forth his *r.* || Am. 2:9. destroyed *r.* Mk. 11:20. dried from *r.* || Ju. 12. plucked by *r.*

ROPES, *s.* Jud. 16:11. new *r.* || 2 S. 17:13. 1 K. 20:31. *r.* on our heads || Ac. 27:32. cut off *r.*

ROSE, *s.* Song 2:1. I am the *r.* of Sharon, and Is. 35:1. the desert shall blossom as the *r.*



Rose of Sharon — Rosa Fabrifolia.

ROSE, *v.* Ge. 4:8. Cain *r.* up against Abel 19:1. Lot *r.* || 22:3. Abrah. || 25:34. Esau *r.* up 32:31. the sun *r.* || 37:35. sons *r.* to comfort Ex. 10:23. nor *r.* || 12:30. Pharaoh *r.* up in 15:7. them that *r.* || 33:8. people *r.* up, 10. Nu. 25:7. Phineas *r.* || De. 33:2. the Lord *r.* Jud. 6:21. fire *r.* up || 20:5. men of Gibeah *r.* Ru. 3:14. she *r.* || 2 S. 22:40. *r.* ag. Ps. 18:39. 1 K. 2:19. king *r.* || 2 K. 7:5. lepers *r.* 2 Ch. 26:19. leprosy *r.* || 28:15. the men *r.* up Ps. 124:2. when men *r.* || Song 5:5. I *r.* up Jer. 26:17. *r.* certain || La. 3:62. *r.* against me Da. 3:24. Nebuchadnezz. *r.* || 8:27. I *r.* up and Jon. 1:3. Jonah *r.* || Zph. 3:7. they *r.* early Lu. 4:29. *r.* up, 5:28. || 16:31. tho' one *r.* from 22:45. *r.* from prayer || 24:33. *r.* the same hour Jn. 11:31. Mary *r.* || Ac. 5:17. high-priest *r.* Ac. 5:36. *r.* Theudas || 10:41. after he *r.* from 26:30. king *r.* up || Ro. 14:9. Christ died and *r.* 1 Co. 10:7. *r.* up to play || 15:4. *r.* third day 15:12. *r.* from dead || 2 Co. 5:15. and *r.* again 1 Th. 4:14. Jesus *r.* || Re. 19:3. her smoke *r.*

ROSH, *Head,* or *top.* Ge. 46:21.

ROT, *v.* Nu. 5:21. | 22:27. Pr. 10:7. Is. 40:20.

ROTTEN, *a.* Jb. 13:28. as a *r.* thing || 41:27. Jer. 38:11. *r.* rags, 12. || Jo. 1:17. seed is *r.*

ROTTENNESS, *s.* Pr. 12:4. she is as *r.* in 14:30. envy is the *r.* || Is. 5:24. root be as *r.* Ho. 5:12. to Judah as *r.* || Ha. 3:16. *r.* entered

ROUGH, *a.* De. 21:4. the heifer to a *r.* valley Is. 27:8. *r.* wind || 40:4. *r.* places be plain Jer. 52:27. *r.* caterpillars || Da. 8:21. *r.* goat Zch. 13:4. a *r.* garment || Lu. 3:5. *r.* ways

ROUGHLY, *ad.* Ge. 42:27. Joseph spake *r.* 30. 1 S. 20:10. if answer *r.* || 1 K. 12:13. answer Pr. 18:23. but the rich answereth *r.*

ROUND, *v.* Le. 19:27. not *r.* corners

ROUND, *a.* Ge. 19:4. the house *r.* old and Ex. 16:14. lay a *r.* thing || Jos. 7:9. environ *r.* 1 K. 7:23. sea was *r.* || 10:19. throne was *r.* Ps. 22:12. beset me *r.* || Song 7:2. a *r.* goblet Is. 3:18. *r.* tires || Lu. 19:43. compass thee *r.*

ROUND *about.* Ge. 35:5. Ex. 7:24. | 16:13. | 19:12. Le. 14:41. Nu. 1:50. | 11:24. | 16:34. | 22:4. De. 6:14. | 12:10. | 21:2. | 25:19. Jos. 6:3. | 21:44. Jud. 19:22. | 20:5. 1 S. 23:26. | 31:9. 2 S. 22:12. 1 K. 4:24,31. | 18:35. 2 K. 6:17. 1 Ch. 9:27. | 10:9. 2 Ch. 15:15. Jb. 10:8. | 16:13. | 19:12. | 22:10. | 37:12. | 41:14. Ps. 3:6. | 18:11. | 27:6. | 34:7. | 44:13. | 48:12. | 49:6. | 76:11. | 79:4. | 88:17. | 89:8. | 97:3. | 125:2. | 128:3. Is. 29:3. | 42:25. | 49:18. Jer. 20:13. | 21:14. | 46:5. | 50:29. | 51:2. Ez. 10:12. | 34:26. Jo. 3:11,12. Am. 3:11. Jon. 2:5. Zch. 2:5. Mat. 21:33. Lu. 1:65. | 2:9. Ac. 9:3. Ro. 15:19. Re. 4:3,4,6.

ROUSE, *v.* Ge. 49:9. who shall *r.* him up

ROVERS, *s.* 1 Ch. 12:21. helped D. against *r.*

ROW, S, *s.* Ex. 28:17,19. | 39:10,11,13. Le. 24:6,7. 1 K. 6:36. | 7:2,4,12,18. 2 Ch. 4:3. Ezr. 6:4. Song 1:10. Ez. 46:23.

ROWED, *p.* Jon. 1:13. *r.* hard, Jn. 6:19.

ROWERS, *s.* Ez. 27:26. the *r.* brought thee

ROWING, *p.* Mk. 6:48. toiling in *r.* for wind

ROYAL, *a.* Ge. 49:20. shall yield *r.* dainties Jos. 10:2. *r.* cities, 1 S. 27:5. 2 S. 12:26. 1 K. 10:13. *r.* bounty || 2 K. 11:1. seed *r.* 1 Ch. 29:25. *r.* majesty || Est. 1:7. *r.* wine Est. 1:11. crown *r.* 2:17. | 6:8. || 19. *r.* estate 2:16. house *r.* || 5:1. *r.* apparel, 6:8. | 8:15. Is. 62:3. a *r.* diadem || Jer. 43:10. *r.* pavilion Da. 6:7. a *r.* statute || Ac. 12:21. *r.* apparel Ja. 2:8. *r.* law || 1 Pe. 2:9. a *r.* priesthood

RUBBING, *p.* Lu. 6:1. did eat, *r.* them in

RUBBISH, *s.* Ne. 4:2. stones out of the *r.* 10

RUBY, RUBIES, *s. A precious stone of a red purple color, and very hard.*

Ex. 28:17. the first row a *r.* 39:†10. Jb. 28:18. price of wisdom is above *r.* Pr. 3:15. | 8:11. | 31:10. Pr. 20:15. multitude of *r.* || La. 4:7. than *r.*

RUDDER-*Bands,* *s.* Ac. 27:40. loosed *r.*-

RUDDY, *a.* 1 S. 16:12. David was *r.* 17:42. Song 5:10. white and *r.* || La. 4:7. more *r.* than

RUDE, *a.* 2 Co. 11:6. though I be *r.* in speech

RUDIMENTS, *s. The first principles or ground of any art or science.*

Ga. 5:†3. bondage under *r.* of || †9. beggarly Col. 2:8. *r.* of world || 20. dead with C. fr. *r.* of

RUE, *s.* Lu. 11:42. ye tithe mint and *r.* and

RUFUS, *Red.* Mk. 15:21. Ro. 16:13.

RUHAMAH, *Obtained mercy.* Ho. 2:1.

RUIN, *s.* 2 Ch. 28:23. Ps. 89:40. Pr. 24:22. | 26:28. Is. 3:6. | 23:13. | 25:2. Ez. 18:30. | 27:27. | 31:13. Lu. 6:49.

RUINS, *s.* Ez. 21:15. Am. 9:11. Ac. 15:16.

RUINED, *p.* Is. 3:8. Ez. 36:35,36.

RUINOUS, *a.* 2 K. 19:25. Is. 17:1. | 37:26.

RULE, *s.* 1 K. 22:31. had *r.* Est. 9:1. Pr. 17:2. shall have *r.* 19:10. Ec. 2:19. 25:28. hath no *r.* || Is. 44:13. stretcheth *r.* Is. 63:19. never bare st *r.* || 1 Co. 15:24. down all *r.* 2 Co. 10:13. to the measure of the *r.* 15:†16. Ga. 6:16. accord. to this *r.* || Phil. 3:16. same *r.* He. 13:7. that have the *r.* over you, 17:24.

RULE, *v.* Ge. 1:16. lights to *r.* 18. 3:16. husband shall *r.* || 4:7. shall *r.* over him Le. 25:43. not *r.* over him with rigor, 46,53. Jud. 8:22. *r.* thou over us, and thy son, 23. Ps. 28:†9. r. them || 110:2. *r.* thou in midst of 136:8. sun to *r.* by day || 9. moon to *r.* by night Pr. 8:16. by me princes *r.* || Is. 3:4. babes *r.* Is. 3:12. women *r.* || 14:2. *r.* over oppressors 19:4. a fierce king *r.* || 28:14. *r.* this people 32:1. princes *r.* || 40:10. arm shall *r.* for him 41:2. *r.* over kings || 52:5. they that *r.* over Ez. 19:14. sceptre to *r.* || 20:33. I will *r.* over 29:15. no more *r.* || Da. 4:26. heavens do *r.* Da. 11:3. mighty kings *r.* || 39. *r.* over many Jo. 2:17. that the heathen should *r.* over Mi. 5:†4. *r.* in strength || 7:†14. *r.* with rod Zch. 6:13. sit and *r.* || Mat. 2:6. *r.* my people

Mk. 10:42. *r.* over Gentiles || Col. 3:15. peace *r.* 1 Ti. 3:5. *r.* his house || 5:17. that *r.* well Re. 2:27. *r.* with a rod of iron, 12:5. | 19:15.
RULED, *p.* Ge. 24:2. his servant *r.* | 41:40. 1 K. 5:16. Ezr. 4:20. Ps. 106:41. Is. 14:6. La. 5:8. Ez. 34:4. Da. 5:21.
RULER, *s.* Ge. 41:43. Joseph *r.* Ps. 105:21. 43:16. said to *r.* || Ex. 22:28. not curse the *r.* Le. 4:22. *r.* hath sinned || Nu. 13:2. *r.* among 1 S. 25:30. appointed thee *r.* over my people, 2 S. 6:21. | 7:8. 1 Ch. 11:2. | 17:7. 1 K. 1:35. Solomon to be *r.* || 1 Ch. 5:2. chief *r.* 1 Ch. 9:11. Azariah *r.* || 2 Ch. 7:18. | 11:22. Ne. 7:2. Hananiah *r.* || 11:11. Seraiah was *r.* Ps. 68:27. Benj. with their *r.* || 105:20. even *r.* Pr. 6:7. overseer or *r.* || 23:1. to eat with *r.* 28:15. a wicked *r.* || 29:12. if *r.* hearken, 26. Ec. 10:4. If spirit of a *r.* rise against thee, 5. Is. 3:6. be thou our *r.* || 16:1. send lamb to *r.* Jer. 51:46. *r.* against *r.* || Da. 2:10,38. | 5:7,16. Mi. 5:2. he that is to be *r.* || Ha. 1:14. no *r.* Mat. 9:18. a certain *r.* || 24:45. lord made *r.* 25:21. I will make thee *r.* over many thin. 23. Mk. 5:35. *r.* of synagogue, Lu. 8:49. | 13:14. Jn. 2:9. *r.* of feast || 3:1. Nicodemus a *r.* of Ac. 4:†1. *r.* of temple || 7:27. made thee a *r.* 35. 18:17. chief *r.* || 23:5. not speak evil of the *r.*
RULERS, *s.* Ge. 47:6. make *r.* over my cattle Ex. 18:21. *r.* of thousands || 34:21. called the *r.* De. 1:13. *r.* over you || Jud. 15:11. Philistines *r.* 2 S. 8:18. chief *r.* || 1 K. 9:22. Israel were *r.* 2 K. 10:1. Jehu wrote to *r.* || 11:4. set *r.* 19. 1 Ch. 27:31. were *r.* || 2 Ch. 35:8. Ezr. 9:2. Ne. 4:16. *r.* were behind || 5:7. I rebuked *r.* 11:1. *r.* dwelt at Jerus. || 13:11. contended with *r.* Est. 9:3. *r.* helped Jews || Ps. 2:2. *r.* take coun. Is. 1:10. *r.* of Sodom || 22:3. all thy *r.* are fled 29:10. *r.* the seers || 49:7. a servant of *r.* Jer. 33:26. his seed to be *r.* || 51:23. break *r.* 51:28. prepare against her *r.* || 57. drunk her *r.* Ez. 23:6. captains and *r.* || 23. raise up the *r.* Da. 3:3. *r.* were gathered || Ho. 4:18. *r.* love Mk. 5:22. one of the *r.* || 13:9. before *r.* Lu. 21:12. Lu. 23:13. called *r.* || 35. *r.* derided || 24:20. our *r.* Jn. 7:26. do *r.* know, 48. || 12:42. chief *r.* believ. Ac. 3:17. as did your *r.* || 4:26. *r.* gathered togeth. 13:15. *r.* sent to Paul | 27. *r.* knew him not 14:5. assault with *r.* || 16:19. drew to *r.* 17:8. Ro. 13:3. *r.* not a terror || Ep. 6:12. *r.* of darkn.
RULEST, *v.* 2 Ch. 20:6. Ps. 89:9.
RULETH, *v.* 2 S. 23:3. he that *r.* must be just Ps. 59:13. God *r.* in Jacob, 66:7. | 103:19. Pr. 16:32. *r.* his spirit || 22:7. rich *r.* over Ec. 8:9. *r.* to his hurt || 9:17. *r.* among fools Da. 4:17. Most High *r.* 25:32. || Ho. 11:12. Judah Ro. 12:8. *r.* with diligence || 1 Ti. 3:4. *r.* well
RULING, *p.* 2 S. 23:3. *r.* in the fear of God Jer. 22:30. *r.* in Judah || 1 Ti. 3:12. *r.* children
RUMAH, *High, exalted.* 1 K. 23:36.
RUMBLING, *a.* Jer. 47:3. *r.* of his wheels
RUMOR, S, *s.* 2 K. 19:7. Is. 37:7. Jer. 49:14. | 51:46. Ez. 7:26. Ob. 1. Mat. 24:6. Mk. 13:7. Lu. 7:17.
RUMP, *s.* Ex. 29:22. Le. 3:9. | 7:3. | 9:19.
RUN, *v.* Ge. 41:†14. made Joseph *r.* || 49:22. Le 15:3. issue *r.* 25. || Jud. 18:25. fellows *r.* 1 S. 8:11. *r.* before his char. || 17:17. *r.* to camp 20:6. *r.* to Beth-lehem || 36. *r.* find the arrows 2 S. 15:1. fifty men to *r.* before, 1 K. 1:5. 18:19. let me *r.* || 22:30. *r.* thro' a troop, Ps. 18:29. 2 K. 4:22. *r.* to man of G. 26. || 5:20. I will *r.* 2 Ch. 16:9. eyes of the L. *r.* || Jb. 5:†14. they *r.* Ps. 19:5. to *r.* a race || 58:7. as waters which *r.* 59:4. they *r.* || 78:16. caused waters to *r.* like 104:10. the springs which *r.* among the hills 119:32. *r.* the way of thy com. || 136. rivers *r.* Pr. 1:16. feet *r.* to evil, Is. 59:7. Ro. 3:15. Ec. 1:7. rivers *r.* into sea || Song 1:4. we will *r.* Is. 33:4. *r.* on them || 40:31. *r.* and not be weary 55:5. nations *r.* || Jer. 5:1. *r.* ye to and fro Jer. 9:18. eyes *r.* down with tears, 13:17. | 14:17. 49:3. lament, *r.* || 19. I will make him *r.* 50:44. 51:31. one post *r.* || La. 2:18. let tears *r.* down Ez. 24:16. nor tears *r.* || 32:14. rivers to *r.* Da. 12:4. *r.* to and fro || Jo. 2:4. as horsemen *r.* Jo. 2:7. *r.* like mighty men || 9. *r.* on the wall Am. 3:†6. people not *r.* || 5:24. let judgment *r.* 6:12. shall horses *r.* || 8:12. *r.* to seek the word Na. 2:4. they shall *r.* || Ha. 2:2. that he may *r.* Hag. 1:9. ye *r.* every man || Zch. 2:4. *r.* speak Zch. 4:10. eyes of L. *r.* || Mat. 28:8. they did *r.* 1 Co. 9:24. so *r.* that ye may obtain || 26. I *r.* Ga. 2:2. or had *r.* in vain || 5:7. ye did *r.* well Phil. 2:16. nor *r.* in vain || 1 Th. 3:†1. word *r.* He. 12:1. *r.* with patience || 1 Pe. 4:4. ye *r.* not
RUNNERS, *s.* 1 S. 22:†17. 1 K. 14:†27.
RUNNEST, *v.* Pr. 4:12. when thou *r.* thou
RUNNETH, *v.* Jb. 15:26. he *r.* on him, 16:14. Ps. 23:5. my cup *r.* || 147:15. word *r.* swiftly Pr. 18:10. righteous *r.* || La. 1:16. eye *r.* 3:48. Mat. 9:17. wine *r.* || Jn. 2:2. she *r.* to Peter Ro. 9:16. him that willeth, nor of him that *r.*
RUNNING, *a.* Le. 14:5. *r.* water, 6,50. 15:2. a *r.* issue, 22:4. || 13. bathe in *r.* water Nu. 19:17. *r.* water, Pr. 5:15. Jer. 18:†14. 2 S. 18:24. behold a man *r.* alone, 26,27. 2 K. 5:21. saw him *r.* || 2 Ch. 23:12. people *r.* Pr. 6:18. *r.* to mischief || Is. 33:4. Ez. 31:4. Mk. 9:15. people *r.* to him, 25. || 10:17. one *r.* Lu. 6:38. good measure *r.* || Ac. 27:16. Re. 9:9.
RUSH, *s.* Jb. 8:11. Is. 9:14. | 17:13. | 19:15.
RUSHED, *p.* Jud. 9:44. *r.* forward, 20:37. Jb. 1:†17. they *r.* Mk. 3:†10. Ac. 19:29.
RUSHES, ETH, *v.* Is. 35:7. Jer. 8:6.
RUSHING, *p.* Is. 17:12,13. Jer. 47:3. Ez. 3:12. a great *r.* 13. || Ac. 2:2. as of a *r.*
RUST, *s.* Mat. 6:19,20. Ja. 5:3.
RUTH, *Drunk, satisfied.* Mat. 1:5.
RYE, *s.* Ex. 9:32. Is. 28:25.

S.

SABAOTH, in *Hebrew*, Tzebaoth, i. e. *Hosts* or *armies.* Is. 1:9. Ro. 9:20. Ja. 5:4.
SABBATH, *s. Rest*, or a *day of rest.* Ex. 16:23. rest of the holy *s.* || 25. to-day is a *s.* 20:10. seventh day is the *s.* of the Lord thy G. 31:14,15. | 35:2. Le. 23:3. De. 5:14. Le. 16:31. it shall be a *s.* of rest, 23:3,32. 23:11. after the *s.* 15,16. || 24. have a *s.* 39. 24:8. every *s.* set it in order || 25:2,4,6. 2 K. 4:23. new-moon nor *s.* || 11:5,7. | 16:18. 1 Ch. 9:32. bread ev. *s.* || 2 Ch. 36:21. land kept *s.* Ne. 9:14. thy holy *s.* || 10:31. not buy on *s.* 13:16. sold on the *s.* || 18. profaning *s.* 19,21. Is. 56:2. blessed is the man that keepeth *s.* 6. 58:13. call *s.* a delight || 66:23. from one *s.* Ez. 46:1. on *s.* he opened || Am. 8:5. *s.* be gone Mat. 28:1. in end of *s.* came Mary, Mk. 16:1. Mk. 2:27. *s.* made for man || 28. L. of *s.* Lu. 6:5. Lu. 6:1. second *s.* || 13:15. on *s.* loose his ox 23:54. *s.* drew on || Jo. 5:18. broken the *s.* Ac. 13:42. preached next *s.* || 16:13. on the *s.* 18:4. reasoned every *s.* || He. 4:19. keeping of *s.*

See DAY, DAYS.

SABBATHS, *s.* Ex. 31:13. speak to Israel saying, My *s.* ye shall keep, Le. 19:3,30. | 26:2. Le. 23:15. seven *s.* be complete, 25:8. 24:34. the land enjoy her *s.* 43. 2 Ch. 36:21. 1 Ch. 23:31. offer in *s.* 2 Ch. 2:4. | 8:13. | 31:3. Is. 1:13. new-moons and *s.* || 56:4. keep my *s.* La. 1:7. mock at her *s.* || 2:6. *s.* forgotten Ez. 20:12. I gave them my *s.* to be a sign 13. *s.* polluted, 16:24. | 22:8,26. | 23:38. 44:24. hallow my *s.* || 45:17. offerings for *s.* 46:3. worship on *s.* || Ho. 2:11. cease her *s.*
SABDI, *A dowry, plenty.* 1 Ch. 8:19. | 27:27.
SABEANS, *s. Captivity.* Jb. 1:15. Is. 45:14. Ez. 23:42. Jo. 3:8.
SABTAH, *Windings.* Ge. 10:7. 1 Ch. 1:9.
SABTECHA, *That surrounds, or causes wounding; wounding of old age* Ge. 10:7.
SACAR, *A price*, or *drunk.* 1 Ch. 11:35.
SACK, S, *s.* Ge. 42:25,35. | 43:12,21. | 44:1,2,11, 12. Le. 11:32. Jos. 9:4.
SACKBUT, *s. A wind instrument of music.* Da. 3:5. ye hear the sound of the *s.* 7,10,15.
SACKCLOTH, *s. Used in time of great mourning. A pure* Heb. *word, spread into most languages.* Ge. 37:34. and Jacob put *s.* on his loins, and 2 S. 3:31. gird you with *s.* || 22:10. took *s.* 1 K. 20:31. let us put *s.* 32. || 21:27. Ahab put *s.* 2 K. 6:30. people looked, and he had *s.* within 19:1. Hezekiah covered himself with *s.* Is. 37:1. 1 Ch. 21:16. clothed with *s.* Ne. 9:1. Est. 4:1,2. Jb. 16:15. I sewed *s.* || Ps. 30:11. put off my *s.* Ps. 55:13. sick, my clothing was *s.* 69:11. Is. 3:24. a girding of *s.* 15:3. | 22:12. || 20:2. 32:11. gird *s.* Jer. 4:8. | 6:26. | 48:37. | 49:3. | 50:3. I make *s.* || La. 2:10. Ez. 7:18. | 27:31. Da. 9:3. seek L. with fasting and *s.* || Jo. 1:8,13. Am. 8:10. bring up *s.* upon all loins || Jon. 3:5,8. Re. 6:12. black as *s.* || 11:3. prophesy in *s.*

Oriental, sitting in Sackcloth.

SACRIFICE, *s.* is a *solemn act of religious worship, which consisted in offering up, or devoting something, animate or inanimate, on an altar, by the hands of a priest, either as an expression of gratitude to God, for some special favor, or to own their dependence on him, or to conciliate his favor. Sacrifices were in use before, as well as under the law of* Moses, *and were of beasts, birds, bread, oil, &c. They may be distinguished into,* (1) *Typical sacrifices, as those already mentioned,* Ex. 12:27. (2) *The perfect, all-sufficient, and infinite sacrifice of Christ, whereby he hath atoned for and put away sin,* He. 9:26. *and reconciled us to God,* Col. 1:21,22. (3) *Spiritual sacrifices,* Ps. 51:17. Ro. 12:1. | 15:16. Phil. 2:17. | 4:18. He. 13:15,16. 1 Pe. 2:5. (4) *Profane,* Ec. 5:1. (5) *Diabolical,* Ex. 34: 15. 2 K. 5:17. Ps. 106:37,38. Ac. 7:41.
Ge. 31:54. then Jacob offered *s.* 46:1.
Ex. 3:18. let us go *s.* 5:3,8. | 8:25,27. | 10:25. 8:26. shall we *s.* abominations of Egyptians 12:27. *s.* of Lord's passover || 13:15. I *s.* to the L. 20:24. *s.* thereon || 23:18. not *s.* with leaven 34:15. thou eat of his *s.* || 25. nor *s.* left unto Le. 7:12. *s.* of thanksgiving, 13,16. | 22:29. 17:8. whoso offereth a *s.* || 27:11. do not offer *s.* Nu. 15:3. or a *s.* in performing a vow, 8. 28:6. a *s.* made by fire, 8,13—24. | 29:6,36. De. 15:21. blemish, not *s.* it, 17:1. || 16:2,5,6. Jos. 22:26. not for *s.* || Jud. 16:23. *s.* to Dagon 1 S. 1:3. Elkanah went yearly to *s.* 21. | 2:19. 2:29. kick at my *s.* || 3:14. not purged with *s.* 9:12. a *s.* to-day || 15:22. obey better than *s.* 16:3. called Jesse to *s.* || 20:6. a yearly *s.* 29. 1 K. 3:4. to Gibeon to *s.* || 12:27. if *s.* at Jerusa. 18:29. prophesied till time of the evening *s.* 36. 2 K. 5:17. not offer *s.* to other gods, 17:35,36. 10:19. *s.* to do to Baal || 14:4. *s.* on high places 2 Ch. 2:6. to burn *s.* || 7:5. *s.* of 22,000 oxen 7:12. for a house of *s.* || 11:16. to *s.* to the L. Ezr. 4:2. we seek God and do *s.* || 9:4. evening *s.* Ps. 40:6. *s.* didst not desire, 51:16. He. 10:5. 50:5. covenant by *s.* || 54:6. I will freely *s.* to 107:22. *s.* sacrifices of thanksgiving, 116:17. 118:27. bind the *s.* || 141:2. as the evening *s.* Pr. 15:8. *s.* of the wicked is abomination, 27. 21:3. is more acceptable than *s.* Ec. 5:1. Is. 19:21. Egyptians shall do *s.* || 34:6. in Bozra 57:7. to offer *s.* || Jer. 33:11. of praise in Jer. 33:18. nor want a man to *s.* || 46:10. hath a *s.* Ez. 39:17. *s.* that I do *s.* || 19. drunk of my *s.* 44:11. slay the *s.* || 46:24. boil *s.* of people Da. 8:11. daily *s.* 12,13. | 9:27. | 11:31. | 12:11. Ho. 3:4. without a *s.* || 4:13. *s.* on tops of mount. 4:14. *s.* with harlots || 8:13. they *s.* but the L. 6:6. I desired mercy and not *s.* Mat. 9:13. | 12:7. 12:11. *s.* bullocks || 13:2. that *s.* kiss the calves Am. 4:5. offer a *s.* of thanksgiving, Jon. 2:9. Jon. 1:16. offered a *s.* || Ha. 1:16. *s.* to their net Zph. 1:7. L. prepared a *s.* 8. || Zch. 14:21. that *s.* Ma. 1:8. if ye offer the blind for *s.* is it not evil Mk. 9:49. *s.* be salted || Lu. 2:24. to offer a *s.* Ac. 7:41. offered *s.* to idol || 14:13. done *s.* 18. Ro. 8:†3. by a *s.* for sin || 12:1. a living *s.* to 1 Co. 8:4. to *s.* to idols, 10:19,28. || 10:20. devils Ep. 5:2. a *s.* to God for a sweet-smelling savor Phil. 2:17. *s.* of your faith || 4:18. a *s.* acceptable He. 7:27. not daily to offer *s.* || 9:26. *s.* of himself. 10:12. offered one *s.* || 26. no more *s.* for sin 11:4. a more excellent *s.* || 13:15. *s.* of praise
SACRIFICED, *p.* Ex. 32:8. a calf and *s.* to it De. 32:17. *s.* to devils || Jos. 8:31. *s.* peace-off. Jud. 2:5. they *s.* there || 1 S. 2:15. that *s.* 1 S. 11:15. to Gilgal and *s.* || 2 S. 6:13. David *s.* 1 K. 3:2. only people *s.* in high places, 3. 2 K. 12:3. | 15:4,35. | 16:4. 2 Ch. 28:4. 11:8. *s.* to their gods || 2 K. 17:32. | 23:†20. 1 Ch. 21:28. he *s.* there || 2 Ch. 5:6. *s.* sheep 2 Ch. 28:23. Ahaz *s.* || 33:16. Manasseh *s.* on 33:22. Amon *s.* to carved images || 34:4. had Ps. 106:37. *s.* sons to devils || 38. *s.* daughters Ez. 16:20. these thou *s.* || 39:19. I *s.* for you Ho. 11:2. *s.* to Baalim || Mk. 14:†12. *s.* passover 1 Co. 5:7. Christ is *s.* || Re. 2:14. *s.* to idols, 20.
SACRIFICEDST, *v.* De. 16:4. flesh thou *s.*
SACRIFICES, *s.* Ex. 10:25. give us *s.* || 18:12. Le. 10:13. *s.* made by fire || 17:7. *s.* to devils Nu. 25:2. *s.* of their gods || 28:2. my *s.* observe De. 12:6. bring *s.* || 32:38. eat fat of their *s.* 33:19. offer the *s.* of righteousness, Ps. 4:5. Jos. 13:14. *s.* their inheritance || 22:28. not for *s.* 1 S. 6:15. sacrificed *s.* || 15:22. delight in *s.* 2 Ch. 7:1. consumed *s.* || 29:31. brought in *s.* Ez. 6:3. place where they offered *s.* be laid, 10. Ne. 12:43. also that day they offered great *s.* Ps. 4:5. offer the *s.* of righteousness, put trust 27:6. *s.* of joy || 50:8. not reprove for thy *s.* 51:17. *s.* of God || 19. with *s.* of righteousness 106:28. eat *s.* of dead || 107:22. *s.* of thanksgiving Pr. 17:1. house full of *s.* with strife, Is. 1:11. Is. 29:1. let them kill *s.* || 43:23. with thy *s.* 43:24. fat of thy *s.* || 56:7. *s.* be accepted on Jer. 6:20. nor *s.* sweet || 7:21. put offerings to *s.* 7:22. concerning *s.* || 17:26. *s.* of praise unto Ez. 20:28. saw every high hill, and offered *s.* Ho. 4:19. ashamed of || 9:4. *s.* as bread of mourn. Am. 4:4. bring your *s.* || 5:25. ye offered *s.* ? Mk. 12:33. more than *s.* || Lu. 13:1. with their *s.* Ac. 7:42. have ye offered *s.* || 1 Co. 10:18. eat *s.*

He. 5:1. *s.* for sins || 8:3. ordained to offer *s.* 9:9. both gifts and *s.* || 23. with better *s.* than 10:1. can never with those *s.* make comers 6. in *s.* for sin had no pleasure || 11. the same *s.* 13:16. with such *s.* || 1 Pe. 2:5. offer spiritual *s.*

SACRIFICETH, c. Ex. 22:20. *s.* to any god Ec. 9:2. *s.* and *s.* not || Is. 65:3. *s.* in gardens Is. 66:3. *s.* a lamb || Ma. 1:14. *s.* a corrupt thing

SACRIFICING, *p.* 1 K. 8:5. | 12:32. Ro. 15:†16.

SACRILEGE, *s. Robbing God.* Ro. 2:22.

SAD, *a.* Ge. 40:6. and behold, they were *s.* 1 S. 1:18. no more *s.* || 1 K. 21:5. why so *s.*

Ne. 2:1. I had not been *s.* || 2. why countен. *s.*

Ez. 13:22. made righteous *s.* || Mat. 6:16.

Mk. 10:22. he was *s.* || Lu. 24:17. and are *s.*

SADDER, *a.* Da. 1:†10. see your faces *s.*

SADDLE, *s.* Le. 15:9. 2 S. 19:26. 1 K. 13:13.

SADDLED, *p.* Ge. 22:3. Nu. 22:21. Ju. 19:10. 2 S. 16:1. | 17:23. 1K. 2:40. | 13:13. | 23:27. 2 K. 4:24.

SADDUCEES, *s. Just men,* Syr. *Cut, or schisms. So called from* Sadoc, *their first founder, who lived under* Antigonus Socchæus, *who succeeded* Simon the Just. *They rejected all Scripture except the five books of* Moses, *denied the immortality of the soul, future rewards, the resurrection of the body, and existence of angels or spirits.*

Mat. 3:7. | 16:1,6,12. | 22:23,34. Ac. 4:1. | 5:17. | 23:6,7,8.

SADLY, *ad.* Ge. 4:7. why look ye so *s.* to-day

SADNESS, *s.* Ec. 7:3. by *s.* of countenance

SADOC, *Just,* or *justified.* Mat. 1:14.

SAFE, *a.* 1 S. 19:11. and ye dwelled *s.*

2 S. 18:29. is Absalom *s.* || Jb. 21:9. houses *s.*

Ps. 119:117. hold thou me up, and I shall be *s.*

Pr. 18:10. righteous run into it, and are *s.* 29:25.

Is. 5:29. prey *s.* || Ez. 34:27. be *s.* || Lu. 15:27.

Ac. 23:24. *s.* to Felix || 27:44. all *s.* to land

Phil. 3:1. to write same things, for you it is *s.*

SAFEGUARD, *s.* 1 S. 22:23. shalt be in *s.*

SAFELY, *ad.* Ps. 78:53. he led them on *s.* so

Pr. 1:33. dwell *s.* || 3:23. walk *s.* || 31:11. *s.* trust

Is. 41:3. passed *s.* || Ho. 2:18. to lie down *s.*

Zch. 14:11. *s.* inhabited || Mk. 14:44. Ac. 16:23.

SAFETY, *s.* Jb. 3:26. I was not in *s.* nor had 5:4. far from *s.* || 11. low be exalted to *s.*

11:18. take thy rest in *s.* || 24:23. to be in *s.*

Ps. 12:5. set him in *s.* || 33:17. vain for *s.*

Pr. 11:14. in multitude of counsellors is *s.* 24:6. 21:31. is of the L. || Is. 14:30. lie down in *s.*

Ac. 5:23. shut with all *s.* || 1 Th. 5:3. peace, *s.*

See DWELL.

SAFFRON, *s.* Song 4:14. *s.* calamus and cinn.

SAID, *p.* Ge. 2:23. Adam *s.* || 3:1. hath God *s.*

Ex. 12:31. as ye have *s.* 32. || 17:10. as Moses *s.*

Nu. 23:19. hath he *s.* and shall he not do it

36:5. *s.* well || De. 1:21. as God hath *s.*

Jud. 6:36. as thou hast *s.* 37. 2 S. 7:25. 1 K. 17: 13. 1 Ch. 17:23. Ez. 10:2.

2 S. 23:1. sweet psalmist *s.* ||2 K. 7:17.

Ps. 12:4. *s.* with our tongue || 14:1. fool hath *s.* 27:8. my heart *s.* || Pr. 7:13. she *s.* to him

Is. 14:13. thou hast *s.* || 28:15. ye *s.* we made 30:16. ye *s.* no, we will flee || 47:10. thou hast *s.*

Jer. 2:8. priests *s.* not || 23:25. what prophets *s.* 28:6. *s.* amen || Ez. 9:8. I *s.* ah, Lord God

Ez. 27:3. thou hast *s.* || 28:2. *s.* I am a god 29:3. *s.* my river my own || Da. 3:28. | 8:13.

Mat. 26:64. thou hast *s.* || 27:63. deceiver *s.*

Jn. 1:23. *s.* Esaias, 12:41. || Ac. 17:28. poets *s.*

Ro. 7:7. except law had *s.* || Ga. 1:9. as we *s. Answered and* SAID. Ex. 24:3. 1 S. 10:12. Jb. 2:4. | 40:1. Mat. 20:13. Lu. 9:49.

See ANSWERED.

God SAID. Ge. 3:1. | 17:23. | 31:16. 2 Ch. 33:7. Ac. 7:7. 2 Co. 6:16.

SAIL, *s.* Is. 33:23. not spread the *s.*

Ez. 27:7. to be thy *s.* || Ac. 27:17. strake *s.* 40.

SAIL, *v.* Ac. 20:3,16. | 27:1,24.

SAILED, *p.* Lu. 8:23. Ac. 13:4. | 14:26. | 15:39. | 18:18,21. | 20:6,13,15. | 21:3. | 27:4,7.

SAILORS, *s.* Re. 18:17. and *s.* stood afar off

SAILING, *p.* Ac. 27:9. *s.* was now dangerous 21:2. *s.* to Phenicia || 27:6. ship *s.* into Italy

SAINT, *s. A holy one,* or *a person called to holiness.* Ps. 16:3. He. 6:10.

Ps. 106:16. Aaron the *s.* || Da. 8:13. Phil. 4:21.

SAINTS, *s.* De. 33:2. 10:000 of *s.* Ju. 14. 3. all his *s.* in thy hand || 1 S. 2:9. feet of his *s.*

2 Ch. 6:41. and let thy *s.* rejoice in goodness

Jb. 5:1. to which of the *s.* || 15:15. no trust in *s.*

Ps. 16:3. *s.* in the earth || 30:4. sing, O ye *s.* 31:23. love the L. ye *s.* || 34:9. fear the L. ye *s.* 37:28. forsaketh not his *s.* || 50:5. gather *s.* 52:9. good before thy *s.* || 79:2. flesh of thy *s.* 89:5. congregation of the *s.* || 7. assembly of *s.* 97:10. preserveth his *s.* || 116:15. death of his *s.* 132:9. let *s.* shout, 16. || 145:10. *s.* bless thee 148:14. praise of his *s.* || 149:1. in congrega. of *s.* 149:5. let *s.* be joyful || 9. this honor have *s.*

Pr. 2:8. and preserveth the way of his *s.*

Da. 7:18. *s.* of Most High take kingdom, 22,27. 21. war with *s.* || 25. wear out the *s.* of M. H. Ho. 11:12. faithful with *s.* || Zch. 14:5. all the *s.*

Mat. 27:52. *s.* that slept || Ac. 9:13. evil to thy *s.* Ac. 9:32. *s.* at Lydda, 41. || 26:10. *s.* did I shut

Ro. 1:7. called to be *s.* || 8:27. intercession for *s.* 12:13. necessity of *s.* || 15:25. minister to the *s.* 15:26. contribution for *s.* || 3L accepted of *s.* Ro. 16:2. as becometh *s.* || 15. salute *s.* He. 13:24.

1 Co. 1:2. called to be *s.* || 6:2. *s.* shall judge 14:33. churches of *s.* || 16:1. collection for *s.* 16:15. addicted themselves to ministry of the *s.*

2 Co. 1:1. with all the *s.* which are in Achaia 8:4. ministering to the *s.* 9:1. He. 6:10.

9:12. wants of *s.* || 13:13. *s.* salute, Phil. 4:22.

Ep. 1:1. *s.* at Ephesus || 15. your love to the *s.* 18. inheritance in the *s.* || 2:19. citizens with *s.* 3:8. less than least of all *s.* || 18. comp. with *s.* 4:12. perfecting of *s.* || 5:3. as becometh *s.* 6:18. suppl. for all *s.* || Phil. 1:1. *s.* at Philippi

Col. 1:2. *s.* at Colosse || 4. the love ye have to *s.* 12. inheritance of *s.* || 26. manifest to his *s.*

1 Th. 3:13. with all his *s.* ||2 Th. 1:10. glorified *s.*

1 Ti. 5:10. if washed *s.* feet || Phile. 5,7.

He. 6:10. ministered to *s.* || Ju. 3. delivered to *s.*

Re. 5:8. prayers of *s.* 8:3,4. || 11:18. reward 13:7. war with *s.* || 10. patience of *s.* 14:12. 15:3. thou king of *s.* || 16:6. shed blood of *s.* 17:6. drunk with blood of *s.* || 18:24. found 19:8. righteousness of *s.* || 20:9. camp of the *s.*

SAITH, *v.* 1 K. 20:2. thus *s.* 2 K. 9:18,19,29. | 19:3. 2 Ch. 36:23. Is. 37:3.

Jb. 28:14. depth *s.* || 35:10. none *s.* where is God

Pr. 9:4. she *s.* to him || La. 3:37. who *s.*

Mat. 7:21. *s.* Lord, Lord || 26:18. the Master *s.*

Mk. 15:28. Scripture *s.* Ju. 19:28. Ro. 4:3. | 9:17. | 10:11. | 11:2. Ga. 4:30. Ja. 4:5.

Lu. 18:6. unjust judge *s.* || Jn. 4:10. | 19:28.

Ac. 21:11. thus *s.* Holy Ghost, He. 3:7.

Ro. 3:19. the law *s.* 1 Co. 9:8. | 14:34.

10:16. for Esaias *s.* 20. || 19. first Moses *s.* 1 1 Co. 3:4. *one s.* I am of Paul || 1 Ti. 5:18.

Re. 2:7. Spirit *s.* 11,17,29. | 3:6,13,22. | 14:13. 8. *s.* the first and the last || 18. *s.* Son of God 3:14. *s.* the Amen || 18:7. she *s.* || 22:20. he *s. God* SAITH. 2 Ch. 18:13. | 24:20. Ps. 50:16. Is. 42:5. | 54:6. | 57:21. | 66:9. Ac. 2:17.

He SAITH. Ge. 41:55. 1 S. 9:6. | 20:2. 2 S. 17:15. 2 K. 5:13. Jb. 37:6. Pr. 23:7. | 24:24. Ec. 4:8. | 10:3. Is. 10:8. Mk. 11:23. Jn. 2: 5. | 16:18. | 19:35. | 21:15. Ac. 1:4. | 22:2. Ro. 10:21. 1 Co. 6:16. | 9:10. 2 Co. 6:2. Ga. 3:16. He. 8:5,13. | 10:5.

SAKE, *s.* Ge. 8:21. for man's *s.* || 12:16. her *s.* 18:29. for forty's *s.* || 20:11. for my wife's *s.* 26:24. Abraham's *s.* || 39:5. for Joseph's *s.*

Ex. 18:8. for Israel's *s.* || 21:26. for eye's *s.* 27.

Nu. 11:29. enviest for my *s.* || 25:18. Peor's *s.*

1 S. 12:22. for his name's *s.* 1 K. 8:41. Ps. 23:3. | 25:11. | 31:3. | 79:9. | 106:8. | 143:11. Is. 48: 9. | 66:5. Jer. 14:7,21. Ez. 20:14,22,44. | 36: 22. Jn. 15:21. Ac. 9:16. 1 Jn. 2:12. 3 Jn. 7. Re. 2:3.

2 S. 7:21. for thy word's *s.* 1 Ch. 17:19. 9:1. Jonathan's *s.* 7. || 18:5. gently for my *s.*

1 K. 11:12. for David's *s.* 13:32,34. | 15:4. 2 K. 8:19. | 19:34. | 20:6. Ps. 132:10. Is. 37:35. 13. for Jerusalem's *s.* || Ne. 9:31. mercy's *s.*

Jb. 19:17. children's *s.* || Ps. 6:4. mercy's *s.*

Ps. 23:3. for his name's *s.* 31:3,16. 25:7. thy goodness *s.* || 44:26. mercy's *s.* 69:6. for my *s.* || 115:1. truth's *s.* || 143:11.

Is. 42:21. righteousness *s.* Mat. 5:10. 1 Pe. 3:14. 43:14. for your *s.* || 25. for my own *s.* and 48:11. for my own *s.* || 62:1. for Zion's *s.*

Da. 9:17. for the Lord's *s.* Ro. 15:30. 1 Pe. 2:13.

Jon. 1:12. for my *s.* || Mi. 3:12. for your *s.*

Mat. 5:11. for my *s.* 10:18,22,39. | 24:9. 14:3. for Herodias' *s.* ||19:12. king. of heaven's *s.* 24:22. but for the elect's *s.* Mk. 13:20.

Mk. 4:17. for word's *s.* || Lu. 6:22. Son of man's Jn. 12:9. not for Jesus' *s.* || 13:38. life for my *s.* 14:11. for work's *s.* || Ac. 26:7. for hope's *s.*

Ro. 4:23. for his *s.* alone || 11:28. for your *s.* 13:5. for conscience *s.* || 1 Co. 4:10. for Christ's 1 Co. 9:23. for gospel's *s.* ||10:25. conscience, 27. 2 Co. 4:5. for Jesus' *s.* 11. || 12:10. for Christ's *s.*

Ep. 4:32. as G. for Christ's *s.* || Phil. 1:29. for his *s.*

Col. 1:24. for his body's *s.* || 3:6. for things' *s.*

1 Th. 1:5. for your *s.* || 5:13. for their works' *s.*

1 Ti. 5:23. stomach's *s.* ||Ti. 1:11. filthy lucre's *s.*

Phile. 9. for love's *s.* || 2 Jn. 2. for truth's *s. Thy* SAKE. Ge. 3:17. | 12:13. | 30:27. Ps. 44: 22. | 69:7. Is. 5:1:5. Jer. 2:†2. | 15:15. Jn. 13:37. Ro. 8:38.

SAKES, *s.* Ge. 18:26. Le. 26:45. De. 1:37. | 3:26. | 4:21. Jud. 21:22. Ru. 1:13. 1 Ch. 16:21. Ps. 7:7. | 105:14. | 106:32. | 122:8. Is. 65:8. Ez. 36:22. Da. 2:30. Ma. 3:11. Mk. 6:26. Jn. 11:15. | 12:30. | 17:19. Ro. 11:28. 1 Co. 4:6. 9:10. 2 Co. 4:15. | 8:9. 1 Th. 3:9. 2 Ti. 2:9 1.

SALA, *or* SALAH, *A dart.* Ge. 10:24. | 11:12, 14. Lu. 3:35.

SALAMIS, *Broken in pieces.* Ac. 13:5.

SALATHIEL, *I besought God.* 1 Ch. 3:17. Lu. 3:27.

SALCAH, *Your basket; that trends you under foot.* De. 3:10. Jos. 12:5.

SALE, *s.* Le. 25:27,50. De. 18:8.

SALEM, *Perfect, at peace.* Ge. 14:18. Ps. 76: 2. He. 7:1,2.

SALIM, *Fores,* or *paths.* Jn. 3:23.

SALLAI, *My rising, my way, my basket.* Ne. 11:8. | 12:20.

SALLU, *Basket.* 1 Ch. 9:7. Ne. 11:7. | 12:7.

SALLUM, *Peaceable, peace-maker.* 1 Ch. 3:15. SALMA, *Habit.* 1 Ch. 2:11,51.

SALMON, *Peaceable.* Ru. 4:20. Ps. 68:14 Lu. 3:32.

SALMONE, Ac. 27:7.

SALOME, *Peace, perfect.* Mk. 15:40. | 16:1.

SALT, *s. In* Hebrew, Melach; *in* Greek, Hals. It is put for, (1) *Wisdom,* Col. 4:6. (2) *Grace, or gospel doctrines,* Mat. 5:13. (3) *Duration,* Nu. 18:19. (4) *Christ,* Le. 2:13.

Ge. 19:26. a pillar of *s.* || Le. 2:13. offer *s.*

De. 29:23. land is *s.* || Jos. 15:62. city of *s.*

Jud. 9:45. sowed it with *s.* || 2 S. 8:13. vall. of

2 K. 2:20. put *s.* therein, 21. || 14:7. valley of *s.*

Ezr. 6:9. wheat, *s.* || 7:22. *s.* without prescribing

Jb. 6:6. eat without *s.* || Jer. 17:6. a *s.* land

Ex. 43:24. priests shall cast *s.* || 47:11. given to

Zph. 2:9. Moab be as *s.* || Mat. 5:13. ye are the *s.*

Mk. 9:50. *s.* is good, but if *s.* Lu. 14:34.

Col. 4:6. seasoned with *s.* || Ja. 3:12. *s.* water

SALT *Sea,* s. Ge. 14:3. Nu. 34:12. De. 3:17. Jos. 3:16. | 12:3. | 15:2,5. | 18:19.

SALTED, *p.* Ez. 16:4. Mat. 5:13. Mk. 9:49.

SALTNESS, *s.* Ps. 107:†34. Mk. 9:50.

SALU, *Exultation.* Nu. 25:14.

SALUTATION, S, *s.* Mk. 12:38. love *s.*

Lu. 1:29. manner of *s.* || 41. at the *s.* of Mary

1 Co. 16:21. *s.* of me Paul, Col. 4:18. 2 Th. 3:17.

SALUTE, *v. To greet, embrace friendly, to welcome, to pay respect to a person.*

1 S. 10:4. will *s.* thee, 13:10. || 25:14. sent to *s.*

2 S. 8:10. to *s.* David || 2 K. 4:29. | 10:13.

Mat. 5:47. if *s.* brethren || 10:12. house, *s.* it

Mk. 15:18. began to *s.* || Lu. 10:4. *s.* no man

Ac. 25:13. Agrippa, Bernice came to *s.* Festus

Ro. 16:5. *s.* Epenetus || 7—22. 1 Co. 16:19.

2 Co. 13:13. all the saints *s.* you, Phil. 4:22.

Phil. 4:21. *s.* every saint, Col. 4:15. 2 Ti. 4:19.

Ti. 3:15. all *s.* thee || Phile. 23. *s.* thee Epaphr.

He. 13:24. *s.* them that rule || 3 Jn. 14. *s.* thee

SALUTED, *p.* Jud. 18:15. Danites *s.* Micah

1 S. 17:22. David *s.* his brethren, 30:21.

2 K. 10:15. Jehu *s.* || Mk. 9:15. people *s.* Jesus

Lu. 1:40. *s.* Elisabeth || Ac. 18:22. *s.* church

Ac. 21:7. *s.* the brethren || 19. Paul *s.* James

SALUTETH, *v.* Ro. 16:23. Erastus *s.* you

Col. 4:10. Aristarchus, 12. || 1 Pe. 5:13. *s.* you

SALVATION, *s.* is taken, (1) *For deliverance from outward and temporal evils and danger,* Ex. 14:13. (2) *For deliverance from all spiritual evils and enemies, which is alone in and by Jesus Christ,* Ac. 4:12. (3) *For the author of salvation,* Ps. 27:1. Lu. 2:30. (4) *For eternal glory,* Ro. 13:11. 1 Pe. 1:9.

The salvation of God's people is a special, 1 Ti. 4:10. *great,* He. 2:3. *perfect, effectual, all-sufficient,* Jer. 17:14. He. 7:25. *and an eternal salvation,* He. 5:9.

Ex. 14:13. see the *s.* of the Lord, 2 Ch. 20:17.

De. 32:15. rock of his *s.* || 1 S. 11:13. wrought

1 S. 14:45. this great *s.* || 19:5. a great *s.* in

2 S. 19:†2. *s.* turned to mourn. ||22:51. tower of

1 Ch. 16:23. show forth his *s.*||35. O G. of our *s.*

Ps. 3:8. *s.* belongeth to L.||14:7. *s.* of Israel, 53:6. 20:6. *s.* of his right hand || 24:5. God of his *s.* 35:9. rejoice in his *s.* || 37:39. *s.* is of the Lord 42:5. his presence is *s.* || 50:23. the *s.* of God 60:†11. vain is the *s.* of man, 146:†3. 65:5. O God of our *s.* 68:19,20. | 79:9. | 85:4. 74:12. working *s.* in the midst of the earth 78:22. trusted not in his *s.* || 85:9. *s.* is nigh 95:1. make a joyful noise to the rock of our *s.* 96:2. show forth his *s.* || 98:2. known his *s.* 98:3. seen *s.* of our God || 116:13. take cup of *s.* 118:15. voice of || 119:155. is far from wicked 132:16. clothe her priests with *s.* 2 Ch. 6:41. 144:10. giveth *s.* to kings || 149:4. meek with *s.*

Is. 12:3. the wells of *s.* || 25:9. rejoice in his *s.* 26:1. *s.* will God appoint || 33:2. be thou our *s.* 33:6. strength of *s.*||45:8. let them bring forth *s.* 45:17. an everlasting *s.*||46:13. I will place *s.* in 49:8. in a day of *s.* || 52:7. that publisheth *s.* 52:10. ends of earth see *s.* || 59:11. look for *s.* 59:16. arm brought *s.* || 17. helmet of *s.* on his 60:18. thy walls *s.* || 61:10. with garments of *s.* 62:1. *s.* as a lamp || 63:5. own arm brought *s.*

Jer. 3:23. in vain is *s.* hoped for from the hills La. 3:26. quietly wait for||Jon. 2:9. *s.* is of Lord Ha. 3:8. chariots of *s.*|| 13. wentest for *s.* of thy

Zch. 9:9. just, having *s.* || Lu. 1:69. horn of *s.* Lu. 1:77. knowledge of *s.*|| 3:6. all flesh see *s.* 19:9. this day is *s.* || Jn. 4:22. *s.* is of Jews

Ac. 4:12. nor *s.* in any other || 13:26. this *s.* sent 13:47. be for *s.*||16:17. way of *s.*|| 28:28. *s.* of G.

Ro. 1:16. power of God to *s.* || 10:19. conf. to *s.* 11:11. *s.* come to Gentiles || 13:11. *s.* nearer

2 Co. 1:6. it is for your *s.* || 6:2. the day of *s.* 7:10. godly sorrow worketh repentance to *s.*

Ep. 1:13. gospel of your *s.* || 6:17. helmet of *s.*

Phil. 1:28. token of *s.* || 2:12. work out your *s.*

1 Th. 5:8. hope of *s.* || 9. but to obtain *s.* by our

2 Th. 2:13. God hath chosen you to *s.* thro'

2 Ti. 2:10. obtain the *s.* || 3:15. thee wise to *s.*

Ti. 2:11. the grace of God that bringeth *s.* hath

He. 1:14. heirs of *s.* || 2:3. if neglect so great *s.* 2:10. captain of *s.* || 5:9. author of eternal *s.* 6:9. that accompany *s.* || 9:28. without sin to *s.*

1 Pe. 1:5. thro' faith to *s.* || 9. *s.* of your souls 10. of which *s.*||2 Pe. 3:15. long-suffering is *s.*

Ju. 3. common *s.* || Re. 7:10. *s.* to our God

Re. 12:10. now is come *s.* || 19:1. *s.* to Lord
My SALVATION. Ex. 15:2. 2 S. 22:3,47. | 23:5. Jb. 13:16. Ps. 25:5. | 27:1,9. | 38:22. | 51:14. | 62:1,2,6,7. | 88:1. | 89:26. | 91:16. | 118: 14,21. | 140:7. Is. 12:2. | 45:13. | 49:6. | 51:5, 6,8. | 56:1. Mi. 7:7. Ha. 3:18. Phil. 1:19.
Thy SALVATION. Ge. 49:18. waited for *-s.* 1 S. 2:1. rejoice in *-s.* Ps. 9:14. | 13:5. | 20:5. 2 S. 22:36. given me the shield of *-s.* Ps. 18:35. Ps. 21:1. in *-s.* rejoice || 5. glory great in *-s.* 35:3. say, I am *-s.* || 40:10. I have declared *-s.* 40:16. as love *-s.* || 51:12. joy of *-s.* 70.4. 69:13. in truth of *-s.* || 29. let *-s.* set me on high 71:15. show forth *-s.* || 85:7. and grant us *-s.* 106:4. visit me with *-s.* || 119:41. let *-s.* come 119:81. fainteth for *-s.* || 123. eyes fail for *-s.* 166. I hoped for *-s.* || 174. I longed for *-s.*
Is. 17:10. forgotten God, *-s.* || 62:11. *-s.* cometh Lu. 2:30. for mine eyes have seen *-s.*
SAMARIA, *His dregs, his prison, his throne,* or *his diamond. In* Hebrew, Shomeron. A city of *Syria,* between *Judea* and *Galilee.*
1 K. 13:32. against the high places in *S.* 16:24. Omri bought the hill of *S.* of Shemer 20:1. Benhadad besieged *S.* 2 K. 6:24. 10. if the dust of *S.* || 17. men come out of *S.* 22:10. entrance of the gate of *S.* 2 Ch. 18:9.
2 K. 6:20. midst of *S.* || 7:1. sold in the gate, 18. 18:34. have they delivered *S.*? Is. 36:19. 21:13. the line of *S.* || 23:18. prophet out of *S.*
2 Ch. 25:13. fell on the cities of *S.* Ezr. 4:10. Ne. 4:2. army of *S.* || Is. 7:9. the head of *S.* Is. 8:4. spoil of *S.* be taken || 9:9. *S.* shall know 10:9. *S.* as Damascus || Jer. 23:13. prophets of Jer. 31:5. plant vines in *S.* || 41:5. came from *S.* Ez. 16:46. elder sister *S.* || 51. nor *S.* half thy 23:4. *S.* is Aholah || Ho. 7:1. wickedness of *S.* Ho. 8:5. thy calf, *O S.* 6. || 10:5. *S.* shall fear 10:7. *S.* her king cut off || 13:16. *S.* be desolate Am. 3:9. assemble on the mountains of *S.* 4:1. 6:1. woe, that trust in *S.* || 8:14. swear by *S.* Ob. 19. they shall possess the fields of *S.* Mi. 1:1. saw concerning *S.* || 6. *S.* as a heap of Lu. 17:11. he passed through the midst of *S.* Jn. 4:4. needs go thro' *S.* || 9. a woman of *S.* Ac. 8:1. regions of *S.* || 14. *S.* received the word *In* SAMARIA. 1 K. 16:28. Omri buried *-S.* 29. Ahab reigned *-S.* || 22:51. Ahaziah *-S.* 18:2. a sore famine *-S.* || 22:37. buried *-S.*
2 K. 3:1. to reign *-S.* || 5:3. with prophet *-S.* 6:25. famine *-S.* || 10:17. Jehu slew all *-S.* 13:1. Jehoahaz reigned *-S.* || 10. Jehoash 6. and there remained the grove also *-S.* 9. Jehoahaz buried *-S.* || 14. Joash, 14:16. 14:23. Jeroboam reigned || 15:8. Zechariah 15:17. Menahem || 27. Pekah || 17:1. Hosea
2 Ch. 22:9. hid *-S.* || Am. 3:12. that dwell *-S.* Ac. 1:8. witnesses *-S.* || 9:31. churches rest *-S.*
To, or *unto* SAMARIA. 1 K. 20:43. | 22:37.
2 K. 2:25. | 6:19. | 10:1,12,17. | 14:14. | 15:14. | 17:5. 2 Ch. 18:2. | 28:8. Is. 10:11.
SAMARITAN, S. 2 K. 17:29. *S.* had made Mat. 10:5. into any city of the *S.* enter ye not Lu. 9:52. a village of the *S.* || 10:33. certain *S.* 17:16. he was a *S.* || Jn. 4:9. no dealings with Jn. 4:39. *S.* believed || 8:48. thou art a *S.* and SAME, *a.* Ge. 5:29. this *s.* shall comfort us
2 K. 19:29. eat which springeth of *s.* Is. 37:30.
1 Ch. 16:17. confirmed the *s.* to Jacob, Ps. 105:10. Ps. 102:27. thou art the *s.* thy years, He. 1:12. 113:3. to the going down of the *s.* Ma. 1:11. Am. 2:7. a man and his father go in to *s.* maid Mat. 5:19. *s.* shall be great || 46. publicans the *s.* 12:50. *s.* is my brother and sister, Mk. 3:35. 24:13. *s.* shall be saved || 26:23. *s.* shall b tray 26:48. *s.* is he, hold him fast || 27:44. cast *s.* Lu. 6:38. *s.* measure || 9:48. *s.* shall be great Ac. 1:11. this *s.* Jesus, 2:36. || 8:35. *s.* Scripture Ro. 10:12. *s.* L.||12:16. be of *s.* mind, Phil. 4:2. 1 Co. 12:4. *s.* Spirit || 5. the *s.* Lord || 6. the *s.* G. Ep. 4:10. *s.* that ascended || 6:8. *s.* receive Phil. 1:30. *s.* conflict || 2:2. *s.* love || 3:16. *s.* rule He. 2:14. took part of *s.* || 13:8. the *s.* yesterday
SAMGAR-NEBO, *Pepper.* Jer. 39:3.
SAMLAH, *Raiment.* Ge. 36:36. 1 Ch. 1:47.
SAMOS, *Sandy.* Ac. 20:15.
SAMOTHRACIA. Ac. 16:11.
SAMSON, *His sun,* or *his ministry.*
Jud. 13:24. his name *S.*||14:1. went to Timnath 14:7. she pleased *S.* || 10:8. *S.* made a feast 16. *S.* wife wept || 15:4. *S.* caught 300 foxes 15:10. to bind *S.* || 16:3. *S.* lay till midnight 16:9. Philistines be upon thee, *S.* 12:14,20. 23. God deliv. *S.*||25. call for *S.* || 28. *S.* called 29. took hold of pillars || 30. said, Let me die He. 11:32. time would fail me to tell of *S.*
SAMUEL, *Heard,* or *asked of God.*
1 S. 1:20. called him *S.* || 2:18. *S.* ministered 2:21. *S.* grew || 3:4. Lord called *S.* 6,8,10. 3:15. *S.* feared to show Eli || 21. revealed to *S.* 4:1. word of *S.* came || 7:6. *S.* judged Israel, 15. 7:9. *S.* cried to the Lord || 8:6. it displeased *S.* 8:21. and *S.* heard all the words of the people 9:15. Lord told *S.* || 24. so Saul did eat with *S.* 26. *S.* called Saul || 10:1. *S.* took a vial of oil 10:14. we came to *S.* || 15. tell me what *S.* said 25. *S.* told manner of the king || 11:7. after *S.* 12:11. Lord sent *S.*||18. feared the Lord and *S.* 13:8. *S.* had appointed || 15:11. it grieved *S.*
1 S. 15:27. *S.* turned about || 33. *S.* hewed Agag 35. *S.* mourned ||16:13. *S.* took the horn of oil 19:18. David fled and came to S.||25:1. *S.* died 28:11. bring me up *S.* || 14. perceived it was *S.*
1 Ch. 6:28. sons of *S.* || 9:22. *S.* the seer ordain 11:3. word of L. by *S.* || 26:28. all *S.* dedicated Ps. 99:6. *S.* among them that call on his name Jer. 15:1. though Moses and *S.* stood before me Ac. 3:24. prophets from *S.* || 13:20. judges till *S.* He. 11:32. time would fail me to tell of *S.* and
SANBALLAT, *A bramble in secret.* Ne. 2:10. | 4:1,7. | 6:2,12,14. | 13:28.
SANCTIFICATION, *s.* 1 Co. 1:30. made *s.*
1 Th. 4:3. this is the will of God, even your *s.* 4. should know how to possess his vessel in
2 Th. 2:13. through *s.* of the Spirit, 1 Pe. 1:2.
SANCTIFY, *v.* signifies, (1) *To separate, set apart, and appoint any thing to a holy use,* Ge. 2:3. Ex. 13:2. He. 10:14. (2) *To cleanse and purify sinners from the guilt, power, and pollution of sin, by the blood of Christ, and mighty operation of the Spirit of holiness,* Ez. 36:25. 1 Co. 1:30. | 6:11. Ti. 3:5,6. He. 9:14. *This consists in mortification of sin,* Col. 3:5. *and vivification of grace,* 2 Co. 4:16. Col. 3:10. (3) *To honor and magnify,* Ex. 36:23. (4) *To free the creature from the curse that sin has brought on it,* 1 Ti. 4:5.
Sanctification *differs from* Justification.
1. *Justification is a change of our state from guilt and curse, to pardon and acquittance; sanctification is a change of our nature from death to life, and from uncleanness to holiness.* 2. *Justification is an instantaneous act, and complete at once; sanctification is gradual, and not complete till death.* 3. *Justification is by imputation of Christ's righteousness to us; sanctification is by grace communicated to us from Christ.* 4. *Justification is the cause; sanctification is the effect.*
Ex. 13:2. *s.* first-born || 19:10. *s.* them to-day 19:22. let priests *s.* || 23. the mount, and *s.* it 28:41. *s.* Aaron and his sons, 29:33,44. | 40:13. 29:27. *s.* the breast || 36. *s.* the altar,37. | 40:10. 44. *s.* tabernacle, 30:29. | 40:10. Le. 8:11. 31:13. I am the Lord that doth *s.* you, Le. 20:8. | 21:8,15,23. | 22:9,16. Ez. 20:12.
Le. 11:44. *s.* yourselves, 20:7. Nu. 11:18. Jos. 3:5. | 7:13. 1 S. 16:5. 1 Ch. 15:12. 27:14. *s.* his house || 16. field || 26. firstling Nu. 20:12. ye believed me not, to *s.* me, 27:14. De. 5:12. keep the Sabbath to *s.* it, Ne. 13:22. 2 Ch. 29:34. Levites more upright in heart to *s.* Is. 8:13. *s.* the Lord||29:23. || 66:17. *s.* in gardens Ez. 36:23. *s.* my name || 37:28. I do *s.* Israel 38:23. magnify and *s.* myself || 44:19. | 46:20. Jo. 1:14. *s.* a fast, 2:15. || 2:16. *s.* congregation Jn. 17:17. *s.* them || 19. sakes, I *s.* myself that Ep. 5:26. *s.* and cleanse || 1 Th. 5:23. *s.* wholly He. 13:12. *s.* the people || 1 Pe. 3:15. *s.* the L.
SANCTIFIED, *p.* Ge. 2:3. seventh day and *s.*it Ex. 19:14. Moses *s.* people || 29:43. tabernacle Le. 8:10. *s.* them || 15. *s.* altar || 30. *s.* Aaron 10:3. I will be *s.* in them that come nigh me Nu. 7:1. *s.* tabernacle || 8:17. I *s.* first-born De. 32:51. ye *s.* me not || Jos. 20:7. *s.* cities 1 S. 7:1. *s.* Eleazar || 16:5. he *s.* Jesse and 21:5. though it were *s.* || 1 Ch. 15:14. Levites *s.*
2 Ch. 5:11. priests were *s.* || 7:16. I *s.* house, 20. 29:15. *s.* themselves || 17. *s.* house of Lord, 19. 30:3. priests had not *s.* || 8. he *s.* forever 15. Levites *s.* themselves, 24. | 31:18.
Ne. 3:1. *s.* sheep-gate || 12:47. *s.* holy things
Jb. 1:5. Job sent and *s.* his sons and his daught. Is. 5:16. God shall be *s.* || 13:3. my *s.* ones Jer. 1:5. I *s.* thee || Ez. 20:41. I will be *s.* 36:23. Ez. 28:22. be *s.* in her || 25. *s.* in them, 39:27. 38:16. shall be *s.* in thee || 48:11. for priests *s.*
Jn. 10:36. whom Father *s.* || 17:19. might be *s.*
Ac. 20:32. among all them which are *s.* 26:18.
Ro. 15:16. *s.* by Holy G. || 1 Co. 1:2. *s.* in Christ
1 Co. 6:11. ye are *s.* || 7:14. husband is *s.* by
1 Ti. 4:5. *s.* by the word || 2 Ti. 2:21. *s.* vessels
He. 2:11. *s.* are all of one || 10:10. *s.* thro' Jesus 10:14. perfected forever them that are *s.*
29. blood of the covenant wherewith he was Ju. 1. to them that are *s.* by God the Father
SANCTIFIETH, *v.* Mat. 23:17. *s.* the gold, 19. He. 2:11. both he that *s.*|| 9:13. if blood of bulls *s.*
SANCTUARY, *s.* is put for, (1) *The Holy of Holies, both in the tabernacle,* Le. 4:6. *and temple,* 1 K. 6:16. (2) *The tabernacle and temple,* Le. 12:4. 2 Ch. 30:8. (3) *The land of Canaan,* Ex. 15:17. (4) *Place of public worship,* Ps. 73:17. (5) *The church,* Ps. 114:2. (6) *Place of safety,* Ez. 11:16. (7) *Synagogues,* Ps. 29: †2. | 74:7,8. (8) *Heaven,* Ps. 102:19.
Ex. 15:17. plant them in *s.* || 25:8. make me a *s.* 30:13. shekel of *s.* 24. | 38:24. Le. 5:15. | 27:3, 25. Nu. 3:47. | 7:13—37. | 18:16.
Le. 4:6. vail of the *s.* || 10:4. from before *s.* 12:4. nor come into *s.* || 16:33. atonement for *s.* 19:30. reverence *s.* 26:2. || 21:12. nor profane Nu. 3:28. charge of *s.* 32. || 4:12. minister in *s.* 7:9. service of *s.* || 8:19. Israel come nigh *s.* 10:21. Kohathites bearing *s.* || 18:1. iniquity of 18:5. keep charge of *s.* || 19:20. defiled the *s.*
1 Ch. 9:29. instruments of *s.* || 22:19. build *s.* 24:5. governors of *s.* || 28:10. build house for *s.*
2 Ch. 20:8. built a *s.* || 26:18. go out of the *s.* 29:21. offering for *s.* || 30:8. enter into his *s.* 30:19. purification of *s.* || 36:17. slew in the *s.*
Ne. 10:39. where are the vessels of the *s.*?
Ps. 20:2. send help from *s.* || 28:†2. thy holy *s.* 29:†2. glorious *s.* || 63:2. seen thee in the *s.* 68:24. goings in *s.* || 73:17. till I went into *s.* 74:3. wickedly in *s.* || 7. cast fire in thy *s.* 77:13. thy way is in *s.* || 78:54. border of *s.* 78:69. and he built his *s.* like high palaces 96:6. beauty in his *s.* || 102:19. height of *s.* 114:2. Judah was his *s.* || 131:2. in the *s.* bless 150:1. praise the Lord, praise God in his *s.*
Is. 8:14. be for a *s.* || 16:12. come to *s.* to pray 43:28. princes of *s.* || 60:13. beautify the *s.* 63:18. trodden *s.* || Jer. 17:12. place of our *s.*
La. 1:10. heathen in *s.* || 2:7. Lord abhorred *s.* 2:20. slain in the *s.* || 4:1. stones of the *s.* are
Ez. 5:11. defiled my *s.* 23:38,39. Zph. 3:4. 11:16. as a little *s.* || 42:20. between the *s.* and 44:5. going forth of *s.* || 27. goeth into the *s.* 45:3. in it be the *s.* || 47:12. issued out of the *s.* 48:8. the *s.* shall be in the midst of it, 10,21.
Da. 8:11. *s.* cast down, 13. || 14. *s.* be cleansed 9:17. shine on thy *s.* || 26. destroy *s.* 11:31.
He. 8:2. a minister of *s.* || 9:1. a worldly *s.* 9:2. called the *s.* || 13:11. blood into the *s.*
SANCTUARIES, *s.* Le. 21:23. | 26:31. Jer. 51: 51. Ez. 28:18. Am. 7:9.
SAND, *s.* is put for, (1) *Multitudes,* Ge. 22:17. (2) *A great weight,* Jb. 6:3. (3) *Slippery, precarious, uncertain,* Mat. 7:26.
Ge. 22:17. thy seed as *s.* 32:12. || 41:49. corn
Ex. 2:12. hid him in the *s.* De. 33:19. -
Jos. 11:4. went out much people even as the *s.*
Jud. 7:12. camels as *s.* || 1 S. 13:5. Philistines
2 S. 17:11. Israel as *s.* 1 K. 4:20. Ho. 1:10.
1 K. 4:29. Solomon largeness of heart as the *s.*
Jb. 6:3. heavier than *s.* || 29:18. days as the *s.*
Ps. 78:27. fowls like *s.* || 139:18. more than *s.*
Pr. 27:3. a stone is heavy, and the *s.* weighty
Is. 10:22. though Israel be as the *s.* Ro. 9:27. 48:19. seed had been as the *s.* and offspring of
Jer. 5:22. *s.* for a bound || 15:8. widows as *s.* 33:22. as *s.* cannot be measured || Ha. 1:9.
Mat. 7:26. house on the *s.* || He. 11:12. as the *s.*
Re. 13:1. I stood on the *s.* || 20:8. number as *s.*
SANDALS, *s. at first were only soles tied to the feet with strings; afterwards they were covered; and at last they called shoes sandals.*
Mk. 6:9. be shod with *s.* || Ac. 12:8. bind thy *s.*
SANG, *v.* Ex. 15:1. then *s.* Moses || Nu. 21:17.
Jud. 5:1. then *s.* Deborah || 1 S. 29:5. they *s.*
2 Ch. 29:28. singers *s.* ||30. *s.* praises with glad. Ne. 12:42. *s.* aloud || Jb. 38:7. morning stars *s.*
Ps. 106:12. *s.* his praises || Ac. 16:25. Paul *s.*
SANK, *v.* Ex. 15:5. they *s.* as a stone, 10.
SANSANNAH, *A bramble.* Jos. 15:31.
SAP, *s.* Ps. 104:16. trees of Lord are full of *s.*
SAPH, *Rushes,* or *sea-moss; end.* 2 S. 21:18.
SAPHIR. Mi. 1:11.
SAPPHIRE, S, *s. A precious stone of a pure blue, in its finest state, very beautiful and valuable, and second only to the diamond in lustre, hardness, and price.* Ex. 24:10. | 28:18. | 39:11.
Jb. 28:6. place of *s.* || 16. the onyx, or the *s.*
Song 5:14. overlaid with *s.*||Is.54:11. lay with *s.*
La. 4:7. her Nazarites, their polishing was of *s.*
Ez. 1:26. appearance of *s.* || 10:1. as it were a *s.* 28:13. *s.* and emerald || Re. 21:19. wall a *s.*
SAPPHIRA, *Declaring,* or *fair.* Ac. 5:1.
SARAH, *A lady of scent.*
Ge. 17:15. not Sarai but *S.* || 18:9. where is *S.*? 18:11. ceased to be with *S.* || 12. *S.* laughed, 13. 20:2. Abraham said of *S.* || 14. Abim. resor. *S.* 21:1. Lord did unto *S.* || 7. *S.* given suck 12. *S.* said, Hearken || 23:1. years of *S.* 127 23:19. Abraham buried *S.* || 24:67. *S.* tent
Nu. 26:46. daughter of Asher *S.* || Is. 51:2. look unto *S.*
Ro. 4:19. deadness of *S.* || 9:9. shall have a son He. 11:11. through faith || 1 Pe. 3:6. *S.* obeyed Abraham
SARAI, *My dame,* or *mistress.*
Ge. 11:29,30. | 12:17. | 16:6,8. | 17:15.
SARAIAH, *Mistress of the Lord.* 1 Ch. 4:13,14.
SARAPH. 1 Ch. 4:22.
SARDINE, *s.* The same with Sardius. Re. 4:3.
SARDIS, *Prince of joy.* Re. 1:11. | 3:1,4.
SARDITES. Nu. 26:26.
SARDIUS, *A gem found about* Sardis, *of a bloody color. It was the first in* Aaron's *breast-plate,* Ex. 28:17. Ez. 28:13. Re. 21:20.
SARDONYX, *s. A precious stone looking white, and red underneath, like a man's nail. It hath its name from a sardius and an onyx, as partaking of both their colors.* Re. 21:20.
SAREPTA. Lu. 4:26.
SARGON, *Taking away protection.* Is. 20:1.
SARHITES. No. 26:26. family of *S.*
SARID, *Refreshed.* Jos. 19:10,12.
SARON, *His plain, his song.* Ac. 9:35.
SARSECHIM, *Master of the wardrobe, or of perfume.* Jer. 39:3.
SARUCH, *Palm-tree,* or *a twig.* Lu. 3:35.
SATAN, *Contrary, an adversary, an enemy, an accuser.* See DEVIL.
1 Ch. 21:1. *S.* provoked David to number Israel Jb. 1:6. *S.* came also, 2:1. || 1:12. *S.* went out

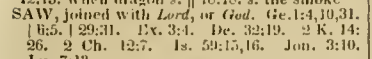
Ps. 103:6. and let *S.* stand at his right hand
Zch.3:1. *S.* standing || 2. Lord rebuke thee, O *S.*
Mat.1:10. Jesus saith to him, Get thee hence, *S.*
12:23. if *S.* cast out *S.* Mk. 3:23. Lu. 11:18.
16:23. get behind me, *S.* Mk. 8:33. Lu. 4:8.
Mk. 4:15. *S.* cometh and taketh away the word
Lu.10:18. I beheld *S.* || 13:16. whom *S.* bound
22:3. *S.* entered into Judas ||31. Simon, Simon, *S.*
Jn. 13:27. and after the sop, *S.* entered into him
Ac.5:3. why hath *S.* ? || 26:18. power of *S.* to G.
Ro. 16:20. God shall bruise *S.* under your feet
1 Co. 5:5. deliver to *S.* || 7:5. that *S.* tempt you
2 Co. 2:11. lest *S.* || 11:14. *S.* transformed ||12:7.
1 Th. 2:18. *S.* hindered || 2 Th.2:9. work, of *S.*
1 Ti.1:20. I delivered to *S.* || 5:15. aside after *S.*
Re. 2:9. synagogue of *S.* 3:9. || 13. *S.* dwelleth
24. not known depths of *S.* || 12:9. called *S.*
20:2. laid hold on *S.* || 7. *S.* be loosed out of
SAT, *v.* Ge. 31:34. Rachel *s.* || 38:14. Tamar
Ex. 12:29. *s.* on throne || 16:3. we *s.* by flesh-p.
18:13. Moses *s.* to judge || 23:6. *s.* down to eat
De. 33:3. they *s.* down at thy feet || Jud. 20:26.
1 S. 1:9. now Eli *s.* on a seat by the, 4:13.
1 K. 16:11. as soon as he *s.* on his throne
21:13. children of Belial *s.* || 22:10. kings *s.*
2 K. 6:32. Elisha *s.* in his house, elders with
1 Ch.17:1. David *s.* 16.|| Ezr.9:3. *s.* down, 10:16.
Ne. 1:4. I *s.* down || 8:17. *s.* under booths
Jb. 2:8. Job *s.* among ashes || 29:25. I *s.* chief
Ps. 26:4. I've not *s.* || 137:1. there we *s.* down
Song 2:3. I *s.* down under his shadow with
Jer. 3:2. in the way, thou *s.* || 15:17. I *s.* alone
36:22. king *s.* || Ez. 8:1. as I *s.* || 14. *s.* women
Ez. 20:1. elders *s.* || Da. 2:49. Daniel *s.* in
Mat. 4:16. *s.* in darkness || 26:20. he *s.* down
26:55. I *s.* daily teaching || 58. Peter *s.* with
Mk. 10:46. *s.* begging, Lu. 18:35. Jn. 9:8.
16:19. *s.* on right hand of God. He. 1:3. |10:12.
Lu. 4:20. and *s.* down, 5:3. || 7:15. he *s.* up
10:39. Mary *s.* at Jesus' feet || 19:30. never *s.*
Jn. 4:6. *s.* on the well || 8:2. *s.* and taught
Ac. 2:3. cloven tongues *s.* || 3:10. *s.* for alms
13:14. they *s.* down || 16:13. we *s.* and spake
Re. 4:3. he that *s.* || 14:14. one *s.* like son
19:11. he that *s.* on him was called faithful,19.
SATTEST, *v.* Ps. 9:4. Ez. 23:41.
SATIATE, ED, *v.* and *p.* Jer. 31:14,25. | 46:10.
SATISFACTION, *s.* Nu. 35:31. take no *s.* 32.
SATISFY, *v.* Jb. 38:27. *s.* the desolate ground
Ps. 90:14. O *s.* us early || 91:16. long life I'll *s.*
132:15. I will *s.* her poor with bread
Pr. 5:19. let her breasts *s.* || 6:30. if steal to *s.*
Is. 58:10. if *s.* afflicted || 11. L. shall *s.* thy soul
Ez. 7:19. shall not *s.* || Mk. 8:4. whence *s.*
SATISFIED, *p.* Ex. 15:9. Le. 26:26.
De. 14:29. eat and be *s.* || 33:23. *s.* with favor
Jb. 19:22. why not *s.* || 27:14. not be *s.* 31:31.
Ps. 17:15. I shall be *s.* || 22:26. eat and be *s.*
36:8. abundantly *s.* || 37:19. in famine be *s.*
59:15. grudge if not *s.* || 63:5. *s.* with marrow
65:4. *s.* with goodness || 81:16. should I have *s.*
104:13. earth is *s.* || 105:40. *s.* with bread of
Pr. 12:11. tilleth land he *s.* || 14. *s.* with good
14:14. *s.* from himself || 18:20. belly be *s.* with
19:23. shall abide *s.* || 20:13. thou shalt be *s.*
30:15. there are three things that are never *s.*
Ec. 1:8. eye is not *s.* 4:8. || 5:10. *s.* with silver
Is. 9:20. shall eat and not be *s.* Mi. 6:14.
44:16. roast, and is *s.* || 53:11. travel, and be *s.*
66:11. *s.* with the breasts of her consolations
Jer. 31:14. people be *s.* with goodness, 50:10,19.
La. 5:6. to be *s.* || Ez. 16:28. couldst not be *s.*
Am. 4:8. were not *s.* || Ha. 2:5. cannot be *s.*
SATISFIEST, *v.* Ps. 145:16. *s.* desire of every
SATISFIETH, *v.* Ps. 103:5. | 107:9. Is. 55:2.
SATISFYING, *p.* Pr. 13:25. Col. 2:23.
SATYR, S, *s. A wild beast of an ugly shape. A pygmy, as some think.* Is. 13:21. | 34:14. [Rich *says there is a constant and universal assertion that animals, part man and part goat or beast, have been seen among the ruins of Babylon.* Eo.]
SAVE, *v. See* SALVATION.
Ge. 45:7. God sent me to *s.* your lives by a
De. 20:4. Lord goeth to || 22:27. none to *s.* 28,29.
Jud. 6:14. go in this thy might, thou shalt *s.*
15. wherewith shall I *s.* Israel, 36,37.
7:7. by 300 men that lapped will I *s.* you
1 S. 9:16. may *s.* my people || 10:24. God *s.* the
king, 2 S. 16:16. 2 K. 11:12. 2 Ch. 23:11.
14:6. to *s.* by many || 19:11. if thou *s.* not thys.
23:2. *s.* Keilah || 2 S. 3:18. I will *s.* Israel
2 S.22:28. afflicted people thou wilt *s.* Ps.18:27.
42. there was none to *s.* them, Ps. 18:41.
1 K. 1:12. *s.* thy own life || 25. God *s.* king, 31.
20:31. peradventure he will *s.* thy life
2 K. 19:34. I'll def. this city to *s.* it, Is. 37:35.
Ne. 6:11. would go into temple to *s.* his life
Jb. 2:6. *s.* his life || 20:20. he shall not *s.* of that
22:29. *s.* humble || 40:14. right hand can *s.*
Ps. 12:1. *s.* Lord, 20:9. || 28:9. *s.* thy people
37:40. he shall *s.* them || 44:3. nor own arm *s.*
60:5. *s.* with thy right h. || 69:35. G. will *s.* Zion
72:4. *s.* children of needy, 13. || 76:9. *s.* meek
86:2. *s.* thy servant || 16. *s.* son of handmaid
109:31. *s.* him || 118:25. *s.* now, O Lord, send
145:19. he will *s.* || Pr. 20:2. shall *s.* thee
Is. 35:4. come and *s.* you || 45:20. cannot *s.*
46:7. nor *s.* him || 47:13. let astrologers *s.* 15.
49:25. I'll *s.* thy childr. || 59:1. that it cannot *s.*
Is. 63:1. mighty to *s.* || Jer. 2:28. if they can *s.*
Jer. 11:12. shall not *s.* || 14:9. that cannot *s.*
15:20. with thee to *s.* 30:11. | 42:11. | 46:27.
30:10. I'll *s.* thee from far || 31:7. *s.* thy people
48:6. flee, *s.* your lives, be like the heath in
Ex. 3:18. to *s.* his life, 13:†22. || 31:22. *s.* flock
36:29. I'll *s.* you || 37:20. I'll *s.* them, Ho. 1:7.
Ho. 13:10. that may *s.* || Ha. 1:2. will not *s.*
Zph. 3:17. he will *s.* || 19. *s.* her that halteth
Zch. 8:7. I'll *s.* my people, 9:16. | 10:6. | 12:7.
Mat. 1:21. *s.* his people || 16:25. *s.* his life shall
lose it, Mk. 8:35. Lu. 9:24. | 17:33.
18:11. to *s.* that which was lost, Lu. 19:10.
27:40. *s.* thyself, 42. Mk. 15:30. Lu. 23:37.
Mk. 3:4. is it lawful to *s.* life or, Lu. 6:9.
Lu. 9:56. not to destroy, but to *s.* Jn. 12:47.
Ac. 2:40. *s.* yourselves || 27:43. willing to *s.* P.
Ro. 11:14. if I might *s.* some, 1 Co. 9:22.
1 Co. 1:21. of preaching to *s.* || 7:16. *s.* thy wife
1 Ti. 1:15. Christ came to *s.* || 4:16. *s.* thyself
He. 5:7. able to *s.* 7:25. Ja. 1:21. | 4:12.
Ja. 2:14. can faith *s.* || 5:15. *s.* the sick, 20.
Jn. 23. others *s.* with fear, pulling them out
See ALIVE.
SAVIL, *Asked, lent, grave,* or *hell.*
Ge. 36:37. *S.* of Rehoboth reigned || 38. *S.* died
1 S. 9:2. Kish had a son named *S.* 3. | 14:51.
17. when Samuel saw *S.* || 24. *S.* did eat
19:11. is *S.* among the prophets? 12. | 19:24.
21. *S.* was taken || 11:6. spirit came on *S.*
11:7. not after *S.* || 12. shall *S.* reign over us ?
15. made *S.* king || 13:3. *S.* blew trumpet
13:7. *S.* yet in Gilgal || 10. went to meet *S.*
14:24. *S.* adjured || 35. built an altar to the L.
37. *S.* asked counsel || 52. saw any strong man
15:11. it repenteth me that I have set up *S.*
31. *S.* worshipped || 35. no more to see *S.*
16:1. mourn for *S.* ? || 2. if *S.* hear it, be will
14. departed from *S.* || 23. evil spirit, 18:10.
17:8. you servants of *S.* ? || 12. in days of *S.*
38. *S.* armed David || 18:6. to meet king *S.*
18:9. *S.* eyed David ||12. *S.* was afraid of David
29. became David's enemy || 19:4. good to *S.*
19:11. sent messengers to take David, 14,15,20.
20:25. Abner sat by *S.* || 33. cast javelin at him
21:10. fled for fear of *S.* || 11. *S.* hath slain,29:5.
22:22. I knew that he would surely tell *S.*
23:11. will *S.* come ? ||17. *S.* my father knoweth
28. *S.* returned || 24:4. David cut off *S.*'s robe
24:8. David cried after *S.* || 22. D. sware to *S.*
26:4. *S.* was come || 5. beheld where *S.* lay
17. *S.* knew David's voice || 25. *S.* returned
27:1. perish one day by the hand of *S.*
28:10. *S.* sware to her || 12. for thou art *S.*
20. *S.* fell all along || 29:3. servant of *S.*
31:2. followed hard upon *S.* 1 Ch. 10:2.
7. that *S.* and his sons were dead, 1 Ch. 10:7.
11. heard what Philistines had done to *S.*
1 Ch. 10:11.
2 S. 1:6. *S.* leaned on spear || 21. shield of *S.*
24. weep over *S.* || 2:7. master *S.* is dead
3:1. house of *S.* waxed weaker and weaker
10. to translate kingdom from, 1 Ch. 12:23.
5:2. in time past when *S.* was king, 1 Ch.11:2.
7:15. as I took it from *S.* || 9:1. left of *S.* ? 3.
12:7. delivered thee out of hand of *S.* 22:1.
16:8. blood of house of *S.* || 21:1. it is for *S.*
21:4. nor gold of *S.* ||12. David took bones of *S.*
1 Ch. 10:13. so *S.* died for his transgression
12:1. David kept close because of *S.*||13:3. days
Is. 10:29. Ramah afraid, Gibeah of *S.* is fled
Ac. 7:58. name was *S.* || 8:1. *S.* was consenting
8:3. as for *S.* he made havock of the church
9:4. *S. S.* why persecutest ? 22:7. | 26:14.
11. inquire for one *S.* || 17. brother *S.* 22:13.
22. *S.* increased || 24. was known of *S.*
26. when *S.* was come to Jerusalem he
11:25. depa. Barnabas to Tarsus to seek *S.* 30.
13:1. prophets with *S.* || 2. separate Barnabas
and *S.*
9. *S.* set his eyes on him || 21. *S.* son of Cis
SAVE *me.* 2 K. 18:7. Ps. 3:7. | 6:4. | 7:1. | 22:
21. | 31:2,16. | 44:6. | 54:1. | 55:16. | 57:3. | 59:
2. | 69:1. | 71:2,3. | 109:26. | 119:94,146. | 138:
7. Is. 38:20. Jer. 17:14. Mat. 14:30. Jn.
12:27.
SAVE *us.* Jos. 10:6. | 22:22. 1 S. 4:3. | 7:8.
| 10:27. | 11:3. 2 K. 19:19. 1 Ch. 16:35. Ps.
80:2. | 106:47. Is. 25:9. | 33:22. | 37:20. Jer.
2:27. La. 4:17. Ho. 14:3. Mat. 8:25. 1
Pe. 3:21.
SAVE, for *Besides, ad.* Ge. 14:24. | 39:6. Ex.
12:16. | 22:20. Nu. 14:30. | 20:65. | 32:12.
De. 1:36. | 15:4. 2 S. 12:3. 1 K. 15:5. Ps.
18:31. Mat. 11:27. Ac. 21:25. 1 Co. 2:2.
Ga. 6:14.
SAVED, *p.* Ge. 47:25. thou hast *s.* our lives
Ex. 1:17. midwives *s.* men-children alive, 18.
Nu. 22:33. *s.* her alive || 31:15. *s.* the women
Jos. 6:25. *s.* Rahab || Jud. 7:2. own hand *s.*
Jud. 8:19. if ye had *s.* || 21:14. wives they *s.*
1 S. 23:5. *s.* Keilah || 27:11. *s.* man nor woman
2 S. 19:5. *s.* thy life || 9. the king *s.* us and
2 K. 6:10. *s.* himself there, not once nor
Ne. 9:27. gavest them saviors, who *s.* them
Ps. 33:16. no king is *s.* || 41:7. thou hast *s.* us
106:8. nevertheless he *s.* them for name's, 10.
Is. 43:12. and have *s.* || 45:22. look and be *s.*
Jer. 4:14. mayst be *s.* || 8:20. we are not *s.*
Mat. 19:25. saying, Who then can be *s.* ? Mk.
10:26. Lu. 18:26.
24:22. no flesh should be *s.* Mk. 13:20.
27:42. he *s.* others, Mk. 15:31. Lu. 23:35.
Lu. 1:71. we should be *s.* || 7:50. faith *s.* 18:42.
8:12. lest believe, and be *s.* || 13:23. are few *s.*
Jn. 3:17. world through him might be *s.* 5:34.
Ac. 2:47. Lord added such as should be *s.*
4:12. no other name whereby we must be *s.*
15:1. ye cannot be *s.* || 16:30. I do to be *s.*
27:20. all hope we should be *s.* || 31. can't be *s.*
Ro. 8:24. *s.* by hope || 10:1. Israel may be *s.*
1 Co.1:18. to us who are *s.*|| 5:5. spirit may be *s.*
10:33. they may be *s.* || 15:2. *s.* if ye keep
2 Co. 2:15. that are *s.* || Ep. 2:5. by grace *s.* 8.
1 Th. 2:16. that they might be *s.* 2 Th. 2:10.
1 Ti. 2:4. all to be *s.* || Ti. 3:5. mercy he *s.* 8.
1 Pe. 3:20. eight souls *s.* || 4:18. scarcely be *s.*
2 Pe. 2:5. but *s.* Noah || Re. 21:24. nations *s.*
God or *Lord* SAVED. Ex. 14:30. De. 33:29.
1 S. 10:19. | 14:23. 2 K. 14:27. 1 Ch. 11:14.
2 Ch. 32:22. Ps. 34:6. | 107:13. Is. 63:9. 1
Ti. 1:9. Ju. 5.
Shall be SAVED. Nu. 10:9. 2 S. 22:4. Ps.
18:3. | 80:3,7,19. Ps. 28:18. Is. 30:15. | 45:17.
| 64:5. Jer. 17:14. | 23:6. | 30:7. | 33:16. Mat.
10:22. | 24:13. Mk.13:13. | 16:16. Jn.10:9. Ac.
2:21. | 11:14. | 15:11. | 16:31. Ro. 5:9,10. | 9:27.
| 10:9,13. | 11:26. 1 Co. 3:15. 1 Ti. 2:15.
SAVEST, *v.* 2 S. 22:3. Jb. 26:2. Ps. 17.7.
SAVETH, *v.* 1 S. 14:39. s. Israel, 17:47.
Jb. 5:15. *s.* the poor || Ps. 7:10. *s.* upright
Ps. 20:6. *s.* his anointed ||34:18. *s.* contrite
107:19. he *s.* them out of their distresses
SAVING, *p.* Ge. 19:19. mercy in *s.* my life
1 S. 25:†26. from *s.* thyself || Ne. 4:23. *s.* that
Ps. 20:6. *s.* strength, 28:8. || 67:2. *s.* health
Ec. 5:11. *s.* the beholding || Am. 9:8. *s.* that I'll
Mat. 5:32. *s.* for fornicat. || Lu. 4:27. *s.* Naaman
He. 10:39. believe to *s.* of soul || 11:7. ark to *s.*
Re. 2:17. no man knoweth, *s.* he that receiveth
SAVIOR, *s.* Jud. 3:†9. raised a *s.* to Israel
2 S. 22:3. my *s.* || 2 K. 13:5. gave Israel a *s.*
Ps. 106:21. forgat their *s.* || Is. 19:20. send a *s.*
Is. 43:3. I am thy *s.* || 11. beside there is no *s.*
45:15. O God of Israel, the *s.* || 21. just, and a *s.*
49:26. I am thy *s.* 60:16. || 63:8. was their *s.*
Jer. 14:8. *s.* of Israel || Ho. 13:4. no *s.* beside
Lu. 1:47. rejoiced in God my *s.* || 2:11. born a *s.*
Jn. 4:42. this is Christ the *s.* of the world
Ac. 5:31. a prince and a *s.* || 13:23. raised a *s.*
Ep. 5:23. *s.* of the body || Phil. 3:20. look for *s.*
1 Ti. 1:1. of God our *s.* 2:3. || 4:10. *s.* of all men
2 Ti. 1:10. manifest by the appearing of our *s.*
Ti. 1:3. of God our *s.* 4. | 2:10,13. | 3:4,6.
2 Pe. 1:1. God and our *s.* || 11. our Lord and *s.*
2:20. of the Lord and *s.* Jesus Christ, 3:2,18.
1 Jn. 4:14. to be *s.*||Ju. 25. only wise God our *s.*
SAVIORS, *s.* Ne. 9:27. Ob. 21.
SAVOR, *s.* Ex. 5:21. our *s.* to be abhorred
Le. 26:31. not smell *s.* || Ec. 10:1. stinking *s.*
Song 1:3. *s.* of ointment || Jo. 2:20. ill *s.*
Mat. 5:13. if the salt have lost his *s.* Lu. 14:35.
2 Co. 2:14. manifest the *s.* || 16. *s.* of death, *s.* of
Sweet SAVOR. Ge. 8:21. Ex. 29:18,25,41.
Le. 1:9,13,17. | 2:9. | 3:5,16. | 4:31. | 6:15,21.
| 8:21,28. | 17:6. | 23:13. Nu. 15:7,14,24. | 18:
17. | 28:2,6,28. | 29:2,8,13,36. Ez. 6:13. | 16:
19. | 20:28,41. 2 Co. 2:15. Ep. 5:2.
Sweet SAVORS. Ezr. 6:10. offer *s.* to God
SAVOREST, *v.* Mat. 16:23. Mk. 8:33.
SAVORY, *a.* Ge. 27:4. *s.* meat, 7,14,31.
SAW, *v.* Ge. 3:6. woman *s.* the tree was good
6:2. sons of God *s.* || 9:22. *s.* the nakedness
22:4. Abra. *s.* the place || 45:27. *s.* the wagons
49:15. *s.* that rest was good || Ex. 2:2. she *s.*
Ex. 14:31. Israel *s.* that great work the L. did
24:10. *s.* the God of Israel, 11. || 33:10. *s.* pillar
Nu. 22:23. ass *s.* || De. 4:12. *s.* no similitude
2 K. 2:12. Elisha *s.* it || 13:4. he *s.* oppression
Jb. 3:16. never *s.* light || 20:9. eye which *s.* him
29:11. when the eye *s.* me, it gave witness
Ps. 48:5. they *s.* it || 77:16. waters *s.* thee
95:9. *s.* my work || 97:4. earth *s.* || 114:3. sea
Song 3:3. *s.* ye him || Is. 41:5. the isles *s.* it
Jer. 3:7. Judah *s.* it || La. 1:7. adversaries *s.*
Ez. 8:10. I *s.* every form || 20:28. *s.* every hill
Da. 3:27. *s.* these men || 4:2. the king *s.* 5:5.
Ho. 5:13. *s.* his sickness || Ha. 2:3. *s.* this house
Mat. 2:9. *s.* his star || 3:16. *s.* Spirit, Mk. 1:10.
12:22. spake, and *s.* || 17:8. *s.* no man, save
21:38. *s.* the Son || 22:11. he *s.* a man, who
25:37. Lord, when *s.* we thee a hungered, 44.
26:71. maid *s.* him, Mk. 14:69. Lu. 22:58.
27:3. Judas when he *s.* || 28:17. when they *s.*
Mk. 2:5. *s.* their faith || 8:23. asked if he *s.*
9:38. *s.* one casting out devils, Lu. 9:49.
Lu. 8:34. *s.* what was done || 47. *s.* she was not
9:32. *s.* his glory || 15:20. his father *s.* him
17:15. *s.* he was healed||24. him they *s.* not
Jn. 6:26. *s.* miracles || 8:56. Abraham *s.* my day
12:41. Esaias, when he *s.* || 19:35. he that *s.* it
20:20. disciples were glad when they *s.* the L.
Ac. 4:13. *s.* the boldness || 6:15. *s.* his face as it
7:55. Stephen *s.* glory of God || 8:18. Simon *s.*
8:39. *s.* him no more || 9:8. he *s.* no man but
10:3. Cornel. *s.* a vision || 11. *s.* heaven opened
12:3. *s.* it pleased Jews || 13:36. *s.* corruption
16:19. *s.* hope of their gain || 17:16. *s.* the city

Ac. 22:9. *s.* the light || 28:6. *s.* no harm come Ga. 2:7. *s.* that the gospel of uncircumcision Phil. 1:30. conflict ye *s.* || He. 3:9. | 11:23. Re. 1:2. of all things he *s.* || 11:11. *s.* them 12:13. when dragon *s.* || 18:18. *s.* the smoke

SAW, joined with *Lord*, or *God*. Ge. 1:4,10,31. | 6:5. | 29:31. Ex. 3:4. De. 32:19. 2 K. 14: 26. 2 Ch. 12:7. Is. 59:15,16. Jon. 3:10. Lu. 7:13.

I SAW. Ge. 41:19. | 44:28. Jos. 7:21. Jud. 12:3. 1 S. 22:9. | 28:13. 2 S. 18:10,29. 1 K. 22:17,19. Ne. 13:15. Jb. 31:21. Ps. 73:3. Pr. 24:32. Ec. 2:24. | 8:10. Ez. 11:1. | 16:50. | 23:13. Ho. 9:10,13. Ju. 1:32,48. Ac. 26:13. Ga. 1:19. | 2:11. Re. 1:17.

SAW, S, *s.* 2 S. 12:31. 1 K. 7:9. Is. 10:15.



Ancient Egyptian Saw.

SAWEST, *v.* Ge. 20:10. what *s.* thou that 1 S. 19:5. thou *s.* it || 28:13. what *s.* thou

Ps. 50:18. *s.* a thief || Da. 2:31. *s.* image

Da. 2:34. *s.* a stone, 45. || 4:20. thou *s.* 8:20.

Re. 1:20. stars thou *s.* || 17:8. beast, 12,15,18.

SAWN, *p.* He. 11:37. they were *s.* asunder

SAY, *v.* signifies, (1) *To speak*, or *relate*, Ge. 37:20. | 44:16. (2) *To pronounce*, Jud. 12:6. (3) *To will and command with efficacy*, Ge. 1:3,6,9. Lu. 7:7. (4) *To promise*, Lu. 23:43. (5) *To think*, De. 7:17. Is. 49:21. Mat. 3:9. (6) *To ask*, Mk. 11:31. (7) *To answer*, Ex. 3:13,14. (8) *To affirm and teach*, Mat. 17:10. (9) *To expound*, He. 5:11. (10) *To admonish*, Col. 4:17. (11) *To confess*, or *acknowledge*, Lu. 17:10. (12) *To bear witness*, Ac. 24:20. (13) *To reason*, or *argue*, Ja. 2:18.

Ex. 4:12. I will teach you what thou shalt *s.*

Nu. 5:22. shall *s.* amen, De. 27:15.

1 K. 22:8. let not the king *s.* so, 2 Ch. 18:7.

Ezr. 9:10. O our God, what shall we *s.* after this

Jb. 9:12. who will *s.* what dost thou? Ec. 8:4. 21:14. *s.* to God depart || 23:5. what he would *s.* 33:27. if any *s.* I have sinned || 37:19. shall *s.*

Ps. 3:2. many *s.* of my soul || 4:6. many *s.*

Pr. 20:9. who can *s.* I have made my heart clean

Is. 2:3. go and *s.* come || 29:15. shall work *s.* 33:24. not *s.* I am sick || 44:5. || one shall *s.* I 45:24. surely shall one *s.* || 48:5. lest thou *s.* 7. 58:3. why fasted *s.* they || 9. shall *s.* here I am

Jer. 2:10. report, *s.* they || 23:7. no more *s.* 31:29.

Ho. 14:3. nor will we *s.* || 8. Ephraim shall *s.*

Ha. 2:1. what he will *s.* || Zech. 11:5. *s.* I am rich

Ma. 1:2. yet ye *s.* wherein, 2:14,17. | 3:13.

Mat. 3:9. think not to *s.* in yourselves, Lu. 3:8. 5:11. *s.* all evil || 7:22. many will *s.* Lord, Lord 16:15. whom *s.* ye I am? Mk. 8:29. Lu. 9:20. 21:16. nearest thou what these *s.* || 25. if we *s.* 23:3. do not their works, for they *s.* and do not

Mk. 1:44. *s.* nothing || 9:6. wist not what to *s.*

Lu. 4:23. *s.* this proverb || 7:40. somewhat to *s.* 12:11. take no thought what ye shall *s.* 12.

Jn. 8:26. I have many things to *s.* of you, 16:12. 48. *s.* we not well || 54. ye *s.* he is your God 13:13. ye *s.* well || Ac. 3:22. all ye shall *s.*

Ac. 4:14. could *s.* nothing || 23:18. something to *s.* 24:20. these same here *s.* || 26:22. Moses did *s.*

Ro. 3:5. what shall we *s.* || 8. affirm that we *s.* 4:1. what shall we *s.* 6:1. | 7:7. | 8:31. | 9:30. 9:20. thing formed, *s.* || 1 Co. 12:3. can *s.* Jesus

1 Co. 14:16. how *s.* amen || 23. *s.* ye are mad 15:12. how *s.* some || 2 Co. 9:4. | 10:10.

1 Th. 4:15. this we *s.* || 1 Ti. 1:7. what they *s.*

Ti. 2:8. no evil to *s.* || Phile. 19. I do not *s.*

He. 5:11. many things to *s.* || 7:9. as I may *s.* 10:20. is to *s.* his flesh || 11:14. *s.* such things 13:6. may boldly *s.* || Ja. 1:13. let no man *s.*

Ja. 4:13. ye that *s.* || 15. ye ought to *s.* if the

1 Jn. 1:6. if we *s.* 8. || 4:20. if a man *s.* I love 5:16. I do not *s.* || Re. 2:2. *s.* they are apostles

Re. 2:9. *s.* they are Jews, 3:9. || 22:17. *s.* come

SAY, (*imperatively.*) Ge. 12:13. | 20:13.

Jud. 7:18. *s.* sword of the Lord || 12:6. *s.* Shibboh.

1 S. 15:16. and he said to him, *s.* on, 2 S. 14:12. 1 K. 2:14. Lu. 7:40. Ac. 13:15.

Pr. 3:28. *s.* not go || 24:29. *s.* not I will do so

Ec. 7:10. *s.* not thou || Is. 3:10. *s.* to righteous

Is. 35:4. *s.* fear not || 40:9. *s.* behold your God 43:9. *s.* it is truth || 56:3. nor eunuch *s.* I am 62:11. *s.* ye || Jer. 1:7. *s.* not, I am a child

Jer. 46:14. *s.* ye, stand fast || 48:19. | 50:2.

Ez. 6:11. *s.* alas || 12:11. *s.* I am your sign 21:9. *s.* a sword, 28. || Ho. 14:2. *s.* to him

Jo. 2:17. *s.* spare thy people || 3:10. let weak *s.*

Zch. 1:3. *s.* turn ye || Mat. 21:3. *s.* L. hath need

Lu. 7:7. *s.* in a word || Jn. 10:36. *s.* ye of him

Col. 4:17. *s.* to Archippus, take heed to ministry

I SAY. Ex. 3:13. | 4:23. | 6:29. Jos. 7:8. Jud. 7:4. 1 S. 20:21. 2 K. 4:28. | 7:13. 2 Ch. 20: 11. Jb. 6:22. | 7:13. | 9:20,27. | 10:2. Ps. 27: 14. | 73:15. | 91:2. | 130:6. | 139:11. Ec. 6:3. Is. 36:5. | 38:15. | 43:6. Ez. 2:8. | 3:18. | 12: 25. | 21:14. | 33:8,13,14. Mat. 8:9. | 18:22. Mk. 2:11. | 5:41. Lu. 5:24. | 6:46. | 7:8,14. Jn. 5: 34. | 8:46,55. | 12:27,49. Ro. 3:26. | 9:1. 1 Co. 1:12. | 7:29. | 9:8. | 10:15,19,29. | 11:22. | 15:50. 2 Co. 9:6. Ga. 1:9. | 3:17. | 5:16. Ep. 4:17. Col. 2:4. 2 Ti. 2:7. Phile. 21. He. 11:32.

I SAY *unto you.* 2 S. 13:28. 2 K. 2:18. Mat. 6:29. | 21:31. Mk. 13:37. Jn. 16:26. Ga. 5:2. Re. 2:24.

SAYEST, *v.* Ex. 33:12. Nu. 22:17.

Ru. 3:5. *s.* I'll do || 1 K. 18:11. *s.* go tell, 14.

2 K. 18:20. *s.* but they are vain words, Is. 36:5.

Ne. 5:12. do as thou *s.* || 6:8. done as thou *s.*

Jb. 22:13. *s.* how doth God || Ps. 90:3. *s.* return

Is. 40:27. why *s.* thou || 47:8. *s.* in thy heart

Jer. 2:35. *s.* I am innocent || Am. 7:16. thou *s.*

Mat. 26:70. saying, I know not what thou *s.*

27:11. thou *s.* Mk. 15:7. Lu. 23:3. Jn. 18:37.

Mk. 14:68. I know not what thou *s.* Lu. 22:60.

Lu. 20:21. *s.* rightly || Jn. 1:22. what *s.* thou

Jn. 8:5. what *s.* thou, 9:17. || 8:33. | 12:34. | 14:9. 18:34. *s.* thou this of thyself || Ro. 2:22. *s.* a

1 Co. 14:16. what thou *s.* || Re. 3:17. *s.* I am rich

SAYING, *s.* Ge. 37:11. father observed the *s.*

De. 1:23. *s.* pleased me || 1 S. 18:8. *s.* displeas.

2 S. 17:4. *s.* pleased Absal. || 24:19. *s.* of God

1 K. 2:38. *s.* is good || 12:15. perform his *s.* 13:4. *s.* of man of God || 32. *s.* he cried, shall 15:29. according to *s.* of L. 2 K. 2:22. | 10:17.

2 K. 5:14. according to *s.* of man of God, 8:2.

Est. 1:21. *s.* pleased king || Ps. 49:4. dark *s.*

Mat. 15:12. heard this *s.* 19:22. Jn. 7:40. 19:11. cannot receive this *s.* || 24:15. this *s.*

Mk. 8:32. he spake that *s.* openly || 9:10. kept 9:32. understood not that *s.* Lu. 2:50. | 9:45. 10:22. sad at that *s.* || Lu. 1:29. troubled at *s.*

Lu. 2:17. made known *s.* || 18:34. *s.* was hid

Jn. 4:37. herein is *s.* true || 39. *s.* of woman 6:60. a hard *s.* || 7:36. what manner of *s.* is 8:51. if keep my *s.* || 55. and I keep his *s.* 12:38. *s.* of Esaias || 15:20. if kept my *s.* 18:9. *s.* might be fulfilled, 32. || 19:8. that *s.* 21:23. then went this *s.* abroad among the

Ac. 6:5. *s.* pleased || 11:36. told this *s.* to Paul

Ro. 13:9. comprehended in this *s.* || 1 Co. 15:54.

1 Ti. 1:15. faithful *s.* 3:1. | 4:9. 2 Ti. 1:11. Ti. 3:8.

SAYING, *p.* 1 K. 1:6. in *s.* why hast

Mat. 26:44. *s.* same words || Mk. 13:6. *s.* I am C.

Lu. 11:45. thus *s.* || Ac. 11:7. a voice *s.* || 26:22.

SAYINGS, *s.* Nu. 14:39. told these *s.* to people

Jud. 13:17. when thy *s.* || 1 S. 25:12. told *s.*

2 Ch. 13:22. Abijah's *s.* || 33:19. *s.* of the seers

Ps. 49:13. approve their *s.* || 78:2. utter dark *s.*

Pr. 1:6. dark *s.* || 4:10. receive my *s.* 20.

Mat. 7:24. whoso heareth these *s.* Lu. 6:47. 28. Jesus had ended these *s.* people were astonished, 19:1. | 26:1. Lu. 7:1.

Lu. 1:65. *s.* noised || 2:51. kept *s.* || 9:44. *s.* sink

Jn. 10:19. division for *s.* || 14:24. keepeth not *s.*

Ac. 14:18. with these *s.* || 19:28. heard these *s.*

Ro. 3:4. justified in thy *s.* || Re. 19:9. true *s.*

Re. 22:6. *s.* are true || 7. *s.* of this book, 9,10.

SCAB, BED, *s.* and *p.* Le. 13:2,6,7,8. | 14:56. | 21:20. | 22:22. De. 28:27. Is. 3:17.

SCABBARD, *s. A case for a sword.* Jer. 47:6.

SCAFFOLD, *s.* 2 Ch. 6:13. made a brazen *s.*

SCALES, *s.* Le. 11:9. have *s.* eat. De. 14:9. Jb. 41:15. *s.* are his pride || Is. 40:12. in *s.*

Ez. 29:4. stick to thy *s.* || Ac. 9:18. fell as *s.*

SCALETH, *v.* Pr. 21:22. a wise man *s.* city

SCALL, *s. Leprosy.* Le. 13:30—37. | 14:54.

SCALP, *s.* Ps. 68:21. wound the hairy *s.* of

SCANDAL, S, *s.* Mat. 13:41. 1 Jn. 2:10.

SCANT, *v.* 2 K. 4:3. Mi. 6:10.

SCAPE-*Goat*, *s.* Le. 16:8,10. *See* GOAT.

SCARCE, *ad.* Ge. 27:30. *s.* gone || Ac. 14:18.

SCARCELY, *ad.* Ro. 5:7. 1 Pe. 4:18.

SCARCENESS, *s.* De. 8:9. eat without *s.*

SCAREST, *v.* Jb. 7:14. *s.* me with dreams

SCARLET, *s.* Ge. 38:28. bound a *s.* thread, 30. Ex. 25:4. blue, purple and *s.* 26:1,31,36. | 27:16. | 28:5,6,8,15. | 35:6,25. | 38:18,23. 39:3. did cut gold into wires, to work it in *s.*

Le. 14:4. *s.* and hyssop, 6:49,51,52. Nu. 19:6.

Nu. 4:8. cloth of *s.* || Jos. 2:18. line of *s.* 21.

2 S. 1:24. clothed you in *s.* Pr. 31:21.

Song 4:3. lips like *s.* || Is. 1:18. tho' sins be as *s.*

La. 4:5. brought up in *s.* || Da. 5:7,16,29.

Na. 2:3. men in *s.* || Mat. 27:28. a *s.* robe

He. 9:19. *s.* wool || Re. 17:3. a *s.* beast, 4.

Re. 18:12. silk and *s.* || 16. clothed in *s.* and

SCATTER, *v.* Ge. 11:9. thence did the Lord *s.* 49:7. *s.* them in Israel || Le. 26:33. I will *s.* you

Nu. 16:37. *s.* the fire || De. 4:27. *s.* you among heathen, 28:64. Jer. 9:16. Ez. 22:15.

De. 32:26. *s.* in corners || 1 K. 14:15. shall *s.*

Ne. 1:8. *s.* you abroad || Jb. 18:11. terrors *s.*

Ps. 59:11. *s.* them by thy power, O Lord, 68:30. 106:27. *s.* them in lands || 144:6. and *s.* them

Is. 28:25. *s.* cumin || 41:16. whirlwind *s.* them

Jer. 13:24. I will *s.* them as stubble, 18:17. 23:1. woe to the pastors that *s.* the sheep of 49:32. I will *s.* to all winds, 36. Ez. 5:2,10,12. Ez. 6:5. *s.* your bones || 10:2. *s.* coals over city 12:15. *s.* them among the nations, 20:23. 29:12. I will *s.* the Egyptians, 30:23,26.

Da. 4:14. *s.* his fruit || 11:24. *s.* among them 12:7. *s.* power of holy peo. || Ha. 3:14. to *s.* me

Zch. 1:21. Judah to *s.* it || Ma. 2:3. I'll *s.* dung

SCATTERED, *p.* Ge. 11:4. lest we be *s.* 8.

Ex. 5:12. people were *s.* || De. 30:3. *s.* thee

Nu. 10:35. let thine enemies be *s.* Ps. 68:1.

1 S. 11:11. Ammonites *s.* || 13:8. people *s.* 11.

2 S. 18:8. battle was *s.* || 20:22. *s.* from city 22:15. sent out arrows and *s.* them, Ps. 18:14.

1 K. 22:17. I saw all Israel *s.* 2 Ch. 18:16.

2 K. 25:5. his army were *s.* from, Jer. 52:8.

Est. 3:8. there is a certain people *s.* abroad

Jb. 4:11. lion's whelps *s.* || 18:15. brimstone *s.*

Ps. 44:11. hast *s.* us among heathen, 60:1. 53:5. *s.* the bones || 68:14. Alm. *s.* kings in it 89:10. *s.* thine enemies with thy arm, 92:9. 141:7. our bones are *s.* at the grave's mouth

Is. 18:2. a nation *s.* 7. || 33:3. nations were *s.*

Jer. 3:13. *s.* thy ways || 10:21. flocks shall be *s.* 23:2. *s.* my flock || 30:11. whither I *s.* thee 31:10. he that *s.* Israel || 40:15. all Jews be *s.* 50:17. Israel is a *s.* sheep || Ez. 6:8. shall be *s.*

Ez. 11:16. tho' I *s.* them || 17. here *s.* 20:34,41. 17:21. *s.* to all winds || 29:13. Egyptians *s.* 34:5. they were *s.* 6. || 12. *s.* in cloudy day 21. ye *s.* them || 36:19. I *s.* them || 46:18. he not *s.*

Jo. 3:2. whom they *s.* || Na. 3:18. thy people is *s.*

Ha. 3:6. the everlasting mountains were *s.*

Zch. 1:19. horns which have *s.* 21. || 7:14. I *s.* 13:7. sheep shall be *s.* Mat. 26:31. Mk. 14:27.

Mat. 9:36. *s.* as sheep || Lu. 1:51. *s.* the proud

Jn. 11:52. gather the child. that were *s.* abroad 16:32. the hour cometh that ye shall be *s.*

Ac. 5:36. were *s.* 8:1,4. || 11:19. *s.* abroad

Ja. 1:1. to twelve tribes that are *s.* 1 Pe. 1:1.

SCATTERETH, *v.* Jb. 37:11. *s.* his bright cl. 38:24. *s.* east wind || Ps. 147:16. *s.* hoar frost

Pr. 11:24. there is that *s.* || 20:8. a king *s.* 26.

Is. 24:1. the Lord *s.* the inhabitants of the earth

Mat. 12:30. gathereth not *s.* abroad, Lu. 11:23.

Jn. 10:12. the wolf catcheth and *s.* the sheep

SCATTERING, *p.* Jb. 37:19. Is. 30:30.

SCENT, *s.* Jb. 14:9. Jer. 48:11. Ho. 14:7.

SCEPTRE, *s.* *In* Greek, Skeptron; *in* Heb., Shebet. This word signifies, (1) *A rod of command, a staff of authority*, Est. 8:4. Is. 14:5. Am. 1:5,8. (2) *A rod of correction*, Ps. 2:9. (3) *A shepherd's crook*, Le. 27:32. (4) *A common staff*, 2 S. 23:21.

Ancient Egyptian Sceptres.

Ge. 49:10. the *s.* shall not depart from Judah

Nu. 24:17. and a *s.* shall rise out of Israel

Est. 4:11. hold out the golden *s.* 5:2. | 8:4.

Ps. 45:6. *s.* of thy kingdom is a right *s.* He. 1:8.

Is. 14:5. broken *s.* || Ez. 19:11. rods for *s.* 11.

Am. 1:5. I will cut off him that holdeth the *s.* 8.

Zch. 10:11. the *s.* of Egypt shall depart away

SCEVA, *Set in order.* Ac. 19:14.

SCHISM, *s. is formed from the* Greek *word* Schisma, *i. e. rupture or division.*

1 Co. 12:25. that there be no *s.* in the body

SCHOLAR, *s.* 1 Ch. 25:8. Ma. 2:12.

SCHOOL, *s.* Ac. 19:9. in the *s.* of Tyrannus

SCHOOL-*Master*, *s.* Ga. 3:24. law our *s.* 25.

SCIENCE, *s.* *One of the liberal arts. Also knowledge, wisdom*, &c. Da. 1:4. 1 Ti. 6:20.

SCOFF, ERS, *s.* Ha. 1:10. 2 Pe. 3:3.

SCORCH, ED, *v.* and *p.* Mat. 13:6. Re. 16:8,9.

SCORN, *s.* Est. 3:6. he thought *s.* || Jb. 16:20. Ps. 44:13. a reproach and a *s.* 79:4. Ha. 1:10.

SCORNER, *s.* *One who makes a mock of sin, and of God's threatenings and judgments against sinners. He is a monster in iniquity, having attained the highest degree of sinning*, Ps. 1:1. *and is past all reproof*, Pr. 9:8. | 13:1. | 15:12. Pr. 9:7. he that reproveth a *s.* getteth shame 8. reprove not a *s.* || 13:1. a *s.* heareth not re. 14:6. a *s.* seeketh wisdom, and findeth it not 15:12. a *s.* loveth not one that reproveth him 19:25. smite a *s.* || 21:11. when *s.* is punished 21:24. *s.* is his name || 22:10. cast out the *s.* 24:9. *s.* is an abomin. || Is. 29:20. *s.* is consum.

SCORNERS. Pr. 1:22. | 3:34. | 19:29. Ho. 7:5.

SCORNEST, *v.* Pr. 9:12. Ez. 16:31.

SCORNETH, *v.* Jb. 39:7,18. Pr. 3:34. | 19:28.

SCORNFUL, *a.* Ps. 1:1. in the seat of the *s.* Pr. 29:8. *s.* men || Is. 28:14. hear ye *s.* men

SCORNING, *s.* Jb. 34:7. drinketh up *s.* like Ps. 123:4. filled with *s.* || Pr. 1:22. delight in *s.*

SCORPION, *s.* *A venomous reptile, somewhat like a small lobster, with a long, slender tail, and a deadly sting at the end of it. It has a bladder full of dangerous poison. Its head appears to be*

joured to the breast. It has 2 eyes in the middle of its head, and 2 towards its extremity, between which come out, as it were, 2 arms, which are divided into 2, like the claws of a lobster. It has 8 legs proceeding from its breast, and every one divided into 6 parts, covered with hair, at the end whereof are 6 talons or claws. The belly is divided into 7 rings, from the last of which the tail proceeds, which is divided into 7 little heads, of which the last is armed with a sting, filled with a cold poison, which it squirts into the part which it stings. The scorpion is of a blackish color, like soot: it waddles as it goes: and fixes violently with its snout, and by its feet, on such persons as it seizes, so that it cannot be plucked off but with difficulty. The best and surest remedy against the bite is said to be to squeeze it to pieces on the wound. It is said the dam brings forth 11 small, wormlike and round young, who, after they are hatched, kill their mother.

It is put for, (1) *Stinging punishments*, 1 K. 12: 11. (2) *Cruel people*, Ez. 2:6. (3) *Antichristian heretics*, Re. 9:3,10.

Lu. 11:12. will he offer a *s.* || Re. 9:5. torm. of *s.*

SCORPIONS, *s.* De. 8:15. wherein were *s.*
1 K. 12:11. chastise you with *s.* 2 Ch. 10:11.
Ez. 2:6. dwell among *s.* || Lu. 10:19. tread *s.*
Re. 9:3. as *s.* have power || 10. tails like *s.*

SCOURED, *p.* Le. 6:28. it shall be both *s.*

SCOURGE, *s. A rod or whip*, Jn. 2:15.
Jb. 5:21. *s.* of the tongue || 9:23. if *s.* slay
Is. 10:26. stir up a *s.* || 28:15. overflowing *s.* 18.
Mat. 10:17. they will *s.* you in their synagogue
20:19. shall *s.* him, Mk. 10:34. Lu. 18:33.
23:34. *s.* and persecute || Ac. 22:25. lawful to *s.*
Jn. 2:15. when he had made a *s.* of small cords

SCOURGED, *p.* Le. 19:20. she shall be *s.*
Mat. 27:26. had *s.* Jesus, Mk. 15:15. Jn. 19:1.

SCOURGES, *s.* Jos. 23:13. be *s.* in your sides

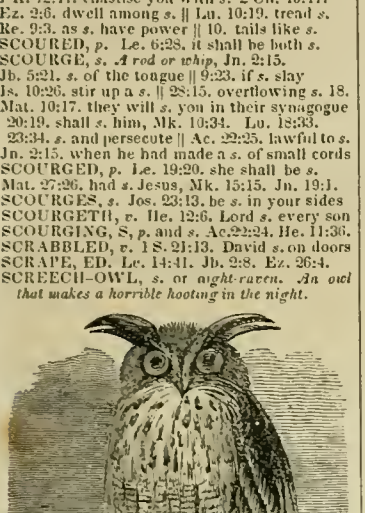
SCOURGETH, *v.* He. 12:6. Lord *s.* every son

SCOURGING, S, *p.* and *s.* Ac. 22:24. He. 11:36.

SCRABBLED, *v.* 1 S. 21:13. David *s.* on doors

SCRAPE, ED. Le. 14:41. Jb. 2:8. Ez. 26:4.

SCREECH-OWL, *s.* or *night-raven. An owl that makes a horrible hooting in the night.*



Screech-Owl.

Is. 34:14. the *s.* also shall rest there, and

SCRIBE, *s.* Heb. Sopher; Gr. Grammateus. This word is taken, (1) *For a clerk, writer, or secretary*, 2 S. 8:17. (2) *A commissary or muster-master of an army*, 2 Ch. 26:11. (3) *A skilful man; a doctor of the law; a man of learning, that understands affairs*, 1 Ch. 27:32.
2 S. 8:17. Seraiah was *s.* || 20:25. Sheva was *s.*
2 K. 18:18. Shebnah, 37. | 19:2. Is. 36:3,22. | 37:2. 22:3. Shaphao, 8—12. 2 Ch. 34:15. Jer. 36:10. 25:19. took the principal *s.* of host, Jer. 52:25.
1 Ch. 24:6. Shemaiah the *s.* || 27:32. Jonathan
Ezr. 4:8. Shimshai the *s.* wrote, 9, 17, 23.
7:6. a ready *s.* 12. Ne. 8:4, 9, 13. | 12:26, 36.
Ne. 8:4. Ezra the *s.* stood || 13:13. Zadoc the *s.*
Is. 33:18. where is the *s.* where is, 1 Co. 1:20.
Jer. 36:12. Elishama || 26. Baruch || 37:15. Jona.
Mat. 8:19. a *s.* said, Master || 13:52. *s.* instruct.
Mk. 12:32. *s.* said, Well, Master || 1 Co. 1:20.

SCRIBES, *s.* 1 K. 4:3. the sons of Shisha *s.*
1 Ch. 2:55. families of *s.* || 2 Ch. 34:13. were *s.*
Est. 3:12. king's *s.* 8:9. || Jer. 8:8. pen of the *s.*
Mat. 5:20. righteousness of *s.* || 7:29. not as *s.*
16:21. suffer of *s.* || 17:10. why say *s.* Mk. 9:11.
20:18. son of man be betrayed to *s.* Mk. 10:33.
21:15. when *s.* saw || 23:2. *s.* sit in Moses' seat
23:13. woe to you, *s* 14—29. Lu. 11:44.
26:3. assembled *s.* Mk. 14:53. Lu. 22:66.
Mk. 2:6. certain *s.* || 16. when *s.* saw him eat
3:22. and the *s.* said, He hath Beelzebub, and
8:31. Son of man be rejected of *s.* Lu. 9:22.
9:14. *s.* questioning || 11:18. *s.* heard it, and
12:28. one of *s.* asked || 35. how say the *s.* that
38. beware of *s.* Lu. 20:46. || 14:1. *s.* sought
Lu. 5:30. *s.* murmured, 15:2. || 6:7. *s.* watched
11:53. *s.* began to urge || 20:1. *s.* came on him
20:19. *s.* sought to lay hands on him, 22:2.
Lu. 23:10. *s.* accused || Jn. 8:3. *s.* brought a wom.
Ac. 4:5. the *s.* gathered against the apostles
6:12. *s.* brought Stephen || 23:9. *s.* arose

SCRIP, *s. A bag.* 1 S. 17:40. Mat. 10:10. Mk. 6:8. Lu. 9:3. | 10:4. | 22:35, 36.

SCRIPTURE, *s.* or *writing. The inspired writings of the Old and New Testament.*
Da. 10:21. show what is noted in the *s.* of truth
Mk. 12:10. not read this *s.* || 15:28. *s.* was fulfil.
Lu. 4:21 he said, This day is this *s.* fulfilled
Jn. 2:22. they believed *s.* || 7:38. as *s.* saith
10:35. *s.* cannot be broken || 19:37. another *s.*
Ac. 1:16. *s.* must needs || 8:35. began at same *s.*
Ro. 4:3. what saith the *s.* 11:2. Ga. 4:30.
9:17. for the *s.* saith, 10:11. 1 Ti. 5:8.
Ga. 3:8. *s.* foreseeing || 22. *s.* hath concluded all
2 Ti. 3:16. all *s.* is by inspir. || Ja. 4:5. *s.* saith
1 Pe. 2:6. contained in *s.* || 2 Pe. 1:20. no pro. of *s.*

SCRIPTURES, *s.* Mat. 21:42. never read in *s.*
22:29. do err, not knowing the *s.* Mk. 12:24.
26:54. how shall *s.* be fulfilled, Mk. 14:49.
Lu. 24:27. expounded *s.* || 32. opened to us *s.*
45. understand the *s.* || Jn. 5:39. search the *s.*
Ac. 17:2. reasoned out of *s.* || 11. searched the *s.*
18:24. mighty in the *s.* || 28. showing by the *s.*
Ro. 1:2. in the holy *s.* || 15:4. comfort of the *s.*
16:26. by the *s.* of the prophets made known
1 Co. 15:3. Christ died || 4. rose according to *s.*
2 Ti. 3:15. known the holy || 2 Pe. 3:16. other *s.*

SCROLL, *s.* or *book.* Is. 34:4. Re. 6:14.

SCUM, *s.* Ez. 24:6, 11, 12.

SCURVY, *s.* Le. 21:20. *s.* or scabbed, 22:22.

SCYTHIANS, *Tanners*, or *cobblers, drinkers, pot-companions.* Col. 3:11.

SEA, *s.* 1 K. 7:23. a molten *s.* 24, 25, 39. 2 K. 16:17. | 25:13. 2 Ch. 4:2, 4, 6. Jer. 27:19.

SEA, *s. In* Hebrew, Jum; *in* Greek, Thalasse. It signifies, (1) *Any great collection of waters*, Mat. 4:18. (2) *A great lake*, Mat. 8:32. Lu. 8:33. (3) *Troubles*, Jer. 51:36. (4) *Great multitudes*, Is. 60:5. (5) *A great army*, Jer. 51:42. (6) *Turbulent commotions*, Da. 7:2, 3.
Ge. 1:26. over fish of the *s.* 28. | 9:2. Ps. 8:8. 22:17. as sand on the *s.* 41:49. || 49:13. haven
Ex. 14:2. encamp by *s.* 9. || 16. thy hand over *s.* 21. *s.* to go back || 30. dead on the *s.* shore
15:1. thrown into *s.* 21. || 8. in heart of the *s.* 19. brought again waters of the *s.* upon them
20:11. Lord made the *s.* Ps. 95:5. Jon. 1:9. Ac. 4:24. | 14:15.
23:31. set thy bounds to the *s.* of the Philist.
Nu. 11:31. quails from *s.* || 13:29. dwell by *s.*
34:11. of the *s.* of Chinnereth, Jos. 12:3.
De. 30:13. who shall go over *s.* || 34:2. utmost
Jos. 2:10. you came to *s.*, Egyptians pursued, 7.
2 S. 17:11. as sand by *s.* || 22:16. channels of *s.*
1 K. 4:20. as sand by *s.* || 5:9. convey them by *s.*
14:25. *s.* of the plain || 18:44. cloud out of the *s.*
1 Ch. 16:32. let the *s.* roar, Ps. 96:11. | 98:7.
2 Ch. 20:2. a multitude against thee beyond *s.*
Ne. 9:11. didst divide the *s.*, went through the *s.* Jb. 26:12. Ps. 74:13. | 78:13. Jer. 31:35.
Jb. 6:3. heavier than sand of *s.* || 7:12. am I a *s.*
9:8. treadeth on waves of the *s.* || 11:9. broader
12:8. fishes of *s.* declare || 14:11. fail from *s.*
28:14. *s.* saith, It is not || 36:30. covereth *s.*
38:8. or who shut up the *s.* || 16. springs of *s.*
41:31. he maketh the *s.* like a pot of ointment
Ps. 33:7. gathereth *s.* || 65:5. afar off on the *s.*
66:6. *s.* into dry land || 68:22. depths of the *s.*
72:8. from *s.* to *s.* Am. 8:12. Mi. 7:12.
77:19. way is in the *s.* || 78:53. *s.* overwhelm.
80:11. boughs to the *s.* || 89:9. rulest the *s.*
93:4. L. is mightier than the waves of the *s.*
104:25. wide *s.* || 107:23. go down to the *s.*
114:3. *s.* saw it, 5. || 139:9. utmost parts of the *s.*
Pr. 8:29. when he gave to the *s.* his decree
Is. 5:30. like roaring of *s.* || 9:1. by way of the *s.*
10:22. as sand of the *s.* Ho. 1:10. Ro. 9:27.
11:9. as the waters cover the *s.* Ha. 2:14.
16:8. gone over the *s.* || 18:2. ambassadors by *s.*
19:5. fail from *s.* || 23:2. that pass over the *s.*
23:4. *s.* hath spoken || 11. his hand over the *s.*
24:14. cry aloud from *s.* || 27:1. dragon in the *s.*
42:10. down to *s.* || 43:16. a way in the *s.* and
48:18. righteousness as *s.* || 50:2. I dry up the *s.*
51:10. dried the *s.* || 15. divided the *s.* whose
57:20. like troubled *s.* || 60:5. abund. of the *s.*
63:11. he that brought them up out of the *s.*
Jer. 5:22. bound of the *s.* || 6:23. roareth like *s.*
15:8. above sand of *s.* || 33:22. nor *s.* measured
48:32. plants gone over *s.* || 49:23. sorrow on *s.*
50:42. voice roar like *s.* || 51:36. dry up the *s.*
51:42. *s.* is come up on Babylon, she is cover.
La. 2:13. breach like *s.* || 4:3. even *s.* monsters
Ez. 26:3. as the *s.* causeth his waves to come
17. strong in the *s.* || 18. isles in the *s.* troub.
27:3. situate at entry of *s.* || 29. pilots of the *s.*
38:20. fishes of *s.* shake || 47:8. go into the *s.*
Da. 7:3. four great beasts come up from the *s.*
Ho. 4:3. fishes of *s.* are taken || Am. 5:8. | 9:3, 6.
Jon. 1:4. a mighty tempest in the *s.* 5:15.
Mi. 7:19. cast their sins into the depth of the *s.*
Ha. 1:14. men as fishes of *s.* || 3:15. walk thro' *s.*
Zph. 1:3. consume fishes of *s.* || 2:5. *s.* coast, 6.
Zch. 9:10. from *s.* to *s.* || 10:11. pass through *s.*
14:8. toward the former *s.* and to the hinder *s.*
Mat. 4:15. by way of *s.* || 18. a net into the *s.*
8:24. a great tempest in *s.* || 26. rebuked the *s.*
Mat. 8:32. herd of swine ran into *s.* Mk. 5:13.
13:1. sat by the *s.* || 47. like a net cast in the *s.*
14:25. walking on the *s.* Mk. 6:48. Jn. 6:19.
17:27. go thou to the *s.* || 18:6. depth of the *s.*
21:21. be thou cast into the *s.* Mk. 11:23.
23:15. hypocrites, for ye compass *s.* and land
Mk. 4:1. was by the *s.* || 9:42. he cast into *s.*
Lu. 17:6. planted in the *s.* || 21:25. the *s.* roaring
Jn. 21:7. Peter did cast himself into the *s.*
Ac. 27:40. committed to *s.* || 28:4. escaped the *s.*
1 Co. 10:1. all our fathers passed through the *s.*
2 Co. 11:26. in perils in *s.* || Jn. 1:6. wave of *s.*
Ja. 3:7. beasts and things in the *s.* are tamed
Ju. 13. raging waves of the *s.* foaming out
Re. 4:6. a *s.* of glass || 5:13. such as are in the *s.*
7:1. nor blow on *s.* || 2. to hurt earth and the *s.*
8:8. *s.* became blood || 10:2. right foot on the *s.*
10:5. stand on *s.* 8. || 12:12. woe to inhabit. of *s.*
13:1. rise out of the *s.* || 14:7. that made the *s.*
15:2. a *s.* of glass || 16:3. poured his vial on *s.*
18:17. as trade by *s.* 19. || 21. cast it in the *s.*
20:13. *s.* gave up the dead || 21:1. no more *s.*

See RED, SALT, SAND.

SEA-*Shore*, *s.* Ge. 22:17. Ex. 14:30. Jos. 11:4. Jud. 5:17. 1 S. 13:5. 1 K. 4:29. Jer. 47:7. He. 11:12.

SEA-*Side*, *s.* De. 1:7. Jud. 7:12. 2 Ch. 8:17. Mat. 13:1. Mk. 2:13. | 4:1. Ac. 10:6, 32.

SEAS, *s.* Ge. 1:10. gathering of waters called *s.*
Le. 11:9. what hath fins and scales in the *s.* eat
De. 33:19. suck of the *s.* || Ne. 9:6. made the *s.*
Ps. 8:8. paths of *s.* || 24:2. founded it on the *s.*
65:7. stilleth noise of the *s.* || 69:34. let *s.* praise
135:6. what the L. pleased, that did he in the *s.*
Is. 17:12. like noise of the *s.* || Jer. 15:8. above *s.*
Ez. 26:17. inhabited of *s.* || 27:4. midst of the *s.*
25, 26, 27, 33, 34. | 28:2, 8. Jon. 2:3.
32:2. Pharaoh, thou art as a whale in the *s.*
Da. 11:45. between the *s.* || Ac. 27:41. two *s.*

SEAL, *s.* signifies, (1) *An instrument by which writings are sealed and ratified*, Est. 3:12. (2) *The testimony and witness of the Spirit in the heart, whereby the soul knows its relation to God*, Ep. 1:13. | 4:30. (3) *To be highly esteemed*, Song 8:6. (4) *Exceeding secret*, Re. 5:7. (5) *Assent*, Jn. 3:33. (6) *To perform*, Ro. 15:28.
1 K. 21:8. Jezebel sealed letters with Ahab's *s.*
Jb. 38:14. as clay to *s.* || 41:15. as a close *s.*
Song 8:6. set me as a *s.* || Jn. 3:33. set to his *s.*
Ro. 4:11. *s.* of righteous || 1 Co. 9:2. *s.* of apost.
2 Ti. 2:19. having this *s.* the Lord knoweth his
Re. 6:3. second *s.* || 5. third *s.* || 7. fourth *s.* 9, 12.
7:2. *s.* of living God || 8:1. opened seventh *s.*
9:4. have not the *s.* || 20:3. set a *s.* on him

SEALS, *s.* Re. 5:1. seven *s.* 5, 9. | 6:1.

SEAL, *v.* Ne. 9:38. priests *s.* to it, 10:1.
Is. 8:16. *s.* the law || Jer. 32:44. and *s.* them
Da. 9:24. *s.* up the vision || 12:4. *s.* the book
Re. 10:4. *s.* those things || 22:10. *s.* not sayings

SEALED, *p.* De. 32:34. is not this *s.* up among
Est. 3:12. and *s.* 8:8. || Jb. 14:17. transgress. *s.*
Song 4:12. a fountain *s.* || Is. 29:11. a book *s.*
Jer. 32:10. I subscribed and *s.* the evidence, 14.
Da. 6:17. king *s.* it || 12:9. words are *s.* till
Jn. 6:27. him hath God *s.* || Ro. 15:28. *s.* fruit
2 Co. 1:22. who hath *s.* us, Ep. 1:13. | 4:30.
Re. 5:1. a book *s.* || 7:3. till we have *s.* the
7:4. there were *s.* 144,000 of all the tribes

SEALEST, *v.* Ez. 28:12. *s.* up the sum full

SEALETH, *v.* Jb. 9:7. *s.* stars || 33:16. | 37:7.

SEALING, *p.* Ne. 9:38. | 10:1. Mat. 27:66.
SEAM, *s.* Jn. 19:23. coat without *s.* woven

SEARCH, *s.* De. 13:14. shalt make *s.* and ask
Ezr. 4:15. *s.* may be made, 19. | 5:17. | 6:1.
Jb. 8:8. *s.* of the fathers || 38:16. *s.* of depth
Ps. 64:6. a diligent *s.* 77:6. || Jer. 2:34. secret

SEARCH, *v.* Le. 27:33. he shall not *s.*
Nu. 10:33. to *s.* a resting-place || 13:2. *s.* land
14:7. land we passed thro' to *s.* it, is good, 38.
De. 1:22. they shall *s.* || 33. L. went before to *s.*
Jos. 2:2. came men to *s.* || Jud. 18:2. sent to *s.*
1 S. 23:23. I will *s.* him out || 2 S. 10:3. city
1 K. 20:6. they shall *s.* || 2 K. 10:23. Jb. 13:9.
Ps. 44:21. shall not G. *s.* || 139:23. *s.* me, O God
Pr. 25:2. to *s.* out a matter || 27. *s.* own glory
Ec. 1:13. I gave my heart to *s.* by wisdom, 7:25.
Jer. 17:10. I *s.* the heart || 29:13. ye shall *s.* for
La. 3:40. let us *s.* and try our ways, and turn
Ez. 34:6. none did *s.* 8. || 11. I will both *s.* and
39:14. shall they *s.* || Am. 9:3. I will *s.* and ta.
Zph. 1:12. *s.* Jerusalem || Mat. 2:8. *s.* diligently
Jn. 5:39. *s.* the Scriptures || 7:52. *s.* and look

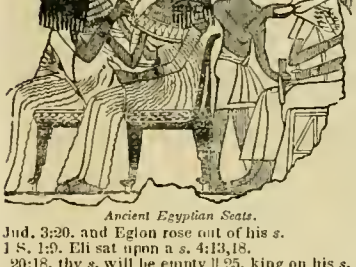
SEARCHED, *p.* Ge. 31:34. Laban *s.* 35, 37.
44:12. steward *s.* for cup || Nu. 13:21. | 14:6.
De. 1:24. Eshcol and *s.* it || Jb. 5:27. we *s.* it
Jb. 28:27. *s.* out, 32:11. | 36:26. || Ps. 139:1.
Jer. 31:37. foundations of earth *s.* || 46:23. not *s.*
Ob. 6. how are the things of Esau *s.* out?
Ac. 17:11. Bereans *s.* || 1 Pe. 1:10. prophets *s.*

SEARCHEST, *v.* Jb. 10:6. Pr. 2:4.

SEARCHETH, *v.* 1 Ch. 28:9. Lord *s.* all hearts
Jb. 28:3. *s.* all perfection || 39:8. *s.* every green
Pr. 18:17. neighbor *s.* || 28:11. poor *s.* him
Ro. 8:27. *s.* the hearts, knows the mind of Spir.
1 Co. 2:10. Spirit *s.* all things || Re. 2:23. *s.* reins

SEARCHING, *p.* Nu. 13:25. returned from *s.*
Jb. 11:7. canst thou buy *s.* || Pr. 20:27. *s.* belly
Is. 40:28. there is no *s.* || 1 Pe. 1:11. *s.* what tl.

SEARCHINGS, *s.* Jud. 5:16. great *s.* of heart
SEARED, *p.* 1 Ti. 4:2. their conscience *s.* with
SEASON, *s.* Ge. 40:4. Ex. 13:10.
De. 16:6. *s.* thou camest || 28:12. rain in *s.*
Jos. 24:7. dwelt a long *s.* || 2 K. 4:16, this *s.* 17.
1 Ch. 21:29. at that *s.* || 2 Ch. 15:3. for a long *s.*
Jb. 5:26. cometh to his *s.* || 34:17. in night *s.*
38:32. canst bring forth Mazzaroth in his *s.*
Ps. 1:3. fruit in his *s.* || 22:2. I cry in night *s.*
Pr. 15:23. a word in *s.* !.. 50:4. || Ec. 3:1.
Jer. 5:24. rain in his *s.* || 33:20. in their *s.*
Ez. 34:26. shower in *s.* || Da. 7:12. prolonged
Ho. 2:9. wine in the *s.* || Mk. 12:2. at the *s.*
Lu. 1:20. my words shall be fulfilled in their *s.*
4:13. departed for a *s.* || 13:1. at that *s.* told
20:10. at the *s.* he sent || 23:8. of a long *s.*
Jn. 5:4. at a certain *s.* || 35. willing for a *s.*
Ac. 13:11. for a *s.* 19:22. || 24:25. convenient *s.*
2 Co. 7:8. but for a *s.* || 2 Ti. 4:2. instant in *s.*
Phile. 15. departed for a *s.* || He. 11:25. sin for a *s.*
1 Pe. 1:6. for *s.* if need be || Re. 6:11. little *s.* 20:3.
See APPOINTED, DUE.
SEASONS, *s.* Ge. 1:14. be for signs and for *s.*
Ex. 13:22. judge people at all *s.* 26. || Le. 23:4.
Ps. 16:7. instruct in night *s.* || 104:19. moon for *s.*
Da. 2:21. changeth *s.* || Mat. 21:41. fruit in *s.*
Ac. 1:7. the times and *s.* || 14:17. and fruitful *s.*
20:18. with you at all *s.* || 1 Th. 5:1. of the *s.*
SEASON, *v.* Le. 2:13. Mk. 9:50.
SEASONED, *p.* Lu. 14:34. Col. 4:6.
SEAT, *s.* is put for, (1) *Place of justice*, Jb. 29:7. (2) *Place of abode*, Jb. 23:3. (3) *Dignity, authority*, Est. 3:1. Lu. 1:52.



Ancient Egyptian Seats.

Jud. 3:20. and Eglon rose out of his *s.*
1 S. 1:9. Eli sat upon a *s.* 4:13, 18.
20:18. thy *s.* will be empty || 25. king on his *s.*
2 S. 23:8. sat in the *s.* || 1 K. 2:19. caused a *s.*
Jb. 23:3. even to his *s.* || 29:7. I prepared my *s.*
Ps. 1:1. *s.* of scornful || Pr. 9:14. sitteth on a *s.*
Ez. 8:3. *s.* of jealousy || 28:2. I sit in the *s.* of G.
Da. 11:38. Alm. in his *s.* || Am. 6:3. violence
Mat. 23:2. sit in Moses' *s.* || Re. 2:13. Satan's *s.*
See JUDGMENT, MERCY.
SEATED, *p.* De. 33:21. in portion was he *s.*
SEATS, *s.* Jer. 18:3. Mat. 21:12. | 23:6. Mk. 11:15. | 12:39. Lu. 1:52. | 11:43. | 20:46. Re. 4:4. | 11:16.
SEBA, *A drunkard; that turns or surrounds.* Ge. 10:7. Ps. 72:10. Is. 43:3.
SEBAT, *A sceptre, or rod.* A month, answering to *January* and *February*, Zch. 1:7.
SECACAH, *A little shadow.* Jos. 15:61.
SECANIAH, *Habitation of the Lord.* 1 Ch. 3:21.
SECHU, *A defence, or hough.* 1 S. 19:22.
SECOND, *a.* Ge. 6:16. with *s.* and third stories 32:19. commanded *s.* || 41:43. in the *s.* chariot
Ex. 26:4. coupling of *s.* || 28:18. *s.* row, 39:11.
Nu. 2:16. *s.* rank || Jos. 19:1. *s.* lot for Simeon
Jud. 6:25. *s.* bullock, 26. || 28. *s.* was offered
1 Ch. 15:18. *s.* degree || 2 Ch. 35:24. *s.* chariot
Ec. 4:8. not a *s.* || 15. *s.* child that shall stand
Mat. 21:30. came to *s.* || 22:26. *s.* had her to
22:39. *s.* command is like to it, Mk. 12:31.
Lu. 6:1. *s.* Sabbath || 12:38. watch || 19:18.
Jn. 4:54. *s.* miracle || Ac. 13:33. *s.* psalm
1 Co. 15:47. *s.* man is the L. || 2 Co. 1:15. benefit
Ti. 3:10. *s.* admonition || He. 8:7. no place for *s.*
He. 9:3. *s.* vail, 7. || 10:9. may establish the *s.*
2 Pe. 3:1. *s.* epistle || Re. 2:11. *s.* death, 20:6.
Re. 4:7. *s.* beast, 6:3. || 8:8. *s.* angel, 16:3.
11:14. *s.* woe is past || 20:6. death, 14. | 21:8. 21:19. *s.* foundation of the wall was a sapphire
SECOND *Time.* Ge. 22:15. | 41:5. | 43:10. Le. 13:58. Nu. 10:6. Jos. 5:2. 1 S. 26:8. 2 S. 14:29. 1 K. 9:2. | 18:34. | 19:7. 2 K. 10:6. 1 Ch. 29:22. Est. 2:19. Is. 11:11. Jer. 1:13. | 13:3. | 33:1. Jon. 3:1. Na. 1:9. Mat. 26:42. Mk. 14:72. Jn. 3:4. | 21:16. Ac. 7:13. | 10:15. 2 Co. 13:2. He. 9:28.
SECOND *Year.* Ge. 47:18. Ex. 40:17. Nu. 1:1. | 9:1. | 10:11. 2 K. 19:29. 2 Ch. 27:5. Ezr. 3:8. | 4:24. Is. 37:30. Da. 2:1. Hag. 1:1, 15. | 2:10. Zch. 1:17.
SECONDARILY, *ad.* 1 Co. 12:28. *s.* prophets
SECRET, *s.* signifies, (1) *A thing hid, or not known*, De. 29:29. (2) *The special favor and grace of God*, Ps. 25:14. Pr. 3:32. (3) *That which ought not to be revealed*, Pr. 25:9. (4) *God's counsel*, Am. 3:7. (5) *In private*, Ps. 64:4. (6) *The meaning of a dream or vision*, Da. 2:18. | 4:9.
Ge. 49:6. O my soul, come not into their *s.*
Jb. 15:8. *s.* of God, 20:4. || 40:13. bind in *s.*
Ps. 25:14. *s.* of L. is with them that fear him
27:5. in *s.* of his tabernacle hide me, 31:20.
64:4. shoot in *s.* || 139:15. I was made in *s.*
Pr. 3:32. his *s.* is with righteous, Am. 3:7.
9:17. eaten in *s.* || 21:14. a gift in *s.* pacifieth
25:9. discover not a *s.* || 26:26. hatred is *s.*
Is. 45:19. I have not spoken in *s.* 48:16.
Jer. 23:18. *s.* of the L. || Ez. 28:3. no *s.* hide
Da. 2:19. *s.* revealed || 4:9. no *s.* troubleth
Mat. 6:4. alms may be in *s.* || 6. pray in *s.* 18.
Jn. 7:4. doth any thing in *s.* || 10. went up in *s.*
18:20. in *s.* I said nothing || Ep. 5:12. in *s.*
SECRET, *a.* De. 27:15. idol in *s.* place
29:29. *s.* things belong to the Lord our God
Jud. 3:19. a *s.* errand || 13:18. seeing it is *s.*
1 S. 5:9. *s.* parts || 19:2. abide in a *s.* place
Jb. 14:13. keep me in *s.* || 15:11. any *s.* thing
20:26. *s.* places, Ps. 10:8. | 17:12. Song 2:14. Is. 45:3. Jer. 13:17. | 23:24. | 49:10.
Ps. 18:11. his *s.* place || 19:12. from *s.* faults
64:2. *s.* counsel of wicked || 81:7. *s.* place of 90:8. our *s.* sins || 91:1. *s.* place of Most High
Pr. 27:5. *s.* love || Ec. 12:14. every *s.* thing
Is. 3:17. their *s.* parts || 26:16. a *s.* speech
Jer. 2:34. *s.* search || La. 3:10. as a lion in *s.*
Ez. 7:22. my *s.* place || Da. 2:22. *s.* things
Mat. 13:35. kept *s.* from foundation, Ro. 16:25. 24:26. *s.* chambers || Mk. 4:22. Lu. 8:17.
Lu. 11:33. no man putteth a candle in a *s.* place
SECRETS, *s.* Jb. 11:6. show the *s.* of wisdom
Ps. 44:21. for he knoweth the *s.* of the heart
Pr. 11:13. revealeth *s.* 20:19. Da. 2:28, 29, 47.
Ro. 2:16. judge the *s.* || 1 Co. 14:25. *s.* of his
SECRETS, *s.* De. 25:11. wife taketh by the *s.*
SECRETLY, *ad.* Ge. 31:27. wherefore flee *s.*?
De. 13:6. entice thee *s.* || 27:24. smiteth *s.*
28:57. eat *s.* || Jos. 2:1. sent to spy *s.* saying
1 S. 18:22. commune *s.* || 23:9. *s.* practised
2 S. 12:12. thou didst it *s.* || 2 K. 17:9. did *s.*
Jb. 4:12. *s.* brought to me || 13:10. if *s.* accept
31:27. and if my heart hath been *s.* enticed
Ps. 10:9. lieth in wait *s.* || 31:20. keep them *s.*
Jer. 37:17. asked *s.* || 38:16. sware || 40:15. spake
Ha. 3:14. their rejoicing was to devour poor *s.*
Jn. 11:28. called Mary *s.* || 19:38. *s.* for fear
SECT, *s. In* Gr. *the same with* heresy. *Among the* Jews *were known 4 several sects, though united in communion with each other: The* Pharisees, Sadducees, Essenians, *and* Herodians.
Ac. 5:17. *s.* of Sadducees || 15:5. Pharisees
24:5. a ringleader of the *s.* of the Nazarenes
26:5. straitest *s.* || 28:22. this *s.* is every where
SECTS, *s.* 1 Co. 11:19. must be also *s.* among
SECUNDUS, *Second.* Ac. 20:4.
SECURE, *a* Jud. 8:11. host *s.* || 18:7, 10, 27.
Jb. 11:18. shall he *s.* || 12:6. provoke God are *s.*
Mat. 28:14. we will persuade him, and *s.* you
SECURELY, *ad.* Pr. 3:29. Mi. 2:8.
SECURITY, *s.* Ac. 17:9. taken *s.* of Jason
SEDITION, S, *s. Contention, strife, insurrection.* Ezr. 4:15. moved *s.* 19. || Lu. 23:19. certain *s.*
Ac. 24:5. a mover of *s.* || Ga. 5:20. *s.* heresies
SEDUCE, *v.* Mk. 13:22. show signs to *s.* if it 1 Jn. 2:26. them that *s.* || Re. 2:20. Jezebel to *s.*
SEDUCED, *p.* 2 K. 21:9. Manasseh *s.* them
Is. 19:13. *s.* Egypt || Ez. 13:10. *s.* my people
SEDUCERS, *s.* 2 Ti. 3:13. *s.* wax worse and
SEDUCETH, *v.* Pr. 12:26. way of wicked *s.*
SEDUCING, *p.* 1 Ti. 4:1. heed to *s.* spirits
SEE, *v.* signif. (1) *To behold*, Ex. 23:5. (2) *To approve*, Ge. 1:4. (3) *To consider or observe*, Mat. 22:11. (4) *To visit*, 1 Co. 16:7. (5) *To hear*, Ezr. 4:14. (6) *To hear*, Ex. 20:18. (7) *To feel*, Ps. 90:15. (8) *To taste*, Lu. 2:26. (9) *To know or learn*, Ge. 37:14. (10) *To understand experimentally*, Ex. 5:19. Ro. 7:23. (11) *To beware, or take care*, Re. 19:10. | 22:9. (12) *Believe*, Jn. 6:10. He. 11:27. (13) *Have the full enjoyment of God*, Jh. 19:26.
Ge. 11:5. Lord came to *s.* || 22:14. Lord will *s.*
29:32. *s.* a son || 34:1. Dinah went to *s.* the
42:9. *s.* nakedness || 44:23. *s.* my face no more
45:28. I will *s.* Joseph || 48:11. to *s.* thy face
Ex. 3:3. *s.* this great sight || 13:17. they *s.* war
14:13. stand still and *s.* || 33:20. *s.* me and live
33:23. *s.* back parts || 34:10. *s.* work of the L.
Le. 13:10. priest *s.* him || 20:17. *s.* her nakedn.
Nu. 14:23. nor *s.* land || 23:9. from rocks I *s.*
24:17. *s.* him, but not now || 32:8. *s.* land, 11.
De. 1:36. Caleb shall *s.* || 3:25. let me *s.* the
23:14. *s.* no unclean || 28:68. *s.* it no more again
29:4. not eyes to *s.* || 34:4. caused thee to *s.*
1 K. 12:16. *s.* to thy house, David, 1 Ch. 10:16.
20:7. *s.* how this man || 22. mark and *s.* what
2 K. 7:2. thou shalt *s.* it || 13. let us send and *s.*
9:17. I *s.* company || 34. *s.* this cursed woman
10:16. *s.* my zeal || 19:16. Lord *s.* Is. 37:17.
2 Ch. 18:16. I did *s.* all Israel || 20:17. *s.* salvat.
25:17. come, let us *s.* one another in the face
Ne. 9:9. didst *s.* the affliction of our fathers
Est. 8:6. how can I endure to *s.* the evil that
Jb. 3:9. neither let it *s.* || 7:7. no more *s.* good
7:8. shall *s.* me no more || 9:25. they *s.* no good
10:15. *s.* mine affliction || 17:15. who shall *s.* it
Jh. 19:26. yet in my flesh shall I *s.* God, 27.
20:9. *s.* him no more || 21:20. *s.* destruction
22:19. righteous *s.* it || 24:15. no eye shall *s.*
28:27. then did he *s.* it || 31:4. he *s.* my ways
33:26. *s.* his face with joy || 28. life shall *s.* light
36:5. *s.* the clouds || 36:25. every man may *s.*
Ps. 10:11. G. will never *s.* it || 14:2. to *s.* 53:2. 16:10. nor *s.* corruption, Ac. 2:27, 31. | 13:35. 22:7. all that *s.* me || 27:13. believed to *s.* the 31:11. *s.* me, fled || 34:8. O taste and *s.* that L. 34:12. *s.* good || 37:34. cut off, thou shalt *s.* it 40:3. many shall *s.* || 41:6. if he *s.* me, he speak. 49:19. never *s.* light || 52:6. righteous shall *s.* 58:10. *s.* desire on enemies, 92:11. | 118:7. 63:2. to *s.* thy power || 64:8. all that *s.* flee away 66:5. come and *s.* the works || 69:32. humble *s.* 86:17. hate me, may *s.* it || 91:8. *s* reward of 97:6. all *s.* his glory || 106:5. *s.* good of chosen 107:24. *s.* works of the L. || 42. righteous shall *s.* 112:8. till *s.* his desire || 10. wicked shall *s.* it 119:74. glad when they *s.* || 128:5. *s.* the good 128:6. *s.* thy children's childr., and peace upon 139:16. *s.* my substance || 24. *s.* if there be any Pr. 24:18. lest the Lord *s.* || 29:16. righteous *s.* Ec. 1:10. *s.* this is new || 2:3. *s.* what was good 3:18. that men might *s.* || 7:11. that *s.* the sun Song 2:14. *s.* countenance || 6:11. *s.* fruits, 7:12. Is. 5:19. we may *s.* || 6:10. lest they *s.* with 26:11. *s.* and be ashamed || 29:18. *s.* out of obs. 30:20. *s.* thy teachers || 32:3. *s.* shall not be dim 33:17. *s.* the king in his beauty || 20. *s.* Jeros. 35:2. *s.* glory of the L. || 40:5. all flesh shall *s.* 41:20. ye may *s.* and know || 48:6. *s.* all this 49:7. kings shall *s.* || 52:8. watchmen *s.* eye to eye 52:10. earth *s.* salvation || 15. shall they *s.* and 53:2. when we *s.* him || 10. *s.* seed || 11. *s.* travail 60:5. *s.* and flow || 61:9. all that *s.* them shall 62:2. Gentiles shall *s.* || 66:18. and *s.* my glory
Jer. 1:11. I *s.* a rod || 13. I *s.* a seething-pot 2:10. if there be such a thing || 19. know and *s.* 23. *s.* thy way || 3:2. *s.* where thou hast been 5:1. *s.* and know || 6:16. stand in ways and *s.* 7:12. *s.* what I did to it || 11:20. let me *s.* 20:12. 20:18. to *s.* labor || 22:12. *s.* this land no more 30:6. *s.* whether a man doth travail with child La. 1:11. *s.* O Lord || 12. *s.* if any sorrow like
Ez. 8:6. shall *s.* greater abominations, 13:15. 13:9. *s.* vanity, 21:29. || 16. *s.* visions of peace 16:37. *s.* thy nakedness || 20:48. all flesh shall *s.* 33:6. *s.* the sword || 39:21. the heathen shall *s.*
Da. 3:25. I *s.* four men loose, walking in the
Jo. 2:28. young men shall *s.* visions, Ac. 2:17.
Mi. 6:9. *s.* thy name || 7:10. enemy shall *s.* it 7:16. nations shall *s.* || Ha. 2:1. I'll watch to *s.*
Zch. 4:10. shall *s.* plummet || 5:2. I *s.* a roll, 5. 9:5. Gaza shall *s.* it || 10:7. children shall *s.* it
Ma. 1:5. your eyes shall *s.* and you shall say
Mat. 5:8. shall *s.* God || 16. *s.* your good works 7:5. *s.* clearly || 8:4. *s.* thou tell no man, but 11:7. what went ye out to *s.* 8, 9. Lu. 7:24. 12:38. would *s.* a sign || 13:15. lest they should *s.* 13:16. blessed, for they *s.* || 17. have desired to *s.* 15:31. blind to *s.* || 16:28. till they *s.* Son of 22:11. to *s.* guests || 24:30. *s.* the Son of man 26:58. serv. to *s.* the end || 27:4. *s.* thou to that 27:24. *s.* ye to it || 49. let us *s.* whether Elias 28:6. where the L. lay || 10. there shall *s.* me
Mk. 6:38. go and *s.* || 8:24. I *s.* men as trees
Lu. 3:6. all flesh shall *s.* || 8:16. *s.* light, 11:33. 8:20. desiring to *s.* thee, 9:9. || 23:8. to *s.* him 9:27. *s.* kingdom || 14:18. I must go and *s.* it 17:22. desire to *s.* one || 23. *s.* here or *s.* there 19:3. Zaccheus sought to *s.* J., who he was, 4. 20:13. when they *s.* || 24:39. handle me, and *s.*
Jn. 1:39. come and *s.* 46. | 11:34. Re. 6:1, 3, 5, 7. 4:29. come, *s.* a man || 8:51. shall never *s.* death 8:56. Ab. rejoiced to *s.* my day || 9:15. and do *s.* 9:25. was blind, now I *s.* || 39. *s.* not, might *s.* 11:40. *s.* glory of God || 12:21. would *s.* Jesus 16:22. I will *s.* you again || 20:25. except I *s.* Ac. 15:36. *s.* how they do || 19:21. I must *s.* Rome 20:25. ye all shall *s.* my face no more, 38. 22:14. and *s.* that Just One || 28:20. to *s.* you
Ro. 1:11. I long to *s.* you || 7:23. I *s.* another law 15:21. they shall *s.* || 24. I trust to *s.* you in my 1 Co. 8:10. if any *s.* || 2 Co. 8:7. *s.* ye abound
Ep. 3:9. to make all *s.* || 5:15. *s.* that ye walk
Phil. 1:27. *s.* you or be absent || 2:23. as I *s.* how 1 Th. 2:17. to *s.* your face || 3:6. greatly to *s.* us 5:15. *s.* none render evil || 1 Ti. 6:16. nor can *s.*
2 Ti. 1:4. desiring to *s.* || He. 8:5. *s.* thou make
He. 12:14. *s.* the L. || 25. *s.* ye refuse not || 13:23. 1 Pe. 1:22. *s.* ye love one another || 3:10. *s.* good days 1 Jn. 5:16. *s.* his brother sin || 3 Jo. 14. shortly *s.*
Re. 1:7. every eye shall *s.* him || 12. I turned to *s.* 3:18. thou mayst *s.* || 6:6. *s.* thou hurt not oil 11:9. *s.* their dead bodies || 16:15 *s.* his shame 18:7. *s.* no sorrow || 9. *s.* smoke of her burning 19:10. he said to me, *s.* thou do it not, 22:9. 22:4. and they shall *s.* his face, and his name in
SEE *not*, or *not* SEE. Ge. 21:16. | 27:1. | 43:3. | 44:26. | 48:10. Ex. 33:20. Nu. 11:15. | 14:23. | 23:13. De. 22:1, 4. 1 S. 3:2. | 4:15. 2 S. 3:13. 14:24. 1 K. 14:4. 2 K. 3:17. | 22:20. Jb. 9:11. | 20:17. | 22:11. | 23:9. | 34:32. | 35:14. | 37:21. Ps. 49:9. | 58:8. | 69:23. | 74:9. | 89:48. 94:7, 9. | 115:5. | 135:16. Is. 26:11. | 30:10. | 33:19. | 38:11. | 44:9, 18. Jer. 5:21. | 12:4. | 14: 13. | 17:6, 8. | 23:24. Ez. 12:6, 12, 13. Da. 5:23.

Zph. 3:15. Mat. 13:13. | 23:39. | 24:2. Mk. 8:18. Lu. 2:25. 8:10. 17:22. Jn. 3:3,36. 9:39. | 12:40. | 16:16. | 18:23. Ac. 2:2,11. Ro. 11:8,10. 1 Co 16:7. He. 2:8. 11:5. 1 Pe. 1:8. 2 Pe. 1:9. *We* SEE. Ge. 37:20. Ps. 3:3. Jer. 5:12. 42: 14. Mk. 15:32. Jn. 9:41. Ro. 8:25. 1 Co. 13:12. 1 Th. 3:10. He. 2:9. | 3:19. 1 Jn. 3:2. *Ye* SEE, or SEE *ye*. Ex. 14:13. 16:7. Jos. 3:3. 1 S. 10:24. 2 Ch. 29:8. 30:7. Ne. 2:17. Jb. 6:21. Song 6:13. Is. 6:9. 18:3. 42:18. | 66: 14. Jer. 2:31. 42:18. Ez. 13:23. 14:22,23. Da. 2:8. Mat. 13:17. 24:2,33. 25:24. 27:24. | 28:7. Lu. 12:54,55. | 13:28. | 21:20,30. 24:39. Jn. 1:51. | 4:48. | 6:62. | 14:19. | 16:10,16. | 17: 19. Ac. 2:33. | 3:16. | 19:24. | 25:24. 1 Co. 1:26. Ga. 6:11. Phil. 2:28. He. 10:25. Ja. 2:24. 1 Pe. 1:8.

SEED, *s.* is put for, (1) *That spirituous humor in man's body, which is fitted for generation*, Ge. 38:9. (2) *That matter which in all plants and fruits is disposed for the propagation of the species*, Ge. 1:11. (3) *Posterity*, Ge. 17:7,8. (4) *Jesus Christ*, Ge. 12:13. Ga. 3:16. (5) *The word of God*, Lu. 8:11. 1 Pe. 1:23. (6) *Works of mercy*, Ec. 11:6.

Ge. 1:11. bring forth herbs yielding *s.* 12,29. 3:15. put enmity between thy *s.* and her *s.* 4:25. another *s.* || 7:3. to keep *s.* alive upon 9:9. your *s.* Ex. 32:13. Le. 22:3. Is. 66:22. 19:7. to thy *s.* will I give this land. 13:15. | 15: 18. | 17:8. | 24:7. | 26:3. | 28:4,13. | 35:12. | 48:4. Ex. 33:1. De. 34:4.

13:16. I will make thy *s.* as dust, 16:10. | 28:14. 15:3. to me given no *s.* || 5. so shall thy *s.* be 17:19. estab. my covenant with Isaac and his *s.* 19:32. preserve *s.* || 21:12. *s.* be called, He. 11:18. 22:18. in thy *s.* blessed, 26:4. | 28:14. Ac. 3:25. 38:8. marry her, and raise up *s.* to thy brother, Mat. 22:24. Mk. 12:19. Lu. 20:28.

9. *s.* should not be his || 46:6. all his *s.* 7. 48:11. showed me thy *s.* || 19. his *s.* become Ex. 2:43. a statute to his *s.* after him, 30:21. Le. 15:16. *s.* of copulation || 21:21. *s.* of Aaron 27:16. a homer of barley *s.* valued at 50 shekels Nu. 5:28. shall conceive *s.* || 14:24. *s.* possess 24:7. *s.* in many waters || 25:13. *s.* after him De. 1:8. to give it to their *s.* after them, 11:9. 4:37. chose their *s.* 10:15. || 28:38. much *s* 28:59. plagues of thy *s.* || 30:6. *s.* to love the L. 30:19. *s.* may live || 31:21. mouths of their *s.* Ru. 4:12. *s.* the Lord shall give of this woman 1 S. 2:20. Lord give the *s.* || 8:15. tenth of *s.* 20:42. Lord be between my *s.* and thy *s.* 24:21. 2 S. 7:12. I will set up thy *s.* | 1 Co. 17:11. 22:51. to David and his *s.* forever. Ps. 18:50. 1 K. 2:33. on head of Joab and his *s.* forever 11:39. afflict *s.* of Dav. || 18:32. two meas. of *s.* 2 K. 5:27. cleave to thy *s.* || 11:1. *s.* royal, 25:25. 17:20. the Lord rejected all the *s.* of Israel 1 Ch. 16:13. O ye *s.* of Isr. || Ezr. 3:59. Ne. 7:61. Ezr. 9:2. holy *s.* || Ne. 9:8. to give it his *s.* Est. 6:13. *s.* of Jews || 9:28. nor perish from *s.* 10:3. speaking peace to *s.* || Jb. 5:25. *s.* be great Jb. 21:8. *s.* is established || 39:12. bring thy *s.* Ps. 21:10. *s.* destroy || 22:23. all ye *s.* of Jacob 30. a *s.* shall serve him || 25:13. his *s.* inherit 37:25. nor his *s.* begging || 26. his *s.* is blessed 89:29. his *s.* endure, 36. || 132:28. *s.* established 132:2. *s.* be mighty || 126:6. bearing precious *s.* Pr. 11:21. *s.* of righteous shall be delivered Ec. 11:6. sow thy *s.* || Is. 1:4. *s.* of evil-doers Is. 6:13. holy *s.* || 43:5. I will bring thy *s.* from 44:3. Spirit on thy *s.* || 48:19. *s.* had been as 53:10. see his *s.* || 54:3. thy *s.* inherit Gentiles 55:10. *s.* to the sower || 59:21. nor thy seed's *s.* 61:9. *s.* be known || 65:23. the *s.* of the blessed Jer. 22:30. for no man of his *s.* shall prosper 31:27. *s.* of man, *s.* of beast || 37. cast off *s.* of 33:26. not take the *s.* || 35:7. nor sow *s.* nor 36:31. punish his *s.* || 49:10. his *s.* is spoiled Da. 2:43. *s.* of men || 9:1. the *s.* of the Medes Jo. 1:17. *s.* is rotten || Hag. 2:19. is *s.* in barn Zch. 8:12. *s.* be prosperous || Mal. 2:15. a godly *s.* Mat. 13:19. receive *s.* 20 || 27. good *s.* 37,38. Mk. 4:26. if a man should cast *s.* in the ground Lu. 1:55. Abraham's *s.* Jn. 8:33,37. Ro. 1:3. 8:11. the *s.* is the word || Ac. 7:5. his *s.* 6. Ro. 1:3. made of the *s.* of David, 2 Ti. 2:8. 4:16. sure to all his *s.* || 9:8. counted for the *s.* 9:29. had left us a *s.* || 11:1. of *s.* of Abraham 1 Co. 15:38. and to every *s.* his own body 2 Co. 9:10. ministereth *s.* || 11:2. *s.* of Abraham Ga. 3:16. thy *s.* which is C. || 19. *s.* should come He. 11:11. to conceive .. || 18. in Isaac shall thy *s.* 1 Pe. 1:23. born again, not of corruptible *s.* but 1 Jn. 3:9. *s.* remaineth || Re. 12:17. of her *s.*

Your SEED. Ex. 32:13. land give to *s.* Le. 22:3. of all *s.* || Is. 57:3. *s.* remain

SEED-*Time*, *s.* Ge. 8:22. *s.* and harvest, and

SEEDS, *s.* De. 22:9. d vers *s.* || Is. 55:21. *s.* seed Mat. 13:4. some *s.* fell, 32 || Mk. 4:31. || Ga. 3:16.

SEEING, *p.* Ex. 4:11. who maketh the *s.* or Pr. 20:12. the Lord maketh the .. eye

Ec. 1:8. the eye is not satisfied w th *s.* nor ear Is. 21:3. dismayed at the *s.* || 33:15. from *s.* evil 42:20. *s.* many things || Ez. 22:28. *s.* vanity Mat. 9:2. *s.* their faith || 13:14. *s.* ye shall see Ju. 9:7. he went and washed, and came *s.* Ac. 3:3. *s.* Peter and John || 8:6. *s.* the miracles Ac. 9:7. *s.* no man || 13:11. blind, not *s.* the sun He. 11:27. endured, as *s.* him who is invisible 2 Pe. 2:8. in *s.* and hearing, vexed his righteous

SEEK, *v.* Ge. 43:18. may *s.* occasion against us Nu. 16:10. *s.* ye the priesthood || 24:1. not to *s.* De. 4:29. if thou *s.* him with all thy heart, 1 Ch. 28:9. 2 Ch. 15:2. Pr. 8:17. Jer. 29:13.

1 S. 9:3. *s.* the asses || 23:15. to *s.* his life, 25. 25:26. *s.* evil to my lord || 26:20. to *s.* a flea 28:7. *s.* me a woman || 2 S. 5:17. to *s.* David 1 K. 18:10. sent to *s.* || 19:10. *s.* my life, 14. 2 K. 2:16. *s.* thy master || 6:19. to man ye *s.* 2 Ch. 19:3. prepared thy heart to *s.* God, 30:19. 31:21. to *s.* his God || 34:3. Josiah began to *s.* Ezr. 4:2. we *s.* your God || 7:10. prepared to *s.* 8:21. *s.* of him a right way for us and our, 22. Ne. 2:10. come a man to *s.* the welfare of Israel Jb. 5:8. I would *s.* to God || 7:21. shalt *s.* me 8:5. if *s.* to God betimes || 20:10. *s.* to please Ps. 4:2. *s.* leasing || 9:10. not forsaken that *s.* 10:15. *s.* out his wickedness || 14:2. *s.* Ge. 53:2. 22:26. they shall praise the Lord that *s.* him 24:6. genera. that *s.* || 27:4. that will I *s.* after 27:8. *s.* ye my face, thy face, Lord, will I *s.* 31:14. *s.* peace, and pursue it, 1 Pe. 3:11. 35:4. *s.* my soul, 38:12. | 40:14. | 54:3. | 63:9. | 70:2. | 71:13,24.

63:1. early will I *s.* || 69:6. that *s.* thee be conf. 69:32. live that *s.* God || 70:4. *s.* thee rejoice 83:16. may *s.* thy name || 104:21. young lions *s.* 109:10. *s.* their bread || 119:2. blessed that *s.* 119:45. I *s.* thy precepts || 176. *s.* thy servant 122:9. because of house of L. I will *s.* thy good Pr. 1:28. shall *s.* me || 8:17. that *s.* me early 21:6. *s.* death || 23:30. *s.* mixt wine || 35. *s.* again 29:10. just *s.* his soul || 26. *s.* the ruler's favor Ec. 1:13. *s.* wisdom, 7:25. || 8:17. labor to *s.* Song 3:2. I will *s.* him || 6:1. we may *s.* him with Is. 1:17. *s.* judgment || 8:19. *s.* to their God 11:10. Gentiles *s.* || 19:3. *s.* to the charmers 21:9. *s.* thee early || 34:16. *s.* out of book of 41:12. *s.* and not find || 17. needy *s.* water and 45:19. *s.* ye me in vain || 51:1. *s.* the Lord 55:6. *s.* ye the Lord || 58:2. *s.* me daily, and Jer. 2:24. *s.* her in her month || 33. to *s.* love? 4:30. *s.* thy life, 11:21. | 19:7,9. | 21:7. | 22:25. | 38:16. | 34:20,21. | 44:30.

29:7. *s.* peace of city || 13. *s.* me and find me 46:26. to those that *s.* their lives, 49:37. La. 1:11. *s.* bread || Ez. 7:25. shall *s.* peace Ez. 7:26. *s.* a vision || 34:6. none did *s.* after 34:11. I'll both search my sheep, and *s.* 12,16. Da. 9:3. to *s.* by prayer || Ho. 2:7. *s.* but not Am. 5:4. *s.* me and ye shall live, 6,14.

8:12. *s.* the word of the Lord and not find it Na. 3:7. whence *s.* comforters || 11. *s.* strength Zph. 2:3. *s.* ye the Lord || Zch. 11:16. shall not *s.* Zch. 12:9. in that day I'll *s.* to destroy nations Ma. 2:7. *s.* the law || 15. might *s.* a godly seed Mat. 2:13. *s.* young child || 6:32. do Gentiles *s.* 6:33. *s.* first the kingdom of God, Lu. 12:31. 7:7. *s.* and ye shall find; knock, and, Lu. 11:9. 28:5. for I know that ye *s.* Jesus, Mk. 16:6. Mk. 1:37. *s.* for thee, 3:32. || 8:12. *s.* a sign Lu. 13:24. *s.* to enter in || 15:8. *s.* diligently 17:33. *s.* to save his life || 19:10. to *s.* and save 24:5. why *s.* ye the living among the dead Jn. 1:38. what *s.* ye || 6:26. ye *s.* me, not becau. 7:25. *s.* to kill || 34. ye shall *s.* me, and, 36. 8:21. ye shall *s.* me, 13:33. || 8:37. *s.* to kill 18:4. Jesus said to them, Whom *s.* ye, 7,8. Ac. 10:19. three men *s.* thee, 21. || 11:25. *s.* Saul Ro. 2:7. *s.* for glory || 11:3. they *s.* my life 1 Co. 1:22. Greeks *s.* wisdom || 10:24. *s.* own 14:12. *s.* ye may excel || 2 Co. 13:3. *s.* a proof Ga. 1:10. *s.* to please men || 2:17. if while we *s* Phil. 2:21. all *s.* their own || Col. 3:1. *s.* things above He. 11:6. he is a rewarder of them that *s.* him 14. declare plainly that they *s.* a country 13:14. here we have no city, but *s.* one to come Re. 9:6. in those days shall men *s.* death and

See EVER, LORD.

Not SEEK, or SEEK *not*. Le. 13:36. | 19:31. Nu. 15:39. De. 23:6. Ru. 3:1. Ezr. 9:12. Ps. 10:4. | 119:155. Jer. 30:14. | 45:5. Am. 5:5. Zch. 11:16. Lu. 12:29. Jn. 5:30,44. | 8:50. 1 Co. 7:27. 2 Co. 12:14.

SEEKEST, *v.* Ge. 37:15. what *s.* thou? Jud. 1:2. I'll show thee the man thou *s.* 1 S. 17:3. man thou *s.* || 20:19. *s.* to destroy 1 K. 11:22. *s.* to go || Pr. 2:4. *s.* as silver Jer. 45:5. *s.* thou great things? seek them not Jn. 4:27. what *s.* thou || 20:15. whom *s.* thou

SEEKETH, *v.* 1 S. 19:2. Saul *s.* to kill thee 20:1. *s.* my life, 22:23. 2 S. 16:11. 23:10. *s.* to destroy || 24:9. David *s.* thy hurt 1 K. 20:7. the man *s.* mischief, 2 K. 5:7. Jb. 39:29. she *s.* the prey || Ps. 37:32. *s.* to slay Pr. 11:27. *s.* good procureth favor, but he 14:6. *s.* wisdom || 15:14. knowledge, 18:15. 17:9. .. love || 11. rebellion || 19. *s.* destruction 18:1. *s.* all wisdom || 21:10. *s.* wool and flax Ec. 7:28. *s.* but I find not .. Is. 50: 0. he *s.* to Jer. 5:1. *s.* truth || 30:17. Zion, whom no man *s.* 38:4. *s.* not welfare || La. 3:25. soul that *s.* Ez. 14:10. *s.* to him || 34:12. as a shepherd *s.* Mat. 7:8. and he that *s.* findeth. Lu. 11:10. 12:30. *s.* a sign, 16:4. || 18:12. leaveth 99 and *s.* Jn. 4:23. *s.* such to worship || 7:18. *s.* glory Jn. 8:50. one that *s.* || Ro. 3:11. none that *s.* G. Ro. 11:7. which he *s.* for || 1 Co. 13:5. charity *s.* not

SEEKING, *p.* Est. 10:3. *s.* the wealth of his p. Is. 10:5. *s.* judgment || Mat. 13:45. *s.* pearls Mat. 12:43. *s.* rest, findeth none, Lu. 11:24. Mk. 8:11. *s.* a sign || Lu. 2:45. back *s.* him Lu. 11:54. *s.* to catch || 13:7. I come *s.* fruit Jn. 6:24. and came to Capernaum *s.* for Jesus Ac. 13:8. *s.* to turn deputy || 11. *s.* some to lead 1 Co. 10:33. not *s.* profit || 1 Pe. 5:8. *s.* whom

SEEM, *v.* Ge. 27:12. I shall *s.* as a deceiver Pr. 15:18. not *s.* hard || 25:3. *s.* vile to thee Jos. 24:15. if it *s.* evil || Ne. 9:32. *s.* little Est. 8:5. if *s.* right || Na. 2:4. *s.* like torches 1 Co. 11:16. *s.* contentious || 12:22. *s.* feeble He. 4:1. *s.* to come short || Ja. 1:26. *s.* religious

See GOOD.

SEEMED, *p.* Ge. 19:14. *s.* as one that mocked 29:20. *s.* a few days || Ec. 9:13. it *s.* great Jer. 27:5. *s.* meet || Lu. 24:11. *s.* as idle tales Ga. 2:6. *s.* to be somewhat || 9. *s.* to be pillars

SEEMETH, *v.* Nu. 16:9. *s.* it a small thing 1 S. 18:23. *s.* it light to be a king's son-in-law Pr. 14:12. *s.* right, 16:25. || 18:17. *s.* just Ez. 34:18. *s.* it a small thing to have eaten up Lu. 8:18. from him be taken what he *s.* to have Ac. 17:18. *s.* a setter forth || 25:27. *s.* unreason. 1 Co. 3:18. *s.* to be wise || He. 12:11. *s.* joyous

See GOOD.

SEEMLY, *a.* Pr. 19:10. not *s.* for a fool, 26:1.

SEEN, *v.* Ge. 31:42. *s.* my affliction and labor Nu. 11:22. *s.* my glory || 23:21. *s.* perverseness De. 1:31. hast *s.* how the Lord bare thee, 3:21. 11:7. *s.* the great acts || 33:9. I've not *s.* him Jos. 24:7. your eyes have *s.* what, Jud. 2:7. Jud. 13:22. we have *s.* God || 18:9. *s.* the land 1 K. 20:13. hast *s.* all this great multitude 2 K. 20:15. what have they *s.* || Is. 39:4. Ezr. 3:12. that had *s.* the first house, wept Jb. 8:18. his place say, I have not *s.* thee, 20:7. 28:7. vulture's eye not *s.* || 38:17. hast thou *s.* 22. Ps. 10:14. thou hast *s.* it, 35:22. || 48:8. we *s.* 68:24. *s.* thy goings || 98:3. ends of earth *s.* Is. 6:5. *s.* the Lord || 9:2. have *s.* great light 66:8. who hath *s.* || 19. not *s.* my glory, and Jer. 1:12. hast well *s.* || 3:6. hast thou *s.* that 12:3. *s.* me, and tried || La. 1:8. | 2:14. | 3:60. Ez. 8:12. *s.* what the ancients do, 15. | 47:6. 13:6. *s.* vanity, 7. || Da. 9:21. Gabriel, I had *s.* Zch. 10:2. *s.* a lie || Mat. 2:2. *s.* his star in Mat. 13:17. have not *s.* them, Lu. 10:24. 21:32. and ye when ye had *s.* it, repented not Mk. 9:1. till they have *s.* the kingdom of God Lu. 1:22. *s.* a vision || 2:26. *s.* Lord's Christ 5:26. *s.* strange things || 24:23. *s.* a vision, 37. Jn. 1:18. no man hath *s.* God, 1 Jn. 4:12. 3:11. testify that we have *s.* 32. Ac. 4:20. 5:37. not *s.* his shape, 6:46. || 6:14. *s.* miracle 8:57. hath *s.* Abraham || 9:37. hast both *s.* him 11:15. *s.* what Jesus did || 14:9. *s.* the Father 15:21. *s.* and hated || 20:18. *s.* the Lord, 25. 20:29. because thou hast *s.* thou hast believed Ac. 9:12. *s.* in a vision || 27. had *s.* the Lord 11:13. *s.* an angel || 23. *s.* the grace of God 16:10. *s.* the vision || 40. had *s.* the brethren 22:15. be witness of what thou hast *s.* 26:16. 1 Co. 2:9. eye hath not *s.* || 9:1. have I not *s.* C. Phil. 4:9. *s.* in me, do || Col. 2:1. have not *s.* 18. 1 Ti. 6:16. whom no man hath *s.* nor can see 1 Jn. 1:1. which we have *s.* 2,3. || 3:6. not *s.* 4:11. *s.* do testify || 20. love God he hath not *s.* 3 Jn. 11. he that doth evil hath not *s.* God Re. 1:19. write things hast *s.* || 22:8. I had *s.*

Have I SEEN. Ge. 7:1. 1 Ch. 29:17. Ps. 37:25. Ec. 7:15. | 8:9. | 9:13. Jer. 46:5. Zch. 9:8.

I have SEEN. Ge. 31:12. | 32:30. | 33:10. Ex. 3:7,9. | 32:9. De. 9:13. Jud. 6:22. | 14:2. 1 S. 16:18. 2 K. 9:26. | 20:5. Jb. 4:8. | 5:3. | 15: 17. | 31:19. Ps. 37:35. | 55:9. | 63:2. | 119:96. Ec. 1:14. | 3:10. | 5:13,18. | 6:1. | 10:5,7. Is. 38:5. | 44:16. | 57:18. Jer. 7:11. | 13:27. | 23: 13,14. La. 3:1. Da. 2:26. | 4:9,18. Ho. 6:10. Jn. 8:38. Ac. 7:34.

Ye have SEEN. Ge. 15:13. Ex. 14:13. | 19:4. | 20:22. De. 29:2,17. Jos. 23:3. Jud. 9:48. 1 S. 17:25. Jb. 27:12. Is. 22:9. Jer. 44:2. Ez. 13:8. Lu. 7:22. Jn. 6:36. | 8:38. | 14:7. Ac. 1:11. Ja. 5:11.

SEEN, (*passively.*) Ge. 22:14. in mount be *s.* Ex. 33:23. face not be *s.* || 34:3. nor man be *s.* 2 S. 22:11. *s.* on wings of the wind || Ps. 18:15. Is. 47:3. shame be *s.* || 60:2. his glory be *s.* on Mat. 6:1. to be *s.* of men, 23:5. || 9:33. never so *s.* Ac. 1:3. being *s.* of them forty days, 13:31. Ro. 1:20. clearly *s.* || 8:24. hope that is *s.* is 1 Co. 15:5. *s.* of Cephas, 6. || 8. *s.* of me also 2 Co. 1:18. not at things *s.* but things not *s.* 1 Ti. 3:16. *s.* of angels || He. 11:1. things not *s.* He. 11:3. are *s.* || 7. things not *s.* || 13. *s.* afar off 1 Pe. 1:8. having not *s.* || Re. 11:19. was *s.* in

SEER, *s. A prophet that knew secrets and future events.*

1 S. 9:9. let us go to the *s.* || 19. I am the *s.* 2 S. 15:27. art not thou a *s.* || 24:11. David's *s.* 1 Ch. 9:22. Samuel the *s.* 26:28. || 25:5. Heman 29:29. written in the book of Gad the *s.* 2 Ch. 9:29. Iddo the *s.* 19:15. || 16:7. Hanani 19:2. Jehu || 29:25. the king's *s.* 35:15. 29:30. Asaph the *s.* || Am. 7:12. O thou *s.* flee

SEERS, *s.* 2 K. 17:13. testified by the *s.*
2 Ch. 33:18. words of *s.* 19. ‖ Is. 29.10. *s.* covered
Is. 30:10. to *s.* see not ‖ Mi. 3:7. *s.* be ashamed
SEEST, *v.* Ge. 13:15. land thou *s.* I give it
16:13. thou God *s.* me ‖ Ex. 10:28. *s.* my face
De. 4:19. when *s.* sun ‖ 21:11. *s.* a beautiful
1 K. 21:29. *s.* how Ahab ‖ Jb. 10:4. or *s.* thou
Pr. 22:29. *s.* a man dil gent ‖ 29:20. hasty
Is. 58:3. thou *s.* not ‖ 7. when *s.* the naked
Jer. 1:11. word came to Jeremiah, what *s.* thou,
13. | 24:3. Am. 7:8. | 8:2. Zch. 4:2. | 5:2.
20:12. *s.* reins ‖ 32:24. behold thou *s.* it
Ez. 8:6. *s.* thou what they do ‖ 40:4. all
Mk. 5:31. *s.* multitude ‖ 13:2. *s.* buildings?
Ac. 21:20. *s.* thou how many thousands believe
Ja. 2:22. *s.* how faith ‖ Re. 1:11. *s.* write in
SEETH, *v.* Ex. 12:23. when he *s.* the blood
1 S. 16:7. Lord *s.* not as man *s.* he looks
Jb. 28:24. and he *s.* under the whole heaven
34:21. *s.* all his goings ‖ 42:5. eyes *s.* thee
Ps. 37:13. *s.* that his day ‖ 49:10. *s.* that wise die
Ec. 8:16. nor *s.* sleep ‖ Is. 29:15. who *s.* us
Is. 47:10. none *s.* me, Ez. 8:12. | 9:9.
Mat. 6:4. in secret, 6,18. ‖ Lu. 16:23. Abraham
Jn. 1:29. John *s.* Jesus ‖ 5:19. *s.* the Father do
6:40. *s.* the Son ‖ 9:21. by what means he *s.*
10:12. *s.* the wolf ‖ 11:9. he *s.* the light of
12:45. he that *s.* me ‖ 14:17. it *s.* him not
14:19. *s.* me no more ‖ 20:12. *s.* two angels
21:20. *s.* the disciple whom Jesus loved, follow.
SEETHE, *v. To boil.* Ex. 16:23. | 23:19. | 29:
31. | 34:26. De. 14:21. 2 K. 4:38. Ez. 24:5.
Zch. 14:21.
SEETHING, *p.* 1 S. 2:13. Jb. 41:20. Jer. 1:13.
SEGUB, *Mode strong.* 1 K. 16:34. 1 Ch. 2:19,22.
SEIR, *Hairy, goat, devil, tempest.* Ge. 33:14.
Ge. 32:3. unto the land of *S.* the country of Ed.
36:20. these are the suns of *S.* 21. 1 Ch. 1:38.
Nu. 24:18. *S.* shall be a possession for enemies
De. 1:44. destroyed you in *S.* ‖ 33:2. rose from *S.*
Jud. 5:4. Lord, when thou wentest out of *S.*
2 Ch. 20:23. an end of *S.* ‖ 25:11. smote of *S.* 14.
Is. 21:11. calleth to me out of *S.* ‖ Ez. 25:8.
Mount SEIR. Ge. 14:6. Horites in their *-S.*
36:8. dwelt Esau in *-S.* ‖ De. 2:1. compassed
De. 2:5. I have given *-S.* to Esau, Jos. 24:4.
1 Ch. 4:42. of sons of Simeon 500 went to *-S.*
2 Ch. 20:22. set ambushments against *-S.* 23.
Ez. 35:2. set thy face against *-S.* 3,7,15.
SEIRATH, As Seir, *Hairy,* or *elevated.* Jud.
3:26.
SEIZE, ED, *v.* and *p.* Jos. 8:7. *s.* upon the city
Jb. 3:6. let darkness *s.* ‖ Ps. 55:15. let death *s.*
Jer. 49:24. fear hath *s.* ‖ Mat. 21:38. *s.* inherit.
SELA, *A rock.* 2 K. 14:7. Is. 16:1.
SELAH *is a word found 74 times in the book of* Psalms, *and thrice in* Habakkuk. *Some think it signifies a rest or pause or singing, or a change of tone; others, the elevation of the voice, or a high note. Also,* forever, *or* so be it. *It is in general concluded that it properly signifies the end or pause.* See Ps. 3:2,4,8. | 4:2,4. | 7:5. | 9:16. &c.
SELA-HAMMAH-LEKOTH, *The rock of divisions.* A place, 1 S. 23:28.
SELED, *Affliction, or rest.* 1 Ch. 2:30.
SELEUCIA, *Shaken or beaten by the waves; that runs as a river.* Ac. 13:4.
SELF-*Same.* Mat. 8:13. 1 Co. 12:11.
2 Co. 5:5. for the *s.*- thing, 7:11.
SELF-*Will.* Ge. 49:6. in their *s.*- they
SELF-*willed.* Ti. 1:7. 2 Pe. 2:10.
Own SELF. Ex. 32:13. Jn. 5:30. | 17.5. 1 Co.
4:3. Phile. 19. 1 Pe. 2:24.
SELL, *v.* Ge. 25:31. *s.* me thy birthright
37:27. let us *s.* him ‖ Ex. 21:7. if a man *s.*
Ex. 21:8. not *s.* her to a strange nation
21:35. *s.* the live ox ‖ 22:1. and kill it, or *s.* it
Le. 25:29. if a man *s.* a dwelling house in
47. if thy brother *s.* himself to the stranger
De. 2:28. *s.* me meat ‖ 14:21. *s.* to an alien
21:14. not *s.* her for money ‖ Jud. 4:9. *s.* Sisera
1 K. 21:25. Ahab did *s.* ‖ 2 K. 6:7. *s.* the ax
Ne. 5:8. will ye *s.* your brethren ‖ 10:31. to *s.*
Pr. 23:23. buy the truth, *s.* it not, also wisdom
Ez. 30:12. *s.* land ‖ 48:14. not *s.* first fruits
Jo. 3:8. I will *s.* your sons into the hand of
Am. 8:5. new-moon gone that we may *s.* 6.
Zch. 11:5. and they that say, *s.* them, I am rich
Mat. 19:21. go *s.* Mk. 10:21. Lu. 12:33. | 18:22.
25:9. go rather to them that *s.* and buy for
Lu. 22:36. *s.* his garment, and buy a sword
Ja. 4:13. buy and *s.* ‖ Re. 13:17. buy or *s.*
SELLER, S, *s.* Ne. 13:20. *s.* lodged without Jer.
Is. 24:2. so with *s.* ‖ Ez. 7:12. nor *s.* mourn
Ez. 7:13. *s.* not return ‖ Ac. 16:14. *s.* of purpose
SELLEST, *v.* Ps. 44:12. *s.* thy people for nought
SELLETH, *v.* Ex. 21:16. *s.* him, De. 24:7.
Ru. 4:3. he said, Naomi *s.* a parcel of land
Pr. 11:26. *s.* corn ‖ 31:24. linen and *s.* it
Na. 3:4. *s.* nations ‖ Mat. 13:44. he *s.* all
SELVEDGE, *s.* Ex. 26:4. | 36:11.
SELVES, *s.* Ps. 100:3. not we our *s.* we are his
Ro. 8:23. even we our *s.* groan within our *s.*
2 Co. 1:9. not trust in our *s.* but in God who
3:5. not sufficient of our *s.* to think any thing
4:5. preach not our *s.* ‖ 7:1. cleanse our *s.*
10:12. or compare our *s.* ‖ 13:5. examine your *s.*
Ep. 2:8. not of your *s.* ‖ 1 Th. 5:2,11,13,15.
He. 13:17. submit your *s.* Ja. 4:7.

1 Jn. 5:21. keep your *s.* ‖ 2 Jn. 8. look to your *s.*
SEMAIAH, *Joining.* 1 Ch. 3:22.
SEMATHIA, *Joined to the Lord.* 1 Ch. 26:7.
SEMEI, *Hearing, or obeying.* Lu. 3:26.
SENAAH, *A bramble, or enemy.* Ezr. 2:35. Ne.
7:38.
SENATE, *s.* Ac. 5:21. called all the *s.* of Israel
SENATORS, *s. Elders.* Ps. 105:22.
SEND, *v.* Ge. 24:7. shall *s.* his angel, 40.
12. *s.* me good speed ‖ 54. *s.* me away, 56.
30:25. *s.* me away ‖ 38:17. *s.* thee a kid
42:16. *s.* one of you ‖ 43:8. *s.* the lad with
45:5. God did *s.* me before you to preserve life
Ex. 4:13. *s.* by the hand ‖ 12:33. *s.* them out
33:12. not let me know whom thou wilt *s.*
Le. 16:21. *s.* goat away ‖ 26:36. *s.* a faintness
Nu. 13:2. *s.* men to search ‖ 31:4. *s.* to war
De. 1:22. we will *s.* men ‖ 7:20. *s.* the hornet
11:15. I will *s.* grass ‖ 19:12. elders shall *s.* and
24:1. *s.* her out ‖ 28:20. *s.* cursing, 32:24.
1 S. 5:11. *s.* away the ark of God, 6:2,8.
9:16. I'll *s.* thee a man ‖ 26. I may *s.* thee away
10:11. *s.* fetch David, 19. ‖ 20:12. and I *s.* not
21:2. business whereabout I *s.* ‖ 25:25. didst *s.*
2 S. 11:6. *s.* me Uriah ‖ 14:32. I may *s.* thee
15:36. by them *s.* to me ‖ 17:16. *s.* quickly, tell
1 K. 18:1. I will *s.* rain ‖ 20:6. *s.* my servants
20:9. *s.* for I will do ‖ 34. I'll *s.* thee away with
2 K. 2:16. ye shall not *s.* ‖ 17. he said, *s.* they
5:7. doth *s.* to me? ‖ 6:13. spy, I may *s.* and
7:13. let us *s.* and see ‖ 9:17. *s.* to meet Jehu
15:37. to *s.* against Judah ‖ 19:7. *s.* a blast
1 Ch. 13:2. let us *s.* abroad to our brethren
2 Ch. 6:27. and *s.* rain ‖ 7:13. if I *s.* pestilence
Ezr. 5:17. let the king *s.* his pleasure to us
Ne. 2:5. *s.* me to Judah ‖ 8:12. *s.* portions
Jb. 21:11. *s.* forth little ones ‖ 38:35. *s.* lightning
Ps. 20:2. *s.* thee help ‖ 43:3. O *s.* out thy light
57:3. *s.* from heaven ‖ 68:9. didst *s.* rain
68:33. *s.* out his voice ‖ 110:2. *s.* the rod of
118:25. *s.* prosperity ‖ 144:7. *s.* thy hand from
Pr. 10:26. *s.* him, 25:13. ‖ 22:21. *s.* to thee
Is. 6:8. whom shall I *s.* here am I, *s.* me
19:6. *s.* him against an ‖ 16. Lord *s.* leanness
16:1. *s.* ye the lamb ‖ 19:20. *s.* a Savior
32:20. *s.* forth thither ‖ 66:19. I will *s.* those
Jer. 1:7. to all I *s.* thee ‖ 8:17. I will *s.* serpents
9:16. *s.* a sword, 24:10. | 25:16. | 29:17. | 49:37.
16:16. *s.* for fishers ‖ 25:15. all to whom I *s.*
27:3. *s.* the yokes ‖ 32:5. *s.* thee to us, 6.
48:12. I will *s.* wanderers ‖ 51:2. I'll *s.* fanners
Ez. 2:3. I *s.* thee to the children of Israel, 4.
14:21. when I *s.* my four sore judgments
Jo. 2:19. I will *s.* corn ‖ Am. 8:11. *s.* a famine
Ma. 2:2. I will *s.* a curse ‖ 3:1. *s.* my messenger
4:5. behold I will *s.* you Elijah the prophet
Mat. 9:38. *s.* forth laborers into, Lu. 10:2.
10:16. *s.* you as sheep ‖ 34. to *s.* peace on earth
11:10. *s.* my messenger, Mk. 1:2. Lu. 7:27.
12:20. *s.* forth judgment ‖ 13:41. *s.* angels
15:23. *s.* her away ‖ 32. not *s.* them fasting
23:34. I *s.* you prophets and, Lu. 11:49.
Mk. 3:14. he might *s.* them to preach, 6:7.
5:12. *s.* us into swine ‖ 12:13. they *s.* to him
Lu. 16:24. *s.* Lazarus ‖ 27. *s.* to my father's
20:13. my son ‖ 24:49. I *s.* the promise of
Jn. 14:26. Comforter Father will *s.* 15:26. | 16:7.
17:8. thou didst *s.* me ‖ 20:21. even so *s.* I you
Ac. 3:20. he shall *s.* Jesus ‖ 7:35. same did God *s.*
10:5. *s.* men to Joppa, 32. | 11:13. ‖ 29. relief
15:22. *s.* chosen men, 25. ‖ 22:21. *s.* thee far
25:21. I *s.* him to Cesar ‖ 26:17. now I *s.* thee
1 Co. 16:3. them I will *s.* ‖ Phil. 2:19,23,25.
2 Th. 2:11. *s.* delusions ‖ Ti. 3:12. *s.* Artemas
Ja. 3:11. a fountain *s.* ‖ Re. 1:11. | 11:10.

See FIRE.

SENDEST, *v.* De. 15:13. *s.* him out free, 18.
Jos. 1:16. *s.* us we will go ‖ 2 K. 1:6. thou *s.*
Jb. 14:20. *s.* him away ‖ Ps. 104:30. *s.* spirit
SENDETH, *v.* De. 24:3. if husband *s.* her out
1 K. 17:14. till the day that the Lord *s.* rain
Jb. 5:10. who *s.* waters ‖ 12:15. he *s.* them out
Ps. 104:10. *s.* springs ‖ 147:15. *s.* command, 18.
Pr. 26:6. *s.* a message ‖ Song 1:12. *s.* smell
Is. 18:2. *s.* ambassadors ‖ Mat. 5:45. *s.* rain
Mk. 11:1. *s.* two, 14:13. ‖ Ac. 23:26. *s.* greeting
SENDING, *p.* 2 S. 13:6. thus evil in *s.* me
2 Ch. 36:15. *s.* his messengers, Jer. 7:25. | 25:4.
| 26:5. | 29:19. | 35:15. | 44:4.
Est. 9:19. *s.* portions ‖ Ps. 78:49. *s.* evil angels
Is. 7:25. *s.* forth oxen ‖ Ro. 8:3. *s.* his son
SENEH, *Bush.* A rock, 1 S. 14:4.
SENIR, *A candle, or teacher.* Ez. 27:5.
SENNACHERIB, *Bramble of destruction.* 2 K.
18:13. | 19:16,36. 2 Ch. 32:1. Is. 36:1.
SENSE, *s. Or meaning of Scripture.* Ne. 8:8.
SENSES, *s.* He. 5:14. *s.* exercised to discern both
SENSUAL, *a.* Ja. 3:15. *s.* devilish, Ju. 19.
SENT, *p.* Ge. 3:23. *s.* him from garden of Eden
8:7. Noah *s.* forth a raven ‖ 8. he *s.* forth a dove
21:14. *s.* her away ‖ 25:6. Abrah. *s.* them away
32:23. brook, and *s.* over ‖ 38:23. *s.* this kid
45:7. God *s.* me ‖ 27. wagons Joseph *s.* to
Ex. 2:5. *s.* her maid ‖ 3:12. I have *s.* thee
3:14. I AM hath *s.* me ‖ 3:22. why *s.* me?
Nu. 16:29. then the Lord hath not *s.* me
21:6. *s.* serpents ‖ 32. *s.* to spy Jaazer
22:10. Balak *s.* me ‖ 32:8. *s.* from Kadesh
Jud. 9:23. God *s.* an evil spirit between Abim.

1 S. 12:8. Lord *s.* Moses ‖ 18. Lord *s.* thunder
19:17. *s.* away mine enemy ‖ 20:22. Lord *s.*
2 S. 12:1. Lord *s.* Nathan ‖ 14:32. behold, I *s.* to
22:17. he *s.* from above, he took me, Ps. 18:16
1 K. 14:6. I am *s.* with heavy ‖ 18:10. hath not *s*
2 K. 17:25. he *s.* lions ‖ 18:27. hath my master *s.*
24:2. Lord *s.* bands, and *s.* them against Judah
1 Ch. 21:12. him that *s.* me ‖ 14. *s.* pestilence
2 Ch. 24:19. *s.* prophets ‖ 34:23. tell man that *s.*
Ne. 6:4. *s.* to me four times ‖ 12. that God had *s.*
Jb. 22:9. *s.* widows ‖ 39:5. who *s.* out wild ass free
Ps. 105:17. he *s.* a man ‖ 107:20. *s.* his word
111:9. he *s.* redemption ‖ Pr. 9:3. *s.* maidens
Is. 48:16. his spirit *s.* me ‖ 55:11. thing I *s.* it
61:1. hath *s.* me to bind up broken-h. Lu. 4:18.
Jer. 7:25. I *s.* all my servants, 26:5. | 35:15. | 44:4.
14:3. nobles have *s.* their little ones to the waters
14. I *s.* them not, 15. | 23:21,32. | 27:15. | 29:9.
19:14. whither Lord had *s.* him ‖ 23:21. not *s.*
42:20. when ye *s.* me ‖ 43:14. an ambassador is *s.*
Ez. 2:9. a hand was *s.* ‖ 3:5. not *s.* to a people
13:6. L. hath not *s.* them ‖ 23:40. ye *s.* for men
Da. 3:28. *s.* his angel ‖ 5:24. part of hand *s.* from
6:22. *s.* his angel ‖ 10:11. to thee am I now *s.*
Ho. 5:13. *s.* to king Jareb ‖ Jo. 2:25. army I *s.*
Am. 4:10. I *s.* pestilence ‖ Jon. 1:4. *s.* a wind
Mi. 6:4. I *s.* Moses ‖ Zch. 2:8. *s.* me to nations
Zch. 6:15. L. of hosts hath *s.* me ‖ 7:2. had *s.* to
Ma. 2:4. ye shall know that I have *s.* this comm.
Mat. 2:8. *s.* to Bethlehem ‖ 16. *s.* and slew all
10:5. these twelve Jesus *s.* forth ‖ 40. that *s.* me
15:24. I am not *s.* but ‖ 20:2. *s.* them into viney.
21:37. last he *s.* his son ‖ 22:3. *s.* his servants, 4.
23:37. stonest them that are *s.* ‖ 27:19. wife *s.*
Lu. 1:19. Gabriel, and am *s.* ‖ 26. *s.* from God
4:43. therefore am I *s.* ‖ 7:3. he *s.* the elders
7:20. John Baptist hath *s.* us ‖ 9:2. *s.* to preach
10:1. *s.* them two and two ‖ 15:15. *s.* him to field
19:14. *s.* a message ‖ 20:11. *s.* him away empty
22:35. *s.* you without purse ‖ 23:7. he *s.* him, 11.
Jn. 1:6. a man *s.* from God ‖ 8. *s.* to bear witness
22. them that *s.* us ‖ 33. that *s.* me to baptize
3:17. God *s.* not his Son ‖ 28. I am *s.* before him
4:34. to do will of him that *s.* me, 5:30. | 6:38.
5:33. ye *s.* to John ‖ 36. Father hath *s.* me, 37,38
6:40. the will of him that *s.* me, 44,57. | 7:16.
7:28. but he that *s.* me, 8:16,29. | 9:4.
9:7. is by interpretation, *S.* ‖ 10:36. Father hath *s.*
17:18. as thou hast *s.* me into the world, so I *s.*
23. know thou hast *s.* 25. ‖ 18:24. *s.* him bound
Ac. 3:26. *s.* him to bless ‖ 7:12. *s.* our fathers
7:14. *s.* Joseph ‖ 8:14. they *s.* unto them Peter
10:8. *s.* them to Joppa ‖ 20. go, for I have *s.* them
29. as soon as I was *s.* for ‖ 33. I *s.* to thee, and
36. word which God *s.* ‖ 11:11. *s.* from Cesarea
11:29. they *s.* Barnabas ‖ 30. *s.* it to the elders
12:11. *s.* his angel ‖ 13:4. they being *s.* forth
13:15. rulers *s.* ‖ 26. is word of this salvation *s.*
16:35. magistrates *s.* 36. ‖ 17:14. *s.* away Paul
19:31. *s.* to him, desiring him ‖ 20:17. *s.* to Eph.
24:24. he *s.* for Paul ‖ 28:28. is *s.* to Gentiles
Ro. 10:15. how shall they preach exc. they be *s.*
1 Co. 1:17. Christ *s.* me ‖ 4:17. I *s.* Timotheus
2 Co. 8:18. *s.* with him the brother, Ph. ‖ 12:17,18.
Ga. 4:4. God *s.* forth his Son ‖ 6. *s.* his Spirit
Ep. 6:22. whom I *s.* to you, Phil. 2:28. Col. 4:8.
Phil. 4:16. ye *s.* once ‖ 1 Th. 3:5. I *s.* to know
Phile. 12. whom I *s.* ‖ 2 Ti. 4:12. *s.* Tychicus
He. 1:14. *s.* to minister ‖ Ja. 2:25. Rahab *s.* out
1 Pe. 1:12. Holy Ghost *s.* down ‖ 2:14. *s.* by him
1 Jn. 4:9. *s.* his only-begotten ‖ 10. *s.* his Son to
Re. 1:1. *s.* and signified ‖ 5:6. *s.* into all the earth
22:6. God *s.* his angel to show his servants, 16.
SENTENCE, S, *s.* De. 17:9,10,11. Ps. 17:2.
Pr. 16:10. Ec. 8:11. Jer. 4:12. Da. 5:12. |
8:23. Lu. 23:24. Ac. 15:19. 2 Co. 1:9.
SENTEST, *v.* Ex. 15:7. *s.* forth thy wrath
Nu. 13:27. *s.* us, 24:12. ‖ 1 K. 5:8. *s.* to me
SENUA, As Seneh. 1 Ch. 24:8. Ne. 11:9.
SEORIM, *Gates, tempests,* &c. 1 Ch. 24:8.
SEPARATE, *v.* Ge. 13:9. *s.* thyself, I pray thee
49:26. top of head of him that was *s.* from his
Le. 15:31. thus *s.* Israel ‖ 22:2. that they *s.*
Nu. 6:2. a vow to *s.* ‖ 3. Nazar. shall *s.* himself
8:14. *s.* Levites ‖ 16:21. *s.* yourselves fr. among
De. 19:2. *s.* three cities ‖ 29:21. *s.* him unto evil
1 K. 8:53. didst *s.* ‖ Ezr. 10:11. *s.* yourselves
Jer. 37:12. went to *s.* ‖ Mat. 25:32. *s.* them as a
Lu. 6:22. when men shall *s.* ‖ Ac. 13:2. *s.* me B.
Ro. 8:35. who shall *s.* us from love of Christ? 39.
Ju. 19. these be they who *s.* themselves, sensual
SEPARATE, ED, Ge. 13:11. and I, at *s.* themsel.
25:23. two manner of peo. be *s.* from thy bowels
49:26. was *s.* from his brethren, De. 33:16.
Ex. 33:16. *s.* from all people on earth, Le. 20:24.
Nu. 16:9. that the God of Israel hath *s.* you
De. 10:8. *s.* Levi ‖ 32:8. *s.* the sons of Adam
Jos. 16:9. *s.* cities ‖ 1 Ch. 12:8. *s.* to David
1 Ch. 23:13. Aaron was *s.* ‖ 25:1. David *s.* the
Ezr. 6:21. *s.* themselves, 9:1. ‖ 8:24. I *s.* twelve
10:8. he *s.* from congregation ‖ 16. all were *s.*
Ne. 4:19. we are *s.* ‖ 9:2. *s.* themselves from
10:28. they that had *s.* ‖ 13:3. *s.* mixed multitude
Pr. 18:1. having *s.* himself ‖ 19:4. poor is *s.*
Is. 56:3. L. hath *s.* me ‖ 59:2. iniquities have *s.*
Ez. 41:19. the *s.* place, 13,14. | 42:1,10,13.
Ho. 4:14. are *s.* with whores ‖ 9:10. *s.* themselv.
Ac. 19:9. Paul departed, and *s.* the disciples
Ro. 1:1. *s.* to the gospel ‖ 9:13. I were *s.* from

2 Co. 6:17. be ye *s.* || Ile. 7:26. *s.* from sinners Ga. 1:15. God who *s.* me || 2:12. James *s.* himself
SEPARATETH, v. Nu. 6:6. days he *s.* himself Pr. 16:28. *s.* friends, 17:9. || Ez. 14:7. *s.* himself
SEPARATING, *p.* Zch. 7:3. *s.* myself as I have
SEPARATION, *s.* Le. 12:2,5. | 15:19,20,25,26. | 16:22. Nu. 6:4—21. | 19:9,13,21. | 31:23. Ez. 42:20. Zch. 13:1.
SEPHAR, *A book*, or *a scribe*. Ge. 10:30.
SEPHARAD, *A book ruling*. Ob. 20.
SEPHARVAIM, *The two books*, or *the two scribes*. 2 K. 17:24,31. Is. 36:19. | 37:13.
SEPHARVITES, As SEPHAR. 1 K. 17:31.
SEPULCHRE, S, *s.* Ge. 23:6. withhold his *s.* De. 34:6. know. of his *s.* || Jud. 8:32. father's 1 S. 10:2. shalt find two men by Rachel's *s.* 2 S. 2:32. buried Asahel in father's || 4:12. Abner's 17:23. Ahithopel in *s.* of father || 21:14. *s.* of Kish 1 K. 13:31. bury me in *s.* where man of God is 2 K. 9:28. *s.* with his father || 13:21. *s.* of Elisha 21:26. buried in his *s.* || 23:16. Josiah spied the *s.* 23:17. *s.* of man of God || 30. own *s.* 2 Ch. 35:24. 2 Ch. 21:20. not in *s.* of kings, 24:25. | 28:27. 32:33. Hezekiah buried in the chiefest of the *s.* Ne. 2:3. father's *s.* 5. || 3:16. over against the *s.* Ps. 5:9. their throat is an open *s.* Ro. 3:13. Is. 22:16. hast hewed thee out a *s.* here, as he Mat. 23:27. whited *s.* || 29. garnish the *s.* 48. 27:60. to door of the *s.* || 61. *s.* be made sure 28:1. Mary came to see the *s.* Lu. 24:1. Mk. 15:46. laid Jesus in *s.* || 16:2. they came to *s.* 16:3. who shall roll stone from *s.* || 5. entering *s.* 8. fled from *s.* || Lu. 23:55. women beh. the *s.* Ac. 2:29. his *s.* is with us || 7:16. *s.* Abrah. bought

Sepulchres of Kings.

SERAH, *Lady of scent*. Ge. 46:17. 1 Ch. 7:30.
SERAIAH, *Prince of the Lord*. 2 S. 8:17. 2 K. 25:18,23. 1 Ch. 4:14. | 6:14. Ezr. 7:1. Ne. 10:2. | 11:11. | 12:1,12. Jer. 36:26. | 40:8. | 51:59. | 52:24.
SERAPHIMS, *or* SERAPHS, *are glorious spirits: so called from a word that signifies to* fire *or* burn, Is. 6:2,6.
SERED, *Suppression of government; cutting off the descent*. Ge. 46:14. Nu. 26:26.
SERGIUS. Ac. 13:7,12.
SERJEANTS, *s.* Ac. 16:35,38.
SERPENT, S, *s. In* Greek, Ophis; *in* Hebrew, *Nachash, i. e.* searching, *or* observing. *It is noted for craft and subtilty, and therefore put for*, (1) *The devil*, Re. 12:9. (2) *Wicked, malicious persons*, Mat. 23:33.
Ge. 3:1. *s.* was more subtle || 13. *s.* beguiled me 49:17. Dan a *s.* || Ex. 4:3. rod became a *s.* Nu. 21:6. sent fiery *s.* || 8. make a fiery *s.* and De. 8:15. wherein were fiery *s.* || 32:24. send *s.* 2 K. 18:4. Hezekiah brake in pieces brazen *s.* Jb. 26:13. his hand hath formed the crooked *s.* Ps. 58:4. like poison of *s.* || 140:3. tongues like *s.* Pr. 23:32. biteth like a *s.* || 30:19. way of a *s.* Ec. 10:8. a *s.* shall bite him || 11. *s.* will bite Is. 14:29. out of *s.* root || 27:1. the crooked *s.* 30:6. fiery flying *s.* || 65:25. dust be *s.* meat Jer. 8:17. I will send *s.* || 46:22. voice like a *s.* Am. 5:19. a *s.* bite him || 9:3. *s.* shall bite them Mi. 7:17. they shall lick the dust like a *s.* they Mat. 7:10. will he give him a *s.* Lu. 11:11. 10:16. be wise as *s.* || 23:33. ye *s.* how can ye Mk. 16:18. take *s.* and if they drink, Lu. 10:19. Jo. 3:14. as Moses lifted up the *s.* even so must 1 Co. 10:9. destroyed of *s.* || 2 Co. 11:3. *s.* beguiled Ja. 3:7. *s.* is tamed || Re. 9:19. tails like *s.* Re. 12:9. that old *s.* called the devil, 20:2. 14. from face of the *s.* || 15. *s.* cast out of his
SERUG, *A branch; a layer*. Ge. 11:20,21,22,23. 1 Ch. 1:25.
SERVANT, *s.* Ge. 9:25. Canaan shall be his *s.* 24:9. the *s.* put his hand || 34. I am Abraham's *s.* 49:15. Issachar became a *s.* unto tribute
Ex. 14:31. his *s.* Moses, Nu. 12:7. Jos. 9:24. 20:10. man *s.* 17. | 21:32. De. 5:14,21. | 12:18. | 16:11,14. Jb. 31:13. Jer. 34:9.
21:5. if *s.* shall plainly say || 33:11. his *s.* Joshua Nu. 12:8. my *s.* Moses, Jos. 1:2. 2 K. 21:8. 14:24. but my *s.* Caleb had another spirit with
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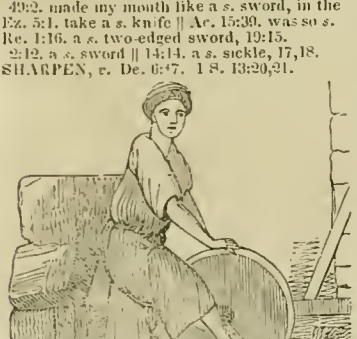
SEVENTH *Month.* Ge. 8:4. Le. 16:29. 23:24, 27. ‖ 25:9. Nu. 29:1. 1 K. 8:2. 2 K. 25:25. 2 Ch. 7:10. ‖ 31:7. Ezr. 3:1,6. Ne. 8:2,14. ‖ 7:73. Jer. 28:17. ‖ 41:1. Ez. 45:25. Hag. 2:1. Zch. 7:5. ‖ 8:19.
SEVENTH *Year.* Ex. 23:11. Le. 25:4,20. De. 15:9,12. 2 K. 11:4. ‖ 12:1. ‖ 18:9. 2 Ch. 23:1. Ezr. 7:7. Ne. 10:31. Est. 2:16. Jer. 52:28. Ez. 20:1.
SEVENTY, *a.* Ge. 4:24. *s.* and seven fold 5:12. *s.* years, 11:26. ‖ 12:1. *s.* five years
Ex. 1:5. *s.* souls ‖ 24:1. elders ‖ 38:29. talents Nu. 7:13. *s.* shekels, 19—85. ‖ 11:16,24,25. Jud. 9:56. *s.* brethren ‖ 2 K. 10:1. *s.* sons, 7.
Ezr. 8:7. *s.* males, 14. ‖ Ps. 90:10. *s.* years Is. 23:15. *s.* years, 17. Jer. 25:11,12. Da. 9:2. Ez. 8:11. *s.* men ‖ Da. 9:24. *s.* weeks are
Zch. 7:5. *s.* years ‖ Mat. 18:22. *s.* times seven Lu. 10:1. the Lord appointed other *s.* also, 17.
SEVER, ED. Ex. 8:22. *s.* Goshen, 9:4.
Le. 20:26. I *s.* you ‖ De. 4:41. *s.* three cities Jud. 1:11. Heber had *s.* himself from Kenites
Ez. 39:14. *s.* out men ‖ Mat. 13:49. *s.* wicked
SEVERAL, *a.* Nu. 28:13. ‖ 29:10,15. 2 K. 15:5. 2 Ch. 11:12. ‖ 24:11. ‖ 28:25. ‖ 31:19. Mat. 25:15. Re. 21:21.
SEVERALLY, *ad.* 1 Co. 12:11. *s.* as he will
SEVERITY, *s.* Ro. 11:22. goodness and *s.* of
SEW, *v.* Ec. 3:7. a time to *s.* ‖ Ez. 13:18.
SEWED, *p.* Ge. 3:7. Ezr. 4:12. Jb. 16:15.
SEWEST, ETH, *v.* Jb. 14:17. Mk. 2:21.
SHAALABBIN, *The understanding of a fox*, or *looking back.* Jos. 19:42.
SHAALBIM, *That beholds the hearts; a fist or fox in the sea.* Jud. 1:35. ‖ 1 K. 2:9.
SHAALBONITE, *Son of a fox.* 2 S. 23:32.
SHAAPH, *Flying*, or *thinking.* 1 Ch. 2:47.
SHAARAIM, as SEORIM, *Gates, valuations, hairs, barley, tempests, goats, demons.* A city, 1 Ch. 4:31.
SHAASHGAZ, *He that presses the fierce, or that shears the sheep.* Est. 2:14.
SHABBETHAI, *My rest.* Ezr. 10:15. Ne. 8:7.
SHACHIA, *Protection of the Lord.* 2 Ch. 8:10.
SHADE, *s.* Ps. 121:5. the Lord is thy *s.* upon
SHADOW, *s. Image, likeness, or representation of a body by light; also a defence.*
Ge. 19:8. therefore came under *s.* of my roof
Jud. 9:15. trust in my *s.* ‖ 36. thou seest the *s.*
2 K. 20:9. shall *s.* go forward ten degrees, 11.
1 Ch. 29:15. our days are as a *s.* Jb. 8:9.
Jb. 7:2. serv. desireth the *s.* ‖ 14:2. fleeth as a *s.* 17:7. members as a *s.* ‖ 40:22. with their *s.*
Ps. 17:8. *s.* of thy wings, 36:7. ‖ 57:1. ‖ 63:7. 80:10. *s.* of it ‖ 91:1. under *s.* of Almighty 102:11. days like a *s.* 109:23. ‖ 144:4. Ec. 8:13.
Ec. 6:12. life as a *s.* ‖ Song 2:3. under his *s.*
Is. 4:6. tabernacle for a *s.* ‖ 16:3. make thy *s.* 25:4. a *s.* from the heat ‖ 5. a *s.* of a cloud 30:2. *s.* of Egypt, 3. ‖ 32:2. *s.* of a great rock 34:15. under her *s.* ‖ 38:8. I will bring the *s.* 49:2. in *s.* of his hand hath hid me, 51:16.
Jer. 48:45. *s.* of Heshbon ‖ La. 4:20. under his *s.*
Ez. 17:23. in *s.* dwell ‖ 31:6. under *s.* 12,17.
Da. 4:12. beasts of the field had *s.* under it
Ho. 4:13. *s.* is good ‖ 14:7. dwell under his *s.*
Jon. 4:5. a booth, and sat under it in the *s.* 6.
Mk. 4:32. lodge under *s.* ‖ Ac. 5:15. *s.* of Peter
Col. 2:17. *s.* of things to come, He. 8:5. ‖ 10:1.
Ja. 1:17. with whom is no *s.* of turning
SHADOWS, *s.* Song 2:17. till *s.* flee away, 4:6.
Jer. 6:4. the *s.* of the evening are stretched out
SHADOWING, *p.* Is. 18:1. land *s.* with wings
Ez. 31:3. a *s.* shroud ‖ He. 9:5. *s.* mercy-seat
SHADRACH, *A tender nipple.* Da. 1:7. ‖ 3:12.
SHADY, *a.* Jb. 40:21. under *s.* trees, 22.
SHAFT, *s.* Ex. 25:31. his *s.* 37:17. Nu. 8:4. Is. 49:2. and he hath made me a polished *s.*
SHAGOR, *Ignorance.* 1 Ch. 11:34.
SHAHARAIM, *Troubles.* 1 Ch. 8:8.
SHAHAZIMAH, *Humiliations of the fast.* Jos. 19:22.

SHAKE, *v.* Ex. 29:24. *s.* to and fro for a
Jud. 16:20. *s.* myself ‖ Ne. 5:13. so God *s.*
Jb. 4:14. made all my bones *s.* ‖ 13:33. *s.* off 16:4. heap up words, and *s.* my head at you
Ps. 22:7. *s.* the head ‖ 46:3. tho' mountains *s.* 109:23. their loins to *s.* ‖ 72:16. *s.* like Lebanon
Is. 2:19. when he ariseth to *s.* the earth, 21. 10:15. as if the rod *s.* ‖ 32. shall *s.* his hand 11:15. Lord shall *s.* his hand ‖ 13:2. *s.* hand 13:13. I will *s.* heavens, Jo. 3:16. Hag. 2:6,21. 24:18. the foundations of the earth do *s.* 33:9. *s.* off their fruits ‖ 52:2. *s.* thyself from
Jer. 23:9. my heart is broken, all my bones *s.*
Ez. 26:10. thy walls *s.* ‖ 15. shall not isles *s.* 27:28. suburbs *s.* ‖ 31:16. nations *s.* at sound 38:20. all men of earth shall *s.* at my presence
Da. 4:14. *s.* off his leaves ‖ Am. 9:1. posts *s.*
Hag. 2:7. *s.* all nations ‖ Zch. 2:9. *s.* my hand
Mat. 10:14. *s.* off dust, Mk. 6:11. Lu. 9:5. 28:4. keepers did *s.* ‖ Lu. 6:48. could not *s.* it
He. 12:26. once more I *s.* not the earth only
SHAKED, *p.* Ps. 109:25. they *s.* their heads
SHAKEN, *p.* Le. 26:36. of a *s.* leaf shall
1 K. 14:15. smite Israel as a reed *s.* in water
2 K. 19:21. *s.* her head at thee, Is. 37:22.
Ne. 5:13. even thus he *s.* out and emptied
Jb. 16:12. *s.* me to pieces ‖ 38:13. wicked be *s.*
Ps. 18:7. the foundations of the hills were *s.*
Na. 2:3. fir-trees *s.* ‖ 3:12. if *s.* they fall in
Mat. 11:7. a reed *s.* with the wind, Lu. 7:24. 24:29. heaven be *s.* ‖ Mk. 13:25. Lu. 21:26.
Lu. 6:38. good measure, pressed, *s.* together
Ac. 4:31. place was *s.* ‖ 16:26. of prison were *s.*
2 Th. 2:2. be not soon *s.* ‖ He. 12:27. cannot be
Re. 6:13. as a fig-tree when *s.* of a mighty wind
SHAKETH, *v.* Jb. 9:6. *s.* earth out of her place
Ps. 29:8. voice of the Lord *s.* ‖ 60:2. for he *s.* it
Is. 10:15. shall saw magnify aga. him that *s.* it 19:16. which he *s.* over it ‖ 33:15. *s.* his hand
SHAKING, *p.* Jb. 41:29. at the *s.* of a spear
Ps. 44:14. the *s.* of the head among the people
Is. 17:6. as the *s.* of an olive-tree, 24:13. 19:16. *s.* of the hand ‖ 30:32. in battles of *s.*
Ez. 37:7. behold a *s.* ‖ 38:19. be a great *s.*
SHALEM, *Peace.* A city, Ge. 33:18.
SHALIM, *Fox, fist*, or *path.* 1 S. 9:4.
SHALISHA, *Three*, or *principal.* 1 S. 9:4.
SHALLUM, *Peaceable*, or *perfect.* 2 K. 15:10. 1 Ch. 2:40,41. 2 Ch. 34:22. Jer. 22:11.
SHALMAI, *My garment.* Ezr. 2:46. Ne. 7:41.
SHALMAN, *Perfect, peaceable.* Ho. 10:14.
SHALMANESER, *Peace, retribution.* 2 K. 17: 3. ‖ 18:9.
SHAMA, *Hearing*, or *obeying.* 1 Ch. 11:44.
SHAMBLES, *s.* 1 Co. 10:25. sold in the *s.* eat
SHAME, *s. A consciousness of having done amiss.* It is put for, (1) *Injury*, Pr. 9:7. (2) *Trouble for sin*, Ro. 6:21. (3) *That which brings to shame*, Ho. 9:10. (4) *Scorn, derision, contempt*, Ez. 36:6. (5) *Secret parts*, Is. 47:3. Mi. 1:11. (6) *Reproof*, 1 Co. 6:5. (7) *Calamity*, Ez. 36: 6. (8) *Execrable*, Ep. 5:12.
Ex. 32:25. naked to their *s.* ‖ Jud. 18:7. put to *s.*
1 S. 20:34. done him *s.* ‖ 2 S. 13:13. my *s.* to go
2 Ch. 32:21. *s.* of face ‖ Jb. 8:22. clothed with *s.*
Ps. 4:2. my glory to *s.* ‖ 35:4. put them to *s.* 35:26. clothed with *s.* ‖ 109:29. ‖ 132:18. 40:14. put to *s.* 44:7,9. ‖ 53:5. ‖ 83:17. ‖ 119:31. 44:15. *s.* of my face hath covered me, 69:7. 69:19. known my *s.* ‖ 70:3. for a reward of *s.* 71:24. brought to *s.* ‖ 83:16. fill faces with *s.* 89:45. thou hast covered him with *s.* Selah
Pr. 3:35. *s.* shall be the promotion of fools 9:7. getteth *s.* ‖ 10:5. is a son that causeth *s.* 11:2. cometh *s.* ‖ 12:16. prudent covereth *s.* 13:5. cometh to *s.* ‖ 18. *s.* shall be to him 14:35. against him that causeth *s.* 17:2. ‖ 19:26. 18:13. it is *s.* to him ‖ 25:8. put thee to *s.* 10. 29:15. a child left bringeth his mother to *s.*
Is. 20:4. *s.* of Egypt ‖ 22:18. chariots be the *s.* 30:3. be your *s.* 5. ‖ 47:3. thy *s.* shall be seen 50:6. *s.* and spitting ‖ 54:4. not put to *s.* nor 61:7. for your *s.* you shall have double, and
Jer. 3:24. *s.* devoured ‖ 25. we lie down in *s.* 13:26. *s.* may appear ‖ 20:18. consumed with *s.* 23:40. a perpetual *s.* ‖ 46:12. heard of thy *s.* 48:39. back with *s.* ‖ 51:51. *s.* hath covered
Ez. 7:18. *s.* on all faces ‖ 16:52. bear thy *s.* 54. 16:63. because of thy *s.* ‖ 32:24. borne *s.* 25,30. 34:29. nor bear *s.* ‖ 36:6. ye have borne *s.* 36:7. they shall bear their *s.* 39:26. ‖ 44:13.
Da. 12:2. many of them awake, some to *s.*
Ho. 4:7. glory into *s.* ‖ 18. rulers with *s.* love 9:10. separated to that *s.* ‖ 10:6. receive *s.*
Ob. 10. *s.* shall cover thee ‖ Mi. 1:11. *s.* naked
Mi. 2:6. not take *s.* ‖ 7:10. *s.* shall cover her
Na. 3:5. I will show the kingdoms thy *s.*
Ha. 2:10. consulted *s.* ‖ 16. art filled with *s.*
Zph. 3:5. unjust knoweth no *s.* ‖ 19. put to *s.*
Lu. 14:9. begin with *s.* ‖ Ac. 5:41. to suffer *s.*
1 Co. 6:5. I speak to your *s.* 15:34.
11:6. *s.* for a woman, 14. ‖ 11:14. it is a *s.*
Ep. 5:12. a *s.* to speak ‖ Phil. 3:19. glory is in *s.*
He. 6:6. to an open *s.* ‖ 12:2. despising the *s.*
Ju. 13. raging waves foaming out their own *s.*
Re. 3:18. *s.* of thy nakedness ‖ 16:15. see his *s.*
SHAME, *v.* Ru. 2:15. sheaves, and *s.* her not
1 Co. 4:14. not to *s.* you ‖ 11:22. *s.* them that
SHAMED, *p.* 2 S. 19:5. ‖ Ps. 14:6.

SHAMEFACEDNESS, *s.* 1 Ti. 2.9. with *s.*
SHAMEFUL, *a.* Jer. 11:13. Ha 2:16.
SHAMEFULLY, *ad.* Ho. 2:5. hath done *s.* Mk. 12:4. *s.* handled, Lu. 20:11. 1 Th. 2:2.
SHAMELESSLY, *ad.* 2 S. 6:22. *s.* uncovereth
SHAMER, *Guardian, diamond, dregs, bush, thorn.* 1 Ch. 6:46.
SHAMETH, *v.* Pr. 28:7. rioteus *s.* his father
SHAMGAR, *Named a stranger.* Jud. 3:31. | 5:6.
SHAMHUTH, *Desolation.* 1 Ch. 27:8.
SHAMIR, as SHAMIR. Jud. 10:1,2.
SHAMMA, *Loss, desolation.* 1 Ch. 7:37.
Ge. 36:17. duke S. || 1 S. 16:9. S. to pass by
2 S. 24:11. after him S. || 25. S. Harodite
33. Hararite || 1 Ch. 1:37. S. and Mizpah
SHAMMAI, The same. 1 Ch. 2:28.
SHAMMOTH, As SHAMMA. 1 Ch. 11:27.
SHAMMUA, *Hearing.* Nu. 13:4. 2 S. 5:14. 17:13. | 23:11,25. 1 Ch. 14:4. Ne. 11:17.
SHAMSHERAI, *The name of him that sings: the name of my prince.* 1 Ch. 8:26.
SHAPE, *s.* Lu. 3:22. Jn. 5:37.
SHAPEN, *v.* Ps. 51:5. I was *s.* in iniquity
SHAPES, *s.* Re. 9:7. *s.* of locusts like horses
SHAPHAM, As SHAPHAN. 1 Ch. 5:12.
SHAPHAN, *Rabbit, rat, or lip.*
2 K. 22:3. Josiah sent S. 8. 2 Ch. 34:8,15. 12. king commanded S. to inquire of the L. 25:22. Ahikam the son of S. Jer. 39:14. | 40:11. Jer. 29:24. S. with Jer. || 26:3. Jer. sent son of S. 36:10. read in chamber of Gemariah son of *S.* Ez. 8:11. in midst stood Jaazaniah son of *S.*
SHAPHAT, *That judges.*
Nu. 13:5. S. the son of Hori to spy the land
1 K. 19:16. Elisha the son of *S.* to be prophet
2 K. 6:31. if the head of Elisha the son of *S.*
1 Ch. 3:22. Neriah *S.* || 5:12. *S.* chief, 27:29.
SHAPHER, *Beauty, comeliness, or a sweet trumpet or cornet.* Nu. 33:23.
SHARAI, *My Lord, my song.* Ezr. 10:40.
SHARAIM, *Gates.* Jos. 15:36.
SHARAR, *Nurel*, or *singing.* 2 S. 23:33.
SHARE, *s.* 1 S. 13:20. every man his *s.*
SHAREZER, *A treasurer.* 2 K. 19:37.
SHARON, *His plain, his song.* Song 2:1. A fruitful country between *Joppa* and *Cesarea*, called *Saron*, Ac. 9.35.
1 Ch. 5:16. dwelt in *S.* || 27:29. herds in *S.*
Song 2:1. I am the rose of *S.* || Is. 33:9. *S.* is like Is. 35:2. excellency of *S.* || 65:10. *S.* a fold
SHARONITE. 1 Ch. 27:29.
SHARP, *a.* Ex. 4:25. took a *s.* stone and
Jos. 5:2. *s.* knives, 3. || 1 S. 14:4. a *s.* rock
Jb. 41:30. *s.* stones are under him, he spreadeth
Ps. 45:5. arrows are *s.* || 52:2. a *s.* razor work. 57:4. a *s.* sword || 102:4. *s.* arrows of the
Pr. 5:4. *s.* as a sword || 25:18. is a *s.* arrow
Is. 5:28. arrows are *s.* || 41:15. *s.* instrument 49:2. made my mouth like a *s.* sword, in the
Ez. 5:1. take a *s.* knife || Ac. 15:39. was so *s.*
Re. 1:16. a *s.* two-edged sword, 19:15. 2:12. a *s.* sword || 14:14. a *s.* sickle, 17,18.
SHARPEN, *v.* De. 6:7. 1 S. 13:20,21.



Ancient Grindstone and Sharpening.

SHARPENED, *p.* Ps. 140:3. Ez. 21.9,10,11.
SHARPENETH, *v.* Jb. 16:9. Pr. 27:17.
SHARPER, *a.* Mo. 7:4. He. 4:12.
SHARPLY, *ad.* Jud. 8:1. Ti. 1:13.
SHARPNESS, *s.* 2 Co. 13:10. I should use *s.*
SHARUHEN, *Prince of grace.* Jos. 19:6.
SHASHAI, *Rejoicing, or mercy.* Ezr. 10:40.
SHASHAK, *Sixth sack, or kiss.* 1 Ch. 8:14.
SHAUL, *or* SAUL. Ge. 46:10, sons of Simeon, Ex. 6:15. Nu. 26:13. 1 Ch. 1:48,49.
SHAVE, *v.* Le. 13:33. scall shall he not *s.* 14:8. *s.* off his hair || 21:5. nor *s.* corner of Nu. 6:9. *s.* his head, 19. || 8:7. *s.* their flesh De. 21:12. *s.* her head || Jud. 16:19. *s.* 7 locks Is. 7:20. Lord shall *s.* with a razor that is hired Ez. 44:20. they *s.* their heads, Ac. 21:24.
SHAVED, *p.* Ge. 41:14. Joseph *s.* himself
2 S. 10:4. *s.* off half of their beards, 1 Ch. 19:4. Jb. 1:20. Job rent his mantle and *s.* his head
SHAVEH, *Plain.* Ge. 14:5,17.
SHAVEN, *p.* Jud. 16:17. if I be *s.* then, 22. Jer. 41:5. beards *s.* || 1 Co. 11:5. as if she were *s.*
SHEAF, *s.* Ge. 37:7. behold my *s.* arose and Le. 23:10. bring a *s.* 11. || De. 24:19. forgot a *s.* Jb. 24:10. take away *s.* || Zch. 12:6. torch in a *s.*
SHEAL, As SAUL. Ezr. 10:29.
SHEALTIEL, *Asked of God.* 1 Ch. 3:17. Hag. 1:1. Mat. 1:12.
SHEAR, *v.* Ge. 31:19. to *s.* his sheep, 38:13. De. 15:19. nor shalt *s.* the firstling of thy sheep
SHEARER, S, *s.* Ge. 38:12. sheep *s.* to Timn. 1 S. 25:7. now I have heard thou hast *s.* 11. 2 S. 13:24. Absalom had *s.* in Baal-hazor Is. 53:7. as a sheep before her *s.* Ac. 8:32.
SHEARIAH, *Gate of the Lord.* 1 Ch. 8:38.
SHEAR-JASHUB, *Remnant shall return* Is.7:3.
SHEARING *House*, *s.* 2 K. 10:12,14.
SHEATH, *s.* 1 S. 17:51. sword out of the *s.* 2 S. 20.8. fastened in *s.* || 1 Ch. 21:27. sw. in *s.* Ez. 21:3. I will draw his sword out of *s.* 4,5. 21:30. return into *s.* || Jn. 18:11. sword in *s.*
SHEAVES, *s.* Ru. 2:7,15. Ne. 13:15.
Ps. 126:6. bringing his *s.* || 129:7. bindeth *s.* Am. 2:13. as a cart full of *s.* || Mi. 4:12. as the *s.*
SHEBA, *Captivity, surrounding, conversion, repose*, or *old age.* A proper name, Ge. 25:3. 2 S. 20:1,2,6,10. A country, Jos. 19:2. 1 K. 10:1. Jb. 6:19. Ps. 72:10,15. Ez. 27:22,23. | 38:13.
SHEBAM, *Captivity.* Nu. 32:3.
SHEBANIAH, *The Lord turning.* Ne. 9:4.
SHEBARIM, *Breakings, hopes.* Jos. 7:5.
SHEBER, The same. 1 Ch. 2:48.
SHEBNA, *Sit down now*, or *who rests.*
2 K. 18:18. came *S.* the scribe, 37. Is. 36:3. 19:2. Hezekiah sent *S.* Is. 22:15. | 37:2.
SHEBUEL, *The turning of God.* 1 Ch. 23:16.
SHECANIAH, *Habitation of God.* 1 Ch. 3:22.
SHECHEM, *A part, portion, shoulder, early in the morning.* Ge. 33:18. | 35:4. | 37:13. Nu. 26:31. Jos. 17:7. | 20:7. | 24:1. Jud. 8:31. | 9: 1,2,57. | 21:19. 1 K. 12:1,25. 2 Ch. 10:1. Ps. 60:6. Jer. 41:5.
SHECHEMITES. Nu. 26:31. family of *S.*
SHED, *v.* 1 S. 20:10. *s.* Amasa's bowels to Mat. 26:28. *s.* for many for the remission of sins Ac. 2:33. *s.* forth this which ye now see and Ro. 5:5. love of God is *s.* abroad in our hearts Ti. 3:6. which he *s.* on us abundantly through *See* BLOOD.
SHEDDER, *s.* Ex. 18:10. son a *s.* of blood
SHEDDETH, *v.* Ge. 9:6. Ez. 22:3.
SHEDDING, *p.* He. 9:22. without *s.* of blood
SHEDEUR, *Fold; of light.* Nu. 1:5. | 2:10.
SHEEP, *s.* is put for, (1) *A harmless and innocent people*, 2 S. 24:17. (2) *People of God, or believers in Christ*, Jn. 10:3. | 21:16. He. 13:20.
Ge. 4:2. a keeper of *s.* || 29:6. cometh with *s.*
Ex. 9:3. on the *s.* || 20:24. sacrifice thy *s.* 22:1. if a man steal a *s.* 4,9,10,30. | 34:19.
Le. 1:10. offering he of *s.* || 7:23. fat of *s.* 22:19. offer a male of the *s.* || 27:26. firstling
Nu. 18:17. firstling of *s.* || 27:17. be not as *s.* 32:24. build cities and folds for your *s.* and
De. 7:13. bless flocks of thy *s.* || 17:1. sacrifice *s.* 18:3. the priest's due from them that offer *s.* 4. 22:1. shall not see thy brother's *s.* go astray 28:1. blessed shall be flocks of thy *s.* 18,31,51. 32:14. he might eat butter of kine, milk of *s.*
Jos. 6:21. destroyed ox and *s.* || 7:24. Achan's *s.* 1 S. 8:17. tenth of your *s.* || 14:32. took *s.* 15:3. slay ox and *s.* || 9. but Saul spared the *s.* 14. bleating of *s.* || 16:11. he keepeth the *s.* 17:20. left *s.* with a keeper || 34. kept father's *s.* 25:2. Nabal had 3000 *s.* || 27:9. took the *s.*
2 S. 7:8. from following *s.* || 17:29. brought *s.* 24:17. these *s.* what have they done, 1 Ch. 21:17.
1 K. 1:9. Adonijah slew *s.* || 4:23. a 100 *s.* 8:5. *s.* sacrificing *s.* 63. 2 Ch. 5:6. | 7:5. 22:17. as *s.* that have no shepherd, 2 Ch. 18:16.
1 Ch. 5:21. took 250,000 *s.* || 12:40. brought *s.*
2 Ch. 14:15. Asa carried *s.* || 15:11. offered 7000 *s.* 17:2. Ahab killed *s.* || 30:24. gave 10,000 *s.* 31:6. brought tithes of *s.* || Ne. 5:19. five *s.* Jb. 1:3. was 7000 *s.* || 16. hath burnt up the *s.* 31:20. fleece of my *s.* || 42:12. had 14,000 *s.*
Ps. 8:7. given him all *s.* || 44:11. like *s.* for meat 44:22. counted as *s.* for slaughter, Ro. 8:36. 49:14. like *s.* 78:52. || 74:1. against thy *s.* 79:13. and *s.* of thy pasture, 95:7. | 100:3. 119:176. like a lost *s.* || 144:13. that our *s.*
Song 4:2. thy teeth are as a flock of *s.* 6:6.
Is. 7:21. nourish two *s.* || 13:14. shall be as *s.* 22:13. and killing of *s.* || 53:6. all we like *s.* 53:7. as a *s.* before his shearers, Ac. 8:32.
Jer. 12:3. pull them out like *s.* for slaughter 23:1. scatter the *s.* 50:17. || 50:6. been lost *s.* Ez. 34:6. *s.* wander || 11. I will search my *s.* 12. Ho. 12:12. for a wife kept *s.* || Jo. 1:18. *s.* desolate Mi. 2:12. as *s.* of Bozrah || 5:8. as lion among *s.* Zch. 13:7. *s.* scattered, Mat. 26:31. Mk. 14:27. Mat. 7:15. in *s.* clothing || 10:6. go to lost *s.* 9:36. as *s.* having no shepherd, Mk. 6:34. 10:16. send you as *s.* || 12:11. if one *s.* fall 12. better than a *s.* || 15:24. but to lost *s.* 18:12. a 100 *s.* and one be gone, Lu. 15:4. 25:32. divideth his *s.* || 33. *s.* on right hand Jn. 2:14. that sold *s.* || 5:2. by the *s.* market 10:2. the *s.* hear, 27. || 4. the *s.* follow him 7. I am the door of the *s.* || 11. life for his *s.* 12. leaveth the *s.* 13. || 14. I know my *s.* and 15. my life for the *s.* || 16. other *s.* I have 26. not of my *s.* || 21:16. feed my *s.* 17. He. 13:20. L. Jesus, that great Shepherd of the *s.* 1 Pe. 2:25. as *s.* going astray || Re. 18:13. horses, *s.*
SHEEPCOT, S, *s.* 1 S. 24:3. 2 S. 7:8.
SHEEPFOLD, *s.* Jn. 10:1. entereth not *s.* 16.
SHEEPFOLDS, *s.* Nu. 32:16. we will build *s.* Jud. 5:16. abodest among *s.* || Ps. 78:70. from *s.*
SHEEP-*Gate*, *s.* Ne. 3:1,32. | 12:39.
SHEEP-*Market*, *s.* Jn. 5:2. by the *s.*- a pool
SHEEP-*Master*, *s.* 2 K. 3:4. Mesha was a *s.*-
SHEEP-*Skins*, *s.* He. 11:37. wander, about in *s.*-
SHEET, *s.* Ac. 10:11. as a great *s.* 11:15.
SHEETS, *s.* Jud. 14:12. give you thirty *s.* 13.
SHEHARIAH, *Morning of the Lord.* 1 Ch. 8:26.
SHEKEL, S, *s.* *A weight; whence cometh our word* Scale, *or* Scale, *to weigh. It is an ancient* Jewish *coin, worth* 1s. 3d. *and the Shekel of the sanctuary* 2s. 6d. *sterling.*
Ge. 23:15. worth 400 *s.* || 24:22. of ten *s.* weight
Ex. 21:32. he shall give her master thirty *s.* 30:13. a *s.* is 20 gerahs, Nu. 3:47. Ez. 45:12. 2). of pure myrrh 500 *s.* of cinnamon 250 *s.*
Le. 5:15. thy estimation by *s.* 27:3,4,7,16.
Nu. 7:14. one spoon of ten *s.* of gold, 20—80.
De. 22:19. amerce him in 100 *s.* || 29. give 50 *s.*
Jos. 7:21. I saw in the spoils 200 *s.* of silver
Jud. 8:26. earrings 1700 *s.* || 17:2. 1100 *s.* 3.
1 S. 9:8. fourth of a *s.* || 2 S. 14:26. hair 200 *s.*
2 S. 18:11. given thee ten *s.* || 24:24. for 50 *s.*
1 K. 10:16. 600 *s.* of gold to one target
2 K. 7:1. a measure of fine flour for a *s.* 16. 15:20. exact 50 *s.* of sil. || 1 Ch. 21:25. gave 600 *s.*
Ne. 5:15. had taken forty *s.* || 10:32. third of a *s.*
Jer. 32:9. I bought the field for 17 *s.* of silver
Ez. 4:10. twenty *s.* a day || Am. 8:5. the *s.* great
SHELAH, *Sending, spoiling.*
Ge. 38:11. till *S.* be grown || 26. gave her not *S.* 46:12. Onan, *S.* Nu. 26:20. 1 Ch. 2:3. | 4:21.
1 Ch. 1:18. Arphaxad begat *S.* and *S.* Eber, 24.
SHELANITES, *Dissolving.* Nu. 26:20.
SHELEMIAH, *Peace of the Lord.* Jer. 36:14. 1 Ch. 26:14. lot fell to *S.* || Ezr. 10:39. and Nathan Ne. 13:13. I made *S.* the priest treasurer
SHELEPH, *Drawing out.* Ge. 10:26. 1 Ch. 1:20.
SHELESH, *A captain, or prince.* 1 Ch. 7:35.
SHELOMI, *Peaceable, perfect.* Nu. 34:27.
SHELOMITH, The same. Le. 24:11.
SHELOMOTH, The same. 1 Ch. 24:22.
SHELTER, *s.* Jb. 24:8. for want of *s.* || Ps. 61:3.
SHELUMIEL, *Peace of God.*
Nu. 1:6. prince of Simeon, *S.* 2:12. | 7:36. | 10:19.
SHEM, *Name, or renown.* Ge. 9:18.
Ge. 5:32. Noah begat *S.* 6:10. | 10:1. 1 Ch. 1:4. 9:23. *S.* took a garment and went backward 26. blessed he G. of *S.* || 27. dwell in tents of *S.* 10:21. children of *S.* 22. | 11:10. 1 Ch. 1:17.
Lu. 3:36. Arphaxad, which was the son of *S.*
SHEMAH, *Hearing.* Jos. 15:26. 1 Ch. 2:43.
SHEMAIAH, *Obeying the Lord.*
1 K. 12:22. word of L. came to *S.* 2 Ch. 11:2. | 12:7.
1 Ch. 4:37. the son of *S.* || 5:4. son of Joel, *S.* 9:14. of the Levites, *S.* 16. | 15:8,11. | 24:6. | 26:4. 2 Ch. 17:8. | 29:14. | 31:15. | 35:9. Ezr. 8:13,16. | 10:21,31. | 11:15. | 12:6.
Ne. 3:29. *S.* keeper of east gate || 6:10. house *S.* 10:8. *S.* a priest sealed || 12:34. *S.* priest. 42.
Jer. 26:20. Urijah the son of *S.* 29:24,31. | 36:12.
SHEMARIAH, *God is my guard.* 1 Ch. 12:5.
SHEMEBER, *Name of force.* Ge. 14:2.
SHEMER, *A keeper.* 1 K. 16:24.
SHEMIDA, *Name of knowledge.* Nu. 26:32.
SHEMINITH, *The eight.* An instrument with 8 strings. Title of Ps. 6. and 12. 1 Ch. 15:21.
SHEMIRAMOTH, *The height of the heavens*, or *name.* 1 Ch. 15:18,20. | 16:5. 2 Ch. 17:8.
SHEMUEL, *Appointed of God.* Nu. 34:20.
SHEN, *Tooth, ivory.* A place, 1 S. 7:12.
SHENAZAR, *Treasure of the tooth.* 1 Ch. 3:18.
SHENIR, *A candle.* De. 3:9. Song 4:8.
SHENUAH, *A bramble, or enemy.* Ne. 11:9.
SHEPHAM, *His brink, his lip, his beard, his breaking.* Nu. 34:10,11.
SHEPHATIAH, *The Lord judgeth.* 2 S. 3:4.
SHEPHERD, S, *s.* is put for, (1) *Magistrates*, Is. 44:28. (2) *Ministers*, Is. 56:11. Zch. 11: 17. (3) *The Lord Jesus Christ, who knows, washes, leads, feeds, heals, restores, defends, and watches over his sheep and people*, Jn. 10:14. Ge. 46:32. men are *s.* 47:3. || 31. *s.* is abomin. to 49:24. from thence is the S. the stone of Israel Ex. 2:17. *s.* drove them || 19. out of hand of *s.* 1 S. 17:40. into a *s.* bag || 25:7. thy *s.* with us Ps. 23:1. the Lord is my *s.* || 80:1. give ear, O *s.* Ec. 12:11. from one *s.* || Song 1:8. the *s.* tent Is. 13:20. nor *s.* make fold *s* || 31:4. multitude of 38:12. as a *s.* tent || 40:11. feed thock like a *s.* 44:28. Cyrus, he is my *s.* || 56:11. they are *s.* 63:11. brought them up with the *s.* of his flock Jer. 6:3. *s.* shall come || 23:4. I'll set up *s.* over 25:34. howl ye *s.* || 35. *s.* have no way to flee 36. cry of the *s.* || 31:10. keep him as a *s.* doth 33:12. a habitation of *s.* || 43:12. as a *s.* putteth 49:19. who is that *s.* that will stand, 50:44. 50:6. *s.* caused them to go astray || 51:23. break *s.* Ez. 34:2. woe to the *s.* || 5. because there is no *s.* 8. the *s.* fed themselves || 10. I am against *s.* 12. as a *s.* seeketh || 23. I'll set up one *s.* 37:24. Am. 1:2. habitations of *s.* || 3:12. as *s.* taketh Mi. 5:5. raise seven *s.* || Na. 3:18. thy *s.* slumber Zph. 2:6. the sea-coasts shall be cottages for *s.*

Zch. 16:2. there was no *s.* || 3. angry against *s.* 11:3 howling of the *s.* || 5. own *s.* pity them 8. three *s.* I cut off || 15. instru. of a foolish *s.* 16. I'll raise up a *s.* || 17. woe to the idol *s.* 13:7. awake, O sword, against my *s.* and ag. Lu. 2:8. *s.* in the field || 20. the *s.* returned Jn. 10:12. and not the *s.* || 14. I am the good *s.* 16. one fold and one *s.* || Ho. 13:20. great *s.* 1 Pe. 2:25. *s.* and bishop || 5:4. chief *s.* appear

SHEPHI, *Solitude.* 1 Ch. 1:40.

SHEPHO, *A desert, hawk,* or *brook.* Ge. 36:23.

SHEPHUPHAN, *A serpent.* 1 Ch. 8:5.

SHERAH, *Flesh, consanguinity.* 1 Ch. 7:24.

SHERD, *S.* *s.* Is. 30:14. Ez. 23:34.

SHEREBIAH, *Drought of the Lord.* Ezr. 8:18.

SHERESH, *Root,* or *little chains.* 1 Ch. 7:16.

SHEREZER. Zch. 7:2.

SHERIFFS, *s.* Da. 3:2. gather the *s.* || 3. and

SHESHACH, *Bag of flax.* Jer. 25:26. | 51:41.

SHESHAI, *Six,* or *merry.* Nu. 13:22.

SHESHAN, *Lily, rose,* or *joy.* 1 Ch. 2:31.

SHESHBAZZAR, *Joy in tribulation.* Ezr. 1:8, 11. | 5:14,16.

SHETH, *Set,* or *put.* Ge. 4:25. 1 Ch. 1:1.

SHETHAR, *That rots.* Est. 1:14.

SHETHAR-BOZNAI, *That makes to rot or corrupt.* Ezr. 5:3,6. | 6:6.

SHETRAI, *Gatherer of money.* 1 Ch. 27:29.

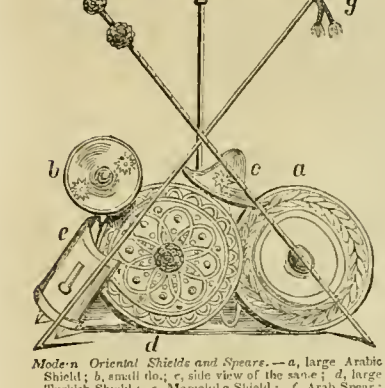
SHEVA, *Vanity,* or *tumult.* 1 Ch. 2:49.

SHIBBOLETH, *Burden, ear of corn.* Jud. 12:6.

SHIBMAH, *Much captivity.* Nu. 32:38.

SHICRON, *Drunkenness.* Jos. 15:11.

SHIELD, *s. is a defensive piece of armor.* And is put for, (1) *Magistrates,* Ps. 47:9. (2) *Faith,* Ep. 6:16. (3) *God, who protects and defends his people by his grace, power, and providences,* Ps. 5:12.



Modern Oriental Shields and Spears.—*a,* large Arabic Shield; *b,* small do.; *c,* side view of the same; *d,* large Turkish Shield; *e,* Mameluke Shield; *f,* Arab Spear; *g,* Turkish; *h,* Mameluke.

Ge. 15:1. I am thy *s.* || De. 33:29. *s.* of thy help Jud. 5:8. was there a *s.* seen among 40,000 1 S. 17:7. one bearing a *s.* went before, 41:45. 2 S. 1:21. *s.* of the mighty is vilely cast away 22:3. he is my *s.* Ps. 3:3. | 28:7. | 119:114. | 144:2. 36. given me *s.* of thy salvation, Ps. 18:35. 1 K. 10:17. three pounds of gold went to one *s.* 2 K. 19:32. shall not come with a *s.* Is. 37:33. 1 Ch. 12:8. the Gadites that could handle *s.* and 24. that bare *s.* || 34. Naphtali with *s.* 37,000 2 Ch. 25:5. handle *s.* || Jb. 39:23. spear and *s.* Ps. 5:12. with favor compass him as with a *s.* 33:20. Lord is our *s.* 59:11. | 84:9. | 89:18. 35:2. take hold of *s.* || 76:3. there brake he *s.* 84:11. God is a sun and *s.* || 91:4. his truth thy *s.* 115:9. help and *s.* 10,11. || Pr. 30:5. he is a *s.* Is. 21:5. anoint the *s.* || 22:6. uncovered the *s.* Jer. 46:3. order ye the *s.* || 9. that handle the *s.* Ez. 23:24. set against thee *s.* || 27:10. hanged *s.* Na. 2:3. *s.* is made red || Ep. 6:16. *s.* of faith

SHIELDS, *s.* 2 S. 8:7. *s.* of gold, 1 Ch. 18:7. 1 K. 10:17. 300 *s.* of beaten gold, 2 Ch. 9:16. 14:26. Shishak took *s.* of gold, 2 Ch. 12:9. 2 K. 11:10. priest gave David *s.* 2 Ch. 23:9. 2 Ch. 11:12. put *s.* and spears || 14:8. bare *s.* 17:17. 26:14. prepared *s.* and spears || 32:5. darts *s.* 27. Ne. 4:16. held *s.* || Ps. 47:9. *s.* of the earth Song 4:4. *s.* of mighty men || Jer. 51:11. gather *s.* Ez. 38:4. bucklers and *s.* 5. || 39:9. burn *s.*

SHIGGAION, *The title of* Psalm 7. *To stray or wander. From which some think this was a various song, skipping from one kind of tune to another; and used in great anguish of heart, when the thoughts wander and vary, &c. A song of trouble or comfort.*

SHIHOR, *Black, troublous.* Jos. 19:26. 1 Ch. 13:5.

SHILHI, *A weapon or bough.* 1 K. 22:42.

SHILLEM, *Peace, perfection.* Nu. 26:49.

SHILOAH, As **SHILHI.** A river at the foot of mount *Sion,* Is. 8:8. Jn. 9:7.

SHILOH, *One of the glorious names of the Messias, denoting him to be the only procurer of our happiness; and our alone peace-maker with God: for it imports, a savior, or happy, blessed, peaceable, or a peace-maker, &c. from the root* Shalah, *he was quiet, and in peace; he was safe and happy.* Ge. 49:10.

SHILOH, *Peace, abundance.* A city, Jos. 18:1. | 19:51. | 21:2. | 22:9. Jud. 18:31. | 21:12. 1 S. 1:3,9,21. | 2:14. | 3:21. | 4:3,4,12. | 14:3. 1 K. 2:27. | 11:29,4. Ps. 78:60. Jer. 7:12,14. | 26:6,9. | 41:5.

SHILONI, *Tarrying.* 1 K. 11:29. 1 Ch. 9.5.

SHILSHA, *A commander.* 1 Ch. 7:37.

SHIMEA, *Hearing, obeying.* 2 S. 21:21.

SHIMEAH, *Put to perdition.* 2 S. 13:3,32. | 21:21. 1 Ch. 3:5. | 6:39. | 18:32. | 20:7.

SHIMEAM, *Name of the mother.* 1 Ch. 9:38.

SHIMEATH. 2 K. 12:21.

SHIMEI, As **SHIMEA.** Nu. 3:10.

2 S. 16:13. *S.* went along on hill's side || 19:16. 1 K. 2:8. *S.* who cursed me || 39. servants of 4:18. *S.* son of Elah, officer in Benjamin 1 Ch. 3:19. son of Pedaiah || 5:4. son of Joel 4:26. Zacchur, *S.* || 27. *S.* had 16 sons 6 dau. 6:17. son of Gershom, 42. | 23:7. || 29. Merari 23:9. sons of *S.* 10. || 25:17. tenth lot to *S.* 27:27. over vineyards *S.* the Ramathite 2 Ch. 29:14. sons of Heman || 31:12. was *S.* 13. Ezr. 10:23. *S.* had taken a strange wife, 33. Est. 2:5. son of *S.* || Zch. 12:13. *S.* mourn apart

SHIMEON, *Put, putting,* or *oil.* Ezr. 10:31.

SHIMHI, *That hears,* or *obeys.* 1 Ch. 8:21.

SHIMMAH, *Obedient.* 1 Ch. 2:13.

SHIMRATH, *Dregs,* or *poison.* 1 Ch. 8:21.

SHIMRI, *Keeping a thorn.* 1 Ch. 11:45.

SHIMRITH, The same. 2 Ch. 24:26.

SHIMRON, *His guardian, his diamond, his bush,* or *his dregs.* Ge. 46:13. Nu. 26:24.

SHIMRON-MERON, *A keeper of bitterness,* or *strong myrrh.* Jos. 12:20.

SHIMSHAI, *My sun.* Ezr. 4:8,9,17.

SHINAB, *Tooth of the father.* Ge. 14:2.

SHINAR, *Watch of him that sleeps, spoil of the tooth;* or *change of the city.*

Ge. 10:10. land of *S.* || 11:2. found a plain in *S.* 14:1. king of *S.* || Is. 11:11. recover from *S.* Da. 1:2. land of *S.* || Zch. 5:11. to build in

SHINE, *v.* Nu. 6:25. Lord make his face to *s.* Jb. 3:4. nor let light *s.* || 10:3. *s.* on counsel 11:17. thou shalt *s.* forth || 18:5. his fire not *s.* 22:28. the light shall *s.* || 36:32. light not to *s.* 37:15. light of his cloud to *s.* || 41:18,32. Ps. 31:16. face to *s.* 67:1. | 80:3,7,19. | 119:135. 86:1. *s.* forth || 104:15. oil to make his face *s.* Ec. 8:1. a man's wisdom maketh his face to *s.* Is. 13:10. moon not *s.* || 60:1. arise, *s.* for thy Jer. 5:28. they *s.* they overpass the deeds of the Da. 9:17. thy face to *s.* || 12:3. wise shall *s.* as Mat. 5:16. let your light so *s.* || 13:43. *s.* as sun 17:2. his face did *s.* as the sun, and his raiment 2 Co. 4:4. lest gospel should *s.* || 6. the light to *s.* Phil. 2:15. among whom ye *s.* as lights in world Re. 18:23. *s.* no more at all || 21:23. moon to *s.*

SHINED, *p.* De. 33:2. the Lord *s.* forth from Jb. 29:3. when his candle || 31:26. sun when it Ps. 50:2. out of Zion God *s.* || Is. 9:2. light *s.* Ez. 43:2. earth *s.* || Ac. 9:3. suddenly there *s.* Ac. 12:7. a light *s.* || 2 Co. 4:6. *s.* in our hearts

SHINETH, *v.* Jb. 25:5. moon, and it *s.* not Ps. 139:12. night *s.* || Pr. 4:18. *s.* more and m. Mat. 24:27. as lightning *s.* to west, Lu. 17:24. Jn. 1:5. *s.* in darkness || 2 Pe. 1:19. *s.* in a dark 1 Jn. 2:8. and the true light now *s.*

Re. 1:16. his countenance was as the sun *s.*

SHINING, *p.* 2 S. 23:4. as clear *s.* after rain Pr. 4:18. as the *s.* light || Is. 4:5. *s.* of a fire Jo. 2:10. stars shall withdraw their *s.* 3:15. Ha. 3:11. *s.* of spear || Mk. 9:3. hec. *s.* as snow Lu. 11:36. *s.* of a candle || 24:4. in *s.* garments Jn. 5:35. a *s.* light || Ac. 26:13. *s.* round about

SHION, *Sound,* or *grief.* Jos. 19:19.

SHIP, *S*, *s.* Ge. 49:13. a haven for *s.*

Nu. 24:24. and *s.* shall come from Chittim De. 28:68. Lord shall bring thee to Egy. with *s.* Jud. 5:17. and why did Dan remain in *s.*?

1 K. 9:26. a navy of *s.* 22:48,49. 2 Ch. 20:37. 2 Ch. 8:18. sent by *s.* || 9:21. king's *s.* went Jb. 9:26 as swift *s.* || Ps. 48:7. *s.* of Tarshish

Camel laden, called by the Arabs, 'Ship of the Desert.'

Pe. 104:26. there go the || 107:23. to the sea in *s.* Pr. 30:19. way of a *s.* || 31:14. merchant *s.* Is. 2:16. *s.* of Tarshish, 23:1,14. | 60:9. Ez. 27:25. 33:21. no gallant *s.* || 43:14. cry is in the *s.* Ez. 27:9. all the *s.* of sea || 30:9. go forth in *s.* Da. 11:30. *s.* of Chittim || 40. come with *s.* Jon. 1:3. found a *s.* going to Tarshish, 4,5. Mat. 4:21. in a *s.* with Zebedee their father 8:24. *s.* was covered, 14:24. Mk. 4:37. Mk. 1:19. were in the *s.* mending their nets 8:14. had in the *s.* || Lu. 5:7. filled both the *s.* Jn. 6:21. *s.* was at land || 21:6. right side of *s.* Ac. 20:38. and they accompanied him to the *s.* 21:2. a *s.* sailing to Phenicia || 27:2. a *s.* of Adra. Ja. 3:4. behold the *s.* || Re. 8:9. third part of *s.* Re. 18:17. company in *s.* stood afar off, 19

SHIP-*Boards, s.* Ez. 27:5. *s.*- of fir-trees

SHIP-*Master, s.* Jon. 1:6. Re. 18:17.

SHIP-MEN, *s.* 1 K. 9:27. Ac. 27:30.

SHIPHRAH, *Fair,* or *a trumpet.* Ex. 1:15.

SHIPHTAN, *A judge,* or *judging.* Nu. 34:24.

SHIPHI, *A multitude.* 1 Ch. 4:37.

SHIPPING, *s.* Jn. 6:24. they took *s.* and

SHIPWRECK, *s.* 2 Co. 11:25. 1 Ti. 1:19.

SHISHA, *Six; of marble; the lifting up of a gift.* 1 K. 4:3.

SHISHAK, *Present of the bag, of the pot, of the thigh.* 1 K. 11:4.

1 K. 14:25. *S.* came up to Jerusalem, 2 Ch. 12:2. 2 Ch. 12:5. because of *S.* || 9. *S.* took treasures

SHITTAH-*Tree, A kind of cedar, a wood which never rotteth.* Is. 41:19.

SHITTIM, *That turn away;* otherwise, *whips,* or *thorns.* A place, Nu. 25:1.

Jos. 2:1. sent out of *S.* || 3:1. removed from *S.* Jo. 3:18. valley of *S.* || Mi. 6:5. *S.* to Gilgal

SHITTIM-*Wood, s.* Ex. 25:5—23. | 26:15,26,32. | 27:1. | 30:1. | 37:1—28. | 38:6. De. 10:3.

SHIVERS, *s.* Re. 2:27. be broken to *s.*

SHIZA, *This gift.* 1 Ch. 11:42.

SHOA, *Tyrants.* Ez. 23:23.

SHOBAB, *Returned, a spark.* 2 S. 5:14.

SHOBACH, *A net, captivity,* &c. 2 S. 10:16.

SHOBAI, *A turning captivity.* Ezr. 2:42.

SHOBAL, *A path, ear of corn.* Ge. 36:20.

SHOBEK, *Made equal to vanity.* Ne. 10:25.

SHOBI, *Conversion, captivity, rest.* 2 S. 17:27.

SHOCHOH, The same. *A city,* 1 S. 17:1.

SHOCK, *S*, *s.* Jud. 15:5. Jb. 5:26.

SHOCO, *Defence, bough,* or *slack.* 2 Ch. 11:7.

SHOD, *p.* 2 Ch. 28:15. *s.* them || Ez. 16:10.

Mk. 6:9. *s.* with sandals || Ep. 6:15. feet *s.*

SHOE, *s.* is put for, (1) *Strength to walk,* De. 33:25. (2) *The weakest means,* Ps. 60:8. | 108:9. (3) *Freedom from danger,* Song 7:1. (4) *A contemptible price,* Am. 2:6. | 8:6. *To cast the shoe over a country, is to subdue that country,* &c. Ps. 60:10. *To loose the shoe was,* (1) *A sign of reverence,* Ex. 3:5. (2) *Of disgrace,* De. 25:10. (3) *Of a contract,* Ru. 4:7. (4) *Of mourning,* Ez. 24:14.

De. 25:9. his brother's wife shall loose his *s.* 29:5. *s.* not waxen old || Jos. 5:15. loose thy *s.* Ru. 4:7. plucked off his *s.* || 8. drew off his *s.* Ps. 60:8. cast my *s.* 108:9. || Is. 20:2. put off *s.*

SHOE *Latchet, s.* Ge. 14:23. Jn. 1:27.

SHOES, *s.* Ex. 3:5. put off thy *s.* Ac. 7:33. 12:11. *s.* on your feet || De. 33:25. *s.* be iron Jos. 9:5. old *s.* and clouted on their feet, 13. 1 K. 2:5. blood in his *s.* || Song 7:1. feet with *s.* Is. 5:27. latchet of *s.* || Ez. 24:17. put on thy *s.* Am. 2:6. they sold the poor for a pair of *s.* 8:6. Mat. 3:11. whose *s.* || 10:10. neither *s.* Lu. 10:4. Mk. 1:7. latchet of *s.* Lu. 3:16. Ac. 13:25. Lu. 15:22. and *s.* on his feet || 22:35. without *s.*

SHOHAM, *A precious stone called* emerald. *In Syriac, a keeping back.* 1 Ch. 24:27.

SHOMER, *An adamant; a keeper,* or *drags.* 2 K. 12:21. | Ch. 7:32.

SHONE, *v.* Ex. 34:29. skin of his face *s.* 35. 2 K. 3:22. the sun *s.* || Lu. 2:9. glory of Lord *s.* Ac. 22:6. *s.* from heaven || Re. 8:12. day *s.* not

SHOOK, *v.* 2 S. 6:6. for the oxen *s.* the ark 22:8. the earth *s.* Ps. 18:7. | 68:8. | 77:18. Ne. 1:13. I *s.* my lap || Is. 23:11. *s.* kingdom Ac. 13:51. *s.* off dust || 18:6. *s.* raiment || 28:5. He. 12:26. whose voice then *s.* the earth

SHOOT, *v.* Ex. 36:33. middle bar to *s.* through 1 S. 20:20. I will *s.* three arrows on the side, 36. 2 S. 11:20. knew ye not that they would *s.* from 2 K. 13:17. Elisha said, *s.* || 19:32. not *s.* an arrow 1 Ch. 5:18. able to *s.* || 2 Ch. 26:15. engines to *s.* Ps. 11:2. may privily *s.* || 22:7. *s.* out the lip 58:7. to *s.* his arrows || 64:3. to *s.* their arrows 64:4. may *s.* in secret || 7. God shall *s.* at them 144:6. out thine arrows || Is. 57:33. nor *s.* an arrow Jer. 50:14. all ye that bend the bow, *s.* at her Ez. 31:14. nor *s.* || 36:8. *s.* forth, Lu. 21:30.

SHOOTERS, *s.* 2 S. 11:24. *s.* shot from wall

SHOOTETH, *v.* Jb. 8:16. Is. 27:8. Mk. 4:32.

SHOOTING, *p.* 1 Ch. 12:2. Am. 7:1.

SHOPHACH, *Who scatters,* or *is scattered.* 1 Ch. 19:16.

SHOPHAN, *A cave.* Nu. 32:35.

SHORE, *s.* Mat. 13:2. stood on *s.* || 48. drew to *s.* Jn. 21:4. stood on the *s.* || Ac. 21:5. kneeled on *s.* Ac. 27:39. creek with a *s.* || 40. made toward *s.*

SHORN, *p.* Song 4:2. Ac. 18:18. 1 Co. 11:6.

SHORT, *a.* Nu. 11:23 Lord's hand waxen *s.*

Jb. 17:12. the light is *s.* || 20:5. triumphing is *s.* Ps. 89:47. remember how *s.* my time is Ro. 3:23. *s.* of glory of God || 9:28. a *s.* work 1 Co. 7:29. time is *s.* || 1 Th. 2:17. for a *s.* time Re. 12:12. but a *s.* time || 17:10. a *s.* space SHORTENED, *p.* Ps. 89:45. days of his youth *s.* 102:23. he *s.* my days || Pr. 10:27. years he *s.* Is. 50:2. is my hand || 59:1. Lord's hand is not Mat. 24:22. except days should be *s.* Mk. 13:20. SHORTER, *a.* Is. 28:20. for the bed is *s.* than SHORTLY, *ad.* Ge. 41:32. *s.* bring it to pass Jer. 27:16. *s.* he brought || Ez. 7:8. *s.* pour Ac. 25:4. depart *s.* || Ro. 16:20. bruise Satan *s.* 1 Co. 4:19. I will come to you *s.* Phil. 2:19,24. 1 Ti. 3:14 to come *s.* || 2 Ti. 4:9. come *s.* to me He. 13:23 with whom, if he come *s.* I'll see you 2 Pe. 1:14. *s.* I must put off || 3 Jn. 14. *s.* see thee Re. 1:1. that must *s.* come to pass, 22:6. SHORTNESS, *s.* Ex. 6:9. for *s.* of spirit SHOSHANNIM, *A ldy.* Title of *Ps.* 45. 69. SHOT, *p.* Ge. 40:10. blossoms *s.* || 49:23. archers *s.* Ex. 19:13. or *s.* thro' || Nu. 21:30. *s.* at them 1 S. 30:37. Jona. *s.* || 2 S. 11:24. shooters *s.* 2 K. 13:17. shoot, and he || 2 Ch. 25:23. archers *s.* Ps. 18:14. *s.* forth lightn. || Jer. 9:8. an arrow *s.* Ez. 17:6. *s.* forth sprigs, 7. || 31:10. *s.* up his top SHOT, *s.* Ge. 21:16. sat a bow *s.* for she said Jer. 6:16. engine of *s.* 32:24. Ez. 26:9. SHOULDER, *s.* Ge. 21:14. on Hagar's *s.* 24:15. pitcher on her *s.* || 49:15. bound his *s.* Ex. 28:7. ephod shall have two *s.* pieces, 25. 29:22. right *s.* Le. 7:32,33. | 8:25. | 9:21. 27. sanctify the *s.* || 39:4. they made *s.* pieces Le. 7:34. heave *s.* 10:14,15. Nu. 6:20. Nu. 6:19. priest shall take sodden *s.* De. 18:3. Jos. 4:5. a stone on his || Jud. 9:48. bough on *s.* 1 S. 9:24. took up the *s.* || 10:9. turned his *s.* Ne. 9:29. withdrew || Jb. 31:36. take it on my Jb. 31:22. fall from my *s.* blade || Ps. 81:6. his *s.* Is. 9:4. staff of his *s.* || 6. government on his *s.* 10:27. taken off thy *s.* || 22:22. I will lay on his *s.* 46:7. they bear him on the *s.* they carry him Ez. 12:7. I bare it on my *s.* || 12. bear on his *s.* 24:4. thigh and *s.* || 25:9. I will open the *s.* of 29:7. rent all their *s.* 18. || 34:21. thrust with *s.* Ho. 6:9. with one *s.* Zph. 3:9. Zch. 7:11. pulled away || Lu. 15:5. lays it on *s.* SHOULDERS, *s.* Ge. 9:23. garm. on both their *s.* Ex. 12:34. bound on their *s.* || 28:12. *s.* of ephod Nu. 7:9. bear on *s.* || De. 33:12. dwell betw. *s.* Jud. 16:3. S. took har and all, and put on his *s.* 1 S. 9:2. from his *s.* 10:23. || 17:6. betw. his *s.* 1 Ch. 15:15. bare ark on *s.* || 2 Ch. 35:3. on your *s.* Is. 11:14. fly on the *s.* || 14:25. depart from off *s.* 30:6. *s.* of young asses || 49:22. carried on *s.* Ez. 12:6. bear it on thy *s.* || Mat. 23:4. lay on men's SHOUT, *s.* Nu. 23:21. the *s.* of a king Jos. 6:5. with a great *s.* 20. | 1 S. 4:5,6. 2 Ch. 13:5. Judah gave a *s.* || Ezr. 3:13. *s.* of joy Ps. 47:5. God is gone up with a *s.* the Lord Jer. 25:30. Lord shall give a *s.* || 51:14. lift up a *s.* Ac. 12:22. peo. gave a *s.* || 1 Th. 4:16. with a *s.* SHOUT, ED, *v.* and *p.* Ex. 32:17. as they *s.* 18. Le. 9:24. when fire consumed, they *s.* and fell Jos. 6:5. people shall *s.* || 10. not *s.* till, 16,20. Jud. 15:14. *s.* ag. Samson || 1 S. 4:5. Israel *s.* 1 S. 10:24. the people *s.* || 17:20. host *s.* 52. 2 Ch. 13:15. as Judah *s.* || Ezr. 3:11. they *s.* 12,13. Ps. 47:1. *s.* to God || Is. 12:6. cry out and *s.* thou Is. 42:11. *s.* from the top || 44:23. *s.* ye lower parts Jer. 31:7. sing and *s.* || 50:15. *s.* against her round La. 3:8. when I *s.* || Zph. 3:14. *s.* O Israel, Zch. 9:9. *See* Joy. SHOUTETH, *v.* Ps. 78:65. *s.* by reason of wine SHOUTING, S, *s.* 2 S. 6:15. | 1 Ch. 15:28. 2 Ch. 15:14. sware with *s.* || Jb. 39:25. *s.* afar off Pr. 11:10. there is *s.* || Is. 16:9. neither *s.* 10. Jer. 20:16. *s.* at noon-tide || 48:33. *s.* shall be no *s.* Ez. 21:22. voice with *s.* Am. 1:14. | 2:2. Zch. 4:7. shall bring forth the head-stone with *s.* SHOVEL, *s.* Is. 30:24. winnowed with the *s.* SHOVELS, *s.* Ex. 27:3. | 38:3. Nu. 4:14. 1 K. 7:40. 2 K. 25:14. 2 Ch. 4:11,16. Jer. 52:18. SHOW, *s.* Ps. 39:6. walketh in a vain *s.* Is. 3:9. the *s.* of their countenance doth witn. Lu. 20:24. for a *s.* || Ga. 6:12. a fair *s.* in flesh Col. 2:15. a *s.* of them openly || 23. a *s.* of wisd. SHOW-*Bread*, *s.* Ex. 25:30. | 35:13. | 39:36. Nu. 4:7. 1 S. 21:6. 1 K. 7:48. 1 Ch. 9:32. | 23:29. | 28:16. 2 Ch. 2:4. | 4:19. | 13:11. | 29:18. Ne. 10:33. Mat. 12:4. Mk. 2:26. Lu. 6:4. He. 9:2. SHOW, *v.* Ex. 18:20. *s.* the way, De. 1:33. 33:13. *s.* me now thy way || 1S. *s.* me thy glory De. 7:2. *s.* mercy, 13:17. Jud. 1:24. Ps. 85:7. | 109:16. Is. 27:11. 28:59. nor *s.* favor || 32:7. and he will *s.* thee Jos. 5:6. the L. sware he would not *s.* the land 1 S. 10:8. I'll come and *s.* thee what thou shalt 14:12. come up to us, and we will *s.* you a 2 S. 15:25. he will *s.* me both it and his habita. 1 K. 2:2. *s.* thyself a man || 18:1. *s.* thyself 2 Ch. 16:9. to *s.* himself strong in behalf of Ezr. 9:59. could not *s.* father's house, Ne. 7:61. Jb. 10:2. *s.* me wh. refore || 33:23. messenger *s.* Ps. 4:6. who will *s.* us any good || 9:11. *s.* forth 16:11. *s.* me path of life || 25:4. *s.* me thy ways 25:14. *s.* his covenant || 51:15. *s.* forth thy pra. 85:7. *s.* us thy mercy || 86:17. *s.* me a token Ps. 88:10. wilt *s.* wonders || 92:15. to *s.* that the L. 94:1. O God, *s.* thyself || 106:2. who can *s.* Is. 27:11. *s.* no favor || 30:30. *s.* the lightning 41:22. *s.* us what shall happen, *s.* former, 23. 43:21. *s.* forth my praise || 44:7. let them *s.* to 46:8. *s.* yourselves men || 49:9. *s.* yourselves 58:1. *s.* transgressions || 60:6. *s.* forth praises Jer. 16:10. *s.* these words || 13. not *s.* you favor 42:3. God may *s.* us the way || 51:31. *s.* king Ez. 22:2. *s.* abominations || 33:31. *s.* much love 37:18. *s.* what meanest || 43:10. *s.* the house Da. 2:6. *s.* the dream || 9:23. come to *s.* thee Zch. 7:9. execute true judgment, and *s.* mercy Mat. 8:4. *s.* thyself to the priest, Lu. 5:14. 11:4. *s.* John || 12:18. *s.* judgment to Gentiles 14:2. mighty works do *s.* forth, Mk. 6:14. 16:1. *s.* a sign || 24:24. *s.* great signs and wond. Jn. 14:8. *s.* us the Father || 16:13. *s.* things to 16:14. *s.* it to you, 15. || 25. *s.* you plainly of Ro. 9:17. might *s.* my power || 22. to *s.* his wrath 1 Co. 11:26. *s.* Lord's death || 12:31. yet *s.* I you 15:51. I *s.* you a mystery || 2 Co. 8:24. *s.* proof Ep. 2:7. *s.* exceeding riches || 1 Ti. 5:4. *s.* piety He. 6:11. *s.* same d l genre || 17. G. willing to *s.* Ja. 2:18. *s.* me thy faith || 3:13. *s.* his works out 1 Pe. 2:9. *s.* forth praises || Re. 1:1. angel to *s.* *I will* SHOW, Ge. 12:1. Ex. 33:19. Jud. 4: 22. 1 S. 16:3. | 20:13. 1 K. 18:15. 2 K. 7:12. Jb. 15:17. | 32:10. Ps. 9:1. | 50:23. | 91:16. Jer. 18:17. | 33:3. | 42:12. Da. 2:24. | 10:21. | 11:2. Jo. 2:30. Mi. 7:15. Na. 3:5. Zch. 1:9. Lu. 6:47. Ac. 9:16. Ja. 2:18. Re. 4: 1. | 17:1. | 21:9. SHOWED, *p.* Le. 13:19. *s.* to the priest, 49. Nu. 13:26. and *s.* them the fruit of the land De. 34:12. which Moses *s.* in the sight of Israel Jud. 13:10. *s.* her husband || 16:18. *s.* all his 2 K. 20:13. Hezekinh *s.* the house, Is. 39:2,4. Jb. 6:14. pity should he *s.* || Ps. 71:18. *s.* thy Ps. 105:27. *s.* his signs || 142:2. *s.* my trouble Lu. 10:37. he that *s.* mercy || 14:21. *s.* his lord Jn. 20:20. *s.* his hands || 21:1. *s.* himself, Ac. 1:3. Ac. 7:26. 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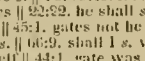
Jb. 36:9. *s.* them their work || 33. noise thereof *s.* Ps. 19:1. firmament *s.* || 2. night *s.* knowledge 112:5. *s.* favor || 147:19. *s.* his word to Jacob Pr. 12:17. *s.* righteousness || 27:25. tender grass *s.* Is. 41:26. none that *s.* || Ju. 5:20. *s.* the Son all Mat. 4:8. *s.* him all the kingdoms of the world SHOWING, *p.* Ex. 20:6. *s.* mercy, De. 5:10. Ps. 78:4. *s.* to generation || Song 2:9. *s.* himself Da. 4:27. by *s.* mercy || Lu. 8:1. *s.* glad tidings Ac. 9:39. *s.* the coats || 18:28. *s.* by Scripture 2 Th. 2:4. *s.* himself || Ti. 2:7. *s.* thyself a pattern Ti. 2:10. *s.* all good fidelity || 3:2. *s.* all meekn. SHOWING, *s.* Lu. 1:80. till day of his *s.* to Isr. SHOWER, S, *s.* De. 32:2. as *s.* on the grass Jb. 24:8. poor are wet with *s.* of the mountains Ps. 65:10. soft with *s.* || 72:6. like *s.* that water Jer. 3:3. *s.* withholden || 14:22. can heavens give *s.* Ez. 13:11. there shall be an overflowing *s.* 13. 34:26. *s.* to come down; shall be *s.* of blessings Mi. 5:7. as *s.* on grass || Zch. 10:1. give *s.* of rain Lu. 12:54. straightway ye say, There comes a *s.* SHRANK, *v.* Ge. 32:32. of the sinew that *s.* SHRED, *v.* 2 K. 4:39. *s.* wild gourds into pot SHRINES, *s. Images of Diana's temple.* Ac. 19:24. SHROUD, *s.* Ez. 31:3. with a shadowing *s.* SHRUBS, *s.* Ge. 21:15. cast the child under *s.* SHUAH, *Speaking, praying, a pit, ditch, or swimming.* Ge. 25:2. | 38:2,12. 1 Ch. 2:3. SHUAL, *Fox, path.* 1 S. 13:17. 1 Ch. 7:36. SHUBAEL, *Captivity.* 1 Ch. 24:20. SHUHAM, *Talking, meditating, ditch.* Nu. 26:42. SHUHITE, of SHUAH. Jb. 2:11. | 8:1. | 18:1. | 25:1. | 42:9. SHULAMITE, *Peaceable, perfect.* Song 6:13. SHUMATHITES, *Desolate.* 1 Ch. 2:53. SHUNAMITE, *Change.* 1 K. 1:3,15. | 2:17,22. 2 K. 4:12. SHUN, NED, *v.* and *p.* Ac. 20:27. 2 Ti. 2:16. SHUNEM, *Their change, their repeating, their second, or their sleep.* 1 S. 28:4. Jos. 19:18. SHUNI, *My change, my second.* Ge. 46:16. SHUPHAM, *Beard, or lip of those.* Nu. 26:39. SHUPPIM, *Mustaches.* 1 Ch. 7:12,15. | 26:16. SHUR, *Wall, or, or beholding.* Ge. 16:7. | 20:1. | 25:18. Ex. 15:22. 1 S. 15:7. 27:8. SHUSHAN, *Lily, rose, or joy.* Ne. 1:1. Est. 2:8. | 3:15. | 4:8,16. | 8:15. | 9:11,15. *The title of* Ps 60. 1. *v. the six-stringed instrument, lily, rose.* SHUT, *v.* Ge. 7:16. the Lord *s.* him in ark Ex. 14:3. the wilderness hath *s.* them in Nu. 12:14. let her be *s.* out, 15. || 24:3. eyes *s.* De. 15:7. nor *s.* thy hand || Jos. 2:7. *s.* the gate Jud. 9:51. *s.* the tower || 1 S. 23:7. he is *s.* in Ne. 13:19. gates to be *s.* || Ps. 69:15. let not pit *s.* Is. 6:10. *s.* their eyes || 22:22. he shall *s.* and 44:18. *s.* their eyes || 45:1. gates not he *s.* 60:11. 52:15. kings shall *s.* || 66:9. shall I *s.* womb Ez. 3:24. go *s.* thyself || 44:1. gate was *s.* 2. 46:1. gate shall be *s.* 12. || 2. gate shall not be *s.* Da. 6:22. *s.* lions' mouths || Ac. 5:23. prison *s.* Re. 11:6. power to *s.* heaven || 21:25. gates not be SHUT *up.* Le. 13:4,11—54. | 14:38,46. De. 11:17. | 32:30,36. Jos. 6:1. | 1 S. 1:5,6. | 6:10. | 17:46. | 24:18. 2 S. 20:3. 1 K. 8:35. | 14:10. | 21:21. 2 K. 14:26. | 17:4. 2 Ch. 28:24. | 29:7. Ne. 6:10. Jb. 3:10. | 11:10. | 16:11. | 38:8. | 41:15. Ps. 31:8. | 77:9. | 78:48. | 88:8. Song 4:12. Is. 19:14. | 24:10,22. Jer. 13:19. | 20:9. | 32:2. | 33:1. | 36:5. | 39:15. Da. 8:26. | 12:4. Ob. 14. Mat. 23:13. Lu. 3:20. | 4:25. Ac. 26:10. Ro. 11:32. Ga. 3:23. Re. 20:3. SHUTTETH, *v.* Jb. 12:14. he *s.* up a man Pr. 16:30. *s.* his eyes || 17:28. that *s.* his lips Is. 33:15. *s.* his eyes || La 3:8. *s.* out my prayer 1 Jn. 3:17. *s.* up his bowels || Re. 3:7. *s.* no man SHUTTING, *p.* Jos. 2:5. time of *s.* of gate SHUTTLE, *s.* Jb. 7:6. days swifter than a *s.*



Ancient and Modern Shuttle.

SHUTHELAH, *A plant.* Nu. 26:35,36. SIA, *Moving*; or, *in* Syriac, *help.* Ne. 7:47. SIAHA, *Moving.* Ezr. 2:44. SIBBECHAI, *Bough, or offspring.* 2 S. 21:18. SIBBOLETH, *Water-course.* Jud. 12:6. SIRMAH, *Conversion, captivity.* Is. 16:8. SIBRAIM, A city in *Arabia.* Ez. 47:16. SICHEM. *See* SHECHEM. Ge. 12:6. Ac. 7:16. SICK, *a.* Ge. 48:1. behold, thy father is *s.* Le. 15:33. her that is *s.* || De. 29:22. made it *s.* 1 S. 19:14. she said, He is *s.* || 30:13. I fell *s.* 2 S. 12:15. child it was *s.* || 13:2. Amnon was *s.* 1 K. 14:1. Abijah fell *s.* || 17:17. the son fell *s.* 22:34. I am made *s.* 2 Ch. 18:33. | 35:23. 2 K. 1:2. Ahaziah was *s.* || 8:7. Benhadad 8:29. Joram, because he was *s.* 2 Ch. 22:6. 13:14. Elisha was *s.* || 20:1. Hezek. *s.* Is. 38:1. 20:12. heard that Hezekiah had been *s.* Is. 39:1. Ne. 2:2. why sad, seeing thou art not *s.* this is Ps. 35:13. when they were *s.* || 41:3. consider *s.* Pr. 13:12. maketh the heart *s.* but when the 23:35. they have stricken me and I was not *s.* Song 2:5. I am *s.* of love || 5:8. tell him I am *s.* Is. 1:5. whole head is *s.* || 33:24. not say, I am *s* 38:9. had been *s.* || Jer. 14:18. *s.* with famine Ez. 34:4. nor healed *s.* || 16. I will strengthen *s.* Da. 8:27. I Daniel fainted, and was *s.* certain Ho. 7:5. made him *s.* || Mi. 6:13. make thee *s.* Ma. 1:8. if ye offer the lame and *s.* is it not, 13. Mat. 4:24. bro't *s.* || 8:14. laid, and *s.* Mk. 1:30. 9:12. but they that are *s.* || Mk. 2:17. Lu. 5:31. 10:8. heal *s.* cleanse lepers, Lu. 9:2. | 10:9. 25:36. I was *s.* || 39. when saw we thee *s.* 44. Mk. 6:5. a few *s.* || 16:18. lay hands on the *s.* Lu. 7:2. a centurion's servant was *s.* 10. Jn. 4:46. a certain nobleman's son was *s.* 11:1. Lazarus was *s.* 2. || 6. heard that he was *s.* Ac. 9:37. in those days Dorcas was *s.* and died 19:12. brought to *s.* handkerchiefs || 28:8. father of Publius lay *s.* Phil. 2:26. ye had heard that he had been *s.* 27. 2 Ti. 4:20. Trophimus have I left at Miletus *s.* Ja. 5:14. is any *s.* || 15. prayer shall save the *s.* SICKLE, *s.* De. 16:9. | 23:25. Jer. 50:16. Jo 3:13. Mk. 4:29. Re. 14:14,15,17. SICKLY, *ad.* 1 Co. 11:30. many are *s.* among SICKNESS, *s.* Ex. 23:25. I will take *s.* away Le. 20:18. lie with a woman having her *s.* De. 7:15. take from thee all *s.* || 28:61. every *s.* 1 K. 8:37. whatever *s.* || 17:17. *s.* was sore 2 Ch. 21:15. have great *s.* by disease of bowels Ps. 41:3. bed in his *s.* || Ec. 5:17. wrath with *s.* Is. 38:12. pining *s.* || Ho. 5:13. Ephr. saw his *s.* Mat. 4:23. Jesus went about healing all *s.* 9:35. 10:1. power to heal all manner of *s.* Mk. 3:15. Jn. 11:4. he said, This *s.* is not unto death SICKNESSES, *s.* De. 28:59. | 29:22. Mat. 8:17. SIDDIM, *The labored field.* Ge. 14:3,8,10. SIDE, *s.* Ge. 6:16. door be set in the *s.* thereof Ex. 2:5. river *s.* || 12:7. *s.* posts, 22,23. 32:26. who is on L.'s *s.* || 27. sword by his *s.* Le. 1:11. kill it on *s.* of the altar, 15. | 5:9. Nu. 22:24. a wall on this *s.* || 24:6. river's *s.* 32:19. we will not inherit on yonder *s.* Jordan De. 4:32. one *s.* of heaven || 31:26. *s.* of ark Jos. 8:22. some on this *s.* of Ai || 15:10. to the *s.* Jud. 19:1. sojourned on *s.* of mount Ephraim, 18. 1 S. 6:8. by *s.* of ark || 12:11. enem. on every *s.* 14:40. be ye on one *s.* || 20:25. sat by Saul's *s.* 23:26. Saul went on this *s.* of the mountain 2 S. 2:13. one on one *s.* || 16. in his fellow's *s.* 13:31. by the hill *s.* 16:13. || 1 K. 6:31. *s.* posts 1 K. 6:8. right *s.* 7:39,49. || 7:7. *s.* of the floor

2 K. 3:22. on the other *s.* || 9:32. who is on my *s.* | Ch.12:18 and on thy *s.* || 22:18.rest on every *s.* 2 Ch. 9:19. lions stood on one *s.* || 32:22. every *s.* Ezr. 4:1. this *s.* the river, 5:3,6. | 6:13. | 8:36. Ne.3:18.every one had his sword girded by his *s.* Jb. 1:10. on every *s.* 18:11. | 19:10. Ps. 12:8. | 31:13. | 55:12. | 71:21. Jer. 6:25. Ez. 16:33. 19:3. 23:22. | 28:23. | 36:3. | 37:21. | 39:17. Lu. 19:43. 2 Co. 4:8. 7:5.

18:12. ready at his *s.* || Ps. 91:7. fall at thy *s.* Ps. 118:6. L. is on my *s.* || 124:1. L. on our *s.* 2. Is. 49:1. nursed at thy *s.* || Ez. 4:8. one *s.*

Ez. 4:9. lie on thy *s.* || 9:2. ink-horn by *s.* 11. 25:9. open *s.* of Moab || 31:21. thrust with *s.*

Da. 10.4. *s.* of great river || 11:17. stand on his *s.* Ob. 11. stoodest on other *s.* || Zch. 5:3. or this *s.* Jn 19:18. on either *s.* one || 31. pierced his *s.* 20.20. showed his *s.* || 27. thrust it into my *s.* Ac. 12:7. smote Peter on the *s.*||16:13. by river *s.*

SIDES, *s.* Ex. 32:15. tables written on both *s.* Nu. 33:55. shall be thorns in your *s.* Jud. 2:3. Jos. 23:13. scourges in your *s.* || 1 S. 24:3.

1 K. 4:24. Solomon had peace on all *s.*

Ps. 48:2. *s.* of north || 139:3. by *s.* of thy house Is. 14:13. *s.* of the north || 15. to *s.* of the pit 66:12. dandled on her *s.* || Jer. 6:22. *s.* of earth Jer. 48:28. nest in *s.* || 49:32. calam. from all *s.*

Ez. 1:17. they went on their four *s.* 10:11. Ez. 32:23. *s.* of the pit || 48:1. for these are his *s.* Am. 6:10. *s.* of the house || Jon. 1:5. *s.* of ship

SIDON, *Hunting, fishing, venison.* Ge. 10:15,19. Jud. 18:28. Mat. 11:21. | 15:21. Mk. 3:8. | 7: 24,31. Lu. 4:26. | 6:17. | 10:13. Ac. 12:20. | 27:3.

SIDONIANS. De. 3.9. Jos. 13:4,6. Jud. 3:3. 1 K. 5:6. | 11:5,33. | 16:31.

SIEGE, *s.* De. 20:19. | 28:53,53,57. 2 Ch. 32:10. Is. 29:3. Jer. 19:9. Ez. 4:2. | 5:2. Mi. 5:1. Na. 3:14. Zch. 12:2.

SIEVE, *s.* Is. 30:28. Am. 9:9.

SIFT, *v.* Is. 30:28. Am. 9:9. Lu. 22:31.

SIGH, *v.* Is. 24:7. all the merry-hearted do *s.* Lu. 1:4. priests *s.* || 11. people *s.* || 21. that I *s.* Ez. 9:4. that *s.* and cry || 21:6. *s.* therefore

SIGHED, *p.* Ex. 2:23. Mk. 7:34. | 8:12.

SIGHEST, *v.* Ez. 21:7. wherefore *s.* thou

SIGHETH, *v.* La. 1:8. yea, she *s.* and turneth

SIGHING, *p.* Jb. 3:24. my *s.* cometh before Ps. 12:5. *s.* of the needy || 31:10. spent with *s.* 79:11. let *s.* of the prisoner come before thee Is. 21:2. *s.* to cease || 35:10. *s.* shall flee away Jer. 45:3. I fainted in my *s.* and I find no rest

SIGHS, *s.* La. 1:22. for my *s.* are many, and

SIGHT, *s.* Ge. 2:9. every tree that is pleas. to *s.* 21:11. grievous in Abraham's *s.* 12.

23:4. dead out of my *s.* || 39:21. *s.* of keeper 33:10. grace in thy *s.* 47:29. Ex. 33:13. | 34:9. 47:18. not aught left in the *s.* of my lord, but ex.3:3. turn and see this great *s.*||21. *s.* of Egypt 4.30. signs in the *s.* || 7:20. in *s.* of Pharaoh 11:3. favor in the *s.* of the Egyptians, 12:36. 15:26. right in his *s.* || 17:6. in *s.* of the elders 19:11. in *s.* of all the people || 24:17. *s.* of glory 33:12. hast found grace in my *s.* 17.

40:33. fire on it by night in the *s.* of all Israel Le. 13:37. in his *s.* at a stay || 25:53. in thy *s.*

Nu. 3:4. *s.* of Aaron || 13:33. in our *s.* as grassh. 20:27. *s.* of congregation || 25:6. in *s.* of Moses 32:13. evil in *s.* of the L. || 33:3. *s.* of Egyptians De. 4:6. in *s.* of nations || 37. brought out in his *s.* 28:34. shall be mad for the *s.* of thine eyes, 67. 31:7. in *s.* of all Israel, 34:12. Jos. 3:7. | 4:14. Jos. 23:5. out of your *s.* || 24.17. signs in our *s.*

Jud. 6:21. angel of Lord departed out of his *s.* 1 S. 15:17. little in thy *s.* || 18:5. in *s.* of people 29:6. is good in my *s.* || 9. thou art good in my *s.*

2 S. 6:22. base in my own *s.* || 7:9. out of *s.* 7:19. a small thing in thy *s.* || 12:11. *s.* of sun 13:6. and make me a couple of cakes in my *s.* 16:22. *s.* of Israel || 22:25. in his eye *s.* Ps. 18:24.

1 K. 8:25. not fail thee a man in my *s.* 2 Ch.6:16. 9:7.this house I will cast out of my *s.* 2 Ch.7:20.

2 K. 1:13. precious in thy *s.* || 17:18. out of his *s.* 17:20. cast them out of his *s.* 23. | 23:27. | 24:3.

Ezr. 9:9. showed mercy in *s.* of kings of Persia

Ne. 1:11. in *s.* of this man || 8:5. *s.* of all people Jb. 15:15. not clean in his *s.*||18:3. vile in your *s.* 19:15. an alien in their *s.* || 21:8. in their *s.* 25:5. stars are not pure in his *s.* || 31:26. open *s.* 33:24. in his *s.* || 41:9. even at the *s.* of him

Ps. 5:5. not stand in thy *s.* || 9:19. judged in thy 10:5. far above his *s.*||19:14. acceptable in thy *s.* 72:14. precious shall their blood be in his *s.* 76:7. who may stand in thy *s.* || 78:12. in the *s.* 79:10. known in our *s.* || 90:1. 100 in thy *s.* 98:2. in *s.* of heathen || 101:7. not tarry in my *s.* 116:15. precious in the *s.* || 143:2. in thy *s.* shall

Pr. 1:17. *s.* of any bird || 3:4 in the *s.* of God 4:3. *s.* of my mother || Ec. 2:26. good in his *s.* Ec. 6:9. better is the *s.* || 11:9. *s.* of thine eyes Is.5:21.prudent in own *s.*||11:3. judge after the *s.* 26:17. been in thy *s.* O L. || 38:3. good in thy 43:4. since thou wast precious in my *s.* thou

Jer. 4:1. out of my *s.* 7:15. | 15:1. | 18:23. 7:30. evil in my *s.* || 19:10. break bottle in the *s.* 32:12. in *s.* of Hanameel || 34:15. right in my *s.* 43:9. in *s.* of men of Judah || 51:24. evil in your

Ez. 4:12. dung in their *s.* || 5:8. *s.* of nations 10:2. he went in my *s.* 19. || 12:3. in their *s.* 7. 16:41. in *s.* of many women || 20:14. in whose *s.*

Ez. 20:43. your own *s.* || 21:23. false in their *s.* 28:18. in *s.* of all them || 25. in *s.* of heathen 36:31. in your own *s.* || 43:11. write in their *s.* Da. 4:11. *s.* thereof to end of all the earth, 20.

Ho. 2:2. put away her whoredoms out of her *s.* 10. *s.* of her lovers || 6:2. shall live in h *s s.*

Am. 9:3. if hid from my *s.* in the bottom of sea

Jon. 2:4. cast out of thy *s.* || Mk. 2:17. good in *s.* Mat.11:26.seemed good in thy *s.*||29:34. received

Mk. 10:52. immediately he received his *s.*

Lu. 4:18. and recovering of *s.* || 7:21. he gave *s.* 15:21. and in thy *s.* || 16:15. abom. in *s.* of G. 18:43. received his *s.* || 23:48. came to that *s.* 24:31. vanish out of their *s.* || Jn. 9:11. received

Ac. 1:9. out of their *s.* || 4:19. right in *s.* of God 7:31. wondered at the *s.* || 8:21. not right in *s.* 9:9. three days without *s.* || 12.receive his *s.* 17. 10:31. in the *s.* of God || 22:13. receive thy *s.*

Ro. 3:20. justified in his *s.* || 12:17. *s.* of all men

2 Co. 2:17. in the *s.* of God, 4:2. | 7:12. Ga. 3:11. 1 Th. 1:3. 1 Ti. 2:3. | 6:13. 1 Pe. 3:4. 5.7. by faith, not by *s.* || 8:21. but in *s.* of men

Col.1:22. thro' death to present you holy in his *s.*

He. 4:13. every creature is manifest in his *s.* 12:21.so terrible was the *s.* || 13:21. well-pleas.

1 Jn. 3:22. do things that are pleasing in his *s.*

Re. 13:13. in the *s.* of men || 14. in *s.* of beast

See Evil, Eyes, Find, Lord, Right.

SIGHTS, *s.* Lu. 21:11. be fearful *s.* and signs

SIGIONOTH, *Wandering.* Ha. 3:1.

SIGN, *s.* or *Token*, is taken, (1) *For a representation*, Ge. 9:12,13. | 17:11. (2) *A miracle*, Ex. 4:17. (3) *An evidence, or example*, Ex.3:12. (4) *For any thing strange, uncommon, and wonderful*, Mat. 24:24. (5) *For a type, prophecy, or prediction, of what should happen*, Ez. 4:3. | 14:18.

Ex. 4:8. voice of first *s.* || 8:23. this *s.* be || 13:9. 31:13. Sabbaths for a *s.* 17. Ez. 20:12,20.

Nu. 16:38. *s.* to Israel || 26:10. they became a *s.*

De. 6:8. bind them for a *s.* on mouth, 11:18. 13:2. *s.* come to pass || 28:46. upon thee for a *s.*

Jos. 4:6. that this may be a *s.* among you

Jud. 6:17. show me a *s.* || 20:38. an appointed *s.*

1 S. 2:34. this be a *s.* to thee, 2 K. 19:23. 14:10. a *s.* to us || 1 K. 13:3. he gave a *s.*

2 K. 20:8. what shall be the *s.* Is. 37:30. | 38:7.

2 Ch. 32:24. he spake to him, and gave him a *s.*

Is. 7:11. ask thee a *s.* 14. || 19:20. shall be for a *s.* 20:3. barefoot for a *s.* || 55:13. everlasting *s.* 66:19. I will set a *s.* || Jer. 6:1. set up a *s.* of fire

Jer. 44:29. this shall be a *s.* to you, Lu. 2:12.

Ez. 4:3. *s.* to Israel,12:6,11. || 14:8. make him a *s.* 24:24. Ezekiel is a *s.* || 39:15. he set up a *s.* by it

Mat. 12:38. would see a *s.* 16:4. Mk. 8:11,12. 24:3. what *s.* of thy coming, 30.||26:48. gave a *s.*

Mk. 13:4. what shall be the *s.* || Lu. 2:34. for a Ac.28:11.was Castor||Ro.4:11. *s.* of circumcision

1 Co. 1:22. Jews require a *s.* || 14:22. tongues a *s.*

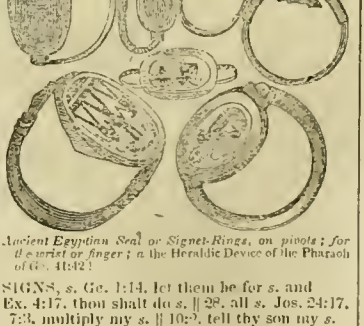
Re. 15:1. I saw another *s.* in heaven, seven

SIGN, ED, *v.* and *p.* Da. 6:8,9,10,12,13.

SIGNET, *s. An ornament, a seal set in a ring.* Ge. 38:18. give me thy *s.* and thy staff, 25.

Ex. 28:11. engravings of a *s.* 21,36. | 39:14,30. Jer.22:24.tho' Coniah were a *s.* on my right hand

Da. 6:17. sealed it with his *s.* || Hag. 2:23. as a *s.*



Ancient Egyptian Seal or Signet-Rings, on pivots; for the wrist or finger; a. the Heraldic Device of the Pharaoh of Ex. 41:42.

SIGNS, *s.* Ge. 1:14. let them be for *s.* and

Ex. 4:17. thou shalt do *s.* || 28. all *s.* Jos. 24:17. 7:3. multiply my *s.* || 10:2. tell thy son my *s.*

Nu. 14:11. for all the *s.* which I have showed

De. 4:34. to take him a nation by *s.* 26:8. 6:22. Lord showed *s.* Ne. 9:10. Ps. 78:43. 7:19. great *s.* 29:3. || 34:11. in all the *s.* and

1 S. 10:7. when these *s.* are come unto thee, 9.

2 K. 23:15. the twelve *s.* Jb. 38:32.

Ps. 74:4. ensigns for *s.* || 9. we see not our *s.* 105:27. showed his *s.* || Is. 8:18. for *s.* and for

Jer. 10:2. be not dismayed at the *s.* of heaven 32:20. hast set *s.* and wonders in Egypt, 21.

Da. 4:2. good to show *s.* 3. || 6:27. worketh *s.*

Mat. 16:3. discern the *s.* || 24:24. show great *s.*

Mk. 16:17. these *s.* follow. || 20. with *s.* follow.

Lu. 1:62. made *s.* || 21:11. great *s.* in heaven, 25.

Jn. 4:48. except ye see *s.* || 20:30. many other *s.*

Ac. 2:19. I'll show *s.* || 22. approved of God by *s.* 43. many *s.* were done by the apostles, 5:12. 4:30. *s.* may be done || 7:36. *s.* and wonders 8:13. beholding the *s.* || 14:3. granted *s.* and

Ro.15:19.thro' mighty *s.* and wond. 2 Co. 12:12.

2 Th. 2:9. *s.* and lying || He. 2:4. witness with *s.*

SIGNIFICATION, *s.* 1 Co. 14:10. without *s.*

SIGNIFIED, *p.* Ac. 11:28. Re. 1:1.

SIGNIFIETH, *v.* He. 12:27. *s.* the removing

SIGNIFY, *v.* Ac.21:26. | 23:15. | 25:27. 1 Pe.1:11.

SIGNIFYING, *p.* Jn. 12:33. | 18:32. | 21:19. He. 9:8. the Holy Ghost this *s.* that the way

SIHON, *Plucked up by the root; rooting out.* Nu. 21:21. sent to *S.* De. 2:26. Jud. 11:19. 23. *S.* not to suffer Israel to pass, Jud. 11:20. 26. Heshbon was a city of *S.* Jos. 12:2. 27. let *S.* be built || 28. flame gone out of *S.* 31. do to him as thou didst to *S.* De. 3:2.

De. 1:4. he had slain *S.* Ps. 135:11. | 136:19. 2:30. *S.* would not let us pass || 31. to give *S.* 32. *S.* came out again.t us, 29:7. Jud. 11:20. 31:4. as he did to *S.* and to Og, kings of Amo. Jos.9:10. all that he did to *S.* || 13:10. cities of 13:21. kingdom of *S.* || Jud. 11:21. delivered *S.*

1 K. 4:19. officer in *S.* || Ne. 9:22. possessed *S.* Jer. 48:25. a flame come from the midst of *S.*

SIHOR, *Black, trouble.* The river *Nilus*, Is. 23:3. Jer. 2:18.

SILAS, *Three*, or *the third.*

Ac. 15:22. sent *S.* 27. || 34. it pleased *S.* to abide 40. Paul chose *S.* || 16:25. Paul and *S.* prayed 16:29. fell before Paul and *S.* || 17:4. consorted 17:10. sent away *S.* || 18:5. when *S.* was come

SILENCE, *s.* Jud. 5:19. who said, Keep *s.* Jb. 4:16. there was *s.* || 29:21. kept *s.* 31:34.

Ps. 31:18. lying lips be put to *s.* || 32:3. I kept *s.* 35:22. keep not *s.* || 39:2. I was dumb with *s.* 50:3. shall not keep *s.* || 21. and I kept *s.* thou 83:1. keep not thou *s.* || 115:17. go down in *s.* 94:17. my help, my soul had almost dwelt in *s.* Is. 15:1. brought to *s.* || 41:1. keep *s.* before me 62:6.keep not *s.*||65:6.behold, I will not keep *s.*

Jer. 8:14. put us to *s.* || La. 2:10. keep *s.* 3:28. Am.5:13. prudent keep *s.*||8:3. cast forth with *s.*

Ha. 2:20. earth keep *s.* || Mat. 22:34. put to *s.* Ac. 15:12. kept *s.* 22:2. || 21:40. made a great *s.*

1 Co. 14:28. let him keep *s.* || 34. women keep *s.*

1 Ti. 2:11. woman learn in *s.* || 12. but to be in *s.*

1 Pe. 2:15. may put to *s.* || Re. 8:1. *s.* in heaven

SILENT, *a.* 2 S. 2:9. wicked shall be *s.* in Ps. 22:2. and am not *s.* || 28:1. be not *s.* to me 30:12. sing and not be *s.* || 31:17. wicked be *s.* 62:1. truly my soul is *s.* || 65:1. praise is *s.*

Is. 23:2. be *s.* ye inhabitants || 47:5. sit thou *s.* Jer. 8:14. let us be *s.* there || 38:27. they were *s.*

Jon. 1:11. sea may be *s.* || 4:8. a *s.* east wind

Zph.3:17. *s.* in his love || Zch. 2:13. *s.* O all flesh

SILK, *s.* Pr. 31:22. Ez. 16:10,13. Re. 18:12.

SILLA, *Elevation.* 2 K. 12:20.

SILLY, *a.* Jb. 5:2. Hos. 7:11. 2 Ti. 3:6.

SILOAH, or SILOAM, *Sent*, or *branch.*

Ne. 3:15. the pool of *S.* Jn. 9:7,11.

SILOE, The same. 2 Ch. 32:30. Ne. 3:15.

SILVANUS, *Of the wood.* 2 Co. 1:19. 1 Th. 1:1. 2 Th. 1:1. 1 Pe. 5:12.

SILVER, *s.* Ge. 23:15. worth 400 shekels of *s.* Ex. 20:23. ye shall not make gods of *s.* nor 26:19. sockets of *s.* 36:24. || 27:17. hooks of *s.* 35:24. an offering of *s.* || 38:25. the *s.* of them Le. 27:3. thy estimation be 50 shekels of *s.* 16.

Nu. 7:13. one *s.* charger, 19. &c. || 10:2. trumpets De. 22:19. amerce him in 100 shekels of *s.* 29.

Jos.7:21. I saw 200 shekels of *s.* and coveted,24.

Jud. 17:2. the 1100 shekels of *s.* that were taken 1 S. 9:8. at hand fourth part of a shekel of *s.*

2 S. 18:11. would have given thee 10 shek. of *s.* 24:24. bought flour and oxen for 50 shekels of *s.*

1 K. 10:21. none were of *s.* 2 Ch. 9:20. 27. *s.* as stones || 20:39. else pay a talent of *s.*

2 K. 5:22. give a talent of *s.* || 15:20. exacted *s.* 18:15. gave him all the *s.* || 22:4. may sum *s.*

1 Ch. 28:14. *s.* for all instruments of *s.* 29:2,5.

2 Ch. 17:11. presents of *s.*||Ne. 5:15. had taken *s.* Jb. 3:15. filled houses with *s.* || 22:25.plenty of *s.* 27:16 tho' he heap up *s.* || 28:15.nor *s.* be weigh.

Ps. 12:6. pure *s.* || 66:10. tried us as *s.* is tried

Pr. 2:4. seekest her as *s.* || 3:14. better than *s.* 8:10.and not *s.*||19.revenue better than choice *s.* 10:20. just, is as choice *s.* || 16:16. rather than *s* 17:3. fining pot is for *s.* || 25:4. dross from *s.* Ec. 5:10. that loveth *s.* || Song 8:9. a palace of *s.*

Is. 1:22. thy *s.* is dross || 30:22. thy image is of *s.* 48:10. refined thee, but not with *s.* || 60:17.bring

Jer. 6:30. reprobate *s.* || 10:9.*s.* spread into plates 32:9. I weighed him even 17 shekels of *s.*

Ez. 22:18. the dross of *s.* || 20. as they gather *s.* 22:22. *s.* is melted || 27:12. with *s.* Tarshish

Da. 3:32. arms of *s.* || 11:8. vessels of *s.* and gold

Ho. 9:6. pleasant places for *s.* || 13:2. images of *s.*

Am. 2:6. sold righte. for *s.* || 8:6. buy poor for *s.*

Zph. 1:11. that bear *s.* || Zch. 9:3. heaped up *s.* Zch. 13:9. refine them as *s.* is refined, Ma. 3:3.

SILVER, *a.* Ge. 44:2. *s.* cup || Pr. 26:23. *s.* dr.

Ec. 12:6. *s.* cord be loosed || Is. 40:19. *s.* chains

Mat. 27:6. took *s.* pieces || Ac. 19:24. *s.* shrines

SILVERLINGS, *s.* Is. 7:23. at a thousand *s.*
SILVER-*Smith*, *s.* Ac. 19:24. Demetrius a *s.*-
Tokens of SILVER. 1 K. 10:24. 2 K. 5:5,23. | 15:19. 1 Ch. 19:6. 22:14. | 29:4. 2 Ch. 25:6. | 27:5. | 36:3. Ezr. 7:22. | 8:26. Est. 3:9.
Vessels of SILVER. Nu. 7:85. 2 S. 8:10. 1 K. 10:25. 2 K. 12:13. 1 Ch. 18:10. 2 Ch. 24:14. Ezr. 1:6. | 5:14. | 6:5. | 8:26. Da. 5:2. | 11:8.
SIMEON, *Hearing, obeying.*
Ge. 29:33. called his name *S.* || 31:25. *S.* and Le. 35:23. *S.* son of Leah || 42:24. Joseph took *S.* 42:36. *S.* is not || 43:23. brought *S.* out unto 46:10. the sons of *S.* Ex. 6:15. Nu. 1:22. | 26: 12. 1 Ch. 4:24,24,42. | 12:25.
48:5. *S.* be mine || 49:5. *S.* and Levi are breth. Ex. 1:2. *S.* son of Isr. || Nu. 1:5. prince, 7:36. Nu. 1:13. tribe of *S.* 2:12. | 10:19. 13:5. 34:20. of tribe of *S.* Shemuel to divide the land De. 27:12. *S.* to bless || Jos. 19:1. lot to *S.* 9. Jos. 21:4. Lev. had out of tr. of *S.* 9. 1 Ch. 6:65. Jud. 1:3. *S.* went with Judah, 17. ||2 Ch. 15:9. 2 Ch. 34:6. in cities of *S.* || Ez. 48:24,33.
Lu. 2:25. name was *S.* || 34. *S.* blessed Jos. and Ac. 13:1. *S.* called Niger || 15:14. *S.* hath declar. Re. 7:7. of the tribe of *S.* were sealed 12,000
SIMEONITES. Nu. 25:14. 26:14. 1 Ch. 27:16.
SIMILITUDE, *s. Likeness, form, or figure.*
Nu. 12:8. the *s.* of the Lord shall he behold De. 4:12. saw no *s.* 15. || 16. lest ye make *s.* 2 Ch. 4:3. under it was the *s.* of oxen round ab. Ps. 106:20. *s.* of an ox || 144:12. *s.* of a palace Da. 10:16. one like the *s.* || Ro. 5:14. *s.* of Ad. He. 7:15. *s.* of Melchizedek || Ja. 3:9. *s.* of God
SIMILITUDES, *s.* Ho. 12:10. I have used *s.*
SIMON, As SIMEON, *Hearing, obeying.* Mat. 4:18. | 10:2.
Mat. 10:4. *S.* the Canaanite, Mk. 3:18.
13:55. his brethren, James, Joses, *S.* Mk. 6:3. 16:17. *S.* Bar-jona || 17:25. thinkest thou, *S.*? 26:6. in the house of *S.* the leper, Mk. 14:3. 27:32. *S.* to bear cross, Mk. 15:21. Lu. 23:26.
Mk. 1:29. entered into house of *S.* Lu. 4:38.
Lu. 5:3. ships, which was *S.* || 4. said to *S.* 6:15. and *S.* called Zelotes, Ac. 1:13.
7:40. *S.* I have somewhat to say unto thee 22:31. *S. S.* Satan hath || 24:34. appeared to *S.*
Jn. 1:41. findeth *S.* || 42. Jesus said, Thou art *S.* 6:71. Judas Iscariot, the son of *S.* 12:4. | 13:2,26. 21:15. *S.* son of Jonas, lovest thou me? 16,17.
Ac. 8:9. a man called *S.* || 13. *S.* himself believed 9:43. with one *S.* a tanner, 10:5,6,17,32.
SIMPLE, *a.* is taken, (1) *For one who is harmless, innocent, and without deceit*, Ro. 16:19. (2) *Ignorant, weak*, Pr. 9:4. (3) *Silly, foolish, credulous*, Pr. 14:15. (4) Simplicity sign fies, *faithfulness without deceit; humility without pride; gentleness without fierceness; uprightness without partiality.*
Ps. 19:7. testimony is sure, making wise the *s.* 116:6. preserveth *s.* || 119:130. understand. to *s.*
Pr. 1:4. subtilty to *s.* || 22. how long ye *s.* ones 32. turning away of *s.* || 7:7. among the *s.* ones 8:5. O ye *s.* understand || 9:1. whoso is *s.* let, 16. 9:13. a foolish woman is *s.* and knows nothing 14:15. *s.* believeth ev. word || 18. inherit folly 19:25. *s.* will beware || 21:11. *s.* is made wise 22:3. *s.* pass on, 27:12. || Ez. 15:30. that is *s.*
Ro. 16:18. deceive *s.* || 19. and *s.* concerning evil
SIMPLICITY, *s.* 2 S. 15:11. went in their *s.*
Pr. 1:22. will ye love *s.* || Ro. 12:8. do it in *s.*
2 Cor. 1:12. in *s.* and godly || 11:3. from the *s.*
SIN, *Dart, armor, or coldness.* Ex. 16:1. | 17:1. Nu. 33:11. Ez. 30:15,16.
SIN, *s. In* Hebrew, Chata-ah; *in* Greek, Amartia, *Erring, wandering from the mark or rule. It is any want of conformity to, or transgression of, the law of God*, 1 Jn. 3:4. And is taken, (1) *For original corruption*, Ps. 51:5. Ro. 7:8. (2) *For actual sin which flows from this corrupt fountain*, Ja. 1:15. (3) *For guilt*, Ps. 51:2. He. 10:2. (4) *Punishment*, Ge. 4:7. (5) *For a sacrifice for sin*, Le. 4:3. Ho. 4:8. (6) *For unbelief and infidelity*, Jn. 16:9. (7) *Aggravated*, Jn. 15:22.
Though sin be permitted of God, he can no more be the author of it, than light is the author of darkness, 1 Jn. 1:5. *Sin is not a creature or thing, but rather the privation of a being; darkness is the privation of light, so is sin of holiness.*
Ge. 4:7. lieth at door || 18:20. their *s.* is grievous 20:9. on me a great *s.* || 31:3 *s.* what is my *s.* 39:9. and *s.* against God || 42:22. *s.* not against 50:17. forgive, I pray thee, their *s.* 2 Ch. 7:14. Ex. 10:17. forgive my *s.* || 30:20. that ye *s.* not 23:33. lest they make thee *s.* || 32:21. this *s.* 32:30. sinned a great *s.* || 32. forgive their *s.* 34. I'll visit their *s.* || 34:7. forgiv. mq. and *s.*
Le. 4:2. if a soul *s.* thro' ignorance || 3. if prin. *s.* 13. if congregation *s.* thro' ignorance, 27,28. 5:1. and if a soul *s.* 15,17. | 6:2. Nu. 15:27. 19:17. and not suffer *s.* upon thy neighbor, 22. 20:20. bear their *s.* || 22:9. lest they bear *s.* for
Nu. 5:7. confess their *s.* || 12:11. lay not the *s.* 16:22. shall one man *s.*||27:3. died in his own *s.* 32:23. and be sure your *s.* will find you out
De. 9:21. I took your *s.* || 27. look not on their *s.* 15:9. and it be *s.* || 19:15. not rise up for any *s.* 20:18. so should you *s.* || 21:22. a *s.* worthy of 23:21. it would be *s.* to the || 22. shall be no *s.*

De. 24:4. not cause land to *s.* || 15. and it be *s.* to 16. to death for his own *s.* 2 K. 14:6. 2 Ch. 25:4.
1 S. 2:17. *s.* of the young men || 25. if one *s.*
12:23. *s.* in ceasing to pray || 14:33. the people *s.* 15:23. as the *s.* of witchcraft || 25. pardon my *s.* 19:4. let not the king *s.* || 20:1. what is my *s.*
2 S. 12:13. the Lord hath put away thy *s.*
1 K. 8:31. forgive the *s.* 36. 2 Ch. 6:25,27. 12:30. became a *s.* 13:34. || 14:16. who did *s.* 15:26. his *s.* wherewith he made Israel *s.* 16:26. 17:18. *s.* to remem. || 21:22. made Israel *s.*
2 K. 17:21. made them *s.* a great *s.* 21:11,17.
2 Ch. 6:22. if a man *s.* || 25. forgive the *s.* of, 27. 33:19. and all his *s.* before he was humbled
Ne. 4:5. let not their *s.* be blotted || 6:13. and *s.* 10:33. and for the *s.* offerings, to make an ato. 13:26. did not Solomon *s.* by these things?
Jb. 5:24. and not *s.* || 10:6. searchest after my *s.* 10:14. if I *s.* thou markest||13:23. to know my *s.* 20:11. full of *s.* of his youth || 31:30. mouth to *s.* 31:37. addeth rebellion to *s.* || 35:3. from my *s.*
Ps. 4:4. stand in awe, *s.* not || 32:1. *s.* is covered 32:5. I acknowledged my *s.* thou forgavest 38:3. nor rest, because of my *s.* || 18. sorry for *s.* 39:1. heed that I *s.* not || 51:2. cleanse me from 51:3. my *s.* is ever before me || 5. in *s.* did mo. 59:3. not for my *s.* || 12. for *s.* of their mouth 85:2. covered all their *s.* || 109:7. prayer be *s.* 109:14. *s.* of his mother || 119:11. I might not *s.*
Pr. 10:16. tendeth to *s.* || 19. there want. not *s.* 11:9. a mock of *s.* || 31. *s.* is a reproach to any 20:9. pure from *s.* || 21:4. ploughing of wick. is *s.* 24:9. thought of foolish. *s.* || Ec. 5:6. flesh to *s.*
Is. 3:9. they declare their *s.* || 5:18. that draw *s.* 6:7. thy *s.* is purged || 27:9. from to take aw. *s.* 30:1. may add *s.* to *s.* || 31:7. idols made for a *s.* 53:10. an offer. for *s.* || 12. he bare the *s.* of ma.
Jer. 16:10. or what is our *s.* || 18. their *s.* double 17:1. *s.* of Judah is writ. || 3. high places for a *s.* 18:23. neither blot out their *s.* from thy sight 31:34. and I will remember their *s.* no more 33:8. forgive their *s.* || 51:5. land filled with *s.*
La. 4:6. than the puni-hment of the *s.* of Sodom Ez. 3:20. die in his, 21. | 18:24. || 33:11. turn from Da. 9:20. and while I was confessing my *s.*
Ho. 4:8. eat up the *s.* || 8:11. many altars to *s.* 10:8. *s.* of Isr. be destroyed || 12:8. that were *s.* 13:2. *s.* more and m.||12. bound up, his *s.* is hid
Am. 8:14. *s.* of Samaria || Mi. 1:13. begin. of *s.* Mi. 3:8. decl. to Isr. his *s.* || 6:7. for *s.* of my soul
Zch. 13:1. a fountain opened for *s.* || 14:19.
Mat. 12:31. all manner of *s.* || 18:21. how oft *s.*
Jn. 1:29. which taketh away the *s.* of the world 5:14. *s.* no more, 8:11. || 8:34. is the servant of *s.* 8:46. convinceth me of *s.* || 9:2. who did *s.* this 9:41. ye should have no *s.* || 15:22. had not *s.* 16:8. reproof of *s.* 9. || 19:11. hath the greater *s.*
Ac. 7:60. Lord, lay not this *s.* to their charge
Ro. 3:9. all under *s.* || 20. is the knowledge of *s.* 4:8. not impute *s.* || 5:12. by one man *s.* entered 5:13. but *s.* is not imputed || 20. *s.* abounded, 21. 6:1. shall we continue in *s.* || 2. dead to *s.* live 6. body of *s.* might be destroyed, not serve *s.* 7. dead, is freed from *s.* || 10. he died to *s.* once 12. let not *s.* reign || 13. unrighteous. unto *s.* 14. *s.* shall not have dom.||15. shall we *s.* bec. 16. whether of *s.* || 17. ye were the servants of *s.* 18. free from *s.* 22. || 23. wages of *s.* is death 7:7. is the law *s.*? || 8. but *s.* taking occasion, 11. 9. *s.* revived, and I || 13. *s.* that it might appear *s.* 14. sold under *s.* || 17. but *s.* that dwell. in, 20. 24. captivity to the law of *s.* || 25. law of *s.* 8:2. law of *s.* and death || 3. cond. *s.* in flesh 10. body is dead bec. of *s.* || 13. of faith, is *s.*
1 Co. 6:18. ev. *s.* that a man || 8:12. when ye *s.* 15:34. and *s.* not || 56. sting of death is *s.* and
2 Co. 5:21. made him to be *s.* for us, who knew Ga. 2:17. minister of *s.* || 3:22. all under *s.* that Ep. 4:26. ang., and *s.* not || 2 Th. 2:3. man of *s.*
1 Ti. 5:20. them that *s.* rebuke before all, that He. 3:13. deceitfuln. of *s.* || 4:15. yet without *s.*
9:26. to put away *s.* || 28. without *s.* to salva. 10:6. sacrifi. for *s.* || 18. no more offering for *s.* 26. for if we *s.* wilfully || 11:25. pleasure of *s.* 12:1. striving against *s.* || 13:11. brought for *s.*
Ja. 1:15. it bringeth forth *s.* || 2:9. ye commit *s.* 4:17. to do good, and doth it not, to him it is *s.*
1 Pe. 2:22. who did no *s.*||4:1. hath ceased fr. *s.* 2 Pe. 2:14. having eyes that cannot cease fr. *s.*
1 Jn. 1:7. cleans. th us from all *s.* || 8. have no *s.* 9:1. that ye *s.* not || 3:4. whoso committeth *s.* 3:5. in him is no *s.* || 8. he that committeth *s.* 9. doth not commit *s.* || 5:16. *s.* not to death
SIN *Women*, *s.* 2 K. 12:16. *s.*- was the priests'
SINAI, *A bramble. In* Syriac, *Eanuin.* A mountain, Ex. 16:1. 19:1 2,20. Le. 7:38. 25:1. | 27:34. Nu. 1:1,19 3:1. | 9:1,5. | 10: 12. | 26:64. | 33:15. De. 33:2. Jud. 5:5 Ne. 9:13. Ps. 68:8,17. Ac. 7:30. Ga. 4:24,25.
SINCE, *ad.* Ge. 39:30. 44:28. Ex. 9:18,24. Nu. 22:30. De. 31:10. 2 S. 7:6,11. Jb. 20:4. | 38:12. Is. 11:8. | 43:4. | 44:7. | 64:4. Je. 20:8. | 31:20. 44:18. | 48:27. Da. 12:1. Hag. 2:16. Mat. 24:21. Mk. 9:21. Lu. 1:70. | 7: 45. | 16:16. | 24:21. Jn. 9:32. Ac. 3:21. | 19:2. Ro. 16:25. 1 Co. 15:21. 2 Co. 13:3. Col. 1:1. He. 7:28. 2 Pe. 3:4. Re. 16:18.
SINCERE, *a. Pure, upright, honest, incorrupt.* Ge. 17:1. be thou *s.* || De. 18:13. shall be *s.*
Ps. 119:1. blessed are the *s.* || Ep. 4:15. *s.* in love
Phil. 1:10. ye may be *s.* 2:15. || 1 Pe. 2:2. *s.* milk
SINCERELY, *ad.* Jud. 9:16. Phil. 1:16.
SINCERITY, *s.* Jos. 24:14. serve Lord in *s.*
1 Co. 5:8. the bread of *s.* || 2 Co. 1:12. in godly *s.* 2 Co. 2:17. but as of *s.* || 8:8. the *s.* of your love Ep. 6:24. love our L. in *s.* || Ti. 2:7. gravity of
SINEW, *S*, *s.* Ge. 32:32. *s.* that shrank, because Jb. 10:11. fenced me with *s.* || 30:17. and my *s.* 40:17. *s.* of his stones || Is. 48:4. as an iron *s.*
Ez. 37:6. I'll lay *s.* on you and bring flesh, 8.
SINFUL, *a.* Nu. 32:14. an increase of *s.* men Is. 1:4. ah, *s.* nation || Am. 9:8. the *s.* kingdom Mk. 8:38. shall be ashamed in this *s.* generat.
Lu. 5:8. I am a *s.* man || 24:7. hands of *s.* men
Ro. 7:13. exceeding *s.* || 8:3. likeness of *s.* flesh
SING, *v.* Ex. 15:21. *s.* to the Lord, 1 Ch. 16:23. Ps. 30:4. | 95:1. | 96:1,2. | 98:1. | 147:7. | 149:1. Is. 12:5.
32:18. them that *s.* || Nu. 21:17. *s.* ye unto it
1 S. 21:11. did they not *s.* one to another?
1 Ch. 16:9. *s.* psalms || 33. then shall the trees *s.*
2 Ch. 20:22. began to *s.* and || 29:30. Levites to *s.*
Jb. 29:13. I caused widow's heart to *s.* for joy
Ps. 21:13. so will we *s.* || 33:2. *s.* with psaltery 33:3. *s.* unto him a new song, Is. 42:10. 51:11. my tongue *s.* of thy righteousn. 145:7. 65:13. they also *s.* || 66:2. *s.* forth the honor 66:4. the earth *s.* || 67:4. let nations *s.* for joy 68:32. *s.* to God || 71:22. to thee I will *s.* 98:5. 81:1. *s.* aloud to God || 104:12. *s.* among bran. 105:2. *s.* psalms to him || 137:3. *s.* songs of Zi. 137:4. how shall we *s.* || 138:5. they shall *s.* 149:5. let saints *s.* || Pr. 29:6. righteous *s.*
Is. 23:15. Tyre *s.* || 24:14. *s.* for the majesty 26:19. awake and *s.* || 27:2. *s.* ye to her, a vine 35:6. tongue of the dumb *s.* || 38:20. we will *s.* 42:11. let inhabitants of rock *s.* let them shout 44:23. *s.* O ye heavens, L. hath done it, 49:13. 52:8. together shall they *s.* || 9. *s.* to the Lord 54:1. *s.* O barren || 65:14. *s.* for joy of heart
Jer. 31:7. *s.* for Jacob || 12. *s.* in height of Zion 51:48. *s.* for Babylon || Ez. 27:25. ships did *s.*
Ho. 2:15. she shall *s.* || Zph. 2:14. voice shall *s.* Zph. 3:14. *s.* O daughter of Zion, Zch. 2:10.
Ja. 5:13. let him *s.* || Re. 15:3. *s.* song of Moses *I will* SING. Ex. 15:1. Jud. 5:3. Ps. 13:6. | 57:7,9. | 59:16,17. | 101:1. | 104:33. | 144:9. Is. 5:1. Ro. 15:9. 1 Co. 14:15.

See PRAISE, PRAISES.

SINGED, *p.* Da. 3:27. nor a hair of head *s.*
SINGER, *s.* 1 Ch. 6:33. Ha. 3:19.
SINGERS, *s.* 1 K. 10:12. for the *s.* 2 Ch. 9:11
1 Ch. 9:33. these are the chief *s.* 15:16.
15:19. *s.* were to sound || 27. *s.* had fine linen
2 Ch. 5:13. trumpeters and *s.* || 20:21. appointed 23:13. also the *s.* 29:28. || 35:15. *s.* sons of Asa Ezr. 2:41. *s.* a 128 || 70. *s.* dwelt in their cities 7:7. *s.* went up to Jerus. || 24. toll upon the *s.*
Ne. 7:1. porters and *s.* || 10:28. *s.* clave to breth. 11:22. *s.* over bu. || 23. portion for *s.* 12:28—47. 13:5. Levites and *s.* || 10. Lev. and *s.* were fled
Ps. 18:25. *s.* went before || 87:7. as well as *s.*
Ec. 2:8. I gat me men *s.* || Ez. 40:44. of the
SINGETH, *v.* Pr. 25:20. that *s.* songs to an
SINGING, *p.* 1 S. 18:6. *s.* and dancing, to 1 Ch. 6:32. min. with *s.* || 13:8. played with *s.*
2 Ch. 23:18. offer with *s.* || 30:21. *s.* with loud Ne. 12:27. kept dedication of the wall with *s.*
Ps. 100:2. come before his presence with *s.* 105:43. he brought forth his chosen with *s.* 126:2. our tongue filled with *s.* || 5. reap in *s.*
Song 2:12. the time of the *s.* of birds is come Is. 14:7. they break into *s.* || 16:10. shall be no *s.* 35:2 with joy and *s.*||42:23. break forth into *s.* 48:20. flee with *s.* || 49:13. break forth into *s.* 54:1. come with *s.* || 54:1. break into *s.* 55:12.
Zph. 3:17. thy God will joy over thee with *s.*
Ep. 5:19. in your heart to the Lord, Col. 3:16.
SINGING-*Men*, *s.* SINGING-*Women*, *s.* 2 S. 19:35. 2 Ch. 35:25. Ezr. 2:65. Ne. 7:67.
SINGLE, *a.* Mat. 6:22. eye be *s.* Lu. 11:34.
SINGLENESS, *s.* Ac. 2:46. Ep. 6:5. Col. 3:22.
SINGULAR, *a.* Le. 27:2. make a *s.* vow
SINIM, *Bush, country.* Is. 49:12.
SINITE, *Borders.* Ge. 10:17. 1 Ch. 1:15.
SINK, *v.* Ps. 69:2. I *s.* in deep mire, 14.
Jer. 51:64. Babylon *s.* || Mat. 14:30. begin. to *s.*
Lu. 5:7. began to *s.* || 9:44. let these sayings *s.*
SINNED, *p.* Ex. 9:34. Pharaoh yet *s.* more 32:30. ye have *s.* 31. || 33. whosoever hath *s.*
Le. 4:3. sin he hath *s.* || 22. when a ruler *s.* 23. 28. one of common people || 5:5. confess he *s.* 6:4. because he hath *s.* he shall restore what
Nu. 12:11. we have *s.* || 32:23. ye have *s.* ag.
De. 9:16. behold ye had *s.* against the Lord, 18.
Jos. 7:11. Isr. hath *s.* || Jud. 11:27. have not *s.*
1 S. 19:4. he hath not *s.* against thee, 24:11.
1 K. 8:33. they have *s.* 35. 2 Ch. 6:24,26. 50. forgive thy people that *s.* 2 Ch. 6:39.
15:30. sins of Jeroboam which he *s.* 16:13,19.
18:9. what have I *s.* that thou wouldst deliver
2 K. 17:7. Israel had *s.* || 21:17. Manasseh *s.*
Ne. 9:29. but they *s.* against thy judgments
Jb. 1:5. it may be my sons *s.* || 22. Job *s.* not 34. if thy children have *s.* || 24:19. those who *s.*
Ps. 78:17. and they *s.* yet more against him, 32.
Is. 43:27. thy first father hath *s.* and thy teach.

Jer. 2:35. sayest, I have not *s.* ‖ 33:8. whereby 40:3. because ye have *s.* and not obeyed, 44:23. 50:7. because they have *s.* against L. Zph. 1:17. La. 1:8. Jerusalem hath *s.* ‖ 5:7. our fathers Ez. 18:24. sins he hath *s.* ‖ 28:16. thou hast *s.* 37:23. dwelling-places wherein they have *s.* Ho. 4:7. so they *s.* ‖ 10:9. O Israel, thou hast *s.* Ha. 2:10. *s.* against thy soul ‖ Jn. 9:3. nor this man *s.*
Ro. 2:12. *s.* without law ‖ 3:23. all have *s.* 5:12. 5:14. that had not *s.* ‖ 16. by one that *s.* so is 1 Co. 7:28. but if thou marry thou hast not *s.*
2 Co. 12:21. many that have *s.* ‖ 13:2. which have He. 3:17. was it not with them that had *s.* whose 2 Pe. 2:4. angels that *s.* ‖ 1 Jn. 1:10. have not *s.*
I have SINNED. Ex. 9:27. | 10:16. Nu. 22:34. Jos. 7:20. 1 S. 15:24,30. | 26:21. 2 S. 12:13. | 19:20. | 24:10,17. 1 Ch. 21:8,17. Jb. 7:10. | 33:27. Ps. 41:4. | 51:4. Mi. 7:9. Mat. 27:4. Lu. 15:18:21.
We have SINNED. Nu. 12:11. | 14:40. | 21:7. Jud. 10:10,15. 1 S. 7:6. | 12:10. 1 K. 8:47. 2 Ch. 6:37. Ne. 1:6. Ps. 106:6. Is. 42:24. | 64:5. Jer. 3:25. | 8:14. | 14:7,20. La. 5:16. Da. 9:5,8,11,15.
SINNER, *s.* Pr. 11:31. the wicked and the *s.* 13:6. overthroweth the *s.* ‖ 22. wealth of *s.* Ec. 2:26. to *s.* travail ‖ 7:26. *s.* shall be taken 8:12. tho' a *s.* do evil ‖ 9:2. as good, so is the *s.* 9:18. but one *s.* destroyeth much good
Is. 65:20. *s.* being 100 years old be accursed Lu. 7:37. who was a *s.* ‖ 15:7. joy over one *s.* 18:13. be merciful to me a *s.* ‖ 19:7. that is a *s.*
Jn. 9:16. how can a man that is a *s.* do such 24. this man is a *s.* ‖ 25. ‖ Ro. 3:7. judged as a *s.*
Ja. 5:20. converteth a *s.* ‖ 1 Pe. 4:18. *s.* appear
SINNERS, *s.* Ge. 13:13. *s.* exceedingly before Nu. 16:38. of these *s.* ‖ 1 S. 15:18. destroy the *s.*
Ps. 1:1. nor standeth in the way of *s.* ‖ 5. nor *s.* 25:8. will he teach *s.* ‖ 26:9. my soul with *s.* 51:13. *s.* be converted ‖ 104:35. *s.* consumed
Pr. 1:10. if *s.* entice ‖ 13:21. evil pursueth *s.* 23:17. not envy *s.* ‖ Is. 1:28. destruction of *s.*
Is. 13:9. he shall destroy *s.* ‖ 33:14. *s.* in Zion
Am. 9:10. *s.* of my people shall die by sword
Mat. 9:10. many *s.* sat at meat with, Mk. 2:15. 13. *s.* to repentance, Mk. 2:17. Lu. 5:32. 11:19. a friend of publicans and *s.* Lu. 7:34. 26:45. betrayed into hands of *s.* Mk. 14:41.
Lu. 6:32. *s.* also love those that love them, 33. 13:2. *s.* above all, 4. ‖ 15:1. *s.* came to hear
Jn. 9:31. we know that God heareth not *s.*
Ro. 5:8. were yet *s.* ‖ 19. many were made *s.*
Ga. 2:15. not *s.* of Gentiles ‖ 17. are found *s.*
1 Ti. 1:9. law is made for *s.* ‖ 15. to save *s.*
He. 7:26. separate from *s.* ‖ 12:3. contradict. of Ja. 4:8. cleanse your hands ye *s.* purify your
Ju. 15. speeches, which ungodly *s.* have spoken
SINNEST, *v.* Jb. 35:6. if thou *s.* what dost
SINNETH, *v.* Nu. 15:28. *s.* ignorantly, 29.
De. 19:15. one witness not rise in any sin he *s.*
1 K. 8:46. no man *s.* not, 2 Ch. 6:36. Ec. 7:20.
Pr. 8:36. *s.* against me ‖ 14:21. despiseth *s.* 19:2. that hasteneth *s.* ‖ 20:2. *s.* ag. his own soul
Ez. 14:13. when the land *s.* ‖ 18:4. soul that *s.* 20. 33:12. for his righteousness in the day he *s.*
1 Co. 6:18. *s.* against his own body ‖ 7:36. *s.* not
Ti. 3:11. he that is such is subverted, and *s.*
1 Ju. 3:6. *s.* not, 5:18. ‖ 3:8. for the devil *s.*
SINNING, *p.* Ge. 20:6. Le. 6:3.
SINS, *s.* Le. 16:16. in all their *s.* 21,34. 26:18. punish you 7 times more for your *s.* 24,28.
Nu. 16:26. lest ye be consumed in all their *s.*
De. 9:18. because of your *s.* ‖ Jos. 24:19. nor your 1 S. 12:19. have added to all our *s.* this evil
1 K. 14:16. *s.* of Jeroboam ‖ 22. provoked with *s.* 15:3. *s.* of his father ‖ 30. *s.* of Jeroboam, 16:31. 16:2. to provoke me to anger with their *s.*
13. *s.* of Baasha ‖ 19. for the *s.* which Zimri
2 K. 3:3. cleaved to the *s.* of Jeroboam, 10:29. | 13:6,11. | 14:24. | 15:9,18,24,28. | 17:22. 24:3. to remove Judah for the *s.* of Manasseh
2 Ch. 28:10. even with you, *s.* ‖ 13. add to our *s.*
Ne. 1:16. conf. the *s.* 9:2. ‖ 9:37. because of our *s.*
Jb. 13:23. how many are my iniquities and *s.*
Ps. 19:13. from presumptuous *s.* ‖ 25:7. not the *s.* 25:18. forgive all my *s.* ‖ 51:9. face from my *s.* 69:5. my *s.* are not hid ‖ 79:9. purge away our *s.* 90:8. our secret *s.* ‖ 103:10. not dealt after our *s.*
Pr. 5:22. cords of his own *s.* ‖ 10:12. covereth 28:13. he that covereth his *s.* shall not prosper
Is. 1:18. *s.* be as scarlet ‖ 38:17. cast all my *s.* 40:2. double for all her *s.* ‖ 43:24. serve with *s.* 44:22. as a cloud thy *s.* ‖ 59:2. *s.* have hid his 59:12. for our *s.* testify again-t us, for our
Jer. 5:25. *s.* have withholden ‖ 14:10. visit their *s.* 15:13. to spoil for all thy *s.* ‖ 30:14. *s.* increa. 15. 50:20. *s.* of Judah and they shall not be found
Ez. 16:51. half thy *s.* ‖ 52. bear shame for *s.* 18:14. seeth his father's *s.* ‖ 21. turn from his *s.* 21:24. your *s.* appear ‖ 23:49. ye shall bear *s.* 33:10. our *s.* be on us ‖ 16. none of his *s.* that
Da. 4:27. break off thy *s.* ‖ 9:16. because of our *s.* 9:24. are determined to make an end of *s.*
Ho. 9:9. visit their *s.* ‖ Am. 5:12. your mighty *s.*
Mi. 1:5. *s.* of the house of Israel ‖ 6:13. desolate because of thy *s.*
Mat. 1:21. he shall save his people from their *s.* 3:6. baptized, confessing their *s.* Mk. 1:5. Mat. 9:2. thy *s.* be forgiven, 5. ‖ 6. pow. to forgive 26:28. for remission of *s.* Mk. 1:4. Lu. 3:3.
Lu. 1:77. by remis-ion of *s.* ‖ 5:20,21,23,24. 7:47. her *s.* which are many are forgiven, 48. 11:4. forgive us our *s.* ‖ 24:47. remission of *s.*
Jn. 8:21. die in your *s.* 24. ‖ 9:34. born in *s.* 20:23. whose soever *s.* ye remit, who-e soever *s.*
Ac. 2:38. for remission of *s.* ‖ 3:19. *s.* be blotted 5:31. and remis. of *s.* ‖ 10:43. receive rem. of *s.* 22:16. wash away thy *s.* ‖ 26:18. forgiveness of *s.*
Ro. 3:25. *s.* that are past ‖ 4:7. *s.* are covered 7:5. motions of *s.* ‖ 11:27. take away their *s.*
1 Co. 15:3. died for our *s.* ‖ 17. are yet in your *s.*
Ga. 1:4. who gave himself for our *s.* to deliver
Ep. 1:7. even the forgiveness of *s.* Col. 1:14. 2:1. dead in *s.* 5. Col. 2:13. ‖ Col. 2:11. body of *s.*
1 Th. 2:16. to fill up their *s.* always; for wrath
1 Ti. 5:22. of other men's *s.* ‖ 24. some *s.* open
2 Ti. 3:6. laden with *s.* ‖ He. 1:3. purged our He. 2:17. *s.* of the people ‖ 5:1. sacrifices for *s.* 3. 7:27. first for his own *s.* ‖ 9:12. remem. their *s.* 9:28. to bear *s.* of many ‖ 10:1. conscience of *s.* 10:3. *s.* every year ‖ 4. should take away *s.* 11. never take away *s.* ‖ 12. one sacrifice for *s.* 17. *s.* and iniquities ‖ 26. no sacrifice for *s.*
Ja. 5:15. if committed *s.* ‖ 20. hide a mult. of *s.*
1 Pe. 2:24. bare our *s.* ‖ 3:18. once suffered for *s.* 4:8. cover *s.* ‖ 2 Pe. 1:9. purged from his old *s.*
1 Jn. 1:9. if we confess *s.* ‖ 2:2. propitiat. for *s.* 2:12. *s.* are forgiven ‖ 3:5. to take away our *s.* 4:10. propitiation for our *s.* ‖ Re. 1:5. washed us from our *s.* in his own blood
Re. 18:4. not partakers of her *s.* ‖ 5. *s.* reached
SION. *See* ZION. *Noise, tumult.* Dc. 4:48. Ro. 11:26. He. 12:22. 1 Pe. 2:6.
SIPHMOTH, *The boards, or brims.* A place, 1 S. 30:28.
SIPPAI, *Threshold, cup, or end.* 1 Ch. 20:4.
SIR, *s. A word of respect and reverence.* Ge. 43:20. Mat. 13:27. | 21:30. | 27:63. Jn. 4:11,15, 19,49. | 5:7. | 12:21. | 20:15. Re. 7:14.
SIRAH, *Caldrons, pots, thorns.*
2 S. 3:26. brought him again from the well of *S.*
SIRION, *A breast-plate, deliverance, or song of the dove.* De. 3:9. Ps. 29:6.
SIRS, *s.* Ac. 7:26. | 14:15. | 16:30. | 19:25. | 27:10. | 21:25.
SISAMAI, *A horse, or swallow.* 1 Ch. 2:40.
SISERA, *Seeing a horse, or steal'ne.* Jud. 4:7, 22. | 5:20,26,30. 1 S. 12:9. Ps. 83:9.
SISTER, *s.* is put for, (1) *A niece,* Ge. 12:13. (2) *A kinswoman,* Mat. 13:56. (3) *Believers in Christ,* Song 4:9. Mk. 3:35.
Ge. 12:13. say, Thou art my *s.* 19. | 20:2. | 26:7. 24:59. Rebekah their *s.* ‖ 60. thou art our *s.* 29:13. Jacob his *s.*'s son ‖ 30:1. envied her *s.* 30:8. wrestled with my *s.* ‖ 34:13. Dinah their *s.*
Ex. 2:4. his *s.* stood afar off ‖ 6:20. | 15:20.
Le. 18:9. nakedness of thy *s.* ‖ 12,13. ‖ 20:17,19. | 21:3. for his *s.* may be defiled. Nu. 6:7.
Nu. 25:18. Midian *s.* ‖ 26:59. Miriam their *s.*
De. 27:22. lieth with his *s.* ‖ Jud. 15:2. younger
Ru. 1:15. thy *s.* in-law is gone back unto her
2 S. 13:1. had a fair *s.* ‖ 22. forced his *s.* 32.
1 K. 11:19. *s.* of Tahpenes, 20. ‖ 1 Ch. 1:39. | 3:9.
2 K. 11:2. *s.* of Ahaziah took Joash, 2 Ch. 22:11.
Jb. 17:14. thou art my *s.* ‖ Pr. 7:4. art my *s.*
Song 4:9. my *s.* my spouse, 10.12. ‖ 5:1,2. 8:8. we have a little *s.* and she hath no breasts
Jer. 3:7. her treacherous *s.* 8,10. ‖ 22:18. ah my *s.*
Ez. 16:46. thy elder *s.* is Samaria, 46—56. 22:11. humbled his *s.* ‖ 23:4. Aholibah her *s.* 44:25. for *s.* that hath no husb. they may defile
Mat. 12:50. same is my brother, *s.* Mk. 3:35.
Lu. 10:39. she had a *s.* called Mary, Jn. 11:1.
Jn. 11:3. his *s.* sent to him ‖ 19:25. his mother's Ac. 23:16. Paul's *s.* son ‖ Ro. 16:1. Phebe our 1 Co. 7:15. a brother or a *s.* ‖ 9:5. lead about *s.*
Col. 4:10. Marcus' *s.* son ‖ Ja. 2:15. *s.* be naked
2 Jn. 13. the children of thy elect *s.* greet thee
SISTERS, *s.* Jos. 2:13. save my *s.* ‖ 1 Ch. 2:16. Jb. 1:4. their three *s.* ‖ 42:11. came all his *s.*
Ez. 16:45. sister of thy *s.* ‖ 51. justified thy *s.* 61. 55. when *s.* shall return ‖ Ho. 2:1. say to your *s.*
Mat. 13:56. are not his *s.* with us, Mk. 6:3. 19:29. forsaken *s.* Mk. 10:29. Lu. 14:26.
1 Ti. 5:2. entreat the younger women as *s.* with
SIT, *v.* Jud. 5:10. speak ye that *s.* in judgment
Ru. 3:18. *s.* still my daughter ‖ 4:1. ho. *s.* down
1 S. 9:22. *s.* in chiefest place ‖ 16:11. will not *s.* 20:5. I should not fail to *s.* ‖ 2 S. 19:8. king *s.*
1 K. 1:13. Sol. shall *s.* on my throne, 48. ‖ 3:6. 8:25. not fail a man to *s.* 2 Ch. 6:16. Jer. 33:17.
2 K. 7:3. why *s.* we here until we die? 4. 10:30. thy sons shall *s.* on the throne, 15:12. 18:27. to the men who *s.* on the wall, Is. 36:12.
Ps. 26:5. not *s.* with wicked ‖ 69:12. *s.* in the gate 107:10. *s.* in darkn. ‖ 110:1. *s.* at my right hand 119:23. princes did *s.* ‖ 127:2. and *s.* up late 132:12. *s.* on thy throne ‖ Ec. 10:6. *s.* in low p.
Is. 3:26. *s.* on the ground ‖ 14:13. *s.* on the mount 16:5. *s.* on the throne ‖ 30:7. strength is to *s.* still 42:7. *s.* in darkness ‖ 47:1. *s.* in the dust, 52:2. 47:5. *s.* thou silent ‖ 8. not *s.* as a widow, 14.
Jer. 8:14. why do we *s.* still ‖ 13:13. *s.* on throne 13:18. *s.* down naw, 36:15. ‖ 36:30. none to *s.* 48:18. *s.* in thirst ‖ La. 1:1. *s.* solitary ‖ 2:10.
Ez. 26:16. *s.* on the ground ‖ 28:2. *s.* in seat of G. 33:31. *s.* as my people ‖ 44:3. princes shall *s.*
Da. 7:9. ancient of days did *s.* ‖ 26. judgment *s.*
Jo. 3:12. there will I *s.* to judge the heathen
Mi. 4:4. *s.* under his vine ‖ 7:8. *s.* in darkness
Zch. 3:8. *s.* before me ‖ 6:13. *s.* and rule on
Ma. 3:3. he shall *s.* as a refiner and purifier
Mat. 8:11. *s.* down with Abraham, Lu. 13:29.
19:28. *s.* on twelve thrones, 25:31. Lu. 22:30.
20:23. to *s.* on my right hand, Mk. 10:37,40. 22:44. *s.* thou on my right hand till I make thy enemies, Mk. 12:36. Lu. 20:42. He. 1:13.
23:2. *s.* in Moses' seat ‖ 26:36. *s.* ye here, while
Lu. 9:14. *s.* by fifties ‖ 12:37. *s.* down to meat 14:8. *s.* not in highest room ‖ 17:7. *s.* to meat
Jn. 6:10. Jesus said, Make the men *s.* down
Ac. 2:30. C. to *s.* on his throne ‖ 8:31. *s.* with him
1 Co. 8:10. *s.* in idol's temple ‖ Ep. 2:6. made us *s.*
Ja. 2:3. *s.* thou here ‖ Re. 3:21. *s.* on throne
Re. 17:3. I saw a woman *s.* ‖ 18:7. I *s.* a queen
SITH, *conj. Seeing, inasmuch, because, since* Jer. 15:7. ‖ 23:36. Ez. 35:6.
SITNAH, *Hatred, spite.* Ge. 26:21. From this word cometh the word *Satan.*
SITTEST, *v.* Ex. 18:14. why *s.* thou alone
De. 6:7. shalt talk of them when thou *s.* 11:19.
Ps. 50:20. *s.* and speakest ‖ Pr. 23:1. *s.* to eat
Jer. 22:2. *s.* on the throne ‖ Ac. 23:3. *s.* to judge
SITTETH, *v.* Ex. 11:5. from first-born that *s.*
Le. 15:4. whereon *s.* be unclean, 6,20,23,26.
De. 17:18. *s.* on the throne, 1 K. 1:46.
Est. 6:10. do so to Mordecai that *s.* at the gate
Ps. 1:1. nor *s.* in seat ‖ 2:4. *s.* in the heavens 10:8. *s.* in lurking-places ‖ 29:10. Lord *s.* king 47:8. *s.* in throne of holiness ‖ 99:1. *s.* between
Pr. 9:14. she *s.* at the door ‖ 20:8. king that *s.* 31:23. *s.* among elders ‖ Song 1:12. *s.* at table
Is. 28:6. *s.* in judgment ‖ 40:22. *s.* on circle
Jer. 17:11. as partridge *s.* ‖ 29:16. king that *s.*
La. 3:28. he *s.* alone, and keepeth silence
Zch. 1:11. all the earth *s.* still ‖ 5:7. woman *s.*
Lu. 14:28. *s.* not down first and counteth, 31. 22:27. whether is greater, he that *s.* at meat
1 Co. 14:30. that *s.* by ‖ Col. 3:1. where Christ *s.*
2 Th. 2:4. he as God *s.* in the temple of God
Re. 5:13. *s.* on the throne, 6:16. | 7:10,15. 17:1. where that *s.* on many waters, 9:15.
SITTING, *p.* De. 22:6. dam *s.* ‖ Jud. 3:20.
1 K. 10:5. she saw the *s.* of her serv. 2 Ch. 9:4. 13:14. *s.* under an oak ‖ 22:19. I saw the Lord *s.* on a throne, 2 Ch. 18:18. Is. 6:1.
2 K. 4:38. sons of prophets *s.* ‖ 9:5. captains *s.*
Ne. 2:6. queen also *s.* ‖ Est. 5:13. Mordecai *s.*
Ps. 139:2. my down *s.* ‖ Jer. 17:25. kings *s.* 22:4.
Jer. 38:7. the king *s.* ‖ La. 3:63. their *s.* down
Mat. 9:9. *s.* at the receipt, Mk. 2:14. | 5:27. 11:16. like children *s.* ‖ 20:30. two blind men *s.* 21:5. *s.* on an ass ‖ 26:64. Son of man *s.* on 27:61. the other Mary *s.* over against sepulchre
Mk. 5:15. *s.* and clothed, in his right, Lu. 8:35. 16:5. a young man *s.* ‖ Lu. 2:46. found him *s.*
Lu. 5:17. doctors of the law *s.* ‖ 10:13. *s.* in ashes
Jn. 2:14. changers *s.* ‖ 20:12. two angels *s.*
Ac. 2:2. they were *s.* ‖ 8:28. eunuch *s.* in char.
Re. 4:4. on the seats I saw twenty-four eld. *s.*
SITTING-*Place, s.* 2 Ch. 9:18.
SITUATE, *a.* Ez. 27:3. Na. 3:8.
SITUATION, *s.* 2 K. 2:19. Ps. 48:2.
SIVAN, *Bush, or thorn.* The third month, part of *May* and *June.* Est. 8:9.
SIX, *a.* Ge. 30:20. *s.* sons, 1 Ch. 3:22. | 8:38. 31:41. *s.* years, Ex. 21:2. | 23:10. Le. 25:3. De. 15:12,18. Jud. 12:7. 1 K. 16:23. 2 K. 11:3. 2 Ch. 22:12. Jer. 34:13.
Ex. 16:26. *s.* days, 20:9,11. | 23:12. | 24:16. 25:33. *s.* branches ‖ 26:9. *s.* curtains, 36:16. 26:22. *s.* boards, 36:27. ‖ 28:10. *s.* names
Nu. 35:6. *s.* cities, 13,15. ‖ De. 16:8. *s.* days eat
Ru. 3:15. *s.* measures ‖ 17. *s.* measures of barley
1 S. 17:4. *s.* cubits, 1 K. 7:6. Ez. 40:5,12. | 41: 1,3,5,8. Da. 3:1.
2 S. 6:13. *s.* paces ‖ 21:20. *s.* fingers, *s.* toes
1 K. 10:19. the throne had *s.* steps, 2 Ch. 18:19. 11:16. *s.* months, 2 K. 15:8. 1 Ch. 3:4. Est. 2:12. Lu. 4:25. Ac. 18:11. Ja. 5:17.
2 K. 13:19. *s.* times ‖ Ne. 5:18. *s.* sheep
Jb. 5:19. in *s.* troubles ‖ Pr. 6:16. *s.* things
Is. 6:2. each one had *s.* wings, Re. 4:8.
Ez. 9:2. *s.* men came ‖ Jn. 2:6. *s.* water-pots
Ac. 11:12. the *s.* brethren accompanied me
See DAYS, HUNDRED.
SIXTH, *a.* Ge. 30:19. bare Jacob the *s.* son
Ex. 26:9. *s.* curtain ‖ Le. 25:21. in *s.* year
Jos. 19:32. the *s.* lot ‖ 2 S. 3:5. *s.* son, 1 Ch. 3:3.
2 K. 18:10. *s.* year, Ezr. 6:15. Ez. 8:1.
Ez. 4:11. *s.* part of a hin ‖ 39:2. leave *s.* part 45:13. the *s.* part of an ephah, 46:14.
Mat. 20:5. *s.* hour, 27:45. Jn. 4:6. ‖ 19:14.
Ac. 10:9. *s.* hour ‖ Re. 6:12. opened *s.* seal
Re. 19:13. *s.* angel, 14. ‖ 16:12. ‖ 21:20. *s.* found
SIXTEEN, *a.* Ge. 46:18. bare Jacob *s.* souls
Ex. 26:25. *s.* sockets, 36:30. ‖ 2 K. 13:10. *s.* years
2 K. 14:21. *s.* years, 2 Ch. 27:18. | 28:1.
1 Ch. 4:27. *s.* sons ‖ 24:4. *s.* chief men ‖ 2 Ch. 13:21.
SIXTEENTH, *a.* 1 Ch. 24:14. *s.* lot, 25:23.
SIXTY, *a.* Ge. 5:15. *s.* five years and begat, 21. Le. 27:3. from twenty to *s.* ‖ Nu. 7:88. *s.* rams
Mat. 13:8. brought forth *s.* fold, 23. Mk. 4:8,20.
SIZE, *s.* Ex. 36:9,15. 1 K. 6:25. | 7:37. 1 Ch. 23:29.
SKIES, *s.* 2 S. 22:12. clouds of the *s.* Ps. 18:11.

Ps. 77:17. *s.* sent a sound ‖ Is. 45:8. let *s.* pour
Jer. 51:9. her judgment is lifted up to the *s.*
SKILL, *s.* 1 K. 5:6. not any can *s.* 2 Ch. 2:8.
2 Ch. 2:7. can *s.* to grave ‖ 34:12. *s.* of instrum.
Ec. 9:11. nor yet favor to men of *s.* but time
Da. 1:17. *s.* in wisdom ‖ 9:22. to give thee *s.*
SKILFUL, *a.* 1 Ch. 5:18. Gadites *s.* in war
15:22. Chenaniah was *s.* ‖ 28:21. every *s.* man
2 Ch. 2:14. *s.* to work in gold and silver
Is. 3:3. *s.* of speech ‖ Ez. 21:31. *s.* to destroy
Da. 1:4. *s.* in all wisdom ‖ Am. 5:16. *s.* are *s.*
SKILFULLY, *ad.* Ps. 33:3. play *s.* with a loud
SKILFULNESS, *s.* Ps. 78:72. by *s.* of his hands
SKIN, *s.* Ex. 22:27. is his raiment for his *s.*
29:14. is *s.* burn ‖ 34:29. *s.* of his face shone
Le. 7:8. priest have the *s.* ‖ 13:2. in *s.* a rising
15:17. every *s.* whereon is seed shall be washed
Jb. 2:4. *s.* for *s.* yea, all ‖ 7:5. my *s.* is broken
19:11. clothed me with *s.* ‖ 16:15. sackcloth on *s.*
18:13. strength of his *s.* ‖ 19:20. *s.* of my teeth
19:26. though after my *s.* ‖ 30:30. my *s.* is black
41:7. canst thou fill his *s.* with barbed irons
Ps. 102:5. cleave to *s.* ‖ Jer. 13:23. change his *s.*
La. 3:4. *s.* made old ‖ 4:8. *s.* cleaveth to bones
5:10. our *s.* was black ‖ Ez. 37:8. *s.* covered
Mi. 3:2. pluck off *s.* ‖ Mk. 1:6. girdle of *s.*
SKINS, *s.* Ge. 3:21. Lord God made coats of *s.*
27:16. she put *s.* of kids of goats on his hands
Ex. 35:23. *s.* of rams and badgers *s.* brought
Le. 13:59. law of plague in *s.* ‖ 16:27. shall burn *s.*
Nu. 31:20. purify raiment and all made of *s.*
He. 11:37. wandered about in sheep *s.* and goat *s.*
SKIP, PED, *v.* and *p.* Ps. 29:6. ‖ 114:4,6.
SKIPPEDST, *v.* Jer. 18:27. thou *s.* for joy
SKIPPING, *p.* Song 2:8. he cometh *s.* on hills
SKIRT, *s.* *It was an ancient custom for the bridegroom to spread the skirt of his garment over the bride: to signify his right to her, his authority over her, and his obligation to protect her,* Ez. 16:8. *Ruth said to Boaz, Spread thy skirt over me,* i. e. *be my husband.* Ru. 3:9.
De. 22:30. not uncover his father's *s.* 27:20.
Ru. 3:9. spread thy *s.* over thine handmaid
1 S. 15:27. hold on the *s.* ‖ 24:5. cut off Saul's *s.*
Ez. 16:8. I spread my *s.* over thee and covered
Hag. 2:12. with his *s.* touch bread, pottage, wine
Zch. 8:23. take hold of *s.* of him that is a Jew
SKIRTS, *s.* Ps. 133:2. went down to the *s.*
Jer. 2:34. in *s.* found blood ‖ 13:22. *s.* discover
13:26. therefore will I discover thy *s.* Na. 3:5.
La. 1:9. filthiness in her *s.* ‖ Ez. 5:3. in thy *s.*
SKULL, *s.* Jud. 9:53. to break his *s.* 2 K. 9:35.
Mat. 27:33. place of a *s.* Mk. 15:22. Jn. 19:17.
SKY, *s.* De. 33:26. in his excellency on the *s.*
Jb. 37:18. spread out the *s.* ‖ Mat. 16:2. *s.* is red, 3.
Lu. 12:56. discern *s.* ‖ He. 11:12. as stars of *s.*
SLACK, *a.* De. 7:10. he will not be *s.* to him
20:21. not *s.* to pay it ‖ Jos. 10:6. *s.* not ‖ 18:3.
2 K. 2:21. *s.* not thy riding ‖ Pr. 10:4. *s.* hand
Zph. 3:16. let not thy hand be *s.* ‖ 2 Pe. 3:9. not *s.*
SLACKED, *p.* He. 1:1. the law is *s.* judgment
SLACKNESS, *s.* 2 Pe. 3:9. as some men count *s.*
SLAIN, *p. a.* Ge. 4:23. I have *s.* a man
Nu. 11:16. he hath *s.* them ‖ 22:33. I had *s.* thee
De. 1:4. *s.* Sihon ‖ 21:1. known who hath *s.*
Jud. 9:18. *s.* his sons ‖ 15:16. *s.* 1000 men ‖ 20:5.
1 S. 18:7. *s.* his thous. 21:11. ‖ 22:21. *s.* priests
2 S. 1:15. *s.* L. anointed ‖ 3:30. had *s.* Asahel
4:11. *s.* a righteous person ‖ 12:9. hath *s.* Uriah
13:3). *s.* all king's sons ‖ 21:16. to have *s.* Dav.
1 K. 1:19. *s.* oxen, 25. ‖ 9:16. *s.* Canaanites
13:26. him hath *s.* him ‖ 16:16. Zimri hath *s.*
19:1. *s.* all the prophets ‖ 10. *s.* thy prophets
2 K. 14:5. which had *s.* the king his father
2 Ch. 21:13. *s.* thy brethren ‖ 22:1,9.
23:21. *s.* Athaliah ‖ 28:9. *s.* them in a rage
Est. 9:12. *s.* in Shushan ‖ Jb. 1:15. Sabeans *s.*
Pr. 7:26. been *s.* by her ‖ Is. 14:20. *s.* thy pee.
Jer. 33:5. *s.* in my anger ‖ 41:4. *s.* Gedaliah, 9.
La. 2:21. *s.* them in the day of thy anger, 3:43.
Ez. 16:21. *s.* my children ‖ 23:39. *s.* their child.
Ho. 6:5. I've *s.* them ‖ Am. 4:10. young men I *s.*
Ac. 2:23. cruci. and *s.* ‖ 7:52. *s.* them that showed
23:11. we will eat nothing till we have *s.* Paul
SLAIN, (*passive.*) Ge. 34:27. came on the *s.*
Le. 14:51. blood of *s.* bird ‖ 26:17. ye shall be *s.*
Nu. 11:22. shall the flocks and herds be *s.*
19:16. whosoever toucheth any *s.* 18. ‖ 31:19.
23:24. drink blood of *s.* ‖ 25:14. that was *s.* 15.
31:8. besides the rest of them that were *s.*
De. 21:1. if one be found *s.* ‖ 3. elders next to *s.*
28:31. thine ox shall be *s.* ‖ 32:42. blood of the *s.*
Jos. 11:6. deliver all *s.* ‖ 13:22. Balaam among *s.*
Jud. 14:24. multiplied our *s.* ‖ 20:1. that was *s.*
1 S. 1:11. Hophni *s.* ‖ 19:6. he shall not be *s.*
19:11. thou shalt be *s.* 20:32. shall he be *s.*
31:1. fell down *s.* in mount Gilboa, 1 Ch. 10:1.
s. when the Philistines came to strip the *s.*
2 S. 1:19. beauty of Israel is *s.* ‖ 22. blood of *s.*
25. O Jonathan thou wast *s.* ‖ 3:7. Ner. were *s.*
1 K. 11:15. when Joab was gone to bury the *s.*
2 K. 2:24. bears are surely *s.* ‖ 11:8. let him be *s.*
11:16. laid hands on her, and there was she *s.*
1 Ch. 5:22. fell many *s.* ‖ Ch. 13:17. fell *s.* 500,000
Est. 7:4. sold to be *s.* ‖ 9:11. num. of *s.* in Shushan
Jb. 39:30. and where the *s.* are, there is he
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Is. 22:2. thy *s.* men ‖ 26:21. no more cover her *s.*
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Jer. 9:1. weep for *s.* ‖ 14:18. behold the *s.* with
18:21. let young men be *s.* ‖ 25:33. *s.* of the L.
41:9. filled pit with *s.* ‖ 51:4. *s.* shall fall, 47.
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11:7. *s.* are the flesh ‖ 21:14. sword of the *s.*
26:6. daughters be *s.* ‖ 28:8. death of the *s.*
30:4. *s.* shall fall in Egypt ‖ 11. fill land with *s.*
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35:8. with his *s.* men ‖ 37:9. breathe on these *s.*
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7:11. beast was *s.* ‖ 11:26. many shall fall *s.*
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Ac. 5:36. Theudas was *s.* ‖ 7:42. *s.* beasts ‖ 13:28.
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34:2. destroyed and delivered them to the *s.*
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20:4. Lord wilt thou *s.* also a righteous nation
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27:41. I will *s.* Jacob ‖ 34:30. gather and *s.* me
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21:14. to *s.* with guile ‖ 23:7. righteous *s.* not
29:16. *s.* the ram ‖ 32:12. to *s.* them ‖ 27. and *s.*
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19:11. Saul sent to *s.* him ‖ 20:8. *s.* me thyself
20:33. to *s.* David ‖ 22:17. turn and *s.* the priests
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21:2. Saul sought to *s.* them in his zeal to the
1 K. 1:51. swear he will not *s.* me ‖ 3:26, 27.
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29:34. priests too few to *s.* all burnt-offerings
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SLIGHTLY, *ad.* Jer. 6:14. healed hurt *s.* 8:11.

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SLOTHFUL, *a.* Jud. 18:9. be not *s.* to go to Pr. 12:24. *s.* be under tribute || 27. *s.* roasteth 15:19. way of *s.* is a hedge || 18:9. *s.* his broth. 19:24. *s.* hideth, 26:15. || 21:25. desire of *s.* kl. 22:13. *s.* saith, a lion, 26:13. || 24:30. field of *s.* Mat. 25:26. lord said, Thou wicked and *s.* serv. Ro. 12:11. not *s.* in business || He. 6:12. be not *s.*

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SLUMBERETH, *v.* 2 Pe. 2:3. damnation *s.* not

SLUMBERINGS, *s.* Jb. 33:15, 6. speaketh in *s.*

SMALL, *a.* Ge. 30:15. is it a *s.* matter that Ex. 9:9. became *s.* dust || 16:14. a *s.* round thing 18:22. every *s.* matter || 30:36. beat it very *s.* Nu. 16:9. a *s.* thing, 13. || De. 32:2. as *s.* rain 2 S. 7:19. a *s.* thing || 22:43. beat *s.* Ps. 18:42. 1 K. 2:20. one *s.* petition || 19:12. a still *s.* voice 2 K. 19:26. inhab. were of *s.* power, Is. 37:27. 23:6. stamped *s.* 15. || 2 Ch. 24:24. | 35:8,9. Jb. 8:7. tho' beginning was *s.* || 15:11. consolat. 36:27. *s.* the drops || Ps. 119:141. I am *s.* yet Pr. 24:10. strength is *s.* || Is. 1:9. a *s.* remnant Is. 7:13. a *s.* thing, Ez. 16:47. | 34:18. 16:14. remnant be *s.* || 29:5. *s.* dust, 40:15. 43:23. the *s.* cattle || 54:7. for a *s.* moment 60:22. a *s.* one shall become a strong nation Jer. 30:19. glorify them and they shall not be *s.* 44:28. a *s.* number return || 49:15. make *s.* Ez. 16:20. a *s.* matter || Da. 11:23. a *s.* people Am. 7:2. Jacob is *s.* 5. || Ob. 2. I made thee *s.* Zch. 4:10. day of *s.* things || Mk. 8:7. *s.* fishes Jn. 2.15. scourge of *s.* cords || 6:9. two *s.* fishes Ac. 12:18. no *s.* stir, 19,23. || 15:2. no *s.* dissen. 19:24. no *s.* gain || 27:20. when no *s.* tempest 1 Co. 4:3. a very *s.* thing || Ja. 3:4. a *s.* helm

SMALLEST, *a.* 1 S. 9:21. 1 Co. 6:2.

SMART, *v.* Pr. 11:15. surety, shall *s.* for it

SMELL. Ge. 27:27. *s.* of my son is as the *s.* Ex. 30:38. to *s.* thereto || Le. 26:31. I'll not *s.* De. 4:28. neither see nor *s.* || 1 S. 26:19. Ps. 45:8. *s.* of myrrh || 115:6. noses, but *s.* not Song 1:12. sendeth forth the *s.* || 2:13. a good *s.* 4:10. *s.* of thy ointment || 11. like *s.* of Lebanon. 7:8. the *s.* of thy nose like app. || 13. give a *s.* Is. 3:24. instead of sweet *s.* || Da. 3:27. nor *s.* Ho. 4:16. *s.* as Lebanon || Am. 5:21. I will not *s.* Phil. 4:18. sent from you an odor of sweet *s.*

SMELLED, *p.* Ge. 8:21. Lord *s.* || 27:27. Isaac

SMELLETH, *v.* Jb. 39:25. he *s.* the battle afar

SMELLING, *p.* Song 5:5. sweet *s.* myrrh, 13. 1 Co. 12:17. where were the *s.* || Ep. 5:2. *s.* sav.

SMITE, *v.* Ge. 32:11. I fear him lest he *s.* me Ex. 3:20. *s.* Egypt || 7:17. *s.* with the rod 8:2. *s.* all thy borders || 12:12. *s.* the first born 17:6. shalt *s.* the rock || 21:20. *s.* servant, 26. Nu. 14:12. *s.* with pestilence || 22:6. we may *s.* 24:17. *s.* corners of Moab || 25:17. Midianite *s.* 35:18. if *s.* with weapon || 21. or in enmity *s.* De. 7:2. shalt *s.* them || 13:15. surely *s.* that city 19:11. *s.* him mortally || 20:13. *s.* every male 28:22. L. shall *s.* thee, 27,28,35. || 33:11. *s.* thro' Jos. 7:3. *s.* Ai || 10:19. *s.* the hindmost of them 12:6. then did Moses and Israel *s.* 13:12. Jud. 6:16. *s.* Midian || 20:31. began to *s.* || 21:10. 1 S. 17:46. I'll *s.* thee || 18:11. I will *s.* David 1 S. 19:10. Saul sought to *s.* 21 33. || 23:2. go, and *s.* 26:8. let me *s.* him || 10. the Lord shall *s.* him 2 S. 2:22. why should I *s.* thee || 5:24. *s.* host 13:28. *s.* Amnon || 15:14. lest he *s.* the city 17:2. I will *s.* the king only || 18:11. why not *s.* 1 K. 11:15. Lord shall *s.* Israel || 20:35. *s.* me 2 K. 3:19. *s.* every fenced || 6:21. shall I *s.*

9:7. *s.* house of Ahab || 13:18. *s.* on the ground 1 Ch. 14:15. to *s.* || 2 Ch. 21:14. will the L. *s.* Ps. 121:6. sun not *s.* || 141:5. let righteous *s.* me Pr. 19:25. *s.* a scorner || Is. 3:17. *s.* with a scab Is. 10:24. *s.* thee with a rod || 11:4. *s.* the earth 11:15. *s.* it in 7 streams || 19:22. L. shall *s.* Eg. 49:10. heat nor sun *s.* them || 58:4. ye fast to *s.* Jer. 18:18. let us *s.* him || 21:6. he shall *s.* 43:11. Ez. 5:2. *s.* with a knife || 6:11. *s.* with thy hand 9:5. go ye, and *s.* || 21:12. *s.* upon thy thigh 21:14. *s.* thy hands || 17. I'll *s.* mine hands tog. 30:25. when I shall *s.* || 32:3. I will *s.* thy bow Am. 3:15. *s.* winter-house, 6:11. || 9:1. *s.* lintel Mi. 5:1. *s.* judge of Israel || Na. 2:10. knees *s.* Zch. 10:11. *s.* waves of sea || 13:6. *s.* the land 12:4. in that day I'll *s.* every horse and rider 13:7. *s.* the shepherd, Mat. 26:31. Mk. 14:27. 14:12. plague wherewith L. will *s.* people, 18. Ma. 4:6. lest I come and *s.* earth with a curse Mat. 5:39. *s.* on the cheek || 24:49. begin to *s.* Lu. 22:49. shall we *s.* || Ac. 23:3. G. shall *s.* thee 2 Co. 11:20. ye suffer, if a man *s.* you on the Re. 11:6. to *s.* the earth || 19:15. *s.* the nations

SMITERS, *s.* Is. 50:6. I gave my back to the *s.*

SMITEST, *v.* Ex. 2:13. why *s.* Jn. 18:23.

SMITETH, *v.* Ex. 21:12. he that *s.* a man, 15. De. 25:11. him that *s.* || 27:24. curs. be he that *s.* Jos. 15:16. he that *s.* Kirjath-Sepher, Jud. 1:12. 2 S. 5:8. that *s.* the Jebusites first, 1 Ch. 11:6. Jb. 26:12. through the proud || Is. 9:13. him that La. 3:30. cheek to him that *s.* || Ez. 7:9. L. that *s.* Lu. 6:29. *s.* thee on one cheek, turn the other

SMITH, *s.* 1 S. 13:19. no *s.* found in Israel Is. 44:12. *s.* with tongs || 54:16. I created the *s.* Ac. 19:24. a silver *s.* || 2 Ti. 4:14. the copper *s.*

SMITHS, *s.* 2 K. 24:14. Jer. 24:1. | 29:2.

SMITING, *p.* Ex. 2:11. *s.* a Hebrew, one of 2 S. 8:13. fr. *s.* Syrians || 1 K. 20:37. so that on *s.* 2 K. 3:24. forward *s.* || Mi. 6:13. sick in *s.* thee

SMITTEN, *v.* Ex. 7:25. after the Lord had *s.* 9:31. barley was *s.* 32. || 22:2. he *s.* that he die Nu. 14:12. go not up that ye be not *s.* De. 1:42. 2:28. *s.* me these 3 times, 32. || 33:11. L. had *s.* De. 28:7. enemies to be *s.* 25. thee to be *s.* bef. Jn. 1:8. *s.* Jerusalem || 2:3:2. they are *s.* 30.

1 S. 4:2. Israel was *s.* || 3. why hath Lord *s.* us 5:12. *s.* with emerods || 6:19. L. had *s.* many 7:10. Philistines were *s.* || 13:4. garrison || 30:1. 2 S. 2:31. *s.* of Abner's men || 8:9. *s.* the host 10:15. saw they were *s.* || 11:15. may be *s.* and 1 K. 8:33. when Israel be *s.* || 11:15. *s.* ev. male 2 K. 2:14. *s.* the waters || 3:23. kings have *s.*

13:19. *s.* five or six times || 14:19. hast *s.* Edom 2 Ch. 20:22. M. and Seir were *s.* || 25:16. why he *s.* 26:20. L. had *s.* him || 28:17. Edomites had *s.* Jb. 16:10. they have *s.* me upon the cheek

Ps. 3:7. thou hast *s.* || 69:26. whom thou hast *s.* 102:4. my heart is *s.* || 143:3. *s.* my life down Is. 5:25. L. hath *s.* his people || 24:12. gate is *s.* 27:7. hath he *s.* him || 53:4. stricken, *s.* of God Jer. 2:30. in vain have I *s.* your children, they 14:19. why hast thou *s.* || 37:10. tho' he had *s.* Ez. 22:13. *s.* my hand || 33:21. city is *s.* 40:1. Ho. 6:1. he hath *s.* || 9:16. Ephraim is *s.* their Am. 4:9. I have *s.* you, yet ye have not return. Ac. 23:3. to be *s.* ag. law? || Re. 8:12. sun was

SMOKE, *s.* is put for, (1) *The fading condition of wicked men*, Ps. 37:20. (2) *Offensiveness, grievous*, Pr. 10:26. (3) *The anger and wrath of God*, Re. 14:11. (4) *Great calamities*, Is. 14:31. (5) *Blindness*, Is. 6:4. (6) *A sign of God's presence*, Is. 4:5. (7) *Weak grace*, Is. 42:3. (8) *Prayers*, Re. 8:3.

Ge. 19:28. *s.* of the country went up as the *s.* Ex. 19:18. mount Sinai was altogether on a *s.* De. 29:20. anger of L. shall *s.* against that man Jos. 8:20. *s.* of Ai ascended up to heaven, 21. Jud. 20:38. should make *s.* rise out of the city 2 S. 22:9. up a *s.* out of his nostrils, Ps. 18:8. Jb. 41:20. out of his nostrils goeth *s.* as from Ps. 37:20. consume into *s.* || 68:2. as *s.* is driven 74:1. O God, why doth thine anger *s.* against 102:3. days like *s.* || 104:32. hills, and they *s.* 119:83. like a bottle in the *s.* || 144:5. they shall *s.*

Pr. 10:26. as *s.* to the eyes || Song 3:6. like pil. Is. 4:5. a *s.* by day || 6:4. house filled with *s.* 9:18. lifting up of *s.* || 14:31. from north as a *s.* 34:10. the *s.* thereof shall go up forever; from 51:6. vanish like *s.* || 65:5. are a *s.* in my nose Ho. 13:3. be as the *s.* || Jo. 2:30. pillars of *s.* Na. 2:13. burn chariots in *s.* || Ac. 2:19. fire, *s.* Re. 8:4. *s.* of the incense || 9:2. arose as a *s.* 3. 9:17. iss. fire and *s.* || 18. kill, by the fire and *s.* 14:11. *s.* of torment || 15:8. temple fill. with *s.* 18:9. see the *s.* 18. || 19:3. her *s.* rose up for

SMOKING, *p.* Ge. 15:17. a *s.* furnace, and a Ex. 20:18. mountain *s.* || Is. 7:4. *s.* firebrands Is. 42:3. *s.* flax shall he not quench, Mat. 12:20.

SMOOTH, *a.* Ge. 27:11. I am a *s.* man, 16. 1 S. 17:40. five *s.* stones || Is. 30:10. *s.* things Is. 57:6. among the *s.* stones of the stream La. 3:5. and the rough ways shall be made *s.*

SMOOTHER, *r.* Ps. 55:21. Pr. 5:3.

SMOOTHETH, *r.* Is. 41:7. *s.* with hammer

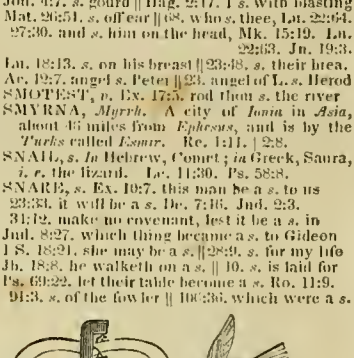
SMOTE, *v.* Ge. 19:7. *s.* the men at the door 30:35. *s.* Midian in field of Moab, 1 Ch. 1:46. Ex. 7:20. *s.* waters || 8:17. *s.* dust || 9:25. hail *s.* 12:29. *s.* the first-born in land of Egypt, Nu. 3:13. | 8:17. Ps. 78:51. | 105:36. | 135:8. Nu. 11:33. *s.* the people || 14:45. Amalekites *s.* 20:11. Moses *s.* the rock twice, Ps. 78:20. 22:23. *s.* the ass || 24:10. Balak *s.* his hands 32:4. country the Lord *s.* || 35:21. that *s.* him De. 25:18. Amalek *s.* || 29:7. and we *s.* them Jos. 7:5. men of Ai *s.* || 9:18. *s.* them not, bcn. 11:12. *s.* all their kings || 20:5. *s.* unwittingly Jud. 4:21. Jael *s.* the nail, 5:26. || 7:13. tent *s.* it 15:8. Samson *s.* them || 20:35. L. *s.* Benjamin 1 S. 4:8. gods that *s.* Egyptians || 6:9. *s.* us, 19. 17:49. David *s.* Philistine || 19:10. *s.* the javelin 24:5. David's heart *s.* him, 2 S. 24:10. 25:38. the Lord *s.* Nabal || 30:17. David *s.* them 2 S. 2:23. *s.* him under the fifth rib, 3:27. | 4:6. 6:7. G. *s.* him, 1 Ch. 13:10. || 14:7. *s.* his brother 1 K. 20:37. the man *s.* him || 22:24. *s.* Micaiah 2 K. 2:8. Elijah *s.* waters || 14. Elisha *s.* waters 6:18. *s.* with blindness || 15:5. Lord *s.* the king 19:35. angel of the Lord *s.* 185,000, Is. 37:36. 37. his sons *s.* him with the sword, Is. 37:38. 2 Ch. 13:15. *s.* Jeroboam || 14:12. *s.* Ethiopians 28:5. Syria *s.* Ahaz; king of Israel *s.* him Ne. 13:25. *s.* certain || Jb. 2:7. *s.* Job with sore Ps. 78:31. *s.* chosen men || 66. *s.* his enemies Song 5:7. the watchmen found me, they *s.* me Is. 10:20. stay on him that *s.* || 14:6. he who *s.* 14:29. rod that *s.* thee is broken || 27:7. as he *s* 30:31. *s.* with a rod || 41:7. that *s.* the anvil 57:17. wrath, and *s.* him || 60:10. in wrath I *s.* Jer. 20:2. *s.* Jeremiah || 31:19. I *s.* on my thigh 37:15. princes *s.* him || 41:2. Ishmael *s.* Gedaliah Da. 2:34. *s.* ima. || 5:6. knees *s.* || 8:7. *s.* the ram Jon. 4:7. *s.* gourd || Hag. 2:17. I *s.* with blasting Mat. 26:51. *s.* off ear || 68. who *s.* thee, Lu. 22:64. 27:30. and *s.* him on the head, Mk. 15:19. Lu. 22:63. Jn. 19:3. Lu. 18:13. *s.* on his breast || 23:48. *s.* their brea. Ac. 12:7. angel *s.* Peter || 23. angel of L. *s.* Herod

SMOTEST, *v.* Ex. 17:5. rod thou *s.* the river

SMYRNA, *Myrrh.* A city of *Ionia* in *Asia*, about 40 miles from *Ephesus*, and is by the *Turks* called *Esmir*. Re. 1:11. | 2:8.

SNAIL, *s.* In Hebrew, *Comet*; *ia* Greek, Saura, *i. e.* the lizard. Le. 11:30. Ps. 58:8.

SNARE, *s.* Ex. 10:7. this man be a *s.* to us 23:33. it will be a *s.* De. 7:16. Jud. 2:3. 31:12. make no covenant, lest it be a *s.* in Jud. 8:27. which thing became a *s.* to Gideon 1 S. 18:21. she may be a *s.* || 28:9. *s.* for my life Jb. 18:8. he walketh on a *s.* || 10. *s.* is laid for Ps. 69:22. let their table become a *s.* Ro. 11:9. 91:3. *s.* of the fowler || 106:36. which were a *s.*



Ancient Egyptian Snares and Gins of Fowlers.

119:110. laid a *s.* || 124:7. *s.* is broken, and we 140.5. laid a *s.* || 142:3. || 141:9. keep me from *s.* Pr. 7:23. hasteth to the *s.* || 18:7. lips are the *s.* 20:25. it is a *s.* to the man || 22:25. get a *s.* to 29:6. in the transgression of an evil man is a *s.* 8. bring a city to a || 25. fear of man bringeth Ec. 9:12. as birds that are caught in the *s.* Is. 8:14. for a *s.* to the inhabitants of Jerusalem 24:17. fear and a *s.* are upon thee, 18. Jer. 48:43. 29:21. lay a *s.* || Jer. 50:24. a *s.* for Babylon La. 3:47. fear and a *s.* || Ez. 12:13. my *s.* 17:20. Ho. 5:1. a *s.* on Mizpah || 9:8. the prophet is a *s.* Am. 3:5. can a bird fall into a *s.* take up a *s.* Lu. 21:35. as a *s.* come || 1 Co. 7:35. may cast a 1 Ti. 3:7. fall into *s.* 6:9. || 2 Ti. 2:26. out of *s.*

SNARED, *p.* De. 7:25. lest thou be *s.* 12:30. Ps. 9:16. wicked is *s.* Pr. 6:2. | 12:13. Ec. 9:12. the sons of men *s.* in an evil time Is. 8:15. fall and be *s.* 28:13. || 42:22. *s.* in holes

SNARES, *s.* Jos. 23:13. they shall be *s.* traps 2 S. 22:6. *s.* of death prevented me, Ps. 18:5. Jb. 22:10. *s.* are round || 40:24. pierceth thro' *s.* Ps. 11:6. rain *s.* || 38:12. lay *s.* for me, 64:5. Pr. 13:14. to depart from *s.* of death, 14:27. 22:5. *s.* in the way || Ec. 7:26. whose heart is *s.* Jer. 5:26. setteth *s.* || 18:22. digged and hid *s.*

SNATCH, *v.* Is. 9:20. shall *s.* on the right hand

SNORTING, *p.* Jer. 8:16. *s.* of his horses was
SNOUT, *s.* Pr. 11:22. jewel in a swine's *s.*
SNOW, *s.* Ex. 4:6. hand was leprous as *s.*
Nu. 12:10. leprous as *s.* || 2 S. 23:20. time of *s.*
2 K. 5:27. Gehazi went a leper as white as *s.*
Jb. 6:16. *s.* is hid || 9:30. if I wash myself in *s.*
Jb. 24:19. consume *s.* waters || 37:6. saith to the *s.*
38:22. hast thou entered the treasures of the *s.*
Ps. 51:7. be whiter than *s.* || 68:14. *s.* in Salmon
147:16. he giveth *s.* || 148:8. *s.* and vapor
Pr. 25:13. as cold of *s.* 26:1. || 31:21. afraid of *s.*
Is. 1:18. be white as *s.* || 55:10. *s.* from heaven
Jer. 18:14. *s.* of Lebanon || La. 4:7. purer than *s.*
Da. 7:9. garment was white as *s.* Re. 1:14.
Mat. 28:3. his raiment white as *s.* Mk. 9:3.
SNOWY, *a.* 1 Ch. 11:22. in a pit in a *s.* day
SNUFF-*D sh's*, *s.* Ex. 25:38. | 37:23. Nu. 4:9.
SNUFFED, *p.* Jer. 14:6. Ma. 1:13.
SNUFFERS, *s.* Ex. 37:23. 1 K. 7:50. 2 K. 12:
13. | 25:14. 2 Ch. 4:22. Jer. 52:18.
SNUFFETH, *v.* Jer. 2:24. *s.* up the wind at
SO. 2 K. 17:4.
SO *be it.* Jos. 2:21. Jer. 11:5.
Not SO. Ge. 19:7,18. | 20:26. | 48:18. Ex.
10:11. Nu. 12:7. Jud. 2:17. | 14:15. 1 S.
20:2. 2 S. 20:21. | 23:5. Jb. 9:35. | 24:25.
| 35:15. Ps. 1:4. Pr. 15:7. Is. 10:7. | 16:6.
Jer. 48:30. Mat. 19:8. | 20:26. | 25:9. Lu.
1:60. | 22:26. Jn. 14:2. Ac. 10:14. | 11:8. Ro.
5:3,11. Ep. 4:20.
It was SO. Ge. 1:7,9,11,15,24,30. Jud. 6:38. |
19:30. 1 K. 10:9. | 20:25. 2 K. 15:25. Ac.
12:15. *See in other words.*
SOAKED, *p.* Is. 34:7. land shall be *s.* with bl.
SOAP, *s.* Jer. 2:22. much *s.* || Ma. 3:2. fuller's *s.*
SORER, *a.* 2 Co. 5:13. whether we be *s.* it is
1 Th. 5:6. watch and be *s.* || 8. let us be *s.*
1 Ti. 3:2. a bishop must be *s.* 11. Ti. 1:8.
Ti. 2:2. aged men be *s.* || 4. women to be *s.* 6.
1 Pe. 1:13. be *s.* and hope to end, 4:7. | 5:8.
SOBERLY, *ad.* Ro. 12:3. think *s.* || Ti. 2:12.
SOBERNESS, *s.* Ac. 26:25. words of truth and *s.*
SOBRIETY, *s.* Ro. 12:3. 1 Ti. 2:9,15.
SOCHO, *A covering*, or *bough*. 1 Ch. 4:18.
SOCHOH, The same. 1 K. 4:10.
SOCKET, *s.* Ex. 38:27. a talent for a *s.*
SOCKETS, *s.* Ex. 26:19—37. | 27:10—17. | 35:
11,17. | 36:24—36. | 38:27,31. | 40:18. Nu. 3:36,
37. | 4:31,32. Song 5:15.
SOCOH, *Tabernacles.* Jos. 15:35,48.
SOD, *v.* Ge. 25:29. *s.* pottage. 2 Ch. 35:13.
SODDEN, *p.* Ex. 12:9. not *s.* at all with water
Le. 6:28. if *s.* in a pot || Nu. 6:19. *s.* shoulder
1 S. 2:15. not have *s.* flesh || La. 4:10. *s.* child
SODERING, *p.* Is. 41:7. it is ready for the *s.*
SODI, *My secret.* Nu. 13:10.
SODOM, *Their secret*, or *lime.* Ge. 10:19. | 13:
10. | 14:2—21. | 18:16,20,2 5. | 19:1,24,28. De.
29:23. | 32:32. Is. 1:9,10. | 3:9. | 13:19. Jer.
23:14. | 49:18. | 50:40. La. 4:6. Ez. 16:46—
56. Am. 4:11. Zph. 2:9. Mat. 10:15. | 11:
23,24. Lu. 11:12. | 17:27. Ro. 9:29. 2 Pe.
2:6. Ju. 7. Re. 11:8.
SODOMA, As Sodom. Ge. 10:19.
SODOMITE, S. De. 23:17. 1 K. 14:24. | 15:12.
2 K. 23:7.
SOFT, *a.* Jb. 23:16. God maketh my heart *s.*
41:3. will he speak *s.* || Ps. 65:10. maketh it *s.*
Pr. 15:1. a *s.* answer || 25:15. a *s.* tongue break.
Mat. 11:8. clothed in *s.* raiment, Lu. 7:25.
SOFTER, *a.* Ps. 55:21. words were *s.* than oil
SOFTLY, *ad.* Ge. 33:14. I will lead on *s.* || Jud.
4:21.
Ru. 3:7. she came *s.* || 1 K. 21:27. Ahab went *s.*
Is. 8:6. go *s.* || 38:15. I shall go || Ac. 27:13. blew
SOIL, *s.* Ps. 37:35. a tree growing in own *s.*
Ez. 17:8. planted in a good *s.* by great waters
SOJOURN, *v.* Ge. 12:10. Abraham went to *s.*
19:9. this fellow came in to *s.* || 20:1. | 47:4.
Ex. 12:48. stranger *s.* Le. 19:33. Nu. 9:14.
Le. 17:8. strangers who *s.* 10. | 20:2. | 25:15.
Jud. 17:8. a Lev. went to *s.* where he could, 9.
Ru. 1:1. Elimelech || 1 K. 17:20. with wh. I *s.*
2 K. 8:1. arise, *s.* || Ps. 12:5. I *s.* in Mesech
Is. 23:7. afar off to *s.* || 52:4. to Egypt to *s.* there
Jer. 42:15. in Egypt to *s.* 17,22. | 44:12,14,28.
La. 4:15. no more *s.* || Ez. 20:38. where *s.*
Ez. 47:22. strang. who *s.* || Ac. 7:6. his seed *s.*
SOJOURNED, *p.* Ge. 20:1. 21:34. | 32:4. | 35:27.
De. 18:6. | 26:5. Jud. 17:7. | 19:16. 2 K. 8:2.
Ps. 105:23. He. 11:9.
SOJOURNER, *s.* Ge. 23:4. I am a *s.* Ps. 39:12.
Le. 22:10. | 25:35,10,47. Nu. 35:15.
SOJOURNERS, *s.* Le. 25:23. and *s.* with me
2 S. 4:3. *s.* in Gittaim || 1 Ch. 29:15. we are *s.*
SOJOURNETH, *v.* Ex. 3:22. of her that *s.*
12:49. one law to stranger that *s.* Le. 16:29.
Le. 17:12. nor shall the stranger that *s.* eat blood
17:13. he that *s.* shall keep my statutes, 25:6.
Nu. 15:15. one ordinance for him that *s.* 19:10.
Jos. 2:10. stranger that *s.* || Ezr. 1:4. where he *s.*
Ez. 14:7. *s.* in Israel || 47:23. in what tribe *s.*
SOJOURNING, *s.* Ex. 12:40. *s.* was 430 years
Jud. 19:1. a Levite *s.* || Ps. 1:17. time of your *s.*
SOLACE, *s. Delight, pleasure.* Pr. 7:18.
SOLD, *v.* Ge. 25:33. Esau *s.* his birthright to J.
31:15. our father hath *s.* us || 37:28. *s.* Joseph
41:56. Joseph *s.* corn, 42:6. || 45:5. ye *s.* me
47:20. the Egyptians *s.* every man his field, 22.
Ex. 22:3. if nothing then shall he *s.* for his theft
Le. 25:23. land not be *s.* forever, 25,33,34.
42. not *s.* as bondmen || 27:28. no devoted *s.*
De. 15:12. if brother be *s.* || 28:68. ye shall be *s.*
32:30. except their rock had *s.* them, and shut
Jud. 2:14. the Lord *s.* them, 3:8. | 4:2. | 10:7.
1 S. 12:9. he *s.* them || 1 K. 21:20. *s.* thyself
2 K. 6:25. ass's head *s.* || 7:1. *s.* for a shekel, 16.
17:17. Israel *s.* themselves to do evil in sight
Ne. 5:8. *s.* to heathen || 13:16. *s.* on the Sabbath
Est. 7:4. we are *s.* || Ps. 105:17. Joseph was *s.*
Is. 50:1. *s.* yourselves, 52:3. || Jer. 34:14. been *s.*
La. 5:4. our wood is *s.* || Ez. 7:13. which is *s.*
Jo. 3:3. *s.* a girl || 6. Judah have ye *s.* unto, 7.
Am. 2:6. *s.* the righteous for silver, and the
Mat. 10:29. two sparrows *s.* || 13:46. *s.* all he had
18:25. his lord commanded him to be *s.* and
21:12. that *s.* doves, Mk. 11:15. Lu. 19:45.
26:9. been *s.* for much, Mk. 14:5. Jn. 12:5.
Lu. 12:6. five sparrows *s.* || 17:28. bought, they *s.*
Jn. 2:14. *s.* oxen || 16. said to them that *s.* doves
Ac. 2:45. *s.* possessions, 4:34,37. | 5:1,4,8.
Ro. 7:14. *s.* under sin || 1 Co. 10:25. *s.* in shambles
Re. 13:16. for one morsel of meat, *s.* his birthrig.
SOLDIER, S, *s.* 2 Ch. 25:13. *s.* fell on cities
Ezr. 8:22. to require *s.* || Is. 15:4. *s.* of Moab
Mat. 8:9. having *s.* under him, Lu. 7:8.
27:27. *s.* took Jesus || 28:12. gave money to *s.*
Lu. 3:14. *s.* demanded || 23:36. *s.* mocked him
Jn. 19:2. *s.* platted || 23. *s.* took his garments
32. *s.* brake the legs || 34. one of the *s.* pierced
Ac. 10:7. a devout *s.* || 12:6. sleeping betw. 2 *s.*
12:18. stir among *s.* || 21:35. borne of the *s.*
23:23. 200 *s.* to go || 27:31. Paul said to *s.* 42.
28:16. suffered P. to dwell by himself, with a *s.*
1 Ti. 2:3. as a good *s.* || 4. chosen him to be a *s.*
SOLE, *s.* Ge. 8:9. no rest for the *s.* of her foot
De. 28:35. from the *s.* of thy foot, 56:65.
Jos. 1:3. every place *s.* of your foot shall tread
2 S. 14:25. from *s.* of foot, Jb. 2:7. Is. 1:6.
Ez. 1:7. *s.* of their feet like *s.* of a calf's foot
SOLEMN, *a. Merry, joyful, public, glorious.*
Nu. 10:10. *s.* days || Ps. 92:3. with a *s.* sound
Is. 1:13. *s.* meeting || La. 2:22. as in a *s.* day
Ho. 9:5. in the *s.* day || Zch. 8:19. *s.* times
See ASSEMBLY, FEAST.
SOLEMNITY, *s.* De. 31:10. | Is. 30:29.
SOLEMNITIES, *s.* Is. 33:20. Ez. 45:17. | 46:11.
SOLEMNLY, *ad. Earnestly.* Ge. 43:3. 1 S. 8:9.
SOLES, *s.* De. 11:24. Jos. 3:13. | 4:18. Ez. 43:
11. Ma. 4:3.
SOLITARY, *a. Quiet, afflicted, desolate*, &c.
Jb. 3:7. let that night be *s.* || 30:3. they were *s.*
Ps. 68:6. *s.* in families || 107:4. in a *s.* way
Is. 35:1. *s.* place, Mk. 1:35. || La. 1:1. city *s.* is
SOLITARILY, *ad.* Mi. 7:14. which dwell *s.* in
SOLOMON, *Peaceable, perfect*, or *that recompences.* 2 S. 5:14. | 12:24. 1 K. 1:10. | 2:1.
Ne. 13:26. Mat. 6:29. | 12:42. Lu. 12:27. Jn.
10:23. Ac. 3:11. | 5:12. | 7:42.
SOME, *a.* 2 Co. 12:7. I will grant *s.* deliverance
Mat. 13:4. *s.* fell by way-side, Mk. 4:4. Lu. 8:5.
16:14. at John, *s.* Elias, Mk. 8:28. Lu. 9:19.
28. he *s.* standing here, who, Mk. 9:1. Lu. 8:7.
Jn. 6:64. *s.* believe not || 11:46. *s.* went their w.
Ac. 8:31. except *s.* man || 17:4. *s.* believed and
28:24. and *s.* believed, and *s.* believed not
Ro. 3:3. what if *s.* did not believe, shall their
5:7. *s.* even dare to die || 11:14. might save *s.*
1 Co. 6:11. such were *s.* of you || 9:22. save *s.*
10:8. as *s.* of them || 15:34. *s.* have not knowl.
Ep. 4:11. *s.* apostles || Phil. 1:15. *s.* preach Christ
1 Ti. 1:3. charge *s.* || 4:1. *s.* shall depart from
2 Ti. 2:18. overthrow faith of *s.* || 20. *s.* vessels
He. 4:6. *s.* must enter || 10:25. manner of *s.* is
2 Pe. 3:9. as *s.* count slackness || 16. *s.* things
Ju. 22. on *s.* have compassion || Re. 2:10. cast *s.*
SOMEBODY, *s.* Lu. 8:46. Ac. 5:36.
SOMETHING, *s.* 1 S. 20:26. Mk. 5:43. Lu. 11:
54. Jn. 13:29. Ac. 3:5. | 23:15,18. Ga. 6:3.
SOMETIMES, *ad.* Ep. 2:13. | 5:8. Col. 1:21. |
3:7. Ti. 3:3. 1 Pe. 3:20.
SOMEWHAT, *ad.* Le. 4:13,22,27. | 13:6,19,56.
1 K. 2:14. *s.* to say, Lu. 7:40. 2 Co. 5:12.
Ac. 23:20. to inquire *s.* || 25:26. *s.* to write
Ro. 15:24. be *s.* filled || Ga. 2:6. seemed to be *s.*
He. 8:3. *s.* also to offer || Re. 2:4. *s.* against thee
SON, *s.* is put for, (1) *A male child*, Ge. 4:25.
(2) *A grandson*, 2 S. 19:24. (3) *A successor*,
Is. 19:11. (4) *A scholar*, 1 S. 3:6. Pr. 1:8.
1 Ti. 1:2. (5) *A people*, Ex. 4:22. (6) *One that is adopted of God*, Ga. 4:7.
Ge. 4:17. his *s.* Enoch || 9:24. his younger *s.* had
11:31. Terah took Abram his *s.* || 18:19. shall
have a *s.*
18:14. Sarah shall have *s.* || 21:10. heir with my
21:11. were very grievous because of his *s.*
22:2. take now thy *s.* thy only *s.* Isaac, 12,16.
24:5. bring thy *s.* again || 27:21. feel thee, my *s.*
27:24. art thou my very *s.* || 32. I am thy *s.* thy
30:24. add another *s.* || 35:17. have this *s.* also
37:3. *s.* of his old age || 32. if thy *s.* coat, 34.
Ex. 2:10. became her *s.* || 4:22. Israel is my *s.*
10:2. tell in the ears of thy *s.* and thy son's *s.*
13:8. show thy *s.* || 14. when thy *s.* asketh thee
20:10. thou nor thy *s.* || 21:9. betroth to his *s.*
29:30. *s.* that is priest || 32:29. consecrate *s.*
Le. 24:10. the *s.* of an Israelitish woman
Nu. 23:18. thou *s.* of Zippor || 27:1. hath no *s.*
De. 1:31. as a man doth bear his *s.* || 5:14. nor *s.*
6:20. when thy *s.* asketh || 21. say to thy *s.* We
7:3. thy daughter thou shalt not give to his *s.*
8:5. as a man chasteneth his *s.* || 13:6. *s.* entice
21:17. *s.* of the hated || 18. if a rebellious *s.* 20
25:5. her eye shall be evil towards her *s.*
Jos. 6:26. his youngest *s.* || 7:19. my *s.* give glory
15:8. *s.* of Hinnom || Jud. 5:12. *s.* of Abinoam
Jud. 6:30. bring out thy *s.* || 8:22. thy *s.* and son's *s.*
11:2. *s.* of a stranger || 17:2. blessed be thou my *s.*
Ru. 1:13. Ruth bare a *s.* || 17. a *s.* born to Naomi
1 S. 1:23. gave her *s.* suck || 3:6. my *s.* lie down
3:16. Samuel my *s.* || 4:16. what is done my *s.*
4:20. for thou hast borne a *s.* || 9:1. *s.* of Abiel
10:2. what shall I do for my *s.* || 16:18. *s.* of Jesse
17:55. whose *s.* is this || 20:30. *s.* of perverse
20:31. long as *s.* of Jesse || 22:9. I saw *s.* of Jesse
25:8. to thy *s.* David || 26:17. is thy voice my *s.*
2 S. 3:4. Jonathan had a *s.* that was lame
7:14. he shall be my *s.* || 13:4. being the king's *s.*
16:11. my *s.* which came forth of my bowels
18:33. O Absalom my *s.* my *s.* Absalom, 19:4.
1 K. 3:6. hast given him a *s.* || 20. took my *s.*
22. the living is my *s.* and the dead is thy *s.* 23.
8:19. thy *s.* that shall come forth out of thy loins
11:12. I will rend it out of the hand of thy *s.*
36. to his *s.* will I give one tribe, that David
13:11. his *s.* told || 14:5. ask a thing for her *s.*
15:4. to set up his *s.* || 17:12. dress for my *s.*
17:23. Elisha said, See thy *s.* liv. || 22:26. king's
2 K. 1:17. because he had no *s.* || 4:6. said to her *s.*
4:16. about this season thou shalt embrace a *s.*
28. did I desire a *s.* || 37. took up her *s.* and
6:28. said, Give thy *s.* that we may eat him, 29.
8:1. woman, whose *s.* he had restored to life
9. thy *s.* Benhadad || 16:3. Ahab made his *s.*
16:7. I am thy *s.* || 21:6. his *s.* pass through fire
1 Ch. 3:10. Abia his *s.* Asa his *s.* Jehoshaphat
17:13. he shall be my *s.* || 20:6. *s.* of a giant
22:10. he shall be my *s.* || 11. now my *s.* the L.
28:6. Solomon thy *s.* shall build, 2 Ch. 6:9.
2 Ch. 21:17. not a *s.* left || 23:3. king's *s.* reign
24:22. slew his *s.* || 25:18. daughter to my *s.* to
Jb. 18:19. he shall neither have *s.* nor nephew
Ps. 2:7. thou art my *s.* Ac. 13:33. He. 1:5. | 5:5.
12. kiss the *s.* || 50:20. thy own mother's *s.*
72:1. to the king's *s.* || 20. of Dav. the *s.* of Jesse
86:16. *s.* of thine handmaid || 89:22. *s.* of wick.
116:16. I am the *s.* of thy handmaid, thou
Pr. 1:8. my *s.* hear || 10. my *s.* if sinners entice
15. my *s.* walk not || 2:1. my *s.* if thou wilt
3:1. my *s.* forget not || 11. my *s.* despise not, 21.
4:3. I was my father's *s.* || 10. hear, O my *s.* 20.
6:1. my *s.* if thou be surety || 3. do this now, my *s.*
10:1. a wise *s.* maketh a glad father, 15:20.
5. a *s.* that causeth shame || 13:1. a wise *s.*
13:24. hateth his *s.* || 17:25. foolish *s.* is grief
17:2. rule over a *s.* that causeth shame, 19:26.
19:13. a foolish *s.* || 18. chasten thy *s.* while
23:26. my *s.* give me thine heart, and let eyes
24:13. my *s.* eat honey || 21. my *s.* fear the Lord
27:11. my *s.* be wise || 29:17. correct thy *s.* and
29:21. shall have him become his *s.* at length
31:2. what my *s.* and what the *s.* of my vows?
Ec. 5:14. he begetteth a *s.* || 10:17. *s.* of nobles
12:12. further, by these, my *s.* be admonished
Is. 7:3. Shear-jashub thy *s.* || 6. *s.* of Tabeal
9. Remaliah's *s.* || 11. shall conceive and bear a
9:6. to us a *s.* is born || 14:12. *s.* of the morning
14:22. cut off *s.* || 19:11. I am *s.* of the wise
49:15. *s.* of her womb || 56:3. *s.* of the stranger
Jer. 6:26. as for an only *s.* || 7:31. *s.* of Hinnom
27:7. serve him and his *s.* || 33:21. not have *s.*
Ez. 18:4. soul of the *s.* is mine || 10. if he beget a *s.*
19. why? doth not *s.* bear iniquity of father, 20.
21:10. it contemneth the rod of my *s.* as
Da. 5:22. thou his *s.* O Belshaz. hast not humbled
Ho. 11:1. called my *s.* out of Egypt || 13:13. now.
Am. 7:14. nor a prophet's *s.* || 8:10. of an only *s.*
Zch. 12:10. as one mourneth for his only *s.*
Ma. 1:6. a *s.* honoreth his father || 3:17. own *s.*
Mat. 1:21. she shall bring forth a *s.* Lu. 1:31.
2:15. called my *s.* || 3:17. my beloved *s.* 17:5.
9:2. *s.* be of good cheer || 11:27. knoweth the *s.*
13:55. the carpenter's *s.* Mk. 6:3. Lu. 4:22.
16:16. thou art Christ, the *s.* of the living God
17:15. L. have mercy on my *s.* he is a lunatic
21:37. they will reverence my *s.* Mk. 12:6.
22:42. whose *s.* is he || 28:19. name of the *s.*
Mk. 12:6. having one *s.* || 13:12. father betray *s.*
13:32. that hour knoweth not the *s.* but the F.
14:61. art thou the Christ, the *s.* of the blessed?
Lu. 1:32. *s.* of the Highest || 57. brought forth a *s.*
2:48. *s.* why hast thou || 9:38. look on my *s.*
10:6. if the *s.* of peace || 15:19. to be called thy *s.*
15:21. my *s.* was dead || 31. *s.* thou art ever
16:25. said *s.* remember || 19:9. is *s.* of Abraham
Jn. 1:18. only-begotten *s.* || 45. the *s.* of Joseph
3:16. only-begotten *s.* 18. || 35. F. loveth *s.* 5:20.
36. that believeth on the *s.* || 4:50. thy *s.* liveth
5:19. *s.* can do nothing || 21. the *s.* quickeneth
23. honor the *s.* || 26. to the *s.* to have life
8:35. *s.* abideth ever || 36. if the *s.* make free
9:19. is this your *s.* || 20. know this is our *s.*
14:13. glorified in the *s.* || 17:1. glorify thy *s.*
17:12. *s.* of perdition || 19:26. wom. behold thy *s.*
21:15. Simon, *s.* of Jonas, lovest thou me, 16.
Ac. 3:13. glorified his *s.* || 4:36. *s.* of consolation
7:21. nourished him for her *s.* || 13:22. *s.* of Jesse

Ac. 23:6. *s.* of a Pharisee||Paul's sister's *s.* heard Ro. 1:3. concerning his *s.* || 9. gospel of his *s.* 5:10. by the death of his *s.* || 8:3. sending his *s.* 8:29. image of his *s.* || 32. spared not his *s.* but 9:9. at this time Sarah shall have a *s.* Ge. 18:10. 1 Co. 1:9. fellowship of his *s.* || 4:17. my beloved 15:28. then shall the *s.* also himself be subject Ga. 1:16. to reveal his *s.* || 4:4. God sent his *s.* 4:6. sent spirit of his *s.* || 7. if a *s.* then an heir 30. cast out the bond-woman and her *s.* for Phil. 2:22. as a *s.* with the father, he hath served Col. 1:13. of his dear *s.*|| 1 Th. 1:10. wait for his *s.* 2 Th. 2:3. that man of sin, the *s.* of perdition 1 Ti. 1:2. my own *s.*||18. commit to thee, *s.* Tim. 2 Ti. 2:1. my *s.* be strong || Ti. 1:4. my own *s.* Phile. 10. I beseech thee for my *s.* Onesimus He. 1:2. spoken by his *s.* || 8. but unto the *s.* he 5:8. though he were a *s.* || 7:28. maketh the *s.* 11:24. refused to be called the *s.* of Pharaoh's 12:5. my *s.* despise not thou the chastening, 7. Ja. 2:21. offered Isaac his *s.* || 2 Pe. 2:15. *s.* of B. 1 Jn. 1:3. his *s.* Jesus || 7. blood of Jesus his *s.* 2:22. denieth the *s.* || 24. continue in the *s.* 3:23. that we believe on the name of his *s.* Jesus 4:9. sent his *s.* 10, 14. || 5:9. testified of his *s.* 5:10. believeth not record God gave of his *s.* 11. this life is in his *s.* 12. || 20. even in his *s.* 2 Jn. 9. he hath both the Father and the *s.* Re. 21:7. I will be his God, and he shall be my *s.*

See BARE, BEAR, DAUGHTER.

SON-*in-law*, *s.* Ge. 19:12. 1 S. 18:18, 21, 22, 23, 26. | 22:14. 2 K. 8:27.

SON *of God*. Da. 3:25. Mat. 1:23. | 8:29. | 14: 33. | 26:63. | 27:40, 43, 54. Mk. 1:1. | 3:11. | 5:7. | 15:39. Lu. 1:35. | 3:38. | 4:41. | 8:28. | 22:70. Jn. 1:34, 49. | 3:18. | 5:25. | 6:69. | 9:35. | 10:36. | 11:4, 27. | 19:7. | 20:31. Ac. 8: 37. | 9:20. Ro. 1:4. 2 Co. 1:19. Ga. 2:20. Ep 4 13. | He. 4:14. | 6:6. | 7:3. | 10:29. 1 Jn. 3:8. | 4:15. | 5:5, 10, 13, 20. Re. 2:18.

SON *of man*. Nu. 23:19. Jb. 25:6. | 35:8. Ps. 8:4. | 80:17. | 144:3. Is. 51:12. | 56:2. Ezekiel *is so called about* 80 *times*, *and* Christ *about* 80 *times in the Evangelists*.

SONG, S, *s.* They are, 1. *Divine*, as, (1) *The songs of Moses and Israel*, Ex. 15:1. De. 32. Re. 15:3. (2) *Of Deborah*, Jud. 5:12. (3) *Of David*, Ps. 77:6. (4) *Of Solomon, called the Song of Songs*; in Hebrew, Schir Hascherim, *the most excellent of all songs. As a servant of servants is the vilest slave, and vanity of vanities the depth of vanity; and as Lord of lords, King of kings, Holy of holies, express the highest and most glorious; so Song of Songs is expressive of the singular excellency of that song above all others.* (5) *Of Zion or the church*, Ps. 137:3. (6) *Of Christ*, Is. 5:1. Re. 14:3. 2. *Spiritual*, Ep. 5:19. III. *Wicked*, Jb. 30: 9. Ps. 69:12. Ec. 7:5.

Ge. 31:27. I might have sent thee away with *s.* Ex. 15:1. sang this *s.* to the Lord, Nu. 21:17.

2. the Lord is my *s.* Ps. 118:14. Is. 12:2.

De. 31:19. write this *s.* || 30. spake this *s.* 32:44. Jud. 5:12. awake, awake, Deborah, utter a *s.* 2 S. 22:1. David spake the words of this *s.* 1 K. 4:32. his *s.* were a thousand and five 1 Ch. 6:31. service of || 13:8. D. played with *s.* 15:22. Levites for a *s.* || 25:6. for the *s.* in, 7.

2 Ch. 29:27. *s.* of the Lord began with trumpets Ne. 12:46. in the days of David there were *s.* Jb. 30:9. I am their *s.*||35:10. giveth *s.* in night Ps. 23:7. with my *s.* || 32:7. *s.* of deliverance 33:3. sing a new *s.* 96:1. | 98:1. | 149:1. | 144:9. Is. 42:10. Re. 5:9. | 14:3.

40:3. put a new *s.* || 42:8. in night his *s.* be 69:12. *s.* of drunkards || 30. praise with a *s.* 77:6. *s.* in the night || 119:54. been my *s.* in 137:3. saying, Sing us one of the *s.* of Zion Pr. 25:23. *s.* to a heavy heart||Ec. 7:5. *s.* of fools Song 1:1. the *s.* of songs, which is Solomon's Is. 5:1. now I'll sing a *s.* || 23:16. sing many *s.* 24:9. not drink wine with a *s.* || 16. heard *s.* 26:1. this *s.* be sung || 30:29. a *s.* in the night 35:10. come to Zion with *s.* || 38:20. sing my *s.* La. 3:14. I was their *s.* || Ez. 26:13. *s.* to cease Ez. 33:32. a lovely *s.* || Am. 5:23. take thy *s.* Am. 8:3. *s.* of the temple shall be howlings, 10. Ep. 5:19. in psalms and spiritual *s.* Col. 3:16. Re. 14:3. learn that *s.* || 15:3. *s.* of the Lamb

SONS, *s.* Ge. 7:13. *s.* of Noah, 9:18, 19.

10:1. were born *s.* || 19:14. Lot speak to his *s.* 23:11. *s.* of my people || 27:29. let mother's *s.* 34:27. *s.* of Jacob || 37:2. with the *s.* of Bilhah 42:5. *s.* of Israel came to buy corn, 11:32. | 45:5. Le. 26:29. ye shall eat the flesh of your *s.* and Nu. 16:7. ye *s.* of Levi || 27:3. and had no *s.* De. 23:17. of *s.* of Israel || 32:8. separated the *s.* Jos. 15:14. Caleb drove 3 *s.* of Anak, Jud. 1:20. Jud. 8:19. *s.* of my mother || 30. Gideon had 70 *s.* 10:1. Jair had 30 *s.* || 12:14. Abdon had 40 *s.* 19:22. *s.* of Belial || Ru. 1:11. are any more *s.* 1 S. 1:8. better than ten *s.* || 2:12. *s.* of Belial 8:11. he will take your *s.* || 25:15. *s.* of death 2 S. 2:18. *s.* of Zeruiah, 3:39. | 16:10. | 19:22. 9:11. as one of king's *s.* || 13:23. invited king's *s.* 13:30. slain all king's *s.* || 23:6. but *s.* of Belial 1 K. 1:9. he called all the king's *s.* 19, 25.

2:7. *s.* of Barzillai || 4:31. wiser than *s.* of M. 20:35. *s.* of prophets || 21:10. two *s.* of Belial 2 K. 4:5. shut the door on her *s.* || 10:1. master's *s.* 11:2. stole him from the king's *s.* 2 Ch. 2:11. 25:7. slew *s.* of Zedekiah, Jer. 39:6. | 52:10.

1 Ch. 5:1. *s.* of Joseph || 21:20. Ornan and four *s.* 21:28. Eleazar had no *s.* || 28:1. *s.* of my father 2 Ch. 2:3. of *s.* of David || 24:25. for blood of *s.* Est. 9:10. the ten *s.* of Haman slew they, 13, 14. Jb. 5:17. *s.* of coal || Ps. 18:44. *s.* of stranger Ps. 89:6. who among the *s.* || 144:12. that our *s.* Song 2:3. so is my beloved among the *s.* I sat Is. 5:18. is none to guide her among all the *s.* 56:6. *s.* of stranger || 57:3. ye *s.* of sorceress 60:10. *s.* of strangers, 61:5. | 62:8. || 66:14. Jer. 6:21. and *s.* shall fall || 13:14. *s.* I will dash 19:5. to burn them *s.* || 23:6. beget *s.* and daugh. 35:6. *s.* of Rechabites || 49:1. hath Israel no *s.* La. 3:13. *s.* of quiver || 4:2. precious *s.* of Zion Ez. 5:10. eat *s.* || 20:31. *s.* pass thro' fire, 23:37. Ho. 1:10. ye are the *s.* of the living God Am. 2:11. I raised up of your *s.* for prophets Mi. 6:6. *s.* of a year old || Zeh. 4:14. *s.* of oil Ma. 3:3. purify *s.* of Levi || 6. ye *s.* of Jacob Mk. 3:17. *s.* of thunder || Lu. 11:19. do *s.* cast 1 Co. 4:14. but as my beloved *s.* I warn you Ga. 4:5. adoption of *s.* || 6. because ye are *s.* G. He. 2:10. many *s.* to glory || 11:21. *s.* of Joseph 12:7. dealeth with you as *s.* || 8. and not *s.*

SONS *of God*. Ge. 6:2. the *s.* saw, 4.

Jb. 1:6. *s.* came, 2:1. || 38:7. *s.* shouted

Ho. 1:10. *s.* of living *G.* || Jn. 1:12. to become *s.* Ro. 8:14. are the *s.* || 19. manifestation of *s.* Phil. 2:15. that ye may be harmless, the *s.*

1 Jn. 3:1. be called the *s.* || 2. now are we *s.*

His SONS, Ge. 7:7. | 8:18. | 9:1. | 25:9. | 30:35. | 35:29. | 46:33. | 50:13, 25. Ex. 18:5. | 28:1, 41. | 29:20, 21, 27. Le. 6:22. | 8:30. Nu. 21:35. De. 2:23. | 18:5. | 21:16. Jud. 9:18. | 17:5, 11. | 18:30. 1 S. 2:22. | 3:13. | 8:1, 3. | 16:1. | 30: 6. | 31:2. 2 S. 21:6. 1 K. 13:11, 12. | 21:29. 2 K. 9:26. | 10:37. 2 Ch. 11:14. | 13:5. | 21:7, 17. | 33:20. Ezr. 6:10. Est. 9:25. Jb. 1:4. | 14:21. | 38:32. | 42:16. Jer. 25:14. Ez. 46:16. Da. 11:10.

See MEN.

My SONS. Ge. 48:9. 1 S. 2:24. | 12:2. 1 Ch. 28:5. 2 Ch. 29:11. Jb. 1:5. Is. 45:11.

Thy SONS. Ge. 6:18. | 8:16. Ex. 19:24. | 22: 29. | 31:16, 20. Le. 10:9, 14. Nu. 18:1, 2, 7, 9, 11. De. 4:9. 1 S. 2:29. | 8:5. | 28:19. 2 S. 9:10. 2 K. 4:4. | 15:12. | 20:18. Is. 39:7. | 49: 22. | 51:20. | 60:4. | 62:5. Jer. 48:46. Zeh 9:13.

Two SONS. Ge. 10:25. | 31:25. | 41:50. | 42:37. | 44:27. | 48:1, 5. Ex. 18:3. Le. 16:1. Ru. 1:1, 3. 1 S. 2:34. | 4:4, 17. 2 S. 14:6. | 15:3 6. | 21:8. 2 K. 4:1. Mat. 20:21. | 21:28. | 26:37. Lu. 15:11. Ac. 7:29. Ga. 4:22.

SOON, *ad.* Ex. 9:18. come so *s.* || 32:19. as *s.* De. 4:26. *s.* perish || Jos. 8:19. they ran as *s.* 2 S. 22:45. as *s.* as they hear, they, Ps. 18:44. Jb. 3:22. *s.* take me away || Ps. 37:2. *s.* be cut Ps. 58:3. they go astray as *s.* as they be born 68:31. *s.* stretch || 81:14. *s.* have subdued their 90:10. *s.* cut off || 106:13. *s.* to gat his works Pr. 14:17. *s.* angry || Mat. 21:20. how *s.* is fig-tree La. 1:23. as *s.* as his ministration was accomp. Ga. 1:6. so *s.* removed || Phil. 2:23. as *s.* as I see 2 Th. 2:2. not *s.* shaken || Ti. 1:7. not *s.* angry

SOONER, *ad.* He. 13:19. restored *s.* || Ja. 1:11.

SOOTHSAYER, *s. Diviner or magician.* Jos. 13:22. Balaam, son of Beor, the *s.* did

SOOTHSAYERS, *s.* Is. 2:6. because they are *s.* Da. 2:27. | 5:7, 11. Mi. 5:12.

SOOTHSAYING, *s.* Ac. 16:16. gain by *s.*

SOP, *s.* Jo. 13:26. had dipped the *s.* 27, 30.

SOPATER, *Who defends the father*, or *the health of the father*. Ac. 20:4.

SOPHERETH, *A scribe*, or *numbering*. Ezr. 2: 55. Ne. 7:57.

SORCERER, *s. or* Wizard. Ac. 13:6, 8.

SORCERERS, *s.* Ex. 7:11. wise men and *s.* Jer. 27:9. hearken not to *s.* || Da. 2:2. to call *s.* Mal. 3:5. I will be a swift witness against the *s.* Re. 21:8. *s.* have part in lake || 22:15. dogs, *s.*

SORCERESS, *s.* Is. 57:3. ye sons of the *s.* the

SORCERY, *s.* Ac. 8:9. beforetime used *s.* and

SORCERIES, *s.* Is. 47:9. for thy *s.* || 12. of thy *s.* Ac. 8:11. long time had bewitched them with *s.* Re. 9:21. nor repented of *s.* || 18:23. for by thy *s.*

SORE, *a.* Ge. 19:9. they pressed *s.* upon Lot 31:39. *s.* longest || 31:25. when they were *s.* 41:56. famine waxed *s.* 57. | 43:1. | 47:4, 13.

De. 6:22. signs, great and *s.* || 28:35. *s.* botch, 59. Jud. 10:9. *s.* distressed || 11:7. because she lay *s.* 15:18. *s.* athirst || 20:34. battle was *s.* 1 S. 31:3. 21:2. wept *s.* 1 S. 1:10. 2 S. 13:36. 2 K. 20:3. Ezr. 10:1. Is. 38:3. Ac. 20:37.

1 S. 14:52. *s.* war || 28:15. I am *s.* distressed

1 K. 18:2. there was a *s.* famine, Jer. 52:6.

2 K. 6:11. *s.* troubled || 2 Ch. 21:19. *s.* diseases 2 Ch. 28:19. transgressed *s.* || 35:23. *s.* wounded Ne. 13:8. it grieved me *s.* || Jb. 2:7. with *s.* boils Jb. 5:18. he maketh *s.* and bindeth up

Ps. 2:5. *s.* displeasure || 6:3. soul is *s.* vexed, 10. 38:2. presseth me *s.* || 8. I am *s.* broken, 44:19. 55:4. heart is *s.* pained || 71:20. showed *s.* troubles 118:13. thrust *s.* at me || 18. chastened me *s.* but Ec. 1:13. *s.* travail, 4:8. || 5:13. there is a *s.* evil Is. 27:1. his *s.* sword || 59:11. mourn *s.* like doves 64:9. be not wroth very *s.* || 12. afflict us very *s.*

Jer. 13:17. weep *s.* 22:10. La. 1:2. || 3:52. chased Ez. 14:21. four *s.* judgments || 21:10. *s.* slaughter Da. 6:14. *s.* displeased || Mi. 2:10. *s.* destruction Zeh. 1:2. the Lord hath been *s.* displeased, 15. Mat. 17:15. *s.* vexed || 21:15. were *s.* displeased Mk. 6:51. *s.* amazed, 14:33. || 9:26. rent him *s.*

SORE, *s.* Le. 13:42. white reddish *s.* it is a lep. 2 Ch. 6:28. whatever *s.* || 29. know his own *s.* Ps. 38:11. aloof from my *s.* || 77:2. my *s.* ran Re. 16:2. there fell a grievous *s.* on the men

SOREK, *Vine*, or *hissing. A color inclining to yellow.* Jud. 16:4.

SORES, *s.* Is. 1:6. bruises and putrefying *s.* Lu. 16:23. Lazarus full of *s.* || Re. 16:11. their *s.*

SORELY, *ad.* Ge. 49:23. Is. 23:5.

SORER, *a.* He. 10:29. how much *s.* punishment

SORROW, *s.* Ge. 3:16. I'll multiply thy *s.* 17. 42:38. my gray hairs with *s.* || 44:29, 31.

Ex. 15:14. *s.* take hold || Le. 26:16. *s.* of heart De. 28:65. give *s.* of heart || 1 Ch. 4:9. with *s.* Ne. 2:2. but *s.* of heart || Est. 9:22. from *s.* to joy Jb. 3:10. hid not *s.* || 6:10. harden myself in *s.* 17:7. dim by reason of *s.* || 41:22. *s.* into joy Ps. 13:2. having *s.* || 38:17. *s.* is continually 39:2. *s.* was stirred || 55:10. *s.* is in the midst 90:10. labor and *s.* || 107:39. brought low thro' 116:3. I found trouble and *s.* then called I on Pr. 10:10. causeth *s.* || 22. he addeth no *s.* with 15:13. by *s.* of heart || 17:21. begetteth to his *s.* 23:29. who hath wounds? who hath *s.*? who Ec. 1:18. increaseth *s.* || 5:17. he hath much *s.* 7:3. *s.* is better || 11:10. remove *s.* from heart 18. 5:30. behold *s.* || 14:3. give rest from thy *s.* 17:11. desperate *s.* || 29:2. and there shall be *s* 35:10. *s.* and sighing shall flee away, 51:11. 50:11. lie down in *s.* || 65:14. cry for *s.* of heart Jer. 8:18. comfort against *s.* || 20:18. labor and *s.* 30:15. *s.* incurable || 31:13. rejoice from their *s.* 45:3. added grief to my *s.* || 49:23. *s.* on the sea La. 1:12. like my *s.* || 18. behold my *s.* || 3:65. give Ez. 23:33. filled with *s.* || Lu. 22:45. sleep. for *s.* Jn. 16:6. *s.* hath filled || 20. your *s.* turned into 21. a woman hath *s.* || 22. ye now have *s.* but Ro. 9:2. that I have continual *s.* in my heart 2 Co. 2:3. I should have *s.* || 7. with overmuch *s.* 7:10. for godly *s.* || Phil. 2:27. have *s.* upon *s.* Re. 18:7. so much *s.* give her || 21:4. neither *s.*

SORROW, *v.* Jer. 31:12. not *s.* || 51:29. land Ho. 8:10. *s.* a little || 1 Th. 4:13. that ye *s.* not

SORROWS, *s.* Ex. 3:7. for I know their *s.* 2 S. 22:6. *s.* of hell compassed, Ps. 18:4. | 116:3 Jb. 9:28. I am afraid of all my *s.* I know that 21:17. God distributeth *s.*|| 39:3. cast out their *s.* Ps. 16:4. *s.* multiplied, 32:10. || 127:2. bread of *s.* Ec. 2:23. all his days are *s.* || Is. 13:8. *s.* take Is. 53:3. a man of *s.* || 4. and carried our *s.* yet Jer. 13:21. shall not *s.* take thee as a woman. 49:24. Da. 10:16. *s.* are turned || Ho. 13:13. *s.* shall come Mat. 24:8. these are the beginn. of *s.* Mk. 13:8. 1 Ti. 6:10. pierced themselves thro' with many *s.*

SORROWED, *p.* 2 Co. 7:9. *s.* to repentance, 11.

SORROWETH, *v.* 1 S. 10:2. father *s.* for you

SORROWFUL, *a.* 1 S. 1:15. woman of a *s.* spirit Jb. 6:7. as my *s.* meat || Ps. 109:29. poor and *s.* Pr. 14:13. heart is *s.* || Jer. 31:25. replenished *s.* Zph. 3:18. gather *s.* || Zch. 9:5. Gaza be very *s.* Mat. 19:22. he went away *s.* Lu. 18:23, 24. 26:22. and they were exceeding *s.* Mk. 14:19.

38. my soul is exceeding *s.* Mk. 14:34.

Ju. 16:20. ye shall be *s.* but your sorrow shall 2 Co. 6:10. as *s.* yet always || Phil. 2:28. he less *s*

SORROWING, *p.* Lu. 2:48. Ac. 20:38.

SORRY, *a.* 1 S. 22:8. none is *s.* for me, or Ne. 8:10. nor be ye *s.* || Ps. 38:18. I'll be *s.* for Is. 51:19. who shall be *s.* || Mat. 14:9. king *s.* Mat. 17:23. exceed. *s.* || 2 Co. 2:2. who is made *s.* 2 Co. 7:8. tho' I made you *s.* || 9. for ye were *s.*

SORT, *s.* Ge. 6:19. two of every *s.* in ark, 20. 1 Ch. 24:5. divided one *s.* || 29:14. offer after *s.* Ezr. 1:10. of a second *s.* || 4:8. wrote after this *s.* Ne. 6:4. sent after this *s.* || Ez. 23:42. common *s.* Ez. 39:4. birds of every *s.* || 44:30. oblation Da. 1:10. children of your *s.* || 3:29. after this *s.* Ac. 17:5. of the baser *s.* || Ro. 15:15. in some *s.* 1 Co. 3:13. of what *s.* it is || 2 Co. 7:11. godly *s.* 2 Ti. 3:6. for of this *s.* || 3 Jn. 6. after a godly *s.*

SORTS, *s.* De. 22:11. divers, Ps. 78:45. | 105:31. Ne. 5:18. of all *s.* Ec. 2:8. Ez. 27:24. | 38:4.

SOSIPATER. *See* SOPATER. Ro. 16:21.

SOSTHENES, *Savior, strong, and powerful.* Ac. 18:17.

SOTAI, *Who declines, falls, or procrastinates.* Ezr. 2:55.

SOTTISH, *a.* Jer. 4:22 they are *s.* children

SOUGHT, *v.* Ex. 2:15. *s.* to slay Moses, 4:19. 4:24. I. *s.* to kill him || 33:7. which *s.* the Lord Le. 10:16. *s.* goat || Nu. 35:23. nor *s.* his harm Jud. 14:4. Samson *s.* occasion || 18:1. Danites *s.* 1 S. 10:21. when they *s.* him || 13:14. L. hath *s.* 19:10. Saul *s.* to smite David, 23:14. | 27:4. 2 S. 3:17. ye *s.* for David || 18. which *s.* thy life 21:2. Saul *s.* to slay them in his zeal to Israel 1 K. 10:24. *s.* to Solomon to hear || 11:40. to kill 1 Ch. 15:13. we *s.* him not || 26:31. they were *s.* 2 Ch. 14:7. because we have *s.* the Lord our G. 15:4. when they *s.* him he was found, 15. 17:4. 16:12. *s.* not to the L. || 22:9. Jehoshaphat *s.* L. 25:15. why *s.* gods of Edom || 26:5. he *s.* God Ezr. 2:62. *s.* register, Ne. 7:64, || 12:27, *s.* Levites

Est. 2:21. *s.* to lay hand on the king, 6:2.
3:6. *s.* to destroy the Jews ‖ 9:2. *s.* their hurt
Ps. 31:4. I *s.* the Lord, 77:2. ‖ 37:36. I *s.* him
78:34. then they *s.* him ‖ 88:14. *s.* after my soul
119:2. *s.* out of all them that have pleasure
119:19. whole heart I *s.* thee ‖ 91. *s.* precepts
Ec. 7:29. *s.* inventions ‖ 12:9. preacher *s.* fit.
Song 3:1. I *s.* him, but I found him not, 2. I *s.* 5:6.
Is. 62:12. called, *s.* out ‖ 65:1. I am *s.* Ro. 10:20.
Jer. 8:2. whom they *s.* ‖ 10:21. pastors not *s.* L.
26:21. *s.* to put him to death ‖ 44:30. *s.* his life
50:20. iniquity he *s.* for ‖ La. 1:19. *s.* meat
Ez. 22:30. I *s.* for a man ‖ 26:21. tho' thou be *s.*
34:4. neither have ye *s.* that which was lost
Da. 2:13. *s.* Daniel ‖ 4:36. my lords *s.* to me
6:1. *s.* occasion ‖ 8:15. had *s.* for the meaning
Ob. 6. how are Esau's hid things *s.* up?
Zph. 1:6. not *s.* the L. ‖ Zch. 6:7. bay horse *s.*
Mat. 2:20. they are dead who *s.* the child's life
21:46. *s.* to lay hands, Mk. 12:12. Lu. 20:19.
24:16. *s.* opportunity to betray him, Lu. 22:6.
59. *s.* false witness against Jesus, Mk. 14:55.
Mk. 11:18. scribes *s.* how, 14:1. Lu. 19:47. 22:2.
Lu. 2:48. thy father and I *s.* thee sorrowing
4:42. people *s.* him ‖ 5:18. they *s.* means to
6:19. *s.* to touch him ‖ 11:16. *s.* of him a sign
13:6. he *s.* fruit ‖ 19:3. Zaccheus *s.* to see Jesus
Jn. 5:16. Jews *s.* 18. ‖ 7:1,11,30. ‖ 10:39. ‖ 11:8,56.
19:12. from thence forth Pilate *s.* to release him
Ac. 12:19. *s.* for Peter ‖ 17:5. *s.* to bring them
Ro. 9:32. they *s.* it not by faith, but by works
1 Th. 2:6. *s.* we glory ‖ 2 Ti. 1:17. he *s.*me out
Hb. 8:7. no place *s.* ‖ 12:17. tho' he *s.* it carefully
SOUL, *s.* Heb. Nephesh; in Gr. Psuche. It signifies, (1) *That rational, spiritual, and immortal substance in man, which is the origin of our thoughts, desires, and reasonings: and bears some resemblance of its divine Maker,* Mat. 10:28. (2) *The whole person, both soul and body,* Ge. 12:5. (3) *The life of man,* Ps. 33:19. (4) *Desire, love, inclination,* Ge. 23:8. (5) *The spirit of a brute,* Ge. 1:24. Le. 17: 11. Ec. 3:21.

The eternal salvation of one soul is of greater importance, and big with greater events, than the temporal salvation of a whole kingdom, though it were for the space of ten thousand ages: because there will come up a point, an instant in eternity, when that one soul shall have existed as many ages, as all the individuals of a whole kingdom, ranged in close succession, will in the whole have existed in the space of ten thousand ages: Therefore one soul is capable of a larger share of happiness or misery, throughout an endless eternity, for that will still be before it, more than a whole kingdom is capable of in ten thousand ages. Dr. Doddridge.

Ge. 1:20. the moving creature that hath *s.* 130.
2:7. became a living *s.* ‖ 34:8. the *s.* of my son
35:18. as her *s.* was in departing, for she died
Le. 4:2. if a *s.* sin, 5:1,15. ‖ 6:2. ‖ 17:11,12.
26:15. if your *s.* abhor my judgments, 43.
Nu. 9:13. *s.* be cut off ‖ 21:4. *s.* discouraged
30:4. hath bound her *s.* shall stand, 5—13.
31:28. one *s.* of five hundred for the Lord
De. 11:13. serve with all your *s.* ‖ 18. lay up in *s.*
13:3. love L. with all your *s.* Jos. 22:5. 1 K. 2:4.
1 S. 18:1. knit to *s.* of David ‖ 22:2. bitter of *s.*
25:29. *s.* bound up ‖ 30:6. *s.* of the people was
2 S. 5:8. hated of David's *s.* ‖ 13:39. *s.* longed
1 K. 8:48. return with all their *s.* ‖ 17:21. child's
2 K. 4:27. her *s.* is vexed ‖ 23:3. keep with *s.*
1 Ch. 22:19. now set your *s.* to seek the Lord
2 Ch. 6:38. if they return with all their *s.* 15:12.
Jb. 3:20. bitter in *s.* ‖ 12:10. *s.* of every living
16:4. *s.* in my *s.* stead ‖ 24:12. *s.* crieth out
Ps. 19:7. converting the *s.* ‖ 33:19. *s.* from death
34:22. redeemeth the *s.* ‖ 49:8. redemption of *s.*
72:14. redeem their *s.* ‖ 74:19. *s.* of turtle-dove
78:50. spared not their *s.* ‖ 86:4. rejoice the *s.*
94:21. ag. *s.* of righteous ‖ 106:15. leanness in *s.*
107:5. *s.* fainted in them ‖ 9. filleth hungry *s.*
18. *s.* abhorreth meat ‖ 26. their *s.* is melted
Pr. 10:3. *s.* to famish ‖ 11:25. liberal *s.* be fat
13:2. *s.* of transgressors ‖ 4. *s.* of the sluggard
19. sweet to the *s.* 16:24. ‖ 19:15. an idle *s.*
21:10. *s.* of wicked desireth evil ‖ 22:23. spoil *s.*
25:13. refresheth the *s.* ‖ 25. to a thirsty *s.* so
27:7. the full *s.* ‖ 31:16. wine to bitter in *s.*
Is. 3:9. woe to their *s.* ‖ 32:6. empty *s.* of hungry
46:12. *s.* gone to captivity ‖ 49:17. desolated in *s.*
55:2. *s.* delight in fatness ‖ 3. your *s.* shall live
58:10. satisfy afflicted *s.* ‖ 66:3. *s.* delighteth
Jer. 4:10. reacheth to the *s.* ‖ 2:13. *s.* of poor
31:12. *s.* as watered garden ‖ 14. satiate the *s.*
25. satiated weary *s.* ‖ 38:16. made us this *s.*
40:14. strike thee in *s.* ‖ La. 1:11. relieve *s.*
La. 2:12. *s.* was poured ‖ 3:25. L. good to the *s.*
Ez. 18:4. the *s.* that sinneth it shall die, 20.
24:21. that which your *s.* pitieth shall fall by
Ho. 9:4. *s.* not come ‖ Jon. 2:5. compassed *s.*
Mat. 10:28. kill the *s.* ‖ Mk. 12:33. love with *s.*
Ac. 2:43. fear on every *s.* 3:23. ‖ 4:32. one *s.*
Ro. 2:9. anguish on every *s.* ‖ 13:1. let every *s.*
1 Th. 5:3. *s.* preserved ‖ He. 4:12. dividing *s.*
He. 6:19. anchor of the *s.* ‖ 10:39. saving of *s.*
Ja. 5:20. save a *s.* ‖ 1 Pe. 2:11. war against *s.*
2 Pe. 2:8. his righteous *s.* ‖ Re. 16:3. every *s.* died

See Afflicted, Bitterness.

His **SOUL.** Ge. 34:3. *s.* clave to Dinah
42:21. anguish of *s.* ‖ Ex. 30:12. ransom for *s.*
Nu. 30:2. to bind *s.* ‖ De. 24:15. lifteth *s.*
Jud. 10:16. *s.* was grieved ‖ 16:16. *s.* was vexed
2 K. 23:25. turned to L. with all *s.* 2 Ch. 31:31.
Jb. 14:22. *s.* shall mourn ‖ 18:4. he tear th *s.*
21:25. bitterness of *s.* ‖ 23:13. what *s.* desireth
27:8. taketh away *s.* ‖ 31:30. wishing a curse
33:18. keepeth back *s.* ‖ 20. *s.* abhorreth
22. *s.* draweth near ‖ 28. deliver *s.* from, 30.
Ps. 10:3. boasteth of *s.* desire ‖ 11:5. *s.* hateth
24:4. not lift up *s.* ‖ 25:13. *s.* shall dwell at
49:18. he blessed *s.* ‖ 89:48. deliver *s.* from
105:18. *s.* into iron ‖ 109:31. that condemn *s.*
Pr. 6:30. steal to satisfy *s.* ‖ 13:25. satisfying *s.*
16:17. preserveth *s.* ‖ 18:7. lips, snare of *s.*
21:23. keepeth *s.* ‖ 22:5. that doth keep *s.*
23:2. *s.* from hell ‖ 29:10. the just seek *s.*
Ec. 2:24. *s.* enjoy good ‖ 6:2. *s.* want nothing
6:3. and *s.* be not filled with good, and also
Is. 29:8. *s.* is empty ‖ 44:20. cannot deliver *s.*
53:10. *s.* an offering ‖ 11. travail of *s.* 12.
Jer. 5:9. *s.* be satisfied ‖ 51:6. deliver *s.* 45.
Ez. 18:27. he shall save *s.* 33:5. ‖ Am. 2:14.
Hb. 2:4. *s.* that is lifted up is not upright
Mat. 16:26. gain world, and lose *s.* Mk. 8:37.
Ac. 2:31. *s.* was not left in hell, neither flesh
My **SOUL.** Ge. 12:13. *s.* shall live, 19:20.
27:4. *s.* may bless, 25. ‖ 49:6. O *s.* come not
Le. 26:11. and *s.* shall not abhor you, 30.
Jud. 5:21. O *s.* thou hast trodden down strength
1 S. 1:15. poured out *s.* ‖ 24:11. thou hurtest *s.*
26:21. because *s.* was precious in thine eyes
2 S. 4:9. who hath redeemed *s.* 1 K. 1:29.
Jb. 6:7. *s.* refused ‖ 7:15. *s.* choose strangling
9:21. not know *s.* ‖ 10:1. *s.* is weary of my life
19:2. vex *s.* ‖ 27:2. Almighty who hath vexed *s.*
30:15. they pursue *s.* ‖ 16. *s.* is poured out
25. was not *s.* grieved for the poor?
Ps. 3:2. say of *s.* ‖ 6:3. *s.* is sore vexed, but
6:4. deliver *s.* 17:13. ‖ 22:20. ‖ 116:4. ‖ 120:2.
7:2. lest he tear *s.* ‖ 5. let enemy persecute *s.*
11:1. how say ye to *s.* ‖ 13:2. take counsel in *s.*
16:10. wilt not leave *s.* in hell, Ac. 2:27.
23:3. he restoreth *s.* ‖ 25:1. to thee I lift up *s.*
25:20. O keep *s.* ‖ 26:9. gather not *s.* with
30:3. brought up *s.* ‖ 31:7. hast known *s.* in
31:9. *s.* consumed ‖ 34:2. *s.* make her boast
35:3. say to *s.* I am ‖ 9. to shame that seek *s.*
7. digged a pit for *s.* ‖ 9. *s.* be joyful in L.
12. spoiling of *s.* ‖ 13. I humbled ‖ 17. rescue *s.*
40:14. seek *s.* ‖ 41:4. heal ‖ 42:1. so panteth, *s.*
42:2. *s.* thirsteth for living God, 63:1. ‖ 143:6.
4. I pour out *s.* ‖ 5. why cast down, 11. ‖ 43:5.
6. *s.* is cast down ‖ 49:15. God will redeem *s.*
54:3. seek after *s.* ‖ 4. them that uphold *s.*
55:18. delivered *s.* 5:13. ‖ 56:6. wait for *s.*
57:1. *s.* trusteth in thee ‖ 4. *s.* is among lions, 6.
59:3. for lo, they lie in wait for *s.* the mighty
62:1. *s.* waiteth, 5. ‖ 63:5. *s.* shall be satisfied
63:8. *s.* followeth hard ‖ 9. seek *s.* 70:2. ‖ 71:13.
66:16. G. hath done for *s.* ‖ 69:1. come into *s.*
69:10. chastened *s.* ‖ 18. draw nigh to *s.* redeem.
71:23. *s.* shall rejoice ‖ 77:2. *s.* refused to be
84:2. *s.* longeth ‖ 86:2. preserve ‖ 13. delivered
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Is. 58:9. *s.* vanity ‖ 13. not *s.* thy own words
59:13. *s.* oppression ‖ 65:24. while *s.* I will
Jer. 7:13. rising up early and *s.* 25:3. ‖ 25:14.
38:4. in *s.* such words ‖ 27. so they left off *s.*
Da. 7:8. a mouth *s.* great things, Re. 13:5.
8:13. one saint *s.* ‖ 9:21. while I was *s.* 24.
Ac. 18:3. *s.* boldly ‖ 20:30. *s.* perverse things
1 Co. 12:3. *s.* by the spirit ‖ 2 Co. 13:3. proof of C. *s.*
Ep. 4:15. *s.* the truth ‖ 5:19. *s.* in psalms, and
1 Ti. 4:2. *s.* lies ‖ 5:13. *s.* things they ought not
1 Pe. 4:11. to same excess of riot, *s.* evil of you
See Evil.
SPEAKING, S, *s.* Mat. 6:7. for their much *s.*
Ep. 4:31. let all evil *s.* be put away, 1 Pe. 2:1.
SPEAR, *s.* Jos. 8:18. stretch out thy *s.* 26.
Jud. 5:8. was there a *s.* seen, 1 S. 13:22.
1 S. 17:7. *s.* like weaver's beam, 2 S. 21:19.
21:16. is there a *s.* ‖ 26:7. his *s.* stuck, 16.
2 S. 1:6. I came on his *s.* ‖ 23. end of the *s.*
23:7. staff of a *s.* ‖ 8. he lift up his *s.* 18, 21.
Jb. 39:23. clattering *s.* ‖ 41:29. laugheth at *s.*
Ps. 35:3. draw out the *s.* ‖ 46:9. breaketh *s.*
Jer. 6:23. lay hold on *s.* ‖ Na. 3:3. lifteth up *s.*
Ha. 3:11. glittering *s.* ‖ Jn. 19:34. a *s.* pierced
SPEARS, 1 S. 13:19. lest they make *s.*
2 K. 11:10. did priest give king D. *s.* 2 Ch. 23:9.

2 Ch. 11:12. in ev. city put shields and *s.* 26:14.
Ne. 4:13. I set people with *s.* and bows, 16:21.
Ps. 57:4. teeth are *s.* ‖ Is. 2:4. beat *s.* Mi. 4:3.
Jer. 26:1. forbi h the *s.* ‖ Ez. 39:9. burn the *s.*
Jo. 3:10. beat your pruning-hooks into *s.* let
SPEAR-*Men*, *s.* Ps. 68:30. Ac. 23:23.
SPECIAL, *a.* De. 7:6. Ma. 3:17. Ac. 19:11.
SPECKLED, *p.* Ge. 30:32. the *s.* cattle, 31:8.
Jer. 12:9. as a *s.* bird ‖ Zch. 1:8. red horses *s.*
SPECTACLE, *s.* 1 Co. 4:9. a *s.* to the world
SPED, *p.* Jud. 5:30. have they not *s.*? have
SPEECH, *s.* Ge. 4:23. hearken to my *s.* for
11:1. earth was of one *s.* ‖ Ex. 4:10. slow of *s.*
De. 22:14. occasions of *s.* ‖ 32:2. my *s.* distil
2 S. 14:20. this form of *s.* ‖ 19:11. *s.* of all Israel
1 K. 3:10. Solomon's *s.* ‖ Ne. 13:24. *s.* of Ashdod
Jb. 12:20. he removeth away *s.* of the trusty
13:17. hear diligently my *s.* 21:2. Ps. 17:6. Is.
28:23. ‖ 32:9.
15:4. restrainest *s.* ‖ 24:25. *s.* nothing worth
29:22. my *s.* dropped ‖ 37:19. cannot order our
Ps. 19:2. utter *s.* ‖ 3. there is no *s.* ‖ 4. 15. evil *s.*
Pr. 1:6. eloquent *s.* ‖ 7:21. with her fair *s.*
17:7. excellent *s.* ‖ Song 4:3. *s.* is comely
Is. 3:3. skilful of *s.* ‖ 29:4. a secret *s.*
29:4. *s.* shall whisper ‖ 33:19. of a deeper *s.*
Jer. 31:23. as yet they shall use this *s.* in Judah
Ez. 1:24. voice of *s.* ‖ 3:5. people of strange *s.*
Da. 3:29. I head thy *s.* ‖ Mat. 26:73. *s.* bewray.
Mk. 7:32. impediment in his *s.* ‖ 14:70. thy *s.*
Jn. 8:43. why do ye not understand my *s.*?
Ac. 11:1. *s.* of Lycaonia ‖ 20:7. continued his *s.*
1 Co. 2:1. excellency of *s.* 4. ‖ 4:19. not the *s.*
2 Co. 3:12. plainness of *s.* ‖ 7:4. boldness of *s.*
10:10. *s.* is contemptible ‖ 11:6. tho' rude in *s.*
Col. 4:6. *s.* be with grace ‖ Ti. 2:8. sound *s.*
SPEECHES, *s.* Nu. 12:8. not in dark *s.* and
Jb. 6:26. *s.* of desperate ‖ 15:3. or with *s.*
32:14. nor answer with your *s.* ‖ 15. remov. *s.*
Ro. 16:18. by fair *s.* ‖ Ju. 15. their hard *s.*
SPEECHLESS, *a.* Mat. 22:12. he was *s.* Lu.
1:22. Ac. 9:7.
SPEED, *s.* Ge. 24:12. O Lord, send me good *s.*
Ezr. 6:12. done with *s.* ‖ Is. 5:26. come with *s.*
Ac. 17:15. all *s.* ‖ 2 Jn. 10. nor bid God *s.* 11.
See Make, Made.

Oriental Spinner and Spindle.

SPEEDY, *a.* Zph. 1:18. make a *s.* riddance
SPEEDILY, *ad.* 1 S. 27:1. *s.* to escape to the
2 S. 17:16. *s.* pass over ‖ 2 Ch. 35:13. divided *s.*
Ezr. 6:13. so they did *s.* ‖ 7:17. mayst buy *s.*
7:21. it be done *s.* ‖ 26. be executed *s.* upon
Ps. 31:2. deliver me *s.* ‖ 69:17. hear me *s.* 143:7.
79:8. *s.* prevent us ‖ 102:2. answer me *s.*
Ec. 8:11. because sentence is not executed *s.*
Is. 58:8. spring forth *s.* ‖ Jo. 3:4. recompense *s.*
Zch. 8:21. let us go *s.* ‖ Lu. 18:8. avenge *s.*
SPEND, *v.* De. 32:23. *s.* mine arrows upon
Jb. 21:13. *s.* days in wealth, and go, 36:11.
Ps. 90:9. *s.* our years ‖ Is. 55:2. why *s.* money
Ac. 20:16. *s.* time in Asia ‖ 2 Co. 12:15. gladly *s.*
SPENDEST, *v.* Lu. 10:35. what thou *s.* more
SPENDETH, *v.* Pr. 21:20. ‖ 29:3. Ec. 6:12.
SPENT, *p.* Ge. 21:15. water was *s.* in bottle
47:18. our money is *s.* ‖ Le. 26:20. strength
Jud. 19:11. day was far *s.* ‖ 1 S. 9:7. bread *s.*
Jb. 7:6. my days are *s.* ‖ 17:1. my spirit is *s.*
Ps. 31:10. my life is *s.* ‖ Is. 49:4. *s.* my strength
Jer. 37:21. till all the bread in the city was *s.*
Mk. 5:26. had *s.* all that she had, Lu. 8:43.
6:35. when the day was far *s.* Lu. 24:29.
Lu. 15:14. had *s.* all ‖ Ac. 17:21. *s.* their time
Ro. 13:12. night is far *s.* ‖ 2 Co. 12:15. and he *s.*
SPEW. *See* Spue.
SPICE, *s.* Ex. 35:28. *s.* and oil for ‖ Song 5:1.
SPICES, *s.* Ge. 43:11. carry down balm and *s.*
Ex. 25:6. take *s.* 30:34. ‖ 35:8. 39:9.
1 K. 10:2. camels that bare *s.* 25:2. 2 Ch. 9:1.
2 K. 20:13. Hezekiah showed them *s.* Is. 39:2.
1 Ch. 9:29. were appointed to oversee the *s.* 30.
2 Ch. 9:9. gave Sol. *s.* ‖ 16:14. divers *s.* ‖ 32:27.
Song 4:10. than all *s.* ‖ 14. with all the chief *s.*
16. that *s.* may flow out ‖ 5:13. as a bed of *s.*
6:2. to the beds of *s.* ‖ 8:14. mountains of *s.*
Ez. 27:22. occupied in fairs with chief of all *s.*
Mk. 16:1. Mary had brought sweet *s.* Lu. 24:1.
Lu. 23:56. prepared *s.* and ointm. Jn. 19:40.
SPICE, *v.* Ez. 24:10. consume and *s.* it well
SPICE-*Merchants*, *s.* 1 K. 10:15. traffic of *s.*-
SPICED, *p.* Song 8:2. drink of *s.* wine of the
SPICERY, *s.* Ge. 37:25. Is. 39:2.
SPIDER, *s.* Jb. 8:14. Pr. 30:28. Is. 59:5.
SPIKENARD, *s.* *An aromatic plant, the best of which comes from the East Indies. It is esteemed as an alexipharmic; being warm and spicy, and helpful to promote sweating. It is also accounted a good stomachic, a strengthener of the fibres, and a dispeller of wind.*
Song 1:12. *s.* send. ‖ 4:13. camphire with *s.* 14.
Mk. 14:5. came a woman having an alabaster
box of ointment of *s.* very precious, Jn. 12:3.
SPILLED, *p.* Ge. 38:9. Mk. 2:22. Lu. 5:37.
SPILT, *p.* 2 S. 14:14. we are as water *s.* on
SPIN, *v.* Ex. 35:25. Mat. 6:28. Lu. 12:27.
SPINDLE, *s.* Pr. 31:19. her hands to the *s.*
SPIRIT, *s.* Heb. Ruach; Gr. Pneuma. It is taken for, (1) *The Deity*, Jn. 4:24. (2) *The third person in the Deity*, Jn. 6:63. Ro. 8:13,16. (3) *Inspiration of the Holy Spirit*, Mat. 22:43. (4) *His gifts and graces*, Ga. 3:2. (5) *The motions, counsels, and directions of the Spirit*, Ro. 8:1. (6) *The new nature in a believer*, Mat. 26:41. (7) *Zeal*, 1 Ti. 4:12. (8) *Pure, holy, spiritual*, Jn. 3:6. (9) *Judgment, authority, and consent*, 1 Co. 5:4. (10) *The gospel*, 2 Co. 3:6,8. (11) *Love, thought, and care*, Col. 2:5. (12) *Disposition, temper*, Ps. 51:10. (13) *The reasonable soul*, Ac. 7:59. (14) *Angels, good and bad*, Mk. 5:13. He. 1:14. (15) *Passion, anger, wrath*, Ec. 10:4. (16) *The wind*, Am. 4:13. Zch. 6:5. Jn. 3:8. (17) *The breath, respiration, or animal life that is in beasts*, Ec. 3:21.
Ge. 6:3. my *S.* shall not always strive with man
7:22. *s.* of life ‖ 26:35. bitterness of *s.* to Isr.
41:8. *s.* was troubled ‖ 45:27. *s.* of Jac. revived
Ex. 6:9. for anguish of *s.* ‖ 35:21. *s.* made will.
Nu. 11:17. I'll take of the *s.* that is on thee, 25.
26. *s.* rested on them, and they prophe. 29.
14:24. had another *s.* ‖ 27:18. in whom is the *s.*
De. 2:30. hardened his *s.* ‖ Jos. 5:1. nor *s.* in
Jud. 8:3. *s.* was abated ‖ 15:19. his *s.* came ag.
1 S. 30:12. his *s.* came ‖ 1 K. 10:5. no *s.* in her
1 K. 21:5. why is thy *s.* sad ‖ 22:21. came a *s.*
2 K. 2:9. let a double portion of thy *s.* be on
15. they said, The *s.* of Elij. doth rest on Elis.
1 Ch. 5:26. *s.* of Pul ‖ 12:18. *s.* came on Amasai
28:12. had by the *s.* ‖ 2 Ch. 21:16. *s.* of Philist.
Ezr. 1:5. whose *s.* G. raised ‖ Ne. 9:30. *s.* in pro.
Ne. 9:20. thou gavest thy good *s.* Nu. 11:17.
Jb. 4:15. then a *s.* passed ‖ 6:4. drinketh up my *s.*
7:11. anguish of my *s.* ‖ 10:12. preserved my *s.*
15:13. turnest thy *s.* ‖ 20:3. *s.* of my under.
21:4. my *s.* be troubled ‖ 26:4. whose *s.* came
26:13. by his *s.* garnished ‖ 32:8. a *s.* in man
32:18. *s.* within me ‖ 34:14. if he gather his *s.*
Ps. 31:5. commit my *s.* ‖ 32:2. in whose *s.* no
34:18. as be of a contrite *s.* ‖ Is. 57:15. ‖ 66:2.
51:11. take not thy holy *s.* ‖ 12. thy free *s.*
17. a broken *s.* Pr. 15:13. ‖ 17:22.
76:12. cut *s.* of princes ‖ 77:3. *s.* overwhelmed
77:6. *s.* made diligent search ‖ 78:8. whose *s.*
104:30. sendest forth thy *s.* ‖ 106:33. provoked *s.*
139:7. whither shall I go from thy *s.*? or
142:3. my *s.* was overwhelmed in me, 143:4.
143:7. my *s.* faileth ‖ 10. thy *s.* is good, lead
Pr. 11:13. a faithful *s.* ‖ 14:29. that is hasty of *s.*
15:4. is a breach in the *s.* ‖ 16:18. a haughty *s.*
16:19. to be of a humble *s.* 29:23. Is. 57:15.
32. ruleth his *s.* ‖ 17:27. is of an excellent *s.*
18:14. but a wounded *s.* ‖ 20:27. *s.* is a candle
25:28. no rule over his own *s.* is like a city
Ec. 3:21. *s.* of man, *s.* of beast ‖ 7:8. patient in *s.*
7:9. be not hasty in thy *s.* ‖ 8:8. to retain *s.*
10:4. *s.* of ruler ‖ 11:5. what is the way of *s.*
12:7. the *s.* shall return to God who gave it
Is. 4:4. *s.* of judgment, *s.* of burning, 28:6.
11:2. *s.* of the Lord rest ‖ 19:3. *s.* of Egypt fail
19:14. a perverse *s.* ‖ 26:9. yea, with my *s.*
29:10. the *s.* of deep sleep ‖ 24. that erred in *s.*
30:1. but not of my *s.* ‖ 31:3. flesh and not *s.*
34:16. his *s.* hath gathered ‖ 38:16. life of my *s.*
40:7. *s.* of L. bloweth ‖ 13. directed *s.* of the L
42:1. put my *s.* upon him ‖ 5. that giveth *s.* to
57:16. *s.* should fail ‖ 59:21. my *s.* that is upon
61:1. *s.* of L. G. is upon me ‖ 3. *s.* of heaviness
63:10. vexed his holy *s.* ‖ 14. *s.* of Lord caused
65:14. of heart, and shall howl for vexat. of *s.*
Jer. 51:11. raised up the *s.* of kings of the Medes
Ez. 1:12. *s.* was to go ‖ 2:2. *s.* entered into me
3:12. *s.* took me up, 14. ‖ 8:3. ‖ 11:1. ‖ 43:5.
11:19. put a new *s.* within you, 18:31. ‖ 36:26.
13:3. follow their own *s.* ‖ 36:27. put my *s.* 37:14.
37:1. and carried me out in the *s.* of the Lord
43:5. so the *s.* took me up into the inner court
Da. 2:1. Nebuchadnezzar's *s.* was troubled, 3.
4:8. the *s.* of the holy gods, 9,18. ‖ 5:11,14.
5:12. an excellent *s.* 6:3. ‖ 7:15. grieved in *s.*
Ho. 4:12. *s.* of whoredoms caused them to err, 5:4.
9:7. man of *s.* is mad ‖ Am. 4:13. createth *s.*
Mi. 2:7. is *s.* straitened ‖ 11. walking in the *s.*
Hag. 1:14. *s.* of Zerubbabel ‖ 2:5. *s.* remaineth
Zch. 4:6. but by my *s.* ‖ 6:8. quieted my *s.* in
7:12. sent in his *s.* ‖ 12:1. formeth *s.* of man

* *See engraving, preceding column.*

Zch. 12:10. *s.* of grace || 13:2. unclean *s.* to pass
Ma. 2:15. residue of the *s.* || 16. take heed to *s.*
Mat. 4:1. Jesus was led up of the *S.* Lu. 4:1.
5:3. the poor in *s.* || 10:20. but *S.* of your Father
12:18. put my *S.* on him || 11:26. it is a *s.* and
22:43. how doth David in *s.* || 26:41. *s.* willing
Mk. 1:10. the *S.* descending on him, Jn. 1:32.
12. the *S.* driveth him || 2:8. perceived in his *s.*
6:49. supposed it had been a *s.* Mat. 14:26.
8:12. sighed deeply in *s.* || 9:21. the *s.* tare him
9:25. Jes. rebuked the foul *s.* || 26. the *s.* cried
Lu. 1:17. in the *s.* of Elias || 47. my *s.* rejoiced
80. waxed strong in *s.* || 2:27. came by the *s.*
4:11. power of the *S.* || 8:55. her *s.* came again
9:39. lo, a *s.* taketh him || 55. what manner of *s.*
10:21. rejoiced in *s.* || 13:11. a *s.* of infirmity
23:46. I commend my *s.* || 24:37. seen a *s.* 39.
Jn. 1:33. *S.* descending || 3:5. born of the *S.* 8.
3:34. not *S.* by measure || 4:23. worship in *s.*
4:24. God is a *s.* || 6:63. it is *S.* that quickeneth
13:21. he was troubled in *s.* and testified and
14:17. *S.* of truth, 15:26. | 16:13. 1 Jn. 4:6.
Ac. 2:4. as the *S.* gave utterance || 17. pour my *S.*
6:10. not able to resist *s.* || 7:59. receive my *s.*
8:29. *S.* said to Phil. || 19:19. *S.* said to Pet. 11:12.
16:7. *S.* suffered them not || 16. *s.* of divination
17:16. his *s.* was stirred || 18:5. Paul pressed in *s.*
18:25. being ferv. in *s.* || 19:21. purposed in *s.*
20:22. I go bound in *s.* || 21:4. said thro' the *S.*
23:8. neither angel nor *s.* || 9. if a *s.* or an ang.
Ro. 1:4. *S.* of holiness || 9. I serve with my *s.*
2:29. of the heart, in *s.* || 7:6. newness of *s.*
8:1. but after the *S.* 4. || 2. the law of the *S.* of
5. things of the *S.* || 9. have not the *S.* of Chr.
10. *S.* is life || 13. if ye through the *S.* mortify
14. as many as are led by the *S.* of God, they
15. *s.* of bondage || 16. *S.* heareth with. with
23. first-fruits of *S.* || 26. *S.* helpeth our infir.
27. mind of the *S.* || 11:8. the *s.* of slumber
12:11. fervent in *s.* || 15:19. power of the *S.*
15:30. and for the love of the *S.* that ye strive
1 Co. 2:4. demonstra. of *S.* || 10. revealed by *S.*
11. *s.* of a man || 12. but *S.* which is of God
4:21. *s.* of meekness || 5:3. but present in the *s.*
5:4. and my *s.* || 5. that *s.* may be saved in day
6:11. by the *S.* of our God || 17. is one *s.* 20.
7:34. holy in body and *s.* || 12:4. same *S.* 8,9,11.
12:3. speaking by the *S.* || 8. to one by the *S.*
13. for by one *S.* || 14:2. in *S.* speaketh myst.
14:14. my *s.* prayeth || 15. I will pray with the *s.*
16. bless with the *s.* || 15:45. a quickening *s.*
16:18. refreshed my *s.* || 2 Co. 1:22. earnest of *S.*
2 Co. 2:13. no rest in my *s.* || 3:6. but of the *S.*
3:8. ministration of *S.* || 17. the Lord is that *S.*
4:13. same *S.* of faith || 5:5. earnest of the *S.*
7:1. filthiness of *s.* || 13. his *s.* was refreshed
11:4. another *s.* || 12:18. not in the same *s.*
Ga. 3:2. received ye that *S.* || 3. begun in the *S.*
5. ministereth by *S.* || 14. promise of the *S.*
4:6. *S.* of his Son || 29. born after the *S.* even
5:5. we thro' the *S.* wait || 16. walk in the *S.*
17. lusteth against the *S.* || 18. if led by the *S.*
22. the fruit of the *S.* || 25. if we live in the *S.*
6:1. in the *s.* of meekness || 8. soweth to the *S.*
18. grace of our L. be with your *s.* Phile. 25.
Ep. 1:13. *S.* of promise || 17. the *S.* of wisdom
2:2. *s.* that now worketh || 18. access by one *S.*
22. thro' the *S.* || 3:5. now revealed by the *S.*
3:16. strengthened by the *S.* || 4:3. unity of *S.*
4:4. and one *s.* || 23. be renewed in the *s.* of
30. grieve not the *S.* || 5:9. the fruit of the *S.*
5:18. be filled with the *S.* || 6:17. sword of *S.*
6:18. praying always with all prayer in the *S.*
Phil. 1:19. supply of *S.* || 27. stand fa-t in one *S.*
2:1. fellowship of the *S.* || 3:3. worship G. in *s.*
Col. 1:8. love in the *S.* || 2:5. I with you in the *S.*
1 Th. 4:8. given us his *S.* || 5:19. quench not *S.*
5:23. I pray your *s.* soul and body be preserved
2 Th. 2:2. nor by *S.* || 8. with *S.* of his mouth
13. chosen you thro' sanctification of the *S.*
1 Ti. 3:16. justified in the *S.* || 4:1. now the *S.*
speaketh expressly
4:12. be thou an example in the *s.* in faith, in
2 Ti. 1:7. not *s.* of fear || 4:22. be with thy *s.*
He. 4:12. dividing soul and *s.* || 9:14. the etern.
10:29. and hath done despite to the *S.* of grace
Ja. 2:26. body without *s.* || 4:5. *s.* lusteth to envy
1 Pe. 1:2. sanctification of *S.* || 22. thro' the *S.*
3:4. meek and quiet *s.* || 18. quick. by the *S.*
4:6. according to G. in the *S.* || 14. *S.* of glory
1 Jn. 3:24. *S.* he hath given || 4:1. not every *s.*
2. *s.* that confesseth, 3. || 6. know we the *S.*
13. given us of his *S.* || 5:6. *S.* heareth with. 8.
Ju. 19. these be sensual, not having the *S.*
Re. 1:10. I was in the *S.* on the Lord's day
2:7. 8. saith to churches, 11,17,29. 3:6,13,22.
4:2. I was in the *S.* || 11:11. *S.* of life from God
14:13. yea, saith the *S.* || 17:3. in the *S.* 21:10.
18:2. every foul *s.* || 19:10. the *s.* of prophecy
22:17. and the *S.* and the bride say, Come

See Familiar, Holy, Vexation.

SPIRIT *of God.* Ge. 1:2. | 41:38. Ex. 31:3. | 35:31. Nu. 24:2. 1 S. 10:10. | 11:6. | 19:13,20. 2 Ch. 15:1. Jb. 27:3. | 33:4. Ez. 11:24. Matt. 3:16. | 12:28. Ro. 8:9,14. | 15:19. 1 Co. 2:11, 14. | 3:16. | 6:11. | 7:40. | 12:3. 2 Co. 3:3. Ep. 4:30. 1 Pe. 4:14. 1 Jn. 4:2.

See Spirit of the Lord.

Unclean SPIRIT. Zch. 13:2. Mat. 12:43. Mk. 1:23,26. | 3:30. | 5:2,8. | 7:25. Lu. 8:29. | 9:42. | 11:24.

SPIRIT *of Wisdom.* Ex. 28:3. De. 34:9. Is. 11:2. Ep. 1:17.

SPIRITS, *s.* Nu. 16:22. God of the *s.* 27:16. Ps. 104:4. who maketh his angels *s.* He. 1:7. Pr. 16:2. weigheth the *s.* || Zch. 6:5. four *s.* Mat. 8:16. cast out the *s.* || 10:1. unclean *s.* Mk. 1:27. unclean *s.* 3:11. | 5:13. | 6:7. Lu. 4:36. Ac. 5:16. | 8:7. Re. 16:13,14.
Lu. 10:20. rejoice not that *s.* are subject to you
1 Co. 12:10. discerning of *s.* || 14:32. *s.* of proph.
Ep. 6:†12. wicked *s.* || 1 Ti. 4:1. to seducing *s.*
He. 1:14. all ministering *s.* || 12:9. Father of *s.*
12:23. and to the *s.* of just men made perfect
1 Pe. 3:19. *s.* in prison || 1 Jn. 4:1. but try the *s.*

See Evil, Familiar, Seven.

SPIRITUAL, *a.* Ho. 9:7. the *s.* man is mad
Ro. 1:11. *s.* gift || 7:14. law is *s.* || 15:27. *s.* thin.
1 Co. 2:13. comparing *s.* || 15. he that is *s.* judg.
3:1. as unto *s.* || 9:11. if sown unto you *s.* things
10:3. same *s.* meat || 4. drink the same *s.* drink
12:1. *s.* gifts, 14:1,12. || 37. a prophet, or *s.*
15:44. a *s.* body || 46. was not first which is *s.*
Ga. 6:1. ye which are *s.* restore such a one in
Ep. 1:3. all *s.* blessings || 5:19. *s.* songs, Col. 3:16.
6:12. *s.* wickedness || Col. 1:9. *s.* understanding
1 Pe. 2:5. built a *s.* house to offer *s.* sacrifices
SPIRITUALLY, *ad.* Ro. 8:6. to be *s.* minded
1 Co. 2:14. *s.* discerned || Re. 11:8. *s.* called Sod.
SPIT, *v.* Le. 15:8. hath the issue *s.* on him
Nu. 12:14. *s.* in her face || De. 25:9. in his face
Jb. 30:10. *s.* in my face || Mat. 26:67. in his face
Mat. 27:30. they *s.* upon him, Mk. 10:34.
Mk. 7:33. *s.* and touched his tong. || 8:23. on eyes
14:65. and some began to *s.* on him, 15:19.
SPITE, *s.* Ps. 10:14. thou beholdest *s.* to requite
SPITEFULLY, *ad.* Mat. 22:6. Lu. 18:32.
SPITTED, ING, *p.* Is. 50:6. Lu. 18:32.
SPITTLE, *s.* 1 S. 21:13. Jb. 7:19. Jn. 9:6.
SPOIL, *s.* Ge. 49:27. Benj. shall divide the *s.*
Ex. 15:9. the enemy said, I will divide the *s.*
Nu. 31:9. Israel took the *s.* of their cattle, 11.
De. 2:35. *s.* we took, 3:7. Jos. 8:27. | 11:14.
13:16. gather *s.* || 20:14. *s.* take to thys. Jos. 8:2.
Jud. 5:30. necks that take *s.* || 14:19. Samson took
1 S. 14:30. eaten freely of *s.* || 32. flew on *s.*
15:19. didst fly on the *s.* 21. || 30:16. great *s.*
30:26. he sent of the *s.* to the elders of Judah
2 S. 3:22. a great *s.* || 12:30. the *s.* of Rabbah
2 K. 3:23. Moab, to the *s.* || 21:14. become a *s.*
2 Ch. 14:13. carried *s.* || 15:11. offered of the *s.*
20:25. *s.* was so much || 24:23. Syrians sent *s.*
25:13. took much *s.* || 28:8. they took much *s.*
Ezr. 9:7. our kings have been delivered to a *s.*
Est. 3:13. to take the *s.* 8:11. || 9:10. but on *s.*
Jb. 29:17. I plucked the *s.* out of his teeth
Ps. 68:12. divided the *s.* || 119:162. findeth great
Pr. 1:13. we shall fill our houses with *s.*
16:19. divide *s.* with proud || 31:11. no need of *s.*
Is. 3:14. *s.* of poor || 8:4. *s.* of Samaria taken
9:3. divide the *s.* || 10:6. charge to take the *s.*
33:4. be gathered || 23. of a great *s.* divided
42:22. for a *s.* 24. || 53:12. divide *s.* with strong
Jer. 2:†14. why is Isr. a || 6:7. *s.* is heard in her
15:13. I will give to the *s.* 17:3. || 20:5. violence
30:16. shall be a *s.* 49:32. | 50:10. Ez. 26:5.
Ez. 7:21. give for a *s.* || 25:7. Ammonites a *s.*
29:19. take *s.* of Egypt || 38:12. go to take a *s.*
38:13. art come to take a *s.* || 45:9. remove *s.*
Da. 11:24. scatter *s.* || 33. they shall fall by *s.*
Am. 3:†10. store up *s.* || 5:†9. strengtheneth *s.*
Na. 2:9. take *s.* of silver || Ha. 2:17. *s.* of beasts
Zch. 2:9. they shall be a *s.* || 14:1. *s.* divided
SPOIL, *v.* Ex. 3:†22. ye shall *s.* the Egyptians
1 S. 14:36. *s.* till morning || 2 S. 23:10. only to *s.*
Ps. 44:10. they who hate us *s.* for themselves
89:41. *s.* him || 109:11. let the stranger *s.* his
Pr. 22:23. *s.* the soul || 24:15. *s.* not his resting
Song 2:15. *s.* the vines || Is. 11:14. they shall *s.*
Is. 17:14. portion of them that *s.* || 33:1. cease to *s.*
Jer. 5:6. a wolf shall *s.* || 20:5. Jerusalem to *s.*
30:16. they that *s.* thee || 47:4. to *s.* Philistines
49:28. *s.* men of east || 50:10. all that *s.* her
Ez. 14:15. they *s.* it || 39:12. *s.* pomp of Egypt
39:10. they shall *s.* those that spoiled them
Ho. 10:2. he shall *s.* 13,15. || Ha. 2:8. shall *s.* thee
Zph. 2:9. residue of my people shall *s.* them
Mat. 12:29. how can *s.* his goods, Mk. 3:27.
Col. 2:8. beware lest any man *s.* thro' philos.
SPOILED, *p.* Ge. 34:27. came and *s.* city. 29.
Ex. 12:36. *s.* Egypt. || De. 28:29. oppressed *s.*
Jud. 2:14. into hand of spoilers that *s.* them, 16.
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2 K. 7:16. *s.* tents of Syrians || 2 Ch. 14:14. Asa *s.*
Jb. 12:17. he leadeth counsellors away *s.* 19.
Ps. 76:5. stout-hearted are *s.* || Pr. 22:23. thrust *s.*
Is. 13:16. houses he *s.* || 18:2. rivers have *s.* 7.
24:3. land he *s.* || 33:1. wast not *s.* || 42:22. and *s.*
Jer. 2:14. why is he *s.* || 4:13. for we are *s.*
4:20. whole land is *s.* || 30. when thou art *s.*
9:19. how are we *s.* || 10:20. tabernacle is *s.*
21:12. and deliver him that is *s.* 22:3.
25:36. Lord *s.* their pastures || 48:1. Neho is *s.*
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23:46. I will give them to be removed and *s.*
39:10. spoil those that *s.* || Ho. 10:14. fortresses
Am. 3:11. palaces he *s.* || 5:9. strengtheneth *s.*
Mi. 2:4. we be utterly *s.* || Na. 2:8. thou hast *s.*
Zch. 2:8. nations which *s.* || 11:2. mighty are *s.*
11:3. glory is *s.* || Col. 2:15. *s.* principalities
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Is. 16:4. the *s.* ceaseth || 21:2. the *s.* spoileth
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Ho. 7:1. robbers *s.* || Na. 3:16. canker-worm *s.*
SPOILING, *p.* Ps. 35:12. to the *s.* of my soul
Is. 22:4. *s.* of daughter || Jer. 48:3. *s.* destruction
Ha. 1:3. *s.* and violence || He. 10:34. *s.* of goods
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1 Ch. 26:27. *s.* in battle || Is. 25:11. with the *s.*
Lu. 11:22. divideth his *s.* || He. 7:4. tenth of *s.*
SPOKEN, *p.* Ge. 21:2. of which God had *s.*
24:51. as the L. had *s.* || 28:15. which I have *s.*
41:28. this is the thing I have *s.* to Pharaoh
Ex. 4:10. nor since thou hast *s.* || 10:29. *s.* well
32:13. this land I have *s.* of, will I give, 34.
Nu. 14:17. as thou hast *s.* || 28. as ye have *s.*
23:19. hath he *s.* and shall he not make it good?
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13:5. *s.* to turn you away || 18:17. have well *s.*
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1 S. 1:16. out of my grief have I *s.* hitherto
3:12. perform things I *s.* || 20:23. which I have *s.*
25:30. when the L. shall have done all he hath *s.*
2 S. 2:27. unless thou hadst *s.* || 6:22. | 7:19.
14:19. aught king hath *s.* || 17:6. Ahithophel *s.*
1 K. 2:23. *s.* ag. his own life || 13:11. *s.* to king
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7:18. as man of God had *s.* || 20:9. do that he *s.*
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23:21. I have not *s.* to them || 25:3. I have *s.*
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12:19. not be *s.* any more || 13:7. have *s.* to you
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14:6. his branches *s.* || Jo. 2:2. as the morn. *s.*
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Ju. 4:14. of water *s.* up || He. 12:15. *s.* up trou.
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Lu. 20:20. sent forth *s.* || He. 11:31. received *s.*
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STABLE, *s.* Ez. 25:5. I'll make Rabbah a *s.*
STABLE, *a.* 1 Ch. 16:30. world shall be *s.* not to
STABLENESS, *s.* Ps. 37:13. in *s.* shall he fed
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STACHYS, *An ear of corn.* Ro. 16:9.
STACKS, *s.* Ex. 22:6. *s.* of corn consumed
STACTE, *So called in* Greek ; *in* Hebrew, Nataph, *i. e.* dropping, *or* liquid myrrh. *It is a sweet and precious gum that drops from the murrh-tree,* Ex. 30:34.
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Ex. 12:11. eat it, with your *s.* in your hand
21:19. if he rise again, and walk on his *s.* then Nu. 13:23. between two on a *s.* || 22:27. with a *s.*
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2 K. 4:29. lay my *s.* || 18:21. trust. on *s.* Is. 36:6.
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30:32. ground. *s.* || Jer. 48:17. how is strong *s.*
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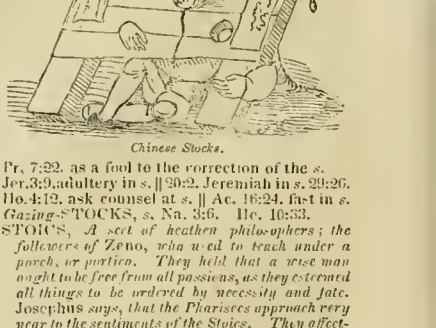
STEM, *s.* Is. 11:1. a rod out of the *s.* of Jesse
STEPHANAS, *A crown.* 1 Co. 1:16. | 16:15.
STEPHEN, The same. Ac. 6:5. | 7:59. | 8:2. | 11:19. | 22:20.
STEP, PED, 1 S. 20:3. Jb. 31:7. Jn. 5:4.
STEPPETH, *v.* Jn. 5:7. another *s.* down before
STEPS, *s.* Ex. 20:26. nor go up by *s.* to altar 2 S. 22:37. thou hast enlarged my *s.* Ps. 18:36. 1 K. 10:19. throne had six *s.* 20:2. 2 Ch. 9:18. Jb. 14:16. numberest my *s.* || 18:7. *s.* straitened 23:11. held his *s.* || 29:6. I washed my *s.* with 31:4. count all my *s.* || 37. the number of my *s.* Ps. 17:11. they have now compassed us in our *s.* 37:23. *s.* of a good man || 31. none of his *s.* slide 44:18. nor *s.* decline || 56:6. they mark my *s.* 57:6. a net for *s.* || 73:2. *s.* had well nigh slipt. 85:13. in way of his *s.* || 119:133. order my *s.* Pr. 4:12. *s.* not straitened || 5:5. *s.* take hold on 16:9. Lord directeth his *s.* || La. 4:18. hunt our *s.* Ez. 40:22. by seven *s.* 26. || 31. eight *s.* 34,49. Da. 11:33. Ethiop. be at *s.* || Ro. 4:12. *s.* of faith 2 Co. 12:18. in same *s.* || 1 Pe. 2:21. follow his *s.*
STERN, *s. Hindmost part of a ship.* Ac. 27:29.
STEWARD, *s.* Ge. 15:2. *s.* of my house is this 43:19. *s.* of Joseph's house || 1 K. 16:9. house of *s.* Mat. 20:8. lord of the vineyard saith to his *s.* Lu. 8:3. Herod's || 12:42. faithful and wise *s.* 16:1. who had a *s.* 8. || Ti. 1:7. as a *s.* of God
STEWARDS, *s.* 1 Ch. 28:1. assembled the *s.* 1 Co. 4:1. *s.* of the mysteries||2. it is required in *s.* 1 Pe. 4:10. as good *s.* of the manifold grace of G.
STICK, *v.* Jb. 33:21. his bones not seen *s.* out 41:17. his scales *s.* || Ps. 38:2. thy arrows *s.* fast Ez. 29:4. I will cause the fish to *s.* to thy scales
STICKETH, *v.* Pr. 18:24. friend that *s.* closer than a brother
STICK, S, *s.* Nu. 15:32. gathered *s.* on Sabbath 1 K. 17:10. widow woman was gathering *s.* 12. 2 K. 6:6. cut down a *s.* || La. 4:8. skin like a *s.* Ez. 37:16. take one *s.* and write on it, 17,20. Ac. 28:3. when Paul had gather. a bundle of *s.*
STIFF, *a.* Ex. 32:9. a *s.* necked people, 33:3,5. | 34:9. De. 9:6,13. | 10:16. 2 Ch. 30:8. Ac. 7:51.
De. 31:27. *s.* neck || Ps. 75:5. speak not with *s.* Jer. 17:23. made their necks *s.* || Ez. 2:4. *s.* heart
STIFFENED, *p.* 2 Ch. 36:13. he *s.* his neck
STILL, *a.* Ex. 15:16. he as *s.* as a stone, till Jos. 24:10. blessed you *s.* || Jud. 18:9. and are ye *s.* 1 K. 19:12. a *s.* small voice || 22:3. and we be *s.* 2 K. 7:4. if we sit *s.* we die || 12:3. sacrificed *s.* Jb. 2:3. *s.* he holdeth fast||9. dost thou *s.* retain 3:13. I have lain *s.*||20:13. though he keep it *s.* Ps. 4:4. he *s.* || 8:2. mightest *s.* the enemy and 23:2. the *s.* waters || 43:10. be *s.* and know that 68:21. *s.* in his trespasses || 76:8. earth was *s.* 83:1. be not *s.* O God || 84:4. be *s.* praising thee 107:29. waves are *s.*||39:18. I am *s.* with thee Is. 5:25. is stretched out *s.* 9:12,17,21. | 10:4. 23:2. be *s.* ye inhabitants || 30:7. strength is to sit *s.*
42:14. I have been *s.*||Jer. 8:14. why do we sit *s.* Jer. 31:20. remember him *s.* || 47:6. sword be *s.* Ez. 33:30. *s.* talking against *s.* || 41:7. winding *s.* Zch. 11:16. standeth *s.* || Mk. 4:39. peace, be *s.* Jn. 7:9. abode *s.* 11:6. Ac. 15:34. | 17:14. Ro. 11:23. if abide not *s.* || 1 Ti. 1:3. abide *s.* Re. 22:11. let him be unjust *s.* filthy *s.* holy *s.*
STILLED, *p.* Nu. 13:30. *s.* people, Ne. 8:11.
STILLEST, ETH, *v.* Ps. 65:7. *s.* seas, 89:9.
STING, S, *s.* 1 Co. 15:55,56. Re. 9:10.
STINGETH, *v.* Pr. 23:32. *s.* like an adder
STINK, *v.* and *s.* Ge. 34:30. make me to *s.* among Ex. 7:18. river shall *s.* || 16:24. manna *s.* 1 S. 13:4. Israel did *s.* 27:12. 1 Ch. 19:6. Ps. 38:5. my wounds *s.* and are corrupt because Is. 3:24. be a *s.* || 34:3. *s.* shall come, Jo. 2:20. Am. 4:10. made *s.* of your camps to come up
STINKETH, *v.* Is. 50:2. fish *s.*||Jn. 11:39. he *s.*
STINKING, *p.* Ps. 14:3. Ec. 10:1.
STIR, *v.* Nu. 24:9. as a lion who shall *s.* him? Jb. 17:8. innocent *s.* up || 41:10. none dare *s.* him Ps. 35:23. *s.* up thyself, 59:5. || 78:38. did not *s.* up Pr. 15:1. *s.* up anger || Song 2:7. *s.* not, 3:5. | 8:4. Is. 10:26. *s.* up a scourge || 13:17. *s.* up the Medes 42:13. shall *s.* up jealousy like a man of war Da. 11:2. *s.* up all against realm of Grecia, 25. 2 Ti. 1:6. *s.* up the gift || 2 Pe. 1:13. *s.* you up, 3:1.
STIR, *s.* Ac. 12:18. there was no small *s.* 19:23.
STIRS, *s.* Is. 22:2. thou art full of *s.* a tumult.
STIRRED, *p.* Ex. 35:21. heart *s.* up, 26. | 36:2. 1 S. 22:8. my son hath *s.* || 26:19. if L. have *s.* 1 K. 11:14. L. *s.* up, 23. || 21:25. Jezebel *s.* up 1 Ch. 5:26. God *s.* up, 2 Ch. 21:16. | 36:22. Ezr. 1:1. *s.* up Cyrus || Ps. 39:2. sorrow was *s.* Da. 11:10. his sons be *s.* || 25. *s.* king of south Hag. 1:14. Lord *s.* up the spirit of Zerubbabel Ac. 6:12. they *s.* up the people, 17:13. | 21:27. 13:50. Jews *s.* up, 14:2. || 17:16. Paul was *s.*
STIRRETH, *v.* De. 32:11. as an eagle *s.* up Pr. 10:12. *s.* up strife, 15:18. | 28:25. | 29:22. Is. 14:9. hell *s.* up || 64:7. none *s.* up himself Lu. 23:5. he *s.* up the people, teaching through
STOCK, *s.* Le. 25:47. *s.* of stranger's family Jb. 14:8. though the *s.* thereof die in the ground Is. 40:24. *s.* not take root || 44:19. *s.* of a tree Jer. 2:27. saying to a *s.* || 10:8. *s.* is a doctrine of Ac. 13:26. *s.* of Abraham || Phil. 3:5. *s.* of Israel
STOCKS, *s.* Jb. 13:27. my feet in the *s.* 33:11.



Chinese Stocks.

Pr. 7:22. as a fool to the correction of the *s.* Jer. 3:9. adultery in *s.* || 20:2. Jeremiah in *s.* 29:26. Ho. 4:12. ask counsel at *s.* || Ac. 16:24. fast in *s.*
*Gazing-*STOCKS, *s.* Na. 3:6. He. 10:33.
STOICS, *A sect of heathen philosophers; the followers of* Zeno, *who used to teach under a porch, or portico. They held that a wise man ought to be free from all passions, as they esteemed all things to be ordered by necessity and fate.* Josephus *says, that the Pharisees approach very near to the sentiments of the Stoics. They affected the same stiffness, patience, apathy, austerity,*

and insensibility. The Stoics were in consideration numbers at Athens, when Paul came there, Ac. 17:18.

STOLE, *v.* Ge. 31:20. Jac. *s.* away ‖ 2 S. 15:6. 2 K. 11:2. Jehoshaba *s.* Joash, 2 Ch. 22:11. Mat. 28:13. disciples *s.* him ‖ Ep. 4:28. that *s.*

STOLEN, *p.* Ge. 30:39. he counted ‖ 31:19. had 31:30. *s.* my gods ‖ 40:15. indeed I was *s.* away Ex. 22:7. if stuff be *s.* out of the house, 12. Jos. 7:11. they have *s.* and dissembled also and 2 S. 19:41. why Judah *s.* ‖ 21:12. *s.* bones of *s.* Pr. 9:17. *s.* waters are sweet ‖ Ob. 5. not *s.*

STOMACH, *s.* 1 Ti. 5:23. wine for *s.*'s sake

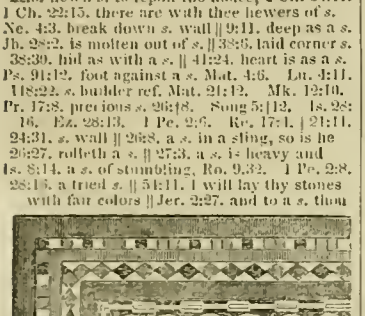
STOMACHER, *s.* Is. 3:24. instead of *s.* a girdle

STONE, *s.* is put for, (1) *Hardness of heart,* Ez. 11:19. (2) *Any dangerous or hurtful thing,* Ps. 91:12. (3) *Christ Jesus,* Ge. 49:24. Is. 8:14. ‖ 28:16. 1 Pe. 2:4,6,8. (4) *An idol,* Ha. 2:19. (5) *The pardon of sin and justification, or God's acceptance of a person,* Re. 2:17. I will give him a white stone, *which is spoken in allusion to a heathen custom of delivering a white stone to such as they acquitted in judgment. They also gave a white stone as a reward to such as conquered in their games.*

Ge. 11:3. brick for *s.*‖28:18. set up a *s.* 22. 31:45. 49:3. rolled the *s.* from the well's mouth, 8,10. 35:14. set up a pillar of *s.* ‖ 49:24. *s.* of Israel Ex. 4:25. took a sharp *s.* ‖ 7:19. in vessels of *s.* 15:5. sank as a *s.* ‖ 16. shall be as still as a *s.* 17:12. they took a *s.* ‖ 24:25. if make altar of *s.* 20:18. if smite with a *s.* ‖ 28:10. six on one *s.* Le. 26:1. nor image of *s.* ‖ Nu. 33:17. smite De. 4:13. two tables of *s.* 5:22. ‖ 9:9,10,11. ‖ 10: 1,3. Ex. 24:12. ‖ 31:18. ‖ 34:1,4. 1 K. 8:9. 2 Co. 3:3.

28. gods of wood and *s.* 28:36,64. ‖ 29:17. 2 K. 19:18. Is. 37:17. Ez. 20:32.

Jos. 4:5. every man a *s.* ‖ 15:6. *s.* of Bohan, 18:17. 24:27. behold this *s.* shall be a witness to us Jud. 9:5. he slew seventy persons on one *s.* 18. 1 S. 6:18. great *s.* of Abel ‖ 7:12. *s.* of Eben. 17:49. *s.* sunk down into 50. prevailed with a *s.* 20:19. by the *s.* Ezel ‖ 25:37. he became as a *s.* 2 S. 17:13. not one small *s.* ‖ 20:8. great *s.* in 1 K. 1:9. *s.* Zeboleth ‖ 5:18. *s.* squares did 6:7. house was built of *s.* ‖ 18. was no *s.* seen 2 K. 3:25. cast his *s.* ‖ 12:12. to hewers of *s.* 22:6. hewn *s.* to repair the house, 2 Ch. 34:11. 1 Ch. 22:15. there are with thee hewers of *s.* Ne. 4:3. break down *s.* wall ‖ 9:11. deep as a *s.* Jb. 28:2. is molten out of *s.* ‖ 38:6. laid corner *s.* 38:30. hid as with a *s.* ‖ 41:24. heart is as a *s.* Ps. 91:12. foot against a *s.* Mat. 4:6. Lu. 4:11. 118:22. *s.* builder ref. Mat. 21:42. Mk. 12:10. Pr. 17:8. precious *s.* 26:18. Song 5:12. Is. 28: 16. Ez. 28:13. 1 Pe. 2:6. Re. 17:1. ‖ 21:11. 24:31. *s.* wall ‖ 26:8. a *s.* in a sling, so is he 26:27. rolleth a *s.* ‖ 27:3. a *s.* is heavy and Is. 8:14. a *s.* of stumbling, Ro. 9:32. 1 Pe. 2:8. 28:16. a tried *s.* ‖ 54:11. I will lay thy stones with fair colors ‖ Jer. 2:27. and to a *s.* thou



Oriental Mosaic Work, in Stones.

Jer. 51:26. not take of thee a *s.* for a corner La. 3:9. with hewn *s.* ‖ 53. and cast a *s.* on me Ez. 10:1. a sapphire *s.* 9. ‖ 10:12. of hewn *s.* Da. 2:34. a *s.* was cut out, 45. ‖ 5:4. gods of *s.* 23. 6:17. a *s.* was laid upon the mouth of the den Am. 5:11. built of hewn *s.* ‖ Ha. 2:11. *s.* shall cry Ha. 2:19. dumb *s.* arise ‖ Hag. 2:15. before a *s.* was Zch. 3:9. on one *s.* seven eyes ‖ 4:7. the head *s.* 7:12. they made their hearts as an adamant *s.* 12:3. I will make Jerusalem a burdensome *s.* for Mat. 7:9. will he give him a *s.* Lu. 11:11. 21:41. fall on this *s.* be broken. Lu. 20:18. 24:2. not left one *s.* Mk. 13:2. Lu. 19:44. 21:6. 27:66. sealing the *s.* ‖ 28:2. rolled back the *s.* Lu. 4:3. command this *s.* that it be made bread 20:17. *s.* builders rejected, Ac. 4:11. 1 Pe. 2:7. 24:2. found *s.* rolled away, Mk. 16:4. Jn. 20:1. Jn. 1:42. Cephas is a *s.* ‖ 2:6. six water-pots of *s.* 8:7. first cast a *s.* ‖ 11:38. a *s.* lay on it, 39,41. 2 Co. 3:3. not in tables of *s.* but in fleshly tables Ep. 2:20. being the chief corner *s.* 1 Pe. 2:6. 1 Pe. 2:4. to whom coming as to a living *s.*

Re. 2:17. a white *s.* ‖ 9:20. idols of wood and *s.* 16:21. every *s.* the weight ‖ 18:21. took up a *s.*

STONE, *v.* Ex. 8:2 . will they not *s.* us 17:4. ready to *s.* me ‖ Le. 20:2. *s.* with stones Le. 20:27. *s.* wizards ‖ 24:14. *s.* him that cursed Nu. 14:10. bade *s.* them ‖ 15:33. *s.* Sab. breaker De. 13:10. *s.* enticers to idola. ‖ 17:5. *s.* idolaters 22:21. *s.* rebellious son ‖ 24. *s.* adulterers with 1 K. 21:10. carry Naboth, and *s.* him that he die Ez. 16:40. shall *s.* thee ‖ 23:47. *s.* them with Lu. 20:6. people will *s.* us ‖ Jn. 10:31. to *s.* him Jn. 10:32. for which of those works do ye *s.* 11:8. Jews sought to *s.* ‖ Ac. 14:5. assault to *s.*

STONED, *p.* Ex. 19:13. surely be *s.* 21:28,29. Jos. 7:25. *s.* Achan ‖ 1 K. 12:18. *s.* Adoram 1 K. 21:13. *s.* Naboth ‖ 2 Ch. 24:21. *s.* Zechariah Mat. 21:35. *s.* another ‖ Jn. 8:5. such should be *s.* Ac. 5:26. have been *s.* ‖ 7:58. they *s.* Stephen 14:19. Jews *s.* Paul ‖ 2 Co. 11:25. once was I *s.* He. 11:37. they were *s.* ‖ 12:20. it shall be *s.*

STONES, *s.* Ge. 28:11. he took of the *s.* 31:46. Ex. 25:7. Onyx *s.* ‖ 28:11. engrave the *s.* 12. 28:17. setting of *s.* ‖ 21. *s.* with names of Israel 31:5. cutting of *s.* ‖ 39:7. *s.* for a memorial to Le. 14:40. take away the *s.* 45. ‖ 21:20. *s.* broken De. 8:9. *s.* are iron ‖ 23:1. wounded in the *s.* 27:4. set up these *s.* in mount Ebal ‖ 5. altar of *s.* Jos. 4:3. take twelve *s.* 6,21. ‖ 8:32. wrote on *s.* Jud. 20:16. could sling *s.* at a hair breadth 1 S. 17:40. five smooth *s.* ‖ 2 S. 16:6. cast *s.* 13. 1 K. 5:17. costly *s.* 7:9,10. ‖ 12. of hewed *s.* 10:27. silver in Jerusalem as *s.* 2 Ch. 1:15. ‖ 9:27. 15:22. took away the *s.* of Ramath, 2 Ch. 16:6. 18:31. Elijah took 12 *s.* ‖ 32. with *s.* he built 2 K. 3:19. mar land with *s.* ‖ 16:17. pave. of *s.* 1 Ch. 29:2. onyx *s.* and marble *s.* in abundance Ezr. 5:8. great *s.* 6:4. ‖ Ne. 4:2. revive the *s.* Jb. 5:23. in league with *s.* ‖ 6:12. strength of *s.* 8:17. seeth place of *s.* ‖ 14:19. waters wear *s.* 22:24. *s.* of the brooks ‖ 28:3. *s.* of darkness 28:6. *s.* places of sapphires ‖ 40:17. sinews of *s.* 41:28. sling *s.* are turned ‖ 30. sharp *s.* are under Ps. 102:14. pleasure in her *s.* ‖ 137:9. against *s.* 144:12. our daughters may be as corner *s.* polished Ec. 3:5. to cast away *s.* ‖ 10:9. who so remov. *s.* Is. 5:2. gathered out *s.* ‖ 9:10. build it with h. *s.* 11:19. *s.* of the pit ‖ 27:9. *s.* of altar as chalk *s.* 31:11 *s.* of emptiness ‖ 54:11. I will lay thy *s.* Is. 54:12. borders of pleasant *s.* ‖ 57:6. smooth *s.* 60:17. and for *s.* iron ‖ 62:10. gather out the *s.* Jer. 3:9. adultery with *s.* ‖ 43:10. throne on *s.* La. 3:16. with gravel *s.* ‖ 4:1. *s.* of sanctuary Ez. 2:6. lay *s.* in water ‖ 28:14. *s.* of fire, 16. Mi. 1:6. I will pour down the *s.* into the valley Zch. 5:4. consume the *s.* ‖ 9:16. as *s.* of a crown Mat. 3:9. of these *s.* to raise children, Lu. 3:8. 4:3. command that these *s.* be made bread Mk. 5:5. cutting himself with *s.* ‖ 12:4. cast *s.* 13:1. Master, see what manner of *s.* are here Lu. 19:40. *s.* would cry ‖ 21:5. with goodly *s.* Jn. 8:59. they took up *s.* to cast at him, 10:31. 2 Co. 3:7. engraven in *s.* ‖ 1 Pe. 2:5. as lively *s.*

Precious STONES, 2 S. 12:30. 1 K. 10:2,11. 1 Ch. 29:2,8. 2 Ch. 3:6. ‖ 9:10. ‖ 32:27. Ez. 27:22. Da. 11:38. 1 Co. 3:12. Re. 18:12,16. ‖ 21:19.

Whole STONES. De. 27:6. Jos. 8:31.

Wrought STONES. 1 Ch. 22:2. to hew *s.*

STONEST, Mat. 23:37. them sent, Lu. 13:34.

STONY, Ps. 141:6. places, Mat. 13:5. Mk. 4:5. Ez. 11:19. I will take the *s.* heart, 36:26.

STONING, *p.* 1 S. 30:6. spake of *s.* David

STOOD, *v.* Ge. 18:2. three men *s.* ‖ 8. he *s.* by 22. Abra. yet *s.* ‖ 23:7. Abra. *s.* up and bowed 41:46. *s.* before Pharaoh ‖ 45:1. *s.* no man with Ex. 15:8. floods *s.* upright ‖ 20:18. *s.* afar off 32:26. Moses *s.* in the gate ‖ 33:8. *s.* at his tent Nu. 11:32. people *s.* all that day ‖ 12:5. *s.* in door 16:48. *s.* between dead ‖ 22:22. *s.* in the way 22:24. *s.* in a path ‖ 23:6. Balak *s.* by his, 17. De. 5:5. I *s.* between the Lord ‖ 31:15. cloud *s.* Jos. 3:16. waters *s.* ‖ 4:3. where priests' feet *s.* 9. 5:13. there *s.* a man ‖ 8:33. *s.* on this side ark Jud. 10:29. on which house *s.* ‖ 20:28. *s.* bef. ark 1 S. 3:10. L. came and *s.* ‖ 10:23. when Saul *s.* 2 S. 1:10. so I *s.* on him ‖ 2:23. *s.* still, 28. ‖ 18:30. 20:12. *s.* still. Ne. 12:39. Jb. 4:16. ‖ 32:16. Ha. 3:11. Mat. 20:32. Mk. 10:49. Lu. 7:14. 1 K. 8:14. congregat. *s.* ‖ 55. Sol. *s.* and blessed 10:19. lions *s.* ‖ 22:21. spirit *s.* before the Lord 2 K. 2:7. *s.* to view afar off ‖ 4:15. *s.* in door 5:9. *s.* at the door ‖ 8:9. came and *s.* before him 10:4. two kings *s.* not ‖ 11:14. king *s.* by a pillar 13:21. revived and *s.* on feet ‖ 18:17. *s.* by cond. 18:28. Rabshakeh *s.* ‖ 23:3. *s.* to the covenant 2 Ch. 20:13. all Judah *s.* before the Lord, 19:20. Ezr. 2:63. *s.* up a priest ‖ 3:2. then *s.* up Joshua Ne. 8:4. *s.* on a pulpit ‖ 9:2. Isr. *s.* and confessed Est. 5:1. *s.* in inner court ‖ 7:7. Haman *s.* up 8:4. *s.* before the king ‖ 9:16. *s.* for their lives Jb. 4:15. hair of my flesh *s.* ‖ 16. it *s.* still, but 20:8. aged *s.* up ‖ 30:28. I *s.* up ‖ 32:16. *s.* still Ps. 33:9. it *s.* fast ‖ 10:16 waters *s.* above mou. 106:23. *s.* in the breach ‖ 30. then *s.* Phinehas Is. 6:2. *s.* seraphims ‖ Jer. 15:1. though Moses *s.* Jer. 18:20. I *s.* before thee ‖ 19:14. he *s.* in court 23:18. who *s.* in counsel, 22. ‖ 36:21. *s.* bes. king 46:15. they *s.* not ‖ 48:45. *s.* under shadow of Ez. 1:21. and when those *s.* these *s.* 10:17. 3:23. glory of Lord *s.* ‖ 8:11. *s.* seventy men 37:10. *s.* on their feet ‖ 43:6. the man *s.* by me Da. 1:19. *s.* before the king, 2:2. ‖ 2:31. image *s.* 3:3. they *s.* before image ‖ 10:11. I *s.* trembling 11:1. I *s.* to confirm ‖ 12:5. there *s.* other two Am. 7:7. L. *s.* on a wall ‖ Ob. 14. *s.* in cross w. Zch. 1:8. *s.* among myrtle ‖ 3:3. *s.* before angel Mat. 2:9. it came and *s.* ‖ 12:46. breth. *s.* without 13:2. *s.* on the shore ‖ 27:11. Jesus *s.* before gov. Mk. 11:25. certain that *s.* ‖ 13:9. high priest *s.* up Lu. 4:16. *s.* up to read ‖ 39. he *s.* over her and 5:1. *s.* by the lake ‖ 18. he arose, and *s.* forth 7:38. *s.* at his feet ‖ 18:11. Pharisee *s.* and prayed 19:8. Zacchæus *s.* ‖ 23:49. *s.* afar off beholding 24:4. two men *s.* by them ‖ 36. Jesus *s.* in midst Jn. 7:37. Jesus *s.* and cried ‖ 12:29. *s.* by, heard 18:5. Judas *s.* ‖ 18. Peter, 25. ‖ 19:25. by cross 20:11. Mary *s.* ‖ 19. Jesus *s.* in midst, 26. ‖ 21:4. Ac. 1:10. two men *s.* by ‖ 3:8. he *s.* and walked 4:26. kings of the earth *s.* ‖ 9:7. *s.* speechless 9:39. widows *s.* by him ‖ 10:30. a man *s.* before 11:28. there *s.* up one ‖ 12:14. how Peter *s.* 13:16. then Paul *s.* up ‖ 14:20. as the disciples *s.* 16:9. *s.* a man of Macedo. ‖ 17:22. Paul *s.* 21:40. 22:13. *s.* and said to me ‖ 25. centurion that *s.* Ac. 23:2. *s.* by, to smite him ‖ 4. they that *s.* by 11. Lord *s.* by him ‖ 24:20. while I *s.* before 25:18. accusers *s.* up ‖ 27:23. *s.* by me this night 2 Ti. 4:16. no man *s.* with me ‖ 17. L. *s.* with Re. 5:6. *s.* a lamb ‖ 7:9. *s.* before the throne 7:11. angels *s.* round, 8:2. ‖ 11:11. *s.* on their 12:4. dragon *s.* ‖ 13:1. I *s.* on the sand of the sea 14:1. a lamb *s.* ‖ 18:17. trade by sea, *s.* afar off

STOODEST, *p.* Nu. 22:34. De. 4:10. Ch. 11.

STOOL, *s.* Ex. 1:16. 2 K. 4:10.

STOOP, *v.* Jb. 9:13. helpers do *s.* Is. 46:2. Pr. 12:25. maketh it to *s.* ‖ Mk. 1:7. to *s.* down

STOOPED, *p.* Ge. 49:9. Judah *s.* down and 1 S. 24:8. David *s.* ‖ 28:14. Saul ‖ 2 Ch. 36:17. Jn. 8:6. Jesus *s.* 8. ‖ 20:11. as she wept, she *s.*

STOOPETH, *v.* Is. 46:1. Bel boweth, Nebo *s.*

STOOPING, *p.* Lu. 24:12. *s.* down, Jn. 20:5.

STOP, *v.* 1 K. 18:44. that the rain *s.* thee not 2 K. 3:19. *s.* all wells of water, 25. 2 Ch. 32:3. Ps. 35:3. *s.* the way ‖ 107:42. iniquity *s.* mouth Ez. 39:11. *s.* the noses ‖ 2 Co. 11:10. no man *s.*

STOPPED, *p.* Ge. 8:2. windows *s.* ‖ 26:15. wells Le. 15:3. flesh be *s.* ‖ 2 Ch. 32:30. *s.* water-course 2 Ch. 32:4. who *s.* all the fountains, and brooks Ne. 4:7. breaches to be *s.* ‖ Ps. 63:11. mouth be *s.* Jer. 51:32. passages are *s.* ‖ Zch. 7:11. *s.* their ears Ac. 7:57. *s.* their ears ‖ Ro. 3:19. mouth be *s.* Ti. 1:11. must be *s.* ‖ He. 11:33. *s.* mouths of lions

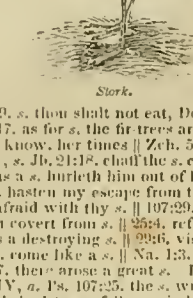
STOPPETH, *v.* Jb. 5:16. iniquity *s.* her mouth Ps. 58:4. *s.* her ear ‖ Pr. 21:13. *s.* his ear at Is. 33:15. *s.* his ears from hearing of blood

STORE, *s.* Ge. 26:14. *s.* of servants ‖ 41:36. 41:56. *s.* houses, De. 28:8. 1 Ch. 27:25. 2 Ch. 32:28. Ps. 33:7. Jer. 50:26.

Le. 25:22. ye shall eat of the old *s.* 26:10.

De. 28:5. blessed thy *s.* 17. ‖ 32:34. laid up in *s.* 1 K. 9:19. *s.* cities, 2 Ch. 8:4,6. ‖ 16:4. ‖ 17:12. 10:10. spices great *s.* ‖ 2 K. 20:17. laid in *s.* 1 Ch. 29:16. all this *s.* cometh of thine hand 2 Ch. 11:11. *s.* of victuals ‖ 31:10. in this great *s.* Ps. 144:13. all manner of *s.* ‖ Is. 39:6. laid up in *s.* Am. 3:10. *s.* up violence ‖ Na. 2:9. no end of *s.* Ma. 3:10. *s.* house, Lu. 12:24. ‖ 1 Co. 16:2. lay in *s.* 1 Ti. 6:19. laying up in *s.* ‖ 2 Pe. 3:7. kept in *s.*

STORK, *s.* *In* Hebrew, Chasida, *i. e. kindness, pity, or mercy; probably, because of the tenderness it shows to its dam, whom it never forsakes, but feeds and defends even to death. It is a long-legged fowl about the size of a goose. It feeds on fish, serpents, frogs,* &c.



Stork.

Le. 11:19. *s.* thou shalt not eat, De. 14:18. Ps. 104:17. as for *s.* the fir trees are her houses Je. 8:7. know. her times ‖ Zch. 5:9. wings of

STORM, *s.* Jb. 21:18. chaff the *s.* carrieth away 27:21. as a *s.* hurleth him out of his place Ps. 55:8. hasten my escape from the windy *s.* 83:15. afraid with thy *s.* ‖ 107:29. *s.* a calm Is. 4:6. a covert from *s.* ‖ 25:4. refuge from *s.* 28:2. as a destroying *s.* ‖ 29:6. visited with *s.* Ez. 38:9. come like a *s.* ‖ Na. 1:3. way in *s.* Mk. 4:37. there arose a great *s.* Lu. 8:23.

STORMY, *a.* Ps. 107:25. the *s.* wind, 148:8. Ez. 13:11. hailstones fall, *s.* wind rent, 13.

STORY, *s.* 2 Ch. 13:22. *s.* of Iddo ‖ 24:27. *s.* of k.

STORIES, *s.* Ge. 6:16. with *s* cond and third *s.* Ez. 41:16. galleries three *s.* over against, 42:3,6. Am. 9:6. he that buildeth his *s.* in the heaven
STOUT, *a.* Jb. 4:11. the *s.* lion's whelps are Ps. 76:5. the *s.* hearted, Is. 10:12. | 46:12. Da. 7:20. look more *s.* || Ma. 3:13. words *s.*
STOUTNESS, *s.* Is. 9:9. say in *s.* of heart
STRAIGHT, *a.* Jos. 6:5. a-cend every man *s.* 1 S. 6:12. kine took *s.* way to Beth-shemesh Ps. 5:8. make thy ways *s.* || Pr. 4:25. look *s.* Ec. 1:15. is crooked cannot be made *s.* 7:13. Is. 40:3. make *s.* in desert a highway for our God
4. crooked be made *s.* 42:16. | 45:2. Lu. 3:5. Jer. 31:9. I will cause them to walk in a *s.* way Ez. 1:7. *s.* feet || 9. went *s.* forward, 12. | 10:22. Mat. 3:3. paths *s.* Mk. 1:3. Lu. 3:4. Jn. 1:23. Lu. 13:13. she was made *s.* and glorified God Ac. 9:11. street called *S.* || He. 12:13. *s.* paths
STRAIGHTWAY, *ad.* 1 S. 9:13. | 28:20. Pr. 7:22. goeth *s.* || Da. 10:17. *s.* remained Mat. 3:16. Jesus went *s.* out of water, Mk. 1:10. 4:20. *s.* left their nets || 21:3. *s.* he will send 27:48. and *s.* one ran || Mk. 5:29. | 6:54. Lu. 5:39. *s.* desireth new || 14:5. *s.* pull him Jn. 1:32. and God shall *s.* glorify him Ac. 5:10. fell down *s.* || 9:20. *s.* he preached Chr. 16:33. all his *s.* || 22:29. *s.* they departed from 23:30. I sent *s.* || Ja. 1:24. and *s.* forgetteth
STRAIN, *v.* Mat. 23:24. *s.* at a gnat, and swal.
STRAIT, *S*, *s.* 1 S. 13:6. saw they were in *s.* 2 S. 24:14. I am in a great *s.* 1 Ch. 21:13. Jb. 20:22. he shall be in *s.* || 36:16. out of *s.* La. 1:3. between *s.* || Phil. 1:23. I am in a *s.*
STRAIT, *a.* 2 K. 6:1. place is too *s.* for us Is. 49:20. place is too *s.* for me, give place to Mat. 7:13. enter at the *s.* gate, 14. Lu. 13:24.
STRAITEN, *v.* Jer. 19:9. seek lives *s.* them
STRAITENED, *p.* Jb. 18:7. steps be *s.* || 37:10. Pr. 4:12. steps not be *s.* || Ez. 42:6. building *s.* Mi. 2:7. is the Spirit of the Lord *s.* are these
Lu. 12:50. how am I *s.* || 2 Co. 6:12. ye are *s.*
STRAITENETH, *v.* Jb. 12:23. *s.* them again
STRAITEST, *a.* Ac. 26:5. *s.* sect of our religion
STRAITLY, *ad.* Ge. 43:7. the man asked us *s.* Ex. 13:19. *s.* sworn Israel || Jos. 6:1. *s.* shut up 1 S. 14:28. thy father *s.* charged the people
Mat. 9:30. charged them, saying, See that no man, Mk. 1:43. | 3:12. | 5:43. Lu. 9:21. Ac. 4:17. *s.* threaten || 5:28. we *s.* command
STRAITNESS, *s.* De. 28:53. eat child in *s.* 55. Jb. 36:16. where is no *s.* || Jer. 19:9. eat in *s.*
STRAKE, *v.* Ac. 27:17. *s.* sail, and so were
STRAKES, *s.* Ge. 30:37. Le. 11:37.
STRANGE, *a.* Ge. 42:7. made himself *s.* to Ex. 2:22. in a *s.* land, 18:3. Ps. 137:4. Ac. 7:6. 21:8. a *s.* nation || 30:9. offer no *s.* incense
Le. 10:1. offered *s.* fire, Nu. 3:4. | 26:61.
Jud. 11:2. a *s.* woman, Pr. 2:16. | 5:3,20. | 6:24. | 20:16 | 23:27. | 27:13.
1 K. 11:8. *s.* wives, Ezr. 10:2,11. Ne. 13:27.
2 K. 19:24. digged and drunk *s.* waters, Is. 37:25.
Jb. 19:3. yourselves *s.* || 17. my breath is *s.* to 31:3. a *s.* punishment to the workers of iniquity Ps. 81:9. be no *s.* god || 114:1. of a *s.* language Pr. 21:8. froward and *s.* || Is. 17:10. *s.* slips Is. 28:21. his *s.* work bring to pass his *s.* act Jer. 2:21. of a *s.* vine || 8:19. with *s.* vanities Ez. 3:6. of a *s.* speech || Ho. 8:12. as a *s.* thing Zph. 1:8. *s.* apparel || Lu. 5:26. seen *s.* things Ac. 17:20. bringest *s.* things || 26:11. to *s.* cities He. 11:9. as in a *s.* country || 13:9. *s.* doctrines 1 Pe. 4:4. think it *s.* || 12. as tho' some *s.* thing Ju. 7. as Sodom and Gomor. going after *s.* flesh
STRANGE *Women.* 1 K. 11:1. Sol. loved *s.*-
Pr. 22:14. mouth of *s.*- || 23:33. eyes behold *s.*-
See Children, God, Gods.
STRANGER, *s.* signifies, (1) *A foreigner*, Ge. 23:4. (2) *One that is not a Jew*, Is. 14:1. (3) *Any one not of Aaron's seed, though an Israelite*, Nu. 3:10. | 16:40. | 18:4. (4) *One that is seeking a heavenly country*, Ps. 39:12. He. 11:13. (5) *Unregenerate men*, Ep. 2:12. (6) *One that is not a wife*, Pr. 5:20. (7) *Persons of a cruel, inhuman disposition*, Ps. 54:3. (8) *Persecuted or banished Christians*, He. 13:2. (9) *False teachers*, Jn. 10:5.
Ge. 15:13. thy seed be a *s.* || 17:8. art a *s.* 28:4. 17:12. or that is bought with money of a *s.* 27. 23:4. I am a *s.* with you, Ps. 39:12. | 119:19. 37:1. in the land wherein his father was a *s.*
Ex. 2:22. been a *s.* || 12:19. whether a *s.* or born in the land, Le. 16:29. | 17:15. Nu. 15:30. 19:13. no *s.* eat, 29:33. || 48. when a *s.* keep pass. 49. one law to *s.* Le. 24:22. Nu. 9:14. 20:10. nor thy *s.* within thy gates, De. 5:14. 22:21. not vex *s.* || 23:9. ye know heart of a *s.* 24:12. *s.* may be refreshed || 30:33. putteth on *s.*
Le. 17:12. nor *s.* eat blood || 19:10. leave for *s.* 19:33. if *s.* sojourn || 34. *s.* as one born among 22:10. no *s.* eat of the holy things, 12,25. 21:16. as well the *s.* || 25:35. though he be a *s.*
Nu. 1:51. *s.* that cometh nigh he put to death, 3:10,38. | 16:40. | 18:4,7. Ez. 44:9. 15:14. if a *s.* sojourn || 19:10. to *s.* a statute for 35:15. six cities of refuge for the *s.* Jos. 20:9.
De. 1:16. and judge righteously between the *s.* 10:18. Lord loveth the *s.* || 19. love the *s.* for ye 14:21. give that to *s.* || 17:15. nor set a *s.* over 23:7. thou wast a *s.* || 20. to a *s.* mayst lend
De. 25:5. not marry to *s.* || 26:11. rej. thou and *s.* 28:43. *s.* get above thee || 29:11. *s.* in covenant 29:22. *s.* shall say || 31:12. gather thy *s.* that
Jos. 8:33. *s.* stood to hear || Jud. 19:12. city of a *s.*
Ru. 2:10. why I found grace, seeing I am a *s.*
2 S. 1:13. I am son of a *s.* || 15:19. thou art a *s.*
1 K. 3:18. there was no *s.* with us in the house 8:41. moreover concerning a *s.* 2 Ch. 6:32.
Jb. 15:19. no *s.* passed || 19:15. maids count me a 31:32. the *s.* did not lodge in str., but I opened
Ps. 39:12. I am a *s.* with thee, as all, 119:19. 69:8. I am become a *s.* || 94:6. they slay the *s.* 109:11. let *s.* spoil his labor || 137:4. land of *s.*
Pr. 2:16. deliver from *s.* || 5:10. house of a *s.* 5:20. bosom of a *s.* || 6:1. stricken hand with *s.* 7:5. keep thee from *s.* || 11:15. surety for *s.* smart 14:10. a *s.* doth not intermeddle with his joy 20:16. take his garm. that is surety for *s.* 27:13. 27:2. let a *s.* praise thee || Ec. 6:2. a *s.* eateth it
Is. 56:3. nor let *s.* speak || 6. sons of the *s.* 62:8.
Jer. 14:8. why shouldst thou be as a *s.* in land
Ez. 14:7. every *s.* that setteth up his idols 22:7. they dealt by oppression with the *s.* 29. 44:9. no *s.* uncircum. shall enter the sanctuary 47:23. that in what tribe the *s.* sojourneth
Ob. 12. he became a *s.* || Ma. 3:5. turn aside *s.*
Mat. 25:35. I was a *s.* 43. || 38. saw we thee a *s.*?
Lu. 17:18. save this *s.* || 24:18. art thou only a *s.*
Jo. 10:5. a *s.* not follow || Ac. 7:29. Moses a *s.*
STRANGERS, *s.* Ge. 31:15. counted of him *s.* 36:7. the land wherein they were *s.* Ex. 6:4.
Ex. 22:21. for ye were *s.* in the land of Egypt, 23:9. Le. 19:34. | 25:23. De. 10:19.
Le. 17:8. *s.* that offer an oblation, 22:18.
10. whosoever of the *s.* that eateth any blood 20:2. *s.* give seed to Molech || 25:45. of *s.* buy
De. 24:14. not oppress *s.* || 31:16. gods of the *s.*
Jos. 8:35. *s.* that were conversant among them
2 S. 22:45. *s.* shall submit themselves to me
46. *s.* fade away and be afraid, Ps. 18:44.
1 Ch. 16:19. when ye were *s.* in it, Ps. 105:12.
22:2. to gather the *s.* || 29:15. for we are *s.*
2 Ch. 2:17. numbered *s.* || 15:9. gathered all *s.* 30:25. *s.* rejoiced || Ne. 9:2. separated from *s.*
Ne. 13:30. thus cleansed I them from all *s.*
Ps. 54:3. *s.* are risen || 146:9. Lord preserveth *s.*
Pr. 5:10. lest *s.* be filled || 17. thy own, and not *s.*
Is. 1:7. land, *s.* devour it || 2:6. children of *s.* 5:17. shall *s.* eat || 14:1. and *s.* shall be joined 25:2. a palace of *s.* || 5. bring down noise of *s.* 29:5. *s.* like dust || 60:10. sons of *s.* || 61:5. *s.* feed
Jer. 2:25. I loved *s.* || 3:13. scattered ways to *s.* 5:19. serve *s.* || 30:8. and *s.* shall no more serve 35:7. land where ye be *s.* || 51:51. *s.* are come
La. 5:2. our inheritance is turned to *s.* and
Ez. 7:21. into hand of *s.* 11:9. || 16:32. wife tak. *s.* 28:7. I will bring *s.* || 10. by the hand of *s.* 30:12. 31:12. *s.* cut him off || 44:7. brought *s.* || 47:22.
Ho. 7:9. *s.* devoured || 8:7. *s.* shall swallow it up
Jo. 3:17. no *s.* pass || Ob. 11. *s.* carried captive
Mat. 17:25. of children or of *s.* || 27:7. bury *s.* in
Jn. 10:5. for they know not the voice of *s.*
Ac. 2:10. *s.* of Rome || 13:17. dwelt as *s.* in E. Ep. 2:12. *s.* from covenants || 19. no more *s.*
1 Ti. 5:10. if she have lodged *s.* if she washed He. 11:13. *s.* and pilgrims || 13:2. to entertain *s.*
1 Pe. 1:1. *s.* scattered || 2:11. I beseech you as *s.*
3 Jn. 5. dost faithfully, whatsoever thou dost to *s.*
STRANGELY, *ad.* De. 32:27. should behave
STRANGLED, *p.* Na. 2:12. Ac. 15:20,29. Ac. 21:25. from things *s.* and from fornication
STRANGLING, *s.* Jb. 7:15. my soul chooseth *s.*
STRAW, *s.* Ge. 24:25. we have both *s.* 32. Ex. 5:7. ye shall no more give *s.* 10,16,18. Jud. 19:19. is both *s.* || 1 K. 4:28. brought *s.* Jb. 41:27. he esteemeth iron as *s.* and brass as Is. 11:7. lion eat *s.* 65:25. || 25:10. trodden as *s.*
STREAM, *s.* Nu. 21:15. what he did at *s.* of Jb. 6:15. *s.* of brooks || Ps. 124:4. *s.* gone over Is. 27:12. beat off to *s.* || 30:33. *s.* of brimstone 57:6. smooth stones of *s.* || 66:12. a flowing *s.*
Da. 7:10. a fiery *s.* || Am. 5:24. as a mighty *s.*
Lu. 6:48. *s.* beat vehemently on that house, 49.
STREAMS, *s.* Ex. 7:19. stretch hand on *s.* 8:5.
Ps. 46:4. *s.* make glad || 78:16. *s.* out of rock 78:20. *s.* overflowed || 126:4. as *s.* in the south
Song 4:15. well of living wat. and *s.* from Leb.
Is. 11:15. smite seven *s.* || 30:25. he *s.* of water 33:21. he to us a place of broad rivers and *s.* 34:9. *s.* turned to pitch || 35:6. *s.* in the desert
STREET, *s.* Ge. 19:2. we will abide in the *s.*
De. 13:16. spoil into *s.* || Jos. 2:19. go into *s.*
Jud. 19:15. sat down in *s.* || 20. lodge not in *s.*
2 S. 21:12. *s.* of Beth-shan || 22:43. mire of *s.*
2 Ch. 29:4. east *s.* 32:6. || Ezr. 10:9. sat in the *s.*
Ne. 8:1. as one man into *s.* || 16. *s.* of water-gate
Est. 6:9. bring him on horseback thro' the *s.* 11.
Jb. 18:17. no name in *s.* || 29:7. prepared seat in *s.* 31:32. not lodge in *s.* || Pr. 7:8. passing thro' *s.*
Is. 42:2. his voice not heard in *s.* Mat. 12:19. 51:23. laid thy body in *s.* || 59:14. truth fallen in *s.*
Jer. 37:21. give him bread out of the baker's *s.*
La. 2:19. top of every *s.* 4:1. Ez. 16:24,31.
Da. 9:25. *s.* shall be built again, and the wall
Ac. 9:11. *s.* called Straight || 12:10. passed thro' one
Re. 11:8. lie in *s.* || 21:21. *s.* of city gold || 22:2.
STREETS, *s.* 2 S. 1:20. in the *s.* of Askelon 1 K. 20:34. make *s.* for thee in Damascus
Ps. 18:42. as dirt in *s.* || 55:11. not from her *s.*
Ps. 144:13. ten thousands in our *s.* || 14. in our *s.*
Pr. 1:20. wisdom uttereth her voice in the *s.* 5:16. rivers of waters in *s.* || 7:12. now in *s.* 22:13. be slain in the *s.* || 26:13. a lion in the *s.*
Ec. 12:4. shut in the *s.* || 5. mourners go about *s.*
Song 3:2. I will go about the city in the *s.* and
Is. 5:25. torn in midst of *s.* || 10:6. mire of the *s.* 15:3. gird in their *s.* || 24:11. crying in the *s.* 51:20. thy sons lie at the head of all the *s.*
Jer. 5:1. run thro' the *s.* || 7:17. *s.* of Judah, 31. 9:21. to cut off the young men from the *s.* 11:6. *s.* of Jerusalem, 13. | 14:16. | 33:10. | 44: 6,9,21. Zch. 8:4. 48:38. *s.* of Moab || 49:26. fall in *s.* 50:30. 51:4. and they that are thrust through in her *s.*
La. 2:11. swoon in the *s.* 12. || 21. lie in the *s.* 4:5. desolate in the *s.* || 8. are not known in *s.*
14. wand. in the *s.* || 18. cannot go in our *s.*
Ez. 7:19. cast *s.* in *s.* || 11:6. filled *s.* with slain 26:11. tread down thy *s.* || 28:23. send blood in *s.*
Am. 5:16. wailing in *s.* || Mi. 7:10. as mire of *s.*
Na. 2:4. rage in the *s.* || 3:10. at top of the *s.*
Zph. 3:6. *s.* waste || Zch. 8:5. *s.* full of boys
Zch. 9:3. gold as mire of *s.* || 10:5. tread in *s.*
Mat. 6:2. do not sound a trumpet in the *s.* 5.
Mk. 6:56. they laid the sick in the *s.* Ac. 5:15.
Lu. 10:10. go out into the *s.* of the same, and 13:26. taught in our *s.* || 14:21. go out into *s.*
STRENGTH, *s.* Ge. 4:12. not yield her *s.* 49:3. beginning of my *s.* || 24. bow abode in *s.*
Ex. 13:3. by *s.* the Lord brought you out, 14,16. 14:27. and the sea returned to his *s.* when 15:2. the Lord is my *s.* and song, 2 S. 22:33. Ps. 18:2. | 28:7. | 118:14. Is. 12:2.
13. thou hast guided them in thy *s.* to thy holy Le. 26:20. and your *s.* shall be spent in vain
Nu. 23:22. he hath the *s.* of a unicorn, 24:8.
De. 21:17. beginning of his *s.* || 33:25. so *s.* be
Jos. 11:13. cities stood in *s.* || 14:11. so is my *s.*
Jud. 5:21. trodden down *s.* || 8:21. so is his *s.* 16:5. his great *s.* lieth, 9. || 19. his *s.* went from
1 S. 2:4. girt with *s.* || 9. by *s.* no man prevail 10. give *s.* to his king || 15:29. *s.* of Isr. not lie 28:20. no *s.* in him || 22. mayst have *s.* in going
2 S. 22:40. girded me with *s.* Ps. 18:32,39.
1 K. 19:8. he went in *s.* of that meat 40 days
2 K. 9:24. a bow with his full *s.* || 18:20. *s.* for war 19:3. there is no *s.* to bring forth, Is. 37:3.
1 Ch. 16:11. seek the Lord and his *s.* Ps. 105:4. 28. give to the L. glory and *s.* Ps. 29:1. | 96:7. 26:8. able men for *s.* || 29:12. to give *s.* to all
2 Ch. 6:41. thou and the ark of thy *s.* Ps. 132:8. 13:20. neither did Jeroboam recover *s.* again
Ne. 4:10. *s.* of bearers || 8:10. joy of L. your *s.*
Jb. 6:11. what is my *s.* || 12. is my *s.* *s.* of stones 9:4. mighty in *s.* || 19. if I speak of *s.* lo, he is 12:13. with him is *s.* || 16. || 21. weakeneth the *s.* 18:7. steps of his *s.* || 12. his *s.* be hunger-bitten 13. devour the *s.* || 21:23. dieth in his full *s.* 23:6. he would put *s.* || 26:2. arm that hath no *s.* 36:5. he is mighty in *s.* || 19. all the forces of *s.* 39:11. his *s.* is great || 19. hast given horse *s.* 40:16. his *s.* is in loins || 41:22. in his neck *s.*
Ps. 8:2. out of mouth of babes hast ordained *s.* 18:1. O Lord, my *s.* || 19:14. | 22:19. | 31:4. 20:6. the saving *s.* || 21:1. king joy in thy *s.* 21:13. be thou exalted, O Lord, in thine own *s.* 22:15. my *s.* is dried || 27:1. L. is *s.* of my life 28:8. Lord is their *s.* || 29:11. Lord will give *s.* 31:10. my *s.* faileth, 38:10,71:9. || 33:16. much *s.* 37:39. he is their *s.* || 39:13. 39:13. recover *s.* 43:2. God of my *s.* || 46:1. God is our *s.* 81:1. 52:7. made not G. his *s.* || 54:1. judge by thy *s.* 59:9. because of his *s.* || 17. O my *s.* will I sing 60:7. *s.* of mine head, 108:8. || 62:7. rock of my 65:6. by his *s.* setteth fast || 68:28. com. thy *s.* 68:34. ascribe ye *s.* || 35. is he that giveth *s.* 71:16. go in the *s.* || 18. till I have showed thy *s.* 73:4. their *s.* is firm || 26. G. is the *s.* of my heart 74:13. divide sea by thy *s.* || 77:14. declared *s.* 78:4. showing his *s.* || 51. chief of their *s.* 61. 80:2. stir up thy *s.* || 84:5. whose *s.* is in thee 84:7. go from *s.* to *s.* || 86:16. give thy *s.* to thy 88:4. that hath no *s.* || 89:17. glory of their *s.* 90:10. if by reason of *s.* || 93:1. L. is clothed with 95:4. *s.* of the hills is his || 96:6. *s.* and beauty 99:4. king's *s.* loveth || 102:23. weakened my *s.* 103:20. excel in *s.* || 110:2. send rod of thy *s.* 132:3. with *s.* in my soul || 140:7. *s.* of my salv. 144:1. blessed be L. my *s.* || 147:10. *s.* of a horse
Pr. 8:14. I have *s.* || 10:29. *s.* to the upright 14:4. by *s.* of the ox || 20:29. glory of young is *s.* 21:22. wise casteth down *s.* || 24:5. increas. *s.* 24:10. thy *s.* is small || 31:3. give not *s.* to women 31:17. girdeth loins with *s.* || 25. *s.* and honor
Ec. 9:16. then I said, Wisdom is better than *s.* 10:10. put to more *s.* || 17. thy princes eat for *s.*
Is. 5:22. men of *s.* to mingle || 10:13. by *s.* of hand 17:10. rock of thy *s.* || 23:14. *s.* is laid waste 25:4. a *s.* to the poor || 26:4. is everlasting *s.* 27:5. let him take hold of my *s.* to make peace 28:6. a *s.* to them that turn || 30:3. *s.* of Thar. 30:7. *s.* is to sit still || 15. in quietness be your *s.* 33:6. *s.* of salv. || 36:5. I have counsel and *s.* 40:9. lift up thy voice with *s.* || 29. increaseth *s.* 31. shall renew their *s.* 41:1. || 44:12. *s.* faileth 45:24. righteousness and *s.* || 49:4. spent my *s.* 49:5. my God shall be my *s.* || 51:9. put on *s.* O 52:1. put on thy *s.* O Zion || 62:8. arm of his *s.*

Is. 63:1. greatn. of his *s.* || 6. bring down their *s.* 15. where is thy *s.* || Jer. 16:19. O Lord, my *s.* Jer. 20:5. deliver *s.* of city || 51:53. height of her *s.* La. 1:6. without *s.* || 11. my *s.* to fall || 3:18. my *s.* Ez. 24:21. excellency of your *s.* || 25. take their *s.* 30:15. will pour my fury on Sin, the *s.* of Egy. 18. pomp of her *s.* shall cease in her, 33:28. Da. 2:37. given thee *s.* || 41. the *s.* of the iron 10:8. remained no *s.* 17. || 16. I received no *s.* 11:2. by his *s.* stir up || 15. nor *s.* to withstand 17. *s.* of his kingdom || 31. the sanctuary of *s.* Ho. 7:9. devoured his *s.* || 12:3. by his *s.* had power Jo. 2:22. vine yield *s.* || 3:16. *s.* of child. of Isr. Am. 3:11. bring down thy *s.* || 6:13. by our own *s.* Mi. 5:4. and he shall feed in the *s.* of the Lord Na. 3:9. Eg. were her *s.* || 11. thou shalt seek *s.* Ha. 3:19. G. is my *s.* || Hag. 2:22. I will destroy *s.* Zch. 12:5. my *s.* in Lord || Mk. 12:33. all thy *s.* Lu. 1:51. he hath showed *s.* || 10:27. with all thy *s.* Ac. 3:7. ankle bones rec. *s.* || 9:22. increased in *s.* Ro. 5:6. when yet without *s.* Christ died for us 1 Co. 15:56. sting is sin, and *s.* of sin is the law 2 Co. 1:8. pressed above *s.* || 12:9. my *s.* perfect He. 9:17. it is of no *s.* || 11:11. rec. *s.* to conceive Re. 1:16. sun shineth in his *s.* || 3:8. a little *s.* 5:12. to receive *s.* || 12:10. come salv. and *s.* 17:13. shall give their power and *s.* to the beast

STRENGTHEN, *v.* De. 3:28. encourage and *s.* Jud. 16:28. *s.* me, I pray || 19:5. *s.* thine heart 1 K. 20:22. go, *s.* thyself || Ezr. 6:22. *s.* hands Ne. 6:9. O G. *s.* my hands || Jb. 16:5. I would *s.* Ps. 20:2. L. send thee help, and *s.* out of Zion 27:14. wait on Lord, he shall *s.* thy heart, 31:24. 41:3. Lord *s.* him on bed || 68:28. *s.* O God that 89:51. arm shall *s.* him || 119:28. *s.* thou me acc. Is. 22:21. I will *s.* him || 30:2. to *s.* thems. in 33:23. could not *s.* mast || 35:3. ye *s.* weak hands 41:10. I will *s.* thee || 51:2. and *s.* thy stakes Jer. 4:16. *s.* stay not || 23:14. *s.* hands of evil-doers Ez. 7:13. nor shall *s.* hims. || 16:49. nor did she *s.* 30:24. I'll *s.* k. of Babyl. 25. || 34:16. I'll *s.* sick Da. 11:1. I stood to *s.* || Am. 2:14. strong not *s.* Zch. 10:6. I'll *s.* Judah || 12. I'll *s.* them in Lord Lu. 22:32. *s.* thy breth. || 1 Pe. 5:10. stablish, *s.* Re. 3:2. be watchful and *s.* things which remain

STRENGTHENED, *p.* Ge. 48:2. Israel *s.* hims. Jud. 3:12. Lord *s.* Eglon || 7:11. afterwards he *s.* 1 S. 23:16. Jonathan *s.* || 2 S. 2:7. hands be *s.* 1 Ch. 11:10. who *s.* themselves with David 2 Ch. 1:1. Solomon was || 11:17. kingd. of Judah 12:1. Rehoboam *s.* || 13:7. *s.* against Rehoboam 17:1. Jehosh. *s.* || 21:4. Jehoram || 23:1. Jehoiada 24:13. in his state, and *s.* it || 25:11. Amaziah *s.* 26:8. Uzziah *s.* || 28:20. *s.* him not || 32:5. Hezekiah *s.*

Ezr. 1:6. *s.* their hands || 7:28. I was *s.* as the hand Ne. 2:18. so they *s.* || Jb. 4:3. *s.* weak hands, 4. Ps. 52:7. *s.* himself || 147:13. *s.* bars of thy gates Pr. 7:13. *s.* her face || 8:28. *s.* fountains of deep Ez. 13:22. *s.* the wicked || 34:4. diseased not *s.* Da. 10:18. *s.* me, 19. || 11:6. *s.* her || 11:12. not he *s.* Ho. 7:15. *s.* their arms || Ac. 9:19. Saul was *s.* Ep. 3:16. be *s.* with might || Col. 1:11. *s.* with all m. 2 Ti. 4:17. the Lord stood with me, and *s.* me

STRENGTHENEDST, *v.* Ps. 138:3. *s.* me with

STRENGTHENETH, *v.* Jb. 15:25. he *s.* hims. Ps. 104:15. *s.* man's heart || Pr. 31:17. *s.* arms Ec. 7:19. wisdom *s.* wise || Is. 44:14. oak he *s.* Am. 5:9. spoiled || Phil. 4:13. thro' Christ who

STRENGTHENING, *p.* Lu. 22:43. Ac. 18:23.

STRETCH, *v.* Ex. 7:19. *s.* out thy hand, 8:5. 8:16. *s.* out thy rod || 25:20. cherubims *s.* wings Jos. 8:18. *s.* out spear || 2 K. 21:13. *s.* line of Sam. Jb. 11:13. if thou *s.* thy hands || 39:26. hawk *s.* Ps. 68:31. shall soon *s.* out her hands to God Is. 28:20. than that a man can *s.* || 34:11. *s.* line 54:2. *s.* the curtains || Jer. 10:20. is none to *s.* Ez. 30:25. *s.* out my sword || Am. 6:4. *s.* them. Mat. 12:13. *s.* forth hand || Jo. 21:18. shalt *s.* 2 Co. 10:14. for we *s.* not ourselves beyond mea.

STRETCHED, *p.* Ge. 22:10. Abraham *s.* forth 48:14. Israel *s.* out his right hand, and laid it Ex. 8:6. Aaron *s.* out his hand over waters, 17. 9:23. Moses *s.* forth hand to heaven, 10:13, 22. | 14:21.

Jos. 8:18. and Joshua *s.* out the spear, 19, 26. 1 K. 6:27. the cherubims *s.* forth their wings 17:21. he *s.* himself on the child, 2 K. 4:34. 1 Ch. 21:16. ang. *s.* || Jb. 38:5. who *s.* the line Ps. 44:20. or *s.* out hands || 88:9. I *s.* my hands 136:6. *s.* out the earth || Pr. 1:24. *s.* my hand Is. 3:16. because they walked with *s.* forth necks 5:25. hand is *s.* out still, 9:12, 17, 21. | 10:4. 14:26. hand that is *s.* out on all the nations, 27. 16:8. branches *s.* out || 23:11. *s.* his hand over sea 42:5. that *s.* out the heavens, 45:12. | 51:13. Jer. 6:4. the shadows of the evening are *s.* out 10:12. he *s.* out the heavens, 51:15. || La. 2:8. Ez. 1:11. wings *s.* || 10:7. cherub || 16:27. I *s.* hand Ho. 7:5. *s.* out his hand || Am. 6:7. *s.* themselves Zch. 1:16. line he *s.* || Mat. 12:13. he *s.* Mk. 3:5. Lu. 22:53, ye *s.* forth no hands || Ac. 12:1. Her. *s.* Ro. 10:21. all day long I have *s.* forth my hands

STRETCHEDST, *v.* Ex. 15:12. *s.* thy right h.

STRETCHEST, *v.* Ps. 104:2. *s.* out the heavens

STRETCHETH, *v.* Jb. 15:25. *s.* hand against G. 26:7. *s.* out the north || Pr. 31:20. *s.* her hand Is. 40:22. *s.* out the heavens || 44:13. *s.* his rule 44:24. *s.* forth the heavens alone, Zch. 12:1.

STRETCHING, *p.* Is. 8:8. *s.* of wings || Ac. 4:30.

STREWED, *p.* Ex. 32:20. calf, and *s.* it on 2 Ch. 34:4. he *s.* upon the graves of them Mat. 21:8. cut down branches and *s.* Mk. 11:8. 25:24. and gathering where thou hast not *s.*

STRICKEN, *p.* Ge. 18:11. well *s.* in age, 24:1. Jos. 13:1. *s.* in years, 23:1, 2. 1 K. 1:1. Jud. 5:26. when Jael had *s.* thro' h's temples Pr. 6:1. if *s.* thy hand || 23:35. they have *s.* me Is. 1:5. why *s.* any more || 16:7. surely they are *s.* 53:4. did esteem him *s.* || 8. for transgress. was Jer. 5:3. hast *s.* them || La. 4:9. *s.* thro' for want Lu. 1:7. Zacharias and Elisabeth *s.* in years, 18.

STRIFE, *s.* Ge. 13:7. a *s.* between herdmen, 8. Ex. 17:7. name of place S. || Nu. 20:13. Nu. 27:14. *s.* of congr. || De. 1:12. how bear *s.* Jud. 12:2. at great || 2 S. 19:9. at *s.* throughout I. Ps. 31:20. *s.* of tongues || 55:9. seen *s.* in city 80:6. makest us a *s.* || 106:32. at the waters of *s.* Pr. 15:18. a wrathful man stirreth up *s.* but he that is slow to anger appeaseth *s.* 29:22. 16:28. soweth *s.* || 17:1. than a house with *s.* 17:14. the beginning of *s.* is || 19. that loveth *s.* 20:3. honor to cease from *s.* || 22:10. *s.* cease 26:17. meddleth with *s.* || 20. *s.* ceas. || 21. kindle 28:25. proud stirreth up *s.* || 30:33. bringeth *s.* Is. 41:11. men of thy *s.* || 58:4. ye fast for *s.* Jer. 15:10. that thou hast borne me a man of *s.* Ez. 47:19. even to the waters of *s.* 48:28. Ha. 1:3. raise up *s.* || Lu. 22:24. there was a *s.* Ro. 13:13. not in *s.* and envying, 1 Co. 3:3. Ga. 5:20. the works of the flesh, are *s.* wrath Phil. 1:15. preach Christ of *s.* || 2:3. done thro' *s.* 1 Ti. 6:4. *s.* railings || He. 6:16. end of all *s.* Ja. 3:14. envying and *s.* || 16. for where *s.* is

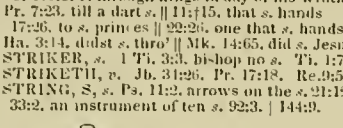
STRIFES, *s.* Pr. 10:12. stirreth up *s.* but love 2 Co. 12:20. lest there be envyings, wraths, *s.* 1 Ti. 6:4. *s.* of words || 2 Ti. 2:23. gender *s.*

STRIKE, *v.* Ex. 12:7. and *s.* the blood, 22. De. 21:4. *s.* off heifer's neck || 2 K. 5:11. *s.* hand Jb. 17:3. who will *s.* hands || 20:24. *s.* him thro' Ps. 110:5. *s.* through kings in day of his wrath Pr. 7:23. till a dart *s.* || 11:15. that *s.* hands 17:26. to *s.* princes || 22:26. one that *s.* hands Ha. 3:14. dudst *s.* thro' || Mk. 14:65. did *s.* Jesus

STRIKER, *s.* 1 Ti. 3:3. bishop no *s.* Ti. 1:7.

STRIKETH, *v.* Jb. 31:26. Pr. 17:18. Re. 9:5.

STRING, *S,* *s.* Ps. 11:2. arrows on the *s.* 21:12. 33:2. an instrument of ten *s.* 92:3. | 144:9.



Ancient Harp of 10 *Strings, supposed to resemble David's.*

Mk. 7:35. the *s.* of his tongue was loosed and

STRINGED, *p.* 1 S. 18:6. *s.* instruments, Ps. 150:4. Is. 38:20. Ha. 3:19.

STRIP, *v.* Nu. 20:26. *s.* Aaron of his garment 1 S. 31:8. Philist. came to *s.* slain, 1 Ch. 10:8. Is. 32:11. *s.* ye || Ez. 16:39. shall *s.* thee, 23:26. Ho. 2:3. lest I *s.* her naked, and set her as in

STRIPE, *s.* Ex. 21:25. wound for w. *s.* for *s.*

STRIPES, *s.* De. 25:3. forty *s.* 2 Co. 11:24. 2 S. 7:14. *s.* of men || Ps. 89:32. visit with *s.* Pr. 17:10. than 100 *s.* || 19:29. *s.* prepared 20:30. so do *s.* the inward parts of the belly Is. 53:5. with his *s.* we are healed, 1 Pe. 2:24. Lu. 12:17. beaten with many *s.* || 48. with few *s.* Ac. 16:23. laid many *s.* on || 33. washed their *s.* 2 Co. 6:5. in *s.* 11:23. || 11:24. forty *s.* save one

STRIPLING, *s.* 1 S. 17:56. whose son is this *s.*

STRIPPED, *p.* Ge. 37:23. *s.* Joseph || Ex. 33:6. Nu. 20:28. Aaron || 1 S. 18:4. Jonathan *s.* off robe 1 S. 19:24. Saul *s.* off his || 31:9. Philist. *s.* Saul 2 Ch. 20:25. *s.* off for themselv. || Jb. 19:9. *s.* me Jb. 22:6. and *s.* the naked of their clothing Mi. 1:8. therefore will I go *s.* and naked Mat. 27:28. and they *s.* him and || Lu. 10:30.

STRIVE, *v.* Ge. 6:3. spirit not *s.* || 26:20. did *s.* Ex. 21:18. if men *s.* together, 22. De. 25:11. De. 33:8. *s.* at Meribah || Jud. 11:25. did he *s.* Jb. 33:13. why dost thou *s.* || Ps. 35:1. *s.* with me Pr. 3:30. *s.* not with a man without cause 25:8. go not forth hastily to *s.* lest thou know Is. 41:11. *s.* shall perish || 45:9. let potsherd *s.* Ho. 4:4. let no man *s.* || Mat. 12:19. shall not *s.* Lu. 13:24. *s.* to enter || Ro. 15:30. *s.* in prayers 2 Ti. 2:5. *s.* for mast. || 14. *s.* not || 24. must not *s.*

STRIVED, *p.* Ro. 15:20. I *s.* to preach gospel

STRIVEN, *p.* Jer. 50:24. hast *s.* against the L.

STRIVETH, *v.* Is. 45:9. 1 Co. 9:25.

STRIVING, *p.* Phil. 1:27. *s.* for faith of gospel Col. 1:29. I labor, *s.* || He. 12:4. *s.* against sin

STRIVINGS, *s.* 2 S. 22:44. Ps. 18:43. Ti. 3:9.

STROKE, *s.* De. 17:8. and between *s.* and *s.* 19:5. a *s.* with the axe || 21:5. every *s.* be tried 2 Ch. 24:14. a great *s.* || Est. 9:5. *s.* of the sword Jb. 23:2. my *s.* is heavier || 36:18. away with *s.* Ps. 39:10. remove thy *s.* || 38:11. aloof from my *s.* Is. 14:6. a continual *s.* || 30:26. L. healeth the *s.* Ez. 24:16. I take desire of thine eyes with a *s.*

STROKES, *s.* Pr. 18:6. fool's mouth calleth for *s.*

STRONG, *a.* Ge. 49:14. a *s.* ass || 24. the arms *s.* Ex. 6:1. with a *s.* hand shall let them go, 13:9. 10:19. *s.* west wind || 14:21. by a *s.* east wind Nu. 13:18. *s.* or weak || 19. in tents or in *s.* holds 28. people be *s.* that || 20:20. with a *s.* hand 21:24. Amm. was *s.* || 24:21. *s.* is thy dwelling-p. 28:7. the *s.* wine to be poured out to the Lord De. 2:36. not one city too *s.* || 11:8. ye may be *s.* 31:6. be *s.* and of good courage, Jos. 1:6, 7, 9. Jos. 14:11. I am as *s.* || 17:13. waxen *s.* Jud. 1:28. 19:20. the *s.* city Tyre || 23:9. great nations and Jud. 9:51. a *s.* tower || 14:14. out of *s.* sweetness 18:26. Micah saw that they were too *s.* for him 1 S. 4:9. be *s.* 1 K. 2:2. 1 Ch. 28:10. 2 Ch. 15:7. | 25:8. Ezr. 9:12. Da. 10:19. 11:53. when Saul saw a *s.* man, he took him 2 S. 3:6. Abner made himself *s.* || 10:11. be too 11:25. battle more *s.* || 15:12. conspiracy was *s.* 16:21. all with thee be *s.* || 22:18. too *s.* Ps. 18:17. 1 K. 8:42. hear of thy *s.* hand || 19:11. *s.* wind 2 K. 2:16. fifty *s.* men || 24:16. all that were *s.* 1 Ch. 19:12. if Syrians be too *s.* || 28:10. be *s.* do it 2 Ch. 11:12. cities exceeding *s.* || 17. Rehoboam *s.* 16:9. to show himself *s.* || 26:16. Uzziah was *s.* Ne. 1:10. redeemed by thy *s.* hand || 9:25. *s.* cit. Jb. 8:2. words like a *s.* wind || 9:19. lo, he is *s.* 30:21. with thy *s.* hand || 37:18. sky which is *s.* 39:28. in a *s.* place || 40:18. as *s.* pieces of brass Ps. 10:10. by his *s.* ones || 19:5. as a *s.* man to run 22:12. *s.* bulls || 24:8. the Lord *s.* and mighty 30:7. mountain to stand *s.* || 31:2. my *s.* rock 31:21. kind. in a *s.* city || 35:10. is too *s.* for him 38:19. enemies are *s.* || 60:9. *s.* city, 108:10. 61:3. a *s.* tower || 71:3. my *s.* habitat. || 7. refuge 89:15. *s.* for thyself, 17. || 89:8. who is a *s.* Lord 89:13. *s.* is thy hand || 136:12. *s.* hand, Jer. 32:21. 144:14. that our oxen may be *s.* to labor

Pr. 7:26. yea, many *s.* men || 10:15. *s.* city, 18:11. 11:16. *s.* men retain riches || 14:26. *s.* confidence 18:10. name a *s.* tower || 19. he won than a *s.* city 24:5. a wise man is *s.* || 30:25. ants a people not *s.*

Ec. 9:11. battle not to *s.* || 12:3. *s.* men shall bow

Song 8:6. for love is *s.* as death, jealousy cruel

Is. 1:31. *s.* be as tow || 8:7. waters *s.* and many 8:11. spake with a *s.* hand || 17:9. his *s.* cities 25:3. *s.* people glorify thee || 26:1. a *s.* city, salv. 27:1. with his *s.* sword || 28:2. mighty and *s.* one 28:22. bands be made *s.* || 31:1. they are very *s.* 35:4. be *s.* fear not || 40:10. come with *s.* hand 40:26. he is *s.* in power || 41:21. your *s.* reasons 53:12. divide spoil with *s.* || 60:22. a *s.* nation

Jer. 8:16. of his *s.* ones || 21:5. fight with *s.* arm 48:14. *s.* men for war || 17. how is the *s.* staff 49:19. come against the habitation of *s.* 50:41. 50:34. their redeemer is *s.* || 51:12. make watch *s.*

Ez. 3:8. made thy face *s.* || 14. hand I. was *s.* 7:24. pomp of *s.* to cease || 19:11. had *s.* rods 19:12. her *s.* rods were broken || 14. hath no *s.* rod 22:14. can thy hands be *s.* || 26:11. *s.* garrisons 26:17. city which was *s.* || 30:21. to make it *s.* 30:22. break the *s.* arms || 32:21. *s.* shall speak 34:16. but I will destroy the fat and the *s.*

Da. 2:42. be partly *s.* || 4:11. tree was *s.* 20. 4:22. O king, art become *s.* || 7:7. *s.* exceedingly 8:8. when he was *s.* || 10:19. be *s.* yea, be *s.* 11:5. king of south be *s.* he shall be *s.* above 23. shall become *s.* || 32. be *s.* and do exploits

Jo. 1:6. a nation *s.* 2:2. || 2:5. as a *s.* people set 3:10. let weak say, I am *s.* || Am. 2:9. *s.* as oaks Am. 2:14. *s.* not strengthen || 5:9. against the *s.* Mi. 4:3. rebuke *s.* || 7. make her *s.* || 6:2. foundа. Na. 2:1. make thy loins *s.* || 3:14. *s.* the brick-kiln Hag. 2:4. be *s.* O Zerubbabel, be *s.* O Joshua, be Zch. 8:9. let hands be *s.* 13. || 22. nations shall Mat. 12:29. enter into a *s.* man's house, Mk. 3:27. Lu. 1:80. *s.* in spirit, 2:40. || 11:21. *s.* man armed Ac. 3:16. through faith hath made this man *s.*

Ro. 4:20. *s.* in faith || 15:1. we that are *s.* ought 1 Co. 4:10. but ye are *s.* || 16:13. I keep men be *s.* 2 Co. 12:10. then am I *s.* || 13:9. weak, ye are *s.*

Ep. 6:10. be *s.* in the L. || 2 Th. 2:11. *s.* delusion 2 Ti. 2:1. be *s.* in the grace that is in Christ

He. 5:7. *s.* cryings || 12. *s.* meat, 14. || 11:34. made 6:18. we might have *s.* consolation, who fled 1 Jn. 2:14. ye are *s.* || Re. 5:2. I saw a *s.* angel Re. 18:2. *s.* voice || 8. for *s.* is the Lord God who

STRONG *Hold* and *Holds.* Nu. 13:19. Jud. 6:2. 1 S. 23:11, 19, 20. 2 S. 5:7. | 24:7. 2 K. 8:12. 2 Ch. 11:11. Ps. 89:10. Is. 3:11. | 31:9. Jer. 48:18, 11. La. 2:2, 5. Da. 11:24, 39. Mi. 4:8. Na. 1:7. | 3:12, 14. Ha. 1:10. Zch. 9:3, 12. 2 Co. 10:4.

STRONGER, *a.* Ge. 25:23. one people be *s.* 30:41. *s.* cattle did conceive || 42. and *s.* Jacob's Nu. 13:31. *s.* than we || Jud. 14:18. than a lion 2 S. 1:23. *s.* than lions || 3:1. David waxed *s.* 13:14. Amnon being *s.* || 1 K. 20:23, 25. Jb. 17:9. hath clean hands shall be *s.* and *s.* Ps. 105:24. *s.* than enemies || 142:6. are *s.* than Jer. 20:7. thou art *s.* than I || 31:11. *s.* than he La. 1:22. a *s.* than he shall come upon him 1 Co. 1:25 weakn. of G. is *s.* || 10:22. are we *s.*

STRONGEST, *a.* Pr. 30:30. a lion which is *s.*

STRONGLY, *ad.* Jud. 8:21. 1 Ch. 11:10. Ezr. 6:3. let the foundations thereof be *s.* laid

STROVE, *v.* Ge. 26:20. Esek, because they *s.* Ex. 2:13. two men *s.* || Le. 24:10. *s.* in camp Nu. 20:13. *s.* with the Lord || 26:9. *s.* ag Moses

2 S. 14:6. *s.* in the field || Da. 7:2. winds *s.* Jn. 6:52. the Jews *s.* among themselves, saying Ac. 7:24. as they *s.* || 24:9. arose and *s.* saying STRUCK, *v.* 1 S. 2:14. *s.* it into the pan or 2 S. 19:15. L. *s.* the child || 24:10. Joab *s.* him 2 Ch. 13:20. L. *s.* Jeroboam || Mat. 2:51. *s.* ser. Lu. 22:64. *s.* Jesus on the face, Jn. 18:22.
STRUGGLED, *p.* Ge. 25:2 children *s.* together
STUBBLE, *s.* Ex. 5:12. to gather *s.* || 15:7. as *s.* Jb. 13:25. pursue dry *s.* || 21:18. they are as *s.* 41:28. turned into *s.* || 29. darts are counted as *s.* Ps. 83:13. make them as *s.* before the wind Is. 5:24. devoureth *s.* || 33:11. and bring forth *s.* 40:24. take away as *s.* || 41:2. as driven *s.* 47:14. Jer. 13:24. scatter them as *s.* || Jo. 2:5. devoureth Ob. 18. Esau be for *s.* || Na. 1:10. as *s.* fully dry Ma. 4:1. proud be as *s.* || 1 Co. 3:12. wood, hay, *s.*
STUBBORN, *a.* De. 21:18. have a *s.* son, 20. Jud. 2:19. they ceased not from their *s.* way Ps. 78:8. a *s.* generation || Pr. 7:11. she is *s.*
STUBBORNNESS, *s.* De. 9:27. look not to *s.* 1 S. 15:23. *s.* is as iniquity || Jer. 3:17. | 7:24. STUCK, *v.* 1 S. 26:7. Ps. 119:31. Ac. 27:41.
STUDS, Song 1:11. borders of gold with *s.* of STUDY, *s.* Ec. 12:12. 1 Th. 4:11. 2 Ti. 2:15.
STUDIETH, *v.* Pr. 15:28. *s.* to answer || 24:2.
STUFF, *s.* Ge. 31:37. searched my *s.* || 45:20. Ex. 22:7. *s.* to keep || 35:7. *s.* was sufficient Jos. 7:11. have put it even among their own *s.* 1 S. 10:22. among *s.* || 25:13. abode by *s.* 30:24. Ez. 12:3. prepare thee *s.* || Lu. 17:31. *s.* in house
STUMBLE, *v.* Pr. 3:23. foot shall not *s.* 4:12. 4:19. the wicked know not at what they *s.* Is. 5:27. none *s.* || 8:15. many shall *s.* and fall 28:7. *s.* in judgment || 59:10. *s.* at noon || 63:13. Jer. 13:16. feet *s.* || 18:15. caused to *s.* || 20:11. shall 31:9. shall not *s.* || 46:6. shall *s.* and fall, 50:32. Da. 11:19. he shall *s.* || Na. 2:5. they shall *s.* 3:3. Ma. 2:8. caused many to *s.* || 1 Pe. 2:8. *s.* at word
STUMBLED, *p.* 1 S. 2:4. they that *s.* are girt 1 Ch. 13:9. oxen *s.* || Ps. 27:2. they *s.* Jer. 4:12. Ro. 9:32. they *s.* at that stumbling stone, 11:11.
STUMBLETH, Pr. 24:17. not glad when he *s.* Jn. 11:9. he *s.* not, 10. || Ro. 14:21. brother *s.*
STUMBLING, *p.* 1 Jn. 2:10. none occasion of *s.*
STUMBLING-*Block, s. See* OFFENCE.
Le. 19:14. not put a *s.* || Ps. 119:165. no *s.* Is. 57:14. take up the *s.* || Ez. 3:20. I lay a *s.* Ez. 7:19. *s.* of their iniquity, 14:3,4,7. | 44:12. Ro. 14:9. trap, and a *s.* || 14:13. no man put a *s.* 1 Co. 1:23. to Jews a *s.* || 8:9. liberty become a Re. 2:14. taught Balak to put a *s.* before Israel
STUMBLING-*Blocks, s.* Jer. 6:21. Zph. 1:3.
STUMBLING-*Stone, s.* Is. 8:14. a *s.* to Israel Ro. 9:33. at that *s.* || 33. lay a *s.* || 1 Pe. 2:8.
STUMP, *s.* 1 S. 5:4. Da. 4:15,23,26.
STUNK, *p.* Ex. 7:21. and the rivers *s.*
SUAH, *Rout up.* 1 Ch. 7:36.
SUBDUE, *v.* Ge. 1:28. repl. the earth and *s.* it 1 Ch. 17:10. *s.* enemies || Ps. 47:3. *s.* the people Is. 45:1. to *s.* nations || Da. 7:24. *s.* three kings Mi. 7:19. *s.* iniquities || Zch. 9:15. shall *s.* with Phil. 3:21. he is able to *s.* all things to himself
SUBDUED, *p.* Nu. 32:22. land shall be *s.* 29. De. 20:20. until it be *s.* || Jos. 18:1. land was *s.* Jud. 3:30. so Moab was *s.* || 4:23. God *s.* Jabin 8:28. Midian was *s.* || 11:33. Ammon was *s.* 1 S. 7:13. Philist. 2 S. 8:1. 1 Ch. 18:1. | 20:4. 2 S. 8:11. nations he *s.* || 22:40. thou *s.* Ps. 18:39. 1 Ch. 22:18. land is *s.* || Ps. 81:14. soon have *s.* 1 Co. 15:28. all things be *s.* || Ie. 11:33. *s.* kingd.
SUBDUEST, *v.* Ne. 9:24. thou *s.* inhabitants
SUBDUETH, *v.* Ps. 18:47. | 144:2. Da. 2:40.
SUBJECT, *a.* Ge. 3:16. desire be *s.* to husband Le. 25:1. Jesus was *s.* || 19:17. devils are *s.* 20. Ro. 8:7. not *s.* to the law || 24. made *s.* to vanity 13:1. *s.* to higher powers || 5. ye must needs be *s.* 1 Co. 14:32. *s.* to prophets || 15:28. son also be *s.* Ep. 5:24. church is *s.* to C. || Col. 2:20. why *s.* Ti. 3:1. be *s.* to powers || He. 2:15. *s.* to bondage Ja. 5:17. Elias *s.* to like passions as we are 1 Pe. 2:18. servants be *s.* || 3:22. angels being *s.* 5:5. ye *s.*, all of you be *s.* one to another
SUBJECTED, *p.* Ro. 8:20. *s.* the same in hope
SUBJECTION, *s.* Ps. 106:42. enemies in *s.* Jer. 34:11. brought in *s.* 16. || 1 Co. 9:27. body in 2 Co. 9:13. professed *s.* || Gal. 2:5. gave pla. by *s.* 1 Ti. 2:11. in silence with all *s.* || 3:4. child. in *s.* He. 2:5. put in *s.* the world || *s.* all things in *s.* 12:9. rather be in *s.* || 1 Pe. 3:1. wives be in *s.* 5.
SUBMIT, *p.* Ge. 16:9. *s.* thyself under her 2 S. 22:45. strangers shall *s.* Ps. 18:44. Ps. 66:3. enemies *s.* || 68:30. till every one *s.* 1 Co. 16:16. *s.* yourselves, Ep. 5:22. Col. 3:18. He. 13:17. Ja. 4:7. 1 Pe. 2:13. | 5:5.
SUBMITTED, *p.* 1 Ch 29:24. Ps 81:15. Ro. 10:3. have not *s.* to the righteousness of G.
SUBMITTING, *p.* Ep. 5:21. *s.* yourselves one
SUBORNED, *p.* or *Hired.* Ac. 6:11.
SUBSCRIBE, *v.* Is. 44:5. Jer. 32:44.
SUBSCRIBED, *p.* Jer. 32:10. I *s.* the evid. 12.
SUBSTANCE, *s.* Ge. 7:4. destroy living *s.* 23. 12:5. Abram took all the *s.* || 13:6. *s.* was great 15:14. with great *s.* || 31:23. *s.* be ours || 36:6. De. 11:6. swallowed *s.* || 33:11. bless, L., his *s.* Jos. 14:4. cities for their *s.* || 1 S. 9:1. man of *s.* 1 Ch. 27:31. rulers of the *s.* || 28:1. stewards of *s.* 2 Ch. 21:17. carried away *s.* || 31:3. portion of his *s.* 32:29. God gave him *s.* || 35:7. of the king's *s.* Ezr. 8:21. for all our *s.* || 10:8. his *s.* be forfeited Jb. 1:3. Job's *s.* 10. || 5:5. robber swalloweth *s.* 6:22. give of your *s.* || 15:29. nor his *s.* contin. 20:18. according to his *s.* shall restitution be 22:20. our *s.* is not cut down || 31:22. dissolvest Ps. 17:14. ... to their babes || 105:21. ruler over *s.* 139:15. my *s.* was not hid || Is. eyes did see my Pr. 1:13. find all precious *s.* we shall fill our 3:9. honor the L. with thy *s.* || 6:31. give all *s.* 8:21. to inherit *s.* || 10:3. casteth away the *s.* of 12:27. *s.* of a diligent man || 28:8. increaseth *s.* 29:3. spendeth his *s.* || Song 8:7. his *s.* for love Is. 6:13. *s.* is in them, so holy seed shall be *s.* Jer. 15:13. *s.* to spoil, 17:3. || Ho. 12:8. I found *s.* Ob. 13. nor laid hands on *s.* || Mi. 4:13. consecr. Lu. 8:3. ministered of their *s.* || 15:13. wasted his *s.* He. 10:34. a better *s.* || 11:1. now faith is the *s.*
SUBTILE, *a. Prudent, sly, artful, cunning, refined.*
Ge. 3:1. now the serpent was more *s.* than any 2 S. 13:3. a very *s.* man || Pr. 7:10. *s.* of heart
SUBTILELY, *ad.* 1 S. 23:22. Ps. 105:25. Ac. 7:19. the same dealt *s.* with our kindred
SUBTILTY, *s.* Ge. 27:35. brother came with *s.* 2 K. 10:19. Jehu did it in *s.* || Pr. 1:4. to give *s.* Pr. 8:5. | 12. dwell with *s.* || Mat. 26:4. take J. by Ac. 13:10. O full of all *s.* || 2 Co. 11:3. thro' his *s.*
SUBURBS, *s.* Le. 25:34. Nu. 35:3,7. Jos. 14:4. | 21:3—12. 2 K. 23:11. 2 Ch. 11:14. Ez. 27:28. | 45:2. | 48:15,17.

See CITIES.

SUBVERT, *v.* Lu. 3:36. Ti. 1:11.
SUBVERTED, *p.* Ti. 3:11. he that is such is *s.*
SUBVERTING, *p.* Ac. 15:24. 2 Ti. 2:14.
SUCCEED, ED. De. 2:12,21,22. 25:6.
SUCCEEDEST, *v.* De. 12:29. *s.* them, 19:1.
SUCCESS, *s.* Jos. 1:8. Ps. 111:10. Pr. 3:4.
SUCCOTH, *Tabernacles, tents,* or *booths.*
Ge. 33:17. Jacob journeyed to *S.* and made boo. Ex. 12:37. Rameses to *S.* 13:20. Nu. 33:5,6. Jos. 13:27. valley of *S.* || Jud. 8:5. men of *S.* 8:16. 1 K. 7:46. cast them between *S.* 2 Ch. 4:17. Ps. 60:6. I will mete out the valley of *S.* 108:7.
SUCCOTH-BENOTH, *Tabernacles,* or *anointings of daughters.* 2 K. 17:30.
SUCCOR, *v.* 2 S. 8:5. Syrians came to *s.* 18:3. *s.* us out of the city || He. 2:18. is able to *s.*
SUCCORED, *p.* 2 S. 21:17. 2 Co. 6:2.
SUCCORER, *s.* Ro. 16:2. she hath been a *s.*
SUCHATHITES, *A family of scribes.* 1 Ch. 2:55.
SUCH, *pron.* Ge. 41:38. can we find *s.* a one as De. 5:29. *s.* a heart || 1 K. 10:12. none *s.* Ezr. 4:10. peace, and at *s.* a time, 11:17. | 7:12. Jb. 14:3. eyes on *s.* a one || 15:13. lettest *s.* words Ps. 139:6. *s.* knowledge is || 144:15. in *s.* a case Mat. 9:8. given *s.* power to men || 18:5. rece. *s.* 19:14. of *s.* is kingdom, Mk. 10:14. Lu. 18:16. Mk. 4:33. many *s.* parables || 6:2. mighty works Lu. 9:9. I hear *s.* things || 13:2. suffered *s.* thin. Ac. 3:6. *s.* as I have, I give || 26:29. *s.* as I am 1 Co. 5:1. *s.* fornication || 6:11. *s.* were some of 11:16. no *s.* custom || 15:48. *s.* are earthly, *s.* are 2 Co. 3:4. *s.* trust || 12. *s.* hope || 10:11. let *s.* a 12:20. *s.* as I would, be found *s.* as ye would Ga. 5:21. and *s.* like || 23. against *s.* is no law Ep. 5:27. or any *s.* thing || 2 Ti 3:5. from *s.* Ti. 3:11. he that is *s.* || Phil. 9. *s.* a one as Paul He. 7:26. *s.* a high-priest, 8:1. || 11:14. say *s.* 12:3. *s.* contradiction || 13:16. *s.* sacrifices God Re. 16:18. *s.* as was not since || 20:6. on *s.* the
SUCH *and* SUCH. 1 S. 21:2. 2 K. 6:8.
2 S. 12:8. I would have given *s.*-*s.* things
SUCK. Ge. 21:7. should have given children *s.*? De. 32:13. *s.* honey || 33:19. *s.* of abundance 1 S. 1:23. Hannah gave *s.* || 1 K. 3:21. give *s.* ? Jb. 3:12. or why the breasts that I should *s.* ? 20:16. *s.* poison of asps || 39:30. young *s.* up bl. Is. 60:16. *s.* milk of Gentiles, *s.* breasts of kings 66:11. *s.* and be satisfied || 12. then shall ye *s.* La. 4:3. they give *s.* || Ez. 23:34. and *s.* it out Jo. 2:16. gather the children and those that *s.* Mat. 24:19. that give *s.* Mk. 13:17. Lu. 21:23. Lu. 23:29. blessed are the paps that never gave *s.*
SUCKED, *p.* Song 8:1. *s.* breasts || Lu. 11:27.
SUCKING, *p.* Nu. 11:12. *s.* child, Is. 11:8. | 49:15.
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SUCKLING, S, *s.* De. 32:25. the *s.* also with 1 S. 15:3. but slay both infant and *s.* 22:19. Ps. 8:2. mouth of babes and *s.* Mat. 21:16. Jer. 44:7. cut off *s.* || La. 2:11. the *s.* swoon
SUDDEN, *a.* Jb. 22:10. *s.* fear troubleth thee Pr. 3:25. *s.* fear || 1 Th. 5:3. *s.* destruction
SUDDENLY, *ad.* Nu. 6:9. die very *s.* by him 12:4. L. spake *s.* || 35:22. if he thrust him *s.* De. 7:4. destroy you *s.* || Jos. 10:9. came *s.* 11:7. 2 S. 15:14. overtake us *s.* || 2 Ch. 29:36. done *s.* Jb. 5:3. but *s.* I cursed || 9:23. if scourge slay *s.* Ps. 6:10. ashamed *s.* || 64:4. do shoot at, 7. Pr. 6:15. calamity come *s.* he broken *s.* with 24:22. calamity rise *s.* || 29:1. *s.* be destroyed Ec. 9:12. falleth *s.* || 14. 29:5. at an instant *s.* Is. 30:13. cometh *s.* 47:11. || 48:3. I did them *s.* Jer. 4:20. *s.* tents spoiled || 6:26. spoiler *s.* come 15:8. to fall on it *s.* || 18:22. bring a troop *s.* 49:19. *s.* run, 50:44. || 51:8. Babylon is *s.* fallen Ha. 2:7. not rise up *s.* || Ma. 3:1. *s.* come to his Mk. 9:8. *s.* saw no man || 13:36. lest coming *s.* Lu. 2:13. *s.* with the angel || 9:39. *s.* crieth out Ac. 2:2. *s.* came a sound || 9:3. *s.* there shined 16:26. *s.* an earthquake || 28:6. fallen dead *s.* 1 Ti. 5:22. lay hands *s.* on no man, keep thys.
SUE, *v.* Mat. 5:40. if any man will *s.* thee at
SUFFER, *v.* Ex. 12:23. not *s.* de troyer to come Ex. 22:18. not *s.* a witch to live || Le. 19:17. not *s.* sin
Nu. 21:23. not *s.* Israel to pass || Jos. 10:19. *s.* nor Jud. 15:1. not *s.* him to go in || 16:26. *s.* I may 2 S. 14:11. not *s.* revengers || 1 K. 15:17. not *s.* Jb. 9:18. not *s.* me to take breath || 21:3. *s.* me 24:11. and *s.* thirst || 36:2. *s.* me a little, I'll show Ps. 16:10. nor *s.* thine Holy One, Ac. 2:27. 13:35. 34:10. hons *s.* hunger || 55:22. never *s.* righteous 88:15. *s.* thy terrors || 89:33. nor *s.* faithfulness 101:5. proud heart, not *s.* || 121:3. not *s.* foot to Pr. 10:3. L. will not *s.* soul of righteous to fam. 19:15. idle *s.* hunger || 19. a man of wrath shall Ec. 5:6. *s.* not thy mouth || 12. not *s.* him to sleep Ez. 41:20. nor *s.* their locks to grow long
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Ac. 5:41. worthy to *s.* shame || 7:24. one *s.* wro. 9:16. how great things he must *s.* for my sake 21:39. *s.* me to speak || Ro. 8:17. if so be we *s.* 1 Co. 3:15. he shall *s.* lots || 4:12. persecuted we *s.* 6:7. why not rather *s.* || 9:12. but *s.* all things 10:13. not *s.* to be tempted || 12:26. if member *s.*
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SUFFERED, *p.* Ge. 20:6. *s.* I thee not to touch 31:7. God *s.* him not to hurt || 28. *s.* me to kiss De. 8:3. *s.* thee to hunger || 18:14. not *s.* thee so Jud. 3:28. *s.* not a man to pass || 1 S. 24:7.
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SUFFERETH, *v.* Ps. 66:9. *s.* not our feet to 107:38. *s.* not cattle || Mat. 11:12. *s.* violence Ac. 28:4. vengeance *s.* || 1 Co. 13:4. charity *s.*
SUFFERING, *p.* Ac. 27:7. wind not *s.* us, we He. 2:9. *s.* of death || Ja. 5:10. example of *s.* 1 Pe. 2:19. *s.* wrongfully || Ju. 7. *s.* vengeance
SUFFERINGS, *s.* Ro. 8:18. *s.* of this present 2 Co. 1:5. *s.* of C. abound || 6. of the same *s.* 7. Phil. 3:10. fellowship of his *s.* || Col. 1:24. in my He. 2:10. perfect thro' *s.* || 1 Pe. 1:11. *s.* of Chr. 1 Pe. 4:13. partakers of Christ's *s.* || 5:1. *s.* of C.
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SUFFICED, *p.* Jud. 21:14. Ru. 2:14,18.
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SUFFICIENCY, *s.* Jb. 20:22. 2 Co. 3:5. | 9:8.
SUFFICIENT, *a.* Ex. 36:7. *s.* for the work De. 15:8. lend him *s.* || 33:7. let his hands be *s.* Pr. 25:16. eat honey as is *s.* || Is. 40:16. *s.* to burn Mat. 6:34. *s.* to the day || Lu. 14:28. *s.* to finish Ju. 6:7. 200 penny-worth of bread is not *s.* for 2 Co. 2:6. *s.* to such a man || 16. and who is *s.* 3:5. not *s.* of ourselves || 12:9. my grace is *s.*
SUFFICIENTLY, *a l.* 2 Ch. 30:3. Is. 23:18.
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2 K. 22:4. *s.* the silver || Est. 4:7. *s.* that Haman

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Ez. 28:12. sealest up the *s.* || Da. 7:1. told the *s.*
Ac. 7:16. bought for a *s.* || 22:28. with a great *s.*
He. 8:1. things we have spoken, this is the *s.*
SUMMER, *s.* Ge. 8:22. *s.* and winter, day and
Jud. 3:20. in a *s.* parlor || 24. in his *s.* chamber
2 S. 16:1. *s.* fruits, Is. 16:9. Jer. 40:12. | 48:32.
Ps. 32:4. drought of *s.* || 74:17. thou hast made *s.*
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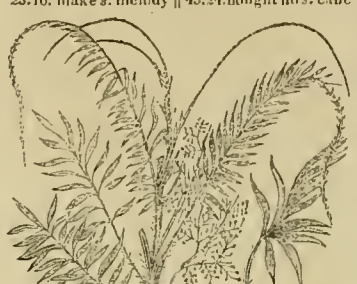
Jer. 8:20. *s.* is ended|Da.2:35. *s.* threshing-floors
Mi. 7:1. gathered *s.* fruits, Am. 8:1,2.
Am. 3:15. smite *s.* house || Zch. 14:8. in *s.* and
Mat. 24:32. *s.* is nigh, Mk. 13:28. Lu. 21:30.
SUMPTUOUSLY, *ad.* Lu. 16:19. fared *s.*
SUN, *s.* is put for, (1) *Jesus Christ*, Ma. 4:2.
(2) *God's special favor and grace*, Ps. 84:11.
(3) *Comfort and joy*, Jb. 30:25. (4) *Prosperity and peace*, Jb. 31:26. Is. 60:19,20. (5) *The beauty and purity of the church*, Song 6:9.
(6) *The glorious presence of God*, Re. 21:23.
Christ may be compared to the Sun, (1) *On account of its unity; there is but one Sun*, 1 Ti. 2:5. (2) *The Sun is the fountain of light*, Jn. 1:14. (3) *The Sun is a pure, bright, and refulgent creature*, Ps. 45:2. He. 1:3. (4) *The Sun hath his orb or tent*, Ps. 19:4. He. 7:25. (5) *The Sun is a communicating being*, Jn. 1:16. (6) *The Sun is subject to the command of God*, Jos. 10:12. Jn. 14:10. (7) *The Sun is a universal light to all the world*, Jn. 1:9. | 8:12. (8) *The Sun is the superintendent over the world, the governor and head of influences*, Mat. 28:18. Jn. 17:2. Ep. 1:22. He. 1:2. (9) *The Sun is a great, powerful, and magnificent being*, Jer. 50:34. Song 5:10—16. (10) *The Sun expels darkness*, Is. 42:6. | 49:9. (11) *The Sun is a wonderful and astonishing creature; all behold it with admiration, and some have ignorantly worshipped it as a god*, Is. 9:6. 1 Ti. 3:16.
(12) *The motions and influences of the Sun are very strong and powerful*, Ps. 110:3. (13) *The Sun exhales and dries up the gross and filthy vapors of the earth*, Ez. 36:26. Mat. 9:20.
(14) *The Sun is, as it were, the life and soul of the world, producing variety of fruits in the earth*, &c. Jn. 5:25. Ga. 5:22. (15) *The Sun doth not visit every hemisphere, nor shine in every horizon at the same time; and it differs in degrees of heat, in the respective latitudes, according as they are nearer to, or more remote from, the equinoctial*, Ps. 147:19,20. Mat. 11:25,26. Ro. 9:15,16. (16) *The Sun is of a warming, healing, reviving nature*, Ma. 4:2. Ps. 30:5. He. 14:5,6,7. (17) *The Sun operates according to the matter it shines upon; it softens wax, hardens clay*, &c. Lu. 22:61,62. 2 Co. 2:15,16.
(18) *The Sun is often covered with clouds*, Ps. 30:7. (19) *The Sun absorbs and swallows up the glory of the lesser luminaries*, Ps. 73:25. Song 5:10. (20) *The light of the Sun affords great pleasure*, Ec. 11:7. Ps. 89:1,19. Phil.3:3.
Ge. 15:17. when *s.* went down || 19:23. *s.* risen
28:11. *s.* was set || 32:31. *s.* arose || 37:9. *s.* moon
Ex. 16:21. *s.* waxed hot || 22:3. if *s.* be risen
Le. 22:7. *s.* is down, he shall be clean, De.23:11.
Nu. 25:4. hang them up before L. against the *s.*
De. 4:19. thou seest *s.* || 17:3. worshipped the *s.*
24:15. nor *s.* go down || 33:14. forth by the *s.*
Jos. 1:4. going down of *s.* || 8:29. *s.* was down
10:12. *s.* stand thou still || 13. the *s.* stood still
Jud. 5:31. be as *s.* in his might || 8:13. before *s.*
9:33. soon as *s.* is up || 14:18. *s.* went down, 19:11.
1 S. 11:9. by the *s.* be hot, ye shall have help
2 S. 2:24. *s.* went down || 3:35. till *s.* be down
12:11. in sight of this *s.* || 23:4. when *s.* riseth
2 K. 3:22. and the *s.* shone || 23:5. incense to *s.*
23:11. he burnt the chariots of the *s.* with fire
2 Ch. 14:5. *s.* images, 34:7. || Ne. 7:3. *s.* be hot
Jb. 8:16. is green before *s.* || 9:7. commandeth *s.*
30:28. mourning without *s.* || 31:26. beheld *s.*
Ps. 19:4. tabernacle for *s.* || 58:8. not see the *s.*
72:5. as long as *s.* 17. || 74:16. prepared the *s.*
84:11. God is a *s.* || 89:36. throne endure as *s.*
104:22. the *s.* ariseth || 121:6. *s.* not smite thee
136:8. *s.* to rule by day || 148:3. praise him *s.*
Ec. 1:5. *s.* also ariseth, and the *s.* goeth down
6:5. not seen the *s.* || 7:11. profit that see the *s.*
11:7. pleasant to behold *s.* || 12:2. while *s.* or
Song 1:6. *s.* hath looked on me || 6:10. clear as *s.*
Is. 13:10. *s.* be darkened || 24:23. *s.* be ashamed
30:26. light of *s.* seven-fold || 38:8. *s.* dial of
49:10. nor *s.* smite || 60:19. *s.* be no more thy
60:20. *s.* shall no more go down, nor moon
Jer. 8:2. bones before *s.* || 15:9. her *s.* is gone
19:12. *s.* gate || 31:35. *s.* for a light || 43:13.
Ez. 8:16. worshipped *s.* || 32:7. I'll cover the *s.*
Jo. 2:10. *s.* and the moon shall be darkened, 31.
3:15. Mat. 24:29. Mk. 13:24. Lu. 23:45.
Am. 8:9. *s.* go down at noon || Jon. 4:8. *s.* beat
Mi. 3:6. *s.* go down over the prophets || Na. 3:17.
Ha. 3:11. *s.* stood still || Ma.4:2. *s.* of righteousn.
Mat. 5:45. maketh his *s.* to rise on the evil
13:6. *s.* was up, they were scorched, Mk. 4:6
43. then shall the righteous shine as the *s.* in
17:2. his face did shine as *s.* Re. 1:16. | 10:1.
Mk. 1:32. when *s.* set, they brought the sick
Lu 4:40. *s.* was setting || 21:25. be signs in *s.*
Ac. 2:20. *s.* into darkness || 13:11. not seeing *s.*
26:13. above brightn. of *s.* || 27:20. *s.* nor stars
1 Co. 15:41. one glory of *s.* || Ep. 4:26. let not *s.*
Ja. 1:11. *s.* is no sooner risen with a burning h.
Re. 6:12. *s.* became black || 7:16. nor *s.* light on
8:12. *s.* was smitten || 9:2. *s.* and air darkened
12:1. clothed with the *s.* || 16:8. vial on the *s.*
19:17. standing in *s.* || 21:23. no need of *s.* 22:5.

See GOETH, GOING, RISING.

Under the SUN. Ec. 1:3,9,14. | 2:11,17,18,20, 22. | 3:16. | 4:1,3,7. | 5:13,18. | 6:1,12. | 8:9,15, 17. | 9:3,6,9,11,13. | 10:5.
SUNDER, *v.* Ps. 46:9. he cutteth spear in *s.*
107:14. brake bands in *s.* || 16. bars of iron in *s.*
Is. 27:9. beaten in *s.* || 45:2. cut in *s.* bars of iron
Na. 1:13. burst bonds in *s.* || Lu. 12:46. cut in *s.*
SUNDERED, *p.* Jb. 41:17. Ps. 22:14.
SUNDRY, *a.* He. 1:1. God, who at *s.* times
SUNG, *v.* Ezr. 3:11. *s.* together by course in
Is. 26:1. in that day shall this s. he *s.* in Judah
Mat. 36:30. they had *s.* a hymn, Mk. 14:26.
Re. 5:9. they *s.* a new song, saying, 14:3.
SUNK, r. 1 S. 17:49. stone *s.* into his forehead
2 K. 9:24. Jehoram *s.* || Ps. 9:15. heathen are *s.*
Jer. 38:6. Jeremiah *s.* || 22. thy feet are *s.* in
La. 2:9. her gates *s.* || Ac. 20:9. Eutychus *s.*
SUP, *v.* Ha. 1:9. Lu. 17:8. Re. 3:20.
SUPERFLUITY, *s.* Ja. 1:21. *s.* of naughtiness
SUPERFLUOUS, *a.* Le.21:18.|22:23. 2 Co.9:1.
SUPERSCRIPTION, *s. It was a custom among the* Romans *to write the crime for which any man suffered death, in a table, and carry it before him to execution.*
Mat. 22:20. image and *s.* ? Mk.12:16. Lu.20:24.
Mk. 15:26. the *s.* of his accusation, Lu. 23:38.
SUPERSTITION, *s. Will-worship.* Ac. 25:19.
SUPERSTITIOUS, *a.* Ac. 17:22. ye are too *s.*
SUPPED, *p.* 1 Co. 11:25. cup when he had *s.*
SUPPER, *s.* is put for, (1) *The gospel dispensation*, Lu. 14:16. (2) *Bread and wine, received in commemoration of Christ's sufferings and death*, 1 Co. 11:20. (3) *The glory of saints in heaven*, Re. 19:9.
Mk. 6:21. Herod on his birth-day made a *s.*
Lu. 14:12. dinner or *s.* || 16. made a great *s.*
17. sent at *s.* time, 24. || 22:20. the cup after *s.*
Jn. 12:2. made Jesus a *s.* || 13:2. *s.* being ended
21:20. disciple who leaned on his breast at *s.*
1 Co. 12:20. to eat Lord's *s.* || 21. taketh his own *s.*
Re. 19:9. to marriage *s.* || 17. *s.* of the great God
SUPPING, *p.* Ha. 1:9. *s.* up their faces
SUPPLANT, ED, *v.* and *p.* Ge. 27:36. Jer. 9:4.
SUPPLE, *v.* Ez. 16:4. washed in water to *s.*
SUPPLIANTS, *s.* Zph. 3:10. my *s.* bring offer.
SUPPLICATION, *s.* 1 S. 13:12. not made *s.*
1 K. 8:28. have respect to his *s.* 2 Ch. 6:19.
30. hearken thou to the *s.* 45,49. 2 Ch. 6:35.
33. and make *s.* to thee, 47. 2 Ch. 6:24.
52. open unto the *s.* || 54. all this prayer and *s.*
59. wherewith I made *s.* || 9:3. I heard thy *s.*
2 Ch. 6:29. and what *s.* || 33:13. heard Manass.
Est. 4:8. should make *s.* to him for her people
Jb. 8:5. *s.* to the Almighty || 9:15. *s.* to my judge
Ps. 6:9. heard my *s.* || 30:8. I made my *s.* 142:1.
55:1. hide not from my *s.* || 119:170. let my *s.* come
Is. 45:14. they shall make *s.* || Jer.36:7. present *s.*
Jer. 37:20. let my *s.* be accepted, 42:2,9. || 38:26.
Da.6:11. found D. making *s.* || 9:20. presenting *s.*
Ho. 12:4. wept and made *s.* Ac. 1:14. cont. in *s.*
Ep. 6:18. *s.* in the Spirit || Phil. 4:6. prayer and *s.*
SUPPLICATIONS, *s.* 2 Ch. 6:21. hear *s.* 39.
Jb. 41:3. will leviathan make many *s.* to thee
Ps. 28:2. hear voice of my *s.* 86:6. | 140:6.
6. he hath heard voice of my *s.* 31:22. | 116:1. 130:2. let thy ears be attentive to my *s.* 143:1.
Jer. 3:21. weeping and *s.* || 31:9. with *s.* I'll lead
Da. 9:3. to seek by *s.* || 17. hear prayer and *s.*
18. for we do not present *s.* || 23. beginning of *s.*
Zch. 12:10. I will pour the spirit of grace and *s.*
1 Ti. 2:1. *s.* for all men || 5:5. continueth in *s.*
He. 5:7. when he had offered up prayers and *s.*
SUPPLY, *v.* 1 Co. 8:14. Phil. 1:19. | 2:30.|4:19.
SUPPLIED, *p.* 1 Co. 16:17. 2 Co. 11:9.
SUPPLIETH, *r.* 2 Co. 9:12. Ep. 4:16.
SUPPORT, *v.* Ac. 20:35. 1 Th. 5:14.
SUPPOSE, *v.* 2 S. 13:32. let not my lord *s.*
Lu. 7:43. I *s.* that he to whom he forgave most
12:51. *s.* ye I am come || 13:2. *s.* these Galileans
Jn. 21:25. I *s.* world || Ac. 2:15. not drunk, as ye *s.*
1 Co.7:26. I *s.* this is good || 2 Co.11:5. I *s.* I was
He.10:29. *s.* ye he thought worthy || 1 Pe.5:12. as I
SUPPOSED, *p.* Mat. 20:10. they *s.* that they
Mk. 6:49. *s.* it had been a spirit, Lu. 24:37.
Lu. 3:23. being as was *s.* || Ac. 7:25. *s.* his breth.
Ac. 21:29. *s.* Paul had brought || 25:18. as I *s.*
Phil. 2:25. I *s.* it necessary to send Epaphrodit.
SUPPOSING, *p.* Lu. 2:44. Jn. 20:15. Ac. 14:19. | 16:27. | 27:13. Phil. 1:16. 1 Ti. 6:5.
SUPREME, *a.* 1 Pe. 2:13. to the king as *s.*
SUR, *That withdraws or departs.* 2 K. 11:6.
SURE, *a.* Ge. 23:17. cave *s.* 20. || Ex. 3:19. I'm *s.*
Nu. 32:23. *s.* sin will find || De. 12:23. only be *s.*
1 S. 2:35. *s.* house, 25:28. || 20:7. be *s.* that evil
2 S. 1:10. I was *s.* || 23:5. ordered in all and *s.*
1 K. 11:38. a *s.* house || Ne. 9:38. *s.* covenant
Jb. 24:22. he riseth up, and no man is *s.* of life
Ps. 19:7. testimony *s.* 93:5. || 111:7. commands
Pr. 6:3. make *s.* thy friend || 11:15. suretiship is *s.*
11:18. soweth righteousness shall be a *s.* reward
Is. 22:23. nail in a *s.* place, 25. || 28:16. *s.* found.
32:18. in *s.* dwellings || 33:16. his waters be *s.*
55:3. even the *s.* mercies of David, Ac. 13:34.
Da. 2:45. interpretation *s.* || 4:26. kingdom *s.*
Mat. 27:64. sepulchre *s.* 65,66. || Lu. 10:11. he *s.*
Jn. 6:69. *s.* thou art Christ || 16:30. now we are *s.*
Ro. 2:2. we are *s.* that judgment of God is true
4:16. *s.* to all the seed || 15:29. and I am *s.* that
2 Ti. 2:19. standeth *s.* || He.6:19. *s.* and steadfast
2 Pe. 1:10. your calling *s.* || 19. a more *s.* word
SURELY, *ad.* Ge. 2:17. *s.* die || 3:4. not *s.* die
Ge.9:5.*s.* your blood || 18:18. Abra. shall *s.* become
20:7. shalt *s.* die || 28:16. *s.* Lord is in this place
31:42. *s.* sent me empty || 44:28. *s.* he is torn
46:4. *s.* bring thee up || 50:24. G. will *s.* visit, 25.
Ex. 19:13. *s.* bestowed || 21:20. *s.* be punished, 22.
21:36. *s.* pay ox for ox || 22:14. *s.* make it good
22:23. *s.* hear their cry || 23:5. thou shalt *s.* help
Nu. 14:35. I will *s.* do it || 18:15. shalt *s.* redeem
De. 8:19. I testify that ye shall *s.* perish, 30:18.
15:8. *s.* lend him, 10. || 16:15. shalt *s.* rejoice
22:4. *s.* help him || 31:18. *s.* hide my face in
Jud. 6:16. *s.* I'll be with thee || 1 S. 9:6. *s.* to pass
1 S. 29:6. *s.* as the L. liveth || 30:8. *s.* overtake
1 K. 13:32. *s.* come to pass || 2 K. 9:26. *s.* seen
2 K. 18:30. the L. will *s.* deliver us, Is. 36:15.
Ps. 39:6. *s.* every man walketh in a vain show
11. *s.* every man is vanity || 76:10. *s.* the wrath
85:9. *s.* salvation is nigh || 91:3. *s.* deliver thee
Pr. 10:9. walketh *s.* || 22:16. *s.* come to want
23:18. *s.* there is an end || 30:2. *s.* I'm more brutish
Ec. 8:12. *s.* it shall be well with them that fear G.
Is. 14:24. *s.* as I have thought || 16:7. *s.* stricken
22:17. L. will *s.* cover thee || 18. *s.* turn and toss
40:7. *s.* people is grass || 45:14. *s.* God is in thee
45:24. *s.* in the Lord have I righteousness and
49:4. *s.* my judgment || 53:4. *s.* he hath borne
54:15. *s.* gather || 60:9. *s.* the isles shall wait
63:8. *s.* they are my people, children that will
Jer. 2:35. *s.* his anger turn || 3:20. *s.* as a wife dep.
5:2. *s.* they swear falsely || 4. *s.* these are poor
8:13. I'll *s.* consume || 16:19. *s.* fathers inherited
22:6. *s.* make thee a wilderness || 22. ashamed
31:18. *s.* heard Ephraim || 20. *s.* have mercy on
39:18. I'll *s.* deliver || 44:29. my words *s.* stand
Ez. 3:21. *s.* live, 18:9—28. | 33:13,15,16.
Ho. 5:9. which shall *s.* be || 12:11. *s.* are vanity
Am. 3:7. *s.* L. will do nothing || 8:7. *s.* not forget
Mi. 2:12. I will *s.* assemble, O Jacob, all of thee
Ha. 2:3. it will *s.* come || Zph. 3:7. *s.* will fear
Mat. 26:73. *s.* thou art one of them, Mk. 14:70.
Lu. 1:1. *s.* believed || 4:23. ye will *s.* say this prov.
Jn. 17:8. known *s.* that I came out from thee
He.6:14. *s.* blessing || Re. 22:20. *s.* I come quickly
SURELY *be put to death.* Ge. 26:11. Ex. 19: 12. | 21:12,15,16,17. | 22:19. | 31:14. Le. 20:2, 10—16. | 24:16,17. | 27:29. Nu. 35:16—18,21, 31. Jud. 21:5. Jer. 38:15.
SURETY, *s. Christ is the* surety *of the better testament, or covenant*, He. 7:22. *The word signifies, one that draws nigh; Christ drew nigh to his Father in the counsel of peace, and undertook to be the savior and redeemer of his people; he substituted himself in their place and stead; he interposed between the creditor and the debtor, and became* surety *for the payment of the debts of the latter, and so stood engaged for them, and in their room. Christ is not the* surety *for the Father to his people, but for them to the Father; as to satisfy for their sins, to work out a righteousness for them, to preserve and keep them, and make them happy, which is an instance of matchless love.* DR. GILL.
Ge. 43:9. I'll be *s.* for him || 44:32. *s.* for the lad
Jb.17:3. put me in a *s.* || Ps. 119:122. be *s.* for thy
Pr. 6:1. if *s.* for thy friend || 11:15. is *s.* smart
17:18. becometh *s.* in the presence of his friend
20:16. garment that is *s.* for a stranger, 27:13.
He. 7:22. was Jesus made a *s.* of a better testa.
SURETIES, *s.* Pr. 22:26. that are *s.* for debts
Of a SURETY. Ge. 15:13. *s.* thy seed shall
18:13. *s.* bear a child || 20:9. *s.* she is thy wife
Ac. 12:11. I know *s.* the L. hath sent his angel
SURETISHIP, *s.* Pr. 11:15. hateth *s.* is sure
SURFEITING, *p.* Lu. 21:34. overcharged with
SURMISINGS, *p.* 1 Ti. 6:4. envy, strife, evil *s.*
SURNAME, *s.* Is.44:5. Mat. 10:3. Ac. 10:5,32. | 11:13. | 12:12,25. | 15:37.
SURNAMED, *p.* Is. 45:4. Mk. 3:16,17. Lu. 22:3. Ac. 1:23. | 4:36. | 15:22.
SURPRISED, *p.* Is. 33:14. Jer. 48:41. | 51:41.
SUSANCHITES, *A foreign people.* Ezr. 4:9.
SUSANNA, *Lily, rose, or joy.* Lu. 8:3.
SUSI, *Horse, swallow, or moth.* Nu. 13:11.
SUSTAIN, *v.* 1 K. 17:9. widow to *s.* || Ne. 9:21. Ps. 55:22. he shall *s.* thee || Pr. 18:14. *s.* his infir.
SUSTAINED, *p.* Ge. 27:37. with corn I *s.* him
Pe. 3:5. L. *s.* me || Is. 59:16. his righteousness *s.*
SUSTENANCE, *s.* Jud. 6:4. left no *s.* for Israel
2 S. 19:32. provided king of *s.* || Ac. 7:11. no *s.*
SWADDLED, *p.* Lu. 2:12|0,22. Ez. 16:4.
SWADDLING, *p.* Jb. 38:9. Lu. 2:7,12.
SWALLOW, *s. In* Hebrew, Sis, *is a plaintive bird, and a bird of passage.*
Ps. 84:3. *s.* found a nest || Pr. 26:2. *s.* by flying
Is. 38:14. crane or *s.* || Jer. 8:7. *s.* observe time
SWALLOW, *v.* Nu. 16:30. if the earth *s.*
2 S. 20:19. wilt thou *s.* up inheritance of L. 20.
Jb.7:19. *s.* my spittle || 20:18. shall not *s.* it down

Ps. 21:9. L. shall *s.* || 56:1. man would *s.* me up
57:3. would *s.* me up || 69:15. nor let deep *s.* me
Pr. 1:12. let us *s.* them || Is. 25:8. *s.* up death
Ec. 10:12. the lips of a fool will *s.* up himself
Ho. 8:7. strangers shall *s.* || Am. 8:4. *s.* needy
Ob. 16. shall *s.* down || Jon. 1:17. *s.* up Jonah
Mat. 23:24. who strain at a gnat and *s.* a camel
SWALLOWED, *p.* Ex. 7:12. Aaron's rod *s.* up
15:12. earth *s.* them, Nu. 16:32. | 26:10. De.
11:6. Ps. 106:17. Re. 12:16.
2 S. 17:16. lest king he *s.* || Jh. 6:3. words are *s.*
Jh. 20:15. *s.* down riches || 37:20. he shall be *s.*
Ps. 35:25. we have *s.* him || 124:3. *s.* us up quick
Is. 28:7. *s.* up wine || 49:19. that *s.* thee up
Jer. 51:34. he hath *s.* me up like a dragon, 44.
La. 2:2. L. hath *s.* up. 5. || 16. say, we have *s.*
Ez. 36:3. *s.* you up || Ho. 8:8. Israel is *s.* up
1 Co. 15:54. is written, Death is *s.* up in victory
2 Co. 2:7. *s.* up with sorrow || 5:4. *s.* up of life
SWALLOWETH. Jh. 5:5. robber *s.* || 39:24. he *s.*
SWAN, *s.* Le. 11:18. *s.* unclean, De. 14:16.
SWARE, *v.* Ge. 21:31. there they *s.* both of
24:7. Lord that *s.* unto me || 9. servant *s.* to him
25:33. Esau *s.* to him || 26:3. oath I *s.* to Abra.
26:31. Abim. and Isaac *s.* || 31:53. *s.* by the fear
47:31. Joseph *s.* to Jacob || 50:24. *s.* to Abraham
Ex. 13:5. the land which the Lord *s.* to thy
fathers to give thee, 11. | 33:1. Nu. 14:16,30.
| 32:11. De. 1:8,35. | 6:10,18,23. | 7:13. | 8:1.
| 11:9,21. | 26:3. | 28:11. | 30:20. | 31:21,23. | 34:1.
Jos. 1:6. | 5:6. | 21:43.
Nu. 32:10. *s.* saying, None shall enter, De. 1:34.
De. 2:14. wasted as the L. *s.* || 4:21. L. *s.* I not go
4:31. not forget covenant which he *s.* 7:12.
8:18. establish his covenant which he *s.* 9:5.
Jos. 6:22. as ye *s.* to her || 9:15. *s.* to Gibeonites
14:9. Moses *s.* that day || 21:44. to all that he *s.*
Jud. 2:1. brought to land I *s.* to your fathers
1 S. 19:6. Saul *s.* || 28:10. *s.* to the witch
20:3. David *s.* 24:22. 2 S. 3:35. | 19:23. 1 K.
1:29. | 2:8.
1 K. 2:23. Solomon *s.* || 2 K. 25:24. Gedaliah
2 Ch. 15:14. they *s.* to the Lord, Ezr. 10:5.
Ps. 95:11. to whom I *s.* in my wrath, He. 3:11.
132:2. how he *s.* to Lord || Jer. 38:16. Zedek. *s.*
Ez. 16:8. I *s.* and entered into covenant with
Da. 12:7. *s.* by him that liveth forever, Re. 10:6.
Mi. 6:23. Herod *s.* || Lu. 1:73. oath he *s.* to Abra.
He. 3:18. to whom he *s.* they should not enter
6:13. *s.* by himself || 7:21. the L. *s.* and will not
SWAREST, *v.* Ex. 32:13. thou *s.* Nu. 11:12.
De. 26:15. 1 K. 1:17. Ps. 89:49.
SWARM, *S*, *s.* Ex. 8:21—31. Jud. 14:8.
SWEAR, *v.* *That a person swear lawfully, he must have a regard,* (1) *To the object, that he swear by the Lord alone,* Jer. 5:7. (2) *To the manner, that he swear in truth, in judgment, and in righteousness,* Jer. 4:2. (3) *To the end that God may be glorified, our duty discharged, controversies appeased, our brethren satisfied, or our innocency cleared,* Ps. 15:2, 4.
Ge. 21:23. *s.* to me || 24. Abraham said, I will *s.*
24:3. I will make thee *s.* || 37. master made me *s.*
25:33. Jacob said, *s.* 47:31. || 50:5. made me *s.*
Ex. 6:8. to land I *s.* || Le. 5:4. if a soul *s.* || 19:12.
Nu. 30:2. if a man *s.* || De. 6:13. *s.* by his name
Jos. 2:12. Rahab said, *s.* || 23:7. nor *s.* by their gods
Jud. 15:12. *s.* to me that ye will not fall upon
1 S. 20:17. David to *s.* 24:21. || 30:15. *s.* to me
2 S. 19:7. I *s.* by the Lord if thou go not out
1 K. 1:13. didst not thou *s.* || 51. let Solomon *s.*
2:42. make thee *s.* by || 8:31. to cause him to *s.*
2 Ch. 36:13. made him *s.* || Ezr. 10:5. Israel to *s.*
Ne. 13:25. I made them *s.* by God, saying, Ye
Is. 3:7. in that day shall he *s.* || 19:18. *s.* to the L.
45:23. every tongue shall *s.* || 48:1. *s.* not in truth
65:16. *s.* by the God of truth, Jer. 4:2. | 12:16.
Jer. 5:2. *s.* falsely || 7:9. will ye steal and *s.* false.
22:5. I *s.* by myself || 32:22. land thou didst *s.* to
Ho. 4:15. nor *s.* L. liveth || Am. 8:14. *s.* by the
Zph. 1:5. that *s.* by the L. that *s.* by Malcham
Mat. 5:34. *s.* not at all, 36. || 23:16. *s.* by the gold
26:74. began he to curse and to *s.* Mk. 14:71.
He. 6:13. he *s.* by himself || 16. for men verily *s.*
Ja. 5:12. above all things my brethren, *s.* not
SWEARERS, *s.* Ma. 3:5. witness ag. false *s.*
SWEARETH, *v.* Le. 6:3. and *s.* falsely in any
Ps. 15:4. *s.* to his hurt || 63:11. every one that *s.*
Ec. 9:2. he that *s.* || Is. 65:16. he that *s.* shall
Zch. 5:3. that *s.* be cut off || 4. that *s.* falsely by
Mat. 23:18. *s.* by the gift || 20. *s.* by the altar
SWEARING, *p.* Le. 5:1. if hear the voice of *s.*
Jer. 23:10. for because of *s.* the land mourneth
Ho. 4:2. by *s.* and lying || 10:4. *s.* falsely in mak.
SWEAT, *s.* Ge. 3:19. Ez. 44:18. Lu. 22:44.
SWEEP, *v.* Is. 14:23. | 28:17. Lu. 15:8.
SWEEPING, *p.* Pr. 28:3. is like a *s.* rain
SWEET, *a.* Ex. 15:25. waters were made *s.*
30:23. take of *s.* calamus 250 shekels
34. take to thee *s.* spices, 37:29. Mk. 16:1.
2 S. 23:1. *s.* psalmist || Ne. 8:10. drink the *s.*
Jh. 20:12. tho' wickedn. be *s.* || 21:33. clods be *s.*
38:31. canst thou bind *s.* influences of Pleiades
Ps. 55:14. *s.* counsel || 104:34. meditation be *s.*
119:103. how *s.* thy words || 141:6. my words *s.*
Pr. 3:24. sleep be *s.* || 9:17. stolen waters are *s.*
13:19. *s.* to soul, 16:24. || 20:17. b. of deceit is *s.*
23:8. lose thy *s.* words || 24:13. is *s.* to thy taste
27:7. to the hungry soul every bitter thing is *s.*
Ec. 5:12. sleep is *s.* || 11:7. truly the light is *s.*
Song 2:3. his fruit was *s.* || 14. for *s.* is thy voice
5:5. *s.* smelling myrrh, 13. || 16. his mouth is *s.*
Is. 3:24. instead of a *s.* smell || 5:20. bitter for *s.*
23:16. make *s.* melody || 43:24. bought no *s.* cane



Sweet Cane—Calamus Aromaticus.

Is. 49:26. as with *s.* wine, Am. 9:13. Mi. 6:15.
Jer. 6:20. and *s.* cane from || 31:26. my sleep was *s.*
Ja. 3:11. *s.* water || Re. 10:9. *s.* as honey, 10.
See Incense, Odors, Savor.
SWETER, *a.* Jud. 14:18. Ps. 19:10. | 119:103.
SWEETLY, *ad.* Jh. 21:20. feed *s.* || Song 7:9.
SWEETNESS, *s.* Jud. 9:11. forsake my *s.* and
14:14. came forth *s.* || Pr. 16:21. *s.* of the lips
Pr. 27:9. *s.* of a man's friend || Ez. 3:3. as honey for
SWELL, *v.* Nu. 5:21,22,27. De. 8:4.
SWELLED, *p.* Ne. 9:21. and their feet *s.* not
SWELLING, *p.* Ps. 46:3. shake with the *s.*
Is. 30:13. as a breach *s.* out in a high wall
Jer. 12:5. do in the *s.* of Jordan, 49:19. | 50:44.
2 Pe. 2:18. speaking great *s.* words, Ju. 16.
SWELLINGS, *s.* 2 Co. 12:20. lest there be *s.*
SWEPT, *p.* Jud. 5:21. Kishon *s.* || Jer. 46:15.
Mat. 12:44. findeth it empty, *s.* and, Lu. 11:25.
SWERVED, *p.* 1 Ti. 1:6. some having *s.* have
SWIFT, *a.* De. 28:49. nation as *s.* as the eagle
1 K. 4:28. *s.* beasts || 1 Ch. 12:8. *s.* as roes
Jh. 9:25. as *s.* ships || 24:18. he is *s.* as waters
Pr. 6:18. *s.* in runn. || Ec. 9:11. race not to *s.*
Is. 18:2. *s.* messengers || 19:1. ride on a *s.* cloud
30:16. will ride on the *s.* || 66:20. upon *s.* beasts
Jer. 2:23. a *s.* dromedary || 46:6. let not the *s.* flee
Am. 2:14. flight shall perish fr. *s.* || 15. *s.* of foot
Mi. 1:13. to the *s.* beast || Ma. 3:5. a *s.* witness
Ro. 3:15. feet are *s.* to shed blood, Pr. 6:18.
Ja. 1:19. *s.* to hear || 2 Pe. 2:1. *s.* destruction
SWIFTER, *a.* 2 S. 2:23. were *s.* than eagles
Jh. 7.6. my days are *s.* than a shuttle, 9:25.
Jer. 4:13. *s.* than eagles, La. 4:19. Ha. 1:8.
SWIFTLY, *ad.* Ps. 147:15. Is. 5:26.
Da. 9:21. to fly *s.* || Jo. 3:4. recompense me *s.*
SWIM, *v.* 2 K. 6:6. and the iron did *s.*
Ps. 6:6. bed to *s.* || Ez. 47:5. waters to *s.* in
Ac. 27:42. lest any should *s.* || 43. that could *s.*
SWIMMEST, *v.* Ez. 32:6. wherein thou *s.*
SWIMMETH, *v.* Is. 25:11. as he that *s.* spread.
SWINE, *s.* Le. 11:7. *s.* unclean, De. 14:8.
Pr. 11:22. as a jewel of gold in a *s.* snout, so
Is. 65:4. eat *s.* flesh, 66:17. || 66:3. offered *s.* blood
Mat. 7:6. neither cast ye your pearls before *s.*
8:30. herd of *s.* feeding, Mk. 5:11. Lu. 8:32.
Mk. 5:14. they that fed the *s.* fled and told, 16.
Lu. 15:15. to feed *s.* || 16. husks that the *s.* did
SWOLLEN, *p.* Ac. 28:6. he should have *s.* or
SWOON, ED. La. 2:11. the children *s.* 12.
SWORD, *s.* is put for, (1) *Any weapon of war,* De. 32:25. Ez. 7:15. (2) *War,* Ez. 33:6. (3) *Power to afflict,* Ex. 5:21. (4) *Wicked men,* Ps. 17:13. (5) *Spiteful words,* Ps. 57:4. | 64:3. (6) *Grief,* Lu. 2:35. (7) *Magistracy,* Ro. 13:4. (8) *The justice and vengeance of God,* De. 32:41,42. Zch. 13:7. (9) *The word of God,* He. 4:12.
Ge. 3:24. a flaming *s.* || 31:25. took each his *s.*
Ex. 5:21. to put a *s.* || 32:27. put every man his *s.*
Le. 26:6. nor shall the *s.* go through your land
25. I will bring a *s.* Ex. 5:17. | 6:3. | 14:17. | 29:8.
33. I'll draw out a *s.* after you || 37. fall bef. *s.*
Nu. 22:23. his *s.* drawn, 31. || 29. *s.* in mine
De. 32:25. *s.* without || 33:29. *s.* of thy excellen.
Jos. 5:13. his *s.* drawn || 24:12. not with thy *s.*
Jud. 7:14. *s.* of Gideon || 18. *s.* of Lord and Gid.
22. every man's *s.* ag. his fellow, 1 S. 14:20.
8:10. fell 120,000 that drew *s.* || 20. drew not *s.*
9:54. draw thy *s.* slay || 20:2. 400,000 drew *s.*
2:15. 26,000 that drew *s.* || 25. 18,000 drew *s.*
46. all that fell were 250,000 that drew the *s.*
1 S. 13:22. *s.* nor spear || 15:33. as thy *s.* made
17:39. girded his *s.* || 50. no *s.* in hand of Dav.
18:4. even to his *s.* || 21:9. *s.* of Goliah is here
25:13. David said, Gird on every man his *s.*
31:4. Saul took a *s.* and fell on it || 5. fell on *s.*
2 S. 1:22. *s.* of Saul || 2:16. thrust his *s.* in his
2:26. *s.* devour forever || 3:29. falleth on the *s.*
2 S. 11:25. *s.* devoureth one || 12:10. *s.* never dep.
18:8. devoured more than *s.* || 20:10. heed to *s.*
23:10. hand clave to || 24:9. 800,000 that drew *s.*
1 K. 3:24. bring me a *s.* || 19:17. *s.* of Hazael
1 Ch. 5:18. able to bear *s.* || 21:5. that drew *s.*
21:12. or *s.* of the Lord || 16. angel hav. a *s.*
27. put up his *s.* || 30. afraid, because of the *s.*
2 Ch. 20:9. *s.* or judgm. || Ezr. 9:7. kings to *s.*
Ne. 4:18. his *s.* girded || Est. 9:5. smote with *s.*
Jh. 5:20. power of the *s.* || 15:22. waited for of *s.*
19:29. be afraid of *s.* || 20:25. the glittering *s.*
27:14. it is for the *s.* || 40:19. *s.* to approach to
41:26. *s.* of him that layeth at him cannot hold
Ps. 7:12. will whet his *s.* || 17:13. wick. is thy *s.*
37:14. drawn out the *s.* || 15. *s.* enter own heart
45:3. gird thy *s.* || 57:4. their tongue is a *s.* 64:3.
76:3. brake the *s.* || 78:62. gave over unto *s.*
149:6. let a two-edged *s.* be in their hand
Pr. 5:4. as a two edged *s.* || 12:18. pierc. of a *s.*
25:18. is a *s.* || Song 3:8. hath his *s.* on his thigh
Is. 2:4. nation shall not lift up *s.* Mi. 4:3.
31:8. *s.* not of a mean man || 34:6. *s.* of Lord
41:2. as dust to *s.* || 49:2. made mouth like a *s.*
51:19. fam. and *s.* || 65:12. number you to *s.*
66:16. by his *s.* will Lord plead with all flesh
Jer. 2:30. *s.* devoured || 4:10. *s.* reacheth to soul
5:12. nor see *s.* 14:13. || 6:25. *s.* on every side
9:16. I'll send a *s.* 24:10. | 25:27. | 29:17. | 49:37.
12:12. *s.* of the L. shall devour || 14:15. *s.* and
15:2. such as are for the *s.* to the *s.* 43:11.
3. the *s.* to slay || 9. residue will I deli. to *s.*
18:21. force of the *s.* || 25:16. because of the *s.*
25:29. for I will call for a *s.* 31. Ez. 38:21.
31:2. left of *s.* found grace || 32:24. because of *s.*
34:17. liberty to *s.* || 42:16. the *s.* you feared
44:28. that escape *s.* || 46:10. *s.* shall devour, 14.
47:6. O thou *s.* || 48:2. O Madmen, the *s.* shall
48:10. cursed that keepeth back *s.* from blood
50:16. oppressing *s.* || 35. a *s.* on the Chaldeans
36. a *s.* on the liars || 37. horses || 51:50. esc.
La. 5:9. we gat bread by peril, because of *s.*
Ez. 5:2. I will draw out a *s.* 17. | 6:3. | 33:2.
6:8. shall escape *s.* || 7:15. *s.* is without the
11:8. ye feared the *s.* || 14:17. if bring a *s.* upon
14:21. send the *s.* || 21:9—28. | 30:4,21,22.
32:11. *s.* of Babylon come || 33:3. seeth the *s.*
33:6. if see the *s.* || 26. ye stand on your *s.* ye
35:5. thou hast shed blood by force of the *s.*
Ho. 2:18. I will break the *s.* || 11:6. *s.* shall abide
Am. 9:4. command *s.* || Mi. 6:14. up to the *s.*
Na. 2:13. *s.* shall devour || 3:3. the bright *s.* 15.
Zch. 9:13. made thee as the *s.* of a mighty man
11:17. *s.* be on his arm || 13:7. awake, O *s.*
Mat. 10:34. I came not to send peace, but a *s.*
26:51. drew his *s.* Mk. 14:47. Jn. 18:10.
Lu. 2:35. a *s.* shall pierce || 22:36. hath no *s.*
Ac. 16:27. he drew his *s.* || Ro. 8:35. shall *s.*
Ro. 13:4. for he beareth not the *s.* in vain
Ep. 6:17. *s.* of Spirit || He. 4:12. a two-edged *s.*
Re. 1:16. a two-edged *s.* || 2:12. hath sharp *s.*
6:4. given to him a great *s.* || 19:15. sharp *s.* 21.
By the SWORD. Ge. 27:40. *-s.* thou shalt live
Le. 26:7. they shall fall before you *-s.* 8.
2 S. 1:12. were fallen *-s.* || 2 Ch. 29:9. fallen
Jh. 33:18. his life from perishing *-s.* 36:12.
Ps. 44:3. got not land *-s.* || 78:64. priests fell *-s.*
Jer. 11:22. young men die *-s.* 18:21. La. 2:21.
14:12. but I will consume them *-s.* 15.
16:4. shall be consumed *-s.* 44:12,18,27.
19:7. and I will cause them to fall *-s.*
21:9. abideth, shall die *-s.* 38:2. | 42:17,22.
27:13. why die *-s.* || 32:36. city be delivered *-s.*
33:4. houses which are thrown down *-s.*
34:4. Zed. not die *-s.* || 44:13. punished Jerusa.
Ez. 26:6. daugh. slain *-s.* || 11. slay thy peo. *-s.*
28:23. the wounded shall be judged in her *-s.*
31:18. them that be slain *-s.* 32:20—32. | 33:27.
39:23. so fell they all *-s.* || Ho. 1:7. not save *-s.*
Am. 7:11. Jero. die *-s.* || 9:10. sinners shall die
Hag. 2:22. every one *-s.* of his brother
Re. 13:14. had the wound *-s.* and did live
See Edge, Fall.
From the SWORD. Ex. 18:4. *-s.* of Pharaoh
Le. 26:36. as fleeing *-s.* || 1 K. 19:17. *-s.* Jehu
2 Ch. 36:20. that escaped *-s.* carried he to Baby.
Jh. 5:15. he saveth poor *-s.* || 39:22. nor turneth
Ps. 22:20. deliver my soul *-s.* || 144:10. David
- hurtful *s.*
Is. 21:15. they fled *-s.* || 31:8. but he shall flee *-s.*
Jer. 21:7. such as are left *-s.* || 46:16. oppressing
Ez. 12:16. leave a few *-s.* || 38:8. bro't back *-s.*
My SWORD. Ge. 48:22. from Amorite with *-s.*
Ex. 15:9. I'll draw *-s.* my hand shall destroy
De. 32:41. if I whet *-s.* || 42. *-s.* shall devour
1 S. 21:8. not bro't *-s.* || Ps. 44:6. nor *-s.* save
Is. 34:5. for *-s.* shall be bathed in heaven
Ez. 21:3. I'll draw *-s.* out of his sheath, 4,5.
30:24. put *-s.* in his hand, 25. || 32:10. brandish
Zph. 2:12. ye Ethiopians also be slain by *-s.*
With the SWORD. Ge. 31:26. captives taken *-s.*
Ex. 5:3. lest he fall on us *-s.* || 22:24. kill you
Nu. 19:16. whoso toucheth one slain *-s.*
20:18. lest I come against you *-s.* || 31:8.
De. 28:22. the Lord shall smite thee *-s.*
Jos. 10:11. whom Israel slew *-s.* 13:22.
11:10. he smote the king of Hazor *-s.*
1 S. 17:45. *-s.* and a spear || 47. saveth not *-s.*
2 S. 12:9. killed Uriah *-s.* || 20:8. *-s.* fastened
21:16. Ishbi-benob being girded *-s.*

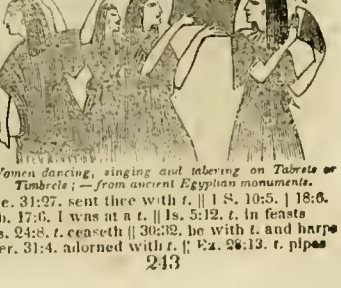
1 K. 1:51. he will not slay his servant -s.
2:8. I will not put thee to death -s.
32. slew them -s. || 19:1. slain prophets -s.
19:10. and have slain thy prophets -s.
2 K. 8:12. young man, wilt thou slay -s.
11:15. followeth her, kill s. 2 Ch. 23:14.
19:37. smote Sennach. -s. 2 Ch. 32:21. Is.37:38.
2 Ch. 21:4. slew all his brethren -s. || 30:17.
Ps. 42:10. as -s. in my bones, mine enemies
Is. 1:20. be devoured -s. || 14:19. thrust thro' -s.
22:2. are not slain -s. || 27:1. - his strong s.
Jer. 5:17. impoverish -s. || 14:18. behold slain -s.
20:4. slay Judah -s. || 26:23. slew Urijah -s.
27:8. that nation will I punish -s. 29:18.
41:2. smote Gedaliah -s. and slew him
La. 4:9. they that be slain -s. are better
Ez. 7:15. shall die -s. || 23:10. Assyr. slew her
26:8. shall slay the daughter of Tyrus -s.
31:17. them that be slain -s. 32:28,32. | 35:8.
Am. 1:11. pursue his brother -s. || 4:10. slain -s.
7:9. rise against house of Jeroboam -s.
9:1. I will slay the last of them -s.
Mi. 5:6. waste the land of Assyria -s.
Mat. 26:52. perish -s. || Lu. 22:49. smite -s.
Ac. 12:2. killed James -s. || He. 11:37. slain -s.
Re. 2:16. fight against them -s. || 6:8. to kill s.-
13:10. that killeth -s. || 19:21. remnant slain -s.
SWORDS, *s.* 1 S. 13:19. lest make them *s.*
2 K. 3:26. 700 that drew *s.* || Ne. 4:13. with *s.*
Ps. 55:21. drawn *s.* || 59:7. *s.* are in their lips
Pr. 30:14. teeth are as *s.* || Song 3:8. all hold *s.*
Is. 2:4. beat *s.* into plough-shares, Mi. 4:3.
21:15. they fled from the *s.* and from the bow
Ez. 16:40. through with their *s.* 23:47.
28:7. draw their *s.* 30:11. || 32:12. *s.* of mighty
32:27. *s.* under heads || Jo. 3:10. beat into *s.*
Mat. 26:47. a great mult. with *s.* Mk. 14:43.
55. as against a thief with *s.* and staves, Mk.
14:48. Lu. 22:52.
Lu. 22:38. Lord, behold, here are two *s.*
SWORN, *p.* Ge. 22:16. by myself have I *s.* Is.
45:23. Jer. 49:13. | 51:14. Am. 6:8.
Ex. 13:19. Joseph had *s.* || 17:16. Lord hath *s.*
Le. 6:5. *s.* falsely || De. 7:8. he had *s.* Jer. 11:5.
De. 13:17. as he hath *s.* 19:8. | 28:9. | 29:13.
31:7. bring to land Lord hath *s.* Ne. 9:15.
Jos. 9:18. princes had *s.* || 19. we have *s.* to them
Jud. 2:15. as Lord had *s.* || 21:1. *s.* in Mizpah
21:7. we have *s.* not to give them wives, 18.
1 S. 3:14. I have *s.* unto the house of Eli
20:42. go in peace, forasmuch as we have *s.*
2 S. 3:9. except as the Lord hath *s.* to David
21:2. children of Israel had *s.* unto Gibeonites
2 Ch. 15:15. *s.* with all their hearts || Ne. 6:18.
Ps. 24:4. not *s.* deceitfully || 89:3. *s.* to David
89:35. I have *s.* by my holiness, Am. 4:2.
102:8. are *s.* against me || 110:4. Lord hath *s.*
119:106. I have *s.* || 132:11. the Lord hath *s.*
Is. 14:24. Lord hath *s.* 62:8. || 54:9. as I have *s.*
Jer. 5:7. they have *s.* || 44:26. *s.* by my great
Ez. 21:23. have *s.* oaths || Am. 8:7. L. hath *s.*
Mi. 7:20. wilt perform the mercy thou hast *s.*
Ac. 2:30. G. hath *s.* || 7:17. He.4:3. *s.* in wrath
SYCAMINE, *s. A mulberry-tree.* Lu. 17:6.
SYCAMORE, S, *s. is a tree called the Egyptian fig-tree; its name is composed of* Sycos, *a fig-tree, and* Moros, *a mulberry-tree. It partakes of the nature of each of these trees; of the mulberry-tree in its leaves, and of the fig-tree in its fruit.* [*The plane-tree* (tr. chestnut) *is like our button-wood.*]
1 K. 10:27. cedars to be as *s.* trees, 2 Ch. 1:15.
1 Ch. 27:28. over *s.* trees || Ps. 78:47. destroy *s.*
Is. 9:10. *s.* are cut down || Am. 7:14. of *s.* fruit
Lu. 19:4. Zaccheus climbed up into a *s.* tree
SYCHAR, *Drunkenness.* Jn. 4:5.
SYENE, *Bush, or enmity.* Ez. 29:10. | 30:6.
SYMPHONY, *s.* or *Dulcimer.* Da. 3:15.
SYNAGOGUE, *s. An assembly, or a place for the public worship of God, which the* Jews *had many of through the whole land, though they had but one temple. They had also their Proseuchas, or places of prayer, built in mountains, fields, and private places. Some think our Lord entered into one of these, when he continued all night in prayer to God,* Lu. 6:12.
Mat. 12:9. went into their *s.* 13:54. Mk. 6:2.
Mk. 1:23. was in their *s.* a man, Lu. 4:33.
5:22. Jairus one of rulers of *s.* 36. Lu. 8:41.
Lu. 4:16. went into the *s.* || 7:5. built us a *s.*
Jn. 6:59. said he in the *s.* || 9:22. put out of *s.*
12:42. lest he put of *s.* || 18:20. I taught in *s.*
Ac. 6:9. *s.* of Libertines || 13:14. went into *s.*
13:15. rulers of *s.* || 42. gone out of the *s.*
14:1. went into *s.* || 17:1. a *s.* of the Jews, 17.
18:4. reasoned in the *s.* || 7. joined hard to *s.*
8. ruler of the *s.* 17. || 26. boldly in the *s.*
22:19. beat in every *s.* such as believed. 26:11.
Re. 2:9. but are of the *s.* of Satan, 3:9.
SYNAGOGUES, *s.* Ps. 74:8. burnt all the *s.*
Mat. 4:23. teaching in *s.* 9:35. Mk. 1:39.
6:5. for they love to pray standing in the *s.*
10:17. will scourge you in their *s.* 23:34.
23:6. chief seats in *s.* Mk. 12:39. Lu. 11:43.
Mk. 13:9. and in the *s.* ye shall be beaten
Lu. 4:15. he taught in *s.* || 44. preached in *s.*
12:11. when they bring you unto the *s.* 21:12.
Jn. 16:2. they shall put you out of the *s.* yea
Ac. 9:2. letters to *s.* || 20. preached Christ in *s.*
Ac. 13:5. preached in the *s.* || 15:21. read in *s.*
24:12. neither raising up the people in the *s.*
SYNTICHE, *Speaking.* Phil. 4:2.
SYRACUSE, *Drawing violently.* Ac. 28:12.
SYRIA, *Sublime, or that deceives.*
Jud. 10:6. Israel served the gods of *S.* and
2 S. 8:6. David put garrisons in *S.* 1 Ch. 18:6.
1 K. 10:29. kings of *S.* || 11:25. Rezon over *S.*
19:15. anoint Hazael king of *S.* 2 K. 13:3.
2 K. 6:23. bands of *S.* || 7:5. in camp of *S.*
8:13. he king of *S.* || 13:7. king of *S.* had
13:19. smite *S.* but thrice || 16:6. king of *S.*
2 Ch. 18:10. push *S.* || 24:23. *S.* against Joash
28:23. because the gods of *S.* helped them
Is.7:2. *S.* confederate || 8. head of *S.* is Damascus
Ez. 16:57. reproach of *S.* || 27:16. merchant
Ho.12:12. fled to *S.* || Am.1:5 *S.* go into captivi.
Mat. 4:24. fame thro' *S.* || Lu. 2:2. governor
Ac. 15:23. greeting to *S.* || 41. went through *S.*
18:18. sailed thence into *S.* 21:3. Ga. 1:21.
SYRIAC, *The Babalonish tongue.* Da. 2:4.
SYRIAN, S, *s.* Ge. 25:20. Bethuel the *S.* 28:5.
| 31:20,24.
De. 26:5. a *S.* ready to perish was thy father
2 S. 8:5. David slew of the *S.* 22,000 men
6. *S.* became David's servants, 13. 1 Ch. 18:5.
10:6. hired the *S.* || 11. *S.* too strong, 1 Ch.19:12.
19. *S.* feared to help Ammon, 1 Ch. 19:19.
1 K. 20:20. *S.* fled || 29. slew *S.* 100,000
22:11. with these shalt thou push the *S.*
2 K. 5:2. *S.* had taken a maid || 20. Naaman
6:9. *S.* are come down || 7:1. fall unto host of *S.*
7:10. came to camp of the *S.* no man was
8:28. *S.* wounded Joram, 9:15. 2 Ch. 22:5.
13:17. for thou shalt smite the *S.* in Aphek
16:6. *S.* came to Elath || 18:26. *S.* langu. Is.36:11.
Ezr.4:7. written in the *S.* tongue and interpret.
Is. 9:12. the *S.* before || Jer. 35:11. army of *S.*
Am. 9:7. *S.* from Kir || Lu. 4:27. Naaman the *S.*
SYRION, *Mount of fruits.* De. 3:9. Ps. 29:6.
SYROPHENICIAN, *Palm-tree; purple; drawn to. A nation of* Phenicia, *which bordered on* Syria, Mk. 7:26.

T.

TAANACH, *who humbles, answers, or afflicts thee.* Jos. 12:21. | 17:11. Jud.1:27. | 5:19.
1 K. 4:12. 1 Ch. 7:29.
TAANATH-SHILOH, *Dissolving, or breaking a fig-tree, or peace.* Jos. 16:6.
TABBAOTH, *Rings, or a bad time.* Ne. 7:46.
TABBATH, *Good, or goodness.* Jud. 7:22.
TABEAL, or TABEEL, *Good God.* Is. 7:6.
TABERAH, *Burning.* Nu. 11:3. De. 9:22.
TABERING, *p.* Na. 2:7. voice of doves *t.* on
TABERNACLE, *s.* signifies, (1) *A tent or pavilion raised on posts to lodge under,* Nu. 24:5. Mat. 17:4. (2) *A house or dwelling,* Jh. 11:14. | 22:23. (3) *That tent which was made according to the command of God for his worship, and in which he manifested himself, and took up his abode,* Ex. 40:17,34,38. (4) *Christ's human nature,* He. 8:2. | 9:11. (5) *The church militant,* Ps. 15:1. (6) *The body of man,* 2 Co. 5:1. (7) *God's gracious presence,* Re. 21:3.
Ex. 25:9. after pattern of *t.* || 26:1. make *t.*
27:9. make court of *t.* || 19. vessels of *t.* 38:10.
29:43. *t.* be sanctified || 31:7. furniture of *t.*
33:7. pitched the *t.* || 11. departed not out of *t.*
35:18. pins of *t.* 38:20. || 39:33. brought *t.*
40:2. set up the *t.* || 9. anoint *t.* || 17. reared
34. the glory of the Lord filled the *t.* 35.
38. cloud was on the *t.* by day, Nu. 9:18.
Le. 8:10. anointed *t.* || 15:31. when they defile *t.*
2 :11. I will set my *t.* amongst you; and my
Nu. 1:50. Levites bear the *t.* encamp round *t.*
53. Levites keep charge of the *t.* 3:7. | 18:3.
1:16. oversight of the *t.* pertaineth to Eleazar
9:15. *t.* was reared || 10:21. Kohathites set up *t.*
16:24. get ye up from the *t.* of Korah, 27.
17:13. whoso cometh near to the *t.* shall die
De. 31:15. L. appeared in *t.* in a pillar of cloud
Jos. 22:19. where the Lord's *t.* dwelleth, 29.
1 S. 2:32. see the affliction of the *t.*
2 S. 7:17. set ark in *t.* || 7:6. I walked in *t.*
1 K. 2:28. Joab fled to *t.* || 8:4. vessels in the *t.*
1 Ch. 6:48. Levites for service of *t.* 9:19,23.
16:39. *t.* of the Lord || 17:5. gone from one *t.*
21:29. *t.* Moses made || 23:26. no more carry *t.*
2 Ch. 1:5. he put brazen altar before the *t.*
Jh. 5:24. *t.* shall be in peace || 18:6. dark in his *t.*
18:14. his confidence be rooted out of his *t.* 15.
19:12. encamp round my *t.* || 29:26. left in *t.*
29:4. secret of G. on my *t.* || 31:31. men of my *t.*
36:29. can any understand the noise of his *t.*
Ps. 15:1. who abide in thy *t.* || 19:4. a *t.* for sun
27:5. in secret of his *t.* || 6. I will offer in his *t.*
61:4. I will abide in thy *t.* || 76:2. in Salem is *t.*
78:60. forsook the *t.* 67. || 132:3. *t.* of my house
Pr. 14:11. the *t.* of the upright shall flourish
Is. 4:6. shall be a *t.* || 16:5. sit in the *t.* of David
33:20. *t.* not be taken down || Jer.10:20. *t.* spoiled
La. 2:4. he slew all that was pleasant in *t.* 6.
Ez. 37:27. *t.* be with them || 41:1. breadth of *t.*
Am. 5:26. borne the *t.* of Moloch, Ac. 7:43.
9:11. will I raise the *t.* of David, Ac. 15:16.
Ac. 7:46. desired to find a *t.* for the G. of Jacob
2 Co. 5:1. house of this *t.* || 4. in this *t.* do groan
He. 8:2. the true *t.* || 5. about to make the *t.*
9:2. was a *t.* made || 6. went into first *t.*
11. more perfect *t.* || 21. sprinkled the *t.* and
13:10. have no right to eat which serve the *t.*
2 Pe. 1:13. as I am in this *t.* || 14. put off this *t.*
Re. 13:6. blaspheme his *t.* || 15:5. *t.* opened
21:3. the *t.* of God is with men, and he will
See CONGREGATION, DOOR.
TABERNACLE *of Witness.* Nu. 17:7,8. | 18:2.
2 Ch. 24:6. Ac. 7:44.
TABERNACLES, *s.* Nu. 24:5. goodly thy *t.*
Jb. 11:14. let not wickedness dwell in thy *t.*
12:6. *t.* of robbers prosper || 15:34. *t.* of bribery
22:23. put away iniquity far from thy *t.*
Ps. 43:3. bring me to thy *t.* || 46:4. *t.* of Most H.
78:51. *t.* of Ham || 83:6. *t.* of Edom consulted
84:1. how amiable are thy *t.* O Lord of Hosts
118:15. *t.* of righteous || 132:7. go into his *t.*
Da. 11:45. *t.* of his palace || Ho. 9:6. thorns in *t.*
Ho. 12:9. to dwell in *t.* || Mi. 2:12. out of the *t.*
Mat. 17:4. make three *t.* Mk. 9:5. Lu. 9:33.
He. 11:9. Abraham dwelling in *t.* with Isaac
TABITHA, *A wild goat.* Ac. 9:36,40.
TABLE, *s.* is put for, (1) *The altar of God,* Ma. 1:7,12. (2) *Food,* Ps. 78:19. (3) *Earthly blessings,* Ps. 23:5. | 69:22. (4) *Heavenly joys,* Lu. 22:30. (5) *The heart,* Pr. 3:3.
Ex. 25:23. a *t.* of shittim-wood, 27:28. | 37:14.
26:35. set *t.* without wall || 30:27. anoint *t.*
37:10. Bezaleel made *t.* || 39:36. brought the *t.*
40:4. *t.* set in order || 22. put *t.* in the tent of
Le. 24:6. six on a row on *t.* || Nu. 3:31. be the *t.*
Jud. 1:7. kings gathered meat under my *t.*
1 S. 20:29. not to king's *t.* || 34. arose from *t.*
2 S. 9:7. Mephibosheth eat at my *t.* 19:28.
1 K. 2:7. that eat at thy *t.* || 4:27. Solomon's *t.*
10:5. queen saw meat of his *t.* 2 Ch. 9:4.
13:20. as they sat at *t.* || 18:19. eat at Jezebel's *t.*
2 K. 4:10. set for him a *t.* || Ne. 5:17. at my *t.*
Jh. 36:16. that which should be set on thy *t.*
Ps. 23:5. preparest a *t.* || 69:22. *t.* be a snare
78:19. can God furnish a *t.* || 128:3. about thy *t.*
Pr. 3:3. *t.* of thy heart, 7:3. || 9:2. furnished *t.*
Song 1:12. while the king sitteth at his *t.* my
Is. 21:5. prepare the *t.* || 30:8. write it in a *t.*
65:11. *t.* for that troop || Jer. 17:1. *t.* of heart
Ez. 23:41. a *t.* prepared || 39:20. filled at my *t.*
41:22. this is the *t.* || 44:16. near to my *t.*
Da. 11:27. speak lies at one *t.* || Ma. 1:7. *t.* of L.12.
Mat. 15:27. fall from master's *t.* Mk. 7:28.
Lu. 16:21. rich man's *t.* || 22:30. drink at my *t.*
Jn. 12:2. that sat at *t.* || 13:28. no man at *t.*
Ro. 11:9. *t.* a snare || 1 Co. 10:21. *t.* of devils
See SHOW-BREAD.
Writing TABLE, *s.* Lu. 1:63. asked for a *t.*
TABLES, *s.* Ex. 32:15. *t.* were written, 16.
19. cast the *t.* || 34:1. I will write on these *t.*
De. 10:4. he wrote on the *t.* according to first
5. and I put the *t.* in the ark, He. 9:4.
1 Ch. 28:16. David gave gold for the *t.* of
2 Ch. 4:8. Solomon also made ten *t.* 19.
Is. 28:8. all *t.* are full of vomit and filthiness
Ez. 40:41. eight *t.* 42. || Ha. 2:2. plain on *t.*
Mat. 21:12. overthrew *t.* Mk. 11:15. Jn. 2:15.
Ac. 6:2. serve *t.* || 2 Co. 3:3. but in fleshly *t.*
He. 9:4. Aaron's rod, and the *t.* of the covenant
See STONE, TWO.
TABLETS, *s. Houses of the soul. Jewels worn for ornament,* [and as *amulets,*] or *smelling bottles.*
Ex. 35:22. brought *t.* Nu. 31:50. || Is. 3:20.

Oriental Amulets, or Tablets.

TABOR, *Choice, or purity.* Jos. 19:12,22. Jud 4:6,12,14. | 8:18. 1 S. 10:3. 1 Ch. 6:17. Ps 89:12. Jer. 46:18. Ho. 5:1.
TABRET, S, *s. A musical instrument.*



Women dancing, singing and tabering on Tabrets or Timbrels; —from ancient Egyptian monuments.

Ge. 31:27. sent thee with *t.* || 1 S. 10:5. | 18:6.
Jb. 17:6. I was at a *t.* || Is. 5:12. *t.* in feasts
Is. 24:8. *t.* ceaseth || 30:32. be with *t.* and harps
Jer. 31:4. adorned with *t.* || Ez. 28:13. *t.* pipes

TABRIMON, *A good pomegranate.* 1 K. 15:18.
TACHES, *s.* Ex. 26:33. | 36:13,18. | 39:33.
TACHMONITE, 2 S. 23:8. the T. sat in 2d
TACKLING, S, *s.* Is. 33:23. Ac. 27:19.
TADMOR, *Myrrh of confession.* 2 Ch. 8:4.
TAHAN, *Merciful, gracious.* Nu. 26:35. 1 Ch. 7:25.
TAHAPANES, *Hidden flight, covered standard.* Jer. 2:16.
TAHATH, *Fear,* or *under.* Nu. 33:26.
TAHPENES, *Standard, flight, temptation, secret or covered banner.* 1 K. 11:19,20. Jer. 43:7. | 46:14. Ez. 30:18.
TAHREA, *Angry contention.* 1 Ch. 9:41.
TAHTIM-HODSHI, *Netherland, newly inhabited.* 2 S. 24:6.
TAIL, S, *s.* is put for, (1) *Base, contemptible,* De. 28:13. (2) *Satan's allurements,* Re. 12:4. (3) *An army,* Is. 7:4.
Ex. 4:4. take it by the *t.* || De. 28:13. not the *t.*
Jud. 15:4. caught foxes, and turned *t.* to *t.*
Jb. 40:17. behemoth moved his *t.* like a cedar
Is. 7:4. for the two *t.* || 9:14. cut off head and *t.* 9:15. prophet is the *t.* || 19:15. which head or *t.*
Re. 9:10. *t.* like scorpions, 19.||12:4. his *t.* drew
TAKE, *v.* Ex. 6:7. I'll *t.* you to me for a people 20:7. not *t.* name of Lord in vain, De. 5:11. 34:9. pardon and *t.* us for thine inheritance 16. lest thou *t.* of their daughters, De. 7:3.
Nu. 11:17. *t.* of the spirit || 16:3. ye *t.* too much 35:31. ye shall *t.* no satisfaction for the life, 32.
Jos. 7:14. family L. shall *t.* || Jud. 19:30. *t.* adv.
2 S. 12:28. lest I *t.* city || 19:30. let him *t.* all
1 K. 20:18. *t.* them alive || 21:15. *t.* possession 22:26. *t.* Micaiah, carry him back, 2 Ch. 18:25.
2 K. 4:29. *t.* my staff || 5:15. *t.* a blessing, 23. 8:8. *t.* a present || 9:1. *t.* this box of oil, 3.
1 Ch. 21:24. I will not *t.* that which is thine
Jb. 23:10. way that I *t.* || 24:3. *t.* pledge, 9.
Ps. 2:2. *t.* counsel || 50:16. *t.* my covenant 51:11. *t.* not thy Holy Spirit || 71:11. *t.* him 81:2. *t.* a psalm || 89:33. kindness not *t.* from 109:8. *t.* his office || 116:13. *t.* cup of salvation 119:43. *t.* not the word || 139:9. if I *t.* wings
Pr. 7:18. *t.* our fill || 20:16. *t.* his garment
Ec. 5:15. *t.* nothing || Song 2:15. *t.* the foxes
Is. 27:6. Jacob to *t.* root, 37:31. 2 K. 19:30.
Jer. 3:14. *t.* one of a city || 15:19. *t.* precious
Ez. 11:19. *t.* stony heart || 15:3. *t.* a pin to hang
Ho. 1:2. *t.* a wife || 14:2. *t.* with you words
Mat. 6:25. *t.* no thought, 28,31,34. | 10:19. Mk. 13:11. Lu. 12:11. | 22:26. 11:29. *t.* my yoke || 18:16. *t.* one or two more 20:14. *t.* that thine is || 26:26. *t.* eat, 1 Co. 11:24.
Mk. 6:8. *t.* nothing || Lu. 6:29. *t.* thy coat
Lu. 10:35. *t.* care of him || 12:19. *t.* thine ease 14:9. *t.* lowest room || 19:24. *t.* the pound from Jn. 7:30. sought to *t.* him, 32. | 10:39. | 11:57. 16:15. *t.* of mine || 18:31. *t.* ye him, 19:6.
Ac. 12:3. to *t.* Peter || 15:37. *t.* with them John 20:13. to *t.* in Paul || 26. I *t.* you to record this 1 Co. 6:7. rather *t.* wrong || 9:9. *t.* care for oxen
Ep. 6:13. *t.* armor of God || 17. *t.* helmet of salv.
1 Ti. 3:5. how shall he *t.* care of the church
2 Ti. 4:11. *t.* Mark || He. 7:5. *t.* tithes of people
Ja. 5:10. *t.* prophets || 1 Pe. 2:20. *t.* it patiently
Re. 3:11. *t.* thy crown || 5:9. to *t.* the book 6:4. *t.* peace || 10:8. *t.* book || 22:17. *t.* freely
TAKE *away.* Ge. 30:15. | 42:36. Ex. 2:9. | 8:8. | 10:17. | 23:25. | 33:23. Le. 3:4. | 4:31. | 14:40. Nu. 4:13. | 17:10. | 21:7. Jos. 7:13. 2 S. 4:11. | 5:6. | 24:10. 1 K. 2:31. | 14:10. | 16:3. | 19:4, 10. | 20:6,24. 2 K. 2:3. | 6:32. | 18:32. 1 Ch. 17:13. Est. 4:4. Jb. 7:21. | 9:34. | 24:2,10. | 32:22. | 36:18. Ps. 26:9. | 31:13. | 52:5. | 58: 9. | 102:24. Pr. 22:27. | 25:4,5. Is. 1:25. | 3:1. | 4:1. | 5:23. | 10:2. | 22:8. | 27:9. | 39:7. | 40:24. | 58:9. Jer. 4:4. | 5:10. | 15:15. Ez. 11:18. | 23:25,26. | 24:16. | 33:4. | 36:26. | 45:9. Da. 7: 26. | 11:31. Ho. 1:6. | 2:9. | 4:11. | 5:14. | 14:2. Am. 4:2. | 5:23. Mi. 2:2. Zph. 3:11. Zch. 3:4. | 9:7. Ma. 2:3. Mat. 5:40. | 22:13. Mk. 14:36. Lu. 1:25. | 17:31. Jn. 11:39,48. Ro. 11:27. He. 10:4. | Jn. 3:5. Re. 22:19.
TAKE *heed.* Ge. 31:24. Ex. 10:18. | 34:12. Nu. 23:12. De. 2:4. | 4:9,15,23. | 11:16. | 12:13. | 24:8. | 27:9. Jos. 22:5. | 1 S. 19:2. | 1 K. 2: 4. | 8:25. | 1 Ch. 28:10. 2 Ch. 6:16. | 19:6,7. | 33:8. Jb. 36:21. Ps. 39:1. Ec. 7:21. Is. 7:4. Jer. 9:4. Ho. 4:10. Ma. 2:15. Mat. 6:1. | 16:6. | 18:10. | 24:4. Mk. 4:24. | 8:15. | 13:5, 9,23. Lu. 8:18. | 11:35. | 12:15. | 17:3. | 21:8, 34. Ac. 5:35. | 20:28. | 22:26. Ro. 11:21. 1 Co. 3:10. | 8:9. | 10:12. Ga. 5:15. Col. 4:17. 1 Ti. 4:16. He. 3:12. 2 Pe. 1:19.
TAKE *hold.* Ex. 15:14,15. | 26:5. De. 32:41. Jb. 27:20. | 36:17. | 38:13. Ps. 35:2. | 69:24. Pr. 2:19. | 4:13. | 5:5. Ec. 7:18. Song 7:8. Is. 3:6. | 4:1. | 13:8. | 27:5. | 56:4. | 64:7. Mi. 6:14. Zch. 1:6. | 8:23. Lu. 20:20,26.
TAKE *up.* Ge. 41:34. Le. 6:10. Nu. 16:37. Jos. 3:6. | 4:5. 2 K. 2:1. | 4:36. | 9:25. Ne. 5:2. Ps. 16:4. | 27:10. Is. 14:4. | 57:14. Jer. 7:29. | 9:10,18. Ez. 19:1. | 26:17. | 27:2,32. | 28:12. | 32:2. Am. 3:5. | 5:1. | 6:10. Jon. 1:12. Mi. 2:4. Ha. 1:15. | 2:6. Mat. 9:6. | 16:24. | 17:27. Mk. 2:9,11. | 8:34. | 10:21. | 16:18. Lu. 5:24. | 9:23. Jn. 5:8,11,12.
TAKEN, *p.* Ge. 2:23. she was *t.* out of man Ge. 3:19. out of ground *t.* || 4:15. vengeance he *t.* 42:19. might have *t.* her to wife || 14:14. broth. *t.* Nu. 3:12. *t.* Levites for first-born, 8:16. | 18:6. 16:15. not *t.* one ass || 31:49. have *t.* the sum De. 4:20. Lord hath *t.* you || 24:1. *t.* a wife, 5.
Jos. 7:11. *t.* accursed thing || 18. Achan was *t.*
Jud. 11:36. hath *t.* vengeance, Ez. 25:15.
1 S. 4:11. ark of God was *t.* 17,19,21,22. 10:21. Saul was *t.* || 12:3. whose ox have I *t.* 14:42. Jonathan was *t.* || 30:5. David's wives *t.*
2 S. 12:27. *t.* city of waters || 16:3. thou art *t.*
2 Ch. 30:2. *t.* counsel, Ps. 83:3. Is. 7:5. | 28:8. Ezr. 10:2. we have *t.* strange wives, 14,18,44.
Jb. 16:12. *t.* me by neck || 19:9. *t.* the crown 22:6. *t.* pledge ||24:24. they are *t.*||28:2. iron is *t.*
Ps. 9:15. own foot *t.* || 10:2. let them be *t.* 59:12. 83:3. *t.* counsel || 119:111. *t.* as a heritage
Pr. 3:26. foot from being *t.* || 6:2. thou art *t.* 7:20. *t.* bag of money || 11:6. *t.* in naughtiness
Ec. 2:18. labor I had *t.* || 3:1. nor *t.* from it 7:26. sinner *t.* by her || 9:12. fishes are *t.* in
Is. 8:15. snared, and *t.* || 21:18. *t.* in snare, Jer. 48:44. La. 4:20. Ez. 12:13. | 17:20. 28:13. snared, and *t.* || 33:20. tabernacle not *t.* 41:9. whom I have *t.* || 49:24. shall prey be *t.* 51:22. *t.* cup of trembling || 53:8. *t.* from prison
Jer. 6:11. wife *t.* || 8:9. wise *t.* || 12:2. *t.* root 34:3. surely be *t.* 38:23. || 38:28. Jerusalem *t.* 39:5. had *t.* him, 40:1. || 48:1. Kiriathaim *t.* 48:7. thou shalt be *t.* || 33. joy *t.* || 41. Kerioth *t.* 49:24. sorrows have *t.* || 30. *t.* counsel against 50:2. publish and say, Babylon is *t.* 24. | 51:31.
Ez. 15:3. shall wood be *t.* || 16:17. *t.* fair jewels 16:20. *t.* thy sons || 17:12. *t.* the king thereof 17:13. *t.* an oath || 18:8. nor *t.* any increase 19:4. *t.* in their pit, 8. || 21:23. they may be *t.* 22:12. *t.* gifts, *t.* usury || Da. 5:2. vessels *t.* 3.
Jo. 3:5. *t.* my silver || Am. 3:4. if *t.* nothing, 5.
Am. 3:12. so shall Isr. be *t.* || 6:13. *t.* to us horns
Mat. 9:15. bridegroom be *t.* || 21:43. kingdom *t.* 24:40. one shall be *t.* 41. Lu. 17:34,35,36. 28:12. *t.* counsel || Mk. 4:25. he *t.* even that
Mk. 6:41. *t.* five loaves || 9:36. *t.* in his arms
Lu. 5:5. *t.* nothing || 19:8. if I have *t.* any thing
Jn. 7:44. would have *t.* him || 8:3. a woman *t.* Ac. 2:23. ye have *t.* || 8:33. for his life is *t.* 23:27. this man was *t.* || 27:33. *t.* nothing
Ro. 9:6. *t.* none effect||1 Co. 10:13. no attempt *t.*
1 Th. 2:17. being *t.* || 2 Th. 2:7. *t.* out of way
1 Ti. 5:9. *t.* into number || 2 Ti. 2:26. *t.* captive
He. 5:1. every priest *t.*||2 Pe. 2:12. made to be *t.*
Re. 5:8. *t.* book ||11:17. *t.* thy pow.||19:20. beast *t.*
TAKEN *away.* Ge. 21:25. | 27:35,36. | 30:23. | 31:1,9. Ex. 14:11. Le. 4:31. | 6:2. | 14:43. De. 26:14. | 28:31. Jud. 18:24. 1 S. 21:6. 1 K. 22:43. 2 K. 2:9. | 12:3. | 14:4. | 18:22. 2 Ch. 15:17. | 19:3. | 20:33. | 32:12. Jb. 1:21. | 20:19. | 27:2. | 34:5,20. Ps. 85:3. Pr. 4:16. Is. 6:7. | 8:4. | 10:27. | 16:10. | 17:1. | 30:7. | 49:25. | 52:5. | 57:1. | 64:6. Jer. 16:5. La. 2:6. Ez. 33:6. Da. 7:12. | 8:11. Ho. 4:3. Am. 4:10. Mi. 2:9. Zph. 3:15. Mat. 13:12. | 25: 29. Mk. 2:20. Lu. 8:18. | 10:42. | 11:52. | 19:26. Jn. 19:31. | 20:1,2,13. Ac. 8:33. | 27:20. 1 Co. 5:2. 2 Co. 3:16.
TAKEN *hold.* 1 K. 9:9. Jb. 30:16. Ps. 40:12. | 119:143. Is. 21:3. Jer. 6:24.
TAKEN *up.* Ex. 40:36,37. Nu. 9:17,22. 2 S. 18:9. Is. 10:29. Jer. 29:22. Ez. 36:3. Da. 6:23. Lu. 9:17. Ac. 1:2—22. | 20:9. | 27:17.
TAKEST, *v.* Ex. 4:9. water thou *t.*||30:12. sum Jud. 4:9. journey thou *t.* || 1 Ch. 22:13. if *t.* heed Ps. 104:29. *t.* their breath || 144:3. *t.* knowledge Is. 58:3. *t.* no knowl. || Lu. 19:21. thou *t.* up
TAKETH, *v.* Ex. 20:7. *t.* his name in vain De. 10:17. not *t.* reward || 24:6. *t.* man's life 25:11. *t.* him by secrets || 32:11. as an eagle *t.* Jos. 7:14. tribe the Lord *t.* || 15:16. and *t.* it 1 S. 17:26. *t.* repro. || 1 K. 14:10. *t.* away dung Jb. 5:5. *t.* out of || 13. he *t.* the wise, 1 Co. 3:13. 9:12. *t.* away || 12:20. *t.* understanding of aged 21:6. trembling *t.* hold || 27:8. God *t.* his soul Ps. 15:3. nor *t.* up reproach || 5. nor *t.* reward 118:7. Lord *t.* my part || 147:10. not pleasure 147:11. *t.* pleasure in them that fear, 149:4. Pr. 1:19. *t.* away life || 16:32. that *t.* a city 17:23. *t.* a gift || 25:20. *t.* away a garment 26:17. *t.* a dog by the ears || 30:28. spider *t.* hold Ec. 1:3. labor he *t.* || 2:23. heart *t.* not rest Is. 13:14. no man *t.* up || 40:15. he *t.* up isles 44:14. *t.* cypress || 51:18. *t.* holy hand || 56:6. Ez. 16:32. *t.* strangers || 33:4. *t.* not warning Am. 3:12. as shepherd *t.* out of mouth of lion Mat. 4:5. devil *t.* 8. || 10:38. *t.* not his cross 12:45. and *t.* seven other spirits, Lu. 11:26. 17:1. *t.* Peter, James, and John, into a high mountain, Mk. 9:2. | 14:33.
Mk. 4:15. Satan *t.* away the word, Lu. 8:12. 5:40. *t.* father of damsel || 9:18. *t.* he teareth Lu. 6:29. *t.* thy cloak || 9:39. a spirit *t.* him 11:22. a stronger *t.* || 16:3. *t.* stewardship, 1 Jn. 1:29. *t.* away sin || 10:18. no man *t.* it from 15:2. he *t.* away || 16:22. joy no man *t.* from Ro. 3:5. *t.* vengeance || 1 Co. 11:21. every one *t.* He. 5:4. *t.* this honor || 10:9. *t.* away the first
TAKING, *p.* 2 Ch. 19:7. with God no *t.* of gifts Jb. 5:5. foolish *t.* root || Ps. 119:9. by *t.* heed Jer. 50:46. *t.* of Babylon || Ez. 25:12. *t.* venge. Ho. 11:3. to go *t.* them by their arms; but they Mat. 6:27. which of you by *t.* tho't, Lu. 12:25. Mk. 13:34. Son of man is as a man *t.* a far journ. Lu. 4:5. devil *t.* him || 19:22. *t.* up that I laid Jn. 11:33. of *t.* rest || Ro. 7:8. sin *t.* occasion, 11. 2 Co. 2:13. *t.* my leave || 11:8. *t.* wages of them Ep. 6:16. *t.* shield of faith || 2 Th. 1:8. *t.* venge. 1 Pe. 5:2. *t.* oversight || 3 Jn. 7. *t.* nothing of
TALE, *s.* Ps. 90:9. years as a *t.* that is told
TALEBEARER, *s.* Le. 19:16. Pr. 11:13. | 18:8. | 20:19. | 26:20,22.
TALES, *s.* Ez. 22:9. carry *t.* || Lu. 24:11. idle *t.*
TALE, *s.* Ex. 5:8. *t.* of bricks which they, 18. 1 S. 18:27. in full *t.* || 1 Ch. 9:28. out by *t.*
TALENT, S, *s.* *The common talent was about* 46lb. 14oz. *That of the temple,* 92lb. 12oz. *as appears by casting up the* 3000 *shekels, a shekel being* 1*s.* 3*d. or the fourth part of an ounce; therefore a common talent of gold was* 2699*l.* 12*s. and of silver,* 187*l.* 10*s. The talent of the sanctuary was twice as much.*
In troy weight a common talent was 93lb. Coz., *and a talent of the sanctuary* 125lb.
If a talent of gold was of no more value than a talent of silver, as some think, then in troy weight it was but 2lb. 11oz. *and in avoirdupois* 2lb. 14oz.; *consequently it is easy to account for the king's crown being a talent of gold,* 2 S. 12:30. *and it might occasionally be worn without any great inconvenience.*
Ex. 25:39. of a *t.* of pure gold make it, 37:24. 38:24. offering was 29 *t.* || 27. *t.* for a socket
2 S. 12:30. crown was a *t.* || 1 K. 16:24. | 20:39.
2 K. 5:5. Naaman took ten *t.* ||23. take two *t.* 15:19. gave Paul 1000 *t.* || 18:14. thirty *t.* of gold 23:33. land to a tribute of 100 *t.* 2 Ch. 36:3.
1 Ch. 19:6. sent 1000 *t.* || 29:4. David gave 3000 *t.* 29:7. gave of gold 5000 *t.* of silver 10,000 *t.*
2 Ch. 25:9. do for 100 *t.* || 27:5. gave him 100
Zch. 5:7. behold there was lifted up a *t.* of lead Mat. 18:24. owed 10,000 *t.* || 25:15. gave five *t.* 25:25. I hid thy *t.* || 28. take the *t.* from him
Re. 16:21. every stone about the weight of a *t.*
See GOLD, SILVER.
TALITHA-CUMI, *Damsel arise.* Mk. 5:41.
TALK, *v.* Nu. 11:17. I will *t.* with thee there De. 5:4. God doth *t.* with man || 6:7. *t.* of them 1 S. 2:3. *t.* no more so || 2 K. 18:26. *t.* not
1 Ch. 16:9. *t.* of all his wond. works, Ps. 105:2.
Jb. 11:2. a man full of *t.* || 13:7. will ye *t.* deceit 15:3. should he reason with unprofitable *t.*
Ps. 19:26. *t.* to the grief || 71:24. *t.* of righteous. 77:12. *t.* of thy doings || 119:27. *t.* of thy works 145:11. speak of thy kingdom, *t.* of thy power
Pr. 6:22. it shall *t.* || 14:23. the *t.* of the lips 24:2. *t.* of mischief || Ec. 10:13. end of his *t.*
Jer. 12:1. let me *t.* || Ez. 2:22. I'll *t.* with thee
Da. 10:17. can thy servant *t.* with my lord
Mat. 22:15. entangle him in *t.* || Jn. 14:30. not *t.*
TALKED, *p.* Ge. 45:15. his brethren *t.* with Ex. 20:22. seen that I *t.* with you, De. 5:4. 33:9. *t.* with Moses || 34:29. shone while he *t.* 1 S. 14:19. while Saul *t.* || 2 Ch. 25:16. as he *t.*
Jer. 38:25. if the princes hear that I have *t.*
Lu. 9:30. *t.* with him, Moses ||24:32. while he *t.*
Jn. 4:27. marvelled that he *t.* with the woman
Ac. 10:27. as Peter *t.* || 20:11. and *t.* long, even 26:31. they *t.* between || Re. 21:15. he that *t.*
TALKERS, *s.* Ez. 36:3. Ti. 1:10.
TALKEST, *v.* Jud. 6:17. a sign that thou *t.*
1 K. 1:14. yet *t.* || Jo. 4:27. why *t.* with her
TALKETH, *v.* Ps. 37:30. Jo. 9:37.
TALKING, *p.* Ge. 17:22. he left off *t.* with 1 K. 18:27. he is *t.* or || Est. 6:14. while yet *t.*
Jb. 29:9. refrained *t.* || Ez. 33:30. *t.* against thee
Mat. 17:3. Moses and Elias *t.* with, Mk. 9:4.
Ep. 5:4. nor foolish *t.* || Re. 4:1. *t.* with me
TALL, *a.* De. 2:10,21. | 9:2. 2 K. 19:23.
Is. 37:24. I will cut down the *t.* cedars thereof
TALMAI, *My furrow that separates the waters.* Nu. 13:22. Jos. 15:14. Jud. 1:10. 2 S. 3:3. | 13:37. 1 Ch. 3:2.
TALMON, *Dew; prepared.* 1 Ch. 9:17. Ezr. 2:42. Ne. 7:45. | 11:19. | 12:25.
TAMAH, *Blotting out.* Ne. 7:55.
TAMAR, *A palm-tree.* Ge. 38:6. Ru. 4:12. 2 S. 13:1—20. Ez. 47:19. | 48:28.
TAME, ED, *v.* and *p.* Mk. 5:4. Ja. 3:7,8.
TAMMUZ, *Concealed, hid.* Ez. 8:14.
TANHUMETH, *Consolation,* or *repentance.* Jer. 40:8.
TANNER, *s.* Ac. 9:43. | 10:6,32.
TAPESTRY, *s.* Pr. 7:16. coverings of *t.* 31:22.
TAPHATH, *Distilling from the head, little girl.* 1 K. 4:11.
TAPPUAH, *An apple.* Jos. 12:17. | 15:34. | 16:8. | 17:8. 1 Ch. 2:43.
TARAH, *A bear, wretch, banished.* Nu. 33:27,28
TARALAH, *Turtle of the curse,* or *of strength,* or *of the oak.* Jos. 18:27.
TARE, *v.* 2 S. 13:31. 2 K. 2:24.
Mk. 9:20. the spirit *t.* him, Lu. 9:42.
TARES, *s. A noxious pulse.* Mat. 13:25—36
TAREA, *Hurling, doing evil.* 1 Ch. 8:35.
TARGET, S, *s. A buckler borne on the arm.* 1 S. 17:6. 1 K. 10:16. 2 Ch. 9:15. | 14:8.
TARPELITES, *Ravishers.* Ezr. 4:9.
TARRY, *v.* Ge. 19:2. *t.* all night || 27:44. 30:27. *t.* for I have learned || 45:9. come *t.* not Ex. 12:39. they could not *t.* || 21:14. *t.* ye here

Le. 14:8. leper shall *t.* || Nu. 22:19. *t.* here also Jud. 5:28. why *t.* wheels || 6:18. *t.* till thou come | 19:6. *t.* all night, 9. || 10. the man would not *t.* Ru. 1:13. would ye *t.* || 3:13. *t.* this night, and 1 S. 1:23. *t.* till weaned || 10:8. *t.* till I come 14:9. if they say, *t.* till we come to you, then 2 S. 10:5. *t.* at Jericho till beards, 1 Ch. 19:5. 11:12. *t.* here to-day||15:28. I will *t.* in the plain 18:14. I may not *t.* || 19:7. there will not *t.* 2 K. 2:2. *t.* here, 4, 6. || 7:9. lepers said, If we *t.* 9:3. *t.* not || 14:10. glory of this, *t.* at home Ps. 101:7. a liar not *t.* || Pr. 23:30. *t.* at wine Is. 46:13. salvation not *t.* || Jer. 14:8. aside to *t.* Ha. 2:3. surely come, it will not *t.* He. 10:37. Mat. 26:38. *t.* ye here, and watch, Mk. 14:34. Lu. 24:29. he went in to *t.* || 49. *t.* in Jerusalem Jn. 4:40. that he would *t.* || 21:22. that he *t.* 23. Ac. 10:48. prayed Peter to *t.* || 18:20. Paul to *t.* 28:14. were desired to *t.* with them seven days 1 Co. 11:33. *t.* one for another||16:7. I trust to *t.* 8. 1 Ti. 3:15. if I *t.* long || He. 10:37. come not *t.*

TARRIED, *p.* Ge. 24:54. *t.* all night, 28:11. 31:54. *t.* all night || Nu. 9:19. cloud *t.* long Jud. 3:25. *t.* till ashamed || 19:8. *t.* till afternoon Ru. 2:7. she *t.* a little || 1 S. 13:8. *t.* 7 days 2 S. 11:1. David *t.* || 15:17. the king *t.* afar off 15:29. Abiathar *t.* || 20:5. *t.* longer than set 2 K. 2:18. *t.* at Jericho || 1 Ch. 20:1. David *t.* Ps. 68:12. she that *t.* || Mat. 25:5. bridegroom *t.* Lu. 1:21. marvelled that he *t.* || 2:43. Jesus *t.* Jn. 3:22. there he *t.* || Ac. 9:43. Peter *t.* in Ac. 15:33. *t.* at Antioch || 18:18. Paul *t.* there 20:5. these going before, *t.* for us at Troas 21:4. *t.* seven days || 10. as we *t.* || 25:6. Festus *t.* 27:33. *t.* fasting || 28:12. at Syracuse we *t.* 3 days

TARRIEST, *v.* Ac. 22:16. why *t.* thou? arise

TARRIETH, *v.* 1 S. 30:24. Mi. 5:7.

TARRYING, *p.* Ps. 40:17. make no *t.* 70:5.

TARSHISH, *A precious stone.* The sea. Also, a city in *Cilicia*, perhaps *Tarsus.*

Ge. 10:4. sons of Javan, Elisha, *T.* 1 Ch. 1:7. 1 K. 10:22. king had a navy of *T.* 1 Ch. 9:21. 2 Ch. 20:36. to make ships to go to *T.* 37. Est. 1:14. Admatha, *T.* || Ps. 48:7. ships of *T.* Ps. 72:10. the kings of *T.* shall bring presents Is. 2:16. on all ships of *T.* || 23:1. howl, ships, 14. 23:6. pass ye over to *T.* || 10. O daughter of *T.* 60:9. the ships of *T.* first || 66:19. escape to *T.* Jer. 10:9. silver spread into plates brought fr. *T.* Ez. 27:12. *T.* thy merchants || 25. *T.* did sing 38:13. the merchants of *T.* shall say to thee Jon. 1:3. to flee to *T.* || 4:2. I fled before to *T.*

TARSUS, *Winged, feather.* A city in *Cilicia*, Ac. 9:11,30. | 11:25. | 21:39. | 22:3.

TARTAK, *Chained*, or *shut up.* 2 K. 17:31.

TARTAN, *Searching out*, or *their law.* Is. 20:1.

TASK, *s.* Ex. 5:19. not minish your daily *t.*

TASKMASTERS, *s.* Ex. 1:11. | 3:7. | 5:6,10,13.

TASKS, *s.* Ex. 5:13. fulfil your daily *t.* 14.

TASTE, *v.* Ex. 16:31. *t.* of manna, Nu. 11:8. 1 S. 14:43. I did but *t.* || 2 S. 3:35. | 19:35. Jb. 6:6. is there any *t.* in the white of an egg 30. *t.* discern || 12:11. doth not mouth *t.* meat Ps. 34:8. O *t.* and see || 119.103. how sweet to *t.* Pr. 24:13. sweet to *t.* || Song 2:3. sweet to my *t.* Jer. 48:11. *t.* remained || Jon. 3:7. nor flock *t.* Mat. 16:28. there be some standing here which shall not *t.* of death, Mk. 9:1. Lu. 9:27. Lu. 14:24. *t.* of my supper || Jn. 8:52. never *t.* Col. 2:21. *t.* not || He. 2:9. *t.* death for every man

TASTED, *p.* 1 S. 14:29. I *t.* a little honey

Da. 5:2. *t.* the wine || Mat. 27:34. when he *t.* Jn. 2:9. the ruler had *t.* the water made wine He. 6:4. *t.* heavenly gift||5. *t.* good word of God 1 Pe. 2:3. if ye have *t.* that the Lord is gracious

TASTETH, *v.* Jb. 34:3. as the mouth *t.* meat

TATTLERS, *s.* 1 Ti. 5:13. not only idle, but *t.*

TATNAI, *Overseer of presents.* Ezr. 5:3. | 6:6,13.

TAUGHT, *v.* De. 4:5. I *t.* you statutes, 31:22. Jud. 8:16. *t.* men of Succoth || 2 K. 17:28. *t.* them 2 Ch. 6:27. *t.* good way || 17:9. Levites *t.* 35:3. 23:13. *t.* to sing || 30:22. *t.* the good knowledge Ne. 8:9. the Levites that *t.* the people said Ps. 71:17. O G. thou hast *t.* me, 119:102,171. Pr. 4:4. he *t.* me also || 11. I *t.* the way of wisdom 31:1. his mother *t.* him || Ec. 12:9. he still *t.* Is. 29:13. fear is *t.* || 40:13. who hath *t.* him, 14. 54:13. all thy children be *t.* of the L. Jn. 6:45. Jer. 2:33. *t.* the wicked || 9:5. *t.* to speak lies 12:16. *t.* to swear by Baal || 13:21. thou hast *t.* 28:16. *t.* rebellion, 29:32. || 32:33. I *t.* them Ez. 23:48. may be *t.* not to do after lewdness Ho. 10:11. a heifer that is *t.* || 11:3. I *t.* Ephraim Zch. 13:5. for man *t.* me to keep cattle from Mat. 7:29. *t.* as one having authority, Mk. 1:22. 28:15. took the money, and did as they were *t.* Mk. 6:30. had done and *t.* || 10:1. *t.* them again Lu. 11:1. as John *t.* his || 13:26. *t.* in our streets Jn. 7:14. Jesus went into the temple and *t.* Mk. 12:35. Lu. 19:47. | 20:1. 8:2. sat and *t.* || 28. as Father *t.* || 18:20. I ever *t.* Ac. 4:2. grieved that they *t.* || 5:21. early and *t.* 11:26. Paul *t.* 14:21. || 15:1. certain men *t.* 18:25. Apollos *t.* || 20:20. *t.* public. || 22:3. and *t.* Ga. 1:12. nor was I *t.* it || 6:6. let him that is *t.* Ep. 4:21. if ye have been *t.* by him, Col. 2:7. 1 Th. 4:9. *t.* of G. to love || 2 Th. 2:15. have been Ti. 1:9. holding the word as he hath been *t.* 1 Jn. 2:27. anointing hath *t.* || Re. 2:14. *t.* Balak

TAUNT, *s.* Jer. 24:9. to be a *t.* Ez. 5:15.

TAUNTING, *p.* Is. 14:14. *t.* speech, Ha. 2:6.

TAVERNS, *s.* Ac. 28:15. as far as the Three *T.*

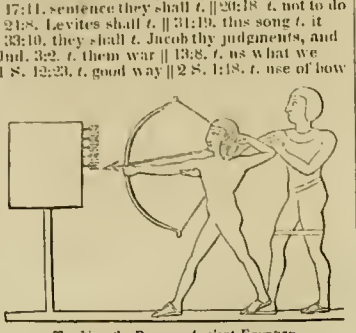
TAXATION, *s.* 2 K. 23:35. according to *t.*

TAXED, *p.* Lu. 2:1. all the world be *t.* 3,5.

TAXES, *s.* Da. 11:20. stand up a raiser of *t.*

TAXING, *p.* Lu. 2:2. this *t.* first, Ac. 5:37.

TEACH, *v.* Ex. 4:12. I will *t.* thee, Jb. 33:33. 15. I will *t.* you || 18:20. thou shalt *t.* them 24:12. that thou mayst *t.* them, 35:34. Le. 10:11. may *t.* Israel || 14:57. *t.* when unclean De. 4:9. *t.* them thy sons, 10. || 14. to *t.* you, 6:1. 5:31. the judgments which thou shalt *t.* them 6:7. *t.* them diligently to thy children, 11:19. 17:11. sentence they shall *t.* || 20:18 *t.* not to do 21:5. Levites shall *t.* || 31:19. this song *t.* it 33:10. they shall *t.* Jacob thy judgments, and Jud. 3:2. *t.* them war || 13:8. *t.* us what we 1 S. 12:23. *t.* good way || 2 S. 1:18. *t.* use of bow



Teaching the Bow;—Ancient Egyptian.

1 K. 8:36. *t.* good way || 2 K. 17:27. let him *t.* 2 Ch. 17:7. sent to *t.* in the cities of Judah Ezr. 7:10. to *t.* statutes || 25. *t.* that know not Jb. 6:24. *t.* me and I'll hold || 8:10. fathers *t.* thee 12:7. the beasts shall *t.* || 8. earth it shall *t.* thee 21:22. shall any *t.* God || 27:11. I will *t.* you by 32:7. years *t.* wisdom || 33:33. I shall *t.* thee 34:32. I see not, *t.* me || 37:19. *t.* us what we Ps. 25:4. *t.* me thy paths || 5. lead and *t.* me 9. meek will he *t.* || 12. him shall he *t.* in way 27:11. *t.* me thy way, O Lord, and lead, 86:11. 32:8. *t.* thee in the way || 34:11. *t.* fear of Lord 45:4. *t.* terrible things || 51:13. *t.* transgressors 90:12. *t.* us to number || 105:22. *t.* senators 119:12. *t.* me thy statutes, 26:33,64,68,124. 66. *t.* me good judgments || 108. *t.* thy judgm. 132:12. that I shall *t.* || 143:10. *t.* me to do thy Pr. 9:9. *t.* a just man || Is. 2:3. will *t.* Mi. 4:2. Is. 28:9. whom *t.* knowledge || 26. G. doth *t.* him Jer. 9:20. *t.* wailing || 31:34. *t.* no more, He. 8:11. Ez. 44:23. *t.* difference || Da. 1:4. *t.* learning Mi. 3:11. *t.* for hire || Ha. 2:19. arise, it shall *t.* Mat. 5:19. shall *t.* men so || 28:19. *t.* all nations Mk. 4:1. and he began to *t.* 6:2,34. | 8:31. Lu. 11:1. L. *t.* us to pray || 12:12. H. Ghost shall *t.* Jn. 7:35. *t.* the Gentiles || 9:34. dost thou *t.* us? 14:26. *t.* you all things || Ac. 1:1. to do and *t.* Ac. 4:18. speak nor *t.* 5:28. || 5:42. ceased not to *t.* 16:21. *t.* customs || 1 Co. 4:17. as I *t.* every 1 Co. 11:14. nature itself *t.* || 14:19. by voice *t.* 1 Ti. 1:3. *t.* no other doctrine || 2:12. woman to *t.* 3:2. apt to *t.* 2 Ti. 2:24. || 4:11. command and 6:2. these things *t.* || 3. if any man *t.* otherwise 2 Ti. 2:2. able to *t.* || Ti. 2:4. *t.* young women He. 5:12. need that one *t.* ||8:11. not *t.* every man 1 Jn. 2:27. that any *t.* || Re. 2:20. Jezebel to *t.*

TEACHER, S, *s.* 1 Ch. 25:8. *t.* as the scholar Ps. 119:99. than all my *t.* || Is. 30:20. see thy *t.* Pr. 5:13. have not obeyed the voice of my *t.* Is. 43:27. *t.* transgressed || Da. 12:3. *t.* shine Jo. 2:23. *t.* of righteousness || Ha. 2:18. *t.* of lies Jn. 3:2. a *t.* come from G. || Ac. 13:1. prophets *t.* Ro. 2:20. a *t.* of babes || 1 Co. 12:28. hath set *t.* 29. Ep. 4:11. pastors and *t.* || 1 Ti. 1:7. *t.* of the law 1 Ti. 2:7. I am a *t.* of the Gentiles, 2 Ti. 1:11. 2 Ti. 4:3. to themselves *t.* || Ti. 2:3. *t.* of good He. 5:12. ought to be *t.* || 2 Pe. 2:1. be false *t.*

TEACHEST, *v.* Ps. 94:12. *t.* out of thy law Mat. 22:16. *t.* in truth, Mk. 12:14. Lu. 20:21. Ac. 21:21. *t.* the Jews || Ro. 2:21. thou that *t.*

TEACHETH, *v.* 2 S. 22:35. *t.* to war, Ps. 18:34. Jb. 25:11. *t.* us more || 36:22. who *t.* like him Ps. 94:10. he that *t.* || 144:1. *t.* my hands to war Pr. 6:13. *t.* with his fingers||16:23. heart of wise *t.* Is. 9:15. prophet that *t.* lies || 48:17. *t.* to profit Ac. 21:28. *t.* all men || Ro. 12:7. *t.* on teaching 1 Co. 2:13. which man's wisdom *t.* but Holy G. Ga. 6:6. *t.* in all good || 1 Jn. 2:27. *t.* all things

TEACHING, *p.* is performed, (1) *By precept*, Ps. 119:31. (2) *By example*, Pr. 24:32. (3) *By experience*, Ge. 37:27. (4) *By suffering*, Jud. 8:16. He. 5:8.

2 Ch. 15:3. without a *t.* priest || Jer. 32:33. *t.* them Mat. 4:23. *t.* in synagogues, 9:35. Lu. 13:10. 15:9. *t.* for doctrines the command. Mk. 7:7. 21:23. came as he was *t.* || 26:55. I sat daily *t.* 28:20. *t.* to observe all || Lu. 23:5. *t.* thro' Jewry Ac. 5:25. *t.* in temple || 15:35. *t.* and preaching 18:11. *t.* the word of G. || 28:31. *t.* those things Ro. 12:7. or he that teacheth, on *t.* Col. 1:28. warning and *t.* || 3:16. *t.* in psalms Ti. 1:11. *t.* things they ought not || 2:12. *t.* us

TEAR, *v.* signifies, (1) *To rend or pull in pieces*, Ho. 13:8. (2) *To destroy*, Ps. 7:2. (3, *To slander*, Ps. 35:15. (4) *To thresh*, Jud. 8:7. Jud. 8:7. I will *t.* your flesh || Ps. 7:2. lest he *t.* Ps. 35:15. they did *t.* me || 50:22. lest I *t.* you Jer. 15:3. dogs to *t.* || 16:7. nor shall men *t.* Ez. 13:20. pillows I'll *t.* || 21. kerchiefs I will *t.* Ho. 5:14. I, even I, will *t.* || 13:8. will I rent *t.* Am. 1:11. anger *t.* || Na. 2:12. lion || Zch. 11:16

TEARETH, *v.* De. 33:20. God *t.* the arm Jb. 16:9. *t.* me in his wrath || 18:4. *t.* himself Mi. 5:8. as a young lion *t.* in pieces and none Mk. 9:18. he *t.* him, and he foameth, Lu. 9:39.

TEARS, *s.* 2 K. 20:5. I've seen thy *t.* Is. 38:5. Jb. 16:20. eye poureth *t.* || Ps. 6:6. couch with *t* Ps. 39:12. hold not peace at my *t.* ||42:3. *t.* meat 56:8. put my *t.* in thy bottle || 80:5. bread of *t.* 116:8. eyes from *t.* || 126:5. they that sow in *t.* Ec. 4:1. behold the *t.* of such as were oppressed Is. 16:9. water thee with *t.* || 25:8. wipe away *t.* Jer. 9:1. a fountain of *t.* || 18. run down with *t.* 13:17. run down with *t.* 14:17. || 31:16. from *t.* La. 1:2. *t.* are on her cheeks || 2:11. fail with *t.* 2:18. let *t.* run || 3:2. 50:16. not *t.* run down Ma. 2:13. altar with *t.* || Mk. 9:24. said with *t.* Lu. 7:38. she began to wash his feet with *t.* 44. Ac 20:19. serving the Lord with many *t.* 31. 2 Co. 2:4. I wrote with *t.* || 2 Ti. 1:4. of thy *t.* He. 5:7. supplicat. with *t.* || 12:17. sought with *t.* Re. 7:17. God shall wipe away all *t.* 21:4.

TEATS, *s.* Is. 32:12. shall lament for the *t.* Ez. 23:3. there they bruised the *t.* 21.

TEBAH, *A cook; murder.* Ge. 22:24.

TEBALIAH, *Baptism of the Lord.* 1 Ch. 36:11.

TEBETH, *Goodness.* A month, Est. 2:16.

TEDIOUS, *a.* Ac. 24:4. not further *t.* to thee

TEETH, *s.* is put for, *Power*, *wrath*, and *anger.* Ge. 49:12. *t.* the white || Nu. 11:33. between *t.* De. 32:24. send *t.* of beasts || 1 S. 2:13. three *t.* Jb. 4:10. *t.* of lions broken || 13:14. flesh in my *t.* 19:20. skin of my *t.* || 29:17. spoil out of the *t.* 41:14. leviathan's *t.* are terrible round about Ps. 3:7. broken *t.* of ungodly || 57:4. *t.* spears 58:6. break their *t.* || 124:6. not given to *t.* Pr. 10:26. as vinegar to *t.* || 30:14. *t.* are swords Song 4:2. thy *t.* are I ke a flock of sheep, 6:6. Is. 41:15. a sharp instrument having *t.* thou Jer. 31:29. childr. *t.* s t on edge, 30. Ez. 18:2. La. 3:16. broken my *t.* with gravel-stones Da. 7:5. ribs between *t.* || 7. great iron *t.* 19. Jo. 1:6. cheek *t.* || Am. 4:6. cleanness of *t.* Mi. 3:5. bite with *t.* || Zch. 9:7. from between *t.* Mat. 27:44. cast same in *t.* || Re. 9:8. *t.* of lions

TEHAPHNEHES, *Secret, temptation, hidden, flight, covered standard.* Ez. 30:18.

TEHINNAH, *Prayer.* 1 Ch. 4:12.

TEIL, *A tree bearing sweet flowers, called the* Linden-tree.

Is. 6:13. eaten; as a *t.* tree, and as an oak, whose

TEKEL, *Weight.* Da. 5:25,27.

TEKOA, *Pipe, trumpet.* 2 S. 14:2,4. 1 Ch. 2:24. | 4:5. 2 Ch. 11:6. | 20:20. Jer. 6:1. Am. 1:1.

TELAIM, *A heap of new corn.* Ez. 3:15.

TELAH, *Greenness, humility.* 1 Ch. 7:25.

TELAIM, *Lamb*, or *their deer.* 1 S. 15:4.

TELASSAR, *A heap.* Is. 37:12.

TELEM, As Telaim, *Their lamb.* Jos. 15:24. Ezr. 10:24.

TEL-HARSAH, *Heap*, or *suspension of the plough*, or *of deafness.* Ezr. 2:59. Ne. 7:61.

TELL, *v.* signifies, (1) *To number*, Ge. 15:5. (2) *To make known*, Ge. 12:18. (3) *To teach*, Ex. 10:2. De. 17:11. (4) *To confess*, Jos. 7:19. (5) *To publish*, 2 S. 1:20. (6) *To unfold*, Da. 2:36.

Ge. 15:5. *t.* the stars, if || 32:5. to *t.* my lord 43:6. as to *t.* the man || 45:13. *t.* my father Ex. 10:2. mayst *t.* in the ears of thy son Le. 14:35. *t.* the priests, saying, It seemeth Nu. 14:14. they will *t.* it to the inhabitants 1 S. 6:2. *t.* us wherewith || 9:8. to *t.* our way 17:55. I cannot *t.* || 22:22. surely *t.* Saul that 23:11. O G. I beseech thee *t.* || 27:11. lest they *t* 2 S. 1:20. *t.* it not in Gath || 2:5. *t.* David 12:18. feared to *t.* || 15:35. *t.* Zadok || 18:21. king 1 K. 18:8. go, *t.* thy lord, Elijah is here, 11,14. 20:9. *t.* my lord the king || 11. *t.* him, let not him 2 K. 7:9. *t.* king's household || 9:12. *t.* us now 22:15. *t.* the man that sent you, 2 Ch. 34:23. Ps. 22:17. *t.* all my bones || 26:7. publish and *t.* 48:12. *t.* the towers || 13. *t.* to the generation Pr. 30:4. if thou canst *t.* || Ec. 6:12. who can *t.* Ec. 8:7. who can *t.* 10:14. || 10:20. *t.* the matter Song 5:8. that ye *t.* him that I am sick of love Is. 6:9. *t.* this people || 48:20. *t.* this, utter it Jer. 15:2. then *t.* them || 23:27. dreams they *t.* 36:16. we'll *t.* the king || 17. *t.* us how thou didst 48:20. *t.* it in Arnon || Ez. 24:19. not *t.* us Da. 2:4. *t.* the dream, 7:9. || 2:36. *t.* interpreta. Jo. 1:3. *t.* children || Jon. 3:9. who can *t.* if G. Mat. 8:4. *t.* no man, 16:20. Mk. 7:36. | 8:26,30. | 9:9. Lu. 5:14. | 8:56. | 9:21. Ac. 23:22. 17:9. *t.* vision to no man || 18:15. *t.* him fault 18:17. *t.* it to church || 21:5. *t.* daughter of Zion 24:3. *t.* us when shall these things be, Mk. 13:4. 26:63. *t.* us whether thou be Christ, Lu. 22:67 28:7. go *t.* his disciples he is risen, Mk. 16:7. Mk. 1:30. anon they *t.* him || 5:19. *t.* how great 11:33. we cannot *t.* Mat. 21:6. Lu. 20:7. Lu. 7:22. *t.* John what things || 13:32. *t.* that fox

Jn. 3:8. canst not *t.* whence || 4:25. *t.* all things
5:14. cannot *t.* whence || 16:18. we cannot *t.*
18:34. or did others *t.* it thee of me
Ac. 15:27. *t.* you the same || 17:21. *t.* or hear
23:17. he hath a certain thing to *t.* him
2 Co. 12:2. I cannot *t.* || He. 11:32. to *t.* of Gedeon
TELL *me.* Ge. 12:18. | 21:26. | 24:23,49. | 29:15. | 31:27. | 32:29. | 37:16. Jos. 7:19. Jud. 16:6. Ru. 4:4. 1 S. 9:18. | 10:15. | 14:43. 20:10. 2 S. 1:4. | 13:4. 1 K. 22:16. 2 K. 4:2. | 8:4. Jb. 34:34. Song 1:7. Mat. 21:24. Lu. 7:42. Jn. 20:15. Ac. 5:8. | 22:27. | 23:19. Ga. 4:21.
TELL *thee.* Ge. 22:2. | 26:2. Ex. 14:12. Nu. 23:3. De. 17:11. | 32:7. Jud. 14:16. Ru. 3:4. 1 S. 9:13. | 15:16. | 19:3. | 20:9. 1 K. 14:3. | 22:18. 1 Ch. 17:10. Jb. 1:15,16,17,19. | 8:10. | 12:7. Ps. 50:19. Is. 19:12. Jer. 19:2. Lu. 19:39. | 22:34. Ac. 10:6. | 14:14. Re. 17:7.
I TELL *you*, or TELL *I you.* Ge. 49:1. Is. 5:5. | 42:9. Mat. 10:27. | 21:27. Mk. 11:29,33. Lu. 4:25. | 9:27. | 10:24. | 12:51. | 13:3,27. | 17:31. | 18:8,14. | 19:40. | 20:8. | 22:67. Jn. 3:12. | 8:45. | 13:19. | 16:7. Ga. 4:16. | 5:21. Phil. 3:18.
TELLEST, *v.* Pe. 56:8. thou *t.* my wanderings Is. 40:19. O thou that *t.* good tidings, get
TELLETH, *v.* 2 S. 7:11. L. *t.* thee he'll build 2 K. 6:12. Elisha *t.* || Ps. 41:6. abroad he *t.* it Ps. 101:7. he that *t.* lies || 147:4. *t.* num. of stars Jer. 33:13. *t.* them || Jn. 12:22. Philip *t.* Andrew
TELLING, *p.* Jud. 7:15. G:d. heard *t.* of dream 2 S. 11:19. hast made an end of *t.* the matters 2 K. 8:5. as he was *t.* the king how he restored
TELMELAH, *A heap of salt.* Ezr. 2:59.
TEMA, *Admiration, perfection, or south wind.* Ge. 25:15. 1 Ch. 1:30. Jb. 6:19. Is. 21:14. Jer. 25:23.
TEMAN, *South, perfect.* Ge. 36:15. Ha. 3:4.
TEMANI, The same. Ge. 36:34. 1 Ch. 4:6.
TEMANITE. Jb. 2:11. | 4:1. | 15:1. | 42:7,9.
TEMPER, *v.* Ez. 46:14. to *t.* with fine flour
TEMPERANCE, *s.* Ac. 24:25. reasoned of *t.* Ga. 5:23. meekness, *t.* || 2 Pe. 1:6. to *t.* patience
TEMPERATE, *a.* 1 Co. 9:25. Ti. 1:8. | 2:2.
TEMPERED, *p.* Ex. 29:2. | 30:35. 1 Co. 12:24.
TEMPEST, *s.* signifies, (1) *A violent commotion in the air,* Ac. 27:18. (2) *Grievous and unexpected affliction,* Jb. 9:17. (3) *God's judgments on the wicked,* Ps. 11:6. | 83:15. Jb. 9:17. breaketh me with a *t.* || 27:20. *t.* steal Ps. 11:6. horrible *t.* || 55:8. windy storm and *t.* 83:15. persecute with thy *t.* || Is. 28:2. *t.* of hail Is. 29:6. visited with *t.* || 30:30. beaten with *t.* 32:2. covert from *t.* || 54:11. tossed with *t.* Am. 1:14. with a *t.* || Jon. 1:4. a mighty *t.* 12. Mat. 8:24. a great *t.* || Ac. 27:20. no small *t.* He. 12:18. darkness and *t.* || 2 Pe. 2:17. with a *t.*
TEMPESTUOUS, *a.* Ps. 50:3. he very *t.* round Jon. 1:11. sea was *t.* 13. || Ac. 27:14. a *t.* wind
TEMPLE, *s.* signifies, *A house or dwelling of God; or a building set apart for the worship of the true God.* It is spoken, (1) *Of that magnificent building erected by* Solomon at Jerusalem, *about* 1000 *years before Christ. It was the grandest pile of building that was ever erected by men, not for its bigness, it being but* 150 *feet in length,* 105 *in breadth, including the* sanctuary, sanctum, *and the* porch, *(according to some;) but its excellency consisted in its materials, outbuildings, and costly ornaments and decorations; and especially in those marks of divine favor it was honored with, as,* (1) *The ark of the covenant.* (2) *The* Shechinah, *or divine presence.* (3) *The* Urim *and* Thummim, *by which the high-priest consulted God in difficult and momentous cases.* (4) *The holy fire,* 1 K. 8:38. (5) *The spirit of prophecy. All these were said to be wanting in the second temple; but were eminently in Christ, whose presence in it made the glory of it greater than that of the first temple,* Hag. 2:9. (11) *It is spoken of the tabernacle,* 1 S. 1:9. | 3:3. (111) *Of Christ's body, or human nature, in which the fulness of the Godhead dwells bodily,* Jn. 2:19. Col. 2:9. (IV) *Of the church of God,* 2 Co. 6:16. (V) *Of heaven, which is God's throne,* Ps. 11:4. Re. 7:15. [(VI) *Of individual Christians,* 1 Co. 3:16,17. Ed.]
1 S. 1:9. by a post of *t.* || 3:3. went out in *t.*
2 S. 22:7. he did hear my voice out of his *t.* and my cry came into, Ps. 18:6.
1 K. 6:5. *t.* and oracle || 17. *t.* bef. it was 40 cubits
2 K. 11:10. king David's spears that were in *t.*
1 Ch. 6:10. priest's office in *t.* || 10:10. *t.* of Dagon
2 Ch. 4:7. candlesticks in *t.* || 35:20. prepared *t.* 36:7. and put the vessels in his *t.* at Babylon
Ezr. 4:1. builded the *t.* || 5:14. brought to *t.* 6:5.
Ne. 6:10. hid ourselves in *t.* || 11. go into the *t.*
Ps. 27:4. to inquire in his *t.* || 29:9. in his *t.* 48:9. midst of thy *t.* || 68:29. because of thy *t.*
Is. 6:1. train filled *t.* || 44:28. built, and to the *t.* 66:6. a voice from the *t.* a voice of the Lord
Jer. 50:28. the vengeance of his *t.* 51:11.
Ez. 41:1. bro't me to *t.* || Da. 5:2. vessels of *t.*
Am. 8:3. songs of *t.* || Zch. 8:9. *t.* might be built
Ma. 3:1. the Lord shall suddenly come to his *t.*
Mat. 4:5. set him on a pinnacle of *t.* Lu. 4:9.
12:5. priests in the *t.* || 6. greater than the *t.*
21:12. bought in *t.* Mk. 11:15. Lu. 19:45.
Mat. 21:14. blind came to him in *t.* || 15. cry. *t.*
23:16. swear by the *t.* or gold of the *t.* 17,21.
35. slew between *t.* || 24:1. buildings of the *t.*
26:55. I sat daily teaching in *t.* Lu. 21:37.
61. I am able to destroy the *t.* of God
27:40. thou that destroy est the *t.* Mk. 15:29.
51. vail of the *t.* rent, Mk. 15:38. Lu. 23:45.
Mk. 11:16. vessel thro' *t.* || 14:58. I'll dest. this *t.*
Lu. 1:21. tarried so long in *t.* || 22. seen vision in
2:27. came into the *t.* || 37. departed not from *t.*
46. found him in *t.* || 18:10. into *t.* to pray
24:53. were continually in the *t.* praising God
Ac. 2:46. continued in *t.* || 3:1. went up to *t.*
3:2. at the gate of || 5:20. stand and speak in *t.*
19:27. *t.* of Diana || 21:26. Paul entered into *t.*
21:28. brought Greeks also into the *t.* 29,30.
22:17. while I prayed in *t.* I was in a trance
24:6. to profane the *t.* || 18. found purified in *t.*
25:8. nor against *t.* || 26:21. caught me in *t.*
1 Co. 3:16. ye are the *t.* of God, 6:19. 2 Co. 6:16.
8:10. sit in an idol's *t.* || 9:13. of things of *t.*
2 Th. 2:4. he as God sitteth in the *t.* of God
Re. 3:12. a pillar in the *t.* || 7:15. serve in *t.*
11:1. measure the *t.* || 19. *t.* of God was opened
14:15. another angel came out of the *t.* 17.
15:5. *t.* was opened || 6. angels came out of *t.*
8. *t.* was filled with smoke from the glory of G.
16:1. voice out of *t.* 17. || 21:22. I saw no *t.*
See HOLY, LORD.
TEMPLES, *s.* Ho. 8:14. and buildeth *t.* and
Jo. 3:5. carried into your *t.* my goodly things
Ac. 7:48. the Most High dwelleth not in *t.* made with hands, 17:24.
TEMPLES, *s.* Jud. 4:21. smote nail in his *t.* 5:26. when she had stricken through his *t.*
Song 4:3. thy *t.* like a piece of pomegranate, 6:7.
TEMPORAL, *a.* 2 Co. 4:18. things seen are *t.*
TEMPT, *v.* signifies, (1) *To prove, try, and evidence grace,* Ge. 22:1. Ga. 4:14. He. 11:17. (2) *To allure and deceive,* 1 Th. 3:5. (3) *To presume on God's help out of his way, or without divine warrant,* Mat. 4:7. (4) *To question God's care and kindness,* Ex. 17:2. (5) *To sin impudently,* Ma. 3:15. (6) *Persecution or affliction,* Lu. 8:13. Ja. 1:2. 1 Pe. 1:6. 2 Pe. 2:9.
Ge. 22:1. *t.* Abraham || Ex. 17:2. ye *t.* the Lord
De. 6:16. shall not *t.* the L. Mat. 4:7. Lu. 4:12.
Is. 7:12. nor will I *t.* || Ma. 3:15. they that *t.* G.
Mat. 22:18. why *t.* ye me, Mk. 12:15. Lu. 20:23.
Ac. 5:9. agreed to *t.* || 15:10. why *t.* ye God to
1 Co. 7:5. that Satan *t.* you not || 10:9. nor let us *t.*
TEMPTATION, *s.* Ex. 17:7. called place *t.*
Ps. 95:8. as in the day of *t.* in the, He. 3:8.
Mat. 6:13. and lead us not into *t.* Lu. 11:4.
26:41. enter not into *t.* Mk. 14:38. Lu. 22:40.
Lu. 4:13. ended all his *t.* || 8:13. in time of *t.* fall
1 Co. 10:13. there hath no *t.* || Ga. 4:14. and my *t.*
1 Ti. 6:9. but they that will be rich fall into *t.*
Ja. 1:12. endureth *t.* || Re. 3:10. hour of *t.*
TEMPTATIONS, *s.* De. 4:34. a nation by *t.* 7:19. the great *t.* 29:3. || Lu. 22:28. in my *t.*
Ac. 20:19. with many *t.* || Ja. 1:2. in divers *t.*
1 Pe. 1:6. thro' manifold *t.* || 2 Pe. 2:9. out of *t.*
TEMPTED, *p.* Ex. 17:7. *t.* the Lord, saying
Nu. 14:22. *t.* me ten times || Pe. 6:10. as ye *t.*
Ps. 78:18. they *t.* G. in their heart, 41,56. | 106:14. 95:9. when your fathers *t.* me. He. 3:9.
Mat. 4:1. to be *t.* of devil, Mk. 1:13. Lu. 4:2.
Lu. 10:25. a lawyer *t.* him, saying, Master
1 Co. 10:9. as some *t.* || 13. not suffer you to be *t.*
Ga. 6:1. lest thou be *t.* || 1 Th. 3:5. lest *t.* you
He. 2:18. being *t.* || 4:15. in all points *t.* like as
11:37. were sawn asunder, were *t.* were slain
Ja. 1:13. I'm *t.* of God || 14. every man when *t.*
TEMPTER, *s.* Mat. 4:3. 1 Th. 3:5.
TEMPTETH, *v.* Ja. 1:13. neither *t.* any man
TEMPTING, *p.* Mat. 16:1. Pharisees came *t.*
Christ, 19:3. | 22:35. Mk. 8:11. Lu. 11:16.
Mk. 10:2. his wife *t.* him || Jn. 8:6. said, *t.* him
TEN, *a.* Ge. 16:3. Abr. dwelt *t.* years in Can.
18:32. for *t.* sake || 24:10. *t.* camels || 22. shekels
32:15. *t.* bulls || 42:3. *t.* brethren || 45:23. asses
Ex. 34:28. *t.* commandments, De. 4:13. | 10:4.
Le. 26:26. *t.* women shall bake your bread in
27:5. and for the female *t.* shekels, 7.
Jos. 17:5. *t.* portions || 21:5. *t.* cities, 1 Ch. 6:61.
1 S. 1:8. than *t.* sons || 17:17. *t.* loaves, cheeses
2 S. 15:16. *t.* concub. || 19:43. *t.* parts to king
1 K. 4:23. *t.* fat oxen || 7:24. knops || 27. bases
11:31. take *t.* pieces || 14:3. take *t.* loaves to
2 K. 25:25. Ishmael took *t.* men, Jer. 41:1,2.
2 Ch. 4:7. he made *t.* candlesticks || 8. *t.* tables
Ezr. 8:24. *t.* brethren || Ne. 11:1. bring one of *t.*
Est. 9:10. *t.* sons of Haman, slew they, 12,13.
Ps. 33:2. instrument of *t.* strings, 92:3. | 144:9.
Ec. 7:19. more than *t.* mighty men in the city
Is. 5:10. *t.* acres || Ez. 45:14. *t.* baths a homer
Da. 7:7. *t.* horns || Am. 5:3. leave *t.* || 6:9. if *t.*
Hag. 2:16. were but *t.* || Zch. 8:23. *t.* men take
Mat. 20:24. when the *t.* heard it, Mk. 10:41.
25:1. unto *t.* virgins || 28. which hath *t.* talents
Lu. 15:8. *t.* pieces of silver || 17:12. met *t.* lepers
19:13. *t.* pounds, and said unto them, 16—25.
Re. 12:3. *t.* horns, 13:1. | 17:3,7,12,16.
See CUBITS, DAYS, DEGREES, THOUSAND.
TEN *Times.* Ge. 31:7. Nu. 14:22. Ne. 4:12. Jb. 19:3. Da. 1:20.
TENS, *s.* Ex. 18:21. rulers of *t.* 25. De. 1:15.
TENTH. Ge. 28:22. I will give the *t.* to thee
Le. 27:32. *t.* be holy || Nu. 18:21. given Levi *t.*
De. 23:2. *t.* generation || 1 S. 8:15. take the *t.*
1 Ch. 12:13. *t.* capt. 27:13. || 24:11. *t.* lot, 25:17.
Is. 6:13. In it be a *t.* || Jer. 52:1. in the *t.* year
Jn. 1:39. about *t.* hour || Re. 21:20. *t.* foundn.
See DAY, DEAL, MONTH, PART.
TEND, *v.* Pr. 21:5. *t.* only to plenteousness
TENDETH. Pr. 10:16. *t.* to life, 11:19. | 19:23. 11:24. *t.* to poverty || 14:23. *t.* only to penury
TENDER, *a.* signifies, (1) *Weak and feeble,* Ge. 33:13. (2) *Nice and delicate,* De. 28:56. (3) *Young and carefully educated,* Pr. 4:3. (4) *Pitiful, compassionate,* Ep 4:32.
Ge. 18:7. a calf *t.* || 33:13. the children are *t.*
De. 28:54. man that is *t.* || 56. *t.* and delicate 32:2. *t.* herb || 2 S. 3:39. I am *t.* || 23:4. grass
2 K. 22:19. hec. thy heart was *t.* 2 Ch. 34:27
1 Ch. 22:5. Solo. is *t.* 29:1. || 2 Ch. 13:7. *t.* hearted
Jb. 14:7. *t.* branch not cease || 38:27. *t.* herb
Pr. 4:3. *t.* and beloved || 27:25. *t.* grass showeth
Song 2:13. *t.* grape, 15. || 7:12. whether *t.* grape
Is. 7:14. nor let heart be *t.* || 47:1. no more *t.*
53:2. as a *t.* plant || Ez. 17:22. crop of *t.* one
Da. 1:9. Daniel to *t.* love || 4:15. in *t.* grass, 23.
Mat. 24:32. when his branch is *t.* Mk. 13:28.
Lu. 1:78. *t.* mercy, Ja. 5:11. || Ep. 4:32. *t.* heart
See MERCIES.
TENDERNESS, *s.* De. 28:56. foot for *t.*
TENONS, *s.* Ex. 26:17,19. | 36:22,24.
TENOR. Ge. 43:7. *t.* of these words, Ex. 34:27.
TENT, *s.* signifies, (1) *A movable lodging-place,* Ge. 4:20. (2) *Covering of the tabernacle,* Ex. 26:11. (3) *The church,* Song 1:8.
Ge. 9:21. Noah in his *t.* || 12:8. pitched *t.* 13:3. 13:12. pitched his *t.* 26:17,25. | 31:25. | 33:18. 18. Ab. removed his *t.* || 18:1. sat in the *t.* door 24:67. his mother Sarah's *t.* || 31:33. Rachel's *t.* 33:19. a covering for *t.* || 35:21. Isr. spread his *t.*
Ex. 18:7. Jethro came into *t.* || 26:11. couple *t.* 33:8. stood at *t.* door, 10. || 35:11. *t.* and cover. 39:33. brought *t.* to Moses || 40:19. spread *t.*
Le. 14:8. leper shall tarry out of his *t.* 7 days
Nu. 3:25. charge be the *t.* || 9:15. cloud cov. *t.* 11:10. weep every man in *t.* || 19:14. dieth in *t.* 19:18. sprinkle the *t.* || 25:8. went into the *t.*
Jos. 7:21. midst of my *t.* || 24. Israel burnt his *t.*
Jud. 4:17. *t.* of Jael || 5:24. blessed in the *t.* 7:8. every man to his *t.* || 13. cake came to a *t.* 20:8. we will not any of us go to his *t.* neither
1 S. 4:10. every man to his *t.* 13:2. 2 S. 18:17. | 19:8. | 20:22. 2 Ch. 25:22.
2 S. 7:6. I have walked in a *t.* 1 Ch. 17:5. 16:22. spread Absalom a *t.* || 2 K. 7:8. one *t.*
1 Ch. 15:1. David pitched a *t.* for the ark of God 16:1. set it in the midst of the *t.* 2 Ch. 1:4.
Ps. 78:60. the *t.* which he placed among men
Is. 13:20. nor Arab pitch *t.* || 38:12. shepherd's *t.* 40:22. as a *t.* to dwell in || 54:2. enlarge thy *t.*
Jer. 10:20. none to stretch *t.* || 37:10. rise in *t.*
Ac. 18:3. by occupation they were *t.* makers
TENTS, *s.* Ge. 4:20. father of such as dwell in *t.* 9:27. *t.* of Shem || 13:5. Lot had herds and *t.* 25:27. dwelling in *t.* || 31:33. Laban went in *t.*
Ex. 16:16. gather ye for them that are in *t.*
Nu. 1:52. Israel pitch *t.* || 9:17. pitched their *t.* 9:18. cloud abode they rested in their *t.* 20–23. 13:19. *t.* or strong holds || 18:25. *t.* of these
24:2. abiding in his *t.* || 5. how goodly are thy *t.*
De. 1:27. ye murmured in *t.* || 33. to pitch *t.* in 5:30. get into your *t.* || 11:6. swallowed up their 16:7. turn and go to thy *t.* || 33:18. rejoice in *t.*
Jos. 22:4. return, and get you into your *t.* 6,8.
Jud. 6:5. Mid. came with *t.* || 8:11. dwelt in *t.*
1 S. 17:53. they spoiled the *t.* 1 K. 7:16.
2 S. 11:11. ark, Israel and Judah abide in *t.*
20:1. every man to his *t.* 1 K. 12:16. 2 Ch. 10:16.
1 K. 8:66. Israel went to their *t.* 2 Ch. 7:10.
2 K. 7:7. and the Syrians left their *t.* 10,16.
8:21. and the people fled into their *t.* 14:12.
13:5. Israel dwelt in their *t.* 1 Ch. 5:10.
1 Ch. 4:41. came and smote the *t.* 2 Ch. 14:15.
2 Ch. 31:2. *t.* of the Lord || Ezr. 8:15. abode in *t.*
Ps. 69:25. and let none dwell in their *t.*
78:55. Israel to dwell in *t.* || 84:10. *t.* of wicked. 106:25. murmured in *t.* || 120:5. *t.* of Kedar
Song 1:5. as *t.* of Kedar || 8. beside shepherd's *t.*
Jer. 4:20. *t.* spoiled || 6:3. pitch *t.* against her
30:18. of Jacob's *t.* || 35:7. ye shall dwell in *t.*
49:29. *t.* shall take away || Ha. 3:7. *t.* of Cushan
Zch. 12:7. save *t.* of Judah || 14:15. be in these *t.*
TERAH, *To breathe, scent, or blow.* Ge. 11:26.
TERAPHIM, *An image, or idol.* Jud. 17:5. | 18:14,20. Ho. 3:4.
TERESH, As TERAH. Est. 2:21. | 6:2.
TERMED, *p.* Is. 62:4. *t.* forsaken, *t.* desolate
TERRACES, *s. Walks, or banks of earth, raised in a garden or court, to a due elevation for a prospect; also roofs of houses that are flat to walk on,* 2 Ch. 9:11.
TERRESTRIAL, *a. Earthly.*
1 Co. 15:40. also celestial bodies, and bodies *t.*
TERRIBLE, *a.* Ex. 34:10. a *t.* thing I will do
De. 1:19. went thro' that *t.* wilderness, 8:15. 7:21. a mighty G. *t.* 10:17. Ne. 1:5. | 4:14. | 9:23. 10:29. hath done for thee *t.* things, 2 S. 7:23.
Jud. 13:6. was like an angel of God very *t.*
Jb. 37:22. *t.* majesty || 39:20. nostrils *t.* 41:14.
Ps. 45:4. teach *t.* things || 47:2. Lord is *t.* he is 65:5. by *t.* things || 66:3. say unto God how *t.*

Ps.66:5.*t.* in his doing || 68:35. thou art *t.* out of 76:12. *t.* to the kings || 99:8. praise thy *t.* name 106:22. done *t.* things || 145:6. of thy *t.* acts
Song 6:4. thou art *t.* as an army with banners
Is. 13:11. haughtiness of *t.* || 14:2. a people *t.* 7. 21:1. from a *t.* land || 25:3. city of *t.* nations 25:4. blast of *t.* ones || 5. branch of *t.* brought 29:5. multitude of *t.* ones shall be as chaff, 20. 49:25. prey of the *t.* || 64:3. thou didst *t.* things
Jer. 15:21. out of hand of *t.* || 20:11. L. is as a *t.*
La. 5:10. *t.* famine || Ez. 1:22. as *t.* crystal
Ez. 28:7. bring *t.* upon thee, 30:11. | 31:12.
32:12. I will cause to fall the *t.* of the nations
Da. 2:31. form of image was *t.* || 7:7. beast *t.*
Jo. 2:11. day of L. *t.* 31. || Ha. 1:7. Chaldeans *t.*
Zph. 2:11. L. will be *t.* || He. 12:21. so *t.* sight
TERRIBLENESS, *s.* De.26:8. out with great *t.* 1 Ch.17:21. a name of *t.* || Jer.49:16. *t.* deceived
TERRIBLY, *ad.* Is. 2:19. shake *t.* 21. Na. 2:3.
TERRIFY, *v.* Jb. 3:5. let blackness of day *t.* it 9:34. let not this fear *t.* || 31:34. did contempt *t.*
Ps. 10:18. no more *t.* || 2 Co. 10:9. *t.* by letters
TERRIFIED, *p.* De. 20:3. not be ye *t.* because 1 S. 16:†14. an evil spirit from the Lord *t.* him Lu. 21:9. be not *t.* || 24:37. but they were *t.*
Phil.1:28. and in nothing *t.* by your adversaries
TERRIFIEST, *v.* Jb. 7:14. *t.* me through vis. TERROR, *s. Great fear, dread,* or *horror.*
Ge. 35:5. *t.* of God in cities || Le. 26:16. app. *t.* De. 32:25. *t.* within || 34:12. in all that great *t.*
Jos. 2:9. and that your *t.* is fallen upon us
Jb. 31:23. a *t.* to me || 33:7. my *t.* not make
Ps. 91:5. shalt not be afraid for the *t.* by night
Is. 10:33. lop boogh with *t.* || 19:17. a *t.* to Egypt 33:18. meditate *t.* || 54:14. be far from *t.* it
Jer. 17:17. be not a *t.* to me || 20:4. *t.* to thyself 32:21.and hast brought forth Israel with great *t.*
Ez. 26:17. cause *t.* || 21. make thee a *t.* 27:36. 32:23. caused *t.* in the land, 24,25,27,32.
Ro. 13:3. for rulers are not a *t.* to good works
2 Co.5:11. *t.* of the L.|| 1 Pe. 3:14. not afraid of *t.*
TERRORS, *s.* De. 4:34. take a nation by *t.*
Jb.6:4. *t.* of G. do set ||18:11.*t.* make him afraid 18:14. to king of *t.* || 20:25. *t.* are upon him 24:17. *t.* of shadow || 27:20. *t.* take hold on him 30:15. *t.* are turned on me || 39:†20. nostrils *t.*
Ps. 55:4. *t.* of death || 73:19. consumed with *t.* 88:15. while I suffer thy *t.* || 16. *t.* cut me off
Jer. 15:8. I caused *t.* to fall || La. 2:22. called *t.*
Ez. 21:12. *t.* by reason of sword shall be on
TERTIUS, *The third.* Ro. 16:22.
TERTULLUS, *A liar,* or *impastor.* Ac. 24:1.
TESTAMENT, *s.* or *Will,* or *covenant.*
Mat. 26:28. my blood of the *t.* Mk. 14:24.
Lu. 22:20. this cup is the new *t.* 1 Co. 11:25.
2 Co. 3:6. ministers of new *t.* || 14. the old *t.*
Ga.3:†15. though it be but a man's *t.* yet if it is
He. 7:22. a better *t.* || 9:15. mediator of new *t.* 9:16. where a *t.* is || 17. for a *t.* is of force after 20. blood of the *t.* ||9:†24. mediator of new *t.* 13:†20. blood of everlasting *t.* || Re. 11:19. ark
TESTATOR, *s.* He. 9:16. the death of the *t.*17.
TESTIFY, *v. To bear witness, affirm,* or *protest.*
Nu.35:30. one witness not *t.* against any person
De. 8:19. I *t.* against you || 19:18. if witne s *t.* 31:21. this song *t.* || 32:46. to the words I *t.*
Ne. 9:34. thou didst *t.* || Jb. 15:6. own lips *t.*
Ps. 50:7. O Israel, I will *t.* against thee, 81:8.
Is. 59:12. our sins *t.* || Jer. 14:7. our iniquities *t.*
Ho. 5:5. pride doth *t.* || Am. 3:13. hear ye,and *t.*
Mi. 6:3. *t.* ag. me || Lu. 16:28. Lazarus may *t.*
Jn. 2:25. that any should *t.* || 3:11. *t.* that we 5:39. they *t.* of me || 7:7. I *t.* of it || 15:26. *t.* of Ac. 2:40. *t.* and exhort || 10:42. to *t.* that it is he 20:21. to *t.* the gospel || 26:5. if they would *t.*
Ga. 5:3. I *t.* to every man || Ep. 4:17. this I *t.*
1 Jn. 4:14. we have seen and do *t.* that the F.
Re. 22:16. mine angel to *t.* || 18. I *t.* to ev. man
TESTIFIED, *p.* Ex. 21:29. *t.* his owner, and
De. 19:18. *t.* falsely || Ru. 1:21. Lord hath *t.*
2 S. 1:16. thy mouth || 2 K. 17:13. L. hath *t.* 15.
2 Ch. 24:19. prophets *t.* against them, Ne. 9:26.
Ne. 13:15. I *t.* against them, 21. Jer. 42:†19.
Jo. 4:39. wom. *t.* || 44. Jesus himself *t.* 13:21.
Ac. 8:25. *t.* and preached || 18:5. Paul *t.* to Jews 23:11. thou hast *t.* of me || 28:23. to whom he *t.*
1 Co. 15:15. we have *t.* of God, 1 Th. 4:6.
1 Ti. 2:6. *t.* in due time || He. 2:6. but one *t.*
1 Pe. 1:11. when it *t.* beforehand the sufferings
1 Jn. 5:9. *t.* of his Son || 3 Jn. 3. *t.* of the truth
TESTIFIEDST, *v.* Ne. 9:29. *t.* ag. them, 30.
TESTIFIETH, *v.* Ho. 7:10. pride of Israel *t.* to Jo. 3:32. that he *t.* || 21:24 disciple which *t.*
He.7:17. *t.* thou art a priest || Re. 22:20.which *t.*
TESTIFYING, *p.* Ac. 20:21. *t.* both to Jews
He. 11:4. God *t.* of his gifts || 1 Pe. 5:12. *t.* that
TESTIMONY, *s.* signifies, (1) *An evidence or proof,* Ac. 14:3. (2) *The whole word of God,* Ps. 19:7. (3) *The two tables of the law,* Ex. 25:16. (4) *The gospel,* 1 Co. 1:6. | 2:1. (5) *The ark in which the law was deposited,* Ex. 27:21.
Ex. 16:34. manna before *t.* || 25:16. put in *t.* 27:21. vail before *t.* || 30:6. mercy-seat over *t.* 31:18. two tables of *t.* 32:15. || 34:29. tab. of *t.*
Nu. 1:50. tabernacle of *t.* 53. | 9:15. | 10:11. 17:4. rods before *t.* 10. || Ru. 1:7. *t.* in Israel
2 K. 11:12. gave the king the *t.* 2 Ch. 23:11.
Ps.78:5. established a *t.* || 81:5. ordained for a *t.* Ps. 119:88. so shall I keep *t.* || 122:4. go up to *t.* 132:12. if keep my *t.* || Is. 8:16. bind up the *t.*
Is. 8:20. to the law and to the *t.* if any man
Mat. 8:4. the gift commanded for a *t.* Mk. 1:44. Lu. 5:14. 10:18. for a *t.* ag. Mk. 6:11. | 13:9. Lu. 9:5. Lu. 21:13. and it shall turn to you for a *t.*
Jn. 3:32. and no man receiveth his *t.* 33.
8:17. *t.*of two men is true || 21:24. his *t.* is true
Ac.13:22. gave *t.* || 13. || 22:18. not receiv. thy *t.*
1 Co. 1:6. *t.* of Ch. was confirmed || 2:1. *t.*of G.
2 Th. 1:10. *t.* was believed || 2 Ti.1:8. ash. of *t.*
He. 3:5. for a *t.* || 11:5. Enoch had this *t.* that
Re. 1:2. *t.* of Jesus Christ, 9. | 12:17. | 19:10. 6:9. slain for the *t.* || 11:7. have finished their *t.* 12:11. word of their *t.* || 15:5. tabernacle of *t.*
TESTIMONIES, *s.* De. 4:45. *t.* Moses spake 6:17. diligently keep *t.* || 20. what mean the *t.*
1 K. 2:3. to keep his *t.* 2 K. 23:3. | 1 Ch. 29:19. 2 Ch. 34:31. Ps. 25:10. | 119:2,14,
2 K. 17:15. they rejected his *t.* Ne. 9:34.
Ps. 78:56. kept not his *t.* || 93:5. thy *t.* are sure 99:7. they kept his *t.* || 119:14. I rejoiced in *t.* 119:22. for I have kept thy *t.* 31,167,168.
24. *t.* my delight || 36. incline my heart to *t.* 46.I will speak of thy *t.* || 59. turned feet to *t.* 79. known thy *t.* || 95. I will consider thy *t.* 99. *t.* my meditation || 111. *t.* as a heritage
119 I love thy *t.* ||125. that I may know thy *t.* 129. *t.* are wonderful || 138. *t.* are righteous
144. the righteousness of thy *t.* is everlasting
152. *t.* I have known of old || 157. not decl. *t.*
Jer. 44:23. because ye have not walked in his *t.*
TETRARCH, *Governor of a 4th part.* Lu.3:1.
THADDEUS, *Praising, confessing.* Mat. 10:3.
THAHASH, *Hasting.* Ge. 22:24.
THAMAH, *Blotting out.* Ezr. 2:53.
THANK, *v.* 1 Ch. 16:4. to *t.* the L. 7. | 23:30. 29:13. we *t.* thee and praise thy, Da. 2:23.
Mat.11:25. I *t.* thee, O Father, Lord, Lu. 10:21.
Lu. 6:32. that love you, what *t.* have ye? 33. 17:9. doth he *t.* that servant || 18:11. G. I *t.* thee
Jn.11:41. Fa. I *t.* thee || Ro. 1:8. I *t.* God, 7:25.
1 Co. 1:4. I *t.* God, 14. | 14:18. Phil. 1:3. Phile. 4. 2 Ti. 1:3.
1 Th. 2:13. *t.* we God || 2 Th. 1:3. bound to *t.*
1 Ti. 1:12. I *t.* Jesus Christ || Phile. 1. *t.* my God
See OFFERING.
THANKED, *p.* 2 S. 14:22. Joab *t.* the king
Ac. 28:15. Paul *t.* God || Ro. 6:17. but God be *t.*
THANKFUL, *a.* Ps. 100:4. be *t.* to him, and bless his name, Col. 3:15.
Ro. 1:21. glorified h m not, neither were *t.* but
THANKFULNESS, *s.* Ac. 24:3. accept with *t.*
THANKING, *p.* 2 Ch. 5:13. in *t.* the Lord
THANK-*worthy, a.* 1 Pe. 2:19. this is *t.*- if
THANKS, *s.* Ne. 12:31. companies gave *t.* 40.
Da. 6:10. and gave *t.* Mat. 26:27. Lu. 22:17.
Mk. 8:6. loaves, and gave *t.*||14:23. had given *t.*
Lu.2:38. Anna gave *t.* || Jn.6:11. had given *t.*23.
Ac. 27:35. Paul gave *t.* || Ro.14:6. giveth God *t.*
1 Co. 11:24. had given *t.* || 14:17. givest *t.* well 15:57. *t.* be to God, 2 Co. 2:14. | 8:16. | 9:15.
2 Co. 1:11. *t.* may be given || Ep. 5:20. *t.* to God
1 Th. 3:9. what *t.* render || Re. 4:9. we give *t.*
See GIVE, GIVING.
THANKSGIVING, *s. Praise to God for all his benefits and mercies bestowed on us.*
Le. 7:12. if he offer it for a *t.* 13,15. | 22:29.
Ne. 11:17. begin *t.* in prayer || 12:8. over the *t.* 12:46. there were songs of praise and *t.* to God
Ps. 26:7. voice of *t.* || 50:14. offer to God *t.*
69:30.I will magnify with *t.*|| 95:2.come with *t.* 100:4. enter gates with *t.* || 107:22. sacrifice *t.* 116:17. offer sacrifice of *t.* || 147:7. sing with *t.*
Is. 51:3. *t.* and melody || Jer. 13:19. proceed *t.*
Am. 4:5. a sacrifice of *t.* || Jon. 2:9. voice of *t.*
2 Co. 4:15. *t.* of many || 9:11. thro' us *t.* to God
Phil. 4:6. with *t.* let your requests be made
Col. 2:7. abounding with *t.* || 4:2. watch with *t.*
1 Ti. 4:3. received with *t.* || Re. 7:12. *t.* honor
THANKSGIVINGS, *s.* Ne. 12:27. | 2 Co. 9:12.
THANK-*Offerings, s.* Ez. 4:†27. Am. 5:22.
THARA, *A good smell.* Lu. 3:34.
THARSHISH, *A jasper.* 1 Ch. 7:10.
THAT *is a particle, which denotes something special or singular, either good or bad, as in* Jn. 1:9. | 6:48. Ac. 2:16. 2 Th. 2:8. &c. *It is also used frequently without any emphasis.*
THEATRE, *s. A public stage, whereon to exhibit scenic spectacles or shows.* Ac. 19:29,31.
THEBEZ. *An ear,* or *silken garment,* or *flax.* Jud. 9:50. 2 S. 11:21.
THEFT, *s.* Ex. 22:3. he sold for his *t.* 4.
Mat. 15:19. out of heart proceed *t.* Mk. 7:22.
Re. 9:21. neither repented they of their *t.*
THELASAR, *That unbinds,* or *heaps.* A part of *Syria.* 2 K. 19:12.
THEN *is an adverb of time.*
Ge. 4:26. *t.* began men to call upon the Lord
Le. 26:42. *t.* I remember my covenant with Jac.
1 K. 8:32. *t.* hear thou in heaven, 34—49.
Ps. 27:10. *t.* the Lord will take me up
51:13. *t.* will I teach || 55:12. *t.* have borne it
106:12. *t.* believed they || 119:6. *t.* not be asha.
Is. 58:8. *t.* shall thy light || 9. *t.* shalt thou call
Mat.9:15. *t.* shall they fast, Mk. 2:20. Lu.18:26.
Ro. 7:7. what shall we say *t.*? || 8:17. *t.* heirs
THENCE, *ad.* Ge. 24:7. from *t.* 27:45. | 49:2,4. Nu. 13:23. | 23:13. De. 4:29. | 30:4. Jud. 19:18. 1 S. 4:4. 2 K. 2:21,23. 2 Ch. 26:20.
Ezr. 6:6. Is. 52:11. Jer. 36:29. | 43:12. Ez. 11:18. Ho. 2:15. Am. 1:2. Lu. 16:26.
De. 5:15. brought thee *t.* || 19:19. fetch him *t.*
1 K. 2:36. go not thou *t.* || 2 K. 7:6. carried *t.* silver
Is. 65:20. *t.* infant of days || Jer. 22:24. pluck
Jer. 37:12. separate himself *t.* || 49:16. down *t.*
Am. 9:2. dig into hell *t.* shall my hand take
Ob.4.*t.* bring them down || Mat.5:26. come out *t.*
Mat. 10:11. till ye go *t.* || Mk. 6:11. ye depart *t.*
THENCEFORTH, *ad.* Le. 22:27. 2 Ch. 32:23.
Mat. 5:13. *t.* good for nothing || Jn.19:12. from *t.*
THEOPHILUS, *A friend of God.* Lu. 1:3. Ac. 1:1.
THEREABOUT, *ad.* Lu. 24:4. perplexed *t.*
THEREAT, *ad.* Ex. 30:19. | 40:31. Mot. 7:13.
THEREBY, *ad.* Ge. 24:14. *t.* shall I know that
Le. 11:43. defiled *t.* || Jb. 22:21. *t.* good will
Pr. 20:1. deceived *t.* || Ec. 10:9. endangered *t.*
Is. 33:21. nor pass *t.* Jer. 51:43. || 18:16. | 19:8.
Ez. 12:5. carry out *t.* || 33:12. not fall *t.* in 33:18. he shall even die *t.* || 19. he shall live *t.*
Jn. 11:4. glorified *t.* || Ep. 2:16. slain enmity *t.*
He. 12:11. exercised *t.* || 15. *t.* many be defiled 13:2. *t.* entertained || 1 Pe. 2:2. may grow *t.*
THEREFORE *is an illative conjunction; as,* since, seeing, wherefore, &c.
THEREFROM, *ad.* Jos. 23:6. 2 K. 3:3.
THEREOF, *ad.* Ge. 2:17. Ex. 12:43,44,45,48. 2 K. 4:13. Jb. 24:13. Ps. 34:9. Pr. 16:33.
THEREON, *ad.* 1 Ch.12:17. Mat. 21:7. Re. 5:3.
THEREOUT, *ad.* Le. 2:2. Jud. 15:19.
THESSALONIANS. Ac. 20:4. 1 Th. 1:1.
THESSALONICA, *Victory of God.* A city of *Macedonia,* Ac. 17:1. Phil. 4:16. 2 Ti. 4:10.
THEUDAS, *Given of God.* Ac. 5:36.
THEY *is a relative pronoun.* Ro. 3:9.
THICK, *a.* Be. 32:15. thou art grown *t.* thou 2 S. 18:9. *t.* boughs || 2 K. 8:15. a *t.* cloth
Ne. 8:15. *t.* trees, Ps. 74:5. || Jb. 15:26.*t.* bosses
Ez. 6:13. *t.* oak || 19:11. *t.* branches, 31:3,10.
Ha. 2:6. *t.* clay || Lu. 11:29. people gathered *t.*
See CLOUDS, DARKNESS.
THICKER.*a.*1 K.12:10.little finger, 2 Ch.10:10.
THICKET, *s.* Ge. 22:13. Jer. 4:7.
THICKETS, *s.* 1 S. 13:6. hide themselves in *t.*
Is. 9:18. *t.* of forest, 10:34. || Jer. 4:29. go into *t.*
THICKNESS, *s.* 2 Ch. 4:5. Jer. 52:21.
Ez. 41:9. *t.* of wall, 42:10. || Zch. 11:16. nor *t.*
THIEF, *s.* Ex. 22:2. if a *t.* be found, 7,8.
De. 24:7. shall die || Jb. 24:14. is as a *t.*
Jn. 30:5. as after a *t.* || Ps. 50:18. thou saw. a *t.*
Pr. 6:30. not despise a *t.* || 29:24. partaer with *t.*
Jer. 2:26. as a *t.* is ashamed || Ho. 7:1. *t.* cometh
Jo. 2:9. like a *t.* || Zch. 5:4. into house of the *t.*
Mat. 24:43. watch *t.* would come, Lu. 12:39. 26:55. as against a *t.* Mk. 14:48. Lu. 22:52.
Lu. 12:33. in heaven where no *t.* approacheth
Jo. 10.1. same is a *t.* || 10. *t.* cometh not || 12:6.
1 Th.5:2.day of Lord cometh as a *t.*4. 2 Pe.3:10.
1 Pe.4:15. suf. as a *t.* || Re. 3:3. come as *t.*16:15.
THIEVES, *s.* Is.1:23. princes companions of *t.*
Jer. 48:27. found among *t.* || 49:9. if *t.* Ob. 5.
Mat. 6:19. where *t.* break through and steal,20. 21:13. a den of *t.* Mk. 11:17. Lu. 19:46. 27:38. two *t.* crucified with him, Mk. 15:27.
Lu.10:30. down to Jericho, and fell among *t.* 36.
Jn. 10:8. bef. me are *t.* || 1 Co. 16:10. nor *t.* inh.
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3:7. *t.* were gain, I counted loss for Christ, 8.
19. mind earthly *t.* || 4:8. whatsoever *t.* are
4:13. I can do all *t.* || 18. received the *t.* sent
Col. 1:17. before all *t.* || 20. *t.* in earth, or *t.* in
2:17. a shadow of *t.* || 23. which *t.* have a show
3:2. on *t.* above || 6. for which *t.* sake, wrath
14. above all *t.* put on charity || 22. obey in all
1 Th. 2:14. suffered like *t.* || 5:21. prove all *t.*
2 Th. 3:4. will do the *t.* which we command
1 Ti. 3:11. faithful in all *t.* || 6:17. all *t.* to enjoy
2 Ti. 2:2. *t.* hast heard || 7. understand. in all *t.*
10. I endure all *t.* || 3:14. continue in all *t.* 4:5.
Ti. 1:5. set in order *t.* || 11. teaching *t.* which
2:1. speak thou the *t.* || 7. in all good *t.* show.
9. please them well in all *t.* || 10. adorn in all
He. 1:2. heir of all *t.* || 3. upholding all *t.* by
2:1. more heed to the *t.* || 8. we see not yet all
10. for whom are all *t.* || 17. in all *t.* behoved
4:13. all *t.* are naked||5:8. by the *t.* he suffered
5:11. many *t.* to say || 6:9. persuaded better *t.*
8:1. of *t.* we have spoken || 5. thou make all *t.*
9:11. of good *t.* || 22. almost all *t.* by the law
23. pattern of *t.* || 10:1. a shadow of good *t.*
11:1. substance of *t.* hoped for, evidence of *t.*
3. were not made of *t.* || 7. of *t.* not seen as
14. which say such *t.* || 20. Esau, concerning *t.*
12:24. speaketh better *t.* || 13:5. such *t.* as ye
13:18. in all *t.* willing to live honestly
Ja. 3:2. in many *t.* we offend || 7. *t.* in the sea
5:12. but above all *t.* my brethren, swear not
1 Pe. 1:12. minister the *t.* || 4:7. end of all *t.* is
4:8. above all *t.* have charity||11. that G. in all *t.*
2 Pe. 1:3. given us all *t.* || 2:13. speak evil of *t.*
3:4. all *t.* continue||14. look for such *t.*||16. these
1 Jn. 2:15. love not the *t.*||20. ye know all *t.* 26.
3:20. knoweth all *t.* || 2 Jn. 12. many *t.* to wr.
3 Jn. 2. I wish above all *t.* || 13. many *t.* to write
Re. 1:2. record of all *t.* || 19. *t.* which are, and
2:14. a few *t.* 20. || 3:2. strengthen the *t.* which
10:6. *t.* that therein are||13:5. speaking great *t.*
21:5. all *t.* new || 7. inherit all *t.* || 22:19. *t.* wr.
Such THINGS. Ex. 12:36. lent to them -*t.*
De. 25:16. all that do -*t.* || 1 S. 2:23. why do
2 K. 19:29. eat -*t.* || 25:15. -*t.* as were of gold
Est. 2:9. with -*t.* as || Jb. 16:2. heard many -*t.*
Jer. 18:13. who hath heard -*t.* || Ez. 17:15. doth
Da. 2:10. asked -*t.* || Mk. 7:8. - like *t.* ye do
Mk. 13:7. -*t.* must be || Lu. 10:7. -*t.* as they, 8.
Lu. 11:41. give alms of -*t.* || Jn. 7:32. murm. -*t.*
Ac. 25:18. they brought none accusation of -*t.*
These THINGS. Ge. 24:28. told them -*t.*
42:36. Jacob said, All -*t.* are against me
Le. 5:5. guilty in one of -*t.* 17. || 20:23. commit.
26:33. and if ye will not be reformed by -*t.*
Nu. 15:13. shall do -*t.* 39:3. || 35:29. -*t.* be a sta.
De. 4:30. when all -*t.* are come on thee, 30:1.
Jos. 2:11. had heard -*t.* our hearts did melt
Jud. 13:23. nor showed us -*t.* || 1 S. 25:37. told
2 S. 23:17. -*t.* did the mighty men, 1 Ch. 11:19.
22. -*t.* did Benaiah, 24:23. 1 Ch. 11:21.
1 K. 18:36. I have done all -*t.* at thy word
2 K. 23:17. -*t.* thou hast done || 2 Ch. 3:3. in -*t.*
Ne. 13:26. did not Solomon sin by *t.* ?
Jb. 8:2. how long speak -*t.* || 10:13. -*t.* hast hid.
33:29. lo, all -*t.* worketh God with man
Ps. 15:5. he that doth -*t.* shall never be moved
42:4. remember -*t.* || 50:21. -*t.* hast thou done
Pr. 6:16. - six *t.* || 21:23. -*t.* belong to the wise
Ec. 11:9. for -*t.* G. will bring thee to judgment
Is. 38:16. by -*t.* men live || 40:26. who created
42:16. -*t.* will I do || 45:7. I the Lord do all -*t.*
47:7. not lay -*t.* to heart || 9. - two *t.* || 13. fr. -*t.*
48:14. declared -*t.* || 51:19. - two *t.* are come
64:12. wilt thou refrain thyself for -*t.* O Lord
Jer. 3:7. after she had done -*t.* || 4:18. procured
5:9. shall I not visit for -*t.* ? 29. | 9:9.
19. doth the Lord all -*t.* || 25. turned away -*t.*
9:24. in -*t.* I delight || 13:22. why come -*t.*
14:22. hast made all -*t.* || 30:15. I have done -*t.*
La. 1:16. for -*t.* I weep || 5:17. for -*t.* our eyes
Ez. 16:30. seeing thou dost all -*t.* 43. | 17:18.
17:12. what -*t.* mean || 18:10. like to any of -*t.*
23:30. I will do -*t.* to thee || 24:19. tell what -*t.*
Da. 10:21. none that holdeth with me in -*t.*
12:7. all -*t.* shall be finished || 8. the end of -*t.*
Ho. 14:9. who is wise, he shall understand -*t.*
Zch. 8:16. -*t.* ye shall do || 17. all -*t.* I hate
Mat. 1:20. thought on -*t.* || 2:3. Herod heard -*t.*
6:32. ye have need of all -*t.* Lu. 12:30.
33. all -*t.* shall be added to you, Lu. 12:31.
11:25. hast hid -*t.* from the wise, Lu. 10:21.
13:51. Jesus saith, Have ye understood -*t.* ?
56. whence then hath this man -*t.* ? Mk. 6:2.
15:20. -*t.* defile a man || 19:20 all -*t.* I have k.
Mat. 21:23. by what authority dost thou -*t.* ? 24,
27. Mk. 11:28,29,33. Lu. 20:2,8.
23:36. all -*t.* shall come || 24:2. see ye not all -*t.*
24:3. when shall -*t.* be ? Mk. 13:4. Lu. 21:7.
33. when ye shall see -*t.* Mk. 13:29. Lu. 21:31.
Lu. 1:20. till the day that -*t.* be performed
2:19. Mary kept -*t.* || 14:6. not answer him to -*t.*
14:21. so servant came, and showed his lord -*t.*
15:26. what -*t.* meant ? || 18:34. und. none of -*t.*
21:36. to escape all -*t.* || 23:31. for if they do -*t.*
24:21. to-day is the third day since -*t.* were
26. suffered -*t.* || 48. and ye are witnesses of
Jn. 2:16. take -*t.* hence || 18. that thou dost -*t.*
3:9. said, How can -*t.* be ? || 10. knowest not -*t.*
5:16. done -*t.* on Sabbath-day || 7:4. if thou do
12:16. -*t.* understood not his disciples, they
41. -*t.* said Esaias || 13:17. if ye know -*t.* hap.
15:21. all -*t.* will they do unto you, 16:3.
19:24. -*t.* soldiers did || 35. -*t.* were done, that
Ac. 7:1. are -*t.* so || 50. hath not my hand made
all -*t.*
54. when they heard -*t.* || 8:24. none of -*t.*
14:15. sirs, why do ye -*t.* || 15:17. L. doth all -*t.*
17:20. know what -*t.* mean || 19:36. seeing -*t.*
20:24. none of -*t.* move me || 24:9. -*t.* were so
26:16. a witness of -*t.* || 26. king knoweth of -*t.*
Ro. 8:31. then say to -*t.* || 10:5. doth -*t.* shall
14:18. for he that in -*t.* serveth Christ
1 Co. 9:8. say I -*t.* as a man || 15. I used none of
2 Co. 2:16. sufficient for -*t.* || Ep. 5:6. because of
Phil. 4:8. think on -*t.* || Col. 3:14. above all -*t.*
1 Ti. 4:6. in rememb. of -*t.* || 11. -*t.* command
15. meditate on -*t.* || 5:7. -*t.* give in charge.
5:21. observe -*t.* || 6:2. -*t.* exhort, Ti. 2:15.
6:11. flee -*t.* || 2 Ti. 2:14. of -*t.* put them in
Ti. 3:8. -*t.* are good || He. 7:13. -*t.* are spoken
Ja. 3:10. brethren, -*t.* ought not so to be
2 Pe. 1:8. If -*t.* be in you || 9. lacketh -*t.* is blind
10. if ye do -*t.* || 12. in remembrance of -*t.* 15.
3:11. seeing then that all -*t.* shall be dissolved
16. speaking of -*t.* || 17. seeing ye know -*t.* bef.
Re. 22:8. showed me -*t.* || 16. testifieth -*t.* 20.
Those THINGS. De. 29:29. -*t.* which are rev.
2 K. 17:9. did secretly -*t.* which are not right
Ps. 107:43. whoso is wise, and will observe -*t.*
Is. 66:2. all -*t.* hath my hand made, and all -*t.*
Ez. 42:14. approach to -*t.* which are for people
Mat. 13:17. desired to see -*t.* which, Lu. 10:24.
Mk. 1:44. offer -*t.* which Moses || 11:23. that -*t.*
Lu. 1:45. a performance of -*t.* || 12:20. where
Jn. 8:29. I do always -*t.* that please him
Ac. 3:18. -*t.* which God before || 8:6. heed to -*t.*
13:45. spake against -*t.* || 17:11. whether -*t.*
18:17. cared for none of -*t.* || 26:16. with. of -*t.*
Ro. 1:28. to do -*t.* || 4:17. called -*t.* which be
6:21. what fruit had you in -*t.* ? for the end of
15:17. glory in -*t.* || 18. not dare to speak of -*t.*
1 Co. 8:4. eating of -*t.* || 2 Co. 11:28. besides -*t.*
Ep. 5:12. it is a shame even to speak of -*t.*
Phil. 3:13. forgetting -*t.* || 4:9. -*t.* ye have learn.
Col. 2:18. intruding into -*t.* || 3:1. seek -*t.* which
He. 3:5. testimony of -*t.* || 12:27. -*t.* are shaken
Ja. 2:16. ye give not -*t.* which are needful
1 Jn. 3:22. do -*t.* pleasing || 2 Jn. 8. lose not -*t.*
Jn. 10. speak evil of -*t.* they know not
Re. 1:3. blessed that keep -*t.* || 2:10. fear none
10:4. seal -*t.* || 20:12. judged out of -*t.* written
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Mk. 9:9. should tell no man -*t.* they had seen
10:32. to tell them -*t.* || 11:24. -*t.* ye desire
Lu. 7:22. tell John -*t.* || 24:19. and he said -*t.*
Jn. 5:19. -*t.* he doth || 10:6. understood not -*t.*
11:46. some told them -*t.* Jesus had done
Ac. 21:19. -*t.* God wrought || Phil. 3:7. -*t.* gain
THINK, *v.* Ge. 40:14. hut *t.* on me, when it
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2 Ch. 13:8. *t.* to withstand G. || Ne. 5:19. *t.* on
Ne. 6:6. Jews *t.* to rebel || 14. G. *t.* on Tobiah
E-t. 4:13. *t.* not thou shalt escape in king's
Jb. 31:1. *t.* on a maid || 41:32. *t.* the deep to be
Ec. 8:17. *t.* to know it || Is. 10:7. nor heart *t.* so
Jer. 23:27. *t.* to cause || 29:11. thoughts that I *t.*
Ez. 38:10. *t.* an evil || Da. 7:25. *t.* to change
Jon. 1:6. G. will *t.* on us || Zch. 11:12. if *t.* good
Mat. 3:9. *t.* not to say || 5:17. *t.* not I am come
6:7. *t.* they shall be heard || 9:4. why *t.* evil
21:28. what *t.* you ? 22:42. | 26:66. Mk. 14:64.
24:44. in such an hour as ye *t.* not, Lu. 12:40.
Lu. 13:4. *t.* ye that they were sinners above all
Jn. 5:39. in them ye *t.* || 45. do not *t.* I accuse
11:56. what *t.* ye || 16:2. *t.* he doth God service
Ac. 13:25. *t.* ye I am || 17:29. not *t.* Godhead
26:2. I *t.* myself happy || Ro. 12:3. *t.* soberly
1 Co. 4:6. not to *t.* of men || 9. I *t.* G. hath set
7:36. if any man *t.* || 40. *t.* I have the spirit
8:2. if any man *t.* || 11:37. || 12:23. *t.* less hon.
2 Co. 3:5. to *t.* any thing || 10:2. I *t.* to be bold
10:7. *t.* this again, 11. || 11:16. let no man *t.*
12:6. lest any *t.* || Ga. 6:3. *t.* to be something
Ep. 3:20. all we ask or *t.* || Phil. 4:8. *t.* on these
Ja. 1:7. let not that man *t.* || 4:5. do ye *t.* that
1 Pe. 4:4. *t.* it strange, 12. || 2 Pe. 1:13. *t.* it meet
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Jb. 35:2. *t.* thou this right, that thou saidst
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26:53. *t.* thou that I cannot pray to my Father
Lu. 10:36. which *t.* thou was neighbor to him
Ro. 2:3. *t.* thou this, O man, that judgest them
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Ps. 40:17. L. *t.* on me || Pr. 23:7. for as he *t.* so
Lu. 8:18. *t.* he hath || 1 Co. 10:12. *t.* he stand.
1 Co. 13:5. *t.* no evil || Phil. 3:4. if any man *t.*
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Is. 19:24. Israel be the *t.* || Ez. 10:14. *t.* of a lion
Da. 2:39. *t.* kingdom || 5:7. *t.* ruler, 16:29.
Zch. 6:3. *t.* chariot || Mat. 20:3. about *t.* hour
Mat. 22:26. *t.* died also, Mk. 12:21. Lu. 20:31.
Lu. 12:38. *t.* watch || 20:12. *t.* they wounded
Ac. 2:15. *t.* hour, 23:23. || 20:9. from *t.* lost
2 Co. 12:2. *t.* heaven || Re. 4:7. *t.* beast had
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11:14. *t.* woe || 21:19. the *t.* foundation was
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THIRDLY, *ad.* 1 Co. 12:28. *t.* teachers, after
THIRST, *v.* Ex. 17:3. to kill us with *t.*
De. 28:48. serve in *t.* || 29:19. drunken, to *t.*
Jud. 15:18. I die for *t.* || 2 Ch. 32:11. die by *t.*
Ne. 9:15. water for their *t.* 20. || Jb. 24:11. suffer
Ps. 69:21. in my *t.* || 104:11. asses quench *t.*
Is. 5:13. dried up with *t.* || 41:17. faileth for *t.*
50:2. dieth for *t.* || Jer. 2:25. throat from *t.*
Jer. 48:18. sit in *t.* || La. 4:4. of his mouth for *t.*
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Am. 8:13. faint for *t.* || 2 Co. 11:27. hunger, in *t.*
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Jn. 4:13. shall *t.* again || 14. never *t.* 15. | 6:35.
7:37. if any man *t.* let || 19:28. Jesus saith, I *t.*
Ro. 12:20. if thine enemy *t.* give him drink
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Pr. 25:21. enemy be *t.* || 25. *t.* soul || 29:10. blood
Is. 21:14. water to *t.* || 29:8. as when a *t.* man
32:6. drink of *t.* to fail || 25:7. and the *t.* land
44:3. pour water on *t.* || 65:13. ye shall be *t.*
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1 Ch. 26:11. sons of Hosah *t.* || Ez. 40:11. *t.* cub.
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1 Ch. 24:13. *t.* lot, 25:20. || Jer. 1:2. *t.* year, 25:3.
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25:27. seven and *t.* year of captivity, Jer. 52:31.
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11:14. *t.* years, 41:46. Nu. 4:3. 2 S. 5:4.
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14:11. *t.* companions || 12. *t.* change of garm.
19. Samson slew *t.* || 20:31. smote about *t.* 39.
1 S. 9:22. *t.* persons || 2 S. 23:13. *t.* chief
23:23. Benaiah more honorable than the *t.*
1 K. 4:22. *t.* measures || 2 K. 18:14. *t.* talents
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THIRTY-*One, a.* Jos. 12:24. 1 K. 16:23.
2 K. 22:1. Josiah reigned *t.*- years, 2 Ch. 34:1.
THIRTY-*Two, a.* Ge. 11:20. Nu. 31:40. 1 K.
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THIRTY-*Three, a.* Ge. 46:15. Le. 12:4. 2 S.
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THIRTY-*Four, a.* Ge. 11:16. Eber lived *t.*- ys.
THIRTY-*Five, a.* Ge. 11:12. 1 K. 22:44. 2 Ch.
3:15. | 20:31.
THIRTY-*Six, a.* Jos. 7:5. smote *t.*- men
THIRTY-*Seven, a.* 2 S. 23:39. 2 K. 13:10.
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THISTLE, S, *s.* Ge. 3:18. *t.* shall bring it forth
2 K. 14:9. *t.* that was in Leb. 2 Ch. 25:18.
Jb. 31:40. let *t.* grow || Ho. 10:8. *t.* come up
Mat. 7:16. do men gather figs of *t.* Lu. 6:44.
THITHER, *ad.* Ge. 16:20. escape *t.* 22. || 24:6.
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Ez. 1:20. *t.* spirit to go || 11:18. Israel come *t.*
47:9. waters come *t.* || Jo. 3:11. *t.* come down
Mat. 2:22. afraid to go *t.* || Lu. 17:37. *t.* eagles
Jn. 7:34. *t.* ye cannot come || 11:8. goest thou *t.*
18:2. resorted *t.* || 3. Judas cometh *t.* with lan.
Ac. 8:30. Philip ran *t.* to him || 16:13. resorted *t.*
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THOMAS, *A twin,* or *abyss.*

Mat. 10:3. *T.* and Matthew, Mk. 3:18. Lu.6:15. Ac. 1:13.
Jn. 11:16. *T.* said, Let us go and die with him 20:24. *T.* not with them when Jesus, 26.
27. *T.* reach hither || 21:2. Peter and *T.*
THONGS, *s. A leather whip.* Ac. 22:25.
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Thorn — Ononis Spinosa.

Ge. 3:18. *t.* shall it bring || Ex. 22:6. if catch in Nu. 33:55. shall be *t.* in your sides, Jud. 2:3. Jos. 23:13. *t.* in your eyes || 2 S. 23:6. he as *t.* 2 Ch. 25:18. *t.* in Leb. || 33:11. Manasseh amo. Jh. 5:5. out of the *t.* || 41:2. jaw thro' with a *t.* Ps. 58:9. pots can feel *t.* || 118:12. as fire of *t.* Pr. 15:19. a hedge of *t.* || 22:5. *t.* in the way 24:31. grown over with *t.* || 26:9. as a *t.* goeth Ec. 7:6. crackling of *t.* || Song 2:2. lily among *t.* Is. 7:19. rest upon all *t.* || 33:12. as *t.* cut up 34:13. *t.* in palaces || 55:13. instead of the *t.* Jer. 4:3. sow not among *t.* || 12:13. but reap *t.* Ez. 28:24. nor grieving *t.* || Ho. 10:2. *t.* come Ho. 2:6. hedge way with *t.* || 9:16. *t.* in tabern. Mi. 7:4. sharper than a *t.* || Na. 1:10. folden as Mat. 7:16. do men gather grapes of *t.* Lu. 6:44. 13:7 fell among *t.* 22. Mk. 4:7. Lu. 8:7,14. 27:29 a crown of *t.* Mk 15:17. Jn. 19:2.
2 Co. 12:7. there was g ven me a *t.* in the flesh
See BRIERS.
THOUGHT, *s.* is put for, (1) *The least motion of the mind,* Mat. 15:19. (2) *Counsels, purpose, or intent,* Ps. 146:4. (3) *Grief,* Ps. 94:19. (4) *Reasonings,* Lu. 9:46,47. (5) *Immoderate or anxious care,* Mat. 6:25. (6) *The conscience,* Ro. 2:15. (7) *Opinion,* Jh. 12:5. (8) *Desire and endeavor,* 1 Ch. 19:18. (9) *Hope,* 1 S. 18:25. (10) *A conspiracy, or plot,* Pr. 15:22. Ac. 8:22. (11) *A word,* De. 15:9.
De. 15:9. be not a *t.* || 1 S. 9:5. lest take *t.*
Jh. 12:5. despised in the *t.* || 42:2. no *t.* withhold.
Ps. 49:11. their *t.* is, 61:6. || 139:2. my *t.* afar off
Pr. 24:9. *t.* of foolishn. is sin || Ec. 10:20. not in *t.*
Is. 26:3. keep him whose *t.* is stayed on thee
Ez. 38:10. think an evil *t.* || Am. 4:13. what is his *t.*
Mat.6:25.take no *t.*31.|10:19.Mk.13:11. Lu.12:11.
27. by taking *t.* can add one cubit? Lu. 12:25.
28. why take you *t.* for raiment, Lu. 12:26.
Ac. 8:22. *t.* be forgiven || 2 Co. 10:5. every *t.* to
THOUGHTS, *s.* Ge. 6:5. *t.* of his heart evil
Jud. 5:15. great *t.* of heart || 1 K. 18:21. two *t.*
1 Ch. 28:9.L. understandeth *t.* || 29:18. keep in *t.*
Jb. 4:13. in *t.* from the visions || 17:11. even my *t.* 20:2. *t.* cause me to ans. || 21:27. I kn. your *t.*
Ps. 10:4. G. is not in all his *t.* || 33:11. *t.* of his h. 40:5. *t.* cannot be reckoned || 56:5. *t.* are ag. 73:7. pass the *t.* || 92:5. thy *t.* are very deep 94:11. L. knoweth the *t.* || 19. multitude of my *t.* 119:113. I hate vain *t.* || 139:17. precious thy *t.* 139:23. and know my *t.* || 146:4. his *t.* perish
Pr. 12:5. the *t.* of the righteous are right 15:26. the *t.* of the wicked are an abomination 16:3. thy *t.* be established || 21:5. *t.* of diligent
Is. 55:7. forsake his *t.* || 8. my *t.* are not your *t.* 9. my *t.* higher || 59:7. *t.* are *t.* of iniquity 65:2. walk after own *t.* || 66:18. I know their *t.*
Jer. 4:14. vain *t.* lodge || 6:19. fruit of their *t.* 23:20. performed the *t.* || 29:11. *t.* of peace and
Da. 2:30. *t.* of thy heart || 4:5. *t.* trouble. him, 19. 5:6. *t.* troubled him || 10. let not thy *t.* trouble
Mi. 4:12. they know not the *t.* of the Lord
Mat. 9:4. knowing their *t.* 12:25. Lu. 5:22. | 6:8. | 9:47. | 11:17. 15:19. out of heart proceed evil *t.* Mk. 7:21.
Lu. 2:35. *t.* revealed || 24:38. why do *t.* arise
Ro. 2:15. *t.* accusing || 14:1. his doubtful *t.*
1 Co. 3:20. the Lord knoweth the *t.* of the wise
He. 4:12. discerner of *t.* || Ja. 2:4. of evil *t.*
THOUGHT, *v.* Ge. 48:11. not *t.* to see 50:20. ye *t.* evil || Ex. 32:14. evil he *t.* to do
Nu. 24:11. I *t.* to promote || 33:56. as I *t.* to do
De. 19:19. do to him as he *t.* || Jud. 15:2. I verily
1 S. 1:13. *t.* she had been drunk || 18:25. Saul *t.*
2 S. 4:10. *t.* I would have given him a reward 13:2. *t.* it hard to do || 21:16. *t.* to have slain D.
2 K. 5:11. I *t.* he will surely come out to me
2 Ch. 11:22. *t.* to make Abijah k. || 32:1. *t.* to win Est. 3:6. he *t.* scorn || 6:6. Haman *t.* to whom I's. 48:9. we have *t.* of thy loving-kindness 73:16. when I *t.* to know this, it was painful 119:59. I *t.* on my ways, and turned my feet
Pr. 30:32. if *t.* evil || 14. 11:24. as I have *t.* so
Jer. 18:8. evil I *t.* to do || Zch. 1:6. Lord *t.* to do
Zch. 8:14. as I *t.* to punish || 15. I *t.* to do well
Ma.3:16. *t.* on his name || Mat.1:20. *t.*on these th. Mk. 14:72. and when he *t.* thereon he wept
Lu. 7:7. nor *t.* myself worthy || 12:17. *t.* within 19:11. they *t.* || Jn. 11:13. *t.* he spoke of tak. rest
Ac. 8:20. *t.* the gift of G. || 10:19. *t.* on the vision 12:9. *t.* he saw a vision || 15:38. Paul *t.* not good 26:8. why should it be *t.* || 9. I *t.* I ought to do
1 Co. 13:11. I *t.* as a child || Phil. 2:6. *t.* it not rob.
He. 10:29. sorer punishment he be *t.* worthy
THOUGHTEST, *e.* Ps.50:21. *t.* I was such a one
THOUSAND, *n.* Ge. 20:16. a *t.* pieces of silver Nu. 31:4. a *t.* send to war || 35:4. a *t.* cubits De. 1:11. a *t.* times so many || 7:9. *t.* generations 32:30. how should one chase a *t.* Jos. 23:10.
Jud. 9:49. died about a *t.* || 15:15. Sam. slew a *t.*
1 S. 17:18. captain of *t.* 18:13. || 25:2. *t.* goats
2 S. 8:4. David took a *t.* chariots, 1 Ch. 18:4. 18:12. a *t.* shekels || 19:17. a *t.* men of Benjam.
1 K. 3:4. a *t.* burnt-offerings, 2 Ch. 1:6.
2 K. 15:19. gave Pul a *t.* tal. || 24:16. *t.* smiths
1 Ch. 12:14. over a *t.* || 31. of Naphtali a *t.* capt. 16:15. a *t.* generations || 29:21. a *t.* bullocks
Ezr. 1:9. a *t.* chargers || 10. other vessels a *t.*
Jb. 9:3. one of a *t.* 33:23. || 42:12. *t.* oxen, *t.* asses
Ps. 50:10. on a *t.* hills || 84:10. better than a *t.* 90:4. a *t.* years || 91:7. a *t.* shall fall at thy side
Ec. 6:6. tho' he live a *t.* || 7:28. one among a *t.*
Song 4:4. hang a *t.* bucklers || 8:11. a *t.* pieces, 12.
Is. 7:23. a *t.* vines || 30:17. flee || 60:22. become *t.*
Ez. 47:3. the man measured a *t.* cubits, 4,5.
Da. 5:1. a feast to a *t.* || Am. 5:3. went by a *t.*
2 Pe. 3:8. one day is with the Lord as a *t* years
Re. 20:2. bound Satan a *t.* years || 3. till *t.* years 4. reigned with Ch. a *t.* years || 7. *t.* expired
One THOUSAND *two hundred sixty.* Re. 11:3. prophesy *-t.* 2?0 days || 12:6. feed her
One THOUSAND *two hundred ninety.* Da. 12:11. there shall be *-t.* 290 days
One THOUSAND *six hund. furlongs.* Re. 14:20.
Two THOUSAND. Nu. 35:5. Jos. 3:4. 1 K. 7:26. 2 K. 8:23. Ne. 7:72. Mk. 5:13.
Two THOUSAND *two hundred.* Ne. 7:71. fathers gave *-t.* 200 pounds of silver
Two THOUSAND *three hundred days.* Da. 8:14.
Two hundred THOUSAND. 2 Ch. 28:8. carried captive of brethren *-t.*
Two hundred eighty THOUSAND. 2 Ch. 11:8. and out of Benjamin *-t.*
Three THOUSAND. Ex. 32:28. fell *-t.* men Jos. 7:4. went to Ai *-t.* || Jud. 15:11. || 16:27.
1 S. 13:2. chose *-t.* 24:2. | 26:2. || 25:2. sheep
1 K. 4:32. *-t.* proverbs || 2 Ch. 4:5. *-t.* baths
Jh. 1:3. *-t.* camels || Jer. 52:28. carried *-t.* Jews
Ac. 2:41. were added unto them about *-t.* souls
Four THOUSAND. 1 S. 4:2. slew *-t.* souls
1 Ch. 23:5. *-t.* porters || 2 Ch. 9:25. *-t.* stalls
Mat. 15:38. that eat were *-t.* 16:10. Mk. 8:9,20.
Ac. 21:38. leadest into the wilderness *-t.* men
Four THOUSAND *five hundred.* Ez. 48:16. on north side of city *-t.* 590 measures, 30—34.
Five THOUSAND. Jos. 8:12. he took *-t.* men
Jud. 20:45. gleaned *-t.* || 1 Ch. 29:7. *-t.* talents
2 Ch. 35:9. offerings *-t.* || Ezr. 2:69. gave *-t.*
Mat. 14:21. about *-t.* 16:9. Mk. 6:44. | 8:19. Lu. 9:14. Jn. 6:10. Ac. 4:4.
Five THOUSAND *four hund. vessels.* Ezr. 1:11.
Six THOUSAND. 1 S. 13:5. 2 K. 5:5.
1 Ch. 23:4. and *-t.* were officers and judges
Ezr. 2:67. their asses, *-t.* 720, Ne. 7:69.
Jb. 42:12. for Job had *-t.* camels, and 1000
Seven THOUSAND. 1 K. 19:18. left *-t.*
20:15. Israel *-t.* || 2 K. 24:16. carri d *-t.*
1 Ch. 12:25. mighty men || 18:3. David took from 19:18. David slew *-t.* || 29:4. I prepared *-t.*
2 Ch. 15:11. offered *-t.* || 30:24. Hezekiah gave
Jb. 1:3. *-t.* sheep || Re. 11:13. was slain *-t.*
Seven THOUSAND *seven hundred.* 2 Ch. 17:11. *-t.* 700 rams, *-t.* 700 he-goats
Ten THOUSAND. Le. 26:8. put *-t.* to flight
De. 32:30. two put *-t.* || 33:2. with *-t.* saints
Jud. 1:4. slew *-t.* men, 3:29. 2 K. 14:7.
4:10. *-t.* at his feet || 7:3. remained *-t.* 20:34.
2 S. 18:3. worth *-t.* || 1 K. 5:14. *-t.* a month
2 K. 13:7. *-t.* footmen || 24:14. *-t.* captives
2 Ch. 25:11. smote of the children of Seir *-t.*
12. *-t.* left alive || 27:5. Ammonites gave *-t.*
Est. 3:9. I'll pay *-t.* || Ps. 91:7. *-t.* shall fall
Song 5:10. my beloved is chiefest among *-t.*
Ez. 45:1. breadth of land be *-t.* 3,5. | 48:9,10,18.
Da. 7:10. and *-t.* times *-t.* stood before him
Mat. 18:24. *-t.* talents || Lu. 14:31. able with *-t.*
1 Co. 4:15. *-t.* instructors || 14:19. than *-t.* words
Ju. 14. *-t.* of his saints || Re. 5:11. *-t.* times *-t.*
Ten THOUSANDS. De. 33:17. *-t.* of Ephraim
1 S. 18:7. David slain his *-t.* 8. | 21:11. | 29:5.
Ps. 3:6. not afraid of *-t.* || 144:13 bring *-t.*
Da. 11:12. many *-t.* || Mi. 6:7. *-t.* rivers of oil
Twelve THOUSAND. Jos. 8:25. Jud. 21:10.
1 K. 4:26. | 10:26. 2 Ch. 1:14. | 9:25. Re. 7:5, 6,7,8. | 21:16.
Fourteen THOUSAND *Sheep.* Jh. 42:12.
Fourteen THOUSAND *seven hundred died.* Nu. 16:49. that *died* in the plague, were *-t.* 700
Sixteen THOUSAND *Persons.* Nu. 31:40.
Sirteen THOUSAND *seven hund. and fifty shek.* Nu. 31:52. all the gold of offering *-t.* 750 *shekels*
Seventeen THOUSAND *two hundred Sons.* 1 Ch. 7:11. the *sons* of Jediael, *-t.* 200.
Eighteen THOUSAND. Jud. 20:25,44. 2 Ch. 12:31 | 18:12. | 29:7.
Twenty THOUSAND. 2 S. 8:4. | 10:6. | 18:7. 1 K. 5:11. Ne. 7:71. Ps. 68:17. Lu. 14:31.
Twenty tion THOUSAND. Nu. 3:39,43. Jud. 7:3,22. | 20:21. 2 S. 8:5. 1 K. 8:63. 1 Ch. 7:2,7,22. | 18:5. 2 Ch. 7:5.
Twenty-three THOUSAND. Nu. 26:62.
1 Co. 10:8. and fell in one day *three* and *twenty t.*
Twenty-four THOUSAND. Nu. 25:9.
1 Ch. 23:4. *-t.* Lev. || 27:1. officers that served *-t.*
Twenty-five THOUSAND. Jud. 20:35,46.
Ez. 45:1. holy portion *-t.* reeds in length, 3,5,6 | 48:8,9,10,13.
Twenty-six THOUSAND. Jud. 20:15. Benj.
1 Ch. 7:40. of Asher, apt to war, *-t.*
Twenty-seven THOUSAND *Men.* 1 K. 20:30.
Twenty-eight THOUSAND *expert in War.* 1 Ch. 12:35. of the Danites, *expert in war, -t.*
Thirty THOUSAND. Nu. 31:39. Jos. 8:3. 1 S. 4:10. | 11?. | 13:5. 2 S. 6:1. 1 K. 5:13.
Thirty-two THOUSAND. Nu. 31:35. women
1 Ch. 19:7. Ammon hired *-t.* chariots
Thirty-three THOUSAND *Bullocks.* 2 Ch. 35:7.
Thirty-five THOUSAND *of Benjamin.* Nu. 1:37.
Thirty-six THOUSAND. Nu. 31:38,44.
1 Ch. 7:4. the bands of soldiers were *-t.*
Thirty-seven THOUSAND *of Naphtali.* 1 Ch. 12:34. *of Naphtali,* 1000 captains with *-t.*
Thirty-eight THOUSAND *Lerites.* 1 Ch. 23:3.
Forty THOUSAND. Jos. 4:13. Jud. 5:8. 2 S. 10:18. 1 K. 4:26. 1 Ch. 12:36. | 19:18.
Forty THOUSAND *five hundred.* Nu. 1:33.
Nu. 2:19. of Ephraim *-t.* 500 || 26:18. of Gad
Forty-two THOUSAND. Jud. 12:6. Ezr. 2:64.
Forty-five THOUSAND *six hundred.* Nu. 26:41.
Forty-five THOUSAND *six hundred fifty.* Nu. 1:25. numbered of Gad *-t.* 650, 2:15.
Forty-six THOUSAND *five hundred.* Nu. 1:21. of Reuben *-t.* 500, 2:11.
Fifty THOUSAND. 1 S. 6:19. 1 Ch. 5:21.
1 Ch. 12:33. of Zebulon *-t.* || Ac. 19:19. *-t.* pieces
Fifty-two THOUSAND *seven hund.* Nu. 26:34.
Fifty-three THOUSAND *four hundred.* Nu. 1:43. of Naphtali *-t.* 400, 2:30.
Fifty-four THOUSAND *four hundred.* Nu. 1:29. of the tribe of Issachar *-t.* 400, 2:6.
Fifty-seven THOUSAND *four hundred.* Nu. 1:31. the tribes of Zebulon *-t.* 400, 2:8.
Fifty-nine THOUSAND *three hundred.* Nu. 1:23. the tribe of Simeon *-t.* 300, 2:13.
Sixty THOUSAND *Horsemen.* 2 Ch. 12:3.
Sixty THOUSAND *five hundred.* Nu. 26:27.
Sixty-one THOUSAND. Nu. 31:34. Ezr. 2:69.
Sixty-two THOUSAND *seven hundred.* Nu. 1:39. of the tribe of Dan, *-t.* 700, 2:26.
Sixty-four THOUSAND *three hundred.* Nu. 26:25. of Issachar *-t.* 300 || 43. of Shuhamites
Seventy THOUSAND. 2 S. 24:15. 1 K. 5:15. 1 Ch. 21:14. 2 Ch. 2:2,18.
Seventy-two THOUSAND. Nu. 31:33. beeves
Seventy-four THOUSAND *six hundred.* Nu. 1:27. number of Judah *-t.* 600, 2:4.
Seventy-five THOUSAND. Nu. 31:32. sheep
Est. 9:16. Jews slew of their foes *-t.*
Seventy-six THOUSAND *five hundred.* Nu. 26:2.
Eighty THOUSAND. 1 K. 5:15. Solomon had *-t.* hewers in mountains, 2 Ch. 2:2,18.
Eighty-seven THOUSAND 1 Ch. 7:5. of Issac.
THOUSAND THOUSAND. 1 Ch. 21:5. Israel 1 Ch. 22:14. a *t. t.* talents || 2 Ch. 14:9. Ethiop.
Two hundred THOUSAND THOUSAND. Re. 9:16. the army of the horsemen were *-t. t.*
THOUSANDS, *s.* Ge. 24:60. mother of *t.* of mill.
Ex. 18:21. rulers of *t.* || 20:6. mercy to *t.* of them 34:7. keeping mercy for *t.* De. 5:10.
Nu. 1:16. there were the princes, heads of *t.* in Israel, 10:4. Jos. 22:14,21,30.
10:36. to the many *t.* of Israel || 31:5. out o *t.*
De. 1:15. captains over *t.* || 33:17. *t.* of Manasseh
1 S. 8:12. captains over *t.* 22:7. || 10:19. by *t.* 18:8. ascribed but *t.* || 23:23. the *t.* of Judah 29:2. passed on by *t.* || 2 S. 18:4. came out by *t.*
Ps.119:72.*t.*of gold || Jer. 32:18. loving-kind. to *t.*
Da. 7:10. thousand *t.* ministered unto him, and
Mi. 5:2. *t.* of Judah || 6:7. with *t.* of rams
Ac. 21:20. how many *t.* || Re. 5:11. was *t.* of *t.*
THREAD, *s.* Ge. 14:23. I'll not take from a *t.*
Ge. 38:28. she bound a scarlet *t.* 30. Jos. 2:18.
Jud. 16:9. he brake the withes as a *t.* of tow, 12.
Song 4:3. thy lips are like a *t.* of scarlet
THREATEN, ED. Ac. 4:17,21. 1 Pe. 2:23.
THREATENING, S. *s.* Ac. 4:29. | 9:1. Ep. 6:9.
THREE, *a.* Ge. 18:2. and lo *t.* men stood by
Ex. 21:11. if he do not these *t.* || 25:32. *t.* branches, 33. *t.* bowls 37:19. || 27:11 sockets *t.* 38:14.

De. 17:6. at the mouth of *t.* witnesses, 19:15.
Jos. 15:14. and Caleb drove thence the *t.* sons of Anak, Jud. 1:20.
18:4. *t.* men to describe || Jud. 7:20. *t.* comm.
2 S. 23:13. *t.* of the thirty chief went to D.
24:12. I offer thee *t.* things, I Ch. 21:10.
1 K. 7:25. *t.* oxen to north, *t.* to the west, *t.* to
Jb. 1:17. made out *t.* bands || 2:11. Job's *t.* friends.
Pr. 30:15. *t.* things, 18,21,29. || Is. 17:6. *t.* berries
Ez. 14:14. tho' these *t.* men || 45:31. *t.* gates, 32.
Da. 3:24. *t.* men bound || 6:2. these *t.* presidents
7:5. *t.* ribs || 10:2. *t.* full weeks || 11:2. *t.* kings
Am. 1:3. *t.* transgressions, 13. 2:1. || 4:8. *t.* cit.
Mat. 13:33. hid in *t.* measures, Lu. 13:21.
17:4. *t.* tabernacles, Mk. 9:5. Lu. 9:33.
18:16. mouth of two *or t.* witnesses, 2 Co. 13:1.
20. where two or *t.* are gathered in my name
Lu. 10:36. wh. of these *t.* || 11:5. lend me *t.* lo.
12:52. *t.* against two || Ac. 5:7. *t.* hours after
Ac. 10:19. *t.* men seek, 11:11. || 28:15. *t.* taverns
1 Co. 13:13. nb. these *t.* || 14:27. at most by *t.* 29.
1 Ti. 5:19. two or *t.* witnesses, He. 10:28.
1 Jn. 5:7. are *t.* that bear record in heaven, 8.
Re. 6:6. *t.* measures || 8:13. *t.* angels || 9:18. these
16:13. *t.* unc. spirits || 19. *t.* parts || 21:13. gates

THREE *Months.* Ge. 38:24. Ex. 2:2. 2 S. 6:11. | 24:13. 2 K. 23:31. | 24:8. Am. 4:7. Ac. 7:20. | 19:8. | 20:3. He. 11:23.

THREE *Times.* Ex. 23:14,17. Nu. 22:28,33. | 24:10. Jud. 16:15. 1 S. 20:41. 1 K. 9:25. | 17:21. 2 K. 13:25. 2 Ch. 8:13. Da. 6:10,13. Ac. 11:10.

THREE *Years.* Ge. 15:9. Le. 19:23. | 25:21. De. 14:28. Jud. 9:22. 2 S. 13:38. | 21:1. 1 K. 2:39. | 10:22. | 15:2. | 22:1. 2 K. 17:5. | 18:10. | 24:1. 1 Ch. 21:12. 2 Ch. 9:21. | 11:17. | 13:2. | 31:16. Is. 15:5. | 16:14. | 20:3. Jer. 48:34. Da. 1:5. Am. 4:4. Lu. 4:25. | 13:7. Ac. 20:31. Ga. 1:18. Ja. 5:17.

THREEFOLD, *a.* Ec. 4:12. and a *t.* cord is not
THREESCORE, *a.* Ge. 25:26. Isaac was *t.* yea.
De. 3:4. took from them *t.* cities, Jos. 13:30.
2 Ch. 11:21. *t.* concubines || Ezr. 6:3. *t.* cubits
Song 3:7. *t.* val. men || 6:8. there are *t.* queens
Jer. 52:25. put to death *t.* || Da. 3:1. height *t.* cu.
Lu. 24:13. *t.* furlongs || 1 Ti. 5:9. taken under *t.*
THREESCORE *and one.* Nu. 31:9. of asses *t.*-
THREESCORE *and two.* 1 Ch. 2:3. Da. 5:31.
Da. 9:25. in *t.*- weeks || 26. after *t.*- w. Messiah
THREESCORE *and five.* Is. 7:8. within *t.*- years
THREESCORE *and six.* Ge. 46:26. Le. 12:5.
THREESCORE *and seven.* Ne. 7:72. *t.*- priests'
THREESCORE *and eight.* 1 Ch. 16:3[4]. brethr.
THREESCORE *and ten.* Ge. 46:27. | 50:3. Ex. 15:27. Nu. 33:9. De. 10:22. Jud. 1:7. | 8:30. | 9:4,5. | 12:14. 2 Ch. 29:32. | 36:21. Ps. 90:10. Zch. 1:12. Ac. 23:23.

THRESH, *v.* Jud. 8:7. I'll *t.* your flesh with
Is. 41:15. *t.* the mount. || Jer. 51:33. time to *t.*
Mi. 4:13. arise and *t.* || Ha. 3:12. thou didst *t.*

THRESHED, *p.* Jud. 6:11. Gideon *t.* wheat
Is. 28:27. fitches are not *t.* || Am. 1:3. *t.* Gilead

THRESHETH, *v.* De. 25:4. 1 Co. 9:10.

THRESHING, *p.* Le. 26:5. *t.* reach to vintage
2 S. 24:22. here be *t.* instruments, 1 Ch. 21:23.
2 K. 13:7. like dust by *t.* || 1 Ch. 21:20. *t.* wheat
Is. 21:10. O my *t.* || 28:28. he will not ev. be *t.* it
41:15. *t.* instrument || Jo. 3:14. in valley of *t.*
See Floor, Floors.

THRESHOLD, *s.* Jud. 19:27. her hands on *t.*
1 S. 5:4. palms of his hands were cut off on *t.* 5.
1 K. 14:17. when she came to *t.* the child died
Ps. 84:10. to sit at *t.* || Is. 6:4. posts of the *t.*
Ez. 9:3. glory of God was gone up to *t.* 10:4.
46:2. worship at *t.* || 47:1. from under the *t.*
Zph. 1:9. I will punish all that leap on the *t.*

THRESHOLDS, *s.* Ne. 12:25. keep. ward at *t.*
Ez. 43:8. by my *t.* || Zph. 2:14. desolation in *t.*

THREW, *v.* 2 S. 16:13. Shimei *t.* stones at D.
2 K. 9:33. *t.* Jezebel down || 2 Ch. 34:1. *t.* down
Mk. 12:42. a certain poor widow *t.* in two mites
Lu. 9:42. devil *t.* him down || Ac. 22:23. *t.* dust

THREWEST, *v.* Ne. 9:11. *t.* into the deeps as a

THRICE, *ad.* Ex. 34:23. *t.* in the year, 24.
2 K. 13:18. Joash smote *t.* || 19. smite Syria but *t.*
Mat. 26:34. deny me *t.* Mk. 14:30. Lu. 22:34.
Ac. 10:16. was done *t.* || 2 Co. 11:25. *t.* beaten
2 Co. 12:8. for this thing I besought the Lord *t.*

THROAT, *s.* Ps. 5:9. *t.* sepulchre. Ro. 3:13.
69:3. my *t.* is dried || 115:7. speak thro' their *t.*
Pr. 23:2. a knife to thy *t.* || Is. 58:11. cry with *t.*
Jer. 2:25. *t.* from thirst || Mat. 18:28. took by *t.*

THRONE, *s.* signif. (1) *The seat whereon sovereign princes usually sit to receive the homage of their subjects, &c.* 1 K. 2:19. (2) *Some visible token of divine power and majesty,* Re. 4:9. Referred to *God,* it is put for, (1) *His justice,* Ps. 9:4. (2) *His mercy,* He. 4:16. (3) *Heaven,* Is. 66:1. (4) *Christ's universal dominion, power, and glory,* Ps. 45:6. | 89:29. Re. 6:16. | 20:11. Ge. 41:40. only in the *t.* || Ex. 11:5. sits on the *t.*
De. 17:18. when he sitteth on *t.* of his kingd.
1 S. 2:8. to make them inherit the *t.* of glory
2 S. 3:10. to set up the *t.* of David over Israel
7:13. stablish the *t.* 16. || 14:9. his *t.* he guiltless
1 K. 1:13. Solomon shall sit on my *t.* 17—48.
37. Lord make his *t.* greater than the *t.* of D.47.
2:4. there shall not fail thee a man on the *t.* of Israel, 8:25. | 9:5. 2 Co. 6:16. Jer. 33:17.
1 K. 2:12. *t.* of David, 24. | 8:20. | 10:9. 1 Ch. 29:23. 2 Ch. 6:10. Is. 9:7. Jer. 13:13. | 17:25. | 22:4,30. | 36:30. Lu. 1:32.
33. on his *t.* be peace || 10:18. made a great *t.* 6:11. sat on his *t.* 22:10. 2 K. 13:13. 2 Ch. 18:9.
1 K. 22:19. I saw the Lord sitting on his *t.* 2 Ch. 18:18.
2 K. 10:3. on his father's *t.* || 30. on the *t.* 15:12. 11:19. Joash sat on the *t.* of kings, 2 Ch. 23:20. 25:28. set his *t.* above *t.* of kings, Jer. 52:32.
Ne. 3:7. repaired to the *t.* of the governor on
Jb. 26:9. he holdeth back the face of his *t.*
36:7. but with kings are they on the *t.* yea
Ps. 9:4. satest in the *t.* || 7. hath prepared his *t.*
11:4. the Lord's *t.* is in heaven, his eyes behold
45:6. thy *t.* O G. is forever, Ls. 5:19. He. 1:8.
47:8. God sitteth on the *t.* of his holiness
89:4. I'll build thy *t.* || 14. habitation of his *t.*
29. *t.* endure as sun || 44. cast his *t.* down to
94:20. *t.* of iniquity || 97:2. habitation of his *t.*
103:19. L. hath prepared his *t.* in the heavens
132:11. set on thy *t.* || 12. sit on thy *t.* forever
Pr. 20:8. *t.* of judgment || 28. his *t.* is upholden
Is. 6:1. Lord sitting on a *t.* || 9:7. on *t.* of David
14:13. exalt my *t.* || 22:23. be for a glorious *t.*
47:1. there is no *t.* || 66:1. heaven is my *t.* the
Jer. 1:15. set each his *t.* || 3:17. *t.* of the Lord
14:21. *t.* of thy glory || 17:12. a glorious high *t.*
22:2. O king, that sittest upon the *t.* 29:16.
33:21. a son to reign upon his *t.* || 43:10. I'll set *t.*
49:38. I'll set my *t.* in Elam, and destroy king
52:32. set his *t.* above the *t.* of the kings
Ez. 1:26. likeness of a *t.* 10:1. || 43:7. place of *t.*
Da. 5:20. his kingly *t.* || 7:9. *t.* like fiery flame
Jon. 3:6. rose from his *t.* || Hag. 2:22. *t.* of kingd.
Zch. 6:13. rule on his *t.* be a priest on his *t.*
Mat. 5:34. by heaven, for it is God's *t.* 23:22.
19:28. Son of man shall sit in the *t.* 25:31.
Lu. 1:32. *t.* of David || Ac. 2:30. to sit on his *t.*
Ac. 7:49. heaven is my *t.* || 12:21. sat on his *t.*
He. 4:16. *t.* of grace || 8:1. right hand of *t.* 12:2.
Re. 1:4. before his *t.* || 3:21. to sit in my *t.* as
4:2. one sat on the *t.* || 3. rainbow about the *t.*
4. about the *t.* || 5. out of *t.* proceeded lightn.
6. before the *t.* 7:9,15. | 8:3. | 14:3,5.
9. sat on the *t.* 10. | 5:1,7. | 7:12. | 19:4. | 21:5.
5:6. in midst of *t.* 7:17. || 11. angels about the *t.*
13. that sitteth on the *t.* 6:16. | 7:10,15.
12:5. to G. and his *t.* || 16:17. from the *t.* 19:5.
20:11. a great white *t.* || 22:1. river out of the *t.*
22:3. *t.* of God, and of the Lamb shall be in it
See Establish, Established.

THRONES, *s.* Ps. 122:5. set *t.* of judgment
Is. 14:9. raised from *t.* || Ez. 26:16. down fr. *t.*
Da. 7:9. I beheld till the *t.* were cast down
Mat. 19:28. ye shall sit on twelve *t.* Lu. 22:30.
Col. 1:16. whether they be *t.* || Re. 20:4. I saw *t.*

THRONG, *v.* Mk. 3:9. *t.* him, Lu. 8:45.

THRONGED, *p.* Mk. 5:24. Lu. 8:42.

THRONGING, *p.* Mk. 5:31. multitude *t.*

THROUGH, *pr.* Ac. 13:38. *t.* this man is preached
18:27. believed *t.* grace || Ro. 3:25. *t.* faith
Ro. 5:1. *t.* our Lord Jesus Christ, 6:23. | 16:27.
8:13. if *t.* the Spirit || 11:36. of him, *t.* him
Ga. 2:19. I *t.* the law || Ep. 4:6. above all, *t.* all
Phil. 4:13. I can do all *t.* Christ || Col. 2:12. *t.* faith
He. 9:14. *t.* the eternal Spirit || 10:20. *t.* the vail

THROUGHLY, *ad.* Ps. 51:2. wash me *t.* from
Jer. 6:9. *t.* glean || 7:5. amend || 50:31. plead
Ez. 16:9. *t.* washed || Mat. 3:12. *t.* purge, Lu. 3:17.
2 Co. 11:6. *t.* manifest || 2 Ti. 3:17. *t.* furnishes

THROUGHOUT, *pr.* Mk. 14:9. Jn. 19:23.
Ro. 1:8. your faith is spoken of *t.* the world

THROW, *v.* Jud. 9:2. *t.* down their altars, but
6:25. *t.* down altar of Baal || 2 K. 9:33. *t.* her
Jer. 1:10. to *t.* down, 31:28. || Ez. 16:39. shall *t.* d.
Mi. 5:11. *t.* down all thy strong-holds, Ma. 1:4.

THROWING, *p.* Nu. 35:17. smite with *t.* a

THROWN, *p.* Ex. 15:1. *t.* into the sea, 21.
Jud. 6:32. *t.* down, 1 K. 19:10,14. Jer. 31:40. | 50:15. Ez. 38:20. Na. 1:6. Re. 18:21.
2 S. 20:21. his head be *t.* || La. 2:2. L. hath *t.*
Mat. 21:2. not *t.* down, Mk. 13:2. Lu. 21:6.
Lu. 4:35. when devil had *t.* him in the midst

THRUST, *v.* Ex. 11:1. *t.* you out, 12:39.
Nu. 22:25. ass *t.* herself || 25:8. Phinehas *t.*
35:20. if *t.* him of hatred || 22. if *t.* suddenly
De. 13:5. spoken to *t.* thee out of the way, 10.
15:17. *t.* the awl || 28:27. *t.* out the enemy from
Jud. 3:21. *t.* dagger || 9:41. *t.* out Gaal || 11:2.
1 S. 11:2. *t.* out your eyes || 31:4. Saul said, *t.*
2 S. 2:16. *t.* his sword || 18:14. *t.* darts || 23:6.
1 K. 2:27. *t.* Abiathar || 2 K. 4:27. to *t.* her
2 Ch. 26:20. *t.* Uzziah out || Ps. 118:13. hast *t.* at
Is. 13:15. *t.* through, 14:19. Jer. 51:4. Ez. 16:40.
Ez. 34:21. *t.* with side || 46:18. to *t.* them out
Jo. 2:8. nor one *t.* another || Zch. 13:3. *t.* him
Lu. 4:29. *t.* him out || 10:15. *t.* down to hell
13:28. yourselves *t.* out || Jn. 20:25. *t.* hand, 27.
Ac. 7:27. *t.* him away || 39. *t.* him from them
16:24. *t.* in prison || 37. *t.* us out privily? nay
He. 12:20. it shall be stoned or *t.* through with
Re. 14:15. *t.* in thy sickle, for harvest is ripe, 19.

THRUSTETH, *v.* Jb. 32:13. God *t.* him down

THUMB, *s.* Ex. 29:20. Le. 8:23,24. | 14:14, 17. | 25:28. Jud. 1:6,7.

THUMMIM. Urim *and* Thummim *signify* light *and* perfection, *or* the shining *and* the perfect; *according to Jerome,* doctrine *and* judgment; *the* LXX, declaration, *or* manifestation, *and* truth. *There are various conjectures about the* Urim *and* Thummim, *whether they were the stones in the high-priest's breast-plate, or something distinct from them; which it is not worth our while to inquire into, since God has left it a secret. It is evident that the* Urim *and* Thummim *were appointed to inquire of God by, on momentous occasions; and continued in use (as some think) only till the building of* Solomon's *temple; and all conclude, that this was never restored after its destruction.*
Ex. 28:30. thou shalt put on the breast plate of judgment, the Urim and the *T.* Le. 8:8.
De. 33:8. let thy Urim and *T.* be with holy one
Ezr. 2:63. till a priest with Urim and *T.* Ne. 7:65.

THUNDER, *s.* Ex. 9:23. the Lord sent *t.* 29.
1 S. 7:10. a great *t.* || 12:17. he shall send *t.* 18.
Jb. 26:14. *t.* of his power || 28:26. way for *t.* 38:25.
39:19. his neck with *t.* || 25. smelleth the *t.* of
Ps. 77:18. voice of thy *t.* 104:7. || 81:7. place of *t.*
Is. 29:6. be visited with *t.* || Mk. 3:17. sons of *t.*
Re. 6:1. I heard as it were the noise of *t.* 14:2.

THUNDER, *v.* 1 S. 2:10. Jb. 40:9.

THUNDERS, *s.* Ex. 9:33. | 19:16. Re. 16:18.
See Seven.

THUNDERBOLTS, *s.* Ps. 78:48. flocks to hot *t.*

THUNDERED, *v.* 1 S. 7:10. the Lord *t.* 2 S. 22:14. Ps. 18:13.
Jn. 12:29. the people that stood by said that it *t.*

THUNDERETH, *v.* Jb. 37:4,5. Ps. 29:3.

THUNDERINGS, *s.* Ex. 9:28. | 20:18. Re. 4:5. | 8:5. | 11:19. | 19:6.

THUS, *ad.* Ge. 25:22. why am I *t.* || 34. *t.* Esau
Mat. 2:5. *t.* it is written || 3:15. *t.* it becometh us
Ro. 9:20. why made me *t.* || 2 Co. 5:14. *t.* judge
Phil. 3:15. *t.* minded || He. 6:9. tho' we *t.* speak

THUS *and* THUS. Jos. 7:20. Jud. 18:4. 2 S. 17:15. 1 K. 14:5. 2 K. 5:4. | 9:12.

THYATIRA, *Perfume, or sacrifice of contrition.* A city of *Lydia,* in *Asia Minor,* Ac. 16:14. Re. 1:11. | 2:18,24.

THYINE-*Wood is thought to be the same with the wood of almug, or algum-trees.*
Re. 18:12. and all *t.*-, and all vessels of

TIBERIAS, *A good vision, navel,* or *bruising.* A city of *Galilee,* Lu. 3:1. Jn. 6:1,23. | 21:1.

TIBHATH, *Killing,* or *a cook.* 1 Ch. 18:8.

TIBNI, *Hay or straw.* 1 K. 16:21,22.

TIDAL, *Breaking the yoke,* or *the knowledge of lifting up.* Ge. 14:1,9.

TIDINGS, *s.* Ex. 33:4. heard these evil *t.* they
1 S. 4:19. heard the *t.* || 11:4. told the *t.* || 27:11.
2 S. 4:4. *t.* came of Saul || 13:30. *t.* came to
18:22. no *t.* ready || 31. Cushi said, *t.* my lord
1 K. 2:28. *t.* came to Joab || 14:6. with heavy *t.*
1 Ch. 10:9. sent to carry *t.* to their idols, and
Ps. 112:7. he shall not be afraid of evil *t.* his
Jer. 20:15. that brought *t.* || 49:23. heard evil *t.*
Ez. 21:7. answer for *t.* || Da. 11:44. *t.* out of
Lu. 1:19. to show glad *t.* || 8:1. showing glad *t.*
Ac. 11:22. *t.* came to church || 13:32. decl. glad *t.*
21:31. *t.* came to captain || Ro. 10:15. glad *t.*
See Good.

TIE, *v.* 1 S. 6:7. *t.* kine, 10. || Pr. 6:21. about

TIED, *p.* Ex. 39:31. *t.* to lace || 2 K. 7:10.
Mat. 21:2. find an ass *t.* Mk. 11:2,4. Lu. 19:30.

TIGLATH-PILESER, *That binds,* or *takes away captivity.* 2 K. 16:10. 1 Ch. 5:6,26.

TIKVAH, *Hope,* or *assembly.* 2 K. 22:14.

TILE, ING, *v.* and *p.* Ez. 4:1. Lu. 5:19.

TILL, *v.* Ge. 2:5. not a man to *t.* ground, 2:23.
2 S. 9:10. *t.* the land || Jer. 27:11. they shall *t.*

TILLAGE, *s.* 1 Ch. 27:26. Ne. 10:37. Pr. 13:23.

TILLED, *p.* Ez. 36:9. ye shall be *t.* 34.

TILLER, EST. Ge. 4:2. Cain was a *t.* 12.

TILLETH, *v.* Pr. 12:11. he that *t.* land, 28:19.

TILON, *Muttering.* 1 Ch. 4:20.

TIMBER, *s.* Ex. 31:5. carving *t.* || Le. 14:45.
1 K. 5:18. prepared *t.* 1 Ch. 22:14. 2 Ch. 2:9. | 15:22. took away the *t.* of Ramah, 2 Ch. 16:6.
Ezr. 5:8. *t.* is laid || 6:11. let *t.* be pulled down
Ne. 2:8. give me *t.* || Ez. 26:12. lay thy *t.* and
Ha. 2:11. beam out of *t.* || Zch. 5:4. consume *t.*

TIMBREL, *s.* *A musical instrument.*
Ex. 15:20. Miriam took a *t.* || Jud. 11:34. with
2 S. 6:5. played before the Lord on *t.* 1 Ch. 13:8.
Jb. 21:12. they take the *t.* and harp, and rejoice
Ps. 68:25. playing with *t.* || 81:2. bring the *t.*
149:3. sing with *t.* || 150:4. praise him with *t.*

TIME, *s.* signifies, (1) *Some certain space, as an hour, day, week, year,* &c. Let seven *times* pass over him, *i. e.* seven years, Da. 4:16. | 11:13. (2) *The term of life,* Ps. 31:15. (3) *Opportunity or a fit season,* Ec. 8:5. Jn. 7:6,8. (4) *A season of joy,* Ac. 3:19.
Ge. 18:10. *t.* of life, 14. || 21:2. at the set *t.* of
24:11. *t.* that women go out || 31:10. at that *t.*
38:12. in process of *t.* || 47:29. *t.* drew nigh that
Ex. 2:23. in process of *t.* || 9:14. I'll at this *t.*
9:18. about this *t.* || 27. I sinned this *t.* the L.
13:14. ask in *t.* to come || 21:29. in *t.* past, 36.
Nu. 13:20. *t.* of first ripe grapes || 23:23. this *t.*
De. 1:9. I spake at that *t.* 18. || 6:20. *t.* to come
9:19. hearkened at that *t.* || 20. Aaron at that *t.*
10:1. at that *t.* the L. said || 19:4. in *t.* past, 6.
19:14. they of old *t.* || 32:35. foot slide in due *t.*
Jos. 11:18. a long *t.* 23:1. || 24:2. of flood in old *t.*
Jud. 9:8. trees went on a *t.* || 11:26. within that *t.*

Jud.13:23. would as at this *t.*||18:31,*t.*house of G.
Ru. 4:7. in former *t.* || 1 S. 1:4. when the *t.*
1 S. 1:20. *t.* was come about || 3:2. at that *t.*
4:20. about *t.* of her death || 7:2. the *t.* was long
9:13. about this *t.* 16. || 13:8. according to set *t.*
14:18.ark was at that *t.*||20:12.to-morrow any *t.*
2 S. 2:11. that *t.* Dav. was king || 5:2. in *t.* past
11:1. *t.* when kings go || 17:7. not good at this *t.*
23:8. he slew at one *t.* || 20. o pit in *t.* of snow
1 K. 1:6. displeased him at any *t.* || 2:26. this *t.*
11:29. to pass at that *t.* || 15:23. in *t.* of old age
18:36. *t.* of offering || 19:2. about this *t.* 20:6.
2 K. 3:6. the same *t.* 2 Ch. 15:11. | 18:10. | 21:
10. Ezr. 5:3. Jer. 39:10. Da. 4:36. | 12:1.
Ac. 19:23.
4:16. *t.* of life, 17. ||5:25. *n t.* to receive money
7:1. about this *t.* 18. | 10:6. || 8:22. at same *t.*
1 Ch.9:25.from *t.* to *t.*||12:22.at that *t.* day by day
2 Ch. 13:18. at that *t.* 30:3. 35:17. Jer. 3:17. | 8:1.
| 33:15. Da. 12:1. Mt. 3:4. Zph. 1:12. | 3:19,
20. Lu. 23:7. Ac. 8:1. Ep. 2:12.
28:22. in *t.* of distress || Ezr. 4:10. at such a, 17.
Ezr. 4:19. of old *t.* || 5:16. since that *t.* till now
7:12. and at such a *t.* || 10:13. a *t.* of much rain
Ne. 2:6. I set him a *t.* || 4:16. from that *t.* 5:14.
9:27. in *t.* of their trouble ||32. since *t.* of kings
Est. 4:14. holdest thy peace at this *t.* such a *t.* ns
Jb. 7:1. an appointed *t.* || 9:19. who set me a *t.*
14:13. appoint me a set *t.* || 15:32. before his *t.*
22:16. cut down out of *t.* || 39:1. know thou *t.*
Ps. 32:6. in a *t.* when thou mayst be found
37:19. in the evil *t.* ||41:1. deliv. in *t.* of trouble
56:3. what *t.* I'm afraid || 69:13. an acceptable *t.*
78:38. many a *t.*||81:15. *t.* have endured forever
89:47. how short my *t.* is || 102:13. set *t.* is come
105:19. *t.* his word came || 119:126. *t.* to work
Pr.25:13.*t.*of harvest||19. trouble||31:25. rejoicing
Ec. 3:1. there is a *t.* to every purpose, 17. | 8:6.
11. beautiful in his *t.* || 7:17. die before thy *t.*
8:5. discerneth *t.* || 9. a *t.* wherein one ruleth
9:11. *t.* and chance||12. sons snared in an evil *t.*
Song 2:12. the *t.* of the singing of birds is come
Is. 13:22. her *t.* is near || 26:17. *t.* of her delivery
28:19. *t.* it goeth forth || 30:8. for *t.* to come
33:2. *t.* of trouble || 41:8. told thee from that *t.*
45:21. from ancient *t.* || 60:22. hasten in his *t.*
48:16. *t.* it was || 49:8. acceptable *t.* 2 Co. 6:2.
Jer. 3:4. from this *t.* cry || 8:7. *t.* of their coming
8:12. *t.* of visitation || 15. looked for *t.* of health
14:8. of trouble, 2:27. | 30:7. || 19. *t.* of healing
15:11. in *t.* of evil || 18:23. In *t.* of thine anger
46:21. the *t.* of their visitation, 10:15. | 50:27.
49:8. the *t.* that I will visit him, 50:44.
50:20. and in that *t.* || 44. who will appoint *t.*
51:6. *t.* of vengeance || 33. it is *t.* to thresh her
Ez. 4:10. from *t.* to *t.* || 7:7. the *t.* is come, the
16:8. was *t.* of love || 57. at the *t.* of thy reproach
27:34. *t.* when he broken || 30:3. *t.* of heathen
35:5. *t.* of their calamity, *t.* that iniquity had
Da. 2:8. gain the *t.* || 9. till the *t.* be changed
16. give him *t.* || 3:5. at what *t.* ye hear, 15.
7:22. *t.* came that the saints || 25. a *t.* and times
8:17. *t.* of the end || 23. latter *t.* of their kingd.
9:21. *t.* of evening oblation || 11:24. even for a *t.*
11:35. *t.* of the end, 40. || 12:1. be a *t.* of trouble
12:4. *t.* of the end, 9. || 7. *t.* and half a *t.* || 11.
Ho. 2:9. my corn in the *t.* || 10:12. *t.* to seek L.
Jo. 3:1. at that *t.* || Am. 5:13. it is an evil *t.*
Mi. 2:3. for *t.* is evil || 5:3. till the *t.* that she
Hag. 1:2. *t.* is not come || 4. is it *t.* to dwell in
Zch. 10:1. rain in the *t.* || 14:7. evening *t.* light
Ma. 3:11. nor vine cast her fruit before the *t.*
Mat.1:11.about the *t.* || 2:7. what *t.* star appeared
4:6. lest at any *t.* thou dash thy foot, Lu. 4:11.
8:29. torment us before the *t.* || 13:15. at any *t.*
14:15. *t.* is now past || 21.34. *t.* of fruit drew
26:16. from that *t.* || 18. my *t.* is at hand, 171
Mk. 1:15. *t.* is fulfilled || 6:35. the *t.* is far passed
10:30. a hundred-fold now in this *t.* Lu. 18:30.
11:13. *t.* of figs not yet || 13:33. not when *t.*
Lu. 1:10. *t.* of incense || 57. Elisabeth's full *t.*
4:5.in a moment of *t.* || 7:45. since the *t.* I came
8:13. in *t.* of temptation || 9:51. when *t.* was
12:56. not discern this *t.* || 19:44. *t.* of visitation
21:8.*t.*draweth near||34.lest at any *t.* your hearts
23:22.and he said unto them the third *t.* why
Jo.7:6. my *t.* is not come, 8. || 16:2. *t.* cometh, 25.
Ac.1:6. at this *t.* restore||21. the L. went in and
7:17. *t.* of promise drew nigh||20. in which *t.* M.
14:3. long *t.* abode || 17:21. spent their *t.* in not.
18:23. spent some *t.*||24:25.go thy way for this *t.*
Ro. 5:6. in due *t.* Christ died || 9:9. at this *t.* will
13:11. it is high *t.* to awake out of sleep, for
1 Co. 4:5. judge nothing before the *t.* || 7:5.for *t.*
7:29. *t.* is short || 15:8. of one born out of due *t.*
2 Co. 6:2. heard thee in a *t.* accepted, and in day
Ga. 4:2. till *t.* appoint || 4. fuln. of *t.* || 5:21. *t.* past
Ep. 2:2. in *t.* past, 11. || 12. that at that *t.* ye
5:16. redeeming the *t.* because days, Col.4:5.
1 Th. 2:5. not at any *t.* used || 17. for a short *t.*
2 Th. 2:6. revealed in his *t.* || 1 Ti. 6:15. *t.* to
2 Ti. 4:3. *t.* will come || 6. *t.* of my departure
He. 1:5. said he at any *t.* 13. || 2:1. lest at any *t.*
4:7. so long a *t.* || 16. grace to help in *t.* of need
5:12. for the *t.* ye ought || 9:9. a figure for the *t.*
9:10. till *t.* of reformation || 11:32. *t.* would fail
Ja 4:14. even a vapor that appeareth a little *t.*
1 Pe. 1:5. in the last *t.* || 11. what manner of *t.*
17. pass the *t.* || 2:19. which in *t.* past were
1 Pe.3:5. in old *t.* || 4:2. live the rest of his *t.* in
4:3. *t.* past suffice || 17. *t.* is come || 5:6. due *t.*
1 Jn. 2:18. it is last *t.* || 4:12. seen G. at any *t.*
Ju. 18. there should be mockers in the last *t.*
Re. 1:3. *t.* is at hand, 22:10. || 10:6. be *t.* no lon.
11:18. *t.* of the dead || 12:12. hath but a short *t.*
12:14. *t.* and half a *t.* || 14:15. for the *t.* is come
See Appointed, Day, Process.

TIMES, *s.* Ge. 27:36. supplanted me these 2 *t.*
Le. 16:2. that he come not at all *t.* within vail
19:26. ye shall not observe *t.* De. 18:10,14.
De. 4:42. hated not in *t.* past || Jud. 13:25. at *t.*
Jud. 16:29. as at other *t.* 20:30,31. | 1 S. 3:10. |
18:10. | 20:25.
1 K. 8:59. maintain cause of his people at all *t.*
2 K. 19:25. how of ancient *t.* I've, Is. 37:26.
21:6. Manasseh observed *t.* 2 Ch. 33:6.
1 Ch. 12:32. understanding of *t.* || 29:30. *t.* went
2 Ch. 15:5. in those *t.* || Est. 1:13. knew the *t.*
Jb. 24:1. *t.* are not hidden from the Almighty
Ps. 9:9. *t.* of trouble, 10:1. || 31:15. *t.* in thy hand
34:1. bless the L. at all *t.* || 44:1. didst in *t.* of
62:8. trust in him at all *t.* || 77:5. of ancient *t.*
106:3. doth righteousn. at all *t.* || 119:20. at all *t.*
Pr. 5:19. satisfy at all *t.* || 17:17. loveth at all *t.*
Is. 33:6. stability of thy *t.* || 46:10. fr. ancient *t.*
Ez. 12:27. he prophesieth of the *t.* far off
Da. 2:21. changeth *t.* and || 4:16. let 7 *t.* pass
7:25. to change *t.* || 9:25. built in troublous *t.*
11:14. in those *t.* || 12:7. for a time, *t.* Re. 12:14.
Mat. 16:3. signs of *t.* || Lu. 21:24. *t.* of Gentiles
Ac. 1:7. to know the *t.* || 3:19. *t.* of refreshing
3:21. till *t.* of restitution || 14:16. who in *t.* past
17:26. determined the *t.* || 30. *t.* of ignorance
Ro. 11:30. in *t.* past || 2 Co. 11:24. of Jews five *t.*
Ga. 1:23. persecuted in *t.* past || 4:10. observe *t.*
Ep. 1:10. fulness of *t.* || 1 Th. 5:1. but of the *t.*
1 Ti. 4:1. in latter *t.* || 6:15. in his *t.* show who
2 Ti. 3:1. perilous *t.* || Ti. 1:3. hath in due *t.*
He. 1:1. God who at sundry *t.* spake to fathers
See Appointed, Many, Seven, &c.

TIMEUS, *Perfect, honorable, admirable,* or *polluted; from the root* Tama. Mk. 10:46.
Mk. 10:46. blind Bartimeus, the son of *T.* sat
TIMNA, *Forbidden.* Ge. 36:12,22. 1 Ch. 1:36.
TIMNAH. Ge. 36:40. Jud. 15:10,57.
TIMNATH, *Image, figure, enumeration.* Ge.38:
12,13. Jos. 15:10,57. Jud. 14:1,2,5.
TIMNATH-HERES, *Image of sun.* Jud.2:9.
TIMNATH-SERAH, *Image or figure enlarged, or remaining.* Jos. 19:50. | 24:30. Jud. 2:9.
TIMNITE, *An inhab. of* Timnath. Jud. 15:6.
TIMON, *Honorable, worthy.* Ac. 6:5.
TIMOTHEUS, *Honor of God, or esteemed of God.* Ac. 16:1. | 17:14. | 18:5. | 19:22. | 20:4.
Ro. 16:21. 1 Co. 4:17. | 16:10. 2 Co. 1:19. Phil.
2:19. Col. 1:1. 1 Th. 1:1. | 3:2,6. 2 Th. 1:1.
TIN, *s.* Nu. 31:22. *t.* that may abide the fire
Is. 1:25. take away all thy *t.* || Ez. 22:18. and *t.*
Ez. 27:12 thy merchant in iron, *t.* and lead
TINGLE, *v.* I S. 3:11. 2 K. 21:12. Jer. 19:3.
TINKLING, *p.* Is. 3:16,18. 1 Co. 13:1.
TIP, *s.* Le. 8:23. | 14:14,17,28. Lu. 16:24.
TIPHSAH, *Passing over, leap or step,* or *the passover.* 1 K. 4:24. 2 K. 15:16.
TIRAS, *A destroyer.* Ge. 10:2. 1 Ch. 1:5.
TIRA'THITES, *Porters.* 1 Ch. 2:55.
TIRE, ED, *v.* and *p.* 2 K. 9:30. Ez. 24:17.
TIRES, *s.* Is. 3:18. take their *t.* || Ez. 24:23.
TIRHAKAH, *Inquirer, examiner,* or *dull observer,* or, *law made dull.* 2 K. 19:9. Is. 37:9.
TIRHANAH, *A searcher of mercy.* 1 Ch. 1:48.
TIRIA, *A searcher,* or *beholding.* 1 Ch. 4:16.
TIRSHATHA, *That overturns the foundation, or that beholds the time.* Ezr. 2:63. Ne. 8:9.
| 10:1.
TIRZAH, *Benevolent, complaisant, well-pleasing,* or *that runs.* A considerable city near *Euphrates,* Jos. 12:24. 1 K. 14:17. | 15:21,33. |
16:8,9,17,23. 2 K. 15:14. Song 6:4.
TISHBITE, *Taking captive, turning, sitting,* or *dwelling.* 1 K. 17:1. | 21:17. 2 K. 1:3.
TITHE, *s. The tenth.* Le. 27:30. *t.* is the Lord's
32. *t.* of the herd || Nu. 18:26. tenth of *t.*
De. 12:17. not eat the *t.* || 14:22. shall truly *t.*
14:23. eat *t.* in place || 28. bring forth the *t.*
2 Ch. 31:5. brought the *t.* 6,12. Ne. 13:1.
Mat. 23:23. ye pay *t.* of mint, anise, Lu. 11:42.
TITHES, *s.* Ge. 14:20. Abraham gave *t.* of all
Le. 27:31. if a man will redeem aught of his *t.*
Nu. 18:24. *t.* to Lev tes || 26. when ye take *t.*
De. 12:6. bring your *t.* 11. || 26:12. tithing *t.*
Ne. 10:37. Levites have *t.* || 12:44. for *t.* || 13:5.
Am. 4:4. bring all your *t.* after 3 yrs. Ma. 3:10.
Ma. 3:8. ye have robbed me of *t.* and offerings
Lu. 18:12. I give *t.* of all that I possess
He. 7:5. to take *t.* || 6. receive *t.* 8. || 9. paid *t.*
TITLE, *s. or Superscription, or accusation.*
2 K. 23:17. what *t.* is that || Jn. 19:19. wrote a *t.*
TITLES, *s.* Jb. 32:21. flattering *t.* to man, 22.
TITTLE, *t.* One jot or one tittle, Mat. 5:18.
Lu. 16:17. *The* jot *in the* Gr. *answers to* jod *in the* Heb., *the least letter in the alphabet. By* tittle *some think is meant one of those duets, dashes, or corners of letters, which distinguish one letter from another, that is much alike. Our Lord's meaning is, that not the least sentence or particle of the law shall fail, and that it will have perfect obedience.*

TITUS, *Honorable.* 2 Co. 2:13. | 7:6,13,14. | 8:6,
16,23. | 12:18. Ga. 2:1,3. 2 Ti. 4:10. Ti. 1:4.
TIZITE, *Scattering,* or *going out.* 1 Ch. 11:45.
TOAH, *A weapon, or dart.* 1 Ch. 6:34.
TOB, *Good.* The name of a country, Jud.11:3.
TOB-ADONIJAH, *A good ruler,* or *my good God.* 2 Ch. 17:8.
TOBIAH, *Goodness of the Lord.* Ezr. 2:60.
TOCHEN, *Middle preparation.* 1 Ch. 4:32.
TOE, *s.* Ex. 29:20. Le. 8:23,24. | 14:14,28.
TOES, *s.* Jud. 1:6,7. 1 Ch. 20:6,24.
Da. 2:41. thou sawest the *t.* part of iron, 42.
TOGARMAH, *All bone,* or *strong.* Ge. 10:3.
Ez. 27:14. | 38:6.
TOGETHER, *ad.* Ps 2:2. Pr. 22:2. | 29:13.
Ec. 4:11. Is. 26:19. Am. 3:3. Mat. 18:20.
| 19:6. Ro. 8:28. Ep. 2:5,6,21,22. Phil. 1:27.
| 3:17. Col. 2:2,13,19. 1 Th. 4:17. | 5:10.
2 Th. 2:1. 1 Pe. 3:7.
TOHU, and BOHU, *Void, or confused,* Jer.4:†23.
Without form, Ge. 1:2. *Vanity,* 1 S. 12:21.
Confusion or desolation, Is. 24:10. *Living,* 1 S. 1:1.
TOI, *Who errs,* or *wanders.* 2 S. 8:9.
TOIL, *s.* Ge. 5:29. work and *t.* || 41:51. forget *t.*
Mat. 6:28. they *t.* not nor spin, Lu. 12:27.
TOILED, ING, *p.* Mk. 6:48. Lu. 5:5.
TOKEN, *s.* Ge. 9:12. *t.* of covenant, 13. | 17:11.
Ex. 3:12. *t.* that I sent thee || 12:13. blood for *t.*
13:16. he for a *t.* || Nu. 17:10. *t.* against rebels
Jos. 2:12. give me a true *t.* ||. Ps. 86:17. *t.* for
Mk. 14:44. given a *t.* || Phil. 1:28. evident *t.*
2 Th. 1:5. a manifest *t.* ||3:17. *t.* in every epistle
TOKENS, *s.* De. 22:15. *t.* of virginity, 17,20.
Jb. 21:29. and do ye not know their *t.* ?
Ps. 65:8. afraid at thy *t.* || 135:9. who sent *t.*
Is. 44:25. that frustrateth the *t.* of the liars
TOLA, *A worm.* Ge. 46:13. Jud. 10:1.
TOLAD, *Nativity, generation.* 1 Ch. 4:29.
TOLAITES, *Little worms.* Nu. 26:23.
TOLD. Ge. 3:11. who *t.* thee thou wast naked
9:22. *t.* his brethren || 14:13. *t.* Abram the
22:3. place of which G. *t.* 9. || 24:33. *t.* errand
37:5. *t.* the dream, 9. || 42:29. *t.* all that befell
Nu. 23:26. *t.* not I thee || De. 17:4. he *t.* thee
Jud. 6:13. our fathers *t.* us of || 7:13. *t.* a dream
13:6. nor *t.* his name || 23. nor *t.* such things
14:6. *t.* not his father, 9,16. 1 S. 14:1.
17. *t.* the riddle || 16:10. *t.* me lies, 13. || 17. all
1 S. 3:13. I *t.* him || 18. Samuel *t.* him every
10:16. *t.* us the asses || 25:19. *t.* not Nabal, 36.
2 S. 4:10. when one *t.* me, saying, Saul is dead
11:5. *t.* David, I am with child || 17:17. *t.* David
1 K. 10:3. *t.* her all her questions, 2 Ch. 9:2.
7. behold the half was not *t.* me, 2 Ch. 9:6.
13:11. *t.* to th. father || 25. *t.* where old proph.
14:2. who *t.* me I sh. be a king over this peo.
2 K. 4:27. not *t.* me || 6:10. man of God *t.* || 8:14.
1 Ch. 17:25. hast *t.* thy || Ezr. 8:17. I *t.* them
Ne. 2:12. nor *t.* I any, 16. || 18. then I *t.* them
Est. 3:4. *t.* Haman || 4:7. Mordecai *t.* him of
4:9. *t.* Esther || 5:11. Haman *t.* of the glory
6:13. *t.* Zeresh his wife || 8:1. for Esther had *t.*
Jb. 15:18. wise men have *t.* || 37:20. *t.* that I sp.
Ps. 44:1. and our fathers have *t.* us, 78:3,
Is. 40:21. hath it not been *t.* you from, 44:8.
45:21. who hath *t.* it || 52:15. had not been *t.*
Jon. 1:10. he had *t.* them || Ha. 1:5. tho' it be *t.*
Mat. 8:33. *t.* every thing || 14:12. and *t.* Jesus
24:25. I have *t.* you || 28:7. lo, I have *t.* you
Mk. 5:14. *t.* in the city || 33. *t.* all the truth
6:30. *t.* him all things || 16:13. *t.* it to residue
Lu. 8:20. *t.* him by certain, 13:1. || 24:9,10,35.
Jn.3:12. *t.* you earthly things || 4:29. *t.* me all, 39.
9:27. he said, I have *t.* you already, 10:25.
11:46. *t.* him what things || 12:22. *t.* Jesus
14:2. I would have *t.* you || 29. I have *t.* you
16:4. these things I *t.* you || 18:8. I have *t.*
Ac. 9:6. he *t.* thee what thou must do, 22:10.
12:14. *t.* how Peter || 27:25. as it was *t.* me
2 Co. 7:7. when he *t.* us || 13:2. I *t.* you before
Ga.5:21. *t.* you in time past || Phil. 3:18. *t.* often
1 Th. 3:4. we *t.* you || 2 Th. 2:5. I *t.* these things
Ju. 18. they *t.* you there should be mockers
TOLD, (*passive.*) Jos. 9:24. it was *t.* thy serv.
1 K. 8:5. could not be *t.* || 10:13. was it not *t.*
2 K. 12:11. money being *t.* || Ps. 90:9. as tale *t.*
Is. 7:2. it was *t.* the house of David, saying
Da.8:26. vision which is *t.* || Mat.26:13. *t.* of her
Lu. 1:45. of things *t.* || 2:18. wond. at things *t.*
TOLERABLE, *a.* Mat. 10:15. it shall be more *t.*
11:22,24. Mk. 6:11. Lu. 10:12,14.
TOLL, *s.* Ezr. 4:13. *t.* and custom, 20. | 7:24.
TOMB, *s.* Jb. 21:32. Mat. 27:60. Mk. 6:29.
TOMBS, *s.* Mat. 8:28. | 23:29. Mk. 5:2.
Lu. 8:27. abode not in any house, but in the *t.*
TONGS, *s.* Ex. 25:38. make *t.* of pure gold
Nu. 4:9. shall cover his *t.* with a cloth of blue
1 K. 7:49. lamps and *t.* of gold, 2 Ch. 4:21.
Is. 6:6. taken with the *t.* || 44:12. smith with *t.*
TONGUE, *s.* is put for, (1) *The principal organ of speech,* Ja. 3:5. (2) *Language,* De. 28:49.
(3) *Good or bad discourse,* Pr. 12:18.
Ex. 11:7. not a dog move his *t.* Jos. 10:21.
Jud. 7:5. that lappeth of the water with his *t.*
Jb. 5:21. scourge of the *t.* || 15:5. *t.* of the crafty
20:12. tho' he hide his wickedness under his *t.*
16. viper's *t.* slay him || 29:10. their *t.* cleaved
Ps. 5:9. flatter with *t.* || 10:7. under his *t.* is

Ps.12:3. cut off the *t.* ‖ 4. said, With our *t.* will 15:3. he that backbiteth not with his *t.* nor 34:13. keep thy *t.* from evil. ‖ Pe. 3:10. 37:30. *t.* talketh of judgm. ‖ 50:19. *t.* frameth 52:2. thy *t.* deviseth ‖ 57:4. *t.* is a sharp sword 64:3. *t.* like a sword ‖ 8. *t.* to fall on them. 68:23. *t.* of thy dogs ‖ 73:9. *t.* walketh through 109:2. a lying *t.* ‖ 120:3. false *t.* ‖ 126:2. *t.* filled Pr. 6:17. L. hateth lying *t.* 12:19. 21:6. | 26:28. 24. *t.* of a strange woman ‖ 10:20. *t.* of just is 10:31. forward *t.* ‖ 12:18. *t.* of the wise is health 15:2. *t.* of the wise useth knowledge aright 4. a wholesome *t.* is ‖ 16:1. answer of *t.* fr. L. 17:4. a naughty *t.* ‖ 20. that hath a perverse *t.* 18:21. power of the *t.* ‖ 21:23. keepeth his *t.* 25:15. a soft *t.* breaketh ‖ 23. a backbiting *t.* 28:23. flattereth with *t.* ‖ 31:26. in her *t.* is law Ec. 10:11. master of the *t.* ‖ Song 4:11. under *t.* Is. 3:8. their *t.* is against L. ‖ 30:27. *t.* is as a 32:4. *t.* of stammerers ‖ 33:19. of a stammering *t.* 35:6. *t.* of dumb sing ‖ 41:17. *t.* faileth for thirst 45:23. every *t.* swear ‖ 50:4. *t.* of the learned 54:17. every *t.* that shall rise against thee in 57:4. draw out the *t.* ‖ 59:3. *t.* muttered perver. Jer.9:3. bend their *t.* ‖ 5. taught *t.* to speak lies 8. *t.* is as an arrow ‖ 18:18. smite with the *t.* La. 4:4. *t.* cleaveth ‖ Ez. 3:26. *t.* to cleave Ho. 7:16. rage of *t.* ‖ Ha. 1:13. holdest thy *t.* Zch.14:12. their *t.* shall consume in their mouth Mk. 7:35. straightway *t.* was loosed, Lu. 1:64. Ja. 1:26. bridleth not his *t.* ‖ 3:5. *t.* boasteth 3:6. *t.* is a fire ‖ 8. but the *t.* can no man tame 1 Jn. 3:18. nor let us love in *t.* but in truth

See DECEITFUL, HOLD.

My TONGUE. 2 S. 23:2. his word was in *t.* Est. 7:4. if we had been sold, I had held *t.* Jb. 6:30. is iniquity in *t.* ‖ 27:4. nor *t.* utter 33:2. behold, *t.* hath spoken in my mouth Ps. 22:15. *t.* cleaveth ‖ 35:28. *t.* shall speak of thy righteousness, 51:14. | 71:24. 39:1. sin not with *t.* ‖ 3. then spake I with *t.* 45:1. *t.* is the pen ‖ 66:17. was extolled with *t.* 119:172. *t.* shall speak of thy word, for all thy 137:6. let *t.* cleave ‖ 139:4. not a word in *t.* Lu. 16:24. and cool *t.* ‖ Ac. 2:26. *t.* was glad

TONGUE, *s.* Jos. 7:21. a *t.* of gold ‖ 15:12. Is. 11:15. L. shall destroy *t.* of the Egyptian sea

TONGUE, for *Language* and *Speech*.

Ge. 10:5. after his *t.* ‖ Ex. 4:10. of a slow *t.* De. 28:49. *t.* not understand ‖ Ezr. 4:7. Syr. *t.* Is. 28:11. another *t.* ‖ Da. 1:4. *t.* of Chaldeans Jn. 5:2. a pool called in the Hebrew *t.* Bethesda Ac. 1:19. their proper *t.* ‖ 2:8. in our own *t.* 26:14. in the Heb. *t.* ‖ Ro. 14:11. and every *t.* 1 Co. 14:2. speaks in an unknown *t.* 4,13,19,27. 9. utter by the *t.* ‖ 26. hath a psalm, hath a *t.* Phil. 2:11. ev. *t.* should conf. that Jesus is Lord Re. 5:9. hast redeemed us out of every *t.* and 9:11. Hebr. *t.* 16:16. ‖ 14:6. preach to every *t.*

TONGUED, *p.* 1 Ti. 3:8. not be double *t.* not

TONGUES, *s.* Ge. 10:20. after their *t.* 31. Ps. 31:20. from strife of *t.* ‖ 55:9. divide their *t.* 78:36. lied with their *t.* ‖ 140:3. sharp. their *t.* Is. 66:18. I will gather all nations and *t.* and Jer. 23:31. use their *t.* ‖ Mk. 16:17. with new *t.* Ac. 2:3. cloven *t.* sat ‖ 4. to speak with other *t.* 11. hear in our *t.* ‖ 10:46. speak with *t.* 19:6. Ro. 3:13. with their *t.* they have used deceit 1 Co. 12:10. divers *t.* 28. ‖ 30. do all sp. with *t.* 13:1. *t.* of men and angels ‖ 8. *t.* they shall 14:5. all spake with *t.* ‖ 6. if I come with *t.* 18. I speak with *t.* more ‖ 21. men of other *t.* 22. *t.* are for a sign ‖ 23. if all speak with *t.* 39. brethren, forbid not to speak with *t.* Re. 7:9. people and *t.* 10:11. | 11:9. | 17:15. 13:7. power over all *t.* ‖ 16:10. gnawed their *t.*

TOOK, *v.* Ge. 5:24. Enoch was not, G. *t.* him 6:2. *t.* them wives ‖ 24:7. G. which *t.* me from Nu. 11:25. *t.* of spirit ‖ 23:11. I *t.* thee to curse Jos. 7:21. I coveted and *t.* ‖ 24:3. I *t.* Abraham Jud. 19:15. no man *t.* them ‖ 25. *t.* his concub. 1 S. 2:14. priest *t.* for himself ‖ 5:1. *t.* ark, 2. 2 S. 6:6. *t.* hold of ark ‖ 7:8. *t.* from sheep-cot 7:15. as I *t.* it from Saul ‖ 12:4. *t.* the lamb 2 K. 10:31. Jehu *t.* no heed ‖ 1 Ch. 11:5. *t.* Zion 2 Ch. 33:11. *t.* Manasseh ‖ Ezr. 5:14. vessels he *t.* Pa. 22:9. he that *t.* me out of the womb, 71:6. 48:6. fear *t.* hold ‖ 55:14. *t.* sweet counsel tog. Jer. 31:32. day I *t.* them by the hand, He. 8:9. Ez. 8:3. *t.* me by a lock ‖ 33:5. *t.* not warning Am. 7:15. L. *t.* me ‖ Zch. 11:13. I *t.* 30 pieces Mat. 8:17. himself *t.* our infirmities, and bare 25:3. *t.* no oil ‖ 43. stranger, and ye *t.* me not in Jn. 19:27. *t.* her to his own home ‖ Ac. 1:16. Ac. 28:15. Paul *t.* courage ‖ Ga. 2:1. I *t.* Titus Phil. 2:7. *t.* upon him the form of a servant Col. 2:14. *t.* it out of the way, nailing it to cross He. 2:14. he himself *t.* part of the same ‖ 10:34. *t.* joyfully the spoiling Re. 5:7. *t.* the book, 10:10. ‖ 8:5. angel *t.* censer

TOOK *away*. Ge. 27:36. Ex. 10:19. ‖ 13:22. Le. 6:4. Jud. 8:21. ‖ 11:13,15. 1 S. 27:9. 1 K. 14:26. ‖ 15:12,22. 2 K. 23:11. ‖ 25:14,15. 2 Ch. 14:3. ‖ 17:6. ‖ 30:14. ‖ 33:15. Ps. 69:4. Song 5:7. Ez. 16:50. Ho. 13:11. Mat. 24:39. Jn. 11:41.

TOOKEST, *v.* Ps. 99:8. Ez. 16:18.

TOOL, *s.* Ex. 20:25. ‖ 32:4. De. 27:5. 1 K. 6:7. nor any *t.* of iron heard in the house

TOOTH, *s.* Ex. 21:24,27. Le. 24:20. De. 19:21. Pr. 25:19. Mat. 5:38.

TOP, *s.* Ge. 11:4. a tower, whose *t.* may reach 28:12. *t.* of ladder ‖ 18. oil on *t.* of the stone Ex. 19:20. *t.* of Sinai, 34:2. ‖ 24:17. *t.* of mount Nu. 14:40. *t.* of mount, 20:28. ‖ 23:9. *t.* of rocks De. 3:27. *t.* of Pisgah ‖ 28:35. *t.* of head, 33:16. Jud. 6:26. *t.* of this rock ‖ 9:51. *t.* of tower 15:8. *t.* of rock Etam ‖ 1 S. 9:25. *t.* of house 2 K. 9:13. *t.* of stairs ‖ 2 Ch. 25:12. *t.* of rock Ps. 72:16. *t.* of mountains ‖ 102:7. on house *t.* Pr. 8:2. *t.* of high places ‖ 21:9. house *t.* 25:24. 23:31. *t.* of a mast ‖ Song 4:8. *t.* of Amana Is. 2:2. established in *t.* of mountains, Mi. 4:1. 17:6. *t.* of bough ‖ 30:17. *t.* of mount, 42:11. La. 2:19. *t.* of every street, 4:1. Na. 3:10. Ez. 17:4. cropped off *t.* of his young twigs, 22. 24:7. *t.* of a rock, 8. | 26:4,14. ‖ 31:3. his *t.* Mat. 24:17. on house *t.* Mk. 13:15. Lu. 17:31. 27:51. vail rent from *t.* ‖ Lu. 5:19. house *t.* Jn. 19:23. from the *t.* ‖ He. 11:21. *t.* of his staff

See CARMEL, HILL.

TOPS, *s.* Ge. 8:5. *t.* of mountains were seen 22:3. 5:21 *t.* of mulberry trees, 1 Ch. 14:15. 2 K. 19:26. on house *t.* Ps. 129:6. Is. 37:27. Jh. 24:24. cut off as the *t.* of the ears of corn Is. 2:21. to go into the *t.* of the ragged rocks 15:3. *t.* of houses ‖ 22:1. house *t.* Jer. 48:38. Ez. 6:13. in *t.* of the mountains, Ho. 4:13. Zph. 1:5. worship host of heaven on house *t.* Mat. 10:27. preach ye on house *t.* Lu. 12:3.

TOPAZ, *Ja* Hebrew, Pitdath. *It is a precious stone of a gold color.* Ex. 28:17. | 39:10. Jb. 28:19. Ez. 28:13. Re. 21:20.

TOPHEL, *Ruin, folly, insipid.* De. 1:1.

TOPHET, *A tambrel, or tabret: because when the children were offered up by their parents to* Moloch, *and burned, the parents beat on tabrets to prevent hearing the cry.*

It is thought that it was the butchery, or place of slaughter at Jerusalem, *lying to the S. of the city, in the valley of the children of* Hinnom; *and that a constant fire used to be kept there, for the carcasses and other filthiness brought thither from the city; on which account, perhaps, it is made a figure of hell,* Is. 30:33.

2 K. 23:10. Josiah defiled *T.* in the valley of Is. 30:33. *T.* is ordained of old, for the king Jer. 7:31. they have built the high places of *T.* 32. that it shall no more be called *T.* 19:6. 19:11. bury in *T.* ‖ 12. make this city as *T.* 13. 14. then came Jeremiah from *T.* whither L.

TORCH, *s.* Zph. 12:6. governors like a *t.* of

TORCHES, *s.* Jud. 7:16. put *t.* within pitch Na. 2:3. the chariots shall be with flaming *t.* 4. Jn. 18:3. Judas cometh with *t.* and weapons

TORMENT, *v.* Mat. 8:29. art come to *t.* us Mk. 5:7. that thou *t.* me not, Lu. 8:28. Lu. 16:28. place of *t.* ‖ 1 Jn. 4:18. fear hath *t.* Re. 9:5. *t.* of a scorpion ‖ 14:11. smoke of *t.* 18:7. so much *t.* give her ‖ 10. fear of her *t.* 15.

TORMENTS, *s.* Mat. 4:24. Lu. 16:23.

TORMENTED, *p.* Mat. 8:6. palsy, grievously *t.* Lu. 16:24. for I am *t.* 25. ‖ He. 11:37. afflicted, *t.* Re. 9:5. *t.* five months ‖ 11:10. prophets *t.* them 14:10. *t.* with fire and brimstone, 20:10.

TORMENTORS, *s.* Mat. 18:34. delivered to *t.*

TORN, *p.* Ge. 31:39. was *t.* ‖ 44:28. surely *t.* Ex. 22:13. if *t.* in pieces ‖ 31. not eat flesh *t.* Le. 7:24. fat of *t.* be used ‖ 17:15. if any eat *t.* 1 K. 13:28. lion had not eaten carcass, nor *t.* ass Is. 5:25. carcass. *t.* ‖ Jer. 5:6. goeth out sh. be *t.* Ez. 4:14. not eaten *t.* ‖ 44:31. not eat that is *t.* Ho. 6:1. for he hath *t.* and he will heal us; he Na. 1:13. brought *t.* ‖ Mk. 1:26. spirit had *t.*

TORTOISE, *s. Ja* Heb., Tsab, *which the* Sept. *tr. by* Land-Crocodile, *others by* Green-Frog. *It is covered with a strong, hard shell. There are both land and water* Tortoises, Le. 11:29.

TORTURED, *p.* Ac. 22:29. He. 11:35.

TOSS, *v.* Is. 22:18. *t.* thee ‖ Jer. 5:22. waves *t.*

TOSSED, *p.* Ps. 109:23. I am *t.* up and down Pr. 21:6. is a vanity *t.* ‖ Is. 54:11. afflicted, *t.* Mat. 14:24. ship was *t.* ‖ Ac. 27:18. exceed. *t.* Ep. 4:14. *t.* to and fro ‖ Ja. 1:6. like wave *t.*

TOSSINGS, *s.* Jb. 7:4. I am full of *t.* ‖ 2 Co. 6:5.

TOTTERING, *p.* Ps. 62:3. he all as a *t.* fence

TOU, As Tot. 1 Ch. 18:9,10.

TOUCH, *v.* Ge. 3:3. nor shall ye *t.* it, let ye die 20:6. not to *t.* her ‖ Ex. 19:12. nor *t.* mount Le. 5:2. if a soul *t.* any unclean thing, 7:21. 6:27. whatsoever shall *t.* the flesh thereof shall 11:8. their carcass ye shall not *t.* De. 14:8. 12:4. she shall *t.* no hallowed thing, nor come Nu. 4:15. nor *t.* holy thing ‖ 16:26. *t.* nothing Jos. 9:19. we may not *t.* ‖ Ru. 2:9. not *t.* thee 2 S. 14:10. not *t.* thee ‖ 18:12. none *t.* Absalom 23:7. the man that shall *t.* them must be fenc. 1 Ch. 16:22. *t.* not mine anointed, Ps. 105:15. Jb. 1:11. *t.* all he hath ‖ 2:5. *t.* his bone, and 5:19. no evil *t.* thee ‖ 6:7. my soul refus. to *t.* Ps. 144:5. *t.* the mountains they shall smoke Is. 52:11. *t.* no unclean thing, 2 Co. 6:17. Jer. 12:14. that *t.* the inheritance of my people La. 4:14. could not *t.* garments ‖ 15. dep. *t.* not Hag. 2:12. if *t.* bread, or ‖ 13. if unclean *t.* any Mat. 9:21. if I may but *t.* his garment, 14:36. Mk. 5:28. ‖ 6:56. ‖ 8:22. Mk. 3:10. pressed on him to *t.* 8:22. Lu. 6:19. Lu. 11:46. ye *t.* not burdens ‖ 18:15. he would *t.* Jn. 20:17. *t.* me not ‖ 1 Co. 7:1. not *t.* woman Col. 2:21. *t.* not ‖ He. 11:28. lest he should *t.* He. 12:20. if so much as a beast *t.* mountain

TOUCHED, *p.* Ge. 26:29. as we have not *t.* 32:25. he *t.* the hollow of Jacob's thigh, 32. Le. 22:6. soul which *t.* ‖ Nu. 31:19. *t.* slain Jud. 6:21. angel *t.* flesh ‖ 1 S. 10:26. G. had *t.* 1 K. 6:27. cherubims *t.* ‖ 19:5. angel *t.* him 2 K. 13:21. *t.* bones of Elisha ‖ Est. 5:2. *t.* scep. Jb. 19:21. hand of God hath *t.* ‖ Is. 6:7. *t.* lips Jer. 1:9. Lord *t.* my mouth ‖ Da. 8:5. goat *t.* not Da. 8:18. but he *t.* me, 9:21. | 10:10,16,18. Mat. 8:3. Jesus *t.* him, 15. Mk. 1:41. Lu. 5:13. 9:20. *t.* hem, Mk. 5:27. Lu. 8:44. 29. *t.* their eyes, 20:34. ‖ 14:36. as many as *t.* 7:33. *t.* his tongue, ‖ Lu. 7:14. *t.* the bier Lu. 8:47. she had *t.* him ‖ 22:51. and *t.* his ear Ac. 27:3. *t.* at Sidon ‖ He. 4:15. | 12:18.

TOUCHETH, *v.* Ge. 26:11. he that *t.* this man Ex. 19:12. whosoever *t.* mount ‖ 29:37. altar 30:29. that *t.* them, shall be holy, Le. 6:18. Le. 7:19. flesh that *t.* ‖ 11:24. *t.* their carcass, 39. 15:5. *t.* his bed, 7—23. | 22:4,5. Nu. 19:22. Nu. 19:11. *t.* dead body, 13. ‖ 18. *t.* a bone, 21. Jud. 16:9. *t.* fire ‖ Jb. 4:5. now it *t.* thee and Ps. 104:32. *t.* hills ‖ Pr. 6:29. whoso *t.* her Ez. 17:10. east wind *t.* it ‖ Ho. 4:2. blood *t.* bl. Am.9:5. L. is he that *t.* ‖ Zch. 2:8. *t.* apple of eye Lu. 7:39. woman that *t.* ‖ 1 Jn. 5:18. *t.* him not

TOUCHING, *p.* Ge. 27:42. Le. 5:13. 1 S. 20:23. Mat. 18:19. | 22:31. Lu. 23:14. Ac. 5:35. | 21:25. Ro. 11:28. 1 Co. 8:1. 2 Co. 9:1. Phil. 3:5,6. Col. 4:10. 1 Th. 4:9. 2 Th. 3:4.

TOW, *s.* Jud. 16:9. Is. 1:31. | 43:17.

TOWARD, S, *ad. is often the same with* To. Ge. 48:13. Nu. 24:1. De. 28:54,56. Jud. 5:9. 1 S. 20:12. 1 K. 8:29. 2 Ch. 6:21. | 24: 16. Ezr. 3:11. Ps. 5:7. | 25:15. | 28:2. Pr. 14:35. Is. 63:7. Jer. 15:1. Da. 6:10. | 8:9. Jon. 2:4. Mat. 28:1. Lu. 2:14. | 12:21. | 24:29. Ac. 20:21. | 24:16. Phile. 5.

TOWEL, *s.* Jn. 13:4. he took a *t.* and, 5.

TOWER, *s. Ja* Hebrew, Migdal. It is put for, (1) *Proud, lofty men,* Is. 2:15. | 30:25. (2) *The Lord Jesus Christ,* Ps. 61:3. Pr. 18:10.

Ge. 11:4. go to, let us build a city and *t.* 5. 35:21. *t.* of Edar ‖ Jud. 8:17. *t.* of Penuel Jud. 9:46. *t.* of Shechem ‖ 51. was a strong *t.* 2 S. 22:3. G. is my high *t.* 51. Ps. 18:2. | 144:2. 2 K. 5:24. came to *t.* ‖ Ps. 61:3. a strong *t.* Pr. 18:10. the name of the Lord is a strong *t.* Song 4:4. neck like *t.* of David ‖ 7:4. *t.* of ivory, *t.* of Lebanon Is. 2:15. on every high *t.* ‖ 5:2. he built a *t.* Jer.6:27. set thee for a *t.* ‖ 31:38. *t.* of Hananeel Ez. 29:10. *t.* of Syene, 30:6. ‖ Mi. 4:8. *t.* of flock Ha. 2:1. *t.* to watch ‖ Zch. 14:10. *t.* Hananeel Mat. 21:33. built a *t.* and let it out, Mk. 12:1. Lu. 13:4. the *t.* in Siloam ‖ 14:28. to build a *t.*

TOWERS, *s.* 2 Ch. 14:7. let us build *t.* gates 26:9. Uzziah built *t.* ‖ 27:4. Jotham built *t.* 32:5. Hezekiah raised up the wall to the *t.* Ps. 48:12. tell her *t.* ‖ Song 8:10. breasts like *t.* Is. 23:13. set up the *t.* ‖ 30:25. when the *t.* fall 32:14. *t.* be for dens ‖ 33:18. counted the *t.* Ez. 26:4. break down her *t.* 9. ‖ 27:11. in thy *t.* Zph. 3:6. their *t.* are desolate, streets waste

TO WIT, Ge. 24:21. Ex. 2:4. 2 Co. 5:19. | 8:1.

TOWN, S, *s.* Jos. 2:15. house on the *t.* wall 1 S. 16:4. elders of the *t.* ‖ 23:7. *t.* that hath gat. 27:5. a place in some *t.* ‖ Est. 9:19. unwalled *t.* Jer. 19:15. on all *t.* evil ‖ Ha. 2:12. build a *t.* Zch. 2:4. *t.* without walls ‖ Mat. 10:11. *t.* ye enter Mk. 8:23. led the blind man out of the *t.* 26. Lu.9:6. they departed and went thro' the *t.* Jn. 7:42. *t.* of Bethlehem ‖ 11:1. *t.* of Mary, 30.

TOWN-*Clerk*, *s.* Ac. 19:35. *t.* had appeased

TRACHONITIS, *Rough; stony.* Lu. 3:1.

TRADE, S, *s.* Ge. 46:32,34. Tit. 3:14.

TRADE, *v.* Ge. 34:10. Re. 18:17.

TRADED, *p.* Ez. 27:12,13,14,17. Mat. 25:16.

TRADING, *p.* Lu. 19:15. had gained by *t.*

TRADITION, S, *s.* is put for, (1) *A doctrine first delivered by speech from God, and afterward writ in his book, for the use of the church. This is an object of our faith,* 1 Co. 11:2. 2 Th. 2:15. (2) *A human ordinance, or ceremony, handed down from one to another, as the* Jews' *oral law. These are good or bad, according as they agree with, or deviate from the word of God, our only rule of faith and practice.*

Mat. 15:2. why transgress the *t.* 3. Mk. 7:5. Mk. 7:3. holding the *t.* of the elders, 8,9. 1 Co. 11:2. keep the *t.* ‖ Ga. 1:14. zealous of *t.* Col. 2:8. after *t.* of men ‖ 2 Th. 2:15. hold the *t.* 2 Th. 3:6. *t.* rec. of us ‖ 1 Pe. 1:18. *t.* from fathers

TRAFFIC. Ge. 42:34. shall *t.* in the land 1 K. 10:15. besides he had of the *t.* of merchs. Ez. 17:4. a land of *t.* ‖ 28:5. and by thy *t.* 18.

TRAFFICKERS, *s.* Is. 23:8. whose *t.* are the

TRAIN, *s.* 1 K. 10:2. a great *t.* ‖ Is. 6:1. filled

TRAIN, ED, *v.* and *p.* Ge. 14:14. Pr. 22:6.

TRAITOR, S, *s.* Lu. 6:16. 2 Ti. 3:4.

TRAMPLE, *v.* Ps. 91:13. *t.* under feet ‖ 104:20. Is. 63:3. *t.* in my fury ‖ Mat. 7:6. lest they *t.*

TRANCE, *s. A vision, rapture, ecstasy.* Nu. 24:4. saw the vision, falling into a *t.* 16.

Ac 10:10. fell into a *t.* 11:5. || 22:17. I was in a *t.*
TRANQUILLITY, *s.* Da. 4:27. lengthen. of *t.*
TRANSFERRED, *p.* 1 Co. 5:6. In a figure *t.*
TRANSFIGURED, *p. Changed.*
Mat. 17:2. he was *t.* before them, Mk. 9:2.
TRANSFORMED, *p. To have the form changed.*
Ro. 12:2. be ye *t.* || 2 Co. 11:14. Satan is *t.* 15.
TRANSFORMING, *p.* 2 Co. 11:13. *t.* themselv.
TRANSGRESS, *v.* Nu. 14:41. why, 2 Ch. 24:20.
1 S. 2:24. ye make the Lord's people to *t.*
Ne. 1:8. if ye *t.* I'll scatter || 13:27. to *t.* aga. God
Ps. 17:3. mouth not *t.* || 25:3. ashamed, who *t.*
Pr. 28:21. that man will *t.* || Jer. 2:29. not *t.*
Ez. 20:38. purge out that *t.* || Am. 4:4. and *t.*
Mat. 15:2. why *t.* 3. || Ro. 2:27. dost *t.* the law
TRANSGRESSED, *p.* De. 26:13. I have not *t.*
Jos. 7:11. Israel have *t.* my covenant, 15. | 23:16.
1 S. 14:33. ye have *t.* || 15:24. I have *t.* thee
1 K. 8:50. wherein they have *t.* against thee
1 Ch. 2:7. Achar who *t.* || 5:52. *t.* against the God
2 Ch. 12:2. *t.* against the L. 26:16. | 28:19. 36:14.
Ezr. 10:10. ye have *t.* and taken strange wi. 13.
Is. 24:5. *t.* the laws || 43:27. teachers *t.* || 66:24.
Jer. 2:8. pastors *t.* || 29. ye all have *t.* against me
3:13. that thou hast *t.* || 33:8. whereby they *t.*
34:18. men that *t.* || La. 3:42. we have *t.* and
Ez. 2:3. fathers have *t.* || 18:31. whereby ye *t.*
Da. 9:11. all Israel have *t.* || Ho. 7:13. they *t.*
Zph. 3:11. wherein thou *t.* || Lu. 15:29. nor *t.* I
See COVENANTS.
TRANSGRESSEST, *v.* Est. 3:3. why *t.* thou
TRANSGRESSETH, *v.* Pr. 16:10. mouth *t.* not
Ha. 2:5. he *t.* by wine || 1 Jn. 3:4. *t.* the law
2 Jn. 9. whoso *t.* and abideth not in doctrine
TRANSGRESSING, *p.* De. 17:2. Is. 59:13.
TRANSGRESSION, *s. In* Hebrew, Peshang; *in* Greek, Parabasis, i. *e. to turn aside, to prevaricate,* or *rebel.*
Ex. 34:7. forgiving *t.* and sin. Nu. 14:18.
Jos. 22:22. if it be in *t.* || 1 S. 24:11. is no *t.*
1 Ch. 9:1. for their *t.* || 10:13. Saul died for his *t.*
2 Ch. 29:19. cast away in *t.* || Ezr. 9:4. because
Ezr. 10:6. for he mourned because of their *t.*
Jb. 7:21. why not pardon my *t.* || 8:4. for their *t.*
13:23. to know my *t.* || 14:17. my *t.* is sealed
33:9. clean without *t.* || 34:6. wound without *t.*
Ps. 19:13. from the great *t.* || 32:1. *t.* is forgiven
36:1. *t.* of wicked saith || 59:3. not for my *t.*
89:32. visit their *t.* || 107:17. because of their *t.*
Pr. 12:13. snared by *t.* || 17:9. covereth a *t.*
17:19. he loveth *t.* || 19:11. to pass over a *t.*
28:2. for *t.* of a land || 24. and saith, It is no *t.*
29:6. *t.* of an evil man || 16. *t.* increaseth but
22. and a furious man aboundeth in *t.*
Is. 24:20. *t.* be heavy || 53:8. for *t.* of my people
57:4. child. of *t.* || 58:1. show my peo. their *t.*
59:20. turn from *t.* || Ez. 33:12. in day of his *t.*
Da. 8:12. by reason of *t.* || 13. *t.* of desolation
9:24. to finish *t.* || Am. 4:4. multiply *t.* and
Mi. 1:5. for the *t.* of Jacob || 3:8. to Jacob his *t.*
6:7. first-born for my *t.* || 7:18. passeth by the *t.*
Ac. 1:25. ministry, from which Judas by *t.* fell
Ro. 4:15. no law, no *t.* || 5:14. simil. of Adam's *t.*
1 Ti. 2:14. was in the *t.* || He. 2:2. every *t.* rec.
1 Jn. 3:4. for sin is the *t.* of the law
TRANSGRESSIONS, *s.* Ex. 23:21. not pardon *t.*
Le. 16:16. make atonem. because of their *t.* 21.
Jos. 24:19. not forgive *t.* || 1 K. 8:50. forgive *t.*
Jb. 31:33. if I covered my *t.* as Adam, by hiding
35:6. if *t.* be multiplied || 36:9. showeth their *t.*
Ps. 5:10. cast them out in multitude of their *t.*
25:7. nor my *t.* || 32:5. I said, I'll confess my *t.*
39:8. del. from all my *t.* || 51:1. blot out my *t.*
51:3. acknowledge my *t.* || 65:3. as for our *t.*
103:12. so far hath he removed our *t.* from us
Is. 43:25. he that blotteth out thy *t.* 44:22.
50:1. and for your *t.* || 53:5. wounded for our *t.*
59:12. our *t.* are multiplied, our *t.* are with us
Jer. 5:6. shall be torn, because their *t.* are many
La. 1:5. for her *t.* 22. || 14. yoke of my *t.* is
Ez. 14:11. nor polluted any more with the r *t.*
18:22. his *t.* not mentioned || 28. from all his *t.*
30. turn from your *t.* || 31. cast away all your *t.*
21:24. *t.* discovered || 33:10. if our *t.* be on us
37:23. nor defile with *t.* || 39:24. according to *t.*
Am. 1:3. for three *t.* 6,9,11,13. | 2:1,4,6.
3:14. in day I visit the *t.* || 5:12. I know your *t.*
Mi. 1:13. *t.* of Israel || Ga. 3:19. because of *t.*
He. 9:15. for the redemption of the *t.* that were
TRANSGRESSOR, *s.* Pr. 21:18. *t.* be a ransom
22:12. words of the *t.* || Is. 48:8. called a *t.*
Ga. 2:18. make myself a *t.* || Ja. 2:11. bec. a *t.*
TRANSGRESSORS, *s.* Ps. 37:38. *t.* be destr.
51:13. teach *t.* thy ways || 59:5. to wicked *t.*
119:158. I beheld the *t.* and was grieved, bec.
Pr. 2:22. *t.* be rooted || 11:3. perverseness of *t.*
11:6. *t.* be taken || 13:2. soul of *t.* eat violence
13:15. way of *t.* is hard || 23:28. increaseth *t.*
26:10. the great G. rewardeth the fool and *t.*
Is. 1:28. destruction of *t.* and sinners shall be
46:8. to mind, O ye *t.* || 53:12. numb. with *t.*
Da. 8:23. *t.* come to full || Ho. 14:9. *t.* shall fall
Mk. 15:28. he was numbered with *t.* Lu. 22:37.
Ja. 2:9. ye are convinced of the law as *t.*
TRANSLATE, *v.* 2 S. 3:10. to *t.* kingdom
TRANSLATED, *p.* Col. 1:13. *t.* into kingdom
He. 11:5. Enoch was *t.* that he should not see
TRANSPARENT, *a.* Re. 21:21. as *t.* glass
TRAP, S, *s.* Jos. 23:13. they shall be *t.* and
Jb. 18:10. a *t.* is laid || Ps. 69:22. let it bec. a *t.*
Jer. 5:26. they set a *t.* || Ro. 11:9. table be a *t.*
TRAVAIL, *s.* Ge. 38:27. in the time of her *t.*
Ex. 18:8. told Jethro all the *t.* that had come
Nu. 20:14. thou knowest the *t.* that hath befal.
Ps. 48:6. as of a woman in *t.* Jer. 6:24. | 13:21.
| 22:23. | 49:24. | 50:43. Mi. 4:9,10.
Ec. 1:13. this sore *t.* || 2:23. all his *t.* is grief
2:26. to the sinner *t.* || 3:10. I have seen the *t.*
4:4. I consid. all *t.* || 6. both hands full with *t.*
8. yea it is a sore *t.* || 5:14. riches per. by evil *t.*
Is. 23:4. I *t.* not || 53:11. see the *t.* of his soul
54:1. sing, thou that didst not *t.* with child
Jer. 4:31. a voice as of a woman in *t.* 30:6.
La. 3:5. compassed me with gall and *t.*
Jn. 16:21. when she is in *t.* || Ga. 4:19. I *t.* in
1 Th. 2:9. rem. our labor and *t.* 2 Th. 3:8.
5:3. destruction cometh as *t.* on a woman
TRAVAILED, *p.* Ge. 35:16. Rachel *t.* || 38:28. Ta.
1 S. 4:19. Phinehas' wife bowed herself, and *t.*
Is. 66:7. before she *t.* || 8. as soon as Zion *t.* she
TRAVAILEST, *v.* Ga. 4:27. cry, that *t.* not
TRAVAILETH, *v.* Ps. 7:14. *t.* with iniquity
Is. 13:8. as a woman that *t.* 21:3. Jer. 31:8.
Mi. 5:3. till she who *t.* || Ro. 8:22. creation *t.*
TRAVAILING, *p.* Is. 42:14. cry like a *t.* woman.
Hos. 13:13. sorrows of a *t.* || Re. 12:2. *t.* to birth
TRAVEL, *s.* Ac. 19:29. companions in *t.*
2 Co. 8:19. was chosen of the churches to *t.*
TRAVELLED, *p.* Ac. 11:19. *t.* as far as Phen.
TRAVELLER, *s.* 2 S. 12:4. Jb. 31:32.
TRAVELLERS, *s.* Jud. 5:6. *t.* walked through
TRAVELLETH, *v.* Jh. 15:20. Pr. 6:11. | 24:34.
TRAVELLING, *p.* Is. 21:13. | 63:1. Mat. 25:14.
TRAVERSING, *p. Going across,* or *athwart.*
Jer. 2:23. thou art a swift dromedary *t.* her ways
TREACHEROUS, *a.* Is. 21:2. *t.* dealer, 24:16.
Jer. 3:7. her *t.* sister Judah, 8,10. || 11. *t.* Judah
9:2. for they be adulterers, an assembly of *t.*
Zph. 3:4. her prophets are light and *t.* persons
TREACHEROUSLY, *ad.* Jud. 9:23. dealt *t.*
Is. 33:1. thou dealest *t.* || 48:8. wouldst deal *t.*
Jer. 3:20. as a wife *t.* || 5:11. dealt *t.* Ma. 2:11.
12:1. happy that deal *t.* || 6. dealt *t.* La. 1:2.
Hos. 5:7. have dealt *t.* against the Lord, 6:7.
Ma. 2:10. why do we deal *t.* || 14. hast dealt *t.*
15. let none deal *t.* || 16. that ye deal not *t.*
TREACHERY, *s.* 2 K. 9:23. there is *t.* O Ahaz.
TREAD, *v.* De. 11:24. soles of your feet *t.*
25. land that ye *t.* || 33:29. *t.* on high places
Jb. 24:11. *t.* wine-presses || 40:12. *t.* wicked
Ps. 7:5. *t.* down my life || 44:5. *t.* them under
60:12. *t.* enemies, 108:13. || 91:13. *t.* on lion
Is. 1:12. to *t.* my courts || 10:6. *t.* like mire
14:25. *t.* him under foot || 16:10. *t.* no wine
26:6. foot shall *t.* it || 63:3. I will *t.* them, 6.
Jer. 25:30. that *t.* grapes || 48:13. noise shall *t.*
Ez. 26:11. with hoofs shall *t.* || 34:18. *t.* residue
Da. 7:23. fourth beast *t.* || Ho. 10:11. loveth to *t.*
Mi. 1:3. *t.* on high places, 5:5. || 6:15. *t.* olives
Na. 3:14. *t.* mortar || Zch. 10:5. *t.* enemies
Ma. 4:3. *t.* down wicked || Lu. 10:19. *t.* scorpions
Ro. 16:20. *t.* Satan || Re. 11:2. *t.* under foot
TREADER, S, *s.* Is. 16:10. Am. 9:13.
TREADETH, *v.* De. 25:4. not muzzle ox when
he *t.* corn, 1 Co. 9:9. 1 Ti. 5:18.
Jb. 9:8. *t.* on waves || Pr. 17:17. full soul *t.*
Is. 18:2. a nation that *t.* || 41:25. as potter *t.*
63:2. like him that *t.* || Am. 4:13. *t.* high places
Mi. 5:6. when he *t.* || 8. he both *t.* down and
Re. 19:15. he *t.* the wine-press of the wrath of
TREADING, *p.* Ne. 13:15. some *t.* on Sabbath
Is. 7:25. *t.* of lesser cattle || 22:5. day of *t.* down
42:12. are for a *t.* || Am. 5:11. *t.* is on poor
TREASON, *s. Disloyalty.* 1 K. 16:20. Zimri's *t.*
2 K. 11:14. Athaliah cried *t.*, *t.* 2 Ch. 23:13.
TREASURE, *s. In* Hebrew, Ozer. It is put for, (1) *Abundance of any thing,* Jb. 38:22. Pr. 10:2. Is. 2:7. Col. 2:3. (2) *Riches,* Mat. 6:19. (3) *The graces of the Spirit,* Pr. 15:6. | 21:20. Is. 33:6. (4) *Knowledge of divine things,* Mat. 13:52. Col. 2:3. (5) *The objects of our affections,* Mat. 6:21. (6) *The gospel,* 2 Co. 4:7. which is, (1) *A hid treasure,* Ps. 119:11. Mat. 11:25. (2) *A precious treasure,* Ps. 19:10. | 119:72,127. (3) *A solid treasure,* Pr. 8:21. (4) *A needful treasure,* Re. 3:17,18. (5) *A desirable treasure,* Jh. 23:12. Ps. 119:18. (6) *A suitable treasure,* Pr. 15:23. | 25:11. Is. 50:4. | 55:1,2. (7) *A durable and lasting treasure,* Pr. 8:18.
Ge. 43:23. God hath given you *t.* in your sacks
Ex. 19:5. ye shall be a peculiar *t.* Ps. 135:4.
De. 28:12. open his good *t.* || 1 Ch. 29:8. gave *t.*
Ezr. 2:69. gave to the *t.* of work, Ne. 7:70,71.
Ps. 17:14. fillest with hid *t.* || 135:4. peculiar *t.*
Pr. 15:6. of righteous is much *t.* || 16. great *t.*
21:20. *t.* to be desired || De. 2:8. *t.* of kings
Is. 33:6. fear of L. is *t.* || Ez. 22:25. taken *t.*
Ho. 13:15. spoil the *t.* || Ma. 3:17. my special *t.*
Mat. 6:21. for where your *t.* is, Lu. 12:34.
12:35. out of the good *t.* evil *t.* Lu. 6:45.
13:44. like *t.* hid || 52. out of his *t.* new and old
19:21. *t.* in heaven, Mk. 10:21. Lu. 18:22.
Lu. 12:21. up *t.* for himself || 33. provide a *t.*
Ac. 8:27. charge of her *t.* || Ja. 5:3. heaped *t.*
2 Co. 4:7. we have this *t.* in earthen vessels
TREASURE-*Cities*, *s.* Ex. 1:11. built *t.*-
TREASURE-*House*, *s.* Ezr. 5:17. | 7:20.
Ne. 10:38. tithe into *t.*- || Da. 1:2. vessels into
TREASURED, *p.* Is. 23:18. not *t.* nor laid up
TREASURER, S, *s.* Ezr. 1:8. by the *t.* || 7:21.
Ne. 13:13. I made *t.* || Is. 22:15. Da. 3:2,3.
TREASURES, *s.* De. 32:34. up among my *t.*
33:19. suck of *t.* || 1 K. 7:51. among the *t.*
1 K. 14:26. took away the *t.* 15:18. 2 Ch. 16:2.
2 K. 12:18. took gold found in *t.* 14:14. | 16:8. |
18:15. | 20:13. | 24:13. 2 Ch. 36:18. Is. 39:2.
1 Ch. 26:20. over the *t.* 22,24,26. | 27:25.
2 Ch. 8:15. concerning *t.* || Ne. 12:44. for the *t.*
Jb. 3:21. more than for hid *t.* || 38:22. *t.* of snow
Pr. 2:4. as for hid *t.* || 8:21. and I'll fill their *t.*
10:2. *t.* wickedness || 21:6. getting *t.* by a
Is. 2:7. nor end of *t.* || 10:13. I've robbed their *t.*
30:6. *t.* on camels || 45:3. give *t.* of darkness
Jer. 10:13. he bringeth wind out of his *t.* 51:16.
15:13. thy *t.* I'll give to the spoil, 17:3. | 20:5.
41:8. *t.* in field || 48:7. trusted in thy *t.* 49:4.
50:37. sword is on her *t.* || 51:13. abundant in *t.*
Ez. 28:4. gold in thy *t.* || Da. 11:43. *t.* of gold
Mi. 6:10. are there yet the *t.* of wickedness
Mat. 2:11. opened their *t.* || 6:19. lay not up *t.* 20.
Col. 2:3. *t.* of wisdom || He. 11:26. *t.* in Egypt
TREASUREST, *v.* Ro. 2:5. *t.* up wrath against
TREASURY, *s.* Jos. 6:19. to *t.* of the Lord, 24.
Jer. 38:11. under the *t.* || Mat. 27:6. into the *t.*
Mk. 12:41. sat over against *t.* 43. Lu. 21:1.
Jo. 8:20. these words spake Jesus in the *t.*
TREASURIES, *s.* 1 Ch. 9:26. over the *t.* of
28:1. pattern of *t.* 12. || 2 Ch. 32:27. made *t.*
Ne. 13:12. Judah brought tithe unto the *t.* 13.
Est. 3:9. to bring it into the king's *t.* 4:7.
Ps. 135:7. he bringeth the wind out of his *t.*
TREATISE, *s.* Ac. 1:1. the former *t.* I made
TREE, *s.* is put for, (1) *Men, whether good or bad,* Ps. 1:3. Mat. 3:10. Ju. 12. (2) *Soldiers of the king of* Assyria, Is. 10:19. (3) *A cross or gallows,* 1 Pe. 2:24. (4) *Jesus Christ and eternal happiness,* Re. 2:7. | 22:2.
Ge. 1:29. I have given you every *t.* for meat
2:9. *t.* of life, and *t.* of knowledge, 16,17. | 3:3.
3:6. saw that *t.* was good || 11. hast eaten of *t.*
22. lest he take *t.* of life || 24. to keep *t.* of life
18:4. rest un. the *t.* 8. || 40:19. hang thee on a *t.*
Ex. 9:25. hail break every *t.* || 10:5. locusts eat
15:25. L. showed him a *t.* || Le. 27:30. fruit of *t.*
De. 19:5. to cut down *t.* || 20:19. *t.* is man's life
21:22. hang him on a *t.* 23. || 22:6. nest in any *t.*
1 S. 22:6. a *t.* in Ramah || 31:13. a *t.* at Jahesh
2 K. 3:19. fell good *t.* || Est. 2:23. hanged on *t.*
Jb. 14:7. is hope of a *t.* || 19:10. removed like a *t.*
24:20. broken as a *t.* || Ps. 1:3. like a *t.* planted
Pr. 3:18. she is a *t.* of life || 11:30. fruit of righ.
13:12. desire cometh, it is a *t.* of || 15:4. tongue
Ec. 11:3. if *t.* fall, where *t.* falleth it shall be
Is. 30:17. ye be left as *t.* || 40:20. chooseth a *t.*
44:19. stock of a *t.* || 56:3. say, I am a dry *t.*
65:22. as the days of a *t.* || 66:17. behind one *t.*
Jer. 10:3. one cutteth a *t.* || 11:19. let us destroy *t.*
17:8. as a *t.* planted || Ez. 15:2. what is vine *t.*
Ez. 17:24. down the high *t.* exalted low *t.* dry *t.*
21:10. as every *t.* || 31:8. not any *t.* in the gar.
34:27. *t.* yield her fruit || 36:30. fruit of the *t.*
Da. 4:10. behold a *t.* || 11. *t.* grew || 14. hew down *t.*
Jo. 2:22. fear not, for the *t.* beareth her fruit
Mat. 3:10. every *t.* that bringeth, 7:19. Lu. 3:9.
7:17. good *t.* bringeth forth fruit, Lu. 6:43.
12:33. for *t.* is known by his fruit, Lu. 6:44.
13:32. mustard-seed becometh a *t.* Lu. 13:19.
Lu. 17:6. ye might say to the sycamine *t.* be
Ac. 5:30. hanged on a *t.* || 10:39. || 13:29. took fr.
Ga. 3:13. hangeth on a *t.* || 1 Pe. 2:24. body on *t.*
Re. 2:7. to eat of the *t.* of life, 22:2,14.
7:1. blow on any *t.* || 9:4. not hurt any *t.* but
See EVERY, GREEN.
TREES, *s.* Ge. 3:8. hid themselves. among the *t.*
23:17. *t.* were made sure || Ex. 10:15. did eat *t.*
Le. 19:23. planted *t.* || 23:40. take boughs of *t.*
26:4. *t.* of the field shall yield their fruit, 20.
Nu. 24:6. as the *t.* of lign-aloes, and as cedar *t.*
De. 16:21. not plant *t.* || 20:19. not destroy the *t.*
28:42. *t.* and fruit of land shall locusts consume
Jos. 10:26. Joshua hanged them on five *t.* 27.
Jud. 9:8. *t.* went to anoint a king, 9,10,14.
48. Abimelech cut down a bough from the *t.*
1 K. 4:33. spake of *t.* || 2 K. 3:25. felled good *t.*
1 Ch. 16:33. shall *t.* of the wood sing, Ps. 96:12.
Ne. 10:35. first fruits of *t.* || Jb. 40:21. shady *t.*
Ps. 74:5. axes on thick *t.* || 78:47. sycamore *t.*
104:16. *t.* of L. full of sap || 105:33. he brake *t.*
148:9. *t.* praise || Ec. 2:5. I planted *t.* of all
Song 2:3. *t.* of the wood || 4:14. *t.* of frankinc.
Is. 7:2. heart moved as *t.* || 19. commendable *t.*
10:19. rest of *t.* few || 44:14. among *t.* of forest
55:12. *t.* shall clap || 61:3. *t.* of righteousness
Jer. 6:6. hew down *t.* || 7:20. fury poured on *t.*
Ez. 17:24. *t.* shall know || 20:28. saw all thick *t.*
31:5. exalted above all *t.* || 9. *t.* of Eden envied
47:7. many *t.* on one side || 12. grow *t.* for meat
Jo. 1:12. *t.* are withered || 19. flame burnt all *t.*
Mat. 3:10. axe is laid to root of the *t.* Lu. 3:9.
21:8. down branches from the *t.* Mk. 11:8.
Mk. 8:24. I see men as *t.* || Lu. 21:29. behold *t.*
Jn. 12. *t.* twice dead || Re. 7:3. saying, Hurt not
Re. 8:7. and the third part of *t.* was burnt up
See PALM.
TREMBLE, *v.* De. 2:25. the nations shall *t.*
20:3. and do not *t.* || Ezr. 10:3. of those that *t.*

Jb. 9:6. pillars *t.* || 26:11. pillars of heaven *t*
Ps. 60.2. earth to *t.* || 99:1. let the people *t.*
114:7. *t.* thou earth || Ec. 12:3. keepers shall *t.*
Is. 5:25. hills did *t.* || 14:16. made earth to *t.*
32:11. *t.* ye women || 64:2. that nations may *t.*
66:5. hear word of Lord ye that *t.* at his word
Jer. 5:22. will ye not *t.* || 10:10. earth shall *t.*
33:9. *t.* for the goodness || 51:29. Babylon *t.*
Ez. 26:16. shall *t.* at every moment, 18. | 32:10.
Da. 6:26. that men *t.* before the God of Daniel
Ho. 11:10. children shall *t.* || 11. *t.* as a bird out
Jo. 2:1. let inhabitants *t.* || 10. the heavens *t.*
Am. 8:8. shall not land *t.* || He. 3:7. captains *t.*
Ja. 2:19. the devils also believe and *t.*
TREMBLED, *p.* Ge. 27:33. Isaac *t.* || Ex. 19:16. Jud. 5:4. earth *t.* 2 S. 22:8. Ps. 18:7. 77:18.
1 S. 4:13. Eli's heart *t.* || 14:15. spoilers *t.*
16:4. elders of town *t.* || 28:5. heart greatly *t.*
Ezr. 9:4. every one that *t.* || Ps. 97:4. earth *t.*
Jer. 4:24. and lo, the mountains *t.* Ha. 3:10.
8:16. whole land *t.* || Da. 5:19. all people *t.*
Ha. 3:16. my belly *t.* || Mk. 16:8. for they *t.*
Ac. 7:32. then Moses *t.* || 24:25. Felix *t.* and
TREMBLETH, *v.* Jb. 37:1. my heart *t.* and
Ps. 104:32. earth and it *t.* || 119:120. my flesh *t.*
Is. 66:2. I will look to him that *t.* at my word
TREMBLING, *p.* Ge. 27:†33. with a great *t.*
Ex. 15:15. *t.* shall take hold || De. 28:65. *t.* heart
1 S. 13:7. followed *t.* || 14:15. a very great *t.*
Ezr. 10:9. people sat *t.* because of this matter
Jb. 4:14. came on me *t.* || 21:6. *t.* taketh hold
Ps. 2:11. rejoice with *t.* || 55:5. *t.* are come on
Is. 51:17. the cup of *t.* 22. || Jer. 30:5. voice of *t.*
Ez. 12:18. drink with *t.* || 26:16. clothe with *t.*
Da. 10:11. I stood *t.* || Ho. 13:1. Ephr. spake *t.*
Zch. 12:2. Jerus. a cup of *t.* || Mk. 5:33. Lu. 8:47.
Ac. 9:6. Saul *t.* said || 16:29. jailer came *t.* and
1 Co. 2:3. in much *t.* || 2 Co. 7:15. fear and *t.*
Ep. 6:5. servants, be obedient with fear and *t.*
Phil. 2:12. work our your salv. with fear and *t.*
TRENCH, *s.* 1 S. 17:20. D. came to the *t.*
26:5. Saul lay sleeping within the *t.* 7.
1 K. 18:35. Elijah filled *t.* || Lu. 19:43. cast a *t.*
TRESPASS, *s. The* Hebrew *word*, Chata, *signifieth*, to miss the mark, *or* to err from the right rule. *To trespass, is to commit any sin against God or man.*
Ge. 31:36. what is my *t.* || 50:17. forgive the *t.*
Ex. 22:9. for all manner of *t.* whether for ox
Le. 5:15. bring for his *t.* || 25:40. if confess *t.*
Nu. 5:6. wh. any do *t.* || 7. recompense his *t.* 8.
1 S. 25:28. forgive the *t.* || 1 Ch. 21:3. cause of *t.*
2 Ch. 24:18. wrath came on Judah for their *t.*
28:13. to add to our *t.* || 33:19. Manasseh's *t.*
Ezr. 9:2. chief in this *t.* || 6. our *t.* is grown up
7. in a great *t.* || 10:10. to increase *t.* || 19. for
Ez. 17:20. plead for his *t.* || 18:24. in *t.* die
Da. 9:7. because of their *t.* they have trespassed
TRESPASS, *v.* 1 K. 8:31. if any man *t.*
2 Ch. 19:10. they *t.* not || 28:22. Ahaz did *t.* yet
Mat. 18:15. if brother *t.* rebuke him, Lu. 17:3.
TRESPASS-*Money*, *s.* 2 K. 22:16.
TRESPASSED, *p.* Le. 5:19. hath certainly *t.*
Nu. 5:7. against whom he *t.* || De. 32:51. ye *t.*
2 Ch. 26:18. thou hast *t.* || 29:6. fathers *t.* 30:7.
33:23. Amon *t.* more || Ezr. 10:2. we have *t.*
Ez. 17:20. trespass he *t.* || 39:23. because they *t.*
Ho. 8:1. because they have *t.* against my law
TRESPASSES, *s.* Ezr. 9:15. we are in our *t.*
Ps. 68:21. goeth on still in his *t.* || Ez. 39:26. borne
Mat. 6:14. if ye forgive men their *t.* 15. | 18:35.
Mk. 11:25. Father may forgive you your *t.* 26.
2 Co. 5:19. not imputing their *t.* unto them
Ep. 2:1. dead in *t.* || Col. 2:13. forgiven you all *t.*
See COMMIT, SO, OFFERING.
TRESPASSING, *p.* Le. 6:7. Ez. 14:13.
TRIAL, *s.* Jb. 9:23. laugh at *t.* || Ez. 21:13.
2 Co. 8:2. a great *t.* || He. 11:36. *t.* of mockings
1 Pe. 1:7. *t.* of your faith || 4:12. the fiery *t.*
TRIBE, *s.* is put for, (1) *The posterity of each of the twelve patriarchs*, Nu. 1:21. (2) *The church of Christ*, Ps. 122:4.
Nu. 1:4. shall be a man of every *t.* 13:2. | 34:18.
4:18. cut not off the *t.* || 18:2. *t.* of thy father
31:4. of every *t.* 1000 || 36:5. *t.* of sons of Jos.
36:6. marry only to the family of the *t.* 8,9.
De. 1:23. I took one of a *t.* Jos. 3:12. | 4:2,4.
Jos. 7:14. *t.* L. taketh || 18:4. 3 men for each *t.*
Jud. 18:19. a priest to a *t.* || 21:3. one *t.* lacking
1 K. 11:13. give one *t.* || 1 Ch. 6:61. left of that *t.*
Ez. 47:23. in what *t.* stranger sojourneth
He. 7:13. for he pertaineth to another *t.* 14.
TRIBES, *s.* Ex. 28:21. according to *t.* 39:14.
Nu. 24:2. in tents, according to their *t.* 33:54.
34:13. to give to the nine *t.* Jos. 13:7. | 14:2.
15. two *t.* and half receiv. inherit. Jos. 14:3.
De. 12:5. shall choose out of all your *t.* 18:5.
Jos. 7:14. brought according to *t.* 1 S. 10:19.
1 K. 11:31. I'll give ten *t.* || 18:31. number of *t.*
Ps. 105:37. feeble among *t.* || 122:4. *t.* go up, the *t.*
Is. 19:13. stay of the *t.* || 49:6. raise *t.* of Jacob
63:17. return for the *t.* of thine inheritance
Ez. 45:8. according to their *t.* Ha. 3:9.
Mat. 24:30. *t.* of earth mourn || Ac. 26:7. our 12 *t.*
Ja. 1:1. to the 12 *t.* || Re. 7:4. sealed of all *t.*
TRIBULATION, *S*, *s.* De. 4:30. when in *t.*
Jud. 10:14. let them deliver you in time of *t.*
1 S. 10:19. out of all your *t.* || 26:24. out of *t.*
Mat. 13:21. when *t.* ariseth || 24:21. be great *t.*
Mat. 24:29. immediately after the *t.* Mk. 13:24.
Jn. 16:33. in world have *t.* || Ac. 14:22. much *t.*
Ro. 2:9. *t.* and anguish || 5:3. glory in *t.* also
8:35. shall *t.* separate || 12:12. patient in *t.*
2 Co. 1:4. in all our *t.* || 7:4. joyful in all our *t.*
Ep. 3:13. faint not at my *t.* || 1 Th. 3:4. suffer *t.*
2 Th. 1:4. *t.* ye endure || 6. recompense *t.* to th.
Re. 1:9. companion in *t.* || 2:9. I know thy *t.*
2:10. *t.* ten days || 22. cast them into great *t.*
7:14. these are they which came out of great *t*
TRIBUTARY, *a.* Is. 31:8. La. 1:1.
TRIBUTARIES, *s.* De. 20:11. Jud. 1:30,35.
TRIBUTE, *s. In* Greek, Thoros; *in* Hebrew, Mass, *from the word* Masas, *to* melt, *or* liquify. *The* Hebrews *acknowledge none for sovereign over them, but God alone; whence* Josephus *calls their government a* Theocracy, *or divine government. This they acknowledged by a tribute, or capitation, of half a shekel a head, which every* Israelite *paid yearly*, Ex. 30:13. *Tribute is a sum of money paid to princes or rulers, in token of the duty and subjection which subjects owe unto them; and as a recompense for their care and industry, and in order to support them in their authority and dignity.* CRUDEN.
Ge. 49:15. Issachar became a servant to *t.*
Nu. 31:28. levy a *t.* to L. || 37. Lord's *t.* of sheep
De. 16:10. *t.* of a free-will || Jos. 16:10. under *t.*
Jos. 17:13. put Canaanites to *t.* Jud. 1:28.
2 S. 20:24. over the *t.* 1 K. 4:6. | 12:18.
1 K. 9:21. levy a *t.* || 2 K. 23:33. land to a *t.*
2 Ch. 8:8. make to pay *t.* || 17:11. brought *t.* silv.
Ezr. 4:13. *t.* and custom, 20. || 6:8. *t.* expenses
7:24. to impose *t.* || Ne. 5:4. for the king's *t.*
Est. 10:1. laid a *t.* on land || Pr. 12:24. be under
Mat. 17:24. doth not your master pay *t.* 25.
22:17. what thinkest thou, is it lawf. to give *t.* to Cesar or no? Mk. 12:14. Lu. 20:22.
Lu. 23:2. and forbidding to give *t.* to Cesar
Ro. 13:6. pay *t.* also || 7. *t.* to whom *t.* is due
TRICKLETH, *v.* La. 3:49. mine eye *t.* down
TRIED, *p.* De. 21:5. and every stroke he *t.*
2 S. 22:31. word of the Lord is *t.* Ps. 18:30.
Jb. 23:10. when he hath *t.* || 34:36. Job may be *t.*
Ps. 12:6. as silver is *t.* || 17:3. thou hast *t.* me
66:10. hast *t.* us || 105:19. word of Lord *t.* him
119:†140. word is *t.* || Is. 28:16. a *t.* stone
Jer. 12:3. *t.* my heart || Da. 12:10. many be *t.*
Zch. 13:9. as gold is *t.* || He. 11:17. when *t.*
Ja. 1:12. when he is *t.* || 1 Pe. 1:7. tho' it be *t.*
Re. 2:2. hast *t.* them || 10. that ye may be *t.*
3:18. I counsel thee to buy of me gold *t.* in fire
TRIEST, *v.* 1 Ch. 29:17. Jer. 11:20. | 20:12.
TRIETH, *v.* Jb. 34:3. the ear *t.* words, as the
Ps. 7:9. *t.* the hearts || 11:5. *t.* the righteous
Pr. 17:3. the Lord *t.* the hearts, 1 Th. 2:4.
See TRY, TRYING.
TRIMMED, *p.* 2 S. 19:24. Mat. 25:7.
TRIMMEST, *v.* Jer. 2:33. why *t.* thou thy
TRIUMPH, *v.* 2 S. 1:20. lest daughters *t.*
Ps. 25:2. enemies *t.* || 41:11. enemy doth not *t.*
47:1. with the voice of *t.* || 60:8. Philist. *t.* thou
92:1. I will *t.* || 94:3. long shall the wicked *t.*
106:47. *t.* in thy praise || 108:9. over Philistia *t.*
2 Co. 2:14. always causeth us to *t.* in Christ
TRIUMPHED, *p.* Ex. 15:1. *t.* gloriously, 21.
TRIUMPHING, *p.* Jb. 20:5. Col. 2:15.
TROAS, *Penetrated.* A city of *Asia Minor*, Ac. 16:8,11. | 20:5.
TRODDEN, *p.* De. 1:36. he hath *t.* Jos. 14:9.
Jud. 5:21. O my soul, thou hast *t.* down strength
Jb. 22:15. wicked have *t.* || 28:8. whelps not *t.*
Ps. 119:118. thou hast *t.* down all them that err
Is. 5:5. vineyard shall be *t.* || 14:19. a carcass *t.*
18:2. a nation *t.* 7. || 25:10. Moab shall be *t.*
28:3. drunkards be *t.* || 18. ye shall be *t.* down
63:3. *t.* the wine-press || 18. *t.* down sanctuary
Jer. 12:10. *t.* my portion || La. 1:15. L. hath *t.*
Ez. 16:†6. when I saw thee *t.* || 27:†6. well *t.*
34:19. what ye have *t.* || Da. 8:13. host to be *t.*
Mi. 7:10. shall she be || Mat. 5:13. *t.* under foot
Lu. 8:5. it was *t.* down || 21:24. Jerusalem be *t.*
He. 10:29. *t.* under foot the Son || Re. 14:20.
TRODE, *v.* Jud. 9:27. *t.* grapes || 20:43. *t.* Benj.
2 K. 7:17. *t.* on him, 20. || 9:33. *t.* Jezebel
14:9. *t.* down thistle || Lu. 12:1. *t.* one another
TROGYLLIUM, *A pantry.* A city in the isle of *Samos*, Ac. 20:15.
TROOP, *S*, *s.* Ge. 30:11. a *t.* cometh, 49:19.
1 S. 30:8. saying, Shall I pursue after this *t.*
2 S. 2:25. became one *t.* || 3:22. pursuing *t.*
22:30. by thee have I run thro' a *t.* Ps. 18:29.
23:11. Philistines were gathered into a *t.* 13.
Jb. 6:19. *t.* of Tema looked || 19:12. his *t.* come
Is. 65:11. they that prepare a table for that *t.*
Jer. 5:7. assembled by *t.* || 18:22. a *t.* suddenly
Ho. 6:9. as *t.* of robbers wait for a man, 7:1.
Am. 9:6. founded his *t.* || Mi. 5:1. thyself in *t.*
Ha. 3:16. he will invade them with his *t.*
TROPHIMUS, *Well educated, or nourished.* Ac. 20:4. | 21:29. 2 Ti. 4:20.
TROUBLE, *s.* 1 Ch. 22:14. now, in my *t.* I have
2 Ch. 15:4. in *t.* did turn and sought, Ne. 9:27.
Ne. 9:32. let not all the *t.* seem little bef. thee
Jb. 3:26. yet *t.* came || 5:6. nor doth *t.* spring
5:7. yet man is born unto *t.* || 14:1. and full of *t.*
15:24. *t.* make him afraid || 27:9. when *t.* com.
30:25. did not I weep for him that was in *t.*?
34:29. who then can make *t.* || 38:23. time of *t.*
Ps. 9:9. a refuge in times of *t.* || 13. consider *t.*
10:1. why hidest thou thyself in times of *t.*?
22:11. for *t.* is near || 27:5. in *t.* shall hide me
31:7. considered my *t.* || 9. Lord, for I am in *t.*
32:7. preserve me from *t.* || 37:39. in time of *t.*
41:1. deliver in time of *t.* || 46:1. a help in *t.*
54:7. for he hath delivered me out of all *t.*
60:11. give help from *t.* || 66:14. when in *t.*
69:17. I am in *t.* 102:2. || 73:5. not in *t.* as
78:33. consume in *t.* || 49. cast on them, *t.* by
81:7. calledst in *t.* || 91:15. be with him in *t.*
102:2. hide not thy face when I am in *t.*
107:6. cried to the Lord in their *t.* 13,19,28.
28. soul melted bec. of *t.* || 116:3. I found *t.*
119:143. *t.* and anguish || 138:7. tho' I walk in *t.*
142:2. I showed him my *t.* || 143:11. out of *t.*
Pr. 11:8. righteous is delivered out of *t.* 12:13.
15:6. in revenues of wicked is *t.* || 16. *t.* therew.
25:19. confidence in an unfaithful man in *t.* is
Is. 1:14. a *t.* to me || 8:22. and behold *t.* 17:14.
26:16. in *t.* they visited thee || 30:6. land of *t.*
33:2. be thou our salvation also in the time of *t.*
46:7. not save out of *t.* || 65:23. nor bring for *t.*
Jer. 2:27. in time of *t.* they will say, save us, 28.
8:15. and behold *t.* 14:19. || 11:12. in time of *t.*
11:14. cry to me for their *t.* || 14:8. in time of *t.*
30:7. time of Jacob's *t.* || La. 1:21. heard my *t.*
Da. 12:1. be a time of *t.* || 1 Co. 7:28. *t.* in flesh
2 Co. 1:4. which are in *t.* || 8. ignorant of our *t.*
2 Ti. 2:9. wherein I suffer *t.* as an evil-doer
TROUBLES, *s.* De. 31:17. many *t.* befall, 21.
Jb. 5:19. he shall deliver thee in 6 *t.* yea in 7
Ps. 25:17. *t.* are enlarged || 22. out of all his *t.*
34:6. the Lord saved him out of all his *t.* 17.
71:20. showed me sore *t.* || 88:3. soul is full of *t.*
Pr. 21:23. keep. soul from *t.* || Is. 65:16. form. *t.*
Mk. 13:8. and there shall be famine and *t.*
TROUBLE, *v.* Jos. 6:18. lest ye *t.* the camp
7:25. Joshua said, The L. shall *t.* thee this day
Jud. 11:35. thou art one of them that *t.* me
2 Ch. 32:18. they cried in Jews' language to *t.*
Ps. 3:1. increased that *t.* || 13:4. *t.* me rejoice
Ez. 32:13. nor foot of man *t.* them any more
Da. 4:19. let not the interpretation *t.* thee
5:10. O king, let not thy thoughts *t.* thee
11:44. tidings out of the north shall *t.* him
Mat. 26:19. why *t.* ye the woman, Mk. 14:6.
Lu. 7:6. Lord *t.* not thyself || 11:7. say *t.* me not
Ac. 15:19. that we *t.* not Gentiles turned to God
16:20. exceedingly *t.* || 20:10. *t.* not yourselves
Ga. 1:7. some that *t.* you || 5:12. cut off that *t.*
6:17. let no man *t.* me, for I bear in my body
2 Th. 1:6. tribulation to them that *t.* you
He. 12:15. lest any root of bitterness *t.* you
TROUBLED, *p.* Ge. 34:30. ye have *t.* me, to
41:8. Pharaoh was *t.* || 45:3. brethren were *t.*
Ex. 14:24. *t.* the host || Jos. 7:25. why *t.* us
1 S. 14:29. father hath *t.* || 16:14. evil spirit
28:21. Saul was sore *t.* || 2 S. 4:1. Israelites *t.*
1 K. 18:18. not *t.* Isr. || 2 K. 6:11. was sore *t.*
Ezr. 4:4. then the people *t.* them in building
Jb. 4:5. thou art *t.* || 21:4. why not spirit he *t.*
23:15. therefore am I *t.* at his presence when
34:20. and the people shall be *t.* at midnight
Ps. 30:7. thou didst hide thy face and I was *t.*
38:6. I am *t.* || 77:4. I am so *t.* I cannot speak
46:3. waters be *t.* || 48:5. kings saw it, were *t.*
77:3. I rem. G. and was *t.* || 16. depths were *t.*
83:17. let them be || 90:7. by thy wrath we *t.*
104:29. they are *t.* || Pr. 25:26. a *t.* fountain
Is. 32:10. shall ye be *t.* || 11. be *t.* ye careless ones
57:20. but the wicked are like the *t.* sea, when
Jer. 31:20. bowels are *t.* for him, La. 1:20. | 2:11.
Ez. 7:27. peo. be *t.* || 26:18. isles || 27:35. kings
Da. 2:1. Nebuchadnezzar's spirit was *t.* and
4:5. and the visions of my head *t.* me, 7:15.
19. and his thoughts *t.* him, 5:6,9. | 7:28.
Zch. 10:2. they were *t.* because was no sheph.
Mat. 2:3. Her. was *t.* || 14:26. were *t.* Mk. 6:50.
24:6. be not *t.* Mk. 13:7. Jn. 14:1,27.
Lu. 1:12. Zecharias was *t.* || 29. Mary was *t*
10:41. Martha, thou art *t.* || 24:38. why are ye *t.*
Jn. 5:4. *t.* wat. || 11:33. Jes. was *t.* 12:27. | 13:21.
Ac. 15:24. have *t.* you || 17:8. *t.* the people
2 Co. 4:8. we are *t.* on every side, 7:5.
2 Th. 1:7. and to you who are *t.* || 2:2. be not *t.*
1 Pe. 3:14. not afraid of their terror, nor be *t.*
TROUBLER, *s.* 1 Ch. 2:7. Achar the *t.* of Isr.
TROUBLESOME, *a.* Jb. 16:12. | 20:12.
TROUBLEST, *v.* Ez. 32:2. *t.* the waters
Mk. 5:35. why *t.* the master
TROUBLETH, *v.* 1 S. 16:15. an evil spirit *t.*
1 K. 18:17. Ahab said, Art thou he that *t.* Israel
Jb. 22:13. sudden fear *t.* || 23:16. Almighty *t.*
Pr. 11:17. *t.* his own flesh || 29. *t.* his house
15:27. *t.* his own house || Da. 4:9. no secret *t.*
Lu. 18:5. widow *t.* me || Ga. 5:10. he that *t.*
TROUBLING, *p.* Jb. 3:17. Jn. 5:4.
TROUBLOUS, *a.* Da. 9:25. built in *t.* times
TROUGH, *S*, *s.* Ge. 24:20. into *t.* 30:38.
Ex. 2:16. filled the *t.* || 8:3. kneading *t.* 12:34.
TROW, *v.* Lu. 17:9. thank that serv.? I *t.* not
TRUCE-*Breakers*, *s.* or *Implacable*, 2 Ti. 3:3.
TRUE, *a.* *See significations on* TRUTH.
Ge. 42:11. we are *t.* men || 19. if *t.* men, 33.
De. 17:4. if it be *t.* || 22:20. || Jos. 2:12. *t.* token
Ru. 3:12. it is *t.* || 2 S. 7:28. thy words be *t.*
1 K. 10:6. it was a *t.* report I heard, 2 Ch. 9:5
22:16. but that which is *t.* || Ne. 9:13. *t.* laws

Ps. 19:9. judgm. are *t.* || 119:160. word is *t.*
Pr. 14:25. a *t.* witness, Jer. 42:5. Re. 3:14.
Ez. 18:8. *t.* judgment, Z. h. 7.9. || Da. 3:14.
Da. 3:24. *t.* O king || 8: 2. king said, thing is *t.*
8:26. vision is *t.* || 10:1. and the thing was *t.*
Zch. 7:9. execute *t.* judgment, show mercy
Mat. 22:16. we know thou art *t.* Mk. 12:14.
Lu. 10:11. *t.* riches || Jn. 1:9. *t.* light, 1 Jn. 2:8.
Jn. 4:24. *t.* worsh pers || 37. is that saying *t.*
5:31. witness is not *t.* || 8. the w tness is *t.*
6:32. giveth you the *t.* bread || 7:18. same is *t.*
7:28. that sent me is *t.* wh. ye know not, 8:26.
8:13. thy record is not *t.* || 14. yet my record is *t.*
17. testimony of two men is *t.* || 10:41. were *t.*
15:1. *t.* vine || 19:35. his record is *t.* 21:24.
Ac. 12:9. wist not that it was *t.* which was done
2 Co. 1:18. G. is *t.* || 6:8. yet *t.* || Ep. 4:24. holiness
Phil. 4:3. *t.* yoke-fellow || 8. whats. things are *t.*
1 Ti. 3:1. a *t.* saying || Ti. 1:13. witness is *t.*
He. 8:2. *t.* taberna. || 9:24. the figures of the *t.*
10:22. let us draw near with a *t.* heart in full
1 Pe. 5:12. *t.* grace of G. || 2 Pe. 2:22. *t.* proverb
1 Jn. 2:8. thing is *t.* || 5:20. are in him that is *t.*
3 Jn. 12. our record is *t.* || Re. 3:7. he that is *t.*
Re. 6:10. holy and *t.* || 15:3. just and *t.* are thy
16:7. *t.* and righteous are thy judgments, 19:2.
19:9. *t.* sayings, 22:6. || 11. faithful *t.* 21:5.

TRUE *God.* 2 Ch. 15:3. Jer. 10:10. Jn. 17:3.
1 Th. 1:9. 1 Jn. 5:20.

TRULY, *ad.* Ge. 24:49. if ye will deal *t.* 47:29.
Nu. 14:21. as *t.* as I live || Dc. 14:22. *t.* tithe
Jos. 2:14. deal *t.* || 24. *t.* the L. hath delivered
Jud. 9:16. have done *t.* 19. || Jb. 3:4. *t.* my w.
Ps. 62:1. *t.* my soul waiteth || 73:1. *t.* G. is good
116:16. *t.* I am thy servant || Pr. 12:22. deal *t.*
Ec. 11:7. *t.* light is sweet, and a pleasant thing
Jer. 3:23. *t.* in vain || 10:19. *t.* a grief || 28:9. sent
Ez. 18:9. to deal *t.* || Mi. 3:8. but *t.* I am full
Mat. 9:37. the harvest *t.* is plenteous, Lu. 10:2.
17:11. Elias *t.* || 27:54. *t.* this was the Son of G.
Mk. 14:38. the spirit *t.* is ready, flesh is weak
Lu. 20:21. teachest *t.* || 22:22. *t.* the Son of man
Jn. 4:18. saidst thou *t.* || 17:†19. *t.* sanctified
Ac. 1:5. Jnho *t.* baptized || 3:22. Moses *t.* said
5:23. prison *t.* found || 2 Co. 12:12. *t.* the signs
He. 7:23. and they *t.* || 11:15. *t.* if they had been
1 Jn. 1:3. *t.* our fellowship is with the Father

TRUMP, *s.* 1 Co. 13:52. 1 Th. 4:16.

TRUMPET, *s. A musical instrument of brass, or silver, or ram's horns; blown by the breath, and very sonorous.*

It was used by the Jews, (1) *To call the assembly,* Le. 23:24. (2) *In removing the ark,* 2 S. 6:15. (3) *In proclaiming the jubilee,* Le. 25:9. (4) *In a day of gladness,* 2 Ch. 15:14. *as coronations,* 2 K. 9:13. (5) *In time of war and preparation for it,* Nu. 10:9. Jos. 6:4. It is put for, (1) *The gospel,* Is. 27:13. | 58:1. (2) *Judgments.* Re. 8:2.

Ex. 19:16. voice of *t.* exceeding loud, 20:18.
Nu. 10:4. and if they blow but with one *t.*
Jud. 7:16. he put a *t.* in every man's hand, 18.
Ps. 81:3. blow up the *t.* in the new moons
Is. 18:3. when he bloweth a *t.* || 27:13. great *t.*
58:1. cry aloud, lift up thy voice like a *t.*
Jer. 4:5. blow the *t.* 6:1. | 51:27. Ho. 5:8. | 8:1.
Ez. 7:14. they have blown *t.* to make ready
33:3. if he blow the *t.* and warn the people, 6.
Jo. 2:1. blow *t.* 15. || Am. 2:6. shall *t.* be blown
Zph. 1:16. day of the *t.* || Zch. 9:14. blow the *t.*
Re. 1:10. I heard a great voice as of a *t.* 4:1.
8:13. voices of the *t.* || 9:14. angel which had *t.*
See Blew, Sound.

TRUMPETS, *s.* Le. 23:24. Nu. 29:1.
Nu. 10:2. make two *t.* || 31:6. *t.* to blow
Jos. 6:4. priests shall blow with *t.* 8,9,20.
Jud. 7:8. the three hundred men took *t.* 16.
2 K. 9:13. blew with *t.* 11:14. || 12:13. basins, *t.*
1 Ch. 13:8. played with cymbals and with *t.* 15:
24,28. | 16:6,42. 2 Ch. 5:12,13. | 7:6. | 13:12,14.
2 Ch. 29:27. song of the Lord began with *t.*
Jb. 39:25. saith among *t.* Ha ! || Ps. 98:6. with *t.*
See Seven.

TRUMPETERS, *s.* 2 K. 11:14. 2 Ch. 5:13. | 29:28. Re. 18:22.

TRUST, *s.* 1 Ch. 9:†22,†26,†31.
Jb. 8:14. *t.* a spider's web || 15:15. putteth no *t.*
Ps. 40:4. maketh Lord his *t.* || 71:5. art my *t.*
141:8. in thee is my *t.* || Pr. 22:19. *t.* in Lord
Pr. 28:25. puts his *t.* in the Lord be made fat
29:25. putteth his *t.* in the Lord shall be safe
Is. 30:3. *t.* in Egypt || 57:13. that putteth *t.*
Lu. 16:11. commit to your *t.* || 2 Co. 3:4. such *t.*
1 Ti. 1:11. gospel which was committed to my *t.*
6:20. keep that which is committed to thy *t.*

TRUST, *v.* Ru. 2:12. thou art come to *t.*
2 S. 22:3. in him will I *t.* Ps. 18:2. | 91:2.
31. a buckler to all that *t* in him, Ps. 18:30.
2 K. 18:20. on whom *t.* 2 Ch. 32:10. Is. 36:5.
22. if ye say, We *t.* in the L. our God, Is. 36:7.
30. nor let Hezekiah make you *t.* Is. 36:15.
Jb. 13:15. slay me, yet I'll *t.* || 15:31. *t.* in vanity
35:14. *t.* in him || 39:11. wilt thou *t.* him
Ps. 20:7. some *t.* in chariots, some in horses
25:2. I *t.* in thee. 31:6. | 55:23. | 56:3. | 143:8.
31:19. that *t.* in thee || 34:22. none that *t.* in him
37:3. *t.* in the Lord, 5. | 40:3. | 62:8. | 115:9,10,
11. | 125:1. Pr. 3:5. Is. 26:4.
49. because they *t.* || 44:6. not *t.* in my bow
Ps. 49:6. *t.* in their wealth || 52:8. I *t.* in mercy
61:4. *t.* in cov. of wings || 62:10. *t.* not in oppr.
64:10. be glad and *t.* || 91:4. under his wings *t.*
118:8. it is better to *t.* in the Lord than, 9.
119:42. I *t.* in thy word || 125:1. that *t.* in Lord
144:2. in whom I *t.* || Pr. 31:11. doth *t.* in her
Is. 12:2. *t.* and not be afraid || 14:32. poor *t.* in it
30:2. *t.* in Egypt || 12. ye *t.* in oppression and
31:1. *t.* in chariots || 42:17. *t.* in graven images
50:10. let him *t.* || 51:5. on mine arm shall *t.*
57:13. putteth his *t.* || 59:4. they *t.* in vanity
Jer. 7:4. *t.* not in lying words, saying, 7:8.
14. name wherein ye *t.* || 9:4. *t.* not brother
28:15. makest this people to *t.* in a lie, 29:31.
46:25. all that *t.* || 49:11. let thy wid. *t.* in me
Ez. 16:15. *t.* in thy beauty || 33:13. *t.* to h s own
H s. 10:13. didst *t.* in way || Am. 6:1. *t.* Samaria
Mi. 7:5. *t.* not in a friend || Na. 1:7. that *t.* in
Zph. 3:12. they shall *t.* in the name of the Lord
Mat. 12:21. in his name Gentiles *t.* Ro. 15:12.
Mk. 10:24. *t.* in riches || Jn. 5:45. Moses ye *t.*
Ro. 15:24. for I *t.* to see || 1 Co. 16:7. *t.* to carry
2 Co. 1:9. not *t.* in ourselves || 10. in whom we *t.*
13. I *t.* you shall acknowledge even to the end
5:11. I *t.* are made manifest in your consciences
10:7. if any man *t.* || 13:6. I *t.* ye shall know
Phil. 2:19. I *t.* in the L. 24. || 3:4. *t.* in the flesh
1 Ti. 4:10. *t.* in living G. || 6:17. *t.* not in riches
He. 13:18. we *t.* we have a good conscience
2 Jn. 12. I *t.* to come || 3 Jn. 14. *t.* I shall see
See Put, Putteth.

TRUSTED, *p.* De. 32:37. rock in whom they *t.*
Jud. 11:20. Sihon *t.* not Isr. || 20:36. *t.* to liars
2 K. 18:5. he *t.* in the Lord God of Israel
Ps. 13:5. *t.* in thy mercy || 22:4. fathers *t.* 5.
22:8. *t.* on the Lord, 26:1. | 28:7. | 31:14.
33:21. *t.* in his holy name || 41:9. friend I *t.*
52:7. *t.* in riches || 78:22. *t.* not in his salvation
Is. 47:10. *t.* in wickedness || Jer. 13:25. falsehood
Jer. 48:7. *t.* in thy works || 49:4. *t.* in treasures
Da. 3:28. God delivered his servants that *t.* in
Zph. 3:2. she *t.* not || Mat. 27:43. he *t.* in God
Lu. 11:22. armor he *t.* || 18:19. *t.* in themselves
24:21. we *t.* that it had been he which should
Ep. 1:12. first *t.* in Christ || 13. in whom ye *t.*
2 Ti. 1:†12. for I know whom I have *t.*
1 Pe. 3:5. holy women who *t.* in God, adorned

TRUSTEDST, *v.* De. 28:52. Jer. 5:17. | 12:5.

TRUSTEST, *v.* 2 K. 18:19. wherein thou *t.*
21. *t.* in staff of bruised reed, 19:10. Is. 36:6.

TRUSTETH, *v.* Jb. 40:23. *t.* he can draw up
Ps. 21:7. the king *t.* || 32:10. *t.* in the Lord
34:8. blessed is man that *t.* 84:12. Pr. 16:20.
57:1. my soul *t.* || 86:2. save thy servant that *t.*
115:8. so is every one that *t.* in them, 135:18.
Pr. 11:28. *t.* in his riches || 28:25. *t.* his heart
Is. 26:3. keep him in perfect peace because he *t.*
Jer. 17:5. cursed that *t.* || 7. blessed is man that *t.*
Ha. 2:18. the maker of his work *t.* therein
1 Ti. 5:5. she that is a widow indeed, *t.* in God

TRUSTING, *p.* Ps. 112:7. fixed, *t.* in the Lord

TRUSTY, *a.* Jb. 12:20. the speech of the *t.*

TRUTH, *s.* is taken, (1) *For what is opposed to a falsehood, lie, or deceit,* Pr. 12:17. (2) *Fidelity, sincerity and punctuality in keeping promises,* Ge. 24:27. (3) *The gospel,* Ga. 3:1. (4) *The substance of the types,* Jn. 1:17. | 14:6. (5) *God's faithfulness which is united with mercy,* Ps. 25:10. | 57:3. | 85:10. | 86:15. (6) *Truth* is put for *reality, fact, or good earnest,* Ep. 4:21. (7) *It is opposed to hypocrisy,* He. 10:22.

Ge. 24:27. not left destitute my master of his *t.*
31:10. I am not worthy of the least of all the *t.*
42:16. be proved, whether there be any *t.* in
Ex. 18:21. men of *t.* || 31:6. Lord abundant in *t.*
De. 13:14. behold, if it be *t.* || 32:4. a God of *t.*
Jos. 24:14. serve him in *t.* 1 S. 12:24.
Jud. 9:15. if in *t.* ye anoint me king over you
2 S. 2:6. Lord show *t.* || 15:20. *t.* be with thee
1 K. 2:4. walk in *t.* || 56. as he walketh in *t.*
17:24. the word of the Lord in thy mouth is *t.*
2 K. 20:3. how I walked in *t.*||19. *t.* in my days
2 Ch. 18:15. say nothing but *t.* || 31:20. wrought *t.*
Ne. 9:†13. lawa of *t.* || Est. 9:30. words of *t.*
Ps. 15:2. speaketh *t.* || 25:5. lead me in thy *t.*
25:10. mercy and *t.* || 26:3. I walked in *t.*
30:9. shall dust declare *t.* || 31:5. Lord God of *t.*
33:4. all his works are done in *t.* 111:8.
40:10. not concealed thy *t.* || 11. let *t.* preserve
43:3. send out thy *t.* || 45:4. *t.* and meekness
51:6. thou desirest *t.* || 54:5. cut them off in *t.*
57:3. send forth *t.* || 10. *t.* to the clouds, 108:4.
100:4. because of the *t.* || 61:7. mercy and *t.*
71:22. I'll praise thy *t.*|| 86:11. I'll walk in thy *t.*
85:10. mercy and *t.* 86:15. | 89:14. | 98:3. Pr. 3:3. | 14:22. | 16:6. | 20:28.
11. *t.* shall spring out || 89:49. swarest in thy *t.*
91:4. *t.* be thy shield || 96:13. judge with his *t.*
100:5. his *t.* endureth to all generations, 117:2.
115:1. to thy name give glory for *t.* sake, 138:2.
119:30. chosen way of *t.* || 142. law is *t.* 151.
132:11. sworn in *t.* || 145:18. call on him in *t.*
146:6. the Lord which keepeth *t.* forever
Pr. 8:7. mouth shall speak *t.* || 12:17. speaks *t.*
12:19. lip of *t.* || 22:21. words of *t.* || 23:23. buy *t.*
Ec. 12:10. what was written were words of *t.*
Is. 10:20. stay on holy one in *t.* || 16:5. sit in *t.*
25:1. faithfulness and *t.* || 26:2. keepeth *t.* may
38:18. not hope for thy *t.* || 19. make known *t.*
Is. 39:8. peace and *t.* || 42:3. judgment unto *t.*
43:9. say, it is *t.* || 48:1. of Israel, but not in *t.*
59:4. nor any pleadeth for *t.* || 14. *t.* is fallen
15. *t.* faileth || 61:8. direct their work in *t.*
Jer. 4:2. swear in *t.* || 5:1. that seeketh the *t.*
5:3. thine eyes on *t.* || 7:28. *t.* is perished
9:3. are not valiant for *t.* || 5. not speak the *t.*
10:†10. God of *t.* || 14:†13. give peace of *t.*
32:†41. plant in *t.* || 33:6. abundance of *t.*
Da. 4:37. whose works are *t.* || 7:16. asked the *t.*
7:19. know the *t.* || 8:12. cast down the *t.*
9:13. understand thy *t.* || 10:21. scripture of *t.*
11:2. show thee the *t.* || Ho. 4:1. there is no *t.*
Mi. 7:20. thou wilt perform the *t.* to Jacob
Zch. 8:3. a city of *t.* || 8. in *t.* and righteousness
16. speak ye every man the *t.* Ep. 4:25.
19. love the *t.* and peace || Ma. 2:6. law of *t.*
Mat. 15:27. she said, *t.* L. || 22:16. way of G. in *t.*
Mk. 5:33. told him all the *t.* || 12:32. said the *t*
Jn. 1:14. grace and *t.* 17. || 3:21. that doth *t.*
4:23. worship the Father in spirit and in *t.* 24.
5:33. witness to the *t.* || 8:32. *t.* make you free
8:40. told you the *t.* || 44. abode not in the *t.*
45. because I told you *t.* || 46. If I say the *t*
14:6. way and the *t.* || 17. even the spirit of *t.*
16:7. I tell you the *t.* || 13. guide into all *t.*
17:17. sanctify them through thy *t.* 19.
18:37. witness to the *t.* || 38. saith, What is *t.*?
Ac. 26:25. I speak the words of *t.* and soberness
Ro. 1:18. who hold the *t.* || 25. changed *t.* of G.
2:2. according to *t.* || 8. do not obey the *t.* but
20. of the *t.* in the law || 3:7. for if *t.* of God
9:1. I say the *t.* in Christ || 15:8. for *t.* of God
1 Co. 5:8. unleavened bread of *t.* || 13:6. in *t.*
2 Co. 4:2. by manifestation of the *t.* commend
6:7. by the word of *t.* by the || 7:14. is found a *t.*
11:10. as the *t.* of Christ ||12:6. I will say the *t.*
13:8. we can do nothing against *t.* but for *t.*
Ga. 2:5. *t.* of the gospel, 14. || 3:1. not obey *t.* 5:7.
4:16. your enemy because I tell you the *t.*
Ep. 4:15. speaking the *t.* || 21. as *t.* is in Jesus
5:9. fruit of spirit in *t.* || 6:14. loins girt with *t.*
Phil. 1:18. pretence or *t.* || Col. 1:6. grace of G. *t.*
1 Th. 2:13. but as it is in *t.* the word of God
2 Th. 2:10. received not the love of the *t.* 12.
13. chosen to salvation, through belief of *t.*
1 Ti. 2:4. knowledge of *t.* || 7. I speak the *t.*
3:15. ground of *t.* || 4:3. which know the *t.*
6:5. men of corrupt minds, destitute of the *t.*
2 Ti. 2:18. concerning *t.* || 25. acknowledging *t.*
3:7. not able to come to knowledge of the *t.*
8. resist the *t.* || 4:4. turn ears from the *t.*
Ti. 1:1. acknowledging of *t.* || 14. turn from *t.*
He. 10:26. after we received knowledge of *t.*
Ja. 3:14. lie not against *t.* || 5:19. err from *t.*
1 Pe. 1:22. purified your souls in obeying the *t.*
2 Pe. 1:12. stablished in *t.* || 2:2. the way of *t.*
1 Jn. 1:6. lie and do not the *t.* || 8. *t.* is not in us
2:4. *t.* is not in him || 21. no lie is of the *t.*
27. is *t.* and is no lie || 3:18. in deed, and in *t.*
3:19. we are of the *t.* || 5:6. the spirit is *t.*
2 Jn. 1. elect lady whom I love in *t.* 3 Jn. 1.
2. for the *t.* sake || 3. in *t.* and love || 4. in *t.*
3 Jn. 3. *t.* that is in thee || 8. helpers to the *t.*
12. hath good report of all men, and the *t.*
See Spirit.

Of a TRUTH. 1 S. 21:5. 2 K. 19:17. Jb. 9:2.
Is. 5:9. | 37:18. Jer. 26:15. Da. 2:47. Mat. 14:33. Lu. 4:25. | 9:27. | 12:44. | 22:59. Jo. 6:14. | 7:40. Ac. 4:27. | 10:34. 1 Co. 14:25.

Word of TRUTH. Ps. 119:43. take not the *t.*
2 Co. 6:7. by the *t.* || Ep. 1:13. heard the *t.*
Col. 1:5. heard before in *t.*|| 2 Ti. 2:15. dividing
Ja. 1:18. of own will begat he us with the *t.*

TRY, *v.* Jud. 7:4. I will *t.* them for thee there
2 Ch. 32:31. howbeit God left him to *t.* him
Jb. 7:18. *t.* him every moment || 12:11. *t.* words
Ps. 11:4. his eyelids *t.* || 26:2. *t.* my reins
139:23. *t.* me and || Jer. 6:27. and *t.* their way
Jer. 9:7. I will melt them and *t.* them, Zch. 13:9.
17:10. *t.* the reins || La. 3:40. *t.* our ways
Da. 11:35. fall to *t.* || 1 Co. 3:13. fire shall *t.*
Phil. 1:†10. *t.* the things || 1 Pe. 4:12. to *t.* you
1 Jn. 4:1. *t.* the spirits || Re. 3:10. to *t.* them

TRYING, *p.* Ja. 1:3. *t.* of your faith worketh

TRYPHENA, *Delicious, delicate.* Ro. 16:12.

TRYPHOSA, *Thrice shining.* Ro. 16:12.

TUBAL, *The earth, world;* or *that is carried or led;* or *confusion.* Ge. 10:1,2. 1 Ch. 1:5.

TUBAL-CAIN, *Worldly possession.* Ge. 4:22.

TUMBLED, *v.* Jud. 7:13. a cake of barley *t.*

TUMULT, *S, s.* 1 S. 4:14. noise of this *t.*
2 S. 18:29. I saw a *t.* but knew not what it
2 K. 19:28. and thy *t.* is come up, Is. 37:29.
Ps. 65:7. stilleth the *t.* || 74:23. *t.* of those that
83:2. enem. make a *t.* || Is. 33:3. noise of *t.* fled
Jer. 11:16. a great *t.* || Ho. 10:14. shall a *t.* rise
Am. 2:2. die with *t.*|| 3:9. *t.* in the midst thereof
Zch. 14:13. a great *t.* || Mat. 27:24. rather a *t.*
Mk. 5:38. he seeth the *t.* and them that wept
Ac. 21:34. certainty, for a *t.* || 24:18. nor with *t.*
2 Co. 6:5. in *t.* in labors || 12:20. swellings, *t.*

TUMULTUOUS, *a.* Is. 13:4. | 22:2. Jer. 48:45.

TURN, *s.* Est. 2:12. every maid's *t.* was, 15.

TURN, *v.* Ge. 24:49. that I may *t.* to right hand
Ex. 23:27. enemies *t.* || 32:12. *t.* from wrath
Le. 19:4. *t.* ye not unto idols, nor make gods
Nu. 14:25. to-morrow *t.* || 20:17. will not *t.*
21:22. we will not *t.* into fields or vineyards

Nu. 22:23. smote ass to *t.* her || 26. no way to *t.* De. 1:7. *t.* you, 10. || 13:17. *t.* from fierceness 14:25. *t.* it into money || 30:3. *t.* thy captivity 31:20. *t.* to other gods || Jos. 1:7. *t.* not from it Jos. 22:23. an altar to *t.* 29. || 24:20. he will *t.* Jud. 20:8. neither will we *t.* into his house 1 S. 14:7. *t.* thee || 22:17. *t.* and slay priests 2 S. 14:19. none can *t.* || 24. king said, Let him *t.* 15:31. *t.* Ahithophel's counsel into foolishness 1 K. 8:35. *t.* from their sin, 2 Ch. 6:26. | 7:14. 9:6. if you at all *t.* || 17:3. *t.* thee eastward 22:34. he said, *t.* thine hand, 2 Ch. 18:33. 2 K. 9:18. and Jehu said, *t.* thee behind me, 19. 17:13. *t.* ye from your evil ways, and keep my commands, Jer. 18:8. | 26:3. Zch. 1:3,4. 1 Ch. 12:23. to *t.* kingdom || 2 Ch. 35:22. would not Ne. 1:9. if ye *t.* and keep my commands, Ez. 3:20. | 18:21. | 33:11,14,19. 4:4. *t.* their reproach || 9:26. testified to *t.* them Jb. 5:1. saints wilt thou *t.* || 14:6. *t.* from him 23:13. who can *t.* him || 24:4. *t.* the needy Ps. 4:2. *t.* my glory to shame || 7:12. if he *t.* not 21:12. *t.* their back || 22:16. *t.* thee, 69:16. | 86:16. 85:4. *t.* us, O God || 119:79. those that fear *t.* 132:11. Lord hath sworn to David he will not *t.* Pr. 1:23. *t.* you at my reproof, I will pour 4:15. *t.* from it || 27. *t.* not to right hand nor Ec. 3:20. *t.* to dust || Song 2:17. *t.* my beloved Is. 1:25. *t.* my hand on thee || 13:14. every man *t.* 19:6. *t.* the rivers || 22:18. *t.* and toss thee like 23:17. *t.* to her hire || 28:6. that *t.* the battle 30:21. *t.* to right hand || 31:6. *t.* ye to him from 59:20. *t.* from transgression in Jacob, Ro. 11:26. Jer. 2:35. anger shall *t.* || 3:7. I said, *t.* to me, 14. 13:16. before he *t.* it || 31:13. *t.* their mourning 31:18. *t.* thou me || 44:5. hearken not to *t.* 50:16. they shall *t.* || La. 5:21. *t.* us to thee Ez. 3:19. *t.* not from his wickedness, 33:9. 4:8. not *t.* from one side || 7:22. my face I will *t.* 14:6. repent and *t.* yourselves from idols, 18: 30,32. | 33:9,11. Ho. 12:6. Jo. 2:12. 36:9. I will *t.* to you || 38:12. to *t.* thy hand on Da. 9:13. that we might *t.* || 11:18. *t.* his face 11:19. *t.* his face || 12:3. *t.* many to righteousn. Ho. 5:4. frame doings to *t.* || 12:6. *t.* to thy God Am. 1:8. *t.* mine hand || 5:7. who *t.* judgment 8:10. *t.* feasts to mourn. || Jon. 3:8. let them *t.* Zph. 3:9. I will *t.* to the people a pure language Zch. 9:12. *t.* to strong-hold || 13:7. *t.* my hand Ma. 4:6. *t.* the heart || Mat. 5:39. *t.* the other Lu. 1:17. *t.* hearts of fathers || 21:13. *t.* for test. Ac. 13:46. *t.* to the Gentiles || 14:15. ye should *t.* 26:18. *t.* from darkness || 20. repent and *t.* to G. Phil. 1:19. *t.* to my salv. || Ti. 1:14. *t.* from truth Ja. 3:3. we *t.* about their whole body 2 Pe. 2:21. *t.* from holy commandment || Re. 11:6. power to *t.*

TURN *again.* Le. 13:16. Jud. 11:8. Ru. 1:11. she said, *t.-* || 1 S. 15:25. I pray *t.-*, 30. 1 K. 8:33. when Israel shall *t.-* to thee and 12:27. *t.-* to their lord ||13:9. eat not, nor *t.-*, 17. 2 K. 1:6. go, *t.-* || 20:5. *t.-* and tell Hezekiah 2 Ch. 30:6. to the Lord, 9. || Jb. 34:15. *t.-* to dust Ps. 18:37. nor did I *t.-* || 60:1. O *t.* to us- 80:3. *t.* us - 7,19. || 85:8. *t.-* to folly 104:9. that they *t.* not - || 126:4. *t.-* captivity Jer. 25:5. *t.* ye - || 31:21. *t.-* O virgin of La. 3:40. *t.-* to the Lord || Ez. 8:6. but *t.-*, 13:15. Mi. 7:19. he will *t.-* || Zch. 10:9. Mat. 7:6. Lu. 10:6. it shall *t.* to you - || 17:4. *t.-* to thee Ga. 4:9. how *t.* ye - to the weak elements

TURN *aside.* Ex. 3:3. I will now *t.-* and see De. 5:32. shall not *t.-* || 11:16. *t.-* and serve, 28. 17:20. that he *t.* not - || 31:29. ye will *t.-* Jos. 23:6. that ye *t.* not - || 1 S. 12:20,21. Ru. 4:1. ho, *t.-* || 2 S. 2:21. Asahel, *t.-*, 23. 2 S. 18:30. the king said, *t.-* || Jb. 36:18. *t.* thee - Ps. 40:4. *t.-* to lies || 101:3. them that *t.-*, 125:5. Is. 10:2. needy || 29:21. *t.-* just || 30:11. get out *t.-* La. 3:35. to *t.-* right of a man, Am. 2:7. | 5:12. Ma. 3:5. that *t.-* the stranger from his right

TURN *away.* Ge. 27:44. brother's fury *t.-* Nu. 32:15. if ye *t.-*, De. 30:17. Jos. 22:16. De. 7:4. they will *t.-* || 13:5. to *t.* you - from 17:17. his heart *t.-* not || 23:14. and *t.-* 1 K. 2:16. *t.* not - my face || 11:2. they will *t.-* 2 K. 18:24. how *t.-* face of one captain, Is. 36:9. 1 Ch. 14:14. go not up, *t.-* from them, 2 Ch. 7:19. 2 Ch. 6:42. *t.* not - face of anointed, Ps. 132:10. 25:27. Amaziah did *t.-* from following Lord 29:10. wrath may *t.-*, 30:8. Ps. 106:23. 30:9. the Lord will not *t.-* his face from you Ps. 119:37. *t.-* mine eyes || 39. *t.-* my reproach Pr. 24:18. and *t.-* his wrath from him 25:10. infamy *t.* not - || 29:8. wise *t.-* wrath Song 6:5. *t.-* thine eyes || Is. 5:8:13. if thou *t.-* Jer. 2:21. who can *t.* her - || 3:19. shall not *t.-* 8:4. Lord, shall he *t.-* || 18:20. I stood to *t.-* 29:14. I will *t.-* your captivity, Zph. 2:7. 32:40. I will not *t.-* || La. 2:14. Ez. 14:6. Am. 1:3. not *t.-* punishment, 6—13. | 2:1,4,6. Jon. 3:9. if G. will *t.-* || Ma. 2:6. did *t.* many - Mat. 5:42. *t.* not thou - || Ac. 13:8. seeking to *t.-* 2 Ti. 3:5. from such *t.-* || 4:4. *t.-* their ears He. 12:25. how escape, if we *t.-* from him

TURN *back.* 2 K. 19:28. *t.* thee -, Is. 37:29. Ps. 44:10. makest us to *t.-* || 56:9. enemies *t.-* Is. 14:27. who shall *t.* it - || Jer. 4:28. neither *t.-* Jer. 6:9. *t.-* thy hand || 21:4. *t.-* the weapona Jer. 49:8. flee ye, *t.-* || Ez. 38:4. *t.* thee -, 39:2. Zph. 3:20. *t.-* captivity || Mk. 13:6. not *t.-*

TURN *in.* Ge. 19:2. my lords, *t.-* I pray you Jud. 4:11. *t.-* my lord || 19:11. let us *t.-* to 2 K. 4:10. man of God *t.-* || Pr. 9:4. let him *t.-*

TURN *to the Lord.* De. 4:30. | 30:10. 2 Ch. 15:4. did *t.-* || Ps. 22:27. world shall *t.-* La. 3:40. let us *t.-* || Ho. 14:2. words, and *t.-* Jo. 2:13. rend your heart, and *t.-*

Lu. 1:16. Israel shall he *t.-* || 2 Co. 3:16. shall *t.-*

TURNED, *p.* Ge. 3:24. a sword which *t.* every 42:24. he *t.* about from them and wept, and Ex. 4:7. it was *t.* again || 7:15. rod was *t.* 7:17. *t.* to blood, 20. Ps. 78:44. | 105:29. 14:5. heart of Pharaoh *t.* against the people Le. 13:3. when the hair is *t.* white, 10—25. Nu. 21:33. *t.* by Bashan || 22:33. the ass *t.* from De. 23:5. *t.* curse into a blessing, Ne. 13:2. 31:18. *t.* to other gods || Jos. 7:26. *t.* from anger Jud. 2:17. *t.* quickly || 3:19. Ehud *t.* again 8:33. Israel *t.* || 15:4. and *t.* tail to tail, and 20:41. when Israel *t.* Benjamin amazed, 42. 1 S. 10:6. *t.* to another man || 14:21. they also *t.* 14:47. whithersoever he *t.* he vexed them 15:27. as Samuel *t.* 31. || 17:30. David *t.* from 2 S. 2:19. Asahel *t.* not || 19:2. victory was *t.* 22:38. I *t.* not again till I had consumed them 1 K. 2:15. kingdom is *t.* || 28. Joab *t.* after Ad. 8:14. king *t.* his face || 11:9. his heart was *t.* 2 K. 5:12. so Naaman *t.* || 26. man *t.* again 16:18. Ahaz *t.* covert || 20:2. *t.* his face, Is. 38:2. 23:16. as Josiah *t.* || 25. no king that *t.* like 26. Lord *t.* not || 1 Ch. 10:14. *t.* the kingdom 2 Ch. 12:12. wrath of the Lord *t.* || 20:10. they *t.* 29:6. for our fathers have *t.* their backs Ezr. 6:22. *t.* heart of king || 10:14. till wrath *t.* Ne. 9:35. nor *t.* they || Est. 9:1. *t.* to contrary, 22. Jb. 16:11. God *t.* me || 19:19. are *t.* against me 20:14. his meat is *t.* || 28:5. *t.* as it were fire 30:15. terrors are *t.* || 31. my harp is *t.* to mourn. 31:7. if my step hath *t.* || 38:14. *t.* as clay to 41:22. sorrow is *t.* to joy || 42:10. *t.* captivity Ps. 9:17. *t.* into hell || 30:11. *t.* my mourning 66:6. *t.* sea to dry land || 81:14. *t.* my hand 105:25. *t.* their heart || 114:8. he *t.* the rock 119:59. I *t.* my feet || 126:1. *t.* captivity of Zion Ec. 2:12. I *t.* myself || Is. 21:4. *t.* into fear Is. 29:17. *t.* to a fruitful field || 34:9. *t.* to pitch 53:6. *t.* to his own way || 63:10. he was *t.* to he Jer. 2:21. how art thou *t.* || 27. *t.* their back 3:10. Judah hath not *t.* || 6:12. houses he *t.* to 8:6. *t.* to his course || 23:22. should have *t.* 31:18. and I shall he *t.* || 19. after I was *t.* I 32:33. *t.* to me the back || 34:15. ye were *t.* 34:16. *t.* and polluted || 48:39. how hath Moab *t.* La. 1:20. mine heart is *t.* || 3:3. against me *t.* 5:2. inheritance is *t.* || 15. our dance is *t.* into 21. turn us to thee, O Lord, and we shall he *t.* Ez. 1:9. they *t.* not when they went, 12. | 10:11. 17:6. branches *t.* || 26:2. she is *t.* unto me Ho. 7:8. a cake not *t.* || 11:8. my heart is *t.* Jo. 2:31. sun shall be *t.* into darkness, Ac. 2:20. Am. 6:12. *t.* judgment || Jon. 3:10. *t.* from evil Ha. 2:16. cup be *t.* || Zch. 14:10. land shall be *t.* Mk. 5:30. Jesus *t.* || Lu. 22:61. L. *t.* and looked Jn. 16:20. your sorrow shall be *t.* into joy Ac. 7:42. God *t.* || 9:35. *t.* to the Lord, 11:21. 15:19. *t.* to God || 17:6. *t.* world upside down 1 Th. 1:9. how ye *t.* to God || 2 Ti. 4:4. *t.* to fables He. 11:34. *t.* to flight || 12:13. lest lame be *t.* Ja. 3:4. *t.* with small helm || 4:9. *t.* to mourning 2 Pe. 2:22. the dog is *t.* to his vomit again

TURNED *aside.* Ex. 3:4. that he *t.-* to see 32:8. they have *t.-* quickly, De. 9:12,16. Jud. 14:8. Samson *t.-* to see the lion's carcass 1 S. 6:12. kine *t.* not - || 8:3. *t.-* after lucre 1 K. 15:5. David *t.* not - || 20:39. a man *t.-* 2 K. 22:2. Josiah *t.* not - || Jb. 6:18. paths are *t.-* Ps. 78:57. they were *t.-* || Song 6:1. beloved *t.-* Is. 44:20. *t.* him - || La. 3:11. *t.-* my ways 1 Ti. 1:6. *t.-* to vain jangling || 5:15. after Satan

TURNED *away.* Nu. 14:43. ye are *t.-* from 20:21. Israel *t.-* || 25:4. anger may he *t.-*, 11. 1 K. 11:3. *t.-* his heart, 4. || 21:4. Ahab. *t.-* and 2 Ch. 29:6. our fathers *t.-* their faces from Ps. 66:20. not *t.-* my prayer || 78:38. *t.* anger - Is. 5:25. anger is not *t.-*, 9:12,17,21. | 10:4. 12:1. anger is *t.-* || 52:5. nor *t.* I - || 59:14. *t.-* back. Jer. 5:25. iniquities *t.-* || 38:22. *t.-* back, 46:5. 50:6. shepherds *t.* them - || Da. 9:16. fury be *t.-* Ho. 14:1. anger is *t.-* || Na. 2:2. *t.-* Jacob Ac. 19:26. *t.-* much people || 2 Ti. 1:15. Asia *t.-*

TURNED *back.* Jos. 8:20. the people *t.-* upon 11:10. Joshua at that time *t.-* and took Hazor 1 S. 15:11. Saul is *t.-* || 2 S. 1:22. bow *t.* not - 1 K. 18:37. *t.* their heart - || 22:33. that they *t.-* 2 K. 1:5. why are ye *t.-* || 2:24. he *t.-*, 15:20. 1 Ch. 21:20. Ornan *t.-* || Jb. 34:27. *t.-* from him Ps. 9:3. enemies *t.-* || 35:4. let them be *t.-*, 70:2. 41:18. our heart is not *t.-* from thy way 78:9. Ephraim *t.-*, 41,57. || 129:5. let them be *t.-* Is. 42:17. they shall be *t.* || Jer. 4:8. anger not *t.-* Jer. 11:10. they are *t.-*, 46:21. || La. 1:13. *t.* me - Zph. 1:6. them that are *t.-* from the Lord Lu. 2:45. they *t.-* || 17:15. one of the lepers *t.-* Jn. 20:14. she *t.* herself - || Ac. 7:39. hearts *t.-*

TURNED *in.* Ge. 19:3. angels *t.-* || 38:1. Jud. 4:18. Sisera had *t.-* || 18:3. Danites *t.-* 2 K. 4:8. Elisha *t.-* thither to eat bread, 11.

TURNEST, v. 1 K. 2:3. Jb. 15:13. Ps. 90:3.

TURNETH, v. Le. 20:6. soul that *t.* after wiz. De. 29:18. whose heart *t.* || Jos. 7:8. when Isr. *t.* 2 K. 21:†13. *t.* it as face || Jb. 39:22. horse *t.* not Ps. 107:33. he *t.* rivers || 35. he *t.* the wildern. 146:9. way of the wicked he *t.* upside down Pr. 15:1. a soft answer *t.* || 17:8. *t.* it prospereth 21:1. *t.* king's heart || 26:14. as the door *t.* on 28:9. *t.* away his ear || 30:30. a lion *t.* not away Ec. 1:6. wind *t.* about || Song 1:7. that *t.* aside Is. 9:13. people *t.* not || 24:1. L. *t.* earth upside 44:25. *t.* wise men backwards, and maketh Jer. 14:8. *t.* aside to tarry || 49:24. Damascus *t.* La. 1:8. she *t.* backward || 3:3. he *t.* his hand Ez. 18:24. when righteous *t.* 27. | 33:12,18. Am. 5:8. *t.* the shadow of death into morning

TURNING, *p.* 2 K. 21:13. as a dish *t.* it upside 2 Ch. 36:13. his heart from *t.* || Pr. 1:32. *t.* simple Is. 29:16. your *t.* of things || Mi. 2:4. *t.* away Ac. 3:26. bless you in *t.* || Ja. 1:17. shadow of *t.* 2 Pe. 2:6. *t.* Sodom || Ju. 4. *t.* the grace of God

TURTLE, S, *s.* *See signification on* DOVE. Ge. 15:9. take a *t.* dove and a young pigeon Le. 1:14. offer. of *t.* doves, 5:7,11. | 12:6. | 14:22. Nu. 6:10. bring two *t.* || Ps. 74:10. soul of thy *t.* Song 2:12. voice of the *t.* || Jer. 8:7. *t.* and cra. Lu. 2:24. to offer a sacrifice, a pair of *t.* doves

TUTORS, *s.* Ga. 4:3. the heir is under *t.* and

TWAIN, *a.* 1 S. 18:21. my son in one of *t.* 2 K. 4:33. shut door on them *t.* and prayed Is. 6:2. with *t.* he covered his face, with *t.* he Jer. 34:18. calf in *t.* || Ez. 21:19. *t.* shall come Mat. 5:41. go with him *t.* || 19:5. *t.* be one flesh 19:6. no more *t.* || 21:31. whether of *t.* 27:21. 27:51. vail of temple was rent in *t.* Mk. 15:38. Ep. 2:15. to make in himself of *t.* one new m.

TWELFTH, *a.* 1 K. 19:19. and he with the *t.* 1 Ch. 24:12. *t.* lot, 25:19. || 27:15. *t.* captain 2 Ch. 34:3. *t.* year, Est. 3:7. Ez. 32:1,17. | 33:21. Re. 21:20. *t.* foundation was an amethyst

See DAY, MONTH.

TWELVE, *a.* Ge. 14:4. *t.* years they served 17:20. *t.* princes, 25:16. || 35:22. sons were *t.* 42:13. *t.* brethren, 32. || 49:28. *t.* tribes of Isr. Ex. 15:27. *t.* wells || 24:4. *t.* pillars || 28:21. 39:14 Le. 24:5. *t.* cakes || Nu. 1:44. princes of Isr. *t.* Nu. 7:3. *t.* oxen, 1 K. 7:25,44. 2 Ch. 4:15.

84. *t.* chargers || 87. *t.* bullocks, *t.* rams, 29:17. 17:2. *t.* rods || De. 1:23. *t.* men, Jos. 3:12. | 4:2. Jos. 4:3. take *t.* stones || 2 S. 2:15. *t.* of Benja. 1 K. 4:7. *t.* officers || 7:25. *t.* oxen, 2 Ch. 4:15. 11:30. *t.* pieces || 18:31. *t.* stones || 19:19. *t.* yo. 1 Ch. 25:9. brethren and sons *t.* *So to the end.* Ezr. 6:17. *t.* he-goats, 8:35. || 8:24. *t.* priests Ne. 5:14. *t.* years || Jer. 52:20. *t.* brazen bulls Ez. 43:16. *t.* cubits long || 47:13. to the *t.* tribes Da. 4:29. at end of *t.* months he walked in pal. Mat. 9:20. *t.* years, Mk. 5:25. Lu. 2:42. | 8:43. 10:2. *t.* apostles || 14:20. *t.* baskets, Mk. 6:43. 19:28. *t.* thrones || 26:20. sat with *t.* Mk. 14:17. 26:47. one of the *t.* Mk. 14:10,43. Jn. 6:71.

53. *t.* legions || Jn. 6:70. chosen you *t.* and Mk. 5:42. age of *t.* Lu. 8:42. || 14:20. one of *t.* Lu. 2:42. and when Jesus was *t.* years old Jn. 11:9. *t.* hours || 20:24. Thomas one of the I Ac. 7:8. *t.* patriarchs || 19:7. the men about *t.* 24:11. but *t.* days since || 26:7. our *t.* tribes 1 Co. 15:5. then of the *t.* || Ja. 1:1. to the *t.* tri. Re. 12:1. *t.* stars || 21:12. *t.* gates, *t.* angels, 21. 21:14. *t.* foundations || 22:2. *t.* manner of fruits

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TWENTY, *a.* Ge. 18:31. not destroy it for *t.* 31:38. *t.* years, 41. Jud. 4:3. | 15:20. | 16:31. 1 S. 7:2. 1 K. 9:10. 2 Ch. 8:1. 32:14. *t.* he-goats || 15. *t.* asses || 37:28. *t.* pieces Ex. 30:13. a shekel is *t.* gerahs, Le. 27:25. Nu. 3:47. | 18:16. Ez. 45:12.

14. from *t.* years old and above, 38:26. Nu. 1:3,18,20. | 14:29. | 26:2. | 32:11. 1 Ch. 23: 24,27. 2 Ch. 25:5. | 31:17. Ezr. 3:8. Nu. 11:19. not eat *t.* days || Jud. 11:33. *t.* cities 1 S. 14:14. *t.* men, 2 S. 3:20. || 9:10. | 19:17. 2 K. 4:42. *t.* loaves || Ezr. 8:27. *t.* basins of gold Ez. 4:10. *t.* shekels a day || 40:49. *t.* cubits, 41:2. Hag. 2:16. *t.* measures || Zch. 5:2. *t.* cubits and Ac. 27:28. sounded, and found it *t.* fathoms

TWENTY-*Two*, *a.* Jud. 10:3. 1 K. 14:20. | 16: 29. 2 K. 8:26. | 21:19. 1 Ch. 12:28. 2 Ch. 13:21.

TWENTY-*Three*, *a.* Jud. 10:2. 2 K. 23:31. 1 Ch. 2:22. Jer. 25:3. | 52:30.

TWENTY-*Four*, *a.* Nu. 7:88. 2 S. 21:20. 1 K. 15:33. Hag. 2:18. Re. 4:4. | 5:8. | 11:16. | 19:4.

TWENTY-*Five*, *a.* Nu. 8:24. 1 K. 22:42. 2 K. 4:2. | 15:33. | 18:2. | 23:36. 2 Ch. 20:31. | 27: 1,8. | 29:1. | 36:5. Ne. 6:15. Jer. 52:31.

TWENTY-*Six*, *a.* 1 K. 16:8. in *t.-* of Asa

TWENTY-*Seven*, *a.* Ge. 8:14. 1 K. 16:10. 2 K. 25:27. *t.-* day of twelfth month

TWENTY-*Eight*, *a.* Ex. 26:2. | 36:9. 2 K. 10: 36. 2 Ch. 11:21.

TWENTY-*Nine*, *a.* Ge. 11:24. 2 K. 14:2. | 18:2. 2 Ch. 25:1. | 29:1.

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TWICE, *ad.* Ge. 41:32. dream was doubled *t.* Ex. 16:5. *t.* as much, 22. || Nu. 20:11. smote *t.* 1 S. 18:11. avoided *t.* || 1 K. 11:9. appeared *t.* 2 K. 6:10. saved himself not once nor *t.*

Ne. 13:20. lodged without Jerusalem once nor *t.*
Jb. 33:14. speaketh once, yea *t.* || 40:5. yea *t.* 42:10. *t.* as much || Ps. 62:11. *t.* have I heard 89:6. *t.* told || Mk. 14:30. *t.* deny me, 32. Lu. 18:12. I fast *t.* || Ju. 12. *t.* dead, plucked
TWIGS, *s.* Ez. 17:4. crop his young *t.* 22.
TWILIGHT, *s.* 1 S. 30:17. smote from *t.*
2 K. 7:5. lepers rose up in *t.* || 7. fled in the *t.*
Jb. 3:9. stars of the *t.* || 24:15. waited for *t.*
Pr. 7:9. in the *t.* Ez. 12:6,7,12.
TWINKLING, *s.* 1 Co. 15:52. *t.* of an eye
TWINS, *s.* Ge. 25:24. | 38:27. Song 4:2,5. | 6:6. | 7:3.
TWO, *a.* Ge. 4:19. and Lamech took *t.* wives 6:19. *t.* of every sort bring, 7:2. | 9:15. 25:23. *t.* nations || 27:36. these *t.* times, he 32:10. become *t.* bands || 49:14. between *t.* burdens
Ex. 16:22. *t.* omers || 21:21. a day or *t.* he
De. 3:8. *t.* kings, 21. | 4:47. Jos. 2:10. | 9:10. 17:6. *t.* witnesses, 19:15. Mat. 18:16. 2 Co. 13:1. 21:15. if have *t.* wives || 32:30. how should *t.*
Jos. 14:3. *t.* tribes, 4. | 21:16. || 21:25. *t.* cities
Ru. 1:19. they *t.* went || 4:11. which *t.* did build
1 S. 1:2. *t.* wives, 27:3. | 30:5. 2 S. 2:2.
1 K. 3:18. save we *t.* || 5:12. *t.* made a league 11:29. *t.* alone || 12:28. *t.* calves, 2 K. 17:16. 17:12. *t.* sticks || 18:21. halt between *t.* opinions
2 K. 2:9. they *t.* went on || 24. came *t.* she-bears
Jb. 13:20. do not *t.* things || 42:7. thy *t.* friends
Pr. 30:7. *t.* things || Ec. 4:9. *t.* are better than
Ec. 4:11. if *t.* lie togethor || 12. *t.* shall withsta.
Song 4:5. thy *t.* breasts, 7:3. || 6:13. of *t.* armies
Is. 17:6. *t.* or three || 47:9. these *t.* things, 51:19.
Jer. 2:13. *t.* evils || 3:14. take *t.* of a family, and
Ez. 21:19. appoint thee *t.* ways || 23:2. *t.* women. 35:10. *t.* nations, 37:22. || 47:13. *t.* portions
Da. 12:5. stood *t.* || Am. 3:3. can *t.* walk togeth.
Zch. 4:3. behold *t.* olive-trees, 11:12,14. 5:9. *t.* women || 6:1. between *t.* mountains 11:7. *t.* staves || 13:8. *t.* parts therein cut off
Mat. 6:24. no man can serve *t.* mas. Lu. 16:13. 18:8. having *t.* hands, or *t.* feet, 9. Mk. 9:43. 16. take *t.* more || 20. where *t.* or three are 22:40. on these *t.* commandments hang law 24:40. then shall *t.* be in field || 25:17. recei. *t.*
Mk. 6:7. began to send them forth, by *t.* and *t.* 11:1. sendeth *t.* disciples, 14:13. Lu. 19:29. 12:42. *t.* mites || 16:12. Jesus appeared unto *t.*
Lu. 3:11. *t.* coats, 9:3. || 7:41. had *t.* debtors 10:35. *t.* pence || Ac. 1:24. which of these *t.*
1 Co. 6:16. for *t.* shall be one flesh, Ep. 5:31. 14:27. let it be by *t.* || 29. speak *t.* or three
Ga. 4:24. the *t.* covenants || Phil. 1:23. betwixt
1 Ti. 5:19. *t.* witnesses, He. 10:28. Re. 11:3.
He. 6:18. that by *t.* immutable things, in which
Re. 9:12. *t.* woes || 12:14. wings || 13:11. horns
TWO *Men.* Ex. 2:13. Nu. 11:26. Jos. 2:1, 23. 1 S. 10:2. 2 S. 12:1. 1 K. 2:32. | 21:10,13. Mat. 9:27. Lu. 9:30. | 17:31,36. | 18:10. 24:4. Jn. 8:17. Ac. 1:10. | 9:38.
TWO *Tables.* Ex. 31:18. | 32:15. | 34:1,29. De. 4:13. | 5:22. | 9:10,11. | 10:3. 1 K. 8:9. 2 Ch. 5:10. Ez. 40:39,40.
TWO *Years.* Ge. 11:10. | 45:6. 1 S. 13:1. 2 S. 2:10. | 13:23. | 14:28. 1 K. 15:25. | 16:8. | 22:51. 2 K. 15:23. | 21:19. 2 Ch. 21:19. 33:21. Jer. 28:3,11. Am. 1:1. Mat. 2:16. Ac. 19:10. | 28:30.
TWO-FOLD, *ad.* Mat. 23:15. *t.* more the child.
TYCHICUS, *Casual, by chance.* Ac. 20:4. Ep. 6:21. Col. 4:7. 2 Ti. 4:12. Ti. 3:12.
TYPE, *s.* signifies, (1) *A mark or impression,* Jn. 20:21. (2) *A form,* Ro. 6:17. (3 *An example,* 1 Co. 10:6. (4) *A shadow,* He. 10:1.
TYRANNUS, *A prince.* Ac. 19:9.
TYRUS, or TYRE, *Strength, rock,* or *sharp.* A strong city near *Lebanon,* Jos. 19:29. 2 S. 5:11. | 24:7. 1 K. 5:1. | 7:13. | 9:11,12. 1 Ch. 14:1. | 22:4. 2 Ch. 2:3. Ezr. 3:7. Ne. 13:16. Ps. 45:12. | 83:2. | 87:4. Is. 23:1,5,8,15,17. Jer. 25:22. | 27:3. | 47:4. Ez. 26:2. | 27:2. | 28:2,12. | 29:18. Hos. 9:13. Jo 3:4. Am. 1:10. Zch. 9:2,3. Mat. 11:21. Ac. 12:20.

U.

UCAL, *Power,* or *prevalency.* Pr. 30:1.
UEL, *Desiring God.* 1 Ti. 10:34.
ULAI, *Strength,* or *fool.* Da. 8:2,16.
ULAM, *A porch, gallery, strength,* or *folly.* 1 Ch. 7:17. | 8:39.
ULLA, *Lifting up; a sacrifice killed on the altar;* or, *a little one.* 1 Ch. 7:38.
UMMAH, *Hidden, covered.* Jos. 19:30.
UMPIRE, *s.* or *Day's-Man.* Jb. 9:33.
UNACCUSTOMED, *p.* Jer. 31:18. *u.* to yoke
UNADVISEDLY, *ad.* Ps. 106:33. he spoke *u.*
UNAWARES, *ad.* Ge. 31:20. stole away *u.* 26.
Nu. 35:11. slayer may flee which killeth any person *u.* 15. De. 4:42. Jos. 20:3,9.
Ps. 35:8. let destruction come on him at *u.*
Lu. 21:34. come on you *u.* || Ga. 2:4. *u.* brought
He. 13:2. entertained angels *u.* || Ju. 4. crept in
UNBELIEF, *s. is a want of credit of, and confidence in, the word and truth of God, arising not from want of evidence of divine truth, but from a rooted enmity of heart against it, and is a criminal disobedience.*

Mat. 13:58. not many works beca. of *u.* 17:20.
Mk. 6:6. and he marvelled because of their *u.* 9:24. help mine *u.* || 16:14. upbraided their *u.*
Ro. 3:3. shall their *u.* make the faith of God 4:20. staggered not through *u.* || 11:20. bec. of 11:23. if they abide not in *u.* || 30. through *u.* 32. for God hath concluded them all in *u.*
Ep. 5:6. children of *u.* || 1 Ti. 1:13. did it in *u.*
He. 3:12. lest be in any an evil heart of *u.* in 19. they could not enter in because of *u.* 4:6. 4:11. lest any fall after the same example of *u.*
UNBELIEVERS, *s.* Lu. 12:46. portion with *u.*
1 Co. 6:6. to law before *u.* || 14:23. come in *u.*
2 Co. 6:14. be ye not unequally yoked with *u.*
UNBELIEVING, *a.* Ac. 14:2. *u.* Jews stirred
1 Co. 7:14. *u.* husband || 15. but if the *u.* depart
Ti. 1:15. to *u.* nothing pure || Re. 21:8. the *u.*
UNBLAMABLE, *a.* Col. 1:22. 1 Th. 3:13.
UNBLAMABLY, *ad.* 1 Th. 2:10. how *u.* we
UNCERTAIN, *a.* 1 Co. 14:8. 1 Ti. 6:17.
UNCERTAINLY, *ad.* 1 Co. 9:26. so run, not
UNCHANGEABLE, *a.* He. 7:24 *u.* priesthood
UNCIRCUMCISED, *p.* Ge. 17:14. *u.* cut off 34:14. to give our sister to one that is *u.* for
Ex. 6:12. of *u.* lips, 30. || 12:48. no *u.* shall eat
Le. 19:23. count fruit *u.* || 26:41. if *u.* hearts be
Jos. 5:7. Joshua circumcised, for they were *u.*
Jud. 14:3. a wife of the *u.* || 15:18. hands of *u.*
1 S. 14:6. these *u.* || 17:26. who is this *u.* 36. 31:4. lest *u.* come and abuse me, 1 Ch. 10:4.
2 S. 1:20. *u.* triumph || Is. 52:1. no more *u.*
Jer. 6:10. their ear is *u.* || 9:26. house of Isr. *u.*
Ez. 28:10. thou shalt die the death of the *u.* 31:18. lie in the midst of the *u.* 32:19—32. 44:7. *u.* in heart, and *u.* in flesh, into my, 9.
Ac. 7:51. *u.* in heart || 11:3. wentest to men *u.*
Ro 4:11. being *u.* 12. || 1 Co. 7:18. not become *u.*
UNCIRCUMCISION, *s.* Ro. 2:25. is made *u.* 26. *u.* be counted || 27. shall not *u.* judge thee 3:30. Justify *u.* || 4:10. not in circum. but in *u.*
1 Co. 7:18. called in *u.* || 19. *u.* is nothing, but
Ga. 2:7. gospel of *u.* || 5:6. nor *u.* but, 6:15.
Ep. 2:11. called *u.* || Col. 2:13. dead in the *u.*
Col. 3:11. neither circumcision nor *u.* but Chr.
UNCLE, *s.* Le. 10:4. *u.* of Aaron || 20:20. wife 25:49. *u.* or *u.'s* son || 1 S. 10:14. Saul's *u.* 15.
1 S. 14:50. of Ner, Saul's *u.* || 1 Ch. 27:32. Dav. Est. 2:7. *u.'s* daughter, 15. || Jer. 32:7. thine *u.* Jer. 32:8. my *u.'s* son, 9:12. || Am. 6:10. man's *u.*
UNCLEAN, *a.* Le. 5:2. if touch any *u.* 11:26. 11:4. it is *u.* to you, 5,6,7,29. De. 14:19. 8. they are *u.* to you, 26,27,28,31. De. 14:7. 21. be *u.* until the evening, 25—40. | 14:46. | 15:5—27. | 17:15. | 22:6. Nu. 19:7—22. 12:2. she shall be *u.* 7 days, 5. | 15:25. 13:3. the priest shall pronounce him *u.* 8—59. 45. shall cry *u.* *u.* || 14:40. an *u.* place, 45. 14:57. to teach when *u.* || 22:5. he be made *u.*
Nu. 6:7. *u.* for father || De. 12:15. you may eat
Jos. 22:19. if land be *u.* || Ezr. 9:11. an *u.* land
Jb. 14:4. out of *u.*? || 36:14. among *u.* || Ec. 9:2.
Is. 6:5. a man of *u.* lips || 35:8. *u.* not pass over 52:1. no more come the *u.* || La. 4:15. it is *u.*
Ez. 22:26. differ. between clean and *u.* 44:23.
Ho. 9:3. eat *u.* things || Hag. 2:13. shall it be *u.*
Lu. 4:33. an *u.* devil || Ac. 10:28. or *u.* 11:8.
Ro. 14:14. nothing is *u.* of itself, but to him
1 Co. 7:14. children *u.* || Ep. 5:5. no *u.* person
He. 9:13. sprinkling the *u.* || Re. 18:2. *u.* bird
See BEAST, SPIRIT, THING.
UNCLEAN *Spirits.* Mat. 10:1. Mk. 1:27. | 3:11. | 5:13. | 6:7. Lu. 4:36. Ac. 5:16. | 8:7. Re. 16:13.
UNCLEANNESS, *s.* Le. 5:3. if touch *u.* 7:21. 7:20. having his *u.* || 14:19. cleansed from his 15:31. separate from *u.* || 18:19. apart for her *u.*
Nu. 5:19. if gone aside to *u.* || 19:13. *u.* is on
De. 23:10. by reason of *u.* || 24:1. found *u.* in
2 S. 11:4. from her *u.* || 2 Ch. 29:16. out all *u.*
Ezr. 9:11. they filled the land with their *u.*
Ez. 36:17. as the *u.* of a removed woman 39:24. according to their *u.* have I done unto
Zch. 13:1. for sin and *u.* || Mat. 23:27. full of *u.*
Ro. 1:24. gave them up to *u.* || 6:19. servants to
2 Co. 12:21. not repented of *u.* || Ga. 5:19. these
Ep. 4:19. to all *u.* || 5:3. *u.* let it not be named
Col. 3:5. mortify therefore fornication, *u.* inord.
1 Th. 2:3. was not of *u.* || 4:7. not called to *u.*
2 Pe. 2:10. them that walk in the lusts of *u.*
UNCLEANNESSES, *s.* Ez. 36:29. save from *u.*
UNCLOTHED, *p.* 2 Co. 5:4. he *u.* but clothed
UNCOMELY, *a.* 1 Co. 7:36. | 12:23.
UNCONDEMNED, *p.* Ac. 16:37. | 22:25.
UNCORRUPTEDNESS, *s.* Ti. 2:7. showing *u.*
UNCOVER, *v.* Le. 10:6. *u.* not your heads
Le. 18:6. not *u.* nakedness, 7,8,9,10,19. | 20:18. 21:10. not *u.* his head || Nu. 5:18. priest *u.* wo.
Ru. 3:4. *u.* his feet || 1 S. 20:2. *u.* ear, 12.
Is. 47:2. *u.* thy locks, *u.* the thigh, pass over
UNCOVERED, *p.* Ge. 9:21. Noah was *u.*
Le. 20:11. *u.* his father's nakedness, 17,20.
Ru. 3:7. *u.* his feet || 2 S. 6:20. *u.* himself
Is. 20:4. buttocks *u.* || 22:6. Kir *u.* the shield 47:3. thy nakedness be *u.* || Jer. 49:10. *u.* secr.
Ez. 4:7. arm shall be *u.* thou shalt prophesy
Ha. 2:16. foreskin be *u.* || Mk. 2:4. *u.* the roof
1 Co. 11:5. her head *u.* || 13. pray unto God *u.*
UNCOVERETH, *v.* Le. 20:19. *u.* his near kin
De. 27:20. *u.* father's skirt || 2 S. 6:20. himself
UNCTION, *s. The Holy Spirit, in his illuminating influences.* 1 Jn. 2:20.
UNDEFILED, *a.* Ps. 119:1. blessed are the *u.*
Song 5:2. my sister, my love, my dove, my *u.* 6:9.
He. 7:26. harmless, *u.* || 13:4. and the bed *u.*
Ja. 1:27. religion *u.* || 1 Pe. 1:4. incorruptible, *u.*
UNDER, *pr.* Ge. 49:25. of the deep that lieth *u.*
Ru. 2:12. *u.* whose wings || 1 S. 21:3. *u.* hand
2 K. 8:20. revolted from *u.* || 13:5. *u.* Syrians
2 Ch. 28:10. to keep *u.* || Ps. 44:5. tread them *u.*
Song 8:3. his left hand should be *u.* my head
Is. 57:5. *u.* every green tree, Jer. 2:20.
Jer. 10:11. perish from *u.* heavens, La. 3:66.
Da. 4:14. from *u.* it || 9:12. *u.* the whole heaven
Ho. 4:12. gone a whoring from *u.* their God
Mat. 2:16. two years old and *u.* || 8:9. soldiers *u.*
Lu. 7:6. *u.* my roof || Jn. 1:48. *u.* the fig tree
Ro. 3:9. all *u.* sin, 7:14. || 6:15. not *u.* the law
1 Co. 6:12. *u.* the power || 9:20. as *u.* the law 9:27. I keep *u.* my body || 10:1. *u.* the cloud
Ga. 3:10. *u.* the curse || 22. conclude all *u.* sin 23. *u.* the law || 25. no longer *u.* a schoolmaster
Phil. 2:10. *u.* the earth || 1 Ti. 6:1. *u.* the yoke
He. 7:11. *u.* it the people || Ju. 6. *u.* darkness
See FIRST, HIM, LAW, SUN, &c.
UNDERGIRDING, *p.* Ac. 27:17. *u.* the ship
UNDERNEATH, *ad.* De. 33:27. *u.* are ev. arms
UNDERSETTERS, *s.* 1 K. 7:30. had *u.* 34.
UNDERSTAND, *v.* Ge. 11:7. may not *u.* one 41:15. canst *u.* a dream || Nu. 16:30. shall *u.*
De. 28:49. a nation whose tongue shall not *u.*
2 K. 18:26. Syrian lang. for we *u.* it, Is. 36:11.
1 Ch. 28:19. the Lord made me *u.* in writing
Ne. 8:3. that could *u.* || 7. caused to *u.* 8:13.
Jb. 6:24. cause me to *u.* || 23:5. I would *u.* what 26:14. who can *u.* || 32:9. nor do aged *u.* judg. 36:29. can any *u.* the spreadings of the clouds
Ps. 14:2. if there were any that did *u.* 53:2. 19:12. who can *u.* his errors || 82:5. nor will *u.* 92:6. nor doth a fool *u.* || 94:8. *u.* ye brutish 107:43. they shall *u.* the loving-kindness of L. 119:27. make me to *u.* || 100. I *u.* more than
Pr. 2:5. then shalt thou *u.* 9. || 8:5. *u.* wisdom 14:8. is to *u.* his way || 19:25. he'll *u.* knowledge 20:24. how can a man then *u.* his own way 28:5. *u.* all things || 29:19. for though he *u.* he
Is. 6:9. but *u.* not || 10. lest they *u.* Jn. 12:40. 28:9. to *u.* doctrine || 19. a vexation to *u.* report 32:4. *u.* knowledge || 33:19. tongue canst not *u.* 41:20. and *u.* together || 43:10. *u.* that I am he 44:18. they cannot *u.* || 56:11. that cannot *u.*
Jer. 9:12. that may *u.* || Ez. 3:6. canst not *u.*
Da. 8:16. make this man to *u.* || 17. he said *u.* 9:13. and *u.* thy truth || 23. *u.* the matter, 25. 10:12. set thy heart to *u.* || 14. to make thee *u.* 11:33. they that *u.* || 12:10. wicked shall not *u.*
Ho. 4:14. not *u.* shall fall || 14:9. he shall *u.*
Mi. 4:11. neither *u.* the counsel of the Lord
Mat. 13:13. they hear not, neither do they *u.* 14. hear and not *u.* || 15:10. and *u.* Mk. 7:14. 15:17. do ye not *u.* 16:9,11. Mk. 8:17,21. 24:15. whoso readeth, let him *u.* Mk. 13:14.
Mk. 4:12. hear, and not *u.* Lu. 8:10. Ac. 28:26. 14:68. nor *u.* I || Lu. 21:45. they might *u.* the
Jn. 8:43. why do ye not *u.* my speech? eveo
Ro. 15:21. shall *u.* || 1 Co. 13:2. tho' I *u.* all *m.*
He. 11:3. thro' faith we *u.* || 2 Pe. 2:12. they *u.* not
UNDERSTANDEST, *v.* Jb. 15:9. what *u.* thou
Ps. 139:2. thou *u.* my thought afar off
Jer. 5:15. neither *u.* thou what they say
Ac. 8:30. said, *u.* thou what thou readest?
UNDERSTANDETH, *v.* 1 Ch. 28:9. Lord *u.*
Jb. 28:23. God *u.* the way || Ps. 49:20. *u.* not
Pr. 8:9. they are plain to him that *u.* 14:6.
Jer. 9:24. let him glory in this, that he *u.* me
Mat. 13:19. and *u.* it not || 23. heareth and *u.* it
Ro. 3:11. none that *u.* none that seeketh God
1 Co. 14:2. for no man *u.* || 16. seeing he *u.* not
UNDERSTANDING, *s.* Ex. 31:3. filled Bezaleel with wisdom and *u.* 35:31. | 36:1.
De. 4:6. this is your *u.* || 32:28. nor is there *u.*
1 K. 3:11. asked *u.* || 4:29. wisdom and *u.* 7:14.
1 Ch. 12:32. *u.* of the times || 22:12. give thee *u.*
2 Ch. 2:12. endued with *u.* || 26:5. *u.* in visions
Ezr. 8:16. men of *u.* || Ne. 8:2. hear with *u.*
Ne. 10:28. having *u.* || Jb. 12:3. I have *u.* as
Jb. 12:12. in length of days is *u.* || 13. he hath *u.* 20. taketh away *u.* || 17:4. hid heart fr. *u.*
20:3. spirit of my *u.* || 26:12. by *u.* smiteth 28:12. and where is the place of *u.* 20.
28. to depart from evil is *u.* || 32:8. giveth *u.* 34:10. ye men of *u.* || 16. if thou hast *u.* hear 34. let men of *u.* tell || 38:4. if thou hast *u.* 38:36. who hath given *u.* to the heart?
39:17. neither hath he imparted to her *u.*
Ps. 32:9. that hath no *u.* || 47:7. sing with *u.*
49:3. meditation of my heart shall be of *u.*
119:34. give me *u.* 73:125,144,169.
99. I have more *u.* || 104. I get *u.* therefore
130. thy word giveth *u.* || 147:5. *u.* is infinite
Pr. 1:2. words of *u.* || 2:2. apply heart to *u.*
2:3. liftest voice for *u.* || 6. of mouth cometh *u.*
11. *u.* shall keep thee || 3:5. lean not to thy *u.*
3:13. happy that getteth *u.* || 19. *u.* established
4:1. attend to know *u.* || 5. get *u.* 7. | 16:16.
5:1. bow thine ear to my *u.* || 6:32. lacketh *u.*
7:4. call *u.* thy kinswoman || 8:1. doth not *u.*
8:14. I am *u.* || 9:4. that wanteth *u.* she, 16.
9:6. go in way of *u.* || 10. knowledge of holy is *u.*

Pr. 10:13. lips that hath u. || 14:29. is of great u. 11:33. heart that hath u. 15:14. || 32. getteth 16:22. u. is a well-spring || 17:21. that hath u. 18:2. no delight in u. || 19:8. that keepeth u. 19:25. reprove that hath u. || 21:16. way of u. 21:30. no u. nor counsel against the Lord 24:23. buy u. || 24:3. by u. house is established 28:11. poor that hath u. ||16. prince that wants u. 30:2. nor u. of a man || Ec. 2:11. to men of u. 9:11. 2. spirit of u.||3. of quick u.||27:11. of no u. 29:11. u. of prudent be hid || 16. he had no u. 21. that erred come to u. || 40:14. the way of u. 40:28. no searching of his u. || 44:19. nor u. to Jer. 3:15. feed you with u. || 4:22. have no u. 5:21. without u. || 51:15. out heaven by his u. Ez. 28:4. with thy u. thou hast gotten riches Da. 1:17. Daniel had u. || 20. in matters of u. 2:21. that know u. || 4:36. u. returned to me 5:11. light and u. 12,14. || 9:22. to give u. 10:1. Daniel had u. || 11:35. of u. shall fall Ho. 13:2. made idols according to their own u. Ob. 7. no u. in him || 8. destroy u. out of the Mat. 15:16. are ye also without u. Mk. 7:18. Mk. 12:33. and to love him with all the u. Lu. 1:3. had perfect u.||2:17. astonished at his u. 24:45. opened their u. || Ro. 1:31. without u. 1 Co. 1:19. u. of prudent || 14:14. u. unfruitful 14:15. sing with u. || 19. five words with the u. 20. be not children in u. but in u. be men Ep. 1:18. eyes of your u. || 4:18. the u. darkened Phil. 4:7. the peace of God which passeth all u. Col. 1:9. filled with u. || 2:2. full assurance of u. 2 Ti. 2:7. the Lord give thee u. in all things 1 Jn. 5:20. given us an u. || Re. 13:18. hath u.

See Good.

UNDERSTANDINGS, *s.* Jb. 32:11. Is. 40:14.

Man of **UNDERSTANDING.** Ez. 8:18. Pr. 1:5. | 10:23. | 11:12. | 15:21. 17:27,28. | 20:5. | 28:2.

Void of **UNDERSTANDING.** Pr. 7:7. | 10:13. | 12:11. | 17:18. | 24:30.

UNDERSTANDING, *p.* De. 1:13. wise men u. 4:6. surely this great nation is a wise and u. 1 K. 3:9. an u. heart, 12. Pr. 8:5. Da. 1:4. u. science || 8:23. u. dark sentences Ep. 5:17. but u. what the will of the Lord is 1 Ti. 1:7. u. neither what they say, nor whereof

UNDERSTOOD, *v.* Ge. 42:23. that Joseph u. De. 32:29. O that they were wise, that they u. 1 S. 4:6. u. that the ark || 26:4. u. Saul was come 2 S. 3:37. u. it was not of David to slay Abner Ne. 8:12. they had u. word || 13:7. 1 u. of evil Jb. 13:1. ear heard and u. it || 42:3. that I u. not Ps. 73:17. then u. I their end || 81:5. u. not, 106:7. Is. 40:21. have ye not u. || 44:18. known nor u. Da. 8:27. but none u. || 9:2. I u. by books the 10:1. he u. the vision || 12:8. heard but I u. not Mat. 13:51. have ye u. all || 16:12. then u. they 17:13. they u. that he spake of John the Baptist Mk. 9:32. they u. not that saying, Lu. 2:50. | | 9:45. Jn. 8:27. | 10:6. Lu. 18:34. they u. none of these things, Jn. 12:16. Ac. 7:25. would have u. that God by his hand 23:27. having u. that he was a Roman, 34. Ro. 1:20. being u. by the things that are made 1 Co. 13:11. I u. as a child || 14:9. easy to be u. 2 Pe. 3:16. in which are things hard to be u.

UNDERTAKE, *v.* Is. 38:14. O Lord u. for me

UNDERTOOK, *v.* Est. 9:23. Jews u. to do as

UNDO, *v.* Is. 58:6. u. burdens || Zph. 3:19. u. all

UNDONE, *p.* Nu. 21:29. art u. || Jos. 11:15. Is. 6:5. I am u. || Mat. 23:23. other u.||Lu. 11:42.

UNDRESSED, *p.* Le. 25:5. nor grapes u. 11.

UNEQUAL, *a.* Ez. 18:25. your ways u. 29.

UNEQUALLY, *ad.* 2 Co. 6:14. be not u. yoked

UNFAITHFUL, *a.* Pr. 25:19. in an u. man

UNFAITHFULLY, *ad.* Ps. 78:57. dealt u. like Ma. 2:14. let none deal u. against the wife

UNFEIGNED, *p.* 2 Co. 6:6. by love u. by the 1 Ti. 1:5. faith u. 2 Ti. 1:5. || 1 Pe. 1:22. u. love of the brethren

UNFRUITFUL, *a.* Mat. 13:22. he u. Mk. 4:19. 1 Co. 14:14. understanding is u.||Ep. 5:11. works Ti. 3:14. be not u. || 2 Pe. 1:8. barren nor u. in

UNGIRDED, *p.* Ge. 24:32. he u. his camels

UNGODLY, *a.* 2 S. 22:5. u. men, Ps. 18:4. 2 Ch. 19:2. Jehu said, Shouldst thou help u. Jh. 16:11. to the u. || 34:18. to princes, ye are u. Ps. 1:1. counsel of u. || 4. the u. are not so, but 5. u. not stand ||6. the way of the u. shall 37:7. hast broken teeth of u. || 43:1. an u. nat on 73:12. these are the u. who prosper in the world Pr. 16:27. u. man diggeth || 19:28. u. witness Ro. 4:5. justifieth u. || 5:6. Christ died for u. 1 Ti. 1:9. law is for u. || 1 Pe. 4:18. where shall 2 Pe. 2:5. world of u. || 6. live u. || 3:7. u. men Ju. 4. u. men || 15. u. deeds || 18. own u. lusts

UNGODLINESS, *s.* Ro. 1:18. against all u. 11:26. turn away u. || 2 Ti. 2:16. to more u. Ti. 2:12. that denying u. and worldly lusts, we

UNHOLY, *a.* Le. 10:10. holy and u. || 1 Ti. 1:9. 2 Ti. 3:2. unthankful, u. || He. 10:29. u. thing

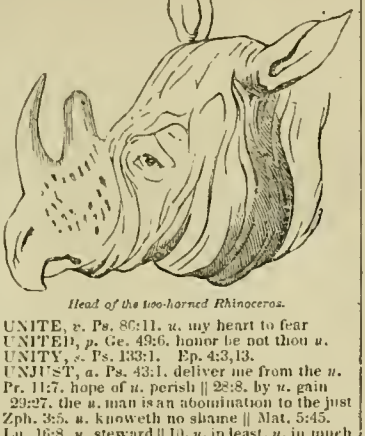
UNICORN, *S. s. Gr.* Monoceros ; in Heb. Reem.

It is disputed among the learned, whether there be, or ever was such a creature as we call the Unicorn ; *or whether this* Reem *be the* Rhinoceros, *as some would have it ; or a kind of wild goat called* Oryx, *which is very large, strong, and untractable ; or a sort of wild or or bull, called* Uri ; *which some think the most probable opinion, as best agreeing with the Scripture accounts.* Cruden.

It is said to have but one horn growing out of its forehead, between its eyelids, which is not hollow, light, nor smooth ; but hard as iron, rough as a file, sharp and straight as a dart, and black, except at the point. Wilson.

Head of the S. African Unicorn, procured by Campbell.

Nu. 23:22. as it were the strength of a u. 24:8. De. 33:17. his horns are like the horns of u. Jb. 39:9. will the u. be willing to serve thee ? 10. canst bind the u. || Ps. 22:21. horns of u. Ps. 29:6. like a young u. || 92:10. like horn of u. Is. 34:7. the u. shall come down with them



Head of the two-horned Rhinoceros.

UNITE, *v.* Ps. 86:11. u. my heart to fear

UNITED, *p.* Ge. 49:6. honor be not thou u.

UNITY, *s.* Ps. 133:1. Ep. 4:3,13.

UNJUST, *a.* Ps. 43:1. deliver me from the u. Pr. 11:7. hope of u. perish || 28:8. by u. gain 29:27. the u. man is an abomination to the just Zph. 3:5. u. knoweth no shame || Mat. 5:45. Lu. 16:8. u. steward || 10. u. in least, u. in much 18:6. what the u. judge saith || 11. I am not u. Ac. 24:15. a resurrection both of the just and u. 1 Co. 6:1. to law before u. || 1 Pe. 3:18. just for u. 2 Pe. 2:9. reserve the u. || Re. 22:11. he u. still

UNJUSTLY, Ps. 82:2. judge u.||Is. 26:10. deal u.

UNKNOWN, *a.* Ac. 17:23. to the u. God 1 Co. 14:2. in an u. tongue, 4,13,14,19,27. 2 Co. 6:9. as u. yet || Ga. 1:22. I was u. by face

UNLADE, *v.* Ac. 21:3. ship was to u. her burden

UNLAWFUL, *a.* Ac. 10:28. 2 Pe. 2:8.

UNLEARNED, *a.* Ac. 4:13. that they were u. 1 Co. 14:16. room of the u. || 23. come in u. 24. 2 Ti. 2:23. u. questions || 2 Pe. 3:16. u. wrest to

UNLEAVENED, *a.* Ex. 12:39. u. cakes, Le. 2:4. | 7:12. | 8:26. Nu. 6:19. Jos. 5:11. Jud. 6:19,20,21. 1 Ch. 23:29. 1 Co. 5:7. ye may be a new lump, as ye are u.

See Bread.

UNLESS, *c.* Ps. 27:13. 94:17. | 119:92. 1 Ch. 15:2.

UNLOOSE, *v.* Mk. 1:7. Lu. 6:16. Jn. 1:27.

UNMARRIED, *p.* 1 Co. 7:8,11,32,34.

UNMERCIFUL, *a.* Ps. 43:1. Ro. 1:31.

UNMINDFUL, *a.* De. 32:18. thou art u. and

UNMOVABLE, *a.* Ac. 27:41. 1 Co. 15:58.

UNNI, *Afflicted, poor.* Ne. 12:9.

UNOCCUPIED, *p.* Jud. 5:6. highways were u.

UNPERFECT, *a.* Ps. 139:16. yet being u.

UNPREPARED, *p.* 2 Co. 9:4. and find you u.

UNPROFITABLE, *a.* Jb. 15:3. with u. talk Mat. 25:30. u. servant || Lu. 17:10. u. servants Ro. 3:12. become u. || Ti. 3:9. u. and vain Phile. 11. in time past u. || He. 13:17. u. for you

UNPROFITABLENESS, *s.* He. 7:18. u. thereof

UNPUNISHED, *p.* Pr. 11:21. shall not be u. 16:5. | 17:5. | 19:5,9. | 28:20. Jer. 25:29. Jer. 30:11. not leave thee altogether u. 46:28. 49:12. shall thou go u. ? thou shalt not go u.

UNQUENCHABLE, *a.* Mat. 3:12. Lu. 3:17.

UNREASONABLE, *a.* Ac. 25:27. 2 Th. 3:2.

UNREBUKABLE, *a.* 1 Ti. 6:14. keep u.

UNREPROVABLE, *a.* Col. 1:22. holy u.

UNRIGHTEOUS, *a.* Ex. 23:1. an u. witness Jb. 27:7. be as the u. || Ps. 71:4. hand of the u. Is. 10:1. u. decrees || 55:7. let u. forsake his Lu. 16:11. u. mammon || Ro. 3:5. is God u. 1 Co. 6:9. u. not inherit || He. 6:10. God is not u.

UNRIGHTEOUSLY, *ad.* De. 25:16. that do u.

UNRIGHTEOUSNESS, *s.* Le. 19:15. do no u. 35. Ps. 92:15. no u. in him||Jer. 22:13. buildeth by u. Lu. 16:9. mammon of u. || Jn. 7:18. no u. is in Ro. 1:18. all u. of men || 29. filled with all u. 2:8. obey u. || 3:5. if our u. commend the right. 6:13. instruments of u. || 9:14. is there u. with G. 2 Co. 6:14. what fellowship hath right. with u. 2 Th. 2:10. deceivableness of u. || 12. plens. in u. He. 8:12. for I will be merciful to their u. and 2 Pe. 2:13. reward of u. || 15. loved wages of u. 1 Jn. 1:9. cleanse us from all u.||5:17. all u. is sin

UNRIPE, *a.* Jb. 15:33. shake off his u. grape

UNRULY, *a.* 1 Th. 5:14. warn them that are Ti. 1:6. or u. || 10. u. talkers || Ja. 3:8. u. evil

UNSATIABLE, *a.* Ez. 16:28. thou wast u.

UNSAVORY, *a.* Jb. 6:6. Jer. 23:18.

UNSEARCHABLE, *a.* Jb. 5:9. great things u. Ps. 145:3. greatness is u. || Pr. 25:3. heart u. Ro. 11:33. how u. are || Ep. 3:8. u. riches of C.

UNSEEMLY, *a.* Ro. 1:27. 1 Co. 13:5.

UNSHOD, *p.* Jer. 2:25. thy foot from being u.

UNSKILFUL, *a.* He. 5:13. is u. in the word

UNSOCIABLE, *a.* Ro. 1:31. u. implacable

UNSPEAKABLE, *a.* 2 Co. 9:15. | 12:4. 1 Pe. 1:8.

UNSPOTTED, *p.* Ja. 1:27. u. from the world

UNSTABLE, *a.* Ge. 49:4. u. as water, thou Ja. 1:8. a double-minded man is u. in all his 2 Pe. 2:14. beguiling u. souls || 3:16. u. wrest to

UNSTOPPED, *p.* Is. 35:5. ears of deaf he u.

UNTAKEN, *a.* 2 Co. 3:14. same vail u. away

UNTEMPERED, *a.* Ez. 13:10—15. | 22:28.

UNTHANKFUL, *a.* Lu. 6:35. 2 Ti. 3:2.

UNTIL, *ad.* Ge. 49:10. u. Shiloh come, and 1 K. 22:27. u. I come in peace, 2 Co. 18:26. Song 2:17. u. day break and shadows flee, 4:6. Is. 32:15. u. spirit be poored||62:1. u. righteousn. Jer. 32:5. u. I visit him || 44:27. u. be an end Ez. 21:27. u. he come || Mi. 7:9. u. he plead Mat. 2:13. u. I bring you word || 11:13. u. John Lu. 21:24. u. times of the Gentiles be fulfilled Ac. 1:2. u. the day || Ro. 5:13. for u. the law 1 Co. 4:5. u. the L. come || Phil. 1:6. u. day of C 2 Th. 2:7. will let u. || 1 Ti. 6:14. u. appear. Re. 17:17. u. words be fulfilled || 20:5. not u.

UNTIMELY, *ad.* Jb. 3:16. u. birth, Ps. 58:8. Ec. 6:3. an u. birth || Re. 6:13. her u. figs

UNTOWARD, *a.* Ac. 2:40. u. generation

UNWALLED, *a.* De. 3:5. u. towns, Est. 9:19. Ez. 38:11. I'll go up to the land of u. villages

UNWASHEN, *a.* Mat. 15:20. Mk. 7:2,5.

UNWEIGHED, *a.* 1 K. 7:47. vessels u.

UNWISE, *a.* De. 32:6. O foolish people and u. Ho. 13:13. an u. son || Ro. 1:14. debtor to u. Ep. 5:17. wherefore be not u. but understand.

UNWITTINGLY, *ad.* Le. 22:14. Jos. 20:3.

UNWORTHY, *a.* Ac. 13:46. 1 Co. 6:2.

UNWORTHILY, *ad.* 1 Co. 11:27. drink u. 29.

UP, *ad. Aloft, out of bed, above ; v. rise ; pr. from a lower to a higher part.*

Ge. 19:4. Lot said u. || 44:4. u. follow the men Ex. 32:1. u. make us gods || Nu. 14:40. rose u. Nu. 14:42. go not u. 44. || 16:12. not come u. 14. Jos. 7:13. u. sanctify people, and say, Sanctify Jud. 4:14. u. this is the day || 8:13. her. sun was 8:20. u. slay them || 9:32. u. thou and people 9:33. soon as sun is u.|| 19:28. u. let us be going 1 S. 9:26. u. that I may send || 29:10. as soon as 2 S. 24:11. when D. was u. || Ne. 4:7. walls u. Jb. 1:5. from walking u. and down in it, 2:2. Ps. 59:15. wander u. || 88:15. die from youth u. 109:23. I am tossed u. || Ez. 28:14. walked u. Zch. 10:12. walk u. and down||Mal. 13:6. sun u. Mat. 19:20. I kept from my youth u. Lu. 18:21 Jn. 2:7. u. to the brim || 17. zeal eaten me u. Re. 4:1. come u. hither, 11:12. | 17:1. | 21:9.

UPBRAID, *v.* Jud. 8:15. Mat. 11:20.

UPBRAIDED, *p.* Mk. 16:14. he u. them for

UPBRAIDETH, *v.* Ja. 1:5. and u. not

UPHARSIN, *They divided.* Da. 5:25.

UPHAZ, *Pure gold.* Jer. 10:9. Da. 10:5.

UPHELD, *v.* Is. 63:5. my fury it u. me

UPHOLD, *v.* Jb. 36:17. justice should u. thee Ps. 54:12. u. me with || 51:4. that u. my soul 119:116. u. me || Pr. 29:23. honor shall u.

Is. 41:10. I will u. thee||42:1. servant whom I u. 63:5. none to u. || Ez. 30:6. that u. Egypt

UPHOLDEN, *p.* Jb. 4:4. Pr. 20:28.

UPHOLDEST, *v.* Ps. 41:12. thou u. me in

UPHOLDETH, *v.* Ps. 37:17. the Lord u. 24. 63:8. thy right hand u. || 145:14. the Lord u.

UPHOLDING, *p.* He. 1:3. u. all things by the

UPPER, *a.* Ex. 12:7. on the u. door-posts Le. 13:45. u. lip || De. 24:6. u. millstone Jos. 15:19. gave her the u. springs, Jud. 1:15. 2 K. 18:17. conduit of u. pool, Is. 7:3. | 36:2. Zph. 2:14. u. lintels || Mk. 14:15. u. room Ac. 1:13. u. room || 19:1. through the u. coasts

UPPERMOST, *a.* Ge. 40:17. in the u. basket Is. 17:6. of the u. bough || 9. as an u. branch Mat. 23:6. u. rooms, Mk. 12:39. Lu. 11:43

UPRIGHT, *a.* Ge. 6:9. Noah was an u. man

Ge. 17:1. be thou *u.* || 37:7. my sheaf stood *u.*
Le. 26:13. make you go *u.*||Jos. 10:1 13. book of
1 S. 29:6. thou hast been *u.* 2 Ch. 29:31.
2 S. 22:24. I was *u.* before him, Ps. 18:23.
26. with the *u.* wilt show thyself *u.* Ps.18:25.
2 Ch. 29:31. Levites were more *u.* than priests
Jb. 1:1. Job was a perfect and *u.* man, 8. | 2:3.
8:6. if thou wert *u.* || 12:1. *u.* man, 17:8.
Ps. 11:7. behold the *u.* || 19:13. I shall be *u.*
25:8. Lord is *u.* 92:15. || 33:1. comely for the *u.*
37:14. *u.* conversation||18. knoweth days of *u.*
37. behold the *u.* || 49:14. *u.* have dominion
64:10. *u.* in heart shall glory, 94:15. | 97:11.
111:1. assembly of *u.* || 112:2. generation of *u.*
112:4. to *u.* ariseth light || 119:137. and *u.* are
125:4. *u.* in hearts || 140:13. the *u.* shall dwell
Pr. 2:21. *u.* shall dwell || 10:29. strength to *u.*
11:3. integrity of *u.* || 6. righteousness of the *u.*
11. by blessing of *u.*||20. the *u.* are his delight
12:6. mouth of *u.* deliver || 13:6. keepeth *u.*
14:11. the tabernacle of the *u.* shall flourish
15:8. but the prayer of the *u.* is his delight
16:17. highway of *u.* || 21:18. a ransom for *u.*
21:29. as for the *u.* || 28:10. *u.* have good things
29:10. blood-thirsty hate *u.* || 27. he that is *u.*
Ec. 7:29. made man *u.* || 12:10. written was *u.*
Song 1:4. *u.* love thee || Is. 26:7. thou most *u.*
Jer. 10:5. they are *u.* as the palm-tree, but speak
Da. 8:18. set me *u.* || 11:17. *u.* ones with him
Mi. 7:2. none *u.* among men||4. most *u.* is sharp.
Ha. 2:4. behold, his soul is not *u.* in him

See HEART, STAND, STOOD.

UPRIGHTLY, *ad.* Ps. 15:2. he that walketh *u.*
58:1. do ye judge *u.* || 75:2. I will judge *u.*
84:11. them that walk *u.* Pr. 2:7. Mi. 2:7.
Pr. 10:9. that walketh *u.* 15:21. | 28:18.
Is. 33:15. he that speaketh *u.* Am. 5:10.
Ga. 2:14. when I saw that they walked not *u.*

UPRIGHT'NESS, *s.* 1 K. 3:6. in *u.* of heart
1 Ch. 29:17. I know thou hast pleasure in *u.*
Jb. 4:6. *u.* of thy ways || 33:23. to man his *u.*
Ps. 9:8. to the people in *u.* || 25:21. let *u.* preserve
111:8. are done in *u.* || 143:10. the land of *u.*
Pr. 2:13. leave paths of *u.* || 11:2. walketh in *u.*
28:6. walketh in his *u.* || Is. 26:7. way is *u.*
Is. 26:10. in the land of *u.* || 57:2. walking in *u.*

See HEART.

UPRISING, *p.* Ps. 139:2. knowest my *u.*

UPROAR, *s.* 1 K. 1:41. city being in an *u.*
Mat. 26:5. lest there be an *u.* Mk. 14:2.
Ac. 17:5. city on an *u.* || 19:40. for this day's *u.*
20:1. after *u.* || 21:31. in an *u.* || 38. madest an *u.*

UPSIDE *down.* 2 K. 21:13. turning it *u.*-
Ps. 146:9. he turneth *u.*- || Is. 24:1. earth *u.*-
Is. 29:16. turning of things *u.*- || Ac. 17:6. world
UPWARD, *a.* Ex. 38:26. from twenty years
old and *u.* Nu. 1:3,20,21,26,28. | 14:29. 1 Ch.
23:24. 2 Ch. 31:17.
Nu. 3:15. a month old and *u.* 22—43. | 26:62.
4:3. thirty years old and *u.* 23—47. 1 Ch. 23:3.
8:24. from twenty and five years old and *u.*
Jud. 1:36. to Akrabbim, from the rock, and *u.*
1 S. 9:2. Saul was higher, from shoul. *u.* 10:23.
2 K. 19:30. remnant bear fruit *u.* Is. 37:31.
2 Ch. 31:16. males from three years old and *u.*
Jb. 5:7. as sparks fly *u.* || Ec. 3:21. spirit goeth *u.*
Is. 8:21. look *u.* || 38:14. fail with looking *u.*
Ez. 1:27. loins *u.* 8:2. || 41:7. winding still *u.*
Hag. 2:15. consider from this day and *u.* 18.

UR, *Fire,* or *light.* Ge. 11:28. | 15:7. 1 Ch. 11:35.

URBANE, *Civil, courteous.* Ro. 16:9.

URGE, *v.* Lu. 11:53. scribes began to *u.* him

URGED, *p.* Ge. 33:11. Jacob *u.* Esau, and he
Jud. 16:16. Delilah *u.* || 19:7. father-in-law *u.*
2 K. 2:17. *u.* him || 5:16. Elisha || 23. Gehazi

URGENT, *a.* Ex. 12:33. were *u.* || Da. 3:22.

URI, *My light.* Ex. 31:2. 1 K. 4:19.

URIAH, URIAS, The same. 2 S. 11:6. | 12:9.
| 23:39. 1 K. 15:5. Is. 8:2. Mat. 1:6.

URIEL, *Light* or *fire of God.* 2 Ch. 13:2.

URIJAH, *Fire of the Lord.* Jer. 26:20,21,23.

URIM. *See signification on* THUMMIM. Nu.
27:21. De. 33:8. 1 S. 28:6. Ezr. 2:63.

US. Ge.1:26. let *u.* make man||3:22. as one of *u.*
11:7. let *u.* go down ||Is. 6:8. who will go for *u.*
Is. 9:6. to *u.* a child is born, to *u.* a son is given
Mat. 27:4. what is that to *u.* see thou to that
Ac. 1:17. numb. with *u.* || 22. a witness with *u.*
10:41. even to *u.* || 15:7. God made choice of *u.*
15:8. even as he did to *u.* || 25. seemed good to
28. to the H. Ghost and to *u.* || 16:17. same follow.
Ro. 4:24. but for *u.* also || 8:31. intercess. for *u.*
9:24. *u.* whom he hath called || 1 Co. 6:14. raise
2 Co. 4:7. of God and not of *u.* || 5:21. sin for *u.*
Ga. 3:13. a curse for *u.* || 1 Th 5:10. died for *u.*
He. 6:20. for *u.* entered || Ja. 1:18. begat he *u.*
1 Pe. 2:21. Christ hath suffered for *u.* 4:1.
1 Jn. 2:19. were not of *u.* ||5:11. to *u.* eternal life
Among or *amongst* US. Ge. 23:6. a prince *u.*
Ex. 17:7. is the L. *u.* or not? || 34:9. L. go *u.*
De. 31:17. God is not *u.* || Jos. 22:31. the L. is
Ps. 74:9. not *u.* any that knoweth how long
Mi. 3:11. is not the L. *u.* || Jn. 1:14. dwelt *u.*
Before US. Ex. 32:23. De. 1:22. | 2:33. Jos.
4:23. | 8:6. | 24:18. | Jud. 11:24. | 20:32. 2 Ch.
14:7. Da. 9:10. He. 6:18. | 12:1.
Behind US. Ge. 32:18. behold also, he is *u.* 20.
Towards US. Ps. 85:4. | 117:2. Ec. 5:8. Ep.
1:8. | 2:7. 1 Jo. 4:9.

To US-*ward.* Ps 40:5. Ep. 1:19. 2 Pe. 3:9.
Without US. 1 Co. 4:8. He. 11:10.

USE, *s.* Le. 7:24. may be used in any other *u.*
De. 26:14. unclean *u.* || 2 S. 1:18. *u.* of bow
1 Ch. 28:15. according to the *u.* of candlestick
Ro. 1:26. women did change the natural *u.* 27.
Ep. 4:29. *u.* of edifying ||2 Ti. 2:21. master's *u.*
He. 5:14. by *u.* have their senses exercised to

USE, *v.* Le. 19:26. nor *u.* enchantment
Nu. 10:2. *u.* trumpets || 15:39. *u.* to go a whoring
1 Ch. 12:2. could *u.* both right hand and left
Jer. 23:31. *u.* their tongues and say, He saith
31:23. *u.* this speech || 46:11. vain *u.* medicines
Ez. 12:23. *u.* as a proverb, 16:44. | 18:2,3.
21:21. king of Babylon stood to *u.* divination
Mat. 5:44. that despitefully *u.* you, Lu. 6:28.
6:7. *u.* not vain repetitions || Ac. 14:5. *u.* them
1 Co. 7:21. *u.* it rather || 31. that *u.* this world
2 Co. 1:17. did I *u.* lightness||3:12. *u.* plainness
13:10. *u.* sharpness||Ga. 5:13. only *u.* not liberty
1 Ti. 1:8. *u.* it lawfully || 3:10. *u.* the office of
5:23. *u.* a little wine || 1 Pe. 4:9. *u.* hospitality

USED, *p.* and *v.* Ex. 21:36. if ox hath *u.* to push
Jud. 14:10. for so *u.* the young men to do, 20.
2 K. 17:17. *u.* enchantments. 21:6. 2 Ch. 33:6.
Jer. 2:24. a wild ass *u.* to wilderness, snuffeth
Ez. 22:29. *u.* oppression || 33:11. envy thou *u.*
Ho. 12:10. *u.* similitudes || Mk. 2:18. *u.* to fast
Ac. 8:9. *u.* sorcery || 19:19. *u.* curious arts
Ro. 3:13. *u.* deceit || 1 Co. 9:12. *u.* this power
1 Co. 9:15. but I have *u.* none of these things
1 Th. 2:5. nor at any time *u.* flattering words
1 Ti. 3:13. *u.* office of deacon || He. 10:33. so *u.*

USES, *s.* Ti. 3:14. good works for necessary *u.*

USEST, *v.* Ps. 119:132. as thou *u.* to do to those

USETH, *v.* De. 18:10. *u.* divination || Est. 6:8.
Pr. 15:2. *u.* knowledge || 18:23. *u.* entreaties
Jer. 22:13. *u.* neighbor's service without wages
Ez. 16:44. *u.* proverbs || He. 5:13. *u.* milk

USING, *p.* Col. 2:22. perish with *u.* || 1 Pe. 2:16.

USURER, *s.* Ex. 22:25. not be to him as a *u.*

USURP, *v.* 1 Ti. 2:12. not a woman to *u.*

USURY, *s. is a certain gain or profit which a person makes of his money or goods by lending the same. This is, if but a common profit, lawful: but it is generally taken in an evil sense, viz. for an unlawful profit which a person makes of his money or goods. The* Hebrew *word for* usury *signifies* biting. *All* usury *among the Israelites was forbidden; but to a stranger they might lend upon* usury, De. 23:20. *This law of not taking* usury *appears to be peculiar to the Jewish state, for to us it seems as equitable to make profit of our money as of our lands.*
Ex. 22:25. neither shalt thou lay on him *u.*
Le. 25:36. take thou no *u.* of him, De. 23:19.
De. 23:20. to a stranger thou mayst lend on *u.*
Ne. 5:7. you exact *u.* || 10. let us leave off *u.*
Ps. 15:5. he that putteth not his money to *u.*
Pr. 28:8. he that by *u.* increaseth substance
Is. 24:2. as with taker of *u.* so with giver of *u.*
Jer. 15:10. I have neither lent on *u.* nor men
Ez. 18:8. that hath not given forth on *u.* 17.
13. given forth on *u.* || 22:12. hast taken *u.*
Mat. 25:27. received my own with *u.* Lu.19:23.

UTHAI, *Mine iniquity,* or *time.* 1 Ch. 9:4.

UTMOST, OUTMOST, *a.* Ge. 49:26. *u.* bound
Nu. 22:41. see the *u.* 23:13. || De. 30:4. *o.* parts
Jer. 9:26. in the *u.* corners, 25:23. | 49:32.
50:26. from *u.* border || Jo. 2:20. to the *u.* sea
Lu. 11:31. she came from *u.* parts to hear the

UTTER, *v.* Le. 5:1. if he do not *u.* it then
Jos. 2:14. if ye *u.* not || Jud. 5:12. *u.* a song
Jb. 8:10. shall not they *u.* || 15:2. *u.* vain knowl.
27:4. nor *u.* deceit || 33:3. *u.* knowledge clearly
Ps. 78:2. *u.* dark sayings || 94:4. *u.* hard things
106:2. who can *u.* the mighty acts of the Lord
119:171. *u.* praise || 145:7. abundantly *u.* the
Pr. 14:5. *u.* lies || 23:33. *u.* perverse things
Ec. 1:8. man cannot *u.* it || 5:2. not hasty to *u.*
Is. 32:6. *u.* error || 48:20. *u.* it to end of earth
Jer. 1:16. *u.* judgments || 25:30. *u.* his voice
51:14. *u.* a shout || Ez. 24:3. *u.* a parable
Jo. 2:11. Lord shall *u.* his voice, 3:16. Am. 1:2.
Mat. 13:35. I will *u.* things kept secret from
1 Co. 14:9. except ye *u.* words easy to be under.
2 Co. 12:4. which is not lawful for a man to *u.*

UTTER, *a.* 1 K. 20:42. apt to *u.* destruction
Na. 1:8. an *u.* end || Zch. 14:11. *u.* destruction

UTTER, *a.* Ez. 10:5. to the *u.* court, 42:1.

UTTERANCE, Ac. 2:4. as Spirit gave them *u.*
1 Co. 1:5. in all *u.* || 2 Co. 8:7. abound in all *u.*
Ep. 6:19. *u.* may be given || Col.4:3. a door of *u.*

UTTERED, *p.* Nu. 30:6,8. Jud. 11:11.
2 S. 22:14. Most High *u.* his voice, Ps. 46:6.
Jb. 26:4. hast *u.* words||42:3. *u.* understood not
Ps. 66:14. which my lips *u.* || Ha. 3:10. deep *u.*
Ro. 8:26. cannot be *u.* || He. 5:11. hard to be *u.*
Re. 10:3. seven thunders *u.* their voices, 4.

UTTERETH, *v.* Jb. 15:5. *u.* thine iniquities
Ps. 19:2. day unto day *u.* speech, night to night
Pr. 1:20. wisdom *u.* her voice in streets, 21.
10:18. that *u.* a slander || 29:11. *u.* all his mind
Jer. 10:13. when he *u.* his voice, 51:16.
Mi. 7:3. great man *u.* his mischievous desire

UTTERING, *p.* Is. 59:13. *u.* words of falsehood

UTTERLY, *ad.* Ex. 17:14. *u.* put out Amalek
22:17. if her father *u.* || 23:24. *u.* overthrow
Le. 13:44. *u.* unclean || 26:44. not destroy *u.*
Nu. 15:31. *u.* be cast off || 21:2. I will *u.* destroy
De. 3:6. *u.* destroying men || 4:26. *u.* perish
7:2. *u.* destroy Canaanites, 20:17. || 26. detest
12:2. *u.* destroy, 13:15. || 31:29. will *u.* corrupt
Jos. 11:20. that he might *u.* destroy them
17:13. did not *u.* drive them out, Jud. 1:28.
Jud. 15:2. hadst *u.* hated || 21:11. *u.* dest. male
1 S. 15:3. *u.* dest. Amal.18. || 27:12. *u.* to abhor
2 S. 17:10. *u.* melt ||23:7. sons of Belial *u.* burnt
1 K. 9:21. Canaanites Isr. could not *u.* destroy
2 K. 19:11. by *u.* destroying them, Is. 37:11.
2 Ch. 20:23. *u.* to slay||Ne. 9:31. not *u.* consume
Ps. 37:24. not *u.* be cast down || 73:19. *u.* consu.
89:33. not *u.* take || 119:8. O forsake me not *u.*
119:43. take not word of truth *u.* out of mouth
Song 8:7. *u.* be contemned || Is. 2:18. *u.* abolish
Is. 6:11. *u.* desolate || 11:15. *u.* destroy tongue
24:3. land be *u.* emptied || 19. earth is *u.* broken
40:30. *u.* fall || 56:3. *u.* separated ||60:12. wasted
Jer. 9:4. *u.* supplant || 12:17. I will *u.* pluck up
14:19. *u.* rejected Judah || 23:39. *u.* forget you
25:9. I will *u.* destroy them, 50:21,26. | 51:3,58.
29. be *u.* unpunished? ||La.5:22. *u.* rejected us
Ez. 9:6. slay *u.* old || 17:10. not *u.* wither
27:31. *u.* bald || 29:10. waste || Da. 11:44.
Ho. 1:6. I will *u.* take away || 10:15. be *u.* cut off
Am. 9:8. *u.* destroy || Mi. 2:4. we be *u.* spoiled
Na. 1:15. wicked *u.* cut off || Zph. 1:2. consume
Zch. 11:17. *u.* darkened || 1 Co. 6:7. *u.* a fault
2 Pe. 2:12. *u.* perish || Re. 18:8. be *u.* burnt

UTTERMOST, *a.* Nu. 20:16. *u.* of border
De. 11:24. unto the *u.* sea || Jos. 15:21. cities
1 K. 6:24. *u.* part, Is. 7:18. | 24:16.
2 K. 7:5. *u.* part of the camp of Syria, behold
Ne. 1:9. cast out to *u.* part || Ps. 2:8. *u.* parts
Mat. 5:26. *u.* farthing || 12:42. *u.* parts to hear
Mk. 13:27. elect from *u.* part || Ac. 24:22. the *u.*
1 Th. 2:16. wrath to *u.* || He. 7:25. save to the *u.*

UZ, *Counsel,* or *word*; Syriac, *fastened.* Ge.
10:23. | 36:28. 1 Ch. 1:17,42. Jb. 1:1. Jer.
25:20. La. 4:21.

UZAI, *Now,* or *this.* Ne. 3:25.

UZAL, *Wandering, distilling.* Ge. 10:27.

UZZA, or UZZAH, *Strength,* or *goat.* 2 S.
6:3,6,8. 2 K. 21:18,26. 1 Ch. 6:29. | 8:7. |
13:7,9. Ezr. 2:49. Ne. 7:51.

UZZEN-SHERAH, *Ear of flesh.* 1 Ch. 7:24.

UZZI, *My strength, my goat.* 1 Ch. 6:5.

UZZIAH, *Strength of the Lord.* Called *Azariah, Ozias.* 2 K. 15:13,34. 1 Ch. 6:24. |
11:44. | 27:25. 2 Ch. 26:1,8,18,21. Ezr. 10:21.
Ne. 11:4 Is. 1:1. | 6:1. Ho. 1:1. Am. 1:1.
Zch. 14:5. Mat. 1:8.

UZZIEL, *Strength of God.* Ex. 6:18,22. Le.
10:4. Nu. 3:19,30. 1 Ch. 4:42. | 6:2,18. | 7:7. |
15:10. | 23:12,20. | 24:24. 2 Ch. 29:14. Ne. 3:8.

UZZIELITES. Nu.3:27. 1 Ch. 26:23.

V.

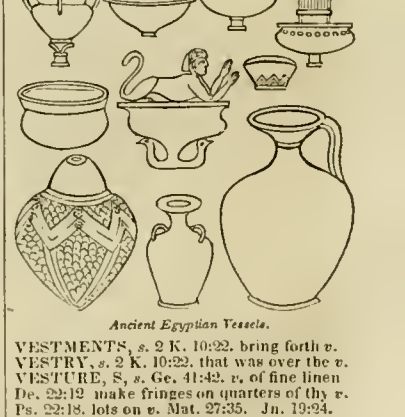
VAGABOND, S, *s.* or *Vagrants.*
Ge. 4:12. a *v.* shalt thou be in earth, 14.
Ps. 109:10. let his children be *v.* and beg
Ac. 19:13. then certain *v.* Jews took on them

VAIL, *s. A curtain, or cover the* Jewish *women wore over their heads and faces, in token of modesty, and of reverence and subjection to their husbands. A* vail *in the temple divided the holy of holies from the holy place.*
It is put for, (1) *Christ's human nature, in which the glory of his Deity was hid,* He. 10:20. (2) *Blindness of heart,* 2 Co. 3:15. (3) *A sheet, apron, or cloak,* Ru. 3:15.
Ge. 24:65. Rebekah took a *v.* || 38:14. Tamar
Ex. 26:31. a *v.* of blue, 36:35. 2 Ch. 3:14.
34:33. *v.* on his face || 40:3. cover ark with *v.*
Le. 16:2. within the *v.* 15. || 21:23. not go to *v.*
24:3. without the *v.* || Ru. 3:15. bring the *v.*
Song 5:7. took my *v.* || Is. 25:7. destroy the *v.*
Mat. 27:51. *v.* rent, Mk. 15:38. Lu. 23:45.
2 Co. 3:13. a *v.* over his face || 14. *v.* done away
15. *v.* is on their heart || 16. *v.* be taken away
He. 6:19. entereth within the *v.* || 9:3. second *v.*
10:20. through the *v.* that is to say, his flesh

VAILS, *s.* Is. 3:23. Lord will take away the *v.*

VAIN, *a. Empty, void, idle, false, proud, fruitless, rash, frivolous, ostentatious.*
Ex. 5:9. *v.* words || 20:7. name in *v.* De. 5:11.
Le. 26:16. sow seed in *v.* || 20. streu. spent in *v.*
De. 32:47. for it is not a *v.* thing for you
Jud.9:4. hired *v.* persons || 11:3. gathered *v.* men
1 S. 12:21. they are but *v.* ||25:21. in *v.* I kept
2 S. 6:20. *v.* fellows || 2 K. 17:15. became *v.*
2 K. 18:20. *v.* words, Is. 36:5. || 2 Ch. 13:7. men
Jb. 9:29. why then labor I in *v.* || 11:11. *v.* men
11:12. *v.* man would be wise || 15:2. *v.* knowl.
16:3. *v.* words || 21:34. comfort ye me in *v.*
27:12. altogether *v.* || 35:16. open mouth in *v.*
39:16. her labor is in *v.* || 41:9. hope is in *v.*
Ps. 2:1. imagine a *v.* thing, 33:17. Ac. 4:25.
26:4. *v.* persons, Pr. 12:11. | 28:19.
39:6. a *v.* show || 60:11. *v.* is the help, 108:12.
62:10. not *v.* in robbery || 73:13. cleansed in *v.*
89:47. wherefore hast thou made all men in *v.*
119:113. I hate *v.* thoughts || 127:1. labor in *v.*
127:2. it is *v.* to rise || 139:20. thy name in *v.*
Pr. 1:17. in *v.* the net || 30:9. take name in *v.*
31:30. beauty is *v.* || Ec. 6:12. of his *v.* life

Is. 1:13. c. oblations || 30:7. shall help in v. 45:18. created it not in v. || 19. seek ye in c. 49:4. labored in v. || 65:23. not labor in v.
Jer. 2:5. become v. || 30. in c. I have smitten 3:23. in v. is salvation || 4:14. thy v. thoughts 4:30. in v. shalt thou make thyself fair 6:29. melteth in v. || 8:8. pen of scribes in v. 10:3. customs of peo. are v. ||23:13. make you v. 46:11. in c. shalt thou use many medicines 50:9. none return in v. || 51:58. shall labor in v.
La. 2:14. have seen v. things || 4:17. our c. help
Ez. 6:10. not said in c. || 12:24. c. vision, 13:7.
Zeh. 10:2. comf. in v. || Ma. 3:14. is c. to serve
Mat. 6:7. when ye pray, use not v. repetitions 15:9. but in v. do they worship me, Mk. 7:7.
Ro. 1:21. but became v. || 13:4. not sword in c.
1 Co.3:20. thoughts of wise c. || 15:2. believ. in c. 15:10.grace was not in c. || 14. faith is also c. 17. 58. that your labor is not in c. in the Lord
2 Co. 6:1. receive not grace in c. || 9:3. be in c. Ga. 2:2. run in c. || 21. then Christ is dead in c. 3:4. if it be yet in c. || 4:11. on you labor in c. 5:26. let us not be desirous of v. glory, Phil.2:3.
Ep. 5:6. with c. words || Phil. 2:16. not run in c.
Col. 2:8. spoil you thro' philosophy, and c. doc. 1 Th. 2:1. entrance not in c. || 3:5. lab. be in c. 1 Ti. 1:6. c. jangling || 6:20. babbl. 2 Ti. 2:16. Ti. 1:10. and c. talkers || 3:9. unprofita. and c.
Ja. 1:26. religion is c. || 2:20. know, O c. man 4:5. faith in c. || 1 Pe. 1:18. from c. conversa.
VAINLY, *ad.* Col. 2:18. c. puffed up by his VALE, *s.* Ge. 14:3. c. of Siddim, 8,10. || 37:14. De. 1:7. hills and c. || Jos. 10:40. smote the c. 1 K. 10:27. in the c. 2 Ch. 1:15. || Jer. 33:13.
VALIANT, *a.* 1 S. 14:52. saw any c. man 16:18. a mighty c. man || 18:17. be c. for me 26:15. art not thou a c. man || 31:12. c. men
2 S. 2:7. be ye c. 13:28. || 11:16. knew that c. 17:10. he that is c. || 23:20. the son of a c. man
1 K. 1:42. come in, for thou art a c. man
1 Ch. 5:18. c. men, 7:2. | 10:12. | 11:22,26. | 28:6. 2 Ch. 13:3. | 26:17. | 28:1.
Ne.7:6. 468 c. men || Song 3:7.threescore c. men Is. 10:13. like a c. man || 33:7. their c. ones sh.
Jer. 9:3. not c. for truth || 46:15. c. men swept
Na. 2:3. c. men are in scarlet || 3:18. thy c.
He. 11:34. who, thro' faith, waxed c. in fight
VALIANTEST, *a.* Jud. 21:10. 12,000 of the c.
VALIANTLY, *ad.* Nu. 24:18. Israel shall do c.
1 Ch. 19:13. and let us behave ourselves c. for
Ps. 60:12. through God we shall do c. 108:13. 118:15. right hand of the Lord doth c. 16.
VALLEY, *s.* Ge. 14:17. v. of Shaveh, which is Nu.32:9. v. of Eshcol || De.21:4. a rough c.||34:6.
Jos. 7:24. of Achor || 10:12. Ajalon || 15:8. giants
Jud. 1:19. inhabitants of v. || 5:15. sent into c. 7:8. beneath in the c. || 16:4. in c. of Sorek
1 S. 6:13. reaping in the c. || 21:9. v. of Elah
2 S. 5:18. spread in the c. of Rephaim, 22:13. 8:13. v. of salt, 2 K. 14:7. 1 Ch. 18:12.
2 K. 2:16. in some c. || 3:16. v. full of ditches
2 Ch. 20:26. c. of Berachah || 28:3. Hinnom 35:22. Josiah came to fight in c. of Megiddo
Jh. 21:33. clods of the c. || 39:21. paweth in c.
Ps. 23:4. though I walk through the c. of death 60:6. c. of Succoth, 108:7. || 84:6. c. of Baca
Pr. 30:17. ravens of c. || Song 6:11. fruits of c.
Is. 17:5. c. of Rephaim || 22:1. c. of vision, 5. 28:4. head of fat c. || 21. as the c. of Gibeon 40:4. c. be exalted || 65:10. c. of Achor a place
Jer. 2:23. thy way in the c. || 7:32. of Hinnom 21:13. I am ag. thee, O inhabitant of the c. 48:8. c. shall perish || 49:4. in thy flowing c.
Ez. 37:1. in the c. which was full of bones
Ho. 1:5. c. of Jezreel || 2:15. c. of Achor for a Jo. 3:2. c. of Jehoshaphat || 11. c. of derision 18. a fountain shall water the c. of Shittim
Zeh. 12:11. c. of Megiddon || 14:4 a great c. 5.
Lu. 3:5. every c. be filled, and hill brought low
See GATE.
VALLEYS, *s.* Nu. 24:6. as the c. spread forth
De. 8:7. spring out of c. || 11:11. a land of c.
1 K. 20:28. God of hills, but he is not God of c.
Jh. 30:6. dwell in clifts of c. || 39:10. harrow c.
Ps. 65:13. c. are covered || 104:8. go down by c. 104:10. springs into c. || Song 2:1. lily of the c.
Is. 22:7. choicest c. || 24:15. glorify Lord in c. 28:1. head of fat c. || 41:18. fountains in the c. 57:5. slaying in c. || Jer. 49:4. glorest in c.
Ez. 6:3. thus saith the Lord to the c. 36:4,6. 7:16. be on the mountains like doves of the c.
VALOR, *s.* Jud. 3:29. 10,000 men of c. 6:12. mighty man of c. 11:1. 1 K. 11:28.
1 S. 18:17. a son of c. 2 S. 2:17. | 13:23.
2 K.5:1. Naaman || 1 Ch.12:28.Zadok a man of c.
2 Ch. 17:17. Eliada a mighty man of c. and
See Mighty MEN.
VALUE, *v.* Le. 27:8. the priest shall v. him
Jh. 13:4. ye are all physicians of no c.
Mat. 10:31. are of more c. than spar. Lu. 12:7. 27:9. whom they of the children of Isr. did v.
VALUED, *p.* Le. 27:16. c. at 50 shekels of
Jh. 28:16. wisdom cannot be c. with gold, 19.
VALUEST, v. Le. 27:12. as thou c. it who art
VANAH, *Nourishment of the Lord, or the arms of the Lord.* Ezr. 10:35.
VANISH, *v.* Jh. 6:17. they c. || Is. 51:6. shall c.
1 Co. 13:8. knowledge v. || He. 8:13. ready to v.
VANISHED, *p.* Jer.49:7. wisdom c. || Lu.24:31.
VANISHETH, *v.* Jb. 7:9. cloud c. Ja. 4:14.
VANITY, *s.* is put for, (1) *Fruitless, empty,*Ec. 1:2. (2) *Frailty,* Ps. 39:5,11. | 144:4. (3) *Iniquity,* Ps. 10:7. Is. 5:18. (4) *Idols,* De. 32:21. 2 K. 17:15. Ac. 14:15. (5) *Punishment of sin,* Pr. 22:8. (6) *Falsehood, deceit,* Ps. 4:2. | 12:2. (7) *Sinful, unlawful means,* Pr. 13:11. (8) *Weak, helpless,* Ps. 62:9. (9) *Idle, brittle, frivolous,* Jb. 27:12. (10) *Empty, natural notions,* Ep. 4:17. (11) *Full of disappointment,* Ec. 1:2.
2 K. 17:15. they followed v. and became vain
Jb.7:3. possess months of v. || 16. my days are v. 15:31. not trust in v. || 35. and bring forth v.
31:5. if I have walk. with v. || 35:13. not hear v.
Ps. 4:2. how long love v. || 10:7. mischief, v. 12:2. they speak v. || 24:4. not lift his soul to v. 39:5. is altogether v. || 11. surely, ev. man is v. 41:6. come to see me, he speaketh v. 144:8,11. 62:9. lighter than v. || 78:33. consume in v. 94:11. thoughts of man v. || 119:37. behold. v. 144:4. man is like to v. his days as a shadow
Pr. 13:11. wealth gotten by v. shall be, 21:6. 22:8. shall reap v. || 30:8. remove v. and lies
Ec. 1:2. v. of vanities, 14. | 3:19. | 11:8. | 12:8. 2:1. this also is v. 15,19,21,23. | 4:8,16. | 5:10. | 6:2,9. | 7:6. | 8:10,14. 11. all was v. 17,26. | 4:4. || 4:7. and I saw v. 6:4. cometh in with v. || 11. that increase v. 7:15. days of my v. || 8:14. there is a v. that 9:9. days of thy v. || 11:10. childh. and youth v.
Is. 5:18. cords of v. || 30:28. sift with sieve of v. 40:17. counted v. || 23. he maketh judges v. 41:29. they are all v. 44:9. || 57:13. v. take 58:9. if thou take aw. v. || 59:4. they trust in v.
Jer. 2:5. walked aft. v. || 10:15. they are v. 51:18. 16:19. inherited v. || 18:15. burnt incense to v.
Ez. 13:6. seen v. 22:28. || 8. ye have spoken v. 9. prophets see v. 21:29. || 23. see no more v.
Ho. 12:11. they are v. || Ha. 2:13. weary for v.
Zeh. 10:2. spoken v. || Ro. 8:20. subject to v.
Ep. 4:17. walk in v. || 2 Pe. 2:18. sw. words of
VANITIES, *s.* De. 32:21. provoked me to anger with their v. 1 K. 16:13,26. Jer. 8:19.
Ps. 31:6. lying v. || Ec. 5:7. dreams are v.
Jer. 10:8. a doctrine of v. || 14:22. v. of Gentiles
Jon. 2:8. lying v. || Ac. 14:15. turn from these v.
VAPOR, *S, s. is a watery exhalation raised up by heat into the atmosphere.*
Jh. 36:27. according to the v. || 33. concerning v.
Ps. 135:7. v. to ascend, Jer. 10:13. | 51:16. 148:8. hail, snow and v. fulfilling his work
Ac. 2:19. v. of smoke || Ja. 4:14. even a v.
VARIABLENESS, *s. Inconstancy.* Ja. 1:17.
VARIANCE, *s. Strife.* Mat. 10.35. Ga. 5:20.
VASHNI, *Second.* 1 Ch. 6:28.
VASHTI, *Drinking, thread,* or *woof.* Est. 1:9, 12,19. | 2:17.
VAUNT, *v.* Jud. 7:2. lest Israel v. themselves
VAUNTETH, *v.* 1 Co. 13:4. charity v. not
VEHEMENT, *a.* Song 8:6. hath a most v. flame
Jon.4:8. v. east wind || 2 Co.7:11. what v. desire
VEHEMENTLY, *ad.* Mk. 14:31. Peter spake v. Lu. 6:48. stream beat v. || 11:53. Pharisees began to urge him v. || 23:10. v. accused him
VEIN, *s.* Jb.28:1. a v. for the silver, and a place
VENERABLE, *a.* Phil. 4:8. what things are v.
VENGEANCE, *s.* Ge. 4:15. v. be taken on him De. 32:35. belongeth v. Ps. 94:1. He. 10:30. 41. I will render v. to my enemies, and, 43.
Jud. 11:36. the Lord hath taken v. for thee
Ps. 58:10. when he seeth v. || 99:8. tookest v. 149:7. to execute v. || Pr. 6:34. in day of v.
Is. 34:8. day of the Lord's v. 61:2. Jer. 51:6. 35:4. come with v. || 47:3. take v. Jer. 51:36. 59:17. garments of v. || 63:4. for the day of v.
Jer. 11:20. let me see v. 20:12. || 46:10. day of v. 50:15. for it is the v. of the Lord, 28. | 51:11.
La. 3:60. thou hast seen all their v. against me
Ez. 24:8. to take v. || 25:12. Edom, by taking v. 25:14. lay my v. on Edom || 15. have taken v. 17. and I will execute great v. Mi. 5:15.
Na. 1:2. L. will take v. || Lu. 21:22. days of v.
Ac. 28:4. murderer whom v. suffereth not to
Ro. 3:5 who taketh v. || 12:19. v. is mine, I will repay
2 Th. 1:8. taking v. on || Ju. 7. v. of eternal fire
VENISON, *s.* Ge. 25:28. | 27:3,7,19,25,33.
VENOM, *s.* De. 32:33. the cruel v. of asps
VENOMOUS, *a.* Ac. 28:4. saw v. beast hang
VENT, *s.* Jb. 32:19. as wine which hath no v.
VENTURE, *v.* 2 K. 29:34. 2 Ch. 18:33.
VERIFIED, *p.* Ge. 42:20. so shall your words 1 K. 8:26. let thy word be v. 2 Co. 6:17.
VERILY, *ad.* is, (1) *A note of affirmation,* 2 K. 4:14. (2) *Of confidence, and assurance,* Ps. 37:3. (3) *Of assereration,* Ps. 73:13. Mat. 5:26. (4) *Of the greatest certainty,* Jn. 3:3.
Ge. 42:21. are v. guilty concerning our brother
Jud. 15:2. I v. thought || 1 K. 1:43. v. our Lord
2 K. 4:14. v. she hath no child || 1 Ch.21:24.bring
Jh. 19:13. v. estranged || Ps. 37:3. v. be fed
Ps. 39:5. v. every man || 58:11. v. a reward, v. 66:19. v. God hath heard || 73:13. v. I cleansed
Is. 45:15. v. thou art a God that hidest thyself
Jer. 15:11. v. it shall be well with thy remnant
Mat. 5:18. v. I say unto you, 6:2,5,16. | 8:10. | 10:15,23,42. | 11:11. | 13:17. | 16:28. | 17:20. | 18:3,13,18. | 19:23,28. | 21:21,31. | 23:36. | 24:2, 34,47. | 25:12,40,45. | 26:13. Mk. 3:28. | 6:11. | 8:12. | 9:1,41. | 10:15,29. | 11:23. | 12:43. | 13:30. 14:9,18,25. Lu. 4:24. | 11:51. | 12:37. | 13:35. 18:17,29. | 21:32.
Mat. 5:26. r. I say to thee, 26:31. Mk.14:30. Lu. 23:43.
Mk. 9:12. Elias v. cometh || Ac. 16:37. may v. let
Ac. 19:4. v. baptized || 22:3. I am v. a man 26:9. I v. thought || Ro. 2:25. v. profiteth
Ro.10:18. v. their sound || 15:27. pleased them v. 1 Co. 5:3. I v. as absent || Ga.3:21. righteousness
He. 2:16. v. he ||6:16. v. swear || 12:10. they v. 1 Pe. 1:20. v. foreordained || 1 Jn. 2:5. in him v.
VERILY, VERILY, *ad.* Jn. 1:51. | 3:3,5,11. | 5:19,24,25. | 6:26,32,47,53. | 8:34,51,58. | 10: 1,7. | 12:24. | 13:16,20,21,38. | 14:12. | 16:20,23. | 21:18.
VERITY, *s. Truth.* Ps. 111:7. 1 Ti. 2:7.
VERMILION, *s. A lively, deep, red color.*
Jer. 22:14. painted with v. Ez. 23:14.
VERY, *ad.* Ge. 27:21. my v. son Esau, or not
Ex. 9:16. in v. deed || Nu. 12:3. v. meek
De. 30:14. v. nigh || 1 S. 25:34. v. deed, 26:4.
2 S. 24:10. v. foolishly ||2 Ch. 20:35. v. wickedly
Ne. 1:7. v. corruptly || Ps. 5:9. v. wickedness
Ps. 35:8. v. destruction || 71:19. right v. high 89:2. the v. heavens || 92:5. thoughts v. deep 93:5. v. sure || 119:138. faithful || 140. v. pure 146:4. in that v. day || 147:15. runs v. swiftly
Pr. 17:9. repeats a matter separates v. friends
Is. 10:25. for yet a v. little while, and, 29:17. 33:17. is v. far off || 40:15. as a v. little thing
Jer. 2:12. v. desolate || 4:19. pained at v. heart
Ez. 2:3. to this v. day || 16:47. a v. little thing
Ha. 2:13. peo. weary themselves for v. vanity
Mat. 10:30. the v. hairs || 24:24. the v. elect
Jn. 7:26. that this is the v. Christ, Ac. 9:22. 8:4. in the v. act || 14:11. for v. work's sake
1 Th. 5:23. the v. God of peace sanctify you
He. 10:1. not the v. image || Ja. 5:11. v. pitiful
VESSEL, *s.* De. 23:24. not put any in thy v.
1 S. 21:5. sanctif. in v. || 2 K. 4:6. bring a v.
Ps. 2:9. like a potter's v. 31:12. a broken v.
Pr. 25:4. v. for the finer || Is. 66:20. clean v.
Jer. 18:4. v. was marred in hand of the potter 22:28. v. wherein is no pleasure, Ho. 8:8. 25:34. like a pleasant v. || 48:11. from v. to v. 48:38. broken Moab like a v. || 51:34. empty
Ez. 4:9. in one v. || 15:3. pin to hang any v.
Mk. 11:16. carry any v. || Lu. 8:16. with a v.
Ac. 9:15. a chosen v. || 10:11. a certain v. 11:5.
Ro. 9:21. to make one v. || 1 Th. 4:4. possess v.
2 Ti. 2:21. v. to honor || 1 Pe. 3:7. weaker v.
VESSELS, *s.* Ge. 43:11. take fruits in your v.
Ex. 40:10. anoint v. || Nu. 18:3. not high v.
1 S. 9:7. spent in our v. || 21:5. v. are holy
2 K. 4:3. borrow v. || 2 Ch. 29:19. v. cast away
Ezr. 1:7. brought v. || 5:15. take these v. go 7:9. v. are given to thee || 8:25. weighed v.
Ne. 13:9. brought v. || Is. 18:2. in v. of bulrush.
Is. 22:24. v. of cups || 52:11. v. of L. || 65:4. in v.
Jer. 14:3. v. empty ||27:16. v. of the house, 28:3.
Da. 5:23. brought v. || Ho. 13:15. all pleasant v.
Hag. 2:16. to draw out fifty v. out of the press
Mat. 13:48. good into v. || 25:4. oil in their v.
Ro. 9:22. v. of wrath || 23. mercy || Re. 2:27.
See BRASS, EARTHEN, GOLD, SILVER.



Ancient Egyptian Vessels.

VESTMENTS, *s.* 2 K. 10:22. bring forth v.
VESTRY, *s.* 2 K. 10:22. that was over the v.
VESTURE, S, *s.* Ge. 41:42. v. of fine linen
De. 22:12 make fringes on quarters of thy v.
Ps. 22:18. lots on v. Mat. 27:35. Jn. 19:24. 102:26. as a v. shalt thou change, He. 1:12.
Re. 19:13. v. dipped in blood || 16. on his v. and
VEX, *v.* Ex. 22:21. not v. a stranger, Le. 19:33.
Le. 18:18. nor take a wife to her sister to v. her
Nu. 25:17. v. Midianites || 33:55. shall v. you
2 S. 12:18. v. himself if||2 Ch. 15:6. G. did v.
Jb. 19:2. how long will ye v. || Ps. 2:5. v. them
Is. 7:6. Judah and v. it || 11:13. Judah not v. E.
Ez. 32:9. v. the hearts || Ha. 2:7. shall v. thee
Ac. 12:1. Herod did v. certain of the church
VEXATION, S, *s.* De. 28:20. send on thee v.
2 Ch. 15:5. great v. were on all the inhabitants
Ec. 1:14. is vanity and v. of spirit,2:11,17,22.26. | 4:4,6,16. | 6:9. Is. 65:14.

Is. 9:1. as was in her *v.* || 24:19. be a *v.* only
VEXED, *p.* Nu. 20:15. Egyptians *v.* us and
Jud. 2:18. *v.* them || 10:8. Israel || 16:15. soul *v.*
1 S. 14:47. Saul *v.* his enem es on every side
2 S. 13:2. Ammon was so *v.* || 2 K. 4:27. soul
Ne. 9:27. *v.* them || Jb. 27:2. hath *v.* my soul
Ps. 6:2. bones *v.* || 3. soul is *v.* || 10. enemies *v.*
Is. 63:10. *v.* his holy spirit || Ez. 22:5. much *v.*
Ez. 22:7. *v.* fatherless || 29. have *v.* the poor
Mat. 15:22. grievously *v.* || 17:15. and sore *v.*
Lu. 6:18. *v.* with unclean spirits, Ac. 5:16.
2 Pe. 2:7. just Lot *v.* with filthy conversation, 8.
VIAL, S, *s.* 1 S. 10:1. Samuel took a *v.* of
Re. 5:8. golden *v.* 15:7. || 16:1. pour out *v.*
16:2. and first angel poured out his *v.*
3. second angel his *v.* || 4. third angel his *v.*
8. fourth angel his *v.* || 10. fifth angel his *v.*
12. sixth angel his *v.* || 17. seventh angel his *v.*
17:1. one of the angels had seven *v.* 21:9.
VICTORY, *s.* 1 S. 15:†29. the *v.* of Israel
2 S. 19:2. *v.* was turned || 23:10. a great *v.*
2 K. 5:†1. given *v.* || 1 Ch. 29:11. thine the *v.*
Ps. 98:1. gotten him *v.* || Pr. 21:†31. *v.* of Lord
Is. 25:8. swallow up death in *v.* 1 Co. 15:54.
Mat. 12:20. till he send forth judgment to *v.*
1 Co. 15:55. where is thy *v.* || 57. giveth us the *v.*
1 Jn. 5:4. this is the *v.* || Re. 15:2. gotten *v.*
VICTUAL, S, *s.* Ge. 14:11. took goods and *v.*
Ex. 12:39. nor prepared *v.* || Le. 25:37. lend *v.*
De. 23:19. usury of *v.* || Jos. 1:11. prepare *v.*
Jos. 9:11. take *v.* with you || 14. took of their *v.*
Jud. 17:10. I will give *v.* || 1 S. 22:10. gave *v.*
1 K. 4:7. provided *v.* 27. || 11:18. appointed *v.*
Ne. 10:31. if bring *v.* || 13:15. day they sold *v.*
Jer. 40:5. gave Jeremiah *v.* || 44:17. plenty of *v.*
Mat. 14:15. went to villages to buy *v.* Lu. 9:12.
VIEW, *v.* Jos. 2:1. | 7:2. 2 K. 2:7,15.
VIEWED, *p.* Ezr. 8:15. I *v.* Ne. 2:13,15.
VIEWERS, *s.* Is. 47:†13. let *v.* of heavens
VIGILANT, *a.* 1 Ti. 3:2. be *v.* 1 Pe. 5:8.
VIGOR, *s.* Da. 10:†8. my *v.* was turned in
VILE, *a.* De. 25:3. lest seem *v.* || Jud. 19:24.
1 S. 3:13. made themselves *v.* || 15:9. *v.* destroyed
2 S. 6:22. and I will yet be more *v.* than thus
Jb. 18:3. and reputed *v.* || 40:4. behold, I am *v.*
Ps. 15:4. a *v.* person, Is. 32:5,6. Da. 11:21.
Jer. 15:19. precious from the *v.* || 29:17. *v.* figs
La. 1:11. become *v.* || Na. 1:14. thou art *v.*
Na. 3:6. make thee *v.* || Ro. 1:26. *v.* affections
Phil. 3:21. our *v.* body || Ja. 2:2. *v.* raiment
VILELY, *ad.* 2 S. 1:21. shield is *v.* cast away
VILER, *a.* Jb. 30:8. were *v.* than the earth
VILEST, *a.* Ps. 12:8. when the *v.* are exalted
VILLAGE, *s.* Mat. 21:2. Mk. 11:2. Lu. 19:30.
Lu. 24:13. two went that day to a *v.* 28.
VILLAGES, *s.* Ex. 8:13. frogs died out of *v.*
Le. 25:31. houses of *v.* || Jud. 5:7. *v.* ceased
Ne. 6:2. meet in *v.* || Est. 9:19. Jews of the *v.*
Song 7:11. lodge in the *v.* || Ez. 38:11. unwalled *v.*
Ha. 3:14. thou didst strike head of his *v.*
Mat. 14:15. go into the *v.* and buy, Mk. 6:36.
See CITIES.
VILLANY, *s.* Is. 9:†17. | 32:6. Jer. 29:23.
VINE, *s. is an emblem of Christ*, (1) *On account of the mean appearance of his human nature*, Is. 53:2. (2) *In respect to its fruitfulness, and the exhilarating liquor which the* vine *produces*, Ho. 14:7,8. Jn. 1:14. | 15:1.
The church of Christ is also hereunto compared, Ps. 80:14. Is. 5:2.
Ge. 40:9. in my dream, behold, a *v.* was, 10.
49:11. his foal to *v.*, ass's colt to the choice *v.*
Le. 25:5. grapes of *v.* || Nu. 6:4. made of *v.*
De. 32:32. for their *v.* is of the *v.* of Sodom
Jud. 9:12. said to the *v.* || 13:14. nor eat of the *v.*
1 K. 4:25. safely under *v.* || 2 K. 4:39. wild *v.*
2 K. 18:31. eat every man of his *v.* Is. 36:16.
Jb. 15:33. shake off his unripe grape as the *v.*
Ps. 80:8. out of Eg. || 14. visit *v.* || 128:3. fruitful *v.*
Song 6:11. *v.* flourished, 7:12. || 7:8. clusters of *v.*
Is. 5:2. choicest *v.* || 16:8. the *v.* of Sibmah
16:9. bewail the *v.* of Sibmah, Jer. 48:32.
24:7. the *v.* languisheth || 32:12. lament for *v.*
34:4. as the leaf falleth off from the *v.* and
Jer. 2:21. a noble *v.* || 6:9. glean Israel as a *v.*
8:13. no grapes on *v.* || 48:32. O *v.* of Sibmah
Ez. 15:2. what is the *v.* || 6. as the *v.* for fuel
17:6. a spread ng *v.* 7. || 19:10. is like a *v.*
Ho. 10:1. an empty *v.* || 14:7. grow as the *v.*
Jo. 1:7. laid *v.* waste || 12. the *v.* is dried up
2:22. fig-tree and *v.* do yield their strength
Mi. 4:4. sit under *v.* || Hag. 2:19. as yet the *v.*
Zch. 3:10. under the *v.* || 8:12. *v.* give fruit
Ma. 3:11. neither shall your *v.* cast her fruit
Mat. 26:29. fruit of the *v.* till I drink it in my Father's kingdom, Mk. 14:25. Lu. 22:18.
Jn. 15:1. I am the true *v.* 5. || 4. abide in the *v.*
Ja. 3:12. my brethren, can a *v.* bear figs?
Re. 14:18. gather clusters of *v.* of earth, 19.
VINES, *s.* Nu. 20:5. it is no place of *v.* or
De. 8:8. a land of wheat, barley, and *v.* and
Ps. 78:47. destroyed *v.* || 105:33. smote their *v.*
Song 2:13. *v.* give a good smell || 15. spoil the *v.*
Is. 7:23. where there were a thousand *v.* at a
Jer. 5:17. eat up thy *v.* || 31:5. shalt yet plant *v.*
Ho. 2:12. destroy her *v.* || Ha. 3:17. nor fruit in *v.*
VINE-*Dressers*, *s.* 2 K. 25:12. 2 Ch. 26:10. Is. 61:5. Jer. 52:16. Jo. 1:11.
VINEGAR, *s.* Nu. 6:3. Nazarite drink no *v.*
Ru. 2:14. eat and dip thy morsel in the *v.*
Ps. 69:21. gave me *v.* to drink, Mat. 27:34.
Pr. 10:26. as *v.* to teeth || 25:20. as *v.* on nitre
Mat. 27:48. took a sponge and filled it with *v.*
Mk. 15:36. Lu. 23:33. Jn. 19:29,30.
VINEYARD, S, *s.* Ge. 9:20. Noah planted a *v.*
Ex. 22:5. *v.* to be eaten || 23:11. deal with *v.*
Le. 19:10. not glean thy *v.* || 25:3. prune *v.* 4.
Nu. 16:14. hast not given us inheritance of *v.*
21:17. we will not pass through the *v.* 21:22.
22:24. the angel stood in a path of the *v.* a wall
De. 6:11. give thee *v.* Jos. 24:13. Ne. 9:25.
20:6. planted a *v.* || 22:9. not sow thy *v.* with
23:24. in neighbor's *v.* || 24:21. gatherest *v.*
28:39. shall plant a *v.* and not gather grapes, 39.
Jud. 15:5. foxes burnt *v.* || 21:20. lie in wait in
1 S. 8:14. take your *v.* || 22:7. give you *v.*
1 K. 21:1. Naboth had a *v.* hard by palace, 7.
2 K. 5:26. a time to rec. *v.* || 18:32. land of *v.*
19:29. and plant *v.* || 1 Ch. 27:27. over the *v.*
Ne. 5:3. mortgaged our *v.* || 11. restore their *v.*
Jb. 24:18. he beholdeth not the way of the *v.*
Ps. 80:15. *v.* thy hand planted || 107:37. plant
Pr. 24:30. I went by the *v.* || 31:16. planteth
Ec. 2:4. I planted me *v.* || Song 1:6. my own *v.*
Song 1:6. keeper of the *v.* || 14. in *v.* of En-gedi
7:12. early to the *v.* || 8:11. Solomon had a *v.* 12.
Is. 1:8. cottage in a *v.* || 3:14. eaten up the *v.*
5:1. touching his *v.* || 7. *v.* is house of Israel
10. ten acres of *v.* || 16:10. in *v.* no singing
27:2. *v.* of red wine || 65:21. plant *v.* Am. 9:14.
Jer. 12:10. de-l. my *v.* || 32:15. *v.* be possessed
35:7. not plant *v.* 9. || 39:10. gave *v.* and fields
Ez. 28:26. and plant *v.* || Ho. 2:15. give her *v.*
Am. 4:9. devoured your *v.* || 5:11. ye planted *v.*
5:17. in *v.* be wailing || Mi. 1:6. plantings of
Zph. 1:13. they shall plant *v.* but not drink the
Mat. 20:1. to hire laborers into his *v.* 4,7.
21:28. go work in my *v.* || 33. a certain man planted a *v.* Mk. 12:1. Lu. 20:9.
Lu. 13:6. had a fig-tree planted in his *v.* 7.
1 Co. 9:7. who planteth a *v.* and eateth not
VINTAGE, *s.* Le. 26:5. threshing reach to *v.*
Jud. 8:2. *v.* of Abiezer || Jb. 24:6. *v.* of wicked
Is. 16:10. *v.* shouting to cease || 24:13. *v.* is done
32:10. *v.* shall fail || Jer. 48:32. fallen on thy *v.*
Mi. 7:1. as gleanings of *v.* || Zch. 11:2. forest of
VIOL, S, *s. A stringed musical instrument.*
Is. 5:12. harp, and *v.* || 14:11. noise of thy *v.*
Am. 5:23. not hear thy *v.* || 6:5. chant to the *v.*
VIOLATED, *p.* Ez. 22:26. priests *v.* my law
VIOLENCE, *s.* Ge. 6:11. earth filled with *v.* 12.
Le. 6:2. taken by *v.* || 2 S. 22:3. save from *v.*
1 Ch. 12:†17. is no *v.* || Jb. 19:†7. I cry out of *v.*
Ps. 11:5. loveth *v.* || 18:†48. from the man of *v.*
55:9. I have seen *v.* || 58:2. you weigh the *v.*
72:14. redeem from *v.* || 73:6. *v.* covereth as
Pr. 4:17. drink wine of *v.* || 10:6. *v.* cov. 11.
13:2. shall eat *v.* || 28:17. a man that doth *v.* to
Is. 53:9. had done no *v.* || 59:6. act of *v.* is in
60:18. *v.* shall no more be heard in thy land
Jer. 6:7. is heard || 20:8. I cried *v.* || 22:3. no *v.*
22:17. thy heart for *v.* || 23:†10. their *v.* is evil
51:35. *v.* on Babylon || 46. and *v.* in the land
Ez. 7:11. *v.* is risen up || 23. city is full of *v.*
8:17. they filled the land with *v.* 28:16.
12:19. because of *v.* || 18:7. spoiled by *v.* 12,16.
22:†26. *v.* to my law || 45:9. remove *v.* and
Jo. 3:19. Edom shall be a wilderness for the *v.*
Am. 3:19. who store up *v.* || 6:3. seat of *v.* near
Ob. 10. for thy *v.* || Jon. 3:8. turn from the *v.*
Mi. 2:2. take them by *v.* || 6:12. rich full of *v.*
Ha. 1:2. cry out of *v.* || 3. *v.* are before me
9. shall come all for *v.* || 2:8. *v.* of land, 17.
Zph. 1:19. fill houses with *v.* || 3:4. *v.* to law
Ma. 2:16. one covereth *v.* || Mat. 11:12. suffereth
Lu. 3:14. do *v.* to no man || Ac. 5:16. without *v.*
Ac. 21:35. *v.* of the peo. || 27:41. for *v.* of waves
He. 11:34. quen. *v.* of fire || Re. 18:21. with *v.*
VIOLENT, *a.* 2 S. 22:49. the *v.* man, Ps. 18:48.
Ps. 7:16. his *v.* dealing || 86:14. assemb. of *v.*
140:1. pre-serve me from *v.* man, 4. || 11. hunt *v.*
Pr. 16:29. a *v.* man || Ec. 5:8. if thou seest *v.*
Mat. 11:12. and the *v.* take it by force
VIOLENTLY, *ad.* Ge. 21:25. had *v.* taken aw.
Le. 6:4. which he took *v.* || De. 28:31. *v.* taken
Jb. 20:19. hath *v.* taken || 24:2. *v.* take flocks
Is. 22:18. *v.* turn and toss || La. 2:6. *v.* taken
Mat. 8:32. herd ran *v.* Mk. 5:13. Lu. 8:33.
VIOLET, *s.* Est. 1:†6. *v.* hang. || 8:†15. appar.
VIPER, *s. A little serpent, generally about half a yard in length; but the most poisonous in its bite of all the European serpents.*
Jb. 20:16. the *v.* tongue shall slay him
Is. 30:6. from whence come the *v.* and serpent
59:5. breaks out into a *v.* || Ac. 28:3. *v.* fastened
VIPERS, *s.* Mat. 3:7. O generation of *v.* 12:34. 23:33. Lu. 3:7.
VIRGIN, *s. In* Hebrew, Almah; *in* Greek, Parthenos, *i. e. a chaste unmarried woman.*
Ge. 24:16. Rebekah was a *v.* || 43. *v.* cometh
Le. 21:3. for his sister a *v.* || 14. shall take a *v.*
De. 22:19. brought an evil name upon a *v.*
23. a *v.* betrothed || 28. a *v.* not betrothed
32:25. destroy the *v.* || 2 S. 13:2. Tamar a *v.*
2 K. 19:21. *v.* daughter of Zion hath, Is. 37:22.
Is. 7:14. behold, a *v.* shall conceive, Mat. 1:23.
23:12. oppressed *v.* || 47:1. O *v.* of Babylon
62:5. for as a young man marr. a *v.* so thy sons
Jer. 14:17. *v.* daughter, 46:11. La. 1:15.
18:13. *v.* of Israel hath done a horrible thing
31:4. thou shalt be built, O *v.* of Israel, 21.
13. *v.* rejoice || Jo. 1:8. like a *v.* girded
46:11. take balm, O *v.* daughter of Egypt
La. 2:13. that I may comfort thee, O *v.* daugh
Am. 5:2. the *v.* of Israel is fallen, no more rise
Lu. 1:27. the angel was sent from God to a *v.*
1 Co. 7:28. if a *v.* marry || 34. betw. wife and *v.*
37. will keep his *v.* || 2 Co. 11:2. as a chaste *v.*
VIRGINS, *s.* Ex. 22:17. accord. to dowry of *v.*
Jud. 21:12. 400 young *v.* || 2 S. 13:18. *v.* appar.
1 K. 1:2. young *v.* || Est. 2:2. fair young *v.* 3.
Ps. 45:14. the *v.* her companions love thee
Song 1:3. *v.* love thee || 6:8. *v.* without number
Is. 23:4. nor do I bring up *v.* || La. 1:4. her *v.*
La. 1:18. my *v.* are gone || 2:10. *v.* hang heads
2:21. my *v.* are fallen || Am. 8:13. fair *v.* faint
Mat. 25:1. likened to ten *v.* || Ac. 21:9. four *v.*
1 Co. 7:25. concerning *v.* || Re. 14:4. they are *v.*
VIRGINITY, *s.* Le. 21:13. take a wife in her *v.*
De. 22:15. tokens of *v.* 17. || Jud. 11:37. bewail
Ez. 23:3. tents of *v.* || Lu. 2:36. seven years from
VIRTUE, *s. In* Greek, Arete, *or* Dynamis. *The cardinal virtues among moralists are prudence, temperance, justice, and fortitude. It is commonly taken for that which is in opposition to vice.*
Mk. 5:30. *v.* gone out of him, Lu. 6:19. | 8:46.
Phil. 4:8. if there be any *v.* think on these things
2 Pe. 1:3. to glory and *v.* || 5. add to your faith *v.*
VIRTUES, *s.* 1 Pe. 2:†9. show forth *v.* of him
VIRTUOUS, *a.* Ru. 3:11. thou art a *v.* woman
Pr. 12:4. a *v.* woman || 31:10. who can find a *v.*
VIRTUOUSLY, *ad.* Pr. 31:29. have done *v.*
VISAGE, *s.* Is. 52:14. his *v.* was so marred
La. 4:8. *v.* is blacker || Da. 3:19. form of his *v.*
VISIBLE, *a.* Col. 1:16. *v.* and invisible, whe.
VISION, *s. A revelation from God, which among the Jews were of four sorts:* (1) *By the Holy Spirit immediately*, Ac. 9:10. (2) *By Urim and Thummim.* (3) *By a voice from heaven spoke by an angel*, Ac. 10:3. (4) *By prophecy, which were twofold, either in dreams, or when awake, in a trance or ecstasy*, Ac. 10:3,17. | 12:9. | 16:9.
Nu. 24:4. which saw *v.* of the Almighty, 16.
1 S. 3:1. no open *v.* || 15. feared to show Eli the *v.*
2 S. 7:17. according to all this *v.* 1 Ch. 17:15.
2 Ch. 32:32. *v.* of Isaiah || Jb. 20:8. chased as a *v.*
Ps. 89:19. spakest in *v.* || Pr. 29:18. where no *v.*
Is. 1:1. *v.* of Isaiah || 21:2. a grievous *v.* is decl.
22:1. valley of *v.* 5. || 28:7. they err in *v.* they
29:7. a night *v.* || 11. *v.* of all as a book sealed
Jer. 14:14. a false *v.* || 23:16. *v.* of our heart
La. 2:9. find no *v.* || Ez. 7:13. *v.* is touching
Ez. 7:26. seek a *v.* || 8:4. *v.* I saw, 11:24. | 43:3. 12:22. every *v.* faileth || 23. effect of every *v.*
24. no more vain *v.* || 27. *v.* is for many days
13:7. have ye not seen a vain *v.* and spoken
Da. 2:19. in a night *v.* || 7:2. I saw in my *v.*
8:1. a *v.* appeared || 13. how long shall be the *v.*
16. understand the *v.* || 17. time of end be *v.*
26. shut up the *v.* || 27. I was astonished at *v.*
9:21. had seen in the *v.* || 23. consider the *v.*
24. seal up the *v.* || 10:1. understanding the *v.*
10:7. I saw the *v.* || 14. *v.* is for many days
10:16. by *v.* my sorrows || 11:14. to establish *v.*
Mi. 3:6. not have a *v.* || Ob. 1. *v.* of Obadiah
Na. 1:1. *v.* of Nahum || Ha. 2:2. write *v.* 3.
Zch. 13:4. ashamed of *v.* || Mat. 17:19. tell the *v.*
Lu. 1:22. had seen a *v.* || 24:23. a *v.* of angels
Ac. 10:17. doubted of the *v.* 19. || 11:5. I saw a *v.*
12:9. tho't he saw a *v.* || 16:9. *v.* to Paul, 18:9.
26:19. heavenly *v.* || Re. 9:17. horses in the *v.*
In a VISION. Ge. 15:1. came to Abram *-v.*
Nu. 12:6. known *-v.* || Ez. 11:24. brought *-v.*
Da. 8:2. I saw *-v.* || Ac. 9:10. the Lord *-v.*
Ac. 9:12. Saul hath seen *-v.* || 10:3. saw *-v.*
VISIONS, *s.* Ge. 46:2. God spake to Israel in *v.*
2 Ch. 9:29. *v.* of Iddo || 26:5. in the *v.* of God
Jb. 4:13. *v.* of the night || 7:14. terrifiest thro' *v.*
Ez. 1:1. *v.* of God, 8:3. || 13:16. see *v.* of peace
40:2. *v.* of God || 43:3. *v.* were like the vision
Da. 1:17. understanding in *v.* || 2:28. *v.* of head
4:5. *v.* of my head, 7:1,15. || 7:7. night *v.* 13.
Ho. 12:10. multip. *v.* || 2 Co. 12:1. come to *v.*
Jo. 2:28. young men shall see *v.* Ac. 2:17.
VISIT, *v.* Ge. 50:24. surely *v.* you, 25. Ex. 13:19. Ex. 32:34. I'll *v.* their sin || Le. 18:25. *v.* iniquity
Jb. 5:24. *v.* thy habitation || 7:18. shouldst *v.*
Ps. 59:5. awake to *v.* || 80:14. and *v.* this vine
89:32. *v.* transg. || 106:4. O *v.* me with salvation
Is. 23:17. L. will *v.* Tyre || 24:†21. *v.* host of high
Jer. 3:16. neither shall remember nor *v.* the ark
5:9. shall I not *v.* for these things, 29. | 9:9.
6:15. at the time I *v.* || 14:10. and *v.* their sins
15:15. remember and *v.* || 23:2. I will *v.* the evil
23:†34. *v.* on that man || 27:22. there be till I *v.*
29:10. I will *v.* you || 32:5. shall he be till I *v.*
49:8. time I will *v.* Esau || 50:31. *v.* Babylon
La. 4:22. he will *v.* thine iniquity, O Edom
Ho. 2:13. I will *v.* on her the days of Baalim
8:13. *v.* their sins, 9:9. || Am. 3:14. *v.* the altars
Zph. 2:7. L. shall || Zch. 11:16. who shall not *v.*
Ac. 7:23. to *v.* his brethren || 15:14. *v.* Gentiles
15:36. *v.* our brethren || Ja. 1:27. *v.* fatherless
VISITATION, *s.* Nu. 16:29. after *v.* of all men
Jb. 10:12. *v.* hath preserved || Is. 10:3. day of *v.*
Jer. 8:12. in time of, 10:15. | 46:21. | 50:27. | 51:18. 11:23. the year of their *v.* 23:12. | 48:44.

Ho. 9:7. days of v. || Mi. 7:4. thy v. cometh
Lu. 19:44. time of thy v. || 1 Pe. 2:12. day of v.
VISITED, *p.* Ge. 21:1. the L. v. Sarah as he
Ex. 3:16. I have surely v. you || 4:31. v. Israel
Jud. 15:1. Sam. v. his wife || Ru. 1:6. L. had v.
1 S. 2:21. L. v. Hannah || Jb. 35:15. v. in anger
Ps. 17:3. hast v. me || Pr. 19:23. not v. with
Is. 24:22. shall be v. || 26:14. v. and destroyed
26:16. in trouble they v. || 29:6. v. with thunder
Jer. 6:6. city to be v. || 23:2. have not v. flock
Ez. 38:8. thou shalt be v. || Zch. 10:3. v. flock
Mat. 25:36. I was sick, ye v. me || 43. v. me not
Lu. 1:68. he hath v. and redeemed his people
78. day-spring hath v. || 7:16. God hath v. his
VISITEST, v. Ps. 8:4. | 65:9. He. 2:6.
VISITETH, v. Jb. 31:14. when he v. what shall
VISITING, *p.* Ex. 20:5. v. the iniquity of the
fathers, 34:7. Nu. 14:18. De. 5:9.
VOCATION, *s.* or *Calling.* Ep. 4:1.
VOICE, *s.* The daughter of the voice, *called in Hebrew, Bath-kol, was, as the Jewish writers say, a preternatural way in which God discovered his will to them after prophecy had ceased in Israel. On this* Bath-kol, *which they pretended was an articulate voice from God, as he spake to* Samuel, *are founded many of their traditions and customs of their nation.*
Ge. 4:10. v. of brother's bl. || 27:22. v. is Jacob's
29:11. lifted up his v. || 39:15. I lifted up my v.
Ex. 4:8. believe v. of the latter sign || 19:19. God
answered him by a v.
23:21. obey his v. || 24:3. one v. || 32:18. not the v.
Le. 5:1. v. of swearing || Nu. 14:1. lifted up v.
De. 4:30. if obedient to v. || 8:20. would not be
Jos. 6:10. nor make any noise with your v.
Jud. 18:3. v. of Lev. || 1 S. 24:16. is this thy v.
2 S. 22:14. Most High uttered his v. Ps. 18:13.
1 K. 8:26. was no v. || 19:12. a still small v.
2 K. 4:31. neither v. nor || 7:10. no v. of man
19:22. ag. whom hast exalted thy v. Is. 37:23.
1 Ch. 15:16. by lifting up the v. with joy
2 Ch. 24:19. made a v. || Ezr. 1:†1. caused a v.
Jb. 9:12. lift up their v. || 37:7. let no joyful v.
29:†10. v. was hid || 30:31. organ into the v. of
37:4. he thundereth with the v. 5. | 40:9.
Ps. 26:7. v. of thanks. || 31:22. heardest the v.
42:4. v. of joy || 44:16. the v. that reproacheth
46:6. he uttered his v. || 47:1. with v. of triu.
66:19. v. of my prayer || 68:33. sendeth out v.
74:23. forget not the v. || 77:1. I cried with v.
77:18. v. of thy thunder || 86:6. attend to the v.
93:3. floods lifted v. || 98:5. sing with v. of ps.
102:5. v. of my groaning || 103:20. v. of his
104:7. at v. of thunder || 118:15. v. of rejoicing
141:1. give ear to my v. || 142:1. I cried with v.
P'r.1:20. uttereth her v. || 2:5. if thou liftest up v.
5:13. have not obeyed v. || 8:1. put forth her v.
8:4. v. is to sons of men || 26:†25. v. gracious
Ec.5:3. a fool's v. is known || 6. angry at thy v.
10:20. bird carry v. || 12:4. rise at v. of the bird
Song 2:8. v. of my beloved, 5:2. || 12. of turtle
Is. 6:4. moved at the v. || 13:2. exalt the v. unto
29:4. v. be as one || 30:19. gracious at v. of cry
31:4. the lion will not be afraid of their v.
40:3. v. that crieth in the wilderness, Mat. 3:3.
Mk. 1:3. Lu. 3:4.
6. c. said, Cry || 42:20. with the v. of singing
50:10. that obeyeth the v. || 51:3. v. of melody
52:8. with the v. || 65:19. v. of weeping, nor
66:6. v. of noise, a v. from temple v. of Lord
Jer. 2:†15. gave out their v. || 4:15. v. from Dan
4:16. gave out v. || 6:23. v. roareth, 50:42.
7:34. v. of mirth, gladness, 16:9. | 25:10. | 33:11.
8:19. v. of the cry || 10:13. uttereth his v. 51:16.
25:36. v. of shepherds || 30:19. v. of them that
31:15. v. was heard in Ramah || 16. refrain v.
46:22. v. like a serpent || 48:3. a v. of crying
50:28. v. of them that flee || 51:55. the great v.
Ez. 1:24. as the v. of the Almighty, 10.5.
23:42. v. of multitude || 33:32. a pleasant v.
43:2. v. like noise of many waters, Re. 1:15.
Da. 4:31. fell a v. || 6:20. a lamentable v.
10:6. v. of his words like v. of a multitude
Jo. 2:11. Lord shall utter his v. 3:16. Am. 1:2.
Jon. 2:9. v. of thanksgiving || Na. 2:7. doves
Mat. 3:17. v. from heaven, Mk. 1:11. Lu. 3:22.
17:5. v. out of cloud, Mk. 9:7. Lu. 9:35.
Lu. 1:44. v. of thy salut. || Jn. 1:23. v. of one
Jn. 3:29. bridegroom's v. || 10:4. know his v. 5.
12:28. came a v. 30. || 18:37. heareth my v.
Ac. 9:7. hearing a v. || 10:13. came a v. 15.
12:14. she knew Peter's v. || 22. v. of a god
19:34. all with one v. cried || 24:21. this one v.
26:19. put to death, I gave my v. against them
1 Co. 14:11. not meaning of v. || 19. by my v.
Ga. 4:20. to change my v. || 1 Th. 4:16. v. of
the archangel
He. 12:26. whose v. then shook the earth
2 Pe. 1:17. came a v. || 2:16. with man's v.
Re. 1:12. to see the v || 16:17. came a great v.
VOICE, *s.* joined with *hear.* Ge. 4:23. - my v.
De. 4:33. - v. of God and live || 36. to - his v.
5:25. if we - v. of God || 33:7. - the v. of Judah
2 S. 19:35. can I - the v. || 22:7. did - my v.
Jb. 3:18. they - not the v. || 37:9. - noise of his v.
Ps. 5:3. my v. shalt thou - in the morning
27:7. - my v. 28:2. | 64:1. | 119:149. | 130:2.
55:3. - me, because of v. || 17. he shall - my v.
95:7. If ye will - his v. He. 3:7, 15. | 4:7.
Song 2:14. let me - thy v. || Is. 32:9. - my v.
Jer. 9:10. nor - the v. || Mat. 12:19. nor - his v.
Jn. 5:25. dead - v. 28. || 10:3. sheep - v. 16, 27.
Ac. 22:14. should - v. || Re. 3:20. if any - v.
VOICE, joined with *hearken, hearkened.*
Ge. 3:17. - to v. of thy wife || 16:2. - v. of Sarah
21:12. in all that Sarah hath said - unto her v.
Ex. 3:18. shall - to thy v. || 4:1. not - to my v.
4:8. not - to v. of first sign || 9. nor - to thy v.
15:26. said, If thou diligently - to v. of Lord thy
God || 18:19. - to my v. 24.
Nu. 14:22. not - to my v. De. 9:23. | 28:45.
21:3. the Lord - to the v. of Israel and deliver.
De. 1:45. the Lord would not - to your v.
15:5. - to v. of the Lord, 26:17. | 28:1,2. | 30:10.
28:15. if not - to v. || Jos. 10:14. - to v. of man
Jud.2:20. not - to my v. || 13:9. - to v. of Manoah
20:13. Benjamin would not - to v. of Israel
1 S. 2:25. - not to v. || 8:7. - to the v. 9:22.
12:1. I have - to your v. || 19:6. - v. of Jonathan
25:35. I have - to thy v. || 28:22. - to the v.
2 S. 12:18. he would not - to v. 13:14.
1 K. 20:25. - to their v. || 2 K. 10:6. to - my v.
Jb. 9:16. would I not believe he had - to my v.
34:16. hearken to the v. of my words
Ps. 5:2. - to v. of my cry, my King, my God
58:5. not - v. of charmers || 81:11. not - to my v.
Song 8:13. the companions - to thy v. cause me
Jer. 18:19. - to v. of them that contend with
See Lift, Lord, Loud, Obey, to.
VOICES, *s.* Ex. 9:†28. be no more v. of God
Lu. 17:13. lifted up their v. || 23:23. with loud
Ac. 13:27. v. of prophets || 22:22. lift up their v.
1 Co. 14:10. there are so many v. in the world
Re. 4:5. proceeded v. 16:18. || 8:5. there were v.
8:13. the other v. of || 10:3. uttered their v. 4.
11:15. great v. in heaven || 19. and there were v.
VOID, *a.* Ge.1:2. earth was without form and v.
Nu. 30:12. if her husband made them v. 15.
De. 32:28. *v.* of counsel || 1 K. 22:10. v. place
Ne. 5:†13. shaken and v. || Jb. 15:†1. v. fear
Ps. 89:39. v. the covenant || 119:126. v. thy law
Pr. 11:12. v. of wisdom || 15:†21. v. of heart
Is. 55:11. my word shall not return to me v.
Jer. 4:23. earth v. || 19:7. I will make v. the
Na. 2:10. Nineveh v. || Ac. 24:16. v. of offence
Ro. 1:†28. v. of judgment || 3:31. v. the law
4:14. faith is made v. || 1 Co. 9:15. glorying v.
See Understanding.
VOLUME, *s.* Ps. 40:7. v. of book, He. 10:7.
VOLUNTARY, *a.* Le.1:3. v. will || 7:16. offering
Ez. 46:12. a v. offering || Col. 2:18. humility
VOLUNTARILY, *ad.* Ez. 46:12. v. to the Lord
VOMIT, v. Jb. 20:15. riches, and shall v. them
Pr. 23:8. shalt v. up || 25:16. lest thou v. it
26:11. as dog returneth to his v. 2 Pe. 2:22.
Is. 19:14. staggereth in his v. || 28:8. full of v.
Jer. 48:26. Moab also shall wallow in his v.
VOMITED, ETH. Le. 18:25. Jon. 2:10.
VOPHSI, *Frogment, diminution.* Nu. 13:14.
VOW, *s. A wish, desire, or solemn promise.*
Ge. 28:20. Jacob vowed a v. saying, 31:13.
Le. 7:16. if the sacrifice be a v. 22:18,21.
22:23. but for a v. || 27:2. make a singular v.
Nu. 6:2. vow a v. || 5. the days of the v. 21.
15:3. or a sacrifice in performing a v. 8.
21:2. Israel vowed a v. || 30:2. if a man v. 3.
30:4. father hear her v. || 9. v. of widow stand
13. v. her husband may stablish or make void
De. 23:18. not bring the price of a dog for a v.
21. vow a v. not slack to pay it || 22. if forbid
Jud. 11:39. Jephthah did according to his v.
1 S. 1:11. Hannah vowed a v. || 21. offer his v.
2 S. 15:7. I pray thee let me go and pay my v.
Ps. 65:1. v. be performed || 76:11. v. and pay
Ec. 5:4. v. defer not to pay || 5. better not v.
Is. 19:21. they shall v. a v. unto the Lord
Ac. 18:18. for he had a v. || 21:23. have a v.
VOWS, *s.* Le. 22:18. oblation for all his v.
23:38. besides your gifts, and besides your v.
Nu. 29:39. besides your v. || 30:4. v. stand, 7, 11.
30:14. then he establisheth all her v. and bonds
De. 12:6. thither bring your v. || Jb. 22:27. and
thou shalt pay thy v.
Ps. 22:25. I'll pay my v. 66:13. | 116:14, 18.
50:14. pay thy v. || 56:12. v. are on me, O God
61:5. hast heard my v. || 8. daily perform my v.
Pr. 7:14. I paid my v. || 20:25. after v. to make
31:2. son of my v. || Jer. 44:25. perform our v.
Jon. 1:16. and made v. || Na. 1:15. perform v.
VOWED, *p.* Ge. 28:20. Jacob v. a vow, 31:13.
Le. 27:8. ability that v. || Nu. 6:21. hath v.
Nu. 30:6. if she had a husband when she v.
De. 23:23. shalt keep according as thou hast v.
Jud.11:30. Jephthah v. || Ps. 132:2. v. to mighty
God of Jacob
Ec.5:4. pay that thou v. || Jon. 2:9. pay that I v.
VOWEST, *v.* Ec. 5:4. when thou v. a vow to
VOWETH, *v.* Ma. 1:14. v. a corrupt thing
VOYAGE, *s.* Ac. 27:10. v. will be with hurt
VULTURE, S. *In* Hebrew, Daah, *of flying,* Le.
11:14. *but in* De. 14:13. Roah, *of seeing, because the vulture sees and smells her prey from far. It is a ravenous bird of prey, of a large size. I have seen one that could stretch its wings ten feet to the extremities. It feeds on carrion and dead bodies; 'and it is said to smell a carrion or dead corpse fifty miles off: and to be an enemy to serpents.'* Wilson.

Le. 11:14. v. shall not be eaten, De. 14:13.
Jb. 28:7. a path which the v.'s eye hath not
Is. 34:15. there shall the v. also be gathered

Vulture's Head.

W.

WAFER, S, *s.* Ex. 16:31. | 29:2,23. Le. 2:4.
| 7:12. | 8:26. Nu. 6:15,19.
WAG, *v.* Jer.18:16. every one shall *w.* his head
La. 2:15. *w.* their heads || Zph. 2:15. *w.* hand
WAGES, *s.* Ge. 29:15. what shall thy *w.* be
30:28. appoint me thy *w.* and I will give it
31:7. your father changed my *w.* ten times, 41.
Ex. 2:9. I'll give thee *w.* || Le.19:13. *w.* of hired
Jer. 22:13. useth neighbor's service without *w.*
Ez. 29:18. yet had he no *w.* nor his army, 19.
Hag.1:6. earneth *w.* || Ma. 3:5. oppress in his *w.*
Lu.3:14. said to soldiers, be content with your *w.*
Jo. 4:36. receiveth *w.* || Ro. 6:23. *w.* of sin is d.
2 Co.11:8. taking *w.* || 2 Pe. 2:15. *w.* of unright.
WAGGING, *p.* Mat. 27:39. *w.* heads, Mk.15:29.
WAGON, S, *s.* Ge.45:19. take *w.* || 27. saw *w.*
Nu. 7:3. a *w.* for two of the princes, 6,7,8.
Ez. 23:24. shall come against thee with *w.*
WAIL, *v.* Ez. 32:18. *w.* for multitude of Egypt
Mi. 1:8. I'll *w.* and howl || Re. 1:7. all shall *w.*
WAILED, *p.* Mk. 5:38. wept and *w.* greatly
WAILING, *p.* Est.4:3. fasting, weeping, and *w.*
Jer. 9:10. I will take up *w.* || 18. take up a *w.*
19. voice of *w.* is heard || 20. teach daughters *w.*
Ez. 7:11. nor *w.* for them || 27:31. bitter *w.*
Am. 5:16. *w.* in all streets || 17. vineyards be *w.*
Mi. 1:8. *w.* like dragons || Mat. 13:42. be *w.* 50.
Re. 18:15. the merchants stand afar off *w.* 19.
WAIT, *s.* Nu. 35:20. by laying *w.* Jer. 9:8.
WAIT, *v.* Nu. 3:10. sons shall *w.* on priest's
office, 8:24. 1 Ch. 33:28. 2 Ch. 5:11. | 13:10.
2 K. 6:33. should I *w.* for the Lord any longer
Jb. 14:14. *w.* till my change || 17:13. if I *w.* the
Ps. 25:3. let none that *w.* be ashamed, 69:6.
5. on thee do I *w.* all day || 21. for I *w.* on thee
27:14. *w.* on the Lord, 37:34. Pr. 20:22.
37:7. *w.* patiently || 9. that *w.* shall inherit
39:7. L. what *w.* I for || 52:9. I will *w.* on thy
56:6. *w.* for my soul || 59:9. I will *w.* on thee
62:5. *w.* only on God || 69:3. fail while I *w.*
104:27. these *w.* all upon thee, 145:15.
123:2. so our eyes *w.* || 130:5. my soul doth *w.*
Is. 8:17. I'll *w.* on the L. || 30:18. *w.* to be gracious to you, blessed are all they that *w.* for
40:31. they that *w.* on L. shall renew strength
42:4. isles shall *w.* || 49:23. not ashamed that *w.*
51:5. isles shall *w.* 60:9. || 59:9. *w.* for light
Jer. 14:22. therefore we will *w.* upon thee
La. 3:25. good to them that *w.* || 26. quietly *w.*
Ho. 6:9. as robbers *w.* || 12:6. *w.* on thy God
Mi. 7:7. I'll *w.* for the G. || Ha. 2:3. *w.* for it
Zph. 3:8. *w.* ye on me || Mk. 3:9. ship would *w.*
Lu. 12:36. like men that *w.* || Ac. 1:4. *w.* for
Ro. 8:25. with patience *w.* || 12:7. let us *w.* on
1 Co. 9:13. *w.* at altar || Ga. 5:5. *w.* for the hope
1 Th. 1:10. and to *w.* for his Son from heaven
See Lay, Laid, Lieth.
WAITED, *p.* Ge. 49:18. I have *w.* for thy salv.
1 K. 20:38. prophet *w.* || 2 K. 5:2. little maid *w.*
1 Ch. 6:32. and then they *w.* on their office, 33.
9:18. porters *w.* in king's gate, 2 Ch. 35:15.
2 Ch. 7:6. priests *w.* on their offices, Ne. 12:44.
Jb. 6:19. of Sheba *w.* || 15:22. *w.* for of sword
20:21. gave ear, and *w.* || 29. *w.* as for the rain
30:26. I *w.* for light || 32:4. now Elihu had *w.*
Ps. 40:1. I *w.* patiently || 106:13. *w.* not for
119:95. wicked have *w.* for me to destroy me
Is. 25:9. *w.* for him || 26:8. we *w.* for thee, 33:2.
Ez. 19:5. that she had *w.* || Mi. 1:12. Maroth *w.*
Zch. 11:11. poor of the flock that *w.* upon me
Mk. 15:43. who also *w.* for king, Lu. 23:51.
Lu.1:21. *w.* for Zacharias || Ac.10:7. sold that *w.*
Ac. 10:24. Cornelius *w.* || 17:16. while Paul *w.*
1 Pe. 3:20. long suffer. of G. *w.* in days of Noah
WAITETH, *v.* Jb. 24:15. *w.* for the twilight
Ps. 33:20. our soul *w.* || 62:1. my soul *w.* 130:6.
65:1. praise *w.* || Pr. 27:18. *w.* on his master
Is. 64:4. *w.* for him || Da. 12:12. blessed that *w.*
Mi. 5:7. as showers that *w.* not for sons of men
Ro. 8:19. creature *w.* || Ja. 5:7. husbandman
WAITING, *p.* Nu. 8:25. from fifty cease *w.*

Pr. 8:31. *w.* at posts || Lu. 2:25. *w.* for consola. Lu. 8:40. were all *w.* || Jn. 5:3. *w.* for moving Ro. 8:23. *w.* for adoption || 1 Co. 1:7. for coming 2 Th. 3:5. and into the patient *w.* for Christ

WAKE, ED. Ps. 139:18. when I *w.* I am still Jer. 51:39. sleep and not *w.* 57. || Jo. 3:9. *w.* up Zch 4:1. angel *w.* me || 1 Th. 5:10. *w.* or sleep

WAKENED, *p.* Jo. 3:12. Zch. 4:1.

WAKENETH, *v.* Is. 50:4. he *w.* mine ear to

WAKETH, *s.* Ps. 127:1. *w.* in vain || Song 5:2.

WAKING, *p.* Ps. 77:4. holdest my eyes *w.*

WALK, *v.* is put for *course*, or *conversation*. Ge. 24:40. Lord before whom I *w.* 48:15. Ex. 16:4. *w.* in my law or no || 18:20. must *w.* 21:19. if he *w.* abroad, he that smote he quit Le. 18:3. nor *w.* in their ordinances, 20:23. 4. keep mine ordinances to *w.* therein, I am 26:3. if ye *w.* in my statutes, and keep my commands, 1 K. 6:12. Ez. 33:15. Zch. 3:7. 12. I'll *w.* among you, and will be your God 21. if ye *w.* contrary, 23,27. || 24. I will *w.* De. 5:33. you shall *w.* in all the ways of the Lord that ye may live, 13:4. | 28:9. Ez. 37:24. 8:6. to *w.* in his ways, 10:12. | 11:22. | 13:5. | 19: 9. | 26:17. | 30:16. Jos. 22:5. Jud. 2:22. 1 K. 2:3. | 8:58. 2 Ch. 6:31. 19. if ye *w.* after other gods || 29:19. though I Jud. 5:10. speak, ye that *w.* by the way 1 S. 2:30. *w.* before me forever || 35. he shall *w.* 8:5. thou art old, thy sons *w.* not in thy ways 1 K. 3:14. if wilt *w.* 8:25. | 9:4. | 11:38. 1Ch. 7:17. 8:23. that *w.* bef. thee with heart, 2 Ch. 6:14. 36. teach way wherein should *w.* 2 Ch. 6:27. 61. heart perfect to *w.* in his stat. Ez. 36:27. 16:31. a light thing to *w.* in sins of Jeroboam 2 K. 10:31. Jeho took no heed to *w.* in law 23:3. Josiah made a covenant to *w.* 2 Ch. 34:31. 2 Ch. 6:16. take heed to *w.* in my law Ne. 5:9. ought ye not to *w.* || 10:29. oath to *w.* Ps. 12:8. wicked *w.* || 23:4. tho' I *w.* through va. 26:11. *w.* in integrity || 56:13. may *w.* in light 78:10. refused to *w.* || 86:5. *w.* on in darkness 84:11. *w.* uprightly || 86:11. I'll *w.* in thy truth 89:15. *w.* in light || 30. if his children *w.* not 101:2. *w.* in my house || 115:7. feet, but *w.* not 116:9. I will *w.* before Lord in land of living 119:3. they *w.* in his ways || 45. *w.* at liberty 138:7. *w.* in midst || 143:8. way I should *w.* Pr. 2:7. *w.* uprightly || 13. *w.* in ways of darkn. 20. *w.* in way of good men || 3:23. *w.* safely Ec. 6:8. to *w.* before living || 11:9. *w.* in ways Is. 2:3. we will *w.* in his paths, Mi. 4:2. 5. let us *w.* in light of Lord || 3:16. *w.* with 8:11. I should not *w.* || 35:9. redeemed shall *w.* 40:31. *w.* and not faint || 42:5. to them that *w.* 42:24. not *w.* in his ways || 59:9. *w.* in darkn. Jer. 3:17. nor *w.* after || 18. Judah *w.* with Israel 6:16. said, We will not *w.* || 7:6. if *w.* not after 7:9. will ye *w.* after gods whom ye know not 9:4. *w.* with slanders || 13:10. *w.* after gods, 16:12. 18:15. to *w.* in paths || 23:14. and *w.* in lies 26:4. to *w.* in my law || 31:9. *w.* in straight way 42:3. God show us way wherein we may *w.* La. 5:18. Zion is desolate, the foxes *w.* on it Ez. 11:20. *w.* in stat. 37:24. || 36:12. *w.* on you Da. 4:37. *w.* in pride || 9:10. to *w.* in his laws Ho. 11:10. *w.* after the Lord || 14:9. just shall *w.* Jo. 2:8. *w.* in his path || Am. 3:3. can two *w.* Mi. 4:5. *w.* in the name of the Lord our God 6:8. to *w.* humbly || 16. *w.* in counsels of Omri Ha. 3:15. *w.* through the sea || 19. *w.* on high Zph. 1:17. that they shall *w.* like blind men Zch. 1:10. to *w.* to and fro || 3:7. place to *w.* 6:7. *w.* to and fro || 10:12. *w.* up and down Mat. 11:5. the lame *w.* 15:31. Lu. 7:22. Mk. 7:5. why *w.* not thy disciples according Lu. 11:44. *w.* over them || 13:33. I must *w.* to 20:46. *w.* in long robes || 24:17. *w.* and are sad Jn. 7:1. not *w.* in Jewry || 8:12. not *w.* in dark 11:9. if any *w.* in day he stumbleth not, 10. Ac. 3:12. this man to *w.* || 14:16. suffered to *w.* 21:21. circumcise, nor to *w.* after the customs Ro. 4:12. *w.* in steps of that faith of Abraham 6:4. *w.* in newness || 8:1. *w.* not after the flesh, 4. 2 Co. 5:7. *w.* by faith || 6:16. and *w.* in them 10:3. *w.* in the flesh || Ga. 6:16. to this rule Ep. 2:10. *w.* in them || 4:1. that ye *w.* worthy 4:17. *w.* not as Gentiles || 5:15. *w.* circumspect Phil. 3:17. which *w.* so || 18. many *w.* of whom Col. 1:10. *w.* worthy of the Lord, 1 Th. 2:12. 1 Th. 4:1. how ye ought to *w.* || 12. *w.* honestly 2 Th. 3:11. *w.* disorderly || 2 Pe. 2:10. *w.* after 1 Jn. 1:6. *w.* in darkness || 7. if *w.* in the light 2 Jn. 6. should *w.* in it || 3 Jn. 4. *w.* in truth Ju. 18. should *w.* after their own ungodly lusts Re. 3:4. *w.* in white || 9:20. nor hear, nor *w* 16:15. lest he *w.* naked || 21:24. *w.* in light

WALK, *imperatively*.

Ge. 13:17. arise, *w.* through the land, Jos. 18:8. 17:1. *w.* before me || Ps. 48:12. *w.* about Zion Pr. 1:15. *w.* not in the way || Ec. 11:9. *w.* in Is. 2:5. let us *w.* in light || 30:21. *w.* ye in it 50:11. *w.* in the light of your fire, and sparks Jer. 6:16. *w.* therein || 25. nor *w.* by the way 7:23. *w.* ye in all the ways I commanded you Ez 20:18. *w.* not in stat. || Zch. 6:7. *w.* to and Mat. 9:5. or to say, Rise and *w.* Mk. 2:9. Lu. 5:23. Jn. 5:8,11,12. Ac. 3:6. Jn. 12:35. *w.* while ye have light, lest darkness Ro. 13:13. *w.* honestly || 1 Co. 7:17. so let him Ga. 5:16. *w.* in the sp. 25. || Ep. 5:2. *w.* in love Ep. 5:8. *w.* as child. of light || Phil. 3:16. *w.* by Col. 2:6. so *w.* ye in him || 4:5. *w.* in wisdom

WALKED, *p.* Ge. 5:24. Enoch *w.* with G. 6:9. Ex. 14:29. *w.* on dry land || Le. 26:40. contrary Jos. 5:6. *w.* forty years || Jud. 2:17. fathers *w.* in Jud. 5:6. *w.* thro' by-paths || 11:16. *w.* thro' wil. 1 S. 8:3. *w.* not in his ways || 12:2. I've *w.* bef. 2 S. 2:29. all that night || 7:6. I've *w.* in a tent 11:2. David *w.* on the roof of the king's house 1 K. 3:6. as he *w.* before thee in truth, 8:25. 9:4. as David thy father *w.* 2 Ch. 6:16. | 7:17. 11:33. have not *w.* in my ways, to do right, Ez. 5:6,7. | 11:12. | 20:13,16,21. 15:3. Abijam *w.* in all sins of, 2 K. 21:21. 26. he *w.* in the way of his father, 22:52. 34. *w.* in way of Jeroboam, 16:2. 2 K. 13:6. 16:26. *w.* in ways of Jeroboam, 2 K. 17:22. 22:43. he *w.* in all the way of Asa, 2 Ch. 20:32. 2 K. 4:35. *w.* to and fro || 8:18. *w.* in ways of the kings of Israel, 16:3. 2 Ch. 21:6. | 28:2. 17:8. Hoshea *w.* in the statutes of the heathen 19. Judah *w.* in statutes of Israel, 2 Ch. 21:13. 20:3. remember how I *w.* before thee, Is. 38:3. 21:22. Amon *w.* not in the way of the Lord, Jer. 9:13. | 32:23. | 44:10,23. 22:2. Josiah *w.* in way of David, 2 Ch. 34:2. 2 Ch. 11:17. for three years *w.* in way of David 17:4. Jehoshaphat *w.* in God's commandments 21:12. hast not *w.* in the ways of Jehoshaphat Jb. 29:3. when by his light I *w.* through darkn. 31:5. if I have *w.* with vanity, or foot hasted, 7. Ps. 26:3. and I have *w.* in thy truth, Is. 38:3. 55:14. *w.* to house of G. || 81:12. *w.* in counsels 81:13. O that Israel had *w.* || 142:3. in way I *w.* Is. 9:2. *w.* in darkness || 20:3. Isaiah *w.* naked Jer. 2:5. they *w.* after vanity, 8. | 7:24. | 11:8. 8:2. after whom they have *w.* 9:14. | 16:11. Ez. 16:47. yet hast thou not *w.* after their ways 18:9. hath *w.* in my statutes and judgm. 17. 23:31. *w.* in way of sister || 28:14. *w.* in midst Da. 4:29. *w.* in palace || Ho. 5:11. willingly *w.* Am. 2:4. fathers *w.* || Zch. 1:11. *w.* to and fro. 6:7. Ma. 2:6. *w.* in peace || 3:14. have *w.* mournfully Mat. 14:29. Peter *w.* on the water to go to Jesus Mk. 5:42. damsel arose, and *w.* || 16:12. as they Jn. 6:66. *w.* no more || 11:54. *w.* no more open. Ac. 3:8. stood and *w.* 14:10. || 14:8. never had *w.* 2 Co. 10:2. as if we *w.* || 12:18. *w.* not in Ga. 2:14. but when I saw they *w.* not uprightly Ep. 2:2. wherein in time past ye *w.* Col. 3:7. 1 Pe. 4:3. when we *w.* in lasciviousness, in 1 Jn. 2:6. ought himself to walk even as he *w.*

WALKEDST, *v.* Jn. 21:18. *w.* whither thou

WALKEST, *v.* De. 6:7. *w.* by the way, 11:19. 1 K. 2:42. *w.* abroad || Is. 43:2. *w.* through fire Ac. 21:24. thou thyself *w.* orderly and keepest Ro. 14:15. grieved, now *w.* thou not charitably 3 Jn. 3. truth in thee, even as thou *w.* in truth

WALKETH, *v.* Ge. 24:65. man is this that *w.* De. 23:14. L. thy G. *w.* || 1 S. 12:2. king *w.* Jb. 18:8. *w.* on a snare || 22:14. *w.* in circuit 34:8. *w.* with wicked || Ps. 1:1. blessed that *w.* Ps. 15:2. *w.* uprightly || 39:6. *w.* in a vain show 73:9. their tongue *w.* || 91:6. pestilence that *w.* 101:6. *w.* in a perfect way || 104:3. *w.* on wings 128:1. blessed is every one that *w.* in his ways Pr. 6:12. wicked man *w.* with froward mouth 10:9. he that *w.* uprightly, *w.* surely, 28:18. 13:20. *w.* with wise || 14:2. *w.* in uprightness 15:21. a man of understanding *w.* uprightly 19:1. that *w.* in his integrity, 20:7. | 28:6. 28:26. whoso *w.* wisely, he shall be delivered Ec. 2:14. the fool *w.* in darkness || 10:3. a fool Is. 33:15. *w.* righteously || 50:10. *w.* in darkness 65:2. which *w.* in a way that was not good Jer. 10:23. not in man that *w.* || 23:17. *w.* after Ez. 11:21. heart *w.* after their detestable things Mi. 2:7. *w.* uprightly || Na. 2:11. old lion *w.* Mat. 12:43. *w.* through dry places, Lu. 11:24. Jn. 12:35. *w.* in darkn. knoweth not, 1 Jn. 2:11. 2 Th. 3:6. *w.* disorderly || 1 Pe. 5:8. devil *w.* Re. 2:1. *w.* in midst of seven golden candlest.

WALKING, *p.* Ge. 3:8. voice of L. God *w.* in De. 2:7. L. knoweth thy *w.* through wilderness 1 K. 3:3. *w.* as David || 16:19. *w.* in way of Je. Jb. 1:7. *w.* up and down, 2:2. || 31:26. moon *w.* Ec. 10:7. princes *w.* || Is. 3:16. *w.* and mincing Is. 20:2. *w.* naked || 57:2. rest, each one *w.* in Jer. 6:28. *w.* with slanders || Da. 3:25. *w.* in fire Mi. 2:11. if a man *w.* in spirit and falsehood do Mat. 14:25. Jesus *w.* on the sea, 26. Mk. 6:48. Mk. 8:24. as trees *w.* || Lu. 1:6. *w.* blameless Ac. 3:8. *w.* and leaping, 9. || 9:31. *w.* in the fear 2 Co. 4:2. not *w.* in craftiness, nor handling 2 Pe. 3:3. scoffers, *w.* after their lusts, Ju. 16. 2 Jn. 4. that I found thy children *w.* in truth

WALL, *s.* Ge. 49:6. they digged down a *w.* 22. run over the *w.* || Ex. 14:22. waters a *w.* Nu. 22:24. a *w.* on this side || 25. foot against *w.* Jos. 2:15. town *w.* || 6:5. *w.* shall fall flat, 20. 1 S. 18:11. I will smite David to the *w.* 19:10. 20:25. his seat by the *w.* || 25:16. they were a 25:22. pisseth ag. *w.* 1 K. 14:10. | 16:11. | 21:21, 31:10. and they fastened Saul's body to the *w.* 2 S. 11:20. knew ye not they would shoot fr. *w.* 20:15. battered *w.* || 21. his head thrown over 22:30. by my G. I leaped over a *w.* Ps. 18:29. 1 K. 4:33. to the hyssop that springs out of *w.* 20:30. a *w.* fell on 27,000 || 21:23. *w.* of Jezreel 2 K. 4:10. chamber on the *w.* || 6:26. on the *w.* 9:33. blood on *w.* || 18:26. are on *w.* 18. 36:11. 20:2. Hezekiah turned his face to *w.* Is. 38:2. 2 Ch. 25:23. brake down the *w.* of Jericho, 36:19. Ezr. 5:3. to make this *w.* || 9:9. to give us a *w.* Ne. 1:3. *w.* is broken down || 2:15. I viewed *w.* 4:3. a fox break their *w.* || 6. so built we the *w.* 15. we returned to the *w.* || 6:6. buildest *w.* 6:15. *w.* was finished || 12:27. dedication of *w.* 12:38. to broad *w.* || 13:21. why lodge about *w.* Ps. 62:3. as a bowing *w.* shall ye be, as a totter. Pr. 18:11. as a high *w.* || 24:31. the stone *w.* Song 2:9. behind our *w.* || 8:9. if she be a *w.* 10. Is. 2:15. on every fenced *w.* || 5:5. break down 25:4. storm against the *w.* || 30:13. in a high *w.* 59:10. grope for the *w.* || Jer. 15:20. a brazen *w.* Jer. 49:27. *w.* of Damascus || 50:44. *w.* of Baby. La. 2:8. the *w.* of the daughter of Zion, 18. Ez. 4:3. for a *w.* of iron || 8:7. a hole in the *w.* 8:8. dig in the *w.* 12:5. || 10. portrayed on *w.* 13:12. *w.* is fallen, 15. || 38:20. every *w.* shall 41:5. he measured *w.* || 43:8. the *w.* between Da. 5:5. wrote on plaster of *w.* || 9:25. and the Ho. 2:6. I will make a *w.* that she shall not find Jo. 2:7. shall climb the *w.* like men of war, 9. Am. 1:7. fire on *w.* of Gaza || 10. *w.* of Tyros 14. *w.* of Rabbah || 5:19. leaned his hand on 7:7. Lord stood on a *w.* || Na. 2:5. haste to *w.* Ha. 2:11. stone cry out of *w.* || Zch. 2:5. *w.* of Ac. 9:25. by the *w.* in a basket, 2 Co. 11:33. 23:3. thou whited *w.* || Ep. 2:14. the middle *w.* Re. 21:14. *w.* of city had 12 founda. || 18. jasper

See BUILT, GATES.

WALLED, *p.* Le. 25:29. in a *w.* city, 30. Nu. 13:28. cities *w.* and very great, De. 1:28.

WALLOW, *v.* Jer. 6:26. *w.* thyself in ashes 25:34. cry, *w.* yourselves in || 48:26. Moab *w.* Ez. 27:30. they shall *w.* themselves in the ashes

WALLOWED, *p.* 2 S. 20:12. Mk. 9:20.

WALLOWING, *p.* 2 Pe. 2:22. sow to her *w.*

WALLS, *s.* Le. 14:37. if plague be in *w.* 39. De. 3:5. fenced with high *w.* || 28:52. high *w.* 2 K. 25:4. between two *w.* || 10. brake the *w.* Ezr. 4:13. *w.* set up, 16. || 5:8. laid in the *w.* Ne. 4:7. the *w.* of Jerusalem, Jer. 1:15. | 39:8. Jb. 24:11. oil within *w.* || Ps. 51:18. build the *w.* Ps. 55:10. on *w.* thereof || 122:7. within thy *w.* Pr. 25:28. city without *w.* || Song 5:7. keepers Is. 22:5. breaking *w.* || 25:12. fortress of thy *w.* 26:1. salvation for *w.* || 49:16. *w.* are before me 56:5. within my *w.* a place || 60:10. build up *w.* 60:18. call *w.* salvation || 62:6. watchmen on Jer. 5:10. go up on her *w.* || 50:15. her *w.* 51:58. Ez. 26:4. destroy *w.* || 27:11. were on thy *w.* 33:30. against thee by the *w.* || 38:11. without *w.* Mi. 7:11. *w.* are to be built || Zch. 2:4. without He. 11:30. by faith the *w.* of Jericho fell down

WANDER, *v.* Ge. 20:13. God caused me to *w.* Nu. 14:33. your children shall *w.* in wilderness forty years, 32:13. Jos. 14:10. Ps. 107:40. De. 27:18. cursed that causeth the blind to *w.* Jb. 12:24 causeth them to *w.* || 38:41. ravens *w.* Ps. 55:7. then would I *w.* || 59:15. let them *w.* 119:10. O let me not *w.* || Is. 47:15. shall *w.* Jer. 14:10. loved to *w.* || 48:12. cause him to *w.* Am. 8:12. and they shall *w.* from sea to sea

WANDERED, *p.* Ge. 21:14. Hagar *w.* in wil. Ps. 107:4. they *w.* in the wilderness, Is. 16:8. La. 4:14. they *w.* as blind men in the streets Ez. 34:6. my sheep *w.* || Am. 4:8. *w.* to one city He. 11:37. *w.* in sheepskins || 38. *w.* in deserts

WANDERERS, *s.* Jer. 48:12. Ho. 9:17.

WANDEREST, *v.* Jer. 2:20. thou *w.* playing

WANDERETH, *v.* Jb. 15:23. he *w.* abroad Pr. 21:16. *w.* out of the way of understanding 27:8. as a bird that *w.* so is a man that *w.* from Is. 16:3. bewray not him that *w.* || Jer. 49:5.

WANDERING, *p.* Ge. 37:15. he was *w.* in Pr. 26:2. as bird by *w.* || Ec. 6:9. than the *w.* Is. 16:2. as a *w.* bird || 1 Ti. 5:13. *w.* about from Ju. 13. *w.* stars, to whom is reserved darkness

WANDERINGS, *s.* Ps. 56:8. thou tellest my *w.*

WANT, *s.* De. 28:48. serve in *w.* || 57. eat them Jud. 18:10. a place wherein is no *w.* 19:19. Jb. 24:8. for *w.* of shelter || 30:3. *w.* and famine 31:19. if I have seen any perish for *w.* of cloth. Ps. 34:9. there is no *w.* to them that fear him Pr. 6:11. and thy *w.* as an armed man, 24:34. 10:21. but fools die for *w.* of wisdom, 13:23. 14:28. in *w.* of people || 21:5. hasty, only to *w.* 22:16. surely come to *w.* || La. 4:9. *w.* of fruits Am. 4:6. *w.* of bread || Mk. 12:44. of her *w.* cast Lu. 15:14. to be in *w.* || 2 Co. 8:14. for their *w.* 2 Co. 9:12. supplieth *w.* || Phil. 4:11. in respect

WANTS, *s.* Jud. 19:20. let *w.* lie || Phil. 2:25.

WANT, *v.* Ps. 23:1. shepherd, I shall not *w.* 34:10. shall not *w.* || Pr. 13:25. wicked shall Is. 34:16. none *w.* her mate || Jer. 33:17. D. not Jer. 33:18. not *w.* a man || 35:19. Jonadab not *w.* Ez. 4:17. that they may *w.* bread and water

WANTED, *p.* Jer. 44:18. we have *w.* all things Jn. 2:3. *w.* wine || 2 Co. 11:9. when I *w.* I

WANTETH, *v.* De. 15:8. in that which he *w.* Pr. 9:4. *w.* understanding, 16. || 10:19. *w.* not 28:16. prince that *w.* understanding is an opp. Ec. 6:2. he *w.* nothing || Song 7:2. *w.* not liquor

WANTING, *p.* 2 K. 10:19. let none be *w.*

Pr. 19:7. *w.* to him || Ec. 1:15. that which is *w.* Da. 5:27. weighed in the balance, and found *w.* Ti. 1:5. things that are *w.* || 3:13. nothing be *w.* Ja 1:4. be perfect and entire, *w.* nothing

WANTON, *a.* Is. 3:16 1 Ti. 5:11. Ja. 5:5.

WANTONNESS, *s. Lasciviousness, carnal lusts.* Ro. 13:13. not in *w.* | 2 Pe. 2:18. much *w.*

WAR, *s.* is in Scripture three-fold, (1) *Carnal*, Ja. 4:1,2. (2) *Worldly*, Ge. 14:2. Jud. 11:5. (3) *Spiritual*, 2 Co. 10:3. Ep. 6:13. 1 Ti. 1:18. Ge. 14:2. that these made *w.* with Bera, king Ex. 1:10. when there is *w.* || 13:17. when see *w.* 17:16. *w.* with Amalek || 32:17. a noise of *w.* Nu. 1:3. forth to *w.* 20:22. | 26:2. De. 3:18. 10:9. if ye go to *w.* || 31:3. arm some to the *w.* 31:4. of every tribe a thousand send to the *w.* 3:6. shall your brethren go to *w.* and ye, 20. De. 20:12. but will make *w.* against thee, 19,20. 21:10. goest forth to *w.* || 24:5. not go out to *w.* Jos. 11:23. rested from *w.* 14:15. || 14:11. for *w.* Jud. 3:2. to teach them *w.* || 5:8. then was *w.* 11:27. do-t wrong to *w.* || 21:22. his wife in *w.* 1 S. 14:52. sore *w.* 19:8. || 28:15. Phil. make *w.* 2 S. 3:1. long *w.* || 11:7. how the *w.* prospered 1 K. 2:5. shed blood of *w.* || 14:30. was *w.* 15:6. 20:18. or come for *w.* || 22:1. 3 years without *w.* 2 K. 18:20. I have counsel and strength for *w.* 1 Ch 5:22. many slain, because *w.* was of God 2 Ch. 15:19. no *w.* || 35:21. house wherewith I Jb. 5:20. in *w.* redeem || 10:17. changes and *w.* 38:23. wh ch I have reserved against day of Ps. 27:3. though *w.* rise || 55:21. *w.* was in heart 68:30. delight in *w.* || 120:7. they are for *w.* 140:2. continually are gathered together for *w.* Pr. 20:18. with good advice make *w.* 24:6. Ec. 3:8. a time of *w.* || 8:8. no discharge in that Is. 2:4. nor shall learn *w.* any more, Mi. 4:3. 3:25. fall in *w.* || 21:15. from grievousness of *w.* 36:5. I have counsel and strength for *w.* Jer. 4:19. alarm of *w.* || 6:4. prepare ye *w.* agai. 6:23. as men for *w.* || 21:2. Nebuc. maketh *w.* 42:14. see no *w.* || 48:14. men for *w.* || 49:2. Ez. 17:17. nor Pharaoh make for him in *w.* Da. 7:21. horn made *w.* || 9:26. to end of *w.* Jo. 3:9. prepare *w.* || Mi. 2:8. averse from *w.* Mi. 3:5. prepare *w.* || Lu. 14:31. what king going Re. 11:7. make *w.* 12:17. || 13:4,7. | 17:14. | 19:11. 12:7. there was *w.* in heaven against the drag.

See Expert, Man, Men.

WARS, *s.* Nu. 21:14. in the book of the *w.* of Jud. 3:1. as had not known all the *w.* of Cana. 2 S. 8:10. had *w.* with Toi, 1 Ch. 18:10. 2 Ch. 16:9. shalt have *w.* || Ps. 46:9. *w.* to cease Mat. 24:6. rumors of *w.* Mk. 13:7. Lu. 21:9. Ja. 4:1. from whence come *w.* and fightings *Weapons of* WAR. De. 1:41. Jud. 18:11,16,17. 2 S. 1:27. Ec. 9:18. Jer. 21:4. 51:20. Ez. 32:27.

WAR, *v.* 2 S. 22:35. the Lord teacheth my hands to *w.* Ps. 18:34. | 144:1.

2 K. 16:5. to Jerusalem to *w.* against it, Is. 7:1. 2 Ch. 6:31. if go to *w.* || Is. 41:12. they that *w.* 2 Co. 10:3. not *w.* after flesh || 1 Ti. 1:18. *w.* a good Ja. 5:1. lusts that *w.* || 2. ye fight and *w.* yet 1 Pe. 2:11. from lusts which *w.* against the soul

WARD, *s.* Ge. 40:3. put them in *w.* 4:7. 41:10. put me in *w.* || 42:17. put brethren in *w.* Le. 24:12. blasphemer || Nu. 15:34. put him in 2 S. 2:3. David put the ten concubines in *w.* 1 Ch. 12:29. kept *w.* || 25:8. *w.* against *w.* 26:26. Ne. 12:24. *w.* against *w.* || 25. keeping *w.* 45. Is. 21:8. set in my *w.* || Jer. 37:13. captain of *w.* Ez. 19:9. put Zed. in *w.* || Ac. 12:10. second *w.*

WARDS, *s.* 1 Ch. 9:23. | 26:12. Ne. 13:30.

WARDROBE, *s.* 2 K. 22:14. 2 Ch. 34:22.

WARE, *c.* Lu. 8:27. *w.* no clothes, nor abode

WARE, *a.* Mat. 24:50. an hour he is not *w.* of Ac. 14:6. were *w.* of it || 2 Ti. 4:15. be thou *w.*

WARE, *S*, *s.* Ne. 10:31. if people bring *w.* on 13:16. brought *w.* 20. || Jer. 10:17. gath. thy *w.* Ez. 27:16. multitude of *w.* || Jon. 1:5. cast *w.*

WARFARE, *s.* 1 S. 23:1. gath. armies for *w.* Is. 40:2. *w.* is accomplished || 1 Co. 9:7. goeth *w.* 2 Co. 10:4. weapons of *w.* || 1 Ti. 1:18. good *w.*

WARM, *a.* 2 K. 4:34. flesh of child waxed *w.* Jb. 6:17. they wax *w.* || 37:17. garments are *w.* Ec. 4:11. how can one be *w.* || Is. 44:16. I am *w.* Is. 47:14. not a coal to *w.* at || Hag. 1:6. none *w.*

WARMED, *p.* Jb. 31:20. if not *w.* with fleece Mk. 14:54. Peter *w.* himself, Jn. 18:18,25. Ja. 2:16. depart in peace, be you *w.* and filled

WARMETH, *v.* Jb. 39:14. Is. 44:16.

WARMING, *p.* Mk. 14:67. Peter *w.* himself

WARN, *v.* 2 Ch. 19:10. shall *w.* them that are Ez. 3:18. *w.* wicked, 19. 33:9. || 21. righteous 33:3. *w.* people, 7. || Ac. 20:31. ceased not to *w.* 1 Co. 4:14. I *w.* you || 1 Th. 5:14. *w.* unruly

WARNED, *p.* 2 K. 6:10. place man of God *w.* Ps. 19:11. moreover by them is thy servant *w.* Ez. 3:21. because he is *w.* || 33:6. people be not Mat. 2:12. Jos. being *w.* 22. || 3:7. who hath *w.* Ac. 10:22. Cornelius *w.* || He. 11:7. Noah *w.*

WARNING, *p.* Jer. 6:10. to whom give *w.*? Ez. 3:17. give them *w.* || 18. givest not *w.* 20. 33:4. taketh not *w.* 5. || Col. 1:28. *w.* every man

WARP, *s.* Le. 13:48. plague in *w.* 19—58.

WARRED, *p.* Nu. 31:7. *w.* against Midianites Jos. 24:9. Balak king of Moab *w.* against Israel 1 K. 14:19. Jerob. how he *w.* || 22:45. Jehosh. 2 K. 6:8. king of Syria *w.* || 2 Ch. 26:6 Uzziah

WARRETH, *v.* 2 Ti. 2:4. no man that *w.*

WARRING, *p.* 2 K. 19:8. Is. 37:8. Ro. 7:23.

WARRIOR, *S*, *s.* 1 K. 12:21. 2 Ch. 11:1. Is. 9:5.

2

Grecian Warriors; No. 2 has the Mercury Clock, a travelling dress. — Note, Is. 9:5.

WASH, *v. To purify, cleanse, and whiten.* There were divers sorts of *washings*, (1) *Natural*, Ge. 18:4. (2) *Ceremonial*, He. 9:10. (3) *Miraculous*, 2 K. 5:10,13. Jn. 9:7. (4) *Moral*, Ps. 26:6. | 73:13. (5) *Spiritual*, Ps. 51:2. Ez. 16:9. (6) *Superstitious*, Mat. 15:2. (7) *Sacramental*, Ac. 22:16. Put for, (1) *Plenty*, Jb. 29:6. (2) *Pardon and sanctification*, 1 Co. 6:11. Re. 1:5. | 7:14. (3) *Repentance*, Is. 1:16. (4) *Reformation*, Pr. 30:12.

Ge. 18:4. I pray you, *w.* your feet, 19:2. | 24:32. Ex. 2:5. came to *w.* || 29:4. *w.* Aaron, 30:19. Le. 6:27. *w.* that whereon || 13:54. *w.* the thing 14:9. *w.* in water, 15,16. | 16:4,24. | 22:6. 17:16. if he *w.* not, he shall bear his iniquity De. 21:6. *w.* their hands over || 23:11. *w.* himself Ru. 3:3. *w.* thyself || 1 S. 25:41. to *w.* the feet 2 S. 11:8. *w.* thy feet || 2 K. 5:10. *w.* in Jordan 2 K. 5:12. may I not *w.* in them and be clean 2 Ch. 4:6. lavers to *w.* in || Jb. 9:30. if I *w.* Ps. 26:6. *w.* in innocency || 51:2. *w.* me, 7. 58:10. *w.* his feet in blood || Is. 1:16. *w.* ye Jer. 2:22. though thou *w.* || 4:14. *w.* thy heart Ez. 23:40. for whom thou didst *w.* thyself Mat. 6:17. *w.* thy face || 15:2. *w.* not their hands Mk. 7:3. except they *w.* || Lu. 7:38. began to *w.* Jn. 9:7. *w.* in Siloam || 13:5. Jesus began to *w.* 13:6. dost *w.* my feet || 8. if I *w.* thee not, thou 14. ye also ought to *w.* || Ac. 22:16. *w.* away

See Clothes, Feet.

WASHED, *p.* Ge. 43:24. they *w.* their feet 31. Joseph *w.* his face || 49:11. *w.* in wine Ex. 40:32. *w.* as the Lord commanded Moses Le. 13:55. plague after it is *w.* || 58. then he *w.* Jud. 19:21. *w.* their feet || 2 S. 12:20. David *w.* 1 K. 22:38. *w.* chariot || Jb. 29:6. *w.* my steps Ps. 73:13. *w.* my hands || Pr. 30:12. yet is not *w.* Song 5:3. *w.* my feet || 12. his eyes are *w.* with Is. 4:4. *w.* away filth of the daughters of Zion Ez. 16:4. nor wast *w.* || 9. I thoroughly *w.* Mat. 27:24. Pilate took water and *w.* his hands Lu. 7:44. she hath *w.* || 11:38. he had not first *w.* Jn. 9:7. he went and *w.* and came seeing, 15. 13:10. is *w.* needeth not || 14. if I have *w.* your Ac. 9:37. when they had *w.* || 16:33. *w.* stripes 1 Co. 6:11. but ye are *w.* || 1 Ti. 5:10. if she *w.* He. 10:22. our bodies *w.* || 2 Pe. 2:22. sow *w.* Re. 1:5. *w.* us from our sins || 7:14. *w.* their robes

WASHEST, *v.* Jb. 14:19. thou *w.* away the

WASHING, *p.* 2 S. 11:2. Lu. 5:2.

WASHING, *S*, *s.* Le. 13:55. be dark after *w.* Ne. 4:23. off for *w.* || Song 4:2. up from *w.* 6:6. Mk. 7:4. *w.* of cups, 8. || Ep. 5:26. *w.* of water Ti. 3:5. *w.* of regeneration || He. 9:10. divers *w.*

WASH-Pot, *s.* Ps. 60:8. Moab my *w.* 108:9.

WAST, *v. De.* 15:15. *w.* a bondm. 16:12. | 24:18. Jb. 38:4. where *w.* thou || Ez. 16:6. *w.* in blood Jn. 1:48. when thou *w.* under fig tree, I saw Re. 11:17. who art, and *w.* and art to come, 16:5.

WASTE, *s.* Jer. 49:13. Mat 20:8. Mk. 14:4.

WASTE, *a.* De. 32:10. found him in the *w.* Jb. 30:3. desolate and *w.* || 38:27. *w.* ground Is. 24:1. maketh earth *w.* || 42:15. I'll make *w.* 49:17. they that made thee *w.* shall go forth Jer. 2:15. made his land *w.* || 10:19. Noph be *w.* Ez. 5:14. Jerusal. *w.* || 29:9. Egypt, 10. | 30:12. 38:8. mountains *w.* || Na 2:10. Nineveh *w.* Zph. 3:6. streets *w.* || Hag 1:9. house that is *w.*

See Cities, Lay, Laid, Places.

WASTE, *v.* 1 K. 17:14. barrel shall not *w.* 1 Ch. 17:9. nor children of wickedness *w.* them Ps. 17:9. that *w.* me || 80:13. boar doth *w.* it Jer. 50:21. *w.* Pekod || Mi. 5:6. shall *w.* Assyria

WASTED, *p.* Nu. 14:33. till carcasses be *w.* 24:22. Kenite be *w.* || De. 2:14. were *w.* 1 K. 17:16. meal *w.* not || 1 Ch. 20:1. Joab *w.* Ps. 137:3. they that *w.* us || 8. Babylon to be *w.*

Is. 6:11. till cities be *w.* || 19:5. river shall be *w.* 60:12. be utterly *w.* || Jer. 44:6. they are *w.* Jo. 1:10. field is *w.* corn is *w.* new wine dried Lu. 15:13. prodigal *w.* || 16:1. that he had *w.* Ga. 1:13. I persecuted the church and *w.* it

WASTENESS, *s.* Zph. 1:15. a day of *w.* desol.

WASTER, *s.* Pr. 18:9. a great *w.* || Is. 54:16.

WASTES, *s.* Is. 61:4. old *w.* || Jer. 49:13. perpet. Ez. 33:24. *w.* of Israel || 27. they in *w.* fall 36:4. desolate *w.* || 10. *w.* shall be builded, 33.

WASTETH, *v.* Jb. 14:10. dieth and *w.* away Ps. 91:6. *w.* at noon || Pr. 19:26. *w.* his father

WASTING, *s.* Is. 59:7. *w.* and destruc. 60:18.

WATCH, *s.* signifies, (1) *To be on our guard*, Na. 2:1. (2) *To wait and look for*, Ps. 130:6. (3) *To seek an opportunity*, 1 S. 19:11. (4) *The time of keeping watch by night. The Jews had four watches. The first watch began at 6 o'clock in the evening; the second at nine; the third at twelve; and the fourth at three in the morning. See* Mat. 14:25. Lu. 12:38.

Ex. 14:24. in the morning *w.* the Lord looked Jud. 7:19. set the *w.* || 1 S. 11:11. morning *w.* 2 K. 11:6. so shall ye keep *w.* 2 Ch. 23:6. Ne. 4:9. prayed, and set a *w.* || 7:3. ev. one his *w.* Jb. 7:12. am I a sea, that thou settest a *w.* over Ps. 90:4. as a *w.* in the night || 141:3. set a *w.* Jer. 51:12. make *w.* strong || Ha. 2:1. stand on *w.* Mat. 14:25. in fourth *w.* Jesus came, Mk. 6:48. 24:43. had known what *w.* thief would come 27:65. ye have a *w.* || 66. setting a *w.* || 28:11. Lu. 2:8. keeping *w.* || 12:38. if come in third *w.*

WATCH, *v.* Ge. 31:49. the Lord *w.* between 1 S. 19:11. to *w.* David || Ezr. 8:29. *w.* ye, keep Jb. 14:16. dost thou not *w.* over my sin? Ps. 102:7. I *w.* || 130:6. more than they that *w.* Is. 21:5. *w.* in watch-tower || 29:20. *w.* for iniquity Jer. 5:6. a leopard shall *w.* || 31:28. I'll *w.* 44:27. Na. 2:1. *w.* the way || Ha. 2:1. I will *w.* to see Mat. 24:42. *w.* therefore ye know not the hour, 25:13. Mk. 13:35. Lu. 21:36. Ac. 20:31. 26:40. could ye not *w.* with me, Mk. 14:34. 41. *w.* and pray, Mk. 13:33. | 14:38. Col. 4:2. Mk. 13:34. porter to *w.* || 37. I say unto all, *w.* 1 Co. 16:13. *w.* ye || 1 Th. 5:6. let us *w.* 1 Pe. 4:7. 2 Ti. 4:5. but *w.* thou || He. 13:17. *w.* for souls

WATCHED, *p.* Jer. 20:10. *w.* for my halting 31:28. like as I have *w.* over them to pluck up Lu. 4:17. *w.* for a nation || Da. 9:14. *w.* on evil Mat. 24:43. good man would have *w.* Lu. 22:39. 27:36. and sitting down, they *w.* him there Mk. 3:2. *w.* whether he would heal, Lu. 6:7. Lu. 20:20. they *w.* him || Ac. 9:24. *w.* gates

WATCHER, *S*, *s.* Jer. 4:16. *w.* come from far Da. 4:13. a *w.* and holy one came from heaven 17. by decree of *w.* || 23. the king saw a *w.*

WATCHES, *s.* Ne. 12:9. aga. them in the *w.* Ps. 63:6. in the night *w.* || 119:148. prevent *w.* La. 2:19. in beginning of *w.* pour out heart

WATCHETH, *v.* Ps. 37:32. the wicked *w* Ez. 7:6. end *w.* for thee || Re. 16:15. he that *w.*

WATCHFUL, *a.* Re. 3:2. be *w.* strengthen

WATCHING, *p.* 1 S. 4:13. Eli sat *w.* for Pr. 8:34. *w.* daily || Mat. 27:54. centurion *w.* Lu. 12:37. shall find *w.* || Ep. 6:18. *w.* with all

WATCHINGS, *s.* 2 Co. 6:5. in *w.* in, 11:27.

WATCHMAN, *s.* 2 S. 18:25. the *w.* cried 2 K. 9:18. *w.* told || Ps. 127:1. *w.* walketh but Is. 21:6. the Lord said unto me, Go, set a *w.* 11. *w.* what of the night? || Jer. 51:12. set up Ez. 3:17. made thee a *w.* 33:7. || 33:2. their *w.* Ho. 9:8. the *w.* of Ephraim was with my God

WATCHMEN, *s.* Song 3:3. *w.* found me, 5:7. Is. 52:8. thy *w.* shall lift up the voice, with 56:10. *w.* are blind || 62:6. set *w.* on thy walls Jer. 6:17. I set *w.* over you || 31:6. *w.* shall cry Mi. 7:4. day of thy *w.* and visitation cometh

WATCH-Tower, *s.* 2 Ch. 20:24. came to *w.*- Is. 21:5. watch in *w.*- || 8. I stand on the *w.*-

WATER, *s.* is put for, (1) *Affliction*, Ps. 69:1. Is. 43:2. (2) *People and nations*, Re. 17:1,15. (3) *Children or posterity*, Nu. 24:7. Is. 48:1. (4) *The clouds*, Ps. 104:3. (5) *The doctrines of the gospel*, De. 32:2. 1 Co. 3:6. (6) *Gospel ordinances*, Is. 55:1. (7) *The influences and operations of the Holy Spirit*, Is. 35:6,7. Jn. 4:10. | 7:37,38. (8) *The fulness of grace in Christ*, Ps. 65:9. | 72:6. Jer. 2:13. (9) *All kinds of drink*, Ex. 23:25. (10) *Unlawful pleasures*, Pr. 9:17.

The Hebrews *called urine*, the waters of the feet. 2 K. 18:27. *is in* Heb. *the water of their feet.*

Ge. 18:4. let a little *w.* || 21:14. a bottle of *w.* 24:32. Laban gave *w.* || 43. give me a little *w.* 26:20. the *w.* is ours || 32. we have found *w.* 37:24. was no *w.* || 43:24. the steward gave *w.* 49:4. unstable as *w.* thou shalt not excel Ex. 12:9. nor sodden with *w.* || 15:22. found no *w.* 17:1. Nu. 20:2. | 33:14. De. 8:15. 17:6. *w.* out of rock || 20:4. in *w.* under earth 23:25. the Lord shall bless thy bread and thy *w.* 29:4 wash them with *w.* 30:20. | 40:12. Le. 8:6. Le. 11:38. rinsed in *w.* 15:12. || 11:32. put in *w.* Nu. 5:22. *w.* that causeth curse || 8:7. sprinkle 19:9. for a *w.* of separation, 13,20. | 31:23. 20:8. *w.* out of rock, 11. Ne. 9:15. Ps. 114:8. 13. this is the *w.* of Meribah, 24. | 27:14. 21:5. nor is there any *w.* || 16. I'll give them *w.* 21:7. *w.* out of his buckets || 31:23. go thro' *w.*

De 8:7. brooks of *w.* || 11:11. *w.* of rain of heav. 12:16. shalt pour it on earth as *w.* 24. | 15:23. 23:4. met you not with *w.* in way, Ne. 13:2. Jos. 7:5. hearts melted as *w.* || Jud. 5:25. asked Jud. 7:4. bring them to the *w.* || 15:19. *w.* came 1 S. 7:6. drew *w.* || 25:11. bread and my *w.* 26:11. take cruse of *w.* || 30:12. nor drunk *w.* 2 S. 14:14. are as *w.* || 17:21. pass over the *w.* 21:10. till *w.* dropped || 23:16. drew *w.* out of 1 K. 13:19. he did eat bread and drank *w.* 22. 14:15. smite Israel as a reed shaken in the *w.* 17:10. fetch me a little *w.* || 18:35. *w.* ran 18:38. licked up the *w.* || 22:27. and *w.* of affliction, till I return in peace, 2 Ch. 18:26.
2 K. 2:19. *w.* is naught || 3:11. poured *w.* on Elijah's hands

Method of washing Hands in the E. Dipping them into the basin is thought unseemly.

2 K. 3:17. that valley shall be filled with *w.* 22. 6:5. axe head fell into *w.* || 22. set bread and *w.* 8:15. dipped cloth in *w.* || 20:20. brought *w.* in 2 Ch. 32:4. find much *w.* || Ne. 4:23. for *w.*
Jb. 8:11. can a flag grow without *w.* ?
14:9. thro' scent of *w.* || 15:16. iniquity like *w.* 22:7. not given *w.* || 34:7. scorning like *w.*
Ps. 22:14. poured out like *w.* || 69:1. no *w.* is 65:9. that is full of *w.* || 66:12. went through *w.* 79:3. shed like *w.* || 88:17. round me like *w.* 107:35. a standing *w.* || 109:18. bowels like *w.*
Pr. 17:14. letteth out *w.* || 20:5. is like deep *w.* 27:19. as in *w.* face || 30:16. not filled with *w.*
Is. 1:22. wine mixed with *w.* || 30. hath no *w.* 3:1. whole stay of *w.* || 12:3. with joy draw *w.* 21:14. Tema brought *w.* || 30:20. *w.* of affliction 41:17. poor seek *w.* || 43:2. passest through *w.* 44:3. I will pour *w.* || 12. drinketh no *w.* and 50:2. because there is no *w.* || 63:12. dividing *w.*
Jer. 2:13. can hold no *w.* || 14:3. found no *w.* 13:1. put it not in *w.* || 38:6. was no *w.* but
La. 1:16. mine eyes run down with *w.* 3:48. 2:19. pour out heart like *w.* || 5:4. *w.* for money
Ez. 4:17. may want *w.* || 7:17. weak as *w.* 21:7. 16:4. nor wash. in *w.* || 9. washed thee with *w.* 36:25. then will I sprinkle clean *w.* upon you
Ho. 2:5. give me my *w.* || 5:10. wrath like *w.* 10:7. as foam on *w.* || Am. 8:11. nor thirst of *w.*
Na. 2:8. but Nineveh is of old like a pool of *w.*
Ha. 3:10. overflowing *w.* || Zch. 9:11. is no *w.*
Mat. 3:11. I indeed baptize you with *w.* unto repentance, Mk. 1:8. Lu. 3:16. Jn. 1:26. 16. Jesus went up out of the *w.* Mk. 1:10. 10:42. whose giveth a cup of cold *w.* Mk. 9:41. 14:28. to thee on the *w.* || 17:15. falleth into *w.* 27:24. Pilate took *w.* and washed his hands
Mk. 14:13. bearing a pitcher of *w.* Lu. 22:10.
Lu. 7:44. gavest me no *w.* || 8:23. filled with *w.* 8:24. rebuked the *w.* || 16:24. dip finger in *w.*
Jn. 2:7. fill pots with *w.* || 3:5. be born of *w.* 3:23. because there was much *w.* there 4:10. he would have given thee living *w.* 11. 15. give me this *w.* || 46. made the *w.* wine 5:3. moving of the *w.* || 4. angel troubled the *w.* 7:38. flow living *w.* || 13:5. he poureth *w.* into 19:34. forthwith came there out blood and *w.*
Ac. 1:5. for John truly baptized with *w.* 11:16. 8:36. here is *w.* || 38. went down both into the *w.* 39. up out of the *w.* || 10:47. can any forbid *w.*
Ep. 5:26. might cleanse it with washing of *w.*
He. 9:19. *w.* and scarlet || 10:22. with pure *w.*
Ja. 3:12. salt *w.* and fresh || 1 Pe. 3:20. saved by *w.*
2 Pe. 2:17. wells without *w.* || 3:6. overthrown 1 Jn. 5:6. by *w.* and blood || 8. spirit, *w.* and blood
Ju. 12. clouds they are without *w.* carried
Re. 7:17. to living fountains of *w.* || 12:15. cast 16:12. *w.* dried up || 21:16. *w.* of life, 22:1, 17.
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WATERS, *s.* Ge. 1:2. Spirit moved on *w.* 6, 9. 6:17. do bring a flood of *w.* || 7:17. *w.* increased 7:18. *w.* prevailed, 19, 24 || 8:1. *w.* decreased, 5. 8:13. *w.* were dried || 9:11. not cut off by *w.*
Ex. 7:17. I'll smite the *w.* || 20. *w.* became blood 8:6. hand over *w.* || 14:21. and *w.* were divided 14:22. *w.* were a wall || 28. *w.* returned, 15:19. 15:8. *w.* were gathered || 10. sank as lead in *w.* 25. *w.* were sweet || 27. encamped by the *w.*
Le. 11:9 fins and scales in *w.* 46. De. 14:9.
Nu. 24:6. as trees beside *w.* || 7. his seed in *w.*
De. 10:7. a land of *w.* || 14:18. of fish in *w.* 32:51. trespassed at the *w.* of Meribah, 33:8.
Jos. 3:13. rest in the *w.* || 16. the *w.* rose up 4:7. *w.* were cut off before the ark, 23. | 5:1. 11:5. came and pitched at *w.* of Merom, to fight
Jud. 5:19. by *w.* of Megiddo || 7:24. take the *w.*
2 S. 5:20. as the breach of *w.* 1 Ch. 14:11. 12:27. and Joab said, I have tak. the city of *w.* 22:17. drew me out of many *w.* Ps. 18:16.
2 K. 2:8. Elijah smote the *w.* || 14. Elisha 21. healed the *w.* || 5:12. better than *w.* of Isr.
2 Ch. 32:3. to stop the *w.* || Ne. 9:11. mighty *w.*
Jb. 3:24. roarings like *w.* || 5:10. who sendeth *w.* 11:16. as *w.* that pass || 12:15. he withholdeth *w.* 14:11. as the *w.* fail || 19. *w.* wear the stones 22:11. and abundance of *w.* cover thee, 38:34. 24:18. swift as *w.* || 26:5. formed under the *w.* 26:8. he bindeth the *w.* || 10. compassed the *w.* 27:20. terrors take hold on him as *w.* a tempest 28:4. *w.* forgotten of foot || 25. he weigheth *w.* 29:19. root spread by *w.* || 30:14. breaking of *w.* 37:10. *w.* is straitened || 38:30. the *w.* are hid
Ps. 23:2. beside the still *w.* || 29:3. on many *w.* 33:7. gathereth the *w.* || 46:3. though the *w.* roar 58:7. melt as *w.* || 69:1. *w.* are come into my 73:10. *w.* of a full cup || 74:13. dragons in *w.* 77:16. *w.* saw thee || 78:13. *w.* to stand as an 78:16. and caused *w.* to run down like rivers 20. *w.* gushed out, 105:41. | 114:8. Is. 48:21. 81:7. I proved thee at *w.* of Meribah, 106:32. 93:4. Lord is mightier than noise of many *w.* 104:3. chambers in the *w.* || 6. *w.* stood above 105:29. *w.* into blood || 106:11. *w.* covered enem. 119:136. rivers of *w.* run down mine eyes beca. 124:4. *w.* had overwhelmed us || 5. proud *w.* 136:6. earth above *w.* || 148:4. ye *w.* above the
Pr. 5:15. drink *w.* out || 16. let *w.* be dispersed 8:29. *w.* should not pass || 9:17. stolen *w.* are 25:25. as cold *w.* || 30:4. bound the *w.* in a
Ec. 11:1. cast thy bread on the *w.* thou shalt find Song 4:15. a well of living *w.* || 8:7. many *w.*
Is. 8:6. refuseth *w.* of Shiloah || 7. L. bringeth *w.* 11:9. as the *w.* cover the sea, Ha. 2:14.
15:6. *w.* be desolate || 9. *w.* of Dimon be full 17:12. like the rushing of mighty *w.* 13.
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33:16. *w.* shall be sure || 35:6. *w.* break forth 40:12. hath measured *w.* || 43:2. pass through *w.* 43:16. path in *w.* || 20. I give *w.* in wilderness 44:4. *w.* of Judah || 21. for I flow out of rock
51:10. dried the *w.* || 54:9. as the *w.* of Noah 54:1. come ye to the *w.* || 55:20. *w.* cast mire
58:11. like a spring of water whose *w.* fail not
Jer. 2:13. fountain of living *w.* || 18. *w.* of Sihor 6:7. casteth out her *w.* || 8:14. *w.* of gall to drink 9:1. that my head were *w.* || 18. gush out with 10:13. multitude of *w.* in the heavens, 51:16 14:3. sent little ones to *w.* || 15:18. *w.* that fail 17:8. planted by *w.* || 13. fountain of living *w.* 18:14. cold flowing *w.* || 23:15. drink *w.* of gall 46:7. *w.* are moved || 47:2. *w.* rise up out of 48:34. for the *w.* of Nimrim shall be desolate 50:38. drought on her *w.* || 51:13. upon many *w.*
La. 3:54. *w.* flowed over my head, I am cut
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Am. 5:8. calleth for *w.* 9:6. || 24. judg. run as *w.*
Jon. 2:5. *w.* compassed me || Mi. 1:4. as the *w.*
Na. 3:8. No, that had *w.* || 14. draw thee *w.*
Zch. 14:8. living *w.* shall go from Jerusalem
Mat. 8:32. swine ran in *w.* || Mk. 9:22. into *w.*
2 Co. 11:26. in perils of *w.* in perils of robbers
Re. 8:11. *w.* became wormw. many men died 11:6. power over *w.* || 14:7. that made the *w.* 16:4. vial on the *w.* || 5. heard angel of *w.* say 17:1. sitteth on many *w.* || 15. *w.* where whore
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WATER, *v.* Ge. 2:10. of Eden, to *w.* garden 29:7. *w.* ye the sheep, and go and feed them, 8.
Ps. 6:6. I *w.* my couch || 72:6. as showers that *w.*
Is. 16:9. I'll *w.* thee || 27:3. *w.* it every moment
Ez. 17:7. he might *w.* it || 32:6. *w.* with blood
Jo. 3:18. a fountain shall *w.* the valley of Shittim
WATERED, *p.* Ge. 2:6. a mist that *w.* face 13:10. it was well *w.* || 29:2. *w.* flocks, 3, 10.
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Is. 58:11. like a *w.* garden, Jer. 31:12.
1 Co. 3:6. I have planted, Apollos *w.* but God
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WATER-BROOKS, *s.* Ps. 42:1. panteth after *w.*
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Jb. 38:25. divided a *w.* || Is. 44:4. willows by *w.*
WATER-FLOOD, *s.* Ps. 69:15. let not the *w.*
WATER-POT, S, *s.* Jn. 2:6, 7. | 4:28.
WATER-SPOUTS, *s.* Ps. 42:7. noise of thy *w.*
WATER-SPRINGS, *s.* Ps. 107:33. turneth *w.* 35.

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WAVE, *v.* *To lift up, and shake to and fro.*
Ex. 29:24. shalt *w.* them, Le. 8:27. | 23:20. 27. *w.* the shoulder, Le. 7:30. | 9:21. | 10:15. Le. 23:11. *w.* the sheaf || Nu. 5:25. | 6:20.
WAVED, *p.* Le. 14:21. take one lamb to be *w*
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Jb. 6:17. *w.* warm || 14:8. root *w.* old in the earth
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Jer. 6:24. *w.* feeble || Mi. 1:4. be cleft as *w.*
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1 S. 2:5. she that hath many child. is *w.* feeble
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6:12. corrupted his *w.* || 16:7. in *w.* to Shur
18:16. bring them on the *w.* || 19. keep the *w.*
24:27. I being in the *w.* || 40. prosper thy *w.* 42. 48. led me in right *w.* || 56. prospered my *w.*
28:20. keep me in this *w.* || 32:1. went on his *w.*
35:3. with me in the *w.* || 19. buried in the *w.*
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45:24. fall not out by the *w.* || 48:7. died in
49:17. Dan shall be a serp. by the *w.* an adder
Ex. 2:12. looked this *w.* || 4:24. by *w.* in inn
5:20. stood in the *w.* || 13:18. *w.* of wilderness
13:21. cloud to lead by *w.* || 18:20. show the *w.*
23:20. to keep thee in the *w.* and to bring thee
32:8. they have turned aside quickly out of the *w.* De. 9:12, 16. Jud. 2:17.
33:3. consume thee in the *w.* || 13. show thy *w.*
Nu. 14:25. by *w.* of Red sea || 20:13. by high *w.*
21:1. by *w.* of spies || 4. discouraged, Dec. of
22:23. saw angel standing in the *w.* ass turned
De. 1:2. by the *w.* of Seir || 19. saw by the *w.*
22. by what *w.* we must go up, 33. Jos. 3:4.
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11:28. but turn aside out of the *w.* Jud. 2:17.
13:5. thrust thee out of *w.* || 14:24. *w.* too long
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25:18. how he met thee by the *w.* 1 S. 15:2.
27:18. maketh blind to wander out of the *w.*
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28. *w.* whereof I spake || 31:29. turn from *w.*
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2:16. go your *w.* || 22. sought them all the *w.* but
3:4. know the *w.* || 5:4. born, died by the *w.*
8:15. fled by the *w.* || 10:10. *w.* to Beth-horon
23:14. *w.* of all the earth || 24:17. in all the *w.*
Jud. 2:19. their stubborn *w.* || 22. will keep the
5:10. walk by the *w.* || 9:25. came along that *w.*
18:5. who their *w.* is || 6. the Lord is your *w.*
1 S. 6:12. kine took straight *w.* to Beth-shem.
9:6. he can show us our *w.* || 8. tell us our *w.*
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1 S. 15:20. I have gone the w. the Lord sent me
17:52. w. to Shaaraim || 28:22. guest on thy w.
2 S. 13:30. while they were in the w. tidings
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22:31. as for God, his w. is perfect, Ps. 18:30).
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13:9. nor turn by same w. || 12. what w. went
18:7. Obadiah was in the w. || 20:21. which w.
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12:24. where is no w. | 13:23. I shall go the w.
17:9. hold on his w. || 18:10. a trap in the w.
19:8. fenced up my w. || 12. raise up their w.
21:30. naked them that go by w. || 31. declare
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37:5. commit thy w. || 7. prospereth in his w.
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77:19. thy w. is in the sea || 78:50. made a w.
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102:23. he weakeneth my strength in the w.
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40. where is no w. || 119:7. dr. of brook in w.
119:1. undefiled in the w. || 9. cleanse his w.
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29. from w. of lying || 30. chosen w. of truth
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19. w. of wicked is || 5:8. remove thy w. far
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11:5. direct his w. || 20. upright in their w.
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13:6. upright in the w. || 15. w. of transgressors
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23:19. be wise, and guide thy heart in the w.
26:13. a lion in the w. || 30:19. w. of eagle
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Is. 3:12. destroy the w. || 9:1. afflicted her by w.
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28:7. through strong drink are out of the w.
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7:13. broad is the w. 14. || 8:28. pass that w.
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10:4. salute no man by w. || 31. priest that w.
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24:32. heart burn, while he talked by the w.
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22:4. I persecuted this w. || 24:14. after the w.
24:22. having more perfect knowledge of that w.
25:3. laying wait in the w. || 26:13. I saw in w.
Ro. 3:12. all gone out of w. || 17. w. of peace
11:33. in brother's w. || 15:24. brought on my w.
1 Co. 10:13. a w. to escape || 12:31. excellent w.
16:7. for I will not see you now by the w.
Col. 2:14. out of the w. He. 5:2. | 10:20.
1 Th. 3:11. direct our w. || He. 9:8. w. to holiest
2 Th. 2:7. let, until he be taken out of the w.
He. 13:20. by a living w. || 12:17. he found no w.
Ja. 1:24. he goeth his w. || 2:25. another w.
5:20. that converteth a sinner from err. of his w.
2 Pe. 2:2. w. of truth || 15. forsaken right w.
21. better not know the w. of righteousness
Jn. 11. w. of Cain || Re. 16:12. w. of kings
See Evil, Lord, Way.

WAY-*side*, *s.* Ge. 38:21. 1 S. 4:13. Ps. 140:5. Mat. 13:4, 19. Mk. 4:4, 15. | 10:46. Lu. 8:5, 12. | 18:35.

WAYS, *s.* Ge. 19:2. rise, and go on your w.
Le. 20:4. any w. Nu. 30:15. 2 Ch. 32:13.
De. 5:33. walk in all the w. Lord commanded
8:6. to walk in his w. || 10:12. | 11:22. | 26:17. | 28:9. | 30:16. Jos. 22:5. 1 K. 2:3. | 8:58.
28:7. flee seven w. || 29. not prosper in thy w.
32:4. for all his w. are judgment, Da. 4:37.
Jud. 5:6. through by w. || 20:31. in high w. 45.
1 S. 18:14. David behaved wisely in all his w.
1 K. 3:14. if thou walk in my w. 11:38. Zch. 3:7.
8:39. according to his w. || 22:43. w. of Asa
2 K. 21:21. walked in the w. 22:2. 2 Ch. 17:3.
2 Ch. 7:14. wicked w. || 13:22. Abijah's w. are
27:6. Jotham prepared his w. || 7. his w. Jo. 28:26.
Jb. 4:6. uprightness of thy w. || 13:15. own w.
21:14. we desire not the knowledge of thy w.
22:3. thy w. perfect || 28. light shine on thy w.
24:13. know not the w. || 26:14. parts of his w.
31:4. doth he not see my w. and count my steps
34:11. find accord. to his w. || 21. on w. of man
27. not consider his w. || 36:19. is chief of w.
Ps. 10:5. his w. are grievous || 18:21. kept w.
25:4. show me thy w. || 39:1. heed to my w.
51:13. then will I teach transgressors thy w.
84:5. w. of them || 91:11. keep thee in all w.
95:10. they have not known my w. He. 3:10.
103:7. made known his w. || 119:3. walk in his w.
119:5. O that my w. were directed to keep thy
15. respect to thy w. || 26. I declared my w.
59. I thought on my w. || 168. for all my w.
125:5. to crooked w. || 128:1. walketh in his w.
138:5. sing in the w. || 139:3. with all my w.
145:17. the Lord is righteous in all his w.
Pr. 1:19. so are the w. of one greedy of gain
2:13. w. of darkn. || 15. whose w. are crooked
3:6. in thy w. acknowl. || 17. w. of pleasantness
31. choose none of his w. || 4:26. let all w.
5:6. her w. are movable || 21. the w. of man are
6:6. consider her w. || 7:25. decline to her w.
8:32. blessed that keep my w. || 9:15. right on w.
10:9. perverteth his w. || 12:2. perverse in his w.
14:13. w. of death || 14. filled with his own w.
16:2. w. of man are clean || 7. w. please the L.
17:23. pervert w. of judgm. || 19:16. despised w.
22:25. lest learn his w. || 23:26. observe my w.
28:6. than he that is perverse in his w. 18.
31:3. nor thy w. || 27. she looketh well to w.
Ec. 11:9. w. of thy heart || Song 3:9. broad w.
Is. 2:3. teach us his w. || 33:8. high w. he waste
42:24. not walk in his w. || 45:13. direct w.
49:9. feed in the w. || 11. my high w. exalted
55:8. nor my w. your w. || 57:18. seen his w.
58:2. delight to know my w. || 13. their own w.
63:17. to err from thy w. || 64:5. in thy w.
66:3. yea, they have chosen their own w.
Jer. 2:23. traversing her w. || 33. taught thy w.
3:2. in w. hast thou sat || 13. scattered thy w.
6:16. stand in the w. || 7:3. amend w. 26:13.
12:16. learn w. of my people || 15:7. their w.
16:17. eyes on their w. || 18:11. make w. good
18:15. to stumble in w. || 32:19. open an w. -
La. 1:4. w. of Zion mourn || 3:9. enclosed my
3:11. turned aside my w. || 40. let us try our w.
Ez. 7:3, judge thee according to thy w. 8,9.
14:23. when ye see their w. || 16:17. after w.
16:61. remember thy w. || 18:30. to his w. 33:20.
20:43. remember your w. || 44. your wicked w.
21:19. appoint thee two w. || 21. head of two w.
Ez. 24:14. according to thy w. || 36:31. own, 33.
Da. 5:23. the God in whose hand are all thy w.
Ho. 4:9. I will punish them for their w. and
9:8. prophet is a snare of a fowler in all his w.
12:2. Lord will punish Jacob according to his w.
14:9. w. of the Lord are right, just shall walk
Jo. 2:7. every one in his w. || Na. 2:4. broad w.
Ha. 3:6. w. are everlast. || Hag. 1:5. consider w.
Zch. 1:6. according to our w. || Ma. 2:9. not kept
La. 1:76. to prepare his w. || 3:5. rough w. sm.
Ac. 2:28. w. of life || 13:10. right w. of the Lord
14:16. suffered all nations to walk in own w.
Ro. 3:16. misery in their w. || 11:33. w. past
1 Co. 4:17. of my w. || He. 3:10. not know my w.
Ja. 1:8. unstable in all his w. || 11. fade in w.
2 Pe. 2:2. pernicious w. || Re. 15:3. true thy w.
See By-Ways, Evil, High, Seven.

WAYFARING, *a.* Jud. 19:17. saw a w. man
2 S. 12:4. his own flock to dress for the w.
Is. 33:8. w. man ceas. || 35:8. w. men, tho' fools
Jer. 9:2. a place of w. men || 14:8. as a w. man

WAYMARKS, *s.* Jer. 31:21. set thee up w.

WEAK, *a.* Nu. 13:18. they be strong or w.
Jud. 16:7. then shall I be w. as other, 11, 17.
2 S. 3:39. I am this day w. || 17:2. w. handed
2 Ch. 15:7. not hands be w. || Jb. 4:3. w. hands
Ps. 6:2. for I am w. || 109:24. my knees are w.
Is. 14:10. art thou become w. || 35:3. w. hands
Ez. 7:17. all knees shall be w. as water, 21:7.
16:30. how w. is thy heart || Jo. 3:10. let w. say
Mat. 26:41. but the flesh is w. Mk. 14:38.
Ac. 20:35. so laboring ye ought to support w.
Ro. 4:19. not w. in faith || 8:3. law was w. thro'
14:1. him that is w. || 2. another who is w. eat.
21. or is made w. || 15:1. infirmities of the w.
1 Co. 1:27. w. things || 4:10. we are w. but ye
8:7. conscience w. 10. || 12. wound w. conscience
9:22. I became as w. || 11:30. many are w. and
2 Co. 10:10. bodily pres. is w. || 11:21. though w.
11:29. who is w. || 12:10. when w. am strong
13:3. is not w. || 4. we also are w. in him, 9.
Ga. 4:9. w. elements || 1 Th. 5:14. support w.

WEAKEN, *v.* Is. 14:12. didst w. the nation

WEAKENED, *p.* Ez. 4:4. Ne. 6:9.
Ps. 102:23. he w. my strength in the way

WEAKENETH, *v.* Jb. 12:21. Jer. 38:4.

WEAKER, *a.* 2 S. 3:1. waxed w. || 1 Pe. 3:7.

WEAKNESS, *s.* 1 Co. 1:25. w. of G. is stronger
2:3. I was with you in w. || 15:43. is sown in w.
2 Co. 12:19. perfect in w. || 13:4. crucif. thro' w.
He. 7:18. for the w. || 11:34. out of w. made str.

WEALTH, *s.* Ge. 34:29. sons took all their w.
De. 8:17. gotten me this w. || 18. pow. to get w.
Ru. 2:1. a man of w. || 1 S. 2:32. in all the w.
2 K. 15:20. men of w. || 2 Ch. 1:11. not ask. w.
Ezr. 9:12. nor seek their w. || Est. 10:3. seeking
Jb. 21:13. spend days in w. || 31:25. w. was great
Ps. 44:12. not increase w. || 49:6. trust in w.
49:10. leave their w. || 112:3. w. in his house
Pr. 5:10. lest strangers be filled with thy w.
10:15. rich man's w. is his strong city, 18:11.
13:11. w. got by vanity || 22. w. of a sinner is
19:4. w. maketh many friends, but the poor
Ec. 5:19. to whom God hath given w. 6:2.
Is. 60:5. w. of Gentiles shall come to thee, 11.
Zch. 14:14. w. of all the heathen be gathered
Ac. 19:25. that by this craft we have our w.
1 Co. 10:24. but seek every man another's w.
Ep. 2:12. aliens from the common w. of Israel

WEALTHY, *Ps.* 66:12. a w. place || Jer. 49:31.

WEANED, *p.* Ge. 21:8. Isaac was w. and Abr.
1 S. 1:22. till child be w. || 1 K. 11:20. Tahp.
Ps. 131:2. I behaved as a child w. my soul is w.
Is. 11:8. w. child || 28:9. them that are w. from
Ho. 1:8. when she w. Lo-ruhamah, she conceived

WEAPON, *S*, *s.* Ge. 27:3. take, I pray, thy w.
De. 23:13. paddle on w. || 1 S. 21:8. nor w.
2 K. 11:8. compass king with w. 2 Ch. 23:7.
Ne. 4:17. held a w. || Jb. 20:24. flee from iron w.
Is. 13:5. w. of his indignation, Jer. 50:25.
54:17. no w. formed against thee shall prosper
Jer. 22:7. prepare destroyers, every one with w.
Ez. 9:1. destroying w. || 39:9. burn the w. 10.
Jn. 18:3. Judas with w. || 2 Co. 10:4. w. of warf.
See War.

WEAR, *v.* Ex. 18:18. wilt surely w. away
De. 22:5. the woman not w. || 11. not w. divers
1 S. 2:28. w. ephod, 22:18. || Est. 6:8. useth to
Jb. 14:19. w. the stones || Is. 4:1. w. our apparel
Da. 7:25. w. out saints || Zch. 13:4. nor w. rough
Mat. 11:8. w. soft clothing || Lu. 9:12. day to w.

WEARETH, *v.* Ja. 2:3. that w. the gay clothes

WEARING, *p.* 1 S. 14:3. Ahiah w. an ephod
Jn. 19:5. w. purple robe || 1 Pe. 3:3. w. of gold

WEARY, *a.* Ge. 27:46. I am w. of my life
De. 25:18. Amalek smote, when thou wast w.
Jud. 4:21. fast asleep and w. || 8:15. thy men w.
2 S. 16:14. king came w. || 17:2. while he is w.
17:29. people is w. || 23:10. till his hand was w.
Jb. 3:17. w. be at rest || 10:1. soul w. of my life
16:7. made me w. || 22:7. not water to the w.
Ps. 6:6. I am w. 69:3. || 63:1. in a w. land
68:9. didst confirm thy inheritance when w.
Pr. 3:11. not w. of correc. || 25:17. lest he be w.
Is. 1:14. I am w. to bear || 5:27. none shall be w.
7:13. will ye w. God || 16:12. that Moab is w.
28:12. cause w. to rest || 32:2. rock in a w. land
40:28. fainteth not, nor is w. || 30. youths w.
31. run and not be w. || 43:22. w. of me, O Isr.

Is 46:1. *w.* beast ‖ 50:4. word in season to the Jer. 2:24. will not *w.* themselves ‖ 6:11. I am *w.* 9:5. they *w.* themselves ‖ 15:6. *w.* with repent. 20:9. *w.* with forbearing ‖ 31:25. satisfied *w.* 51:58. labor and be *w.* ‖ 64. Babylon be *w.* Ha. 2:13. *w.* themselves ‖ Lu. 18:5. lest she *w.* Ga. 6:9. not be *w.* in well-doing, 2 Th. 3:13.

WEARIED, *p.* Ge. 19:11. *w.* to find the door Is. 43:23. nor *w.* thee ‖ 24. thou hast *w.* me 47:13. thou art *w.* in the multitude, 57:10. Jer. 4:31. my soul is *w.* ‖ 12:5. if footmen *w.* Ez. 24:12. she hath *w.*, herself with lies Mi. 6:3. O my people, wherein have I *w.* thee Ma. 2:17. ye have *w.* the Lord, yet ye say Jn 4:6. Jesus being *w.* ‖ Ho. 12:3. lest ye be *w.*

WEARIETH, *v.* Jb. 37:11. Ec. 10:15.

WEARINESS, *s.* Ec. 12:12. study is a *w.* to Ma. 1:13. what is it ‖ 2 Co. 11:27. in *w.*

WEARISOME, Jb. 7:3. *w.* nights are appointed

WEASEL. *In* Hebrew, Chuled; *in* Chald. Chulda, *from running swiftly.* Answ. *Somewhat larger than a rat, eats corn, mice, &c.* Le. 11:29.

WEATHER, *s.* Jb. 27:22. fair *w.* cometh out Pr. 25:20. as he that taketh a garm. in cold *w.* Mat. 16:2. it will be fair *w.* for the sky is red, 3.

WEAVE, Is. 19:9. *w.* net-works ‖ 59:5. spider's

WEAVER, *s.* Ex. 35:35. the work of the *w.* 1 S. 17:7. a *w.* beam, 2 S. 21:19. 1 Ch. 11:23. Jb. 7:6. a *w.* shuttle ‖ Is. 38:12. cut off like a *w.*

WEB, *s.* Jud. 16:13. seven locks with the *w.* 14. Jb. 8:14. trust shall be a spider's *w.* ‖ Is. 59:5.

WEBS, *s.* Is. 59:6. *w.* not become garments

WEDDING, *s.* Mat. 22:3. were bidden to the *w.* 8. *w.* is ready ‖ 11. had not on a *w.* garm. 12. Lu. 12:36. return from *w.* ‖ 14:8. bidden to *w.*

WEDGE, *s.* Jos. 7:21,24. Is. 13:12.

WEDLOCK, *s.* Ez. 16:38. that break *w.* and

WEEDS, *s.* Jb. 31:40. Jon. 2:5.

WEEK, *s.* *The Jews had 3 sorts of weeks,* (1) *Weeks of days,* i. e. 7 *days.* (2) *Weeks of years,* i. e. 7 *years.* (3) *Jubilee weeks,* i. e. 7 *times* 7 *years.*

The seventy weeks in Dan. 9:24. *is meant of weeks of years, and make up* 490 *years; and this way of reckoning years by days, is not unusual in the sacred writings; see* Ge. 29:27. Le. 25:8. Ez. 4:4,5. Re. 12:6. ‖ 13:5. Da. GILL.

Ge. 29:27. fulfil her *w.* ‖ 28. he fulfilled her *w.*

Da. 9:27. confirm the covenant for one *w.*

Mat. 28:1. dawn towards the first day of the *w.* Mk. 16:2,9. Lu. 24:1. Jn. 20:1,19.

Lu. 18:12. I fast twice in the *w.* and give tithes Ac. 20:7. on the first day of the *w.* 1 Co. 16:2.

WEEKS, *s.* Le. 12:5. she be unclean two *w.* Nu. 28:26. after your *w.* ‖ Jer. 5:24. *w.* of harvest Da. 9:24. seventy *w.* ‖ 25. after sixty-two *w.* 26. 10:2. three full *w.* ‖ 3. till three *w.* were fulfilled

See FEAST, SEVEN.

WEEP, *v.* *The ancient* Hebrews *used to hire men and women to weep at their funerals, who made a practice of and were artful in weeping,* Jer. 9:17. Am. 5:16.

Ge. 23:2. to *w.* for Sarah ‖ 43:30. Jos. sought to Nu. 11:10. then Moses heard the people *w.* 13. 1 S. 11:5. that they *w.* ‖ 30:4. no power to *w.* 2 S. 1:24. *w.* over Saul ‖ 12:21. thou didst *w.* 2 Ch. 34:27. didst *w.* ‖ Ne. 8:9. mourn nor *w.* Jb. 27:15. his widow not *w.* ‖ 30:25. did not I *w.* 30:31. voice of them that *w.* ‖ 31:38. furrows *w.* Ec. 3:4. a time to *w.* ‖ Is. 15:2. gone up to *w.* Is. 22:4. I'll *w.* bitterly ‖ 30:19. shall *w.* no more 33:7. *w.* bitterly ‖ Jer. 9:1. *w.* day and night for Jer. 13:17. my soul shall *w.* in secret places 22:10. *w.* ye not for the dead, *w.* for him that 48:32. I'll *w.* for thee ‖ La 1:16. I *w.*, mine eye Ez. 24:16. nor *w.* 23. ‖ 27:31. shall *w.* for thee Jo. 1:5. ye drunkards *w.* ‖ 2:17. let priests *w.* Mi. 1:10. *w.* not at all ‖ Zch. 7:3. should I *w.* Mk. 5:39. why do ye *w.* ‖ 14:72. began to *w.* Lu. 6:21. blessed that *w.* ‖ 25. that laugh shall *w.* 7:13. Lord said, *w.* not, 8:52. ‖ 23:28. Re. 5:5. Jn. 11:31. grave to *w.* there ‖ 16:20. ye shall *w.* Ac. 21:13. what mean ye to *w.* ‖ Ro. 12:15. 1 Co. 7:30. they that *w.* as though they wept not Ja. 4:9. be afflicted, *w.* ‖ 5:1. ye rich men *w.* Re. 18 11. merchants of earth shall *w.* and mo.

WEEPEST. 1 S. 1:8. why *w.* thou, Jn. 20:13,15.

WEEPETH, *v.* 2 S. 19:1. behold the king *w.* 2 K. 8:12. why *w.* my lord ‖ Ps. 126:6. forth and *w.* Is. 1:2. she *w.* sore in the night, her tears are WEEPING, *p.* Ge. 35:8. oak of *w.* ‖ 45:2. Nu. 25:6. *w.* before door ‖ De. 34:8. days of *w.* 2 S. 3:16. her husband *w.* ‖ 15:30. went up *w.* 2 K. 20:3. Hez. wept with a great *w.* Is. 38:3. Ezr. 3:13. noise of joy from *w.* ‖ 10:1. confes. *w.* Jb. 16:16. face foul with *w.* ‖ 28:11. floods from Ps. 6:8. heard my *w.* ‖ 30:5. *w.* for a night 102:9. for I have mingled my drink with *w.* Is. 15:3. *w.* abund. ‖ 16:9. of Jazer, Jer. 48:32. 22:12. call to *w.* ‖ 65:19. voice of *w.* be no more Jer. 3:21. *w.* of Israel heard ‖ 9:10. take up a *w.* 31:9. shall come with *w.* ‖ 15. bit. *w.* Mat. 2:18. 16. refrain voice from *w.* ‖ 41:6. Ishm. went *w.* 48:5. continual *w.* ‖ 50:4. Judah going and *w.* Ez. 8:14. *w.* for Tammuz ‖ Jo. 2:12. turn with Ma. 2:13. covering altar of the Lord with *w.* Mat. 8:2. there shall be *w.* and gnashing of teeth, 22:13. ‖ 24:51. ‖ 25:30. Lu. 13:28. Lu. 7:38. stood at feet *w.* ‖ Jn. 11:33. ‖ 20:11. Ac. 9:39. stood *w.* ‖ Ph. 1. 3:18. now tell you *w.* Re. 18:15. the merchants stand afar off *w.* 19.

WEIGH, *v.* Ex. 22:17. 1 K. 2 6:30. Jb. 31:6. 1 Ch. 20:2. crown to *w.* a tal. ‖ Ps. 58:2. violence Is. 26:7. dost *w.* path of just ‖ 55:2. *w.* money

WEIGHED, *p.* Ge. 23:16. Abrah. *w.* to Ephron 1 S. 2.3. actions are *w.* ‖ 17:7. 2 S. 21:16.

2 S. 14:26. Absalom *w.* the hair of his head Ezr. 8:25. priests *w.* the silver and gold, 26,33. Jb. 6:2. grief were *w.* ‖ 28:15. nor silver be *w.* 31:6 let me be *w.* ‖ Ps. 78:50. he *w.* a path Is. 40:12. *w.* mountains ‖ Jer. 32:9. *w.* money Da. 5:27. *w.* in balances ‖ Zch. 11:12. so they *w.*

WEIGHER, *s.* Is. 33:18. where is the *w.*

WEIGHETH, *v.* Jb. 26:25. waters ‖ Pr. 16:2.

WEIGHING, *p.* Nu. 7:85. each charger *w.* 86.

WEIGHT, *s.* is put for, (1) *The burden of sin,* He. 12:1. (2) *The riches of glory,* 2 Co. 4:17. Ge. 43:21. in full *w.* ‖ Ex. 30:34. be a like *w.* Le. 19:35. ye shall do no unrighteousness in *w.* 2 S. 21. deliver your bread by *w.* Ez. 4:16. De. 25:15. a perf. and just *w.* Pr. 11:1. ‖ 16:11. Jud. 8:26. *w.* of earrings ‖ 2 S. 12:30. crown 1 K. 7:47. nor *w.* of brass found, 2 K. 25:16. 1 Ch. 28:14. gold by *w.* ‖ Jb. 28:25. *w.* for winds Ez. 4:10. and thy meat shall be by *w.* 16. Zch. 5:8. cast the *w.* ‖ 2 Co. 4.17. eternal *w.* of He. 12:1. aside every *w.* ‖ Re. 16:21. *w.* of a

WEIGHTS, *s.* Le. 19:36. just *w.* shall ye have De. 25:13. not have divers *w.* Pr. 20:10,23. Pr. 16:11. *w.* of the bag ‖ Mi. 6:11. deceitf. *w.*

WEIGHTY, *a.* Pr. 27:3. sand *w.* ‖ Zch. 5:7. 2 Co. 10:10. for his letters, say they, are *w.* and

WEIGHTIER, *a.* Mat. 23:23. omitted *w.* mat.

WELFARE, *s.* Ge. 43:27. he asked of their *w.* Ex. 18:7. asked of their *w.* ‖ 1 Ch. 18:10. inq. Ne. 2:10. to seek the *w.* ‖ Jb. 30:15. my *w.* pass. Ps. 69:22. been for their *w.* ‖ Jer. 38:4. seeketh

WELL, *s.* Ge. 21:19. Hagar saw a *w.* of wa. 30. I digged this *w.* ‖ 24:13. I stand by *w.* 43. 26:15. *w.* had stopped, 18. ‖ 49:22. bough by a *w.* Ex. 15:27. twelve *w.* ‖ Nu. 20:17. water of *w.* Nu. 21:16. that is the *w.* ‖ 17. spring up, O *w.* 18. De. 6:11. *w.* digged ‖ 2 S. 17:18. *w.* in his 2 S. 23:15. *w.* of Beth-lehem, 1 Ch. 11:17,18. 2 K. 3:19. ye shall stop all *w.* of water, 25. 2 Ch. 2 6:10. Uzziah built towers and digged *w.* Ps. 84:6. who passing thro' Baca, make it a *w.* Pr. 5:15. thine own *w.* ‖ 10:11. is a *w.* of life Song 4:15. a *w.* of living waters from Lebanon Is. 12:3. *w.* of salvation ‖ Jn. 4:6. sat on the *w.* Jn. 4:11. *w.* is deep ‖ 14. a *w.* of water, spring. 2 Pe. 2:17. these are *w.* without water, clouds

WELL-*Springs*, *s.* Pr. 16:22. *w.*- of life ‖ 18:4.

WELL, *ad.* Ge. 4:7. if thou dost *w.* he accepted 12:13. it may be *w.* with thee ‖ 29:6. is he *w.* 40:14. when it shall be *w.* ‖ 43:27. his father *w.* Ex. 1:20. dealt *w.* with midwives ‖ 4:14. speak Nu. 13:30. we are *w.* able ‖ 36:5. hath said *w.* De. 1:23. the saying pleased me *w.* ‖ 3:20. 4:40. that it may go *w.* with thee, 5:16. ‖ 6:3, 18. ‖ 12:25,28. ‖ 19:13. ‖ 22:7. Ru. 3:1. Ep. 6:3. Jud. 9:16. if dealt *w.* ‖ 14:3. pleaseth me *w.* 7. 1 K. 8:18. didst *w.* it was in thy heart, 2 Ch. 6:8. 18:24. *w.* spoken ‖ 2 K. 4:26. answered, It is *w.* 2 K. 5:21. is all *w.* 9:11. ‖ 7:9. we do not *w.* 25:24. be *w.* with you, Ps. 128:2. Jer. 40:9. 2 Ch. 12:12. and also in Judah things went *w.* Ps. 49:18. *w.* to thyself ‖ 119:65. hast dealt *w.* Pr. 11:10. *w.* with righteous ‖ 14:15. looketh *w.* 21:32. considered it *w.* ‖ 31:27. she looketh *w.* Ec. 8:12. it shall be *w.* with them, Is. 3:10. Jer. 15:11. *w.* with remnant ‖ 44:17. we were *w.* Ez. 24:18. spice it *w.* ‖ 44:5. mark *w.* ‖ 33:32. Jon. 4:4. L. said, Dost thou *w.* to be angry? 9. Mat. 15:7. *w.* did Esaias, Mk. 7:6. Ac. 28:25. 25:21. *w.* done, thou good, 23. Lu. 19:17. Mk. 7:37. done all things *w.* ‖ 12:28. answered *w.* Lu. 1:7. *w.* stricken ‖ 6:26. when men speak *w.* 13:9. if it bear fruit *w.* ‖ 20:39. hast *w.* said Jn. 8:48. say we not *w.* ‖ 13:13. ye say *w.* ‖ 18:23. 1 Co. 7:37. that will keep his virgin doth *w.* 38. Ga. 4:7. affect you, but not *w.* ‖ 5:7. run *w.* Phil. 4:14. ye have *w.* done ‖ 1 Ti. 3:4. ruleth, 5:17. Ti. 2:9. please them *w.* ‖ Ja. 2:19. thou dost *w.*

See DOING, FAVORED, PLEASED.

WELL-*Beloved*, *a.* Song 1:13. Is. 5:1. Mk. 12:6. Ro. 16:5. 3 Jn. 1.

Very WELL, *ad.* Ac. 25:10. 2 Ti. 1:18.

WELL *nigh*, *ad.* Ps. 73:2. my steps had *w.*-

WEN, *s.* Le. 22:22. having a *w.* or scurvy

WENCH, *s.* 2 S. 17:17. a *w.* told Jonathan

WENT, *p.* 2 S. 1:4. said, How *w.* the matter 8:6. preserved David whithersoever he *w.* 14. 1 K. 22:24. which way *w.* the Spirit of the L. 2 K. 2:6. they two *w.* on ‖ 6:4. so he *w.* with Ps. 42:4. I *w.* to house of G. ‖ 106:32. *w.* ill with Pr. 7:8. *w.* way to house ‖ Is. 57:17. *w.* froward. Ez. 1:9. *w.* straight forw. ‖ 20:13. *w.* after idols Ho. 2:13. *w.* after her lovers ‖ 9:10. *w.* to Baal Ha. 3:5. before him *w.* the pestilence, 11. Mat. 21:30. I go, sir, but *w.* not ‖ 25:10. *w.* to buy Lu. 2:3. *w.* to be taxed ‖ 16:30. *w.* from the dead 17:14. *w.* were cleansed ‖ 23:52. *w.* to Pilate Jn. 4:45. *w.* to the feast ‖ 7:53. *w.* to own house 9:11. I *w.* and washed ‖ 13:3. and *w.* to God 18:6. they *w.* backward ‖ 21:23. *w.* this saying Ac. 8:1. *w.* preaching ‖ 9:1. Saul *w.* to high pr. Ac. 10:9. as they *w.* ‖ 14:1. *w.* into synagogue 15:38. *w.* not with them ‖ 16:16. *w.* to prayer 26:12. as *w.* to Damascus ‖ 1 Pe. 3:19. he *w.* and

See ALONG.

WENT *about*. Nu. 11:8. 2 K. 3:25. 2 Ch. 17:9. Ec. 2:20. Song 5:7. Mat. 4:23. ‖ 9:35. Mk. 6:6. Ac. 9:29. ‖ 10:38. ‖ 13:11.

WENT *aside*. Lu. 9:10. Ac. 23:19.

WENT *astray*. Ps. 119:67. Ez. 44:10,15. ‖ 48: 11. Mat. 18:13.

WENT *away*. Jud. 16:3,14. ‖ 19:2. 2 S. 18:9. 2 K. 5:11. 2 Ch. 9:12. Mat. 19:22. ‖ 26:42, 44. Mk. 10:22. ‖ 14:39. Ja. 12:11. ‖ 2:10. Ac. 10:23.

WENT *back*. 1 K. 13:19. 2 K. 8:29. Jn. 6:66.

WENT *before*. Ex. 13:21. ‖ 14:19. Nu. 10:33. Jos. 6:9,13. ‖ 8. 17:7,41. 2 S. 6:4. ‖ 10:16, ‖ 20:8. Jb. 18:20. Ps. 68:25. Mat. 2:9. ‖ 21:9. Lu. 18:39. ‖ 22:47. 1 Ti. 1:18.

WENT *behind*. Ex. 14:19. angel *w.*-

WENT *down*. Ge. 12:10. ‖ 15:17. ‖ 42:3. ‖ 43:15. Ex. 19:14,25. ‖ 32:15. Nu. 16:33. ‖ 20:15. De. 10:22. ‖ 26:5. Jos. 24:4. Jud. 3:27. ‖ 4:14. ‖ 7:11. ‖ 14:1,18,19. ‖ 19:14. Ru. 3:6. ‖ 1 S. 13: 20. ‖ 22:1. 2 S. 2:24. ‖ 5:17. ‖ 11:9. ‖ 17:18. ‖ 21:15. ‖ 23:13,20,21. 2 K. 1:15. ‖ 2:9. ‖ 5:14. ‖ 8:29. 1 Ch. 11:15,22,23. 2 Ch. 18:2. Ps. 133:2. Song 6:11. Is. 52:4. Jer. 18:3. Ez. 31:15,17. Jon. 1:3. ‖ 2:6. Lu. 18:14. Jn. 5:4. Ac. 7:15. ‖ 8:5,38. ‖ 10:21. ‖ 12:19. ‖ 20:10.

WENT *forth*. Ge. 8:7,18. ‖ 10:11. ‖ 11:31. ‖ 12:5. Nu. 11:31. ‖ 31:13. ‖ 33:1. Jud. 9:8. 2 S. 20:8. 2 K. 2:21. ‖ 18:7. Est. 5:9. Jb. 1:12. ‖ 2:7. Is. 37:36. ‖ 48:3. Jer. 22:11. Ez. 10:14. ‖ 24: 12. Am. 5:3. Ha. 3:5. Mat. 13:3. ‖ 25:1. Mk. 2:12. 3 Jn. 7. Re. 6:2.

WENT *her way*. 1 S. 1:18. Jn. 4:28. ‖ 11:28.

WENT *his way*. Ge. 18:33. ‖ 24:61. ‖ 25:34. Ex. 18:27. Nu. 24:25. 1 S. 24:7. ‖ 26:25. 1 K. 1:49. Est. 4:17. Jer. 28:11. Mat. 13: 25. Lu. 4:30. ‖ 8:39. ‖ 22:4. Jn. 4:50. Ac. 8:39. ‖ 9:17.

See JESUS, WENT.

WENT *in*, or *into*. Ge. 7:7,9. ‖ 39:11. Ex. 5:1. ‖ 7:10. ‖ 14:22,23. ‖ 15:19. ‖ 34:35. Le. 16:23. Jos. 6:23. Jud. 3:22. ‖ 17:10. ‖ 19:15. 1 S. 24:3. 2 S. 7:18. ‖ 1 K. 1:15. ‖ 22:30. 2 K. 4:33,37. ‖ 5:4,25. ‖ 10:24. 2 Ch. 26:16,17. Ne. 9:24. Est. 7:7. Ps. 73:17. Jer. 26:21. Ez. 8:10. ‖ 10:2,6. ‖ 25:3. ‖ 39:23. Da. 2:16,24. ‖ 6:10. Mat. 8:32. ‖ 21:33. ‖ 25:10. ‖ 27:53. Mk. 2:26. ‖ 12:1. ‖ 15:43. Lu. 1:9,39. ‖ 6:4. ‖ 19:12. ‖ 20:9. ‖ 24:29. Jn. 18:15. ‖ 20:5,8. Ac. 1:21. ‖ 10: 27. ‖ 12:17. ‖ 13:14. ‖ 17:2,10. ‖ 19:8. Ro. 10:18

WENT *in*, as to a Woman. Ge. 16:4. ‖ 19:33. ‖ 29:23,30. ‖ 38:2,9. Jud. 16:1. Ru. 4:13. 2 S. 12:24. ‖ 16:22. ‖ 20:3. 17:25. 1 Ch. 2:21. ‖ 7:23. Ez. 23:44.

WENT *over*. 2 S. 2:15. ‖ 19:17,31. 2 K. 2:8,14. 1 Ch. 12:15. ‖ 29:30. Ne. 12:38. Is. 51:23.

WENT *out*. Ge. 4:16. ‖ 24:63. ‖ 34:1. ‖ 43:31. ‖ 44:28. Ex. 2:11,13. ‖ 8:12,30. ‖ 9:33. ‖ 12:41. ‖ 14:8. ‖ 15:20. ‖ 16:27. ‖ 18:7. ‖ 33:7. Le. 10:2. Nu. 10:34. ‖ 11:26. ‖ 21:23,33. ‖ 22:32. Jos. 6:1. ‖ 8:14. ‖ 11:4. Jud. 2:15. ‖ 3:19. ‖ 19:23. Ru. 1:21. 1 S. 3:3. ‖ 13:16. ‖ 17:35. ‖ 18:5. ‖ 19:8. 2 S. 11:13. ‖ 13:9. ‖ 19:19. 1 K. 20:16,21. 2 K. 4:18,37. ‖ 5:27. ‖ 9:21,24. 1 Ch. 12:17. ‖ 14:8. 2 Ch. 15:2,5. ‖ 19:2. ‖ 20:21. ‖ 35:20. Est. 7:8. Jb. 29:7. ‖ 31:34. Ps. 81:5. Jer. 37:4. Ez. 10:7. Am. 5:3. Zch. 8:10. Mat. 11:7,8,9. ‖ 20:1,3. ‖ 22:10. Mk. 3:21. ‖ 5:13,14. Lu. 6:19. ‖ 7:21. ‖ 8:33. ‖ 22:52. Jn. 8:9,59. ‖ 11:31. ‖ 13: 30. ‖ 18:16. Ac. 1:21. ‖ 15:24. ‖ 19:12. He. 11:8. ‖ Jn. 2:19.

WENT *their way*. Jud. 18:26. ‖ 1 S. 30:2. Ne. 8:12. Zch. 10:2. Mat. 8:33. ‖ 20:4. ‖ 22:5,22. Mk. 11:4. Lu. 19:32. Jn. 11:46. Ac. 8:36.

WENT *through*. Ne. 9:11. Ps. 66:6,12. Is. 60:15. Mk. 2:23. Lu. 6:1.

WENT *up*. Ge. 17:22. ‖ 35:13. ‖ 49:4. Ex. 17:10. ‖ 19:3,20. ‖ 24:13,15. ‖ 34:4. Nu. 13:21, 31. ‖ 20:27. ‖ 33:38. De. 1:43. ‖ 10:3. Jos. 6:20. ‖ 14:8. Jud. 1:4,22. ‖ 4:10. ‖ 8:8. 1 S. 1:3,7, 21. ‖ 5:12. 2 S. 15:30. ‖ 24:19. 2 K. 2:11. ‖ 4:34. ‖ 13:14. ‖ 23:2. 1 Ch. 11:6. ‖ 21:19. 2 Ch. 3:1 30. Ezr. 2:1,59. ‖ 4:23. ‖ 7:6. ‖ 8:1. Ne. 7:6,61. Is. 37:14. Ez. 1:13. ‖ 8:11. ‖ 10:4. ‖ 11:23,24. ‖ 19:6. Mat. 3:16. ‖ 5:1. ‖ 14:23. ‖ 15:29. Lu. 9:28. ‖ 18:10. Jn. 7:10. Ac. 1:10. ‖ 3:1. ‖ 10:9. ‖ 24:11. Ga. 1:17,18. ‖ 2:1,2. Re. 20:9.

WENT *a whoring*. Jud. 2:17. ‖ 8:33. Ps. 106:39.

WENTEST, *v.* Ge. 49:4. Reuben, thou *w.* up Jud. 5:4. *w.* out of Seir ‖ 2 S. 7:9. thou *w.*

2 S. 16:17. why *w.* thou not with, 19:25.

Ps. 68:7. O God when thou *w.* before thy peo. Is. 57:7. thither *w.* thou ‖ 9. *w.* to the king Jer. 2:2. *w.* after me ‖ 31:21. the way thou *w.*

Ha. 3:13. thou *w.* forth ‖ Ac. 11:3. *w.* in to men

WEPT, *p.* Ge. 21:16. Hagar *w.* ‖ 27:38. Esau *w.* 29:11. Jacob *w.* 33:4. ‖ 37:35. He. 12:4. 42:24. Joseph, 43:30. ‖ 45:2,14. ‖ 46:29. ‖ 50:1. Ex. 2:6. babe *w.* ‖ Nu. 11:4. children of Israel *w.* again, 18,20. ‖ 14:1. De. 1:45. ‖ 34:8. Jud. 2:4. ‖ 21:23,2,5. ‖ 21:2.

Jud. 14:16. Samson's wife *w.* before him, and Ru. 1:9. Naomi *w.* ‖ 1 S. 1:7. Hannah *w.* 10.

1 S. 11:4. all the people *w.* 2 S. 3:32,34. 20:41. David *w.* 30:1. 2 S. 1:12. | 3:32. 24:16. Saul *w.* || 2 S. 12:22. I fasted and *w.* 2 S. 13:36, king *w.* 15:21,30. | 18:33. 2 K. 22:19. 2 K. 8:11. and man of G. *w.* || 13:14. Jonah *w.* 29:3. remember, L. Hezekiah *w.* sore, Is. 38:3. Ezr. 3:12. priests *w.* || 10:1. people, Ne. 8:9. Ne. 1:4. I *w.* before G. || Jb. 2:12. Job's friends Ps. 9:10. when I *w.* || 137:1. we sat and *w.* Mat. 26:75. Peter *w.* Mk. 14:72. Lu. 22: 62. Mk. 5:38. Jesus *w.* Lu. 8:52. | 19:11. Jn. 11:35. 16:10. as they *w.* || Lu. 7:32. ye have not *w.* Jn. 20:11. Mary *w.* || Ac. 20:37. they *w.* sore 1 Co. 7:30. as tho' *w.* not || Re. 5:4 I *w.* much

WERE, *v. Often used to express our wretched state by nature.* Ro. 7:5. | 9:25. 1 Co. 6:11. Ep. 2:3,12. | 5:8. Ti. 3:3. 1 Pe. 2:10.

WERT, *v.* Song 8:1. *w.* as my brother. || Re. 3:15.

WEST, *s.* Ge. 28:14. spread abroad to the *w.* De. 33:23. possess the *w.* || 1 K. 7:25. oxen to *w.* 1 Ch. 9:24. porters to *w.* north, south, 2 Ch. 4:4. 12:15. put to flight them toward east and *w.* Ps. 75:6. promotion not fr. *w.* || 103:12. from *w.* 107:3. gathered fr. *w.* || Is. 11:14. fly toward *w.* Is. 43:5. gather thee from *w.*||45:6. know from *w.* 49:12. come from *w.* || 59:19. fear Lord from *w.* Ez. 48:1. his sides east, *w.* || Da. 8:5. from *w.* Ho. 11:10. tremble from *w.* || Zch. 8:7. save from Zch. 14:4. mount of Olives shall cleave to the *w.* Mat. 8:11. from east and *w.* and sit, Lu. 13:29. 24:27. as the lightning shineth to the *w.* Lu. 12:54. cloud rise out of *w.* || Re. 21:13.

WEST *Border,* *s.* Nu. 34:6. Jos. 15:12.

Ez. 45:7. to the *w.*- a portion for the prince

WESTERN, *a.* Nu. 34:6. as for *w.* border

WEST *Quarter,* *s.* Jos. 18:14. this was the *w.*-

WEST *Side,* *s.* Ex. 27:12. Nu. 2:18. | 35:5. Ez. 48:3,4,5,6,7,8,23,24.

WESTWARD, *ad.* Ge. 13:14. Nu. 3:23.* De. 3:27. Ez. 48:18. Da. 8:4.

WEST *Wind,* *s.* Ex. 10:19. a strong *w.*- took

WET, *a.* Jb. 24:8. Da. 4:15,23,25,33. | 5:21.

WHALE, *s. The largest of fish, and, indeed, of all animals of the globe. Some are said to be above* 100 *feet in length, with a mouth* 16 *feet wide in the opening, and tongue about* 8 *tons weight, &c.* Wilson.

Leviathan, Jb. 41:1. *is thought by most to be the* whale, *though by others, the* crocodile.

Jb. 7:12. am I a *w.* || 41:1. canst draw a *w.* Ez. 32:2. art as a *w.* || Mat. 12:40. *w.'s* belly

WHALES, *s.* Ge. 1:21. great *w.* || Ps. 74:13.

WHAT is a note of, (1) *Interrogation,* Mat. 5:47. (2) *Correction,* 1 K. 14:14. 2 K. 20:14, 15. (3) *Inference,* Ro. 3:9. | 6:15. | 8:31. | 9:14,30. | 11:7. 1 Co. 10:19. | 14:15. (4) *Readiness to hear,* Ac. 10:4. (5) *Advice and counsel,* Ac. 21:22. (6) *Admiration,* Mk. 1:27. | 13:1. (7) *Contempt,* 1 K. 9:13. (8) *Expostulation,* Jb. 7:20. *See other words.*

WHATSOEVER. Ge. 31:16. *w.* God hath said Le. 27:32. *w.* pass. || Nu. 22:17. *w.* thou sayest De. 12:32. *w.* I command you, observe to do it Jud. 10:15. do thou to us *w.* 1 S. 14:36.

1 K. 8:37. *w.* plague || 38. *w.* supplication Jb. 41:11. *w.* is under the whole heaven is mine Ps. 1:3. *w.* he doth shall prosper || 82:8. *w.* pass. 115:3. done *w.* he pleased, 135:6. Ec. 8:3.

Ec. 3:14. *w.* God doth || Jer. 1:7. *w.* I command Jer. 15:17. *w.* is dear || 44:17. we will do *w.* goeth Mat. 5:37. *w.* is more || 7:12. *w.* ye would that 14:7. Herod promised to give her *w.* Mk. 6:22. 17:12. done to him *w.* they would, Mk. 9:13. 20:4. *w.* is right, 7. || 21:22. *w.* ye ask in prayer, believing, Mk. 11:23,24. Jn. 14:13.

23:3. *w.* they bid you || 28:20. *w.* I commanded Jn. 2:5. *w.* he saith || 15:14. if ye do *w.* I comm. 15:16. *w.* ye shall ask in my name, 16:23. Ac. 3:22. him hear in *w.* || Ro. 14:23. *w.* not of 1 Co. 10:25. *w.* is sold || 27. *w.* is set || 31 *w.* you Ga. 2:6. *w.* they were || 6:7. *w.* a man soweth Phil. 4:8. *w.* things are pure || 11. in *w.* state I Col. 3:17. *w.* ye do in word or deed, do all, 23. 1 Jn. 3:22. *w.* ye ask, 5:15. || 3 Jn. 5. *w.* thou

WHEAT, *s.* Ge. 30:14. *w.* harvest, Ex. 34:22. Jud. 15:1. Ru. 2:23. 1 Sa. 12:17. De. 32:14. kidneys of *w.* || Jud. 6:11 threshed *w.* 1 S. 6:13. reaping *w.* || 2 S. 4:16. fetched *w.* 1 K. 5:11. gave Hiram *w.* || 1 Ch. 21:23. I gave *w.* Ezr. 6:9. give *w.* salt || 7:22. 100 measures of *w.* Jb. 31:40. let thistles grow instead of *w.* and Ps. 81:16. fed them with finest of *w.* 147:14. Pr. 27:22. bray among *w.* || Song 7:2. heap of *w.* Jer. 12:13. sown *w.* || 23:28. what is chaff to *w.* 41:12. flow together for *w.* for wine, and oil Ez. 27:17. traded in *w.* || Jo. 2:24. floors full Am. 5:11. ye take *w.* || 8:5. set forth *w.* || 6. sell Mat. 3:12. gather his *w.* into garner, Lu. 3:17. 13:25. tares among *w.* || 30. gather the *w.* in Lu. 16:7. 100 measures of *w.* || 22:31. sift you as Jn. 12:24. a corn of *w.* || Ac. 27:38. cast out *w.* 1 Co. 15:37. chance of *w.* || Re. 6:6. measure of Re. 18:13. merchandise of *w.* is departed from

See Barley.

WHEATEN, *a.* Ex. 29:2. made of *w.* flour

WHEEL, *s.* Ps. 83:13. make them like a *w.* Pr. 20:26. *w.* over them || Ec. 12:6. broken Is. 28:28. nor break it with the *w.* of his cart Ez. 1:16. *w.* in midst of *w.* 10:10. || 10:13. cried O

WHEELS, *s.* Ez. 14:25. took off chariot *w.* Jud. 5:28. why tarry the *w.* || Pr. 25:11. Is. 5:28. and the *w.* like a whirlwind Jer. 18:3. a work on the *w.* || 47:3. rumbling of Ez. 1:16. appearance of *w.* || 3:13. noise of *w.* 10:19. the *w.* also were beside them, 11:22. 26:21. against thee with *w.* || 26:10. noise of *w.* Da. 7:9. *w.* as burning fire || Na. 3:2. rattling

WHELP, *s.* 2 S. 17:8. bear robbed of her *w.* Pr. 17:12. let a bear robbed of her *w.* meet Ez. 19:2. nourished her *w.* || 3. of her *w.* 5. Ho. 13:8. bereaved of *w.* || Na. 2:12. tear for *w.*

See Lion, *s.*

WHEN, WHENCE, *Adverbs of time.*

WHERE, *An adverb of place.* Ge. 3:9.

WHEREABOUT, *ad.* 1 S. 21 2. *w.* I send thee

WHEREAS, *ad.* 1 S. 24:17. 1 K. 8:18. 2 Ch. 13:7. | 35:10. Jn. 9:25. Ja. 4:14.

WHEREBY, *ad.* Jer. 33:8. Ez. 16:31. | 39:26. Lu. 1:18. Ac. 4:12. Ro. 8:15. Ep. 4:30.

WHEREFORE, *ad. An illative particle,* i. e. *an inference.* 2 S. 12:23. | 16:10. Ma. 2:15. Mat. 14:31. | 26:50. Ac. 10:11.

WHEREIN, *ad.* Ge. 6:17. | 17:8. Ex. 1:14.

WHERETO, *ad.* Is. 55:11. Phil. 3:16.

WHEREWITH, *ad.* Jud. 6:15. 1 K. 22:22. Ps. 119:42. Mi. 6:6. Mat. 5:13. Jn. 17:26. Ep. 2:4.

WHEREWITHAL, *ad.* Mat. 6:31. *w.* be clothed

WHET, *v.* De. 32:41. Ps. 7:12. | 14:3. Ec. 10:10. if he do not *w.* the edge, then must

WHICH, *pro. Refers to persons, times, places, &c.*

WHILE, *An adverb of time.* 2 Ch. 15:2. Jb. 20:23. *w.* he is eating || Ps. 7:2. *w.* is none Ps. 49:18. *w.* he lived || 63:4. *w.* I live, 146:2. 104:33. praise God *w.* I have being, 146:2. Is. 55:6. seek ye the Lord *w.* he may be found Jer. 15:9. *w.* it was yet day || 40:5. *w.* he was Mat. 5:25. agree *w.* || 27:63. *w.* he was alive Mk. 2:19. *w.* bridegr. is with them, Lu. 5:34. Lu. 24:44. I spake *w.* || Jn. 9:4. *w.* it is day 1 Ti. 5:6. dead *w.* she liv. || He. 3:15. *w.* it is said

WHILE, *ad.* Ge. 46:29. 1 S. 9:27. Mat. 13:21. Lu. 8:13. | 18:4. 1 Pe. 5:10.

All the **WHILE,** *ad.* 1 S. 22:4. | 25:7. 27:11. Jb. 27:3. *w.* my breath is in me, and the spirit

Long **WHILE,** *ad.* Ac. 20:11. had talked a *w.*

WHIP, S, *s.* 1 K. 12:11. chastised with *w.* 14. Pr. 26:3. *w.* for horse || Na. 3:2. noise of *w.*

WHIRLETH, *v.* Ec. 1:6. *w.* about continually

WHIRLWIND, *s.* 2 K. 2:1. Elijah by a *w.* || Jb. 37:9. out of south *w.* || 38:1. out of *w.* 40:6. Ps. 58:9. as in a *w.* Pr. 10:25. Ho 13:3. Pr. 1:27. cometh as a *w.* || Is. 5:28. like a *w.* Is. 17:13. before the *w.* || 40:24. *w.* shall take 41:16. *w.* scatter th. || 66:15. like a *w.* Jer. 4:13. Jer. 23:19. a *w.* of the Lord || 25:32. a great *w.* 30:23. a continuing *w.* || Ez. 1:4. behold a *w.* Da. 11:40. like a *w.* || Ho. 8:7. shall reap *w.* Am. 1:14. day of the *w.* || Na. 1:3. way in *w.* Ha. 3:14. came as a *w.* || Zch. 7:14. with a *w.*

WHIRLWINDS, *s.* Is. 21:1. Zch. 9:14.

WHISPER, ED, *p.* 2 S. 12:19. Ps. 41:7. Is. 29:4. thy speech shall *w.* out of the dust

WHISPERER, S, *s.* Pr. 16:28. | 26:20. Ro. 1:29. full of envy, murder, debate, *w.*

WHISPERINGS, *s.* 2 Co. 12:20. lest there be *w.*

WHIT, *s.* 1 S. 3:18. told Eli every *w.* he hid Jn. 7:23. every *w.* 13:10. || 2 Co. 11:5. not a *w.*

WHITE, *a.* Ge. 49:12. his teeth *w.* with milk Le. 13:3. if hair be *w.* 4,11,20,25,26,43. Nu. 12:10. Miriam *w.* || Jud. 5:10. on *w.* asses 2 K. 5:27. *w.* as snow, Ps. 68:14. Is. 1:18. 2 Ch. 5:12. *w.* linen || Est. 8:15. in *w.* apparel Jb. 6:6. *w.* of an egg || Ec. 9:8. let garm. be *w.* Song 5:10. my beloved is *w.* || Is. 1:18. *w.* as sn. Ez. 27:18. in *w.* wool || Da. 7:9. *w.* as snow Da. 11:35. to make them *w.* || 12:10. made *w.* Jo. 1:7. are made *w.* || Zch. 1:8. speckled, *w.* Mat. 5:36. thou canst not make one hair *w.* 17:2. his raiment was *w.* as snow, Lu. 9:29. Mk. 9:3. *w.* as snow || 16:5. *w.* garm. Ac. 1:10. Jo. 4:35. the fields are *w.* already to harvest Re. 1:14. hairs *w.* || 2:17. give a *w.* stone 3:4. walk in *w.* || 5. *w.* raiment, 18:11.7:9,13. | 15:6. | 19:8,14. 6:2. a *w.* horse, 19:11. || 7:14. *w.* in the blood 14:14. a *w.* cloud || 20:11. I saw a *w.* throne

WHITED, *p.* Mat. 23:27. *w.* sepulchres, Ac. 23:3.

WHITER, *a.* Ps. 51:7. *w.* than snow || La. 4:7.

WHITHER, *Adverb of place.* Ge. 16:8. | 8. 10:14. Song 6:1. Zch. 5:10. He. 11:8.

WHITHERSOEVER, *ad.* 2 S. 8:6. Pr. 17:8. | 21:1. Mat. 8:19. Lu. 9:57. Re. 14:4.

WHO, *pro.* Ge. 27:18. *w.* art thou, my son, 32. Ru. 3:9,16. Jn. 1:19,22. | 8:25. | 21:12. Ex. 3 11. *w.* am I, 1 S. 18:18. 2 S. 7:18. 5:9. *w.* is the Lord, Pr. 30:9. Jo. 9:36. 15:11. *w.* is like thee, O Lord, De. 33:29. 1 S. 20:15. Ps. 35:10. | 89:6. | 113:5. 32:26. *w.* is on the Lord's side || 1 S. 25:10. 2 K. 9:32. *w.* is on my side || 10:9. *w.* slew these Est. 7:5. *w.* is he; and where is he, Jb. 9:24. 17:3. | 42:3. Jer. 9:12. Mat. 26:68. Ps. 4:6. *w.* will show us any good || 12.4. *w.* is L. 15:1. *w.* shall abide || 12:31. *w.* is God save 24:3. *w.* shall ascend || 59:7. *w.* doth hear? 76:7. *w.* may stand || 77:13. *w.* is so great a G. 90:11. *w.* knows the power || 94:16. *w.* will rise

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WHOLE, *s.* De. 33:10. *w.* burnt sacrifice on 2 S. 1:9. life is *w.* in me || 2 Ch. 15:15. *w.* desire Ps. 9:1. *w.* heart, 119:10,34,58,145. || 51:19. Pr. 1:12. swallow them *w.* || 16:23. disposing Ec. 12:13. *w.* duty || Is. 1:5. *w.* head is sick Is. 21:8. *w.* nights || 54:5. God of the *w.* earth shall he be called, Mi. 4:13. Zch. 4:14. Ma. 3:9. ye have robbed me, even this *w.* nation Mat. 5:29. *w.* body be cast, 30. || 8:32. *w.* herd ran 16:26. gain *w.* world and lose soul, Lu. 9:25. Jn. 4:53. he believed, and *w.* house || 11:50. nation Ac. 13:44. came *w.* city || 19:29. *w.* city filled 1 Co. 5:6. *w.* lump || 12:17. *w.* body were an eye Ep. 3:15. *w.* family || 6:11. put on *w.* armor, 13. 1 Th. 5:23. *w.* spirit || Ja. 2:10. keep *w.* law Ja. 3:2. bridle *w.* body || 6. defileth *w.* body 1 Jn. 2:2. sins of *w.* world || 5:19. *w.* world lieth

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WHOLE, *a.* for *Sound.* Jos. 5:8. Jb. 5:18. Mat. 9:12. they that be *w.* need not a physician, Mk. 2:17. Lu. 5:31.

21. I shall be *w.* || 22. woman was made *w.* 12:13. his hand made *w.* Mk. 3:5. Lu. 6:10. 15:27. her daughter was made *w.* from, 31. Mk. 5:34. thy faith hath made thee *w.* go in peace and be *w.* Lu. 8:48. | 17:19. Lu. 7:10. found *w.* || Jn. 5:6. wilt be made *w.* Jn. 5:14. thou art *w.* || 7:23. every whit *w.* Ac. 4:9. by what means *w.* || 9:34. maketh *w.*

WHOLESOME, *a.* Pr. 15:4. 1 Ti. 6:3.

WHOLLY, *ad.* Le. 19:9. thou shalt not *w.* reap Nu. 3:9. are *w.* given || 32:11. not *w.* followed De. 1:36. *w.* followed the L. Jos. 14:8,9,14. Jud. 17:3. *w.* dedicated || 1 S. 7:9. offered *w.* 1 Ch. 28:21. *w.* at thy command||Jb. 21:23. at ea. Is. 2:21. *w.* gone up || Jer. 2:21. *w.* a right seed Jer. 6:6. *w.* oppression||13:19. *w.* carried captive 46:28. not *w.* unpunished || 50:13. *w.* desolate Ez. 11:15. house of Isr. *w.* || Am. 8:8. rise *w.* 9:5. Ac. 17:16. he saw the city *w.* given to idolatry 1 Th. 5:23. sanct fy you *w.*||1 Ti. 4:15. thyself *w.*

WHOMSOEVER, *pro.* Ge. 31:32. Jud. 11:24. Pa. 4:17,25:32. | 5:21. Mat. 11:27. | 21:44. Lu. 4:6. | 12:48. | 20:18. Ac. 8:19. 1 Co. 16:3.

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WHORES, *s.* Ez. 16:33. Ho. 4:14.

WHOREDOM, *s.* Ge. 38:24. with child by *w.* Le. 19:29. lest land fall to *w.* and be wicked Jer. 3:9. lightness of her *w.* || 13:27. lewdness Ez. 16:33. for thy *w.* || 23:8. poured their *w.* 43:7. not defile my name by *w.* || 9. put away *w.* Ho. 4:11. *w.* and wine take away the heart 5:3. committest *w.* || 6:10. the *w.* of Ephraim

WHOREDOMS, *s.* Nu. 14:33. bear your *w.*

2 K. 9:22. *w.* of Jezebel || 2 Ch. 21:13. of Ahab Jer. 3:2. thou hast polluted the land with thy *w.* Ez. 16:30. is *w.* a small matter || 22. all thy *w.* 25. multiplied thy *w.* 26. || 34. contrary in thy 23:35. therefore bear thou thy lewdness and *w.* Ho. 1:2. ch ldren of *w.* || 2:2. let her put away 2:4. be children of *w.* || 4:12. spirit of *w.* 5:4. Na. 3:4. mult. of *w.* selleth nations thro' her *w.*

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WHOREMONGER, S, *s.* Ep. 5:5. no *w.* nor 1 Ti. 1:10. law made for *w.*||He. 13:4. but *w.* and Re. 21:8. *w.* have their part || 22:15. without are

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WHORISH, *a.* Pr. 6:26. Ez. 6:9. | 16:30.

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Is. 9:18. *w.* burneth ‖ 58:4. fist of *w.* ‖ 6. of *w.*
Jer. 2:19. own *w.* correct ‖ 4:14. wash from *w.* 6:7. casteth out her *w.* ‖ 7:12. *w.* of my people 8:6. repented of his *w.* ‖ 14:20. acknowledge 23:14. none return from *w.* ‖ 33:5. for *w.* hid 44:9. forgot *w.* of kings, own *w.* and *w.* of wi.
Ez. 3:19. if turn not from *w.* ‖ 5:6. judg. to *w.* 7:11. a rod of *w.* ‖ 18:20. *w.* shall be on him 18:27. turneth from *w.* 33:12,19. ‖ 31:11. for his Ho. 7:1. *w.* of Samaria ‖ 9:15. for *w.* of doings 10:13. ploughed *w.* ‖ 15. do because of your *w.* Jo. 3:13. *w.* is great ‖ Mi. 6:10. treasures of Zeh. 5:8. he saith, This is *w.* and he cast it into Ma. 1:4. border of *w.* ‖ 3:15. work *w.* set up Mk. 7:22. proceedeth *w.* ‖ Lu. 11:39. full of *w.* Ac. 25:5. if any *w.* in him ‖ Ro. 1:29. all *w.* 1 Co. 5:8. leaven of *w.* ‖ Ep. 6:12. spiritual *w.*
1 Jn. 5:19. and the whole world lieth in *w.*
Their WICKEDNESS. De. 9:27. look not to Ps. 9:23. cut off in *w.* ‖ Pr. 21:12. for *w.*
Jer. 1:16. touching all *w.*‖1:16. I will pour *w.* 23:11. have I found *w.* ‖ 44:3. because of *w.* 44:5. to turn from *w.* ‖ La. 1:22. let all *w.*
Ho. 7:2. I rem. all *w.* ‖ 3. king glad with *w.* 9:15. *w.* is in Gilgal ‖ Jon. 1:2. *w.* is come up
Mat. 22:18. but Jesus perceived *w.* and said
Thy WICKEDNESS. 1 K. 2:44. return *w.*
Jb. 22:5. is not *w.* great ‖ 35:8. *w.* may hurt
Is. 47:10. trusted in *w.* ‖ Jer. 3:2. polluted
Jer. 4:18. this is *w.* ‖ 22:22. confounded for *w.*
Ez. 16:23. after all *w.* ‖ 57. *w.* discovered
Na. 3:19. *w.* passed ‖ Ac. 8:22. repent of *w.*
WIDE, *a.* De. 15:8. open thine hand *w.* 11.
1 Ch. 4:40. land was *w.* quiet and peaceable
Jb. 29:23. opened mouth *w.* ‖ 30:14. *w.* breaking
Ps. 35:21. opened their mouth *w.* against me 81:10. open thy mouth *w.* ‖ 104:25. and *w.* sea
Pr. 13:3. *w.* his lips ‖ 21:9. *w.* house, 25:24.
Is. 57:4. a *w.* mouth‖Jer. 22:14. build a *w.* house
Na. 3:13. set *w.* open ‖ Mat. 7:13. *w.* is the gate
WIDENESS, *s.* Ez. 41:10. the *w.* of 20 cubits
WIDOW, *s. A childless* widow *might marry her husband's brother, to preserve the inheritance in the same family,* De. 25:5.
The Lord discovers a special regard for widows, *and promises to protect and provide for them,* Ex. 22:22. De. 10:18. Ps. 68:5.
Ge. 38:11. remain a *w.* ‖ 14. *w.* garments off
Ex. 22:22. shall not afflict any *w.* or fatherless
Le. 21:14. a *w.* not take ‖ 22:13. if a *w.* she shall
Nu. 30:9. every vow of a *w.* shall stand against
De. 10:18. he doth execute judgment of a *w.* 14:29. *w.* shall come and eat, 16:11,14. | 26:12. 24:17. nor take the *w.'s* raiment to pledge 19. sheaf shall be for the *w.* 20,21. | 27:19. 27:19. cursed that perverteth judgment of *w.*
2 S. 14:5. I am a *w.* ‖ 1 K. 7:14. a *w.'s* son
1 K. 11:26. a *w.* woman ‖ 17:9. a *w.* to sustain
Jb. 24:3. take *w.'s* ox ‖ 21. not good to the *w.* 29:13. *w.'s* heart to sing ‖ 31:16. eyes of *w.* to fail
Ps. 94:6. slay the *w.* ‖ 109:9. his wife be a *w.* 146:9. relieveth *w.* ‖ Pr. 15:25. establish *w.*
Is. 1:17. plead for the *w.* ‖ 23. nor cause of *w.* 47:8. I shall not sit as a *w.* nor, Re. 18:7.
Jer. 7:6. if ye oppress not *w.* 22:3. Zeh. 7:10.
La. 1:1. how is she become as a *w.* that was Ez. 22:7. vexed the *w.* ‖ 44:22. but take a *w.*
Ma. 3:5. against those that oppress the *w.* and
Mk. 12:42. a certain poor *w.* 43. Lu. 21:2.
Lu. 2:37. Anna was a *w.* ‖ 7:12. she was a *w.* 18:3. a *w.* in that city, and she came to him, 5.
1 Ti. 5:4. if any *w.* have children or nephews 5. a *w.* indeed trusteth ‖ 9. let not a *w.* be taken
WIDOWS, *s.* Ex. 22:24. your wives shall be *w.*
Jb. 22:9. sent *w.* empty ‖ 27:15. *w.* not weep
Ps. 68:5. judge of *w.* ‖ 78:64. *w.* made no lam.
Is. 9:17. nor mercy on *w.* ‖ 10,2. *w.* their prey
Jer. 15:8. *w.* increased ‖ 18:21. let wives be *w.* 49:11. leave thy childr. let thy *w.* trust in me
La. 5:3. mothers as *w.* ‖ Ez. 22:25. many *w.*
Mat. 23:14. devour *w.* houses, and for a pretence, Mk. 12:40. Lu. 20:47.
Lu. 4:25. many *w.* in Israel in days of Elias
Ac. 6:1. *w.* neglected ‖ 9:39. *w.* stood weeping 9:41. called the *w.* ‖ 1 Co. 7:8. I say to the *w.*
1 Ti. 5:3. honor *w.* ‖ 11. younger *w.* refuse 16. if any have *w.* ‖ Ja. 1:27. to visit *w.*
WIDOWHOOD, *s.* Ge. 38:19. 2 S. 20:3.
Is. 47:9. loss of *w.* ‖ 54:4. reproach of thy *w.*
WIFE, *s.* Ge. 11:29. Abraham's *w.* was Sarai 12:5. is a man's *w.* ‖ 21:21. *w.* for Ishmael 24:4. take a *w.* 38. ‖ 25:1. Abraham took a *w.* 38:6. a *w.* for Er ‖ 39:7. his master's *w.* cast Ex. 20:17. not covet neighbor's *w.* De. 5:21. 21:1. if his master hath given him a *w.* 10.
Le. 18:8. nakedness of thy father's *w.* 16. | 20:11. 20. not lie with thy neighbor's *w.* 20:10. 21:13. high-priest shall take a *w.* in her virg. Nu. 5:12. if *w.* go aside, 29. ‖ 36:8. *w.* to tribe
De. 13:6. if *w.* entice ‖ 20:7. betrothed a *w.* 22:13. a *w.* and hate her ‖ 30. not father's *w.*
24:1. if a man take a *w.* and find uncleanness 2. be another man's *w.* ‖ 5. if taken a new *w.* 25:7. if the man like not to take his brother's *w.* 11. *w.* of one draweth near to deliver her 28:30. betroth a *w.* and ‖ 54. be evil toward *w.*
Jud. 4:17. Jael the *w.* of Heber, 21. | 5:24. 14:3. that thou goest to take a *w.* of uncircum. 20. his *w.* was given ‖ 21:18. a *w.* to Benjamin
Ru. 4:5. of Ruth the *w.* ‖ 2 S. 12:10. *w.* of Uriah 1 K. 14:2. be not known to be *w.* of Jeroboam, 6.
2 K. 5:2. on Naaman's *w.* ‖ 2 Ch. 22:11. hid
Pr. 5:18. rejoice with *w.* ‖ 6:29. to neighbor's 18:22. findeth a *w.* ‖ 19:13. contentions of *w.* 19:14. a prudent *w.* ‖ Ec. 9:9. *w.* of youth
Is. 54:1. children of married *w.* ‖ 6. *w.* of youth Jer. 3:20. as a *w.* treacherously departeth from 5:8. every one neighed after his neighbor's *w.* 6:11. *w.* shall be taken ‖ 16:2. not take a *w.* in

Ez. 16:32. as a *w.* || 18:6. neighbor's *w.* 22:11.
Ho. 1:2. take a *w.* || 12:12. Israel served for a *w.*
Ma. 2:14. *w.* of thy youth, *w.* of thy covenant
15. let none deal treacherously against his *w.*
Mat. 1:6. *w.* of Urias || 14:3. spake of Philip's *w.* 19:29. forsaken *w.* or, Mk. 10:29. Lu. 18:29.
22:28. whose *w.* shall, Mk. 12:20. Lu. 20:29.
Lu. 14:20. I married a *w.* || 17:32. rem. Lot's *w.*
1 Co. 5:1. his father's *w.* || 7:3. render to *w.* due
7:4. *w.* hath not power || 10. let not *w.* depart
12. *w.* that believeth not || 14. unbelieving *w.*
16. what knowest, O *w.* || 27. loosed from a *w.*
34. difference between *w.* || 39. *w.* is bound by
Ep. 5:23. is head of the *w.* || 33. so love his *w.*
1 Ti. 3:2. the husband of one *w.* 12. 3:1. 1:6.
5:9. a widow, having been the *w.* of one man
1 Pe. 3:7. honor to *w.* || Re. 21:9. Lamb's *w.*

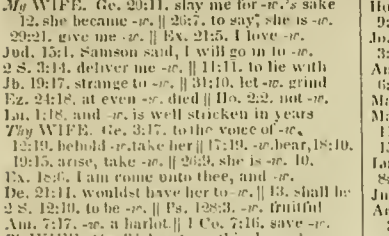
His WIFE. Ge. 2:24. leave father and mother, and cleave to *w.* Mat. 19:5. Mk. 10:7.
25. were both naked, the man and *w.* and
12:12. say, this is *w.* || 19:26. *w.* looked back
24:7. restore *w.* || 24:67. Rebekah became *w.*
25:21. entreated for *w.* || 26:7. asked of *w.*
24:11. toucheth *w.* die || 39:9. thou art *w.*
Ex. 24:3. *w.* shall go out || 22:16. to be *w.*
Nu. 5:14. if jealous of *w.* 30. || 13:16. and *w.*
De. 22:19. shall be *w.* 29. || 24:5. cheer *w.*
Jud. 13:11. went after *w.* || 15:1. visited *w.*
21:21. catch ev. man *w.* || 1 S. 30:22. save *w.*
2 S. 12:9. hast taken *w.* || 1 K. 21:25. Jezebel
2 K. 8:18. for the daughter of Ahab was *w.*
Est. 5:10. called *w.* || Ps. 109:9. let *w.* a widow
Jer. 3:1. if a man put away *w.* Mat. 5:31,32. | 19:9. Mk. 10:11. Lu. 16:18.
Mat. 8:14. *w.*'s mother sick || 19:3. put away *w.*
22:25. left *w.* to his brother, Mk. 12:19.
Lu. 14:26. and hate not *w.* and children, and
Ac. 5:2. *w.* privy to it || 7. *w.* not knowing
18:2. *w.* Priscilla || 24:24. with *w.* Drusilla
1 Co. 7:2. have *w.* own, 11. || 33. please *w.*
Ep. 5:28. loveth *w.* || 31. be joined to *w.* 33.
Re. 19:7. and *w.* hath made herself ready

My WIFE. Ge. 20:11. slay me for *w.*'s sake
12. she became *w.* || 26:7. to say, she is *w.*
29:21. give me *w.* || Ex. 21:5. I love *w.*
Jud. 15:1. Samson said, I will go in to *w.*
2 S. 3:14. deliver me *w.* || 11:11. to lie with
Jb. 19:17. strange to *w.* || 31:10. let *w.* grind
Ez. 24:18. at even *w.* died || Ho. 2:2. not *w.*
Lu. 1:18. and *w.* is well stricken in years

Thy WIFE. Ge. 3:17. to the voice of *w.*
12:19. behold *w.* take her || 17:19. *w.* bear, 18:10. 19:15. arise, take *w.* || 26:9. she is *w.* 10.
Ex. 18:6. I am come unto thee, and *w.*
De. 21:11. wouldst have her to *w.* || 13. shall be
2 S. 12:10. to be *w.* || Ps. 128:3. *w.* fruitful
Am. 7:17. *w.* a harlot. || 1 Co. 7:16. save *w.*

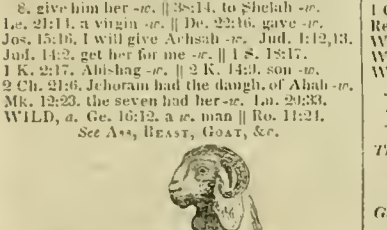
To WIFE. Ge. 34:4. get me this damsel *w.*
8. give him her *w.* || 38:14. to Shelah *w.*
Le. 21:14. a virgin *w.* || De. 22:16. gave *w.*
Jos. 15:16. I will give Achsah *w.* Jud. 1:12,13.
Jud. 14:2. get her for me *w.* || 1 S. 18:17.
1 K. 2:17. Abishag *w.* || 2 K. 14:9. son *w.*
2 Ch. 21:6. Jehoram had the daugh. of Ahab *w.*
Mk. 12:23. the seven had her *w.* Lu. 20:33.

WILD, *a.* Ge. 16:12. a *w.* man || Ro. 11:24.
See Ass, Beast, Goat, &c.



Wild Goats of Syria, &c.; male, female, and young.

Ps. 80:13. the *w.* boar out of the wood doth waste



Abyssinian Wild Boar.

WILDERNESS, *or* Desert; Heb. Midbar, *as a place without order, little worth*, Jer. 2:31. | 4:26. | 12:10; *the Gentile nations*, Is. 35:1.
Ex. 14:3. are entangled, *w.* hath shut them in
Le. 16:21. send him by a fit man into *w.* 22.
Nu. 14:2. or would God we had died in this *w.*
29. your carcasses should fall in this *w.* 32,35. 32:15. yet leave them in the *w.* Ex. 29:5.
De. 1:19. went through all that terrible *w.* 8:15. 8:2. led thee in *w.* 29:5. Jos. 5:6. | 14:10.
16. fed in *w.* || 32:10. found him in waste *w.*
1 K. 19:15. go, return to the *w.* of Damascus
Ne. 9:21. sustain in *w.* || Jb. 24:5. *w.* yieldeth
Ps. 95:8. in day of temptation in *w.* He. 3:8.
10. grieved with this age 40 years in *w.* He. 3:9. as through the *w.* 136:16. Am. 2:10.
107:35. he turneth the *w.* into standing water
40. causeth them to wander in the *w.* where
Pr. 21:19. better dwell in *w.* than with a
Song 3:6. who is this that cometh out of *w.* 8:5.
Is. 14:17. made world as a *w.* || 32:16. dwell in *w.*
35:1. *w.* be glad || 6. for in *w.* waters break out
40:3. the voice of him that crieth in the *w.* Mat. 3:3. Mk. 1:3. Lu. 3:4. Jn. 1:23.
41:18. the *w.* a pool || 19. I will plant in the *w.*
42:11. let *w.* lift up || 43:19. a way in the *w.*
43:20. give waters in *w.* || 50:2. rivers a *w.*
51:3. *w.* like Eden || 63:13. horse in the *w.*
64:10. thy holy cities are a *w.* Zion is a *w.*
Jer. 2:2. after me in the *w.* || 6. through the *w.*
24 wild ass used to *w.* || 31. have I been a *w.*
4:11. a dry wind of the high places in the *w.*
26. fruitful place a *w.* || 9:2. O that I had in *w.*
9:10. habitations of *w.* || 12. burnt like a *w.*
26. that dwell in the *w.* || 12:10. a desolate *w.*
13:24. by wind of *w.* || 17:6. inhabit the *w.*
22:6. I will make thee a *w.* || 23:10. places of *w.*
31:2. found grace in *w.* || 48:6. like heath in *w.*
50:12. shall be a *w.* || 51:43. her cities a *w.*
La. 4:3. ostriches in *w.* || 19. laid wait in *w.*
5:9. peril, because of the sword of the *w.*
Ez. 6:14. desolate than a *w.* || 19:13. planted in
20:10. brought into *w.* || 13. rebelled in the *w.*
35. I'll bring you into the *w.* of the people, 36.
29:5. thrown into *w.* || 34:25. dwell safely in *w.*
Ho. 2:3. make her as a *w.* || 14. bring her into *w.*
9:10. like grapes in *w.* || 13:5. know thee in *w.*
Jo. 1:19. pastures of the *w.* 20. || 2:3. desolate *w.*
3:19. and Edom shall be a desolate *w.* for the
Am. 2:10. led you thro' *w.* || 5:25. offerings in *w.*
6:14. to river of the *w.* || Zph. 2:13. like a *w.*
Ma. 1:3. heritage waste for dragons of the *w.*
Mat. 3:1. *w.* of Judea || 4:1. led into *w.* Lu. 4:1.
11:7. what went ye into the *w.* to see, Lu. 7:24.
15:33. whence so much bread in *w.*? Mk. 8:4.
Lu. 5:16. Jesus withdrew himself into the *w.*
8:29. driven of devil in *w.* || 15:4. ninety-nine in
Jn. 3:14. serpent in the *w.* || 11:54. near to *w.*
Ac. 7:30. in *w.* of Sinai || 36. in *w.* forty years
38. church in the *w.* || 13:18. manners in *w.*
21:38. which leddest into the *w.* 4000 men
1 Co. 10:5. overth. in *w.* || 2 Co. 11:26. perils in
Re. 12:6. fled into the *w.* || 17:3. carried into *w.*

WILES, *s.* Nu. 25:18. Ep. 6:11.

WILILY, *ad.* Jos. 9:4. Gibeonites did work *w.*

WILL, *s. is that faculty of the soul whereby we freely choose or refuse. The* will *is naturally prone to evil, but may choose good under the influence of that true light, that enlighteneth every man that cometh into the world*, Jn. 1:9.
The will *of God is taken*, (1) *For his irresistible operations*, Is. 43:13. Ro. 9:19. (2) *For his purpose and counsel*, Ep. 1:11. (3) *For his precepts and commands*, He. 13:21.
God's purposing will *is the rule of his conduct; his commanding* will, *the rule of ours.*
The phrase I will *is frequently annexed to the promises, to denote their absoluteness and certainty*, Jer. 31:33,34.
Le. 1:3. own voluntary *w.* 19:5. | 22,19,20.
De. 33:16. good *w.* of him that dwelt in bush
Ps. 27:12. not to *w.* of mine enemies, 41:2.
40:8. I delight to do thy *w.* O God, He. 10:7,9.
143:10. teach me to do thy *w.* thou art my God
Ez. 16:27. deliver thee to *w.* of them that hate
Da. 4:35. according to his *w.* 8:4. | 11:3,16,36.
Ma. 2:13. not rec. it with good *w.* at your hand
Mat. 6:10. thy *w.* be done in earth, Lu. 11:2.
7:21. that doth the *w.* of my Father, 12:50.
18:14. not *w.* of your Fa. || 21:31. whether did *w.*
26:42. cup not pass, thy *w.* be done, Lu. 22:42.
Lu. 2:14. good *w.* toward men || 12:47. to his *w.*
23:25. but he delivered Jesus to their *w.*
Jn. 1:13. not of *w.* of flesh || 4:34. meat to do *w.*
5:30. I seek not my own *w.* but *w.* of Father
6:38. not to do mine own *w.* but the *w.* of him
39. this is Father's *w.* 40. || 7:17. will do his *w.*
9:31. and doth his *w.* him he heareth
Ac. 13:22. fulfil all my *w.* || 21:14. *w.* of Lord be done
22:14. that thou shouldst know his *w.* and
Ro. 2:18. knowest his *w.* || 9:19. resisted his *w.*
1 Co. 7:37. over his *w.* || 9:17. if against my *w.*
16:12. his *w.* was not at all to come at this time
Ep. 1:5. according to the good pleasure of his *w.*
9. mystery of his *w.* || 11. counsel of his own *w.*
5:17. understanding what the *w.* of the Lord is
Phil. 1:15. of good *w.* || 2:13. both to *w.* and do
Col. 1:9. be filled with the knowledge of his *w.*
2 Ti. 2:26. are taken captive by him at his *w.*
He. 2:4. gifts of H. G. according to his own *w.*
10:10. by the which *w.* || 13:21. to do his *w.*
Ja. 1:18. of his own *w.* begat he us by the word
1 Pe. 4:3. *w.* of the Gent. || 2 Pe. 1:21. by *w.* of man
1 Jn. 5:14. if we ask accord. to his *w.* he hears
Re. 17:17. put in their hearts to fulfil his *w.*

WILL, *v. of God.* Ex. 7:18. do after *w.* of your *G.*
Mk. 3:35. whoso shall do *w.* || Ac. 13:36. the *w.*
Ro. 1:10. journey by *w.* || 8:27. accord. to *w.*
12:2. perfect *w.* || 15:32. with joy, by the *w.*
1 Co. 1:1. Paul an apostle of Jesus C. by the *w.*
2 Co. 1:1. Ep. 1:1. Col. 1:1. 2 Ti. 1:1.
2 Co. 8:5. to us by *w.* || Ga. 1:4. by the *w.*
Ep. 6:6. doing the *w.* || Col. 4:12. complete in
1 Th. 4:3. for this is the *w.* 5:18.
He. 10:36. after ye have done the *w.*
1 Pe. 2:15. so is the *w.* || 3:17. better if the *w.*
4:2. live to *w.* || 19. suffer according to *w.*
1 Jn. 2:17. he that doth the *w.* abideth in

WILL, *v.* Ex. 6:7. I *w.* take you to me for a p.
8:8. I *w.* let people go || 10:10. as I *w.* let you go
Ex. 32:10. I *w.* make of thee a great, De. 9:14.
Nu. 14:43. therefore the L. *w.* not be with you
16:12. Dathan said, We *w.* not come up, 14.
De. 21:14. go where she *w.* || 31:8. *w.* be with
32:20. I *w.* see what their end shall be
Jos. 1:5. so *w.* I be with thee, 3:7. Jud. 1:3. | 6:16. 1 Ch. 28:20. Is. 43:2.
8:6. they *w.* come out || 9:20. this *w.* we do
14:12. if so be the Lord *w.* be with me, then I
Ru. 3:13. if he *w.* not do the part of a kinsman
1 S. 3:11. I *w.* do a thing in Israel, at which
24:19. *w.* he let him go well away? wherefore
2 S. 16:18. his *w.* I be || 18:4. best, *w.* I do
19:38. I *w.* do to him || 21:4. say, that *w.* I do
1 K. 5:8. I *w.* do all thy desire || 11:12. I *w.* not
2 K. 2:4. I *w.* not leave thee, 6. | 4:30.
3:7. and he said, I *w.* go up; I am as thou art
1 Ch. 21:24. I *w.* not take that which is thine
2 Ch. 18:3. *w.* ye be with thee in the war
Ne. 5:12. said, So *w.* we do as thou sayest
Est. 4:16. and so *w.* I go in unto the king
Jb. 13:13. let me alone, let come on me what *w.*
Ps. 77:16. I *w.* go || 73:15. if I say, I *w.* speak
80:18. so *w.* not we go back from thee; quick.
Pr. 21:1. whither he *w.* || 24:29. say not I *w.* do
Is. 41:10. I *w.* help thee, I *w.* uphold, 13,14.
42:16. I *w.* bring the blind, I *w.* lead them
43:4. *w.* I give men || 13. I *w.* work, and who
46:4. I *w.* bear || 10. I *w.* do all my pleasure
11. I *w.* bring it to pass || 13. I *w.* place salv.
52:12. for the Lord *w.* go before you, and the
Jer. 3:14. I *w.* take you one of a city, and two
6:17. said, We *w.* not hearken, 44:16.
30:22. I *w.* be your God, 31:33. | 32:38. 2 Co. 6:16. He. 8:10. Re. 21:7.
Ez. 5:9. I *w.* do in thee that I have not done
20:3. I *w.* not be inquired of || 36:37. I *w.* be
Da. 4:17. to whomsoever he *w.* 25,32. | 5:21.
Ho. 2:23. I *w.* say to them which, Ro. 9:25.
5:4. they *w.* not frame their doings, to turn
14:5. I *w.* be as the dew to Israel they shall
Am. 4:12. thus *w.* I do to thee, and because I *w.* 6:10. we *w.* not make mention of the name
7:8. I *w.* not pass by them any more, 8:2.
Zph. 1:12. Lord *w.* not do good || 3:19. I *w.* undo
Zch. 13:9. I *w.* hear them, I *w.* say it is my people
Ma. 2:2. if ye *w.* not lay it to heart, I *w.* send
Mat. 8:3. I *w.* be thou clean, Mk. 1:41. Lu. 5:13.
20:15. to do what I *w.* || 32. what *w.* ye that I
21:29. said, I *w.* not || 26:35. *w.* I not deny thee
26:39. not as I *w.* but as thou wilt, Mk. 14:36.
Mk. 6:25. I *w.* that thou give me John Baptist's
14:7. *w.* ye may do them good || 29. yet *w.* not I
15:12. what *w.* ye then that I should do to him
Lu. 4:6. and to whomsoever I *w.* I give it
9:5. whosoever *w.* not receive you, when ye go
12:49. and what *w.* I if it be already kindled?
19:14. we *w.* not have this man to reign over
Jn. 5:21. so the Son quickeneth whom he *w.*
40. *w.* not come to me || 6:37. I *w.* in no wise
6:67. *w.* ye also go away? || 7:35. *w.* he go unto
9:27. *w.* ye be his disciples? || 11:56. that he *w.* not come
14:13. that *w.* I do || 14. ask, I *w.* do it, 15:7.
15:21. all these things *w.* they do to, 16:3.
17:24. Father, I *w.* || 21:22. if I *w.* he tarry, 23.
Ac. 18:15. I *w.* be judge || 21. I *w.* return again
Ro. 7:18. to *w.* is present || 9:18. on whom he *w.*
1 Co. 4:19. if the L. *w.* || 21. what *w.* ye? shall
7:36. do what he *w.* || 10:13. *w.* not suffer
12:11. severally as he *w.* || 14:21. *w.* not hear
15:35. some *w.* say || 16:5. I *w.* come to you
2 Co. 8:11. readiness to *w.* || 10:11. such *w.* we be
11:12. that *w.* I do || 12:6. I *w.* say the truth
Phil. 2:13. it is God that worketh in you to *w.*
2 Th. 3:4. do and *w.* do || 1 Ti. 2:4. *w.* have all
1 Ti. 2:8. I *w.* that men || 5:14. I *w.* that young
6:9. they that *w.* be rich fall into temptation
2 Ti. 3:12. *w.* live godly || 4:18. *w.* preserve me
Ti. 3:8. these things I *w.* that thou affirm
He. 2:13. I *w.* put my trust || 6:3. *w.* we do, if
13:5. I *w.* never leave || Ja. 4:15. if the Lord *w.*
Re. 21:9. I *w.* show the bride || 22:17. *w.* let him

WILLS, *s.* Ep. 2:3. fulfilling *w.* of the flesh

WILLETH, *v.* Ro. 9:16. not of him that *w.*

WILFULLY, *ad.* He. 10:26. if we sin *w.* after

WILLING, *p.* Ge. 24:8. if woman will not be *w.*
Ex. 35:5. whosoever is of a *w.* heart, 21,22,29.
1 Ch. 28:9. a *w.* mind || 29:5. who then is *w.*
Jb. 39:9. *w.* to serve thee || Ps. 110:3. shall be *w.*
Is. 1:19. if ye be *w.* ye shall eat of good of land

Mat. 1:19. not *w.* to make her a public example
26:41. spirit is *w.* || Mk. 15:15. *w.* to content
Lu. 10:29. *w.* to justify || 23:20. *w.* to release Jesus
22:42. if thou be *w.* remove this cup from me
Jn. 5:35. ye were *w.* for a season to rejoice in
Ac. 24:27. Felix *w.* || 25:9. Festus || 27:43. centu.
Ro. 9:22. what if God *w.* show his wrath
2 Co. 5:8. *w.* to be ab ent || 8:12. b a *w.* mind
1 Th. 2:8. we were *w.* to have imparted to you
1 Tc. 6:18. ready to distrib. *w.* to communicate
He. 6:17. G. *w.* to show || 13:18. *w.* to live honest.
2 Pe. 3:9. not *w.* that any should perish, but that
WILLINGLY, *adv.* Ex. 25:2. that give it *w.*
Jud. 5:9. *w.* offered, 9. || 8:35. we will *w.* give
1 Ch. 29:5. princes of Israel and rulers offered *w.*
9,14,17. 2 Ch. 35:8. Ezr. 1:6. | 3:5.
2 Ch. 17:16. *w.* off red, Ne. 11:2. || Pr. 31:13.
La. 3:33. not afflict *w.* || Ho. 5:11. *w.* walked
Jn. 6:21. *w.* received him || Ro. 8:23. not *w.*
1 Co. 9:17. if I do this thing *w.* I have a reward
Phile. 14. not as of necessity, but *w.* | 1 Pe. 5:2.
2 Pe. 3:5. for this they *w.* are ignorant of
WILLOW, S, *s.* Le. 23:40. ye shall take *w.* of
Jb. 40:22. *w.* compass || Ps. 137:2. harps on *w.*
Is. 15:7. to brook of *w.* || 44:4. spring up as *w.*
Ez. 17:5. by great waters, set it as a *w.* tree
WILL-*Worship*, *s.* Col. 2:23. show of wisdom in
WILT, *v.* Jud 1:14. Caleb said, What *w.* thou,
Est. 5:3. Mat. 20:21. Mk. 10:51. Lu. 18:41.
Jud. 4:8. if thou *w.* go with me, then I will go
1 S. 1:11. if thou *w.* look on thine handmaid
Ps. 60:10. *w.* not thou, O God ? 108:11.
85:5. *w.* thou be angry || 6. *w.* thou not revive us
Pr. 5:20. why *w.* thou, my son, be ravished ?
Jer. 3:4. *w.* thou not from this time cry unto me
13:27. O Jerusa., *w.* thou not be made clean ?
Ez. 20:4. *w.* thou judge them, son of man ? 22:2.
24:19. *w.* thou not tell us || 28:9. *w.* thou yet say
Mat. 8:2. if thou *w.* Mk. 1:40. Lu. 5:12.
13:28. *w.* thou we go || 15:28. even as thou *w.*
26:17. where *w.* thou that we prepare the pass-
over ? Mk. 14:12. Lu. 22:9.
39. not as I will, but as thou *w.* Mk. 14:36.
Mk. 6:22. ask what thou *w.* || Lu. 9:54. *w.* thou
Jn. 5:6. Jesus said, *w.* thou be made whole
Ac. 1:6. *w.* thou at this time restore kingdom
9:6. Lord, what *w.* thou have me to do ?
WIMPLES, *s. Veils or aprons.* Is. 3:22.
WIN, *v.* 2 Ch. 31:1. thought to *w.* || Phil. 3:8.
WINNETH, *v.* Pr. 11:30. *w.* souls is wise
WIND, *s. In* Hebrew, Ruach, i. *e.* wind, spirit,
breath. It is put for, (1) *The operation of God's Spirit*, Jn. 3:8. (2) *False doctrines*, Re. 7:1.
(3) *Temptations*, Mat. 7:25. (4) *Pride and vain elation of mind*, Mi. 2:11. (5) *Vain and groundless opinions*, Ep. 4:14. (6) *Sin*, Is. 61:6.
(7) *God's judgments*, Ho. 13:15. (8) *Fruitless*, Is. 26:18. (9) *A powerful enemy*, Jer. 4:12. | 49:
36. (10) *Angels*, Ps. 104:4. He. 1:7.
Ge. 3:8. in *w.* of the day || 8:1. God made a *w.*
Ex. 15:10. thou didst blow with thy *w.* the
Nu. 11:31. the *w.* brought quails from the sea
2 S. 22:11. wings of the *w.* Ps. 18:10. | 104:3.
1 K. 18:45. black with *w.* || 19:11. a strong *w.* rent
2 K. 3:17. ye shall not see *w.* nor shall see rain
Jb. 1:19. came a *w.* || 6:26. speeches are as *w.*
7:7. my life is *w.* || 8:2. words like a strong *w.*
21:18. as stubble before *w.* || 30:15. terrors as *w.*
39:22. lifted me up to *w.* || 37:21. *w.* passeth
Ps. 1:4. *w.* driveth away || 78:39. *w.* passeth
83:13. as stubble before *w.* || 103:16. *w.* passeth
107:25. raiseth stormy *w.* || 135:7. bringeth *w.*
147:18. *w.* to blow || 148:8. stormy *w.* fulfilling
Pr. 11:29. troubleth his house, shall inherit *w.*
25:14. is like clouds and *w.* without rain
23. the north *w.* driveth away rain, so doth
27:16. hideth the *w.* || 30:4. gathereth the *w.*
Ec. 1:6. *w.* goeth to north || 5:16. labored for
11:4. observeth *w.* || Song 4:16. awake, O north
Is. 7:2. moved with *w.* || 11:15. his *w.* shake
26:18. brought forth *w.* || 27:8. his rough *w.*
32:2. a man shall be as a hiding place from *w.*
41:16. the *w.* shall carry them away, 57:13.
29. images are *w.* || 64:6. iniquities like *w.*
Jer. 4:12. a full *w.* || 5:13. prophets become *w.*
10:13. bringeth *w.* out of his treasures, 51:16.
22:22. the *w.* shall eat up all thy pastors, and
Ez. 5:2. scatter in the *w.* 12:14. || 13:11. *w.* rent
37:9. prophesy to *w.* || Da. 2:35. *w.* carried
Ho. 4:19. *w.* bound her up || 8:7. sown the *w.*
12:1. feedeth on *w.* and followeth the east *w.*
Am. 4:13. createth *w.* || Jon. 1:4. L. sent great *w.*
Mi. 2:11. walk with *w.* || Zch. 5:9. *w.* in wings
Mat. 11:7. a reed shaken with *w.* Lu. 7:24.
14:24. *w.* was contrary, Mk. 6:48. Ac. 27:4.
32. the *w.* ceased, Mk. 4:39. | 6:51.
Jn. 3:8. the *w.* bloweth || Ac. 2:2. a mighty *w.*
Ep. 4:14. *w.* of doctrine || Ja. 1:6. with the *w.*
Re. 6:13. a mighty *w.* || 7:1. *w.* should not blow
WINDS, *s.* Jb. 28:25. weight for *w.* || Ez. 37:9.
Mat. 7:25. *w.* blew and beat on that house, 27.
8:26. he arose and rebuked the *w.* Lu. 8:24.
27. that *w.* obey him, Mk. 4:41. Lu. 8:25.
Ja. 3:4. of fierce *w.* || Ju. 12. carried of *w.*
See East, Four, Scatter.
WINDY, *a.* Ps. 55:8. hasten from *w.* storm
WINDOW, S, *s.* Ge. 6:16. a *w.* in the ark
7:11. *w.* of heaven were opened || 8:2. stopped
8:6. Noah opened *w.* || 16:8. looked out at a *w.*
Jos. 2:15. Rahab let spies down through a *w.* 21.
Jud. 5:28. looked out at a *w.* 2 S. 6:16.
2 K. 7:2. if the Lord make *w.* in heaven, 19.
9:30. looked out at a *w.* || 13:17. open the *w.*
Pr. 7:6. *w.* of my house || Ec. 12:3. look out of *w.*
Song 2:9. my beloved looked forth at the *w.*
Is. 24:18. *w.* are open || 54:12. *w.* of agates
60:8. fly as a cloud, and as doves to the r *w.*
Jer. 9:21. for death is come up into our *w.*
22:14. woe to him that cutteth him out *w.*
Da. 6:10. his *w.* open || Jo. 2:9. enter in at *w.*
Zph. 2:14. sing in *w.* || Ma. 3:10. *w.* of heaven
Ac. 20:9. sat in a *w.* || 2 Co. 11:33. thro' a *w.* let
WING, *s.* is put for, (1) *The accommodations of life*, Is. 24:8,9. (2) *Gospel provisions*, Is. 25:6.
Jer. 13:19. (3) *Consolation*, Pr. 31:6. (4) *The blood of Christ*, Mk. 14:25.
Ge. 9:21. awoke from his *w.* || 13:18. brought *w.*
27:25. brought him *w.* || 49:11. washed gar. in *w.*
49:12. his eyes were red with *w.* teeth white
Ex. 29:40. *w.* for drink-off. Le. 23:13. Nu. 15:5.
Nu. 6:3. he shall separate himself from *w.*
15:10. for drink-offering half hin of *w.* 28:14.
28:7. strong *w.* || De. 32:33. *w.* is poison of
Jud. 9:13. leave my *w.* || 19:19. there is *w.* for
1 S. 1:14. put away thy *w.* || 25:37. *w.* was gone
2 S. 6:19. to each a flagon of *w.* 1 Ch. 16:3.
13:28. merry with *w.* || 16:2. *w.* faint may drink
Ne. 2:1. I took up the *w.* || 5:18. all sorts of *w.*
13:15. and lading asses with *w.* grapes and figs
Est. 1:7. gave royal *w.* || 10. king merry with *w.*
5:6. king said to Esther at banquet of *w.* 7:2.
Jb. 1:13. drinking *w.* || 32:19. my belly is as *w.*
Ps. 60:3. of astonishment || 75:8. *w.* is red
78:65. by reason of *w.* || 104:15. *w.* make glad
Pr. 9:2. mingled her *w.* || 20:1. *w.* is a mocker
23:20. *w.* bibbers || 30. that go to seek mixed *w.*
31. look not on the *w.* || 31:6. give *w.* to those
Ec. 2:3. myself to *w.* || 10:19. *w.* maketh merry
Song 1:2. for thy love is better than *w.* 4:10.
5:1. drunk my *w.* || 7:9. mouth like the best *w.*
8:2. of spiced *w.* || Is. 1:22. *w.* mixed with water
Is. 5:11. till *w.* inflame || 12. pipe, and *w.* are in
16:10. tread out no *w.* || 24:11. is a crying for *w.*
22:13. drinking *w.* || 27:2. a vineyard of red *w.*
28:1. overcome with *w.* || 7. also erred thro' *w.*
29:9. are drunken, but not with *w.* 51:21.
49:26. as with sweet *w.* || 56:12. I will fetch *w.*
Jer. 13:12. filled with *w.* || 23:9. *w.* hath overcome
25:15. take the *w.* cup || 35:2. give them *w.* 5.
40:12. gathered *w.* || 48:33. caused *w.* to fail
51:7. drunk of her *w.* || Ez. 27:18. *w.* of Helb.
Da. 1:5. king gave *w.* || 8. not defile hims. with *w.*
5:1. Bel-hazzar drank *w.* before a thousand, 4.
23. concubines drank *w.* || 10:3. *w.* nor flesh
Ho. 2:9. take away my *w.* || 3:1. flagons of *w.*
4:11. whoredom, and *w.* || 7:5. with bot. of *w.*
9:4. shall not offer *w.* || 14:7. as *w.* of Lebanon
Jo. 1:5. weep and howl, O ye drinkers of *w.*
Mi. 2:11. prophesy of *w.* || Ha. 2:5. transgressed
Zch. 9:15. noise, as thro' *w.* || 10:7. rejoice as thro'
Mat. 9:17. new *w.* || 11:19. *w.* bibber, Lu. 7:34.
Mk. 15:23. they gave him *w.* mingled with
Lu. 1:15. *w.* nor strong drink || 5:39. old *w.*
Jn. 2:3. they have no *w.* || 9. made *w.* 4:46.
Ac. 2:13. full of new *w.* || Ro. 14:21. nor *w.*
Ep. 5:18. be not drunk with *w.* wherein is excess
1 Ti. 3:3. not given to *w.* 8. Ti. 1:7. | 2:3.
5:23. use a little *w.* || 1 Pe. 4:3. excess of *w.*
Re. 14:8. *w.* of the wrath, 10. | 16:19. | 18:3.
17:2. drunk with the *w.* of her fornication
See Bottle, Corn, Offerings, Oil, &c.
WINES, *s.* Is. 25:6. *w.* on the lees well refined
WINE-*Cellars*, *s.* 1 Ch. 27:27. over *w.*- Zabdi
WINE-*Fat*, *s.* Is. 63:2. treadeth in *w.*- || Mk. 12:1.
WINE-*Press*, *s.* Nu. 18:27. fulness of *w.*-, 30.
De. 15:14. shalt furnish him out of thy *w.*-
Jud. 6:11. threshed by *w.*- || 7:25. *w.*- of Zeeb
2 K. 6:27. shall I help thee out of the *w.*-
Is. 5:2. made a *w.*- || 63:3. I've trodden *w.*- alone
La. 1:15. as in a *w.*- || Ho. 9:2. *w.*- not feed
Mat. 21:33. digged a *w.*- in it, and let it out
Re. 14:19. angel cast it into the great *w.*- of
20. *w.*- trodden || 19:15. treadeth *w.*- of wrath
WINE-*Presses*, *s.* Ne. 13:15. Jb. 22:11.
Jer. 48:33. fall from *w.*- || Zch. 14:10. king's *w.*-
WING, *s.* is put for, *The divine protection, covering, defence, &c.*
Ge. 7:14. every bird of every *w.* went into ark
1 K. 6:24. *w.* of the cherub, 27. 2 Ch. 3:11.
Is. 10:14. that moved the *w.* || 24:16. *w.* of earth
Ez. 17:23. dwell all fowl of every *w.* 39:17.
WINGS, *s.* Ex. 19:4. I bare you on eagles' *w.*
25:20. *w.* covering the mercy-seat, 1 K. 8:7.
De. 32:11. spreadeth her *w.* beareth them on her *w.*
Ru. 2:12. under whose *w.* thou art come to trust
2 S. 22:11. on *w.* of the wind, Ps. 18:10. 104:3.
Jb. 37:3. *w.* of earth, 38:13. || 39:13. to ostrich
Ps. 17:8. hide me under the shadow of thy *w.*
36:7. trust in shadow of *w.* 57:1. | 61:4. | 91:4.
55:6. O that I had *w.* || 63:7. in shadow of *w.*
68:13. as *w.* of a dove || 139:9. *w.* of morning
Pr. 23:5. riches make *w.* || Ec. 10:20. *w.* tell
Is. 6:2. each six *w.* || 8:8. *w.* shall fill thy land
18:1. shadowing with *w.* || 40:31. *w.* as eagles
Jer. 48:9. *w.* to Moab || 49. spread his *w.* 49:22.
Ez. 1:6. had four *w.* || 10:12. *w.* full of eyes
24. I heard the noise of their *w.* 3:13. | 10:5.
Ez. 17:3. a gr. eagle with great *w.* long-wing'd, 7
Da. 7:4. had eagles' *w.* || 6. four *w.* of a fowl
Ho. 4:19. bound in her *w.* || Zch. 5:9. in their
Ma. 4:2. shall Sun arise with healing in his *w.*
Mat. 23:37. chickens under her *w.* Lu. 13:34.
Re. 9:9. sound of *w.* || 12:14. two *w.* of an eagle
WINGED, *p.* Ge. 1:21. *w.* fowl, De. 4:17.
WINK, ED. Jb. 15:12. Ps. 35:19. Ac. 17:30.
WINKETH, *v.* Pr. 6:13. *w.* with eyes, 10:10.
WINNOWED, *p.* Is. 30:24. *w.* with the fan
WINNOWEST, *v.* Ps. 139:2. *w.* my path
WINNOWETH, *v.* Ru. 3:2. Boaz *w.* barley
WINTER, *s.* Ge. 8:22. and *w.* shall not cease
Ps. 74:17. made *w.* || Pr. 20:4. reason of *w.*
Song 2:11. *w.* is past || Zch. 14:8. in *w.* shall be
Mat. 24:20. flight be not in the *w.* Mk. 13:18.
Jn. 10:22. feast was in *w.* || 2 Ti. 4:12. before *w.*
WINTER-*House*, *s.* Jer. 36:22. Am. 3:15.
WINTER, *v.* Is. 18:6. beasts *w.* on them
Ac. 27:12. haven was not commodious to *w.* in
1 Co. 16:6. I'll *w.* with you || Ti. 3:12. there to *w.*
WINTERED, *p.* Ac. 28:11. ship had *w.* in isle
WIPE, *v.* 2 K. 21:13. *w.* Jerusalem as a dish
Ne. 13:14. *w.* not out my good deeds I have done
Is. 25:8. *w.* tears from all faces, Re. 7:17. | 21:4.
Lu. 7:38. *w.* with hairs, 44. Jn. 11:2. | 12:3.
Jn. 13:3. he began to *w.* them with the towel
WIPED, *p.* Pr. 6:33. reproach not *w.* away
WIPETH, *v.* 2 K. 21:13. Pr. 30:20.
WIPING, *p.* 2 K. 21:13. *w.* and turning it
WIRES, *s.* Ex. 39:3. gold plates into *w.* to
WISDOM, *s.* Heb. Chachemah ; Gr. Sophia.
Wisdom, knowledge, *and* understanding, *are generally looked upon as synonymous terms, or words of the same import: yet, perhaps, they are more accurate who consider them as distinct.* Knowledge *consists in having a stock of judicious and proper ideas and notions of things;* Wisdom *consists in reducing these to practice, in conducting any affair with ingenuity and skill.* 'Knowledge *hath its seat in the speculative understanding,* Wisdom *in the practical.* Knowledge *is an understanding of general rules;* Wisdom *is a drawing conclusions from those rules, in order to particular cases. A man may have the knowledge of the whole Scripture, and have all learning in the treasury of his memory, and yet be destitute of skill to make use of them on particular occasions.*' Chandock.
Hence a person may have considerable knowledge, who yet, in respect to wisdom, *is a fool. Such are all who know the will of God, but do it not,* Pr. 17:16.
It is put for, (1) *That prudence which enables man to discern what is fit to be done,* Ec. 2:13,
14. | 10:10. (2) *Quickness, or fertility of invention, and dexterity in execution,* Ex. 31:2,3.
(3) *Craft, subtilty, cunning,* Ex. 1:10. 2 S.
13:3. Jb. 5:13. (4) *True religion, and the fear of God,* Ps. 90:12. | 111:10. Pr. 9:10.
(5) *Doctrine, learning, experience,* Jb. 12:12.
Ac. 7:22. (6) Wisdom is put for *Christ Jesus, the eternal, essential Wisdom of God,* Pr. 3:19.
| 8:12,22,23. (7) *The Holy Scriptures,* Lu. 11:49.
(8) *A holy and humble conversation,* Ja. 3:17.
Ex. 31:3. I have filled him with the spirit of God in *w.* and in understanding, 6. | 35:31, 35.
De. 4:6. is your *w.* || 34:9. Joshua full of *w.*
2 S. 14:20. *w.* of an angel || 20:22. went in her
1 K. 2:6. do accord. to thy *w.* || 3:28. *w.* of God
4:29. God gave Solomon *w.* 5:12. 2 Ch. 1:12.
30. Solomon's *w.* excelled *w.* of Egypt, 31.
| 7:14. | 10:1,22,24. 2 Ch. 9:3,22,23.
10:6. it was a true report I heard of thy *w.*
7. *w.* exceedeth || 8. happy that hear thy *w.*
Ezr. 7:25. thou Ezra, after the *w.* of thy God
Jb. 4:21. die without *w.* || 6:13. is *w.* driven from
11:6. secrets of *w.* || 12:2. *w.* die with you
12:12. with the ancient is *w.* 13,16.
13:5. it should be your *w.* || 15:8. restrain *w.*
26:3. hast thou counselled him that hath no *w.*
28:12. but where shall *w.* be found ? 20.
18. the price of *w.* is above rubies, Pr. 8:11.
28. fear of Lord, that is *w.* Ps. 111:10. Pr. 9:10.
32:7. years should teach *w.* || 13. we found *w.*
33:33. I shall teach thee *w.* || 34:35. without *w.*
36:5. mighty in *w.* || 38:36. who hath put *w.*
38:37. who can number clouds in *w.* or who
39:17. deprived her of *w.* || 26. fly by thy *w.*
Ps. 37:30. speaketh *w.* || 49:3. mouth speak *w.*
51:6. me to know *w.* || 90:12. may apply to *w.*
101:24. in *w.* made them all || 105:22. senators
136:5. to him that by *w.* made the heavens
Pr. 1:2. to know *w.* || 3. the instruction of *w.*
7. but fools despise *w.* || 20. *w.* crieth, 8:1.
2:2. incline ear to *w.* || 6. the Lord giveth *w.*
7. layeth up sound *w.* || 10. when *w.* entereth
3:13. findeth *w.* || 19. Lord by *w.* || 21. keep *w.*
4:5. get *w.* 7. || 11. I've taught thee in way of *w.*
5:1. attend to *w.* || 7:4. say unto *w.* thou art my
8:5. understand *w.* || 12. I *w.* dwell with prud.
14. found *w.* || 9:1. *w.* hath builded her house
10:13. *w.* is found || 21. fools die for want of *w.*
23. hath *w.* || 31. mouth of just bring forth *w.*
11:2. with lowly is *w.* || 12. that is void of *w.*
12:8. a man is commended according to his *w.*
13:10. well-advised is *w.* || 14:6. seeketh *w.* but
14:8. *w.* of prudent || 33. *w.* resteth in heart
15:21. destitute of *w.* || 33. instruction of *w.*

Pr. 16:16. how much better is it to get *w.* than 17:16. price in hand to get *w.* || 24. *w.* before 18:1. intermeddleth with all *w.*||19:8. getteth *w.* 21:30. no *w.* aga nst L.||23:1. cease from own *w.* 24:9. a fool will despise *w.* || 23. buy *w.* and 24:3. thro' *w.* is a house built || 7. *w.* too high 28:3. who so loveth *w.* || 15. rod and rep. give *w.* 30:3. nor learned *w.* || 31:25. openeth with *w.*
Ec. 1:13. to search by *w.* || 16 gotten more *w.* 17. to know *w.* || 18. in much *w.* is much grief 2:3. acquainting heart with *w.* || 9. *w.* remained 2:12. to behold *w.* || 13. *w.* excelleth folly, as 21. labor is in *w.* || 26. God giveth to a man *w.* 7:11. *w.* is good || 12. for *w.* is a defence and 19. *w.* strengtheneth || 23. I proved by *w.* all 25. to seek out *w.* || 8:1. *w.* makes his face to 8:16. to know *w.* || 9:10. nor *w.* in the grave 9:13. this *w.* have I seen || 15. poor man by *w.* 16. *w.* is better than strength, nevertheless 18. *w.* is better than weapons of war
10:1. reputation for *w.* || 3. his *w.* faileth him 10. but *w.* is profitable to direct
Is. 10:13. by my *w.* || 11:2. spirit of *w.* and 29:14. *w.* of their wise || 33:6. *w.* the stability 47:10. thy *w.* it hath perverted thee, and thou
Jer. 8:9. what *w.* is in them || 9:23. glory in *w.* 10:12. he established the world by his *w.*51:15. 49:7. is *w.* no more in Teman ? is *w.* vanished
Ez. 28:5. by thy great *w.*17. || 12. sum full of *w.*
Da. 1:4. skilful in all *w.* 17. || 2:11. with *w.* 2:20. *w.* and might are his || 21. God giveth *w.* 23. given me *w.* || 30. not for any *w.* I have 5:11. *w.* of the gods || 14. excellent *w.* is found
Mi. 6:9. the man of *w.* shall see thy name
Mat. 11:19. *w.* is justified of her child. Lu.7:35. 12:42. to hear *w.* of Solomon, Lu. 11:31.
13:54. whence hath this man this *w.* ? Mk.6:2. Lu. 1:17. to *w.* of the just || 2:40. filled with *w.* 2:52. increased in *w.* || 11:49. said *w.* of God 21:15. for I will give you a mouth and *w.*
Ac. 6:3. full of *w.* || 10. not able to resist the *w.* 7:10. God gave Joseph *w.* || 22. *w.* of Egyptians
Ro. 11:33. O the depth of the *w.* of God
1 Co.1:17. not with *w.* of words || 19. destroy *w.* 20. *w.* of this world || 21. world by *w.* knew 22. Greeks seek *w.* || 24. Christ the *w.* of God 30. is made unto us *w.* || 2:1. speech, or of *w.* 2:4. words of man's *w.* || 5. stand in *w.* of men 6. we speak *w.* || 7. even the hidden *w.* which 13. not in the words which man's *w.* teacheth 3:19. *w.* is foolishness || 12:8. the word of *w.*
2 Co. 1:12. not with fleshly *w.* but by the grace Ep. 1:8. in all *w.* || 3:10. manifold *w.* of God
Col.1:9. in all *w.* 28. 3:16. || 2:3. treasures of *w.* 2:23. a show of *w.* || 4:5. walk in *w.* toward
Ja. 1:5. lack *w.* || 3:13. with meekness of *w.* 3:15. this *w.* descendeth not || 17.*w.* from above
2 Pe. 3:15. according to the *w.* given to him
Re. 5:12. riches and *w.* || 7:12. glory and *w.* 13:18. here is *w.* || 17:9. mind that hath *w.*

See SPIRIT.

WISE, *a.* Ge. 3:6. and a tree to make one *w.* 41:39. there is none so discreet and *w.* as thou
Ex. 23:8. the gift blindeth the *w.* De. 16:19.
De. 1:6. is a *w.* people || 32:29. O that they were *w.*
Jud. 5:29. her *w.* ladies || 2 S. 14:20. lord is *w.*
1 K. 3:12. a *w.* heart || 5:7. given David a *w.* son
1 Ch. 2:11. fell for Zechariah a *w.* coun ellor
Jb. 5:13. taketh the *w.* || 9:4. he is *w.* in heart 11:12. vain man would be *w.* || 22:2. that is *w.* 32:9. not always *w.* || 37:24. are *w.* of heart
Ps.2:10. be *w.* now ||19:7. making *w.* the simple 36:3. left off to be *w.* || 94:8. fools when *w.* 107:43. whoso is *w.* and will observe these thi.
Pr. 1:5. to *w.* counsels || 6. words of the *w.* 3:7. be not *w.* in own eyes || 35.*w.* inherit glory 6:6. be *w.* 8:33. 9:12. 23:19. | 27:11.
10:1. a *w.* son, 13:1. | 15:20. || 5. is a *w.* son 8. the *w.* in heart || 19. refraineth lips is *w.* 11:29.servant to the *w.* || 30.winneth souls is *w.* 12:15. hearkeneth to counsel is *w.* || 18. tongue 13:14. law of the *w.* || 20. walketh with *w.* 14:3. lips of the *w.* || 24. crown of the *w.* is 35. a *w.* servant || 15:2. the tongue of the *w.* 15:7. lips of the *w.* || 12. scorner not go to *w.* 24. is above to the *w.* || 31. abideth among *w.* 16:21. *w.* in heart || 23. heart of *w.* teacheth 17:2. a *w.* servant shall || 28. fool is counted *w.* 18:15. ear of the *w.* || 19:20. *w.* in latter end 20:1. is not *w.* || 26. a *w.* king scattereth the 21:11. simple is made *w.* || 20. dwelling of *w.* 22:17. hear words of *w.* || 23:15. if heart be *w.* 23:24. a *w.* son, 24:7. || 24:6. by *w.* counsel 24:23. belong to the *w.* || 25:12. a *w.* reprover 26:5. lest he be *w.* || 12. *w.* in his own conceit 28:11. rich is *w.* in conceit || 30:24. exceeding
Ec. 2:15. why was I more *w.* || 16. remem. of *w.* 2:19. I have showed myself *w.* || 4:13. a *w.* child 6:8. what hath *w.* more || 7:4. heart of *w.* is in 7:5. the rebuke of *w.* || 10. thyself over *w.* why 19.wisd. strengtheneth *w.*|| 23. I said I'll be *w.* 9:1. *w.* in hand of God || 11. bread is not to *w.* 12:9. preacher was *w.* || 11. words of the *w.* are
Is. 5:21. *w.* in own eyes || 19:11. son of the *w.* 31:2. yet he also is *w.* || 44:25. *w.* men backw.
Jer. 4:22. *w.* to do evil || 8:8. how say we are *w.* 18:18. nor shall counsel perish from the *w.* nor
Da. 12:3. *w.* shall shine || 10. but *w.* understand
Ho. 14:9. who is *w.* || Zch. 9:2. Zidon very *w.*

Mat. 10:16. *w.* as serpents || 11:25. *w.* and prud. 24:45. *w.* servant || 25:2. five virgins were *w.* 4.
Lu. 12:42. who is that faithful and *w.* steward
Ro. 1:14. debtor to the *w.* || 22. them. to be *w.* 11:25.lest ye be *w.* in your own conceits,12:16. 16:19.would have you *w.* to that which is good 27. to God only *w.* 1 Ti. 1:17. Ju. 25.
1 Co. 1:19. destroy wisd. of *w.* || 20. where is *w.* 27. to confound *w.* || 3:10. *w.* master-builder 3:18. fool that he may be *w.* || 19. he taketh *w.* 20. knows thoughts of *w.* || 4:10. but ye are *w.*
2 Co. 10:12. are not *w.* || 11:19. seeing ye are *w.*
Ep. 5:15. but as *w.* || 2 Ti. 3:15. to make thee

See MAN, MEN.

WISE-*hearted*. Ex. 28:3.|31:6. 35:10,25. 36:1,2,8.
In any WISE. Ex. 22:23. if thou att ct *w.*
Le. 19:17. *w.* rebuke || 27:19. *w.* redeem it
De. 17:15. *w.* set him king || 21:23. *w.* bury
Jos. 6:18. *w.* keep from || 23:12. if *w.* go back
1 S. 6:3. *w.* send offer. || 1 K. 11:22. go *w.*
Ps. 37:8. *w.* to do evil || Mk. 14:31. not deny
In no WISE. Le. 7:24. the fat *w.* eat of it
1 K. 3:26. give the child, and *w.* slay it, 27.
Mat. 5:18. *w.* pass from law || 10:42. *w.* lose
Lu. 13:11. *w.* lift up herself || 18:17. *w.* enter
Jn. 1:37. Pll *w.* cast out || Ac. 13:41. *w.* believe
Ro. 3:9. are we better, no, *w.* || Re. 21:27.
On this WISE. Nu. 6:23. *w.* shall bless Israel
Mat. 1:18. was *w.* || Jn. 21:1. *w.* showed himself.
Ac. 7:26. God spake *w.* || 13:34. he said *w.*
Ro. 10:6. speaketh *w.* || He. 4:4. he spake *w.*
WISE *Woman*. 2 S. 14:2. | 20:16. Pr. 14:1.
WISELY, *ad.* Ex. 1:10. let us deal *w.* with
1 S. 18:5. behaved *w.* 30. || 2 Ch. 11:23. dealt
Ps. 58:5. never so *w.* || 64:9. shall *w.* consider 101:2. Pll behave *w.* || Pr. 16:20. a matter *w.*
Pr. 21:12. *w.* considereth || 28:26. walketh *w.*
Ec. 7:10. not inquire *w.* || Lu. 16:8. had done
WISER, *a.* 1 K. 4:31. Solomon was *w.* than
Jb. 35:11. mak. us *w.* || Ps. 119:98. made me *w.*
Pr. 9:9. will be yet *w.* || 26:16. sluggard is *w.*
Ez. 28:3. *w.* than Daniel || Lu. 16:8. *w.* than
1 Co. 1:25. foolishness of God is *w.* than men
WISH, *s.* Jb. 33:6. I am according to thy *w.*
Ps. 10:11. that *w.* evil || 73:7. than heart could *w.*
Ro. 9:3. *w.* myself || 2 Co. 13:9. this also we *w.*
3 Jn. 2. I *w.* above all things thou mayst prosp.
WISHED, *p.* Jon. 4:8. Ar. 27:29.
WISHING, *p.* Jb. 31:30. by *w.* a curse to his
WIST, *p.* Ex. 16:15. for they *w.* not what it 34:29. *w.* not his face shone || Le. 5:17. tho' *w.*
Jos. 2:4. but I *w.* not || 8:14. *w.* not were liars
Jud.16:20.he *w.* not that the Lord was departed
Mk. 9:6. *w.* not what to say, for they, 14:40.
Lu. 2:49. *w.* ye not || Ju. 5:13. *w.* not who
Ac.12:9. *w.* not it was true || 23:5. I *w.* not that
WITCH, *s.* Ex. 22:18. not suffer a *w.* to live
De. 18:10. there shall not be among you a *w.*
WITCHCRAFT, S, *s.* 1 S. 15:23. as sin of *w.*
2 K. 9:22. Jezebel's *w.* || 2 Ch. 33:6. used *w.*
Mi. 5:12. Pll cut off *w.* || Na. 3:4. mistress of *w.*
Ga. 5:20. works of the flesh are idolatry, *w.*
WITHAL, *ad.* 1 K. 19:1. Ps. 141:10.
Ac. 25:27. and not to signify the crimes
WITHDRAW, *v.* 1 S.14:19. Saul said, *w.* hand
Jb. 9:13. if God will not *w.* his anger, the proud 13:21. *w.* thine hand || 33:17. *w.* man from his
Pr. 25:17. *w.* thy foot || Ec. 7:18. *w.* not hand
Is. 60:20. nor moon *w.* || Jo. 2:10. stars *w.* 3:15.
2 Th. 3:6. *w.* yourselves || 1 T. 6:5. *w.* thyself
WITHDRAWN, De. 13:13. *w.* inhabitants
Song 5:6. *w.* himself || La. 2:8. he hath not *w.*
Ez. 18:8. *w.* from inq. || Ho. 5:6. L. hath *w.*
Lu. 22:41. *w.* from them about a stone's cast
WITHDRAWEST, Ps.7 1:11.why *w.* right hand
WITHDRAWETH, *v.* Jb. 36:7.*w.* not his eyes
WITHDREW, *v.* Ne. 9:20. *w.* the shoulder
Ez. 20:22. I *w.* my hand || Mat. 12:15. *w.* himself
Mk. 3:7. Jesus *w.* Lu. 5:16. || Ga. 2:12. he *w.*
WITHER, *v.* Ps. 1:3. his leaf also shall not *w.* 37:2. they shall *w.* || Is. 19:6. flags shall *w.*
Is.19:7. every thing sown *w.* || 40:24. they shall
Jer. 12:4. shall herbs *w.* || Ez. 17:9. it shall *w.*
Am. 1:2. and the top of Carmel shall *w.*
WITHERED, *p.* and *v.* Ge. 41:23. 7 ears *w.*
Ps. 102:4. my heart is *w.* || 11. I am *w.* like
Is. 15:6. hay is *w.* || 27:11. when boughs are *w.*
La. 4:8. skin is *w.* || Ez. 19:12. strong rods *w.*
Jo. 1:12. trees are *w.* || 17. for the corn is *w.*
Am. 4:7. whereon it rained not *w.* || Jon. 4:7.
Mat. 12:10. his hand *w.* Mk. 3:1. Lu. 6:6.
13:6. had not root they *w.* away, Mk. 4:6.
21:19. presently the fig-tree *w.* 20. Mk. 11:21.
Lu. 8:6. it *w.* away || Jn. 5:3.*w.* folk ||15:6. is *w.*
WITHERETH, *v.* Jb. 8:12. flag *w.* before any
Ps. 90:6. cut down and *w.* || 129:6. like grass
Is. 40:7. grass *w.* flower fadeth, 8. 1 Pe. 1:24.
Ja. 1:11. it *w.* the grass || Ju. 12. fruit *w.*
WITHHELD, *v.* Ge. 20:6. I *w.* thee from sin.
22:12. not *w.* thy son || 30:2. *w.* fruit of womb
Jb. 31:16. if I *w.* the poor || Ec. 2:10. I *w.* not
WITHHELDEST, *v.* Ne. 9:20. *w.* not manna
WITHHOLD, *v.* Ge. 23:6. none shall *w.* from
2 S.13:13. he will not *w.* me || Jb.4:2.who can *w.*
Ps. 40:11. *w.* not mercies || 84:11. no good *w.*
Pr. 3:27. *w.* not good || 23:13. *w.* not correction
Ec. 11:6. *w.* not thy hand || Jer. 2:25. *w.* thy
WITHHOLDEN, *p.* 1 S. 25:26. Lord hath *w.*
Jb. 22:7. *w.* bread || 38:15. their light is *w.*

Jb.42:2. no thought can be *w.* || Ps. 21:2. not *w.*
Jer. 33:3. showest *w.* 5:25. || sins *w.* good things
Ez. 18:16. not *w.* pledge || Jo. 1:13. offering
Am. 4:7. and also I have *w.* the rain from you
WITHHOLDETH, *v.* Jb. 12:15. he *w.* waters
Pr. 11:24. *w.* more than is meet || 26. *w.* corn
2 Th. 2:6. now ye know what *w.* that he might
WITHIN, *pr.* Ps. 45:13. is all glorious *w.*
101:2. *w.* my house || Mat. 23:27. *w.* full, 28.
Mk. 7:21. for from *w.* proceed evil thoughts
Lu. 11:7. he from *w.* || 12:17. thought *w.* hims.
17:21. kingdom of God is *w.* || 1 Co. 5:12. them
2 Co. 7:5. *w.* were fears || Re. 4:8. of eyes *w.*
WITHOUT, *pr.* Ge. 24:31. why standest *w.*
De. 25:5. not marry *w.* || 32:25. the sword *w.*
1 K. 7:9. within and *w.* || 2 K. 18:25. *w.* Lord
2 Ch. 15:3. the true God || Ps. 31:11. see me *w.*
Pr. 1:20. wisdom crieth *w.* || 7:12. now is she *w.*
22:13. there is a lion *w.* || 24:27. prepare *w.*
Is. 33:7. valiant cry *w.* || 55:1. *w.* money, *w.*
Jer. 33:10. *w.* man, *w.* beast, *w.* inhabitant, 12.
Ho. 3:4. Israel *w.* a king, *w.* a prince, *w.* ephod
Mk. 3:31. standing *w.* || 4:11. to them *w.* these
7:15. nothing from *w.* || Lu. 1:10. praying *w.*
Jn. 7:7. that is *w.* sin || 18:16. stood *w.* 20:11.
2 Co. 7:5. *w.* were fightings || 11:28. things *w.*
Ep. 2:12. *w.* Christ, and *w.* God in the world
Col. 4:5. toward them that are *w.* 1 Th. 4:12.
He. 7:3. *w.* father, *w.* mother || 13:12. *w.* gate
1 Pe. 3:1. may *w.* word || Re. 11:2. the court *w.*
Re. 14:20. trodden *w.* city || 22:15. *w.* are dogs
WITHES, *s.* Jud. 16:7. seven green *w.* 8,9.
WITHSTAND, *v.* Nu. 22:32. to *w.* Balaam
2 Ch. 13:7. could not *w.* || 20:6. none able to *w.*
Est. 9:2. no man could *w.* || Ec. 4:12. two *w.*
Da. 11:15. arms of south shall not *w.* nor shall
Ac. 11:17. what was I, that I could *w.* God ?
Ep. 6:13. that ye may be able to *w.* in the evil
WITHSTOOD, *v.* 2 Ch. 26:18. *w.* Uzziah
Da. 10:13. prince of Persia *w.* me 21 days
Ac. 13:8. Elymas *w.* || Ga. 2:11. I *w.* Peter
2 Ti. 3:8. *w.* Moses || 4:15. greatly *w.* our words
WITNESS, *s. is one that gives testimony or evidence to any matter.* It is put for, (1) *The miracles of Christ, which gave testimony to his Deity and Mediatorship*, Jn. 5:36. | 10:25. (2) *The assuring testimony which the Spirit of God bears to the soul of a believer*, Ro. 8:16.
Ge. 21:30. they may be a *w.* that I digged this 31:44. *w.* between us || 48. this heap is *w.* 52.
Ex. 23:13. bring it for a *w.* || 23:1. unrighteous Le.5:1. *w.* of swearing || Nu. 5:13. if he be no *w.*
Nu. 35:30. one *w.* not testify, De. 17:6. | 19:15.
De. 31:19. this song may be a *w.* for me, 21,26.
Jos. 22:27. altar is *w.* 31. || 24:27. stone be a *w.*
Jud. 11:10. Lord be *w.* between us, Jer. 42:5.
1 S. 12:5. the Lord is *w.* against you this day
Jb. 16:8. wrinkles a *w.* || 19. my *w.* is in heaven 29:11. it gave *w.* || Ps. 89:37. a faithful *w.*
Pr. 14:5. a faithful *w.* || 25. a true *w.* delivereth 19:28. an ungodly *w.* || 24:28. be not *w.* against
Is. 19:20. it shall be for a *w.* || 55:4. him for a *w.*
Jer. 29:23. I know, and am a *w.* saith the Lord
Mi.1:2. and let the Lord God be *w.* against you
Ma. 2:14. Lord hath been *w.* || 3:5. a swift *w.*
Mat. 24:14. be preached for a *w.* to all nations
Mk. 14:55. sought for *w.* || 56. *w.* agreed not, 59.
Lu. 22:71. they said, What need we further *w.*
Jn. 1:7. came for a *w.* || 3:11. receive not our *w.*
3:26. bearest *w.* || 5:31. if I bear *w.* of myself
5:32. I know the *w.* || 36. greater *w.* || 37. borne
Ac. 1:22. to be *w.* with us || 4:33. gave *w.* of
10:43. all the prophets *w.* || 14:17. without *w.*
22:15. shall be his *w.* || 26:16. minister and *w.*
Ro. 1:9. God is my *w.* || 2:15. bearing *w.* 9:1.
1 Th. 2:5. God is *w.* || Ti. 1:13. this *w.* is true
He. 2:4. bearing them || 10:15. Holy Ghost is *w.*
11:4. by which Abel obtained *w.* that he was
Ja. 5:3. rust be *w.* || 1 Pe. 5:1. Peter a *w.* of
1 Jn. 5:9. *w.* of God is greater || 10. *w.* in hims.
3 Jn. 6. which have borne *w.* of thy charity
Re. 1:5. Jesus Christ, who is the faithful *w.*
3:14. saith the true *w.* || 20:4. for *w.* of Jesus

See BARE, FALSE, TABERNACLE.

WITNESS, *v.* De. 4:26. and earth to *w.*
1 S. 12:3. I am *w.* || Is. 3:9. countenance *w.*
La.2:13.what things shall I take to *w.* for thee ?
Mat. 26:62. what is it that these *w.* Mk. 14:60.
27:13. how many things they *w.* Mk. 15:4.
WITNESSED, *p.* 1 K. 21:13. *w.* against Naboth
Ro. 3:21. being *w.* by the law and the prophets
1 Ti. 6:13. before Pilate *w.* a good confession
He. 7:8. of whom it is *w.* that he liveth
WITNESSES, *s.* Nu. 35:30. by mouth of *w.*
De. 17:6. two or three *w.* 19:15. 2 Co. 13:1.
Jos. 24:22. *w.* against yourselves, we are *w.*
Ru. 4:9. ye are *w.* 10. || 11. said, We are *w.*
Jb. 10:17. thou renewest thy *w.* against me
Is. 8:2. I took faithful *w.* || 43:9. bring *w.*
43:10. ye are my *w.* saith the Lord, 12. | 44:8.
44:9. they are their own *w.* they see not
Jer. 32:10. I sealed evidence and took *w.* 44.
Mat. 18:16. mouth of two or three *w.* 2 Co. 13:1.
23:31. ye be *w.* || 26:65. what need of *w.*
Lu. 24:48. and ye are *w.* of these things
Ac. 1:8. ye shall be *w.* || 2:32. we are *w.* 3:15.
5:32. we are his *w.* of these things, 10:39.
7:58. *w.* laid clothes || 10:41. to *w.* chosen of G.
13:31. who are his *w.* || 1 Th. 2:10. ye are *w.*

1 Ti. 5:19. before two *w.* || 6:12. before many *w.* 2 Ti. 2:2. things heard of me among many *w.* He. 11:3. and I will give power to my two *w.* Re. 11:3. and two *w.* shall prophesy || 12:1. a cloud of *w.*

WITNESSETH, *v.* Jn. 5:32. Ac. 20:23.

WITNESSING, *p.* Ac. 26:22. *w.* both to small

WITS, *s.* Ps. 107:27. and are at their *w.* end

WITTY, *a.* Pr. 8:12. knowl. of *w.* inventions

WITTINGLY, *ad.* Ge. 48:14. guiding hands *w.*

WIVES, *s.* Ge. 4:19. Lamech took him two *w.* 6:2. took them *w.* || 38:26. give me my *w.* 31:50. if thou take other *w.* || Nu. 1:18. our *w.* De. 17:17. nor multiply *w.* || 21:15. if have 2 *w.* Jud. 8:30. he had many *w.* || 21:7. how do for *w.* 1 S. 1:2. had two *w.* || 25:43. both David's *w.* 2 S. 5:13. D. took more *w.* || 12:8. thy master's 1 K. 11:3. had 700 *w.* || 1. his *w.* turned away 20:7. he sent for my *w.* || 1 Ch. 4:5. had two *w.* 1 Ch. 7:4. had many *w.* || 8:8. Shu. had two *w.* 2 Ch. 11:21. above all his *w.* || 23. desired many 24:3. took two *w.* || 29:9. *w.* are in captivity Ezr. 10:3. a covenant to put away all the *w.* 44. Ne. 12:43. *w.* rejoice || 13:23. *w.* of Ashdod Est. 1:20. *w.* shall give to their husbands honor Jer. 29:6. take ye *w.* || 35:8. we, nor our *w.* Da. 5:2. his *w.* drink || Lu. 17:27. married Ac. 21:5. with *w.* || 1 Co. 7:29. have *w.* be as tho' Ep. 5:22. *w.* submit, Col. 3:18. 1 Pe. 3:1. 24. so let the *w.* be to their own husbands in 1 Ti. 4:7. old *w.* fables || 1 Pe. 3:1. won by *w.*

See Strange.

Their WIVES. Ge. 31:29. all their little ones, and *-w.* took they captive, 1 S. 30:3. Jud. 3:6. daughters to *-w.* || 2 Ch. 20:13. Judah Ezr. 10:19. put away *-w.* || Ne. 5:1. cry of *-w.* Ne. 19:23. *-w.* entered into oath || Is. 13:16. *-w.* ravished Jer. 6:12. *-w.* shall be turned to others, 8:10. 14:16. none to bury *-w.* || 18:21. let *-w.* be ber. 44:9. wickedn. of *-w.* || 15. men who knew *-w.* Ez. 44:22. nor take for *-w.* || Da. 6:24. cast *-w.* Zch. 12:12. *-w.* shall mourn apart, 13,14. Ep. 5:28. to love *-w.* || 1 Ti. 3:11. so must *-w.* be

Thy WIVES. 2 S. 12:11. lie with *-w.* in sight 19:5. saved lives of *-w.* || 1 K. 20:3. mine, and *-w.* 1 K. 20:5. deliver me || 2 Ch. 21:14. L. smite *-w.* Jer. 38:23. bring *-w.* and || Da. 5:23. *-w.* and concub.

Your WIVES. Ge. 45:19. take wagons for *-w.* Ex. 19:15. come not at *-w.* || 22:24. be widows 32:2. break off the golden earrings of *-w.* De. 3:19. *-w.* and your little ones shall, Jos. 1:14. 29:11. *-w.* shall enter || Ne. 4:14. fight for *-w.* Jer. 41:9. wickedn. of *-w.* || 25. ye and *-w.* have Mat. 19:8. to put away *-w.* || Ep. 5:25. love, Col. 3:19.

WIZARD, *s.* or *Diviner.* Le. 20:27. De. 18:11.

WIZARDS, *s.* Le. 19:31. not seek after *w.* 20:6. 1 S. 28:3. Saul had put *w.* out of the land, 9. 2 K. 21:6. Manasseh dealt with *w.* 2 Ch. 33:6. 23:24. Josiah put *w.* and idols out of the land Is. 8:19. seek unto *w.* that peep and mutter, 19:3.

WOE, *s.* Nu. 21:29. *w.* to thee, Moab, Jer. 48:46. 1 S. 4:7. *w.* unto us, for there hath not been, 8. Jer. 4:13. 6:4. La. 5:16. Pr. 23:29. who hath *w.* who hath sorrow Ec. 4:10. to him that is alone || 10:16. *w.* to thee Is. 3:9. *w.* to their soul || 11. *w.* to the wicked 17:12. *w.* to the multitude of many people 18:1. *w.* to land || 28:1. *w.* to crown of pride 29:1. *w.* to Ariel || 30:1. *w.* to rebellious child. 33:1. *w.* to thee that spoilest and thou wast not 45:9. *w.* to him that striveth with his Maker, 10. Jer. 13:27. *w.* to thee, O Jerus. || 22:13. *w.* to him 23:1. *w.* to the pastors || 48:1. *w.* to Nebo Ez. 2:10. mourning and *w.* || 13:3. *w.* to proph. 13:18. *w.* to women || 16:23. *w.* to thee 24:6. *w.* to the bloody city, 9. Na. 3:1. 30:2. *w.* worth the day || 34:2. *w.* to shepherd Am. 5:18. *w.* to you that desire day of the Lord Ha. 2:6. *w.* to him that increaseth that is not 9. *w.* to him that coveteth || 12. that buildeth 15. *w.* to him that giveth his neighbor drink 19. *w.* to him that saith to the wood, Awake Zph. 2:5. *w.* to the inhabitants of the sea-coasts 3:1. *w.* to her that is filthy and polluted Zch. 11:17. *w.* to idol shepherd that leaveth flock Mat. 11:21. *w.* to thee Chorazin, Lu. 10:13. 18:7. *w.* to world because of offences, *w.* to that man by whom offence comes, Lu. 17:1. 23:13. *w.* to you scribes, 14—29. Lu. 11:14. 24. *w.* to that man, Mk. 14:21. Lu. 22:22. Lu. 6:24. *w.* to rich || 25. *w.* to full || 26. speak 11:42. *w.* to Pharisees || 43. lawyers, 47,52. Re. 8:13. angel flying, saying *w.*, *w.*, *w.*, 12:12. 9:12. one *w.* is past || 11:14. second *w.* is past

WOE *is me.* Ps. 120:5. Is. 6:5. Jer. 4:31. | 10:19. | 15:10. | 45:3. Mi. 7:1.

WOE *unto me.* Jud. 10:15. Is. 24:16.

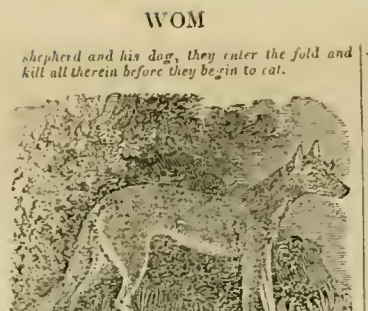
1 Co. 9:16. yea, *w.* if I preach not the gospel

WOE *to them.* Is. 5:8,11,18,20,21,22. | 10:1. | 29:15. | 31:1. Jer. 50:27. Ho. 7:13. | 9:12. Am. 6:1. Mi. 2:1. Mat. 24:19. Mk. 13:17. Lu. 21:23. Ju. 11.

WOES, *s.* Re. 9:12. there come two *w.* more

WOFUL, *a.* Jer. 17:16. nor desired the *w.* day

WOLF, *s.* *In* Hebrew, Zeeb; *in* Greek, Lycos. *It is very fierce and voracious, an enemy to cattle, ravenous, greedy, crafty, gregarious, of a quick smell and sight. In the absence of the shepherd and his dog, they enter the fold and kill all therein before they begin to eat.*



Syr an Wolf.

Ge. 49:27. Benjamin shall raven as a *w.* Is. 11:6. *w.* shall dwell with the lamb, 65:25. Jer. 5:6. a *w.* of the evenings shall spoil them Jn. 10:12. hireling seeth *w.* coming fleeth

WOLVES, *s.* Ez. 22:27. like *w.* ravening Ha. 1:8. fiercer than evening *w.* Zph. 3:3. Mat. 7:15. but inwardly they are ravening *w.* 10:16. I send you as sheep among *w.* Lu. 10:3. Ac. 20:29. grievous *w.* shall enter in among

WOMAN, *s.* is put for, (1) *The spouse of Christ,* Song 1:8. (2) *The antichristian church,* Re. 17:3. (3) *Effeminate governors,* Is. 3:12. (4) *Israel and Judah,* Ez. 23:44.

Ge. 2:23. she shall be called *w.* because she 3:15. I will put enmity between thee and the *w.* 24:5. peradventure the *w.* will not come, 39. 44. let the same be the *w.* Lu. hath appointed Ex. 21:22. if men strive and hurt a *w.* with chi. Le. 18:23. nor shall a *w.* stand before a beast 20:13. if a man lie with mankind as with *w.* Nu. 5:18. set *w.* before Lord || 27. *w.* be a curse 25:6. a Midianitish *w.* || 8. thrust the *w.* through 30:3. if a *w.* vow || 31:17. now kill every *w.* De. 22:14. I took this *w.* || Jos. 2:4. | 6:22. Jud. 4:9. L. sell Sisera into the hand of a *w.* 9:53. *w.* cast a piece of mill stone, 2 S. 11:21. 13:3. is there never a *w.* || 14:1. S. loved a *w.* Ru. 1:5. *w.* was left || 3:11. art a virtuous *w.* 1 S. 2:20. the Lord give thee seed of this *w.* 28:7. seek me a *w.* that hath a familiar spirit 2 S. 3:8. concerning this *w.* || 11:2. D. saw a *w.* 13:17. put now this *w.* || 20:22. *w.* went unto all 1 K. 14:5. feign herself another *w.* || 17:17. 2 K. 1:8. a great *w.* || 6:26. *w.* cried, Help O king 8:5. this is the *w.* || 9:34. see this cursed *w.* 2 Ch. 24:7. that wicked *w.* || Jb. 31:9. deceived Ps. 48:6. pain as of a *w.* in travail, Is. 13:8. | 21:3. | 26:17. Jer. 4:31. | 6:24. | 13:21. | 22:23. | 30:6. | 31:8. | 48:41. | 49:22,24. | 50:43. Pr. 6:24. from evil *w.* || 7:10. a *w.* subtle of heart 9:13. a foolish *w.* || 12:4. a virtuous *w.* 31:10. 14:1. wise *w.* buildeth || 21:9. a brawling *w.* 31:30. a *w.* that fears the Lord shall be praised Ec. 7:26. the *w.* whose heart is snares and nets 28. but a *w.* among all those I have not found Is. 42:14. like a travailing *w.* || 45:10. or to *w.* 49:15. can a *w.* forget || 54:6. a *w.* forsaken Jer. 6:2. a delicate *w.* || 31:22. *w.* compass a man La. 1:17. Jerusalem is as a menstruous *w.* Ez. 16:30. work of an imperious whorish *w.* 23:44. go in unto a *w.* || 33:17. a removed *w.* Ho. 3:1. yet, love a *w.* || 13:13. travailing *w.* Mi. 4:9. *w.* in travail, 10. || Zch. 5:7. *w.* sits Mat. 5:28. whoso looketh on a *w.* to lust after 9:20. a *w.* diseased, Mk. 5:25. Lu. 8:43. 13:33. leaven, a *w.* took || 15:28. O *w.* great is 22:27. last the *w.* died, Mk. 12:22. Lu. 20:32. 26:10. why trouble ye the *w.* || 13. *w.* hath done Mk. 7:25. a certain *w.* || 10:12. if *w.* put away Lu. 7:39. who and what manner of *w.* this is 44. see this *w.* || 13:16. ought not this *w.* Jn. 2:4. saith, *w.* what have I to do with thee? 4:9. *w.* of Samaria || 39. for saying of the *w.* 8:3. brought a *w.* taken in adultery, 4,10. 19:26. saith to his mother, *w.* behold thy son Ac. 9:36. Dorcas, this *w.* || 17:34. *w.* Damaris Ro. 1:27. natural use of *w.* || 7:2. *w.* is bound 1 Co. 7:1. not to touch a *w.* || 2. and let every *w.* 11:5. *w.* that prayeth || 6. if *w.* be not covered 7. is the glory || 9. man not for the *w.* but 11. nor man without the *w.* nor *w.* without 13. is it comely for a *w.* || 15. if a *w.* have long Ga. 4:4. made of a *w.* || 1 Th. 5:3. travail on a *w.* 1 Ti. 2:12. I suffer not a *w.* || 14. *w.* deceived Re. 2:20. *w.* Jezebel || 12:1. *w.* clothed with sun 13. the *w.* fled || 14. the earth helped the *w.* 17. wroth with the *w.* || 17:3. and I saw a *w.* 17:6. a *w.* drunken || 7. tell mystery of the *w.*

See Born, Man, Strange.

Young WOMAN. Ru. 4:12. seed of this *-w.*

WOMANKIND, *s.* Le. 18:22. as with *w.* it is

WOMB, *s.* Ge. 25:23. two nations in thy *w.* 29:31. Lord opened Leah's *w.* || 30:22. Rachel's 49:25. blessings of the breasts, and of the *w.* Ex. 13:2. openeth the *w.* is mine, Nu. 8:16. Jud. 13:5. he shall be a Nazarite from *w.* 7. Ru. 1:11. in my *w.* || 1 S. 1:5. shut up her *w.* Jb. 3:11. why died I not from the *w.* 16:18. 24:20. *w.* forget him || 31:15. make thee in *w.* 38:8. issued out of *w.* || 29. whose *w.* came ice Ps. 22:9. took me out of *w.* || 10. cast from the *w* 58:3. estranged from *w.* || 71:6. up from the *w.* 110:3. from *w.* of the morning hast the dew Pr. 30:16. barren *w.* || 31:2. what, son of my *w.* Ec. 11:5. knowest not how bones grow in the *w.* Is. 44:2. L. formed thee from the *w.* 24. | 49:5. 46:3. carried from *w.* || 48:8. transgressor from 49:1. called me from *w.* || 15. on son of her *w.* 66:9. shall I cause to bring forth, and shut *w.* Jer. 1:5. before thou camest forth out of the *w.* 20:17. slew me not from the *w.* or that, 18. Ez. 20:26. pass through fire all that openeth *w* Ho 9:14. miscarrying *w.* || 12:3. heel in the *w.* Lu. 1:31. conceive in thy *w.* || 41. leaped in her *w.* 2:21. name Jesus, before conceived in the *w.* 23. every male that openeth *w.* be holy to Lord

See Fruit, Mother.

WOMBS, *s.* Ge. 20:18. Lu. 23:29.

WOMEN, *s.* Ex. 15:20. all the *w.* 35:25,26. Le. 26:26. ten *w.* || Nu. 31:15. saved *w.* alive Jud. 5:24. blessed above *w.* || 21:14. saved alive 1 S. 2:22. lay with the *w.* || 15:33. *w.* childless 18:6. *w.* came out of all cities || 7. *w.* answered 21:4. if the young men have kept from *w.* 5. 2 S. 1:26. passing love of *w.* || 15:16. left ten *w* 1 K. 3:18. came two *w.* || 2 K. 8:12. rip up *w.* 2 K. 23:7. *w.* wove || Ne. 13:26. outlandish *w.* Est. 1:9. feast for the *w.* || 2:17. above all the *w.* 3:13. to kill Jews, little children and *w.* 8:11. Jb. 42:15. no *w.* so fair || Ps. 45:9. honorable *w.* Pr. 31:3. give not thy strength unto *w.* nor Song 1:8. O thou fairest among *w.* 5:9. | 6:1. Is. 3:12. *w.* rule || 4:1. seven *w.* take hold of 19:16. Egypt be like *w.* || 27:11. *w.* set on fire 32:9. rise up, ye *w.* || 10. ye careless *w.* 11. Jer. 7:18. *w.* knead || 9:17. call for mourning *w.* 9:20. hear, O ye *w.* || 38:22. all the *w.* left in 44:24. said to *w.* || 50:37. become as *w.* 51:30. La. 2:20. *w.* eat children, 4:10. || 5:11. ravished Ez. 8:14. sat *w.* weeping || 9:6. slay the *w.* 13:18. *w.* sew pillows || 16:34. from other *w.* 16:38. I will judge thee as *w.* that break, 23:45. 23:2. there were two *w.* || 48. *w.* may be taught Da. 11:17. daughter of *w.* || 37. desire of *w.* Ho. 13:16. *w.* with child be ripped up, Am. 1:13. Mi. 2:9. *w.* ye cast out || Na. 3:13. people are as *w.* Zch. 5:9. came two *w.* || 8:4. old || 14:2. ravished Mat. 11:11. that are born of *w.* Lu. 7:28. 24:41. two *w.* grinding || 27:55. many *w.* were Lu. 1:28. blessed art thou among *w.* 42. 24:22. and certain *w.* also made us astonished Ac. 1:14. with the *w.* || 13:50. stirred up devout 16:13. we spake to the *w.* || 17:4. of chief *w.* Ro. 1:26. *w.* did change the natural use into 1 Co. 14:34. let *w.* keep silence in the churches Phil. 4:3. help those *w.* which labored with me 1 Ti. 2:9. *w.* adorn themselves in modest apparel 10. becometh *w.* || 11. let *w.* learn in silence 5:2. entreat elder *w.* || 14. younger *w.* marry 2 Ti. 3:6. lead captive silly *w.* laden with sins Ti. 2:3. aged *w.* behave as || 4. *w.* to be sober He. 11:35. received their dead raised to life again 1 Pe. 3:5. after this manner, holy *w.* adorned Re. 9:8. as the hair of *w.* || 14:4. not defiled with

See Children, Men, Singing.

WOMEN-*Servants,* *s.* Ge. 20:14. | 32:5.

WON, *v.* 1 Ch. 2:22. Pr. 18:19. 1 Pe. 3:1.

WONDER, *s.* De. 13:1. a sign or a *w.* 28:46. 2 Ch. 32:31. who sent him to inquire of the *w.* Ps. 71:7. I am as a *w.* to many, thou art my Is. 20:3. barefoot for a *w.* || 29:14. I will do a *w.* Ac. 3:10. filled with *w.* || Re. 12:1. *w.* in heaven

WONDER, *v.* Is. 29:9. stay and *w.* cry out Jer. 4:9. prophets *w.* || Ha. 1:5. *w.* marvellously Ac. 13:41. *w.* and perish || Re. 17:8. they shall *w.*

WONDERS, *s.* Ex. 3:20. smite Egypt with all my *w.* 7:3. | 11:9. De. 6:22. | 7:19. | 26:8. 4:21. see thou do the *w.* || 11:10. did these *w.* 15:11. the Lord is fearful in praises, doing *w.* De. 4:34. a nation by *w.* || Jos. 3:5. L. will do *w.* 1 Ch. 16:12. remember his *w.* Ps. 105:5. Ne. 9:10. thou showedst *w.* upon Pharaoh 17. nor were mindful of thy *w.* Ps. 78:11,43. Jb. 9:10. G. doth *w.* || Ps. 77:11. remember thy *w.* Ps. 77:14. G. that doest *w.* || 88:10. *w.* to dead, 12. 89:5. heav. praise thy *w.* || 96:3. declare his *w.* 105:27. showed his *w.* || 106:7. understood not *w.* 107:24. *w.* in the deep || 135:9. sent *w.* in Egypt 136:4. doth great *w.* || Is. 8:18. for *w.* in Israel Jer. 32:20. set *w.* in E. || 21. brought forth with *w.* Da. 4:2. good to show *w.* || 3. how mighty his *w.* 6:27. he worketh *w.* || 12:6. to end of these *w.* Jo. 2:30. I will show *w.* in heaven, Ac. 2:19. Mat. 24:24. shall show great *w.* Mk. 13:22. Jn. 4:48. Jesus said, Except ye see signs and *w.* Ac. 2:22. Jesus, a man approved of God by *w.* 43. many *w.* were done, 5:12. | 14:3. | 15:12. 4:30. that *w.* may be done || 7:36. *w.* in Egypt 6:8. Stephen did *w.* || Ro. 15:19. through *w.* 2 Co. 12:12. wrought in *w.* || 2 Th. 2:9. lying *w.* He. 2:4. witness with *w.* || Re. 13:13. great *w.*

WONDERFUL, *a.* De. 28:59. thy plagues *w.* 2 S. 1:26. love was *w.* || 2 Ch. 2:9. house he is Jb. 42:3. have I uttered things too *w.* for me Ps. 119:129. testim. *w.* || 131:1. things too *w.* 139:6. such knowl. too *w.* || Pr. 30:18. three too

Is 9:6. *B.* Counsellor ‖ 25:1. done *w.* things 28:29. *w.* in counsel ‖ Jer. 5:31. *w.* a thing Ba. 3:23. *w.* numbered ‖ Mat. 21:15. *w.* things

See WORKS.

WONDERFULLY, *ad.* 1 S. 6:6. *w.* wrought *w.* Ps. 139:14. *w.* made ‖ La. 1:9. came down *w.* Da. 8:24. and he shall destroy *w.* and prosper

WONDERED, *v.* Is. 59:16. *w.* there was no m. 63:5. I *w.* that ‖ Zch. 3:8. they are men *w.* at Lu. 2:18. *w.* at those things ‖ 4:22. they all *w.* 24:41. while they believed not for joy, and *w.* Ac. 7:31. Moses *w.* ‖ 8:13. Simon Magus *w.* Re. 13:3. all the world *w.* after the beast

WONDERING, *p.* Ge. 24:21. man *w.* at her Lu. 24:12. Peter *w.* ‖ Ac. 3:11. people greatly

WONDROUS, *a.* 1 Ch. 16:9. talk ye of all his *w.* works, Ps. 26:7. ‖ 105:2. ‖ 119:27. ‖ 145:5. Jb. 37:14. consider the *w.* works of God, 16. Ps. 71:17. *w.* works, 75:1. ‖ 78:32. ‖ 106:22. 72:18. God, who only doth *w.* things, 86:10. 119:18. behold *w.* things ‖ Jer. 21:2. *w.* works

WONDROUSLY, *ad.* Jud. 13:19. Jo. 2:26.

WONT, *v.* Ex. 21:29. if the ox were *w.* to push Nu. 22:30. was I ever *w.* ‖ 1 S. 3:3,10. David *w.* 2 S. 29:18. *w.* to speak ‖ Da. 3:19. *w.* to be heated Mat. 27:15. *w.* to release ‖ Mk. 10:1. as he was *w.* Lu. 22:39. as he was *w.* ‖ Ac. 13:13. prayer *w.*

WOOD, *s.* Ge. 22:6. Abraham took the *w.* 7. Nu. 13:20. whether *w.* or ‖ 31:20. made of *w.* De. 10:1. an ark of *w.* ‖ 19:5. goeth to hew *w.* 29:11. hewer of *w.* Jos. 9:21. ‖ 23:27. Jer. 10:22. 1 S. 6:14. clave the *w.* ‖ 17:25. came to a *w.* 23:16. to D. in the *w.* ‖ 2 S. 18:8. *w.* devoured 1 K. 18:23. bullock on *w.* ‖ 2 K. 2:24. out of *w.* 1 Ch. 29:2. I have prepared *w.* for things of *w.* Ps. 80:13. boar out of *w.* ‖ 132:6. fields of the *w.* Pr. 26:20. where no *w.* is ‖ 21. as *w.* to the fire Ec. 10:9. he that cleaveth *w.* sh. be endangered Is. 10:15. as if no *w.* ‖ 30:33. fire and much *w.* 45:20. *w.* of their image ‖ 60:17. for *w.* brass Jer. 5:14. make pen. *w.* ‖ 7:18. g th c. 28:13. broke Ez. 15:3. shall *w.* be taken ‖ 24:10. heap on *w.* 39:10. no *w.* out of field ‖ Mi. 7:14. in the *w.* Ha. 2:19. sa th to *w.* awake ‖ Hag. 1:8. bring *w.* Zch. 12:6. among *w.* ‖ 1 Co. 3:12. if build *w.* 2 Ti. 2:20. but also vessels of *w.* and earth

See CLEAVE, OFFERING, VESSEL.

WOODS, *s.* Ez. 31:25. sleep safely in the *w.*

WOOF, *s.* Le. 13:48,51,52,53,57,59.

WOOL, *s.* Jud. 6:37. I will put a fleece of *w.* in 2 K. 3:4. rams with *w.* ‖ Ps. 147:16. snow like *w.* Pr. 31:13. she seeketh *w.* and flax, and worketh Is. 1:18. sins be as *w.* ‖ 51:8. eat them like *w.* Ez. 27:18. merchant in *w.* ‖ 44:31. clothe with *w.* 44:17. and no *w.* shall come upon them while Da. 7:9. hair of his head like *w.* Re. 1:14.

Ho. 2:5. give me my *w.* ‖ 9. recover my *w.* and

WOOLLEN, *a.* Le. 13:47,48,52,59. ‖ 19:19.

WORD, *s.* *In* Heb. Dabar; *in* Gr. Rhema, *or* Logos. It signifies, (1) *The holy Scripture, which is the* word *of God,* Jn. 1:1. (2) *Jesus Christ, the Son of God,* Jn. 1:1. *who is called* THE WORD, (1) *Because he is the image of the invisible God, as our words are of our thoughts,* Col. 1:15. (2) *Because God has revealed his will to us by Jesus Christ,* Jn. 3:34. He. 1:1.

Ge. 37:14. go bring me *w.* again, Mat. 2:8.

Ex. 8:13. *w.* of Moses, 12:35. ‖ 32:28. Le. 10:7. Nu. 13:26. brought *w.* ‖ 22:8. I'll bring *w.* again 22:20. *w.* I shall say ‖ 35. the *w.* I shall speak 38. *w.* G. putteth ‖ 23:5. L. put a *w.* in Balaam's De. 1:25. brought us *w.* again ‖ 4:2. not add to the *w.* 8:3. by every *w.* doth man live, Mat. 4:4. 18:21. how shall we know the *w.* Jer. 28:9. 21:5. by their *w.* ‖ 31:34. *w.* is nigh, Ro. 10:8. Jos. 1:13. *w.* Moses com. ‖ 8:35. not a *w.* of all 14:7. I brought him *w.* ‖ 22:32. brought them 1 S. 4:1. *w.* of Samuel came ‖ 17:30. same *w.* 2 S. 3:11. he could not answer Abner a *w.* 7:7. in all places spake I a *w.* 1 Ch. 17:6. 25. *w.* thou hast spoken ‖ 15:28. till come *w.* 19:10. speak ye not a *w.* of bringing king back 24:4. the king's *w.* prevailed, 1 Ch. 21:4. 1 K. 2:30. brought *w.* 2 S. 2:9. 2 Ch. 34:16. 42. the *w.* is good ‖ 8:56. not failed one *w.* of 18:21. people answered not a *w.* Is. 3:21. 2 K. 6:18. *w.* of Elisha ‖ 18:28. *w.* of great king 1 Ch. 14:15. *w.* he commanded, Ps. 105:8. 21:12. advise what *w.* ‖ Ne. 1:8. *w.* thou com. Est. 1:21. accord ng to *w.* ‖ 7:8. as *w.* went out Jb. 2:13. none spake a *w.* ‖ Ps. 17:4. *w.* of lips 19:14. *w.* gave the *w.* ‖ 119:9. rem. the *w.* 119:123. eyes fail for *w.* ‖ 138:4. not a *w.* but Pr. 12:25. a good *w.* ‖ 13:13. whoso despiseth *w.* 14:15. believeth every *w.* ‖ 15:23. *w.* in season 25:11. a *w.* fitly spoken is like apples of gold Ec. 5:12. to utter any *w.* ‖ 8:4. *w.* of a king is Is. 5:21. despised the *w.* ‖ 8:10. speak the *w.* 9:8. L. sent a *w.* to Jacob ‖ 26:21. offender for a 30:21. *w.* behind thee ‖ 41:28. could answer a 44:26. confirmeth the *w.* ‖ 45:23. *w.* is gone 50:4. know how to speak a *w.* in season to him Jer. 5:13. *w.* is not in them ‖ 9:20. receive the *w.* 10:1. hear ye the *w.* ‖ 18:18. nor the *w.* perish 23:36. for every man's *w.* shall be his burden 26:2. diminish not a *w.* ‖ 34:5. pronounced *w.* 37:17. is there any *w.* ‖ 44:16. as for the *w.* Ez. 3:17. hear the *w.* 33:7. ‖ 12:25. *w.* I speak 12:28. *w.* shall be done ‖ 13:6. confirm the *w.* 33:30. hear what is the *w.* that cometh from L. Da. 3:28. changed king's *w.* ‖ 4:17. of holy ones 4:31. while the *w.* was in the King's mouth Jon 3:6. *w.* came to the king ‖ Hag. 2:5. to the *w.* Mat. 8:8. speak the *w.* only, he shall be healed 12:32. whoso speaketh a *w.* against, Lu. 12:10. 36. of every idle *w.* men shall give account 13:19. when any one heareth *w.* of the kingdom, 20. 22, 23. Mk. 4:14, 18. Lu. 8:15.

21. because of the *w.* is offended, Mk. 1:17. 15:23. not a *w.* ‖ 18:16. every *w.* 2 Co. 13:1. 22:46. no man was able to answer him a *w.* 27:14. to never a *w.* ‖ 28:8. did run to bring *w.* Mk. 14:72. *w.* Jesus said ‖ 16:20. confirming *w.* Jn. 1:1. in beginning was the *W.* the *W.* was G. 14. *W.* was made flesh, and dwelt among us 2:22. believed the *w.* that Jesus said, 1:50. 12:48. *w.* shall judge ‖ 14:24. *w.* is not mine 15:3. clean through the *w.* ‖ 20. remem. the *w.* 25. *w.* might be fulfilled ‖ 17:20. thro' their *w.* Ac. 14:36. God sent to Israel ‖ 13:15. of exhorta. 13:26. *w.* of this salvation ‖ 15:7. *w.* of gospel 17:11. they received the *w.* with all readiness 20:32. *w.* of his grace ‖ 28:25. spoken one *w.* Ro. 10:8. *w.* of faith ‖ 15:18. obedient by *w.* 1 Co. 4:20. not in *w.* but ‖ 12:8. *w.* of wisdom 2 Co. 1:18. our *w.* to you was not yea and nay 5:19. the *w.* of reconciliation ‖ 10:11. as in *w.* Ga. 5:14. fulfilled in one *w.* ‖ 6:6. taught in *w.* Ep. 5:26. cleanse with washing of water by *w.* Phil. 1:14. bold to speak the *w.* ‖ 2:16. *w.* of life Col. 1:5. *w.* of the truth ‖ 3:16. let *w.* of Christ 3:17. whatsoever ye do in *w.* or deed, do all in 1 Th. 1:5. not in *w.* only ‖ 6. received the *w.* in 2:13. ye received it not as the *w.* of men, but 2 Th. 2:2. nor by *w.* ‖ 15. whether by *w.* or 17. in every good *w.* ‖ 3:14. obey not our *w.* 1 Ti. 4:12. example in *w.* ‖ 5:17. labor in *w.* 2 Ti. 2:17. *w.* will eat ‖ 4:2. preach the *w.* be Ti. 1:9. holding fast the faithful *w.* as taught He. 1:3. by *w.* of his power ‖ 2:2. if *w.* spoken 4:2. *w.* preached ‖ 5:13. unskilful in the *w.* 7:28. *w.* of the oath ‖ 12:19. not be spoken 13:22. brethren, suffer the *w.* of exhortation Ja. 1:21. engraffed *w.* ‖ 22. be ye doers of the *w.* 3. hearer of the *w.* ‖ 3:2. it offend not in *w.* 1 Pe. 2:2. milk of the *w.* ‖ 8. stumble at the *w.* 3:1. if any obey not the *w.* may without the *w.* 2 Pe. 1:19. a more sure *w.* ‖ 3:7. by the same *w.* 1 Jn. 1:1. *w.* of life ‖ 3:18. not in *w.* but in deed 5:7. Father, the *W.* and the Holy Ghost are Re. 3:10. *w.* of patience ‖ 12:11. *w.* of test mony

WORD *of God.* 1 S. 9:27. show thee *w.*-

1 K. 12:22. *w.*- came to Shemaiah, 1 Ch. 17:3. Pr. 30:5. *w.*- is pure ‖ Is. 40:8. *w.*- shall stand Mk. 7:13. making the *w.*- of none effect Lu. 3:2. *w.*- came to John ‖ 4. by every *w.*- 5:1. to hear the *w.*- ‖ 8:11. the seed is the *w.*- 8:21. my brethren that hear the *w.*-, 11:28. Jn. 10:35. if he called them gods to whom *w.*- Ac. 4:31. spoke the *w.*- ‖ 6:2. should leave *w.*- 6:7. the *w.*- increased in Jerusalem, 12:24. 8:14. received *w.*-, 11:1. ‖ 13:7. to hear *w.*- 13:44. came to hear *w.*- ‖ 48. *w.* first spoken 19:20. so mightily grew the *w.* and prevailed Ro. 9:6. not as tho' *w.*- ‖ 10:17. hearing by *w.*- 1 Co. 14:36. came the *w.*- out from you ? 2 Co. 2:17. corrupt the *w.*- ‖ 4:2. not handling Ep. 6:17. sword of the Spirit, which is the *w.*- Col. 1:25. to fulfil *w.*- ‖ 1 Th. 2:13. received 1 Ti. 4:5. it is sanctified by the *w.*- and prayer 2 Ti. 2:9. is not bound ‖ Ti. 2:5. be not blasphe. He. 4:12. *w.*- is quick ‖ 6:5. tasted good *w.*- 11:3. framed by *w.*- ‖ 13:7. spoken to you the 1 Pe. 1:23. born by *w.*- ‖ 2 Pe. 3:5. by the *w.*- 1 Jn. 2:14. are strong, *w.*- ab deth in you Re. 1:2. record of *w.*- ‖ 9. Patmos, for the *w.*- 6:9. slain for the *w.*- ‖ 19:13. name is the *W.* 20:4. them that were beheaded for the *w.*-

His WORD. Nu. 27:21. at *w.* go out

30:2. if a man vow, he shall not break *w.* 1 S. 1:23. establish *w.* ‖ 2 S. 23:2. *w.* was 1 K. 2:4. continue *w.* ‖ 8:20. performed *w.* 2 K. 1:16. no God in Israel, to inquire of *w.* 2 Ch. 10:15. that the Lord might perform *w.* Ps. 56:1. praise *w.* ‖ 10. ‖ 103:20. hearkening to 105:19. *w.* came ‖ 28. rebelled not against *w.* 10 24. believed not ‖ 107:20. sent *w.* healed 130:5. in *w.* do I hope ‖ 147:15. *w.* runneth 147:18. sendeth ‖ 19. showeth ‖ 148:8. fulfilling Is. 66:5. tremble at *w.* ‖ Jer. 20:9. in my heart La. 2:17. fulfilled *w.* ‖ Jo. 2:11. executeth Mat. 8:16. he cast out the spirits with *w.* Lu. 4:32. astonished, for *w.* was with power Jn. 4:41. because of *w.* ‖ 5:38. not *w.* abiding Ac. 2:41. gladly received ‖ Ti. 1:3. manifested 1 Jn. 2:5. whoso keepeth *w.* in him is love

See LORD.

My WORD. Nu. 11:23. whether *w.* shall 20:24. because ye rebelled against *w.* at water 1 K. 6:12. perform *w.* ‖ 17:1. according to *w.* Is. 55:11. so shall *w.* ‖ 66:2. trembleth at *w.* Jer. 1:12. hasten *w.* ‖ 23:28. let him speak *w.* 23:29. is not *w.* like fire ? ‖ 30. that steal *w.* 29:10. - good *w.* ‖ Mat. 24:35. *w.* not pass Jn. 5:24. heareth *w.* ‖ 8:31. continue in *w.* 8:37. *w.* hath no place ‖ 43. cannot hear *w.* Re. 3:8. thou hast kept *w.* not denied my name

This WORD. Ex. 14:12. is not - the *w.* Jos. 14:10. spake *w.* to Moses ‖ 2 S. 19:14. sent 1 K. 2:23. have not spoken *w.* against his life 2 K. 19:21. - is the *w.* Is. 16:13. 24:3. ‖ 37:22. Ezr. 6:11. altar *w.* ‖ 10:5. do according to *w.* Is. 8:20. according to *w.* ‖ 30:12. despise *w.* Jer. 5:14. speak - *w.* 23:38. ‖ 7:2. proclaim *w.* 13:12. thus shalt speak *w.* 14:17. ‖ 22:1. 29:1. *w.* came from Lord, 27:1. ‖ 34:8. ‖ 36:1. 37:7. hear now *w.* Am. 3:1. ‖ 8:1. ‖ 5:1. Da. 10:11. had spoken *w.* ‖ Zch. 4:6. *w.* of Lord Ac. 22:22. audience to *w.* ‖ Ro. 9:9. of promise He. 12:27. *w.* yet once ‖ 1 Pe. 1:25. *w.* preached

Thy WORD. Ge. 30:34. according to *w.* 41:40. Ex. 8:10. Nu. 14:20. ‖ 1 K. 3:12. Ps. 119:9, 25,28,41,58,107,116,154,169,172. Lu. 1:38. ‖ 22:29.

De. 13:9. observed *w.* ‖ 1 K. 8:25. let *w.* 1 K. 18:36. done at *w.* ‖ 22:13. let *w.* I pray Ps. 119:11. *w.* I hid ‖ 16. I will not forget *w.* 17. may keep *w.* 101. ‖ 38. stablish *w.* to 42. I trust in *w.* ‖ 50. for *w.* quickened me 67. I kept *w.* ‖ 74. I have hoped in *w.* 147. 81. I hope in *w.* 114. ‖ 82. eyes fail for *w.* 89. *w.* is settled ‖ 105. *w.* is a lamp unto my 133. order my steps in *w.* ‖ 140. *w.* is pure 148. meditate in *w.* ‖ 158. they kept not *w.* 160. *w.* is true ‖ 161. standeth in awe of *w.* 162. I rejoiced at *w.* ‖ 172. shall speak of *w.* 138:2. hast magnified *w.* above all thy name Jer. 15:16. *w.* was to me the joy of my heart Ez. 2:7. drop *w.* 21:2. ‖ Am. 7:16. drop not Da. 3:9. thy bow was made naked, even *w.* Lu. 1:38. according to *w.* 2:29. ‖ 5:5. at *w.* Jn. 17:6. kept *w.* ‖ 14. I have given them *w.* 17. *w.* is truth ‖ Ac. 4:29. may speak *w.*

WORDS, *s.* Ge. 11:1. earth was of one *w.* Ex. 4:10. I am not a man of *w.* ‖ 15. put *w.* 5:9. not regard vain *w.* ‖ 19:8. M. returned *w.* 23:8. gift ‖ perverteth *w.* of righteous, De. 16:19. 34:28. Moses wrote *w.* of covenant, De. 10:2. De. 2:26. *w.* of peace ‖ 28:14. not go from *w.* 29:9. keep the *w.* 2 K. 23:3,24. - 2 Ch. 34:31. 32:1. hear, O earth the *w.* Ps. 54:2. ‖ 78:1. 1 S. 22:20. afraid of *w.* ‖ 2 S. 19:43. *w.* fiercer 1 K. 22:13. *w.* of the prophets declare good, with one mouth, 2 Ch. 18:12.

2 K. 1:12. Elisha telleth *w.* ‖ 18:20. but vain *w.* 20. 19:9. Nathan ‖ 12:15. Shemaiah, 20:13. 29:34 sung with *w.* of David ‖ 32:8. rested on Est. 9:30. he sent letters with *w.* of peace Jb. 6:26. to reprove *w.* ‖ 8:2. *w.* like a wind 12:11. doth not the ear try *w.* ? 34:3. 15:13. letteth such *w.* ‖ 16:3. shall vain *w.* end 16:4. I could heap up *w.* ‖ 18:2. an end of *w.* 19:2. break me with *w.* ‖ 23:5. know the *w.* 33:12. I have esteemed the *w.* of his mouth 35:16. multiplieth *w.* ‖ 38:2. darkeneth by *w.* Ps. 19:14. *w.* of my mouth ‖ 22:1. *w.* of roaring 30:3. *w.* are iniquity ‖ 52:4. lovest devouring *w.* 55:21. *w.* smoother ‖ 59:12. *w.* of their lips 65:3. *w.* of iniquities ‖ 137:3. *w.* of a song Pr. 1:6. *w.* of the wise, 22:17. Ec. 10:12. 4:5. *w.* of my mouth, 5:7. ‖ 6:2. ‖ 18:4. 10:19. in multitude of *w.* ‖ 12:6. *w.* of wicked 15:23. but the *w.* of the pure are pleasant *w.* 18:8. *w.* of a tale-bearer are as wounds, 26:22. 19:7. pursueth with *w.* ‖ 27. err from *w.* of kn. 22:12. overthroweth *w.* ‖ 21. the *w.* of truth 23:8. thy sweet *w.* ‖ 29:19. corrected by *w.* Ec. 5:3. fool's voice known by mult. of *w.* 10:14. 12:10. acceptable *w.* ‖ 11. *w.* of wise as goads Is. 29:11. *w.* of a book sealed ‖ 37:4. *w.* of Rab. 59:13. uttering from the heart *w.* of falsehood Jer. 11:2. hear ye the *w.* of this covenant, 6. 23:9. *w.* of his holiness ‖ 35:14. *w.* of Jonadab 44:28. shall know whose *w.* shall stand, mine Ez. 3:6. whose *w.* thou canst not understand Da. 7:25. speak great *w.* ‖ 12:4. shut up the *w.* 9. Ho. 6:5. slain them by *w.* ‖ 14:2. take with you Zch. 1:13. comfortable *w.* ‖ 7:7. not hear *w.* Mat. 26:44. saying the same *w.* Mk. 14:39. Lu. 4:22. all wondered at the gracious *w.* which Jn. 6:63. *w.* I speak are life ‖ 68. of eternal life 17:8. I have given unto them the *w.* thou gav. Ac. 2:40. many other *w.* ‖ 7:22. mighty in *w.* 10:22. to hear *w.* ‖ 11:14. Peter shall tell thee 15:15. *w.* of prophets ‖ 24. trouble you with *w.* 1:15. question of *w.* ‖ 20:35. *w.* of Lord Jesus 20:38. sorrowing for *w.* ‖ 26:25. *w.* of truth Ro. 16:18. by good *w.* deceive hearts of simple 1 Co. 1:17. not with wisdom of *w.* 2:4,13. 14:9. ye utter *w.* easy ‖ 19. rather speak five *w.* Ep. 5:6. vain *w.* ‖ 1 Ti. 4:6. in *w.* of faith 2 Ti. 2:14. strive not about *w.* ‖ 4:15. withstood 2 Pe. 3:2. be mindful of *w.* spoken by prophets Re. 1:3. hear the *w.* of this prophecy, 22:18. 22:19. take away from the *w.* of this prophecy

All the WORDS. Ge. 45:27. told Jacob *w.* Ex. 4:28. told Aaron *w.* ‖ 24:3. told people *w.* 24:4. Moses wrote *w.* of the Lord, De. 9:10. De. 17:19. keep *w.* ‖ 27:3. write on stones *w.* 8 27:26. cursed is he that confirmeth not *w.* 28:58. do *w.* 29:29. ‖ 31:12. ‖ 32:44. spake *w.* 32:46. set your hearts to *w.* I testify among Jos. 8:34. he read *w.* ‖ 1 S. 8:10. Sam. told *w.* 2 K. 19:4. it may be Lord will hear *w.* Is. 37:17. 23:2. Josiah read *w.* of covenant, 2 Ch. 34:30 Pr. 8:8. *w.* righteousness ‖ Ec. 7:21. to heed

Jer. 11:8. bring -*w.* || 25:2. speak -*w.* I command 26:20. according to -*w.* || 30:2. write -*w.* 35:2. 36:4. Baruch wrote -*w.* 32. || 43:1. had ended Ac. 5:20. speak to the people -*w.* of this life

WORDS *of God.* Nu. 24:4. heard the *w.*- 1 Ch. 25:5. in the *w.*- || Ezr. 9:4. trembleth at Ps. 107:11. they rebelled against the *w.*- Jn. 3:34. speaketh the *w.*- || 8:47. heareth *w.*- Re. 17:17. until the *w.*- shall be fulfilled

See HEARD.

His WORDS. Ge. 37:8. hated him for -*w.* De. 4:36. heardest -*w.* || Jud. 11:11. uttered 1 S. 3:19. let none of -*w.* fall to the ground 2 Ch. 36:16. despised -*w.* || Jb. 22:22. lay up -*w.* Jb. 32:14. not directed -*w.* || 34:35. -*w.* were 34:37. for he multiplieth -*w.* against God Ps. 55:21. -*w.* softer || 106:12. believed they -*w.* Pr. 17:27. spareth -*w.* || 29:20. hasty in -*w.* 30:6. add thou not unto -*w.* lest he reprove thee Is. 31:2. not call back -*w.* || Jer. 18:18. not heed Da. 9:12. confirmed -*w.* || Am. 7:10. to hear -*w.* Mk. 10:24. astonished at || 12:13. to catch -*w.* Lu. 20:26. they could not take hold of -*w.* 24:8. and they remembered -*w.*

See LORD.

My WORDS. Nu. 12:6. hear -*w.* Jb. 31:9. De. 4:10. make them hear -*w.* || 11:18. lay up 18:18. and I will put -*w.* in his mouth 19. will not hearken to -*w.* Jer. 29:19. | 35:13. Ne. 6:19. and they uttered -*w.* to him Jb. 6:3. -*w.* are swallowed || 19:23. O that -*w.* 29:22. after -*w.* they spake not again 33:1. hearken to all -*w.* 34:16. Ac. 2:14. 3. -*w.* be of uprightness of heart, 36:1. Ps. 5:1. give ear to -*w.* || 50:17. thou castest -*w.* 56:5. wrest -*w.* || 116:6. they shall hear -*w.* Pr. 1:23. make known -*w.* || 2:1. if receive 4:4. retain -*w.* || 20. attend to || 7:1. keep -*w.* Is. 51:16. put -*w.* in thy mouth, 59:21. Jer. 1:9. Jer. 5:14. make -*w.* fire || 6:19. not hearkened 11:10. who refused to hear -*w.* 13:10. 19:15. 18:2. and there I will cause thee to hear -*w.* 23:22. if they caused my people to hear -*w.* 25:8. not heard -*w.* || 13. bring on land all -*w.* 39:16. I'll bring *w.* for evil || 41:29. -*w.* stand Ez. 2:7. speak -*w.* 3:4, 10. || 12:28. none of -*w.* Mi. 2:7. do not -*w.* do good || Zch. 1:6. take hold Mk. 8:38. shall be ashamed of -*w.* Lu. 9:26. 13:31. -*w.* shall not pass away, Lu. 21:33. Lu. 1:20. because thou believest not -*w.* which Jn. 5:47. how believe -*w.* || 12:47. if hear -*w.* 12:48. he that receiveth not -*w.* one judgeth 14:23. will keep -*w.* || 15:7. -*w.* abide in you

Their WORDS. Ge. 34:18. -*w.* pleased Hamor 2 Ch. 9:6. I believed not -*w.* until I came Ps. 19:4. -*w.* to end of the world, Ro. 10:18. Ez. 2:6. not afraid of -*w.* || Lu. 24:11. seemed

These WORDS. Ge. 39:17. according to -*w.* 43:7. we told him according to the tenor of -*w.* Ex. 19:6. - are the *w.* thou shalt speak, 7. 20:1. and God spake all -*w.* De. 5:22. 34:27. Lord said, Write thou -*w.* Jer. 36:17. 35:1. -*w.* L. hath commanded, De. 6:6. | 29:1. Nu. 16:31. end of speaking -*w.* De. 32:45. De. 12:28. observe and hear all -*w.* Zch. 8:9. 1 S. 21:12. laid up -*w.* || 24:7. stayed with -*w.* 2 S. 7:17. according to -*w.* 1 Ch. 17:15. 2 K. 18:37. to thee to speak -*w.* Is. 36:12. 23:16. the man of God who proclaimed -*w.* Jer. 3:12. proclaim -*w.* || 7:27. speak -*w.* 26:15. 16:10. show -*w.* || 22:5. if not hear -*w.* I swear 25:30. prophesy -*w.* || 38:24. know of *w.* 45:1. written -*w.* 51:60. || 51:61. read all -*w.* Lu. 24:44. - are the *w.* I spake unto you while Jn. 9:22. -*w.* spake his parents || 10:21. not 17:1. -*w.* spake Jesus, and lifted up his eyes Ac. 2:22. hear -*w.* || 10:44. while Peter spake 13:42. besought that -*w.* || 28:29. had said -*w.* 1 Th. 4:18. comfort one another with -*w.* Re. 21:5. write, for -*w.* are true and faithful

Thy WORDS. De. 33:3. shall receive of -*w.* Jos. 1:18. whosoever will not hearken to -*w.* Jud. 11:10. according to -*w.* || 13:12, 14 -*w.* come 1 S. 15:24. I transgressed -*w.* || 28:21. hearken. 2 S. 7:21. for -*w.* sake || 28. and -*w.* be true 1 K. 1:14. confirm -*w.* || Ne. 9:8. performed Jb. 4:4. -*w.* have upholden him that was falling Ps. 119:57. keep -*w.* || 103. how sweet are -*w.* 130. -*w.* giveth light || 139. have forgotten -*w.* Pr. 23:8. lose - sweet *w.* || 9. he will despise -*w.* Ec. 5:2. let -*w.* be few || Jer. 15:16. were found Ez. 33:31. hear -*w.* || Da. 10:12. were heard Mat. 12:37. by -*w.* justified, by -*w.* condemned

Your WORDS. Ge. 42:16. -*w.* be proved, 20. 44:10. let it be according to -*w.* Jos. 2:21. De. 1:34. the Lord heard the voice of -*w.* 5:28. Jb. 32:11. I waited for -*w.* || Is. 41:26. heareth Jer. 42:4. according to || Ez. 35:13. multiplied Ma. 2:17. wearied Lord with -*w.* || 3:13. -*w.* stout Mat. 10:14. shall not receive you, nor hear -*w.*

WORK, *s.* is put for, (1) *Business or labor*, Ge. 20:9. Ps. 104:23. (2) *Materials for work*, Pr. 24:27. (3) *Wages*, Le. 19:13. (4) *Any thought, word, or action*, Ec. 12:14. (5) *Vengeance or judgment*, Is. 5:19. | 28:21. (6) *Miracle*, Jn. 7:21. (7) *Reward*, Is. 49:4. Re. 14:13. (8) *Minister's whole duty*, Ep. 4:12.

Ge. 2:2. God ended his *w.* || 3. rested from his *w.* 5:29. this shall comfort us concerning our *w.* Ex. 5:9. let more *w.* || 11. not aught of your *w.* 12:16. no manner of *w.* shall be done in them, 20:10. Le. 16:29. | 23:3,28,31. Nu. 29:7. 18:20. show them the *w.* || 20:9. do all thy *w.* 31:14. whoso doth any *w.* 15. Le. 23:30. 35:2. six days *w.* || 39:7. sufficient for all the *w.* Le. 23:7. no servile *w.* 8—36. Nu. 28:18. De. 4:28. *w.* of men's hands, 27:15. 2 K. 19:14. 2 Ch. 32:19. Ps. 115:4. 135.15. 5:14. not do any *w.* 16:8. Jer. 17:22,24. 11:29. bless thee in all the *w.* 24:19. | 28:20. 31:29. provoke thro' *w.* 1 K. 16:17. Jer. 32:30. 32:1. his *w.* is perfect || 33:11. accept the *w.* Jud. 19:16. there came an old man from his *w.* Ru. 2:12. Lord recompense thy *w.* || 1 S. 8:16. 1 K. 5:16. over the *w.* 9:23. 1 Ch. 29:6. 7:8. of the like *w.* || 11. Hiram wrought his *w.* 1 Ch. 4:23. they dwelt with the king for his *w.* 9:33. employed in *w.* || 16:37. every day's *w.* 22:1. Solomon young, and the *w.* great, Ne. 4:19. 2 Ch. 8:9. of Israel he made no servants for *w.* 15:7. your *w.* be rewarded || 16:5. his *w.* cease 31:21. in every *w.* || 34:12. did *w.* faithfully Ezr. 4:24. then ceased *w.* || 5:8. *w.* goeth fast 6:7. let *w.* alone || 22. to strengthen in the *w.* 10:13. neither is this a *w.* of one day or two Ne. 3:5. not necks to *w.* || 4:11. *w.* to cease 4:15. returned to his *w.* || 6:3. why *w.* cease? 6:16. *w.* wrought of God || 7:70. gave to the *w.* Jb. 1:10. blessed the *w.* || 7:9. r ward of his *w.* 10:3. despise the *w.* || 14:15. desire to the *w.* 24:5. asses go forth to *w.* || 31:11. *w.* of a man 34:19. for they are all the *w.* of his hands 36:9. showeth their *w.* || 24. magnify his *w.* 37:7. that all men may know his *w.* Ps. 8:3. *w.* of thy fingers, 6. || 9:16. snared in *w.* 19:1. his handy *w.* || 28:4. give after the *w.* of 44:1. *w.* didst in their days, in the times of old 62:12. renderest according to his *w.* Pr. 24:29. 77:12. I will meditate also of all thy *w.* and talk 90:16. let thy *w.* appear || 17. establish *w.* of our 92:4. glad through thy *w.* || 95:9. saw my *w.* 101:3. I hate the *w.* || 102:25. heavens the *w.* 104:23. forth to his *w.* || 111:3. *w.* honorable 143:5. I muse on the *w.* of thy hands Pr. 11:18. a deceitful *w.* || 16:11. are his *w.* 20:11. *w.* be pure || 21:8. pure, his *w.* is right 24:27. prepare thy *w.* without, and make it fit Ec. 3:17. time for every *w.* || 5:6. destroy the *w.* 8:9. to every *w.* || 14. happeneth according to 9:10. no *w.* in grave || 12:14. *w.* to judgment Song 7:1. *w.* of hands of a cunn ng workman Is. 2:8. they worship *w.* of their own hands, 37:19. Jer. 1:16. | 10:3,9,15. | 51:18. 5:19. and hasten his *w.* || 10:12. his whole *w.* 17:8. not look to *w.* || 19:25. Assyria the *w.* 28:21. that he may do his *w.* his strange *w.* 29:16. shall the *w.* say || 23. *w.* of mine hands 32:17. and *w.* of righteousness shall be peace 40:10. behold his *w.* is before him, 62:11. 45:9. shall *w.* say || 11. ask concerning the *w.* 49:4. *w.* is with my God || 54:16. for his *w.* 60:21. inherit the *w.* || 61:8. direct their *w.* 64:8. all are the *w.* || 65:22. elect long enjoy *w.* Jer. 22:13. and giveth him not for his *w.* 31:16. for thy *w.* shall be rewarded, saith Lord 32:19. great in counsel, and mighty in *w.* 50:29. recompense her according to *w.* La. 3:64. Ez. 15:3. shall wood be taken to do any *w.* 5. meet for no *w.* || 16:30. *w.* of whorish wom. Ho. 13:2. *w.* of craftsmen || 14:3. say no more to Mi. 5:13. no more worship the *w.* of thy hands Ha. 1:5. I'll work a *w.* in your days, Ac. 13:41. 2:18. maker of his *w.* || 3:2. O L. revive thy *w.* Hag. 2:14. and so is every *w.* of their hands Mk. 6:5. no mighty || 13:34. every man his *w.* Jn. 4:34. to finish his *w.* || 7:21. done one *w.* 17:4. I have finished the *w.* thou gavest me Ac. 5:38. if this *w.* be of men || 13:2. for the *w.* 14:26. *w.* they fulfilled || 15:38. went not to *w.* Ro. 2:15. *w.* of the law || 9:28. a short *w.* will 11:6. *w.* is no more *w.* || 16:21. my *w.* fellow 1 Co. 3:13. *w.* made manifest || 14. if *w.* abide 15. if *w.* be burnt || 9:1. my *w.* in the Lord Ga. 6:4. let every man prove his own *w.* and Ep. 4:12. for the *w.* of the ministry, Phil. 2:30. 1 Th. 1:3. your *w.* of faith, 2 Th. 1:11. 2 Th. 2:17. in every good *w.* || 2 Ti. 4:5. do the He. 6:10. to forget your *w.* and labor of love Ja. 1:4. her perfect *w.* || 25. a doer of the *w.* 1 Pe. 1:17. accord. to every man's *w.* Re. 22:12.

See EVIL, GOOD, LORD, NEEDLE.

WORK *of God*, or WORKS *of God.*

Ex. 32:16. tables were *w.-* || Jb. 37:14. wondrous Ps. 64:9. declare *w.-* || 66:5. come see the *w.-* 78:7. not forg t *w.-* || Ec. 7:13. consider *w.-* Ec. 8:17. I beheld *w.-* || 11:5. knowest not *w.-* Jn. 6:28. work the *w.-* || 9:3. *w.-* be manifest Ac. 2:11. speak the *w.-* || Ro. 14:20. destroy not

WORK, *v.* Ex. 5:18. go now and *w.* for 31:21. six days *w.* || 35:2. whosoever doth *w.* Jos. 9:4. *w.* wilily || 1 S. 14:6. Lord *w.* for us 1 K. 21:20. thou hast sold thyself to *w.* evil, 25. Ne. 4:6. a mind to *w.* || Jb. 23:9. where he doth Ps. 58:2. *w.* wickedness || 119:126. is time to *w.* Is. 19:9. *w.* in flax || 43:13. I will *w.* and who Ez. 33:26. ye *w.* abomination, and ye defile Da. 11:23. *w.* deceitfully || Mi. 2:1. *w.* evil Ha. 1:5. I'll *w.* a work in your days, Ac. 13:41. Hag. 2:4. *w.* for I am || Ma. 3:15. *w.* wickedness Mat. 21:28. son, go *w.* || Lu. 13:14. ought to *w.* Jo. 5:17. and I *w.* || 6:30. what dost thou *w.* 9:4. I must *w.* the works of him that sent me Ro. 7:5. sin did *w.* || 8:28. all things *w.* together Ep. 4:19. *w.* uncleanness || Ph. 1. 2:12. *w.* out 1 Th. 4:11. study to *w.* || 2 Th. 2:7. iniquity *w.* 2 Th. 3:10. if any would not *w.* neither, 12.

WORKER, *s.* 1 K. 7:14. Hiram a *w.* in brass

WORKERS, *s.* 2 K. 22:24. *w.* with familiar 2 Co. 6:1. as *w.* together || 11:13. deceitful *w.* Phil. 3:2. beware of dogs, beware of evil *w.*

See INIQUITY.

WORKS, *s.* Ex. 5:4. why let peo. from their *w.* 13. fulfil your *w.* || 23:24. not do after their *w.* Nu. 16:28. Lord hath sent me to do all these *w.* De. 2:7. Lord blessed thee in all the *w.* 16:15. 31:24. that can do according to thy *w.* and 15:10. bless thee in all *w.* | Jud. 2:10. know not *w.* 1 S. 8:8. according to *w.* || 19:4. *w.* been good 1 K. 13:11. told him all the *w.* man of God did 2 K. 22:17. provoked me with *w.* 2 Ch. 34:25. 2 Ch. 29:37. broken *w.* || 32:30. prospered in *w.* Ne. 6:14. according to *w.* || 9:35. from wicked *w.* Jb. 34:25. therefore he knoweth their *w.* and Ps. 14:1. abominable *w.* || 17:4. concerning *w.* 26:7. and tell of all thy wondrous *w.* 145:4. 33:4. *w.* done in truth || 15. considereth their *w.* 40:5. wonderful *w.* 71:17. | 78:4. | 107:8,15,21, 23. | 111:4. Mat. 7:22. Ac. 2:11. 46:8. come, behold the *w.* of the Lord 66:3. how terrible art thou in thy *w.* || 5. see *w* 73:28. declare thy *w.* || 78:11. forgat *w.* 106:13. 86:8. nor are there any *w.* like unto thy *w.* 92:4. triumph in *w.* || 5. how great are thy *w.* 95:9. proved me and saw my *w.* Ha. 3:9. 103:22. bless the Lord all his *w.* in all places 104:13. earth is satisfied with fruit of thy *w.* 24. how manifold thy *w.* || 31. rejoice in his *w.* 139:35. learned their *w.* || 39. defiled with *w.* 107:22. declare his *w.* || 111:2. *w.* of L. are great 111:6. showed his *w.* || 7. *w.* are verity and jud. 138:8. forsake not the *w.* || 111:4. wicked *w.* 143:5. I meditate on all thy *w.* 77:11,12. 145:9. his tender mercies are over all his *w.* 10. all thy *w.* praise || 17. L. holy in all his *w.* Pr. 8:22. the Lord possessed me before his *w.* 6:3. commit thy *w.* || 24:12. render to every man according to his *w.* Mat. 16:27. 2 Ti. 4:14. 31:31. let her own *w.* praise her in the gates Ec. 1:14. seen the *w.* || 2:11. || 3:22. rejoice in *w.* 9:7. for now God accepteth thy *w.* || 11:5. of G. Is. 26:12. thou hast wrought all our *w.* in us 29:15. *w.* are in the dark || 41:29. *w.* nothing 57:12. I'll declare thy *w.* || 59:6. *w.* of iniquity 66:18. I know their *w.* || Jer. 7:13. done these *w.* Jer. 25:6. | provoke me with the *w.* 7. | 44:8. 14. recompense me with the *w.* Re. 2:23. 48:7. trusted in thy *w.* || Ez. 6:6. abolished Da. 4:37. *w.* are truth || 9:14. righteous in *w.* Am. 8:7 surely I will never forget any of their *w.* Jon. 3:10. God saw their || Mi. 6:16. of Ahab Mat. 11:2. John heard in prison the *w.* of Christ 23:3. do not after their *w.* || 5. all their *w.* do Jn. 5:20. greater *w.* || 36. *w.* I do bear witness 7:3. may see the *w.* || 7. the *w.* thereof are evil 8:39. do *w.* of Abraham || 9:4. work the *w.* of 10:25. *w.* that I do || 32. for which of these *w.* 37. if I do not the *w.* || 38. I believe the *w.* that 14:10. he doth the *w.* || 11. I believe for *w.* sake 12. *w.* that I do, shall he do || 15:24. done *w.* Ac. 7:41. rejoiced in *w.* || 15:18. known are his *w.* 26:20. they should do *w.* meet for repentance Ro. 3:27. by what law? of *w.*, nay, but of faith 4:2. if justified by *w.* || 6. righteous, without *w* 9:11. not of *w.* but || 32. as it were by the *w.* 11:6. then no more of *w.* || 13:12. cast off *w.* 2 Co. 11:15. whose end be according to their *w.* Ga. 2:16. not justified by *w.* for by *w.* no flesh 3:2. received ye the Spirit by *w.* || 5. *w.* of law 10. as many as are of *w.* || 5:19. *w.* of flesh Ep. 2:9. not of *w.* || 5:11. unfruitful *w.* of darkn. Col. 1:21. by wicked || 1 Th. 5:13. for their *w.* sake 2 Ti. 1:9. saved us not according to *w.* Ti. 3:5. Ti. 1:16. but in *w.* deny God, being abominable He. 1:10. heavens are the *w.* || 2:7. set him over 3:9. saw my *w.* || 4:3. although *w.* were finished 4:4. rested from all his *w.* || 10. ceased from *w.* 6:1. from dead *w.* || 9:14. || Ja. 2:14. if not *w.* Ja. 2:17. faith without *w.* is dead, 20:26. 18. show me thy faith without thy *w.* and 21. was not Abraham justified by *w.* ? 24. 22. seest how faith wrought with his *w.* 3:13. show out of a good conversation his *w.* 2 Pe. 3:10. *w.* burnt up || 1 Jn. 3:8. destroy *w.* Re. 2:2. I know thy *w.* 9,13,19. | 3:1,8,15. 26. keepeth my *w.* || 3:2. not found thy *w.* 9:20. repented not of *w.* || 14:13. *w.* do follow 18:6. according to her *w.* 20:12,13.

See EVIL, GOOD, LORD, MARVELLOUS

WORKETH, *v.* Jb. 33:29. all these things *w.* G. Ps. 15:2. *w.* righteousn. || 101:7. that *w.* deceit Pr. 11:18. *w.* a deceitful work || 26:28. *w.* ruin 31:13. *w.* willingly || Ec. 3:9. hath he that *w.* Is. 44:12. smith *w.* || 64:5. *w.* righteousness Da. 6:27. *w.* signs || Jo. 5:17. my Father *w.* Ac. 10:35. he that *w.* righteousness is accepted Ro. 2:10. that *w.* good || 4:4. to him that *w.* is 4:5. to him that *w.* not || 15. the law *w.* wrath

Ro. 5:3. *w.* pat ence || 13:10. love *w.* no ill to his
1 Co. 12:6 same God that *w.* || 11. all these *w.*
16:10. for he *w.* the work of the Lord, as I do
2 Co. 4:12. death *w.* in us || 17. *w.* for us a far
7:10. godly sorrow *w.* repentance, but sorrow
Ga. 3:5. and *w.* miracles || 5:6. faith *w.* by love
Ep. 1:11. who *w.* all things after the counsel
2:2. spir t that now *w.* || 3:20. power that *w.*
Phil. 2:13. it is God that *w.* in you to will and
Col. 1:29. *w.* mightily || 1 Th. 2:13. effectually
Ja. 1:3. *w.* patience || 20. wrath of man *w.* not
Re. 21:27. neither what-soever *w.* abomination

WORKING, *p.*

Ps. 52:2. *w.* deceitfully || 74:12. *w.* salvation
Ez. 46:1. six *w.* days || Mk. 16:20. L. *w.* signs
Ro. 1:27. men with men *w.* || 7:13. sin *w.* death
1 Co. 4:12. *w.* with our own hands, Ep. 4:28.
2 Th. 3:11. *w.* not at all || He. 13:21. *w.* in you
Re. 16:14. are the spirits of devils *w.* miracles

WORKING, *s.* Is. 28:29. excellent in *w.*

1 Co. 9:6. to forbear *w.* || 12:10. *w.* of miracles
Ep. 1:19. according to *w.* of his mighty power
3:7. effectual *w.* 4:16. || Phil. 3:21. to the *w.*
Col. 1:29. *w.* which worketh || 2 Th. 2:9. *w.* of Sat.

WORKMAN, *s.* Ex. 26:1. cunning *w.* 35:35.
36:1. 38:23. Song 7:1. Is. 40:20.
Jer. 10:3. *w.* with the axe || Ho. 8:6. *w.* made it
Mat. 10:10. is worthy || 2 Ti. 2:15. that needeth

WORKMANSHIP, *s.* Ex. 31:3,5. | 35:31.

2 K. 16:10. to all the *w.* || Ez. 28:13. the *w.* of
Ep. 2:10. for we are his *w.* created in C. Jesus

WORKMEN, *s.* 2 K. 12:14. gave to *w.* 15.
1 Ch. 22:15. there are *w.* || 25:1. number of *w.*
2 Ch. 24:13. *w.* wrought || Ezr. 3:9. forward *w.*
Is. 44:11. *w.* are of men || Ac. 19:25. called the *w.*

WORLD, *s.* *In* Heb. Thelal; *in* Greek, Kosmos. It is taken for, (1) *The whole universe*, Jn. 1:10. (2) *The posterity of Adam*, Ro. 5:12. (3) *All mankind*, Jn. 6:33,51. 1 Jn. 2:2. (4) *The present life*, 1 Co. 7:33. (5) *The earth*, Mat. 4:8. (6) *Pomp and glory*, Ga. 6:14. (7) *Celestial happiness*, Lu. 20:35. (8) *The people in general*, Jn. 12:19. (9) *The Roman empire*, Lu. 2:1. (10) *The Gentiles only*, Ro. 11:12. (11) *Riches, honors, dignities*, 1 Jn. 2:15.

1 S. 2:8. and he hath set the *w.* upon them
2 S. 22:16. foundations of the *w.* Ps. 18:15.
1 Ch. 16:30. the *w.* also shall not be moved
Jb. 18:18. chased out of *w.* || 34:13. disposed *w.*
37:12. that they may do on the face of the *w.*
Ps. 9:8. shall judge the *w.* 98:9. 96:13.
17:14. deliver my soul from men of the *w.*
19:4. their words to ends of *w.* Ro. 10:18.
22:27. all the ends of *w.* shall remember and
24:1. the *w.* is the Lord's, 98:7. Na. 1:5.
33:8. let the inhabitants of *w.* stand in awe
49:1. give ear all ye inhabitants of the *w.*
50:12. *w.* is mine || 73:12. prosper in the *w.*
77:18. the lightnings lightened the *w.* 97:4.
89:11. founded the *w.* || 90:2. formed the *w.*
93:1. *w.* also established, it cannot, 96:10.
Pr. 8:26. dust of *w.* || Ec. 3:11. *w.* in heart
Is. 13:11. I will punish *w.* || 14:17. made the *w.*
14:21. nor fill face of *w.* || 24:4. *w.* languisheth
27:6. and fill face of *w.* || 34:1. let the *w.* hear
45:17. Israel not be confounded *w.* without
Jer. 10:12. establish *w.* 51:15. || 25:26. all the *w.*
La. 4:12. inhabitants of *w.* not have believed
Mat. 4:8. showeth him kingdoms of *w.* Lu. 4:5.
5:14. light of *w.* || 12:32. neither in this *w.*
13:22. cares of this *w.* choke word, Mk. 4:19.
38. field is the *w.* || 39. end of the *w.* 40,49.
16:26. if gain the *w.* Mk. 8:36. Lu. 9:25.
18:7. woe unto the *w.* || 24:14. in all the *w.*
26:13. preached in the whole *w.* Mk. 14:9.
28:20. I am with you always to end of the *w.*
Mk. 10:30. to *w.* to come eternal life, Lu. 18:30.
Lu. 1:70. have been since *w.* began, Ac. 3:21.
2:1. a decree that all the *w.* should be taxed
16:8. children of the *w.* 20:34. || 25. that *w.*
Jo. 1:9. lighteth every man that comes into *w.*
10. *w.* was made by him, *w.* knew, Ac. 17:24.
29. Lamb of God that takes away sin of *w.*
3:16. God so loved the *w.* || 17. to condemn *w.*
19. I ght is come into *w.* men loved darkness
4:42. Christ, the Savior of the *w.* 1 Jn. 4:14.
6:14. prophet that should come into *w.* 11:27.
33. giveth life to *w.* || 51. for the life of the *w.*
7:4. show thyself to *w.* || 7. *w.* cannot hate you
8:12. Jesus said, I am the light of the *w.* 9:5.
23. ye are of this *w.* || 26. I speak to the *w.*
9:32. since *w.* began || 39. I am come into this *w.*
11:9. seeth light of this *w.* || 27. come into *w.*
12:19. *w.* is gone after him || 25. life in this *w.*
31. judgment of this *w.* the prince of this *w.*
46. a light into the *w.* || 47. but to save the *w.*
13:1. dep. out of *w.* own which were in the *w.*
14:17. *w.* cannot receive || 19. *w.* seeth me no
22. not unto the *w.* || 27. not as the *w.* giveth
30. prince of this *w.* || 31. *w.* may know that
15:18. if *w.* hate you || 19. if ye were of the *w.*
16:8. reprove the *w.* || 11. the prince of this *w.*
20. *w.* shall rejoice || 21. is born into the *w.*
28. I leave the *w.* || 33. I have overc. the *w.*
17:5. before the *w.* was || 6. out of the *w.* 15.
9. I pray not for *w.* || 11. these are in the *w.*
12. with th. in the *w.* || 13. I speak in the *w.*
14. *w.* hated them because they are not of *w.*
21. *w.* may believe || 23. that *w.* may know
Jn. 17:25. O Father, the *w.* hath not known thee
18:36. kingdom not of this *w.* || 37. came I in *w.*
21:25. I suppose *w.* could not contain books
Ac. 17:6. turned *w.* upside || 31. will judge *w.*
19:27. *w.* worshippeth || 24:5. through the *w.*
Ro. 1:8. thro' the whole *w.* || 20. creation of *w.*
3:6. how shall G. judge *w.* || 19. *w.* guilty before
4:13. heir of the *w.* || 5:12. sin entered the *w.*
5:13. for until the law sin was in the *w.* but
11:12. riches of the *w.* || 15. reconciling of *w.*
12:2. not conformed to *w.* || 16:25. since *w.* began
1 Co. 1:20. disputer of this *w.* || 21. *w.* by wisd.
27. foolish things of *w.* || 28. base things of *w.*
2:6. not wisdom of this *w.* nor of princes of
7. ordained bef. re *w.* || 12. not the spirit of *w.*
3:18. wise in this *w.* || 19. wisdom of this *w.*
22. or the *w.* or life, or death, all are yours
4:9. a spectacle to *w.* || 13. as the filth of the *w.*
5:10. fornicators of *w.* || 6:2. saints judge *w.*
7:31. use this *w.* as || 33. careth for the *w.* 34.
8:4. idol nothing in *w.* || 13. while *w.* standeth
10:11. ends of *w.* || 11:32. condemned with *w.*
14:10. it may be, so many kinds of voices in *w.*
2 Co. 1:12. conversat. in *w.* || 4:4. god of this *w.*
5:19. reconciling *w.* || 7:10. sorrow of the *w.*
Ga. 1:4. present evil *w.* || 4:3. elements of *w.*
6:14. *w.* is crucified unto me, and I unto the *w.*
Ep. 1:21. not only in this *w.* but in that which
2:2. course of this *w.* || 12. without God in *w.*
3:9. from beginning of *w.* || 21. *w.* without end
6:12. darkn. of this *w.* || Phil. 2:15. lights in *w.*
Col. 1:6. come in all the *w.* || 2:8. rudiments of *w.*
1 Ti. 1:15. came into the *w.* to save sinners
3:16. believed on in *w.* || 6:7. nothing into *w.*
6:17. charge them that are rich in this *w.* that
2 Ti. 1:9. in Christ before *w.* began, Ti. 1:2.
4:10. Demas having loved this present *w.*
Ti. 2:12. should live godly in this present *w.*
He. 1:6. into the *w.* || 2:5. *w.* to come, 6:1.
10:5. when he cometh into the *w.* he saith
11:7. condemned the *w.* || 38. *w.* was not wor.
Ja. 1:27. unspotted from *w.* || 2:5. poor of *w.*
3:6. *w.* of iniquity || 4:4. friend. hip of the *w.*
1 Pe. 5:9. the same affections that are in the *w.*
2 Pe. 1:4. corruptions in the *w.* || 2:5. old *w.*
2:20. pollutions of the *w.* || 3:6. *w.* perished
1 Jn. 2:2. for sins of the *w.* || 15. love not the *w.*
16. but is of the *w.* || 17. the *w.* passeth away
3:1. *w.* knoweth us not || 13. if the *w.* hate you
17. hath this *w.* goods || 4:1. gone into the *w.*
4:3. already in the *w.* || 5. they are of the *w.*
9. sent Son into the *w.* || 14. Savior of the *w.*
17. so are we in this *w.* || 5:4. overcometh *w.*
5:5. overcometh *w.* || 19. *w.* lieth in wickedness
2 Jn. 7. many deceivers are entered into the *w.*
Re. 3:10. come on all the *w.* || 11:15. of this *w.*
12:9. deceiveth whole *w.* || 13:3. *w.* wondered

See FOUNDATION.

WORLDS, *s.* He. 1:2. made *w.* || 11:3. framed *w.*

WORLDLY, *a.* Ti. 2:12. *w.* lusts || He. 9:1.

WORM, S, *s.* Ex. 16:24. manna bred *w.* 24.
De. 28:39. the *w.* shall eat them. Is. 51:8.
Jb. 7:5. clothed with *w.* || 17:14. I said to *w.*
19:26. though *w.* destroy || 21:26. *w.* shall cover
24:20. *w.* shall feed || 25:6. man that is a *w.*
Ps. 22:6. but I am a *w.* and no man, a reproach
Is. 14:11. *w.* cover thee || 41:14. thou *w.* Jacob
66:24. their *w.* shall not die, Mk. 9:44,48.
Jon. 4:7. prep. a *w.* || Mi. 7:17. move like *w.*
Ac. 12:23. Herod was eaten of *w.* and gave up

WORMWOOD, *s.* De. 29:18. root beareth *w.*
Pr. 5:4. bitter as *w.* || Jer. 9:15. feed with, 23:15.
La. 3:15. drunk with *w.* || 19. the *w.* and gall
Am. 5:7. judgm. to *w.* || Re. 8:11. star called *w.*

WORSE, *a.* Ge. 19:9. we will deal *w.* with thee
2 S. 19:7. will he *w.* || 1 K. 14:9. Omri did *w.*
2 K. 14:12. Judah was put to *w.* 2 Ch. 25:22.
1 Ch. 19:16. put to the *w.* 19. 2 Ch. 6:24.
2 Ch. 33:9. do *w.* || Is. 41:24. *w.* than nothing

Jer. 7:26. did *w.* 16:12. || Da. 1:10. liking
Mat. 9:16. the rent is made *w.* Mk. 2:21.
12:45. last state of that man is *w.* Lu. 11:26.
27:64. last error *w.* || Mk. 5:26. but grew *w.*
Jn. 5:10. that which is *w.* || 5:14. lest *w.* thing
1 Co. 8:8. are we the *w.* || 11:17. but for the *w.*
1 Ti. 5:8. *w.* than infidel || 2 Ti. 3:13. wax *w.*
2 Pe. 2:20. the latter end is *w.* with them than

WORSHIP, *v.* *Rame, glory, homage, praise.*

Ge. 22:5. I and the lad will go yonder and *w.*
Ex. 24:1. *w.* ye afar off || 34:14. *w.* no other god
De. 4:19. lest *w.* || 8:19. if thou *w.* 11:16. | 30:17.
26:10. *w.* before the Lord, Ps. 22:27,29. | 86:9.
1 S. 1:3. yearly to *w.* || 15:25. that I may *w.*
1 K. 12:30. for the people went to *w.* unto Dan
2 K. 5:18. *w.* in Rimmon || 17:36. him shall *w.*
18:22. before this altar, 2 Ch. 32:12. Is. 36:7.
1 Ch. 29:20. *w.* the Lord, Ps. 99:5. 132:7. | 95:6.
Ps. 5:7. I will *w.* toward thy temple, 138:2.
45:11. thou lord || 81:9. nor *w.* strange god
95:6. O come let us *w.* || 97:7. *w.* him ye gods
99:5. *w.* at his footstool, he is holy, 9. | 132:7.
Is. 2:8. *w.* the work of their hands, 20. | 46:6.
27:13. shall *w.* the Lord || 49:7. princes shall *w.*
66:23. all flesh shall come to *w.* before me
Jer. 7:2. enter to *w.* 26:2. || 13:10. *w.* other gods
25:6. go not to *w.* them || 44:19. did we *w.* her
Ez. 46:2. *w.* at threshold || 3. *w.* at the door, 9.
Da. 3:5. *w.* image, 10,15. || 12. not *w.* image
14. do not ye *w.* image || 15. if ye *w.* 18,28.
Mi. 5:13. no more *w.* the work of thy hands
Zph. 1:5. *w.* host of heaven || 2:11. men shall *w.*
Zch. 14:16. to *w.* the king the Lord of hosts, 17
Mat. 2:2. are come to *w.* || 4. I may *w.* him
4:9. if thou wilt fall down and *w.* Lu. 4:7.
10. thou shalt *w.* the Lord thy God, Lu. 4:8.
15:9. but in vain do they *w.* me, teaching for
Jn. 4:20. place where ought to *w.* Mk. 7:7.
22. ye *w.* ye know not || 23. *w.* in spirit, 24.
12:20. certain Greeks came to *w.* at the feast
Ac. 7:42. *w.* the host, 43. || 8:27. enuuch to *w.*
17:23. ignorantly *w.* || 18:13. to *w.* God contrary
24:11. Paul came to *w.* || 14. so *w.* I the God
1 Co. 14:25. he will *w.* G. || Phil. 3:3. *w.* in spirit
He. 1:6. and let all the angels of God *w.* him
Re. 3:9. *w.* before thy feet || 4:10. *w.* him that
9:20. not *w.* devils || 11:1. them that *w.* therein
13:8. *w.* beast, 12,15. || 14:7. *w.* him that made
14:9, 11. *w.* beast, 11. || 15:4. all nations *w.* bef.
19:10. I fell at his feet to *w.* 22:8. || 22:9. *w.* G.

WORSHIPPED. Ge. 24:26. Abraham *w.* 48.
52. Abraham's servant *w.* the Lord, bowing
Ex. 4:31. Israel bowed and *w.* 12:27. | 33:10.
34:8. they made a calf and *w.* it, Ps. 106:19.
34:8. Moses *w.* || Jud. 7:15. Gideon *w.* and
De. 17:3. *w.* other gods, 29:26. 1 K. 9:9. 2 Ch.
7:22. Jer. 1:16. | 8:2. | 16:11. | 22:9.
1 S. 1:19. Hannah || 28. Samuel || 15:31. Saul
2 S. 12:20. then David arose and *w.* 15:32.
1 K. 11:33. *w.* Ashtoreth || 16:31. Baal, 22:53.
2 K. 17:16. *w.* host of heaven, 21:3. 2 Ch. 33:3.
1 Ch. 29:20. *w.* the Lord, 2 Ch. 7:3. | 29:28,30.
Ne. 8:6. the people *w.* 9:3. || Jb. 1:20. Job *w.*
Ez. 8:6. and they *w.* the sun toward the east
Da. 2:46. king *w.* Dan el || 3:7. *w.* golden image
Mat. 2:11. wise men *w.* || 8:2. a leper *w.* him
9:18. a ruler *w.* || 14:33. they in the ship *w.* him
15:25. a woman of Canaan *w.* || 18:26. servant
28:9. the disciples *w.* him, 17. Lu. 24:52.
Mk. 5:6. ran and *w.* || 15:19. spit on him and *w.*
Jn. 4:20. our fathers *w.* || 9:38. blind man *w.*
Ac. 10:25. Cornelius *w.* || 16:14. Lydia *w.* God
17:25. *w.* with men's hands || 18:7. Justus *w.*
Ro. 1:25. *w.* the creature || 2 Th. 2:4. or that is *w.*
He. 11:21. Jacob *w.* leaning on top of his staff
Re. 5:14. twenty four elders *w.* 11:16. | 19:4.
7:11. angels *w.* God || 13:4. *w.* dragon, beast
16:2. *w.* his image, 19:20. || 20:4. not *w.* beast

WORSHIPPER, S, *s.* 2 K. 10:19. *w.* of Baal, 23.
Jn. 4:23. true *w.* || 9:31. if any man be a *w.*
Ac. 19:35. *w.* of Diana || He. 10:2. *w.* purged

WORSHIPPETH, *v.* Ne. 9:6. host of heaven *w.*
Is. 44:15. a god, and *w.* it, 17. || Da. 3:6 | 11.
Ac. 19:27. whom all Asia and the world *w.*

WORSHIPPING, *p.* 2 K. 19:37. as he was *w.*
2 Ch. 20:18. *w.* the Lord || Mat. 20:20. came *w.*
Col. 2:18. let no man beguile you in *w.* angels

WORST, *a.* Ez. 7:24. bring *w.* of the heathen

WORTH, *s.* Ge. 23:9. as much as it is *w.* 15.
Le. 27:23. reckon the *w.* || De. 15:18. *w.* double
2 S. 18:3. art *w.* 10,000 || 1 K. 21:2. give the *w.*
Jb. 24:25. nothing *w.* || Pr. 10:20. is little *w.*
Jer. 30:2. and say, Howl ye, woe is the day

WORTHY, *a.* Ge. 32:10. I am not *w.* || De. 25:2.
1 S. 1:5. a *w.* port on || 20:16. ye are *w.* to die
2 S. 22:4. who is *w.* to be praised, Ps. 18:3.
1 K. 1:52. if he will show himself a *w.* man
Jer. 26:11. this man is *w.* to die || 16. is not *w.*
Mat. 3:11. whose shoes I am not *w.* to bear, Mk. 1:7. Lu. 3:16. Jn. 1:27. Ac. 13:25.
8:8. centurion said, Lord, I am not *w.* Lu. 7:6.
10:13. workman is *w.* || 13. if the house be *w.*
37. is not *w.* of me, 38. || 22:8. bidden not *w.*
Lu. 3:8. fruits *w.* of repentance || 7:4. he was *w.*
10:7. for laborer is *w.* || 12:48. *w.* of stripes
15:19. no more *w.* 21. || 20:35. accounted *w.*
21:36. accounted *w.* || Ac. 24:2. very *w.* deeds
Ro. 8:18. are not *w.* || Ep. 4:1. ye walk *w.* of
Col. 1:10. might walk *w.* of the Lord, 1 Th. 2:12.
1 Ti. 1:15. saying, *w.* of all acceptation, 4:9.
5:18. the laborer is *w.* of his reward
He. 10:29. he be thought *w.* || 11:38. was not *w.*
Ja. 1:7. do they not blaspheme that *w.* name
Re. 3:4. they are *w.* 16:6. || 4:11. thou art *w.*
5:9. who is *w.* || 4. no man was found *w.* to open
9. saying, Thou art *w.* to take the book, 12.

See COUNT, COUNTED, DEATH.

WORTHIES, *s.* Na. 2:5. recount his *w.*

WORTHILY, *ad.* Ro. 4:11. do thou *w.* in Eph.

WOT, *v.* Ge. 21:26. I *w.* not || 44:15. *w.* ye not
Ex. 32:1. as for Moses, we *w.* not, 23. Ac. 7:40.
Nu. 22:6. I *w.* that he whom thou blessest is
Jos. 2:5. not || Ac. 3:17. I *w.* that through ignor.
Ro. 11:2. *w.* ye not || Phil. 1:22. choose, I *w.* not

WOTTETH, *v.* Ge. 39:8. my master *w.* not

WOULD, *v.* Ps. 81:11. Israel *w.* none of me
Pr. 1:25. but ye *w.* none of my reproof, 30.
Da. 5:19. whom he *w.* he slew, whom he *w.*
Mat. 7:12. *w.* that men should do, Lu. 6:31.
Mk. 3:13. he calleth to him whom he *w.*
10:36. what *w.* ye that I should do for you
Ro. 7:15. what I *w.* || 19. the good that I *w.*
1 Co. 7:7. I *w.* that all men || 14:5. I *w.* ye all
Ga. 2:17. ye cannot do the things that ye *w.*
Col. 2:1. I *w.* ye knew || Re. 3:15. I *w.* thou

WOULD *God.* Ex. 16:3. *w.*- we d ed, Nu. 14:2.
Nu. 11:29. *w.*- Lord's peo. || 20:3. *w.*- we died
De. 28:67. *w.*- it were even || Jos. 7:7. dwelt
Jud. 9:29. this people || 2 S. 18:33. *w.*- I had died

2 K. 5:3. *w.*- my lord || Ac. 26:29. *w.*- that all I Co. 4:8. *w.*- ye did reign || 2 Co. 11:1. could WOULD *not*. 1 S. 20:9. | 31:1. 2 S. 12:17. | 13:16,25. | 14:29. 1 K. 22:49. 2 K. 2:14. 1 Ch. 10:4. Ne. 9:30. Jb. 9:16. Is. 30:15. Mat. 18:30. | 22:3. | 23:30,37. | 24:43. | 27:34. Mk. 9:30. Lu. 13:31. | 15:28. | 18:4,13. | 19:27. Jn. 7:1. Ac. 9:38. | 21:14. Ro. 7:16,19 | 11:25. 1 Co. 10:1,20. 2 Co. 12:20. 1 Th. 2:9. He. 4:8.

WOULDST, *w.* Jos. 15:18. Jn. 21:18.

WOULDST *not*. He. 10:5. offering thou *w.*-

WOUND, *s.* Ex. 21:25. give *w.* for *w.* stripe 1 K. 22:35. ran out of *w.* || Jb. 34:6. my *w.* is Pr. 6:33. a *w.* and dishonor || 20:30. *w.* cleans. Is. 30:26. he healeth the stroke of their *w.* Jer. 10:19. my *w.* is grievous, 30:12. Na. 3:19. 15:18. why *w.* incurable || 30:14. with the *w.* Ho. 5:13. Judah saw his || Ob. 7. have laid a *w.* Mi. 1:9. *w.* is incurable || Re. 13:3. deadly *w.*

WOUND, *v.* De. 32:39. I *w.* and I heal Ps. 68:21. God shall *w.* head of enemies, 110:6. Am. 9:1. *w.* them || 1 Co. 8:12. *w.* conscience

WOUND, *v.* Jn. 19:40. *w.* body of Jes. || Ac. 5:6.

WOUNDED, *p.* and *v.* De. 23:1. *w.* in the stones 1 S. 17:52. the *w.* of the Philistines fell down 31:3. Saul was *w.* of the archers, 1 Ch. 10:3. 2 S. 22:39. I've *w.* mine enemies, Ps. 18:38. 1 K. 20:37. he *w.* him || 22:34. for I am *w.* 2 K. 8:28. *w.* Joram || 2 Ch. 18:33. I am *w.* 35:23. Jb. 24:12. soul of *w.* || Ps. 64:7. suddenly he *w.* Ps. 69:26. whom thou hast *w.* || 109:22. heart is *w.* Pr. 7:26. many *w.* || 18:14. a *w.* spirit, who Song 5:7. watchmen found me, they *w.* me Is. 51:9. *w.* the dragon || 53:5. but he was *w.* Jer. 30:14. I *w.* thee || 37:10. remained, but *w.* 51:52. *w.* shall groan || La. 2:12. as the *w.* in Ez. 26:15. *w.* cry || 28:23. *w.* shall be judged 30:24. with the groanings of a deadly *w.* man Jo. 2:8 not be *w.* || Zch. 13:6. *w.* in the house Mk. 12:4. they *w.* him in the head, Lu. 20:12. Lu. 10:30. thieves *w.* him || Ac. 19:16. fled *w.* Re. 13:3. I saw one of his heads, as it were *w.*

WOUNDEST, *v.* Ha. 3:13. thou *w.* the head

WOUNDETH, *v.* Jb. 5:18. he *w.* and his hand

WOUNDING, *v.* Ge. 4:23. slain a man to my *w.*

WOUNDS. 2 K. 8:29. healed, 9:15. 2 Ch. 22:6. Jb. 9:17. he multiplieth my *w.* w thout cause Ps. 38:5. my *w.* stink || 147:3. bindeth up *w.* Pr. 18:8. words of a tale-bearer as *w.* 2 :22. 23:29. who hath *w.* || 27:6. are *w.* of a friend Is. 1:6. but *w.* bruises, and putrefying sores Jer. 6:7. is grief and *w.* || 30:17. heal thy *w.* Zch. 13:6. what are these *w.* in thy hands? Lu. 10:34. the Samaritan bound up his *w.*

WOVE, *v.* 2 K. 23:7. *w.* hangings for grove

WOVEN, *p.* Ex. 28:32. | 39:22,27. Jn. 19:23.

WRAP, *v.* Is. 28:20. *w.* himself || Mi. 7:3. *w.* it up

WRAPPED. Ge. 38:14. Tamar *w.* herself 1 S. 21:9. the sword of Goliath is *w.* in a 1 K. 19:13. Elijah *w.* || Jb. 8:17. roots are *w.* 2 K. 2:8. mantle *w.* || Jb. 40:17. sinews are *w.* Ez. 24:15. sword is *w.* || Jon. 2:5. weeds were *w.* Mat. 27:59. *w.* the body, Mk. 15:46. Lu. 23:53. Lu. 2:7. Mary *w.* him in swaddling clothes, 12. Jn. 20:7. napkin *w.* together in a place by itself

WRATH, *s.* Ge. 49:7. cursed be their *w.* for Ex. 15:7. sentest thy *w.* || 22:24. my *w.* wax hot 32:10. why *w.* wax hot || 11. turn from thy *w.* Le. 10:6. lest *w.* come upon all the people Nu. 1:53. that no *w.* be on congregation, 18:5. 11:33. *w.* of the L. || 16:46. *w.* is gone out from 25:11. Phinehas hath turned my *w.* away De. 9:7. provoked to *w.* 22. || 29:23. in his *w.* 28. 32:27. were it not that I feared *w.* of enemy Jos. 9:20. lest *w.* be on us || 22:24. *w.* fell on all 1 S. 28:18. nor executest his *w.* on Amalek 2 S. 11:20. and if so be that the king's *w.* arise 2 K. 23:26. Lord turned not from his great *w.* 1 Ch. 27:24. he finished not because there fell *w.* 2 Ch. 12:7. my *w.* sh. not be poured out on Isr. 12. *w.* of L. turned || 19:2. there is *w.* on thee 19:10. so *w.* come on you || 24:18. *w.* came upon 28:11. the fierce *w.* of God is on you, 13. 29:10. *w.* may turn, 30:8. || 32:25. *w.* was on 34:25. my *w.* shall be poured out on Jerusalem Ezr. 5:12. provoked God to *w.* || 7:23. why be *w.* 8:22. his *w.* is against them that forsake him 10:14. till the *w.* of God be turned from us Ne. 13:18. yet ye bring more *w.* upon Israel Est. 1:18. too much *w.* || 2:1. *w.* was appeased 3:5. full of *w.* || 7:10. the king's *w.* pacified Jb. 5:2. *w.* killeth the foolish || 14:13. till thy *w.* 16:9. he teareth me in his *w.* || 19:29. *w.* brings 20:23. cast fury of his *w.* || 28. day of his *w.* 21:20. drink of the *w.* || 30. forth to day of *w.* 36:13. heap up *w.* || 18. because there is *w.* bew. 40:11. cast abroad the rage of thy *w.* behold Ps. 2:5. speak to them in *w.* || 21:9. swall. in *w.* 38:1. O Lord, rebuke me not in thy *w.* nor 37:8. forsake *w.* || 55:3. in *w.* they hate me 58:9. away in his *w.* || 76:10. *w.* of man praise 78:31. *w.* of God came on || 38. stir up all his *w.* 49. cast his *w.* || 79:6. pour out thy *w.* on the 85:3. thou hast taken away all thy *w.* thou 88:7. thy *w.* lieth hard || 16. thy fierce *w.* goeth 89:46. shall thy *w.* burn || 90:7. by *w.* troubled 90:9. passed away in thy *w.* || 11. power of thy *w.* 95:11. to whom I sware in my *w.* He. 3:11. 102:10. because of thy *w.* || 106:23. turn away *w.* Ps. 110:5. day of his *w.* || 138:7. against the *w.* of Pr. 11:4. profit not in day of *w.* || 23. wick. is *w.* 12:16. a fool's *w.* || 14:29. he that is slow to *w.* 14:35. his *w.* against || 15:1. turneth away *w.* 16:14. *w.* of a king, 19:12. || 19:19. of great *w.* 21:14. strong *w.* || 24. who dealeth in proud *w.* 24:18. lest the Lord turn away his *w.* from him 27:3. a fool's *w.* is heavier || 4. *w.* is cruel, and 29:8. turn away *w.* || 30:33. the forcing of *w.* Ec. 5:17. he hath much *w.* with his sickness Is. 10:5. people of my *w.* || 13:9. cometh with *w.* 14:6. smote in *w.* || 16:6. his pride and his *w.* 51:8. in a little *w.* || 60:10. in *w.* I smote thee Jer. 7:29. generation of his *w.* || 10:10. at his *w.* 18:20. to turn thy *w.* || 21:5. and in great *w.* 44:8. provoke me to *w.* || 46:39. I know his *w.* La. 2:2. down in his *w.* || 3:1. by rod of his *w.* Ez. 7:14. is my *w.* is on all || 19. day of the *w.* of 13:15. accomplish my *w.* || 21:31. fire of my *w.* 22:21. in the fire of my *w.* 31. | 38:19. Ho. 5:10. I will pour my *w.* || 13:11. away in *w.* Am. 1:11. because he kept his *w.* forever Ha. 3:2. in *w.* remember || 8. was thy *w.* against Zph. 1:15. that day is a day of *w.* trouble, 18. Zch. 7:12. a great *w.* || 8:14. provoked me to *w.* Mat. 3:7. to flee from *w.* to come, Lu. 3:7. Lu. 4:28. filled with *w.* || 21:23. there shall be *w.* Jn. 3:3 *w.* of G. abideth || Ac. 19:28. full of *w.* Ro. 1:18. *w.* of G. is revealed || 2:5. ag. day of *w.* 2:8. indignation, *w.* || 4:15. the law worketh *w.* 5:9. saved from *w.* || 9:22. on the vessels of *w.* 12:19. give place to *w.* || 13:4. to execute *w.* on 13:5. not only for *w.* but || Ga. 5:20. *w.* strife Ep. 2:3. children of *w.* || 4:26. sun down on *w.* 4:31. let all *w.* anger || 5:6. *w.* of God cometh 6:4. fathers, provoke not your children to *w.* Col. 3:6. *w.* of God cometh || 8. anger, *w.* malice 1 Th. 1:10. delivered us from the *w.* to come 2:16. *w.* is come || 5:9. not appointed us to *w.* 1 Ti. 2:8. lifting up holy hands without *w.* He. 4:3. sworn in my *w.* || 11:27. *w.* of the king Ja. 1:19. slow to *w.* || 20. *w.* of man worketh Re. 6:16. *w.* of the Lamb || 17. the day of his *w.* 11:18. thy *w.* is come, and time of the dead 12:12. having great *w.* || 14:8. wine of *w.* 18:3. 14:10. wine of the *w.* of God, 19. | 16:19. 15:1. filled up the *w.* of God, 7. | 16:1. | 19:15.

See KINDLED, *Wrath of the* LORD.

WRATHS, *s.* 2 Co. 12:20. I fear lest there be *w.*

WRATHFUL, *a.* Ps. 69:24. Pr. 15:18.

WREATH, ED, *v.* and *p.* 2 Ch. 4:13. Is. 1:14.

WREATHEN, *a.* Ex. 28:14. | 39:15. 2 K. 25:17.

WREATHS, *s.* 1 K. 7:17. 2 Ch. 4:12,13.

WREST, *v.* Ex. 23:2. to *w.* judgment, 6. Ps. 56:5. my words || 2 Pe. 3:16. unstable, *e.*

WRESTED, ING, *p.* Ez. 9:19. Ha. 1:4.

WRESTLE, *v.* Ep. 6:12. *w.* not against flesh

WRESTLED, *p.* Ge. 3:8. | 32:24,25.

WRETCHED, *a.* Ro. 7:24. Re. 3:17.

WRETCHEDNESS, *s.* Nu. 11:15. not see my *w.*

WRING, ED. Le. 1:15. Jud. 6:38. Ps. 75:8.

WRINGER, *s.* Is. 16:4. the *w.* is at an end

WRINGING, *p.* Pr. 30:33. *w.* of the nose

WRINKLE, *s.* Ep. 5:27. not having spot or *w.*

WRINKLES, *s.* Jb. 16:8. hast filled me with

WRITE, *v.* Ex. 17:14. *w.* this for a memorial 34:1. I will *w.* upon these tables, De. 10:2. 27. Lord said to Moses, *w.* thou these words Nu. 5:23. *w.* curses || 17:2. *w.* name on rod, 3. De. 6:9. *w.* them on posts of thy house, 11:20. 17:18. he shall *w.* him a copy of this law 24:1. *w.* her a bill of divorcement, Mk. 10:4. 27:3. *w.* this law, 8. || 31:19. *w.* ye this song 2 Ch. 26:22. did Isaiah *w.* || Ezr. 5:10. *w.* names Ne. 9:38. *w.* covenant, *w.* it || Est. 8:8. *w.* to Jews Pr. 3:3. *w.* them on table of thy heart, 7:3. Is. 8:1. *w.* in roll || 10:1. that *w.* grievousness 10:19. child may *w.* || 30:8. *w.* it before them Jer. 22:30. saith the L. *w.* ye this man childless 30:2. *w.* the words I have spoken, 36:2,17,28. 31:33. I will *w.* it in their hearts, He. 8:10. Ez. 24:2. name of the day || 37:16. *w.* on sticks 43:11. *w.* it in their sight || Ha. 2:2. *w.* vision Lu. 1:3. it seemed good to *w.* to thee in order 16:6. take thy bill and *w.* fifty || 7. *w.* fourscore Jn. 1:45. have found him of whom Moses did *w.* 19:21. *w.* not, The King of the Jews, but that Ac. 15:20. that we *w.* || 25:26. somewhat to *w.* 1 Co. 4:14. I *w.* not these things to shame you 14:37. things I *w.* are commandments of Lord 2 Co. 1:13. we *w.* none other || 2:9. end did I *w.* 9:1. for it is superfluous for me to *w.* to you 13:2. I *w.* to them || 10. I *w.* these things, being Ga. 1:20. things I *w.* || Phil. 3:1. to *w.* same th. 1 Th. 4:9. ye need not that I *w.* to you, 5:1. 2 Th. 3:17. so I *w.* || 1 Ti. 3:14. these things I *w.* He. 10:16. and in their minds will I *w.* them 2 Pe. 3:1. I now *w.* unto you, 1 Jn. 2:1. 1 Jn. 1:4. these things we to you that your joy 2:7. I *w.* no new commandment unto you, 8. 12. I *w.* unto you, little children || 13. fathers 2 Jn. 12. many things to *w.* || 3 Jn. 13. I'll not *w.* Ju. 3. to *w.* of the common salvation, it was Re. 1:11. *w.* in a book, 19. || 2:1. *w.* these things 2:8. to Smyrna *w.* || 12. Pergamos || 18. Thyatira 3:1. in Sardis *w.* || 7. Philadelphia || 14. Laodicea 12. I'll *w.* on him the name of my God, I'll *w.* 10:4. about to *w.* || 14:13. *w.* blessed are the dead 19:9. *w.* blessed are they called to marriage sup. Re. 21:5. *w.* for these words are true and faithful

See BOOK.

WRITER, *s.* Jud. 5:14. handle pen of the *w.* Ps. 45:1. pen of a ready *w.* || Ez. 9:2. *w.*'s inkhorn

WRITEST, *v.* Jb. 13:26. thou *w.* bitter things Ez. 37:24. the sticks whereon thou *w.* shall be

WRITETH, *v.* Ps. 87:6. count when he *w.* up

WRITING. Ex. 32:16. *w.* was the *w.* of God 39:30. wrote on plate of the holy crown a *w.* De. 10:4. first *w.* || 31:24. end of *w.* the law 1 Ch. 28:19. the L. made me understand in *w.* 2 Ch. 2:11. answered in *w.* || 21:12. came a *w.* 35:4. *w.* of David || 36:22. put it in *w.* Ezr. 1:1. Ezr. 4:7. *w.* of letter was in the Syrian tongue 4:8. 1:2. according to the *w.* 3:12. | 8:9. | 9:27. 3:11. copy of the *w.* 4:8. | 8:8. Of the *w.* sealed Is. 38:9. *w.* of Hezekiah || Ez. 13:9. *w.* of house Ps. 5:7. read this *w.* || 8. could not read the *w.* 16. if thou can't read the *w.* || 17. I will read *w.* 6:8. s go the *w.* 9. || 10. knew the *w.* was signed Mat. 5:31. give her a *w.* of divorcement, 19:7. Jn. 19:19. *w.* was, Jesus of Nazareth, King of Col. 2:14. blotting out the hand *w.* of ordinances

WRITINGS, *s.* Jn. 5:47. believe not his *w.*

WRITING *Table*, *s.* Lu. 1:3. asked for a *w.*-

WRITTEN, *p.* Ex. 24:12. which I have *w.* 31:18. *w.* with the finger of God, De. 9:10. 32:15. *w.* on both sides || 32. book thou hast *w.* Nu. 11:26. and they were of them that were *w.* Jos. 1:8. all that was *w.* || 1 K. 2:11. as it was *w.* 2 K. 2:13. to do all that which is *w.* concerning 1 Ch. 4:41. *w.* by name || 2 Ch. 13:22. *w.* in story 2 Ch. 30:5. as it is *w.* || 18. than it was *w.* but 32:32. *w.* in the vision || 33:19. *w.* in sayings 35:25. behold, they are *w.* in the Lamentations Ezr. 6:2. a record thus *w.* || 8:34. weight was *w.* Ne. 6:6. wherein was *w.* || 7:5. found *w.* there 8:15. as it is *w.* || 13:1. therein was found *w.* Est. 1:19. let it be *w.* 3:9. || 3:12. there was *w.* 6:2 found *w.* || 8:5. *w.* to reverse || 8. it is *w.* 9. *w.* according || 9:23. as Mordecai had *w.* Jb. 19:23. O that my words were now *w.* 31:35. Ps. 40:7. in volume it is *w.* of me, He. 10:7. 49:20. let them not be *w.* with the righteous 102:18. *w.* for generation || 139:16. members *w.* 149:9. to execute upon them the judgment *w.* Pr. 22:20. have I not *w.* excellent things Ec. 12:10. that which was *w.* was upright Is. 4:3. *w.* among living || 65:6. *w.* before me Jer. 17:1. *w.* with a pen of iron || 13. *w.* in earth 32:36. *w.* from my mouth || 29. why hast thou *w.* 45:1. had *w.* these words || 51:60. *w.* against Bab. Ez. 2:10. *w.* within || 13:9. nor shall they be *w.* Da. 5:24. writing *w.* 25. || 9:11. curse *w.* || 12:1. Ho. 8:12. I have *w.* the great things of my law Mi. 3:16. a book of remembrance was *w.* for Mat. 2:5. thus it is *w.* by prophets, Lu. 24:46. 4:4. it is *w.* || 11:10. || 26:24,31. Mk. 1:2. | 9:13. 14:21,27. Lu. 2:23. | 4:4,8. | 7:27. Ro. 11:8. | 12:19. | 14:11. | 15:3,4 Co. 1:31. | 15:15. 2 Co. 4:13. Ga. 3:10,13. 1 Pe. 1:16. 27:37. his accusation *w.* Mk. 15:26. Lu. 4:17. he found the place where it was *w.* 10:20. rejoice that your names are *w.* in heaven 26. what is *w.* in law || 18:31. all th. *w.* 21:22. 22:37. this that is *w.* must || 24:46. thus it is *w.* Jn. 2:17. remembered it was *w.* || 6:31. as it is *w.* 6:45. *w.* in the prophets || 10:34. is it not *w.* 12:16. these were *w.* || 15:25. *w.* in their law 19:20. *w.* in Hebrew || 22. what I've *w.* I've *w.* 20:31. but these are *w.* || 21:25. if should be *w.* Ac. 1:20. *w.* in psalms || 13:29. fulfilled all *w.* 15:15. as it is *w.* || 21:25. *w.* and concluded 23:5. for it is *w.* || 24:14. things *w.* in the law Ro. 2:15. law *w.* in their hearts || 24. as it is *w.* 3:4. as it is *w.* 10. | 4:17. | 8:36. | 9:13. | 11:8,26. | 12:19. | 15:3,9,21. 1 Co. 1:31 | 10:7. 2 Co. 4:13. | 8:15. | 9:9. 4:22. not *w.* for his sake || 15:4. *w.* aforetime 15:15. *w.* the more boldly to you, in some sort 1 Co. 4:6. above that which is *w.* || 5:11. I have *w.* 9:10. no doubt, this is *w.* || 15. nor have I *w.* 10:11. *w.* for our admonition || 15:54. saying *w.* 2 Co. 3:2. are our epis. *w.* || 3. *w.* not with ink 7. *w.* in stones || Ga. 4:22. *w.* that Abraham Ga. 4:27. *w.* rejoice thou || 6:11. *w.* to you with Phile. 19. I Paul have *w.* with my own hand He. 12:23. *w.* in heaven || 13:22. I've *w.* a letter 1 Pe. 5:12. *w.* briefly || 2 Pe. 3:15. as Paul hath 1 Jn. 2:14. *w.* to you, fathers, 21,26. | 5:13. Re. 1:3. things wh. are *w.* || 2:17. new name *w.* 13:8. whose names were not *w.* in book, 17:8. 14:1. Father's name *w.* || 17:5. was a name *w.* 19:12. he had a name *w.* on his thigh, 16. 20:15. not found *w.* || 21:12. names *w.* thereon

See BOOK, CHRONICLE, LAW.

As it is WRITTEN *in the Law of Moses.*

Jos. 8:31. 1 K. 2:3. 2 Ch. 23:18. | 25:4. | 31:3. | 35:12. Ezr. 3:2,4. | 6:18. Ne. 8:15. | 10:34,36. Da. 9:13. Lu. 2:14.

WRONG, *s.* Ge. 16:5. Sarai said, My *w.* be on Ex. 2:13. that did the *w.* || De. 19:16. to stify *w.* Jud. 11:27. dost me *w.* || 1 Ch. 12:17. there is no *w.* 1 Ch. 16:21. suff. no man to do them *w.* || Ps. 105:14. Est. 1:16. *w.* to the king || Jb. 19:7. I cry out of *w.* Jer. 22:3. do no *w.* || 13. buildeth chamb. by *w.* La. 5:59. seen my *w.* || Ha. 1:4. *w.* judgment Mat. 20:13. I do thee no *w.* || Ac. 7:24. suffer *w.* Ac. 7:26. why do ye *w.* one *w.* || 18:14. matter of *w.*

Ac.25:10. Paul said, To the Jews I've done no *w.* | 1 Co. 6:7. why do ye not rather take *w.*? 8. | 2 Co. 7:12. that our sulf. *w.* || 12:13. forgive this *w.* Col. 3:25. he that doth *w.* shall receive for the *w.* WRONGED, *p.* 2 Co. 7:2. Phile. 18.

WRONGETH, *v.* Pr. 8:36. *w.* his own soul

WRONGFULLY, *ad.* Jb. 21:27. ye *w.* imagine Ps. 35:19. *w.* rejoice || 38:19. that hate me *w.* 69:4. mine enemies *w.* || 119:86. persec. me *w.* Ez. 22:29. oppressed *w.* || 1 Pe. 2:19. suffer. *w.*

WROTE. Ex. 24:4. Moses *w.* all words, De. 31:9. 34:28. Lord *w.* on tables, De. 4:13. | 5:22. | 10:4. De. 31:22. *w.* this song || Jos. 8:32. Joshua *w.* Jos. 24:26. Joshua *w.* these words in a book 1 S. 10:25. Samuel *w.* || 2 S. 11:14. David, 15. 1 K. 21:8. Jezebel *w.* || 2 K. 10:1. Jehu *w.* 6. 1 Ch. 24:6. Shemaiah || 2 Ch. 30:1. Hezekiah 2 Ch. 32:17. Sennac. *w.* to rail on God of Israel Ezr. 4:6. *w.* against Judah and || 8. Rehum *w.* 9. Est. 8:5. Haman *w.* || 10. Mordecai *w.* 9:20,29. Jer. 36:4. Baruch *w.* || 51:60. Jere. *w.* in a book Da. 5:5. *w.* on the wall || 6:25. Darius *w.* to all 7:1. *w.* the dream, and told sum of the matters Mk. 10:5. Moses *w.* to you, 12:19. Lu. 2:23. Lu. 16:3. Zacharias *w.* saying, His name is John Jn. 5:46. Moses *w.* of me || 8:6. Jesus *w.* 8. 19:19. Pilate *w.* || 21:24. John *w.* these things Ac. 15:23. the apostles *w.* || 18:27. brethren *w.* 23:25. Lysias *w.* || Ro. 16:22. I Tertius *w.* this 1 Co. 5:9. I *w.* in an epistle, 2 Co. 2:3,4. | 7:12. Ep. 3:3. Phile. 21. 7:1. things ye *w.* || 2 Jn. 5. not as though I *w.* 3 Jn. 9. I *w.* to the church, but Diotrephes

WROTH, *p.* Ge. 4:5. Cain was very *w.* 6. 31:36. Jacob was *w.* || 31:7. Jacob's sons were *w.* 40:2. Pharaoh was *w.* with two officers, 41:10. Ex. 16:20. Moses was *w.* Nu. 16:15. | 31:14. Nu. 16:22. wilt thou be *w.* with all the congreg. De. 1:34. the Lord was *w.* 3:26. | 9:19. 2 S. 22:8. 2 Ch. 28:9. Ps. 18:7. | 78:21,5,62. 1 S. 18:8. Saul was *w.* 20:7. || 29:4. princes 2 S. 3:8. Abner was *w.* || 13:21. David was *w.* 2 K. 5:11. Naaman || 13:19. the man of God 2 Ch. 16:10. Asa was *w.* || 26:19. Uzziah was *w.* Ne. 4:1. Sanballat, 7. || Est. 1:12. Ahasuerus Est. 2:21. Bigthan || Ps. 89:38. thou hast been *w.* Is. 28:21. he shall be *w.* || 47:6. I was *w.* with 54:9. not be *w.* with thee || 57:16. nor be *w.* 57:17. for iniquity of his covetousness was *w.* 64:5. thou art *w.* || 9. be not *w.* very sore, O L. Jer. 37:15. princes were *w.* || La. 5:22. *w.* ag. us Mat. 2:16. Herod was *w.* || 18:34. his lord was *w.* 22:7. king was *w.* || Re. 12:17. dragon was *w.*

WROUGHT, *v.* and *p.* Ge. 34:7. *w.* folly in Isr. Ex. 10:2. what things I have *w.* in Egypt 36:1. then *w.* Bezaleel and Aholiab, 1. | 39:6. Le. 2:12. *w.* confusion || Nu. 23:23. hath G. *w.* De. 17:2. *w.* wickedness, 2 K. 21:6. 2 Ch. 33:6. 22:21. *w.* folly in Israel, Jos. 7:15. Jud. 20:10. 31:18. evils they *w.* || Ru. 2:19. *w.* to-day 1 S. 6:6. Lord had *w.* wonderfully among them 11:13. *w.* salvation, 19:5. || 14:45. *w.* with God 2 S. 18:13. *w.* falsehood || 23:10. victory, 12. 1 K. 5:16. ruled over the people that *w.* 9:23. 16:20. treason he *w.* || 25. Omri *w.* evil in 1 Ch. 4:21. *w.* fine linen || 2 Ch. 3:14. chernhim: 2 Ch. 24:12. *w.* iron || 13. *w.* the work, 31:19. Ne. 4:16. half of my servants *w.* in the work Jb. 12:9. hand of L. hath *w.* || 36:23. *w.* iniquity Ps. 31:19. which thou hast *w.* || 68:28. *w.* for us 78:43. *w.* signs || Ec. 2:11. my hands had *w.* Is. 26:12. *w.* all our works || 18. not *w.* any deliv. 41:4. who hath *w.* and done it? I the Lord Jer. 11:15. *w.* lewdness || 18:3. *w.* on wheels Ez. 20:9. I *w.* for my name's sake, 14,22,44. 29:20. *w.* for me || Da. 4:2. wonders God *w.* Jon. 1:11. sea *w.* || Zph. 2:3. *w.* his judgment Mat. 20:12. *w.* but one hour || 26:10. she hath Ac. 15:12. what wonders God had *w.* 21:19. 18:3. Paul *w.* || 19:11. *w.* miracles by Paul Ro. 7:8. *w.* concupiscence || 15:18. not *w.* by me 2 Co. 5:5. *w.* us for same || 7:11. carefulness *w.* Ga. 2:8. *w.* in Peter || Ep. 1:20. *w.* in Christ 2 Th. 3:8. *w.* with labor || He. 11:33. *w.* right. Ja. 2:22. seest how faith *w.* with his works 1 Pe. 4:3. to have *w.* the will of the Gentiles 2 Jn. 8. lose not those things which we have *w.* Re. 19:20. false prophets that *w.* miracles before

WROUGHT, *(passively.)* Nu. 31:51. *w.* jewels De. 13:14. that such abomination is *w.* 17:4. 21:3. he for not *w.* || 1 K. 7:25. sea was *w.* 1 Ch. 22:2. *w.* stones || Ne. 6:16. *w.* of our God Ps. 45:13. of *w.* gold || 139:15. curiously *w.* Ec. 2:17. work *w.* under the sun is grievous Mat. 14:2. mighty works *w.* by him, Mk. 6:2. Jn. 3:21. *w.* of God || 19:23. coat *w.* from top Ac. 5:12. wonders *w.* || 2 Co. 12:12. *w.* among you

WROUGHTEST, *v.* Ru. 2:19. where *w.* thou

WRUNG, *p.* Le. 1:15. blood be *w.* out, 5:9. Ps. 73:10. foll cup are *w.* || Is. 51:17. *w.* dregs

Y.

YARN, *s.* 1 K. 10:28. linen *y.* 2 Ch. 1:16.

YEA, *ad.* Ge. 3:1. *y.* hath G. said, Ye shall Mat. 5:37. let conversation be *y.* Ja. 5:12. 9:28. they said unto him, *y.* Lord, 13:51. Ac. 5:8. said, *y.* for so much || 22:27. he said, *y.* 2 Co. 1:18. was not *y.* and nay || 20. *y.* and amen Phil. 1:18. *y.* and will rejoice || 3:8. *y.* I count 2 Ti. 3:12. *y.* and all that will live godly in Ch.

YEAR, *s.* Ge. 17:21. set time, in the next *y.* 26:12. the same *y.* || 47:17. with bread that *y.* Ex. 12:2 first month of *y.* || 23:14. feast in the *y.* 23:17. three times in the *y.* 31:23. De. 16:16. 29. I will not drive them out in one *y.* lest Le. 16:34. to make an atonement once a *y.* 25:5. it is a *y.* of rest || 29. redeem it within a *y.* Nu. 9:22. a *y.* cloud tarried || 14:34. day for a *y.* De. 15:9. *y.* of release is || 26:12. *y.* of tithing Jos. 5:12. did eat that *y.* || Jud. 10:8. that *y.* Jud. 11:40. four days in a *y.* || 17:10. by the *y.* 1 S. 27:7. David dwelt a *y.* and four months 2 S. 11:1. *y.* was expired || 14:26. *y.* end polled 1 K. 9:25. 3 times in a *y.* || 10:14. gold in one *y.* 2 K. 19:29. eat this *y.* such things, Is. 37:30. 2 Ch. 27:5. same *y.* || 1st. 9:27. 2 days every *y.* Ps. 65:11. crownest the *y.* with thy goodness Is. 6:1. in the *y.* 14:28. || 21:16. within a *y.* all 61:2. the acceptable *y.* of the Lord, Lu. 4:19. 63:4. and the *y.* of my redeemed is come Jer. 11:23. *y.* of their visitation, 23:12. | 46:11. 17:8. in *y.* of drought || 28:16. this *y.* shalt die 51:46. a rumor shall both come one *y.* and after Ez. 4:6. each day for a *y.* || 40:17. *y.* of thirty Mi. 6:6. shall I come with calves of a *y.* old Lu. 2:41. went every *y.* || 13:8. alone this *y.* also Jn. 11:49. being high-priest that *y.* 51. | 18:13. Ac. 11:26. a whole *y.* || 18:11. a *y.* at Corinth 2 Co. 8:10. forward a *y.* ago || 9:2. ready a *y.* ago He. 9:7. in once a *y.* 25. || 10:3. of sins every *y.* Ja. 4:13. continue a *y.* || Re. 9:15. and a *y.*

YEARS, *s.* Ge. 1:14. for seasons, days and *y.* 25:7. *y.* of Abraham || 17:9. *y.* of my life been Le. 25:15. according to *y.* 16,50,52. | 27:18. De. 32:7. consider the *y.* || Jos. 13:1. stricken in 1 S. 29:3. D. who hath been with me these *y.* 1 K. 1:1. stricken in *y.* || 17:1. nor rain these 2 Ch. 14:6. no war those *y.* || 18:2. after certain Jb. 10:5. *y.* as a man's days || 15:20. *y.* is hidden 16:22. when a few *y.* || 32:7. multitude of *y.* 36:11. spend *y.* in pleasures || 26. nor *y.* searched Ps. 31:10. *y.* spent with sighing || 61:6. prolong 77:5. *y.* of ancient || 10. the *y.* of the right hand 78:33. their *y.* did he consume in trouble 90:4. a thousand *y.* in thy sight, 2 Pe. 3:8. 9. spend our *y.* as a tale || 10. days of our *y.* 15. accord. to the *y.* wherein we have seen 102:24. thy *y.* are throughout all generations, 27. Pr. 4:10. *y.* of thy life shall be many, 9:11. 5:9. *y.* to the cruel || 10:27. *y.* of wicked short. Ec. 12:1. nor *y.* draw nigh || Is. 21:16. *y.* of hirel. Is. 34:10. residue of my *y.* || 15. *y.* in bitterness Ez. 4:5. *y.* of their iniquity || 22:4. to thy *y.* 38:8. in latter *y.* || Da. 9:2. the number of *y.* Da. 11:6. end of *y.* || 13. come after certain *y.* Jo. 2:2. even to the *y.* of many generations 25. I will restore the *y.* the locust hath eaten Ha. 3:2. midst of *y.* || Mal. 3:4. as in former *y.* Lu. 1:7. stricken in *y.* || Ga. 1:10. observe *y.* He. 1:12. thy *y.* not fail || 11:24. was come to *y.* Re. 20:2. bound Satan a thousand *y.* 3,4,7.

See numeral words in their places, as HUNDRED, MANY, TWO, THREE, &c.

YEAR *after* YEAR. 2 S. 21:1. famine

YEAR *by* YEAR. De. 14:22. | 15:20. 1 S. 1:7. 1 K. 5:11. | 10:25. 2 K. 17:4. 2 Ch. 9:24. Ne. 10:34,35. He. 10:1.

YEAR *to* YEAR. Ex. 13:10. 1 S. 2:19. | 7:16. 2 Ch. 24:5. Ne. 29:1. Zch. 14:16.

See FIRST, SECOND, THIRD, &c.

YEARLY, *ad.* Le. 25:23. as a *y.* hired servant Jud. 11:40. went *y.* to lament || 21:19. feast *y.* 1 S. 1:3. went up *y.* 21. | 2:19. || 20:6. *y.* sacri. Est. 9:21. and the fifteenth day of the same *y.*

YEARN, ED, *v.* Ge. 43:30. 1 K. 3:26.

YELL, *v.* Jer. 51:38. they shall *y.* as lions' wh.

YELLED, *p.* Jer. 2:15. young lions *y.* on him

YELLOW, *a.* Le. 13:30. if a *y.* hair, 32,36.

Ps. 68:13. her feathers covered with *y.* gold

YESTERDAY, *s.* Ge. 31:42. not to him as *y.* Ex. 4:10. not eloquent since *y.* || 5:14. task *y.* Jos. 3:4. ye have not passed this way since *y.* 1 S. 20:27. why came not the son of Jesse *y.*? 2 S. 15:20. camest but *y.* || 1 K. 9:26. seen *y.* Jb. 8:9. we are but of *y.* || Ps. 90:4. but as *y.* Is. 30:33. Tophet is ordained from *y.*

Jn. 4:52. *y.* at seventh hour the fever left him Ac. 7:28. kill me as thou didst the Egyptian *y.* He. 13:8. Jesus Christ the same *y.* and forever

YESTERNIGHT, *s.* Ge. 19:34. | 31:29,42.

YET *is a conjunction of the same signification as* though, albeit, *&c. as* Is. 53:7. Ez. 36:37. Ho. 7:9. *Sometimes it noteth the time present, as* Jb. 1:16. Ec. 1:3. He. 7:10. *The time past,* Ge. 49:23. De. 29:4. *The future, as* Ps. 12:5,11. Jon. 3:1. Ha. 3:18. *For a short time, as* Jn. 7:33. | 12:35, &c.

YIELD, *v.* Ge. 4:12. earth not hence forth *y.* her 49:20. *y.* royal dainties || Le. 19:25. may *y.* Le. 26:4. land shall *y.* || 20. land shall not *y.* 2 Ch. 30:8. but *y.* yourselves to the Lord, and Ps. 67:6. earth shall *y.* her increase, 85:12. 107:37. may *y.* fruits || Pr. 7:21. caused to *y.* Is. 5:10. *y.* one bath || Ho. 8:7. *y.* no meal Jo. 2:22. *y.* their strength || Ha. 3:17. not *y.* Ac. 23:21. but do not thou *y.* unto them, for Ro. 6:13. nor *y.* ye your members as instruments 16. that to whom ye *y.* yourselves servants to 19. *y.* your members servants to righteousn. Ja. 3:12. no fountain *y.* salt water and fresh

YIELDED, *p.* Ge. 49:33. *y.* up the ghost, and Nu. 17:8. *y.* almonds || Da. 3:28. *y.* their bodies Mat. 27:50. and *y.* up the ghost, Ac. 5:10. Ro. 6:19. as ye have *y.* your members servants

YIELDETH, *v.* Ne. 9:37. *y.* much increase Jb. 24:5. *y.* food || He. 12:11. *y.* peaceable fruit

YIELDING, *p.* Ge. 1:11,12,29. Ec. 10:4.

See FRUIT.

YOKE, *s.* is, (1) *Ceremonial,* Ac. 15:10. Ga. 5:1. (2) *Tyrannical,* De. 28:48. (3) *Civil subjection,* 1 Ti. 6:1. (4) *Sinful,* La. 1:14. (5) *Afflictive for our profit,* Le. 26:27. (6) *Christian,* i. e. *the yoke of Christ's commands and providences,* Mat. 11:29.

Ge. 27:40. thou shalt break his *y.* Jer. 30:8. Le. 26:13. broken bands of your *y.* Ez. 34:27. Nu. 19:2. never came *y.* De. 21:3. | 1 S. 6:7. De. 28:48. *y.* of iron on thy neck, Jer. 28:14. 1 S. 11:7. *y.* of oxen || 14:14. *y.* of oxen plough 1 K. 12:1. father made our *y.* grievous, make 19:19. *y.* of oxen, 21. Jb. 1:3. | 42:12. Is. 9:4. broken *y.* of his burden, 10:27. | 14:25. 47:6. heavily laid thy *y.* || 58:6. break every *y.* Jer. 2:20. broken thy *y.* 5:5. | 28:2,4,11,12. 31:18. unaccustomed to the *y.* || 51:23. break *y.* La. 1:14. the *y.* of my transgressions is bound 3:27. good for a man to bear the *y.* in his youth Ho. 11:4. take off *y.* || Na. 1:13. break his *y.* Mat. 11:29. take my *y.* upon you || 30. my *y.* is Lu. 14:19. five *y.* of oxen || Ac. 15:19. put a *y.* Ga. 5:1. *y.* of bondage || 1 Ti. 6:1. under the *y.*

YOKES, *s.* Jer. 27:2. make thee bonds and *y.* 28:13. *y.* of wood, *y.* of iron || Ez. 30:18. break

YOKED, *p.* 2 Co. 6:14. be not unequally *y.*

YOKE *Fellow, s.* Phil. 4:3. true *y.*-

YONDER, *a.* Ge. 22:5. go *y.* and worship

No. 16:37. scatter fire *y.* || 23:15. meet Lord *y.* 2 K. 4:25. behold, *y.* is that Shunamite

Mat. 17:20. remove to *y.* place || 26:36. pray *y.*

YOU. *See other words*

YOURS, *pro.* Ge. 45:20. good of the land is *y.* De. 11:24. shall be *y.* || Jos. 2:14. our life for *y.* 2 Ch. 20:15. battle is not *y.* || Jer. 5:19. land not *y.* Lu. 6:20. *y.* is the kingdom || Jn. 15:20. keep *y.* 1 Co. 3:21. all things are *y.* 22. || 8:9. | 16:18. 2 Co. 12:14. for I seek not *y.* but you, for the

YOUNG, *s.* Ge. 31:38. goats not cast their *y.* 33:13. flocks with *y.* || Ex. 23:26. not cast *y.* Le. 22:28. not kill it and her *y.* both in one day De. 22:6. shalt not take the dam with the *y.* 7. 28:50. not show favor to *y.* || 32:11. over her *y.* 2 S. 9:2. a *y.* son || 1 Ch. 22:5. my son is *y.* 2 Ch. 13:7. *y.* and tender || 34:3. Josiah, while *y.* Ps. 78:71. ewes great with *y.* || 84:3. lay her *y.* Is. 40:11. shall gently lead those that are with *y.* Jer. 31:20. *y.* of flock || Ez. 17:4. *y.* twigs, 22. Mk. 7:25. *y.* daughter || Jn. 21:18. wast *y.*

YOUNG *Ass,* or *Asses.* Is. 30:6,24. Jn. 12:14. when he found a *y.* ass thereon

See BULLOCK.

YOUNG *Bullocks.* Nu. 28:11. Ezr. 6:9.

YOUNG *Calf.* Le. 9:2. take thee a *y.*- for

YOUNG *Cow.* Is. 7:21. nourish a *y.*-

YOUNG *Dromedaries.* 1 st. 8:10.

YOUNG *Eagles.* Pr. 30:17. *y.*- shall eat it

YOUNG *Hart.* Song 2:9,17. | 8:14.

YOUNG *One.* De. 28:57. Zch. 11:16.

YOUNG *Ones.* De. 22:6. Jb. 38:41. | 39:3,4,16, 30. Is. 11:7. La. 4:3.

YOUNG *Pigeon, s.* Ge. 15:9. Le. 1:14. | 5:7. | 12:6,8. | 14:22,30. | 15:14,29. Nu. 6:10. Lu. 2:24.

YOUNG *Ravens.* Ps. 147:9. food to the *y.*-

YOUNG *Roes.* Song 4:5. | 7:3.

YOUNG *Virgin,* Jod. 12:12. 1 K. 1:2. Est. 2:2,3.

YOUNG *Unicorn.* Ps. 29:6. like a *y.*-

YOUNG *Woman.* Ru. 4:12. of this *y.*-

YOUNG *Women.* Ti. 2:4. may teach *y.*- to be

YOUNGER, *a.* Ge. 9:24. what *y.* son had done 19:31 and the first-born said to the *y.* 34. 25:23. the elder shall serve the *y.* Ro. 9:12. 27:15. Rebekah put them on Jacob her *y.* son 29:16. *y.* was Rachel || 18. serve thee for the *y.* 43:29. *y.* brother || 48:19. *y.* brother be greater Jud. 1:13. Caleb's *y.* brother took it, 3:9. 15:2. is not her *y.* sister fairer than she, take 1 S. 14:49. *y.* was Michal || 1 Ch. 24:31. *y.* brethren Jb. 30:1. *y.* than I || Ez. 16:46. *y.* sister, 61. Lu. 15:12. *y.* said, Father, give me the portion 22:26. he that is greatest, let him be as the *y.* 1 Ti. 5:1. entreat *y.* men || 2. *y.* women as sist. 11. the *y.* widows refuse || 14. *y.* women marry 1 Pe. 5:5. likewise ye *y.* submit to the elder

YOUNGEST, *a.* Ge. 42:13. *y.* is this day, 32. 15. except your *y.* brother come, 20. | 44:23. 44:2. put silver cup in sack's mouth of *y.* 12. Jos. 6:26. in his *y.* son set up gates, 1 K. 16:34. Jud. 9:5. yet Jotham the *y.* son was left 1 S. 16:11. remains the *y.* || 17:14. David was *y.* 2 Ch. 21:17. Jehoahaz *y.* || 22:1. Ahaziah his *y.*

YOUTH, *s.* Ge. 8:21. heart is evil from his *y.* 43:33. according to his *y.* || 46:34. from our *y.* Le. 22:13. as in her *y.* || Nu. 30:3. in her *y.* Jud. 8:20. *y.* drew not his sword, because a *y.* 1 S. 17:33. but a *y.* he a man of war from his *y.* 42. he was but a *y.* || 55. whose son is this *y.*

2 S. 19:7. the evil that befell thee from thy *y.*
1 K. 18:12. but I fear the Lord from my *y.*
Jb. 13:26. iniquities of my *y.* || 20:11. sin of *y.*
29:4. in the days of my *y.* || 30:12. *y.* push
31:18. from my *y.* || 33:25. ret. to days of his *y.*
36:14. hypocrites die in *y.* their life is unclean
Ps. 25:7. remember not the sins of my *y.* nor
71:5. trust from my || 17. taught me from my *y.*
88:15. afflicted from my *y.* || 89:45. days of *y.*
103:5. thy *y.* is renewed || 110:3. dew of thy *y.*
127:4. children of *y.* || 129:1. afflicted from my *y.*
144:12. *s.* as be as plants grown up in their *y.*
Pr. 2:17. guide of her *y.* || 5:18. wife of thy *y.*
Ec. 11:9. rejoice, O young man, in thy *y.* and
10. childhood and *y.* || 12:1. in days of thy *y.*
Is. 47:12. wherein hast labored from thy *y.* 15.
54:4. shame of thy *y.* || 6. as a wife of *y.* when
Jer. 2:2. kindness of thy || 3:4. guide of my *y.*
3:24. devoured labor of our fathers from our *y.*
25. from our *y.* sinned || 22:21. manner from *y.*
31:19. reproach of my *y.* || 52:30. evil from their
48:11. at ease from his *y.* || La. 3:27. yoke in *y.*
Ez. 1:4. soul not been polluted from my *y.*
16:22. not remembered days of thy *y.* 43,60.
23:3. they committed whoredoms in their *y.* 8.
19. call to remembrance the days of her *y.* 21.
Ho. 2:15. sing as in *y.* || Jo. 1:8. husband of *y.*
Zch. 13:5. taught me to keep cattle from my *y.*
Ma. 2:14. between thee and wife of thy *y.* 15.
Mat. 19:20. I kept from my *y.* Mk. 10:20.
Ac. 26:4. from my *y.* || 1 Ti. 4:12. despise thy *y.*
YOUTHS, *s.* Pr. 7:7. Is. 40:30.
YOUTHFUL, *a.* 2 Ti. 2:22. flee *y.* lusts

Z.

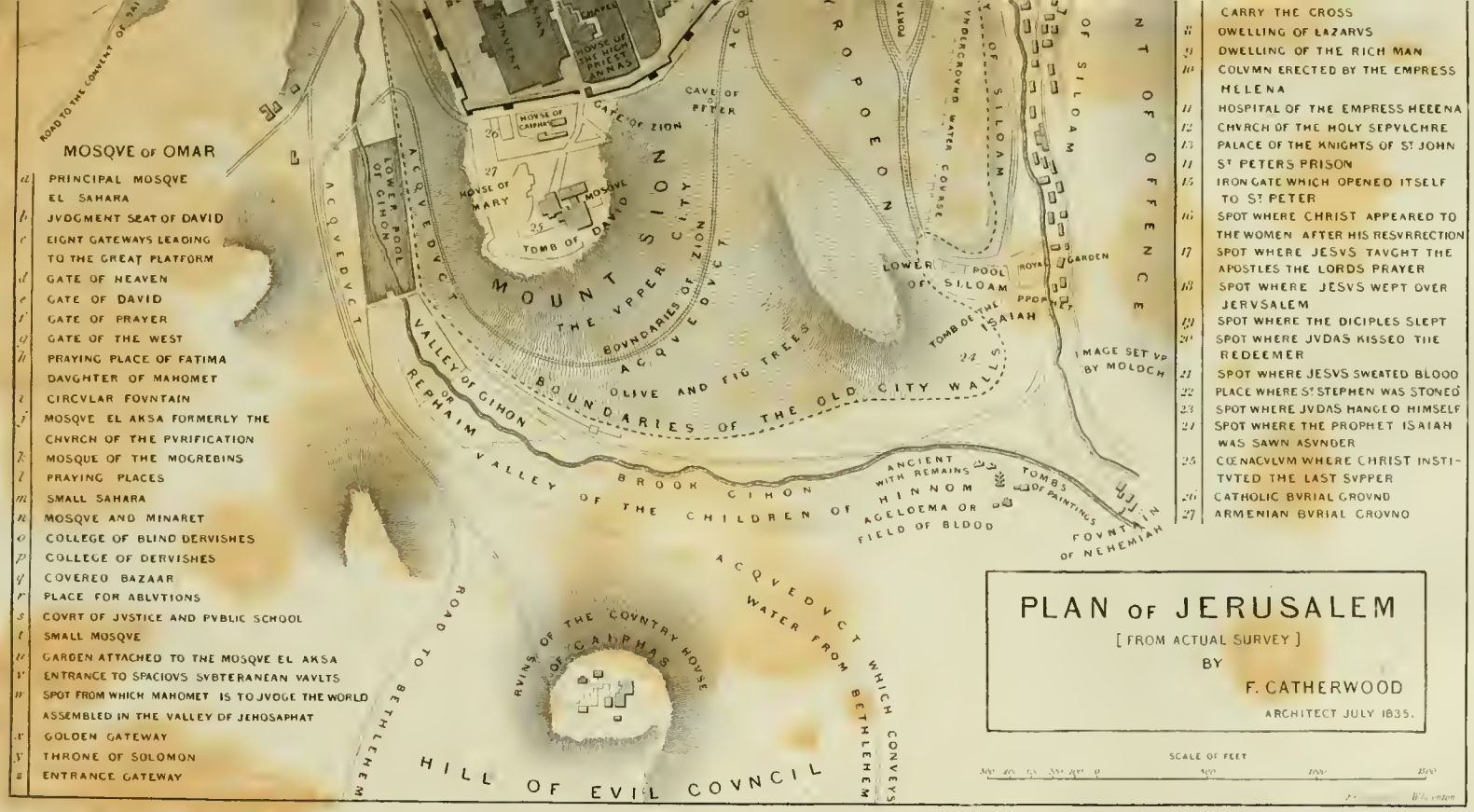
ZAANAIM, *Motions.* A plain, Jud. 4:11.
ZAANAN, *A going forth.* Mi. 1:11.
ZAANANNIM, *Motions.* Jos. 19:33. [36:27.
ZAAVAN, *Terror, fear, vexation, emotion.* Ge.
ZABAD, *A dowry.* 1 Ch. 2:35,37. | 7:21.
ZABADIAH, *A dowry of the Lord.* 1 Ch. 8:15.
ZABBAI, *That runs or glides.* Ezr. 10:28. Ne. 3:20.
ZABDI, *A dowry.* Jos. 7:1,17,18. 1 Ch. 8:19. Ne. 11:17.
ZABDIEL, *Dowry of God.* 1 Ch 27:2. Ne. 11:14.
ZABUD, *A dowry.* 1 K. 4:5. Ezr. 8:14.
ZACCAI, *Pure, clean, just.* Ezr. 2:9. Ne. 7:14.
ZACCHEUS, *Pure, just.* Lu. 19:2,3,5.
ZACCHUR, *That remembers,* or *is remembered.* Nu. 13:4. 1 Ch. 4:26. | 24:27. | 25:2. Ne. 3:2. | 10:12. | 12:35. | 13:13.
ZACHARIAH, S. *Memory of the Lord,* or *male of the Lord.* 2 K. 14:29. | 15:8,11. | 18:2. 1 Ch. 5:7. | 9:21. | 15:18,20,24. | 26:2,11,14. | 27:21. 2 Ch. 17:7. | 20:14. | 21:2. | 24:20. | 26:5. | 29:1,13. | 34:12. | 35:8. Ezr. 5:1. | 6:14. | 8:3. | 10:26. Ne. 8:4. | 11:4,5. | 12:16,35. Is. 8:2. Zch. 1:1. | 7:1. Mat. 23:35. Lu. 1:5, 13,59. | 11:51.
ZACHER, *Memory,* or *evil.* 1 Ch. 8:29.
ZADOK, *Just, justified.* 2 S. 8:17. | 15:29. | 20:25. 1 K. 1:8. | 2:35. | 4:2. 2 K. 15:33. 1 Ch. 6:8. | 12:28. | 24:3. | 27:17. 2 Ch. 31:10. Ezr. 7:2. Ne. 3:4. | 11:11. | 13:13. Ex. 40:10. | 43:19. | 44:15. | 48:11. [11:19.
ZAHAM, *Crime, filthiness,* or *impurity.* 2 Ch.
ZAIR, *Afflicted, in tribulation.* 1 K. 8:21. [3:30.
ZALAPH, *A shadow,* or *tingling of the ear.* Ne.
ZALMON, or SALMON. *His shade, his obscurity, his image.* Jud. 9:48. 2 S. 23:28. Mat. 1:4.
ZALMONAH, *The shade,* or *sound of the number.* Nu. 33:41,42.
ZALMUNNA, *Shadow, image,* or *idol forbidden.* Jud. 8:5,21. Ps. 83:11.
ZAMZUMMIMS, *Project of crimes,* or *enormous crimes.* Giants, De. 2:20. [31,55.
ZANOAH, *Forgetfulness,* or *desertion.* Jos. 15:
ZAPHNATH-PAANEAH, *One that discovers hidden things,* or *savior.* Ge. 41:45.
ZAPHON, *That is hidden,* or *observes; the North.* The name of a place, Jos. 13:27.
ZARAH, *Leprosy,* or *scab.* A city, Ge. 38:30. Mat. 1:3.
ZAREAH, *Leprosy,* or *hornet.* Ne. 11:29.
ZAREATHITES. 1 Ch. 2:53.
ZARED, *Strange descent,* or *power.* Nu. 21:12.
ZAREPHATH, *A shrub of the mouth,* or *crucible.* 1 K. 17:9,10. Ob. 20.
ZARETAN, *Tribulation, perplexity.* Jos. 3:16.
ZARETH-SHAHAR, *Morning.* Jo. 13:19.
ZARHITES. Nu. 26:13. Jos. 7:17.
ZARTANAH, As ZARETAN. 1 K. 4:12.
ZARTHAN, *Melted,* or *refined.* 1 K. 7:46.
ZATTHU, *An olive tree.* Ne. 7:13. | 10:14.
ZAZA, *Beast,* or *that glitters.* 1 Ch. 2:33.
ZEAL, *s. From the* Gr. Zelos, *to be hot as fire. It is a vigorous, earnest, and vehement affection of the mind, either good or evil, according to the principle from which it proceeds, and its end.*
2 S. 21:2. Saul sought to slay them in his z.
2 K. 10:16. see my z. || 19:31. z. of the Lord
Ps. 69:9. z. of thy house hath eaten, Jn. 2:17.
119:139. my z. hath consumed me, because
Is. 9:7. z. of the Lord will perform this, 37:32.
59:17. clad with z. || 63:15. where is thy z.
Ez. 5:13. I the Lord have spoken it in my z.
Ro. 10:2. I bear record they have a z. of God
2 Co. 7:11. yea what z. || 9:2. z. provoked many
Phil. 3:6. concerning z. || Col. 4:13. a great z.
ZEALOUS, *a.* Nu. 25:11. while he was z. 13.
Ac. 21:20. z. of the law || 22:3. I was z. Ga. 1:14.
1 Co. 14:12. as ye are z. of spiritual gifts, seek
Ti. 2:14. z. of good works || Re. 3:19. be z.
ZEALOUSLY, *ad.* Ga. 4:17. z. affect you, 18.
ZEBAH, *Sacrifice,* or *killing.* Jud. 8:5. Ps. 83:11.
ZEBADIAH, *Dowry of God.* 1 Ch. 8:15.
ZEBEDEE, *Abundant, portion,* or *flux.* Mat. 4:21. | 10:2. | 20:20. | 26:37. Mk. 1:19,20. | 3:17. Lu. 5:10. Jn. 21:2.
ZEBINA, *Flowing,* or *selling.* Ezr. 10:43.
ZEBOIM, *Goats, deer,* &c. Ge. 14:2. De. 29:23. 1 S. 13:18. Ne. 11:34. Ho. 11:8.
ZEBUDAH, *Endowed.* 2 K. 23:36.
ZEBUL, *Habitation.* Jud. 9:28,41.
ZEBULON, *Dwelling.* Ge. 30:20. 35:23. | 46:14. 49:13. Nu. 1:9,30. | 2:7. | 7:24. | 10:16. | 26:27. De. 27:13. | 33:18. Jos. 19:10. Jud. 1:30. | 4:10. | 5:14,18. | 6:35. | 12:12. 1 Ch. 27:19. 2 Ch. 30:11. Ps. 68:27. Is. 9:1. Ex. 48:26. Mat. 4:13,15. Re. 7:8.
ZEBULONITE, S. Nu. 26:27. Jud. 12:11.
ZECHARIAH. *See* ZACHARIAH.
ZEDAD, *His side,* or *his hunting.* Nu. 34:8.
ZEDEKIAH, *The Lord is my justice,* or *justice of the Lord,* 1 K. 22:11. 2 K. 24:17. | 25:7. 1 Ch. 3:15. 2 Ch. 18:10,23. | 36:10. Jer. 21:7. | 29:22. 32:4,5. | 39:5,6,7. 52:8,10,11.
ZEEB, *A wolf.* Jud. 7:25. Ps. 83:11.
ZELAD, *A rib, side,* or *halting.* Jos. 18:28.
ZELEK, *The shadow,* or *noise of one licking.* 1 Ch. 11:39.
ZELOPHEHAD, *The shadow,* or *tingling of fear.* Nu. 26:33. | 27:7. | 36:11. Jos. 17:3.
ZELOTES, *Jealous,* or *full of zeal.* Lu. 6:15.
ZELZAH, *Noon-tide.* 1 S. 10:2.
ZEMARAIM, *Wool, sap,* or *succor.* Jos. 18:22.
ZENAN, *Coldness,* or *wrapping.* Jos. 15:37.
ZENAS, *Living.* A lawyer, Ti. 3:13.
ZEORIM, *Gates, tempests.* 1 Ch. 24:8.
ZEPHANIAH, *Secret of the Lord.* 2 K. 25:18. 1 Ch. 6:36. Jer. 21:1. | 29:25,29. | 37:3. Zph. 1:1. Zch. 6:10,14.
ZEPHATH, *Which beholds, that attends, that covers.* Jud. 1:17.
ZEPHATHAH, *Which beholds.* 2 Ch. 14:10.
ZEPHO, *That sees and observes,* or *that expects,* or *covers.* Ge. 36:11.
ZEPHON, *That beholds,* or *the North.* Ge. 46:16.
ZER, *Anguish, pain, tribulation.* Jos. 19:35.
ZERAH, *East,* or *brightness.* Ge. 36:13.
ZERAHIAH, *East, brightness of Lord.* 1 Ch. 6:6.
ZERED, *A strange going down.* De. 2:13.
ZEREDA, *Ambush, change of dominion,* or *descent.* 1 K. 11:26.
ZERED ATHAH, The same. 2 Ch. 1:17.
ZERERATH, The same. Jud. 7:22.
ZERESH, *Scattering, heritage.* Est. 5:10.
ZERETH, *Formed, made.* 1 Ch. 4:7.
ZERI, *A rock,* or *hand.* 1 Ch. 25:3.
ZEROR, *Boat,* or *that straitens, binds, he pitcheth,* or *a stone.* 1 S. 9:1.
ZERUAH, *Leprous,* or *wasp.* 1 K. 11:26.
ZERUBBABEL, *Banished,* or *stranger at Babylon;* or *dispersion of confusion.* 1 Ch. 3:19. Ezr. 2:2. | 3:2,8. | 5:2. Ne. 12:1,17. Hag. 1:1, 12,14. | 2:4,21. Zch. 4:6,7,9.
ZERUIAH, *Pain, tribulation,* or *chains of the Lord.* 2 S. 2:18. | 3:39. | 8:16. | 16:10.
ZETHAM, *Their olive,* or *olive-tree.* 1 Ch. 23:22.
ZETHAN, *Olive.* 1 Ch. 7:10. | 23:6.
ZETHAR, *He that examines* or *beholds;* or *olive of vision,* or *olive of turtle.* Est. 1:10.
ZIA, *Sweat,* or *labor.* 1 Ch. 5:13.
ZIBA, *Army, fight, strength, stag.* 2 S. 9:2. | 16:4. | 19:29.
ZIBEON, *Elevation,* or *swelling.* Ge. 36:2,24. 1 Ch. 1:40.
ZIBIA, *A little doe, goat, honorable,* or *the Lord dwells.* 2 K. 22:1. 1 Ch. 8:9. [6:21,22.
ZICHRI, *That remembers,* or *that is a male.* Ex.
ZIDDIM, *Hunting, sides.* Jos. 9:35.
ZIDKIJAH, *Justice of the Lord.* Ne. 10:1.
ZIDON, *Hunting, fishing, venison.* Ge. 49:13. Jos. 11:8. | 19:28. Jud. 10:6. | 18:28. 1 K. 17:9. Ezr. 3:7. Is. 23:2,4,12. Jer. 25:22. | 27:3. | 47:4. Ez. 27:8. | 28:21,22. Jo. 3:4. Zch. 9:2.
ZIDONIANS. Jud. 10:12. | 18:7. 1 K. 11:1,33. Ez. 32:30.
ZIF, *Brightness.* The second *Hebrew* month, 1 K. 6:1,37. [7:46. | 11:21.
ZIHA, *Brightness, whiteness.* Ezr. 2:45. Ne.
ZIKLAG, *Measure pressed down.* 1 S. 27:6. | 30:14. 2 S. 1:1. | 4:10. 1 Ch. 4:30. | 12:1.
ZILLAH, *A shadow, which is roasted,* or *the tingling of the ear.* Ge. 4:19,22.
ZILPAH, *Distillation,* or *contempt of the mouth.* Ge. 29:24. | 30:9,10. | 35:26. | 37:2. | 46:18.
ZILTHAI, *Shadow, tingling of the ear.* 1 Ch. 8:20.
ZIMMAH, *Thought, wickedness.* 1 Ch. 6:20.
ZIMRAM, *A song,* or *singer.* Ge. 25:2.
ZIMRI, *My fish, my vine, my branch.* Nu. 25:14. 1 K. 16:9,15. 2 K. 9:31. 1 Ch. 2:6. | 8:36. | 9:42. Jer. 25:25.
ZIN, *Buckler, coldness.* Nu. 13:22.
ZINA, *Fornication, prostitution.* 1 Ch. 23:10.
ZION, *Monument raised up, heap of stones set up, sepulchre, turret, dryness.* A fort in *Jerusal.*
2 S. 5:7. took strong-hold of Z. 1 Ch. 11:5.
1 K. 8:1. city of David, which is Z. 2 Ch. 5:2.
2 K. 19:31. escape out of mount Z. Is. 37:32.
Ps. 2:6. holy hill of Z. || 9:11. dwell. in Z. 76:2. 14:7. salvation were come out of Z. 53:6.
20:2. the Lord strengthen thee out of Z. 110:2. 48:2. joy of the whole earth is mount Z. on
11. let Z. rejoice || 12. walk about Z. go round
51:18. do good to Z. || 65:1. praise waits in Z.
69:35. God will save Z. || 74:2. this mount Z.
84:7. every one in Z. appeareth before God
87:2. loveth gates of Z. || 5. of Z. it shall be
97:8. Z. heard || 99:2. the Lord is great in Z.
102:13. thou shalt arise and have mercy on Z.
16. build up Z. || 21. name of the Lord in Z.
125:1. as mount Z. which cannot be removed
126:1. turned captivity of Z. || 128:5. out of Z.
129:5. let them be turned back that hate Z.
132:13. L. hath chosen Z. || 133:3. as dew on
134:3. bless thee out of Z. 135:21.
137:1. yea, we wept when we remembered Z.
3. songs of Z. || 146:10. even thy God, O Z.
147:12. praise thy G. O Z. || 149:2. Z. be joyful
Is. 1:27. Z. be redeemed || 2:3. out of Z. go law
4:3. left in Z. be holy || 10:24. that dwell. in Z.
12:6. inhabitant of Z. || 14:32. Lord founded Z.
28:16. I lay in Z. for a foundation, 1 Pe. 2:6.
30:19. shall dwell in Z. || 31:9. whose fire is in
33:5. filled Z. with judgm. || 14. sinners in Z.
20. look upon Z. || 34:8. for controversy of Z.
35:10. come to Z. with songs, and joy, 51:11.
40:9. O Z. that bringe. t || 41:27. first say to Z.
46:13. salvation in Z. || 49:14. Z. said, The L.
51:3. L. shall comfort Z. || 16. say to Z. Thou
52:1. put on strength, O Z. || 7. say unto Z.
8. Lord bring again Z. || 59:20. redeemer to Z.
60:14. Z. of the Holy One || 61:3. mourn in Z.
62:1. for Z.'s sake will || 64:10. Z. is a wilder.
66:8. as soon as Z. travailed, she brought forth
Jer. 3:14. I'll bring you to Z. || 4:6. stand. to Z.
8:19. is not the L. in Z. ? || 9:19. wailing in Z.
14:19. hath soul loathed Z. || 20:18. Z. plough.
30:17. this is Z. whom no man seeketh after
31:6. let us go up to Z. || 12. sing in height of
50:5. ask way to Z. || 28. declare in Z. 51:10.
51:24. evil done in Z. || 35. inhabita t of Z.
La. 1:4. ways of Z. mourn || 17. Z. spreads for
2:6. forgotten in Z. || 42. precious sons of Z.
4:11. a fire in Z. || 5:11. ravished women in Z.
18. because the mountain of Z. is desolate
Jo. 2:1. blow ye the trumpet in Z. sound, 15.
23. be glad, ye childr. of Z. || 3:16. roar out of
3:17. Lord dwelling in Z. || 21. Lord dwelleth
Am. 1:2. Lord will roar from Z. || 6:1. at ease in
Ob. 17. in mount Z. be deliverance, Jo. 2:32.
21. saviors shall come up on mount Z.
Mi. 3:10. build Z. with blood || 12. Z. be plou.
4:2. law go forth of Z. || 11. let eye look on Z.
Zph. 3:16. said to Z. Let not thy hands be slack
Zch. 1:14. jealous for Z. || 17. Lord yet comf. Z.
2:7. deliver thyself, O Z. || 8:2. jealous for Z.
8:3. I am returned to Z. || 9:13. thy sons, O Z.
See DAUGHTER, *s.*
ZIOR, *Little.* Jos. 15:54. Z. nine cities
ZIPH, *This month,* or *monthful.* Jos. 15:24.
ZIPHAH, The same. 1 Ch. 4:16.
ZIPHION, *That beholds,* or *the North.* Ge. 46:16.
ZIPHITES. 1 S. 23:19. 26:1.
ZIPHRON, *Falsehood of a song.* Nu. 34:9.
ZIPPOR, *Bird, crown,* or *desert.* Syr. *a kid,* or *early.* Nu. 22:2,4,10,16.
ZIPPORAH, *Beauty, trumpet.* Ex. 2:21. 4:25. 18:2.
ZIZ, *A flower, branch, lock of hair.* 2 Ch. 20:16.
ZIZA, *Wild beast,* or *bright.* 1 Ch. 4:37.
ZOAN, *Moving.* Nu. 13:22. Ps. 78:12,43. Is. 9:11,13. | 30:4. | 33:4. Ez. 30:14.
ZOAR, *Little.* Ge. 13:10. 14:2,8. | 19:22,30. De. 34:3. Is. 15:5. Jer. 48:34.
ZOBAH, *An army, warring,* or *swelling.* 2 S. 10:8. 1 K. 11:23. Ps. 60:1. [1 Ch. 4:8.
ZOBEBAH, *The army,* or *the fight is in her.*
ZOHAR, *White, bright.* Ge. 23:8. | 46:10.
ZOHELETH, *Creeping, drawing.* 1 K. 1:9.
ZOHETH, *Separation, fearful, amazing,* or *broken asunder.* 1 Ch. 4:20.
ZOPHAH, *Decree that binds, the precept of the blowing.* 1 Ch. 7:36.
ZOPHAI, *That beholds.* 1 Ch. 6:26.
ZOPHAR, *Rising early, crown, sparrow,* or *little bird,* or *goat.* Jb. 2:11. | 11:1. | 20:1.
ZOPHIM, *Those that behold, that attend.* Nu. 23:14. 1 S. 1:1.
ZORAH, *Leprosy,* or *scab.* Jud. 13:2,25.
ZORATHITES. 1 Ch. 4:2. families of the Z.
ZOROBABEL. *See* ZERUBBABEL. Mat. 1:12, 13. Lu. 3:27.
ZUAR, *Small.* Nu. 1:8. | 2:5.
ZUPH, *That beholds,* or *watches.* 1 S. 1:1.
ZUR, *A rock, that besieges,* or *preaches, plan,* or *form.* Nu. 25:15. 31:8. Jos. 13:21.
ZURIEL, *Stone, strength, rock of God,* or *God is my strength.* Nu. 3:35.
ZURISHADDAI, *The Almighty is my rock, my strength.* Nu. 1:6. | 2:12. | 10:19.
ZUZIMS, *Posts of a door,* or *splendor, beauty.* Giants who dwelt beyond *Jordan,* Ge. 14:5.

Eagle feeding its Young. Job 39 : 28 — 30.

The Palestine Swallow. Ps. 84 : 3. Je. 8 : 7.

The White Swan. De. 14 : 16.

Ostriches. 'What time she lifteth up herself on high, she scorneth the horse and his rider.' Job 39 : 18.


MOSQVE OF OMAR
a PRINCIPAL MOSQVE
EL SAHARA
b JVDGMENT SEAT OF DAVID
c EIGHT GATEWAYS LEADING TO THE GREAT PLATFORM
d GATE OF HEAVEN
e GATE OF DAVID
f GATE OF PRAYER
g GATE OF THE WEST
h PRAYING PLACE OF FATIMA DAVGHTER OF MAHOMET
i CIRCVLAR FOVNTAIN
j MOSQVE EL AKSA FORMERLY THE CHVRCH OF THE PVRIFICATION
k MOSQVE OF THE MOGREBINS
l PRAYING PLACES
m SMALL SAHARA
n MOSQVE AND MINARET
o COLLEGE OF BLIND DERVISHES
p COLLEGE OF DERVISHES
q COVERED BAZAAR
r PLACE FOR ABLVTIONS
s COVRT OF JVSTICE AND PVBLIC SCHOOL
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v ENTRANCE TO SPACIOVS SVBTERANEAN VAVLTS
w SPOT FROM WHICH MAHOMET IS TO JVDGE THE WORLD ASSEMBLED IN THE VALLEY OF JEHOSAPHAT
x GOLDEN GATEWAY
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VALLEY OF THE CHILDREN OF HINNOM
BROOK CIHON
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AGELDEMA OR FIELD OF BLOOD
TOMBS OF PAINTINGS
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HOVSE OF MARY
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CONVENT
CHAPEL
HOVSE OF THE HIGH PRIEST ANNAS
ROAD TO THE CONVENT OF ST
PLAN OF JERUSALEM
[FROM ACTUAL SURVEY]
BY
F. CATHERWOOD
ARCHITECT JULY 1835.
SCALE OF FEET

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PROBABLE EXTENT OF AGRIPPAS WALLS AROVND BEZETHA
BEZETHA
ROAD TO DAMASCVS
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OLIVE PLANTATIONS
BAB ES SHAM OR GATE OF DAMASCVS
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BITCH
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PALACE OF HERODS
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POOL OF BETHESDA
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OLD CITY WALLS
GATE OF IVDGEMENT
VIA DOLOROSA
PARK
TOWER
GREEK CONVENT
HOVSE OF VERONICA
HOVSE OF THE HIGH PRIEST CAIAPHAS
PRINCES BEARD
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SITE OF SOLOMONS TEMPLE NOW MOSQVE OF OMAR
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TVRKISH BVRIAL GROVND
VALLEY OF JEHOSAPHAT
BROOK KEDRON
MAG. NORTH
MOUNT OF OLIVES
CHVRCH OF THE ASCENSION
MOSQVE
ST PELAGIA
PLANTATION OF OLIVES
CAVE OF THE CREED
FOOT PATH TO BETHPHAGE AND BETHANY
JEHOSAPHAT
ABSOLOM
JACOB
ZACHARIA
TOMBS OF
TOMBS OF THE PROPHETS
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A

GUIDE

TO THE

READING AND STUDY OF THE BIBLE.

PART I.

BIBLICAL LITERATURE.

CHAPTER I.

THE REVIVAL AND PROGRESS OF BIBLICAL LITERATURE.

Revival of Biblical Learning in the Fifteenth Century — Impetus given to Sacred Literature in the Last Century — Philological and Illustrative Writers — Present State of Biblical Learning — Character of Works on Biblical Interpretation — Advantages derivable from Biblical Studies — Divisions of Biblical Learning — Object and Plan of the present Work.

1. THE progress of sacred literature in modern times furnishes a topic of gratifying and instructive inquiry, and is fraught with considerations eminently calculated to excite the gratitude and strengthen the convictions of the Christian student.

2. From the 5th to the 15th century, biblical learning was in a deplorably low state. Religious feuds were the curse and disgrace of Christendom. Bitter controversies, touching the forms of religion, or, more properly speaking, touching the powers and functions of those who assumed to be its authorized and exclusive propounders and guardians, absorbed the attention of the Christian world. The Scriptures were only resorted to as the arsenal in which were deposited the aggressive arms of the spiritual combatants; and these were used against each other in the most arbitrary and unskilful manner. All desire for true learning became extinct; the principles of interpretation were lost sight of and forgotten; and there were few who could even read, and much less understand, the text of the sacred books. In the 12th century, the Scriptures were torn in pieces between two parties: the scholastic theologians, who, by a perverse use of the Aristotelian philosophy, reduced the doctrines of religion to a number of absurd subtleties, incomprehensible by all minds — not excepting their own; and the biblical doctors, who, by a system of mystical and allegorical interpretation, perverted and darkened the sublime truths of Scripture, and rendered their meaning a matter of doubt and uncertainty. The insane religious wars called the crusades were, however, overruled by Providence to the most beneficial purposes. By introducing into Europe a number of learned Greeks, they originated a spirit of inquiry in Italy and elsewhere; while the universities shortly afterwards established, and in which the oriental languages were cultivated, tended greatly to the revival of learning, and prepared the way for an improved system of Scripture interpretation.

3. As early as the latter end of the 15th century, some vigorous efforts were made to promote the rational interpretation of the sacred writings. The laborers, however, were few, and the aids they possessed for the elucidation of the text were scanty and imperfect. Early in the 17th century, their numbers were greatly increased, and we find many names distinguished in the republic of letters, who were then successfully cultivating this branch of learning. By the middle of this century, the number of biblical students was considerably augmented and the result of their labors proportionately increased. After all, however, those who were at this time devoted to the pursuit of scriptural inquiries formed but an insignificant band, and were regarded by their contemporaries as the students of an isolated branch of learning, too uninteresting in aspect, and too limited in results, to command or reward general attention.

4. Towards the close of the 17th century, biblical learning was brought into more general favor, and assumed a more popular and inviting form. It was no longer viewed as the exclusive possession of the clerical body, but as forming part of the common property of the republic of letters. Numerous and valuable acquisitions were made to the previously existing stock of materials.

5. The enlightened and indefatigable exertions of Mill, Wetstein, Griesbach, and Kennicott, were directed to a restoration of the integrity or purity of the sacred text; while the learned and ingenious Shaw, whose 'Travels and Observations, relating to several parts of Barbary and the Levant,' appear to have attracted the notice of the celebrated Harmer, pointed out a new and indispensable source of biblical illustration, viz. *attention to the customs of the eastern people*. About the same period, Michaëlis was engaged in a similar course, on a large scale, and had induced the king of Denmark to send a deputation of learned travellers, to pursue the necessary inquiries, under his directions, in Egypt and Syria. The result of their voyage was given, in French, by Mons. Niebuhr, whose work is not yet translated.

6. From this new era, the sphere of biblical research and illustration has been gradually enlarging. The metaphysician and the naturalist, the antiquary and the traveller, the philologist and the historian, have contributed their respective shares. The materials now collected are numerous and valuable; and scarcely a month passes without furnishing the most unquestionable evidence that their value is well understood by those competent to employ them, in removing obscurities, clearing up difficulties, eliciting new beauties, or educing further instruction from that Book which is above all price. But much remains to be done to render these aids available for general use.

7. Hitherto, with but one or two exceptions, the method in which the several branches of criticism and interpretation have been treated, has restricted the study of these topics to those whose professional engagements have rendered such study imperative; or to those whose learning and leisure have induced them to look upon it as a source of mere intellectual enjoyment.

8. But much of that description of learning which the art of interpretation requires, may be brought within the reach, and be adapted to the comprehension, of persons whose minds are not above the ordinary standard, and whose circumstances require that much of their time and attention should be given to other affairs. The advantages of such an extension of biblical knowledge would soon be apparent, in the growing maturity and perfection of the Christian character, and in the increased usefulness and efficiency of the Christian ministry.

9. Biblical learning is usually divided into two principal branches, intimately connected:—

(1) BIBLICAL CRITICISM, which treats of the laws by which the genuineness or *purity* of the *text* is decided, and restored;

(2) BIBLICAL INTERPRETATION, which treats of the rules by which the *sense* of the *text* is to be educed and exhibited, and includes biblical antiquities.

10. The object of this work being to furnish the unlearned as well as the more erudite with a comprehensive and practically useful digest of the several topics connected with the interpretation of the sacred writings, BIBLICAL CRITICISM, as it pertains to the *original text*, will be despatched in a much more summary way than the matters incident to INTERPRETATION.

11. First, then, we shall direct our attention to the text of the Bible, with a view to ascertain, in a general way, its original character, and the securities we possess for its present integrity. This will bring under review the Hebrew and Greek Scriptures, and the various accidents to which literary compositions are liable in passing down the stream of time, from a period antecedent to the invention of printing; more particularly those which have occurred to the sacred writings. Thence we shall be led to inquire into the character and value of various readings, or the different wording of the same passage in the several manuscripts and other extant documents comprising the sacred text, or portions of it; the sources in which they have originated; and the means we possess for correcting the errors that may have crept into the text. We may then review the progress that has been made towards restoring the text to its original purity, and the methods by which this has been effected. Having thus ascertained the actual state of the books, the contents of which it is proposed to investigate, we may proceed, step by step, through the several rules of interpretation. This will exhibit the means that may be legitimately employed for educing the sense of the language used by the sacred writers. Thus we shall be introduced to almost every variety of subject comprised in the Bible, and clearly ascertain what qualifications are indispensable to its sound interpretation.

CHAPTER II.

BIBLICAL CRITICISM.

THE immediate object, then, of sound *criticism* is, not to understand and interpret the holy Scriptures, but to examine their genuineness and uncorruptness, to assign reasons for deeming any particular passage to have been altered from its original state, and to propose the surest means by which such passage may be restored, with the greatest certainty or probability, to its pristine condition.

There are four principal sources of criticism. The *first* is, an accurate acquaintance with the peculiarities of the language wherein, not merely the sacred Scriptures in general, but each particular book was composed. The *second* is a comparison of the various manuscripts or copies which we have of them, originating at various periods. The *third* consists of the various translations which have been made of them into foreign languages. The *fourth* and last, which must be employed but seldom, springs from the writings and remains of the earlier Fathers, and generally of the earlier ecclesiastical writers, who have made some use of the Bible.* The sections of this chapter will be devoted to a general review of these several topics.

SECTION I.

THE HEBREW AND GREEK SCRIPTURES.

The Original Languages of Scripture — The Aramean Language — Language in which Matthew's Gospel and the Epistle to the Hebrews were written — Peculiar Style of the New Testament — The Genuineness of the New Testament demonstrable from its Style — Importance of Hebrew and Greek Learning to an Interpreter — Historical Account of the Hebrew Language — Various Schools of Hebrew Philology.

1. Speaking in general terms, it may be stated that Hebrew and Greek are the two languages employed by the Author of revelation, to convey a knowledge of his will and purpose to mankind.

2. THE BOOKS OF THE OLD TESTAMENT were, with the exception of a few passages, composed in the Heb. The exceptions relate to passages written in the Chaldee dialect, the reasons for employing which, where it occurs, are sufficiently obvious. They are passages either consisting of transcripts from original documents, or comprising information specially designed to be communicated to the people by whom this dialect was employed. Thus, Jer. 10:11, which is pure Chaldee, introduced into the midst of a Heb. composition, was to be addressed by the Jews to the Babylonian idolaters. Several passages in Ezra 4. 5. 6. 7. consist of copies of original letters and decrees, in the Chaldee; and the book of Daniel, from the 2d ch. to the 7th, which is in this language, treats exclusively of the affairs of Babylon, and was, therefore, with the utmost propriety so written.

3. THE BOOKS OF THE NEW TESTAMENT are all in the Greek language, which, being the [richest and] most prevalent at the time they were penned, was most adapted for works designed for general circulation.†

4. There are but two of these books about which the learned are not agreed, as to the language in which they were originally composed; namely, the Gospel of Matthew, and the Epistle to the Hebrews, the latter of which is attributed to Paul, upon very conclusive evidence. These books, it has been thought by very able critics, were written in the Heb., or rather in the Syro-Chaldaic tongue, which was the vernacular language of the Jews in the time of our Savior;‡ and, consequently, that our present Greek text is only a translation from the originals. This position is, for several reasons, untenable; but to enter into a critical investigation of it would not accord with our present purpose.§

5. It must not be supposed, however, that the Greek of the N. T. is of the pure classical style. On the contrary, it is of a very peculiar structure, partaking of the Alexandrian and oriental idioms, with a very large admixture of the peculiarities of the Heb. phraseology. Hence it has not improperly been called Hebraic-Greek. This topic has been very elaborately discussed by critics, but *the result* of their labors is all that is practically valuable to the interpreter of Scripture. Michaëlis has thus characterized the style of the several writers of the N. T., and with sufficient minuteness for general purposes.‖

6. The gospels of Matthew and Mark exhibit strong vestiges of the Hebraic style; the former presents harsher Hebraisms than the latter; and the Gospel of Mark abounds with still more striking Hebraisms. The epistles of James and Jude are somewhat better; but even these are full of Hebraisms, and betray in other respects a certain Hebrew tone. Luke has, in several passages, written pure and classic Greek, of which the first four vs. of his gospel may be given as an instance. In the sequel, where he describes the actions of Christ, he has very harsh Hebraisms; yet his style is more agreeable than that of Matthew or Mark. In the Acts, he is not free from Hebraisms, which he never seems studiously to have avoided; but his periods are more classically turned, and sometimes possess beauty devoid of art. John has numerous, though not uncouth, Hebraisms, both in his gospel and in his epistles; but he has written in a smooth and flowing language, and surpasses all the Jewish writers in the excellence of narrative. Paul, again, is entirely different from them all: his style is, indeed, neglected, and full of Hebraisms, but he has avoided the concise and verse-like construction of the Hebrew language,¶ and has, upon the whole, a considerable share of the roundness of Grecian composition. It is evident that he was as perfectly acquainted with the Greek manner of expression as with the Hebrew; and he has introduced them alternately, as either the one or the other suggested itself the first, or was the best approved.**

7. Neither our limits nor plan will permit enlargement on this topic. Mr. Horne has given numerous instances of the Hebraisms, Syriasms, and Latinisms, in the N. T.; also the canons laid down by Ernesti and his commentator, Morus, by which to determine their force and meaning.††

8. The style of the sacred writings furnishes, too, one of the most incontestable and satisfactory proofs of their genuineness. The variation in style that prevails in the O. T. books, is found to correspond most exactly with the changes which the Heb. language underwent, from time to time, by reason of the intercourse of the Jewish people with the adjacent nations; while the peculiarity of composition by which the N. T. books are characterized affords decisive evidence of their Hebrew authorship, as well as their particular era.‡‡

9. In a work intended for popular use, it will be expected we should give some historical account of the Hebrew and Greek languages, only as far as is necessary in a bibliographical account of the sacred text.

(1) The *Hebrew language* was so named by the forefathers of the Israelitish nation; but whether from *Heber*, one of the descendants of Shem (Gen. 10:21, 25; 11:14. 16, 17), or after Abraham, who, from the circumstance of his having come from the other side of the Euphrates, was called *hâbry, the Hebrew*, 'the over-passenger' (from the root *âbr, to pass over*), has long been a matter of controversy. It might also have been called the *Jewish* language, as being that employed by the subjects of the Jewish kingdom (2 K. 18:26; 2 Chr. 32:18; Is. 36: 11); and also the *Canaanitish* (Is. 19:18), not only because it was used in the country of Canaan by the Israelites, but also because the language of the Canaanites was, in origin and genius, the same with that of the Hebrews. The Jews, after their return from Babylon, entitled it the *holy language*.

(2) The antiquity of the Hebrew language is very great, and its original, in the opinion of the most learned men, must be referred to an age long prior to the origin of the Israelitish race. Nay, it even seems to have been coeval with the human race, and to have been the language which, surviving the deluge with Noah, was the only dialect in the new world, and common to the succeeding generations (Gen. 11:1). It afterwards contracted a degree of diversity among the different nations which bordered upon each other, such as we observe in the dialects of one and the same language; but, among the Hebrews, it seems probable that, approaching nearest to its primitive nature and genius, it of all the others retained the clearest marks of that simplicity which is peculiar to children, and points, in no obscure manner, to the infancy of the human race. Its *adolescence*, or the period of its development towards that degree of perfection we find it to have attained in the O. T., does not extend beyond the age of David and Solomon, and the age of the prophet schools established by Samuel; its *golden age* lasted from the time of David to the Babylonian captivity, and, during this period, probably, great part of the sacred writings of the Jews was composed. After the invasion of Palestine by the Assyrian and Chaldean rulers of Babylon, things were completely changed. The Jews of Palestine, along with their political independence, lost also the peculiar character of their language. The Babylonian-Aramaic §§ dialect expelled the Heb., and gradually became the predominant language of Palestine, which it continued to be till the Christian

* See Planck's Sacred Philol. ch. 4. Bib. Cabinet, vol. vii.

† Perhaps, also, the revelations of the Gospel could not have been given in a language so primitive, meagre, and unpliant as the Heb.; while the copious and flexible idiom of the Greek had been in a course of formation and polishing by the first human intellects, for ages, doubtless for this very purpose in God's providence. See Turner's 'Sacred History.' ED.

‡ Note, page 5.

§ See Pref. to Heb. ED. — On the original of Matthew's Gospel, the following works, which are easy of access, may be consulted: — Lardner's Works, vol. ii. p. 147, 4to.; Townson's Works, vol. i. p. 30; Marsh's Michaëlis, vol. iii. pt. 1, p. 112; Whithy's General Preface; and Campbell on the Gospels, vol. iii. p. 2. On the Epistle to the Hebrews, we need but refer to Professor Stuart's very elaborate and judicious 'Commentary.'

‖ Those who wish to see more upon this subject, may consult Michaëlis on the N. T. vol. i. p. 143, &c.: Schaeferi Institutiones Scripturisticæ, part i. p. 137, &c.; Morus Acroases, vol. i. p. 202, &c.; Campbell's First Prelim. Diss. to the Gospels; Planck's Essay 'De verâ naturâ et indolo Orat. Græc. Nov. Test.' tr. in the second volume of the Biblical Cabinet; and Stuart's 'Grammar of the N. T.,' Andover, 1831.

¶ The reader may see reason to modify this opinion, after reading chap. iii. sect. 7, on the Scripture Parallelisms.

** Mich. Introd. to the N. T. vol. i. p. 112.

†† Crit. Intr. vol. ii. part i. ch. 1, § 3.

‡‡ On this topic the reader may consult Michaëlis, Introd. vol. i. p. 116, &c., or Campbell's Prelim. Diss., vol. i. p. 50, &c.

§§ This dialect is very erroneously called the Chaldaic. With the language of Babylon (so Pfankuche) we are well acquainted; but the true Chaldaic, probably more intimately related to the Persic, Median, Armenian, and Kurdic, nobody knows. [Col. Vans Kennedy considers the 'Babylonian or Sanscrit, the language of Asia Minor,' to be the parent of the Latin, Greek, and extinct Thracian; the last, the parent of the Anglo-Saxon, German, Swedish, &c. ED.]

era, if not later. See Ac. 1:19; 21:40; 22:2.*

(3) There is a difference of opinion among critics as to the antiquity of the Hebrew letters now in common use. There is good reason to think that they are substantially the same in form as those originally used in the writing of the Aramaic languages. For as, in the East, the art of writing was in use from the very earliest times, so the same mode of writing these ancient languages always prevailed; which, in the course of time, acquired some diversity in its form, among the different nations to which it was common, but among the Hebrews deviated less from its original form than among the other nations. The letters originally used by the Hebrews were probably more rudely shaped, and in that form continued to be written down to the time of the Babylonian captivity. On the return of the people to Judea, their alphabetic characters underwent some change, by which they were rendered more elegant in their form, but without destroying their identity. This revision of the Hebrew alphabet is, with some reason, attributed to Ezra, the great Jewish reformer.

(4) Of the *final* Hebrew letters we have no means of determining the antiquity. It is thought that they were in use before the Alexandrian version was made, being originally employed to express numbers greater than those denoted by the common letters of the alphabet, and subsequently placed at the end of words, as a matter of taste for the eye.

(5) The vowel points have long been a subject of controversy, sometimes very bitterly carried on, among the friends of biblical literature. Happily, the controversy may now be considered as closed, and infinitely more important matters, touching the philosophy of the language and the science of Scripture, have secured the public attention. There is reason to think that the ancient Hebrews had certain marks for vowels, which, where it seemed necessary, might be attached to the letters, but which, like those used by the Arabians at the present day, and by the ancient Syrians, were very few, probably only three, and those of the most simple form. But it is by no means probable that vowel marks of any sort were of the same high antiquity with the letters. Small points were, perhaps, first added to some words, by which the diversity of pronunciation and signification was indicated. These, in process of time, are likely to have given rise to the vowel points, which were the invention of the Masorites, or other learned Jews in later ages, who applied themselves with unparalleled assiduity to the grammar and criticism of the sacred books. Their object was to transmit to posterity the ancient pronunciation of the words; and, certainly, no better method than that of points could be adopted for this purpose. The letters *aleph* (א), *vau* (ו), *yod* (י), called *matres lectionis* (note, § ii. 2, 6), or the principal helps for reading without points, are an invention of modern times, to supply, in some measure, the place of the points.

(6) Nor do the diacritic points, attached to some letters, seem to have been originally employed, although they are certainly, for the most part, adapted to the ancient mode of pronunciation; as, for instance, the point of the letter ב or ת, *dagesh* or *mappik*. The Arabians and Syrians have similar points, the invention of modern times.

(7) The unchanging nature of the Heb. language, as observable in almost all the writings of the O. T., deserves to be remarked. In the great diversity of ages and authors, and of style, both prose and poetical, this language retains the highest similarity. In the writings composed before the Babylonian captivity, very little change is observable in it. But, after the Hebrews had been expelled from their country, and were scattered among other nations, they were unable to regain the original purity and strength of their language, even in the best times after their restoration to their country. At last, in consequence of the vicissitudes to which they were subjected, and particularly the final destruction of their state by the Romans, the Hebrew language went altogether out of common use, so that even the more learned and skilful Jews were unable, in their writings, to exhibit its native image when now dead.

(8) The Heb. writings comprised in the O. T. are the only ones that remain in that language; consequently these writings are the only pure source whence a knowledge of the language is to be derived. These, however, will be insufficient, in some cases, to fix the undoubted meaning of words, especially of those words that are but seldom used. We must, therefore, seek for additional assistance; and our safest and most useful resort is to the allied and cognate oriental languages, these being so many dialects of the same original tongue, which, though having peculiarities belonging to each, are radically or primarily the same. The following are the chief of these: — the Arabic, Aramæan, Samaritan, and Ethiopic; to which some add the Talmudic and Rabbinical.†

(9) The Heb. is allowed to possess great simplicity and expressiveness. Of all known languages, it is best adapted to indicate the nature and qualities of objects; and this, taken in conjunction with the great conformity subsisting between it and our own language, both in structure and mode of expression, renders its attainment comparatively easy. The construction of Heb. words in a sentence has the advantage of being extremely simple, and is free from the elliptical and irregular phraseology that often perplexes the student in other languages. The words commonly stand in their natural order, and sentences admit of being translated into English without any change of arrangement. The chief exception is, that nominatives very frequently follow their verbs, and adjectives their substantives. The rules are few, and the exceptions not numerous.

10. We close this section with some account of the principal of the various schools of Hebrew philology: —

1. The *Rabbinical*. This school, which is properly indigenous among the Jews, derives its acquaintance with the Hebrew from the tradition of the synagogue; from the Chaldee Targums; from the Talmud; from the Arabic, which was the language of some of the most learned rabbins; and from conjectural interpretation. In this school, at one of its earlier periods, Jerome acquired his knowledge of the language; and, on the revival of learning, our first Christian Hebraists in the West were also educated in it, having had none but rabbins for their teachers. In consequence of this, the Jewish system of interpretation was introduced into the Christian church by Reuchlin, Sebastian Munster, Sanctes Pagninus, and the elder Buxtorf; and its principles still continue to exert a powerful and extensive influence through the medium of the grammatical and lexicographical works of the last-men-

* Upon the change that was effected in the language spoken in Palestine, after the return from Babylon, Dr. Pfannkuche's Treatise on the language of Palestine in the age of Christ unfolds a theory which may now be considered as settled, and finally received among the learned. He maintains that the language of Palestine was, in ancient times, the common language of Western Asia, THE ARAMEAN, the same as that which was spoken by the CANAANITE natives, and which, subsequently, by the Hebrews — the progeny of Abraham, who was a new settler in that country — was called the Hebrew language, it being the peculiar language of that nation; that, by the Babylonish captivity, this old Hebrew tongue was expatriated by the Aramaic, which was current in Babylon, and which, as its pronunciation was somewhat broad and vulgar, bore the same relationship to the Hebrew as the lower Saxon dialect does to high German (or, as his translator suggests, as lowland Scottish does to English); and that this Babylonian Aramaic soon became the national language of the Jews, the ancient Hebrew for some time still remaining the language of literature. By way of distinguishing this from other dialects, he proposes to call it by the simple name of PALESTINIAN ARAMAIC, or PALESTINIAN SYRIAC, Aramaic and Syriac being completely equivalent. See his 'Treatise on the Language of Palestine, in the Age of Christ and his Apostles,' in the BIBLICAL CABINET, vol. ii.

Dr. Röhr, who adopts Pfannkuche's theory, in all its essential points, has some remarks upon this subject, which, as they are brief and valuable, we transcribe: —

'At the time of Christ, the ancient Heb. was completely extinct, even in its character of language of literature, and all the Jews of that period, residing in Palestine, spoke and wrote the Aramaic. Jesus, too, spoke this language; and the names *Kephas* (Jn. 1:42), *Boanerges* (Mk. 3:17), *Barnabas* (Ac. 4:36), as also the expressions *Talitha Kumi* (Mk. 5:41), *Ibba* (14:36), *Eli, Eli*, &c. (Mat. 27:46), are specimens of it.' Pfannkuche has collected many additional expressions, as specimens of this language, in the treatise already referred to, pp. 67—69. Josephus has also many Aramaic expressions in his 'Antiquities,' and 'Wars,' which the same critic has collected, pp. 70, 71.

'People of biblical education spoke this language as written, but the common people, as generally is the case, spoke it in different dialects. The dialect of Jerusalem and Judea was most correct; but that of Samaria, and particularly of Galilee, was much more rude than the former, full of contractions and mutilations; letters were omitted in it, and one guttural exchanged for another; so that, for example, according to the careless and irregular pronunciation of the Galilean dialect, the same word might denote an *ass, wine, wool*, and *a lamb to be sacrificed*. A Galilean was, therefore, easily recognized by his pronunciation (Mat. 26:73), and never admitted as a public reader of Scripture in any synagogue of Judea.

'Jews residing abroad in Greek countries, particularly in Egypt, had completely adopted the Greek language as their own; and, even in Palestine itself, where abhorrence against every thing foreign was affected, it seems that, partly through intercourse with Jews abroad who spoke Greek, partly through the neighborhood to Syria and Egypt, where Greek was generally spoken, and partly from Greek residents, of whom, especially in Galilee and Perea, vast numbers dwelt among the Jews, the Greek had become generally known and current. This appears from Ac. 2:7—11, where Jews, from Greek countries and provinces, witnessing the enthusiasm which had seized the apostles and their friends, wondered that they expressed their religious thoughts and sentiments in Greek dialects which they had been accustomed to hear abroad, and not merely, as was usual, in ancient Hebrew; likewise from Ac. 6:1—6, where a considerable number of the primitive members of the Christian community at Jerusalem is stated to have been *Hellenistic*, or Greek-speaking; and also from Ac. 22:40, compared with 22:2, where the Jews expected Paul, who had been accused by Greek Jews, to address them in Greek, but were delighted to hear him speak to them in the language of the country. Whether Jesus Himself spoke Greek, cannot be determined for certain, although it is highly probable; because in Galilee and Perea He was in frequent intercourse with foreigners; because, even in Jerusalem, an interview with Him was sought by Greeks (Jn. 12:20), and these, surely, spoke no other language but Greek; because we must suppose that the conferences between Judas and Pilate, mentioned in Jn. 18:33—37, and 19:9—11, were certainly carried on neither in Aramaic nor Latin, but in Greek; and because Mary, in her conversation with Jesus (Jn. 20:14, &c.), seems to have made use of the Greek language, until she recognized Him as arisen from the dead, when she instantly returns to the familiar Aramaic, to which, in daily intercourse with Him, she was accustomed, and addressed Him with the word *Rabboni*. The apostles, too, being Galileans, must be supposed to have been more or less acquainted with Greek, even during the three years of their familiar intercourse with Jesus, although it may have been only at a subsequent period that they, in their vocation as messengers of the gospel, rendered themselves more perfect masters of it, so as to be able to express in writing their thoughts in that language.'—Biblical Cabinet, vol. ii. pp. 87—90. It is right that we should apprize the reader of the objections urged against Pfannkuche's hypothesis, in Hug's Introd. to N. T. pt. ii. ch. i. § 10.

† Pareau's Principles of Interpretation, pt. i. § 1. ch. i.; Pfannkuche's Essay on the Language of Palestine in the Age of Christ. Biblical Cabinet, vols. ii. vii.

tioned author, and the tinge which they gave to many parts of the biblical translations executed immediately after the Reformation.

2. The *Forsterian* school, founded about the middle of the sixteenth century by John Forster, a scholar of Reuchlin's, and professor in Tubingen and Wittenberg. This author entirely rejected the authority of the rabbins; and, not being aware of the use to be made of the versions and cognate dialects, laid it down as an incontrovertible principle of Hebrew philology, that a perfect knowledge of the language is to be derived from the sacred text alone, by consulting the connection, comparing the parallel passages, and transposing and changing the Hebrew letters, especially such as are similar in figure. His system was either wholly adopted and extended, or, in part, followed by Bohl, Gusset, Driessen, Stock, and others, whose lexicons all proceed on this self-interpreting principle; but its insufficiency has been shown by J. D. Michaëlis, in his 'Investigation of the means to attain a knowledge of the dead language of the Hebrews,' and by Bauer, in his Hermeneut. V. T.

3. The *Avenarian* school, which proceeds on the principle that the Hebrew, being the primitive language, from which all others have been derived, may be explained by the aid of the Greek, Latin, German, English, &c. Its founder, John Avenarius, professor at Wittenberg, has had but few followers, but among these we may reckon the eccentric Hermann van der Hardt, who attempted to derive the Hebrew from the Greek, which he regarded as the most ancient of all tongues.

4. The *Hieroglyphic*, or Cabbalistic system, long in vogue among the Jews, but first introduced into Christendom by Caspar Newman, professor at Breslau. It consists in attaching certain mystical and hieroglyphical powers to the different letters of the Hebrew alphabet, and determining the signification of the words according to the position occupied by each letter. This ridiculously absurd hypothesis was ably refuted by the learned Christ. Bened. Michaëlis, in a Dissertation printed at Halle, 1709, in 4to, and has scarcely had any abettors: but recently it has been revived by a French academician, whose work on the subject exhibits a perfect anomaly in modern literature. Its title is, 'La Langue Hebraique Restituee, et la veritable sens des mots Hebreux retabli et prouvé par leur analyse radicale. Par Fabre D'Olivet, a Paris, 1815;' 4to. According to this author, א (*aleph*) is the sign of power and stability; ב (*beth*), of paternity and virility; ג (*gimel*), of organic or material development; ד (*daleth*), of divisible or divided nature; ו (*vau*), a most mysterious sign, expressive of the connection between being and nonentity, &c. The following specimens of M. D'Olivet's own English version, taken at random from vol. ii., will fill our readers with astonishment at the perversion they display, no less of the powers of the human mind, than of the true principles of language, and of the Scriptures of truth.

'Gen. 2:8. And-he-appointed, IHOHA, HE-the-Gods, an-enclosure (an organical boundary) in-the-temporal-and-sensible-sphere extracted-from-the-boundless-and-foregoing (time), and-he-laid-up there that-same-Adam whom-he-had-framed-forever.

'22. And-he-restored (in its former state) IHOHA, He-the Being-of-beings, the-self-sameness-of-the-sheltering-windings which-he-had-broken from *Adam* (the collective man) for (shaping) *Aishah* (the intellectual woman, man's faculty of volition), and-he brought-her-to-Adam.

'6:9. These-are the symbolical progenies of-*Noah;* Noah, intellectual-principle, right-proving-of-universal-accomplishments was-he, in-the-periods-his own: together with-him-the-Gods, he-applied-himself to walk, *Noah.*

'10:30. And-such-was the-restoring-place-of-them, from-harvest-spiritual-fruits, by-dint of-spiritual-contriving, to-the-height-of-pristine-time.'

5. The *Hutchinsonian* school, founded by John Hutchinson (originally steward to the Duke of Somerset, and afterwards Master of Horse to George I.), who maintained that the Heb. SS. contain the true principles of philosophy and natural history; and that, as natural objects are representative of such as are spiritual and invisible, the Heb. words are to be explained in reference to these sublime objects. His principles pervade the lexicons of Bates and Parkhurst; but, though they have been embraced by several learned men in this country, they are now generally scouted, and have never been adopted, as far as we know, by any continental philologist. The disciples of this school are violent anti-punctists.

6. The *Cocceian*, or polydunamic hypothesis, according to which the Heb. words are to be interpreted in every way consistent with their etymological import, or, as it has been expressed, in every sense of which they are capable. Its author, John Cocceius, a learned Dutch divine, regarded every thing in the O. T. as typical of Christ, or of his church and her enemies; and the lengths to which he carried his views on this subject considerably influenced the interpretations given in his Heb. Lexicon, which is, nevertheless, a work of no ordinary merit. This system has been recently followed by Mr. Von Meyer, of Frankfort, in his improved version, with short notes.

7. The *Schultensian* school, by which, to a certain extent, a new epoch was formed in Heb. philology. Albert Schultens, prof. of oriental languages at Leyden, was enabled, by his profound knowledge of Arabic, to throw light on many obscure passages of Scripture, especially on Job; but, carrying his theory so far as to maintain that the only sure method of fixing the primitive significations of the Heb. words, is to determine the radical ideas attaching to the same words, or words made up of the same letters in Arabic, and then to transfer the meaning from the latter to the former, a wide door was opened for speculative and fanciful interpretation; and the greater number of the derivations proposed by this celebrated philologist and his admirers have been rejected as altogether untenable, by the first Heb. scholars, both in our own country and on the continent. The great faults of the system consisted in the disproportionate use of the Arabic, to the neglect of the other cognate dialects, especially the Syriac (which, being most closely related, ought to have the primary place); want of due attention to the context; an inordinate fondness for emphasis; and far-fetched etymological hypotheses and combinations.

8. The last school is that of *Halle*, so called from the German university of this name, where most of the Heb. scholars have received their education, or resided, by whom its distinguishing principles have been originated, and brought to their present advanced state of maturity. Its foundation was laid by J. H. and Ch. B. Michaëlis, and the superstructure has been carried up by J. D. Michaëlis, Simon, Eichhorn, Dindorf, Schnurrer, Rosenmüller, and Gesenius, who is allowed to be the first Hebraist of the present day.

(1) Its grand object is to combine all the different methods by which it is possible to arrive at a correct and indubitable knowledge of the Heb. language, as contained in the Scriptures of the O. T.; — allotting to each of the subsidiary means its relative value and authority, and proceeding, in the application of the whole, according to sober and well-matured principles of interpretation.

(2) The first of these means is *the study of the language itself*, as contained in the books of the O. T. Though by some carried to an unwarrantable length, it cannot admit of a doubt that this must ever form the grand basis of Scripture interpretation. Difficulties may be encountered at the commencement; but when, as we proceed, we find from the subject matter, from the design of the speaker or writer, and from other adjuncts, that the sense we have been taught to affix to the words must be the true one, we feel ourselves possessed of a key, which, as far as it goes, we may safely and confidently apply to unlock the sacred writings. When, however, the signification of a word cannot be determined by the simple study of the original Hebrew, recourse must then be had to the *ancient versions*, the authors of most of which, living near the time when the language was spoken in its purity, and being necessarily familiar with oriental scenes and customs, must be regarded as having furnished us with the most important and valuable of all the subsidiary means, by which to ascertain the sense in cases of *hapax legomena* (lit. *once said*), words or phrases of rare occurrence, or connections which throw no light on the meaning. Yet, in the use of these versions, care must be taken not to employ them exclusively, nor merely to consult one or two of them to the neglect of the rest. It must also be ascertained that their text is critically correct, in so far as the passage to be consulted is concerned; and the biblical student must not be satisfied with simply guessing at their meaning, or supposing that they either confirm or desert what he may have been led to regard as the sense of the original; but must be practically acquainted with the established usage obtaining in each version, and the particular character of their different renderings.

(3) The *Rabbinical Lexicons and Commentaries* furnish the next source; not, however, as a *principium cognoscendi*, or an infallible criterion: but, considering that the rabbins of the 10th, 11th, and 12th centuries, whose works alone are here taken into account, possessed a knowledge of the Arabic as their vernacular language, or in which, at least, they were well versed; that they were familiar with the traditional interpretation of the synagogue, as contained in the Talmud and other ancient Jewish writings, or transmitted through the medium of oral communication; and that they were mostly men of great learning, who rose superior to the trammels of tradition, and did not scruple to give their own views respecting the meaning of certain words and phrases, in opposition to the voice of antiquity, — no small degree of philological aid may reasonably be expected from their writings.

(4) The last mean consists in a proper use of the *cognate dialects*. These are the Chaldee, Syriac, Arabic, Ethiopic, Samaritan, Phœnician, and the Talmudical Hebrew. All these dialects possess, to a great extent, in common with the Heb., the same radical words, derivatives, mode of derivation, forms, grammatical structure, phrases, or modes of expression, and the same, or nearly the same, signification of words. They chiefly differ in regard to accentuation, the use of the vowels, the transmutation of consonants of the same class, the extent of signification in which certain words are used, and the peculiar appropriation of certain words, significations, and modes of speech, which are exhibited in one dialect to the exclusion of the rest.*

(5) These languages, when judiciously applied, are useful in many ways. They confirm the precise signification of words, both radicals and derivatives, already ascertained or adopted from other sources. They discover many roots and primitives, the derivatives only of which occur in the Heb. Bible. They are of eminent service in helping to a knowledge of such words as occur but once, or, at least, but seldom, in the sacred writings; and they throw much light on the meaning of phrases, or idiomatical combinations of words — such combinations being natural to them all, as branches of the same stock, or to some of them in

* Congregational Magazine, January, 1828.

common, in consequence of certain more remote affinities.

(6) It is to the superiority the school of Halle has attained, in the combined application of these means, that we are indebted for the flood of light which has been poured upon the sacred pages.

SECTION II.

CRITICISM OF THE HEBREW TEXT.

Purity of the Sacred Text — Criticism of the Hebrew Bible — Labors of the Jewish Literati to preserve the Integrity of the Original Text — Early printed Editions of the Hebrew Bible — Influence of the Samaritan Pentateuch on the Hebrew Text — Critical Editions of Athias, Jablonski, Van der Hooght, Michaelis, Houbigant, Kennicott, and De Rossi — Uses of an Acquaintance with the Literary History of the Original Text — Celebrated Exemplars of the Hebrew Scriptures.

I. One of the first and highest objects of criticism is to ascertain and determine the purity or integrity of the text. Next to the genuineness and authenticity of the Scriptures, the purity of the text is obviously of the utmost importance. It will be plain to every mind, that the biblical books may have been originally written by divinely inspired persons; but that, during the lapse of ages, and by passing through various hands, they may have been so greatly corrupted as to have had their original character destroyed, and to have been rendered wholly unworthy of reception, as a revelation of the divine will and purpose. This topic, then, claims our first attention; and we shall therefore proceed to show the evidences we possess for establishing the identity of the text now extant with that delivered to the church by the inspired prophets, evangelists, and apostles.

1. With regard to the books of the O. T., it must in candor be admitted, that our knowledge of the formation of the present text is very imperfect and unsatisfactory. Dr. Kennicott contends that almost all the existing manuscripts were written between the years 1000 and 1460;* whence it has been reasonably inferred, that the older manuscripts were destroyed, after having been used by the Jewish literati, in revising the common text.

2. We know nothing of the method by which the revisors proceeded in the prosecution of their task, nor of the precise amount of those errors in the older copies that induced them to undertake its revision. But let it not be inferred from this admission, that the sacred text may therefore have been subjected to unauthorized alterations, or wilful corruptions. Did we possess no means of detecting such corruptions, if introduced (but which we do possess in abundance, in the ancient versions, quotations, &c.), the profound and almost superstitious veneration which even the most irreligious and immoral Jews are known to cherish for every tittle of their Scriptures, and the labor they have expended in preserving its purity, would alone assure us of the fact, that in their critical duties they were influenced by the most scrupulous integrity. Upon this subject it may be interesting, as well as satisfactory, to show the excess of care the Masorites bestowed in making their copies, with a view to the preservation of the integrity of the text. In transcribing the sacred writings, it has been a constant rule with them, that whatever is considered as corrupt, shall never be used, but shall be burnt, or otherwise destroyed. A book of the law, wanting but one letter, with one letter too much, or with an error in one single letter, written with any thing but ink, or written on parchment made of the hide of an unclean animal, or on parchment not purposely prepared for that use, or prepared by any but an Israelite, or on skins of parchment tied together by unclean strings, shall be holden to be corrupt; that no word shall be written, without a line first drawn on the parchment; no word written by heart, or without having been first pronounced orally by the writer; that before he writes the name of God, he shall wash his pen; that no letter shall be joined to another; and that, if the blank parchment cannot be seen all around each letter, the roll shall be corrupt. There are settled rules for the length and breadth of each sheet, and for the space to be left before and after each letter, each word, and each section. These Maimonides mentions, as some of the principal rules to be observed in copying the sacred rolls. Even to this day, it is an obligation on the persons who copy the sacred writings to observe them; and those who have not seen the rolls used in the synagogues, can have no conception of the exquisite beauty, correctness, and equality of the writing.

3. But the attention of the Jews was not confined to the *penmanship* of the Holy Word; they also made incredible exertions to preserve the genuineness and integrity of the text. This produced what is termed the Masora, which has been justly pronounced to be the most stupendous monument in the whole history of literature, of minute and persevering labor. The persons who were employed in it, and who afterwards received from it the name of Masorites, were some Jewish literati, who flourished after the commencement of the Christian era. With a reverential, not to say superstitious, attention, of which history does not furnish an instance to be urged in comparison with it, they counted all the verses, words, and letters of all the 24 books of the O. T., and of each of those 24 books, and of every section of each book, and of all the subdivisions of each section. They distinguished the verses where they thought there was something forgotten; the words which they believed to be changed; the letters which they thought superfluous; the repetitions of the same verses; the different reading of the words which are redundant or defective; the number of times that the same word is found in the beginning, middle, or end of a verse; the different significations of the same word; the agreement or conjunction of one word with another; the number of words that are printed above; which letters are pronounced, and which are turned upside down; and such as hang perpendicular: all these enumerations they made, and took the number of each. Such was their scrupulosity, that though it might have been plain that one letter was put for another, or that a word was pushed out of its place, still they would not vary the text, but indicated these changes by a particular mark, supposing that some mystery had occasioned the alteration. They distinguished the degrees of certainty which they attributed to their critical corrections or insinuations by three words: KERI, *read*; — CHETIB, *write*; — and SEBIR, *conjecture*.†

4. Such critics were not likely capriciously or wilfully to alter the text; and their numerous and minute rules rendered it almost impossible that they should do so by accident, at least in any thing very material.

II. But we are as much at a loss to ascertain the rules adopted by the early editors of the printed editions. The particular MSS. they used, the way they employed their materials, the degree of authority they yielded to preceding editions, and other similar matters, are all beyond our power to learn; for on these points they have maintained a complete silence. We must, therefore, be contented with a brief sketch of the principal editions, and then notice the process by which our present critical apparatus has been formed.

1. The first printed edition of the entire Heb. Bible was that executed at Soncino, in 1488, under the editorial care of Abraham ben Chayim. Its critical value is very great, but there are only 9 copies of it known to be in existence: the Bodleian library, and that of Exeter College, Oxford, possess the only two in England. The variations between this edition and that of Van der Hooght amount (so Kennicott) to some thousands, though none are of any great moment.

2. This was followed, in 1494, by an edition at Brescia, edited by Gerson, son of Rabbi Moses, which deserves special attention, from having been used by Luther for his German translation, and also from having formed the basis of several subsequent editions, of which may be noticed that in the Complutensian Polyglot.

3. These two editions, with a third, printed in 1517, without the name of any place, are called the *Soncinates*, being printed by Jews of a family originally from Germany, established at Soncino, in Lombardy, between Cremona and Brescia. They were the firs Heb. printers.‡

4. We need only further mention that by Daniel Bomberg, in 1525, at Venice. This, the Brescia edition of 1494, and the Complutensian edition of 1517, form the basis of most subsequent editions.

III. But whatever variations may be found in the text of these and subsequent early editions of the Heb. Scriptures, it must not be supposed that they resulted from any deviation on the part of the respective editors from the MSS. they employed. Christians, as well as the Jews, confided most implicitly in the immaculate purity of the text; to have questioned which would have been regarded as an act of the utmost temerity, if not of impiety. Hence it is not to be wondered at, that Buxtorf, who published his *Tiberias*, or an exposition and defence of the Masoretic doctrines, in 1620, should confirm the affirmation of Elias Levita, by saying of the Heb. MSS., *Omnium librorum, qui vel in Asiâ, vel in Africâ, vel in Europâ sunt*, sine ullâ discrepantiâ, *consonans harmonia cernitur*. It so happened, however, that in the early part of the 17th century, the Sam. copy of the Pentateuch, the existence of which was well known to some of the early Christian writers, but which had been lost sight of for upwards of a thousand years, was again brought to light; and its numerous variations from the Masoretic text suggested the idea of a diversity of readings in the Heb. MSS. The examination of copies hence induced, issued in the detection of actual and numerous mistakes, and thus prepared the way for that corrected and purer text we now possess.

1. The first person who boldly and determinately impeached the purity of the Heb. text was the learned Morinus, a Roman Catholic priest, of the Oratory at Paris, who first published his *Exercitationes Ecclesiasticæ et Biblicæ*, in 1633. In 1650, he was followed by the erudite Capellus, in the same country, and, in 1658, by our own celebrated and justly venerated countryman, Bp. Walton. The *Critica Sacra* of Capellus should not be passed over without notice. This elaborate production, the work of 36 years of the industrious author's life, Capellus could not get printed in the Protestant states; but at length, through the influence of Morinus and other Catholics, it was printed, by royal license, at Paris, under the care of his son. The integrity or purity of the Heb. text was here assailed at great length, and with nearly as much success as he had formerly evinced in attacking the divine origin of the points. He contended that verbal mistakes had crept into the Heb. MSS., as into all ancient authors; that the printed editions were not always correct, and did not always agree with each other; and that the ancient versions might be properly employed as one means of correcting the text. In six books, he established the existence of various readings. (I.) From the juxtaposition of different parts of the O. T. (II.) From a collation of the parallel passages of the O. and N. T. (III.) From collations of the Masora, the Sam., and the most ancient printed editions of the SS. (IV.) From a collation of the Sept. with the Heb. text. (V.) From a comparison of the Heb. text with the Chal. paraphrase, the Greek versions of Aquila, Symmachus, and Theodotion, the Latin Vulgate, and the rabbinical commentators. In Book VI. he treats of the errors of transcribers, and of conjectural emendations.

2. The labors of these critics having destroyed the confidence hitherto reposed in

* De Rossi divides Heb. MSS. into (1) More ancient, written before the 12th cent.; (2) Ancient, in the 13th and 14th cents.; (3) More recent, at the end of the 14th or the beginning of the 15th century.

† See Lewis's Origines Heb. vol. iv. p. 156; Calmet's Dict. vol. ii. p. 122, 5th ed.; Butler's Horæ Bib. p. 40.

‡ Butler's Horæ Bib. p. 77.

the integrity* of the Heb. text, originated an inquiry respecting the means for ascertaining the extent to which it had suffered, and the sources for restoring its purity. It seems not to have occurred to these learned men, however, that a collation of MSS. would furnish the most satisfactory evidence of the actual state of the text, as well as the materials for its improvement. The only standards by which Morinus had thought of measuring it, were the Sam. Pentateuch, and the Sept. or ancient Greek version: wherever it differed from these, he concluded that its verity was impaired. Nor was the critical apparatus of Capellus much more extensive, as is evident from the account just given of his work; although he avoided many of the errors into which his predecessor had fallen, by exercising a sounder judgment as to the criterion of purity. 'He considered the ancient versions, when applied under proper restrictions, as *one source* of critical authority in ascertaining the purity of disputed passages; but he did not consider, with Morinus, that a deviation of the Heb. from the Sept. or from the Vulg. was a reason for supposing that, in such places, the Heb. was incorrect. In short, his *principles* of criticism were such as the best judges have applied to ancient authors in general. Where Capellus failed, he failed in the *application* of his principles.'†

3. Attention having been thus excited to the subject, it was soon determined that the only satisfactory mode of proceeding was by a collation of *MSS.* and ancient versions. This was accordingly undertaken by competent persons, who gave the result in the successive editions of Athias, Jablonski, Van der Hooght, Michaëlis, and Houbigant. It was reserved for the indefatigable Kennicott, however, to institute an extensive collation of MSS., and to produce the first critical edition of the Heb. Bible upon a magnificent scale. During the 30 years in which he and his coadjutors were employed in this work, under the patronage of the learned and wealthy in all parts of Europe, upwards of 600 Heb. MSS. and 16 copies of the Sam. Pentateuch were either wholly or partially collated. Nor was this the full extent of his labors. Ardently desirous of giving consistency and permanency to the text, this industrious scholar added to the collation of MSS. a collation of the most valuable printed editions, and an examination of the quotations from the Heb. Bible which were found in the works of the Jewish literati. The first vol. of Kennicott's Bible was published in 1776; the second, in 1780.

4. 'That the mass of various readings exhibited in this edition, which greatly exceed in *number* the various readings collected by the industry of three centuries for the Greek Testament, contains but few of *real importance*, is no subject of reproach to the learned editor,' says Bp. Marsh, 'who could only produce what his authorities afforded. Nor is he to be censured for giving *all* he had, without regard to their relative value. His was the *first* attempt to give a *copious* collection of Hebrew readings; and he could hardly have been justified, had he exercised his own discretion in regard to the portion which should be laid before the public. He wisely, therefore, afforded the opportunity to his readers of selecting for themselves; and though his extracts are rarely of much value for critical emendation, they enable us, both to estimate the existing Heb. MSS., and to draw some important conclusions as to the integrity of the Heb. text.'

5. The major part of this immense collection of readings consists in mere variations of orthography, in the fulness or defectiveness of certain words, in the addition or subtraction of a *mater lectionis*,‡ of a *vau*, or a *yod*. And if we further deduct the readings which are either manifest errata, or in other respects of no value, the important deviations will be confined within a very narrow compass. In short, Dr. Kenicott's collation has contributed to establish the credit of the Masora. We learn from it this useful lesson, that, although a multiplication of written copies will, notwithstanding all human endeavors, produce *variations* in the text, the MSS. of the Heb. Bible have been so far protected by the operation of the Masora, that all now extant, both the oldest and the newest, might be compared with those MSS. of the Greek Testament which Griesbach refers to the same edition.§

6. A few years after the publication of Dr. Kennicott's Bible, De Rossi, the Heb. professor at Parma, and the friend and fellow-laborer of Kennicott, added considerably to the collections previously made, by publishing the various readings of 731 MSS., and 310 editions, some of which were unknown, and others but little known. The whole number of MSS. collated, on this occasion, therefore, amounted to 1316; and of editions, to 352; making a total of 1698; containing several hundred thousand various readings. And yet not one doctrine or precept of revelation is affected by them.

7. One circumstance connected with this undertaking is worthy of note; namely, the proof thereby afforded, that the marginal words of the Masora, printed opposite to the text in the rabbinical Bibles, and hitherto regarded as *materials* of *interpretation*, transmitted by oral tradition from the sacred writers, are in fact nothing more than various readings of the Heb. text. Out of a *thousand* of them, as printed by Van der Hooght, there were but *fourteen* not found in the text of some one of the MSS. examined by Kennicott.

IV. Such is the history of the Heb. text; from which the progress hitherto made in its criticism may in some measure be gathered. The necessity for this review may not at present be apparent; but, as sacred criticism has for its object an aggregate of literary labors, undertaken at different periods, and for different purposes; and as its *principles* are general *conclusions* deduced from these literary labors, it will ultimately be seen, that the *reason* or *foundation* of those laws cannot be comprehended without a previous knowledge of the nature and amount of these labors. By such a review we discover not only the means by which it has acquired its present form, but also the propriety of the rules critics have laid down for directing and regulating their operations.‖

V. This section may close with a brief notice of those celebrated copies of the Heb. Scriptures which have been adopted by the Jews as exemplars of all subsequent copies.

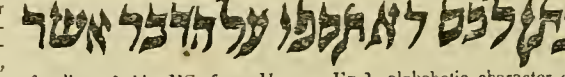
1. The copy of HILLEL, who is thought to have lived about the year A. D. 1000, was preserved at Toledo, in Spain, where Kimchi, who lived in the 12th century, states that he saw it. Rabbi Zacuti, who lived near the close of the 15th century, says that part of it had been sent into Africa.

2. The copy of AARON BEN ASHER, one of the doctors of the celebrated academy at Tiberias, about the middle of the 11th century, was preserved for many years at Jerusalem as a standard copy; and Maimonides, who made his own copy of the law from it, assures us that it was universally appealed to. From this exemplar all the MSS. of the Western Jews, as well as all the printed copies of the Heb. Bible, are almost wholly derived.

3. The copy of JACOB BEN NAPHTALI, who was president of the other famous Jewish academy at Babylon, and contemporary with BEN ASHER, was adopted by the oriental Jews.

4. The Codices of JERICHO and SINAI, and one called SANBOUKI, are highly commended for their accuracy.

5. The CODEX MALABARICUS, obtained by the late Dr. *Buchanan* from the black Jews in Malabar, whence its name, though forming a distinct class, should not be passed by without notice. [The cut is a fac-simile



of a line of this MS. from Horne.—ED.] It is evident, as Bp. Marsh suggests, that the copies of the Pentateuch preserved in India must have descended from the autograph of Moses through very different channels to those in the W. of Europe, and therefore the close agreement of the one with the other (the Indian copy presenting only *four* peculiar readings) is proof that they have preserved the original text in great purity. Whether this copy was formed from the Masoretic text, is by no means certain; for although, perhaps, written much later than the period when the Masorites finished their labors, it is probable their influence never reached the mountainous district in the S. of India.¶

SECTION III.

EARLY VERSIONS OF THE OLD TESTAMENT.

The Samaritan Pentateuch — The Septuagint — Greek Versions of Aquila, Theodotion, and Symmachus — Labors of Origen — Value of the Sept. to an Interpreter — Relationship between the Sam. Pentateuch and the LXX. — Early Revision of the Heb. Text — Value of Various Readings.

1. Mention has been made of the SAMARITAN PENTATEUCH, in reference to its influence on the criticism of the Heb. Scriptures; but before we proceed to the Greek Testament, some further account of this venerable work, and also of the SEPTUAGINT Version is called for.

1. The existence of the PENTATEUCH, or five Books of Moses, written in the peculiar alphabetic character employed by the Samaritans,** was known in very ancient times to such of the Christian Fathers as were acquainted with Heb. Origen, on Num. 13:1, and 21:13, distinctly speaks of it; as does Jerome, in his prologue to Kings, and other places.

2. These, with one or two similar references in Origen, constitute the evidence we have, that the Sam. Pentateuch was known in very ancient times to such of the Fathers as devoted themselves to the critical study of the Hebrew Scriptures. From the time of Jerome down to the first quarter of the 17th century, however, no traces appear, in the history of criticism and sacred literature, of the existence of the Samaritan copy of the law of Moses. In the year 1616, Petrus à Valle bought of the Samaritans at Damascus, a complete copy, which was sent, in 1623, by A. H. de Sancy, to the library of the Oratory at Paris. J. Morinus briefly described this copy, not long afterwards, in the preface to his edition of the Septuagint, A. D. 1628. Soon after this, he published his 'Exercitationes Ecclesiasticæ in utrumque Samaritanorum Pentateuchum;' in which he extols very highly the text of the Sam. Pentateuch, preferring it above the common Heb. text. About the same time, from the copy purchased by à Valle, Morinus printed the Sam. text of the Paris Polyglot; and from this, Walton printed the Sam. text in the London Polyglot, with very few corrections.

* The text of an ancient author may be said to have preserved its *integrity*, if it is, *upon the whole*, such as when it left his hands. Here, however, the term is used in a higher sense, as denoting its purity, or freedom from all error.

† Bishop Marsh's Lectures, p. 210.

‡ The letters (א) *aleph*, (ו) *vau*, and (י) *yod*, are called *matres lectionis*, because employed to assist the reader of an *unpointed* MS. how to pronounce the words which contain those letters, being considered chiefly as prope to those points which usually accompany them. Where MSS. are pointed, they are inserted, or omitted, at the discretion of the writer.

§ Bishop Marsh's Lectures, pp. 221, 222.

‖ See more on the propriety of this mode of treating the subject, in Bp. Marsh, lect. i.

¶ See Yeats's Collation, p. 40.

** For some account of these, see pt. iii. ch. 3, § 1.

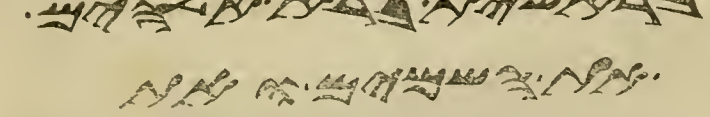
3. In the mean time, between the years 1620 and 1630, Abp. Usher, so distinguished for his zeal in sacred literature, as well as for the knowledge of it which he himself acquired, had succeeded, by persevering efforts, in obtaining six additional copies of the Sam. Pentateuch from the East, some complete, others incomplete. Five of these are still in England, deposited in different libraries; one, which the archbishop presented to L. de Dieu, appears to have been lost.

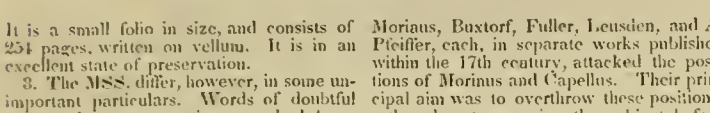
4. In 1621, another copy was sent to Italy, which is now in the Ambrosian library at Milan. About the same time, Peiresc procured three copies; two of which are in the royal library at Paris, and one in that of Barberini at Rome.

5. To these copies others have since been added; so that Kennicott was able to extend the comparison of Sam. MSS., for his critical collection of various readings, to the number of *sixteen*: most, however, were more or less defective.

6. The external appearance of these MSS. agrees, in some respects, with that of the synagogue rolls of the Jews; but in many others it differs. All the Samaritan copies in Europe are in the form of books, either folio, quarto, or still smaller; although the Samaritans, in their synagogues, make use of rolls, as the Jews do also. The letters in the Samaritan copies are simple, exhibiting nothing like the *literæ majusculæ, minusculæ, inversæ, suspensæ*, &c., of the Hebrews. They are entirely destitute of vowel points, accents, or diacritical signs, such as are found in Heb. and Chald. Each word is separated from the one which follows it by a point placed between them; parts of sentences are distinguished by two points; and periods and paragraphs by short lines, or lines and points.

7. The following is a fac-simile of the first line of the MS. preserved in the British Museum (Bibl. Cotton, Claudius. B. 8.), which was one of the six copies belonging to Abp. Usher, and by him presented to Sir R. Cotton.





It is a small folio in size, and consists of 254 pages, written on vellum. It is in an excellent state of preservation.

8. The MSS. differ, however, in some unimportant particulars. Words of doubtful construction are sometimes marked by a small line over one of the letters. The margin is empty, unless, as is sometimes the case, the Samaritan or Arabic version is placed by the side of the original text. The whole Pentateuch, like the Jewish copy, is divided into paragraphs, which they call *Rutzin*. But while the Jews make only 52 or 54 divisions (one to be read on each Sabbath in the year), the Samaritans make 966.

9. The age of some of the Sam. copies is determined by the date, which accompanies the name of the copyist; in others it is not found. Kennicott has endeavored to ascertain the date of all the Sam. MSS. which he compared. But he resorts to conjecture, supported by no well-grounded rules of judging. The Codex Oratorii, used by Morinus, he supposes to have been copied in the 11th century; while all the others, except one, are conceded to be of more recent origin. One he assigns to the 8th century. The reasoning of Kennicott and De Rossi, about the age of Heb. and Sam. MSS., rests, however, on very uncertain grounds.

10. The Sam. MSS. are written either on parchment or silk paper. Ordinary paper has been used, in recent times, only to supply some defects.

11. The Christian world, before Morinus published his famous 'Exercit. Eccles. in utramque Sam. Pentat.' (1631), had been accustomed, as we have seen, to resort only to the Jewish Heb. Scriptures, as exhibiting the well-authenticated and established text of the Mosaic law. But the publication of Morinus soon excited a controversy, which, even at the present time, has not wholly subsided. As the Sam. copy of the law, in a multitude of places, agrees with the version of the Seventy, Morinus maintained that the authority of the Sam., particularly when supported by the Sept., was paramount to that of the Jewish text. He labored, moreover, to show that, in a multitude of passages, which, in that text, as it now stands, are obscure and difficult, or unharmonious, the Sam. offers the better reading; that the Jews have corrupted their Scriptures by negligence, error, ignorance, or superstition; and that the safe and only way to purify them, is to correct them from the Sam. in connection with the Sept.

12. The signal was now given for the great contest which ensued. Capellus, in his 'Critica Sacra,' followed in the steps of Morinus; but De Muis, Hottinger, Stephen Morinus, Buxtorf, Fuller, Lensden, and A. Pfeiffer, each, in separate works published within the 17th century, attacked the positions of Morinus and Capellus. Their principal aim was to overthrow these positions, rather than to examine the subject before them in a critical and thorough manner.

13. Much less like disputants, and more like impartial critics, did Father Simon, Walton, and Le Clerc, conduct themselves, on this question. In particular, Simon has thrown out suggestions which imply, for substance, the same opinions, on many controverted points, that the latest and best critics, after all, have adopted.

14. But during the latter part of the last century, when the fierceness of the controversy seemed to have abated, Houbigant, treading in the steps of J. Morinus, renewed it in the Prolegomena to his Bible. With him other controvertists united. Kennicott, in various works, A. S. Aquilino, Lobstein, and Alexander Geddes, have all contended for the equal or superior authority of the Sam. Codex. Houbigant was answered, in a masterly way, by S. Ravius, in his 'Exercit. Philol.,' 1761, and recently, Michaëlis, Eichhorn, Bertholdt, Bauer, and Jahn, have discussed the subject with a good degree of moderation and acuteness. They have all inclined to attach considerable value to many of the Sam. readings; although most of them consider the Sam. Pentateuch, on the whole, of inferior authority to the Heb.

15. Thus the matter stood, when Gesenius entered upon the discussion of it in his treatise 'De Pentat. Sam. Orig. Ind. et Auct.,' 1815. The great extent of critical and philological knowledge he had acquired, peculiarly fitted him for his difficult task, the settling of a question so long disputed by the master critics. He did not disappoint expectations; and if he have not forever settled the question about the authority of the Sam. Pentateuch compared with that of the Heb., he has shown the nature of the various readings it exhibits to be such, that but little critical reliance can be placed upon them. They are all, or nearly all, as he insists, the effect of design, or want of grammatical, exegetical, or critical knowledge; of studious conformity to the Sam. dialect; or of effort to remove supposed obscurities, or restore harmony to passages apparently discrepant.

16. Gesenius divided these various readings into *eight* different classes; (1) *Corrections merely of a grammatical nature.* (2) *Glosses received into the text.* (3) *Substitutions of plain modes of expression, in the room of those which seemed difficult or obscure in the Heb. text.* (4) *Corrections from parallel passages, or where apparent defects are supplied from them.* (5) *Additions or repetitions respecting things said and done;* drawn from the preceding context, and again recorded, so as to make the readings in question. (6) *Such corrections as were made to remove what was offensive in respect to sentiment;* i. e. which conveyed views, or narrated facts, deemed improbable by the correctors. (7) *Where the pure Heb. idiom is exchanged for the Sam.* (8) *Where alterations have been made so as to produce conformity to the Sam. theology, worship, or mode of interpretation.*

17. Gesenius has produced a multitude of examples, almost to satiety, for the purpose of removing all rational doubt as to the positions he advances. Only four various readings in the whole Sam. Pentat. are considered by him as preferable, perhaps, to the Heb. text. These are the well-known passages in Gen. 4:6. 22:13. 49:4. 14:14. Many critics, however, who will acquiesce in the general conclusion of Gesenius, will, it is apprehended, differ from him as to the precise number of such passages.

18. The result of Gesenius's labors has been, then, to ruin the credit of the Sam. Pentat. as an *authentic* source of correcting the Heb. records; a result of no small importance, considering the thousands of places in which it differs from the Heb., and the excessive value which has been set upon it by critics of great note, in different parts of Europe.

19. As to the age of the Sam. Codex, Gesenius regards that time as the most probable from which to date its origin, when Manasseh, the son-in-law of Sanballat, the Samaritan governor, and brother of the high-priest at Jerusalem, went over to the Samaritans, built a temple on Mount Gerizim, by the aid of his father-in-law, and instituted the Mosaic worship there. Many of the peculiar readings of the Sam. Codex, he thinks, can be accounted for by such a supposition, and, at all events, we must suppose that Manasseh carried a copy of the Jewish law along with him. But an able writer in the North American Review assigns to this codex, upon what appear to be indisputable grounds, a much earlier date, carrying it up to the time of Jeroboam's reign over the ten tribes. This is, indeed, the only hypothesis which gets rid of the difficulties connected with the supposed origin of the Sam. Codex.

20. This Pentateuch, although written in the *Sam.* character, is in the Heb. language, like the Pentateuch in our *Heb.* Bibles. There is, however, a translation of the Heb. Sam. Pentateuch into the proper Sam. dialect, a medium between the Heb. and Aramæan languages, which is thought to have been made as early as the close of the first century. There is also a version by Abusaid, in the 11th or 12th century, into the Samaritan Arabic dialect; i. e. the Arabic as spoken by the Samaritans. There are also a few scattered remains of an ancient Greek version, made from the Sam. Pentat., some of which have been collected by Morinus, Hottinger, and Montfaucon; but they are too scanty to be of much critical value.

II. The SEPTUAGINT version of the O. T. is the most ancient and valuable of all the translations of the sacred books; but there is scarcely a subject of sacred literature upon which more has been written, or of which less, with any degree of certainty, is known. The most ancient account of it is written in Greek by Aristeas, who states himself to have been an officer in the guards of Ptolemy Philadelphus, king of Egypt, at the time it was made. The following is the substance of his narrative:

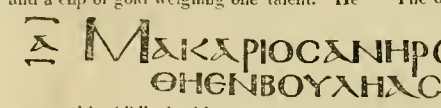
1. Ptolemy Philadelphus, wishing to establish an extensive library at Alexandria, committed the charge of it to Demetrius Phalereus, a noble Athenian, who collected from various quarters 20,000 volumes. In the course of his inquiries after curious and valuable books, he was informed of the Law of Moses, in the Heb. language, and urged to the king the importance of a translation of it

into Greek. Ptolemy directed an embassy to Eleazar, the high-priest at Jerusalem, to request a correct copy of the law, and grave and learned men, capable of translating it out of Hebrew into Greek. Aristeas, Sosibius, and Andreas, three noblemen of Ptolemy's court, friendly to the Jews, embraced the opportunity for soliciting the liberation of the Jewish captives, taken prisoners by Ptolemy Soter, and still detained in slavery. Their suit was successful, and the king ordered 20 drachmas to be paid to their possessors for each of them, whether man, woman, or child. The sum expended in their ransom was 660 talents, liberating 198,000 captives. Aristeas and Andreas were afterwards commissioned to carry the official letter from Ptolemy to Eleazar, and their embassy was accompanied with gifts for the temple, and money for the sacrifices there offered, and the general service of the sanctuary; viz., 100 talents; 50 talents in utensils of gold, and 20 talents in utensils of silver, beside the precious stones with which they were adorned, of twice their value. Their embassy succeeded, and Eleazar sent to the Egyptian king a copy of the law, written in letters of gold, upon skins of parchment of exquisite fineness and beauty. Six elders out of every tribe, men of acknowledged reputation and learning, were chosen to execute the translation, who returned to Alexandria with the messengers of Ptolemy. On their arrival, the 72 elders were graciously received by the king, who not only expressed his satisfaction at receiving the law, and his astonishment at its execution, but also feasted the elders for several days; and during the festival, fully satisfied himself of their wisdom and ability, by proving each of them by 72 different questions. The seven days of feasting being ended, each of the elders received three talents, as a mark of the royal favor, and was then conducted by Demetrius to a sumptuous habitation, prepared for them in a retired situation in the isle of Pharos, near Alexandria. Here they pursued their important undertaking with the utmost diligence, daily collating their separate versions with each other, and then dictating the approved version to Demetrius, who acted as their scribe. In 72 days they completed the whole translation, which was afterwards read in the presence of the king, who expressed his approbation in the most decided manner, and rewarded each elder with three rich garments, two talents of gold, and a cup of gold weighing one talent. He afterwards sent them honorably back to Jerusalem, loaded with the most valuable gifts to Eleazar the high-priest; and commanded the version itself to be lodged with the utmost care in the Alexandrian library.

2. This account was, in the main, adopted by the Christian Fathers, some of whom contributed additional circumstances; but it is now, however, generally exploded. That Demetrius Phalereus was ever librarian to Ptolemy Philadelphus is extremely doubtful, and it is by no means to be reconciled with the well-known facts in his life. Besides, it is very unlikely that a Peripatetic philosopher, of Demetrius's character, should have paid so much respect to the books of the Jews, as to request such an exertion of the royal authority as this account attributes to him. The prevailing opinion now is, that the Sept. translation was made at Alexandria, at different times, and by different interpreters. That it was not all the work of the same translator or translators, is manifest from the very great diversity of style, and the various modes of translating, that prevail in it. The Pentateuch, which is the most accurate part of the entire work, was probably executed in the reign of Ptolemy Philadelphus, by some learned Jews, for the use of their brethren then resident in Egypt, and who used the Greek language; and the remaining books, at different times, as the necessity of the case demanded, or the providence of God permitted.* It is thought, that when the Alexandrian Jews found this public exposure of their sacred oracles, or their translation into a profane language, to be displeasing to their brethren in Palestine, they invented the Aristean story, to give their version the sanction of royal authority.

3. The two most noted MSS. of the Sept. are the Codex Alexandrinus and the Codex Vaticanus.

(1) The *Codex Alexandrinus*, or Alexandrian copy, is now in the British Museum, and was presented to King Charles I. by Cyrillus Lucaris, patriarch of Constantinople, who obtained it at Alexandria, where it is thought to have been penned. It is in uncial or capital letters, without accents or marks of aspiration. A fac-simile of the N. T. has been published by Dr. Woide; and a fac-simile of the O. T. has also been completed, under Rev. H. H. Baber. The following is a specimen of this precious MS., Ps. 1:1, in part.



The date of this MS. has been strongly contested by biblical critics; some referring it to the middle of the 4th century, others contending it could not have been executed earlier than the 10th.†

(2) The *Codex Vaticanus*, so called because preserved in the library of the Vatican at Rome, is a most valuable MS., and is greatly preferred by some critics to the Codex Alexandrinus. It is written in the uncial or capital letters, and originally contained the entire Bible, but is now imperfect in both Testaments. It is supposed to have been written some time in the 4th century, before the time of Jerome; though some refer it to the 6th or 7th century.‡

4. Although the Sept. version was originally made for the use of the Egyptian Jews, it at length acquired so high a degree of authority among the Jews of Palestine, who understood the Greek language, that, for a time, it was read in their synagogues instead of the Heb.; and it is in very many passages quoted by the inspired writers of the N. T. It was early translated into Latin, and became the text-book of the Western, as well as of the Eastern churches. It was the only copy of the O. T. Scriptures they generally used, or appealed to in all their controversies, particularly with the Jews, employing it most advantageously in confuting those from whom they had received it; proving to them from it, by the most irrefragable arguments, that their expected Messiah must have already come, in the person of Jesus Christ. This circumstance at length led the Jews to have it in abhorrence, and a national annual fast was instituted to deplore the same event which they had before commemorated by a solemn festival; so that, by the end of the first century, it was expelled from every synagogue.

III. The Heb., however, had become so completely a dead language, not only to the Hellenists, but to the Jews generally, that they could obtain no knowledge of their Scriptures but through the medium of a translation; and therefore, to supply the place of the Sept., a new Greek version was made, about the year 129, by Aquila of Pontus, first a convert from paganism to Christianity, and then a proselyte to Judaism. His version, which is now lost, is reported to have been very obscure. Of course another was called for, and that of Theodotion made its appearance about the year 184. This translator, who had been a disciple of Tatian, then a Marcionite, and lastly a Jew, retained as much of the Sept. version as suited his purpose, but altered, added to, or retrenched, to make it conform to such Heb. MSS. as the Jews put into his hands. The Jews, as might be expected, were well pleased with this version; and the Christians were not offended, because it so much resembled the Sept.

IV. Towards the end of the same century, or early in the next, appeared another Greek translation, less literal, and much more elegant than either of the former. It was the work of Symmachus; who, according to Eusebius, was first a Jew, then a Christian, and lastly an Ebionite. In this last communion, and for the use of its members, he composed his work, which he afterwards seems to have remodelled, in a second edition. The version of Symmachus is often and deservedly praised by Eusebius and Jerome; and the latter is thought to have made it, in a great measure, the pattern of his Latin translation.

V. Besides these, there are three other Greek versions mentioned by the early Christian writers, called the *fifth*, *sixth*, and *seventh*; because their respective authors or editors are unknown. They seem to have comprehended only, or chiefly, the poetical books. Whether made by Jews or Christians, it is difficult to say. Dr. Geddes thinks the *sixth*, which bears strong marks of Christian extraction, was only an interpolated edition of the Sept.

VI. All these versions were collected by the indefatigable Origen, and placed, together with the Sept. and original Heb. text, in his famous Polypla; and this, perhaps, is the last entire copy of them ever made; for the Talmudists having gradually excluded all Gr. verss. from the synagogues, and the Christians universally adhering to the old translation, the rest were either totally neglected, or only such parts copied into the margins of Bibles and commentaries, as were deemed most worth attention.§

1. Thus the Sept. version triumphed, at length, and remained, for several ages after, the sole Scripture standard in all the Christian churches.

2. We are not to imagine, however, that it was exactly the same in every church, or that any church possessed a perfectly correct copy of it; much less, that any such copy now exists. It had contracted many blemishes in the days of Origen; and it was principally with a view to remove them, that he designed and executed the most celebrated of his works. No man, says Geddes, could be better qualified for such an undertaking; to a strong constitution, a clear head, and a most prodigious memory, he had joined an immense and universal erudition, by the most assiduous and incessant application that, perhaps, ever was made. His insatiable thirst for learning made him pry into every corner for rare and curious books; and the liberality of his rich friends put it in his power to purchase them.

3. With all these advantages, he began, about the year 231, to compile his *Tetrapla*; which contained, in so many separate columns, and in the following order, the four

* The learned Hugh Broughton thought he discovered, in the larger books of the Sept., internal marks of a change in the translator at the close of portions, averaging each about 14 chapters of the present division. 'They were not all,' he says, 'equally competent. The translators of the Pentateuch have shown much ability, though he who rendered the words of God to Cain (Ge. 4:7.) either intentionally concealed their meaning, or was a mere child in Hebrew. The trs. of the historical books, Pr., and Ps., were very able. The translator of Job was a reader of the Greek poets, and more careful to employ classical idioms, than to produce a uniformly exact version. The tr. of Ecclesiastes understood Greek better than Heb.; the tr. of Amos was the best of all; of Ezekiel, very learned — they often *abridge* rather than translate; as in Est., and in many places of the Prophets.'—See Dr. Pye Smith's Scripture Testimony to the Messiah, vol. i. pp. 398, 399.

† Hug has a good account of this MS. in Introd. N. T. vol. i. p. 267, *sq.* Dr. Watt's tr.

‡ Ibid. p. 262, *et seq.*

§ Of such fragments Montfaucon composed his Hexapla, 2 vols. fol.

Greek versions of Aquila, Symmachus, the Septuagint, and Theodotion.

4. But the very considerable differences, which Origen could not but observe, between the Sept. and the three other versions, so recently made from the originals, and so nearly agreeing with one another, induced him to suspect it to be much more erroneous than he had formerly thought; and suggested the idea of a work which should, both by its magnitude and importance, totally eclipse the former one. This produced, in succession, the *Hexapla*, *Octapla*, and *Enneapla*; so denominated from the number of columns each contained. In the *Enneapla*, of 9 columns, the 3 last contained the 3 anonymous Gr. versions before mentioned; the 4 immediately preceding them were the same with those of the *Tetrapla*; and in the first 2 stood the original Heb. letters, with the pronunciation by its side in Gr. characters.

5. Here it would have been well had the biblical labors of this indefatigable critic terminated; but his judgment was not commensurate with his learning. He now determined upon a revision of the Sept., to make it more conformable to the Heb. text. The materials he employed are now utterly unknown; nor is it possible to say in how many respects his revised text differs from the older copies, which have long since been destroyed. But for this evil, to its full extent, Origen himself must not bear the blame. The text itself he left untouched; and only pointed out, by certain marks, the differences between that and the Heb. text with which he had collated it. His admirers and followers, however, *altered* the old text, according to his suggestions, in the copies they made; and the loss of the autograph renders it impossible to ascertain how much. From this revised text all our present copies of the Sept. are derived.

VII. As a source of interpretation for the N. T. the Sept. is invaluable. Desirous of possessing in Greek a faithful representation of the Heb. Scriptures, and being themselves Jews, the translators retained Heb. *forms* and *modes* of expression, while the *words* they were writing were Greek. The language, therefore, of the Sept. is a kind of *Hebrew*-Greek, which a native of Athens might sometimes have found difficult to understand. But, as this version became the Bible of all the Jews dispersed throughout the countries where Greek was spoken, it became the standard of their Greek language. Paul himself, who was born in Tarsus, and accustomed from his childhood to hear the Sept. read in the synagogue of that city, adopted its Heb. idioms. And when removed to Jerusalem, and placed under the guidance of Gamaliel, the Heb. tincture of his Greek could have suffered no diminution. The other apostles were all natives of Palestine; as was the Evangelist Mark, and probably, also, the Evangelist Luke. *Their* language, therefore, was Syriac, or Aramæan, of which the forms of expression had a close correspondence with those of the *ancient* Heb. Consequently, when they wrote in *Greek*, their language could not fail to resemble the language used by the Greek trs.; and as every Jew, who read Greek *at all* (which they who *wrote* in it must have done), would read the Greek Bible, the style of the Sept. again operated in forming the style of the Greek Testament. Both the Heb. Bible, therefore, and the Greek Test. are so closely connected with the Sept., as well in their language as in their matter, that the Sept. is a source of interpretation alike important to both.*

2. An account of the various editions of the Sept. will not be expected here; but it would be unpardonable to omit noticing the valuable and splendid edition from the Clarendon press, at Oxford, commenced by the late Dr. Holmes, and since completed by Mr. Parsons. It contains the various readings of all the MSS. and editions that could be procured throughout Europe, or preserved in quotations by early Christian writers. It is every way worthy to accompany the Heb. labors of Kennicott and De Rossi; and only wants some future Griesbach to estimate the comparative claims of those readings to genuineness — an arduous task, on account of the intermixture of the other versions with that of the Seventy.†

VIII. A highly interesting circumstance relating to the Sam. Pentat. and Sept., and affecting their critical character and value, remains to be noticed.

1. It is well known, that although, considered in a general point of view, the Pentateuch in the Sept. is a good version of the original, it nevertheless departs in very many cases from the exactness of the Heb. text. In regard to these departures, it is a very interesting circumstance that in more than a thousand cases of them, the Sept. and the Sam. Pent. are harmonious, both differing from the Heb. and agreeing in their differences. In most of these cases, the discrepancies with the original Heb. are peculiar to the Sam. and Sept. codices, the ancient versions being only now and then accordant with them. The departures from the Heb. in the Sept. and Sam. are thus classified by Gesenius.

(1) Those which are mere glosses, or conjectural emendations of difficult passages; as Ge. 2:2,24. 14:19.

(2) Very minute changes, not affecting the sense, and depending on the omission, transposition, or permutation of letters, &c. For example, *rau* prefix is added to the text, in the Sam., about 200 times where it is not found in the Heb. copy, and removed about 100 times where it is found in the Heb.; in nearly all of which cases, it is closely followed by the Sept. On the other hand,

(3) The Sept. agrees with the Heb. in cases like No. 2, in almost a thousand instances, where the Samaritan differs from both: for example, Ge. 17:17. 21:2,4. 24:55. 41:32, &c.

(4) Both the Sam. and the Sept. sometimes depart from the Heb. in laboring to remove difficulties; but they pursue different courses in order to accomplish this: for example, Ge. 27:10. Ex. 24:10,11. and the genealogies Ge. 5,11.

(5) The Sept. accords with the Heb. and differs from the Sam. in all those daring interpolations mentioned under the 8th class of various readings, in the former part of this section.

(6) The Sept. differs from the Heb. and Sam. both, in a few cases of minor importance, from permutation of letters, &c., or introduction of parallel passages.

2. Castell has displayed all these discrepancies in the fifth vol. of Walton's Polyglot, p. 19, seq. In most cases, in which the Sept. and Sam. agree, when they differ from the Heb., it is perfectly plain that this could not have been the result of any concerted regular plan of alteration, such as we see in the Sam. and Sept. in respect to the chronologies in Ge. 5. 11. Most of the discrepancies are entirely of an immaterial nature, not at all affecting the sentiment of the sacred text.

3. Such are the *facts*: to account for them is difficult, and demands a good degree of acquaintance with the business of criticism. Three ways have been proposed, to explain such a surprising accordance of the Sept. and Sam. in so great a number of cases, against the Heb.

(1) *The Seventy translated from a Sam. codex.* So De Dieu, Selden, Hottinger, Hassencamp, Eichhorn, and others. But this is altogether improbable. The mortal hatred which existed between the Jews and Samaritans in Palestine, at the time when the version of the Seventy was made, extended in the same manner to the Jews and Samaritans in Egypt. Josephus tells us that in the time of the Ptolemies (therefore at or near the time when the Sept. version was made), the Jews and Samaritans disputed violently before the Egyptian king; and that the Samaritans, who were worsted in the dispute, were condemned to death.‡ But Hassencamp and others labor to show, that many of the departures in the Sept. from the Heb. text can more easily be accounted for by the supposition that they used a MS. written in the Sam. character; inasmuch as the similar letters in this character might easily lead them into the mistakes which they have made in their versions, while the Heb. square character, which has different similar letters, would not mislead them. It is unnecessary now to relate what former critics have replied in answer to these and all such arguments, depending on the forms of Heb. letters. Since Hassencamp and Eichhorn defended the above position, and since Gesenius replied to them, Kopp has published his 'Bilder und Shriften der Vorseit,' which contains an essay on Themitish palæography, that bids fair, it is thought, to end all disputes about the ancient forms of Heb. letters. Instead of tracing back the square letter to Ezra, and to Chaldea, as nearly all the writers before him, not excepting Gesenius himself, had done, he has shown, by matter of fact, — by appeal to actually existing monuments, — that the square character had no existence until many years, probably two or three centuries, after the Christian era commenced; and that it was, like the altered forms in most other alphabets, a gradual work of time, of calligraphy, or tachygraphy. He has exhibited the gradual formation of it, from the earliest monuments found on the bricks of Babylon, down through the Phœnician, the old Heb. and Sam. inscriptions stamped on the Maccabæan coins, and the older and more recent Palmyrene or Syriac characters, to the modern Heb. The reasoning employed by him, and the facts exhibited, are so convincing, that Gesenius himself, in the last edition of his Heb. Grammar, has yielded the point, and concedes that the square character of the Heb. is descended from the Palmyrene, i. e. such characters as are found in the inscriptions upon some of the ruins at Palmyra. All argument, from this source, then, is fairly put out of the question, by the masterly performance of Kopp. As the Sept. is well known, and universally acknowledged, to be a version made by the Jews for their own use at Alexandria, there cannot be even a remote probability that this version was made from a copy in the hands of the Samaritans, whom they abhorred as the perverters of the Jewish religion.

(2) *The Sept. has been interpolated from the Sam. codex, or the Sam. from the Sept.* Not the first; for the Jews certainly never loved the Samaritans sufficiently well, to alter their Greek Scriptures from the Sam. codex, so as to make them, at the same time, discrepant from their Heb. codex. Not the second; for the Samaritans would have been as averse to amending their own codex from a Jewish-Greek translation, as the Jews would have been to translate from the Sam. codex. Besides, the greatest part of the dis-

* Dr. A. Clarke says, 'About the year 1785, I began to read regularly the Sept., to acquaint myself more fully with the phraseology of the N. T.; as I found that this truly venerable version was that to which the evangelists and apostles appear to have had constant recourse, and from which in general they quote. Its study served more to illuminate and expand my mind, than all the theological works I had ever consulted. I had proceeded but a short way in it before I was convinced, that the prejudices against it were utterly unfounded, and that it was of incalculable advantage in understanding the lit. sense of Scripture.'—Gen. Pref. to Comment., p. 14.

† A translation of the first ch. of Dr. Holmes's learned preface to his ed. of the LXX. may be seen in the Christian Obs., vol. xx., to which the reader is referred for a more ample account of the editions of the Sept. The xxi. vol. contains a summary of the 2d and 3d chs. of the preface, which give an account of the principal MSS. used for Dr. Holmes's ed. Students will find Valpy's ed. of the Sept. very acceptable. It is comprised in a single volume, and carefully printed from the Oxf. ed. of Bos and Holmes.

‡ Antiquities, b. 13, chap. vi.

crepancies between the Sam. and the Heb. are of such a nature as never could have proceeded from any design; inasmuch as they make no change at all in the sense of the passages where they are found. This opinion, then, is too improbable, though critics of no less name than Grotius, Usher, and Ravius, have patronized it.

(3) *That both the Sam. and Sept. flowed from a common recension of the Heb. Scriptures; one, older, of course, than either, and differing in many places from the recension of the Masorites, now in common use.* This is certainly a very ingenious supposition, and one which we cannot well avoid admitting as quite probable. It will account for the differences and for the agreements of the Sept. and Sam. On the supposition that two different recensions had long been in circulation among the Jews, the one of which was substantially what the Samaritan now is, with the exception of a few more recent and designed alterations of the text, and the other substantially what our Masoretic codex now is; then the Seventy, using the former, would of course accord, in a multitude of cases, with the peculiar readings of it, as they have now done. If we suppose, now, that the ancient copy from which the present Samaritan is descended, and that from which the Septuagint was translated, were of the same genus, so to speak, or of the same class, and yet were of different species under that genus, and had early been divided off, and subjected to alterations in transcribing, then we may have a plausible reason why the Sept., agreeing with the Sam. in so many places, should differ from it in so many others. Add to this, that the Sam. and Sept. each, in the course of being transcribed for several centuries, would receive more or less changes, that might increase the discrepancies between them. This seems to be the only probable way of critically accounting for the actual state of the Sam. and Sept. texts, compared with each other and with the Heb.

IX. But here we are treading on sacred ground. If these suggestions are well founded, then must it follow that, in the time of Ezra, and previously to his time, there existed recensions of the Jewish Scriptures which differed, in some respects, very considerably from each other. From this conclusion many will spontaneously revolt. All who have not made sacred criticism a study, or who, at least, have not been fully apprized of the character of various readings, and the sources in which they have originated, will be agitated with some unnecessary and ill-grounded fears.* But the position is no more dangerous than many others, which all enlightened critics admit.

1. It is probable; because, as it has been already shown, the actual state of the Sam. and Sept. codices renders it necessary to admit the position. Moreover, the Jews have from the most ancient times uniformly held a tradition, that Ezra, with his associates, whom they style the Great Synagogue, restored the law and the prophets, i. e. renewed and corrected the copies of them which had become erroneous during the captivity. Certainly, there is nothing at all improbable in this tradition. The corrected copies were the originals, probably, of our present Masoretic recension, which has in every age been in the keeping and under the inspection of the most learned Jews. The Sam. copy, and that from which the Sept. was translated, most probably belonged to the recension in common use among the Jews, and which, having been often copied, had come to differ in very many places from the corrected recensions of Ezra.

2. How far back some errors in this common recension may be dated, it is difficult to say, but in all probability even to the very first copies of the original autographs. Such we know to have been the case, as is now universally admitted, in respect to the early copies of the N. T. Is the O. T. under a more watchful and efficient Providence than the New? Or has it ever been so? Nothing but the belief of a miraculous aid, imparted to every copyist of the Heb. Scriptures, can, it is presumed, stand in the way of admitting the fact as it is now stated; and with such a belief, after several hundred thousand different readings have been actually selected from the MSS. of the O. T., it would not be worth while to expostulate.

X. In justice, however, to this subject, and to allay the fears of well-meaning persons, inexperienced in criticism, and therefore often exposed to groundless fears, a few words must be added, as to the dangers of the position now discussed.

1. A great part of it is evidently imaginary; for out of some 300,000 various readings, about 799,000 are of just as much importance to the sense of the Heb. Scriptores, as the question in English orthography is, whether the word *honour* shall be spelled with *u*, or without it. Of the remainder, some change the sense of particular passages or expressions, or omit particular words or phrases, or insert them; but not one doctrine of religion is changed, not one precept is taken away, not one important fact is altered, by the whole of the various readings collectively taken. This is clearly the case in respect to the various readings which are found in the Sam. and Sept., if we except the very few cases of alteration in them which plainly are the result of design, and which belong to more modern times. There is no ground, then, to fear for the safety of the Scriptures, on account of any legitimate criticism to which the text may be subjected.

2. Jerome long ago had shrewdness enough to say, that 'the Scripture was not the shell, but the nut;' by which he meant, that the *sentiment* of the Bible is the word of God, while the costume, i. e. the words in which this sentiment is conveyed, was of minor importance. So the apostles and so the Savior thought, for they have, in a multitude of cases (indeed, in almost all the appeals recorded in the N. T.), appealed to the authority of the O. T. by quoting the Sept. version of it; a version incomparably more incorrect, and differing from the original Heb. in incomparably more places, than the very worst version made in any modern times. But *de minimis non curat lex*; a truly noble maxim, yet one which superstition or ignorance knows not well how either to use or to estimate.

3. There is, then, no more danger in supposing that very early there were different recensions of the Heb. Scriptures, than in supposing that there are different ones of the Scriptures of the N. T., which all now admit; for it is not a matter of opinion and judgment, but of *fact*. The Bible, spreading through the whole earth, and becoming the rule of life and salvation to all nations, is at least as important now as it was when only one small nation admitted its claims. It is surely no more objection, then, against the watchful care of Providence over the church and the records of its holy religion, to admit that divers recensions of the Scriptures existed at an early age, than to admit that they now exist.

4. The fact, that various readings are found, not only in different classes of MSS., which have come down to us through different channels, but in cases where the same original documents are inserted in different places of the same class of MSS., is proved beyond contradiction; the first, by the actual comparison of MSS.; the second, by a comparison of different parts of Scripture. Such a comparison may be extended very much further; indeed, to a great portion of the books of Chronicles, by reading them in connection with the parallel places in the books of Kings, and other parts of the O. T. Jahn's Heb. Bible is not only the best, but the only, work which will enable any one to do this without trouble, as he has disposed of the whole of the Chrs. in the way of harmony with other parts of Scripture. One thorough perusal and study of this will effectually set the matter at rest with any sober man.

5. Truth needs no concealment; and, at the present day, admits none. The Bible has nothing to fear from examination: it has ever been illustrated and confirmed by it; and so it will, doubtless, be still more so. But all 'pious frauds,' all 'expurgatory indices,' all suppression of facts and truths of any kind, only prove injurious at last to the cause which they are designed to aid. This is a sufficient reason for abjuring them forever; not to insist on the disingenuousness which is implied in every artifice of this nature.†

SECTION IV.

THE GREEK TESTAMENT.

Causes of Error in the Text of the Greek Test.— Early Editions of the Text — Critical Labors of Erasmus, Mill, Bengel, Wetstein, Griesbach, &c. — Modern Critical Editions.

I. We have now to sketch the literary history of the Text of the Greek Testament.

1. The same causes that gave rise to various readings in the Heb. text of the O. T. operated to produce them in the Gr. text of the New. From the periods of the original publication of these books down to the invention of printing, — a period of 1400 years, — the only method by which they could be multiplied, and thus rendered available for the purposes of general instruction, was that of transcription or writing; and as this process is so much more precarious than our present method of producing copies of literary works, it is evident that without a continued miracle, which we have no reason to expect, many deviations from the autographs of the sacred authors must have occurred. Letters would occasionally be exchanged, omitted, or improperly inserted; syllables and words be misspelled or transposed; and sentences be occasionally left out or repeated. Happily for us, however, the great multiplication and extensive circulation of copies furnish the materials for correction, and thus the causes of the errors become the means of their removal.

II. A summary account of the principal critical editions of the Greek Testament will show the progressive improvement of the text, and prepare the way for a discussion of the causes, the character, and the value of various readings.

1. The first edition of the N. T. appeared in 1516, under the editorship of the celebrated Erasmus. The MSS. upon which he formed his text, were only four in number; and the three of which he is found to have made the greatest use, contained only parts of the N. T., and in other respects were not of very high value. In addition to his MSS., Erasmus consulted the writings of some of the Greek Fathers, and also the Latin Vulgate; and where, in cases of difficulty, these afforded him no assistance, he corrected from conjecture. It is plain, therefore, from the character of the materials of which Erasmus was possessed, that, however learned and acute he may have been, his edition cannot possess the very highest degree of excellence. True, in his subsequent editions he made numerous alterations; but, notwithstanding many are improvements, they do not materially alter the character of his text.

2. The next edition was that printed in the Complutensian Polyglot; which, indeed, professes to have been printed two years prior to the appearance of Erasmus's first edition, though the publication was delayed till 1522. An examination of the Complutensian text has shown it to have been

* See the section on this subject.

† This section has been compiled from Hodg. Diss. Cont. Aristeæ, 1684, et de Bibl. Text. 1705; Prideaux's Connection, sub annn 400 and 277; and Owen's Inquiry, sect. 2, 11, 13; Du Pin, Biblioth. Pat. Prel. Dissert. sect. 3; Geddes's Prospectus, pp. 23—40; Enfield's Hist. Philosoph. vol. i. p. 298, ii. p. 152; Butler's Horæ Bib. pp. 14—19; North American Rev. vol. xxii. pp. 274—317, N. S.; Bp. Marsh's Lect. Lect. ii.; and Townley's Illustr. of Bib. Lit. vol. i. pp. 59—64.

formed exclusively on comparatively modern MSS., and it therefore contributed little or nothing toward restoring the purity of the Gr. text.

3. In the year 1546, Robert Stephens, the celebrated printer at Paris, published the first edition of his N. T., which is proved to be little more than a compilation from the Erasmean and Complutensian texts. In 1550, he published a 3d edition, once supposed to have had its text formed on the authority of Gr. MSS., as professed by the editor in his preface; but a careful examination has shown it to be hardly any thing more than a reprint of the 5th edition of Erasmus.

4. Beza's edition followed next in order (1565); but although he possessed some valuable materials for correcting the errors which had crept into the common text, he only amended that of Stephens in about 50 places, and not always for the better.

5. The first of the Elzevir editions, in which was established the text now in common use, and known as the *Textus Receptus*, was published in 1624, from Beza's edition, except in about 50 places, where the readings were borrowed partly from the margin of Stephens's edition, and partly from other editions. 'The *Textus Receptus*, therefore,' it seems, 'was copied, with a few exceptions, from the text of Beza, who closely followed Stephens, and Stephens (in his 3d ed.) copied solely from Erasmus, except in the Revelation, where he followed sometimes Erasmus, and sometimes the Complutensian editors. The text, therefore, in common use, resolves itself at last into the Complutensian and the Erasmean editions. But neither Erasmus nor the Complutensian editors printed from ancient Gr. MSS.; and the remainder of their critical apparatus included little more than the latest of the Gr. Fathers, and the Latin Vulgate.' It is obvious, therefore, that but little had yet been effected towards giving consistency and permanency to the Gr. text. For the attainment of so desirable an object, however, there were not wanting able and laborious critics. Walton, Usher, Curcellæus, and Fell, respectively contributed to it by the collation of MSS. and the comparison of ancient versions.

6. Between the years 1653–7, the London Polyglot made its appearance; and in 1707, Dr. Mill published his critical edition of the Gr. Test., upon which he had expended the labor of 13 years. The text adopted by Mill was that of Stephens's 3d ed.; but it was accompanied by no fewer than 30,000 various readings, collected not only from Gr. MSS.,‡ and previously printed editions, as well as the oriental and other ancient versions, but also from the quotations by the early Fathers in their respective works. The prolegomena give a full and distinct account of their sources.*

7. It is to be remarked, however, that, from the time Beza published his ed., no alterations had been made in the *text*. The several critics, to whose labors we have adverted, contributed largely to augment the materials for its improvement, but left their application in the emendation of the text to those who should succeed them.

8. The earliest edition of the Gr. Test., in which the critical apparatus of Mill was applied to the revision of the text, was the one undertaken by Dr. Edward Wells, and published between 1713 and 1718. In 1734, Bengel, a learned professor in Germany, furnished a still more valuable edition for critical purposes, in which he added to the materials collected by Mill, extracts from upwards of 20 Gr. MSS., from several of the ancient Latin versions, and also from the Armenian tr. These he did not venture to apply to the revision of the text, except in the Apocalypse, but printed under the text, and classed according to their respective values.

9. We have now arrived at the period when the elaborate and splendid edition of Wetstein made its appearance, superseding all that had gone before. The text adopted by Wetstein was that of Elzevir, or the one in common use; but it was accompanied by nearly a million of quotations, in the margin, collected from various sources. But 'though Wetstein very considerably augmented the stock of critical materials; though he drew from various sources, which had hitherto remained unopened; though he collected, not by other hands, but by his own; and though few men have possessed a greater share either of learning or of sagacity, — yet no alteration was made in the Gr. text. He *proposed*, indeed, alterations, which he inserted in the space between the text and the body of various readings, with reference to the words which he thought should be exchanged for them; and where a reading should, in his opinion, be omitted without the substitution of another, he prefixed to it a mark of *minus* in the text. But these proposed alterations and omissions are, in general, supported by powerful authority, and commonly commend themselves to an impartial critic. Though, among the various readings, he has occasionally noted the conjectures of others, he has never ventured a conjecture of his own; nor has he made conjecture, in any one instance, the basis of a proposed alteration.'† Wetstein's edition may therefore be regarded as not only the most elaborate, but also as the most valuable, critical edition extant. It is in two folio volumes, and was published in 1751 and 1752.

10. Eleven years after this, Mr. Bowyer published an edition of the Greek text, in which he adopted such of the various readings collected by Wetstein as that eminent critic has suggested to be preferable to the textual readings: it is therefore valuable as a critical edition, but requires to be used with caution and judgment.

11. The last edition which the plan of this work requires us to notice, is that of Griesbach, the first impression of which appeared in the years 1775 and 1777; but was afterwards materially improved, and republished in 1796–1806. In this laborious work, Griesbach employed all the materials that had been collected by his predecessors, as well as many more procured from Gr. MSS. by his own industry. The various readings of Bengel, Mill, and Wetstein, were subjected to a scrupulous examination, as were those collected by Matthæi, Alter, and Birch; the Latin versions published by Blanchini and Sabatier, and the Sahidic, the Armenian, and the Sclavonian versions, as well as the fragments of the two very ancient Gr. MSS. preserved at Wolfenbüttel, were carefully collated (though some of them not expressly for this work); and then the whole of the materials, thus accumulated, were applied to the revision of the text.‖ The design of Griesbach was to collect in a small compass the critical apparatus which lay dispersed in various works, and to prepare an edition of the Gr. Test. which should contain a text freed from considerable errors, accompanied by such helps as might facilitate interpretation; to exhibit the more important various readings, and the authorities on which they are supported, together with the editor's judgment respecting them.

'That Griesbach has fulfilled his duties to the public,' says Bp. Marsh; 'that his diligence was unremitted; that his caution was extreme; that his erudition was profound; and that his judgment was directed by a sole regard to the evidence before him, — will, *in general*, be allowed by those who have studied his edition, and are able to appreciate its merits. That his decisions are always correct; that, *in all cases*,§ the evidence is so nicely weighed as to produce uncring results; that weariness of mind, under painful investigation, has *in no instance* occasioned an important oversight; that prejudice or partiality has *no where* influenced his general regard for critical justice, — would be affirmations which can hardly apply to *any* editor, however good or great. But, *if* at any time he has erred, he has, at the same time, enabled those who are competent judges to decide for themselves, by stating the contending evidence with clearness and precision. Emendations, founded on conjecture, however ingenious, he has introduced not in a single instance. They are *all* founded on quoted authority. Our attention is even solicited and directed to that authority, the *adopted* readings being always printed in *smaller* characters than the rest of the text, and with reference to the *rejected* readings, which are printed in the inner margin in the *same* letters with the text, while both of them refer to the respective evidence which is produced below. If readings are added where none existed before, or are withdrawn without substitution, the changes are marked with equal clearness, and are equally supported by critical authority. When the evidence is not sufficiently decisive to warrant an alteration in the text, the readings worthy of notice are placed in the inner margin, with different marks expressive of their different claims.' Such is the character of this important work, which, with the prolegomena belonging to it, forms a treasure of biblical learning of incalculable value.¶

12. There have been several editions of the Gr. Test., in which the most important of Griesbach's adopted readings have been inserted: in some of them there are additional corrections. The following are deserving of special notice.**

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* Dr. S. T. Bloomfield has recently published a very valuable edition of the Gr. Test., with English notes, critical, philological, and exegetical, in 2 vols. 8vo. It is beautifully printed; the text (which is formed on the basis of the last edition by R. Stephens, adopted by Mill, without deviation, 'except on the most preponderating evidence') occupying the upper part of the page, and the notes, in two columns, the lower. [This has been republished in the United States, 1837.]

† Bishop Marsh's Lectures, p. 152.

‡ Of the MSS. used by Griesbach (see next section) he has given a complete catalogue in his Prolegomena, with an account of the age and character of each, its state of preservation, and the portions of the N. T. it contains. In vol. ii. is contained a complete and accurate collection of the quotations from the N. T. found in Origen and Clement of Alexandria. The quotations, in the works of these Fathers, are so numerous, that, had all the other documents been lost, nearly the whole of the N. T. might have been restored from Origen alone.

§ Bloomfield ventures to call him 'rash and innovating.' Ed.

‖ In purchasing Griesbach's work, care should be taken to procure the second edition, that is, the one printed at Halle, in 1796 and 1806; or else the London edition of 1818. It is in 2 8vo. vols. A new edition of Griesbach's text is now in course of publication, in Germany, with many important additions, by Dr. Schulz. The first volume was published in 1827.

¶ (1) Dr. Knapp's, reprinted in London, 1 vol. 8vo.

(2) Professor Schott's, also in 1 vol. 8vo. (Lipsiæ, 3d edit., 1825), in which the Gr. text is accompanied by a Latin version. This, as far as we have examined it, is strongly tinctured by the prevalent and heterodox theology of Germany.

(3) Professor White's (2 vols. 8vo. Oxford, 1808) consists of the *Textus Receptus*, or common text, but exhibits very distinctly those readings which Griesbach would remove; those he considers of equal or superior value to the received text; and those insertions he conceives the authority of MSS. to justify.

(4) Aitton's edition of Griesbach's text was issued from the Glasgow University press, in 1821, in 1 vol. 32mo.; and subsequently in an equally correct and beautiful reprint.

(5) The Gr. Test. published by Mr. Bagster, and forming part of his beautiful, accurate, and cheap Polyglot Bible, in a single folio volume, is printed from the text of Mill, but exhibits, in 22 pages, at the beginning, the various readings of Griesbach which are referred to in the text by appropriate marks. The low price and portable form of this edition give it strong claims to preference. But Mr. B. has also issued the following:

(6) The Gr. Test. (in fcp. 16mo., about the length of one's finger), in which the received text is adopted, but having, in a centre column of the page, the whole of the *various readings* of Griesbach, as contained in his ed. 1805, in which, besides his amended text, he has given the more important of those readings that differ equally from his own and the received text. In addition to these, are inserted the *themes of difficult words*, after the plan of Hoolo, but differing from his Test. in that, whereas his work was exclusively adapted to the Lexicon of Pasor, in which the

SECTION V.

VARIOUS READINGS.

Accidents to which Literary Works are liable: the SS. not secured against these — Various Readings: their Sources, Number, Value — Prescribed Rules for correcting the Text: the Process adopted by Griesbach — Recensions of the Greek Text — Concluding Remarks on Various Readings.

I. It only remains to give some account of the sources of those various readings about which so much has been said, and to suggest some considerations for determining their real value.

II. In order to form an adequate conception of their nature, it will be necessary to glance at the accidents literary works are liable to in the progress of transcription, and in their passage down the stream of time. In this respect the sacred writings stand precisely as do other ancient works. An original document was committed to the keeping of the church, by an inspired prophet or apostle, who designed it, in conformity with the divine purpose, for general and constant use. To effect this purpose, copies of the document had to be multiplied by transcription, in precisely the same manner as the literati of Greece and Rome multiplied copies of their classic authors. Now, in such a process, the sacred text would be liable to be affected by the usual inconveniences of copying, unless a continued miracle were wrought to insure its integrity. It would be a mere waste of time to argue that no real advantage could have been derived from such an interposition of the divine power; because, as must be obvious to all, it would be beyond the ability of man to demonstrate the fact of such an interposition, on the mere ground of a uniformity of reading in the various MSS. extant. Such a uniformity *might* have been the result of other and objectionable causes, and therefore could have furnished no proof of a divine superintendence. But, in fact, we need no such supervision; the materials we possess are adequate to procure a sufficiently authentic text, while we are relieved from the necessity of repelling the charge of a concerted agreement among its several depositaries, for the purpose of giving a perfect unity of reading. True, the great multiplication of these writings has induced a proportionate variety of readings, or variations, in existing copies; but this, instead of being the cause of permanent inaccuracy, affords, above all things, the means of correcting errors where they have really crept in.

1. The first step in the inquiry is, then, to ascertain the probable causes of various readings which existing copies present; because it is obvious, that, if two MSS. present a various reading of the same passage, the true one can only be ascertained, and fixed with certainty, by a previous acquaintance with the sources whence errors in the copies of literary works may spring.

2. The chief sources of error are,

1. Imperfections in the original MSS.
2. Accidental mistakes of transcribers.
3. Assumption of marginal glosses into the text.
4. Designed alterations of a literary kind.
5. Wilful corruptions made for party purposes.

On each of these a word may be offered.

1. It is evident an original MS. might contain such imperfections as would induce a diversity of reading in two or more copies, caused either by the ordinary ravages of time, or by the particular accidents to which it had been exposed. Thus, if a word or letter had been rendered illegible, and there were no other MS. at hand which made up the deficiency, a transcriber would probably supply by conjecture; and, since more than one letter or word might suit the connection, two transcribers might vary in their insertions.

2. Accidental departures of transcribers from their exemplars, would also occasion a large number of various readings.

These mistakes might be of several kinds.

(1) If he wrote after a person reading,

a) He might mistake a word for one similar in sound; or the reader might mispronounce. Thus לא *la* is put for לן *lu* 15 times, and לו *lu* for לא *la* twice, according to the Masora; perhaps oftener. In 1 Co. 13:3, for *kauthēsomai*, the Alex. reads *kauchēsomai*; and in 1 Jn. 4:2, instead of *ginōskete*, 'ye know,' several MSS. and some Versions read *ginōsketai*, 'is known.'

b) He might transpose two or more words;

c) He might omit one or more words;

d) He might unite two words, or separate one word into two or more.

(2) If the transcriber had the work before him,

a) He might mistake *similar letters*.

Thus, in the Greek MSS. which are written in uncial letters, a person might easily interchange such letters as

O Θ C Θ ; Π Ш ; H N ; Λ Δ Λ

In the Heb. MSS. the greater similarity between some of the characters would proportionately augment the chances of error. This may be seen in the case of such letters as the following: ה ח ת ; ו ן ; ר ד ך ; נ ג ; ט מ ם ; ב כ.

As a specimen, we may notice 2 K. 20:12, where ב (*b*) has been written for מ (*m*) in the name of the king of Babylon, as will be seen by comp. Is. 39:1. In the former place it is Berodach; in the latter, Merodach. In Nu. 2:14, ר (*r*) has been written for ד (*d*) Reuel or Deuel, as may be seen by collating the passage with ch. 1:14; 7:42; 10:20. Similar permutations of letters are found in many MSS. of the N. T. And the chances of mistake would be multiplied, in proportion to the damage a MS. had sustained.

b) Or, the writer might mistake a *contraction*, of which there are many in ancient Greek MSS.

The following selections will exhibit the nature of some of these contractions, and show the great chances of mistakes in copying them:

KC IC XC IAHA

Κύριος Ἰησοῦς Χριστὸς Ἰεροσάλεμ

LORD JESUS CHRIST JERUSALEM

Ro. 12:11, is thought to be an instance where, for *tō kuriō, the Lord*, 3 MSS. read *tō kairō, the time*, the transcribers probably mistaking the usual contraction of *kuriō* (KΩ)* for a contraction of *kairō*, which would have been the same.

c) The transcriber might also wrongly divide words or letters; or improperly unite them.

The text was originally written without any divisions between the letters.† The following specimen will interest those unacquainted with the form of ancient Gr. MSS., and also illustrate our subject. It is Mat. 22:43,44, in part from the fac-simile of a Codex Rescriptus, some time since discovered in the library of Trinity College, Dublin, published under Dr. Barrett.

ΛεγειΔΥΤΟΙCΟΙCΠΤΩCΟΥΤΝΔ
ΘΗΤΙΝΙΚΔCΙΚΝΔΥΤΟΝΛΕΓ
ΘΙΤΤΕΝΚC ΤΩΚΩΛΙΟΥ, &c.

The chances of mistake are here multiplied, as already suggested, by the numerous contractions employed. Thus, for Ο ΙΗΣΟΥΣ,‡ we have only ΟΙΣ, as in the first line, where the — is placed above the letters; and in the second and third lines, where similar marks are seen, we have ΚΝ, ΚΣ, and ΚΩ, for ΚΥΡΙΟΝ, ΚΥΡΙΟΣ, and ΚΥΡΙΩ. Further, a number of letters thus united would sometimes be susceptible of more than one division; and on that would depend the reading and sense of the copy.

Of various readings thus arising, one or two examples may be here noticed. In Ho. 6:5, a letter belonging to the beginning of one word has been added to the end of the preceding — ומשפטיך אור, 'and thy judgments the light *goeth forth*;' this gives no sense; but all the ancient versions, except the Vulgate, read ומשפטי כאור 'and my judgment *shall go forth* as the light.'§ Ps. 73:4 presents a very singular reading: 'No bands (*distresses*) into their death' — למותם; this has resulted from uniting two words in one, למו תם 'happen to them; perfect *and firm is their strength*.' In Ja. 5:12, the common text reads, with most MSS., 'Lest ye fall (εἰς ὑποκρισιν) into hypocrisy;' but the Alex. and a few others, with some ancient versions, read ὑπο κρισιν, 'under judgment.'‖

d) Again, a variation might be occasioned by *the exchange of synonymous words*.

It is known that, in copying a work, it is usual with a transcriber to fix a short passage in his memory, and then to commit it to writing; he does not usually take up a single word at a time. Now, in writing, it is by no means unlikely that a synonymous word would be substituted for one in the text. Those in the habit of copying will immediately perceive the liability. Michaëlis points out an instance of such an interchange of words, in Re. 17:17, where, for τελεσθη τα ῥηματα, seven MSS., quoted by Wetstein, have τελεσθησονται οι λογοι; and seven others, which he has likewise quoted, τελεσθωσιν οι λογοι.

e) Other accidental variations would be occasioned by the *homœoteleuton*, or *recurrence* of a word after a short interval; a source meriting particular attention.

Suppose the same word stands in different places in a passage, and that the writer, after having transcribed down to the former of the two words, should, in carrying his eye back to his exemplar, alight upon the latter of them, and conceiving it to be the one down to which he had already written, proceed onward in his work. In such case, so much of the passage as was between the two words

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Greek words are all arranged under their primitives or roots, the present edition is adapted to the generality of lexicons, in which the words are arranged alphabetically. The more important *elliptical words* from Bos, Schœttgen, Leisner, and others, are added; and to render the work still more useful, a great variety of *texts* are inserted, to illustrate *Greek words* and *phrases*. There are also two very beautifully executed maps; one of *Judea*, the other illustrative of the travels of the apostles. This is a critical edition of the Gr. Test., of an unique description, and lays the student under deep obligations to its projector. It has been followed by the two following works, in the same form and size:

A *Concordance* to the Gr. Test., containing all the principal words in the Gr. Test., in the manner and on the basis of the celebrated work of Schmidt, which affords the same facilities of reference to the Gr. text, as Cruden's renowned work does to the English.

A *Lexicon* to the Gr. Test., in Gr. and English, comprehending every word in the N. T., as well as those in the various readings of Griesbach; the various diffuse definitions of larger works being abridged with care, and rendered clear, simple, and precise.

We need only add, that the entire cost of these three works does not exceed 17*s*. stg.; that they are of pocket size, though the type is not small; and that the philological attainments and well-known industry of the lamented editor have rendered them more correct, perhaps, than any similar works extant.

* Equivalent to KŌ. Ed.

† Hug extends his remarks on this topic; Introd. vol. i. § xlv., &c.

‡ This *modern* Greek character must here answer our purpose.

§ Kennicott, Diss. Gen. I. p. 517.

‖ Gerard's Institutes, p. 296.

in question, would be *omitted* in the derived copy.

That such omissions have frequently occurred, we have all the evidence that the subject admits of. The most remarkable instance occurs in Mat. 27:35, where all the words which, in the received text, stand between *klēron* near the beginning of the v. and the same word at the end of the v. are omitted in 93 known MSS., the principal versions, and some of the Fathers; upon the authority of which they are rejected as spurious by Wetstein and Griesbach. Michaëlis, however, defends their integrity upon the principle of a homoioteleuton, judiciously arguing that the interpolation of the omitted words so as exactly to suit the context is very difficult to be conceived, whereas their omission, on the principle just mentioned, would be a very natural accident. It cannot, he remarks, be an interpolation from Jn. 19:24, where the quotation is differently introduced; and, moreover, the author of the quoted Psalm is in the disputed passage styled *the prophet*, the application of which title to the Psalmist is peculiar to Matthew.

In the Heb. SS. there is such an omission, in Jud. xvi. 13, in the latter part of the v. A reference to the passage will show that its sense is not complete: 'And he (Samson) said unto her (Delilah), If thou weavest the seven locks of my head with the web.' This ends the address of Samson; and the following v. begins — 'And she fastened it with the pin,' &c. Now, it seems very strange, that Samson should direct Delilah to weave the locks of his head, and nothing more; and that she should omit to do this, and adopt an expedient which he had not suggested; namely, fasten his hair with a pin. But such is the representation of the passage. It might be thought highly probable, therefore, that there is an omission in our present text; but we are not left to conjecture, for the Sept., no doubt following the old Heb. text, has the following addition to the words of Samson, as they stand in our copies, and are cited above: — 'And shall fasten them with a pin in the wall, I shall become weak like other men: and so it was, that when he slept, Delilah took the seven locks of his head, and wove them with the web.' Then follows v. 14, as in our version. Now the part omitted closes with the same words (עִם־הַמַּסָּכָת, *with the web*) as those now closing v. 13; and the copyist, having written onward to the first member of the sentence where they stand, in again looking at his original, alighted on them at the end of the sentence, and, mistaking them for the words he had just written, naturally passed on to the v. following; consequently all the words lying between were left out in his copy.

But it will be evident, on a moment's reflection, that this same thing, i. e. the recurrence of a word after a short space, might also give rise to another description of error; namely, a *repetition* of the words lying between.

In 2 K. 7:13, this appears to have been the case, for we have there a repetition of seven words, which seem entirely useless, though our venerable translators, with most others, have not thought themselves at liberty to reject them. An inspection of the original will show how easily this repetition might originate, in the manner we have supposed; and if the conjecture here ventured be well founded, the words below enclosed in brackets are spurious: 'And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city, behold they are all as the multitude of Israel that [are left in it; behold, I say, they are even as all the multitude of the Israelites that] are consumed.'

The disputed words are wanting in the oldest of Kennicott's MSS., and in *forty* others collated by him and De Rossi; neither are they contained in the Greek or Syriac versions.

f) Another source of error, nearly allied to the last, is the *immediate repetition of letters*, the latter of which, being mistaken for the former, are left out.

To perceive clearly the probability of such errors, the manner in which the ancient MSS. were written must be recalled. This was in a continuous text, without any space between the words, in which case the chances of mistake were much greater and more numerous than they would be according to the present system of writing. To illustrate this, we may refer to Lu. 7:21, where several MSS. omit the article (TO). The original MSS. would read thus:

ΕΧΑΡΙΣΑΤΟΤΟΒΛΕΠΕΙΝ

if the article were inserted; and if omitted, thus:

ΕΧΑΡΙΣΑΤΟΒΛΕΠΕΙΝ.

In some cases of this kind, there is no internal evidence for settling a disputed reading; since it is impossible to decide whether the letters in question have been omitted or repeated, where either way of writing the passage makes out a good sense. In such circumstances, critics are governed by the number and character of the testimonies on either side. Again,

g) A person, having written one or more words from a wrong place, and not choosing to erase it, might return to the right one, and thus produce the improper insertion of a word or a clause.

This has probably been the case in Mat. 26:60, among other passages, where the first 'but found none,' is superfluous and improper, and is wanting in one MS. In 2 Cor. 12:7, the second 'lest I should be exalted above measure,' is wanting in several MSS., and two ancient versions; it is also superfluous.*

h) When a transcriber, having discovered his omission, subjoined what he had omitted, he would obviously produce a transposition in the text.

Thus Mat. 5:4 is subjoined to ver. 5, in Cambridge Vulg. Jerome; and Lu. 23:17. is omitted in the Alexandrian and one other, while it is subjoined to v. 19, in Camb.†

3. The third cause of various readings noticed, was the assumption of marginal glosses into the text. This appears to have been a fruitful source of error, and has been occasioned in various ways. Thus, the possessor of a MS. might write in the margin,

a) An explanation of a difficult passage;
b) A word synonymous to one in the text, but more common, or easily understood; or,
c) The modern name of a place;
d) A correction of some real or supposed error;
e) A parallel passage in some other place.

In all, or in any of these cases, where a copyist supposed the marginal notes to have been parts of the text, accidentally omitted in the copy which contained them, and afterwards supplied in this manner, he would transfer them at once into his copy, in their supposed places, and thus produce a discrepancy between that and other copies taken from the same MS., but in which the marginal glosses were omitted. It is likely, too, that there might be variations in two or more copies taken from a MS. having marginal notes, where all the transcribers had inserted them in the text, but not in precisely the same place.

4. By designed alterations of a literary description, is meant such alterations as consist in a correction of supposed errors in the text; the substitution of a modern for an obsolete name or word; of an elegant for a barbarous phrase; or of a common for a dialectic form of speech.

5. The last source was the corruption of the text for party purposes; but upon this it is obviously unnecessary to enlarge, except to say, that although there is good reason to believe it has been attempted, the very nature of the writings upon which the fraud was to be practised, and the wide extent of their circulation, as well as the watchful jealousy with which the different sects of religionists have at all times viewed each other, rendered it impossible to any material extent.‡

3. We have been thus particular in giving a general idea of the nature of various readings, to enable those persons to whom the subject is new, to see that their total value, although their number should amount to *two millions*, is, comparatively, very insignificant. All those who suppose that the Scripture depends on a word or a letter, so essentially, that it is not Scripture if either be changed or omitted, must, if they will be consistent, abandon the whole Bible, in which many changes of this kind, it is past all question, have actually taken place. The critic wonders not that so many, but that no more, have been experienced, as he well may, if all the circumstances be taken into account.

4. But to return to the real and comparative value of these readings. To what do they amount? To say nothing of those which are mere *errata*, — as the interchange of letters or words, the transposing of words in a sentence, the improper division of letters into words, the mistaking of a contraction, and other things of a like kind, about which there would be no difficulty in determining, even if we possessed not a single tolerably correct MS., — it will be evident to any person who takes the trouble to examine (and those who will not are not entitled to a hearing), that (from the abundance of our materials, in the shape of MSS., quotations in ancient authors, and early versions, added to the knowledge we possess of *the causes* of existing errors) 999 of them out of every 1000 may be removed, and the original reading restored, with ease, after the critical apparatus has been formed. For this purpose there are certain laws of what is technically called *conjectura critica*; and where the process is conducted according to these, we may place the most unhesitating reliance on the result.

III. To discuss largely the character of these critical laws, would be out of place; but the following remarks will probably interest those wholly unacquainted with the subject.

1. The value of a contested reading is not estimated merely by the number and antiquity of the MSS. in which it is found; not by the *number* of the MSS. merely, because, if a hundred copies have been taken from *one* exemplar, their united authority amounts but to that of the *parent MS.*; not by their *antiquity* merely, because a very ancient MS. may have been derived from the original autograph through a greater number of copies than a more modern one may have been; or it may have been written by a less skilful or conscientious person.

2. As it regards the Heb. Bible, we have not the advantage of comparing a number of MSS. derived from the original autographs, through independent sources, as in the case of the Greek Test.; because we know that all the existing copies, excepting the Codex Malabaricus, about which critics are not fully agreed, have been made from MSS. revised by the Masoretic critics after the fifth century of the Christian era.§ But we have, nevertheless, as was seen from the considerations suggested on this topic in a previous section, the fullest assurance of the general accuracy of the Masoretic text.

3. But the case is widely different as respects the text of the Greek Test., for con-

* Gerard's Institutes, p. 238.

† Ibid.

‡ Mr. I. Taylor judiciously remarks, that so many are our means for detecting wilful corruptions, drawn from a comparison of different MSS., or from the incongruity of the interpolated passage, that there is, perhaps, altogether, more probability that, from some accidental peculiarity of style, genuine passages of ancient authors should fall under suspicion, than that any actually spurious portions should entirely escape it. — *Hist. of the Transmission of Anc. Books*, p. 27.

§ There is a MS. in the Bodleian library, numbered Laud. A. 179 and 182, 2 v. folio, on vellum, and in the Span. Heb. character, which is thought to have had its text formed before the Masoretic revision, from which it differs no less than 14,000 times: in a great number of these instances it agrees with the ancient versions; and in the Pent. with the Sam.

ducting the criticism of which there are certain canons of a peculiar character; and Bp. Marsh sets this matter in a very clear light, thus:

(1) 'In determining the *quantum* of evidence for or against a particular reading, the authorities used to be rather *numbered* than *weighed*; so that, if a reading were contained in *thirty* MSS. out of *fifty*, the scale was supposed to turn in its favor. It is true that, under similar circumstances, more importance was attached to *ancient* than to *modern* MSS.; but the modes of *estimating* that importance were so various, that the same premises not unfrequently led to different conclusions. Nor was due attention paid to that necessary distinction between the antiquity of a *MS.* and the antiquity of its *text*. Wetstein, in his *Animadversiones et Cautiones*, annexed to his Gr. Test., went a great way toward the reduction of sacred criticism to a regular system; but much still remained to be performed, for which we are indebted to Semler, who laid the foundation; and to Griesbach, who raised the superstructure.

(2) 'From a comparison and combination of the readings exhibited by Wetstein, it was discerned that certain *characteristic* readings distinguished certain MSS., Fathers, and Versions; that *other* characteristic readings pointed out a *second* class; *others*, again, a *third* class of MSS., Fathers, and Versions. It was further discovered, that this threefold classification had an additional foundation in respect to the *places* where the MSS. were written, the Fathers lived, and the Versions were made. Hence the three classes received the names of *Recensio Alexandrina*, *Recensio Constantinopolitana*, or *Byzantina*, and *Recensio Occidentalis*; not that any *formal* revision of the Greek text is known, either from history or from tradition, to have taken place at Alexandria, at Constantinople, or in Western Europe. But whatever *causes*, unknown to us, may have operated in producing the effect, there is no doubt of its *existence*; there is no doubt that those characteristic readings are really contained in the MSS., Fathers, and Versions; and that the classification, which is founded on them, is founded therefore on truth. Hence arises a *new* criterion of authenticity. A majority of *individual* MSS. can no longer be considered either as decisive or even as very important on this subject. A majority of the *recensions*,* or, as we should say, of printed books, a majority of the *editions*, is alone to be regarded as far as *number* is concerned. The testimony of the individual MSS. is applied to ascertain what *is* the reading of this or that edition; but, the question of *fact* being once determined, it ceases to be of consequence what *number of MSS.* may be produced, either of the first, or of the second, or of the third of those editions. For instance, when we have once ascertained that any particular reading belongs both to the Alexandrine and to the Western, but not to the Byzantine edition, the authority of that reading will not be weakened, even though it should appear, on counting the MSS., that the number of those which range themselves under the Byzantine edition is ten times greater than that of the other two united. We must argue, in this case, as we argue in the comparison of *printed* editions, where we simply inquire, what are the *readings* of this or that edition, and never think of asking, for the purpose of *criticism*, how *many copies* were struck off at the office where it was printed. The *relative value* of those three editions must likewise be considered. For if any one of them, the Byzantine for instance, to which most of the modern MSS. belong, carries with it less weight than either of the other two, a proportional deduction must be made, whether it be thrown into the scale by itself, or in conjunction with another. Such are the *outlines* of that system which Griesbach has applied to the criticism of the Gr. Test. The subject is so new, and at the same time so intricate, that it is hardly possible to give more than a *general* notion of it in a public lecture. It requires long and laborious investigation; but which every biblical scholar will readily undertake, when he considers that it involves the question, What is the genuine text of the New Testament?'†

IV. The critical observations of Griesbach, and his enunciation of the rules by which he was governed in his selection and adoption of various readings, will be found highly valuable to the student, as well as gratifying to the more general reader, by pointing out the laborious process and extreme precaution through which the amended text of the Gr. Test., now forming the basis of all critical labors, has been obtained. They are given in the note, below.‡

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* Instead of *Recensio* or *Revision*, Bengel adopts the term *familia*, *family*; and Michaëlis, *edition*. These different phrases, therefore, mean the same thing.

† Lectures, Part i. Lect. 6.

‡ **1.** In examining various readings, the internal goodness is to be regarded, as well as the weight and consent of testimony. Internal goodness is determined by the fact, that a particular reading suits the manner, style, scope, and other circumstances of the author; or by this, that it can be shown to be probable that all others have sprung from it. In applying this latter criterion, we must keep in mind the general causes which lead transcribers into error, and also the particular causes which affect transcribers of the N. T., and especially that arising from the difference of its style from that of classic Greek. From that canon of criticism which prefers the reading which will account for the origin of the others with the greatest facility, the following rules, among others, are deduced.

(1) A shorter reading is preferable to a longer and more verbose, unless destitute of ancient and weighty authority. The reason is, that transcribers have always been more disposed to add to the text than to omit what belongs to it, and it is more likely that incidental circumstances should give rise to additions than to omissions. He goes on to show particularly in what cases either is to be preferred.

(2) The more difficult and obscure reading is superior to one extremely plain.

(3) The harsher reading, that, for instance, which is elliptical, or which contains a Hebraism or a solecism, is preferable to the smoother.

(4) The less usual to the more common.

(5) The less emphatic phraseology to the contrary, unless the context and design of the writer require emphasis.

(6) That reading is to be preferred which conveys a sense seeming at first incorrect, but upon careful examination proved to be true.

(7) Readings which may be traced to an inclination of transcribers to introduce terminations which they had just written or were about to write, are of no authority; nor those which arise from connected words beginning with the same syllable or letter.

(8) When several readings occur of the same place, that is to be esteemed the best which may be called the medium from which all the others may be shown to have originated.

(9) Those readings are to be rejected which it is admitted were introduced into the text from the commentaries of Fathers or old scholiasts. Although the more modern copies chiefly have been injured by interpolations, yet there is no MS., however ancient, that is entirely free from glosses; and many have flowed from the commentaries and catenæ of the Fathers written on the margin. Still, the rule is to be applied with great caution; and it is always to be recollected, that the agreement of a MS. with scholia, will by no means prove it to have been corrupted by the scholia, as the agreement may have sprung from other causes.

(10) Those readings which have arisen in lectionaries, and add to, or remove, or alter a passage, whether to introduce the lesson or to diminish difficulties, are to be rejected. But here the same caution must be exercised as in the former rule.

(11) Lastly, those are to be condemned which have found their way into Greek copies from the Latin version. This rule, which is very sound and correct, has been greatly abused by some learned men, who, whenever they discovered a reading differing from that of the common mass of books, and agreeing with the Latin version, immediately inferred that the MSS containing it *Latinized*. But to prove such an interpolation, other marks are necessary besides mere consent. After giving these and a few other rules, to ascertain the internal goodness of a reading, Griesbach examines on what the authority of testimony is supported. There must be *weight* and *consent*.

(a) The weight of testimony is determined partly by age and partly by other favorable circumstances. The age is not to be inferred simply or principally from that of the parchments: it is the antiquity of the text, and not of the transcriber, which is important; and this is ascertained by its frequent agreement with other witnesses, particularly Versions and Fathers, whose age is well known. There are MSS. the text of which is composed sometimes of ancient and sometimes of more modern readings; and it is necessary to examine them with caution, and not to infer the high antiquity of their text from a few readings. Further, a MS. may be of great antiquity and excellence, and yet in certain places it may be corrupted by lectionaries, or by the Latin version; still, in those parts where there is no reason to suspect any corruption, it may have great weight. Although the learning and ability of a transcriber, and the fact of his having used a good and ancient copy, are circumstances which ought to carry with them great authority, yet it is evidently necessary to apply them with no small care. It is the character of the copy alone which generally assists in determining the question, from what MS. it was transcribed; then, again, the MS., although old, may have been corrupted, and where it is so, the transcriber's fidelity is of no importance.

The errors of a transcriber are readily distinguishable from the original readings, by separating those peculiar to the MS. from others which it has in common with many MSS.

(b) With respect to the consent of testimonies, it is important to remark that this must not be identified with the exhibition of the same reading by a great number; it is necessary that they be really different witnesses. There are above a hundred MSS. of the Gospels, which, being derived from one source, agree in almost every syllable, with the exception of such readings as are caused by errors of copyists, and others arising from peculiar causes. Hence, then, the necessity of distributing testimonies into classes.

2. The author informs us, in his preface, that his plan of distinguishing from each other the different recensions of the Greek text, which from the commencement of the third century, at least, have existed,—of separating, as far as possible, the primitive readings of each recension from later interpolations,—of distributing MSS., Versions, and Fathers, into different classes, according to the difference of the recension which each one followed,—of reckoning all the witnesses of one class, whether many or few, as one witness only,—and of attributing to each recension its legitimate importance,—was suggested by Bengel, and commenced by Semler. In his Prolegomena, he proceeds as follows: Recensions of the text of the N. T. exist, as also of many Latin and Greek works. The want of proper records makes it impossible to trace the history of these recensions. A comparison of Origen with Tertullian and Cyprian proves, that, at least in the beginning of the 3d century, there were two. That which, after Clement of Alexandria and Origen, the Alexandrians used, may be called the *Alexandrine*; the other, made use of, from Tertullian's time, in Africa, Italy, Gaul, and other occidental countries, may be called the *Western*, although its use was not confined to the western part of the empire. From each of these recensions in the Gospels (to which the author confines his remarks) differs the text of A, which agrees sometimes with the Alexandrine recension, sometimes with the Western, sometimes with both together, but very often varies from both, and approximates somewhat nearer the received text. With this MS. others are kindred, that are marked EFGHS, which, however, have very many modern readings, and are also much more closely allied to the received text. All these (AEFGHS) seem to agree in the Gospels, so far as imperfect collations with the Fathers of the 4th century, and of the 5th and 6th centuries in Greece, Asia Minor, and that vicinity, enable us to ascertain: this may be called the Constantinopolitan recension, because it was most generally used in that patriarchate, and there widely disseminated by means of numberless copies. From it came the Sclavonic version. The Syriac version, as we have it in printed editions, is not like any of these recensions; but neither is it altogether unlike any. In many of its readings, it agrees with the Alexandrine, in more with the Western, and in some with the Constantinopolitan; yet at the same time it rejects most of those which found their way into this recension in later ages. It seems, therefore, to have been at different periods again and again revised, according to Greek MSS. evidently different. In addition to MSS. which exhibit one of these ancient recensions, some contain a text compiled from the readings of two or three. This is probably the case also with the Ethiopic, Armenian, Sahidic, and Jerusalem-Syriac versions.

3. That the observations already made may be the more useful in as-

V. Against Griesbach's classification of MSS., some formidable objections were urged by Matthæi, Laurence, and Nolan; and critics of eminence have proposed other recensions in its stead. It may be safely affirmed, however, that no one of these affects the *readings* of Griesbach, generally, but only the *process of reasoning* by which they have been established.*

VI. The Versions and Fathers which are found to agree with the recensions or editions just enumerated, are, 1. The ALEXANDRINE, or Egyptian edition: with this agree the quotations of Origen, and the Coptic version. 2. The BYZANTINE, or Eastern edition: with this agree the greater number of the many MSS. written by the monks on Mount Athos. Also the quotations in Chrysostom, Theophylact, Bishop of Bulgaria, and the Sclavonic or Russian version. The common printed text of the Gr. Test. has generally the readings of this recension. 3. The OCCIDENTAL, or Western edition, which was formerly used where the Latin language was spoken, agrees with the old *Itala*, the Vulgate, and the quotations in the Latin Fathers.

To those three, Michaëlis has added, 4. The EDESSENE edition; but of this no MSS. are now known.

VII. It only remains to suggest a few additional considerations relative to the various readings in the Scriptures, with a view to remove any unfavorable impressions which may have been created in the minds of persons not conversant with this department of biblical criticism.

1. In innumerable cases we see the proverb verified, that 'He who knows nothing, fears every thing;' and it is quite applicable to the subject of various readings in the Scriptures. The first attempts to compare MSS., and to collect these readings, were denounced as being horribly profane and dangerous. Yet the comparison went on. Next, it was admitted to be right in respect to the N. T., but very wrong in regard to the Old; every word, and letter, and vowel-point, and accent of which, Buxtorf roundly asserted to be essentially the same all the world over. More than 800,000 various readings, actually collected, have dissipated this illusion, and taught how groundless the fears of those were, who were altogether inexperienced in the criticism of the sacred text. The *real* theologian is satisfied, from his own examination, that the accumulation of many thousands of various readings, obtained at the expense of immense critical labor, does not affect a single sentiment in the whole Old or New Test. And thus is *Criticism*, which some despise and others neglect, found to be one of those undecaying columns, by which the imperishable structure of Christian truth is supported.

2. But it would be no difficult matter to show, that the fact of these variations in the text of the Heb. and Gr. Scriptures, as found in the various MSS., and other documents classed with them by biblical critics, do really afford incontestable arguments in favor of the authenticity of the Bible. No book, as Michaëlis has remarked, is more exposed to the suspicion of wilful corruption than the Scripture, for the very reason, that it is the fountain of divine knowledge; and if in all the MSS. now extant we found a similarity in the readings, we should have reason to suspect that the ruling party of the Christian church had endeavored to annihilate whatever was inconsistent with its own tenets, and by violence produce a general uniformity in the sacred text; whereas, the different readings of the MSS. in our possession afford sufficient proof that they were written independently of each other, by persons separated by distance of time, remoteness of place, and diversity of opinions. They are not the works of a single faction, but of Christians of all denominations, whether dignified with the title of orthodox, or branded by the ruling church with the name of heretic; and though no single MS. can be regarded as a perfect copy of the writings of the apostles, yet the truth lies scattered in them all, which it is the business of critics to select from the general mass.†

3. On the other hand, we may say, with the most perfect confidence, that the sacred writings have not, in any thing essential, been obscured or hurt by all the changes which have passed upon the original text. The various readings have left to it all its peculiar characteristics, as a work of ancient literature, and a record of revealed religion. Mistakes will be most frequently committed, says Dr. Cook, where the attention of the transcriber, or of those who revise his copy, is most apt to slumber. As the inattention will be greatest in points of little consequence, so it may be expected, that what is of importance will excite more attention, and be more faithfully transmitted. Even the mistakes into which ignorant transcribers, incapable of this discrimination, fall, are limited by the circumstances that are known to give rise to them, and, in general, might be expected either to indicate themselves, or to be discovered by collating different MSS.; while the more serious injury which might arise to the text from the inadvertent or ill-judged intrusion of explanatory readings from the margin, or from the designed corruption of it to serve a purpose, is naturally either prevented, or corrected, by the mutual jealousy and vigilance of contending sects. And such, from the most thorough examination of the different channels of evidence that has yet been made, appears to be the state in which the text of the N. T. has been preserved. The various readings have never yet been found to go beyond the limits thus fixed to error. The greatest number is in letters or words which make no alteration upon the sense; and where the sense is affected, it is generally in points of no consequence to any religious truth. As the inquiry concerning the writers of the Scriptures leaves no good reason for doubting that the different books were written by the persons to whom they are attributed, so the inquiry concerning the uncorrupted state of the text affords every reasonable security, that in all essential points it remains at this day as it was at first given to the world. There is not a MS. yet discovered so incorrectly written, that does not bear testimony to this its escape from every vitiation, by which its value, as a treasury of religious truth, could be impaired; nor does it appear that all the attention which, since the revival of learning, has been paid to this subject, goes further than to place the evidence of the fact in its proper light, and to contribute towards preserving and illustrating that evidence for the benefit of future ages. For, although the printed text cannot be justly considered as having attained, either before or since the labors of modern critics, the highest point of renovated integrity to which it may be brought, by the most extensive collation and judicious selection of readings, from MSS., versions, and quotations; and although a beautiful field of biblical criticism is thus left open for further research; yet, upon satisfactory grounds, it may be safely asserted, that this possible progress, in its grammatical accuracy, as it has not hitherto brought, gives no promise of bringing, any accession to the information contained in the Scriptures, and threatens no change upon their statement of any important fact, sentiment, or doctrine.‡

SECTION VI.

THE ENGLISH BIBLE.

Early English Versions — 'The Authorized Version' — Its critical Value — Its Imperfections.

1. Although sacred criticism has immediately to do with the Scriptures in their original languages, it is also, though more remotely, conversant with versions.

1. The character of the English Bible is not a matter of idle curiosity, or of curious and unprofitable speculation. Every translation is, properly speaking, an interpretation of the original text; and it is surely of the very first importance to ascertain how far that translation, which is in daily and constant use by millions of those to whom the word of promise is addressed, and upon which they are exclusively dependent for ascertaining 'the mind of the Spirit,' is really a faithful and exact representation of the sense of the sacred writers. This section will be devoted to the topics involved in this inquiry.

2. It is in some degree uncertain at what period the Scriptures were originally trans-

sisting the reader to form an estimate of readings either belonging to one recension or common to more, the author lays down a few premonitions.

(1) It is necessary for a critic to be well acquainted with the characteristics of a recension, with whatever makes it more or less valuable. The Alexandrine acts the grammarian; the Western, the expositor, and by no means unfrequently without success.

(2) No recension is to be found unaltered, in any MS. now extant. The causes of this are briefly but clearly stated. Yet errors in one MS. are not to be ascribed to the whole recension.

(3) It is of great importance to discover the primitive reading of each recension. This is to be done by comparing all the MSS., Fathers, and Versions, of the same recension, and by selecting from among their readings that which is most strongly recommended, both by testimonies of higher antiquity, and by internal marks of goodness.

(4) Before the genuineness of one reading among many can be determined, we must examine to what recension any one is to be referred. The inquiry is not, How many MSS., now existing, agree in any reading? for all the testimonies of the same recension are to be regarded as one, and therefore two or three MSS. may be of as much weight as a hundred others, because some recensions are preserved in a few only, others in a great number. Greek MSS. are but seldom written in the western provinces after the 4th century, and in Egypt after the 6th; but in the patriarchate of Constantinople, the Greek monks were indefatigable in multiplying copies of the N. T. until the 15th.

(5) If all the old recensions originally agreed in any reading, it is undoubtedly the true one, even if afterwards another should have been introduced into a multitude of more modern MSS.

(6) If all the recensions did not originally agree in the same reading, that which has the support of the most ancient is the best, unless there be special circumstances to the contrary, arising from the character of the recension.

(7) From the consent of the Alexandrine recension with the Western, it is concluded, on very good grounds, that a reading common to both is by far the most ancient, and, indeed, if supported by its internal goodness, genuine. If it be destitute of this goodness, the want must be balanced against the consent of the two recensions.

(8) If the Alexandrine agrees with the Constantinopolitan, while the Western differs from both, we are to examine whether the reading which has the sanction of the Western be of a class in which the errors of this last recension are frequent; and at the same time the internal marks of truth or error must be carefully considered.

(9) In the same way must we judge of readings in which the Western recension agrees with the Constantinopolitan against the Alexandrine.

(10) If any recension exhibits a reading varying from those of the others, it is not the number of individual witnesses, but the internal marks of goodness, on which the preference must be founded. No matter how few the witnesses, provided it can be shown that the reading was one in which all the old recensions originally agreed, and there be no special circumstances, arising from the character of the recensions, to weigh against it.

(11) It is to be remarked further, that the Alexandrine MS. follows one recension in the Gospels, another in Paul's Epistles, and a third in the Acts and Catholic Epistles. The Vatican, in the former part of Matthew, agrees with the Western; in the last chs. and in the three other Evangelists, with the Alexandrine. In forming an opinion on the consent of testimonies, the critic should carefully attend to mixed MSS. of this kind.

* There are very able analyses of Laurence's Remarks on Griesbach's Classification, in the British Critic, vol. i. N. S.; in the Christian Obs. vol. xiii.; and Eclectic Rev. vol. iv. N. S.

† Michaëlis' Introduct. chap. vi. sect. 5.

‡ See Cook's Inquiry into the Books of the N. T. ch. v. sect. 6; and as a further discussion of the principles upon which readings may be estimated, ch. vi. of Part III. of Ernesti's Institutes may be referred to.

lated into the languages spoken in the British Islands. Early in the Saxon times, we know that they were read in the vernacular tongue, through the translations of Adhelm, bishop of Sherborne (A. D. 706), Egbert, bishop of Lindisfern (A. D. 720), the venerable Bede (a few years subsequently), King Alfred (nearly 200 years later), and Elfric, archbishop of Canterbury (A. D. 995). There were, in addition to these translations, various glosses or commentaries upon detached portions of the Scriptures, in the vernacular tongue, and intended for common use.

3. About 1390, Wycliffe completed his translation of the Bible, which was very widely circulated, notwithstanding that copies had to be made by the tedious and expensive process of writing.

4. The favor in which this version was held excited the jealousy of the Romish clergy, who made various ineffectual attempts to suppress it. In 1108, Arundel, archbishop of York, ordained, in convocation, 'that no book or treatise composed by John Wycliffe, or by any other in his time, or hereafter to be composed, should be read by any one, unless approved by the universities, or,' &c., 'under pain of being punished as a sower of schism, and a favorer of heresy.' This intolerant decree was followed by another, more severe in its prohibitions: — 'That no one should, by his own authority, translate any text of Holy Scripture into English, or any other tongue, by way of book, libel, or treatise; and that no one should read any such book, libel, or treatise, now lately set forth in the time of John Wycliffe, or since, or hereafter to be composed, under pain of the greater excommunication, until the said translation should be approved by the diocesan of the place, or, if occasion require, by a provincial council.' He who disobeyed this order was to be treated and punished as a favorer of error and heresy.

5. The rigor of this decree was, however, inadequate wholly to repress that desire to read the sacred volume, which its circulation had created; and many persons were burnt for contumacy in reading out of Wycliffe's translation. In 1415, a law was passed, making it treason to read any of Wycliffe's books. All who were found guilty of so doing were to 'forfeit land, cattle, body, life, and goods, from their heirs forever, and so be condemned for heretics to God, enemies to the crown, and most arrant traitors to the land.'

6. It may readily be supposed, that, if these rigorous and cruel measures did not wholly suppress the reading of Wycliffe's version in private, they at least prevented any addition being made to the translations of the Scriptures already extant.

7. There is no doubt that Wycliffe made his translation from the Latin Vulgate, and not from the originals: its authority, therefore, is not of the highest kind.

8. The O. T. of Wycliffe's version has never yet been published. His N. T. has passed through two editions. The first was printed under the superintendence of the Rev. John Lewis, in 1731: the second was edited by the Rev. H. H. Baber, A. M., in 1810.

9. The progress of the reformation in Germany and England removed some of the impediments, at least for a time, that the Romanists had interposed in the way of biblical translations; and in 1526, the first edition of Tindal's translation of the N. T. was published at Antwerp. Its publication revived the fears and hatred of the Romish priests, and Bishop Tonstal was so intent upon its suppression, that he bought up all the copies that could be found, and committed them to the flames at Paul's Cross. Only one copy of this impression is known to be extant. It is very minutely described by Mr. Beloe, in his Anecdotes of Literature.*

10. The zeal of the bishop in this case outran his discretion; for the means he employed to suppress the translation of Tindal materially promoted the object its author had in view. The first edition, thus purchased up and destroyed, was very imperfectly executed; but the money expended by Tonstal in purchasing it up, enabled Tindal to publish a more correct and better printed edition, 3 or 4 years afterwards, in 1530; but, like its predecessor, it was, to a great extent, purchased and destroyed by the Romanists. Nothing daunted, however, Tindal completed a 3d edition, as also translations of the Pentateuch and Jonah; shortly after which he was seized in Flanders, strangled, and had his body reduced to ashes, A. D. 1536.

11. Various means were employed to stay the progress of Scripture reading and translation; but the work which Tindal had so nobly commenced went forward, and in 1535, Miles Coverdale, who had been one of Tindal's coadjutors, completed a tr. of the entire Bible.* It was published in a folio volume, and dedicated to Henry VIII., in a spirited introduction, in which the author reproaches the self-willed and fiery monarch for having suffered his bishops to 'burne God's word, the root of faith, and to persecute the lovers and ministers of it.'

12. For this translation, which is said to have been Tindal's, as far onwards as 2 Chron. inclusive, the royal patronage was obtained during the same year in which Tindal died (A. D. 1536). The Lord Cromwell and Abp. Cranmer prevailed upon the king to issue an order, that 'a book of the whole Bible should be provided and laid in the choir of every church for every man that would to look and read therein.'

13. The hand of persecution having been thus paralyzed, those inspired with a love of Scripture knowledge, and animated with a zeal for the advancement of the gospel, took advantage of the times, and various editions of the Bible followed each other in rapid succession. John Rogers, who subsequently became the first martyr in the reign of the sanguinary Mary, published, under the assumed name of Thomas Matthewes, an edition in 1537. In the following year, Johan Hallybushe printed the N. T. in Latin and English; and in 1540, the whole Bible was reprinted by Grafton and Whitchorch, with a preface written by Archbishop Cranmer, whence it was called *Cranmer's Bible*. After having been ordered by Henry VIII. to be set out and read in every parish church, this capricious prince, within two years afterwards, prohibited its use. In 1550, it received the royal favor of Edward VI., but subsequently shared the fate of the religion it was intended to elucidate. During the reign of this prince, several of these early editions of the Scriptures were reprinted, but no new translation was undertaken.

14. The persecution of the Protestants that took place in Mary's reign having compelled Bishop Coverdale, amongst others, to quit England, he took up his residence in Geneva, and there published a revised edition of the Bible, with notes.† Of the Geneva Bible the N. T. appeared in 1557, and the entire Scriptures in 1560. Eight years subsequently (1568), an edition of the Bible, revised by a number of learned men, several of whom were bishops, presided over by Archbishop Parker, was published. From the official characters of those under whose superintendence it was prepared, this edition was called 'The Bishops' Bible.'

15. We have now enumerated the principal editions of the sacred writings that preceded the 'Authorized' English version now in common use. It must not be supposed, however, that these were so many new and independent translations. They were, in fact, only so many revisions of Tindal and Coverdale's version, with occasional insertions of the additions found in the Latin Vulgate, or in the Sept. version. The Geneva Bible purports to be a new translation from the originals; but there can be no doubt that its basis was the previous translation, and that it was only 'conferred diligently with the Greek,' as the editor, in one place, inadvertently admits.

16. To the general accuracy and excellence of Tindal and Coverdale's translation, all competent judges have borne the highest testimony. 'The violent opposition it met with,' says Geddes, a Roman Catholic and a stern critic, 'seems to have arisen more from the injurious reflections contained in the prologues and notes on the then established religion, than from any capital defects in the version itself. It was far from being a perfect translation, it is true; but it was the first of the kind, and few first translations will, I think, be found preferable to it. It is astonishing how little obsolete the language is even at this day; and in point of perspicuity, a noble simplicity, propriety of idiom, and purity of style, no English version has yet surpassed it. The criticisms of those who wrote against it are generally too severe, often captious, and sometimes evidently unjust.'

II. From the time at which the Bishops' Bible appeared, A. D. 1568, no translation or revision of the Scriptures of any importance seems to have been undertaken, till 1604. At this period James I. took measures to procure the present 'Authorized' version. He nominated 54 learned men, chiefly professors and divines from the universities of Oxford and Cambridge, whom he charged with the task of 'retranslating, revising, or correcting preceding versions, so as to produce as perfect a translation as possible.' Of the 54, however, only 47 actually engaged in the work, the others having died or declined the undertaking; or, as some think, they were appointed to be overseers of the rest.

1. There has been a good deal of controversy on the question, whether this edition of the Bible should be considered as a new and independent translation, or as only a revision of those versions which preceded it. If the directions (quoted in the note below†) given by the king to those persons charged with the work may be deemed conclusive

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* Vol. iii. pp. 52—57, cited in Carpenter's 'Guide to the Practical Reading of the Bible,' pp. 7—10. [Tindal's translation (ed. 1526) has just been republished (1837) at Andover, Mass. by J. B. Dabney, A. M.; with Tindal's life, and a collation of Matthewes's Bible, Taverner's ed.; Coverdale's; Cranmer's; the Genevan; and the Bishops' Bibles, the variations being noted in the margin. It is a very valuable book. Ed.]

† King James's directions to the English translators: —

(1) 'The ordinary Bible read in the church, commonly called the Bishops' Bible, to be followed, and as little altered as the original will permit. (2) The names of the prophets and the holy writers, with the other names in the text, to be retained, as near as may be, according as they are vulgarly used. (3) The old ecclesiastical words to be kept; viz., as the word Church not to be translated Congregation, &c. (4) When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent Fathers, being agreeable to the propriety of the place and the analogy of faith. (5) The division of the chapters to be altered either not at all or as little as may be, if necessity so require it. (6) No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text. (7) Such quotations of places to be marginally set down as shall serve for the fit reference of one Scripture to another. (8) Every particular man of each company to take the same chapter or chapters; and, having translated or amended them severally by himself when he thinks good, all to meet together, confer what they have done, and agree for their part what shall stand. (9) If any one company hath despatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously; for His Majesty is very careful in this point. (10) If any one company, upon the review of the book so sent, shall doubt or differ upon any places, to send them word thereof, note the places, and therewithal send their reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work. (11) When any place of special obscurity is doubted of, letters to be directed by authority, to send to any

evidence on the subject, the question will be speedily settled.

2. And it is evident from the 'Translators' preface to the reader,' in which they speak of 'building upon their foundation that went before,' of 'endeavoring to make that better which they left so good;' and — more conclusive still — in which they aver 'we never thought from the beginning that we should need to make a new translation, nor yet to make of a bad one a good one . . . but *to make a good one better*, or, *out of many good ones*, one principal good one, not justly to be excepted against; that hath been our endeavor, that our mark:'—it is evident, from these expressions, that, although the translators of James did, with great care and diligence, consult and compare with the antecedent English versions the Heb. and Gr. texts of both Testaments, they did not, properly speaking, execute a new translation. It is equally obvious, however, from these passages, as well as from the text itself, that the version they completed was neither a servile copy of any previous version, nor 'a compilation of second-hand translations.' That they were laid under some restrictions cannot be denied, nor that their undertaking has sometimes suffered from them; but the nature and number of these are equally insignificant.

III. The critical value of the authorized English version of the Scriptures is a question of very grave importance, especially to those to whom this edition of the Bible is alone accessible. There has been some controversy as to the competency of James's translators to discharge the trust reposed in them, some writers having gone so far as to assert that there was not amongst them a single Heb. scholar, the Heb. language having been, in the reigns of Elizabeth and James I., most shamefully neglected in our universities.* Nothing, however, can be farther from the truth than both of these statements.

1. In the time of Elizabeth, the oriental languages were amongst the ordinary philological studies at the two universities; and Fulke in particular speaks of many youths at Cambridge, in 1583, who were intimate with Heb. and Chaldee.† In the public schools, emulation in these studies was excited, as is exemplified in a notice of examinations at Merchant Tailors' school, in 1572, where the Bp. of Winchester 'tried the scholars in the Heb. Psalter.' Among these scholars was the famous linguist, Dr. Lancelot Andrewes, who afterwards stood at the head of the list of James's translators. Of his associates we need only enumerate Dr. Adrian Saravia, who was a profound scholar, and tutor to the celebrated oriental critic, Nicholas Fuller; Dr. R. Clarke, who thoroughly understood the Heb., Gr., and Latin languages; Dr. Sayfield, to whose Heb. criticisms the learned and acute Gataker often refers with confidence, and whose skill in the Heb. tongue Minshen sought and acknowledged, when he published his valuable 'Guide into Tongues;' the profound orientalist, Mr. W. Bedwell, tutor to the eminent Dr. Pocock; Dr. John Rainolds, whose memory was so extraordinary that 'he could readily turn to all material passages in every volume, leaf, page, or paragraph, of the multitude of books he had read,' and who 'was most prodigiously seen in all kinds of learning, and most excellent in all tongues;' Drs. Holland, Kilby, Miles Smith, and Richard Brett, who have each left in their published works undoubted proofs of their critical skill in the Heb., Chaldee, Syriac, Arabic, Ethiopic, Gr., and Latin tongues; closing with Dr. John Bois, 'that eminent light of learning,' who, at 5 years of age, had read the entire Bible, and before he was 6, 'could write Hebrew in an elegant hand, and who for ten years was chief Gr. lecturer in his college, besides reading lectures in Gr. at 4 in the morning in his own chamber;' and Sir Henry Saville, the celebrated editor of Chrysostom's works, in Gr., in 8 folio vols., and founder of the professorships of astronomy and geometry at Oxford. These were the qualifications of a few of James's translators, and it is but fair to presume that their associates could not have been vastly inferior to them in ancient learning and general knowledge.

2. But upon this question we are not reduced to the necessity of inferring the adequacy and excellence of the work from the qualifications of its conductors. Its character and quality are matters of fact, and therefore capable of examination and proof. Let us, then, glance at some of the testimonies that have been borne to these, by witnesses of unexceptionable character and competence.

3. In 1652 (i. e. 40 years after the publication of the authorized version, pub. in 1611), an order was made in the parliament, that a bill should be brought in for a new translation of the Bible into English. The project, however, slumbered for 4 years, till Bp. Walton had nearly completed the publication of his splendid Polyglot, when the grand committee for religion passed the following order:—

'That it be referred to a sub-committee to send for, and advise with, Dr. Walton, Mr. Hughes, Mr. Castle (Castell), Mr. Clark, Mr. Poulk, Dr. Cudworth, and such others as they shall think fit, and to consider of the translations and impressions of the Bible, and to offer their opinions therein to this committee.'

In pursuance of this order, the sub-committee, which was composed of some of the most learned men of the time, often met and consulted with others of great attainments in the oriental tongues. In these conferences were made 'divers excellent and learned observations of some mistakes in the translations of the Bible into English; which yet was agreed to be *the best of any translation in the world*.' Such is the narrative of the Lord Commissioner Whitlock, who had the care of the business, and who took great pains in the design, which became fruitless by the dissolution of the parliament. Johnson, in his account of the Eng. translations, relates, that the committee and their learned associates 'pretended to discover some mistakes in the last Eng. translation, which yet they allowed was the *best extant*.' This judgment, which was confirmed by Walton, personally, in the prolegomena to his Polyglot, was delivered at a time when the nation, as this profound scholar himself has told us, 'had more men of eminent skill in languages than ever heretofore.'

4. These testimonies, however, only refer to the *comparative* excellence of the Eng. Vulgate; something more positive and unqualified will add to their value. We select the following out of many entitled to equal weight:—

(1) Bp. Walton, in the Defence of his Polyglot Bible (p. 5), says that this translation 'may justly contend with any now extant in any other language in Europe.'

(2) Dr. Geddes, whose profound and various learning, and extensive acquaintance with biblical literature, entitle his judgment to great respect, while his peculiar theological opinions render his testimony the more independent, and therefore valuable, thus speaks of the authorized version:

'The means and the method employed to produce this translation promised something extremely satisfactory; and great expectations were formed from the united abilities of so many learned men, selected for the purpose, and excited to emulation by the encouragement of a munificent prince, who had declared himself the patron of the work. Accordingly, the highest eulogiums have been made on it, both by our own writers and by foreigners; and, indeed, if accuracy, fidelity, and the strictest attention to the letter of the text, be supposed to constitute the qualities of an excellent version, this, of all versions, must in general be accounted the most excellent. Every sentence, every word, every syllable, every letter and point, seem to have been weighed with the nicest exactitude, and expressed, either in the text or margin, with the greatest precision. Pagninus himself is hardly more literal; and it was well remarked by Robertson above 100 years ago, that it may serve for a lexicon of the Heb. language, as well as for a translation.' ‡

(3) Dr. Adam Clarke's testimony is highly valuable. After having himself translated every word from the originals, which he made his constant study for more than half a century, and diligently collated the common printed text of the Eng. Bible with all the MSS. and collections from MSS. to which he could obtain access, he thus speaks of this version:—

'Those who have compared most of the European trs. with the original, have not scrupled to say, that the Eng. tr., made under the direction of James I., is the most accurate and faithful of the whole. Nor is this its only praise; the trs. have seized the very spirit and soul of the original, and expressed this almost every where with pathos and energy . . . The *original*, from which it was taken, is alone superior to the Bible which was translated by the authority of King James. This is an opinion in which my heart, my judgment, and my conscience coincide.' §

(4) Dr. Doddridge says:—

'On a diligent comparison of our tr. with the original, we find that of the N. T., and I might also add that of the Old, in the main faithful and judicious. You know, indeed, that we do not scruple, on some occasions, to animadvert upon it; but you also know that these remarks affect not the fundamentals of religion, and seldom reach any farther than the beauty of a figure, or, at most, the connection of an argument.' ‖

(5) The late Rev. W. Orme, whose judgment was as sound as his learning was solid, thus speaks of the Eng. version:—

'Like every thing human, it is no doubt imperfect; but, as a tr. of the Bible, it has few rivals, and, as a whole, no superior. It is in general faithful, simple, and perspicuous. It has seized the spirit and copied the manner of the divine originals. It seldom descends to meanness or vulgarity; but often rises to elegance and sublimity. It is level to the understanding of the cottager, and fit to meet the eye of the critic, the poet, and the philosopher.' ¶

5. Such, according to the most competent and independent judges, is the general excellence, the fidelity, and high literary qualities of the Eng. Vulgate. The testimony to this important fact cannot but be gratifying to those whose daily companion it is, and who constantly study its pages for religious instruction and comfort.

[6. An account of the biblical labors of a venerated friend, the Rev. J. Homer, D. D., specially in reference to the sources of the common English version, will be seen in the Appendix A, at the end of pt. i. Ed.]

IV. We should not be dealing fairly with our subject, however, did we confine ourselves to an exhibition of the higher and more excellent qualities of the Eng. Bible, and put out of sight, or pass over in silence, the defects or other imperfections by which it is characterized. Our object is to give a faithful impression of its critical character and value; and this can only be done by an unreserved examination and statement of its faults as well as excellencies. The authorized version of the Bible having been made

learned in the land for his judgment in such a place. (12) Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand; and to move and charge as many as, being skilful in the tongues, have taken pains in that kind, to send his particular observations to the company, either at Westminster, Cambridge, or Oxford. (13) The directors in each company to be the deans of Westminster and Chester for that place; and the King's professors in Heb. and Gr. in each University. (14) These translations to be used when they agree better with the text than the Bishops' Bible itself; viz., Tindel's, Matthewes', Coverdale's, Whitchurch's, Geneva. (15) Besides the said directors before mentioned, three or four of the most ancient and grave divines in either of the Universities, not employed in translating, to be assigned by the Vice Chancellor, upon conference with the rest of the heads, to be overseers of the translations, as well Heb. as Gr. for the better observation of the 4th rule, above specified.' Fuller's Chh. Hist. Book X. pp. 46, 47.

* Bellamy's Prospectus of a New Translation, &c.

† Defence of Translations, p. 340.

‡ Prospectus of a New Translation, p. 92.

§ Pref. to Comm. on the O. T. p. 19.

‖ Works, vol. ii. p. 329.

¶ Biblioth. Bib. p. 37.

at a time when the critical apparatus for ascertaining and restoring the purity of the text of both the Heb. and Gr. Scriptures was very defective, it must partako, of course, in a very large degree, of those imperfections of which mention has already been made in Section V. But, independently of these imperfections, which belong to all the early versions in common, the following intrinsic and peculiar blemishes are observable in the English translation: —

1. There is a want of uniformity in the mode of translating — the absence of 'an identity of phrasing,' as the translators themselves call it, which greatly impairs its value. We give a few specimens, both in words and in phrases.

(1) *Of Words.* Passing over many others that may, perhaps, be deemed nearly synonymous, as *fountain* or *spring*; *dwelling-place* or *habitation*; *shield* or *buckler*; *mitre*, *diadem*, or *hood*; to *wail*, to *mourn*, or to *lament*; — we find the same word translated *locust* and *grasshopper*; *wormwood* and *hemlock*; *lintel* and *door-post*; *owl* and *ostrich*; *nettles* and *thorns*; *hell* and *the grave*; *cormorant* and *pelican*; *law*, *statute*, *decree*, and *ordinance*; *coat of mail*, *habergeon*, and *breastplate*; a *fort*, *hold*, *strong hold*, *castle*, *munition*, and *bulwark*; *vessels*, *furniture*, *instruments*; *stuff*, *armor*, and *weapons*; *nations*, *Gentiles*, and *heathens*; a *pattern*, *likeness*, *form*, *similitude*, and *figure*; *heaven*, *heavens*, *the heavens*, and *air*. This is calculated to embarrass and perplex the reader.

(2) *Of Sentences.* There is a diversity in the rendering of these, especially in the tr. of idiomatic phrases in the Heb., in which the translators appear to have been guided by no uniform principle, nor even by any rules of grammatical analogy. 'To lift up one's feet,' for 'to remove,' is certainly not a more harsh idiotism than 'to lift up one's eyes,' for 'to look up;' yet they every where retain the latter Hebraism; never the former. In like manner, 'to deliver one's self from the eyes of another,' for 'to escape from one,' is not more abhorrent from our idiom than 'to hide one's eyes from another,' for 'to connive at him;' yet, in the former ease, our translators rejected the Hebraism in 2 Sam. 20:6, but in the latter retained it, in Lev. 20:4. 'To do what is good in one's eyes,' is a Hebraism which they have generally rendered by 'doing what pleaseth or liketh one,' Gen. 16:6. Est. 8:8. But in a phrase exactly similar (Jud. 17:6), they tr. 'Every one did that which was right in his own eyes.' Again, in Gen. 41:37, they say, 'And the thing was good in the eyes of Pharaoh;' but in Nu. 11:10, they have not translated, 'It was also evil in the eyes of Moses,' but 'Moses was also displeased.' But there are no phrases, in the rendering of which our translators have shown more variety than in those in which the words *ben* and *aish* make a part. The former of these, which primarily signifies *a son*, and secondarily *a descendant* of any kind, has in the oriental dialects a much wider acceptation, and is applied, not only to the offspring of the animal creation, but also to productions of every sort; and what is still more catachrestical, even to consequential or concomitant relations; so that an arrow is called 'the son of the bow;' the morning star, 'the son of the morning;' threshed-out corn, 'the son of the floor,' and anointed persons, 'the sons of oil.' In rendering such phrases as these, our translators have generally softened the Hebraism, but after no uniform manner. 'Sons of Belial' is surely not more intelligible to an English reader, than 'sons of oil,' and much less so than 'sons of valor,' 'sons of righteousness,' 'sons of iniquity;' yet, while they retain the first Hebraism, with all its original harshness, and partly in its original form, they mollify the last three into 'valiant men, 'righteous men,' 'wicked men.' Nay, even in the retention of the Hebraism in the first ease, they are not consistent. If once they admitted the word *Belial*, they should have retained it, as Geddes remarks, throughout; and said, 'a thing of Belial,' 'a heart of Belial,' 'a witness of Belial,' 'the floods of Belial;' which, however, they render, 'an evil disease,' 'a wicked heart,' 'an ungodly witness,' 'the floods of ungodliness.'

(3) Not only in similar phrases have our translators broken the rules of uniformity, but they have often violated them in rendering the same phrase, and that sometimes in the same chapter. 'How old art thou?' says Pharaoh to Jacob (Ge. 47:8), instead of, 'How many are the days of thy years?' But in Jacob's answer (v. 9) we have, 'The days of the years of my pilgrimage are,' &c. In v. 28, they again drop the Hebraism, and translate, 'So the whole age of Jacob,' for, 'all the days of the years of Jacob.'

(4) Many additional instances of this variety of phrasing might be given; but we have cited enough to show that the Eng. translators were not guided by any uniform rule or fixed principle, especially in dealing with the Hebraisms; and, moreover, that this want of uniformity must [occasionally] produce some inconvenience to the reader of the Eng. Bible.

2. The anxiety of the trs. to render the original literally, has sometimes induced them to adopt modes of expression incompatible with the idiom of our language. True, the language they have employed has become so familiar to our ears, by being the language of the national church, that it is in no way offensive to our feelings; but it has been justly remarked, that a proof of many of the Bible expressions being neither natural nor analogous, is seen in the fact, that they have never yet been able to force themselves into common osage, even in conversation. Any person who should employ them in his discourse, would be supposed to jeer at Scripture, or to affect the language of fanaticism. In short, what Selden said of the authorized version is strictly just; namely, that it is translated into English words, rather than into English phrase.*

3. We have now enumerated the principal defects by which the otherwise preëminently faithful and felicitous text of the 'Authorized Version' of the Bible is marred. It is gratifying to the devout mind to perceive that their united amount does not in any degree interfere with Christian doctrine or duty. They resolve themselves almost wholly into matters of literary propriety; and in the worst cases, do no more than leave the reader in a state of doubt as to the precise meaning of some local or historical reference.

SECTION VII.

DIVISIONS AND ARRANGEMENTS OF THE SCRIPTURES.

Ancient and Modern Distribution of the Biblical Books — Original form of the Text; Chapters and Verses; Punctuation — Advantages and Disadvantages of our Present Divisions of the Sacred Text.

1. The BIBLE — a word denoting THE BOOK, and applied to the Scriptures by way of eminence or distinction, is divided into two principal parts; THE OLD TESTAMENT, and THE NEW TESTAMENT; the former comprising those books that were written antecedently to the birth of our Savior; the latter embracing those writings that narrate his history and expound his doctrines.

1. THE OLD TESTAMENT resolves itself into two great divisions; the *Canonical* Books and the *Apocryphal* Books: the former were written by persons under the influence of divine inspiration, are a part of the rule of faith and conduct of all believers, and have ever been undisputed in the church, as regards their authority; the latter are of no divine authority,† but some of them are highly valuable as historical documents; particularly the two books of the Maccabees, which help to fill up the history of the interval of time that elapsed between the sealing up of prophecy and the advent of the Messiah. It is to be regretted that some of the other apocryphal books contain gross perversions of truth, and details of an indelicate nature.

2. The Jewish church divided the canonical books into three classes, under which form they were generally referred to and quoted: THE LAW, THE PROPHETS, and the HAGIOGRAPHA, or holy writings. THE LAW contained the five books of Moses; frequently called *the Pentateuch*, i. e. *the five Books*. THE PROPHETS comprised the whole of the writings now termed *prophetical* — from Isaiah to Malachi, inclusive; and also the books of Job, Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra, Nehemiah, and Esther; these books having been either written or revised by prophets — probably the former. THE HAGIOGRAPHA included the Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. It is thought that our Savior recognized this division of the sacred books. Lu. 24:44.

3. The books of THE NEW TESTAMENT are divisible into three classes — HISTORICAL, DOCTRINAL, and PROPHETICAL. The first embraces the four Gospels and the Acts of the Apostles; the second includes the Apostolic Epistles; and the third, the Book of Revelation. We do not mean, however, that either of these classes excludes the subject of the other; like all the rest of the sacred books, those of the *New Testament* are of a mixed nature; each one containing something of *history*, *prophecy*, and *doctrine*.

(1) In the second and third centuries, the New Testament was divided into two parts — the *Gospels* and the *Epistles*, or *Gospels* and *Apostles*. Other divisions have been made in subsequent ages, but it is unnecessary to trouble the reader with a description of them.

(2) THE NEW TESTAMENT is called in the Greek, Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ, the *New Testament* or *Covenant*, a title that was early borrowed by the church from the Scriptures (Mat. 26:28. Gal. 3:17. Heb. 8:8. 9:15,20), and authorized by the apostle Paul, 2 Cor. 3:14. The word DIATHĒKĒ, in these passages, denotes a *covenant*; and in this view, THE NEW COVENANT signifies, 'A book containing the terms of the new covenant between God and man.' But, according to the meaning of the primitive church, which adopted this title, it is not altogether improperly rendered NEW TESTAMENT; as being that in which the Christian's inheritance is sealed to him as a son and heir of God, and in which the death of Christ as a testator (Heb. 9:16,17) is related at large, and applied to our benefit. As this title implies, that in the gospel unspeakable gifts are given or bequeathed to us, antecedent to all conditions required of us, the title of TESTAMENT may be retained, though that of COVENANT is more exact and proper.‡

(3) The term GOSPEL, which is more generally applied to the writings of the four Evangelists, comprising a history of the transactions of our Lord Jesus Christ, is not unfrequently used in a more extended sense, as including the whole of the New Testament Scriptures, and also that system of grace and mercy which they unfold. This word, which exactly answers to the Greek term *Evaggelion*, is derived from the Saxon words, *God* (good) and *spel* (speech or tidings), and is evidently intended to denote the good message, or the 'glad tidings of great joy,' which God has sent to all mankind, 'preaching peace by Jesus Christ, who is Lord of all.' Ac. 10:36.§

(4) Concerning the chronological order of the New Testament books, biblical writers are not agreed. The following table is compiled from Townsend's Chronological Arrangement, where the conflicting opinions of chronologists have been considered and decided on with great care and judgment:

* Carpenter's Guide to the Reading of the Bible, pt. i. ch. 4.
† Note, end of Mal. Ec.
‡ Michaëlis's Introduction, chap. i. and Bishop Percy's Key, p. 32.
§ See Dr. Adam Clarke's Introduction to the New Testament.

Book.	Author.	Place at which the Book was written.	For whose use it was primarily intended.	A. D.
Gospel of Matthew	Matthew	Judea	Jews in Judea	37
Gospel of Mark	Mark	Rome and Jerusalem	Gentile Christians	44
Acts of the Apostles	Luke			—
Epistle to the Galatians	Paul	Thessalonica		51
First to the Thessalonians	——	Corinth		—
Second to the Thessalonians	——			52
Epistle to Titus	——	Nicopolis		53
First to the Corinthians	——	Ephesus		56
First Epistle to Timothy	——	Macedonia		56 or 57
Second Epistle to the Corin.	——	Philippi		58
Epistle to the Romans	——	Corinth		—
Epistle to the Ephesians	——	Rome		61
Epistle to the Philippians	——	—— ——		62
Epistle to the Colossians	——	—— ——		—
Epistle to Philemon	——	—— ——		—
Epistle of James	James	Jerusalem	Jewish Christians	—
Epistle to the Hebrews	Paul	Italy	Jews	—
Gospel of Luke	Luke	Achaia	Gentile converts	64
Second Epistle to Timothy	Paul			65 or 66
First Epistle of Peter	Peter		Jews and Gentile converts	—
Second Epistle of Peter	——	Italy or Rome	Jewish and Gentile Christians of the Dispersion	—
Epistle of Jude	Jude	Probably Syria	General	66
Book of Revelation	John	Asia Minor	—— ——	96
Three Epistles of John	——	—— ——	—— ——	96 to 106
Gospel according to John	——	—— ——	—— ——	—

4. That all the books which convey to us the history of events under the New Testament were written and immediately published by persons contemporary with the events, is most fully proved by the testimony of an unbroken series of authors, reaching from the days of the Evangelists to the present times; by the concurrent belief of Christians of all denominations; and by the unreserved confession of avowed enemies to the gospel. — In this point of view the writings of the ancient Fathers of the Christian church are invaluable. They contain, not only frequent references and allusions to the books of the New Testament, but also such numerous professed quotations from them, that it is demonstrably certain, that these books existed in their present state a few years after the conclusion of our Savior's ministry. But this is not the place to enlarge upon this topic; it will be fully treated of in a subsequent Part.

II. From what has now been said, it will be perceived, that the existing arrangement of the sacred books has been made with a view to their subject matter, rather than with reference to their historical connection; the order of the parts of each division being determined either by the relative importance of the matters to which they relate, the comparative consideration of the persons to whom they are addressed, or some other incidental circumstance of a similar kind. This arrangement, which is adopted in most of the modern versions of the Bible, was originally borrowed, with some trifling exceptions, from the Latin Vulgate, as settled at the council of Trent. It possesses some advantages for reference and consultation; but it should not govern the student in his Scripture studies, in which the natural order of history and chronology should be generally adhered to. He who has thus studied the Bible, will readily subscribe to the remark of the erudite Lightfoot, who says, 'Such a method is the most satisfactory, delightsome, and confirmative of the understanding, mind, and memory, that may be. This settles histories in your mind; this brings the things as if done before your eyes; this makes you mark what else you would not; and this suffers you not to slip over the least tittle of a word; and sometimes, in things of doubt and scruple, this strikes all out of question.' *

III. 1. The sacred writings had originally, and for a long period of time, no punctuation, nor any such divisions as those of chapter and verse. The words were not so much as separated by intervals from one another. Letter was string on to letter, and so continued, that every line was like a single word. Hence the reader was obliged first to separate and re-combine the letters, in order to form words and discover the sense. So late even as the fifth century, the New Testament had none of the ordinary marks of distinction, although Christendom had no lack of grammarians, who might have here found an undertaking worthy of their art. The following passage will give the uninformed reader some idea, though a very inadequate one, of the continuous form of the original text, and of the misconceptions to which it was liable:

NOWWHENHEHADENDEDALLHISSAYING
SINTHEAUDIENCEOFTHEPEOPLEHEENTE
REDINTOCAPERNAUMANDACERTAINCE, &c.†

2. It was no easy task for a person not long instructed, or very much used to it, to read the Bible well and intelligibly, in the public assemblies, without adopting for his guide some marks of distinction; for private reading, also, assistance of a similar description was a desideratum. Hence arose the Masoretic punctuation of the Hebrew text, and the Euthalian divisions in the Greek text. The date of the former is a matter of uncertainty; some refer it as far back as the days of Ezra, while others maintain that it was unknown before the second century of the Christian era. The divisions made by Euthalius, in the fifth century, were very different from those now made by the usual points, or grammatical stops, and consisted in setting just so many words in one line as were to be read uninterruptedly, so as clearly to disclose the sense of the author. Hug has given a specimen of these stichometrical divisions, as they are called, out of a celebrated fragment of Paul's epistles, which Wetstein has marked II. The passage is Ti. 2:3. We give it in English, however, instead of Greek, for the sake of the unlearned:

THAT THE AGED MEN BE SOBER
GRAVE
TEMPERATE
SOUND IN FAITH
IN LOVE
THE AGED WOMEN LIKEWISE
IN BEHAVIOR AS BECOMETH HOLINESS
NOT FALSE ACCUSERS
NOT GIVEN TO MUCH WINE
TEACHERS OF GOOD THINGS

It is clear that this mode of writing occupied a very large space, to no good purpose, and copyists soon began to improve upon the system, by running on the *stichoi* or lines, and separating each one by the introduction of a point. The grammarians, however, at length took offence at a mode of punctuation so entirely ungrammatical, and began to introduce distinctions according to fixed rules. This was gradually improved, but did not arrive at any thing like perfection, until very long after the invention of printing.

3. Previous to the introduction of these verbal divisions into the sacred text, there existed other and larger divisions, adopted for the purposes of reference and worship.

4. It appears from the references in the New Testament to the Book of Psalms, that they were at that time, and most likely had always been, divided into distinct odes or songs, as we now possess them. But with the rest of the Hebrew Scriptures it was different. These were divided, for the convenience of reading, into sections, called *Parashim* and *Haptaroth*; the former comprising the law; the latter, the prophets. As these divisions were made for the service of the synagogue, each division included fifty-three *Parashim* or *Haptaroth*, so that, by reading one of each on the several Sabbaths, the entire Scriptures were publicly read through in the course of the year. But, in addition to these larger sections, the *Parashim* were distributed into *Siderim*, or orders; and the whole divided into *Pesukim*, or verses, by means of two great points (:) called *soph-pasuk*.

5. The custom of reading the New Testament publicly in the Christian assemblies would, of course, soon suggest the propriety of some such divisions being made in this as had already been introduced into the Jewish Scriptures. This, in fact, took place. At a very early period, a division was made of the text into church lessons. The books thus divided were called *lectionaries*, and the sections themselves, *titles* and *chapters*. In the *lectionaries* there were other distinctions, of great use, for the purposes of comparison and quotation. The author of these sections, in the Gospels, is supposed to have been Ammonius, of Alexandria, whence they derived the name of *Ammonian sections*; those in the Acts of the Apostles, and in the Epistles, were introduced by Euthalius, of whom we have already spoken.‡

6. The inventor of our present chapters was Cardinal Hugo, who flourished about 1240. Having projected an alphabetical index of all the words and phrases in the Latin Vulgate, Hugo found it necessary, in order to facilitate references to the text, to divide it into distinct sections, which were substantially the same as the chapters now commonly adopted. Instead of subdividing the chapters into verses, however, he effected a secondary division, by placing in the margin, at an equal distance from each other, according to the length of the chapters, the first seven letters of the alphabet, or as many of them as the length of the chapters would admit of. Towards the middle of the fifteenth century, Rabbi Nathan, a learned Jew, undertook to provide for the Hebrew Scriptures a Concordance, similar to that which Cardinal Hugo had completed for the Latin Vulgate. But although he followed Hugo in his division of the text into chapters, he improved upon the Cardinal's subdivision, by numbering in the margin every *pasuk* or verse.

7. The first editor of the Old Testament who enumerated the verses by subjoining to each verse a figure, according to our present method, was Athias, a Jew of Amsterdam, who, in the years 1661 and 1667, published two very correct editions of the Hebrew Bible, having the verses distinguished in this manner. His plan was followed by Vatablus, in an edition of the Latin Bible printed for him by Stephens, and has since been adopted in most editions of the Scriptures. The division of the New Testament into verses is attributed to Robert Stephens, who is said to have done it during a journey from Paris to Lyons, about the middle of the sixteenth century.

IV. We have now noticed all the divisions and notes of distinction occurring in the sacred writings. They form, as the reader has seen, no part of the original text, but are mere human contrivances, adopted for the purpose of facilitating references to the text,

* Townsend's Chronological Arrangement of the Bible should be the universal study Bible. [This arrangt. is given in the Comp. Comm. under the head 'Sacred Chronicle;' see our 'General Index.' Townsend's work is now (1837, 1838) republished entire in the United States. Ed.

† See a specimen in the Gr. character, p. 14, *ante*.

‡ See Hug's Introduction to the New Test. vol. i. chap. v.

and of aiding our conceptions of its sense. That they are of great utility is undoubted; but it cannot be denied, that they are sometimes attended with serious inconvenience and evil.

1. The punctuation is often very faulty. In some of the early printed editions the points seem to have been put in almost at random, and even in the present Greek text, as well as in the English version, the sense and beauty of many passages are marred by injudicious and inaccurate punctuation. The misplacing of a comma will not unfrequently alter the sense of a passage; and the improper insertion of a full stop or a note of interrogation must, it is evident, be still more subversive of its real sense or meaning. Hence it is plain, that we should not blindly follow and adopt the decisions of those to whom we are indebted for the punctuation of the text: our own judgment and understanding should be employed; and where a passage appears to be obscure or difficult, we may with propriety substitute such a mode of punctuation as will render it perspicuous and intelligible. To do this with propriety will, of course, demand attention to the laws of criticism and interpretation.

2. The inconvenience attendant upon our divisions into chapters and verses is, that the sense is often interrupted, and sometimes destroyed, by the disjoining of what ought to be connected, and the connecting of what ought to be disjoined. The division of the chapters is frequently improper, but that of the verses is often much more so. There is in many places a full periodical distinction where there should not be so much as the smallest pause. Nominatives are separated from their verbs, adjectives from their substantives, and even letters and syllables are cruelly divorced from the words to which they naturally belong. By these means the chain of reasoning is broken, the sentences mangled, the eye misguided, the attention bewildered, and the meaning lost.

3. But independently of these evils, the divisions both of chapter and verse often exert an unfavorable influence on the attention, and induce, almost unconsciously to the reader, an idea of completion, or the contrary, very unfavorable to an accurate perception of the meaning of the sacred writings. Most persons are in the constant habit of reading the Bible in separate chapters, one or more at a time, without any regard to the continuity of the subject, or the completion of the sense. It sometimes happens, that in reading the epistles, the opening of an argument is read on one day, its proofs and illustrations on the next, and its inferences and application on the third or a more distant day still. The consequence of this may be easily conceived. No person thus reading the Scriptures can ever enter thoroughly into the sense and spirit of the sacred penmen, or duly appreciate the powers of argument and illustration they frequently exhibit in the prosecution of their high object. For the purposes of study, a Bible with an unbroken text, or divided only into sections, according to the real divisions of the subjects, having an enumeration of the verses in the margin, is greatly to be desiderated.* If this is not to be had, the student should be constantly upon his guard against the evils to which we have adverted.†

CHAPTER III.

BIBLICAL INTERPRETATION.

THE object of criticism is the *genuineness* and *purity* of the *text;* the object of interpretation is the *sense* of the text: — the one is conversant with the mere *letter* of Scripture; the other, with its *import.*‡ It is the province of criticism to ascertain what an author *wrote;* of interpretation, to determine what he *meant.* This distinction is of great importance, and almost indispensable to a luminous view of the subject in its several details. Like every other science, this has its natural boundaries and divisions, and it is only by a clear perception of, and rigid adherence to, these, that order will be introduced into study, and the mind be preserved from confusion.

SECTION I.

DIFFICULTIES.

Sources of Biblical Difficulties — Advantages derivable from an Acquaintance with the Principles of Interpretation — Commentaries on the Bible — Evils arising from the too early Use of them — Suggestions for studying the Scriptures.

I. It would be unwise, as well as unjust, to attempt to conceal from the novice the numerous difficulties he will have to encounter in the interpretation of the Scriptures, and the large amount of labor he will be called upon to expend in his efforts to remove them. For a person to remain ignorant of these facts, is to be exposed to the constant danger of resting satisfied with the mere *dicta* of others, instead of applying at once to the source of scriptural knowledge, for the discovery of those truths, upon the immediate perception and personal appropriation of which depend his personal safety and happiness. Let us at once premise, therefore, that in the interpretation of the Bible we have to encounter difficulties of no ordinary magnitude, and such we shall show as will call forth all the energies of the mind.

1. In discussing the object and principles of biblical interpretation, we must view the Scripture in its most simple and obvious character; i. e. as a literary document, of properties in common with every other such work, but having some peculiar to itself.

2. In the first place, it must be recollected, that the Bible is composed of a number of separate and independent writings or books indited by different persons, unknown to each other, living in different places, and at different periods of time, and treating on the subjects of which they wrote in a great variety of style; the last-mentioned fact arising out of the mutability of human language, [variety of human character], and other facts, to which we shall presently advert. Now, as all human languages are composed of arbitrary signs, between which and the ideas they are intended to represent there is no real analogy or connection, these difficulties may be easily conceived. 'Issuing in different ways from their common source, they become apparent in the simple radical meaning of terms, or in the changes induced upon that meaning by the metaphorical application of them; by idiomatic expressions, by peculiarities of style, by difference of subject, and by the different species of composition in which the same subject is treated.'§

3. But, in addition to these difficulties, there are others equally embarrassing. We are not only far removed from the authors of the Bible by distance of time, in consequence of which we have to contend with the difficulties inseparable from written language, in a greater degree than otherwise we should have to do, but we are separated from them, also, by distance of place and circumstance. Their laws, manners, customs, and modes of thinking, were very dissimilar to every thing with which we are now conversant; and their references and allusions to then existing circumstances are sometimes so slight, but so intimately connected with an argument or an illustration, as to call for a large measure of previous information and knowledge, on the part of their readers. [See pref. to Bush's Illustr.]

4. It is not, however, intended to affirm that the Scriptures are so obscure, and their meaning so difficult to be ascertained, that multitudes of persons in whose hands they are placed must be deprived of the advantages they tender, and remain destitute of all interest in those blessings it was the great design of their divine Author to communicate. By no means. Those great truths of revelation upon which man's faith and salvation depend, are conveyed in language too intelligible to be mistaken by any humble and teachable mind, however destitute of adventitious knowledge. What we wish to impress upon the reader's mind is this, that there is in the sacred writings much beyond what is *indispensable* to salvation, which it is desirable to know and to understand; that there are heights and depths of knowledge, the discovery and comprehension of which will greatly conduce to our moral, intellectual, and religious perfection. The more we discover of the beauties of Scripture composition, and of the harmony and symmetry of divine truth, the more the heart will be expanded in love to God, and the more will the energies of the mind be directed to the attainment of his great purposes in the revelation of his will.

5. Our purpose is, to place the nature of those studies comprehended within the science of Scripture interpretation in such a light, as to fortify the mind of the student against those feelings of despondency to which it could not fail to be subjected, upon encountering difficulties of which it had previously no conception. Let these be in some degree foreseen and understood, and a moderate amount of diligence and perseverance be brought to the subject, and we may safely promise the student a rich harvest of reward. If he do not speedily become a profound critic himself, he will become so far acquainted with the principles of interpretation as to be capable of forming a sound judgment upon the criticisms and interpretations

* (1) Wesley's Testament may be most advantageously used by the student. The verses are to be found in the margin, and the subjects are generally divided into paragraphs. [(2) 'Dr. J. A. Bengel, in whom were united the deepest piety with the most extensive learning, is author' (says Dr. A. Clarke) 'of an edition of the Gr. N. T., with *various readings*, and such a judicious division of it into paragraphs, as has never been equalled, and perhaps never can be excelled.' (3) A 'Revised Testament' was published, anonymously, in Boston, in 1824, 'divided into paragraphs, ['on the basis of Knapp,'] the punctuation in many cases altered, and some words not in the original, expunged.' (4) Rev. Dr. Coit pub., in 1834, a beautiful and critical Bible, divided into paragraphs, &c. the vs. in marg. (5) Rev. Mr. Nourse, of Philad., edited a very neat 'Paragraph Bible, the common text *unaltered*,' pub. in 1837, by Perkins & Marvin, Boston. (6) The same publishers have also done great service to the cause of biblical literature, by reprinting, at one third the foreign price, and yet in an elegant manner, the very valuable Bible of Townsend; being 'The O. and N. T. arranged in Historical and Chronological Order, with copious Notes, by the Rev. G. Townsend, M. A.; the whole revised, divided into paragraphs, punctuated according to the best critical texts, the italic words reëxamined, passages and words of doubtful authority marked, a choice and copious selection of parallel passages given, &c. by the Rev. T. W. Coit, D. D. Pres. of Transylv. Univ.'—Boston and Philadelphia, 1837, 1838. — Ed.]

† See Carpenter's Guide to the Scriptures, pt. i. ch. v.

‡ The science explaining the rules of interpretation is called sacred Hermeneutics, which, when marked as a part of theology, is called Exegetical Theology. From this is distinguished what is called exegesis, or the art itself of interpreting the sacred volume. Seiler says, 'Hermeneutics, which is employed in the discovery and explanation of the sense of a speech or writing, is, *objectively* considered, a collection of rules, through the application of which the sense of the speech or writing is found and accurately expressed. *Subjectively* considered, it is the knowledge of these rules, and the *ability* to apply them judiciously to the discovery and expression of that sense. This ability, obtained by exercise in explaining according to rules, constitutes an interpreter. The individual who, without the aid of fixed rules, but by the practice of reading and reflection only, has learned to explain the Bible, is an *empirical* interpreter. *Hermeneutics* is, then, *the theory* of interpretation — *exegesis* is *the practice.* Both are included under the name of *Exegetical Theology.*' — *Bib. Hermen.* pp. 26, 27.

§ Cook's Inquiry into the Books of the N. T. p. 49

of others, and of reading the Scriptures with pleasure and advantage to himself.

II. This seems the proper place for a few observations upon the use of commentaries and expositions of the Bible; because those persons who are contented to remain ignorant of the elementary principles of biblical interpretation, on the ground of the difficulty with which such knowledge is to be attained, are necessitated to betake themselves, in their Scripture reading, to the constant use of expositors — if they do not, as we fear is often the case, substitute these for the text itself.

1. Let us suppose a person about to commence a course of Scripture reading, with a view to his personal edification, and who is, therefore, desirous to comprehend the meaning of the Bible to at least the same extent as he would any human composition. He is, however, supposed to be almost totally ignorant of those historical matters to which the sacred writers so frequently allude, and which, in fact, give a character to the whole of their communications; of those common principles of literary composition by which every judicious and correct writer is governed in the construction of his work; of those general laws of our nature, which, under the various circumstances of life, govern the human mind; and of those peculiarities of time and circumstance, which, of necessity, characterize every work of antiquity. But, if he is ignorant on these matters, can he be capable of forming a right judgment on the contents of the sacred volume? Assuredly not; and it is because he has a consciousness of this inability to judge for himself, that he adopts a commentator as his infallible guide. Can any thing be more preposterous, however, than such a mode of proceeding? Can any thing tend more effectually to shut out the light of heaven, and perpetuate those lamentable differences which exist among men who profess to take the same word as the ground of their faith, while each stands at antipodes with the rest? Let us ask, How is it impossible that persons thus implicitly adopting the judgment of others should have any judgment of their own? We have as many descriptions of commentaries as we have shades of religious belief; and every exposition of Scripture is written in accordance with some system of religious opinion, which it is designed to support and recommend. Now, if a commentary be adopted as a guide, by a person who has not studied the Scriptures for himself, and who is therefore incompetent to decide on the justness of the interpretations proposed, it is clear that he is wholly at the mercy of his expounder, and will, in every thing, be disposed to adopt his explications and solutions. Thus it is, that, instead of a Bible Christian, he is made a sectarian; and his faith, instead of being founded on the word of God, is built on the speculations of men. His vacant mind, like what the lawyers call a *derelictum*, is claimed in property by the first occupant; and, as Dr. Campbell has justly remarked, that author, and others of the same party, commonly keep possession ever after. To the standard set up by them, every passage in Scripture must be made conformable, no matter what violence it requires; and by the same standard all other authors and interpreters must be pronounced good or bad, orthodox or heretical. An opinion is first formed of the sense of Scripture, and a [creed, or] system of doctrine is adopted, and the Bible is then resorted to for arguments to support and defend them; with what success we need not say. Is it surprising that infidelity should exist and triumph, when it is found that sects the most opposite, and principles the most discordant, are supported by an appeal to the same Scriptures?

2. The sacred writings are given to mankind for the discovery of truths which human reason could never have discovered, and can now only apprehend in so far as they are herein revealed. But is this object likely to be answered, if persons go to the reading of the Scriptures under the circumstances to which we have now adverted? By adopting these human expositions, they go to the Bible with the most inveterate prejudices and prepossessions; they take it for granted, before even looking into its pages, that such and such is the religion it propounds, and their only object in reading it — whether conscious of the fact or otherwise — is to accommodate it to their notions, and adapt it to the support of their previously-formed system.* Being predetermined in favor of certain notions, before they read the pages of inspiration, passages of Scripture are strained, and tortured, and darkened, by unnatural comments, because they are read, not to find out the sense, but to make them speak that sense which had been previously imposed upon them.† The result may be readily conceived. The Scriptures are to such a person a sealed book; he understands them not, but as they are meted out to him by his spiritual guides: where these fail, he also must fail; where these misinterpret the language of the Bible, he, of necessity, must adopt, if not that which is really *false*, yet that which has no foundation in the words upon the supposed testimony of which he receives and adopts it. But, what is worse than this, such a person is displacing the word of God, by the substitution of human compositions; good in themselves, perhaps, but still human, and therefore unauthoritative compositions. Should they be faultless, — a thing inconceivable, — he will then only be guilty of having preferred the report of a man — one who, it is admitted, would not willingly deceive him, but who is himself open to deception — of having preferred the report of an erring creature, to the direct and actual communications of God himself! This will be the extent of the evil, — no trifling one, surely, — even if there should be *nothing defective or erroneous* in the character of those compositions thus substituted for the Bible. How, then, if they be absolutely false and erroneous!

3. In every point of view, therefore, the [too] early use of these works is prejudicial to the mind. They have a necessary tendency to prevent the exercise of the judgment and the discursive faculty; the person who takes them as his guides is ever learning, and never comes to a knowledge of the truth; he is confined within the limits which his teacher prescribes, and, in most cases, is unacquainted with the grounds on which his opinions are formed. To the advanced student, such works have their use, and by him they may be consulted with advantage. Having made some progress in scriptural science, he is provided with the principles by which their pretensions are to be tried; having acquired some insight into the spirit and sentiments of holy writ, he is capable of forming a judgment of the conformity or contrariety of these authors to that infallible standard; and therefore their authority or value is not likely to be over-estimated, while all the advantages they furnish will be effectually secured.‡ The theologian, then, ought to commence his studies with the principles of interpretation, so that he may apply them for himself, that the decisions of inspiration alone may control his judgment.

SECTION II.

HISTORY OF BIBLICAL INTERPRETATION.

Primitive Hebrew Interpreters — Vicious Modes of Interpretation — Early Christian Interpreters — Allegorical and Scholastic Systems of Interpretation — Revival of Biblical Learning — Hermeneutical Writers.

1. From the origin of the Hebrew state down to the time of its destruction, the sacred books required little interpretation: their language was, during all this period, vernacular to the Israelites, and underwent only slight changes. If, then, any explanation was required, it was only in reference to the duties prescribed by the Mosaic law; and to be made by the Levites and Prophets, appointed by the Mosaic constitution, as were the interpreters and teachers of the divine laws, both sacred and civil, to the people. De. 33:10. They promoted the internal worship and the sincere veneration of the one God, and prompt obedience to his laws; and they inculcated the love of true piety and virtue, agreeably to the object of the Mosaic constitution, on their countrymen. From the time of Samuel downwards, therefore, they had schools in which the youth were formed to those noble sentiments, and in which, with the same view, the Scriptures were read and explained.

2. Although, previous to their exile to Babylon, the Israelites had among them persons who, from the nature of their office, applied themselves to the understanding of the Mosaic books, and to explaining them in the manner suited to the wants of the time; yet, by the greater part of the community, the study of these and the other sacred books was in general little heeded, [indeed, they seem to have been so neglected as to have been for a time lost, 2 K. 22:8—13]; for the Israelites universally showed a great propensity to the worship of idols and false gods at all times; until, by the condign punishment of their perverseness, in the destruction of their state and subsequent exile, they were brought to a better mind.

3. When the Jews, after their return home, began to devote themselves with much greater care than ever before to their religion, and in consequence to the study of those books in which it was contained; the more distant they were from that age in which particularly the more ancient of these books were composed; and the more the language of their fathers had become depraved among them; so much the more every day did the necessity of having them explained to them become greater. But, growing more and more adverse to all foreign religions, they by degrees fell into the basest superstition, and thus became attached to those modes of interpretation which are particularly pleasing to the [external,] superstitious, [superficial,] trifling, and narrow-minded. Before the time of our Savior, there had, in consequence, long prevailed a trifling and subtle mode of explaining the O. T., which, servilely adhering to the words, altogether departed from the true meaning of the text, — a mode which was followed by most of the doctors of the Pharisaical sect, particularly in interpreting the laws of Moses contrary to their spirit, and the divine intention in enacting them.

4. But, at the same time, there were not a few who followed a quite opposite plan, and paid no attention to the proper and common meaning of the words, but superinduced on the Scriptures a remote and figurative or allegorical signification, with the view of extracting from them the tenets of a foreign philosophy. The most indefatigable in this absurd manner of interpretation was Philo-Judæus, who was so carried away by his attachment to the Platonic philosophy, as to

* Selden says, 'We pick out a text here and there, to make it serve our turn; whereas, if we take it altogether, and consider what went before, and what followed after, we should find it meant no such thing.' (Table Talk, article Bible.) The practice here condemned, 200 years since, is still too prevalent in the Christian world.

† Stillingfleet quotes it as the declaration of Socinus (de Servat. l. iii. 6.) That if our doctrine 'were not only once, but frequently mentioned in Scripture, yet he would not therefore believe the thing to be so as we suppose.' 'For,' *saith he*, 'seeing the thing itself cannot be, I take the least inconvenient interpretation of the words; and draw forth such a sense from them as is most consistent with itself and the tenor of the Scripture.' Can we be at all conversant with the theological writings of our own time, and yet deny that many who would start with horror at the idea of being charged with the least approach towards the *sentiments* of Socinus, do, in truth, imitate too closely the *method* he adopted, to support and give currency to those sentiments?

‡ Ernesti judiciously recommends the student to fix upon some one, or at most two, of the most celebrated interpreters of Scripture, and those which are designated grammatical, because the true sense of the subject must be derived from the true signification of words. Having fixed upon the commentators he intends to use, the student ought, by the repeated and careful perusal of them, to form himself by degrees to their manner of reasoning. While thus occupied, he ought only occasionally, or of necessity, to consult other commentators.

exhibit it veiled and wrapped up in the doctrines, precepts, and even in the historical details of his religion.

5. From the time of Alexander the Great, there evidently prevailed among the Jews who lived in Egypt a most silly mode of interpretation, deriving its origin from the allegorical method of the secret philosophers of the Egyptians, which, in the course of time, propagated itself more extensively. Out of the words and letters themselves, and their order and transposition, they extracted a hidden sense, and doctrines full of mystery; and this manner of interpretation, which was thought to recommend the traditions received from their ancestors by the additional authority of sanctity and of divine origin, came at last to be termed *cabbalistical*, from the word *qbl*, which signifies 'to receive.'

6. When, however, from the 10th century after Christ, the study of Heb. grammar came to be cultivated among the Jews, there were some who attempted to explain either the whole of the O. T. or some of its parts, in the grammatical manner; of whom the principal were Aben Ezra, Jarchi, Maimonides, David Kimchi, and Isaac Abarbanel. On the criticism, also, of their sacred writings, some Jews bestowed no little labor. The study of some sort of criticism seems even to have existed among them previous to the 3d century of our era. It was confined, however, almost wholly to things of very trifling importance, agreeably to the turn of mind of their nation, and was employed about mere minutiæ, such as the accurate computation of the number of words in each of the books of the sacred volume; nay, it was even partly conjoined with their cabbalistic pursuits, as certain astonishing mysteries were attempted to be discovered in the uncommon mode of writing some letters, or in an unusual manner of punctuation.

7. Some interpretations, or versions, as we call them, were made by the Jews; of which some were into Greek, for the use of those of their countrymen who could read Greek more easily than Hebrew, or who were quite ignorant of the Heb.; others were into Chaldee, intended for the use of those who had been accustomed to the Chaldee language, and with whom the language of their ancestors had fallen into disuse. Of these versions, some are full of allegorical and cabbalistical fables.

8. Our Savior quite disapproved of the perverted mode of interpretation adopted by the Jews of his time (Mat. 15:1—14); but, however, both He and his apostles, in quoting the sacred Scriptures, and using them for their own purposes, sometimes accommodated themselves to the received manner of the time; and Paul in particular, with a prudence deserving of much praise, occasionally adopted the allegorical mode.

9. By far the greater part of the succeeding Christian teachers, up to the age of Constantine the Great, were quite devoted to this allegorical mode of interpretation, and employed it almost solely in their disputations. The most celebrated, during this period of time, were Ephraim Syrus among the orientals, Clemens Alexandrinus and Origen among the Greeks, and Jerome among the Latins. The Greek doctors were indeed more particularly delighted with the allegorical method; to which both Clemens, although the most learned of the Fathers, as they are called, and even Origen himself (how much soever in other respects he contributed to assist in the right interpretation of the Scriptures, by those stupendous critical labors which he underwent), were strongly attached. This last (Origen) found a most celebrated imitator of his critical labors in Jerome, who devoted his great learning and industry to the criticism and interpretation, with a Latin version, of the O. T. Before the end, however, of this period, some versions of the O. T. were first executed by the Christians, such as the Syriac and the Latin Italic, which preceded that of Jerome.

10. About the end of the 4th and beginning of the 5th century, flourished Augustine, celebrated among the Latins more on account of his genius than his learning, who has bestowed some pains in interpreting the Bible, and also first treated of the mode in which the sacred books were to be explained, in his writings on Christian doctrine.

11. After the 5th century, the state of the interpretation of the sacred text became more and more wretched; and this continued to go on till the 15th century; so that at first very few, and finally none, existed, who contributed any thing to the right interpretation of the whole Scripture, but particularly to that of the O. T.

12. In the 12th century, the scholastic theology, which originated in the perverse use of the Aristotelian philosophy, arose, or certainly from that period very greatly prevailed, and for a considerable time afterwards was firmly established; the consequence was, that those who delighted in it, argued with minute and often absurd subtlety on religion, while they never once thought of interpreting the Scriptures.* Those, again, who were opposed to them, and were distinguished by the title of Biblical Doctors, by their mystical and allegorical interpretations, rather darkened than illustrated the sacred books; and these by degrees became much diminished in number.

13. The universities, which, in the same 12th century, were founded in Europe, and in which the learned languages, and also the oriental dialects, were taught, at first produced no change in the interpretation of the Scriptures. The expeditions into Asia, called the *crusades*, begun in the former century, and continued long afterwards, had taken off the minds of most men from any sort of study of the sacred volume; but being the cause why a vast number of Greeks left their native country, and migrated into Italy and other European countries, these excited a love of literature in various parts of Europe; and the pursuit of learning, by degrees reviving through means of the instituted universities, aided, and began to prepare the way for a better interpretation of the sacred code.

14. In the 2d century, therefore, before the reformation, Nicolaus Lyranus became celebrated as an interpreter of Scripture. To him Luther is very much indebted. But the art of printing, which was invented in the 15th century, was the most powerful means of disseminating, quickly and extensively, those sounder views afterwards entertained regarding Scripture criticism. But as the reviving love of learning, and the daily increasing study of doctrines, hastened and most happily assisted the reformation of religion, there was thus generated a greater liberty, and a much more correct method of interpretation. In the 16th century, then, when a clear light shone upon religion, which had been so much obscured, the two men who were the principal leaders of the reformation, Luther and Calvin, expended [unusual] labor in translating and explaining even the books of the O. T., if we think of their time, and the aids which they possessed. Erasmus, too, who did not dare to embrace their party, although he mightily contributed to the reformation of religion, has merited immortal praise by what he has done in aid of the better interpretation of the books of the N. T. He, however, did not expend any labor in elucidating the books of the O. T.

15. As the reformers were accustomed to defend their cause by arguments taken from the Scriptures, they bestowed much pains on the right interpretation of the sacred volume, and imposed even upon their adversaries a necessity of some application to the same study. But from the continual disputations on both sides originated, by degrees, a polemical mode of interpreting and explaining the sacred books, which for some time prevailed, by which every one endeavored to prove the opinions of his own party from the Scriptures, and not unfrequently to ascribe to the sacred writers opinions they were quite unacquainted with, and opposed to their plain meaning.

16. The 16th century was rendered illustrious by a conjointed edition of some ancient versions of the whole sacred code, which had been made at various times, both by the Jews and Christians. In this the Catholics merited great praise; for, through their care, the Complutensian and Antwerp Polyglot Bibles, very excellent editions, were brought out; and one of them, Flaminius Nobilis, was the first who in this century endeavored to collect and edit the fragments of the ancient Gr. interpreters. The Polyglot Bibles, which in this century were edited by the Protestants, did not attain to the same degree of celebrity; but John Drusius, who was much esteemed among the reformed churches, for his great learning, enlarged greatly the remains of those ancient interpreters.

17. In the same age, Sixtus Senensis, by the publication of his Bibliotheca Sancta, in which he, among other things, explained the art of expounding the Scriptures, seems to have gained no small praise to the Romish body. But far superior to him was Mathias Flacius Illyricus among the Lutherans, who, in his Clavis Scripturæ Sacræ, first showed the true method of interpreting Scripture, as far as it could be investigated and exhibited to others at that time.

18. The study of the Scriptures was much increased during the 17th century; for, besides some ancient versions, or parts of them, which were edited separately, a more enlarged edition of the Polyglot Bible was published at Paris, and afterwards a still more perfect one at London. Some besides, and among them even the Papists themselves, labored to illustrate either all the books of the O. T. or particular books or passages. Others were solicitous to explain the history and other events of the O. T. Others attained high praise by their cultivation of the oriental languages; such, for instance, as Erpenius and Golius; while Coccius exhibited singular skill in the Heb. language and idiom. Others began to apply to the criticism of the O. T. with a noble boldness; such as Lodovicus Capellus of the reformed body, and Richard Simon among the Papists; both of whom appeared to the men of their own time too free in their views. And, not to mention more who published books connected with sacred hermeneutics, Solomon Glassius in this century particularly distinguished himself, whose book on sacred philology has long been esteemed a standard work, and even in our age is very valuable. The glory, however, of this age was Grotius, who yet holds, and long will possess, the chief place among the interpreters of the N. T.; and no common praise is due to him for his annotations on the O. T., which, however, would have been much higher, had he bestowed the same labor on the Old as he did on the New Testament.

19. From the 17th century down to our age, the interpretation of the Scriptures has very greatly advanced, particularly among those who had happily delivered themselves from the long-worn shackles of the ancient superstition. The true way of studying the Heb. language, by making use of the light to be derived from the oriental languages, was first discovered by Albert Schultens, who himself gained a high reputation by his interpretations of the O. T. And there were not a few who employed themselves with honor in the explication of the words, and of the whole Heb. phraseology, and particularly of the poetic diction.

20. In the astonishing number of interpreters produced in later times, it was not possible that there should not have been a great diversity of method adopted by very many of them, according to the diversity of their times and genios. Among the Catholics, although freedom of interpretation was restrained by the stricter limits in which they

* The student will do well to read Bishop Marsh's twelfth Lecture on this subject.

were confined by their religion, in consequence of which they were prevented from proceeding freely in this work, yet there were to be found even among them some who distinguished themselves in this department; such as Augustin Calmet, about the beginning of the 18th century, much celebrated both for his Commentary on the sacred code, and also for his Dictionary of the Bible; and another in the middle of the same century, less commonly known, but remarkable for his varied erudition — Alexius Symmachus Mazochius — who, in his Spicilegium Biblicum (Biblical Gleanings), which was confined to the O. T., seems fully to merit the praise of a learned and ingenious interpreter. Among those, again, from whose minds the reformation of religion had shaken off the yoke of servitude, this happy change only in the slow progress of time exerted all that power which it might, and certainly ought, to have had. Even in the beginning, therefore, of the 18th century, and for some time afterwards, there were very many who delighted in allegorical and mystical interpretations of Scripture; and not a few who were rather controversial theologians than interpreters. But a sounder mode of interpretation began to prevail more and more every day, and it, alone, by degrees became approved by the lovers of genuine liberty — a mode which, employing the necessary aids, not only endeavored to discover the meaning of the writers from the idiom of the language which they used, but likewise illustrated and confirmed the meaning thus discovered, from the genius of the age in which they lived, and from their manners, circumstances, and design in writing; and, consequently, never sought to discover in them any thing but what could be shown with probability to have been in their minds.

21. But the liberty of interpretation came at last to be shamefully abused by some, and degenerated, through the proneness of mankind to rush into extremes, into the most unrestrained licentiousness. According to the most recent canons of this class of interpreters, we ought to admit nothing in the sacred volume to be true that is not agreeable to the common order of things; and, conformably to these canons, whatever is related in Scripture as different from that order, must all be explained by the interpreter in a manner consistent with it; so that what would deservedly be accounted unallowable with regard to the profane writers of antiquity, is not only allowed to the most ancient sacred books, but is even reckoned laudable. And there are not wanting persons in our times, who twist to a moral purpose whatever may tend to give offence in these books, being no way solicitous regarding the most natural or plain sense of the words.

22. In fine: During that space of time of which we have just been speaking, many books were published which treated of the method of interpreting the whole sacred volume. Some of these, however, confined themselves solely to the critical part, while others, under the name of Introductions, embraced all those things which might be reckoned to pertain to the understanding of the contents, the authors, the composition, and the ancient versions of the whole of the Scriptures, and of each of its parts. Of the first sort, the most excellent are, Turretin's Tract on the Interpr. of Script., Seiler on Bib. Hermeneutics, and Meyer's Attempt at the Interpr. of the O. T.* Of the latter sort, it will be sufficient to mention Carpzovius's Introd. to the Canonical Books of the O. T., J. G. Eichhorn's Introd. to the Books of the O. T., Jahn's Introd., Bertholdt's Historico-critical Introd. to all the Canonical and Apocryphal Books of the O. and N. T., and Hug's Introd. to the N. T.† To these, which are all in foreign languages excepting Hug, translated by Dr. Wait, we may add such compendiums as Harwood's Introd. to the N. T., Marsh's Lectures on Bib. Crit. and Interpr., Gerard's Institutes of Bib. Crit., Horne's Critical Introd., &c., &c.‡

SECTION III.

MORAL QUALITIES REQUISITE IN AN INTERPRETER OF THE SCRIPTURES.

The State of Mind required in a Student of the Bible: Gratitude for the Fact and Character of Divine Revelation — Humility — Devout Prayer — Ingenuousness and Decision of Purpose.

The moral qualifications of an interpreter of Scripture are of the first importance, and demand the most serious regard. Every person well knows that facts and circumstances take a high degree of coloring from the state of mind through which they are viewed, and that the particular impression they make is in a great measure dependent upon the disposition and habits of the recipient. That there can be no correct apprehension of *moral truth*, unless there be an unprejudiced and teachable frame of mind, most persons admit. If a man be not convinced of his want of information, and be not animated by an upright intention of submitting without reserve to the discoveries of truth, however opposed to his previous sentiments and pursuits they may be, it is not to be expected that the clearest statement or the most conclusive reasoning will exert any beneficial influence upon his mind. But if this be true in the ordinary affairs of human life, it is much more so in the acquisition of scriptural knowledge. The stream of revealed truth runs in an opposite direction to the current of our fallen nature. Nor is this the greatest evil; the human mind is as destitute of ability rightly to apprehend the revealed will and purposes of God, as the human heart is opposed to their authority and control. 'The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.' 1 Co. 2:11. Hence arises the necessity of a preparation of heart to seek after God (1 S. 7:3, &c.), by a cultivation of those dispositions which accord as well with the divine communications, as with our own relative and responsible character. The state of mind, constituting these moral qualifications, may be resolved into the following particulars: —

I. DEVOUT GRATITUDE FOR THE FACT AND CHARACTER OF THE DIVINE REVELATION.

1. If we have any thing like just conceptions of the high and holy character of God, and of our own debased and abject condition, we shall not fail to approach the volume of inspiration with sentiments of profound gratitude to HIM for having favored us, in such circumstances, with *any* communications of his will; but especially so, for the character and design of those communications which are presented to us in the Bible. Separated from the Author of our being by a course of sinful disobedience, and totally incapacitated, by the depravation of our will and affections, for his service and presence, He might have justly abandoned us to the imaginings of our own hearts, destitute of the guidance of any further light from Himself. In that case, how deplorable must have been our moral condition! Cut off from God — under the dominion of the powers of darkness — following the dictates of depraved affections, and subjected to the control of fierce and turbulent passions — we could only have proceeded from one stage of depravity and wretchedness to another, until we should have found ourselves placed beyond the reach of even the divine compassion itself. But 'the day-spring from on high has visited us;' the light of HIS truth has pierced through the gloom with which we were surrounded — 'they who sat in darkness, and in the region of the shadow of death, have seen a great light;' and in the midst of our rebellion, we are arrested by the voice of God, in accents the most tender and merciful — 'Unto you, O men, I call; and my voice is to the sons of men.' Pr. 8:4. 'How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my Spirit upon you, I will make known my words unto you.' ch. 1:22,23. Now, if the mere fact of a divine revelation, intended to benefit our condition, be sufficient to excite our gratitude, and inspire us with reverential feeling, our obligations will appear to be greatly augmented, when we consider the merciful character it assumes in the Bible.

2. Let it be observed, then, that it is in the Holy Scriptures, only, that we have *rational and influential discoveries of the character of God*. In proof of this position, we need only refer to the state of opinion in those parts of the world where the light of revelation has not yet beamed, or where it has been quenched by the opposition of sin. Amidst all the speculations of philosophy, for which Greece and Rome were renowned, at what certainty did their most celebrated philosophers arrive, even on the simple but momentous fact of the existence of an intelligent First Cause? Doubt and indecision marked the conclusions of their profoundest investigations, and reduced them to the rank of the merest probabilities.§ With respect to the character and perfections of God, and the interest which He took in the moral government of the world, they were at a still greater loss, and involved in the most bewildering perplexities.‖ In fact, the whole history of man, whether wandering in the wilds of savage independence, or enjoying the higher advantages of civilized society, abundantly confirms the humiliating truth, that 'the world by wisdom knew not God.' 1 Co. 1:21. But turn we to the Scriptures, and what sublime and influential discoveries are there made of the existence and perfections of the Deity! How demonstrative are the evidences of his being — how convincing the proofs of his moral government — and how endearing the character He is represented as sustaining towards man! Well might the regal prophet exclaim, 'The entrance of thy word giveth life' — 'It giveth understanding to the simple.' Ps. 119.

3. We have here, also, *an intelligible account of the origin of moral evil*. Nor let this be regarded as a matter of trifling moment: it is intimately connected with just views of the righteous system of God's moral government, and the final destinies of the human race. But this was never furnished through any other medium than the sacred volume. In confirmation of this assertion, as well as that on the former topic, we might confidently appeal to the speculations of those who have been left destitute of the guidance of revelation, or the monstrous notions of those who have rashly and impiously turned from its proffered assistance. But, in the Bible, this mystery, which had been hidden for ages, is made manifest; the conduct of God stands absolved

* The celebrated John Augustus Ernesti, of Leipsic, was the first writer who established the grammatico-historical method of interpretation on a scientific basis, in his 'Institutio Interpretis Nov. Test.,' in which he was followed by the acute and judicious Morus, and the learned but neological Ammon.

† Pareau's Principles of Interpr. of the O. T., Introd.

‡ For a more particular and minute history of sacred hermeneutics, the reader may consult Bp. Marsh's 11th and 12th lectures; Planck's Sacr. Philol. pt. ii. ch. v.; and Ernesti's Institutes, pt. iii. ch. ix.; in the Bib. Cabinet, vols. ii. and vii.; and Seiler's Bib. Hermeneutics, tr. by Dr. Wright, pp. 1—92.

§ 'The possession of the Bible alone,' said the amiable Montgomery, in a speech delivered before the Philosophical Society at Sheffield — 'The possession of the Bible alone — including treasures of history, jurisprudence, poetry, and ethics, capable above all other books of informing, expanding, delighting, and exalting the mind, while the heart is purified — the possession of the Bible alone, with the power of reading and understanding its wonderful and blessed contents, sets the humblest Christian among us above the most enlightened heathen philosopher, in the true knowledge of the true God.'

‖ See Turner's 'Sacred History,' vol. i. Ed.

from every imputation which infidelity has thrown upon it; and every part of his moral government is seen to harmonize with the perfections of his character.

4. Through the same medium, exclusively, we learn *the method by which the salvation of man is effected, and the medium of his approach to God.* Living, as we do, in the midst of this light, we are not, it is to be feared, sufficiently impressed with a consciousness of its high importance, or its infinite value. But, looking towards those deprived of it, do not the cruel and degrading superstitions of the pagan world, both in ancient and in modern times, afford convincing proof that the great question which agitates the human mind, and presses its terrors upon the consciences of men, apprehensive of the wrath of some unknown but justly offended Deity, is this — 'How shall man be justified with God?' Alas! he knows not. The prophet has described, in language no less just than forcible, the fearful anxiety and distressing uncertainty which perturb the mind in such circumstances — 'Wherewithal shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousand of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?' Mi. 6:6. On a mind thus agitated by an overwhelming apprehension of the divine displeasure, and without any well-grounded hope of averting its impending doom, what must be the exhilarating effects of the merciful announcements of the gospel? and what must be the thrilling sensibilities of the heart, when these discoveries are first made and apprehended? The design of this revelation is to announce the gracious purposes of God to save men from the guilt and punishment of sin; his purposes of pardoning the guilty — of sanctifying the unholy — of giving strength to the helpless, and power to them who have no might. It further informs us of the medium through which we may successfully approach the throne of God, and acceptably urge our petitions for an interest in these unspeakable benefits — 'Seeing, then, that we have a great High-Priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession:' 'Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.' — 'Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.' He. 4:14,16. 7:25.

5. But it may further be remarked, that *in the Scriptures only are the truth and certainty of a future state revealed.* It is true, that some efforts have been made to demonstrate the immortality of the soul, upon principles independent of Scripture; but, without any desire to depreciate the labors of those who have employed themselves in the investigation, we may be allowed to remark, that the mere circumstance of no one ever having arrived at any thing like certainty on the subject, until brought within the light of inspiration, is enough to justify a suspicion, that the superiority of modern ratiocination over that of the ancients is in this respect derived, perhaps unconsciously, from the discoveries of the written word. We have been frequently reminded of the sentiments of Socrates, Plato, Cicero, and others, who, by the mere exercise of reason, it is said, discovered that the present is not the only state of being — that the existence of man does not terminate with this life, but that there remains a state where virtue will be rewarded and vice punished. But, granting that such discoveries have been made, we would ask those who boast of philosophy, for the purpose of derogating from the value of revelation, what it cost these individuals, in the pursuit of this knowledge, ere they could triumph in its possession. Did the oppugners of revelation ever follow those master spirits in their mental excursions? Did they ever make an effort to discipline their own minds to the same severe and laborious course of investigation, which these philosophers were obliged to prosecute through toilsome months and years? There is little risk of doing them an injustice, in saying, that they have not so done. They therefore are incompetent to determine how many could have attained to the same degree of assurance, on this truth, as the worthies to whom they have referred us. The process by which the truth was thus to be arrived at, was too complex to engage the attention of the great proportion of men; and therefore God, in his infinite compassion, made known a shorter way. That way is to be found in the Scriptures; and we are prepared for the sneer and the laugh of the witling, when we say, that the most illiterate man who can read his Bible, and avail himself of the information it contains, knows infinitely more about a future state of existence, than either Socrates or Plato; and, what is of far more value, his knowledge is more influential. So dubious did these philosophers hold the conclusions of their reasoning to be, that they were far from being satisfied of the certainty of those doctrines which they endeavored to impress upon others. In circumstances when the support of his principles was most needed, the confidence of the philosopher forsook him; and in the contemplation of death, he viewed the existence of a future state as a problem not to be solved. Even Cicero speaks of this doctrine as doubtful; and in his Treatise on Old Age, he introduces the elder Cato mentioning it as an opinion of which he was fond, rather than a doctrine which he could demonstrate; and after enumerating all the arguments of which he could think, he comforts himself with this reflection upon the whole — that, if the soul died with the body, the petty philosophers, who opposed themselves to the opinion of the soul's immortality, ceasing to be, as well as himself, would not laugh at his credulity. Plato, in his *Phædon*, makes Socrates speak with some doubt concerning his own arguments, and introduces Simmias saying to him, 'We ought to lay hold of the strongest arguments for this doctrine, that either we ourselves, or others, can suggest to us. If both ways prove ineffectual, we must put up with the best proofs we can get, *till some promise or revelation shall clear up the point.*' The wisdom of Socrates and Plato, united, did, in fact, only produce such arguments for their favorite opinion, as they were themselves dissatisfied with. Cicero, being so attached to the same opinion, that, as he says, he would rather err with Plato in holding it, than think rightly with those who deny it, poorly echoes the arguments of his master, adds little to them himself, and, at the conclusion, virtually giving up the point, with all the arguments brought to support it, endeavors to comfort himself and others, against the approach of death, by proving death to be no evil, even should the soul perish with the body. Such were the conclusions of philosophy. We turn, however, to the Holy Scriptures, and every doubt is removed, and every objection silenced. That which antecedently appeared as probable, and devoutly to be wished for, is here rendered indubitably certain, both by authority and sensible demonstrations. The speculations of philosophy give place to the certainties of revelation, and 'life and immortality are rendered manifest by the gospel.' 2 Ti. 1:10.

6. In view of such considerations, we cannot but feel our gratitude excited, when we approach to God, as speaking in that book — 'Gratitude, not only expressing itself in proper terms, but possessing the mind with an abiding and overmastering influence, under which it should sit impressed the whole duration of the interview; such an emotion as cannot utter itself in language, though by language it indicates its presence, but preserves us in a devout and adoring frame while the Lord is uttering his voice. Go, visit a desolate widow with consolation, and help, and fatherhood of her orphan children — do it again and again — and your presence, the sound of your approaching footstep, the soft utterance of your voice, the very mention of your name, will come to dilate her heart with a fulness which defies her tongue to utter, but speaks by the tokens of a swimming eye, and clasped hands, and fervent ejaculations to heaven upon your head! No less copious acknowledgment to God, the Author of our well-being, and the Father of our better hopes, ought we to feel when his word discloseth to us the excesses of his love. Though a veil be now cast over the majesty which speaks, it is the voice of the Eternal coming to our ear in soft cadences to win our favor, yet omnipotent as in the voices of his thunder, and overpowering as the rushing of many waters. With no less emotion, therefore, should this book be opened, than if, like him in the Apocalypse, you saw the voice which spake; or, like him in the trance, you were into the third heavens translated, companying and communing with the realities of glory, "which eye hath not seen, nor ear heard, nor the heart of man conceived."'*

II. With this devout gratitude must be conjoined, A HUMBLING CONVICTION OF OUR OWN INABILITY RIGHTLY TO ESTIMATE THE VALUE, OR SUBMIT TO THE TEACHINGS, OF THE WORD OF GOD. This conviction is indispensably requisite, God having thus declared the constitution of his gracious government, and the mode of his merciful procedure: 'He resisteth the proud, but giveth grace to the humble.' Ja. 4:6. 1 Pe. 5:5. And surely the disposition of mind of which we are now speaking, is one most befitting persons who are not only 'alienated from the life of God through the ignorance that is in them' (Ep. 4:18), but whose understanding is also blinded by the god of this world (2 Co. 4:4), and whose corrupt nature 'is not subject to the law of God, neither indeed can be.' Ro. 8:7. But how many are they, who, if they spurn not the heavenly visitant from their presence, and refuse to listen to the voice of God written in his word, yet come to its perusal with unhumbled and haughty spirits, with high thoughts of their own importance, and deceitful notions of their own dignity! men who open the Bible, and read its humbling and soul-abasing doctrines with the same thoughtlessness with which they peruse the pages of a romance, and never once think of the exceeding broadness of God's command, or the exceeding riches of his grace! But would we profit by this employment, there must not only be a conviction of our ignorance of the deeply momentous truths of God's word, but there must also be a sensibility of our want of spiritual perception, when those truths are laid before us, and of the hostility of our nature towards even those we do know. Such is the word of promise: 'To that man will I look, to him that is poor and of a contrite spirit, and trembleth at my word.' Is. 66:2. When we are brought under the unrestrained influence of these sentiments — gratitude for the revelation, and deep self-abasement, from a consciousness of our own ignorance — it will induce,

III. DEVOUT PRAYER TO GOD FOR DIVINE ILLUMINATION, AND A RIGHT UNDERSTANDING OF SCRIPTURAL TRUTH. The original Author of the Holy Scriptures is alone able to open to our understandings their true meaning; and unless his Holy Spirit cast a ray of heavenly illumination upon our minds, no power of genius, no depth of erudition, can help us to a saving knowledge of their contents. Not, indeed, that there is any deficiency in the revelation itself: to suppose so, would be as absurd as for a blind man to maintain that the sun did not shine, because he was unable to discern its splendor. The defect is in our-

* Irving's Orations for the Oracles of God, p. 17.

selves: we are by nature spiritually blind, 'having the understanding darkened, and being alienated from the life of God, through the ignorance that is in us, because of the blindness of our hearts.' 'The natural man receiveth not the things of the Spirit of God, because they are foolishness unto him; neither can he know them, because they are spiritually discerned.' But these declarations do not stand alone; they are accompanied by an assurance, that 'he which is spiritual discerneth all things;' and our blessed Lord appeals to us—'If ye, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him!' While men are entertaining so high a conceit of themselves, as to imagine that divine wisdom is attainable by the aid of their own unassisted reason, they are neglecting the chief means which God has appointed for securing it, and remain destitute of any other compass to direct them, in the perilous voyage of life, than their own changeable fancy. Is it surprising, that they should be constantly in danger of making 'shipwreck'? They may read, and dispute, and put their ingenuity to the rack; but they will still remain ignorant of the very rudiments of the gospel. The prayer of faith, however, offered from the humble and contrite heart of one who has learned to sit meekly at the feet of Jesus, will never fail to unlock the sacred treasury of heaven, and to enrich the happy supplicant with that inestimable pearl of great price—that which is 'more precious than rubies, and with which all things in the world are not to be compared.' It is the peculiar office of the Holy Spirit to 'lead men into all truth.' Most justly, therefore, did Luther, in commencing his career of triumph over the ignorance and superstition of Popery, thus express himself: 'The sacred writings are not to be understood but by that Spirit by whom they were written; which Spirit is never more powerful and energetic, than when He accompanies the serious perusal of those writings which He Himself has dictated. Setting aside an implicit dependence on human writings, let us strenuously adhere to the Scriptures alone.' In perfect accordance was the practice of the holy psalmist, than whom no man, perhaps, has ever formed a juster conception of the value and blessedness of God's truth. 'Open thou mine eyes, that I may behold wondrous things out of thy law:' 'Teach me thy statutes:' 'Make me to understand the way of thy precepts.' Ps. 119. Such were his convictions of the necessity of divine illumination, for the purpose of understanding the written word. Such, also, were the convictions and practice of the prophets and apostles, notwithstanding they were favored with extraordinary revelations from on high. No man, who is truly grateful to God for the revelation of his will, and who also feels his own inability rightly to understand that revelation, will fail to profit by these illustrious examples. He will thankfully avail himself of the advice of one who knew how to estimate its value—'If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him.' Ja. 1:5. And we may assure ourselves that no one, reading under the influence of such principles, and the exercise of such devotion, shall fail of his reward. Every annunciation of the Eternal will be sealed upon his heart, and be reflected in his temper and conduct. Humbly seeking to God for wisdom, and relying upon the word of his promise for grace to consecrate it to practical purposes, his word will become to such a one the divine seed, giving birth to 'the fruits of righteousness, which are by Jesus Christ, to the praise and glory of God.' Phil. 1:11.

IV. The Scriptures must be read with a freedom from all undue bias of sentiment, and with an upright intention of submitting to the whole will of God.

1. Where this is not found, all efforts will be lost; and it is greatly to be feared that many, in whose hearts God has excited a desire for divine knowledge, suffer themselves to be deprived of the object of their labor and prayer, by not carefully attending to this rule. Preoccupied with some favorite notions, which are fondly cherished as *the doctrines* of the Bible, that book is resorted to, rather for arguments to confirm and support these previously-acquired sentiments, than to learn, with simplicity and without reserve, the whole will of God. Is there not reason to think, that there are but few, comparatively, who can adopt, in the integrity of their heart, the confession of the great, but [therefore] humble Boyle?—'I use the Scripture, not as an arsenal, to be resorted to only for arms and weapons to defend this party, or defeat its enemies; but as a matchless temple, where I delight to be, to contemplate the beauty, the symmetry, and the magnificence of the structure, and to increase my awe, or excite my devotion to the Deity there preached and adored.' There is, in consequence of the fall of man, a haughty spirit of independence so inseparably allied to our moral constitution, that we are more disposed to bring the truth of God to the level of our finite reason, than to receive it with that humility which our Lord inculcated, when he said, 'Except ye be converted, *and become as little children*, ye cannot enter into the kingdom of heaven'—a temper of mind to which the apostle also alludes, when he speaks of our 'becoming fools,' in order that we may be made wise. From this bitter root has proceeded much of that hostility with which a simple declaration of the doctrines of Christianity has in every age been met, as well as those various ramifications of false doctrine which frequently harass the seemingly penetrating, but really perplexed and vacillating mind. Much also of the theological warfare which has been maintained among those who have been agreed in the fundamental tenets of vital godliness, and into the lists of which the best of men have sometimes entered, has had its origin in the same cause. How common is it to see even persons possessing piety, so fondly attached to particular systems of doctrine, as to make no scruple of bending, by a labored explanation, any text which does not seem to favor their preconceived opinions, and thus refusing to embrace 'the whole counsel of God'!* Were such persons deeply affected with right conceptions of the inconceivable greatness of that Being by whose inspiration the Scriptures were given, they would not easily fall into such snares. They would be certain that the *perfect* understanding of many of the subjects revealed in the sacred writings, especially whatever relates to their great Author, is far beyond the province of the human intellect. Every attempt to fathom, by our limited reason, the deep things of the Most High, or to reconcile, with systematic nicety, particular points, which, though clearly revealed, may not appear to our contracted view perfectly accordant with each other, or with our idea of what is right and befitting the Almighty, must be utterly vain and futile. Humility, contrition of spirit, steady faith, implicit confidence, a disposition to receive, in its unsophisticated meaning, all that God says, because He says it,—these are the dispositions which become man when his Maker condescends to be his instructor, and in the exercise of which, alone, can we make any profitable attainments in spiritual knowledge. If we are willing to construe the words of a human author in their plain and obvious signification, surely we ought not to refuse to do so with regard to Him that 'speaketh from heaven.' 'When I think on the grandeur of God,' says Saurin, 'when I cast my eyes on that vast ocean, consider that immense ALL, nothing astonishes me, nothing staggers me, nothing seems to me inadmissible, how incomprehensible soever it may be. When the subject is divine, I am ready to believe all, to admit all, to receive all, provided I be convinced it is God Himself who speaks to me, or any one on his part.... Either religion must tell us nothing about God, or what it tells us *must* be beyond our capacities; and, in surveying even the borders of this immense ocean, it must needs exhibit a vast extent in which our feeble sight is lost. But what surprises me, what staggers me, what affrights me, is to see a diminutive creature, a contemptible man, a little ray of light glimmering through a few feeble organs, argue a point with the Supreme Being; oppose that Intelligence who sitteth at the helm of the universe; question what He affirms; dispute what He determines; appeal from his decisions; and, even after God has given him evidence, reject all doctrines that are above his capacity. Enter into thy nothingness, mortal creature! What madness fills thee! How dost thou dare, thou who art but a point,—thou whose essence is but an atom.—to measure thyself with the Supreme Being; with Him who fills heaven and earth; with Him whom the heaven, even the heaven of heavens, cannot contain? Canst thou by searching find out God? Canst thou find out the Almighty to perfection?'†

2. But the evil is not confined to those presumptuous persons who would reduce the truths of revelation to the level of their own intellect, and impiously offer their counsel to Him about whose word we are speaking. The picture, which has been drawn by an eloquent writer, of the too common practice of professing Christians, is not less faithful, we fear, than it is humiliating and distressing. 'The points of the faith we have been called on to defend, or which are reputable with our party, assume in our esteem an importance disproportionate to their importance in the word, which we come to relish chiefly when it goes to sustain them, and the Bible is hunted for arguments and texts of controversy which are treasured up for future service. The solemn stillness which the soul should hold before her Maker, so favorable to meditation and rapt communion with the throne of God, is destroyed at every turn, by suggestion of what is orthodox and evangelical, where all is orthodox and evangelical: the spirit of the reader becomes lean, being fed with abstract truths and formal propositions; his temper ungenial, being ever disturbed with controversial suggestions; his prayers, undevout recitals of his opinions; his discourse, technical announcements of his faith;... and the fine, full harmony of Heaven's melodious voice, which, heard apart, were sufficient to lap the soul in ecstasies unspeakable, is jarred and interfered with, and the heavenly spell is broken with the recurring conceits, sophisms, and passions of men.'‡

3. An authoritative message has been sent from the throne of God, accredited by the most ample and convincing evidence. Having, then, been visited with the light of revelation, the formation of our religious creed is no longer left to the dreams of imagination, or the speculations of philosophy; but it is to be deduced fairly and honestly from

* 'There are few, indeed, who approach the interpretation of the N. T. with minds uncorrupted and unprejudiced. The greater part have already imbibed certain opinions. Some have become habituated to the ancient formulæ of theologians: others have learned to cast off all restraints, and are wonderfully delighted in the exercise of their own ingenuity. One party are led astray by the authority of some theological system; the other, by the most recent form of philosophy. All, in short, forsake the plain and simple path, and have recourse to art in searching after truth. That rectitude of purpose, therefore, which sees and comprehends the truth directly and without evasion, is exhibited by few, in the interpretation of the N. T. And hence it naturally happens, that, as such interpreters are themselves wanting in simplicity, this virtue is also absent in their interpretations.'—*Professor Tittman*, in Biblical Repository, No. 3.

† Saurin's Sermons, vol. i. p. 78; Christian Obs. vol. xx. p. 597

‡ Irving's Orations for the Oracles of God, p. 14.

the written record alone. And the same principle is to govern equally the learned and the unlearned. It is the office of a translator to give a faithful representation of the original. And, now this faithful representation has been given, it is our part to peruse it with care, and to take a fair and faithful impression of it. It is our part to purify our understanding of all its previous conceptions. We must bring a free and unoccupied mind to the exercise. It must not be the pride or the obstinacy of self-formed opinions, or the haughty independence of him who thinks he has reached the manhood of his understanding. We must bring with us the docility of a child, if we want to gain the kingdom of heaven. It must not be a partial, but an entire and an unexcepted obedience. There must be no garbling of that which is entire, no darkening of that which is luminous, no softening down of that which is authoritative or severe. The Bible will allow of no compromise. It professes to be the directory of our faith, and claims a total ascendency over the souls and the understandings of men. It will enter into no composition with us, on our natural principles. It challenges the whole mind as its due, and it appeals to the truth of Heaven for the high authority of its sanctions: 'Whosoever addeth to, or taketh from, the words of this book, is accursed,' is the absolute language in which it delivers itself. This brings us to its terms. There is no way of escaping after this. We must bring every thought into captivity to its obedience; and closely abide by the rule and the doctrine this authentic memorial of God sets before us. *

4. Having thus ascertained the revealed will of God, it must be our purpose and determination to fulfil it. 'Not every one,' says the Savior, 'that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.' Mat. 7:21. It were better for us to be placed beyond the light and influence of the divine revelation, than to enjoy its advantages, and yet withhold our obedience. Lu. 12:47,48.

V. Such appears to be the preparation of mind, and disposition of heart, required in those who would derive from the study of the Scriptures those benefits which it is the intention of their Divine Author to impart. The Bible is the ordinary channel through which He conveys his blessings to man; and it is only by placing ourselves in a proper situation, and providing ourselves with suitable means, that we can rationally expect to become partakers of the waters of life.

SECTION IV.

THE LITERARY QUALIFICATIONS OF AN INTERPRETER.

The Hebrew and Greek Languages — Grammars and Lexicons — Rhetoric and Logic — Historical Circumstances — Their Intimate Connection with Interpretation — Civil and Political Geography — Natural History — Literary and Historical Circumstances pertaining to the Sacred Books.

The interpretation of the Bible, as we have already seen, calls for a large measure of various knowledge, to which we shall now more particularly advert.

I. An interpreter ought to be well skilled in both the Hebrew and Greek languages, so that he may distinguish between the idioms of each language, and rightly interpret both. The object of interpretation is the examination and explanation of words by grammatical principles; and as the sense thus discovered is the true and only proper sense, it follows that a grammatical knowledge of the languages of the text is indispensable to the task.

1. Ernesti and his commentator have well illustrated the value of grammatical knowledge, especially of etymology and syntax, to an interpreter, in the remarks given in the note below.†

2. But, further, in studying the philology of the Heb., he must discover, by means of the helps that can be employed, its spirit, its character, its peculiarities, the significations of its words, and the very characteristics of its figures. Thus he must draw out its character from the analogy of the other oriental languages, which have sprung from it, or are connected with it, and the meanings of its words and phrases, from a comparison of the various versions which we have of the Heb. Scriptures; since these are the only sources which can supply such knowledge respecting them as may be confidently relied on.

3. The case is the same with the particular philology of the Greek text, which largely partakes of the Heb. structure, and abounds with those expressions in which the national and religious ideas of the Jews were ordinarily expressed.‡ Hence the interpreter should be acquainted, not only with pure Gr., but with its various dialects, especially the Alexandrine.

4. In prosecuting this branch of his studies, the student will find the works mentioned in the note below § amongst the best.

II. *Rhetoric* and *Logic* furnish valuable assistance. That portion of rhetoric which treats of the meaning and nature of tropes, is most valuable to an interpreter. The rules laid down in rhetorical treatises, respecting the different modes and beauties of style, and especially respecting sublimity or beauty of sentiment, will also be found of great assistance in the interpretation of those instances that so frequently occur. Logic will greatly help him to distinguish between the ideas of things and the sounds of words; to form accurate notions of words, by collecting their scattered portions into an aggregate whole, or by deducing them from examples in which they may be found; as also in expressing those notions clearly and briefly; to distinguish between similar ideas, lest, being deceived by ambiguity, he should confound things that are essentially distinct; to analyze the arguments and reasoning of the sacred writers; and to detect and reconcile apparent discrepancies.‖

III. In order fully to avail ourselves of the aids for ascertaining the sense of the text, some previous acquaintance with HISTORICAL CIRCUMSTANCES is indispensably necessary. How can any one be competent to form a judgment on the nature of those examples which a writer may furnish of the signification of his terms, if he has no antecedent knowledge of the subjects to which such writer alludes? How can any

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* Dr. Chalmers on the Evid. and Authority of the Christian Revelation, p. 269. The whole chapter will amply reward a careful perusal.

† 1. An interpreter ought, in the first place, to be acquainted with the differences and powers of words, in so far as they depend upon their grammatical form. The differences here to be considered are those which arise from derivation, composition, inflection, and accents. Nor ought we less carefully to study the force and difference of forms in those words which grammarians have styled emphatically *verba, verbs*; together with the exceptions to each rule, either as to tenses or moods, which have been introduced by usage. Interpreters who have not acquired an accurate knowledge of these rules, and have not rendered their knowledge available by the habit of applying it, are liable to fall into great and serious blunders; and it is wonderful how many instances of such blunders are to be met with; whereas a little attention to grammar often clears away the difficulty, and enables us to interpret rightly, and to refute the errors of others.

2. But the knowledge of *syntax* is still more necessary, not only that we may ascertain the order in which the words are to be taken, which is often of great importance to the right understanding of the passage, but, also, that we may know the proper construction of every word and particle separately, so as to be able to judge, in the N. T., whether the expression be pure Greek or not; and, finally, that we may know the force and sense of each particular construction from the true spirit of the language. For he who, being ignorant of these matters, proceeds to tr. word for word, from one language into another, must necessarily fall into great and frequent errors, from the dissimilarity of the idioms. The writings of the commentators are full of errors of this class; nor can any one, without the knowledge here required, detect and confute the mistakes of interpreters and critics. The reader who is conversant with critical writings need only be reminded of the important light that has been thrown upon several passages of the N. T. by the labors of Middleton, Sharpe, and others, in elucidating the doctrine of the Greek article. *Ernesti's* Institutes, pt. iii. ch. 10. § 8, 9.

‡ Planck's Introd. to Sacr. Philol. pt. i. ch. xi.

§ GRAMMARS AND LEXICONS. — I. *For the Old Testament.* 1. A Hebrew Grammar, with a copious Syntax and Praxis. By Moses Stuart, Professor of Sacr. Lit. in the Theol. Seminary at Andover. 8vo. 5th ed. 1835. This work is founded chiefly on the Heb. grammar of Gesenius. The student should also procure, by the same author, 'Diss. on the Importance and Best Method of studying the Original Languages of the Bible,' by Jahn, Gesenius, and Wyttenbach; tr. from the original Latin.

2. A Grammar of the Heb. Language, comprised in a Series of Lectures. By the Rev. Samuel Lee, D. D., Professor of Arabic (and now Regius Professor of Hebrew) in the University of Cambridge. Second ed. 1832.

3. A Heb. Chrestomathy. By Professor Stuart. 1829, 1830. Designed to furnish a course of Heb. study.

4. A Manual of the Chaldee Language, containing a Chal. Grammar, chiefly from the German of Professor G. B. Winer; a Chrestomathy, consisting of Selections from the Targums, and including the whole of the Biblical Chal., with Notes, and a Vocabulary adapted to the Chrestomathy, with an Appendix on the Rabbinical Character and Style. By Elias Riggs, A. M. Boston, 8vo. 1832.

5. Johannis Buxtorfii Lexicon Chaldaicum, Talmudicum, et Rabbinicum. Folio, Basil, 1640.

6. A compendious Lexicon of the Heb. Language. By Clement C. Moore. 2 vols. 12mo. New York, 1809. The first volume of this work contains an explanation of every word which occurs in the Psalms, with notes; the second volume being a Lexicon and Grammar of the whole language. It is a most useful work for a beginner.

7. A Heb. and Eng. Lexicon of the O. T., including the Biblical Chaldee, from the German of Gesenius, with Additions. By the Rev. Josiah W. Gibbs, A. M., of the Theol. Seminary, Andover. [Gesenius having extensively improved his Lex., it is translated by Prof. E. Robinson, and republished in Boston, 1836. The most complete of Heb. Lexicons.

A Heb. and Eng. Lexicon, with the Heb. also spelled in Eng., and so arranged as to answer the purpose of a concordance of the Heb. Bible. By William Le Roy. New York, 1837. Each inflection of a word occurring in the Bib. text, is given in alphabetical order, and its etymology and meaning annexed. Pr. *Stuart* says it is 'worse than worthless.' Ed.]

II. *For the New Testament.* 1. A Grammar of the N. T. By Prof. Stuart. Andover, 1834. A singularly valuable elementary book for critical purposes.

2. A Gr. and Eng. Lex. to the N. T., in which the Words and Phrases occurring in those Sacred Books are distinctly explained; and the Meanings assigned to each authorized by References to Passages of Scripture; and frequently illustrated and confirmed by Citations from the O. T. and from the Gr. Writers. By John Parkhurst, A. M. 4to. and 8vo. Prefixed to this Lexicon is a most admirable summary of Gr. grammar, adapted for the use of those who understand English only.

3. Novum Lexicon Græco-Latinum in Nov. Test. congessit et variis Obss. Philol. illustravit Johannes Friedericus Schleusner. 2 vols. 8vo. Lipsiæ, 1819: Edinburgh, 1814: Glesgow, 1817.

4. A Gr. and Eng. Manual Lex. to the N. T., with Examples of all the irregular and more difficult Inflections. By J. H. Bass. 12mo. London.

5. Clavis Novi Testamenti Philologica, Usibus Scholarum, et Juventum Theologiæ Studiosorum, accommodata, auctore M. Christ. Abrahamo Wahl. Lipsiæ, 1822. This is more accurate than Schleusner's, especially in the prepositions and particles. It has been tr. into Eng. by Edward Robinson, D. D., late of the Theol. Sem., Andover, now of the New York City University, and absent in the Holy Land, &c. It is in a single volume, royal 8vo., and will be found an invaluable work.

6. Remarks on the Synonymes of the N. T. By John Aug. Henry Tittmann, D. D., first Theol. Prof. in the Univ. of Leipsic. Tr. by the Rev. Edward Craig, M. A. Vol. 1, forming Vol. 3 of the Bib. Cabinet. This is a most important work: it is much to be regretted that the death of the learned author prevented the completion of his design, which was to investigate the comparative force of all those words in the N. T. which appear to be synonymous; i. e. which range under a common genus, as having one generic idea in common; but which have each of them, additional to this, a specific difference of meaning. The student who uses Schleusner's Lexicon would do well to acquaint himself with Dr. Tittman's work

[III. *For the Septuagint.* Schleusner's Lexicon. Ed.]

‖ See Ernesti, pt. iii. ch. ix. sects 28-35.

one discover the scope of an author's reasoning, if uninformed of his subject? or without adequate and antecedent information? The thing is impossible, as any one may see by referring to Jud. 19:29. Ps. 34:6. 129:6. 133. Ez. 9:2. Zch. 5:1,2. Mk. 2:4. Lu. 7:38. 1 Co. 9:24–27. He. 12:1–3, &c. Hence we perceive the value and necessity of a knowledge of the history, religion, manners, customs, civil and physical geography, chronology, and general archæology, of the people to whom the Bible immediately and directly relates, as well as of the particular circumstances under which its several books were respectively written. The religion, manners, customs, and social and political condition of a people, necessarily exert a powerful influence on their literature; and this was preeminently the case with the Hebrews. With but an imperfect and confused knowledge of these things, therefore, we shall be impeded at every step, and strive in vain to unravel the sense of the inspired penmen.

1. How much of the point, force, and felicity of the Bible will be lost, for instance, if the reader of it is ignorant of geography and natural history! In the study of writings where there are so many allusions to natural scenery, and the reader is so often transported from one part of the country to another, he needs to become, as it were, an inhabitant of the land. To enter into the spirit of this narrative, he needs to be able to body forth in his own mind that scenery in all its beauty and prominence; to behold, as with his own eyes, 'the glory of Lebanon,' clothed with fir-trees and cedars, and stretching its lofty ridges along the sky; to dwell with delight on the 'excellency of Carmel,' crowned with verdure, and 'dipping its feet in the Western sea;' to gaze on the beautiful lake, and hills, and valleys of Galilee; and to rove in imagination over the mountains, and among the dells, which surround the sacred city, the queen of nations, and 'the joy of the whole earth.' Here, too, the climate is to be taken into the account; — the early and the latter rain; the seed-time and harvest; the dry and scorching days of summer, contrasted with the coolness and deep serenity of the nights, in which the heavens seem lighted up with living fires; the parched earth, which drinks up the streams, and converts the mountain-torrent into a bed of sand; — all these are to be known and felt, ere we can understand, in their full force, the frequent references, like those to 'a dry and thirsty land, where no water is;' to 'the shadow of a great rock in a weary land;' or like those in our Savior's parable of the sower, or in his conversation with the woman of Samaria.

2. The civil and political geography of that age, though not less important, is more difficult to be ascertained. The grand natural traits of scenery and climate are permanent and unchangeable, and present at this day almost the very aspect which they bore 2000 years ago; but all those features which depended on the will of monarchs, or the power of nations, have, like those monarchs and nations, passed away. The mutations of Palestine, in this respect, have been great; and they appear particularly so, when we trace the local division of the territory, from that first partition under Joshua, which is now, perhaps, inexplicable, down through the changes which took place under the two kingdoms of Judah and Israel, and then through those which occurred after the exile, in respect to the Jews and Samaritans, until, at length, the whole became subject to the Roman power. At that time, Herod the Great was king over all the territory of the 12 tribes; but at his death, Judea and Samaria were given to Archelaus; Galilee and Perea to Herod Antipas; and the country N. E. of the Jordan to Philip. When Archelaus was banished, on account of his cruelties, to Vienna, in Gaul, Judea became a Roman province, and was governed by a succession of procurators, under the control of the proconsul of Syria. It was then assigned, as part of his kingdom, to Herod Agrippa the First, whose miserable fate is narrated in Acts 12. After his death, it was again governed by procurators, among whom were Felix and Festus. During all this time, the boundaries of the province were often varied, by the addition or abstraction of different towns and cities. If we add to this the state of Asia Minor, where it is, perhaps, impossible to trace with accuracy the limits of the different provinces; and also the changes made by the Romans in the general divisions of Greece Proper and Macedonia, where they affixed the ancient names to provinces and regions of far different limits; — we may well suppose, that it is not the uninformed reader who can accompany the sacred writers in their geographical details, or follow the great apostle of the Gentiles in his various journeys.*

3. It may be that the necessity of an acquaintance with the circumstances just enumerated, is far from being apparent to the minds of many otherwise intelligent persons; but it is certain, that how much soever such persons may love and venerate the Bible, they must rest satisfied with a very limited and imperfect knowledge of its contents. It not unfrequently happens, as every diligent student knows, that the whole force and beauty, and, very often, the most important meaning, of certain passages, can only be perceived by a perfect knowledge of the things to which the writers allude; and the circumstances and peculiar character of the different objects mentioned in Scripture, are most frequently those not likely to strike a careless or unskilful observer. It should also be remembered, that the language itself in which these ancient books are written, is of such a nature as almost utterly to forbid its being well understood without the knowledge of which we are speaking. Simple, and confined in its vocabulary, its very idiom is metaphorical; and there is scarcely a sentence composed in it, without some allusion being made to the objects of external nature, and their peculiar habits or qualities.

4. On these several topics we should seek for information, primarily, in the Scriptures themselves; and, secondarily, in those authors who have most judiciously written upon them.† On the sacred and civil antiquities of the Hebrews, the works of Josephus, Godwin, Jennings, Lewis, Lowman, Shaw, Michaëlis, Jahn, Fleury, Dr. Browne, [and Dr. Palfrey,] will furnish abundant materials for the use of the student; nor should we omit to notice Dr. James Townley's tr. of Maimonides on the Reasons of the Laws of Moses, which contains several learned and judicious dissertations on Jewish subjects, by the translator, as well as copious illustrative notes. On the customs and circumstances of the various nations whose history is connected with that of the Jews, the writings of Rollin, Shuckford, Prideaux, Gray, Russell, [Pococke, De Sacy, and the Universal History,] will contribute ample information.‡ The physical geography of Palestine is best learned from the observations of modern travellers. That country is becoming every year more and more accessible; and the light which has been thrown upon its natural features by the reports of Seetzen, Burckhardt, Legh, Buckingham, the American missionaries, Richardson, Jowett, Lamartine, and Carne, in the delightful 'Letters from the East,' has contributed much to impart spirit and interest to our conceptions of the scenery so often alluded to in the Bible.

5. With reference to Scripture Natural History, we scarcely know how to speak, for the information of unlearned readers. The 'Physica Sacra' of Scheuchzer is too voluminous and expensive for ordinary purposes, and in Latin; [so of Bochart's Hierozoicon;] the 'Hierobotanicon' of Celsius is extremely valuable, but in its original form not of general use; the 'Illustrations' of Professor Paxton are very judicious and satisfactory, as far as they extend, but are incomplete as a Natural History of the Bible; the 'Fragments' to Calmet comprise much valuable information, but it requires to be digested and arranged by a skilful hand, and, moreover, to be purged from much fanciful hypothesis. The only work [of extensive research], at all complete, and accessible to the generality of readers, was Rev. Dr. Harris's 'Natural History of the Bible' [from which most subsequent writers largely borrow, originally published in America, and reprinted in England; one edition, with cuts, notes, and corrections, by the author of the 'Modern Traveller'.] This volume furnishes valuable materials to assist the student in his investigations; but its disquisitions are extremely dry and critical, and its natural history somewhat scanty; while from its conjectural criticism, and [the absence of incitements to devotion, it is not a good] medium of religious instruction, [nor so intended.]§

IV. Let us also advert a little more particularly — for the purpose of demonstrating its value — to that historical knowledge respecting the sacred books themselves, that we have spoken of as a desideratum with the biblical student. The circumstances of which this is made up, have been thus enumerated by an old writer:‖ — (1) The order of the several books, and the relation of their parts. — (2) The title or denomination of the several books. — (3) The authors of the respective books. — (4) The persons to whom the several books were immediately or especially addressed. — (5) The scope or principal design of each book. — (6) The chronology of the respective books. — (7) The principal parts or divisions of each book. An acquaintance with these circumstances, as he justly remarks, 'will promote the solid and judicious understanding of the whole Bible in a short space of time. For, (1) Hereby you shall have the very idea or character of every book, lively describing the nature and contents of it before your eyes, as in a map, before you begin to peruse them. — (2) Hereby you shall have a clew to conduct you, a compass to sail and steer by, in the perusal of any book. — (3) Hereby, also, you shall have a summary recapitulation or recollection of the chief aim and subject-matter of every book, much tending both to help judgment and strengthen memory, after the perusal of any book of the O. or N. T. And therefore this course must needs be as a useful *key, to unlock the rich cabinet of the Holy Scriptures*, and to discover the precious treasures thereof to you.'¶

A word or two on each of these topics:

1. An attention to *the order of the several books*, and the relation of their various parts, will materially elucidate the different histories, and the allusions made to them by the inspired writers; it will also help us to discover the force and propriety of many directions and exhortations scattered throughout the Bible. Let Ps. 42 be read as the composition of David, penned when he was fleeing from Absalom, and on the night when he was about to pass over Jordan; and an accurate survey he also taken of the existing circumstances of the pious monarch, and the character of the surrounding scenery; and that beautiful and affecting composition will appear doubly beautiful and affecting. The prophetic writings, and the Epistles of the New Testament, are also susceptible of the same kind of illustration; indeed, without connecting them in this way

* North American Review, vol. xxiii. N. S.

† The Comp. Commentary aims to supply or indicate these. Ed.

‡ See particularly Heeren's 'Researches,' for notices of the Indians, Persians, Egyptians, Phenicians, and Babylonians. Tr. and pub. at Oxford, 1833. 3 vols. 8vo. Ed.

§ Carpenter's 'Scripture Natural History' (which has gone through five editions in England) supplies a deficiency in this department. Ed.

‖ The reader will find much upon these topics, perhaps enough for general purposes, in the prefaces prefixed to the several Books of Scripture in the Comprehensive Commentary; where hints are also given of the sources of further information. Ed.

¶ Roberts's Clavis Bibliorum, i. p. 43.

with the several parts of the history to which they are related, the meaning of many passages of the Bible will remain locked up from our comprehension.

2. *The real titles of the several books*, as given by their authors, sometimes declare the design proposed by the author, and therefore assist in understanding his reasoning, &c., as Mat. 1:1. Mk. 1:1. Lu. 1:1–4, &c.

3. *The authors of the respective books* may generally be ascertained from the titles in our tr.; and it is obvious that a knowledge of the principal features of their character, circumstances, and style, will materially conduce to our improvement in perusing their works.

4. *The persons to whom the books were respectively and primarily addressed.* The circumstances, customs, and usages, and the other remarkable things by which they were distinguished, are to be minutely and accurately marked. Previously to the critical examination of an epistle sent to Rome, to Corinth, or to Ephesus, we should inquire what customs were prevalent in those places; for what such a town was principally celebrated; and what peculiarly ennobled and signalized such a city. Because, in writings addressed to the inhabitants of such places, there must be frequent allusions to their distinguishing circumstances, a knowledge of which will illustrate many passages, and place them in a beautiful and striking point of view. In such figurative allusions consists a considerable part of the elegance and effect of fine writing; for they do not merely soothe and charm the imagination of the reader — they infix the deepest impressions on his mind and memory. For example; we find an epistle inscribed to the Romans. Antecedently to our attentive and critical perusal of it, let us consider what customs eminently distinguished this people. As an instance, we find in their historians frequent mention made of *adoption*. Their poets are full of it; and it is the perpetual object of the ridicule and banter of their satirists. Families of distinction were continually settling mutual adoptions; and they were ratified with scrupulous and most solemn formality. There was no custom more prevalent at Rome; it was regarded as the cement of indissoluble friendship and union among families. Paul knew this; and, in his Epistle to the Romans, he makes many beautiful allusions to it. Thus he speaks of the distinguished privilege of being *adopted* into *God's family*, and of the signal happiness of being constituted *heirs* of God, and *joint-heirs* with Christ Jesus of a heavenly inheritance. The Romans would perfectly understand him, and his words would have all their effect upon the mind, when he told them, that they had not received the spirit of *bondage* again to *fear*, but that they had, through the benignity of God in the gospel dispensation, received the spirit of *adoption*, and could, with liberal and filial confidence, cry out, Abba! *Father!* So, of Corinth, its profligacy, voluptuousness, and games. With what peculiar propriety did Paul, in writing to the Corinthians, use every argument and persuasive to deter them from these vices! and with what appropriate elegance does he address them (in whose neighborhood the games of universal Greece were solemnized) in *agonistic* terms, admirably applied to our spiritual contests, the *Christian race!* With regard to the Epistle to the Ephesians, also, we know that the temple of Diana at Ephesus was one of the most superb and magnificent edifices the world ever saw; and from this temple the apostle borrows some beautiful imagery, in addressing them. ch. 2:20–22.*

5. *The scope or principal design* of the writer is treated of in Sect. VIII.

6. An acquaintance with *chronology*, justly regarded as one of the eyes of history, is as necessary for the right understanding of Scripture, as of any other kind of history. 'Distinguish well between times and times, and you dissolve many knots.'†

7. *A knowledge of the principal parts or divisions of each book*, is also indispensable; as a particular analysis of a book will not only afford a clear view of the chief subjects discussed in it, but also of the methodical and orderly coherence of all its parts. 'Books looked upon confusedly, are but darkly and confusedly apprehended.'‡

V. Now, we would impress upon the reader's mind the great advantages to be derived from a steady and persevering effort to *collect for himself* the various information, introductions, analyses, &c., of which we have been treating. To rely wholly upon the compendiums or treatises furnished by others, is bad; though these, if judicious, are good in their places, for the purposes of repetition, and for more forcibly impressing upon the memory what has been previously learned, and for references [and as suggestion of hints which may be usefully followed out]. Those who spend a large portion of their time [only] in wading through commentaries, or in forming selections, and digesting them into common-places, may appear to themselves to make wonderful progress in scriptural knowledge; but when they come to apply the information thus obtained to biblical exposition or illustration, it will be found too superficial and evanescent to be of much service. The ability, then, for an accurate interpretation of Scripture, can only be derived from a personal and attentive study of the Word itself.

SECTION V.

GENERAL RULES FOR BIBLICAL INTERPRETATION.

The Nature and Object of Interpretation — Usual Methods of treating the Science — Proposed Method of discussing it here — Verbal Language — Difficulties of Interpreting written Language — Requisites in Literary Composition.

I. Interpretation is the art of exhibiting the real sentiment contained in any form of words, or of effecting that another may derive from them the same idea that the writer intended to convey. All interpretation, therefore, depends upon two things — the perception of the sense contained in certain words, and the explanation of that sense in proper terms.§ Interpretation is both *grammatical* and *historical*. By the former is meant that kind of interpretation that is made out by the aid of the principles of grammar merely; by the latter, that which, although built upon the grammatical sense, is modified by historical circumstances. This is now designated *grammatico-historical* interpretation, and is that to which our attention will be chiefly directed. There is another division made by those writers who have formally treated of the science of interpretation, namely, into *Hermeneutics* and *Exegesis*; the former denoting the *theory* or *science* of interpretation, and therefore comprising the *rules* by which the process is to be conducted; the latter signifying the application of those rules, in bringing out the sense of the author. *Hermeneutics* is the *science* of interpretation, and is therefore *preceptive*; *Exegesis* is *the act of interpreting*, and is therefore *practical*.

II. Instead of laying down a few necessary and obvious rules, most biblical writers have so multiplied and distributed the number of them, that the mind of the inquirer is strangely bewildered. This evil, at least, we hope to avoid.

III. The same principles of interpretation are, of course, common to both sacred and profane writings. In Scripture interpretation, however, distinctions have been multiplied, by the most refined critical ingenuity; and rule has been added to rule, with the utmost industry and labor. One evil consequence of this is, that many have been deterred from entering upon a subject deeply interesting to all; and another, that, bewildered by the multiplicity of canons obtruded upon their notice, in works on Scripture interpretation, not a few have been driven to the opposite extreme, and absurdly denied the necessity of any human aids for discovering the sense of the text. But those who refuse to subject the Bible to the same process of interpretation as that which applies to merely human compositions, do not pretend to lay down any other principles, by the aid of which its meaning can be ascertained, and by which those perversions of its sense that may result from a heated imagination or an exuberant fancy, can be effectually guarded against. The consequence is, that, instead of speaking with precision and certainty, that volume, which is the gift of inspired wisdom, the rule of all faith, and the ground of all hope, is made to mean any thing or nothing, according to the caprice of those who claim the privilege to discover its meaning, independent of all human aids. 'If the Scriptures be a revelation to men,' says Pr. Stuart, 'then they are to be read and understood by men. If the same laws of language are not to be observed in this revelation as are common to men, then they have no guide to the right understanding of the Scriptures; and an interpreter needs inspiration, as much as the original writers. It follows, of course, that the Scriptures would be no revelation in themselves; nor of any use, except to those who are inspired. But such a book the Scriptures are *not*; and nothing is more evident than that, when God has spoken to men, He has spoken in the language of men, for He has spoken by men, and for men.'‖ But this doctrine must not be pushed too far. It is freely admitted, that divine assistance is really necessary to the spiritual perception of Scripture; although it is not conceded, that this aid is intended to supersede the ordinary means of knowledge, but only to render those means efficient.

IV. We may then safely lay it down, as a general maxim, that the great object of solicitude with the biblical student should be, *to discover the genuine signification of the individual words*, comprising the sacred text. Letters and words are but arbitrary symbols; they possess nothing in common with the ideas they represent; their meaning is not inherent, but accidental, or conventional; i. e. certain persons agree to employ certain words as the indicative marks, or palpable representatives, of certain impalpable ideas; and it is only by ascertaining the exact nature of that *agreement*, or, in other words, by obtaining a knowledge of the powers which the persons using the words have attached to them, that oral or written language, as a medium of communicating thought, can be rendered intelligible. It is true, that an acquaintance with the general principles of language, which are evidently founded upon the mental operations, and are, therefore, common to the whole human family, in proportion to the intellectual refinement and perfection of its individual parts, will greatly facilitate the study of particular languages or dialects; but then it will *only* facilitate that study; it will not *supersede* it: there must be, in every language, the acquisition and remembrance of terms, because these are arbitrary, notwithstanding that they may be connected together, and be governed in their relation by certain principles which are more or less universal in their operation. The meaning of words, then, is altogether *conventional*, and is therefore only to be ascertained by a certain process of inquiry, involving a number of particulars which it becomes our duty to consider.

V. The facility and certainty with which the understanding of any author is to be attained, will depend much upon the relative situation in which he stands to us, and also on the subject of which he treats. If he writes in our vernacular language, on a fa-

* Harwood's Introd. to the N. T. vol. i. ch. viii. sect. 11.
† Roberts's Clavis Bibliorum, p. 45.
‡ Ib. p. 46.
§ Ernesti's Institutes, Prolegomena, sect. 3, 4.
‖ Elts. of Bib. Criticism, p. 42. And see Planck's Introd. Sacr. Philol. pt. ii. ch. 3. [Also Turner's Sacr. Hist. vol. I.]

miliar subject, and is not far removed from us by time, we shall have little difficulty in ascertaining the sense in which he intended his words to be understood. If he writes on a scientific or abstruse subject, our difficulties will be in the ratio of our ignorance of the principles of such science, and of the nice shades of meaning attached to the terms employed. If he writes on morality and religion, which involve mixed modes, not easily defined, and presupposes a certain degree of information on the part of his reader, then the difficulties will be greatly multiplied; and especially so, if the topics be treated of in a poetical diction. But if the author writes in a foreign language, we shall have to encounter not only these difficulties, but the additional difficulty of understanding the language itself, which will be in proportion to its antiquity and other accidental circumstances.* Now, all these difficulties, united, present themselves in the Bible, which, as Burke has eloquently described it, is 'a most venerable, but most multifarious, collection of the records of the divine economy — a collection of an infinite variety of cosmography, theology, history, prophecy, psalmody, morality, apologue, allegory, legislation, and ethics, carried through different books, by different authors, in different ages, for different ends and purposes.' Hence it is not only the most valuable of all books, but the most difficult book to be understood. Its interpretation demands an extent and variety of knowledge, and a degree of application, attainable only by those who feel the value and importance of scriptural studies. Of the nature and sources of this knowledge it is our present business to treat.

VI. It has been judiciously remarked, that two things are essential to the excellence and moral character of any writing which professes to give instruction on subjects of importance; namely, that the words employed should be in the commonly-received sense; and that its figures of speech, if any be adopted, should be framed to place in stronger light the sentiment to be conveyed, and to give it greater force with the judgment, by calling in the aid of imagination.† Where these qualities are not found, the writing is not only bad in a literary sense, but in a moral sense also. If it is not the production of ignorance, it is intentionally deceptive and misleading. In the Bible both requisites must be found, because it is 'written for our learning,' — the learning of the body of mankind, — and because it is the result of perfect wisdom and perfect sincerity.‡ It may be said, that the great diversity of meaning attaching to most individual words, in all languages, renders it very difficult, if not wholly impossible, to determine the particular sense in which any one word is employed. But the significations of any one word, however diverse, may be distinctly marked by its relation to other words in the sentence; i. e. the proximate words or context may strictly define the sense in which any particular word, having more than one signification, is to be understood, wherever it is employed; § and we may be sure that if a writer is desirous to be understood — as the sacred writers undoubtedly were — he will observe those rules of composition that will prevent the obscurity or ambiguity here supposed.

SECTION VI.

OF THE SIGNIFICATION OF WORDS.

Direct Testimony to the Signification of Words — Examples — Rules for Interpreting Words — Literal and Metaphorical Sense — Historical Circumstances; their Value in the Interpretation of Scripture.

This section will consider the means necessary for attaining the object desiderated in the preceding section; viz. a knowledge of the sense in which words are employed by the sacred writers.

I. As the signification which usage attaches to words is a plain matter of fact, it is evident that our inquiries should be first addressed to the *testimony*, direct and indirect, of those persons by whom the language was spoken; and especially to that of the writer whose works may be under examination. This may be ascertained,

1. *By* THE DEFINITIONS OF WORDS *formally or incidentally given* by the author; — as He. 11:1, where faith is defined to be the 'evidence of things not seen,' &c. The value of secondary testimony, i. e. of scholiasts, lexicographers, and translators, is to be estimated by the era, knowledge, and known judgment of the writer.

2. *By* THE EXAMPLES THE AUTHOR GIVES OF THE SIGNIFICATION ATTACHED TO THE WORDS HE EMPLOYS. This source may, possibly, be as satisfactory as the former; but in availing ourselves of it, we are thrown much more upon the resources of our own skill and judgment. Thus, in Ga. 4:3, we find the apostle speaking of *the elements of the world* — an expression of which we can discover no *definition* in any part of his writings. In v. 9, however, of the same ch., he furnishes us with *an example* of the sense in which he had used the phrase, equally satisfactory with a formal definition: 'But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly *elements?*' i. e. the external rites and ceremonies of religion. In Ro. 4:1–8, the meaning of the word *dikaiosunē, justification*, is illustrated by the *example* of Abraham; and in Jn. 14:6, the word *paraklētos* is similarly illustrated.

3. THE DRIFT OF THE WRITER'S DISCOURSE, AND THE NATURE OF HIS SUBJECT, is the last resource of this description that remains to us. For example: — The verb *sōzein*, to *preserve* or *save*, and *sōzomai*, to *escape*, to be *preserved* or *saved*, occurs, perhaps, more than 100 times in the N. T., and very frequently in different senses, which Bp. Malthy, of undisputed eminence as a Gr. scholar, classes under 4 general heads. 1. To *preserve generally* from any evil or danger whatsoever. 2. To *preserve from sickness* or any bodily disorder; to *heal*. This sense, he remarks, is perhaps the most easy to distinguish; yet our trs. have not uniformly given it due attention. In Mat. 9:21,22. Mk. 5:23,28,34. 6:56. 10:52. Lu. 8:36,48,50. 17:19. Jn. 11:12. Ac. 14:9, it is rightly tr. *to heal*, or *make whole*. — In Lu. 7:50. 18:42. Ja. 5:15, although the same word is applied to the same circumstances, yet it is rendered by the indefinite word *save*. The 3d sense in which the verb is used is, *to preserve from the temporal anger of the Almighty*; such as was manifested in the destruction of Jerusalem. The 4th sense has a strict reference to *future salvation in heaven*. But which of these senses *sōzein* has in any particular passage, is only to be determined by the nature of the subject and the scope of the writer.

II. Again, the student will be assisted in interpreting, by understanding that,

1. *The* GRAMMATICAL *signification of the words is the only true signification.*

(1) By the *grammatical*, is not meant a signification in opposition to the *tropical* or *figurative* (because, in many cases, *this is* the grammatical signification), but one not *allegorical* or *mystical*. For instance, in Lu. 21:24, it is said, that Jerusalem should be 'trodden down of the Gentiles,' where it is evident that the phrase TRODDEN DOWN is figurative or tropical; i. e. the words are diverted from their natural meaning, and signify *desolated, destroyed*, not absolutely trodden down by the foot, but something analogous to it. But then the tropical sense is evidently, in this case, the grammatical or proper sense, because the words cannot be understood in any other manner, without doing violence to the language. Compare, too, Jn. 5:35. The grammatical, or what interpreters call *grammatica-historical* sense‖ of a passage, is, then, the true sense.

(2) By this it will be seen, that the natural figures of thought and of diction are not excluded from the sacred writings. But, then, it is important to remark, that whatever figures do occur, are employed for the purpose of making truth more plain to the understanding, and of impressing it more deeply on the heart; and that, therefore, the process of the association which connects the figurative object with the writer's meaning, may be easily disentangled, and rapidly seized. Our rule holds good, therefore, under every circumstance which can be conceived; and attention to it will guard us against that system of interpretation which assumes the Scriptures to be written in such a style of hyperbole, metaphor, and allegory, that when the critical operator has brought out what he deems the sober sense, the reader of plain understanding and simple piety is astonished at a result so diminutive, jejune, and disproportionate to the general use and purpose of words.¶

2. *The* LITERAL *meaning of words* (using the term in its usual acceptation, as opposed to *figurative* or *metaphorical*) *is always to be preferred, and not to be departed from without weighty and sufficient reasons.***

(1) The necessity of this rule will be found in the fact, that words are usually employed by all persons in their obvious or proper sense; and no good writer will adopt them in an improper or figurative sense, without a sufficient intimation of it.

(2) Where there is a plain necessity for departing from the lit. sense, then we must evidently admit the tropical; but in no other case whatever. Thus, in Ps. 19:4,5, the writer expresses himself in the following language, in reference to the sun: —

> In them He hath set a tabernacle for the sun;
> Who, as a bridegroom, cometh out of his chamber;
> He rejoiceth as a strong man to run a race.

Compare a still bolder image in Is. 41:15,16. And compare Ps. 104.

(3) In such cases as these, it is impossible to mistake, for the grossest mind could not construe the passages literally; their metaphorical sense is immediately perceived, and the understanding spontaneously acquiesces in such an interpretation. The same may be said of other passages, where a single figure of thought occurs; as in Jn. 6:51, where our Lord declares Himself to be the 'living bread,' and affirms that his flesh shall be 'eaten.' In ch. 15:1, He says, He is the 'vine,' and his Father the 'husbandman;' in ver. 5, that his disciples are the 'branches;' in ch. 10:7, that He is the 'door;' and further on, that He is the 'shepherd,' and his disciples the 'sheep;' each of which passages is to be understood figuratively, for which there is an obvious reason, and because, as before remarked, such a sense is the proper, the real, or the grammatical sense. For it is to be observed, that in so construing the language, we are no more at liberty to attach to it an *arbitrary* sense, than if there were nothing tropical in it; and there is, therefore, no uncertainty attending its meaning. It is the peculiar design of the figurative style, to exhibit objects in a clearer or more striking, in a sublimer or more for-

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* Dr. Cook has some admirable observations on this subject, in his 'Inq. into the Books of the N. T.' pp. 42—80.

† 'Every writer wishes to be understood naturally; consequently, he will not only always employ his expressions IN THE SENSE which his readers will connect with them, but in the ideas which he communicates to them, he will always be governed by their ability to comprehend, and will pay regard to their particular manner of forming conceptions of subjects; and this either intentionally, or because, as it is common to his whole age, it is also to his own mind.' Planck's Sacr. Philol. pt. ii. ch. 2.

‡ Dr. Pye Smith; but we do not recollect where.

§ 'Reason enjoins the rule always to use the same words, when they stand in the same connection, in one and the same sense.'—Seiler, Bib. Hermen. p. 32.

‖ I. e. the grammatical sense, modified by historical circumstances.

¶ See Dr. J. P. Smith's Script. Testimony to the Messiah, vol. i. p. 19.

** *Not to depart from the literal sense, unless in cases where the literal sense is tame, ridiculous, or contradictory.* Luther anticipated this canon, when he asserted that 'no trope is to be admitted into Scripture, unless the context manifestly requires it, or the lit. sense be manifestly absurd, and repugnant to some article of faith.' Opp. t. iii. Latin, Jena, f. 195.

cible, manner; and it is plain, that this object could not be attained, unless there were an obvious resemblance or analogy subsisting between the object itself and that whence the figure which is employed for its representation is derived; and it is by tracing these analogies that the meaning of the words is to be fixed.

(4) It must be admitted, however, that there are some passages in the sacred writings, relating to the Divine Being, to the future state of the righteous and the wicked, and to one or two subjects of a like description, the signification of which it is extremely difficult to ascertain with certainty; for the subjects treated of are such as cannot be subjected to the examination of our senses; and we have, therefore, no criteria by which to judge of their real qualities or attributes. Here, *analogy* will be found to be the only guide; and none but those who are intimately acquainted with the contents of Scripture, and have imbibed much of the spirit by which it is pervaded, are competent to determine these nice and delicate points. The subjects are far removed from that grossness of perception which characterizes the carnal mind; and no language that could have been employed would bring them within the grasp of the natural man.

(5) But then we must be careful not to reject the literal sense of a passage, and adopt a figurative sense, upon a partial or imperfect view of its meaning; because, in such a case, we may conceive that there is a repugnance of things where no such repugnance exists. This mode of proceeding has been the fruitful source of much and pernicious error among certain classes of religionists. Instead of gathering the sense of Scripture from the sacred writers themselves, according to the ordinary modes pursued in reading other literary works, these persons usually imbibe certain notions from other and independent sources, and then, wherever a literal interpretation of the words of Scripture would contradict such notions, resort is had to a figurative exposition. This is 'wresting the Scriptures.'

(6) To determine, at once, whether a word is to be taken tropically or not, Ernesti suggests that we should examine the object spoken of, either by the external or the internal senses, or by renewing the perception of the object; and it cannot be doubted, that, where the object spoken of is such as *may be* examined by the senses, the decision may be easily made. Thus, when, in the passage already cited, Israel is said to be a 'threshing wain,' and in others, when our Savior is said to be a 'door,' and a 'vine,' we easily perceive, by comparing the objects spoken of with our senses, that to construe the words literally involves an impossibility. So in 1 Ch. 16:31. Ps. 98:8. 77:16. 'The Deep uttered his voice; and lifted up his hands on high.' Ha. 3:10, &c. In each of these cases, by renewing the perception of the objects, as the heavens, the earth, the floods, the waters, the mountains, the deep, we easily perceive that the literal meaning of the words employed to predicate their several actions, is incongruous with them, and therefore that they must be figurative or tropical expressions.*

III. For the *interpretation* of the figurative language of Scripture, a great number of precepts have been framed; and the most popular work in our language (Horne's Introd.) which treats on the interpretation of the Bible, presents us with *thirteen* rules on this subject, independent of *six-and-twenty* additional rules, which are applied to the interpretation of the different kinds of figures; thus making, in the whole, no fewer than *thirty-nine* distinct and independent maxims, which are said to demand our attention, when interpreting the figurative language of the Bible! This is most injudicious. If persons will but exercise their understandings when they read the Bible, in the same manner as they do when any other book engages their thoughts, these numerous rules will be unnecessary; and if they will not do so, all rules will be useless.

A subsequent section will give directions for the detection and interpretation of tropes. We could not avoid the incidental discussion of them here.

SECTION VII.

SCRIPTURE PARALLELISMS.

Value of Parallel Passages as a Source of Direct Testimony to the Meaning of Words — Verbal Parallelisms — Real Parallelisms — Rules for comparing Parallel Passages — The Rhythmical Parallelism; Various Descriptions of this; Assistance derivable from it in the Art of Interpretation — Common References another Aid to Interpretation — Examples.

1. A careful and diligent comparison of parallel passages is a most efficient aid to the right understanding of Scripture. The doctrinal parts of the Bible, especially, will be the most satisfactorily explained and illustrated, 'not in words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual.' 'Nature must be compared with itself, and the Scripture must be compared with itself, by those who would understand either the one or the other.'† 'It should be a rule with every one,' says Bp. Horsley, 'who would read the Holy SS. with advantage and improvement, to compare every text, which may seem either important for the doctrine it may contain, or remarkable for the turn of the expression, with the parallel passages in other parts of holy writ; i. e. with the passages in which the subject-matter is the same, the sense equivalent, or the turn of the expression similar.'—'It is incredible to any one who has not in some degree made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures in this manner, *without any other commentary or exposition* than what the different parts of the sacred volume mutually furnish for each other. I will not scruple to assert, that the most illiterate Christian, if he can but read his English Bible, and will take the pains to read it in this manner, will not only attain all that practical knowledge which is necessary to his salvation, but by God's blessing he will become learned in every thing relating to his religion in such a degree, that he will not be liable to be misled, either by the refined arguments or the false assertions of those who endeavor to ingraft their own opinions upon the oracles of God. He may safely be ignorant of all philosophy except what is to be learned from the sacred books; which, indeed, contain the highest philosophy, adapted to the lowest apprehensions. He may safely remain ignorant of all history, except so much of the first ages of the Jewish and of the Christian church as is to be gathered from the canonical books of the O. and N. T. Let him study those in the manner I recommend, and let him never cease to pray for the illumination of that Spirit by whom these books were dictated, and the whole compass of abstruse philosophy and recondite history shall furnish no argument with which the perverse will of man shall be able to shake this learned Christian's faith. The Bible, thus studied, will indeed prove to be, what we Protestants esteem it — a certain and sufficient rule of faith and practice; a helmet of salvation, which alone may quench the fiery darts of the wicked.'‡

II. Parallelisms have been divided into *real* and *verbal*. The former embrace *the matter* of doctrine and history; the latter regard words and phrases, modes of arguing, figures, and style. They are further divided into *adequate* and *inadequate:* adequate, when they affect the whole subject proposed in the text; inadequate, when they affect it only in part: the former of these are of course the more important, but the latter should not be undervalued. §

1. THE VERBAL PARALLELISM. It not unfrequently happens, as will be seen from the remarks already offered, that the meaning of words is sometimes ambiguous or doubtful; neither the subject nor the context affords the means of determining the sense. Now, it is evident, that in such a case, another passage, in which the same word or its synonyme is introduced, accompanied by those attributes by which it may be defined, will furnish a verbal parallelism of the utmost value for fixing the sense of the doubtful word or phrase. Thus, in Ro. 16:25, the apostle speaks of 'the mystery which was kept secret since the world began,' without enabling us, by any subjoined remark, to understand the precise sense to be attached to the phraseology. But if we refer to Ep. 1:9,10. 3:4,5, and Col. 1:27, it will be rendered manifest, that it means the admission of the Gentiles to the privileges of the church and people of God, without subjecting them to the laws of Moses; and when it is found that this sense perfectly accords with the subject on which he is writing to the Romans, we need not hesitate to adopt it there also. Thus 'anointed,' in 2 Co. 1:21, is explained by 1 Jn. 2:20.

2. THE REAL PARALLELISM next claims our notice. This means a parallelism of *subject* or *sentiment*, and does not necessarily imply that the same *words* should be employed. It occurs, indeed, more properly, where the same object or sentiment is expressed in other words more perspicuous, or with fuller and more numerous words, the meaning of which is plain.‖ It is chiefly with reference to doctrinal subjects that this kind of parallelism will be found important; for it is on the faithful, skilful, and diligent comparison of the different parts of Scripture which treat of these, that our right conclusions in regard to the real doctrines of religion will be found to depend. Thus in Ac. 2:21, where Peter applies a passage in Joel to our Savior, which affirms 'that whoever shall call on the name of the Lord shall be saved.' It is scarcely possible to read this declaration without a recurring of the mind to Mat. 7:21, where our Lord avers, that 'not every one that saith unto me, Lord, Lord,' i. e. who invokes my name, 'shall enter into the kingdom of heaven;' or, in the words of Joel and Peter, 'be saved;' and unless we could find, from some parallel passage, that the speakers meant different things, it would be difficult to avoid concluding that they held contradictory doctrines. As it is, however, this consequence does not press us, for, upon referring to Ro.

* The rule usually laid down in such cases, is, that those words or phrases are tropical where the subject and predicate disagree; as where corporeal and incorporeal, animate and inanimate, rational and irrational, are conjoined; and also species of a different genus. Things that cannot possibly exist in any particular subject (as above), cannot be logically predicated of it; for the fundamental rules of logic, in respect to this, are inherent in the human mind. If, then, such things *appear* to be predicated, the phrase must be tropically understood. See Stuart's Elts. p. 111. See, also, Jahn, Enchiridion, p. 103.

† Jones's Lect. on the Figurative Lang. of Script. p. 2.

‡ Nine Sermons, pp. 121—128.

§ Gerard (Instit. of Bib. Crit.) 'divides Parallels into the following classes: (1) Passages in which, either with or without a quotation, the same thing is said in the same or nearly the same words; as, Ex. 20:2—17 is parallel to De. 5:6—18. The comparison of such texts often serves to correct a false reading. (2) Passages which relate the same subject in different terms. (3) Passages in which the same terms or expressions are used in speaking of different things. (4) Passages which treat of the same subject in different expressions.

‖ 'The popular and unsystematic character of the sacred writings makes it the more unsafe to dwell on detached portions of them, instead of comparing each part of Scripture with the rest. Not merely incomplete knowledge, but actual error, will often be the result; because it will often happen (as might be expected in an unscientific discourse) that the author has in view, in some particular passage, not the full development of any truth, but the correction of some particular *mistake*, the inculcation of some particular *caution*, or the enforcement of some particular *portion* of a doctrine or precept; so that such a passage, contemplated by itself, would tend to partial, and consequently erroneous, views.'—Dr. Whateley's Essays on some Difficulties in the Writings of Paul, &c. p. 291.

10:11—14, and 1 Co. 12, we ascertain that the phraseology adopted by Peter, from Joel, implies an admission of the Messiahship of Jesus, and a belief and reliance in all the doctrines He has revealed.

III. The comparison of parallel passages demands great attention and care; the following suggestions, particularly, should be constantly borne in mind.

1. Those are of the first importance which were penned by the *same author* on *a parallel subject*.

Each writer has his peculiar and prevailing style, and those who are in the habit of closely studying the original Scriptures, well know that a word is sometimes used by a writer in a sense peculiar to himself; in which case its meaning can only be derived from a careful comparison of passages in other parts of his works. So of modes of arguing, and the methods of illustrating doctrinal truths. And although a person unacquainted with the original languages is deprived of the high advantage of comparing the writer's *own words*, inasmuch as he is obliged to have recourse to a tr., yet our version is in the main so faithful, and the translators have so far 'seized the spirit and soul of the original,' that the rule laid down for the scholar may be beneficially adopted by the unlearned. Little need be said on the latter part of the rule.

2. The next most valuable passages for comparison are to be sought for in those books which were *written at or near the same period*.

The reason is obvious enough, especially as to the books of the O. T., written during a period of nearly 1000 years, in which time the signification of many words was necessarily more or less altered.

3. The *similarity* in passages should be *real*, in order to be compared, and not *merely verbal*.

(1) For *real* likeness between them cannot exist, unless the idea of each be the same; nor, of course, can the one throw any true light upon the other, except there be a real similarity. When this point is settled, the interpreter must consider which of the two is the most perspicuous and definite, and regulate the exegesis of the more obscure by the more perspicuous passage.

(2) You determine, says Pr. Stuart, what idea is conveyed, in each of the passages to be compared, independently from the context, the design of the writer, or the nature of the case. You then bring them together; and the one, being expressed more fully, or with more explanatory adjuncts, than the other, confirms its less certain meaning. A comparison of two passages, then, in which the parallelism is *real* (that of ideas), and not merely *verbal*, can never be made to *any* purpose, where the obscurity of either is so great, that you can attain no tolerable degree of satisfaction about the meaning. It can never be used for any higher degree of evidence, than for the confirmation of a sense not improbable in itself, and not contradicted by the context.

(1) This subject, in the view just taken of it, becomes fundamental in regard to the *validity* of testimony to the meaning of words; and the nature and strength of the evidence, and the proper mode of its application, are all illustrated by the above considerations. Unless the student forms ideas of this subject which are correct, and grounded upon principles that will bear examination, he is liable to be carried about 'by every wind of doctrine' in hermeneutics, and to be cast upon the opinion, or conceit, or confident assertion, of every commentator, or lexicographer, who has overrated the authority of passages called parallel, in deciding upon some particular word or phrase, or who has no definite views of the exact nature and application of the evidence in question.*

4. Passages which are *the seats* of subjects are always to be preferred to those in which a subject is only casually or incidentally introduced.

By the *seat* of a subject is meant, any place in the Scriptures in which such subject is formally *treated*; whether primarily or in subordination to another subject; or, more especially, where it is regularly discussed and illustrated by the obvious appointment of the Holy Spirit. This is termed its *proper seat*. It is to be remarked, however, that the same subject may be thus treated in more than one chapter and book of Scripture; and hence there is an evident difference even between the proper seats of the same subject. The doctrine of justification, for instance, is considered in Phil. 3 ch. as in its proper seat; but the Epistles to the Romans and to the Galatians are more eminently the seats of that doctrine.†

5. In comparing passages supposed to be parallel, the writer's *scope* and *design* should be carefully regarded.

Thus, in Phil. 2:12, the apostle exhorts us, 'Work out your own salvation, with *fear and trembling*;' whereas John declares, 'there is *no fear* in love,' but, on the contrary, 'perfect love casteth out all fear.' 1 Jn. 4:18. So, in one place, we read of the Samaritans, that 'they *feared* the Lord, 2 K. 17:32,33; but in the following v. it is said, 'They *feared not* the Lord.' Our Savior declared, 'If a man keep my saying, he shall never *see death*,' Jn. 8:51; while it is elsewhere affirmed, that 'it is appointed unto *all men once to die*.' He. 9:27. So Jn. 14:28 seems contradictory to Phil. 2:5,6; Jn. 5:31 to Jn. 8:14; Is. 9:7 and Lu. 1:33 to 1 Co. 15:24; Ro. 3:21 to Ja. 2:21. Now, in these, and many other passages, where there is an apparent contradiction in speaking of the same thing, a careful attention to the *design* and *scope* of the writer will make it evident, either that he is speaking of *several parts* of the same thing, or of the same thing in *different respects*.

6. In comparing passages of the N. T. with others in the O. T., the import and obligation of the precepts *in the latter* are to be interpreted and limited by those in the former, and not *vice versa*.

For the Mosaic dispensation was introductory and subordinate to the Christian, to which it pointed, and in which it had its consummation. It was the dawn of that light, which, by the coming of Jesus Christ, has arisen on the nations in all its glory. Things necessarily obscure in the former, are therefore cleared up by the latter. From this, also, we learn to distinguish things of perpetual obligation. It happens in several instances, that what was incumbent under the weakness of the first economy, is superseded by the perfection of the second.‡

7. Many parallel passages should be compared.

To compare two passages only, is often insufficient, whether we are endeavoring to find the *usus loquendi* by the aid of parallel passages, or by testimony derived from the nature of the subject and from examples. Especially is this the case when we are investigating the sense of words that have a complex or generic meaning made up of various parts. In this case, comparisons should be made from numerous passages, until we perceive that what we are seeking is fully and entirely discovered.§

8. As the prevailing usage of words may be ascertained with the greatest certainty from contemporaneous parallel passages, the preference should be given to that signification of a word which is confirmed by such parallel passages, beyond that which the word may derive from an etymological source.

9. Such are the principal rules in availing ourselves of parallel passages, to discover the sense of words. To the observance of these principles frequent practice must be added, so that the interpreter may *easily* discern what passages are similar, and how he may rightly compare and judge of them. 'The books of the N. T.,' says Pr. Stuart, 'present more inducement to repeat this exercise very frequently than any other books. For, (1) They are of all books the most important. (2) They are not only all of the same idiom in general, but they have reference to the same subject; namely, the development of Christianity. They originated, too, from contemporary writers, possessed of views, feelings, and language, that were alike. Hence comparison has more force in illustrating the N. T. than in the illustration of either Greek or Latin authors, many of whom that agreed with each other in all the circumstances just stated cannot be found. But, (3) to all who admit that the same Holy Spirit guided the authors of the N. T., and that their views of religion, in consequence of this, must have been *harmonious*, the inducement to comparison of various parts and passages with each other, in order to obtain a correct view of the whole, must be *very great*; and the additional force of the evidence arising from comparison, on account of the really harmonious views of the writers, must make this exercise an imperious duty of every theologian.'‖

10. If the student can command the time, and will submit to the labor, he will reap the benefit of making for himself a collection of such passages of Scripture as are really parallel. The practice will induce a habit of careful reading and of minute research, which will be found of the utmost consequence in his studies. But where this cannot be done, resort must be had to the references in the margin of our larger Bibles.

IV. Another species of parallelisms opens, if not so extensive an inquiry, yet an equally important source of testimony to the sense of words, viz. *rhythmical parallelism*.¶

1. The rhythmical parallelism consists in a certain proportion between the various members of a period, not consisting in the measure of the syllables, but in the thought. Bp. Lowth (whose Lects. on the Hebrew Poetry, and Prelim. Diss. to his translation of Isaiah, should be read and studied by every one desirous to enter fully into this subject,) defines this parallelism to consist in a certain equality, resemblance, or relationship between the members of each period; so that in one or more lines or members of the same period, things shall answer to things, and words to words, as if fitted to each other by a kind of rule or measure; and in this sense the term has been employed by Bp. Jebb, in his equally beautiful and valuable work, on the Parallelism of the N. T. The *doctrine* is now extended, not only to couplets, clauses, parts of verses and members of sentences, but to complete sentences, entire vs. and paragraphs of considerable length.

2. The rhythmical parallelism is of different kinds, according to the different laws of the association of thoughts,** and divides into,

(1) The *gradational* or *synonymous parallelism*. In this, the second, or responsive clause, so diversifies the preceding one, as generally to rise above it, forming a sort of climax; and sometimes, by a descending scale in the value of the related terms and periods, forming a sort of anti-climax; but in all cases with a marked distinction of meaning. It is the most frequent of all, prevailing chiefly in the shorter poems, in many Psalms, and very frequently in Isaiah. It has the appearance of art and concinnity, and a studied elegance, and discharges the difficult and critical function of discriminating between *different degrees* of truth and good on the one hand, of falsehood and evil on the other; as in Is. 55:6,7:—

Seek ye JEHOVAH, while He may be found;
Call ye upon Him, while He is near:
Let the wicked forsake his way;
And the unrighteous man his thoughts:
And let him return to JEHOVAH, and He will compassionate him;
And unto our God, for He aboundeth in forgiveness.

* Stuart's Elements, pp. 68—70.
† Franck's Guide to the Scriptures, by Jacques, p. 45.
‡ Campbell's Lectures on Systematic Theology, p. 5.
§ Stuart's Elements of Interpretation, p. 71.
‖ Elements of Interpretation, p. 70.
¶ For some remarks on the nature and origin of this style of composition, see sect. x. *in fine*.
** See Lowth's Lectures, l. xix.

Here, in the first line, men are invited to seek JEHOVAH, not knowing where He is, and on the bare intelligence that He *may* be *found;* in the second line, having found JEHOVAH, they are encouraged to call upon Him, by the assurance that He IS NEAR; in the third line, the wicked, the positive and presumptuous sinner is warned to forsake *his way*, his habitual course of iniquity; in the fourth line, the unrighteous, the negatively wicked, is called to renounce *the very thought of sinning;* while, in the last line, the appropriative and encouraging title, OUR GOD, is substituted for the awful name of JEHOVAH, in the preceding line, and simple *compassion* is heightened into overflowing mercy and forgiveness.*

(2) *The Antithetic Parallelism* is that in which two lines correspond with one another, by an opposition of terms and sentiment; when the second is contrasted with the first, sometimes in expressions, sometimes in sense only. This is not confined to any particular form; and hence the degrees of antithesis are various; from an exact contraposition of word to word, singulars to singulars, plurals to plurals, &c., through the whole sentence, down to a general disparity, with something of contrariety in the two propositions. This species of parallelism is admirably adapted to adages, aphorisms, and detached sentences; and abounds in the Proverbs of Solomon, much of the elegance, acuteness, and force of which arise from the antithetic form, the opposition of diction and sentiment. Thus, Pr. 27:6 —

Faithful are the words of a friend;
But deceitful are the kisses of an enemy.

Every word has its opposite: *faithful, deceitful; words, kisses; friend, enemy.* It will sometimes be found, that the latter line is to be rendered complete by supplying a word from the former; as Pr. 12:17; also 14:8.

Tha wisdom of the prudent is to understand his way;
But the folly of fools is [to understand] deceit.

Not that their *folly* is deceit, as the words would seem to imply, without a reference to the parallelism of the lines.

(3) *The Synthetic Parallelism* is that species in which the sentences answer to each other only by the form of their construction. In this kind, word does not answer to word, and sentence to sentence, as equivalent or oppnsite; but there is a correspondence and equality between different propositions, in respect of the shape and turn of the whole sentence, and of the constructive parts; such as noun answering to noun, verb to verb, member to member, negative to negative, interrogative to interrogative.† Thus Mat. 7:7,8, consists of two triplets, forming a constructive or synthetic parallelism.

Ask, and it shall be given unto you;
Seek, and ye shall find;
Knock, and it shall be opened unto you:

For every one who asketh, receiveth;
And every one who seeketh, findeth;
And to every one who knocketh, it shall ha opened.

In the first triplet, the encouragement is individual, or specific: 'given unto *you;* ye shall find; opened unto *you.*' — In the second, generic, or, rather, universal: '*Every one* who asketh, . . seeketh, . . knocketh.' May not this advance, from promises to principles, from particulars to universals, have been designed at once to elicit the faith of our Lord's immediate followers, and to establish the confidence of all succeeding generations? Had the assurance been merely of a general nature — had it wanted the personal speciality of the first triplet — sufficient provision might not have been made for the doubts and hesitancies of early converts, of whom it is repeatedly asserted, that they were dull in apprehension, and slow of belief: had the assurance been merely specific — had it wanted the principal extension of the second triplet — it might, in after-ages, have been difficult to prove that it was not a peculiar privilege of our Lord's original disciples: as the passage stands, both purposes have been abundantly attained; the timidity of Christ's infant followers was encouraged, and the skepticism of prayerless rationalists was met by anticipation.‡ The degrees of the correspondence of the lines in this kind of parallel, must, as Bishop Lowth observes, from the nature of it, be various. Sometimes the parallelism is more, sometimes less, exact; sometimes hardly at all apparent. It requires, indeed, particular attention, much study of the genius of the language, and much habitude in the analysis of the construction, to be able, in all cases, to see and to distinguish the nice rests and pauses, which ought to be made, in order to give the period or sentence its intended turn and cadence, and to each part its duo time and proportion.§

We must not omit to notice, that of each of the preceding kinds of parallelism, there is a variety which is called the *alternate* parallelism, in which the Ist line answers to the 3d, the 2d to the 4th, and so on; as in De. 32:25.

From without the Lord shall destroy;
In the innermost apartments terror;
Both tha young man and the virgin;
The suckling, with the man of gray hairs.

Here the 3d line forms a continuous sense with the Ist, and the 4th with the 2d: the youths and virgins, led out of doors by the vigor and buoyancy natural at their time of life, fall victims to the sword in the streets of the city; while infancy and old age, confined by helplessness and decrepitude to the inner chambers of the house, perish there by fear, before the sword can reach them.‖

The next passage is very striking; it is Ro. 2:28,29.

For he is not a Jew, who is one outwardly;
Neither is circumcision that which is outward in the flesh;
But he is a Jew, who is one inwardly;
And circumcision that of the heart, in the spirit, not in letter;
Whose praise is not from men, but from God.

Here it will be seen that the Ist, 3d, and 5th lines are not only parallel, but keep up a continuous sense, though that is twice suspended, by the intervention of the 2d and 4th lines.¶

(4) *The Introverted Parallelism* is that which is so constructed, that whatever be the number of its members, the first answers to the last, the second to the penultimate, or last but one, and so on. Thus Ps. 135: 15–18. [See Pref. to Poetical Books, vol. ii. p. 592.] It is this kind of parallelism which Mr. Boys has shown to prevail so generally in the sacred writings; not only in doctrine and discussion, but in narration and dialogue; not only where we might expect to meet with something like stanzas, but where poetry, according to our ideas of it, is out of the question. This ingenious writer has reduced, not only many long passages, which are strictly historical, to the form of single parallelisms, but also several of the psalms, and four of the epistles in the N. T. Of each we give a specimen. The first is Mk. 5:2–6.

a | And when He was come out of the ship, immediately there
  met Him out of the tombs a man with an unclean spirit;
b | Who had his dwelling among the tombs.
  c | And no man could bind him, no, not with chains,
    d | Because that he had been often bound with fetters,
      e | And chains:
        e | And the chains had been plucked asunder by him,
      d | And the fetters broken in pieces.
    c | Neither could any man tame him.
b | And always, night and day, he was in the mountains,
  and in the tombs, crying, and cutting himself with stones.
a | But when he saw Jesus afar off, he ran, and worshipped
  Him, &c.

Here we have, in e and *e*, the chains of the person possessed; in d and *d*, his fetters; in c and *c*, the difficulty of binding or taming him; in b and *b*, his places of resort and usual habits; in a and *a*, his meeting with Jesus.** Ps. 30 is, according to the arrangement of Mr. Boys (Key, p. 127), an introverted parallelism of six members, thus:

A | 1. Thanksgiving promised.
B { a | 2. The Psalmist's cry to God.
  { b | 2, 3. The relief obtained.
  { c | 4. Songs of praise.
C | 5. Sudden change from adversity to prosperity.
C | 6, 7. Sudden change from prosperity to adversity.
B { a | 8–10. The Psalmist's cry to God.
  { b | 11. The relief obtained.
  { c | 12. Songs of praise.
A | 12. Thanksgiving promised.

The Epistle of Paul to Philemon is an introverted parallelism of eighteen members, thus: ††

A. 1–3.—Epistolary.
B. 4–7.—Prayers of Paul for Philemon — Philemon's hospitality.
C. 8.—Authority.
D. 9, 10.—Supplication.
E. 10.—Onesimus, a convert of Paul's.
F. 11, 12.—Wrong done by Onesimus, amends made by Paul.
G. 12.—To receive Onesimus the same as receiving Paul.
H. 13, 14.—Paul, Philemon.
I. 15.—Onesimus.
I. 16.—Onesimus.
H. 16.—Paul, Philemon.
G. 17.—To receive Onesimus the same as receiving Paul.
F. 18, 19.—Wrong done by Onesimus, amends made by Paul.
E. 19.—Philemon, a convert of Paul's.
D. 20.—Supplication.
C. 21.—Authority.
B. 22.—Philemon's hospitality — Prayers of Philemon for Paul.
A. 23–25.—Epistolary.

(5) *The Parallelism of Rhythm.* This consists simply in the form or construction of the period; it affects not the internal thought, but merely the external dress: it consists in a certain measure in the words and lines; as 2 Co. 11:21–29.

In whatsoever any one is bold, I also am bold.
Are they Hebrews? So am I.
Are they Israelites? So am I, &c. . . . .
In labor and toil; in watchings often;
In hunger and thirst; in fastings often; &c.

The simply *rhythmical parallelism* holds the most prominent place in the book of Lam.

V. The assistance a regard to this kind of construction gives the interpreter is unquestionable. The correspondence existing between the different parts of these compositions has been seen to be of various kinds: sometimes it lies in affinity, sometimes in antithesis; sometimes in words, sometimes in ideas, sometimes in construction; but of whatever kind it may be, it is generally very marked and decisive, except in the constructive parallelism, which, as already noticed, is sometimes very subtile and obscure, and must be developed by art and labor. The great use of the Scripture Parallelism is, to aid in ascertaining with precision what are the leading topics of a passage; the points the sacred writer intends to urge, and those he only introduces in connection with them; as well as to indicate in what sense an obscure or ambiguous word ought to be taken in a particular place. And the conjecture of Bp. Jebb is by no means unreasonable — indeed, it has been borne out by facts — that these parallelisms may have been provided, among other purposes, as so many moulds and forms, by means of which shape and consistency may be given to passages at present, if not wholly unintelligible, at least hard to be understood.

VI. Very nearly allied to the rhythmical parallelism, in its principle, and therefore furnishing similar aid in discovering the sense of language, is what is properly termed the COMMON REFERENCE. Their chief difference is, that the parallelism more particularly relates to the meaning of *words;* the common reference, to that of *sentences.*

1. This topic, but recently brought forward, judging from the silence observed about it, has not been very favorably received. But we have little doubt it will ultimately be numbered among the direct aids in elucidating Scripture phraseology.

2. That one clause in a sentence has a common reference to two or more clauses in the same sentence, is, indeed, often too obvious to fail of being perceived; but the extent to which such a construction of sentences prevails in the sacred writings, has hitherto escaped the attention of critics. See, however, Macknight and Boys. But it is the latter to whom we are more particularly indebted for having brought it under notice. To the 2d of the Appendices to his Tactica Sacra we are chiefly indebted for the selections that follow.

3. Our first example is from Ro. 6:11. As pointed in the common version, the first member of the sentence is severed from the

* Jebb's Sacr. Lit. pp. 37, 38.
† Lowth's Prelim. Diss. p. xxvii.
‡ Sacr. Lit. pp. 156–159.
§ Prelim. Diss. p. xxxii.
‖ Jebb's Sacred Lit. p. 30.
¶ Ibid. pp. 199, 200.
** Tactica Sacra, p. 6.
†† Ibid. pp. 61–68

last, but the second is united to it; it therefore reads thus:—

Likewise reckon } { to be dead indeed unto sin,
ye also yourselves } { but alive unto God through Jesus Christ our Lord.

But the apostle, as is evident from numerous other passages in his writings, intended to represent our 'death to sin' as resulting, equally with our 'living to God,' from Jesus Christ our Lord. The last clause of the text has, therefore, a common reference to both the preceding ones, and may be shown thus:

Likewise reckon } { to be dead indeed unto sin, } { through Jesus Christ
ye also yourselves } { but alive unto God, } { our Lord.

V. 8 of the ch. confirms this view, and we find a further confirmation of it in Col. 3:1, comp. with 2:20. A comma, then, must be inserted before the last clause, 'through Jesus Christ our Lord;' and never, as Mr. Boys remarks, did a comma make a more important difference. So, in another passage, 15: 7, the 3d clause has a common reference to both the preceding ones, and this pointing alone gives the true sense.

Gal. 4:7 furnishes another example —

Thou art no more a servant but a son, } of God through Christ.
And if a son, then an heir, }

Though our com. vers. errs in following the punctuation of the Greek text. In all these examples, it is very observable that the two clauses to which the third refers, are in a greater or lesser degree parallel. Sometimes, however, there is a common reference of one clause to *three* others; and in such cases, the parallelism of the three is equally obvious.

The following example, 1 Co. 12:4–6, is very striking, and marks most distinctly the three persons in the blessed and undivided Trinity —

Now there are diversities of gifts, but the same Spirit; } which
And there are diversities of administrations, but the same Lord; } worketh
And there are diversities of operations, but the same God; } all in all.

The only alteration here made in the text is the omission of *esti, it is*, in the last clause; and the word is rejected by Griesbach on good authority. The parallelism confirms his decision.*

SECTION VIII.

THE SUBSIDIARY MEANS FOR DISCOVERING THE SIGNIFICATION OF WORDS.

Direct Testimony not always available or satisfactory — Subsidiary Means; Scope of the Writer; Context of the Passage; Analogy of Scripture — Emphasis — Detection of Emphasis.

The two preceding sections have been devoted to a consideration of those sources which furnish direct testimony to the signification of words and the sense of particular expressions in the sacred writings. A very little consideration will suggest to the student that such testimony will not always be found adequate to the necessities of the interpreter. The *usus loquendi*, i. e. the meaning which usage has attached to words, cannot always be found by these means. As Ernesti remarks, 'Proper evidence respecting the usage of language is sometimes wanting; sometimes usage is variable or inconstant, even in the same age, or in the same writer; or there is an ambiguity of language, or of grammatical forms; or an obscurity covers the subject or thing treated of; or novelty of language occurs; or a neglect of the *usus loquendi*, which sometimes happens, even in the most careful writers.† In these exigencies, other means must be resorted to. Of these, the most important are, an examination of *the scope* of the author, of *the context* of the discourse, and of *the analogy* of Scripture.

1. THE SCOPE, or DESIGN of the WRITER.

1. To compare the design or scope of an entire passage with the particular part of the composition under consideration, will often be found an important aid to discover its meaning, for every part of the sacred volume was penned for the attainment of a specific object; and a judicious writer will not often be found to say that which is inconsistent with his design.

2. The use of this aid requires particular care, and must never supersede the employment of the means already discussed, which must have the first place, since they relate to direct and positive testimony; and no meaning they have fairly elicited must be set aside by another meaning derived from the supposed scope or design of the author. The aid derivable from the scope will not be in such frequent requisition in the interpretation of the historical books as in that of the Psalms, the Prophets, and the Epistles; the method of the historian in those being determined by the order of time, or by the similarity of events. Nevertheless, it is not to be altogether laid aside, even in the study of the Gospels, elucidating, as it sometimes will do, those beautiful discourses and parables of our Savior, which were called forth by surrounding and local circumstances, and which had special reference to the character and pursuits of his immediate hearers.

3. The *general* or *special* scope of an author may usually be ascertained from his own express or implied statement, or from contemporary history.

(1) Where the *author states the design of his writing*, it is, of course, most satisfactorily ascertained; and this is frequently done.

(*a*) Sometimes, at its commencement; sometimes, near its close; and at other times, in both. Thus Jn. 20:31. So Peter, 2 Pe. 3:1; and John's First Epistle, 2:14. Sometimes the scope is suggested by the title of the book; as in Prov. 1:1–4.‡ Now, if these books be read with an eye steadily fixed upon the scope, thus pointed out by their respective authors, much force and beauty will be perceived, which would otherwise be lost.

(*b*) More attention and care will be required where the scope is only *implied* in the historical circumstances mentioned by the writer. Thus in the Epist. to the Col. its scope is to be gathered from the circumstances referred to by the apostle. (1) He expressly mentions (v. 3–8) the conversion of the Colossians, effected under the ministry of Epaphras; and the accounts which had been given to him by that servant of God, concerning the present state of their church. (2) He declares, in express terms (2:1), that he endured a great conflict for those churches which he had not seen in the flesh; and amongst the rest, for this church. No means, therefore, could have been adopted, better calculated to strengthen the Colossians, than letters from himself, who was now absent, and a prisoner. (3) He intimates (2:7,8), that the church was at that time troubled with 'enticing words, philosophy, and vain deceit, after the rudiments of the world.' He also shows, by borrowing arguments from *evangelical* doctrines, in order to combat *legal* teachers, and by the inferences which he draws from those arguments, that certain Judaizing teachers burdened the consciences of the Colossian converts, by enjoining on them the observance of the ceremonial law, the necessity of circumcision (v. 11), of keeping particular days (v. 16), and of abstaining from divers kinds of meats (v. 16–21); from which, as an intolerable yoke, the apostles had deemed it necessary to deliver the Colossian church. Comp. Acts 15 with Gal. 5:3,4, &c. (4) If we rightly consider what is said of Epaphras, at the commencement and conclusion of the epistle, we shall probably infer, that while he was earnestly commending to Paul the faith and love of the new converts, and while glowing with holy zeal for their welfare, he moved the apostle, by his entreaties, to despatch this letter to Colosse and Laodicea. 1:8. 4:12,13. These points being premised, it is easy to ascertain the scope of the whole epistle; which was, that Paul, in obedience to his duty as an apostle, might confirm the Colossian converts in the doctrines of faith, and in seeking after that holiness which flows from them. It was also that he might seasonably heal the breaches made by Jewish errors, which had spread, and were perhaps still prevailing; and that he might deliver the church from the evils which those errors had induced, as well as avert from it those which he foresaw would be consequent on this vain deceit. It very evidently appears, from the whole structure of the epistle, that the reason the apostle had for so carefully confirming the Colossians in the purer doctrines of the faith, was a fear lest they should be injured by the pernicious opinions of heretical men; and the apostle himself makes all the doctrines stated have a reference to it, when he says, '*This I say, lest any man should beguile you with enticing words.*' 2:4. The declaration contained in these words should be well considered, as we recognize in it the true and genuine scope of the whole epistle, expressed in Paul's own words.§

(*c*) Here it may be remarked, that the Acts, and particularly ch. 15, is of special assistance in attaining to a right understanding of the epistles of Paul. The historical books of the Old Testament render the same assistance in reading the Prophets and the Psalms; and the books of Moses elucidate the writings of both Testaments.

(*d*) The rules for applying the aid afforded by an examination of the scope, to the investigation of *particular passages* of Scripture, must be nearly the same as those employed in the investigation of entire books. The whole context should be carefully examined, for the purpose of ascertaining whether the scope is expressly stated or fairly implied in the writer's own words. Thus, if we would understand the design of the apostle in 1 Co. 10:25–29, we must refer back to ch. 8:1, where his purpose in this part of the letter is clearly pointed out. Sometimes the design of a particular passage is ascertained by the concluding inference which the writer deduces. So Paul, Ro. 3:28 — '*Therefore* we conclude that a man is justified by faith, without the deeds of the law;' which defines the scope of the passage. Particular attention, then, should be paid to all the connecting particles, 'wherefore,' 'therefore,' 'then,' 'seeing that,' &c. Considerable care, and some practice, will be requisite, to enable us to distinguish between the principal and subordinate conclusions; but the benefits derivable from the practice will abundantly repay the labor.

(2) Where no assistance can be derived from any expressed or implied declaration of the writer's scope, we must endeavor to ascertain, from other authentic sources, *the occasion on which the book was written*; and *the particular circumstances*, at that time, *of the persons to whom it was immediately addressed*. To know, for example, that at the time John wrote his Gospel, the Gnostic heresy was spreading itself through the church, and to be acquainted also with the leading features of that corruption of religion, will materially assist in understanding

* On this subject of Parallelisms, the reader may consult, in addition to the Tactica Sacra, Bp. Horsley on Ps. 2:4. 5:3. 'Nothing is more frequent in the Psalms,' he remarks, 'than that two verbs should have a common causal noun.' See also his note on Ps. 9:18. 12:3. Ps. 10:1. 13:4 may also be referred to. In no part of the Bible, perhaps, says Mr. Boys, do common references occur more frequently than in the Psalms.

† Institutes, pt. i. sect. 11. ch. 2, § 1.

‡ Franck's Guide to the Study of the Scriptures, p. 75.

§ Franck's Analysis of the Epistle to the Colossians, in Guide to the Scriptures.

many passages in that important document, which it would seem probable must have had some reference to their errors. A knowledge of the state of the church at Corinth will throw considerable light upon the epistles directed to it by Paul, in which it is natural to suppose he would refer to their mistakes and dissensions. So also we may perceive the force and beauty of many of the expressions in Ps. 96 and 105, when we ascertain, from 1 Ch. 16, that they were sung on occasion of the ark being brought up to Jerusalem by David. The same remarks will apply to the prophetic writings, which may be materially elucidated by observing the circumstances that called forth many of the predictions, and the state of things to which they had an immediate reference. Should both these sources of information fail to ascertain the scope of the author, we must,

(3) *Attentively and repeatedly read the whole book*, with a view to discover its scope from a general and connected view of its contents. In the epistolary parts of the N. T. especially, great light will be derived to the sense of the text, if this kind of reading be adopted; and, indeed, it should never be dispensed with, in the study of these important, and in many respects difficult, letters. They should be read, and re-read, from beginning to end; and it is preferable to use a copy where the text is not divided into chs. and vs. Each one should be read as we would peruse an epistle from a friend; and that three or four times over, without interruption (not so many verses to-day, and so many to-morrow), until we have fully apprehended the meaning, and the subject of the whole letter becomes clear. From this perusal, re-perusal, and repetition, we shall obtain a right knowledge of the scope of the author, and an acquaintance with the general argument of the epistle.* Nor should this examination be restricted to separate books of the O. or N. T.; it should be extended continuously to all those books as a whole; as every part of the divine revelation has an ultimate reference to one great subject, which is carefully pursued throughout; and conclusions as to that revelation should not be drawn till the joint amount of the whole can be thus collected. Not thus to gather, from all the different books, what each has said of their common subject, must be to narrow the grounds on which it was designed that our opinion of the revelation should be formed.†

(4) It should be borne in mind, that the whole *design of the Scriptures is to treat of Christ, in his mediatorial capacity.* The Redeemer is the sum and substance — the very soul — of Scripture; and every part of it has a reference to Him, and his mediatorial kingdom. Some passages treat expressly of Him, inculcating faith in his promise, and obedience to his will; some contain prophecies concerning Him, fulfilled, or remaining to be fulfilled; others exhibit types and figures; while some are to be referred to Him by the analogy of faith, which is entirely founded upon Him. Hence the necessity of keeping the eye of faith constantly fixed upon the Redeemer in reading every part of Scripture. 'In Him all the promises of God are yea and amen.' 2 Co. 1:20. To Him all the genealogies refer, all the times relate, all the ceremonies point; and as the sun imparts his light to all the heavenly bodies, so Christ, 'the Sun of Righteousness,' gives light and meaning to every part of the Bible.

5. Having pointed out the principal rules for discovering the scope of a writer, it only remains to offer a suggestion or two, by way of caution, in the use of this aid.

(1) *There must be an evident and necessary connection between the sense given to a passage and the scope of the discourse, and not only some tolerable agreement.* For it will sometimes happen, that several interpretations may agree with the scope of the writer. Thus Ti. 2:11 has been interpreted in three different ways — as referring to slaves and their masters — to Jews and Gentiles — and to all men, indiscriminately; but if the scope of the apostle's argument be examined, it will be found difficult to say what real connection there could subsist in the apostle's mind between the duties of slaves (which is the subject of the exhortation in v. 9, and for which the fact stated in v. 11 is assigned as the motive) and the salvability either of all men or of the Gentiles, as in opposition to the Jews. The only interpretation of the words, therefore, which gives them a *necessary* connection with the scope of the passage, is that which refers them to the persons spoken of in v. 9, namely, *slaves*.

(2) But how are we to know when the sense given to a passage has an evident and necessary connection with the scope of a discourse? The following negative precepts have been given by Pr. Stuart: [note ‡;] and a meaning which does not infringe upon them will be found to harmonize with the subject of which the sacred author is treating, unless he has violated all the rules of language and reasoning; which cannot be admitted.

(3) *The meaning, as discovered by the scope of the writer, should be compared with that which the usus loquendi affords, for the purpose of forming a judgment on their agreement.*

(4) *A proposition occurring in the course of an argument, is not necessarily to be taken in the widest sense which the words will bear.* It *may* be subject to various limitations, which the writer did not think it necessary to express, because they did not affect the course of the argument; and we should ever bear in mind, that our Savior and his apostles adapted, for the most part, their instructions to the occasion, without attempting to treat religion in a systematic order.

(*a*) The following passages will at once illustrate and confirm the rule. In Lu. 9:50, our Savior says, 'He that is not against us is for us;' but in Mat. 15:30, it is, 'He that is not with Me is against Me.' How are these propositions to be reconciled? Why, by taking one of them in some limited sense; and the occasion on which the first was delivered evidently points out the limitation it requires. John, having seen one, who was not associated with the apostles, casting out devils in the name of Christ, had forbidden him to do so. Jesus said to him, '*Forbid him not; for he* that is not against us is for us.' 'Forbid him not,'— that is the precept; forbid him not to do good in my name; and the reason follows,— 'for he that is not against us is for us;' he who does not oppose Me promotes my cause; — let my gospel be preached, even though of strife and contention. Here our Savior inculcates forbearance towards those who, from whatever motives, promote the progress of his kingdom; but in the place in Mat. He teaches us, that mere indifference will not avail to our salvation; that they who would obtain the reward must possess the character of his disciples; that they who do not confess Him before men, and espouse his cause in this world, will be treated as his enemies at the day of judgment.

(*b*) The manner in which Paul and James have treated the doctrine of justification, will furnish another illustration of this canon of interpretation. James says, 'Ye see how by works a man is justified, and not by faith only,' ch. 2:24; whereas Paul says, 'Therefore we conclude, that a man is justified by faith, without the deeds of the law:' and it is a little singular that each of the apostles illustrates his position by the instance of Abraham. But the apparent discrepancy will be removed, if we examine the course of their reasoning. James is laboring to prove that faith without works is a dead faith, a faith which will not avail to salvation. — 'What doth it profit, though a man *say* he hath faith, and have not works? Can faith — can *such* a faith — save him?' 'If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace: be ye warmed and filled: notwithstanding ye give them not those things which are needful to the body; what doth it profit?' What sincerity, what worth is there in such professions of kindness? What benefit do they confer on those who are the objects of them? 'Even so faith, if it hath not works, is dead, being alone.' All professions of faith, which do not evidence their truth by a holy life and conversation, are false, vain, and unprofitable. 'Yea, a man may say,' to such a professor, 'Thou hast faith,' or pretendest to have it, 'and I have works: show me thy faith without thy works,' — give me, if thou canst, some other proof of it, — 'and I will show thee my faith by my works. Thou believest there is one God: thou dost well; the devils also believe and tremble.' Wherein doth thy faith differ from theirs, if it produce not the fruits of righteousness and holiness? 'But wilt thou know, O vain man, that faith without works is dead?' wholly unprofitable to salvation? 'Was not Abraham, our father, justified?' did he not show forth a living faith unto justification, 'by works, when he had offered Isaac, his son, upon the altar?' Did he not, by that act of holy obedience, prove and display a living faith in the truth, and power, and promises of God, which 'was imputed to him for righteousness?' 'Seest thou how faith wrought with his works?' producing obedience to the commands of God, however apparently severe and irreconcilable with his promises; 'and by works was faith made perfect,' brought forth into action, and shown to be a lively and efficacious principle in the soul? 'And the Scripture was fulfilled, which saith, "Abraham believed God, and it was imputed to him for righteousness;" and he was called the friend of God. Ye see, then, how that by works a man is justified, and not by faith only'— by works evidencing that faith which is imputed to the believer for righteousness; by *such* works a man is justified, and not by faith only — not by a mere barren profession, or even a mere speculative belief, which does not influence the life and conduct. Such appears to be the course of James's reasoning. Paul, on the other hand, is proving to the Jews, that they, as well as the Gentiles, must be saved by faith; and his argument is this: 'All have sinned, and come short of the glory of God:' all have broken the moral law of God; no one, therefore, can be saved by that law, which exacts a perfect obedience; and thence he concludes, 'that a man is justified by faith, without,' apart from, distinct from, 'the deeds of the law.' In order to be justified before God, he must have that faith which God will impute to him for righteousness — a faith, however, which works by love, and makes those who are influenced by it zealous of good works. This passage will furnish us with another rule.

(5) *A proposition must be understood in a sense sufficiently large to bear out the conclusion which it is intended to prove.* Thus, in the first part of Romans, Paul's object is to show that the Jews, as well as the Gentiles, need the salvation which is by Jesus Christ; and his argument is this: 'All have sinned, and come short of the glory of God; therefore all, both Jews and Gentiles, must be 'justified freely through the redemption that is in Christ Jesus.' Ro. 3:23,24. But this conclusion will not follow from the premises, unless we understand the apostle to lay it down as a *universal* proposition, that '*all have sinned.*'§

II. The second mean for judging of the

* Franck's Guide, p. 63. Cook's Inquiry, p. 204. Locke's Pref. to the Epistles of Paul.

† Cook's Inq. into Books of N. T. p. 84.

‡ '(1) Where a meaning plainly contradicts the tenor of a discourse, it is to be rejected. (2) When it violates the principles of parallelism, and the conclusions drawn from them, as to the sense of a passage. (3) Where it gives an inept and frigid sense. By this is meant a sense which contributes neither to argument, nor perspicuity, nor ornament.' *Elements of Interpr.* p. 78.

§ Christian Observer, vol. xi. pp. 12–14.

sense of words, this section was to consider, is AN EXAMINATION OF THE CONTEXT.

1. It is certain, that many of the controversies which have been carried on in the Christian church, have arisen in consequence of their authors having overlooked this rule, which is of the very broadest extent in biblical interpretation. Every theological doctrine that has been broached, however absurd or monstrous its character, has been surrounded and supported by a multiplicity of *texts*, which, having been forcibly abscinded from their respective contexts, were pressed into a service for which they were never designed. Mr. Locke has somewhere said, that 'if the Holy Scriptures were but laid before the eyes of Christians in their due connection and consistency, it would not then be so easy to snatch out a few words, as if they were separate from the rest, to serve a purpose to which they do not at all belong, and with which they have nothing to do. But as the matter now stands, he that has a mind to it may, at a cheap rate, be a notable champion for the truth; i. e. for the doctrines of the sect that [birth,] chance or interest has cast him into. He need but be furnished with verses of sacred Scripture, containing words and expressions that are but flexible (as all general, obscure, and doubtful ones are), and his system, that has appropriated them to the orthodoxy of his church (of whatever denomination it may be), makes them immediately strong and irrefragable arguments for his opinion. This is the benefit of loose sentences, and Scripture crumbled into verses, which quickly turn into independent aphorisms. But, if the quotation in the verse produced were considered as part of a continued, coherent discourse, and so its sense were limited by the tenor of the context, most of these formidable and warm disputants would be quite stripped of those which they doubt not now to call spiritual weapons, and they would often have nothing to say that would not show their weakness, and manifestly fly in their faces.'

2. That such a perversion may be guarded against, the rule merits constant attention. We are aware that some persons, who are far from being *lawless* interpreters, do not hold this aid in very high estimation, conceiving its use to be confined within very narrow limits. But, as Pr. Stuart has suggested, 'the immediate context, either preceding, succeeding, or both together, is a rule for judging of the meaning of words of the very broadest extent. In very many cases, indeed, the evidence of the *usus loquendi* is itself built upon the context. We adopt the opinion, that the *usus loquendi* sanctions this or that particular sense, because the context clearly shows that such a meaning is to be assigned to it, and that no other can be given without rendering the sense frigid and inept. Moreover, the *general scope* of an author does not forbid the admission of a great variety of arguments, illustrations, and episodes, into the intermediate parts of a discourse; so that one is far more certain of giving a sense that is congruous, by consulting the *immediate context*, than by immediately consulting the general scope of the whole. Both, no doubt, are to be regarded; but of the two, the former is by far the most important means of assistance.' 'Indeed,' adds this enlightened critic, 'I should doubt whether there is any one rule in the whole science of hermeneutics so important, and of so much practical and actual use, as the one in question. Great care, indeed, is necessary, to decide, with certainty, what sense the context requires that a word should have, especially when the immediate subject is briefly stated. But this care is as easily practised as any other rule that hermeneutics prescribe. Violence must not be done to words by forcibly subjecting them to the context, against etymology, analogy, the rules of grammar, and the nature of language. But in every thing short of this, all good lexicographers and commentators adapt the meaning of words to the context, in cases too numerous to need any specification.'*

3. It is greatly to be desired, that our present method of breaking the Scriptures into chapters and verses were superseded by the adoption of a continuous text; or, at least, one only divided into such sections as would be obviously suggested upon a critical examination of the order of the sacred writers. According to our present distribution of the text, the continuity and completion of many discourses are broken in upon, in a way most injurious to their sense, and most prejudicial to ordinary readers. If, therefore, a Bible be used in which these common divisions occur, it is indispensable that they should be altogether disregarded; at least, in the examination of the context. Dr. Gerard has offered the following suggestions upon the use of the context:—

(1) *General terms being often used only in a part of their extension, it is the connection that shows to what part of it they ought to be limited.* In He. 11:6, it is said, 'Without *faith* it is impossible to please God.' But that this is not saving or Christian faith, is evident from the words that follow, and by which the expression is limited, 'must believe that He is, and that He is a rewarder of them that diligently seek Him.'

(2) In like manner, *ambiguous expressions must be restricted, among their several significations, to that one which suits the connection.* In Mat. 23:23, 'judgment, mercy, and *faith*,' certainly not *belief* of any kind, but *fidelity*, as the connection shows. In Ro. 14:23, the word is employed in another sense: 'Whatsoever is not of *faith*, is sin;' i. e. — not justifying faith, not a warrant from Scripture, but *a full persuasion of the lawfulness of the action.*

(3) *Every term should be considered as it stands in the proposition, of which it makes a part, and be explained, not by itself, but so as to bring out the real sense of that whole proposition.* In Mat. 8:24, we read, 'Whosoever heareth these sayings, and doeth them [subject], I will liken him to a wise man, which built his house upon a rock' [predicate]. The sense is plain: 'He who practises as well as hears, builds his hope of salvation on a sure foundation.' But Dr. Gill thus interprets it: 'The subject of the comparison is, "Whosoever cometh to Christ by faith, being given him of the Father" [supposed without ground], such a one hears his words, not only externally, but internally, and he doth them, exercises faith on Christ, his grace and righteousness held forth in them, and performs all duties without any view to obtain eternal life thereby, which he expects only from Christ, as his savings direct him. Every such believer builds the salvation of his soul; he digs deep, till he come to a good foundation, a rock, Christ, the Rock of ages; and he lays the whole stress of his salvation on Him.' Here, plain expressions are explained by metaphorical ones; a meaning is put on a word, inconsistent with its place in the sentence; the sentence destroyed, being all turned into a predicate for a subject gratuitously supposed; the real meaning explained away, turned into an insignificant assertion, 'that he who expects salvation only from Christ, lays the whole stress of his salvation upon Him,' or, 'he who believes on Christ believes in Christ.'

(4) *In a piece of reasoning, every proposition must be considered in its connection with the whole argument;* if it be a principle, or medium of proof, in relation to the point intended to be proved; if an inference, in relation to the premises whence it is deduced; if only an illustration, in reference to the purpose for which it is brought.†

4. The extent of the context will, of course, be found to vary, according to circumstances: sometimes it embraces only a few verses; at other times it includes a whole chapter or more, and even the entire book. To determine this will require attentive examination; but if the scope or design of the writer be first ascertained, by the methods already suggested, there will be but few difficulties to encounter, except those arising from the frequent parentheses occurring in the writings of Paul. Many of these are pointed out by the characteristic marks in our English translation; but it has not always been done, nor is it always correctly done even where it has been attempted. To the unlearned reader it will sometimes be a task of considerable difficulty to determine a parenthetical passage; but much may be done by perseverance and caution. In any doubtful case, recourse must be had to a judicious commentator, whose decision may be adopted, if recommended by its probability, though we may not be able to decide upon the grounds of it. In some cases, the writer himself points out, in a manner sufficiently obvious to an attentive reader, the extent of the parenthesis into which he has been led, by a *repetition* of his words on the return to his principal subject. Thus, in Eph. 3d ch., the writer, after entering upon his principal topic, with 'For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles' (v. 1), diverges, upon the mention of the Gentiles, to a consideration of their call to the blessings of the covenant; and in v. 14, again returns to his topic, with a repetition of the same words: 'For this cause [I say] I bow,' &c. From an inspection of the passage, it will appear more natural to insulate only these 13 vs., than to extend the parenthesis to the first v. of the subsequent ch., as our trs. have done. In very few cases, however, is the parenthesis so strongly marked; but only to be ascertained by a close attention to the scope and line of argument pursued by the writer. In 1 Ti. we have a parenthesis from v. 8 of ch. 1 to v. 17, incl. Taking occasion from the false teachers, Paul speaks of the true and proper use of the law, according to the gospel committed to him; and having given vent to the feelings of his heart, he returns, in v. 18, to the scope he had in view in v. 3, where he intimates, by using the comparative particle *as*, that the completion of the sense was to be expected in the subsequent vs. The whole of the discourse connects thus: 'As I besought thee to charge some that they teach no other doctrine, but seek after godly edifying; and that the end of the commandment was love, out of a pure heart, and of a good conscience, and of faith unfeigned, &c. — so now I commit the same charge unto *thee* — that *thou* mayst hold faith and a good conscience,' &c. Another instance we have in Phil. 1:27, to 2:16, incl. It is proper to observe, however, that words thus insulated are never superfluous, but arise either from some pressing necessity, or from the ardent and overflowing love of the writer. In Eph., for instance, how forcibly does the description of the subject insulated by the parenthesis, elucidate the point which Paul had to prove! For, if God had committed to the apostle a dispensation of grace for the Gentiles, and the revealed mystery of Christ, that the Gentiles were co-heirs, members of the same body, and partakers together with the Jews of the promise in Christ, Paul undertook the ministry through the gospel, and conformably with the gift of that grace (which is all contained in ch. 3); and thence it clearly follows, that the Gentiles were not to be excluded from communion with the Jews in Christ.‡

III. The ANALOGY OF SCRIPTURE, or of FAITH, as it is usually called, must be constantly regarded in the business of interpretation.

1. It is much to be regretted, that this rule, from having been injudiciously treated of, has fallen greatly into disrepute. But it is neither so vague as some, nor so important as others insisted.

2. The analogy of faith has been defined to be 'the uninterrupted harmony of Scrip-

* Elements of Interpretation, p. 80.

† Institutes of Bib. Crit. pp. 141-146.

‡ Franck's Guide, Appendix, pp. 196-199.

ture in the fundamental points of faith and duty; or the proportion which the doctrines of Scripture bear to each other.' But it is very clear, from this definition, that unless there be a total freedom from prejudice in favor of any particular opinions or theological system (which is really impossible, however we may talk of it), every part of the divine revelation will be interpreted with reference to that standard which is assumed as correct, and which will be considered as *the analogy of faith*, to which the whole of Scripture is to be rendered subservient. Hence there will be as many analogies of faith assumed, for the standard of Scriptural interpretation, as there are shades of opinion in the Christian world. For who is to decide what is the harmony of Scripture on the fundamental points of faith and doctrine? But (another objection, still more formidable) this doctrine requires a previous and *perfect acquaintance* with the *whole scheme of revealed religion*,' and therefore can afford no aid to the student, except in the confirmation of the doctrines already ascertained. Dr. Campbell justly inquires, 'What is the reason, the principal reason at least, for which the study of Scripture is so indispensable a duty? It is precisely, all consistent Protestants will answer, that we may thence discover *what the whole scheme of religion is*. Are we then to begin our examination with taking it for granted, that, without any inquiry, we are perfectly acquainted with this scheme already? Is not this going to Scripture, not in order to learn the truths it contains, but in order to find something that may be made to ratify our own opinions?'*

3. In laying it down as a rule, then, that regard must be had to *the analogy of faith* in the interpretation of Scripture, we mean not a *sectarian*, but a *scriptural* analogy; we mean that the obvious and incontrovertible sense of *clear* passages, affords a rule by which we may reason *analogically* concerning the meaning of *obscure* passages; or, at least, by which we may show what obscure passages *cannot mean*. According to this rule, where an expression is either dark or equivocal, an interpretation is not to be adopted, if it contradict other passages, where the sentiment is manifestly declared in clear and unequivocal terms. Proposed in this way as a canon of scriptural interpretation, *the analogy of faith* will direct us to the sense of some passages which in themselves will admit of more than one sense.

4. If we carefully test the Scriptures by this principle, we shall find that passages which have been construed literally, should have been interpreted metaphorically; and *vice versa*. For example: Our Lord, on the evening of his passion, while He sat at table, 'took bread, and blessed it, and brake it, and gave to his disciples, and said, Take, eat; *this is my body*' (Mat. 26:26); but according to *the analogy of Scripture*, this must be understood figuratively — the sign being put for the thing signified, by a very common *metonymy*; for Christ's human nature has ascended into heaven, where it will remain until the restitution of all things. Ac. 3: 21, &c. So we are commanded to *eat our Lord's flesh*, to *pluck out our right eye*, and *cut off our right hand*. Jn. ch. 6, in several places; and Mat. 5:29,30. But to understand these passages literally, would be to destroy *the analogy of Scripture*, according to which violence must not be offered to ourselves or others. On the other hand, there are passages that some persons interpret metaphorically, which, according to the analogy of Scripture, should be understood literally. Thus the passages in which Christ is said to 'bear the sins of many,' to 'bear our sins in his own body on the tree,' &c., have been interpreted figuratively, to mean, only, that he occasioned their forgiveness, by introducing the Christian system. But this is an unwarrantable departure from the literal meaning of words, and violates the analogy of Scripture, according to which Christ suffered as a *vicarious atonement*; or carried the punishment of our iniquities.

5. In the use of this aid, then, it must be seen that we apply those passages which have a clear and obvious meaning to the interpretation of such as are obscure and doubtful; and, if two passages relating to any doctrine or duty appear to be contrary to each other, that one of which the meaning is apparent, must be brought to explain the other, which, taken separately, would admit of a contradictory sense. The same rule also requires that those passages in which a topic is but incidentally introduced, should be interpreted according to those in which the subject is professedly treated. But this requires an attention to the scope or design of the writer, of which we have already spoken. Upon this topic, the following considerations are worthy of notice:—

(1) *No doctrine can belong to the analogy of faith which is founded on a single text*; for every essential principle of religion is delivered in more than one place.

(2) *Texts which treat professedly of a subject have greater weight than such as only touch it incidentally; and texts which express it absolutely, and as it is in itself, are clearer, and more decisive, than such as have a reference to particular occasions; without a perfect knowledge of which they cannot be understood, but may be totally misapprehended.*

(3) In forming the analogy of faith, *all the plain texts relating to one subject, or article, ought to be taken together, impartially compared, the expressions of one of them restricted by those of another, and explained in mutual consistency; and then the article should be deduced from them all in conjunction.* It is too commonly the practice, that one set of texts which have the same aspect, are selected and explained in their greatest possible rigor; and all others, which look another way, are neglected, or explained away, and tortured into a compatibility with the opinion, in that manner partially deduced.

6. If these rules be strictly observed, the comparison of particular passages with the general tenor of Scripture will be of the greatest use; particularly in preventing the overstretching of figurative and metaphorical expressions, and in enabling us to restrict general expressions; for setting aside opinions hastily deduced from a few separate texts; and for giving every doctrine its proper limitations.†

IV. Another topic pertaining to the interpretation of language, may properly be noticed here.

1. Besides the *principal idea* contained in it, a word sometimes obtains, through its combination with other words, an accompanying idea, which disappears as soon as the word is removed from its connection, and is considered by itself. This is called *emphasis*, and consists in *the augmentation of the signification of a word*, arising from its combination with other words. In such cases, it is said that a word or phrase has altogether a peculiar *emphasis*. If many such phrases occur in a composition written in a state of mental agitation, the composition is termed *emphatic*. Hence it will appear, that emphasis arises principally from a peculiar position, combination, or repetition of certain words, by which *more is said and expressed* than the words otherwise signify by themselves, or in other combinations.

2. It should never be *assumed*, without reason, that there is any thing emphatic in a passage: the emphasis, as being something adventitious, must be proved by inquiry.

(1) Whether it be the object of the speaker or writer, in this passage, to say more than the words at other times convey of themselves. His object may be to excite attention; to give its due weight to an important proposition; to express mental agitation; to imprint a truth deeply on the mind; to say much in a few words; or to give additional elegance to the discourse. Thus the verb *chyh, to live*, is frequently used to express a *happy life*; and the verb *ydâ, to know*, is applied either to that knowledge which implies in it a benignant care, or to that knowledge with which is conjoined a most immediate sense of merited punishment; or, lastly, to that knowledge which expresses decorously the conjugal conjunction. The context will readily point out to an attentive reader, not unacquainted with the Heb. idiom, emphases of this sort.

(2) Whether the words, taken by themselves, or placed in another connection, have the same force.

(3) Whether the emphasis ceases, when the same thing is expressed in other words; as by a *periphrasis*.

(4) Whether the speech does not give a feeble and inappropriate sense, unless it be admitted that the speaker or writer meant to say more than the words of themselves express. Thus, in Ep. 6:13,14. *stênai. to stand*, means to *stand firmly and boldly*, like a Roman soldier, without shifting his ground, or retiring. In 1 Co. 43,4, *anakrinein* is thrice used, and always with emphasis; for, in the first place, *anakrinesthai* means to be approved of by the judgment of others; next, *anakrinein* means to assume the right of judging and approving; and, lastly, v. 4, it means to have the right of judging, or to be able to judge rightly. If, therefore, in all these cases we render it simply *to judge*, the sense will be frigid, and unsuitable to the whole context. So, also, the subject and context show, that, in Col. 1:4, *pistis* is used with an emphasis of constancy, greatness, and fruitfulness; for there was no need that Paul should hear by report of the *faith* simply of the Colossians, since he had known that, personally, when he founded their church. The same holds good in Ro. 1:1, where the greatness of the apostle's joy would seem unreasonable, unless we adjoin some emphasis of greatness to the simple idea of faith. So, also, in Mat. 4:2, *epeinasse* means he was vehemently and intolerably hungry.‡

3. As commentators have sometimes, under the guidance of erroneous principles, sought for emphatic phrases in many passages of the Bible where they do not exist, Ernesti, Michaëlis, and other men of learning, have attempted to fix, with greater accuracy, when an emphasis is to be acknowledged in the Bible, by the following canons:—

(1) No word is in itself emphatic, but becomes so by a peculiar use of it.

(2) Emphatic words should be carefully distinguished from such as have a comprehensive sense; for example, the word *philosophy*, how much it includes; *regeneration*, &c.

(3) An emphatic should be distinguished from a sublime expression, which is contained as well in the things as in the words.

(4) No emphases are to be deduced from etymology.

(5) Not every uncommon Hebrew or Greek phrase is emphatic.

(6) It would be a prejudging of the case, to find an emphasis in *all* compound Greek words throughout the N. T. (In some such it cannot be denied, as *huperupsôse*. Phil. 2:9.)

(7) Neither is there always an emphasis when an abstract term is put for a concrete.§

(8) Finally, an emphasis should not be looked for in prepositions, particles, or numbers; nor in every tropical expression.‖

SECTION IX.

OF THE INTERPRETATION OF TROPICAL LANGUAGE.

All words originally used in a Proper Sense — The Tropical Sense — Means of detecting Tropical Expressions — Rules for interpreting Tropical Expressions: Examples.

The tropical use of words has been incidentally discussed in a preceding section,

* Prelim. Dissert. vol. i. p. 142.
† Gerard's Institutes, pp. 160–164.
‡ Ernesti, Institutes, pt. i. ch. ii. sect. 5. § xiv.
§ Ibid. pt. i. sect. 1. ch. ii. § 16, &c., and Mori Hermeneut., N. T. vol. i. p. 324.
‖ Seiler, Bibl. Hermeneut. pt. i. ch. ii. sect. 3. Pareau, Principles of Interpretation, pt. ii. sect. ii. § 6.

in which the necessity for adhering to the literal signification of words, in all cases where this could be done without being led into the adoption of a frigid, absurd, or contradictory sense, was insisted upon and explained. It now becomes necessary to consider the subject of tropical language somewhat more particularly, for the purpose of pointing out the right method of distinguishing scriptural tropes, and also of giving some directions for their proper explanation.

I. All words were originally employed in a proper sense; i. e. they were formed and invented to express certain things, to which they were confined. A necessity soon arose, however, as the number of subjects was increased, of using these words in various senses; i. e. they were *primarily* employed to denote one thing, and *secondarily* to denote something else, having an analogy or likeness to the primary idea. Here is the *literal* and the *tropical* sense. But this transference of words is often used when it is not of necessity required by the novelty of the thing. In all human operations, gratification is studied more than necessity. Tropes, therefore, were invented, to produce variety in language, by preventing the too frequent recurrence of a word; of which sort are metonymies, synecdoches, and the weaker metaphors. Tropical words, especially metaphors, were also introduced, to ornament style. For as in these, which are the most frequent, there exists a simile compressed into a single word, the mind is gratified by them, through its natural love for similes and images; especially such as are drawn from objects possessing something of sensible splendor or beauty. In proportion, therefore, as an author is desirous of adorning his style, the more does he abound in tropes, as appears in the practice of poets and orators, to whom the more frequent use of tropes is allowed, because they have the highest effect in ornamenting the style. It is important to keep in view this distinction, between the transference of a word from necessity, and its transference from any other cause. In the former, the transference is made that a thing may have a proper name; in the latter, gratification and ornament are the sole objects. The former, therefore, is grammatical; the latter, rhetorical. In the former, the ground of transference rests on the analogy of the nature of things; in the latter, on some sensible resemblance. And since every thing ought to have a name, either proper or common, it follows, that a word grammatically transferred does not cease to be proper, while a word rhetorically transferred does.*

II. These general observations premised, we may treat of the rules for DETECTING TROPICAL EXPRESSIONS; as,

1. The nature of the subject must be well considered, in order to determine whether that which is enunciated respecting it is to be taken in a proper or in a figurative sense. In following this rule, we must *compare* the *subject* and the *predicate*, in order to see whether it be possible that the words and phrases used by the author can, in their proper sense, be predicated of the subject taken in its proper sense. If the subject and predicate be completely *heterogeneous*, it is evident that the words of the author must be interpreted figuratively. Of this case we have clear examples in the following phrases: *gird up the loins of your mind* (1 Pet. 1:13); *the sincere milk of the word* (2:2); *the breastplate of righteousness* (Ep. 6:14. Compare Wisd. 7:14, 1 Th. 5:8); *a horn of salvation* (Lu. 1:69); *living stones* (1 Pe. 2:4); *the armor of light* (Ro. 13:12); to which are opposed, in the same passage, *the works of darkness*. Under this head may be classed every grammatical conjunction of things which appear to be naturally incongruous; as, for example, the phrase *thou shalt catch men*, in Lu. 5:10. This observation throws light upon many passages of the N. T., the true sense of which will appear plain and easy by the application of the rule; as when Paul addresses Ananias the high-priest in these words: 'God will smite thee, thou whited wall;' when he says to the Corinthians, 'Be ye washed.. in the Spirit of our God,' 1 Co. 6:11;† when he prays for the Ephesians, 'That the eyes of their heart may be enlightened;' and, finally, when the author of the Epistle to the Hebrews calls God *consuming fire;* it is manifest, that in these, and in all such cases, we must admit the existence of tropes.

2. To distinguish, accurately, between proper and tropical language, we must carefully attend to the *nature and context* of the writing.

(1) If the whole book bear a poetical character, and be replete with tropes and images, as the Apocalypse, for example, no one would deny the probability of a tropical sense in particular passages. If, on the other hand, in a prose composition, we meet with a passage intimately connected with the whole scope and argument of the book, and a question arise, whether it is to be interpreted properly or tropically, there can be little doubt that the former supposition is to be preferred. For this reason, the remarkable passage 2 Pet. 3:3–13 must be interpreted as describing the conflagration of the visible universe, in opposition to those who imagine a figurative reference to certain political or moral revolutions. It is also clear, that the same principle applies to the shorter sections of any book. Thus, since the passages Jn. 4:35–38, 6:34, *seq.;* Ro. 6: 3–11; Ep. 6:11, *seq.*, all abound with figures and images, we must of necessity incline to a tropical interpretation of the particular phrases contained in them. Nor is the form of the expression to be neglected. For those texts which, according to oriental custom, embrace a short moral truth in a condensed and figurative form, are to be interpreted tropically; as, for example, Mat. 7:6, Lu. 6:41–43 (comp. v. 39), and others of the same class. But, above all, we must consult the context, and observe whether, in what goes before, or follows, we can detect the presence of tropes. And these marks are various, as we are taught by many passages of Scripture. When the author himself uses words which clearly show that a comparison is intended, the case is clear; as (Lu. 12:35), 'Let your loins be girded about, and your lights burning;' i. e. be always ready.

(2) Nearly allied to this class of texts are those in which the proper and improper forms are so united, as that the one shall involve the interpretation of the other. Of such we shall produce a few examples. When Jesus (Mat. 11:29), admonishing his hearers 'to take his yoke upon them,' adds, 'and learn of me,' he clearly shows that the word *yoke* is to be taken figuratively, and that it means nothing more than the precepts which he taught. Compare Wisd. 51:26. The apostle Paul (Ro. 6:21), after inquiring of those who had once been devoted to the practice of vice, 'What *fruit* had ye then?' by immediately adding, 'for the end (τελος) of these things is death,' shows that *fruit* must here be taken tropically, as meaning *result* or *payment*. The same inspired author, in Phil. 3:2, says, 'Beware of *dogs;*' and the tropical application of the word *dogs* to false [noisy] and impudent teachers, is proved by what follows — 'Beware of evil *workmen*.' Comp. Re. 22:15. In like manner, in Ja. 4:4, the words *ye adulterers* and *adulteresses*, are to be understood, not properly, as referring to actual *adultery*, but figuratively, to an undue attachment to worldly things; as appears, not only from the context generally, but also from what immediately follows — 'Know ye not that the friendship of the world is enmity with God?'

(3) Light is also frequently thrown upon the proper or improper signification of a word by comparing it with some contrasted word: thus, Ro. 6:23, if we compare the phrase *for the wages of sin is death*, which many theologians understand in a *proper* sense, as referring to natural death, with the opposed phrase *but the gift of God is eternal life*, we shall perceive that the tropical sense is to be preferred, and that the word *thanatos* [*death*] is to be interpreted by *misery of every kind*.

(4) We shall show, in the last place, by a few examples, the importance of the subsequent context, in determining the *proper* or *improper* use of a word. Commentators are divided as to the meaning of *hē zōē autou* (Lu. 12:15), whether it ought to be understood *tropically*, of *happiness*, or *properly*, of the *natural life* of man. The former rendering is to be preferred, for this reason, principally, that the parable of the rich man snatched away by death, which immediately follows (v. 16,21), is in favor of this opinion. For a like reason, in Jn. 9:4, the expressions *while it is day — the night cometh* — must be interpreted of the duration of man's natural life, and the death which terminates it, because our blessed Savior immediately adds, *as long as I live among men, I am a light to them;* i. e. I promote their happiness.

3. Having thus disposed of the context, we must, in the next place, examine the use which may be derived from *parallel passages*, in which the same subject is treated in other words or phrases, either proper or tropical; and the greatest attention is always to be paid to any explanation afforded by the author himself. A striking example is Jn. 11:14, when Jesus openly says, *Lazarus is dead;* from whence it appears, that the words he had before used, at ver. 11, — *our friend Lazarus sleepeth*, — were not to be taken in their proper sense, but to be interpreted tropically of death. Of the same nature is the passage (Mat. 16:6), *Take heed and beware of the leaven of the Pharisees and Sadducees;* the true sense of which words the disciples did not apprehend, supposing that their Master spoke of *leaven* in its proper sense. But Jesus, by reminding them, at v. 7, of his having provided food for

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* Ernesti, Institutes, pt. i. ch. ii. Mr. Terrott, the translator of Ernesti, remarks, that *diabolos* affords a good example of *the proper sense* of the trope by *grammatical*, and of the trope by *rhetorical*, transference. Thus *diabolos, an accuser*, is the proper sense: by grammatical transference, it means *the chief of evil spirits, Satan;* and by *rhetorical* transference, *a wicked man*. Jn. 6:70. So, also, *huios diabolou*. Ac. 13:10. *Satan* is also used in the same sense in Mat. 4:10. 16:23. Mk. 8:33. Seiler has pointed out the following, as the connections or relations which are the ground of grammatical tropes:—

I. Either a purely imaginary and arbitrary connection, which depends on our *subjective* conceptions; and is,

1. A resemblance, whence arises the metaphor; or,

2. A difference, a relation of its opposite; whence arises, (1) Irony. (2) Antithesis.

II. Or it is a real, *objective* relation. Here the one word is used in place of the other, inasmuch as the *things* for whose signification they originally served stand in a *real* connection with those to denote which they are now used; which connection does not depend on our thoughts, and is,

1. Either a union of the whole with its parts — (1) A physical or psychological union; (2) A logical; for example, *genus* and *species*. Both furnish the synecdoche.

2. Or it may be another species of connection and relation, in which two things stand: this is the metonymy; whose principal species are, (1) When the cause is put for the effect, or the effect for the cause; for example, a person, an instrument or means, a thing or an action, for their effects or fruits; and *vice versa*. (2) When the subject is taken for the adjunct, the thing containing for the contents; the possessor for that which he possesses; the object or subject for that with which it is occupied, or which is otherwise conversant about it; the sign for the thing signified. (3) Or, finally, this change of words takes place on account of some other union, whether logical, psychological, or natural; for example, in the *metonymy of the adjunct;* as, the time, for what took place therein; the place, for the thing placed in it; the opinion, for the men who hold it; or when the abstract is put for the concrete name of a subject, in order to denote a person; for example, 'O God, thou art my hope, my refuge,' &c. Bib. Hermen. pp. 49, 50. [The reader will find advantage in noting down from the SS. a clear example of each of these tropes; and so, indeed, of all the rules or canons given. Ed.]

† See Griesbach's Programma on the text. Jena, 1783.

so many thousands, showed clearly, as they themselves afterwards understood, that *zumē* was to be understood, not of natural leaven, but tropically, of the doctrines of the Pharisees and Sadducees. We must also apply what is said in express terms by each apostle; by Matthew, at v. 12; by John, at v. 13; from which the tropical sense of the words is completely proved.

4. Finally, we must not neglect the light that *history* throws on difficult passages.

III. We may now proceed to consider THE PROPER INTERPRETATION OF TROPES, and inquire,

1. How to discover the sense in which the author intended them to be understood.

(1) There can be no doubt in those cases where the intention is laid open by *an explanation afforded by the speaker or writer;* as Mat. 23:27, explained by v. 28. So Paul, in his valedictory address to the rulers of the church at Ephesus, shows, in the proper and tropical terms he alternately uses, that, by *flock*, he means the church of Christ, the associated body of Christians; and therefore it follows, that the verb *poimainein* must be interpreted to *rule*, to *direct*, to *provide for their spiritual safety;* and the *grievous wolves*, by the express interpretation of the apostle himself (v. 30), mean false teachers, who should introduce false doctrines into the church.

(2) Finally, to produce, also, one instance of what some interpreters consider to be *allegory*, i. e. a connected series of tropes (so the Germans), or a method (so Morus) of expressing an entire sentiment in such a way as that, instead of the thing meant, something resembling it is expressed. The same apostle (Ep. 6:13–17), in exhorting his readers to constancy and fortitude, so explains 'the whole armor of God,' as that each portion of it corresponds to some habit of a truly Christian mind, or some external support against those dangers which threaten destruction to the faith and holiness of the Christian. Comp. 1 Th. 5:8.*

(3) In cases, however, where no explicit interpretation of tropical language is afforded by the author himself, we may sometimes determine the meaning by the help of the contrasted expressions. Thus, in Mat. 7:9, our Savior does not expressly say what he means by a *stone*, instead of *bread*, and a *serpent*, instead of a *fish*. But at v. 11, he explains *bread* and *fish* as meaning, generally, *useful, salutary gifts;* hence, from the opposition, the stone and serpent must mean objects either useless or pernicious.

(4) Where there is no explanation, either direct or indirect, we *must* then have recourse to the *context*. Sometimes the narrator introduces an observation to explain the language of a discourse which he narrates; of which we have an example in Jn. 7:38,39, where the evangelist himself explains the *rivers of water*, which should flow from the body of the believer, to mean *the gifts of the Holy Spirit*, which were to be conspicuous in those who had attained a fuller and more intimate knowledge of Christian doctrine.

(5) Sometimes the sense of a tropical expression may be inferred from the *antecedents* or *consequents*. Every reader of our Lord's discourse in Mat. 7:3,4, must have inquired the meaning of the *mote* in thy brother's eye; and of the *beam* in thine own eye; and of these images no express interpretation is afforded. But if we refer to vs. 1, 2, and consider that the object of the Divine Teacher was evidently to warn men against forming rash or uncharitable judgments of others, it must immediately appear that *mote* is used for the minor faults of others, and *beam* for greater faults in ourselves. In like manner, if we consider attentively the tropical language of our Savior in Luke 9:62, — *no man, having put his hand to the plough*, &c., — we must see that it is an answer to the request made at ver. 61 — 'permit me first to bid farewell (rather give orders) to my household:' i. e. arrange my concerns; a great temptation to give up his good intention of following Jesus, and therefore refused. It appears, then, that by the man, who, having put his hand to the plough, looks back, is meant one who, while he ought to be supremely engaged about some one important engagement, allows his attention to be distracted by minor and irrelevant concerns.

(6) We occasionally meet with passages in the N. T., where the context throws no light upon the signification of the figure employed; and, in such cases, the interpretation is certainly more difficult and perplexed. Here we must not neglect *the use of really parallel passages*, which throw much light on the sense of tropical expressions. Thus, in our Lord's discourse, Mat. 6:22,23, it may be inquired what is figured by *the eye*, and *the light of the body;* of which terms no express interpretation is given in the context. But the parallel passage (Lu. 9:34,35), by adding, in the way of explanation, *the light that is in thee*, shows clearly that by these terms we are to understand human reason, and specifically that innate sense of right and truth which is implanted by God in our hearts.

(7) There is also another class of texts, which, though they cannot be considered as strictly parallel, may still be advantageously used in discovering the sense of tropes. Thus the denunciation of Paul to the high-priest (Ac. 23:3), *God will smite* (i. e. punish) *thee, thou whited wall*, may have some light thrown upon it by the text above quoted (Mat. 23:37), where our Savior compares the Pharisees, generally, to whited sepulchres. Hence it appears that the notion intended in both the passages, is that of the worst hypocrisy.† In the same way, Noesselt has shown how the several images in the beautiful parable Jn. 15:1 may be explained by reference to similar passages in the N. T.; to which elucidation it may be sufficient to refer the reader.‡

[(8) Under this head the ED. would mention the assistance to be derived from ascertaining the sense given to similar words and phrases, colloquial or classic, by nations educated in the same or a cognate language; in the times, country or neighborhood of the writer, or in a similar civilization. Lightfoot's copious collections, from the Rabbinic writers; Wetstein's, from the Greek; and Schultens's, from the Arabic; also Roberts's Illustrations of Scripture, from E. Indian life and phrases, are all, when cautiously used, exceedingly helpful in determining the exact meaning of a proverbial dictum, or colloquial anomaly or idiom, couched in tropical language. For an example, see note, 1 Chr. 29:21. ED.]

2. The second point of inquiry, in the interpretation of tropical language, is, *the similitude existing between the sign and the thing signified*.

(1) The principal point and object of comparison may be determined from the interpretation given by the writer or speaker himself. When Jesus (Jn. 6:35) says, 'I am the bread of life,' adding, by way of explanation, 'He that cometh to Me shall never hunger, and he that believeth in Me shall never thirst.' — He plainly indicates that He would make provision for all the spiritual necessities of men; so that whosoever should be united to Him, by faith and obedience, would enjoy true happiness, together with all necessary safeguards to his salvation, and would neither want nor desire any thing else.§ The point of comparison lies, therefore, in the quality of bread to nourish men, preserve life, and support the sinking strength. Compare, too, 1 Th. 5:2 with Mat. 24:43. Lu. 12:39.

(2) The point of comparison may be deduced from the context of the discourse. Thus, for example, when Peter, in his first epistle (4:12), speaks of the fiery trial by which they are to be tested, and explains these figurative expressions, both generally, by adding (v. 13) that they had come into a participation of Christ's sufferings; and specifically, by adding (v. 14) that they would be reproached for their profession of Christianity, — it is clear, from the adjuncts, that the point of comparison lies in the painful feelings which are common to those whose bodies are affected by extreme heat, and those whose minds are affected by reproach and contempt.

(3) The point of comparison may be determined by the collating of parallel passages. Thus, when Jesus, in his address to the woman who followed him (Lu. 23:31), after denouncing a miserable fate to the city of Jerusalem and its inhabitants, adds, 'For if these things be done in the green tree, what shall be done in the dry?' it is clear, from Ez. 20:47 and 21:3, — comparing also, for the sense, I Pe. 4:17, — that by the green tree is meant an innocent person, the cause of safety to others; and by the dry, a wicked person, the cause of injury to others. And if we examine more carefully the passages of Ez., we shall easily find what is the point of comparison between men and trees — that it lies in their good or bad qualities, as being the cause why they think a dry and barren tree ought to be cut down, and why a worthless and hurtful man is deserving of destruction.

(4) By the assistance of these rules, we may generally determine what is the proper object signified by a tropical expression, and what is the nature and degree of resemblance between the sign and the thing signified. A few passages, however, are to be found in the N. T., which admit of various interpretations, as, for example, the much-disputed passage Mk. 9:49,50. Nor does the cause of comparison always lie upon the surface; on the contrary, it sometimes requires very careful examination. As an instance, we may take Ja. 1:18, where we read that 'God of his own will begat us by the word of truth, that we should be the *first-fruits* [*aparchēn*] of his creatures.' Almost all the interpreters agree that the reference is to the *first-fruits*, which were solemnly offered to God in sacrifice. But they differ as to whether the simile, *tēs aparchēs*, is to be referred to the *superiority* of those who had been reformed by the reception of Christianity, so as to make the sense, 'that we might be rendered the most excellent among his creatures;' or whether the comparison is derived from this, that the first-fruits were a pledge and earnest of the future harvest, limiting the reference to the *time* of the conversion of those to whom the epistle was written, so as to make the sense, 'that we might be the first in order of time among those whom God hath begotten by the preaching of the gospel.' The latter interpretation is to be preferred; for James appears to refer to the Jewish Christians, who had come to the knowledge and profession of Christianity before the Gentiles. Comp. Ro. 16:5. I Co. 16:15.‖

IV. It is hoped that attention to these rules may lead the student into such a habit of investigation as will relieve him from at least the most formidable difficulties in the detection and interpretation of tropical language.

SECTION X.

THE POETRY OF THE SACRED WRITINGS.

Various Theories on the Rhythmical Form of the Hebrew Poetry — The Lyric and the Epic Poetry of the Hebrews — Versification — The Parallelism of Members — The Musical Accents — Sources of the Poetic Imagery employed by the Hebrews: Natural Objects; the Arts and Circumstances of ordinary Life; Sacred Topics; Sacred History.

I. There has been much and able controversy respecting the nature of the Hebrew poetry. The laborious investigations of Carpzov and Lowth were deemed to have put an end to the dispute; but it has been again revived by Herder, Geseuius, De Wette, and other German critics, who have

* Mori Acroases, vol. i. p. 307, 308.

† Selecta e Scholiis, L. C., Valckenaerii in lib. quosdam, N. T. i. p. 559. Riehm de Fontibus Act. Apostol. p. 88.

‡ Opuscula ad Interpr. SS. Fasc. ii. p. 31, *seq.*

§ Schott, Opusc. i. p. 159.

‖ Beckhaus on the Interpr. of the Tropical Language of the N. T., *passim*, Bib. Cab. vol. ii.

examined the question with a degree of minuteness and particularity that seems almost to have exhausted it. From the last-mentioned writer, we shall give some account of the opinions and theories of preceding critics, and a summary of the reasons which induce him, as we think with great reason, to dissent from most of them.

1. Many maintain that the Hebrew poetry possesses metrical feet and versification, which, moreover, they specifically define, or rather attempt to define and restore. But in defining the character of this metre, they are again divided: see the note below.*

2. Others, on the contrary, maintain that the Hebrew poetry is altogether destitute of metre and of feet. Most of the learned Jews are of this opinion. Thus, in the book of Cosri,† it is boasted of, as a peculiar excellence of the Heb. poetry, that it is not fettered and confined by a syllabic measure, and that it aims, not so much at tickling the ear, as at distinctness and force of thought, which are promoted by the freedom of its movement. Rabbi Asaria, from whom Buxtorf furnishes extracts,‡ holds to a proportion of the members (*parallelismus membrorum*), not consisting, however, in the measure of the syllables, but in the thought. The opinion of the book of Cosri was also maintained by Rabbi Samuel Arcuroli.§ and Rabbi Samuel Aben Tybbon.‖ Among Christians, the poetry of the O. T. was pronounced to be destitute of versification and a regular rhythm, by Joseph Scaliger,¶ in part by the before-named G. J. Vossius, and still more decidedly by Richard Simon.** and Wasmuth.†† Among the moderns, this opinion prevails very generally. Herder (l. c.), among others, acknowledges it as his own, although he holds to a free rhythm, in addition to the parallelism of members.

3. Others admit that the Heb. poetry possesses versification, but maintain that it is lost to us, and can no longer be defined. This is the opinion of Carpzov, and of several other learned men whom he quotes.‡‡ He goes upon the principle that there can be no poetry without metre. Lowth, also,§§ endeavors to show that the Heb. poetry must have been metrical, but that it is vain to think of restoring its metre, since the pronunciation is lost. Similar are the views of Pfeiffer,‖‖ Bauer,¶¶ Jahn,*** and Meyer.†††

4. This last opinion deserves to be taken up and examined more at large; and De Wette has investigated the grounds for asserting that the Heb. poetry must necessarily have a metre. See the note below.‡‡‡

5. 'Indications of metre are found in the

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* (1) Many hold to a versification in the proper sense, after the analogy of the Greek and Latin metres; and in favor of this opinion there are ancient authorities. Philo describes the songs of praise of the ancient sacred poets as trimeter, and compased of strophes,* and attributes to Moses a knowledge of metre.† Josephus calls the versification of Moses' song of triumph at the Red Sea hexameter,‡ and so also his farewell song;§ and represents the Psalms of David as consisting partly of trimeter, partly of hexameter verse.‖ Eusebius calls the Heb. poems metrical,¶ and their versification partly hexameter, partly trimeter and tetrameter. So also Jerome in many places. In the *Praef. ad Chron. Euseb.* he represents the Psalms as consisting of iambic, alcaic, and sapphic verse, like the odes of Horace and of Pindar, while the verse of Job is hexameter and pentameter. He pronounces a similar judgment in the *Praef. ad Iobum*, and in the *Praef. in Tarcaeo*. The same opinion is expressed by Isidorus Hispalensis.** But we fail of finding in these authors any more definite account or explanation of the metres which they thus name. Hence Loscher remarks, that the Fathers, in these assertions, had no reference to metrical feet, but only to the numbers of the verse.†† Martianay endeavors to defend and prove the assertion of Jerome; but does it in a manner so vague and confused, as only to involve the subject in still greater perplexity.‡‡ Ferrandus also defends the opinion of Jerome.§§

(2) An attempt to define the laws of Heb. metre, in prosecuting this assertion, was made by Francis Gomar, in his work *Davidis Lyra*, &c.‖‖ — a system of the prosody of the Heb. in which he endeavors to point out a distinct versification, analogous to the Greek, in the (so called) metrical books, viz. Job, Proverbs, and Psalms. He was, however, happily refuted by L. Capell,¶¶ and that with great ease. Having constructed a system of prosody upon principles supported by no evidence, and at variance with the Heb. as well as every other language, instead of proceeding to establish upon this basis the Heb. versification, he overturns his own structure, by laying it down as a rule, that 'all the Heb. poems of the sacred Scriptures consist of various and intermingled kinds of verse. They are absolute, not relative; i. e. they have no similar verses, corresponding to each other in their measure and place in the series.' Yet he found some followers, among whom were Const. L'Empereur, Dan. Heinsius, Lud. De Dieu, Hottinger, and the younger Buxtorf.

(3) We pass over the bunglful attempts of Marcus Meibom to restore the Hebrew versification, referring the curious reader to Carpzov,*** and proceed to notice the English prelate, Francis Hare, who believed he had brought to light the metre of the Ps. in his work 'Psalmorum Liber in Versiculos,' &c. Lond. 1736. He met with a short and pithy answer from Bp. Lowth, in his 'Metrice Hebraeae brev. Consid.' which is found at the end of his lectures.††† This metrical system of Hare is in the highest degree arbitrary. He establishes the following canon among others: 'No regard is paid to the quantity of syllables;' a principle upon which every thing could be made out of any thing. Notwithstanding this, the principles of Hare found an advocate in Christian Weisse, who attempted to add still further to the structure.‡‡‡

(4) Sir W. Jones applies to the Heb. the rules of the Arabic metre. He lays down as rules, that mixed syllables, and syllables with quiescent vowels, are long; pure syllables short. After the manner of the Arabians, he proposes to give vowels to letters which have sheva movable. As to the rest, he falls into very much the same error as Gomar, and quite destroys every thing he has said, by supposing that the Hebrews intermingle their metres, as Pindar does.

(5) Unquestionably the boldest attempt of this kind was that of Greve.§§§ After having provided himself with a new recension of the text, chiefly in accordance with the Sept., and with a new system of punctuation, following the analogy of the Arabic, he establishes a prosody of Heb. poetry grounded on the analogy of the Syriac and Arabic languages; and proceeds to apply it, in an attempt to restore the versification of Job. He repeats the same attempts upon the prophets Nahum, Habakkuk,‖‖‖ and Isaiah. ¶¶¶ The rules of prosody which he lays down are in general correct, provided no objection is made to the change which he introduces into the Heb. punctuation. But what authority have we for changing this? The affinity of the Heb. to the Arabic and Syriac hardly suffices to justify us in assuming the fact of a like pronunciation, quantity, &c. In fine, Greve makes so many exceptions to his own rules as to render his whole system in the highest degree fluctuating and uncertain. ****

(6) A very elaborate and sensible theory of Heb. prosody was published by Bellermann. It is founded on the *systema morarum*, according to which all syllables have an equal *mora*, or time, the only change being that produced by the accent. Accordingly, he supposes all syllables destitute of an accent to be short, and all accented syllables to be long; very much as in German or English. He has not succeeded, however, in pointing out a proper Heb. versification, but only in making it probable that the Heb. poets have occasionally allowed the iambic, the trochaic, or the anapaestic number to prevail.

(7) The last attempt to form a system of Heb. metre is in the work of J. L. Saalschütz. Like Bellermann, he grounds his system upon the accent, which, however, he places not upon the final, but upon the penult syllable; for he considers the accent as the sign of the subordinate (ground) tone, instead of the principal; so that by this means the Heb. language receives a trochaic accentuation, while, according to Bellermann's system, it is for the most part iambic. The shewa frequently form short syllables, but frequently do not. Those syllables are likewise short which have neither tone, accent, nor ictus. Those syllables are common which have the ictus, as also the final syllables which have the accent. All Hebrew poems have the rhythm resembling, where it is regular, the measure of the hexameter, except that, in addition to dactyles and spondees, it allows of the introduction of trochees and the first paeon. The verses consist sometimes of two feet, sometimes of three, sometimes of four and five; and it is but seldom the author succeeds in pointing out a certain uniformity. So, by this theory, arbitrary as it is, no metrical version, in the proper sense, is restored, but only a certain *number*, which is also secured by the proper pronunciation.

(8) Others maintain that the Heb. poetry possesses a free versification; and, strictly speaking, all those who have been mentioned above belong to this class. Michaelis†††† is of this opinion, and Leutwein.‡‡‡‡ The latter, with justice, makes the essence of biblical rhythm to consist mainly in the division into hemistichs, tristichs, &c.; and, in addition to this, supposes only that there was a certain metrical harmony, the rule and index of which he finds in the accents.

(9) Others believed they found rhyme, or something resembling rhyme, in the Heb. poetry. Such a supposition is, in fact, not so absurd as we might at first imagine, for the Arabic and modern Heb. poetry are both acquainted with rhyme. This was the opinion of Augustine, Steuchus,§§§§§ M. Laurent,‖‖‖‖‖ Petraeus, and Le Clerc, who, in his Commentary on the Pentateuch, points out instances of rhyme in many places; e. g. Ge. 4:24, 7:11, Ex. 15, De. 32; but takes unwarrantable liberties in arranging the members of the verse, and quite destroys the *parallelismus membrorum*. Instances of rhyme undoubtedly occur in the O. T.; e. g. in Ge. 4:24, Ps. 132, 8:3, 23:4, etc., Job 10:17; they are frequent in the Heb. language generally, the suffixes and termination-forms alone furnishing a vast number of them; but as they are not constant in their occurrence, they cannot be supposed to constitute a law. Buxtorf followed R. Moshe Shem Tubh, and other Jews, in making the Heb. rhythm to consist in the numbering of the syllables; the members of the verse being sometimes equal, but for the most part unequal; the disproportion being supposed to be removed by the mode of enunciation and singing.¶¶¶¶¶ So also L. Fabricius,***** and G. J. Vossius,††††† both to a syllabic metre in some poems, as in Prov., but to a free prose diction, as in Ps.

(10) To this class also belong those who derived the existence of a proper metre, but at the same time held that the poetry was adapted to certain melodies, which would still imply the necessity of some kind of syllabic measure. Pfeiffer,‡‡‡‡ Van Till,§§§§§ Mingarelli,‖‖‖‖‖ and, amongst the Jews, Abarbanel,¶¶¶¶¶¶ were of this opinion. Carpzov, on the other hand, justly remarks, that 'this opinion might be held with respect to the Psalms and other lyrical pieces, but not with respect to Job and Proverbs. Besides, it would be necessary to show that psalms which appear to have the same melody announced in the title, e. g. Ps. 57, 58, 59, contain vs. of similar length, and of the same number of words; which, however, is not the case.

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† Pt. ii. p. 133, seq. ed. Buxt.
‡ In Buxtorf, l. c. p. 424, seq.
§ Animadvers. ad Chron. Euseb. p. 6.
‖ Muntissa ad lib. Cosri, p. 415.
¶ In Buxtorf, l. c. p. 429, aeq.
** Hist. Crit. V. T. l. i. c. 8. p. 57, of the Latin Tr.
†† Instit. Accent. Hebr. p. 14.
‡‡ Lösecher, Sonntag, Bartolocci, Kircher, etc. p. 6, 23.
§§ Praelect. iii. p. 28, seq. ‖‖ Ueber d. Musik d. alten Hebr. p. xvi.
¶¶ Einleit. ins. A. T. p. 358, seq. *** Bibl. Arch. Th. I. B. I. § 100.
††† Hermen. des A. T. ii. 329.

‡‡‡ (1) If, with Lowth, Carpzov, and others, we lay it down as a general principle, that all poetry, as such, must possess a metre, — is this principle

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* De Vita Contempl. p. 901. E.
† Ibid. p. 606. A.
‡ Ant. Jud. ii. 16, 4.
§ Ibid. iv. 8, 44.
‖ Ibid. vii. 12, 3.
¶ Prep. Evang. xi. 3.
** Origumm. l. 38.
†† De Cans. Ling. Hebr. c. xi. § 6. p. 436.
‡‡ Prolog. iv. in Div. Bibliothec. S. Hieron. Opp. ed. Vallars. t. ix.
§§ Praef. in Psalmos, c. 11.
‖‖ Opp. iii. 388, seq.
¶¶ Animadvers. ad Novam Davidis Lyram, 1643; afterwards printed with his Critica Sacra, p. 651.
*** Carpzov, l. c. p. 19, seq., and Saalschutz, p. 17.
††† Louth published a larger confutation of Hare. Lond. 1766.
‡‡‡ Progr. Systema Psal. metric. a Fran. Hare nuper adorn. 1740.
§§§ Ultima cygnea libri Jobi ad Graecam versionem recensita notisque illustrata ab E. I. Greve. Accedit tractatus de metris Heb. praesertim Jobvis. Pars I. complect. cap. 38, 39. Daventriae, 1783. Pars II. complect. 40–42: 6, et libellum de metris. Burgosteinfurdii, 1791, 4to.
‖‖‖ Vaticinia Nahumi et Habacuci. Interpr. et notas adjecit E. I. Greve. — Ed. metrica. Amstel. 1793–4.
¶¶¶ Vaticin. Jesaiae pars cont. carmina a cap. 40, usque ad 56: 9 Hebraica ad num. recensa., vers. et not adj. 1810. 4.
**** Comp. Eichhorn's Allg. Bibl. vi. 811, seq.
†††† On Lowth, p. 432. Ed. Ros.
‡‡‡‡ Versuch einer richtigen Theorie von der Biblischen Versknust. Tub. 1775.
§§§§ Praef. in Psalm.
‖‖‖‖ Cant. Cantic. Salom. paraphrasi cum ligata Hebraea et Danica tum prosa Latina adornatum. Hafn 1640.
¶¶¶¶¶ De prosodia metrica tractatus, in his Thes. Grammat. ling. sanct. p. 628, seq.
***** Metrica Heb. Viteb. 1623, p. 25, seq.
††††† De nat. et constit. art. poet. l. i. c. 13. § 2.
‡‡‡‡‡ Distrib. de poesi Heb.
§§§§§ Dicht-Sing-und Spielk unst der Hebraer, p. 24.
‖‖‖‖‖ De Pindari Odis conjecturae, p. 20, seq.
¶¶¶¶¶¶ See Buxtorf Mantissa ad lib. Cosri, p. 407.

Heb. poetry. The poets avail themselves of uncommon, antiquated, difficult words, forms and phrases, and allow themselves many poetical licenses, which lead us to the conclusion that they were under a metrical constraint, without which we cannot explain these appearances.' This argument is particularly dwelt upon by Lowth.* But De Wette thinks that these peculiarities of the poetical language were something more than the offspring of necessity. They are sometimes evidently chosen for the sake of their antiquity, of their solemnity, and of their elegance; sometimes they seem to have sprung forth unconsciously in the fire of inspiration, in the bold flight of thought, and in the struggle with language. The only certain indication from which Lowth justly draws the conclusion that there must have been something like a rhythmical division and measure of the Hebrew poetry, is the alphabetical arrangement found in a few of the psalms and some other poetical pieces. Here we observe a regular periodical cadence and return, somewhat resembling strophes or verses; but it is, nevertheless, questionable, whether they are real strophes or verses. De Wette agrees with Michaëlis in thinking that, if there were a Heb. metre, the vestiges and proofs, if not the very laws of it, might be discovered. There are some very strong proofs, according to this writer, of the genuineness of the Heb. punctuation; among others, its peculiarity — a circumstance which distinguishes it from the other Shemitish dialects, especially the Arabic, with which learned rabbins were well acquainted, and which would doubtless have been imitated in the Heb. punctuation, were it of a spurious character. But according to the present Heb. punctuation, there is no metre in the poetry of the O. T., nor so much as a numbering of syllables, as may be clearly seen in the alphabetical poems, where the several verses are of unequal length. Comp. Ps. 25:1,2,5, with vs. 4,18,19.† According to the *systema morarum*, which makes all the syllables long and perfectly equal, without any rhythmical alternation of long and short, a versification by syllabic quantity would be impossible.‡ Yet this pronunciation would admit, at least, of the *numbering* of syllables, and consequently of a metre, such as the French and other nations possess; a rhyme is also possible by means of the accent, as in the English and German languages, which is the theory of Bellermann. According to the modern system of Hebrew prosody, which is founded on the *systema morarum*, the letters with sheva movable, and its compounds, form short syllables, giving rise to a certain alternation of long and short; which, however, is very trifling, inasmuch as two short syllables never appear in immediate succession, so that there can be no pyrrhics, anapests, or triple time feet of any sort.§ It would be more conformable to the analogy of the Greek and Arabic prosody to use the pure syllables with the long vowels as short; but then we should be at a loss to know how to dispose of the shevas; for the common prosody rejects semi-short syllables; and if we chose to join them with the entire syllables, it would produce too harsh an effect. Make the experiment in whatever way we please, we find no versification in the Heb. poetry, and never shall find any. This is evident even from the measurement of the eye. The several verses are often unequal, out of all proportion, one short, another long, without any regularity. But this would not be so, if they were formed upon the quantity and number of the syllables, and arranged according to a periodical rule. We have only to look at English verse, or that of any other language, and see if it does not exhibit a certain proportion even to the eye.‖ The same would be the case, if we supposed the pronunciation to be entirely different; the periodical return of the rhythm would necessarily betray itself; especially as the Arabic, or any other Shemitish pronunciation which we may suppose, is not so very different from the Heb. that we might not form some sort of conjecture, at least, respecting the rhythm grounded upon it.

6. The opinion of De Wette, respecting the rhythm of the Heb. poetry, coincides with the second class of opinions exhibited above; and differs in no respect from that of the learned Jewish rabbins and of Herder. This opinion, moreover, seems to be the one which generally prevails, yet without being sufficiently understood. At least, as De Wette observes, it seems not to be allowed that the parallelism of members constitutes a real rhythmical form, or else it is one for which there is no taste. The following are the learned professor's remarks on this topic: —

(1) The Heb. poetry is of two kinds, the *lyric* and the *epic*. Under the first division is embraced all poetry which is produced under a strong emotion and excitement of the subject or person who speaks; whence it may be called also *impassioned* or *subjective* poetry; the title of *objective* poetry would be applicable to the latter, inasmuch as its character consists in the calm description of an object. The former includes, amongst the Hebrews, three subordinate kinds — the *didactic*, the *lyric* (properly so called), and the *rhetorical* (prophetic); for among the Hebrews these kinds of poetry are nearly related. Didactic poetry, it is true, must have somewhat of an objective character; but among the Hebrews, who had as yet no artificial or scientific culture, reflection was always connected with inspiration, and was therefore lyric, in the same manner as, in all antiquity, the man of wisdom was at the same time musician, poet, and inspired. Besides, eloquence must sometimes aim at being objective, because it very often seeks to operate upon the understanding; but here, also, every thing lay under the dominion of feeling and of inspiration. In short, would the Hebrew impart instruction, or give expression to his feelings; would he warn, censure, or reprove, — he always spoke as a lyric poet, in the fervor of inspiration. Now, it is this lyric poetry of the Hebrews which has a rhythmical form;¶ the epic adopts the prosaic style. De Wette accounts for this phenomenon in the following manner: — In an excited state of mind, in strong emotion and inspiration, it is natural for the speaker to elevate his voice and his language above the ordinary tone and style: the breast heaves; the inflections of the voice become more marked; the words are accompanied with more expressive accents; the movement of the discourse is more measured and lofty; in a word, the discourse approaches to song; nay, the inclination soon becomes strong actually to sing. Hence a regular, rhythmical structure of language will present itself first and chiefly in lyric poetry. But in narrative discourse the case is different. As the narrator expresses not his own thoughts and feelings, but is occupied with the description of his object, i. e. of the thoughts, feelings, and actions of another, with which he must also allow himself to be affected only so far as may be necessary to impart life to the narration; as he is obliged to place a curb, as it were, upon his own thoughts and feelings, that they may not encroach too much upon the narrative, and detract from the clear perception of the object, — repose will be the character of his style, and he will therefore preserve the ordinary quiet flow of discourse. And thus the style of narrative among the Hebrews always remained free and unadorned. In lyric poetry, on the contrary, the diction was ennobled by a certain rhythmical form. Just so the lyric poems of the Greeks are distinguished by a highly-wrought and complicated style of versification from the simple

derived from experience, or from the theory of the poetic art? The example of the majority of ancient and modern languages decides in favor of it. Not only the Greeks and the modern nations, but also the Indians and Caledonians, possess versification. But the Heb. poetry is distinguished by such remarkable peculiarities, that it may well form an exception; to which might be added the Samaritan and Ethiopic languages, which actually have no syllabic metre, but only a metre of lines. From *the theory* of the poetic art the following principle only could be derived; viz. that poetry aims to give more form and harmony to language than prose; but respecting the kind of form, it prescribes no law. As to this, every thing depends on the character of the poetry. Goethe has disdained the shackles of verse in his boldest flights, and contented himself with a freer harmony. Indeed, there is something more sublime in the absence of form than in a strict adherence to it; and as sublimity is the character of the Heb. poetry, the absence of versification in it may be considered as extremely natural.

(2) Jones, Bauer,* and others, adduce the example of the modern oriental languages, particularly of the Arabic and Persian, in proof of the existence of a Heb. metre. But with all the etymological affinity of the Shemitish dialects, there is a very great diversity in their pronunciation, style, &c., and the Persian language is not related to the Heb. at all. The serious sacred poetry of the Hebrews presents a very strong contrast, both in spirit and matter, when compared with the modern oriental; and it may therefore possess also a different and peculiar external form. The Arabic poetry has no parallelism of numbers; neither has the Heb. rhyme, like the Arabic: as little as they agree in these particulars, so little is it possible to draw any conclusion from the prosody of the one in favor of a similar form of the other. Besides, the age of the Arabic and Persian metre is very questionable. Jones, it is true, calls it extremely ancient.† But, as he remarks himself, the earliest writer on metre, Ferachid, lived as late as the 2d century of the Hegira. In fact, Pococke‡ regards the Arabic metre as a comparatively late invention, and appeals for proof to the testimony of Arabian authors, of Alsephad, and of Jalaloddin. Eichhorn§ is of the same opinion, particularly on the ground that the Arabic poetry depends on the *numeration*.

(3) 'The Heb. poetry was often sung, which could not be the case unless it possessed metre.' Thus Carpzov, Sonntag, and others. But a metre is necessary, in order that poetry may be sung, only in case the melody is repeated; but if it continues along, the words, though without metre, may be adapted to it at pleasure. Whether the Hebrews had returning melodies, is a question we cannot decide. Probably they had not. It is a just conjecture, that the Hebrew singing consisted simply in cantillation; i. e. in a sort of declamation analogous to song; but this depends not at all upon the number and measure of the words. It is indeed a question whether the *tact*, i. e. a regular rising and falling of the voice, in the strict sense, at least as we understand it, belonged to the Hebrew music. Speidel‖ considers the tact as a comparatively recent invention, unknown to the age of David. Finally, if the Hebrews actually possessed a knowledge of tact, and of returning melodies, still they might shorten or prolong at will the words of unequal length, much in the same way as is done amongst the Germans, in the ruder sort of popular songs; for instance, in the witch's song —

> Wir fliegen über land und meer,
> Wie das wind durch die weite, weite welt einher.
>
> We fly over land and sea,
> Like the wind, through the wide, wide world featly and free.

* Lect. iii.

† Many verses have hemistichs of an equal number of syllables, particularly in Job, and I. a. ch. 3.

‡ For instance, each syllable, whether mixed or pure, has three *moras*: one *mora* is given to the short vowel, and to each consonant, and two to the long vowel; but two consonnats before the vowel constitute also but one *mora*.

§ Comp. Buxtorf. Thes. Gram. p. 631, seq.

‖ An artificial and very complex versification, like that of Pindar, where this would not be the case, is not once to be thought of, in speaking of the Heb. poetry; for such consummate versification belongs to a higher state of culture than existed among the Hebrews. Besides, the division of the vs., as ascertained in the alphabetic poems, decides against such higher versification.

¶ It evidently arose from a limited notion of rhythm, that none but the Book of Psalms, Proverbs, and Job, were denominated rhythmical, and received the poetic accents.

* Jones, l. c. p. 61.. Bauer, l. c.
† L. c. p. 60
‡ Spec. Hist. Arab. p. 160.
§ Note to Jones, p. 61.
§ Unverwerfliche Spuren von der alten Davidischen Singkunst, etc., in Forkel, p. 157.

hexameter, which even among this people approaches nearer to the language of common discourse. The poetical and musical talent of the Greeks led them thus to reduce even the narrative poetry to the forms of rhythm and music — a thing which the artless Hebrews neglected to do, because it was only in the lofty mood of lyric poetry they experienced that sort of impulse which leads to the forms of art.

(2) The question now arises, What is this rhythmical form of the Heb. poetry? Rhythm is a rule of any sort in discourse, a law which aims to reduce its various and resisting elements to unity and harmony. These various elements of discourse consist of the different modifications of its movement; i. e. of the different accentuation, quantity, inflection, union, and separation of words, and of the different divisions or members of the period. These modifications are of two kinds, giving rise to two distinct branches of the rhythmical art, whose object it is simply to raise what is natural and lawless to the sphere of art and rule. The human voice has this peculiarity, that it is subject to continual alterations and change; it never remains for two successive moments on the same key, and of the same strength — it may continue on the same key, but the strength, effort, accent, with which it is exerted, will differ. Its movement is wave-like, its alternation like that of lights and shades. This alternation is different in different languages, less distinct in some than in others: in English and German, it is indicated by the accent. This is the stamp, so to speak, which introduces lights and shades into language. Now, when this alternation, which in common discourse is left to itself, is subjected to a uniform rule, it gives rise to *syllabic measure;* the law of which is the *arsis* and *thesis*, or the *tact;* i. e. a regular rising and falling of the voice. But besides these smaller divisions of discourse, there are others still greater, which arise from the necessity of recovering the breath, and from the winding off of the thought, and which in prose are designated to a certain extent by the punctuation. These, also, are reduced to regular form by the rhythmical art, giving rise to verses and strophes. The art of versification is complete which combines these two sorts of members into a well-organized whole; but there may also be one which is incomplete, defective in certain respects. There may be a rhythm which consists simply in the regular harmonious structure of the smaller members; and there is such a one, which the Latins call *numeris*, and to which we give the name of rhythmical prose. In this, the laws of the *arsis* and *thesis* will be observed with greater uniformity than in an uncultivated style, though there will be more freedom and latitude than, in verse and particular attention will be paid to the cadence at the end. The dithyrambic verse, also, of the Greeks, belongs to this species of rhythm: each single verse forms by itself a short, metrically-arranged whole; but the several verses are not arranged again into strophes. Here there is more arrangement than in rhythmical prose, but only in details; whence there arises a chaos, as it were, of small rhythmical wholes. On the other hand, there may also be a rhythm in which the order of the smaller members is neglected, and the attention is exclusively bestowed upon the regular distribution of the greater ones. Such is the rhyme in the unmetrical or ruder kinds of verse, like what is found in the popular poetry of the German master singers, &c. Here the larger sections of discourse are marked off by the rhyme, and a certain periodical rule for the ear is furnished by this similarity of sound in the concluding words. That poetry in which the rhyme falls any where else except upon the concluding word of a sentence, or member of a period, is the product of a more recent and artificial culture. An illustration of these two kinds of rhythm may be drawn from the art of dancing. The perfect rhythm is that which combines an elaborate finish of the *step* — which answers to the metrical *foot* — with a skilful arrangement of the general motions, the *figures*, which answer to the *verses* and *strophes*. But as there may be a dance, consisting simply of artificial steps, without any combination into figures and a whole, — this answers to *rhythmical prose*, — so also we may conceive of one in which the several steps are left entirely to nature and chance, and the only thing aimed at is an agreeable arrangement of the motions at large. This answers to the second species of *unmetrical* rhythm.

(3) To this last kind belongs the Heb. rhythm; viz. the parallelism of members. This is nothing more nor less than a rhythmical proportion, and that of the simplest sort, between the larger sections or members of a period, the smaller being neglected. Nothing is more simple than the symmetry, the proportion between two parts of a whole — the proportion between several begins to require more ingenuity and calculation. Thus the relation between parallel lines is the simplest that we can conceive to exist between different lines; the triangle, the square, already begin to be more complex, and the circle is the most perfect of all figures. It might also be remarked, that every period consisting of two propositions, forms a whole, and suffices for a full expression of the voice and satisfying of the ear; while a single proposition is insufficient for either. The breast is still elevated, the ear continues to listen, and yet there is nothing more to be said, nothing more to be heard. In fact, the parallelism of members seems to be a fundamental law of rhythm. It obviously lies at the foundation of the rhyme, where one verse is made to answer to the other. The more complicated forms of rhyme in the stanza, sonnet, &c., were invented at a comparatively later period; at least, the *ottave rime* and the sonnet naturally fall into two divisions, each answering to the other. In like manner, the relation of the hexameter and pentameter is that of parallelism; and even the lyric strophes admit, perhaps, of being referred to the same form. The relation of the strophe, antistrophe, and epode, on the contrary, already indicates the transposition of the parallelism to the more perfect form of the triangle. The rhythm of the Hebrews belonged more to the thought than to the outward form and sound: they indicated their rhythmical divisions by the divisions of the thought, and the proportion of the rhythmical propositions by that of the subject-matter.

7. In these rhythmical divisions, or parallelisms of members,

(1) There will sometimes be an equality of syllables or words, and a certain resemblance of sound. This we may call the *original*, perfect kind of parallelism of members, which coincides with metre and rhyme. Such is that in which the Song of Lamech is composed, Gen. 4:23,24. The translation can present nothing more than the equality in the number and position of the words; the rhyme must be omitted.

Adah and Zillah, hear my voice!
Wives of Lamech, receive my speech;
If I slew a man to my wounding,
And a young man to my hurt:
If Cain was avenged seven times,
Then Lamech — seventy times seven.

Here all is nearly equal, except the place marked with a dash, where the words must be supplied from the preceding member. Similar examples of rhyme occur in Ps. 3:5. 25:1. 35:11. 106:5. Equality in the number of words, together with exact proportion of thought, is a case of frequent occurrence in Job; e. g. 6:5 —

Doth the wild ass bray over his grass?
Doth the ox low over his fodder?

Comp. 6:23, 8:1. In Ps. 20:9, we have an example of equality in words with antithesis of thought —

They stumble and fall,
But we stand and are erect.

Comp. Is. 65:13.

(2) But this external proportion of words is not essential to the parallelism of members: great inequality sometimes prevails in the different lines; e. g. Ps. 68:32 —

Ye kings of the earth, sing to God;
Harp to the Lord!

So in Ps. 91:7,

Though a thousand fall at thy side, and ten thousand at thy right hand,
Thee it shall not touch.

In this, as in many other cases, there is a complex proposition in the first line, and only a simple one in the second. However unequal the words in the two members of the parallelism may be, the *proportion* remains the same, because it consists not in the number of the words, or in the extent of the period, but in the *thoughts*.*

8. As exponents of the rhythmical relation — as a kind of rhythmical notes — the accents may be employed. It is well known that they serve, at the same time, as marks of the tone, of the punctuation, and of the mode of delivery. They indicate the syllable which is to be distinguished from the others by a greater elevation of the voice (i. e. which has the tone), and at the same time point out the relation which one word has to another in respect to the rising and falling of the voice, whether or not the word stands in a longer or shorter pause of the discourse. The first law of the accentuation is the sense, and accordingly it may be compared to our system of punctuation. Next it follows the mode of delivery, or the enunciation. Since now the sense and the rhythm in Heb. poetry usually coincide, and the elocution answers to the rhythm where the sense does not, it follows that, with few exceptions, the accentuation may be used as an index to the rhythm; only the system enters into such minute details, and is encumbered with such a multitude of signs, that a great deal of it is of no use for the purposes of rhythm. All that is of service here, are the more important relations indicated by the great disjunctive accents; the smaller belong to grammar and elocution: we can therefore dispense with the host of conjunctive accents, and also with many of the sub-disjunctives; the principal disjunctives only, which mark the greater sections, are of any important service to rhythm. Silluk with Soph Pasuk denotes the close of the full rhythmical period, or the strophe, commonly called the verse: Athnach in prose, and in poetry Merka Mahpach, and in its absence the former also, divide the strophes into two halves — into the parallel members; subdivisions are made by Segolta, Zakeph Katon, Rebia, and Tipheha in prose; and in poetry by Athnach, when Merka Mahpach precedes, and by Rebia; by the last, however, not always; it is often placed merely for the purpose of elocution, especially in the second member before Silluk, in order to sustain the cadence.

9. That the accents are musical notes seems to be intimated by one of their names, *Neginoth;* the fact, too, is attested by the traditions of the Jews, found in the Talmud; and the Jews of the present day actually employ them as musical signs. The *Torah* is sung or cantillated by them in their synagogues. The mode of cantillation differs in different places; but in no case is it any thing more than a sort of declamation approaching to song, similar to the intonation of our liturgical forms. There is good reason to believe that the ancient Heb. singing or cantillation was of the same description.†

II. The next thing that claims our attention is the character of the poetic imagery employed by the sacred writers, and the sources whence it is derived. It has been shown, that it is only in as far as these are known that the immediate design and pro-

* For the several kinds of parallelism, see sect. vii.

† De Wette on the Rhythmical Parallelism of the Hebrews, translated by Prof. Torrey, in the Andover 'Biblical Repository,' for July, 1833.

priety of various references and illustrations in their compositions can be perceived and appreciated. If we be accustomed to habits of life totally different from those of the authors and immediate readers of the Bible, and be conversant only with different kinds of objects, it is evident that many descriptions and sentiments that were magnificently expressed and strikingly illustrated by them, will appear to us mean and obscure, harsh and unnatural. Hence, as Bp. Lowth has remarked, in his inimitable lectures on the Heb. poetry, it is not enough to be acquainted with the language of the Hebrews, their manners, discipline, rites, and ceremonies; we must even investigate their inmost sentiments, the manner and connection of their thoughts; in one word, we must see all things with their eyes, estimate all things by their opinions; we must endeavor, as much as possible, to read Hebrew as the Hebrews would have read it. This learned writer and tasteful critic has arranged the sources of poetic imagery in the sacred writings in four classes; to one or other of which all such images or pictures of external objects as present themselves to us in these writings may be commodiously referred. (1) Natural objects; (2) The manners, arts, and circumstances of common life; (3) Things sacred; (4) The more remarkable facts recorded in sacred history. The selection and illustration of a few specimens from each of these departments will occupy the remainder of this section.*

1. IMAGES DERIVED FROM NATURAL OBJECTS.

1. In borrowing imagery from NATURAL OBJECTS, the Heb. poets have selected such as were well known and familiar to their hearers and readers. On this, indeed, the perspicuity of figurative language will be found, in a great measure, to depend; for a principal use of metaphors is to illustrate the subject by a tacit comparison; but if, instead of familiar ideas, an author introduces such as are new, and not perfectly understood; if he endeavor to demonstrate what is plain by what is occult, instead of making a subject clearer, he renders it more perplexed and difficult. Were it not for the uncommon accuracy of the sacred writers in this respect, we should now be scarcely able to comprehend a single word of their productions.

2. In the next place, it is to be remarked, that the Hebrews not only deduce their metaphors from familiar or well-known objects, but that they preserve one constant track and manner in the use and accommodation of them to their subject. The parabolic may, indeed, be accounted a peculiar style, in which things moral, political, and divine, are marked and represented by comparisons implied or expressed, and adopted from sensible objects. As in common and plain language, therefore, certain words serve for signs of certain ideas; so, for the most part, in the parabolic style, certain natural images serve to illustrate certain ideas more abstruse and refined. At least, we may affirm that the sacred poets, in illustrating the same subject, make a much more constant use of the same imagery than other poets do; and this has a surprising effect in preserving perspicuity.

3. It must be observed, in the last place, that the Hebrews employ, more freely and more daringly, that imagery in particular, which is borrowed from the most obvious and familiar objects, and the figurative effect of which is established and defined by general and constant use. This, as it renders a composition clear and luminous, even where there is the greatest danger of obscurity, so it shelters effectually the sacred poets from the imputation of exuberance, harshness, or bombast.

4. These remarks may be confirmed and illustrated by two or three examples. The images of *light* and *darkness* are commonly made use of, in all languages, to imply or denote prosperity and adversity, agreeably to the common sense and perception which all men have of the objects themselves. But the Hebrews employ these metaphors more frequently and with less variation than other people; indeed, they seldom refrain from them whenever the subject requires, or will even admit of their introduction. These expressions, therefore, may be accounted among those forms of speech, which, in the parabolic style, are established and defined, since they exhibit the most noted and familiar images; and the application of them on this occasion is justified by an acknowledged analogy, and approved by constant and unvarying custom. In the use of images so conspicuous and so familiar, among the Hebrews, a degree of boldness is excusable. The Latins introduce them more sparingly, and therefore are more cautious in applying them. The most respectable of the Roman muses have scarcely any thing more elegant or bold than the following from Horace:—

> Restore, great chief, thy country's light;
> Dispel the dreary shades of night;
> Thy aspect, like the spring, shall cheer,
> And brighter suns shall gild the year.

5. But the Hebrews, upon a subject more sublime, indeed, in itself, and illustrating it by an idea which was more habitual to them, more daringly exalt their strains, and give a loose rein to the spirit of poetry. They display, for instance, not the image of the spring, of aurora, of the dreary night, but the sun and stars as rising with increased splendor in a new creation, or again involved in chaos and primeval darkness. Does the sacred bard promise to his people a renewal of the divine favor, and a recommencement of universal prosperity? In what magnificent colors does he depict it! Such, indeed, as no translation can illustrate, but such as none can obscure.

> The light of the moon shall be as the light of the sun,
> And the light of the sun shall be seven-fold.
> Is. 30:26.

But even this is not sufficient.

> No longer shalt thou have the sun for thy light by day;
> Nor by night shall the brightness of the moon enlighten thee:
> For JEHOVAH shall be to thee an everlasting light,
> And thy God shall be thy glory.
> Thy sun shall no more decline;
> Neither shall thy moon wane;
> For JEHOVAH shall be thine everlasting light;
> And the days of thy mourning shall cease.
> Is. 60:20.

In another place (24:23), he has admirably diversified the same sentiment.—On the other hand, denouncing ruin against the proud king of Egypt, Ezekiel (32:7,8) says:

> And when I shall put thee out, I will cover the heavens,
> And the stars thereof will I make dark;
> I will involve the sun in a cloud,
> Nor shall the moon give out her light.
> All the bright lights of heaven will I make dark over thee,
> And I will set darkness upon thy land, saith the Lord JEHOVAH.

These expressions are bold and daring; but the imagery is well known, its use common, the signification definite; they are, therefore, perspicuous, clear, and truly magnificent.

6. We must not omit those images derived from rivers, and fountains, and the earth recreated with rain, which are indeed used by other poets, but more frequently by the orientals, to whom nothing was more grateful; for the scarcity of water, the paucity of showers, and the extreme heat of the summer, together with the wonderful fertility of the soil, rendered these comparisons more elegant and jocund in the East than with us. In spring and summer, if the east wind continue to blow a few days, the fields are in general so parched that scarcely a blade of any thing green remains; many rivers and streams are dried up, the others are rendered briny, and all nature seems at the point of dissolution. After a plentiful shower, however, the fields suddenly revive beyond all expectation, the rivers resume their course, and the springs pour forth more delicious water; the whole face of nature is in 'a few hours'† changed; which introduces much higher ideas of refreshment and pleasure than the like causes can suggest to us. Hence, to represent distress, such frequent allusions among them to 'a dry and thirsty land, where no water is;' and hence, to describe a change from distress to prosperity, their metaphors are founded on the falling of showers, and the bursting out of springs in the desert. Thus Is. 35:1,6,7. Many commentators have attempted to explain this frequent image of the prophets with more exactness than a poetical idea will bear; taking what the prophet meant figuratively, sometimes in a literal sense; and at other times, explaining every thing in a mystical manner, and pretending to define what is meant by the *water*, who the *thirsty*, and so on; intermingling many pious reflections, but utterly foreign to the subject, and such as never entered the mind of the poet. For it certainly was not his intention to write enigmas, but to illustrate and adorn the beautiful figure he introduces.

7. The numerous figures derived by the sacred writers from the mountains of Palestine must be familiar to every reader of the Bible. Lebanon and Carmel, the one remarkable as well for its height as for its appearance of age, its magnitude, and the abundance of the cedars on its top, exhibiting a striking and substantial appearance of strength and beautiful majesty; the other, rich and fruitful, abounding with vines, olives, and delicious fruits, in a most flourishing state, both by nature and cultivation, and displaying a delightful appearance of fertility, beauty, and grace;—these two mountains are the most celebrated in the sacred poetry, and furnish the most apt comparisons and the most beautiful metaphors. See Cant. 5: 15. 7:5. Is. 33:9. 35:2. 37:24. Jer. 22:6,23. Zeh. 11:1. Is. 10:34. 11:13. Jer. 4:26. Mi. 7:14.

8. In the images of the awful and terrible, with which the sacred poets abound, they plainly drew their descriptions from that violence of the elements, and those concussions of nature, with which their climate rendered them acquainted. Earthquakes were not unfrequent; and they were sometimes accompanied by land-slips, in which pieces of ground, lying on a declivity, are removed from their place. To these the Psalmist alludes, when he speaks of the 'mountains being carried into the midst of the sea' (Ps. 46:2); of their 'skipping like lambs, and the hills like young sheep' (Ps. 114:4,6); and Isaiah (21:20) describes with great majesty a scene of this description, when

> The earth reeleth to and fro, like a drunkard;
> And moveth this way and that, like a lodge for the night.

Tornadoes or whirlwinds, and darkness, followed by thunder, lightning, and rain, or hail, were also very frequent during the winter and cold season in Judea and Arabia, and far exceeded any thing of that sort which happens in more temperate regions. From these phenomena the sacred writers have borrowed many very expressive figures and allusions. Mr. Morier, describing the whirlwinds of Persia, says that they swept along the country, in different directions, in a manner truly terrific. 'They carried away, in their vortex, sand, branches, and the stubble of the fields, and really appeared to make a communication between the earth and the clouds.' The correctness of the imagery used by the prophet Isaiah, when he alludes to this phenomenon, is very striking—'The whirlwind shall take them away as stubble' (Is. 40:24); 'Chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind' (Is. 17:13). In the Psalms (83:13), we read, 'Make them like a wheel; as the stubble before the wind;' which is happily illustrated by the rotatory motion of the whirlwind, that frequently impels a bit of stubble over a waste

* These are abridged from Lowth: Lect. vi. vii. viii. ix.

† So Roberts. Comp. note 1 K. 18:5.

just like a wheel set in rapid motion."* And in those circumstances of terror, with which an appearance of the Almighty is described in Ps. 18, when "He made darkness his

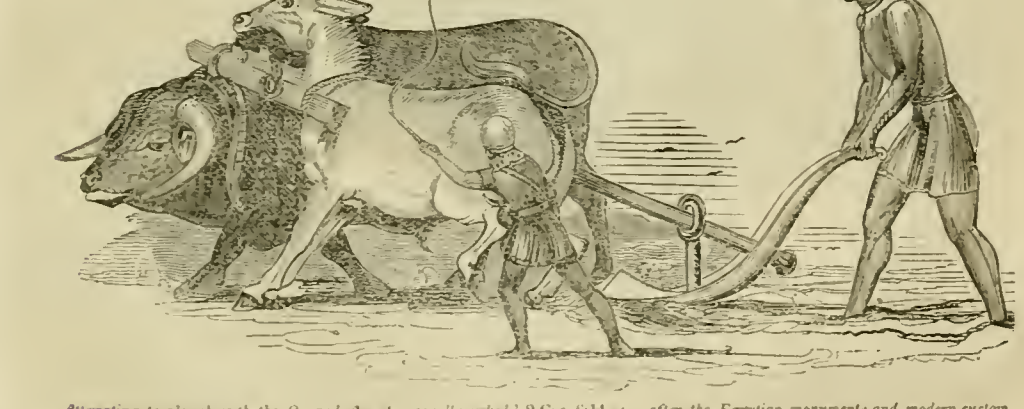
Whirlwind and Sand-Storm of the Desert.

secret place; his pavilion round about him were dark waters and thick clouds of the sky; when hailstones and fiery meteors were his voice; and when, at his rebuke, the channels of the waters were seen, and the foundations of the hills discovered,"—though there may be some reference to the history of God's descent upon Sinai, yet it seems more probable that the figures were taken directly from those commotions of nature with which the author was acquainted, and which suggested stronger and nobler images than what now occur to us.

9. In a word, we may generally remark upon this head, that all poetry, and particularly that of the Hebrews, deduces its principal ornaments, or imagery, from natural objects; and, since these images are formed in the mind of each writer, and expressed conformably to what occurs to his senses, it cannot otherwise happen, but that, through diversity of situation, some will be more familiar, some almost peculiar, to certain nations; and even those which seem most general will always have some latent connection with their immediate origin and with their native soil. It is the first duty of a critic, therefore, to remark, as far as is possible, the situation and habits of the author, the natural history of his country, and the scene of the poem. Unless we continually attend to these points, we shall scarcely be able to judge, with any degree of certainty, concerning the elegance or propriety of the sentiments: the plainest will sometimes escape our observation; the peculiar and interior excellences will remain totally concealed.

2. Images from the MANNERS, ARTS, and CIRCUMSTANCES of COMMON LIFE.

The whole ordinary method of commerce or domestic life among the Hebrews of the more ancient times, was simple and uniform in the greatest degree. There existed not that variety of studies and pursuits, of arts, conditions, and employments, which may be observed amongst other nations, who boast of superior civilization; and rightly, indeed, if luxury, levity, and pride, be the criterions of it. All enjoyed the same equal liberty; all of them, as being the offspring of the same ancient stock, boasted an equality of lineage and rank; there were no empty titles, no ensigns of false glory; scarcely any distinction or precedence but that which resulted from superior virtue or conduct, from the dignity of age and experience, or from services rendered to their country. Separated from the rest of mankind by their religion and laws, and not at all addicted to commerce, they were contented with those arts which were necessary to a simple and uncultivated (or rather uncorrupted) state of life. Thus their principal employments were agriculture and the care of cattle; they were a nation of husbandmen and shepherds. The lands had been originally parcelled out to the different families; the portions of which (by the laws of the country) could not be alienated by sale, and therefore descended to their posterity without diminution. The fruits of the earth, the produce of his land and labor, constituted the wealth of each individual. Not even the greatest among them esteemed it mean and disgraceful to be employed in the lowest offices of rural labor. In the Scripture history, therefore, we read of eminent persons called to the highest and most sacred offices—heroes, kings, and prophets—from the plough and from the stalls. See Jud. 3:31. 6:11. 1 S. 9:3. 11:5. 2 S. 7:8. Ps. 78:72,73. 1 K. 19: 19,20. Am. 1:1. 7:14,15. We cannot, then, reasonably be surprised to find the Hebrew writers declining most of their metaphors from those arts particularly, in which they were educated from their earliest years. [Thus our Savior Himself said, and now says, to his followers, 'Put not thine *hand* to the plough and look back,' to indicate the singleness of heart, and earnestness of purpose, requisite in the Christian's progress. Comp. out 1 S. 13:20.] We are not to wonder that those objects which were most familiar to their senses afforded the princi-



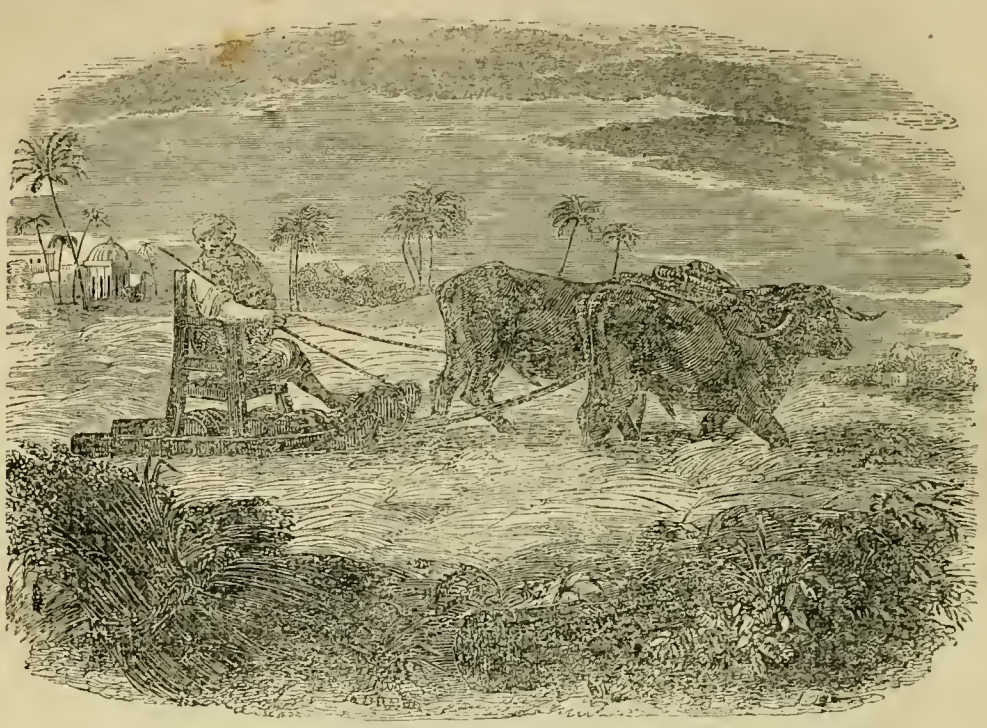
Attempting to plough with the Ox and Ass 'unequally yoked,' 2 Cor. 6:14. ;—after the Egyptian monuments and modern custom of parts of the East, but forbidden to the Jews. De. 22:10. Comp. particularly, the prophet Amos.

pal ornaments of their poetry; especially since they furnished so various and so elegant an assortment of materials, that not only the beautiful, but the grand and magnificent, might be collected from them. If any person of more nicety than judgment should esteem some of these rustic images grovelling or vulgar, it may be of some use to him to be informed that such an effect can only result from the ignorance of the critic, who, through the medium of his scanty information and peculiar prejudices, presumes to estimate matters of the most remote antiquity. It cannot reasonably be attributed as an error to the sacred poets, who not only gave to those ideas all their natural force and dignity, but frequently, by the vivacity and boldness of the figure, exhibit them with additional vigor, ornament, and beauty.

1. It would be a tedious task to instance, particularly, with what embellishments of diction, derived from one low and trivial object (as it may appear to some), the barn or

* Second Journey into Persia, p. 292.

the threshing-floor, the sacred writers have contrived to add a lustre to the most sublime, and a force to the most important, subjects. [Thus Israel is to ride a 'threshing-instrument' over the proud enemies of Jehovah, who are to be ground to chaff beneath her



Modern Egyptian Threshing.

as beneath a sharp-wheeled and ponderous wain, and scattered as chaff thrown to the winds upon the side of a breezy mountain! Is. 11:15. Ed.] Thus 'JEHOVAH threshes out the heathen as corn, tramples them under his feet, and disperses them. He delivers the nations to Israel to be beaten in pieces by an indented flail (Hab. 3:12. Jo. 3:14. Is. 21:10), or to be crushed by their brazen hoofs. He scatters his enemies like chaff upon the mountains (Mi. 4:13), and disperses them with the whirlwind of his indignation.' Ps. 83:14,16. Is. 17:13.

2. But we ought not to omit that supremely-magnificent delineation of the divine vengeance, expressed by imagery taken from the wine-press* — an image which very frequently occurs in the sacred poets, but which no other poetry has presumed to introduce. But where shall we find expressions of equal dignity with the original in any modern language? By what art of the pencil can we exhibit even a shadow or an outline of that description in which Isaiah depicts the Messiah as coming to vengeance?

> Who is this that cometh from Edom?
> With garments deeply dyed from Bozra?
> This that is magnificent in his apparel;
> Marching on in the greatness of his strength?
> I, who publish righteousness, and am mighty to save.
> Wherefore is thine apparel red,
> And thy garments as one that treadeth the wine-vat?
> I have trodden the vat alone;
> And of the peoples there was not a man with me.
> And I trod them in mine anger;
> And I trampled on them in mine indignation;
> And their life-blood was sprinkled upon my garments;
> And I have stained all my apparel. — *Is.* 63:1–3.

3. But the instances are innumerable which might be quoted of metaphors taken from the manners and customs of the Hebrews. One general remark, however, may be made upon this subject; namely, that from one simple, regular, and natural mode of life having prevailed among them, it has arisen, that in their poetry these metaphors have less of obscurity, of meanness, or depression, than could be expected, when we consider the antiquity of their writings, the distance of the scene, and the uncommon boldness and vivacity of their rhetoric. Indeed, to have made use of the boldest imagery with the most perfect perspicuity, and the most common and familiar with the greatest dignity, is a commendation almost peculiar to the sacred poets. Of this, Bp. Lowth produces (from 2 K. 21:13) the following example, in which the meanness of the image is fully equalled by the plainness and inelegance of the expression; and yet such is its consistency, and such the propriety of its application, that we do not scruple to pronounce it sublime. The Almighty threatens the ultimate destruction of Jerusalem in these terms: —

> And I will wipe Jerusalem,
> As a man wipeth a dish:
> He wipeth it, and turneth it upside down.

3. The poetic imagery derived from SACRED TOPICS must, from the peculiar character of the Jewish economy, be less familiar to other nations, and involve more difficulties with reference to ourselves, than the imagery derived from either of the other sources which we have noticed.

1. The religion of the Hebrews embraced a very extensive circle of divine and human economy. It not only included all that regarded the worship of God — it extended even to the regulation of the commonwealth, the ratification of the laws, the forms and administration of justice, and nearly all the relations of civil and domestic life. With them almost every point of conduct was connected, either directly or indirectly, with their religion. Things which were held least in esteem by other nations, bore among them the sanction of divine authority, and had a very close alliance with the more serious concerns of life, and with the sacred ceremonies. On these accounts it happens, in the first place, that abundance of metaphors occur in the Heb. poetry deduced from sacred subjects; and, further, that there is a necessity for the most diligent observation, lest that very connection with the affairs of religion should escape us. For should we be mistaken in so material a point — should we erroneously account as common or profane what is in its nature divine — or should we rank among the mean and the vulgar, sentiments and images which are sacred and sublime — it is incredible how much the strength of the language, and the force and majesty of the ideas, will be destroyed. Nothing in nature, indeed, can be so conducive to the sublime, as those conceptions which are suggested by the contemplation of the greatest of all Beings; and when the august form of religion presents itself to the mental eye,

> A fervent pleasure, and an awe divine,
> Seizes the soul, and lifts it to its God.

It follows, therefore, of course, that the dignity of the Heb. poetry must, in some measure, be diminished in our eyes; since not only the connection of the imagery with sacred things must frequently escape our observation, but even when it is most apparent, it can scarcely strike us with that force and vivacity with which it must have penetrated the minds of the Hebrews. The whole system of the Heb. rites is one great and complicated allegory, to the study and observance of which all possible diligence and attention were incessantly dedicated by those who were employed in the sacred offices. On this occupation and study, therefore, all good and considerate men were intent; it constituted all their business, all their amusement; it was their treasure and their hope; on this every care and every thought was employed; and the utmost sanctity and reverence distinguished every part of their conduct which had any relation to it. Much dignity and sublimity must also have resulted from the recollection, which these allusions produced, of the splendor

* Cut, p. 35, vol. iii. Ed.

and magnificence of the sacred rites themselves; the force of which, upon the minds of those who had frequent opportunities of observing them, must have been incredible. Such a solemn grandeur attended these rites, especially after the building of Solomon's temple, that, although we are possessed of very accurate descriptions, our imaginations are still utterly unable to embody them. Many allusions, therefore, of this kind, which the Heb. poets found particularly energetic, and highly popular among their countrymen, may possibly appear to us mean and contemptible; since many things which were held by them in the highest veneration, are by us but little regarded, or, perhaps, but little understood.

2. A reference to two or three topics will of themselves suggest a variety of examples, sufficiently illustrative of the subject.—Much of the Jewish law is employed in discriminating between things clean and unclean; in removing or making atonement for things proscribed or polluted; and under these ceremonies, as under a veil or covering, a meaning the most important and sacred is concealed, as would be apparent from the nature of them, even if we had not, besides, other clear and explicit authority for this opinion. Among the rest are certain diseases and infirmities of the body, and some customs evidently in themselves indifferent: these, on a cursory view, seem light and trivial; but when the reasons of them are properly explored, they are found to be of considerable importance. We are not to wonder, therefore, if the sacred poets sometimes have recourse to these topics for imagery, even on the most momentous occasions, when they display the general depravity inherent in the human mind (Is. 64:6), or exprobrate the corrupt manners of their own people (Lam. 1:8,9,17. 2:2), or when they deplore the abject state of the virgin, the daughter of Zion, polluted and exposed. Is. 15,6,16. Ez. 35:17. If we consider these metaphors without any reference to the religion of their authors, they will doubtless appear in some degree disgusting and indelegant; if we refer them to their genuine source, to the peculiar rites of the Hebrews, they will be found wanting neither in force nor in dignity. Of the same nature, or at least analogous to them, are those ardent expressions of grief and misery which are poured forth by the royal prophet (who, indeed, in many of those divine compositions, personates a character far more exalted than his own); especially when he complains that he is wasted and consumed with the loathsomeness of disease, and bowed down and depressed with a burden of sin too heavy for human nature to sustain. Ps. 38. On reading these passages, some, who were but little acquainted with the genius of the Heb. poetry, have pretended to inquire into the nature of the disease with which the poet was affected; not less absurdly, than if they had perplexed themselves to discover in what river he was plunged, when he complains that 'the deep waters had gone over his soul.'

3. But as there are many passages in the Heb. poets which may seem to require a similar defence, so there are, in all probability, many which, although they now appear to abound in beauties and elegances, would yet be thought much more sublime, were they illustrated from those sacred rites to which they allude, and, as excellent pictures, viewed in their proper light. To this purpose many instances might be produced from one topic, namely, from the precious and magnificent ornaments of the priests' attire. Such was the gracefulness, such the magnificence, of the sacerdotal vestments, especially those of the high priest; so adapted were they, as Moses says, to the expression of glory and of beauty, that to those who were impressed with an equal opinion of the sanctity of the wearer, nothing could possibly appear more venerable and sublime. To these, therefore, we find frequent allusions in the Hebrew poets, when they have occasion to describe extraordinary beauty or comeliness, or to delineate the perfect form of supreme Majesty. The elegant Isaiah (ch. 61:10) has a most beautiful idea of this kind, when he describes, in his own peculiar manner (that is, most magnificently), the exultation and glory of the church, after its triumphal restoration. Pursuing the allusion, he decorates her with the vestments of salvation, and clothes her in the robe of righteousness. He afterwards compares the church to a bridegroom dressed for the marriage, to which comparison incredible dignity is added by the word *yekahen*, a metaphor plainly taken from the apparel of the priests, the force of which, therefore, no modern language can express. No imagery, indeed, which the Heb. writers could employ, was equally adapted with this to the display of the infinite majesty of God. JEHOVAH is therefore introduced by the Psalmist as 'clothed with glory and with strength' (93:1); he is 'girded with power' (Ps. 139:15); which are the very terms appropriated to the describing of the dress and ornaments of the priests

High-Priest's Dress.

4. But with reference to this class of metaphors, especially, it must not be concealed, that it is scarcely or not at all possible for any translation fully to represent the genuine sense of the sacred poets, and that delicate connection which, for the most part, exists between their poetical imagery, and the peculiar circumstances of their nation. This connection frequently depends upon the use of certain terms, upon a certain association between words and things which a translation generally perplexes, and very frequently destroys. This, therefore, is not to be preserved in the most literal and accurate version, much less in any poetical translation, or rather imitation, though there are extant some not unsuccessful attempts of this kind. To relish completely all the excellences of the Heb. literature, the fountains themselves must be approached, the peculiar flavor of which cannot be conveyed by aqueducts, nor indeed by any exertion of modern art.

4. The poetic images the Heb. writers draw from the SACRED HISTORY, differ very materially from those we have already noticed.

1. In this class of images there is scarcely any thing that is difficult or obscure; few of the passages in which they occur will seem to require explication or defence; all will be at once perspicuous, splendid, and sublime. Sacred History illuminates this class of imagery with its proper light, and renders it scarcely less conspicuous to us than to the Hebrews themselves. There is, indeed, this difference, that to the Hebrews the objects of these allusions were all national and domestic; and the power of them, in moving or delighting the mind, was, of course, proportionably greater; nay, frequently, the

very place, the scene of action, certain traces and express tokens of so many miracles lying before their eyes, must have increased the effect. To us, on the other hand, however we may hold these facts in veneration, or however great and striking they may be in themselves, the distance of time and place must of necessity render them less interesting.

2. The manner in which these metaphors are formed is well deserving of observation, and is, in fact, as follows: — In describing or embellishing illustrious actions, or future events of a miraculous nature, the Heb. poets are accustomed to introduce allusions to the actions of former times, such as possess a conspicuous place in their history; and thus they illuminate with colors, foreign indeed, but similar, the future by the past, the recent by the antique, facts less known by others more generally understood. This property seems peculiar to the poetry of the Hebrews; at least, it is but seldom to be met with in that of other nations.

3. One very fruitful topic, in furnishing to the sacred poets these allusions, is the chaos and the creation, which compose the first pages of the sacred history. These are constantly alluded to, as expressive of any remarkable change, whether prosperous or adverse, in the public affairs; of the overthrow or restoration of kingdoms and nations; and are consequently very common in the prophetic poetry, particularly when any unusual degree of boldness is attempted. If the subject be the destruction of the Jewish empire by the Chaldeans, or a strong denunciation of ruin against the enemies of Israel, it is depicted in exactly the same colors as if universal nature were about to relapse into the primeval chaos. Thus Jeremiah, in that sublime, and indeed more than poetical vision, in which is represented the impending desolation of Judea —

I beheld the earth, and lo! disorder and confusion;
The heavens also, and there was no light, . . .
&c. *Jer.* 4:23–26.

And on a similar subject, Isaiah (24:11) expresses himself with wonderful force and sublimity —

And he shall stretch over her the line of devastation,
And the plummet of emptiness.

Each prophet not only had in his mind the Mosaic chaos, but actually used the words of the divine historian. The same subjects are amplified and embellished, in Jo. 3:15,16. Is. 34:4. On the contrary, when Isaiah (51: 15,16) foretells the restoration of the Israelites —

For I am Jehovah thy God;
He who stilleth at once the sea,
Though the waves thereof roar; . . .
And with the shadow of my hand have I covered thee:
To stretch out the heavens, and to lay the foundation of the earth;
And to say unto Zion, Thou art my people.

And v. 3 —

He shall console her desolations:
And he shall make her wilderness like Eden;
And her desert like the garden of Jehovah: &c.

In the former of these two last-quoted examples, the universal deluge is exactly delineated, and on similar subjects the same imagery generally occurs. Thus, as the devastation of the Holy Land is frequently represented by the restoration of ancient chaos, so the same event is sometimes expressed (as Is. 24:1,18–20) in metaphors suggested by the universal deluge —

Behold, Jehovah empteth the land and maketh it waste;
He even turneth it upside down, and scattereth abroad the inhabitants:
For the flood-gates from on high are opened;
And the foundations of the earth tremble.
The land is grievously shaken;
The land is utterly shattered to pieces,
The land is violently moved out of her place;
The land reeleth to and fro like a drunkard;
And moveth this way and that, like a lodge for a night.

These are great ideas; indeed the human mind cannot easily conceive any thing greater or more sublime.

4. The emigration of the Israelites from Egypt, as it affords materials for many magnificent descriptions, is commonly applied in a metaphorical manner to many events which bear no exact resemblance to it. Does God promise to his people liberty, assistance, security, and favor? The exodus occurs spontaneously to the mind of the poet: the dividing of the sea, the destruction of the enemy, the desert which was safely traversed, and the torrents bursting forth from the rocks, are so many splendid objects that force themselves on his imagination. — Comp. Is. 43:16–19.

5. Of the same kind is the last of these topics which shall be instanced — the descent of Jehovah at the delivery of the Law. When the Almighty is described as coming to execute judgment, to deliver the pious, and to destroy his enemies, or in any manner exerting his divine power upon earth, the description is embellished from that tremendous scene exhibited upon Sinai; there is no imagery more frequently recurred to than this, and none more sublime.

For, behold, Jehovah will go forth from his place;
And he will come down, and will tread on the high places of the earth.
And the mountains shall be molten under him;
And the valleys shall cleave asunder;
As wax before the fire,
As waters poured down a steep place.
Mic. 1:3,4.

The earth shook and was alarmed,
And the foundations of the hills rocked with terror;
For the wrath of Jehovah was hot against them.
Before his face a smoke ascended,
And a flame consumed before his presence;
Burning fires were kindled by it.
He bowed the heavens and came down,
And clouds of darkness were beneath his feet.
He rode upon the pinions of the cherubim,
And flew on the wings of the wind.
He concealed himself in a veil of darkness;
A pavilion encompassed him
Of black water, and thick clouds of ether.
Ps. 18.7–11.

III. These examples, though literally translated, and destitute of the harmony of verse, will sufficiently demonstrate the force, the grandeur, and the sublimity of those images, which, when applied to other events, suggest ideas still greater than when described as plain facts by the pen of the historian, in however magnificent terms; for, to the greatness and sublimity of the images that are alluded to, is added the pleasure and admiration which result from the comparison between them and the objects they are brought to illustrate.

IV. It is evident, however, as well from the examples that have been adduced, as from the nature of the thing itself, that this species of metaphor is peculiarly adapted to the prophetic poetry. For some degree of obscurity is the necessary attendant upon prophecy; not that, indeed, which confuses the diction and darkens the style, but that which results from the necessity of repressing a part of the future, and from the impropriety of making a complete revelation of every circumstance connected with the prediction. The event itself, therefore, is often clearly indicated, but the manner and the circumstances are generally involved in obscurity. To this purpose, imagery, such as we have specified, is excellently adapted; for it enables the prophet more forcibly to impress upon the minds of his auditors those parts of his subject which admit of amplification; the force, the splendor, the magnitude, of every incident; and at the same time more completely to conceal what are proper to be concealed, the order, the mode, and the minuter circumstances attending the event. It is also no less apparent, that in this respect, the sacred poetry bears little or no analogy to that of other nations; since neither history nor fable afforded to the profane writers a sufficient store of this kind of imagery, nor did their subjects in general require that use or application of it.

SECTION XI.

THE INTERPRETATION OF SYMBOLICAL LANGUAGE.*

The Nature of Symbolical Language — Erroneous Notions entertained upon this Topic — Origin and Progressive Improvement of Writing — Picture Writing — Symbols — Language of Signs — Rules for the Interpretation and Application of Symbols.

Having treated of the various means by which an interpreter of the Bible must seek to ascertain the signification of words, and thence the sense of the text, it remains to notice, as distinct branches of interpretation, those which relate to *symbols* and *types*. This section will be confined to the interpretation of *symbols; types* will form the subject of another section.

I. The loose and imperfect notions entertained upon the subject of symbolic language, have induced a very general conviction, that it is necessarily of a vague and indeterminate character; uncertain in its meaning, and subject to no defined principles of interpretation. That such an opinion is erroneous, is demonstrable from the fact, that it is a species of language employed to a very considerable extent in the sacred writings. For, surely, it would be to impeach the divine wisdom, to suppose that God has adopted, as a medium of communicating important truths, that which is extremely liable, from its arbitrary and therefore variable character, to become unintelligible, or to present no certain meaning, after a very short lapse of time. Such is not the nature of symbolic language; for, as Bp. Hurd has remarked, it is reducible to rule, and is constructed on such principles as make it the subject of just criticism and rational interpretation.†

II. But in order to form a just conception of the principles on which this kind of language is constructed, it will be necessary to glance at the probable origin of writing, and then to trace the steps by which it has been brought to its present state of perfection.

1. With this view, let us carry ourselves back in imagination to the infant state of the world, before the use of letters was known, and when the only established mode of communication between man and man was that of vocal language. In such a state of society, how may we rationally suppose that one person would proceed to inform another of any circumstance connected with a particular object? The reply is obvious. If the object were in sight, he would direct attention towards it, and point out the particulars upon which he desired to communicate information; if the object were not in sight, nor readily accessible, he would sketch a rude drawing of it, and substitute that for the object itself. In this manner, the idea of a man, a horse, a house, or a tree, might, as single objects, be as distinctly communicated as by alphabetic characters;‡ while two or more houses might be made significative of a town, and two or more trees of a wood. By thus continuing to copy, in successive series, such things or objects of common notoriety as the train of ideas might call for, a kind of connected narrative of passing events might be drawn up, which, though not calculated for minute accuracy, could be generally understood and interpreted.

2. Such would be the first attempts of men to communicate their ideas by written language; but it is easy to perceive that the scope of such a species of language must be extremely limited, and would totally fail in delineating the internal qualities of objects, of pure mental conceptions, or of abstract ideas. These, however, were required to be conveyed by writing; and the common consent of mankind, in ascribing peculiar internal qualities and virtues to external forms, and associating the abstract idea with the various instruments by which certain effects were produced, soon enabled them to lay hold of such forms and objects, to express the qualities and virtues themselves.§

3. Thus, an EYE might be made to signify

* See a Symbol Dictionary in another part of this vol. Ed.
† Introd. to Discourses on the Study of Prophecy, vol. i. p. 90.
‡ See cuts of Chinese letters, p. 50. Ed.
§ See Warburton's Divine Legation, vol. ii. b. iv. sect. 4, § 1, 2; Macknight's viiith Essay on the Interpr. of Scripture Language; Blair's Lect vii.; and Good's Book of Nature, series ii. lect. 10.

2. 'Muffler,' of Mod. Egypt. 1. Oriental 'Wimple.' 4. Eg. 'Veil,' or 'Mantle.' 3. Cairo Dancer. 6. *Tob*, a Silk Robe. 5. Arab 'Hood,' Veil.

7. 8. Oriental and Arab 'bowing.' 9. 10. Priest of Bacchus, and Priestess sacrificing; from Pompeii. 11. 12. Bacchantes (females) rioting, (Pompeii.) Eph. 5:18.

13. 'Cup of consolation,' (Jer. 16:7.) Etruscan, given at funerals. The lad strains (Mat. 23:24.) the wine.

14. Bacchanalian 'revelling.' (Pompeii.) 1 Pe. 4:3, 4. 15. Greek Festal Music. 16. Gr. Funeral Dress. 17. Ancient Gr. *Chiton* and *Peplon*.

18. An Egyptian Kitchen, copied from their early Monuments, by *Wilkinson*.

watchfulness or *care;* an ARM, *power* or *might;* an ARROW, a *calamity* or *judgment;* a CHAIN, *bondage* or *affliction;* a BOW, *victory,* a SHIELD, *defence;* [the FORE PART OF A LION, *strength.*]* In the same way, any thing possessing certain qualities might be employed as a substitute for some other object to which one or more of the qualities proper to that object were ascribed. For instance, a FOX might be employed to represent a *cunning* man; a LAMB, a *meek* or *gentle* one; a LION, a *strong* and *powerful* one; † a TIGER or LEOPARD, a *ferocious* one; or a BEAR, a *fierce* and *savage* one. If it were wished to represent a man who was both *powerful* and *ferocious,* a compound symbol of the *lion* and the *leopard* would be resorted to; and to represent one who was *cunning* and *savage,* the *fox* and the *bear* would be united in one symbol. Or each of these objects might become a representative of the abstract qualities themselves; as of *cunning, meekness, strength, ferocity,* and so on; the manner in which the symbol was introduced rendering the idea perfectly intelligible to the persons whom the language was employed to address. And what thus appears to be reasonable in theory, is found to have been actual in fact, among nearly

all the nations with which we have become acquainted.‡ Even after languages became more copious, and could furnish many terms proper for expressing abstract ideas and internal qualities, the old method continued, and was blended with oral language, and with literal writing.

4. Strange as this method of imparting knowledge may appear to the moderns, it was brought to such perfection as to possess powers of expression far beyond what can now be easily conceived. This is plain, as Dr. Tilloch has remarked, from the number of synonymous symbols that are known to have been employed in it; nor is it difficult, in some instances, as he further suggests, to see in what manner they were derived. Every department of nature furnished objects that were fitted, in some way, for the purpose: hence, to express a king, they were not confined to the brute creation: whatever was the *chief* of its kind became, or by common consent might have become, a legitimate symbol of a monarch; as *the eagle,* which was so employed, because conceived to possess the first rank among the feathered tribes. Again, as a king's power to subdue his enemies depends on the strength of his kingdom, and as animals with horns are, *ceteris paribus,* stronger than those which have none, *horns* are put for *kingdoms;* and kings having the direction of the national force, the same symbol is, by metonymy, put for kings. In like manner, the firmament, to use the ancient term, being elevated above the earth, and esteemed more splendid and glorious than terrestrial objects, was employed to symbolize the most elevated ranks among men; and as, among the planets, *the sun* possesses incomparably the highest lustre, it became the symbol of *supreme power,*§ while the *stars* were made the symbols of those possessing *authority subordinate to the supreme.*‖

III. The oldest writings which the corroding tooth of time has suffered to reach us, and particularly the prophetic books of Scripture, abound in symbolical language.

1. The reason for this use of symbols may not at first appear, because it cannot be supposed that the paucity of the Hebrew language, at the time these writings were published, was such as rendered a resort to the language of symbols necessary; and the usual reason assigned, namely, that it was to render the prophecies dark and obscure, is very unsatisfactory. This could have been effected without the adoption of symbols, even supposing such signs to be necessarily obscure, which they are not; besides which, it may be remarked, that the symbols employed are sometimes immediately and fully explained; as in Daniel's vision of the ram and he-goat, &c.

2. The truth seems to be, that the peculiar character of symbolic language afforded, to those who employed it, the means of communicating just so much information as they were desirous to give, respecting any object of which they were treating; and the information communicated through such a medium became universally and permanently intelligible. Thus, if a collection of waters was the symbol of a concourse of people, and it were desired to express some commotion, generally, without specifying the particular kingdom or nation in which it was to occur, this might be done by depicting *the sea* as in a state of turbulent agitation. But if the design were to mark out the country where such a tumult was to take place, that could also be effected by selecting as the symbol that river or sea by which the country was characterized; as the Nile in Egypt, the Jordan in Palestine, or the Euphrates in Turkey. In either case, the symbol would be perfectly intelligible, to the full extent designed by the person who employed it.

3. But there is another thing relative to the employment of symbols in prophetic Scripture, which may not be passed over without notice; we mean what may not improperly be designated their chronology. In verbal description there is no difficulty in properly adjusting the several occurrences which pass under review, and assigning to each one of them its respective order in the series, and its particular epoch in the general history. So, also, if it be desired to trace and delineate the effects of any particular principle or transaction on different states of society, or communities of persons, a speaker or writer may do so with the greatest facility, passing from one state to the other in regular succession, and without the remotest probability of misleading his hearers or readers. Thus we have historical works extant in which the authors have, in successive chapters or sections, narrated the history of the community to which their writings appertained, in its social, its civil, and its political state; each of which topics has been again divided into separate branches: then has followed a review of ecclesiastical matters, synchronizing with the events embraced in the former sections of the work; which review has, perhaps, been divided into the internal and external affairs of the church; and each of these again into several other distinct heads of inquiry. From such a distribution and arrangement of the several parts of a work, no inconvenience will arise, if the author but distinctly mark the limits of each, and properly adjust the whole in the general history. The reader of such a work will very naturally pass from the one to the other, carrying back his mind to the common epoch, at the beginning of each of the respective divisions. It is not so, however, in symbolical or pictorial representations. If a writer employing these be desirous to place before the mind of his reader the leading occurrences in a state, throughout the entire period of its history, he will be compelled, by the principles of the science, sometimes to represent *distant* events as existing at the *same period of time,* as in Daniel's vision of the great image, and that of the four beasts; and, at other times, to employ a *successive* series of symbols to denote occurrences that are strictly *synchronical,* as in the book of Revelation. And however skilful and cautious he may be, it will be found impracticable to mark the boundaries of time, and the transition from one event to another, with as much strength and clearness as is done in verbal description or narration. Hence it is that expositors differ so materially in their views of the structure of the Apocalyptic visions. Those persons who have paid but little attention to the principles upon which symbolic language is

* Notes and cuts, 2 Chr. 12:8. 2 K. 19:9. Jb. 24:16. Eo.

† Cuts, 2 Chr. 12:8. 2 K. 19:9. Ezra, end. By a hog, says Horapollo, the Egyptians represented an *abandoned man.* Eo.

‡ Champollion, in 20 years' study, found but 864 distinct material objects used in the Egyptian hieroglyphics, which are thus described in Mr. J. Stuart's tr. of Greppo' 'Ess. on the Hierog. Syst.' Boston, 1830. 'They are of two kinds, viz.

A. The Common, called, by Herod. and Diod., *demotica* or *demode;* by the Rosetta inscription, *enchoria;* and *epistolographica* by Clement of Alex.

B. The Sacred, divided by Clement of Alexandria into,

- a Hieratic or sacerdotal writing, which may be called hierographic.
- b Hieroglyphic, divided into
  - *a* Cyriologic, by means of the first letters of the alphabet.
  - *b* Symbolical, comprehending
    - 1 Cyriologic by imitation.
    - 2 Tropical or Metaphorical.
    - 3 Enigmatical.'

Prof. M. Stuart, however, would class them more simply into,

1. *Alphabetic.* Thus, a *hand,* , *tot,* is the alphabetic letter for *t,* which sound commences its name: this is abridged to . So, perhaps, the Heb. *yod* י, *a hand,* is a simplification of some such figure as . Compare, too, the Heb. letters ע, *hin, eye,* and ש, *shen, tooth,* &c. Thus, in Egyptian, *berbe,* a censer, was put for *b,* &c.

2. *Figurative.* The figure (see the cuts referred to in notes * and †, also the cut p. 50), or , stood for the sun; for a censer; i. e. the sign was an imitation, picture, or outline of the object it named. Comp. cut, Is. 28:27, also cut in the note in sect. iv

3. *Tropical.* Sensible signs of things not appreciable by the senses, different in appearance from their signs, but having some real or supposed analogy to them, imaginative, conventional. Thus *the bee* (cut, Ex. 1:8) expressed, in Egypt, an orderly community, obedient, industrious, wise; thus two arms extended signify prayer (cut, *1* K. 8:22). Comp. cuts, Jb. 38:37. Is. 30:8. Thus, to pass to the new world, three circles over a child's head represented him to be 3 years old, in Mexican writing; a figure thus

stood for the earth. Compare the Egyptian for 'land.' Such, then, the world round, are the germs of alphabetic writing, to use Pr. Stuart's words, 'from which that tree sprung, whose leaves are for the healing of the nations.'

The cut given in the text is of a female winged sphinx, carved on a block of black granite; it shows (says Spineto, after Champollion) 'a perfectly Egyptian specimen of the mystico-symbolic style, in what is generally called an *anaglyph.* The sphinx was an emblem of *strength* and *wisdom,* the body being that of a *lion,* and the head *human.* The name (in the cartouch in front) is Tmauhmut. [The vulture, emblem of maternity; the half circle, a mark of the feminine; the sign for *ma,* beloved; for *uh;* and the symbol of *mout,* also a goddess, with the sign of the feminine. Over the cartouch is the sun's disk, and ostrich feathers indicating *honor,* says Young.] She was daughter of Horus, a king of the 18th dynasty of Egypt, contemporary with the Mosaic age. This, then, is a symbolical image of the queen herself; and the lotus flowers beneath are evidently, though emblematically, taken for the Nile, and for the whole country of Egypt. The sphinx raises a hand in the attitude of protection. The whole, then, seems to be in praise of a monarch, and to signify "a monument raised to the memory of queen Tmauhmut, styled the Guardian and Protectress of the land of Egypt."' Eo.

§ Cuts, Ex. 1:8. 2 K. 23:20. 17:4. 19:9. Jb. 24:16. Eo.

‖ Tilloch on the Apocalypse, Diss. 3, § 2.

constructed, and are but partially acquainted with the rules by which these pictorial representations are conducted, fall into the error of conceiving that the parts of each series of symbols should be considered as following each other in chronological order, each individual part having its commencement when the events of the part immediately preceding have had their accomplishment; and each whole series, in like manner, having its commencement only after the particulars of the preceding series have been consummated. The absurdities which have resulted from this mode of interpretation, have been rendered sufficiently apparent in some treatises on prophetic Scripture. To avoid this evil, particular attention must be paid to *the nature* of the symbols adopted, the links by which they are connected together, the scenes and agents employed, and the homogeneity of the respective facts when grouped as a whole.

IV. Upon the nature of symbolic language, particularly with reference to its intelligibility and permanency, we cannot do better than adopt the remarks of Dr. Johnson, of Holywood, showing the propriety with which this species of writing is employed in prophetic Scripture. 'Alphabetical characters and words are not natural, but only arbitrary signs, and therefore may and do change with the changes of time and of men. But hieroglyphics and symbols are either pictures of things actually existing, or of ideas which these things naturally excite; and therefore not arbitrary, but natural signs, fixed and permanent as the things themselves. For the same reasons, the symbolical is a universal language. Every alphabetical language is local and changeable; for instance, the Greek, the Latin, the Italian, the Spanish, the French, the English languages, were, or are, each the language of a particular district or territory, and are altogether unintelligible to the illiterate inhabitants of any other district; and they have all undergone such changes, that the language of one period is scarcely intelligible to the inhabitants of the same country in another period of time. Since, then, the prophecies are intended for all countries and ages, the symbolical language, being universal and unchangeable, must, for such a purpose, be the best adapted.'*

V. These remarks will, it is to be hoped, fully dispose of the charge of vagueness and unintelligibility which has been preferred against symbolic language. But there is another consideration in favor of its use in the Bible, that ought not to be overlooked; namely, its prevalency in the East at all times, but especially at the time when the Hebrew prophecies were promulgated. The very genius of the oriental languages, indeed, is to represent abstract ideas by sensible images; and in nothing was this so fully developed as in the religious systems of the East. [See p. 700, vol. v.] 'What, then, was more natural,' asks Bishop Hurd, 'than that a style of expression which was employed in the theology of the eastern world, in its poetry, its philosophy, and all the sublimer forms of composition; what wonder that this customary, this authorized, this admired strain of language, should be that in which the sacred writers conveyed their highest and most important revelations to mankind?'†

VI. It is not to be inferred, however, from any thing that has been said on the nature of symbols, that every person is competent to their interpretation. The discordant sentiments maintained by writers on prophecy would, in itself, refute such a notion, though they will by no means prove, as some have alleged, that symbolic language is incapable of expressing any thing with precision. In this, as in verbal language, there are numerous shades and modifications of meaning, resulting from the varied associations of the symbols; and therefore the principles of such arrangements and associations must be investigated and familiarized.

1. 'In such an investigation,' as Dr. Tilloch has judiciously remarked, 'it should not, for a moment, be forgotten, that each symbol has a precise and determinate meaning; and that, until this be ascertained, with respect to any one specified, it will be absolutely impossible to settle its peculiar signification, in combinations which necessarily affect the features, though not the radical sense, of the symbol. But an example will render this much plainer.

2. 'The sun was, among the ancients, a legitimate symbol of *supreme power;* and the stars, of *subordinate authority.* A careless reasoner will be apt instantly to conclude, that when the sun is put for the *supreme ruler*, the moon must symbolize the *queen;* and he will not fail to recollect, in support of his opinion, that in Joseph's dream the sun symbolized the father, the moon the mother, and the stars the sons. In the case of a *family*, these symbols could with no kind of propriety be taken in any other sense; but it is quite otherwise in respect to a kingdom or empire; and it is so from that necessity which determines the fitness of things. The hieroglyphic of the luminaries embraces a totality, which must not be violated in any case to which it may be applied; the moon, therefore, cannot signify the wife of the sovereign, or it would follow that a kingdom cannot exist without a queen as well as a king. In fact, the sun does not symbolize the sovereignty as *a male*, or as any thing but *the supreme power*, whether vested in a male, in a female, or in a plurality of persons. A queen, then, *if supreme*, may be symbolized by the sun; but in this case, what would become of the moon? If we consider the compound symbol, and then the parts of the complex machine to which it is applied, all will be plain.'‡

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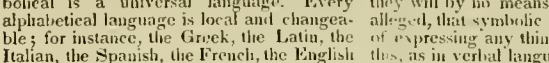
* Comm. on Rev. Introd. p. 5. We have a striking example of the superiority of symbolical over alphabetical writing, for the purpose of universal instruction, in the Chinese language, which is the accurate medium of thought throughout the nations of that vast empire, entirely independent of the 15 varieties of speech among them. Thus Dr. Morrison has stated that the European geometry and astronomy of the 15th cent., with the logarithmic tables of Napier, being tr. into the Chinese language, are, by that *one* translation required, rendered legible to 300,000,000 human beings. See Crit. Bib. vol. iv. p. 133. [But see on p. 157 Ed.]

[A few Chinese characters are given to illustrate this remark:—



jih, sun, day. *jin*, man. *kho*, mouth. *chung*, middle. *ma*, horse.

Compare the Egyptian day; *re*, sun; child;

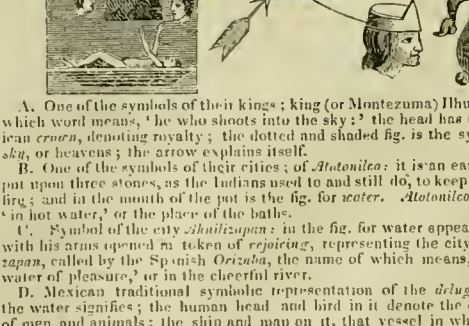
mouth. Comp. Heb. פ, *phi*, mouth; Egypt. *ph.* See *Young.*

And the Mexican day; and their fig. for heaven (cut A.), with the

Egyptian and heaven.

One of the richest, most expressive, elevated and elegant of the ancient symbols, is given in our Family Record, p. 925, v. iii. 'marriage.' So chaste, appropriate and beautiful is this, that though it has been rashly called a pagan symbol, it rather belongs to the analogy of things material and spiritual which pervades the universe of Him from whom is every thing good, and beautiful, and true. We have not supposed our readers so debased, vulgar, or impure in mind, as to abuse, or not to appreciate, its spiritual beauty; assisted to its meaning by the note Mk. 10:6—9, and by the few hints we now add. We attribute to the allegorical symbol a good origin, not only because it has nothing gross about it (which is almost *peculiar* to Scripture symbols, as is seen in Creuzer by Guigniant), but because the sincerest and best minds among the 'heathen' shadowed forth to themselves, in the mystic union of Eros and Psyche, that vivification of matter hinted at, Ge. 1:2, as well as the union of the human soul with the human body through the energy of almighty love. The *nakedness of the infant figures* refers us to the primeval hour of sinless infancy. Ge. 2:25. The *wings* are universal symbols of protecting love, outflowing, rapidly succoring and helping off, unselfish, fostering. Ge. 1:2. Note Ps. 57:1. Comp. also Ps. 36:7. 91:4. Re. 2:12. Ex. 37:9. Mat. 23:37. He. 32:11,12. Ex. 19:4. Thus the classic Euripides speaks of Hercules's orphans as 'under the wings' of Jolaus, and elsewhere of Megara. Spiritual exaltation is thus expressed Is. 40:31. &c. Maimonides says, 'Observe that all things moved very rapidly are said to fly.' Hence, too, Tertullian says, 'Every spirit is winged.' The *pearls* are indicative of excellent or heavenly things (Re. 21:21. Is. 54:11,12), and are used of what is *most* important to man in that metaphor (Mat. 13:46), 'the pearl of great price;' see Concordance. *Apples* are a chastened symbol (Song 2:3,5), as is also the *banquet* (2:4). Mat. 25:21. The *vail* marked the necessary subordination often urged by Paul. 1 Co. 11:10. It also denoted mystery. Comp. 2 Co. 3:16, &c. The *torch* (candlestick, or lampstand) is the ancient symbol of a wife (so Artemidorus; comp. Re. 2:5), and was always used at marriages, as Mat. 25:1. See Homer, Euripides, Virgil. The *flame* is as universal a symbol for love; hence angels are called 'flaming spirits,' seraphim, i. e. burners, a 'flame of fire' (Ex. 3:2. He. 1:7); it is exalted to the highest place (Ac. 2:3). Fire is often represented as the vehicle of Deity. The *dove* symbolized every lovely quality almost, as meekness, simplicity, purity, innocence, &c. (Mat. 10:16), &c.; it is the most exalted emblem (Mat. 3:16). So that heathenism and idolatry cannot claim this symbol as their own. Finally, the mystical union of Christ and the church (2 Co. 2.2. Ep. 5:32), the infinite with the finite, God and man, is shadowed forth by individual marriage, without which man exists not, and in which halves form one whole (Ep. 5:31), the perfected creature of God (Ge. 2:18,23,24). But we dare not stumble further on this mysterious and sublime pathway, like Mahomet's thin-edged bridge from earth to heaven; the subject is left, as Paul left it (Ep. 5:32), '*a mystery.*' Comp. the Symbol Dict.

Some Mexican symbols are added from *Clavigero*:—



A. One of the symbols of their kings; king (or Montezuma) Ilhuicamina, which word means, 'he who shoots into the sky;' the head has the Mexican *crown*, denoting royalty; the dotted and shaded fig. is the symbol for *sky*, or heavens; the arrow explains itself.

B. One of the symbols of their cities; of *Atotonilco:* it is an earthen pot put upon three stones, as the Indians used to and still do, to keep it over a fire; and in the mouth of the pot is the fig. for *water. Atotonilco* signifies 'in hot water,' or the place of the baths.

C. Symbol of the city *Ahuilizapan:* in the fig. for water appears a man with his arms opened in token of *rejoicing*, representing the city, *Ahuilizapan*, called by the Spanish *Orizaba*, the name of which means, 'in the water of pleasure,' or in the cheerful river.

D. Mexican traditional symbolic representation of the *deluge*, which the water signifies; the human head and bird in it denote the drowning of men and animals; the ship and man on it, that vessel in which their tradition says one man and woman were saved to perpetuate the race. The corner fig. is the mountain Colhuacan (always thus represented, when alluded to), on which they disembarked. The pigeon is the bird which, they say, communicated speech to man, who was born dumb after the deluge; and the numerous twigs are the symbols of the multitude of languages taught. *Lag*, in Irish, means a *branch*, &c., and *logos*, in Greek, is a *word*; and these twigs are always used in the Mexican writing for 'words' or 'languages.'—An accompanying painting of 15 persons shows the 15 families the race separated into, on the *confusion of tongues.* Ed.]

† Dis. on Proph. ii. p. 87. ‡ Tilloch on Apoc. Diss. 3. § 2

3. It is very remarkable, however, that the writer who made this observation, so just in itself, and of such great importance in the interpretation of symbolic language, should so far have failed in its application, as to interpret the moon of the *subjects* of a state; an interpretation which violates the homogeneity of the compound symbol, and destroys the principle of analogy on which every thing in this species of language depends. Each of the symbols supposed is itself a *ruling power*, and cannot, therefore, represent the *people*, who are the *ruled*, and who are to be sought on the *earth*, or in the lower ranks, and not in the *heavens*, or the exalted ones. In this almost all commentators of eminence agree; and Achmet, an Arabian writer, in his Oneirocritica, which relates to an art founded on symbolic principles, says, as tr. by Dr. Lancaster, that according to the Indians, Persians, and Egyptians, the *sun* is invariably interpreted of the *king* or *supreme power*; the *moon*, of him who is next in power; and the *stars*, of men of nobility and opulence, and those who in every place live nearest to the king.

4. As an example of the apparent change which a symbol receives in its meaning, from a change of circumstances, Dr. Tilloch exhibits the following one, also drawn from the heavens. *Stars* sometimes symbolize, not inferior magistrates, but kings, which seems contradictory to what we have said. But the change is only in appearance, and the principles on which the language is founded are by no means violated, as will be evident from the following remark: Wherever *stars* are used to symbolize *kings*, it will be found that more than one king is spoken of, or that the Ruler of the universe is alluded to in the context; if the former, as there is but one sun in our system, he is necessarily excluded where a plurality of kings is the subject, and, therefore, other luminaries are substituted; if the latter, the sun symbolizing the *King of kings*, the powers ordained by him are represented by stars. The principle, therefore, is precisely the same, and could not have been preserved by any other method.

VII. It will, then, be evident, that there is the greatest necessity for distinguishing between metaphors and symbols. 'In hieroglyphical language,' remarks Tilloch (as above), 'it is not left to fancy, or to sagacity, to attach to a symbol any signification which the reader may imagine would have been more appropriate than that assigned to it by the ancients; for in elucidating such writings, our business is not now to make a language, but to read one already made; and we might as well refuse to assign to any word in Hebrew, Greek, or Latin, its known and admitted sense, from a conceit that a more expressive word might have been formed to convey that idea, as quarrel with the meaning of a symbol, because, in our judgment, a more appropriate one might have been formed. Where symbols are employed, it is our duty, instead of resorting to fancy, to employ industry; not to make, but to find out, the admitted sense. In Daniel and John, many of the symbols they employ are explained; the meaning of others may be found in other prophecies; and where these fail, recourse must be had to profane authors. Nor is there more danger in seeking the meaning of a symbol in such works than in ascertaining the sense of any word in the N. T. by comparing the best Greek writers with each other and with the Septuagint. By following this method, it can hardly be doubted that the true and genuine signification of every one of the symbols the sacred writers employ may be satisfactorily ascertained. It may not be in the power of any single individual to accomplish this desirable object.'

VIII. The following are rules for the particular application of the general signification of symbols, and for the better understanding of the prophetic style. They are collected from the Prelim. Disc. in Lancaster's Abridg. of Daubuz on Rev. — a work which it is now extremely difficult to meet with.

1. *The scene of action, the actor, and sufferer, determine the sense of all the accidents described in any general vision, or part of a vision where new ones appear.* The meaning of this rule may be explained from what is observed even in common discourse. It is evident, when once the general or appellative terms are fixed to a particular signification, by some pronoun, proper name, demonstrative article, or even the time, place, or circumstance, that then they lose their general signification in all the following discourse, though the determining words or particles be not applied to each single term afterwards. Thus, if Britain be the fixed subject of the discourse, if we proceed to speak of the king, lords, commons, clergy, church, courts, laws, and the like, all which are general terms, as being common with us to several countries, though we do not at every one of them add the restriction, yet it is certain that we do it tacitly; and thus all our discourse must be determined by the first mention of its subject, and that even though we should not use the terms common in the country to denote those matters, but others analogical, and used in other countries. It is plain that we have settled the true notion of them by the first restriction. This is the very key of all discourse, and must consequently be so in the Revelation, which is written in a discursive method; so that the signification of the symbols is to be particularly applied by a careful and constant observation of this rule. It has been observed, as an excellence in Virgil, that he never describes the appearance of the day, but does it with such a description as suits the work of the day. The like is done throughout this prophecy. No actor or scene appears in it; but we may thereby immediately discover what action is to be performed. So that the rule is of universal use, and, as being so, is constantly observed by the oneirocritics, who, agreeably to symbolical principles, not only suit their interpretations to the general object, but also to the condition of the party receiving the dream, as its proper scene or subject. And, in expounding the Revelation, although we have the same symbols over and over again, we must nevertheless, in every particular case, refer them to the immediate scenes and actors from whence they proceed, and to which they are related, and, by consequence, restrain their general signification to the particular case in which they are employed. Thus the sun, moon, and stars, are used in the visions of the seals, the trumpets, the sign of the woman in travail, and the vials; yet they must be there interpreted of things vastly different and opposed, though, at the same time, in proportion to their different cases, really analogous. In short, there is nothing insignificant, or for the sake of decoration only, in the book of Revelation; and, therefore,

2. *The apparatus or decorations of the visions are of great use, being of the nature of such sorts of prologues as explain, by way of introduction, the subject of the whole action.* They fix the scene, describe the actors, and thereby determine the whole system of the actions, and by consequence the interpretation.

3. *Invisible beings, and even conceptions of the mind, as collective notions are reckoned, are represented by such visible shapes or figures as are borrowed from some of those visible adjuncts that either attend continually, or may at any time have attended, the invisible object, so that they may absolutely determine it to be that object designed, and no other.* Thus the eternal Father, who is invisible, is not represented in the Revelation by any likeness (for none can be made of Him), but by those visible adjuncts which He showed once to the Israelites, or left them the pattern of in the tabernacle; He Himself, and his government, being only represented by his throne, with some other circumstances. So the Son, the *Word of God*, who, in respect of his divine nature, is invisible, is represented like a *lamb*, and like *the Son of man*, from such adjuncts to his divine person as have once rendered Him visible to mankind. In like manner, the Holy Spirit, who is invisible, is set forth by seven archangels collectively taken, as being his constant attendants, and consequently adjuncts, denoting his presence and efficacy. He is also represented by seven great torches or lights, because his visible appearance has been under the similitude of visible fires or lights which fell on the apostles.

4. *When a kingdom or empire is to be represented throughout its whole extent and duration, the entire picture of it is given as if all the parts were existing at the same time.* Thus the great image in Daniel appears all of one piece, though the parts of it are found by the interpretation to have existed one after another. So the four great beasts came out of the sea, and seem to have been seen all at once, though in the explanation they are plainly successive.

5. *In bodies politic and continual, where there is found a collection of individuals of different denominations, that is said in general of the whole which is true of the principal and greatest part. And when these bodies are considered from their beginning to their end, that may be said of them in general which is true of them during the greatest part of their time, or when they were in their most flourishing state.* From whence it is reasonable to infer, that in the name or symbol, notice is chiefly taken of the *akmé* or *eminent point* of things which serves to give them their denominations. For as, in a picture, the principal part of the object, and that intended to excite in the spectator the greatest attention, is placed in the fairest light, and its chief part the most exposed to view, the rest being by shadows insensibly withdrawn from the eye, so it is the way of the Revelation, in setting forth matters under one general extent and duration, to give the whole but one name to express it symbolically.

6. *When the things to be prophesied of are to be considered in several views, there is a change of the symbols.* The reason for this is, that the visions being represented by symbols which must bear a certain analogy to each other, and carry throughout a certain decorum, it is not possible that the same train of symbols should represent all the various circumstances of the church and its enemies; and therefore many symbols may be used to denote the same thing in different respects — what was before treated of succinctly being enlarged upon and more fully demonstrated. The book of Revelation is not written in the way of *annalists*, who, being obliged to reduce all matters to a chronological series, only relate briefly what happens every year, without enlarging upon the causes of the events, and omitting for the most part the consequences; but in the way of the more judicious historians, who endeavor to give a full account of every matter as they take it in hand, in order to make a complete system of the whole; interposing digressions, and then returning to the principal matters, by giving such hints and transitions as suffice to let us understand to what they belong, and how, as to point of time, they come in or end with the rest. Upon this account, there are frequent transitions, in which the prophet seems to cast the eyes of his inspired sight upon different objects, which being thus seen one after another, the particles expressive of them may seem to imply a posteriority in a matter which may be synchronical, and even may have its origin higher than that whose description preceded it in the account.

7. *The repetition of a prophecy, vision, or dream, signifies the certainty and speedy accomplishment of an event of more special concern and remarkable eminence.* Thus, in the explanation of Pharaoh's two dreams, at the same time, concerning the years of plenty and of famine, the latter is affirmed to be a confirmation of the former, to show the certainty of the event, — 'for that the dream (says Joseph) was doubled unto Pharaoh

twice, is because the thing is established by God, and God will bring it to pass.' Ge. 41:32. Agreeably to this, Artemidorus makes the repetition of a dream to be the mark of an event of great moment; and among the heathen soothsayers it was a constant maxim, that an omen or symbol to the same purpose prefigured the certainty of the event. From this use of the repetition, several passages in Scripture may be explained; as Jb. 40:5. For the like reason, in the trial of jealousy (Nu. 5:22), the suspected wife is commanded to confirm the adjuration, by saying *Amen*, TWICE; which is the usual form of our Savior to confirm his doctrine; and is also conformable to the style of the Heb. language, in which repetitions of the same word are marks of certainty; as Ge. 2:17, 'dying, thou shalt die,'—i. e. thou shalt most certainly die;—and Ex. 3:7, 'seeing, I saw,' and the like. Indeed, such repetitions of an emphatic word are frequently employed for the purpose of expressing things of great concern.

8. *In all symbolical propositions, the persons of the substantive verb, as,* 'I am,' 'thou art,' 'is,' 'are,' *whether expressed or understood, are the copulatives showing the relation between the type and the antitype.* Thus, in Ge. 40:12, 'the three branches *are* three days;' instead of 'the three branches *signify* three days.' So in our Savior's parables, which are a species of symbolical description, we find the same style; as in Lu. 8:11, 'The seed *is* the word of God.'*

9. *In symbolical rites, it is usual to ascribe an effect to the symbol by which it was represented; as if the symbol or type were the efficient cause.* Thus Moses smote the waters of the Egyptian river, as if he gave a wound, *to turn them to blood;* and the waters were thereupon turned into blood. In like manner, a prophet, or interpreter of dreams, may be said to save and to kill, when he predicts the safety or death of any; as Joseph did of the chief butler and chief baker, in Ge. 41:13; 'Me,' says the butler, 'he restored unto mine office, and him he hanged.' Thus, Artemidorus says, the symbol makes the party do or suffer what is signified by it. See Le. 13, *passim*; Mat. 18:18, &c.

10. *During the prophetical ecstasy, the actions and words of a prophet are symbolical, as is rightly observed by Irenæus*, lib. iv. c. 37. Thus, in 1 K. 20:37, one of the prophets commanding a man to smite him, the man refused. Now, this refusal was morally good, upon the supposition that the thing enjoined was not commanded by the Holy Spirit. But this being the case, it was an ill refusal, and the man upon that account was slain by a lion. The other man, who obeyed the commandment, by striking the prophet so that he wounded him, did well; because that action served the intention of the prophet, whose stroke symbolically represented that Ahab should be so smitten; as the unbelief of the former, followed by his destruction, represented the unbelief of the king, who therefore should perish in the same manner. So Isaiah (ch. 20.) walked naked and barefooted, to represent, symbolically, the captivity of the Egyptians and Ethiopians, upon whom the Israelites trusted too much, instead of wholly confiding in God. The prophet Ezekiel (chap. 4.) is also commanded to do several things which would be absurd were they not symbolical. Hosea's marriage with a loose woman was literal, but the intent symbolical; the shame which accrued to the prophet, by such an action, reflecting upon the Israelites, who were to be affected by the actions of their prophets; and therefore the actions themselves must be visible and real. In Acts 10, Peter fell into an ecstasy, and had a vision to show him that God had set aside the distinction of meats, which separated the Jews from the pagans; and under that notion to signify, further, that the partition-wall betwixt Jews and Gentiles was now taken away, and that both should be equally received into the church; which vision was corroborated by the call of Cornelius and the visible descent of the Holy Ghost. From the rule thus illustrated, we must infer that the actors in the Revelation being symbolical, the person of John himself, wherever he is in any way concerned in the action, must be also symbolical. He is not only the spectator commissioned by Christ to see the visions, but also the mediator, angel, or deputy, to transmit them to the church. He represents, therefore, his fellow-members of Christ's church, which are present, when the actions represented in the visions are actually performed.

IX. For the purpose of facilitating the study of symbols, Dr. Lancaster drew up, at the cost of great labor, 'A Symbolical Alphabetical Dictionary,' which he prefixed to his Abridg. of Daubuz's Comm. on Rev., and which has been deservedly held in very high repute. This work is now, however, exceedingly scarce and expensive. To the generality of students, therefore, it is not available, nor would a mere reprint of it be altogether acceptable. As the first work of the kind, it reflects great credit upon the author's research; but it is often unnecessarily diffuse, and not unfrequently inaccurate, while there is a great want of precision in distinguishing between *metaphors* and *symbols*. Mr. Horne has bestowed some labor on his 'Index of Symbolical Language,' in the fourth volume of his 'Introd. to the Critical Study of the Scriptures;' but it has most of the defects and redundancies of Lancaster (whom he has taken as his model), in at least a fivefold degree. A great number of words are introduced, which have nothing to do with symbols, and can therefore only tend to distract the attention and bewilder the mind of the student. The best work we have seen is 'A Key to the Symbol. Lang. of Script.,' by Th. Wemyss (Edinb. 1835), in which the labors of preceding writers have been judiciously appropriated. [See this at end of Rev.]

X. Intimately connected with the language of symbols, is that of *actions* or *signs*; whence it becomes necessary to submit a few remarks upon this topic also.

1. In the early ages of the world, language must have been extremely rude, narrow, and equivocal; so that men would be perpetually at a loss, as Bp. Warburton remarks, on any new conception, or uncommon accident, to explain themselves intelligibly to one another. This would necessarily induce them to supply the deficiencies of speech by apt and significant signs. Hence mutual converse was upheld by a mixed discourse of words and ACTIONS; whence came the eastern phrase of *the voice of the sign*. Ex. 4:3. But this custom, which originated in necessity, being improved into ornament, subsisted long after the necessity ceased, especially among the orientals,† whose natural temperament inclined them to a mode of conversation which so well exercised their vivacity by motion, and so much gratified it by a perpetual representation of material images.

2. Of this description of language, as well as of symbols, we have a great number of examples in the sacred writings. Thus the false prophet pushed with horns of iron, to denote the entire overthrow of the Syrians. 1 K. 22:11. Jeremiah, by God's direction, hid the linen girdle in the hole of a rock, near the Euphrates (Jer. 13); broke a potter's vessel in sight of the people (ch. 19); put on bonds and yokes (ch. 27); and cast a book into the Euphrates (ch. 51: 63). Ezekiel, by the same appointment, delineated the siege of Jerusalem on a tile (Ez. 4); weighed the hair of his beard in balances (ch. 5); carried out his household stuff (ch. 12); and joined together the two sticks for Judah and Israel (ch. 37:16–20). By these actions the prophets instructed the people in the will of God, and conversed with them in signs. But there is no real ground — leaving divine revelation out of the question — there is no real ground for charging the prophets, in these symbolical actions, with absurd and fanatic conduct, as some pretenders to wisdom have done. The absurdity of an action consists, as Bp. Warburton remarks, in its being extravagant and insignificative; but use and a fixed application make the actions of the prophets both sober and pertinent: the fanaticism of an action consists in a fondness for unusual actions and foreign modes of speech; but the actions of the prophets were idiomatic and familiar.‡

SECTION XII.

TYPES AND SECONDARY SENSES.

The Doctrine of Types — Fanciful Interpretations — Definition of a Type — Rules for interpreting Types — The Secondary and Spiritual Sense of Scripture sanctioned by our Lord and his Apostles; its Extent — Analogical and Moral Application of Scripture.

1. There are few subjects falling within the province of biblical interpretation, that have afforded so much scope for the exercise of ingenuity, as the doctrine of types; and there are few mistakes which have been attended with worse consequences to the Christian church.

1. The word *type* frequently occurs in the N. T., and under very different meanings. In its original and primary meaning, it properly signifies the mark or impression made by one thing upon another; and sometimes, in a more lax sense, that general likeness or resemblance which one thing may bear to another. See Jn. 20:25. Ac. 7:43. 23:25. [Note Ro. 6:17.] But the term is usually employed to denote a prefigurative action or occurrence, in which one event, person, or circumstance, is intended to represent another, similar to it in certain respects, but future and distant.§ And hence, because a lively and inventive imagination has discovered a very striking likeness between many of the persons, rites, and usages under the law, and those under the gospel, they have been held all to be types the one of the other. Under the notion that Christ and his church were prefigured by every thing under the law, the learned but fanciful Witsius has devoted a chapter of his work on the 'Economy of the Covenants' to this subject, in which he distributes the types into three classes — natural, historical, and legal; and he urges it upon teachers, as an incumbent duty, to explain, by the same method that he has adopted, all the types of the O. T., on the principle that, 'when there is any thing in the antitype resembling the type, it is justly affirmed, that God, who knows all things from the beginning, ordered the type in such a manner that it might signify beforehand that truth which was in the antitype; unless we would rather maintain that the likeness of an ingenious picture to the original was rather the effect of chance than of the intention of the artist, which is contrary to all reason.'‖ But what a specimen of reasoning is this! The point to be proved is the existence of types; and yet it is taken for granted, from the fancied resemblance which certain things and persons bore to one another, that they stood in the relation of correlates, and that, because we are pleased to make the one the antitype, the other must be the type.¶

2. But these extravagances do not affect the doctrine itself, which is placed beyond dispute by the direct testimony of our Lord and his apostles. By their frequent allusions to the serpent, they show us how they understood the mystery of the first promise, and the bruising of his head, which, in a merely literal sense, so grossly sinks the majesty of a divine manifestation. They exhibit Abraham as a public *type* of the manner of man's justification before God, and tell us

* See further examples, in CARPENTER'S 'Examination of Scripture Difficulties,' pp. 301, 302.

† Where it is now very common; see Roberts (Ill. of SS.), Harmer, Burder, and travellers in the E. in general. The denial of freedom of *speech*, through despotism, probably contributes also to the custom. En.

‡ Divine Legation, book iv. sect. 4, § iii.

§ Bishop Van Mildert's Discourses, p. 237.

‖ Œconom. Fed. vol. ii. p. 190.

¶ See Shaw's Philosophy of Judaism, p. 199, *note*.

that he rescued Isaac from the dead in a figure (*en parabolē*); that the holy places made with hands are the figures (*antitypa*), the *antitypes*, of the true; that the exodus from Egypt, the effusion of water from the rock, and the stupendous history of the ancient church in the wilderness, teach us, as by so many 'ensamples;' and that the Sabbath adumbrates the eternal rest of the saints with God.'

3. The learned Outram has treated the subject of types in a very lucid and satisfactory manner, in his Dissertations on Sacrifice. Bp. Marsh has thus expressed the substance of his remarks with great perspicuity, and given additional illustrations.

(1) 'To constitute one thing the *type* of another, as the term is generally understood in reference to Scripture, something *more* is wanted than mere *resemblance*. The former must not only *resemble* the latter, but must have been *designed* to resemble the latter. It must have been so designed in its *original institution*. It must have been designed as something *preparatory* to the latter. The type, as well as the antitype, must have been preordained; and they must have been preordained as constituent parts of the same general scheme of divine providence. It is this *previous design* and this *preordained connection* which constitute the relation of type and antitype. Where *these* qualities fail, where the *previous design* and the *preordained connection* are wanting, the relation between any two things, however similar in *themselves*, is not the relation of *type* to *antitype*. The *existence*, therefore, of that previous design and preordained connection must be clearly *established*, before we can have authority for pronouncing one thing the *type* of another. But we cannot establish the existence of that previous design and preordained connection, by arguing only from the *resemblance* of the things compared; for the qualities and circumstances attendant on one thing may have a close resemblance with the qualities and circumstances attendant on *another* thing, and yet the things *themselves* may be devoid of all connection.

(2) 'How, then, obtain the proof required? by what means determine, in any given instance, that that which is *alleged* as a type was really *designed* for a type? The only possible source of this information is Scripture itself. The only *possible* means of knowing that two distant though similar historic facts were so connected in the general scheme of divine providence, that the one was *designed* to prefigure the other, is the authority of that work in which the scheme of divine providence is unfolded. Destitute of *that* authority, we may confound a resemblance *subsequently observed* with a resemblance *preordained*; we may mistake a comparison founded on a mere *accidental* parity of circumstances for a comparison founded on a *necessary* and *inherent connection*. There is no other rule, therefore, by which we can distinguish a *real* from a *pretended* type than that of Scripture itself. There are no other *possible means* by which we can *know* that a previous design and a preordained connection *existed*. Whatever persons or things, therefore, recorded in the *Old* Test. were expressly declared by Christ, or by his apostles, to have been designed as *prefigurations* of persons or things relating to the *New* Test., such persons or things, so recorded in the *former*, are *types* of the persons or things with which they are compared in the *latter*. But if we assert that a person or thing was designed to prefigure *another* person or thing, where no such prefiguration has been declared by *divine authority*, we make an assertion for which we neither *have* nor *can* have the slightest foundation. And even when comparisons *are* instituted in the N. T. between antecedent and subsequent persons or things, we must be careful to distinguish the examples, where a comparison is instituted merely for the sake of *illustration*, from the examples where such a *connection* is declared, as exists in the relation of a type to its antitype.'†

1. It was remarked in the preceding section, that a type and a symbol differ from each other as a genus and a species; and it is very necessary that this distinction should be strictly attended to, in the interpretation of Scripture. The term *symbol*, as Outram observes, is equally applicable to that which represents a thing past, or present, or future; whereas the object represented by a *type* is invariably future.‡ Thus those institutions of Moses which had the nature of types, are called 'a shadow of things to come' (Col. 2:17); and those things which 'happened unto the fathers for types,' are said to have been 'written for our admonition, upon whom the ends of the world are come.' 1 Co. 10.1–11. In the same sense, the Mosaic law, which abounded with numerous types, is declared to have had 'a shadow of good things to come' (He. 10:1); and those things which, by the command of God, were formerly transacted in the tabernacle, are described as prefiguring what was afterwards to be done in the heavenly sanctuary. He. 9:11,12,23,24.§

5. In the interpretation of types, as thus defined, it will be necessary to attend to the following circumstances, all of which are pointed out by Witsius and Outram.

(1) *The efficacy really possessed by the antitype exists in the type only in appearance, or in a much lower degree.* For though a type often possesses some quality in common with its antitype, yet that quality is always considerably weaker in the type than in the antitype; as the death of those victims by which the Messiah's death was prefigured, had far less efficacy with God and men than what belongs to the death of Christ. Hence the apostle says, 'For the law, having *a shadow* of good things to come, and not the very image of the things, can never, with those sacrifices which they offer year by year continually, make the comers thereunto perfect.' He. 10:1. Here, as he uses the phrase *the very image of the things*, to denote the things themselves, so he declares the Jewish sacrifices, which were types of the sacrifice of Christ, to have had only *a shadow* of that efficacy of which his sacrifice possesses the reality. And this was the reason why those sacrifices never perfectly purified the persons by whom they were offered; as is evident from the language of the same apostle—'For if the blood of bulls and goats, and the ashes of a heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God?' He. 9:13,14. The argument on which this inference proceeds, is, that the efficacy which was found only in a figure, or in a very small degree in the type, is possessed in reality, and in a far superior degree, in the antitype.‖

(2) But, as was said, the type is sometimes destitute of the properties of the antitype, even in the lowest degree, and possesses only some quality which symbolizes or shadows them forth. Thus the daily incense burned in the temple, which represented the prayers of the saints (Re. 5:8. 8:3,4), possessed no real quality in common with prayers. For its sweet order, though sufficiently adapted to indicate how acceptable all pious prayers were to God, was not a quality of the same kind as that which it represented in those prayers. So, also, the brazen serpent, which healed all who fixed their eyes upon it, and which was typical of the Savior of the world, possessed no efficacy in itself, and had no property in common with that divine Person 'in who midwelt all the fulness of the Godhead bodily.

(3) *The analogy between the type and the antitype must not be pushed beyond the point to which revelation has extended it.* 'Thus, because we find Paul, by a singular usage, perhaps, of the word *typos*, expressing that connection and contrast which existed between the first and the second Adam, and his illustration of the subject, amounting strictly to this, that 'as in' (the one) 'Adam all die, so in' (the one) 'Christ shall all be made alive;' are we, therefore, authorized to pursue this same idea of relation through all the circumstances of our first parents' creation and fall? to advance that, as Eve was drawn forth from the side of Adam, so from the wounded side of our Redeemer was drawn his mystic consort, the church of the faithful? that as Adam *was made on the sixth day*, and did eat the fruit *at the sixth hour*, so our Lord was crucified on the same day, and at the same hour? that as Adam's soul was in spiritual darkness from the sixth to the ninth hour, so the earth was covered by the material darkness which succeeded our Lord's death, for the same space of time? That David, in his kingly power and character, typified the future King of the spiritual Israel; that in the sufferings and sorrows which caused him so repeatedly and pathetically to pour out his soul before God, he bore, however faintly and imperfectly, the figure of Him who for us suffered as no man ever has or could, we readily grant; and though, in this case, we may not be able to assent to all that is proposed even by a Horne or a Horsley, yet by denying this typical character of the royal Psalmist, we incur the danger, at least, of sacrificing, to the excessive and ungrounded indulgence of critical refinement, means of personal edification and advancement in the love of Christ, which no man may despise or overlook with safety. But are these feelings enhanced or enlivened—are we not rather disposed to suspect and doubt the grounds on which we have hitherto cherished them—when it is urged to us by our fathers in this blessed faith and hope of the Christian, that the voice and harp of David, expelling the evil spirit of Saul, prefigured the authority with which our Lord commanded the evil spirits, and they obeyed him; that the rescue of David's two wives from the hands of the Amalekites prefigured the rescue of the spiritual sisters, Israel and Judah, both the daughters of one mother, the heavenly Jerusalem? It were easy to occupy a much longer time with instances which show abundantly the necessity and wisdom of restricting in general our exposition of scriptural types to those express points in which the Scripture itself authorizes us to consider them as typical, or which immediately flow from the nature of the relation or character which we are taught to regard as constituting the analogy between the type and its antitype. Thus we readily grant that Aaron, as the appointed high-priest of JEHOVAH, was a real and intelligible type of Him who is made for us a High-Priest forever, and that the sacrifices which he offered were typical. Admitting this, we can see no absurdity in admitting, also, that when, in his sacerdotal character, he stood between the living and the dead, and stayed the plague from Israel, he exhibited the prefiguration and symbol of a still higher deliverance. And there are types, it may be added, of so general and extensive a character, as to admit, by the fairest deductions of criticism, the application of much that is said concerning

* Prof. Hahn, of Leipsic, has some judicious remarks on this topic, in his tract on the Interpr. of SS. 'Bib. Repos.' Andover, vol. i. p. 133, &c.

† Lectures on Criticism and Interpr. pt. ii. lect. vi.

‡ Hence a type is virtually a *prediction* of its antitype. Mr. Horne has a strange contradiction, in treating of *types* and the *typical sense* of Scripture. In his ch. on the Interpretation of Types, he says, quoting from Outram, 'Our definition of a type includes, also, that the object represented by it is something future,' vol. ii. p. 650, 4th ed. In his ch. on the *Sense of Scripture*, however (vol. ii. p. 495), he says, 'The *typical sense* is, when, under external objects, or prophetic visions, secret things, whether *present* or *future*, are represented.'!

§ The relation between Judaism and Christianity, by means of types, is discussed by Mr. Faber, Hor. Mos. book ii. sect. 2.

‖ This subject is ably treated in Dr. J. P. Smith's Discourses on the Sacrifice and Priesthood of Christ, Disc. i.

them, to the known character and features of their established antitype. This appears to be especially the case with respect to the sacrifices of the Mosaic ritual, and the analogy existing between the typical and the spiritual Israel — an analogy which must be regarded as intentionally and largely adumbrated in all the prophetic writings.*

(4) Another thing to be noticed is, that *a transition sometimes takes place in the signification of the type*; i. e. the same person or thing is occasionally typical of different persons or things, in different respects. So Isaac, when virtually sacrificed by Abraham, was a type of Christ; but when rescued from the sacrificial knife, and the ram offered in his stead, the figure was changed; the ram representing Christ, who was delivered up to death; and Isaac, the church, which was redeemed by the death of Christ.

(5) The last thing to be noticed is, that *the type is superseded, or wholly removed from its place, by the antitype*. This results from the very nature of the things, the one being the *shadow*, the other the *substance*; the one the *figure*, the other the *truth*: and, as Jerome has remarked, 'the shadow ceased on the coming of the substance;' and 'where the truth is present, there is no need of the figure.'†

(6) If these things be carefully attended to, the doctrine of types will appear much more determinate, and less liable to abuse, than at present; as well as by far more worthy a place in the volume of revelation.

II. Very nearly allied to the interpretation of symbols and types is *the spiritual* or *mystical sense* of Scripture; with a few suggestions on which, the present section may be closed.

1. On this, as on most other subjects, involving any difficulty, the extremes to which some persons have gone, and the extravagances of which they have been guilty, have created in others so strong a distaste for the doctrine, that their efforts, it is to be feared, are almost exclusively directed to obtain a correct acquaintance with the mere letter of Scripture; in which should they terminate, it will have been to them altogether dead and useless.

2. That the O. T. Scriptures sometimes possessed, in addition to their literal and obvious meaning, a secondary or spiritual sense, is evident from those Scriptures themselves. Thus David prayed that God would open his eyes, that he might behold wondrous things out of his law (Ps. 119:18); and in Ps. 78, he has himself shown that the whole history of Israel, from the time when they left Egypt to his own days, had a parabolic or mystical meaning. But this has been placed beyond dispute, by the interpretations which our Lord and his apostles have given of those divinely-inspired writings. They show us how they understood the promises to Adam and Abraham; that Mount Sinai and Jerusalem are both to be *allegorized*; and with respect to prophecies, that several occurrences and sayings in the O. T. which in the letter appear not to refer to any thing beyond the occasion, were fulfilled, as actually prophetic, by the events of the life, death, and resurrection of our Redeemer. These, and other instances, no just criticism can ever so explain as to make them consistent with a total denial of the spiritual and evangelical sense of many parts of the O. T. Nor can it be denied or questioned, as Mr. Conybeare has ably argued, that even in the records of the new covenant, the things which concern the renewal of the inner man, and the salvation of the believer, are in more than one case shadowed out to us under types and analogies, which, if we accept the testimony of those records, we are not only authorized but bound to understand and to apply spiritually. To pass over much of that part of our Lord's teaching which was confessedly *in parables*, if we allow that there be any spiritual grace connected with the right usage and reception of the Christian sacraments, we must admit their outward elements to be the certain and preordained symbols of that grace, and of the means whereby it is conveyed to us: we must (be it spoken with reverence and faith) admit the material body and blood of our glorious Redeemer Himself to be typical of that spiritual food whereby the inward life of the believer's soul — that life which, as we are expressly told, 'is hidden with Christ in God' — is produced and supported. When the apostle urges, that as our Savior died and rose again for us, so should we, who are buried with Him in baptism, die unto sin and rise again unto righteousness; when he expressly exhorts the believers as 'those who are risen with Christ;' we cannot deny that he sees in the history of this much, at least, in his Master's life, a spiritual as well as a literal import. The luxuriance of human ingenuity may, indeed, as it has often done, push its imitation of these mysterious analogies much too far; the pride of skepticism may refuse to be taught at all after this manner, and its votary may question the inspiration of those Scriptures which would thus teach him; but neither the abuses of the one, nor the perverseness of the other, can invalidate the truth of the general position, that the N. T. does not only assert the secondary and spiritual meaning of much that is contained in the Old, but authorizes and strengthens the legitimacy of such interpretation, by affixing the like sense to portions also of its own contents.‡

3. 'The extent to which subsequent writers of doctrinal and practical theology have considered themselves at liberty to pursue the same track, is generally known,' says the same writer, 'to have varied very considerably, according to their age, school, genius, and other local or personal circumstances. On the one hand, allegorical or spiritual meanings have been attached, not only to those passages of Moses and the prophets which our Lord and his disciples expressly refer to as typical or prophetical of the person and office of the Messiah, and the economy of his covenant, but to every part, whether historical or preceptive, of the O. T., and to much even of the New. It has been contended virtually, if not in so many words, that whatsoever meaning of this nature the ingenuity or piety of the expositor might affix to any given passage of Scripture, was in reality the sense of that passage, the express intention of him who gave it, and that in this mode of exposition and application alone was to be found the "spirit which giveth life," the "wisdom which maketh wise unto salvation."

4. 'On the other hand, many divines, even among those justly entitled to our respect and gratitude, fearful, perhaps, of the evils which might be supposed to result, both to those within and those without, from the admission of a principle of interpretation so lax and variable, have kept, with a prudence bordering somewhat too much upon coldness and timidity, what they esteemed the safer path; while, of later years, a school has arisen, happily not in our own church or country, but yet a school which possibly may not be without its share of influence upon our theological students, openly and professedly discarding, as irrational and uncritical, all spiritual and allegorical interpretations whatsoever, and including in one sweeping and indiscriminate censure the human expositions of Origen and Augustine, of Coccius and Vitringa, and the inspired parallelisms of the Epistle to the Hebrews.'§

5. It becomes, therefore, a matter of grave importance to ascertain the extent to which the mystical or spiritual sense of Scripture prevails; but upon this point those who admit the general principle are far from being agreed. A writer‖ of high respectability in the Swedenborgian school of divinity, contends that the principle is of universal application, and that there is no part of the Bible, whatever may be the subject on which it treats, that is not invested with a secondary and spiritual meaning.¶

6. Mr. Conybeare, on the other hand, who is the most strenuous and successful advocate of the secondary sense of Scripture which modern times have produced, contends that it is only of limited application; at least, that the utmost extent to which we can consider any secondary or spiritual sense as having a character strictly argumentative, is that for which we have the direct authority of our Lord and his apostles.** This is certainly the more sober and also the safer view of the subject, while it leaves open to us, in the way of *illustration* and *moral use*, the whole contents of the Bible. If we cautiously avoid multiplying the senses of Scripture, where we have neither express nor implied authority for so doing, there is no reason why we should run into the opposite extreme, and fail to draw those inferences, and make those moral applications, which the nature of the book warrants us to do, and which we cannot neglect to do without sustaining considerable loss.

7. In making these improvements and applications of scriptural subjects, the same sobriety of judgment and purity of taste must be exercised as in every other branch of interpretation. Remote and far-fetched analogies should be carefully avoided, as such a practice vitiates the religious taste, and produces a morbid longing for ingenious explications, mystical meanings, and forced resemblances; while it creates a strong disrelish for the pure milk of the word. In the interpretation of parables and allegories, especially, this suggestion should be attended to, because there is here, perhaps, a stronger temptation to give rein to the imagination than elsewhere. The general design of the composition should be ascertained, which it usually may be, from the context, and then the particular parts should each be referred to this.†† Pr. Stuart has laid it down as one of the most important principles in explaining allegories, that *comparison is not to be extended to all the circumstances of the allegory*; and had this rule been generally attended to by expositors, many of the extravagances that have been put forward as interpretations of Scrip-

* Conybeare's Bampton Lectures, pp. 305–310.

† Witsius on the Covenants, book iv. ch. 6; Outram on Sacrifices, Dissert. i. ch. 18.

‡ Conybeare's Bampton Lect. pp. 82, 83. Pareau wholly denies this doctrine, but we do not think that his reasoning is at all conclusive. See his 'Princip. of Interpr.' pt. ii. sect. i.

§ Conybeare's Bampton Lectures, pp. 4–7.

‖ Mr. Noble: The plenary Inspiration of the Scriptures asserted. 8vo. Lond. 1825.

¶ The Baron Swedenborg says, in 'Arcana Celestia, 10,325,' 'The books of the Word are all those which have an internal sense; but they which have not are not the Word. The books of the Word in the O. T. are the 5 books of Moses, Josh. Judg. 1 and 2 Sam. 1 and 2 Kings, Psalms, Is. Jer. Lam. Ezek. Dan. Hos. Joel, Amos, Obad. Jonah, Micah, Nah. Hab. Zeph. Hag. Zech. Mal.; and, in the N. T., Mat. Mark, Luke, John, and Rev.' Carpenter does not correctly represent Noble, who contends that vagueness and conjecture are not to be predicated of the analogical explanation of the literal to the spiritual sense of Scripture; and distinguishes the books of Scripture written under a 'primary and plenary inspiration' from those written under a 'secondary and personal inspiration' (such as the Hagiographa, the Acts, and the Epistles); 'wherefore, in the former case, the very words will be inspired, and will contain a spiritual sense within them, and in the latter, the doctrinal sentiments alone will partake of inspiration.' Appendix, p. 23. And p. 21, he says, 'The Hagiographers were directed in the choice of their materials by the Holy Spirit, enlightened to judge of the truth and importance of those accounts from which they borrowed their information, and prevented from recording any material error.' Compare, also, p. 9 of Noble's Appendix. Ed.

** Bampton Lectures, p. 322.

†† It is gratifying to find that this sentiment was maintained by the celebrated Jewish writer Maimonides, who says, that 'in explaining the Scriptures, and especially the parables, the general scope and intention of the writer is to be regarded, and not every word and syllable of the parable.' He adds, 'Should the expositor act contrary to this, he will lose his time in endeavoring to explain what is inexplicable, or make the author say many things he never intended. More Nevochim, in Pref.'

ture, would have been withheld. Thus, 'in the parable of the good Samaritan, the point to be illustrated is *the extent of the duty of beneficence*. Most of the circumstances in the parable go to make up merely the verisimilitude of the narration, so that it may give pleasure to him who hears or reads it. But how differently does the whole appear when it comes to be interpreted by an allegorizer of the mystic school! The man going down from Jerusalem to Jericho is Adam wandering in the wilderness of this world; the thieves who robbed and wounded him are evil spirits; the priest who passed by on the one side without relieving him is the Levitical law; the Levite is good works; the good Samaritan is Christ; and the oil and wine are grace.' What may not a parable be made to mean, asks the professor, if imagination is to supply the place of reasoning and philology! And what riddle or oracle of Delphos could be more equivocal, or of more multifarious significancy, than the Bible, if such exegesis be admissible? 'It is a miserable excuse which interpreters make for themselves,' says the same writer, 'that they render the Scriptures more edifying and significant by interpreting them according to the mystic school. Are the Scriptures, then, to be made more *significant* than God has made them? or to be mended by the skill of the interpreter, so as to become *more edifying* than the Holy Spirit has made them? If there be a *semblance* of piety in such interpretations, a *semblance* is all. Real piety and humility appear to the best advantage in receiving the Scriptures as they are, and expounding them as simply and as skilfully as the rules of language will render practicable, rather than by attempting to *amend* and *improve* the revelation which God has made.' *

APPENDIX A.

The great importance of the subject to the American churches induces the Ed. to enrich this Supplement with a letter from his highly-valued friend, the Rev. Dr. *Homer*, giving some account of his own critical labors for ascertaining the

SOURCES OF THE COMMON ENGLISH BIBLE.

'*Newton, February 23d*, 1838.

Friend of many years,

Often in years gone by have we taken sweet counsel together upon the great subject of religion, and upon those passages of Scripture, which, as of hidden meaning, we explored together at the side of the divine originals of the Old and New Testament (*or* Covenant, as Tyndale, the Bible martyr of 1536, was wont to speak). I attempt, agreeably to your expressed desire, though at the very close of your valuable and useful Bible, to aid your Appendix by a communication of some of the results of critical study, in great measure peculiar to myself.

More than sixty years ago, at the age of seventeen and eighteen, I began, by the aid of Harvard College Library, to seek an explication of the hard passages, the *verba vexata* of the Germans Pfeiffer and Spanheim.—I soon began to collect notes from the highest authorities, and to write them for preservation and future use. I read attentively a critical work in favor of a New Translation of the Bible from the originals. But it left me unprejudiced against our last translators as scholars, and disposed, in future life, to attend, with open mind, to the continued investigation of their text.

My serious and my critical reading of the received translation has been my principal employment to this advanced period. My sight and my other faculties, as aids, have never failed me in the pursuit of my great object, through the goodness of God. My biblical means were slowly on the increase until 1796, when, upon a liberal importation from the Old and New Bookstore of J. Cuthell, London, by the kind agency of a resident kinsman, I then found myself in possession of an inviting addition to my literary treasures generally, and to the means of a more extended acquaintance with bibliography, including books of merit, old and new.

From my own resources, and by other aids, collected from my own country and vicinity, I continued to seek new information for myself. As I went forwards in life, my course was rendered pleasant by a further and constantly enlarging study of the Scriptures in particular.

In 1822 and 1823, I was called to some use of the little knowledge which I had acquired, and might still acquire by fresh researches, to aid an English publisher, then a Boston resident, in carrying through the press of Mr. Frost a large folio Bible, with notes and arguments, to which sundry elegant and expensive plates were annexed. It was distributed in weekly numbers, during about two years, among the subscribers, at a whole expense, unbound, of 17½ dollars, and 22 or upwards bound. It was originally the design of the publisher to follow the text and the notes of a Bible of some popularity, which had lately been received from England. Some of the notes and of the arguments prefixed to the several Scripture books being found by my examination to have been too hastily collected by its English editor, and sundry of them being of little value, even contrary sometimes to each other, or not founded in just criticism, I was invited, just as its text had arrived to the book of Leviticus, to take the whole editorial care of it, until its consummation. I should, however, have preferred a collection of arguments and notes, wholly my own, from the manuscript and book material around me. My object was not pecuniary. It was principally to save my country the disgrace of a splendid Bible with only a splendid name—*the Columbian Bible*. Not until I arrived at Isaiah, did I know by the printer, &c. that I had free permission, to enlarge or take from the English material whether argument or notes, and to substitute my own for it, only being careful not to interfere with the space which had been marked out, in the model of the foreign Bible text, through every page; add some notes of value to the Prophets; and to make a liberal portion of the N. T., in its appendages of argument and notes, my own. It allowed me, by an increase of pages, also, to give a complete new set of notes to the difficult book of Revelation.

By this free course, I was enabled to follow the example of Tyndale, Rogers, Cranmer, and Coverdale, the first three Bible martyrs, in marking as spurious, and as probably of Vulgate Latin authority only, our 1 Jn. 5:7, and the *in earth* of 5:8; in which opinion now agree all the orthodox of Germany, and a large portion of the orthodox professors and divines of England and the United States, who have had before them the leading arguments and evidences on the subject. I annexed, also, in the margin, the words of the illustrious Calvin, *Haud audeo. I dare not* positively affirm and insist on its authenticity as supported by Greek and other authority. I did also subjoin the explication, from their own commentaries before me, of Calvin and Beza, the leaders of *Calvinism*, so called, of the words in 5:7—"These three are one, &c. Not one in essence, but in testimony." I also added the testimony of other writers, firm believers in, and even vindicators of, the divinity of Jesus Christ, the lately deceased and learned Doctors Adam Clarke and B. Boothroyd of England.†

The editing of Teal's Bible, the subscriptions for which increased from one thousand to several, during my connection with the work, and for which I received, besides promises and excuses, only four copies, was *followed with a result which led to a new* view of the subject of English Bible translation. A friend of rank, from England, was on a visit to his friends in and about Boston, whilst the Family and Pulpit Bible was drawing to its close. Having seen some of its numbers, and knowing my agency in correcting and preparing the work, he most generously and affectionately offered me his personal attention and aid to procure and transmit to me any books from the London market, which might enlarge my means of biblical investigation. A fair and complete copy of the English Geneva Bible of the first Queen's press edition, 1577 (the same impression with that sometimes called 1576), with its notes and plates, was sent to me, with sundry other works of value, biblical and literary. I had known what had been the principal cause of this Bible's rejection, as the substitute for the last Church Bible, by Elizabeth and her ever-obsequious primate Archbishop Parker. It was the freely-expressed anti-tyrant principle of its translators. Their joint dedication to the queen expressed a strong hope of a further reformation in the discipline of the church; which, it has been often asserted, had been the design of Archbishop Cranmer. Their notes expressed in free language their abhorrence of tyranny, whether regal or ecclesiastical. Thence, it was known, had arisen the principal objection to the adoption of it as a National Bible succeeding that of Cranmer. The Bishops' Bible, gotten up under the eye of Mr. Parker, the primate, carried on and completed by his direction, and finally revised and published by him, soon followed the Geneva, doubtless by the consent, if not originating in the command, of the queen. It was known that the proprietors of the Geneva Bible, the active head of whom was John Bodley, Esq., the affluent father of the celebrated founder of the Bodleian Library at Oxford, had been refused the privilege of publishing it in England, between 1560 and 1575, unless they would consent to the discontinuance of their offensive free notes.

Upon examining, after its arrival, the London Queen's press copy, published under a milder primate, Grindall, at the side of an edition previously printed at Geneva,‡ it was found that not one of its bold notes had been omitted by Bodley, &c., in order to obtain the privilege of a reprint in England. Upon comparing this with the King James's or common Bible, especially together with the Geneva critical and explanatory notes, and its informing plates and maps, I did not wonder that it had been so popular with the nation at large, notwithstanding the known dislike of Elizabeth and of her successor, James. This appeared in that a fresh edition was called for annually, for 30 years or upwards, whilst only about eight editions of the other, and those principally required for the reading-desks in the churches, are known to have been published.

The Geneva Bible has stood high in the estimate of learned foreigners, and of some distinguished scholars of the Church of England. Dr. Geddes and Dr. Boothroyd view it as far superior *to the James's Bible*. After the Bishops' Bible and the Cranmer's came into my hands, it was found that the first was in great measure Cranmer's (as asserted by Dr. Marsh), and that about two thirds of its new and of its best text had been selected from

* Elements of Interpretation, pp. 116, 117.

† 'To these I may add Luther, the very head of the Protestant reformation, and his learned associates in translation. He never suffered 1 John 5:7, &c. to form a part of his German Bible. With Luther agreed W. Tyndale, author of New Testament, 1526, in his rare paraphrase on First Epistle of John, where he wholly omits 1 John 5:7. Tyndale renders the close of our verse 8, εις το εν, one, as does Jerome. How far these three men, Calvin, Beza, and Tyndale, accord with Dr. Watts's long metre doxological hymn, is left for the reader to determine.'

‡ 'The Geneva city copy was in the library of Rev. Dr. Jenks.'

the proscribed Geneva. This had been done without acknowledgment or apology. The very notes of the latter, *so far as they were critical*, are found, unchanged or condensed, spreading over the whole new COURT BIBLE. All this was doing or done, whilst the Queen and her primate were, for several continued years, positively refusing to the Geneva Bible a royal and ecclesiastical permission to be printed within the English dominions.

Yet let it be remembered and acknowledged, that the Bishops' and the King James's scholars have, in sundry instances, improved their respective trs. from the text or from the marg notes of the French Geneva, which had been neglected by English Geneva scholars.

Having examined critically the Bishops' and the James's Bibles, I searched for the English translations which had preceded the three versions, which had been hitherto under my eye. A kind Providence smiled on my attempt, from year to year, long before the publication of Mr. Dabney's useful work, Tyndale's New Test. with various text from the ancient English translators, was designed or published. This Mr. Dabney well knew when he visited me for old Bible information, especially about Tyndale's history and translation. Old English Bibles and New Testaments came in succession to my use, until, at length, the collection has been nearly complete. Each of these Bibles and New Testaments I have explored, together with the originals, also with the principal foreign versions, old and new; also with the common text, together with Eng., Heb., and Gr. Concordances, including the Sept. Gr. ver. of the O. T.

As these Bibles and Testaments came before me at different periods, the authorities from which the King James's and other translations derived their special text, became a part of my biblical collection. In 1828, I had the opportunity of tracing the whole New Testament to its English, Latin, French, and Italian sources. I saw none derived from the German Bible, but those texts, which had been originally drawn by the early translators from Luther, and were continued by their successors. Thus, so far as the common New Testament goes, I found, by collating its text with that of Bibles of an earlier date, that the term *New Translation* could only be applied to one eighty-fourth part, not including words and passages strictly synonymous, and repetitions or particles of no moment. The foreign version authorities, with notes appended, to which the translators had obviously looked, to form this small proportion, I found in my own library. For some years, as time was given, and other duties permitted, I have gone, in liberal measure, through each book of the *Old Testament*, and found, as the result, that only one *twenty-eighth* part of its text varies from the old English text. In the course of ten successive years, I have been frequent in attempting to trace to its critical sources the text peculiar to the common version; and I have hitherto found them in my own library.

Thus has been confirmed, by my own examination, the acknowledgment of the translators themselves, in their preface to their first Bible of 1611, that *they had never thought, from the beginning, of the need of making* a new translation, *but out of many good translations* (i. e. English and foreign), *to make a good one not justly to be excepted against.* That (*this*) *hath been our endeavor;* that (*this*) *our aim.* Yet for my asserting, in the Biblical Repository, that the James's Bible was *not a new translation*, I have been accused by a writer in the Biblical Repository of my own country, and by the very respectable editor of the London Christian Observer, of charging a falsehood upon the whole body of the translators. Yet I have believed that the translators did not wholly neglect the Hebrew and Greek originals, but did often compare the English and foreign versions which they consulted with the originals at their side, for example, Montanus's Hebrew Bible, with an interlineary Latin version placed over the Hebrew; and Erasmus's and Montanus's Greek text of the New Testament, together with the Latin version attached to each. They did, probably, examine Lexicons, Hebrew and Greek, yet not enough, in cases not few, to aid their judgment in determining their choice of text. Let it be remembered, too, that King James, and his primate, Archbishop Bancroft, were known by their workmen to be very hostile to the Geneva Bible for reasons well understood; and that the Bishops' text was to be principally followed by them as their standard, so far as the originals would admit. Besides, as variations wide from their standard could not well be received into their text, without learned notes annexed, justifying their preferred translation, and as they had been expressly forbidden by the king and by the primate the use of any notes, their Bible was therefore necessarily imperfect. Ample evidence appears, by a work of Dr. Gell, chaplain to Archbishop [Geo. Abbot], one of the translators, that some of the principal scholars in that body did repeatedly suggest new and varying translations; but they were as often checked in their progress, by being *reminded, that their course would go to the making of a New Translation, which was not the object of those who had* brought them together; i. e. King James and the primate, who had reluctantly consented to a substitute for the Church or Bishops' Bible. Such a substitute had been proposed and urged by the learned heads of the Puritan section of the Church. Yet the trs. were directed to keep, in the new Bible, as much of the accustomed text as might be, without violating the rules of interpretation.

Dr. Marsh has judiciously observed, in his well-known lectures, that, "to judge of our authorized version, we should have some knowledge of those previous English Bibles, out of which the Bible of King James, according to his view, had been compiled."* But to judge most impartially and properly, we should have, as far as possible, the old English Bibles, out of which our last Bible has been compiled in thirty-two thirty-three parts of its general text; we should possess, if it may be, also, the authorities which the last translators have followed in that thirty-third portion of their version of 1611, which varies from any and all of their predecessors. So far as their special text is concerned, I have been favored with the high privilege of collecting into my library, as my own, all the critical sources of the special text of the common Bible. As an article of some importance, I purchased, principally through the respectable house of the departed and lamented W. Hilliard, and Messieurs Little and associates, a very large proportion of the foreign Bibles, versions, comments, lexicons, and biblical works, which had been consulted by Tyndale, Coverdale, Rogers, Cranmer, the Bp. Coverdale, and the several deans and other learned men who gave the Geneva text and notes, together with the authors consulted to form the Bible called sometimes the Bishops' and sometimes Archbishop M. Parker's.

In the course of sixty years, my biblical critical aid has been various and extensive — a collection of three centuries and more. It has included the principal critics and men of sound learning, classical, philosophical, and biblical, English, Dutch, French, Italian, Genevese, and German, from Erasmus to the present day, besides Jerome and others of periods long passed by. Yet, until I had the opportunity of examining, at my entire leisure, the translations of the early English scholars, who appear the most deeply versed in Hebrew and Jewish Greek learning; until I had compared the several English Bibles with each other, and with the originals, and with later versions, down to 1829 and later, — I could never feel satisfied with any answer to that question, "What critical, impartial, and safe course should be adopted for furnishing a new and more complete English Bible? Shall it be a new translation? or shall it be a revisal based upon the common version?" It is obvious, that the Cranmer Bible, which, in 1541, was aided by two Romanist bishops, Tonstall and Heath, is, in many parts, inferior to the Thomas Matthu of 1537. It was prepared by Cranmer and others, without notes, and with a text which included between brackets many passages found only in the vulgate. It was planned and executed under the patronage of the too timid Cranmer, and did not meet his own private judgment as a scholar and a Christian. This is plain by his later endeavors, under Edward VI., to procure a more perfect translation, by the aid of distinguished German scholars highly skilled in Hebrew and Greek. The Bishops' Bible, as we have asserted, is, in very large measure, Cranmer's, as Dr. Marsh asserts, probably from his own personal examination. Its design was, principally, to prevent the adoption of the text as accompanied *by the free notes of the Geneva Bible. Pfeiffer calls it Elizabeth's opposition Bible.* The influence of King James, of his stern, self-willed, and worldly primate, and of a few other dignitaries, made our last translation, in many parts, less perfect than it would have been, had the best scholars of the body (probably about twelve prime Hebrew and Greek scholars) been permitted and encouraged to proceed to a new translation, so perfect as their private learning and independent judgment might dictate. Their course should have been, without undue respect for that translation, the Bishops' of 1568, which, in 1603, had been rejected by all parties at the Hampton Conference, by reason of its disclosed and acknowledged defects respecting the original text in each Testament. Shall we, then, the people of a free republic, English in our origin and language as a nation — shall we, I say, who are independent of Great Britain (which yet we love nationally) in both church and state, hold our Bible at the will of the despotic James, a king noted for pedantry, passion, self-will, and wanton abuse of speech before others, and of his cringing primate, the violent persecutor, who drove the early fathers and mothers of the New England separatists to Holland, about the time of the first publication of the last Bible? Shall we be, partly at least, under the forbidding frown of the imperious Elizabeth, directed against the very first men of the church in her early queen period — I mean Bishop Coverdale, the learned and the holy, who furnished the first complete English Bible in 1535, with his three deans and four others, all the first scholars of their age? Shall we still encourage James and Bancroft, so long after their death, in their jealousies of the Geneva text? Shall we overlook jealousies founded in their dread of those bold notes, which, cherished by those of Puritanic blood and education, led at last to the English revolution in 1688, and, remotely, to our own, in 1776? Shall we, in this age of fast-advancing biblical knowledge, and of our numerous American professors in our theological schools, of talents and learning highly honorable, — shall we decline or refuse to consult the text of our received version, at the side of the sister Bibles and their respective authorities, at the side of pure original text, and at the side of the principal translators, from Erasmus and Luther to, say 1638, or later, — shall we, in a period of growing research, and inquiry after truth of fact and doctrine from the Scripture, and in a country which has a present abundance of critical and grammatical aid, withhold that correction of text and interpretation, in which the mass of the learned, liberal, and orthodox, have had and still have a general agreement? I pause for the public to reply, with seriousness and candor becoming so all-interesting a subject.'

* 'The well-intending, and probably learned author of the article in the Biblical Repertory, about two years since, and the wise and good Mr. Wilkes, editor of the Christian Observer, may find, by recurring to the fourteenth lecture of Professor Marsh, that I have not been the first writer who has viewed the common version as a compilation from others. The only difference between Dr. Marsh and me, is in favor of the King James's body, in that he appears to view the common Bible as a mere compilation from the former English Bibles, whilst I pronounce one thirty-third proportion of its whole text to be drawn from foreign versions and comments.'

PART II.

BIBLICAL BOOKS.*

CHAPTER I.

OF THE PENTATEUCH.

1. The books comprised under this title are mentioned, in several parts of Scripture, as 'the Law,' and 'the Law of Moses:' they are cited as the indisputable works of Moses, and have been received as such by every sect of the Jewish and Christian churches. Immediately after their composition, they were deposited in the tabernacle, and thence transferred to the temple, where they were preserved with the most vigilant care. The Pentateuch was read every Sabbath-day in the synagogues, and again publicly and solemnly every 7th year. The prince was obliged to copy it; and the people were commanded to teach it to their children, and to wear it 'as signs on their hands, and frontlets between their eyes.' By the special providence of God, a sufficient number of these books was always preserved; and the high veneration with which the Jews regarded every letter, called forth numerous guardians to watch over its purity, and preserve its integrity.† The Pentateuch furnishes us with a compendious history of the world, from the creation till the arrival of the Israelites on the verge of Canaan — a period of above 2553 years, according to the vulgar computation; or of 3765 years, according to the chronology of Dr. Hales.‡ It blends revelation and history together, furnishes laws, and describes their execution, exhibits prophecies and relates their accomplishment. Some of the principal details of the Pentateuch are confirmed by pagan tradition, and the earliest uninspired historical records which exist can only be rendered intelligible by the superior and more consistent histories of Moses.§

2. The duty of studying these venerable

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* Where this portion of the Guide is found incomplete, the reader is referred to the Prefaces to the several books, in the Commentary. Ed.

† The reader will find a variety of interesting information relative to the Masora, and also some good remarks on the authenticity of the Pentateuch, in Butler's 'Horæ Biblicæ.'

‡ See Tables. Ed.

§ Dr. Morrison, in his 'View of China for Philological Purposes,' gives a Chronological Table of *Chinese History*, from 'Ist, T'hung-këen-kang-mŭh, in 100 vols., by Choo-foo-tsze, the celebrated commentator on the "Four-books," [the well-known elementary treatises of education, by Confucius and his followers; a copy is in the hands of the Ed. ;] 2d, Urh-shih-yïh-she, "The twenty-one Historians," in 282 vols.; and, 3d, Kang-këen-hwuy-tseuen, in 34 vols., by Fung-chow, [which the Ed. also has, through the kindness of the late Dr. Morrison ;] also, 4th, an Imperial Table of the Cycles of 60 years; and, lastly, the Lëe-tae-ke-nëen-peen-lan, a Chronological Table here followed.'

See, also, Gutzlaff's China, Murray's, and Davis's do., the two latter intended for popular use.

Of the Chinese Records about and just beyond 1400 B. C., Dr. M. says, 'This part is evidently under great obligations to historians of subsequent times.' Beyond 2000 B.C., they are quite obscure; beyond 2500 to 3369, (when Choo-foo-tsze begins his history,) Dr. Morrison says, 'Here all is obscure.' Choo-foo-tsze remarks, 'Several things affirmed of this period were all pushed up by persons who lived in subsequent ages.' Behind this it is the 'Fabulous period,' viz. the reign of 9 brothers, 18,000 years; of 11, 18,000; of 12, 45,000; then comes Pwan-koo, who first appeared when the heavens and earth were separated. He is represented as clothed with a kind of apron of leaves, and holds in one hand the sun, and in the other the moon. In 3254 is put Fŭh-he, who taught agriculture, fishing, the care of cattle, marriage, music, &c. 'Fang-kwan-shaw says," Tae-keih, ('the First Principle,') moving, produced *Yang*; at rest, or still, produced *Yin*... These produced Wan-wuh, i. e. 'All Things,' exclusive of Heaven, Earth, and Man. Wan-wuh existing, Shing-jin, 'Perfect men,' were born. But" (he adds) "how is it credible that more than 10,000 years elapsed, as is asserted, (after the existence of Tae-keih,) before Yaug was produced, and the heavens spread; and that 10,000 years more elapsed before Yin was produced, and the earth formed; that 10,000 more passed before Yin and Yang united, to produce the various material existences, (expressed by Wan-wuh;) and further, that 40 or 50,000 years more passed away, before the process of Yin and Yang was finished, and the Shing jin appeared? Such a tale is contrary to all sense and reason." "From Yaou and Shun [Tang-te-yaou 2169, and Yu-te-shun 2230 B. C., the time of the Chinese deluge] to the present time, is not more than 3000 and odd years... How can it be believed that 40 or 50,000 years elapsed after the formation of the heavens and the earth, before man appeared, or the earth and the water were adjusted, and food supplied to human beings? or that (if the world had existed so long) these things should not have been arranged before Fuh-he and his successors? It is evident that Pwan-koo, who acted at the separation of the heavens and earth, could not have been long before Fuh-he, perhaps 1000 years, certainly not 10,000; and the time of Fuh-he must have been very near Yaou and Shun; perhaps a hundred years, certainly not a thousand. No scholar should decline a thorough inquiry." Fung-chow.' Morrison. This reminds us of the facts of geology, note, end of Job; and the Ed. agrees with Fung-chow's closing remark, and sees nothing absurd, irreligious, or contradictory to Moses, in the geological proofs of a series of periods, of any definite length, embracing the creation of matter, the formation of the earth into one mass, the establishment of the physical laws, the filling it with organic life, and the final preparation of it for human life, and the animals and plants which now exist. See several articles, for and against, in the Bib. Repos. by Profs. Stuart and Hitchcock.

'The Hindoo Chronology, founded, says Mr. S. Davis, on actual astronomical calculations, embraces a *calpa*, i. e. 4,320,000,000 of our years, of which the half is now passed. This calpa is made up of 14 *manwantaras* of 308,448,000, each, and one *sandhi* of 1,728,000. Or it is divided into *Maha yugs*, ("great periods, or ages,") each of 4 lesser yugs, viz. Satya-yug, 1,728,000; Treta-yug, 1,296,000; Dwapa yug, 864,000; Kali-yug, 432,000. The Hindoos date from the commencement of the present Kali-yug, which began 4939 years ago, i. e. 906 years after the common date of the Creation.' *Martin's* 'British Colonies.'

After all the vaunting of infidels respecting the high antiquity of the Hindoo chronology, the fact appears to be, says Carpenter, that the records of the Hindoos go to confirm the truth of the Mosaic writings. In a work on the 'Hindoo Astronomy,' by Mr. Bentley, of Calcutta, it is shown that, according to the Hindoo system of chronology, the creation took place in the very year of the Mosaic deluge.

As to Egyptian History, the deductions of antiquaries, from their late fruitful researches, so corroborative of Scripture, have not been sufficiently matured, nor long enough submitted to the opinions of the learned, to enable us to adopt them in full in a work like this, designed to give the acknowledged results of investigation, rather than speculations, declamation, or controversies. A few remarks only will be indulged, taken from an article on 'Antiquarian Research in Egypt, its Progress, Disclosures, and Prospects,' in the For. Quart. Rev. 1836.

'Eusebius contemptuously told Ptolemy that Manetho "lied," in his imaginary history of the first 15 dynasties of Egypt, and of the 7 gods who preceded them, and who existed only in his own brain. We believe the allegation to have been perfectly correct; all the monuments prove it; and the *stone of Abydos* more especially; the biblical history confirms it. There are no evidences before the 18th dynasty (with slight exceptions) of any inscribed temples of the grand architectural form peculiar to Egypt.

'With the magnificent race of sovereigns of this dynasty, as we have elsewhere demonstrated, civilized society may be said to have originated on the wreck of the Cyclopean or pastoral community; and during their dynasty all the most momentous events connected with the human race appear to have occurred. To their dynasty, either at its origin or during its progress, may be traced the greatest events which concern our social well-being at this very day — the establishment of judicial, legislative, and fiscal departments of government may be assigned to it — the first form of taxation on the land, which seems to have been the same as that which exists at this day in India — the establishment of religious institutions, in which church and state were inherently united — the establishment of an organized army and navy — and of the whole frame-work of political mechanism necessary to give motion, steadiness, and permanence to the social machine. [Comp. the note Ex. 30: end.]

'It was during this dynasty that three peculiar classes of colonization took place throughout the world: 1st, by the expulsion of the Shepherds, whether called Titans, Cyclopeans, Pelasgians, or "*Wandering Architects*," in the Old World — and, perhaps, we may add Tultiques, or "*Wandering* Masons, or *Architects*," in the New. The republican forms of government of the great pastoral community, as Aristotle proves in his history of all the first republics, clearly assignable to this extraordinary race, and generally embracing a community of goods, were disseminated throughout the world, wherever their wanderings led. They carried with them, too, all the favorite forms of the pastoral or Cyclopean architecture — pyramids, gateways, triangular or graduated arches without the key-stone, cellular cairns, unsculptured initiatory caverns, irregular courses of colossal masonry, cylindric columns, (still seen in Ireland, Palestine, and at the palace of Mitzlan in South America, &c.) rock-built fortresses, (Nu. 13:28. De. 1:28,) which, wherever they are found, attest their presence. These were superseded in Egypt by the more magnificent forms, costly embellishments, and tasteful refinements, of the inscribed temples and palaces (see the colored p. 725, vol. iii.) of the 18th dynasty of monarchs who expelled them. 2d. It was during their dynasty that the Hebrew nation, existing to this day as it were by a standing miracle, were also expelled from Egypt, and began their task of unfolding the long unfinished roll of their own and the earth's destinies. 3d. It was during the dynasty of these same kings that the first colonization of Greece took place by means of the forced expulsion of the Argive family, or by the voluntary expatriation of the Athenian. Three steps in a direct line lead us from Athens, the mother of arts, of laws, and of arms, through Rome, to the institutions of England, [and America,] and to all and every of the advantages and blessings we possess

records of antiquity results from their forming part of the revealed will of God, and from the circumstance that many of the events recorded in them adumbrate others under the Christian dispensation. 'All these things happened unto them for ensamples, (or types,) and they are written for our admonition, upon whom the ends of the world are come.' 1 Co. 10:11.

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of [more or less] fully developed civilization. All these results may be traced to the 18th dynasty of Egyptian kings, of whom, as by another miracle, after an interval of 3000 years, Rosellini supplies us with details not less accurate and ample, in some respects, than those we possess of the Plantagenet dynasty of England, or the Capetian line of France.

But 'it is *in codperation with the Hebrew chronology* that the stone of Abydos must be looked to. If looked to with the *patronizing* pretensiveness of giving time to revelation by forcing back dates for the peopling of the world, between the interval from Peleg, (contemporary with Menes, the first Egyptian king,) in whose time colonization first took place, to the pastoral irruption — it would involve us in a labyrinth of inextricable absurdity. Every political economist and physiologist knows perfectly that there was ample time — and America will prove it at once — not only to produce the alleged amount of population in the world at the time when the second great era of colonization took place by the expulsion of the Shepherds — not only to people the world in the parsimonious manner which the opening history of every nation evinces — but, if wars and natural evils did not diminish or obstruct multiplication, as much as it was peopled at the Christian era. See our 24th No.'

Now, 'We consider the proof ample and sufficient that the 2d line of 18 ovals on this famous stone, returning from the last to the 7th, embraces the kings of the 18th dynasty. The 6 preceding ones are more doubtful; they were possibly either the 6 pastoral kings whom the 18th dynasty expelled, viz. Saïtis, Bæon, Aphophis, Apachis, Janias, and Arcles; or the 6 contemporary Egyptian kings, who maintained a collateral shadow of their authority after their flight into Nubia. [Note Ez. 30: end.] According to very probable tradition — considering that we are referring to a Cyclopean era, it was the first of these Shepherds, Salatis, who built the great pyramid. [Cut, p. 725, vol. iii.] All the other monumental records of this time are imperfect and indistinct, as might naturally be expected. This intelligible view leaves the first line of ovals on the Abydos stone, and which is in a very imperfect state, to Menes, the Misraim of Scripture, and his immediate 7 or 8 descendants; and to those 7 imaginary personages whom Eusebius charges Manetho with "lying" in calling gods, but who become admissible links in this perspicuous genealogical chain, if we conceive them to be the 7 antediluvian patriarchs of the line of Cain, who, with the first Osiris (Adam) would precisely fill up all the oval *kintuses* of this extraordinary monument. Osiris, Typhon, Horus, Vulcan, Anubis, Apollo, Ammon, are among the names of the gods supposed to have preceded Menes; and the learned reader, in looking at the imperfect titles of the first line of the tablet of Abydos, will, we think, see among them some of the titular symbols of these very gods. But we throw out this hint merely as conjectural; we neither consider it proved, nor necessary to be, as far as our theory is concerned. All we consider proved is, that *every thing is vague* respecting the monumental and architectural antiquities of Egypt, *until the era* of the founder of the 18th dynasty, called Amosis by the chronologies, [notes, end of Ge. and Ez. 30: end,] and whose titular oval stands 7th on the 2d line of the stone of Abydos. From that time, the strongest light is poured upon Egyptian history... All the gorgeous details of the haughty courts of the Pharaohs, of which we merely obtain glimpses in the Bible, are brought before us by Rosellini, with the vivid efficacy of some phantasmagoric exhibition of departed things and persons. We see *the portrait* of the Pharaoh who received and elevated Joseph as his prime minister, given with the accuracy of a profile of William IV. We see, with the same accuracy, in all the colored varieties of court costume, and accompanied by all the picturesque or grotesque insignia of ancient office, the wives, daughters, princes, generals, pontiffs, not only of this prince, separated from us by so vast a chronological chasm, but of all his immediate successors up to the culminating point of the dynasty's ambitious magnificence, which terminated with the great Sesostris. We see the portrait of that prince a hundred times repeated, and are made not only more familiar with it than with any of the dubious portraits of the other conquerors of antiquity, but as familiar as with the portraits of Napoleon, Wellington, or Nelson. We see in the same phantasmagorical procession of defunct sovereigns — although we consider the proof not made out as to the identical sovereign — the accurately-delineated portrait of that arrogant Pharaoh, who, relying on his own autocracy, dared to oppose his own decisions to those of the Almighty — to oppose the natural magic, or philosophical conquests over matter obtained by his priestly monasteries and scientific colleges, against the miracles of God's vicegerent, and though, like the modern jugglers of the East, successful in the first 3, yet triumphed over, as they would be, in the 4th, the production of the lowest form of *life* — who dared, in fine, to pursue God's chosen people through the opening of the Red Sea, and to display his audacious banner, thus singularly preserved and displayed before us on the stone of Abydos, amidst the ominous radiance of the fiery column which guided and protected the flying Israelites.'

'We hasten to the striking corroborations of Scripture supplied by Egyptian discovery generally, but more particularly by the most recent illustrations of Rosellini... It is to be inferred from both Manetho and Josephus, that it was during the time of the Shepherds, and during the collateral reign of the Pharaoh Osortasen, one of the expelled native princes, and the founder of the oldest obelisk extant on the site of ancient Heliopolis, that Abraham was in Egypt. This would give the date B. C. 1846; as Peleg's colonization, contemporary with that of Menes, would give B. C. 2227 as the date of the foundation of the Egyptian monarchy. It is again to be inferred from both, that the Shepherds being expelled after a dynasty of 250 years, by the Pharaoh Thothmos, (who used the *beetle* for his heraldic device on his banners, shield, and signet ring, [Ge. 41:42; cuts under words 'Beetle' and 'Signet-ring,' in Concordance,] as did his 4 successors,) it was during the splendid reign of his successor Amenoph that the viceroyship of Joseph and the settlement of the Hebrew colony in Egypt took place; and that it was during the course of the reigns of the same dynasty, the 18th, that the departure of the Israelites under Moses, called *Osarsiph*, a priest of Heliopolis, by Manetho, indisputably occurred; under which king does not appear to be clearly established. The era of the famous Meris, the 10th of them, is demonstrably fixed at B. C. 1325. [Note, end of Ge.] We submit the combined evidence of Manetho and Josephus, because they are corroborated by the pictural narrative of the monuments recently discovered. According to Manetho, the Shepherd kings, on their expulsion, marched by the way of the wilderness into Judea, and there built a city called Jerusalem — an evident confusion of two eras, and two people of the same pastoral origin. The historian afterwards introduces us to another race of the same people afflicted with leprosy, in number 800,000, and put to labor in the stone quarries on the E. side of the Nile. He then proceeds with the following extraordinary narrative: — Pharaoh being plied with petitions in behalf of these people for some place of safe and easy retreat, they pitched upon Avaris, the seat of the former Shepherds. (This is evidently the land of Rameses or Goshen, embraced within the semicircular circuit of the old canal of the Pharaohs from Heliopolis to the Red Sea, and still partly extant.) The prince granted them this boon, and no sooner were they settled in it, than, finding it a commodious spot for rebellion, they listed themselves under Osarsiph, a priest of Heliopolis, and took an oath of fidelity to him.

'Here Osarsiph is obviously the phonetic designation of the word Joseph, the title *Sar*, prince or lord, being embodied with it. The two great Jewish leaders are confounded — and Joseph is called a priest of Heliopolis or On, by a substitution of his father-in-law's function. But Manetho adds that this priest, changing his religion, changed his name to Moses. The oath above stated was, that they should abstain from any of the meats which the Egyptians accounted holy, and not worship any of the Egyptian gods. Here the corroborative passage of Ge. 43:32, will naturally occur to the reader. Manetho proceeds to state, that this revolting leprous people called in the aid of the expelled Shepherds from Jerusalem, (a tribe of the same nation as themselves.) The allies committed greater ravages than before; so that Amenophis, the king, took shipping and fled into Ethiopia. But he returned after a certain interval (13 years) with his son Rameses — routed the allied Shepherd kings, and drove them with great slaughter into Syria.

'We need not insist upon the striking analogies of biblical and profane evidence in the above passage. We shall confine ourselves to the statement of one inference and two facts: — 1st. Religious rites and the distinction of food into clean and unclean, which did not exist in the time of Osortasen and Abraham, who both *had cattle*, and apparently worshipped the same God, as evidently existed in the time of Amenoph and Joseph; as appears from the scriptural history of the Egyptians and Joseph and his brethren dining at different tables. 2d. The agreement of both profane and sacred history with the evidences of the monuments, that "every shepherd was an abomination to the Egyptians." 3d. That the profane accounts perfectly concur with the extant Egyptian monuments in showing that the Egyptian rulers, like other rulers of modern times, gave a falsified and favorable gloss to what may be called their pictural bulletin of the real history of the exodus. But Manetho gave it *just as he found it recorded* in pictures preserved and brought to our eyes. In these pictural records from which he copied, we see the Jews evidently described, as he relates, in a state of armed insurrection against a monarch bearing the name of Rameses. They are seen intrenching themselves against his armies by cutting down trees — and finally entering into a contract with him.

'We have hinted before our exclusive assumption that it was under the first Pharaoh, named Rameses, that the exodus took place; inasmuch as before that event the captive Jews are employed in building a treasure-city called by his name; and the land they occupied was so called... This Rameses is the king called otherwise Armais — but by the Greeks Danaus; his titular oval is the last but one on the Rosetta stone; which last one is Rameses II., called Me-Amon. Among other strong corroborations of this opinion, is the fact that this Armais was expelled, and succeeded, as the stone of Abydos shows, by a Rameses, (the Rameses Belus of the historians,) who came from an eastern country, like Memnon (comp. Me-Amon) or Ismendes, the founder of the Memnonium. He would naturally be liable to the Hebrew allegation that he "knew not Joseph." Ex. 1:8. Now, Armais, the Greek Danaus, is stated to be his brother. The whole narrative of his expulsion is accompanied by arkite symbols which record the drowning of some Egyptian prince.

'Many striking corroborations of this view might be added; but we leave the prosecution of the suggestion to learned leisure — merely remarking, that some diluvial action of the Red Sea, under the name of Typhon, who is recorded to have perished by a thunderbolt almost at the point where the Israelites entered it, is clearly traceable to this period. This is certain, that all the recently-discovered Egyptian monuments — and the stone of Abydos inferentially among the rest — point clearly to some mysterious and humiliating event connected with this era. Petamon, who immediately preceded Armais, and whose noble and handsome portrait Rosellini gives, had, beyond a doubt, a brother, holding insurgent or divided empire at Karnac; both being called Petamon, but one distinguished by the symbol of his patron god Osiris, the other of his patron god Ammon. These are the two kings whom Champollion gratuitously and absurdly calls Mandonei and Osirei. Nothing, in fact, was ever more clear in the phonetic language than their name — subsequently one of the most common names in Egypt. Now, the mark of some flagrant disgrace is evidently inflicted on one of these brothers, who appears to have been at war with, or expelled by the other. A universal decree of the priestly colleges and of the nation seems to have aimed at obliterating the name of the one characterized by the symbol of Osiris from the list of Egyptian Pharaohs. The obliteration of his titular oval is effected with so much pertinacity, wherever it is found, that no one can doubt that he was adjudged either to have suffered some great misfortune, or to have committed some great offence against the Egyptian theocracy and people. Perhaps the obliteration of his patron saint or god might be intended to convey, by the short hand of Egyptian record, that his god had deserted him, that god being, also, the symbol of a death by deluge, and that he himself was obliterated "from the book of life."

'Rosellini gives a complete series of portraits, not only of the 18th dynasty, but of *all* the Egyptian kings, whether Pharaohs or Ptolemies, who succeeded them. Among them are seen the Pharaohs mentioned by name in Scripture — Taraka, Zerah, Pharaoh-Necho, the famous Sabbaco, or So, (in Hebrew characters Snach,) the Seveechus of the monuments. The same portrait-gallery also gives the portrait of Pharaoh-Hophra, denounced in Scripture — and the portrait of Amasis, who realized the denunciation against him. Lastly, it exhibits the face of the famous Shishak, his family, dynasty, and some of his contemporaries.' *Foreign Quarterly Review*, No. 28.

A short harmony of Scripture with the Egyptian monumental records is attempted by Greppo, in his 'Essay,' &c.; but *a thorough collation*, by some ripe critic and pious scholar, is still a very great desideratum.

As to the BABYLONIAN or ASSYRIAN CHRONOLOGY, (which also pretends, with the Indian, Chinese, and Egyptian, to compete with the Mosaic,) see the note from Spineto, at the end of Genesis; where it is ingeniously made to confirm the inspired record. ED.

A GENERAL VIEW OF ALL THE SECTIONS OF THE LAW, AND OF THE PROPHETS,

As read in the different Jewish Synagogues, for every Sabbath of the Year. (*From Dr. A. Clarke's Commentary.*)

		PARESHIOTH, or *sections* of the LAW.	HAPHTAROTH, or *sections* of the PROPHETS. *Portuguese and Italian Jews.*	*German and Dutch Jews.*
GENESIS.	Sect. i.	Bereshith,.....1:1 to 6:8.....	Isa. 42:5–21.....	Isa. 42:5–25. 43:10.
	ii.	Toledoth noach,..6:9 to 11:32.....	54:1–10.....	54:1–17. 55:1–5.
	iii.	Lech lecha,.....12:1 to 17:27.....	40:27–31. 41:1–16.....	Ditto.
	iv.	Vaiyera,.....18:1 to 22:24.....	2 Kings 4:1–23.....	2 Kings 4:1–37.
	v.	Chaiyey Sarah,...23:1 to 25:18.....	1 Kings 1:1–31.....	Ditto.
	vi.	Toledoth, ...25:19 to 28:9.....	Mal. 1:1–14. 2:1–7.....	Ditto.
	vii.	Vaiyetse, ...28:10 to 32:3.....	Hos. 11:7–12. 12:1–11.....	Ditto.
	viii.	Vaiyishlach,.....32:4 to 36:43.....	Obad. 1:1–21.....	Hos. 12:13–14. 13:1–16.
	ix.	Vaiyesheb,.....37:1 to 40:23.....	Amos 2:1–16. 3:1–8.....	Ditto.
	x.	Mikkets,.....41:1 to 44:17.....	1 Kings 3:15–28. 4:1.....	Ditto.
	xi.	Vaiyiggash,.....44:18 to 47:27.....	Ezek. 37:15–28.....	Ditto.
	xii.	Vayechi,.....47:28 to 50:26.....	1 Kings 2:1–12.....	Ditto.
EXODUS.	xiii.	Shemoth,.....1:1 to 6:1.....	Jer. 1:1–19. 2:1–3.....	Isa. 27:6 to 28:13.
	xiv.	Vaera,.....6:2 to 9:35.....	Ezek. 28:25 to 29:21.....	Ditto.
	xv.	Bo el Paroh,.....10:1 to 13:16.....	Jer. 46:13–28.....	Ditto.
	xvi.	Beshallach,.....13:17 to 17:16.....	Judg. 5:1–31.....	Judg. 4:4 to 5:1–31.
	xvii.	Yithro,.....18:1 to 20:26.....	Isa. 6:1–13.....	Isa. 6:1–13. 7:1–6. 9:6,7.
	xviii.	Mishpatim,.....21:1 to 24:18.....	Jer. 34:8–22, and 33:25,26.....	Ditto.
	xix.	Terumah,.....25:1 to 27:19.....	1 Kings 5:12–18. 6:1–13.....	Ditto.
	xx.	Tetsavveh,.....27:20 to 30:10.....	Ezek. 43:10–27.....	Ditto.
	xxi.	Ki thissa,.....30:11 to 34:35.....	1 Kings 18:20–39.....	1 Kings 18:1–39.
	xxii.	Vaiyakhel,.....35:1 to 38:20.....	7:13–26.....	7:40–50.
	xxiii.	Pekudey,.....38:21 to 40:38.....	7:40–50.....	7:51. 8:1–21.
LEVITICUS.	xxiv.	Vaiyikra,.....1:1 to 6:7.....	Isa. 43:21–28. 44:1–25.....	Ditto.
	xxv.	Vaiyikra Tsav....6:8 to 8:36.....	Jer. 7:21–34. 8:1–3. 9:23,24.....	Ditto.
	xxvi.	Shemini,.....9:1 to 11:47.....	2 Sam. 6:1–19.....	2 Sam. 6:1–23. 7:1–17.
	xxvii.	Tazria, ...12:1 to 13:59.....	2 Kings 4:42–44. 5:1–19.....	Ditto.
	xxviii.	Metsora,.....14:1 to 15:33.....	7:3–20.....	Ditto.
	xxix.	Acharey Moth....16:1 to 18:30.....	Amos 9:7–15.....	Ezek. 22:1–19.
	xxx.	Kedoshim,.....19:1 to 20:27.....	Ezek. 20:2–20.....	Amos 9:7–15.
	xxxi.	Emor,.....21:1 to 24:23.....	44:15–31.....	Ditto.
	xxxii.	Behar Sinai,.....25:1 to 26:2.....	Jer. 32:6–27.....	Ditto.
	xxxiii.	Bechukkothai,....26:3 to 27:34.....	16:19–21. 17:1–14.....	Ditto.
NUMBERS.	xxxiv.	Bemidbar,.....1:1 to 4:20.....	Hos. 1:10,11. 2:1–20.....	Ditto.
	xxxv.	Naso,.....4:21 to 7:89.....	Judg. 13:2–25.....	Ditto.
	xxxvi.	Behaalothecha,....8:1 to 12:16.....	Zech. 2:10–13. 3:1–13. 4:1–7....	Ditto.
	xxxvii.	Shelach,.....13:1 to 15:41.....	Josh. 2:1–24.....	Ditto.
	xxxviii.	Korach,.....16:1 to 18:32.....	1 Sam. 11:14,15. 12:1–22....	Ditto.
	xxxix.	Chukkath,.....19:1 to 22:1.....	Judg. 11:1–33.....	Ditto.
	xl.	Balak,.....22:2 to 25:9.....	Micah 5:7–15. 6:1–8.....	Ditto.
	xli.	Pinechas,.....25:10 to 30:1.....	1 Kings 20:46. 19:1–21.....	Ditto.
	xlii.	Mattoth, ...30:2 to 32:42.....	Jer. 1:1–19. 2:1–3.....	Ditto.
	xliii.	Masey,.....33:1 to 36:13.....	2:4–28. 4:1,2.....	Jer. 2:4–28. 3:4.
DEUTERONOMY.	xliv.	Debarim,.....1:1 to 3:22	Isa. 1:1–27.....	Ditto.
	xlv.	Vaethchannan,...3:23 to 7:11.....	40:1–26.....	Ditto.
	xlvi.	Ekeb,.....7:12 to 11:25.....	49:14–51:3.....	Ditto.
	xlvii.	Reeh,.....11:26 to 16:17	54:11–17. 55:1–5.....	Ditto.
	xlviii.	Shophetim,.....16:18 to 21:9.....	51:12–23. 52:1–12.....	Ditto.
	xlix.	Tetse,.....21:10 to 25:19.....	54:1–10.....	Ditto.
	l.	Tabo,.....26:1 to 29:8.....	60:1–22.....	Ditto.
	li.	Nitstsabim,.....29:9 to 30:20.....	61:10,11. 62:1–12. 63:1–9..	Ditto.
	lii.	Vaiyelech,.....31:1 to 31:30.....	Hos. 14:1–9. Micah 7:18–20...	Isa. 55:6–13. 56:1–8.
	liii.	Haazinu,.....32:1 to 32:52.....	2 Sam. 22:1–51. Some say Ezek. 17:22–24. 18:1–32.	Hos. 14:1–9. Joel 2:1–27.
	liv.	Vezoth Habberachah,..33:1 to 34:12..	Josh. 1:1–18. Ec. 1.–12. incl...	Ditto.

'In the chapters and verses I have, in general, followed the divisions in the best Masoretic Bibles, from which our common English Bibles will, in some cases, be found to differ a little.

In the synagogues the law is read entirely through in the fifty Sabbaths of their lunar year; for they join certain sections together, which are noticed at the end of the tables. But in their *intercalated* years, in which they add a *month*, they have then *fifty-four* Sabbaths; and this is one reason why we find *fifty four Pareshuhs*, and *fifty-four Haphtaras*, instead of *fifty-two*. See the concluding tables.

When *Antiochus Epiphanes* conquered the Jews, about B. C. 168, he forbade the law to be publicly read in the synagogues, on *pain of death*. The Jews, that they might not be wholly deprived of the word of God, selected from other parts of the sacred writings *fifty four* portions, which were termed HAPHTARAS, הפטרות *haphtaroth*, from פטר *patar*, *he dismissed, let loose, opened*—for though the Law was *dismissed* from their synagogues, and was *closed* to them by the edict of this persecuting king, yet the *prophetic writings*, not being under the *interdict*, were left *open*, and therefore they used them in place of the others. It was from this custom of the Jews, that the primitive Christians adopted theirs of reading a lesson every Sabbath out of the Old and New Testaments; and on this custom, the practice of the church in our own country, in reading certain portions of the *epistles* and *gospels* every Sunday in the year, was founded.

As a proper knowledge of these *Haphtaras* or *prophetical sections* may sometimes help to fix the *chronology* of some events in the N. T., it hath been deemed proper to give a table of them in connection with the *Pareshioth* or *sections of the law*, in the place of which they were originally read; and *with* which, ever since the days of the *Asmoneans* or *Maccabees*, they continue to be read in the various synagogues belonging to the *English*, *Portuguese*, *Italian*, *Dutch*, and *German* Jews.

From the above tables the reader will perceive that though the Jews are agreed in the sections of the *law* that are read every *Sabbath*, yet they are not agreed in the *Haphtaras* or sections from the *prophets*; as it appears above, that the *Dutch* and *German* Jews differ in several cases from their brethren, the *Italian* and *Portuguese* Jews; and there are some slighter variations besides those above, which I have not noticed.' *Dr. A. C.*

SECTION I.

THE BOOK OF GENESIS.

1. Moses is universally considered to have been its author;* and it is believed that he wrote it after the promulgation of the law. Its authenticity is attested by the most indisputable evidence, and it is cited as an inspired record thirty-three times in the course of the Scriptures. Its history comprises a period of about 2369 years, according to the lowest computation; but according to Dr. Hales, a much longer period.† It contains an account of the creation (1: 2:); the primeval state and fall of man (3:); the history of Adam and his descendants, with the progress of religion and the origin of the arts (4:); the genealogies, age, and death of the patriarchs, until Noah (5:); the general defection and corruption of mankind, the general deluge, and preservation of Noah and his family in the ark (6:); the history of Noah and his family subsequent to the time of the deluge (9:); the repeopling and division of the earth among the sons of Noah (10:); the building of Babel, the confusion of tongues, and the dispersion of mankind (11:); the lives of Abraham, Isaac, Jacob, and Joseph (12:–50:).

2. 'It may be asked how a detail so circumstantial and minute could have been preserved when there was no *writing* of any kind, and when the earth, whose history is here given, had already existed more than 2000 years. To this inquiry a very satisfactory answer may be given. There are only *three* ways in which these important records could have been preserved and brought down to the time of Moses: viz. *writing*, *tradition*, and *divine revelation*. In the antediluvian world, when the life of man was so protracted, there was comparatively little need for *writing* of any kind, and perhaps no alphabetical writing then existed. *Tradition* answered every purpose to which writing in any kind of characters could be subservient; and the necessity of erecting *monuments* to perpetuate public events could scarcely have suggested itself, as during those times there could be little danger apprehended of any important fact becoming obsolete, as its history had to pass through very few hands, and all these *friends* and *relatives* in the most proper sense of the terms for they lived in an insulated state—under a patriarchal government. Thus it was easy for Moses to be satisfied of the truth of all he relates in the book of *Genesis*, as the accounts came to him through the medium of very few persons. From *Adam* to *Noah* there was but *one man* necessary to the correct transmission of the history of this period of 1656 years. Now, this history was, without doubt, perfectly known to Methuselah, who lived to see them both. In like manner *Shem* connected *Noah* and *Abraham*, having lived to converse with both; as *Isaac* did with *Abraham* and *Joseph*, from whom these things might be easily conveyed to *Moses* by *Amram*, who was contemporary with *Joseph*. Supposing, then, all the curious

* The ed. of Calmet remarks, that 'Ge. contains various repetitions, or double narratives of the same early events; which narratives, closely compared, present characteristic differences of style, too considerable and too distinct to admit of any explanation than that of different originals (ancient memoirs preserved by Shem, &c.) taken into association. Eichhorn compares two supposed original documents used by Moses in the history of the deluge; in one (the most detailed account) the Deity is called *Elohim*, in the other *Jehovah*, as will be seen by comparing Ge. 6:5 with 6:12; 6:7 with 6:15; 7:2 with 6:19; 7:3 with 6:20; 7:5 with 6:22; 7:1 with 6:18; 7:8 with 7:11,' &c. See *Robinson's Calmet*, art. PENTATEUCH. 'The system, however,' adds Mr. Taylor, 'is not without its difficulties.' See the critics. Ed.

† See Tables; also note, end of Ge. Dr. A. C. has given the chron. of Ge. at the close of his commentary on it.

facts recorded in *Genesis* had no other authority than the *tradition* already referred to, they would stand upon a foundation of credibility *superior* to any that the most reputable of the ancient Greek and Latin historians can boast. Yet, to preclude all possibility of mistake, the unerring Spirit of God directed Moses in the selection of his *facts* and the ascertaining of his *dates*. Indeed, the narrative is so simple, so much like truth, so consistent every where with itself, so correct in its dates, so impartial in its biography, so accurate in its philosophical details, so pure in its morality, and so benevolent in its design, as amply to demonstrate that it never could have had an *earthly* origin. In this case, also, Moses constructed every thing, according to the pattern which God showed him in the mount.' *

SECTION II.

THE BOOK OF EXODUS.

1. This book is universally ascribed to Moses, and is cited as his work by David, Daniel, and others of the sacred writers. Rivet has remarked, that 25 passages are quoted from it by Christ and his apostles in express words, and 19 as to the sense. Exodus embraces the history of about 145 years, from A. M. 2369 to A. M. 2514, inclusive; — from the death of Joseph to the erection of the tabernacle. It contains an account of the tyranny exercised by Pharaoh over the Israelites,† with their wonderful increase (1:); the birth, preservation, education, and exile of Moses (2:); his divine legation (3: 4:); the infliction of the eight first plagues (4:29–10:21); the institution of the passover (12:1–21); the last two plagues (10:21–12: 21–31); the departure of the Israelites (12: 31–37,40–42); their miraculous passage of the Red Sea, &c. (12:43–15:22); their subsequent journeyings in the wilderness (15: 23–19:2); the promulgation of the law from Sinai, the defection of the Israelites, the renewal of the tables, and the erection of the tabernacle (19:3–40:).

2. It should be remarked, that many events recorded in this book adumbrate the state of the church in the wilderness of this world, until her arrival at the promised Canaan — the eternal rest.‡ See 1 Co. 10:1, &c. This idea will help to point out the consistency of the divine purpose, and the harmony subsisting between the old and the new dispensations, with an eye to which the Bible should ever be read. In this book are also presented several types of the Messiah; such as *Moses*, De. 18:15; *Aaron*, He. 4: 14–16. 5:4,5; the *paschal lamb*, Ex. 12: Jn. 19:36; the *manna*, Ex. 16:15. 1 Co. 10:3; the *rock* in Horeb, Ex. 17:6. 1 Co. 10:4; and the *mercy-seat*, Ex. 37:6. Ro. 3:25. He. 4:16.

SECTION III.

THE BOOK OF LEVITICUS.

1. This book is cited as the work of Moses in 2 Ch. 30:16. Da. 9:13; and as an inspired writing in Jer. 7:22,23. 2 Co. 6:16. 1 Pe. 1:16. There are no *data* furnished in the book by which a chronological arrangement of the facts narrated in it can be effected. It contains an account of the laws concerning sacrifices and offerings (1:–7:); of the institution of the priesthood (8:–10:); of clean and unclean animals, &c. (11:); of the laws concerning purification (12:–15:); of the great day of atonement (16:); the place of offering sacrifices, things prohibited, marriage, and various acts of impurity; the sin of consecrating children to Moloch, consulting wizards, &c. (17:–20:); laws relative to the conduct and persons of the priests (21: 22:); laws concerning the sacred festivals, vows, things devoted, and tithes (23:–27:).

2. The style in which the rites and ceremonies described in this book are given, and the manner in which their minute particulars are so often repeated, show that they were expressive of something beyond the mere letter, and were prefigurative of gospel appointments. The sacrifices and oblations were significant of the atonement of Christ; their requisite qualities were emblematical of his immaculate character; and the prescribed mode in their form, and the mystical rites ordained, were allusive institutions,§ calculated to enlighten the apprehensions of the Jews, and to prepare them for the reception of the gospel. The institution of the high-priesthood typified Jesus, the great High-Priest. The prohibition of meats as unclean, taught the avoidance of what God prohibits; and the various kinds of uncleannesses, with their prescribed expiations, illustrated the necessity and importance of internal purity and holiness. Care, however, must be taken not to overstrain these ideas, nor to run into excess in the mode of interpreting the ritual law; for although it is certain that a great number of its most important institutions were designed to point to another and a fuller dispensation, there were, nevertheless, some imposed only as punishments on a rebellious people, and as a yoke to restrain them from idolatry; and others, as a mark to discriminate and keep them apart from all other nations.‖ The book of Leviticus and the Epistle to the Hebrews should be read together, as they mutually illustrate each other.

SECTION IV.

THE BOOK OF NUMBERS.

1. This book, it would seem from 36:13, was penned by Moses in the plains of Moab. It is cited as an inspired work in various parts of Scripture. See 2 Ch. 29:11. Ez. 20:13. Mat. 12:5. 1 Co. 10:1–10, &c. It contains a history of the Israelites, from the 1st day of the 2d month of the 2d year, after their departure out of Egypt, to the beginning of the 11th month of the 40th year of their journeyings; from A. M. 2514 to A. M. 2552. The whole of the book may be considered as a diary; and is the most ancient *book of travels* ever published. The route taken by the Israelites under the direction of their inspired leader has been traced out by modern travellers, and many places here mentioned still bear the same name, and correspond exactly in their geographical situation. This book contains an account of the enumeration and marshalling of the people (1: 2:); the census of the Levites, and their appointment to the service of the tabernacle (3: 4:); the institution of various legal ceremonies (5: 6:); the offerings of the princes (7:); the consecration of the Levites (8:); the celebration of the passover (9:); regulations for fixing and removing the camp (10:1–10); the order of the march, &c. (10:11–36); the journey through the wilderness to the land of Moab (11:–21:); the transactions in the plains of Moab (22:–30:); the defeat of the Midianites and the offerings to the Lord (31:); the division of the land east of the Jordan, &c. (32:–36:).

2. The book contains one signal prediction relative to the Messiah (24:17,19), and in the Targums of Jonathan and Onkelos it is so interpreted.

SECTION V.

THE BOOK OF DEUTERONOMY.

1. This book, from a comparison of 1:5 with 31:1, appears to have been written by Moses in the plains of Moab, a short time prior to his death. It is cited as his work in 2 Ch. 25:4. Da. 9:13, &c.; and is often quoted as an inspired writing by Christ and his apostles. It embraces the history of about 5 weeks; from the 1st day of the 11th month of the 40th year, to the 7th day of the 12th month. It contains a compendious recapitulation of the laws given by Moses, enlarged with many explanations and additions, and enforced by the strongest and most pathetic exhortations to obedience; and was no doubt intended for the benefit of those born in the wilderness, and who consequently were not present at the giving of the law on Sinai. The variations in expression observable in the repetition of the law have been considered as an intimation that its *spirit*, rather than its *letter*, is that which is to be regarded.

2. In this book may be found the pathos and sublimities of religion, in a strain not to be surpassed in any part of the O. T. It embraces a rehearsal and republication of the law by the great prophet of it himself; with a survey of the wonders of Egypt and the wilderness; the past acts of God's mighty arm, working in terror and in mercy; the stipulated blessings of obedience (which may be called the Mosaic beatitudes); and a terrific insight into the future plagues of the apostate people. Of the majesty of the book, and its impressiveness in these particulars, a calm and deliberate perusal can alone convey a just idea. It also helps us to trace the progressive scheme of Scripture; for in its doctrinal character and use, it may be set above the simpler and earlier promulgation of the law, as recorded in Exodus; while it may be marked as only approaching to the practical standard of faith and personal obedience exhibited in the doctrines, promises, and precepts of the prophets. The considerate reader will judge whether this account of the expansion of the divine law by the later prophets be not a just one. If it be admitted, one use and intent of their mission will be better understood; and the remote members of revelation will be seen to compose a consistent whole, not by uniformity, but progression, every part of it silently advancing toward the spirit and perfection of the gospel.¶

3. The book contains a recapitulation of the transactions in the wilderness (1–3:); an affectionate exhortation to the obedience and love of God (4:) a repetition of the *moral* law (5:–11:); a repetition of some parts of the *ceremonial* law (12:–16:); a repetition of sundry *judicial* laws (17:–18:14); a promise of the Great Prophet, and of a covenant between Jehovah and the Israelites (18:15 to end, 19:–26:); directions for the confirmation of the law on the people's arrival in Canaan (27:–30:); the appointment of Joshua as the successor of Moses (31:); the prophetic song of Moses, and the blessing of the tribes (32: 33:); and the death and burial of the great lawgiver (34:).

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* Dr. A. Clarke's Pref. to Ge.

† Note, p. 58. 'Independently of other evidence drawn from the phonetic language to prove that the drawings of Rosellini [given in part at p. 35, vol. iii. of Comm.] are *Jews*, no cursory reader, who glances at their lineaments and persons, will for a moment doubt their identity. These Jews are employed, under the dynasty of the very kings contemporary with Moses, in the specific act of slavery, which he and Manetho both describe — namely, making bricks and working in the quarries. An Egyptian taskmaster superintends the work; and the bricks, according to their delineation, are precisely those which are found in walls constructed of bricks, the date of which is assignable to the era in question.' For. Qu. Rev. No. 28. Ed.

‡ Roberts, Clav. Bibl. p. 25.

§ The reader will do well to peruse with care Outram's Dissertation on Sacrifices, a judicious translation of which has been executed by Mr. Allen.

‖ See Lowman on the Hebrew Ritual, *throughout*.

¶ Davison's Discourses on Prophecy, pp. 51, 52.

CHAPTER II.

OF THE HISTORICAL BOOKS OF THE OLD TESTAMENT.

1. Sacred history differs from every other species of authentic history in this; that while the latter records events and details facts simply, the former combines them with the doctrines of Providence, and demonstrates the event to be coincident with the purposes of an Eternal Mind. The connection of every mode of communicating the will of God to man, with moral and eternal purposes, is a feature of divine revelation never to be overlooked; and sacred history is but a part of that revelation. In preparing mankind for another world, the universal Parent has adopted and recorded a certain process with individuals, with families, and with nations, in this.* The historical books, then, form part of those Scriptures written under the inspiration of the Spirit of God, and are therefore free from error, and to be resorted to 'for doctrine, for reproof, for correction, and for instruction in righteousness;' because '*whatsoever* was written aforetime was written for our learning.' Ro. 15:4.

2. It is evident from a close examination of the historical books, that they are collections from the authentic records of the Jewish nation, which were carefully kept by the priests or other publicly-appointed persons.† These collections, though generally made while the events were fresh in memory, and by persons who were contemporary with the periods to which they severally relate, appear to have been thrown into their present form, and to have received some additions, at a much later period. The work of collecting and revising has been attributed to the joint labors of Jeremiah and Ezra. It is enough for us to know that the authenticity of the books, in their present form, has been attested by Christ and his apostles.

3. The historical writings of the O. T. comprise 12 books — from Jos. to Est. incl., and contain a compendium of the Jewish history, from the death of Moses to the reformation by Nehemiah, after the return from Babylon — A. M. 2555 to A. M. 3595.

4. While the twelve tribes were united under one government, their history is represented under one point of view. [See tables, end of Est., &c.] When a separation took place, the kingdom of Judah, from which the Messiah was to descend, was the chief object of attention with the sacred historians; they treat, however, of the events which occurred in Samaria, especially when connected with the concerns of Judah. It should be remarked, that in their chronological accounts, the sacred writers generally calculate in round numbers, and also assume various eras. In Ge. Moses reckons by the ages of the patriarchs; in Ex. from the departure out of Egypt. Other writers, living in later times, compute from the building of the temple; from the commencement of the reigns of their several kings; from the captivities and deliverances of the people, and other important national events; or, lastly, from the reigns of foreign kings. The difficulties which occur on a superficial perusal of the historical Scriptures, chiefly originate in a want of attention to these considerations; and those persons who have not the leisure or industry to elucidate such particulars, will do well rather to collect the obvious instruction so richly spread through every page of the sacred volume, than to engage in speculations of delicate discussion. The historical books, like all other parts of Scripture, have every mark of genuine and unaffected truth. Many relations are interwoven with accounts of other nations, yet no inconsistencies have ever been detected.

5. We now proceed to notice the historical books, in the order in which they are placed in our Bibles.

SECTION I.

THE BOOK OF JOSHUA.

1. That Joshua was its author, was the general opinion prevailing in the Jewish and also in the ancient Christian church; and it is also strongly intimated by internal evidence. See 5:1, and 24:26. The objections urged against this hypothesis, from the alleged marks of the book having been written posterior to this time, such as 4: 9. 8:28. 15:63, may be rationally and satisfactorily met, on the supposition that there were slight but necessary additions made, when the canonical books were collected and revised.

2. The book of Joshua comprises a history of about 17 years; or, according to some chronologists, of 27 or 30 years. There has been some accidental derangement in the order of the chs., occasioned probably by the mode of rolling up MSS., written upon different pieces of material, anciently practised. In the following analysis they are restored to their proper place:—The mission of Joshua (1:1–10); the spies sent out to view the land (2:); the passage of the Jordan, and the renewal of the covenant (3: 10 to end, 5:–5:13); the victories of Joshua and the conquest of the land (6:11. 5:14 to end, 6:2–33. 9: 11: 8:30 to end); return of the Reubenites (22:); recapitulation of the conquests (12:–13:15); division of the country among the tribes (14:–21:); the assembling of the people and the first address of Joshua (23:); his last address (24:1–28); his death and burial (24:29,30); Joseph's remains interred in Shechem, and the death and burial of Eleazar (24:32,33).

3. Dr. A. Clarke has remarked, that the book of Joshua is one of the most important documents in the old covenant, and should never be separated from the Pentateuch, of which it is at once both the continuation and the completion.

SECTION II.

THE BOOK OF JUDGES.

1. From a comparison of chap. 1:21 with 2 Sa. 5:6, and chap. 9:53 with 2 Sa. 9:21, it will be seen that this book was written before that, and also before the capture of Jerusalem by David. Its author is not known; but it is quoted as canonical Scripture by several subsequent inspired writers (see 1 Sa. 12:9–11. 2 Sa. 11:21. Ps. 68:12. Is. 9:4. 10:26. Ho. 11:32, &c.), and the origin of many mythological fables is to be found in the relations it gives.‡ It comprises the history of about 300 years — from A. M. 2579 to 2887, and is very properly inserted between Joshua and Samuel, as the judges were governors intermediate between Joshua and the kings.

2. In reading this book, it should be borne in mind that the judges frequently acted under a divine impulse, and were endowed with preternatural courage and strength; for if this be lost sight of, it will be impossible to approve their conduct on some occasions, when the sanction of a divine warrant superseded all general rules of conduct.

3. The latter part of the book is removed from its proper place, the chapters having been carried forward, probably that the thread of the narrative might not be interrupted. In the following analysis, they are inserted in the order of the history:—Interregnum after the death of Joshua (1:–2:10); the introduction of idolatry among the tribes (17: 18:); history of the Levite of Ephraim, and the war among the tribes (19:–21:); the intermixture of the Israelites with the Canaanites (2:11–3:7); servitude and deliverances of the Israelites (3:8–4:); triumphant song of Deborah and Barak (5:); the subjugation of the eastern and northern Israelites by Midian, and their deliverance by Gideon (6:–8:); usurpation and death of Abimelech (9:); administration of Tola and Jair (10:1–6); oppression of the Israelites by the Philistines and Ammonites, and their deliverance by Jephthah (10:7–12:7); administration of Ibzan, Elon, and Abdon (12:8–15); oppression of the Israelites by the Philistines, and their deliverance by Samson (13:–16:).

SECTION III.

THE BOOK OF RUTH.

This tract has generally been considered as supplemental to the book of Judges, and as introductory to the books of Samuel. The general opinion assigns its authorship to Samuel; and that it could not have been written before his time is certain, from the genealogy recorded in chap. 4:17–22. The history is extremely interesting, and detailed with the most beautiful and affecting simplicity: being continuous, it needs no analysis.

SECTION IV.

THE TWO BOOKS OF SAMUEL.

1. It is probable that the history in the first book, to the end of ch. 24, is from the pen of Samuel, and the remaining part from the pens of Nathan and Gad. See 1 Ch. 29: 29. 1 Sa. 22:5. From the frequent mention of times and circumstances posterior to those that are here historically detailed, some critics have been of opinion that the books were written at a much later period than that above assigned to them. The probability seems to be, that they were compiled out of the memoirs of the persons above named, whose duty it was to record the transactions of the kingdom; and that the marks of posteriority to be found in them were explanatory *additions* made by the compiler, whom the Jews have generally conceived to be the prophet Jeremiah. They contain intrinsic proofs of their verity, by appealing to existing monuments.

2. The history contained in the books of Samuel embraces a period of about 120 years, from A. M. 2906 to A. M. 2936. The first book contains the political and ecclesiastical history of the Israelites, from the birth of Samuel to the death of Saul, a period of about 80 years; and the second book carries on the history to within about two years of the death of David, a period of about 40 years. In these interesting books, the sacred author illustrates the characters and describes the events of his history in the most engaging manner, and furnishes the richest instruction. The inspired hymn of Hannah (1 Sa. 2:1–10), and the thanksgiving song of David (2 Sa. 22.), are sublime compositions, and contain some clear predictions of the Messiah's coming and kingdom. The book of Psalms should be read in connection with them, as they mutually illustrate each other.

3. The *first book* of Samuel contains an account of the birth of Samuel (1:); the song of Hannah (2:1–10); the mal-administration of Eli's sons (2:11–36); the call of Samuel, and the denunciations against Eli's house (3:); the capture of the ark, and the death of Eli, &c. (4:); the chastisement of the Philistines, &c., and the restoration of the ark (5:6:); the people repent, renounce their idols, and defeat the Philistines (7:); the people ask and obtain a king (8:–11:); Samuel protests his integrity to the assembled

* The reader is referred to an ably-written paper on the uses and claims of sacred history, in the Encyclopædia Metropolitana, which will abundantly repay the labor of an attentive reading. [Compare also Turner's 'Sacred History;' rich in a sound and eloquent philosophy.]

† See Josephus against Apion, b. I, § 6.

‡ See Allix's Reflections on the O. T. pt. iii. ch. 2.

people, and exhorts them to obedience (12:); Saul's wars with the Philistines (13:1–14:); his war with the Amalekites, and his rejection from the throne intimated (15:); the anointing of David, and his introduction to Saul (16:); his victory over Goliath (17:1–51); Saul notices David, and afterwards persecutes him (17:55–27:), consults the witch of Endor (28:); his defeat, death, and burial (29:–31:).

4. The *second book* contains David's lamentation over Saul and Jonathan (1:); his subjugation of the house of Saul, and his own confirmation in the kingdom (2:–5:4); his victories over the Jebusites and Philistines (5:8 to end); he fetches the ark from Kirjath-jearim, and purposes to build the temple, but is not permitted (6: 7:); his victories over the Philistines, Moabites, Ammonites, &c. (8:–10:); his sin with Bathsheba, and the birth of Solomon (11: 12:25); he takes Rabbah (12:26 to end); his domestic troubles and flight from Jerusalem (13:–18:); his return to the capital, and quelling of the insurrection (19: 20:); the punishment of the sons of Saul, and war with the Philistines (21:); David's psalm of thanksgiving, and last words (22:–23:7); catalogue of his mighty men (23:8 to end); his offence in numbering the people, and his penitence and sacrifice (24:). It should be noted, that this book is imperfect, and wants 1 Ch. 22:–29: to complete it.

SECTION V.

THE TWO BOOKS OF KINGS.

1. The authors of these books cannot be ascertained with more certainty than those of the former. They were, doubtless, like those, compiled from the authentic national records, which were kept by the prophets or priests who were contemporary with the events. See 2 Ch. 9:29. 15:34. 26:22. 32:32. There are several passages which seem to point out Ezra as the compiler; but their authenticity and inspiration are attested by the prophecies they contain, and which were afterwards fulfilled (see 1 K. 6:12. 11:11–13, 30–39. 13:1–3; compare 2 K. 23:15–20. 11:10. 11,14. 16:1–4. 1 16. 1 16. 5:10. 7:1. 8:10,12. 19. 20:5–20); by the citations of our Savior and his apostles (see Mat. 12:42. Lu. 4:25 –27. Ac. 7:47, and other places); by the universal reception of them in the Jewish and Christian churches; and by the corresponding testimonies of ancient profane writers.*

2. The history related in these books embraces a period of about 426 years — A. M. 2989 to A. M. 3416. The *first book* commences with the anointing of Solomon, and carries the history down to the death of Jehoshaphat, A. M. 3115; the most prosperous and glorious period of the Israelitish history. In this book is related the separation of the ten tribes, which laid the foundation of the kingdom of Israel. The *second book* continues the contemporary history of the two kingdoms, down to the destruction of the city and temple by Nebuchadnezzar. Nearly the whole period contained in this book seems to have been dark and guilty; both the nations appear to have departed with equal steps from the worship of the true God; and idolatry and ambition were the ruling features in the characters of both kings and subjects. During this time many of the prophets flourished.

3. The *first book* contains an account of the last days of David and the inauguration of Solomon (1.); David's charge to Solomon, and his death (2:1–11); Solomon's reign to the building of the temple and the king's house (2:12–7:); the dedication of the temple (8:); God's covenant with Solomon (9:1–9); transactions during the latter part of his reign, and his death (9:10–11:); the accession of Rehoboam, and division of the kingdom (12:1–19); the contemporary reigns of Rehoboam and Jeroboam (12:20–14:); reigns of several contemporary kings (15: 16:); part of the life of Elijah, with the calling of Elisha (17.–19: 21:17–29); the remaining part of Ahab's reign (20:–22:1–40); the reign of Jehoshaphat (22:41 to end).

4. The *second book* contains an account of the contemporary reigns of Jehoshaphat and Jehoram, of Judah; and of Ahaziah and Joram, of Israel; the translation of Elijah, and the ministry and miracles of Elisha (1.–8:2); the contemporary reigns of Jehoram and Ahaziah, of Judah, and Jehoram, of Israel (8:3–29); the appointment and reign of Jehu over Israel, and the death of Jehoram; the death of Ahaziah, king of Judah, and the usurpation of Athaliah (9:–11:3); the contemporary reigns of Jehoash, over Judah; and of Jehoahaz and Jehoash, over Israel; the death of Elisha; and the miracle performed at his grave (11:1–13:); the reigns of several contemporary kings (14: 15:35); the reign of Ahaz over Judah, and of Hosea over Israel, in the ninth year of whose reign Samaria, his capital, is taken by the king of Assyria, and the people sent into captivity (15:36–17:23); the Cuthites corrupt the religion of Samaria (17:24 to end): the reign of Hezekiah; the destruction of Sennacherib's army; Hezekiah's miraculous recovery, and Isaiah's prediction of the Babylonian captivity (18:–20:19); Hezekiah's death; and the reigns of Manasseh, Amon, and Josiah, in whose reign the religion was reformed, and the covenant renewed (20:20–23:25); death of Josiah, and reigns of the subsequent kings, to the taking of the city and temple, and the carrying away of the people into Babylon (23:26–25:26); treatment of Jehoiachin at the court of Evil-merodach, 25:27 to end.

SECTION VI.

THE TWO BOOKS OF CHRONICLES.

1. The title of 'Chronicles' was given to these books by Jerome, because they contain an abstract, in the order of time, of the whole of the sacred history, down to the period when they were written — 3468 yrs. They appear to have been compiled out of the national diaries or annals; and hence they are called in the Heb. Bibles, *the words of days*, or *the journals*. They contain many things not extant elsewhere; and several relations in the former books are here enlarged upon and elucidated. Hence the Greek translators have called them 'Paraleipomena,' *things omitted*. Although we cannot decide upon their authors, their authenticity is placed beyond dispute, as well by a great mass of external evidence as by the indirect attestations of our Lord and his apostles. Compare 1 Ch. 24:10 with Lev. 1:5; 2 Ch. 9:1 with Mat. 12:42, Lu. 11:31; 2 Ch. 24:20,21, with Mat. 23:35, Lu. 11:51; 1 Ch. 17:13, 22:10, with He. 1:5. There are several manifest variations in names, facts, and dates, between the books of Kings and Chronicles, and it is therefore necessary to bear in mind that the latter books are supplemental to the former.† It should also be borne in mind, that the vernacular language had been slightly varied; that several places had received new names, or had undergone sundry vicissitudes; that certain things were now better known to the returned Jews under other appellations; and that from the materials before him, the author selected those passages which were best adapted to his purpose, and most suitable to the times in which he wrote. The variations in proper names of persons will generally be accounted for by attending to the precise period of time spoken of, whence it will appear that frequently two different persons are described.

2. The *first book* contains the genealogies of those persons through whom the Messiah was to descend, from Adam to the captivity, and to the time of Ezra (1:–3:); the first inhabitants of Jerusalem after the captivity (9:2–34); the reign and death of Saul (9:35 –10:); and the transactions of the reign of David (11.–29:).

3. The *second book* contains the history of the kingdom of Israel under Solomon (1.–9:); the accession of Rehoboam; the division of the kingdom; and the plundering of Jerusalem by Shishak (10.–12:); the reigns of Abijah and Asa, kings of Judah (13.–16:); the reign of Jehoshaphat (17.–20:); the reigns of Jehoram and Ahaziah, and the usurpation of Athaliah (21.–24:); the reigns of Amaziah, Uzziah, and Jotham (25:–27.); the reign of Ahaz (28:); the reign of Hezekiah (29.–32:); the reigns of Manasseh and Amon (33:); the reign of Josiah (34:35:); the subsequent reigns to the destruction of the city and temple (36:1–21); and the edict of Cyrus (ver. 22 to the end).

SECTION VII.

THE BOOK OF EZRA.

1. This and the book of Nehemiah were reckoned as one by the ancient Jews, though they were sometimes called the first and second books of Esdras. The third book of Esdras, received as canonical by the Greek church, is merely this book interpolated; and the fourth book is a palpable forgery, undeserving of notice. That the last four chapters of this book were written by the person whose name it bears, has never been disputed; but the first six have been ascribed to another, because it appears, from the commencement of the 7th chapter, that Ezra did not go up to Jerusalem till the reign of Artaxerxes Longimanus, a period of sixty years from the commencement of this history, whereas the author of the former part represents himself as present at Jerusalem in ch. 5:1. But the intimate connection of all parts of the history, and the prevalence of the same method of narration, render it probable that the whole history was written by one person. The apparent discrepancy may easily be removed, by supposing that Ezra literally copied the original record which was written by a person contemporary with the transactions.

2. This book is a continuation of the Jewish history, from the period at which the Chronicles close, and it begins with a repetition of two verses of the latter of those two books. The period of time embraced in the history is about 79 years; or, according to some chronologists, 100 years — A. M. 3468 to A. M. 3568. As the history harmonizes most strictly with the prophecies of Haggai and Zechariah, which it materially elucidates, they should be read in connection.

SECTION VIII.

THE BOOK OF NEHEMIAH.

1. That Nehemiah was the author of this book there is no reason to doubt: it is written in his name; and, differing from all the preceding books, it is written in the first person. The register in ch. 12 has been added by some subsequent hand; probably by the authority of the great synagogue. The history presents us with a faithful narrative of the commencement, progress, and completion of the noble and patriotic undertaking of Nehemiah to restore Jerusalem, and his subsequent return to Shushan. It comprises his commission and arrival at Jerusalem (1: 2:12); the building and dedication of the walls (2:13. 7:4. 12:27–41); a register of the persons who first returned, and an account of the oblations at the temple (7:5–73); the reading of the law and celebration of the feast of Tabernacles (8:); a solemn fast and the renewal of the covenant (9: 10:); the names and families of those who dwelt in Jerusalem,— of the priests, Levites, and singers (11: 12:26); occurrences at Jerusalem during Nehemiah's absence (13:); his return to Jerusalem, and the second reformation effected by him (13:7–31).

2. Nehemiah's administration lasted 36 years, and this book closes the O. T. history.

* See Allix's Reflections on the O. T. pt. iii. ch. 2.

† The books of Samuel, Kings, and Chronicles, should be read together. See the Table of the parallel passages in these books, at the end of 1 Ch. Also in the 'Sacred Chronicle,' given in the Commentary. Ed.

SECTION IX.

THE BOOK OF ESTHER.

1. The author cannot now be ascertained, but the authenticity of the book is substantiated by the most indisputable evidence. The feast of Purim, the institution and origin of which are here related, is still observed by the Jews; and such is their estimation of the book, that they believe, whatever may be the fate of other parts of Scripture, this will ever be preserved.

2. The history embraces a period of about 20 years, or perhaps something less, commencing about A. M. 3544. Ahasuerus is, no doubt, the Artaxerxes Longimanus of profane history, who granted the Jews permission to rebuild the holy city.

3. In our Bibles this book concludes with 10:3; but the Sept. and Vulg. add 10 more vs., with 6 additional chs., though they were never extant in the Heb., and are justly rejected by Jews and Protestants. The history contains the disgrace of Vashti (1:); the elevation of Esther to the throne, and the discovery of a plot against the monarch, by the diligence of Mordecai (2:); Haman's promotion and plotting against the Jews (3:); their affliction and measures (4:1–14); Esther undertakes their cause, defeats Haman's plot, and causes him to be hanged (4.15–7:); Mordecai's advancement, and the deliverance and rejoicing of the Jews (8:); the destruction of their enemies, with Haman's sons (9:1–19); the institution of the feast of Purim (9:20 to end); a recital of the power and glory of Ahasuerus, and Mordecai's dignity (10.).

a Tomb of Ezra (*who died, say the Jews, here, at Zamzuna on the Tigris, 20 miles above its junction with the Euphrates*); *the object of Jewish and Mahometan pilgrimage. Rebuilt, 1757.*

b Alleged Tomb of Mordecai and Esther, *at Hamadan (anc. Ecbatana and Acmetha). It was erected over a more ancient foundation, and contains two very old wooden sarcophagi. A stork's nest is on its top.*

A CHRONOLOGICAL LIST OF THE KINGS OF ISRAEL AND JUDAH.

Before the Division, SAUL reigned 40 years — DAVID reigned 40 years — SOLOMON reigned 40 years.

ISRAEL AND JUDAH AFTER THE DIVISION OF THE TWELVE TRIBES.

Year of the World.	Year before Christ.	Yr. bef. the 1st Olymp.	Yr. bef. build'g. Rome.	KINGDOM OF ISRAEL. With the contemporary	KINGDOM OF JUDAH. events of heathen nations.
3029	975	199	222	1 JEROBOAM. Reigned 22 years.	1 REHOBOAM. Reigned 17 years. Forsaking the
3030	974	198	221	2 The disobedient prophet slain by a lion.	2 counsel of the old men, ten tribes revolt from
3031	973	197	220	3	3 under his government, and are formed into a
3032	972	196	219	4 Jehoiada the priest born about this time. He	4 distinct kingdom.
3033	971	195	218	5 lived in eight Jewish reigns, viz. those of	5 Shishak king of Egypt invades Judea, and takes
3034	970	194	217	6 Rehoboam, Abijah, Asa, Jehoshaphat, Je-	6 away the shields of gold out of the temple.
3035	969	193	216	7 horam, Ahaziah, Athaliah, and Joash.	7
3036	968	192	215	8	8
3037	967	191	214	9	9
3038	966	190	213	10	10
3039	965	189	212	11	11
3040	964	188	211	12 Capys Sylvius succeeds Capetus in the king-	12
3041	963	187	210	13 dom of Alba, and reigned 28 years. The	13 Chow dynasty, of 35 sovereigns, reigns in China,
3042	962	186	209	14 commencement of this reign happened (ac-	14 from 1105 to 243, B. C.
3043	961	185	208	15 cording to Dionysius of Halicarnassus) in the	15
3044	960	184	207	16 221st year from the destruction of Troy.	16
3045	959	183	206	17	17
3046	958	182	205	18	1 ABIJAH or ABIJAM. Reigned 3 years.
3047	957	181	204	19	2 The king of Judah obtains a great victory over
3048	956	180	203	20 Death of Abijah the son of Jeroboam.	3 Jeroboam, and takes Beth-el, &c.
3049	955	179	202	21	1 ASA. Reigned 41 years.
3050	954	178	201	22 1 NADAB. Reigned two years.	2
3051	953	177	200	2 1 BAASHA. Reigned 24 years.	3
3052	952	176	199	2 About this time flourished the prophets Jehu,	4 Phorbas succeeds Thersippus as perpetual archon
3053	951	175	198	3 Hanani, and Azariah. Baasha begins his	5 of the Athenians, and rules 31 years.
3054	950	174	197	4 reign by extirpating the whole house of Jer-	6
3055	949	173	196	5 oboam. The *dynasty of Jeroboam* lasted	7 Birth of Jehoshaphat, who was afterwards king of
3056	948	172	195	6 not quite 24 years, and is followed by that	8 Judah.
3057	947	171	194	7 of Baasha, which continues till the death of	9
3058	946	170	193	8 Elah, a period of not quite 26 years.	10
3059	945	169	192	9	11
3060	944	168	191	10	12
3061	943	167	190	11	13
3062	942	166	189	12	14
3063	941	165	188	13	15 Zerah, with an immense host of Ethiopians and
3064	940	164	187	14	16 Lubims, invades Judea. Asa overcomes him in
3065	939	163	186	15	17 the valley of Zephathah at Mareshah, abolishes
3066	938	162	185	16	18 idolatry out of Judea, and enjoys a peace for *ten*
3067	937	161	184	17	19 years. The number of men in Zerah's army
3068	936	160	183	18 Calpetus Sylvius succeeds Capys in the king-	20 is stated to have amounted to *a million*. 2 Ch.
3069	935	159	182	19 dom of Alba, in the 249th year from the	21 14:9.
3070	934	158	181	20 destruction of Troy. He is named, by	22
3071	933	157	180	21 Eusebius, Carpetus Sylvius.	23
3072	932	156	179	22	24
3073	931	155	178	23 [7 days.	25
3074	930	154	177	24 1 ELAH. Reigned 2 years. ZIMRI reigned	26 Baasha comes up against Judah, and begins to
3075	929	153	176	2 1 OMRI and TIBNI reign together about 5	27 build Ramah, but is diverted from his purpose
3076	928	152	175	2 years. Commencement of the *third dynasty*	28 by the policy of Asa. This is stated, in 2 Ch.
3077	927	151	174	3 by the accession of Omri to the throne.	29 16:1, to have been in the 36th year of Asa; but
3078	926	150	173	4 [years.	30 there is most manifestly a corruption in the
3079	925	149	172	5 TIBNI dying, OMRI reigns alone about 7	31 sacred text; see on 1 K. 15:16.

Year of the World.	Year before Christ.	Yr. bef. the 1st Olymp.	Yr. bef build'g. Rome.	KINGDOM OF ISRAEL. With the contemporary	KINGDOM OF JUDAH. events of heathen nations.
3080	924	143	171	6 OMRI.	32 ASA.
3081	923	142	170	7 Tiberinus Sylvius succeeds his father Calpetus	33
3082	922	141	169	8 in the kingdom of Alba, and reigned 8	34
3083	921	145	168	9 years. The river Tiber was so named	35 Megaeles succeeds Phorbas in the perpetual
3084	920	144	167	10 from this king.	36 archonship of the Athenians, and rules 30 years.
3085	919	143	166	11	37
3086	918	142	165	12 1 AHAB. Reigned 22 years. In this reign	38
3087	917	141	164	2 Jericho was rebuilt by Hiel, the Beth-elite.	39 Asa begins to be diseased in his feet, and dies in
3088	916	140	163	3	40 the 41st year of his reign.
3089	915	139	162	4 About this time Agrippa Sylvius succeeds	41
3090	914	138	161	5 Tiberinus Sylvius in the kingdom of Alba,	1 JEHOSHAPHAT. Reigned 25 years.
3091	913	137	160	6 and reigned 40 years.	2
3092	912	136	159	7	3 The king of Judah sends Levites with the princes
3093	911	135	158	8	4 throughout his realm to instruct the people in
3094	910	134	157	9 Commencement of the three years and six	5 the law of the Lord.
3095	909	133	156	10 months' drought foretold by Elijah.	6
3096	908	132	155	11	7
3097	907	131	154	12 The widow's son raised to life.	8 Polydectus (of the family of the Proclidæ) succeeds
3098	906	130	153	13 The prophets of Baal slain by Elijah, at the	9 Eunomus in the throne of Lacedæmon, and
3099	905	129	152	14 brook Kishon. Termination of the long	10 reigned 9 years. Homer flourished.
3100	904	128	151	15 drought. Great fall of rain in the land of	11
3101	903	127	150	16 Israel.	12
3102	902	126	149	17	13
3103	901	125	148	18 The Syrians defeated by Ahab.	14
3104	900	124	147	19 The Syrians again defeated by Ahab.	15
3105	899	123	146	20 Naboth stoned to death.	16
3106	898	122	145	21	17 Lycurgus begins his reign over the Spartans.
3107	897	121	144	22 1 AHAZIAH. Reigned 2 years.	18 Jehoshaphat joins Ahab against the Syrians. Ahab
3108	896	120	143	2 1 JORAM or JEHORAM. Reigned 12 years.	19 is slain at the siege of Ramoth-gilead, agreeably
3109	895	119	142	2 Assumption of Elijah in the first year of this	20 to the prophecy of Micaiah, and the dogs lick
3110	894	118	141	3 reign. Elisha succeeds him in the prophetic	21 up his blood. 1 K. 22:2–38.
3111	993	117	140	4 office.	22
3112	892	116	139	5	23 1 Jehoram associated with his father in the gov-
3113	891	115	138	6 Diognetus succeeds Megaeles in the perpetual	24 2 ernment, and reigns 8 years.
3114	890	114	137	7 archonship of the Athenians, and rules 28	25 3
3115	889	113	136	8 years.	4 JEHORAM. Reigned 5 years alone.
3116	888	112	135	9	5
3117	887	111	134	10	6
3118	886	110	133	11	7
3119	885	109	132	12	8 1 AHAZIAH. Reigned 1 year.
3120	884	108	131	1 JEHU. Reigned 28 years. End of the *dynasty*	1 ATHALIAH usurps the throne, and retains it
3121	883	107	130	2 *of Omri*, after it had ruled over Israel 46	2 6 years.
3122	882	106	129	3 years. Jehu began his reign by slaying all	3
3123	881	105	128	4 the posterity of Ahab, and destroying the	4
3124	880	104	127	5 worshippers of Baal. About this time	5
3125	879	103	126	6 Lycurgus, 42 years of age, establishes his	6
3126	878	102	125	7 laws at Lacedæmon; and, together with	1 JOASH. Reigned 40 years. He maintains the
3127	877	101	124	8 Iphitus and Cleosthenes, restores the Olym-	2 purity of the Jewish worship during the life
3128	876	100	123	9 pic games at Elis, about 108 years before	3 of Jehoiada, the high-priest. In the fourth
3129	875	99	122	10 the era usually called the first Olympiad.	4 year of this reign Alladius Sylvius succeeds
3130	874	98	121	11 Awful death of Jezebel, the wife of Ahab.	5 Agrippa in the kingdom of Alba, and reigns 19
3131	873	97	120	12	6 years. This monarch is called Romulus Syl-
3132	872	96	119	13	7 vius.
3133	871	95	118	14	8
3134	870	94	117	15	9
3135	869	93	116	16 Phidon, king of Argos, is supposed to have	10
3136	868	92	115	17 invented scales and measures, and coined	11
3137	867	91	114	18 silver at Ægina. Carthage built by Dido.	12
3138	866	90	113	19	13
3139	865	89	112	20	14
3140	864	88	111	21 [of the Athenians.	15
3141	863	87	110	22 Phereclus succeeds to the perpetual archonship	16 Birth of Amaziah, who was afterwards king of
3142	862	86	109	23 The Ninevites repent at the preaching of	17 Judah.
3143	861	85	108	24 Jonah the prophet. There are a few	18
3144	860	84	107	25 years of uncertainty in the date of this	19
3145	859	83	106	26 event. We here follow the margin of our	20
3146	858	82	105	27 English Bibles.	21
3147	857	81	104	28	22
3148	856	80	103	1 JEHOAHAZ. Reigned 17 years. About	23 Joash issues a mandate that the breaches of the
3149	855	79	102	2 the commencement of this reign Aventinus	24 temple be repaired, and gives the charge thereof
3150	854	78	101	3 Sylvius is supposed to have succeeded	25 to Jehoiada the high-priest.
3151	853	77	100	4 Alladius Sylvius in the kingdom of Alba.	26
3152	852	76	99	5 He reigned 37 years, according to Dionysius	27
3153	851	75	98	6 of Halicarnassus, and was succeeded by	28
3154	850	74	97	7 Procas Sylvius, who reigned 23 years.	29
3155	849	73	96	8	30
3156	848	72	95	9	31
3157	847	71	94	10	32
3158	846	70	93	11	33
3159	845	69	92	12	34
3160	844	68	91	13 Ariphron succeeds Phereclus in the perpetual	35
3161	843	67	90	14 archonship of the Athenians.	36
3162	842	66	89	15	37 Jehoiada, the high-priest, dies at the age of 130.
3163	841	65	88	16 1 JEHOASH reigns in consort with his	38
3164	840	64	87	17 2 father.	39 Zechariah the priest stoned to death.
3165	839	63	86	3 Jehoash reigns alone. Hazael, king of Syria,	40 1 AMAZIAH. Reigned 29 years. Soon after
3166	838	62	85	4 dies about this time, and is succeeded by his	2 the commencement of his reign, he slew all his
3167	837	61	84	5 son Ben-hadad. Elisha dies in the second	3 servants, who had killed his father.
3168	836	60	83	6 year of Ben-hadad, king of Syria, after	4
3169	835	59	82	7 having been invested with the prophetic	5
3170	834	58	81	8 office nearly 60 years.	6

Year of the World.	Year before Christ.	Yr. bef. the 1st. Olymp.	Yr. bef. build'g. Rome.	KINGDOM OF ISRAEL. With the contemporary	KINGDOM OF JUDAH. events of heathen nations.
3171	833	57	30	9 JEHOASH.	7 AMAZIAH.
3172	832	56	79	10	8
3173	831	55	78	11	9
3174	830	54	77	12	10
3175	829	53	76	13	11
3176	828	52	75	14	12
3177	827	51	74	15	13 Ten thousand of the children of Seir slain by
3178	826	50	73	16	14 Amaziah in the Valley of Salt; and ten thou-
3179	825	49	72	1 JEROBOAM II. Reigned 41 years.	15 sand precipitated from the top of a rock, and
3180	824	48	71	2 Thespieus succeeds Ariphron in the govern-	16 dashed to pieces. Amaziah, proud of his
3181	823	47	70	3 ment of Athens.	17 victory over the Edomites, provokes the Israel-
3182	822	46	69	4	18 itish king to battle. The following year Jehoash
3183	821	45	68	5	19 overcomes him, takes him prisoner, breaks down
3184	820	44	67	6 The fall of the Assyrian empire by the death	20 four hundred cubits of the wall of Jerusalem,
3185	819	43	66	7 of Sardanapalus is supposed to have taken	21 and having spoiled the temple and the king's
3186	818	42	65	8 place about this time. Arbaces founds the	22 house of a vast treasure, returns to Samaria.
3187	817	41	64	9 empire of the Medes upon the ruins of the	23
3188	816	40	63	10 Assyrian empire.	24
3189	815	39	62	11	25
3190	814	38	61	12 Caranus founds the kingdom of Macedon, and	26
3191	813	37	60	13 reigns 28 years. This kingdom continued	27
3192	812	36	59	14 till the battle of Pydna, a period of 646	28
3193	811	35	58	15 years.	29
3194	810	34	57	16	1 UZZIAH. Reigned 52 years. He is victorious
3195	809	33	56	17 Charilaus, the successor of Lycurgus, dying	2 over the Philistines, Arabians, and Mehunims;
3196	808	32	55	18 after a reign of 64 years, Nicander succeeds	3 and invented engines of war, offensive and de-
3197	807	31	54	19 him in the kingdom of Lacedæmon, and	4 fensive. His standing army consisted of 307,500
3198	806	30	53	20 reigns 39 years.	5 men. In this reign lived the prophets Amos
3199	805	29	52	21	6 and Hosea.
3200	804	28	51	22	7
3201	803	27	50	23	8
3202	802	26	49	24	9
3203	801	25	48	25	10
3204	800	24	47	26	11
3205	799	23	46	27	12
3206	798	22	45	28	13 [of the Athenians.
3207	797	21	44	29 Ardysus begins his reign over Lydia, and	14 Agamestor succeeds Thespieus in the government
3208	796	20	43	30 rules 36 years.	15 Amulius Sylvius and Numitor succeed Procas in
3209	795	19	42	31	16 the kingdom of Alba, the former of whom
3210	794	18	41	32	17 reigned 44 years. Numitor reigned alone two
3211	793	17	40	33	18 years, and was their last king. He died about
3212	792	16	39	34 Sosarmus is supposed to have succeeded	19 751 B. C.
3213	791	15	38	35 Arbaces in the government of the Medes	20
3214	790	14	37	36 about this time; but the chronology of this	21
3215	789	13	36	37 event is very uncertain. He is succeeded	22
3216	788	12	35	38 30 years after by Medidus.	23
3217	787	11	34	39	24
3218	786	10	33	40 The triremes first invented by the Corinthians.	25 Cœnus, the second king of Macedon, begins his
3219	785	9	32	41	26 reign.
3220	784	8	31	After Jeroboam's death an interregnum of 11	27
3221	783	7	30	years and a half is supposed to have taken	28 Birth of Jotham, who was afterwards king of Judah.
3222	782	6	29	place; for Zachariah, the son of Jeroboam,	29
3223	781	5	28	did not commence his reign till the 38th	30
3224	780	4	27	year of Azariah, or Uzziah, king of Judah.	31
3225	779	3	26	See 2 K. 15:8. The *fourth dynasty* of	32 The monarchical government abolished at Corinth,
3226	778	2	25	Israelitish monarchs, viz. of Jehu, is ter-	33 and the Prytanes elected. Two years after,
3227	777	1	24	minated by Zachariah's death, B. C. 773.	34 Æschylus succeeds Agamestor in the perpetual archonship of the Athenians.

Era of the Olympiads.	Yr. bef. building of Rome.	Kingd. of the Romans		
3228 776	I. 1	23		35
3229 775	2	22		36
3230 774	3	21		37 Thurimas succeeds to the throne of Macedon, and
3231 773	4	20		38 reigns 45 years. China has intercourse with
3232 772	II. 1	19		ZACHARIAH. Reigned 6 months. 39 barbarous India.
3233 771	2	18		1 SHALLUM. Reigned 1 month. 40
3234 770	3	17		2 MENAHEM. Reigned 10 years. 41 Theopompus succeeds Nicander in the kingdom of
3235 769	4	16		3 Here begins the *sixth dynasty* of 42 Lacedæmon, and reigns 47 years.
3236 768	III. 1	15		4 Israelitish kings, that of Shallum 43
3237 767	2	14		5 subsisting only a single month. 44
3238 766	3	13		6 45
3239 765	4	12		7 46 Uzziah, attempting to burn incense upon the altar
3240 764	IV. 1	11		8 47 of incense in the temple, is smitten with leprosy.
3241 763	2	10		9 48
3242 762	3	9		10 49
3243 761	4	8		1 PEKAHIAH. Reigned 2 years. 50 Alyattes succeeds to the Lydian throne.
3244 760	V. 1	7		2 51
3245 759	2	6		1 PEKAH. Reigned 20 years. Here 52 Isaiah begins to prophesy.
3246 758	3	5		2 begins the *seventh Israelitish* 1 JOTHAM. Reigned 16 years. This king over-
3247 757	4	4		3 *dynasty*, that of Menahem hav- 2 comes the Ammonites, whom he compels to
3248 756	VI. 1	3		4 ing subsisted twelve years. 3 pay tribute.
3249 755	2	2		5 4
3250 754	3	1		6 5 Alcmæon, the last perpetual archon, begins his
		A.U.C.		administration, and rules two years; after whom
3251 753	4	1	1 Romulus.	7 Rome built on the 20th of April of 6 decennial archons are appointed, Charops
3252 752	VII. 1	2	2	8 this year, according to Varro. 7 being first.
3253 751	2	3	3	9 8
3254 750	3	4	4	10 The rape of the Sabines. 9 Birth of Hezekiah, who succeeded his father Ahaz
3255 749	4	5	5	11 10 in the kingdom of Judah.
3256 748	VIII. 1	6	6	12 11

Year of the World.	Year before Christ.	Era of the Olympiads.	Y. from build'g. Rome.	Kingd. of the Romans	KINGDOM OF ISRAEL. With the contemporary	KINGDOM OF JUDAH. events of heathen nations.
3257	747	2	7	7 Romulus.	13 Meles succeeds Alyattes in the Lydian	12 Commencement of the era of Nabonas-
3258	746	3	8	8	14 throne.	13 sar, king of Babylon.
3259	745	4	9	9	15	14
3260	744	IX. 1	10	10	16	15
3261	743	2	11	11	17 The first Messenian war begins; and	16
3262	742	3	12	12	18 continues 19 years, to the taking of	1 AHAZ. Reigned 16 years. In his 1st year
3263	741	4	13	13	19 Ithome.	2 Æsimedes succeeds Charops in the
3264	740	X. 1	14	14	20 Pekah slain in the 4th year of Ahaz by	3 decennial archonship of the Athenians.
3265	739	2	15	15	Hoshea, the son of Elah. An anarchy	4 Æsimedes is succeeded by Clidicus,
3266	738	3	16	16	is supposed to have succeeded for	5 and, ten years after, Clidicus by Hip-
3267	737	4	17	17	some years, as Hoshea is said not to	6 pomenes.
3268	736	XI. 1	18	18	have commenced his reign before the	7
3269	735	2	19	19	12th year of Ahaz, 2 K. 17:1. The be-	8 Candaules succeeds Meles in the Lydian
3270	734	3	20	20	ginning of Hoshea's reign is placed	9 throne, who, 17 years after, is suc-
3271	733	4	21	21	two years later, that his 9th year may	10 ceeded by Gyges.
3272	732	XII. 1	22	22	synchronize with Hezekiah's 6th.	11 Syracuse built by a Corinthian colony.
3273	731	2	23	23		12
3274	730	3	24	24		13
3275	729	4	25	25	1 HOSHEA. Reigned 9 years. Here	14 Perdiccas succeeds to the throne of Ma-
3276	728	XIII. 1	26	26	2 begins the *eighth* and *last dynasty* of	15 cedon, and reigns 51 years.
3277	727	2	27	27	3 Israelitish kings	16
3278	726	3	28	28	4	1 HEZEKIAH. Reigned 29 years.
3279	725	4	29	29	5	2
3280	724	XIV. 1	30	30	6 Samaria besieged by Shalmaneser, king	3 Zeuxidamus succeeds Theopompus in
3281	723	2	31	31	7 of Assyria. End of the first Messenian	4 the throne of Lacedæmon, and reigns
3282	722	3	32	32	8 war. First recorded eclipse of moon	5 33 years.
3283	721	4	33	33	9 in China, 720.	6 In the sixth year of Hezekiah (which was
3284	720	XV. 1	34	34	7 HEZEKIAH.	the ninth year of Hoshea, the son of
3285	719	2	35	35	8 Elah) Shalmaneser, king of Assyria, took Samaria, carried the Israelites into cap-	
3286	718	3	36	36	9 tivity, and so put an END TO THE KINGDOM OF ISRAEL, 254 years	
3287	717	4	37	37	10 after the revolt of the ten tribes from Rehoboam.	
3288	716	XVI. 1	38		11	
3289	715	2	39	1 Numa Pompilius.	12	[rules 13 years.
3290	714	3	40	2	13 About this time Cerdiccas succeeds Medidus in the government of the Medes, and	
3291	713	4	41	3	14 Sennacherib, king of Assyria, comes up against Judah, and takes several of its fenced	
3292	712	XVII. 1	42	4	15 cities; but is pacified by a tribute. Hezekiah, falling sick, is miraculously restored	
3293	711	2	43	5	16 to health.	
3294	710	3	44	6	17 Sennacherib again invading Judea, the whole of the Assyrian army, consisting of	
3295	709	4	45	7	18 185,000 men, is destroyed in one night by an angel of the Lord. Birth of Manes-	
3296	708	XVIII. 1	46	8	19 seh, who succeeded Hezekiah in the kingdom of Judah.	
3297	707	2	47	9	20	
3298	706	3	48	10	21	
3299	705	4	49	11	22	
3300	704	XIX. 1	50	12	23	[Parthenians.
3301	703	2	51	13	24 Corcyra built by the Corinthians, four years after the building of Tarentum by the	
3302	702	3	52	14	25 Leocrates, the successor of Hippomenes, dying, Apsandrus succeeds him in the Athe-	
3303	701	4	53	15	26 nian government.	
3304	700	XX. 1	54	16	27 Deioces, governor of the Medes, assumes the title of king, and reigns 53 years. Ec-	
3305	699	2	55	17	28 batana built in this reign, according to Herodotus.	
3306	698	3	56	18	29 1 MANASSEH. Reigned 55 years. This is the longest reign in the Jewish an-	
3307	697	4	57	19	2 nals.	
3308	696	XXI. 1	58	20	3	
3309	695	2	59	21	4	
3310	694	3	60	22	5	
3311	693	4	61	23	6	
3312	692	XXII. 1	62	24	7 Eryxias, the last perpetual archon of the Athenians, begins his administration.	
3313	691	2	63	25	8	
3314	690	3	64	26	9 Anaxidamus succeeds his father Zeuxidamus in the throne of Lacedæmon, and reigned	
3315	689	4	65	27	10 39 years. He was of the race of the Proclidæ.	
3316	688	XXIII. 1	66	28	11	
3317	687	2	67	29	12	
3318	686	3	68	30	13	
3319	685	4	69	31	14 The second Messenian war begins; and continues 14 years, to the taking of Ira, after	
3320	684	XXIV. 1	70	32	15 a siege of 11 years.	
3321	683	2	71	33	16 The government of Athens intrusted to annual archons, Creon being the first.	
3322	682	3	72	34	17	
3323	681	4	73	35	18	
3324	680	XXV. 1	74	36	19 Ardysus II. succeeds Gyges in the Lydian throne, and reigns 49 years.	
3325	679	2	75	37	20	
3326	678	3	76	38	21 Argæus, king of Macedon, begins his reign.	
3327	677	4	77	39	22 Manasseh, on account of his impiety, is carried into captivity by the Assyrians; but,	
3328	676	XXVI. 1	78	40	23 upon his repentance, God restores him to his liberty and kingdom.	
3329	675	2	79	41	24	
3330	674	3	80	42	25 End of the second Messenian war, which confirmed the Messenians under the power	
3331	673	4	81	43 Tullus Hostilius.	26 of the Lacedæmonians. The Messenians attempted a third time to free themselves	
3332	672	XXVII. 1	82	1	27 from the power of Lacedæmon, B. C. 465; but it was not till 370 B. C. that the	
3333	671	2	83	2	28 descendants of the Messenians finally returned into the Peloponnesus, after a long	
3334	670	3	84	3	29 banishment of upwards of 300 years.	
3335	669	4	85	4	30	
3336	668	XXVIII. 1	86	5	31	
3337	667	2	87	6	32 Battle of the Horatii and Curiatii. Death of Metius Suffetius, the Alban dictator.	
3338	666	3	88	7	33	
3339	665	4	89	8	34 Alba destroyed, and the inhabitants carried to Rome. Birth of Amon, son of Ma-	
3340	664	XXIX. 1	90	9	35 nasseh, king of Judah.	
3341	663	2	91	10	36	
3342	662	3	92	11	37	
3343	661	4	93	12	38	
3344	660	XXX. 1	94	13	39	
3345	659	2	95	14	40 Cypselus usurps the government of Corinth, and keeps it for 30 years. The following	
3346	658	3	96	15	41 year Byzantium is said to have been built by a colony of Argives, or Athenians.	
3347	657	4	97	16	42 Paterculus says it was founded by the Milesians; Justin, that it was founded by the	

Year of the World.	Year before Christ.	Era of the Olympiads.	Y. from build'g. Rome.	Kingd. of the Romans	KINGDOM OF JUDAH. With the contemporary events of heathen nations.
3348	656	XXXI. 1	98	17 Tullus Hostilius.	43 Lacedæmonians; and Ammianus, that it was founded by the Athenians. Byzan-
3349	655	2	99	18	44 tium is the same with what was afterwards called Constantinople.
3350	654	3	100	19	45
3351	653	4	101	20	46
3352	652	XXXII. 1	102	21	47 Birth of Pittacus, one of the seven wise men of Greece.
3353	651	2	103	22	48 Archidamus succeeds to the throne of Lacedæmon, and reigns 46 years. Probable
3354	650	3	104	23	49 time when Buddah lived, in India.
3355	649	4	105	24	50 Birth of Josiah, who was afterwards king of Judah.
3356	648	XXXIII. 1	106	25	51
3357	647	2	107	26	52 Phraortes succeeds Deioces in the kingdom of Media. This monarch is supposed to
3358	646	3	108	27	53 be the same with the Arphaxad mentioned in Judith.
3359	645	4	109	28	54
3360	644	XXXIV. 1	110	29	55
3361	643	2	111	30	1 AMON. Reigned 2 years.
3362	642	3	112	31	2
3363	641	4	113	32	1 JOSIAH. Reigned 31 years. Birth of Thales happened about this time.
3364	640	XXXV. 1	114	1 Ancus Martius.	2 Philip succeeds Argeus in the throne of Macedon, and reigns 38 years.
3365	639	2	115	2	3
3366	638	3	116	3	4 The celebrated Solon was born about this time. He died B. C. 558, at the age of 80.
3367	637	4	117	4	5
3368	636	XXXVI. 1	118	5	6 The period of Confucius's History (Chun-tsew), including 242 years.
3369	635	2	119	6	7
3370	634	3	120	7	8 Josiah (only 16 years of age) begins to manifest great zeal towards the pure worship
3371	633	4	121	8	9 of Jehovah.
3372	632	XXXVII. 1	122	9	10
3373	631	2	123	10	11 Sadyattes succeeds Ardysus II. in the Lydian throne.
3374	630	3	124	11	12 Josiah commences a thorough reformation in the religion of Judea, which is completed
3375	629	4	125	12	13 in his eighteenth year. Cyrene built by Battus.
3376	628	XXXVIII. 1	126	13	14
3377	627	2	127	14	15
3378	626	3	128	15	16 [reigns 40 years.
3379	625	4	129	16	17 Cyaxares, or Cyaraxes, succeeds Phraortes in the kingdom of Media and Persia, and
3380	624	XXXIX. 1	130	17	18 Josiah repairs the temple, destroys the vessels of Baal and Asherah, puts down the
3381	623	2	131	18	19 idolatrous priests, breaks down the houses of the Sodomites and the high places,
3382	622	3	132	19	20 defiles Topheth, takes away the horses of the sun, destroys Jeroboam's altar, and
3383	621	4	133	20	21 celebrates a great passover.
3384	620	XL. 1	134	21	22
3385	619	2	135	22	23 Alyattes II., of the family of the Mermnadæ, and father of the celebrated Crœsus,
3386	618	3	136	23	24 succeeds to the Lydian throne, and reigns 57 years. This king drove the Cimme-
3387	617	4	137	24	25 rians from Asia, and made war against the Medes. An eclipse of the sun termi-
3388	616	XLI. 1	138	1 Tarquinius Priscus.	26 nated a battle between him and Cyaxares. He died when engaged in a war against
3389	615	2	139	2	27 Miletus.
3390	614	3	140	3	28
3391	613	4	141	4	29
3392	612	XLII. 1	142	5	30
3393	611	2	143	6	31
3394	610	3	144	7	1 JEHOAHAZ. Reigned 3 months.
3395	609	4	145	8	2 JEHOIAKIM. Reigned 11 years.
3396	608	XLIII. 1	146	9	3 [Babylon.
3397	607	2	147	10	4 Jeremiah foretells the 70 years' captivity. Nebuchadnezzar begins his reign over
3398	606	3	148	11	5 Nineveh taken and destroyed by Cyaxares and his allies.
3399	605	4	149	12	6 Agasicles succeeds to the throne of Lacedæmon, and reigns 41 years.
3400	604	XLIV. 1	150	13	7 The Phœnicians sailed round Africa by order of Necho. The age of Arion, Pittacus,
3401	603	2	151	14	8 Alcæus, &c.
3402	602	3	152	15	9 Æropas succeeds to the throne of Macedon, and reigns 20 years.
3403	601	4	153	16	10 125 different states, or nations, in China, about this time.
3404	600	XLV. 1	154	17	11 Birth of Sappho, the celebrated poetess, happened about this time.
3405	599	2	155	18	1 JEHOIACHIN. Reigned 3 months and 10 days.
3406	598	3	156	19	1 ZEDEKIAH. Reigned 11 years. He was the last Jewish king, and commenced his
3407	597	4	157	20	2 reign in the 8th year of Nebuchadnezzar.
3408	596	XLVI. 1	158	21	3 The Scythians are expelled from Asia Minor by Cyaxares, king of Media and Persia.
3409	595	2	159	22	4
3410	594	3	160	23	5 Confucius (before whom no Chinese books are extant) flourished in China.
3411	593	4	161	24	6 About this time Zedekiah rebelled against Nebuchadnezzar, king of Babylon. Laou-
3412	592	XLVII. 1	162	25	7 tsze, founder of the Taou-sze sect in China.
3413	591	2	163	26	8 The Pythian games first established at Delphi.
3414	590	3	164	27	9 Jerusalem besieged by Nebuchadnezzar; and two years after (viz. in the 19th year
3415	589	4	165	28	10 of Nebuchadnezzar, Jer. 52:12), the city is taken, the temple burnt, and the people
3416	588	XLVIII. 1	166	29	11 carried away into captivity.

Thus ends THE KINGDOM OF JUDAH, after it had stood from the death of Solomon 337 years, and from the captivity of the ten tribes 133 years. About this time flourished Chilo, Anacharsis, Thales, Epimenides, Solon, the prophets Ezekiel and Daniel, Æsop, Stesichorus, &c. Nebuchadnezzar lived after the destruction of the temple 24 years.

*** This TABLE is from Dr. A. Clarke's Commentary; the Chinese chronology is from Dr. Morrison.

CHAPTER III.

OF THE POETICAL BOOKS.

1. UNDER this denomination are comprehended those books termed by the Jews the *Hagiographa*, or Holy Writings; viz., the Psalms, Proverbs, Ecclesiastes, Song of Solomon, and Job. They are termed *poetical*, because generally composed in measured sentences, and possessing the distinguishing characteristics of Heb. poetry.

2. In reading these, much assistance will be derived from a strict attention to the peculiar structure of the sentences, fully treated of, in pt. ii., ch. v. sect. 2.

3. Another thing demanding attention in them, is the change of persons, which often occurs without the least intimation of it. This is occasioned in many cases by the form of composition — dialogue, or a kind of dramatic ode — in which there are different characters introduced, sustaining their respective parts. This observation applies more particularly to the Psalms, to the remarks on which the reader is referred. [See, also, Pref. to Poet. Books.]

SECTION I.

THE BOOK OF JOB.

1. This is one of the most extraordinary books of the Scriptures. Considerable diversity of opinion has obtained among biblical writers on its chronology, character, hero, and author. Some have denied the actual existence of the venerable patriarch from whom it derives its name, and considered the book as a fictitious narration, intended to instruct through the medium of parable. That such a notion should have been entertained by men who credit the writings of Ezekiel or of James, is something to excite surprise; for both these inspired writers speak of him as a real, and not as a fictitious, personage. See Ez. 14:14. Ja. 5:11. To this we may add, that he is also mentioned as a real person in the apocryphal book of Tobit; and as such he has been contemplated immemorially in Arabia and Palestine. No good reason can be given why we should abandon an opinion thus strongly supported. [See Pref. to Job.]

2. In the opinion of Hales and Townsend, the book was written by Job himself, or one of his contemporaries, and is supposed to have been obtained by Moses when in the land of Midian; and, with some alterations, addressed by him to the Israelites.

3. Bp. Lowth is of opinion that the principal object of the poem is the third and last trial of Job, from the unkindness and unjustness of his accusing friends; the consequence of which is, in the first place, the anger, indignation, and contumacy of Job, and afterwards his composure, submission, and penitence. The design of the poem is, therefore, to teach men, that, having a due respect to the corruption, infirmity, and ignorance of human nature, as well as to the infinite wisdom and majesty of God, they are to reject all confidence in their own strength and righteousness, and to preserve on all occasions an unwavering and unsullied faith, submitting with becoming reverence to the divine decrees.*

4. But, independent of the important instruction which may be derived from a devout perusal of Job, it must be considered as a most invaluable document, containing a faithful delineation of the patriarchal religion, and thus completing the Bible, by adding the dispensation of the earliest ages to the dispensations of the law and the gospel, by which it was successively superseded. On this principle the expediency of its introduction into the Heb. canon may be successfully shown, and the objections urged against it, as an exotic production, effectually silenced.

SECTION II.

THE BOOK OF PSALMS.

1. This collection of sacred hymns has been ever held in the highest estimation, as containing instruction and comfort for the truly pious, whatever may be their experience or circumstances. Upon the titles prefixed to many of the psalms implicit confidence cannot be placed; nor is it certain whether the Jews, who attached these notices, intended to denote that the respective psalms were written *by*, or *for*, such a person. [See Pref. to Ps. and the Table there.]

2. The right of Psalms to a place in the sacred canon has never been disputed; and its divine authority has been attested by the quotations of our Savior and his apostles, as well as by its numerous predictions subsequently fulfilled.

3. In these compositions we are presented with every variety of Heb. poetry. Some were prepared for particular solemnities in the Jewish worship; others appear to have been designed generally to celebrate the glorious perfections of God; and a few to have been drawn forth by the peculiar circumstances or experience of the inspired writers. They abound in the most impressive and consoling predictions. One greater than David is continually presenting Himself, even Christ the Redeemer. Divine inspiration so guided the Psalmist, that in many instances his words, at the same time that they referred with sufficient precision to the circumstances of his own life, prefigured, in terms the most accurate and sublime, the humiliation, sufferings, triumphant resurrection, and universal and eternal kingdom of the Messiah. Dr. Horsley has considered the greater part of the Psalms as a kind of dramatic ode, consisting of dialogues between certain persons, sustaining certain characters, as the priests, Levites, singers, &c. 'The other persons introduced are Jehovah, sometimes as one, sometimes as another, of the three persons: Christ, in his incarnate state, is personated sometimes as a priest, sometimes as a king, sometimes as a conqueror.'† And in these reciprocations and divisions of parts, we discern (so Dr. Lowth) the immediate cause of the disposition of the verse into equal strophes or stanzas, and why these consisted for the most part of distichs, in a sort of parallelism to each other, the last line responding to the first, and seconding, educing, and enforcing the sense. A recent writer has very materially extended this doctrine of parallelism, and, by an arrangement of several of the psalms, has succeeded in showing that each one is a complete parallelism, either of the alternate or the introverted kind. In some cases, the parallelism will be found to depend on a correspondence of the topic; sometimes on an agreement of the person; but whatever form the composition may assume, it will be found susceptible of great elucidation by the arrangement of the parallelism.‡

4. For an analysis of each psalm, see Dr. A. Clarke's Comm.; compare also the Comprehensive Commentary.

SECTION III.

THE BOOK OF PROVERBS.

This book, with the exception probably of the two concluding chs., was composed by Solomon. 1:1. 10:1. 25:1. Ch. 30 was penned by Agar, son of Jakeh, of whom we no where else read; and the last ch. contains the instructions given to Lemuel by his mother, of both of whom we are ignorant. From 25:1, it has been thought that the proverbs following were collected out of the other writings of Solomon, and placed in the present order. But this is no more than vague conjecture. The design of the inspired author of these pointed and sententious maxims may be gathered from the first three verses; and so admirably adapted to the purposes of instruction have they appeared, that many heathen philosophers and legislators have drawn their brightest sentiments from them.§ The Proverbs are frequently quoted in the N. T. See Mat. 15:4. Lu. 14:10. Ro. 12:16,17,20. 1 Th. 5:14. 1 Pe. 4:8. 5:5. Ja. 4:6, &c.

SECTION IV.

THE BOOK OF ECCLESIASTES;

That is, *the Preacher*, or one who harangues a public auditory. This book was written by Solomon, evidently towards the close of his splendid career, and after he had been brought to repentance for his awful apostasy from God. The purpose of the book is explicitly declared in its title; namely, to demonstrate the vanity of all earthly acquisitions, and to show that, when the heart is set on sublunary enjoyments, all will prove to be 'vanity and vexation of spirit.' In the course of his argument, the wise teacher anticipates the objections of the licentious and the thoughtless, and produces their absurd opinions for the purpose of refuting them. It is therefore necessary to keep the eye steadily fixed on the purport of the discourse, and to discriminate what the author delivers in his own, and what in an assumed, character. [See analysis, Pref. to Ec.] Mr. Holden, in his 'Attempt to illustrate Ec.,' has divided the work into two principal parts. The first, which extends to 6:10, he considers as taken up in demonstrating the vanity of all earthly conditions, occupations, and pleasures; and the second part, which includes the remainder of the book, as occupied in eulogizing Wisdom, and in describing its nature, excellence, and beneficial effects.‖ The conclusion of the work is worthy of an inspired author — 'Fear God, and keep his commandments; for this is the whole duty of man.'

SECTION V.

THE SONG OF SOLOMON.

1. The majority of writers consider this to be inspired; while others regard it as a merely human composition: some view it as a sacred allegory, shadowing forth the intimate relation between Christ and his church; but others insist upon its literal meaning, as referring to the marriage of Solomon with the princess of Egypt.¶ Nor are those who concur in viewing it as a mystical allegory, agreed as to its precise

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* Lowth's Lect. on Heb. Poetry, Gregory's Tr. vol. ii. p. 383. [For an analysis, see Pref. to Job.]

† Horsley's Psalms, vol. i. p. xvi.

‡ See Boys's Key to Psalms.

§ See contents of Prov. at end of Prov. Ed.

‖ Prelim. Disc. p. lxv. [Holden's Synopsis is given at the end of Ec.]

¶ 'Shishak had two daughters, one married subsequently to Jeroboam, the head of the ten revolted tribes, who established himself as king at Samaria, the other to Solomon. The Jewish commentators lead us to infer that the latter saw the princess first, when he fled to Egypt, during the rebellion of his brother Absalom. But, whether this be so or not, a little comparison of the scriptural passages with Josephus will throw light upon a somewhat romantic portion of Egyptian and Jewish history. Solomon, as allowed by the Jewish law, had another wife, an Ammonite princess, who was the mother of Rehoboam, and who, of course, had the preëminence over the Egyptian wife, as the royal source of the favored race destined to terminate in the Messiah. It may be safely inferred that unfavorable dispositions towards Solomon were created at the Egyptian court by this circumstance. The Egyptian princess, in "Solomon's Song," who throughout employs Egyptian illustrations, and compares the princely address of her lover to the harmonious action of the horses in her father Pharaoh's chariot, — and they were indeed unmatched in beauty, as the monuments show, — speaks of herself as being dark, as all the Egyptian women were, but handsome. She says that "the *Sun* (Phra, or Pharaoh) has looked upon her," and refers mysteriously to some anger of her "mother's sons," either at her love or her marriage. But, if the princess was compelled, as it is clear she would be, to play a subordinate part to the Ammonitish queen in Solomon's harem, with no chance of the Egyptian line succeeding to the throne, the politicians of Shishak's court would have had good reason to be dissatisfied, considering the magnificent dowry he had bestowed upon his daughter in marriage — the key fortress of Migdolo, and the seaport of Etion (Gezer) Geber, on the Red Sea, communicating with the wealth of India. Hence a very clear insight is given us into the motives why Shishak and his sons, the "angry brothers" of Solomon's wife, should encourage the rebellion of Jeroboam against Solomon's son Rehoboam, and why Shishak should give him the second daughter as his wife, as he had already given his sister to Hadad, another rebel against Solomon. This circumstance explains the motives which prompted Shishak to "come up" against Jerusalem, and render Rehoboam his tributary, as recorded in 2 Ch. 12.

'Rosellini, like a magician, evokes from the tomb, after so long an interval, the chief of the very characters referred to, in all the vivid accuracy of physiognomical outline, in the costume they wore when living, and with singular associations of contemporary details. The portrait of Shishak is brought before us: the portrait of Shishak the younger, and of Osorchon, the brothers in-law of Solomon, and possibly the "angry brothers," referred to; the portrait of his son Rehoboam; and, in all probability, if the analogical inferences of a recent traveller are to be believed, the portrait of Solomon's wife, an Egyptian princess, as is evident from the structure of the *sacred opera*, called Solomon's Song. If the evidences which tend to identify the above princess with two female portraits, one at Karnac, and one in the valley of the Queen's Tombs,

interpretation.* Bp. Lowth restricts it to the universal church, and conceives that it has no reference whatever to the spiritual state of individuals; while others interpret it of individuals. In this conflict of opinion, supported, as each theory is, by the highest names and talent, it is extremely difficult to decide. That Solomon was the author, is affirmed by the concurrent testimony of the Jewish and Christian churches. He is also mentioned as such in the poem itself (1:1), and the several allusions to his works and character fix it indubitably to the period of his reign. That it is an inspired composition, may be inferred from its finding a place in the Heb. canon, probably settled by Ezra, and also from its translation in the Sept. version. It forms one of the books of canonical Scripture mentioned by Josephus, and one book in the Jewish divisions of Scripture adopted by our Savior and his apostles; the only reason for which is to be inferred from its containing a mystical meaning. Under the figure of a marriage seems to be typified the intimate relation subsisting between Christ and his church, and its figures have been transferred into the N. T. See Mat. 9:15. 22:2. 25:1–11. Jn. 3:29. 2 Co. 11:2. Ep. 5:23,27. Re. 19:7,9. 22:17.

2. Mr. Good thinks it a series of idyls, like the cassides of the poets of Arabia. Its style, as remarked by Bp. Lowth, is pastoral, the two principal personages being represented in the character of shepherds.

3. The manner in which the Song has been interpreted by most expositors, has exposed it to unmerited ridicule and contempt. Not entering into the style and spirit of oriental poesy, they have given to some passages a coarse and indelicate appearance; and, not distinguishing between the literal and the allegorical senses, they have destroyed the consistency and beauty of the poem, while they have bewildered the mind of the reader. To understand it well, requires not only a renewed heart and an enlightened mind, but a sober and cautious judgment. The spiritual senses must be exercised to discern clearly spiritual truths, and the imagination curbed by a reverential apprehension of the majesty and condescension of God.

Royal and Court Dresses of Ancient Egypt; — composed from monuments contemporary with, and previous to, the age of Solomon.

CHAPTER IV.

OF THE PROPHETICAL BOOKS.

SECTION I

PRELIMINARY REMARKS.

1. This section of the books of the O. T. is so called because its subjects are chiefly, though not exclusively, prophetic.

2. If we take up the prophetic volume, we find that it readily divides itself into two parts, which may be called the *moral* or *doctrinal*, and the *predictive*. It is not a series of mere predictions — far from it. It abounds in matter of another kind: there is a continued strain of moral doctrine which runs tarough it, including under that name the only efficacious and sufficient moral doctrine, that which is founded upon a knowledge of God, his attributes, and his will, with a sense of the direct, personal, and responsible relation of man to Him. Accordingly, the most frequent subjects of the prophet are

prove correct, imagination will have no reason to disappoint itself, as it generally does, in finding its *beau idéal* of beauty or accomplishment sinking, when brought to the test of ocular evidence, so much beneath anticipation. She is the same princess, in fact, whose full-length portrait, in one of the queen's tombs, startled Champollion, as he says, by its *beauté eclatante* [dazzling beauty]. Nor does the portrait of the same personage now given by Rosellini in any degree belie Champollion's admiring description. It is that of a lady who, by any connoisseurs or artists of any period, would be pronounced of consummate beauty; and it is singular that, in the inscription associated with her name, she is called, like Amense, the wife of the first Amenophis, by the chastely affectionate epithet which Solomon confers upon her, — that of "sister bride," — which, as well as the situation of the tomb where the portrait is found, indicates that she was one of the Pallidi or royal nuns dedicated by a temporary vow of virginity to the services of Ammon, and considered as his "virgin wives." Foreign Review, England, 1836. There is much that is plausible and ingenious in the above, but the judicious reader will separate the curious facts from the hypotheses. Ed.

* See, however, Pref. to Sol. Song. Ed.

the laws of God, his supreme dominion and his universal providence, the majesty of his nature, his spiritual being, and his holiness, together with the obligations of obedience to Him in the particular duties of an inward faith and worship, and of justice and mercy to man, the whole of these duties being enforced by explicit sanctions of reward and punishment. These original principles of piety and morals overspread the pages of the book of prophecy; they are brought forward, they are inculcated, from first to last. They are often the subject when nothing future is in question; they are constantly interwoven with the predictions; they are either the very thing propounded, or they are connected with it, and all the way they are impressed with a distinctness and energy of instruction, which show it was none of the secondary ends of the prophet's mission to be this teacher of righteousness; insomuch that, if we except the gospel itself, there can no where be shown, certainly not in the works or systems of pagan wisdom, so much of luminous and decisive information concerning the unity, providence, mercy, and moral government of God, and man's duty founded upon his will, as is to be gathered from the prophetic volume. Let the predictions of prophecy, then, for a time be put out of our thoughts, and let the prophetic books be read for the pure theology they contain. With what feelings of conviction they are read by the religious person, it is not hard to tell. He perceives that he is instructed and elevated by the discoveries made to him of the Supreme Being, and the kind of worship and obedience required from himself; and these discoveries, made with an authority and a commanding power which argue them to be what they are given for,—a law of life and practice; doctrines, not of theory, but of self-government and direction; the most useful, therefore, to himself, and the most worthy of the source whence they profess to come. On this view of the prophetic writings, Origen, who does not overstate their persuasive force, says, that 'to the meditative and attentive reader they raise an impression of enthusiasm,' (a true and rational enthusiasm, like a spark of their own inspiration,) 'and, by his perceptions, convince him, as he reads, that these compositions can be none of the works of men which have obtained the credit of being the oracles of God.' The more skeptical reader will see in them something to arrest his attention, at least, and to excite in him a suspicion, that the teachers of so excellent and virtuous a discipline of life, and the expositors of so rational a theology, are not to be set down for vain pretenders to inspiration.

3. We may further remark, that this moral revelation, made by a succession of prophets, holds an intermediate place between the law of Moses and the gospel of Christ. It is a step in progress beyond the law, in respect of the greater distinctness and fulness of some of its doctrines and precepts; it is a more perfect exposition of the principles of personal holiness and virtue; the sanctions of it have less of an exclusive reference to temporal promises, and incline more to evangelical: the ritual of the law begins to be discountenanced by it; the superior value of the moral commandment to be enforced; and altogether, it bears a more spiritual and a more instructive character than the original law given by Moses. In a word, in the prophets there is a more luminous, a more perfectly reasoned, rule of life and faith, than in the primary law; and therefore God's moral revelation was progressive. It is more perfect in the prophets than in the law; more perfect in the gospel than in either.*

4. Lastly, the prophets had a practical office to discharge, as pastors and ministerial monitors of the people of God. To 'show Jacob his transgressions, and Israel his sins,' was a part of the commission they received. Hence their work to admonish and reprove; to arraign for every ruling sin, to blow the trumpet to repentance, and shake the terrors of the divine judgments over a guilty land. Often they bore the message of consolation or pardon; rarely, if ever, of public approbation and praise. The integrity and fortitude with which they acquitted themselves of this charge, is attested by impartial history, which recites the death and martyrdom some of them endured. But it lives also in their own writings; not in the praise of their sincerity and zeal, but in the faithful record of the expostulations and reproofs which they delivered in the face of idolatrous or oppressive kings, a degenerate priesthood, and a corrupt, idolatrous people. 'Great was the fidelity and great the boldness of the prophets,' is their just panegyric. But in this service they betray none of the spirit of turbulent and fanatical agitators; men who step out of order to make the public sin their field of triumph; but a grave and masculine severity, which bespeaks their entire soberness of mind, and argues the reality of their commission. Isaiah, Jeremiah, and Ezekiel, are all eminent examples of this ministerial duty. And if Paul could say of holy writ, that it 'is profitable for doctrine, for reproof, for correction, for instruction in righteousness,' as he speaks of the old Scripture, so to no part of it does that idea more fitly belong, than to the admonitory homilies of the prophets.†

5. With respect to the precise nature and extent of prophetic inspiration, much has been written with which it is unnecessary that we should trouble the reader. We may rest satisfied in the assurance that these 'holy men of old spake as they were moved by the Holy Ghost,' (2 Pe. 1:21); and that by them 'God spake, at sundry times and in divers manners, unto the fathers.' He. 1:1.

6. The 16 prophetic books are not placed in our Bibles in the order of time‡ in which they prophesied; but this circumstance should be carefully attended to, if we would understand them correctly; [and the student will find every assistance in Townsend's admirable table, given in the Comp. Comm. at p. 313, vol. iii.]

7. The great object of prophecy was a description of the Messiah and his kingdom.§ The particulars of these were gradually unfolded by successive prophets, in prophecies more and more distinct. They were at first held forth in general promises; they were afterwards described by figures, and shadowed forth under types and allusive institutions, as well as clearly foretold in the full lustre of descriptive prophecy. The prophets were oftentimes the representatives of the future dispensers of evangelical blessings; as Moses and David were unquestionably types of Christ. Ez. 34:23. Mat. 11: 11. He. 6:20. 7:1–3. Persons were sometimes descriptive of things also, as Sarah and Hagar were allegorical figures of the two covenants. Ga. 4:22–31. Ro. 9:7–13. And, on the other hand, things were used to symbolize persons, as the brazen serpent and the paschal lamb were signs of our healing and spotless Redeemer. Jn. 3:14. Comp. Ex. 12:46 with Jn. 19:36. Hence it was, that many of the descriptions of the prophets had a twofold character; bearing often an immediate reference to present circumstances, and yet being in their nature predictive of future occurrences. What they reported of the types was often, in a more signal manner, applicable to the thing typified; what they spoke literally of the present was figuratively descriptive of future particulars; and what was applied in a figurative sense to existing persons, was often actually characteristic of their distant archetypes. Many passages, then, in the O. T., which, in their first aspect, appear to be historical, are in fact prophetic; and they are so cited in the N. T., not by way of ordinary accommodation, or casual coincidence, but as intentionally predictive; as having a double sense, a literal and mystical interpretation. This mode of wrapping up religious truth in allegory, gives great interest to the sacred books, in the diligent perusal of which the most admirable contrivance and unexpected beauty will be discovered. That many of the prophecies in the O. T. were direct, and singly and exclusively applicable to and accomplished in our Savior, is certain; and that some passages are cited from the O. T. by way of accommodation to circumstances described in the New, is perhaps equally true; but that this typical kind of prophecy was likewise employed, is evident from a vast number of passages; and it is this double character of prophecy which occasions those unexpected transitions and sudden interchange of circumstance so observable in the prophetic books. Thus different predictions are sometimes blended and mixed together; temporal and spiritual deliverances are foretold in one prophecy; and greater and smaller events are combined in one point of view. To unravel this requires much attention, and a considerable acquaintance with the scope of the Scriptures.‖

8. The language of the prophets is remarkable for its magnificence; the ornaments being derived, not from accumulation of epithet, or labored harmony, but from the real grandeur of its images, and the majestic force of its expressions. Its sudden bursts of eloquence, its earnest warmth, its affecting exhortations and appeals, afford very interesting proofs of that vivid impression, and of that inspired conviction, under which the prophets wrote. No style, perhaps, is so highly figurative as that of the prophets. Every object of nature and of art, which can furnish allusions, is explored with industry; every scene of creation, and every page of science, seems to have unfolded its rich varieties to the sacred writers, who, in the spirit of eastern poetry, delight in every kind of metaphorical embellishment.

9. On the style of the prophets much has been written, particularly by Vitringa, Calmet, Lowth, Michaelis, and Newton. From the preliminary observations to Dr. Smith's 'View of the Prophets,' &c., where the principal observations of these learned writers have been abridged with great judgment, the following remarks have been selected.

10. The writings of the prophets, the most sublime and beautiful in the world, from their not being more generally understood, lose much of that usefulness and effect which they are so well calculated to produce on the souls of men. Many prophecies are somewhat dark, till events explain them. They are, besides, delivered in such lofty and figurative terms, and with such frequent allusions to the customs and manners of times and places the most remote, that ordinary readers cannot, without some help, be supposed capable of understanding them. What is not understood is seldom read; or, if it be, it is only as a task, begun without inclination, gone through without pleasure, and ended without profit.

11. Some prophecies seem as if it were not intended that they should be clearly understood before they are fulfilled. As they relate to different periods, they have been intended for exciting the attention of mankind, from time to time, both to Providence and to Scripture, and to furnish every age with new evidence of the truth of divine revelation; by which means they serve the same purpose to the last ages of the world that miracles did to the first. Whereas, if they had been in every respect clear and obvious from the beginning, this wise purpose had been in a great measure defeated. Curiosity, industry, and attention, would at once be at an end; or, by being too easily gratified, would be little exercised.

12. Besides, a great degree of obscurity is necessary to some prophecies before they can be fulfilled; and if not fulfilled, the consequence would not be so beneficial to mankind. Thus many of the ancient prophecies concerning the destruction of Jerusalem had a manifest rela-

* Davison's Discourses on Prophecy, pp. 41–48.
† Ib. pp. 53, 54.
‖ For an able discussion of the structure and gradual development of prophecy, see Davison's Discourses on Prophecy—a work which cannot be too highly commended
‡ See Pref. to Proph. Books. Table, vol. iii. p. 311. Ed.
§ Pref. to Proph. Books. Ed.

tion to the remoter destruction by the Romans, as well as to the nearer one by the Chaldeans. Had the Jews perceived this, which was not indeed clear enough till the event explained it, the nation would probably have wished to remain always in their captivity at Babylon, rather than be exposed, sooner or later, a second time, to a destruction so dreadful as that which they had already experienced. In like manner, the prophecies relating to the Messiah had a view both to his first and to his second coming; they spoke of Him as suffering, and yet conquering and reigning. The Jews, led by their situation first to wish, and then to expect, a conquering Messiah, did not clearly see the order of the prophecy, and that it behoved Christ first to suffer, and then to enter into his glory; and therefore ignorantly, and in unbelief, they were instrumental in fulfilling the prophecy, by shedding that blood which was to atone for the sins of mankind. But this they could never have been so impious as to have attempted, had they fully known that they were crucifying the Lord of glory.

13. With respect to our times, by far the greatest number of prophecies relate to events now past; and therefore a sufficient acquaintance with history, and with the language and style of prophecy, is all that is requisite in order to understand them. Some prophecies, however, relate to events still future; and these, too, may be understood in general, although some particular circumstances connected with them may remain obscure till they are fulfilled. If prophecies were not capable of being understood in general, we should not find the Jews so often blamed, in this respect, for their ignorance and want of discernment. That they did actually understand many of them, when they chose to search the Scriptures, we know. Daniel understood, from the prophecies of Jeremiah, the time at which the captivity in Babylon was to be at an end; and the scribes knew from Micah, and told Herod, where the Messiah was to be born. A very little attention might have enabled them in the same manner to understand others, as they probably did; such as the 70 weeks of Daniel, the destruction of the Babylonian empire, and of the other three that were to succeed; and also the ruin of the people and places around them — Moab, Ammon, Tyre, Sidon, Philistia, Egypt, and Idumea. Perhaps, indeed, a few enigmatical circumstances might have been annexed, which could not be understood till they were accomplished; but the general tenor of the prophecies they could be at no loss to understand. With regard to prophecies still future, we are in a similar situation. We know, in general, that the Jews will be gathered from their dispersions, restored to their own land, and converted to Christianity; that the fulness of the Gentiles will likewise come in; that Antichrist, Gog, and Magog, and all the enemies of the church, will be destroyed; after which the gospel will remarkably flourish, and be more than ever glorified. But several circumstances connected with those general events must probably remain in the dark, till their accomplishment shall clearly explain them.

14. Nevertheless, the obscurity which attends prophecy, does not always proceed from the circumstances or subject; but frequently from the highly poetical and figurative style in which it is generally conveyed.*

15. It is of importance to remark, that the same prophecies have frequently a double meaning, and refer to different events, the one near, the other remote; the one temporal, the other spiritual, or perhaps eternal. The prophets having thus several events in their eye, their expressions may be partly applicable to one and partly to another; and it is not always easy to mark the transitions. Thus the prophecies relating to the first and second restoration of the Jews, and the first and second coming of our Lord, are often interwoven together; like our Savior's own prediction (Mat. 24:) concerning the destruction of Jerusalem and the end of the world. What has not been fulfilled in the first we must apply to the second; and what has been already fulfilled may often be considered as typical of what still remains to be accomplished.

16. Almost all the prophecies of the O. T., whatever view they may have to nearer events, are ultimately to be referred to the gospel, where only we are to look for their full completion. Thus Babylon, under the O. T., was a type of mystical Babylon, under the New; and the king of Syria, Antiochus Epiphanes, a type of Antichrist; the temporal enemies of the Jews, types and figures of the spiritual enemies of Christians. We must not, however, expect to find always a mystical meaning in prophecy; and when the near and most obvious meaning is plain, and gives a good sense, we need not without reason depart from it, nor be overcurious to look beyond it.

17. In prophecies, as in parables, we are chiefly to consider the scope and design, without attempting too minute an explication of all the poetical images and figures with which the sacred writers use to adorn their style.

18. Prophecies of a general nature are applicable by accommodation to individuals; most of the things that are spoken of the church in general being no less applicable to its individual members. Prophecies of a particular nature, on the other hand, admit and often require to be extended. Thus Edom, Moab, or any other enemy of God's people, is often put for the whole of them; what is said of one being generally applicable to the rest. In like manner, what is said to or of any of God's people, on any particular occasion, is of general application and use; all that stand in the same relation to God having an interest in the same promises.

19. In the reckoning of time, a day is used by the prophets to denote a year; and things still future, to denote their certainty, are [as now in the E.] spoken of as already past.† When the prophets speak of the last or latter days, they always mean the days of the Messiah, or the time of the gospel dispensation. *That day* means often the same, and always some period at a distance.

20. When places are mentioned as lying N., S., E., or W., it is generally to be understood of their situation with respect to Judea or Jerusalem, when the context does not plainly restrict the scene to some other place. By the earth (or the word so tr.) the prophets frequently mean the land of Judea; and sometimes, says Sir I. Newton, the great continent of all Asia and Africa, to which they had access by land. By the isles of the sea, on the other hand, they understood the places to which they sailed, particularly all Europe, and probably the islands and sea-coasts of the Mediterranean.

21. The greatest part of the prophetic writings was first composed in verse; and still retains, notwithstanding all the disadvantages of a literal prose translation, much of the air and cast of the original, particularly in the division of the lines, and in that peculiarity of Heb. poetry of which we have already treated.

22. We shall treat of the several prophets, in the order of time, [given in the Table at the end of Pref. to Proph. Books,] dividing them into three classes; viz. those prophets who flourished before the Babylonian captivity — those who flourished near to and under it — and those who flourished after the return from Babylon.

SECTION II.

PROPHETS WHO FLOURISHED BEFORE THE BABYLONIAN CAPTIVITY.

§ 1. — *The Book of Jonah.*

1. Jonah is generally supposed to have prophesied in the reigns of Joash and Jeroboam II., kings of Israel, the former of whom began to reign A. M. 3163, the latter died A. M. 3220. 2 K. 14:25. Jonah is said to have prophesied concerning Jeroboam, that he should restore the coast of Israel; which prophecy, not now extant, was perhaps delivered in the reign of Jehoahaz, the grandfather of Jeroboam, when the kingdom of Israel was greatly oppressed by the Syrians. Comp. 2 K. 13:3–7 with 14:26. It is therefore probable that Bp. Lloyd does not place Jonah too high in supposing that he prophesied towards the latter end of Jehu's reign, or in the beginning of that of Jehoahaz, when Hazael, by his cruel treatment of Israel, was verifying the predictions of Elisha. 2 K. 7:12. 12:3,4,22.

2. The book is a simple narrative. The beautiful prayer contained in ch. 2 has been justly admired; and, indeed, the whole book presents us with a lively and affecting description of the power and mercy of God. Dr. Gray has remarked, that the miracle by which God punished the unbecoming flight of Jonah, was, agreeably to the figurative arrangements of the O. T., rendered symbolical of an event that was to occur under the New. The prophet, in this instance a sign of Christ, (Mat. 12:39,40. 16:4. Lu. 11:29,30, &c.) was swallowed up by a great fish, as our Savior was admitted into the jaws of death, and for a similar length of time. The fame of Jonah's deliverance appears to have spread among the heathen nations.‡ The fictitious adventures of Hercules, who is said to have continued alive for three days in the belly of a dog sent against him by Neptune; the fable of Arion and the Dolphin, and of Perseus and Andromeda, as well as the Indian tradition of Deucalion and his wife, [and the Babylonian of Oannes; see Rob. Calm.] have all some connection with the prophet's story and deliverance.

§ 2. — *The Book of Amos.*

This prophet, who began his ministry in the time of Uzziah and Jeroboam II., was contemporary with Hosea, Jonah, and Isaiah, and perhaps also with Joel. The design of his prophecies appears to have been to awaken the Israelites out of that vain confidence which they appear to have placed in their outward prosperity, while they abandoned themselves to idolatry, avarice, and every kind of impiety. Hence he denounces the approaching captivity and dispersion of the people in the most terrible forms, mingling therewith predictions of their return from the coming captivity, and of the greater prosperity of the Messiah's kingdom. He also foretells the calamities with which the neighboring cities of Damascus, Gaza, Tyre, Edom, Ammon, and Moab, should be visited for their cruel oppressions of God's people. The book contains God's denunciations against the neighboring nations (1:2:3); against Judah (2:4,5); against Israel (2:6–9:10); the restoration of the tabernacle of David, in the Messiah's reign (9:11 to end).

§ 3. — *The Book of Hosea.*

1. This prophet dwelt in the kingdom of Samaria, and his prophecies principally regard that kingdom, then fast verging towards its ruin. He is said to have prophesied under Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah; and under Jeroboam II., king of Israel. If this be correct, he must have lived very long; for there was a period of 112 years between the commencement of Uzziah's and the termination of Hezekiah's reign. If to this we add 20 for his age when he entered on his prophetic office, it will make him above 120 years old. As there is nothing in his writings which indicates his having prophesied so long, Calmet is of opinion that the title of the book is a subsequent addition, and that the commencement of the prophet's writing is, 'The

* Of this we have copiously treated in pt. i. ch. iii. sect. 10. The section [1] on Symbolical Language should also be consulted.
† See this exemplified by Roberts in the common phraseology of modern India, in Bush's Illustrations of Scripture, Is. 21:9. Ed.
‡ See Preface to Jonah. Ed.

beginning of the word of the Lord by Hosea.' In this he has been followed by more recent critics.

2. Among other prophecies, Hosea foretells the deliverance of Judah from Sennacherib; the punishment of Judah, and the desolation of its cities; the gathering of the Gentiles; the present state of the Jews, and their future restoration in the general establishment of the Messiah's kingdom; the calling of our Savior out of Egypt; his resurrection on the 3d day; and the terrors of the last judgment, figuratively to be represented in temporal destruction impending over Samaria. Thus, amidst the denunciations of wrath, the people were animated and encouraged by some dawnings of favor, and taught to cultivate righteousness and mercy, in expectation of the blessings of the Lord, and in the assurances of a final ransom from the power of the grave, and of a redemption from death, to be vanquished and destroyed.* The style is rather abrupt, the figures and similitudes rather lively than elegant, and traced with greater force than exactness.† His book is cited by our Lord (Mat. 9:12,13. 12:7), by the evangelist Matthew (2:15; comp. Hos. 11:1), and by Paul (Ro. 9:25,26. 1 Co. 15:4; comp. Ho. 6:2).

3. A singular circumstance connected with the history and ministry of Hosea, is that of his being enjoined (1:2) to adopt a type which may appear to involve an immoral connection. It appears, from the whole account, to have been a real transaction, though figurative as to the things it symbolized. The editor of Calmet has illustrated the circumstance by a description which the Baron Du Tott gives of those temporary marriages common in the East.‡ That the whole transaction was intended to expose and reprove the iniquity of the Israelites, is fully shown by the prophet himself.

4. The book contains a representation of the infidelity of the Israelites, under the type of the prophet's marriage with a dissolute woman (1:1–9); promises of the future restoration and prosperity of the people (v. 10,11); an expostulation on account of the people's wickedness; God's judgments against them, with promises of reconciliation (2:); the desolation of Israel before their restoration (3:); a denunciation of the iniquities of the people (4:1–14,17,19), and a caution to the people of Judah against being contaminated with their idolatry (v. 15,16); God's judgments against the priests, the people, and the princes of Israel (5:); a pathetic exhortation to repentance, with bitter complaints of the obstinacy and iniquity of the people (6: 7:); terrible denunciations of the captivity, distress, and destruction of Israel for their sins and idolatry (8:1–11:7); pathetic expostulations, urging the people to repentance, intermingled with threatenings of terrible punishment in case of impenitence (11:8–14:3); and a prophetic declaration of the restoration of all the tribes, their separation from idols, and the glory of the latter day (14:4, to end).

§ 4. — *The Book of Isaiah.*

1. Of this distinguished prophet our information is scanty and uncertain. [See Pref. to Is.] He prophesied probably 60 years. The name of Isaiah, as Vitringa has remarked, is in some measure descriptive of his character, signifying 'the salvation of Jehovah;' for no one of the prophets has foretold with such distinctness and particularity the advent and death of Him who was given for 'salvation to the ends of the earth.' He has always been regarded as a prophet of the highest eminence; and has been looked up to as the brightest luminary of the Jewish church. His style is lofty and elegant; and his metaphors and illustrations noble, and suitable to the dignity of the subjects of which he treats. Collectively viewed, his poetry forms the greatest tablet, both of awfully solemn and of joyfully beautiful conceptions, ever exhibited in poetic prediction. He is far from surpassing all the Heb. poets in individual passages; but in his fulness, force, majesty, and propriety, he comprehends more excellences of the poetical character than any one of them.§ Bp. Lowth has selected the 34th and 35th chs. as a specimen of the prophet's style, and has ably illustrated the various beauties which distinguish the simple, regular, and perfect poem contained in the section. But ch. 11 affords the grandest specimen of his poetic powers, presenting one of the sublimest odes in the Bible, marked by the boldest personifications to be found in the whole range of poetry.

2. The clear and subsequently fulfilled predictions of Isaiah place his inspiration and authority beyond all doubt. He foretold the captivities of Israel and Judah (39:6,7; comp. 2 K. 24:13 and Da. 1:2), and described the ruin and desolation of Babylon, Tyre, and other nations (13:19–27. 14:22–24. 47: 7–15). He called Cyrus by his name, and described his conquests and conduct towards the Jews, above 200 years before his birth. 44:28. 45:1–5.‖ But his prophecies concerning the Messiah seem almost to anticipate the gospel history. Hence his designation, 'the evangelical prophet.' The divine character of Christ (7:14. 6: 9:6. 35: 4. 40:5,9,10. 42:6–8. 61:1. 62:11–63:4); his miracles (35:5,6, &c.); his peculiar qualities and virtues (11:2,3. 40:11. 43:1–3); his rejection (6:9–12. 49:7. 53:3), and sufferings for our sins (50:6. 53:4–11); his death, burial (53:8,9), and victory over the grave (25:8. 53:10,12); and, lastly, his final glory (49:7, 22,23. 52:13–15. 53:4,5), and the establishment, increase (2:2–4. 9:7. 42:4. 46:13), and perfection (9:2,7. 11:1–10. 16:5. 29:18–24. 32:1. 40:4,5. 49:9–13. 51:3–6. 52:6–10. 55: 1–3. 59:16–21. 60: 61:1–5. 65:25) of his kingdom are each specifically pointed out, and portrayed with the most striking and discriminating characters. It is impossible, indeed, to reflect on these, and on the whole chain of his illustrious prophecies, and not be sensible that they present the most incontestable evidence in support of Christianity.¶

3. The predictions of Isaiah may be arranged thus: the first 5 chs. relate to the reign of Uzziah; the 6th, to the reign of Jotham, his successor; and the remaining chs. must be divided between Ahaz and Hezekiah; though it is not easy to draw the line precisely between those monarchs, as to their share in the several predictions, till we arrive at the 36th ch., when we find ourselves in the 14th year of the reign of Hezekiah. The general opinion seems to be, that the reign of Ahaz embraces from the 7th to the 15th chs. incl. According to the chronology of Usher, Isaiah began to prophesy A. M. 3244, B. C. 760, and his last predictions were delivered A. M. 3306, B. C. 698; a period of 62 years.**

4. According to Vitringa, this book is twofold in its matter: 1. *Prophetical;* 2. *Historical.* The former he divides into 5 parts: Five prophetic discourses directed to the Jews and Ephraimites (1:–12:); 8 prophetic discourses declaring the fate of the Babylonians, Philistines, Moabites, Syrians, Egyptians, Tyrians, and others (13:–21:); 3 discourses denouncing judgments on the disobedient Jews, and consoling the true followers of God (25: 35:); 4 discourses referring to the Messiah, and the deliverance of the Jews from Babylon (40:–48:); 5 discourses, pointing out the passion, crucifixion, and glory of the Messiah (49: to end). The *historical* part begins with ch. 36, and ends with ch. 39. It relates some of the transactions of the prophet's own time.

§ 5. — *The Book of Joel.*

Joel, the son of Bethuel, prophesied before the subversion of Judah, but when that event was fast approaching; in the reign, as some think, of Manasseh; or, according to others, of Josiah: we cannot determine, from his predictions themselves, precisely the time or reign in which they were delivered. He is said to have been of the city of Betharam, in the tribe of Reuben. He is distinguished for the fervor, elegance, and sublimity of his style; and his short but sublime work exhibits all those characters of energy for which the most illustrious prophets were celebrated, combined with a richness of imagery seldom rivalled, and never surpassed. He even surpasses Isaiah in concinnity, and is much imitated in Re. His description of the army of locusts, in ch. 2, and of the effusion of the Spirit in ch. 3, have no equal.

§ 6. — *The Book of Micah.*

Micah was a native of Marasha, a village in the south of Judah, in the vicinity of Eleutheropolis, and prophesied in the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah. His predictions regarded both kingdoms; hence he terms them 'a vision concerning Jerusalem and Samaria,' the two capitals. The Assyrian and Babylonian captivities were both drawing near, and the prophets Isaiah, Joel, Hosea, Amos, and Micah, were raised up by God to foretell these calamitous events, and exhort the people to repentance. Micah's style possesses great energy, copiousness, pathos, and sublimity; not without singular beauty and elegance. There are some of his predictions which will bear a comparison even with Isaiah himself. The iniquities of Israel and Judah are reproved with sharpness and fidelity: the ruin of these monarchies, and the nations by which it should be effected, and their future restoration according to the divine promise, all are made to turn on that glorious centre of providence and grace to which all prophecy hastened, and in which it terminated —the reign of the Messiah.††

§ 7. — *The Book of Nahum.*

1. Nahum, the Elkoshite, occupies a small but splendid place among the minor prophets. Josephus supposes him to have flourished in the reign of Jotham; and says, that his prophecies were accomplished 115 years after they were delivered. But the most accurate chronologers place him in the reign of Hezekiah, and conclude that his predictions were delivered soon after the destruction of Samaria by Shalmaneser. Accordingly, his book opens with a sublime exhibition of the power and goodness, the justice and compassion, of God. He represents 'whirlwind and storm' encompassing Him; 'clouds' scattered 'as the dust of his feet;' the sea shrinking and the rivers failing at his rebuke. Then this storm subsides instantly into a calm; every attribute of terror is laid aside, as He turns to his people; and all his majesty and power are combined for the security of those 'that trust in Him.' After this sublime expression, he directs his prophecies chiefly against Nineveh.

2. The book will be best understood by being read as a continuation or supplement to Jonah. They form connected parts of one moral history; the remission of God's judgment being illustrated in the one, the execution of it in the other. The attentive reader will perceive them to be contrasted in some of their contents, as well as in their general object: the repentance of the Ninevites and their wickedness; the clemency and just severity of the divine government being combined together in the mixed delineation of the two books.‡‡ But of pure Christian prophecy, either direct or typical, *per-*

* Gray's Key, *in lib.*

† Lowth on Heb. Poet., Lect. 21.

‡ Fragments, No. 43.

§ See Lowth's Prel. Diss. to his tr. of this prophet.

‖ Jerome has remarked that the history of Xenophon is a good comment on Isaiah's prophecies.

¶ Gray's Key, p. 368, &c.

** The reader will find an ably-written article on the writings and times of Isaiah, in the Encyc. Metrop. vol. ix. p. 182, &c.

†† Encyclop. Met. vol. ix. p. 181.

‡‡ Comp. Na. 1:2 with Jon. 4:2; Na. 3:1 with Jon. 3:8.

haps the book of Nahum must be set down as affording no instance.*

§ 8. — *The Book of Zephaniah.*†

Zephaniah was the son of Cushi, and is supposed to have been of the tribe of Simeon. It has been supposed, from the similarity of style, that Zephaniah has only abridged the prophecies of Jeremiah; but, as Dr. Gray remarks, he evidently flourished before that prophet; Jeremiah speaking of those abuses as partially removed, which Zephaniah describes as present in the most flagitious extent. This circumstance shows, also, that Zephaniah prophesied before the 18th year of Josiah, when this good king reformed the abuses of the Jewish church and state.

SECTION II.

PROPHETS WHO FLOURISHED NEAR TO AND DURING THE BABYLONIAN CAPTIVITY.

§ 1. — *The Book of Jeremiah.*

1. This prophet exercised his office about 42 years with great zeal and faithfulness, was a man of distinguished piety and conscientious integrity, a warm lover of his country, and so affectionately attached to his countrymen, that their bitterest opposition could not sever him from their fortunes.‡ He refused the favor of the king of Babylon, to share in the afflictions of his country. The idolatrous apostasy and other criminal enormities of the people of Judah, and the severe judgments about to be inflicted on them, intermingled with intimations of future restoration, are his principal subject-matters; excepting only ch. 45, which relates personally to Baruch, and the 6 succeeding chs., which respect the fortunes of some particular heathen nations.

2. It is observable, that, although many of these prophecies have their respective dates assigned to them, and others may be tolerably well guessed at from certain internal marks and circumstances, there appears to be a strange disorder in the arrangement, not easily to be accounted for on any principle of regular design. There is, indeed, a variation between the Heb. copies and those of the Sept. in the arrangement of those particular prophecies concerning the heathen nations, which in the Heb. are disposed all together, and, as we think, in their proper order of time with respect to each other, at the end of the book, intentionally, as it should seem, not to interrupt the course of Jewish history; whilst the authors of the Sept. have inserted them, with some difference of order among themselves, though perhaps no very material one, after 25:13. But the disorder complained of lies not here: it is common to both Heb. and Greek arrangements, and consists in the preposterous jumbling together of the prophecies of the reigns of Jehoiakim and Zedekiah, in the 17 chs. which follow the 20th in the Heb. copies; so that, without any apparent reason, many of the latter reign precede those of the former, and in the same reign the last delivered are put first, and the first last. As such an unnatural disposition could not have been the result of judgment, nor scarcely of inattention in the compiler, it follows that the original order has most probably, by some accident or other, been disturbed. Dr. Blayney has endeavored with great judgment to restore the proper order of the chs. by transposing them wherever it appeared necessary, thus:—

(1) The prophecies delivered in the reign of *Josiah*, containing chs. 1 to 12, incl.

(2) Delivered in the reign of *Jehoiakim*, comprising chs. 13–20, 22, 23, 35, 36, 45, to 48; and 49:1–33.

(3) Delivered in the reign of *Zedekiah*, including chs. 21, 24, 27–34, 37–39, 40; vs. 34–39, and chs. 50 and 51.

(4) Delivered under the government of *Gedaliah*, from the taking of Jerusalem to the retreat of the people into Egypt, and the prophecies delivered to the Jews in that country; comprehending chapters 40 to 44, inclusive.§

This very luminous arrangement has been adopted by most subsequent writers.

3. The following historical sketch of the times in which Jeremiah lived throws light upon his prophecies in general, and may help to explain sundry circumstances and allusions in them.

(1) In the reign of Manasseh, every species of impiety and moral corruption had been carried to the highest pitch, under the encouragement of royal example. And so thoroughly tainted were the minds of men by this corrupt influence, as to baffle all the endeavors of the good Josiah to bring about a reformation. This well-disposed prince having, in the 18th year of his reign, providentially met with the book of the law, was struck with horror at the danger to which he found himself and his kingdom exposed by the violations of it. He therefore set about removing all the abominations that were in the land, and engaged his subjects to be more dutifully observant of the law for the time to come. But though the king's heart was right, and his zeal fervent and sincere, it was all hypocrisy and dissimulation on the part of the people; their hearts were incorrigibly turned the wrong way; and God, who saw clearly the real bent of their dispositions, was not to be diverted from his designs of punishment. He began with depriving them, by a sudden stroke, of their excellent prince, under whose government they had enjoyed much happiness and tranquillity, of which they were altogether unworthy. He was slain in a battle with Pharaoh Necho, king of Egypt, whom Josiah had gone out to oppose on his march against the king of Babylon, he being at that time in an alliance with the Babylonians. His death, however fatal to his kingdom, was, as to his own particular case, a merciful disposition of Providence, that his eyes might not see all the evil that was coming on his land.

(2) Josiah being dead, his sons who succeeded him were not of a character to impede or delay the execution of God's judgments. It is said in general of them all, that they did that which was evil in the sight of the Lord. The first that mounted the throne was Shallum, or Jehoahaz, the second son, by the designation of the people. But his elevation was not of long continuance. Pharaoh Necho, having defeated the Babylonian forces, and taken Carchemish, on his return deposed Jehoahaz, after a reign of 3 months, and carried him to Egypt, from whence he never returned.‖ In this short reign, Jeremiah does not appear to have had any revelation. Pharaoh Necho made use of his victory to reduce all Syria under his subjection; and having imposed a fine upon the kingdom of Judah of 100 talents of silver, and one talent of gold, he received the money from Jehoiakim, son of Josiah, whom he appointed king in his brother's stead. Jehoiakim was one of the worst and most wicked of all the kings of Judah; a man totally destitute of all religion; unjust, rapacious, cruel, and tyrannical in his government. In the beginning of his reign, he put Urijah, a prophet of God, to death, for having prophesied, as it was his duty to do, of the impending calamities of Judah and Jerusalem. And having either built a new palace, or enlarged the old one that belonged to the kings of Judah, he, by a strain of authority not less mean than wicked, withheld from the workmen the wages they had earned in building it. In short, he set no bounds to his evil inclinations and passions; and his people, freed from the wholesome discipline which had restrained them in his father's time, were not behindhand with him in giving way to every sort of licentious extravagance. Three years he reigned without molestation or disturbance from abroad; but towards the latter end of his 3d year, Nebuchadnezzar, being associated in the government by his father Nahopolassar, king of Babylon, was sent into Syria to recover the dismembered provinces of the Babylonian empire. In the 4th year of Jehoiakim, he beat the Egyptian army at the river Euphrates, retook Carchemish, and having subdued all the intermediate country, appeared before Jerusalem, of which he soon made himself master. Jehoiakim was at first loaded with chains, with an intention of sending him to Babylon. He was, however, released on his submission, and again suffered to reign, on taking an oath to be a true servant of the king of Babylon. But numbers of his people were sent captives to Babylon, together with several children of the blood royal, and of the first families of Judah, whom Nebuchadnezzar proposed to breed up in his own court, in order to employ them afterwards in the affairs of his empire. At the same time, many of the sacred vessels were taken away, and deposited in the temple of Belus, at Babylon; so that, from this date, the desolation of Judah may fairly be reckoned to have had its beginning.

(3) After the king of Babylon's departure, Jehoiakim continued to pay him homage and tribute for 3 years. In the mean time, both he and his people persisted in their evil courses, undismayed by the mischiefs which had already befallen them, and making light of the threatenings which God, by the ministry of his prophets, repeatedly denounced against them. At length Jehoiakim refused to pay any longer the tribute assigned him, and broke out into open revolt. To chastise him, the king of Babylon, not being at leisure to come in person, directed his vassals of the neighboring provinces, the Syrians, Moabites, and Ammonites, to join with the Chaldean troops that were on the frontiers, and to ravage the land of Judah. They did so for 3 years together, and carried off abundance of people from the open country, who were sent to Babylon. Jehoiakim, in some attempt, as it should seem, to check these depredations, was himself slain without the gates of Jerusalem; and his dead body, having been dragged along the ground

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* Davison's Discourses on Prophecy, p. 207.

† See Pref. to Zeph. Ed.

‡ See Pref. to Jer. Ed.

§ Another arrangement, by Prof. Dahler, is here given; from Dr. A. Clarke's Introd. to Jer.

Prophecies under Josiah.	ch. 46:2–12.	ch. 12:14–17.
ch. 1:1–19.	10:1–16.	10:17–25.
4. 5. 6:30.	14:1–15.21.	*Under Jechoniah.*
2:1–3:5.	16:1–17:16.	ch. 13:1–27.
3:6–4:4.	18:1–23.	*Under Zedekiah.*
17:19–27.	19:1–20:13.	ch. 22:1–23:8.
47:1–7.	20:14–18.	11:1–17.
Under Jehoiakim.	23:9–40.	11:18–12:13.
ch. 7:1–9:25.	35:1–19.	24:1–10.
26:1–24.	25:1–38.	29:1–32.
	36:1–32.	ch. 27:1–28:17.
	45:1–5.	49:34–39.
		51:59–64.
		21:1–14.
		35:1–7.
		37:1–10.
		34:8–22.
		37:11–21.
		38:1–28
		39:15–18.
		32:1–44.
		33:1–26.
		39:1–10.

After the Destruction of Jerusalem.	*Relative to Strange Nations.*
ch. 39:11–14.	ch. 46:1. 49:1–6.
40:1–41:18.	48:1–47.
42:1–43:7.	49:7–22.
30:1–31:40.	49:23–27.
Delivered in Egypt.	49:28–33.
ch. 43:8–13.	50:1–51:58–64.
44:1–30.	*Historical Appendix.*
46:13–28.	ch. 52:1–31. Ed.

‖ Figures presenting the Jewish physiognomy of that age appear on Egyptian monuments. Comp. the cut under the word 'captive,' in the Concordance, with what is probably a portrait of Rehoboam, note and cut, 2 Ch. 12:8. Ed.

with the greatest ignominy, was suffered to remain without burial in the open fields.

(4) Jeconiah, the son of Jehoiakim, a youth of 18 years old, succeeded his father in the throne, and followed his evil example, as far as the shortness of his reign would admit. From the beginning of it Jerusalem was blocked up by the Babylonian generals. At the end of 3 months, Nebuchadnezzar joined his army in person, and upon his arrival, Jeconiah surrendered himself and his city at discretion. He was transported directly to Babylon, with his mother, his family, and his friends, and with them all the inhabitants of the land of any note or account. The treasures also of the temple and of the king's house, and all the golden vessels which Solomon had provided for the temple service, were at this time carried away. We read of no prophecy that Jeremiah actually delivered in this king's reign; but the fate of Jeconiah, his being carried into captivity, and continuing an exile to the time of his death, was early foretold in his father's reign, as may be particularly seen in ch. 24.

(5) The last king of Judah was Zedekiah, the youngest son of Josiah, whom Nebuchadnezzar made king, and exacted from him a solemn oath of allegiance and fidelity. He was not, perhaps, quite so bad a man as his brother Jehoiakim, but his reign was a wicked one, and completed the misfortunes of his country. His subjects seem to have but little respected him, whilst they considered him in no other light than as the lieutenant or viceroy of the king of Babylon, whose sovereignty they detested, and were continually urging him to throw off the yoke. Nor had he been long in the possession of his kingdom, before he received ambassadors from the kings of Edom, Moab, Ammon, Tyre, and Sidon, soliciting him to join in a confederacy against the Babylonian power. But he was wise enough at this time to hearken to the prophet Jeremiah's advice, and to reject their propositions; and for some time he consented to send his presents and ambassadors to Babylon yearly, in token of his obedience. But the iniquities of his people were now ripe for punishment; and their idolatries, as the prophet Ezekiel describes them (ch. 8), were become so enormously profligate, that the stroke of vengeance could no longer be suspended. Zedekiah, therefore, was at last prevailed on by evil counsel, and the promise of assistance from Egypt, to break his oath and renounce his allegiance, by which he drew upon himself the arms of the king of Babylon, who invaded Judah, took most of its cities, and invested Jerusalem. The Egyptians made a show of coming to his relief, and the Chaldean army, informed of their approach, broke off the siege, and advanced to meet them, having first sent off the captives that were in the camp. This produced a signal instance of the double-dealing of the Jews. For in the first moments of terror, they had affected to return to God, and in compliance with his law had proclaimed the year of release to their Hebrew bondservants, and let them go free. But on the retreat of the Chaldeans, when they believed the danger was over, and not likely to return, they repented of their good deeds, and compelled those whom they had discharged to return to their former servitude. The Egyptians, however, durst not abide the encounter of the enemy, but faced about, and returned to their own land, leaving the people of Judah exposed to the implacable resentment of the king of Babylon. The siege was immediately renewed with vigor, and the city taken, according to the circumstantial account in ch. 52.

(6) The subsequent transactions, of the murder of Gedaliah, of the retreat of the Jews that remained in Egypt, and of their ill behavior there, are so particularly related (chs. 40:–44:), that it were needless to repeat them here. But it may be of use to observe, that in the 2d year after the taking of Jerusalem, Nebuchadnezzar laid siege to Tyre; and in the course of that siege, which lasted 13 years, he sent part of his forces against the Moabites, Ammonites, Edomites, Philistines, and other neighboring nations, to desolate and lay waste the country, as the prophets of God had foretold. At the same time Nebuzar-adan, the Babylonian general, again entered the land of Judah, and carried off a few miserable gleanings of inhabitants that were found there. In the next year after the taking of Tyre, the king of Babylon invaded Egypt, which he plundered and ravaged from one end to the other; and on this occasion, all the Jews that had fled into that kingdom for refuge, were almost entirely cut off or made prisoners. Such was the state of affairs in general, till, in the course of time, and precisely at the period foretold, the Babylonian monarchy was itself overturned by the prevailing power of the Medes and Persians, and the Jewish nation once more returned to their proper land.

4. The style of Jeremiah is beautiful and tender to a high degree, especially when he has occasion to excite the softer passions of grief and pity, which is not seldom the case in the first parts of his poetry. It is also, on many occasions, very elegant and sublime, especially towards the end, 46:6, where he approaches even the majesty of Isaiah. The historical narratives, occasionally introduced, are written in a plain, prosaic style.

5. We must not omit to notice that the writings of Jeremiah contain two or three striking predictions of the Messiah. On 23:5,6, Dr. Hales has cited a remarkable passage from the ancient rabbinical book of *Ikkanin*, which well expresses the reason of the appellation given to the Redeemer: 'The Scripture calls the name of the MESSIAH, JAOH, our RIGHTEOUSNESS, to intimate that He will be A MEDIATORIAL GOD, by whose hand we shall obtain *justification* from THE NAME; wherefore it calls Him by the name of THE NAME, i. e. the ineffable name JAOH, here put for GOD HIMSELF!'* The miraculous conception is clearly predicted in 31:22; and the spirituality and surpassing glory of the gospel dispensation is as clearly marked out in v. 31–36.

§ 2.— *The Lamentations of Jeremiah.*

1. Some authors suppose these the Lamentations referred to in 2 Ch. 35:25; but this cannot be, as it is evident, from the subject-matter of those we now possess, that they were not written till after the subversion of the kingdom of Judah. These pathetic compositions deplore the accomplishment of those prophecies already uttered by the prophet.

2. The Lamentations were certainly written in metre, and consist of plaintive effusions, composed upon the plan of the funeral dirges, all upon the same subject, and uttered, as Bp. Lowth thinks, without connection, as they rose in the mind of the prophet, in a long course of separate stanzas, which have subsequently been put together, and formed into one entire poem. The whole is properly divided in our Bibles into 5 parts, each of which is a distinct elegy, consisting of 22 periods, corresponding with the number of letters in the Heb. alphabet. In the first 4 elegies the several periods commence, as an acrostic, with the different letters following each other in alphabetical order. In the 1st, 2d, and 4th elegy, the prophet addresses the people in his own person, or else personifies Jerusalem, and introduces that city as a character; the 3d part is supposed to be uttered by a chorus of Jews, represented by their leader; and in the 5th, the whole nation of the Jews, on being led into captivity, pour forth their united complaints to Almighty God.†

§ 3.— *The Book of Habakkuk.*

1. This prophet lived in the reign of Jehoiakim, and was contemporary with Jeremiah. That he prophesied after the taking of Nineveh, is inferred from his silence respecting the Assyrians, while he predicts the terrible judgments which threatened his country from the Chaldeans, whom he calls a 'bitter and hasty nation,' and whose ferocious character and unsparing cruelty he describes with all the force and grandeur of oriental imagery. The Chaldeans are threatened in their turn; and the book closes with a magnificent description of the majesty of God. Whoever reads the prophecies of Habakkuk must be struck with the grandeur of his imagery, and the sublimity of his style, especially in the ode in ch. 3, which Bp. Lowth ranks among the most perfect specimens of that class of poetry. Michaelis pronounces Habakkuk to have been a great imitator of former poets, but with some additions of his own, and with no common degree of sublimity.‡

2. This book contains an appeal to God on the rapid growth of impiety and vice among the Jewish people (ch. 1:1–4). God announces the approaching captivity as a punishment for their wickedness (v. 5–11), upon which the prophet humbly expostulates with Him, for punishing his people by the Chaldeans (v. 12–2:1). God promises a future accomplishment of the promises made to his people, by the Messiah (which also refers to the near deliverance of Cyrus), and shows that in the mean time the just will live by faith (v. 2–4); the destruction of the Babylonian empire is then foretold (v. 5–20); and the prayer or psalm of the prophet follows, in which he implores God to hasten the redemption of his people (ch. 3).

§ 4.— *The Book of Daniel.*

1. During the captivity of the Jews in Chaldea, this eminent prophet was raised up by God to exhibit and uphold the true religion. He was descended from the royal family of Judah, and was carried to Babylon after the destruction of Jerusalem, when about 18 or 20 years of age. He was contemporary with Ezekiel, who mentions his extraordinary wisdom and piety, Ez. 14:14, 20. The book which passes under the name of Daniel was certainly of his composition, although some Jewish writers maintain that prophecies were never committed to writing out of the limits of Judea, and that the book in question was composed by men of the great synagogue. In many passages he represents himself as the author, in the most express and unequivocal terms. It was admitted into the Jewish canon as his, and its genuineness is confirmed by the references of the N. T. Mat. 24:15. Mk. 13:14. Josephus also affirms that Daniel himself committed his prophecies to writing.§ His prophecies concerning the Messiah, the destruction of Jerusalem, the revolution of states, and other remarkable events, are astonishingly clear, and their very dates precisely marked. All his prophecies are related to each other, like the several parts or members of the same body. The first is the easiest to be understood, and every succeeding prophecy adds something new to what goes before. That part which relates to the Babylonian empire is in Chaldee. He lived in great favor with the Babylonian monarchs, and his extraordinary merit procured him the like regard from Darius and Cyrus, the 1st and 2d kings of Persia. He was, indeed, the only prophet who enjoyed any great share of worldly prosperity. He lived throughout the captivity, but does not seem to have ever returned to his own country. The last of his visions which we have an account of, was in the 3d year of Cyrus (about 534 B. C.), when he was about 94 years of age; and it is not likely he lived much longer. He was then at Susa, on the Tigris, where he probably remained till he died.‖

* Analysis of Chron. vol. ii. p. 481. But see Dr A. Clarke, *in loc.*
† Lowth on Sacr. Poet. of Heb., Lect. 21.
‡ Ib. vol. ii. p. 99, note, Gregory's Tr.
§ Jewish Antiquities, Book x. ch. 22.
‖ Smith's Summary View of the Prophets, p. 155.

2. The style of Daniel is not in general so remarkable for its poetical and figurative cast, as that of most of the other prophets; but it possesses more of the ease and simplicity of historical narration, though the visions which he records are in themselves highly figurative and emblematical. The whole book comprises a detail of regular history and remarkable prophecy; and this intermixture gives it a very novel and interesting complexion. The first 6 chs. are principally historical, with the exception of the 2d, which contains the interpretation of Nebuchadnezzar's prophetic dream, respecting the successive establishment and decay of the chief kingdoms of the world, till the introduction of that which was finally to obtain unrivalled power and universality. There is such an air of truth, and such a justness of coloring, in the different accounts of the miraculous deliverance of Shadrach and his companions from the fiery furnace, to which they were consigned by the persecuting intolerance of Nebuchadnezzar; in the unhallowed and sacrilegious festivity of Belshazzar, with the awful consequences that ensued; in the story of Daniel's commitment and deliverance from the lions' den; and in all the minute details of these transactions,—that the reader is transported to the very spot, and has his feelings infallibly engaged in every scene. The alternations of terror and of delight agitate the bosom, while sentiments of the sublimest nature are incidentally communicated. It is, indeed, a tale of wonder, divested of all fictitious adornments; but a tale of great political and moral importance, and of most evident practical utility. [For, while it carried on God's designs as to Israel and redemption, it preached the true God to the two powers successively dominant, from China to Ethiopia, and communicating with each," — thus leaving the whole world without excuse in denying Him.] The events of the 6th ch. belong to the time of Darius the Mede: in the 7th and 8th, the reader is carried back to a previous period, namely, to the first 3 years of the reign of Belshazzar. The last 6 chs. consist of prophecies which, though manifestly connected, were delivered at different times.†

3. The prophecies of Daniel were in many instances so exactly fulfilled, that those persons who would otherwise have been unable to resist the evidence which they furnished in support of our religion, have not scrupled to affirm that they must have been written subsequently to those occurrences which they so faithfully describe.‡ But this groundless and unsupported assertion of Porphyry, who,

* See Heeren's Researches. *Ed.*

† See Encyc. Metrop. vol. ix. p. 295.

‡ Compare Preface to Daniel. To which we add

Some Illustrations of Daniel (from the Pict. Bible, &c.).

1:4, the youths selected for the king's service are said to have been *well favored* and without *blemish*. So, says Ricaut, in his 'Ottoman Empire,' 'the youths designed for the great officers must be of admirable features and pleasing looks, well shaped in their bodies, and without any defects of nature; for it is conceived that a corrupt and sordid soul can scarce inhabit in a serene and ingenuous aspect; and I have observed, not only in the seraglio, but also in the courts of great men, their personal attendants have been of comely, lusty youths, well habited, deporting themselves with singular modesty and respect in the presence of their masters.' Not a single intimation is there in this account in Daniel which may not be illustrated from the customs of the Turkish seraglio, previous to the changes by the present sultan.

At 3:1, 'an image of gold' is stated to have been erected 60 cubits high; which may include the pedestal [or mound] on which it was erected: [probably, as has been suggested, by Egyptian captive artists, in imitation of those statues commonly called 'of Memnon.' Cnt, vol. iii. p. 755. But that the Chaldeans were accustomed [like the Israelites] to set up vast golden images of their gods, and particularly of Belus, appears from Herodotus, who, after describing the famous temple dedicated to him, and in which there was no statue, adds, that within the precincts of this temple there was a smaller sacred edifice, upon the ground; within which there was an immense golden statue of Jupiter (Belus), in a sitting posture; with large tables about it, a throne, and steps of gold, containing 800 talents. He adds that there was also, not long since, within the sacred enclosure, a statue of solid gold, 12 cubits high. Darius Hystaspes durst not remove this; but his son Xerxes did, and killed the priest who attempted to prevent it. Perhaps one of these, or particularly this last, may have been the image Nebuchadnezzar set up in the plains of Dura, removed after the transaction recorded in this chapter of Daniel.

4:24. *Coats. hozen, hatz.*] Rather trowsers and wide drawers or trousers, such as are still worn by the Persians, &c. and called by a similar name: [but comp. cuts.]

1:30. *Great Babylon which I have builded.*] The Greeks refer the magnificence of Babylon — the scenes constantly before the eyes of Daniel — the streets so often traversed by captive Israel — to the queens Semiramis, who lived before, and Nitocris, who lived after Nebuchadnezzar. But the native historian Berosus, together with Megasthenes and Abydenus, expressly attributes them to him; and it would seem, moreover, that Nitocris, whom some make Nebuchadnezzar's, others his son's wife, merely completed the great works he began; which indeed could not have been accomplished at all till after the fall of Nineveh, and when Babylon had become the seat of a great empire, i. e. till Nebuchadnezzar's time. [The trust-worthy Herodotus describes Babylon from eye-witness, and though it appears incredible, yet his account should not be rejected, and it becomes less surprising when we call to mind the pyramids and temples of Egypt, the 1500 miles of the Chinese wall, &c., and the employment, upon such works, of whole enslaved nations, fed in a mild climate, on a fertile soil, by extensive conquest, and robbery on a mighty scale.]

The palace mentioned in Daniel is that Nebuchadnezzar is said to have built and enclosed with a triple wall, at the W. end of the bridge across the Euphrates, to supersede a smaller one on the opposite side. (*See* Frontisp. to vol. iii. and notes, end of Jer. 51: &c.]

4:33. Nebuchadnezzar's disease seems to have been that hypochondriacal madness, called by ancients *lycanthropy* (wolf-man) or *kunanthropy* (dog-man). See Colmet, Drs. Mead, and J. M. Good. Such madness went often to such a length, imitating wolves or dogs, opening sepulchers, &c. their limbs covered with ulcers, their bodies neglected. Comp. Virg. Ecl. 8. 48, on which passage Servius says these daughters of Proetus in their fury fancying themselves cows, ran bellowing about the fields. Thus the king, fancying himself an ox, fed on grass. Schenckius records that a husbandman of Padua was thus seized, and imagining himself a wolf, attacked and even killed several in the fields; and, when taken, persevered in declaring himself a real wolf, except in the inversion of his skin and hair.

5:1. *Belshazzar.*] This name does not occur in the profane his orians, and it is difficult to identify him: there are other perplexities in this period of Babylonish history, seen, in part, to the following differing accounts from Hales and the celebrated French work,

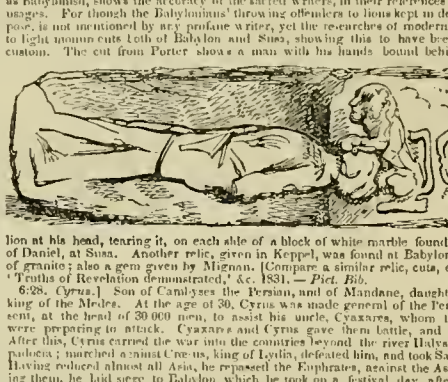
B.C.	*L'Art de verifier les Dates.*	B.C.	*Hales's Analysis of Chronology.*
605	*Nebucha.hezzar*, who was succeeded by his son	604	*Nebuchadnezzar* was succeeded by his son
562	*Evil-merodach*, who, having provoked general indignation by his tyranny and atrocities, was, after a short reign of about two years, assassinated by his brother-in-law	561	*Evil-merodach*, or Hvereolam, who was slain in a battle against the Medes and Persians, and was succeeded by his son
560	*Neriglissar*, or *Nereeassolassar*, who was regarded as a deliverer, and succeeded by the choice of the nation. He perished in a battle against Cyrus the Persian, and was succeeded by his son	558	*Neriglissar, Niricassolassar*, or *Belshazzar*, the common accounts of whom seem to confirm what is said both of *Neriglissar* and his son, opposite. He was killed by conspirators on the night of the 'impious feast' leaving a son (a boy),
555	*Labrosoarchod*, notorious for his cruelty and oppression, and who was assassinated by two nobles, Gobryas and Gadates, whose sons he had slain. The throne was then ascended by	553	*Labrosoarchod*, on whose death, 9 months after, the dynasty became extinct, and the kingdom came peaceably to Darius the Mede, or Cyaxares, who, on the well-known policy of the Medes and Persians, appointed a Babylonian nobleman, named
554	*Nabonadius*, the *Lalynetus* of Herodotus, the *Nabonadel* of Josephus, and the *Belshazzar* of Daniel, who was the son of Evil-merodach, and who now succeeded to the throne of his father. After a voluptuous reign, his city was		*Nabonadius*, or *Labynetus*, to be king, or viceroy. This person revolted against Cyrus, who had succeeded to the united empire of the Medes and Persians. Cyrus could not immediately attend to him, but at last marched
538	taken by the Persians, under Cyrus, on which occasion he lost his life.	535	to Babylon, and took the city, as foretold by the prophets; see on Jer. 51:

5:3. *Could not read the writing.*] It being, perhaps, in the ancient and obsolete Hebrew, resembling the Samaritan characters. *See* the coins cut, Hr. 104.

5:10. *Queen came into the banquet-house.*] We are informed above that the 'wives and concubines' of the king were present at the banquet. It therefore seems probable that the 'queen' who now first appears was the queen-mother; and this probability is strengthened by the intimate acquaintance she each his with the affairs of Nebuchadnezzar's reign: at the latter end of which, she, as wife of Evil-merodach, who was regent during his father's alienation of mind, took an active part in the internal policy of the kingdom, and in the completion of Nebuchadnezzar's great works. This she continued during the reigns of her husband and of her son, the present Belshazzar. This famous queen Nitocris could not therefore but be well acquainted with the character and services of Daniel. But how happens it that Belshazzar needed her information concerning Daniel, and was unacquainted with him, as appears from v. 13, so eminent a person and public officer? Chardin's MSS. (in Harmer) afford an ingenious and not improbable solution. Daniel, as the queen said, had been made, by Nebuchadnezzar, 'master of the magicians, astrologers, Chaldeans, and soothsayers.' Of this employment, Chardin conjectures that he had been deprived on the death of that king; and obtains this conclusion from the fact that, when a Persian king dies, both his astrologers and physicians are driven from court — the former for not having predicted, and the latter for not having prevented, his death. If such were the etiquette of the ancient Babylonian, as it is of the modern Persian court, we have certainly a most satisfactory solution of the present difficulty, as Daniel must then be supposed to have relinquished his public employments, and to have lived retired in private life during the 8 years succeeded by the reign of Evil-merodach and Belshazzar.

6:1. *Darius.*] The Cyaxares of the Greeks, one of Daniel's visions, married to the king of Persia, was the son-in-law of the great Cyrus, and another, married to the king of Babylon, appears to have been the mother of Belshazzar. In his latter days, he was in fact governed by his nephew and heir, Cyrus, 'in that ancient envy,' says Hales, 'which great souls have always over little ones.' Their interests were so much identified at this time, and the connection between them was so close, that this alone will suffice any account for the Medes and Persians being in this book mentioned so mainly together. Horne, remarking on the truth with which the characters of kings are drawn in the book of Daniel, observes that Xenophon represents Cyaxares as weak and pliable, but of no cruel temper, easily managed for the most part, and ferocious in his anger. Is not this Darius? — the same Darius who allowed his nobles to make [irresistible] laws for him, and then regretted — sulked — Daniel to be cast into the lions' den, and then spent a night in lamentation for him — and at last, in strict conformity with Xenophon's description, condemned to death, not only his false counsellors, but also their wives and children?'

6:16. *Lions.*] That this new kind of punishment should be first mentioned in Scripture as Babylonish, shows the accuracy of the sacred writers, in their references to manners and usages. For though the Babylonians' throwing offenders to lions kept in dens for that purpose, is not mentioned by any profane writer, yet the researches of modern travellers bring to light numerous cuts both of Babylon and Susa, showing this to have been their ancient custom. The cut from Porter shows a man with his hands bound behind him, and a



lion at his head, tearing it, on each side of a block of white marble found near the tomb of Daniel, at Susa. Another relic, given in Keppel, was found at Babylon, a colossal lion of granite; also a gem given by Mignan. [Compare a similar relic, cuts, end of Ez.] See 'Truths of Revelation demonstrated,' &c. 1831. — *Pict. Bib.*

6:28. *Cyrus.*] Son of Cambyses the Persian, and of Mandane, daughter of Astyages, king of the Medes. At the age of 30, Cyrus was made generalissimo of the Persian troops, and sent, at the head of 30 000 men, to assist his uncle, Cyaxares, whom the Babylonians were preparing to attack. Cyaxares and Cyrus gave them battle, and dispersed them. After this, Cyrus carried the war into the countries beyond the river Halys; subdued Cappadocia; marched against Croesus, king of Lydia, defeated him, and took Sardis, his capital. Having reduced almost all Asia, he repassed the Euphrates, against the Assyrians: defeating them, he laid siege to Babylon, which he took on a festival day, after diverting the course of the river. On his return to Persia, he married his cousin, the daughter and heiress of Cyaxares; after which he engaged in several wars, and subdued all the nations between Syria and the Red Sea. He died at the age of 70, after a reign of 30 years. Authors differ much concerning the manner of his death.

We learn, in particulars respecting Cyrus from Scripture; but they are more certain than those derived from other sources. He had always a particular regard for Daniel, and continued him in his great employments. The other prophets foretold his exploits. Josiah (44:28) particularly declares his name, above a century before he was born. Josephus says, the Jews of Babylon showed this passage to Cyrus; and that, in the edict he granted for their return, he acknowledged that he received the empire of the world from the God of Israel. Heir of a monarch who ruled over one of the poorest and most inconsiderable kingdoms of Asia, (though its hardy inhabitants were at that time the bravest of the brave,) his circumstances precluded him from all knowledge of this oracular declaration. He did not become acquainted with the sacred books which contained it, nor with the singular people in whose possession it was found, till he had accomplished all the purposes for which they had been raised up, except that of saving to Jerusalem, 'Thou shalt be inhabited,' &c. The national pride of the Jews, during the days of their unhallowed prosperity, would hinder them from divulging among other nations such prophecies, as could reserve set deserved reflections on their wicked practices and unrepentful conduct; and it was only when captives in Babylon that they submitted to exhibit, to the mighty monarch whose bondmen they had become, the prophetic record of their own apostasy and punishment, and of his still higher destination as the rebuilder of Jerusalem. No temptation therefore could be laid before the conqueror in his life to excite his latent ambition to accomplish this very full and explicit prophecy; and the facts of his life, as recorded by historians of very opposite sentiments and feelings, all concur in developing a series of consecutive events, in which he acted an insignificant part; which, though astonishing in their results, differ greatly from those rapid strides a percy title in the hurried career of other mighty men of war in the East; and which, from the unbroken connection in which they are presented to us, appear like the common occurrences of life, naturally following each other, and mutually dependent. Yet this consideration does not preclude the presence of a mighty Spirit working within him; which said to him, 'I will gird thee, though thou hast not known Me.'

Xenophon in his *Cyropædia*, or 'Education of Cyrus,' the basis of which is true history adorned and refined by philosophy, exhibits for universal imitation the life and actions of this prince, cradled in the ancient Persian school of the Pischuadians, the parent of the Socratic. — Herodotus paints the portrait of Cyrus in dark colors, and has been followed in many particulars by Curtius, Diod. Sic., Dion. of Halic., Plato, Strabo, Justin, and others; in opposition to the contrary accounts of Æschylus, Xen., Jos., the Persian historians, and, apparently, the Holy Scripture. The motive for this conduct of Herodotus is probably to be found in his aversion to Cyrus for having been the enslaver of his country. Xenophon informs us, that the last seven years of his full sovereignty this prince spent in peace and tranquillity at home, revered and beloved by all classes of his subjects. In his dying moments, surrounded by his family, friends, and children, he delivered to them the noblest exhortations to piety, virtue, and concord. So the Persian historians relate, that, after a long and bloody war, Khosrou, or Cyrus, subdued the empire of Turan, and made the city of Balk, in Chorasan, a royal residence, to keep in order his new subjects; that he repaid every family in Persia Proper the amount of their war-taxes, out of the immense spoils acquired by his conquests; that he endeavored to promote peace and harmony between the Turanians and Iranians; that he regulated the pay of his soldiers, reformed civil and religious abuses throughout the provinces, and, at length, after a long and glorious reign, resigned the crown to his son Lohoursap, and retired to solitude, confessing that he had lived long enough for his own glory, and that it was then time for him to devote the remainder of his days to God. Pliny notices the tomb of Cyrus at Pasargadæ, in Persia. [Cnt, Da. 10:1.] Arrian and Strabo describe it; and they agree with

in the 3d century, wrote against Christianity, serves but to establish the character of Daniel as a great and enlightened prophet; and Porphyry, by confessing and proving, from the best historians, that all which is included in Da. ch. 11, relative to the kings of the N. and of the S. of Syria, and of Egypt, was truly, and in every particular, acted and done in the order there related, has undesignedly contributed to the reputation of those prophecies of which he attempted to destroy the authority; for it is contrary to all historical testimony, and contrary to all probability, to suppose that the Jews would have admitted into the canon of their sacred writ a book which contained pretended prophecies of what had already happened. And indeed it is impossible that these prophecies should have been written after the reign of Antiochus Epiphanes, since they were tr. into Greek near 100 years before the period in which he lived; and that tr. was in the possession of the Egyptians, who entertained no kindness for the Jews, or their religion. Those prophecies, also, which foretold the victories and dominion of Alexander (8:5. 11:3) were shown to him, by Jaddua, the high-priest, as we learn from Josephus (book x. c. 12, book xi. c. 8); and the Jews thereupon obtained an exemption from tribute every sabbatical year, and the free exercise of their laws.

4. Daniel not only predicted future events with singular precision, but accurately defined the time in which they should be fulfilled, as was remarkably exemplified in that illustrious prophecy of the 70 weeks, in which he prefixed the period for 'bringing in everlasting righteousness by the Messiah,' as well as in giving the mysterious predictions that probably mark out the time or duration of the power of Antichrist, and, as some suppose, for the commencement of the millennium, or universal reign of saints, which they conceive to be foretold, for the explanation of which we must wait the event.*

5. The *historical* part of Daniel narrates the education of Daniel and his associates in Babylon (1:); Nebuchadnezzar's dream, with its interpretation (2:); the miraculous preservation and promotion of Shadrach, Meshach, and Abed-nego (3:); a second dream of Nebuchadnezzar interpreted by Daniel, and its accomplishment (4:); Belshazzar's impious feast, Daniel's interpretation of the mysterious writing, the death of Belshazzar, and the taking of the city by the Medes and Persians (5:); Daniel's promotion under Darius, the conspiracy against him, his preservation, and Darius's decree (6:).

6. The *prophetical* part comprises the vision of the 4 beasts, concerning the 4 great monarchies, with its interpretation (7:); the vision of the ram and he-goat, typifying the destruction of the Medo-Persian empire by the Greeks and Macedonians, under Alexander, and its interpretation (8:). Daniel, understanding from the prophecies of Jeremiah that the 70 years' captivity was now drawing to a close, was engaged in fasting and prayer for the restoration of Jerusalem, when the angel Gabriel was sent to him, to inform him that the holy city should be rebuilt and peopled, and should continue for a period of 70 weeks, or 490 years; at the end of which it should be utterly destroyed for putting the Messiah to death (9:1–24). The commencement of this period is fixed to the time when the order was issued for rebuilding the temple, in the 7th year of Artaxerxes. See Ezr. 7 11. Seven weeks, or 49 years, the temple was building; 62 weeks, or 434 years more, bring us to the public manifestation of Messiah, at the beginning of John the Baptist's preaching; and 1 week, or 7 years, added to this, will reach the time of our Lord's death, or the 33d of the Christian era; in all, 490 years, according to the prophecy† (v. 25–27); Daniel's last prophetic vision is in the 3d year of Cyrus, in which the succession of the Persian and Grecian monarchies is described, with the wars that should take place between Syria and Egypt, under the latter monarchy, and the conquest of Macedon by the Romans (11:1–36); the tyranny of the Antichrist which was to spring up under the Romans, till the church be purified from its pollutions (v. 36–39); a prediction of the invasion of the Romans by the Saracens from the S., and of the Turks from the N. (v. 40–15; comp. Ez. 38:2,15,4:5,16,8. 39:2,4. 32:22,23. Re. 22:8,9); and the proper conclusion to these great revolutions, in the general resurrection (12:1–4). The whole concludes with a notation of the time when these events were to be accomplished; when the Jews were to be restored, Antichrist destroyed, the fulness of the Gentiles brought in, and the reign of the saints to begin (v. 5–13).‡

§ 5. — *The Book of Obadiah.*

1. It is not quite certain when this prophet lived, but it is highly probable that he was contemporary with Jeremiah and Ezekiel, who denounced the same dreadful judgments on the Edomites, as the punishment of their pride, violence, and cruel insultings over the Jews, after the destruction of their city. The prophecy (so Usher) was fulfilled about 5 years after the destruction of Jerusalem.

2. It divides into 2 parts — the judgments denounced on the Edomites (v. 1–16); the restoration and future prosperity of the Jews (v. 17–21). Though partly fulfilled in the return of the Jews from Babylon, and the conquests of the Maccabees over the Edomites (1 Mac. v. 3–5,65, &c.), it is thought to have a further aspect to events still future.

§ 6. — *The Book of Ezekiel.*

1. This prophet was the son of Buzi, a descendant of Aaron, of the tribe of Levi, and consequently of the sacerdotal order. He was carried to Babylon along with Jehoiakim, or Jeconiah, king of Judah. He entered upon his prophetic office in the 5th year of his captivity, and exercised its functions for about 21 years, i. e. from the year B. C. 595, and 35 years after Jeremiah had begun his office, so that the last 8 years of that prophet coincide with the first 8 of Ezekiel.§ His design appears to have been, chiefly, to convince the captive Jews that they erred in supposing their brethren who still remained in Judea to be in happier circumstances than themselves. Hence he describes the terrible judgments impending over that country, with the final destruction of the city and temple, and inveighs against the heinous sins which were the cause of such calamities. Josephus affirms that Ezekiel wrote two books on the captivity at Babylon;‖ but as we have no intimation of the kind in the sacred volume, and as the Jewish historian has not given his authority, this assertion may fairly be rejected.

2. The Jews assert that the Sanhedrin hesitated before they admitted Ezekiel into the canon; probably because they misunderstood some parts of his prophecies, particularly ch. 13, which they conceived to be contradictory to the law of Moses. The discrepancy, however, completely vanishes when the prophet's scope or design is regarded; and, in fact, Moses himself has said the very thing objected against Ezekiel. See De. 24:16.

3. With regard to the style of Ezekiel [see Pref. to Ez.], 'Isaiah, Jeremiah, and Ezekiel, as far as relates to style, may be said to hold the same rank among the Hebrews, as Homer, Simonides, and Æschylos, among the Greeks. There are some elegies in Ezekiel, which are actually distinguished by the title of lamentations, and which may, with the utmost propriety, be referred to the class of elegies. Among these are the two lamentations concerning Tyre and the king of Tyre.'¶ Michaëlis dissents from Lowth, and thinks the prophet displays more art and luxuriance in amplifying and decorating his subject than is consistent with poetical fervor, or, indeed, with true sublimity. He pronounces him an imitator, yet having the art to give an air of novelty and ingenuity, but not of grandeur and sublimity, to all his compositions; that the imagery which was familiar to the Hebrew poetry he constantly makes use of; and that those figures which were invented by others, but were only glanced at or partially displayed by those who first used them, he dwells upon, and depicts with such accuracy and copiousness, as to leave nothing to add to them, nothing to be supplied by the reader's imagination. Abp. Newcome, however, has entered into an elaborate investigation of the style of Ezekiel, which he concludes with remarking, that 'if the prophet's style is the old age of the Heb language and composition, it is a firm and vigorous one, and should induce us to trace its youth and manhood with the most assiduous attention.'**

4. This book contains†† Ezekiel's call to the prophetic office (1:1–28); his commission and encouragements for executing it (1:28–2:); his instructions (3:1–27); denunciations against the Jewish people, mingled with promises of mercy and restoration (4:–24:); prophecies against the Tyrians (25:–28:19), and Sidonians (v. 20–23); promises of deliverance to the Jews, and restoration to their own land (v. 24–26); a prediction of the conquest of Egypt by Nebuchadnezzar (29:–32:); a warning, reminding the prophet of the awful responsibility of his office (33:1–9); an exhortation to the Jews to repent, with promises of mercy and acceptance on their obedience (v. 10–20). The prophet receives intelligence of the destruction of Jerusalem by the Chaldeans, whence he takes occasion to check the vain confidence of his countrymen, by foretelling the utter desolation of all Judea (v. 21–29); and reproves the hypocrisy of those who listen to his instructions without obeying them (ver. 30–33). A reproof directed against the rulers of the people, and a promise to restore them to their own land under the Messiah, and render them prosperous and permanently secure (34:); a resumption of the predictions against the Edomites, for their insults to the Jews (35: 36:15); and a promise of deliverance and restoration to the latter (36:16–37:). A prophecy yet unfulfilled, relating to the victory of Israel over Gog and Magog (38: 39:1–22; comp. Re. 20:8,9), which is concluded with a promise of deliverance from the captivity, and of a future restoration of all Israel (v. 28,29); a vision representing a new temple and city, and a new government, typical of a universal church,

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Cœlius, that Alexander offered sacrifices and honors to his shade there; that he opened the tomb, and found not the treasure he expected, but a rotten shield, two Scythian bows, and a Persian cimeter. And Plutarch records the following inscription upon it, in his Life of Alexander: — 'O man, whoever thou art, and whenever thou comest, (for come I know thou wilt,) I am Cyrus, the founder of the Persian empire. Envy me not the little earth that covers my body.' Alexander was much affected at this inscription. — Dr. Hales here remarks: — 'This is a most signal and extraordinary epitaph. It seems to have been designed as a useful *memento mori* for Alexander the Great, in the full pride of conquest, 'whose coming' it predicts with a prophetic spirit, 'For come I know thou wilt.' But how could Cyrus know of his coming? — Very easily. Daniel the Archimagus, his venerable friend, who warned the haughty Nebuchadnezzar, that 'head of gold,' or founder of the Babylonian empire, that it should be subverted by 'the breast and arms of silver' (Da. 2.37,39, or 'the Mede and the Persian,' Darius and Cyrus, as he more plainly told the impious Belshazzar, Da. 5:28), we may rest assured, communicated to Cyrus also, the founder of the Persian empire, the symbolical vision of the goat, with the notable horn in his forehead, Alexander of Macedon, coming swiftly from the West, to overturn the Persian empire (Da. 8:5,8), under the last king, Codomanus, the fourth from Darius Nothus, as afterwards more distinctly explained, Da. 11:1,4. Cyrus, therefore, decidedly addresses the short-lived conqueror, *O man, whoever thou art*, &c. — *Encyc. of Rel. Knowledge.* Ed.

* Gray's Key, *in loc.*

† Smith's Sumn. View, p. 164.

‡ The reader who is desirous of studying these interesting and important prophecies, may consult the works of Mede, Sir I. Newton, Bp. Newton, Mr. Faber, Dr. Hales, J. P. Smith, Hengstenberg, &c.

§ Comp. Pref. to Ez. Ed. ‖ Antiq. of Jews, b. x. ch. 6.

¶ Lowth on Poetry of Heb., Lect. 21. ** Pref. to Ez. p. 62.

†† See a good analysis of Ezekiel in Rosenmuller's comment on this prophet. Ed

commonly believed to be the description of a temple of corresponding construction with the celebrated temple of Solomon, but having, probably, a further reference, and really delineating a spiritual edifice, which 'shall be filled with the glory of the Lord' (40:-43:).

SECTION III.

PROPHETS WHO FLOURISHED AFTER THE RETURN FROM BABYLON.

§ 1. — *The Book of Haggai.*

1. This prophet lived about 520 years B. C. He was raised up for the purpose of stimulating Zerubbabel, Joshua, and the people, to resume the building of the temple, interrupted for 14 years by the intrigues of the Samaritans. He commences his work by remonstrating with the people for being so solicitous about the completion and adornment of their own houses, while they suffered the house of God to remain in an unfinished state; and encourages them to complete it (1:-24); predicts an abundant harvest as their reward (v. 10-19); and prophesies a mighty revolution, by the setting up of Christ's kingdom (v. 20-23). He declares that the glory of the latter temple should greatly surpass that of the former — not in external splendor — but in spiritual magnificence, as it should be visited by the King Messiah.

2. Bp. Lowth pronounces Haggai to be the most obscure of the prophetic writers. His work may be considered as, in general, a prose composition; but there are some passages of much sublimity and pathos.

§ 2. — *The Book of Zechariah.*

1. The place of Zechariah's birth, and the tribe to which he belonged, are equally unknown. He was contemporary with Haggai, and called to the prophetic office for the same purpose* as that prophet.

2. The book contains an exhortation to repentance and to the completion of the temple (1:1-6); encouragements to the latter work (v. 7-2:5); an admonition for the Jews to depart from Babylon, with a promise of the divine presence (v. 6-13); further encouragements to rebuild the temple, with assurances of success, and of a great future deliverance by the Messiah (3:1); a vision, in which the divine judgments against the wicked are represented as great and swift (the vision also intimates that the Babylonish captivity was occasioned by the wickedness of the people, and that a second would occur, should they continue impenitent (ch. 5); a vision of 4 chariots drawn by several sorts of horses, denoting the succession of the 4 great empires (6:1-8); another vision, referring, probably, in its primary sense, to the establishment of the kingdom under Zerubbabel and Joshua, but, in a fuller sense, to the kingdom of the Messiah (v. 9-15). A deputation from the Jews in Babylon having been sent to Jerusalem, to inquire of the priests and prophets if they were still to observe the fasts on account of the destruction of Jerusalem, the prophet is commanded to enforce upon them the necessity of true repentance, judgment, and mercy, and the utter worthlessness of those outward observances which do not spring from a principle of obedience and love to God (7:); a promise of the restoration of Judah, with the returning favor and presence of God (8:1-17); a permission to discontinue the fasts of the captivity (v. 11,19); a promise of the future enlargement of the church in the conversion of the Gentiles (v. 20-23); predictions of the conquest of Syria, Phœnicia, and Palestine, by Alexander the Great (9:1-7); a declaration of the number of Philistines who should become proselytes to Judaism, and also of the watchful care of God over his temple in those troublous times (v. 7, 8); a prophecy of the advent of Christ, the peace and extent of his kingdom, and the complete subjugation of all the enemies of his people (v. 9-17; comp. Mat. 21:5, and Jn. 12:15); a denunciation of the evils of idolatry, accompanied with an exhortation to the worship of God, and a promise of great prosperity on the obedience of the people (10:; comp. Ez. 23: 29:); a prediction of the rejection and destruction of the Jews for their rejection of the Messiah (11:); God declares his care of his people notwithstanding their sins, and his interposition in their favor; their deep sorrow and grief for the rejection of the Messiah, and their conversion to the faith of the gospel (12: 13:); the destruction of Jerusalem, probably by the Romans God's interposition in the destruction of their enemies; and their subsequent prosperity (ch. 14; comp. Ez. 33:33, and Re. 20:8,9)

§ 3. — *The Book of Malachi.*

1. Malachi, the last of the prophets, completed the canon of the O. T. Scriptures, about 100 years B. C., towards the end of the government of Ezra and Nehemiah. It has been imagined, by some writers, that *Malachi* (*angel* or *messenger*) was merely a general name, expressive of office, and given to Ezra, whom they suppose the author of this book. Others conceive Malachi to have been an incarnate angel. Such opinions, however, have no good ground.

2. This prophet appears to have been raised up to reprove the sins of the people, and reform those abuses which had crept into the Jewish church and state during the absence of Nehemiah at the court of Persia. His writings contain a denunciation of the divine displeasure, in consequence of the sins and idolatry of the people (chs. 1, 2); a prediction of the coming of Christ, and ministry of his harbinger, John the Baptist (3:1); the terrible judgments to accompany the advent of the Messiah, in case of the people's impenitence (v. 2-6); reproofs for various sins committed, and a declaration that God will ultimately make a signal distinction between the righteous and the wicked (v. 7-11); another prediction of the appearance of 'the Sun of Righteousness,' and his great harbinger, John, with a solemn injunction to regard the law of Moses [in letter and spirit] (v. 2-6).

CHAPTER V.

OF THE APOCRYPHAL BOOKS.

1. To these it is not our intention to do more than advert, thus bringing before the reader the connecting link between the Old and the New Testament.

2. The chasm left in history, between the events recorded in the Hebrew writings and those chronicled in the gospels, has been filled up by Joseph or Josephus, who has never been placed on a level with the canonical writers; and certain other persons, most of them now unknown, who have, by the church of Rome, been exalted to a rank equal to the inspired penmen, but who are of no authority, either as historians or as teachers of divine things. Their books are denominated *apocryphal* — a word of Greek origin, derived either from *apo tēs kruptēs*, because they were removed from the crypt, chest, or other receptacle, in which the sacred books were deposited; or from *apo, from*, and *kruptō, I hide*, because their original is concealed from their readers as quite destitute of proper testimonials, and of a very doubtful character.† They are of various character and qualities; some are found in Syriac, some in Greek, and some only in Latin, while others are extant in all the three languages, and also in Arabic. *Tobit and the Wisdom of Solomon* are the most valuable of these books for their moral precepts, and the books of the *Maccabees* for their historical narratives.

3. The history of the Apocrypha, however, comes down only to about the year 135 B. C.; so that the student is compelled to have recourse to other sources. Josephus we have already mentioned; but for a connected history of the Jews and neighboring nations during this period, Prideaux's 'O. and N. T. connected' is the best work extant. Dr. A. Clarke gives a succinct summary of this, as follows.

CHAPTER VI.

EPITOME OF THE JEWISH HISTORY, FROM THE TIME OF NEHEMIAH AND MALACHI TO THE BIRTH OF CHRIST, FILLING UP THE HISTORICAL CHASM BETWEEN THE OLD AND NEW TESTAMENTS.

(*After Prideaux and Dr. A. Clarke.*)

As many have wished to see an epitome of the Jewish history from the days of the prophet Malachi to the advent of Christ, in order to connect the history of the O. and N. T., the following, in such a work as this, is as much as should be expected.

We have seen, in the book of Nehemiah, that on the return of the Jews from the Chaldean captivity, many of them brought strange wives and a spurious offspring with them, who, refusing to put them away, and being banished by Nehemiah, went and settled in Samaria. Among those exiles there was a son of Jehoiada, the high-priest, named *Manasseh*, who had married the daughter of Sanballat the Horonite, and put himself under the protection of his father-in-law, who was governor of the place. After the death of Nehemiah, Sanballat obtained a grant from Darius to build a temple on Mount *Gerizim*, near Samaria, of which he made *Manasseh*, his son-in-law, high-priest. This temple was begun to be built B. C. 408.

From the building of this temple, *Samaria* became the refuge of all refractory Jews. And though by this means the old superstition of the land was reformed to the wor-

* See Prof. to Zechariah. Ed.

† Rev. J. Whitridge, in Scrip. Manual, Crit. Bib. vol. iii. p. 11. [See, for a account of the Apocryphal Books, the note at the end of Mal.]

ship of the God of *Israel*, they of *Jerusalem* would never consider *the Samaritan Jews* otherwise than *apostates*. On the other hand, the *Samaritans* maintained that Mount *Gerizim* was the only proper place for the worship of God. This people rejected all traditions, and adhered only to the written word contained in the five books of *Moses*.

Nehemiah's death* was also attended with a change of the *Jewish* government at *Jerusalem*. *Judea* had no longer a governor of its own. It was united to the *prefecture* of *Syria*; the rulers of which committed the administration of both *civil* and *ecclesiastical* affairs to the high-priest for the time being.

By this means the high-priesthood became an office under the *heathen*; and towards the latter end of *Artaxerxes Mnemon's* reign, B. C. 405, who succeeded his father *Darius Nothus*, B. C. 423, the office was conferred by the governor of *Syria* and *Phœnicia*. For *Bagoses*, the governor, took upon himself to displace *Johanan* the high-priest, in favor of the said priest's brother *Joshua*; which nomination (though it did not take place, for *Johanan* slew his brother *Joshua* in the inner court of the temple, as he endeavored by force to usurp the high-priest's office by virtue of the governor's commission, B. C. 366) was attended with this bad consequence, that *Bagoses*, hearing of this murder, came in great wrath to *Jerusalem*, and laid a heavy fine upon the nation, which lasted *seven* years, or during the whole of his government.

Artaxerxes Mnemon died B. C. 359, with grief at the brutality of his son *Ochus*, who had so terrified his eldest brother *Ariaspes* that he poisoned himself, and had his younger brother *Harpates* assassinated; so that *Ochus* succeeded to the dignity and empire of his father.

In the third year of *Ochus*, about 356 before *Christ*, *Alexander the Great* was born at *Pella* in *Macedonia*. *Ochus*, having reigned *twenty-one* years, was poisoned by his favorite *Bagoas*, in hopes of getting the whole government into his own hands, and to put the crown on the head of *Arses* his youngest son; whom also he poisoned soon after, and raised *Codomannus*, a distant relation of the late king, to the throne. This new king took the name of *Darius*; and when *Bagoas* had also prepared a poisonous draught for *him*, he obliged *Bagoas* to drink it himself; by which means he saved his own life, and punished the traitor.

It was about the year B. C. 336 that *Alexander the Great* succeeded to the kingdom of *Macedon*, on the death of his father *Philip*, who was slain by the noble *Macedonian*, *Pausanias*, as he celebrated the marriage of his daughter with *Alexander* king of *Epirus*, before he set out upon the *Grecian* expedition against *Persia*, being chosen *captain-general* of the united forces of *Greece*.

Alexander also succeeded to that command by a new election. In one campaign he overran all *Asia Minor*, vanquished *Darius* in two battles; took his mother, wife, and children prisoners; and subdued all *Syria* as far as *Tyre*. B. C. 332.

During the siege of *Tyre*, he demanded the submission of the neighboring provinces of *Galilee*, *Samaria*, and *Judea*. The two former submitted to him; but *Judea* would not renounce their allegiance to *Darius*, so long as he lived. This brought upon them the wrath of the conqueror, who, having taken *Tyre* by carrying a bank from the continent through the sea to the island on which the city stood, and burned it down to the ground, destroyed and slew all the inhabitants in a barbarous manner, both in the sackage of the town, and afterwards in cold blood, and then marched to Jerusalem to wreak his vengeance upon the Jews. Upon his approach, and the report of his having crucified *two thousand* of the *Tyrian* prisoners, the high-priest *Jaddua* and all the city were under dreadful apprehensions. They had nothing but God's protection to depend upon. They fasted and prayed; and God in a vision directed the high-priest to go in his pontifical robes, attended with the priests in their proper habits, and all the people in white garments, and meet *Alexander* out of the city.

As soon as *Alexander* saw this procession moving towards him, and the high-priest in the front, he was overawed, drew near, bowed down, and saluted him in a religious manner; alleging that he did so in regard to that God whose priest he was; adding, moreover, that the high-priest so habited had appeared to him in a dream at *Dia* in *Macedonia*, assuring him of success against the *Persians*.

Jaddua conducted him into the city; and, having offered sacrifices in the temple, showed him the prophecies of *Daniel*, concerning the overthrow of the *Persian* empire by a *Grecian* king.

Alexander was well satisfied with his reception at *Jerusalem*; and, at his departure, granted the *Jews* a *toleration* of their religion, and an exemption from tribute every *seventh* year. And the *Jews* were so well pleased with the conqueror's behavior, that upon his signifying that he would receive as many of them as would enlist into his service, great multitudes entered under his banner, and followed him in his other expeditions.

The *Samaritans* met him with great pomp and parade, as he left *Jerusalem*, and invited him to their city. But *Alexander* deferred both their invitation and petition for certain privileges, till his return from *Egypt*; and left his favorite *Andromachus* governor of *Syria* and *Palestine*.

Andromachus, coming some time after to *Samaria* upon business, was burned to death in his house, as it was thought on purpose by the *Samaritans*, in revenge of the slight which they apprehended *Alexander* had shown them. But as soon as *Alexander* heard it, he caused those to be put to death who had acted any part in the murder, banished all the other inhabitants from *Samaria*, planted therein a colony of *Macedonians*, and gave the residue to the *Jews*.

Upon the ruin of the *Persians*, *Alexander* had erected the *Grecian* or *Macedonian* monarchy. But coming to *Babylon*, after the conquest of the most part of the then known world, he gave himself up so much to drunkenness and gluttony, that he soon put an end to his life. B. C. 323.

Here it cannot be amiss to observe that *Alexander* was of a [sublime] and enterprising spirit, but more full of fire than discretion. His actions, though successful, were furious and extravagantly rash. His few virtues were obscured with more and greater vices. *Vainglory* was his predominant passion; and the fables of the ancient *Greek* heroes were the only *charts* by which he steered his conduct. His dragging *Batis* round *Gaza*, his expedition into *India*, his drunken procession through *Caramania*, and taking to himself the name of the son of *Jupiter*, are so many vouchers of this assertion. And, were all his actions duly considered and estimated, he would be properly characterized the great *cut-throat* of the age in which he lived; as all they are who delight in bloodshed, and will forfeit ALL to obtain *universal monarchy*; whereas they only are the true *heroes*, who most benefit the world, by promoting the peace and welfare of mankind. — In a righteous cause, or a just defence of a man's country, all actions of valor are worthy of praise; but in *all other* cases, *victory* and *conquest* are no more than *murder* and *robbery*. Therefore *Alexander's* heroism is to be avoided, and not to be followed, as the truest way to honor and glory.

Alexander was no sooner dead, than *Ptolemy Soter* seized upon *Egypt*; and having in vain endeavored to gain *Syria*, *Phœnicia*, and *Judea*, from *Laomedon*, whom *Alexander* had appointed governor instead of *Andromachus*, that was burnt, invaded them by sea and land, took *Laomedon* prisoner, and got possession of those provinces also, except *Judea*; which, upon the account of their allegiance to the surviving governor, refusing to yield, felt the severity of the conqueror; who, understanding that the *Jews* would not so much as defend themselves on the *Sabbath-day*, stormed *Jerusalem*, took it without resistance on that day, and carried above *one hundred thousand* of them captives into *Egypt*.

From this time we may date the *Jews'* subjection to the kings of *Egypt*. And it was in the *fifth* year of this *Ptolemy's* reign that *Onias* the *Jewish* high-priest died, and was succeeded by his son *Simon the Just*, praised in Ecclus. 50:1, &c. B. C. 292.

Simon the Just was high-priest *nine* years; and is supposed to have completed the canon of the Old Testament, by adding the books of *Ezra*, *Nehemiah*, *Esther*, *Malachi*, and the two books of *Chronicles*, with the aid and assistance of the great synagogue. He was succeeded by his brother *Eleazar*, his son *Onias* being a minor. B. C. 291.

Ptolemy Soter was succeeded by his son *Ptolemy Philadelphus*, B. C. 285, who completed the college or *museum* of learned men, and the famous library at *Alexandria* in *Egypt*, which was begun by his father, and contained *seven hundred thousand* volumes, and placed in that library an authentic translation of the book of the *law*. This translation was finished under the inspection of *Eleazar* the high-priest; and is called the *Septuagint*, on account of the joint labor of *seventy-two* translators employed in it, B. C. 254. [See however on pp. 9. 10.]

Ptolemy Philadelphus died in the *thirty-ninth* year of his reign, and *sixty-third* of his age, B. C. 247. He was a learned prince, and a great patron of learning; so that the men of learning flocked to his court from all parts, and partook of his favor and bounty. Amongst these were the poets *Theocritus*, *Callimachus*, *Lycophron*, and *Aratus*; and *Manetho*, the *Egyptian* historian.

B.C. 247. *Ptolemy Euergetes* succeeded his father *Ptolemy* in *Egypt*. He found *Onias*, the son of *Simon the Just*, in the *pontificate* at *Jerusalem*, who was very old, weak, inconsiderate, and covetous. And *Euergetes*, perceiving that the high-priest had for many years kept back the annual tribute, sent one *Athenion*, an officer at court, to *Jerusalem* to demand it, being a very large sum, with threats of sending an army to dispossess them of the country, upon refusal.

This demand and threatening threw the whole nation into great confusion. And one *Joseph*, the high-priest's nephew by his sister's side, rebuked his uncle sharply for his injustice and ill management of the public interest; proposed *Onias's* journey to *Alexandria* as the best expedient; and, upon his uncle's refusal, offered to go in person to pacify the king's wrath, which was accepted by the high-priest, and approved by the people. B. C. 226.

Joseph all this time had entertained *Athenion* in a most elegant manner at his own house; and, at his departure, loaded him with such valuable gifts, that, when he arrived at *Alexandria*, he found the king prepared much in his favor to receive him; and made himself more acceptable, by informing him concerning the revenues of *Celosyria* and *Phœnicia*, whose value he had inquired more perfectly from their *farmers*, with whom he had travelled to court part of the way; and was thereupon admitted the king's *receiver-general* of *Celosyria*, *Phœnicia*, *Judea*, and *Samaria*. He immediately satisfied the king for his uncle's arrears with *five hundred* talents he borrowed at *Alexandria* on the credit of his new office, which he enjoyed *twenty-two* years; though he met with great opposition at his first collecting, till he had brought some of the ringleaders to exemplary punishment.

B. C. 221. All things were again composed at *Jerusalem*; and *Philopator* having succeeded his father *Ptolemy Euergetes* in *Egypt*, and defeated the army of *Antiochus the Great*, he, in the *fifth* year of his reign, took the tour of *Jerusalem*, while he visited his conquest. But this was very unfortunate for the *Jews*. For *Philopator*, being led by

* The date is uncertain; see Hales; and also for the correspondences of this period with Daniel's prophecies. Comp. too the 'Comp. Bible.' Ed.

a vain curiosity to enter into the *Sanctuary* and *the Holy of Holies*, (on the great day of *expiation*,) B. C. 217, where no one but the high-priest was allowed to enter, he was opposed by the deprecations and lamentations of the people. And, when he would still advance beyond the inner *court*, he was seized with such a terror and consternation, that he was obliged to be carried back in a manner half dead. He recovered; but when he left the city he vowed revenge. And accordingly, he was no sooner returned to *Alexandria* than he degraded the *Jews* from all their rights and privileges; ordered them to be stigmatized with a burn, representing an *ivy leaf*, under pain of death, in honor of his god *Bacchus*; and excluded all persons from his presence that would not sacrifice to the god he worshipped. Then he commanded as many *Jews* as he could seize in *Egypt* to be brought and shut up in the *Hippodrome*, or place for horse-races, at *Alexandria*, to be destroyed by *elephants*. But God turned the wild beasts upon those that came to see the dreadful massacre; by which numbers of the spectators were slain; and so terrified the king and his subjects with other tokens of his displeasure and power, that *Philopator* immediately not only released the *Jews* from the *Hippodrome*, but restored the whole nation to their privileges, reversed every decree against them, and put those *Jews* to death who, for fear of persecution, had apostatized from their religion.

Ptolemy Philopator was succeeded, B. C. 204, by his son *Ptolemy Epiphanes*, then only five years old. This minority gave *Antiochus the Great* an opportunity to regain *Cœlosyria* and *Palestine*; in which expedition the *Jews* had shown so much favor to *Antiochus*, that he granted them many favors, a liberty to live according to their own laws and religion, a prohibition to strangers to enter within the *sept* of the temple, &c. But as soon as *Ptolemy* was marriageable, he made peace with him, and gave him his daughter, with *Cœlosyria* and *Palestine* for her portion. On this occasion, *Joseph*, who had been *Ptolemy's* receiver-general in those provinces, and displaced by *Antiochus*, was restored.

Ptolemy in a short time had a son; and it being customary on such occasions for all the great officers of state to congratulate the king and queen, and to carry them presents, *Joseph*, whose age would not permit him to take so long a journey, sent his son *Hyrcanus*, B. C. 187, who, upon an unlimited credit given him by his father, when he was arrived at *Alexandria*, borrowed a *thousand talents*, or *two hundred thousand pounds* sterling, with which, buying a hundred beautiful boys for the king, and as many beautiful young maids for the queen, at the price of a talent per head, and presenting them with each a talent in their hands, and disposing of the remaining sum among the courtiers and great officers, he so obliged the king and queen, and all the court, that he found it easy to supplant his father, and obtained the king's commission for collecting of the royal revenues in all the country beyond *Jordan*.

Hyrcanus, having thus abused his trust, went with a strong guard to execute his office; and, being met by his brothers, killed two of them. He came to *Jerusalem*; but his father would not admit him to his presence; and he was shunned by every body. Upon the death of his father, which happened soon after, he endeavored by force of arms to oust his brethren from the *paternal* estate. This disturbed the peace of *Jerusalem* for a while; till, at last, his brothers, being assisted by the high-priest and the generality of the people, drove him over *Jordan*, where he lived in a strong castle, till he fell upon his own sword and killed himself, to avoid the punishment with which *Antiochus Epiphanes*, upon his succeeding to the throne of *Syria*, threatened him. B. C. 175.

Antiochus the Great being slain by the inhabitants of *Elymais*, as he attempted by night to plunder the temple of *Jupiter Belus*, thereby to pay the *Romans* according to his agreement, his son *Seleucus Philopator* succeeded him in the provinces of *Syria*, *Judea*, &c., and resided at *Antioch*.

Seleucus, at his first advancement to the dominion of these provinces, continued his father's favors to the *Jews*; but being afterwards informed by one *Simon* a *Benjamite*, that there was great treasure in the temple, he sent one *Heliodorus* to seize it, and to bring all the riches he could find therein to *Antioch*. *Heliodorus* attempted to execute this commission; but he was so terrified at the sight of an armed host of angels, that appeared to defend the entrance of the sacred treasury, that he fell speechless to the ground; nor did he recover till the high-priest interceded to God for him.

This same *Heliodorus* poisoned his sovereign *Seleucus*, hoping to obtain the kingdom; but his design was frustrated by *Eumenes*, king of *Pergamus*, and his brother *Attalus*, who set *Antiochus Epiphanes*, another son of *Antiochus the Great*, on the throne of *Syria*.

Epiphanes, at his accession to the throne, finding himself hard pressed by the *Romans*, endeavored to raise their heavy tribute by all manner of exactions. Amongst other means, he deposed the good and pious high-priest *Onias*, and sold the pontificate to his brother Jason for the yearly sum of *three hundred and sixty* talents; and afterwards he deposed *Jason*, and sold it to his brother *Menelaus* for *three hundred* talents more. B. C. 174.

Menelaus, having invaded the pontificate by these unjust means, and finding himself straitened to raise the annual payment according to contract, by the means of *Lysimachus*, another of his brothers, he robbed the temple of many gold vessels, which being turned into money, he paid the king; and bribed *Andronicus*, the governor of *Antioch*, to murder his brother *Onias*, lest at any time he should stand in his way. It is true, that at the instance of the people, *Andronicus* was seized and executed for his villany and murder; and *Lysimachus* was put to death by the mob at *Jerusalem*. Yet *Menelaus* found means, by bribery, not only to acquit himself, but to obtain sentence against, and even the execution of the *three* delegates that went from *Jerusalem* to prosecute him in the name of the *Sanhedrim*.

But while *Antiochus* was engaged in the *Egyptian* war, *Jason*, on a false report that the king was dead, marched with a thousand men, surprised the city of *Jerusalem*, drove *Menelaus* into the castle, and cruelly put to the sword, and to other kinds of death, all those that he thought were his adversaries.

The news of this revolution and massacre no sooner reached *Antiochus*, but he hastened to reduce the *Jews* to their obedience. And in his way, being informed that the inhabitants of *Jerusalem* had made great rejoicings at the report of his death, he was so provoked, that, having taken it by storm, B. C. 170, he slew *forty thousand* persons, and sold as many more for slaves to the neighboring nations. He entered the *Holy of Holies*, sacrificed a sow upon the altar of burnt-offerings, and caused the broth or liquor thereof to be sprinkled all over the temple. He plundered the temple of as much gold and furniture as amounted to *eight hundred* talents of gold. Then, returning to *Antioch*, he made one *Philip*, a most barbarous and cruel man, governor of *Judea*; *Andronicus*, as bad a man, governor of *Samaria*; and continued *Menelaus*, the worst of all, in the pontificate. And, as if this was not sufficient to satisfy his rage, he not long after sent an army of *two and twenty thousand* men, under *Apollonius*, his general, with commission to put all the men of *Jerusalem* to the sword, and to make slaves of the women and children; which was rigorously executed on a Sabbath-day, so that none escaped, but such as could hide themselves in caves, or reach the mountains by flight.

This cruelty soon after pursued the *Jews*, wherever dispersed; for, by a *general* decree to oblige all people in his dominions to conform to the religion of the king, one *Athenæus*, a *Grecian* idolater, was pitched upon to receive and instruct all the *Jews* that would turn idolaters, and to punish with the most cruel deaths those who refused. It was at this time that the temple was dedicated to *Jupiter Olympius*; the books of the law were burned; and women accused of having their children circumcised were led about the streets with these children tied about their necks, and then both together cast headlong over the steepest part of the wall, B. C. 167. For many of them chose rather to die, than to renounce their God; as the holy zeal and religious fortitude of the very aged and pious *Eleazar*, a chief doctor of the law, and of the heroine *Salomona*, and her seven sons, do testify; whom neither the instruments of death could terrify, nor the allurements of the tyrant could persuade, to forfeit their interest with the Almighty, either by idolatry or dissimulation.

Matthias, great grandson of *Asmonæus*, and a priest of the first course, retired, with his five sons, *John*, *Simon*, *Judas*, *Eleazar*, and *Jonothan*, from the persecution at *Jerusalem*, to a little place called *Modin*, in the tribe of *Dan*. But as soon as they were discovered, *Antiochus* sent one *Apelles* to that place, to oblige all the inhabitants, on pain of death, to turn idolaters.—This officer delivered his commission in such a manner to persuade *Matthias* to embrace idolatry, by tendering to him the king's favor, and promising him great riches; which the good priest not only scornfully rejected, but slew the first *Jew* that dared to approach the idolatrous altar; and then, turning upon the king's commissioner, he despatched him and all his attendants, with the assistance of his sons, and those that were with them. After this he put himself at the head of as many *Jews* as he could collect; and having broken down the idols and the altars of the heathens, retired with them into the mountains. Here, as he took measures for their defence, he was joined by a great party of *Assidæans*, a valiant people, who practised greater hardships and mortifications, and were resolved to lay down their lives for the recovery of the temple. By these and the accession of great numbers of other *Jews*, *Matthias* found himself in a capacity to take the field; but as their mistaken notion about resting on the *Sabbath-day* had been one great cause of their being surprised by their enemies, and brought many great misfortunes upon them, because they would not defend themselves on that day from their enemies, he caused it to be unanimously agreed and decreed, that it was lawful, and that they should defend themselves, and repel force by force, on the Sabbath-day, should they be attacked.

After this decree had passed, with the approbation of the priests and elders, *Matthias* left his lurking-places, marched round the cities of *Judah*, pulled down the *heathen* altars, restored the true worship and circumcision; and cut off both the apostates and persecutors, that fell in his way, till death summoned him to immortality, in the *hundred and forty-seventh* year of his age.

When he found death approaching, he exhorted his five sons to persevere in the cause of God, as he had begun; and he appointed his son *Judas* his successor in the command of the army, and *Simon* to be their counsellor, B. C. 166. He was buried at *Modin*, with great lamentation of all *Israel*.

Judas, who had signalized himself on former occasions for his great valor, was distinguished by the title *Maccabeus*; and having taken the command of his people upon him, he prosecuted the good work of reformation begun by his father, and took all the measures he was able, by fortifying towns, building castles, and placing strong garrisons, to maintain the liberty and religion of his country against all opposition.

Apollonius was sent by *Antiochus* to march an army of *Samaritans* against him; but he was killed, and his troops defeated and entirely routed, after a great slaughter, by our young general, who, finding *Apollo-*

nius's sword among the spoils, took it for his own use, and generally fought with it ever after.

This news having reached *Celosyria, Seron,* depoty-governor of that province, marched with all the forces he could collect to revenge the death of *Apollonius;* but he met with the same fate.

Antiochus was so enraged at these defeats, that he immediately ordered *forty thousand* foot, *seven thousand* horse, and a great number of auxiliaries, made up of the neighboring nations and apostate *Jews,* to march against *Judea,* under the command of *Ptolemy Macron, Nicanor,* and *Gorgias, three* eminent commanders. B. C. 162.

Upon their advancing as far as *Emmaus,* about *seven* miles from *Jerusalem, Judas,* who may be supposed at that time besieging, or at least blocking up *Jerusalem,* then in the hands of the heathen, retired to *Mizpeh.* Here the whole army addressed themselves to God. *Judas* exhorted them most pathetically to fight for their *religion, laws,* and *liberties;* but at last giving those leave to withdraw from his army that had built houses, or betrothed wives within the year, or that were in any degree fearful, he presently found himself at the head of no more than *three thousand* men.

However, he was resolved to give the enemy battle. In the mean time, God ordained him an easy victory; for while *Gorgias* was detached with *five thousand* foot and *one thousand* horse to surprise his little army by night, *Judas,* being informed of the design, marched by another way, fell upon the camp in the absence of *Gorgias,* killed *three thousand* men, put the rest to flight, and seized the camp. *Gorgias,* not finding the *Jews* in their camp, proceeded to the mountains, supposing they were fled thither for safety. But, not meeting with them there, he was much surprised in his return at what had happened in his absence. And his army, hearing that *Judas* waited to give them a warm reception in the plains, flung down their arms and fled. *Judas,* in the pursuit, killed *six thousand* more, and wounded and maimed most of the rest. This victory opened to him the gates of *Jerusalem,* where he and his army celebrated the next day, which was a *Sabbath,* with great devotion and thanksgiving.

Timotheus and *Bacchides,* governors or lieutenants uader *Antiochus,* marched immediately to the assistance of *Gorgias;* but they fell a sacrifice to the valor and conduct of *Judas,* who, by the spoils taken from the enemy, was enabled the better to carry on the war.

This defeat was succeeded by another of *Lysias,* the governor of all the country beyond *Euphrates.* He had penetrated as far as *Bethzura,* a strong fortress about *twenty* miles from *Jerusalem,* threatening to destroy the country with an army of *sixty thousand* foot and *five thousand* horse. But he was defeated also by *Judas* with *ten thousand* men only.

This victory gave him some respite; and accordingly he restored the temple to the true worship of God, removed all the profanations, built an altar of *unhewn stones,* and replaced the furniture that *Antiochus* had carried away, out of the gold and other rich spoils taken in this war. Thus he dedicated the temple again; and ordained that a feast of *dedication* should be kept *annually,* in commemoration thereof, forever, about the 20th of *November.*

His next care was to subdue the fortress on Mount *Acra,* which *Apollonius* had erected to command the temple, and, being yet in the power of the heathens, gave them great opportunities to annoy the *Jews* that went to worship in the temple. But not having men enough to spare to form a blockade, he silenced it by another fortification, which he erected on the mountain of the temple.

When this revolt and success of the *Jews* reached *Antiochus,* in his expedition into *Persia,* he threatened utterly to destroy the whole nation, and to make *Jerusalem* the common place of burial to all the *Jews.* But God visited him with a sudden and sore disease. He at first was afflicted with grievous torments in his bowels: his *privy parts* were ulcerated, and filled with an innumerable quantity of vermin; and the *smell* was so offensive that he became nauseous to himself and all about him. Then his mind was so tormented with such direful spectres and apparitions of evil spirits — the remorse of his wicked life and profanations gnawed him so grievously, that he at last acknowledged the justice of God in his punishment, and offered up many vows and promises of a full reparation in case he recovered. But God would not hear him: therefore, when his body was almost half consumed with abominable ulcers, he died under the most horrid torments of body and mind, in the twelfth year of his reign.

Judas Maccabeus began now to consider how the government should be fixed; and, therefore, in a general assembly held at *Maspha,* he revived the ancient order, and appointed rulers over thousands, hundreds, fifties, and tens. And it is also probable, that he constituted the high court of *Sanhedrim,* in which was a settled *Nasi,* president or prince, who was the high priest for the time being; an *Abbeth-din,* or father of the house of judgment, who was the president's *deputy;* and a *Chacam,* or *the wise man,* who was *sub-deputy.* The other members were called *elders* or *senators,* men of untainted birth, good learning, and profound knowledge in the law, both priests and laymen. And they in particular were empowered to decide all *private* difficult controversies, all *religious* affairs, and all important matters of *state.*

This was properly the senate or great council of the nation, which grew into great power under the administration of the *Asmonean* princes; and was in great authority in the days of our Savior's ministry.

Lysias, who had been so shamefully routed by *Judas,* having the care of *Antiochus's* son, who was called *Antiochus Eupator,* and only *nine* years old, set him on the throne, and seized the government and tuition of the young king into his own hands; and immediately combined with the neighboring *Idumeans* and other nations, enemies to *Judah,* in an attempt utterly to destroy and extirpate the whole race of *Israel.*

When *Judas* was informed of this confederacy, he resolved to prevent their intentions, and to carry the war into *Idumea.* Thus he entered their country by *Acrabatene,* a canton of *Judea,* near the southern extremity of the *Dead Sea,* and slew there *twenty thousand* of them. Then, falling upon the children of *Bean,* another tribe of the *Idumeans,* he killed *twenty thousand* more, ronted their army, and took their stroag-holds. Hence, passing over *Jordan* into the land of the *Ammonites,* he defeated them in several engagements; slew great numbers of them; and took the city *Jahazah,* at the foot of Mount *Gilead,* near the brook *Jazah;* and so returned home.

After his return into *Judea,* one *Timotheus,* a governor in those parts, pretended to follow him with a numerous army. But *Judas* fell upon him; and, having overthrown him with a very great slaughter, pursued him to the city *Gazara,* in the tribe of *Ephraim,* which he took; and slew both *Timotheus* and his brother *Chereas,* governor of that city, and *Apollophanes,* another great captain of the *Syrian* forces.

This success stirred up the jealousy of the heathen nations about *Gilead,* who fell upon the *Jews* in the land of *Toh;* and having slain *one thousand,* took their goods and carried their wives and children captives, and drove the residue to seek for refuge and security in the strong fortress *Dathema,* in *Gilead.* But *Timotheus,* the son of him slain at *Gazara,* shut them up with a great army, and besieged them, while the inhabitants of *Tyre, Sidon,* and *Ptolemais,* were contriving to cut off all the *Jews* that lived in *Galilee.*

Judas, in this critical juncture, by and with the advice of the *Sanhedrim,* dividing his army into *three* parts, he and his brother *Jonathan* marched with *eight thousand* men to the relief of the *Gileadites;* his brother marched with *three thousand* into *Galilee;* and his brother *Joseph* was left with the command of the remainder to protect *Jerusalem* and the country round, and to remain wholly on the *defensive,* till *Judas* and *Simon* should return.

In their march to *Gilead, Judas* and *Jonathan* attacked *Bossora,* a town of the *Edomites,* slew all the males, plundered it, released a great number of *Jews,* reserved to be put to death as soon as *Dathema* should be taken, and burned the city. When they arrived before *Dathema,* which was by a forced march in the night, the brothers gave *Timotheus* so sudden and violent an assault that they put his army to flight, and slew *eight thousand* in the pursuit. And wherever he came and found any *Jews* oppressed, or imprisoned, he released them in the same manner as he did at *Bossora.*

At the same time *Simon* defeated the enemy several times in *Galilee,* drove them out of the country, and pursued them with very great slaughter to the gates of *Ptolemais.* But *Joseph,* contrary to his orders, leaving *Jerusalem,* was put to flight by *Gorgias,* governor of *Syria,* and lost *two thousand* men in that ill-projected expedition against *Jamnia,* a seaport on the *Mediterranean.*

Lysias by this time having assembled aa army of *eight hundred thousand* men, *eighty* elephants, and all the horse of the kingdom, marched in person against the *Hebrew* conqueror. *Judas* met him at the siege of *Bethzura,* gave him battle, slew *eleven thousand* foot, *one thousand six hundred* horse, and put the rest to flight.

This victory was happily attended with a peace between *Judas* and *Lysias,* in the name of the young king; by which the heathen decree of uniformity made by *Epiphanes* was rescinded, and the *Jews* permitted to live according to their own laws.

However, this peace was soon broke by the people of *Joppa* and *Jamnia:* but *Judas* no sooner was informed that they had cruelly treated and murdered the *Jews,* that lived amongst them, but he fell upon *Joppa* by night, burned their shipping, and put all to the sword that had escaped the fire; and he set fire to the haven of *Jamnia,* and burned all the ships in it.

Timotheus also, that had fled before this conqueror, was discontented with the peace, and gathered an army of *one hundred and twenty thousand* foot, and *two thousand five hundred* horse, in order to oppress the *Jews* in *Gilead.* But when the news of this armament reached *Judas,* he marched against him; and, after he had defeated a strong party of wandering *Arabs,* and made peace with them; taken the city *Caspis,* which was *Heshon* in the tribe of *Reuben;* slain the inhabitants; destroyed the place; taken *Caraca* also, and put its garrison of *ten thousand* men to the sword, he came up with *Timotheus* near *Raphon,* on the river *Jabbok,* gave him battle, slew *thirty thousand* of his men, took him prisoner, pursued the remains of his army to *Carnion,* in *Arabia,* took that city also, and slew *twenty-five thousand* more of *Timotheus's* forces; but gave him his life and liberty, on promise that he would release all the *Jews* captives throughout his dominions.

As he returned to *Jerusalem,* he stormed the strong city of *Ephron,* well garrisoned by *Lysias,* put *twenty-five thousand* people to the sword, plundered it, and razed it to the ground, because the people refused to grant him a passage through it. This campaign was concluded with a day of thanksgiving in the temple at *Jerusalem.*

Thus *Judas,* finding himself disengaged from the treaty of peace by these hostilities, carried the war into the south of *Idumea;* dismantled *Hebron,* the metropolis thereof; passed into the land of the *Philistines,* took *Azotus* or *Ashdod,* destroyed their idols, plundered their country, and returned to *Judea,* to reduce the fortress of *Acra,* still in

the hands of the king of *Syria*, and become very troublesome in time of war to those that resorted to the temple.

Judas prepared for a regular siege; but *Antiochus*, being informed of its distress, marched to its relief with an army of *one hundred and ten thousand* foot, *twenty thousand* horse, *thirty-two* elephants with castles on their backs full of archers, and *three hundred* armed chariots of war. In his way through *Idumea*, he laid siege to *Bethzura*, which at last was forced to surrender, after *Judas*, who had marched to its relief, had killed *four thousand* of the enemy by surprise in the night, lost his brother *Eleazar* in battle, crushed to death by an elephant that he had stabbed, and was forced to retreat and shut himself and his friends up in the temple.

The king and *Lysias* were both present in this army of the *Syrians;* and would have compelled *Judas* to surrender, had not *Philip*, whom *Epiphanes* had upon his death-bed appointed guardian of his son, taken this opportunity of their absence to seize upon *Antioch*, and to take upon him the government of the *Syrian* empire.

Upon this news, *Lysias* struck up a peace immediately with *Judas*, upon honorable and advantageous terms to the *Jewish* nation. But though it was ratified by oath, *Eupator* ordered the fortifications of the temple to be demolished.

It was in this war that *Menelaus*, the wicked high-priest, fell into disgrace with *Lysias*, while he was prompting the heathen barbarity to destroy his own people. For, being accused and convicted of being the author and fomenter of this *Jewish* expedition, *Lysias* ordered him to be carried to *Berhea*, a town in *Syria;* and there to be cast into a high tower of *ashes*, in which there was a wheel, which continually stirred up and raised the ashes about the criminal, till he was suffocated, and died. This was a punishment among the *Persians* for criminals in high life. — This wicked high-priest was succeeded, at the promotion of *Antiochus Eupator*, by one *Alcimus*, a man altogether as wicked as his immediate predecessor.

Eupator returned home; and, by an easy battle, killed the usurper *Philip*, and quelled the insurrection in his favor. But it was not so with *Demetrius*, the son of *Seleucus Philopator*, who, being now come to maturity, claimed the kingdom in right of his father, elder brother to *Epiphanes*.

Demetrius had been sent to *Rome*, as a hostage, in exchange for his uncle *Antiochus Epiphanes*, in the very year that his father died. *Antiochus*, returning in the very nick of time, was declared king, in prejudice to the right of the minor *Demetrius*. And though *Demetrius* had often solicited the assistance of the *Roman* senate, under whom he was educated, to restore him to his kingdom, reasons of state swayed with them rather to confirm *Eupator*, a *minor*, in the government, than to assert the right of one of a mature understanding. Yet, though he failed in this application, *Demetrius* resolved to throw himself upon Providence. To which end, leaving *Rome* incognito, *Demetrius* got safe to *Tripolis*, in *Syria;* where he gave out that he was sent, and would be supported by the *Romans*, to take possession of his father's kingdom. This stratagem had its desired effect: every one deserted from *Eupator* to *Demetrius;* and the very soldiers seized on *Eupator* and *Lysias*, and would have delivered them into his hands. But *Demetrius* thought it more politic not to see them; and having ordered them to be put to death, was presently settled in the possession of the whole kingdom.

During this interval the *Jews* enjoyed a profound peace; but having refused to acknowledge *Alcimus* their high-priest, because he had *unostatized* in the time of the persecution, *Alcimus* addressed the new king *Demetrius*, implored his protection against *Judas Maccabeus*, and so exasperated him against the whole body of his party by false representations, that *Demetrius* ordered *Bacchides* to march an army into *Judea* and to confirm *Alcimus* in the pontificate

Alcimus was also commissioned with *Bacchides* to carry on the war in *Judea;* who, upon the promise of a safe conduct, having got the scribes and doctors of the law into their power, put *sixty* of them to death in one day. *Bacchides* left him in possession with some forces for his support; with which he committed many murders, and did much mischief; and at last obtained another army from *Demetrius*, under the command of *Nicanor*, to destroy *Judas*, to disperse his followers, and the more effectually to support the said *Alcimus* in his post of high-priest.

Nicanor, who had experienced the valor of *Judas*, proposed a compromise; but *Alcimus* expecting more advantage to himself by a war, beat the king off it; so that *Nicanor* was obliged to execute the first order. The war was carried on with various success, till *Nicanor* was slain in a pitched battle near a village called *Bethoron;* and his whole army of *thirty-five thousand* men, casting down their arms, were, to a man, cut off in the flight.

This victory was followed with a day of thanksgiving, which was established to be continued every year under the name of the *anniversary* day of solemn thanksgiving.

Judas, observing that *the Syrians* paid no regard to any treaties, thought that by making a league with the *Romans*, his nation would be much better secured against such a perfidious people. Therefore he sent *Jason* and *Eupolemus* to *Rome*, who soon obtained the ratification of a league of mutual defence between them, and a letter to *Demetrius*, requiring him, upon the peril of having war denounced against him, to desist from giving the *Jews* any more uneasiness and trouble.

This, however, proved of no service. For, while this league was negotiating, *Demetrius* sent *Bacchides* and *Alcimus* a second time into *Judea*, with a numerous army, to revenge the defeat and death of *Nicanor*. At this time *Judas* had no more than *three thousand* men to oppose them; and of these all but *eight hundred* deserted their general, at the report of the number and strength of their enemies. Yet *Judas* refused to yield up the cause of God; and, being followed by that handful of brave men, he charged and broke the right wing, where *Bacchides* commanded in person, and pursued them as far as the mountains of *Azotus;* and must have gained a complete victory, had not his little army been followed and encompassed by the *left* wing. But being surrounded with an exceeding great force, the *Jews* sold their lives at a dear rate; *Judas* was killed, and then such as survived him were forced to flee away.

His body was carried off by his brothers, *Simon* and *Jonathan;* and buried in the sepulchres of his ancestors, at *Modin*, with great funeral honor, as he deserved.

Bacchides, after this success, seized on the whole country, and used the adherents of the *Maccabees* so inhumanly, that *Jonathan* was necessitated to retire at the head of his distressed countrymen to the wilderness of *Tekoa*. This little army encamped with a morass on one side, and the river *Jordan* on the other. *Bacchides* pursued them; secured the pass of their encampment; and, though he attacked them on the *Sabbath-day*, he lost a *thousand* men in the assault, before the *Maccabees* broke; and then, being overpowered by numbers, they threw themselves into the river, and escaped by swimming to the other side without being pursued.

About this time (B. C. 160), *Alcimus*, the wicked pontiff, died suddenly of a palsy; and *Demetrius* having received the *Senatorial* letter from *Rome*, commanding him to desist from vexing the *Jews*, recalled *Bacchides;* so that *Jonathan* found himself in a condition to bring his affairs into better order. But this state of rest lasted only for two years: for the malcontents invited *Bacchides* to return with his army, under a promise to support his enterprise, and to seize *Jonathan*. But before this association could take place, *Jonathan* had information of it, seized *fifty* of the principal conspirators, and put them to death. And when *Bacchides* arrived with his great army, *Jonathan* and his brother *Simon* gave him such uneasiness, and so artfully distressed and harassed his army, without giving him any pitched battle, that *Bacchides* grew weary of his undertaking, put several of those that invited him to that expedition to death, and at last made peace with the *Maccabees*, restored all his prisoners, and swore never more to *molest* the *Jews*. B. C. 159.

When *Jonathan* found himself in quiet possession of *Judea*, and that there was no more to fear from *Bacchides*, he punished the apostate *Jews* with death, reformed the church and state, and rebuilt the walls about the temple and city of *Jerusalem*. And soon after (the high-priesthood having been vacant seven years) he put on the *pontifical* robe, at the nomination of *Alexander*, who, by the assistance of the *Roman* senate, and the management of one *Heraclides*, claimed the crown of *Syria* in right of his pretended father, *Antiochus Epiphanes*.

Jonathan, though *Demetrius* made him more advantageous offers, suspecting that these promises were not real, but only to serve the present purpose, acceded to *Alexander's* proposals; which was so acceptable to the new king, that when he had beat and slain *Demetrius*, and was become master of the whole *Syrian* monarchy, he invited *Jonathan* to his marriage with *Cleopatra*, daughter of *Ptolemy*, king of *Egypt;* and, besides great personal honors, conferred on him the post of *general* of all his forces in *Judea*, and chief sewer of his household. B. C. 153.

However, this prosperity was soon disturbed by *Apollonius*, governor of *Cœlosyria*, who, taking part with *Demetrius*, the son of *Demetrius*, the late king, (who had concealed himself with his brother *Antiochus* in *Crete*, during the late troubles, and was now landed in *Cilicia* with an army of mercenaries,) marched with an army as far as *Jamnia*, and challenged *Jonathan* to give him battle. *Jonathan* marched out with a body of *ten thousand* men; took *Joppa* in sight of the enemy; gave *Apollonius* battle; beat him, and pursued his broken forces to *Azotus*, where he destroyed *eight thousand* men, the temple of *Dagon*, and the city with fire and sword; which engaged *Alexander's* affections so much, that he gave him the *golden buckle* (a distinguished mark of the royal family of *Persia*), and the city and *territories* of *Ecron*.

After this succeeded a surprising revolution in *Syria*. *Alexander* had called to his assistance his father-in-law *Ptolemy Philometer*, who, upon a jealousy that his son *Alexander* had conspired his death, carried off his daughter *Cleopatra;* gave her to *Demetrius*, *Alexander's* competitor; and, turning his arms upon *Alexander*, settled *Demetrius* upon the throne of his ancestors; and, after gaining a complete victory, forced him to flee into *Arabia;* where *Zabdiel*, the king of the country, cut off his head, and sent it to *Ptolemy*. B. C. 146.

This *Demetrius* took the style of *Nicator*, or Conqueror; and, though he summoned *Jonathan* to appear before him to answer certain accusations, the high-priest found means to gain his favor; and not only a confirmation of former, but a grant of more privileges; which, and the promise to withdraw the heathen garrison from *Acra*, so recommended him to *Jonathan*, that when *Demetrius* was in danger of being murdered by the inhabitants of *Antioch*, he marched *three thousand* men to the king's assistance, burned a great part of the city, slew *one hundred thousand* of the inhabitants with fire and sword, and obliged the rest to throw themselves upon the king's mercy. Yet this service, and his promise also, was presently forgot by *Demetrius*, when he thought the storm was blown over; and he would, on the contrary, have certainly obliged him, under pain of military execution, to pay the usual taxes and tribute paid by his predecessors, had he not been prevented by the treason of a discontented courtier, whose name was *Tryphon*.

Tryphon (B. C. 144) at first declared for,

and set *Antiochus Theos*, the son of the late *Alexander*, on the throne of *Syria*, after he had vanquished *Demetrius*, and forced him to retire into *Seleucia*.—*Jonathan* for his own interest declared for the new king; by which he obtained a confirmation of the pontificate, &c., and his brother *Simon* was made commander of all his forces from *Tyre* to *Egypt*.

As soon as *Demetrius* heard of *Jonathan's* revolt, he marched to chastise him for it; but it turned to his loss. For he was repulsed twice, and lost *Gaza*, with all the country as far as *Damascus* and *Joppa* in the land of the *Philistines*.

Tryphon intended now to pull off the mask; but not daring to attempt so foul a crime, till *Jonathan* could be removed, prevailed with him to disband his army, and to accompany him with *one thousand* men only to *Ptolemais;* where he was no sooner entered, but his men were put to the sword, and *Jonathan* put under an arrest. Then, marching his army into *Judea*, he proposed to restore him, on condition of *one hundred* talents; and that his two sons should be given for hostages of their father's fidelity. *Jonathan* was persuaded to comply with this demand; but the villain not only caused them and their father to be put to death, but having also murdered *Antiochus* privately, he assumed the title of king of *Syria*.

Simon (B. C. 143), hearing that his brother was murdered, and buried at *Bascama* in *Gilead*, sent and brought him from thence, and buried him under a curious monument of white, wrought, and polished marble, at *Modin*. And after he was admitted governor in his stead, he offered his service to *Demetrius*, then at *Laodicea;* who, on condition that the *Jews* would assist him in the recovery of his crown, conceded to him the high-priesthood and principality, and granted the people many privileges.

But *Demetrius* being about this time persuaded to head the *Elymæan*, *Parthian*, and *Bactrian* revolters against *Mithridates*, king of *Parthia*, *Simon* applied himself to fortifying his cities, and reduced the fortress of *Acra;* which he not only took, but even levelled the mount on which it was built.

Mithridates (B. C. 141) vanquished *Demetrius*, and, after he had taken him prisoner, gave him his daughter *Rhodoguna* in marriage; which so exasperated his wife *Cleopatra*, then shut up in *Seleucia*, that she offered herself and the kingdom to *Antiochus*, his brother (B. C. 139), then in *Crete*. *Antiochus* accepted the proposal; and upon his landing in *Syria* with an army of mercenaries, he was so strengthened with deserters from *Tryphon's* forces, that he drove him into *Apamea*, near the mouth of the *Orontes*, and took him and put him to death.

Thus *Antiochus* became possessed of his father's throne; though not without the assistence of *Simon*, whom he had promised to reward with many new privileges. But he no sooner found himself delivered from all opposition, but he forgot his promises; and on the contrary demanded the restoring of *Joppa* and *Gazara*, &c., or a *thousand* talents in lieu of them.

Simon refused to comply; and *Antiochus* sent *Cendebeus* with an army to force him. *Simon* now, very old, attended by his sons *Judas* and *John Hyrcanus*, put him to flight at the first onset, and killed a great number of the enemy in the pursuit. After this, *Simon* and his sons *Judas* and *Mattathias* (B. C. 135) were perfidiously murdered by *Ptolemy Simon's* son-in-law, (whom he had made governor of the *plains of Jericho*, at an entertainment prepared for them in the castle of *Jericho*, with a design to usurp the government of *Judea* to himself.) He sent to *Gazara* to seize *John Hyrcanus* also. But he was informed, and so prepared to receive them, that he despatched the intended murderers; and hastening to *Jerusalem*, secured both the city and the temple, where he was declared his father's successor in the pontificate and principality of the *Jews*.

Antiochus thought to serve himself of these distractions; and accordingly marched a large army into *Judea;* and, after he had driven *Hyrcanus* into *Jerusalem*, obliged him to accept of a peace upon the hard terms of delivering up their arms, dismantling *Jerusalem*, paying a tribute for *Joppa*, &c., held by the *Jews* out of *Judea*, and *five hundred* talents to buy off the rebuilding of *Acra*.

Hyrcanus accompanied *Antiochus* to the *Parthian* war, in which he signalized himself with great renown. He returned home at the end of the year. But *Antiochus*, who chose to winter in the *east*, was with his whole army destroyed in one night by the natives, who, taking the advantage of their separate quarters all over the country, rose on them, and cut their throats in cold blood; so that *Antiochus* himself was slain, and out of *four hundred thousand* persons, of which his army consisted, scarce a man escaped to carry home the news of this massacre.

Phraortes, the king of *Parthia*, having suffered much by this invasion of *Antiochus*, endeavored to get quit of him by sending his prisoner *Demetrius Nicator* into *Syria*, to recover his own kingdom; so that when the news came of *Antiochus's* death, he was without more delay reinstated on the throne. But his tyrannical proceedings presently raised him up a new pretender to the crown (B. C. 127), one *Alexander Zebina*, the pretended son of *Alexander Balas*, who, by the assistance of *Ptolemy Physcon*, king of *Egypt*, defeated him in the field; and, taking him prisoner in *Tyre*, put him to death.

Zebina being raised to the throne of *Syria* by the king of *Egypt*, *Ptolemy* expected that he should hold it in homage from him; and, upon his refusal, gave his daughter *Tryphæna* to *Antiochus Gryphus*, the son of *Nicator*, whom he made king of *Syria*, and pursued *Zebina* till he got him into his hands, and put him to death.

Hyrcanus, in the midst of these revolutions, shook off the *Syrian* yoke. He built the famous tower of *Baris* upon a steep rock. He took several cities on the borders of *Judea*, among which was *Shechem*, the chief seat of the *Samaritans* (B. C. 130), and destroyed the temple on Mount *Gerizim*. He extended his conquests over the *Idumæans*, (B. C. 129), who were prevailed on to embrace the *Jewish* religion; so that from this time they exchanged the name of *Idumæans* or *Edomites* for that of *Jews*. He renewed the alliance with the senate of *Rome*, and obtained greater privileges and advantages than his nation ever had before; and concluded his military operations with the siege and utter destruction of *Samaria*, under the conduct of his sons *Aristobulus* and *Antigonus*.

After these great actions, *Hyrcanus* enjoyed full quiet from all foreign wars; and had nothing to trouble him at home, but the false insinuation of the Pharisee *Eleazar*, who declared that his mother was a captive taken in the wars; and that, therefore, he was incapable of holding the high-priesthood. *Hyrcanus* had been educated in this sect; but one *Jonathan*, an intimate friend of his, and a *Sadducee*, took this opportunity to draw him over to his own sect; which he effected so sincerely, that *Hyrcanus* renounced the Pharisees forever, abrogated their traditional constitutions, and made it penal for any one to observe them. Yet he was an excellent governor; and dying in the *thirtieth* year of his administration, left *five* sons; but the high-priesthood and sovereignty he left to *Judas Aristobulus*, his eldest son. B. C. 107.

Aristobulus (B. C. 107) was the first since the captivity that put on the diadem, and assumed the title of *king*. But he was of that suspicious and cruel disposition, that he cast his own mother into prison, and starved her to death, imprisoned all his brethren except *Antigonus*, whom at last he ordered to be murdered in a fit of jealousy. B. C. 106. Of which, however, he repented; and gave up the ghost in great anxiety of mind, after a reign of no more than *one* year; though in that time *Antigonus* had reduced the *Itureans* to his obedience, and forced them to conform to the religion of the *Jews*. At this time *Pompey* and *Cicero* were born.

Alexander Jannæus, his *third* brother, was released from his confinement by *Salome*, *Aristobulus's* widow. The like favor was also extended to his two other brothers. But as soon as *Jannæus* was settled on the throne, he put one of them to death under a suspicion of treason, and he took *Absalom*, the younger, into his favor.

This *Alexander* (B. C. 105) attempted to extend his dominions by new conquests. But in his attempts against *Ptolemais* and *Ptolemy Lathyrus*, who came to the assistance of *Zoilus* and the *Gazæans*, he lost a fine army, and was reduced to sue for protection from *Cleopatra*, who had seized upon *Egypt*, and obliged her son *Lathyrus* to be contented with the island of *Crete*.

Cleopatra at first was inclined to take advantage of *Alexander's* misfortunes, and to seize upon him and his dominions; but *Ananius*, one of her generals, by birth a *Jew*, and relation to *Alexander*, dissuaded her from so unjust a design, and obtained her protection for him.

Nevertheless, *Alexander's* martial spirit sought out new employments. His country being clear of foreign forces, he attacked and took *Gadara* and *Amathus* in *Syria*. But being followed by *Theodorus*, prince of *Philadelphia*, who had laid up his treasure at *Amathus*, he lost his plunder, *ten thousand* men, and all his baggage. B. C. 101.

This did not deter him from attempting the reduction of *Gaza;* which, however, he could not have taken, had it not been treacherously surrendered to him by *Lysimachus*, the governor's brother. Here *Alexander*, ordering his soldiers to kill, plunder, and destroy, was the author of a sad scene of barbarity; and reduced that ancient and famous city to ruin and desolation.

After his return from this carnage he was grossly insulted by a mob at home, while he was offering the usual sacrifices on the *Feast of Tabernacles*. But he made the people pay dearly for it, for he fell upon them with his soldiers, and slew *six thousand*. And from this time he took into his pay *six thousand* mercenaries from *Pisidia* and *Cilicia*, who always attended his person, and kept off the people while he officiated.

B. C. 101. All being again quieted at home, *Alexander* marched against the *Moabites* and *Ammanites*, and made them tributaries. In his return he took possession of *Amathus*, which *Theodorus* had evacuated; but he lost most of his army; and had like to have lost his own life in an ambuscade which *Thedus*, an *Arabian* king, had laid for him near *Gadara*. This raised fresh discontents among his subjects, and new troubles at home; which were attended with the most unheard-of barbarities. They were not able to overpower him; but his wickedness had so provoked them that nothing but his blood could satisfy them; and at length, being assisted by *Demetrius Eucherus*, king of *Damascus*, they entirely rooted him, so that he was forced to consult his own safety by fleeing to the mountains.

His misfortune was the cause of *six thousand* of his rebel subjects deserting him; which when *Demetrius* perceived, he withdrew and left the revolters to fight their own battle. After this separation, *Alexander* gained several advantages; and at last, having cut the major part off in a decisive battle, he took *eight hundred* of the rebels in *Bethome*, whom he carried to *Jerusalem;* and having first killed their wives and children before their faces, he ordered them all to be crucified on one day, before him and his wives and concubines, whom he had invited to a feast at the place of execution. Then, resolving to revenge himself on the king of *Damascus*, he made war on him for three years successively, and took several places; when, returning home, he was received with great respect by his subjects.

His next expedition was against the castle of *Raguba*, in the country of the *Gerosens*, where he was seized with a quartan ague, which proved his death, B. C. 79. His queen *Alexandra*, by his own advice, concealed it till the castle was taken; and then,

carrying him to *Jerusalem*, she gave his body to the leaders of the Pharisees, to be disposed of as they should think proper; and told them, as her husband had appointed her regent during the minority of her children, she would do nothing in the administration without their advice and help.

This address to the Pharisees so much gained their esteem, that they not only settled the queen dowager in the government, but were very lavish in their encomiums on her deceased husband, whom they honored with more than ordinary pomp and solemnity at his funeral.

The Pharisees, having now the management of the queen regent, and of *Hyrcanus* and *Aristobulus*, her sons by *Alexander*, had all the laws against Pharisaism repealed and abolished, recalled all the exiles, and demanded justice against those that had advised the crucifixion of the *eight hundred* rebels.

The queen made her eldest son *Hyrcanus* high-priest. But *Aristobulus* was not contented to live a private life; and, therefore, as soon as his mother seemed to decline, he meditated in what manner he might usurp the sovereignty from his brother, at her decease; and he had taken such measures beforehand, that, upon the death of his mother, he found himself strong enough to attempt the crown, though *Alexandra* had declared *Hyrcanus* her successor. The two armies met in the plains of *Jericho;* but *Hyrcanus*, being deserted by most of his forces, was obliged to resign his crown and pontificate to *Aristobulus*, and promise to live peaceably upon his private fortune.

This resignation was a subject of great discontent to some of *Hyrcanus's* courtiers, among whom was *Antipater*, father to *Herod the Great;* who persuaded *Hyrcanus* to fly to *Aretas*, king of *Arabia*, who, on certain conditions, supplied him with *fifty thousand* men, with which *Hyrcanus* entered *Judea*, and gained a complete victory over *Aristobulus*. But while he besieged him in the temple, *Aristobulus*, with the promise of a large sum of money, engaged *Pompey*, the general of the *Roman* army, then before *Damascus*, to oblige *Aretas* to withdraw his forces; but *Aristobulus*, though he was for the present delivered from his brother's rage, prevaricated so with *Pompey*, that he at last confined *Aristobulus* in chains, took *Jerusalem* sword in hand, retrenched the dignity and power of the principality, destroyed the fortifications, ordered an annual tribute to be paid to the *Romans*, and restored *Hyrcanus* to the pontificate, and made him prince of the country, but would not permit him to wear the diadem.

Pompey, having thus settled the government of *Judea*, returned in his way to *Rome*, with *Aristobulus*, his sons *Alexander* and *Antigonus*, and two of his daughters, to adorn his triumph.

Alexander found means to escape by the way, and about three years after arrived in *Judea*, and raised some disturbances; but he was defeated in all his attempts by *Gabinius*, the *Roman* governor in *Syria;* who, after this, coming to *Jerusalem*, confirmed *Hyrcanus* in the high-priesthood, but removed the civil administration from the *Sanhedrim* into five courts of justice of his own erecting, according to the number of five provinces, into which he had divided the whole land.

When *Aristobulus* had lain five years prisoner at *Rome*, he, with his son, escaped into *Judea*, and endeavored to raise fresh trouble; but *Gabinius* soon took them again; and, being remanded to *Rome*, the father was kept close confined, but the children were released.

It was about this time (B. C. 48), that the civil war between *Pompey* and *Cæsar* broke out; and when *Aristobulus* was on the point of setting out, by *Cæsar's* interest, to take the command of an army in order to secure *Judea* from *Pompey's* attempts, he was poisoned by some of *Pompey's* party.

When *Cæsar* was returned from the *Alexandrian* war, he was much solicited to depose *Hyrcanus* in favor of *Antigonus*, the surviving son of *Aristobulus;* but *Cæsar* not only confirmed *Hyrcanus* in the high-priesthood and principality of Judea, and his family in a perpetual succession, but he abolished the form of government lately set up by *Gabinius*, restored it to its ancient form, and appointed *Antipater* procurator of *Judea* under him.

Antipater, who was a man of great penetration, made his son *Phasael* governor of the country about *Jerusalem;* and his son *Herod* governor of *Galilee*.

Soon after this appointment, *Herod*, who was of a boisterous temper, having seized upon one *Hezekiah*, a ringleader of a gang of thieves, and some of his men that infested his territories, he put them to death. This was presently looked upon as a breach of duty to the *Sanhedrim*, before whom he was summoned to appear. But, lest the sentence of that court should pass upon him, he fled to *Sextus Cæsar*, the *Roman* prefect of *Syria* at *Damascus;* and, having with a sum of money obtained of him the government of *Cœlosyria*, he raised an army there, marched into *Judea*, and would have revenged the indignity which he said the *Sanhedrim* and high-priest had cast upon him, had not his father and brother prevailed with him to retire for the present.

While *Julius Cæsar* lived, the *Jews* enjoyed great privileges; but his untimely death (B. C. 44), by the [violent] and ungrateful hands of *Brutus*, *Cassius*, &c., in the senate-house, as he was preparing for an expedition against the *Parthians* to revenge his country's wrong, delivered them up as a prey to every hungry general of *Rome*. *Cassius* immediately seized upon *Syria*, and exacted above *seven hundred* talents of silver from the *Jews*. And the envy and villany of *Malichus*, who was a *natural Jew*, and the next in office under *Antipater*, an *Idumean*, rent the state into horrid factions. *Malichus* bribed the high-priest's butler to poison his friend *Antipater*, to make way for himself to be the next in person to *Hyrcanus*. *Herod*, making sure of *Cassius*, by obtaining his leave and assistance to revenge his father's death, took the first opportunity to have him murdered by the *Roman* garrison at *Tyre*.

The friends of *Malichus*, having engaged the high-priest and *Felix* the *Roman* general at *Jerusalem* on their side, resolved to revenge his death on the sons of *Antipater*. All *Jerusalem* was in uproar; *Herod* was sick at *Damascus;* so that the whole power and fury of the assailants fell upon *Phasael*, who defended himself very stoutly, and drove the tumultuous party out of the city. As soon as *Herod* was able, the two brothers presently quelled the faction; and had not *Hyrcanus* made his peace by giving *Herod* his grand-daughter *Mariamne* in marriage, they certainly would have shown their resentment of the high-priest's behavior with more severity.

Again this faction was not so totally extinguished, but that several principal persons of the Jewish nation, upon the defeat of *Brutus* and *Cassius*, accused *Phasael* and *Herod* to the conqueror, *Mark Antony*, of usurping the government from *Hyrcanus*. But the brothers had so much interest with the conqueror that he rejected the complaints of the deputies, made them both tetrarchs, and committed all the affairs of Judea to their administration; and, to oblige the *Jews* to obey his decision in this affair, he retained fifteen of the deputies as hostages for the people's fidelity, and would have put them to death had not *Herod* begged their lives.

The *Jews*, however, when *Antony* arrived at *Tyre*, sent *one thousand* deputies with the like accusations; which he, looking upon as a daring tumult, ordered his soldiers to fall upon them, so that some were killed and many wounded. But upon *Herod's* going to *Jerusalem*, the citizens revenged this affront in the same manner upon his retinue; the news whereof so enraged *Antony*, that he ordered the fifteen hostages to be immediately put to death, and threatened severe revenge against the whole faction. But after that *Mark Antony* was returned to *Rome*, the *Parthians*, at the solicitation of *Antigonus*, the son of *Aristobulus*, who had promised them a reward of a thousand talents and eight hundred of the most beautiful women in the country, to set him on the throne of *Judea*, entered that country, and being joined by the factious and discontented Jews (B. C. 37), took *Jerusalem* without resistance, seized *Phasael* and *Hyrcanus*, and put them in chains; but *Herod* escaped under the cover of night, and deposited his mother, sister, wife, and his wife's mother, with several other relations and friends, in the impregnable fortress *Massada*, near the Lake *Asphaltites*, under the care of his brother *Joseph*, who was obliged to go to *Rome* to seek protection and relief.

In the mean time *Antigonus* remained in possession of all the country, and was declared king of *Judea*. The *Parthians* delivered *Hyrcanus* and *Phasael* to *Antigonus;* upon which *Phasael*, being so closely handcuffed and ironed that he foresaw his ignominious death approaching, dashed his own brains out against the wall of the prison. *Antigonus* cut off the ears of *Hyrcanus*, to incapacitate him from the high-priesthood, and returned him again to the *Parthians*, who left him at *Seleucia*, in their return to the East.

Herod on this occasion served himself so well of the friendship which had been between his father and himself with the *Roman* general *Mark Antony*, and the promise of a round sum of money, that he in seven days' time obtained a senatorial decree, constituting him king of *Judea*, and declaring *Antigonus* an enemy to the *Roman* state. He immediately left *Rome*, landed at *Ptolemais*, raised forces, and being aided with *Roman* auxiliaries, by order of the senate, he reduced greater part of the country, took *Joppa*, relieved *Massada*, stormed the castle of *Resso*, and must have taken *Jerusalem* also, had not the *Roman* commanders who were directed to assist him been bribed by *Antigonus*, and treacherously obstructed his success. But when *Herod* perceived their collusion, he, for the present, satisfied himself with the reduction of *Galilee;* and hearing of *Antony's* besieging *Samosata* on the *Euphrates*, went to him in person to represent the ill treatment he had met with from the generals *Ventidius* and *Silo*, whom he had commanded to serve him.

Upon his departure, *Herod* left the command of his forces to his brother *Joseph*, with charge to remain upon the defensive. But *Joseph*, contrary to orders, attempting to reduce *Jericho*, was slain, and most of his men were cut to pieces. And thus *Herod* again lost *Galilee* and *Idumea*.

M. Antony granted all he requested; and though at first the army which *Antony* had spared him was roughly handled, and he himself wounded as he approached *Jerusalem* to revenge his brother's death, he afterwards slew *Pappus*, *Antigonus's* general, and entirely defeated his army; and in the next campaign, after a siege of several months, *Herod*, assisted by *Socius*, the *Roman* general, took it by storm. The soldiers expecting the spoils of the city as their due, and being exasperated by the long resistance of the citizens, spared neither men, women, nor children, and would certainly have utterly destroyed every thing and person with rapine and devastation, death and slaughter, had not *Herod* redeemed them with a large sum of money.

Antigonus surrendered himself to *Socius*, who carried him in chains to *Antony;* and he, for a good sum of money, was bribed to put him to death, that in him the *Asmonæan* family, which had lasted *one hundred and twenty-nine* years, might be extinct.

By this event *Herod* found himself once more in full power, and at liberty to revenge himself upon his enemies. He began his reign with the execution of all the members of the great *Sanhedrim*, except *Pollio* and *Sameas*, who are also called *Hillel* and *Shammai*. Then he raised one *Ananel*, born of the pontifical family at *Babylon*, to the place of *high-priest;* but *Mark Antony*, at the intercession of *Cleopatra*, queen of *Egypt*,

who was solicited thereto by *Alexandra*, *Mariamne's* mother, and the entreaties of his own beloved *Mariamne*, in behalf of her young brother, prevailed with him to annul this nomination, and to prefer *Aristobulus* to the pontificate. But as *Hyrcanus* was yet alive, and the *Jews*, in the place of his exile, paid him all the honors and reverence due to their king and high-priest, *Herod*, under a pretence of gratitude and friendship to that author of all his fortunes, prevailed with the old prince to desire it, and with *Phraortes*, king of *Parthia*, to permit his return to *Jerusalem*, with an intention to cut him off at a proper opportunity; which he soon after did on a pretence of his holding treasonable correspondence with *Malchus*, king of *Arabia*. But in the mean time *Alexandra*, valuing herself upon the interest she had with *Cleopatra*, laid a scheme to obtain the regal dignity for her son *Aristobulus*, by the same means that she had got him the pontificate. But this intrigue ended in the death of *Aristobulus*, and her own close confinement at first, and afterwards in her own and her daughter *Mariamne's* death; though this tragic scene was at several times acted under disguise. *Aristobulus* was drowned at *Jericho*, as it were accidentally (B. C. 29), in a fit of jealousy; *Mariamne* was adjudged to die; and *Alexandra* was ordered for execution (B. C. 23), on a supposition that she wished his death; which unjust sentence pursued his very innocent children *Alexander* and *Aristobulus*, for expressing their dislike of their father's cruelty to their mother *Mariamne*. But it is very probable that he himself had fallen a sacrifice to *Octavius*, after the battle at *Actium* (fought B. C. 31), and the total loss of *Mark Antony*, had he not hastened to the conqueror at *Rhodes*, and in an artful speech appeased him, and with a promise to support his faction in those parts, obtained from him a confirmation of his royal dignity.

The cruelties, however, which he exercised to his own flesh and blood filled his mind with agonies of remorse, which brought him into a languishing condition; and what helped to increase his disorder was the conspiracy of *Antipater*, his eldest son by *Doris*, born to him whilst he was a private man. But *Herod*, having discovered the plot, accused him thereof before *Quintilius Varus*, the *Roman* governor of *Syria*, and put him to death also; which occasioned that remarkable exclamation of the emperor *Octavianus*, that 'it was better to be *Herod's* hog than his son.'

The great pleasure that *Herod* took (B. C. 25) in obliging his protector *Octavianus*, and the dread he had of being dethroned for his cruelties, prompted him to compliment him with the names of two new cities, the one to be built on the spot where *Samaria* stood before *Hyrcanus* destroyed it (B. C. 22), which he called *Sebaste*, the Greek word for *Augustus*: the other was *Cæsarea*, once called the *Tower of Straton*, on the sea-coast of *Phœnicia*. After this he built a theatre and amphitheatre in the very city of *Jerusalem*, to celebrate games and exhibit shows in honor of *Augustus*; set up an image of an eagle, the *Roman* ensign, over one of the gates of the temple; and at last carried his flattery so far as idolatrously to build a temple of white marble in memory of the favors he had received from *Octavianus Augustus*.

These advances to idolatry were the foundation of a conspiracy of ten men, who bound themselves with an oath to assassinate him in the very theatre. But being informed thereof in time, *Herod* seized the conspirators, and put them to death with the most exquisite torments; and, to ingratiate himself with the *Jews*, he formed a design to rebuild the temple (B. C. 17), which now, after it had stood five hundred years, and suffered much from its enemies, was fallen much into decay. He was two years in providing materials; and it was so far advanced that divine service was performed in it in nine years and a half more, though a great number of laborers and artificers were continued to finish the outworks till several years after our Savior's ascension; for when *Gessius Florus* was appointed governor of *Judea*, he discharged *eighteen thousand* workmen from the temple at one time. And here it should be observed that these, for want of employment, began those mutinies and seditions which at last drew on the destruction both of the temple and *Jerusalem*, in A. D. 70.

The general state of the heathen world was that of profound peace under the *Roman* emperor *Augustus*, to whom all the known parts of the earth were in subjection when Christ was born. This glorious event took place in the year of the Julian Period 4709, and the fifth before the vulgar era of Christ, commonly noted A. D., Anno Domini, or the year of our Lord.

CHAPTER VII.

OF THE GOSPELS.*

SECTION I.

PRELIMINARY REMARKS.

1. THE term GOSPEL, as previously remarked, is the designation given to the writings of the four evangelists, Matthew, Mark, Luke, and John; which comprise an authentic account of the incarnation, ministry, miracles, sufferings, death, resurrection, and ascension of our Lord Jesus Christ. It must not be supposed, however, that these writers have related all the circumstances of the life of the Redeemer, or that they have recorded all the discourses and instructions he delivered. Their object has been to preserve a record of the most important of these; and of such a character as should disclose the nature and divine origin of the Christian system. This is in fact declared by John—'Many other things there are, which Jesus did, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name.' Some things related by one evangelist are omitted by another, or related with some varying circumstances, as best suited the object for which they were severally writing. Another thing to be observed is, that the writers of the Gospels have not confined themselves to chronological order, the arrangement of events being not merely those of time, but of the various associations; such as similarity in the facts themselves, vicinity of place, &c. A want of attention to this circumstance will induce much confusion in reading the evangelical histories.† Finally, it does not appear to have been any part of the design of the evangelists to preserve the *very words* made use of on any occasion, but rather to give the sense of what was spoken. A remarkable proof of this we have in Mat. 10:9, comp. with Mk. 6:8. In the former passage, Jesus is introduced speaking to his apostles thus: 'Provide—neither shoes, nor yet a staff;' but in the latter, which exhibits the repetition of these instructions, he commanded them that they should take nothing for their journey, save *a staff only*,—words in fact contradictory to the former, though in sense perfectly the same. Such of the apostles as were possessed of staves might take them; but those who were without them were not to provide them. So of Mat. 3:17, compared with Mk. 1:11; and it is a satisfactory solution of the difficulties that present themselves on comparing the quotations in the N. T. with the passages in the Old, whence they are taken; for if the meaning of the passage be truly given, the quotation is justly made.‡

2. That the Gospels were written by the persons whose names they bear, we have the concurring and decisive testimony of the ancient fathers of the Christian church. (1) A passage from Polycarp (who, as Irenæus informs us, was made bishop of Smyrna by the apostles, and conversed with many who had seen the Lord) is cited by Victor Caperanus, in which we find the names of the four Gospels, as we at present have them, and the beginning of their several histories. (2) Justin Martyr, who, according to Eusebius, lived not long after the apostles, shows that these books were then well known by the name of *Gospels*, and were read by Christians in their assemblies every Lord's day. We also learn from him that they were read by Jews, and might be read by heathens; and that we may not doubt that, by the 'memoirs of the apostles, which,' says he, 'we call Gospels,' he meant these four, received then in the church, he cites passages out of each, declaring that they contained the words of Christ. (3) Irenæus, in the same century, not only cites them all by name, but declares that there were neither more nor fewer received by the church, and that they were of such authority, that though the heretics of his time complained of their obscurity, depraved them, and endeavored to lessen their authority, yet they durst not wholly disown them, nor deny them to be the writings of those apostles whose names they bore. He further cites passages from every ch. of Matthew and Luke, from 14 chs. of Mark, and from 20 chs. of John. (4) Clemens of Alexandria, having cited a passage from 'the Gospel according to the Egyptians,' informs his readers 'that it was not to be found in the four Gospels delivered by the church.' (5) Tatian, who flourished in the same century, and before Irenæus, wrote 'a chain,' or 'harmony of the Gospels,' which he named 'The Gospel gathered out of the Four Gospels.' (6) Inasmuch as these Gospels were 'written,' says Irenæus, 'by the will of God, to be the pillars and foundation of the Christian faith,' the immediate successors of the apostles, who, says Eusebius, did great miracles by the assistance of the Holy Ghost, and performed the work of evangelists in preaching Christ to those who had not yet heard the word, made it their business, when they had laid the foundation of that faith among them, to 'deliver to them the writings of the holy Gospels.'

3. It has been objected, however, that other gospels, bearing the names of apostles, are mentioned as having existed in the early ages of Christianity. But this materially tends to confirm the tradition of the church, concerning those four we now receive. This will be evident from the following considerations:—(1) We find no mention of any of these suppositious gospels till the close of the 2d century, and of but few of them till the third or the fourth; i. e. not until long after the general reception of the four Gospels by the whole church of Christ. For Justin

* See some general remarks on the divisions in the N. T. pt. i. ch. ii. sect. 7.

† For valuable observations on this subject, see Cook's Inquiry into the Books of the New Testament, p. 210, &c.

‡ See Macknight's Prelim. Obs. obs. i. Also, some judicious remarks on the quotations from the O. T. in the New, in Cook's Inquiry, p. 284, &c.; or in the Crit. Bib. vol. ii. p. 155, &c. [And among the tables of our 'Supplement,' is one of 'Quotations from the O. in the N. T.' Ed.]

Martyr and Irenæus, who cite large passages from these four Gospels, take not the least notice of any others, mentioned either by the heretics or by the orthodox. (2) Those writers who speak of them, in the close of the 2d, or in the following centuries, do it with this remark, that the Gospels received by the tradition of the church were *only four*, and that the others belonged not to them, nor to the evangelical canon. Dr. Whitby, to whom we are indebted for these remarks, and in whose general preface the reader may find the authorities for the passages here cited, sums up the argument as follows: Seeing, then, (1) that these four Gospels were received without any doubt or contradiction by all Christians from the beginning, as the writings of those apostles and evangelists whose names they bear, and that the first Christians both acknowledged and testified that these writings were delivered to them by the apostles, as the pillars or fundamental articles of their faith: Seeing (2) that the same Gospels were delivered by the immediate successors of the apostles to all the churches which they converted or established, as the rule of their faith: Seeing (3) they were read from the beginning, as Justin Martyr testifies, in all assemblies of Christians, on the Lord's day; and so must have been early translated into those languages in which alone they could be understood by some churches, viz. the Syriac and Latin: Seeing (4) they were generally cited in the 2d century for the confirmation of the faith, and the conviction of heretics; and that the presidents of the assemblies exhorted those who heard them to practise and imitate what they heard: Seeing (5) we never hear of any other Gospels till the close of the 2d century, and then only hear of them with a mark of reprobation, or a declaration that they were *pseudepigrapha*, falsely imposed upon the apostles; that they belonged not to the evangelical canon, or to the Gospels delivered to the churches by a succession of ecclesiastical persons, or to those Gospels which they approved, or by which they confirmed their doctrines, but were to be rejected as the inventions of manifest heretics; —all these considerations must afford us a sufficient demonstration that all Christians then had unquestionable evidence that these four Gospels were the genuine works of those apostles and evangelists whose names they bore, and so were worthy to be received as the records of their faith. What reason, then, can any persons of succeeding ages have to question what was so universally acknowledged by those who lived so near to that very age in which these Gospels were indited, and who received them under the character of the holy and divine Scriptures?

4. The remarkable agreement of the four Gospels is a convincing proof of their strict fidelity; while their occasional difference affords incontrovertible evidence that they neither copied each other, nor drew from a common source.*

5. We have, then, four separate and independent witnesses to the same transactions; the three former writing without the knowledge of each other; the latter perusing their several narratives, and, by the publication of a fourth, confirming the truth of the former three.

SECTION II.

THE GOSPEL OF MATTHEW.

1. This apostle was surnamed Levi, and was the son of Alphæus, a native of Galilee. Our Lord called him from the receipt of custom; and he was therefore a publican or tax-gatherer. He was an attendant on our Savior during the whole time of his ministry, was constituted an apostle, and after the ascension he continued at Jerusalem with the rest of the apostles till the day of Pentecost. What became of him after this period, we know not.

2. His Gospel, which is placed first in all the collections of the sacred books, is almost universally allowed to have been the earliest written. Its precise date is difficult of determination. The earliest period assigned to it is 37; the latest, 61. After a careful consideration, we prefer the earlier date.†

3. As to the language in which this evangelist wrote his Gospel, there have been three hypotheses offered, each advocated by men of profound learning and talents—that Matthew originally wrote in Heb. or the Syro-Chaldaic dialect, spoken by the Jews in our Savior's time; — that he wrote in Greek; — and that there were two originals, one Greek, the other Heb. The arguments seem to preponderate in favor of the last opinion; for, as Mr. Townsend remarks, the authorities which Dr. Lardner and Mr. Horne have collected, to prove that Matthew wrote his Gospel in Heb., or that there were some documents called the Gospel of Matthew compiled in that language, are so numerous and so decisive, that we are hardly warranted in rejecting these testimonies; and there are again, on the other hand, such evident marks of originality of the present Greek Gospel of Matthew, that we are not justified in esteeming it, with Michaëlis, a mere translation. It is possible that the real state of the case might be this: When the persecution began, or was beginning, Matthew, who, perhaps, might have already committed to writing the memorable events of Christ's history, might have distributed among his own countrymen, the converts of Jerusalem, an account of the transactions and teaching of our Lord; but as the persecution was not confined to Judea, but extended to Gentile cities, the converts who had taken refuge in them would be naturally anxious to have the gospel in that language which was most generally understood, that the glorious works of redemption and salvation might be made known to them, as well as to others. It is probable, therefore, that the Hebrew Gospel was first used, while the converts remained in Judea, or at least during the continuance of the Pauline persecution; and that it might have been given about six years after the ascension, when the persecution was beginning; in the year 31 or 35, the date here assigned to it. The Greek Gospel might have been given some years later, when the converts returned to Jerusalem, and required inspired histories of our Lord to be sent to their brethren of those cities in which their safety had been secured. This hypothesis will reconcile some of the discrepancies which have embarrassed many inquirers in their research into the early history of the church. It accounts also for the early disuse and non-appearance of the Heb. Gospel, while it agrees with the early date assigned to Matthew's history.‡

4. That Matthew wrote his Gospel for the use of the Jews, not only accords with the voice of antiquity, but with the contents of the book itself, in which every circumstance is carefully pointed out which might conciliate the faith of that nation; and every unnecessary expression avoided which might serve in any way to obstruct it. Those passages in the prophets, or other sacred books, relative to the Messiah, and which were generally understood in that age to be so, are never passed over in silence. The fulfilment of prophecy was always to the Jews, convinced of the inspiration of their sacred writings, a principal topic of argument. Accordingly, none of the evangelists has been more careful than Matthew, that nothing of this kind should be overlooked.§ He has, further, been more particular than either of the other evangelists, in relating those discourses of our Lord which go to recommend internal religion and purity, and to unvail the deformities and denounce the wickedness of deceit and hypocrisy. That this was admirably adapted for the instruction of the Jewish converts, will appear from the following considerations: —

5. The Jews were much disposed to consider the letter of the law as the complete rule and measure of moral duty; to place religion in the observance of ceremonies, [see Buxtorf,] or in a strict adherence to some favorite precepts, written or traditionary; to ascribe to themselves sufficient power of doing the divine will without the divine assistance; and, vain of a civil or legal righteousness, to contemn all others, and esteem themselves so just that they needed no repentance, nor any expiation but what the law provided. They rested in the covenant of circumcision and their descent from Abraham as a sure title to salvation, however their lives were led; and though they looked for a Messiah, yet with so little idea of an atonement for sin to be made by his death, that the cross proved the great stumbling-block to them. They expected him to appear with outward splendor, as the dispenser of temporal felicity; the chief blessings of which were to redound to their own nation in an earthly Canaan, and in conquest and dominion over the rest of mankind.‖

6. A tincture of these delusive notions, which they had imbibed by education and the doctrine of their elders, would be apt to remain with too many, even after their admission into the church of Christ. How necessary, then, was it, that just principles concerning the way of life and happiness, and the nature and extent of the gospel, should be infused into the breasts of these sons of Sion, that they might be able to work out their own salvation, and promote that of others; since they were to be the *salt of the earth*, and *the light of the world*; the first preachers of righteousness to the nations, and the instruments of calling mankind to the knowledge of the truth!

7. Matthew therefore has chosen, out of the materials before him, such parts of our blessed Savior's history and discourses, as were best suited to the purpose of awakening them to a sense of their sins, of abating their self-conceit and overweening hopes, of rectifying their errors, correcting their prejudices, and exalting and purifying their minds. After a short account, more particularly requisite in the first writer of a gospel, of the genealogy and miraculous birth of Christ, and a few circumstances relating to his infancy, he proceeds to describe his forerunner, John the Baptist, who preached the necessity of repentance to the race of Abraham and children of the circumcision, and by his testimony prepares us to expect One mightier than he; mightier as a prophet in deed and word, and above the sphere of a prophet, mighty to sanctify by his Spirit, to pardon, reward, and punish by his sovereignty. Then the spiritual nature of his kingdom, the pure and perfect laws by which it is administered, and the necessity of vital and universal obedience to them, are set before

* The reader may consult Bp. Gleig's ed. of Stackhouse's Hist. of the Bible, vol. iii. p. 195, &c.; and Nares's Veracity of the Evangelists, p. 33, &c. A general view of the controversy as to the hypothetical origin of the Gospels, may be found in the Introd. to Schleiermacher's 'Critical Essay on the Gospel of St. Luke,' drawn up with considerable ability. A less extended view of the subject may be seen in the Crit. Bib. vol. ii. pp. 315-339. Comp. Townson's 'Discourses on the Four Gospels.' Also Marsh's Michaëlis; [Norton's Genuineness of the Gospels, vol. i. 1837.]

† The reader may consult Tomline's Elts. of Theol. vol. i. p. 301; Owen's Obss. on the Four Gospels, p. 8, &c., and Townson's Works, vol. i. p. 107, &c., in favor of the early date; and in favor of the late date, Lardner's Works, vol. ii. p. 103, &c. 4to.; Marsh's Michaëlis, vol. iii. p. 97, &c.; and Percy's Key, p. 39, &c., 7th ed. Mr. Horne has given an abstract of these arguments, Introd. vol. iv. p. 229, &c., 4th ed.; copied with some additions by Mr. Townsend, Arrangement of N. T. p. *251, &c. Boston ed.

‡ Arrangement of N. T. p. *251, Boston ed. On this much-disputed question, the student may consult Lardner's Works, vol. ii. p. 157, &c. 4 h ed.; Townson's Works, vol. i. p. 30; Marsh's Michaëlis, vol. iii. pt. i. p. 112, &c.; Campbell on the Gospels, vol. iii. p. 2, &c. 3d ed. Hales's Anal. of Chron. vol. ii. p. 604, &c.; Whitby's Gen. Pref., Horne's Introd. vol. iv. p. 234, &c. [Norton, rev. by Stuart, Bib. Repos. April, 1838.]

§ Campbell on the Gospels, vol. iii. p. 36, &c.; and Townson's Works, vol. i. p. 121, &c.

‖ See Justin Martyr's Dial. with Trypho the Jew, p. 153, 156, 164, &c. Ed. Thirlby; Bull's Harmonia Apostolica, pars posterior, ch. 15. 16. 17. Whitby on Mat. 3:9; Ro. 2:13; 2 Th. 2: p. 438.

us in various discourses, beginning with the sermon on the mount, to which Matthew hastens, as with a rapid pace, to lead his readers. And that the holy light shining on the mind by the word and life of Christ, and quickening the heart by his Spirit, might be seconded in its operations by the powers of hope and fear, the 25th ch. of this Gospel, which finishes the legislation of Christ, exhibits Him enforcing his precepts, and adding a sanction to his laws, by the most noble and awful description of his future appearance in glory, and the gathering of all nations before Him to judgment. Matthew then passes to the history of the Passion, and shows them, that the *new covenant*, foretold by their prophets, was a covenant of spiritual, not of temporal blessings; established in the sufferings and death of Christ, *whose blood was shed for many*, FOR THE REMISSION OF SINS (Mat. 26:28), which it was not possible that the blood of bulls and goats should take away. To purge the conscience from the pollution of dead and sinful works required the blood of Him, *who, through the eternal Spirit, offered Himself without spot to God.*

8. With the instructions of Christ are intermixed many hints, that the kingdom of God would not be confined to the Jews, but that, while numbers of them were excluded through unbelief, it would be increased by subjects of other nations. And thus the devout Israelite was taught, in submission to the will and ordinance of Heaven, to embrace the believing Samaritan as a brother, and to welcome the admission of the Gentiles into the church, which was soon after to commence with the calling of Cornelius. And as they suffered persecution from their own nation, and were to expect it elsewhere in following Christ, all that can fortify the mind with neglect of earthly good, and contempt of worldly danger, when they come in competition with our duty, is strongly inculcated.*

9. This Gospel abounds more than any of the others with allusions to Jewish customs, and with terms and phrases of Jewish theology. The style is every where plain and perspicuous — the words are arranged in their natural order — the periods are free from obscurity and intricacy — the narrative is well conducted — the discourses, parables, and actions of Jesus, are described in an artless, unaffected simplicity, and without any encomiums of the historian; the reader being left to draw the proper inference. The genius of his Gospel is worthy an apostle — shows the familiar friend and companion of the Savior — and its whole form and structure evinces its author to have had a perfect acquaintance with the public and private life, the principles, temper, and disposition of the Savior, whose character he delineates.†

10. There is one circumstance relative to this evangelist which demands notice; there is not a truth, or doctrine, in the whole oracles of God which he has not taught. The outlines of the whole spiritual system are here correctly laid down. Even Paul himself has *added* nothing: he has amplified and illustrated the truths contained in this Gospel; but neither he nor any other of the apostles has brought to light one truth, the prototype of which has not been found in the words or acts of our blessed Lord as related by Matthew in his Gospel. This is the grand textbook of Christianity; the other Gospels are collateral evidences of its truth; and the apostolic epistles are comments upon this text.‡

Instead of an analysis of each separate Gospel, we give, at p. 90, Mr. Townsend's harmonized view of the four evangelical narratives.

SECTION III.

THE GOSPEL OF MARK.

1. There has been considerable difference of opinion, among learned men, as to the identity of the writer of this Gospel. The fathers are unanimous in calling him the companion of Peter, who, in his first epistle, mentions a person of this name, whom he calls his son (ch. 5:13), and who was, in all probability, this evangelist. But whether this were the same person of whom mention is made in several places in the Acts and some of Paul's epistles, who is called '*John*, whose surname is *Mark*,' whose mother's name was Mary (Ac. 12:12), and of whom we are likewise told that he was sister's son to Barnabas (Col. 4:10), is not so certain. Calmet, Dr. Campbell, and others, think there is no evidence of this. The generality of writers, however, are of the contrary opinion. Michaëlis, who has collected and compared, in a very perspicuous manner, the different circumstances related of Mark in the N. T., observes, 'It appears from Ac. 12:12, that Mark's original name was John, the surname of Mark having probably been adopted by him when he left Judea to go into foreign countries; a practice not unusual among the Jews of that age, who frequently assumed a name more familiar to the nations which they visited, than that by which they had been distinguished in their own country.'

2. That this Gospel was written by Mark, and that it was the second in order of time, are points for which the unanimous voice of antiquity can evidently be pleaded. The first authority in support of both these articles, is Papias, to whom, as the oldest witness, and, consequently, in a case of this nature, the most important, we are chiefly indebted for what has been advanced in relation to the evangelist Matthew. What he has said concerning Mark may be thus rendered, from Eusebius: 'This is what is related by the elder (i. e. John, not the apostle, but a disciple of Jesus); Mark, being Peter's interpreter,§ wrote exactly whatever he remembered, not indeed in the order wherein things were spoken and done by the Lord; for he was not himself a hearer or follower of our Lord, but he afterwards, as I said, followed Peter, who gave instructions as suited the occasions, but not as a regular history of our Lord's teaching. Mark, however, committed no mistake in writing such things as occurred to his memory; for of this one thing he was careful, to omit nothing which he had heard, and to insert no falsehood into his narrative.'‖ Such is the testimony of Papias, which is the more to be regarded, as he assigns his authority. He spoke not from report, but from the information he had received from a most credible witness, John the elder or presbyter, a disciple of Jesus, and companion of the apostles, by whom he had been intrusted with a ministry in the church. To this might be added the testimony of Clement of Alexandria, and of Origen; to add these, however, would be superfluous. Suffice it to say, that what is above advanced by Papias, on the authority of John, is contradicted by no one. It is, on the contrary, confirmed by all who take occasion to mention the subject. We therefore only subjoin the account given by Irenæus, because it serves to ascertain another circumstance, namely, that the publication of Mark's Gospel, the second in the order of time, soon followed that of Matthew. After stating that Matthew published his Gospel while Peter and Paul were preaching at Rome, he adds, 'After their departure, Mark also, the disciple and interpreter of Peter, delivered to us, in writing, the things which had been preached by Peter.'¶ Many things seem to prove that Mark's Gospel was written, or dictated, by a spectator of the actions recorded. Thus, ch. 1:20, 'They left their father in the ship with the hired servants.' In v. 29, the names of James and John, omitted by Matthew (8:14), are mentioned. In v. 33, the crowd at the door; compare Mat. 8:16, and Luke 4:40,41. In vs. 35,36, his disciples seeking Christ when he had risen to pray; see Luke 4:42. In v. 45, the conduct of the leper after his cure; see Mat. 8:4, and Lu. 5:14,15. Comp. the cure of the paralytic, 2:2, with Mat. 9:1, and Lu. 5:18,19. Hence it appears that the opinion which has been held by some writers, that Mark only abridged Matthew's Gospel, is destitute of foundation.** Indeed, Michaëlis, who formerly adopted this notion, but afterwards abandoned it, has shown, that the insertions and omissions of this evangelist, as well as his deviations from Matthew, in the order of time, render this hypothesis highly improbable. Dr. Townson, too, has fully proved, from a variety of minute incidents, not noticed by the other evangelists, that Mark's Gospel must have been either written or dictated by an eye-witness. Among these things are Christ's looking round on the people, 3:5; see Mat. 12:9–13. Lu. 6:6–11. The mention (v. 17) of the names omitted by the other evangelists (v. 21), and which is peculiar to Mark. In 4:26, the parable of the growing corn, so applicable to the call of the Gentiles, is also peculiar to Mark (ver. 34, compared with Mat. 13:31–34). Mark also, in v. 36, relates the cause of our Lord's sleep in the ship; that it was after the fatigue of the day. This is omitted in Mat. 8:24–26. Mk. 4:37,38. Lu. 8:23,24. He also says, in v. 36, 'other little ships were with them;' and in v. 38, 'he was in the hinder part of the ship, asleep on a pillow;' — both which things are omitted by the others. The particulars mentioned in the account of the Gadarene demoniacs. See Mat. 8:28–34. Mk. 5:1–19. Lu. 8:26–39. The number of the swine; the mentioning of the very words which our Lord spake to the daughter of Jairus (ch. 5:41); the blind man casting away his garment (10:50); the mentioning of the names of those who came to him privately (13:3,4); all which minutiæ could have been known only to a spectator and hearer of our Lord's words and discourses.††

3. So far in proof of this Gospel having been written under the direction of an eye-witness of the transactions it records; and that this eye-witness was the apostle Peter, agrees extremely well with the contents of the gospel, as well as with the current of tradition;‡‡ and this circumstance will further serve to explain several particulars which at first sight appear extraordinary. For instance, where Peter is concerned in the narrative, mention is sometimes made of circumstances which are not related by the other evangelists, as at 1:29–33, 9:34, 11:21, 14:30. And on the contrary, the high commendations which Christ bestowed on Peter, as appears from Mat. 16:17–19, but which the apostle, through modesty, would hardly have repeated, are wanting in Mark's Gospel. At 16:17, Mark mentions neither the name of the apostle who cut off the ear of the high-priest's servant, nor the circumstance of Christ's healing it. We know that this apostle was Peter, for his name is expressly mentioned by John; but an evangelist who wrote his Gospel at Rome during the life of Peter, would have exposed him to the

* Townson's Works, vol. i. p. 5, &c.
† Harwood's Introd. to N. T. vol. i. p. 176.
‡ Dr. A. Clarke, concluding notes on Mat.
§ Hist. Eccles. l. iii. c. 39.
‖ When the fathers call Mark 'the interpreter of Peter,' we must not understand an 'interpreter,' in the common acceptation of the word, of which Peter stood less in need than Mark himself. It is similar to the phrase *Interpres Divum*, when applied to Mercury, which signifies 'messenger of the gods.' Interpres Petri, or *Ermeneutes Petrou*, therefore, when applied to Mark, signifies nothing more than 'a person commissioned by Peter to execute his commands.' — Michaëlis.
¶ Advers. Hær. l. iii. c. Marsh's Michaëlis, vol. iii. pt. I, p. 204, &c. Campbell's Pref. to Mark's Gospel, vol. iii.
** Introd. vol. iii. pt. I, p. 216, &c. [Comp. note Mark — end.]
†† Discourses on the Gospels, vol. i. p. 179; Townsend's Arrangement, N. T. p. *285, Boston edition, 1837–8.
‡‡ Without attempting to dispute this well-attested fact, the late ingenious and learned editor of Calmet has attempted to prove that Mark must have been well qualified from his own personal observation and knowledge to narrate many things in the gospel history. See Fragments to Calmet, No. DCXXXV.

danger of being accused by his adversaries, if he had openly related the fact. Had Mark written after the death of Peter, there would have been no necessity for this caution.*

4. That Mark wrote for the especial instruction of Gentile converts, is evident from the care with which in several instances he explains oriental circumstances and Jewish customs. Thus (3:2) he explains the meaning of *koinais chersi, defiled* or *common*, by adding, *that is, unwashen*. And further, the rite there alluded to is, in the following vs., explained in a manner which, to one in Matthew's circumstances, who wrote for the immediate use of the natives of Judea, familiarized to such observances, must have appeared entirely superfluous. The word *mammon*, used by Matthew and Luke, is by Mark altogether avoided, who uses the common word *riches*, because the former, though familiar in Judea, and perhaps through all Syria, might not have been understood even by the Hellenist Jews at Rome, whereas the latter could not be mistaken any where. In 7:11, he employs the oriental word *Corban*, but immediately subjoins the interpretation, *that is, a gift*; and in like manner (15:42) he explains the meaning of *paraskeuē*.†

5. Concerning the time when Mark published his Gospel, writers are not agreed. It is allowed by all the ancient authorities that it was written at Rome; but the precise time is difficult of determination. Mr. Townsend, as we have seen, supposes it to have been published as early as the year 44; i. e. 7 years after the publication of Matthew's Gospel; but some writers bring it down as low as the year 65. That it was written at the time when the devout Gentiles were first admitted into the church, is pretty clear from internal evidence. In 7:14–23, the spirituality of the law is compared with Peter's address to Cornelius. In v. 24–30, the Syrophœnician woman is received; a Greek having faith in Christ — so Cornelius was not a Jew, but accepted. The parable of the vineyard, 12:1–12, is descriptive of the calling of the Gentiles; the event which had now taken place. Ch. 13 has a prediction of the fate of the temple — the result of the rejection of the Jews. In 14:24, is the expression, 'My blood, which is shed for many,' which Dr. Lardner refers to the calling of the Gentiles. From 16:15, Dr. Lardner says, Mark evidently understood the extent of the apostolic mission.‡

6. The testimony of the fathers goes to confirm this hypothesis. Eusebius asserts that it was composed at Rome, in the reign of Claudius; and Theophylact and Euthymius state that it was written ten years after Christ's ascension.

7. There are two objections to this early date of Mark's Gospel. One, that he is said (Acts 12:25) to have gone to Antioch with Saul and Barnabas; the other, an allusion to the progress of the apostle in the last verse of his Gospel. In reply to the former, it may be said, that it is probable he would leave Rome immediately on hearing of the death of Herod, and arrive there at the time when Saul and Barnabas were about to return to Antioch; which event is placed by Dr. Lardner at this period. It appears from the manner in which 16:8 so abruptly terminates, and the evident commencement of a new summing up of the evidence, that some extraordinary interruption took place while Mark was composing his Gospel. The v. terminates with the words, *for they were afraid;* and many critics have, from the rapid transition to the subject of the following v., impugned the authenticity of the remaining vs. Mr. Townsend, however, attributes it, with great judgment, to the circumstances just related.

8. In all probability Mark returned to Jerusalem after the death of Herod, with his unfinished Gospel; afterwards accompanied Saul and Barnabas on their return to Antioch; and, having attended the latter on his journey, he was finally settled at Alexandria, where he founded a church of great celebrity. This agrees with Jerome, Chrysostom, and Eusebius.§

9. The last v., which contains an allusion to the progress of the gospel, is supposed to be of a later date than the rest of the history, which has given rise to a doubt as to the authenticity of the last 12 vs.;‖ but if we suppose the Gospel was first published at Rome, and completed at Alexandria, and the last 12 vs. added there, we can have no difficulty in accounting for this difference of date.

10. The conclusion at which Dr. Townson has arrived, after considering the evidence in favor of the early date of Mark's Gospel, does not materially differ from this. He supposes that it was published in Italy, but that the evangelist came to Rome by himself, studied the state of the church there, returned to Asia in conjunction with Peter, and drew up his Gospel for the benefit of the converts in that city. He has adopted this perplexed theory to avoid the opinion that Peter came to Rome in the reign of Claudius.¶

11. After considering the whole evidence respecting the Gospel of Mark, says Mr. Townsend, I cannot conclude but that it was written at a much earlier date than has been generally assigned to it by Protestant writers. The Gospel of Matthew was written in the first persecution, when the tidings of salvation were preached to the Jews only. The Gospel of Mark was published during the second persecution of the Christian church, when the devout Gentiles, such as Cornelius, were appealed to. Both were mercifully adapted to these two stages of the church's progress.**

12. The only thing remaining to be noticed, regards the original language of Mark's Gospel. That the evangelist wrote in the Greek tongue, is conformable to the testimony of antiquity; and we believe it was never disputed till the time of Cardinal Baronius, who, from a desire, as it should seem, to exalt the language in which the Vulgate was written, affirmed that Mark wrote his history in Latin. The only argument, however, which merits attention, in favor of this hypothesis is, that 'this Gospel being published at Rome, for the benefit of the Romans, it is not to be supposed that it would be written in any other language than that of the place.' To this argument Dr. Campbell has offered a short but satisfactory reply. — *First*, the Greek language, having become a kind of universal language, was more used by strangers at Rome than the language of the place. *Secondly*, the apostle Paul wrote to the Romans in Greek, and not in Latin. Now, if there was no impropriety in Paul's writing to the Romans a very long epistle in Greek, neither was there any in Mark giving them his Gospel in that language. The only thing which appears to support the opinion of Baronius, is the inscription subjoined to the Syriac and some other oriental versions of this Gospel. But it should be remembered, that these postscripts are not the testimonies of the translators, but the mere conjectures of some unknown transcriber, and therefore are of no authority.††

13. The style of Mark is plain, simple, and unadorned, and sometimes appears to approach to a degree of rusticity or inelegance. Whoever reads the original, must be struck with the frequent, and often pleonastic, occurrence of *euthōs, immediately*, and *palin, again*, and such like; but these detract nothing from the accuracy and fidelity of the work. The *Hebraisms* which abound in it may be naturally expected from a native of Palestine, writing in Greek. The *Latinisms*, which frequently occur, are accounted for on the ground of the work being written for the Gentiles, and particularly for the *Roman* people. On the whole, the Gospel according to Mark is a very important portion of divine revelation, which God has preserved, by a chain of providences, from the time of its promulgation until now; and for which no pious reader will hesitate to render due praise to Him whose work is ever perfect.‡‡

SECTION IV.

THE GOSPEL OF LUKE.

1. This evangelist bears the same relation to Paul as Mark did to Peter, having been a companion and assistant to that apostle, and writing his Gospel under his direction. Our knowledge of the history of Luke is chiefly derived from his own work, the Acts of the Apostles. In the introduction to this work he plainly intimates that he was neither an apostle nor an eye-witness of the transactions he has narrated, but that he derived his information from those who were such. It has been questioned whether Luke were a Jew or a Gentile. The latter opinion has been inferred by Michaelis§§ from an expression of Paul, in his Epistle to the Colossians, where, after naming some 'who are of the circumcision,' he mentions others, and among them Luke, without any such addition (4:14), and who are, therefore, supposed to have been Gentiles. But this, though a plausible inference, is not, as Dr. Campbell remarks, a necessary consequence from the apostle's words, who might have added the clause, "who are of the circumcision," not to distinguish the persons from those after mentioned, as *not of the circumcision*, but to give the Colossians particular information concerning those with whom, perhaps, they had not previously been acquainted. If they knew what Luke, and Epaphras, and Demas, whether Jews or Gentiles, originally were, the information was quite unnecessary with regard to them. Some writers, on the contrary, have maintained that Luke was not only a Jew, but one of the seventy.‖‖ But this does not comport with his own declaration, before referred to. That he was a convert to Christianity from Judaism, however, is upon the whole sufficiently evident both from his style and the intimate knowledge which he displays of Jewish doctrines and customs. If he be the same as the person named in the Epistle to the Colossians, he was, by profession, a physician; and, according to Eusebius, a native of Antioch. He is mentioned for the first time in Ac. 16:10,11,¶¶ where we find him with Paul at Troas; thence he accompanied him to Jerusalem; remained with him during his afflictions in Judea; and was exiled with him when he was sent as a prisoner from Cæsarea to Rome, where he staid with him during his two years' confinement. None of the ancient fathers having mentioned his martyrdom, it is probable he died a natural death.***

2. The Gospel of Luke was always received as authentic. It was published during the lives of the apostles John, Peter, and Paul, and was approved and sanctioned by them, and received as such by the churches, in conformity with the Jewish canon, which decided on the genuineness or spuriousness of the books of their own church, by receiving him as a prophet who was acknowledged as such by the testimony of an established prophet.†††

3. Luke has himself stated the occasion

* See many additional instances in Townson's Works, vol. i. p. 151, &c.
† Michaelis, Introd. vol. iii. p. 213. See further examples in Dr. Campbell's Pref. to Mark's Gospel, and in Dr. Townson's Works, vol. i. p. 163, &c.
‡ See Townsend's Arrangement, N. T. p. *285, Boston edition, 1837–8.
§ Euseb. Eccles. Hist. lib. ii. c. 16, 24, in Lardner's Supp. to Credib. vol. i. p. 175, &c.
‖ See Michaelis, Introd. vol. iii. pt. 1, p. 208.
¶ Townson's Works, vol. i. p. 171, &c.
** Arrangement of N. T. p. 238*, Boston edition 1837–8.
†† Pref. to Mark's Gospel.
‡‡ Dr. A. Clarke, Notes on Mk. ch. 16.
§§ Introduction, vol. iii. pt. 1, p. 228, &c.
‖‖ See Whitby's Preface to the Gospel of Luke.
¶¶ The Late editor of Calmet contends, with much plausibility, that 'Lucius of Cyrene,' in Ac. 13:1, is the same person as Luke the evangelist, and consequently that the author of this Gospel was an Egyptian. See Fragments, No. 636–648. In further proof of this opinion, the reader will find in Fragment 729 some curious remarks on the style in which Luke has dated his Gospel.
*** Lardner's Works, vol. iii. p. 187, &c.
††† Whitby's Preface to Mark's Gospel.

of his writing, which was, to supply an ample and authentic account of the life and ministry of Christ (1:1–4). The only difficulty which meets us here is, the previous publication of the Gospels of Matthew and Mark. But this may be set aside by considering, that, in all probability, Matthew's narrative, which was originally written in Hebrew, had not yet been written in the Greek language; and that, although the Gospel of Mark was extant in that language, it was comparatively but a compendium of the history.

4. In composing his narrative, Luke is supposed to have drawn his information chiefly from the apostle Paul, whose companion he was; and some have even gone so far as to affirm that when Paul uses the expression 'my Gospel' (Ro. 2:16. 16:25. 2 Ti. 2:8), he means the Gospel according to Luke. This, however, is inconsistent with the evangelist's declaration, that the source of his intelligence, as to the facts related in his Gospel, was from those who had been eye and ear witnesses of what Jesus both did and taught — of which number Paul was not. The probability is, that Luke, being a constant companion of this apostle in his various journeys, availed himself of the opportunities which his situation afforded him of conversing with those apostles and disciples who had heard the discourses and witnessed the miracles of our Lord.

5. The particular time and place at which Luke published his Gospel is by no means certain, and it would be useless to lay before the reader the conjectures of the learned on this topic of inquiry.* Various hypotheses have been rendered apparently probable by the learning and ingenuity of their advocates; but each one is, after all, but a conjecture, destitute of historical testimony. The year 53 is the earliest date which has been assumed, and the year 64 the latest. The latter one we have adopted; and think the place of its publication to have been either Achaia or Syria.

6. That Luke published his Gospel for the instruction of the Gentile converts, is affirmed by the unanimous voice of the church, and is clearly to be gathered from the document itself. Hence he inserts many things which Matthew had omitted, but which were necessary for the information of strangers. There is also a striking difference between the genealogy of Christ given by Luke, and that inserted by Matthew; the latter only deducing the promised Messiah from Abraham, according to Jewish custom, whereas the former ascends up to Adam, agreeably to Gentile custom. Further, Luke has inserted several of our Lord's parables and discourses, which were particularly designed to encourage the faith and hope of the Gentiles, but which had been passed over by the former evangelists. Of this description are the parables of the lost sheep and the piece of silver (15:1–10); of the prodigal son (15:11–32); and of the grain of mustard-seed, &c. (13:18–21).†

7. To conclude: Luke appears to have been, upon the whole, at more pains than any of the other evangelists to ascertain the dates of some of the most memorable events on which, in a great measure, depend the dates of all the rest. In some places, however, without regard to order, he gives a number of detached precepts and instructive lessons, one after another, though probably not spoken on the same occasion, but introduced as they occur to the writer's memory, that nothing of moment might be omitted.‡

8. Had not Paul informed us that this evangelist was by profession a physician, and consequently a man of literary attainments, his writings would have afforded ample evidence that he had enjoyed a liberal education. Grotius states that he is eminently distinguished for his fine classic Greek,§ and that he abounds with expressions of classical purity.‖ The distinguished sweetness of his style, the smoothness of his periods, and the beautiful and perspicuous arrangement of his words, cannot fail to strike and delight every reader possessed of an elegant taste in polite literature. Nothing can be better accommodated to the grand transactions he records, than his elegant simplicity, divested of all studied ornaments, plain, chaste, and perspicuous, — one easy, regular, well-conducted narrative — greatly resembling Xenophon's history of the expedition of Cyrus, or his history of Greece, for the simple, artless, unaffected manner of the narration,¶ or the *Commentaries* of Julius Cæsar, for its plainness, elegance, and true sublimity. The evangelist begins at the fountain-head, follows with careful footsteps the stream in its heavenly course, till, after the death of Christ, we see it divided into a thousand different channels, in every direction, to refresh and bless the whole world.**

SECTION V.

THE GOSPEL OF JOHN.

1. The evangelist John was a native of Bethsaida, and the son of Zebedee and Salome. Comp. Matt. 27:56 with Mark 15:40 and 16:1. With his father, and his brother James, he followed the occupation of a fisherman, on the sea of Galilee, whence he was called, with the latter, by our Lord (Mat. 4:21,22. Mk. 1:19,20. Lu. 5:1–10), as is generally supposed, about 25 years of age, and unmarried. Theophylact conceives him to have been a relative of our Lord, and gives his genealogy thus: 'Joseph, the husband of the blessed Mary, had 7 children by a former wife, 4 sons and 3 daughters; Martha (or, as Dr. Lardner thinks, Mary), Esther, and Salome, whose son John was; therefore Salome was reckoned our Lord's sister, and John was his nephew.' If this be correct, it will, perhaps, account for some things mentioned in the Gospels; as the petition of Salome for the two chief places in the kingdom for her sons; John being the beloved disciple and most intimate friend of Jesus; and our Lord committing to his charge the care of his mother, as long as she should live. Theophylact's conjecture is confirmed by a marginal note in a MS. copy of the Greek Testament, preserved in the imperial library of Vienna, the writer of which professes to have taken his account from the commentaries of St. Sophronius.

2. It is evident that John was present at most of the things related by him in his Gospel; and that he was an eye and an ear witness of our Lord's labors and discourses. After the ascension, he returned with the other disciples from Mount Olivet to Jerusalem, and took a share in all the transactions previous to the day of Pentecost; at which time he partook with the rest of the mighty out-pouring of the Holy Spirit, by which he was eminently qualified for the place he afterwards filled in the Christian church. In conjunction with Peter, he cured a man who had been lame from his mother's womb, for which he was cast into prison (Ac. 3:1–10). He was afterwards sent to Samaria, to confer the Holy Spirit on those who had been converted there by Philip the deacon (ch. 8: 5–25). Paul states that he was present at the council of Jerusalem, of which an account is given in Acts 15. The fathers state that John was a long time in Asia, continuing there till the time of Trajan, who succeeded Nerva, A. D. 98. Domitian having declared war against the church in A. D. 95, John, it is said, was banished from Ephesus, and carried to Rome, where he was immersed in a caldron of boiling oil, out of which he came unhurt. After this he was banished to the isle of Patmos, where he wrote the book of Revelation. Upon the accession of Nerva to the imperial dignity, he is said to have returned to Ephesus (A. D. 97), being then about 90 years of age. In this city he is supposed to have written his three epistles and Gospel; and to have died in the 100th year of his age. Michaelis thinks it probable that the evangelist was one of the two disciples of John who followed Christ, a circumstantial account of whom is given in this Gospel, (1:37–41).††

3. It is evident that John had seen the three former Gospels before he wrote his own; and hence he carefully omits those transactions and discourses which had been recorded in them; or if he is obliged to notice them for the purposes of connection, or otherwise, it is done in the most cursory manner. This affords an incontrovertible proof, too, that he had not only seen but approved of the foregoing Gospels as faithful and true histories, and that he partly composed his own as supplemental to them.‡‡

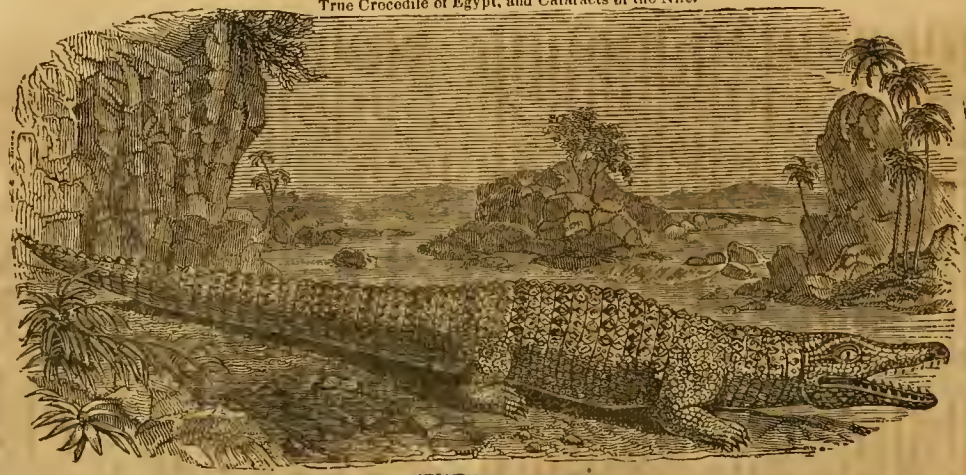
4. The evangelist has stated the design of his Gospel, in 20:31 — 'These are written that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through his name.' Hence he has especially recorded those *discourses* of our Lord, in which he spoke of *Himself*, of his *divine legation*, of his *august majesty*, and of the work committed to Him by the Father — subjects which are rarely discussed by the other evangelists, and no where so evidently, clearly, and systematically treated of as in this Gospel. It must be observed, too, that in the other evangelists our Lord's phraseology is, for the most part, highly figurative and parabolical; but in this usually literal and perspicuous. In the epistles the inspired writers have explained the fundamental doctrines concerning Jesus the Messiah, in expressions mostly *their own*; but John, in the *very words of Jesus Himself*. In the other Gospels, we hear Him speaking like an *inspired person*, indeed, but as *a man*; in this, as *the Son of God, the Messiah Himself*. The other evangelists have, indeed, delivered that fundamental doctrine which respects his divinity and Messiahship, but only on occasions supplied by other subjects, and have only *sometimes* touched upon it; John has professedly and systematically explained it — a method most efficacious, and calculated both to instruct and to persuade. Hence it is truly astonishing that theologians should, in explaining the work of salvation by Christ, have had recourse to those *figurative* modes of expression employed by Paul (for the wisest purposes, doubtless, and in reference to the peculiar circumstances of those times), and not rather have followed the authority of our Lord Himself, and employed his *very words*, literal and perspicuous as they are, attended with few difficulties, and liable to little ambiguity of interpretation, or perversion of sense.§§

5. It appears, however, as well from internal evidence as from the voice of antiquity, that John had some particular classes of men in view in prosecuting this design. Irenæus, who wrote in less than a century after the publication of John's Gospel, affirms the occasion of his writing to have been the errors of the Cerinthians and Nicolaitans.‖‖‖ Eusebius, quoting Clement, says — 'John, who is the last of the evangelists, having seen that in the three former Gospels corporeal things had been explained, and being urged by his acquaintance, and inspired of God, composed a spiritual Gospel.' Thus it appears to have been a very early tradition in the church, that this Gospel was composed, not only to supply what had not been fully communicated in the former Gospels, but also for the purpose of refuting the heresies of Cerin-

* See Michaëlis's Introd. vol. iii. pt. 1, sect. v. vi.
† See Dr. Townson's Works, vol. i. p. 181–195.
‡ Campbell's Preface to Luke's Gospel.
§ Ad Acta Apostol. c. i. ver. 4.
‖ Id. c. v. ver. 31.
¶ This has been questioned, however, by a recent writer. See Cook's Inquiry into the Books of the New Test. p. 232.
** Harwood's Introduction, vol. ii. p. 181, &c.
†† Lardner's Works, vol. iii. p. 212, &c. Michaëlis's Introduction, vol. iii. pt. 1, p. 272, &c.
‡‡ For the proofs, see Townson's Works, vol. i. p. 219, &c., and Michaëlis, vol. iii. pt. 1, p. 303, &c.
§§ Dr. Tittman, in Bloomfield's Recensio Synop. Annot. Sac. vol. iii. pp. 6, 7.
‖‖‖ Advers. Heres. pt. 3, chap. 11.

True Crocodile of Egypt, and Cataracts of the Nile.

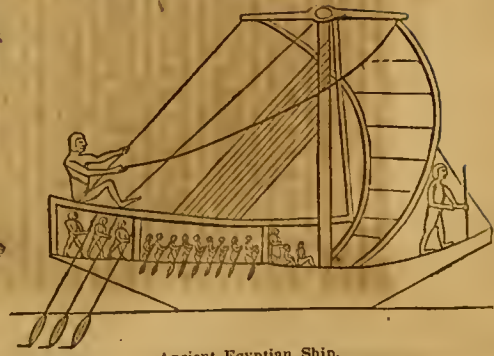
Ship of Burden, from Pompeii.



Pine of Aleppo, Pinus Halepensis.

Ancient Skin-boat of the Tigris, and Royal Pleasure Party, with

Sycamore, in Abyssinia.



Ancient Egyptian Ship.

thus and the Gnostics.* Indeed, had not this been asserted by Irenæus, the contents of the Gospel itself, as Michaëlis justly observes, would lead to the conclusion.

6. The object proposed by Cerinthus, who was by birth a Jew, was to found a new system of doctrine, by a monstrous combination of the religion of Christ with the errors of the Jewish and Gnostic systems. From the latter he borrowed his *pleroma* or fulness, his *æons* or spirits, and his *Demiurgus* or creator of the visible world, which fictions he so modified as to give them an air of Judaism, which must considerably have favored the progress of his heresy. The most high God he represented as being utterly unknown before the manifestation of Christ, dwelling in a remote heaven called *pleroma*, with the chief spirits or æons — that this supreme God first generated an *only-begotten* Son, who again begot the Word, which was inferior to the first-born — that Christ was a still lower æon, though far superior to some others — that there were two higher æons distinct from Christ; one called Life, and the other Light — that from the æons again proceeded inferior orders of spirits, and particularly one *Demiurgus*, who created this visible world out of eternal matter — that this *Demiurgus* was ignorant of the supreme God, and much lower than the æons, which were wholly invisible — that he was, however, the peculiar God and protector of the Israelites, and sent Moses to them, whose laws were to be of perpetual obligation — that Jesus was a mere man, of the most illustrious sanctity and justice, the real son of Joseph and Mary — that the æon Christ descended upon Him in the form of a dove when He was baptized, revealed to Him the unknown Father, and empowered Him to work miracles — that the æon Light entered John the Baptist in the same manner, and therefore that John was in some respects preferable to Christ — that Jesus, after his union with Christ, opposed himself with vigor to the God of the Jews, at whose instigation he was seized and crucified by the Hebrew chiefs; and that when Jesus was taken captive, and came to suffer, Christ ascended up on high, so that the man Jesus alone was subjected to the pains of an ignominious death — that Christ will one day return upon earth, and, renewing his former union with the man Jesus, will reign in Palestine 1000 years, during which his disciples will enjoy the most exquisite sensual delights. Some of the Cerinthian sect denied also the resurrection of the dead.†

7. Bearing these dogmas in mind, we shall find John's Gospel divides into 3 parts. I. Doctrines laid down in opposition to those of Cerinthus (1:1–18). II. The proofs of those doctrines in a historical manner (1: 19–20:29). III. A conclusion or appendix, giving an account of the person of the writer, and of his design in writing his Gospel (20: 30–21:).‡

8. Besides refuting the errors of Cerinthus and his followers, Michaëlis is of opinion that John had also in view to confute the erroneous tenets of the Sabæans, a sect which acknowledged John the Baptist for its founder; and has adduced a variety of terms and phrases, which renders his conjecture not improbable. Perhaps we shall not greatly err if we conclude with Rosenmüller, that John had both these classes of heretics in view, and that he wrote to confute their respective tenets.§

9. The Gnostics and Saturnians both taught that the Son of God had descended from above to destroy evil and restore man to his primeval state, but that He had not assumed a material or real body, but merely the shadow or resemblance of one. In opposition to these, John affirmed that the Word *was made flesh*. Carpocrates, on the other hand, taught that the world was created by angels; that Jesus was the real son of Joseph and Mary; and he consequently denied his divinity, though he considered him as superhuman. In opposition to Carpocrates, John taught that the world was created, not by angels, but by the Logos, who was revealed to man as the Christ, the divine Personage, promised by the prophets and expected by the world.

10. Omitting much more, relative to the Elcesaites, Valentinians, and other heretics, enumerated by Irenæus and Epiphanius, and discussed by Mosheim and Lardner, we pass on to notice the sentiments of Basilides of Alexandria, who lived about this time. Irenæus observes that Basilides, in order to appear to have a more sublime and probable scheme than others, outstepped them all; and taught that from the self-existent Father was born *Nous*, or understanding; of Nous, *Logos*, or the Word; of Logos, *Phronesis*, or Prudence; of Phronesis, *Sophia* and *Dunamis*, or Wisdom and Power; of Dunamis and Sophia, powers, principalities, and angels, i. e. the superior angels, by whom the first heavens were made; from these proceeded other angels, which made all things. The first of these angels he represents as the God of the Jews, who, desiring to bring other nations under the dominion of his people, was so effectually opposed, that the Jewish nation was in danger of being totally ruined, when the self-existent and ineffable Father sent his first-begotten Nous, who is also said to be Christ, for the salvation of those who believed in Him. He appeared in the world as a man — taught — worked miracles — but did not suffer — for Simon of Cyrene was transformed into his likeness, and was crucified; after which Christ ascended into heaven. Basilides taught also that men ought not to confess Him who in reality was crucified, but him who came in the form of man, and was supposed to be crucified. Any reader of John's Gospel, who acknowledges the authority of that evangelist, must be convinced of the errors of Basilides, as this inspired writer plainly declares that the Logos itself was made flesh, had become a teacher of the Jews, had dwelt among them, and as a man among men was crucified.‖ Vitringa concludes his dissertation by summing up the precise objects for which each verse of John's Introduction might have been more especially written, in allusion to the heresies prevalent at the time of the writing of his Gospel. They will be found, he concludes, to overthrow all the subtilties of each of the Gnostic heresies.¶

11. In addition to the Jews,** and the heretics of his day, the third class of persons to whom John addressed his Gospel were his contemporaries among the primitive Christians. The word Logos has been supposed by many to be used in the same sense as in this gospel in several passages of the N. T. — Lu. 1:2. Ac. 20:32. He. 4:2. Re. 19:13. If from the writers of the N. T. we turn to the apostolic fathers, we shall find, though their testimony is express in favor of the divinity of Christ, that their evidence is not deduced from the doctrine of the Logos. The reason of this might be, that John had in their opinion so completely decided the question, that the necessity of their resuming the argument had been superseded. The fathers who succeeded the apostolic age, however, lived at a time when the discussions respecting the identity of the Messiah and the Logos required further attention; and we accordingly find that, from the time of Justin Martyr to Athanasius, the works of the fathers abound with arguments in proof of this fundamental doctrine of Christianity. The greater part of these authorities, in support of the doctrine that the Logos of John was the angel Jehovah of the

* See Lardner's Suppl. vol. i. p. 385, &c., and Michaëlis, vol. iii. pt. 1, p. 274, &c.

† Mosheim's Commentaries, vol. i. p. 337, &c. Lardner's Works, vol. iv. p. 567, &c. Owen on the Four Gospels, p. 88, &c., and Bishop Percy's Key, p. 58, &c.

‡ Some of the early Christians had imbibed the notion that John would live till the day of judgment; a notion to which a false interpretation of a saying of Christ, and the great age which the evangelist actually attained, had given rise. For this reason John has related at full length, in the last ch., the conversation which took place between Christ, Peter, and himself, after the resurrection; and has shown in what connection and in what sense Christ said of John, 'If I will that he tarry till I come, what is that to thee?' Jo. 21:22. Michaëlis, vol. iii. pt. i. p. 318.

§ Mosheim's Commentaries, vol. i. p. 337, &c. Lardner's Works, vol. iv. p. 567, &c. Michaëlis, vol. iii. pt. i. p. 285, &c., in Horne's Crit. Introd. vol. iv. on John. The reader may also consult Calmet's Dict., art. JOHN, and Fragments, vol. ii. p. 269, &c., for an account of the Sabæans or disciples of John.

‖ Vitringa gives the following scheme of the opinions or theory of Basilides: —

To AGENNETON, ho monos esti pantōn patēr.
|
NOUS
MIND.
|
LOGOS
REASON.
|
PHRONESIS
PRUDENCE.
|
DUNAMIS kai SOPHIA
POWER and WISDOM.
|
ARCHAI, EXOUSIA, AGGELOI
PRINCIPALITIES, POWERS, ANGELS.
|
Ho Anōteros kai prōtos OURANOS
The Highest and First HEAVEN.
|
Kai hoi exēs.

He then gives the annexed brief outline of the notions of Valentinus:

BUTHOS INFINITE ABYSS, or *Pronoeē* et *Archē*	*SIGE* SILENCE, or *Ennoia*, et *Charis* PURPOSE and GRACE.
NOUS MIND.	*ALETHEIA* TRUTH.
Monogenēs et *Prōtogenēs* Only-begotten and First-begotten.	
LOGOS REASON.	*ZOE* LIFE.
ANTHROPOS MAN.	*EKKLESIA* CHURCH.

¶ De occasione et scopo Prologi Evang. Joannis Apost. The passage may be seen in Townsend's Arrang. N. T. p. *13, Boston ed. 1837–8.

** It is very natural to inquire what sense the Jewish reader would attach to the account given by the evangelist of the Logos; or, in other words, what were the sentiments of the Jews in the time of St. John concerning the Logos, and in what respects did he design either to confirm or rectify the opinions of his countrymen on that subject. That the Chaldee term *Mimra*, or WORD, is taken personally in a multitude of places in the Jewish Targums, and also the Greek *Logos*, or WORD, in the writings of Philo, who is reasonably supposed to have represented the faith of the ancient Jewish church, has been ably demonstrated by Dr. Allix, in his valuable, though sometimes inaccurate, work on 'the testimony of the ancient Jewish church,' and by the learned Bryant, in his 'Sentiments of Philo Judæus concerning the ΛΟΓΟΣ, or WORD of GOD.' Dr. A. Clarke has given some extracts from both these works, and also from the *Zend Acesta* and other writings attributed to Zoroaster, in his notes on John ch. I, to which the reader is referred.

Jewish, as certainly as it was the Messiah of the Christian, church, will be found in the works of Bp. Bull.

12. The fourth class of persons whom John may be supposed to have addressed, were the unconverted heathen. Of these the more ignorant were familiar with the doctrine of the incarnations; and the evangelist might desire, when any of them should become converts to the Christian religion, that they should have correct ideas of the only available incarnation — that of God manifest in the flesh. The more educated of the heathen were of course well acquainted with the popular philosophy of the day,* and would learn also, should they ever be brought to the knowledge of the truth, that the only real doctrine of the Logos was that which was maintained by the Christian church, and is so satisfactorily set down by John in the commencement of his invaluable Gospel.

13. It thus appears from a careful investigation of the principal authorities that can now be collected, that the preface to John's Gospel is the most important passage in the N. T. It is the passage which is the foundation of the Christian doctrine of the divinity of Christ — the point where the Jewish and Christian churches meet and divide — the record which identifies the faith of the Mosaic church with that of the Christian. And as the preface to a book is generally the last part written, this passage may be considered as the last of the inspired writings, and as a sacred seal placed on the whole of the Old and New Testaments. The government of the Jewish church was consigned by the Supreme Being, the Father, to that manifested Being who assumed the titles, and exerted the powers, and declared Himself possessed of the attributes of the Most High God. Without the consent of this Being, the Jewish church could not have been overthrown. He was accustomed repeatedly to appear. He called Himself the Captain of the Lord's host (Jos. 5:14,15. 6:2); the Angel in whom the name of God was (Ex. 23:21); and to this Angel, or Jehovah, are attributed all the great actions recorded of God in the O. T. We do not read any where in the O. or N. T. that this Being ceased at any time to protect the Jewish nation and its church. The prophet Malachi, in a passage (3:1–6. 4:2–6) which has been uniformly considered by the Jewish as well as the Christian commentators to refer to the Messiah, declares that this Angel Jehovah, the Jehovah whom ye seek, shall suddenly come to his temple — to the temple which had been rebuilt after the return from the captivity, and which was destroyed by the Roman soldiers. But we have no account whatever, neither have we any allusion in any author whatever, that the ancient manifested God of the Jews appeared in the usual manner in the Jewish temple, between the time of Malachi and the death of Herod the Great. The Christian fathers, therefore, were unanimous in their opinion that this prophecy was accomplished in the person of Jesus, and in Him only. They believed that Christ, even Jesus of Nazareth, was the Angel of the Covenant; that He, and He only, was Jehovah, the Angel Jehovah, the Logos of St. John, the *Mimra Jah* of the Targumists, the expected and predicted Messiah of the Jewish and Christian churches. This is the doctrine rejected by the Unitarian as irrational, by the Deist as incomprehensible, by the Jew as unscriptural; but it is the doctrine which has ever been received by the Christian church in general with humility and faith, as its only hope, and consolation, and glory.†

14. The extreme importance of these subjects to a right understanding of this Gospel must furnish an apology for the length of the discussion. To understand the expressions of any writer, particularly when they are at all dubious, or liable to misrepresentation, we must endeavor to place ourselves in the situation of those to whom they were originally addressed; and it is the more necessary here, in consequence of the efforts made in these times to explain away the direct and satisfactory testimony of John to the proper divinity of the Lord Jesus Christ.‡

15. The style of John is pronounced by Michaëlis to be better and more fluent than that of the other evangelists. It seems, he adds, as if he had acquired a facility and taste in the Greek language from his long residence at Ephesus. His narrative is very perspicuous; and in order to promote perspicuity, the same word is sometimes repeated; though, perhaps, the advanced age in which he wrote had some influence upon his style, since he is always inclined to repetitions.§ An unaffected simplicity marks his writings. All is plain truth, divested of every adventitious ornament. No pomp of words, no labor of composition, no smooth arrangement of periods, are here studied. Negligently plain and simple, and familiar in his language, but disclosing the grandest ideas, opening the most glorious prospects, and fraught with doctrines of the greatest sublimity, every page of his divine writings is impressed with hardly any other characters than those of the purest love and obedience. His heart seems to be entirely occupied and possessed with the amiable spirit and genius of the Gospel; and both in his Gospel and in his Epistles, he is continually inculcating upon his reader these most amiable qualities, as the highest perfection of human nature, and the distinguishing glory of the Gospel — repeating, inculcating, and enforcing them in the most affectionate terms, by the most pathetic, persuasive, and artless eloquence, in a plain, honest, and affecting manner, that clearly discovers to us the probity and sincerity of the author's heart.‖

SECTION VI.

ANALYSIS OF THE FOUR EVANGELISTS; DIVIDED INTO PERIODS AND SECTIONS CORRESPONDING TO THE SEVERAL STAGES OF THE GOSPEL HISTORY.

(*From Townsend's Arrangement of the New Testament.*)

PERIOD I.

FROM THE BIRTH OF CHRIST TO THE TEMPTATION.

SECTION.	CONTENTS.	SCRIPTURE.	PLACE.	A. D.
I.	General Preface.	Mk. 1:1.	Probably written at Jerusalem.	44
		Lu. 1:1–4.	Written in Achaia.	64
II.	The Divinity, Humanity, and Office of Christ.	Jn. 1:1–18.	Written at Ephesus.	97
III.	Birth of John the Baptist.	Lu. 1:5–25.	Temple at Jerusalem.	Before V. Era. 6
IV.	The Annunciation.	Lu. 1:26–38.	Nazareth.	5
V.	Interview between Mary and Elisabeth.	Lu. 1:39–56.	Hebron.	..
VI.	The Birth and Naming of John the Baptist.	Lu. 1:57, to the end.	Hebron.	..
VII.	An Angel appears to Joseph.	Mat. 1:18–25.	Nazareth.	..
VIII.	Birth of Christ at Bethlehem.	Lu. 2:1–7.	Bethlehem.	..
IX.	The Genealogies of Christ.	Mat. 1:1–17. Lu. 3:23, to end.		
X.	The Angels appear to the Shepherds.	Lu. 2:8–20.	Bethlehem.	..
XI.	The Circumcision.	Lu. 2:21.	Temple of Jerusalem.	..
XII.	The Purification — Presentation of Christ in the Temple, where He is acknowledged by Simeon and Anna.	Lu. 2:22–39.	Temple of Jerusalem.	..
XIII.	Offering of the Magi.	Mat. 2:1–12.	Bethlehem. Jerusalem.	..
XIV.	The Flight into Egypt.	Mat. 2:13–15.	Egypt.	..
XV.	Slaughter of Children at Bethlehem.	Mat. 2:16–18.	Bethlehem.	..
XVI.	Joseph returns from Egypt.	Mat. 2:19–23. Lu. 2:40.	Egypt. Nazareth.	3
XVII.	History of Christ at the age of twelve years.	Lu. 2:41–52.	Jerusalem.	7
XVIII.	Commencement of the Ministry of John the Baptist.	Mat. 3:1–12. Mk. 1:2–8. Lu. 3:1–18.	The Wilderness of Judea.	..
XIX.	The Baptism of Christ.	Mat. 3:13, to the end. Mk. 1:9–11. Lu. 3:21,22, and part of 23.	Bethabara, where the ark rested, passing into Canaan.	26
XX.	The Temptation of Christ.	Mat. 4:1–11. Mk. 1:12,13. Lu. 4:1–13.	The Wilderness.	..

* That Pythagoras obtained many of his opinions from the Jews, which opinions gave rise, in their different variations, to the principal schools of philosophy in Greece, is ably proved in Gale's Court of the Gentiles, and Philosophia Generalis.

† See Townsend's Arrang. of N. T. p. 4*, Boston edition, 1837-8, from whom the preceding observations have been chiefly taken.

‡ The reader may see an excellent introduction to this Gospel, by Tittman, who has taken a somewhat different view of it from that given above, in Bloomfield's Recensio Synop. Annot. Sac. vol. iii. pp. 1–23.

§ Michaëlis, vol. iii. pt. 1. p. 316.

‖ Harwood's Introd. vol. i. p. 194.

PERIOD II.

FROM THE TEMPTATION OF CHRIST, TO THE COMMENCEMENT OF HIS MORE PUBLIC MINISTRY, AFTER THE IMPRISONMENT OF JOHN.

SECTION.	CONTENTS.	SCRIPTURE.	PLACE.	Vul. Era.
I.	Further Testimony of John the Baptist.	Jn. 1:19–34.	Bethabara.	26
II.	Christ obtains his first Disciples from John.	Jn. 1:35–41.	Bethabara, Road to Galilee.	..
III.	Marriage at Cana in Galilee.	Jn. 2:1–11.	Cana in Galilee.	27
IV.	Christ goes down to Capernaum, and continues there some short time.	Jn. 2:12.	Capernaum.	..
V.	The Buyers and Sellers driven from the Temple.	Jn. 2:13, to the end.	Jerusalem.	..
VI.	Conversation of Christ with Nicodemus.	Jn. 3:1–21.	Jerusalem.	..
VII.	John's last Testimony to Christ.	Jn. 3:22, to the end.	Judea.	..
VIII.	Imprisonment of John the Baptist.	Mat. 14:3–5. Mk. 6:17–20. Lu. 3:19.		

PERIOD III.

FROM THE COMMENCEMENT OF THE MORE PUBLIC MINISTRY OF CHRIST TO THE MISSION OF THE TWELVE APOSTLES.

I.	General Introduction to the History of Christ's more public Ministry.	Mat. 4:12–17. Mk. 1:14,15. Lu. 4:14,15.	Judea.	27
II.	Christ's Conversation with the Woman of Samaria.	Jn. 4:1–42.	Samaria.	..
III.	Second Miracle at Cana in Galilee.	Jn. 4:43, to the end.	Cana in Galilee.	..
IV.	First public Preaching of Christ in the Synagogue at Nazareth, and his Danger there.	Lu. 4:16–30.	Nazareth.	..
V.	Christ sojourns at Capernaum.	Lu. 4:31,32.	Capernaum.	..
VI.	The miraculous Draught of Fishes, and the Calling of Andrew, Peter, James, and John.	Mat. 4:18–22. Mk. 1:17–20. Lu. 5:1–11.	Sea of Galilee.	..
VII.	The Demoniac healed at Capernaum.	Mk. 1:21–28. Lu. 4:33–38.	Capernaum.	..
VIII.	Peter's Mother-in-law cured of a Fever.	Mat. 8:14,15. Mk. 1:29–31. Lu. 4:38,39.	Capernaum.	..
IX.	Christ teaches, and performs Miracles and Cures throughout Galilee.	Mat. 4:23–25. 8:16,17. Mk. 1:32–39. Lu. 4:40, to the end.	Galilee.	..
X.	Christ cures a Leper.	Mat. 8:2–4. Mk. 1:40, to the end. Lu. 5:12–16.	Galilee.	..
XI.	The Paralytic cured, and the Power of Christ to forgive Sins asserted.	Mat. 9:2–8. Mk. 2:1–12. Lu. 5:17–26.	Capernaum.	..
XII.	The Calling of Matthew.	Mat. 9:9. Mk. 2:13,14. Lu. 5:27,28.	Capernaum.	..
XIII.	The infirm Man healed at the Pool of Bethesda.	Jn. 5:1–15.	Jerusalem.	..
XIV.	Christ vindicates the Miracle, and asserts the Dignity of his Office.	Jn. 5:16, to the end.	Jerusalem.	..
XV	Christ defends his Disciples for plucking the Ears of Corn on the Sabbath-day.	Mat. 12:1–8. Mk. 2:23–28. Lu. 6:1–5.	In a Progress.	..
XVI.	Christ heals the withered Hand.	Mat. 12:9–14. Mk. 3:1–6. Lu. 6:6–11.	In a Progress.	..
XVII.	Christ is followed by great Multitudes, whose Diseases He heals.	Mat. 12:5–21. Mk. 3:7–12.		..
XVIII.	Preparation for the Sermon on the Mount — Election of the Twelve Apostles.	Mk. 3:13–19. Lu. 6:12–19.	Galilee.	..
XIX.	The Sermon on the Mount.	Mat. 5: 6: 7: and 8:1. Lu. 6:20, to the end.	Galilee.	..
XX.	The Centurion's Servant healed.	Mat. 8:5–13. Lu. 7:1–10.	Capernaum.	..
XXI.	The Widow of Nain's Son is raised to Life.	Lu. 7:11–18.	Nain.	..
XXII.	Message from John, who was still in Prison, to Christ.	Mat. 11:2–6. Lu. 7:18–23.	On a Tour.	..
XXIII.	Christ's Testimony concerning John.	Mat. 11:7–15. Lu. 7:24–30.		
XXIV.	Christ reproaches the Jews for their Impenitence and Insensibility.	Mat. 11:16–27. Lu. 7:31–35.		
XXV.	Christ invites all to come to Him.	Mat. 11:25, to the end.		..
XXVI.	Christ forgives the Sins of a female Penitent, at the house of a Pharisee.	Lu. 7:36, to the end.		..
XXVII.	Christ preaches again throughout Galilee.	Lu. 8:1–3.		..
XXVIII.	Christ cures a Demoniac — Conduct of the Scribes and Pharisees.	Mat. 12:12–45. Mk. 3:19–30. Lu. 11:14–26.	Capernaum.	..
XXIX.	Christ declares his faithful Disciples to be his real Kindred.	Mat. 12:46, to the end. Mk. 3:31, to the end. Lu. 8:19–21.		..
XXX.	Parable of the Sower.	Mat. 13:1–9. Mk. 4:1–9. Lu. 8:4–8.	Sea of Galilee.	..
XXXI.	Reasons for teaching by Parables.	Mat. 13:10–17. Mk. 4:10–12. Lu. 8:9,10.		..
XXXII.	Explanation of the Parable of the Sower.	Mat. 13:18–23. Mk. 4:13–23. Lu. 8:9, in part, 11:15.		..
XXXIII.	Christ directs his Hearers to practise what they hear.	Mk. 4:24,25. Lu. 8:18.		..
XXXIV.	Various Parables descriptive of Christ's Kingdom.	Mat. 13:24–53. Mk. 4:26–34.		
XXXV.	Christ crosses the Sea of Galilee, and calms the Tempest.	Mat. 8:18–27. Mk. 4:36, to the end. Lu. 8:22–25.		..
XXXVI.	Christ heals the Gadarene Demoniac.	Mat. 8:28, to the end. Mk. 5:1–20. Lu. 8:26–39.	Gadara.	..
XXXVII.	Christ dines with Matthew.	Mat. 9:10–17. Mk. 2:15–22. Lu. 5:29, to the end.	Capernaum.	..
XXXVIII.	Jairus's Daughter is healed, and the infirm Woman.	Mat. 9:1, and 18:26. Mk. 5:21, to the end. Lu. 8:40, to end.		..
XXXIX.	Christ restores two blind Men to Sight.	Ma. 9:27–31.	On a Tour.	..
XL.	Christ casts out a dumb Spirit.	Mat. 9:32–34.		
XLI.	Christ returns to Nazareth, and is again ill-treated there.	Mat. 13:54–58. Mk. 6:1, to part of ver. 6.	Nazareth.	..
XLII.	Christ preaches again throughout Galilee.	Mat. 9:35–38. Mk. 6:6, in part.	Galilee.	28

PERIOD IV.

FROM THE MISSION OF THE TWELVE APOSTLES TO THE MISSION OF THE SEVENTY.

SECTION.	CONTENTS.	SCRIPTURE.	PLACE.	Vul. Era.
I.	Christ's Commission to the Twelve Apostles.	Mat. 10 and 11. Mk. 6:7–13. Lu. 9:1–6.	On a Progress, probably in Galilee.	28
II.	Death of John the Baptist — Herod desires to see Christ.	Mat. 14:1–12. Mk. 6:14–29. Lu. 9:7–9.		..
III.	The Twelve return, and Jesus retires with them to the Desert of Bethsaida.	Mat. 14:13,14. Mk. 6:30–34. Lu. 9:10,11. Jn. 6:1‍2.	Desert of Bethsaida.	..
IV.	Five thousand are fed miraculously.	Mat. 14:15–21. Mk. 6:35–44. Lu. 9:12–17. Jn. 6:3–14.	On the Way to Jerusalem.	..
V.	Christ sends the Multitude away, and prays alone.	Mat. 14:22,23. Mk. 6:45,46. Jn. 6:15.	Probably near Jerusalem.	..
VI.	Christ walks on the Sea to his Disciples, who are overtaken by a Storm.	Mat. 14:24–33. Mk. 6:47–53. Jn. 6:16–21.	Galilee.	..
VII.	Christ heals many People.	Mat. 14:34–36. Mk. 6:53–56.		..
VIII.	Christ teaches in the Synagogue of Capernaum.	Jn. 6:22, to the end. 7:1.	Capernaum.	..
IX.	Christ converses with the Scribes and Pharisees on the Jewish Traditions.	Mat. 15:1–20. Mk. 7:1–23.		..
X.	Christ heals the Daughter of the Canaanite, or Syrophœnician Woman.	Mat. 15:21–28. Mk. 7:24–30.	Tyre.	..
XI.	Christ goes through Decapolis, healing and teaching.	Mat. 15:29–31. Mk. 7:31, to the end.	Decapolis.	..
XII.	Four thousand Men are fed miraculously.	Mat. 15:32, to end. Mk. 8:1–9.	On a Mount by the Sea of Galilee.	..
XIII.	The Pharisees require other Signs — Christ charges them with Hypocrisy.	Mat. 16:1–12. Mk. 8:11, and part of 22.	Magdala.	..
XIV.	Christ heals a Blind Man at Bethsaida.	Mk. 8:22–26.	Bethsaida.	..
XV.	Peter confesses Christ to be the Messiah.	Mat. 16:13–20. Mk. 8:27–30. Lu. 9:18–21.	Cæsarea-Philippi.	..
XVI.	Christ astonishes the Disciples, by declaring the necessity of his Death and Resurrection.	Mat. 16:21–23. Mk. 8:31, to the end. 9:1. Lu. 9:22–27.	Galilee.	..
XVII.	The Transfiguration of Christ.	Mat. 17:1–13. Mk. 9:2–13. Lu. 9:28–36.		..
XVIII.	The deaf and dumb Spirit cast out.	Mat. 17:14–21. Mk. 9:14–29. Lu. 9:37–42.		..
XIX.	Christ again foretells his Death and Resurrection.	Mat. 17:22–28. Mk. 9:30–33. Lu. 9:43–46.		..
XX.	Christ works a Miracle, to pay the Half-shekel for the Temple Service.	Mat. 17:24–27. 18:1, to end.	Capernaum.	..
XXI.	The Disciples contend for Superiority.	Mk. 9:33, to end. Lu. 9:47–50.		..

PERIOD V.

FROM THE MISSION OF THE SEVENTY DISCIPLES, TO THE TRIUMPHAL ENTRY OF CHRIST INTO JERUSALEM, SIX DAYS BEFORE THE CRUCIFIXION.

I.	The Mission of the Seventy.	Lu. 10:1–16.	Galilee.	28
II.	Christ goes up to the Feast of Tabernacles.	Mat. 19:1. Mk. 10:1. Jn. 8:2–10.	Jerusalem.	..
III.	Agitation of the Public Mind at Jerusalem, concerning Christ.	Jn. 7:11, to the end. 8:1.		..
IV.	Conduct of Christ to the Adulteress and her Accusers.	Jn. 8:2–11.		..
V.	Christ declares Himself to be the Son of God.	Jn. 8:12–20.		..
VI.	Christ declares the manner of his Death.	Jn. 8:21, to the end.		..
VII.	The Seventy return with Joy.	Lu. 10:17–24.	Near Jerusalem.	..
VIII.	Christ directs the Lawyer how he may attain eternal Life.	Lu. 10:25–28.	On a Tour.	..
IX.	The Parable of the good Samaritan.	Lu. 10:29–37.		..
X.	Christ in the House of Martha.	Lu. 10:38, to the end.		..
XI.	Christ teaches his Disciples to pray.	Lu. 11:1–13.		..
XII.	Christ reproves the Pharisees and Lawyers.	Lu. 11:37, to the end.		..
XIII.	Christ cautions his Disciples against Hypocrisy.	Lu. 12:1–12.		..
XIV.	Christ refuses to act as a Judge.	Lu. 12:13,14.		..
XV.	Christ cautions the Multitude against Worldly-mindedness.	Lu. 12:15–34.		..
XVI.	Christ exhorts to Watchfulness, Fidelity, and Repentance.	Lu. 12:35, to end, and 13:1–9.		..
XVII.	Christ cures an infirm Woman in the Synagogue.	Lu. 13:10–17.		..
XVIII.	Christ begins his Journey toward Jerusalem, to be present at the Feast of the Dedication.	Lu. 3:22, and 18:21.		..
XIX.	Christ restores to sight a Blind Man, who is summoned before the Sanhedrim.	Jn. 9:1,34.	Jerusalem.	..
XX.	Christ declares that He is the true Shepherd.	Jn. 9:35, to the end. 10:1–21.		..
XXI.	Christ publicly asserts his Divinity.	Jn. 10:22–38.		..
XXII.	In consequence of the opposition of the Jews, Christ retires beyond Jordan.	Jn. 10:39, to the end.		..
XXIII.	Christ, leaving the City, laments over Jerusalem.	Lu. 13:23, to the end.	Near Jerusalem.	..
XXIV.	Christ dines with a Pharisee — Parable of the great Supper.	Lu. 14:1–24.		..
XXV.	Christ's Disciples must forsake the World.	Lu. 14:25, to the end.	On a Tour.	..
XXVI.	Parables of the Lost Sheep, and of the Lost Piece of Silver.	Lu. 15:1–10.		..
XXVII.	Parable of the Prodigal Son.	Lu. 15:11, to the end.		..
XXVIII.	Parable of the Unjust Steward.	Lu. 16:1–13.		..
XXIX.	Christ reproves the Pharisees.	Lu. 16:14–17.		..
XXX.	Christ answers the Question concerning Marriage and Divorce.	Mat. 19:3–12. Mk. 10:2–12. Lu. 16:18.		..
XXXI.	Christ receives and blesses little Children.	Mat. 19:3–15. Mk. 10:13–17. Lu. 18:15–17.		..
XXXII.	Parable of the Rich Man and Lazarus.	Lu. 16:19, to the end.		..
XXXIII.	On Forgiveness of Injuries.	Lu. 17:1–10.		..
XXXIV.	Christ journeys towards Jerusalem.	Lu. 9:51, to end. 17:11.	On a Tour.	..
XXXV.	Christ heals ten Lepers.	Lu. 17:12–19.		..

SECTION.	CONTENTS.	SCRIPTURE.	PLACE.	Vul. Era.
XXXVI.	Christ declares the Lowliness of his Kingdom, and the sudden Destruction of Jerusalem.	Lu. 17:20, to the end.		28
XXXVII.	Christ teacheth the true Nature of Prayer.	Lu. 18:1–8.		..
XXXVIII.	Parable of the Pharisee and Publican.	Lu. 18:9–14.		..
XXXIX.	From the Conduct of the young Ruler, Christ cautions his Disciples on the Dangers of Wealth.	Mat. 19:16, to the end. Mk. 10: 17–31. Lu. 18:18–30.		..
XL.	Parable of the Laborers in the Vineyard.	Mat. 20:1,16.		..
XLI.	Christ is informed of the Sickness of Lazarus.	Jn. 11:1–16.		29
XLII.	Christ again predicts his Sufferings and Death.	Mat. 20:17–19. Mk. 10:32–34. Lu. 18:31–34.		..
XLIII.	Ambition of the Sons of Zebedee.	Mat. 20:20–28. Mk. 10:35–45.	On the Way to Bethany, Jericho.	..
XLIV.	Two Blind Men healed at Jericho.	Mat. 20:29, to end. Mk. 10:46, to end. Lu. 18:35, to end.		..
XLV.	Conversion of Zaccheus, and the Parable of the Pounds.	Lu. 19:1–28.		..
XLVI.	The Resurrection of Lazarus.	Jn. 11:17–46.	Bethany.	..
XLVII.	The Sanhedrim assemble to deliberate concerning the Resurrection of Lazarus.	Jn. 11:47,48.	Jerusalem.	..
XLVIII.	Caiaphas prophesies.	Jn. 11:49–52.		..
XLIX.	The Sanhedrim resolve to put Christ to Death.	Jn. 11:53.		..
L.	Christ retires to Ephraim, or Ephrata.	Jn. 11:54.	Ephraim.	..
LI.	State of the Public Mind at Jerusalem, immediately preceding the Last Passover, at which Christ attended.	Jn. 11:55, to the end.	Jerusalem.	..
LII.	Christ comes to Bethany, where He is anointed by Mary.	Mat. 26:6–13. Mk. 14:3–9. Jn. 12:1–11.	Bethany.	..
LIII.	Christ prepares to enter Jerusalem.	Mat. 21:1–7. Mk. 11:1–7. Lu. 19:29, and part of v. 35. Jn. 12:12–18.		..

PERIOD VI.

FROM CHRIST'S TRIUMPHANT ENTRY INTO JERUSALEM, TO HIS APPREHENSION — SUNDAY, THE FIFTH DAY BEFORE THE LAST PASSOVER.

I.	The People meet Christ with Hosannas — Christ approaches Jerusalem.	Mat. 21:8–10. Mk. 18:8–10. Lu. 19:36–40. Jn. 12:19.	Jerusalem.	29
II.	Christ's Lamentation over Jerusalem, and the Prophecy of its Destruction.	Lu. 19:41–44.		..
III.	Christ, on entering the City, casts the Buyers and Sellers out of the Temple.	Mat. 21:12,13. Mk. 11: part of v. 11,15,16. Lu. 19:45,46.		..
IV.	Christ heals the Sick in the Temple, and reproves the Chief Priests.	Mat. 21:14–16.		..
V.	Some Greeks at Jerusalem desire to see Christ — the Bath Col is heard.	Jn. 12:20–43.		..
VI.	Christ again declares the Object of his Mission.	Jn. 12:44, to the end.		..
VII.	Christ leaves the City in the Evening, and goes to Bethany.	Mat. 21:17. Mk. 11:11.	Bethany.	..
VIII.	Monday — Fourth Day before the Passover — Christ, entering Jerusalem again, curses the Barren Fig-tree.	Mat. 11:18,19. Mk. 11:12–14.	Jerusalem.	..
IX.	Christ again casts the Buyers and Sellers out of the Temple.	Mk. 11:15–17.		..
X.	The Scribes and Chief Priests seek to destroy Christ.	Mk. 11:18. Lu. 19:47,48.		..
XI.	Christ retires in the Evening from the City.	Mk. 11:19.		..
XII.	Tuesday — Third Day before the Passover — The Fig-tree is now withered.	Mat. 21:20–22. Mk. 11:20–26.		..
XIII.	Christ answers the Chief Priests, who inquire concerning the Authority by which He acted — Parables of the Vineyard and Marriage Feast.	Mat. 21:23, to end. 22:1–14. Mk. 11:27, to end. 12:1–12. Lu. 19:1–19.		..
XIV.	Christ replies to the Herodians.	Mat. 22:15–22. Mk. 12:13–17. Lu. 20:20–26.		..
XV.	Christ replies to the Sadducees.	Mat. 22:23,33. Mk. 12:18–27. Lu. 20:27–40.		..
XVI.	Christ replies to the Pharisees.	Mat. 22:34–40. Mk. 12:28–34.		..
XVII.	Christ inquires of the Pharisees concerning the Messiah.	Mat. 22:41, to end. Mk. 12:35–37. Lu. 20:41–44.		..
XVIII.	Christ severely reproves the Pharisees.	Mat. 23:1, to end. Mk. 12:38–40. Lu. 20:45, to end.		..
XIX.	Christ applauds the Liberality of the poor Widow.	Mk. 12:41, to end. Lu. 21:1–4.	Jerusalem	..
XX.	Christ foretells the Destruction of Jerusalem — the End of the Jewish Dispensation — and of the World.	Mat. 24:1–35. Mk. 13:1–31. Lu. 21:5–33.		..
XXI.	Christ compares the Suddenness of his second Advent to the Coming of the Deluge.	Mat. 24:36, to the end. Mk. 13: 32, to the end. Lu. 21:34–36.		..
XXII.	The Parable of the wise and foolish Virgins.	Mat. 25:1–13.		..
XXIII.	The Parable of the Servants and the Talents.	Mat. 25:14–30.		..
XXIV.	Christ declares the Proceedings at the Day of Judgment.	Mat. 25:31, to the end.		..
XXV.	Christ retires from the City to the Mount of Olives.	Lu. 21:37,38.		..
XXVI.	Wednesday — Second Day before the Crucifixion — Christ foretells his approaching Death.	Mat. 26:1,2. Mk. 14:1.		..
XXVII.	The Rulers consult how they may take Christ.	Mat. 26:3–5. Mk. 14: part of v. 1,2. Lu. 22:1,2.		..
XXVIII.	Judas agrees with the Chief Priests to betray Christ.	Mat. 16:14–16. Mk. 14:10,11. Lu. 22:3–6.		..
XXIX.	Thursday — the Day before the Crucifixion — Christ directs two of his Disciples to prepare the Passover.	Mat. 27:17–19. Mk. 14:12–16. Lu. 22:7–13.		..
XXX.	Christ partakes of the Last Passover.	Mat. 26:20. Mk. 14:17. Lu. 22:14–18. Jn. 13:1.		..
XXXI.	Christ again reproves the Ambition of his Disciples.	Lu. 20:24–27. Jn. 13:2–16.		..
XXXII.	Christ, sitting at the Passover, and continuing the Conversation, speaks of his Betrayer.	Mat. 26:21–25. Mk. 14:17–21. Lu. 22:21–23. Jn. 13:17–30.		..
XXXIII.	Judas goes out to betray Christ, who predicts Peter's Denial of Him, and the Danger of the rest of the Apostles.	Lu. 20:28–38. Jn. 13:31, to the end.		..

SECTION.	CONTENTS.	SCRIPTURE.	PLACE.	Vol. Era.
XXXIV.	Christ institutes the Eucharist.	Mat. 26:26–29. Mk. 14:22–25. Lu. 29:19,20.	Jerusalem.	29
XXXV.	Christ exhorts the Apostles, and consoles them on his approaching Death.	Jn. 14:		..
XXXVI.	Christ goes with his Disciples to the Mount of Olives.	Mat. 26:3. Mk. 14:26. Lu. 22:39.		..
XXXVII.	Christ declares Himself to be the true Vine.	Jn. 15:1–8.		..
XXXVIII.	Christ exhorts the Apostles to Mutual Love, and to prepare for Persecution.	Jn. 15:9, to the end. 16:1–4.		..
XXXIX.	Christ promises the Gifts of the Holy Spirit.	Jn. 16:5, to the end.		..
XL.	Christ intercedes for all his Followers.	Jn. 17:		..
XLI.	Christ again predicts Peter's Denial of Him.	Mat. 16:31–35. Mk. 14:27–31.		..
XLII.	Christ goes into the Garden of Gethsemane. His Agony there.	Mat. 26:36–46. Mk. 14:32–42. Lu. 22:40–46. Jn. 18:1,2.		..
XLIII.	Christ is betrayed and apprehended. The Resistance of Peter.	Mat. 26:47–56. Mk. 14:43–50. Lu. 22:47–53. Jn. 18:3–11.		..

PERIOD VII.

FROM THE APPREHENSION OF CHRIST TO THE CRUCIFIXION.

I.	Christ is taken to Annas, and to the palace of Caiaphas.	Mat. 26:57. Mk. 14:51–53. Lu. 22:54. Jn. 17:12–14.	Jerusalem.	29
II.	Peter and John follow their Master.	Mat. 26:58. Mk. 14:54. Lu. 22:55. Jn. 18:15,16.		..
III.	Christ is first examined and condemned in the house of the High-priest.	Mat. 26:59–66. Mk. 14:55–64. Jn. 18:19–24.		..
IV.	Twelve at night. Christ is struck, and insulted by the Soldiers.	Mat. 26:67,68. Mk. 14:65. Lu. 22:63–65.		..
V.	Peter's first Denial of Christ, in the hall of the High-priest.	Mat. 26:66–70. Mk. 14:66–68. Lu. 22:56,57. Jn. 18:17,18. 27:27.		..
VI.	After midnight. Peter's second Denial of Christ, at the porch of the palace of the High-priest.	Mat. 26:71,72. Mk. 14:69, part of 70. Lu. 22:58.		..
VII.	Friday — the Day of the Crucifixion. Time, about three in the morning. Peter's third Denial of Christ in the room where Christ was waiting among the Soldiers till the dawn.	Mat. 26:73–75. Mk. 14:70–72. Lu. 22:59–62.		..
VIII.	Christ is taken before the Sanhedrim, and condemned.	Mat. 27:1. Mk. 15: part of v. 1. Lu. 22:66, to the end.		..
IX.	Judas declares the Innocence of Christ.	Mat. 27:3–10.		..
X.	Christ is accused before Pilate, and is by him also declared innocent.	Mat. 27:2. 11:14. Mk. 15:1–6. Lu. 23:1–4. Jn. 18:28–38.		..
XI.	Christ is sent by Pilate to Herod.	Lu. 23:5–12.		..
XII.	Christ is brought back again to Pilate, who again declares Him innocent, and endeavors to persuade the People to ask Barabbas.	Mat. 27:15–20. Mk. 15:6–11. Lu. 22:13–19. Jn. 18:39.		..
XIII.	Pilate three times endeavors again to release Christ.	Mat. 27:21–23. Mk. 15:12–14. Lu. 23:20–23. Jn. 18:40.		..
XIV.	The Jews imprecate the Punishment of Christ's Death upon themselves.	Mat. 27:24,25.		..
XV.	Pilate releases Barabbas, and delivers Christ to be crucified.	Mat. 27:26–30. Mk. 15:15–19. Lu. 23:24,25. Jn. 19:1–16.		..
XVI.	Christ is led away from the Judgment Hall of Pilate to Mount Calvary.	Mat. 27:31,32. Mk. 15:20,21. Lu. 23:26–32. Jn. 19: part of v. 16, and 17.		..
XVII.	Christ arrives at Mount Calvary, and is crucified.	Mat. 27:33,34–37. Mk. 15:22, 23,26–28. Lu. 23:33–38. Jn. 19:18–22.	Calvary.	..
XVIII.	Christ prays for his Murderers.	Lu. 23: part of v. 34.		..
XIX.	The Soldiers divide, and cast Lots for the Raiment of Christ.	Mat. 27:35,36. Mk. 15:24,25. Lu. 23:34, in pt. Jn. 19:23,24.		..
XX.	Christ is reviled, when on the Cross, by the Rulers, the Soldiers, the Passengers, the Chief Priests, and the Malefactors.	Mat. 27:39–44. Mk. 15:29–32.		..
XXI.	Christ, when dying as a Man, asserts his Divinity, in his answer to the penitent Thief.	Lu. 23:39–43.		..
XXII.	Christ commends his Mother to the Care of John.	Jn. 19:25–27.		..
XXIII.	The Death of Christ, and its attendant Circumstances.	Mat. 27:45–52,54–56. Mk. 15:33–41. Lu. 23:44–49. Jn. 19:28–37.		..

PERIOD VIII.

FROM THE DEATH OF CHRIST TILL HIS ASCENSION INTO HEAVEN.

I.	Joseph of Arimathea, and Nicodemus, bury the Body of Christ.	Mat. 27:57–60. Mk. 15:42–46. Lu. 23:50–54. Jn. 19:38–42.	Jerusalem.	29
II.	Mary Magdalene, and the other Mary, and the Women from Galilee, observe where the Body of Christ was laid.	Mk. 15:47. Lu. 23:55.		..
III.	The Women from Galilee hasten to return home before the Sabbath began, to prepare Spices.	Lu. 23:56.		..
IV.	Mary Magdalene, and the other Mary, continue to sit opposite the Sepulchre, till it is too late to prepare their Spices.	Mat. 22:61.		..
V.	The Sabbath being ended, the Chief Priests prepare a Guard of Soldiers to watch the Sepulchre.	Mat. 27:62–66.		..
VI.	The Sabbath being over, Mary Magdalene, the other Mary, and Salome, purchase their Spices to anoint the Body of Christ.	Mk. 16:1.		..
VII.	The Morning of Easter-day. Mary Magdalene, the other Mary, and Salome, leave their homes very early to go to the Sepulchre.	Mat. 28:1. Mk. 16: part of v. 2. Jn. 20: part of v. 1.		..

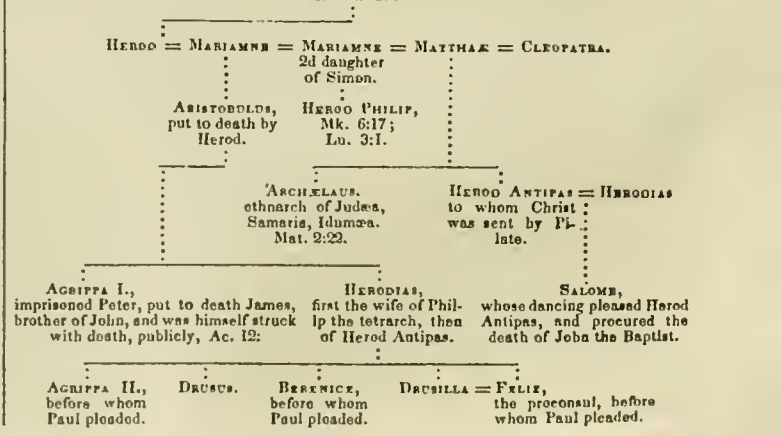
SECTION.	CONTENTS.	SCRIPTURE.	PLACE.	Vul. Era.
VIII.	After they had left their homes, and before their arrival at the Sepulchre, Christ rises from the dead.	Mat. 28:2–4.	Jerusalem.	29
IX.	The Bodies of many come out of their graves, and go to Jerusalem.	Mat. 17: part of v. 52, and 53.	..	..
X.	Mary Magdalene, the other Mary, and Salome, arrive at the Sepulchre, and find the Stone rolled away. [Peter.	Mk. 16: part of v. 2, and v. 3, 4. Jn. 20: part of v. 1.	..	..
XI.	Mary Magdalene leaves the other Mary and Saleme to tell	Jn. 20:2.	..	..
XII.	Salome and the other Mary, during the absence of Mary Magdalene, enter the porch of the Sepulchre, and see one Angel, who commands them to inform the Disciples that Jesus was risen.	Mat. 28:5–7. Mk. 16:5–7.	..	..
XIII.	Salome and the other Mary leave the Sepulchre.	Mat. 28:8. Mk. 16:8.	..	..
XIV.	Peter and John, as soon as they hear Mary Magdalene's report, hasten to the Sepulchre, which they inspect, and immediately depart.	Jn. 20:3–10.	..	..
XV.	Mary Magdalene, having followed Peter and John, remains at the Sepulchre after their departure.	Jn. 20: part of v. 11.	..	..
XVI.	Mary Magdalene looks into the Tomb, and sees two Angels.	Jn. 20: part of v. 11,12,13, and part of 14.	..	..
XVII.	Christ first appears to Mary Magdalene, and commands her to inform the Disciples that He has risen.	Mk. 16:19. Jn. 20: part of v. 14, and 15–17.	..	..
XVIII.	Mary Magdalene, when going to inform the Disciples that Christ had risen, meets again with Salome and the other Mary. Christ appears to the three Women.	Mat. 28:9. Jn. 20:18.	..	..
XIX.	The Soldiers, who had fled from the Sepulchre, report to the High-priests the Resurrection of Christ.	Mat. 28:11–15.	..	..
XX.	The second party of Women from Galilee, who had bought their spices on the evening previous to the Sabbath, having had a longer way to come to the Sepulchre, arrive after the departure of the others; and find the stone rolled away.	Lu. 24:1–3.	..	..
XXI.	Two Angels appear to them also, assuring them that Christ was risen, and remind them of his foretelling this fact.	Lu. 24:4–9.	..	..
XXII.	Mary Magdalene unites her testimony to that of the Galilean Women.	Mk. 16:10. Lu. 24:10.	..	..
XXIII.	The Apostles are still incredulous.	Mk. 16:11. Lu. 24:11.	..	..
XXIV.	Peter goes again to the Sepulchre.	Lu. 24:12.	..	..
XXV.	Christ appears to Peter.	Lu. 24:12.	..	..
XXVI.	Christ appears to Cleophas and another Disciple going to Emmaus.	Mk. 16:12. Lu. 24:13–32.	..	..
XXVII.	Cleophas and his companion return to Jerusalem, and assure the Disciples that Christ had certainly risen.	Mk. 16:13. Lu. 24:33–35.	..	..
XXVIII.	Christ appears to the assembled Apostles, Thomas only being absent; convinces them of the identity of his Resurrection body; and blesses them.	Lu. 24:36–43. Jn. 20:19–23.	..	..
XXIX.	Thomas is still incredulous.	Mk. 16:13. Jn. 20:24,25.	..	..
XXX.	Christ appears to the Eleven, Thomas being present.	Mk. 16:14. Jn. 20:26–29.	..	..
XXXI.	Christ appears to a large number of his Disciples on a Mountain in Galilee.	Mat. 28:16,17, and part of 18.	..	..
XXXII.	Christ appears again at the Sea of Tiberias. His conversation with St. Peter.	Jn. 21:1–24.	..	..
XXXIII.	Christ appears to his Apostles at Jerusalem, and commissions them to convert the world. [But see note, Lu. 24:36–43.]	Lu. 24:44–49. Ac. 1:4,5.	..	..
XXXIV.	Christ leads out his Apostles to Bethany, within sight of Jerusalem, renews their commission, blesses them, and ascends up visibly into heaven; from whence He shall come to judge the living and the dead.	Mat. 28:18–20. Mk. 17:15–20. Lu. 24:50–53. Ac. 1:6–12.	..	..
XXXV.	St. John's conclusion to the Gospel History of Jesus Christ.	Jn. 20:30,31. 21:25.	..	..

TABLE OF THE ASMONÆAN AND HERODIAN (OR IDUMÆAN) LINES OF PRINCES.

(Alluded to in the History between Mal. and Mat., and in the Gospels.)

ASMONÆAN PRINCES.

HERODIAN OR IDUMÆAN PRINCES.


ANTIPAS.
Antipater.
Herod = Mariamne = Mariamne = Matthak = Cleopatra.
2d daughter of Simon.
Aristobulus, put to death by Herod.
Herod Philip, Mk. 6:17; Lu. 3:1.
Archelaus. ethnarch of Judea, Samaria, Idumæa. Mat. 2:22.
Herod Antipas = Herodias
to whom Christ was sent by Pilate.
Agrippa I., imprisoned Peter, put to death James, brother of John, and was himself struck with death, publicly, Ac. 12:
Herodias, first the wife of Philip the tetrarch, then of Herod Antipas.
Salome, whose dancing pleased Herod Antipas, and procured the death of John the Baptist.
Agrippa II., before whom Paul pleaded.
Drusus.
Berenice, before whom Paul pleaded.
Drusilla = Felix, the proconsul, before whom Paul pleaded.

CHAPTER VIII.

OF THE ACTS OF THE APOSTLES.

1. THIS interesting and important record of the early history of the Christian church has had several titles. Œcumenius aptly termed it 'The Gospel of the Holy Spirit;' and Chrysostom, as happily, 'The Book, the Demonstration of the Resurrection;' titles much more descriptive of its contents than the one now generally given.

2. That the evangelist Luke was the author, is affirmed by the voice of antiquity, and also demonstrated from its introduction. His long attendance on Paul, as well as his having been an eye-witness of many of the occurrences he records, renders him a most respectable and credible historian. His medical knowledge enabled him to form a proper judgment of the miraculous cures performed by Paul, and also to give an accurate and authentic detail of them. But he himself does not appear to have possessed the power of healing by supernatural means; at least, no instances are on record: and when the father of Publius and other sick persons were suddenly cured, it was not by Luke, but by the prayers of Paul * — another proof of the wisdom of God; for had the physician been employed to work miracles of healing, the excellence of the power would have been attributed to the *skill* of man, and not to the *power* of his Maker.

3. The time of writing this book, though not expressly defined, may with some certainty be inferred; for the last ch. brings the history to the 2d year of Paul's imprisonment, and therefore could not have been written before 63; and as it relates no further particulars of this apostle, whose history it chiefly regards in its latter part, the inference that it was written at this time is perfectly reasonable. [See Pref. to Ac.]

4. Not designing a general history, Luke passes by all the transactions in the church of Jerusalem, after the conversion of Paul, though the apostles continued for some time in Palestine. He also omits to notice the propagation of Christianity in Egypt, or in the countries bordering on the Euphrates and the Tigris; Paul's journey into Arabia; the state of Christianity in Babylon (1 Pe. 5: 13); the foundation of the church at Rome, which had already received an Epistle from Paul; several of Paul's voyages; and many other matters of which he could not possibly be ignorant, as may be seen in Lardner.† Here, therefore, as in the Gospels, a selection of facts, not regularly disposed in chronological order, was designed to serve for the evidence or illustration of certain important religious truths.

5. The two great points to which this selection of facts seems subservient are, that the Christian religion is of divine origin, and that it was intended for the benefit, not of the Jewish nation alone, but of every nation on earth. As peculiarly striking examples of this, reference may be made to the passages where are severally related the descent of the Holy Spirit on the apostles at the day of Pentecost, the vision of Peter, and the conversion of Paul (2:1–36. 10:9–44. 9:1–20), in which, while the miracles are fitted to prove the truths of the religion, in the cause of which they took place, the end or purpose of the miracles proclaims or prepares for its general propagation. On this supposition, there is a sufficient reason why the names of some of the apostles never occur throughout the book, and why so little is said of Peter and John; as it did not matter that the labors of this or of that apostle should be preserved, or that even a distinct history of the first propagation of Christianity should be composed. On any other supposition it would be difficult to explain why the work has not materials for this, as its title, early, but perhaps injudiciously prefixed, almost leads us to expect.‡

6. In addition to external evidences derived from the early and unbroken tradition of the Christian church, the most indubitable evidences of the truth of the book may be deduced from its style and composition. The language and manner of every speaker whose addresses it purports to give, are strikingly characteristic; and the same speaker is found to adapt his manner to the character of his audience. The speeches of Stephen, Peter, Cornelius, James, Tertullus, and Paul, are all different, and such as might naturally be expected from the characters in question, and their circumstances.§ The historical details, also, and especially the incidental circumstances mentioned by Luke, so exactly correspond, and that evidently without any design on the part of the writer, with the accounts furnished in Paul's Epistles, and in ancient historians, as to afford the most incontrovertible evidences of its truth, and the strongest demonstration of the Christian religion.‖

7. Although Luke has not annexed any dates to the transactions which he records, nor followed uninterruptedly the thread of the history, we may perceive more regularity and continuity in this work than in any of the Gospels. Indeed, in both his works, Luke has shown most apparently the design of defining within what period of the history of the world the gospel history is to be placed; for, by comparing some of his facts with the coincident facts in Roman history, he has enabled us with great accuracy to ascertain when the history in the N. T. begins and terminates. From these data Michaëlis has attempted to settle the chronology of this book, dividing the history into five epochs.¶ It will be evident, however, from an inspection of his scheme, and a careful perusal of the book itself, that the time occupied by the narrative cannot be so divided into distinct periods, within one or other of which each fact may with certainty be placed.

8. The following division, adopted by Bp. Percy, is, perhaps, the most just and useful. Part I. The account of the first Pentecost after Christ's death, and of the events preceding it (1:2:). II. The acts at Jerusalem, and throughout Judea and Samaria, among the Christians of the circumcision (3:–9: 12:). III. The acts in Cæsarea, and the receiving of the Gentiles (10: 11:). IV. The first circuit of Barnabas and Paul among the Gentiles (13: 14:). V. The embassy from Antioch, and the first council at Jerusalem, wherein the Jews and Gentiles were admitted to an equality (15:). VI. Paul's 2d circuit (16:–19:). VII. Paul's first journey to Rome (19: 21–28:).**

9. In Acts we see how the church of Christ was formed and settled. The apostles simply proclaim the truth of God relative to the passion, death, resurrection, and ascension of Christ, and God accompanies their testimony with the demonstration of his Spirit. What was the consequence? Thousands acknowledge the truth, embrace Christianity, and openly profess it at the imminent risk of their lives. The change is not a change of merely one religious sentiment or mode of worship for another; but a change of tempers, passions, prospects, and moral conduct. All before was earthly, or animal, or devilish, or all these together; but now all is holy, spiritual, and divine; the heavenly influence becomes extended, and nations are born unto God. And how was all this brought about? Not by might, nor power, nor by the sword, nor by secular authority, nor through worldly motives and prospects; not by pious frauds and cunning craftiness; not by the force of persuasive eloquence; in a word, by nothing but the sole influence of truth itself, attested to the heart by the power of the Holy Spirit.††

10. The style of Luke, in this book, is pronounced by Michaëlis to be much purer than that of most other books of the N. T., especially in the speeches delivered by Paul at Athens, and before the Roman governors, which contain passages superior to any thing even in the Epistle to the Hebrews, though the language of this Epistle is preferable in other respects to that of any other book in the N. T. But the book is by no means free from Hebraisms; and even in the purest parts, which are the speeches of Paul, we still find the language of a native Jew.‡‡ There is here the same complete absence of labor and pomp, of every art to magnify and exalt, as characterizes the Gospels; there is a simplicity of design and diction which forcibly bespeaks the sincerity and fidelity of the writer, and makes the most powerful impression on the mind and heart.

CHAPTER IX.

OF THE EPISTLES OF PAUL.

SECTION I.

THE CONVERSION AND CHARACTER OF PAUL.

1. WHOEVER will be at the trouble of collecting together the scattered materials of the life and character of Paul, now dispersed up and down in the Acts, and in his own divinely-inspired Epistles, and then of steadily following out the thread of his history and labors, will rise from the task with a conviction that he was the most able, as he was also the most extraordinary, minister of the N. T. raised up by the great Head of the church. A most determined and implacable enemy to the cross of Christ, the ebullitions of whose wrath swept away in one common destruction 'men and women' — a bigoted and unrelenting persecutor, 'breathing out threatenings and slaughter against the disciples of the Lord, and making havock of the church,' — he was brought over from the ranks of the enemy, and became, not only an able preacher of the faith he had once destroyed, but its most steady and successful defender. The conversion of Paul to the faith of Christ was not the

* Michaëlis, vol. iii. pt. 1, p. 327.
† Supplement, vol. i. ch. viii. sect. 9.
‡ Cook's Inquiry, p. 219. See also Benson's Hist. of the first Planting of Christianity, vol. i. p. 22, &c.
§ See Michaëlis, vol. iii. pt. 1, p. 333, &c.
‖ See Paley's Horæ Paulinæ, throughout.
¶ Introd. vol. iii. pt. 1, p. 335, &c.
** Key to the N. T. p. 63. [Comp. also Horne's view; and Benson's, given in Pref. to Ac. Ed.]
†† Dr. A. Clarke, Pref. to Acts.
‡‡ Michaëlis, Introd. vol. iii. pt. 1. p. 332.

occasion of annihilating any of those striking features in his character which distinguished him while engaged in the work of destruction. It only brought them under the influence of principles which rendered them instruments of the most extensive and lasting good. Possessing a determination of purpose which no obstacles could thwart — a burning charity which no opposition could quench — and an ardent zeal which no suffering could subdue, — he united these moral qualities to an intellect of no ordinary kind, improved by accessions of almost every species of learning which was then cultivated; and consecrating the whole to the undivided service of his Lord, he became the most able expositor and the most successful defender of the Christian faith, in that or in any other age of the church.

2. To enter fully into the life of the great apostle of the Gentiles, would greatly exceed our limits. A very few remarks on his character and writings must suffice. The conversion of Paul has been justly regarded as affording a most convincing proof of the truth of the Christian religion. Lord Lyttleton considered this circumstance of itself a demonstration sufficient to prove Christianity to be a divine revelation; and, indeed, when we consider the character of Saul, the manner in which he was brought to a knowledge of the truth, the impression made on his own mind and heart by the vision he had on his way to Damascus, and the effect produced on all his subsequent life, we cannot reasonably resist this conclusion. Saul of Tarsus was not a man of a light, fickle, and uncultivated mind. His natural powers were vast; his character was most decided; and his education, as we learn from his historian and from his writings, was at once both liberal and profound. He was born and brought up in a city enjoying every privilege of which Rome itself could boast, and which was a successful rival both of Rome and Athens in arts and science. Though a Jew, it is evident that his education was not confined to matters that concerned his own people and country alone. He had read the best Greek writers, as his style, allusions, and quotations, sufficiently prove; and in matters which concern his own religion, he was instructed by Gamaliel, one of the most celebrated doctors the synagogue had ever produced. He was evidently master of the three great languages which were spoken among the only people who deserved the name of *nations* — the *Hebrew*, and its prevailing dialect, the *Chaldæo-Syriac*, the *Greek*, and the *Latin* — languages that, notwithstanding all the cultivation through which the earth has passed, maintain their rank over all the languages of the universe. Was it likely that *such a man*, possessing such a *mind*, cultivated to such an *extent*, could have been *imposed upon* or *deceived?* The circumstances of his conversion forbid the supposition; they do more — they render it impossible, as one consideration alone will prove: Saul had no communication with Christians; the men that accompanied him to Damascus were of his own mind, virulent, determined enemies to the very name of Christ; and his conversion took place in the *open day*, on the *open road*, in company only with such men as the persecuting high-priest and Sanhedrim thought proper to be employed in the extermination of Christianity. In such circumstances, and in such company, no cheat could be practised. But was not *he* the *deceiver?* The supposition is absurd and monstrous, for this simple reason, that there was no *motive* that could prompt him to feign what he was not, and no *end* that could be answered by assuming the profession of Christianity. Christianity had in it such principles as must excite the hatred of Greece, Rome, and Judea. It exposed the folly and absurdity of Grecian and Roman superstition and idolatry, and asserted itself to be the *completion*, *end*, and *perfection* of the whole Mosaic code. It was therefore hated by all those nations, and its followers despised, detested, and persecuted. From the profession of such a religion, so circumstanced, could any man, who possessed even the most moderate share of common sense, expect secular emolument or advantage? No! Had not this apostle of the Gentiles, therefore, the fullest conviction of the truth of Christianity, the fullest proof of its heavenly influence on his own soul, and the brightest prospect of the reality and blessedness of the heavenly world, he could not have taken one step in the path which the doctrine of Christ pointed out. Add to this, that he lived long after his conversion, saw Christianity and its influence in every point of view, and tried it in all circumstances. What was the result? The deepest conviction of its truth, so that he counted all things dross in comparison of the excellency of its knowledge. Had he continued a Jew, he would have infallibly risen to the first dignities and honors of his nation; but he willingly forfeited all his secular privileges and well-grounded expectations of secular honor and emolument, and espoused a cause from which he could not only have no expectation of worldly advantage, but which most evidently and necessarily exposed him to all sorts of privations, sufferings, hardships, dangers, and even death itself. These were not only the unavoidable consequences of the cause he espoused, but he had them fully in his apprehension, and constantly in his eye. He *predicted* them, and knew that every step he took was a progressive advance in *additional sufferings*, and that the issue of his journey must be a *violent* death! The whole history of Paul proves him to have been one of the *greatest* of men; and his conduct, after he became a Christian, had it not sprung from a divine motive, of the truth of which he had the fullest conviction, would have shown him to have been one of the *weakest* of men. The conclusion, therefore, is self-evident, that in Paul's *call* there could be no imposture; that in his own *mind* there could be no deception; that his conversion was from heaven; and that the religion he professed and taught was the infallible and eternal truth of Jehovah. In this full conviction* he counted not his life dear unto him, but finished his rugged race with joy, cheerfully giving up his life for the testimony of Jesus; and thus his luminous sun set in *blood*, to rise again in *glory*. The *conversion* of Paul is the *triumph* of Christianity; his *writings*, the fullest exhibition and defence of its *doctrines*; and his *life* and *death*, a glorious illustration of its *principles*. Armed with the history of Paul's conversion and life, the feeblest believer needs not fear the most powerful infidel. The *ninth chapter* of the Acts of the Apostles will ever remain an impregnable fortress to *defend* Christianity, and *defeat* its enemies.*

3. Dr. Harwood thus characterizes Paul: — 'All his writings speak him a man of a most exalted genius, and the strongest abilities. His composition is peculiarly nervous and animated. He possessed a fervid conception, a glowing but chastised fancy, a quick apprehension, and a most immensely ample and liberal heart. Inheriting from nature distinguished powers, he carried the culture and improvement of them to the most exalted height to which human learning could push them; an excellent scholar, an acute reasoner, a great orator, a most instructive and spirited writer. Longinus classes the apostle among the most celebrated orators of Greece.† His speeches in the Acts of the Apostles‡ are worthy the Roman senate. They breathe a most generous fire and fervor, are animated with a divine spirit of liberty and truth, abound with instances of as fine address as any of the most celebrated orations of Demosthenes or Cicero can boast; and his answers, when at the bar, to the questions proposed to him by the court, have a politeness and a greatness which hardly any thing in antiquity ever equalled. His writings show him eminently acquainted with Greek learning and Heb. literature. He greatly excelled in the profound and accurate knowledge of the O. T., which he is perpetually citing and explaining with great skill and judgment, and pertinently accommodating to the subject he is discussing. A negligent greatness, if I may so express it, appears in his writings. Full of the dignity of his subject, a torrent of sacred eloquence bursts forth, and bears down every thing before it with irresistible rapidity. He stays not to arrange and harmonize his words and his periods, but rushes on as his vast ideas transport him, borne away with the sublimity of his theme, and, like Pindar, when seized with poetic inspiration, with strong pinions soars above the clouds, and far, far below, at an immense distance, leaves all mortal things. Hence his frequent and prolix digressions, though at the same time his comprehensive mind never loses sight of his subject, but he returns from these excursions, resumes and pursues it with an ardor and strength of reasoning that astonishes while it convinces. He introduces any subject which he is afraid will prejudice and disgust his countrymen, the Jews, with a humility and modesty that secures your attention, and with an insinuating form of address to which you can deny nothing. Upon occasion, also, we find him employing the most keen and cutting raillery in satirizing the faults and foibles of those to whom he wrote.'§

SECTION II.

PRELIMINARY REMARKS ON THE EPISTLES OF PAUL.

1. The Epistles of Paul form no inconsiderable part of the N. T., either in bulk or importance. His apostolic letters number 11; and in these every doctrine of the Christian system is discussed, amplified, illustrated, and defended, with the utmost success. Their importance will be immediately manifest when it is considered that they are commentaries on the Gospels. The apostle has not, as a recent writer has disingenuously insinuated, introduced and taught doctrines not previously revealed by our Savior, and preserved in the Gospels; but, watching over the infant churches which had been established, and observing the rise and spread of error and abuse, he was induced, under the influence of divine inspiration, to exhibit in a variety of lights, and to illustrate by a number of methods, the several parts of that important system of doctrines which had already been laid down by his Lord and Master, for the purpose of preserving in the purity of the faith those who had made a profession of it, and of checking and putting down those mistaken or malignant men who exerted themselves in sullying the purity of the Christian scheme. 'The Epistles, then, fill their station as additional records, as inspired corroborations, as argumentative concentrations, as instructive expositions, of truths already revealed, of commandments already promulgated. In some few instances a new circumstance, collateral to an established doctrine, is added; as when Paul, in applying to the consolation of the Thessalonians the future resurrection of their departed friends, subjoins the intelligence that the dead in Christ shall

* Dr. A. Clarke's Notes on Acts 9.; Lyttleton on the Conversion of Paul; Paul's Life to vol. iv. of Macknight's Tr. of the Epistles; Mrs. More's Essay; and a 'Life of Paul,' Lond. 1833. Mr. Horne, also, has compiled a good account of Paul's life and labors — Introd. vol. iv. p. 303, &c.

† Longinus, p. 260, Pearce, 8vo.

‡ Michaelis remarks, that it is evident, from the speeches of Paul, preserved in the Acts, that he must have had a purer language at his command than he generally adopted in his writings. And the reason he did not compose in better Greek, he thinks, was to avoid giving offence to the Jews, by deviating from a language already consecrated to the purposes of religion. — Introd. vol. i. p. 153.

§ Harwood's Introduction, vol. i. p. 198, &c. See also Macknight's Translation of the Epistles, Prel. Essay, III.

rise first, to meet the Lord in the air, before the generation alive at the coming of our Savior shall exchange mortal life for immortality. In the explication of moral precepts, the Epistles frequently enter into large and highly-beneficial details. And as one of their principal objects at the time of their publication was to settle controversial dissensions, to refute heresies, and to expose perversions of scriptural truth, they in consequence abound in discussions illustrating the nature and the scope of sound doctrine, and guarding it against the false and mischievous interpretations of the ignorant, of the subtle, and of the unholy.' *

2. Hence Paul's Epistles will generally be found controversial; first discussing and settling the questions of difference between the members of the churches to whom he wrote, or refuting the erroneous sentiments they had imbibed; and then applying the truths which had passed under review to the purposes of personal edification and holiness. There is not one of his inspired letters of a merely *speculative* character.

3. Their purpose, then, is to be learnt by reading them with care; for an epistle may be made the vehicle of every species of information, and in all various ways. Every thing, whether of doctrine or precept, contained in them, has, more or less, the complexion of familiar letters, and is therefore more easy or difficult to be understood, according to the knowledge which may still be acquired of those contingencies, by which the train of thought in the mind of the writer must have been so much regulated. Sometimes, from the contingencies being preserved by collateral testimony, or incorporated with the allusions, we can read the Epistles with all, or more than all, the advantages of those to whom they were addressed. Sometimes it is easy to see that the train of thought has allusions to such contingencies as are now irrecoverably lost. But sometimes it is impossible to determine whether the train of thought has, or has not, any such allusions. This is particularly observable in the moral precepts with which the apostle Paul generally concludes his Epistles.†

4. It is admitted on all hands that the Epistles of Paul are the most difficult part of the N. T. This results in a great measure, as we have just shown, from the character of the writings themselves. But there are difficulties in the interpretation of these writings, resulting almost entirely from the peculiar manner and style in which the apostle has composed them. His numerous parentheses, and frequent change of person, without the least intimation of it, render a diligent and close attention requisite on our part, lest we mistake his meaning and object. But, as Macknight justly observes, the apostle always treats of some important article of faith, which, though not formally proposed, is constantly in his view, and is handled according to a preconceived plan, in which his arguments, illustrations, and conclusions, are all properly arranged. This the intelligent reader will easily perceive, if, in studying any particular Epistle, he keep the subject of it in his eye throughout. For thus he will be sensible that the things written are all connected with the subject in hand, either as proofs of what immediately goes before, or as illustrations of some proposition more remote; or as inferences from premises, sometimes expressed, and sometimes implied; or as answers to objections which, in certain cases, are not stated, perhaps, because the persons addressed had often heard them proposed. Nay, he will find that, on some occasions, the apostle adapts his reasoning to the thoughts which he knew would, at that instant, arise in the mind of his readers, and to the answers which he foresaw they would make to his questions, though these answers are not expressed. In short, on a just view of Paul's Epistles, it will be found that all his arguments are in point; that whatever incidental matter is introduced, contributes to the illustration of the principal subject; that his conclusions are all well founded; and that the whole is properly arranged.‡

5. We have the most convincing evidence of the genuineness and authenticity of the Epistles here attributed to Paul. The Acts of the Apostles and these writings, as we have before remarked, reciprocally elucidate and confirm each other; the Christian church from the beginning has attributed them to Paul, without dispute, except the Epistle to the Hebrews; and even those heretics, as the Cerinthians, Ebionites, and Marcionites, who have rejected their divine authority, have never ventured to deny that they were his genuine writings. The fathers have spoken of some other books which were attributed to the pen of this apostle; as the 'Acts of St. Paul,' the 'Travels of St. Paul and Thecla,' an 'Epistle to the Laodiceans,' and a 3d Epistle to the Corinthians. These, however, have always been deemed spurious by the church generally, and destitute of all marks of veracity. Eusebius does not notice them, while he affirms of those which we now possess (excepting that to the Hebrews), that they were universally acknowledged to be the work of St. Paul.§

6. With regard to Paul's quotations from the O. T., it is necessary to observe that they are generally taken from the Sept., at that time commonly used by the Jews. He sometimes unites many passages together, without distinguishing what is taken from one prophet, and what from another. At other times he gives the sense of a passage without regarding its exact language.‖ We must discriminate, in the passages which he quotes from the O. T., between those that are only allusions and applications, and those mentioned as oracles, and which serve as proofs. Thus, when the apostle applies to justification by faith what Moses has said respecting the law, 'Say not in your hearts, Who shall ascend to heaven,' &c., it cannot be imagined that this is a prophecy, of which he discovers the profound and concealed sense. It is a mere application of what has been said of the law to the gospel; but a very beautiful and just application. The same may be said of a citation from Ps. 19: 'Their words have gone out to the ends of the earth;' which was said of the stars, and is here applied to the ministers of the gospel.¶

7. In noticing the Epistles separately, we shall take them in their chronological order [given at end of Pref. to Epistles, Comp. Comm. vol. v. p. 172].

SECTION III.

EPISTLE TO THE GALATIANS.

1. Some place its date as early as the year 43, and others as low as the year 53. The internal evidence afforded by the Epistle itself, as well as the general voice of antiquity, decide, we think, in favor of the early date; or, at least, for a date not later than 50 or 51; that is, very shortly after the council of Jerusalem (Ac. 15).**

2. To understand its design we must notice the state of the church to which it was addressed. [See the Pref. to Gal.]

3. It appears, then, from the work itself, that not long after the Galatians had embraced the gospel, to which they had been converted by the personal preaching of Paul, certain Jewish Christians, zealous of the law of Moses, appeared among them, and taught that unless they were circumcised and kept the law, they could not be saved (5:2); and so successful were they in propagating this error, that some of the Galatians actually submitted to be circumcised. The principal arguments used by the seducers of the Galatians were the following: —

(1) That the apostles at Jerusalem, especially Peter, and the whole church at Jerusalem, considered circumcision as necessary; and that Paul was only a deputy from that church, his teaching and precepts being authoritative only so far as they agreed with its doctrine. That the former part of this assertion is false, appears both from Ac. 15:24, and from the first two chapters of the Epistle; and that the latter part is equally false, appears also from the Epistle, where Paul shows at large that he was neither a missionary from the church at Jerusalem, nor a disciple of the apostles, but an immediate apostle of Christ Himself; that the gospel which he preached was delivered to him by a divine revelation, and that its truth, therefore, by no means depended on its agreement with what the other apostles taught. It was absolutely necessary that Paul should be explicit on this subject, because, Galatia being at some distance from Palestine, the inhabitants of that country could be more easily deceived in respect to the doctrines which were taught by the apostles and elders at Jerusalem.

(2) But these false teachers further asserted 'that Paul had altered his opinion, and now preached the Levitical law' (1:8–10. 5: 11). Perhaps they pleaded in support of this argument, that he had ordered Timothy to be circumcised shortly before his first visit to the Galatians (Ac. 16:3, comp. with Ga. 2:3). To these averments they added, 'that all the promises of God were made to the posterity of Abraham; and that whoever would partake of Abraham's blessing, must, like Abraham, be circumcised.' This objection Paul answers, 3:7–4:18.

(3) Lastly, they urged, 'that Isaiah had foretold an approaching conversion of the Gentiles, and had promised children to Sion, or Jerusalem, from among the heathen; and that, if the Gentiles desired to be children of Jerusalem, they ought to conform to the worship and ceremonies of that church.' In answer to this argument, Paul shows (4:19–31) that these children were promised, not to the Jewish, but to the ancient Jerusalem, where the true God was worshipped in the time of Melchizedek, without either temple or Levitical law.††

4. The Epistle divides into three parts: I. *A vindication of Paul and his doctrine*, showing that he derived his authority from Christ Himself, and was in no way inferior to the other apostles (ch. 1); that he preached the same gospel as the other apostles (2:1–10); that his practice was consistent with his doctrine (v. 11–21). II. *A series of proofs, drawn from the O. T., that the law had been abolished by Christ.* Justification is only to be obtained by faith (3:1–5); the nature of the covenant made with Abraham proves this (v. 6–18); the design of the Mosaic law was not to disannul the promise, but to prepare men for its reception (v. 19–4:3): the Galatians reproved for their defection from the gospel (v. 9–5:12). III. *Practical inferences from the foregoing discussion.* Cautions against abusing the doctrines of grace (v. 13–15); the works of the flesh and the fruits of the Spirit contrasted (v. 16–24); directions for the regulation of the Galatians' conduct towards each other (v. 25–6:10); the conclusion of the Epistle, with Paul's usual benediction (v. 11–18).

* Townsend's Arrangement of the New Testament.

† See Cook's Inquiry into the Books of the N. T. p. 222, &c.

‡ Macknight's Translation of the Epistles, vol. i. p. 65.

§ Hist. Eccles., lib. iii. c. 25.

‖ On this subject consult Michaëlis's Introd. vol. i. ch. v.; Horne's Introd. vol. ii. pt. 1, ch. ix., with the authors there referred to; Cook's Inquiry, ch. v. sect. 12; and Crit. Bib. vol. ii. p. 155, &c.

¶ See Townsend's Arrang. of N. T. vol. ii. p. 220, English edition; and Harwood's Introd. vol. i. p. 279, &c.

** See Michaëlis, Introd. vol. i. p. 8, &c.; Macknight's Preface to this Epistle; and Townsend's Arrangement of New Testament, vol. ii. p. 221, English edition.

†† Michaëlis, Introd. vol. iv. p. 19, &c. For the purpose of obtaining a clear view of the scope and several parts of the Epistles, the reader will do well to consult Macknight's 'View and Illustration,' &c., prefixed to each ch. in his Tr. of the Epistles; or Doddridge's Introd. to the Epistle, in his Family Expositor. [Also the several Prefaces in Comp. Comm.]

SECTION IV.

THE FIRST EPISTLE TO THE THESSALONIANS.

1. Thessalonica was a large seaport town, situated on the Thermaic Gulf, and was the metropolis of all the countries comprehended in the province of Macedonia. It was distinguished for the number, the wealth, and the learning of its inhabitants. Paul visited this city immediately after leaving Philippi, and for three successive Sabbath-days entered into the synagogue, and reasoned with the Jews out of the Scriptures. His labors were not very successful in the conversion of his own countrymen; but of the religious proselytes a great multitude believed, among whom were many women of great distinction (Ac. 17:4). Among his converts, too, were many idolatrous Gentiles; which so excited the envy of the Jews, that, 'moved with indignation,' they employed 'certain lewd fellows of the baser sort,' who set the city in an uproar, assaulted the house of Jason, where the apostle lodged, dragged him and certain brethren before the rulers, and charged them with sedition and treason against the Roman emperor. The apostle's life being thus placed in danger, Paul and Silas were sent away by night, who, going to Berea, a neighboring city of distinction, there preached the gospel with great success. The persecuting Jews, however, following Paul to Berea, he was obliged to fly to Athens. Silas and Timothy remained behind at Berea; but with directions to follow Paul, who waited for them at Athens, as early as possible (Ac. 17:14,15,16). Their actual arrival there is not mentioned by Luke; but that they came there appears from 1 Th. 3:1,2. Timothy, however, remained but a short time, being sent back to Thessalonica by Paul, who, before his return, had left Athens, and arrived at Corinth. The apostle had not been long at Corinth before Timothy returned from Thessalonica, and no doubt gave him such an account of the state of the church as convinced him that his presence was much needed in that city. The success with which he was then preaching the gospel in Corinth, however, rendered it improper for him to leave it at that time; he therefore wrote this Epistle to supply his place, about the end of A. D. 51.

2. With regard to the state of the church at Thessalonica, a knowledge of which is requisite to understand this Epistle, we may remark — (1) It consisted chiefly of Gentiles, the teachers mentioned in 5:12 being, probably, converts from Judaism; or at least such Greeks as had before been proselytes to the Jewish religion. (2) The church, being still in its infancy, and oppressed by the powerful Jews, required to be established in the faith. Paul, therefore, in the first 3 chs., endeavors to convince the Thessalonians of the truth and divinity of his gospel, both by the miraculous gifts of the Holy Spirit which had been imparted, and by his own conduct when among them. (3) An error prevailed with respect to the doctrine of the last judgment. The Thessalonians, like most of the primitive Christians, thought the day of judgment would happen in their time, and that those who lived to see it take place would have great advantage over the deceased faithful, which was probably to consist in their entering immediately on the millennium. This error is combated in ch. 4. (4) Some of the church, who refused to subject themselves to their teachers, had at the same time given themselves up to disorder; which they indulged under the pretence of teaching or edifying others: on this account the apostle gives the admonitions in 5:11–14.*

3. The Epistle is divided into 5 chs., viz. the introduction (1:1); a thanksgiving for the grace received by the Thessalonians (2–10); a declaration of the sincerity and love of the apostle and his fellow-laborers (2:1–12); the effect produced at Thessalonica by their preaching (13–16); and their desire, care, and joy, on account of the converts (17–23. 3:1–13); an exhortation to grow in holiness (4:1–8); in brotherly love and industry (9–12); declarations concerning those that sleep, and those who shall be alive, at the coming of Christ (13–18); concerning the times (5:1–11); sundry exhortations (19–26); an adjuration for this Epistle to be read to *all the brethren*, and the usual benediction (v. 27,28).

1. The importance of the following remarks, from Dr. Macknight's preface, justify their insertion: —

(1) In the opinion of the best critics and chronologers, this being one of the first inspired writings Paul addressed to the Greeks, whose philosophical genius led them to examine matters of science and opinion with the greatest accuracy, he very properly chose for the subject of it the proofs by which the gospel is shown to be a revelation from God. The reason is, by furnishing a clear and concise view of the evidences of the gospel, he not only confirmed the Thessalonians themselves in the faith thereof, as a revelation from God, but enabled them to persuade others also of its divine original; or, at least, he taught them how to confute their adversaries, who, by misrepresentations and false reasonings, endeavored to overthrow the gospel.

(2) The arguments proposed in this Epistle, for proving the divine original of the Christian revelation, are the four following: — (1) That many and great miracles were wrought by the preachers of the gospel, professedly for the purpose of demonstrating that they were commissioned by God to preach it to the world. — (2) That the apostles and their assistants, by preaching the gospel, brought upon themselves, every where, all manner of present evils, without obtaining the least worldly advantage, either in possession or in prospect; that in preaching this new doctrine, they did not, in any respect, accommodate it to the prevailing inclinations of their hearers, nor encourage them in their vicious practices; that they used none of the base arts peculiar to impostors for gaining belief; but that their manner of preaching and acting was, in all respects, suitable to the character of missionaries from God; so that, on account of their personal character, they were entitled to the highest credit as teachers. — (3) That the first preachers of the gospel delivered to their disciples, from the very beginning, precepts of the greatest strictness and holiness; so that by the sanctity of its precepts, the gospel is shown to be a scheme of religion every way worthy of the true God, and highly beneficial to mankind. — (4) That Jesus, the Author of our religion, was declared to be the Son of God, and the Judge of the world, by his resurrection from the dead; and that by the same miracle, his own promise, and the predictions of his apostles concerning his return from heaven, to reward the righteous and punish the wicked, especially them who obey not his gospel, are rendered absolutely certain.

(3) In setting forth the proofs of the divine original of the gospel, the apostle with great propriety insisted, in a particular manner, on the character, behavior, and views of the Christian preachers; because an argument of that kind could not fail to have great weight with the Greeks, as it made them sensible that the ministers of the gospel were the very reverse of their philosophers, the only teachers to whom that intelligent and inquisitive people had hitherto listened. Wherefore we shall not be mistaken, if we suppose that in describing the character, manners, and views of the Christian teachers, the writer of this Epistle tacitly contrasted himself, not only with impostors in general, but with the Greek philosophers in particular, who, though in high estimation with the people, were many of them unprincipled impostors, and excessively debauched in their morals.

5. To the arguments offered in this Epistle, in proof of the gospel revelation, little can be added, except what arises from the fulfilment of the prophecies of the O. T.; and therefore the very same arguments have often, since the apostle's days, been urged by those who have undertaken the defence of the Christian religion. But it is proper to remark, that in the mouth of Paul and his assistants these arguments have double weight; for it is not the miracles, the character, and the precepts of other persons which they have appealed to, but their own. And as in this Epistle they have affirmed, in the most direct terms, that the Thessalonians were eye-witnesses of the miracles which were wrought for the confirmation of the gospel, and that they knew the sanctity both of the apostles' manners and of their precepts, no doubt can be entertained of these things. For it is not to be supposed, that three men of common understanding would have joined in writing after this manner, to such numerous societies as the Thessalonian church, and the other churches in which they ordered this Epistle to be read, unless the things which they affirm to have been done in their presence had really been true. And if they are true, there can be no doubt that Paul and his assistants were commissioned of God; and that the gospel which they preached is of divine original, and of universal obligation.

SECTION V.

THE SECOND EPISTLE TO THE THESSALONIANS.

1. The contents of this Epistle plainly show it to have been written very soon after the former one. It was written from the same place; and the same brethren — Silvanus and Titus — are both mentioned in the introduction. From 3:2, it seems it was written a little before or a little after the insurrection of the Jews at Corinth, when Paul was dragged before Gallio (Ac. 18:12), as he there seems either to apprehend or anticipate this violence, or else prays to be delivered from these unbelieving and unreasonable persecutors. We may, therefore, assign it to the year 52.

2. The writing of this Epistle appears to have been occasioned by the misrepresentation which some among the Thessalonians had made of certain expressions of the apostle in his former letter. The language which he had adopted in chap. 4 of that Epistle, taken literally, would imply that he included himself in the number of those who should remain alive at the last day. This turn of the expression naturally arose from the strong hold that the expectation of the thing, in its due season, had taken of the writer's imagination, and from his full persuasion of the truth of the doctrine he was asserting — namely, that those who should die before the Lord's coming, and those who should then be alive, would find themselves quite upon an even footing. In the confident expectation of his own reward, his intermediate dissolution was a matter of so much indifference to him, that he overlooks it. His expression, however, was so strong, that his meaning was mistaken, or, as we have before said, misrepresented. There appears to have been a sect in the apostolic age which looked for the resurrection in their own time. Some of these persons seem to have taken advantage of the apostle's expressions, to represent him as favoring their opinion. To correct this error was his present object; and he therefore peremptorily decides against the doctrine, and desires that no expression of his may be understood as giving it countenance.†

3. To convince them that such an expectation was unfounded, he assures them, in the most express terms, that before the

* Mich. Introd. vol. iv. p. 23, &c.; Macknight's Pref. to this Epistle; and Bp. Percy's Key, p. 94.
† Horsley's Sermons, p. 11.

day of the Lord there will be a great apostasy in the church; that the man of sin will be revealed;* that he will oppose and exalt himself above all that is called God, or that is worshipped; and that he will sit, or continue a long time in the church, as God.†

4. The Epistle consists of 3 chs., and contains the inscription (1:1,2); thanksgiving and prayer for the Thessalonians (3–12); the doctrine concerning the man of sin (2:1–12); the Thessalonians comforted against this trial (13,14); exhortation and prayer (v. 15–3:5); directions to correct the disorderly (6–16); and the conclusion (v. 17,18).

SECTION VI.

THE EPISTLE TO TITUS.

1. This Epistle, as Michaëlis observes, might not improperly be called an Epistle to the Cretans; for the design of it was not so much to instruct Titus in matters which he must have known without it, as to put into his hands an order, which he might lay before the Cretans, and to which he might appeal whenever unworthy and unqualified persons attempted to intrude into the pastoral office. Its contents are nearly of the same kind as those of 1 Ti. The churches of Crete were hitherto without bishops; Titus, therefore, was ordered to appoint them, and at the same time was cautioned against some who were of the circumcision, and who endeavored to procure for themselves the ecclesiastical offices.

2. From Ga. 2:3 we learn that Titus was a Greek, and was probably converted to Christianity by Paul, though the time of his conversion is not known. It has been thought remarkable, that Luke has not once mentioned his name throughout the Acts, though Paul frequently mentions him in his Epistles. But Luke's silence will cease to be extraordinary, when we consider the period in which Titus attended Paul. He was present with the apostle at three different times — First, on the journey to Jerusalem, described Ac. 15:, as Paul states in express terms (Ga. 2: 1–3). But in this instance, though Luke has not mentioned him by name, he has included him under the general expression, 'several other of them' (Ac. 15:2); i. e. of the Gentile converts. From this period, judging from Paul's Epistles, some time must have elapsed before Titus was again with him; but in 2 Co. he is frequently mentioned, where it appears that he had been with the apostle at Ephesus, and was sent from that city to Corinth. Paul, on his own departure from Ephesus, expected to meet Titus again at Troas, but was disappointed (2 Co. 2:12, 13); for he did not meet with him till his arrival in Macedonia (7:6–13), whence he was sent again with a new commission to Corinth. Now, these engagements of Titus occurred during the period in which Luke was absent from Paul;‡ and this accounts for his silence with regard to the transactions of Titus, as also of many transactions of Paul, which took place in the interval. When Luke again joined company with Paul, Titus does not appear to have been with him, so that these two Gentile converts attended the apostle, perhaps, alternately. The third and last time that we find Titus with Paul, was shortly before 2 Ti. was written, in which the apostle says (4:10), that Titus had departed for Dalmatia.§

3. Michaëlis and Dr. Hales refer the publication of this Epistle to the year 53; and their hypothesis appears to be much strengthened by the consideration, that there is no allusion to Paul's sufferings or approaching death, to his age or imprisonment; all of which things are frequently mentioned in those Epistles which we have more decided reason for referring to a late period of the apostle's life. It has been said, that the verbal harmony subsisting between this Epistle and 1 Ti. cannot be naturally accounted for, but by supposing that they were both written about the same time, and while the same ideas and phrases were present to the author's mind. But is it not natural to expect such coincidences, when they were both written on similar occasions, and for similar purposes?

4. This Epistle has 3 chs., containing the inscription (1:1–4); instructions for Titus to ordain good presbyters (5–9); to reprove and admonish the Cretans, taking care to be himself an example of good works (10–16); to teach aged men and women their respective duties (2:1–3), and urge obedience upon servants and magistrates (v. 9–3:7); directions to maintain good works, avoid foolish questions, and shun heretics (8–11); an invitation of Titus to Nicopolis, with some admonitions (12–14); and the conclusion (v. 15).

5. Upon a review of this and the two Epistles to Timothy, it is natural to reflect how much they tend to illustrate and confirm the internal evidence of Christianity. It has often been observed, and very justly, that nothing sets the character of great men in so true a light as their letters to their particular friends. While they are acting in the eye of the world, they frequently appear in disguise, and the real motives of their conduct lie out of sight; but in their familiar correspondence they open their minds with freedom, and throw off all reserve. If, therefore, any should object to the argument drawn from Paul's Epistles to the churches, that, as they were designed for the public view, he would be upon his guard, not to let any expressions escape him that might give the world an unfavorable idea of himself, or the cause in which he was engaged; yet certainly, when he is writing, as in this and the other Epistles referred to, to his most intimate friends, who were embarked with him in the same design, and with whom, therefore, he could use the utmost confidence, we may reasonably expect to find him disclosing his real sentiments, stripped of all artifice and disguise. And now, upon the most accurate and impartial examination of these Epistles, what do we discover? Can we trace any marks of insincerity or imposture? Does the apostle wear any other character than that in which he had appeared to the whole world? Does he drop the least hint that can lead one, so much as to suspect that he had been only acting a part, and imposing upon mankind? Can we perceive the least shadow of inconsistency between the views he gives of religion in these and in his other writings? Is there any thing like that double doctrine which some have charged upon the ancient philosophers? On the contrary, is it not most evident that he founded his own hopes and formed his own character upon the very same principles which he recommended to others? that he had no views of secular interest or ambition to gratify, and was influenced by no other motives than those which he openly avowed in the face of the world? in a word, that his character, as well as his doctrine, was consistent and uniform, and his inward sentiments the same as his outward profession? The instructions he gives his friends for the exercise of their office had nothing of art or subtlety, but were all plain and simple, and centred in that grand design of advancing the interests of religion and the happiness of mankind, which ever lay near his heart; and so far is he from flattering them with the prospect of any worldly advantage, that he exhorts them to be ready, after his example, to sacrifice every temporal interest, and even life itself, in the cause they had undertaken to support.

6. If this be allowed to be a just representation of the case, it will certainly follow, that the apostle was himself thoroughly persuaded of the truth and importance of those doctrines he had taught; and since it may be easily proved, that the *evidence* on which he built his faith was of such a nature as to exclude all possibility of *mistake*, we may safely conclude, upon the credit of *his* testimony *alone* (had we no other arguments to produce), that the Christian religion is *not a cunningly-devised fable*, formed to answer the ambitious or interested views of its authors, but that it is, indeed, *the power of God, and the wisdom of God*.‖

SECTION VII.

THE FIRST EPISTLE TO THE CORINTHIANS.

1. The date is ascertained from internal evidence. Paul, on leaving Corinth, where he was engaged in establishing a Christian church, and where he wrote his two Epistles to the Thessalonians, proceeded to Asia, and visited Ephesus, Jerusalem, and Antioch; and then, passing through Galatia and Phrygia, returned to Ephesus, where he remained 3 years. Towards the close of this residence at Ephesus, he wrote this Epistle, as appears from 16:8, where he says, 'I will tarry at Ephesus until Pentecost.' Hence the subscription which states it to have been written at Philippi, is erroneous. And that it was written at the preceding passover appears from 5:7, 'Ye are unleavened,' i. e. 'ye are now celebrating the feast of unleavened bread.' Paul's departure from Ephesus being in the year 57, this Epistle must consequently have been written at that time.

2. Corinth was the residence of many Jews, as we find from Ac. 18:4, and to them Paul, on his visiting this place, first addressed himself; but finding their opposition to the gospel unremitting, he turned to the Gentiles (v. 7), of whom the church was principally composed. On Paul's departure from Corinth, he was succeeded by Apollos, who preached the gospel with great success (v. 24–28); to whom may be added Aquila and Sosthenes (v. 3. 1 Co. 1:1). False teachers, however, soon arising, the peace of the church was disturbed, and great disorders ensued. Some Gentile converts set themselves up for teachers, confounding the Christian doctrine with their own philosophical speculations, and, out of respect to the oratory of Apollos, called themselves his disciples. On the other hand, some of the Jewish converts contended strenuously for the observance of the Mosaic ceremonies, and styled themselves the followers of Cephas, that is, Peter, the apostle of the circumcision; while many of the native Corinthian converts still continued addicted to that uncleanness and lasciviousness which had been common to them in their heathen state. Two factions were raised in the church; and the apostle was called upon to fight against Jewish superstition, heathen licentiousness, and all the sophistry of human learning, which were alike leagued against him, derogating from his authority. On hearing of the lamentable state of his newly-established church, it appears that the apostle sent Erastus and Timothy to the Corinthians, as his messengers and fellow-laborers in the gospel, intending shortly to visit them himself (Ac. 19:22); but before he could accomplish this, he received messengers from Corinth, with a letter from the church, requesting his advice and directions on various subjects, which had been the occasion of so many animosities and divisions among them (1 Co. 7:1, 16,17), and on which those who remained steadfast to him were anxious to obtain his opinion. In answer to these applications, this Epistle seems to have been written.¶

3. This Epistle has been variously divided: the following particulars comprise the whole subject-matter: The introduction (1:1–9); exhortations relative to the dissensions of the Corinthians (v. 10–4:10); concerning the

* For the fulfilment of this prophecy, see Benson's Dissertation on the Man of Sin; Macknight's Notes on 2 Th. 2:, and the commentators generally.

† In disproof of the opinion, that the apostles believed the coming of Christ and the day of judgment to be at hand, see Macknight's Preface to this Epistle, sect. iii. iv.; and Nisbett's Notes on Difficult Passages of Scripture, 12mo., *passim*.

‡ Mich. Introd. vol. iii. ch. vi. sect. 3.

§ Ibid. vol. iv. p. 29, &c.

‖ Doddridge, Introduction to the Epistle to Titus.

¶ Michaëlis, Introd. vol. iv. p. 42, &c.; Townsend's Arrang. vol. ii English edition; and Macknight's Preface to 1 Corinthians.

person who had married his step-mother, commonly called the incestuous person (5:); concerning the unlawfulness of going to law before unbelievers, and the duty of being entirely separate from them (6:); concerning marriage and virginity (7:); the question concerning the lawfulness of eating things that had been offered to idols (8:). The apostle shows his liberty, affirms his right to a maintenance, which he generously foregoes, and then points out the motives by which he was animated in his course (9:). From this he takes occasion to advert to some of the typical events in the Jewish history, which are proposed for our instruction, and concludes with some directions for our conduct in things of an indifferent nature (10:); various ecclesiastical regulations concerning public worship, the Lord's supper, and the exercise of spiritual gifts, which give occasion to an animated discourse on charity (11:–14:); the important question concerning the resurrection of the dead (15:); miscellaneous matters, containing exhortations, salutations, commendations, &c. (16:).

4. In ch. 9, there are evident allusions to the Isthmian games, which were celebrated every 5th year on the isthmus, or narrow neck of land, which joins the Peloponnesus, or Morea, to the main land, and with which, therefore, the Corinthians were well acquainted. As a knowledge of the exercises in these games will materially illustrate the apostle's expressions, we have drawn up an account [at the end of 1 Co. 9:].

SECTION VIII.

THE FIRST EPISTLE TO TIMOTHY.

1. The person to whom Paul addressed this letter was a native of Lystra, a city of Lycaonia, in Asia Minor. His father was a Gentile, but his mother was a pious Jewess, who carefully and diligently instructed his infant mind in the truths of the O. T. (Ac. 16:1–3. 2 Ti. 1:5). On visiting Lystra a second time, the apostle found Timothy, then a youth, an exemplary and zealous member of the Christian church. His piety and talents induced the apostle to take him as his companion in his travels, and as a joint laborer in publishing the gospel of Jesus Christ. To conciliate the prejudices of the Jews, and, indeed, to obtain from them, both for Timothy and himself, a hearing, in the work of their ministry, the young evangelist was circumcised under the direction of the apostle (Ac. 16:1–3), and after the imposition of hands (1 Ti. 1:14), he accompanied him and Silas in their apostolic mission, and never afterwards left Paul, except when sent by him on some special errand.

2. The date of this Epistle has been a subject of much controversy; some assigning it to the years 56, 57, or 58, which is the common opinion; and others to 64 or 65. We have adopted, with Dr. Doddridge, the hypothesis that it was written about the year 57 or 58, when Paul had lately quitted Ephesus on account of the tumult raised there by Demetrius, and was gone into Macedonia (Ac. 20:1). This is the opinion of many learned critics, ancient and modern, particularly of Athanasius, Theodoret, Baronius, Ludovic Cappellus, Blondel, Hammond, Grotius, Salmasius, Lightfoot, Benson, Lord Barrington, Michaelis, and others. On the other hand, Bp. Pearson, and, after him, Rosenmüller, Macknight, Paley, Bp. Tomline, &c., endeavor to prove that it could not be written till the year 61 or 65, between the first and second imprisonment of Paul at Rome; and L'Enfant, without any hesitation, goes into this hypothesis. To this late date, however, there are three objections:—

(1) If it was written after the apostle's release, he could not with any propriety have said to Timothy (4:12), 'Let no man despise thy *youth*.'

(2) When the apostle touched at Miletus, in his voyage to Jerusalem with the collections, the church at Ephesus had a number of elders, that is, of bishops and deacons, who came to him at Miletus (Ac. 20:17); what occasion, then, was there, in an Epistle written after the apostle's release, to give Timothy directions concerning the ordination of bishops and deacons, in a church where there were so many elders already?

(3) Dr. Paley defends the later date, from the superscription of 2 Co., which is spurious, from the apparently short interval between Paul's leaving Ephesus, to go into Macedonia, and the writing of 2 Co., in the beginning of which Timothy is joined with Paul. But to this it may be answered, that Timothy might have left Ephesus for a short time only. Besides, arguments of this theoretical nature ought to weigh but little against a proposition which seems opposed to the plain and literal meaning of Scripture.

3. Michaelis has endeavored to prove that this Epistle was principally written against the Essenes, or Therapeutæ; but his references do not appear to support his hypothesis. These people, even if they sometimes came into towns, could not have been there in sufficient numbers to endanger the faith of the Christian communities. They were, no doubt, included among the various false teachers whom Paul condemned; but they were not the exclusive objects of his censure.*

4. Though the errors of the Judaizing teachers in Ephesus, which gave rise to Paul's Epistles to Timothy, have long ago disappeared, the Epistles themselves are still of great use, as they serve to show the impiety of the principles from which these errors proceeded. The same principles are apt, in every age, also, to produce errors and vices, which, though different in name from those that prevailed in Ephesus in the apostle's days, are precisely of the same kind, and equally pernicious. These Epistles are also of great use in the church, as they exhibit to Christian bishops and deacons, in every age, the most perfect idea of the duties of their function; teach the manner in which these duties should be performed; describe the qualifications necessary in those who aspire to such holy and honorable offices; and explain the ends for which the offices were originally instituted, and are still continued in the church.

5. The very same things, indeed, the apostle had before written to Titus in Crete; but more briefly, because Titus was an older and more experienced minister than Timothy. Nevertheless, the repetition of these precepts and charges is not without its use to the church still, as it makes us more deeply sensible of their great importance; not to mention, that in the Epistle to Titus there are things peculiar to itself, which enhance its value. In short, the Epistles to Timothy and Titus taken together, containing a full account of the qualifications of the duties of the ministers of the gospel, may be considered as a complete body of divinely-inspired *ecclesiastical canons*, to be observed by Christian ministers of all communions, to the end of the world.

6. These Epistles, therefore, ought to be read frequently, and with the greatest attention, by those in every age and country who hold sacred offices, or who have it in view to obtain them; not only that they may regulate their conduct according to the directions contained in them, but that by meditating seriously on the solemn charges delivered to all the ministers of the gospel, in the persons of Timothy and Titus, their minds may be strongly impressed with a sense of the importance of their function, and of the obligation which lies on them to be faithful in discharging every duty belonging to it.

7. This Epistle contains six chapters, comprising the introduction (1:1,2); instructions to Timothy how to behave at Ephesus, with reference both to his own ministry and to the legalizing teachers (v. 3–11); a confirmation of the sum of the gospel as exemplified in the person of the apostle (v. 12–20); particular directions relative to prayer (2:1–8),—good works (9–15),—the qualifications of a bishop (3:1–7); the duties of deacons (v. 8–13); further instructions to Timothy, relative to his teaching (v. 14–16),—his personal conduct (v. 7–16),—and pastoral duties (5:). Concerning servants, false teachers, and riches (6:1–10). The concluding charge to Timothy (v. 11–21).

SECTION IX.

THE SECOND EPISTLE TO THE CORINTHIANS.

1. This Epistle is supposed to have been written about a year after the former one to the same church; and the hypothesis appears to be supported by the words, 'Achaia was ready a year ago' (9:2); for the apostle having given instructions for that collection to which he refers in these words, at the close of the preceding Epistle, they would not have had the 'forwardness' there mentioned, till a year had elapsed. As he had purposed to stay at Ephesus till Pentecost (1 Co. 16:8), but staid some time in Asia after his purpose to leave this city, and go to Macedonia (Ac. 9:21,22), and yet here makes his apology for not *wintering* in Corinth, as he thought to do (1 Co. 16:6), the Epistle must have been written *after* the winter; and consequently when a new year was begun. It therefore seems to have been written after his second coming into Macedonia, mentioned in Ac. 20:3. For, (1) it was written after he had been at Troas, and had left that place to return to Macedonia a *second* time (2:12). (2) It was written when Timothy was with him; not sent *before* him (Ac. 19:22); and this was at his *second* going through Macedonia (Ac. 20:4). (3) He speaks of some Macedonians, who were likely to accompany him (1 Co. 9:1); and at his *second* leaving Macedonia, there accompanied him Aristarchus, Secundus, and Gaius of Thessalonica, the metropolis of Macedonia (Ac. 20:4). (4) The postscript says, that it was written from Philippi, where Paul was till the days of unleavened bread (Ac. 20:6); it therefore seems to have been sent from thence to them, by Titus and some other person, not long before Paul's coming to them; which he speaks of as *instant* (13:1); and that which he was now ready to do (12:14). This he did, according to Lightfoot, in his journey from Philippi to Troas; he sailing about from Philippi to Corinth, to make good his promise; while the rest who were with him (Ac. 20:4) went direct to Troas, and there waited for him.†

2. From the contents of this Epistle it is evident that it was occasioned by the accounts the apostle had received of the reception and effects of the former one. Titus, who carried the first letter to Corinth, having made himself acquainted both with the sincere part of the church and with the state of the disaffected party, gave the apostle a particular account of their whole proceedings. Paul, therefore, in this second letter skilfully introduces the arguments, objections, and scoffing speeches, by which the faction were endeavoring to bring him into contempt; and not only confutes them by the most solid reasoning, but even turns them against the false teacher himself, and against the faction, in such a manner as to render them ridiculous. But while he thus pointedly derided the faction and its leaders, Paul bestowed just commendations on the sincere part of the church for their perseverance in the doctrines he had taught them, and for their ready obedience to his orders concerning the incestuous person. And to encourage them, he states that, having boasted of them to Titus, he was glad to find his boasting well founded in every particular.

3. Paul himself has directed us to distinguish the sincere part of the Corinthians from the faction (1:14), 'Ye have acknowl-

* Michaelis, Introduction, vol. iv. chap. xv. sect. 1, 2, 3, p. 75; and Townsend, New Test. Eng. ed.

† Dr. A. Clarke, and Whitby, Preface to 2 Corinthians.

edged us in part,' i. e. a part of you have acknowledged that we are your boasting (2:5); 'Now, if a certain person hath grieved me, he hath not grieved me, except by a part of you, that I may not lay a load on you all.' It is therefore plain that the matters in the two Epistles to the Corinthians, which appear inconsistent, are not really so, as they belong to different persons: thus every appearance of contradiction vanishes.*

4. This Epistle contains the preface (1:1–7); an account of the persecution which the apostle had suffered in Asia, and from which he had been miraculously rescued (8–14); his purpose to visit Corinth (15–24); concerning the sorrow the Corinthians had suffered, on account of the excommunication of the incestuous person (2: 7:); his own vindication against the false apostle; in which he gives an account of his doctrine (3:6–18); his conduct (4:1–6), and his bodily infirmities (4:7–5.); exhortations to a holy life (6: 7:); of the alms that had been collected, and were yet to be collected (8: 9:); his defence against the false apostle and his calumniators in general (10:–12:); miscellaneous matters (13:).†

SECTION X.

THE EPISTLE TO THE ROMANS.

1. It is now impossible to ascertain at what time or by whose ministry the gospel was introduced into Rome. In support of the opinion that Christianity was planted there by the apostle Peter, no argument can be adduced; but the probability is decidedly against it, both from the silence of the Acts of the Apostles, and also of Paul in this Epistle. The same may be said of the opinion that the church of Rome was founded by the joint labors of Peter and Paul; for it is evident from 1:3, &c., that the latter had not at this time visited that city.

2. The reader will recollect that, on the day of Pentecost, there were present at Jerusalem 'strangers of Rome, Jews and proselytes;' and it is quite natural to suppose that they, on their return, would relate the extraordinary transactions they had witnessed, as connected with the miraculous effusion of the Holy Spirit; and, by a testimony similar to that borne by the apostles in other parts of the world, lay the foundation of a Christian society. Against this reasoning there is nothing to oppose, and it is every way more reasonable than either of the two opinions above referred to.

3. Dr. Paley, with his usual ability, has demonstrated the genuineness and authenticity of this Epistle, and its existence in the ancient *Ante-hieronymian* Versions, and the Syriac, as well as its being referred to by the apostolic fathers, Barnabas, Clemens Romanus, Ignatius, and Polycarp.

4. There have been some doubts concerning the language in which this Epistle was written. Bolten and Bertholdt endeavor to prove that Paul wrote it in Aramaic, and that it was translated into Greek by Tertius, who acted as the apostle's amanuensis (16: 22); but this supposition has been amply refuted by Griesbach. Others think that it must have been written originally in Latin, the language of the people to whom it was addressed. But this opinion appears, from the following considerations, to be as destitute of foundation as the former: — *First*, the voice of antiquity refers it to a Greek original: *Secondly*, the universal cultivation of the Greek language at the time of its publication: and, *Thirdly*, the familiarity of the Jews, for whose use it was primarily designed, with the Sept., which afforded them many facilities for understanding the apostle writing in the same language, and which they would not have possessed had he written in Latin.

5. Concerning the design of the Epistle, there has been much controversy—a remarkable circumstance, as the apostle's object appears to be clearly pointed out in the Epistle itself. It seems that he had been apprized of all the circumstances of the Christians at Rome, by Aquila and Priscilla, and by other Jews, who had been expelled from the city by the decree of Claudius (Ac. 18: 2); and finding that the church at Rome was composed partly of converted heathens and partly of Jews who had, with much remaining prejudice, embraced the gospel, and that many contentions arose from the claims of the Gentile converts to equal privileges with the Jews, and from the absolute refusal of the Jews to concede these rights unless the Gentiles submitted to circumcision, he wrote to adjust and settle their differences.‡

6. To understand the apostle's reasoning properly, we must briefly notice the erroneous notions that were entertained by the Jewish people concerning justification, and the election of their own nation.

(1) Of *Justification*. Of this the Jews assigned *three* grounds: *First*, 'The extraordinary piety and merits of their ancestors, and the covenant made by God with those holy men.' They conceived that God could not hate the children of such pious parents; and that as He had made a covenant with them in which He promised to bless their posterity, He was by this covenant obliged to pardon their sins. *Secondly*, 'The knowledge which they had of God through the law of Moses, and their diligent study of that law.' This advantage they estimated so highly as to make it a plea for the remission of their sins. *Thirdly*, 'The works of the Levitical law,' which were to expiate sin. Among these works they reckoned sacrifices to which God had promised remission of sins, and circumcision. The inference which they deduced from the preceding doctrines is obvious; namely, that they had much easier access to justification than the Gentiles; and that these, if they wished to be justified and saved, must receive the law of Moses.

(2) Of *Election*. Concerning this, the Jewish doctrine was, that 'in the promise which God made to Abraham to bless his seed — to give it, not only the spiritual blessing, but also the land of Canaan, and to consider it as his church upon earth' — the whole nation was included, and that God was therefore bound to fulfil these promises to every Jew, as being a descendant of Abraham, whatever his principles or whatever his conduct might be. They even believed that a prophet ought not to pronounce against their nation the prophecies with which he was inspired; but was rather to beg of God to blot his name out of the book of the living.

7. In this important, though in some respects difficult, Epistle,§ the object then seems to be, to place the Gentile converts upon a parity of situation with the Jewish, in respect of their religious condition, and their rank in the divine favor;‖ to fix upon the mind of both Jew and Gentile a deep sense of the excellency of the gospel, and to engage them to act in a manner agreeable to their profession of it. For this purpose, after a general salutation (1:1–7), and a profession of his ardent affection for them (v. 8–15), he declares that he shall not be ashamed openly to maintain the gospel at Rome; for this general reason, that it is the great and powerful instrument of salvation, both to Jews and Gentiles, by means of faith (v. 16, 17). And then, to demonstrate and vindicate its excellency in this view of it, the apostle shows, (1) That the world greatly needed such a dispensation; the Gentiles being fallen into a most abandoned state (v. 18 *to end*), and the Jews, though condemning others, being themselves no better (2:), as, notwithstanding some cavils, which he obviates (3:1–8), their own Scriptures testify (v. 9–19); so that there was a universal necessity of seeking for justification and salvation in this method (v. 20 *to end*). (2) That Abraham and David themselves sought justification in such a way as the gospel recommends, i. e. by faith (4:1–12); and that a very illustrious act of it entailed everlasting honor on that great patriarch from whom the Jews boasted their descent (v. 13 *to end*). (3) That hereby believers are brought into so happy a state as turns the greatest afflictions of life into an occasion of joy (5:1–11). (4) That the calamities brought on the seed of the *first Adam*, by his ever-to-be-lamented fall, are with glorious advantage repaired to all who by faith become interested in the *second Adam* (v. 12 *to end*). (5) That, far from dissolving our obligations to *practical holiness*, the gospel greatly increases them by peculiar obligations (6:1–14), which he strongly urges upon them (v. 15 *to end*).

8. By these general considerations, Paul illustrates *the excellency of the gospel*, in the first six chs. of his Epistle.

9. To make the Jews more sensible how glorious a dispensation this was, and to weaken their attachment to the *Mosaic law*, now they were married to Christ by a solemn profession of his religion (7:1–6), the apostle largely represents how comparatively ineffectual the motives of *the law* were to produce those degrees of obedience and holiness which by a lively faith in the gospel we obtain (7:7–8:2). And in the remaining part of the ch. he gives a more particular view of those things which rendered *the gospel* so much more efficacious for this great purpose — that of forming *the soul to holiness* —than the *legal economy* had been (8:3); the discovery it makes of the incarnation and death of Christ (v. 3,4); the spirituality of temper to which it calls us (v. 5–8); the communication of the sanctifying and comforting influences of the Spirit of God, by which true believers are formed to a filial temper (v. 9–17); the views which it exhibits of a state of glory, so great and illustrious that the whole creation seemed to wait for the manifestation of it (v. 18–25); while in the mean time believers are supported under all their trials by the aids of the Spirit (v. 26,27); and an assurance that all events should cooperate for their advantage (v. 28), since God has, in consequence of his eternally glorious plan, already done so much for us (v. 29,30); which imboldens us to conclude that no accusation shall prevail against us, and no temptations or extremities separate us from his love (v. 31 *to end*).

10. As the blessings so affectionately displayed above had been spoken of as the peculiar privileges of those who believed the gospel, this evidently implied, that as all believing Gentiles had a full share in them, so all unbelieving Jews must necessarily be excluded from them. But as the calling of the Gentiles and the rejection of the Jews was a topic of great importance, the apostle employs the *ninth, tenth*, and *eleventh* chs. in the discussion of it, and so concludes the argumentative part of his Epistle. He introduces what he had to say on this interesting subject, by declaring that he thought most honorably and affectionately of the Jewish nation (9:1–5); and then shows, (1) That the rejection of a considerable part of the seed of Abraham, and even of the posterity of Isaac, was an incontestable fact, which the Jews themselves could not deny, with respect to the descendants of Ishmael and Esau (v. 6–13). (2) That the sovereign choice of some individuals to peculiar privileges to which none had any claim, and the sovereign appointment of some, from among many criminals, to peculiar and exemplary punishment, was perfectly consistent both with reason and Scripture (v. 14–21). (3) That the taking of the Gentiles to be God's peculiar people when Israel should be rejected, had been actually foretold, by both Hosea and Isaiah (v. 25 *to end*). (4) That God has graciously offered the gospel salvation to Jews and Gentiles on the same equitable and easy terms; though Israel, by a bigoted attachment to their own law, had rejected

* Mich. Introd. vol. iv. ch. xiv. sect. 5; and Mackn. Pref. sect. 1.

† *Vr* A. Clarke, Preface to 2 Corinthians.

‡ This agrees with Hug, who supposes that the apostle seeks to reconcile the differences between the Jewish and Gentile Christians; and animadverts upon the arrogant pretensions which they respectively made.

§ See Michaelis, Introduct. vol. iv. p. 93, &c., and Macknight's Preface to the Romans.

‖ Paley, Horæ Paulinæ, p. 49.

it (ch. 10). (5) That, nevertheless, the rejection of Israel, though according to our own prophecies it be general, and attended with astonishing blindness and obstinacy, yet is not total, there still being a number of happy believers among them (11:1–10). (6) That the rejection of the rest is not final; but that the time shall come when, to the unspeakable joy of the whole Christian world, the Jews shall in a body be brought into the church of Christ (v. 11–31). (7) And *lastly*, that in the mean time their obstinacy and rejection are overruled to such happy purposes, as serve, through the whole various scene, to display, in a glorious manner, the unsearchable wisdom of God (v. 32 *to end*).*

11. The remainder of the Epistle is taken up in a variety of practical instructions and exhortations, which hardly admit of, and indeed do not need, such a particular analysis. The grand design of the whole is, 'to engage Christians to act in a manner worthy of that gospel, the excellency of which he had been illustrating.' The apostle more particularly urges an entire consecration to God, and a care to glorify Him in their respective stations, by a faithful improvement of their several talents (12:1–11); devotion, patience, hospitality, mutual sympathy, humility, peace, and meekness (v. 12 *to end*); and in the *thirteenth* ch. obedience to magistrates,† justice in all its branches, love as the fulfilling of the law, and a universal sanctity of manners, correspondent to the purity of those religious principles which they professed. In the *fourteenth* and part of the *fifteenth* chs. he dilates more largely on mutual candor, especially between those Christians who did, and those who did not, think themselves obliged in conscience to observe the ceremonies enjoined by Moses; and pleads a variety of most pertinent and affecting considerations in this view (14:1–15:17), in prosecuting some of which, he is led to mention the extent of his own labors, and his purpose of visiting the Romans; in the mean time, recommending himself to their prayers (v. 18 *to end*). After many salutations (16:1–16), and a necessary caution against those who would divide the church, he concludes with a benediction and a doxology suited to the general purport of what he had been writing (v. 17 *to end*).‡

12. Mr. Townsend has judiciously observed, that we must be careful not to confine our views of this Epistle to the narrow limits within which Dr. Taylor, of Norwich, the Socinian writers in general, and the presumptuous reasoners of this school, have endeavored to do. These men have rejected the very foundations of the apostle's argument, the doctrines upon which Christianity rests, and without which the Scriptures are devoid of meaning,—the doctrines of the atonement of Christ, and the fall of man. Semler, indeed, still further degrades the apostle's argument, by the supposition that Paul wished to substitute Christianity, merely as a purer and more intelligible system of morals than the law of Moses, but less burdensome, tedious, and unattractive.

13. Dr. Taylor's system is well described by the late Dr. Magee to be a mere adaptation of Christian phrases. The general principle of the theory is, that God, having rejected the Jews, has admitted all who believe in Christ into the same relation to Himself which the Israelites once held; and that the peculiar terms which He used to describe the condition and privileges of the Jews, were used in the N. T. to describe the state and privileges of the Christian converts; whereas the terms which are used in the O. T. to describe the privileges of the Jews, are to be interpreted with reference to their peculiar situation, as the subjects of the visible theocracy. The same terms, when used in the gospel, refer to the spiritual advantages conferred on Christians by the new covenant. The law was the shadow or emblem—the gospel is the accomplishment of the designs of God; and the same terms, when applied to the two covenants, will consequently have a different meaning. Dr. Taylor degrades the Christian, and elevates the Jewish scheme, by making, as an excellent critic has observed, the law the enduring dispensation, and the gospel a mere dependency upon it. In an excellent work, by Mr. Needham, entitled *Clavis Apostolica*, the argument of Dr. Taylor is well analyzed and refuted.§

14. To conclude: The commentators, and the various writers on this Epistle, have exhausted the language of eulogy on its structure, arguments, and language. Nothing need be added to their well-deserved praises. The Epistle is, indeed, a masterpiece of

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* Michaëlis, who takes a more contracted view of this Epistle, gives the following logical view of its argumentative part:—

After the salutation and introduction, the apostle insensibly introduces the principal point which he intended to prove, namely, the subject of the gospel (1:16,17). This reveals a righteousness unknown before, which is derived solely from faith, and to which the Jews and Gentiles have an equal claim.

In order to prove this point, he shows (1:18–3:20) that both Jews and Gentiles are under sin, i. e. that God will impute their sins to Jews as well as to Gentiles. Here it must not be imagined that Paul meant by a chain of conclusions to prove, what every man's experience will suggest to him, that Jews and Gentiles have sinned: his intention was to prove that God will call the Jews to an account for their sins, and, consequently, that they stand in need of justification by faith.

His proof of this position may be reduced to the following syllogisms:—

'The wrath of God is revealed against those who hold the truth in unrighteousness, i. e. who acknowledge the truth and yet sin against it (1:18).

'The Gentiles acknowledged truths; but, partly by their idolatry, and partly by their other detestable vices, they sinned against the truths which they acknowledged (1:19–31).

'Therefore the wrath of God is revealed against the Gentiles, and punishes them.

'The Jews have acknowledged more truths than the Gentiles, and yet they sin (2:1,17–24).

'Therefore the Jewish sinners are still more exposed to the wrath of God' (2:1–12).

Having thus proved his point, he answers the following objections which might be made to it:—

Obj. 1. 'The Jews were well grounded in their knowledge, and studied the law.' Paul answers: If a knowledge of the Law, without the performance of it, could justify, God would not have condemned the Gentiles, who knew the law by nature (2:13–16).

Obj. 2. 'The Jews were circumcised.' Answer: i. e. they were admitted by an outward sign to a covenant with God; but this sign will not avail those who violate the covenant (2:25–29).

Obj. 3. 'According to this doctrine of Paul, the Jews have no advantages above the Gentiles, which is manifestly false.' Answer: They still have advantages, for to them were committed the oracles of God; but their privileges do not extend so far that God should overlook their sins, which the Scripture earnestly condemns even in Jews (3:1–19).

Obj. 4. 'They had the Levitical law, and sacrifices.' Answer: Hence is no remission, but only the knowledge of sin (3:20).

From the preceding arguments Paul infers that Jews and Gentiles must be justified by the same means, namely, without the Levitical law, through faith in Christ; and in opposition to the imaginary advantages of the Jews, he states the declaration of Zachariah, that God is not the God of the Jews only, but also of the Gentiles (3:21–31).

As the whole blessing was promised to those who were the faithful descendants of Abraham, whom both Scripture and the Jews call his children, he proves his former assertion from the example of Abraham, who was an idolater before his call, but was declared just by God, on account of his faith, long before his circumcision. Hence Paul takes occasion to explain the nature and the fruits of faith (4:1–5:11). He then proceeds to prove, from the equity of God, that the Jews had no advantages above the Gentiles, in respect to justification. Both Jews and Gentiles had forfeited life and immortality, through the common father of the human race, whom they themselves had not chosen as their representative. If, therefore, it was the will of God to restore immortality by a new spiritual head of a covenant, which was Christ, it was equitable that Jews and Gentiles should have an equal share in the advantages to be derived from this new representative of the human race (5:12–21).

He shows that the doctrine of justification, as he had stated it, lays us under the strictest obligations to holiness (6:1–23); and that since the death of Christ we are no longer concerned with the law of Moses. For our justification arises from our appearing in the sight of God as if we were actually dead with Christ on account of our sin; but the law of Moses was not given to the dead. On this occasion he evinces at large, that the preceding consideration does not affect the eternal power of God over us; and that, while we are under the law of Moses, we become perpetually subject to death, even for sins of inadvertency (7:1–25). The conclusion is, that all those, and those only, who are united with Christ, and for the sake of this union live not according to the flesh, are free from the condemnation of the law, and have an undoubted right to eternal life (8:1–17).

Having described the happiness of all such persons, he is aware that the Jews, who expected temporal blessings, would object to him, that the Christians, notwithstanding what he had said, still endured many sufferings in this world. This objection he obviates (8:18–39); and then shows that God is not the less true and faithful, because He does not justify, but rather rejects and punishes the Jews, who would not believe in the Messiah (chs. 9: 10: 11:). His discourse on this subject is arranged as follows:—

A. The introduction, displaying the utmost caution (9:1–5).

B. The dissertation itself, in three principal parts:—*a*) The promises of God were never made to all the posterity of Abraham; God always reserved to Himself the power of choosing those sons of Abraham, whom, for Abraham's sake, He intended to bless, and of punishing the wicked sons of Abraham; and in respect to temporal happiness or misery, even their good or ill conduct did not determine his choice. Thus Ishmael, Esau, the Israelites in the desert in the time of Moses, and the greater part of that nation in the time of Isaiah, were rejected, and made a sacrifice of his justice (9:6–29). *b*) God had reason to reject most of the Jews then living, because they would not believe in the Messiah, though the gospel had been plainly preached to them (9:30–10:21). *c*) Yet God rejected not all his people, but was still fulfilling his promises on many thousand natural descendants of Abraham, who believed in the Messiah, and at a future period would fulfil them upon more, since all Israel would be converted (11:11–32).

C. Conclusion, expressing admiration of God's wise counsels (11:33–36).

From the doctrines hitherto laid down, and particularly from this, that God has in his mercy accepted the Gentiles, he argues that the Romans should consecrate and offer themselves wholly to God. This leads him to mention in particular some Christian duties (ch. 12 to the end).

† Because God had chosen the Jews for his subjects, and as their King had dictated to them a system of laws, they considered it impiety to submit to heathen laws and rulers. In the same light they regarded the payments of taxes for the support of the heathen governments (Mat. 22:17). In short, the zealots of that nation laid it down as a principle, that they would obey God alone, as their King and Governor, in opposition to Cæsar, and all kings whatever, who were not of their religion, and who did not govern them by the laws of Moses. This turbulent disposition some of the Jews who embraced the gospel did not immediately lay aside; and even of the believing Gentiles there were a few, who, on pretence that they had a sufficient rule of conduct in the spiritual gifts with which they were endowed, affirmed that they were under no obligation to obey ordinances imposed by idolaters, nor to pay taxes for the support of idolatrous governments. Hence they refused to the magistrates that honor and obedience to which, by their office, they were entitled. These principles and practices the apostle here opposes, and inculcates the duties which subjects owe to magistrates; and testifies to them, that the disciples of Christ were not exempted from obedience to the wholesome laws even of the heathen countries where they lived, nor from contributing to the support of the government by which they were protected, although it was administered by idolaters. The argument which the apostle uses is this: 'That God having formed mankind for society, and some government being necessary for maintaining order and peace among the associated, whatever form of government happens to be established in any country is authorized of God, and is subordinate to his general government of the world. Civil government, therefore, being authorized of God, he who resists its established exercise, on any pretence, really resists the ordinance of God, and brings on himself just condemnation, both from God and man.' See Michaelis, Macknight, and other commentators.

‡ Doddridge's Preface to the Romans, whose analysis has been adopted by the Rev. John Wesley.

§ Townsend's Arrang. of N. T. vol. ii. p. 369, Eng. ed. Dr. A. Clarke, in his Pref. to Rom., has given an abridgment of Dr. Taylor's scheme, with some expurgatorial and explanatory notes.

beautiful reasoning, surpassing all human wisdom. It evidently bears the stamp of divine inspiration; it enforces, in an irresistible manner, all the fundamental doctrines of Christianity, gradually unfolding, from the fall of our first parents, the great mysteries of redemption, and fully displaying the wisdom and goodness of God in his dispensations towards man. Every argument that the ingenuity of man could devise against the gospel system, the apostle himself advances in the person of the unbelieving Jew, and answers in the most satisfactory and convincing manner. Guided by divine inspiration, he has happily anticipated and removed every doubt and difficulty that can be raised to the truths of revelation; he has communicated to man the hidden counsels of God; and, by a long and convincing train of argument, has fully demonstrated that the gospel of Christ is the power of God unto salvation, and that there is no other means under heaven by which men can be saved. For sublimity and truth of sentiment, for brevity and strength of expression, for regularity in its structure, but, above all, for the unspeakable importance of the discoveries which it contains, it stands unrivalled by any mere human composition; and as far exceeds the most celebrated productions of the learned Greeks and Romans, as the shining of the sun exceeds the twinkling of the stars.*

SECTION XI.

THE EPISTLE TO THE EPHESIANS.

1. Ephesus was the very throne of idolatry; the worship of idols being performed in no part of the heathen world with greater splendor. The Christian religion was introduced here by Paul, in the year 54.

2. It is evident, from some expressions in this Epistle, that it was written by Paul while he was a prisoner at Rome (3:1. 4:1. 6:20), and probably soon after his arrival there, in the year 61 or 62. Its genuineness has never been doubted. It is referred to as the work of Paul by Ignatius, Irenæus, Clemens Alexandrinus, Tertullian, and Origen,† and has ever been received as such by the Christian church.

3. Paul's design in this Epistle appears to have been to give the Ephesians more exalted views of the love of God in the scheme of redemption, and to guard them against the false philosophy of their countrymen and the erroneous notions of the Judaizing teachers.

4. From the frequent use of the word *mystery*, Macknight and other commentators have supposed that the apostle intended to illustrate the truths he enforced, by referring to the mysteries of Diana, then celebrated at Ephesus. This is probable; but that is all we can say. The reader may see Macknight's arguments in his pref., sects. 3, 7.

5. It has been a question of extended discussion among learned men, whether this Epistle was addressed to the Ephesians, or to the Laodiceans. To discuss the subject here would greatly exceed our limits;‡ we must therefore refer the reader to Paley, in support of the new theory, and to Lardner § and Macknight ‖ in favor of the older one. Our belief is, that the Epistle was addressed to the church whose name it now bears, for the following, among other reasons: — That, notwithstanding the words '*at Ephesus*' are not read in all the MSS. now extant, the external evidence preponderates with manifest excess on the side of the received reading, as even Paley confesses. *2dly*, Lardner has shown that among the early Christian fathers there was no doubt as to this Epistle being addressed to the Ephesians. It is mentioned as being so, by Ignatius, bishop of Antioch, in the end of the 1st cent. *3dly*, It is not true, as supposed by Paley, that there is no proof furnished in the Epistle of the apostle's personal acquaintance with those to whom he wrote. See, particularly, 1:15. 3:20,21. 6:21,22. *4thly*, The salutation sent to the brethren in Laodicea (Col. 4:15) is a strong presumption that no epistle was sent to them. For the Epistle to the Colossians being written at the same time as the supposed Epistle to the Laodiceans, and sent by the same messenger (Ep. 6:21. Col. 4:7,8), is it probable that, in the Epistle to the Colossians, the apostle would think it needful to salute the brethren in Laodicea, to whom he had written a particular letter, in which he had given them his apostolical benediction! With respect to the 'letter from Laodicea,' it is probable, as remarked by Rosenmüller, that Paul referred to a letter addressed *to* him by the church of Laodicea, in answer to which he wrote his Epistle to the Colossians, as being the larger church, desiring that they would send it to the Laodiceans, and get a copy of the letter which the latter had sent to Paul, in order that they might better understand his reply.

6. Concerning the style of this Epistle, Grotius says it expresses the sublime matters contained in it in words more sublime than are to be found in any human language; and this character is so just, that no Christian can read the doctrinal part of it, without being impressed and roused as by the sound of a trumpet.¶

SECTION XII.

THE EPISTLE TO THE PHILIPPIANS.

1. The Philippians seem to have conceived a very strong affection towards Paul, which they showed by their generous contributions, &c. [See Pref. to Phil.] The Epistle, therefore, was written as a grateful acknowledgment. The time of it is generally supposed to have been towards the end of the apostle's first confinement at Rome, and after a residence there of considerable duration; circumstances made out by different intimations, preserving among themselves a just consistency, and a consistency certainly unmeditated. *First*, the apostle had already been a prisoner at Rome so long, as that the reputation of his bonds, and of his constancy under them, had contributed to advance the success of the gospel (1:12–14). *2dly*, The account given of Epaphroditus imports that Paul, when he wrote the Epistle, had been in Rome a considerable time (2:26). Epaphroditus was with Paul at Rome; he had been sick: the Philippians had heard of his sickness, and he again had received an account how much they had been affected by the intelligence. The passing and repassing of these advices must necessarily have occupied a large portion of time, and must have all taken place during Paul's residence at Rome. *3dly*, After a residence at Rome, thus proved to have been of long duration, he now regards the decision of his fate as nigh at hand (2:23,17.) This consistency is material, if the consideration of it be confined to the Epistle. It is further material, as it agrees, with respect to the duration of Paul's first imprisonment at Rome, with the account in the Acts, which, having brought him to Rome, closes the history by telling us, 'that he dwelt there *two whole years* in his own hired house' (28:30).** This fixes the date to the year 62.

2. The design is altogether practical, and seems to be, 'to comfort the Philippians under their concern at his imprisonment; to check a party-spirit that appears to have broken out among them, and to promote, on the contrary, an entire union and harmony of affection; to guard them against being seduced from the purity of the Christian faith by *Judaizing teachers*; to support them under the trials with which they struggled; and, above all, to inspire them with a concern to adorn their profession by the most eminent attainments in the divine life.††

SECTION XIII.

THE EPISTLE TO THE COLOSSIANS.

1. Colossæ, Laodicea, and Hierapolis, mentioned Col. 4:13, as cities in which there were Christian churches at the time this Epistle was written, were situated not far from each other, in the Greater Phrygia, an inland country in the Lesser Asia. We have no account by whom the Christian church was planted here; nor is it certain whether Paul had ever visited Colossæ, though it seems highly probable that he had, as we learn that he passed through Phrygia twice (Ac. 16:6. 18:23); and several passages in Col. have been adduced to show an intimacy between the apostle and the Colossian converts.‡‡ See 1:25. 2:5. 4:7.

2. That this Epistle was written about the same time as that to the Philippians, i. e. in the year 62, is rendered probable by the following circumstances: — In the former Epistle (Phil. 2:19), Paul purposes to send Timothy to Philippi, who was then with him at Rome, that he might know their state. As Timothy joins in the salutation at the beginning of this Epistle, it is evident that he still continued at Rome, and had not yet been sent to Philippi; and as Paul wrote the former Epistle nearly at the close of his first imprisonment at Rome, the two Epistles must have been written at a short interval from each other.

3. Epaphras, who was sent by the Colossians to comfort the apostle by the assurances of their affectionate regard under his imprisonment, and to inform them of the circumstances in which he was placed, became so obnoxious to the Roman magistrates, that he was imprisoned by them (Philc. v. 23), on account of his exertions in the spread of the gospel; and on this account Tychicus, who was the apostle's messenger to Ephesus (Ep. 6:21), and Onesimus, whom the apostle had converted and sent back to Colossæ, charged with the Epistle to his master Philemon, were made the bearers of this letter (1:7–9).

4. Having ascertained from Epaphras the state of the church at Colossæ, — that they were persevering in the faith and remarkable for their love and concord (1:4), but that certain false teachers had crept in among them, who were endeavoring to beguile them with enticing words and false philosophy (2:1,8), — the apostle writes to guard them. Michaëlis is of opinion that these false teachers were Essenes;§§ but Macknight thinks it more probable that they were superstitious Judaizing teachers, who blended the doctrines

* Townsend's Arrangement, vol. ii. p. 369, &c.; and Macknight's concluding remarks on this Epistle. Thobuck's Exposition of Romans (tr. by Rev. R. Menzies, its 1st vol. forming vol. v. of the Bib. Cab.) is an able and evangelical work, which will amply repay its study.

† See the passages in Lardner and Whitby. Paley (in Horæ Paulinæ) has successfully established its genuineness by internal evidence. His principal proofs are given by Dr. A. Clarke, Introd. to the Ephesians.

‡ Usher, Bengel, Michaëlis, and others, have supposed that this Epistle was an evangelical or circular letter, addressed to the Ephesians, Laodiceans, and other churches in Asia Minor, and that the different copies transmitted had 'at Ephesus,' 'at Laodicea,' &c., as occasion required. The reason why all our MSS. read 'at Ephesus,' is supposed to be, that when the books of the N. T. were first collected, the copy used was obtained from Ephesus. This, however, is rather an improbable conjecture. See Michaëlis, vol. iv. p. 124, &c., and Middleton on the Greek article, p. 508, &c.

§ Works, vol. iii. p. 342, &c.

‖ Preface to the Ephesians, and note on Col. 4:16.

¶ Macknight, Pref. to Ephesians, sect. vi. near the end.

** Paley, Horæ Paulinæ, ch. vi. No. 5. See also Michaelis, vol. iv. p. 157, &c.; Macknight's Pref., sects. 2, 3.

†† Doddridge, Whitby, Macknight, &c.

‡‡ Lardner has entered very fully into this question, Supplement, vol. ii. chap. xiv.; so has Macknight also, Preface to Colossians, sect. 1; to whom the reader may refer.

§§ Introduction, vol. iv. p. 120, &c.

of Moses and Christ with those of Pythagoras and Plato. Be this as it may, it cannot be denied that the Pythagorean precepts, both concerning abstinence from animal food, and the mortification of the body by fasting and other severities, together with the doctrines of Plato, concerning the agency of angels in human affairs, and the honor which is due to them from men on that account, are all expressly condemned by the apostle in this Epistle. With respect to such of the Colossians as were tinctured with the Platonic philosophy, we know that, to persuade them to worship angels, or at least to make use of their mediation, they affirmed that it was arrogance in sinners to worship God without some mediation, and therefore they exhorted them, as an act of humility befitting them, to send up their prayers to God by the mediation of angels; which, they said, was more acceptable to Him, and more effectual than the mediation of Christ, who could not be supposed to have power with God like the angels, his ministers, in the government of the world. Lastly, as the heathen in general, trusting to propitiatory sacrifices for the pardon of their sins, were extremely attached to that kind of sacrifice, we may suppose, although it is not mentioned by the apostle, that the Judaizers told the Colossians, since there were no propitiatory sacrifices prescribed in the gospel, it was undoubtedly the will of God to continue the sacrifices and purifications of the law of Moses, which He Himself had appointed as the means of procuring the pardon of sin. It was necessary that an effectual remedy should be provided for putting a stop to so pernicious a scheme of error. And such a remedy the Spirit of God actually provided, by inspiring the apostle to write this excellent Epistle,* the leading design of which is to prove that the hope of man's salvation is founded on the atonement of Christ alone.

SECTION XIV.

THE EPISTLE TO PHILEMON.

1. Philemon was an inhabitant of Colossæ, of some wealth and influence, and appears, from v. 19, to have been a convert of Paul. He is generally supposed to have been a pastor or deacon of the church at Colossæ.

2. This Epistle was evidently written while Paul was a prisoner at Rome (v. 1, 10,13,23), and at a time when he had a good prospect of soon regaining his liberty (v. 22). From the same persons joining in the inscription and salutations in this Epistle, as in those in the Epistle to the Colossians (Phile. 1,23,24. Col. 1:1. 4:10,14), it has been reasonably inferred that they were written about the same time; and the conjecture is further confirmed, by the same messenger bearing the two Epistles to Colossæ (Col. 4:7,9. Phile. 12,17).†

3. The occasion of writing this letter was as follows: — Onesimus, a slave belonging to Philemon, whom he had probably robbed, fled from his master's service to the city of Rome, where he met with Paul, and was by him converted to the Christian faith. The apostle appears to have kept him about his person for some time, and when fully convinced that his profession was sincere, determined to send him back to his master, to repair the fault he had committed. Naturally supposing that Philemon would be strongly prejudiced against one who had left his service in so disgraceful a manner, he addressed to him this letter, in which he employed all his influence to procure Onesimus a favorable reception, and to induce Philemon to regard him 'no longer as a servant, but as a brother in the Lord.'

4. The tenderness and delicacy of this Epistle have been long admired. There are some passages in it most touching and persuasive, especially v. 8,9. Yet, as Paley observes,‡ the character of Paul prevails in it throughout. The warm, affectionate, authoritative teacher is interceding with an absent friend for a beloved convert.

5. Whether Philemon pardoned Onesimus is not known; but it is difficult to suppose that he could refuse to listen to so pathetic an appeal as is this of Paul: the tradition of the ancient church, too, is express, that Onesimus obtained his freedom.

6. The genuineness of this Epistle has never been questioned; and it has always been inserted in the catalogues of canonical books. But it has by some been thought singular that a private letter should be admitted into the sacred canon, and be published for the edification of the church. That it was designed by the apostle, however, as a private letter, is a gratuitous assumption, and the contrary is far more probable. Chrysostom has pointed out two uses to which it may be applied, and to these Macknight has added several others; as, (1) That it sets an excellent example of charity, in endeavoring to mitigate the resentment of one in a superior station towards his inferior who had injured him. (2) That it sets before churchmen of the highest dignity a proper example of attention to the people under their care, and of affectionate concern for their welfare. (3) That all Christians are on a level. Onesimus the slave, on becoming a Christian, is the apostle's son, and Philemon's brother. (4) That Christianity makes no alteration in men's political state. Onesimus the slave did not become a freeman on embracing Christianity, but was still obliged [by his duty to God?] to be Philemon's slave forever, unless his master gave him his freedom; [for God had placed him in this station, and in *it*, not another, he owed God his service?] (5) That slaves should not be taken nor detained from their masters, without their masters' consent.§ (6) That we should not contemn persons of low estate, nor disdain to help the meanest, when it is in our power to assist them; but should love and do good to all men. (7) That where an injury has been done, restitution is due, unless the injured person gives up his claim. (8) That we should forgive sinners who are penitent, and be heartily reconciled to them. (9) That we should never despair of reclaiming the wicked, but do all in our power to convert them.‖

SECTION XV.

THE EPISTLE TO THE HEBREWS.

1. There is, perhaps, no part of the sacred writings which has been so much contested as this Epistle. Its author — the language in which it was written — its date — canonical authority — the persons to whom it was addressed — and the design of the writer — have each been the subject of lengthened and able dispute. To enter here into a discussion of these several topics, is impossible. To do justice to their claims, and their importance with reference to the canon of Scripture, would require much more room than we can devote to them. Referring the reader, therefore, to those writers who have discussed the matter,¶ we must be satisfied with giving that opinion which appears to be the best sustained by the labors of these learned men.

2. With regard to the *author*, the weight of evidence preponderates greatly in favor of Paul. (1) The current of antiquity, though not the authority of every individual father, runs strongly this way. It is cited as his by Clemens Romanus, Clemens Alexandrinus, and Origen; and Jerome expressly asserts that it was received as Paul's by all the Greek writers.** (2) The writer speaks of himself and 'our brother Timothy' (ch. 13:23), in the usual style of Paul (see 2 Co. 1:1. Col. 1:1. 1 Th. 3:2. Phile. 1), and further solicits the prayers of those to whom he wrote, that he might be 'restored to them' (13:18,19), which is quite agreeable to the apostle's practice (see Ro. 15:30. Ep. 6:19. Phil. 1:19. Col. 4:3. 2 Th. 3:1), and exactly agreed with his condition, when a prisoner at Rome. (3) Many of the peculiarities of Paul's style are to be found in the Epistle — abrupt transitions, returning frequently to his subject, which he illustrates by forcible arguments, by short expressions, or sometimes by a single word; elliptical expressions, to be supplied either by the preceding or the subsequent clause, with reasonings addressed to the thoughts, and answers to specious objections, which would naturally occur, and therefore required removing. The numerous resemblances and agreements between this Epistle and Paul's acknowledged productions have been collected at great length by Braunius, Carpzov, Lardner, and Macknight, whose united labors have been methodized and abridged with much ability by Mr. Horne, who has arranged them under nine heads;†† and although it should be granted that some of the analogies are questionable, yet the inference from the whole in favor of Paul is irresistible. (4) It is acknowledged as Paul's production by Peter (2 Pe. 3:15,16), 'as our dear brother Paul, according to the wisdom given to him, *hath written unto you*, as also in all his Epistles,' &c. From this, it is evident that Paul had written to those persons to whom Peter was then writing, i. e. *to the believing Jews;* and it is further evident that he had written to them a particular letter distinct from all his other Epistles; as appears from these words, 'as also in all his Epistles,' i. e. his other Epistles. Since, then, we have no intimation that this Epistle was ever lost, it must be that of which we are now writing.‡‡

3. With regard to the *language* in which it was written, we have the strongest internal evidence of Greek being its original. It is destitute of those harsh Hebraisms which occur in the Sept. The quotations from the O. T. are not from the Heb., but from the Gr. — the numerous paranomasias or concurrences of words of like sound which exist in the Gr. show it to be no translation — and lastly, the Heb. words are interpreted. From these combined circumstances, it is evident that Greek was the original language of the Epistle.§§

4. That the *persons* to whom this Epistle was directed were the believing Jews of Palestine, is the opinion entertained by several of the early fathers, and also by the majority of modern critics and commentators; and it is confirmed by the contents of the Epistle itself. That they were inhabitants of one country appears from two passages (13:19,23), and that this country was Judæa, appears from the circumstance, that there was much danger of the converts addressed abjuring Christianity and relapsing into Judaism, in consequence of the persecutions to which they were exposed. This danger was apparent in no part of the church but in that of Palestine, for in every part of the Roman empire Christianity was tolerated. But in Judæa, the converts from Judaism were almost incessantly persecuted by their unbelieving brethren, who tenaciously adhered to the constitution and ceremonies of

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* See Macknight's Preface to the Colossians, sect. 1, from which the preceding observations have been compiled.

† See Macknight, Preface to Philemon, sect. 4; and Paley, Horæ Paulinæ, ch. xiv. No. 2, § 4.

‡ Horæ Paulinæ, ch. xiv. No. 4.

§ These positions do not appear to be made out from the premises; for the master may treat slaves so badly, that even the law may take them from him: [and as to the rest, Paul (1 Co. 7:21) says simply, it is not *wrong* in itself to remain a slave, nor to be free. Negation of all rights cannot claim the benefit of a rule of right. Ed.

‖ Macknight, Preface to Philemon, sect. 3.

¶ See Michaelis, vol. iv. p. 186, &c.; Whitby and Macknight's Prefaces to the Hebrews; Horne's Crit. Introd. vol. iv. p. 389, &c.; Townsend's Arrang. vol. ii. p. 536, &c. Eng. ed.; Stuart on Hebrews, [who ably vindicates the authorship to Paul;] and the authorities referred to by them.

** See the original passages in Whitby's Preface; or Stuart on the Epistle, vol. i. pp. 109–144.

†† Introduction, vol. iv. p. 401, &c.; see also Stuart, vol. i. pp. 173–201. [See Preface to Hebrews in Commentary. Ed.]

‡‡ See Whitby's Preface to the Hebrews.

§§ See Owen on the Hebrews, Exercitation v.; Macknight's Preface, sect. 2, § 7; and Stuart, vol. i. pp. 396–344.

the Mosaic law, which Christianity superseded. In further corroboration of this opinion, it has been remarked that the two passages of the Epistle (6:6. 10:29), which relate to blasphemy against Christ, as a person justly condemned and crucified, are peculiarly adapted to the communities in Palestine; and it is difficult to read them without inferring that several Christians had really apostatized, and openly blasphemed Christ; for it appears, from Ac. 26:11, that violent measures were taken in Palestine for this very purpose, of which we meet with no traces in any other country at that early age. The circumstance that several who still continued Christians forsook the places of public worship (10:25), does not occur in any other Epistle, and implies a general and continued persecution, which deterred the Christians from an open profession of their faith. Under these sufferings the Hebrews are comforted by the promised coming of Christ, which they are to await with patience, as being not far distant (10:25–38). This can be no other than the promised destruction of Jerusalem (Mat. 24:), of which Christ Himself said, 'When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh' (Lo. 21:28). Now, this coming of Christ was, to the Christians in Palestine, a deliverance from the yoke with which they were oppressed; but it had no such influence on the Christians of other countries. On the contrary, the first persecution, under Nero, happened in the year 65, about 2 years before the commencement of the Jewish war; and the second, under Domitian, about 25 years after the destruction of Jerusalem. Lastly, the exhortation (13:12–14) is very difficult to be explained, on the supposition that the Epistle was written to the Hebrews out of Palestine; for neither in the Acts of the Apostles, nor in the other Epistles, do we meet with an instance of expulsion from the synagogue merely for a belief in Christ; on the contrary, the apostles themselves were allowed to teach publicly in the Jewish synagogues. But if we suppose the Epistle to have been written to Jewish converts in Judea, the passage becomes perfectly clear, especially if it were written only a short time before the commencement of the Jewish war. The Christians, on this supposition, are exhorted to endure their fate with patience, if they should be obliged to retire, or even be ignominiously expelled from Jerusalem, since Christ Himself had been forced out of this very city, and had suffered without its walls: 'Let us then go forth to Him without the camp, bearing his reproach.' *

5. If, then, Paul was the author of this Epistle, the time when it was written may easily be fixed. For the salutation from the saints of Italy (4:24), with the apostle's promise to see the Hebrews (v. 23), shows plainly that he had then either obtained his liberty, or was on the eve of so doing. It was therefore written soon after the Epistles to the Ephesians, Colossians, and Philemon, and not long before Paul left Italy; that is, in 62 or 63. In the Epistle itself there are passages which show that it was written before the destruction of Jerusalem; particularly 8:4. 9:25. 10:11. 13:10, which speak of the temple as then standing, and of the Levitical sacrifices as still continuing to be offered. To this may be added the remarks offered above, on the persecution the Christians were then enduring, and the promise of a speedy deliverance, by the destruction of the Jewish state.†

6. The *object* of the Epistle is sufficiently obvious from its contents, *viz.* to prove to the Jews, from their own Scriptures, the divinity, humanity, atonement, and intercession of Christ, particularly his pre-eminence over Moses and the angels of God — to demonstrate the superiority of the gospel to the law, and the real object and design of the Mosaic institution — to fortify the minds of the Hebrew converts against apostasy under persecution — and to engage them to a deportment becoming their Christian profession. In this view the Epistle to the Hebrews furnishes a key to the O. T., and may be divided into three parts: — I. A demonstration of the superiority of the gospel dispensation (1:–10:25). II. An argument derived herefrom to support the Hebrew Christians under their trials (10:26–12:2). III. Practical exhortations to peace and holiness (12:3, *to end*).

7. The Epistle to the Hebrews is among the most important of the new covenant Scriptures. It exhibits, in an extraordinary degree, the writer's 'knowledge in the mystery of Christ,' and unfolds some of the sublimest discoveries of infinite wisdom. Whether it be considered in reference to Christian doctrine or to Christian practice, — whether it be applied to for instruction, or comfort, or reproof, — it will be found eminently calculated to enlarge our minds, to strengthen our faith, to encourage our confidence, and to animate our hopes. It carries on the believer from the first elements of the doctrine of Christ to perfection. It exhibits the divine character of the Redeemer in all its glory, establishes his infinite superiority to Moses as an apostle, and to the Aaronic family as a priest. It contrasts the grandeur, the efficacy, and the perpetuity of the new covenant privileges, worship, and promises, with the earthliness, the feebleness, and the temporary nature of the figurative economy; and it enforces the awful responsibility which attaches to the profession of Christianity, by considerations derived from all that is fitted to elevate hope, and to give energy to godly fear. It is the key to the ritual of Moses, which unlocks its most intricate and mysterious, and apparently trivial, arrangements. It brings to view the soul that animated the whole body of its ceremonies, and gave them all their importance; and by the light it affords we are enabled to enter into the darkest places of that extraordinary edifice, and to see the wisdom of its proportions, and their admirable adaptation to the design of all its parts. It was calculated to reconcile the Jew to the destruction of his temple, the loss of his priesthood, the abolition of his sacrifices, the devastation of his country, and the extinction of his name; because it exhibits a nobler temple, a better priesthood, a more perfect sacrifice, a heavenly inheritance, and a more durable memorial. And as the distinguished honors and privileges which it makes known, are equally the portion of the Gentile believer, they are no less fitted to wean *his* mind from the beggarly elements of this world, and to reconcile him to the lot of a stranger and a sufferer on the earth. But it is necessary to remark that, as this Epistle treats not of first principles, but of the highest and noblest themes of heavenly wisdom, those only 'who have their senses exercised to discern between good and evil,' and who are amply conversant with 'the powers of the world to come,' can relish and understand it. While the apostle conveys his 'thoughts that breathe, in words that burn,' the operation of the Spirit of Christ on the understanding and heart is absolutely necessary to our seeing their beauty, and enjoying their consolation.‡

SECTION XVI.

THE SECOND EPISTLE TO TIMOTHY.

1. It has been a subject of some controversy, whether this Epistle were written by Paul during his imprisonment at Rome, mentioned by Luke in Ac. ch. 28, or during some subsequent imprisonment. It appears somewhat strange that there should have been any dispute concerning a fact that is clearly deducible from the writings of the apostle himself. During Paul's imprisonment at Rome, mentioned by Luke, it is evident that he was in comparatively comfortable circumstances, dwelling in his own hired house, preaching the gospel with much success, and accompanied by several of his fellow-laborers (comp. Ac. 28:30,31. Phil. 1:12–20. Col. 4:10–14. Phile. 23,24); whereas his condition at this time was directly the reverse (comp. 1:15,17. 2:9. 4:10,16). When he wrote his Epistles to the Philippians and Philemon, he was just upon the eve of obtaining his liberty (Phil. 2:24. Phile. 22); but in this Epistle his prospects were very different, and he entertained no hope of deliverance (4:6). From these and other circumstances, which it is not necessary to enumerate, it is evident that this Epistle was written by Paul during a confinement at Rome subsequent to that mentioned in the Acts, at which time he wrote some of the former Epistles.§

2. It is uncertain at what place Timothy was when he received this Epistle, containing a summons to Rome (4:9,13). Some have supposed that he remained still at Ephesus, though it is not easy to reconcile this with the apostle's charge to bring the books and parchments left at Troas, that city lying so far out of the way from Ephesus to Rome. It is to be remembered, however, that this was precisely the same route as Paul himself took when he left Ephesus for Rome (Ac. 21:1–5. 2 Co. 2:12); and it is therefore difficult to decide whether Timothy were at this time in the city just mentioned, or in Asia Minor.‖

3. The apostle seems to have designed in this Epistle to prepare Timothy for those sufferings to which he foresaw he would be exposed; to forewarn him of the fatal apostasy and declension that were beginning to appear in the church; and at the same time to animate him, from his own example and the great motives of Christianity, to the most vigorous and resolute discharge of every part of the ministerial office. The Epistle consists of four chapters, containing the inscription (1:1,2); a commendation of Timothy's faith (2–5); an exhortation to becoming fortitude in the cause of Christianity, urged by motives derived from the excellency of the gospel (6–14); the apostle's forlorn situation, with a commendation of the fidelity and generosity of Onesiphorus (15–18); further arguments to fortify Timothy against the difficulties which he would have to encounter, derived from the apostle's own suffering and the glory which awaits those who suffer for Christ (19–2:13); directions relative to the ministry, and to the avoiding of those things which had led to the apostasy of some (14–26); a prediction of the declension and apostasy which would take place, reminding Timothy at the same time of his duty in the midst of those distresses (3:1–4:5); Paul's prospect of immediate death, and his rejoicing in anticipation of his reward (6–8); an invitation to Timothy to come to Rome, Paul being left alone (9–12); a declaration of the inconstancy of men and the constancy of God (13–18); various salutations (19–21); and the concluding blessing (22).

4. The Second Epistle to Timothy is particularly valuable in confirmation of the truth of the gospel history. It affords the most indubitable evidence of the sincerity of Paul in what he professed to believe and teach; and from the impossibility of his being deceived in the matters of which he testified, their truth results as a necessary consequence.¶

* Michaëlis, vol. iv. p. 195, &c. See additional instances in proof of this opinion, in Macknight, Preface to Hebrews, sect. 2, § 1.

† See Macknight's Preface, sect. 4.

‡ Christian Instructor, vol. ii. p. 423.

§ See Michaëlis, Introduct. vol. iv. p. 167, &c.; Macknight's Preface to 1 Timothy, sect. 1; Paley's Horæ Paulinæ, ch. xii. No. 1.

‖ In support of the latter opinion, see Michaëlis, vol. iv. p. 161, &c.

¶ See Macknight's and Doddridge's Prefaces to this Epistle.

CHAPTER X.

THE CATHOLIC EPISTLES.

1. The writings known under this appellation are, the Epistle of James, the two Epistles of Peter, the First Epistle of John, and the Epistle of Jude. Commentators are not agreed as to the origin of this designation. Whitby, Michaëlis, and some others, have adopted the opinion of Œcumenius, that they were so denominated because addressed, not to people dwelling in one place, but to the Jews dispersed through all the countries in the Roman empire. The opinion of Hammond, however, which has been adopted by Macknight and others, seems more probable. He conceives that the First Epistle of Peter, and the First of John, having from the beginning been received as authentic, which the others were not, obtained the name of *Catholic*, or universally acknowledged, and therefore canonical, Epistles, in contradistinction to those which were rejected. But the authenticity of these, also, being at length acknowledged by the majority of churches, they were added to the others, and the title, which was at first a mark of distinction, borne by the two former, became at length the common appellation of the whole.

2. The circumstance of the primitive church having rejected, for some period of time, three out of these five Epistles, furnishes convincing proof of the great deliberation with which writings purporting to be apostolic were received into the canon of Scripture; and also a sufficient answer to those who have charged the early Christians with want of care, and ourselves with credulity, in receiving as authentic and inspired, books of the original character of which nothing is known. The proofs of the genuineness and consequent authenticity of these Epistles will be noticed in treating of them severally.

SECTION I.

THE EPISTLE OF JAMES.

1. That this Epistle cannot have been written by James the Elder,* son of Zebedee and brother of John (Mat. 10:2), is evident from the period at which it was published. This we gather from 5:1–8, where the approaching destruction of Jerusalem is clearly referred to, and the wars and insurrections which led to that calamitous event are forcibly reproved. This fixes it to the year 61, or the beginning of 62; whereas James the son of Zebedee was put to death by Herod in the year 44 (Ac. 12:).†

2. The object of the apostle, with reference to the unbelieving Jews, was to convince them of the heinousness of their offences, and to excite them to sincere and immediate repentance. The Epistle consists of five chapters — the inscription (1:1); an exhortation to patience in enduring outward and conquering inward temptations, urged by motives derived from the readiness of God to supply all needful grace, in answer to prayer (v. 2–13); hearing to be joined with practice, as the latter is the only test of true religion (v. 19–27); cautions against undue partiality, occasioned by men's external circumstances, with an exhortation to universal benevolence (2:1–13); the inefficacy of an empty faith pointed out and illustrated (v. 14–26); a caution against officiousness in assuming the character and office of teachers, which tends to inflame the passions, and to set on fire the licentious tongue (3:1–12); a recommendation of the opposite qualities of candor and benevolence, which are the necessary fruits of true religion (v. 13–18); the source of animosities and dissensions pointed out, which can only be removed by seeking the assistance of God by prayer (4:1–10); cautions against evil speaking, and vain confidence in the events of futurity, or in any worldly possessions, which often prove a temptation to luxury, and an occasion of sin (v. 11–5:6); an exhortation and encouragement to the oppressed Christians to wait patiently for the coming of the Lord (v. 7–11); profane and vain swearing condemned; moderation, fortitude, and prayer recommended; a ready acknowledgment of our faults, and a solicitous concern for the salvation of others commended (v. 12–20).‡

3. This Epistle is entirely different in its complexion from all others in the sacred canon; the style and manner being more those of a Jewish prophet than of a Christian apostle. It scarcely touches on any subject purely Christian. Our blessed Lord is only mentioned in it twice (1:1. 2:1). It begins without any apostolical salutation, and ends without any benediction. It may be considered as a sort of connecting link between Judaism and Christianity, as the ministry of John the Baptist was between the old covenant and the new.§ Dr. Harwood pronounces it to be one of the finest and most finished productions of the New Testament. The diction is very pure, chaste, and correct; the periods are pure and perspicuous; the composition is elegantly concise and sententious; and the sentiments are noble and instructive. There are many figurative descriptions and allusions that are truly classical, finely conceived, and pleasingly expressed; particularly 1:10,11,23,24. 3:3–10. 4:13.‖ Its divine worth and excellence, he remarks, transcend every eulogy that human imagination can dictate, or human language utter.¶

SECTION II.

THE FIRST EPISTLE OF PETER.

1. The author of this and the following Epistle was a native of Bethsaidâ in Galilee, and by trade a fisherman. It is generally thought that, with his brother Andrew, he was a disciple of John the Baptist, before he was called to the apostleship by our blessed Lord. Peter was a married man, and occasionally followed his occupation of fishing after his call by Christ, till the choice of the twelve to be with him constantly; among which number were Peter and his brother Andrew (Mat. 10:). On several occasions the zeal and forwardness of this apostle were rendered conspicuous; and, with James and John, he was peculiarly favored in witnessing transactions in the life of our Lord, from which the rest of the twelve were precluded. When the multitude from the chief-priests came out to take Jesus, on the night before his crucifixion, the zeal of Peter impelled him to attack them with his sword; and before his Master could stay his impetuosity, he had severed off the ear of the high-priest's servant. And yet (alas! for the boasted dignity of human nature!) this same Peter, but a few hours afterwards, denied thrice, with repeated oaths, that he knew any thing of Jesus of Nazareth! Being stung with deep remorse, he went out and wept bitterly, was pardoned by his risen Savior, and reinstated in his apostolic office (Jn. 21:15–17). From this time Peter never faltered in the faith, but with the utmost zeal and courage labored in his Master's cause. In the history of the Acts no mention is made of him after the council of Jerusalem; but from Ga. 2:11, it appears that after the council he was with Paul at Antioch. It has been thought that he preached in Pontus, Galatia, Cappadocia, Asia Minor, and Bithynia, from the circumstance of his inscribing his First Epistle to the Jews dispersed throughout those cities; but of this we have no certain information. According to the testimony of ancient writers, Peter, with his wife, at length visited Rome, about the year 63, during the reign of Nero; and after preaching the gospel for some time, they were both put to death, Peter being crucified with his head downwards.**

2. Every part of the apostle's writings indicates a mind that felt the power of the doctrines he delivered, and a soul that glowed with a most fervent zeal for the Christian religion. But he is a very irregular and unmethodical writer. Harwood says, 'I do not know *who* it was I once heard make this observation, that there was not a full stop in all his First Epistle. As he writes along, he starts a thought, and then pursues it, till in the pursuit something else presents itself, which in like manner seizes his imagination till it is dismissed for another object. He appears to be too intent upon better things to have studied composition. He was not solicitous about the choice of words, or their harmonious disposition: he paid but little attention to manner and method in writing: what engaged his thoughts and heart were the grand truths and discoveries of the gospel, and the indispensable obligations Christians were under to illustrate them in their daily conduct. The earnest and affectionate injunctions he lays upon ministers and people, old and young, male and female, to adorn their common profession, are pathetic and worthy an apostle. In his Second Epistle he satirizes, with a holy indignation and vehemence, the abandoned principles and practices of the *false teachers* and *false prophets*, who in those early times rose up in the Christian church, and disseminated their pernicious tenets with such art and cunning — entering into private houses, and leading captive silly women laden with sins, and making the credulity of the ignorant minister to their lust and avarice. His prophetic description of the general conflagration, and the end of all terrestrial things, is very awful, and was evidently described with that minute and circumstantial solemnity to engage us to prepare for it. Such great and affecting truths as these strike, by their own intrinsic weight and moment, more than all the elaborate periods that the wit and genius of men ever polished. When one is reading such interesting divine discoveries as these, it is the *ideas* which fill the soul; the mind pays little regard to those *invented* symbols, that are only the factitious and external *signs* of them.'††

3. The genuineness and authenticity of this Epistle have never been disputed. It is referred to by several of the apostolical fathers as Peter's undoubted work, and as such it was received by Eusebius and Origen.‡‡

4. There has been some diversity of opinion among commentators as to the persons to whom this Epistle was originally directed. Eusebius, Jerome, and many of the ancients, were of opinion that it was addressed to the Jewish Christians, scattered through the countries mentioned in the inscription. And this opinion has been adopted by Beza,

* See Michaëlis, vol. iv. p. 277, &c., and Fragments to Calmet, No. 631.

† See Whitby, Doddridge, and Macknight's Prefaces to this Epistle; and Lardner's Works, vol. iii. p. 368, &c.

‡ See Whitby, Doddridge, and Wesley's Prefaces to this Epistle.

§ Townsend.

‖ See Blackwall's Sacred Classics, vol. i. p. 301, 12mo.

¶ Harwood's Introduction, vol. i. p. 216, &c.

** For further particulars of the life and labors of Peter, the reader is referred to Lardner's Works, vol. iii. p. 388, &c., and Macknight's Preface to the First Epistle of Peter, sect. 1.; [Life of Peter the Apostle, by Doct. W. A. Alcott.]

†† Introduction, vol. i. pp. 221, 222.

‡‡ Lardner's Works, vol. i. pp. 302, 332, &c.

Grotius, Mill, Cave, Dr. Hales, Horne, and others. Wetstein supposes it was written to the Gentiles; Barrington and Benson, to the Proselytes of the Gate; but Whitby, Lardner, Estius, Macknight, Dr. A. Clarke, and Townsend, that it was sent to all Christians in general, Jews and Gentiles, residing in the several countries enumerated in the inscription. In support of the latter opinion, several passages are adduced which can apply only to Gentile converts. See particularly chs. 1:14,18,20,21. 2:10. 4:3. The passages in the Epistle which have been thought inconsistent with this opinion, will easily be reconciled by drawing a distinction between Gentile believers and Gentile unbelievers.

5. From ch. 5:13, where the apostle sends the salutation of the church at Babylon, it has been thought that he wrote the Epistle at that place. But whether it were the Assyrian or the Egyptian Babylon, is not certain. Indeed, many, both of ancient and modern writers, have interpreted *Babylon* mystically, and referred it to *Rome*. The late learned editor of Calmet* is for a *third* Babylon, situated on the Euphrates; and in favor of this opinion, the *order* of the provinces saluted by the apostle may be noticed. He places Pontus and Cappadocia first, certainly because they were nearest to him; and Bithynia last, because it was the most distant from him. This, however, is utterly inconsistent with his being at this time resident in Rome, which would have prescribed a contrary order.†

6. There is no mark of time in this Epistle by which to fix its date, but it is pretty generally referred to the year 65 or 66, in conformity with the notion that it was written at Rome. If this were not the case, an earlier date must be the true one.‡

7. The design of the Epistle is evidently to induce the Christian converts to maintain a conversation, not merely inoffensive, but in all respects worthy of the gospel; and to support them under the severe persecutions and fiery trials they already endured, or were likely to endure, by the noblest considerations which their religion could suggest.§ And Macknight remarks, as the design of this Epistle is excellent, its execution, in the judgment of the best critics, does not fall short of its design. Ostervald says of the First Epistle of Peter, 'It is one of the finest books in the N. T.,' and of the Second, 'It is a most excellent Epistle, and is written with great strength and majesty.' Erasmus's opinion of Peter's First Epistle is, 'It is worthy of the prince of the apostles, and full of apostolical dignity an l authority.' He adds, 'It is sparing of words, but full of sense.' Lardner observes, that Peter's two Epistles, with his discourses in the Acts, and the multitudes who were converted by these discourses, are monuments of a divine inspiration, and of the fulfilment of Christ's promise to Peter and Andrew, 'Follow Me, and I will make you fishers of men.'‖

8. This Epistle contains five chapters, comprising the inscription (ch. 1:1,2); the stirring up of those to whom it is addressed, by reminding them of the benefits of God toward them, and their duties toward God (3–25); exhortations to receive the word of God with meekness; to continue in the exercise of faith, and the discharge of every relative and social duty, urged by the same considerations (ch. 2); the relative duties of husbands and wives enjoined (3:1–7); arguments to engage them to the exercise of patience and meekness under their sufferings and persecutions (v. 8–17); the same subject further treated of and urged by motives drawn from the unmerited sufferings of our Savior (v. 18–4:2); particular cautions both to ministers and private Christians, urging on the former, humility, diligence, and watchfulness; and exhorting the latter to a faithful and steadfast discharge of their several duties, animated by this sublime consideration, that they had been delivered from a state of abominable idolatry and wickedness, and were now called to eternal glory, by God; who, after they had suffered a while, would make them perfect, according to the apostle's earnest prayer (v. 3–5:11); the salutation (v. 12–14).

SECTION III.

THE SECOND EPISTLE OF PETER.

1. Many doubts were entertained by the ancients whether Peter were really the author of this Epistle. Eusebius reckoned it among the books not generally received as canonical, and thinks that the superior influence of that party in the church which advocated the admission of the idolatrous Gentiles prevented its general reception. However this may be, we have the most undoubted evidence of its genuineness, and consequent authority. It expressly claims Peter for its author: 'Simeon Peter,'—which is the Hebrew form of writing,—'a servant and an apostle of Jesus Christ.' Luke has distinguished him by the same name (Ac. 15:14), and John calls him Simon Peter seventeen times in his Gospel, to show, perhaps, as Macknight observes, that he was the author of the Epistle beginning 'Simeon Peter, a servant and an apostle.' The writer calls himself an apostle both in the inscription and in ch. 3:2; and in v. 15, he calls Paul his beloved brother, and commends his Epistles as scriptures or inspired writings. He also declares that he was with Jesus at his transfiguration, and alludes to the prediction of our Savior, where he made known to Peter the death by which he should glorify God (Jn. 21:19). Some commentators have supposed that the First and Second Epistles ascribed to Peter could not have been written by the same person, because the style in which they are composed differs; but this difference is only observable in the second chapter of the Second Epistle, and is easily accounted for, by supposing that many expressions in that chapter were borrowed from the Gnostics, whose doctrines the apostle was opposing and confuting. Thus, in v. 17, the Gnostics are called 'clouds agitated by a tempest;' and we are informed that the Manicheans, who held many similar doctrines with the Gnostics, taught that there were five good and five bad elements, and that one of the latter was called 'tempest.' They speak also of darkness under the name of *sophos*, which word occurs several times in this chapter. After a diligent comparison of the two Epistles ascribed to Peter, Michaëlis remarks, that the agreement between them appears to be such, that if the Second were not written by Peter, as well as the First, the person who forged it not only possessed the power of imitation in a very unusual degree, but understood likewise the design of the First Epistle, with which the ancients do not appear to have been acquainted. It is not credible, however, he further remarks, that a pious impostor of the first or second century should have imitated Peter so successfully as to betray no marks of a forgery; for the spurious productions of those ages, which were sent into the world under the names of apostles, are for the most part very unhappy imitations, and discover very evident marks that they were not written by the persons to whom they were ascribed. They betray their origin by the poverty of their materials, or by the circumstance that, instead of containing original thoughts, they are nothing more than a rhapsody of sentiments collected from various parts of the Bible, and put together without plan or order. This charge cannot possibly be laid to the Second Epistle ascribed to Peter, which is so far from containing materials derived from other parts of the Bible, that ch. 3d exhibits the discussion of a totally new subject. Its resemblance to the Epistle of Jude will hardly be urged as an argument against it; for no doubt can be made, that the Second Epistle of Peter was, in respect to the Epistle of Jude, the original, and not the copy.

2. The same writer adds, that the deluge, which is not a common subject in the apostolic Epistles, is mentioned both in 1 Pe. 3:20, and in 2 Pe. 2:5; and in both places the circumstance is noted, that eight persons only were saved, though in neither does the subject require that the number should be particularly specified. Now, it is true that Peter was not the only apostle who knew how many persons were saved in the ark; but he only who by habit had acquired a familiarity with the subject would ascertain the precise number, where his argument did not depend on it. Another thing is, that the author of the First Epistle had read Paul's Epistle to the Romans (comp. 2:13,14, with Ro. 13:1–5); and the author of the Second Epistle speaks in express terms (3:15,16) of the Epistles of Paul. Now, no other writer of the New Testament has quoted from the New Testament; consequently we have in this Epistle a criterion, from which we may judge that they were written by the same author.¶

3. Grotius is of opinion that this Epistle was written after the destruction of Jerusalem. This, however, could not be, for in 1:14 the apostle speaks of his death being near at hand:—'Knowing that *shortly* I must put off my tabernacle, even as our Lord Jesus Christ showed me;' and Peter was put to death in the year 68, that is, three years before the destruction of Jerusalem. The most probable opinion therefore is, that the Epistle was written about the year 66 or 67, and probably from Rome.

4. From 3:1 it is evident that this Epistle was addressed to the same persons as the former one; and its general design is to confirm the doctrines and instructions delivered in that; to excite the Christian converts to adorn and steadfastly adhere to their holy religion, as a religion proceeding from God, notwithstanding the artifices and persecution of false teachers and bitter and inveterate enemies. The apostle, with this view, having first congratulated the Christian converts on the happy condition into which they were brought by the gospel, exhorts them, in order to secure the blessings connected with their profession, to endeavor to improve in the most substantial graces and virtues (1:1–11); and, that their attention might be the more effectually engaged, he reminds them, both that he spoke to them in the near view of eternity, and that the subjects on which he discoursed were not cunningly-devised fables, but attested by a miraculous voice from heaven, and by divinely-inspired prophecies (v. 12–21). And that this exhortation might not fail of producing the most kindly and genuine effects, he cautions them against the false teachers, whose character he describes; reminding them of the judgments executed on the apostate angels, on the old world, and on Sodom; and, at the same time, of the deliverance of Noah and of Lot, as suggesting considerations which, on the one hand, should terrify such ungodly wretches,** and, on the other, comfort and establish the hearts of upright and pious Christians (2:1–9). He then further describes the character of these seducers; warning all true Christians of the danger of being perverted by them, and then of the dreadful destruction to which they exposed themselves (v. 10–22). And that the persons to whom he was writing might more effectually escape the artifices of those who lay in wait to deceive, they are directed to adhere steadily and closely to the sacred Scriptures, and to consider the absolute cer-

* See Calmet's Bib. Ency. art. 'Babylon III.'

† See Fragments to Calmet, No. 64.

‡ See Whitby, Macknight, and Dr. A. Clarke's Prefaces; and Michaëlis, Introduction, vol. iv. p. 315, &c.

§ Whithy, Doddridge, and the commentators generally.

‖ Macknight's Preface, sect. iv.

¶ Michaëlis, Introd. vol. iv. p. 346, &c.; Whitby, Doddridge, and Macknight's Prefaces to 2 Peter; Lardner's Works, vol. i. p. 302, &c.; Tomline's Elements of Theology, vol. i. p. 486, &c.; and Townsend's Arrangement, vol. ii. p. 622, &c. Eng. ed.

** This, as Michaëlis remarks, affords a proof that the false teachers admitted the authenticity and authority of the O. T.

tainty and awful manner of the final destruction of this world;* and then the whole is concluded with several weighty and pertinent exhortations.

5. In conclusion, we remark, in the language of Macknight, that 'in this, as in the First Epistle, there are discoveries of some important truths and circumstances not mentioned at all, or not mentioned so plainly, by the other inspired writers; such as, (1) That our Lord was transfigured for the purpose of exhibiting, not only a proof of his greatness and power as the Son of God and Judge of the world, but as an example of the glory in which He will come to judgment; an example also of his power to transform our corrupted mortal bodies, at the resurrection, into the likeness of his own glorious body, as it appeared in his transfiguration. — (2) That the destruction of the cities of the plain by fire was intended to be an example of that destruction by fire from the presence of the Lord, which will be inflicted on the wicked after the judgment. Comp. Ju 7. — (3) That in the last age of the world, scoffers will arise, who, from the stability of the present mundane system, will argue that the world has existed as we see it from eternity, and that it will continue forever. — (4) That after the judgment, this earth, with its atmosphere, shall be set on fire; and, burning furiously, the elements shall be melted, and the earth, with all the works of God and man thereon, shall be utterly destroyed. — (5) That after the present heaven and earth are burnt, a new heaven and a new earth shall appear, into which, according to God's promise, the righteous shall be carried, there to live in unspeakable happiness — an event which Peter himself, in his discourse to the Jews (Ac. 3:21), has termed "the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." From this account of the discoveries made in the Second Epistle of Peter, the attentive reader must be sensible that they are more grand and interesting than even those contained in the First Epistle; and that to the foreknowledge and declaration of them, a degree of inspiration was necessary, superior to that required in the writing of the First Epistle: consequently, that the matters exhibited in the Second Epistle are every way worthy of an apostle of Christ really inspired, such as this writer expressly affirms himself to have been, and of which there can be no doubt.'†

SECTION IV.

THE EPISTLE OF JUDE.

1. Jude, or Judas, the writer of this Epistle (of an uncertain date, between 65 and 90), was the apostle surnamed *Lebbeus* and *Thaddeus* (Mat. 10:3. Mk. 3:18). As he expressly declares himself to have been the brother of James, he evidently bore the same relation to our Lord as that apostle; and hence he is called one of the brethren of Jesus in Mat. 13:55. and Mk. 6:3. We know neither the time nor the manner in which he became a disciple of Christ; but his call to the apostleship is recorded in Lu. 6:13. Grotius, indeed, has argued that the words, 'and brother of James,' are an interpolation; but as he has not produced a single authority in support of his assertion, further notice of it is rendered unnecessary.

2. The canonical authority of this Epistle is proved by the majesty of its style; the truth, importance, and purity of its doctrines; its agreement with the other canonical books, especially 2 Pe., and its early reception into the Christian church. Eusebius affirms that it was reckoned among the seven Catholic Epistles, and was published in most churches. And though he remarks that several of the ancient writers make no mention of it, it is certain that several of them before his time have cited it as the genuine production of Jude. Among these, we may notice Clemens Alexandrinus, Tertullian, and Origen, the passages from whom may be seen in Lardner.‡

3. The design of the Epistle appears to be similar to that of the Second of Peter, namely, to describe the character and punishment of the false teachers, and to caution the Christian converts against being led astray by their pernicious doctrines.

SECTION V.

THE FIRST EPISTLE OF JOHN.

1. Macknight and others have collected various passages from John's Gospel, and, by comparing them with other passages in this Epistle, have shown that there is such an exact agreement of sentiment and expression in the two writings, that no reader who is capable of discerning what is peculiar in an author's mode of thinking, can entertain the least doubt of their being the productions of the same writer.

2. The date which we have assigned to this Epistle in the chronological table places its publication between that of the book of Revelation and the Gospel by the same writer; that is, in the year 96. Concerning the propriety of this, however, there has been much dispute among critics and commentators, as must ever be the case where conjectural arguments only can be entertained. That the reader may judge for himself, the following summary of the arguments on either side is furnished.§

3. When the Holy Spirit inspired the various writers of the Old and New Testaments, it imparted only the instructions and prophecies which were necessary for the benefit of the universal church. It did not so interfere with the natural or acquired talents of the favored persons, whom it elevated above the rest of mankind, that their peculiar or characteristic modes of expression should be necessarily altered. Isaiah was a nobleman and a courtier, and his refined and polished language declares his education, as well as his native genius. Amos was a herdsman; and though there is the same superhuman internal evidence that the spirit of prophecy rested on him also; though none of the prophets has more magnificently described the Deity; though his sentiments are elevated, and his diction splendid, — he is still distinguished by the use of images which are drawn from rural life, and by phrases which are not characteristic either of the study of the schools of the prophets, or of the courtesy of a king's palace. Every one of the sacred writers is distinguished from his inspired brethren by some internal proofs of his vocation, or habits, or education; and if the external evidence of the truth and authenticity of the various books of Scripture were not taken into consideration, sufficient arguments might be adduced in their defence, from a careful comparison of the contents of the sacred books.

4. This consideration will possibly assist us in the attempt to discover, from internal evidence, whether it is not probable that the Apocalypse was written before the Epistles of John. The former book abounds with Hebraisms, and with images derived from the Jewish traditions and peculiarities. Though neither the Sept. nor the N. T. is written in purely Attic Greek, not one book of either volume is so full of the solecisms in question as the Apocalypse; whereas the Epistles and Gospel of John are written both correctly and elegantly. It is true that the three books are proved to be the work of the same author, by their general agreement, both in style and expression; and Wetstein, Horne, and Dr. Lardner, have collected numerous instances of this coincidence; but the chief barbarisms of the Apocalypse are to be found neither in the Epistles nor in the Gospel of John. In this respect they are remarkably distinguished from each other; and while the common adoption of certain forms of speech demonstrates the whole of the books in question to be the work of one writer, the insertion of so many peculiar idioms and Hebraisms in the one appears to justify our conclusion, that it must have been written at a period when the author was not so well versed in the elegances and purity of the language in which he wrote. He seems as if he thought in one language, and wrote in another; or as if he had attempted for the first time to write in a language in which he made a subsequent improvement. This, in literature, is not an unfrequent case. The triple sentence, for instance, and the balanced periods, which so remarkably characterize the style of the Rambler, and the Lives of the Poets, were perceptible in the early works of Dr. Johnson, and afford internal evidence that they were written by him; while the grossness and puerility of his Marmor Norfolciense are such as he would have blushed to have acknowledged in his maturer years. In the early poems of Milton we may trace, and that not faintly, 'the towering thought,' and hear 'the living lyre' of the days of his ripened genius; yet he could not have written, at that splendid period, the pretty conceits which adorn or disgrace his juvenile poems on the Passion and the Nativity.

5. But it is not only the internal evidence which induces us to place the Apocalypse before the Epistles of John. The circumstances of the apostle's life sufficiently account for the more frequent adoption of Hebraisms in the former book. He was a native Jew, and probably continued within the precincts of the Holy Land longer than any of the apostles. Neither he, nor any of the twelve, appears to have left Palestine during the Pauline persecutions. When James was made bishop of Jerusalem, in the Herodian persecution, after the apostle James was beheaded, and Peter had been cast into prison, it is probable that all the apostles left Jerusalem, and John among the number. He was present, however, at the council in that city; and there could not have been time, during that short interval, for the establishment of the churches in Asia, which are said to have acknowledged him as their founder. It seems probable that he continued either in Jerusalem, or within the precincts of Palestine, till the destruction of the city.

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* Hammond, Lightfoot, Wetstein, and some others, have denied that this passage refers to the end of the world, and restrict it to the destruction of Jerusalem. But this opinion, as Whitby remarks, is contrary to the judgment of all the ancient writers, who refer to the words. — *Preface to 2 Peter.* And that it is not true, has been shown by Michaelis, from the following considerations: — 1. Peter represents the fact for which he argues, as possible, by appealing to the deluge. Now, no man would appeal to the deluge, to show the possibility that a city may be taken and destroyed; but we may very properly argue, that, as the earth has already undergone a material change, so it may undergo another change equally great. And what Peter says is consonant to the Jewish theology, in which was taught the doctrine, that the earth was destined to suffer two grand revolutions; the one effected by water, the other to be effected by fire. See *Joseph. Ant.* 1. iii. 3. 2. No one could doubt that Jerusalem would be destroyed, merely because the destruction was delayed longer than he expected, and still less because all things continued as they were from the beginning of the creation. This ground of doubt manifestly implies that the question related to a revolution of the earth. 3. We know of no heretics who called in question Christ's prediction of the destruction of Jerusalem. And, even if there were such, it is hardly credible that Peter should write an Epistle to persons who were born heathens, and lived in the northern part of Asia Minor, to prove an event with which they had little or no concern. 4. What Peter says (3:8), that 'one day is with the Lord as a thousand years, and a thousand years as one day,' is not very applicable to an event which was to take place within six or seven years after Peter wrote. *Lastly*, if we explain what Peter says, as relating to the destruction of Jerusalem, we must take his expressions in a figurative sense; but figurative language, though it is well adapted to prophecy, such as that which is recorded in Mat. ch. 24, is not very suitable to a plain, doctrinal dissertation, especially to one delivered in the form of an epistle. — *Introduction*, vol. iv. p. 357, *note*. See also Macknight, and other commentators, on 2 Pe. 3:7.

† Preface to 2 Peter, sect. v.

‡ Works, vol. iii. p. 440, &c.

§ For this we are indebted to Mr. Townsend

Throughout that part of the Acts of the Apostles which relates the travels of Paul, John is not once mentioned; and no salutation is sent to him in any of the Epistles which Paul wrote from Rome to the churches of Asia; not even in his Epistle to the Ephesians, nor in the Epistles which, in the latter part of his life, he wrote to Timothy in Ephesus, while Paul was alive. We agree, therefore, with the opinion of Macknight and others, that John probably remained in Judea till he saw Jerusalem encompassed with armies, and observed the other signs of its approaching ruin, foretold by his divine Master. Lampe (Prolegomena to John's Gospel, lib. i. cap. 3) is of the same opinion, and fixes the time of his departure in the last year of Nero; in which he is confirmed by the Chronicon Paschale. During the whole of this period he would have conversed in his native language, among his own people: neither can we assign any reason for his adopting the Greek language, or for cultivating it with peculiar attention at this period. Baronius and Dr. Lardner would place the retirement of the apostle from Judea after the martyrdom of Paul and Peter; but this would make a difference of a few years only.

6. A more important question is, whether John lived exclusively among the Greek cities of Asia in the interval between the overthrow of Jerusalem and his banishment to Patmos in the last year of Domitian. This cannot be satisfactorily decided. The learned Mill places some dependence upon the tradition, that this apostle travelled into Parthia and India. His First Epistle was called by Augustine the Epistle to the Parthians; and the Jesuit's letters, cited by Baronius, affirm that the people of a town in India believed the gospel to have been preached there by John; and the same is asserted, as we find in a note in Lampe, by the people of a town in Arabia. It is not likely that he would immediately establish himself at Ephesus; as Timothy, who is generally declared by the ecclesiastical historians to have been bishop of that place, was probably still alive. Others, whose opinion is strongly condemned by Lampe, have been of opinion that John did not take up his residence at Ephesus till near the end of the reign of Domitian. This opinion seems to be most supported by the little remaining evidence which can enable us to come to any decision on a point so obscure. The apostles were commanded to preach throughout the world; and they would probably have adopted that plan which they are said to have done, that each should take his peculiar district, and to that direct his attention. As part, at least, of Asia Minor had been placed under the care of Timothy, it is not unlikely that John would have travelled to other parts of the East before he came to Ephesus, to reside there. The course of his travels might have been from the east of Judea to Parthia, and round from thence to India; and returning by Arabia to Asia, he there preached, and founded the churches of Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, Laodicea, and others. These he might have established at the conclusion of his route. In Parthia, India, and Arabia, he would not have required the Greek language; and during the short period which elapsed between his arrival in Asia, and his banishment at the latter end of the reign of Domitian, he would have been more likely to have acquired that kind of language which we find in the Apocalypse, than the more polished style of the Epistles and the Gospel. The former shows less acquaintance with the language than the latter; and the fact is fully accounted for, if we suppose that the apostle, when he wrote the Apocalypse, had not had so frequent intercourse with the people as at a subsequent period; and this course of his travels explains the causes of this fact.

7. If we may thus decide respecting the travels of John after the destruction of Jerusalem, we reconcile many of the various traditions of antiquity, and account for the difference between the language of the Apocalypse and the other writings of the apostle. We have taken no notice of the journey which Eusebius tells us he took again to Palestine, after the destruction of Jerusalem. Lampe considers it as very uncertain, and there is no corroborating authority to support it. Neither can we venture to assert the truth of the story, that the apostle went to Rome towards the end of the reign of Domitian, and was there cast into a caldron of boiling oil. That he was sent to the island of Patmos, and there wrote the Apocalypse, cannot be doubted; and the arguments of Lampe confirm the general opinion, that he was banished to that island in the fifteenth year of the reign of Domitian, and not of Claudius, and was recalled soon after, in the reign of Nerva.

8. The uniform tradition of antiquity assures us, that the apostle returned to Ephesus after the termination of his banishment to Patmos, and continued there till his death, in the third year of Trajan, and probably in the hundredth year of his own age. After his return from Patmos, he resided constantly at Ephesus, and spoke, as we may justly conclude, the Greek language only. This practice would have given him a knowledge and fluency in that tongue to a greater degree than when he was at Jerusalem, or associating with the people of various countries; and it will sufficiently explain the reasons why the style of the Epistles should so much resemble that of the Gospel of John, which was undoubtedly the last of the inspired books added to the canon of Scripture. Thus, in his Gospel, John does not content himself with simply affirming or denying a thing, but denies its contrary to strengthen his affirmation; and, in like manner, to strengthen his denial of a thing, he affirms its contrary. See Jn. 1:20. 3:36. 5:24. 6:22. The same manner of expressing things strongly occurs in this Epistle. See ch. 2:4,17, and 4:2,3. In his Gospel, also, John frequently uses the pronoun, or *outos, autē, touto, this,* in order to express things emphatically. See ch. 1:19. 3:19. 6: 29,40,50, and 17:3. In the Epistle the same emphatical mode of expression obtains. Compare ch. 1:5. 2:25. 3:23. 5:3,4,6,11.*

9. It does not therefore appear improbable that this and the other Epistles were written as late as the year 95 or 96, towards the very close of the apostolic age.

10. As this opinion is by no means generally adopted, it will be necessary to take some notice of the arguments by which Dr. Hales, Mr. Horne, and other critics, would assign an earlier date to the Epistle.

(1) The expression in ch. 2:18, 'It is the last hour,' is said to be more applicable to the last hour of time of the duration of the Jewish state than to any later period, especially as the apostle adds, 'And as ye have heard that Antichrist is coming, even so now there have been many Antichrists, whence we know that it is the last hour;' in which passage the apostle evidently alludes to our Lord's prediction concerning the springing up of false Christs, false teachers, and false prophets, before the destruction of Jerusalem. Mat. 24:5–25. The expression, however, 'the last time,' may allude, not to the destruction of that city, but to the close of the apostolic age. Michaëlis would support this argument for the early date of the Epistle, by observing that John's Gospel was opposed to heretics, who maintained the same opinions as are opposed in this Epistle, which tenets he has confuted by argument in his Gospel, whereas in the Epistle he expresses only his disapprobation. Michaëlis therefore concludes that the Epistle was written before the Gospel, because, if John had already given a complete confutation when he wrote this Epistle, he would have thought it unnecessary to have again declared the falsehood of such opinions. This idea of Michaëlis appears to be correct; but the date of the Epistle is not ascertained by its having been written before the Gospel.

(2) Again, the expression used (2:13,14), 'Ye have known Him from the beginning,' applies, it is said, better to the disciples immediately before Jerusalem was destroyed, than to the few who might have been alive at the late date which some critics assign to the Epistle. In the verses just cited, the fathers or elders are twice distinguished from the 'young men' and the 'children,' by this circumstance, that they had seen Jesus during his ministry or after his resurrection. Thirty-five years after our Lord's resurrection and ascension, when Jerusalem was destroyed, many such persons might have been alive, whereas in 98, or even in 92, there could not have been many persons alive of that description. In reply to this argument we may observe, that some of those who had seen the miracles of our Lord might have taken refuge with John at Ephesus.

(3) To these two arguments for the early date of John's First Epistle, Dr. Hales has added the following, which have not been noticed by any other biblical critic:—As the other apostles, James, Jude, Paul, and Peter, had written catholic Epistles to the Hebrew Christians especially, it is likely that one of the principal '*pillars* of the church,' the greatest surety of the mother church, the most highly gifted and illuminated of all the apostles of the circumcision, and the beloved disciple, would not be deficient likewise in this labor of love. This is true; but the labors of these apostles might have been the very cause why John should delay writing.

(4) Nothing could tend so strongly to establish the faith of the early Jewish converts as the remarkable circumstances of our Lord's crucifixion, exhibiting the accomplishment of the ancient types and prophecies of the O. T. respecting Christ's passion or sufferings in the flesh. These John alone could record, as he was the only eye-witness of that last solemn scene among the apostles. To these, therefore, he alludes in the exordium, as well as to the circumstances of our Lord's appearances after the resurrection; and to these he again recalls their attention in that remarkable reference to 'the *water*' at his baptism, to 'the *water* and *blood*' at his passion, and to the dismissal of 'his spirit,' when he commended it to his Father, and expired (5:5–9). This argument really appears to be but of little weight. The early converts had the other Gospels in their hands, and there does not seem to have been any necessity for John's writing ten or twenty years earlier.

(5) The parallel testimony in the Gospel (Jn. 19:35–37) bears witness also to the priority of the Epistle in the expression, 'He that saw hath testified' (*memarturēke*), intimating that he had delivered this testimony to the world already; for if now for the first time, it should rather be expressed by the present tense, *marturei*, 'testifieth.' And this is strongly confirmed by the apostle's same expression, after giving his evidence in the Epistle, 'This is the testimony of God which He hath testified (*memarturēke*) concerning his Son' (v. 9), referring to the past transaction as fulfilling prophecy. It is acknowledged that the Epistle was written first; but this does not settle the date.†

11. Though this composition is called an Epistle, nothing is to be found in it, as Bp. Horsley has observed, of the epistolary form. It is not inscribed to any individual, like Paul's to Timothy and Titus, or the second of the two which follow it, 'to the well-beloved Gaius;' nor to any particular church, like Paul's to the churches of Rome, Corinth, Ephesus, and others; nor to the faithful of any particular region, like Peter's

* Macknight's Preface, sect. ii. § 2.

† Arrang. of N. T. vol. ii. p. 689, &c. Eng. ed. The late learned and ingenious editor of Calmet, Mr. Charles Taylor, has proposed an hypothesis to dispose of the difficulties attending both the exclusively early and late dates of this Epistle. He supposes that there were two publications of it; one at a very early period of the church, the other toward the close of the apostolic age, after it had been revised by its author, and adapted to the then state of the church. See Fragments to Calmet, Nos 619–622, 625–633.

First Epistle 'to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia;' nor to any principal branch of the Christian church, like Paul's to the Hebrews; nor to the Christian church in general, like the Second of Peter's 'to them that had obtained like precious faith with him,' and like Jude's 'to them that are sanctified by God the Father, and preserved in Jesus Christ, and called.' It bears no such inscription; it begins without salutation, and ends without benediction. It is true the writer sometimes speaks, but without naming himself, in the first person, and addresses his reader, without naming him, in the second. But this colloquial style is very common in all writings of a plain, familiar cast; instances of it occur in John's Gospel, and it is by no means a distinguishing character of epistolary composition. It should seem that this book has for no other reason acquired the title of an Epistle, but that in the first formation of the canon of the N. T. it was put into the same volume with the didactic writings of the apostles, which, with this single exception, are all in the epistolary form. It is indeed a didactic discourse on the principles of Christianity, both in doctrine and in practice; and whether we consider the sublimity of its opening with the fundamental topics of God's perfections, man's depravity, and Christ's propitiation, the perspicuity with which it propounds the deepest mysteries of our holy faith, and the evidence of the proof which it brings to confirm them; whether we consider the sanctity of its precepts and the energy of argument with which they are enforced, the dignified simplicity of language in which both doctrine and precept are delivered; whether we regard the importance of the matter, the propriety of the style, or the general spirit of ardent piety and warm benevolence, united with a fervid zeal, which breathes throughout the whole composition; — we shall find it in every respect worthy of the holy author to whom the constant tradition of the church ascribes it, — 'the disciple whom Jesus loved.'*

12. That the leading design of this Epistle was to combat the doctrines delivered by certain false teachers, appears from ch. 2:18–26. 3:7. 4:1–3. And that the doctrines taught by these heretics were similar to those of the Cerinthians and the Gnostics,† is evident, as Michaëlis has ably shown,‡ from the counter doctrines here delivered by John. In order to guard the Christians to whom he wrote against the pernicious errors of these infatuated men, the apostle has insisted, most strenuously, on the humanity and divinity of Christ — on the purity of the doctrines taught by his apostles, and their conformity to the teachings of their Master — on the unsullied holiness of God and his essential goodness — on the vanity of faith separate from holy tempers and benevolent dispositions — and on the importance and obligations of brotherly love.

13. A variety of synopses of this Epistle have been proposed, with a view to illustrate the apostle's argument. Mr. Horne has undoubtedly adopted the best of these, which is as follows: It comprises six sections, besides the conclusion, which is a recapitulation of the whole.

Sect. I. asserts the true divinity and humanity of Christ, in opposition to the false teachers; and urges the union of faith and holiness of life, as absolutely necessary to enable Christians to enjoy communion with God (1:1–7).

Sect. II. shows that all have sinned, and explains the doctrine of Christ's propitiation (v. 8–10. 2:1,2); whence the apostle takes occasion to illustrate the marks of true faith, viz. Obeying the commandments of God, and sincere love of the brethren, and shows that the love of the world is inconsistent with the love of God (2:3–17).

Sect. III. asserts Jesus to be the same person with Christ, in opposition to the false teachers, who denied it (v. 18–29).

Sect. IV. On the privileges of true believers, and their consequent happiness and duties, and the marks by which they are known to be the sons of God (ch. 3).

Sect. V. contains criteria by which to distinguish Antichrist and false Christians, with an exhortation to brotherly love (4:).

§ i. A mark to know one sort of Antichrist — the not confessing that Christ came in the flesh (v. 1–3).

§ ii. Criteria for distinguishing false Christians, viz.
(1) Love of the world (v. 4–6).
(2) Want of brotherly love (v. 7–12).
(3) Denying Christ to be the true Son of God (v. 13–15).

§ iii. A recommendation of brotherly love, from the consideration of the love of God in giving his Son for sinners (v. 16–21).

Sect. VI. shows the connection between faith in Christ, regeneration, love to God and his children, obedience to his commandments, and victory over the world; and that Jesus Christ is truly the Son of God, able to save us, and to hear the prayers we make for ourselves and others (5:1–16).

The conclusion, which is a summary of the preceding treatise, shows that a sinful life is inconsistent with true Christianity, asserts the divinity of Christ, and cautions believers against idolatry (v. 17–21).

This is an outline of this admirable Epistle, which, being designed to promote right principles of doctrine and practical piety in conduct, abounds, more than any book of the N. T., with criteria by which Christians may soberly *examine themselves whether they be in the faith.*§

SECTION VI.

THE SECOND AND THIRD EPISTLES OF JOHN.

1. These two Epistles may be regarded as an epitome of the first one, and contain very little not to be found in that. The similarity, both in style and in sentiment, between these and the First Epistle, may be seen by comparing 2 Epist. 5 with 1 Epist. 2:3; and v. 6 with 1 Epist. 5:3; and v. 7 with 1 Epist. 5:5; and 3 Epist. 12 with Jn. 19:35. Of John's peculiar manner of expressing things, 2 Epist. 7 and 3 Epist. 11 are examples.‖

2. The doubts which were formerly entertained of their genuineness have been satisfactorily accounted for; and their early reception among the canonical books is shown from their citation by Irenæus, who was a disciple of Polycarp and a hearer of Papias, both of whom were disciples of the evangelists.¶

CHAPTER XI.

THE BOOK OF REVELATION.

1. The writer of this book affirms himself to have been John, a servant of Jesus Christ, then in the island of Patmos, for the word of God, and for the testimony of Jesus; which will agree with no other John, of whom we have any knowledge, except the evangelist; and accordingly, from this description of the writer, and also the similarity of style which prevails between this and the acknowledged writings of that apostle, it was universally received as his inspired production in the primitive church. It is expressly cited as such by Justin Martyr,** Irenæus,†† and Polycarp,‡‡ in the second century; and is reasonably thought to have been known to Hermas and Papias still earlier, from some modes of expression in their writings, which appear to be borrowed from it.§§ 'Indeed, as Sir Isaac Newton has remarked,‖‖ there is no book of the New Testament so strongly attested, or commented upon so early, as the Apocalypse. Independent of these testimonies, however, the book itself furnishes the most indubitable evidence of its inspiration, in the numerous clear and circumstantial predictions with which it abounds, many of which have been subsequently fulfilled.

2. Concerning the time when this book was written, critics are not agreed: indeed, they differ so widely, that some make it one of the earliest, while others make it the last published book of the New Testament. Grotius, Sir Isaac Newton, Michaëlis, Bishop Newton, and Dr. Tillotson, ascribe it to the reign of Claudius or Nero. Mill, Lardner, Bengelius, Woodhouse, Horne, Townsend, and others, contend that it was written in the reign of Domitian, A. D. 96 or 97. The latter opinion accords with the voice of Christian antiquity, and alone agrees with the contents of the book. Thus the three first chapters describe the Asiatic churches as being in that advanced and flourishing state of society and discipline, and to have undergone those changes in their faith and morals, which could not have taken place until after they had been planted for a considerable time. For instance, the church at Ephesus is reproved for having left her 'first love;' whereas the Epistle addressed to them by Paul, in the year 61, commends their love and faith (ch. 1:15). There are also several expressions in the address to the churches, which indicate their having been exposed to persecution. But there was no persecution of the Christians extending to the provinces, till the reign of Domitian, whose death is related to have happened in September, A. D. 96. The Christian exiles were then liberated, and John was permitted to return to Ephesus. As, however, the emperor's decease, and the permission to return, could not be made known in Asia immediately, some time must intervene before the apostle could be at liberty either to write the Apocalypse at Ephesus, or to send it by messengers from Patmos. The year 96 or 97, therefore, appears to be the most probable time to which this book can be assigned.¶¶

3. Nor are the learned more agreed on the structure and machinery, and the design and object, of this prophetic book. The principal hypotheses which have been advanced are five: —

(1) That it is a prophetic and scenical exhibition of what shall happen to the Christian church till the end of the world. Those who espouse this opinion, lay down as a proposition, which comprises the subject of the whole book, the contest of Christ with his enemies, and his final victory and triumph over them. See 1 Co. 15:25. Mat. 24: Mk.

* Horsley's Sermons, p. 144, &c. 2d edit.
† For an account of these, see the Introduction to John's Gospel, pp. 173–178, *ante*.
‡ Introduction, vol. iv. ch. xxx. sect. 3.
§ Horne's Introduction, vol. iv. p. 432. 4th edition.
‖ See Mill, Prolegomena, No. 153, and Whithy's Preface.
¶ See Lardner on the Canon, vol. iii. p. 622.
** Lardner, vol. i. p. 348, iii. p. 417.
†† Ibid. vol. i. p. 372.
‡‡ Gill's Comment. Pref. Rev., and Woodhouse's Dissertation, prefixed to 'The Apocalypse translated,' p. 36, &c.
§§ See Woodhouse's Dissertation, p. 31, &c.
‖‖ Observations on the Prophecies of Daniel and the Apocalypse.
¶¶ See further, p. 110, *ante*.

13: Lu. 21: But what is but briefly hinted in these scriptures, is detailed at large in the Apocalypse, and represented by various images, and in regular order.

(2) That it contains a prophetic description of the destruction of Jerusalem, of the Jewish war, and of the civil wars of the Romans. This is the theory of Wetstein, who divides the prophecy into two parts: — (1) The first is contained in the closed book, and concerns the earth and the third part, *i. e.* Judea and the Jewish nation. (2) The second part is contained in the open book, and concerns many peoples, and nations, and tongues, and kings (10.11), *i. e.* the Roman empire.

(3) That it contains predictions of the persecutions of the Christians under the heathen emperors of Rome, and of the happy days of the church under the Christian emperors, from Constantine downwards. This was the general opinion of the fathers.

(4) That it contains prophecies concerning the tyrannical and oppressive conduct of the Roman pontiffs, the true Antichrist; and foretells the final destruction of Popery. This opinion is adopted by the generality of Protestant writers.

(5) On the other hand, the Roman Catholic writers maintain that it is a prophetic declaration of the schism and heresies of Martin Luther, those called Reformers, and their successors; and the final destruction of the Protestant religion. This hypothesis has been illustrated and defended at large, by Bishop Walmsley, in a work called the History of the Church, under the feigned name of Signior Pastorini; in which he endeavors to turn every thing against Luther and the Protestants, which they interpreted of the Pope and Popery; and attempts to show, from a computation of the Apocalyptical numbers, that the total destruction of Protestantism in the world will take place in 1825 or 1826!

(6) Mr. Faber has supposed that much of the imagery of the Revelation is taken from the ancient mysteries; and Eichhorn has represented it as a drama. This opinion, somewhat modified, was espoused and defended by Mr. Irving, who observes, 'The great object and main action of the book is to show the condition of the church under Daniel's fourth beast, from the time that John wrote, or rather from the time of the things that are recounted in the Epistles to the seven churches, down to the period at which the saints should obtain the kingdom, with the judgments which came upon her adversaries during that long period, and the judgments by which she was put in possession of the kingdom, and the blessedness of her millennial reign, down till the time of the general judgment and consummation of all things. And if this could have been done by one prophetic narration in regular order, I doubt not but that, being the simplest plan, would have been chosen; but as there were three distinct scenes of distinct actions, the Western empire, and the Eastern empire, and the church, with experiences altogether diverse, the threefold division became necessary until the time when the saints possess the kingdom, after which it is one. The thread of the story is therefore threefold: when the one is followed out to the great crisis, the prophecy goes back to bring up the second to the same point, then to bring up the third to the same point; after which they all proceed together. If, therefore, I were to select an emblem by which to represent the method of this emblematical book, it would be that of a river, which ariseth at three heads in one mountain, and flows for a long space in three great streams through diverse countries of the earth, but afterwards reunites at the same place, and continues, in one great channel, to flow onward to the ocean. But if I were called to say what form of composition this book resembled the most, I would say the ancient drama, and that it was subdivided into four acts; the first setting forth, in several scenes, the progress of one subsidiary action; the second bringing forward the progress of a second action to the same point; the third, the progress of a third action to the same point; yet connected and linked with one another, but not appearing together upon the stage till the fourth act, which contains the triumph of the last of the three persons over the other two. And each of these acts hath its prologue, descriptive of its contents and style of representation. And there are distinct notices of the changing of the acts; and, as in the ancient drama, there are choruses of saints and angels to interpret and apply the matter, with single voices to make it still more clear; which method is intricate (but its intricacy becomes its evidence in the explication of it) only because of the great mass of matter to be briefly spoken. And yet I say not that it is a drama, but that it resembles those ancient dramas, in which high poetry, divine morality, and mystical theology, were wont to be set forth in concert. For it is to be likened to other compositions only for the sake of more clear conceptions, being in itself singular and unrivalled, the sublimest and most comprehensive of God's revelations.' *

4. Of these several hypotheses we must leave the reader to take his choice, referring him to those writers who have with much learning and ability discussed their respective merits.†

5. This book has justly been considered as designed to supply the place of that succession of prophets, which demonstrated the continued providence of God to the Jewish and the patriarchal churches. The superiority of prophecy over miracles, as an evidence of Christianity, has been asserted by Bishop Warburton, and by many learned writers, as a continually-increasing evidence. The great peculiarity of the prophecies of the O. T. is their gradual development of the system of truth, as the world was able to bear it. The first prophecy of the seed of the woman, that is, of some one family of the descendants of Eve, was less definite than those which predicted in their order that He should descend from Abraham; from Isaac, rather than from Esau; from Judah, rather than from the other patriarchs; from David, and so on, till the annunciation of Malachi, that the Lord whom they sought should come while the second temple was standing. Another peculiarity was, that the ancient prophets announced, in very general terms, in the boldest and most figurative language, various events which have never yet taken place, relative to some more glorious state of the church, the punishment and overthrow of its enemies, the final restoration of the Jews, and the universal establishment of happiness and innocence among mankind. If we are justified in expecting a book of prophecy, in the place of a succession of prophets, in the Christian church, we may anticipate also the clearer prediction of the same events, and their gradual development.

6. The majority of commentators on the Apocalypse generally act on these principles of interpretation. They discover in this book certain predictions of events which were fulfilled soon after they were announced; they trace in the history of later years various coincidences, which so fully agree with various parts of the Apocalypse, that they are justly entitled to consider them as the fulfilment of its prophecies; and by thus tracing the one God of revelation, through the clouds of the dark ages, through the storms of revolutions and wars, through the mighty convulsions which at various periods have agitated the world, their interpretations, even when they are most contradictory, when they venture to speculate concerning the future, are founded on so much undoubted truth, that they have materially confirmed the wavering faith of thousands. Clouds and darkness must cover the brightness of the throne of God, till it shall please Him to enable us to bear the brighter beams of his glory. In the mean time, we trace his footsteps in the sea of the Gentile world, his path in the mighty waters of the ambition and clashing passions of man. We rejoice to anticipate the day when the bondage of Rome, which would perpetuate the intellectual and spiritual slavery of man, shall be overthrown, and the day-spring of united knowledge and holiness bless the world.‡

7. We conclude these remarks with the following very excellent canons of interpretation, proposed by Dr. Woodhouse, who has himself applied them with great success to the exposition of this sacred book.

(1) Compare the language, and symbols, and predictions, of the Apocalypse with those of former revelations; and admit only such interpretation as shall appear to have the sanction of this divine authority.

(2) Unless the language and symbols of the Apocalypse should in particular passages direct, or evidently require another mode of application, the predictions are to be applied to the progressive church of Christ.

(3) The kingdom, which is the subject of this prophetic book, is not a temporal, but a spiritual kingdom; 'not a kingdom of this world;' not established by the means and apparatus of worldly pomp, not bearing the external ensigns of royalty, but governing the inward man, by possession of the ruling principles: 'The kingdom of God,' says our Lord, 'is within you.' Luke 17:21. The predictions relative to this kingdom, therefore, are to be spiritually interpreted. Wars, conquests, and revolutions, and vast extent, and great political import, are not the object of the apocalyptical prophecies — unless they appear to have promoted or retarded in a considerable degree the *real* progress of the religion of Jesus Christ, whose proper reign is in the hearts and consciences of his subjects. His reign is advanced when Christian principles — when faith, and righteousness, and charity — abound; it is retarded when ignorance, impurity, idolatrous superstition, and wickedness, prevail.

(4) We are not to attempt the particular explanation of those prophecies which remain to be fulfilled.§

* Babylon and Infidelity foredoomed of God, vol. i. p. 181, &c.

† See Mede's Key to the Apocalypse; Lowman's Commentary and Paraphrase on the Revelation; Bengelius's Introduction to his Exposition of the Apocalypse, translated by Robertson; Daubuz's Perpetual Commentary on the Revelation of St. John; Woodhouse's Apocalypse translated; Michaelis's Introduction, vol. iv. p. 518, &c.; Horne's Introduction, vol. iv. p. 474, &c.; Townsend's Arrangement of N. T. p. *413, &c. American edition; and Tilloch's Dissertations. [See the Tabular View of several Schemes of Exposition of the Rev., at the end of Rev., in the Comprehensive Commentary.]

‡ Townsend's Arrangement of N. T. p. *413* &c. American edition.

§ Translation of the Apocalypse, p. xii., &c.

PART III.

BIBLICAL THEOLOGY.

1. The term Theology, which strictly imports 'a discourse or treatise concerning God,' embraces, according to its enlarged and ordinary acceptation, every thing pertaining to the principles, institutions, and practices of religion. Theology is therefore a branch of biblical science of preëminent importance; it is that, in fact, which gives to criticism and interpretation all their value, inasmuch as they are directed solely and exclusively to ascertain the precise character, import, obligations, and purposes of this, as it is revealed and illustrated in the sacred writings. The Bible, as a mere literary work, — comprising history, philosophy, jurisprudence, morals, poetry, and prophecy, — is, indeed, a volume of incomparable value to the philosopher, and of inexhaustible interest to the inquisitive mind. It comprises 'all the treasures of wisdom and knowledge;' the simple eloquence of its narratives, the sublime imagery of its poetry, the grandeur of its descriptive painting, the profundities of its social and political economy, and the persuasive power of its moral lessons, with many other high qualities that are familiar to every attentive reader, combine to render it a book which will repay, a thousand-fold, any amount of thought and labor that may be expended upon its study and interpretation. But all else dwindles into insignificance and comparative worthlessness, when the divinity of its origin, and the nature and object of its revelations, are taken into the account. It is to the thorough understanding of these, therefore, that every thing should be made subservient. This should be the object and aim of all our studies — the prompting motive to all our inquiries.

2. A work purporting to be introductory to the study of the Scriptures, would be manifestly defective did it not at least indicate the primary features and progressive character of the divine revelation — point out the evidences which attest its genuineness and authenticity — trace the errors and corruptions that have been grafted upon it, so far as they are indicated in Scripture — and describe the principal rites and ceremonies which it has prescribed and enjoined. These topics will furnish the subjects of inquiry and exposition in the following chapters.

[Consult, in this connection, the general Introds. to the Commentary, vols. i. and iv.]

CHAPTER I.

OF THE MEDIA OF DIVINE REVELATION.

Divine Revelation originally communicated to Individuals — Cessation of Personal Revelations — The Bible the only Medium of Revelation — Inspiration of the Scriptures — Various Theories of Inspiration — The Author's Theory of Inspiration in Relation to the Scriptures — Discrepancies in the Gospels are Proofs against their plenary Inspiration, but Attestations of their Genuineness and General Authenticity — Character and Claims of the Bible.

1. Time was when the revelations of God were communicated to mankind through the medium of certain individual persons, chosen for this special purpose, and furnished with the necessary credentials to attest the divine character of their mission, and to command the attention and obedience of those to whom they addressed themselves. A succession of divine teachers, from Adam to Christ, was raised up by the Almighty, and under his inspiration taught mankind those doctrines, pertaining both to life and godliness, which their unaided reason could never have discovered. 'God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom He hath appointed heir of all things, and by whom also He made the world.' He. 1:1. 'There was a time when each revelation of the word of God had an introduction into this earth, which neither permitted men to doubt whence it came, nor wherefore it was sent. If, at the giving of each several truth, a star was not lighted up in heaven, as at the birth of the Prince of Truth, there was done upon the earth a wonder, to make her children listen to the message of their Maker. The Almighty made bare his arm, and, through mighty acts shown by his holy servants, gave demonstration to his truth, and found for it a sure place among the other matters of human knowledge and belief. But now the miracles of God have ceased, and nature, secure and unmolested, is no longer called on for testimonies to her Creator's voice. No burning bush draws the footsteps to his presence-chamber; no invisible voice holds the ear awake; no hand cometh forth from the obscure to write his purpose in letters of flame. The vision is shut up, and the testimony is sealed, and the word of the Lord is ended; and this solitary volume, with its chapters and verses, is the sum total of all for which the chariot of heaven made so many visits to the earth, and the Son of God Himself tabernacled and dwelt among us. The truth which it contains once dwelt undivulged in the bosom of God; and, on coming forth to take its place among things revealed, the heavens, and the earth, and nature through all her chambers, gave it reverend welcome. Beyond what it reveals, the mysteries of the future are unknown. To gain it acceptation and currency, the noble army of martyrs testified unto the death. The general assembly of the first-born in heaven made it the day-star of their hopes, and the pavilion of their peace. Its every sentence is charmed with the power of God, and is powerful to the everlasting salvation of souls.'*

II. It is obvious that to claim so much as this on behalf of the Scriptures, is to claim for them a degree of inspiration of which no other writings partake. For it is not to be overlooked, that the biblical writers are not always those who were numbered amongst the prophets, apostles, or evangelists; and that even where this is the case, the writers often describe events which they did not themselves witness, record discourses and propound doctrines which they did not themselves originally deliver or bring to light. It is evident, therefore, that the validity and authority of the original communication might be greatly compromised or wholly invalidated by the subsequent narrator, if he were not protected against error by a divine interposition.

1. And what is thus seen to be necessary in theory, is accorded in fact to the sacred Scriptures. The memorable words of Paul and Peter are most explicit. The *Theopneustos* of the former asserts unequivocally the important fact; and the *hupo Pneumatos hagion pheromenoi* of the latter presents the Sacred Agent direct as breathing, and 'bearing' the writers beyond the possibility of error: 'All Scripture given *by inspiration of God*' (*Theopneustos*). 2 Ti. 3:26. 'Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost' (*hupo Pneumatos hagiou pheromenoi*). 2 Pe. 1:20, 21. With such language, of so determinate a meaning, the solemn declaration of John, Re. 22:18,29, need scarcely be appealed to.

2. We confess, however, that we are far from being satisfied with the current doctrines of inspiration as claimed on behalf of the Scriptures. It is vague, unsatisfactory, incapable of proof, and leaves insuperable objections against some passages in the historical parts of the N. T. Scriptures.

3. The term *inspiration*, in its application to the sacred writings, was formerly employed to denote the divine communication of knowledge to the human mind, extending not only to the doctrines and facts which the writers had to detail, but also to the identical words in which those doctrines and facts were to be communicated. This doctrine of organic or literal inspiration, however, is now very generally abandoned for a modified and more flexible theory. Instead of maintaining a uniform, unremitting, indiscriminate operation of the Holy Spirit upon the minds of the sacred penmen, the divine agency is now generally represented as accommodating itself to circumstances, and assuming, as occasion required, the several forms of *superintendence*, *suggestion*, and *revelation*. This theory, though scarcely accurate, as its definition falls short of the ideas intended by the persons adopting it, is sufficiently so for our present purpose. That there are many things in the historical parts of the Old and New Testaments of which the writers must have obtained a knowledge by the ordinary modes of communication, is too obvious to need a single remark; and that, as men possessed of memory and judgment, they were able, without supernatural influence, to relate them to others, and to accompany them with occasional remarks, must be equally evident. Matthew could relate, without divine aid, that Christ called him from the receipt of custom, to become his disciple, and that upon this occasion he made his Master a feast in his own house; and John, without supernatural assistance, could give an account of the miraculous conversion of water into wine, at the marriage in Cana.

* Irving's Orations for the Oracles of God.

But, notwithstanding that this is conceded by the claimants of plenary inspiration, it is argued, that even in these cases there was an inspiration of *superintendence*, to preserve from error; and of *suggestion*, to record particular events, and note particular observations.

4. The term *revelation* is used with reference to those communications of knowledge on subjects relative to God and divine things, which are placed beyond the sphere of human attainments. Had man possessed the abilities of an angel, he could never have explored the thoughts and purposes of the Divine Being; and therefore, where these are brought within the cognizance of the human mind, it must be by a revelation from above. Dr. Doddridge and others have noticed a degree of inspiration, which they term *elevation*, and confine to such parts of Scripture as are lofty and sublime. But as this notion is generally exploded, further reference may be deemed unnecessary. The celebrated Michaëlis struck out a path, in which we are not aware that he has been followed by any writer, in this country at least. His theory is, that the inspiration of the several parts of the N. T. is made to depend upon the fact of their having been written by the *apostles* of Christ. The inspiration of Mark and Luke is therefore abandoned, and the inspiration of the writings ascribed to Matthew and John is made contingent upon the genuineness of these Gospels. This theory appears any thing but satisfactory, and the arguments any thing but convincing.

5. The last theory to which we shall refer is what may be termed *partial* inspiration, and is advocated by Mr. Horne, in his Introd. to the Study of the Scriptures. 'It is not to be supposed,' he remarks, 'that the writers were thus inspired [i. e. in the lowest degree] in every fact which they related, or in every precept which they delivered. They were left to the common use of their faculties, and did not, upon every occasion, stand in need of supernatural communication; but whenever, and as far as divine assistance was necessary, it was always afforded.' He again observes, 'Whatever distinctions are made with respect to the sorts, degrees, or modes of inspiration, we may rest assured that one property belongs to every inspired writing, namely, that it is free from error, i. e. any *material error*. This property must be considered as extending to the whole of each of those writings of which a part only is inspired; for it is not to be supposed that God would suffer any such errors as would tend to mislead our faith or pervert our practice. In this restricted sense it may be asserted, that the sacred writers always wrote under the influence, or guidance, or care, of the Holy Spirit, which sufficiently establishes the truth and divine authority of all Scripture.'

6. Such are the theories of inspiration that are now generally maintained. The one class extends some kind of active divine interposition to every part of Scripture; but the others, though *in words* they do so, *in fact* confine it to a part of the text. Of the two kinds, we think the theory supported by Mr. Horne to be the most exceptionable, inasmuch as it leaves us ignorant of the limits of the inspiration argued for. Those who maintain this theory, do not pretend to possess any peculiar information respecting the situation of the sacred writers, or of the opportunities and means of knowledge they possessed, so as to be able to ascertain where their ordinary sources of knowledge failed them, and where the need of a divine interposition arose: still less do they profess to recognize, by any marks, the operation of the Spirit, and so to distinguish passages inspired from those derived through personal experience or testimony. The existence, therefore, of any writing of the former description is a merely arbitrary conjecture, which rests entirely on a dogmatical ground.

7. These discrepancies and anomalies, as to the theory of inspiration, originate in want of attention to the real nature of the case, and also, and perhaps above all, in an imperfect knowledge of the doctrine of Scripture itself relative to this important question. Men have been, so to speak, more anxious than the Divine Author of the Scriptures Himself has been, to multiply the claims of its authority, by exaggerating the divinity of its character. The advocates of plenary inspiration have confounded questions that are essentially distinct and independent of each other; namely, *authenticity* and *infallibility* — the *possibility* of error with *error* itself. As historical records, the sacred writings are sustained by evidence demonstrative of their *truth*, and this wholly apart from the consideration of their *inspiration*; and it is upon this evidence, and not upon the ground of their supposed inspiration, that they immediately challenge the belief of mankind, and denounce the punishment of man's negligence and infidelity.

8. But do we therefore deny all inspiration in reference to the Scriptures, and restrict their claims to the mere fact of their truth or falsehood? We have already asserted the contrary, and will now proceed to point out the limitations under which, we think, all theories of inspiration should be received, as indicated by the Scriptures themselves, and as rendered necessary by the exigencies of the case.

9. The sacred writings are of a multifarious character. There is one great object proposed by the Divine Being throughout all the dispensations of his providence and revelations of his will, as recorded in these documents, namely, the enlightenment and salvation of mankind. But the documents themselves assume a variety of forms, embracing history, cosmography, theology, psalmody, prophecy, preaching, and various other things neither immediately connected with, nor essentially dependent upon, each other. Now, the question is, Were all these several subjects, and every part of these several subjects, reduced to writing under the direct and immediate superintendence of the Holy Spirit? or, if they were not thus uniformly and universally inspired, do we possess the means of discriminating between the two classes of writing — that which is of divine superintendence or revelation, and that which is the mere product of unaided intellect? We think that the following theory will get rid of the difficulties attendant upon both the hypotheses we have noticed, and dispose, at the same time, of some otherwise unaccountable discrepancies and anomalies in the sacred text itself. We assume, then, that all that portion of the sacred writings which partakes of the prophetic or of the didactic character — whether it assume the form of theological teaching or of historical narrative, was written under the immediate direction and superintendence of the Holy Spirit. For this portion of the sacred writings we are disposed to contend for the fullest amount of inspiration, and that for the following reasons: —

(1) The nature of the subjects requires such a divine illumination and superintendence. They relate either to the Divine Being; to the spiritual relations, exigencies, and duties of man, and a future life; to the nature and reasonableness of moral obligations; or to future occurrences, contingent upon the actions of mutable beings. Without a divine revelation, each of these things must have remained amongst those which 'eye hath not seen, nor ear heard, and which it hath not entered into the heart of man to conceive' of.

(2) For this inspiration we have the express declarations of the sacred writers themselves, as well as (in relation to the N. T.) the unconditional promises of our Savior Jesus Christ Himself.

(3) As to the prophetic parts of the sacred volume, whether comprised in the O. or N. T., there can be no doubt. The foretelling of future events is by the Almighty Himself made the criterion for distinguishing those who were inspired by his Spirit. 'I will . . . that they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it. Produce your cause, saith the LORD; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know ye are gods; yea, do good, or do evil, that we may be dismayed, and behold it together. Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you. I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay. Who hath declared from the beginning, that we may know; and before time, that we may say, He is righteous? Yea, there is none that showeth; yea, there is none that declareth; yea, there is none that heareth your words. . . . Behold, they are all vanity; their works are nothing: their molten images are wind and confusion.' Is. 41:19–29. 'Assemble yourselves and come; draw near together, ye that are escaped of the nations; they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? Have not I, the LORD? and there is no God else beside Me; a just God and a Savior: there is none beside Me.' 45:20,21. 'Remember the former things of old: for I am God; and there is none else: I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, Thy counsel shall stand, and I will do all my pleasure.' 46:9,10. 'I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them: I did them suddenly, and they came to pass. Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I showed it thee, lest thou shouldst say, Mine idol hath done them, and my molten image hath commanded them. . . . Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens; when I call unto them, they stand up together. All ye, assemble yourselves, and hear; which among them hath declared these things? The LORD hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans.' 48:3–14. In accordance with these declarations, which might be multiplied to an almost unlimited extent, is the uniform testimony of the apostles and evangelists. 'God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets.' He. 1:1. 'Knowing this first, that no prophecy of the Scripture is of any private interpretation.* For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.' 2 Pe. 1:20,21. Hence, too, the common formula, 'Thus saith the Lord;' 'Wherefore, as the Holy Ghost saith;' 'As He saith in another place,' &c. (see Hebrews, *passim*); always having reference to the prophetic Scriptures of the O. T., and affirming, in the most direct terms, their inspiration. It is upon this ground of their inspiration, in fact, that the doctrinal value and authority of the O. T. Scriptures are placed by the inspired apostle, who, in addressing Timothy, says, 'All Scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God

* The word *epiusis* signifies *impetus, impulse*, and probably this is the best sense here; i. e. 'not by the mere impulse of their own mind, but by the inspiration of the Holy Ghost.' — See Dr. A. Clarke, *in loco*

may be perfect, thoroughly furnished unto all good works.' 2 Ti. 3:16,17.* What is true of the prophecies, in this respect, is also true of the legislative and didactic portions of the O. T. Scriptures. Whatever was intended to communicate the knowledge of any spiritual or moral truth, or to discover and enforce any obligation, whether resulting from the established harmony and order of the divine economy in human affairs, or resting, apparently, upon the mere fiat and inscrutable will of God, comes within the category of inspired writing, and possesses divine authority.

(4) With reference to the N. T. Scriptures, the question is, if possible, still clearer and more satisfactory. For all the purposes of divine teaching, whether orally or by writing, our Lord promised to his disciples the suggesting and superintending influence of the Holy Spirit: 'When the Spirit of truth is come, He will guide you into all truth' (Jn. 16: 13); 'He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.' 14:26. The latter passage explains the former, and, with its context, clearly refers it to the *discourses* and *teachings* of Christ. Hence we find, that however the authors of the Gospels may differ in their relation of *historical* circumstances, they agree in recording the discourses of our Savior, and in exhibiting the same moral and spiritual truths. Then, with regard to those parts of the N. T. which are professedly doctrinal, we have also the unequivocal avowal of the writers themselves, as to the fact of a divine inspiration having been granted. Paul, writing to the Galatian church, claims, in the most unqualified manner, a plenitude of inspiration: 'I certify you, brethren, that the gospel which is preached of me is not after man; for I neither received it of man, neither was I taught but by the revelation of Jesus Christ.' 1: 11,12. And in reply to the Corinthians, who reproached him with his destitution of the graces of oratory, the apostle says, 'We speak not in the words which man's wisdom teacheth, but which *the Holy Ghost teacheth;* comparing spiritual things with spiritual.' 1 Co. 2:13. In like manner, he appeals, not only to this church in general, but to those who were prophets or spiritual in particular, to acknowledge that the things which he commanded were those of the Lord (14:37,38); and in ch. 7 of the same Epistle, he carefully draws a line of distinction between that which proceeded *from himself,* and that which was *from the Lord;* inducing the natural inference, that where no such caution is taken, the apostle spoke and wrote under a divine afflatus. So far, and satisfactory, Paul; and with him agrees Peter, who not only asserts of the apostles generally, that they 'preached the gospel with the Holy Ghost sent down from heaven,' but refers particularly to the Epistles of Paul, and ranks them with the *tas LOIPAS graphas,* 'the other Scriptures,' whose inspiration had been attested by Christ.

10. Here, then, we may rest the question relative to the inspiration of the didactic parts of the N. T. That inspiration was necessary, in order to a perception of the truths made known by the writers — was promised by Christ — was claimed by the respective authors — and was conceded by the persons to whom they wrote. Beyond this point, however, we find no indication of divine superintendence or suggestion having been afforded to the writers of the N. T. So far, indeed, are the evangelists from referring the origin of their narratives to any such inspired source, that in the only case in which we can derive direct information relative to the sources of their knowledge, we are necessarily led to deny the assumption. In the preface to Luke's Gospel, that evangelist sets forth the pretensions upon which he demands the credence of those to whom he addresses himself. In alleging the motives from which he undertook the task of writing his narrative, he claims for it no higher origin than was conceded to the 'many' to which he refers (v. 1), and no higher authority for the facts set forth than was derivable from the diligence of the author, and the superior nature and credibility of his resources (v. 4).

11. But we shall not dwell upon this circumstance, important as it is in relation to the theory of inspiration, so far as the evangelical narratives are concerned, but at once advert to certain portions of these narratives, for the purpose of showing that to claim a constant superintending control of the Holy Spirit on behalf of them, must necessarily lead to insuperable and very serious difficulties.

(1) In the accounts which the evangelists have given of the cure of a blind man, in the vicinity of Jericho, there exists a difficulty utterly incompatible with the notion of divine inspiration. Luke states that the transaction occurred as our Savior was *approaching towards* Jericho; while Matthew and Mark represent it as having taken place after his *departure from it.*

(2) Let the reader next turn to the accounts furnished of the embalming of Christ at the tomb, by Matthew, Mark, and Luke; and compare those accounts with the narrative which John gives of the transaction, and the discrepancies will be seen to defy human ingenuity to remove them. John, who often appears anxious to rectify the trivial errors of the preceding evangelists, informs us, in this case, that *previous to the entombing* of the Savior's body, it was embalmed by Nicodemus and Joseph; i. e. on the Friday evening; and that this was done with the full knowledge of Mary and the other women, who were present at the crucifixion. Matthew, Mark, and Luke, however, state that the spices for embalming the body were purchased by the women *after the entombing,* it being intended to perform the process of embalming on the Sunday morning.

(3) The numerous variations existing in the several narratives of the resurrection are obvious enough to every reader of the Gospels; the numerous and fruitless efforts that have been made to remove them sufficiently demonstrate them to be more than apparent.

(4) To mention one case more: In the accounts which three of the evangelists have given of a dispute that took place amongst the disciples, for pre-eminence in the kingdom of the Messiah, and of the conversation which subsequently took place between them and our Savior, there is a very marked and striking difference; but between two of the narratives this difference is so great as to render them utterly irreconcilable with each other. According to Matthew, the disciples *came to Jesus to ask* who should be the greatest in the kingdom of heaven. According to Mark, however, the dispute amongst the disciples arose on the way from Galilee to Capernaum; and on their arrival in the town, our Savior excited their surprise by discovering to them his knowledge of the controversy in which they had been engaged. He was the first to notice the occurrence. *He asked them* of what they had been disputing on the way; and so far do they appear to have been from soliciting his opinion, that they hesitated to answer his question as to the fact, being by that time convinced of the error and sin into which they had been betrayed.

12. These discrepancies might be greatly multiplied, but it is unnecessary to add to their number. One such discrepancy, if its existence be assumed, is as conclusive against the plenary inspiration of the narrative in which it is found, as a thousand of them would be; for it is to be observed, that the cases we have produced are not cases in which there is a mere variation in the mode of relating a transaction, one writer supplying what another omitted; they involve direct and palpable contradictions; and, notwithstanding all the labor and ingenuity which have been expended upon them, they are utterly incapable of being removed.

13. Now, however unimportant such variations in the text of the sacred narratives may be, viewed in themselves, and however little they affect the general credit of the writers, as faithful and trust-worthy historians, they are, as we have said, wholly irreconcilable with the notion of a constant divine inspiration; for where this exists, there must be an absence of all error. To suppose, as some have done, that these contradictions have been allowed for the purpose of inducing a reliance upon the divine communications, even where they are contradictory to human reason, appears to be, not only a palpable begging of the question, but to savor of so much absurdity, as to preclude a serious answer. The inspiration of any writing is only to be gathered from internal evidence; and where this evidence makes against the assumption, the case is clearly and finally settled.

14. We may ask, too, What is gained by contending for the inspiration of those parts of Scripture which are the subjects of this inquiry? By its abandonment, no evidence of the divine origin of Christianity is given up — no doctrine of the Christian faith is rendered questionable or nugatory. These are not founded upon the fidelity with which the minutiæ of events are detailed; but upon the fact of certain great occurrences, and upon the truth of certain annunciations, whose inspiration is placed beyond question. Of the truth of this remark, all persons appear to be fully sensible when engaged in defending the outworks of Christianity against the assaults of the deist. In controversy with such a one, no advocate of Christianity attempts to argue the *inspiration* of the sacred records; all his efforts are directed to exhibit the proofs and confirmatory evidences of their genuineness, authenticity, and general credibility; and it is only when these points have been settled, that the question of inspiration is adverted to.

15. In conclusion, it may be remarked, that the absence of plenary inspiration, and the existence of such discrepancies in the narratives of Scripture as those now pointed out, not only do not tend to weaken the evidences of the Christian revelation, but, on the contrary, contribute most effectually to strengthen and confirm them. A universally-inspired writing can contain no real contradiction, because this implies a departure, more or less, from the precise truth — the prevention of which enters into all our notions of inspiration. This has ever been felt by the advocates of plenary inspiration; and hence the laborious but fruitless attempts to gloss over difficulties that could not be removed, and to disguise and mystify contradictions that could not be reconciled. To the conscientious deist these considerations must ever present an insuperable difficulty in the way of embracing Christianity, while they become to the timid Christian a fruitful source of disquietude and perplexity. Let the evangelical histories, however, be regarded in the character in which they present themselves to the world. Let them be considered as mere historical compositions where they assume no other character; let their credibility be tried by the same tests as any other literary work of the same species; let their general agreement among themselves, and with other historical documents, be urged as incontestable proofs of their authenticity, while their unimportant discrepancies are exhibited as proofs of the absence of all concert among the writers, and of their independent modes of proceeding; and nothing will be lost, but much will be gained, by abandoning the notion of a universal inspiration in the writings composing the Holy Bible.

III. We have thus established the proposition originally laid down; namely, that the

* This tr. of the apostle's words is supported by the best authorities. almost all the versions, and by many of the fathers, and certainly does Dr. A. Clarke, who thus tr., says, 'The particle *kai, and,* is omitted by not agree well with the text.'—Comment. *in loco*

Scriptures are the media through which the divine revelation is made to mankind, and also succeeded, we hope, in relieving the subject from some of the difficulties with which it is generally encumbered. If such be the character and claims of the sacred writings, then — if they be the only source of divine knowledge, the only authenticated medium through which the will of God and the knowledge of and preparation for a future state of life and immortality are to be obtained — how gratefully and devoutly should we avail ourselves of their light, and submit to their teachings! 'Coming to the word of God, we are like children brought into the conversation of experienced men, and we should humbly listen and reverently inquire; or we are like raw recruits introduced into high and polished life, and we should unlearn our coarseness, and copy the habits of the station: nay, we are like offenders caught, and for amendment committed to the bosom of honorable society, with the power of regaining our lost condition, and inheriting honor and trust. Therefore we should walk softly and tenderly, covering our former reproach with modesty and humbleness, hasting to redeem our reputation by distinguished performances, against offence doubly guarded, doubly watchful for opportunities to demonstrate our recovered goodness' * — [doubly careful in forming that character which goes into eternity!]

CHAPTER II.

THE OBJECT OF DIVINE REVELATION.

The Necessity for a Divine Revelation — The great Objects of Revelation — The Harmony subsisting amongst the various Portions of Revelation — The Law introductory and preparatory of the Gospel — Divine Revelation gradually developed — Its Congeniality with the Nature and Destinies of Man.

In discussing the media of Divine Revelation we have been compelled to speak incidentally of its object; but we must now advert to this topic more particularly, and at large.

1. Had time been nought but stagnant duration, and man been exempt from the ravages of death, no excursive conjecture would have wandered to the future, nor life been darkened by the shadow of its expected end. We should have comprehended our destiny, and experience would have supplied all the knowledge our necessities required. But our days are numbered, and our experience limited. That natural life would terminate, mankind have always been conscious: yet, to follow the victim of death beyond the tomb, and ascertain whether existence was continued or became extinct; to determine whether this was the only world in which man lived, or but an incipient stage of being indissolubly connected with the future, — human powers were wholly inadequate. But of all uncertainties, that which relates to existence or annihilation is the most gloomy and terrible. Its tendency is to induce a stubborn apathy which prevents enjoyment, while it suspends apprehension, and renders man insensible to happiness as well as to danger. Of the anxiety of mankind to ascertain the realities and certainty of a future life, we have abundant proofs. It was the great object of solicitude with the most enlightened of the heathen philosophers; but their unaided reason never carried them beyond the *probability* of immortality. Man's reason was compelled to abase itself, after every attempt to penetrate into the future, and to confess its impotence whenever it affected to scan the unseen mysteries of the eternal world.

2. To illuminate that which was obscure; to turn doubt into certainty; to convert inference into proof, and to relieve the wretchedness of incessant and anxious conjecture; to extend the vision of faith where the eye of reason failed, and declare that happiness which hope had sought for in vain; to supply virtue with renovated motives, and appall wickedness by the misery which its commission entails; to change the aspect of humanity, and irradiate the prospects of man; — these were the great objects for which revelation was made, and for which it is preserved and handed down to mankind.

3. But though revelation refers principally to the future state of man, its assurances and requisitions include the greatest possible degree of present happiness. To know that when the present life shall terminate, our existence will commence in a higher sphere; that intellect shall be eternally expanded by fresh accessions of knowledge; that the sympathies shall increase with enlightened ardor, and be exercised upon elevated and multiplied objects; that the virtuous associations of earth shall be purified and recommenced; that we are the objects of the divine solicitude and protection, and are regenerated and exalted by his love; — are sufficient to create present delight, as well as to allay all apprehension and anxiety as to the future. The prospective objects of revelation thus unite with its more immediate operations; and, what is not to be overlooked, there is, between the end and the means, the happiness and its materia, a visible connection, a mutual concordance as of natural cause and effect.

4. What we have said of revelation generally comprehends all its parts. The spirit, import, and objects of the law, were in exact accordance with those of the gospel.† There is no opposition, but the strictest harmony, between them. If the evangelical and apostolic writings were penned that we 'might believe that Jesus is the Christ, the Son of God; and that, believing, we might have life through his name' (Jn. 20:31), it is not less true, that eternal life through a divine mediator is the great doctrine inculcated and illustrated throughout the law and the prophets. The revelation, it is true, was gradually unfolded [according to the spiritual state and capacities of those who received it]. Its full light did not burst upon mankind at once; they would have been unable to bear it. Hence it seems to be most wisely established in the divine decrees, that a ceremonial worship and a sacrificial service should every where precede the worship 'in spirit and in truth.' We find, therefore, among all the pagan nations, imposing ceremonies, and among the Jews, also, a splendid external worship; but — and here is the striking difference — monotheism, and a symbolical and typical meaning, stamp upon the Israelitish worship a peculiar character.‡ The religious laws of the Jews had plainly two grand objects in view: — to inscribe monotheism upon the very tablet of the heart, and to awaken a lively sense of *sin*. The priesthood and the law were ordained for this purpose. Hence we find such frequent and striking allusions to humility in the Old Testament. 'The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit.' Ps. 34:18. 'He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?' Mi. 6:8. 'For thus saith the high and lofty One that inhabiteth eternity; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.' Is. 55:15. 'For all these things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word.' Is. 66:2. 'He resisteth the proud, but giveth grace to the humble.' *Sin, sin*, then, is the word which is heard again and again in the O. T.; and had it not there for centuries rung in the ear, and fastened on the conscience, the joyful sound of *grace for grace* could not have been heard, at the time of Christ, as the watchword of the N. T. What need of *grace* have those heathen who will hear nothing of *sin*, while, alas! they feel too much of its destructive consequences? To this end was the whole system of sacrifices; to this end, the priesthood — that all flesh might know that it is *grass*. It was obviously essential that thereby the law should prepare the way for Christianity. In every view, the sacrificial worship must be regarded as one of the most unaccountable institutions of the ancient world. Strange, indeed, that uncorrupted nature even, without the aid of grace, should feel, in so lively a manner, its dependence upon God, and its deep pollution! The belief also in one only God, what a tone of genuine piety it produced! This, as Professor Tholuck remarks,§ has not been hitherto sufficiently appreciated. The gods of the Greeks were exalted men, who, being unequal in might, were embroiled in mutual contentions. As he who knows no better protection and no surer defence than the favor of a powerful party, never can attain to quietude and tranquillity, but is at one time full of anxiety lest his party should be forced to succumb, at another disquieted with solicitude, lest *he* should lose his favor, must cherish in his bosom an everlasting conflict and dread; so also was it impossible that an unclouded spiritual life should dawn in the bosom of a serious-minded Greek. He could not say, with the Psalmist, 'Truly my soul waiteth upon God.' An unceasing ebb and flow must have disquieted the fainting heart, when one deity was known to hurl defiance in the face of another.‖ Such was far from being the case with the He-

* Irving, Oracles of God, pp. 21, 22.

† The following remark of Josephus is most important, and quite relevant to our purpose: 'To account for our steadfast faith in God and his commandments, it is necessary to recur to the fact, that our system of laws was far more useful than that of any other nation. For *Moses regarded all the virtues as subordinate parts of piety to God, and not piety as a mere subdivision of virtue.* In his legislation, he recognizes all our actions as having *anaphoran pros Theon, a relation to God.*' Contr. Ap. ii. 16.

‡ The entire religious system of the Jews is, in the most appropriate sense, a *prophecy*; and the individual passages of their sacred books are merely the strongest expressions of that spirit which enlivens the whole mass. To the same purport are the passages, Col. 2:17, and He. 10:1, where the *skia*, or *shadow*, is the obscure and imperfect resemblance, which falls so far short of the glorious splendor of the reality, that it can excite but very faint ideas of it. Lehmus, *Letter to Harms*, p. 48, and Rau, *Ueber die Typologie*, p. 71, quoted in Tholuck's Hints on the Importance of the Study of the O. T. p. 259. [The Jews were the nation 'best fitted for the Mosaic dispensation, as being peculiarly superficial and external; which is proved by their excessive and astonishing multiplication of ceremonies and external observances beyond even what the Mosaic law required; as shown in Buxtorf's Rabbinica. Noble, on Rev., also contends that it is 'perfectly evident, that had that book been written by John as an express commentary upon the O. T., it could not have taught us more clearly than it does, that every thing relating to the Jews, to their worship, and to the countries and cities inhabited by them, and by the nations with whom they had intercourse, *as recorded by the pen of inspiration*, had a symbolic and spiritual meaning.' But Christians in general confine the typical sense of the history to a few points expressly authorized by our Lord and the writers of the N. T., as, for example, Jn. 3:14,15, &c. &c. Ed.

§ Hints, &c. p. 214.

‖ Æschylus, Prometheus, verse 1045, ed. Glasgow.

brew. He knew that *his* God was the God of heaven and earth, who gave to all nations their habitations, to whom 'every knee shall bow, and every tongue shall swear,' Is. 45:23. The effects of this constant flowing forth of the heart towards the only living and the true God, are known to those who lead a spiritual life. That it means, to look away from man, and to look solely to God, was well understood by all the holy men of the Jewish and the Christian church, by all the martyrs, and by Luther also, when he replied to the prime elector, '*You* cannot protect *me* by your might, but *I* can protect *you* by my prayers.'

5. Such were the effects of the faith in the only true God. Still more beneficent was the faith in the only living God, as *the Holy One* who reigns above the powers of nature. Of course, there was nothing in the heathen system by which the soul of man might range beyond the limits of time. Nay, terrestrial things were even consecrated in the eye of the Greek. It seemed, therefore, in him temerity to lift himself above them, and see them beneath his feet.

6. If we direct our attention to the political portion of the Law, we shall find that in this respect the institutions of Moses will cope with those of any other nation. The natural sentiment of humanity and equity was laid at the foundation, and from this principle proceeded most of the commands. Witness the humanity and gentleness towards strangers, widows, orphans, and even beasts. How tender [especially when we consider the intolerant nationality of olden time] is the prohibition (Ex. 22:21. 23:9), 'Thou shalt neither vex a stranger nor oppress him; for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.' And again (Le. 19:34), 'But the stranger that dwelleth with you shall be unto you as one born among you; and thou shalt love him as thyself.' Witness also the numerous commands concerning widows and orphans;* and, before all other commands, those which enjoin as follows: 'Thou shalt love God supremely, and thy neighbor as thyself.'

7. This law and this religious service were, it is true, a mere *veil*. They became about the time of our Savior more and more spiritless and nerveless. Then it was that the winged Psyche burst from its chrysalis state, and extended its wings toward heaven. Until this happened, holy men were sent continually, down to a very late period, who breathed forth the spirit of the Almighty, and enlivened the age; 'but when the fulness of the time was come, God sent forth his Son;' the law was consummated, the prophecies were fulfilled, and the revelations of the Almighty were divested of all their obscurity.

8. Such, briefly stated, are the great object and gradual development of divine revelation. Had it only amused the fancy with rhapsodies of future exaltation; had it prescribed no conditions and required no obedience; had it effected nothing but the expansion of eager hope and impetuous desire,—there would have been no visible and rational connection between the cause and the effect. It would have been a matter of investigation, and not of reason. But now its first principles rest on individual consciousness and experience. It propounds that which has been attested by the collective generations of mankind, that the human heart is evil, that evil incurs punishment, and induces misery, so long as it exists. It proposes to emancipate man from darkness and sin, to renovate his nature, and recover him from spiritual and moral degradation. Its influence does not terminate on the external man. It is not a code of mere outward morality—a specious mantle to conceal inherent defects: it penetrates the latent source of action; it demands an entire conversion from [selfishness], and a restoration of the image of God in the human heart. It implies, indeed, a spiritual resurrection—an utter extinction of the corruptions of the natural man. [Notes, 1 Jn. 5:3. Ju. v. 10.] Is not this an object worthy of the Almighty, and identified with the highest and most enduring interests of his creatures?

CHAPTER III.

THE EVIDENCES OF DIVINE REVELATION.

The accumulated and concurrent Evidence of Revelation — the Genuineness of the Scriptures — the Authenticity of the Scriptures — Integrity of the Sacred Text — Proofs that the Scriptures come se a Divine Revelation: Miracles; Prophecy; the Doctrines of Christianity; the Spread and Revival of the Gospel — Recapitulation.

THE only difficulty connected with the subject to which this chapter relates, arises from the vast accumulation of materials before us, and the necessity of making such a selection as shall indicate the nature and value of the several parts, without weakening or destroying the effect of the whole.

SECTION I

THE ACCUMULATED EVIDENCES OF REVELATION.

1. 'Whenever the truth of Christianity is examined,' says an able writer, 'there is a certain body of evidence which, taken together, constitutes the proper and adequate answer to that inquiry; which evidence, therefore, ought not to be divided so long as the inquiry is supposed to be still open. If it be asked, what are the constituent parts of this body of evidence, they include, among other topics, the following, most commonly insisted on:—The miracles of our Savior and his apostles—the series of prophecy—the extraordinary perfection and sanctity of Christ's moral doctrine—his own character as expressed in his life upon earth†—the rapid and triumphant propagation of his religion under the special circumstances of that event—the singular adaptation of the religion itself to the nature and condition of man, both in its form and in its essential provisions. These topics, prominent as they are when separately taken, compose only one subject of connected and harmonizing proof. However deficient the ground and principle of reason in each of them may be, the effect of them is to be united; and it bears upon one and the same point in combining to make up that moral evidence by which it has pleased the Almighty to ascertain his last revelation to us. And as each of these arguments, supposing the matter of them to be truly alleged, possesses some force in concluding upon the question at issue, so it may be observed of them—which indeed is only a modification of the same remark—that they are all of a kind which it comes within the power of our common reason to apprehend; and they are satisfactory, because they are so intelligible, and answer entirely to the natural sense and judgment of our minds, independently of the accidents of previous study, or of any peculiar modes of thinking. Agreeably to the design of the religion itself, they carry with them a universality of application. Prophecy, verified in the accomplishment of its predictions, attests the authentic inspiration by which it was given: miracles—public, unequivocal miracles—exhibited, bring home to the very senses of men the intervention of a divine power. Competently witnessed and recorded, they transmit the conviction from age to age. Unexampled and perfect moral purity of doctrine seems to be, in fact, what it pretends to be—an emanation from the source of all rectitude and holiness. The life and character of the Founder of Christianity have no prototype in the examples of human virtue. The fitness of his religion, in every part of it, to the exigencies of the being to whom it is tendered, gives to it a compendious practical authority which almost supersedes the labor of deduction, by an intimacy of use and relation, identifying the very nature of man, in his greatest needs, his best hopes, and his most rational desires, with the resources of the dispensation tendered to his acceptance. Such are the force and tenor of the evidences of Christianity, if, as we have said, the matter of them be duly alleged; i. e. if we have well-attested miracles and prophecies, and the other arguments have a ground in fact. The defenders of revelation have vindicated these several arguments; and the obvious state of the case, after it has been examined, compels us, on the lowest assumption, to allow a considerable weight to each. But we speak now of the arguments in their kind, as distinguished from their degree. Their great simplicity and reasonableness are such, that if any person of a candid mind were to lay down, beforehand, what would be the most prevailing inducements to his belief of a revelation, he could not, we think, easily mention any other in kind than such as we find we possess. The actual various attestations of Christianity, external and internal—its august apparatus of prophecies and miracles—the excellence of its constitution, in its laws, doctrines, and sanctions—its power in subduing the labored opposition of the world—with the glory of its Founder illuminating his religion by the signs of a divine presence in his own person;—these furnish to us whatever our most deliberate judgment could have suggested, had it been permitted to us to choose the grounds of our belief. It now appeals to that judgment with an integrity of claim which we shall seek in vain to resist, without invalidating the most certain principles of all our knowledge.'‡

2. The value and importance of the accumulated and concurring evidence of revelation, as here stated, are too frequently lost sight of by Christians as well as by unbelievers. The separation of the essential branches of the combined subject is too apt as this writer intimates, to limit our conception of the whole nature of it, for the time, at least, to the train of thought which it presents to review. The separation made seems to have the effect of staking the fortune and issue of the whole cause upon the selected ground of argument, narrowing the subject down to the reduced compass within which we are limited in viewing it, and transferring the imperfection of our details of thought to the substance of more enlarged truth. It may be that the amount of the proof deducible from any one branch of the evidences of divine revelation, does not in itself exceed such a probability as any man may choose to admit; yet, when the several inducements to one and the same conclusion of belief, arising out of the several branches of evidence, are drawn into each other, the joint amount of them, derived as they are from such different sources, is a collection of moral proof which we cannot properly de-

* Ex. 22:25. Le. 19:32. De. 15:7. 24:10,14,17. Ex. 23:11. Nu. 22:24. De. 22:1.—Tholuck on the Study of the O. T. pp. 212, &c.

† No *human* intellect or heart could ever have *invented* or fell out such a character. See Harris's 'Great Teacher,' &c. Ed.

‡ Davison's Discourses on Prophecy, pp. 19–22.

scribe as being less than that of a cogent and conclusive demonstration.

3. It is obviously impossible, within the limits of a single ch. of such a work as this, to discuss these topics in detail: to do them the merest justice would require an ample volume. Referring our readers, therefore, to those works in which the evidences of revelation are professedly and formally treated of, we must be content simply to indicate the outlines of the accumulated argument, without attempting to fill it up, or to supply the necessary proofs and illustrations.

SECTION II.

THE GENUINENESS OF THE BIBLICAL BOOKS.

1. The first thing that suggests itself to the mind of an inquirer, relative to the evidences of revelation, concerns *the genuineness* of the books in which it purports to be made. If these books were not written by the persons who assume to have been their authors, or if they were not written at the times, and published at the places, at which they purport to have been written and published; — in other words, if they be spurious or suppositious productions, instead of genuine and, in every respect, veritable ones); — it is clear that no reliance can be placed upon their contents, as no confidence can be reposed in their authors. On such a supposition, they must have originated in unworthy motives, or their authors must have had some object in speaking untruth: in either case, they forfeit the character of honest and trustworthy men, and we are under no moral obligation to give credit to their declarations. It is, therefore, of the utmost importance to ascertain how the question pertaining to the genuineness of the biblical books stands, and to know upon what grounds we call upon persons to receive them as the genuine and accredited productions of the prophets, evangelists, and apostles.*

2. The questions, by what person, at what time, and in what circumstances any document has been written, are questions of fact which, like all similar questions, must be determined according to the nature and sufficiency of the evidence through which the knowledge of all facts of the same kind is originally acquired. It is not necessary to discuss here the question of historical testimony, or its admissibility in inquiries of this nature. No person will seriously dispute that it is the exclusive ground of our belief in numerous and momentous cases. Our knowledge of the various phenomena placed within the sphere of our perception is acquired either by consciousness or sensation; and for the existence of these things, we have evidence beyond which it is impossible to ascend — the evidence of an ultimate law of thought, when, if the objects of it are mental, we can refer them to the testimony of consciousness; or, if material, to the testimony of that sense by which they are naturally perceived. But how is such belief to be produced, when this direct evidence cannot be had? when, from distance, or length of time, we can have no consciousness of mental, and no perception of material phenomena? Are the boundaries of rational belief fixed by the limits within which these perceptions take place? To what a little portion of facts would our knowledge then have extended! But, no: it is at this line, beyond which our own direct perceptions cannot reach, that human testimony comes in, as a rational ground of belief, to extend the range of human knowledge. What we cannot know from our own perceptions, we may learn through the testimony of others, by whom it has been perceived; and here, again, we have reached another ultimate principle, beyond which, in the circumstances supposed, it is impossible to go for evidence; namely, when we refer any thing asserted to have been thought or done, to the unexceptionable testimony of the person or persons who had the original, direct, and appropriate perception of the fact.†

3. Now, this reasoning is immediately applicable to the genuineness of the books composing the Holy Scriptures, which, like any other fact, has its appropriate mode of perception, that must, at some time or other, have been directly exercised, and to which primary original evidence it must be referred before it can be rationally believed. But it is evident, that it will not be enough for the satisfaction of those who could not have this primary evidence, to refer the facts to testimony, of the source of which no account can be given. The testimony must not only have originally emanated from its proper source, namely, the authors or writers themselves, but the intervening links in the chain of testimony by which this is brought down to us must, in some way or other, be traced back, and hung to the consciousness of the minds whose thoughts the writings contain; and then the whole and each separate part must be subjected to the ordinary tests of valid evidence. If this be fairly done, and the result be satisfactory, no man can refuse his assent to the genuineness of such writings, and at the same time maintain his character as a rational being.

4. What, then, are these tests, and how are they to be applied, in examining the evidence for the genuineness of the Scriptures? The criteria by which human evidence must, in every important case, be tried, turn upon the invariable connection which subsists between the intellectual and moral powers of man, joined with the circumstances in which he is placed, on the one hand; and, on the other, the conduct which he will follow when possessed of these powers, and placed in these circumstances. We cannot absolutely, and previously to all inquiry, trust to his depositions in any important matter of fact. Why? Because his knowledge and integrity are not free from defect. He may be wrong in his testimony, from not distinctly knowing the fact; or he may render his testimony false, by wilfully misrepresenting it. Here there is nothing so fixed, as to render all his depositions in themselves the proper object of implicit trust. But between accurate knowledge, strict integrity, and strong inducements to learn and state the truth, on the one hand, and, on the other, evidence correctly and fairly given, there is a fixed and invariable connection. The one cannot be without the other, for it would amount to a contradiction. We can inquire, then, into the knowledge, character, and circumstances of the witness; for if these be found unexceptionable, we may with certainty infer the truth of his deposition; and, by parity of reasoning, we may see that, if these qualities entitle the deposition of one man to our belief, we are not at liberty to withhold that belief from the deposition of another, possessed of the same qualifications. But besides this, we may examine the deposition itself; for there may be in it such decided marks of consistency and truth as will entitle us to infer, with equal certainty, the knowledge and integrity with which it has been made. In the one case, we reason from cause to effect; in the other, from effect to cause. Were there no such fixed connection as is here supposed, or none which could be trusted, then there would be no test whatever for trying human testimony; and wherever we ourselves had no experience, we should be left, according as the original propensity to trust in it prevailed or decayed, to receive whatever is said with blind credulity, or to reject it with absolute unbelief.

5. Now, this view of the question suggests the propriety of dividing the evidence for the genuineness of a book into two branches; namely, that derived from the testimony of unexceptionable witnesses, and that derived from the internal character of the book itself. This is amply sufficient to prove the genuine character of any writing whatever, and is applicable to the books of Scripture.

6. The limits necessarily assigned to this inquiry will only permit us, as we have said, to glance at the outlines of the argument; the details must be supplied by the researches and reflections of our readers. From the same necessity, we must also confine ourselves to a consideration of the books of the N. T. If the divine character of these can be satisfactorily shown, that of the O. T. will inevitably follow. In the latter Scriptures, the former are uniformly spoken of as 'the oracles of God' — 'the sure word of prophecy' — 'the God-inspired writings,' proceeding from holy men who were moved by the Holy Spirit, and, as such, entitled to implicit belief. Although, therefore, an investigation into the direct and immediate evidence for the genuineness, authenticity, and supreme authority of the O. T. cannot fail to be attended with much gratification and advantage, and to strengthen very materially the conviction produced by a more limited inquiry, it is by no means essential or indispensable, in order to justify our reception of all and every part of the sacred volume.

7. Let us now advert to the nature of that external evidence of which we are possessed, attesting the genuineness of the books composing this sacred volume.

SECTION III.

EXTERNAL EVIDENCE OF THE GENUINENESS OF THE BIBLICAL BOOKS.

1. The New Testament contains 27 books, purporting to have been written by certain persons, under specified circumstances, and at a particular period of time. These books are as follow: — (1) Five HISTORICAL BOOKS; namely, four Gospels, and the Acts of the Apostles, assigned respectively to Matthew, Mark, Luke, and John; the Acts being written by the author of the third Gospel. (2) Fourteen EPISTLES by PAUL, addressed to the following Christian societies and persons: one to that of Rome, two to that at Corinth, one to those in Galatia, one to that at Ephesus, one to that at Philippi, one to that at Colossæ, two to that at Thessalonica, one to the Hebrews, two to Timothy, one to Titus, and one to Philemon. (3) Seven EPISTLES by OTHER APOSTLES; namely, one by James, two by Peter, three by John, and one by Jude. (4) The APOCALYPSE, which forms a class of itself, of a prophetic character, and assuming to be written by John.

2. Now, the mode of applying those tests of which mention has been made, to the genuineness of these books, is determined by the nature of the fact, and our vicinity to or distance from the time of the persons who could be the primary witnesses in the case. Those who lived in the days and had access to the presence of the apostles, could, upon the publication of their reputed works, apply directly to them, and obtain at its source all the information necessary to satisfy them that these persons had really composed the works, and announced them as their own. The circumstances in which these persons had lived, their opportunities of gaining the information which they recorded, the tried integrity of their moral character, — all of which particulars could then be easily and thoroughly ascertained, — would place it beyond the possibility of doubt, that they must in truth have composed the writings which were circulated in their names. To us, who cannot thus immediately approach the witnesses who are represented to have given the original testimony, it is left gradually to ascend to them, by applying the proper tests of evidence to the whole intervening succession of subordinate witnesses; with regard to all of whom, if it appeared by the application of the tests that they must have had the knowledge and in-

* The author has borrowed much of what follows from a small work published some time since, for purposes similar to those in which the present work originated.

† These positions are amplified and illustrated in Cook's Inq. into Books of N. T.

tegrity essential to their credit, a case would be made out in which it must have been as impossible that the New Testament, if a forgery, could ever have been received in the character of apostolical writings, as that the apostles could have allowed the writings to circulate in their name.

3. In many of these books, the declaration of their authorship comes *prima facie* from the writers themselves. So it is with the Epistles to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, and Philemon; with the Epistles of Peter, James, Jude; with the Apocalypse, and even, perhaps, with the Second and Third Epistles of John; in all of which the proper name of the ostensible writer, or an epithet by which he might easily be discriminated, is so incorporated with the work, that it must have come from the pen of the real author. Whether the authors of the Gospels of John, and Luke, and of the book of Acts, be considered as indicated, the one as the beloved disciple of Jesus, the other as the correspondent of Theophilus, the declaration which we are considering, although not explicitly made in the works themselves, might have been made by the writers in the circles where their writings were first read; nor is there any other way of satisfactorily accounting for their early reception into a class of writings whose genuineness was so publicly proclaimed. At all events, the evidence for the genuineness of each book must, in so far, be estimated separately by itself, that no seeming defect in the evidence for one can take from the evidence of another.

4. Now, the only point here to be determined is this—Were the persons who made these declarations well-informed and honest men? for then alone can we determine whether their assertions are to be trusted. The best ground on which we can believe the assertion of any witness is, our own personal acquaintance with his information and character; next to that, the same acquaintance with him on the part of one with whom we are acquainted; and so on, in a line to any extent, each immediately successive part vouching for the integrity of the preceding. But such a concatenation of testimony is not to be found in support of any ancient fact, and we supply the defect by considering the circumstances in which witnesses give their evidence, and inferring from their character, as previously suggested, the veracity of any particular assertion.

5. But with reference to the N. T. writings, we are not left entirely to this general inference, satisfactory as are the grounds upon which it rests; for after having ascended on it to a certain point in the evidence, we come to written testimony, still extant, by the very men, who not only lived in the days, but were themselves companions of the apostles. Such were Barnabas, the companion of Paul (Ac. 4:36); Clement, a fellow-laborer with that apostle (Phil. 4:3); Hermas, one of the faithful brethren, whom he greets in his Epistle to the Romans (16: 14); Ignatius, the friend and associate of the apostles; and Polycarp, the disciple of John. Now, the testimony of these writers, as they have given it, is next, in point of authority and value, to that of the original writers themselves, and it goes full to confirm their depositions.

6. It is impossible, within the space assigned to this inquiry, that we should follow the entire chain of this evidence, in a regular series. There is not a single work, out of all the scientific writings of the Greeks and Romans, the age and origin of which might be established by so many witnesses and writers, who lived near to the time, as the N. T. For the purpose of establishing this position, the writings of the oldest fathers of the church have been examined with indefatigable research, and the passages collected which have reference to the N. T., by Lardner, and others who followed in his laudable career.* The result of this investigation has been to show that the books of the N. T. are quoted, or alluded to, as the genuine works of those persons whose names they bear, by a series of Christian writers, beginning with those already referred to, who were contemporary with the apostles, and proceeding in close and regular succession from their time to the present. This medium of proof, as Paley remarks, is, of all others, the most unquestionable, the least liable to any practices of fraud, and is not diminished by the lapse of ages. Bp. Burnet, he adds, in the History of his Own Times, inserts various extracts from Lord Clarendon's History. *One* such insertion is a proof that Lord Clarendon's History was extant at the time when Bp. Burnet wrote; that it had been read by Burnet; that it was received by him as the work of Lord Clarendon, and also regarded by him as an authentic account of the transactions which it relates; and it will be a proof of these points a thousand years hence, or as long as the books exist.†

7. Let so much of this argument as is applicable to the writings composing the N. T. — which have been quoted and referred to as above stated — be carefully attended to by the reader, and it can leave nothing to be desired in the establishment of their age and authorship. Their authenticity or truth is another matter, and is to be sustained by independent proofs.

8. But it should not be left unnoticed, that the species of proof at which we have been glancing, arises not only out of the direct and incidental testimony of persons friendly to the cause of Christianity, but from that also of its secret and avowed enemies, or such as seceded from the orthodox church, and were on no terms of good understanding with it. 'The first ages of Christianity produced a multitude of sects, which were anxious to unite their philosophical and theurgical speculations with the doctrines of the gospel, and frequently lost themselves in strange admixtures of opinion — in beautiful, but much oftener in ridiculous, dreams. Yet even these sought to establish their assertions on the authority of the biblical books, and thus prove them against those indulging different sentiments, especially against the dominant church. Their writings, indeed, are, for the most part, lost, and were destroyed on purpose, for which we have but little reason to thank piety. But the zeal of refuting them has occasionally preserved some fragments of their treatises, and their opponents have retained proofs which they adduced in support of their positions.'‡ Of these sects we may refer to the Cerinthians, the Ebionites, the Nicolaitans, the Valentinians, the Marcionites, and the Basilidians, all of whom existed in the 2d century, and some of them at the close of the 1st; and also to the Sabellians, the Novatians, the Donatists, the Manicheans, the Priscillianists, the Photinians, and the Arians, who flourished in the 3d and 4th centuries. Among the individuals of the classes we are referring to, and deserving especial notice, may be mentioned Tatian, Julius Cassian, Theodotus, Heracleon, and Isiodorus, who all lived in the 2d century, and seceded from the orthodox communities by whom they were opposed and refuted. Nor should we omit to refer to Celsus, the Epicurean philosopher, who attacked Christianity with great skill and vehemence towards the close of the 2d century; to Porphyry, one of the most severe and sensible adversaries of the Christian religion antiquity can produce, who flourished about the middle of the 3d century; or to the emperor and apostate Julian, whose mode of opposing the Christian system was as artful as it was determined and persevering, who flourished about a century later.§ These parties and persons knew too well the evidence by which the genuineness of the N. T. writings was supported, to think of denying or calling it in question; and their positive or implied testimony is of immense importance. They may, as Michaelis remarks, have denied an apostle to be an infallible teacher, and therefore have banished his writings from the sacred canon; but they no where contend or insinuate that the apostle is not the author of the book or books which bear his name.

9. Another and equally satisfactory source of testimony to the genuineness of the Christian writings, are those very early translations which were made of them into other languages, the authors of which have ascribed the anonymous books of Scripture to the same writers as they are now attributed to, and have, of course, recognized the claims of the penmen of the acknowledged books. The earliest of these is the Peshito or literal Syriac version, which is ascertained, upon undoubted evidence, to have been made, at the latest, towards the close of the 2d century, and is attributed, upon grounds of very high probability, to the close of the 1st or to the earlier part of the 2d century. All the Christian sects in Syria and the East make use of this version, exclusively, and hold it in the highest estimation. Then there is the old Italic or ancient Latin version, which was certainly made before the end of the 2d century, as it was then quoted by Tertullian: there is good reason to think that it was made even much earlier than this. Now, these versions furnish a most important external or historical evidence for the antiquity and genuineness of the N. T., since it must necessarily have existed previously to the making of them; and a book which was so early and so universally read throughout the East in the Syriac, and throughout Europe and Africa in the Latin, must be able to lay a well-founded and indisputable claim to a high antiquity; while the correspondence of these versions with the existing copies of the original attests the genuineness, if not the authenticity, of the latter.

SECTION IV.

INTERNAL EVIDENCE OF THE GENUINENESS OF THE BIBLICAL BOOKS.

1. Prof Hug has introduced the discussion of the internal evidence for the genuineness of the historical books of the N. T. in the following manner: 'Should any one, without knowing any thing further of them, any where unexpectedly find the writings, and being thus furnished, open them with the necessary scrutiny, what opinion would such a man form of their origin, age, and composers, solely from their internal state?' From the answer which the learned and acute writer has given to this inquiry, the following particulars are abridged: —

(1) Such a person would say that they were written in Greek; yet in none of the proper dialects of that language, but with a variation of expression and construction, which is so frequently approximated to the Heb. in the use of words and in grammatical connection, that he would account the authors to have been, as Christians assert, Jews who spoke Greek.

(2) These books also contain so little of science and the historic art, that they manifestly are the essays of uneducated men, who, with the exception of a certain acquaintance with the Jewish writings, lay no pretensions to information and literature. The narration itself is so constituted, that it represents them, notwithstanding its brevity, as having the demeanor of persons engaged in traffic; it depicts their situation and motion from place to place, the parts which the spectators bore, their expressions, their actions, and their appearance. This also is precisely what the Christians say of these books, namely, that they were written by native Jews of plebeian origin and rank,

* Paley has availed himself with great judgment of Lardner's selection, in his 'View of the Evidences of Christianity,' ch. ix., to which the reader is referred.

† View of the Evidences, ch. ix. sect. 1.

‡ Hug's Introd. pt. i. ch. 1. sect. 6.

§ For a view of the nature and extent to which these sects and individuals have deposed to the genuineness of the books of the N. T., see Hug's Introd. ch. i. pt. 1. sect. 7.

without any literary education, who were, either as eye-witnesses, or by means of eye-witnesses, informed of the events they have described.

(3) The perfect description of the age and country — of the municipal regulations and manners — of the history and geography — and of the circumstances under which the events narrated in the N. T. occurred, is such as could have been given by none but contemporary writers.

(4) The incidental agreement subsisting between these writings and the ascertained events and circumstances of the times is, of all others, perhaps, the most convincing evidence that they were penned at the time and in the places to which they are ascribed. Thus were the Jews circumstanced, as the N. T. implies, with reference to foreign nations and regulations which crept into their system, and gave to their national condition a bias which it first had under Herod the Great, but never afterwards.

(*a*) The invidious question of the *census* contains in it all the re-awakened prejudices of the Jews, and exhibits their disposition towards the Romans as it really was (Josephus, Wars, b. ii. c. 12). The precept of reconciliation in Mat. 5:25, was enjoined in every item with a view to the Roman law *de injuriis*, according to which the complainant, with his own hand, dragged the accused before the judge, without magisterial summons, *in jus rapit*, yet, according to which, on the road, an agreement, *transactio*, remains open to him; but should not this be accomplished, *the mulct* assuredly awaits him, which if he does not discharge, he continues in prison until its liquidation.

(*b*) When our Lord is in conversation or company with publicans, the Roman system of farming [the revenue] and its oppressions are every where displayed. When he drives with scourges the money-brokers from the temple, we perceive the consequence of the Roman dominion, and the influence of foreign manners, which allowed the money-changers to place their usurious tables by the statues of the gods, even in the most holy places.* We also observe, in the conduct of our Savior upon the occasion referred to, the extent of the Roman toleration. This permitted no encroachments in the temples and religions of other nations; and therefore a private Jew, unmolested, maintained the honor of HIS temple, from which, in Rome, no laws could have screened Him.

(*c*) The parable in Mat. 18:23 represents a king, i. e. a *tetrarch*, who, as far as himself and his own affairs were concerned, was not under the Roman law. He consequently proceeds according to the ancient Jewish law. But the sequel, which relates to a common man, contains an appeal to the Roman laws against the *obnoratos*, in consequence of which the debtor who does not pay is called upon by his creditor, who instantly arrests him, and detains him in his house as a prisoner, as one delivered up to his will. The harshness of this law was indeed mitigated by a subsequent one; yet afterwards, and at this time, it had returned to its former severity, as it here appears in the parable.

(*d*) This admixture of manners and constitutions forcibly proceeded through numberless circumstances of life. Take, for example, the circulation of coin. At one time it is Greek coin; at another, Roman; at another, ancient Jewish. But how carefully was even this managed, according to the history and the arrangement of things! The ancient imposts, which were introduced before the Roman dominion, were valued according to the Greek coinage; e. g. the taxes of the temple, the *didrachma*. Mat. 17:24, *margin*. The offerings were paid in these. Mk. 12:42. Lu. 21:2. A payment which proceeded from the temple treasury was made, according to the ancient national payment, by weight. Mat. 26:15. But in common business, trade, wages, sale, &c., the *assarius* and *denarius*, and Roman coin, were usual. Mat. 10:29. Lu. 12:6. Mat. 20:2. Mk. 14:5. Jn. 12:5. 6:7. The more modern state taxes are likewise paid in the coin of the nation which exercises at the time the greatest authority. Mat. 22:19. Mk. 12:15. Lu. 20:24.

Writers who, in each little circumstance, which otherwise would pass by unnoticed, so accurately describe the period of time, must certainly have had a personal knowledge of it.

(5) The epistolary writings, also, have internal marks, or, as they are called, the impression of a particular age, as well with respect to the materials as to the form.

(*a*) As far as relates to the materials, these writings are not general treatises, without a country and a distinct object; they were called forth by occasions and circumstances compulsory on the writers, and were therefore adapted to particular situations and readers, and their individual necessities. Since these are confirmed in other documents;† since the picture of the times which the authors preserve in them, as they write these memoirs, has historical truth,— we easily perceive that the writers did not labor on arbitrary circumstances, or those invented by themselves. The more circumstantial this picture was, and the more accurately it was present to their mind, so much the more is it demonstrated that they saw these very times.

(*b*) But in addition to this, in the Acts we meet with a considerable number of undesigned data, negligently scattered here and there, which now and then relate to the persons, or are connected with other incidents, mentioned in the Epistles, or promise even further instructions for their accidental elucidation. Where, then, we observe such an historical and obvious directory belonging to them, and connect these memoirs with them, we cannot but remark between them a harmony which is particularly requisite to the Epistles, which, according to their own pretensions, claim a connection with these events.‡

(*c*) If we afterwards pay attention to the local weaknesses, imperfections, and errors, which are censured in Paul's Epistles, for the correction of which they were designed; namely, in Crete, Corinth, Ephesus; if we pay attention to these, in the Greek and Roman authors, where some such traits are incidentally reprobated,— we may often make the agreeable discovery, that our Epistles have accurately treated of the errors of the age, or the local imperfections noticed in each Epistle, and have sometimes delineated them strongly in satire and seriousness.

(*d*) The system of morality, too, which is developed in the writings of Paul, Peter, and John, is unique in its character. It is not the peculiar and mechanical virtue of the Jews; it is not the virtue of the Greeks; it is not the political and warlike virtue of the Romans; not the virtue of the porch or of the academy; not even a sophisticated and declamatory wisdom of this life. It is the virtue of Jesus Christ, as He had proposed it in the Gospels. No person, scarcely, can read the morality of the Epistles without concluding that those who propounded it were, as they have represented themselves, the hearers and disciples of Jesus.

(*e*) Upon the form of these writings,— i. e. the arrangement and mode of treating things,— the method of adducing proofs to support assertions, and the style and diction, many and interesting remarks might be offered, by way of confirming the argument. But this belongs to a higher branch of the inquiry than that to which our readers are supposed to have attained, and it must therefore be left for their future consideration.

2. From what has been said, we arrive at the conclusion, that the books of the N. T. were written in the age to which they refer, and by the persons whose names they bear; i. e. that they are genuine, and not spurious or suppositious writings.§

SECTION V.

THE AUTHENTICITY OF THE BIBLICAL BOOKS.

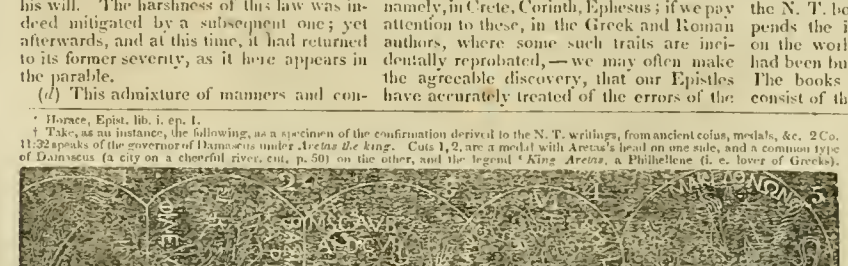
We have now ascertained two things; the first, that the books of the N. T. were written by the persons to whom they are now attributed; the second, that they were published at or about the times to which they are now referred. These constitute the *genuineness* of the sacred books, which we may now, therefore, consider to have been established. But another, and an equally important, question remains for determination; namely, Are these books *authentic*, or true? Do they give a faithful delineation of the history and character of Jesus Christ, and of that religious system which he promulgated and founded? This question, it will be seen, is not involved in the one we have hitherto been considering; it requires a separate and independent species of proof; and to this we now invite attention. In the prosecution of such an inquiry, the following considerations naturally present themselves to the mind:—

1. Is it possible to conceive that the books composing the N. T. should ever have been received as authentic, by any number of persons, at any period of time, if they had not possessed all the necessary evidences and proofs of their having been true?

1. It is necessary, in the determination of this question, to advert to the character of those transactions which form the subject of the N. T. books; for upon this, chiefly, depends the impossibility of their imposition on the world as authentic writings, if they had been but fabricated and spurious stories. The books of the New Testament, then, consist of three distinct classes. The *first*

* Horace, Epist. lib. i. ep. 1.

† Take, as an instance, the following, as a specimen of the confirmation derived to the N. T. writings, from ancient coins, medals, &c. 2 Co. 11:32 speaks of the governor of Damascus under *Aretas the king*. Cuts 1, 2, are a medal with Aretas's head on one side, and a common type of Damascus (a city on a cheerful river, cut, p. 50) on the other, and the legend '*King Aretas*, a Philhellene (i. e. lover of Greeks).



Further, we have two medals with the head of Pompey the Great, and a chariot, &c., respectively, on one side, and on the reverse '*Rex* (king) *Aretas*;' cut 3, — submitting to Roman power. The accurate Luke (Ac. 16:12) speaks of Philippi as 'a colony and city,' '*Makedonon protes*,' i. e. of the first part of Macedonia, as it should be (e. g.); and precisely these facts we observe on its medals; 4, '*Colonia* Augusta Julia *Philippi*;' and 5, '*Makedonon protes*.' See Taylor's Calmet (in which are a hundred similar instances), Frag. 272–3, and notes in Comp. Comm. *Ed.*

‡ This argument has been feliciously managed by Paley, in his 'Horæ Paulinæ, or the Truth of the Scripture History of St. Paul evinced by a Comparison of his Epistles with the Acts of the Apostles.' We may even invert the case, as he has stated it in his title.

§ See the 18 years' work of Prof. Norton, On the Genuineness of the Gospels, in which he aims to prove, against Eichhorn, and the neologists, &c., that the 'Gospels remain essentially the same as they were originally composed,' and that 'they have been ascribed to their true authors.' In 3 vols. 8vo. Vol. i. was published in Boston, in 1837. See a notice of it by Prof. Stuart, in the Bib. Repos. April, 1838. Eo.

class consists of narratives, embracing an account of the miraculous birth — the public recognition — the active ministry — the violent death — the extraordinary resurrection — the subsequent transactions — and the ascension to heaven, of Jesus Christ; with distinct notices of the calling and commission of the apostles — their conduct during the personal ministry of Christ, and also subsequent to his departure from the world — and their indefatigable and successful labors in planting Christian churches, and furthering the designs of the gospel, in different parts of Judea, Syria, Asia Minor, Greece, and Rome; the whole being interspersed with relations of various discourses and miracles, developing the nature and attesting the divine origin of that religious system which was thus introduced and established by Jesus Christ. The *second* class of books are didactic and epistolary, consisting of letters which were addressed by Paul, Peter, James, and John (all of them apostles), to the various churches which were planted either by themselves or their fellow-laborers, and to certain individuals who were personally acquainted with the writers, and were engaged in the same cause. But the Epistles are not exclusively didactic or preceptive; they contain a large portion of historical matter, and, in connection with the Acts of the Apostles, furnish a succinct, though in many respects a particular and detailed, account of the early progress of the gospel, and of the first Christian communities. The *third* class comprises only the book of Revelation, which is of a mixed character, being partly didactic and hortatory, and partly historical and prophetic. It comprises, in its latter character, a history of the Christian church, and so much of the world as is inseparably connected with it, from the time of Domitian, at the close of the first century, to the end of the world. Such is, briefly, the character of the N. T. writings, and the subject matter which they contain. They develop the origin, progress, and final establishment of that system of religion which superseded the Levitical economy, annihilated the idolatry of paganism, and triumphed over the most fierce and cruel persecutions.

2. It should be borne in mind, that every part of these writings represents the occurrences connected with the introduction and establishment of Christianity to have been of a decisively miraculous character. The Savior's conception — his public designation to the ministry — his works of charity and mercy — his resurrection from the tomb — and his ascent to heaven, were all events and occurrences of an unparalleled character, and placed very far beyond the reach of merely human agency. They were, in fact, what they purported to be (that is, if they really took place), so many demonstrations of the divine character of their subject and author, and, as a necessary consequence, of that system of religion which He founded in the world.

3. Now, it has been already shown, that the books containing these narratives and Epistles were published at or about the times in which the events spoken of occurred, and also in the same part of the world. They were appealed to as genuine and authentic documents, in common by all parties — orthodox and heretical, Christian and pagan — so early as the second century; that is, within a few years after the events which they narrate transpired. Several of them were addressed to the very persons said to have witnessed the miraculous occurrences, and to have listened to the divine discourses; who are also appealed to for the truth of the representations put forth, although they are not unfrequently reproved for their want of consistency, or their non-conformity to the requisitions of the gospel; and the avowed object of the whole of them is to demonstrate that the principal person to whom they refer, and whose religion was attested by so many and incontrovertible miracles, was the Son of God, and the Savior of all who believe. Jn. 20:31.

4. After this recapitulation of the character and design of the N. T. writings, brief and imperfect as it is, it may be safely left for the reader to determine, whether their reception as genuine and authentic books can be rationally accounted for upon the supposition that they were forged and false. The events which they narrate and presuppose are assumed, upon the grounds previously stated, to have been fresh in the recollection of the world, and to have been transacted so publicly that none could have been ignorant of their occurrence. Under such circumstances, we are fairly entitled to say, that the books of the N. T. could never have obtained even the slightest degree of attention. Their falsehood would have been so obvious, and their attempted imposition so impudent, that they could not have failed to excite the contempt and derision of every person under whose notice they fell.

5. But it is not necessary to the argument, that these books should have been published so near to the times in which the events occurred; it will be equally conclusive, to whatever period of time their publication may be assigned. Let it be assumed, by an objector, in spite of the evidence adduced to the contrary, that the books of the N. T. did not make their appearance till 50, 100, or even 500 years after the occurrences they narrate and refer to are stated to have happened; the difficulty in the way of supposing them, in their main and most important particulars (those upon which all the rest depend), to be untrue, will be equally great.

6. Let us put a case. Suppose that a book were now, for the first time, to make its appearance, purporting to be a narrative of extraordinary events which had occurred in this country 50, 100, or even 500 years since; — that it set forth, among other remarkable occurrences, that, at the period referred to, a man of unusual appearance and of singular manners presented himself to the notice of the public, professing to be invested with the prophetic character, and commissioned to prepare the world for another divine messenger, more eminent than himself, whom God was about to send forth upon some special mission; — that he required all who were willing to become his disciples, not only to repent of their vicious conduct, and henceforth to live in an exemplary manner, but also to be publicly initiated into their new profession by the rite of baptism; — that not only a few persons complied with his injunctions, but that such multitudes from the metropolis and its vicinity submitted to his ritual ordinance, that it might be said, without impropriety, 'all London, Westminster, and Southwark, went out and were baptized of him;' — that while he was thus employed, the prophet whom he had announced made his appearance, and, after having been publicly baptized, was proclaimed, by an audible voice from heaven, and the descent upon him of a visible symbol of the Holy Spirit, to be divinely appointed to teach the will of God, and to unfold the nature of his kingdom; — that He now entered upon his public ministry — taught doctrines the most pure and beneficent, and of the first importance to mankind — laid down a system of morals superior to any that the world had before seen, and, in order to demonstrate the divinity of his mission, wrought openly, and in the presence of multitudes — even of those who were bitterly incensed against Him — the most stupendous miracles; such as, at one time feeding a multitude of 5000 persons with 5 loaves and 2 fishes, at another time satisfying the hunger of more than 4000 with seven loaves and a few small fishes; upon several occasions raising the dead — curing the lame — unstopping the ears of the deaf — loosing the tongues of the dumb — opening the eyes of the blind — cleansing lepers — casting out devils — in a word, healing all manner of the most inveterate diseases, with a word or a touch; and this in the most public though unostentatious manner; — that the effect of his teaching and miracles was to convert many of his countrymen, among all ranks of society, who, in their turn, and under his direction, became zealous advocates of his system, and were competent witnesses of his actions and works; — that He at length delivered Himself up to his enemies, was condemned as an impostor, and publicly put to death; — that when He expired, darkness overspread the land for the space of three hours — the rocks rent — the graves opened — and many who had been previously buried came forth from their places of sepulture, and were seen alive in the city; — that his body, after hanging for some hours upon the cross, was taken down, and laid in a new sepulchre, which was carefully sealed, and surrounded by a guard of soldiers, placed there by the persons most determinately opposed to his pretensions, and who, in fact, had put Him to death; — that on the third morning, however, He left the sepulchre, unknown to the guard, rejoined his disciples, associated with them for the space of forty days, and then, in their presence, ascended into heaven; — that shortly after this occurrence, his disciples, who were assembled in a large room, agreeably to his instructions, were suddenly endued with the power of speaking various languages with ease and fluency, to the great astonishment of a multitude of strangers who listened to their discourses; — that from this time their characters underwent a most remarkable change, their timidity and fear giving place to invincible courage and fortitude; — that they boldly, and in face of the most imminent danger, proclaimed the extraordinary occurrences of their Master's life, and labored indefatigably to induce their countrymen and others, who had witnessed his actions and listened to his discourses, to receive Him as the Messiah, and rely upon Him as the Savior; — that their labors were so successful, that in one day, and in the very place where their divine Master had frequently taught and wrought miracles, 3000 persons were convinced of the truth of their testimony, and embraced the new religion; and that within the space of a few years many of the neighboring states became proselytes to the faith, and submitted themselves to its requirements; — and that these men, after having undergone the most fiery trials, and submitted to the most cruel and protracted sufferings, yielded themselves up to violent deaths, to attest, not — be it observed — the sincerity of their *opinions*, but the truth of their *statements*, in regard to matters of *fact*.

7. Now, we ask, if a work containing a narrative so unusual and so extraordinary as this, stating the events recorded to have happened in the places where it was published and read, and pointing to certain existing observances,* as having been originally prescribed to commemorate some of these very events, while the whole was a gross fabrication, having had no existence but in the mind of its author or authors, can it be conceived possible, that it should, by any device, be imposed upon the world, and obtain the credit of an authentic history? Would not the common sense of mankind lead them to argue, that if the narrative was true, the events recorded must have been notorious before the appearance of this work; and that, although the lapse of several hundred years, and the variation to which traditionary testimony is liable, might induce some discrepancies between the written document and the floating tradition, there would yet be a sufficient conformity to yield proof of their identity? There is, in fact, no conceivable way in which the supposed production could obtain credit with any number of persons, as an authentic record of facts. And this was our postulatum.†

8. In this view of the case, the question at

* As the religious observance of the first day of the week, and the ordinances of baptism and the Lord's supper.

† For the authenticity of the books of the N. T., a much stronger case, even upon this ground, might be made out, could we enter into detail. The

issue between the Christian and the unbeliever is brought into a very limited compass. The fact of the bare existence of the N. T. books, and of the religious system which they develop, is obviously certain and indisputable: the sole question, therefore, is, how these books started into existence, and what are their pretensions to be received as divine. The Christian assigns to them an origin not only perfectly reasonable and consistent in themselves, but which is also supported — as we have already seen, and as we shall presently see more fully — by the concurrent testimony of antiquity, in a regular and unbroken series, from the time at which they were introduced down to the present day. The unbeliever rejects these evidences, which in every other case are held to be sufficient and conclusive, and calls upon us to assign to them some unknown and inconceivable origin, which cannot be done without involving a monstrous tissue of absurdities, and unhinging all historical evidence. Whose conduct is the more reasonable, or worthy of a rational creature? Let the reader determine for himself.*

II. Is it possible to assign to the writers of the N. T. any adequate motive for their undertaking, on the supposition that it does not contain an authentic statement of facts?

1. It may be conceived that this inquiry is superfluous, after it has been shown, that, whatever the motives of the N. T. penmen might have been, it would have been impossible to have procured any credit for their writings, had they not been supported by adequate proofs of their authenticity. And so, in truth, it is, except in as far as it furnishes an additional argument for demonstrating the unreasonableness and irrationality of infidelity. A suggestion or two, however, is all that can be here submitted: the intelligent reader will find it worth his while to pursue the inquiry into all its details.

2. There are but two conceivable motives that could induce the writers of the N. T. — supposing them to have been impostors — to make the attempt of imposing their books upon the world. Either they must have done so to promote their personal gain, pecuniary or otherwise; or they must have done it from a sincere and disinterested desire to benefit their fellow-creatures. But neither of these suppositions will hold good.

3. The authors of the N. T. could not have proposed in their undertaking either power, pleasure, or any other species of gain; because they could not but know that the religion which they were laboring to establish was, in its very principles, equally opposed to Judaism and paganism, and must, of necessity, bring down upon its advocates the vengeance of these two great classes of society. That both Christ and his apostles were fully aware of the consequences which would result to them from their exertions and labors, is evident from every part of the writings under consideration;† and that the event answered to the anticipation, is known to every reader of these and other early Christian writings. Now, is it reasonable to suppose that any persons of common sense would voluntarily have engaged in an imposture from which they could not hope to derive any thing but the most dreadful sufferings, and even death itself? If these men were mere cheats, they were such without any motive or advantage, and even contrary to every motive and idea of advantage by which men are usually influenced. With regard to pecuniary gain, or money-getting, every thing concurs to show that this was no part of the design proposed by the persons whose conduct we are referring to. They had no fixed places of abode themselves, and they never interfered in the pecuniary concerns of their converts, except so far as to induce them to minister to the necessities of those who were unable to support themselves. For some short time, they took upon themselves, for very obvious reasons, the distribution of the provision thus made for the poor; but as soon as it became any thing considerable, they committed it to other hands, and devoted themselves exclusively to their apostolic and ministerial labors.‡

4. They could not have engaged in the imposture from a desire to benefit their fellow-creatures. This must presuppose their belief, at least, in the doctrines which they taught, and their conviction that they were adapted to promote the well-being and happiness of men. These, however, cannot be separated from the facts of the evangelical histories, which the objection assumes to be false; and therefore no such belief or conviction could have been cherished by the persons in question. But to this must be added, that the doctrines taught by these persons condemn, most unequivocally, the conduct which they are supposed to have pursued, and denounce it under the penalty of eternal misery. Are we to suppose, then, that they were ardently attached to a religion which forbids every kind and degree of fraud and falsehood, while their whole lives were one continued scene of perjury; and that, whilst guilty of the basest and most useless knavery themselves, they were taking infinite pains, and enduring unexampled suffering, in order to teach mankind the value of truth and honesty? The idea is monstrously absurd.

III. Is there any thing contained in the books of the N. T. which is contradicted by other and independent writers, possessing an actual knowledge of the facts and circumstances narrated in them?

1. The only discrepancy between the sacred and profane history, of which we have any recollection, is found in Lu. 2:1,2, which presents a chronological difficulty. The passage is as follows: — 'And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.)'

2. As to the extent of this census. It being now agreed, on all hands, that the Greek words here translated 'all the world' are to be taken in a restricted sense, it is unnecessary to notice the tom-fooleries of which some sagacious deistical writers have been guilty, in their remarks upon the phrase. The words are restricted, by common consent, to the sense in which they are employed by some of the best Greek writers, to signify the extent of the Roman dominions. But as there is no *general* census mentioned in any historian as having taken place at this time, the meaning of *oikoumenē* must be further *restrained* to the *land of Judea*. This signification it certainly has in this same evangelist (21:26) — 'Men's hearts failing them for fear, and for looking after those things which are coming on the earth' — *tē oikoumenē, this land*. The whole discourse relates to the calamities that were coming, not upon the *whole world*, nor the *whole of the Roman empire*, but on the *land of Judea*; see v. 21; 'Then let them that are *in Judea* flee to the mountains.' *Out* of Judea, therefore, there would be safety; and only those who *should be with child*, or *giving suck*, in those days, are considered as peculiarly unhappy, *because* they could not *flee away* from *that land* on which the scourge was to fall; for the *wrath*, or punishment, *shall be*, says our Lord, ON THIS VERY PEOPLE, namely, the *Jews*, v. 23. It appears that Luke used this word in conformity to the Septuagint, who have applied it in precisely the same way, Is. 13:11. 19:26. 24:1. And from this we may learn that the word *oikoumenē* had been long used as a term by which the *land of Judea* was commonly expressed. See Lu. 4:25. Jos. 2:3. It is probable that the reason why this enrolment, or census, is said to have been *throughout the whole Jewish nation*, was to distinguish it from that *partial* one made ten years after, mentioned Ac. 5: 37, which does not appear to have extended beyond the estates of Archelaüs, and which gave birth to the insurrection excited by Judas of Galilee.§

3. As to the act itself. It has been thought that the testimony of Josephus, that no tax or tribute was levied from Judea till many years after this, is at variance with the evangelist. Such, however, is not the fact, for the word *apographesthai* properly signifies registering — taking an account of the population; probably with a view to the levying of a tax.

4. As to the governorship of Syria. It is granted on all hands that Cyrenius was not governor of Syria till 10 or 12 years after the birth of our Lord. The question, therefore, is, How is the evangelist to be reconciled with the historical fact?

(1) Dr. Hales conceives that Cyrenius, whom Tacitus calls 'an active soldier and a rigid commissioner,' and who was therefore well qualified for an employment so odious to Herod and his subjects as the making of this enrolment must have been, was probably sent into Syria to execute the decree of Augustus with an armed force. At this juncture, however, the census proceeded no farther than the first act of the enrolment of persons in the Roman registers; Herod having succeeded in effecting a reconciliation with the emperor. But upon the deposal and banishment of Archelaüs, it was carried into effect, for the purpose of which Cyrenius was sent again, as president of Syria, with an armed force. Now, it is of this establishment of the assessment or taxing, which was necessary to complete the Roman census, that Dr. Hales understands the evangelist to speak in the parenthetical remark, which he renders thus — '*The taxing itself* was first made while Cyrenius was president of Syria;' and he subjoins some cogent reasons in justification of its correctness.

(2) Dr. Lardner, whose solution has been adopted by many subsequent critics, conceives that Cyrenius, having been employed in the way Dr. Hales supposes, during the presidency of Quintilius Varus, or Saturninus, whichever of them was then president, made a second census when he himself came into the office of president, ten or twelve years afterwards. Now, to both these acts he supposes the evangelist to allude, when he says, 'This was *the first* assessment of Cyrenius, governor of Syria.' The passage thus translated does not say that this assessment was made *when* Cyrenius was governor of Syria, which would not have been true; but that this was the *first* assessment which Cyrenius, who was (that is, afterwards) governor of Syria, made; for after he became governor, he made a *second*.

(3) The late editor of Calmet, Mr. Charles Taylor, has offered a new conjecture, which was suggested to him by the inscription on a medal of Antioch; namely, that Cyrenius was associated with Saturninus in the government of Syria. The following is the substance of his observations in support of this opinion: — On this medal appear the

impossibility of their forgery, however, has been sufficiently shown, though the argument is capable of confirmation by many additional considerations.

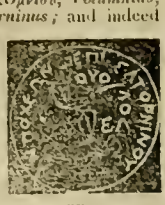
* Upon this topic, Faber's Difficulties of Infidelity may be read with advantage.

† See Mat. 24:9. Mk. 4:17. 10:30. Lu. 11:49. 21:12–16. Jn. 15:20. 16:4, 33. Ro. 5:3,4. 8:35,37. 2 Co. 4:8,9,10,14,16,17. 2 Th. 1:4,5. He. 10:32–36. 1 Pe. 4:12–19. Ja. 5:10,11.

‡ Paley remarks that the most tempting opportunity which occurred to the apostles of making a gain of their converts, was by the custody and management of the public funds, when some of the richer members of the church, intending to contribute their fortunes to the common support of their society, sold their possessions, and laid down the price at the apostles' feet. Ac. 4:34–37. Yet so insensible or undesirous were they of the advantage which that confidence afforded, that we find they very soon disposed of the trust, by putting it into the hands, not of dominees of their own, but of stewards formally elected, for the purpose, by the society at large. Ac. 6:1–6. He adds that this excess of generosity, which cast private property into the public stock, was so far from being required by the apostles, or imposed as a law of Christianity, that Peter reminds Ananias that he had been guilty, in his behavior, of an officious and voluntary prevarication. Ac. 5:4.

§ See Josephus, Antiq. b. xx. ch. 3.

letters OYOAO, which are presumed to be the first letters of OYOAO*μνιον*, *Volumnius*, the colleague of *Saturninus*; and indeed Josephus (Ant. lib. xvi. cap. 9, 10), speaking of these persons, styles them presidents or governors, in the *plural*; though Saturninus was properly president, and Volumnius procurator, i. e. chief of the emperor's revenue, in this province. There are, then, two things extremely remarkable in this medal: 1st, that only on medals of Antioch are *any* names inscribed of those consular Romans who were sent by the early emperors to govern the province of Syria; 2dly, that the name of Volumnius, an inferior officer, should appear on the same coin with that of Saturninus, the principal governor. There must have been some reason for this; and this is conceived to be the following:—Antioch, the capital of Syria, where, no doubt, Saturninus kept his court, was the metropolis of a very extensive province; but was ill situated for being the seat of government, being very far north. It may be presumed, too, that Damascus, a city of no slight pretensions, was sometimes in this province; and thus it might be proper, that although one was the primary president, yet that, for the purposes of government, there should be *two* presidents of Syria, both appointed by the emperor. The reader perceives that we suppose Saturninus to have been stationary at Antioch, while his associate was engaged in other districts of the province, as circumstances required; and what we suppose of Volumnius we also suppose of Cyrenius, who after him held the same office. Nor is it impossible that this second governor might reside at some other city in the province. However that might be, we have instances that the province of Syria could, on occasion, spare one of its rulers for a time to an adjacent district, as it might still have one remaining; nevertheless, any transaction said to be done under one (he who was in activity), might be said, not improperly, to be done under the other also; especially if he were the superior in dignity, although he staid at home at the seat of government. It remains now, that we examine the date on our medal, EA, 35, which, we presume, is from the Julian era of Rome 705, and marks the year 740 for the time when the coin was struck. If Herod died in the year 750, or 751, and Quintilius Varus had succeeded Saturninus only about a year at that time, then Saturninus must have held this station eight or nine years, supposing this medal to have been struck immediately on his appointment to the government. We are, however, more interested respecting Volumnius, who possibly might die, or might quit his appointment in or before the year 746 or 747, and be succeeded by Cyrenius. This nobleman was consul of Rome, 742; was sent against the Homonadenses, perhaps about 745, being then either the ordinary proconsul of Cilicia, the adjoining province to Syria, or an extra officer in that province. Having terminated this commission, he was appointed to Syria, suppose on the death of Volumnius, and in this character he superintended the execution of that enrolment which was appointed by the decree of Augustus Cæsar.* Thus, by means of our medal, we have vindicated Josephus, who describes Saturninus and Volumnius as governors [*plural*] of Syria; we have justified both Luke and Tertullian, though in a seeming contradiction; one affirming Cyrenius, the other affirming Saturninus, to have executed the enrolment; and we have justified the words of the evangelist, which may be thus understood. 'This enrolment was the first effected by Cyrenius; meaning, while he was the first time governor of Syria, of the same rank as Volumnius; of which province he was afterwards governor, of the same rank as Saturninus; in which capacity he enforced another enrolment, from which this should be carefully distinguished.' Or, 'This was the enrolment of Cyrenius, he being then governor of Syria associated with Saturninus; and should be distinguished from that made by him 11 years afterwards, when he was the chief, the precedential governor of the same province.†



(1) That these solutions of the difficulty will be perfectly satisfactory to every reader, would be rather too much to affirm; but to every candid inquirer they cannot fail to suggest that the discrepancy may result from the paucity or imperfection of our own historical knowledge. And is it too much to say that a passage of this kind—occurring in a work which is, in every other respect, not only perfectly accordant with contemporary history in its direct statements and more prominent features, but which also exhibits so many incidental and undesigned coincidences in the most minute and trifling matters—should not be too closely pressed, or too harshly interpreted; much less should it be thought to make against its general accuracy. Let it receive the same treatment, in this respect, as if it were found in the pages of Xenophon, or of Livy.

IV. Do the books of the N. T. contain any thing incredible in itself, or contradictory to the nature of things?

1. This question may be safely answered in the negative. The entire history of the introduction of Christianity into the world is miraculous, but it is not absurd; the extraordinary works performed by our Savior and his apostles were above the laws of nature, and beyond human agency; but there was nothing in them repugnant to the nature of things, or to the power and moral excellence of the Supreme Being.‡

2. That there are any miracles recorded in the N. T. which are in themselves absurd or contradictory to the moral excellence which belongs to God, few, if any, persons will have the arrogance to maintain. But, it is said, they are incredible or improbable; and thus the very acts that were intended to ratify the pretensions put forth by their authors, are taken as a ground of objection to their claims. The argument of Mr. Hume, to which all subsequent objectors have betaken themselves, is well known. Personal experience he maintains to be our only guide with reference to matters of fact; 'and since miracles are contrary to what we constantly observe in nature, and indeed to its laws, no testimony can be sufficient to warrant our believing them to be true or credible, even in the lowest degree.' It is evidently impossible, here, to enter into a full examination of this fanciful hypothesis. It has been ably exposed by Professor Campbell, and some other writers, to whose works the reader is referred. A remark or two, however, may be offered.

(1) It is not true that personal experience is our only guide or authority for believing matters of fact. The merest clown or peasant derives incomparably more knowledge from testimony, and the communicated experience of others, than, in the longest life, he could have amassed out of the treasure of his own memory. If that, therefore, must be the rule, the only rule, by which every testimony is ultimately to be judged, our belief in matters of fact must have very narrow bounds. No testimony, it is said, ought to have any weight with us, that does not relate to an event, similar, at least, to some one observation which we ourselves have had the opportunity of making. For instance, that there exist such people as negroes, could not, on this hypothesis, be rendered credible to a person who had never seen a negro, not even by the most numerous and the most unexceptionable attestations. The absurdities that would flow from the adoption of such a principle must be immediately obvious.

(2) To object to the credibility of miracles, on the ground that they are contrary to the laws of nature, discovers a mistaken notion of those laws. Nature has not imposed these laws upon itself; they have been imposed upon it by its divine Author. But it is dangerous to employ metaphorical language in philosophical or metaphysical disquisition; and had it been avoided by those who have urged the objection, its unreasonableness might have stood naked before them. The laws of nature are nothing more than a certain course of events which the Creator has determined that matter shall exhibit; in other words, they are the will and pleasure of God, acting continually upon matter, according to certain rules of uniformity, still bearing a relation to contingencies. This being the case, it is as easy, as Dr. Gregory remarks, for the Supreme Being to alter what men think the course of nature, as to preserve it. 'Those effects which are produced in the world regularly and indesinently, and which are usually termed the works of nature, prove the constant providence of the Deity; those, on the contrary, which, upon any extraordinary occasion, are produced in such a manner as

* This statement allows for the opinion of those who think that Christ was born in 747, and that Herod died about the Passover, 750.

† Calmet's Dictionary, art. 'Antioch,' vol. i. *fifth edition*.

‡ There is 'a class of German critics [called Rationalists] who reject the belief of any thing properly miraculous in the history of Christ. But the difficulty of reconciling this disbelief of the miracles with the admission of the truth of the facts concerning Him not miraculous, is greatly increased, if the gospel be acknowledged as the uncorrupted works of those who were witnesses of what they relate, or who derived their information immediately from such witnesses. On the other hand, in proportion as suspicion is cast upon the genuineness and authenticity of those writings, the history of Christ becomes doubtful and obscure. An opening is made for theories concerning his life, character, and works, and the origin of his religion. Any account of our Savior, upon the supposition that he was not a *teacher from God, endued with miraculous powers*, must be almost wholly conjectural. But such a conjectural account will appear to less advantage, if placed in competition with narratives of uncertain origin, than if brought into direct opposition to the authority of original witnesses.' *Norton*, pp. 94, 95. 'To this statement,' says Prof. *Stuart* (Bib. Repos. April, 1838, 'I desire to express my most unqualified assent, and to record my warmest approbation.'

This necessary proof of uncorruptedness Mr. Norton had already given (comp. also sect. iv. and vi.) and the Ed. anticipates a little, to lay before the reader the following summing up of a part of that proof: 'We have seen,' says Mr. Norton, 'that there is no reason to doubt that the Christians of the first two centuries had the highest reverence for their sacred books, and that, with this sentiment, they could neither have had nor have suffered alterations in the Gospels;—that the manner in which the Christian fathers speak of the corruptions with which they charged some of the heretics, implies, from the nature of the case, that they knew of no similar corruptions in their own copies of the Gospels;—that from the notice which Origen takes of the various readings found by him in his MSS. of the Gospels, we may conclude, that no considerable diversity among the MSS. had ever existed;—that we may infer the same from all the other notices respecting the text of the Gospels in the writings of the fathers; and from the absence of any thing in their works which might show, that their copies differed more from each other than those now extant;—that the peculiar style of the Gospels generally, and the uniform style of each Gospel, afford proof that each is, essentially, the work of one author, which has been preserved unaltered;—that this argument becomes more striking, when we consider, that far the greater number of the copies of the Gospel [and Mr. N. shows their number to have been at the *least* calculation 60,000], during the first two centuries, were made by Greek transcribers, who, if they had interpolated, would have interpolated in common Greek;—that it is from copies made by them that our own are derived; but that the Gospels, as we possess them, are written, throughout, in that dialect of the Greek which was used only by Jews;—that spurious works, or spurious additions to genuine works, may commonly be discovered by some incongruity with the character or circumstances of the pretended author, or the age to which they are assigned; but that, with the exception, perhaps, of a few passages, the genuineness of which is doubtful [see, however, Stuart, Bib. Repos. April, 1838, p. 284, &c.], no such incongruity appears in the Gospels;—and lastly, in all that relates to the actions, discourses, and most extraordinary character of Christ, each is a work which remains the same essentially as it was originally written, uncorrupted by subsequent alterations and additions.' *Genuineness*, &c. pp. 88–90. Ed.

it is manifest could not have been either by human power, or by what is called chance, prove undeniably the immediate interposition of the Deity on that special occasion. God, it must be recollected, is the governor of the *moral* as well as of the *physical* world; and since the moral well-being of the universe is of more consequence than its physical order and regularity, it follows, obviously, that the laws conformably with which the material world seems generally to be regulated, are subservient, and may occasionally yield, to the laws by which the moral world is governed. Although, therefore, a miracle is contrary to the *usual course* of nature — and would, indeed, lose its beneficial effect if it were not so — it cannot thence be inferred that it is 'a violation of the laws of nature,' allowing the term to include a regard to *moral* tendencies. The laws by which a wise and holy God governs the world cannot, unless he is pleased to reveal them, be learnt in any other way than from testimony; since, on this supposition, nothing but testimony can bring us acquainted with the whole series of his dispensations, and this kind of knowledge is absolutely necessary previously to our correctly enforcing those laws. Testimony, therefore, must be admitted as constituting the principal means of discovering the real laws by which the universe has been regulated. That testimony assures us that the *apparent* course of nature has often been interrupted to produce important moral effects; and we must not at random disregard such testimony, because, in estimating its credibility, we ought to look almost infinitely more at the moral than at the physical circumstances connected with any particular event.'*

V. Do the writings composing the N. T. exhibit any internal evidences of the fidelity of their authors, and of the truth of those facts and circumstances which they narrate?

1. The books of the N. T. do exhibit various and powerful evidences of the fidelity of their respective authors; internal marks of sincerity and truth that are not to be found, and could not possibly exist, in any forged writings. A few particulars may be noticed.

2. Their style and manner exhibit the most convincing evidences of truth and sincerity. We are aware that this argument would be of no value if it applied to merely didactic or doctrinal writings. The utmost that would be provable from the style of an author, in such a case, would be his own belief in the doctrines he propounded, and his conviction of their beneficial purpose or tendency. But when, in a narrative of *facts*, which purport to have fallen under the personal notice of the writer, and therefore to be within his individual knowledge — facts of such a nature that he could not possibly be deceived as to their existence or non-existence — when we find a narrative of such facts characterized by evident marks of simplicity and candor, it affords a very strong presumption of its fidelity and truth. Now such is the case in the historical books of the N. T. There is nothing like design or artifice apparent in any part of them. The style is removed at the utmost conceivable distance from high coloring or exaggeration. The writers narrate the most extraordinary events and circumstances with the most artless simplicity, and without the slightest apparent inclination to give them undue prominence or artificial importance. There are no harangues, no apologies, no encomiums; every fact, whether honorable or discreditable to themselves, is left to speak for itself; and the reader is left to form his own conclusion. The same may be said of the epistolary writings. They exhibit proofs, not only of the most devout and generous disposition on the part of their authors — a thing totally irreconcilable with the notion of fraud — but also of the utmost confidence in the simplicity of truth, and the most scrupulous adherence to calm and dispassionate statement. Affecting no 'excellency of speech,' they determined to know only Jesus Christ 'the crucified'; and, notwithstanding that their themes would have supplied them with an abundant variety of the most pathetic declamation, they preferred a plain statement of facts, and an appeal to the proofs of their veracity and authority; thus 'commending themselves to every man's conscience in the sight of God.'

3. The particularity with which the writers of the N. T. have noted minute circumstances of time, person, place, &c., affords a very strong evidence of the truth of their writings. No forged or false accounts of things thus superabound with peculiarities, and no forger or relater of falsehoods would give so great a number of particulars, since this would put into his reader's hands so many criteria by which to detect him; nor, in fact, *could* he produce such a minute detail of circumstances. It is easy to conceive how faithful records, kept from time to time by persons concerned in the transactions, should contain such a minute account of things; but it would be a work of the highest invention, and the greatest stretch of genius, to raise from nothing such numberless particulars as are almost every where to be met with in the New Testament; particulars, the falsehood of which would most assuredly have been detected by the persons most interested, if they had been forged or false. These accounts, it has been already shown, were published among the people who are said to have witnessed the events related by the historians, and who could, with the greatest ease, have exposed the fraud or falsehood, if there had been any, in the details of such transactions. But they did not attempt to question either the reality of the facts, or the fidelity of the narratives; and their acquiescence in them, as well as their obedience to the injunctions contained in these books, are conclusive evidence in favor of their authenticity.

4. Another and a very cogent argument for the authenticity of the N. T. arises out of the harmony which subsists among the sacred writers on the various subjects of which they treat. Should a number of contemporaries of the same country, education, habits, profession, natural disposition, and rank in life, concur in writing a book on religious subjects, as large as the Bible, each furnishing his proportion, without any comparing of notes, the attentive reader of it would be able to discover — would not fail to discover — some diversity of opinion among them. But the penmen of the Scriptures were not upon an equality in these respects; and if we take into account the whole of the sacred writings, they were separated from each other by an interval of many hundred years. Some of them were princes and priests; others, shepherds and fishermen: their natural abilities, education, habits, and employments, were exceedingly dissimilar. They wrote laws, history, prophecy, odes, devotional exercises, proverbs, doctrines, parables, and controversy; and each one had his distinct department; yet they all exactly coincide in their statements of facts, and in the exhibition which they give us of the perfections, works, truths, and will of God; of the nature, situation, and obligations of man; of sin and salvation; of this world and the next. *Apparent* inconsistencies will, indeed, perplex the superficial reader; but they will disappear upon a more accurate investigation. The writers have related the same facts with different circumstances; and they have given instructions suited to the persons whom they severally addressed, without systematically showing the harmony of them with other parts of divine truth. But this can afford no ground of objection to their fidelity: quite the reverse. They wrote not by concert, nor did they bestow any pains to avoid the appearance of inconsistency; yet the exact coincidence which is perceived among them by the diligent student, is most astonishing, and cannot be accounted for on any rational principles, without admitting that they wrote under the invariable dictates of truth, and, in many respects, as 'they were moved by the Holy Spirit.'†

5. But to advert more particularly to the N. T. No person can attentively peruse the four Gospels without perceiving that they were designed by their respective authors to promote some particular purpose, suggested by the character or circumstances of the people to whom they were more immediately addressed; which purpose was somewhat diverse or different‡. Still, however, the most perfect agreement will be found to subsist among the whole, except in a very few minute particulars, which is quite consistent with their general truth and accuracy.

6. But between the Epistles of Paul and his history in the Acts of the Apostles there exist many notes of *undesigned coincidence* or correspondency; while the simple perusal of the writings is sufficient to prove that neither the history was taken from the letters, nor the letters from the history. And the *undesignedness* of the agreements (which undesignedness is gathered from their latency, their minuteness, their obliquity, and the suitableness of the circumstances in which they consist to the places in which those circumstances occur, and the circuitous references by which they are traced out) demonstrates that they have not been produced by meditation, or by any fraudulent contrivance. But coincidences from which these causes are excluded, and which are too close and numerous to be accounted for by accidental occurrences or fiction, must necessarily have truth for their foundation.

7. This argument appeared to the mind of Paley to be of so much value (especially for its assuming nothing beyond the bare existence of the books) that he has pursued it through the thirteen Epistles of Paul, in his able and original work entitled 'Horæ Paulinæ,' which should be read with close attention by every person who desires to see the authenticity of this important section of the Scriptures completely demonstrated. The argument depending upon a large induction of particulars, renders it impossible to give such an abstract of it as shall convey an adequate idea of its force and conclusiveness; but the following summary of the author's recapitulation and conclusion will not be without its use:—

'When we take into our hands the letters (of Paul), which the consent and suffrage of antiquity have thus transmitted to us, the first thing that strikes our attention is the air of reality and business, as well as of seriousness and conviction, which pervades the whole. Let the skeptic read them. If he be not sensible of these qualities, the argument can have no weight with him. If he be, — if he perceive in almost every page the language of a mind actuated by real occasions, and operating upon real circumstances, — I would wish it to be observed that the proof which arises from this perception is not to be deemed occult or imaginary, because it is incapable of being drawn out in words, or of being conveyed to the apprehension of the reader in any other way, than by sending him to the books themselves.' After having shown that the genuineness and originality of the Epistles, ascertained by the series of inductions which had been instituted, lead to the conclusion that there was such a person as Paul; that he went about preaching the religion of which Jesus Christ was the founder; and that the letters which we now read were actually written by him on the subject, and in the course of that ministry; Dr. Paley proceeds to remark, that — beside the proof they afford of the general reality of Paul's history, of the knowledge which the author of the Acts of the Apostles had obtained of that history, and the consequent probability that he was what he pro-

* Letters on the Evidences, vol. i. p. 177.

† See Scott's Essays, Essay I. § 2.

‡ The reader who desires to enter into this subject may find it ably discussed and illustrated in Townson's Discourses on the Gospels; [also in Norton's Genuineness of the Gospels.]

fesses himself to have been, a companion of the apostles — they meet specifically some of the principal objections upon which the adversaries of Christianity have thought proper to rely. In particular they show, (1) That Christianity had fixed and established itself before the destruction of Jerusalem, and that confusion which attended and immediately preceded it, and by which inquiry was rendered impracticable. (2) That the Epistles themselves could not have been compiled from reports and stories current at the time; for a man could not write the history of his own life from reports; nor, which is the same thing, could he be led by reports to refer to passages and transactions in which he states himself to have been immediately present and active. (3) That the converts to Christianity were not composed of a barbarous, mean, or ignorant set of men: to such persons the Epistles would have been altogether unintelligible. (4) These writings also prove the truth of the Christian history generally; and particularly the existence and labors of the other apostles, and the existence of various Christian churches in different countries, especially of a considerable one at Jerusalem, where Christianity was published by those who had attended the miraculous ministry of its founder. (5) They also furnish evidence, of the best description, of the soundness and sobriety of Paul's judgment. His caution and discrimination are every where apparent; and his morality is throughout calm, pure, and rational. (6) They are decisive, too, as to the sufferings of the author, the distressed state of the Christian church, and the dangers which attended the preaching of the gospel. (7) Equally important are the evidences which they furnish of the miraculous powers with which the apostle was invested, and also of his publicly exerting them upon numerous occasions.*

3. Now, let the circumstances which have been thus briefly enumerated — and they might be augmented at least ten-fold — be thrown together, and their combined force and value be fairly and dispassionately estimated, and we have no fear of incurring a charge of rash assertion or offensive dogmatism, in saying that no man can refuse his assent to the truth of the N. T. *on the mere ground of its own evidences*, without being driven to the reception of difficulties infinitely more numerous and weighty than are to be found in any part of the Christian history.

VI. Do the books of the N. T. receive any confirmation from external and independent sources of information?

1. We have already seen that the narrative comprised in the N. T. accords in several and important particulars with general history. Not only is its historical complexion exactly that of the times to which it belongs; it also receives direct and ample confirmation from such writings of that period as have come down to us. Lardner, and after him Paley, have shown the numerous agreements between the histories of Josephus and the Scripture narratives, not only in articles of public history, but sometimes in minute, recondite, and very peculiar circumstances, in which, of all others, a forger is most likely to have been found tripping; but we are precluded, by our narrow space, from prosecuting this interesting inquiry, and must refer the reader for the proofs to the works of these able and indefatigable writers. From the details which they have furnished, it will be found that the main facts of the gospel narrative, and of the early history of the church, as it is recorded in the Acts of the Apostles and in the Epistles of Paul, are corroborated by the testimony of Jewish and pagan writers, who lived so near to the times that it was impossible for them to have been deceived. Josephus, a contemporary writer, speaks unequivocally of the person and extraordinary works of Christ, of the success of his labors, and of the sufferings of some of his disciples; and Pliny (A. D. 107), Tacitus (A. D. 110), Suetonius (A. D. 116), Celsus (same century), Porphyry (A. D. cir. 250), Julian (cir. A. D. 350), and several other early pagan writers, either distinctly speak of the life and death of Christ, and of the origin and manners of his disciples; or, by the references which they make to the sacred books, they admit them to have been genuine and authentic documents.

2. It is deserving of notice, that the three last-mentioned writers wrote expressly against the Christian religion, although they did not venture to say or insinuate any thing against the facts of the Scripture history. Now, if the truth of those facts had been in the least degree questionable, can there be a doubt that these its enemies would have assailed them with the same zeal and virulence which they directed against the religion with which these facts were identified? This would have been so obvious and short a method of proceeding, in the prosecution of their object, that they could not fail to have resorted to it; and the omission, therefore, warrants the inference, that the facts which attest the Christian system were admitted to be placed beyond cavil or dispute.

SECTION VI.

THE INTEGRITY OF THE BIBLICAL TEXT.

1. It is almost unnecessary, after what has been said in discussing the subject of various readings in the first part of this work, and of the genuineness and authenticity of the several books of Scripture in the present chapter, to enlarge upon a question pertaining to the integrity or uncorrupted preservation of the text; but a few additional remarks may seem to be called for.

2. That the books composing the Old and New Testaments are not only genuine and authentic, but have been preserved free from material accidental errors or willful alterations since they left the hands of their respective authors, we have the most conclusive evidence that the nature of the case admits. Of the Old Testament, the original MSS. were long preserved by the Hebrews, who were most sedulous, and almost superstitious, in their efforts to preserve them in all their original integrity. They repeatedly transcribed them, comparing the transcripts most carefully with the originals, and even numbering the words and letters.† That the Jews neither mutilated nor corrupted their sacred books, is evident from the silence of the prophets, as well as of Christ and his apostles, who, though they bring many heavy charges against them, never once accuse them of this sin; as also from the agreement, in every essential point, of all the Versions and MSS. (amounting to upwards of 1100) now extant.‡ In fact, the constant reading of the sacred books (which constituted at once the rule of faith and the code of national law), in public and private; the numerous copies of the original, as well as of the Septuagint Version, which was widely spread over the world; the various sects and parties into which the Jews were divided after their canon of Scripture was closed, as well as their dispersion into every part of the globe, concurred to render any attempt at fabrication improbable and impossible before the time of our Savior; and after that period, the same books being in the hands of the Christians, they would instantly have detected the fraud of the Jews, had they attempted such a thing; while the silence of the Jews (who would not have failed to notice the attempt, had it been made) is a clear proof that they were not corrupted by the Christians.

3. The evidence for the integrity of the New Testament is equally satisfactory.§ The multiplication of copies, both of the original and of translations into other languages, which were read, not only in private, but publicly in the religious assemblies of the Christians;‖ the reverence of the whole body of the faithful for these writings [and 'their deep sense of the impropriety and guilt of altering them']; the variety of sects and heresies which arose at an early period in the Christian church, each party appealing to the Scriptures in support of its

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* Horæ Paulinæ, chap. vi.

† There is a very remarkable passage in Josephus *against Apion*, b. 1, 8, where he asserts that such was the veneration among the Jews for the sacred books, that in the very long series of ages, no one, down to his time, had ever dared to add to or take away any thing from them, or even to make in them the least alteration.

‡ See pt. i. ch. 2, sect. 5.

§ As to the Gospels, Mr. Norton remarks, 'There have been examined, in a greater or less degree, about 670 MSS. of the whole, or of portions, of the Greek text of the Gospels. These were written in different countries, and at different periods, probably from the 5th century, downwards. They have been found in places widely remote from each other, in Asia, in Africa, and from one extremity of Europe to the other. Besides these MSS. of the Greek text, there are many MSS. of ancient versions of the Gospels, in at least 11 different languages of the three great divisions of the world just mentioned. There are, likewise, many MSS. of the works of the Christian fathers, abounding in quotations from the Gospels; and, especially, of ancient commentaries on the Gospels, such as those of Origen, who lived in the 3d century, and of Chrysostom, who lived in the 4th; in which we find their text quoted, as the different portions of it are successively the objects of remark. Now, all these different copies of the Gospels, or parts of the Gospels, so numerous, so various in their character, so unconnected, offering themselves to notice in parts of the world so remote from each other, concur in giving us essentially the same text. . . .

'The agreement among the extant copies of any one of the Gospels, or of portions of it, is essential; the disagreements are accidental and trifling, originating in causes, which, from the nature of things, we know must have been in operation. Every copy of any one of the Gospels presents us with essentially the same work, the same general history, the same particular facts, the same doctrines, the same precepts, the same characteristics of the writer, the same form of narration, the same style, and the same use of language; and, by comparing together different copies, we are able to ascertain the original text to a great degree of exactness; or, in other words, where various readings occur, to determine what were probably the words of the author. The Greek MSS., then, of any one of the Gospels, the versions of it, and the quotations from it by the fathers, are all, professedly, copies of that Gospel, or of parts of it; and these parts correspond with each other. But as these professed copies thus correspond with each other, it follows that they were derived more or less remotely from one archetype. Their agreement admits of no explanation, except of their being conformed to a common exemplar. In respect to each of the Gospels, the copies which we possess must all be referred for their source to one original Gospel, one original text, one original manuscript. As far back as our knowledge extends, Christians, throughout all past ages, in Syria, at Alexandria, at Rome, at Carthage, at Constantinople, and at Moscow, in the East and in the West, have all used copies of each of the Gospels, which were evidently derived from one original manuscript, and necessarily imply that such a manuscript, existing as their archetype, has been faithfully copied.' *Genuineness of the Gospels*, vol. i. p. 29. Ed.

‖ It is notorious, too, that no book was permitted to be read in the primitive church but what was deemed canonical — a proof, not only of the divine authority of the sacred writings, but of their integrity also. They were ever before the eye, and sounding in the ear. ['In estimating the weight of evidence, which has thus far been adduced, for the genuineness of the Gospels,' says Mr. Norton, 'it is important to keep in mind what has not always been sufficiently attended to — that it is not the testimony of certain individual writers alone, on which we rely, important as their testimony might be. These writers speak for a whole community, every member of which had the strongest reasons for ascertaining the correctness of his faith respecting the authenticity, and consequently the genuineness, of the Gospels. We quote the Christian fathers, not chiefly to prove their individual belief, but in evidence of the belief of the community to which they belonged. It is not, therefore, the simple testimony of Irenæus, and Theophilus, and Tertullian, and Clement, and Origen, which we bring forward; it is the testimony of thousands and tens of thousands of believers, many of whom were as well informed as they were on this particular subject, and as capable of making a right judgment. All these

doctrines and rites;—all these things rendered any material alteration in the sacred books utterly impossible, while the silence of their acutest enemies, who would most assuredly have charged them with the attempt if it had been made, and the agreement of all the MSS. and Versions extant, are positive proofs of the integrity and incorruptness of the N. T., which are further attested by the agreement with it of all the quotations which occur in the writings of the Christians, from the earliest age to the present time.* In fact, so far from there having been any gross adulteration in the sacred volumes, the best and most able writers have proved that, even in lesser matters, the Holy Scriptures have suffered less from the injury of time and the errors of transcribers than any other writings whatever; and that the very worst MS. extant would not misrepresent one article of faith, or destroy one moral precept.†

SECTION VII.

THE DIVINE AUTHORITY OF THE BIBLICAL BOOKS.

Having now ascertained that the books composing the Old and New Testaments are in every particular true, as we now possess them, it follows that they comprise the subject-matter of a divine revelation. They assert this, and claim it as their distinguishing character. They rest the obligation to receive their testimony upon this ground: 'For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?' He. 2:2–4. This passage of the apostolic writings indicates not only the divine character of the substance of the biblical books, but also the specific proofs by which that divine character is attested and sustained. At these proofs it is now our business to glance. They are, miracles and prophecy—the qualities of the doctrines propounded—and their miraculous propagation through the world. A few words upon each of these topics shall close this ch.

I. We have already said, when treating of the accumulated evidence of divine revelation, that MIRACLES—public, unequivocal miracles—exhibited, bring home to the very senses of men the intervention of a divine power; and that, competently witnessed and recorded, they transmit the conviction from age to age. Now, such miracles—that is, unequivocal and publicly-exhibited miracles—are the very credentials which are exhibited of the divine mission and authoritative teaching of the prophets, the Messiah, the apostles, and the evangelists, whose combined sayings and discourses form the subject-matter of the divine revelation. The plagues of Egypt, as they are usually denominated, consisted of a series of publicly-exhibited and unequivocal miracles, wrought to attest the divine mission of Moses, and admitted, even by the interested opponents of the Hebrew prophet and legislator, to have been performed by 'the finger of God.' Ex. 8:19. Throughout the prophetic writings we meet with numerous similar occurrences, all performed with equal publicity, accompanied by the same unequivocal evidence, and extorting from the enemies of God's people similar self-condemnatory confessions. The life of our Savior was a series of such miraculous works; and upon this ground he appealed to the Jewish people to admit his Messiahship, and embrace his doctrines: 'If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father.' Jn. 15:24. 'And many of the people believed on Him, and said, When Christ cometh, will He do more miracles than these which this man hath done?' ch. 7:31. See also ch. 10:37,38. 11:11. To the miracles of the apostles and evangelists, including all the primitive preachers of the gospel, the same writings also bear the most unequivocal testimony, showing that, in preaching the word, 'God bare them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will.' He. 2:4. The inference is irresistible. A miracle, being an event or occurrence out of the ordinary course of nature, is placed beyond the reach of any human agency, and therefore, when brought to pass according to previous notice, it cannot but be regarded as the testimony of God, borne to the character and mission of the person or persons by whom it is performed. This conclusion necessarily results from the perfect veracity of the Supreme Being, who never can give his testimony to any thing but truth.

2. The various proofs that we have shown to exist in favor of the authenticity of the sacred writings are, of course, conclusive on behalf of the miracles which those writings describe to have been wrought in attestation of their truth. But we have not exhausted the indications of their divinity when we have shown the publicity with which they were performed, the scrutiny they underwent, the godlike end to which they stood in the relation of means, as also their unspeakable greatness as actions or events. These miracles were not isolated events; they are legitimately taken in combination with other data. Visible interventions on the part of the Eternal, they appear in close relationship to that prescience which announced what Omnipotence was afterwards to perform. This is more emphatically true of the miracles of our Lord and Savior, although the argument is not exclusively applicable to them.

3. The miracles of our Lord are, then, not only magnificent in their structure, but they correspond to predictions laid down hundreds of years before he had manifested forth his glory, in turning the water into wine at Cana in Galilee. An impostor had here a double difficulty; he was required, not merely to perform miraculous actions, but to preserve certain striking points of agreement between these and specific predictions, which were not only universally circulated among the people he desired to convince, but were also jealously guarded by them as their peculiar inheritance—the last of all their glories. And when the nature of the miracles which he was required officially to perform is taken into account, the difficulty becomes so insurmountable, that the most egregious impostor would have shrunk from encountering it. It was predicted of the Messiah, that he should declare the acceptable year of the Lord; and that declaration, in its proper sense, could only have been made by the true Messiah: such would have been a profitless, nay, a dangerous, annunciation to an impostor. Put it may be said that it admitted of a forced interpretation; that he who could not legally use the prophecy, might illegally have accommodated it to his own sinister views; that the Antichrist might have declared the time of his own imposture to have been the season predicted; that he might have announced himself as the person sent from heaven to realize those oracles which ascribed to the Messiah the redemption of Israel. But suppose such an individual to be besieged by the lame, the blind, and the paralytic, asking his official assistance, and imploring the exertions of his curative powers; could he have acted as the Savior of the world did in the case of the disciples of John, who were sent to interrogate Him regarding his Messiahship, when in the same hour He fulfilled what ancient prophets had predicted of the Messiah, and sent his examiners to John to bear witness to the validity of his pretensions? Such an individual, like Mahomet, would have craftily evaded the exhibition of miraculous powers. He would, in accordance with the spirit of the times, have merged the worker of miracles in the turbulent demagogue—the teacher of righteousness in the fierce leader of banditti and the prime agent of sedition.‡

4. Taking all the circumstances into consideration, then, and giving to each of them its due weight in the argument, it may be safely averred, that the miracles by which the divine revelation comprised in the Holy Scriptures is authenticated, stand upon more irrefragable ground than do any other historical facts.

II. Amongst the evidences of divine revelation, THE FULFILMENT OF PROPHECY takes a foremost place. This is a standing miracle, exhibited to the senses of men, in every age of the world, and, in different degrees, commanding their attention and regard. If, long antecedent to its occurrence, a specific event, not resulting from the operation of ordinary causes, and altogether independent of human control, be clearly and circumstantially foretold, there is ground for a strong presumption that the source of that foreknowledge in which the prediction took its rise, is referable to omniscience. If the number of such predictions become multiplied, and the particularity of their character increased, the presumption of a divine interposition is, of course, proportionably augmented. To anticipate a general effect from the operation of known causes, is all that the power of man can attain to; and even in this, his calculations are not unfrequently marked by error. Even in relation to the

believers were equally ready with the writers who have been quoted to affirm the authority and genuineness of the Gospels. The most distinguished Christians of the age, men held in high esteem by their contemporaries and successors, assert that the Gospels were received as genuine throughout the community of which they were members, and for which they were writing. That the assertion was made by such men, under such circumstances, is sufficient evidence of its truth. But the proof of the general reception of the Gospels does not rest upon their assertions only, though these cannot be doubted. It is necessarily implied in their statements and reasonings, respecting their religion. It is impossible they should have so abundantly quoted the Gospels, as conclusive authority for their own faith, and that of their fellow-Christians, if these books had not been regarded by Christians as conclusive authority. We cannot infer more confidently from the sermons of Tillotson and Clarke, the estimation in which the Gospels were held in their day, than we may infer from the writers before mentioned, that they were held in similar estimation during the period when they lived.' Norton's *'Genuineness of the Gospels,'* vol. i. p. 133. 'He then goes on to show how different this testimony is from that which is exhibited respecting any other ancient books, where individuals spoke only their own personal conviction, and not the sentiments of a whole community; also that early Christians had abundant means of determining the question about the genuineness of the Gospels; that their moral and even literary character was much elevated above that of the mass of the heathen around them, and therefore they were more capable than was ordinary of judging in the premises; while at the same time we have abundant evidence of their honesty and integrity. I would recommend the whole of this excellent passage to the attentive perusal and consideration of every candid reader.' Prof. *Stuart*, in Bib. Repos., April, 1838. Ed.

* See Norton's 'Genuineness,' &c. pp. 88–90, vol. i. Ed.

† Pareau has some lucid remarks on the integrity of the books of the O. T. in his 'Principles of Interpr.' pt. i. s. 1, ch. v. § 3.

‡ The chief difficulty of infidelity (and we have a right to press it) must be to account for the consecutive dispensations of religion, and the successively formed portions of Scripture, which are such striking phenomena in the history of our religion. The notion of an imposture—a conspiracy for a thousand years—is too wild for even madness itself. But were we for a moment to give countenance to a supposition so unnatural—to try by probability what outrages common sense, experience, and analogy—we would ask if it be likely that those who preferred the predictions regarding the Messiah would have shaped out for the coming impostor of their system a task in which he was sure to have been covered over with the disgrace of complete and merited failure?—Steele's *Philosophy of the Evidences of Christianity*, chap. iii. *seq.*

commonest events, there is often a material discrepancy between the anticipation and the actual occurrence. There is no recorded instance in which unaided human reason was able to scan the future with certainty. In all human calculations, too, the conclusion results from some known data; but even with this advantage, nothing more than a general effect is attempted to be foretold; the precise mode of occurrence — excepting where the whole event depends upon well-known and immutable laws — is rarely foreseen. The Bible, on the contrary, as we have seen in a former section, contains innumerable predictions relating to very distant events, in no wise under the control of man, and resulting from no conceivable or known law of nature. To pass by those general predictions of the coming of the Messiah that are to be found scattered throughout the O. T. from Genesis to Malachi, there are numerous other prophecies, belonging to this class, of so circumstantial and minute a description, that they cannot fail to impress an ingenuous mind with a conviction of their having proceeded from God.

1. Thus it was foretold that the Messiah should be born of a virgin (Is. 7:14), in the city of Bethlehem (Mi. 5:2), of the seed of Jesse (Is. 11:1–10); that He should lead a life of poverty and suffering (Ps. 22.), inflicted upon Him, not for Himself (Da. 9:26), but for the sins of others (Is. 53:); that after a short confinement in the grave He should rise again (Ps. 16:10); that He should sit upon the throne of David forever, and be called the 'Mighty God' (Is. 9:6,7) — 'the Lord our Righteousness' (Jer. 33:16) — 'Immanuel' (Is. 7:14. Mat. 1:23) — and, by David himself, whose son He was, 'Lord' (Ps. 110:1. Mat. 22:44. Ac. 2:34). The time of his advent was to be before the sceptre should depart from Judah (Ge. 49: 10), during the continuance of the second temple (Hag. 2:7–9), and within seventy weeks, or four hundred and ninety years, from its erection (Da. 9:24). From these and many other prophecies, the coming of the Messiah was at all times the general expectation of the Jews; and that this expectation had ripened into full maturity at the time of his advent, may be inferred from the number of false Messiahs who about that period made their appearance. That He was also the expectation of the Gentiles (see Ge. 49:10. Hag. 2:7), is evinced by the coming of the wise men from the East to pay their adoration to Him (Mat. 2:). All over the East, indeed, there was a general tradition, that about that time a king would appear in Judea, who should govern the whole world. This expectation was so strongly excited at Rome, a few months before the birth of Augustus, that the senate made a decree to expose all the children who should be born during that year. Its execution, however, was eluded by a trick of some of the senators, who were induced to hope that they might become the fathers of the promised prince. The currency of the tradition is recorded with a remarkable identity of phrase, by Suetonius * and Tacitus,† two Roman historians of great eminence. Now, that in this there was no collusion between the Chaldeans, Romans, and Jews, is sufficiently proved by the desperate methods suggested, or carried into effect, for its discomfiture. Nor, in fact, is it practicable for whole nations of contemporary, and still less, if possible, for those of successive, generations, to concert a story perfectly harmonious in all its minute accompaniments of time, place, manner, and other circumstances.

2. But there are several prophecies relative to the Messiah, of a still more minute and circumstantial nature. These foretell particular incidents in the gospel narrative, unparalleled in the whole range of history, and which could have been foreseen by God alone. They were certainly not foreseen by the agents in their accomplishment, or they would never have contributed to the fulfilment of prophecies referred even by themselves to the Messiah, and verifying the divine mission of Him whom they crucified as an impostor.‡

3. Then, there are the thousand predictions, circumstantial and remote, of other and divers strange events, the fulfilment of which has been seen by the whole world. According to some of these, the descendants of Shem and Japheth are 'ruling' and 'enlarged,' while the wretched descendants of Ham are still 'the servants of servants' (Ge. 9:25–27); the posterity of Ishmael have 'multiplied exceedingly,' and become 'a great nation,' in the Arabians; yet living like 'wild men,' and shifting from place to place in the wilderness, 'their hand against every man, and every man's hand against them,' and still 'dwelling,' an independent and free people, 'in the presence of all their brethren,' and in the presence of all their enemies (Ge. 16:10–12. 17:20); the family of Esau has become extinct, 'cut off forever,' so that there is none remaining of the house of Esau' (Jer. 49:17. Ez. 25:12. Jo. 3:19. Am. 1:11. Ob. 10:18); 'the sceptre has departed from Judah' (Ge. 49:10), though the Jews still 'dwell alone, and are not reckoned among the nations,' while 'the remembrance of Amalek is utterly put out from under heaven' (Nu. 23:9. 24:10); Nineveh is so completely destroyed, that the place thereof cannot be known (Na. 1:3:). Babylon has been swept with the besom of destruction, and is made 'a desolation forever, a possession for the bittern and pools of water,' 'a dwelling-place for dragons, an astonishment and hissing, without an inhabitant (Is. 13: 14:); Tyre has become 'like the top of a rock, a place for fishers to spread their nets upon' (Ez. 26:4, 5); Egypt, 'a base kingdom, the basest of the kingdoms,' still tributary and subject to strangers, so that it has never been able to 'exalt itself above the nations' (Ez. 29:14, 15); the fourth and last of the four great empires, which was greater and more powerful than any of the former, has been divided into ten lesser kingdoms; and among them has arisen a power 'with a triple crown, diverse from the first,' with 'a mouth speaking very great things,' and with 'a look more stout than his fellows, speaking great things against the Most High, wearing out the saints of the Most High, and changing times and laws,' which did 'cast down the truth to the ground, and prosper, and practise, and destroy the holy people, not regarding the God of his fathers, nor the desire of women, nor the regard of any god,' but 'honoring the god of forces,' or Mauzzim, gods protectors, and causing the priests of Mauzzim 'to rule over many, and to divide the land for gain' (Da. 11:37–39); for their disobedience and infidelity to their 'great prophet, like unto Moses,' the Hebrews have been 'plucked from off their own land, and removed into all the kingdoms of the earth, and scattered among the heathen, among the nations, among all people, from one end of the earth even to the other, sifted among all nations, like as corn is sifted in a sieve;' have been 'left few in number among the heathen;' have 'pined away in their iniquity in their enemies' lands;' have 'become an astonishment, a proverb, and a by-word among all nations,' 'a reproach, a taunt, and a curse;' have 'found among these nations no ease, and the sole of their foot has had no rest; but the Lord has given them a trembling heart, and failing of eyes, and sorrow of mind, and sent a faintness into their hearts in the lands of their enemies, so that the sound of a shaken leaf has chased them, and they have been many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim' (Le. 26:33,39. De. 29:62–67. Ez. 5:10–15. Ho. 3: 4); and yet, while their mighty conquerors are every where destroyed, they are miraculously preserved a distinct people.

4. In like manner, the predictions interwoven in the writings of the N. T. are conclusive of their divine character. The destruction of Jerusalem, with all its attendant and unusual circumstances; the series of ages during which the holy city has been trodden down by the Gentiles; the long-continued dispersion of the Jews, and the conversion of the Gentiles to the true religion; the apostasy of the Western church; the division of the Roman empire into ten kingdoms; their concurrence to support the assumptions of the church of Rome, and several other events predicted by our Savior or his apostles, afford the most convincing evidence that the books containing them, as well as the persons who uttered them, were possessed by a divine inspiration.

5. Amongst these predictions, those which relate to the overthrow of the holy city, and the termination of the Jewish polity, are the most remarkable and distinguished. At the time when our Lord uttered these prophecies, there was nothing to have suggested such a state of things as they include, to a mind not illuminated by the omniscience of God. The Jews, indeed, cherished a deep and bitter hostility towards their foreign oppressors; but the idea of a weak, and abject, and conquered people, proceeding to such a pitch of resistance as to require the legions of Rome and the generalship of Titus to subdue them; the notion that the degraded city of Jerusalem, then garrisoned by Roman soldiers, would put itself into a defensive posture against the military prowess of the mistress of the world, — might have appeared wild and unreasonable to ordinary judgments; every thing rather omened a universal degeneracy among all ranks; that the loss of freedom would be succeeded by that of virtue, and that again by the dereliction of all public spirit; that rampant crimes would be found linked to a mean and cringing pusillanimity; and that the people whose forefathers had formed the victorious hosts of Israel, would be degraded to the miserable and uncomplaining slaves of an irresistible despotism. Prophecy never appears so godlike as when it looks not merely through the vista of the natural but of the moral futurity; when it surveys the mechanism of minds which exist only in the presence of God, and takes cognizance of events beheld alone on the illuminated field of the divine foreknowledge. Were we to allow that our blessed Lord's predictions regarding the overthrow of Jerusalem, as a political event, might have been emitted by hoary statesmen, and the ruin of the Jews described by a far-sighted sagacity; to what shall we ascribe that wisdom in Him which explores the human spirit, and grasps the whole complex futurition of men's contrivance? His predictions regarding the destruction of the Jewish polity extend themselves to minute contingencies, and embrace actions which apparently depended rather on caprice and wantonness, than on any general principles of conduct. These oracles of Jesus had, therefore, a peculiarly divine character; they indicate that they originated in the sublime wisdom of God, 'who in times past spake to the fathers by the prophets,' and to the world, 'in these latter days, by his Son,' the great agent of his government in the church, under every dispensation of his 'glorious gospel.' The shortening of the days, for the elect's sake — the destruction of the temple, against the inclinations and command of Titus — the obstinacy of the Jews, within the precincts of that sacred edifice — the removal of the foundation-stones of the temple — and the passing a plough-share over the ground in

* 'An ancient and settled persuasion prevailed throughout the East, that the Fates had decreed some one to proceed from Judea, who should obtain universal empire.' Suet. Vesp. 4.

† 'Many were persuaded that it was contained in the ancient books of their priests, that, at that very time, the East should prevail, and that some one should proceed from Judea, and possess the dominion.' Tacit. Hist. v. 13.

‡ See Ps. 69:21. Mat. 27:34. Ps. 22:16–18. Jn. 19:23,24. Zch. 11:10. Jn. 19:34. Ps. 22:7,8. Mat. 27:39,41,43. Zch. 11:13. Mat. 27:6,7. Zch. 9: 9. Mat. 21:9. Is. 53:9. Mat. 27:38,57,60.

which they were imbedded by the lieutenant of Titus, were events improbable indeed, but which enter in some way into the predictions uttered by our Savior, to whom the apostle Peter justly ascribed a universal knowledge: 'Lord, thou knowest all things!'*

III. The unexampled and perfect MORAL PURITY OF THE DOCTRINES propounded in the Scriptures, and their universal fitness to the exigencies of mankind, furnish another and unanswerable proof that they are the revelations of the Almighty. The scheme of doctrine and morality contained in the Bible is so exalted, pure, and benevolent, that God only could either devise or appoint it; [for the highest efforts of the best men have yet but imperfectly realized the system; and no nation has arrived even near that civilization it can effect.] In the Scriptures alone, and in such books as make them their basis, the infinite God is introduced as speaking in a manner worthy of Himself, with simplicity, majesty, and authority. His character, as there delineated, comprises all possible excellence, without any intermixture; his laws and ordinances therein accord with his perfections [and the constitution of man]; his works and dispensations exhibit them; and all his dealings with his creatures bear the stamp of infinite wisdom, power, justice, purity, truth, goodness, and mercy, harmoniously displayed. While the Supreme Being is thus described as possessed of every perfection, unbounded and incomprehensible in his essence and nature, and as the creator, governor, and benefactor of his creatures, the Scriptures represent man in a lapsed state, a rebellious and fallen being, alienated from God and goodness, averse by nature to all that is good and amiable, and prone to every thing that is sinful and hateful, and consequently exposed to the eternal wrath of God. The Scriptures, however, do not leave us in this wretched state; they propose an adequate remedy for all our diseases, and an ample supply for all our wants. Laws of universal purity and benevolence are prescribed with an authority proper only to God, and extended to such a compass and degree as God alone can demand; and those sins are forbidden which God alone could either observe or prohibit. The most powerful motives to duty, and dissuasives from vice, are wisely proposed and powerfully urged — motives drawn from the nature and perfections, the promises and threatenings, the mercies and judgments of God; particularly from his overflowing benevolence and mercy in the work of our redemption, and from advantages and disadvantages, temporal, spiritual, and eternal. Now, these things were written at a time when all the rest of the world — even the wisest, and most learned, and most celebrated nations of the earth — were sunk in the grossest ignorance of God and religion; were worshipping idols and brute beasts, indulging themselves in the most abominable vices; living in envy, hatred, and strife; hateful, and hating one another. It is a most singular circumstance that a people in a remote, obscure corner of the world, far inferior to several heathen nations in learning, in philosophy, in genius, in science, and in all the polite arts, should yet be so infinitely their superiors in their ideas of a Supreme Being, and of every thing relative to morality and religion. This cannot be accounted for on any other supposition, than that of their having been instructed in these things by God Himself, or by persons commissioned or inspired by Him.

IV. The rapid and extensive PROPAGATION OF CHRISTIANITY affords another evidence of its divine character.

1. The success that immediately attended the personal ministry of Christ was extremely limited, if we merely regard the number of persons who attached themselves to Him. His object seemed to be — after exhibiting sufficient proofs of his divine mission and character — to prepare the minds of men for the preaching of his *apostles*, when the dispensation of his kingdom should have been fully opened by the effusion of the Holy Spirit, rather than to surround *Himself* with a large number of disciples during his personal ministry. Accordingly we find, from the Acts of the Apostles and the Epistles, that almost immediately after our Savior's ascension, that is, as soon as the apostles were endued with power from on high, the number of converts began rapidly to increase, and continued to do so in every place where the story of the Savior's resurrection was declared. The first assembly of the disciples consisted of only 120 persons (Ac. 1:15). About a week after this, they added 3000 to their number in the course of one day (2:41); and the number publicly baptized, and publicly associating together, was very soon augmented to 5000 (4:4). This, it will be recollected, was in the very place where our Lord had made his appearance, discharged his public ministry, and suffered death. Within a very years from this time the converts so astonishingly increased, that multitudes, both of men and women, to the extent of myriads, tens of thousands (21:20), were members of the infant church. In the century following, Pliny informs us that he found the heathen temples in Achaia almost deserted;† and Tertullian subsequently declares, that if the Christians were to withdraw, whole cities and provinces would be depeopled;‡ that the Parthians, Medes, Elamites, and the dwellers in Mesopotamia, Armenia, Phrygia, Cappadocia; the inhabitants of Pontus, Asia, and Pamphylia; they that dwell in Egypt and in Africa, beyond Cyrene; Romans and strangers; Jews and other people in Judea; the various sorts of people in Getulia, the countries of the Moors, all the borders of Spain, the different nations of Gaul, and those parts of Britain which the Romans could not reach; the Sarmatiæ, also, with the Dacii, the Germans, the Scythians, and others, were all subject to Christ.§

2. 'It has been observed, with truth as well as propriety,' says a writer who will not be suspected of much affection for Christianity, though his acquaintance with the laws of evidence forbade his contradicting the general veracity of the evangelical history, 'that the conquests of Rome prepared and facilitated those of Christianity. The authentic histories of the actions of Christ were composed in the Greek language, after the Gentile converts were grown extremely numerous. As soon as those histories were translated into the Latin tongue, they were perfectly intelligible to all the subjects of Rome, excepting only to the peasants of Syria and Egypt, for whose benefit particular versions were afterwards made. The public highways, which had been constructed for the use of the legions, opened an easy passage for the Christian missionaries from Damascus to Corinth, and from Italy to the extremity of Spain or Britain. There is the strongest reason to believe, that before the reigns of Diocletian and Constantine, the faith of Christ had been preached in every province, and in all the great cities of the empire.‖ The rich provinces that extended from the Euphrates to the Ionian seas, were the principal theatre on which the apostle of the Gentiles displayed his zeal and piety. The seeds of the gospel which he had scattered in a fertile soil, were diligently cultivated by his disciples; and it should seem that, during the two first centuries, the most considerable body of Christians was contained within those limits. Among the societies instituted in Syria, none were more ancient or more illustrious than those of Damascus, Berea or Aleppo, and Antioch. The prophetic introduction of the Apocalypse has described and immortalized the seven churches of Asia.—Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Laodicea, and Philadelphia; and their colonies were soon diffused over that populous country. In a very early period, the islands of Cyprus and Crete, the provinces of Thrace and Macedonia, gave a favorable reception to the new religion; and Christian republics were soon founded in the cities of Corinth, of Sparta, and of Athens. To these domestic testimonies we may add the confession, the complaints, and the apprehensions, of the Gentiles themselves. From the writings of Lucian, a philosopher who had studied mankind, and who describes their manners in the most lively colors, we may learn, that, under the reign of Commodus, his native country of Pontus was filled with the Epicureans and Christians. Within fourscore years after the death of Christ, the humane Pliny laments the magnitude of the evil which he vainly attempted to eradicate. In his very curious epistle to the emperor Trajan, he affirms, that the temples were almost deserted, that the sacred victims scarcely found any purchasers, and that the 'superstition' had not only infected the cities, but had even spread itself into the villages and the open country of Pontus and Bithynia.'¶

3. Thus we see, in the course of a few years, a new religion spread over all the principal parts of Asia and Europe, by the ministry of a few humble missionaries, and that at a time when paganism was in its highest repute, believed by the vulgar and supported by the great, the wisest men of the wisest nations assisting at its sacrifices, and consulting its oracles.

4. If Christianity had flattered the corrupt passions of mankind, and held out to them the prospects of power, wealth, rank, or pleasure; if it had soothed their vices, humored their prejudices, and encouraged their ancient superstitions; if its preachers had been men of brilliant talents or of commanding eloquence; if they had first proposed it in times of darkness and ignorance, and among savage and barbarous nations; if they had been seconded by all the influence and authority of the great potentates of the earth, or propagated their doctrines at the head of a victorious army; — some reason might be assigned for its extraordinary success.

5. But the very reverse of all this was the case. It is notorious that the first preachers of the gospel declared open war against all the follies, vices, selfishness, interests, inveterate prejudices, and favorite superstitions of the world; that they were (with one or two exceptions) men of no great abilities or learning, or powers of persuasion; that their doctrines were promulgated in an enlightened age, and to the most polished nations, and had all the wit and learning, and eloquence and philosophy of the world to contend with; and that, instead of being aided by the authority and influence of the civil powers, they were opposed, and harassed, and persecuted by them, even to death, with the most unrelenting cruelty, and all who embraced their doctrines were exposed to the same hardships and sufferings.

6. Is it credible, then, that under these circumstances, twelve men, most of them illiterate, and all of them without influence, should of themselves invent a system of theology the most sublime, and of ethics the most perfect, and opposed, therefore, to all the vicious propensities, lax morality, and licentious and impure religion of the times; and by their own unaided powers give it a dominion over so large a part of the world, and in so short a period of time, as even to excite the astonishment and call forth the admiration of its bitterest enemies? If any one can believe such a thing, contradictory as it is to experience, and also to the nature of things, he must possess a much larger measure of faith than he is called upon to exercise in the reception of the Christian system.

7. The force of this argument did not escape the penetrating and acute mind of Gibbon, one of the most subtle and specious among infidel writers. The historian there-

* Steele's Philosophy of the Evidences of Christianity, pp. 115–117.
† Epist. x. 97.
‡ Cont. Jud. l. 1. § Apol. 37.
‖ As to its extent into Asia, even as far as China and Japan, obscure traditions exist, well worthy of investigation. ED.
¶ Gibbon's Decline and Fall, vol. ii. chap. xv. p. 357, 360.

Jackals, tr. 'Foxes.'

Osprey.

Bearded or Griffin Vulture.

Hoopoe, tr. 'Lapwing.'

Sea-Swallow, or Alcyone, tr. 'Gier-Eagle.'

fore undertook the hopeless task of assigning reasons for this extraordinary occurrence, which he hoped might be deemed adequate to the purpose, without further resorting to a divine influence and superintendence. These reasons have been subjected to a rigid scrutiny by Mr. Faber,* among other writers, who has shown them to be totally inadequate to solve the phenomena; and further, that this cannot be done without the admission of a supernatural interposition.

V. The subsequent REVIVALS and TRIUMPHS of CHRISTIANITY furnish a proof of its divine constitution, almost equally cogent with that derived from its early progress and dominion.

1. Upon this topic, the acute and eloquent author of the Natural History of Enthusiasm has the following observations, which, if they do not convince the skeptic, cannot fail to charm and confirm the believer: —

2. 'If there were room to imagine that the first spread of Christianity was owing rather to an accidental conjuncture of favoring circumstances than to its real power over the human mind; or if it might be thought that any such peculiar virtue was all spent and exhausted in its first expansive effort; then it is natural to look to the next occasion in which the opinions of mankind were put in fermentation, and to watch in what manner the system of the Bible rode over the high billows of political, religious, and intellectual commotion. It was a fair trial for Christianity, and a trial essentially different from its first, when, in the 15th century, after having been corrupted in every part to a state of loathsome ulceration, it had to contend for existence, and to work its own renovation, at the moment of the most extraordinary expansion of the human intellect that has ever happened. At that moment, when the splendid literature of the ancient world started from its tomb, and kindled a blaze of universal admiration; at that moment, when the first beams of sound philosophy broke over the nations, and when the revival of the useful arts gave at once elasticity to the minds of the million, and a check of practical influence to the minds of the few; at the moment when the necromancy of the press came into play to expose and explode necromancy of every other kind; and when the discovery of new continents, and of a new path to the old, tended to supplant a taste for whatever is visionary, by imparting a vivid taste for what is substantial; — at such a time, which seemed to leave no chance of continued existence to aught that was not in its nature vigorous, might it not confidently have been said, This must be the crisis of Christianity? If it be not inwardly sound; if it have not a true hold of human nature; if it be a thing of feebleness and dotage, fit only for cells, and cowls, and the precincts of spiritual despotism; if it be not adapted to the world of action; if it have no sympathy with the feelings of men, and of freemen; nothing can save it: no power of princes, no devices of priests, will avail to rear it anew, and to replace it in the veneration of the people; at least not in any country where has been felt the freshening gale of intellectual life. The result of this crisis need not be narrated.

3. 'It may even be doubted — had not Christianity been fraught with power — if all the influence of kings, and craft of priests, could have upheld it in *any* part of Europe, after the revival of learning; certainly not in those countries which received at the same time the invigoration of political liberty, and science, and commerce.

4. 'With the history of the 15th and 16th century in view, it is asked if Christianity is a system that must always lean upon ignorance, and craft, and despotism, and which, when those rotten stays are removed, must fall, and be seen no more!

5. 'Yet another species of trial was in store to give proof of the indestructibility and victorious power of Christianity. It remained to be seen whether, when the agitations, political and moral, consequent upon the great schism which had taken place in Europe, had subsided, and when the season of slumber and exhaustion came on, and when human reason, strengthened and refined by physical science and elegant literature, should awake fully to the consciousness of its powers; whether then the religion of the Bible could retain its hold of the nations, or at least of those of them that enjoyed without limit the happy influences of political liberty and intellectual light. This was a sort of probation which Christianity had never before passed through.

6. 'And what were the omens under which it entered upon the new trial of its strength? Were the friends of Christianity at that moment of portentous conflict awake, and vigilant, and stout-hearted, and thoroughly armed to repel assaults? The very reverse was the fact. For at the instant when the atheistical conspiracy made its long-concerted, and well-advised, and consentaneous, and furious attack, there was scarcely a pulse of life left in the Christian body, in any one of the Protestant states. The old superstitions had crawled back into many of their ancient corners. In other quarters the spirit of protestation against those superstitions had breathed itself away in trivial wranglings, or had given place to infidelity — infidelity aggravated by stalled hypocrisy. The church of England — the chief prop of modern Christianity — was then torpid, and fainting under the incubus of false doctrine and of a secular spirit, and seemed incapable of the effort which the peril of the time demanded; few indeed of her sons were panoplied, and sound-hearted, as champions in such a cause should be. Within a part only of a small body of dissenters (for a part was smitten with the plague of heresy), and that part in great measure disqualified for free and energetic action by rigidities, and scruples, and divisions, was contained almost all the religious life and fervor any where to be found in Christendom.

7. 'Meanwhile the infidel machinators had chosen their ground at leisure, and were wrought to the highest pitch of energy by a confident, and, as it might well seem, a well-founded, hope of success. They were backed by the secret wishes, or the undissembled cheerings of almost the entire body of educated men throughout Europe. They used the only language then common to the civilized world, and a language which might be imagined to have been framed and finished designedly to accomplish the demolition of whatever was grave and venerated; a language, beyond any other, of raillery, of insinuation, and of sophistry; a language of polished missiles, whose temper could penetrate not only the cloak of imposture, but the shield of truth.

8. 'At the same portentous moment the shocks and upheavings of political commotion opened a thousand fissures in the ancient structure of moral and religious sentiment, and the enemies of Christianity, surprised by unexpected success, rushed forward to achieve an easy triumph. The firmness and the wisest friends of old opinions desponded, and many believed that a few years would see atheism the universal doctrine of the Western nations, as well as military despotism the only form of government.

9. 'It is hard to imagine a single advantage that was lacking to the promoters of infidelity, or a single circumstance of peril and ill omen that was not present to deepen the gloom of the friends of religion. The actual issue of that signal crisis is before our eyes in the freshness of a recent event. Christianity has triumphed. But shall it be said — or if said, believed — that the late resurrection of the religion of the Bible has been managed in the cabinets of monarchs? Have kings and emperors given this turn to public opinion, which now compels infidelity to hide its shame behind the very mask of hypocrisy that it had so lately torn from the face of the priest? To come home to facts with which all must be familiar — Has there not been heard, within the last few years, from the most enlightened, the most sober-minded, and the freest people of Europe, a firm, articulate, spontaneous, and cordial expression of preference, and of enhanced veneration, towards Christianity?

10. 'The spread of the English stock, and language, and literature, over the North American continent, has afforded a distinct and very significant indication of the power of Christianity to retain its hold of the human mind, and of its aptness to run hand in hand with civilization, even when unaided by those secular succors to which its enemies in malice, and some of its friends in over-caution, are prone to attribute too much importance. The tendency of its republicanism, which obviously has some strong affinity with infidelity†— and the connection of the colonies, at the moment of their revolt, with France — and the prevalence of a peculiarly eager and uncorrected commercial temper — and the absence of every sort and semblance of restraint upon opinion — were concurrent circumstances, belonging to the infancy of the American Union, of a kind which put to the severest test the intrinsic power of Christianity, in retaining its hold of the human mind. Could infidel experimenters have wished for conditions more equitable under which to try the respective forces of the opposing systems?

11. 'And what has been the issue? It is true that infidelity holds still its ground in the United States, as in Europe, and there, as in Europe, keeps company with whatever is debauched, sordid, oppressive, reckless, ruffian-like. But at the same time Christianity has gained rather

* D. Beauties of Infidelity, pp. 191–236.

† Republicanism or democracy exposes to two great dangers. The facility with which, under such a form of government, innovations can be made, may, in many cases, cause (what has been called the *greatest error* of government) that institutions be set up in advance of the people, and these not obtaining popular support, lawlessness ensues. But this evil, from the pliancy of democratic institutions, corrects itself. The other danger results in the same, though by a different route, — its institutions not being hoary with age, and so venerable, not having historic objects and associations to cultivate the instinct of reverence, that faculty either bestows its ill or is rarely used, and so, in a certain sense, the old idol try of hero-worship is set up; or it is too inactive, and so, nothing being respected (the laws themselves being thought to be but creatures of their own), the people run into irreverence to God, man, and law. Both these dangers show their remedy, which is now universally acknowledged to be — *education*, intellectual, moral, and religious. Intellectual education has had too exclusive attention, and (in conformity with the example of Prussia) it is beginning to be seen, that moral education, to be effective, must be, not by precept or preaching merely, but by self-exercise of the moral faculties, in every-day efforts of choice and discrimination, as we strengthen any other taste, propensity, faculty, or muscle, *by use*. For religious education, we may hope much from the same, from God's blessing on the universal circulation of the Bible, the numerous biblical works, and above all, on those harbingers of latter day glories, Sabbath schools. [See Cogswell's 'Harbinger of the Millennium.'] Then, when the millions of our republic are educated, we shall perceive that true democracy is that form of government best fitted to the last development of human civilization, to be expected upon earth — that in which the least hinderance is given to spiritual progress, in which, therefore, man is best educated for heaven, and in which respect to external forms and things is transferred to 'spirituals,' and man shall yield his will to the majesty of God's eternal law alone; then, when the laws enacted by man shall coincide with those of God, will have come the 'reign of the saints on earth,' the glory of the Millennial Day.

See Bancroft's History of the United States, where the great *principles* of our New World are shown and vindicated; and where is explained 'how the change in the condition of our land has been accomplished; and as the fortunes of a nation are not under the control of a blind destiny, the steps by which a favoring Providence [has called] those institutions into being, which have given us [what we enjoy of] happiness and glory.' See Introd. p. 4, 2d ed. It is the rare excellence of this work, that *pages* are given to *principles*, *lines* to *battles*. Comp. also Trumbull's Hist. U. S. Ed.

than lost ground, and shows itself there in a style of as much fervor and zeal as in England; and, perhaps, even has the advantage in these respects. Wherever, on that continent, good order and intelligence are spreading, there also the religion of the Bible spreads. And if it be probable that the English race, and language, and institutions, will, in a century, pervade its deserts, all appearances favor the belief that the edifices of Christian worship will bless every landscape of the present wilderness that shall then "blossom as the rose."'

VI. We have now taken a brief, and necessarily imperfect, view of the guarantees which we possess for the original divine character of the revelation comprised in the sacred Scriptures, and for the integrity and preservation of the text by which it has been handed down to us. These guarantees are of the most satisfactory description, each one of them possessing at least the highest degree of probability; and the corobined strength of the whole furnishing an amount of moral demonstration which cannot be challenged for any other ancient writings, nor be resisted by any ingenuous mind, surrendered up to the deliberate and dispassionate investigation of its claims. The word of Jehovah is 'a sure word;' it comes to men in the 'demonstration of the Spirit,' and with 'power,' 'bringing down high imaginations, and every thing which exalteth itself against God;' humbling man, that it may [centre his love, thoughts, will and interests in God's, thus] raising him to the dignity of 'a son of God,' and justifying to worlds — seen and unseen — the inscrutable providence of its infinitely beneficent and only wise' Author.

CHAPTER IV.

SACRED INSTITUTIONS.

In the prosecution of that divine purpose [of bringing man's will back to conformity with God's], which we have seen it to have been the great object of revelation to accomplish, the Supreme Being has, from time to time, prescribed various institutions, and enjoined various duties. To these we shall now invite attention.

SECTION I.

THE CHURCH — PATRIARCHAL, JEWISH, AND CHRISTIAN.

Members of the Church — The Patriarchal Church — The Jewish; Members of the Jewish; Corrupt Judaism — Jewish Sects — the Christian Church; its Constitution; Plurality; Equality of its Members; Submission to Divine Authority.

§ 1. — *Of the Church generally.*

The truths of divine revelation were published and tendered to the acceptance of the world — of mankind at large; but they have been, in all ages, received only by a few out of the general mass, which few, thus distinguished from the rest, have constituted 'the church of the living God,' or the assembly of believers and worshippers. Ac. 2: 47. 7:38. He. 2:12. The Greek appellation *Ekklēsia*, from *ek, out of,* and *kaleō, I call,* is clearly derivable from *qhl*, a calling, a gathering together, an assembly. It is applied to the general collection of the Israelitish people (De. 18:16); to the universal body of Christians (Mat. 16:18); and to any particular organized body or congregation (Ac. 16:5. Re. 1: 2: 3:). Among the characteristics of this community must especially be noted the fidelity of the members to themselves, to each other, and to God (Ge. 5:24. 6: 8,22. Ex. 20:3–17. Ps. 15: Mat. 5: 6: 7: Phil. 4:8). But every thing is included in the spirit of hearty and habitual coöperation; 'striving together,' or as the *sunathlountes mia psuchē* of Phil. 1:27, reads, 'jointly contending with one soul.' In numerous places of both Testaments, this spirit and practice are impressively demanded. Ps. 133: Is. 11:12–14. 1 Co. 12:31. 13.1–13. To increase their numbers, to proselyte from the world, to wait and wish for the accomplishment of sacred prophecy, to be united and unceasing in their exertions [for obedience], is their imperative duty and highest joy.*

§ 2. — *Of the Patriarchal Church.*

1. The patriarchal church was limited in its faith, and simple in its ritual and worship. The object of the dispensation under which it existed, was to inculcate the doctrine of redemption, through the piacular death of the woman's promised seed; with its necessary concomitant — the doctrine of a recovered, happy immortality.† The church, at this period, therefore, comprised those who received and confided in these doctrines; as Abel, who obtained a witness from God that he was righteous (He. 11:1). Enoch, who walked with God (Ge. 5:24. He. 11:5), Noah, who was heir of the righteousness which is by faith (He. 11:7), Abraham, who, taught the doctrine of redemption, through the interrupted sacrifice of Isaac, looked for a heavenly country, and died in the faith (Heb. 11:8–19), Isaac, Jacob, Joseph [and Job], with many of their contemporaries and descendants, no doubt taught by their discourse and example, who by faith anticipated things to come, and obtained a good report, (He. 11:20–22, &c.).

2. The patriarchal church consisted of two periods — The first, from Adam to the flood; during which the apostasy of Cain and his descendants took place, consisting in the rejection of the atonement, and which at length spread amongst the descendants of Seth, [true religion becoming a singularity, Ge. 4:26.] The second period was from Noah to the establishment of the Levitical dispensation; the apostasy from which consisted in astronomical hero-worship; while the doctrine of the atonement was strenuously maintained.‡

3. The priesthood, whose duty was to offer sacrifices, instruct the people, and superintend the worship offered to Jehovah, under the patriarchal dispensation, originally belonged to the first-born, Cain; but he forfeited it by apostate infidelity and murder. It then devolved upon Seth and his posterity, and was handed down through Noah, Shem, Abraham, Isaac, and Jacob — Esau having sold his birthright to his younger brother — and thence to the time of Moses.

4. Of what may be called the discipline of the patriarchal church we know little or nothing; the notices in Ge. (which, with a few passages in Ga. and He. constitute our only records of this period) being few and scant of information.

§ 3. — *Of the Jewish Church.*

1. The Jewish church retained the same great and fundamental article of faith as that which constituted the prime feature of the patriarchal theology, but with additions called for by the peculiar character of the times when it was constituted, and the awful apostasy from the pure faith which prevailed almost universally in the world. The law given to the Hebrews by Moses was not intended in any way to interfere with or set aside the covenant made with Abraham, but rather to preserve it intact, and insure its fulfilment. Such is the reasoning of Paul, in his Epistle to the Galatians, who appear to have mistaken this matter. The gospel, as he argues, was preached to Abraham, and the covenant of faith made with him was so confirmed as to be incapable of being annulled: — 'And this I say, that the covenant that was confirmed before of God in Christ, the law, which was 430 years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made, and it was ordained by angels in the hand of a mediator.' Ga. 3.

2. Godwyn distinguishes the people of Israel into two sorts, Hebrews and Proselytes. Jennings advances a step higher, and divides the whole world, after the formation of the Hebrew commonwealth, into Jews and Gentiles.§ The form of the Hebrew government being theocratic, each member of the state was also a member of the church, and hence the whole nation is said to be sanctified or holy. Le. 20:3. 21:8. 22:9,16,32, &c. In the later period of their history, the Jews were distinguished into two classes, viz. *Hebrew Jews,* and *Hellenistic Jews* or *Grecians,* as they are called in our translation, Jn. 12:20. Ac. 6:1. 9:29. 11:20. The former spoke and conducted their worship in the Hebrew, or rather Syro-Chaldaic language; and the latter in the Greek tongue. And although as members of the Jewish church they were considered as equally holy, the former were, nevertheless, considered as being the most honorable. Hence Paul boasts (Phil. 3:5) that he was 'a Hebrew of the Hebrews,' *i. e.* a Hebrew speaking and worshipping God in his own tongue. But, notwithstanding that the Jewish religion was peculiarly adapted to the Jewish nation, leave was given for the admission of proselytes, who were invested with certain privileges on their abjuration of idolatry, and submission to the worship of the true God. Of these proselytes there were three kinds, viz. *slaves* who embraced Judaism without receiving their freedom, *proselytes of the gate,* and *proselytes of righteousness.*‖

(1) Slaves who embraced Judaism without receiving their liberty were either foreigners, who had been by some means bought into Jewish families, or they were the children of these foreigners. Of this kind of proselytes was Eliezer of Damascus, the steward of Abraham's house (Ge. 15:2,3), and to this does God compare Israel when he says, in Jer. 2:14, 'Is he a homeborn slave; why is he spoiled?'

(2) Proselytes of the gate were persons who, without undergoing circumcision, on observing the Mosaic ritual, engaged to worship the true God, and observe the seven precepts of Noah. Naaman the Syrian (2 K. 5:18) and Cornelius the centurion (Ac. 10:2) are thought to have belonged to this class.

(3) The proselytes of righteousness were more highly favored than the proselytes of the gate, for they might trade with Jews, marry with Jews, enter within the sacred fence of the temple, and partake of the annual feasts.¶ There were several things, however, to which they were bound to submit, before they were entitled to these privileges; as, instruction in the principles of the Jewish religion, circumcision, baptism, the offering a sacrifice to Jehovah, &c. After having submitted to the rites of circumcision and baptism, the scholars who had

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* See 'Outlines of a Biblical Cyclopædia,' in Critica Biblica, vol. ii. pp. 495, 496.

† On this interesting topic, Faber's Treatise on the Genius of the three Dispensations may be advantageously consulted. [Comp. pref. to Job, end.]

‡ For the proofs of these statements, see Faber's Treatise.

§ Jewish Antiquities, b. i. ch. 3.

‖ It is right to observe here, that Jennings and other writers conceive this rabbinical distinction of proselytes to have had no existence in fact. See Jewish Antiq. b. i. ch. 3, at the end.

¶ Prideaux, Connec. A. A. C. 428.

attended as witnesses gave the proselytes a certificate, which, when presented to any synagogue, constituted them church members while they resided within the bounds.* If the head of a family was in this way baptized, the infants and slaves were baptized at the same time, without asking their consent; the former, because they could not give it; and the latter, as being the master's property, and having no rights of their own. Sons arrived at years of maturity were not baptized unless they wished it.†

(4) The female proselytes were received by baptism and sacrifice.‡

(5) We must not omit to remark, that, after having submitted to the prescribed rites, the proselyte was considered as having been born again. Thus the Jews say, 'When a man is made a proselyte, he is like a new-born infant,' and 'he hath a new soul.' They even went so far as to maintain that the bond of natural relation between him and his kindred was now dissolved. Some have supposed that there is an allusion to the proselyte's renunciation of his natural relations in Lu. 14:26, and Ps. 45:10. Tacitus, in his character of the Jews, having mentioned their custom of circumcision, as adopted by proselytes, adds, 'They then quickly learn to despise the gods, to renounce their country, and to hold their parents, children, and brethren, in the utmost contempt.' It is probable this unnatural contempt, which the Jewish doctors taught proselytes to entertain of their nearest relations, might be one thing, on account of which they are said to have 'made them twofold more the children of hell than themselves.' Mat. 23:15.§

3. Among the sacred persons in the Jewish constitution, we may properly enumerate,—

(1) The KINGS, who were the vicegerents of God, as the supreme magistrate of the state, and whose persons were, consequently, considered to be sacred and inviolable, 1 S. 24:5–8. 2 S. 1:14.

(2) The PROPHETS formed another class of sacred persons, and were raised up by God Himself, to be the ministers of his dispensation. The business of the prophets was not merely to reveal secret things, whether past, present, or future; but also to instruct the people, and interpret the law and will of God. According to St. Augustine,‖ they were the philosophers, divines, instructors, and guides of the people; forming the bulwarks of religion, as witnesses of the divine presence, and living monuments of his will. In the earliest ages of the world, some individuals were raised up to sustain this sacred office; but from Moses to Malachi there was an uninterrupted succession of these public teachers, who testified against the misdoings of the people, labored to call them back to a sense of their duty, and comforted and animated the pious and sincere, by predictions of future blessings. Their mode of living was most frugal, and their apparel was generally very plain. Their fidelity and zeal in the service of Jehovah frequently exposed them to cruel persecutions, in which they chose rather to submit to death than to sully their sacred character. The gift of prophecy was not always annexed to the priesthood: there were prophets of all the tribes, and sometimes even among the Gentiles. Godwyn observes that, for the propagation of learning, colleges and schools were erected for the prophets. The first intimation we have of these is in 1 S. 10:5, where the company of prophets are supposed to have been students in a college of prophets at Gibeath. These students were called sons of the prophets, and are frequently mentioned in after-ages, even in the most degenerate times (see 2 K. 2:3,5. 4:38); and it seems from 1 K. 18:4, that they were very numerous. They were educated under a proper master (who was commonly, if not invariably, a prophet) in the knowledge of religion and of sacred music (1 S. 10:5. 19:20), and were thereby qualified to be public teachers of religion. It seems that the prophets were generally chosen out of these schools. (See Am. 7:14,15.) It was usual among the heathen to designate all such persons as were conversant with divine things by the name of *prophet*, in conformity with which Paul, when citing a passage from Epimenides, calls him *a prophet* (Ti. 1:12). Speaking of prophets in the Christian church, the same apostle clearly defines their character by saying, that 'he who prophesieth, speaketh unto men to edification, and exhortation, and comfort' (1 Co. 14:3).¶

(3) NAZARITES were persons separated from the use of certain things, and peculiarly devoted or consecrated to the service of God. The law relative to the Nazareate is given in Nu. ch 6. The vow of the Nazarite consisted in the following particulars: (1) He consecrated himself in a very especial and extraordinary manner to God. (2) This was to continue for a certain time, eight days or a month, but perhaps seldom less than a year, that he might have a full growth of hair *to burn in the fire, which is under the sacrifice of the peace-offering*. (3) During the time of his separation he drank no wine nor strong drink, nor used any vinegar formed from an inebriating liquor, nor ate fresh or dried grapes, nor tasted even the kernels or husks of any thing that had grown upon the vine. (4) He never shaved his head, but let his hair grow, as the proof of his being in this separated state, and under vows of peculiar austerity. (5) He never touched any dead body, nor did any of the last offices, even to his nearest kin, but was considered as the priests, who were wholly taken up with the service of God, and regarded nothing else. (6) 'All the days of his separation he was holy;' during the whole time he was to be incessantly employed in religious acts.** Perpetual Nazarites, as Samson and John Baptist, were consecrated to their Nazariteship by their parents. Those who made a vow of Nazariteship out of Palestine, and could not come to the temple when their vow was expired, contented themselves with observing the abstinence required by the law, and cutting off their hair in the place where they were: the offerings and sacrifices prescribed by Moses, to be offered at the temple by themselves, or by others for them, they deferred till a convenient opportunity. Hence Paul, being in Achaia, having made the vow of a Nazarite, had his hair cut off at Cenchrea, a port of Corinth, but deferred the complete fulfilment of his vow till he came to Jerusalem. Ac. 18:18. When a person found that he was not in a condition to make a vow of Nazariteship, or that he had not leisure fully to perform it, he contented himself with contributing to the expense of the sacrifices and offerings of those who had made and were fulfilling this vow. By this means he became a partaker of such Nazariteship. Maimonides says, that he who would partake in the Nazariteship of another, went to the temple, and said to the priest, 'In such a time such a one will finish his Nazariteship; I intend to defray the charge attending the shaving off his hair, either in part or in the whole.' When Paul came to Jerusalem (Ac. 21:23,24), James, with other brethren, advised that, to quiet the minds of the converted Jews, he should unite with four persons, who had vows of Nazariteship, and contribute to their charges and ceremonies, by which the people would perceive that he did not disregard the law, as they had been led to suppose.††

§ 4. — *Of Corrupt Judaism.*

1. It is impossible to take even a cursory survey of the Jewish religion, without being struck with its vast superiority over the most refined and exalted system adopted by the heathen nations of antiquity, even where these had borrowed most of their light from the Sun of righteousness, which shone with such resplendent glory in Judea. Its principles were so congenial with the nature and character of man, his obligations and duties, his wants and desires; its advantages so numerous and manifest; and its ritual so fascinating and engaging; that it would seem almost impossible that its subjects should ever abandon it in favor of the disgusting rites and degrading superstitions of idolatrous worship. Nevertheless, it is a lamentable fact, that the people who were favored with this revelation, and destined to be the preservers and teachers of the knowledge of the true God, at various periods of their history, abandoned their temple and oracle — their religion and their God — to mix with the surrounding nations in the impurities of their worship; and at others, engrafted upon their pure and hallowed system of doctrines sundry idolatrous rites.

2. The first palpable exhibition of a desire to relapse into idolatrous practices was made under circumstances of the most aggravating character, in the well-known matter of the golden calf. Under the administration of the judges there was an awful degeneracy, from which they were to a considerable extent recovered during the government of Samuel and David. Towards the close of Solomon's reign, that monarch set a sad and a fatal example to his subjects, which soon spread through the whole length and breadth of the land, and ultimately subjected the two nations to a total deportation and captivity, which so far answered the design of God, in curing them of their idolatrous propensities, that in every subsequent period of their history they seem to have regarded it with the utmost abhorrence.

3. In various places of the O. T., mention is made of the groves and high places dedicated to idolatrous purposes, and where the Israelites are said to have 'burnt incense and wrought wickedness, to provoke the Lord, as did the heathen.' 2 K. 17:9,13. For this reason no altar dedicated to Jehovah was allowed to be set up near them.‡‡

4. At the time of our Savior's appearance, errors of a most pernicious kind had affected the whole body of the people, and the more learned part of the nation was divided upon points of the highest importance. They regarded the whole of religion as consisting in the rites of the Mosaic law, and in the performance of some external acts of duty. They were unanimous in excluding from eternal life all other nations; and, as a consequence, they were treated with the utmost contempt and inhumanity. The multitude were sunk in the most deplorable ignorance of God and of divine things; and had no notion of any other way of rendering themselves acceptable to the Divine Being than by sacrifices and the other external rites of the Mosaic law. Hence proceeded the profligate wickedness which prevailed to so alarming an extent during the period of our Savior's ministry. To this fact Josephus must be regarded as an unexceptionable witness. He states, that 'both publicly and privately they were universally corrupt. They vied which should surpass each other in impiety against

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* Basnage, Relig. of Jews, b. v. ch. 6. 7.

† Lightfoot, Hor. Heb. Mat. 3:6.

‡ Brown's Jewish Antiquities, vol. ii. p. 8, sect. 5.

§ Jennings's Jewish Antiq. b. i. ch. 3.

‖ De Civitate Dei, l. xviii. ch. 41.

¶ See Godwyn's Moses and Aaron, b. i. ch. vi.; Jennings's Antiq. b. i. ch. vi.; Stillingfleet's Orig. Sac. p. 92, &c.; Lamy's Appar. Bib. b. i. ch. viii.; Dr. A. Clarke on 1 Co. 14:3.

** Dr. A. Clarke on Nu. 6:5.

†† Calmet's Bib. Ency. art. 'Nazarite.'

‡‡ Parkhurst has shown, that in several passages of Scripture where we read of these *groves*, an idol or idols are meant, and not a collection of *trees*. This idea has been seized upon by Mr. Landseer, who has made some considerable progress towards tracing the origin and identifying the form of these idols, in a very ingenious dissertation on an antique engraved cylinder, which has been obtained in Syria, representing, among other things, an armillary and astronomical machine. — See his Sabean Researches, Essay viii.

God, and injustice towards men. The great men harassed the people, and the people studied to ruin the great.' 'In one word, there never was a city that suffered such calamities, nor a race of men, from the foundation of the world, that ever was more profligate and abandoned.' In another place he says, 'I cannot forbear declaring my opinion, though the declaration fills me with great emotion and regret, that if the Romans had delayed to come against these wretches, the city would either have been ingulfed by an earthquake, overwhelmed by a deluge, or destroyed by fire from heaven, as Sodom was; for that generation was far more enormously wicked than those who suffered these calamities.'*

5. If any part of the Jewish religion were less corrupt than the rest, it was the form of external worship, established by the law of Moses. And yet a variety of rites were introduced into the service of the temple, of which no traces are to be found in the sacred writings.† The institution of these additional ceremonies was owing to those revolutions which rendered the Jews more conversant with adjacent nations than they had formerly been; for when they saw the sacred rites of the Greeks and Romans, notwithstanding the excellency and fulness of their own ritual, they were induced to adopt them in the service of the true God.

6. The Samaritans, who celebrated divine worship in the temple that was built on Mount Gerizim, lay under the same evils that oppressed the Jews, with whom they lived in the bitterest enmity; and were also, like them, highly instrumental in increasing their own calamities. They suffered as much as the Jews from troubles and divisions, fomented by the intrigues of factious spirits. Their religion was also more corrupted than that of the Jews themselves, as Christ declares in his conversation with the woman of Samaria. For they mixed the errors of the Gentiles with the sacred doctrines of the Jews, and were excessively corrupted by the idolatrous customs of the pagan nations.‡

§ 5. — *Of the Jewish Sects.*

We have no information concerning the existence of any religious sects in the Jewish church before the Babylonian captivity; it is thought by some writers, that in the time of the Maccabees, it was divided into two parties, the *Zadikim*, or righteous, who observed only the written law of Moses; and the *Chasidim*, or *Asideans*, the pious, who superadded the constitutions and traditions of the elders. On this subject, however, considerable diversity of opinion prevails among the learned. Of the religious sects which existed in the times of the New Testament history, the principal were the Sadducees, the Pharisees, and the Essenes.

I. The Sadducees. — This sect derived its origin from Sadoc, who flourished in the reign of Ptolemy Philadelphus, about 263 years before Christ, and was the pupil of Antigonus Sochæus, an eminent Jewish doctor and president of the Sanhedrin, who in his lectures inculcated the reasonableness of serving God from the innate and intrinsic excellence of the duty itself, and not from the servile principle of mercenary recompense. From this doctrine Sadoc [instead of concluding from analogy that his future state would be a natural consequence of the habits formed here] inferred that there was no future state, and that rewards and punishments were confined to this life. Those who espoused his sentiments obtained the name of *Sadducees*. Their creed is thus concisely expressed: 'They say that there is no resurrection [Campbell, *future life*], neither angel nor spirit.' Hence that captious query concerning the woman who had survived seven husbands, which they addressed to our Lord for his solution, thinking to involve him in an inextricable dilemma. They disregarded all the traditions of the elders, and admitted, in our Savior's time, only the five books of Moses, as proper to be read in the synagogues;§ and considered that God did not interfere in human affairs. Their numbers were inconsiderable, but among them were some of the most eminent persons in the state. Josephus has thus described them: 'The Sadducees maintain that the soul perishes with the body. They pay no regard to any prescriptions, except the injunctions of Scripture. They deem it a virtue to maintain disputes with the teachers of that wisdom which others espouse. Those who have adopted their tenets are but few, but those few are persons of the first distinction. Hardly any business of the state is transacted by them; for when they are invested with any civil office, it is entirely against their inclination, and solely through necessity; for then they conform to the measures of the Pharisees, otherwise the common people would never bear them.'

II. The Pharisees. — This was the most distinguished and popular sect among the Jews, and first appeared about 140 B. C. The Pharisees affected great mortification and abstraction from the world, imposed on themselves frequent stated fasts, and made long prayers at the corners of the streets. In fact, they were most ostentatiously religious, so far as outward observances went; but were inwardly consummate hypocrites. They believed in a future state of rewards and punishments, and therefore held the Sadducees in the highest abhorrence. Their notion of the resurrection, however, was nothing more than the Pythagorean transmigration. They held the doctrine of predestination, and that all things were under the government of an irreversible fatality.‖ In fine, the scrupulous performance of a thousand trifling minutenesses¶ made up their religion; the love and acquisition of power, and the reputation of superior sanctity, were the end and aim of all their actions: they had a form of godliness, but were strangers to its power; for they were under the dominion of the most detestable of all vices, spiritual pride and hypocrisy.** Josephus has given the following account of their tenets: — 'Now, the Pharisees live meanly, and despise delicacies in diet; and they follow the conduct of reason, and what that prescribes to them as good for them, they do. They also pay a respect to such as are in years, nor are they so bold as to contradict them in any thing they have introduced. And when they determine that all things are done by fate, they do not take away the freedom from men of doing as they think fit, since their notion is, that it hath pleased God to make a rule, whereby what He wills is done; but so that the will of man can act virtuously or viciously. They also believe that souls have an immortal vigor in them, and that, under the earth, there will be rewards or punishments, according as they have lived virtuously or viciously in this life; that the latter are to be detained in an everlasting prison, but that the former shall have power to revive and live again. On account of which doctrines they are able to persuade the body of the people; and whatsoever these do about divine worship, prayers, and sacrifices, they perform according to their direction; insomuch that the cities give great attestation to them, on account of their virtuous conduct, both in the actions of their lives and in their discourses.'†† The most considerable part of the religion of the Pharisees consisted in a scrupulous observance of the traditionary law, which was regarded by them as being of higher authority than the written law. 'The words of the scribes,' said they, 'are lovely above the words of the law; for the words of the law are weighty and light, but the words of the scribes are all weighty.' Hence it was that our Savior so frequently charged them with rendering the word of God of none effect by their traditions.

III. The Essenes are not once mentioned in the sacred writings, though they formed a considerable community in the time of our Savior. They studiously courted retirement, devoted themselves to agriculture, and affected great simplicity and innocence of manners. They had a community of goods, and were unusually strict in the observance of the Sabbath. They believed that all things were governed by fate; that the soul was immortal; and that there was a future state of retribution.‡‡

IV. The Samaritans are frequently mentioned in the O. T. The following account of them is collected from Lampe and Kuinoel, by Bloomfield: — The Samaritans were descended from the remnant of the Israelites not carried away into captivity, and afterwards intermixed with Gentiles from the neighboring parts of Assyria, especially the Cuthi, who had come to colonize and occupy the vacant situations of the former inhabitants. In this new colony, idolatry was introduced and permitted from the very first; yet so as to worship Jehovah in conjunction with the false gods. 2 K. 17:29. When afterwards Cyrus permitted the Jews to return from captivity and rebuild their temple, the Samaritans, who wished to form a union in religious matters with the Jews, requested that the temple might be erected at the common labor and expense of both nations. But Zerubbabel, and other Jewish rulers, rejected their request, urging that Cyrus had committed the work to *them only*, and had charged the governors of Samaria to keep away from the place, and only assist the Jews out of the public revenues of the province. The Samaritans, however, said they were to *worship* there, since the temple had been erected for the worship of the Supreme Being by all the human race.§§ When the Samaritans had received this repulse from the Jews, they felt much mortified, and laid wait for revenge; they endeavored to obstruct the restoration of the temple, and the increase and prosperity of the new Jewish state, by various methods.‖‖ Hence originated a mutual hatred between the nations, which was afterwards kept up and increased by the revolt of Manasseh, and the erection of a temple on Mount Gerizim. For Manasseh, a brother of Jaddus the high-priest, had, contrary to the laws and customs of the nation, taken in marriage the daughter of Sanballat, the ruler of Samaria (Ne. 13:23, &c.); and when the Jews, indignant at this, had ordered that he should divorce her as an alien, or no longer approach to the altar and the sacred institutions, he fled to his father-in-law, a high-priest who alienated many from the religious worship of the Jews, and by gifts and promises drew over great numbers, and even some of the priests, to the Samaritan party. But now that the temple was erected on Mount Gerizim, still greater contentions arose between the Jews and Samaritans concerning the *place* of *divine worship*. For the Samaritans denied that the sacred rites at *Jerusalem* were pure and of divine ordination; but of the temple on *Mount Gerizim* they affirmed that it was holy, legitimate, and sanctioned by the presence of the Deity. The Samaritans, more-

* Jewish Wars, b. v. c. 10-13, and b. vii.

† See Buxtorf's Rabbinica for the astonishing tendency of the Jewish mind to multiply external, superficial observances; evidently showing how fit the nation was for preserving the *shell* of religion (if the expression be allowable) unimpaired for ages, till the fulness of time — when God ceased to use their national obstinacy. Ed.

‡ See Mosheim's Ecclesiastical History, Cent. I. ch. ii. Dr. Harwood has drawn a very animated picture of the depraved state of the Jews at this time — Introduction, vol. ii. pp. 58–66.

§ Prideaux, Connec. pt. ii. b. 5, A. A. C. 107. [Note ‡, p. 133.]

‖ Joseph. Ant. b. xiii. c. 10.

¶ See Buxtorf. Ed.

** Harwood's Introduct. vol. i. p. 232.

†† Jewish Antiq. b. xviii. ch. 1. See further in Stackhouse's Hist. of the Bible, b. vii. ch. 4; and Lightfoot's Harm. of the Evangel. sect. 23.

‡‡ Prideaux has a very full account of this sect. Connec. A. A. C. 107.

§§ See Esdr. 4:2; Jos. Ant. xi. 4.

‖‖ See Esdr. and Jos. Ant. just referred to

over, only received the books of Moses. The rest of the sacred books (since they vindicated the divine worship at Jerusalem) they rejected, as also the whole body of the traditions, keeping solely to the letter. From these causes the Jews were inflamed to the most rancorous hatred towards this rival nation; insomuch that to many of them the Samaritans were objects of greater detestation than even the Gentiles. See Luke 10: 33. It is no wonder, then, that there should have been such a constant reciprocation of injuries and calumnies as had served to keep up a perpetual exasperation between the two nations. The fault, however, was not all on the side of the Jews; for (as we learn from Bartenora ad Roschaschana, ii. 2, cited by Schoettgen) the Samaritans inflamed this enmity by taking every opportunity of injuring, or at least offering provocations to, the Jews. The following anecdote may serve as an example: — 'When the time of the new moon was just at hand, the Jews had a fire kindled on the highest mountains, to warn those who were afar off of the exact time of the *novilunium*. What did the Samaritans do? Why, in order that they might lead the Jews into an error, they themselves, during the night-time, kindled fires on the mountains. Therefore, the Jews were obliged to send out trusty and creditable persons, who should give out the time of the new moon, as observed by the Jerusalemitish Sanhedrin, or defined by other persons to whom that office was committed.' The Samaritans, however, did not entertain so much hatred towards the Jews, as the latter did towards the former; nor did they deny towards them the offices of humanity. See Luke 9:53. 10:32. Jesus, however, disregarded, nay, discountenanced, this hatred, and as He did not hesitate to eat with taxgatherers, so neither did He avoid intercourse with Samaritans.* In the estimation of a Jew, the very name of a Samaritan comprised madness, and malice, and drunkenness, and apostasy, and rebellion, and universal detestation. When they were instigated with rage against our blessed Lord, the first word their fury dictated was *Samaritan: 'Thou art a Samaritan*, and *hast a devil!'* And it is remarkable that the amiable and benevolent son of Sirach uses this expression in his writings: 'Two nations my soul hateth' the Samaritans and the Philistines' (Ecclus. 1:26), a signal and affecting proof, how far the wisest and best of men among the Jews were carried away with the national prejudices. The Samaritans, as it appears from the account of them by Origen, were, down to his day, deniers of a resurrection, and of the soul's immortality.† The Sadducean heresy is said to have taken its rise, or its avowed and public prevalence, from Samaria; and from this very principle of rejecting the authority of the prophets.‡

V. The SCRIBES, though not forming any distinct sect, demand a notice, from the perpetual reference made to them in the N. T. They were a profession of men, generally Pharisees, devoted to the ministry, and to the study of sacred literature. They were the literati among the Jews; they sat in Moses' seat; and their knowledge of the law, and of the theology which then prevailed, obtained for them a place in the Sanhedrin, or supreme council of the nation, and qualified them to be the public and stated teachers of the people. They obtained their name from their original employment, which was transcribing the law. But in process of time, they exalted themselves into its public ministers and expositors; authoritatively determined what doctrines were contained in Scripture, and what were not; taught the common people in what sense to understand the law and the prophets; and were the oracles consulted in all difficult points of doctrine and duty.

VI. The LAWYERS mentioned in the N. T. appear to have been the same order of men as the SCRIBES, and obtained this appellation from having devoted themselves to the study of the law, and the teaching of it to the people.

VII. The ELDERS. The only difference between these and the Scribes, consisted in this, that the former were laymen, while the latter were of the clergy. They were commonly chief men in the tribes, and their judgment had great weight.

§ 6. — *Of the Christian Church.*

1. Unlike the Jewish church — which embraced the whole nation, without reference to the vitality of the faith possessed by the individuals of which it was composed — the Christian church comprises only those who form part of the spiritual seed of Abraham. It predicates nothing of men as men; it knows of no rule but that of truth, of principle, of conscience. The apostolic churches were composed either of true Christians, or of those who, to human appearance, were such. They were saluted, by inspired men, as 'saints in Christ Jesus,' as 'partakers of precious faith,' as 'calling upon the name of the Lord Jesus,' as 'holy brethren, partakers of the heavenly calling.' They were addressed as 'born again, not of corruptible seed, but of incorruptible,' as 'quickened together with Christ,' as 'saved by grace, through faith,' as 'the workmanship of God, created in Christ Jesus unto good works,' as individuals, with reference to whom 'old things had passed away, and all things had become new.' From the first church at Jerusalem, down to the last that was formed in the provinces of the heathen world, all the apostolic communities were composed of members so designated, and whose association in church-fellowship was the result of their accredited conversion to the faith of the Lord Jesus. The apostles and first Christians never dreamed of creating a nominal territory for the display of the Christian faith. With them the limits of the church was the boundary line of belief, and of actual holiness. Beyond this, they saw no trace of the church of Christ; nor did they dare to make themselves the agents of imposing a deception upon the unenlightened mass of mankind, by constituting whole provinces Christians, by any summary or political act. Upon a principle the most voluntary that can be conceived of, were the first churches gathered together in the name of their common Lord and Redeemer. By the force of truth, by the power of conscience, by the influence of the message of reconciliation, by the renewing power of the Holy Ghost, by the agitating considerations of an impending eternity, by the resistless workings of gratitude and love, did they give themselves first to the Lord, and then to one another, in all the endearments of mutual Christian fellowship.§

2. In speaking of THE CHRISTIAN CHURCH, we speak of the collective body of believers, without reference to congregations, countries, or any other localities; and used in this enlarged sense only, is the phrase a correct one. (See Ep. 5:23–25, &c. Col. 1:18, 24, &c.) It is too evident from the N. T. to admit of controversy, that each organized and disciplined assembly of believers constituted a church of Christ, strictly independent of all other churches, as to its government and internal economy; though united with all others in one common bond of faith and love, and in every respect ready to promote the interests and welfare of the whole, by a reciprocal interchange of good offices.‖

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* Recensio Synoptica Annot. Sac. vol. iii. pp. 110, 111.

† Comment. on Mat. p. 486. [For modern accounts of the Samaritans, see De Sacy's works. Ed.]

‡ Tertullian, de Præs. Hær. p. 249. Why did they not believe in immortality, from the Pentateuch, which they acknowledged? Immortality can be proved from the Pentateuch, inferentially, but several reasons are given for its want of prominency there. One is here detailed. Ed.

'It may be presumed, that the Israelites, when they came out of Egypt, entertained the views respecting a future state which prevailed in that country. If it was so, I think we have substantial reason to conclude, that a divine revelation of the truth of an existence beyond the grave, would, in the actual state of their minds, have done them no good; but, on the contrary, would have been so likely to be perverted by them, and mingled with the grossest errors, that it was for their advantage to have that revelation withheld, till such time as, having become established in a true theology, educated in the doctrine of one God, and trained to some just conceptions of his attributes and agency, they would be prepared to receive the other doctrine with some just estimation of its worth, and preserve it in some degree of purity.

'Respecting the belief of the ancient Egyptians in the state of the human soul after death, it would not be reasonable to expect to obtain full satisfaction from such sources of information as remain to us. The supposition, however, that any reasonable views of its condition were entertained by a people whose theology was so monstrous, would be in violation of all probability; and, in fact, the best authorities instruct us, that, whatever might be the *esoteric* doctrine on the subject (which probably amounted to no more than the resumption of the spirit into its divine source, and accordingly its loss of individual existence, and of the capacity of punishment and reward), the popular doctrine indissolubly connected the continued life of the soul with a *metempsychosis* — with a circuit of transfers from the body of one animal to that of another.

'Of what avail would it have been to confirm the doctrine of an immortality to a people who identified it with the belief, that the undying essence, the human spirit, was but one of the forms of bestial nature? Of what avail to communicate it to them in any shape, when the existing habits of their minds would have forcibly brought it back to this base and pernicious semblance? As far as we may reverently entertain such a question, does it not seem reasonable to say, that it was more fit for God, and more consistent with what we know, in other respects, of his method of educating this people, to reserve this great doctrine from their consideration as part of his disclosures to them, till other generations should arise, which, educated far beyond the reach of the brutalizing follies of Egypt, and made capable of some better conceptions of the spiritual world and man's place in it, by what their law taught them of the undivided sovereignty and excellent perfections of its Head, should not put out again in deep darkness the light meant to enlighten the world?' *Lectures on the Jewish Scriptures and Antiquities, by* Rev. Dr. PALFREY, *Prof. of Bib. Lit.* in the University of Cambridge, Mass. Ed.

§ Library of Ecclesiastical Knowledge, vol. ii. pp. 8, 9, [also note, end of Heb.]

‖ See Mosheim's Commentaries on the Affairs of the Christians before the time of Constantine, vol. i. 263–267. 'Properly (says Dr. Campbell) there are, in the New Testament, but two original senses of the word *ekklēsia*, which can be called different, though related. One is, when it denotes a number of people actually assembled, or accustomed to assemble together, and is then properly rendered by the English terms *congregation*, *convention*, *assembly*, and even sometimes *crowd*, as in Ac. 19:32, 40. The other sense is to denote a society united together by some common tie, though not convened, perhaps not convenable, in one place. And in this acceptation, as well as in the former, it sometimes occurs in classical writers, as signifying a state or commonwealth, and nearly corresponding to the Latin *civitas*. When the word is limited, or appropriated, as it generally is in the New Testament, by its regimen, as, *tou Theou*, *tou Kuriou*, *tou Christou*, or by the scope of the place, it is always to be explained in one or other of the two senses following, corresponding to the two general senses above mentioned. It denotes either a single congregation of Christians, in correspondence to the first, or the whole Christian community, in correspondence to the second. We can hardly ever be at a loss to know from the context which of the two is implied. That it is in the former acceptation, is sometimes evident from the words in construction, as, *tēs ekklēsias tēs en Kegchreais*, and *tē ekklēsia tou Theou tē en Korinthō*, and the like. In the latter sense it ought always to be understood when we find nothing in the expression, or in the scope of the passage, to determine us to limit it; for instance, in the following, *Epi tautē tē petra oikodomēsō mou tēn ekklēsian. Ho kurios prosetithei tous sōzomenous kath' hēmeran tē ekklēsia.* In this last acceptation of the word for the whole body of Christ's disciples, wheresoever dispersed, it came afterwards to be distinguished by the epithet *katholikē*. They said *hē ekklēsia hē katholikē*, the catholic or universal church.

'But in any intermediate sense, between a single congregation and the whole community of Christians, not one instance can be brought of the application of the word in sacred writ. We speak now, indeed (and this has been the manner for ages), of the Gallican church, the Greek church, the church of England, the church of Scotland, as of societies indepen-

See Ac. 8:1. 5:14. 6:7. 11:22. 1 Co.12. 16:19. Ro. 16:5. Col. 4:16. Re. 1:4,11,20. 2:1,8, &c.

3. In the primitive churches there was a perfect equality amongst the members, no one having greater power or authority than another, but the whole constituting one body, in which the general authority was lodged. Speaking of the constitution of the church at Jerusalem, Mosheim observes, 'The power of enacting laws, of appointing teachers and ministers, and of determining controversies, was lodged in the people at large; nor did the apostles, although invested with divine authority, either resolve on or sanction any thing whatever, without the knowledge and concurrence of the general body of Christians of which the church was composed. See Ac. ch. 15, &c.*

4. The Christian churches were formed and maintained upon a purely voluntary principle. 'The weapons of their warfare were not carnal, but mighty through God, to the pulling down of strong holds.' The whole apparatus of Christian propagation was spiritual: the church at large was a grand missionary institution for the diffusion of truth and holiness. The idea of levying an involuntary contribution for the maintenance of the ministry, or for the purpose of erecting Christian temples, or for the aggrandizement of a particular sect, or for the support of a large system of ecclesiastical rule, in which the power of the civil magistrate should be thrown into the scale of the church, never entered into the heads of inspired apostles, save when under the divine afflatus of that Spirit by whom they were enabled to foretell the corruptions of succeeding ages.'

5. The members of the church of Christ are rescued, in spiritual matters, from all thraldom to the doctrines and commandments of men. As, on the one hand, they are not to allow themselves to be called masters; so, on the other, they are not to call any man master upon earth. In every thing to be believed, in every thing to be practised, the N. T. is the all-perfect and the exclusive rule. From that inspired record the churches of Christ are not at liberty, by any rule of the Master's suggestion, to make their own fallible and imperfect digest, and then to require the belief, *ex animo*, of those who unite themselves to their fellowship. This is to substitute the rule of human doctrine for the laws of the blessed and only Potentate. To demand subscription to mere human articles, though they may rest upon a scriptural basis, is to tarnish the spirituality of the Redeemer's kingdom, and to create submission to man, rather than to God.

SECTION II.

SPIRITUAL DUTIES.

Divine Worship — Prayer — Thanksgiving — Singing.

1. To express the general idea of worship, the Hebrew and Greek writers of Scripture have employed the words *schh* and *proskuneō*; the primary import of which is devout prostration. The obligation of this duty, which arises out of the relation in which man stands to his Maker, is enjoined in various parts of the Scriptures. See Ps. 96:8,9. 95:6. Jn. 4:23. Ac. 17:24,25. Phil. 3:3.

2. Amongst the acts of divine worship must be primarily noticed that of *prayer*, or supplicatory addresses to the Most High. The Hebrew *tphlh, interposition, mediation, intercessory supplication*, is from *phll*, which is said to denote the idea of judging, and, secondarily, that of petitioning. Ps. 109:7, 'his plea in court.'† *Proseuchē* is of the same frequent occurrence in the N. T., and signifies a prayer to God, whether petitioning good (Mat. 21:22), or deprecating evil. Ac. 12:5. The obligation of prayer is frequently enjoined and enforced. Phil. 4:6. Lu. 18:1. 1 Pe. 4:7. Ps. 50:15. 62:8. Jb. 5:8. Ja. 1:5–7. 1 Ti. 2:1,2. 11:3. Is. 55:6. Ps. 145:18. Mat. 7:7. 21:22. Ps. 65:2, &c.

3. Grateful confession, or *thanksgiving*, is denoted in the Hebrew Scriptures by the term *hudh*, and from this parent stock have sprung the several branches — *udo, I celebrate; udō* and *aeidō, I sing*; and *odē, an ode*. The well-known word *Hallelujah* is, literally, the English sound of the Heb. *hllu yh*, 'Praise ye the Lord;' and to the same source must be traced the acclamation of the ancient Greeks, *Eleleu Iē*, with which they opened and closed their hymns in honor of Apollo. Injunctions to this delightful and grateful duty may be found in Ps. 67:3. Is. 42:10,12. Ps. 107:8,22. Ep. 5:20. He. 13:15. Ps. 50:14,23. 95:1,2.

4. The exercise of *singing* has formed a part of divine worship from the earliest ages. *Shyrh* is a song, ancient as the period of Israel's escape out of Egypt (Ex. 15:); but used also in after-times as well as *zmr*, which is said to be a psalm or hymn, from its regular composition, both in regard to words and music. That 'spiritual songs' of various descriptions were extant, and even popular, in the primitive churches, appears from several passages in the N. T. (Ep. 5:19. Ja. 5:13. 1 Co. 14:15, *et al.*); and that 'hymns were sung to Christ, as to a God,' is explicitly stated by Pliny, in his 97th Epistle. In the Hebrew church the practice of singing, in offering thanksgivings to God, was common. See Ps. 92:1,2. 69:30,31. 33:2,3. 95:1, 2. 2 Ch. 5:13, &c. [Notes, Ja. 15:13. Ep. 5:19, &c.]

SECTION III.

CEREMONIAL OBSERVANCES.

The Jewish Ritual — Objects and Uses of the Ceremonial Law — Christian Rites — Jewish Festivals: the Sabbath; the Passover; the Feast of Pentecost; the Feast of Tabernacles; the Feast of the New Moon; Feast of Trumpets; Fast of Expiation; the Sabbatical Year; the Jubilee.

§ 1. — *The Jewish Ritual.*

Some writers on Jewish antiquities have thought that the *ceremonial laws* were merely arbitrary, and that the reasons of them were only to be sought for in the will of God, which He has not chosen to reveal; making them thereby to differ essentially from the Christian institutions, which are said to be 'rational milk,' and 'a rational service.' 1 Pe. 2:2. Ro. 12:1. But this is surely derogatory to the character of God, and hurtful to that obedience which He required. Let us attend, therefore, to the indications given of its purpose, and see what the intention of Jehovah was in giving it to the Jews. There are three ends which it evidently served. It taught the leading doctrines of religion in a sensible and impressive manner; it served as a fence against idolatry; and prepared the minds of its subjects for a brighter dispensation.‡

1. It taught the Jews the leading doctrines of religion in a sensible and impressive manner. Thus, it taught the unity of God, by having only one presence; one most holy place, as the seat of that presence; one altar, at which all the priests were to minister, and all the sacrifices to be offered (Le. 17:1–9); and only one tabernacle and temple dedicated to that one Jehovah, the Creator of all things, of what power or dignity soever they were conceived to be. And, as it taught the unity of God, so it also taught the doctrine of a general providence. The throne in the tabernacle and temple was only the figure of his throne in the heavens; and the daily sacrifices, the burnt-offerings appointed for the Sabbaths every week, for the new moons every month, and for the feast of trumpets, on the first day of the civil year, were all intended to impress the Israelites with a deep sense of the superintending care of God, at all times and in all places. Nor did the ceremonial law inculcate a general providence only; it also taught the particular interest which Jehovah took in the works of his hands; for the whole of it encouraged the Hebrew to ask every blessing from Jehovah as his God, and to fear the evils denounced on disobedience as inflicted by Him. Indeed, every sacrifice and offering were constant evidences of this truth, and encouragements to this hope; for they taught that, while God superintended the general affairs of the universe, he took a particular interest in the family of Abraham. The Hebrew worship also taught the necessity of holiness in every worshipper; for, if we consider the directions for consecrating the tabernacle and temple, for hallowing the sanctuary, for purifying and consecrating the priests and Levites, that they might be hallowed to minister before Jehovah, we shall easily observe that they all taught holiness to the Lord. Indeed, nothing unholy or unclean was allowed to approach the Presence, till cleansed by the washings and sacrifices it directed; and such purity in lesser matters inferred a holiness of a higher nature, and taught the importance of being holy as God is holy, as well as being holy because He is so. Let it only be remarked further, on this part of the subject, that the ceremonial law was sanctioned by rewards and punishments; temporal, indeed, in their nature, but well adapted to enforce their observance.

2. A second use of the ceremonial law was to preserve the Israelites from idolatry; and this it did in various ways.

(1) By removing the principles that supported it; viz. ignorance of the true character of God, and ascription of divine honors to inferior intelligences. From the just notions it gave the Israelites of God and his government, it taught them that all other gods besides Him were false, vain idols, the works of men's hands. It showed that those beings whom the heathen worshipped, of whatever nature or character, were but the creatures of the one Jehovah, and subject to Him. It taught that God was the fountain of all their blessings, and that He alone gave rains and fruitful seasons; and, by so doing, it prevented them from falling into the error of worshipping inferior intelligences, as the guardians and benefactors of mankind. It allowed of no such thing as inferior divine worship, but represented God as a jealous God, who would not give his glory to another, nor his praise to graven images. In these ways, then, it removed the principles which served to support the practice of idolatry.

(2) By giving them a ritual of their own, every way fitted to their circumstances. At the time it was promulged, they were in such circumstances (the nations around them having all sensible objects of worship), that, if it had not then pleased God to appoint them a ritual, and by that mean to make them a separate nation and people, it seems morally impossible to have kept them from idolatry; and then the knowledge and worship of the true God must have been lost in the world. The same reasons which made a ritual convenient, and in their circumstances even necessary, made a full ritual as convenient and necessary; such as should reach to every part of worship, as it was intended to be a hedge against idolatry every way. The numberless variety of ceremonies has often been remarked; and to a superficial observer, all, or at least the most of them,

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dent and complete in themselves. Such a phraseology was never adopted in the days of the apostles. They did not say the church of Asia, or the church of Macedonia, or the church of Achaia, but the churches of God in Asia, the churches in Macedonia, the churches in Achaia. The plural number is invariably used when more congregations than one are spoken of, unless the subject be of the whole commonwealth of Christ. Nor is this the manner of the penmen of sacred writ only. It is the constant usage of the term in the writings of ecclesiastical authors for the first two centuries.' *Lectures on Eccles. Hist.* lect. vi.

How much more pleasing it would be, says Dr. Schmucker, to hear Protestants speak of the Baptist *branch*, the Presbyterian *branch*, the Methodist *branch*, the Episcopalian *branch of the church*, than to hear of the Baptist, the Methodist, the Episcopal *church*, and many other *churches*, as though Christ's body were divided! See Bib. Repos. 1838. Ed.

* Commentaries, i. 203–210, 241, &c. King's Inquiry, pp. 106, 107, &c.

† Dr. Randolph's Comment. *in loco*.

‡ For this exposition we are indebted to Dr. Brown, who has made a judicious abridgment of Lowman, with occasional selections from other writers of acknowledged celebrity. Jewish Antiq. pt. x. sect. 2.

appear to no purpose. But let him reflect on the consequences of one less minute. They would have supplied its defects by amendments of their own, [and it is historical fact, that even to their numerous rites commanded they were constantly adding others from their own invention,] and, notwithstanding their own law, they would have borrowed from their neighbors what they imagined had not been sufficiently provided for by their own lawgiver. Thus the law would have failed in one of its designs — to prevent their falling into idolatry. A people so fond of ceremonies as the Jews were, would have been uneasy and impatient without them; and when they saw that their neighbors had rites for every occasion, they would either have adopted them for their own use, or have invented others of their own imagination, of equal danger, or of worse consequence. Another circumstance respecting the Hebrew ritual was, that it was uniformly held out as preferable to every other. From their long abode in Egypt, it is easy to conceive the Jews well acquainted with, and even fond of, Egyptian ceremonies. Their reputation, antiquity, and confirmation by miracles, esteemed true, would all add some weight to this assertion. It became, therefore, any rule, if it was to guard them against its influence, to come recommended by a higher authority than the considerations of antiquity, the use of the wisest people, or even the oracles of demons. Accordingly, we find it recommended as the law of God Himself, and given to them as his peculiar people. Hence the common preface to each of its laws — 'The Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them;' and hence a proper answer to the objection of its being unbecoming the wisdom of God to ratify, in so solemn a manner, a bare system of rites and ceremonies. Nor should we overlook even the burdensome nature of the Jewish ceremonial, as a means of preserving them from idolatry; for while it was burdensome by the number of its precepts, extending from the greatest things to the most minute; by their rigor in demanding obedience, and punishing disobedience; by their comparative inutility, since they could neither obtain the pardon of moral guilt, nor impart virtue, nor procure admittance into heaven by their expense; by the constant attention they required, to prevent contracting ceremonial guilt, and the expense of removing it; and by the length of time which was requisite before they could be distinctly understood, and readily acted upon; yet this very burdensomeness, which attended the ceremonial institute, served as a mean to keep them from idolatry. For they could never forget that it was imposed by the Almighty, as a punishment for their making and worshipping the golden calf; and that, to the conscientious observer, it left little time or inclination for searching after and adopting the rites of the heathen.* Nor should it be forgotten, that it was strictly enjoined them to add nothing to it, and to take nothing from it. In the Hebrew government, the sole authority of making laws was in Jehovah, as their king. Hence the true reason of the temporal rewards and punishments which were attached to the ceremonial ritual. They were suited to the rude state of the Jewish mind after a long period of bondage: they came from God, and not from the heathen deities: they were suited to his character as their king under the theocracy. Nations can only be punished as nations in the present life; and it would have been raising the value of ceremonial obedience too high, to have sanctioned it with eternal rewards, or eternal punishments.

(3) The ritual law promoted the same end, by appointing certain public marks to distinguish them from idolaters. The whole ritual was a distinctive mark; but there were some parts of it more so than others. Thus circumcision, while it was a seal of the covenant of grace, was also a sign of the covenant of peculiarity. For as the worshippers of idols had often some distinguishing mark on their bodies, to show their attachment to the idols they worshipped, so did God cause this to be imprinted on the bodies of the Israelites, to teach them, that as the lusts of the flesh prevailed among the heathen,† and around their temples, so they should mortify these lusts, and carry on their bodies the distinctive mark of their own God. The Sabbath, also, was another mark to distinguish the Israelites from idolaters. For as the heathens believed in the eternity of the world, and disregarded the observance of the Sabbath, so God gave this institution to the Israelites, as commemorative of his having created the world, and consequently of its not being eternal. Nor should it be forgotten, that the great strictness that was commanded on the Sabbath, evidently had two ends in view; the solemnization of the mind for sacred purposes, and striking against the leading violations of it among idolaters. The three public festivals were also public marks which distinguished the Jews from idolaters. For the passover, among other ends, showed God's judgment against the gods and idols of Egypt; Pentecost tended to root out idolatry, as being commemorative of the giving of the law; and the feast of tabernacles contributed to the same end, by leading them to acknowledge Jehovah as the God of seasons [while opening the soul to the sweet influences of external nature, so abused to idolatry]. Nor should we overlook that public and particular mark — the appointment of meats and animals into clean and unclean, as articles of food or destined for sacrifice. Various reasons have been assigned for this; but the true reasons, according to Spencer, seem to have been, that they might be a peculiar people, as it is expressed in Le. 20:24–26; that the observance of that law might be a lesson of sanctity, that they were dedicated to the Lord (Le. 11:43–45. 20:24–26); that it might mystically signify that the Jews were clean, and the Gentiles unclean (Ac. 10:11–16); and especially that it might keep them from following the practices of the heathen. For the Israelites were acquainted with the superstitious opinions and practices of the Egyptians in this respect, many of whom abstained from all flesh whatever, from a notion of its unlawfulness; and had they been left in uncertainty, they might have adopted the superstitious opinions relative to the holiness or impurity of animals which prevailed in Egypt. God therefore appointed a distinction of meats under certain limitations; and those animals were prohibited, among others, which were used among the heathen in purifications, sacrifices, magical rites, at festivals, and in the ratification of covenants.‡

(4) Another defence which the ceremonial law afforded against idolatry, was the confining of most of the sacred things to certain places, persons, and times. Before the giving of the law they worshipped where they pleased; but after the giving of the law that liberty was withdrawn. The tabernacle, and afterwards the temple, were enjoined as the only places for offerings and worship. Le. 17:3–5. De. 12:5–13. This regard to place was certainly a means of preventing idolatry; for, since they might not sacrifice but at Jerusalem, they were hindered, even when at a distance from that place, from frequenting the idols and altars of the heathen. But if binding their sacred rites to the tabernacle or temple was a defence against idolatry, so also was the confining the priesthood to particular persons. In no nation was there a priesthood like that of the Jews. Others were called individually by the people, or recommended by accidental circumstances; but theirs was from birth, and confined to the tribe of Levi. They were chosen in place of the first-born of Israel, and had their office confirmed to them by the blossoming of Aaron's rod (Nu. 17:8–11); and by the infliction of leprosy on Uzziah the king, when he attempted to encroach upon it. 2 Ch. 26:18–20. Before the law, the heads of families were the priests; but this choice of the tribe of Levi excluded all others, and was productive to Israel of many advantages. For it prevented sacrifices any where else than at the temple, since they were accountable; it created a host to fight for the glory of God, and the honor of their order, against idolatry; it acted both on a regard for principle, and the *esprit du corps;* whilst the instructions they communicated, and the example they exhibited, would naturally tend to check their countrymen in their desire for idolatry. The confining of many of their sacred things to certain times, was also a means to promote the same end. Thus, all their feasts depending on the appearance of the moon, tended to show that she was only a creature; since, whilst idolaters paid her homage, *they* were worshipping the only true God. The beginning of the civil year, likewise, was much employed in heathen rites; and to counteract this, God appointed the feast of trumpets on the 1st day; the 10th was the day of annual expiation; and from the 15th to the 23d was the feast of tabernacles. The Jews had, therefore, more feasts in this month to the true God, than the heathen had to their false deities. Perhaps even their morning and evening sacrifices were, among other reasons, appointed in opposition to those heathen sacrifices in the night, to the dead and the *dii inferni*, which were not always the most chaste. One thing is certain, that by this limitation of sacred rites to particular persons, places, and times, the Jews were greatly prevented from imitating the practices of their heathen neighbors. They had a splendor in their worship which struck the senses; an order which pleased the mind; and a purity becoming the Being they were called upon to address; which was very different from the obscene rites of other nations.§

(5) Another defence which the ceremonial law afforded the Jews against idolatry was, the prohibition of too familiar an intercourse with heathen nations. It was impossible for them to avoid the common intercourse of life, when business required; but that was different from making heathens their bosom friends, or connecting themselves with them by marriage. Accordingly such intimate connections were expressly forbidden, lest they should be led after their idols; and a national antipathy was created against all strangers, which was noticed and condemned by heathen writers, who were ignorant of the cause. And Paul says, that they were 'contrary to all men.' 1 Th. 2:15.

(6) Lastly, their ritual preserved the Jews from idolatry, by the prohibition of every idolatrous rite. Thus, in Le. 17:7, they were forbidden to offer sacrifices to devils, the hirci-footed deities of Egypt, because it was most debasing to human nature, and dishonoring to God. They were forbidden to make their children pass through the fire to Moloch (Le. 18:21), because some burnt them alive in honor of the sun; and others shook them over, or threw them through, the flames, by way of lustration, to insure the favor of the pretended divinity, and devote them to his service. But besides this visible countenance which they were forbidden to give to idolatry, we find God also providing against the approaches to it, by prohibiting every kind of divination and magic. Both were known among the heathens, and prohibited to the Jews. Le. 19:26, &c. They were also prohibited from observing 'times.' Indeed, in the law they are joined together (see the last-cited passage), as being near akin; for in beginning journeys, contracting marriages, engaging in war, &c., the heathen nations, from the earliest times, appear to have used divination by birds, serpents, clouds, the viscera of animals, and staves,

* Spencer, de Leg. Heb. Ritual, lib. i. ch. 14.

† The note Lev. 26:1, hints at the universality of a worship from whose insidious corruptions the true believer must be turned to consecrate *every* necessary propensity to its proper aim — obedience to the One Will. Ed.

‡ Spencer, lib. i. ch. 7.

§ Ibid. lib. i. ch. 8, 10.

to learn whether they would be successful or not. Such a conduct engendered superstition, prevented often the transaction of public and private business, and was a virtual want of acknowledgment of and dependence on God, as the Sovereign of the universe. The Jews, therefore, were forbidden to imitate the nations in these respects. De. 18:14. They were further forbidden, in conjunction with the above-mentioned practices, to eat with the blood, or rather, 'at the blood.' For the Zabians, or worshippers of the host of heaven, among the Chaldeans and Egyptians, when they sacrificed an animal to their demons, poured out the blood, and ate a part of the flesh at the place where the blood was poured out, and sometimes a part of the blood also, believing that they hereby held communion with the demon.* To this Jehovah alludes, when He says, 'Ye eat with (at) the blood, and lift up your eyes towards your idols; and shed (or pour out) blood (into a vessel or ditch for their food); and shall ye possess this land?' And to this does the apostle refer, when he says, 'I would not that ye should have fellowship with devils (or demons). Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils.' 1 Co. 10:20,21. There were times, indeed, when they were commanded to pour out the blood of the animals they slew; but it was either to be like water, i. e. as a common thing, when they killed animals for food (De. 12:15,16, 24); or to be covered with dust, when they killed venison, in opposition to the heathen sportsmen, who left it exposed, as food for the god of the chase. Le. 17:13. Various other prohibitions are to be found in the law; such as boiling a kid in its mother's milk — rounding the corners of the head and beard — cutting the flesh for the dead — confounding or interchanging the dresses of the sexes — sowing the fields with divers seeds — ploughing with an ox and an ass together — making garments of linen and woollen interwoven — all of which have been quoted with ridicule by the thoughtless, and variously explained by commentators.† But the true reason doubtless was, that these practices were common among idolaters; and the object of the law was, to make an obvious difference between them and the worshippers of the true God. The words of Tacitus, therefore, are strictly true, if, instead of Moses, we substitute God. 'Moses, that he might attach the nation of the Jews forever to himself, instituted new rites, and contrary to the rest of men. For all things are profane to them, which are accounted sacred by us; and all things are permitted to them, which are prohibited to us.'‡

3. Hitherto we have been considering the two ends of the ceremonial law, viz. that it was intended to teach the Jews the leading doctrines of religion, in a sensible and impressive manner; and to be a defence against idolatry: let us now attend to the *third* end for which it was given; viz. to prepare their minds for a brighter dispensation. Paul calls the Jewish ritual the 'shadow of good things to come' (He. 10:1); 'figures,' or antitypes, 'of the true' (9:24); 'an example and shadow of heavenly things' (8:5); 'a parable of the time to come' (9:9); the whole law 'a schoolmaster to bring us to Christ' (Ga. 3:24); and its institutes 'the elements of the world' (4:3), or rudiments to teach men the first principles of piety and of the gospel, in a manner adapted to the childhood of the world [and the spiritual state of humanity at that time]. Nor are there wanting sufficient reasons why God delivered gospel truths in this mysterious manner. It suited the state of the Jews, to whom, as to an early and rude people, types, symbols, fables, and parables were the common modes of instruction. It was consonant to the education of Moses, who was taught in all the hieroglyphics of Egypt. It was fitted to the intermediate nature of the Jewish dispensation; giving it more light than the patriarchal, but less than the Christian. It was placing the old covenant and its mediator below the new covenant and its mediator. And as the Jewish law was given to the whole Jewish nation, learned and unlearned, it was proper that there should be truths for the carnal, and truths for the spiritual minded. 2 Esdr. 14:26,44–48. Hence has the ceremonial law often been termed the Jewish gospel, because it exhibited to those who were exercised to godliness the leading doctrines of the covenant of grace; faith in the Lamb of God, who taketh away the sin of the world — acceptance with God through the blood of atonement — holiness of heart, and holiness of life, through the gracious aids of the Holy Spirit — and a future state of rewards and punishments. On all these points the Epistle to the Hebrews forms a beautiful commentary. A religion, then, that had such advantages as these to boast *of*, ought not to be too hastily decried. It was perfect, in that it was suited to the situation and circumstances of the people to whom it was given; it was only imperfect when compared with the more complete economy of the gospel.

4. One cannot contemplate the ceremonial law without also reflecting on its gradual abolition; for it was positively binding on every Jew till the death of Christ, in whom its spiritual meaning was fulfilled. Its observance became a matter of indifference between the death of Christ and the destruction of Jerusalem, and hence those prudential maxims and regulations which are to be found in the Acts of the Apostles, and the several Epistles, with respect to those converts from Judaism to Christianity, who had still an attachment to it. But it became criminal after the destruction of Jerusalem, because it could not then be legally observed, the temple and the altar having been destroyed.

§ 2. — *Christian Rites.*

The Christian system is one of pure and perfect worship. It is a spiritual service, and is freed, therefore, from those ceremonial observances which constituted the body of the Jewish economy. See Jn. 4:20–24, &c. There are but two rites — one initiatory, and the other commemorative — introduced into the church of Christ; these are *baptism* (Mat. 28:19,20. Ac. 2:38–41. 1 Co. 1:16), and the *Lord's supper* (1 Co. 11:20). Each of these sacred obligations has long been the theme of controversy, in respect to its subjects, mode, and object; but it does not comport with our purpose to discuss the question here.

§ 3. — *Jewish Festivals.*

The Jewish festivals, which were of divine appointment, were either weekly, as the Sabbath; monthly, as the new moons; or annual, as the passover, the pentecost, the feast of ingathering or of tabernacles, and the feast of trumpets; to which may be added the annual fast, or day of expiation. Besides these, there were the sabbatical year and the jubilee, which returned after a certain number of years. Independently of the advantages derivable from these institutions in a civil and political point of view, their influence on the religious character of the nation must have been of a most powerful kind. As often as they returned, the people were reminded of the numerous and stupendous miracles which had been wrought by the Creator in their behalf, and of the consequent obligations to virtue and holiness which devolved upon them. Viewed in this light, they also became incontestable vouchers for the occurrences to which we allude, and consequent evidences of the divine origin of the Mosaic economy. We must offer a few remarks upon each of these institutions.

I. The Sabbath.

1. Every 7th day was appointed a holy festival, which was to be held sacred as a day of worship, in commemoration of the creation of the world by Jehovah, and also to perpetuate the remembrance of the deliverance of the Israelites from the land of their bondage. Cities are not agreed as to the time when this festival was originally instituted; some being of opinion that it was in the beginning of the world, and that the passage in Ge. 2:3 is to be understood as determining this; while others conceive that it was not given until the time of Moses, and that this passage is prospective; the Sabbath being only mentioned there as it was connected with the subject of which the inspired historian was writing. To discuss the subject here would be greatly to exceed the limits we have proposed. The reader who wishes to investigate the matter may consult a work by the Rev. George Holden, in which he will find a fair view of the controversy, with almost all that can be said on either side of the question. It is but right, however, to add, that the 'Critica Biblica' contains an extended review of this work, in which the writer controverts many of Mr. Holden's positions.

2. The Jews, reckoning their day from evening to evening, were commanded to begin their Sabbaths in the same manner: 'From even until even shall ye celebrate your Sabbath.' Le. 23:32. This direction is rather obscure, as the Jews reckoned two evenings, the former beginning about the 9th hour of the natural day, and the other about the 11th hour. We shall see that they were required to sacrifice the paschal lamb 'between the evenings;' but in one place the time is specified, 'at even, at the going down of the sun' (De. 16:6), whence it appears that the whole time comprehended between the two evenings was also called simply 'the evening.'§ The law requiring the computation of the Sabbath 'from even to even,' implies, therefore, that the commencement of the Sabbath was to be reckoned from the termination of the whole time called 'the evening,' and 'between the evenings;' consequently the sacred rest began after sunset on Friday evening, and ended at the same time on Saturday evening.

3. The eve of the Sabbath commenced with the first of the two Jewish evenings, about 3 o'clock in the afternoon, which was the time of the evening sacrifice, and lasted till sunset. This is also called the *preparation*, because the people then ceased from their ordinary labor, cooked their victuals, and prepared whatever was necessary for the due observance of the sabbatical rest. Some, indeed, are of opinion that the *preparation* included the whole of Friday, and the subject is confessedly involved in some degree of uncertainty. It is probable that the *preparation*, properly so called, commenced at 3 o'clock on the afternoon of Friday; but the whole day was sometimes so denominated.

4. Among the services and duties required on this day, none are so conspicuous as the strictness of the rest which it enjoined.‖ The command is, 'In it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates.' Ex. 20:10. This strict and entire rest is enjoined with a frequency which shows the importance attached to it (Ex. 23:12. 31:21. De. 5:14); and the severest penalties are denounced against its violation. Ex. 31:15. 35:2. Nor is the severity of this prohibition mitigated by any subsequent law in the O. T.; it is rather sanctioned and enforced. Thus we find in the sacred writings prohibitions against

Buying and selling. Ne. 10:18–21. 13:15–22. *Kindling fires.* Ex. 35:3. — This, however, must be understood with some limitation; for fire was absolutely necessary for

* Dr. James Townley has an interesting account of the Zabians, in his Essays on Ecclesiastical History, pp. 1–22.

† The reasonableness and utility of these laws are clearly shown in Brown's Jewish Antiq. vol. ii. pp. 165–182.

‡ Hist. lib. v. sub. init.

§ Hales's Analysis of Chronology, i. 114.

‖ And this, Dr. Paley (Jewish Scriptures and Antiquities) appears to regard as the peculiarity of the Jewish Sabbath. Ed.

the sabbatic sacrifices, and it would have been a breach of the divine law of mercy not to kindle a fire for the sick and infirm. The meaning of the precept, therefore, is, that no fire was to be kindled on the Sabbath-day for cooking meat, which is elsewhere forbidden, or for any other servile purpose. *Cooking victuals.* Ex. 16:23. — This and the former law were, as Michaelis observes, especially calculated for the climate of Palestine. As the Sabbath began at sunset (and in Palestine the sun in the shortest days never sets before 5 o'clock, nor in the longest before 7), the Jews there might have their principal meal prepared in the afternoon of Friday; for between the summer and winter months there would only be a difference of about 2 hours. By lighting good fires on the Friday afternoon, they might also be very comfortable till the Sabbath evening. But in our northern climate these would be very grievous prohibitions.* *Menial work.* — Besides the general law against all manner of work, there is a further direction given in Jer. 17:21,22; and reference may be given to Nu. 15:32–36. *The employment of beasts.* Ex. 20:10. 23:12. De. 5:13,14. — These, no more than man, were to be deprived of rest, or to be tortured with unremitting toil. *Travelling.* Ex. 16:29. — This statute, which was given in the wilderness, was only intended to restrain the Jews from going out on the Sabbath to gather in manna, or to do any servile work. But the Hebrew doctors have built many fanciful notions on the prohibition, such as, that it was unlawful for a man to go from any town or village where he resided, farther than 1000 cubits, or about an English mile, and that in whatever posture a person might be on the Sabbath morning, he or she was to continue in it during the remainder of the day. Hence we read of a Sabbath-day's journey in Ac. 1:12; and our Lord doubtless referred to this superstitious notion in Mat. 24:20. These conceits, however, are foreign from the meaning of the law, which merely forbids such travelling as is inconsistent with the rest and duties of the festival. It has been maintained, that war is classed among works prohibited on the Sabbath; but Michaelis has successfully controverted this notion.†

5. Notwithstanding the strictness of the sabbatical law, it would be unreasonable to suppose it designed to exclude works of necessity and charity. It cannot be believed that a Being of infinite benignity would ever consider his laws violated by actions proceeding from motives of pure benevolence, and which at the same time administered to the good of a fellow-creature. Our Savior performed many works of this kind on the Sabbath-day.

6. The Sabbath was designed to be a day of refreshing repose, and of joy and gladness (Is. 30:29, &c.); and hence we find, in the time of our Savior, notwithstanding the gloom and sadness with which the Scribes and Pharisees invested it, that the Jews were wont to make entertainments upon the 7th day (Lu. 14:1); and both Josephus and Philo consider feasting and rejoicing as essential to its celebration. The modern Jews have converted it into a day of festive entertainments, and often of unseemly revelry and merriment.

7. But the Sabbath was also to be a day of devotion: it was to be *sanctified* (Ex. 20: 8. De. 5:12); i. e. to be separated from common to sacred purposes. Hence there were to on the Sabbath, in addition to the daily offerings, some sacrifices peculiar to itself. A double burnt-offering was commanded, Nu. 28:9,10; see 2 Ch. 2:4. 8:13. 31:3. Ne. 10:33. Ez. 45:17. On every Sabbath-day there were four lambs sacrificed, two in the morning and two in the evening; and the meat-offerings and drink-offerings which accompanied the sacrifices were to be doubled. It is difficult to determine whether the Levitical law enjoined the practice of public worship on this day. The only thing that appears to sanction the opinion is, that it is in several places said to be 'a holy convocation,' which denotes an assembly or convention. The phrase, however, is too doubtful in its signification to warrant us in affirming this to have been the case. If it were permitted to infer the ancient practice from that which obtained in the Jewish church in the time of our Savior, the matter might be easily decided. It was then usual to assemble in stated places on the Sabbath-day, for sacred and religious purposes. Ac. 16:13. 18:4. It was the day set apart for teaching and admonishing the people (Mk. 1:21. 6:2. Lu. 4:16, &c. Ac. 13:13, &c.); and we are told that the law was read and expounded. Ac. 13:27. 15:21. But these practices at the Christian era leave it undecided whether they were always observed, much less whether they were enjoined by the law.‡

8. The Sabbath has been considered by some writers as a type of the future state of the saints in heaven; and its perpetual obligation has been thence deduced. The only passage, however, that at all seems to countenance this opinion, is He. 4:1–11, and the whole text is by far too difficult of interpretation to warrant a confident conclusion.§

II. The Passover.

1. This was the first instituted and most solemn of all the Jewish festivals. It was founded on the eve of the Israelites' departure from Egypt, for the purpose of commemorating their signal deliverance from that 'furnace of affliction,' and their exemption from those calamities with which their oppressors were universally visited. Ex. 11:1,4–7. It was therefore enjoined, that on the eve of this promised deliverance, a spotless victim of the first year, 'from the sheep or from the goats,' should be sacrificed by each Israelitish family, who were to eat its flesh with unleavened bread and bitter herbs. If the family were too small to eat a whole lamb, then two families were to unite together. The blood of the paschal lamb was ordered to be sprinkled on the lintel and on the door-posts of the houses of Israel, by dipping in it a bunch of hyssop (Ex. 12:7,13), as a token, to the destroying angel, that the houses bearing this mark, and all in them, were under the protection of God.

2. The manner of eating the passover was most significant. By eating it with unleavened bread and bitter herbs, the Israelites were reminded of the rigor of that servitude which rendered their lives bitter; whence this bread is called 'the bread of affliction.' De. 16:3. They were also commanded to eat it standing, in the posture of travellers who were in haste, and had no time to lose, that faith in the promise of their speedy deliverance might be kept alive and confirmed; and as it was designed that they should commence their march immediately after supper, they were to have their loins girded, and their staves in their hands, that there might be no delay when the signal was given.

3. The appellation 'passover' was by a metonymy given to the lamb that was sacrificed on the occasion (Ezr. 6:20. Mat. 26:17); whence the expressions 'to eat the passover' (Mk. 14:12–14), and to 'sacrifice the passover' (1 Co. 5:7). Hence, also, Christ is called 'our passover,' or true paschal Lamb. The whole continuance of the feast is, in a lax sense, styled the 'passover' (Jn. 18:39. Lu. 22:1); yet, strictly speaking, the passover was kept only on the 14th day of the month Nisan, which was the 1st of the ecclesiastical or sacred year, and the ensuing 7 days were the feast of unleavened bread; so called, because, during its continuance, the people were to eat unleavened bread, and allow no other to remain in their dwellings. Sacrifices peculiar to the festival were to be offered on each of the 7 days; but the first and the last were to be sanctified above all the rest, as Sabbaths, by abstaining from all servile labor, and holding a holy convocation. Ex. 12:16. Le. 23:7,8. The time appointed for sacrificing the paschal lamb was on the evening of the 14th day of the month; or, as it is in the Hebrew, 'between the two evenings,' i. e. just at sunset (De. 16:6), or, as some critics understand it, about 3 o'clock in the afternoon.

4. The manner of celebrating the passover, after the establishment of the Hebrews in the land of promise, differed in some measure from the original observance of the festival. The qualities of the paschal victim remained the same; but it was to be separated from the flock 4 days before the time for its being killed. The first passover-victim was slain in the private dwellings of the Jews; but when they left the land of their captivity, it was to be sacrificed 'in the place which Jehovah should choose to place his name there.' De. 16:2. Every particular person, or a delegate from every paschal society, slew his own victim. The lamb being killed, one of the priests received its blood into a vessel, which was handed from one priest to another, until it reached him who stood beside the altar, by whom it was sprinkled at its foot. The lamb was then flayed, and the fat taken out and consumed; after which the owner took it to his home, where it was roasted whole, and eaten by the paschal society, with unleavened bread and bitter herbs. It was enjoined upon the Hebrews not to break the bones of the victim (Ex. 12:46), as a further indication of the haste in which they first partook of the feast, not leaving time to break the bones and suck out the marrow. It also had a typical reference which we shall consider presently. Nor was any part of the lamb to remain till the morning: if it were not all eaten, it was to be consumed by fire. v. 10. The same law was extended to all eucharistical sacrifices (Le. 22:30), no part of which was to be left or set by, lest it should be corrupted, or converted to any profane or common use; an injunction which was designed, no doubt, to maintain the honor of sacrifices, and teach the Jews to treat with reverence whatever was consecrated more especially to the service of God.‖ After the Israelites were established in their own land, that part of the institution which required them to eat the passover standing, and equipped as travellers, was dispensed with: they partook of the sacrificial meal like men at rest and ease.

5. The guests placed themselves, in a reclining posture, on couches around the table, their left arms leaning thereon, and their feet extending outward and backwards. This shows the meaning of the evangelist's expression, of the beloved disciple leaning on the bosom of Jesus (Jn. 13:23), and on his breast. v. 25. 21:20. It also explains how the woman who was a sinner, and had brought an alabaster-box of ointment, could *stand* at *Christ's feet behind him,* while she anointed them with the ointment, and wiped them with the hair of her head. Lu. 7: 38. Being thus seated, a cup of wine was mingled with water, over which the master of the family, or 'the rehearser of the office of the passover,' offered thanks, at the conclusion of which the whole company drank of the cup. The ceremony of washing hands [by the servant's pouring water over them, as usual now in the East; comp. 2 K. 3:11] was then introduced, after which the table was furnished with the paschal lamb cake of unleavened bread, bitter herbs, a part of the 14th day's offerings, and a dish of this sauce, compounded of bruised dates, figs, raisins, steeped in vinegar till it was of a consistence of clay, to remind them of the clay in which their fathers wrought while in Egypt. The table being thus furnished, the president took a small piece of salad, having blessed God for having created the fruit of the ground, he ate it as did also the other guests; after which the president explained the import of the paschal lamb, of bitter herbs, and of the unleavened bread; and repeating Ps. 113: 114: he concluded

* Dunmeat, on the Laws of Moses, art. 195.
† Ibid. 196.
‡ See Holden on the Christian Sabbath, ch. 3.

§ See, however, Doddridge, Dwight, Appleton, Wayland, Charles, &c.; also note at the end of Heb. Ed.
‖ Jennings's Jewish Antiq. b. iii. c. 4.
* Cut, p. 266, Concordance. Ed.

the following prayer: 'Blessed be Thou, O Lord our God, king everlasting, who hast redeemed us, and redeemed our fathers out of Egypt, and brought us to this night, to eat unleavened bread and bitter herbs.' At the conclusion of this, all the company drank off the 2d cup of wine and water, and the hands were again washed, accompanied with an ejaculatory prayer. After the basins were removed, the president took the two cakes of unleavened bread, broke one of them into two pieces, laid the broken cake upon that which was entire, and gave thanks to the Lord, who brought bread out of the earth. The two cakes were then divided among the company, who ate them with bitter herbs, and the thick sauce; after which the president pronounced the following prayer: 'Blessed be Thou, O Lord our God, king everlasting, who hast sanctified us by the commandments, and hast commanded us concerning the eating of the unleavened bread.' It will be observed, that our Lord, at his appointment of the supper, reversed the order of blessing and breaking the bread — He first giving thanks, and then breaking the bread. It is to that part of the feast just noticed, that our Lord's words relative to Judas refer: 'He that dippeth his hand with Me in the dish, the same shall betray Me.' He also pointed out the traitor, by giving him the sop, or piece of unleavened bread and bitter herbs, which had been dipped in the thick sauce before mentioned. The meat of the peace-offerings was next eaten, with an appropriate prayer; and then the flesh of the paschal lamb, which was the concluding dish; after which they washed a third time. A 3d cup of wine was then filled, which was emphatically called 'the cup of blessing,' because over it the president returned thanks. Paul uses the same phrase for denoting the sacramental cup in the Lord's supper; and it is generally supposed that it was from this 3d cup, and a part of the unleavened bread remaining from the passover, that our Lord took the elements for the Christian communion. Lastly, a 4th cup of wine was set on the table, called the cup of the Hallel, because over it the president completed the Hallel which he had begun over the 2d cup. Over that he had repeated Ps. 113 and 114, and he now proceeded to repeat from Ps. 115 to 118; after which he concluded with 'the blessing of the song.' *

6. These particulars will materially illustrate the evangelical histories, concerning the celebration of the last passover by our Savior, and the institution of the Lord's supper. The paschal society on this occasion consisted of the Redeemer and his 12 disciples. As the Jewish passover was made the occasion of discoursing on the mercy of God in the deliverance of the people from their bitter servitude, so our Savior makes use of it for expatiating on that mercy, as more conspicuously manifested in the gift of his Son, and the redemption of the world through his death. As the president distributed among the guests the consecrated bread, so our Savior brake the bread, after having given thanks, and gave it to his disciples, saying, 'Take, eat; this is my body, which is given for you. This do in remembrance of Me.' Hence Paul declares that, in celebrating this feast, we 'do show forth the Lord's death until He come again.' In conformity with the custom of concluding the feast by chanting or singing 'the blessing of the song,' our Savior and his disciples concluded by singing a hymn, or song of thanksgiving.†

7. Before concluding the description of the paschal solemnity, we must remark that it was customary, on this occasion, for the inhabitants of Jerusalem to give the free use of their rooms and furniture to strangers who came up to keep the feast. For this reason Jerusalem is called 'the common city;' it was common to all the tribes at the time of the great festivals. This will explain the otherwise inexplicable conduct of our Savior, in sending his disciples to a man in the city, saying, 'The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.' It was also the custom, in the latter period of the Jewish history, to liberate some criminal on this occasion, which explains Mat. 27:15, &c.

8. Such was the manner of celebrating the passover of the 1st month, on the 14th day of *Abib* or *Nisan*, which every Israelite was required to observe, except on particular occasions, enumerated in Nu. 9:1–13, on pain of death. It should not be forgotten, however, that there was also a passover of the 2d month, observed on the 14th day of *Jair* or *Zif*, by those individuals who were precluded from attending the former. The regulations for both were alike (Nu. 9:6–15), except that in the 2d month they might have leaven in their houses, for the use of their families, and that the singing of the Hallel was dispensed with during the time they were eating the paschal supper.‡

9. That the passover had a typical reference to Christ, appears from the apostle calling Him 'our passover,' in 1 Co. 5:7; but concerning the points of resemblance between the type and the antitype, there is, as might be expected, some difference of opinion amongst the commentators. The reader who may wish to see the question discussed, is referred to Jennings's Jewish Antiquities, or to Witsius's Œconomia Fœderis.

10. The ceremonies connected with this festival closed on the 16th of the month, when the sheaf of the first-fruits of the barley-harvest was offered, as a grateful acknowledgment of the goodness of God in bestowing the former and the latter rains, and producing the fruits of the earth. The sacrifice and thanksgiving to be offered on this occasion are prescribed in Le. 23:9–14.

III. The Feast of Pentecost.

1. This was the second of the 3 grand Hebrew festivals, and derives its name from the circumstance of being kept 50 days after the first day of unleavened bread. See Le. 22:15,16. De. 16:9–12. From the same circumstance it is called 'the feast of weeks,' being celebrated 7 weeks, or a week of weeks, after the celebration of the former feast. It was also called 'the feast of harvest,' and 'the day of first-fruits,' because the Jews then offered thanks to God for the bounties of the harvest, in bread baked of the new corn. Ex. 23:16. Le. 23: Nu. 28: Its object was to commemorate the giving of the law on Sinai.

2. The day on which the feast of pentecost was celebrated was separated from a common to a sacred use. All the males of Judea were ordered to attend at Jerusalem; two wheaten cakes were presented as the first-fruits of the wheat-harvest, for the whole nation; and every individual laid his first-fruits on the altar, as a token of gratitude for the bounties of Providence. Another thing was the burnt-offering for the day, consisting of seven lambs of the first year, without blemish, one young bullock, and two rams, and their accompanying meat and drink-offerings. After this, a kid of the goats was offered for a sin-offering, and two lambs of the first year for a peace-offering. The Hallel, or the whole of the Psalms, from 113 to 118, inclusive, was then sung, which terminated the duties of the day.§

3. [A part of the] Christian church also celebrates the feast of pentecost 50 days, or 7 weeks, after the passover, or the resurrection of our Savior. There is little doubt but that the pentecost after our Savior's death fell on a Sunday.‖ The tradition among the fathers is express, that on this day the church has always celebrated this festival. There seems to be a remarkable correspondence between the giving of the law on Sinai, and the descent of the Holy Ghost on the day of pentecost. The former was accompanied with thunderings and lightnings, and the latter with a mighty rushing wind and the appearance of tongues of fire.

IV. The Feast of Tabernacles.

1. This was the last of the 3 great festivals, and, like the passover, lasted for a week, during which time the people left their ordinary dwellings to abide in booths, or arbors, made of 'the fruits of goodly trees, branches of palm-trees, boughs of thick trees, and willows of the brook.' Le. 23:40. Hence it is called by the evangelist, *skenopegia*, or the 'feast of tents.' Jn. 7:2. The booths were erected in the temple, in the public places, in courts, and on the flat roofs of the houses. The time appointed for the celebration of this feast was the 15th of the month *Tizri*; its design being (1) to remind the Hebrews of their fathers dwelling in tents in the wilderness (Le. 23:40–43), and (2) to be a yearly thanksgiving after the ingathering of the harvest. Ex. 34:22, &c.

2. The mode of celebrating this festival was as follows: — On the first day of the feast, which was accounted a Sabbath, the people abstained from all servile work, that they might have time to construct their booths. These being erected, they attended the public worship of the several days, and offered in their order the appropriate sacrifices, which were remarkable in the decrease which took place on each successive day. Besides the daily morning and evening sacrifices, which were indispensable, they offered on the first day 13 bullocks, 2 rams, 14 lambs, and a kid of the goats, with their meat and drink-offerings. Nu. 29:12–16. These offerings the 6 successive days were regularly decreased one bullock on each day. But on the 8th day, which was accounted a Sabbath, there were only 1 bullock, 1 ram, 7 lambs, and a kid of the goats, with their meat and drink-offerings.¶ Nu. 29:17–38.

3. In the time of our Savior, some variations had been effected in the manner of observing this feast, through the traditions of the Pharisees. The first thing they did on the 1st day of the feast was to procure some palm and myrtle branches, and then go to a place a little below Jerusalem, on the brook of Kedron, for two willow branches each; one for the *lulab*, or bunch of palms and myrtle, bound up by means of a twig, a cord, a silver or golden thread, according to the taste of the individual; the other to place at the side of the altar. Their *lulabs* they constantly carried in their right hands during the 1st day of the feast, and in their left a branch of the citron, with its fruit. The first place they resorted to was the temple, to attend the morning sacrifice. When the parts of the sacrifice were laid on the altar, the singular ceremony of pouring out the water commenced, the manner of doing which was as follows: — One of the priests, with a golden flagon, of 3 logs (or 18 egg-shells full), went to the pool of Siloam, where, filling it with water, he returned to the court of the priests, by the gate on the south side of the court of Israel, thence called the water-gate. The trumpets sounded on his entering the court, and he ascended to the top of the altar, where were placed two basins, the one with wine, for the ordinary drink-offering, and the other for the water which he had procured. Pouring the water into the empty basin, he mixed the wine and the water together, for the libation. When he raised the basin for the purpose of pouring forth its contents, the people cried, 'Hold up thy hand:' this was for the purpose of seeing whether he did it in a proper manner; for a Sadducee, in contempt of their traditions, instead of pouring it over the altar, had once poured it upon his own feet. At the time of this libation they sang the Hallel (Ps. 113–118: inclusive); and when they came to the beginning of Ps. 113, 'O give thanks unto the Lord,' the people expressed the ardor of their feelings by shaking their branches.

4. Immediately after this part of the service was concluded, the people joined in the peculiar service of the day; while the burnt-

* Lightfoot, Temple Service, ch. xii. xiii.
† See Dr. A. Clarke on the Eucharist.
‡ Lightfoot, Heb. and Tal. Exer. on Mk. 14:26.
§ Lightfoot's Temple Service, ch. xiv. sect. 3.
‖ See Holden on the Sabbath, p. 233, &c.
¶ Lightfoot's Temple Service, ch. xvi. sect. 1.

offering, which [illegible] nave before described, was [illegible]ening, the Levites sung Ps. 105. The offering for the prince was next presented, and the people were allowed to return home. As they departed from the temple, they went in succession round the altar; set one of their willow branches against it, repeating aloud, 'Save now, I beseech Thee, O Lord; O Lord, I beseech Thee, send now prosperity' (Ps. 118.25); and returning through the gates in the court of Israel, nearest the altar, they exclaimed, 'Beauty be to thee, O altar: beauty be to thee, O altar.' At the time of the evening sacrifice they again assembled in the temple; after which, and near night, they observed 'the rejoicing for the pouring out of the water.' The manner of performing the ceremony was this: They all met in the court of the women; the women in the balconies which surrounded the 3 sides of the court, and the men below, on the ground. The court was lighted by a large golden candlestick with 4 lamps, 1 on each side, which were raised to a great height. Every thing being arranged, the pipe of the temple began to play; the Levites, with their instruments, took their seats on the steps which led from the court of the women up to the gate of Nicanor; while those who could join in the vocal department also took their stations. They then sang the 'Psalms of degrees,' from 120 to 134, inclusive, while all the people of rank and piety leaped and danced, with torches in their hands, for a great part of the night; while the women and common people looked on. At the time appointed for concluding this rejoicing, two priests appeared in the gate Nicanor, with trumpets in their hands, which they sounded. They then descended to the 10th step, and sounded a 2d time; then to the court of the women, and sounded a 3d time; after which they advanced towards the east, or beautiful gate, sounding as they went. The people then retired before them, and when they had reached the east gate, the priests turned themselves round to the temple, and uttered the following words:—'Our fathers which were in this place turned their backs upon the temple of the Lord, and their faces towards the east, towards the sun; but as for us, we are towards Him, and our eyes are towards Him.' They then returned to the court of Israel, by the court of the women, and entered the court of the priests by the gate Nicanor.

5. It is difficult to account for the excessive joy manifested on the occasion of pouring out the water, as above related. There is, however, one remarkable passage in the Talmud: 'Rabbi Levi saith, Why is the name of it called *the drawing of water?* Because of the drawing or pouring out of the Holy Ghost; according to what is said, "With joy shall ye draw water out of the wells of salvation." Is. 12.3.' This will serve to illustrate Jn. 7:37,38, which plainly alludes to the custom. On the last and great day of the feast, when they had for seven days rejoiced over the drawing and libation of water, which they referred to the pouring out of the Holy Spirit, our Savior 'stood and cried, "If any man thirst, let him come to Me and drink: he that believeth on Me, out of his belly shall flow rivers of living water." But this spake He of the Spirit,' &c.*

6. The learned Joseph Mede is of opinion, that this feast was celebrated at the time of the year in which the Savior was to appear, and that the dwelling in tabernacles was designed as a type of his incarnation. In support of his opinion the evangelist John is cited, who, speaking of the incarnation of the Son of God, says, 'The word was made flesh, and dwelt (*kai eskēnōsen en hēmin*)—*tabernacled* in or among us.' Jn. 1.14.

V. The Feast of the New Moon.

Although Moses appointed particular sacrifices to be offered on the 1st day of every month (Nu. 28:11,12), he gave no directions for its consecration as a holy day, on which the people were to abstain from servile labor. That it at length obtained this character, however, is evident from Am. 8:5, where the avaricious man is represented as waiting for the termination of the day, that he may sell corn. Of this festival there is frequent mention made in the O. T., where it is called 'the beginning of months,' and on which it seems to have been customary for the people to resort to the prophets, for the purpose of hearing the word of God (2 K. 4:2), and also to hold some kind of entertainment. See 2 S. 20.5, 18. The new moon mentioned in Ps. 81:3, was probably that at the beginning of the month Tizri, which was distinguished from the rest by peculiar rites, of which we shall presently speak.

VI. The Feast of Trumpets.

This feast was held on the new moon which began the month *Tizri*, the first of the civil year, and was so called from the blowing of trumpets, which lasted during its continuance. Le. 23:24. Nu. 29:1. On this festival all servile work was prohibited, and a holy convocation of the people for religious purposes was held. The peculiar sacrifices for the day are enumerated in Nu. 29:2–5. The Scriptures no where assign the reason of this festival, and the learned are much divided upon it. Maimonides conceives that it was designed to awaken and arouse the people to repentance against the great day of expiation, which occurred 9 days afterwards. Others affirm that the blowing of the trumpets was a commemoration of the substitution of the ram in the place of Isaac, for a sacrifice on Moriah. Some of the Christian fathers, particularly Basil and Theodoret, consider the sounding of the trumpets to have been a memorial of the giving of the law on Sinai, which was accompanied with the sound of a trumpet. But the more general opinion is, that the festival was designed as a commemoration of the creation of the world, which is supposed to have taken place at this season of the year. So that the feast of trumpets was the new year's day, on which the people were solemnly called to rejoice in a grateful remembrance of all God's benefits to them through the past year, as well as to implore his blessing for the one ensuing.†

VII. The Fast of Expiation, or Day of Atonement.

1. This fast was celebrated on the 10th of *Tizri*, according to Le. ch. 16. It was to be observed as a strict fast; the people abstaining from all servile work, taking no food, and afflicting their souls. v. 29. This is thought to be the *fast* mentioned in Ac. 27:9. Of all the sacrifices ordained in the Mosaic ritual, the sacrifice of the atonement was the most important. On this day the high-priest was to perform the most solemn part of his ministry, for which he was prepared by a number of significant ceremonies.‡

2. The victims offered on this day, including the daily burnt-offerings, were 15: of these we can notice only the most remarkable, viz. the sin-offering for the high-priest and his family, and the two goats which the priest was to receive from the congregation; one of which he was to offer for their sins, and the other to send by the hands of a fit man into the wilderness. The manner of selecting the goat for the sacrifice does not appear in Scripture; but according to the rabbins, it was by the casting of lots. When this was done, the high-priest offered the prescribed sacrifice as a sin-offering for himself and his family, taking some of the blood into the most holy place, and sprinkling it with his finger upon the mercy-seat, and before it, 7 times (Le. 16:12,13), for the purpose of purifying it from the pollution which it might have contracted from his sins during the preceding year.§ It should be observed, that the most holy place had been previously filled with the smoke of the incense, for the purpose of preventing a sight of the mercy-seat. The high-priest then returned into the court of the priests, to fetch the blood of the goat which was appointed for the sin-offering of the congregation, to do with it as he had done with the blood of the bullock. Le. 16:7–9,15,16. The next thing was to make an atonement, in like manner, for the tabernacle of the congregation, or court of the priests, and for the altar. This being done, the scape-goat was to be sent away into the wilderness; which was done in the following manner: The high-priest and the stationary men who represented Israel, laid their hands upon its head,‖ and confessed over it all the iniquities of the people, and all their transgressions in all their sins, putting them on the head of the goat (Le. 16:20,21); after which it was delivered to the person appointed to lead it away, that it might bear all their iniquities to a land of separation, where they should be remembered no more. v. 22.¶

3. The whole of this solemn proceeding afforded a lively representation of the atonement, which was to be made for the sins of men by the blood of Jesus Christ; and a remarkable analogy to it may be traced in the course of our Lord's ministry. He began it with personal purification at his baptism, *to fulfil all legal righteousness.* Mat. 3:13–15. Immediately after his baptism, He was led, by the impulse of the Holy Spirit, into the wilderness, as the true scape-goat, who *bore away our infirmities, and carried off our diseases.* Is. 53:4–6. Mat. 8:17. Immediately before his crucifixion, *he was afflicted,* and *his soul was exceeding sorrowful unto death,* when He was to be made a sin-offering, like the allotted goat (Ps. 40:12. Is. 53:7. Mat. 26:38. 2 Co. 5:21. He. 13); and his *sweat, as great drops of blood falling to the ground,* corresponded to the sprinkling of the mercy-seat (Lu. 22:44); and when, to prepare for his own sacrifice, He consecrated himself in prayer to God (Jn. 17:1–5. Mat. 26:39–46), and then prayed for his household, his apostles, and his disciples (Jn. 17:6–9), and for all future believers. v. 20–26. He put off his garments at his crucifixion, when He became the sin-offering (Ps. 22:18. Jn. 19:23,24); and as our spiritual high-priest He entered once for all into the most holy place, heaven, to make intercession with God for all his faithful followers (He. 7:24–28. 9:7–15)—He *died for our sins, and rose again for our justification.* Ro. 4:25. It is observable that the *two* goats seem to make only *one* sacrifice, yet only one of them was slain. Thus they pointed out both the divine and human natures of Christ, and showed both his death and resurrection. The goat that was slain prefigured his human nature and his death, and the scape-goat pointed out his resurrection; the one represented the atonement made for the sins of the world, as the ground of justification; the other, Christ's victory, and the removal of sin, in the sanctification of the soul. The divine and human natures in the person of the Savior were essential to make an expiation or atonement for the sins of mankind; yet the *human* nature alone suffered; for the *divine* could not suffer; but its presence in the human nature made the sacrifice and death of Christ to be a full, perfect, and sufficient oblation and satisfaction for the sins of the whole world.**

* Lightfoot, Temple Service, ch. xvi. Calmet's Bib. Ency. Jennings's Jewish Antiq. b. iii. c. 6.

† Jennings's Jewish Antiq. b. iii. ch. 7.

‡ See Lightfoot, Temple Service, ch. 15.

§ This was the only time during the course of the year in which the high-priest was permitted to enter the sanctuary. He was not to be dressed in his pontifical garments, but in the simple sacerdotal vestments, because it was a day of humiliation and contrition.

‖ By this ceremony the sinner deprecated the wrath of God, and prayed that it might fall on the head of that victim which he put in his own stead. Witsius on the Covenants, vol. ii. p. 217.

¶ See the cut at the close of this Part. Ed.

** See Hales's Analysis of Chronol. vol. ii. b. i. p. 274, &c.; Godwyn's Moses and Aaron, b. iii. ch. 8; Lamy's App. Bib. b. i. ch. 6; Jennings's Jewish Antiq. b. iii. ch. 8; Witsius on the Covenants, vol. ii. b. iv. ch. 6, § 48; Beausobre and L'Enfant's Introd. p. 143, &c. 4to.

VIII. The Sabbatical Year.

1. The statute relative to this extraordinary festival is as follows:—'6 years thou shalt sow thy land, and shalt gather in the fruits thereof; but the 7th year thou shalt let it rest and lie still, that the poor of thy people may eat; and what they leave, the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy olive-yard.' Ex. 23:10,11. During this period, therefore, the land was to lie fallow, and 'enjoy its Sabbath.' Michaëlis will not allow that this institution was designed to teach the doctrine of a special providence towards the inhabitants of the land; but that it was so, seems clear from Le. 25:20,21—'And if ye shall say, What shall we eat the 7th year? Behold, we shall not sow nor gather in our increase; then will I command my blessing on you upon the 6th year, and it shall bring forth fruit for 3 years.' As long, therefore, as the sabbatic year should be kept by the inhabitants of Judea, God would be performing a perpetual miracle, which none of them could mistake. The 7th year was the year of release from personal slavery (Ex. 21:2), and of the remission of debts. De. 15:1,2. It was also during this year that the law was read to the people at the feast of tabernacles. De. 31: 10–13.

2. It is observable that there is no express mention of the observance of this institution in the sacred writings; and it is probable, therefore, that the faithlessness of the people led them to distrust the promise of God, and to sow and gather during the 7th, as well as other years. Moses, indeed, seems to have anticipated this; for when, in Le. ch. 26, he threatens the Israelites, among other judgments for disobedience, with the desolation of their land, he says (v. 34), 'Then shall the land hold the Sabbaths which it had not held before.' And the breach of this law is specified as one of the national sins which brought on the captivity, *that the land might enjoy her Sabbaths.* 2 Ch. 36:21. After the return to Judea, they are known to have observed this institution; and Alexander the Great granted an exemption from taxes in the sabbatical years.* 1 Mac. 6:19,53.

IX. The Jubilee.

1. This was the grand sabbatical year, celebrated every 49th and 50th year; and was ushered in with trumpets, throughout all the land of Israel, on the 10th day of the month *Tizri*, or the day of annual expiation. Le. 25:9. All debts were now to be cancelled, and all slaves and captives to be set at liberty; for the Hebrews were to 'proclaim liberty throughout all the land, and to all the inhabitants thereof.' Le. 25:10. Such estates as had been mortgaged, or otherwise pledged, now reverted back to their original proprietors, except houses in walled towns, to which this privilege did not extend. Le. 5:30.

2. The reason and design of the law of jubilee, says Dr. Jennings, was partly *political* and partly *typical*. It was *political*, to prevent the too great oppression of the poor, as well as their being liable to perpetual slavery. By this means the rich were prevented from accumulating lands upon lands, and a kind of equality was preserved through all their families. Never was there any people whose liberty and property were so effectually secured as the Israelites. God not only engaged to protect those invaluable blessings by his providence, that they should not be despoiled of them by others, but provided in a particular manner, by this law, that they should not be thrown away through their own folly; since the property which every man or family had in their dividend in the land of Canaan, could not be sold or in any way alienated for more than half a century. By this means, also, was the distinction of tribes preserved, in respect both to their families and possessions; for this law rendered it necessary for them to keep genealogies of their families, that they might be able, when there was occasion, in the jubilee year, to prove their right to the inheritance of their ancestors. By this means it was known to a certainty of what tribe and family the Messiah sprung. Upon this Dr. Allix observes, that God did not suffer them to continue in captivity out of their own land for the space of two jubilees, lest by that means their genealogies should be lost or confounded. A further *civil* use of the jubilee might be, for the readier computation of time. For, as the Greeks computed by olympiads, the Romans by lustra, and we by centuries, the Jews probably reckoned by jubilees; and it might be one design of this institution to mark out these large portions of time for the readier computation of successive years of ages.

3. The *typical* use and design of the jubilee is pointed out by the prophet Isaiah, when he says, in reference to the Messiah, 'The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord.' Is. 61:1,2. Here, 'the acceptable year of the Lord,' when 'liberty was proclaimed to the captives,' and 'the opening of the prison to them that were bound,' evidently refers to the jubilee; but, in the prophetic sense, it means the gospel state and dispensation, which proclaims spiritual liberty from the bondage of sin and Satan, and the liberty of returning to our own possession, to which, having incurred a forfeiture by sin, we had lost all right and claim.†

4. What was remarked concerning the non-observance of the sabbatical year by the Jewish people, may also be extended to the year of jubilee. No where in history is its celebration either mentioned or insinuated. No where do the sacred writers reckon by years of jubilee, which would have been a much more convenient chronology than to date by the reign of their kings. From 2 Ch. 36:21, Michaëlis infers that the celebration of the sabbatical year was intermitted for 70 times in succession; and the jubilee, of consequence, for 10 times. He remarks, 'After it is there said, that for 70 years *the land had*, during the Babylonian captivity, *kept Sabbath*, i. e. lain fallow, it is related, *even until she should comfort herself for her disturbed Sabbaths, and he as it were satisfied*; or, as he proposes to render it, 'until she had numbered her unkept Sabbaths.' Here there is a manifest reference to Le. 26:34,35—'Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemy's land; even then shall the land rest, and enjoy her Sabbaths: as long as it lieth desolate it shall rest; because it did not rest in your Sabbaths, when ye dwelt upon it.'‡

X. Besides the festivals appointed by the Mosaic law, we find intimations of the observance of other festivals and fasts by the Jewish people, in various parts of Scripture. Thus Jeremiah speaks of the fast of the 4th month, on account of the taking of Jerusalem by the Chaldeans (526.7); and of the 10th month, when the Babylonian army began the siege of Jerusalem. v. 4. We also read of the fast of the 5th month, on account of the burning of the city and temple by the Chaldeans (2 K. 25:8), and of the 7th month, in memory of the murder of Gedaliah. v. 25. These fasts are all mentioned together in Zch. 8:19, to which we may, perhaps, add the feast *Xylophoria*, or of the wood-offering, when the people brought great store of wood to the temple for the use of the altar. This is said to be grounded on Ne. 10:4. See also 13:30,31.§ In addition to these fasts and festivals, the modern Jewish calendar is crowded with a multitude of others; but as there is no mention of them in Scripture, it is no part of our business to notice them. There are two festivals, however, which we have not enumerated in those above mentioned, that demand a specific notice, viz. *the Feast of the Dedication, and the Feast of Purim.*

1. The Feast of the Dedication, which was appointed by Judas Maccabæus, as a new dedication of the temple and altar, after they had been polluted by Antiochus Epiphanes, on the 25th of the 9th month (*Chisleu*), B. C. 170,‖ lasted for 8 days. From the general illumination which took place during the continuance of this festival, it obtained the name of 'the Feast of Lights.' The greatest religious countenance which was given to it while the temple stood, was the singing the Hallel there every day, as long as the solemnity lasted.¶ It is but once mentioned in Scripture, viz. in Jn. 10:22, where Jesus is said to have been present at it.

2. The Feast of Purim, or of Lots, which commemorated the deliverance of the Jews from the plot laid against them by Haman, under the reign of Artaxerxes, was celebrated on the 13th, 14th, and 15th days of the 12th month *Adar*. The 13th was held as a fast, being the day on which they were to have been destroyed; and the two following days as a feast, for their glorious and providential deliverance. We know not whether any particular sacrifices were offered at the temple on this occasion; but it is probable that the book of Esther was read through by some of the priests, in the court of the women. Calmet has collected from Basnage, and Leo of Modena, a number of particulars relative to the manner of observing this Jewish feast, the chief of which follow: On the eve of the feast they give alms liberally to the poor, that these also may enjoy the feast of lots; and on the feast-day they send a share of what they have at table to those who need. On the evening of the 13th, they assemble in the synagogue, and light the lamps; and as soon as the stars begin to appear, they begin to read the book of Esther, which they go through. There are 5 places in the text in which the reader raises his voice with all his might, and makes such a dreadful howling as to frighten the women and children. When he comes to the place which mentions the 10 sons of Haman, he repeats them rapidly, without taking breath, to show that these 10 persons were destroyed in a moment. Whenever the name of Haman is pronounced, the children furiously strike the benches with mallets, or stones, and make lamentable cries. It is said that they used to bring into the synagogue a great stone, with HAMAN written on it, and that all the while the book of Esther was reading, they struck it with other stones, till they had beaten it to pieces. After the reading is concluded, they return home, where they make a meal rather of milk-meats than of flesh. Early on the following morning, they again repair to the synagogue, where, after reading the account of the war of Amalek (Ex. 17:), they again read the book of Esther, with a repetition of the ceremonies we have noticed. After quitting the synagogue, they make good cheer at home, and pass the rest of the day in sports and dissolute mirth; the men dressing themselves in women's clothes, and the women in men's, contrary to the express prohibition of De. 22:5. Their doctors have decided that they may drink wine till they cannot distinguish between 'cursed be Haman' and 'blessed be Mordecai,' because it was by compelling Ahasuerus to drink, that Mordecai obtained the deliverance of the Jews. They compel all—men, women, children, and servants—to be present at the synagogue; because all shared in the deliverance, as all were exposed to the danger.

* Josephus, Antiq. b. xi. ch. 8, xii. 9, xiii. 8, xiv. 16. See also Michaelis on the Laws of Moses, vol. i. pp. 387, &c.; and Jennings's Jewish Antiq. b. iii. ch. 9.

† Godwyn's Moses and Aaron, b. iii. ch. 19. Jennings's Jewish Antiq. b. iii. ch. 10

‡ Michaëlis on the Law of Moses, vol. i. p. 415.

§ Jennings's Jewish Antiq. book iii. ch. 11.

‖ Prideaux, Connec. A. A. C. 170.

¶ Lightfoot, Temple Service, ch. xvi. sect. 5.

SECTION IV.

SACRED PLACES.

The Land of Israel — The Tabernacle — The Temples of Solomon, Zerubbabel, and Herod — Synagogues.

Before we notice the sacred buildings of the Jewish people, it may be necessary to remark, that the whole land was by them considered as sacred, and was thence termed *the Holy Land*. They divided the whole world into two general parts, the land of Israel and the land out of Israel, the latter being considered as profane and unclean. The whole land of Israel was holy, not excepting Samaria; nor even Idumea, after its inhabitants had embraced the Jewish religion. As for Syria, they considered it between the two; i. e. neither quite holy, nor altogether profane. Besides the holiness ascribed in Scripture to the land of Israel in general, as it was the inheritance of God's people, and the place appointed for his worship, the Jews were pleased to attribute different degrees of holiness to its several parts, according to their different situations. Those parts, for instance, which lay beyond Jordan, were reputed less holy than those that were on this side; because the sanctity of a place was in proportion to its contiguity to the temple.* Walled towns were also considered as being more clean and holy than other places, because lepers were excluded from them, and the dead were not buried there. Even the very dust of Israel was esteemed to be pure, while that of other nations was considered as polluted and profane. This will perhaps explain the direction given by our Savior to his apostles, that when they departed out of any house or city that would not receive them, they should shake off the dust of their feet, as a testimony against the inhabitants, and as an intimation that they were now on a level with heathens and idolaters.†

§ 1. — *The Tabernacle.*

1. We have an account of three public tabernacles among the Jews, prior to the building of Solomon's temple. The *first*, which Moses erected for himself, is called 'the tabernacle of the congregation.' In this he gave audience, heard causes, and inquired of God. Perhaps the public offices of religious worship were also performed in it for some time; and hence its designation. The *second* tabernacle was that which Moses built for God, by his express command, partly to be the place of his residence as king of Israel (Ex. 40:34,35), and partly to be the medium of that solemn worship which the people were to render to Him, v. 26–29. The *third* public tabernacle was that which David erected in his own city, for the reception of the ark, when he received it from the house of Obed-edom. 2 S. 6:17. 1 Ch. 16:1. But it is of the second of these tabernacles that we have to treat, which was called THE Tabernacle, by way of distinction.‡

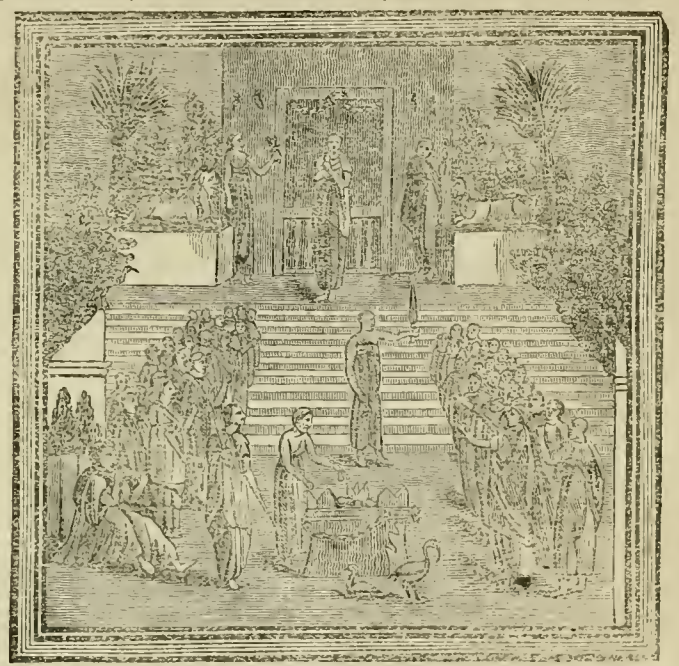
2. Moses, having been instructed by God to rear this structure according to the pattern shown to him in the mount, called the people together, and informed them of his purpose, with a view to afford them an opportunity of contributing towards so noble and honorable a work (Ex. 25:2. 35:5); and so liberally did the people bring their offerings, that he was obliged to restrain them in so doing (v. 21–36:7). The building we are now about to describe was constructed with extraordinary magnificence, and at a prodigious expense, so that it might be in some measure suitable to the dignity of the Great King, for whose palace it was designed; and to the value of those spiritual and eternal blessings, of which it was also designed as a type or emblem.

3. The value of the gold and silver only, used for the work, and of which we have an account in Ex. 38:24,25, amounted, according to Bp. Cumberland's reduction of the Jewish talent and shekel to English coin, to upwards of £182,563. If we add to this the vast quantity of brass or copper that was also used; the shittim-wood, of which the boards of the tabernacle, as well as the pillars which surrounded the court, and sacred utensils, were made; as also the rich embroidered curtains and canopies that covered the tabernacle, divided the parts of it, and surrounded the court; and if we further add the jewels that were set in the high-priest's ephod and breastplate, which are to be considered as part of the furniture of the tabernacle; the value of the whole materials, exclusive of workmanship, must have amounted to an immense sum. This was raised partly by voluntary contributions and presents, and partly by a poll-tax of half a shekel a head for every male Israelite above twenty years old (ch. 30:11–16), which amounted to 100 talents, and 1775 shekels, that is, £35,359 7*s.* 6*d.* sterling (ch. 38:25).

4. The learned Spencer§ imagined that Moses borrowed his design of the tabernacle from Egypt. But this notion, as Jennings has shown, is directly at variance with matter of fact, the structure of Moses differing most essentially from those used in the heathen worship, in situation and form, as well as in typical design and use, as pointed out by the apostle in Heb. ch. 9.‖

The following remarks and cut, from the Pictorial Bible, go to show some of these differences.

'The differences are more considerable than the analogies. The temple is in a grove — a thing forbidden in Scripture: every individual is bare-headed; the Jews never worshipped uncovered. The trumpet-blower sits; but it is a received maxim of the Jewish doctors, that no one should sit in the temple-courts, except the reigning king, of David's house. The congregation ranges on each side the altar, and between it and the sanctuary; the women mingle; with the Hebrews, none were admitted to the court of the sanctuary but the priests and Levites, and the women had a separate court from the men. Put one of the three officiates most conspicuous in the worship of Isis is also a female. The Hebrews, too, accounted the space between the sanctuary and altar most holy; and in worship even the priests removed *before* the altar. But here it is exactly opposite. Probably when turned to idolatry, the Hebrews would feel the queen of heaven in the way here seen.'



Worship of Isis; from Antiquities of Herculaneum.

5. The building itself was of an oblong rectangular form, 30 cubits long, 10 broad, and 10 in height (Ex. 26:18–29. 36:23–34); i. e. according to Bp. Cumberland, 55 feet long, 18 broad, and 18 high. The two sides and the western end were formed of boards of shittim-wood, overlaid with thin plates of gold, and fixed in solid sockets, or vases of silver. Above, they were secured by bars of the same wood, overlaid with gold, passing through rings of gold, which were fixed to the boards. On the east end, which was the entrance, there were no boards, but only 5 pillars of shittim-wood, whose chapiters and fillets were overlaid with gold, having hooks of gold, standing on five sockets of brass. The tabernacle, thus erected, was covered with 4 different kinds of curtains. The 1st and inner curtain was composed of fine linen, magnificently embroidered with figures of cherubim, in shades of blue, purple, and scarlet: this formed the beautiful ceiling. The next covering was made of goats' hair; the 3d of rams' skins, dyed red; and the 4th and outward covering was made of badgers' skins, as our translators have it, but which is not quite certain; the original denotes only skins of some description, dyed of a particular color.¶ We have already said, that the east end of the tabernacle had no boards, but only 5 pillars of shittim-wood; it was therefore enclosed with a richly-embroidered curtain, suspended from these pillars. Ex. 27:16.

6. Such was the external appearance of the sacred tent, which was divided into two apartments, by means of four pillars of shittim-wood, overlaid with gold, like the pillars before described, 2½ cubits distant from each other; only they stood on sockets of silver, instead of sockets of brass (Ex. 26:32. 36:36); and on these pillars was hung a vail, formed of the same materials as the one placed at the east end. Ex. 26:31–33. 36:35. We are not informed in what proportions the interior of the tabernacle was thus divided;

* See Lightfoot, Temple Service, ch. i.

† Reland. Palestina, ch. iv. &c. Beausobre and L'Enfant, Introd. p. 45, quarto.

‡ Jennings's Jewish Antiq. b. ii. ch. I.

§ Legibus de Hebræorum, lib. iii. dis. I, c. 3; vi. I.

‖ Jewish Antiquities, b. ii. ch. I.

¶ See Dr. A. Clarke, Comment. on Exod. ch. 26.

but it is generally thought to have been divided in the same proportion as the temple afterwards built according to its model; i. e. ⅔ of the whole length being allotted to the first room, or the holy place, and ⅓ to the 2d, or most holy place.* Thus the former would be 20 cubits long, 10 wide, and 10 high; and the latter 10 cubits every way. It is observable that neither the holy nor the most holy place had any window. Hence the need of the candlestick in the one, for the service that was performed therein: the darkness of the other would create reverence, and might, perhaps, have suggested the similar contrivance of the Adyta in the heathen temples.

7. The tabernacle, thus described, stood in an open space, of an oblong form, 100 cubits in length and 50 in breadth, situated due east and west (Ex. 27:18); and surrounded by pillars of brass, filleted with silver, at the distance of 5 cubits from each other. The sockets of these pillars were of brass; and they were fastened to the earth by pins of the same metal. Ex. 38:10,17,20. Their height is not stated, but it was probably 5 cubits, that being the length of the curtains that were suspended on them (Ex. 38:18), and which formed an enclosure round the court, of fine-twined white linen yarn (Ex. 27:9. 38:8,16); except that at the entrance on the east end, which was of blue, and purple, and scarlet, and fine white twined linen, with cords to draw it either up or aside, when the priests entered the court. Ex. 39:40.

8. Within this area stood the altar of burnt-offerings,† and the laver and its foot. The former was placed in a line between the door of the court and the door of the tabernacle, but nearer the former (Ex. 40:6,29); the latter stood between the altar of burnt-offering and the door of the tabernacle. Ex. 38:8.

9. The furniture of the tabernacle.

(1) In the *holy place* were 3 objects worthy of notice, viz. the altar of incense, the table for the show-bread, and the candlestick for the lights. 1. *The altar of incense* was made of shittim-wood, and completely covered with plates of gold. It was 1 cubit square, and 2 cubits in height; the horns at its corners being also of the same materials. The crown or ornamental cornice was of gold; and under this were placed 4 rings of the same precious metal, for the purpose of receiving the staves of shittim-wood and gold, by which it was to be carried from place to place. Ex. 30:1–5. 37:25–28. The position of this altar was in the middle of the sanctuary, before the vail (Ex. 30:6–10. 40:26,27), and on it the incense was burned morning and evening. Ex. 30:31–38. On the north side of the altar of incense, i. e. on the right hand of the priest as he entered, stood, 2. *The table for the show-bread.* Ex. 26:35. 40:22,23. This was made of the same materials as the altar, and was 2 cubits in length, 1 in breadth, and 1½ in height, having a crown or ornamental cornice round about, and a border and a second crown above this. Ex. 25:23–25. 37:10–12. The staves and rings belonging to it were of the same description as those belonging to the altar; and its dishes, spoons, covers, and bowls, were all of pure gold. Ex. 25:26–30. 37:13–17. 3. *The golden candlestick* stood on the south side of the holy place, and was of beaten gold, consisting of 7 branches for lights. Ex. 25:23–30. These,

The Golden Candlestick, on the Arch of Titus.

with their snuffers and snuff-dishes, were made of a talent, or 125 pounds troy, of pure gold (v. 31–39. 37:17–24. Nu. 8:2–4), which, at 4 pounds sterling the ounce, would have been worth 6000 pounds sterling. The lamps were kept burning with pure beaten olive-oil, morning and evening. Ex. 27:20, 21. Nu. 8:1–4.

(2) *In the most holy place* there were also 3 things claiming attention; viz. the ark, the mercy-seat, and the cherubim. 1. *The ark* was a chest of shittim-wood, overlaid within and without with pure gold. It was 2½ cubits in length, 1½ in breadth, and 1½ in height, having an ornamental cornice of gold round the top, and 4 rings for the staves, to carry it; which were of shittim-wood, overlaid with gold. These staves always remained, but drawn so far towards the vail, as to allow the ark to stand at the wall of the apartment (Ex. 25:10–15. 37:1–5). Into the ark were put, by divine appointment, the testimony, or tables of the covenant (Ex. 25:16–21. De. 10:1–5); a golden pot, containing an omer of the manna with which the Israelites were fed in the wilderness, to be kept as a testimony of that wonderful event (Ex. 16:32–34. He. 9:1); and Aaron's rod that budded. Nu. 17:6–11. He. 9:4.‡ In the side of the ark was a place where Moses enjoined that a copy of the law should be kept. De. 31:24–26. 2. *The mercy-seat* was a covering to the ark, made of pure gold (Ex. 25:17–21. 26:34. 37:6); and upon this were placed, 3. *The cherubim,* 2 figures of a singular appearance, each having 4 faces, viz. the face of a lion, the face of a man, the face of a calf, and the face of an eagle — all attached to a human body with 4 wings, and 4 hands under the wings, and standing on feet resembling those of a calf or an ox. Ex. 1:5–14. They were of pure beaten gold; two of their wings covered their bodies, and the other two were extended over the mercy-seat, while their faces looked inward and downward upon it. It was from between these that Jehovah promised to meet the Israelites as their Lawgiver and covenant God, and to deliver the commandments which He might think proper to give them. Ex. 25:18–22. 37:7–9.§ Nothing, perhaps, has afforded a greater scope for the ingenuity of commentators than these cherubic emblems. Without adverting to the opinions of ancient theologians, we find sufficiently discordant ones among those of the most eminent modern writers. Hutchinson, Bate, and Parkhurst, maintain that they were representations of the blessed Trinity, with the human nature taken into the divine essence, for the work of human redemption; making the work of creation and providence evidently subservient to that end.‖ Dr. Doddridge, Mr. Wesley, and Bp. Mant, consider them as hieroglyphics of the angelic nature. Dr. Priestley imagines them to have been representatives of all nature. Mr. Scott supposes them to have been emblems of the true ministers of the gospel. Dr. A. Clarke regards them as the representatives of the ALL MIGHTY, and those creatures by whom he produced the great effects of his power, to whatever order of beings they may belong; while Pyle, Hall, and Faber, consider them as emblematical representations of the body of true believers, of both dispensations, legal and evangelical.¶ It is observable that one leading idea runs through most of the interpretations, which refers them to the plan of redemption, either in its authors,

* The cut of the *ground plan of the* contemporary Egyptian *temple of Edfou*, with its measures in feet and 10ths, will serve for a comparison with the holy tabernacle and temple. The *propylæ* and lofty 'porches' of Solomon's and Herod's temples certainly resembled those seen in this temple. Comp. the cuts of Egyptian ruins given on Ex. in vol. iii. ED.

† The fire on this altar was regarded as sacred, having first descended from heaven: it was therefore never to go out. Le. 9:24. 6:2. Carefully preserved till Solomon's time, it was then renewed, and continued till the captivity.

‡ The two latter had been removed from the ark before the time of Solomon. See 1 K. 8:9.

§ Brown's Antiq. vol. i. p. 22.

‖ See Hutchinson's works; Bates's Inquiry into the occasional and standing similitudes of the Lord; Parkhurst's Heb. Lex., *kerub*, &c.

¶ See their respective commentaries; Hales's Analysis; and Faber's Horæ Mos. The last opinion is well supported in Gentleman's Mag. vol. xciii. pp. 118–122; Crit. Bib. vol. i. pp. 293–301.

its agents, its subjects, or its general history.

10. This remarkable and costly structure was erected in the wilderness of Sinai, on the 1st day of the 1st month of the 2d year, after the Israelites left Egypt (Ex. 40:17); and when erected, was anointed, together with its furniture, with holy oil (v. 9–11), and sanctified by blood. Ex. 24:6,8. He. 9:21. The altar of burnt-offering, especially, was sanctified by sacrifices during 7 days (Ex. 29:37), while rich donations were given by the princes of the tribes, for the service of the sanctuary. Nu. ch. 7.

11. We must not omit to notice, that the tabernacle was so constructed as to be taken to pieces and put together again, as occasion required. This was indispensable; it being designed to accompany the Israelites during their travels in the wilderness, till their arrival in the promised land. As often as they removed, therefore, the tabernacle was taken down, and borne in regular order by the Levites. Nu. ch. 4. Whenever they encamped, the tabernacle was pitched in the midst, the tribes taking their stations around in a quadrangular form, under their respective standards, at the distance of two thousand cubits; while Moses and Aaron, with the priests and Levites, occupied a place between the camp and the sacred structure.*

12. Before we close this section, we may advert to the spiritual reflections which the tabernacle and its furniture might excite in the minds of pious Israelites; for the apostle instructs us, that they were 'a shadow of good things to come.' He. 9:9. 10:1. The curtains, then, around the tent, might teach them a holy reverence for divine things; the altar of burnt-offering pointed to the perfection of the Messiah's sacrifice; and the laver taught them the necessity of regeneration, and of daily application to that fountain which was opened in the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness. The tabernacle in general, where Jehovah condescended to reside, was a type of the body of Christ, in which, as in a tent, He tabernacled while on earth. The silver sockets, forming the foundation, might remind them of those important doctrines on which all evangelical religion is founded; and, by being made of the half-shekels exacted of every male in Israel, they were calculated to show the personal interest that *each* should take in religion and its worship. The outer covering of goats' hair might point out the unattractive appearance of religion to the men of the world; the beautiful under-covering might indicate its glory as seen by the saints; the covering of rams' skins, dyed red, might remind them of the efficacy of the Messiah's blood, as a hiding-place from the wind, and a covert from the tempest; while the covering of badgers' skins, which the Jewish traditions say was blue, might point out to them that true tabernacle which God had pitched, and not man. Nor was spiritual instruction to be less derived from entering the sacred tent. For, in the holy place, the table of show-bread was a constant acknowledgment of God, as the giver of every temporal blessing; the candlestick, with the lamps, pointed to the seven spirits of God, whence all spiritual illumination proceeded; and the altar of incense taught them the efficacy of prayer, when offered up from a pure heart, and perfumed with the incense of the Messiah's merits. Nor were the instructions which might be derived from the most holy place less important; for the vail, that separated the two apartments, not only indicated the partition wall which divided the Jews from the rest of the world, and was taken away by the death of Christ, but also that vail which still conceals from mortal view the place of God's peculiar residence; the tables of the law were an instance of God's condescension to his chosen people; the rod that budded was emblematical of the unrivalled honor and unfading glory of a greater than Aaron; and the pot of manna, deposited in the ark, typified the hidden manna, of which all the saints are partakers, while travelling through the wilderness of this world. Nor could they overlook the mercy-seat, as pointing out the divine goodness to offending sinners;† and the cherubim of glory, which, by looking down to that propitiatory, represented the delight of the Trinity in this their work of mercy and love.‡

§ 2. — *The Temple.*

I. Having surveyed the tabernacle, we proceed to the temple at Jerusalem, which was formed upon the model of the former edifice, but built upon a much more extended and magnificent scale. It has been thought that there were 3 different temples; the 1st being built by David and Solomon; the 2d, by Zerubbabel and Joshua the high-priest; and the 3d, by Herod, a little before the birth of Christ. The Jews, however, acknowledge but two, not allowing the 3d to be a new temple, but only the 2d one repaired and beautified. And this is thought best to agree with the prophecy of Haggai (2:9). 'The glory of this latter house shall be greater than that of the former;' which is generally interpreted with reference to the Messiah's honoring it with his personal presence and ministry.§

II. The first temple was that of Solomon, for which materials were provided by David before his death.

1. It occupied one of the 3 eminences on which the city of Jerusalem was built, and which is well known to the Scripture reader as Mount Moriah. This name is differently explained by commentators. Its most literal meaning is 'the myrrh of Jehovah,' or 'the bitterness of Jehovah;' but how to explain it of the mountains around Jerusalem is not so easy. Perhaps it referred to the productions for which the country around Jerusalem was famed; 'the myrrh of Jehovah' meaning, in the Hebrew idiom, excellent myrrh. Be this as it may, the fact is certain, that the bitterness of Jehovah, God-man the Mediator, was afterwards experienced on these very mountains; for the garden of Gethsemane, in which He suffered such dreadful agony, was on one of them; the places where He was mocked, scourged, and condemned, were on another; and Calvary, where (while crucifying Him) they offered Him wine mingled with myrrh (Mk. 15:23), was on a third. For though the term Moriah was afterwards confined to the particular hill on which the temple was built, it originally comprehended the several mountains round about Jerusalem. Hence God said to Abraham, 'Take thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering, upon one of the mountains which I will tell thee of.' Ge. 22:12.

2. At the division of Judea among the twelve tribes, it so happened that, small as the space on the top of Moriah was, it became the property of two tribes; for the greatest part of the temple courts was in the portion of Judah; and the altar, porch, holy and most holy places, were in the portion of Benjamin. In its original state, the summit of Moriah was unequal, and its sides irregular; but it was a part of the ambition of the Jewish kings to have it levelled and extended;‖ insomuch that, during the 2d temple, it formed a square of 500 cubits, or 504 yards on each side, allowing, as is commonly done, 21.888 inches to the cubit. Almost the whole of this space was arched under ground, to prevent the possibility of pollution from secret graves;¶ and it was surrounded by a wall of excellent stone, 25 cubits, or 47 feet 7 inches, high; without which lay a considerable extent of flat and gently-sloping ground, which was occupied by the buildings of the tower of Antonia, the gardens, and the public walks.**

3. The plan and the whole model of this structure was laid by the same divine architect as that of the tabernacle, viz. God Himself; and it was built much in the same form as the tabernacle, only of much larger dimensions. The utensils for the sacred service were also the same as those used in the tabernacle, only several of them were larger, in proportion to the more spacious edifice to which they belonged. The foundations of this magnificent edifice were laid by Solomon, in the year of the world 2992; and it was

* Lamy's App. Bib. b. i. ch. 4.

† The Heb. *caphoreth* is derived from a word which signifies *to cover* or *overspread*, because, by an act of pardon, sins are represented as being *covered*, so that they no longer appear in the eye of divine justice, to displease and call for punishment; and the person of the offender is *covered*, or protected from the stroke of the broken law. In the Septuagint, the word *hilasterion* is used, which signifies a *propitiatory*, and is the name used by the apostle, Heb. 9:5. As the word *hilasterion*, *mercy-seat* or *propitiatory*, is applied to Christ (Ro. 3:25), 'whom God hath set forth to be a PROPITIATION (*hilasterion*), through faith in his blood, for the remission of sins that are past,' we learn that Christ was the true mercy-seat, the thing signified by the *caphoreth*, to the ancient believers. And we learn further, that it was by *his blood* that an atonement was to be made for the sins of the world. And as God showed Himself between the cherubim, over this propitiatory or mercy-seat, so it is said, 'God was in Christ reconciling the world unto Himself.' 2 Co. 5:19, &c. See Dr. A. Clarke on Ex. 25:17.

‡ Brown's Antiq. vol. i. p. 33, &c.

§ Jennings's Jewish Antiq. b. ii. ch. 1. It is difficult to reconcile this with the fact of Herod's *rebuilding* the temple of Zerubbabel, as he is stated to have done by Josephus, Ant. b. xv. c. 11; for if he pulled down the old temple to its foundations, and erected a new one, it is plain that this was a building as totally distinct from that of Zerubbabel, as that of Zerubbabel was from the temple of Solomon. How then are we to reconcile the prophecy above cited with the fact that our Savior did not appear while the second temple was standing? for we can hardly suppose that the Jewish historian has erred in the statement which he has here made, corroborated as that statement is by the evangelist in Jn. 2:20. Dr. Blayney has attempted to do this by a different rendering. 'In the Heb.,' he remarks, 'the words will be found to stand precisely thus: Great shall be the glory of this house, the latter more than the former.' So that the words *latter* and *former* may as well be construed with *the glory* as with *this house*. Accordingly, the Seventy have adopted this construction; and the context seems evidently to justify the propriety of their translation; for in the introductory part of this prophecy, the word *first* or *former* is manifestly applied to *glory*, and not to *this house*: 'Who is left among you, that saw this house in her *first glory*? And how do you see it now? Is it not in your eyes in comparison of it as nothing?' Hag. 2:3. It is manifest, too, that in this passage, the term *this house* is not confined in its application to the house the Jews were then building, but is undeniably meant of Solomon's temple. Nor, indeed, is it generally necessary to render a house identically the same, according to the common acceptation of language, that it be built at one and the same time, and exactly of the same form and materials; it is sufficient, though it should have been rebuilt at different times successively, if it be erected still on the same site, and devoted to the same purpose. It is the house of God, the temple appropriated to divine worship at Jerusalem, which was intended by *this house*, whether built by Solomon, by the Jews under Zerubbabel, or by Herod. Were it otherwise, how could Solomon's temple be called *this house*, as it is in the passage just now cited? or how are we to understand the words (Ezr. 5:11–13) which the Jews are said to have spoken to the Persian officers, who demanded their authority for rebuilding the temple? 'We are,' say they, 'the servants of the God of heaven and earth, and *build* the house that was builded these many years ago, which a great king of Israel builded and set up. But after that our fathers had provoked the God of heaven to wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed *this house*. But Cyrus made a decree to build *this house* of God.' Here it is plain that the words *this house* are alternately applied to the temple of Solomon and that built under Zerubbabel, and may certainly as well be extended to that of Herod. — Discourse preached before the University of Oxford, Nov. 9th, 1788, &c. and reprinted in the Methodist Magazine, vol. v. 3d series, p. 515, &c.

‖ Lightfoot, Prospect of the Temple, ch. I.

¶ Ibid.

** Ibid. ch. ii. Brown's Jewish Antiq. vol. i. pp. 37–40.

finished A. M. 3000, having occupied 7 years and 6 months in the building. It was dedicated A. M. 3001, with peculiar solemnity, to the worship of Jehovah, who condescended to make it the place for the special manifestation of his glory. 2 Ch. 5: 6: 7:

4. We have already said that the front or entrance to the temple was on the eastern side, and consequently facing the mount of Olives, which commanded a noble prospect of the building: the holy of holies, therefore, stood towards the west.* The temple itself, strictly so called, which comprised the portico, the sanctuary, and the holy of holies, forms only a small part of the sacred edifice, being surrounded by spacious courts, chambers, and other apartments, much more extensive than the temple itself, which was never designed to hold a concourse of people: — it was for the service of the Lord, and the priests were the only people employed in it.

5. As we possess only verbal descriptions of the temple of Solomon, it is impossible to obtain a very accurate idea of its relative parts and their respective proportions. Hence we must not feel surprised that no two writers, who have undertaken to describe it, agree in their descriptions. The following account, which has been compiled with great care, may be sufficient to give us a general notion of the building.

(1) The temple itself was 70 cubits long; the porch being 10 cubits (1 K. 6:3), the holy place 40 cubits (v. 17), and the most holy place 20 cubits (2 Ch. 3:8). The width of the porch, holy and most holy places, was 20 cubits (2 Ch. 3:3); and the height over the holy and most holy places was thirty cubits (1 K. 6:2). The height of the porch was much greater than this, being no less than 120 cubits (2 Ch. 3:4), or 4 times the height of the rest of the building, [which proves that it resembled the Egyptian temples in this respect. Comp. the cut and ground plan of the ancient temple of Edfou, given on p. 142.] To the N. and S. sides, and the W. end of the holy and most holy places, or all round the edifice, from the back of the porch on the one side, to the back of the porch on the other side, certain buildings were attached, called *side chambers*, and consisting of 3 stories, each 5 cubits high (1 K. 6:10), and joined to the wall of the temple without. But what may seem singular is, that the lowest of these stories was 5 cubits broad on the floor; the second, 6 cubits; and the 3d, 7 cubits; and yet the outer wall of the whole was upright, v. 6. The reason of this was, that the wall of the temple, against which they leaned, had always a scarcement of a cubit at the height of every 5 cubits, to prevent the joists of these side chambers from being fixed in it. Thus the three stories of side chambers, when taken together, were 15 cubits high, and consequently reached exactly to half the height of the side walls, and end of the temple; so that there was abundance of space, above these, for the windows which gave light to the temple, v. 4. Josephus differs very materially from this in his account of the temple;† for which we know not how to account, but by supposing that he has confounded the Scripture account of Solomon's temple with that of the temple after the captivity and of Herod.‡

(2) In noticing the several courts of the temple, we naturally begin with the outer one, which was called,

(*a*) *The court of the Gentiles*, and into which persons of all nations were permitted to enter. The most common approach to this was by the E. gate, which was the principal gate of the temple. It was by far the largest of all the courts pertaining to the sacred building, and comprised a space of 133,991 superficial cubits, or 14 English acres, 1 rood, 29 poles, and 13 yards; of which above two thirds lay to the S. of the temple. It was separated from the court of the women by a wall of 3 cubits high, of lattice-work, so that persons walking here might see through as well as over it.§ This wall, however, was not on a level with the court of which we are speaking, but was cut out of the rock 6 cubits above it, the ascent to which was by 12 steps. On pillars placed at equal distances in this wall, were inscriptions in Greek and Latin, to warn strangers, and such as were unclean, not to proceed further, on pain of death.‖ It was from this court that our Savior drove the persons who had established a cattle-market, for the purpose of supplying those with sacrifices who came from a distance, Mat. 21:12,13. We must not overlook the beautiful pavement of variegated marble, and the piazzas, or covered walks, with which this court was surrounded. Those on the E., W. and N. sides were of the same dimensions; but that on the S. was much larger.¶ The porch called *Solomon's* (Jn. 10:23, Ac. 3:11) was on the S. side or front of the temple, and was so called because it was built by this prince, upon a high wall of 400 cubits from the valley of Kedron.**

(*b*) *The court of the women*, called in Scripture *the new court* (2 Ch. 20:5), *and the outer court* (Ez. 46:21), was so designated by the Jews, not because none but women were permitted to enter it, but because it was their appointed place of worship, beyond which they might not go; unless when they brought a sacrifice, in which case they went forward to the court of Israel. The gate which led into this court, from that of the Gentiles, was *the beautiful gate* of the temple, mentioned Ac. 3:2; so called because the folding-doors, lintel, and side-posts, were all overlaid with Corinthian brass.†† The court itself was 135 cubits square, having four gates, one on each side; and on 3 of its sides were piazzas, with galleries above them, whence could be seen what was passing in the great court.‡‡ At the 4 corners of this court were 4 rooms, appropriated to different purposes, Ez. 46:21–24. In the *first*, the lepers purified themselves after they were healed; in the *second*, the wood for the sacrifices was laid up; the Nazarites prepared their oblations and shaved their heads in the *third*; and in the *fourth*, the wine and oil for the sacrifices were kept. There were also two rooms more, where the Levites' musical instruments were laid up; and also 13 treasure chests, two of which were for the half-shekel, which was paid yearly by every Israelite; and the rest for the money for the purchase of sacrifices and other oblations.§§ It was in this court of the women, called the *treasury*, that our Savior delivered his striking discourse to the Jews, related in Jn. 8: 1–20. It was into this court, also, that the Pharisee and publican went to pray (Lu. 18: 10–13), and into which the lame man followed Peter and John after he was cured; the court of the women being the ordinary place of worship for those who brought no sacrifice, Ac. 3:3. From thence, after prayers, he went back with them, through the *beautiful gate* of the temple, where he had been lying, and through the sacred fence into the court of the Gentiles, where, under the eastern piazza, or *Solomon's porch*, Peter delivered that sermon which converted 5000. It was in the same court of the women that the Jews laid hold on Paul, when they judged him a violator of the temple, by taking Gentiles within the sacred fence, Ac. 21:26, &c. In this court the high-priest, at the feast of expiation, read a portion of the law. Here also the king, on the sabbatical year, did the same at the feast of tabernacles.‖‖

(*c*) *The court of Israel* was separated from the court of the women by a wall 32½ cubits high on that side, but on the other only 25; the reason of the difference being, that as the rock on which the temple stood always became higher on advancing westward, the several courts naturally became elevated in proportion. The ascent into the court was by a flight of 15 steps, of a semicircular form, on which the Levites stood and sung the 'Psalms of degrees' (120.–134.) at the feast of tabernacles. This gate is spoken of under several appellations in the O. T.; but in the time of our Savior it was known as the gate *Nicanor*. It was here that the leper stood, to have his atonement made, and his cleansing completed. It was here they tried the suspected wife, by making her drink of the bitter water; and it was here also that women appeared after child-birth for purification. The whole length of the court, from E. to W., was 187 cubits, and the breadth, from N. to S., 135 cubits. This was divided into two parts; one of which was the court of the Israelites, and the other, the court of the priests. The former was a kind of piazza surrounding the latter, under which the Israelites stood, while their sacrifices were burning in the court of the priests. It had 13 gates, with chambers above them, each of which had its particular name and use.¶¶ The space comprised in the court of the priests was 165 cubits long and 119 cubits wide, and was raised 2½ cubits above the surrounding court, from which it was separated by the pillars which supported the piazza, and the railing which was placed between them. 2 K. 11:8,10. Within this court stood the brazen altar on which the sacrifices were consumed, the molten sea in which the priests washed, and the ten brazen lavers*** for washing the sacrifices; also the various utensils and instruments for sacrificing, enumerated in 2 Ch. ch. 4.

(*d*) It is necessary to observe here, that although the court of the priests was not accessible to all Israelites, as that of Israel was to all the priests, yet they might enter it on three several occasions, viz. to lay their hands on the animals which they offered, or to kill them, or to wave some part of them. Their entrance, however, was not by the E. gate, and through the place where the priests stood, but ordinarily by the N. or S. side of the court, according as the sacrifices were to be slain on the N. or S. side of the altar. In general, it was a rule, that they never returned from this court by the same door that they entered. Ex. 46:9.†††

(3) From the court of the priests the ascent to the temple was by a flight of 12 steps, each ½ a cubit in height, which led into the sacred porch. Of the dimensions of this, as also of the sanctuary and holy of holies, we have already spoken. We shall therefore only observe here, that it was within the door of the porch, and in the sight of those who stood in the courts immediately before it, that the two pillars, Jachin and Boaz, were placed, 2 Ch. 3:17, Ez. 40:39.

6. The temple, thus described, retained its pristine splendor but 33 years, when it was plundered by Shishak, king of Egypt, 1 K. 14:25,26, 2 Ch. 12:9. After this period, it underwent sundry profanations and pillages, and was at length utterly destroyed by Nebuchadnezzar, king of Babylon, A. M. 3116, B. C. 588, after having stood, according to Usher, 424 years, 3 months, and 3 days.

III. After this sacred building had lain in ruins for 52 years, the foundations of the second temple were laid by Zerubbabel, and the Jews who had availed themselves of the privilege granted by Cyrus, returned to Je-

* This, it will be perceived, was directly the reverse of the plan on which the heathen temples were built; these being so constructed that the worshippers should have their faces to the east. [Note and cut, p. 141.]

† Antiquities, b. viii. c. 3.

‡ See Brown's Antiq. vol. i. pp. 149–152.

§ Josephus, Wars, b. v. c. 5.

‖ Ibid.

¶ Lightfoot, Prospect of the Temple, c. viii.

** Josephus, Antiq. b. xx. c. 9.

†† Josephus, Ant. b. xv. c. 11; Wars, b. v. c. 5, 14.

‡‡ Lightfoot, Prospect of the Temple, ch. xviii.

§§ Ibid. ch. xix.

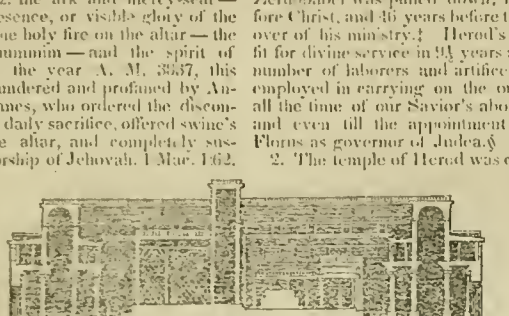
‖‖ Antiquities, b. xv. c. 11. Brown's Antiq. vol. i. sect. iv.

¶¶ For a description of these, see Lightfoot, Prospect of the Temple, ch. xxxiii., or Brown's Antiq. vol. i. s. v.

*** Both the sea and the lavers were removed by Ahaz. 2 K. 16:17,18.

††† Lightfoot, Prospect of the Temple, ch. xxiii. Brown's Antiquities, vol. i. sect. vi.

rusalem. Ezr. 1:1–4. 2:1. 3:8–10. They had not proceeded far, however, before they were obliged to desist, on account of an order from Artaxerxes, king of Persia, which had been procured through the misrepresentations of the Samaritans and others. 4:1. During 15 years the work stood still (v. 24), but in the 2d year of Darius it was recommenced; and on the 3d day of the month Adar, in the 6th year of Darius, it was finished and dedicated (Ezr. 6:15,16), 21 years after it was began. B. C. 515.* The dimensions of this temple in breadth and height were double those of Solomon's. The weeping of the people at the laying of the foundation, therefore (Ezr. 3:12,13), and the diminutive manner in which they spoke of it, when compared with the first one (Hag. 2:3), were not occasioned by its .nferiority in size, but in glory. It wanted the 5 principal things of the former, viz. the ark and mercy-seat — the Divine Presence, or visible glory of the Shechinah — the holy fire on the altar — the Urim and Thummim — and the spirit of prophecy. In the year A. M. 3837, this temple was plundered and profaned by Antiochus Epiphanes, who ordered the discontinuance of the daily sacrifice, offered swine's flesh upon the altar, and completely suspended the worship of Jehovah. 1 Mac. 1:62.



Section showing the Construction of Herod's Temple; — after Calmet.

larger than that of Zerubbabel, as that of Zerubbabel was larger than Solomon's. For whereas the second temple was 70 cubits long, 60 broad, and 60 high, this was 100 cubits long, 70 broad, and 100 high. The porch was raised to the height of 100 cubits, and was extended 15 cubits beyond each side of the rest of the building. All the Jewish writers praise this temple exceedingly for its beauty, and the costliness of its workmanship; for it was built of white marble, exquisitely wrought, and with stones of large dimensions, some of them 25 cubits long, 8 cubits high, and 12 cubits thick.‖ To these there is no doubt a reference in Mk. 13:1. Lu. 21:5.

3. Of the several parts and courts of this temple it is unnecessary that we should here speak. They have been already described, with some little variation, in our account of the temple of Solomon. We may add, however, that the vast sums which Herod laid out in adorning this structure gave it the most magnificent and imposing form. 'Its appearance,' says Josephus,† 'had every thing that could strike the mind and astonish the sight. For it was on every side covered with solid plates of gold, so that when the sun rose upon it, it reflected such a strong and dazzling effulgence, that the eye of the beholder was obliged to turn away from it, being no more able to sustain its radiance than the splendor of the sun.' To strangers who approached the capital, it appeared at a distance like a huge mountain covered with snow; for where it was not decorated with plates of gold, it was extremely white and glistening.‡ The historian, indeed, says that the temple of Herod was the most astonishing structure he had ever seen or heard of, as well on account of its architecture as its magnitude, and likewise the richness and magnificence of its various parts, and the fame and reputation of its sacred appurtenances. And Tacitus calls it *immensæ opulentiæ templum* — a temple of immense opulence. Its external glory, indeed, consisted not only in the opulence and magnificence of the building, but also in the rich gifts with which it was adorned,** and which excited the admiration of those who beheld them. Lu. 21:5.

4. This splendid building, however, which was once the admiration and envy of the world, has forever passed away. According to our blessed Lord's prediction, that 'there should not be left one stone upon another that should not be thrown down' (Mk. 13:2), it was completely demolished by the Roman soldiers, under Titus, A. D. 70, on the same month, and on the same day of the month, on which Solomon's temple was destroyed by the Babylonians.†† Thus it continued for 3 years, when it was repaired and purified by Judas Maccabæus, who restored the divine worship, and dedicated it anew.

IV. Herod, having slain all the Sanhedrin except two, in the first year of his reign, or 37 years before Christ, resolved to atone for it by rebuilding and beautifying the temple.‡‡ This he was the more inclined to do, both from the peace which he enjoyed, and the decayed state of the edifice. For, besides the common ravages of time, it had suffered considerably by the hands of enemies; since that part of Jerusalem was the strongest, and consequently the last resort of the inhabitants in times of extremity. After employing 2 years in preparing the materials for the work, in which 1000 wagons and 10,000 artificers were employed, besides 1000 priests to direct the works, the temple of Zerubbabel was pulled down, 17 years before Christ, and 46 years before the first passover of his ministry.§§ Herod's temple was fit for divine service in 9½ years; but a great number of laborers and artificers were still employed in carrying on the out-buildings, all the time of our Savior's abode on earth, and even till the appointment of Gessius Florus as governor of Judea.§

2. The temple of Herod was considerably

III. We have only to add that, from several passages of Scripture, it appears that the Jews had a body of soldiers who guarded the temple, to prevent any disturbance during the ministration of such an immense number of priests and Levites. To this body of men, whose office it was to guard the temple, Pilate probably referred, when he said to the chief-priests and Pharisees who waited on him to desire he would make the sepulchre secure, 'You have a watch: go your way, and make it as secure as you can.' Mat. 27:65. Over these guards *one* person had the supreme command, who in several places is called the *captain of the temple*, or *officer of the temple guards*. Ac. 4:1. 5:25,26. 18:12. Josephus mentions such an officer, Antiq. b. xx. § 2; Wars, c. 17, § 2.‖‖

VII. A few remarks on the daily service of the temple may properly close this section.

1. The first thing we notice is the *morning* service. After having enjoyed their repose, the priests bathed themselves in the rooms provided for that purpose, and awaited the arrival of the president of the lots. This officer having arrived, they divided themselves into two companies, each of which was provided with lamps or torches, and made a circuit of the temple, going in different directions, and meeting at the pastryman's chamber, on the S. side of the gate Nicanor. Having summoned him to prepare the cakes for the high-priest's meat-offering, they retired with the president to the S. E. corner of the court, and cast lots for the duties connected with the altar. The priest being chosen to remove the ashes from the altar, he again washed his feet at the laver, and then, with the silver shovel, proceeded to his work. As soon as he had removed one shovelful of the ashes, the other priests retired to wash their hands and feet, and then joined him in cleaning the altar and renewing the fires. The next duty was to cast lots for the 13 particular duties connected with offering the sacrifice, which being settled, the president ordered one of them to fetch the lamb for the morning sacrifice. While the priests on this duty were engaged in fetching and examining the victim, those who carried the keys were opening the 7 gates of the court of Israel, and the 2 doors that separated between the porch and the holy place. When the last of the 7 gates was opened, the silver trumpets gave a flourish, to call the Levites to their desks for the music, and the stationary men to their places,‖ as the representatives

tempt uously shaking their heads, and saying, 'O Thou, who couldst *demolish our* TEMPLE, and rear it up again, in all its splendor, in the space of *three* days, do now *save Thyself*, and descend from the cross!' Mat. 27:40. Their superstitious veneration for the temple further appears from the account of Stephen. When his adversaries were baffled and confounded by that superior wisdom and those distinguished gifts he possessed, they were so exasperated at the victory he had gained over them, that they went and suborned persons to swear that they had heard him speak blasphemy against Moses and against God. These inflaming the populace, the magistrates, and the Jewish clergy, he was seized, dragged away, and brought before the Sanhedrin. Here the false witnesses, whom they had procured, stood up, and said, 'This person before you is continually uttering the most reproachful expressions against this SACRED PLACE' (Ac. 6:13), meaning the temple. This was *blasphemy* not to be pardoned. A judicature composed of high-priests and scribes would never forgive *such* impiety.¶¶ We witness the same thing in the case of Paul, when they imagined that he had taken Trophimus, an Ephesian, with him into the temple, and for which insult they had determined to imbrue their hands in his blood. Ac. 21:28, &c.

* Lightfoot, Chronicle, *in loco.*
† Josephus, Antiq. b. xv. ch. i. xi. Prideaux, A. A. C. 37.
‡ Ibid. b. xv. 11. Prideaux, A. A. C. 17. Jn. 2:20.
§ Josephus, Wars, b. vi. ch. iv.
‖ Josephus, Antiq. b. xv. ch. xi.
¶ Josephus, Wars, b. v. ch. v.
** Josephus, Antiq. b. xv. ch. xi.
†† Josephus, Wars, b. vi. ch. iv.
‡‡ Philo and Josephus, in several places.
§§ Harwood's Introduction, vol. ii. pp. 163–178
‖‖ Ibid. pp. 169, 170.

of the people.* The opening of the folding-doors of the temple was the established signal for killing the sacrifice, which was cut in pieces and carried to the top of the altar, where it was salted and left, while the priests once more retired to the room Gazith to join in prayer. While the sacrifice was being slain in the court of the priests, the two priests appointed to trim the lamps and cleanse the altar of incense were attending to their duties in the holy place. After the conclusion of their prayer, and a rehearsal of the ten commandments and their phylacteries, the priests again cast lots, to choose two to offer incense on the golden altar, and another to lay the pieces of the sacrifice on the fire of the brazen altar. The lot being determined, the two who were to offer the incense proceeded to discharge their duty, the time for which was between the sprinkling of the blood and the laying the pieces upon the altar, in the morning; and in the evening, between the laying of the pieces upon the altar and the drink-offering. As they proceeded to the temple, they rang the *megemphita*, or great bell, to warn the absent priests to come to worship, the absent Levites to come to sing, and the stationary men to bring to the gate Nicanor those whose purification was not perfected. The priest who carried the censer of coals, which had been taken from one of the three fires on the great altar, after kindling the fire on the incense altar, worshipped and came out into the porch, leaving the priest who had the incense alone in the holy place. As soon as the signal was given by the president, the incense was kindled, the holy place was filled with perfume, and the congregation without joined in the prayers.† These being ended, the priest, whose lot it was to lay the pieces of the sacrifice upon the altar, threw them into the fire, and then, taking the tongs, disposed them in somewhat of their natural order. The four priests who had been in the holy place now appeared upon the steps that led to the porch, and extending their arms, so as to raise their hands higher than their heads, one of them pronounced the solemn blessing, Nu. 6:24–26. After this benediction, the daily meat-offering was offered; then the meat-offering of the high-priest; and last of all the drink-offering; at the conclusion of which the Levites began the song of praise, and, at every pause in the music, the trumpets sounded and the people worshipped. This was the termination of the morning service.‡ It should be stated, that the morning service of the priests began with the dawn of day, except in the great festivals, when it began much earlier; the sacrifice was offered immediately after sunrise.

2. During the middle of the day, the priests held themselves in readiness to offer the sacrifices that might be presented by any of the Israelites, either of a voluntary or an expiatory nature. Their duties would therefore vary according to the number and nature of the offerings they might have to present.

3. The *evening service* varied in a very trifling measure from that of the morning, and the same priests ministered, except when there was one in the house of their father who had never burned incense, in which case that office was assigned to him; or if there were more than one, they cast lots who should be employed.§

VIII. The holiness of the place, and the injunction of Le. 19:3, 'Ye shall reverence my sanctuary,' laid the people under an obligation to maintain a solemn and holy behavior when they came to worship in the temple. We have already seen that such as were ceremonially unclean were forbidden to enter the sacred court on pain of death; but in the course of time there were several prohibitions enforced by the Sanhedrin which the law had not named. The following have been collected by Lightfoot out of the rabbinical writings: — (1) 'No man might enter the mountain of the house with his staff.' — (2) 'None might enter in thither with his shoes on his feet,' though he might with his sandals. (3) 'Nor might any man enter the mountain of the house with his scrip on.' (4) 'Nor might he come in with the dust on his feet,' but he must wash or wipe them, 'and look to his feet when he entered into the house of God;' to remind him, perhaps, that he should then shake off all worldly thoughts and affections. (5) 'Nor with money in his purse.' He might bring it in his *hand*, however, and in this way it was brought in for various purposes. If this had not been the case, it would seem strange that the cripple should have been placed at the gate of the temple, to ask *alms* of those who entered therein. See Ac. 3:2. (6) 'None might spit in the temple: if he were necessitated to spit, it must be done in some corner of his garment.' (7) 'He might not use any irreverent gesture, especially before the gate of Nicanor,' that being exactly in front of the temple. (8) 'He might not make the mountain of the house a thoroughfare,' for the purpose of reaching a place by a nearer way; for it was devoted to the purposes of religion. (9) 'He that went into the court must go leisurely and gravely into his place; and there he must demean himself as in the presence of the Lord God, in all reverence and fear.' (10) 'He must worship standing, with his feet close to each other, his eyes directed to the ground, his hands upon his breast, with the right one above the left.' See Lu. 18:13. (11) 'No one, however weary, might sit down in the court.' The only exception was in favor of the kings of the house of David. (12) 'None might pray with his head uncovered. And the wise men and their scholars never prayed without a vail.' This custom is alluded to in 1 Co. 11:4, where the apostle directs the men to reverse the practice adopted in the Jewish temple. (13) Their bodily gesture, in bowing before the Lord, was either 'bending of the knees,' 'bowing the head,' or 'falling prostrate on the ground.' [Comp. the cuts on the colored page.] (14) Having performed the service, and being about to retire, 'they might not turn their backs upon the altar.' They therefore went backward till they were out of the court.‖

§ 3. — *The Synagogues.*

1. The term *synagogue* primarily signifies an assembly; but, like the word *church*, it came at length to be applied to places in which any assemblies, especially those for the worship of God, met or were convened. From the silence of the O. T. with reference to these places of worship, most commentators and writers on biblical antiquities are of opinion that they were not in use till after the Babylonish captivity. Prior to that time, the Jews seem to have held their social meetings for religious worship either in the open air, or in the houses of the prophets. See 2 K. 4:23. Afterwards, synagogues could only be erected in those places where ten men of age, learning, piety, and easy circumstances, could be found to attend to the service which was enjoined in them. Large towns had several synagogues; and soon after the captivity, their utility became so obvious, that they were scattered over the land, and became the parish churches of the Jewish nation. Their number appears to have been very considerable; and when the erection of a synagogue was considered as a mark of piety (Lu. 7:5), or passport to heaven, we need not be surprised to hear that they were multiplied beyond all necessity, so that in Jerusalem alone there were not fewer than 460 or 480.¶ They were generally built on the most elevated ground,** and consisted of two parts. The one on the most westerly part of the building contained the ark, or chest, in which the book of the law and the sections of the prophets were deposited, and was called the temple, by way of eminence. The other, in which the congregation assembled, was termed the body of the church. The people sat with their faces towards the temple, and the elders in the contrary direction, and opposite to the people; the space between them being occupied by the pulpit or reading-desk. The seats of the elders were considered as more holy than the others, and are spoken of as 'the chief seats in the synagogue.' Mat. 23:6.

2. The stated office-bearers in every synagogue were 10, though in rank they were but 6. Their names and duties are given by Lightfoot, to whom the reader is referred. But we must notice the *Archisynagogos*, or ruler of the synagogue, who regulated all its concerns, and granted permission to preach. Of these there were 3 in each synagogue. Dr. Lightfoot believes them to have possessed a civil power, and to have constituted the lowest civil tribunal, commonly known as 'the council of three;' whose office it was to decide the differences that arose between any members of the synagogue, and to judge of money matters, thefts, losses, &c.†† To these officers there is probably an allusion in 1 Co. 6:9. The second office-bearer was 'the angel of the church,' or minister of the congregation, who prayed and preached. In allusion to these, the pastors of the Asiatic churches are called *angels*. Re. ch. 2, 3.

3. The service of the synagogue was as follows: — The people being seated, the minister, or angel of the church, ascended the pulpit, and offered up the public prayers; the people rising from their seats, and standing in a posture of deep devotion. Mat. 6:5. Mk. 11:25. Lu. 18:11,13. The prayers were 19 in number, and were closed by reading the execration. The next thing was the repetition of their phylacteries; after which came the reading of the law and the prophets. The former was divided into 54 sections, with which were united corresponding portions‡‡ from the prophets (see Ac. 15:21. 13:27); and these were read through once in the course of the year. After the return from the captivity, an interpreter was employed in reading the law and the prophets (see Ne. 8:2–10), who interpreted them into the Syro-Chaldaic dialect, which was then spoken by the people. The last part of the service was the expounding of the Scriptures, and preaching from them to the people. This was done either by one of the officers, or by some distinguished person who happened to be present. The reader will recollect one memorable occasion on which our Savior availed Himself of the opportunity thus afforded to address his countrymen (Lu. 4:20), and there are several other instances recorded of Himself and his disciples teaching in the synagogues. See Mat. 13:54. Mk. 6:2. Jn. 18:20. Ac. 13:5, 15,44. 14:1. 17:2–4,10–12,17. 18:4,25. 19:8. The whole service was concluded with a short prayer or benediction.§§

4. The Jewish synagogues were used not only for the purposes of divine worship, but also for courts of judicature, in such matters as fell under the cognizance of the *council of three*, of which we have already spoken. On such occasions the sentence given against the offender was sometimes carried into effect in the place where the council was assembled. Hence we read of persons being *beaten* in the *synagogue*, and

* The whole congregation was divided into twenty-four classes, each of which sent a representative.

† See Lu. 1:9, &c.

‡ Lightfoot, Temple Service, ch. ix. § Ibid. ‖ Ibid. ch. x.

¶ Lightfoot, Chorog. Cent. ch. xxxvi.

** Luke says (6:12) that our Lord went up into a mountain to pray, and continued all night in a *proseucha*, or *oratory* dedicated to God. These *proseuchæ* are several times mentioned in the N. T., and are considered by some persons, but we think improperly, as being different places from the synagogues. See Jennings's Jewish Antiq. b. ii. ch. 11, and Harwood's Introd. vol. ii. p. 174.

†† Lightfoot, Harm., Lu. 4:15. Hor. Heb., Mat. 4:23.

‡‡ See p. 59. Ed.

§§ See Jennings's Jewish Antiq. b. ii. c. 11; Prideaux, Connec. A. A. C. 444, &c. For an account of the synagogue service of the modern Jews, see Allen's Modern Judaism, p. 319, &c.

scourged in the *synagogue*. Mat. 10:17. Mk. 13:9.

SECTION V.

MINISTERS OF THE JEWISH SANCTUARY.

I. The *High-Priest* — His qualifications and functions — His consecration to the office, and his dress — His duties — Typical nature of his character. II. The *Superior Officers of the Temple* — 1. The Sagan — 2. The Katholikin — 3. The Amerkelin — 4. The Gezberin — 5. The heads of the course — 6. The heads of the houses of their fathers — 7. Overseers. III. The *Ordinary Priests* — Qualifications for the discharge of the priestly office — The dress of the priests — Their duties — Their maintenance — Their numbers and divisions. IV. The *Levites* — Their rank — Their classes and duties — Their consecration — Their dress — Their support — Their numbers. V. The *Nethanim and Stationary Men*.

In treating of those persons who sustained sacred functions in the Jewish church, we shall follow the order in which they are enumerated and classed by the indefatigable Lightfoot;* viz. the High-priest — the Superior Officers of the Temple — the Priests — the Levites — the Stationary Men, and the Nethinim.

§ 1. — *The High-Priest.*

1. In the Aaronic priesthood, the law established two orders or degrees; of which the superior was allotted to Aaron himself, and to his successors in the pontifical dignity; and the inferior to the other priests. Hence it appears that those functions which the Scriptures attribute to Aaron, as peculiar to himself, belonged exclusively to the high-priests, while the rest of the offices might be legitimately performed by the other priests.

2. In addition to the splendor of his dress and the dignity of his office, of which we shall presently speak, there were certain things of a civil nature in which the high-priest differed from other men. It was necessary, for instance, that he should be free from bodily defect. Le. 21:17–21. He could neither marry a widow, nor a woman that had been divorced, nor a profane woman; but only a virgin. v. 7–15. He might not be defiled for the dead, or mourn, except for his nearest relations. v. 1–3. He might not be vailed if others were, or unvailed if they happened to be so; and while others sat on the ground, he sat on a seat. In short, the Jewish policy seems to have been, never to allow that principal functionary to forget that he was the priest of God, and solemnly separated from the rest of men. Yet, high as his character was, in a sacred point of view, he was not raised above the law; for there were circumstances which show that, in civil matters, the crown was always superior to the mitre. Thus he might be a witness in a civil cause, and, if necessary, evidence might be given against him. He might act as a judge occasionally; and, when guilty, could himself be judged. If he so far forgot the sanctity of his character as to do any thing that required whipping, he was suspended from his office, punished by the Sanhedrin, and then deposed. His shoe might be pulled off, for not raising seed unto his brother (De. 25:5), although he was not permitted to marry a widow. Le. 21:13,14. These, and several other things which might be mentioned, serve to show that the sanctity of his character did not raise him above civil control.†

3. That no species of sanctity or honor might be wanting to the priesthood, the Aaronic priests were consecrated to their office by various rites and ceremonies, in the following manner:— The first part of the consecration commenced with ablution (Ex. 29:4. Le. 8:6), to teach them the necessity of holiness to the proper discharge of so sacred an office. As soon as the lustrations had been duly performed on Aaron and his sons, Aaron himself was arrayed in the pontifical attire; the splendor and magnificence of which were proportioned to the dignity of the priesthood, and of the services to be performed. Hence they are said to have been made 'for glory and for beauty.' Ex. 28:2. The vestments of the high-priests were the coat, the drawers or breeches, the girdle, the robe, the ephod, the breastplate, the mitre, and the crown [cut, p. 47]; all which, being very beautiful, and some of them made of gold, have been called by the Jews *golden vestments*. Ex. 28: These were put upon Aaron, and used to be worn by every high-priest in the performance of all the sacred functions, except only on the day of annual atonement. In the services of that day, no others were worn than the coat, the drawers, the girdle, and the mitre; these were made of linen, and are called, by the Jews, *white vestments*. Grief became that day, and pompous attire is unsuitable to grief. When arrayed with these vestments, Aaron was further dignified by being anointed with the holy oil (Ex. 29:7. 30:25. Le. 8:12), which the Jewish writers say was profusely poured over his head, and thence drawn over his forehead, so as to describe on it, according to some, the Greek X, according to others the K, or according to others the Hebrew כ, which is the first letter of the word *priest* in that language; for there is nothing which the Jews leave uninvolved in their subtilties. The holy unction, however, was significant of honor and joy, as well as of sanctity and divine inspiration. In allusion to this, David says, 'Thou lovest righteousness and hatest iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.' Ps. 45:7. Hence it is, also, that the Son of God, being endued with the Holy Spirit without measure (Jn. 3:34), is called Messiah, Christ, the *anointed*. Hence, likewise, Christians themselves, who are made spiritual kings and priests (Re. 1:6), are said to be 'anointed,' and to have 'received an unction.' 2 Co. 1:21. And hence, in the last place, among the ancient Christians, unction was connected with baptism.‡

4. These rites having been performed upon Aaron, his sons were next enrolled with the vestments appointed for them, and then the oblation of three sacrifices for the whole of them followed — First, a *sin-offering*, as a kind of expiation by which they were to be purified; secondly, a *burnt-offering*, as a gift or present to recommend them to their Lord; and lastly, a *peace-offering*, as a sacred feast by which they were introduced into the family of God. For even the officers themselves were permitted to feed upon peace-offerings; and those who rightly fed upon them were considered as God's domestics. Ex. 29: Le. 8: With the blood of the ram, which was immolated as a peace-offering, the right ears of all the priests were then imbued, and the thumbs of their right hands, and the great toes of their right feet. Ex. 29: 20. Le. 8:23,24. By this ceremony every priest was admonished what great attention he was required to give to the study of the law, to the sacred services, and to his ways — a term by which the Hebrews denote the general conduct. Abarbanel observes that these ceremonies were performed on the right ear, right hand, and right foot, to teach the priest that his hearing, his actions, and his manners, ought always to have a right tendency; for the *right* denotes perfection.§ After these things were done, Moses, who was appointed to officiate as a priest in these solemnities, 'took of the ram' last mentioned, 'the fat and the rump, and all the fat that covereth the inwards, and the caul above the liver, and the two kidneys and their fat, and the right shoulder; and one loaf of bread, and one cake of oiled bread, and one unleavened wafer, and put all in the hands of Aaron and his sons;' and placing his hands under their hands [note and cut, I Ch. 29:24], he 'waved them' all to and fro, and presented them to God, the possessor of all things; and having thus presented them, he 'took them from off their hands,' and proceeded to 'burn them upon the altar.' Le. 8:25–28. Ex. 29:22–25. The breast of this ram he waved in the same manner, and took for himself, that being his share, as he had done the duty of a priest. He then sprinkled Aaron and his sons, and all their garments, with blood taken from the altar, and with the holy oil. In this manner he consecrated both the priests themselves and the sacerdotal vestments. Le. 8:29,30.

5. By these rites and ceremonies, repeated for 7 successive days, the whole family of Aaron was originally invested with the priesthood. Le. 8:33,34. But as long as any of the holy oil remained, all his successors in the priesthood, when about to enter on their office, were anointed and arrayed with the pontifical vestments, for the same number of days. Ex. 29:29,30. Hence the high-priest is sometimes designated in the Scripture as 'the priest that is anointed.' Le. 4:3, 5,16. But after the consumption of the sacred oil made by Moses, which the Jews affirm was never made again, it was a sufficient investment in the high-priesthood to be arrayed in the pontifical robes for 7 successive days; after which he was said to be 'consecrated by the garments.' The case of the high-priest differed from that of the common priests, who were never consecrated afresh after the original consecration of their fathers, the immediate sons of Aaron. The reason of this difference was, that the pontificate descended according to personal claims, but the priesthood by hereditary right.‖

6. The high-priest, being thus installed, was prepared for discharging the various parts of his office, which were as follow:— (1) To offer sacrifices for the people; some of which he performed alone, as on the great day of atonement, in the most holy place; some with the assistance of the priests, as the offering of incense, and trimming the lamps, at certain times, in the holy place; and some with the assistance of both priests and Levites, as all the services of the brazen altar, where the priests assisted in killing, and the Levites in removing what was offensive about the bodies of the beasts sacrificed. — (2) To bless the people, either at stated seasons, according to the form prescribed in Nu. 6:23–27, or occasionally, as when Eli blessed Hannah, 1 S. 1:17. — (3) To judge the people, either in things concerning the house and worship of God (Zch. 3:6,7), or in hard and difficult cases of a civil nature, when he was joined with the civil judge or ruler. De. 17:12.¶ Dr. Owen makes him also to have been, *ex officio*, a member of the Sanhedrin, which he thinks is countenanced by De. 17:8–13, although he owns that this is denied by some of the Jews.**

7. The high-priest held his office for life, i. e. he could not be deposed by any legal procedure. But it frequently happened, in the times toward the end of the Jewish polity, that the office was made an object of emolument and ambition, and priests were deposed and installed according to the pleasure of those who wielded the supreme authority in the state. See the books of Maccabees, and Josephus's Jewish Wars, b. iv. c. 3.

8. In closing these observations, we must not omit to notice the typical character of the high-priest, the illustration of which truth is one of the objects proposed by the writer of the Epistle to the Hebrews. As our great High-priest, Christ has offered a more excellent sacrifice than those with which Aaron was provided. He, 'through the Eternal Spirit, offered Himself without spot to God,' and then passed through the heavens into the most holy place, to present the oblation of his blood on our behalf.

* Temple Service, ch. ii.–vii.
† Ibid. ch. iii. See also Brown's Jewish Antiq. vol. i. pp. 248, 249.
‡ Tertullian de Baptism. ch. vii.
§ Ad Ex. ch. 29.
‖ Outram on Sacrifices, Diss. i. c. 5.
¶ Brown's Jewish Antiq. vol. i. p. 247.
** Exercit. 23, in vol. i. of his Exposition of the Epistle to the Hebrews. For a more detailed account of the vestments and duties of the high-priest, see Jennings's Jewish Antiq. b. i. c. 5.

§ 2. — *The Superior Officers of the Temple.*

Of these the following were the principal ones: —

1. The *sagan* was the officer next in dignity after the high-priest. There is some difficulty in ascertaining the precise nature of his duties; but he seems to have been the assistant of the high-priest while present, and his substitute when absent. For as all the affairs of the temple were under the direction of the high-priest, and no individual could attend to them all, so it was judged requisite to give him an assistant. Hence the sagan acted as high-priest in all the business of the temple which was not peculiar to that sacred character, when the high-priest himself was either absent or indisposed. This office also related to the priests below him; for Maimonides says that all the priests were under the disposal of the *sagan*. In this sense, Lightfoot remarks, Zadok and Ahimelech are said to have been priests in the days of Abiathar, the high-priest: he is also of opinion that, where Annas and Caiaphas are said to have been high-priests together (Lu. 3:2), the meaning is, that Caiaphas was high-priest, and Annas his *sagan*.*

2. The next officers in point of dignity were the *katholikin*, or chief overseers of the treasuries. They were 2 in number, and, as their title imports, were placed over the property of the temple. They were to the *sagan* what the *sagan* was to the high-priest.

3. The next office was that of the *ouerkelin*, of whom there were 7. They were the overseers of the 7 gates round the court of Israel. They had also the keys of the temple wardrobes, and of the rooms of the several vessels.

4. The *gezberin*, or deputy-collectors, under the *katholikin* and *ouerkelin*, were appointed to receive all that was due by statute, or voluntarily offered, to the temple treasury. The 5 ranks of priests thus noticed are thought by Lightfoot to have formed the *beth-din*, or consistory of the priests, for transacting the business of the sanctuary; neither inflicting fines nor corporal punishments, but superintending the service and the devoted things. They are called *counsellors* and *sitters*; and Joseph of Arimathea, who was 'an honourable counsellor,' is supposed to have been one of their number.

5. The *head of the course*, or the priest who presided over the course that served for the week, was the 6th officer in point of dignity. These are the same officers who in the Gospels are termed 'chief priests.'

6. The *heads of the houses of their fathers*, in each course of the priests, were the lowest order, except the *ordinary priests*.†

7. Besides these officers, there were 15 overseers, over so many companies, for the purpose of seeing to the proper ordering of every thing connected with the temple-service, in which the utmost regularity and the most rigid punctuality were observed.

§ 3. — *The Priests.*

1. The age at which the priests were allowed to enter upon their office is not stated in Scripture, but it is supposed to have been 30 years. From 25 to 30 they learned their duties, and from 30 to 50 they served their office, when they might retire if they chose.‡ Of their marriages we know but little: like the high-priests, they were forbidden to marry widows, or women who had been divorced; but might marry virgins, or the widows of priests (Ez. 44:22); and it was reckoned disgraceful to marry into families either of bad character, or bearing hereditary diseases. Le. 21:7. Great care was taken to prevent the ministers of the sanctuary from being polluted by any ceremonial defilement, and consequently disqualified for public service. In that respect they were to be holier than other men. For besides the general caution to avoid the ordinary violations of the divine law, which were binding on all the Israelites, their own particular defilements are specially mentioned (Le. 22:1–10); and their mourning for the dead, and consequent defilement on that account, were confined to the nearest relations (v. 1–3), lest the service of God should be interrupted.

2. The dress used by the priests while officiating, consisted of a white linen bonnet, coat, breeches, and a girdle of the same material, embroidered with blue, purple, and scarlet. Ex. 28:40, 42. 39:27–29. The bonnet was of the same form as the high-priest's mitre, but not so full and ornamented, and without the golden plate, on which was engraven 'HOLINESS TO THE LORD.' The girdle was of considerable length, so as to fold round them several times, thus serving both for warmth and for strengthening the loins. When they were not officiating, they wore the ordinary dress of their countrymen. Le. 6:11.

3. The duties of the priests are fully described in the Pentateuch. They kept alive the sacred fire on the altar of burnt-offering, in the court of the priests. They killed the animals which were devoted, offering them in the manner appointed for each. They trimmed the lamps on the golden candlestick in the holy place; prepared, brought, and removed the show-bread; offered up prayers for the people; judged of leprosy, the causes of divorce, the waters of jealousy, vows, uncleanness, &c. In short, they had the charge of the sanctuary, altar, service, and all the vessels connected with it (Nu. 18:3, 5, 7); to keep them in order, to free them from pollution, and to preserve decency through the whole of the ritual; for which last purpose particularly none were allowed to taste wine till the evening. Le. 10:9. Ez. 44:21. But the duties of the priests were not confined to the temple. They were judges in civil matters in the 13 cities appropriated to them (1 Ch. 6:54–60. 13:3–10. Ez. 44:24); and would naturally also be employed in offices suited to their sacred character, either in reading, explaining, and translating the law (De. 33:10. Ne 8:2–8. 2 Ch. 17:8, 9), or, when synagogues were appointed, in sending a sufficient number of their order to the several places of public worship, to conduct the divine service.§ Nor were they freed from liability to serve the state in time of danger, of which we have numerous examples in the O. T. history.

4. The maintenance of the priesthood was derived from the following sources — the 13 cities, with their suburbs, which were appointed to them (Jos. 21:4, 9–19. 1 Ch. 6:54–60); the portions of the sacrifices which were reserved from the altar; the first-fruits presented at the temple (Le. 2:3, 10), which, by the rabbis, were fixed at the 60th, or next below the 60th, of the whole crop;‖ the produce of every thing devoted to the Lord; the firstlings of cattle; the first fleece of the sheep (De. 18:4); the price paid for the redemption of the first-born (Nu. 3:47. 18:16); the 10th of the tithes (Nu. 18:25–31); the 5th part that was added to the estimation of trespass in the things of the Lord (Le. 5:15, 16); the fruit of all trees of the 4th year after they were planted. 19:23, 24.¶

5. Concerning the number of the priests during the continuance of the tabernacle, we have no information. But in the time of David we find them so numerous that he divided them into 24 courses, each of which was to serve a week in its turn. 1 Ch. 24:1–19. 2 Ch. 23:8. Each of these courses had its head or chief, of whom we have spoken in enumerating the principal officers of the temple. This order seems to have been retained till the captivity; but as only 4 of the classes returned from Babylon, Ezra is said to have divided them into their original number, and to have distinguished each course by its former appellation. As the great number of the sacerdotal order occasioned their being first divided into 24 companies, so in after-times the number of each company became too large for them all to minister together; for there were no less, according to Josephus,** than 5000 priests in one course in his time. Each course was therefore divided according to the number of the houses of their fathers that were contained in it. The chiefs of each house formed the 6th class of officers noticed above.

§ 4. — *The Levites.*

1. The Levites were so named because they were the posterity of Levi, one of the sons of Jacob. They were chosen to the service of the sanctuary in place of the first-born of the males of Israel, who were counted holy to the Lord. Nu. 3:12. In point of dignity, the Levites were of a middle rank, between the priests and the people. They were, properly speaking, the ministers and assistants of the priests, during the whole divine service. Nu. 4:15. 1 Ch. 15:2.

2. The Levites were at first divided into three classes, according to the number of the sons of Levi, viz. the *Gershonites*, the *Kohathites*, and the *Merarites*. Nu. 3:17. Under the tabernacle, their office was to carry it and its furniture from place to place, each family having its particular department. At this time they did not enter upon their office till they were 30 years of age. Nu. 4:3. Under the temple, the age was reduced to 20. 1 Ch. 23:24. When the Israelites entered the promised land, the service of the Levites was somewhat altered; for while part of them attended the tabernacle and ark, the rest were distributed through the land, in the several cities that were allotted them. These cities were 35 in number; which, with the 13 given to the priests, made 48. Their names, with the tribes in which they stood, may be seen in Jos. 21:20–42. 1 Ch. 6:61–81. Six of these Aaronical and Levitical cities were styled *cities of refuge*, because they were appointed for those who had unintentionally been guilty of murder. De. 4:41–43. Jos. 20:2–9. In their several cities, it is supposed the Levites employed themselves in the instruction of youth.††

3. In the time of David, the Levites were divided into 24 courses, that they might attend the temple weekly, and only officiate about 2 weeks in the year. 1 Ch. 9:25–34. 23:7–23. 24:20–31. 25:1, &c. 26:1–19. The employment of the Levites about the temple was three-fold: (1) As *porters* at the gates of the temple. (2) As guards of its sacred precincts during the night. Over these was placed an overseer, called 'the man of the mountain of the house,' whose business it was to see that each one did his duty. We are told in the Mishna, that if, in going his rounds, he found any not standing, he said to him, from a consideration of human nature,* 'Peace be unto thee;' but if he found any one asleep, he struck him, and might set fire to his garments; which was sometimes done. Light-foot thinks there is an allusion to this in Re. 16:15, 'Behold, I come as a thief; blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.'‡‡ (3) As *musicians* and *singers*, whose duty it was to conduct the vocal and instrumental part of the sacred service. This class formed the temple-choir, and was divided into 24 companies. Such was the distribution of the Levites about the temple service; to which we may add, that on extraordinary occasions they assisted the priests in killing the sacrifices; but were not allowed to meddle with the blood. 2 Ch. 29:34. 30:16, 17. 35:11. They seem also to have had some share in the solemn act of blessing the people, at the conclusion of the public service (30:27); to have joined with

* Temple Service, ch. v. sect. 1.
† Ibid. sect. 2, ch. vi.
‡ Lightfoot, Hor. Heb. Lu. 1:18.
§ See Lightfoot, Harm. of the Evangel. p. 1, sect. 7, and p. 3, sect. 7.
‖ Calmet, Bib. Ency. art. FIRST-FRUITS; Lightfoot, Hor. Heb. Mat. 6:23.
¶ Brown's Jewish Antiq. vol. i. pt. 3, sect. 3.
** Second book against Apion.
†† Lightfoot, Harm. of the Evang. p. 1. sect. 7; pt. iii. sect. 1.
‡‡ Temple Service, c. viii. s. 1.

the priests in the general distribution of land: for maintaining the sacerdotal orders throughout the several cities allotted to them (21:3–7,16–19); to have *copies of the law* for the benefit of their countrymen, and even sometimes to have had *schools for explaining it*; to have acted in the situation of *officers* and *judges* (1 Ch. 23:4); and to have given their proportion of defence to the state. 26:30–32. We also find them sustaining the military character. 27:17. 12:26–28.

4. The consecration of the Levites to their office is recorded in Nu. 8:6–22, where we are informed that, after being sprinkled with water, having their bodies shaved, and their clothes washed, they took two young bullocks, with the necessary appendages, and gave them to Aaron, to be offered, the one for a sin-offering, and the other for a burnt-offering.

5. Concerning the dress of the Levites we have no information. Calmet says they had no dress to distinguish them from their countrymen. In the reign of Agrippa, Josephus informs us* that the Levites requested permission from that prince to wear the linen tunic, like the priests, which was granted. This innovation was displeasing to the priests; and the Jewish historian remarks, that the ancient customs of the country were never forsaken with impunity; adding, that Agrippa permitted likewise the families of the Levites to learn to sing and play on instruments, that they might be qualified for the temple-service as musicians.

6. The sources whence the support of the Levites was derived were, the 35 cities, with their suburbs, assigned to them; and the tithes of corn, fruit, and cattle; or rather nine tenths of all the tithable productions of the eleven tribes: for the priests received a tenth part of their tithes, which were regarded as their first-fruits, offered to God. Nu. 18: 21–24.

7. With regard to the numbers of the Levites, we observe that when numbered in the second year after the exodus, they were found to be 22,300 (Nu. 3:22,28,34); of which there were 8,580 fit for the service of the sanctuary. When enumerated by David a little before his death, those fit for the sacred service amounted to 38,000, of whom 24,000 were set over the work of the Lord; 6,000 were officers and judges, 4,000 were porters, and 4,000 musicians. 1 Ch. 23:3,4,5. Among those who took advantage of Cyrus's decree, and returned from Babylon, we find only 341 (Ezr. 2:40–42) or 350 (Ne. 7:43–56) Levites accompanying Zerubbabel. A few more, indeed, are mentioned in Ne. 12:24–26; but they are very inconsiderable. Many chose rather to remain in Babylon than to return to Judea; and it is painful to observe, that even of those who did return, there were several whose hearts were not right with God. But they became sensible of the errors into which they had fallen; reformed the abuses that had crept in among them, and, as a token of obedience, signed with Nehemiah the national covenant (Ne. 10:9–13), and dwelt at Jerusalem to influence others by their authority and example. 11: 15–19.†

§ 5. — *The Nethinim and Stationary Men.*

1. The *Nethinim* were persons given, as the name imports, to the priests and Levites, for performing the servile offices of the tabernacle and the temple. Jos. 9:27. The first of this kind of persons were the Gibeonites, who imposed upon the Israelites by a false statement, and thus saved their lives. Jos. 9:21–27. David and Solomon devoted to this service some of the persons taken in war, and 'the strangers that were in the land.' Ezr. 8:20. 2 Ch. 2:17,18. The latter amounted to 153,600, 30,000 of whom became hewers of wood, and 70,000 bearers of burdens, who were placed under 3,600 of the chief of Solomon's officers. 1 Ki. 5: 15. Many of these returned from the captivity, preferring to sustain the meanest offices in the house of God, rather than to dwell in the tents of wickedness. Ezr. 2:53. 8:20. Ne. 3:26. 7:46–60.

2. The *stationary men* we have had occasion to mention, in treating of the service of the sanctuary, whence it has been seen that they were the representatives at the temple of the 24 classes into which the Jewish nation was divided. The design of their appointment was to secure, *virtually*, the presence of the entire nation, when the daily sacrifices and worship were offered. There were 24 courses of these officers, each of which attended at the temple for a week, during which time it was peculiar lawful for them to wash their clothes, nor be trimmed by a barber.‡

SECTION VI.

SACRIFICES AND OBLATIONS.

I. *The origin of Sacrifices.* II. *The victims* to be offered. III. *The several kinds of offerings*—1. Burnt-offerings—2. Sin-offerings—3. Trespass-offerings—4. Peace-offerings—5. First-fruits and Tithes. IV. *Design and uses of Sacrifices.* V. *Meat-offerings*—1. General directions for preparing them—2. The omer of first-fruits—3. The two loaves for the day of Pentecost—4. The shew-bread. 5. Meat-offerings for particular persons—6. The oil, incense, frankincense, and tithes of inanimate things—7. Rules provided for offering meat-offerings. VI. *Free Sacrifices.* VII. The obligations to present sacrifices and oblations, and the time when they became due. VIII. The typical nature of the whole class of sacrifices.

1.—1. The origin of an institution so widely prevalent as that of sacrifices, is a subject in all respects calculated to excite the attention and stimulate the inquiry of the learned; and, accordingly, the ample field of theology scarcely presents any topic upon which the abilities and erudition of the most eminent divines have been more frequently or more warmly exercised. Nor can it be regarded as a subject of mere literary curiosity; it is a question of great religious interest, arising from its connection with the Levitical law, and with the Christian doctrine of atonement. It derives, too, especial importance from the relation it bears to prophecy; for if the rite of sacrifice be a divine institution, it must surely be invested with a typical character; i. e. it must have been intended as a symbolical representation, adapted to prefigure the expiatory sacrifice of the Son of God. Writers, however, the most competent to the discussion, have given sufficient judgments on the question — whether sacrifice is to be attributed to a divine or a human origin. Among the many distinguished theologians who have advocated the former opinion, Abp. Magee, on account of the acuteness of his intellectual powers, and the skill with which he wields his vast erudition, holds a conspicuous rank. His 'Discourses and Dissertations on the Scriptural Doctrine of Atonement and Sacrifice' are justly esteemed the most classical work in defence of the divine origin of sacrifice. Mr. Faber has followed in the same track, and has thrown much light upon the subject, in his treatise on the 'Objects and Grounds of the Three Dispensations.' Bp. Warburton,§ Mr. Benson,‖ and Mr. Davison,¶ on the contrary, maintain that we cannot insist on the divine institution of sacrifices, in its earliest age, nor build any thing on that assumption.

2. The positions which are maintained by the impugners of the divine origin of sacrifice are these: (1) That a divine appointment of sacrifice cannot be maintained, as the more *probable* account of the origin of that mode of worship. (2) That its human institution, if that be admitted, does not intrench in any manner upon the honor and sanctity of the Mosaic law; nor invade, much less invalidate, the essential doctrine of the Christian atonement; and, (3) that if any person shall still prefer to ascribe the first sacrifices to a divine appointment, there is yet no tenable ground for the belief, that any revelation of their intent, in reference to the future sacrifice and atonement of the gospel, was joined with them.

3. Of these positions, the first is evidently the most important, and it has consequently been eloquently and powerfully enforced by the writers to whom reference has been made. The proofs by which it is sought to establish it are derived from both the historical and the doctrinal evidence of Scripture. Beginning with the historical evidence, much weight is attached to the observation, that there is a total silence in holy writ as to the rise of sacrifice. 'When the offerings of Cain and Abel,' says Mr. Davison, 'the first recorded instance of that or any other worship, are introduced, the record adds nothing as to the authority or the appointment of that kind of religious service. Whether commanded of God, or framed by man, the text leaves wholly unexplained. Not only is there no direct information, but neither is there any implied evidence in the history of the *facts*, intimating whether the worshipper, when he came to bring his offering, obeyed a command, or acted upon the suggestions of a customary or a spontaneous piety.'**

4. This negative argument has been powerfully urged by Bp. Warburton, and eloquently enforced by Mr. Benson; nor has it gained any additional force in the hands of Mr. Davison; for, when he proceeds to argue, that 'this *silence* of Scripture history, neutral in the narration, is far from neutral in its import,' he may be thought either to contradict himself, or to argue sophistically. But the argument, however propounded, cannot avail with the advocates of the opposite system, who deny the premises. In their view of the question there is 'an implied evidence in the history of the facts;' since the *divine acceptance* of Abel's offering is, in their estimation, evidence that the worship itself must have been *commanded*. The same inference, they believe, is deducible from the very expressions in the Scripture narrative, from the distinction of *clean* and *unclean* beasts, which, they think, could only be made for sacrificial purposes (Ge. 7:2), and from the appointment of the Sabbath as virtually including the appointment of sacrifice; for they cannot conceive that the Almighty would set apart the 7th day for religious services, without informing man of the nature of the services he was bound to perform. It cannot, however, be denied, that in the history there is no *express mention* of the divine institution of sacrifices; and upon this circumstance we may reason as an acknowledged fact: it may, nevertheless, be fairly doubted whether a negative argument of this kind can amount to more than a presumption, which, in the present case, is much diminished by another fact, namely, that in the book of Genesis, and the other historical parts of the sacred volume, there are omissions of equally important matter. Excepting Jacob's supplication at Bethel (Ge. 28:18–22), scarcely a single allusion to prayer is to be found in the whole Pentateuch. Circumcision, being the sign of God's covenant with Abraham, was beyond all question punctually observed by the Israelites; yet, from their settlement in Canaan, no particular instance is recorded of it till the circumcision of Christ — a period comprehending about 1500 years. The observance of the Sabbath is never spoken of in the history of the patriarchal ages; and no express mention is made of it in the books of Joshua, Judges, Ruth, the First and Second of Samuel, or the First Book of Kings. Hence it is argued, that it can be nothing wonderful if the first institution of sacrifice, on the supposition of a divine command, is

* Jewish Antiquities, b. xx. c. 8.

† Lightfoot, Temple Service, ch. vii. s. 2. Jennings's Jewish Antiq. b. i. ch. 5. Brown's Jewish Antiq. vol. i. pt. 3, s. 4. Beaucobre, Introd. p. 90, 4to.

‡ Lightfoot, Temple Service, ch. vii. sect. 3.

§ Divine Legation, lib. iv. cap. 2.

‖ Benson's Hulsean Lectures for 1822, lect. 18.

¶ Davison's Discourses on Prophecy, p. 125; and Inquiry into the Origin and Intent of Primitive Sacrifice, *passim*.

** Davison's Inquiry, p. 9.

not recorded in the summary history of the primitive times.

5. Having concluded that the *historical evidence* of Scripture is adverse to the belief that primitive sacrifice was consecrated by a divine institution, these writers proceed to consider the objections which have been made to its *human origin*; the first of which is the natural incongruity of sacrificial worship — its unsuitableness to the dictates of reason. The stress of this argument is applied not to eucharistic, but to piacular sacrifice. The former, being an oblation of thanksgiving, is the natural and spontaneous offering of a heart impelled by gratitude to its Creator. The exception, then, taken to the natural reasonableness of sacrifice, bears only upon the sacrifice strictly so called, that of a living creature, slain, and offered as a holocaust upon the altar, and presented as an offering for sin. 'In this kind of sacrifice,' says Mr. Davison, 'two conditions are to be distinguished — the guilt of the worshipper, and the atonement for, or expiation of, his sin.' In reference to the second condition, the expiatory or atoning power of sacrifice, the following candid acknowledgments are made by this writer: — 'Instead of attempting to deduce the doctrine of expiation and atonement by animal sacrifice from the light of nature, or the principles of reason, I confess myself unable to comprehend, with the most ignorant, how it can ever be grounded on any such principles, or justified by them. There exists no discernible connection between the one and the other. On the contrary, Nature has nothing to say for such an expiatory power, and Reason every thing to say against it. For that the life of a brute creature should ransom the life of a man; that its blood should have any virtue to wash away his sin, or purify his conscience, or redeem his penalty; or that the involuntary sufferings of a being, itself unconscious and irrational, should have a moral efficacy to his benefit, or pardon, or be able to restore him with God; — these are things repugnant to the sense of reason, incapable of being brought into the scale of the first ideas of nature, and contradictory to all genuine religion, natural and revealed. For as to the remission of sin, it is plainly altogether within the prerogative of God — an act of his mere mercy; and since it is so, every thing relating to the conveyance and the sanction, the possession and the security, of it, can spring only from his appointment. Reason teaches repentance as a preliminary condition to the hope of pardon; but reason can do no more. External rites, merely human, whether rites of sacrifice or any other, may exhibit the repentance, but they cannot rise above the efficacy of that inward act which they exhibit. They cannot supply the shortness, or cure the infirmity, or satisfy the doubt, of its pretensions. The human instruments are here infinitely unequal to the end proposed. They may speak the suppliant suing for pardon; they can never speak the suppliant absolved. And though mere natural reason, when best informed, may not always have thought justly, or argued soberly, on the subject of repentance, we may confidently assert that one of its last resources would have been, that of adopting the blood of a victim as the positive remedy for the guilt of moral transgression. If, therefore, the primitive age had its expiatory sacrifices, sacrifices framed according to this standard, it would be difficult to account for them as rational rites; still more difficult to think that under the palpable incapacity of their human origin they could have been accepted by God. No; expiatory sacrifice must have been of God's own appointment, to reconcile it either to God, or to man himself, till he was fallen under a deplorable superstition.' *

6. These conclusions, as just as forcibly expressed, render it essential to the system to which they belong, to evince, that in the primitive religion no expiatory or atoning virtue is ascribed to sacrifice. This is sought to be accomplished by an appeal to the Scripture history, where it is observed, that in the offerings of Abel, in the sacrifice of Noah, and in the oblations of the patriarchs, the sacrificial worship is given with the utmost simplicity of description. The altar is raised, the oblation is brought, and the victim is sacrificed; but with what notions, with what specific intent, is not defined. This, it is conceived, becomes more apparent by contrasting it with the different scene which meets our view on turning to the Mosaic law: '*For the life of the flesh is in the blood, and I have given it to you, upon the altar, to make an atonement for your soul. For it is the blood that maketh an atonement for the soul.*' Le. 17:11. This doctrine of the atoning power of blood, the writers whom we are noticing think to be a new doctrine, and one of which we find no positive information, nor any probable vestige in the primeval religion; and it is from disregarding this distinction, they assert, and from viewing primitive sacrifice through the law of Moses, that many writers have been led into erroneous notions of the nature and character of sacrifice in its first usage.† It, at least, admits of a question, however, whether Mr. Davison has substantiated his idea, that no expiatory virtue was annexed to primitive sacrifice; whether, if the permission to eat animal food was subsequent to the deluge, man could have any right over the life of the creature, and, by consequence, any right to offer an animal sacrifice; whether the declaration, that '*unto Adam, and to his wife, did the Lord God make coats of skins, and clothed them*' (Ge. 3:21), do not imply that, as it cannot be supposed God would permit the taking away of the lives of animals merely for clothing, the grant of animal food not being given till the flood, the skins could be no other than those of animals slain in sacrifice — we shall not attempt to determine. It is obvious to remark, however, that if the rite of sacrifice be contrary to the dictates of natural reason, as is here presumed, it *probably* had some other source; but if it be consonant with reason, it may nevertheless have been instituted by a divine command. It would be absurd to reject the claim of a divine origin merely on the ground of consentaneousness with the natural dictates of human reason. Though Abp. Magee and many others contend for the unreasonableness of piacular sacrifice, there are some of a different opinion, who deem it irreverent to suppose that the Deity would adopt a rite on account of its being contrary to human reason, and yet contend, with equal zeal, for its divine origin. After all, the natural reasonableness or unreasonableness of sacrifice is a subject upon which the human mind is scarcely competent to form a judgment, without a knowledge of the whole scheme of Providence in the redemption of the world — which we neither have nor can have.‡

7. It is a matter of still higher moment to investigate the grounds which have been alleged for the divine institution of sacrifice; but we can only advert to Archbishop Magee's main arguments, which are laid, (1) In certain notions respecting the nature and object of Abel's faith; (2) In a corrected version of the text relating to Cain, Ge. 4:7; (3) In the testimony of the divine acceptance granted to the sacrifices of Abel and others; (4) In a comparison of the sacrifice of Abel with that of Christ (He. 12:24); and, (5) In some general reflections which represent the primitive and the Mosaic worship as united in a common system. Of these the text relating to Cain is of great importance: 'If thou dost well, shalt thou not be accepted? and if thou dost not well, *sin lieth at the door;*' where the clause in italics is rendered by Abp. Magee, 'a sin-offering lieth at the door;' i. e. to make an atonement with, if thy deeds are evil. This construction of the passage, first proposed by Lightfoot, has been espoused by Kennicott, Pilkington, Parkhurst, Faber, Boothroyd, Dr. Adam Clarke, and others. The chief grounds upon which it rests are, (1) The grammatical structure; for the *chottath*, though feminine, is here connected with the masculine verb *rebetz*, which is perfectly consistent with the supposition that it denotes a sin-offering;§ and, (2) The peculiar force of the verb *rebtz*, which strictly implies *couching*, or *lying down as a beast*. Against the argument founded upon this passage the oppugners of the doctrine have contended in vain: it remains impervious to all their assaults.

8. The passage in He. 12:24, so often appealed to as confirmatory of the divine origin of sacrifice, is, if possible, of still greater weight in the argument: 'And to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.' The comparison which is here made, is understood by the advocates of the divine appointment of sacrifice to be between the sacrifice offered by Abel and that of Christ; not between *the blood of Abel* himself and that of the Redeemer. If this construction of the passage be the true one — and the arguments by which Abp. Magee supports it seem unanswerable — then there must be a correspondency of nature in the two sacrifices; and consequently that of Abel was an *expiatory* one; which, of course, implies a divine appointment.

9. The doctrinal evidence by which the divine institution of sacrifice is thought to be evinced, is briefly this: 'What is not commanded by God, cannot be a worship acceptable unto Him.' For, 1st, the worshipper cannot render it in *faith*, since 'faith cometh by hearing, and hearing by the word of God' (Ro. 10:17); and, 2dly, there is a sentence of reprobation pronounced in Scripture upon 'will-worship,' the mere invention of human reason. Col. 2:23. In the strength of these objections to all voluntary institutions of religion, there is thought to be contained the valid conclusion that sacrifice must have been God's own ordinance, to render it capable of his approbation. In meeting this argument, Mr. Davison, as the champion of the opposite theory, seems to allow too much merit to spontaneous piety. God's will is the only measure of right and wrong in all moral actions; and, if He have given us a revelation, it must contain every thing essential; otherwise it would be an imperfect revelation. But we are not to suppose that a special commandment is given for every pious office, that every instance of moral and religious duty must be made a matter of positive revelation. Leading truths, and general principles, are alone declared; while the application is left to the sober judgment of men. The law of nature and of reason is also confirmed by the Holy Scriptures; so that it becomes a co-existent rule of duty, and whatever is sanctioned by it, is for that reason obligatory upon the conscience. There is, nevertheless, a broad line of distinction between duties so sanctioned and duties commanded in the sacred writings: they are both binding, but binding

* Inquiry, p. 27.

† Ibid. p. 33.

‡ See the profound remarks of Bp. Butler, Analogy of Nat. and Rev. Religion, p, 2, cap. v. For the opinions of pagans, see Grotius de Satisfactione Christi; Faber's Origin of Pagan Idolatry, lib. 2, cap. viii.; Magee's Disc. on the Atonement, Nos. 5, 23, et al.

§ Dr. A. Clarke, in *loc.*, says, 'The words *chattath* and *chattaah* frequently signify *sin*; but I have observed more than a hundred places in the O. T. where they are used for *sin-offering*, and translated *hamartia* by the Sept., which is the term the apostle uses in 2 Co. 5:21, "He hath made Him to be *sin* (*hamartian*, a sin-offering) for us, who knew no sin." Cain's fault now was his not bringing a sin-offering when his brother brought one; and this neglect and contempt caused his other offering to be rejected. However, God now graciously informs him, that, though he had miscarried, his case was not yet desperate, as the means of faith, from the promise, &c., were in his power, and a victim proper for a sin-offering was lying (*rebetz*, a word used to express the lying down of a quadruped) at the door of his fold.'

upon different grounds; and though it is a palpable error to reject the obligation of the law of nature, it is equally so to place it, in a religious point of view, on the same footing with the law of revelation. If the Bible, and the Bible alone, be the religion of Protestants, every thing entitled to the epithet 'religious,' must be founded on the Bible. [Comp. note Ti. 1:16.] Actions may be fit, may be expedient, may be required from other considerations; but if they be not founded on the Bible, they cannot be called *Christian* duties. It is dangerous to hold up any practice, not authorized by revelation, as a *religious* duty; a moral one it may be, and, as such, binding upon the conscience; but to enforce it on religious grounds, is to open a door for all the inventions of Papal will-worship. As no article of *Christian* faith, so no branch of *Christian* practice, is to be received as such, unless it can be proved by certain warranty of Holy Writ; not indeed always enjoined by a positive enactment, but sometimes deduced by inferential reasoning, yet in all cases resting on the fundamental truths and principles of religion. Supposing, however, that there may be acceptable religious services without a positive revelation; and supposing, further, that the Scripture has no where authorized us to treat piacular sacrifices as shut out from acceptance, simply because they might not be commanded and instituted by a revelation. — it may be doubted whether this will meet the exigencies of the case before us. The stress of the argument built upon the divine acceptance of the patriarchal sacrifices, appears to be, not that they could by no means have been acceptable without a divine command, but that their being accepted is presumptive evidence of such a command. With respect to Abel's sacrifice, for instance, it is more probable, from the very circumstance of its being approved by the Almighty, that it was an act of obedience to a sacred direction, than a spontaneous offering. Though to assert, with Abp. Magee, that the early sacrifices *could not* have received the divine approbation without the authority of a divine institution,* may be to transgress the limits of our knowledge, yet does not such approbation highly favor the notion of their divine institution?

10. Another very important passage is He. 11:4—'By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it, he, being dead, yet speaketh.' Here it is argued that the apostle declares 'faith' to be the reason why Abel offered a more acceptable sacrifice than Cain. Now, faith has always relation to some revealed communication of God: without some revelation granted, some assurance as to the object of faith, Abel could not have exercised this virtue. The object of this faith cannot be conceived to be any other than the great Deliverer promised in the seed of the woman; and therefore the offering of Abel was the ordained manifestation of his faith in the promise of a Messiah. It is at least beyond the reach of controversy, that Abel's offering was 'by faith;' and as this virtue cannot be exercised without something revealed as the object of it, his offering must have testified his belief in that object, and therefore must have been in obedience to a divine appointment. Hence it is inferred, that sacrifice had its origin in divine institution. Such is the mode of argument pursued by those who ascribe sacrifice to a sacred original. They aver that the most probable ground of the acceptance of Abel's sacrifice is, that it testified his 'faith in the Messiah;' which it could not do, except it were the instituted means of testifying a belief in the promised Deliverer. Cain must have had a general belief that his sacrifice would be approved by the Almighty, or he would not have offered it at all; consequently this general faith could not be that which rendered Abel's sacrifice acceptable. It must, then, have been a distinctive faith; and if the promise of mercy in the Messiah was revealed to the first pair, it seems the natural conclusion that Abel's offering was approved, because it was in obedience to that revelation.

11. It is thought, by the oppugners of the doctrine here indicated, that the human beginnings of sacrificial worship could not disqualify it for a place in the ordinances of the Levitical law, unless the rite itself was founded in some error of belief or obliquity of practice; that to suppose God would proscribe sacrifices merely on account of their human reason, would be equivalent to the supposition that he must proscribe the essential duties of thankfulness and penitence from which they proceeded; that if superstition had corrupted sacrifice before the institution of the law, that previous corruption would not of necessity bring a stigma upon the whole use of a rite which the wisdom of God might adapt to his purposes; that if sacrifice had degenerated from its simplicity, the *first institution* of it could make no difference in the propriety of its subsequent adoption; that as the Mosaic religion was preparatory to Christianity, many things would for that reason acquire a fitness and use which they would not otherwise have; and that the typical and symbolical purport of sacrifice renders it a fit instrument of God's worship beyond the power of all human abuse to disable and discredit its adoption into his law.

12. With respect to the essential doctrine of the gospel, it is argued, that those who have resisted the human origin of sacrifice, in the fear lest they should forfeit the proper doctrine of Christianity connected with this rite, have not sufficiently distinguished its twofold character; that *God's revelation* was in the atonement, and *man's discovery* in the guilt; that the coincidence which obtains between the act of sacrifice on the part of man, and the method of redemption on the part of God, is not the consequence of God's adaptation of his method to man's worship, nor of man's previous knowledge of God's design, but of his own constitution of things; that the real atonement of the gospel is rescued from dishonor by a just consideration of the defective nature of sacrifice, so long as it remains the mere creation of human reason; and that, therefore, the legal atonements, inasmuch as they are the legal signs of the Christian one (and that is their true specific character), are as far above any collision with the mere human rites, as the Christian sacrifice itself is above all competition with them. Against this it is to be observed, however, that if the divine institution of sacrifice be taken away, the rite thereby forfeits its *prophetic* character; it becomes simply a branch of the primitive religion; in which reduced idea of it, however it might express the piety of the worshipper, it cannot be reckoned among the typical signatures of Christianity; for though the action of sacrifice was in either case the same, not so the force of it. What God had not ordained, could not, under its institution, merely human, serve afterwards to attest the design, or confirm the truth, or explicate the sense, of any of his special appointments, so far removed from the reach of all human cognizance as that of the evangelical atonement. This is admitted even by Mr. Davison himself; though it is difficult to reconcile the position with his theory.

13. Some importance is attached to the fact, that no disclosure was made in the primitive times of a connection between the rite of sacrifice and the future expiatory sacrifice of the gospel; but to this it may be replied, that there may be a connection of this kind, without any such disclosure having been then made. The connection between the two could be no less real, though it only became apparent by the reflected light of Christianity. It is, moreover, not necessary to the theory of the divine appointment to contend that the particular relation of that rite to the sacrifice of Christ was made known in the patriarchal ages. It is enough if the typical and representative character of sacrifice was then so far understood as to be generally an exercise of faith in the promise of redemption. 'There is nothing improbable (says Magee) even in the supposition that that part of the signification of the rite which related to the sacrifice of Christ, might have been, in some degree, made known from the beginning. But not to contend for this (Scripture having furnished no express foundation for the assumption), room for the exercise of faith is equally preserved, on the idea that animal sacrifice was enjoined in the general, as the religious sign of faith in the promise of redemption, without any intimation of the way in which it became a sign.' †

14. Such are the principal arguments on either side of this interesting question. We have merely indicated their character and weight, and refer to the respective works already mentioned, for a full and satisfactory discussion of its several parts.

II. Under the Mosaic economy, every thing pertaining to sacrifice was prescribed and regulated with the most minute particularity; and any deviation from the sacred order was punished with great rigor.

1. The first thing relating to this subject has reference to the various kinds of sacrifice offered under the Levitical law. Michaelis, whose division has been adopted by many subsequent writers, divides these sacrifices into three sorts, viz. *bloody and unbloody sacrifices*, and *drink-offerings*.‡ But this distinction is defective, inasmuch as it excludes those oblations which in some measure partook of the nature of sacrifices, without being wholly such. We shall adopt the more comprehensive division, therefore, of *animal sacrifices*, and *meat and drink-offerings*.

2. There were but 5 kinds of animals accepted as sacrifices by the Mosaic law; viz. bullocks, sheep, goats, turtle-doves, and young pigeons. Of these animals the most careful selection was to be made. Nothing 'blind, or broken, or maimed, or having a wen or scurvy, or scabbed,' nor 'that which was bruised, or crushed, or broken, or cut,' could lawfully be brought to the altar. Le. 22:22–24. The prohibition also extended to such animals as had any disproportion in their members, whether of excess or defect. Indeed, the Jews consider the blemishes just enumerated as being only a sample of those which disqualified an animal for a sacrificial victim; and Maimonides has reckoned up 50 of this sort, in his *De Ratione Sacrificii*. Every animal, therefore, before it was brought to the altar, was diligently examined. It must be added, that no animal procured either by the price of a dog, or by whoredom, could be offered to God (De. 23:18), it being impossible that there should be any value in sacrifices procured by such base means. Of those animals destined for the altar, the age also was to be taken into the account. None were to be offered that were not 8 days old (Le. 22:27), and the Jews considered it as absolutely unlawful to offer old cattle. In sacrificing birds, no selection of sex was enjoined; but the victims chosen from cattle consisted sometimes of males, sometimes of females, according to the nature of the sacrifice and the circumstances of the offerer. The peace-offerings of individuals were both males and females. The victims offered for the whole congregation (to whatever class of sacrifices they belonged), all the burnt-offerings, all trespass-offerings, and all sin-offerings for a ruler or high-priest, were to be males; but the sin-offering of a private individual was required to be a female lamb or kid. Le. ch. 4.§

3. Dr. Clarke supposes that some such custom of sealing the victim after it had been selected, prevailed among the Jews, as among the nations contiguous to them.

* Discourses on Atonement, No. 47.
† Discourse on Atonement, vol. i. p. 52. Quarterly Theol. Review, vol. iii. p. 277.
‡ Commentary on Laws of Moses, vol. iii. p. 9. § Outram's Dissertation on Sacrifices, Diss. i. c. 3.

After quoting a passage from Herodotus, in order to show the method of selecting and sealing the white bull sacrificed to Apis in Egypt, he remarks: 'The Jews could not be unacquainted with the rites and ceremonies of the Egyptian worship; and it is possible that such precautions as these were in use among themselves; especially as they were so strictly enjoined to have their sacrifices *without* SPOT and *without blemish*.' In allusion to this custom it is, he supposes, that our Lord says of Himself, 'Him hath God the Father *sealed*.' Jn. 6:27. 'Infinite Justice found Jesus Christ to be without spot or blemish, and therefore *sealed*, pointed out, and accepted Him as a proper sacrifice and atonement for the sin of the whole world. Collate with this passage He. 7:26,27,28. Ep. 5:27. 2 Pe. 3:14; and especially He. 9: 13,14. "For if the blood of BULLS and of goats, and the ashes of a heifer, sprinkling the unclean, sanctifieth — how much more shall the blood of Christ, who through the Eternal Spirit offered Himself WITHOUT SPOT to God, purge your consciences from dead works!"'*

III. Having noticed the animals used in sacrifice, we proceed to consider the several kinds of offerings to which they were devoted; beginning with,

Burnt-Offering of the Herd.

1. *Burnt-offerings.* The reason of this name is given in Le. 6:9, and the Hebrew word for them is *calut*, or sacrifices which ascend in flame or smoke. They were either intended to expiate the evil thoughts of the heart, by the faith of the offerer looking to the Messiah as the great antitype, or to expiate the breach of affirmative precepts. The burnt-offering was a very expressive type of the sacrifice of Christ; as nothing less than his complete and full sacrifice could make atonement for the sin of the world. In most other offerings, the priest, and then the offerer, had *a share*, but in the whole burnt-offering *all* was given to God. This sacrifice might be offered of any of the 5 kinds of animals above specified; and the manner of offering it was as follows: During the time that the tabernacle stood, the offerer brought his victim to the door of the tabernacle, 'before the Lord' (Le. 1:3); but when the temple was erected, this phrase was interpreted to mean the court of Israel, and especially of the priests. So indispensable was the appearance of the offerer, with his sacrifice, before the Lord, that even women, who were forbidden the court of Israel at all other times, were obliged to enter it when they presented a burnt-offering. The offerer, having brought his sacrifice, laid his hands upon its head, and repeated the usual solemn prayer. This was intended as a transfer of sin from himself to the animal, and as a solemn acknowledgment of his own liability to suffer. Le. 1:4. What a striking type of the great atonement is observable in this transaction! The divinely-appointed victim, CHRIST, 'bore our sins, and carried our sorrows.' Having thus represented his offering to Jehovah, the offerer transferred it to the priests† to be slain, which was done by cutting the throat and windpipe through.‡ The blood, being caught in a vessel provided for the purpose, was sprinkled upon the altar (Le. 1:5), to make atonement for the transgressor; that which remained being poured out at the foot of the altar,§ where was a drain which carried it to the brook Kedron. It was because of the blood making atonement for the soul, and being, in that case, typical of the blood of Christ, that the Jews were forbidden to eat it. Le. 17:10–14. After the blood had been thus disposed of, the victim was flayed, deprived of the fat, and laid wholly naked and open; the various parts to be burnt were then salted, and thrown into the fire to be utterly consumed. Le. 2:13. 1 Ki. 7:8. To the custom of flaying the animal, and exhibiting its inward parts to full view, there is a most expressive and beautiful allusion in the Epistle to the Hebrews — 'The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight, but all things are naked and opened unto the eyes of Him with whom we have to do.' 4:12,13. Such was the manner in which the bullocks, rams, and goats were sacrificed. The method of flaying the turtle-doves and the young pigeons was somewhat different. The person who brought these presented them to the priest, who offered up one of them for a sin-offering, and the other for a burnt-offering.

2. *Sin-offerings* were appointed for sins of ignorance against negative precepts (Le. 4:2,13,22,27), either for the whole congregation, or for individual persons. It is true, there are some sin-offerings that do not exactly come under the description here given of them; such as the sin-offering of Aaron on his consecration (Le. 9:2); the sin-offering of the woman at her purification (12:6); and of the leper at his cleansing, 14:19. This, however, was their *general* character. Of the sin-offering for the whole congregation we have an account in Le. 4:13–21, where a young bullock being brought before the door of the tabernacle of the congregation, or, during the temple, into the court of the priests, the elders or heads of the tribes, as representing the people, laid their hands upon its head, and it was killed according to the form mentioned for the burnt-offering. The blood was then taken by the priest into the holy place, where, having dipped his finger in it 7 times, he sprinkled what adhered to it 7 times before the vail; after which he returned to the court of the priests, ascended the altar, put some of the blood upon the horns at its corners, and poured out the rest at its foot. The fat was the only part of the animal that was offered on the altar; for the rest, including the skin, inwards, and even the dung, was carried forth to a clean portion of that place where the ashes of the altar were poured out, and burnt completely with fire. The sin-offering for individuals only varied in some few trifling circumstances from this; except that

* Comment. on Jn. 6:27.

† During the time of the tabernacle, the offerer frequently slew the animal himself.

‡ There is a very striking allusion to this sacrificial rite, in 2 Ti. 4:6, where the apostle, seeing his impending fate, and intimating to Timothy its near approach, says, 'I am now ready to be offered' — poured out as a libation, as the blood at the foot of the altar; 'and the time of my departure is at hand.' The same expressive sacrificial term occurs in his Epistle to the Philippians: 'Yea, though I be offered upon the service and sacrifice of your faith, I joy and rejoice with you all' 2:17; in which passage, whose force and beauty, or indeed meaning, cannot be comprehended from our translation, he represents the faith or Christian profession of the Philippians as *a sacrifice*, and his *blood* as *a libation poured forth* to hallow and consecrate it; for which, on account of his willingness to shed his blood in the cause of Christianity, which they had espoused, he rejoiced and congratulated them all; and, adds he, 'do you rejoice and congratulate me on the same account.' See Harwood's Introd. vol. ii. p. 220, and Parkhurst's Greek Lexicon, under the word SPENDO.

§ Harwood, Introd. vol. ii. p. 220

the whole of the carcass, after the fat and inwards had been burnt, belonged to the priest. Le. 6:24–29. We must not forget, while treating of the sin-offering, that our Savior is often spoken of under that character, particularly in Ro. 8:3. 2 Co. 5:21. He. 9:28. Indeed, in the Epistle to the Hebrews, sin-offerings are clearly applied as types of Christ: 'For the bodies of those beasts, whose blood was brought into the sanctuary by the high-priest for sin, were burnt without the camp; wherefore Jesus also, that He might sanctify the people with his own blood, suffered without the gate.' He. 12: 11,12. (See Magee on the Aton. vol. i.)

Sin-Offering of the Congregation.

3. *Trespass-offerings* were of two kinds; *doubtful* and *undoubted*. The former were offered in cases where the consciences of the offerers surmised that they had committed a sin, while their understandings were in doubt; the latter, like most other piacular sacrifices, were appointed for the purgation of certain corporal impurities, as well as for the expiation of trespasses, properly so called. The cases in which they were offered were 5; viz. for things stolen, unjustly gotten or detained; for sacrilege; for violating the chastity of a bondmaid; for a Nazarite; and for a leper. Le. 6:2–7. Nu. 5: 5–8. Le. 5:16. 19:20–22. Nu. 6:2–21. Le. 14:12. The person who brought the sacrifice placed his hands on the head of the animal, between the horns, and confessed his sins, saying, 'I have sinned, I have done iniquity, I have trespassed, and done thus and thus (specifying the sin of which he had been guilty), and do return by repentance before Thee, and with *this* I make atonement.' The animal was then considered as vicariously bearing the sins of the persons who presented it. The reader will recollect that our Lord is said (Is. 53:10) to have had his soul made 'an offering for sin;' where the very same word is used as is put for the trespass-offering. It is difficult to define the difference between the two classes of sins for which the two last-mentioned offerings were presented; viz. *sins* and *trespasses*. But whatever this difference coosisted in, there were several points of difference between the sacrifices respectively designated by these terms. The sex of the victims, and the rites to be performed in the trespass-offerings, were altogether different from those prescribed for the sin-offerings. The former always consisted of rams and he-lambs, which were never used for the latter. The blood of the sin-offering was to be put on the horns of the altar (Le. 4:7,18,25,30), and that of the trespass-offering was to be sprinkled on the sides of the altar. 7:2. Sin-offerings, also, as we have seen, were offered for the whole congregation; but trespass-offerings were only required from individuals. These two kinds of sacrifices had this point of resemblance, that they were considered as legitimately offered, only in compliance with the express command of the law; neither was ever admitted as a votive or voluntary oblation: that was peculiar to peace-offerings and burnt-sacrifices.

4. *Peace-offerings* comprehended thank-offerings, free-will offerings, and offerings made in consequence of vows. Le. 7:12–16. The Hebrew word used for these denotes, as Dr. Clarke remarks, *to complete*, or *make whole;* because by them that which was lacking was considered as being made up; and that which was broken — the covenant of God by his creature's transgression — was supposed to be made whole. So that after such an offering, the sincere and conscientious mind had a right to consider that the breach was made up between God and it, and that it might lay confident hold on the covenant of peace. To this the apostle evidently alludes in Ep. 2:11–19 — 'He is our peace (i. e. our *peace-offering*) who has made both one, and broken down the middle wall; having abolished in his flesh the enmity,'. &c. (See the whole passage.) The common offerings in such cases were, either a he or a she calf, a he or a she lamb, or a goat (Le. 3:1,6,12), accompanied by the proper meat-offering. They were to be without blemish for vows and thank-offerings (22:18–22); but a free-will offering might be either lacking or superfluous in its parts. v. 22. Whichever kind of them was brought, the offerer laid his hand upon its head as an acknowledgment of guilt; after which it was killed before the tabernacle of the congregation; its blood was sprinkled on the altar round about; the fat, the kidneys, the caul, and the rump, if it was a lamb, being burnt on the altar (3:1–5); the breast, after it was waved, and the shoulder, after it was heaved, became the property of the priests (7:31–34); and the rest of the victim was eaten by the offerer, under the restrictions laid down in Le. 7:19–21. 22:30. 19:5–8. The peace-offering for the whole congregation was made only once a year — at the feast of pentecost, when two lambs composed the sacrifice. The peace-offerings of individuals were of three kinds; viz. those offered without bread; those offered with bread; and the peace-offerings of the Nazarites, about which there were some peculiarities. See Nu. 6:15–20. Le. 7:31,32.

5. Among the eucharistic oblations may also be placed the *firstlings* and the *tithes*. After the preservation of the first-born in Egypt, God declared that, in memory of so singular a benefit, every *first-born* male, both of man and beast, should thenceforward be devoted to Him. Nu. 3:13. All male firstlings of beasts fit for the altar were to be sacrificed (Ex. 13:15. Nu. 18:17); and all male first-born children were to be redeemed by 5 shekels of money paid to the priests. Nu. 3:47. This law is considered by the Jews as having no reference to the tribe of Levi, because *all* the males of that tribe were constantly devoted to the service of the sanctuary. The firstling of an ass was to be redeemed by the substitution of a lamb, or, that no one might derive any benefit from the sacrilege, his neck was to be broken. Ex. 13:13. The flesh of every firstling brought to the altar was wholly allotted to the priests. Nu. 18:17,18. But if any firstling happened to have a blemish, it was not to be brought to the altar as a sacrifice, but to be given to the priests; and it was allowed to be eaten any where, not only by the priests themselves, but also by any other persons. De. 15:21,22. To the same order of sacrifices must also be referred those victims selected as the *tithe* of lambs, kids, and calves. Le. 27:32. The tenth of the herd and of the flock was every year to be devoted to the Lord, as a kind of thank-offering for all the advantages derived from cattle. It was to be solemnly offered to the Lord; if it happened to have any blemish, it might lawfully be eaten any where, but was not to be redeemed with money, nor to be exchanged for any other animal. But whatever was its condition, the whole of the flesh (so Maimonides) belonged to the proprietor, and no part of it to the priests.

IV. The general uses of these sacrifices were, (1) As an acknowledgment of receiving all their good things from the hand

of God, and of his right in the whole of that of which they offered Him a part; though to make this act the more significant and expressive, it was a part of almost every thing they had. — (2) To be a means of repentance and humiliation for sin, of the desert of which they were reminded by the suffering and death of the victim substituted in their room, and suffering in their stead. — (3) To typify that promised sacrifice of atonement which the Son of God was to offer in due time, and to assist their faith in Him.* Their political use we have noted.

V. *The meat-offerings* (*mincha*).

1. These offerings were composed of wheaten or barley flour; some with, and others without, the addition of wine. They were all to be mixed with oil, and invariably to be connected with some kind of victims, except in the case of the person who had sinned being so poor that he could not purchase two turtle-doves, or two young pigeons, for an offering. The victims which God required to be always accompanied

Meat-Offering of the Poor.

with meat-offerings were all the burnt-offerings of the whole congregation, with all those of individuals, and the peace-offerings selected from the flock or the herd; but none taken from birds, except when they were substituted for a quadruped; nor any sin-offerings, except those offered by a purified leper. Nu. 15:2, &c. 28:29. Le. 14:10,31. The following are the portions prescribed for the meat-offerings: — For bullocks, three tenths of an ephah of fine flour mingled with half a hin of oil; for rams, two tenths of an ephah of fine flour, mingled with a third part of a hin of oil; and for goats and female sheep, as well as for lambs and kids, both male and female, only one tenth of an ephah of fine flour, mingled with the fourth of a hin of oil. Nu. ch. 15. These were the general directions: but in Le. 23:10–13, we find that the lamb to be offered on the same day as the sheaf of the first-fruits was to be accompanied with two tenths of an ephah of fine flour; and in ch. 14:10, we find a log ordered for three tenth deals in the meat-offering of the leper; and in v. 21, a log of oil is ordered to but one tenth deal of fine flour, in the case of those lepers who were poor. The meat-offerings unaccompanied with any libations of wine were either for the whole congregation of Israel, or for particular persons. Those of the former kind were three; the omer, or sheaf of first-fruits waved before the Lord, the two loaves ordered on the day of pentecost; and the loaves called the *show-bread*.

2. The omer of *first-fruits* was offered on the 16th day of the month Nisan, before the wheat had grown to a full ear, and before which it was not lawful for any person to taste the new corn. Previous to the offering up of the first-fruits, all was unclean; afterwards, all was holy; and to this Paul alludes in Ro. 11:16 — 'If the first-fruit be holy, the lump is also holy.' These first-fruits were considered as giving a public and joyful assurance that the general harvest would soon be gathered in. How beautiful and striking is the same apostle's allusion to the ceremony of presenting this oblation, in 1 Co., in which place he argues and establishes the doctrine of a general resurrection, from the fact of the resurrection of Christ, as the *first-fruits* of them that slept! 'Now is Christ risen from the dead, and become the *first-fruits* of *them* that slept.' 15:20. 'Christ the *first-fruits* — *afterwards* they that are Christ's.' v. 23. By raising Him, the head and representative of Christian believers, from the dead, and conducting Him in glorious triumph, as the *first-fruits* were publicly conducted through the streets of Jerusalem, from the grave to immortality, God has announced to the whole world, that his power, in like manner, will be displayed in reanimating all the dead, and at the consummation of all things, gathering into his eternal mansion a universal harvest of all the saints.† After the omer of barley had been waved before the Lord, a part of it was consumed on the altar, and the rest given to the priests. Le. 23:15–17.

3. The *two loaves* offered on the day of pentecost contained a tenth of an ephah each, made of the flour of new wheat, and were a thanksgiving for the bounties of the harvest which had been just gathered in. They were waved before the altar, and given entirely to the priests, it not being lawful to burn on the altar any thing containing leaven. Le. 7:13,14.

4. The *show-bread*, literally *the bread of faces*, so called from its position on the sacred table, in the outer sanctuary, where it was 'set in order before the Lord,' or 'before *the faces* of Jehovah,' was made of fine wheaten flour, two tenths of an ephah being allotted to each cake. The loaves were twelve in number, and were placed on the golden table, in two rows, six in a row, and pure frankincense put upon each row. They were to be removed and replaced by fresh ones every Sabbath-day, when the removed ones were given to the priests, and the frankincense was burnt on the great altar. Le. 24:5–9. It is more difficult to ascertain the use of these, and what they represented, than almost any other emblem in the whole Jewish economy. Dr. Cudworth's opinion seems to be the most rational; viz. that with the other meat and drink offerings, and the furniture of the tabernacle and temple, it was designed to show the Jews that God had in an extraordinary manner taken up his residence among them, these things forming part of his establishment as king of Israel.‡

5. The meat-offerings for particular persons were as follow: — (1) The daily meat-offering of the high-priest; half which was offered in the morning, and the other half at night. Le. 6:20–22. (2) The meat-offering of initiation, which was offered by each priest on his entrance into office, and which was *wholly burnt*. (3) The sinner's meat-offering, or that *substituted* by a poor man *for* a sin-offering. Le. 5:11. (4) The jealousy meat-offering, or the offering brought with the suspected wife. Nu. 5:15. It is worthy of notice, that this and the meat-offering of the first-fruits of the barley-harvest were the only offerings which were of barley; all the other kinds being of wheat. (5) The meat-offering of fine flour unbaked, which was prepared by pouring oil and frankincense upon it. Le. 2:1–3. (6) The meat-offering baked in the oven, which was either unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil. v. 4. (7) The meat-offering baked in a pan, which was fine flour unleavened, mingled with oil, separated in pieces, on each of which was poured oil. v. 5, 6. (8) The meat-offering made in a frying-pan, and which was fine flour mingled with oil. v. 7. (9) The wafers baked in the oven, which are classed with the cakes above, in No 6. (10) The offerings of first-fruits by individuals at the feast of pentecost. With all the meat-offerings

* See Lightfoot, Temple Service, ch. viii. sect. 1–4; Owen on the Hebrews, Exerc. xxiv.; Jennings's Jewish Antiq. b. i. ch. 5; Lamy's App. Bib. b. i. ch. 7; Brown's Jewish Antiq. vol. i. pt. 4, sect. 2; Outram on Sacrifices, Diss. i. ch. ix.–xvii; [Stuart's admirable work on Heb.]

† Harwood, Introduct. vol. ii. p. 307.

‡ See Dr. A. Clarke on Ex. 25:23,30

duly presented, salt was to be used (Le. 2: 13), and, according to the Jews, was to be sprinkled on the offerings when laid on the altar. Salt possesses an agreeable savor, and the quality of preserving food from putrefaction:* hence a durable covenant is called 'a covenant of salt.' Nu. 18:19. 2 Ch. 13:5.† But no leaven, nor honey, was allowed in any offering. The latter was offered to Bacchus, among the heathen; and also to the infernal deities and departed heroes.‡

6. To the offerings that have been specified we must add, (1) The oblations of incense that used to be made in the temple; for though they are not usually classed with the meat-offerings, they must, nevertheless, be numbered with those sacrifices which were to be selected from inanimate things, and to be solemnly burnt in the service of God. The manner of offering this has been already noticed in treating of the service of the temple. We need only add, that it represented the prayers of the people, while the priest, presenting them to God in the temple, prefigured Christ, now in the heavenly sanctuary, commending to God the prayers of the saints. See Re. 5:8. 8:3,4. (2) The *tithes* of all the fruits of the earth, paid by every Israelite, and which Jerome divides into 4 sorts: Such as were paid to the Levites by the people, who were forbidden to eat any of their fruits till this had been paid, on pain of death; such as were paid by the Levites to the priests; such as were reserved for the banquets made within the precincts of the temple, to which the priests and Levites were invited; and such as were paid every 3 years for the support of the poor. See Nu. 18:21. Le. 27:30. De. 14:22,23. Ne. 13:5,10.§

7. The rule prescribed in the law for preparing and presenting meat-offerings was this: They were to be brought to the priest, who carried them to the altar, took a handful from each of them, as an oblation, salted it, and burnt it upon the altar. The remaining part became the property of the priesthood, and was eaten by those whose lot it was to serve. Le. 2:2,8,9,10. 6:14–18. 10: 12,13.

VI. The *drink-offerings* were nothing more than a certain quantity of wine, proportioned to the nature of the sacrifice they accompanied. After the sacrifice and the meat-offering were laid on the fire, the drink-offering was taken by the priest, and poured out like the blood, at the foundation of the altar, or around its top.‖

VII. In closing this summary account of the Jewish sacrifices and oblations, we may notice the inducements to pay them, by those liable, and the time when they became due. The inducements to render these sacrifices and oblations, by those who were liable, were twofold — conscience and penalty. If the first prevailed not, the second was enforced, where the offence was known, and generally consisted in whipping. The time when they became due was at the 1st of the 3 great festivals, which occurred next after the time of contracting the obligation. This provision was most beneficial to those who lived at a distance from Jerusalem, and who otherwise would have been compelled to abandon their ordinary occupations, and, at very great expense and inconvenience, appear with their offerings 'in the place which Jehovah had chosen to put his name there;' for their offering could not be sent by the hand of another.¶

VIII. To the incidental remarks already submitted on the typical nature of the Jewish sacrifices, we may add, from Outram, that the author of the Epistle to the Hebrews seems tacitly to compare all the different kinds of victims with the one sacrifice of Christ, as types with their antitype: 'Wherefore, when He cometh into the world, He saith, Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me: in burnt-offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of Me) to do thy will, O God. Above, when He said, Sacrifice, and offering, and burnt-offerings, and offerings for sin, Thou wouldst not, neither hadst pleasure therein (which are offered by the law); then said He, Lo, I come to do thy will, O God. He taketh away the first, that He may establish the second. By the which will we are sanctified by the offering of the body of Jesus Christ once for all.' He. 10:5–10. The apostle certainly means (and the clause, 'He taketh away the first, that He may establish the second,' ascertains it beyond all doubt) that the sacrifice of Christ succeeded in the room of all the sacrifices which were 'offered by the law;' and hence it was, that when HIS SACRIFICE was accomplished, they all ceased. As the sacrifice of Christ, therefore, succeeded in the room of all the victims that were to be offered according to the law, and removed them from their place, and as it far excelled them all, it seems reasonable to consider them all as types of this sacrifice, and this one sacrifice as the antitype of them all. For the mutual relation of type and antitype is sufficiently conspicuous in any two things of which the latter succeeds by divine appointment in the room of the former, possessing, moreover, that efficacy of which the former had only an image, or a very small degree; especially when there is so great a resemblance between those two things, as between all the Jewish victims and the sacrifice of Christ.**

* There is an allusion to this typical law in Mk. 9:49,50; for some remarks on which, see Critica Biblica, vol. ii. p. 624.

† See Calmet's Bib. Ency. art. SALT; and Fragments to ditto, No. cxxx.

‡ Ovid. Fast. l. iii. 175. Strabo, Geog. l. xv. Odys. x. 518; xi. 26, &c.

§ Lamy, Apparatus Biblicus, b. i. c. 7.

‖ There is no doubt that the heathen borrowed their custom of offering meat and drink-offerings from the Hebrew ritual. The salted meal (meat-offerings) which they added to their victims, and which used also to be accompanied with wine, is thus referred to by Virgil: 'And now the dreadful day was arrived; the preparations to sacrifice me were commenced, and the salted meal was ready.' — Æn. ii. 132. Servius's explanation is, 'Salt and barley, called *salted meal*, with which they used to sprinkle the forehead of the victim, the sacrificial fire, and the knives.' After the salted meal, it was also customary to pour wine on the head of the victim, which, by that ceremony, was said to be *mactа* or *magis aucta*, augmented' or more increased. This ceremony is thus referred to by Ovid: 'Goat, gnaw the vine; yet its produce will be sufficient to be poured upon thy horns, when thou shalt stand before the altar.' — Fast. l. i. It is likewise introduced as part of the sacrificial process by Virgil: 'Here, first, the priestess places four black bullocks, and pours wine on their foreheads.' — Æn. iv. 60. Dr. Harwood supposes that there is no allusion to this practice in 2 Ti. 4:6. But that is hardly probable, as the Jews did not thus dispose of the drink-offering; besides which, Parkhurst says he can find no example in which the word here used by the apostle signifies to have a libation poured *out upon it*, as a victim going to be sacrificed. Greek Lexicon, under the word SPENDŌ.

¶ Lightfoot, Temple Service, ch. i. sect. 3; viii. sect. 5. Outram on Sacrifices, Diss. i. c. 8, 11.

** Dissertation on Sacrifices, p. 223.

Trespass-Offering of the Poor. (See on page 139.)

PART IV.

BIBLICAL HISTORY, GEOGRAPHY, SCIENCE, ARTS, AND DOMESTIC USAGES

CHAPTER I.

HISTORY.

THE Bible is the highest source of historical knowledge, a clew to all other history, and contains, not merely the only authentic, but the only clear and consistent, account of the remotest ages of the world; and that, too, communicated in a manner adapted to subserve the highest moral and religious purposes, inasmuch as it shows us how, in preparing mankind for another world, the universal Parent has dealt with individuals, with families, and with nations, in this: [and, further, in the prophetic parts of this wonderful book, the history of man is carried on to an eternity when time shall be no longer. And thus the Bible becomes the key to all of human history that ever has been or ever will be written.]

SECTION I.

BIBLICAL HISTORIOGRAPHY.

1. It may safely be averred, putting the question of inspiration altogether out of view, that the natural character of the sacred historians ranks them with the first of human beings. In point of grandeur and sublimity of conception, of the power of discrimination, of unaffected simplicity, of ingenuous disinterestedness, of unbending integrity, of successful execution, they are unrivalled; and it is only necessary to compare their productions with the most admired compositions of antiquity, to assign to them, unhesitatingly, the preference. From the enactments of Moses almost all legislation has been drawn, both as to principle and as to form; and where any departure from this grand outline is attempted, the change has been perceptibly for the worse; while the most elegant critic of the heathen world has produced the opening of his narrative, as the most striking specimen of the true sublime which could be presented. If sacred history be tried by the character of its narrators, it wears the marks of undoubted authenticity.

2. Let it be tried by the events narrated; another great criterion of history. What was to the philosopher a subject of speculation, giving birth to numberless and contradictory hypotheses, is to Moses simply a subject of history. The first sentence of his narrative unvails the hidden and eternal cause, settles the disputes of philosophy, assumes the fact of the creation, declares the Creator, and proceeds to a detail of the circumstances attending the stupendous transaction: 'In the beginning, God created the heavens and the earth;' a grandeur of expression not inferior, perhaps, to the celebrated passage so distinguished by Longinus. Around this revealed truth, as a central point, the scattered schemes of philosophy rally, correcting their errors, reconciling their differences, and contributing their researches; science finds the base upon which to place a fulcrum that can raise the world; history discovers the spring of the ever-flowing tide of time; and chronology, the *punctum stans* — the fixed, determinate, immovable point, whence all her dates are deduced, and to which all divisions of time are to be referred. This great fact being established, the historian proceeds briefly, yet distinctly, to enumerate the leading particulars of this operation; passes on to a consideration of man's primeval state; unfolds the facts attending his degradation, leading to the miseries to which he is exposed, and accounting for the thousand natural shocks that 'flesh is heir to.' The narrative thus instantly connects itself with the scheme chosen for his recovery, into which all other events necessarily resolve themselves; and the grand march of providence is distinctly visible through all the shadows of ages — from the chorus of the sons of God at the birth of nature, to the final shout of the archangel, and the trumpet which shall awaken the dead.

3. Traditions relative to the creation agree with the narrative of Moses in all essential points, and even in form, whatever speculations and fables may disfigure the simple account. Historians, and poets more ancient than historians, drew from this common source. Traditions of the fall are to be traced over all the east, and among the western nations; they traverse the north, and occupy the south; they have penetrated the wilds of America, and are planted in the islands of the Pacific Ocean: in truth, the forms of worship and observances added to these traditions, every where authenticate the Mosaic narrative; and from their universality, which would have been *impossible* had they not originated in fact, a sanction is given to sacred history which could scarcely have been expected, which is altogether unexceptionable, because it is indirect in its nature, and infinitely diversified in its form.

4. It is no small collateral proof of the truth of sacred history, that it furnishes a clew to many facts which, although known, could not have been understood without its assistance. It serves to correct other historians; and in every instance in which the sacred writings and general history come into contact, it is to them what the chronometer is to the common watch — it measures the same period, but does it with superior precision; it relates the same events, but with greater accuracy. Still further, as the floating traditions of the heathen world bear upon the facts recorded in the Scriptures, so, by a reaction, sacred history develops the hidden import of many an ancient institution, the intention of which was not comprehended by those who lived under it, nor could it be otherwise understood; and gives consistency and reality to the traditions of antiquity. It brings distant occurrences to bear upon each other; it discloses political interests, jarring among themselves, all tending to the harmony of the universe, and the ultimate amelioration of the human race. It supplies, in short, to time, what gravity is to space — *the principle* which holds and draws every thing together.

5. If we examine the manner of narration, one of the most striking features of sacred history, which, while it demonstrates its authenticity, renders it invaluable, is the fidelity with which it relates occurrences offensive to the existing powers, and not always honorable to the historian himself. What a principle must that have been, which could thus absorb the prejudices of the writer, and induce him, with whatever painful feelings, to give his testimony alike against himself and his people! This faithfulness is especially exhibited in the biography, in which it is indeed difficult to be honest, more than in almost any other species of writing. Abraham, 'the friend of God,' shall be placed before us in all the pusillanimity of his equivocation, as well as in all the strength of his faith; — Balaam, the adversary of Israel, shall be delineated by the Jewish historian in all the intellectual grandeur of his mind; and his sins, and his talents, shall be given in the same clear, unruffled, undisguised language. Unquestionably, the great object for which the whole narrative is placed before us, is to impress the claims of truth and virtue on the mind, and to win us to the path of wisdom by exhibiting its rewards. But the difficulties of a wise and virtuous course are not disguised. The total failures of some who have entered upon it; the partial failures of all; Cain, and Esau, and Lot's wife, and Balaam, and Saul, stand in faithful record of a total departure from what most men would have thought the fear of God; while the Scripture history of Noah and of Abraham, of Lot and of David, of Solomon and of Peter, as faithfully exhibits the temptations that have charms for us all, and the failures of God's most favored children. — The whole Bible breathes the same tone of noble frankness. One is constantly reminded of God, who 'CANNOT lie.'

6. There are peculiarities belonging to sacred history, so remote from every thing seen among men, and such an unearthly character is given to some of its relations of apparently ordinary concerns, that the most superficial observer can scarcely fail to distinguish it from every merely human production. Its true and faithful portraiture of our own nature, its appeal to the heart of the reader, alone suffices to establish this observation. There is a knowledge of the human heart, a master-key to its subtilest recesses, which not only surpasses human penetration in its origin, but astonishes while it terrifies the individual whose bosom is laid open to his own inspection; and who finds himself a stranger, where he had thought himself most at home. Perhaps this is a fact more striking than even its impartial delineation of the character of others; and, certainly, infinitely more important to us. Not a lurking passion is suffered to remain undetected in its living pictures. Motives which we should be ashamed to avow, are dragged before our conscience in the history of another; and while his sentence is passed, we feel a personal condemnation. This is, indeed, the true and highest use of history — to speak to the heart through the understanding; to make every character that is brought before us promote the formation and consolidation of our own.*

* Sub-Introduction to History, in Encyclop. Metropolitana.

Scorpion.

Fat-tailed Ram of Syria.

Syrian Bear, (shot by Ehrenberg.)

Naia haje, the Sacred Serpent of the East.

Head of the Four-horned Syrian Goat.

SECTION II.

NOTATIONS OF TIME.

I. *Divisions of Time:* Days; Weeks; Months; Years. II. *The Computation of Time.* III. *General Chronology.* IV. *Chronological Tables:* Hebrew Cycles; Remarkable Eras; Empires, States, and Sovereigns connected with Scripture History; Sacred and Profane History, from the Creation to the Destruction of Jerusalem.

I. To understand the history of any people, we must obtain an acquaintance with their methods of computing time; and this is the more necessary with reference to the Jews, as they adopted two several years, i. e. civil and ecclesiastical.

1. The Hebrews, in common with other nations, distinguished their DAYS into natural and artificial: the former consisted of 24 hours, as the time employed by the earth in making a complete revolution round its axis; and the latter reached from sunrise to sunset. It has been thought that the Jews had formerly two different beginnings of the natural day; one of the sacred, or festival day, which was in the evening; the other of the civil day, which was in the morning. That the sacred day began in the evening, is certain from the command of Moses (Le. 23:32), 'From even unto even shall ye celebrate your Sabbaths;'* but it is not so certain that the civil day was reckoned from the morning. Jennings conjectures that before the departure out of Egypt, the Jews began all their days, both civil and sacred, with the sun's rising, as the ancient Babylonians, Persians, Syrians, and most of the Eastern nations did; and that, at the time of their emigration, God ordered them to change the beginning, not only of the year and of the week, but likewise of the day, that they might be distinguished from the idolatrous nations, who, in honor of their chief god, the sun, began the day at his rising.† With regard to the natural day, it is evident that it would vary in length with the season of the year. In Palestine, the longest day is about 14 hours 12 minutes; and the shortest, 9 hours 48 minutes. The civil day was at first divided into 3 parts, agreeably to the sensible difference of the sun, viz. morning, noon, and night; then into 4 parts (Ne. 9:3), which could be easily determined by the position of the sun in the horizon.‡ Afterwards it was divided into 12 equal parts, to which our Savior refers in Jn. 11:9. We have no means of ascertaining when this division of the day was first introduced among the Hebrews; the Greeks derived it from the Egyptians, and it is probable that the Jews borrowed it from the same source; but this is uncertain. The earliest mention we have of hours, in the O. T., is in the book of Daniel (4:19); but it is doubtful whether the word there used is not of too general a signification to prove this. The hours of the civil day were computed from 6 o'clock in the morning till 6 in the evening; and the term *hour* is sometimes used with great latitude, and denotes the space of time occupied by a whole watch. See Mat. 25:13. 26:40. Mk. 14:37. Lu. 22:59, &c. It appears from Jud. 7:19, that the night was originally divided in the same manner as the day, viz. into 3 parts, or watches; but this, perhaps from its inconvenience, was altered; for in the time of our Savior there were 4 watches included in this period of time (Mk. 13:35). EVEN, MIDNIGHT, COCK-CROWING, and MORNING. The *first* watch was from 6 till 9; the *second*, from 9 to midnight; the *third*, from 12 to 3; and the *fourth*, from 3 to 6. We read in the law, that the paschal lamb was to be sacrificed 'between the evenings' (Ex. 12:6); hence we see that the Jews had two evenings: the former began at the 9th hour, and the latter at the 11th hour. It has been remarked, that 'Christ our passover,' the antitype of the paschal lamb, expired at the 9th hour, and was taken down from the cross at the 11th hour, or sunset.§

2. The WEEK needs scarcely a remark. The Hebrews had weeks of years, the 7th of which was the sabbatical year; and also weeks of 7 years, the 49th of which was the year of jubilee.‖

3. MONTHS. For these the ancient Hebrews had no particular names. They called them in their numerical order, *first, second, third*, &c. Under Solomon we read of the month *Zif* (1 K. 6:1), which is the 2d month of the ecclesiastical year, and answers to that afterwards called *Jiar*. We also hear of the month *Bul* (*ibid.*), which answers to *Marchesvan;* and of the month *Ethanim* (8:2), which corresponds with *Tizri;* but the origin of these names is uncertain. In the time of Moses, the months consisted of 30 days each; for he reckons 150 days from the 7th day of the 2d month to the 7th day of the 7th month, which makes an interval of 5 months, of 30 days each. In the time of the Maccabees the Jews followed the custom of the Grecians; i. e. the months were lunar. These lunar months were each of them 29 days, 12 hours, and 44 minutes; but for convenience they had one of 29 days, and the following one 30, and so on alternately: that which had 30 days was called a full and complete month; that which had but 29 days was called incomplete. The new moon was always the beginning of the month, and this day the Hebrews held as a sacred festival.¶

Hebrew Names.	Syro-Macedonian.	Civil.	Sacred.	Days.		English Names.
Tizri,	Hyperberetæs,	First,	Seventh,	30	30	September.
Marchesvan,	Dius.	Second,	Eighth,	29	31	October.
Chisleu,	Apellæus.	Third,	Ninth,	30	30	November.
Tebeth,	Audinæus,	Fourth,	Tenth,	29	31	December.
Shebeth,	Peritius,	Fifth,	Eleventh,	30	31	January.
Adar,	Dystrus,	Sixth,	Twelfth,	29	28	February.
Nisan, or Abib,	Xanthicus,	Seventh,	First,	30	31	March.
Jiar,	Artemisius,	Eighth,	Second,	29	30	April.
Sivan,	Dæsius,	Ninth,	Third,	30	31	May.
Thammuz,	Panemus,	Tenth,	Fourth,	29	30	June.
Ab,	Loos.	Eleventh,	Fifth,	30	31	July.
Elul.	Gorpiæus.	Twelfth.	Sixth.	29	31	August.

The vernal equinox falls between the 20th and 21st of March, according to the course of the solar year; but in the lunar year, the new moon will fall in the month of March, and the full moon in the month of April. So that the Hebrew (which are lunar) months will commonly answer to two of our solar months, the end of one and the beginning of the other. But as 12 lunar months make but 354 days, 8 hours, and 48 minutes, it is evident that the Jewish calendar, by which the sacred festivals were regulated, would soon have been in sad confusion, had they not taken some means to prevent it. This they did by intercalating a month every 3 years, after the 12th month, *Adar*, and which they called *Ve-Adar* — the second *Adar*. By this means their lunar year was made to equal the solar, because in 36 solar months there would be 37 lunar months; and the passover was always celebrated the 1st full moon after the equinox. But this arrangement of the Hebrew calendar, it should be observed, is made on the authority of the Jewish writers, who are not always the best guides, even in the affairs of their own nation. Their notation of the months has been implicitly followed by Christian critics and commentators, almost universally; but we believe it to be incorrect. According to their distribution of the months, the religious festivals could never have been observed at the stated times; the seasons of Palestine, on which they depended, not answering to that purpose.**

4. The *civil year* commenced with the month *Tizri*, because it was an old tradition that the world was created at that time. This is believed to be the same with the patriarchal year; and by it the Jews computed all their civil affairs. The *sacred* or *ecclesiastical year* commenced with the month *Nisan*, the 7th of the civil year, which was the time of their departure from Egypt; and all their religious matters were regulated by it. Lamy mentions two other Jewish years; viz. the *year of cattle*, which commenced with the month *Elul*, when the beasts were tithed, and the tenth paid to the Levites; and the *year of trees*, beginning with the month *Shebeth*, because they paid tithe-fruits of the trees which budded at that time.††

II. After the Babylonish captivity, the Jews complied with such methods of computing time as were used by the nations to whom they were subject — the Chaldeans, the Persians, and Grecians. They probably took the names of their months from the Chaldeans and Persians, and perhaps their manner of dividing the year and months also. But we cannot be sure of this, not knowing exactly the form of the Chaldean months.

1. It has been a custom with the Jews to reckon their years from some remarkable eras in their history, a knowledge of which is indispensable to avoid mistakes in their chronology. From Ge. 7:11, and 8:13, it seems they reckoned from the births of the patriarchs, i. e. of the most eminent characters among them; afterwards from the departure from Egypt (Nu. 33:38. 1 K. 6:1); then from the building of Solomon's temple (2 Ch. 3:1); and also from the reigns of their kings. See the Books of Kings and Chronicles throughout. In later times, the Babylonian captivity furnished them with a new epoch, whence they computed their time. See Ez. 33:21. 40:1.‡‡ At the retaking of Babylon by Seleucus, A. A. C. 312, they adopted the era of the Seleucidæ, called by them the era of contracts; because after they fell under the government of the Syro-Macedonian kings, they were forced to use it in all their contracts about civil affairs. When they were driven from the East, A. D. 1040, they adopted the era of the creation, which, according to their computation, is in the present year of the Christian era (1838) 5593. In writing, they generally contract this, by omitting the thousands, writing only 593. If to the Jewish year, then, as usually expressed by them, we add 1240, we get the year of the Christian era, as, 593+1240, gives 1833.

2. The Jews, after their dispersion, hav-

* Hence Daniel makes use of the compound term *evening-morning* (8:14); and hence, also, the use of the Greek term *Nuchthemeron*. 2 Co. 11:25. But although this mode of computation began with the Jews, it was not confined to them; for the Phœnicians, Athenians, Numidians, Germans, Gauls, Druids, Bohemians, and Poles, did the same. — See Grotius de Ver. Rel. l. i. c. 16. In our own language we may trace the remains of this usage, where we compute by se'*nnight*, and fort*night*. ['The Chinese and Annamites, like the Hebrews, give 12 parts to every day, which correspond to the 24 hours of Europeans, each part being of the length of two hours.' *Cochin-Chinese and Latin Dictionary*, used by the R. C. Mission; published in Dr. *Duponceau's* essay 'On Chinese Writing,' 1838; in which, the Ed. would here take the opportunity to remark, his learned friend successfully combats the common idea advanced in this Guide, p. 50, that the symbolic nature of the Chinese language renders it comprehensible to neighboring nations, &c., stating the extent to which this is true. Ed.]

† Jewish Antiquities, b. iii. c. 1.

‡ Lamy, Appar. Bib. b. i. c. 5.

§ Hales's Analysis of Chronology, i. p. 115.

‖ *See ante*, p. 140.

¶ *See ante*, p. 139.

** See Carpenter's Calendarium Palestinæ, pp. 39-75; by which it will be seen that the present Jewish calendar is carried up a month too high.

†† Apparatus Biblicus, b. i. c. 5.

‡‡ Jennings's Jewish Antiq. b. iii. c. 1.

ing no opportunities of regulating their feasts by the appearance of the moon, were obliged to have recourse to astronomical calculations and cycles. They at first employed a cycle of 84 years; but this being found defective, they had recourse to a cycle of 19 years, which had been invented by Meton, the illustrious Athenian philosopher, who flourished A. A. C. 432. The authority of this cycle was established by the rabbi Hillel Hannasi about A. D. 360, and the Jews say it is to be observed till the coming of the Messiah.*

3. The editor of Calmet has shown that in some parts of the East, particularly in Japan, the year ending on a certain day, any portion of the preceding year is taken for a *whole year;* so that, supposing a child to be born in the last week of December, it would be reckoned one year old on the first of January. If this mode of computation obtained among the Hebrews, which is very likely, it will account for those anachronisms of single years, or *parts* of years taken *as whole ones*, which occur in the sacred writings. It removes the difficulties which concern the half years of several princes of Judah and Israel, in which the latter half of the deceased king's last year has hitherto been supposed to be added to the former half of his successor's first year.† And the conjecture is greatly strengthened by observing that the Hebrews really adopted this principle when reckoning by days. Thus, 'three days and three nights,' the time during which our Savior is said to have remained in the tomb, included only *a part* of the two extreme days.‡

4. The reader will find the complete Jewish calendar, containing the festivals, fasts, &c., in a work already referred to — *Calendarium Palestinæ*, in which are also inserted the principal events in the Scripture history, in their chronological order.

III. There are other divisions formed of the less obvious consequences of the planetary revolutions, which are called *cycles*, from the Greek *kuklos*, a *circle*, because they contain a circulating period, at the expiration of which certain celestial phenomena return to the point whence they originally set out. The most remarkable are the following: —

1. The Cycle of the Sun, a revolution of 28 years, in which time the days of the months return again to the same days of the week; as does likewise the sun's place to the same signs and degrees of the ecliptic, in the same months, and on the same days of the months, so as not to vary one degree in a century. The leap-years also begin their course over again, with respect to the days of the week on which those of the months fall. The first seven letters of the alphabet — A, B, C, D, E, F, G, have been employed to mark the several days of the week; the first letter standing for the first day of January, and so on: and as one of them must in course stand against Sunday, it is called the *Dominical* or *Sunday letter* for the year. As the Julian period of 365 days contains 52 weeks and one day, it is obvious that it must begin and end on the same day of the week (except in the case of leap-year); and, consequently, the next year must commence on the day following.

2. The Cycle of the Moon, called also the *metonic cycle*, and the *golden number*, consists of a revolution of 19 years, or 6940 days, at the end of which the conjunctions, oppositions, and other aspects of the moon, are within an hour and a half of being the same as they were at the commencement of the cycle. It is by this cycle that certain festivals, as Easter, are fixed.

3. The Roman Indiction consists of a revolution of 15 years, and was used by the Romans for *indicating* the times of certain payments of tribute made by the subjects to the government. It is also called the *pontifical indiction*, because employed by the popes in their bulls.

4. The Cycle of Epacts need not be explained here, further than to say, that by the epact of any year is understood the age of the moon on the 1st of January of that year; or it is the number of days elapsed since the last new moon.

5. The Cycle of Easter, Paschal Cycle, or Dionysian Period, is a revolution of 532 years, found by multiplying the solar cycle, 28, by the lunar cycle, 19; and if the new moons did not gain upon this cycle, Easter-day would always be upon the Sunday next following the full moon after the 21st of March. But in consequence of this anticipation, to which no proper regard was paid before the alteration of the style, the ecclesiastical Easter has frequently been a week different from the true Easter. This cycle, which was invented by Victorinus of Aquitain, A. D. 463, includes every possible variety of Easter.

IV. It may be necessary to say something of the different *eras* used in computations. 1. By the *Usherian* year of the world the reader is to understand the chronological computation of Archbishop *Usher;* who supposed that 4000 years exactly had elapsed from the creation of the world to the birth of Christ. 2. The *Alexandrian* Era is that chronological computation which was used by the people of Alexandria; who began their reckoning 5502 before the vulgar year of Christ, I. 3. The *Antiochan* Era is a correction of the preceding, in the 4th century, by *Pandorus*, an Egyptian monk, and used by the people of Antioch; it differs only from the Alexandrian by subtracting *ten* years. 4. The *Constantinopolitan* Era is that still in use in the Greek church, which reckons 5503 before the year I of the Incarnation, according to the Vulgar Era. 5. The *Julian Period* is a factitious era, conceived by *Joseph Scaliger*, to facilitate the reduction of the years of any given epoch to that of another. This period is the result of the *Lunar* and *Solar Cycles*, and the *Indictions*, multiplied by each other. Thus: multiply 19, the *Lunar* Cycle, by 28, the *Solar* Cycle, and the product will be 532; multiply this sum by 15, the Cycle of the *Indictions*, and you will have 7980 years, which constitute the *Julian Period*. The first year of the *Vulgar Era* is placed in the 4714th year of the Julian Period; whence it follows, that to find any year of our Lord in this Period, 4713 years must be added to that year; e. g. to find the year of this Period, answering to the year of our Lord 1812, add 4713, and you will have 6525, which is the year of the Julian Period sought. 6. The Era of the *Seleucidæ*, sometimes improperly called the Era of *Alexander*, commenced 12 years after the death of Alexander the Great, 312 years before the Incarnation, according to the vulgar reckoning, and was properly the *first* year of the *Syro-Macedonian* empire. 7. By the year before the *Vulgar Era* of Christ, is meant, that *correct chronological reckoning* which showed that the *vulgar* or *common* reckoning of the A. D., or *year of our Lord*, is deficient not less than *four* years; so that the year 1812 should be, according to strict chronological precision, 1816. 8. The mode of computing by *Olympiads* derived its origin from the institution of the Olympic games, which were celebrated every *four* years, for *five* successive days, at the time of the first full moon, after the summer solstice. They were held on the banks of the river *Alpheus*, near *Olympia*, a city of *Elis*, from which they derived their name. The first Olympiad commenced 776 before the Incarnation of our Lord. It need scarcely be added, that each Olympiad consists of *four* years; hence the *first*, *second*, *third*, or *fourth* year of any particular *Olympiad*. 9. Year of the *Building of Rome* is an important era among the Roman historians: it commenced 753 years before the birth of Christ. 10. The Year of *Augustus*, or years after the *battle of Actium*, is the computation of time from the *commencement* of the *Roman* Empire, which took place after the battle of Actium, 27 years before our Lord; from this time Augustus became sole governor. 11. The Cæsarian Era of Antioch was a monument which the city of Antioch erected to the honor of Julius Cæsar, in commemoration of his victory at Pharsalia: this was obtained 48 years before the commencement of the Christian Era. 12. The Spanish Era: this was kept in commemoration of the entire subjection of Spain, by Augustus Cæsar, which took place in the year of Rome 715, or 39 years before the Vulgar Era of Christ. 13. The Julian Era, or, as it is sometimes called, the Era of Julius Cæsar: this had for its foundation the reformation of the Roman calendar by Julius Cæsar; and the change was made 45 years before the birth of Christ. Other eras might have been noticed; but these mentioned above were judged to be the most important.

V. Considerable difference exists in the chronology of the Hebrew Scriptures, the Samaritan Pentateuch, the Septuagint, and Josephus, the adjustment of which has been attempted, with more or less success, by different learned men: see Jackson's Chronological Antiquities, 3 vols. 4to. 1752; Allen's Chain of Scripture Chronology, 4to. 1659; Bedford's Scripture Chronology, folio, 1730; Hales's Analysis of Chronology, 3 vols. 4to. 1809–1812.

SECTION III.

HISTORICAL MEMORANDA.

As to the Jewish forms of government, patriarchal, democratical, the Hebrew commonwealth, their tributary condition, and kings' maintenance, [see the note at the end of the Pentateuch; where will also be found some account of their criminal law, forms of legal procedure, courts, &c.]§ It is evident, from its divine source, that the science of jurisprudence among them must have been, in all respects, in the very highest degree of perfection, viewed in relation to the character of the people and the purposes of their social organization.

§ 1. — *The Civil Law.*

A few notices will here be added of the Jewish *civil law*.

1. Concerning Debts. — In nothing, perhaps, do the Israelitish laws deviate so far from our own, as in regard to matters of debt. We have already remarked, that imprisonment was unknown amongst the Hebrews; and they were equally free from those long and expensive modes of procedure to which we are subjected for the recovery of debts. Their laws in this respect were simple, but efficient. Where a pledge was lodged with a creditor for the payment of a debt, which was not discharged, the creditor was allowed to appropriate the pledge to his own benefit, without any interposition of a magistrate, and to keep it as rightfully as if it had been bought with the sum which had been lent for it. But, besides the *pledge*, every Israelite had various pieces of property, on which execution for debt might readily be made; as, (1) *His hereditary land*, the produce of which might be attached till the year of jubilee. — (2) *His houses*, which, with the sole exception of those of the Levites, might be sold in perpetuity. Le. 25:29,30.—(3) *His cattle, household furniture, and ornaments*, appear also to have been liable to be taken in execution. See Jb. 24:3. Pr. 22:27. From De. 15:1–11, we see that no debt could be exacted from a poor man in the *seventh* year; because, the land lying fallow, he had no income whence to pay it. — (4) *The person of the debtor* might be sold, along with his

* See Prideaux, vol. i. Pref. and sub. A. A. C. 162, 432. This perpetual table is given among the Tables of Dr. A. Clarke's Commentary on the Old and New Testaments.

† Calmet's Bib. Ency. art. Year.

‡ We may further observe, in support of this opinion, that Aben Ezra, speaking of the law for circumcising an infant on the 8th day, says, if the infant was born but *one hour* before the 1st day was ended, it was counted for one whole day. — Ad Le. 12:3.

§ On these subjects the reader may consult Michaëlis on the Laws of Moses, vol. i.; Jennings's Jewish Antiquities; Warburton's Divine Legation; Jahn's Archæology, and Hebrew Commonwealth; Palfrey's Jewish Antiquities, &c. Ed.

wife and children, if he had any. See Le. 25:39. Jb. 24:9. 2 K. 4:1. Is. 1:1. Ne. ch. 5. We have no intimation in the writings of Moses that *suretiship* was practised among the Hebrews, in cases of debt. In the Proverbs of Solomon, however, there are many admonitions respecting it. Where this warranty was given, the surety was treated with the same severity as if he had been the actual debtor; and if he could not pay, his very bed might be taken from under him. Pr. 22:27. There is a reference to the custom observed in contracting this obligation, in Pr. 17:18 —'A man void of understanding *striketh hands*,' &c.; and also in 22:26—'Be not thou one of them that *strike hands*,' &c. It is to be observed, that the hand was given, not to the creditor, but to the debtor in the creditor's presence. By this act the surety intimated that he became in a legal sense one with the debtor.

2. Of Pledges.—We have above noticed the practice of lending on pledge; but as this was liable to considerable abuse, the following judicial regulations were adopted: —(1) The creditor was not allowed to enter the house of the debtor to fetch the pledge; but was obliged to stand without the door, and wait till it was brought to him. De. 24: 10,11. This law was wisely designed to restrain avaricious and unprincipled persons from taking advantage of their poor brethren in choosing their own pledges. (2) The *upper garment*, which served by night for a blanket (Ex. 22:25,26. De. 24:12,13), and *mills*, and *mill-stones*, if taken in pledge, were to be restored to the owner before sunset. The reason of this law was, that these articles were indispensable to the comfortable subsistence of the poor; and for the same reason it is likely that it extended to all necessary utensils. Such a restoration was no loss to the creditor. For he had it in his power at last, by the aid of summary justice, to lay hold of the whole property of the debtor, and if he had none, of his person; and in the event of non-payment, as before stated, to take him for a bond slave.

3. Of Usury or Interest.—In the first and second laws relative to the taking of interest (Ex. 22:25. Le. 25:35–37) mention is made of poor Israelites only, from whom it is expressly prohibited to be taken, not only for money, but also for victuals, and of course for fruits and corn. It was therefore still lawful to lend upon interest to a *rich* man. But as this was found to give rise to many abuses, and covert violations of the law, it was ultimately rendered unlawful to take interest of any Israelite, whatever his circumstances may have been. De. 22:19,20.

4. Of Injuries done to the property of others.—Although the Hebrew legislator has no where enjoined, by a general statute, restitution in the case of injuries committed upon the property of another, he has, nevertheless, made some express ordinances on this subject, from the analogy of which we may conclude that this was the tenor of his law. See Le. 24:18. Ex. 21:33, 34,32,35,36. 22:5.*

§ 2.—*Modes of Punishment, and Treatment of Prisoners.*

The purpose of inflicting punishment is expressed by Moses to be, the deterrent of others from the commission of crime. His language is, 'That others may hear and fear, and commit no more any such evil.' De. 17: 13. 19:20.† The punishments among the Jews were either capital or inferior. Some of them were expressly ordained by Moses; others were introduced from the surrounding nations, by whom they were successively subdued, at various periods of their history. Of these the only distinction we shall make is into *inferior* and *capital*.

1. The *inferior punishments* were, restitution for theft, in certain proportions. Ex. 22:1–4. Deprivation of the delinquent's beard. 2 S. 10:4. Destroying their houses. Ex. 6:11. Da. 2:5. 3:29. Imprisonment in a dungeon (Jer. 38:6)—aggravated by fetters (Jud. 16:21)—by a wooden yoke round the neck (Jer. 27:2. 28:13)—by the stocks (Pr. 7:22. Jer. 20:2)—by hard labor, &c. Jud. 16: 21. 1 K. 22:27. Confinement in the cities of refuge till the death of the high-priest. Nu. 35:25–28. Whipping, with a scourge of 3 cords, so as to give the culprit 40, save one. De. 25:2,3. 2 Co. 11:24,25. Cutting off the hands and feet. Jud. 1:6,7. 2 S. 4:12. Putting out the eyes. Jud. 16:21.‡ Sealing up the eyes; which is alluded to in Is. 44:18, where it is said, that God hath shut up the eyes of idolaters, that they cannot see; whence we infer that it was a judicial punishment.§ Fighting with wild beasts, which was sometimes not mortal (1 Co. 15:32), though it generally was so. Slavery till the sabbatical year, or till compensation was made for theft. Ex. 21:2. Sale of children for their father's debts. 2 K. 4:1. Mat. 18:25. *Talio*, or like for like, either literally (Ex. 21:23–25), or by compensation with money.‖ To these punishments we must add three others, which are generally, and not improperly, classed among ecclesiastical punishments; but the Hebrew form of government being *theocratic*, they necessarily partook of a civil as well as of an ecclesiastical nature.

(1) The *Nedui*, or separation, was inflicted on him who had despised the admonition given in private by the minister or leading man in the synagogue, or had been guilty of refusing to pay any debt to which he had been found liable, or had been guilty of certain offences, which have been collected out of the Talmud by Dr. Lightfoot ¶ and Dr. Owen.** The time of its continuance was commonly 30 days; but if the person neglected to apply for a remission at the end of that time, he became virtually liable to the next higher degree of censure, although it was not always inflicted. During the continuance of this sentence, he was not prevented from hearing the law, or even from teaching it, if a master in Israel, provided he kept 4 paces distant from other persons. Nay, he might even go into the temple to attend divine service, under the same restrictions. If he died while under this sentence, they threw a stone upon his bier, to signify that he deserved stoning. This degree of excommunication is what is meant in the N. T. by *casting out of the synagogue*.††

(2) The second degree of excommunication was called *Cherem*, or 'cutting off,' to which Paul alludes, when he speaks of giving one over to Satan. 1 Co. 5:5. It was an authoritative and public censure, pronounced by the synagogue, and lasted for 30 days. With persons under this malediction it was not lawful so much as to eat.

(3) But the highest degree of separation was the *Shemetha*; so called from a word which signifies to exclude, expel, or cast out; meaning that the persons on whom it was pronounced were cast out from the covenant of promise, and the commonwealth of Israel; and that they should be accounted by the Jews as heathen men and publicans. Some, however, interpret it as equivalent to *Maranatha*—the Lord cometh, i. e. to execute vengeance; or, There is death, i. e. an excommunication to death. It was inflicted on those who despised the *cherem*, and was by the greater part of the Jews esteemed total and final; the person who fell under it being left to the judgment of God, without hope of reconciliation with the church. It included an utter exclusion from the congregation, confiscation of property, and exposure to death by the visible interposition of God. Hence it is called in the Targum, 'the curse and execration of God;' and by the Talmudists, 'the anathema of the God of Israel.' This punishment is referred to in 1 Co. 5:11. 16:22. Ezr. 10:7,8. And it is thought by some that there is a reference to it in 1 Co. 11:30, where the apostle tells the Corinthians, that in consequence of their improper observance of the Lord's supper, 'many were weak and sickly among them, and many slept,' or died by the visitation of Heaven. And perhaps it is to this visible judgment of God, in the apostolic age, against egregious offenders, rather than to the unpardonable sin against the Holy Ghost, that the apostle John also refers in his First Epistle (5:16), when he says, 'If any man see his brother sin a sin which is not unto death, he shall ask, and God shall give him life for them that sin not unto death. But there is a sin unto death: I do not say that he should pray for it.' He might pray for offenders in general, and even for the souls of those who were under this visible judgment; but he might not pray for their restoration to health, since God was more glorified, and men more awed, by its continuance.‡‡

(4) To the inferior punishments already enumerated, Michaelis adds the *sin* and *trespass-offerings*, in consideration of which punishments were either entirely remitted, or capital punishments commuted for others less severe. Such offerings were, therefore, in themselves a kind of punishment.—*First*, as *fines*, and, *secondly*, as an exposure to *shame*, in a public acknowledgment of guilt, which probably bore some resemblance to our ecclesiastical penance. They were to be offered in the following cases: (1) For every *unintentional transgression* of the Levitical law. Even if it was a sin of commission, a sin-offering being made, the legal punishment was thereupon remitted; which in the case of wilful transgression was nothing less than extirpation. Le. 4:2. 5:1,4–7. (2) For every *rash oath* which was not kept. This was not for the inconsideration, however, but for the *neglect*. Le. 5:4. (3) For *concealing* any thing against a guilty person, on his trial, and where the witness was sworn to depose to all he knew. Le. 5:1. (4) For incurring *a debt to the sanctuary*; i. e. not conscientiously paying the tithes. In addition to the trespass-offering in this case, the delinquent must make up his deficiencies, with 20 per cent. over and above. Le. 5:14,15. (5) The same was the rule, where a person denied any thing given him in trust, or any thing lost, which he had found, or any promise he had made; or where he had acquired any property dishonestly, and had his conscience awakened on account of it—even where it was a theft, of which he had once cleared himself by oath, but was now moved by the impulse of his conscience to make voluntary restitution, and wished to get rid of the guilt. Le. 6:1–7. By the offering made on such an occasion, the preceding crime was wholly cancelled; and because the delinquent would otherwise have had to make restitution, from two to five fold, he now gave 20 per cent. over and above the amount of his theft. (6) In the case of adultery committed with a slave, an offering was appointed (Le. 19:20–22), which did not, however, wholly cancel the punishment, but mitigated it from death, which was the established punishment of adultery, to that of stripes. That such measures as these must have had a very great effect in prompting to the restitution of property unjustly acquired, and to the retraction of false oaths, is quite obvious. But in cases of crimes, of which the good of the community expressly required that the legal punishment should be put in execution, no offering could be accepted.§§

2. The *capital punishments* were—

(1) *Stoning*, the most general punishment denounced in the law against capital criminals. It was performed in two ways—

* Michaelis on the Laws of Moses, vol. ii. pp. 204–367.

† Ibid. vol. iii. p. 401, and iv. p. 371.

‡ This mode of punishment is still practised in the East. See Malcolm's Persia, vol. ii. ch. xix. p. 198, note.

§ See Harmer's Observations, vol. ii. p. 277, &c.

‖ Lightfoot, Horæ Heb. Mat. 5:38

¶ Ibid. 1 Co. 5:5.

** Exposition of the Heb., Exerc. 21.

†† Godwyn's Moses and Aaron, b. v. ch. 2.

‡‡ Ibid. Lamy's Apparat. Bib. b. i. ch. 12. Brown's Antiq. of the Jews, vol. ii. p. 205. Parkhurst's Greek Lexicon, Maranatha; and Macknight on 1 Co. 5:11.

§§ Michaelis on the Laws of Moses, vol. iii. pp. 482–488

stones were thrown on the guilty person till he was killed, in which the witnesses always threw the first stones (De. 17:7,)* — or the criminal was carried to a steep place 12 or 14 feet in height, whence one of the two witnesses threw him headlong, and the other rolled a large stone upon his body. To the latter method there is supposed to be an allusion in Mat. 21:44 — 'Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder;' for he that was thus stoned was first flung upon a stone, and then a stone was dashed upon him.† The Jews generally stoned criminals outside of the city; but in some cases, as blasphemers, idolaters, or adulterers, they stoned them wherever they were found. Thus, when they brought to Jesus a woman taken in adultery (Jn. 8:7), He said to her accusers, 'Let him who is without sin cast the first stone at her.' And the Jews, pretending He blasphemed, took up stones to *stone Him*, even in the temple. v. 59. 10:31. On such occasions they dispensed with the usual formalities, and followed the transports of their passion. This they called 'the judgment of zeal.'‡ There were 19 offences which subjected to this punishment, according to the rabbins; only 6 or 7 of which are specified in the law. See Le. 20:2,27. 24:14. De. 13:10. 17:5. 21: 21. 22:21,24.

(2) *Strangling*, which was effected by two persons with a handkerchief, for the following offences — adultery, striking of parents, man-stealing, elders notoriously rebellious against the law, false prophets, and those who prognosticated future events in the name of false gods.

(3) *Slaying* with the sword, which was the punishment affixed to the two following offences — the voluntary manslayer, and the inhabitants of a city who had fallen into idolatry. De. 13:13-16. 1 S. 15:33. 2 S. 4:7. 2 K. 10:7.

(4) *Drowning*, with a weight suspended from the neck. Mat. 18:6.

(5) *Sawing asunder*. It is said that Isaiah was subjected to this horrible death; and Paul alludes to it in He. 11:37.

(6) *Braying in a mortar*. Pr. 27:22. This punishment is still resorted to by the Turks.§

(7) *Crucifixion*. This punishment was introduced among the Jews by the Romans, who had borrowed it from the Greeks. It obtained among the Egyptians, Persians, and Carthaginians. As this is the punishment to which our blessed Lord was subjected, we may be allowed to notice it more at length than we have any of the former punishments mentioned. Dr. Harwood has written very largely upon it, and from his work we have borrowed the following particulars: — Crucifixion is one of the most cruel and excruciating deaths which the art of ingeniously tormenting and extinguishing life ever devised. The person doomed to this dire end was distended on a cross; had great nails driven through his hands and feet, the most exquisitely tender and sensible parts of the human frame; and he was left slowly to consume and die in this lingering and most miserable manner. There are instances of crucified persons living in this exquisite torture several days. The rites of sepulture were denied them. Their dead bodies were generally left on the crosses on which they were first suspended, and became a prey to every ravenous beast and carniverous bird. It was generally a servile punishment, and chiefly inflicted on vile, worthless, and incorrigible slaves. In reference to this, the apostle, in describing the condescension of our Savior, and his submission to this most opprobrious death, represents Him as taking upon Him the form of a SERVANT, and becoming obedient to death, even the death of the cross. Phil. 3: 7,8. It was universally reputed the most shameful and ignominious death to which a wretch could be exposed. In such an exit were comprised every idea and circumstance of odium, disgrace, and public scandal. Hence the apostle magnifies and extols the benevolence and magnanimity which our blessed Lord displayed, who for the joy set before Him endured the cross, despising *the shame* (He. 12:2), regarding, with a generous disdain and contempt, every circumstance of public indignity and infamy with which such a death was loaded. It was from the idea they connected with such a death, that the Greeks treated the apostles with the last contempt and pity, for publicly embarking in the cause of a person who had been brought to this reproachful and dishonorable death by his own countrymen. The preaching of the cross was to them foolishness (1 Co. 1:23); the promulgation of a system of religion that had been taught by a person who, by a national act, had publicly suffered the punishment and death of the most useless and abandoned slave, was, in their ideas, the last infatuation; and the preaching Christ crucified — publishing in the world a religion whose Founder suffered on a cross — appeared the last absurdity and madness. The same inherent scandal and ignominy had crucifixion in the estimation of the Jews. They, indeed, annexed more complicated wretchedness to it; for they esteemed the miscreant who was adjudged to such an end, not only to be abandoned of men, but forsaken of God. 'He that is hanged is accursed of God.' De. 21:23. Hence Paul, representing to the Galatians the grace and benevolence of Jesus, who released us from that curse to which the law of Moses devoted us, by being made a curse for us, by submitting to be treated for our sakes as an execrable malefactor, to show the horror of such a death as Christ voluntarily endured, adds, 'It is written in the law, Cursed is every one that is hanged on a tree!' 3:13. And from this express declaration of the law of Moses, concerning persons thus executed, we account for that aversion the Jews discover against Christianity, and perceive the reason of what Paul asserts, that their 'preaching of Christ crucified was to the Jews a stumbling-block.' 1 Co. 1:23.‖ The punishment of the *cross* caused them to stumble at the very gate of Christianity. The several circumstances related by the four evangelists, as accompanying the crucifixion of Christ, were conformable to the Roman custom in such executions, and not only reflect beauty and lustre upon these passages, but happily corroborate and confirm the narrative of the sacred penmen. Thus, when Pilate had pronounced the sentence of condemnation, and publicly adjudged Him to be crucified, he gave orders that He should be scourged. Mat. 27:20. Mk. 15:15. Among the Romans, this was always inflicted previously to crucifixion. After they had inflicted this customary whipping, the evangelists inform us that they obliged our Lord to carry to the place of execution the cross, or at least the transverse beam of it, on which He was to be suspended. Lacerated, therefore, with the stripes and bruises He had received — faint with the loss of blood — his spirits exhausted by the cruel insults and blows that were given Him, when they invested Him with robes of mock royalty — and oppressed with the incumbent weight of his cross; — in this condition our Savior was urged along the road. Fatigued and spent with the treatment He had received, our Lord could not support his cross. The soldiers, therefore, who attended Him, compelled one Simon, a Cyrenian, who was coming from the country to Jerusalem, and happened then to be passing, to bear it after Him. The circumstance here mentioned of our Lord bearing his cross, was agreeable to the Roman custom. Slaves and malefactors were compelled to carry the whole or part of the fatal gibbet on which they were destined to die; and this constituted a principal part of the shame and ignominy of such a death. 'Cross-bearer' was a term of the greatest reproach among the Romans. All along the road to the place of execution, the unhappy criminal was loaded with every wanton cruelty. He was pushed, thrown down, stimulated with goads, and impelled forward by every act of insolence and inhumanity that wretchedness is heir to.¶ There is great reason to think that our blessed Redeemer, in his way to Calvary, experienced every abuse of this nature. Might not the scourging that was inflicted — the blows He had received from the soldiers, when in derision they paid Him homage — and the abuse He suffered in his way to Calvary, greatly contribute to accelerate his death, and occasion that speedy exit, at which one of the evangelists tells us, 'Pilate marvelled'? When the malefactor had carried his cross to the place of execution, a hole was dug in the earth, in which it was to be fixed — the criminal was stripped — a stupefying potion was given him** — the cross was laid on the ground — he was distended upon it — and four soldiers, two on each side, were at the same time employed in driving four large nails through his hands and feet. After they had deeply fixed and riveted these nails in the wood, they elevated the cross with the sufferer upon it; and in order to infix it the more firmly and securely in the earth, they let it violently fall into the cavity they had prepared to receive it. This vehement precipitation of the cross must have occasioned a most dreadful convulsive shock, and agitated the whole frame of the malefactor in a dire and most excruciating manner. These several particulars were observed in the crucifixion of our Lord. Upon his arrival at Calvary, He was stripped — the medicated cup was offered to Him — He was fastened to the cross; and while they were employed in piercing his hands and his feet, it is probable that He offered to heaven that most benevolent and affecting prayer for his murderers, 'Father, forgive them, for they know not what they do!' In conformity with the Roman custom, a title or inscription, by Pilate's order, was fixed above the head of Jesus, written in Hebrew, Greek, and Latin, specifying what it was that had brought Him to this end. After the cross was erected, a party of soldiers were appointed to keep guard, and to attend at the place of execution, till the criminal breathed his last. So it was in the case of our Lord. Mat. 27:54. While they were thus attending Him, it is said our Savior complained of thirst. This is a natural circumstance. The exquisitely tender and sensible extremities of the body being thus perforated, the person languishing and faint with loss of blood, and lingering under such acute and excruciating torture, must necessarily kindle and inflame a vehement and excessive thirst. One of the guards, hearing his request, hasted and took a sponge, and filled it from a vessel that stood by, that was full of vinegar. The usual drink of the Roman soldiers was vinegar and water.†† After receiving this, Jesus cried with a loud voice, 'IT IS FINISHED!' — the divine plan and scheme of human redemption is completed; after which his head sunk upon his bosom, and He gave up the ghost. Mat. 27. 50. The last circumstance relative to the crucifixion of our Lord which demands notice, was the petition of the Jews to Pilate, that the death of the sufferers might be accelerated. There is an express prohibition in

* Few men could become so hardened as to bear false witness against their neighbor, when they knew they would be obliged to inflict the punishment of death themselves.

† Selden de Synedriis, lib. i. c. v. ii. 13. Lightfoot, Temple Service, ch. xxii.

‡ Calmet's Bib. Ency., art. STONING.

§ See the authorities referred to in Fragments to Calmet, No. xxxi.; and for further particulars relative to the various kinds of punishment adopted by the Hebrews, see his Bib. Ency., art. PUNISHMENT.

‖ Trypho the Jew every where affects to treat the Christian religion with contempt, on account of the crucifixion of its Author. He ridicules its professors for centring all their hopes in a man who was crucified.

¶ This is questioned by Godwyn. See Rom. Antiq. b. iii. sect. 3, ch. 4.

** To render him in some measure insensible to the pain. But our blessed Lord refused this potion.

†† Dr. Huxham's Method for preserving the Health of Seamen, in his Essay on Fevers.

the law, that the bodies of those who were hanged should remain all night upon the tree. De. 21:23. The next day, therefore, after the crucifixion, being, as one of the evangelists says, *a high day* (Jn. 19:31), a number of leading men among the Jews waited on Pilate in a body, to desire that he would hasten the death of the malefactors hanging on their crosses. Pilate, therefore, despatched his orders to the soldiers on duty, who broke the legs of the two criminals who were crucified along with Christ. But, when they came to Jesus, finding He had already breathed his last, they thought this violence unnecessary; but one of them pierced his side with a spear, whose point appears to have penetrated into the pericardium of the heart; for John, who says that he was an eye-witness of this, declares that there issued from the wound a mixture of blood and water. This wound, had He not been dead, must necessarily have proved fatal. This circumstance John saw; 'and he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe.' Jn. 19:35. He thus attested it from a conviction of the great importance of the event, and conscious that on this single fact rested the whole fabric of the Christian religion.* The rites of sepulture were commonly denied to such as were crucified. The bodies of the malefactors were generally devoured by wolves, dogs, and other animals; or, if the crosses were higher than usual, they either became a prey to the birds, or putrefied and fell to pieces. Among the Hebrews, as before remarked, the body was not suffered to remain on the cross all night; but they did not permit them to be placed in the tombs of their families, till their flesh had been first consumed in the public sepulchres. It was for this reason, perhaps, that Joseph desired leave from Pilate to lay the body of Jesus in his own tomb; that it might not be thrown, undistinguished, among the criminals in the public burial-place, which adjoined the place of crucifixion. From this circumstance we also learn, that the Roman governors had the power of dispensing with this part of the ignominious sentence, by delivering the body to the friends of the deceased. The punishment of crucifixion was so common among the Romans, that, by a very usual figure, pains, afflictions, troubles, &c., were called *crosses*. Hence our Savior says, that his disciple must take up his *cross* and follow Him. Mat. 16:24. The cross is the sign of ignominy and suffering; yet it is the badge and glory of the Christian. Christ is the way we are to follow; and there is no way of attaining that glory and happiness which is promised in the gospel, but by his cross.†

Such were the chief capital punishments among the Jews, in various periods of their history. But we must not dismiss this subject, without noticing that species of punishment which consisted in,

(3) *Posthumous insults*, and was designed to brand with infamy those who were its subjects. Michaelis notices three punishments of this description: — 1. *Burning*. Le. 20:14. 21:9. The Jewish rabbins have supposed, and in this they have been followed by some Christian commentators, that the punishment here spoken of was inflicted on the criminal while alive; by pouring molten lead down his throat. No such sanguinary law, however, appears among the enactments of Moses. That burning was a posthumous punishment, inflicted on the lifeless corpse of the criminal, is evident from Jos. 7:15,25. In the former v. it is ordained that the person who had committed the crime of sacrilege, and who was yet undiscovered, should be *burnt with fire*; and in the latter, we find that the execution of the sentence upon him consisted, in his being first *stoned*, and then *burnt*. 2. *Hanging*. De. 21:22. Jos. 10:16. This was considered as a mark of the greatest infamy; because, by the explanation of Moses himself, a person hanged was held as 'accursed of God,' and for this reason, that his death did not sufficiently atone for his crime; and, therefore, the law considered him as a person who carried the curse of God with him into the other world, and was punishable even there. 3. *Heaping stones* upon the bodies of criminals who had been already put to death, or upon their remains when consumed by fire; in order to serve as a perpetual monument of their infamy, in having there suffered any such ignominious punishment. See Jos. 7:25,26. 8:29. 2 S. 18:17.‡ This custom was prevalent among the ancient Arabs, and obtains even in the present day.§

3. Of the *treatment of prisoners* we have necessarily said something, in noticing the punishments to which they were subjected. [As the prisoner was generally punished at once, and before the judge, prisons, properly so called, were long unknown, except to Egypt and Babylon; but these were principally used for state prisoners; and their treatment was, as now mostly, in the East, barbarous and neglectful in the extreme. Noisome dungeons were the common means of confinement, but the prisoner, as to food, clothing, attendance, security, &c., was much at the mercy of his keeper; who was generally a military, sometimes a civil officer.] The Roman method of fettering and confining criminals was singular. One end of a chain, that was of a commodious length, was fixed about the right arm of the prisoner, and the other end was fastened to the left of a soldier. Comp. Ac. ch. 26. 2 Ti. 1:16,18. Ac. 21:33. 12:6,18,19. 16:27. From these texts it appears too, that chains on the right and left hand, attached to two soldiers, were sometimes used.

§ 3. — *A Harmony of the Mosaic Law.*

1st Class. — *The Moral Law, written on the two Tables containing the Ten Commandments.*

	Exodus, chap.	Leviticus, chap.	Numbers, chap.	Deuteron. chap.
The First Table, which includes				
The first commandment	20. 13.			5. 6.
The second commandment	20. 23. 34.	19. 26. 18.	4. 5. 6. 7. 8. 11. 12. 13. 5. 6. 10.	
The third commandment	20. 23.			5.
The fourth commandment	20. 23. 31. 34. 35.	19. 23. 26.		
The Second Table, which includes				
The fifth commandment	20. 22.	19.		5.
The sixth commandment	20.	19.		5.
The seventh commandment	20.	18. 19.		5. 23.
The eighth commandment	20. 22.	19.		5.
The ninth commandment	20. 23.	19.		6.
The tenth commandment	20.			5.
The sum of both tables		19.		6.

2d Class. — *The Ceremonial Law.*

Of the holy place	20.	17.		12.
Of the structure of the tabernacle	25. 26. 27. 35.			
Of the instruments of the same, viz.				
Of the laver of brass	30.			
The altar of burnt-offerings	27.			
The altar of incense	30.			
The candlestick of pure gold	25.			
The table of show-bread	25. 26.			
The ark	25. 26.			
Of the priests and their vestments	28.			
Of the choosing of the Levites			18. 3. 8.	
Of the priests' office in general			3. 18.	
Of their office in teaching		18. 10.		18. 12. 17. 31.
—— in blessing			6.	
Of their office in offering, viz.				
What the sacrifices ought to be		22.		15. 17.
Of the continual fire		6.		
Of the manner of the burnt-offerings		6. 7.		
—— peace-offerings		3. 7.		
Manner and kinds of sacrifices, viz.				
For sin in ignorance of the law		4.	5.	
—— —— of the fact		5. 7.		
For wilful sin, yet not impious		6.	5.	
The special law of sacrifice for sin		6. 7.		
Things belonging to the sacrifices		2. 6. 7.	15.	
Of the show-bread		24.		
Of the lamps	27.	24.	8.	
Of the sweet incense	30			
Of the use of ordinary oblations, viz.				
Of the consecration of priests	29. 30.	8. 8.		
—— and office of Levites			8.	
Of the dwellings of the Levites			35.	
Of the anointing of the altar, &c.	29. 30.			
Of the continual daily sacrifice	29.		28.	
—— Sabbath-day's sacrifice			28.	
Solemn sacrifices for feast-days, viz.				
Of trumpets			10.	
Of beginnings of months			28.	
The 3 most solemn feasts in general	23. 34.	23.		16.
Of the feast of passover	12. 13. 23. 34.	23.	9. 28.	16.
—— pentecost	23. 24.	23.	28.	16.
—— tabernacles	23. 34.	23.	29.	16.
—— blowing the trumpets		23.	29.	
—— expiation	30.	16. 13.	29.	
Of first-fruits	22. 23. 34.	2.	15.	26.
Of tithes		21.	18.	12. 14. 26.
Of fruits growing, and not eaten of		19.		
Of the first-born	13. 22. 24.			15.
Of the sabbatical year	23.	25.		
Of the year of jubilee		25.		
Of vows in general		27.	30.	13.
What persons not to make vows			30.	
What things cannot be vowed		27.		29.
Of redemption of vows		27.		
Of the vows of the Nazarites			6.	
Laws proper for the priests, viz.				
Of pollutions		22.		
Of the high-priest's mourning		21.		
Of his marriage		21.		
Mourning of the ordinary priests		21.		
Of their marriage		21.		
Forbidden the use of wine, &c.		10.		
Of sanctified meats		6. 17. 19. 22.	5. 18.	12. 15. 18.
Of the office of the Levites.				
In teaching				17. 27. 31.
In offering			3. 4. 18.	10.
Other promiscuous ceremonial laws.				
Of uncleanness in general		15. 19.	5.	
Of uncleanness in meats, viz.				
Of blood	23.	7. 17. 10.		12.
Of fat		3. 7.		
Of dead carcasses	22.	17.		14.
Other meats, and divers creatures		11. 20.		14.
Of personal uncleanness		15. 12.		23.
In the dead bodies of men			19.	
In the leprosy		13. 14.	5.	24.
Of circumcision		12.		
Of the water of expiation			18.	
Of the mourning of the Israelites		19.		14.
Of mixtures		19.		22.
Garments; and ploughing the law			5.	6. 11. 22.
Of not taking young birds with the dam				22.
Of their public-slaves				23.

3d Class. — *The Political Law.*

The magistrate is the keeper of the precepts of both tables, and to have respect to human society; therefore the *Political Laws* of the Israelites are referred to both the tables, and are to be reduced to the several precepts of the *Moral Law*, viz.

* Harwood's Introd. to the N. T. vol. iii. pp. 336–353.
† Calmet's Biblical Encyclopedia, art. Cross.
‡ Michaelis on the Laws of Moses, vol. iii. pp. 423–431.
§ It is said that the pillar of Absalom, which stands in the valley of Jehoshaphat, is heaped round with stones, thrown at it by the Turks, as an expression of their indignation at his crime.

LAWS REFERRED TO THE FIRST TABLE, NAMELY,

I. *To the First and Second Commandments, viz.*

	Exodus, chap.	Leviticus, chap.	Numbers, chap.	Deuteron. chap.
Of idolaters and apostates	22.	20		13. 17.
Of abolishing idolatry	23. 24.		33.	7. 12.
Of diviners and false prophets	22.	19. 20.		18.
Of covenants with other gods	23. 34.			7.

II. *To the Third Commandment, viz.*

Of blasphemies		24.	15.	

III. *To the Fourth Commandment, viz.*

Of breaking the Sabbath	31. 35.		15.	

POLITICAL LAWS REFERRED TO THE SECOND TABLE, NAMELY,

I. *To the Fifth Commandment, viz.*

Of magistrates, and their authority.	18. 30.		11.	1. 10. 17. 23.
Of the power of fathers	21.	20.		21.

II. *To the Sixth Commandment, viz.*

Of capital punishments in general				21. 24.
Of wilful murder	21.	24.	35.	19.
Of manslaughter and refuge	21.		35.	19. 21. 22.
Of heinous injury	21.	24.		25.
Of punishments, not capital				25.
Of the Law of war				20. 23.

III. *To the Seventh Commandment, viz.*

Of unlawful marriages		18. 20.		7. 22.
Of fornication		19.		23.
Of whoredom	22.	21.		22.
Of adultery and jealousy		19. 20.	5.	22.
Of copulation against nature	22.	18. 20.		
Of divorcements				24.
Other matrimonial laws	21.	18. 20.		21. 22. 24. 25.

IV. *To the Eighth Commandment, viz.*

	Exodus, chap.	Leviticus, chap.	Numbers, chap.	Deuteron. chap.
Of the punishment of thefts	22.		5.	
Of sacrilege		Jos. 7.		
Of not injuring strangers	22. 23.	19.		10.
Of not defrauding hirelings		19.		26. 25.
Of just weights		19.		25.
Of removing the landmark				19.
Of lost goods	22.			
Of stray cattle	22. 23.			22.
Of corrupted judgments	23.	19.		16. 24.
Of fire breaking out by chance	22.			
Of menstealing				24.
Of the fugitive servant				23.
Of gathering fruits		19. 23.		23. 24.
Of contracts, viz.				
Of borrowing				15.
Of the pledg	22.			24.
Of usury	22.	25.		23.
Of selling	21.	25.		15.
Of a thing lent	22.			
Of a thing committed to be kept	22.			
Of heirs			26. 27. 33. 36.	21.

V. *To the Ninth Commandment, viz.*

Of witnesses		5.		17. 19.
Establishing of the political law				4.
The establishing of the divine law in general				6. 11. 29. 30. 31.
From the dignity of the lawgiver.		19. 20. 22.	15.	4. 5. 6. 7. 8. 10. 26. 27.
From the excellency of the laws				4. 26.
From the promises	15. 19. 23. 24.	18. 26.		4. 5. 6. 7. 10. 11. 12. 28.
From the threatenings	23.	26.		4. 7. 11. 27. 28. 29. 30.

§ 4. — *Military Affairs.*

The whole Hebrew Nation liable to be called to Arms: Exemptions from Military Service — Strength of the Israelitish Armies — Military Officers — Order of Battle and of Encampment — Treatment of Enemies — Division of the Spoil — Arms — Chariots — Qualifications of a Warrior — Return of a Conquering Army — Reward of the Victors.

1. The maxim of ancient states, *Quot civres, tot milites*, — whoever would be defended, must defend, was, — as Michaëlis remarks, so fully established in the Mosaic code, that we find every man of 20 years old and upwards distinguished by this epithetical characteristic, that *he goes forth to war*. Nu. 1:3, 45. 26:2.* It is hardly to be supposed, however, that the services of a whole nation would ever be required for the purpose of bearing arms. Hence, out of those who were thus qualified to serve in the militia, Moses generally orders the selection of a certain number, suitable to the service required. Ex. 17:9,10, &c. Nu. 31:1–6. There are two memorable instances on record, however, where the whole people took the field. Jud. 20:11. 1 S. 11:7.†

2. The following exemptions from military service were allowed by the Mosaic law: — (1) Whoever had built a house, and had not yet occupied it, was at liberty to return, lest, falling in battle, another should enjoy the fruits of his labor. De. 20:5. (2) Whoever had planted a vineyard or olive-yard, and had not yet eaten of its produce freely, was exempt for the same reason. De. 20:6. This statute exempted the establisher of a vineyard or olive-yard for five whole years. For if a tree bore fruit the 1st year, it could not be used for food before the 5th year of its growth. During the first 3 years, it could not be eaten at all; and in the 4th year, it was consecrated to God, and could only be eaten at the sacred feasts. Le. 19:23–25. (3) Whoever had betrothed a wife, but had not yet consummated marriage, was likewise exempted, lest he should fall in battle, and another take his bride. De. 20:7. (4) Every new-married man was, during the first year after marriage, freed from military service, and all other personal burdens. (5) Whoever was fearful and faint-hearted was allowed to retire, that he might not infect others with cowardice. De. 20:8. The four former immunities, independent of their manifest equity, were attended with two very great political benefits, in promoting, first, marriages, and, secondly, the culture of the soil, which are never more necessary than in the time of war. The latter ground of exemption, however, was not quite so honorable. It must have cost a coward a great struggle to avail himself of it; and no doubt many, rather than do so, would repress their fears, and, of course, fight so much the better.‡

3. The Israelitish armies being thus levied on the nation, *en masse*, it is easy to see how they were able to bring such large numbers into the field. Thus they mustered 400,000 footmen to revenge the perfidy and cruelty of the Benjamites. Jud. 20:17. When Saul marched against the Ammonites, he had 330,000 (1 S. 11:8), and when he went to destroy Amalek, he had 210,000. (15:4.) It was not till a later period in their history, however, that the Israelitish armies assumed a regular, warlike character, and became, as a whole, properly effective. They were called out from their agricultural occupations, according to the exigency of the times, each one bringing his own arms and provisions; § and after the termination of the war, which was seldom more than short skirmishes with the surrounding nations, they were disbanded, and returned to their homes. 1 S. 11: 13: The earliest instance on record of any military force being kept in time of peace, is in the reign of Saul. 1 S. 13:1,2. This force was evidently augmented during the reigns of the subsequent kings; for in Jehoshaphat's reign the military force in Judah was 780,000, and in Benjamin 330,000, making a total of 1,160,000, besides those in the fenced cities to garrison them. 2 Ch. 17:14–18.

4. The officers in the Israelitish armies were, (1) The *generalissimo*, or commander-in-chief; called, also, the *captain of the Lord's host*, such as Joshua under Moses, Abner under Saul, Joab under David, and Benaiah under Solomon. (2) The *princes of the tribes*, or of the fathers, or of the families of Israel, who were at the head of their respective tribes. (3) *Princes of a thousand*, or tribunes, captains of a hundred, heads of fifty men, third-men, whose functions are unknown, and decurions, or chiefs of ten men. (4) Scribes, or *muster-masters*, who kept exact registers of all who bore arms in their districts. (5) *Inspectors*, or provosts, who had authority to command the troops under their inspection, and to punish delinquents. It was quite common for the kings to go to war in person, and in the earlier times they fought on foot. After Solomon had introduced cavalry into his armies, they headed their troops in chariots. See the Kings and Chronicles *throughout*.

5. We have no certain information of the precise manner in which the Israelitish armies were drawn up for battle. The Jewish writers state that the whole army was ranged into one solid line, 20 or 30 deep. In the front of these were placed the light infantry, viz. the archers, slingers, and spearmen, who commenced the onset with a warlike shout, and with a shower of arrows and stones directed against the enemy's front. It is probable that the cavalry was disposed in large squadrons on the two wings. Before the battle commenced, the following ceremonies were observed: — (1) The priest approached the army, and said, 'Hear, O Israel; ye approach this day into battle against your enemies; let not your hearts faint; fear not, and do not tremble, neither be ye terrified because of them; for the Lord your God is He that goeth with you, to fight for you against your enemies, and to save you.' (2) The officers then proclaimed the exemptions from military service which have been enumerated above, and then, (3) The whole who remained were led forward to the battle, the method of which was directed as circumstances permitted. Before the invention of fire-arms, fenced cities were of the utmost importance, and on them the greatest dependence was placed. When the Israelites were about to besiege a city, they either drew lines of circumvallation, to prevent escape, or hewed down trees, and built forts against them round about (2 K. 25:1. 2 S. 17:20. Is. 29:3. Jer. 6:6); or planted battering-rams and other engines of destruction (Jer. 6:6. Ez. 4:2. 21:22); or endeavored to enter them by burning the gates, and cutting down the wooden towers. Ez. 26:9.

6. Of the order observed in the encampment of the armies, we have no precise information. The castrametation in the wilderness, the plan of which was laid down by God Himself (Nu. 2:), consisted of three principal divisions: The first, which was the most powerful, occupied the centre; this was the tabernacle, or the *throne of God*. The second, which was composed of the priests and Levites, surrounded this in a quadrangular form. And the third consisted of the remaining tribes, who pitched around, each under his own banner, at a distance of about a mile from the tabernacle. The diagram [note and cut, Nu. 1:44–47. 3:34] affords a good idea of this camp.

The admirable order of this encampment drew from Balaam the following exclamation: 'How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-aloes

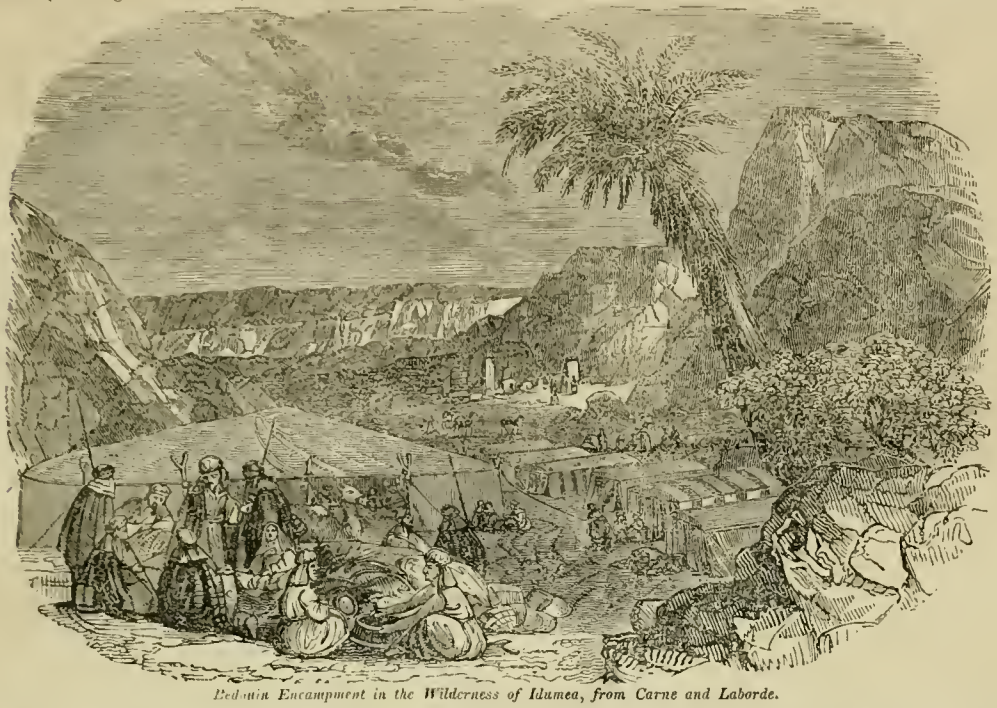
* The melancholy circumstances attending the military execution of the inhabitants of Jabesh-Gilead, simply because they did not join the Israelitish armies, as related in Jud. 21:8–13, show with what rigor the law was, in this respect, put in force.

† An interesting paper on the practice alluded to in these passages may be seen in the Critica Biblica, vol. iii. pp. 489–497.

‡ Michaëlis on the Laws of Moses, vol. iii. pp. 26–37.

§ On some occasions, one part of the army foraged for the rest. Jud. 20: 10. And it was sometimes the case that part of the nation remained at home, to provide provisions for those who marched against the enemy. See 1 S. 17:13,17; and Josephus, Jewish Wars, b. ii. ch. 20.

which the Lord hath planted, and as cedar-trees beside the waters.' Nu. 24:2–6. But it is not likely that there were any regularly-formed camps among the Hebrews, similar to those of the Romans and other warlike nations. [The cut of a modern Bedouin encampment in the wilderness of Sinai, may assist us in getting an idea of the forms and arrangement of the Hebrew tents; for similar wants perpetuate similar manners, especially when poverty prevents choice, and the indolence natural to a warm climate



Bedouin Encampment in the Wilderness of Idumea, from Carne and Laborde.

indisposes to invention.] In 1 S. 26:7, we read that the spear of Saul was stuck at his head while he slept. This was equivalent to the place of the general's tent.* His armor-bearer and principal officers slept around him, and the rest of the army, in their several divisions, in a circle without. This was probably the general manner of their encampment.

7. It is impossible to avoid noticing, in reading the historical books of the O. T, the barbarities which were mutually practised in the wars carried on between the Israelites and the adjoining nations. Some were decapitated (1 S. 31:9); others had their noses and ears cut off (Ez. 23:25), or their hands and feet (2 S. 4:12). Some were put under saws and harrows of iron, and made to pass through the brick-kiln (2 S. 12:31); mothers were destroyed with their children (Est. 3:13); infants were dashed against the stones (2 K. 8:12. Ps. 137:9. Is. 13:16–18); women with child were ripped up (2 K. 15:16. Ho. 13:16. Am. 1:13); and persons of rank reduced to the most degrading slavery (Is. 47:2).

8. With regard to the spoil taken in war, Moses distinctly recognized the right of the people to it; and the following regulations may be collected out of his writings, relative to its distribution. 1. The spoil in persons and cattle did not belong to the individuals who took it, but was collected, reckoned, and distributed in the following proportions: —(1) One half to those who went to the field, out of which they had to give every five hundredth individual to the priests. Nu. 32:26–29. (2) The other half went to the rest of the Israelites, with the deduction of every fiftieth individual for the Levites. v. 30. 2. Things inanimate belonged to the individual who seized them. v. 13–54. David enacted a wise and equitable law relative to the division of spoil in the army; giving equally to those who fought, and those who remained with the stuff or baggage. 1 S. 30: 24,25.†

9. The arms of the Jewish warriors were adapted to the exigencies of the occasion. Some of them wore complete armor, consisting of a helmet of brass (1 S. 17:5), an habergeon, cuirass, or breastplate of brass, a defence for the back, a girdle for the loins, and greaves of brass for the legs and feet (1 S. 17:6), with a sword for the right hand, and a shield or buckler for the left. [Cuts, end of Jer. &c.] Hence the beautiful allusion to all these in St. Paul's description of the Christian soldier (Ep. 6:13–17), where nothing is left undefended but the back; to teach us that Christ hates a coward and an apostate; that as long as we undauntedly face the foe, we are safe; but if we turn our backs, we do it at our hazard.‡ But although some of the soldiers were thus equipped, the greater part wore their ordinary clothing, and were arranged in companies according to their armor. Thus one part had swords and bucklers; another, spears and javelins; a third, battle-axes (Jer. 51: 20); a fourth, slings (Jud. 20:16. 2 K. 3:25); and a fifth, bows (1 S. 31:3. 1 Ch. 5:18. 12: 2). There are several highly-expressive and beautiful metaphors in the N. T. which are derived from various parts of the Roman armor. See Ro. 13:12. 2 Co. 6:7, &c.

10. In so mountainous a country as Judea, cavalry could be of no great service, and therefore in the more early periods of their history the Hebrews did not adopt them. Absalom is the first of whom we read making use of them (2 S. 15:1); and they appear to have been of no further service to him than to facilitate his flight (18:9, &c.). Solomon, indeed, sent to Egypt for a considerable number of horses, and a proportionable number of chariots (1 K. 10:26, &c.); but it seems they were more for splendor than actual service; and hence Rabshakeh, when he marched against Jerusalem, taunted Hezekiah with the remark, that if he should lend him 2000 horses, none of his subjects were capable of riding them (2 K. 18:23). And yet that the Jewish monarchs sometimes employed chariots in their armies is evident from several passages in the books of Kings, Chronicles, &c. Those used by the Canaanites are called 'chariots of iron' (Jud. 1:19), because their poles, wheels, and axles, were armed with sharp scythes.

11. The qualifications of a Hebrew warrior were so very different from those which are considered essential in modern times, that we are at a loss, without a knowledge of this circumstance, to understand the propriety of some of the commendations bestowed upon them in the O. T. writings. The discipline of modern tactics was unknown in ancient times, when the meanest soldier had an opportunity of distinguishing himself by his strength and agility. His bodily strength, if great, enabled him to bear down his opponent; and when that was wanting, his dexterity in the use of arms, his pretended flight and sudden return, were all employed to deceive and defeat his adversary; whilst the closeness of the combat rendered the disarming or death of his antagonist the only means of preserving himself. Bodily strength, therefore, complete presence of mind, experience in the art of war, and swiftness as a roe, when swiftness was necessary, either to pursue after or avoid the foe, were indispensable ingredients in an ancient warrior; whilst his eye acquired an animation, his countenance an expression, his voice a variety of cadence, and his whole frame a degree of athletic force, which are in vain sought for in the mechanical mass of a modern army. Nor should we forget that the valor of the Jews had often peculiar motives to strengthen it, viz. the motives of religion; for they frequently went to the field under the immediate direction of Jehovah, and with the positive assurance of success.§ [Gymnastic exercises appear to have been usual. See *Fleury.*] It is well known, that for the purpose of keeping the military disembarrassed from the cares and distractions of secular life, the Romans prohibited marriage to their soldiery. To this the apostle refers, 2 Ti. 2:4.

12. The return of the conquering army has ever been an occasion of the most enthusiastic rejoicing. The circumstances attending the return of Jephthah (Jud. 11:34), the victory of David over Goliath, and the defeat of the Philistines (1 S. 18:6,7), as also that of Judith over the Assyrians (Judith 16: 1–17), are well known to every reader of the Bible. On a similar occasion was that

* See Hind, v. 150–155. [Also see Burckhardt's Bedouins.]
† Michaelis on the Laws of Moses, vol. iii. pp. 37–53.
‡ See Macknight on Ep. 6:17, and Brown's Antiquities of the Jews, vol. ii. p. 449.
§ Brown's Antiq. vol. ii. p. 458.

beautiful lyrical composition, known as the song of Moses (Ex. 15:), also composed.* But there are several beautiful allusions to the return of a triumphant army in the writings of the N. T., which must not here be passed over.† The splendor and pomp of a Roman triumph were of the most magnificent description. After a decisive battle gained, and the complete conquest of a kingdom, the most illustrious captives in war — kings, princes, and nobles, with their wives and children — were, with the last dishonor and ignominy, led in fetters before the general's chariot, through the public streets of Rome, which were crowded by all classes of persons, in the highest excesses of joy. On these occasions, indeed, Rome was a scene of universal festivity: the temples were all thrown open, were adorned with garlands, and filled with clouds of incense and the richest perfumes; the spectators were clothed in white garments; hecatombs of victims were slain, and most sumptuous entertainments were given. The illustrious captives, after having been dragged through the city in this procession, and thus publicly exposed, were generally imprisoned, frequently strangled and despatched in dungeons, or sold for slaves.‡ The first allusion to such a spectacle is in Col. 2:15, where the Redeemer is represented as a great conqueror, who, after having totally vanquished and subjugated all the empires and kingdoms of false religion, and overturned the mighty establishments of Judaism and paganism, supported by the great and powerful, celebrates a most magnificent TRIUMPH over them, leads them in procession, openly exposing them to the view of the *whole world*, as the captives of his omnipotence, and the trophies of his gospel! 'Having spoiled principalities and powers, He made a show of them openly, triumphing over them!' § The second passage, whose beautiful and striking imagery is taken from a Roman triumph, occurs 2 Co. 2:14–26; where God is represented, in very striking language and sentiment, as leading the apostles in triumph‖ through the world, showing them every where as the monuments of his grace and mercy, and by their means *diffusing* in every place the *odor* of the knowledge of God; in reference to a triumph, when all the temples were filled with fragrance, and the whole air breathed perfume. And the apostle, continuing the allusion, adds, that this odor would prove the means of the *salvation* of some and *destruction* of others — as in a triumph, after the pomp and procession were concluded, some of the captives were *put to death*, others saved *alive*.¶

13. Among the other military honors and recompenses, rich and splendid crowns,** frequently of gold, were publicly bestowed on the illustrious conqueror, and upon every man who, acting worthy the Roman name, had distinguished himself by his valor and his virtue. In allusion to this custom, how beautiful and striking are those many passages of Scripture which represent the Savior, before *angels* and the whole assembled *world*, acknowledging and applauding distinguished goodness, and publicly conferring crowns of immortal glory upon persevering and victorious holiness! See 2 Ti. 4:8. Ja. 1:12. 1 Pe. 5:4. Re. 2:10.††

§ 5. — *Tribute and Money.*

I. Under Moses. — II. After the Captivity. — III. The Publicans.

1. As the law of Moses was the only body of law enacted by God, the King of Israel, for the government both of church and state, and as the priests were appointed to dispense it, they are properly to be considered the ministers of state, as well as of religion; and therefore the tithes, and the portion of sacrifices which the law assigned for their maintenance, were in the nature of taxes payable for the support of the government. Besides these, we read of no other stated taxes, appointed by the law, except a poll-tax of half a shekel, which, when the people were numbered in the wilderness, was levied upon every man from 20 years old and upwards; and it is said to be designed for 'a ransom, or atonement for his soul,' and to be 'appointed for the service of the tabernacle of the congregation.' Ex. 30:12–16. This tax, however, appears only to have been resorted to as circumstances required, until the later periods of the Jewish history, when it became a stated annual payment,‡‡ and was demanded of our Savior. Mat. 17:24.§§

2. After the captivity, the Jews were tributary, first to the Persians (Ez. 4:13. 7:24), and then to the Greeks; from the latter of whom they were freed by the Maccabees. 1 Mac. 10:29,30. 11:35,36, &c. When Pompey conquered Judea (about *ante* A. D. 60), the Jews became tributary to the Romans; and in the reign of Augustus (A. D. 3), Judea was reduced into a Roman province, and the people were laid under a direct tax to the state, according to a census held by P. Sulpicius Quirinus, while Coponius was procurator of Judea. See Lu. 2:2. Ac. 5:37. To this tribute the Jews submitted with the utmost reluctance; and it gave rise to several tumults and insurrections. Our Savior expressly enjoined upon them the obligation to pay it, in which He was followed by his inspired apostles. Mat. 22:17–21. Ro. 13:6. 1 Pe. 2:13.

3. The collectors of the Roman taxes in Judea are well known to every reader of the N. T. under the appellation of *publicans*. Of these there appear to have been two kinds — the collectors of the taxes and the receivers-general. Of the latter order was Zaccheus, who is called a 'chief publican.' Lu. 19:2. From the extortion and rapacity which was too generally practised by the inferior order of these officers, added to the odium which attached to such an employment in the estimation of the Jews, they were held in the utmost contempt; so that a 'publican,' and a 'sinner,' or a notoriously profligate character, were synonymous terms in the time of our Savior. Nor were they more respected by the heathen themselves. For Theocritus, being once asked which was the most cruel of all beasts, replied, that among the beasts of the wilderness, they were the bear and the lion; among the beasts of the city, they were the publican and the parasite. The Pharisees would hold no sort of communication with the publicans; which may explain Mat. 18:17 — 'Let him be unto thee as a heathen man and a *publican*.' It is even said they would not allow them to enter the temple or synagogues, to partake of the public prayers, fill offices of judicature, or give testimony in a court of justice. Neither would they receive their presents at the temple, any more than the price of blood, of prostitution, or of any thing of the like nature.‖‖

4. The original *form* of the precious metals, as media of exchange, appears to have been in the state of bullion. This was weighed in the balance, and was either increased or diminished till the parties were satisfied. It was in favor of these metals that they could be divided and subdivided, without injuring their value. They were, therefore, a convenient symbol of commodities. But whilst they continued in the form of bullion, they were liable to some inconveniences; for it was troublesome to weigh them at every transaction, and they might be adulterated. Hence the invention of bars of a certain size, and of a determinate purity, ascertained by some mark generally known. So early as the days of Abraham, we read of weighing pieces of silver, which were current money with the merchant, or of the legal purity. Ge. 23:16. And when Jacob bought the parcel of ground from Hamor (Ge. 33:19), it would appear that the hundred pieces which he gave had a determinate mark upon them, for they are called a hundred *keshithe* in the original. Now, *keshithe* signifies *lambs;* yet the animal so called could not have been given; for we are told, in Ac. 7:16, that the price was in *money*. Might not these 100 pieces, then, have been so called, because the figure of a lamb was impressed upon them, to ascertain their purity? The most convenient improvement in the form and value of precious metals, as media of exchange, was that of coinage; [and this, among the Egyptians, was in the shape of rings.] It ascertained their fineness and value at first sight, whilst, by their variety, they could easily be accommodated to every transaction.¶¶

SECTION IV.

JEWISH AND CHRISTIAN WRITINGS.

I. Besides the Chaldee Targums already described, the following are the most important of the Jewish writings which tend to illustrate the Scriptures: —

1. The Works of *Philo Judæus*, a noble Jew of Alexandria, who flourished about A. D. 40, which contain several curious treatises in explication of various parts of the Hebrew Scriptures, and greatly illustrate the sentiments, language, and phraseology of the N. T.

2. The Writings of *Flavius Josephus*, a learned Jew of sacerdotal extraction and royal descent, who was born A. D. 37, and was alive in A. D. 96, but it is not known when he died. The first twelve books of his Jewish Antiquities are a regular paraphrase and comment on the civil and ecclesiastical history of the Jews, and the previous records contained in the Bible, from the foundation of the world to the time of the Maccabees; and the remaining books are the very best commentary on the Gospels and Acts; while his accurate and minute detail of the events of his own time, particularly of the Jewish wars, and the siege and destruction of Jerusalem, affords us the

* A metrical translation of this song may be seen in Critica Biblica, vol. i. pp. 319, 320.

† For the remarks which follow, we are indebted to Dr. Harwood.

‡ A translation of Plutarch's minute description of the triumphal procession of Paulus Æmilius, who took Perseus, king of Macedon, prisoner, and put a final period to that ancient empire, may be seen in Kennett's Antiquities of Rome, p. 228, &c. [An engraving of a Roman triumph is to be found in the last ed. of Adam's Roman Antiq.]

§ The original is, *leading them in triumph.*

‖ The original here, also, is *leadeth us about in triumph.* 'The Greek word, which we render *causeth us to triumph*, properly signifies to *triumph over*, or to *lead in triumph*, as our translators themselves have rightly rendered it in another place — Col. 2:15. And so the apostle's true meaning is plainly this: Now, thanks be to God, who always triumpheth over us in Christ; *leading us about in triumph*, as it were, in solemn procession. This yields a most congruous and beautiful sense of his words. And in order to display the force of this fine sentiment, in its full compass and extent, let it be observed, that when St. Paul represents himself and others as being *led about in triumph*, like so many *captives*, by the prevailing power and efficacy of gospel grace and truth, his words naturally imply and suggest *three* things worthy of particular notice and attention; viz. a *contest*, a *victory*, and an *open show* of this victory.' — 'While God was *leading about* such men in *triumph*, He made them very serviceable and successful in promoting Christian knowledge in *every place* wherever they came.' — Bruckell's Discourses, pp. 111, 142, 151.

¶ Harwood's Introduction, vol. ii. pp. 29–34.

** See Kennett's Rom. Ant. p. 221, &c.

†† Harwood, vol. ii. pp. 56, 57.

‡‡ Josephus, Jew. Wars, b. vii. c. 6.

§§ That this was the tribute demanded of our Lord is evident, as Jennings remarks, from the reason alleged by Him why He might have been excused from paying it (v. 25,26), and which would not hold good were it a tribute paid to the Roman emperor, as Salmasius and others have thought.

‖‖ Lightfoot, Horæ Heb., Mat. 5:46. Whitby on Mat. 9:11. Godwyn's Moses and Aaron, b. i. ch. 2. Michaelis on the Laws of Moses, vol. iii. pp. 1–19. Jennings's Jewish Antiquities, b. ii. ch. 2.

¶¶ See Lightfoot's Harmony, on Jn. 2:6; Horæ Heb., Mat. 5:26; and Prospect of the Temple, ch. x.; Godwyn's Moses and Aaron, b. vi. ch. 9; Lamy, l. 1, c. 8, 9; Cumberland's Essay on the Jewish Weights and Measures; Prideaux's Connec. A. A. C. 538; Brown's Jewish Antiq. pt. ix. s. 9; Parkhurst's and Calmet's Dictionaries, under the respective words. [Dr Arbuthnot's Table is given in Comp. Com. vol. i.]

best means of perceiving the fulfilment of many of our Savior's prophecies.

3. The *Apocryphal Books*, the productions of Alexandrian Jews, and their descendants, are all curious, and some of them extremely valuable. As a collection of very ancient Jewish works anterior to Christianity, as documents of history, and as lessons of prudence and morality, and often of piety, they are highly deserving of notice; but as elucidating the phraseology of the N. T., they claim the frequent perusal of scholars and theological students.

4. The *Talmud*, which literally signifies *doctrine* or *learning*, is a digest of the peculiar tenets of the Jews with respect to religion, morals, and many subjects of jurisprudence. It consists of two parts, — the Mishna and the Gemara. The *Mishna*, the *second*, or oral law of the Jews, consists of various traditions explanatory of the Law of Moses, which were first committed to writing by Rabbi Judah Hakkadosh, or the Holy, probably about A. D. 150. The *Gemara*, i. e. *completion* or *perfection*, is a commentary on the Mishna, of which there are two — the *Gemara of Jerusalem*, which was compiled by Rabbi Jochanan, president of the celebrated academy in Palestine during forty years, about A. D. 300; and the *Gemara of Babylon*, which was composed by Rabbi Asa, president of the school of Sora, near Babylon, some time in the 5th century. The Mishna, when accompanied by the Gemara of Jerusalem, is called the *Jerusalem Talmud*, and is but little esteemed by the Jews; and when it has the Gemara of Babylon subjoined, it is denominated the *Babylonian Talmud*, which they hold in the highest estimation. Though abounding with absurd superstitions, and many ridiculous and improbable fictions, the Talmuds afford many happy elucidations of Scripture, especially relative to the manners and customs of the Jews.

5. The *Masorah*, i. e. *tradition*, is a collection of criticisms on the sacred text by a set of men, hence called *Masorites*, whose profession it was to write out copies of the Hebrew Scriptures, to criticise upon them, and to teach the true readings; and who continued from the time of Ezra and the men of the great synagogue, to that of Ben Asher and Ben Naphtali. They marked the number of the greater and smaller sections, chapters, verses, words, and letters, in each book, placing the amount at the end of each in numeral letters, or some symbolical word which comprised them; noted the verses in which something appeared to be omitted, the words which they believed to be changed, the superfluous letters, the repetitions of the same verses, the different readings of the redundant or defective words, the number of times the same word is found at the beginning, middle, and end of a verse, the different significations of the same word, the agreement or conjunction of one word with another, and what letters are pronounced, inverted, and hung perpendicularly, with the number of each; and also reckoned which is the middle letter of the Pentateuch, the middle verse of each book, and how many times each letter of the alphabet occurred in the whole Hebrew Scriptures. To some this has appeared trifling and superstitious; while others have seen it in a different point of view; and applauded that pious zeal and industry which they exerted in so many tedious and vexatious researches, in order to preserve the integrity and honor of the Word of God, by putting a stop to the licentiousness, rashness, or carelessness of transcribers and critics.

To the same class of men are generally attributed the marginal notes or corrections in the Hebrew Bible, called the *Keri*, i. e. *read*; which are referred to in the text by a circle placed above a word, or letter, which is called *Kethiv*, or *written*. The system of *punctuation* in the Hebrew Bibles has also, but apparently without sufficient evidence, been ascribed to the earlier Masorites; which has been characterized as a continual gloss on the sacred writings, the vowel points, and the prosaic and metrical accents, giving a definite meaning to every word and sentence to which they are affixed, which, in their simple state, are capable of various senses.

6. The *Cabbala*, i. e. *reception*, anciently denoted all the interpretations of Scripture which the Jews pretended to have received by tradition from Moses and Ezra; but it is now restricted to signify a mysterious kind of science, comprising mystical interpretations of Scripture, and metaphysical speculations concerning the Deity and other beings, said to have been handed down by a secret tradition from the earliest ages. The Cabbalists, not satisfied to confine their speculations to the metaphors, allegories, and symbolical expressions in the sacred Scriptures, pretended to extract, by the rules of their art, mysteries from points and accents, from various combinations, changes, abbreviations, and from the form, positions, and numerical value of certain words and letters; and thus, while they passed for the profoundest critics and theologians, they indulged in the most extravagant conceits of imagination, and converted many parts of the Word of God into anagrams and conundrums. There are many works of this kind extant, of which the Rabboth, Medrashim, and the book Zohar, a Cabbalistic commentary on the five books of Moses, are among the most celebrated.

7. The Commentary on Daniel by Rabbi *Saadias Gaon*, called *Rashag* from the initials of his name, written about A. D. 930, who also translated the Scriptures into Arabic, as before stated.

8. The Commentary on the entire Bible, by Rabbi *Solomon Jarchi*, or *Isaac*, called also *Rashi*, a native of Troyes, in Champagne, who flourished about A. D. 1140. Though deservedly held in high estimation by the Jews, it is so obscure in some places as to require a large comment to make it intelligible.

9. The Commentaries of Rabbi *Abraham Aben Ezra*, a justly-celebrated Spanish Jew, who flourished about 1160. They are written in an elegant style, though his love of brevity sometimes renders them obscure; and are deservedly esteemed by both Jews and Christians.

10. The *Moreh Nevochim*, or Teacher of the Perplexed, a celebrated work of Rabbi *Moses ben Maimon*, also called *Rambam*, and commonly *Maimonides*, who flourished about A. D. 1160. It is a learned, useful, and valuable work, deservedly held in the highest repute; containing a very excellent explanation and illustration of the most difficult words and things in the sacred writings, especially with respect to phrases, metaphors, parables, symbols, allegories, laws, and customs. His abridgment of the Talmud is also highly esteemed, being deemed more valuable than the original.

11. The Comment of Rabbi *David Kimchi*, also called *Radak*, a native of Spain, who flourished about 1220. It is a very excellent and valuable work, particularly that on the prophet Isaiah.

12. The Short Notes or Observations on the Pentateuch, principally cabbalistic, by Rabbi *Jacob Ben Hattanim*, who flourished about A. D. 1300.

13. The Commentaries of Rabbi *Levi ben Gershom*, also called *Ralbag*, a Spanish Jew and physician, who died A. D. 1370. His writings on the Scriptures are much esteemed, especially his comment on the Pentateuch.

14. The extensive Commentaries of Rabbi *Isaac Abarbanel*, or *Abravanel*, a Portuguese Jew, who was born A. D. 1437, and died in 1503. Notwithstanding his inveterate enmity against Christianity, they are highly esteemed both by Christians and Jews.

15. The Scholia on the entire O. T., by Rabbi *Solomon Abenmelech*, a native of Spain, who flourished in the 16th century.

16. Select Notes or Observations on the Books of Samuel, by *Rabbinoo Isaiah*. The Commentaries of these Rabbins, with the Masorah and Targums of Onkelos and Jonathan, and the Jerusalem Targum, are inserted in the *Biblia Rabbinica* of Bomberg, and also that of Buxtorf. They are of great service in illustrating the rites and ceremonies of the Mosaic Law; and are of great use to Christians in their controversies with the Jews.*

II. The following are the apostolic and primitive fathers, and doctors of the Christian church, whose works either illustrate or confirm the sacred writings.

1. *Barnabas*, the apostle, and fellow-laborer of St. Paul (Ac. 13:2,3,46,47. 14: 14,16. 19:1–7.), the author of an Epistle which was held in the greatest esteem, and which is still extant: it contains many citations from the O. T., and the exact words of several texts of the N. T. It is, however, considered by several writers to be a spurious production, as well as the Gospels attributed to him. It was first published by Abp. Usher in Greek and Latin, Oxford, 1643, and afterwards translated by Abp. Wake, in his Genuine Epistles of the Apostolical Fathers, published by S. Bagster, Lond. 1817.

2. *Clemens Romanus*, or Clement of Rome, said to have been a fellow-laborer of St. Paul, and bishop of Rome, A. D. 91, who died in the 3d year of Trajan, A. D. 100. He wrote a much admired Epistle in the name of the church of Rome, to the Corinthians, to quiet the dissensions that prevailed there, which is still extant; and contains many passages which exhibit the words of Christ as they stand in the Gospels, and citations from most of the Epistles. The last edition of this Epistle is that of Wotton, Cantab. 1718.

3. *Hermas*, also a contemporary of St. Paul, by whom he is mentioned in the Epistle to the Romans (16:14), wrote a work, in three Books, called the *Pastor* or *Shepherd*, which was highly esteemed by the early fathers. It was originally written in Greek, though now extant only in a Latin version; and it contains numerous allusions to the N. T.

4. *Ignatius*, who was bishop of Antioch, A. D. 70, and suffered martyrdom A. D. 107, has left several Epistles which are still extant, in which he has distinctly quoted the Gospels of Matthew and John, and cited, or alluded to, the Acts and most of the Epistles; the best edition of which is that published at Oxford, 1703.

5. *Polycarp*, the disciple of St. John, by whom he was appointed bp. of Smyrna, who suffered martyrdom at that place about A. D. 167. Of the various writings which he is recorded to have left, only his Epistle to the Philippians remains, the best edition of which is that of Oxford, 1703, where it is annexed to the works of Ignatius. It is simple and modest, replete with useful precepts and rules of life, and contains nearly forty allusions to the books of the N. T.

6. *Papias*, bp. of Hierapolis, in Asia, whose public life is placed between A. D. 110 and 116. He was well acquainted with Polycarp and John the presbyter; and, in the few historical fragments which remain, he bears express testimony to the Gospels of Matthew and Mark, quotes the First Epistle of Peter and the First Epistle of John, and alludes to the Acts and Revelation.

7. *Justin Martyr*, who was born at Shechem, or Neapolis, in Palestine, about A. D. 89, a Platonic philosopher, was converted to Christianity A. D. 133, flourished chiefly from 140, and suffered martyrdom in 164 or 167. He wrote several pieces, of which his

* For almost every information respecting the Jewish writings, the reader is referred to Bartolocci's Bibliotheca Rabbinica. See also Wolfius, Biblioth. Hebræa; Carpzov, Introd. ad Libros Chron. Vet. Test.; Walton and Houbigant in Prolegom.; Kennicott, Dissert. ii.; Lewis's Origines Hebraæ; Marsh's Lectures, Lect. xi.; Bauer, Crit. Sacr.; Buxtorf's Tiberias; Watton's Discourses; Allen's Modern Judaism; Prideaux, Connection, sub an. 446; and Horne's Introduction, vol. ii. pp. 295–337, 737–739.

two *Apologies* for the Christians, and his Dialogue with Trypho the Jew, are all that are preserved. They are written in a plain and unadorned style, and contain numerous quotations from, as well as allusions to, the four Gospels, the Acts, the Epistle to the Romans, First Epistle to the Corinthians, the Epistles to the Galatians, Ephesians, Philippians, and Colossians, the Second Epistle to the Thessalonians, the Epistle of Peter, and the Revelation. The best edition of his works is that of Paris, 1636; of his Apologies, 2 vols. 8vo. 1700, 1703; and of his Dialogue, Jebb's, Lond. 1722.

8. *Irenæus*, a native of Greece, a disciple of Polycarp, and bp. of Lyons about A. D. 170. Of the various works which he wrote, his five Books against heresies, in Latin, are all that remain; in which we have his testimony, in one form or other, to every one of the books of the N. T. except the Epistle of Philemon, the 3d Epistle of John, and the Epistle of Jude. Fragments of his writings, in Greek, which have been preserved, prove that his style was simple, though clear and often animated. The best edition of his works is that of Grabe, Oxon. 1702.

9. *Tatian*, who is said to have been the follower or pupil of Justin Martyr, flourished about the year 172. He composed a Harmony of the Gospels, which he called, *Of the four*; and his Oration or Discourse against the Gentiles, which is said to have been the most useful of his writings, contains several quotations from, and allusions to, the Gospels. The best edition of his works is that of Worth, Oxon. 1700.

10. *Athenagoras*, a Christian philosopher, and a native of Athens, in the age of Aurelius, is the most polished and elegant writer of Christian antiquity, and died about A. D. 177. He wrote an Apology for the Christians, and a Treatise on the Resurrection, in which he has indisputably quoted the Gospels of Matthew and John, the Epistle to the Romans, and the two Epistles to the Corinthians. The best edition of his works is that of Dechair, Oxon. 1706.

11. *Theophilus*, bp. of Antioch, about A. D. 180, in his three Books to Autolycus, has evident allusions to the Gospels of Matthew and John, the Epistle to the Romans, and the First Epistle to Timothy. The best edition is that of Wolf, Hamb. 1724.

12. *Tertullian*, a presbyter of the church of Carthage, who was born in the year 160, and died about the year 220. He was converted from paganism to Christianity, of which he became an able advocate by his writings, which show that he possessed a lively imagination, impetuous eloquence, elevated style, and strength of reasoning. The most celebrated and esteemed of his numerous writings are his Apology for the Christians, and his Prescriptions. They are filled with long quotations by *name*, and with long extracts from all the Books of the N. T. except the Epistle of James, the Second Epistle of Peter, and the Second and Third Epistles of John. The best edition of his works is that of Semler, Hal. 1770; and of his Apology, that of Havercamp, Lug. Bat. 1718.

13. *Clemens Alexandrinus*, or Clement of Alexandria, the preceptor of Origen, who flourished about the year 206, and died in 220. In his works, which are various, elegant, and full of erudition, he gives an account of the order in which the four Gospels were written, and frequently and amply quotes almost all the books of the N. T. The best edition is that of Potter, Oxon. 1715.

14. *Origen*, a native of Alexandria, where he chiefly resided, was born A. D. 185, and suffered martyrdom in the 69th year of his age, A. D. 254. He was not more distinguished by his learning and eloquence, and the sublimity of his genius, than by the easiness of his manner, his humility, modesty, and unaffected piety. Besides the celebrated Hexapla, which first gave the hint for the formation of polyglot Bibles, he wrote an able answer to the treatise of Celsus, an Epicurean philosopher, against the Christians; Scholia, or short notes explanatory of difficult passages of Scripture; and Commentaries and Homilies on the whole of the Bible. The great fault of this eminent man was that of allegorizing the Scriptures to excess, in using fanciful and mystical interpretations on the sacred text, on almost every occasion. The best edition of his works is that of the Benedictine monks, 4 vols. folio, Paris, 1733–59.

15. *Julius Africanus*, who flourished about A. D. 222, wrote a chronicle, which was universally esteemed, in which he reckons 5500 years from the creation to the age of Julius Cæsar, nothing of which remains but what Eusebius has preserved. In a letter to Origen, he proved the history of Susannah to be suppositious; and, in another to Aristides, still extant, he endeavors to reconcile the apparent contradictions in the genealogy of Christ, as given by Matthew and Luke.

16. *Hippolytus*, who flourished about A. D. 130, wrote many things on the Scriptures, in which there are several references to most of the books of the N. T. His works have been edited by Fabricius, Hamb. 1716.

17. *Ammonius*, who opened a school of Platonic philosophy at Alexandria, A. D. 232, which was attended by Origen and Plotinus, composed a Harmony of the Gospels. His treatise Περι Ὁμοιων was published by Valckenaer, Lug. Bat. 1739.

18. *Dionysius Alexandrinus*, bp. of Alexandria, and a pupil of Origen, flourished about the year 247, and has numerous testimonies to the N. T. in his writings.

19. *Cyprian*, who was bp. of Carthage, A. D. 248, and suffered martyrdom A. D. 258, wrote 81 letters, and several treatises, in which we have most copious quotations from nearly all the books of the N. T. The best editions of his works are that of Fell, Oxon. 1682, and that reprinted at Amsterdam, 1700.

20. *Gregory Thaumaturgus*, a disciple of Origen, was bp. of Neo-cæsarea, A. D. 240, and died in the year 266. Of his works are extant his gratulatory address to Origen, an epistle, and several treatises in Greek, in which there are numerous testimonies to the N. T. The best edition is that of Paris, 1622.

21. *Arnobius*, a philosopher and teacher of rhetoric at Sicca, in Africa, being converted to Christianity, composed, about the year 300, his celebrated treatise *Adversus Gentes*, in which he exposed the absurdity of irreligion, and ridiculed the heathen gods. It is a work of extensive erudition, and proves his acquaintance with the N. T. The best edition is the quarto, printed at Lug. Bat. 1651.

22. *Lactantius*, the pupil of Arnobius, who died A. D. 325, besides his works *De Irâ Dîvinâ* and *De Dei Operibus*, composed his elegant treatise of the *Divine Institutions*, in 7 books — an elaborate vindication of the Christian religion, in which he proves its truth, refutes objections, and attacks the illusions and absurdities of paganism. The best editions of his works are, that of Sparke, Oxon. 1684, that of Bünemann, Lips. 1739, and that of Du Fresnoy, Paris, 1748.

23. *Cyrillus Hierosolymitanus*. Cyril, bp. of Jerusalem, was born A. D. 315, and died A. D. 386. Of his writings, composed in Greek, there remain 23 *catacheses*, and a letter to the emperor Constantine, the best edition of which is that of Milles, Oxon. 1703.

24. *Athanasius*, who was bp. of Alexandria A. D. 326, and died A. D. 373, is celebrated for his sufferings, and his determinate opposition to Arius and his doctrine. His writings, which were numerous, and some of which have perished, contain a defence of the doctrine of the Trinity, the divinity of the Word and the Holy Spirit, and an apology to Constantine. The creed which bears his name is supposed by some not to be his composition. His works were published by the Benedictines, Paris, 1698.

25. *Epiphanius*, bp. of Salamis, who was born A. D. 320, and died A. D. 403. He was active in refuting the writings of Origen; but his compositions are more valuable for the fragments they preserve, than for their own intrinsic merit. They were published by Dionysius Petavius, Paris, 1622.

26. *Eusebius*, bp. of Cesarea, where he is supposed to have been born A. D. 270, and flourished about the year 325, was in great favor with the emperor Constantine, and was concerned in the disputes of Arius and Athanasius. He distinguished himself by his learned and numerous writings, most of which are lost; the most celebrated of which were his Ecclesiastical History, Evangelical Preparation, Evangelical Demonstration, and Chronicle. The best edition of his Præparatio and Demonstratio Evangelica is by Vigerus, Rothom. 1628; and of his Ecclesiastical History, by Reading, Cantab. 1720.

27. *Gregory Nazianzen*, surnamed the *Divine*, was born A. D. 323, and died A. D. 389; and was bp. of Constantinople, which he resigned on its being disputed. His writings rival those of the most celebrated orators of Greece, in eloquence, sublimity, and variety; and his sermons, though more adapted for philosophers than common hearers, are replete with seriousness and devotion. The best edition of his works is that of the Benedictines, Paris, 1778.

28. *Basil the Great*, bp. of Seleucia, was born in Cappadocia, A. D. 328, and died A. D. 379. He refuted the tenets of the Arians with great warmth, but with great ability and eloquence. He was an elegant writer; and Erasmus places him among the greatest orators of antiquity. His works were published by the Benedictines, Paris, 1721.

29. *Juvencus*, a Spaniard, and one of the first Christian poets, who flourished about A. D. 329, wrote the Evangelical History in heroic verse, which has fallen into oblivion.

30. *Hieronymus*, or *Jerome*, who was born in Pannonia, about A. D. 330, and died in 420, besides his celebrated version of the Vulgate, was the author of Commentaries on the Prophets, Ecclesiastes, Matthew, and the Epistles of Paul to the Galatians, Ephesians, Titus, and Philemon, of a History of Ecclesiastical Writers, of various treatises on different subjects, and of a number of elegant and useful Epistles. Of his works, which are replete with lively animation, sublimity, and profound erudition, the best edition is that of D. Vallarsius, Verona, 1734–1742.

31. *Gregory Nyssen*, the author of the Nicene creed, who was born in Cappadocia, A. D. 331, and died in the year 396, wrote Commentaries on Scripture, moral discourses, sermons, dogmatical treatises, and panegyrics on saints; the best edition of which is that of Morell, Paris, 1615.

32. *Ambrosius*, abp. of Milan, who was born A. D. 340, and died A. D. 397, distinguished himself by his writings, especially against the Arians. His three books *De Officiis*, and eight hymns on the creation, are still extant; the best edition of which is that of the Benedictines, Paris, 1686.

33. *John Chrysostom*, bp. of Constantinople, who was born A. D. 344, and died A. D. 407, is well known, and justly celebrated for his learning, skill, and eloquence, in his elegant homilies on the sacred writings. His works were nobly and correctly edited by Saville, Eton, 1613; and again by Montfaucon, with a Latin version, Paris, 1718–1738.

34. *Hilarius Pictavensis*. Hilary, bp. of Poictiers, in France, who flourished A. D. 350, and died A. D. 372, wrote several treatises, the most celebrated of which is that on the Trinity, in twelve books, and Commentaries on the Psalms and on the Gospel of St. Matthew, which are said to consist more of what he borrowed from Origen, than of the results of his own studies. His works were printed by the Benedictines, Paris, 1693; and again at Verona, 1730.

35. *Ephraim Syrus*, or the Syrian, deacon of Edessa, who might rather be said to have mourned than flourished, about A. D. 360,

and who died in 379, has written some very valuable expositions of various parts of Scripture, which may be found in his works, Syriac and Greek, published by Assemann, Rom. 1737, &c.

36. *Augustine*, bp. of Hippo, in Africa, who was born A. D. 354, and died A. D. 430, wrote a variety of Treatises on the Scriptures, and particular Commentaries on the Psalms, which rather display his piety and indefatigable application, sublime genius, and the acuteness of his wit, than the solidity and accuracy of his judgment, or the extent of his learning. The best edition of his numerous works is that of the Benedictines, Antw. 1700–1703.

37. *Nonnus*, who flourished A. D. 410, wrote (besides an account of his embassy to Ethiopia, among the Saracens and other Eastern nations, and also *Dionysiaca*, a wonderful collection of heathen mythology and erudition), a Paraphrase of the Gospel of St. John, in Greek hexameters, edited by Heinsius, Lug. Bat. 1627.

38. *Cyrillus Alexandrinus*, Cyril, patriarch of Alexandria, A. D. 412, and who died A. D. 444; the best edition of whose writings, which are chiefly controversial, is that of Paris, 1638.

39. *Theodoret*, bp. of Cyropolis, in Syria, flourished A. D. 425; and though he chiefly follows Chrysostom in his Commentary on St. Paul's Epistles, he has added many new and striking observations of his own. The best edition of his works is that of Schulz and Noesselt, Hal. 1769–1774.

40. *Isidorus Pelusiota*, or Isidore of Pelusium, a disciple of Chrysostom, flourished A. D. 431; of whose Epistles 2012 remain, written in Greek with conciseness and elegance, the best edition of which is that of Paris, 1638.

41. *Euthalius*, supposed to have been bp. of Sulca, in Egypt, flourished about A. D. 458, and wrote a critical work on the Acts of the Apostles.

42. *Dionysius Areopagita*, or the Areopagite, falsely so called, flourished about A. D. 490; the best edition of whose works is that of Antwerp, 1634.

43. The *Opus Imperfectum*, an ancient unfinished Commentary on St. Matthew's Gospel, written about A. D. 500.

44. *Gregory the Great*, bp. of Rome, flourished A. D. 590, and wrote Commentaries which are greatly esteemed, especially by the Catholics, which were edited by the Benedictines, Paris, 1705.

45. *Marinus*, a native of Constantinople, who died about 652; whose works were edited by Combefis, Paris, 1675.

46. *Venerable Bede*, born at Wearmouth, in Durham, A. D. 673, wrote Comments, or rather composed catena on the principal books of the Old and New Testaments, from the writings of the fathers, in which he interspersed but few original remarks. His works were printed at Colonna, 1688.

47. *Alcuinus Flaccus*, the countryman of Bede, flourished about 780, and compiled a commentary on some parts of the Scriptures, which are to be found in the 1st volume of Froben's edition of his works.

48. *Rabanus Maurus*, abp. of Mentz, who studied under Alcuin at Tours, flourished about A. D. 800, and was one of the most voluminous commentators since Origen. Besides his numerous commentaries, there is a glossary of his on the whole Bible, in MS., in the Imperial Library at Vienna.

49. *Walfridus Strabus*, or *Strabo*, who died A. D. 846, in the 43d year of his age, composed a work on the Old and New Testament, entitled *Glossæ Ordinariæ*, which is properly a catena, or collection of comments of the Greek and Latin fathers, prior to his time; in which he endeavors to show the literal, historical, and moral sense of the inspired writers. The best edition of this valuable work is that of Antwerp, 1634.

50. *Œcumenius*, bp. of Tricca, in Thessaly, flourished in the middle of the 10th century, and wrote, in Greek, Commentaries on the Acts of the Apostles, and the whole of the Epistles. His work is a judicious compilation from Origen, Chrysostom, and other fathers; the best edition of which is that of Paris, 1631.

51. *Theophylact*, metropolitan of Bulgaria, flourished about A. D. 1070, and wrote scholia on the principal books of Scripture, abridged from Chrysostom. His comment on the Gospels, Acts, and the Epistles of St. Paul, is particularly valuable. The best ed. of his works is that of Venice, 1754–1763.

52. *Euthymius Zigabenus*, a monk of Constantinople, in the early part of the 12th century, wrote Commentaries on different parts of Scripture, the whole of which have not been printed. His principal work, a Commentary on the four Gospels, was published by Matthæi at Leipsic, 1792, and his Commentary on the Psalms was published with the works of Theophylact. The hitherto inedited Greek text is diligently revised from two MSS. in the library of the Holy Synod at Moscow, written in the time of the author.

53. *Thomas Aquinas*, a celebrated scholastic doctor of the 13th century, compiled a catena on the four Gospels, from upwards of 80 Greek and Latin fathers, whose words he chiefly gives, and quotes the Greek fathers from Latin versions. His comment long held a distinguished place in the Western church; and is to be found in the 4th and 5th volumes of his works, Venice, 1755.

54. *Nicholas de Lyra*, or *Lyranus*, so called from the place of his nativity, a small town of Normandy, is reputed to have been a Jew by descent, but having embraced Christianity, he entered the religious society of Friars Minors at Verneuil. He flourished in 1300, and wrote compendious Comments on the whole Bible; in which he availed himself of his intimate knowledge of Hebrew to select the best comments of the most learned Rabbins, particularly Jarchi. His notes are allowed to be very judicious, though occasionally intermingled with the subtilties of the schoolmen; and he principally attends to the literal sense, with which he shows a greater acquaintance than any preceding commentator. He frequently reprehends many of the reigning abuses of the church; and it is supposed that Martin Luther borrowed from him much of that light which brought about the reformation.*

CHAPTER II.

HISTORICAL AND PHYSICAL GEOGRAPHY.

How is it possible that we should trace the wanderings of Abraham, that great patriarch, and the various toils and travels of Jacob, and the seed of Israel, in successive ages, without some geographical knowledge of those countries? How can our meditations follow the apostles in their laborious journeys through Europe and Asia, their voyages, their perils, their shipwrecks, and the fatigues they endured for the sake of the gospel, unless we are instructed by descriptions, maps, and tables?†

[These having been fully given in the Commentary, this chapter is confined to]

JUDEA, OR THE HOLY LAND.

I. Names. II. Situation and Limits. III. Inhabitants. IV. Divisions. V. Face of the Country: 1. Rivers; 2. Mountains; 3. Valleys, Plains, and Deserts. VI. Atmosphere and other Phenomena: Climate, Rains, Winds, Tornadoes, &c. VII. Fruitfulness of the Land.‡

§ 1. — *Various Names of the Country.*

1. The Land of Canaan. — This name is derived from the descendants of Canaan, grandson of Noah, its earliest inhabitants. These were either destroyed, expelled, or rendered tributaries by the Israelites, in conformity with the prediction of Noah, Ge. 9:25. It should be remarked, however, that under this name the *whole* of the land was not comprehended, but only that part of it which lay W. of Jordan. See Nu. 35:14. 33:51. Jos. 22:11, &c.

2. The Land of Israel was a name given to it after its conquest by Joshua, and its division among the tribes (see 1 S. 13:19. 2 K. 6:23, &c.); and comprehended the whole of the territory possessed by the 12 tribes, on each side of Jordan. See 2 K. 14:25. 1 Ch. 13:2.

3. The Land of God, not in that sense in which the entire world is said to be the Lord's, but in a peculiar sense. See Le. 25:23. Ps. 85:1. Ho. 9:3. Jo. 15. 3:2. He was the Sovereign, and granted the use of his territories to the children of Israel. He brought them in with a strong arm, expelling its former inhabitants for their impieties. His sovereignty was acknowledged by his people, in the presentation of their first-fruits, and in the consecration of the sabbatic years. Besides this, He fixed his habitation here, saying, 'This is my rest forever: — here will I dwell; for I have desired it.' Ps. 132:14. His temple, his priests, and his worship, consecrated the favored land.

4. The Land of Promise. — So called (He. 11:9) from the promise made to Abraham, that it should be given to his seed as their inheritance. Ge. 12:7, &c. This did not include the region on the East of the Jordan, that not having formed part of the promise.

5. The Holy Land. — So called by the Jews, because it was the chosen and consecrated spot in which the one true God was acknowledged and worshipped; and by Christians, because it was the scene of the manifestation and mediatorial work of the Messiah. The Jews entertained very high notions of the exclusive sanctity of their own land, esteeming its very dust to be holy, and every other part of the world to be profane and polluted. Hence they were accustomed, on their arrival in Judea, from any of the places without its limits, to rub off the dust from their shoes, lest their inheritance should be defiled. Lightfoot thinks there is allusion to this in Mat. 10:14.

6. The Land, and the Earth. — The Holy Land is frequently spoken of under these terms (see Ru. 1:1. Jer. 1:20. 22:29. Lu. 1:25, &c.), by way of eminence or distinction; or, perhaps, out of contempt to the Gentile nations, whom the Jews considered as nothing — a people who had no being — who were yet to be created. See Ps. 22: 31. 102:18. Ho. 1:10, &c.§

7. Judea; a name that originally distinguished the southern part of the land, occupied by the tribe of Judah; but which, after the return from the captivity, appears to have been given to the whole country.

8. Palestine was a name derived from

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* For further information respecting these and other ancient Christian writers, the reader is referred to Cave's Historia Literaria; Lardner's Credibility of the Gospel History; De la Bigne, Bibliotheca Veterum Patrum, &c.; Harles, Brevior Notitia Literaturæ Græcæ; and Masch's edition of Le Long, Biblioth. Sac. See also Horne's Introd., vol. i. pp. 77–88, vol. ii. pp. 739–745; and Dr. Clarke's Succession of Sacred Lit. [This section (IV.) is from Bagster's Comprehensive Bible. Ed.]

† Watts's Works, vol. viii. p. 219.

‡ In this section we have adopted, with some slight alterations, the plan laid down by Reland, in his admirable work, 'Palestina Illustrata,' &c., availing ourselves of the materials furnished by the most intelligent and recent travellers, concerning the present state of the Holy Land.

§ See Whitby on 1 Co. 1:28.

the Philistines, who had settled on the eastern coast of the Mediterranean Sea, and with whom the Israelites were frequently at war.*

9. By profane writers, the Holy Land has been variously termed SYRIA, SYRIA-PALESTINE, CŒLO-SYRIA, IDUMEA, and PHŒNICIA.†

§ 2. — *Situation and Limits.*

1. The Jews affirm that the Holy Land is situated in exactly the centre of the world; be this as it may, it is situate in the centre of the three continents that were anciently inhabited, and therefore most wisely chosen to be the depository of the oracles of God. The Africans could not go out of Suez, their only passage between the Red Sea and the Mediterranean, to enter into Arabia, without making Palestine in their way. The Arabians, coming out of their deserts, met the river Jordan. The Europeans, when at the end of their longest courses on the Mediterranean, arrived in Greater Asia, upon the confines of Palestine. And the Persians, and other Eastern nations, could not pass the Euphrates, and visit the provinces of the west and the south, without coming into the countries near Syria and Palestine.‡ [And history informs us that all the powerful nations of antiquity, except the Chinese, have met in Palestine: the same may be said of modern, and, perhaps, future times.]

2. In the map, this country presents the appearance of a narrow slip, extending along the eastern coast of the Mediteranean; from which, to the river Jordan, the utmost width does not exceed 50 miles. It is situate in the 5th climate, between the 31st and 34th degrees of N. latitude; having the Mediterranean Sea on the W.; Lebanon and Syria on the N.; Arabia Deserta, and the land of the Ammonites, Moabites, and Midianites, on the E.; the river of Egypt (the Sihor, Jos. 13:3. Jer. 2:18), the desert of Zin, the S. shore of the Dead Sea, and the river Arnon, on the S.; and Egypt, on the S. W. Near the N. boundary stood the city of Dan, and near the S. extremity, Beer-sheba; hence in the sacred writings the expression, 'from Dan to Beer-sheba,' is used to denote the whole length of the country. Its extreme length was about 190 miles, and its width about 80. The boundaries of the land are most accurately described by Moses, in Nu. 34:1–15.

3. But the real boundary of the Holy Land, on the W. side, did not continue so distinct and simple in the succeeding periods as the law would have made it, because the Israelites desisted from expelling the Philistines and the Canaanites; David having first fully executed what the lawgiver commanded on this head.§

4. The kingdom of this prince and his son Solomon, however, extended far beyond these limits. In a N. E. direction it was bounded only by the river Euphrates, and included a considerable part of Syria. It is stated that Solomon had dominion over all the region on the W. side of the Euphrates, from Thiphsah (or Thapsacus), on that river, in lat. 35° 20′, to Azzah, or Gaza. 'Tadmor in the wilderness' (Palmyra), which the Jewish monarch is said (2 Ch. 8:4) to have built (i. e. either founded or fortified), is considerably to the N. E. of Damascus, being only a day's journey from the Euphrates; and Hamath, the Epiphania of the Greeks (still called Hamah), in the territory belonging to which city Solomon had several 'store cities,' is seated on the Orontes, in lat. 34° 45′ N. On the E. and S. E. the kingdom of Solomon was extended by the conquest of the country of Moab, of the Ammonites, and of Edom; and tracts which were either inhabited or pastured by the Israelites, lay still further E. Maon, which belonged to the tribe of Judah, and was situated in or near the desert of Paran (Jos. 15:55. 1 S. 23:24. 25:2), is described by Abulfeda as the farthest city of Syria toward Arabia, being two days' journey beyond Zoar.‖

5. Within this district, such were the advantages of the soil and climate, added to the peculiar modes of cultivation adopted, that there existed, in the happiest periods of the Jewish nation, an immense population.¶ The men able to bear arms in the time of Moses somewhat exceeded 600,000; including the Levites, nearly 620,000. If, according to the usual principle of calculation, we admit the whole people, women and children included, to have been 4 times as many, we shall then have nearly 2,500,000 souls for the amount of the population. Allowing something further on account of polygamy and slavery, Michaëlis concludes that the number of people Moses had to carry into Palestine could not have been less than 3,000,000. In the reign of David, when the kingdom was so much extended, the population, women and children included, amounted to 5,000,000, to which we must add the tributary Canaanites, and other conquered nations.**

§ 3. — *Inhabitants of the Country.*

When the land of Canaan was first promised to the seed of Abraham (Ge. 10:15–18), the people who inhabited it were, the Sidonians, on the N. W., afterwards famous for commerce; the Hittites, on the S. W., near Hebron; the Jebusites at Jebus, afterwards Jerusalem; the Amorites, between the Hittites and the Dead Sea; the Girgashites, near the Sea of Tiberias; the Hivites, at Hermon; the Arkites, at Arka, opposite the N. extremity of Lebanon; the Sinites, S. of the Arkites; the Arvadites, at Arvad, in the island Aradus, and its neighborhood; the Zemarites, S. of the Arvadites; and the Hamathites, at Hamath, in the N. extremity of the land.

§ 4. — *Divisions of the Land.*

The following are the principal divisions to which this country has been subject: —

1. JOSHUA, upon the conquest of the land, divided it into 12 portions, which were distributed among the 12 tribes, by lot, according to their families; so that in this division every tribe and every family received their lot and share by themselves, distinct from all the other tribes. In this division among the tribes, the *northern* parts were assigned to the tribes of Asher, Naphtali, Zebulun, and Issachar; the *middle* parts to that of Ephraim, and the half-tribe of Manasseh; the *southern* parts to those of Judah, Dan, Benjamin, and Simeon; and the country beyond Jordan, to those of Reuben, Gad, and the other half-tribe of Manasseh. The relative situation of the tribes will be seen by consulting a map of Judea.†† [See this map in vol. i. p. 665.] The tribe of Levi, who would make a 13th, being selected for the immediate service of God, possessed no lands, but was dispersed among the other tribes. Forty-eight cities, thence called *Levitical cities*, were appropriated to the residence of this tribe (Nu. 35:7), with the tenths and first-fruits of the estates of their brethren. Of the cities assigned to the Levites, the Kohathites received 23, the Gershonites 13, and the Merarites 12. Some writers have supposed that all the Levitical cities were *asyla*, or cities of refuge. But this is a mistake; for among the cities given to the Levites (Nu. 35:6), only 6 are appointed to be cities of refuge, whither the inadvertent manslayer might flee, and find an asylum from his pursuers, and be secreted from the effects of private revenge, till cleared or condemned by a legal process. And it is observable that the Israelites are commanded to 'prepare the way,' i. e. to make the road good, 'that every slayer may fly thither' without impediment, and with all expedition. De. 19:3. The rabbins inform us, among other circumstances, that at every cross-road was set up an inscription — 'Refuge, Refuge.' It was, probably, in allusion to this circumstance that John the Baptist is described as 'the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.' — He was the Messiah's forerunner, and in that character was to remove the obstacles to men's flying to Him as their Asylum, and obtaining the salvation of God.‡‡

2. SOLOMON was the next who made a considerable division of the land, separating it into 12 provinces, or districts, and placing each under a peculiar officer: the names of these, and also of the cantons over which they presided, will be found in 1 K. 4:7–19. [See a map of these divisions in the frontispiece to vol. ii.]

3. REHOBOAM'S accession to the throne was soon followed by the revolt of the ten tribes, who erected themselves into a separate kingdom, under Jeroboam, and were distinguished as the *kingdom of Israel*; while the tribes of Judah and Benjamin, continuing faithful to Rehoboam, formed the *kingdom of Judah*. [See the map, frontisp. to vol. ii.] The latter kingdom contained all the *southern* parts of the land, consisting of the allotments of the tribes of Judah and Benjamin, and so much of the territories of Dan and Simeon as were intermixed with that of Judah. The royal city, during the continuance of this kingdom, was Jerusalem, in the tribe of Benjamin. The former kingdom contained all the *middle* and *northern* parts of the land, with the country beyond Jordan, consisting of the rest of the tribes; its capital was Samaria, in the tribe of Ephraim, situated about 30 miles N. of Jerusalem. This division ceased on the subversion of the kingdom of Israel by Shalmaneser, king of Assyria (B. C. 728), after it had flourished 250 years. [See the map of the several captivities, frontispiece to vol. iii.]

4. The ROMANS were in possession of the land during the times of the N. T. history, when we find several great divisions. Thus the whole space between the Mediterranean and the river Jordan had three; viz. JUDEA, on the *south*; SAMARIA, in the *middle*; and GALILEE, on the *north*; and the space between Jordan and the heights of Gilead had two; viz. PEREA and IDUMEA. [See the map, vol. iv. p. 1.]

(1) JUDEA, which was the southernmost division, and comprehended the original portions of the tribes of Judah, Benjamin, Simeon, and Dan. The following is the account which Josephus has given of this part of the country: 'The S. parts, if they be measured lengthwise, are bound by a village adjoining the confines of Arabia, called by the Jews who dwell there, *Jordan*; and its northern limit, where it joins Sama-

* Hales makes it Sanserit, *Palisthan*, 'shepherd land;' were the obscure Pelasgi, and worshippers of Baal or Bel, generally, that ancient (Cuthite?) race, called *wandering masons*, &c., who seem early to have possessed extensive power, fragments of which have alone come within the domain of authentic history; while fable recounts their exploits as giants, and existing Cyclopean structures all over the world attest their rude force? Capt. *Wilford* notes two migrations from India, in ancient times; one of a 'sacred race,' another, afterwards, of the Pali or Shepherds. See Hales's Chron. vol. iv. pp. 426, 427, &c. Ed.

† Relandi Palestina, b. i. cap. i.–ix.

‡ Le Pluche, Truth of the Gospel demonstrated, vol. i. p. 99.

§ The conquest of Canaan by the Israelites has often furnished a ground of complaint to the impugners of revelation. For a satisfactory vindication of this transaction, the reader is referred to Michaëlis on the Laws of Moses, vol. i. b. ii. ch. 3; Paley's Sermons, Serm. xix; Faber's Orig. of Pagan Idolatry, vol. iii. p. 564, &c.; Townsend's Old Testament, vol. i. p. 441, &c. *note*; and Critica Biblica, vol. i. p. 161, &c.

‖ See Michaëlis, as above, p. 78, &c., and Modern Trav. vol. i. p. 2.

¶ It has been calculated by Spanheim, that the remotest points of the Holy Land, as possessed by King David, were situated at the distance of three degrees of latitude, and as many degrees of longitude, including in all about 26,000 square miles. — *Charta Terræ Israelis.*

** Michaëlis on the Laws of Moses, vol. i. p. 99, 109.

†† For an investigation into the limits of the several tribes, see Fragments to Calmet, No. 558.

‡‡ Jennings's Jewish Antiq. b. ii. c. 5; Calmet's Bib. Enc. art. REFUGE.

ria, is the village Annath, also called Borceos: its breadth, however, is extended from the river Jordan to Joppa, on the shore of the Mediterranean. The city of Jerusalem is situated in the very middle, on which account some have, with sagacity enough, called that city the 'navel' of the country. Nor is Judea destitute of such delicacies as come from the sea, since its maritime places extend as far as Ptolemais. It was divided into 11 portions, of which the royal city of Jerusalem was the chief, and presided over the neighboring country, as the head over the body. As for the other cities, which were interior to it, they presided over their several toparchies. Gophna was the second of them; Acrabatta the next; after them Thamna, Lydda, Emmaus, Pella, Idumea, Engedi, Herodium, and Jericho; and after these came Jamnia and Joppa, as presiding over the neighboring people.'* From the Mishna we learn, that this division was considered under four aspects, viz. the W., which lay along the Mediterranean, and in which was the land of the Philistines; the mountainous or pastoral district; the plain, which lay farther E., and inclined towards Jordan; and the vale or flat, which bordered on the banks of that river. The whole of this division was often denominated *the south country;* because it lay to the S. of Samaria, and was, as before stated, the most S. division of the Holy Land. Hasselquist has described the soil and appearance of this part of the land with much accuracy (Travels, pp. 126, 127), to whom the reader is referred.

(2) SAMARIA was the middle division of the country on this side Jordan. It began at Annath and Acrabatta (a day's journey N. of Jerusalem), and extended to Ginea, in the Great Plain. The following is Josephus's description of it: 'It is entirely of the same nature as Judea, for both countries are made up of hills and valleys, are moist enough for agriculture, and are very fertile. They have abundance of trees, and are full of autumnal fruit, both that which grows wild, and that which is the effect of cultivation. They are naturally watered by many streams, but derive their chief moisture from rain water, preserved in reservoirs during the dry season, of which they have no want; and as for those streams which they have, their waters are exceeding sweet. By reason also of the excellent grass which they have, their cattle yield more milk than those in other places; and what is the greatest sign of excellency and abundance, they each of them are very full of people.'† Mr. Buckingham, who visited this spot in 1816, says: 'The description given of the face of the country, its soil and productions, as resembling that of Judea, is so far true, that both are composed of abrupt and rugged hills, and differ essentially from the plains of Galilee. But while in Judea the hills are mostly as bare as the imagination can paint them, and a few of the narrow valleys only are fertile; in Samaria, the very summits of the eminences are as well clothed as the sides of them. These, with the luxuriant valleys which they enclose, present scenes of unbroken verdure in almost every point of view, which are delightfully variegated by the picturesque forms of the hills and vales themselves, enriched by the occasional sight of wood and water, in clusters of olive and other trees, and rills and torrents running among them.'‡ From the life of Josephus we learn that the length of Samaria, from N. to S., was 3 days' journey; for he states, 'that it is absolutely necessary for those who would go quickly to Jerusalem (from Galilee) to pass through that country; for in that road they might in 3 days' time go from Galilee to Jerusalem.'§ We see also from this, that there was a natural as well as a moral reason for the evangelist saying of Christ (Jn. 4:4), that 'He must needs go through Samaria' to Jerusalem. This province comprehended the original possessions of Ephraim and Manasseh.

(3) GALILEE was the most N. division of Palestine, and contained the inheritances of Issachar, Zebulun, Naphtali, Asher, and part of that belonging to the E. half-tribe of Manasseh. It was one of the most extensive provinces of the Holy Land; and is divided by Josephus into the *Upper* and the *Lower* Galilee. The *Upper Galilee* abounded in mountains, and was eminently understood by the term 'Galilee of the Gentiles,' or 'Galilee of the Nations;' as the mountainous nature of the country enabled those who possessed the fastnesses to defend themselves against invaders. Strabo enumerates among its inhabitants, Egyptians, Arabians, and Phœnicians.‖ It extended principally beyond Jordan, inclining toward the Trachonitis, Libanus, and Batanea. In proof of this, Calmet has noticed, among other things, that *Judas Gaulonitis* is called *the Galilean* (Ac. 5:37), and we know that Gaulon was beyond Jordan. So also was Bethsaida; but the disciples who were of this city were called *Galileans*. The testimony of Josephus is to the same effect, who assigns the limits of the entire Galilee thus: 'It is terminated W. by Ptolemais and Carmel (which do not belong to Galilee); on the S. by the country of Samaria and Scythopolis, on the river Jordan; on *the east* by the cantons of *Hippos, Gadara,* and *Gaulon;* on the N. by the confines of the Tyrians.'¶ The *Lower Galilee* contains the plain of Esdraelon, which is nearly 50 miles in length, and 20 in breadth. It is described by Dr. Clarke as one vast meadow, covered with the richest pasture, enclosed on all sides by the mountains, and not having a single house or a tree within its extent. Josephus describes Galilee as very populous, containing 204 cities and towns, the least of which contained 15,000 inhabitants. The district of Galilee, as Dr. Wells remarks, was most honored with our Savior's presence. It was here that He was conceived; it was hither that Joseph and Mary returned with Him, then a child, out of Egypt; it was here He settled, and lived with his reputed father, and the blessed Virgin, his mother, till He began to be about 30 years of age, and was baptized of John; it was hither He returned after his baptism, and temptation by the devil; and, after his entrance upon his public ministry, though He frequently visited the other provinces, yet it was here that his dwelling-place was, whence He was called 'a Galilean;' and, lastly, it was here our Lord made his first appearance to the 11 disciples after his resurrection. To all which may be added, that the most considerable part, if not all, of his apostles, were of this country; whence they are all styled by the angels, 'men of Galilee.' Ac. 1:11.**

5. The divisions E. of the Jordan were, Perea on the N., and Idumea on the S.

(1) PEREA, properly so called, had its limits thus: Philadelphia, *east;* the Jordan, *west;* Macheron, *south;* and Pella, *north.*†† But under the appellation of Perea is sometimes included the whole country E. of the Jordan, (except the extreme south), comprising the cantons of Perea on the *south;* Batanea and Gaulonitis, in the *middle;* and Abilene, Iturea, Trachonitis, and Auranitis, on the *north.*‡‡ The whole of this district was a fruitful country, abounding with pines, olive-trees, palm-trees, and other plants, which grew in the fields in great plenty and perfection; and even in the excessive hot seasons it was well watered and refreshed with springs and torrents from the mountains. The following is the language in which it is described by Mr. Buckingham: 'We had no sooner passed the summit of the second range (of hills beyond the Jordan), going down on its E. side by a very gentle descent, than we found ourselves on plains of nearly as high a level as the summits of the hills themselves, and certainly 800 feet, at least, above the streams of the Jordan. The character of the country, too, was quite different from any thing I had seen in Palestine, from my first landing at Soor to the present moment. We were now in a land of extraordinary richness, abounding with the most beautiful prospects, clothed with thick forests, varied with verdant slopes, and possessing extensive plains of a fine red soil, now covered with thistles as the best proof of its fertility, and yielding in nothing to the celebrated plains of Zebulun and Esdraelon, in Galilee and Samaria. We continued our way to the N. E. through a country the beauty of which so surprised us that we often asked each other what were our sensations; as if to ascertain the reality of what we saw, and persuade each other, by mutual confessions of our delight, that the picture before us was not an optical illusion. The landscape alone, which varied at every turn, and gave us new beauties from every different point of view, was, of itself, worth all the pains of an excursion to the eastward of Jordan to obtain a sight of; and the park-like scenes that sometimes softened the romantic wildness of the general character as a whole, reminded us of similar spots in less neglected lands.'§§ Of the district of Batanea the same traveller thus speaks: 'We continued our way over this elevated tract, continuing to behold, with surprise and admiration, a beautiful country on all sides of us; its plains covered with a fertile soil, its hills clothed with forests, at every new turn presenting the most magnificent landscapes that could be imagined. Among the trees the oak was frequently seen, and we know that this territory produced them of old. In enumerating the sources whence the supplies of Tyre were drawn in the time of her great wealth and naval splendor, the prophet says, "Of the oaks of Bashan have they made thine oars." Ez. 27:6. Some learned commentators, indeed, believing that no oaks grew in these supposed desert regions, have translated this word by *alders*, to prevent the appearance of inaccuracy in the inspired writer. The expression of the "fat bulls of Bashan," which occurs more than once in the Scriptures, seemed to us equally inconsistent, as applied to the beasts of a country generally thought to be a desert, in common with the whole tract which is laid down in our modern maps as such, between the Jordan and Euphrates;‖‖ but we could now fully comprehend, not only that the bulls of this luxuriant country might be proverbially fat, but that its possessors, too, might be a race renowned for strength and comeliness of person.'¶¶

(2) IDUMEA.—This province composed the extreme S. part of the land, and also a small part of Arabia. During the captivity at Babylon, it seems to have been possessed by the neighboring Idumeans. Being conquered by the victorious arms of the Maccabees, these people embraced Judaism, and thus became incorporated into the body of the Jewish nation. The tract inhabited by

* Jewish Wars, b. iii. ch. 3.
† Ibid.
‡ Travels in Palestine, &c. p. 500.
§ Joseph. Vit. cited by Wetstein.
‖ From such a mixture of people many provincialisms might be expected; hence they are mentioned as having differed from the rest of the Jews in their mode of pronunciation. See Mk. 14:70, and Lightfoot's Chorog. Cent. ch. lxxvii.
¶ Jewish Wars, b. iii. ch. 3.
** Sacred Geography, pt. 4, ch. i.
†† Josephus, Wars, book iii. ch. iii.
‡‡ For a detailed account of this part of the Holy Land, the reader is referred to Burckhardt's Travels, a work preëminently distinguished for its accuracy.
§§ Travels in Palestine, &c. p. 322. [Comp. the cut, p. 721, vol. i.]
‖‖ It was because the tribes of Reuben and Gad possessed a multitude of cattle that they entreated Moses to give them this land for their portion, as it was a land of rich pastures, and not to take them over Jordan. See Nu. 32:1–5, and Josephus, Antiq. b. iv. c. 7.
¶¶ It was called the 'land of giants,' probably from the great strength of its people. De. 3:13. It contained threescore great cities, with walls and brazen bars. 1 K. 4:13. 'And Og, the king of Bashan, preëminent above his subjects, slept on a bedstead of iron, which was 9 cubits long and 4 broad, after the cubit of a man.' De. 3:11. Buckingham's Trav. p. 328, 329.

them retained the name of Idumea, not only during the time of the N. T. history (Mk. 3: 8), but also for a considerable time afterwards.*

6. The following table will supply the means of comparing the division of Palestine amongst the 12 tribes, with that adopted by the Romans during the first 3 centuries of the Christian era, and with that adopted by the Turks at the present day.

Canaanitish Division.	*Israelitish Division.*	*Roman Division.*	*Turkish Division.*
Sidonians.....	Tribe of Asshur (in Libanus..	Upper Galilee	*Tzaffad* (ancient Galilee). *Belad Shekyf* (ancient Trachonitis, with Belad-Haran, Auranitis, &c.).
Unknown.....	Naphtali (N. W. of the lake of Gennesareth).....		
Perizzites.....	Zebulun (N. W. of the lake of Gennesareth)..... ...	Lower Galilee	*Arcta.*
The same.....	Issachar (Valley of Esdraelon, Mount Tabor).....		
Hivites.....	Half-tribe of Manasseh (Dora and Cesarea).....	Samaria.....	Nablous.
The same.....	Ephraim (Shechem, Samaria).		
Jebusites.....	Benjamin (Jericho, Jerusalem)	Judea.....	*El-Kods* (Jerusalem, Jericho, &c.). *El-Khalil* (Hebron, and the S. of Judea). *Gaza* or *Palestine* (the sea-coast).
Amorites, Hittites...	Judah (Hebron, Judea Proper)		
Philistines.....	Simeon (S. W. of Judah)..... Dan (Joppa).....		
Moabites.....	Reuben (Perea, Hesbbon)....	Perea.....	*El-Ghaur* (ancient Perea). *El-Sharrat* (S. and S. E. of the Dead Sea, with *El-Djibal*, the ancient Gebalene).
Ammonites, Gilead...	Gad (Decapolis, Ammonites).		
Kingdom of Bashan	Half-tribe of Manasseh (Gaulonitis, Batanea).....		

7. We cannot, of course, pretend to mark these divisions with any thing like precision, much less to mark their geographical agreement with each other; but what we have done will answer all the purposes of historical comparison.

§ 5. — *The Face of the Country.*

'Under a wise and salutary government, the produce of the Holy Land would exceed all calculation: its perennial harvest, the salubrity of its air, its limpid springs, its rivers, lakes, and matchless plains, its hills and vales; all these, added to the serenity of its climate, prove this land to be, indeed, a field which the Lord hath blessed. God hath given it of the dew of heaven, and the fatness of the earth, and plenty of corn and wine.'† The limestone rocks and valleys are even now to be seen entirely covered with plantations of figs, vines, and olive-trees; scarcely a single spot seems to be neglected. The hills, from their bases to their upmost summits, are entirely covered with gardens, and in a high state of agricultural perfection. Even the sides of the most barren mountains are rendered fertile by being divided into terraces, like steps rising one above another. In many parts of the land the scenery is peculiarly grand. Lofty mountains give an outline of the most magnificent character; flowing beds of secondary hills soften the romantic wildness of the picture; gentle slopes, clothed with wood, give a rich variety of tints, hardly to be imitated by the pencil; deep valleys, filled with murmuring streams and verdant meadows, offer all the luxuriance of cultivation; and herds and flocks give life and animation to scenes as grand, as beautiful, and as highly picturesque, as the genius or taste of a Claude could either invent or desire.‡

1. RIVERS, LAKES, and SEAS. —

1. The *Jordan*, or *river of Dan*, rises under the lofty peaks of the Anti-libanus. The lake of Phiala, so called as resembling a *bowl*, whence it takes its rise, is about 15 miles N. E. of Cesarea. Philip the tetrarch, having thrown a quantity of chaff into the spring of Phiala, which issued out at Panium, a subterraneous passage between the two springs was thereby discovered, and Phiala ascertained to be the true source of Jordan.§

(1) At its embouchure, the stream is deep and rapid, rolling a volume of waters from 2 to 300 feet in width, with a current so violent that an expert swimmer finds it impracticable to cross it. Dr. Shaw describes it, indeed, as not more than 30 yards broad, and Maundrell, as only about 20 yards over; but they speak of its appearance at some distance from the mouth, where the pilgrims bathe. The former affirms that it runs about 2 miles an hour, and Chateaubriand represents it as sluggish, reluctantly creeping to the Dead Sea; while the latter speaks of its violent and turbid current, 'too rapid to be swam against;' in which he is supported by Pococke, who describes it as 'deep and very rapid, wider than the Tiber at Rome, and perhaps about as wide as the Thames at Windsor; the water turbid.' But these variations may easily be accounted for, by observing, that the writers not only visited different parts of the river, but went at different times of the year.

(2) There is no doubt that, anciently, at certain seasons, this river overflowed its inner bank. Jos. 3:15. 1 Ch. 12:15. Jer. 49: 19. 50:44. 'But at present,' says Maundrell, 'whether it be that the river has, by its rapidity of current, worn its channel deeper than it was formerly, or whether because its waters are diverted some other way, it seems to have forgot its ancient greatness; for we could discern no sign or probability of such overflowings when we were there, which was the 30th of March, being the proper time for these inundations. Nay, so far was the river from overflowing, than it ran at least 2 yards below the brink of its channel.' It is nevertheless a fact, that the Jordan still rises to a height of from 9 to 10 perpendicular feet, between the months of January and March — a height quite sufficient to produce very extensive inundation, when its channel was shallower than it now is.

(3) The course and channel of this river have been accurately described by Maundrell, Buckingham, Burckhardt, and other recent travellers. Mr. Buckingham observes, that the whole of the plain, from the mountains of Judea on the W. to those of Arabia on the E., may be called the vale of Jordan, in a general way; but in the centre of the plain, which is at least 10 miles broad, the Jordan runs in another still lower valley, perhaps a mile broad in some of the widest parts, and a furlong in the narrowest. There are close thickets all along the edge of the stream, as well as upon this lower plain, which would afford ample shelter for wild beasts [see engraving, p. 293, vol. ii.]; and as the Jordan might overflow its banks, when swollen with rains, sufficiently to inundate this lower plain, though it could never reach the upper one, it was most probably from these that the lions were driven out by the inundations, which gave rise to the prophet's simile. Jer. 49:19. 50:44.‖ Mr. Burckhardt is more particular as to the exact course of the river. 'The valley of the Jordan, or El Ghor, which may be said to begin at the N. extremity of the lake of Tiberias, has near Bysan [Bethshan, or Scythopolis] a direction of N. by E. and S. by W. Its breadth is about 2 hours. The great number of rivulets which descend from the mountains on both sides, and form numerous pools of stagnant water, produce in many places a pleasing verdure, and a luxuriant growth of wild herbage and grass; but the greater part of the ground is a parched desert, of which a few spots only are cultivated by the Bedouins. In the neighborhood of Bysan, the soil is entirely of marl; there are very few trees; but wherever there is water, high reeds are found. The river Jordan, on issuing from the lake of Tiberias, flows for about 3 hours near the W. hills, and then turns towards the Eastern, on which side it continues its course for several hours. The river flows in a valley of about a quarter of an hour in breadth, which is considerably lower than the rest of the plain of the Ghor: this low valley is covered with high trees of a luxuriant verdure, which afford a striking contrast with the sandy slopes that border it on both sides. The river where we passed it was about 80 paces broad, and about 3 feet deep: this, it must be recollected, was in the midst of summer. In the winter, it inundates the plain in the bottom of the narrow valley, but never rises to the level of the upper plain of the Ghor, which is at least 40 feet above the level of the river. The river is fordable in many places during summer, but the few spots where it may be crossed in the rainy season are known only to the Arabs.'¶ It abounds with fish.

2. The *lake of Tiberias*, or *sea of Galilee*, was called, in more early times, the sea of Chinnereth, from a city of that name seated on it, belonging to the children of Naphtali (Jos. 19:35); and the edge of this sea on the other side Jordan, E., was made the W. boundary of the portion of Gad, who occupied all the cities of Gilead, and half the land of the children of Ammon. Jos. 13: 24–27. Gennesareth is considered by Calmet and Buckingham to have been the original name of this sea of Chinnereth, gradually corrupted; Galilee was the name given to it from its situation on the E. borders of that division of Palestine; and Tiberias, which is its most modern name, must have been bestowed on it after the building of the city bearing the same name by Herod. It is computed to be about 18 miles in length, and from 5 to 6 in breadth.** The description which Josephus has left us of this beautiful sheet of water is, like all the other pictures drawn by him, admirably faithful in the detail of local features. 'Now, this lake of Gennesareth is so called from the country adjoining to it. Its breadth is 40 furlongs, and its length 140; its waters are sweet, and very agreeable for drinking, for they are finer than the thick waters of other fens; the lake is also pure, and on every side ends directly at the shores, and at the sand; and it is also of a temperate nature when you draw it up, and of a more gentle nature than river or fountain water, and yet always cooler than one could expect in so diffuse a place as this is. Now, when this water is kept in the open air, it is as cold as that snow which the country people are accustomed to make by night in summer. There are several kinds of fish in it, different both to the taste and sight from those elsewhere.'†† Dr. Clarke speaks of the uncommon grandeur of the memorable scenery of this spot. He describes the lake as being longer and finer than any of the Cumberland and Westmoreland lakes, although, perhaps, inferior to Loch Lomond. It does not possess the vastness of the lake of Geneva, although it much resembles it in certain points of view.

* Wells's Geography, pt. 4, ch. i.
† Dr. Clarke's Travels, vol. iv. pt. ii. ch. 16.
‡ Buckingham's Travels, p. 339. — For an account of the seasons, &c. of Judea, see further on.
§ Josephus, Wars, b. iii. ch. 10; b. iv. ch. 1.
‖ Trav. in Palestine, &c. pp. 313, 314.
¶ Trav. in Syria, &c. pp. 344, 345.
** Josephus, Wars, b. iii. ch. 13. Dr. Richardson, misled by Sandys, has stated it to be 'about 12 miles long, and 6 broad.' Trav. vol. i. p. 426.
†† Josephus, Jewish Wars, b. iii. ch. x.

In picturesque beauty he states it to come nearest to the lake of Locorno in Italy, although it is destitute of any thing similar to the islands by which that majestic piece of water is adorned.* Viewing it from Tel Hoom, Mr. Buckingham says, 'Its appearance is still grand. The barren aspect of the mountains on each side, and the total absence of wood, give, however, a cast of dulness to the picture; which is increased to melancholy by the dead cast of its waters, and the silence which reigns throughout its whole extent, where not a boat or vessel of any kind is to be found. The waters of this lake, lying in a deep basin, surrounded on all sides with lofty hills, excepting only the narrow entrance and outlets of the Jordan at each extreme, are protected from long-continued tempests; and, like the Dead Sea, with which they communicate, are never violently agitated for any length of time. The same local features, however, render it occasionally subject to whirlwinds, squalls, and sudden gusts from the hollow of the mountains, which, as in every other similar basin, are of short duration, and the most furious gust is instantly succeeded by a calm. A storm of this description is evidently alluded to by the evangelist, where he says, 'There came down a storm of wind on the lake, and they were filled with water, and were in jeopardy—then He arose, and rebuked the wind and the raging of the water; and they ceased, and there was a calm.' Lu. 8:23,24.† It was the old opinion, that the waters of the Jordan passed through the lake without mingling with it; and Pococke thought he noticed the stream to be of a different color. The fact is, that the water of the lake is clear, while that of the Jordan is muddy, and, of course, the strong current, in passing through the former, imparts to it a tinge of its own color.

3. The *Dead Sea*, or *Lake Asphaltites*, variously called in Scripture the Sea of the Plain, the Salt Sea, and the East Sea (De. 3:17. 4:49. Nu. 34:3. Jos. 15:5. Ez. 47:18. Jo. 2:20), is surrounded by high hills on three sides, some of them exhibiting frightful precipices, and on the N. it is bounded by the plain of Jericho, through which the Jordan flows into it. The Kedron, Arnon, and Zerka rush down the hills in torrents, and, along with other streams, discharge themselves into the lake. Its real size is not satisfactorily ascertained, ancient and modern writers materially disagreeing in their statements. Josephus affirms it to be 72 miles long, and 18 broad. Diodorus states it at 62 miles long, and 7½ broad. But the calculation of Pliny is much greater; for he says it is 100 miles long, and 25 wide, in the broadest part. Maundrell and Dr. Clarke agree with Josephus, and Pococke decides with Diodorus; whereas Mr. Bankes confidently affirms, that its utmost extent does not exceed 50 miles. Yet, as the editor of the Modern Traveller has judiciously remarked, the ancients were well acquainted with this sea. Josephus, Julius Africanus, and Pausanias, describe it from their own ocular evidence. Are we to conclude that the lake has contracted its dimensions, so as to be only half its ancient length? Supposing any change to have taken place in the depth of its basin, in the lapse of ages, during which the bituminous stores contained in the subterranean chambers of the abyss have been in a process of decomposition, this is not impossible. For as the whole of the plain is a flat, on a level with the sea, it is extremely probable that the waters anciently covered that whole extent; and a comparatively slight subsidence of the sea would convert the shallow into a marshy, and at length arid, plain.‡ The waters of the Dead Sea are clear and limpid, but their specific gravity exceeds that of all other waters known. Josephus and Tacitus say that no fish can live in them; and we are without satisfactory evidence that the lake contains any living thing. The mud is black, thick, and foul, and no plant vegetates in the water, which is reputed to have a petrifying quality. Neither do plants grow in the immediate vicinity of the lake, where every thing is dull, cheerless, and inanimate; whence it is supposed to have derived the name of the *Dead Sea*. The water is extremely acrid, and the earth surrounding it is deeply impregnated with the same qualities, too predominant to admit of vegetable life; and even the air is saturated with them. Great quantities of asphaltum and sulphur are found on the edges of the lake, as well as a kind of stone or coal, which on attrition exhales an intolerable odor, and burns like bitumen: this is used by the inhabitants of the country for paving churches, mosques, and other places of public resort. As the lake is at certain seasons covered with a thick, dark mist, which is dissipated with the rays of the sun, some writers have alleged that black and sulphureous exhalations are constantly issuing from the water. Numerous swallows skim along the surface, and thence take up the water necessary to build their nests. An uncommon love of exaggeration is testified in all the older narratives, and in some of modern date, of the nature and properties of the water.§

(1) The circumstance of this lake constantly receiving the waters of the Jordan, which Shaw computes to be about 6,090,000 tons daily, without overflowing its banks, although there is no visible outlet, induced Reland, Pococke, and other writers, to suppose that it must throw off its superfluous waters by some subterraneous channel. Dr. Halley has shown that the effect of evaporation in a hot climate will satisfactorily account for the phenomenon. The specific gravity of the water is found to be very great. Pococke, Van Egmont, Heyman, and Captain Mangles, affirm, that it is sufficiently buoyant to sustain persons, who could not swim, on its surface. And the question of its specific gravity has been set at rest by the chemical analysis of the waters made by Dr. Marcet, whence it was found to be 1,211, that of fresh water being 1000.‖

(2) The Dead Sea was produced by the exercise of divine wrath; and the scriptural account is explicit, that 'the Lord rained upon Sodom and upon Gomorrha brimstone and fire from heaven' (Ge. 19:24), which may be safely interpreted as implying a shower of inflamed sulphur or nitre.

(3) The map in Burckhardt's Travels in Syria, shows that the valley extends from the source of the Jordan to the Dead Sea, and then, encompassing that lake on its W. and E. sides, is continued from its S. extremity to the Elanitic Gulf of the Red Sea. This southern Ghor, or valley, is supposed by Mr. Leake to have been the ancient course of the Jordan, before the destruction of Sodom and Gomorrha, when the basin containing the Dead Sea was probably formed; and, consequently, that instead of its waters being evaporated, as they are now, they then emptied themselves into the Elanitic Gulf.¶ The direction of the valley, and the immense volume of water contained in the Jordan, render this conjecture extremely probable.

4. The *Arnon* is noticed here chiefly for the purpose of correcting an error relative to its course, which has been copied from D'Anville into most of our maps of Palestine. This river takes its rise at a short distance to the N. E. of Katrane, N. of Kerek (the ancient Karak Moaba), runs in a N. W. direction (not a S. W. or W. direction, as generally but erroneously represented in maps) into the Dead Sea; passing by Ar, and consequently turning towards 'the valley in the plains of Moab, and to the top of Pisgah, which looketh towards Jeshimon.' Nu. 21:14–20. It now divides the province of Belka from that of Kerek, as it formerly divided the small kingdoms of the Moabites and Amorites.**

II. MOUNTAINS.

1. *Lebanon*, called by the Greeks and Latins *Libanus*, is a long chain of limestone mountains, extending from the neighborhood of Sidon westward, to that of Damascus eastward, and forming the northern boundary of the Holy Land. It consists of 2 principal ranges, and forms a kind of horse-shoe in its length, beginning 3 or 4 leagues from the Mediterranean, above Smyrna, and running from N. towards Sidon; from thence bending from W. to E. towards Damascus, and returning from the S., northward, from the strait of Damascus, as far as Laodicea. The W. part of this chain is properly Libanus; the other part, eastward, extends from S. to N., and is by the Greeks called *Anti-Libanus*, because it is over against the other. Lebanon is composed of 4 enclosures of mountains, which rise one on the other. The first is very rich in grain and fruits; the second is barren, abounding in thorns, rocks, and flints; the third, though higher than this, enjoys a perpetual spring, the trees being always green, and the orchards filled with fruit; the fourth is so high that it is constantly covered with snow, and is uninhabitable in consequence of the extreme cold. The most elevated summit of one of these ridges was called by the Hebrews *Hermon*; by the Sidonians, *Sirion*; and by the Amorites, *Shenir*. De. 3:9. Volney says, 'Scarcely do we depart from Larneca in Cyprus, which is 30 leagues distant, before we discover its summit, capped with snow. Now, since it is well known that snow, in this latitude, requires an elevation of 15 or 1600 fathoms, we may conclude that to be the height of Lebanon, and that it is consequently much lower than the Alps, or even the Pyrenees.'†† Its stately cedars are now considerably reduced, and verging fast to utter extinction. In less than half a century more, probably not one of these sylvan monuments will be standing.‡‡

2. *Carmel* is a range of hills, extending 6 or 8 miles, nearly N. and S., coming from the plain of Esdraelon, and ending in the promontory or cape which forms the bay of Accho. Its greatest height does not exceed 1500 feet.§§ It has on the E. a fine plain, watered by the Kishon; and on the W. a narrower plain, descending to the sea. The summits of the hills abound with oaks and other trees; and a few wild vines and olive-trees may still be found [some stumps of which are very large], indicating its ancient state of cultivation, to which an allusion occurs in Am. 1:2, where it is denounced, as a punishment upon Israel, that 'the top of Carmel shall wither.' On its top Elijah sacrificed, and Amos says of it, 'If they hide themselves in the top of Carmel, I will search and take them out thence.' Am. 9:3. Put as the height of the mountain will not altogether account for the expression 'hide themselves,' here is probably allusion to its numerous caves, natural and artificial, which seem to have been places of refuge in the time of Elijah [and caves have been inhabited and hollowed here by anchorites in modern times]. 'The excellency of Carmel' (Is. 35:2), if this district be alluded to, may denote either the vineyards and olive-grounds that once clothed the sides of the mountains, or the rich pastures afforded by the range of hills; and which rendered it

* Travels, vol. iv. p. 200, &c.

† Travels, p. 471.

‡ Modern Traveller, vol. i. pp. 205, 206.

§ Note, Ge. 19:25. ED.

‖ Phil. Trans. 1807, pt. ii. art. 18.

¶ Prof. to Burckhardt's Trav. in Syria, &c. p. 6. [The opinion is also adopted by Laborde: see his Journey to Sinai, Petra, &c. and Map. ED.]

** See CRITICA BIBLICA, where the reader will find an investigation of Nu. 21:14–27; a passage which has baffled the ingenuity and critical acumen of every translator and commentator, both ancient and modern.

†† Travels, vol. i. p. 293, &c. Mr. Buckingham states the height of Lebanon to be ten or twelve thousand feet. For a particular account of the towns, villages, &c. of Libanus, the reader is referred to Burckhardt's Travels in Syria, pp. 1–51.

‡‡ Modern Traveller, Palestine, p. 134; and Carpenter's Scripture Natural History, p. 421, &c. [Comp. note, 2 K. 19:23. Cuts, p. 354, vol. iii.; and 728, vol. iii.]

§§ Buckingham, Travels, p. 119. [See it described in Robinson's Calm.]

‖‖ The Hebrew *Carmel* denotes a verdant or fruitful place.

'the habitation of shepherds.' Am. 1:2.* [Cut, p. 309, vol. iii.]

3. *Tabor* is a large hill, rather than a mountain, rising in the plain of Esdraelon, in Galilee, about 3¼ hours distant from Tiberias. Its shape is that of a truncated cone, and, according to Burckhardt, it is entirely calcareous. Pococke says, 'It is one of the finest hills I ever beheld, being a rich soil that produces excellent herbage, and is most beautifully adorned with groves and clumps of trees. [Cut, p. 50, vol. ii.] The ascent is so easy, that we rode up the N. side by a winding road. Some authors mention it as being about 4 miles high, others as about 2; the latter may be true, as to the winding ascent up the hill; but Mr. Buckingham is of opinion that its real height cannot exceed 2000 feet. The top of it, which is not half a mile long,† and near a quarter of a mile broad, is encompassed by a wall,‡ which Josephus built in 10 days: there was also a wall along the middle of it, which divided the S. part, on which the city stood, from the N. part, which is lower, and is called the *meidan*, or place, being probably used for exercises when there was a city here, which Josephus mentions by the name of *Artaburion*. Within the outer wall, on the N. side, are several deep fosses, out of which it is probable the stones were dug to build the walls; and these fosses seem to have answered the end of cisterns, to preserve the rain water, and were also some defence to the city. There are likewise a great number of cisterns under ground, for preserving the rain water. To the S., where the ascent was more easy, there are fosses cut on the outside, to render the access to the walls more difficult. Some of the gates also of the city remain; as one to the W., and a smaller one to the S. Antiochus, king of Syria, took the fortress on the top of this hill. Vespasian, also, got possession of it; and after that, Josephus fortified it with strong walls.'§

(1) During the greater part of the summer, Tabor is covered in the morning with thick clouds, which disperse towards mid-day; and in the night dews fall very copiously. In the wooded parts of the mountain are wild boars, ounces,‖ and great numbers of red partridges.¶ Hasselquist enumerates among the productions of this mountain, the oak, the carob-tree, the turpentine-tree, the holly, the myrtle, the ivy, oats, onion, artichoke, rue, sage, poppy, wormwood, &c.; and Van Egmont states, that its verdure is beautiful, being every where decorated with small oak-trees, and the ground universally enamelled with a variety of plants and flowers, except on the south side, where it is not so fully covered with verdure. The prospects from the summit of Tabor are very extensive, and are also singularly beautiful. 'We had on the N. W.,' says Mr. Buckingham, 'a view of the Mediterranean Sea, whose blue surface filled up an open space left by a downward bent in the outline of the W. hills; to the W. N. W. a smaller portion of its waters were seen; and on the W. again, the slender line of its distant horizon was just perceptible over the range of land near the sea-coast. From the W. to the S., the plain of Esdraelon extended over a large space, being bounded on the S. by the range of hills generally considered to be Hermon, whose dews are poetically celebrated (Ps. 133:3), and having, in the same direction, nearer the foot of Tabor, the springs of *Ain-el-Sherrar*, which send a perceptible stream through its centre, and form the brook Kishon of antiquity. Ps. 83:9. From the S. E. to the E. is the plain of Galilee, being almost a continuation of Esdraelon, and, like it, appearing to be highly cultivated, being now ploughed for seed throughout. Beneath the range of this supposed Hermon, is seated Endor, famed for the witch who raised the ghost of Samuel (1 S. 28:); and Nain, equally celebrated as the place at which Jesus raised the only son of a widow from death to life, and restored him to his afflicted parent. Lu. 7:11–15. The range which bounds the E. view is thought to be the mountains of Gilboa, where Saul, setting an example of self-destruction to his armor-bearer and his three sons, fell on his own sword, rather than fall into the hands of the uncircumcised Philistines, by whom he was defeated. 1 S. ch. 31. The sea of Tiberias, or the lake of Gennesaret, famed as the seat of many miracles, is seen at the N. E. filling the hollow of a deep valley, and contrasting its light-blue waters with the dark-brown shades of the barren hills by which it is hemmed around. Here, too, the steep is pointed out, down which the herd of swine, who were possessed by the legion of devils, ran headlong into the sea. Lu. 8: 33. In the same direction, below, on the plain of Galilee, and about an hour's distance from Mount Tabor, there is a cluster of buildings, used as a bazaar for cattle; somewhat further on, is a rising ground, from which it is said Christ delivered the Sermon on the Mount; and the whole view in this quarter is bounded by the high range of *Gebel-el-Telj*, or the mountain of snow. The city of Saphet, supposed to be the ancient Bethulia, a city said to be seen far and near, and thought to be alluded to in the apophthegm, 'a city set on a hill cannot be hid' (Mat. 5:14), is also pointed out in this direction. To the N. were the stony hills over which we had journeyed thither; and these completed this truly grand and interesting panoramic view.'**

(2) Since the time of Jerome, this mountain has been considered as the scene of the transfiguration; and there are three altars, which are said to mark the site of the three tabernacles proposed to be erected by Peter, when he beheld the Savior's glory; as also a grot, where they say Christ charged his disciples not to tell the transactions they had witnessed till after He should be glorified. This story, however, is devoid of probability; for the journey which the Savior is said to have taken for the purpose of exhibiting his glory to the disciples, places the scene of transfiguration much farther N.††

4. The *mountains of Israel*, or *Ephraim*, were situate in the very centre of the Holy Land, and opposite to the mountains of Judah. The soil of both is fertile, excepting those ridges of the mountains of Israel that look toward the region of the Jordan, which are both rugged and difficult of ascent; and the chain extending from the mount of Olives, near Jerusalem, to the plain of Jericho. The whole of this road is considered to be the most dangerous in Palestine; the very aspect of the scenery, indeed, is sufficient, on the one hand, to tempt to robbery and murder; and, on the other, to inspire a dread of it in those who have to pass this way. The bold, projecting mass of rocks; the dark shadows, in which every thing lies buried below; the towering height of the cliffs above; and the forbidding desolation which every where reigns around,—present a picture which is quite in harmony throughout all its parts. With what propriety did our Savior choose this spot as the scene of that delightful tale of compassion recorded by Luke, 10:30–34! One must be amid these wild and gloomy solitudes, surrounded by an armed band, and feel the impatience of the traveller who rushes on to catch a new view at every pass and turn; one must be alarmed at the very stamp of the horses' hoofs resounding through the caverned rocks, and at the savage shouts of the footmen, scarcely less loud than the echoing thunder produced by the discharge of their pieces in the valleys;‡‡ one must witness all this upon the spot, before the full force and beauty of the admirable story of the good Samaritan can be perceived. Here, pillage, wounds, and death, would be accompanied with double terror, from the frightful aspect of every thing around. Here, the unfeeling act of passing by a fellow-creature in distress, as the priest and Levite are said to have done, strikes one with horror, as an act too inhuman. And here, too, the compassion of the good Samaritan is doubly virtuous, from the purity of the motive which must have led to it, in a spot where no eyes were fixed on him to draw forth the performance of any duty, and from the bravery which was necessary to admit of a man's exposing himself, by such delay, to the risk of a similar fate to that from which he was endeavoring to rescue a fellow-creature.§§ The most elevated summit of this ridge, which appears to be the same that was anciently called the *rock of Rimmon* (Jud. 20: 45–47), is at present known by the name of *Quarantania*, and is supposed to have been the scene of our Savior's temptation. The mountains of Ebal and Gerizim are situated, the former to the N. and the latter to the S., of Sichem or Napulose, whose streets run parallel to the latter mountain, which overlooks the town.‖‖ The cave of Adullam, mentioned in 1 S. 22:1, is in the mountains of Judah.

5. The *mountains of Gilead* are on the E. side of the Jordan, and extend from Hermon, S., to Arabia Petræa. The N. part of this chain, known by the name of *Bashan*, was celebrated for its stately oaks, and numerous herds of cattle. The scenery of this elevated tract is described as being extremely beautiful.¶¶ [Cut, p. 721, vol. i.] In the S. parts of these mountains were the *Abarim*, or passes, the most eminent of which were Pisgah and Nebo, which form a continued chain, and command a view of the whole land of Canaan. Nu. 27:12,13.

III. Valleys, Plains, and Deserts.

1. The *valley of Hinnom*, lying at the foot of Mount Moriah, and rendered memorable by the idolatrous and inhuman worship there paid to Moloch. See 2 K. 23.10, 2 Ch. 28:3. To render the valley truly detestable, the bodies of those executed for flagitious crimes, and of animals that died of disease, were cast into it; and, that the pestilential vapors which filled the air might not endanger the surrounding country, fires were almost constantly kept burning there.

* Modern Traveller, Palestine, p. 39.

† Mr. Buckingham says, a quarter of a mile in its greatest length.

‡ The last-named traveller considers this as the most ancient part. In the book of Judges, where the story of Deborah is related (ch. 4.), Barak is commanded to draw toward Mount Tabor; and afterwards it is said, that he went *up* there with 10,000 men, accompanied by the prophetess, v. 10. Again, it is repeated, that they who were encamped with Heber, the Kenite, in the plain of Zaanaim, showed Sisera that Barak, the son of Abinoam, was gone *up* to Mount Tabor, v. 12. And, lastly, it is said, that when Sisera gathered all his hosts together, with his 900 chariots of iron, to the river Kishon, Barak went *down* from Mount Tabor, and 10,000 men after him, v. 14. From this one might infer, that the summit was even then used as a military post; for there is no other part of the mountain on which half the number could stand. It was even then, perhaps, walled and fortified as belonging to Barak: and as its natural position would always preserve its consequence, so these walls and fortifications would be strengthened by each new possessor. — *Buckingham's Travels*, pp. 104, 105.

§ Jewish Wars, b. iv. ch. 1; b. ii. ch. 20; and Antiq. b. xiv. ch. 6.

‖ Burckhardt's Travels, p. 335.

¶ Van Egmont and Heyman.

** Travels, p. 107, &c. See also Maundrell, under April 19.

†† Six days before this event, our Lord was at Cesarea Philippi, and *after* the transaction, He passed through Galilee, and came to Capernaum. Comp. Mk. 8:27. 9:2,30,33.

‡‡ It is usual, in travelling this solitary pass, to be attended by a number of armed men, who keep up a continued shout and firing, sent forth from hill to hill, which is reechoed through all the valleys.

§§ Buckingham's Travels, p. 292, &c.

‖‖ These two mountains are only separated by a valley of about 200 paces wide, in which stands the town of Shechem. Both mountains are much alike in length, height, and form. Their altitude is described by Mr. Buckingham as not exceeding 700 or 800 feet from the level of the valley. But if they resemble each other in these particulars, they are in others very dissimilar; for Ebal is barren, but Gerizim is beautiful and fruitful. The Jews and Samaritans have great disputes concerning the one on which the blessings were to be pronounced. De. 27: Jos. 8:30,31.

¶¶ See p. 170, *ante*.

On the S. side of the valley, near where it meets with the valley of Jehoshaphat, is shown the spot of ground formerly called the *potter's field*, but afterwards *Aceldama*, or the *field of blood*. Mat. 27:7,8.

2. The *valley of Jehoshaphat*, also called the *valley of Kedron*, lies between the foot of Mount Moriah, as a continuation of Sion, on the E., where the temple of Solomon stood, and on which the E. front of the city walls lead along. It is about ¾ of a mile in width, and has on its eastern side the mount of Olives, and the brook Kedron running through it in winter with great impetuosity. The traveller is here shown the well of Nehemiah, where the prophet is said to have restored the fire of the altar after the Babylonian captivity. There are also a great number of grave-stones, with inscriptions in Hebrew characters; and, among the rest, two interesting antiquities, reputed to be the tomb of Zacharias and the pillar of Absalom. See 2 S. 18:18.* Independently of the celebrity of this valley as the scene of other important and interesting events, the prophet Joel has chosen it for the place of a pleading between God and the enemies of his people. Jo. 3:12. By many Jews and Mahometans, this passage is applied to the general resurrection. Hence the former consider it as the highest honor to obtain a place for their bones to be deposited in the valley of Jehoshaphat, and the latter have left a stone jutting out of the wall of the city, for the accommodation of their prophet, who, they say, is to sit on it, and call the whole world from below to judgment.†

3. The *vale of Siddim* is the once fruitful spot upon which formerly stood the five cities of the plain. Ge. 13:10,11. After their destruction, it was turned into the Salt Sea (Ge. 14:3), or, as it is called by the Arabs, *Bahar Loth*, or sea of Lot.

4. The *valley of Mamre*, situate about 2 miles from Hebron, S., is celebrated in sacred history for Abraham's entertaining three angels under an oak, Ge. ch. 18. It was a fertile and pleasant place.

5. The *valley of Eloh*, or the *Terebinthine vale*, is in the S. W. of Canaan, and about 3 miles from Bethlehem, on the road to Joppa. It is renowned as the field of the victory of David over the uncircumcised champion of the Philistines, who had 'defied the armies of the living God.' 1 S. ch. 17. 'Nothing has ever occurred,' says Dr. Clarke, 'to alter the appearance of the country. The very brook whence David chose his "five smooth stones" has been noticed by many a thirsty pilgrim, journeying from Jaffa to Jerusalem, all of whom must pass it in their way. The ruins of goodly edifices attest the religious veneration entertained in later periods for the hallowed spot; but even these are now become so insignificant, that they are scarcely discernible; and nothing can be observed to interrupt the native dignity of this memorable scene.'‡

6. The *Plain* is a tract which extends from Gaza to Joppa, and forms part of the *plain of the Mediterranean*, which reaches from the brook Bezor to Mount Carmel, on the shore of the Mediterranean, whence it takes its name. The part lying between Joppa and Carmel was called *Sharon*.

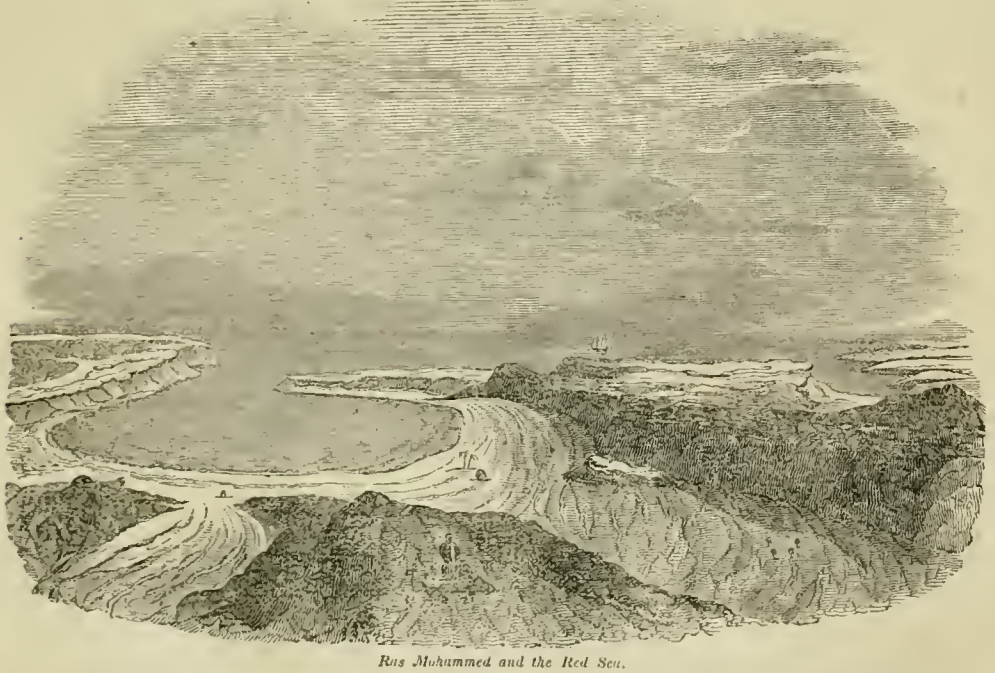
7. The *plain of Esdraelon*, the *Great Plain*, or the *Vale of Israel*, we have already spoken of, as being of vast extent, and having on its northern side the abruptly rising *Tabor*. It has been a chosen place for encampment in every contest carried on in the country, from the days of Nabuchodonosor, king of the Assyrians, in the history of whose war with Arphaxad it is mentioned as 'the great plain of Esdrelom' (Judith 1:8), until the disastrous march of Napoleon Bonaparte from Egypt into Syria. Jews, Gentiles, Saracens, Christians, Frenchmen, Egyptians, Persians, Druses, Turks, and Arabs, warriors out of every nation which is under heaven, have pitched their tents in the plain of Esdraelon, and have beheld the various banners of their nations wet with the dews of Tabor and of Hermon.§

8. The *region round about Jordan* extended from the sea of Tiberias to the Dead Sea, on each side of the Jordan. Of this district the plain of Jericho forms a part. Josephus says its length is 230 furlongs, and its breadth 120; being divided in the midst by Jordan. It is much burned up in the summer-time; and, in consequence of the extraordinary heat, contains very unwholesome air. It is all destitute of water, excepting the river of Jordan.‖

9. The *wilderness of Judea* began near Jericho, and extended along the shores of the Jordan and the Dead Sea, to the mountains of Edom. It is necessary to state, that the Hebrews gave the name of *desert* or *wilderness* to all parts that were not cultivated, or thickly inhabited; because we find many parts of this region very far from being a wilderness. Here John the Baptist was educated, and began to proclaim the approach of the Messiah's reign. Mat. 3:1.

10. The *Desert*, so frequently mentioned during the 40 years' wanderings of the Israelites, extended from the E. side of the Red Sea to the confines of the land of Canaan, and is known as part of the vast *desert of Arabia*.

[The cut here given of the promontory



Ras Mohammed and the Red Sea.

of Ras Mohammed, the extreme S. point of the Sinaitic peninsula, shows the scenery of the S. part of this desolate region, where Moses fed the flocks of Jethro. ED.]

§ 6. — *Atmosphere and other Phenomena.*

1. From the description already given of the geographical situation and local features of Judea, it will be obvious that there must be much variation in the climate, in different parts of the land. The country running along the sea-coast must have its temperature cooled by its proximity to a large body of water; the valley of the Jordan, surrounded by high and barren mountains, must be excessively hot; while the country on the ridges of mountains, on either side the Jordan, will be frequently exposed to a chilling air. The day and night in these climates are directly opposite to each other; for, while the former is excessively hot, the latter is intensely cold. See Ge. 31:40. This is occasioned by the copious precipitation of vapor which follows the setting of a vertical sun; and so abundant are these dews, that we are informed by travellers that they have been frequently wetted to the skin by them. There is a fine and touching allusion to the early evaporation of the dew, under the warmth of the rising sun, in Ho. 6:4. The rains in Judea are very different from what they are among us. For months together

* For a description of these, see Critica Biblica, vol. i. p. 218, &c.

† Maundrell, April 6.

‡ Travels, vol. iv. p. 422.

§ Dr. Clarke's Travels, vol. iv. p. 255, &c.

‖ Jewish Wars, b. iv. ch. viii

Buckingham's Travels, p. 191; or

they are unknown, coming down generally at stated times in spring and autumn, called the *former* and the *latter* rain. De. 11:14. Ho. 6:3. Jo. 2:23. It not unfrequently happens that they rush down in such torrents as to destroy soil, grain, houses, flocks, and herds. Mat. 7:25–27. Nor are snow and hail unknown in Judea. In winter, the dew often assumes the appearance of hoar-frost; and on eminences the snow is sometimes seen to lie for a considerable time. The hail is sometimes exceedingly large, falling in such masses as to destroy fields of corn, and trees, and endanger the lives of animals. Bruce saw hailstones in Abyssinia as large as a nutmeg,* and Moses speaks of the 'very grievous hail,' which destroyed the cattle of the Egyptians. Ex. 9:18, &c.

2. In respect to the winds, though their general character is calm and temperate, yet are they subject to occasional visitations of cold and storm. As in other countries, they were classed by the four quarters whence they came; viz. east, west, north, and south. Hence the general name for them in Scripture is the four winds: and when they are named individually, they are distinguished by their peculiar qualities. Thus, the *east wind* is particularly tempestuous and dangerous in the Mediterranean. Ps. 48:7. Isaiah also alludes to it, ch. 27:8. Such a storm is well known to modern mariners by the name of 'a Levanter,' the Levant [or 'Rising,' i. e. of the sun], meaning that country which lies at the E. end of the Mediterranean; and what makes it interesting to the Christian scholar is, that this very wind is the Euroclydon, or stormy N. E. wind, which was so fatal to the ship in which Paul and his companions were, when sailing to Rome. Ac. 27:14. The E. wind is also accounted, both in Egypt and Judea [and, Roberts adds, India,] very hurtful to vegetation, as being the cause of blight (Ge. 41:6. Ez. 17:10. 19:12. Ho. 13:15), because of its cold and drying quality; carrying off the insensible perspiration from the extremities of plants more rapidly than it could be supplied by the general ascent of the sap, and thereby withering them in a short time. In the summer, however, its leading feature was very different, being very dry and hot; and it was from that quarter, as well as from the S. that they had the suffocating *hot wind* and the *samiel*. See Jon. 4:8. The *west wind*, coming from the Mediterranean, is called in Ex. 10:19 (Heb.) 'a wind from the sea.' It was for this reason that a cloud from the W. betokened a shower (Lu. 12:54); and after a drought, in the days of Elijah, a cloud like a man's hand, rising from the sea, was the sign of a hurricane of wind and rain. 1 K. 18:44,45. It would appear that thunder and lightning came also in the direction of the E. and W.; for our Savior alludes to it in Mat. 24:27, when He says, 'As the lightning cometh out of the E., and shineth even unto the W., so shall also the coming of the Son of Man be.' The *north wind* was cold and drying. Hence Solomon says, 'It driveth away rain' (Pr. 25:23); and Job tells us, that 'cold and fair weather are from the N.' 37:9,22. In Ecclus. 43:17,20, the N. storm and whirlwind are described as terrible; and, even without the whirlwind, we are told, that 'when the cold N. wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breastplate.' The *south wind* came from Arabia, and commonly brought heat (Jb. 37:17. Lu. 12:55); but it also brought whirlwinds. Jb. 1:19. 27:9. Is. 21:1. Zch. 9:14. And from that quarter, as well as from the E., came the *hot winds* and the *samiel*. It would appear, from our translation, that the spouse thought the N. and S. winds of advantage to her garden, for she says (Song 4:16): 'Awake, O *north wind*, and come, thou *south*; blow upon my garden, that the spices thereof may flow out.'† The fact is, that the south winds in Judea are moderate or destructive, according to the season.‡

3. Tornadoes, or whirlwinds, are also referred to in Scripture, and have been often fatal to travellers, by overwhelming them in columns of moving sand. The *hot wind* of the desert, which, when it continues for any length of time, is destructive of life, is not unknown in Judea; and it is probable that by such a 'blast,' Sennacherib's army was destroyed. 2 K. 19:7. The Arabic version has 'a hot, pestilential wind.' It is in allusion to this phenomenon, that our Savior is said to be 'as a hiding-place from the wind.' Is. 32:2. But the most fatal blast to which the inhabitants of Eastern countries are subject, is known by the name of the *simoom* or *samiel*. Travellers thus describe it: After the air has been unusually heated for several days, the sky suddenly loses its common serenity, and becomes dark and gloomy; while the sun assumes a violet color. The approach of the wind is rapid, and is indicated by a redness in the air; and when so near as to become visible, it resembles a sheet of purple-colored smoke, about 20 yards in breadth, and 12 feet above the surface of the earth, moving in a direct line. [Cut, p. 45.] The only means of preservation from it is to lie flat, with the face upon the ground, till it is past; though it sometimes happens that persons are destroyed before they have had time to do this. Thevenot mentions one of these winds, which, in 1655, suffocated 1,000 persons; and another in 1668, which suffocated 20,000 in one night. [See *Robinson's Calmet.*]

4. There is another singular appearance in the atmosphere of Judea, and other Eastern countries, called the *mirage*, or *serab*, to which allusion is made in Is. 35:7, and by Jeremiah, when, in pouring forth his complaint to God, for mercies deferred, he says, 'Wilt Thou be altogether unto me as *waters that be not seen*' (Jer. 15:18, *marg.*), i. e. which have *no reality*, as the Sept. render. [See this phenomenon explained, at the end of Is. 35:].

5. From Ps. 121:6, it has been inferred that the *coup de soleil*, or stroke of the sun, was not unknown in Judea; indeed, there is manifest mention of it in Judith 8:2,3; and it is probable that there is an allusion to it in Is. 49:10, and Re. 7:16, where, in describing the happiness of the saints, the inspired writers say, 'The sun shall not light on them, nor any heat.'

6. We cannot close this section, however, without observing, the Israelites considered that most uncertain of all things, *the weather*, as under the immediate superintendence, care, and administration of the CREATOR. Mat. 5:45. Ac. 14:17. Jer. 5:24. Ps. 135:7. 147:16–18. Na. 1:5,6. But notwithstanding this, the husbandman was not to be dismayed: he was to forsake his sins, to put his trust in God, to do his own part, and to leave the event with God. Ec. 11:4. 1 Co. 3:7.

7. From this summary sketch the reader will be in some measure prepared to appreciate the fidelity with which Moses describes Canaan to his people, as 'a land flowing with milk and honey;' 'a good land, a land of brooks of water, of fountains and depths, that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive; a land wherein they should eat bread without scarceness,' and where they should 'not lack any good thing.' De. 8:7–9.

CHAPTER III.

PHILOSOPHY AND THE PRACTICAL SCIENCES.

Errors relative to the learning of the Hebrews — Teachers of Religion — Philosophy of the Hebrews — Wise Men, or Teachers — State of the Sciences among the Hebrews.

1. DIFFERENT writers have been guilty of great exaggeration, in opposite ways, in their estimates of the state of science amongst the ancient Hebrews. While some, in the spirit of Apollonarius, have pronounced them to be 'the most stupid barbarians, and the only people who never produced a single invention,' others have exhibited them as profoundly learned in all philosophy, and as equal in the extent and diversity of their knowledge to the wise men of Greece and Rome. A better or more certain judgment concerning the wisdom of the ancient Hebrews cannot be formed, as Dr. Enfield suggests,§ than from the monuments which they themselves, or their descendants, have left in the sacred Scriptures. Much greater credit, particularly in this instance, is due to domestic than to foreign testimony. For the Jewish historians had their information concerning the ancient state of their nation, from records preserved with the utmost care by their ancestors; whereas other writers, in speaking of a people who had little intercourse with their neighbors, for want of a better guide than vague report, must necessarily have given a precipitate, and often an erroneous, judgment.

2. We learn from the Scriptures, that amongst the ancient Hebrews there were many eminent men, who made use of the clear light of divine truth as their guide in the conduct of life. In practical and moral wisdom, it cannot be doubted that they held a place of high distinction. Their wisdom, however, must not be confounded with philosophy, in the strict acceptation of the term. Blessed with a divine revelation, they have transmitted to posterity rays of sacred truth, which have been spread through the world; and they have hence obtained an immortal name in an order of higher dignity than that of philosophers. Under the direction of genuine principles of religion, they pursued the plain path of simple virtue, without being led astray by vain curiosity into fruitless speculations. Among the Hebrews, we are therefore to look for prudent statesmen, upright judges, and priests learned in the law; but not for philosophers, in the limited sense in which we understand that term.‖

3. Traces of philosophy, strictly so called, i. e. the system of prevailing moral opinions, may be found in the book of Job, in the 37th, 39th, and 73d psalms; also in the books of Proverbs and Ecclesiastes; but chiefly in the apocryphal book of Wisdom, and the Writings of the Son of Sirach. During the captivity, the Jews acquired many new notions, particularly from the Mohestani, and appropriated them, as occasion offered, to their own purposes. They at length became acquainted with the philosophy of the Greeks, which makes its appearance abundantly in the book of Wisdom. After the captivity, the language in which the sacred books were written was no longer vernacular. Hence arose the need of interpreters, in order to make the people understand what was read. These interpreters learned the Hebrew language at the schools. The teachers of these schools, who, for the two generations preceding the birth of Christ, had maintained some acquaintance with the Greek philosophy, were not satisfied with a simple interpretation of the Hebrew idiom,

* Shaw's Abridgment, p. 176. [A son of the Ed. saw them much larger in the Mediterranean.]
† Harmer's Observ. vol. i. p. 65.
‡ Brown's Antiquities of the Jews, vol. ii. p. 598, &c.
§ Hist. of Philosophy, vol. i. ch. 2.
‖ Enfield, vol. i. p. 38

as it stood, but shaped the interpretation so as to render it conformable to their philosophy. Thus arose contentions, which gave occasion for the various sects of Pharisees, Sadducees, and Essenes. In the time of our Savior, divisions had arisen among the Pharisees themselves. No less than 18 nice questions, if we may believe the Jewish rabbins, were contested at that period between the schools of Hillel and of Shammai.

4. Anciently, learned men among the Hebrews were denominated *chachemim*, as among the Greeks they were called *sophoi*; i. e. *wise men*. In the time of Christ, the common appellative for men of that description was *grammateus*, in the Hebrew *sophr, a scribe*. They were addressed by the honorary title of *rabbi; great*, or *master*. The Jews, in imitation of the Greeks, had their seven wise men, who were *rabboni*. Gamaliel was one of the number. They called *themselves* the children of wisdom; an expression which corresponds very nearly to the Greek *philosophos*. Mat. 11:19. Lu. 7:35. The heads of sects were called *fathers*. Mat. 12:27. 23:1–9. Their disciples were denominated *sons*, or *children*. The Jewish teachers, at least some of them, had private lecture-rooms, but they also taught and disputed in synagogues, in temples, and, in fact, wherever they could find an audience. The method of these teachers was the same with that which prevailed among the Greeks. Any disciple who chose might propose questions, upon which it was the duty of the teachers to remark and give their opinions. Lu. 2:46. The teachers were not invested with their functions by any formal act of the church, or of the civil authority; they were self-constituted. They received no other salary than some voluntary present from the disciples, which was called 'an honorary,' *timē*, HONORARIUM. 1 Ti. 5:17. They acquired a subsistence, in the main, by the exercise of some art or handicraft. That they took a higher seat than their auditors, although it was probably the case, does not follow, as is sometimes supposed, from Lu. 2:46. According to the Talmudists, they were bound to hold no conversation with women, and to refuse to sit at table with the lower classes of the people. Jn. 4:27. Mat. 9:11. The subjects on which they taught were numerous, commonly intricate, and of no great consequence; of which there are abundant examples in the Talmud.*

5. Upon the authority of Philo, and other Jewish writers, it has been asserted by Clemens Alexandrinus, Justin Martyr, and other of the Christian fathers, that Moses reached the summit of human learning; and he is represented as having been a perfect master of astronomy, geometry, music, medicine, occult philosophy, and, in short, of the whole circle of the arts and sciences, which were at that time known: [and indeed he had the best education Egypt, with all her 'wisdom,' or Arabia, the land of Job, could give.] Similar claims are made for Solomon and Daniel, and, in a lower degree, for several of the Hebrew judges and prophets. The proofs adduced for these claims, however, are fallacious and unsatisfactory, resolving themselves either into the mere opinions of some of the fathers, and especially of Philo the Jew, or into facts and circumstances that will not bear out the conclusion.† It is admitted that the Hebrews became renowned for their intellectual culture in the time of David, and especially of Solomon, who is said to have surpassed all others in wisdom (see 1 K. 5:9–14); but their literature was limited chiefly to ethics, religion, the history of their nation, and natural history. After this time, the Hebrews made little progress in science and literature.‡ The elements of arithmetic, mathematics, geography, and astronomy, formed the boundaries of their scientific knowledge.

SECTION I.

ARITHMETIC, MATHEMATICS, AND ASTROLOGY.

1. The more simple methods of arithmetical calculation are spoken of in the Pentateuch, as if they were well known. The merchants of that early period must, for their own convenience, have been possessed of some method of operating by numbers, [and the cut upon the colored page shows a kind of abacus, similar to one in use in China, and now in the Editor's possession.] And that they were able to do it, to some considerable extent, may be argued from the fact, that they had separate words, viz. רִבֲבָה, רִבּוֹ, for so large a number as 10,000. Ge. 24:60. Le. 26:8. De. 32:30. Among the leading terms arithmetically employed, there are particularly these: *sopher*, which simply denotes the act of ciphering or calculation; *chesib*, a reckoning, or finished computation (Le. 25:2); *kas*, to count, to make a contrasted account (Ex. 12:4); and *mene*, a distribution or division (Ge. 15:16); besides one Greek word, *arithmios*, number. May these probably express the fundamental rules of arithmetic? §

2. By mathematics we understand geometry, mensuration, navigation, &c. As far as a knowledge of them was absolutely required by the condition and employments of the people, we may well suppose that knowledge to have actually existed; although no express mention is made of them. [A map seems to have been made by Joshua's order. Jos. 18:9.]

3. Of the astronomical knowledge of the Hebrews, and the biblical references to the science, we have already treated in ch. i.

SECTION II.

GEOGRAPHY.

1. The accuracy with which the division of the land of promise amongst the 12 tribes is described shows that at least the writer had made some attainments in *geographical* science. See Jos. ch. 13. It is not to be pretended, however, that the Hebrews possessed any very enlarged or accurate knowledge of the earth and its various countries. Their institutions were designedly calculated to discourage an intercourse with strangers. The brilliant commercial enterprises in which Solomon engaged were discontinued by his successors, and even the fleets of that prince were navigated by the servants of the king of Tyre. This restricted intercourse with foreign nations rendered it, of course, impossible to acquire any enlarged or correct knowledge of the earth; and we do not find in the prophetic writings any trace of geographical information much exceeding that which was possessed by Moses, who has left us a precious record of the manner in which the knowledge of the earth was enlarged by the dispersion of the human species. See Ge. 10: Comp. Is. 49:12.

Towards the E. Moses seems to have known nothing of India, though this is mentioned by the prophets, [and even China, Is. 49:12. See the note there.‖] Towards the N. the geographical knowledge of the Hebrews never extended beyond the Caucasus; and in the N. E. it was confined within equally narrow limits. The Chaldeans, who appear to have descended from the farther shores of the Caspian Sea, are described by Jeremiah as coming from the ends of the N. and the sides of the earth. With Egypt and Arabia the early Hebrews were well acquainted; but towards the W. their knowledge hardly reached so far as the shores of Greece.¶

II. The *cosmological* ideas scattered through the Scriptures are few in number, and of extreme simplicity. In the prophetic writings, many traces may be found of an opinion that 'heaven,' or 'the mount of the Lord,' was in the N.; Is. ch. 14. The earth was evidently considered to be a plain, surrounded, perhaps, by the ocean, which was again enclosed by the clouds of heaven. Such are the opinions expressed by Job, the sublimest of all poets: — 'He hath compassed the waters with bounds, until (in the places where) the day and night come to an end.' And again he says: — 'Whereupon are the foundations of the earth fastened? or who laid the corner-stone thereof? or who shut up the sea with doors (boundaries) when it brake forth, as if it had issued out of the womb; when I made the cloud the garment thereof?' ch. 26, 38. The general allusions which occur in Scripture to the earth and its creation are not more remarkable for the sublime language in which they are conveyed, than for their perfect freedom from fanciful and subtle speculations.** At the same time, it may be thought probable that Is. 40:22, and Jb. 22:14, hint at the globular form of our world.

SECTION III.

NATURAL HISTORY.

The opening chapter of Genesis at once introduces us to the various topics comprehended under the title of this section; and that, too, in an orderly and scientific manner: — ASTROGRAPHY, METEOROLOGY, GEOLOGY, BOTANY, ZOOGRAPHY — the heavens, the air, and the earth; but as the latter is that in which we are more immediately interested, the sacred historian has supplied a larger measure of information relative to this than to either of the former. Thus we have,

I. *Geology.* II. *Botany.* III. *Zoography.*

Ge. 1:1–10.——v. 11,12.———v. 20,26.

Here are the three kingdoms of nature — animal, vegetable, and mineral — opened up to our contemplation. How extended is the range; how teeming with important instruction, and with the materials of devout meditation!

The Mosaic arrangement is simple, but systematic; rising from inert matter to vegetation, from this to animal life, and thence to intellectual being!

Each branch of the division is further disposed into triads, thus: —

Geology.
Earth — Air — Water.

Botany.
Grass — Shrubs — Trees.

Zoography.
Aquatics — Terrestrials — Rationals.

The two former being again divided thus: —

Aquatics.
Animalculæ — Amphibia — Birds.

Terrestrials.
Domestic Animals — Wild Beasts — Reptiles.

What a beautiful gradation! Connecting links are seen throughout the whole orders and classes of being. Among a certain description of stones, some are fibrous, and have laminæ, or a kind of leaves; as slate, talc, lythophytes, or stony marine plants, the amyanthus, or stony flower of mines. These lead us from the mineral to the vegetable kingdom. The plant which appears to occupy the lowest part of vegetable gradation is the truffle. Next come the numerous species of mushrooms and mosses, between which mould and paste seem to form the connecting medium. All these plants are imperfect, and properly constitute only the limits of the vegetable kingdom. The polypus seems to unite the vegetable and the animal kingdom. From its outward ap-

* Jahn, Archæol. Bib. § 106, Upham's Trans.
† They may be seen in Enfield's Hist. of Phil. vol. i. pp. 38, 39
‡ Jahn, Archæol. § 98.
§ Urwick's Bible, vol. iii. p. 261.
‖ See Cru. Bib. vol. ii. p. 115.
¶ Yet the prophets, particularly Ezekiel, seem well acquainted with Tyre, whose ships wandered to the 'far west' of Ireland and the Canaries, and even rounded Africa. Ed.
** Maritime Discovery, vol. i. pp. 7, 8. Lardner's Cabinet Cyclopedia.

pearance, this singular production might be taken for nothing more than a mere plant, were it not seen to perform real animal functions. Worms, which are at the commencement of the animal kingdom, lead us to insects and shell-fish; between which, or, rather, next to them, are found reptiles, which, by means of the water-snake, are united to fish. The flying-fish leads us to fowls. The ostrich, whose feet much resemble those of the goat, and which runs rather than flies, appears to connect birds with quadrupeds. Such is the harmony and gradation of nature in its varied, and, at first sight, incongruous parts!

That most sublime and magnificent of all poems, ancient or modern, the book of Job, proves that the study of natural history, and especially the history of the animal kingdom, was cultivated at a very early period of the world, with a considerable degree of minute attention, in regard to various kinds and species; and the detailed references to the habits and manners of other animals that lie scattered through almost every part of the Hebrew Scriptures, and especially through the books of Psalms and prophecies, with the distinct historical notice which is given of the scientific acquaintance of Solomon with this attractive study (1 K. 4:33), show, not only that it was attended to at a very early period, but that it was a very favorite and fashionable pursuit for many ages throughout Egypt, Syria, and Arabia.

§ 1. — *Astrography and Meteorology.*

1. *Astronomy:* — Scantiness of Biblical Information — Knowledge of Astronomy possessed by the ancient Hebrews — Astrology. — II. *Meteorology:* — Its Objects — The Seasons of the Hebrews.

I. — 1. By employing the plural word *shemim*, heavens, it is believed that Moses meant to include in his description of the creation the whole of the solar system; but this is by no means certain, from the mere use of the plural substantive. In the Heb. Scriptures, a great latitude of meaning is given to the word. In Jb. 35:11, it is used to denote the air or atmosphere; in Ps. 33:6, it expresses the atmosphere or planetary vortex; and in Da. 4:26, it denotes the Deity Himself. The ancient Hebrews believed that there were three heavens; the aërial, in which the birds, &c., fly; the firmament, or expanse; and 'the heaven of heavens,' or 'the third heaven,' the peculiar dwelling-place of Jehovah and the blessed in eternity. By the word *rekia*, which the English trs. have rendered, following the Vulgate, *firmament*, the Hebrews described the whole atmosphere, or the whole of the planetary vortex, in which the כוכבים, the שמש, and the ירח, the whole of the heavenly bodies exist: the stars are spoken of in the Scriptures as being infinite in number; and there are several beautiful allusions to them in Is. 40:26. Nu. 24:17. Jb. 25:5. Ps. 148:3, *et al.* In Ju. 5, there is an allusion to the apparently irregular motion of the planets; and when it is known that the Hebrews called their teachers *stars*, the comparison of Jude seems very appropriate.

2. Whether the Hebrews understood the theory of lunar eclipses is doubtful; it seems they did not, inasmuch as they always speak of these phenomena in terms which intimate a belief of their being effects of the extraordinary power and wrath of God. See Is. 13:10. Ez. 23:7,8. Jo. 2:10. 3:15, *et al.* On the circumstances of the sun and moon 'standing still,' at the command of Joshua, as related in the book bearing his name (10:12), and the shadow on the sun-dial of Ahaz, mentioned in 2 K. ch. 20, and Is. ch. 35, we must refer to the commentators. Dr. Adam Clarke has contributed much and satisfactorily towards explaining the relations in accordance with natural science, and vindicating the sacred writers against the charge of ignorance that has been often urged. In 2 K. 23:5, and Jb. 38:32, the planets, מזלות, or constellations, are mentioned; and in Jb. 9:9. 38:31, and Am. 5:8, some of them are called by name; whence it is evident that the science of astronomy was not wholly uncultivated amongst the ancient Hebrews, as is also, and indeed more clearly, demonstrable from the construction of their calendars, and the regulation of their fasts, festivals, &c.

3. Astrology, or the science of reading the stars, was sedulously cultivated in the East, and especially in Chaldea (Is. 47:13. Jer. 50:35. Da. 1:20. 2:2,12, &c.); so that at length 'a Chaldean' became synonymous with 'an astrologer.' This superstition was prohibited by the law (Le. 20:27. De. 18:10), although the Hebrews did not preserve themselves free from its guilt, as is evident from the prophets.

II. It is very questionable whether the Hebrews understood enough of the science of *meteorology* to be able to explain the principles by which these were regulated or modified. The *seasons*, however, of the natural year are early indicated: 'While the earth remaineth, *seed-time* and *harvest*, and *cold* and *heat*, and *summer* and *winter*, and day and night, shall not cease.' Ge. 8:22.

1. *Zero*, or *seed-time*, which comprehended, according to our computation of time, from the beginning of Oct. to the end of Nov.* was the period during which the *former rains* fell.† It seems that, about the autumnal equinox, these rains commenced, falling for 2 or 3 days in heavy showers, after which there was an interval of 2 or 3 weeks, when the real *former rain* set in. It was during this interval of time that the Hebrews ploughed their land, and sowed their wheat and barley.‡

2. *Koreph*, the stripping season, or *winter*, extended from the beginning of Dec. to the end of Jan. During this period, the westerly winds generally blow, which bring heavy rains, especially during the night. The cold is piercing on the elevated parts of the land, and sometimes fatal to those not inured to the climate. David has finely described this season of the year. Ps. 147:16, 17. And yet there are intervals when the sky is clear, and it is so hot that travellers with difficulty prosecute their journey. De la Roque relates that he was greatly affected by the heat of the sun, when travelling near Tyre, on the 29th Jan.§ During this season, the inhabitants of Palestine, and the adjoining countries, continue to sow their corn and pulse.

3. *Kur, the cold season*, embraced Feb. and March. During the early part of this season, there are some intense colds; and Shaw states, that it is the usual time at Jerusalem for the falling of snow. As the season advances, however, the atmosphere grows warm, and at length excessively hot, though the rains, accompanied with thunder and hail, are not yet over.‖ The fields, which were pretty green before, become, by the springing up of the latter grain, entirely covered with pleasing verdure, and towards the end of March every tree is in full leaf.¶

4. *Ketsur, the harvest*, included April and May, when the *latter rains* fell,** called *harvest rains* (De. 11:14, *Heb.*), because they helped to fill and ripen the corn for cutting. Thus the former rains fell after the autumnal equinox, at their seed-time, to quicken the grain; and the latter rains, after the vernal equinox, to insure a plentiful crop. It was owing to these rains that Jordan used to overflow its banks, at the time of the barley-harvest. Jos. 3:15. When they are past, the weather is variable till May, by cold winds from Libanus;†† from the end of which month till the middle of Sept. there are few or no showers. In the plain of Jericho, the heat is excessive at this time; but in other parts of the country the spring is delightful. After the rains cease, the corn soon arrives at maturity, and the harvest commences, and continues till about the middle of June. It is impossible to describe the rich fragrance of an Eastern climate, at this season of the year, and before the excessive heat comes on. The air is filled with odors of plants, and flowers, and trees, which the breeze wafts about in most delicious freshness. Solomon says, 'The winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come; and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vines, with the tender grape, give a good smell.' Song 2:11–13. Before the middle of May, however, the verdure begins to fade, and by the end of the month all becomes parched and barren. To the extreme heat which now prevails, there are many beautiful allusions in the sacred writings; as, Is. 4:6. 25:5.

5. *Kiitz, summer*, comprised the months of June and July, during which the sky is clear, and the sun's rays so intense, that the streams which in winter rushed with the impetuosity of torrents, either dwindle into brooks, or become entirely dry. The winds, generally blowing from the W., refresh the air in the latter part of the day, and the dews being very moderate, the inhabitants pass the night on the roofs of their houses.‡‡ Thunder is very uncommon in this climate during the summer season, and it seldom or never rains.§§ When it does rain, it is usually preceded by a whirlwind, with clouds of dust; it is 'with a stormy whirlwind, or an overflowing shower, or great hail.' Ez. 13:12, 13. What has been said of the heat which prevails at this season of the year, is chiefly applicable to the lower parts of the country; for, even in the hottest months, the regions of Libanus are so cold at times, during the night, as to render the use of fires indispensable.‖‖

6. *Chum, the heat*, comprehended August and Sept. During this season, the heat increases, and 'the drought of summer' is experienced. Ps. 32:4. The sky is serene and fair during the day; but in the night a copious dew falls, which either saturates the earth, or appears as hoar-frost: on the appearance of the sun, it ascends as smoke from an oven, and becomes invisible. Lightning is also frequent in the night-time; and, if seen in the western hemisphere, it portends rain, often accompanied with thunder. During the heat, at noon, it is usual for persons to retire to rest.¶¶ See Jud. 3:24. 2 S. 4:5.

§ 2. — *Geology.*

Importance of the Science of Geology, and its Relation to the Bible — Mosaic Narrative of the Creation — Conformity of Modern Philosophy with the Hebrew Cosmogony — The Deluge attested by Modern Discoveries — The Age of the Earth — Hebrew Geological Terms.

1. The intimate connection of the science which treats of the substance of the earth, of the causes by which its several parts have been either arranged or disorganized, of the operations in which the stratification of its materials has originated, of the inequalities of its surface, and of the numerous bodies that enter into its composition, with various portions of Scripture, and especially with the Mosaic account of the creation and the deluge, gives it a strong claim to rank amongst the necessary studies of the interpreter and the theologian.

2. In Ge. ch. 1, the Hebrew historian describes briefly, but particularly and systematically, the order and process of the work of creation; beginning with the heavens, or solar system generally, and thence descending to the [*erets*] *earth* — or, as the word implies, every thing relating to the terr-aque-

* See Part IV. ch. i. *ante*.

† Lightfoot, Hor. Heb. Mat. 12:1.

‡ For a detailed account of the weather and productions of Judea, and of the agricultural operations of its inhabitants during these seasons, the reader is referred to Carpenter's Calendarium Palestinæ, pp. 1–13.

§ Voyage de Syrie, &c. tom. i. p. 17.

‖ Maundrell, pp. 13, 20, 57, &c. Pococke, vol. ii. p. 11.

¶ Russell, p. 10.

** Lightfoot, Hor. Heb. Lu. 4:25.

†† De La Valle, pp. 121, 122.

‡‡ Russell, p. 152.

§§ Volney, Voyage, tom. i. p. 321. Josephus, Wars, book iii. ch. 7.

‖‖ D'Arvieux, Mem. tom. iii. p. 432.

¶¶ Niebuhr, Descript. de l'Arabie, p. 6.

Plantein; thought to be the *dudaim*, Gen. 30: 14.

a Triticum Sativum. *b* Holcus Sorghum.

Cinnamon.

Mandrake.

Cotton; thought to be meant Ez. 27: 7.

Terebinth, or Turpentine tree, tr. 'Oak,' Gen. 35 · 8.

Plane-tree, like our 'Button-wood,' Ez. 31: 8. Gen. 30: 37.

aërial globe; i. e. all that belongs to the solid and fluid parts of our world, and its surrounding atmosphere.* The narrative of Moses furnishes a fair subject of investigation for the philosopher and the natural historian; and it is gratifying to know that the discoveries of modern science have all tended to illustrate and confirm the particulars included in that narrative.

3. From the surveys that have been made of the solid crust of the earth, so far as it has been penetrated into, it is evident that the rudimental materials of the globe existed at its earliest period, in one confused and liquid mass; that they were afterwards separated and arranged by a progressive series of operations, and a uniform system of laws, the more obvious of which appear to be those of gravity and crystallization; and that they have since been convulsed and dislocated by some dreadful commotion and inundation, that have extended to every region, and again thrown a great part of the organic and inorganic creation into a promiscuous jumble. Hence have originated the Plutonic and Neptunian hypotheses; the former ascribing the origin of the world, in its present state, to igneous fusion; the latter to aqueous solution, resolving the genuine origin of things into the operation of water [Modern geologists unite both theories.] The Mosaic narrative opens with a statement of three distinct facts, each following the other in a regular series, in the origin of the visible world — First, an absolute creation, as opposed to a mere remodification of the heavens and the earth, which constituted the earliest step in the creative process; secondly, the condition of the earth when it was thus primarily brought into being, which was that of an amorphous or shapeless waste; and, thirdly, a commencing effort to reduce the unfashioned mass into a condition of order and harmony. From Ge. 1:1,2, we are necessarily led to infer, that the first change of the formless chaos, after its existence, was into a state of universal aqueous solution; for it was upon the surface of the waters that the Divine Spirit commenced his operative power. We are next informed, that this chaotic mass acquired shape, not instantaneously, but by a series of six distinct days or epochs, and apparently through the agency of the established laws of gravity and crystallization, which regulate it at the present moment. It tells us that during the first of these days was evolved — what, indeed, agreeably to the laws of gravity, must have been evolved first of all — the matter of light and heat; of all material substances the most subtle and attenuate; those by which alone the sun operates, and has ever operated, upon the earth and the other planets, and which may be the identical substances that constitute its essence. And it tells us, also, that the luminous matter thus evolved produced light, without the assistance of the sun or moon, which were not set in the sky or firmament, and had no rule, till the 4th day; that the light thus produced flowed by tides, and alternately intermitted, thus constituting a single day and a single night, whatever their length might be. It tells us that, during the 2d day, uprose, progressively, the fine fluids, or waters, as they are poetically and beautifully denominated, of the firmament, and filled the blue ethereal void with a vital atmosphere; that, during the 3d day, the waters, more properly so called, or the grosser and more compact fluids of the general mass, were strained off and gathered together into the vast bed of the ocean, and the dry land began to make its appearance, by disclosing the peaks or highest points of the primitive mountains; in consequence of which a progress instantly commenced, from inorganic matter to vegetable organization, the surface of the earth, as well above as under the waters, being covered with plants and herbs bearing seeds after their respective kinds; thus laying a basis for those carbonaceous materials, the remains of vegetable matter, which are occasionally to be traced in some of the layers or formations of the class of primitive rocks (the lowest of the whole), without a single particle of animal relics intermixed with them. It tells us that, during the 4th day, the sun and moon, now completed, were set in the firmament, the solar system was finished, its laws were established, and the celestial orrery was put into play; in consequence of which the harmonious revolutions of signs and of seasons, of days and of years, struck up for the first time their mighty symphony.† That the 5th period was allotted exclusively to the formation of water-fowl, and the countless tribes of aquatic creatures; and, consequently, to that of those lowest ranks of animal life, testaceous worms, corals, and other zoophytes, whose relics are alone to be traced in the 2d class of rocks or transition formations, and still more freely in the 3d or horizontal formations; these being the only animals as yet created, since the air, and the water, and the utmost peaks of the loftiest mountains, were the only parts as yet inhabitable. It tell us, still continuing the same grand and exquisite climax, that towards the close of this period, the mass of waters having sufficiently retired into the deep bed appointed for them, the 6th and concluding period was devoted to the formation of terrestrial animals; and, last of all, as the master-piece of the whole, to that of man himself. Thus, in progressive order, uprose the stupendous system of the world; the bright host of morning stars shouted together on its birth-day; and the eternal Creator looked down with complacency on the finished fabric, and 'saw that it was good.'‡

4. But the sacred historian further assures us that the wickedness of man subjected the earth to desolations, changes, and new formations, in its surface and upper strata. Of the universal deluge, by which this was effected, he gives us a particular account in Ge. ch. 6, 7, 8; and his narrative of the fact § is authenticated and confirmed both by profane historians [see the notes in the Commentary] and by natural phenomena. Travellers and geologists are all agreed, that in every continent and island, the mountains, the hills, and the declivities, are, in places without number, left desolated of earth, craggy, and bare; and many of the rocks, and bolder hills, and salient promontories, appear to have been detached to a considerable distance from the elevated summits to which they once belonged.‖ Whatever earths the impetuous tides of the deluge washed from one place, they must of necessity have deposited in another. Hence one tide would bring gravel and marine exuviæ, already worn by the action of the billows rolling on the shore; another would bring sand; and a third, clay. But though all alluvial strata were formed of the detritus of the old earths, they would repeat the first formation by combination. They would change into a variety of silica, rocks, marls, and minerals; while others, falling on more neutral earths, would remain in their primitive state. Thus, also, the deeper strata of the earth would be laid on while the waters were rising; and all the more loamy earths by the gradual retreat and subsiding of the waters. These long-continued actions and deposits of the water are a sure guide, in accounting for all the conformations and heterogeneous masses found in most parts of the alluvial earth.¶ [Occasional breakings up of the earth's crust, and shootings up of melted matter, also have dislocated these strata, and caused many anomalies.]

5. But the researches of geologists have given confirmation to sacred history, not only as to the origin of the earth and the universal deluge, but also as to the age of the earth. Early in the last century, and even more recently, several geological phenomena were considered as indicative of the fact, that the creation of the globe was an event much more remote than the sacred history represents it to be. But the investigations of the latest and most sober philosophers have furnished proof, little short of demonstration, that the earth, in its present form,** cannot have existed from a more remote period than that assigned to it in the Mosaic narrative.†† The absolute falsehood of many hardy assertions and specious inferences, hostile to the Scripture chronology, has been fully evinced; and thence has arisen a new presumptive argument in support of the authenticity of that volume which contains the most ancient and the most precious of all records.‡‡

6. The various geological terms employed

* See Dr. Clarke, Annot. *in loco*.

† Some consider that the term 'made' means, as sometimes elsewhere, *appointed*; i. e. to an inhabitant of the earth first made to appear, and mark to him the lapse of time. Moses describes the creation as it would be to a looker on. Ed.

‡ Good's Book of Nature, ser. 1, sect. 6. [Note, 1 Jn. 4: end.]

§ The Mosaic history of the deluge has been carefully examined by Lightfoot, who equalled the rabbins in Hebrew literature. The whole period, according to him, comprised a solar year. Forty-six days of this period were spent in conveying stores and provisions for the ark; and seven in receiving the beasts and cattle. During the fall of the rain, it is thought that the atmosphere was much darkened, because it was afterwards promised that day and night should no more cease. Ge. 8:22.

‖ See the marks of a sweeping current from N. to S. and obliquely, as seen on the scratched rocks, and displaced boulders of the United States, detailed by Prof. Hitchcock, in the Bib. Repos., 1837. Ed.

¶ This idea, that the deeper alluvial strata were laid on by the increasing tides, assists us to account for the deposit of coal, confessedly a vegetable fossil, that once floated upon the sea. When analyzed, charcoal constitutes the principal part of its base. Acidulous waters, bitumen, and hydrogen, it contains in various proportions. Its combustible qualities and its ashes may also be retraced to vegetable origin.

** Mr. Faber, in order to meet the objections of some of our geologists, founded on the fossil phenomena occurring in the strata of the earth, maintains, that the six demiurgic days were periods of vast but uncertain length, during which some mighty revolution occurred, to which the origin of these strata are to be attributed, rather than to the deluge of Noah. — Treatise on the Three Dispensations, b. i. ch. iii. [See also many articles in the Bib. Repos.; and comp. note, end of Job. The Heb. for 'days' is sometimes translated 'year'; see, for instance, 1 S. 2:19.]

†† Kirwan's Geol. Essays, and Miller's Retrospect, cited by Shaw, 'Panorama of Nature,' p. 14. Mr. Townsend, in his 'Geol. and Mineral. Researches,' has presented us with some excellent *Geological Chronometers*, as Deltas, Lakes, Estuaries, Drift Sands, and Mouldering Cliffs. From all these chronometers, consisting in effects which result from known causes, operating since the existence of our continents, and of which the progress within known times is indicated by monuments, he justly draws this conclusion — that our continents are not of a more remote antiquity than has been assigned to them by the sacred historian, in the beginning of his Pentateuch. — P. 403.

‡‡ Carpenter's Scripture Natural History, Introd. to Geology. The valley of the Nile, it is well known, is covered with a bed or stratum of alluvial mud deposited by the river during its periodical overflowings; and this bed or stratum is superimposed on sand, in all respects resembling the sand of the adjoining desert. During the period of the French expedition, a great variety of experiments were made, by the *savans* who accompanied it, upon the thickness of this alluvial bed; and in the transverse section of the valley of Syout, and other places, where the deposits could be made without obstacle, and without being in any material degree augmented or diminished by local causes, the mean of all the measurements gave for the average thickness of the mud stratum rather more than 20 feet. Having ascertained this point, M. Girard next applied himself to determine the quantity by which the soil is raised or thickened in the course of a century, from the depositions of the river; and the pits of the nilometers furnished him with the basis of an approximate calculation, which gave the centenary elevation of the soil, from the cause already mentioned, at less than 4½ inches. Dividing, then, the whole thickness or depth of this stratum by the quantity added to it in the course of a century, the quotient is 5659; from which it follows that the origin of this superimposed soil must have preceded 1809, the date of the experiments, by 5650 years, being only 151 less than the Mosaic chronology gives as the age of the world at that time.

by the sacred writers have been investigated and judiciously arranged by a learned and indefatigable student of the Bible, in the 'Scripture Encyclopædia,' published in the *Critica Biblica*."

§ 3. — *Botany.*

Scientific Arrangements in the Scriptures; Herbaceous Productions — Fruitfulness of Palestine.

1. Solomon exhibits the same adherence to system, as Moses (Ge. 1.11,12), in his treatises on natural history, mentioned in 1 K. 4:33, advancing in a scientific order, from the lesser to the larger: from *grass*, including the minutest species of whatever is green, to *shrubs*, or trees of the smaller kind; and from these, again, to *trees*, which differ, not only in their enlarged dimensions, but in their permanency also.

2. The common term for herbaceous productions, in the Hebrew writings, is *desha*, although it is also specifically applied to grass. The Hebrews, as Wetstein remarks, divided all kinds of vegetables into trees and herbs; the former of which the Hellenists call *xulon*, the latter, *chortos*, under which they also comprehended all sorts of grass, corn, and flowers. See Mat. 6:30. Lu. 12: 28, &c. There is great impropriety, as the late editor of Calmet has shown, in our version of Pr. 27:25, which he tr. 'The tender risings of the grass are in motion, and the buddings of the grass (grass in its early state) appear; and the tufts of grass, proceeding from the same root, collect themselves together, and by their union, begin to clothe the mountain tops with a pleasing verdure.' Surely the beautiful progress of vegetation, as described in this passage, must appear to every reader of taste as too poetical to be lost; but what must it be to an Eastern beholder — to one whose imagination is exalted by a poetic spirit — one who has lately witnessed an all-surrounding sterility — a grassless waste! A similar gradation of poetical imagery is used in 2 K. 19:26 — "Their inhabitants were of shortened hand, dismayed, ashamed; they were as grass of the field (vegetables in general); as the green buddings of grass; as the tender risings on the house-tops; and those, too, struck by the wind, before it is advanced in growth to a rising up.' What a climax of imbecility! † A tree is, in the Hebrew Scriptures, called *otz*, from a verb which signifies 'to make firm,' or 'steady;' and it is thus distinguished from herbage or plants, which are more soft and loose.

3. It is demonstrable, from numerous and authentic sources, that those writers who have described Palestine as a barren and unfruitful place, have formed their notions upon a very partial survey of the land; or else that they have, from unworthy motives, grossly misrepresented the fact.‡ Abulfeda describes this country as the most fruitful part of Syria; and the neighborhood of Jerusalem as one of the most fruitful parts of Palestine. Tacitus compares both the climate and soil of Judea to those of Italy; and particularly specifies the palm-tree and balsam-tree, as productions which gave the country an advantage over his own.§ Amongst other indigenous productions may be enumerated the cedar, and other varieties of the pine [comp. cut, colored page], the cypress, oak, sycamore [cut, colored page], mulberry-tree, fig-tree, willow, turpentine-tree [cut, colored page], acacia, aspen, arnutus, almond-tree, tamarisk, oliander, peach-tree, chaste-tree, carob or locust-tree [cut, colored page], oskar, olive, doom, the plane-tree [cut, colored page], mustard-plant, aloe, citron, apple, pomegranate; and many flowering shrubs, as the rose, myrtle, &c. Since the country has fallen under the dominion of the Turks, the balsam has ceased to be cultivated; but it is still found in Arabia.‖

§ 4. — *Zoography.*

Scripture Arrangements of Moses and Solomon; Clean and unclean Beasts — Structure, Functions, &c. of Man — Animals inhabiting Palestine — Scripture Notices of Birds — Birds inhabiting Palestine — Ichthyology of the Bible — Reptiles — Insects.

I. The several classes of animated nature are disposed by Moses in the same orderly and systematic arrangement, both in Ge. 1: and De. 4:16–18, where his system takes this form: —

MAN — BEASTS — BIRDS — REPTILES — FISHES;

and to this order, Solomon, in the zoographical part of his natural history, mentioned in 1 K. 4:33, conforms. We are not able further to trace the system of this celebrated naturalist; but, as Mr. C. Taylor remarks, it is reasonable to conclude, that the outlines, which are so scientifically laid down, were filled up with equal judgment and skill. If so, we are led to the conclusion, that Aristotle was not the first philosopher who perceived the necessity and accomplished the task of methodically arranging the animal creation.

II. But there is another arrangement in the writings of Moses, too deeply interwoven with the Jewish ritual to be passed over in silence — the division of animals into clean and unclean. Michaëlis judiciously remarks, that we are too apt to consider the terms *clean* and *unclean* as implying a division of animals with which we are wholly unacquainted; and then wonder that Moses, as an historian, in describing the circumstances of the deluge, which took place many centuries before the era of his own laws, should mention clean and unclean beasts, and by so doing, presuppose that there was such a distinction made at that early period. But the phrase 'clean and unclean' beasts is precisely tantamount to 'beasts usual and not usual for food.' And how many animals are there not poisonous, but perfectly edible, which yet we do not eat, and at the flesh of which many among us would feel a strong repugnance, just because we have not been accustomed to it from infancy! Of all animals, *man* was the *most unclean*; i. e. human flesh was least of all things to be eaten. The lion and the horse are unclean beasts, but were to the Hebrews just as little objects of contempt as to us. In Le. 11:4, &c. *solipedes*, or animals of one hoof, such as the horse and the ass, are unclean; *fissipedes*, or animals having hoofs divided into two parts, are clean. But then this division must be entire, not partial; effective, not apparent only; and, as well as its external construction, its internal or anatomical construction must be strictly analogous with this formation. Moreover, animals having feet divided into more than two parts are unclean; so that the number of their toes, as three, four, or five, is cause sufficient for the entire rejection of them, whatever other quality they may possess. Such appears to be the principle of the Levitical distinction of animals into clean and unclean, derived from the conformation of their feet: their rumination is a distinct character, but a character absolutely unavailing without the more obvious and evident marks derivable from the construction we have noticed. To inquire into the reasons upon which these distinctions were founded, forms no part of our present business. That they were of a mixed nature there is every reason to think; but be this as it may, it is certain that they were founded upon a correct knowledge of the nature of the animal creation, and were induced, to some extent, by dietetical and moral considerations. Michaëlis remarks, 'That in so early an age of the world, we should find [this] systematic division of quadrupeds, so excellent as never yet, after all the improvements in natural history, to have become obsolete, but, on the contrary, to be still considered as useful by the greatest masters of science, cannot but be looked upon as truly wonderful.' Upon these principles, too, has been founded, more or less, almost every methodical arrangement subsequently made in natural science. Of these, the systems of Ray, Linnæus, and Cuvier, are the most celebrated.¶

III. The object of divine revelation being rather to prepare man's spiritual and moral nature for a holier and higher state of existence, than to communicate a philosophical knowledge of those intellectual and physical properties that at once identify him with and distinguish him from the rest of the animal creation, we should be wasting our time were we to search there for such discoveries as these.¶ But there are, notwithstanding, a number of interesting particulars as to the nature of man scattered throughout the sacred volume, that will repay the student for any trouble or labor he may undertake to collect them and investigate their import. Neither physiology nor chemistry, with all the accuracy and assiduity with which these sciences have been pursued of late years, has been able to arrest or develop the fugitive principle of life, though, — the express assertion of Moses (Le. 17:10,11, &c.) — the Parsees, the Hindoos, Homer, and Virgil, place it in *the blood*. Science has unfolded to us, perhaps, the means by which life is produced and maintained in the animal frame; but it has given us no information as to the thing itself. We behold the instrument before us, and see some of the fingers that play upon it; but we know nothing whatever of the mysterious essence that dwells in the vital tubes, and constitutes the vital harmony.** The animal frame is a combination of solids and fluids, duly harmonized, and equally contributing to each other's perfection. The principle of life, of whatever it consists, exists equally in both; in some kinds in a greater, in others in a lesser, degree. In the fluids, Mr. Hunter †† has traced it down to their first and lowest stage of existence, for he has traced it in the chyle; and there are evident proofs of its accompanying several of those which are eliminated from the body. In the blood it exists, as we have already said, in a high degree of activity, and probably in a still higher in the nervous fluid. In the solids it varies equally. There are some in which it can scarcely be traced at all, except from their increasing growth, as the cellular membrane and the bones; in others we find a perpetual internal activity, or susceptibility to external impressions. But it is in those irritable threads or fibres, that constitute the general substance of the muscles or flesh of the animal, that the principle of life exerts itself in its most extraordinary manner.‡‡ The anatomy of man, says Galen, discovers above 600 different muscles; and whoever only considers these, will find that in each of them nature must have adjusted at least ten different circumstances, in order to attain the end which she proposed — proper figure, just magnitude, right disposition of the several ends, the upper and lower position of the whole, and the due insertion of the several nerves, veins, and arteries. So that, in the muscles alone, above *six thousand* several views and intentions must have been formed and executed! This writer calculated the bones to be 284, and the distinct purposes aimed at in the structure of each, above forty. This makes *eleven thousand three hundred and sixty!* What a prodigious display of artifice, even in these simple and homogeneous parts! But if we consider the skin, ligaments, vessels, glands, humors, and the several limbs and members of the body, how must our astonishment rise, in proportion to the number and intricacy of the parts so artificially adjusted! Ps. 139:14. If we turn from the *animal* to the *intellectual* part of man, our admiration will rise in proportion to the superiority of his mental

* Vol. iii. p. 19, &c.
† See Expository Index, *in loc.*
‡ Malte Brun, vol. ii. p. 120. [Quoted on Jos 12:8, where see, in full.]
§ Hist. lib. v. ch. 6. The palm-tree was the symbol of Palestine.
‖ Modern Traveller, Palestine, p. 10, &c.
¶ See Carpenter's Scripture Natural History, Introd.; Harris's Natural History of the Bible, Dissert. iii.
** See Good's Book of Nature, vol. ii. p. 243.
†† Hunter on the Blood, p. 20.
‡‡ See Good's Book of Nature, vol. ii. p. 249

powers over his bodily organs and functions. [Note, end of Ro. 7: We perceive, indeed, man's whole constitution so admirably fitted to the constitution of the universe, that the pious heart involuntarily bursts forth into adoring love of that God, who has placed us in a condition of discipline, which sets before us an endless social progress of ever-increasing happiness in the constant advance towards perfection. Mat. 5:48.]

IV. We have but imperfect notices of the zoology of Palestine.* The Scriptures contain familiar references to the lion, the wolf [see the cut. Concordance], the fox, the leopard [cut], the hyena, the jackal, and the wild boar, which induce a belief that they were native animals. The wilder animals, however, have mostly disappeared. Hasselquist, a disciple of Linnæus, who visited the Holy Land in 1750, mentions, as the only animals he saw, the porcupine, the jackal [cut], the fox, the rock-goat, and the fallow-deer. We know, however, that formerly the antelope, the hart, and the hind, were common in the country. Captain Mangles describes an animal of the goat species as large as the ass, with long, knotty, upright horns, some bearded, and their color resembling that of the gazelle: the Arabs call them *meddu* or *neddu*. The Syrian goat has very long ears, which are more than once alluded to in the sacred writings [Concord. Goat, Wild Goat]; and the large tail of the sheep [cut] is scarcely less remarkable. Burckhardt mentions wild boars [cut, Concord.] and ounces as inhabiting the woody parts of Mount Tabor. The horse does not appear to have been generally adopted till after the return of the Jews from Babylon. Solomon was the first monarch who collected a numerous stud of the finest horses that Egypt or Arabia could produce.† In the earlier times, the wild ass [cut] was deemed worthy of being employed for the purposes of royal state as well as convenience. See Jud. 5: 10. 10:3,4. 12:13,14. 1 K. 4:24. The breed of cattle reared in Bashan and Gilead were remarkable for their size, strength, and fatness.

V.—1. The common name for a bird, in the Hebrew Scriptures, is *tzephur, a rapid mover*, or *hurrier*; a name very expressive of that volatile creature. A more general and indefinite name is *ouph, a flier*; but under this term is comprehended every thing that flies, whether bird or insect. It is often translated *fowl* in the English Bible [from the Anglo-Saxon word *fleon*, to fly]. A bird of prey is called *oith, a rusher*, from the impetuosity with which it rushes upon its prey.

2. There is not in the Mosaic institutes any reference to the conformation, as the means of distinguishing birds into clean and unclean, lawful and unlawful; a list of exceptions forms the sacred directory, and certain kinds are forbidden, without a word concerning those that are allowed. Those living on grain do not appear to be prohibited; and as these are the domesticated kinds, we might almost express it in other words—that birds of prey, generally, are rejected; i. e., those with crooked beaks and strong talons, whether they prey on fowls, on animals, or on fish; while those which eat vegetables are admitted as lawful. So that the same *principle* is admitted, to a certain degree, among birds as among beasts. The excepted birds are of three classes:—

Birds of the Air.

English Bible.	*Probable Species.*
Eagle	Eagle.
Ossifrage	Vulture.
Ospray	Black Eagle.
Vulture	Hawk.
Kite	Kite.
Raven	Raven.

Land Birds.

English Bible.	*Probable Species.*
Owl	Ostrich.
Night Hawk	Night Owl
Cuckoo	Saf Saf.
Hawk	Ancient Ibis.

Water Birds.

Little Owl	Sea-gull.
Cormorant	Cormorant.
Great Owl	Ibis Ardea.
Swan	Wild Goose.
Pelican	Pelican.
Gier Eagle	Alcyone.
Stork	Stork.
Heron	Long Neck.
Lapwing	Hoopoe.
Bat	Bat.‡

There is some doubt as to certain ones amongst them.

3. The eagle [cut], the vulture [cut], the cormorant [cut, Concord.], the bittern [cut, Concord.], the stork, the owl [cut, Concord.], the pigeon, the swallow [cut], the crane, and the dove, were familiar to the Hebrews, ancient and modern. Hasselquist enumerates the following from his own observation—the vulture, two species, one seen near Jerusalem, the other near Cana in Galilee; the falcon, near Nazareth; the jackdaw, in numbers, in the oak-woods near Galilee; the green wood-spite, at the same place; the bee-catcher, in the groves and plains between Acra and Nazareth; the nightingale, among the willows at Jordan and olive-trees of Judea; the field-lark, every where; the goldfinch, in the gardens near Nazareth; the red partridge, and two other species [cut, Concord.]; the quail, and the quail of the Israelites [cut, Concord.]; the turtle-dove, and the ring-dove. Game is abundant; partridges, in particular, being found in large coveys, so fat and heavy that they may easily be knocked down with a stick;§ wild-ducks, widgeons, snipes, and water-fowl of every description, abound in some situations.‖

VI.—1. There are but few references to the subject of ichthyology in the sacred writings. The reasons are obvious; the Jews being an agricultural people, fish formed no considerable part of their food; nor could they furnish any striking objects of comparison or illustration to the sacred writers, as was the case with quadrupeds and birds. The well-known biblical appellations of fish are *dag* and *taninim*; the former being expressive of their amazing fecundity; the latter, of their rapid motion. In Ge. 1:21, the word *taninim*, rendered 'great whales' by our trs., seems used to describe fish of the largest description, and not any particular species. We should not omit to notice, in justification of Jn. 21:11, that the sea of Tiberias was well stocked with fish of a very large size. Hasselquist,¶ and Egmont, and Heyman,** notice the charmud, or haromd, which is common to this lake and the hill, and which weighs nearly 30 pounds.

2. As an article of food, 'All that have scales and fins,' says Moses, 'are clean; all others unclean.' On this, Mr. Taylor observes, that fishes' fins are analogous to the feet of land animals; and as the sacred legislator had given directions for separating animals according to their hoofs and claws, so he directs that fishes, which had no clear and distinct members adapted to locomotion, should be unclean. Those with fins were to be clean, provided they also had scales.

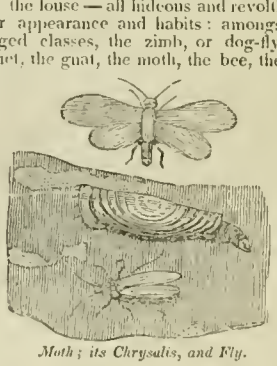
3. Though fish was the usual food of the Egyptians, we learn from Herodotus,†† and Chæremon, as quoted by Porphyry,‡‡ that their priests abstained from fish of all sorts. Hence we may see how distressing was the infliction which turned the waters of the river into blood, and occasioned the death of the fish. See Ex. 7:18–21. Their sacred stream became so polluted as to be unfit for drink, for bathing, and for other uses of water to which they were superstitiously devoted (see Ex. 2:1. 7:15. 8:20), and themselves obliged to nauseate what was the usual food of the common people, and held sacred by the priests.§§

VII. Of reptiles we have not much information in the Scriptures. The Heb. *nachash* appears to be used as a general term for the whole serpent genus. The primitive meaning of the word from which this appellation is derived signifies *to view, observe attentively*, &c.; and so remarkable are serpents for this quality, that 'a serpent's eye' became a proverb among the Greeks and Romans, who applied it to those who view things sharply or acutely. An ingenious writer, speaking of the supposed fascination of the rattlesnake's eye, says, 'It is, perhaps, more universal among the poisonous serpents than is supposed; our common viper has it.'‖‖ The craft and subtlety of the serpent are noticed in Scripture as qualities by which it is distinguished above every other beast of the field. Ge. 3:1. Of its prudence and cunning, many instances are adduced; though it is but reasonable to suppose, that, in common with the rest of the animal creation, it has suffered in these from the curse.

Calmet enumerates 11 kinds of serpents that were known to the Hebrews:—1. *Ephe*, the viper;—2. *Chephir*, a sort of aspic;—3. *Achnh*, the aspic;—4. *Pethen*, a similar reptile;—5. *Tzehoa*, a speckled serpent;—6. *Tzimmuon*;—7. *Tzepho*, or *Tzephoni*, a basilisk;—8. *Kippos*, the acontias;—9. *Shepphiphon*, the cerastes;—10. *Shuckal*, the black serpent;—11. *Saraph*, a flying serpent.

The prophet Isaiah mentions the viper among the venomous reptiles which, in extraordinary numbers, infested the land of Egypt. 30:6. He compares a mischief-hatcher to a viper; and in a viper's womb Father Labat found 6 eggs, each the size of a goose's egg, and containing from 13 to 15 young ones, about 6 inches long, and as thick as a goose quill. They were no sooner liberated than they crept about, and put themselves into a threatening posture, coiling themselves up, and biting his stick.

VIII. Of the insect tribes mentioned in the Bible, we may notice, amongst the wingless ones, the scorpion, the spider, the flea, and the louse—all hideous and revolting in their appearance and habits: amongst the winged classes, the zimb, or dog-fly, the hornet, the gnat, the moth, the bee, the ant,



Moth; its Chrysalis, and Fly.

and the locust, are the most prominent. Insects, as well as reptiles, were prohibited generally by the inspired lawgiver of the Hebrews. Le. 11:20. The only exception was in favor of those winged insects which, in addition to four walking legs, have also two longer springing legs, for the purpose of leaping from off the earth. This provision embraces locusts, which are declared to be clean in all the four stages of their existence, and are a common article of food in the East to this day, as they were in the time of John the Baptist. See Mat. 3:4, &c. [and Comp. *Rob. Calm.* art. Locusts.]

* *Note*, Jos. 12:8. Ed.
† See Michaëlis on the Laws of Moses, vol. ii. pp. 431–514.
‡ Taylor's Expository Index to the Holy Bible, p. 56.
§ Ali Bey, vol. ii. p. 210.
‖ Modern Traveller, Palestine, p. 11.
¶ Page 152.
** Vol. ii. pp. 33, 220.
†† Lib. ii. c. 37.
‡‡ De Abstinentia, lib. iv.
§§ Harris, Nat. Hist. p. 123. Carpenter's Scripture Natural History, p 417, *fifth edition*.
‖‖ Watson's Animal World Displayed, p. 284, cited by Parkhurst.

CHAPTER IV.

ARTS AND USAGES.

THESE having been fully noted and explained in the Commentary, on the texts where allusions to them occur, this section will be chiefly occupied with a description of the cuts of the colored pages herewith; which complete the pictorial illustrations of these subjects, already so amply embellished in this way. The American editor will make a free use of Carpenter's remarks, which are too extended to be adopted entire. See, for each particular, the 'General Index,' in this volume.

State of the Arts amongst the Antediluvians; under Moses; and in the later Periods of the Hebrew Commonwealth.

A careful reader of the Mosaic account of the antediluvian world will be disposed to think that mankind had, at that period, made nearer approaches towards civilization — which consists in an appropriation of the arts and sciences to the conveniences, comforts, and enjoyments of life — than is generally supposed. There is no doubt that the inhabitants of the old world possessed a knowledge of agriculture, architecture, metallurgy, music, engraving, writing, and probably of weaving. They were governed by laws, both civil and religious; such as the rights of property and relationship, freedom of person, the observance of the Sabbath, marriage, &c. With regard to *agriculture*, the fact is certain. Man was made to dress and till the earth (Ge. 2:15); Cain was a husbandman, as was also Noah, who, besides, understood the planting of vineyards (Ge. 9:20), and the method of fermenting the juice of the grape, for it is said that 'he drank of the vine,' which produced inebriation, v. 21. *Pasturage* is an occupation coeval with the birth of man. Adam had dominion over cattle (Ge. 1. seq.); Cain and Noah, in their agricultural pursuits, must have included pasturage; and Abel seems to have been exclusively occupied as 'a keeper of sheep.' From the circumstance of the early postdiluvian patriarchs constantly migrating from place to place, there is good reason to think that pasturage occupied so much of their attention as to form their almost exclusive employment. The 'golden age' of the heathen world was said to be under the government of 'shepherd-kings;' and it may be reasonably supposed, that in the world before the flood the same occupation ranked high. In fact, we find this intimated in Ge. 4:20, where it is said, that 'Jabal was the father of such as have cattle,' or whose occupation was pasturage, which would include all its branches, as shepherd, swine-herd, cow-herd, &c. In proof of the fact, that the antediluvians had made some advancement in *architecture*, we may refer to the building of a city by Cain (Ge. 4:17); and to the construction, by Noah, of that extraordinary and stupendous vessel in which the race was saved during the deluge. Nor can we look at the circumstances connected with the building of Babel, without conviction, that those employed in the work must have derived their knowledge, through the sons of Noah, from the antediluvians. In *metallurgy*, they had made considerable advances; they wrought in brass and iron. Ge. 4:22. The art of constructing musical instruments was understood; for Jubal was the father of those who played upon the *kinnor* and the *hugab* — the lyre and the ancient organ, or pandean pipes. Ge. 4:21. The antediluvians also possessed the means of communicating their ideas and of recording facts by *writing* or hieroglyphics. The story of Lamech and his wives — the oldest specimen of poetry extant — bears all the evidences of having been an existing document which Moses incorporated into his narrative; as do also the genealogies, &c. of the antediluvian patriarchs.* Touching the manufacture of cloth, by *weaving*, or some such process, Jabal was the first of those who dwelt in tents, and Noah adopted the same kind of dwelling-place (Ge. 4:20. 9:21); at the same time we must admit, that these might have been constructed of the skins of beasts.

Soon after the flood, we find numerous references to the advanced state of the arts. See Ge. 13:1–6. 21:11. 24:22. 24:53, &c. In the time of Moses, the knowledge of the arts of architecture, metallurgy, cabinet-making, masonry, spinning, embroidery, must have attained to a high degree of perfection.† Indeed, the sacred writer expressly states, that the Lord filled certain persons with the Spirit of God, 'in wisdom, in understanding, and in knowledge, and in all manner of workmanship, to devise curious works, to work in gold, and in silver, and in brass; and in the cutting of stones to set them, and in carving of wood, to make any manner of cunning work; as also to engrave and embroider.' See Ex. 36:30–35. Agriculture and pasturage was specially cultivated by the Hebrews, these being the particular pursuits encouraged by the polity to which they became subject. In 1 Ch. 4:14, 'a valley of craftsmen,' or 'artisans,' are spoken of; and in verse 21 we find 'female workers of fine linen;' as in Ex. 36:25,26. In 1 Ch. 4:23, 'the potters,' or 'formers,' are spoken of; and from 2 K. 24:14, we find that 'smiths' found occupation in Jerusalem. There are numerous other passages in the historical and prophetical books of the Old and New Testaments, from which it is evident that many of the arts were cultivated and well understood by the Jewish people, especially after their return from Babylon, and under the dominion of the Romans.

SECTION I.

WRITINGS AND BOOKS.

The origin of writing is involved in impenetrable obscurity. Some believe it to have been in use amongst the antediluvians, while others suppose it not to have been known until it was required to take down the law delivered upon Mount Sinai. We believe that the arguments in support of the former of these hypotheses greatly preponderate; but our limits forbid discussion. We must refer to those writers who have professedly treated on the subject;‡ [and also to the note, at the end of Ez., where it is copiously illustrated.]

SECTION II.

ENGRAVING, SCULPTURE, AND PAINTING.

Early Origin of Engraving — Signets and their Uses — Sculpture and Painting.

I. — 1. The manner in which the engraver's art is spoken of in the Pentateuch, shows that in the time of Moses it was an art of no recent invention; and that, among the surrounding nations, signets were then common, and in well-known use. The onyxes for the sacred ephod, the plate of gold for the mitre of the high-priest, and the precious stones for his breastplate, were all expressly ordered to be engraven 'like the engravings of a signet:' that is to say, being effected by direct incision with a tool, by the Italians termed *intaglio*, which is now become, in all the languages of Europe, a technical word, distinguishing this mode of art from engraving in *cameo*, from sculpture by excision, and from that species of low relief bedded in the stone, which was, at the time of the Hebrew exode, so much in use among the engravers of Egyptian hieroglyphics.

2. From the passages in the book of Exodus, Mr. John Landseer, to whom we are indebted for much curious and original matter on the subject,§ argues the frequency of signets in the time of Moses, and, of course, the commonness of the art of engraving. We read, in Genesis ch. 38, that Judah, the elder brother of Joseph, possessed a portable signet, which it would appear that he carried about with him on ordinary occasions, and left as a pledge with his disguised daughter-in-law, when on his way to the sheep-shearing at Timnath — an event which must have happened several years before the sons of Jacob were driven into Egypt by famine. In the book of Job, certainly one of the oldest, if not the very oldest, writing extant, the references to signets, engraved seals, and their uses in sealing, are frequent. But after these early times, the references to these engraved signets are very few; for it appears that Moses suppressed the use of them in consequence of their connection with the Sabæan idolatry. Jezebel appears to have signed her forged letters to the elders with one of these (1 K. 21:8); and in the prophet Jeremiah very particular mention is made of another signet, used as an instrument of legality in the purchase of a field (32:7,8, &c.), from which it would appear to have been the custom of the Hebrew conveyancers, in the reign of Zedekiah, to deposit a sealed copy of every deed of transfer of landed property in some public office. But the most important occasion of Hebrew sealing that is any where upon record, is that of the ratification of the new covenant, by 'the princes, Levites, and priests,' which is particularly detailed by Nehemiah, 9:38. Sealing is here obviously tantamount to signing, or rather is signing; and it seems pretty clear from the specification of the names of the signing priests and chiefs, and from other circumstances, that among the Jews the astronomical signets of the patriarchal ages had by this time been superseded by signets bearing the respective *names* of their proprietors.‖

II. Neither sculpture nor painting appear to have made any noticeable progress amongst the Hebrews. The application of these arts to the purposes of idolatrous worship was a sufficient reason for their discouragement amongst the chosen people of God, who were to be wholly unlike the nations by which they were surrounded, both in their character and their pursuits. From Is. 44:9–13, it seems that there were 'artists' regularly and scientifically employed in the manufacture of idols — the smith, the carpenter, and the sculptor. This is a very curious passage, and it is, so far as we can recollect, the only passage in the O. T. in which there is a distinct reference to any thing like the art of sculpture. 'Molten images' are spoken of again in Is. 41:29, and other places.

SECTION III.

ARCHITECTURE.

Tents — Villages — Houses — Furniture — Ships.

We have already noticed the general intimations that occur in the early scriptures, especially in those parts relating to the antediluvian world, of the state and progress of architecture in those times. We may now notice more particularly the state of the art, and the manner in which it was applied amongst the Hebrews, after the time of Moses.

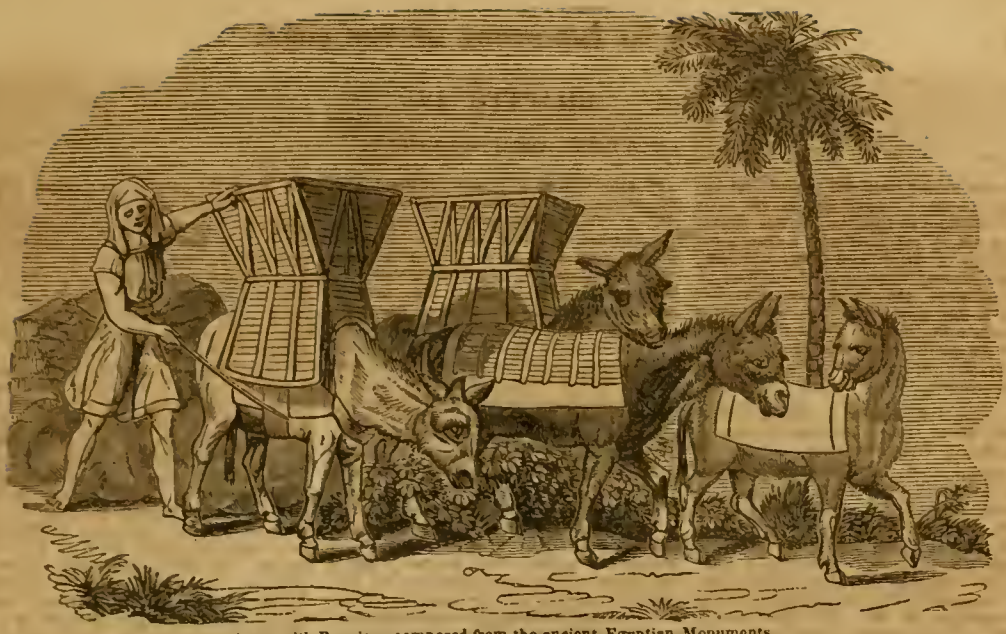
1. There is no doubt that the ancient Jews lived in tents, similar to those now in use in the East. Dr. Shaw describes them as being of an oblong figure, not unlike the bottom of a ship turned upside down. They

* See Fragments to Calmet, Nos. 709–711.

† See Wilkinson's works on Egypt. ED.

‡ See Fragments to Calmet, Nos. 134, 709–711; Magee on the Atonement, Illust. 54; Horne's Introd. to Bibliography, vol. i. pp. 72–100; Townley's Illustrations of Biblical Literature, vol. i. ch. I.

§ Sabæan Researches, *passim*. ‖ Landseer, p. 34; [cuts, in Concord.]



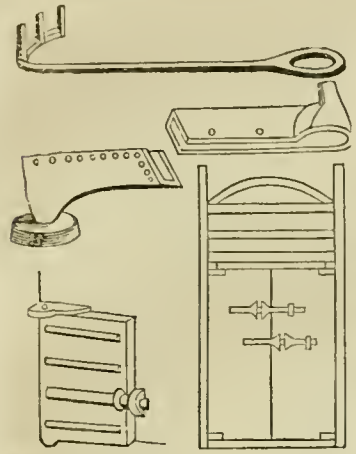
Asses with Panniers, composed from the ancient Egyptian Monuments.

Persians sleeping on a house with 'battlements.'

Dignitaries 'riding upon White' or Blood-Asses.

vary in size according to the number of their occupants, and are divided by a hanging carpet into separate apartments. They are kept firm and steady by bracing, or stretching down their eaves with cords, tied to hooked wooden pins, well pointed, which are driven firmly into the ground. They are covered with hair-cloth, for the purpose of keeping out the wet. Some of these tents are very splendid; and hence the pious declaration of the Psalmist, 'I had rather be a door-keeper in the house of my God, than to dwell in the (splendid) tents of the wicked.' Ps. 84:10.*

2. The villages of Judea, which were situated in the plains, were probably built of mud, or clay, as they are to this day in the



East.† [The cut, from their monuments, shows the ancient Egyptian *hinges*, bolts, iron keys, and doors.] Through these mud walls, it is no uncommon thing for the thieves to dig; and hence the allusion of our Lord, 'Lay not up for yourselves treasures on earth, where thieves *break through* and steal.' Mat. 6:19,20. To the destruction of such edifices, occasioned by violent rains, there is an allusion in Mat. 7:26,27. See also Ps. 62:3, and Is. 30:13. Mr. Roberts says, that in India, amongst the Hindoos, the strength of a house is not indicated by saying, 'it will last so many years,' but 'it will outstand the rains: it will not be injured by the floods.'‡

3. Of the ordinary modern Eastern buildings Dr. Shaw has given a very minute and interesting description; [in lieu of inserting which, the Ed. prefers to give some idea of the ancient mode of building, from the authentic ruins of Egyptian houses of 3000 years ago. See the colored page, opposite.]

4. To naval architecture there are many allusions in the Heb. Scriptures; and it has been remarked by a learned friend,§ that there is an observable affinity in the terms usually applied in most languages to ships, or marine vessels, the whole of which are decidedly in favor of a Heb. [Phenician, Canaanitish] original.‖ We have already noticed the first piece of naval architecture supplied in the ark of Noah, which must have been constructed upon strictly scientific principles; and although formed upon a divine model, there can be no doubt that it

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furnished a pattern to after-times. Some of the parts and appendages of a ship are no-

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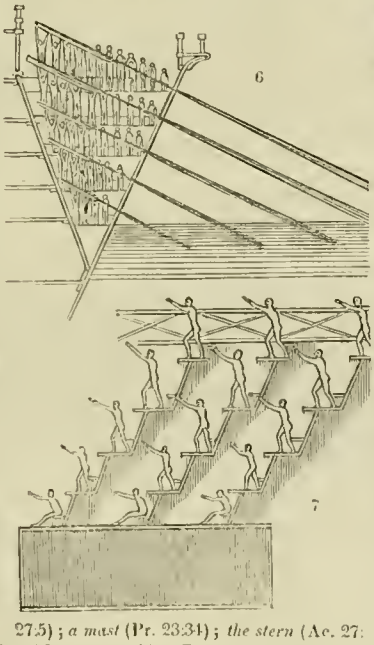
ticed; as *the sail* (Is. 33:23. Ez. 27:7); *the main-sail* (Ac. 27:17,40); *ship boards* (Ez.



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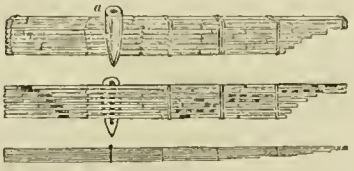
27:5); *a mast* (Pr. 23:34); *the stern* (Ac. 27:29); *an anchor* (v. 30). There are varieties, too, as to size and structure, though nothing to the extent now witnessed, in the highly-advanced state of this most important art. We read of boats (Jn. 6:22,23. Ac. 27:16,30); swift ships (Jb. 9:26); gallant ships (Is. 33:21); a navy of ships (1 K. 9:26); ships of Tharshish (Is. 60:9); of Chittim (Da. 11:30); and of the Chaldeans (Is. 43:14).¶

SECTION IV.

MUSIC.

The art of music is obviously amongst those to which mankind have been led by the appointment of nature itself. *Civil* music was used anciently on public occasions; for so we find Laban hints at sending away Jacob 'with mirth, with songs, with *tabret*, and with *harp*.' Ge. 31:27. The first clear mention of *sacred* music is in Ex. 15:20—'And Miriam the prophetess took *a timbrel* in her hand, and all the women went out after her with *timbrels* and with dances.' [Some shapes of these may be seen under the word TABERING, in the Concordance.] Here musical instruments are mentioned, not as any thing new, but as customary; not as confined to one, but as employed by many; and, indeed, had it been a novelty, 'all the women' could not have been provided with instruments. The employment of instruments, then, was no innovation in worship; it was found as a custom by Moses, and he adopted it as a matter of course. There can be no question that their services were con-



tinued to the time of David, who regulated the more extensive exercise of them, with a view to the temple solemnities; in which solemnities Solomon engaged and imbodied them.**

In the tabernacle and the temple, the Levites were the lawful musicians, but on other occasions, any one who chose might use musical instruments. There was, however, this exception—the holy silver trumpets were to be blown only by the priests, who, by the sounding of them, proclaimed the festival days, assembled the leaders of the people, and gave the signal for battle, and for retreat. Nu. 1:1–10. David, in order to give the best effect to the music of the tabernacle, divided the 4000 Levites into 24 classes, who sang psalms, and accompanied them with music. Each of these classes was superintended by a leader (מְנַצֵּחַ) placed over it; and they performed the duties which devolved upon them, each class a week at a time, in succession. See 1 Ch. 16:5. 23:4,5. 25:1–31. Comp. 2 Ch. 5. 12,13. The classes collectively, as a united body, were superintended by three directors. This arrangement was subsequently continued by Solomon after the erection of the temple, and was transmitted till the time of the overthrow of Jerusalem. It was, indeed, sometimes interrupted during the reign of

* Travels, vol. i. p. 248. [The tents of the Bedouins, which are probably an exact counterpart of those of the patriarchs, have generally 9 poles arranged in three lines, the middle line 7, the outer 5 feet high. The coverings are of hair-cloth, in 8 or 10 strips, sewed together, and completely shed the rain. Another cloth passes across the back part of the tent, and is looped to the covering by hooks on a string. A wool blanket spreads across the 3 middle uprights, dividing the men's apartment on the left from the women's on the right; the former has a carpet; the latter is a receptacle for the rubbish. The baggage is piled round the middle post; the camels' furniture, for seats, makes a wider circle. Patches of old cloaks are put where the poles touch the covering, and their corners being wound about a short stick with a leather loop, to this the cords are attached, and fastened to stakes, stuck at the distance of 3 or 4 feet. The middle post is forked, and has a round stick across the top, over which passes the cross piece of hair-cloth, which, running at right angles across them, strengthens the other 10 pieces. Each post and part has its appropriate name. In striking the tents, the 3 forward posts are taken down, and the whole falls back. See Burckhardt's 'Bedouins.' Ed.]

† See Sir R. Wilson's Hist. of the Brit. Expedition into Egypt, vol. i. p. 157.

‡ Oriental Illustrations, p. 538.

§ Scrip. Encyclop. in Crit. Bib. vol. iii. p. 269.

‖ Let the reader turn to the word *navis*, either in Beeman do Orig. Lat. Ling. p. 725, or Calepini Dict. undecim Linguarum, p. 934, and he will find every satisfaction. [Comp. note, Ex. 27:5,7.]

¶ See Critica Biblica, vol. iii. p. 269. [Also notes and cuts, Ex. 27:5,7. Is. 33:21. To complete the pictures of ancient ships, the cuts are added (and see the colored page, here) of, 1. ancient skin-boats of the Tigris, &c., as pictured on the Medo-Persian monuments; 2. ancient British coracle, of skins, still used in Wales, &c.; 3. an ancient Egyptian ship; 4. Chaldean or Medo-Persian skin-boat of the Tigris, &c.; 5. Pompeian ancient burden-ship; 6, 7. mode of arranging the rowers, from Potter's Antiq. Edinb. Ed. 1837. Ed.]

** For the ancient musical instruments, see the note at the end of Psa.; and the references under the word MUSIC, in the General Index. A cut and section of a primitive Burmese organ, of connected pipes filled by blowing, and inhaling, at *a*, and modulated by finger-stops, is added to the numerous ones already given on ancient music. It is obtained through the kindness of Rev. Mr. Malcolm, lately returned from the East. Ed

the idolatrous kings, but was restored by their successors. See 2 Ch. 5:12–14. 29: 27. 35:15. It was even continued after the captivity. Ezr. 3:10. Ne. 12.45–47. 1 Mac. 4:54. 13:51. It should be remarked, however, that neither music nor poetry attained to the same excellence after the captivity, as before that period.*

SECTION V.

MEDICINE AND CHIRURGERY.

Physicians amongst the Hebrews — Modes of treating the Sick — Diseases mentioned in Scripture.

1. The theory of physic seems never to have made any considerable advances among the Hebrews. Physicians (רְפָאִים, *rephaim*) are first mentioned in Ge. 50:2. Ex. 21:19. Jb. 13:4. Some acquaintance with chirurgical operations is implied in the rite of circumcision; and there is ample evidence that the Israelites had some acquaintance with the internal structure of the human system, although it does not appear that dissections of the human body for medical purposes were made till as late as the time of Ptolemy. That physicians sometimes undertook to exercise their skill in removing diseases of an internal nature, is evident, from the circumstance of David playing upon the harp, to cure the malady of Saul. 1 S. 16:16.

2. The art of healing was committed, among the Hebrews, as well as among the Egyptians, to the priests; who, indeed, were obliged, by a law of the state, to take cognizance of leprosies. Le. 13:1–14,57. De. 24:8,9. Reference is made to physicians who were not priests, and to instances of sickness, disease, healing, &c., in the following passages — 1 S. 16:16. 1 K. 1:2–4. 15: 23. 2 K. 8:29. 9.15. Is. 1:6. Jer. 8:22. Ez. 30:21. Pr. 3:18. 11:30. 12:18. 16:15. 29:1. The probable reason of King Asa not seeking help from God, but from physicians, as mentioned in 2 Ch. 16:12, was, that they had not at that period recourse to the simple medicines which nature offered, but to certain superstitious rites and incantations; and this, no doubt, was the ground of the reflection that was cast upon him. About the time of Christ, the Hebrew physicians made advancements in science, and increased in numbers. See Mk. 5:26. Lu. 4:23. 5:31. 8:43. Joseph. Ant. xvii. 6, 5. It appears from the Talmud,† that the Hebrew physicians were accustomed to salute the sick by saying, 'Arise from your disease;' — a salutation adopted by our Lord. Mk. 5:41. According to the Jerusalem Talmud, a sick man was judged to be in a way of recovery when he began to take his usual food. Comp. Mk. 5:43.‡

3. With regard to the treatment of the sick and indisposed, and the expedients they employed to assuage or expel disease, the Hebrews appear to have proceeded by an invariable system, and uniformly to have practised certain rules and methods of cure, which had nothing to recommend them but the sacred prescription and sanction of antiquity.§ They seem to have regarded *oil* as a more efficacious remedy than any other discovery for mitigating or extirpating the various disorders of the human frame. The sick, whatever the distemper might be, they appear to have anointed with oil, as the most powerful preservative they knew from the further progress of the disease, and the most effectual remedy for the recovery and reëstablishment of health. We have one of the medical prescriptions, which is in this form: — 'He who is afflicted with pains in his head, or eruptions in his body, let him *anoint* himself with *oil*;'‖ and this was deemed of such supreme efficacy, that one of the rabbins gave his dispensation for anointing the sick, even on the Sabbath.¶ To this common custom of treating sick persons, reference is made in Mk. 6:13, and Ja. 5:14. Not that this unction, either in the former or latter case, contributed any thing to the miraculous cure, which the immediate power of God alone could effect: it served only as a striking external sign to the sick person, and to every spectator, to raise and engage the attention, and to impress the mind with the deepest conviction that the miracle was wrought to attest the divine authority and truth of the gospel. The balm of Gilead was celebrated as a medicine (Jer. 8: 22. 46: 11. 51:8), and mineral baths were deemed worthy of notice, as appears from Ge. 36:24.

4. The Hebrews, like other of the ancients, attributed the origin of diseases, particularly of those whose natural cause they did not understand, to the immediate interference of God. The ancient Greeks called them *mastiges*, the *scourges of God* — a word which is employed in the N. T. by the physician Luke himself (7:21), and also by Mark. 5:29,34.

5. In the primitive ages of the world, diseases, in consequence of the great simplicity in the mode of living, were but few in number.** At a subsequent period, the number was increased, by the accession of diseases that had been previously unknown. Epidemics, also, — diseases somewhat peculiar in their character, and still more fearful in their consequences, — soon made their appearance; some infesting one period of life, and some another; some limiting their ravages to one country, and some to another. The propriety of this statement, in regard to the original extent and subsequent increase of diseases in general, and to epidemics, will recommend itself to every mind that makes even but small pretensions to attainments in knowledge. *Prosper Alpinus* †† mentions the diseases which are prevalent in Egypt, and in other countries in the same climate. They are ophthalmies, leprosies, inflammations of the brain, pains in the joints, the hernia, the stone in the reins and bladder, the phthisic, hectic, pestilential, and tertian fevers, weakness of the stomach, obstructions in the liver, and the spleen. Of these diseases, ophthalmies, pestilential fevers, and inflammations of the brain, are epidemics; the others are of a different character. Every region, and every age of the world, has been in the habit of attributing certain diseases to certain causes, and of assigning names to those diseases derived from the supposed origin or cause, whether it were a real or only an imaginary one. The names thus given have been in many instances retained, both by the vulgar and by men of medical science, after different causes had been developed and assigned to the diseases in question. In respect to this subject, we know that there are certain words of very ancient standing, which are used to express diseases of some kind or other: it will, therefore, be a prominent inquiry with us to learn what the diseases are that were designed to be expressed by those words.

(1) *The disease of the Philistines*, which is mentioned in 1 S. 5:6,12. 6:13, is denominated in the Hebrew *ophelim*. This word occurs likewise in De. 28:27, and the authors of the reading in the *Keri* appear to have assented to the opinion of Josephus, expressed in Ant. vi. 1, 1; and to have understood by this word the *dysentery*. But the probable supposition is, that *solpugas* (spiders, like *mice*) were at this time multiplied among the Philistines by the special providence of God, and that, being very venomous, they were the means of destroying many individuals.

(2) *The disease of king Jehoram.* 2 Ch. 21:12–15,18,19. This disease, beyond all doubt, was the dysentery; and though its continuance so long a time was very uncommon, it is by no means a thing unheard of. The intestines in time become ulcerated, and are emitted or fall out, which is sufficient to account for the expressions used.‡‡

(3) *False conception* does not appear to have been so unfrequent among the Hebrew women as among those of Europe. If it had been so, it probably would not have made its appearance on the pages of Hebrew writers in the shape of a figure of speech. Is. 13:8. 26:17. 2 K. 19:3. Jer. 4:31. 13:21. 22:23. 30:6. Mi. 4:9,10. Jn. 16:21,22. Is. 26: 18. Ps. 7:14.

(1) The *leprosy* prevails in Egypt, in the southern part of Upper Asia, and, in fact, may be considered a disease endemic in warm climates generally. Accordingly, it is not at all surprising, if many of the Hebrews, when they left Egypt, were infected with it; but the assertion of Manetho, that they were *all* thus infected, and were in consequence of the infection driven out by force, in which he is precipitately and carelessly followed by Strabo, by Tacitus, by Justin Trogus, and by others more recent, is a mere dream, without any adequate foundation. We have reason to believe that it is concealed in the internal parts of the system *a number of years;* till at last it gives the fearful indications on the *skin* of having already gained a deep-rooted and permanent existence. A person who is leprous from his nativity may live 50 years; one who in after-life is infected with it, may live 20 years; but they will be such years of dreadful misery as rarely fall to the lot of man in any other situation. The appearance of the disease externally is not always the same. The spot is commonly small, resembling in its appearance the small red spot that would be the consequence of a puncture from a needle, or the pustules of a ringworm. The spots for the most part make their appearance very suddenly, especially if the infected person, at the period when the disease shows itself externally, happens to be in great fear, or to be intoxicated with anger. Nu. 12:10. 2 Ch. 26:19. They commonly exhibit themselves, in the first instance, on the face, about the nose and eyes; they gradually increase in size for a number of years, till they become, as respects the extent of surface which they embrace on the skin, as large as a pea or bean. They are then called שְׂאֵת. The white spot or pustule, בַּהֶרֶת, *morphea alba*, and also the dark spot, סַפַּחַת, *morphea nigra*, are indications of the existence of the real leprosy. Le. 13:2,39. 14:56. From these it is necessary to distinguish the spot, which, whatever resemblance there may be in form, is so different in its effects, called *Bohak*, בֹּהַק, and also the harmless sort of scab, which occurs under the word מִכְפַּחַת. Le. 13:6–8,29. Moses, in Le. ch. 13, lays down very explicit rules for the purpose of distinguishing between those spots which are proofs of the actual existence of the leprosy, and those spots which are harmless, and result from some other cause. Those spots which are the genuine effects and marks of the leprosy, gradually dilate themselves, till at length they cover the whole body. Not only the skin is subject to a total destruction, but the whole body is affected in every part. The pain, it is true, is not very great; but there is a great debility of the system, and great uneasiness and grief, so much so as almost to drive the victim of the disease to self-destruction. Jb. 7:15. There are four kinds of the real leprosy. The first kind is of so virulent and powerful a nature, that it separates the joints and limbs, and mutilates the body in the most awful manner. The second is the *white leprosy*, צָרַעַת. The third is the *black leprosy*, or *Psora*, חָרֻס, אַבַּעְבֻּעוֹת שְׁחִין, גָּרָב, יַלֶפֶת, שְׁחִין פָּרָח. De. 28:27,35. Le. 21:20–22. The fourth description of leprosy is the *alopecia*, or red leprosy. The person who is infected with the leprosy, however long the disease may be in passing through its several stages, is at last taken away suddenly, and for the most part unexpectedly. But the evils which fall

* Jahn's Biblical Archæology, by Upham, § 93.
† Shabbath, p. 110. ‡ Jahn, Arch. Bib. § 105.
§ Thus Diodorus Siculus informs us that the Egyptian physicians administered medicines by a certain practised old formulary, from which they were not to depart, on pain of death. Vol. i. p. 93.
‖ Wetstein in Marc. vi. 13. ¶ Ibid.
** What follows on the diseases mentioned in Scripture is abridged from Upham's tr. of Jahn's Biblical Archæology, ch. xii.
†† Book de Medicina Ægyptiaca, lib. i. c. 13, p. 13.
‡‡ Mead, Medic. Sacr. c. 4.

upon the living leper are not terminated by the event of his death. The disease is to a certain extent hereditary, and is transmitted down to the 3d and 4th generations; to this fact there seems an allusion in Ex. 20:4–6. 34:7. De. 5:9. 21:8,9. If any one should undertake to say, that in the 4th generation it is not the real leprosy, still it will not be denied, there is something which bears no little resemblance to it in the shape of defective teeth, of fetid breath, and a diseased hoe. Leprous persons, notwithstanding the deformities and mutilation of their bodies, give no special evidence of a liberation from the strength of the sensual passions, and cannot be influenced to abstain from the procreation of children, when at the same time they clearly foresee the misery of which their offspring will be the inheritors. The disease of leprosy is communicated not only by transmission from the parents to the children, and not only by cohabitation, but also by much intercourse with a leprous person in any way whatever. Whence Moses acted the part of a wise legislator * in making those laws, which have come down to us, concerning the inspection and separation of leprous persons, [that the race might not degenerate]. The object of these laws will appear peculiarly worthy, when it is considered that they were designed, not wantonly to fix the charge of being a leper upon an innocent person, and thus to impose upon him those restraints and inconveniences which the truth of such a charge naturally implies; but to ascertain in the fairest and most satisfactory manner, and to separate those, and those only, who were truly and really leprous. As this was the prominent object of his laws that have come down to us on this subject, viz. to secure a fair and impartial decision on a question of this kind, he has not mentioned those signs of leprosy which admitted of no doubt, but those only which might be the subject of contention; and left it to the priests, who also fulfilled the office of physicians, to distinguish between the really leprous, and those who had only the *appearance* of being such. In the opinion of Hensler,† Moses, in the laws to which we have alluded, discovers a great knowledge of the disease. Every species of leprosy is not equally malignant; the most virulent species defies the skill and power of physicians. That which is less so, if taken at its commencement, can be healed. But in the latter case also, if the disease has been of long continuance, there is no remedy.

(5) *The Pestilence*, in its effects, is equally terrible with the leprosy, and is much more rapid in its progress; for it terminates the existence of those who are infected with it almost immediately, and, at the farthest, within 3 or 4 days. The Gentiles were in the habit of referring back the pestilence to the agency and interference of that being, whatever it be, whether idol or spirit, whom they regarded as the divinity. The Hebrews also every where attribute it to the agency, either of God Himself, or of that legate or angel whom they denominate מַלְאָךְ, *melach*. We are not, however, to suppose that the Hebrews, in using these expressions, mean to attribute the pestilence to the *immediate* agency of God; nor would they permit us to understand by *the messenger*, who, they assure us, is the agent in business of so disastrous a nature, the true and appropriate angel or legate of Jehovah. It is true, they tell us, that God sends forth the pestilence, and that the angel goes with it and smites the people with its power; but let it not be forgotten, that every angel is the creature of God, and that, in a certain sense, God is the author of all things and all events, whether prosperous or afflictive, whether good or bad. When they make God the author of the pestilence, it is clear they do not mean to say He is the *immediate* cause in so fearful a calamity, from the fact, that in other places they represent God as the author of moral evil, where they certainly do not mean to say He is the *immediate* author of such evil. In a somewhat recent period of their history, it cannot be denied, that instead of making God the author of evil, they attribute it to a malignant spirit of high origin, viz. Satan; but still they were aware of the origin of this being, that he was the creature of God, and acted beneath his superintendence. The difficulty, then, in regard to their representations, arises from this source. God, in a certain sense, is the author of all things. This is true. But the ancient Hebrews do not appear to have distinguished with sufficient accuracy that liberty or permission which is given us, in the course of divine providence, to do or not to do, to do good or evil, from the direct and immediate agency of God Himself. De. 4:19. Jos. 11:20. 2 S. 16:10. 24:1. comp. 1 Ch. 21:1. 2 K. 17:14. Ps. 78:49–51. In consequence of this disposition to identify the agency of God with the actions of his creatures, and to confound the original with second and subsidiary causes, we find, by consulting the Scriptures, that they sometimes represent men, and sometimes animals, or inanimate existences, as מַלְאָכִים, *the messengers or the angels of God*; and this is not only in poetry, but likewise in prose Ps. 34:7. 104:4. He. 2:2. Ac. 7:53. 12:23. Ga. 3:19. Comp. Josephus, Antiq. xv. 5. 3. This mode of speech was so common, that the Sadducees of a more recent age, who, although they received the Scriptures with veneration, denied the existence of any spirits, interpreted all the passages (where mention is made of angels) of other existences, which were employed by God as instruments, and, as they supposed, were, from that circumstance *merely*, denominated the messengers or angels of God. The Samaritans, likewise, as has been shown by Reland,‡ gave the same perverted interpretation to the word which is rendered *angel*. This mode of speaking found its way also among the Syrians, who were in the habit of calling diseases *angels*, i. e. messengers, that were sent to inflict punishment upon men; and were accustomed to denominate a sick man, one tempted or tried of God, or of his angel.§ It is in this way that the *pestilence* (the secondary cause of it being overlooked) is attributed directly to God (Ex. 11:4–7. 12:23,29. Comp. Ps. 78:49,50); also to an *angel* (2 S. 24:15, 16), who is represented as slaying men with a sword; and in 1 Ch. 21:16, is described with the additional circumstance of being elevated between heaven and earth. But that God or the angel, in these instances, is merely the *pestilence* itself, the original cause being put for the effect, and being identified with it in a way which is not common among us, seems to be sufficiently clear from 2 S. 24:12,15, where a pestilence, with its ordinary and natural attributes, is the prominent subject of discourse. This view of the subject gives a reason why the Septuagint renders the word דֶּבֶר, *deber*, or *pestilence*, in Ps. 91:6, by *daimonion mesēmbrinon*, i. e. *the dæmon of noon-day*; and why Jonathan renders the same word in the Chaldee Targum, Ha. 3:5, by the Chaldee word מַלְאָךְ, *meloch*, *angel* or *messenger*. We lay it down, then, as a general principle, that wherever we are told an angel scatters abroad a pestilence, the pestilence *merely*, as in the case of Sennacherib's army, is meant by such expressions. 2 K. 19:35. Comp. 2 K. 18:23. 19:6–8. The idea that Sennacherib's army perished by means of the *pestilence*, communicated in the way above alluded to, or some other, agrees better than any other hypothesis with the fact, that the survivors in that army were not aware, till the return of the morning light, of the immense number that had died.‖ It may be remarked that no one ever recovered from the pestilence, unless the bile of the pestilence came out upon him. And even then he could not always be cured. 2 K. 20:7. Is. 38:21.

(6) *The disease of Saul and of Nebuchadnezzar.* — A person who understands the extent and the proper bearing of the principle defended in the preceding paragraph, will readily see that *the spirit of God* which departed from Saul was no other than an upright and a generous tendency of mind; and that *the evil spirit from the Lord*, which beset and filled him with terror (1 S. 16:14,15. 18:10. 19:9), was a sort of madness, which had the effect of deceiving him into the idea that he was a prophet; for it seems that he prophesied, and, in all probability, predicted the loss of his own kingdom. The Targum of Jonathan accordingly renders the word *ithneba, he was mad* or *insane*. This evil spirit, in a word, was not more a spirit or messenger from God than the evil spirit which, in Jud. 9:23, is said to have been sent by Him among the Shechemites; and which, certainly, as was evident even to the ancient interpreters, and has been since to every body else, was nothing more than the spirit of strife and dissension. In the same way, *the spirit of fornication*, *ruach zenunim*, in Ho. 4:12, is merely *lust*. Comp. 1 S. 11:6. 16:14. Jud. 3:10. 6:34. 11:29. 14:6. Ps. 51:11. Ez. 11:19. 18:31. This representation, more than any other, is suitable to the fact that Saul was benefited by music; for the charms of music, however great its efficacy in any other case, would have been very incompetent to the task of subduing the untractable spirit of a real demon. This mode of speaking did not originate, as some have supposed, in the time of the captivity, from the doctrine held by the Mehestani, although it undoubtedly at that time became more common, and was used with greater latitude than at any previous period. For agreeably to this mode of speech, and to the belief on which it is founded, viz. the subordinate agency of angels, we find mention made in Da. 4:10, 11,20, ¶ of עִירִים, or *star-watchers*. The designs or the decrees of these 'holy watchers,' as they are termed, which are made known to Nebuchadnezzar in his vision, and are stated in the verses above mentioned, are referred by Daniel, in v. 23 of the same ch., to the immediate agency of God Himself; a circumstance which is altogether conformable to what has been already stated, in this and the preceding section, on this subject. *The disease of Nebuchadnezzar*, mentioned in this chapter, was that of insanity or madness. His mind was in such a state, his reasoning powers were so perverted and deranged, that it appeared to him as if he heard a voice from heaven, declaring his expulsion from the kingdom; and he imagined that he was really transformed into a beast. Accordingly he acknowledges, in 4:31,33, that he had again received the use of his reason; which is an evidence that he understood the disease from which he had recovered to have been *insanity*.**

(7) *Demoniacs.* — The inquiry respecting the *demoniacs*, who are so often introduced in the N. T., and likewise in the writings of profane authors of antiquity, is a very intricate and a very difficult one. There are some persons who contend that the demoniacs were all of them either madmen, epileptics, or persons subject to melancholy; and they make their appeal in behalf of their opinions to physicians. They, accordingly, in their interpretation of those expressions which are employed in reference to demoniacs, go on the principle, that the sacred writers meant by them the same and nothing more than would be naturally meant, in case the possessed persons were merely the subjects of those diseases. Other persons, both theologians and physicians, have strong objections to this view of the subject. In

* Moses rather acted the part of a faithful servant, as Paul says, in promulgating those laws which were communicated to him from Jehovah Himself. — Eng. Ed.

† Geschichte der abendlandischen Aussatzes, p. 273.

‡ De Samaritanis, 7–9.

§ Assemanni Bibl. Orient. t. i. p. 215. Comp. 2 Co. 12:7.

‖ See Calmet's Dict., 8vo., art. Angel.

¶ Consult Michaëlis's edition of the Hebrew Bible.

** Note on Da. 4:33, given on p. 75, *ante*. Ed

their estimation, the expressions in the N. T. clearly imply that the demoniacs were possessed by an evil spirit; and this state of things, they suppose, was permitted in the providence of God, in order to give to the Savior an opportunity to exhibit his miraculous powers. This, however, is too purely a *questio hermeneutica* to be discussed here. Those who desire satisfaction may refer to Hewlett's Commentary; Townsend's New Test. vol. i. p. 157; Carlisle's Essay on Evil Spirits, *passim;* or to the Critica Biblica, vol. iii., where the substance of the arguments employed by these writers is given. Jahn has also devoted some space to the discussion, in his Archæologia, § 192–197.

(3) *The palsy* of the N. T. is a disease that is of very wide import. Many infirmities, as Richter has demonstrated, were comprehended under the word which is rendered *palsy* in the N. T. (1) The *apoplexy*, a paralytic shock which affected the whole body. (2) The *hemiplegy*, which affects and paralyzes only one side of the body. (3) The *paraplegy*, which paralyzes all the parts of the system below the neck. (4) The *catalepsy*, which is caused by a contraction of the muscles in the whole or part of the body (*e. g.* in the hands), and is very dangerous. The effects upon the parts seized are very violent and deadly. For instance, when a person is struck with it, if his hand happens to be extended, he is unable to draw it back. If the hand is not extended, when he is struck with the disease, he is unable to extend it. It appears diminished in size, and dried up. Hence the Hebrews were in the habit of calling it *a withered hand*. 1 K. 13:4–6. Zch. 11:17. Mat. 12:10–13. Jn. 5:3. (5) The *cramp*, which, in Oriental countries, is a fearful malady, and is by no means unfrequent. It originates from the chills of the night. The limbs, when seized with it, remain immovable, sometimes turned in, and sometimes out, in the same position as when they were first seized. The person afflicted resembles a man undergoing the torture, and experiences nearly the same exquisite sufferings. Death follows this disease in a few days. Mat. 8:9,10. Comp. Lu. 7:2. 1 Macc. 9:55–53. (6) The disease, denominated in Mat. 9:20. Mk. 5:25, and Lu. 8:43, *an issue of blood*, is too well known to require any particular explanation. It may be well, however, to make this single observation, that physicians consider it a disorder difficult to be cured. Mk. 5:26.

(9) *The disease of Herod Agrippa.*—Josephus * and Luke (Ac. 12:23) attribute the disease with which Herod died to the immediate agency of God, because he so readily received the idolatrous acclamations of the people, who hailed and honored him as a divinity. Josephus says, the disease was in the intestines. But he perverts his statement by the intermixture of certain superstitious and incredible notions. Luke, who was a physician, says, more definitely and accurately, that Herod was consumed with worms, which, in Eastern countries, frequently prey upon the intestines. Josephus observes, that he died on the fifth day after the attack.

SECTION VI.

AGRICULTURE.

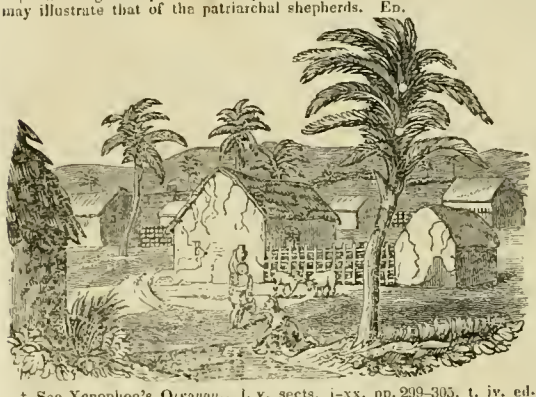
Importance and Value of Agriculture — Mosaic Regulations for pursuing it — Estimation in which it was held — Means used to increase Fertility — Implements used in cultivating the Soil — Animals used in Agriculture — Preparation of the Land, and sowing of Grain — The Harvest — Threshing and Preparing of Corn — Vines and Vineyards — The Vintage — Various Descriptions of Gardens — The Fallow or Sabbatical Year.

1. In primitive ages, the keeping of flocks was a principal employment among men. Ge. 2:15. 3:17–19. 4:2. [The cut below] shows the common Arab 'sheep-cote' in Persia, at Bushire, often alluded to in Scripture, under the names 'habitation,' 'fold,' &c., Greek *epaulion;* note, Ac. 1:20.] Of equal antiquity is agriculture, a [nobler] art, which has ever been a prominent source both of the necessaries and the conveniences of life. Those nations, which practised it at an early period, learned its value, not only from their own experience, but also from observing the condition of the neighboring countries that were destitute of a knowledge of it.† Impressed with the importance of agriculture, Noah, after he had escaped from the deluge, once more bestowed upon it his attention; and there were some of the nomads who were far from neglecting it. Ge. 26:12–14. 25:34. 37:7. Jb. 1:3.§

Those states and nations, especially Babylon and Egypt, which made the cultivation of the soil their chief business, arose in a short period to wealth and power; [nations of indolent hunters and roving nomads have indeed no leisure from wars and wanderings, to invent the increased comforts of a settled, industrious, well-fed, and therefore fast-multiplying population.] The Hebrews, too, learned the value of the art while remaining in Egypt, and ever after that time were famous for their industry in the cultivation of the earth.‖

* Antiq. lib. xix. c. 8, 2.

† The cut gives a picture of the pastoral life of the settled Arabs, which may illustrate that of the patriarchal shepherds. Ed.



† See Xenophoo's Οἰκονομ., t. v. sects. i–xx. pp. 209–305. t. iv. ed. Thieme.

§ This section is from Jahn's Biblical Archæologia, ch. iv.

‖ 1. Moses, following the example of the Egyptians, made agriculture the basis of the state. He, accordingly, apportioned to every citizen a certain quantity of land, and gave him the right of tilling it himself, and of transmitting it to his heirs. The person who had thus come into possession, could not alienate the property for any longer period than the year of the coming jubilee; a regulation which prevented the rich from coming into possession of large tracts of land, and then leasing them out in small parcels to the poor — a practice which anciently prevailed, and does to this day, in the East. It was another law of Moses, that the vender of a piece of land, or his nearest relative, had a right to redeem the land sold, whenever he chose, by paying the amount of profits up to the year of jubilee. Ru. 4:4. Jer. 32:7. Another law enacted by Moses on this subject was, that the Hebrews, as was the case among the Egyptians after the time of Joseph (Ge. 37:18, *et seq.*), should pay a tax of 2–10ths of their income to God, whose servants they were to consider themselves, and whom they were to obey as their king. Le. 27:30. De. 12:17–19. 14:22–29. Comp. Ge. 28:22. The custom of marking the boundaries of lands by stones, although it prevailed a long time before (Jb. 24:2), was confirmed and perpetuated, in the time of Moses, by an express law; and a curse was pronounced against him who without authority removed them. These regulations having been made in respect to the tenure, encumbrances, &c., of landed property, Joshua divided the whole country, which he had occupied, *first*, among the respective tribes, and, *then*, among individual Hebrews, running it out with the aid of a measuring-line. Jos. 17:5,14. Comp. Am. 7:17. Mi. 2:5. Ps. 78:55. Ez. 40:3. The word *chbl*, *a line*, is accordingly used by a figure of speech for the heritage itself. Ps. 11:6. Jos. 17:5,14. 19:9.

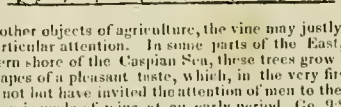
2. The occupation of the husbandman was held in honor, not only for the profits which it brought, but from the circumstance that it was supported and protected by the fundamental laws of the state. All who were not set apart for religious duties, such as the *priests* and the *Levites*, whether inhabitants of the country, or of towns and cities, were considered by the laws, and were in fact agriculturists. The rich and the noble, it is true, in the cultivation of the soil, did not always put themselves on a level with their servants; but none were so rich or so noble as to disdain to put their hand to the plough. 1 S. 11:7. 1 K. 19:19. Comp. 2 Ch. 26:10. The priests and Levites were indeed engaged in other employments, yet they could not withhold their honor from an occupation which supplied them with their income. The esteem in which agriculture was held, diminished as luxury increased; but it never wholly came to an end. Even after the *captivity*, when many of the Jews had become merchants and mechanics, the esteem and honor attached to this occupation still continued, especially under the dynasty of the Persians, who were agriculturists from motives of religion. [Note, end of Is. ch. 41, p. 423, vol. iii.]

3. The soil of Palestine, as we have stated in a previous section, is very fruitful, if the dews and vernal and autumnal rains are not withheld. The country, in opposition to Egypt, is eulogized for its rains in De. 11:10; but the Hebrews, notwithstanding the richness of the soil, endeavored to increase its fertility in various ways. They not only divested it of stones, but watered it by means of canals, communicating with the rivers or brooks; and thereby imparted to their fields the richness of gardens. Ps. 1:3. 65:10. Pr. 21:1. Is. 30:25. 32:2,20. Ho. 12:11. Springs, therefore, fountains, and rivulets, were held in as much honor and worth by husbandmen as by shepherds (Jos. 15:9. Jud. 1:15); and we accordingly find that the land of Canaan was extolled for those fountains of water of which Egypt was destitute. The soil was enriched also, in addition to the method just mentioned, by means of ashes; to which the straw, the stubble, the husks, the brambles, and the grass, that overspread the land during the sabbatical year, were reduced by fire. The burning over the surface of the land had also another good effect, viz. that of destroying the seeds of the noxious herbs. Is. 7:23. 32:13. Pr. 24:31. Finally, the soil was manured with dung. Ps. 83:10. 2 K. 9:37. Is. 25:10. Jer. 8:2. 9:22. 16:4. 25:33. Lu. 14:34,35.

4. The culture of the soil was at first very simple, being performed by no other instruments than sharp sticks. By these the ground was loosened, until spades and shovels, and not long after ploughs, were invented. All these implements were well known in the time of Moses. De. 23:13. Ge. 45:6. Jb. 1:14. The first plough was doubtless nothing more than a stout limb of a tree, from which projected another shortened and pointed limb. This being turned into the ground, made the furrows; while at the farther end of the longer branch was fastened a transverse yoke, to which the oxen were harnessed. At last a handle was added, by which the plough might be guided. So that the plough was composed of four parts — the beam, the yoke which was attached to the beam, the handle, and what *we* should call the colter. 1 S. 13:20,21. Mi. 4:3. (Pliny, N. H., xviii. 47, speaks of ploughs constructed with wheels, which in his day were of recent invention.) It was necessary for the ploughman constantly and firmly to hold the handle of the plough, which had no wheels; and, that no spot might remain untouched, to lean forward and fix his eyes steadily upon it. Lu. 9:62. (Pliny, xviii. 49, No. 2.) The staff by which the colter was cleared, served for an ox-goad. In the East, at the present day, they use a pole about 8 feet in length; at the largest end of which is fixed a flat piece of iron for clearing the plough, and at the other end a spike (מַרְבֵּן, *κέντρον*) for spurring the oxen. Hence it appears that a goad might answer the purpose of a spear, which indeed had the same name, דָּרְבָן. 1 S. 13:21. Jud. 3:31. Sometimes a scourge was applied to the oxen. Is. 10:26. Na. 3:2. There seems to have been no other harrow than a thick clump of wood, borne down by a weight, or a man sitting upon it, and drawn over the ploughed field by oxen; the same which the Egyptians use at the present time. In this way the turfs were broken in pieces, and the field levelled; an operation which the word שׁדד seems properly to signify, viz. *to level*, since, in Is. 28:24,25, it is interchanged with שׁוּה. At a later period wicker-drags came into use, which Pliny mentions. (Pliny, xviii. 43.) The modern Orientals, except in India, are unacquainted with the cart; but formerly not only wagons (Ge. 45:19,27. Nu. 7:3,6,7. 1 S. 9:7,8,10,11,14. Am. 2:13. Is. 5:18. 28:28), and warlike chariots, but also pleasure carriages, were used. Ge. 41:43. 45:19,21. 2 K. 5:9. 2 S.

Agriculture on every 7th year came to an end. Nothing was sown, and nothing reaped; the vines and the olives were not pruned; there was no vintage, and no gathering of fruits, even of what grew wild; but whatever spontaneous productions there were, were left to the poor, the traveller, and the wild beast. Le. 25:1–7. Dt. 15:1–10. The object of this regulation seems to have been, to secure the preservation of wild beasts, to let the ground recover its strength, and to teach the Hebrews to be provident while, on the other hand, sterility of the soil was supposed to be a divine punishment, and a disgrace. Le. 26:4. Dt. 11:14. 28:12–24. Is. 4:2. Hag. 1:5–11. Ma. 3:10,11. Anciently the *ears* were plucked off, or the stalks pulled up by the roots, which is still the custom in some Eastern countries. It was esteemed servile labor by the Pharisees, and a profanation of the Sabbath, when done on that day. Mat. 12:1–5. The Hebrews used the sickle (De. 16:9. Jo. 3:13. Jer. 50:16); so that the stubble remained in the earth. The crops, when reaped, were gathered up by the arms, and bound in bundles. Ge. 37:7. Le. 23:10–15. Jb. 24:10. Ru. 2:7,15,16. Am. 2:13. Mi. 4:12. Jer. 9:21,22. At length the bundles were collected into a heap, or conveyed away on a wagon. Am. 2:13. Ps. 126:6. But the corners of the field, and the gleanings, were required to be left for the poor. Le. 19:9. De. 24:19. Ru. 2:2,23. The land in the East generally yields 10-fold; rarely, 20 or 30; but Mat. 13:8, says, the land yielded 30, 60, and 100-fold, and Ge. 26:12 says, 100-fold. Herodotus, Strabo, and Pliny, mentioned the increase of crops at the rate of 150, 200, and even 300-fold. This great increase is owing to the circumstance of the kernels being put into the soil at a distance from each other, so as to send out several stalks (Ge. 41:5,47), some of which, according to Pliny (N. H. xviii. 21, 55,) have from 3 to 400 ears; and in Africa, at the present time, they bear at least 10 and 15.*

8. The bundles were transported into the threshing-floor either by hand, or by beasts of burden, or in wagons (Am. 2:13), and piled in a heap. Ex. 22:6. Jud. 15:5. A bundle left in the field, even though discovered, was not to be taken up, but left to the poor. De. 24:19. The threshing-floor was in the field, in some elevated part of it; it was destitute of walls and covering; and, indeed, was nothing more than a circular space, 30 or 40 paces in diameter, where the ground had been levelled and beaten down. Ge. 50:10. 2 S. 24:16,24. Jud. 6:37, &c. The assemblage of bundles in the floor for threshing, was used figuratively to denote reservation for future destruction. Mi. 4:13. Is. 21:10. Jer. 51:33. [The grain was housed in granaries, either in the ground, or made like the cut of Egyptian granaries, which are arched chambers, with a hole at top for putting in grain, and a door at the bottom for taking it out. Ed.]



9. Among other objects of agriculture, the vine may justly be considered worthy of particular attention. In some parts of the East, for instance, on the southern shore of the Caspian Sea, these trees grow *spontaneously*, producing grapes of a pleasant taste, which, in the very first ages of the world, could not but have invited the attention of men to their cultivation. Hence mention is made of wine at an early period. Ge. 9:21. 14:18. 19: 32–35. 27:25. 49:11,12. The Hebrews were no less diligent in the culture of vineyards, than of fields for grain; and the soil of Palestine yielded in great quantities the best of wine. The mountains of Engedi in particular, the valley of salt-pits, and the valleys of Eschol and Sorek, were celebrated for their grapes. *Sorek*, indeed, was not only the proper name of a *valley*, but also of a very fruitful *vine*, which bore *small* but uncommonly sweet and pleasant grapes. In the kingdom of *Morocco*, at the present time, the same vine is called *Serki*, the name being slightly altered. (See Pliny, xvii. 35, No. 5.) In a few instances, the wine of Mount Libanus and Helbon is extolled in the Scriptures. Ho. 14:7. Ez. 27:18. In Palestine, even at the present day, the clusters of the vine grow to the weight of 12 pounds; they have large grapes [see their size in the cut under the word GRAPE, in Concordance], and they cannot be carried far by one man without being injured. Nu. 13:21,25. The grapes of Palestine are mostly red or black; whence originated the phrase, '*blood of grapes*,' דם ענבים. Ge. 49:11. De. 32:14. Is. 27:2. Some vines in Eastern countries, when supported by trees, grow to a great height and magnitude; of such are made the staves and sceptres of kings. The vine growing spontaneously, of which we have spoken, is not that which, in 2 K. 4:39, is called the 'wild vine,' for that (as the Vulgate rightly tr.) is the *colocyntis*, or wild gourd, which, in Jer. 2:21, is called *the degenerate* or *strange vine*. The vine of Sodom is the *solanum melangena*, the fruit of which, as was said above, is called *the poisonous clusters*.

10. Vineyards were generally planted on the declivity of hills and mountains, sometimes in places where the soil had been heaped by art upon the naked rocks, being supported there merely by a wall. Is. 5:1. Jer. 31:5. Jo. 3:18. Am. 9:13. Mi. 1:6. According to Strabo and Pliny, there were also very fine vineyards in moors and wet lands, in which the vines grew to a very great height. Of the vines that grew upon such a kind of soil were fabricated the sceptre, &c., spoken of above; whilst the branches of other vines were destined to be fuel for the flames. Ez. 17:1–8. 19:10,11,12. 15: 1–5. Vines were commonly propagated by means of *suckers*. Pliny (N. H. xvii. 35, No. 6.) says, vines were of 4 kinds, viz. those that ran on the ground; those that grew upright of themselves; those that adhered to a single prop; and those that covered a square frame. It is not our design to treat of all these: it may suffice merely to mention, that Pliny is by no means correct, when he says, the custom prevailed in Syria and all Asia of letting the vines run on the ground. This, indeed, accords with Ez. 17:6,7; but that vines frequently grew to a great height, being supported by trees and props, or standing upright of themselves, the proverbial phrase, which so often occurs, of sitting under one's own vine and fig-tree, i. e. enjoying a prosperous and happy life, is sufficient proof. Jer. 5:17. 8:13. Ho. 2:12. Mi. 4:4. Zeh. 3:10. [See the references under the word VINE, in the General Index.] The prohibition (De. 22:9) to sow vineyards with divers seeds, and the command, that what was thus sown should be given to the priests, are not to be understood of the vines, but of herbs, which were sown in the intervals between them. Vineyards were defended by a hedge or wall (Nu. 22:24. Ps. 88:12. Pr. 24:31. Is. 5:5. 27:2,3. Jer. 49:3. Ne. 4:3. Mat. 21:33), and in them were erected towers (Is. 5:2. Mat. 21:33), which, at the present time in Eastern countries, are 30 feet square and 80 feet high. These towers were for keepers, who defended the vineyards from thieves, and from animals, especially dogs and foxes. Song 1:6. 2:15. By the law, in De. 23:25, the keeper was commanded not to prohibit the passing traveller from plucking the grapes, which he wished to eat on his

15:1. Ac. 8:28. All the ancient vehicles were moved upon two wheels only. [A solitary instance of 4 wheels occurs on the Egyptian monuments; the earliest extant.] Covered coaches are known to have been used by ladies of distinction, though this circumstance is not mentioned in the Bible; [and the cut, from the Egyptian monuments, shows a military man in a palanquin, with a parasol.]

5. The beasts of burden that endured the toils of agriculture, were bulls and cows, he-asses and she-asses. Jb. 1:14. 1 S. 6:7. Is. 30:24. 32:20. But it was forbidden to yoke an ass with an ox. De. 22:10. Those animals which in the Scriptures are called oxen, were bulls, for the Hebrews were prohibited from castrating, although the law was sometimes violated. Ma. 1:14. Bulls, in the warmer climates, especially if they are not greatly pampered, are not so ungovernable but that they may be harnessed to the plough. If, indeed, any became obstinate by rich pasturage, their nostrils were perforated, and a ring, made of iron or twisted cord, was thrust through, to which was fastened a rope, which impeded his respiration to such a degree, that the most turbulent one might easily be managed. 2 K. 19:28. Is. 37:29. Ez. 19:4. Jb. 40:24. By this ring also camels, elephants, and lions, taken alive, were rendered manageable. When bulls became old, their flesh was unsuitable for aliment; for which reason they were left to die a natural death; for the old age of these animals, which had been their companions in labor, was treated by the Hebrews with kindness. Whence it is said, that, in the golden age, the slaughter of an ox will be equally criminal with the slaughter of a man. Is. 66:3. (Pliny, vii. 45, 56.) Hence, too, among the Hebrews, bulls possessed their appropriate dignity, so that tropes were drawn from them, by no means destitute of elegance. Nu. 22:4. De. 23:17.

6. Sowing commenced in the latter part of Oct.; at which time, as well as in the months of Nov. and Dec. following, the wheat was committed to the earth. Barley was sown in Jan. and Feb. The land was ploughed, and the quantity which was ploughed by a yoke of oxen, in one day, was called a yoke, or an acre. 1 S. 14:14. The yoke was laid upon the necks and shoulders of the laboring animals, and with ropes was made fast to the beam of the plough. The ox beneath the yoke afforded metaphors expressive of subjugation. Ho. 10:11. Is. 9:4. 10:27. Jer. 5:5. 27:2,8–12. 30:8. Na. 1:13. Ps. 129:3,4. Mat. 11:29,30. The Syrians, according to Pliny (xviii. 3), ploughed shallow. The furrows, and the ridges between them, were harrowed and levelled. Jb. 39:10. Is. 28:24,25. Ho. 10:11. The seed was most probably committed to the soil in the harrowing, as Pliny relates. Yet it seems to have been customary in some cases, formerly, as it is at present, to scatter the seed upon the field once ploughed, and cover it by a cross furrow. When it was prohibited by law to sow, either in field or vineyard, seed of a mixed kind, and crops of this nature became sacred, i. e. were given to the priests; without doubt the seed-grain was carefully cleansed from all mixture of tares, so often spoken of, and which we find denominated in the N. T. ζιζάνιον, and in Hebrew זונין and זיזין. [Cut, Jer. 8:14.] This law by no means referred to a *poorer sort* of grain, as the Talmudic writers suppose, but what may be called the intoxicating tare, from which the bread and the water in which it was boiled received an inebriating quality, and became very injurious to soundness of mind. The beverage formed by boiling tares and water, was called *water of tares*, also *poison-water*. De. 29:18,19. Ps. 69:21. Jer. 8:14. 23:15. Ho. 10:4. Consult Le. 19:19, and De. 22:9.

7. In Palestine, the crops are as far advanced in the month of Feb. as they are in this country in the month of May. At that time, when the grain has reached about a cubit in height, it is frequently so injured by cold winds and frost, that it does not ear. The effect thus produced upon the grain is called *blasting*. Ge. 41:6. De. 28:22. 2 K. 19:26. Sometimes, even in Nov., the crops are so annoyed by easterly winds, as to turn yellow, and never to come to maturity. This calamity is denominated *mildew* (De. 28:22. Am. 4:9. Hag. 2:17. 1 K. 8:37. 2 Ch. 6:28); but whether the opinion of the Orientals, that these effects are occasioned by the winds, is founded in truth, cannot, as it seems, be determined. The crops, in the *southern* parts of Palestine, and in the *plains*, come to maturity about the middle of April; but in the *northern* and the *mountainous* sections, they do not become ripe till three weeks after, or even later. The cultivated fields are guarded by watchmen, who sit upon a seat hung in a tree, or on a watch tower made of planks, and keep off birds, quadrupeds, and thieves. Jer. 4:16,17. Is. 24:20. It was lawful for travellers (De. 23:25) to strip ears from another's field, and to eat; but they were not to use a sickle. The 2d day of the passover, i. e. the 16th from the first new moon of April, the first handful of ripe barley was carried to the altar, and then the harvest commenced. Comp. Jn. 4:35. The barley was first gathered; then the wheat, spelt, millet, &c. Ex. 9:31,32. Ru. 1:22. 2:23. The time of harvest was a festival, which continued from the passover until Pentecost, *seven weeks*. De. 16:9–12. Jer. 5:24. The reapers were masters, children, men-servants, maidens, and mercenaries. Ru. 2:4,8,21, 23. Jn. 4:36. Ja. 5:4. Merry and cheerful, they were intent upon their labor, and the song of joy might be heard on every side. Is. 9:3. 61:7. Ps. 126:6. Travellers congratulated them on the *rich harvest*; which was attributed to the beneficence of the Deity, and considered a great honor;

* It has been surmised that Chba, by this drill planting, saves yearly enough to supply England with grain. *Ed.*

of their income, and to look out for the future. It is true, that extraordinary fruitfulness was promised on the 6th year, but in such a way as not to exclude care and foresight. Le. 25:20–24.

SECTION VII.

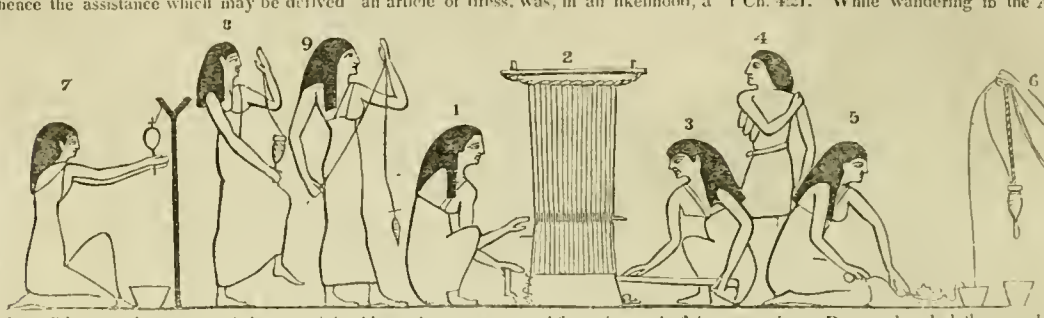
DRESS AND USAGES.

We have already had occasion to notice the permanency of Eastern customs; and hence the assistance which may be derived from an acquaintance with the various manners and characters of the Orientals, as they at present exist, in the illustration of the sacred Scriptures.

§ 1. — *Clothing, &c.*

Materials used for Clothing — Colored Clothes — Various Parts of the Oriental Dress: the Upper Garment; Headdress; Tunic; Girdles; Shirts; Veils; Painting of the Eyes; — Treatment of the Hair and Beard — Phylacteries — Nose-rings and Ear-rings — Bracelets, &c.

1. The earliest improvement upon the employment of the mere skins of animals as an article of dress, was, in all likelihood, a sort of felt-cloth, manufactured out of these materials. Later still, the art of weaving was discovered, and a web was formed by combining the hair of animals with threads drawn from wool, cotton, or flax. See Ge. 11:23. 31:18,19. 37:3. 38:28. Ho. 2:12. 45:22. Jb. 7:6. 31:20. The Egyptians were very celebrated for such manufactures. [The cut, from their ancient monuments, shows Egyptian women weaving and spinning.] The Israelites, while living among them, learned the art, and even excelled their teachers. 1 Ch. 4:21. While wandering in the Arabian wilderness, they prepared the materials for covering the tabernacle, and wrought some of them with embroidery. Cotton cloth was esteemed most valuable; next to that, woollen and linen. That which was manufactured from the hair of animals was esteemed of least value. Of *silk* there is no mention made at a very early period, unless, perchance, it be in Ez. 16:10,13, under the word כְּשִׁי. This, however, is clear, that Alexander found silks in Persia; and it is more than probable, that the Median dress, which we find was adopted by the Persians under Cyrus, was silk.



2. White was esteemed the most appropriate color for cotton cloth, and purple for the others. The fullers, who had discovered the art of communicating a very splendid white to cloth, by the aid of alkali and urine, lived out of the city (Is. 7:3), lest their shops should communicate a fetidness to the atmosphere. The purple cotton cloth, which was essentially the same with the celebrated Tyrian purple, was highly esteemed. See Lu. 16:19. Re. 18:12. It was called אַרְגָּמָן, and רְקָמָה, and was produced by the blood taken from a vein in the throat of a certain shell-fish. The scarlet color, first mentioned in Ge. 38:28, and occurring frequently afterwards, was very much admired. It was a different color from the shell-fish purple, and was extracted from the insects, or their eggs, found on a species of oak; and thence in Hebrew it is called תּוֹלַע, which means a worm or insect. The cotton cloth was dipped into this color twice; hence the application of the Hebrew words שָׁנִי, and תּוֹלַעַת שָׁנִי, *twice-dyed*. This color is sometimes called כַּרְמִיל. 2 Ch. 2:14. The hyacinth or dark blue color was extracted from the cuttle-fish, which bears in Hebrew the same name with the color itself, and was highly esteemed, especially among the Assyrians. Ez. 23:6. Black color was used for common wear, and particularly on occasions of mourning. Party-colored cloths were highly esteemed. Ge. 37:3,23. 2 S. 13:18. As far back as the time of Moses, we find that cloths were embroidered, sometimes with the colored threads of cotton and linen, and sometimes with threads of gold. When the

Bedouin Arabs waylaying a Caravan. Jer. 3:2. Ex. 17:8–15. 30:1. From *Laborde*.

way, provided he did not carry them off in a vessel; [and the thing is still allowed in vine countries.]

11. The manner of trimming the vine, and also the singular instrument of the vine-dresser, were well known, even in the time of Moses. Le. 25:3,4. Compare Is. 2:4. 5:6. 18:5. Mi. 4:3. Jo. 3:10. A vintage from new vineyards was forbidden for the first 3 years (Ex. 34:26, and Nu. 18:11), and the grapes also of the 4th year were consecrated to sacred purposes; the vines, therefore, without doubt, during these first years, were so pruned as that few sprouts remained. [The Egyptian monuments show that goats were allowed to browse on vines.] On the 5th year, when they were first profaned, i. e. put to common use, they had become sturdy and exuberant. Pruning at three several times, viz. in March, April, and May, is mentioned not only by Bochart, but by Pliny; and Homer speaks of it as a thing well known. The Hebrews dug their vineyards, and gathered out the stones. The young vines, unless trees were at hand, were wound around stakes; and around those vines which ran on the ground were dug narrow trenches in a circular form, to prevent the wandering shoots from mingling with each other. These practices in the cultivation of the vine are to be duly considered in those allegories which are drawn from vineyards. Is. 5:1–7. 27:2–6. Ps. 80:9–13. Mat. 21:33–46.

12. The vintage in Syria commences about the middle of Sept., and continues till the middle of Nov. But grapes, we are informed, were ripe sometimes even in June and July; which arose, perhaps, from a triple pruning; in which case there was also a third vintage. The first vintage was in Aug., the second in Sept., and the third in Oct. The grapes, when not gathered, were sometimes found on the vines until Nov. and Dec. The Hebrews were required to leave gleanings for the poor. Le. 19:10. The season of vintage was a joyful one. Jud. 9:27. Is. 16:10. Jer. 25:30. 48:33. With shoutings on all sides, the grapes were plucked off, and carried to the wine-press, which was in the vineyard. Is. 5:2. Zeh. 14:10. Hag. 2:16. Mat. 21:33. Re. 14:19,20. The presses consisted of two receptacles, which were either built of stones and covered with plaster, or hewn out of a large rock. The upper receptacle, called גַּת, *geth*, as it is constructed at the present time in Persia, is nearly 8 feet square and 4 feet high. Into *this* the grapes are thrown, and trodden out by 5 men. [Cut, p. 35, vol. iii.] The *juice* flows out into the lower receptacle, called יֶקֶב, *ikrb*, through a grated aperture, which is made in the side near the bottom of the upper one. The treading of the wine-press was laborious, and not very favorable to cleanliness; the garments of the persons thus employed were stained with red juice, and yet the employment was a joyful one. It was performed with singing, accompanied with musical instruments; and the treaders, as they jumped, exclaimed, הידד [*hydd*] (*ho up*). Is. 16:9,10. Jer. 25:30. 48:32,33. *Figuratively*, vintage, gleaning, and treading the wine-press, signified battles and great slaughters. Is. 17:6. 63:1–3. Jer. 49:9. La. 1:15. [See the Symbol Dictionary, in this volume.]

13. Culinary plants and fruit-trees were among the first objects of agriculture. Gardens, accordingly, were very ancient, and have always been numerous. By the Hebrews they were called גַּן, גִּנָּה, גַּנִּים; afterwards, the Persian name פַּרְדֵּס. παράδεισος, *paradise*, was introduced. The later Hebrews were invited the more to the cultivation of gardens by the example of the Syrians, whom Pliny extols for this species of agriculture, above all other nations. Trees were multiplied by seeds and shoots; they were transplanted, dug around, manured, and pruned. Jb. 8:16. Is. 17:10. *Grafting* occurs figuratively in Ro. 11:17,24. The gardens in Persia, at the present day, are disposed in good order; those in the Ottoman empire are very rude, displaying hardly any indications of art, except a fountain or receptacle of waters, which is never wanting. In the

work was embroidered on both sides. the Hebrew word for fabrics of that kind appears in the dual form; viz. רִקְמָתַיִם. Some of the passages in relation to embroiderers and embroidery are as follows: Ex. 35:35. 35:35. Jud. 5:30. Ps. 45:9. Ez. 16:10.

3. In describing the several parts of the Israelites' dress, we cannot do better than give [in a note] Dr. Shaw's account of the Oriental costume, which occurs in his description of the manufactories of Barbary.*

Scriptures, gardens are denominated from the prevalence of certain trees, as the garden of nuts, גַּנַּת אֱגוֹז, and the garden of Carthaginian apples or pomegranates, גַּן רִמּוֹנִים. Song 6:11. The forest of palms, also, in the plain of Jericho, was only a large garden, in which other trees were interspersed among the palms. (Strabo, p. 768.) The modern Orientals are no less fond of gardens than were the ancient Hebrews; not only because they yield the richest fruits, but because the shade is very refreshing, and the air is cooled by the waters, of which their gardens are never allowed to be destitute. 1 K. 21:2. 2 K. 25:4. Ho. 9:13. Song 4:13. 6:11. Ec. 2:5. Jn. 18:1. 19:41. 20:15. [Note, 1 K. 21:2,3. Ed.] The Hebrews had an attachment to gardens as a place of burial; hence they frequently built sepulchres in them. 2 K. 9:27. 21:11. Mk. 15:46. Mat. 26:36. Jn. 18: 1,2. A pleasant region is called 'a garden of God,' i. e. a region extremely pleasant. The trees which the gardens constantly displayed are often used figuratively for men. Those which are flourishing and fruitful denote *good* men; the unfruitful and barren, *wicked* men; and lofty cedars in particular are the emblems of *kings*. Jb. 29:19. Ps. 1:3. 92:12-14. Ho. 14:6,7. Jer. 17:8. Da. 4:10-16. Lu. 23:31. Mat. 3:10. 7:17-20. 12:33. Ez. 17:3,4. 31:3,13. Indeed, an assembly of men is compared to a *forest*, and a multitude of wicked men to *briers*. Is. 9:10. 10:19,33,34. 11:1.

* (1) The *hykes*, or blankets, as we should call them, are of different sizes, and of different qualities and degrees of fineness. The usual size of them is 6 yards long, and 5 or 6 feet broad, serving the Arab for a complete dress in the day, and, as 'they sleep in their raiment,' as the Israelites did of old (De. 24:13, it serves also for his bed and covering by night. [Cuts under the words RAIMENT, and COAT, in Concord.] It is a loose, but troublesome garment, becoming frequently disarranged, and falling upon the ground; so that the person who wears it is every moment obliged to tuck it up, and fold it about his body. This shows the great use of a girdle, whenever those wearing the *hyke* are concerned in any active employment; and in consequence thereof, the force of the Scripture injunction, 'of having our loins girded,' in order to set about it. See Lu. 17:8. Ac. 12:8. Ep. 6: 14. Re. 1:13, and 15:6. The method of wearing these garments, with the use they are at other times put to, in serving for coverlets to the beds, should induce us to take the finer sorts of them at least, such as are worn by the ladies and persons of distinction, to be the *peplus* of the ancients. [See the cuts on the colored page.] Ruth's vail, which held six measures of barley (Ru. 3:15), might be of the like fashion, and have served, extraordinarily, for the same use; as were also the clothes (the upper garments) of the Israelites (Ex. 12:34), in which they folded up their kneading-troughs, and other cumbrous things; as the Moors, Arabs, and Kabyles, do to this day. Instead of the fibula, used by the Romans, the Arabs join together, either by thread or by a wooden hadkin, the two upper corners of this garment; and after having placed these over one of their shoulders, they fold the rest of it about their bodies. The outer fold serves instead of an apron; in which they carry herbs, leaves, corn, &c., and may illustrate several allusions in Scripture; as, gathering the lap full of wild gourds (2 K. 4:39); rendering 7-fold; giving good measure into the bosom (Ps. 79:12. Lu. 6:38); 'shaking the lap.' Ne. 5:13, &c. The burnoose, which answers to our cloak, is often, for warmth, worn over the hyke. [See the cut, p. 186.] It is woven in one piece straight about the neck, with a cape, or Hippocrates' sleeve, for a cover to the head, and wide below, like a cloak. Some of them are fringed round the bottom, like Parthenaspa's and Trajan's garments upon the basso relievos of Constantine's arch. The burnoose, without the cape, seems to answer to the Roman *pallium*; and with it to the *bardocucullus*.

(2) If we except the cape of the burnoose, which is only occasionally used during a shower of rain, or in very cold weather, some Arabs and Kabyles go bare-headed, binding their temples only with a narrow fillet, to prevent their locks from being troublesome. The turban, as they call a long narrow web of linen, silk, or muslin, is folded round the bottom of these caps, and very properly distinguishes, by the number and fashion of the folds, the several orders and degrees of soldiers, and sometimes of citizens. We find the same dress and ornament of the head, the tiara, as it was called, upon a number of medals, statues, and basso relievos of the ancients.

(3) Under the hyke, some wear a close-bodied frock or tunic (a *jillebba* they call it), with or without sleeves, which differs little, probably, from the coat of our Savior, which 'was woven without seam from the top throughout' (Jn. 19:23), and with which He is said to have been clothed, when He is said to lay aside his garments (*imatia*, burnoose and hyke, Jn. 13:4), and to take a towel and gird Himself. The fisher's coat (Jn. 21:7) which Peter girded about him, when he is said to be naked, or what he, at the command of the angel (Ac. 12:8), might have girded upon him, before he is enjoined to cast his garment about him, was, no doubt, the same thing. The hyke, or burnoose, or both, being at that time, as now, the proper dress or habit of the Eastern nations, when a person laid them aside, or appeared without one or the other, he might very properly be said to be unclothed, or naked, according to the Eastern manner of expression. These were probably the *coats* and *garments* Dorcas had charitably made: clothe poor, necessitous objects. It was these *imatia*, or upper garments, consisting of a loose, square piece of cloth wrapped round the body, which that vast multitude who escorted Jesus in the triumphant procession into the capital, spread in the public road by way of carpet. Plutarch informs us that the same affectionate respect and reverence was paid to Cato. (Harwood's Introd. vol. ii. p. 97.) The convenient and uniform shape of the garments made to fit all persons may illustrate a variety of expressions and occurrences in Scripture, which, to persons misled by our own fashions, are difficult. Thus we read that the goodly raiment of Esau was put upon Jacob; that Jonathan stripped himself of his garments; that the best robe was brought out, and put upon the prodigal son; and that raiment, and changes of raiment, were often given, and immediately put on (as they still continue to be in Eastern nations) without such previous and occasional alterations as would be required amongst us.

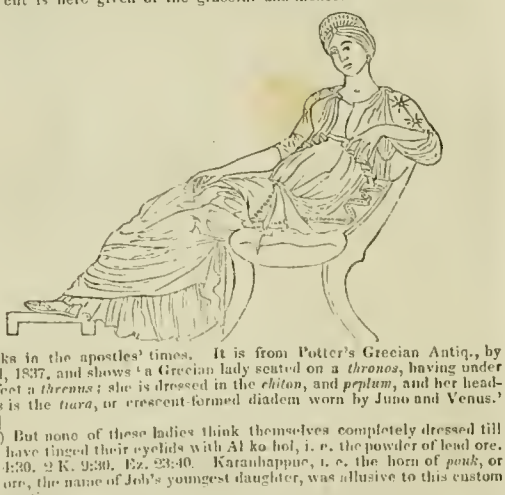
4 The girdles are usually of worsted, very artfully woven into a variety of figures, such as the rich girdles of the virtuous virgins may be supposed to have been. Pr. 31:24. They are made to fold several times about the body; and one end, being doubled back, and sewed along the edges, serves for a purse, agreeably to the acceptation of the *zone* in the Scriptures. The Turks make a further use of these girdles, by tucking in them their knives and poniards; whilst the *hojas*, i. e. the writers and secretaries, suspend in them their inkhorns—a custom as old as the prophet Ezekiel. See Ez. 9:2.

(5) It is customary for the Turks and Moors to wear shirts of linen, or cotton, or gauze, underneath the tunic, but the Arabs wear nothing but woollen. The sleeves of these shirts are wide and open, without folds at the neck or wrist, as ours have. Those of the women are oftentimes of the richest gauze, adorned with different colored ribands, interchangeably sewed to each other.

(6) The virgins are distinguished from the matrons, by having their drawers made of needle-work, striped silk, or linen, just as Tamar's garment is described. 2 S. 13:18. But when the women are at home and in private, then their hykes are laid aside, and sometimes their tunics; and instead of drawers, they bind only a towel about their loins. A Barbary matron, in her undress, appears like Silanus in the Admiranda.

(7) When these ladies appear in public, they always fold themselves up so closely in their hykes, that even without their vails, we could discover very little of their faces. [Comp. the cuts of the colored page, opposite.] But in the summer months, when they retire to their country-seats, they walk abroad with less caution; though, even then, upon the approach of a stranger, they always drop their vails, as Rebekah did upon the sight of Isaac. Ge. 24:65. They all affect to have their hair, the instrument of their pride (Is. 22:12), hang down to the ground, which, after they have collected into one lock, they bind and plait with ribands—a piece of finery disapproved of by the apostle. 1 Pe. 3:3. Where nature has been less liberal in this ornament, the defect is supplied by art, and foreign hair is procured, to be interwoven with the natural. Absalom's hair, which was sold (2 S. 14:26) for two hundred shekels, might have been applied to this use. After the hair is thus plaited, they proceed to dress their heads, by tying above the lock, just described, a triangular piece of linen, adorned with various figures in needle-work. Among persons of fashion, this is covered with a *sarmah*, as they call it (of the like sound with the moon-like ornaments of Is. 3:18), which is made in the same triangular shape, of thin, flexible plates of gold and silver, artfully cut through, and engraven in imitation of lace. A handkerchief of crape, gauze, silk, or painted linen, bound close over the sarmah, and falling afterwards carelessly upon the favorite lock of hair, completes the head-dress of the Moorish female.

[A cut is here given of the graceful and modest female dress of the



Greeks in the apostles' times. It is from Potter's Grecian Antiq., by Boyd, 1837, and shows 'a Grecian lady seated on a *thronos*, having under her feet a *threnus*; she is dressed in the *chiton*, and *peplum*, and her head-dress is the *tiara*, or crescent-formed diadem worn by Juno and Venus.' Ed.]

(8) But none of these ladies think themselves completely dressed till they have tinged their eyelids with Al ko hol, i. e. the powder of lead ore. Jer. 4:30. 2 K. 9:30. Ez. 23:40. Karanhappuc, i. e. the horn of *paint*, or lead ore, the name of Job's youngest daughter, was allusive to this custom and practice.

(9) We have seen that the women wore their hair long. On this they lavished all their art, disposing it in various forms, and embellishing it with divers ornaments. In the ancient medals, statues, and *basso relievos* we behold those plaited tresses which the apostles Paul and Peter condemn, and see those expensive and fantastic decorations which the ladies of those times bestowed upon their head dress. This pride of braided and plaited tresses, this ostentation of jewels, this vain display of finery the apostles interdict as proofs of a light and little mind, and inconsistent with the modesty and decorum of Christian women. The men, on the contrary, wore their hair short; and this circumstance formed a principal distinction in dress between the sexes, and happily illustrates 1 Co. 11: 14,15.

(10) As the Jewish and Grecian ladies never appeared in public without a vail, Paul severely censures the Corinthian women for throwing off the decency and modesty of the sex, and exposing themselves and their religion to the satire and calumny of the heathen. The whole passage beautifully and clearly exhibits the distinguishing customs which then prevailed in the different dress and appearance of the sexes. 1 Co. 11:4—'I desire you to observe, that of every man the head is Christ; of every woman, the man; and of Christ, the Deity. Now, every man who prays or speaks in public with his head covered, derogates from the dignity of Christ, his head. On the contrary, every woman who prays or speaks in public with her head uncovered, degrades the dignity of the man, who is her head; for this is a singularity as characteristical of the sex, as to have the hair entirely cut off. But if a woman will not consent to wear her vail, let her even have her hair cut short like the man; but if it be to the last degree scandalous and indecent for a woman to have her hair cut short or shaved off, let her, for the same reason, be vailed. A man, indeed, ought not to have his head veiled, as he is the glorious image of God; but the woman is only the glorious image of the man. For the man was not formed posterior to the woman, but the woman was formed out of the man. Nor was the man formed for the woman, but the woman for the man. In your assemblies, therefore, the woman ought to wear a vail, on account of the heathen spies who are purposely sent to inspect your conduct. I appeal to you—is it decent for a woman to address the Deity without a vail? Doth not the universal prevalence of modern custom itself teach you, that for a man to wear long, flowing

§ 2. — *Marriage, and Treatment of Children.*

I. *Marriage.* — 1. Espousals — 2. Purchasing the Bride — 3. Marriages contracted at an early Age — 4. Marriage Ceremonies — 5. Public Processions — 6. Nuptial Entertainments — 7. The Parable of the Ten Virgins — 8. Polygamy — 9, 10. The Support of Widows — 11. Laws relative to Marriage. II. *Treatment of Children.* — 1. Birth — 2. Circumcision — 3. Religious Instruction — 4. Trades — 5. The First-born — 6. Adoption.

I. There were several things connected with the nuptials of the Hebrews so essentially different from any thing among Europeans, that a short notice of them is indispensable.*

1. The first thing which merits attention was the method of contracting this sacred obligation — their espousals. It sometimes happened that several years elapsed between the espousals and the marriage of the contracting parties, during which period the bride remained at home with her parents, and was under the same obligations of fidelity to her spouse as if the nuptials had been solemnized. See Mat. 1:18. In general, however, only 2 or 3 months elapsed between the time of the espousals and that of the marriage.

2. It is seen, from several passages of Scripture, that the custom of purchasing the bride prevailed among the descendants of Abraham. Thus Shechem says to Jacob, whose daughter Dinah he wished to espouse, 'Ask me never so much dowry and gifts,'

tresses, dressed in the manner of women, is the highest indecency and disgrace? (See Lightfoot, Hor. Heb., 1 Co. 11:14, and Josephus, Antiq. b. xiv. c. 3.) But the long and flowing hair of the fair sex is their distinguishing grace and ornament; for this was lavished upon them by the hand of nature for a covering. But if any person appear disposed to litigate and raise disputes on this topic, let him be assured, that neither we the apostles urge, nor the churches of God practise, any such custom.' (Harwood's Introduction, vol. ii. p. 97, &c.)

* Concerning their marriages, Dr. Brown has collected the following particulars from the Jewish writers: — 1. On the day of the marriage, the bride was as elegantly attired as her circumstances would permit; and was led by the women into the dressing-chamber, without her veil, and with dishevelled hair, marriage-songs being sung before her as she went. There she was placed on a beautiful seat [comp. the cut of a bride, on the colored page], where they disposed her hair in ringlets (hence compared to the long, curled hair of a flock of goats on Mount Gilead, in Song 4:1), and ornamented it with ribands and trinkets. They then decked her in her wedding attire, and veiled her, like Rebekah, amidst the songs and rejoicings of her attendants. Thus was she 'prepared as a bride adorned for her husband.' Is. 61:10. Re. 21:2. A virgin was married on the 4th day of the week, that, if any doubts were entertained of her virginity, they could be settled (De. 22:) by the *council of three*, on the Thursday, a synagogue and court day; and a widow was married on the 5th day of the week. A woman who was either divorced, or a widow, neither married nor was espoused till after 90 days, that it might be ascertained, whether she was *encinte* by her former husband: and if two heathens, who had been married, became proselytes to Judaism, they lived separate for the same length of time, that it might be seen which of their children were heathens, and which were Jews. (Lightfoot, Hor. Heb., Mat. 1:18, 1 Co. 7:14.) When the hour of marriage arrived, 4 persons walked before the bridegroom, carrying a canopy supported by 4 poles, that if the bride intended to walk home to the bridegroom's house after the ceremony, she might walk under it in company with her husband; and, in the interim, it either stood before the door, or was taken into the court around which the house was built, if the marriage ceremony was to be performed there; all the bride's party exclaiming, 'Blessed be he who cometh!' welcoming thus the bridegroom and his friends. During the ceremony, if the father gave away his daughter, he took her by the hand, as Raguel did Sarah, when she was married to Tobit, presented her to the bridegroom, and said, 'Behold, take her after the law of Moses, and lead her away;' blessing them, taking paper, writing an instrument of covenants, and sealing it. Tobit 7:13, 14. But if the father did not act as the celebrator, the bride stood on the right hand of the bridegroom, in allusion to Ps. 45:9, and the Rabbi or Hezen of the synagogue, who acted as celebrator, took the extremity of the *tal'it*, which was about the bridegroom's neck, and covered with it the head of the bride, as Boaz did Ruth (3:9); after which he consecrated a cup of wine, the by-standers joining in the ceremony; and the cup being thus blessed, it was given to the two contracting parties. The bridegroom, afterwards taking the ring (a modern invention, instead of the sum of money anciently given as the dowry), and putting it on the finger of the bride, said, 'Lo, thou art married to me with this ring, according to the form of Moses and of Israel.' Two witnesses were then called, to hear the marriage contract read; and after they returned, another cup of wine was consecrated and divided among the guests.

2. Matters were next so ordered as to prepare for setting out to the house of the bridegroom; when, if there was a canopy, the bride and bridegroom walked under it (hence says the spouse, 'His banner over me was love,' Song 2:4); but if none, the bride and her companions were veiled, she, however, far deeper than they. Sometimes, also, they used a palanquin, and were carried in state from one house to the other; and it seems to have been to this that David alludes in Ps. 15:13, 'The king's daughter is all glorious within (the palanquin, viz.), her clothing is of wrought gold.' And to this Solomon refers, when he says of the chariot of the bridegroom, that 'its wood was of cedar, its pillars of silver its bottom of gold, its covering of purple, and the midst thereof paved with love, or poetical amorous inscriptions or devices, for the daughters of Jerusalem.' Song 3:9, 10. The marriage processions were commonly in the night, by torch-light; and Lightfoot says, they carried before them ten wood-en staves, having each of them at top a vessel like a dish, in which was a piece of cloth or wick, dipped in oil, to give light to the company. (Hor. Heb., Mat. 25:1.) [Comp. cut in Concord, Beacon.] So that the parable of the ten virgins was evidently a delineation of national manners; since they required, in that case, not only to have oil in their lamps, but to have vessels containing a quantity of oil, in order to replenish those lamps from time to time. Indeed, we have several allusions to the same custom, in various passages of Scripture. Thus, the spouse, when speaking of the bridegroom, says, 'My beloved is white and ruddy, the chiefest among ten thousand;' or, as the original expresses it, 'lighted with ten thousand;' thereby meaning that he dazzled beholders as much as a bridegroom attended with ten thousand lamps. Song 5:16. And the bridegroom says of the spouse, that she is 'terrible as an army with banners,' or, literally, that she is dazzling as women shone upon with the nuptial lamps, when their rich attire reflected a dazzling lustre. As they went to the bridegroom's house, every person who met them gave place to the procession; a cup of wine was carried before them; and they were accompanied with music and dancing. Ps. 45:15. Hence, in one of the parables of our Lord, the children, at their sport, when imitating a marriage procession, said, 'We have piped unto you, and ye have not danced.' Lu. 7:32. The praises of the bridegroom were also sung, in strains like those in Ru. 4:11, 12; whilst the praises of the bride were celebrated in a similar manner. Money was scattered among the crowd, to remind them, if need required, that they had been present at the wedding; and barley also was sown before the newly-married couple, as denoting their wishes for a numerous progeny. (Lightfoot, Hor. Heb., Jn. 2:1.)

3. Having reached the house of the bridegroom, they sat down to the marriage supper, each clothed with a wedding garment [Mat. 22:11]; and etiquette required that the bride and bridegroom should remain silent, whilst the honors of the table were done by the Architriclinus, or governor of the feast. Ec. 31:1, 2. Jn. 2:8, 9. Besides the Architriclinus, there were 2 other official persons, called Paranymphi, or friends of the bridegroom and the bride (Jn. 3:39), whose office it was to be assisting to them as man and maid, especially at their entry into the nuptial chamber. After the feast was ended, mirth and dancing prevailed (Jer. 33:11), which made the prophet mention the want of them as a mark of desolation (7: 34. 16:9. 25:10, 11); but whether the bride and bridegroom's parties remained together, or were in separate apartments, is not said: the last is most conformable with the manners of the East. When the bridegroom retired, he spread his skirt over his bride, to testify the claim which the law had given him, &c. (See Harmer's Outlines on Sol. Song, p. 11; Russell's Nat. Hist. of Aleppo, p. 113, note; Savary's Letters on Egypt, vol. iii. p. 38, &c.) In the case of young persons, the marriage feast lasted 7 days (Ge. 29:27. Jud. 14:12, 17. Jb. 11:19), and the bride retained the appellation for 30 days after the ceremony; but in the case of a widow or a widower, the feast lasted only 3 days. It was the custom for the father to give his daughter, when leaving his house, a female slave, as a companion, as Laban did to each of his daughters; hence Solomon accounts those extremely poor who had none. Pr. 12:9. (Brown's Jewish Antiquities, b. iv. sect. 2.)

4. In consequence of the universal prevalence of polygamy in the East, we find the practice, from prudential motives, tolerated, under certain restrictions, by the Mosaic code of laws. See De. 21:15–17. Ex. 21:9, 10, &c. The secondary wives of a man were termed *concubines*, and they differed from the first wife, who was the principal, in two things — (1) Where they had been bond-slaves, they still continued under subjection, and were at the disposal of their proprietors so long as the husband continued to pay their matrimonial duty. If deprived of this, they obtained their freedom. Ex. 21:7–11. (2) Their children did not inherit, if we may judge from the cases of Keturah and Hagar. Ge. 25:5, 6. The same distinction prevails to this day in the East; [except in China, where, as is just, all the children of the father are on the same footing. Ed.] For an elaborate disquisition on the marriage laws of the Hebrews, see Michaelis on the Laws of Moses, vol. ii. pp. 1–122.

5. Upon the same ground that polygamy was tolerated by the Mosaic law, divorce was also allowed (De. 24:1–4. Mat. 19:8), but was to be effected in such a manner as gave an opportunity for the reform of many of those evils that were its necessary attendants where these provisions were not known. It will be seen, upon reference to the law above cited, that the husband had the power of dissolving the marriage without any legal aid or recognition — 'If a man have taken a woman to wife, and she please him not, because he findeth a defect in her, he shall write her a bill of divorce,' &c. It is easy to conceive what abuses and disputes might ensue from such a dissolution of marriages; and to prevent these to the utmost extent, Moses ordained — (1) That there should be some *written* evidence of the transaction, actually delivered to the wife, by which she might be able to certify, on all occasions, the truth of her riddance from her first marriage, together with her right to enter into a second. This process, no doubt, caused many hinderances, as but few Israelites understood the art of writing; so that it became necessary to resort to some judge, or literary person, in order to have the bill of divorce written; but this delay was probably intended by the legislator. For in this way a marriage could never be dissolved in the first heat of passion, and the husband might perhaps change his mind; and the person employed to write the divorce, probably a priest or a Levite, was perhaps a man of principle, and would previously admonish the husband on the subject. A copy of the bill of divorce may be seen in Lightfoot, Hor. Heb., Mat. 5: 31. [One is also given in the Comp. Comm. on De. 24:3.] (2) But even the delivery of the bill of divorce did not render the dissolution of the marriage altogether complete. Thereto, by the Mosaic statute, this further circumstance was requisite, that the wife had actually left the husband's house; which, if we may judge from the nature of the case, and the manners of the Arabs, must have occasioned a delay of several months; and that man must know nothing of the human mind, not think how often the quarrels of married persons are made up on cool reflection, who can entertain a doubt, whether, by means of these delays, a multitude of intended divorces must not have been prevented. (3) Even after the dissolution of the marriage was complete, if both parties were satisfied to renew the connection, Moses put no obstacle in the way, if only the wife had not married another husband. For the maintenance of a divorced wife the law makes no provision. This may seem to us a case of great hardship; but in a country where polygamy made females scarce, and where slavery was tolerated, it would not be so severely felt. We must not omit to notice, that the husband forfeited his right to give a divorce, however, if he had seduced a young woman, and been obliged, in obedience to the law, to marry her; as, also, if he had falsely accused his wife of unchastity before marriage. De. 22:19, 29. These provisions had a most beneficial effect. (See Michaelis on the Laws of Moses, vol. ii. pp. 127–154.) The wife was also allowed to sue, if she thought herself aggrieved, and especially if she disliked the person to whom she had been espoused at an early age by her parents. (Lightfoot, Hor. Heb., 1 Co. 7:10.) Josephus mentions three instances of divorce by wives; viz. Salome, Herodias, and Drusilla.

6. The support of the wife after the husband's death was uniformly provided for, without the aid of any express regulations. If she had children, that natural duty, which no statute needs to name, obliged them to maintain her. If she had not, the nearest relation of her deceased husband was obliged to marry her, or, if he declined so to do, to resign her to the next more remote; and *that* so peremptorily, that, as we see from Ru. 4:5, he could not inherit the land of the deceased without taking his childless widow along with it. If she were too old for marriage, still it would seem to have been an incumbent duty on the heir of the land to support her just as fully as if she was his wife. (Michaelis, Laws of

&c. See also 1 S. 18:25. The custom still exists in many parts of the East, and hence a numerous family of daughters is a source of great wealth. 'Where the bridegroom is not possessed of sufficient property to obtain the object of his desire by purchase, he obtains her by servitude. 'They build houses, work in their rice plantations, and do all the services that may be necessary; and this often lasts 3 or 4 years, before they can be married.'* This will illustrate Ge. 29:27.

3. This sacred and important obligation was contracted at a very early age among the Jews, in compliance with Eastern customs; and hence the bride calls her husband, 'the guide of my youth.' Pr. 2:17. See also 5:18. At the age of 18, the males could marry, and the females when they were 12 and a day; till which time they were called little maids.† Celibacy and sterility were considered great afflictions (Jud. 11:37. 1 S. 1:11, &c.), and large families as peculiar marks of the providential blessing of God. Pr. 17:6.

II. Among the Jews, children were much coveted; both because the inheritances in the tribes were dependent on it, and because each one, especially of the house of David, was anxious to participate in the honor of being the progenitor of the Messiah.‡

§ 3. — *Domestic Economy and Repasts.*

1. Bread — 2. Whes — 3. Milk, Butter, Buttermilk, &c. — 4. Meals, and Repasts of the Jews — 5. Manner of Eating — 6. Posture at Table — 7. Portions sent to the absent — 8. Grace at Meals.

1. The Jewish people generally lived upon food of the plainest description. Boaz complimented Ruth, who was much his inferior in rank, by permitting her to partake of his meal, of bread and vinegar. 'And she sat beside the reapers; and he reached her parched corn, and she did eat, and was sufficed, and left.' Ru. 2:14. Of as plain and simple a description was the supply of food brought to David and his companions in arms, when he had been obliged to fly from Jerusalem. '200 loaves of bread, and 100 bunches of raisins, and 100 of summer-fruits, and a bottle of wine.' 2 S. 16:1. Also 17:28,29, 'And they brought beds, and basins, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentils, and parched pulse, and honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him to eat.' The simplest and most ordinary diet of the Jews, prepared by themselves, was bread,§ which was commonly baked in a wooden bowl, or kneading-trough (Ex. 8:3), in which the dough is mixed with leaven, or suffered to stand and ferment until it becomes sour.‖ Sometimes their bread was baked on the hearth (Ge. 18:6), which is still a common method in the East.¶ Another kind of bread was baked in a shallow earthen vessel, like a frying-pan (Le. 2:7), and some round the outside of a great stone pitcher, properly heated, on which was poured a thin paste of meal and water. Parkhurst thinks this is alluded to in Ex. 16:31. Sometimes they bake it in an oven in the ground, 4 or 5 feet deep, well plastered with mortar, against the sides of which they place the bread, where it is instantly done. [The colored page gives a picture of ancient cooking, &c.]

2. Wine appears to have been a beverage much in request amongst the Hebrews; and it was sometimes drank to such an extent as to cause ebriety — a circumstance which has furnished the prophets with many tropes. See Is. 5:11–22. 28:1–11. 49:26. Jer. 3:14. 9:14. 16:18. De. 32:42.**

Moses, vol. ii. p. 151; and Calmet's Bib. Encyclop., Levirate.) De. 25:5,10. Mat. 22:25. It is evident that this law was far more ancient than the Jewish law (Ge. 38:8), but it was under this law that it became doubly binding; for it connected the love of preserving a brother's name with the preservation of property in the several families and tribes. In this case, no betrothing was required, nor were there any ceremonies, as at ordinary marriages. The husband's brother acquired his sister-in-law by a divine right, 3 months after the husband's death.

7. No regard is paid to equality of rank in marriages among the Orientals, and the meanest slave may be, not only the wife, but even the mother, of a king. Hence we find no law prohibiting an Israelite from marrying out of his rank, and still less one that made marriages with persons of a very inferior station ungatory. To the priests alone has Moses laid down any special rule with respect to their marriages; and even these rules relate, not to what we call rank, but to other things. The statutes that contain them are found in Le. 21:7,13,14. Amidst all the restrictions there laid down, however, there was nothing to hinder a priest, and even the high-priest, from marrying an Israelitess of the lowest rank, even one that had from poverty been sold as a slave. It has been a generally-prevailing notion, that an Israelite might not marry out of his tribe; but this, as Michaëlis has shown, is a mistake, directly confuted by the Mosaic writings. It was only in the single case of a daughter being the heiress of her father's land, that she was prohibited from marrying out of her tribe, in order that the inheritance might not pass to another tribe. Nu. ch. 36. This is placed beyond doubt in the case of Mary and Elisabeth, who were relations, but who had married into different tribes. It was even in the power of an Israelite to marry a woman born a heathen, provided she renounced idolatry, as is evident from De. 21:10–14; but all marriage with Canaanitish women was expressly prohibited. Ex. 34:16. Michaelis, Laws of Moses, pp. 36, 37.

* Dapper's Africa, p. 399. See also Burckhardt's Travels in Syria, &c. p. 385.

† Lightfoot, Hor. Heb., Mk. 5:23.

‡ 1. From Ez. 16:4–9, it is evident that infants newly born were washed in water, anointed with oil, rubbed with salt, swaddled with a long bandage, and then wrapped in comfortable clothing. (See Fragments to Calmet, No. ccexii. &c.) The ingenious writer referred to below explains Ex. 1:16, with reference to this custom.

2. On the 8th day from the birth of the child, the rite of circumcision was performed. Of the design of this ceremony we have spoken in treating of the ceremonial law. It was the initiatory sign and seal of the covenant of peculiarity. It only remains to notice the manner of its performance. The sponsors being chosen, and the company assembled, either in the synagogue or in the house, the female employed by the mother, brought the child to the door, and gave it to the person who was appointed to hold it during the operation. On entering with the child, he was hailed with 'Blessed be he who comes!' He then sat down, and the circumciser effected the operation, blessed the child, and gave him the name appointed (if it had not been already given; — see Ru. 4:17. 1 S. 4:21), at the same time repeating Ez. 16:6: — 'I said unto thee, when thou wast in thy blood, Live!' After this the company repeats Ps. 128. If the child died before the 8th day, he was circumcised in the cemetery, for the purpose of securing his recognition at the resurrection of the just. The girls were carried to the synagogue, generally, to be named. In both cases it was a time of festivity and rejoicing, though less so in the case of girls than in that of boys.

3. As soon as the children had arrived at a proper age to receive instruction, they were taught select sentences from the law by their parents, in conformity with De. 4:9. 6:7, &c.

4. It was a universal custom among the Jews to teach their children some trade, as appears from the following passage from the Talmud — 'What is a father commanded to do to his son? To circumcise him; to redeem him; to teach him the law; to teach him a trade; and to take him a wife. Rab Judah saith, He who teacheth not his son a trade, does as if he taught him to be a thief. And Rabban Gamael saith, He who hath a trade in his hand is like a vineyard that is fenced.' Lightfoot, Har. of the N. T., Ac. 18:

5. Among the Hebrews, as indeed among most other nations, the *first-born* enjoyed particular privileges; and wherever polygamy existed, it was necessary to fix them. See De. 21:15–17. These privileges consisted, (1) in a right to the priesthood, which before the law was in the eldest of the family; and, (2) in a double portion of the father's property. The double portion is explained two ways: some believe that half the entire inheritance was given to the elder brother, the other half being shared in equal parts among the rest. But the rabbins inform us, that the first born took for his share twice as much as any of his brethren. If the first born died before the division of the father's inheritance, and left any children, his right devolved to his heirs. First-born daughters were not, however, invested with these privileges. The rights of the first-born could be transferred to any other branch of the family, upon certain grounds; as in the case of Jacob and Esau, Reuben and Joseph, Adonijah and Solomon. Calmet's Bib. Encyclop., art. Birthright.

6. Adoption, strictly speaking, does not appear to have been practised by the ancient Hebrews. Moses says nothing of it in his laws; and Jacob's adoption of his two grandsons, Ephraim and Manasseh (Ge. 48:1), is rather a kind of substitution, by which he intended that they should have each his lot in Israel, as if they had been his own sons — 'Ephraim and Manasseh are mine; as Reuben and Simeon, they shall be mine.' But as he gives no inheritance to their father Joseph, the effect of this adoption extended only to their increase of fortune and inheritance; i. e. instead of one part, giving them, or Joseph, whom they represented, two parts. From Est. 2:15, however, it is evident that adoption, strictly so called, was not unknown among the Jews; though we are uncertain how far the privileges of it extended. It is supposed they were much like those of the Roman laws; that adopted children shared the parent's estate with his natural descendants; that they assumed the name of the person who adopted them, and became subject to his paternal power. Another kind of adoption, among the Israelites, consisted in the obligation of a surviving brother to marry the widow of his brother, who had died without issue (De. 25:5, &c.); so that the children of this connection were considered as belonging to the deceased brother, and went by his name. Among the Mahometans, the ceremony of adoption is performed by causing the adopted to pass through the shirt of the person who adopts him. Something like this appears among the Hebrews. Elijah adopted Elisha by throwing his mantle over him (1 K. 19:19); and when he was carried up in a fiery chariot, his mantle, which he let fall, was taken up by Elisha, his spiritual son and adopted successor in the office of prophet. 2 K. 2:13,15. It should be remarked, that Elisha asks not merely to be adopted (for that he had been already), but to be treated as the elder son; to have a double portion of the Spirit conferred upon him. Did the gift of the mantle imply this also? It would seem so, by the conduct of Moses, who clothed Eleazar in Aaron's sacred vestments, when that high-priest was about to be gathered to his fathers (Nu. 20:26); intimating thereby, that Eleazar succeeded in the functions of the priesthood, and was, as it were, adopted to exercise that dignity. The Lord told Shebna, captain of the temple, that he would deprive him of his honorable station, and substitute Eliakim, son of Hilkiah: 'I will clothe him with thy robe, saith the Lord, and strengthen him with thy girdle, and I will commit thy government into his hand.' Is. 22:21. Paul, in several parts of his writings, exhorts Christians to put on the Lord Jesus, and to put on the new man, to denote their adoption as sons of God. Calmet's Bib. Ency. art. Adoption.

§ See Shaw, p. 236; Niebuhr, tom. i. p. 188.

‖ Harmer's Observations, iv. Ob. 16.

¶ See Harmer, vol. i. p. 232, &c.

** (1) Wine was prescribed as part of the daily offering to God, under the law (Ex. 29:40. Nu. 28:7), and it was also used by our Savior at the institution of the Last Supper. Mk. 14:25. That wine was drunk on sacramental occasions by the disciples of Christ, at a subsequent period, appears from 1 Co. 11:21, where the apostle sharply reproves some of the Corinthian professors of Christianity because they intoxicated themselves at the holy supper. In De. 14:22–26, the Hebrews are commanded to tithe all their increase or productions, and to eat of this tithe before the Lord, in the place where He shall appoint. If the place where they lived should be too distant, however, to permit them to carry up their tithe with them, then they were to sell it, to carry the money with them, and to purchase 'oxen, or sheep, or wine, or strong drink, or whatsoever their soul desireth;' and to eat and rejoice before the Lord. At the wedding-feast, in Cana of Galilee (Jn. 2:2,11), Jesus turned water into wine, for the accommodation of the guests who were present; and Paul directs Timothy to drink a little wine, on account of his frequent infirmities. 1 Ti. 5:23. On special occasions of feasting, such as weddings, thanksgivings, and the like, the Jews were accustomed to drink wine, and the Scriptures no where speak of the custom with disapprobation. When Wisdom invites her guests to a feast (Pr. 9:2–5), she furnishes her table, and 'mingles her wine,' and cries, 'Come, eat of my bread, and drink of the wine which I have mingled.' The wise man directs that 'strong drink' should be 'given to him that is ready to perish, and wine unto those that be of heavy hearts.' Pr. 31:6.

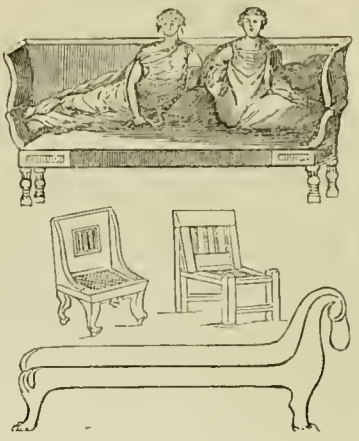
(2) Professor Stuart, to whom biblical literature is so much indebted, has recently devoted his attention to the subject of wines and strong drinks, as mentioned and approved of in the Bible, and has labored to

3. In Eastern countries, every preparation of milk is in general request. Coagulated sour milk, which is a most refreshing beverage, is prepared by the infusion of a certain herb, which causes fermentation. Butter is generally procured by putting the milk into a goat's skin, which is so tied up as to prevent the milk from running out, and then hung between the poles of a tent or house, where it is agitated in one uniform direction, till a separation is caused between the butter and the milk. Buttermilk is a luxury, and the chief dessert among the Moors; and when they speak of the extraordinary agreeableness of any thing, they compare it to buttermilk. It is no wonder, then, that Jael gave it to Sisera. Jud. 5:25. [The fresh, *sweet*, and pleasant ricotto or clotted goats' milk of the Levant, is made, the editor ascertained by boiling, and then curdling by rennet, &c.]

4. The Orientals are in the habit of rising early, commonly with the dawn, that they may have leisure to rest or sleep in the middle of the day. As soon as they are up, they take breakfast, which consists of bread, fried eggs, cheese, honey, and leben, or coagulated sour milk;* but sometimes they begin with grapes and other fruits, fresh gathered, and then have for breakfast bread, coffee, and good wines, particularly one of an exquisite flavor, called muscadel.† About 11 o'clock in the forenoon, in winter, they dine, and rather earlier in summer. A piece of red cloth, cut in a round form, is spread upon the divan under the table, to prevent it from being soiled, and a long piece of cloth is laid round, to cover the knees of such as sit at table; but the table itself has no covering, except the victuals. The dishes, &c. are disposed in proper order around the edges, and in the centre. Among the great, the dishes are brought in one by one, and after each person has eaten a little, they are changed.‡ The pottage of which we read in Scripture, was made by cutting boiled meat into small pieces, with rice, flour, and parsley; but sometimes of meal and herbs alone, for they eat but little animal food in the East.§ When they intend to honor any person at table, the master sends him a larger portion, as Joseph did to Benjamin. Ge. 43:34. In general, they sup about 5 o'clock in winter, and about 6 in summer.‖ As this much resembles their dinner, it is unnecessary to describe it.

5. Their mode of eating must not be overlooked. The thick meats they take up with the thumb and the two fore-fingers;¶ and their milk and pottage is eaten by dipping bread into it. When they drink water at table, it is usually out of shells, horns, or cups; but if from a river, they take it from the palm of the hands; or if from a pitcher, or the ground, they sock it through their sleeve, for fear of leeches. Wines were formerly very common among the Jews, being kept in leathern bottles (Mat. 9:17), and cooled by the snow of Lebanon.

6. Sitting at meals (till near the end of the times of the O. T.) appears to have been universal. Ge. 43:33. Ex. 32:6. 1 S. 20:5. Pr. 23:1. Ez. 44:3, &c. [The ancient Egyptians sat on their hams at meals, each to a



small table, also in chairs. The cut shows ancient Egyptian chairs and Grecian couches.] We have the first indications of the change of posture from sitting to lying, in Am. 6:4, and Judith 12:15, *Greek*. In our Savior's days, the reclining posture at meals had become universal; and every time that sitting at meat is mentioned in the N. T., it ought to have been rendered 'lying,' to make it accord with the universal practice.** [Comp. the cuts of the colored page.]

7. In former times, portions were sent to those who were absent. Ne. 8:10,12. Est. 9:22. It should ever be recollected, too, that the men and the women in higher life had separate tables (Est. 1:9), as is the case in the East at the present day,†† [though this was not the case in ancient Egypt.] The custom of the Arabs, also, who never preserve fragments of their meals, but invite the poor to partake of them, may explain the reason why Tobit sent for the poor to partake of his dinner (2:2); and why the poor, the maimed, and the blind, were invited to the rich man's supper, in Lu. 14:21.

8. From the Mishna it appears that the Jews had forms of thanksgiving, not only at the eating of the passover, but before and after ordinary meals, and even on the introduction of many of the dishes. The duty of Christians on this subject is enforced, not only by the reason of the thing, and the practice of the Greeks, Romans, and Jews, but by the example of our Savior, in Mk. 8:6. Jn. 6:11,23; and of Paul, in Ac. 27:35. In the end of the 5th book of the Apostolical Constitutions, is a form of grace or prayer for Christians.‡‡

§ 4. — *Social Intercourse.*

I. *Marks of Honor*: Presentation of Raiment. II. *Marks of Disgrace*: 1. Cutting the Beard — 2. Clapping the Hands and Hissing — 3. Refusing the Rites of Sepulture — 4. Disinterment of the Dead, &c. III. *Forms of Politeness*: 1. Salutations — 2. Prostration — 3. Presents made to Superiors — 4. Manner of conducting Visits.

I. The common method in the East of doing honor to an inferior, seems to have been by presenting him with a change of raiment. Da. 5:16. Alexander, the son of Antiochus Epiphanes, when he appointed Jonathan Maccabæus high-priest, and declared him the king's friend, sent him a purple robe and a crown of gold (1 Macc. 10:20); and he afterwards did him more signal honor, by sending him a buckle of gold, to wear on the shoulder, and to fasten his purple robe; as the use was to give to such as were of the king's blood. v. 89. See also 11:57,58. 1 Esd. 3:6. The princes of the East, even at the present day, have many changes of raiment ready, both as an article of wealth, and to suit the occasion. This accounts for the ease with which Jehu's mandate was obeyed, when he ordered 400 vestments for the priests of Baal, that none might escape. 2 K. 10:22. For a superior to give his own garment to an inferior, was esteemed a high mark of regard. Hence Jonathan gave his to David. 1 S. 18:4. And the following extract from Sir John Malcolm's History of Persia may serve to throw some light on Elisha's request to have the mantle of Elijah (2 K. 2:13) — 'When the Khalifa, or teacher of the Soufees, dies, he bequeaths his patched garment, which is all his worldly wealth, to the disciple whom he esteems the most worthy to become his successor; and the moment the latter puts on the holy mantle, he is vested with the power of his predecessor.'

II. The chief of the marks of disgrace noticed in the Scriptures are, subjecting men to the employment of women (La. 5:13); cutting off the beard, and plucking off the hair (2 S. 10:5. Is. 50:6); spitting in the face (Is. 50:6); clapping the hands, hissing, and making significant gestures. Ez. 25:6. Jb. 27:23. La. 2:15. Is. 57:4. But marks of disgrace were not confined to the living. They often extended to the dead, by refusing them the rites of sepulture (Re. 11:1–12); raising them after they had been interred (Jer. 8:1); forbidding them to be publicly lamented; allowing them to become the prey of ravenous beasts (Jer. 16:5–7. 19:7. 22:18,19. 2 Macc. 5:10); casting them into the common burial-ground (Jer. 26:23), and burning their bones into lime. Am. 2:1.

III. The modes of address and politeness, which custom has established in different nations, are various. In Judea, as in the East generally, they were very ceremonious and exact in their outward decorum; and in their mutual behavior they scrupulously observed all the rules and forms in which civility was usually expressed.§§

We collect from several passages in the O. T. that their salutations and expressions

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prove that the description of wine, the use of which was prescribed and sanctioned by the Almighty and his people, was the unfermented juice of the grape, and not wine produced by the process of fermentation. The inquiry is one that merits all the attention that can be given to it; but it would be out of place to enter upon it here. [See an article on this by Rev. Mr. Schauffler, in the Bib. Repos.] We will only remark, therefore, that the attempt to show that the approved wine is always called תירוש, *tirosh*, while the fermented, intoxicating, and denounced liquor is as uniformly called יין, *ayin*, fails in its object; because, in Pr. 31:6, among other places, it is directed that wine (יין, *ayin*) should be given to those who are heavy of heart, or bitter of soul.

(3) Although the wine used in Eastern countries is in general very rich in quality, it is at times mixed with spices, especially myrrh; and this mixture was sometimes denominated by the Hebrews from a word which signifies *mixed*. But the word in question (כּרשׁל), for the most part, means a wine diluted with water, which was given to the buyer instead of good wine, and was consequently used tropically for any kind of adulteration. Is. 50:22. 2 Co. 2:17. Wine was frequently diluted after it was bought. There is a sort of wine called שׁכר [*shkr*], Gr. *sikera*, or 'strong drink.' It was made of dates, and of various sorts of seeds and roots, and was sufficiently powerful at any time to occasion intoxication. It was drunk mixed with water, and from this was made an artificial beverage (מסך), which was taken at meals, with vegetables and bread. Ru. 2:14. It was also a common drink (Nu. 6:3), and was used by the Roman soldiers. Mat. 27:48. Further, there is a wine called by the Talmudists *vinegar*, whence the passage in Mat. 27:34, may be explained.

(4) The vessels used for drinking were, at first, *horns*; but the Hebrews used horns only for the purpose of performing the ceremony of anointing. The other drinking vessels were, a *cup of brass*, covered with tin, in form resembling a lily (1 K. 7:26); and the *bowl*, resembling a lily also (Ex. 25:33), although it seems to have varied in form, for it had many names.

* Russel, vol. i. p. 166. D'Arvieux, p. 24. Pococke, vol. i. p. 57. Clarke, vol. iii. p. 419, 4to. [Often the coagulation is not sour.]

† Chandler, p. 18.

‡ Russel, vol. i. p. 172.

§ La Roque, p. 199.

‖ Russel, vol. i. p. 166.

¶ To put more fingers in is a mark of gluttonous and indolent clownishness; and thus the Ed. of the Pictorial Bible tr. Pr. 19:24, 'hideth his hand in the dish;' i. e. to clutch a great deal at once, being too lazy to take little morsels, and often. Ed.

** Campbell on the Gospels, Diss. viii. p. 3.

†† Murray's Account of Discoveries and Travels in Asia, b. ii. ch. 8. Burckhardt's Travels in Syria, &c. pp. 484–488.

‡‡ Brown's Jewish Antiq. pt. ix. sect. 5.

§§ Among the Eastern nations, it was ever customary for the common people, whenever they approached their prince, or any person of dignity, to prostrate themselves. [Comp. the cuts of the colored page.] This mode of address obtained also among the Jews. When honored with admittance to their sovereign, or introduced to illustrious personages, they fell down at their feet, and continued in this servile posture till they were raised. There occur many instances of this custom in the Scriptures. The wise men who came from the East, when they saw the child Jesus with his mother Mary, fell down and worshipped him; as did great numbers in after-times. It was also customary to kiss the hand or the feet of the person approached; to kiss the hem of his garment; or to embrace his feet. Lu. 7:38,45. Mat. 28:9.

From time immemorial it has also been the universal custom in the

of affection, on meeting each other, were extremely tedious and tiresome, containing many particular inquiries after the person's welfare, and the welfare of his family and friends; and, when they parted, concluding with many reciprocal wishes of happiness and benediction on each other. Much time was spent in the rigid observance of these ceremonious forms: when our Lord, therefore, in his commission to the Seventy, whom He despatched into the towns and villages of Judah to publish the gospel, strictly ordered them to 'salute no man by the way' (Lu. 10:4), he designed only, by this prohibition, that they should suffer nothing to retard and impede them in their progress from one place to another; and that they should not lavish those precious moments, which ought to be devoted to the sacred and arduous duties of their office, in observing the irksome and unmeaning modes of life. Not that our Lord intended his disciples should studiously violate all common civility and decency, and industriously offend against the rules of courteousness and decorum; on the contrary, He commanded them, upon their entrance into any house, to salute it (Mat. 10:12), and observe the customary form of civility in wishing it peace, or universal happiness. Lu. 10:5. Elisha, thus despatching his servant Gehazi to recover the son of the Shunamite, strictly enjoins him to make all the expedition possible. 2 K. 4:29.* Though the terms of these modes of address and politeness are expressive of the profoundest respect and homage, they soon degenerate, through constant use and frequency of repetition, into mere verbal forms and words of course, in which the heart has no share. To those empty, insignificant forms which men mechanically repeat at meeting or taking leave of each other, there is a beautiful allusion in the following expression of our Lord, in his last and consolatory discourse with his disciples, when he assured them he would soon leave them and go to the Father: 'Peace I leave with you; my peace I give unto you: *not as the world giveth* give I unto you.' Jn. 14:27. — Since I must shortly be torn from you, I now bid you adieu, sincerely wishing you every happiness: not as the world giveth give I unto you — not in the unmeaning, ceremonial manner the world repeats this salutation; for my wishes of peace and happiness to you are sincere, and my blessing and benediction will devolve upon you every substantial felicity. This throws light upon one of the most beautiful pieces of imagery which the genius and judgment of a writer ever created. In the Epistle to the Hebrews (11:), the author informs us with what warm, anticipating hopes of the Messiah's future kingdom those great and good men, who adorn the annals of former ages, were animated. *These all*, says he, *died in faith* — they closed their eyes upon the world, but they closed them in the transporting assurance that God would accomplish his promises. They had the firmest persuasion that the Messiah would bless the world. By faith they antedated these happy times, and placed themselves, in idea, in the midst of all their fancied blessedness. They hailed this most auspicious period — *saluted* it, as one salutes a friend whose person we recognize *at a distance*. *These all died in faith* — died in the firm persuasion that God would accomplish these magnificent promises, though they themselves had not *enjoyed* them, but only had seen them *afar off*. God had only blessed them with a *remote prospect of them*. *They were therefore persuaded of them* — they had the strongest conviction of their *reality* — *they embraced them* — with transport *saluted*† them *at a distance* — confessing that they were but *strangers* and *pilgrims* upon earth, but were all travelling towards a city which had foundations, whose builder and maker is God!

East to send presents one to another. No one waits upon a prince, or any person of distinction, without a present. This is a token of respect never dispensed with. Let the present be ever so mean and inconsiderable, yet the intention of the giver is accepted. Plutarch informs us, that a peasant happening to fall in the way of Artaxerxes, the Persian monarch, in one of his excursions, having nothing to present to his sovereign, according to the Oriental custom, the countryman immediately ran to an adjacent stream, filled both his hands, and offered it to his prince. The monarch smiled, and graciously received it, highly pleased with the good disposition the act manifested. (Harwood's Introduction, vol. ii. pp. 279-287.) All modern books of travels into the East abound with examples of this universally-prevailing custom. 'It is accounted uncivil,' says Maundrell (Journey, March 11), 'to visit in Syria without an offering in hand. All great men expect it, as a kind of tribute to their character and authority; and look upon themselves as affronted, and even defrauded, when this compliment is omitted. Even in familiar visits among inferiors, you will seldom see them come without bringing a flower, or an orange, or some other token of respect, to the person visited; the Turks, in this point, keeping up the ancient Oriental custom, as hinted 1 S. 9:7,8 — "If we go," says Saul, "what shall we bring the man of God? there is not a present," &c.; which words are unquestionably to be understood in conformity to this Eastern custom, as relating to a token of respect, and not a price of divination.'

The same writer thus describes the mode of visiting in the East: 'When you would make a visit to a person of quality, you must send one before with a present, to bespeak your admission, and to know at what hour your coming may be most seasonable. Being come to the house, the servants meet you at the outermost gate, and conduct you toward their lord's or master's apartment; other servants (I suppose of better rank) meeting you in the way, at their several stations, as you draw nearer to the person you visit. Coming into his room, you find him prepared to receive you, either standing at the edge of the duan, or else lying down at one corner of it, according as he thinks it proper to maintain a greater or less distinction. Being come to the side of the duan, you slip off your shoes, and, stepping up, take your place, which you must do, first, at some distance, and upon your knees, laying your hand very formally before you. Thus you must remain till the man of quality invites you to draw nearer, and to put yourself in an easier posture, leaning upon the bolster. Being thus fixed, he discourses with you as the occasion offers, the servants standing round all the while in a great number, and with the profoundest respect, silence, and order imaginable. When you have talked over your business, or compliments, or whatever other concern brought you thither, he makes a sign to have things brought in for the entertainment, which is generally a little sweetmeat, a dish of sherbet, and another of coffee; all which are immediately brought in by the servants, and tendered to all the guests in order, with the greatest care and awfulness imaginable. And they have reason to look well to it; for should any servant make but the least slip or mistake, either in delivering or receiving his dish, it might cost him 50, perhaps 100 drubs on his bare feet, to atone for the crime. At last comes the finishing part of your entertainment, which is, perfuming the beards of the company — a ceremony which is performed in this manner: — They have for this purpose a small silver chafing-dish, covered with a lid full of holes, and fixed upon a handsome plate. In this they put some fresh coals, and upon them a piece of lignum aloes, and then shutting it up, the smoke immediately ascends, with a grateful odor, through the holes of the cover. It is held under every one's chin, and offered, as it were, a sacrifice to his beard. It is understood to give a civil dismissal to the visitants, intimating to them, that the master of the house has business to do, or some other avocation, that permits them to go away as soon as they please; and the sooner after this ceremony the better. By this means you may, at any time, without offence, deliver yourself from being detained from your affairs by tedious and unseasonable visits, and from being constrained to use that piece of hypocrisy, so common in the world, of pressing those to stay longer with you, whom, perhaps, in your heart, you wish a great way off, for having troubled you so long already.' 'Journey,' March 13.

* See Fragments to Calmet, No. 40.

† The word, in the original, is the same as is always used in salutations.

APPENDIX

TO THE

GUIDE TO THE STUDY OF THE BIBLE,

(COMPLETING THE BIBLICAL HISTORY, CHRONOLOGIZED.)

The following tables are here introduced to complete the Chronological Arrangement of Scripture by the Rev. George Townsend, promised at the commencement of the Chronicle, in the introduction to the first volume of the Comprehensive Commentary.

It was there called the Sacred Chronicle, and has been continued in each successive volume of the Commentary, in the Old Testament, down to that disastrous period of Jewish history, commonly called the Babylonish captivity. With this fact the Chronicle was ended in the close of the third volume; and, at this point of the history, it is here again taken up, and runs on to the end of the Old Testament Canon. The history contained in the Four Gospels, as arranged by Townsend, would form Period IX. This period, being already given in the Guide, pp. 90–95, is omitted in this Appendix; and the Chronicle is continued with Periods X., &c., which close the Bible History. Townsend's Notes to his Arrangement of the New Testament, being too long for our purpose, are omitted, and his tabular view of the Arrangement only is given. Ed.

SACRED CHRONICLE.

Concluded from 'Comprehensive Commentary,' Vol. III. p. 924.

PERIOD VII.*a* THE BABYLONISH CAPTIVITY,—SEVENTY YEARS,—FROM 606 TO 536.

CHAP. I. *Events at Jerusalem, between the commencement of the captivity and burning of the temple.* § I. *Reign of Jehoiakim continued; 2d reading of the roll,* Jer. 36:2. *to end.* *b* § II. *Rebellion and death of Jehoiakim,* 2 K. 24: part of v. 1.*c* and v. 2. 2 Chr. 36:5. 2 K. 24: 5. 2 Chr. 36:8. § III. *R. of Jehoiachin, 19th k. 3 months; captivity of Ezekiel, &c. &c.,* 2 K. 24:6—9.*d* Jer. 22:24. to end. Jer. 23: 2 K. 24:10—16.*e* 2 Chr. 36:9, 10. § IV. *Accession of Zedekiah; prediction of the restoration of the Jews,* Jer. 52:1—3, 21.*f* § V. *Prediction of the duration of the captivity,* Jer. 29:1—14. *g* 29:16—21. 29:15. 29:21. to end. § VI. *Prophecy of the restoration of the Jews,* Jer. 30,*h* 31. § VII. *Fate of the surrounding nations prefigured; Hananiah, the false prophet, punished with death,* Jer. 27,*i* 28. § VIII. *Prophecy of the fate of surrounding nations,* Jer. 48,*j* 49. § IX. *Prophecy against Babylon,* Jer. 50,*k* 51. § X. *General introduction to the narrative of the destruction of the temple and Jerusalem,* 2 Chr. 36:11—21. 2 K. 25:1, 2. § XI. *Approach of the Chaldean army; capture of Zedekiah and the city foretold; the Hebrew slaves released,* Jer. 39:1. 37:1—4.*l* 34:1—10. § XII. *Imprisonment of Jeremiah,* 32,*m* 33. § XIII. *The Chaldeans raise the siege of Jerusalem, and march against Pharaoh-Hophra, k. of Egypt,* Jer. 37:5. § XIV. *The destruction of the Philistines and the Egyptians foretold,* Jer. 47. *n* 37:6—10. § XV. *On the departure of the Chaldeans the Hebrew slaves are recalled,* Jer. 34:11. *o* to end. § XVI. *Jeremiah, attempting to make his escape from Jerusalem, is again imprisoned,* Jer. 37:11. *p* to end. XVII. *Jeremiah, applied to by the k., repeats his former predictions,* Jer. 21:*q* § XVIII. *Jeremiah committed to the dungeons of Malchiah,* Jer. 38: *r* 39:15. to end. § XIX. *Capture of Jerusalem and of Zedekiah,—the deliverance of Jeremiah,* 52:5, 6. 39:3. 52:7—11. 39:11—14. 52:24—27. § XX. *Burning of the temple at Jerusalem,* Jer. 52:12—14. 52:17—23. 52: 15, 16. 39:10. Ps. 79, *s* 74, 83, 94, with 2 K. 24: 17. to end. Jer. 52:4. 39:2. and 4—9. 2 K. 25:3—22. § XXI. *The Lamentations of Jeremiah over the desolations of his country,*[1] Lam. 1, 2, 3, 4, 5.

a The great object of that revelation which God, at various times, and in divers manners, imparted to men, was to establish among them the knowledge of Himself, and gradually to direct their attention to his Son. ' '

The Israelites, on every opportunity, showed they were not entirely alienated from the false worship of the neighbouring nations; and, for a long course of years, they were exercised with a variety of dispensations. When obedient to the laws and service of God, they were triumphant and prosperous, when they forsook Him, they were in distress and bondage. Often as the people apostatized, idolatry never received support from the head of the nation till the time of Solomon, who was the first ruler that erected an idolatrous altar, and who bowed down before a graven image. With this act idolatry may be considered as usurping the established dominion of the true religion, and to reign in her stead. The nation soon after divided; the ten tribes wholly revolted from the God of their fathers, and formed themselves into a distinct people. They resisted all appeals of their prophets, the miracles of Elijah and Elisha, the judgments of God, the continued fulfilment of various predictions, and every other evidence of the truth of their Scriptures, and were at last taken captive at 3 several invasions, by he kings of Assyria; by Tiglath-pileser, in the reign of Ahaz; by Shalmaneser, in that of Hezekiah; and by Esarhaddon, in the reign of Manasseh.

The people of Judah, though frequently relapsing into idolatry, had never so entirely devoted themselves to it, as totally to renounce the worship of God: and they were still permitted to continue in the promised land more than 100 years after the great captivity of the ten tribes by Sennacherib. During the whole of this period, they were constantly appealed to by judgments, prophecies, and promises, to repent of their idolatries, and to become wholly devoted to the God of their fathers.—There seemed to have been, in the kingdom of Judah, an unintermitted contest between the worshippers of Jehovah and those of idols: but the party of the latter so predominated, that all the exertions of good kings, and the constant exhortations and denunciations of the prophets were ineffectual to produce a reformation: the attachment of the Jews to the worship of the God of their Fathers, gradually and visibly declined, till an open and general apostasy threatened to ensue.—The prophets of the Lord were insulted, imprisoned, and slain. Idolatry was openly advocated,—its grossest superstitions resorted to,—and the worship of Jehovah abandoned. Prosperity and adversity, prophecy and miracles, the desolations of war, the loss of power, wealth, pre-eminence, and liberty, were alike in vain inflicted, to reclaim this rebellious race. 'The whole head is sick, and the whole heart faint'—An universal degeneracy prevailed, and threatened in a short time to annihilate God's visible church upon earth. To wean the Jews from this universal idolatry, and to continue the knowledge of the true God in the world; not only to this single nation, but to all the future nations of the earth; God, in his mercy, inflicted a new judgment on his people, to the gracious effects of which, we may, perhaps, even to this day, consider ourselves indebted for the Hebrew scriptures, and the very existence of the Christian church.—While their sad and desolate state naturally tended to excite in them serious reflections on their past conduct,—while the recollections of their iniquities and idolatry would be still fresh in their memory, and the denunciations and predictions of their prophets were too faithfully accomplished, and too severely felt,—(Lev. 26:30—36, &c.) they learned to detest the cause of all these sufferings, to honor God and keep his laws. This dispensation was also calculated to spread the knowledge of God in those eastern countries, where the Jewish people were stationed.—Through the merciful interposition of divine providence, some of the distinguished captives were raised to the highest posts of dignity and power in the courts both of Assyria and Persia, and the greatest monarchs, from their constancy and fidelity, openly confessed the living and true God, Dan. 2:47. &c. 4:34 &c.; and made decrees in favor of his worship, Esther 8:7. &c. Dan. 3:29. 6:26. The great Cyrus was so well acquainted with the true God, that one of his first acts, after he obtained the empire of Persia, was to make a decree for the return of the Jews, to rebuild the temple.—They were then a burning and shining light to all the eastern countries: and thus, in this dispensation, the Almighty, in punishing his peculiar people, and in bringing about their reformation, made them the messengers of his glory and power, and the instruments of his mercy, to nations that were in 'darkness and the shadow of death.'

b It has been already stated, that the roll of Jeremiah's prophecies is supposed to have been read twice.—From v. 9. and 10. of Jer. 36: it appears, that the second time it was read was on the fast day in the 9th month of the 5th year of Jehoiakim. This day of humiliation, in all probability, was appointed by the king, or the Sanhedrim, in remembrance of some great calamity, as the great day of fasting and expiation, annually observed by the Jews, was always held on the 10th of Tisri. This fast, therefore, is generally supposed to have been instituted in commemoration of the calamity which had befallen Jerusalem, on the same day of the preceding year, when Nebuchadnezzar took Jerusalem; and it is still observed by the Jews in reference to this event.—This part of ch. 36: is inserted here, on the united authorities of Calmet, Prideaux, Lightfoot, Taylor, and Usher.

c Jehoiakim rebelled against Nebuchadnezzar 3 years after that monarch had released him from fetters, and restored him to his kingdom. This division of the v., though very abrupt and singular, is unavoidable, from the necessity of attending to the history. Nebuchadnezzar, on this revolt, being probably prevented from going himself to Jerusalem, by being engaged in observing the motions of the Medes and Lydians, between whom, in the 10th year of Jehoiakim, he was called upon to mediate a peace, sent orders to all his lieutenants, and governors of provinces, to make war upon the weakened kingdom of Judah, and to ravage the land on every side.—This brought upon Jehoiakim all the neighboring nations, subject to Babylonian power.—At the end of 3 years, during which time he had suffered the people had been constantly harassing the surrounding country, they at length united against Jerusalem, Jehoiakim, it is generally supposed, was taken prisoner in a sally which he made upon them; and, being slain with a sword, according to the prediction of Jeremiah, his dead body was ignominiously cast out into the highway, without one of the gates of Jerusalem. *Prideaux's* Connect.

d On comparing 2 K. 24:8 with the par. pass. 2 Chr. 36:9. we observe, that in the first of these Jehoiachin is said to have been 18 when he began to reign; and, in the other, that he was only 8 years old. This difference may be reconciled, either by supposing that the custom of uniting the successor to the throne with its actual possessor, which seems to have uniformly existed in the kingdom of Judah, had been here adopted, or, as Lightfoot conjectures, that the commencement of the captivity is referred to in 2 Chr. 36:9. : and that this passage signifies, that Jehoiachin began to reign in the 8th year of the first captivity by Nebuchadnezzar. Unmoved either by the warning of Jeremiah, the calamities of his country, or the fate of his fathers, Jehoiachin continued to 'do evil in the sight of the Lord.' His conduct provoked a bitter declaration of God's wrath against him, by the mouth of the prophet Jeremiah, and it was as bitterly executed upon him. After Jehoiakim's death, Jerusalem was still besieged by the governor of the provinces, and the other officers of Nebuchadnezzar; and at the end of three months, the king himself, having settled the affairs of Asia Minor, advanced with the royal army, and laid siege, in person, to that city. Jehoiachin, finding it was not possible to defend Jerusalem, surrendered it, with himself, his mother, his princes, and his servants, to Nebuchadnezzar. He was immediately put into chains, and carried prisoner to Babylon, where he continued till Nebuchadnezzar's death, shut up in prison, for at least 37 years. The latter part of this prophecy (Jer. 22:29.) is thus tr. by Dr. Hales:—'Oh earth! earth! earth! hear the word of the Lord. Thus saith the Lord, write this man childless. A man who shall not prosper in his days: For none of his seed shall prosper, Sitting upon the throne of David, And reigning any more over Judah.'—When Jehoiachin was thus deposed, Nebuchadnezzar, Zedekiah was made king: and none of Jehoiachin's family ever came to the throne. For allowing that Sheshbazzar (who was appointed governor of Judea under the title of Zerubbabel, at the return from the captivity in the first year of Cyrus, Ezra 1:8.) was the lineal descendant of Jeconiah, 1 Chr. 3:17, 18, 19. Mat. 1:12. yet, he was merely a provincial governor, Hag. 1.1.: a mere vassal of the king of Persia, in whom the sovereignty rested, and therefore he could not be considered as sitting on the throne of David, and ruling in Judah. Not any of the kings that reigned afterwards in Judah were even of the family of David, till Christ Himself came; not of the seed of Jehoiachin, but descended from the same ancestor by a collateral line. The prophet emphatically and solemnly calls upon the earth, to witness the dissolution of the temporal kingdom of the house of David, and predicts, in a beautiful metaphor before used by Isaiah, the spiritual kingdom that should succeed it, (comp. Jer. 23:5. with Isa. 11:1.) and thus, at the very moment when the failure of Solomon's house is denounced, God in his mercy declares, He will raise from the root of Jesse an everlasting kingdom, a righteous Branch, to live and flourish for ever. Ch. 23: begins with denunciations of woe against evil shepherds. Zedekiah is generally supposed to be alluded to as one, v. 1, 2. From v. 3—9, the people are consoled with gracious promises of future blessings, of their return from captivity, and of the glorious establishment of the Messiah's kingdom. Jeremiah, then, with a broken heart, seems to revert again to the ruin that awaited the house of David, and, in proclaiming its decay, denounces the just judgments of God on those false prophets. The threatening in the last two vs. of this ch. is still fulfilling, and the Jews will remain 'an everlasting reproach' and 'a perpetual shame,' till they shall be finally restored to the city of their fathers.—Lightfoot; Blaney; Hales.

e Ezekiel and Mordecai were among the captives carried to Babylon after the surrender of Jehoiachin, and this second conquest of Jerusalem by Nebuchadnezzar. Ez. 1, 2. Est. 2:6.

f The date and place in this ch. are assigned in v. 1. The prophecy it contains must have been delivered at the very beginning of Zedekiah's reign, as Jehoiachin's captivity is mentioned as having lately taken place.

g Dr. Blaney observes (on Jer. in loc.), 'no person can read this ch. with attention, without being sensible of an embarrassment and incoherence in particular parts of it, which leaves a suspicion of a capital defect either in the text or in the arrangement. Happily the LXX. steps in here to our relief, by evidencing a transposition of v. 15. which they have placed, where undoubtedly it ought to stand, immediately before v. 21.' The false prophets alluded to in v. 15. too, are mentioned by name in v. 21. Nebuchadnezzar, on finding that the Jews were prevented from settling in the places assigned to them, by the vain predictions of their false teachers, ordered Zedekiah and Ahab (who are supposed to have been the two elders that conspired against Susannah) to be seized and roasted to death. Some of the Jewish captives, unwilling to submit to their appointed chastisement, requested Shemaiah the Nehelamite, to write by the same messengers to Zephaniah, the second priest of the temple, complaining of the conduct of Jeremiah, in writing his hortatory letters, and requesting that he might be reproved for the same. A severe judgment is, in consequence, pronounced upon Shemaiah.

h These two chapters of Jeremiah are made to follow the 29th, on the united authority of Blaney, Lightfoot, and others. As there is no particular date annexed to this prophecy, it is not unreasonable to suppose, it was delivered immediately after the preceding one. The temporal deliverance of the Jews from Babylon, is always regarded as a type of their spiritual and glorious redemption; and both events are frequently connected in the prophetic writings: the accomplishment of the former, affording the Jews the strongest possible evidence, that the latter too, how remote soever, would be effected. These chs. predict not only the restoration of the captives at Babylon, but of Israel also: the ten tribes carried away by Shalmaneser, and the whole tenor of the prophecy gives us reason to expect a complete and universal deliverance; when God will manifest Himself, as formerly, the God and Patron of all the families of Israel, and not of a few only. This great redemption remains to be accomplished in the reign of the Messiah, when there can be no doubt, that this prophecy of the final spiritual establishment of the Jews, will be as faithfully fulfilled, as that which predicted their temporal return to the holy city. Rachael is represented (v. 15—18.) as just risen from her grave, refusing to be comforted for her children, who are all either slain or gone into exile. The evangelist applies this prophecy to Herod's massacre of the infants at Bethlehem, (Mat. 2:17, 18.) but this cruel destruction could not have been the primary signification of the prophecy, as the sequel consoles Rachael with the promise, that her children were not lost for ever, that they should still reward her care, and 'come again from the land of the enemy.' The vision closes with an allusion to the circumstances that attended the first introduction of the Jews to the land of Canaan, when each family had a separate portion assigned them for their own cultivation and subsistence; and each individual, in consequence, became a husbandman, and feeder of flocks. No more, hereafter, should suffer for the sins of another: but that 'every one shall die for his own iniquity,' only.

i By some error of the transcribers, the word Jehoiakim has been inserted in 27:1. which is placed here on the authority of Dr. Blaney. Lightfoot would insert the 4th of Jehoiakim, on the supposition, that Jeremiah spoke prophetically, both of Zedekiah's reign, and of the surrounding kings who sent messengers to him to make a league against Egypt. It is so difficult to reconcile the common reading with what follows, that Mr. Lowth acknowledges, that the least forced way of solving the difficulty, is, to say, that Jehoiakim crept into the text instead of Zedekiah, by the negligence of the scribes. We accordingly find Zedekiah in one MS. of good repute and antiquity, in the margin of another, and most probably it was so in the text of a third, where the *Yodh* was evidently *Teadhe* at first, and the remainder of the word is upon an erasure. The Syriac and the Oxford MS. of the Arabic version also read Zedekiah.

Hananiah was one of those false prophets who deceived the Jews with the hope, that the yoke of the king of Babylon would be broken 'within two full years,' and the captives restored. Jeremiah consents (v. 5—9.) to acknowledge Hananiah to be a prophet of the Lord, should his prediction be accomplished; in confirmation of which the latter takes the yoke from Jeremiah's neck, and breaks it, (v. 10.) Jeremiah is then commanded to declare, that the yokes of wood, that Hananiah had broken, should be made, unto these nations, yokes of iron; and farther, to convince the people that he was not a true prophet, but that he 'taught rebellion against the Lord,' his death, within the year, is predicted, and takes place two months afterward.

j Chs. 48 and 49: are placed in this section on account of their apparent connexion with the two preceding chs. The only date that the chs. bear, is contained in v. 34. And it seems probable, therefore, that the prediction against Elam was uttered soon after those in the former part of the ch., but not added to them till the time of Ezra.

k We learn from 51:59. that Zedekiah went to Babylon attended by Seraiah, and probably for the purpose of paying the tribute which Nebuchadnezzar had imposed on him. The prophet embraced the opportunity of sending various predictions to his brethren of the captivity. Ezekiel had not yet received his commission to execute the prophetic office, and it belonged therefore to Jeremiah to watch over their spiritual welfare. This prophecy was delivered in the 4th of Zedekiah, (ch. 51: 59.) and Jeremiah desired after it had been read at Babylon it should be sunk to rise no more, in the river Euphrates; thereby intimating the perpetual destruction of that proud city.

l In the arrangement of the circumstances which took place at Jerusalem between the approach of the Chal-

Ancient Egyptian winnowing and storing grain; from the monuments.

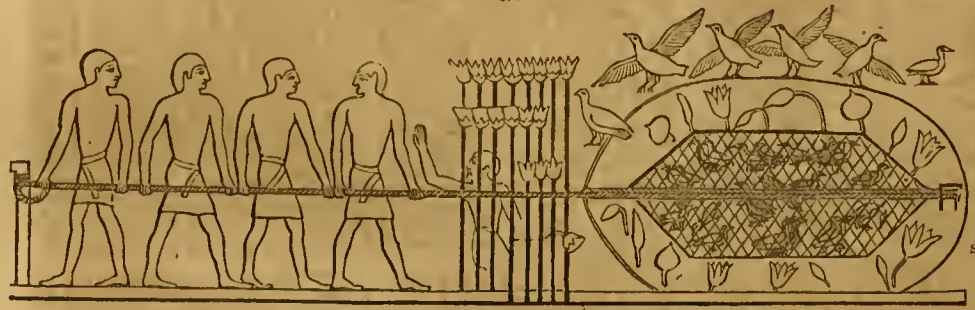
Ancient Egyptian Saw.

Ancient Egyptian weighing, reckoning with abacus, and taking account.

Ancient Egyptian chairs and stools.

Anc. Eg. drill and bow.

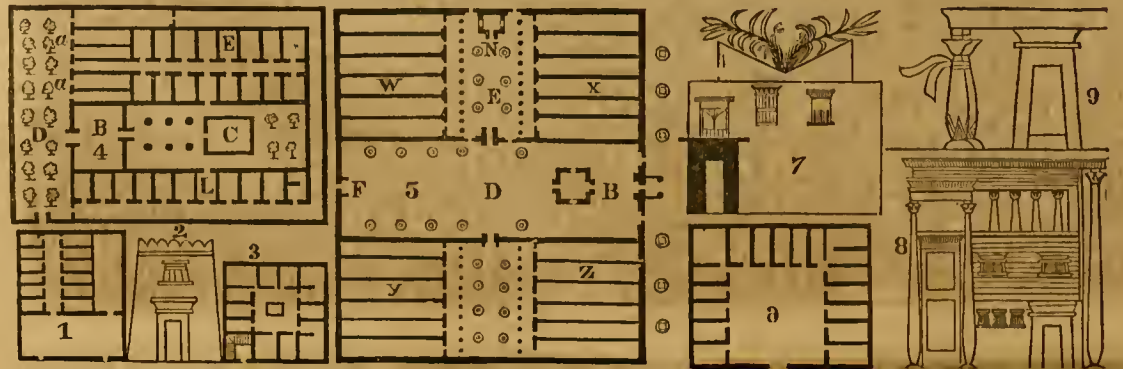
Anc. Eg. spear-making.

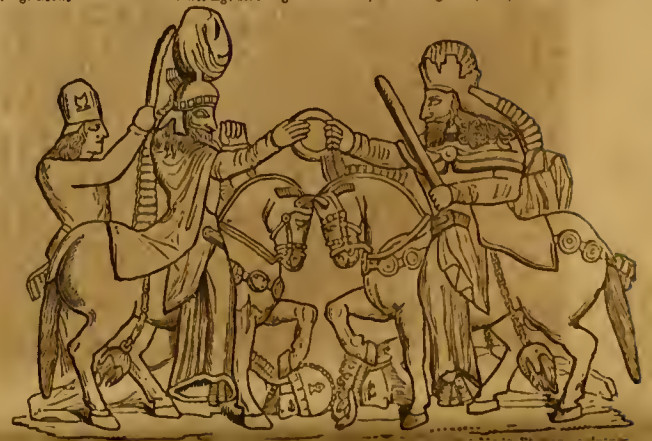


Egyptian bird-net of the 'fowler,' from the ancient monuments.

Sawing and splitting, from Anc. Eg. Mon.

Anc. Eg. blocking out of stone; measuring-reed, line, &c.





dean army and the eventful capture of the city, I have been principally guided by the accurate and learned Prideaux. The contents of Jer. 39:1. sufficiently show, that this v. may be rightly placed first, as introductory to the whole account. As Jeremiah was put into prison the first time, 37:4, while the Chaldeans were besieging the city, i. e. at the beginning of the 10th year, and before the army of Pharaoh-Hophra came from Egypt, it is evident that this part of the ch. precedes, in historical order, both the account of his imprisonment, and the delivery of the prophecy, (Jer. 36:1—6.) which is supposed to have occasioned this confinement. Blaney, and others, differ from Prideaux, and think the prediction contained in ch. 21: was the cause of the prophet's punishment. Both these chs. announce the burning of the city, and the captivity of Zedekiah; but in Jer. 34:1. we read the prediction was delivered on the commencement of the siege, by immediate inspiration, without any application from the king: while Nebuchadnezzar was still engaged in fighting against the cities of Judah, and had perhaps just reached Jerusalem. The latter prediction, (chap. 21.) on the contrary, was spoken in reply to the message from the king, sent by Pashur and Zephaniah, after his imprisonment; and in it Jeremiah recapitulates his first prediction, with some additional announcations; upon which he is still more strictly confined in the dungeon of Malchiah.

m The place and date of these chs. are assigned in ch. 32:2. From the Babyl. captivity to the coming of Christ, David was without a successor of his family sitting upon the throne of Judah or Israel. And from the destruction of Jerusalem to the present time, the Jews have had neither a king nor a regular priesthood. It is evident, therefore, the time is not yet arrived for the actual accomplishment of this prophecy; it remains to be fulfilled in those days when Israel and Judah shall be restored under Christ, *their Righteousness*. Admitting this, and that all the families of Israel shall again be re-established in their own possessions, what improbability is there, that the two families of David and Levi, may actually revert also to the ancient privileges, subject only to the supreme authority of the Messiah, and continue to enjoy them, as is here expressly declared, in uninterrupted succession, to the end of the world. *Blaney*, Notes on Jeremiah. *Prideaux*'s Connect.

n As no history, sacred or profane, has mentioned the capture of Gaza, by Egypt, there is no means of ascertaining the precise date of this prophecy. Lightfoot has placed it in this 9th year of Zedekiah; on the supposition that Gaza was taken, by Pharaoh's army, soon after this time.—In v. 4. the Philistines are called the remnant of the country of Caphtor. This expression, perhaps, will serve as a clue to the right understanding of the history. On consulting the map of Palestine, we find that Gaza was a city of the tribe of Judah, and that it was near the seacoast. The circumstances related concerning it in the O. T., prove the great importance attached to [this 'key,' as it was called,] both by the Israelites, and the surrounding nations. The contests for it, are supposed by Calmet to have been occasioned by its favorable situation for commerce. The revolutions of preceding ages, however, furnish more powerful reasons.

In Gen. 10:13,14. we read, Mizraim 'begat Ludim, and Anamim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.' And in Deut. 2:23. Moses, in commanding the Israelites not to interfere with the possessions of the Ammonites, leaves his immediate subject, and gives a short history of the conquest of the Zamzummims by the Ammonites, in a prior age. This conquest leads us to allude to the defeat of the Horims by the Edomites, and in v. 23. to the overthrow of the Avims by the Caphtorims; his words are, 'the Avims which dwelt in Hazerim, even unto Azzah, the Caphtorims which came out of Caphtor destroyed, and dwelt in their stead.' Azzah is the same as Gaza: the *zn*, which commences the Heb. name, being, by the Sept. pronounced as a *G*.

From comparing these expressions, it evidently appears that the Philistim, who may be considered the same as the Egyptians, invaded Palestine, (to which they gave their name,) by the S. W.; and, leaving the country of the Caphtorim, took possession of the seacoast as far as Gaza, before the Israelites entered the Holy Land on the eastern side over the river Jordan.

Bp. *Cumberland*, in his Dissertation on Deut. 2:23. has plainly shown, that Caphtor was the same as Pelusium; and, on referring to the map, it will be seen, that the Pelusiac mouth of the Nile is the nearest branch of that river to the country thus invaded. By keeping possession of Gaza, or of Ashkelon, on one side, and of Pelusium on the other, the Egyptians and Philistines maintained under their domination the whole of this part of the seacoast; a territory eminently valuable to them. Besides which, it was the conquest of their ancestors, and a sure protection to their own territory: it was a certain source of revenue, and afforded an easy admission into the country of the Israelites, whenever the distresses of the Jews, or their own ambition prompted them to make an invasion. The Egyptians and the Philistines, therefore, who were the remnant of the country of Caphtor, seeming at this juncture the distress of Judea, most probably attempted to regain possession from the Jews, or Assyrians, on the seacoast, from Pelusium to Ashkelon. Egypt and Assyria were the two powerful nations who were contending for empire: the impoverished and crumbling dominion of Judea was divided between them at their pleasure. The king of Assyria invading it from the E. and N., had taken all its fortified towns, except Jerusalem, Lachish, and Azekah, which two last places were not far distant from Gaza. I have supposed, therefore, that, on Nebuchadnezzar's rapid success in Palestine, the king of Egypt, in union with the Philistines, was making an attempt to recover possession of the much desired territory from Pelusium and Ashkelon. In his progress through the country 'he smote Gaza,' and this conquest, with the proximity of the Egyptian army, to those divisions of Nebuchadnezzar's army which were besieging Lachish and Azekah, occasioned the raising the siege of Jerusalem by the larger part of the Chaldean army; on seeing which, the Egyptians retreated to their own country, and left Zedekiah and the Jews to their fate.

Dr. Blaney suggests, that Gaza might have been taken by the Egyptians on their retiring before the army of Nebuchadnezzar; but it is not probable, that an army, which was hastily retreating to its own territory for safety, would stop before a strongly fortified town, besiege, and capture it. Others have supposed, that it was taken by Pharaoh-Necho, on his return from the battle of Megiddo, where Josiah was killed, and when all the country submitted to his victorious arms. But we have no authority, either for supposing that the whole country submitted to Pharaoh, or that Jeremiah should predict the destruction of the Philistines, on the capture of that town, more than on the capture of any other. On considering the various authorities, it seems most probable, that the capture of Gaza must either have been the cause of Nebuchadnezzar's raising the siege of Jerusalem; or, that it was taken about the time when Lachish and Azekah were besieged by the Chaldean army. Vide Bp. *Cumberland*'s Origines Gentium; *Faber*'s Pag. Idol.; *Lightfoot*, in loc.; Dr. *Blaney*, in loc.; *Calmet*'s Dict. art. Gaza.

o See note, on the first part of ch. 34.

p The place and date of this part of Jer. 39: are assigned in ch. 11.

q For the reasons why ch. 21: is inserted here, see on ch. 34:1—8.

r That this ch. ought to be inserted here, is evident from v. 28.; 'Jeremiah abode in the court of the prison until the day that Jerusalem was taken: And he was there when Jerusalem was taken.' The place of 39:5—18. is assigned by comparing v. 15. with the last v. of the preceding ch., and by the events alluded to in that chapter.

s Ps. 79.—In this, Asaph complains, that the Babylonians had destroyed the city and temple at Jerusalem, and beseeches God to be reconciled to his people, and to punish the blasphemies and cruelties of their idolatrous enemies.—*Green*; Dr. *Wells*.

Ps. 74.—This was occasioned by the desolation of Jerusalem, and the temple, and the rest of the country of Judea, made by Nebuchadnezzar, or the Babylonish forces. Vide v. 5, 6, 7.; *Wells*; *Poole*'s Synopsis, &c.

Ps. 83.—In this, are enumerated the various nations who were leagued against Jerusalem, at the time it was written. In v. 8. Assur or Assyria is mentioned among them. This fixes the date of the composition to the latter period of the Jewish monarchy, and as all the surrounding tribes were, about the time of Zedekiah, and his immediate predecessor, united against Jerusalem, it was most probably written about this time.—Dr. *Wall*.

Ps. 94.—This is enumerated by Dr. Gray, from Calmet, among those written during some of the captivities and distresses of the church,—its precise date is not known. It is not improbable, that it was written on the destruction of the city and temple. On comparing v. 5. with v. 14. it appears, it was written to console the church of God, in its distress; and that distress was, apparently, a total ruin of the church, which God, however, would not cast off; neither would He forsake his inheritance.

t That Jeremiah was the author of the Elegies or Lamentations which bear his name, is evident, not only from a very ancient and almost uninterrupted tradition, but also from the argument and style of the book, which correspond exactly with those of his prophecies.

Josephus, Jerome, Junius, Usher, and other eminent writers, are of opinion, that the Lamentations of Jeremiah were the same which are mentioned, 2 Chr. 35:25. as being composed by the prophet on the death of the pious king Josiah, and which are there said to have been perpetuated by 'An Ordinance in Israel.' But, whatever may have become of those Lamentations, it is evident, that these cannot possibly be the same; for their whole contents plainly show that they were not composed till after the subversion of the kingdom of Judah. While Jeremiah mourns the desolation of Judah and Jerusalem, he may be considered as prophetically painting the still greater miseries they were to suffer at some future time, 4:22. Bp. *Tomline*'s Elem. of Christ. Theol.

This book, which in our Bible is divided into five chapters, consists of five distinct elegies.

Although there is no artificial or methodical arrangement of the subject in these incomparable elegies, yet they are totally free from all incoherence or abrupt transition. Nor, perhaps, was there a greater variety of beautiful, tender, and pathetic images, all expressive of the deepest distress and sorrow, more happily chosen and applied than in the Lamentations of this prophet, nor can we too much admire the full and graceful flow of that pathetic eloquence, in which the author pours forth the effusions of a patriot heart, and piously weeps over the ruin of his venerable country. Vide *Horne*'s Crit. Introd. Dr. *Blaney*'s Jeremiah. Bp. *Lowth*'s Lectures on Heb. Poetry. *Jahn*, Introd. ad Vet. Fœd.—*Carpz.* Introd. ad Libros Biblicos.

CHAP. II. *Events at Babylon, between the commencement of the captivity and the destruction of the temple.* § I. *Condition of Daniel and his companions at Babylon*, Dan. 1: 3. to end. § II. *Commission of Ezekiel, a* Ez. 1. *b c* Ez. 2, 3:1—21. § III. *Prophecy of the miseries and destruction of Jerusalem.* Ez. 3:22. to end. Ez. 4, *d* 5, 6, 7. § IV. *Vision of the idolatries which occasioned the Babylonish captivity.* Ez. 8, *e* 9, *f* 10, 11:1—21. § V. *Various predictions against Zedekiah,—the false prophets,—Jerusalem and the Jewish nation.* Ez. 11: *g* 22. to end. 12, *h* 13, 14, 15, 16, 17, 18, 19. § VI. *Prophecies addressed to the elders of the Jews.* *i* Ez. 20, 21, 22, 23. § VII. *Prophecy of the destruction of Jerusalem, delivered at the commencement of the siege.* Ez. 24: *j* § VIII. *Prophecy against Egypt.* Ez. 29:1—16. *k* § IX. *Prophecy against Egypt.* Ez. 30:2. to end. *l* 31.

a The believing part of the Jews, both at Jerusalem and Babylon, must, in the course of some months, have been made acquainted with the separate but similar prophecies of Ezekiel and Jeremiah, [who are proved, see *Townsend*, to have acted without concert,] and within a few years they actually witnessed the fulfilment of them, in the desolation of Judah, and the captivity of their brethren. Such were the irresistible appeals that God made to the Jews, to convince them that his providence still watched over them, and directed all things for the welfare of his visible church.

In the following arrangement of Ezekiel, Newcome's disposition of the several prophecies, and divisions of the chs. are observed. The prophet being extremely careful throughout, in dating each prophecy, the place is usually assigned by internal evidence; and there is little or no difficulty in arranging each prophetical discourse in its historical and chronological order. For the sake of clearness in apprehending the history of this period, I have inserted the events which took place in Babylon, in a separate ch. from those which occurred at the same time in Judea.

b Chronologers and comtrs. have been much divided as to the 30th year, in v. 1. of this ch. Usher, Prideaux, Lowth, and Lightfoot, reckon the 30 years here as well as the 40 days or years, (4:6.) from the covenant made by Josiah in the 18th year of his reign. According to which computation, this 30th year will be 595 B. C. Others suppose it the 30th year of Ezekiel's age.

Many of these directions were figurative, and communicated in vision, and were given by way of metaphorical instruction; for when Ezekiel is commanded 'to eat the roll of prophecy,' we understand, that he is enjoined only to receive, and thoroughly to digest its contents; and when he professes to have complied with the command, we perceive that he speaks only of a transaction in vision.

c Few subjects have occasioned so much discussion as the cherubim, so repeatedly spoken of in the O. T. and for the first time in Gen. 'God placed at the E. of the garden of Eden cherubim and a flaming sword.' It is generally supposed, that the words tr. 'a flaming sword,' signify, more properly, a bright flame of waving fire. That this appearance was pertinent at the gate of Paradise, and that it was the same glory of the Lord, or the Shechinah which afterward appeared to Moses. Under the Levitical economy, the cherubic symbols and the burning flame were united, both in the tabernacle and in the temple. The cherubim appear to have been considered as emblems of the visible church, and the burning flame as the symbol of the divine presence. The time had now arrived when the visible church was to be removed from the holy land, and established among the faithful worshippers of Jehovah, who were taken captives to Babylon. This removal is denoted in the vision by the appearance of the cherubim, of the glory of the Lord, and of the angel Jehovah, or the form of the man, the Head and Protector of the visible church, to the prophet Ezekiel. He receives his commission as a prophet from the angel Jehovah, speaking out of the midst of a burning flame, the same mysterious and divine Being who was well known to have formally appeared to the patriarchs, to Abraham, Isaac, Jacob, and Moses. He fell upon his face, as Paul and John afterwards did, when the same Almighty Being manifested Himself, on the road to Damascus, and in the island of Patmos. Ezekiel fell down before Him, as all mankind will fall when the same angel Jehovah, of the patriarchal and Levitical church, the Messiah of the Christian church, shall descend to judgment; when He shall again appear, not as a friendless, insulted, and crucified man, but in the glory of his Godhead, which He had with the Father before the world was (John 17:5.)

d Warburton has some curious observations on the emblematical mode of teaching by the use of such types as we read of in this ch. Language, he observes, as appears from the nature of the thing, from the records of history, and from the relics of the most ancient languages yet remaining, was at first extremely rude, narrow and equivocal; so that men would be perpetually at a loss, on any new conception, or uncommon accident, to explain themselves intelligibly to one another. The art of enlarging language by a scientific analogy being a late invention, this would necessarily set them upon supplying the deficiency of speech by apt and significant signs. Accordingly, in the first ages of the world, mutual converse was upheld by a mixed discourse of words and *actions*. Hence came the Eastern phrase of the 'voice of the sign' (Ex. 4:8.); and use and custom, as in most other affairs of life, improved what had arisen out of necessity, into ornament, in people, whose natural temperament inclined them to a mode of conversation, which so well expressed their vivacity, by motion; and which fancy gratified it, by a perpetual representation of material images. Of this we have innumerable instances in Scripture. By these actions the prophets instructed the people in the will of God, and conversed with them in signs; but where God teaches the prophets, and, in compliance with the custom of that time, condescends to the same mode of instruction, then the significative action is generally changed into vision, either natural, or extraordinary; as, where the prophet is to regard the seed of the almond tree,—the seething pot,—the work on the potter's wheel,—the baskets of good and bad figs,—and the prophet Ezekiel the ideal scene of the resurrection of dry bones, the significative action is generally changed into a vision. For as, sometimes, where the instruction was for the people, the significative action was, perhaps, in vision; so sometimes again, though the information was only for the prophet, God would set him upon a real expressive action, whose obvious meaning conveyed the intelligence proposed, or sought.—See the whole extract.—*Divine Legation*.

e It has been already observed, (note *a*, in Period 7.) that there were always two parties among the Jews, the party of the idolaters, and that of the worshippers of Jehovah; which two parties were in perpetual opposition to each other, and obtained the ascendency as either was protected or depressed by the sovereign of the nation. Ez. ch. 8: contains a representation, in a vision, of the total apostasy of the heads of the Jewish nation, for the religion of their forefathers. In this vision of Ezekiel, the chief idolatries are graphically described.

The image of jealousy, is supposed to have been either an image of Baal, made by Manasseh, and, though destroyed by his successor, Josiah, again restored; or an image of Adonis. The first of their principal idolatries, Bp. Warburton supposes to have been the Egyptian superstitions. V. 10. he interprets as descriptive of that peculiar imagery, some of which is still seen in the Isaic and Bembine tables. [Comp. the cuts of these 'chambers of imagery' in Egypt, at Ez. 30:] Mr Faber supposes them to have been the monstrous forms of those idols the Israelites had borrowed from the astronomical mythology of the surrounding nations. [Cuts, Rev. 4:] Warburton further conjectures, that the passage (in ch. 8:6—13.) contains a very lively and circumstantial account of the celebrated mysteries of Isis and Osiris. The most solemn celebration of these mysteries was attended by none but princes, rulers, and the wisest of the people.

f These various expressions, (10:4, 18. 11:23.) denote, that God removed by degrees only from Israel; and the prophecies contained in this section are those delivered by Ezekiel, after the second Person of the Trinity had manifested to this prophet the removal of the visible church to Chaldea, in consequence of the total apostasy of the priests, the princes, the king, and the nation, who had been left in Jerusalem. After Ezekiel is brought back again by the Spirit of God, into Chaldea, he predicts to them of the captivity, the fate of Zedekiah, and the Jews. Ezekiel was probably enabled to see the wretched state of the Jews at Jerusalem, and to predict their ruin, that he might counteract more forcibly the impression produced by their false prophets. See v. 25. comp. with ch. 13.

g We are informed by Josephus, that the prophecy (v.

13. of this ch.) that Zedekiah should be brought to Babylon, 'yet he shall not see it, though he die there,' (xii. 13 was delivered about 6 years before the event, and was probably told to the king by some messenger from Babylon,) was considered by that monarch as inconsistent with subsequent prophecies of Jeremiah, (Jer. 32:4. and 34:3.) 'thine eye shall behold the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon.' Zedekiah, on discovering this apparent inconsistency, refused to believe either. Both prophecies, however, were fulfilled. Zedekiah did see the king of Babylon, not indeed at Babylon, but at Riblah. His eyes were there put out, and he was carried to Babylon, yet he did not behold the city. 2 K. 25:4—8. Jer. 52:8—11. *Josephus*, Ant. Jud.

h The place and date of this part of Ezekiel's prophecies are assigned in 20:1.

i The date of this prophecy (v. 1.) shows that it was written on the banks of the Euphrates, on the very same day in which Nebucha lnezzar laid siege to Jerusalem.

j This ch. is inserted after the 24th, on authority of the date, v. 1. The prophecy contained in it was spoken before the capture of Jerusalem, whereas those contained in the 25th and following chs. were delivered after that event. The probable reason of its receiving its place in our Bibles, is that the prophecies against Egypt might be all read together. The circumstances prophesied in two distant countries, by Ezekiel and Jeremiah, respecting Egypt were of the most improbable kind.

k These portions of Scripture are inserted here on the authorities of the dates given by the prophet Isaiah, Ez. 30:20. and 31:1. There is a peculiar propriety, therefore, in the delivery of these predictions at this period, as the attention both of the Jews and Chaldeans, among whom Ezekiel prophesied, must have been forcibly directed to Egypt.

CHAP. III. *History of that portion of the Jewish nation, who were not carried captive to Babylon, after the destruction of the temple.* *a* §I. *Abridged account of the events related in this chap.* 2 K. 25:23—26. §II. *Gedaliah appointed Governor of Judea by Nebuchadnezzar, after the destruction of the temple. Jeremiah and the remainder of the people attach themselves to Gedaliah.* 2 K. 25:22. Jer. 40:1—12. §III. *Conspiracy of Ishmael against Gedaliah.* Jer. 40:13. to end. Jer. 41:1—10. §IV. *Johanan rescues the captives from Ishmael, and, contrary to the commands of God, given by Jeremiah, takes refuge at Tahpanes in Egypt,* Jer. 41:11. to end 42. 43:1—7. §V. *Prophecy of Jeremiah against Egypt,* Jer. 43:8. to end. Jer. 46:13. to end. *b* §VI. *Final predictions of Jeremiah against the idolatrous Jews, and against Egypt,* Jer. 44. *c* §VII. *Brief Recapitulation of the captivities of the Jews by Nebuchadnezzar,* Jer. 52:28—30.

a The Sacred Narrative, after the capture of Daniel, in the 4th year of Jehoiakim, proceeds to relate, in parts of the 24 Kings and Chr., of Ezekiel, and of Jeremiah, the series of events which were taking place, at the same time, in three several parts of the world,—Judea, Babylon, and Egypt.

The attempt to place all these contemporary events in the most intelligible order, has been attended with much difficulty.—In ch. 1. of this 7th period, the history of events at Jerusalem is brought down to the burning of the temple. In ch. 2. the circumstances which occurred in Chaldea, recorded or alluded to by Ezekiel, are likewise brought down to the burning of the temple. The present ch. contains the history of the Jews, who, after the destruction of Jerusalem, remained for some short time with Gedaliah in Judea; and then fled to Egypt, taking with them their great prophet Jeremiah.

b The several passages from Jeremiah which are inserted in ch. 3. are placed here on the authority of internal evidence. This passage (Jer. 46:13. to end) is added to the preceding from comparing Jer. 46:14. with Jer. 43:7.

CHAP. IV. *Events at Babylon, between the destruction of Jerusalem, and the return from the captivity.* §I. *Ezekiel, being informed of the destruction of Jerusalem, predicts the utter desolation of Judea, and the judgments of God against the surrounding nations, enemies to the Jews.* Ez. 33:21. to end. Ez. 25. *The destruction of Tyre,* Ez. 26, 27, 28. §II. *Prophecy against Egypt,* Ez. 32 1—16. §III. *Prophecy against Egypt,* Ez. 32:17. to end. §IV. *Appeal to the captives in Babylon,* Ez. 33:1—20. §V. *Ezekiel proceeds to denounce the anger of God on the Governors of the Jews, who had deceived the people to their ruin. He then predicts the restoration of the Jews to Jerusalem, and the ultimate happiness of Christ's kingdom.* Ez. 34, 35, 36, 37. §VI. *Prophecy of the future great contest between the church and its enemies; and the conversion of the Jews in the latter days.* *d* Ez. 38, 39. §VII. *Ezekiel's vision of the second temple,* *e* Ez. 40, 41, 42, 43, 44, 45, 46, 47, 48. §VIII. *Last prediction against Egypt,* Ez. 29:17. *f* to end. Ez. 30:1—19. *g* §IX. *Daniel relates to Nebuchadnezzar the dream he had forgotten,* *h* Dan. 2. *i* *k* §X. *Nebuchadnezzar, on the completion of his conquests,* *l* *sets up the golden image,* Dan. 3. *m* §XI. *Nebuchadnezzar's second dream,* Dan. 4: to v. 28. §XII. *Madness and recovery of Nebuchadnezzar,* Dan. 4:28. to end. §XIII. *Accession of Evil-merodach, and release of Jehoiachin from prison,* *n* Jer. 52:31. to end, with 2 K. 25:27. to end. §XIV. *Daniel's first vision of the 4 living creatures.* *o* §XV. *Psalms written during the distresses and afflictions of the church, chiefly in the Bab. captivity,* *p* Ps. 137, 130, 80, 77, 57, 67, 49, 53, 50, 10, 13, 14, 15, 25, 26, 27, 36, 39, 92, 93, 123. *q* §XVI. *Belshazzar's feast,* Dan. 5: *r* §XVII. *Daniel's vision of the ram and the goat,* Dan. 8: *s* §XVIII. *Prayer of Daniel for the restoration of Jerusalem, and prophecy of the 70 weeks,* Dan. 9: *t* Ps. 102: *u* §XIX. *Daniel is cast into the den of lions,* Dan. 6: *v* §XX. *Decree of Cyrus for the restoration of the Jews,* Ezra 1:1—4. *w* Ps. 126: *x* Ps. 85: with 2 Chr. 36:22, 23.

a From comparing Ezek. 32:1. with Ez. 33:21. it is evident that this part of ch. 33: comes before ch. 32. Chs. 25, 26, 27, and 28. are added in this section, on the authority of Abp. Newcome, who observes, that 'the date in the text (chap. 26:2.) must be posterior to whatever is the true date, ch. 33:21. because this prophecy was delivered after the taking of Jerusalem was known to Ezekiel and his people.' According to Abp. Usher, and Josephus, the predictions against the Ammonites, Moabites, Edomites, and Philistines, in ch. 25: were fulfilled by Nebuchadnezzar about five years after the destruction of Jerusalem. The prophecy against Tyre contained in chs. 26, 27, 28. was accomplished nineteen years after its delivery, by Nebuchadnezzar, in the reign of Ithobal prince of Tyre, ch. 28:2. after a siege of 13 years. In ch. 29: from v. 20. to 24. the destruction of Sidon, the mother city of Tyre, is denounced, and the ch. ends with promises to the house of Israel of deliverance from all their enemies, and a happy restoration to their own land. The overthrow of Tyre is likewise foretold by Isaiah, ch. 13: and by Jeremiah, ch. 47. The united testimonies of modern travellers concur in proving the literal accomplishment of this prophecy, (ch. 26:14.) that Tyre should 'be a place to spread nets upon,' and be 'built no more': and, according to Maundrell, its present inhabitants are only a few wretches harboring themselves in the vaults, and subsisting themselves chiefly upon fishing, who seem intended by Divine Providence to be a visible argument how God has fulfilled his Word concerning Tyre.

The power and opulence of Tyre, in the prosperous age of its commerce, must have attracted general attention. In these chs. Ezekiel gives a most particular account of the nature and variety of its commercial transactions, which conveys a most magnificent idea of the extensive power of that state. It is supposed, that these prophecies appertain both to old and new Tyre, some expressions being applicable only to the former, and others only to the latter. New Tyre was destroyed by Alexander the Great, 250 years after the time of Ezekiel. For a further account of the fulfilment of these prophecies, vide *Newton* on the Prophecies; *D'Oyly* and *Mant*, in loc. Abp. *Newcome*; *Josephus*, Ant. Jud. lib. *Horne's* Crit. Introd.

b The predictions in these two sections were delivered at different times after the capture of Jerusalem; comp. v. 1. with 12. By 'their borders' in v. 2. are signified the neighboring kingdoms, whose peace was disturbed by the Egyptian monarch; comp. v. 7, 8. with 31:15. God's judgments upon particular countries being earnests of a general judgment, they are described in such terms, as if the whole frame of nature were dissolved. The desolation spoken of in v. 13. was to last 40 years, see 29:11.; when their neighbors would enjoy such quietness as a river does that is never ruffled, v 14.

c This part of ch. 33: is inserted here, as it is placed in the sacred text immediately after the 32d; and I see no reason to alter this arrangement. Newcome observes, 'that Ezekiel certainly uttered the prediction contained in this ch. (v. 1—20.) before Jerusalem was taken, but how long is uncertain.' The learned prelate, however, has not given his reason for this opinion: and, from examining the contents of the prophecy, we may conclude, that the prophet might as justly be called a watchman to the people after, as before the captivity: and the reasoning is as perfectly applicable (perhaps more so) to the Jewish church in Babylon, as if they had remained in their own country.

d The numerous interpretations which have been given by various writers, in our own days, to the several prophecies of the O. T., which allude to the latter times; and the fanciful manner in which the events of modern wars, changes, revolutions, and treaties have been supposed to bear on these prophecies, have tended, in a great degree, to prejudice the generality of readers from attending to the Hieroglyphics who proposed to conduct them through the recesses of the temple.

Still the study of prophecy is increasing, and almost every writer adds something to our stock of knowledge on this subject. If any part of the ancient prophecies allude more plainly than others to the latter days, it is this of Ezekiel, concerning Gog and Magog.

It has, undoubtedly, not yet received its completion. Bp. Newton and Mede are of opinion, that the Gog and Magog of Ezekiel are different from the Gog and Magog of the Apocalypse,—that the former signify the Turks, whose expedition against the Holy Land will take place at the beginning of the millennium. This opinion is strenuously opposed by Faber, who supposes, with Newcome and Lowman, that the Gog and Magog of Ezekiel are the same as those of the Apocalypse (see at end of Rev.). Faber thus divides these chs. 1. The restoration of Judah, partly in a converted, and partly in an unconverted state; and the contemporary wars between the two parties, supported by their several allies, the maritime nations, and antichrist. 2. The destruction of antichrist and his Romish colleagues, under the general mystic name of Gog, and the Lord's vindication of Himself for restoring so stubborn a race as that of the Jews. 3. The national resurrection of Judah and Israel, to which the overgrown power of antichrist was the only impediment, and their everlasting union under the mystic David, their prince. 4. Commencement of the millennium season of blessedness, and tranquillity. 5. Destruction of Gog and Magog. Vide *Faber's* Views of the Prophecies, relative to the conversion, restoration, union, and future glory of the houses of Judah and Israel; *Newton* on the Prophecies; *Mede's* works, and *Faber* on the Prophecies, relative to the period of 1260 years.

e The expression, 43:7. 'The place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever,' cannot allude to the glory which, in the Person of Christ, only temporarily visited the second temple. It evidently seems to prefigure the eventual restoration, and ultimate glory of the Jewish nation, when they should again inhabit the land of their fathers, and rebuild in Jerusalem the temple of Jehovah.

f The date of this prophecy proves that it was the last given by Ezekiel. In all probability, it was placed where it stands, that all the prophecies against Egypt might come together. In the 2d year after the destruction of Jerusalem, Nebuchadnezzar laid siege to Tyre.

g The expression, 'In that day I will cause the horn of the house of Israel to bud forth,' appears to have a primary allusion to the promotion and distinction of Daniel at Babylon, to which may be attributed the high estimation in which the Jews were held in the place of their captivity, and that scenes of events which terminated in their restoration by Cyrus.

h With this prediction against Egypt, the prophecies of Ezekiel, according to the present arrangement, are concluded.

i Ezekiel was at this time in captivity at Babylon, and is supposed by Selden, to have conversed in that country with Pythagoras. The dispersion of the Jews, in their several captivities, conferred many benefits on mankind; among which, may be mentioned, its effects on the progress of philosophy and literature in Greece. As this is a subject which has not frequently been discussed, I have considered it in a note, as another proof of the wonderful superintendence of an allwise Providence over the affairs of men. (This note is omitted here for want of room.)

j Daniel writing this part of his history in Chaldee, for the use of the Chaldeans, most probably followed the computation prevalent among them; and refers not to the 2d year of the reign of Nebuchadnezzar, as dated from his accession to the throne, but from the 2d year of his universal monarchy; after Egypt, and all the surrounding nations, who, with the Jews, had leagued against him, had been subdued.

j The Jewish church, at the time of this wonderful interposition of Providence, enabling Daniel to discover and interpret the dream of Nebuchadnezzar, when all the magicians, the astrologers, the sorcerers, and Chaldeans of Babylon, were not able to do so, was in the depth of its distress. Its enemies were on every side victorious. The gods of gold, of silver, of wood, and of stone, seemed to be more powerful than Jehovah.

The prophet Ezekiel had ceased to address the people. Jeremiah, in all probability, no longer existed. Jerusalem was destroyed; the temple burnt; the visible church almost annihilated: when the attention of the world was fixed, and the church of God comforted, by the miraculous powers of Daniel. Through the providence of God, this favored captive became the adviser and the friend of kings, the head of governments and provinces, and the chief means of fulfilling the prophecies of his Scriptures, by accomplishing the deliverance of the Jews.

k The believing Jews, on beholding the divine form which appeared in the midst of the fire, would recognise the same almighty Being which had guided their fathers through the wilderness, and had so frequently manifested Himself as the guardian God of the visible church. And the wonderful preservation of these 3 faithful Hebrews, must have signified to all the Jews, that the same power would likewise be extended to support them in all their trials, and to deliver them, at the appointed time, from the furnace of affliction, and finally restore them to the land and the worship of their fathers. By this most extraordinary miracle, the knowledge of the true God, his power, and superiority, were made known by the decree of Nebuchadnezzar through his extensive and universal empire; and every 'people, nation, and language,' were called upon to worship the God of Shadrach, Meshach, and Abednego.

The original judgment inflicted upon Nebuchadnezzar, related in this ch., with its attendant circumstances, must have impressed all the nations of the E. with the conviction that Jehovah was the one true God; that kings and princes were only the instruments of his will in the government of the world. The evidence of the prediction, the fall, and the restoration of Nebuchadnezzar, is, perhaps, the most undeniable of anything that rests upon mere human testimony. The king himself, upon his recovery, published a proclamation in every part of his vast empire, giving an account of all that had befallen him, and praising and honoring the King of heaven. The evidence of the whole fact stands upon this public record of the Babylonian empire, preserved, word for word, in this ch. which must therefore be considered, not as Daniel's, but as Nebuchadnezzar's writing.—*Horsley.*

m Evil-merodach, the son of Nebuchadnezzar, succeeded his father, in the 37th year of the captivity of Jehoiachin. No transaction of his reign is recorded in Scripture, but the release of Jehoiachin.

Jerome notices a Jewish tradition, that Evil-merodach, during his father's distraction, behaved so ill, in provoking a war with the Medes, that, on his recovery, Nebuchadnezzar threw him into prison, where he contracted an intimacy with Jehoiachin.

n The vision of the four beasts in this ch. represents the same great monarchies of the world, prefigured in Nebuchadnezzar's dream. Nebuchadnezzar saw his kingdom flourishing. Daniel now beholds it on the eve of destruction, with its wings plucked, and lifted up from earth. (v. 4.) The 10 horns of this beast, signified by the 10 toes of the image. (2:41,42.) denote 10 kingdoms, or principalities; which have been variously interpreted by different writers, the result of whose researches on this subject are given by Horne, in the table at the top of the next page.

Besides these ten horns, or kingdoms, there was to spring up another 'little horn,' which is generally supposed to denote the papal power.

The pope has power, being an ecclesiastical and spiritual, as well as a civil and temporal authority, is called 'diverse from the first,' and it is said, that 'he shall subdue 3 kings,' (v. 28. and 8.) Out of the ten horns or kingdoms, those of the Heruli, the Ostrogoths, and Lombards, were successively 'plucked up,' and annexed to the papacy by the 'little horn,' through which means the pope became a temporal prince. All the kingdoms above described will be succeeded by the 'everlasting dominion' of the Messiah. (V. 9—15. and 27.) Bp. *Newton*; *Horne's* Crit. Introd.

o The Psalms contained in this section are supposed by Calmet, Horne, Gray, and others, to have been written during the Bab. captivity. They are inserted thus late in the period, because their exact date is quite uncertain, and it is most probable, that the persecution and distress of the Jews were greatest during the reign of Belshazzar, who did not know Daniel. The character of this king, as given by Xenophon, and by Isaiah, (14:29.) corroborates this supposition.

p Ps. 123: is placed likewise by Calmet, Horne, and Gray, among those composed during the captivity, or one of the principal distresses of the church.

Horns.	*Machiavel.*	*Mede.*	Bp. *Lloyd* and Dr. *Hales.*	Sir *I. Newton.*	Bp. *Newton.*
1	Ostrogoths in Mœsia.	Britons.	Huns, A. D. 356.	Vandals and Alans in Spain and Africa.	Senate of Rome, who revolted from the tri. emperors, and claimed the privilege of choosing a new emperor.
2	Visigoths in Pannonia.	Saxons in Britain.	Ostrogoths, 377.	Suevians in Spain.	Greeks in Ravenna.
3	Sueves and Alans in Gascoigne, in Spain.	The Franks.	Visigoths, 378.	Visigoths.	Lombards in Lombardy.
4	Vandals in Africa.	Burgundians in France.	Franks, 407.	Alans in Gallia.	Huns in Hungary.
5	Franks in France.	Visigoths in South of France and part of Spain.	Vandals, 407	Burgundians	Alemanni in Germany.
6	Burgundians in Burgundy.	Sueves and Alans in Gallicia and Portugal.	Sueves and Alans, 407.	Franks.	Franks in France.
7	Heruli and Thuringi in Italy.	Vandals in Africa.	Burgundians, 407.	Britons.	Burgundians in Burgundy.
8	Saxons and Angles in Britain.	Alemanni in Germany.	Herules, Rugians, & Thuringians, 476.	Huns.	Goths in Spain.
9	Huns in Hungary.	Ostrogoths, succeeded by Lombards in Pannonia, and afterwards in Italy.	Saxons, 476.	Lombards.	Britons.
10	Lombards, first upon the Danube and afterwards in Italy.	Greeks in the residue of the empire.	Longobardi in Hungary, 536, whowere seated in the northern parts of Germany, about 483.	Kingdom of Ravenna.	Saxons in England.

q Dan. 5: is inserted here as in its proper historical place; but who the Belshazzar of Daniel was, and the time of his death, has given rise to much conjecture, and both are uncertain. This uncertainty arises from the difficulty of ascertaining the succession of the kings of Babylon, between the death of Nebuchadnezzar and the accession of Cyrus to the Babylonian empire, after the death of Darius. (See Guide, p. 55.)

r The second empire in the former vision (the Medo-Persian) is the first in this; and what was there compared to a bear, is here prefigured by a ram. The kings of Persia wore a ram's head of gold, and precious stones, instead of a diadem, and a ram was the armorial ensign of that empire.

The first king of the Macedonians, 200 years before Daniel, called his capital city Ægeæ, Ægæ, a goat being their ensign. 'The rough goat,' v. 21. represents the Greeks or Macedonians, under Alexander; v. 6. and 7. describe the Grecians overthrowing the Persian empire. The final and principal engagement in which Alexander overcame the Persians, was at the river Granicus, in Phrygia, 'standing before the river,' v. 6. The 4 'notable' horns that sprang up in the room of the 1st great horn, are the same as the 4 heads of the leopard in the former vision, and denote the 4 kingdoms of Greece, Thrace, Syria, and Egypt, which were thus divided toward the 4 winds of heaven,' by Cassander, Lysimachus, Seleucus, and Ptolemy, about 15 years after the death of Alexander, and the murder of his descendants.

The 'little horn,' which is described as rising among the 4 horns of the Grecian empire, v. 9 is supposed by the generality of commentators to signify the Roman temporal power. It was this power that magnified itself against 'the prince of the host,' 'stood up against the prince of princes,' v. 25. crucified the Messiah, the Lord of life, took away the 'daily sacrifice,' destroyed the temple of the Jews, (v. 11.) and made a desolation of the holy city. But, as 'the stone,' in Nebuchadnezzar's dream, was 'cut out of the mountain without hands,' i. e. not by human, but supernatural means, so likewise shall this kingdom 'be broken without hands.' Comp. 2:51. and 7:11 and 26. All which passages seem to imply, that the dominion of the Romans shall be finally destroyed with some extraordinary manifestation of the Divine power. Bp. *Newton.*

s In v. 17. we clearly find a plurality in the Godhead signified; Daniel asks for blessings on the sanctuary and the people 'for the Lord's sake.' The commencement of the whole period of 70 weeks, or 490 years, being recorded from the 7th year of Artaxerxes, (Ezra 7:11) when the wall of their city was built, and its inhabitants restored to its ancient laws, falls upon the 457th year before the Christian æra. To 457 years before the birth of Christ, add 26 years after the birth of Christ, which 26 is the number that 483 years, or 69 weeks, exceed 457 years, and we are brought to the beginning of John the Baptist's preaching of the advent of the Messiah. Adding 7 years, or one week, to the former, we come to the 33d year of our Lord, which was the year of Jesus Christ's death. In other words, compute 490 years, the whole 70 weeks from the 7th of Artaxerxes; by subtracting 457 years, (the space of time between that year and the beginning of the Christian æra,) from 490 there remains 33, the year of our Lord's death. *Prideaux.*

In this most wonderful prediction, the sufferings and atonement of Christ are perhaps more explicitly and clearly revealed, than in any other prophecy of the O. T. Bp. Watson remarks, 'to read these prophecies of Daniel with attention, intelligence, and unbiassed mind, is sufficient to convert an unbeliever from deism to Christianity. They were delivered several hundred years before the birth of Christ; they extend through many ages; and have ever been considered as the foundation of all modern history; and, passing from earth to heaven, they terminate only in eternity.

t After the death of Darius the Median, Cyrus returned to Babylon, and took on him the whole government of the empire; over which he reigned as sole monarch, 7 years. There can be no doubt, that Daniel obtained from Cyrus this decree in favor of the Jews.

As soon, therefore, as Cyrus had taken possession of Babylon, he sent for the famous Daniel, and consulted with him in as to the best measures for the settlement of the government, and on this occasion he gave so much satisfaction, that Cyrus soon after made him his minister of state over all the provinces of the Babylonish empire. When Cyrus returned from his Cyrian expedition, to Babylon, he found that Daniel was held in the highest favor and esteem by his uncle Darius, the Median; and that his fame was very much increased by his miraculous preservation in the lion's den. There is every reason, therefore, to suppose that the prophet availed himself of this moment of popularity, and used all his influence and authority to bring about the restoration of his people. Josephus informs us, that Cyrus was acquainted with the prophecies of Isaiah, and that he was so is evident from the decree itself; 'He had charged me to build him an house at Jerusalem,' (v. 2) No wise prince would ever desire that any part of his dominions should remain unpeopled; who then, could be more proper again to plant the desolated country of Judea than its former inhabitants?

PERIOD VIII.*a* From the Termination of the Babylonish Captivity, to the Reformation of Worship by Nehemiah, and the Completion of the Canon of the Old Testament, by Simon the Just.

PART I. *From the decree of Cyrus to the dedication of the 2d temple.* § I. *Return of the Jews from their captivity; Psalms composed on the occasion.* Ezra 1:5. to 2nd. 2, & 3:1—7. Ps. 107, 87, 111, 112, 113, 114, 116, 117, 125, 127, 128, 134.*d* § II. *The foundation of the temple laid; Pss. thereon,* Ezr. 3:8. to end. Ps. 84:96.*e* § III. *The building of the temple interrupted; Last Vision of Daniel.* Ezra 4:1—5. & 24. in part. Ps. 129.*f* Dan. 10, & 11, 12. § IV. *The building of the temple resumed; Haggai and Zechariah prophesy.* Ezra 4:24. lat. part. 5:1. Hag. 1:1—11. Ezra 5:2. Hag. 1:12. to end. 2:1—9. Zech. 1:1—6. Hag. 2:10. to end. Zech 1:7. to end. 2, 3, 4, 5, 6. § V. *The building of the temple again interrupted, and again resumed; Zechariah prophesies.* Ezr. 5:3. to end. 6:1—13. Ps. 138.*g* Zech. 7, 8. § VI. *Finishing of the temple; Feasts of the dedication and the passover are kept; Pss. on the occasion.* Ezra 6:14. to end.*h* Ps. 48, 81. 116.*i* 117, 147, 149, 150, 150.

a The several periods of this chronology are introduced in the same manner as the 7 preceding ones, and similar remarks are applicable to them. Bp. Hales, D. D. Vol. 2. p. 6.

b Of this complete body of Jews, it is not to be wondered at that they feared the moderation, and even the very name of Cyrus, when the whole nation was called to shew their zeal in the cause, and watched over them, not to *Ad the Gentiles.* II. The Jews must have seen with the utmost joy, that a prince could have foreseen (Isa. 44:28.) and even named impossible, as the *restoration* of the temple, and the *rebuilding* of the temple, which had been destroyed by the Babylonians, 52 years before, and which was to be the *rightful possession* of the Jews. Bp. *Hales.*

c Both Cyrus' heralds and his edicts were extended to all large cities, and of the 12 tribes of Israel, we see the 10th (which were carried away by Shalmaneser) were comprehended as well as the 2 that remained. The general number both of Ezra's and Nehemiah's company, is but the part of a part, and the several families and proportions specified, and in Nehemiah's 31st chapter, the enumeration of the inhabitants of Jerusalem, is only of the family of Judah. Bp. *Hales.* That was to be rebuilt by their own hands, both for the honor of the city, and the safety of its inhabitants, and for the glory of the temple. *Prideaux.*

d These Psalms were composed after the Babylonish captivity, and the internal evidence of Ps. 137. is confirmed by Dr. Geddes's translation of it. Ps. 84. is addressed to the returned from the captivity.

e Ps. 84. is one of the most beautiful in the whole book of Psalms, and is very applicable to the present occasion. Ezra 3:10—13.

f The 2nd and 3rd Ezra's have been wholly or in part lost or suppressed by the opposers of the Jews, as [illegible] of the 2nd by the opposers of the Romans [illegible] of the Apocalypse by the Papists. The interpolations of the Christians, who have [illegible] them to their own purposes, and [illegible] Jesus [illegible] their wishes, [illegible] have [illegible] Ezra's [illegible] Jews [illegible] Christians [illegible] Ezra [illegible] Christ [illegible] Jews [illegible] Christians [illegible] Jews [illegible] Christians [illegible] Jews [illegible] Christians

w Heretofore, if persecuted, the Jews might leave one kingdom and go to another, but the Persian dominion being 'universal,' they could not thus have escaped, and the visible church would then have been destroyed.

PART III. *From the reformation by Nehemiah to the closing of the canon.* § I. *First commission of Nehemiah.* *x* Neh. 1, 2:1—11. § II. *The walls of Jerusalem rebuilt.* Neh. 2: 12. to end. 3, 4, 5, 6. § III. *Dedication of the walls of Jerusalem.* Neh. 12:27—43. *y* § IV. *Nehemiah returns to Persia.* Neh. 7:1—4. *z* § V. *The 2d commission of Nehemiah, and reformation effected by him.* Neh. 7:5. to end. 8, 9, 10, 11, 12:1—9, 44. to end. 13.1—3. *aa* Ps. 1, 119. *bb* § VI. *Malachi prophesies against the corruptions introduced during Nehemiah's 2d absence; of the advent of John the Baptist; and of the Messiah.* Mal. 1, 2, 3:1—15. *cc* § VII. *Further reformation by Nehemiah.* Mal. 13: 4. to end. *dd* § VIII. *Final prophecy of the O. T. Malachi foretells the advent of John the Baptist, the forerunner of the* SAVIOR. Mal. 3: 16. to end. 4. § IX. *Detached genealogies, successions, and events, inserted probably at the completion of the canon.* 1 Chr. 1, 2, 3, 4, 5, 6, 7, 8, 9. *ee* Neh. 12:10—26. *ff*

x Nehemiah superseded Ezra, B. C. 446, and with ampler powers: they co-operated zealously together, and completely re-established the Jewish polity, both in church and state.—Esther's influence has been supposed to be the cause of Artaxerxes' favors; Dr. Hales, however, remarks, "4 years before Nehemiah rebuilt the city, Artaxerxes suffered that celebrated defeat of his forces by Cimon, the Athenian general, which compelled him to an inglorious peace on the humiliating conditions, that the Persians should be excluded from the whole line of seacoast within 3 days' journey, and precluded from garrisoning any maritime town. He would therefore desire to conciliate the Jews to the Persian interest by further privileges, that the Persians might have the benefit of the stronghold of Jerusalem, within 3 days' journey of the sea, and opening an important pass between Persia and Egypt.

y This part of the ch. is here inserted after Prideaux and Dr. A. Clarke, who observe, that the wall was most probably dedicated on its completion; nor would they wait after, for an uncertain period.

z Prideaux, too, here inserts this; whom see, Vol. II.

aa See here a long and valuable account of Ezra's edition of the O. T., &c. in *Townsend*. *Ed.*

bb These Pss. were probably written by Ezra, on completing the Bible. Calmet, Horne, and Gray refer Ps. 1: to David or Ezra. Ps. 119: is here placed, from the internal evidence that it was written by Ezra, rather than by David. It seems to have been drawn up principally with the view of impressing upon the minds of the Jewish youth, the importance and necessity of devoting themselves to the study of the whole Word of God.

cc We suppose the termination of Malachi's ministry, coincided with the accomplishment of the first 7 weeks of Daniel's prophecy, which was the period allotted for "sealing the vision and prophecy," Da. 9:24. ch. 400 B. C.

dd It is not possible, to ascertain what length of time Neh. remained in Persia. Prid. thinks 5, Hales 12 yrs. Nor is it known when [or where] this truly great man d.

ee As did Lightfoot, I tried, with equal ill success, to insert in the several parts of the *Chronicle*, various passages from these first chs.; but, with him, I find it almost impossible to harmonize the contents with the rest of Scripture, on account of the manner in which the incidents noticed in these tables are interwoven with the context. I therefore insert them all here, as did he, for they contain many allusions to the events of the captivity, and of the latter Jewish history. In ch. 3: the family of Zerubbabel is carried down to Alexander's time, [i. e. nearly to the period when Simon the Just finally completed, on the last of the great Synagogue, the canon of the O. T. These genealogical tables, therefore, were written after the time of Ezra, and were probably prefixed by Simon the Just, to the book of Chronicles, as an appropriate introduction. The other chs. of Chronicles are inserted in their respective places.

ff This passage from Nehemiah is inserted here, because in v. 11. Jaddua is mentioned, the high priest who met Alexander, and whom that conqueror venerated as the servant of God. . . In v. 22. Darius, whom Alexander had defeated, is spoken of as having lived some years before; i. e. he is mentioned in the same manner as we should refer to a sovereign who was familiarly known by name, and whose reign had long terminated. It may be presumed, therefore, that this passage was added by Simon the Just, who died about 291 B. C. This Simon (Prideaux observes) had, by the uprightness of his actions, and the righteousness of his conversation, both towards God and man, obtained the surname of *the Just*; so also was he in all respects a very extraordinary person; which the character given of him in Ecclesiasticus, ch. 50: sufficiently shows; where many of his good works, both for the state and church of the Jews, are mentioned with due praise. But his chiefest work was the finishing of the canon of the O. T. Scriptures.

After the conquests of Alexander, the Greek language gradually prevailed over the greater part of the known world, and with it a taste for literature was diffused, and the spirit of inquiry at this time, turned attention to the valuable and authentic records of the Jews, extending with greater minuteness and accuracy, than any other nation could boast, back to the very dawn of time. Ptolemy, desiring to place the Jewish Scriptures in his library, procured a Greek version of them, the Septuagint, [see the Guide.] From the universality of the Greek language, and the dispersion of the Jews, the Sept. was extensively known throughout the pagan world, and the knowledge of the true God, who never leaves Himself without a witness was thus communicated and preserved among the Gentiles, now that miracle and prophecy had ceased among the Jews

The dispensation of Providence which ordained the discontinuance of miracles, served to fix the attention of the Jews, exclusively to the study of their Scriptures, as the only means now left them of becoming acquainted with the divine will; it likewise tended to excite more forcibly the attention of the people to HIM, who, in the appointed time, united in his own Person the gifts and powers of miracle and of prophecy.

PERIOD IX. *The History recorded in the Four Evangelists.* [*For this Period see the* GUIDE, pp. 90—95. Ed.]

PERIOD X. *The Gospel having now been preached to the Jews in Jerusalem, Judea, Samaria, and the Provinces, the time arrives for the conversion of the devout Gentiles, or Proselytes of the Gate.*

Section.	Contents.	Scripture.	Place.	A. D.	Julian Period	Page.
I.	Peter sees a vision, in which he is commanded to visit a Gentile who had been miraculously instructed to send for him.	Ac. 10:1-16.	Cesarea & Joppa.	40	4753	219
II.	Peter visits Cornelius, a Roman centurion.	Ac. 10:17-33.	Cesarea.	. .	. .	219
III.	Peter first declares Christ to be the Savior of all, even of the Gentiles who believe in Him.	Ac. 10:34-43.	. . . . .	. .	. .	220
IV.	Cornelius and his friends receive the Holy Ghost, and are baptized.	Ac. 10:44. to *the end.*	. . . . .	. .	. .	220
V.	Peter defends his conduct in visiting and baptizing Cornelius.	Ac. 11:1-19.	Jerusalem.	. .	. .	221
VI.	The converts who had been dispersed by the persecution after the death of Stephen, having heard of the vision of Peter, preach to the devout Gentiles also.	Ac. 11:19-21.	Judea and the Provinces.	41	4754	221
VII.	The church at Jerusalem commissions Barnabas to make inquiries into this matter.	Ac. 11:22-24.	Jerusalem and Antioch.	. .	. .	222
VIII.	Barnabas goes to Tarsus for Saul, whom he takes with him to Antioch, where the converts were preaching to devout Gentiles.	Ac. 11:25, 26.	Tarsus.	42	4755	222
IX.	Herod Agrippa condemns James, the brother of John, to death, and imprisons Peter, who is miraculously released, and presents himself to the other James, who had been made bishop of Jerusalem.	Ac. 12:1-18. & *pt. of* v 19.	Jerusalem.	43	4756	222
X.	The converts at Antioch being forewarned by Agabus, send relief to their brethren at Jerusalem, by the hands of Barnabas and Saul.	Ac. 11:27. *to end.*	Antioch.	44	4757	223
XI.	The death of Herod Agrippa	Ac. 12. *pt.* v. 19, *and* 20-23.	Cesarea.	. .	. .	223
XII.	The churches continue to increase.	Ac. 12:24.	Palestine.	. .	. .	223
XIII.	Saul having seen a vision in the temple, in which he is commanded to leave Jerusalem, and to preach to the Gentiles, returns with Barnabas to Antioch.	Ac. 12:25.	Antioch.	45	4758	223

PERIOD XI. *Period for preaching the Gospel to the idolatrous Gentiles, and St Paul's first Apostolical Journey.*

I.	The apostles having been absent from Jerusalem when Saul saw his vision in the temple, he and Barnabas are separated to the apostolic office by the heads of the church at Antioch.	Ac. 13:1-3.	Antioch.	45	4758	224
II.	Saul, in company with Barnabas, commences his first apostolical journey, by going from Antioch to Seleucia.	Ac. 13. *part of* v. 4.	Seleucia.	. .	. .	224
III.	From Seleucia Saul and Barnabas proceed to Salamis, and Paphos, in Cyprus, where Sergius Paulus is converted, being first known or recorded convert of the idolatrous Gentiles.	Ac. 13. *part of* v 4-12.	Salamis and Paphos.	. .	. .	224
IV.	From Cyprus to Perga, in Pamphylia.	Ac. 13:13.	Perga.	. .	. .	224
V.	From Perga to Antioch in Pisidia,—Paul, according to his custom, first preaches to the Jews,—they are driven out of Antioch.	Ac. 13:14-50.	Antioch in Pisidia.	46	4759	225
VI.	From Antioch in Pisidia, to Iconium, in Lycaonia,—the people about to stone them.	Ac. 13:51, 52. *and* 14:1-5. *and pt. v.* 6.	Iconium.	. .	. .	226
VII	From Iconium to Lystra,—the people attempt to offer them sacrifice, and afterwards stone them.	Ac. 14:8-19 *and pt. of* v 20.	Lystra.	. .	. .	226
VIII.	From Lystra to Derbe.	Ac. 14. *last pt.* v. 20. *pt.* v. 6. *and* v. 7.	. . . . .	47	4760	227
IX.	Paul and Barnabas return to Lystra, Iconium, and Antioch in Pisidia, ordaining in all churches.	Ac. 14:21-23.	Lystra, Iconium, Antioch.	. .	. .	227
X.	They proceed through Pisidia, Perga, and Attalia in Pamphylia.	Ac. 14:24, 25.	Pisidia, Perga, Attalia.	48	4761	227
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IX.	Paul writes his 1st epist. to Timothy, to direct him how to proceed in the suppression of those false doctrines and corruptions which the Jewish zealots were endeavoring to establish in the church of Ephesus, over which he was appointed to preside.	*First Epistle to Timothy.*	. . . . .	57 or 68	4770 or 4771	269
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XI.	Paul writes his epistle to the Philippians, to comfort them under the concern they had expressed on the subject of his imprisonment,—to exhort them to continue in union and mutual love, and to caution them against seductions of false teachers, who had begun to introduce themselves among them.	*The Epistle to the Philippians.*	. . . . .	62	4776	338
XII.	Paul writes his epistle to the Colossians, in reply to the message of Epaphras, to prove that the hope of man's salvation is founded on the atonement of Christ alone; and, by the establishment of opposite truths, to eradicate the errors of the Judaizers, who not only preached the Mosaic law, but also the opinions of the heathen, oriental, or Essenian philosophers, concerning the worship of angels, on account of their supposed agency in human affairs, and the necessity of abstaining from animal food.	*The Epistle to the Colossians.*	. . . . .	. .	. .	345
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N. B. The paging of this table refers to the American edition of Townsend, Vol. II.

* The following is an extract from this Section, composing pages 443–455 of Vol. II. of *Townsend*, American edition.

'The first century of the Christian era is the most eventful in the annals of the human race. .... At its commencement, when the Deity became incarnate, the world was divided into two classes, the Pagans and the Jews. The former of these had entirely forgotten the object for which mankind had been originally created; and, among the latter, the remembrance of that object was confined to a very few, who still retained the spiritual meaning of their Scriptures, and anticipated a Deliverer from the dominion of ignorance and wickedness, rather than a Savior from the Roman yoke. The degeneracy of mankind was daily increasing; and the Church of God, i. e. that portion of the visible church which had preserved itself pure from the universal corruption, was so rapidly diminishing, that there was danger, lest the world should return to the same condition to which it had been reduced, when 8 persons only were saved from the deluge, or when ten worshippers of Jehovah could not be found to preserve the cities of the plain. Among the heathen all classes had become foolish. The magistrates and the statesmen of antiquity considered religion as a useful engine of state; the philosophers, bewildered among their metaphysical dreams, and involved in endless disputations and divisions, considered all religions as equally false, and equally true; justly despising the inconsistencies of the popular mythology, they knew not where to rest. The scanty remains of the ancient truth, which tradition still preserved among them, was obscured by innumerable absurdities. Neither the hope of good, nor the fear of evil, animated the popular devotion; while the very superstitions, which the wondering reason of their pretended philosophy despised, were rendered more blinding upon the ignorant populace, by the outward compliance of the philosophers with all its rites and ceremonies.

'The teachers of the Jews had secularized the religion of their fathers. The magnificent promises and splendid predictions of the prophets, which describe the spiritual glories of the expected Messiah, were interpreted of a temporal dominion. The maintainers of the spiritual interpretation were treated with contempt. The two classes of teachers, who divided the affections of the people, united in ridiculing the holiness of the heart and life required in the Law of Jehovah. The Sadducees denied the doctrine of a future state, and the consequent sanctions of an invisible world; the Pharisees resolved the religion of Moses, and of the prophets, into the belief of traditions, and attachment to external observances and ostentatious austerities. The one destroyed internal religion by denying its necessity altogether: the latter ruined its influence with equal efficacy, by finding a substitute for holiness. The first were condemned entirely, as the open infidels of their day; the last were condemned, with unsparing severity, but not so universally, or totally, in that more restricted censure, "these ought ye to have done, and not to leave the other undone."

'Though the city and temple of Jerusalem were destroyed, the Sanhedrim remained, and were acknowledged by the surviving Hebrews as the legitimate directors and teachers of the people. They were employed to the last in making decrees respecting the ritual of the temple-service, and settling questions of ceremonies; though the glory had departed, and religion had become an empty form. The Sanhedrim had removed to Jabneh, before the destruction of Jerusalem: thence, afterwards to Bethshaarain, Tsipporis, and Tiberias; where Rabbi Jochanan was president of it 30 years. And though the country abounded with schools, and the surviving Jews made every effort in their power to perpetuate their now corrupt religion, no school or college obtained so much celebrity as that at Tiberias. Jerome was instructed by a learned man of Tiberias; and it was most probably about this time, that that edition of the Hebrew Bible was prepared, which has ever been of high authority among both Jews and Christians; the edition of the Masorets, or, as they are now more generally called, the Masorites. .. The precise time of it is not known. The providence of God preserved the appearance of a government among the Jews till this great work was completed, and the purity of the inspired Volume secured from all possibility of corruption. They were then permitted to undergo their predicted punishments.

To return from this digression:—'The consequence of the united defection of both Jews and heathens was, that the knowledge of God, at the period of Christ's advent, was rapidly fading away from the public faith and the private motives of mankind.

'The close of the century presented a strong contrast with this melancholy condition. Mankind were now divided into three classes. The heathens, who, in addition to their former errors, had now acquired a spirit of persecution; the Jews, who, though they had been conquered by the Romans, and subjected to severe persecution, still continued in various towns of Palestine, and throughout the empire, and whose inveterate hatred against the Christians increased daily; the third division, and it included no small portion of mankind, were the Christians, who were elected, through the providence of God, from both the former classes.'

Townsend goes on to consider the history of the Christian church; assisting the memory by contemplating it 'briefly and imperfectly,' in the following divisions, viz.

'I. The first stage is the State of the Christian church from the death of St. John to the Establishment of the persecuted Faith by Constantine.

'II. Thence to the Rise of the Papal Power.

'III. The Progress and Triumph of the Church of Rome.

'IV. The Reformation, both in its good and bad effects. And,

'V. The subsequent history of Christianity, particularly in England; with the prospect of its future dominion over all mankind, as declared in the prophecies of the Old and New Testament.'

For all which the reader is referred to *Townsend*, as above. Ed.

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ABBOTT, Rev. JACOB, Ex-Prof.

Mr. Abbott was graduated at Bowdoin College, and, not long after, appointed professor of mathematics and natural philosophy at Amherst College. He has since been the successful teacher of the Mt. Vernon Female School, Boston; and, for a time, had the pastoral charge of an Evangelical society in Roxbury, now under the care of one of his brothers, who, with another member of the same family, has also obtained similar success in religious publications of a familiar character. The 'Religious Magazine,' originally commenced by these gentlemen, has passed into the hands of several associates, clergymen and others, and now receives their occasional assistance.

Prof. Abbott is well known to the religious public by his timely and popular work, 'The Young Christian,' concerning which, a respected friend and correspondent of the Ed., Dr. Williams, of Shrewsbury, England, (now Sir John B.) to whom a copy had been sent, was pleased to remark: 'I have seldom seen a religious publication so striking, and so adapted for usefulness. It powerfully arrested the attention of some branches of my family; and it soon became a favorite of the British public.' In the words of the author, 'This book is intended to explain and illustrate, in a simple manner, the principles of Christian duty, and is intended not for children, nor exclusively for the young, but for all who are just commencing a religious life, and who feel desirous of receiving a familiar illustration of the principles of piety.' 'Designed not to discuss the *theory*, but to enforce the *practice* of religion'—'those great principles in which all denominations of Evangelical Christians concur.' Its title is,

The Young Christian; or, a Familiar Illustration of the Principles of Christian Duty. By Jacob Abbott, Principal of the Mt. Vernon Female School. Boston, 1832.

ABEN-EZRA, ABRAHAM;

'A Jew, a native of Toledo in Spain, of the 12th century; one of the most happy and rare geniuses, and most distinguished writers of his nation, as acknowledged by Jews and Christians, who admire the extent of his learning. He was an able interpreter, theologian, physician, philosopher, mathematician, astronomer, grammarian, poet, philologist; learned in Hebrew, Chaldee, Arabic, and other languages; and so profound in all these branches, that he composed works, much appreciated, in each. His countrymen surnamed him "The Sage," and the great Maimonides, a contemporary, thought so highly of him, that he directed his son to study A.'s works alone, as excellent, useful, elegant, learned, full of the nicest discernment, and as the best. Simon avers that no Hebrew had so literally and learnedly commented on Scripture. Like the ancients, he increased his knowledge by extensive travel, and intercourse with the greatest masters. He was in Mantua in 1145, in Rhodes in 1156, in England in 1159, and in Rome in 1167. He lived 75 years, and died, it is believed, in 1168, (some say, but improbably, 1194,) in Rhodes.'

The above is from De Rossi's Hist. Dict. of Heb. Writers and their Works, Parma, 1802, in which he gives the following catalogue and characters of the works of Aben-Ezra; showing the literature of that age, which was mostly with the Jews:—

1. Excellent and Literal Comments, to the number of 24, on all the Hebrew Bible, printed separately, and in the Great Rabbinic Bibles of Venice, Basle, and Amsterdam. The first of his comments, printed, was upon *Esther*, in the Meghilloth, or Sacred Rolls, in Bologna, 1482; next, on the *Pentateuch*, in 1488. His commentaries have been translated into Latin;—the *Decalogue*, by Munster, Lepusculus, Mercer; the first 5 *Minor Prophets*, by Mercer; *Joel* and the *Canticles*, by Genebrardus; *Obadiah* and *Jonah*, by Leusdeo and Pontacus; *Nahum*, *Habakkuk*, *Zephaniah*, *Haggai*, and *Malachi*, by Lundius; *Haggai*, by Abicht; *Proverbs*, by Giggeus; *Lamentations*, by Tailler; the first 12 *Psalms*, by Fagius; *Isaiah*, by Pellicanus: all these are printed, except the last, which is in MS. in the Zurich public library. His comments are very literal, judicious, and learned, but a little too precise and obscure, and sometimes novel.

2. Comment on the Minor Prophets, compiled and received from the mouth of Aben-Ezra. Now in MS. in my cabinet.

3. Sodoth Attora, Arcana of the Law, or recondite and cabbalistic exposition of the Pentateuch. 1167.

4. Tov Shem, Of the Good Name. Bodleian MS.

5. Ighered Ashabbat, Letter of the Sabbath, in verse; in which he shows it is the evening before that day, and not the evening after, that should be kept. England, 1159.

6. Chai Ben Mekitz, Long live the Son of the Awaked; a little poem on the soul, and the rewards and punishments of a future life. Of this there have been several editions, one published in Amsterdam, 1733.

7. Jesod Mora, Foundation of Fear; or, Jesod Tora, Foundation of the Law. It treats, in 12 sections, of the various studies of Scripture, of tradition, of precepts, &c., and sciences, and the mode of cultivating them. It was printed in C Poli in 1530, and in Venice in 1666. My MS. was composed in England, 1159. Exceedingly rare.

8. Ashem, The Name; on the ineffable name of God. A MS. in the Bodleian and Medici libraries.

9. Mozenaim, Balances of the Holy Language, or Hebrew Grammar. Printed in Venice in 1546.

10. Shafa Berura, Pure Lip; a grammatical work, written in 1167. Printed in Constantinople in 1530.

11. Tzaeud, Of Elegance; treats of letters and Hebrew grammar. Venice, 1546.

12. Sheftd Jeder, Lip of Excellence; on grammar. In my cabinet.

13. Chidda, or Enigma; upon quiescent letters; in the Rabbinic Bibles of Bomberg and Buxtorf.

14. Sod, or Mystery; of the shape of letters. MS. in the Vatican.

15. Ormad Ammezima, Acuteness of Thought; an elegant little philosophic poem, which treats of the soul. The same with Amgad Amezima, or Pardez Chochma, or Garden of Wisdom. Vatican MS.

16. Shir, or Song of the Soul; in which souls are supposed to ascend, in the time of repose, to God, and tell Him the actions of men, and, at morning, to return to their bodies. Vatican MS.

17. Ammispar; or, On Arithmetic; treating, in 7 sections, of the 10 numerals. MS. in the Vatican, Bodleian, Medici, and my libraries.

18. Achechad; or, Of Unity; on the virtues of the numbers 1 to 10. Vatican and Bodleian MS.

19. Reschid Chochma, Principle of Wisdom; on astrology; containing treatises on computations, nativities, new moons, stars, &c., and freedom. In MS. in the Vatican, &c. Many Latin translations exist.

20. Sefer Olam, Book of the World. MS. in the Leyden public library. It seems the same with Book of Heaven and Earth. MS. in Vienna.

21. Astronomic Book of the Embolismaic Years. A Bodleian MS.

22. Answer to Astronomical Queries.

23. Comment on the Book of the Astrolabe.

24. The Bronze Vase; on the sun, moon, and planets.

25. Astronomic Tables.

26. Book of Lots; on judicial astrology.

27. Poem on the Game of Chess.

28. Poems and Prayers.

29. Poetry; various subjects and metres.

ABRABANEL, or ABARBANEL, ISAAC;

'A Portuguese Jew, horn in Lisbon, in 1437; one of the greatest men of the Hebrews in genius, learning, and politics; of an ancient and distinguished family, which boasted its descent from King David. His rich parents gave him an excellent education, suited to his condition, which his quick genius well improved; and, turning his at-

tention to politics, he held several offices under Alphonso V., and lived to his 45th year in splendor, till that king died, when he was obliged to flee to Castile. This recalled him to his early studies, and he composed his *Comments upon Joshua, Judges,* and *Samuel.* Ambition and the memory of past splendor tormented him, and he insinuated himself at the court of Ferdinand of Spain, who received him graciously; and, for his service, he abandoned his Comment on the Kings, and lived at court eight years, till 1492, when a sudden and fatal decree of the king obliged all Jews to leave Spain. Abarbanel used his utmost efforts to save himself and his nation, but in vain; and he was obliged to sail for Naples, where he arrived, with all his family, in 1493. He immediately finished his *Comment on the Kings,* and had the art to ingratiate himself with Ferdinand, king of Naples, and Alphonso, his successor, with whom, on the invasion of Naples by the king of France, he fled to Messina. On his death, a few months after, Abarbanel went to Corfu, where he commenced his *Comment on Isniah,* and found, with surprise and joy, his *Comment on Deuteronomy,* which he had lost in his flight from Lisbon. In 1496, he established himself at Monopoli, in Apulia, where he secluded himself, and composed the greater part of his works. Finally, in 1503, he went, with his son Joseph, to Venice, to terminate some differences between that republic and Portugal. There he commented on the *Pentateuch, Jeremiah, Ezekiel,* and the 12 *Minor Prophets;* answered the questions of R. Saul; commenced, but did not finish, another book; and died in 1508, in the 71st year of his age. He has shown great talent, a profound mind, vast erudition, store of sacred archæology, theology, polemics, history, science, and acute ratiocination. His Comments are literal and esteemed. See Simon, who remarks that he is the most profitable of the rabbins to the student, for Scripture interpretation, but is often too subtile.' *De Rossi:* who gives a list of 17 of his works, of which the most important are,

1. A Comment on the Pentateuch. fol. Venice, 1579; reprinted in Hanover, in 1710, and in Amsterdam, in 1768. Buxtorf published some dissertations from it, in his Cosri, and in his Philological Dissertations.
2. A Comment on the First Prophets, or Joshua, Judges, Samuel, and Kings. Without date; also, in Pesaro, in 1511 or 12, and Leipsic, 1686; Hamburgh, 1687.
3. A Comment on the Latter Prophets, i. e. Isaiah, Jeremiah, Ezekiel, and the 12 Minor Prophets. fol. Pesaro, 1520; Amsterdam, 1641. The greater part, on the Minor Prophets, has been Latinized, and the anti-Christian parts confuted, by L'Empereur, Granberg, &c.
4. A Comment on Daniel, entitled *Majene Ajeshua,* Founts of Salvation. 1551. Amst., 1647.
5. Mashmia Jeshua, The Herald of Salvation. Without place; also, in Saloniki, 1526; Amsterdam, 1644; Offenbach, 1767. Its scope is to illustrate the oracles of the 17 prophets, which speak of the future redemption of the Jews, and cannot, A. thinks, be understood in a spiritual sense, as the Christians do. Theologians consider it a perfect compendium of the modern Jewish theology of the Messiah, as opposed to the Christian. [The Ed.'s Latin tr. is dated 1711, and is by Mains, who appends a life of Abrabanel.]
6. Rosh Amana, Caput Fidei. fol. Constantinople, 1505. It treats of the articles of the Jewish faith. Vorstius Latinized it, Amsterdam, 1638.
7. Zevach Pesach; on the Passover and its Rites. Constan. 1505.
8. Nachalad Avoth, Inheritance of the Fathers; a comment on Pirke Avoth. 1505.
9. Atered Zekenim; on the Promises to the Fathers, and the Modes of Prophecy; taking up the 33d ch. of Exodus.
10. Mifhaloth Elohim; on the Creation of the World by God, and against its Eternity.
13. Jeshuoth Meshico; explaining the ancient traditions or Talmudic and Midrashic testimonies to the Messiah.
14. Laakad Anneviim; on the various degrees of Prophecy.
15. Tzedek Olamim, Justice of Ages; MS. on the present and future world, paradise, hell, resurrection, and future rewards and punishments.
16. Jemoth Olam, Days of the Age, or Chronicle of the Afflictions and Persecutions hitherto suffered by the Hebrews. MS., unfinished.

ABULFEDA.

'Sultan Omadeddin Aboolfeda Ismaël Ben Nasser is an author very illustrious among the Arabs, and now well known among us. He reigned at Hamah in Syria, and is said to have been born in the year 672 of the Hegira, and to have died in 732.' *D'Herbelot.* His works are,

1. Takovim al-Boldan; a Geography disposed by tables according to the order of climates, with the degrees of longitude and latitude of each place; with some, but not always correct, notes.
2. Al Mokhtassar fi Akhbar Albaschar; an Abridgment of Universal History down to his Times.

ADAM, ALEXANDER, LL. D.;

Rector of the High School of Edinburgh; an accurate and indefatigable scholar. As, however, what relates to his 'Roman Antiquities,' used in the Comprehensive Commentary, is all the plan of this Biography admits, this notice will be confined to that work. It was the result of 20 years of critical labors, and first published in 1791: many editions have appeared since: well tested by time, it has now taken the place of all others as a classic.

The best edition is of 1835, by Dr. Boyd, Edinb., in which are added most valuable notes, and many cuts, principally from the antiquities of Pompeii and Herculaneum. Of these free use has been made; and from it is taken the accurate plan of ancient Rome, at the head of Rom., originally published by the British Society for the Diff. of U. Knowledge. The following is the full title of Dr. A.'s work: —

Roman Antiquities; or, an Account of the Manners and Customs of the Romans, respecting their Government, Magistracy, Laws, Judicial Proceedings, Religion, Games, Military and Naval Affairs, Dress, Exercises, Baths, Marriages, Divorces, Funerals, Weights and Measures, Coins, Method of Writing, Houses, Gardens, Agriculture, Carriages, Public Buildings, &c., &c., &c. Designed chiefly to illustrate the Latin Classics, by explaining Words and Phrases from the Rites and Customs to which they refer.

ADAM, Rev. THOMAS;

'Rector of Wintringham, Eng.; born 1701, died 1784; a very pious, useful man, with excellent views of Christianity. His Private Thoughts on Religion are exceedingly valuable. His works are not critical, but doctrinal and practical': —

1. A Paraphrase on Romans, chs. I–II. 8vo. 1711.
2. An Exposition of St. Matthew, with suitable Lectures and Prayers. 12mo. 1805; 8vo. London, 1822. This was 'given in weekly lectures to an illiterate audience.' 'The whole is divided into 66 sections, each of which, containing an Exposition of the passage, a Lecture, and a Prayer, forms a complete religious exercise for Christian families.'

ADAMS, Rev. NEHEMIAH;

Pastor of the Orthodox Congregational Church in Essex Street, Boston, and formerly settled at Cambridge. He is author of a popular work on the duties of parents, especially in relation to baptism, entitled 'The Baptized Child;' also of 'All in the Ark,' and other occasional pieces, which have been well received.

ÆLIAN, CLAUDIUS;

'A Greek author who lived at Præneste, about A. D. 221. He was a learned sophist, and has left two works, compiled in a pretty good style — a Collection of Stories and Anecdotes, and a Natural History of Animals. Of the former, one of the best critical editions was published by Gronovius, at Leyden, 1731, 2 vols. 4to. Later editions have been published by Kühn, Leipsic, 1780, and Coray, Paris, 1805.' *Enc. Am.*

ÆSCHINES;

'A famous orator of Athens; born 393, died 323, B. C. Being the son of poor parents, he passed his youth among the lower classes, with whom he wandered about, partaking in their amusements, particularly in the festivals in honor of Bacchus. Encouraged by their applause, he became an actor, acquired the right of citizenship, engaged in politics, attended the lectures of Plato and Isocrates, and soon became the rival of Demosthenes, whom, however, he did not equal in power and energy, although he was distinguished by a happy choice of words, and by richness and perspicuity of ideas. He gradually lost the favor of the people, and fled to Rhodes and Samos, where he gave instruction in rhetoric till his death.

'Three orations and twelve letters of his are extant. They are to be found in the collection of Aldus, Stephanus, and Reiske, (3d and 4th vols.)' *Enc. Am.*

ÆSCHINES,

The philosopher, a native of Athens, who, by way of distinction from the preceding, is called the *Socratic:* he was a poor disciple of Socrates.

We possess, under his name, three dialogues, 'On Virtue,' 'On Riches,' and 'On Death,' which, however, are not allowed by strict critics to be genuine. The best edition is that of I. F. Fischer, Leipsic, 1786. *Enc. Am.*

AINSWORTH, HENRY, D. D.;

A celebrated non-conformist divine of the 16th and 17th centuries; but both the time and place of his birth are unknown.

In 1590, he greatly distinguished himself among a sect of dissenters, called *Brownists;* and, in early life, gained great reputation by his knowledge of the learned languages, and particularly of Hebrew. The Brownists having fallen into great discredit in England, Ainsworth was involved in their difficulties and troubles; and, at length, he was compelled to quit his native land and retire into Holland. In conjunction with Johnson, he erected a church at Amster-

dam; and published a confession of faith of the Brownists, in the year 1602, which caused much contention, and a division between him and Mr. Johnson was the result; the latter removing to Emden with half the congregation, and Ainsworth remaining at Amsterdam; but Johnson soon after died, and his congregation was dissolved. Ainsworth also left his people for a short time, and went to Ireland, but returned to Amsterdam, and continued there till the time of his death. Nothing could persuade him, however, to return home; and he died, as he lived, in exile. This circumstance was, at that time, very prejudicial to the Protestant cause in general, and especially to the Puritans; and it has ever been a matter of regret, that, through a too rigorous administration, the church excluded this great and able man from the public exercise of his ministry in his native country. Very few authors are more quoted than Ainsworth, by the literati of all countries; and not only at a considerable distance of time, but by all sects and parties. To his writings the celebrated Bishop Hall paid much attention.

Ainsworth was a man of profound learning, well versed in the Scriptures, and deeply read in the Rabbins. He published several treatises, many of which excited great interest, particularly that entitled 'A Counter Poison,' &c. He is much celebrated for his 'Annotations,' printed at various times and in many sizes.

His death was sudden; and suspicion of his having been poisoned was raised by his having found a diamond, of great value, belonging to a Jew, and his refusing to return it to him till he had confessed, with some of the Rabbins, on the prophecies of the O. T., relating to the Messiah, which was promised; but the Jew, not having sufficient interest to obtain the concession, is thought to have occasioned his death. Mr. Ainsworth was a great, a learned, and a pious man; and his name will be justly handed down to posterity as worthy not only of praise, but imitation. *Jones's Christian Biography; Neal's History of the Puritans; Heylin's History of the Presbyterians; Wendleri Diss. de Lib. Rar.* sec. 23; *Vogt. Catalogus Historico-Criticus Librorum Rariorum; Light's Treatise of Religion and Learning; Calamy's Life of Baxter; and Memoirs of Ainsworth.* Rel. Enc. — His chief works are,

1. Annotations on several Books of the Bible. In those on the 5 books of Moses, Psalms, and Canticles, the Hebrew words are compared with and explained by the Ancient Greek and Chaldee versions, and other records and monuments of the Hebrew.
2. A Counter Poison against Barnard and Crashaw.
3. A Treatise on the Communion of Saints.
4. A Treatise on the Fellowship that the Faithful have with God, his Angels, and one with another in this present Life.
5. An Arrow against Idolatry.

ALEXANDER, ARCHIBALD, D. D.;

'Professor of didactic and polemic theology in the Theological Seminary of the General Assembly of the Presbyterian Church, at Princeton, N. J. A native of Rockbridge county, Virginia, he was educated, it is believed, at Hampden-Sydney College, in Prince Edward county, Va., and studied theology with the Rev. Mr. Graham, of Rockbridge co. He resided as a pastor in Prince Edward co., and, it is believed, was, for a time, president of the college. When the Rev. J. B. Smith, pastor of the third Presbyterian church, Philadelphia, was called to the presidency of Union College, Dr. Alexander was chosen to succeed him in Philadelphia. Here he resided a number of years, till, on the establishment of the Princeton Theological Seminary, (in 1812,) he was appointed by the General Assembly their first professor in that institution, where he remains eminently respected and beloved.' *Rev. W. J. Armstrong.* — Among his works are,

1. Evidences of the Christian Religion; which has passed through several editions.
2. Counsels to the Young.
3. The Canon of the O. and N. T. ascertained. 1826. Lond. 1828.
4. Pocket Dictionary of the Bible. 1830.

ALLIX, PETER, D. D.;

A very learned and eminent Protestant divine, born in France, at Alençon, in 1641, where he pursued his first studies under his father, who sent him, to complete his education, to Saumur, and afterwards to Sedan, where, at the age of 19, he distinguished himself by theological theses on the Last Judgment. On leaving, he was made minister at St. Agobile, in Champagne. In process of time, he became minister of the Reformed Church at Rouen, where he soon began to distinguish himself as an author, by publishing some very learned and curious pieces, by which he acquired great reputation. It was owing to this that he was called from Rouen to succeed the learned Daillé at Charenton, which was the principal church that the Reformed had in France. This was a high honor conferred upon him; and, being now in the zenith of his preferment, and finding himself in a condition for rendering great services to the church, he applied himself to the task with all possible zeal, defending the Protestant doctrine against the artful attempts of the bp. of Meaux, who was then laboring to overthrow the reformed religion. Here also he assisted the famous Claude in his new French version of the Bible. On the revocation of the edict of Nantes, Mr. Allix found himself compelled to quit France, in 1685, on which he retired into England, where he met with a most favorable reception, on account of his extensive learning, and, more especially, his singular knowledge in ecclesiastical history, for which he was particularly esteemed. 'Burnet, bp. of Salisbury, gave him a canonicate and the revenues of his cathedral; the universities of Oxford and Cambridge conferred on him an honorary doctorate. He was very zealous, and took great pains, and made many unsuccessful attempts with the ministers of Holland, Geneva, and Berlin, to effect a union of all the Protestant churches, especially the Lutherans and Calvinists.' *Biog. Univ.* — On his arrival in England, he applied very closely to learning the English language, which he attained to a surprising degree of perfection, as is manifest from the various publications which issued from his pen. Among these may be particularly specified his 'Reflections on the Holy Scriptures,' 'Remarks on the Ecclesiastical History of the Ancient Churches of Piedmont;' also upon that 'of the Albigenses.' In these last treatises, he vindicates the Waldenses and Albigenses from the foul aspersions of Bossuet, the bishop of Meaux, and, with great force, retorts on him his own arguments, by showing that a constant and vigorous opposition to the church of Rome, founded not only on a disavowal of her authority, but also on a strenuous resistance to her corruptions in doctrine, discipline, and practice, is far from proving either heresy or schism in her opponents. In the course of his 'Remarks,' he is led into an examination of various important questions; and with freedom, learning, and impartiality, he traces the progress of the sentiments of the Albigenses into Spain, as well as their connection with the opinions of Wickliffe in England. [See *W. Jones's Church Hist.*, 1st Am., from 4th Lond., ed., 1821.] He wrote also on transubstantiation; and, critically and theologically, on the controversies of the church; also, on the oath of allegiance to the British government; &c.

But the book which obtained him the highest credit was, 'The Judgment of the Jewish Church against the Unitarians.' This was a great undertaking, requiring an extensive knowledge of Greek and Hebrew literature, which all must allow Dr. Allix to have exhibited, and that he managed the whole controversy with equal perspicuity and erudition. He enjoyed an uncommon share of health and spirits, as appears by his later writings, in which there is not only all the erudition, but all the quickness and vivacity which appeared in his earliest pieces. Of vast erudition, he was perfectly master of the Greek, Hebrew, Syriac, and Chaldee; was consulted by the greatest men of his age, on the deepest and most intricate parts of learning; and was acknowledged to be a genius of the first order, by those whom the world have esteemed not only the most capable, but also the most unbiased critics. Dr. Allix continued his application to the last, and died in London, in the 76th year of his age, Feb. 21st, 1717; leaving behind him the reputation of a man assiduous in the discharge of all the offices of public and private life, and every way as amiable for his virtues and social qualities, as he was venerable for his uprightness and integrity, and famous for his various and profound learning. *Biographie Universelle*, and *Jones's Biog. Dict.* — His chief works are,

1. The Judgment of the Ancient Jewish Church against the Unitarians, in the Controversy upon the Holy Trinity and the Divinity of our blessed Savior.
2. Reflections on the Books of the Holy Scriptures, designed to establish the Truth of the Christian Religion. The *Biog. Univ.* characterizes the work as 'judicious, instructive, but ill-written, and without method.' It has been republished in the valuable collection of tracts by the late Bp. Watson.
3. Remarks upon the Eccles. Hist. of the Ancient Churches of Piedmont. 'I conceived,' says Allix, 'that it was well becoming a Christian to undertake the defence of innocence, oppressed and overborne by the blackest calumnies the devil could ever invent.'
4. Remarks upon the Eccles. Hist. of the Ancient Churches of the Albigenses. 'We should be ungrateful,' says Allix, 'towards those whose sufferings for Christ have been so beneficial to his church, should we not take care to justify their memory.'

ALTING, HENRY, D. D.,

Professor of theology at Heidelberg and at Groningen, was born, 1583, at Emden, of a very ancient and honorable

family. His parents were both pious. He made such proficiency in his studies, under the famous Piscator and others, that, at the age of 22, he was allowed to teach philosophy and divinity. In 1605, he was chosen preceptor to the three young counts of Nassau, Solmes, and Issenberg, together with the electoral prince palatine. In 1612, being appointed to attend the young elector into England, he there became acquainted with Abp. Abbot, Dr. King, and Dr. Hackwell, and was introduced also to King James. The marriage between the elector and the princess of England having been solemnized at London, Feb., 1613, Alting returned home, and, in the following August, was chosen professor of theology at Heidelberg. In 1618, he obtained the second professorship for Scultetus.

Being sent with two other deputies to the synod of Dort, he greatly distinguished himself there by his learning. In 1622, Count Tilly took Heidelberg by storm, and allowed his soldiers to commit all manner of devastations. Alting had an almost miraculous escape; for, being met by a soldier, he was stopped by him in this manner: 'I have killed with these hands ten men to-day, and Dr. Alting should make the eleventh, if I could find him: who are you?' The doctor replied, 'A schoolmaster at the *collegium sapientiæ*.' The soldier did not understand this, and so let him escape. In 1623, the king of Bohemia employed him at the Hague to instruct his eldest son, and would not consent to his becoming minister of Emden, or professor at the university of Francker — situations which were offered him. In 1627, however, he gave him leave to accept of a professorship of theology at Groningen; where, though repeatedly called to other places, he continued until his death.

In 1639, he lost his eldest daughter, and, in 1643, his wife — domestic afflictions which gave severe shocks to his health and spirits. In his last sickness, being visited by the excellent Dr. Maresius, Alting congratulated him as his designed successor; adding, 'It much rejoices me that I shall leave to the church and university, one who is studious of peace, orthodox in judgment, and averse to novelties.'

The day before his death, he sang the 130th Psalm with a great sense of God's presence and love, and passed the rest of his time in meditation and prayer. In the evening he blessed his children; and the next morning, finding within himself that his departure was at hand, he told those about him that before sunset he should depart, and be with the Lord. Grounding his faith on the blood and righteousness of Jesus Christ, with the promises of his gospel, strengthened and comforted by the gracious influence of the Holy Ghost, he waited for death without fear; bade the numerous circle of learned and pious relatives and friends around him farewell, and expressed his readiness and desire to be dissolved, and to be with his Master in heaven. Thus peacefully did this good man depart, Aug. 25, 1644.

He was, says Middleton, a man of great worth, distinguished alike for his learning, diligence, public spirit, and benevolence to mankind. Among other important commissions in which he was employed, one was the revisal of the new Dutch translation of the Bible at Leyden; and another, to be sole general inspector of the county of Steinfurt, to set in order the churches, which had been threatened with an invasion of Socinianism. Alting, though attached to orthodoxy, was no quarrelsome divine, and wasted no time on insignificant matters; though zealous for ancient doctrine, he was an enemy to the subtilties of the schools; and though not fond of novelty, adhered closely to the instructions of the word of God.

His works, with the exception of his *Theologia Historica*, (1664,) were published together in three volumes, with the title '*Scripta Theologica Heidelbergensia*.' *Middleton.*

Of his Theologia Historica, the *Biog. Unir.* says, 'It is one of the first attempts towards the History of Dogmatic Theology, which the Germans have since elevated to one of the most interesting branches of the history of the human mind; and H. Alting may be looked upon as one of the most distinguished pioneers of such as Planck, Augustus, and Münscher.' [See *Rev. Dr. Murdock's* tr. from the latter of the 'Elts. of Dogm. Hist.,' New Haven, 1830.]

'Bayle,' adds the *Biog. Unir.*, 'gives a very imperfect list of the numerous works of H. Alting, which have now only an historical interest.'

ALTING, JAMES, Prof.;

'Son of Henry, born 1618, died 1667. He was professor of theology at Groningen, and has left works full of useful researches on different points of Hebrew antiquities and oriental philology. In his Hebrew grammar, he introduced the *System of Three Moras* belonging to every syllable, one of the most ingenious and subtile grammatical tact has ever invented; and his system served as the basis of the magnificent developments of Schultens. His works have been published together, and with his life prefixed, by Becker, in 1687, 5 vols. fol., Amsterdam.' *Biog. Univ.* The chief are,

1. Hebræorum Respublica Scholastica, seu Historia Academicarum et Promotionum Academicarum in Populo Hebræorum. Amsterdam, 1652.
2. Dissertatio maximè de Rebus Hebræorum, in the Thesaurus Groningensis. 1698.
3. Commentaries on most of the Books of the Bible.
4. A Syro-Chaldaic Grammar.
5. A Treatise on Hebrew Points.

ANACREON;

Born at Teos, in Ionia. He lived about 530 B. C. It is said that Polycrates, tyrant of Samos, invited him to his court, and gave him his friendship and favor. The voluptuous Anacreon crowned himself with roses, sang love songs, got drunk, and troubled himself little about the favors of fortune. After the death of Polycrates, Anacreon went to Athens, and Hipparchus, who commanded there, sent out a 50-oared galley to meet him. On the fall of Hipparchus, he returned to Teos, and afterwards retired to Abdera, where he lived gayly to the age of 85. He died, strangled, it is said, by a grape-stone.

Of the numerous and splendid eds. of his works, Brunck's, 16mo., published from the Vatican MS., at Strasburg, in 1786, is most generally esteemed. *Biog. Univ.* He is thought to have imitated Song 5:2—6. See *Dr. A. Clarke*, on the passage.

ANDERSON, RUFUS, D. D.

Dr. Anderson is now one of the secretaries of the American Board of Commissioners for Foreign Missions, having the charge of its foreign correspondence. He was graduated at Bowdoin College, studied theology at Andover, engaged in the City Mission of Boston, and was afterwards associated with the lamented Evarts, to one of whose departments, now, by the blessing of God on the cause of missions, greatly enlarged, he succeeded.

In 1829, he visited, on behalf of the Board, the Mediterranean Missions, and, on his return, in 1830, published 'Observations upon the Peloponnesus and Greek Islands,' being a selection of facts, collected by himself and Rev. Eli Smith, (missionary in Asia Minor, &c.,) and 'aiming at perfect accuracy in their statement.' It is unquestionably the best account of missions to the Greeks.

APPIAN;

'A Greek historian, born at Alexandria. He lived under the emperors Trajan, Hadrian, and Antonine. He early established himself at Rome, where he became distinguished as a lawyer, and was named *procurator*, or superintendent of the domestic affairs of the emperors; and, some say, appointed governor of Egypt. Appian, in his History, (of 24 books,) speaks of the destruction of Jerusalem by Hadrian as of a contemporary event, and says in his preface, that the Roman empire had lasted 900 years; which proves that he wrote about the 11th year of Antonine. He throws great light on the history of his times, and ancient geography. Some read him with distrust, but Photius says he is full of respect for truth, and shows a great knowledge of military affairs. Indeed, the 5 incomplete books left us on the civil wars, carrying the stamp of truth on their face, are one of the most precious relics of antiquity. The next 3 vols. are mostly preserved, as also the 12th, 13th, 17th, 23d, and extracts of the 9th and 11th; the others are entirely lost. Schweighæuser has given an excellent edition of all. Leipsic and Strasburg, 1785, 3 vols. 8vo.' *Biog. Univ.*

APPLETON, JESSE, D. D.,

The second president of Bowdoin College, was born at New Ipswich, in the state of New Hampshire, Nov. 17, 1772. [Of his early years, an intimate friend remarks, 'I have rarely, if ever, known a youth so esteemed and beloved.'] President Appleton was graduated at Dartmouth College, in 1792. It was during his residence at that seminary, that he experienced deep religious impressions; yet of any precise period when his heart was regenerated by the Spirit of God, he was not accustomed to speak. The only safe evidence of piety, he believed, was 'the perception in himself of those qualities which the gospel requires.' Having spent two years in the instruction of youth, [in which he was highly successful,] at Dover and Amherst, he studied theol

ogy under Dr. Lathrop, of West Springfield, [who did not conceal the high hopes he had formed of his pupil; hopes afterwards abundantly realized. His papers of this period exhibit the mental traits for which he was afterwards distinguished — careful thought, a disposition to form well-defined views, and logical precision.] In February, 1797, he was ordained as the pastor of a church at Hampton, New Hampshire. His religious sentiments, at this period, were Arminian. Much of his time, during his ten years' residence in that town, was devoted to systematic, earnest study, in consequence of which his sentiments assumed a new form. By his faithful, affectionate services, he was very much endeared to his people. At his suggestion, the Piscataqua Evangelical Magazine was published, to which he contributed valuable essays, with the signature of Leighton. Such was his public estimation, that, in 1803, he was one of the two principal candidates for the professorship of theology at Harvard College; but Dr. Ware was elected. In 1807, he was chosen president of Bowdoin College, into which office he was inducted Dec. 23. After the toils of ten years in this station, his health became much impaired in consequence of a severe cold, in October, 1817. In May, 1819, his illness became more alarming, his complaints being a cough, hoarseness, and debility. A journey proved of no essential benefit. A profuse hemorrhage, in October, extinguished all hope of recovery. As the day of his dissolution approached, he remarked, 'Of this I am sure, that salvation is all of grace. I would make no mention of any thing which I have ever thought, or said, or done; but only of this, that *God so loved the world as to give his only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.* The atonement is the only ground of hope.' In health, he was sometimes anxious, in a high degree, in regard to the college; but in his sickness, he said, in cheerful confidence, '*God has taken care of the college, and God will take care of it.*' Among his last expressions were heard the words, 'Glory to God in the highest! the whole earth shall be filled with his glory.' He died, Nov. 12, 1819, at the age of 47, having been president nearly 12 years. *Allen.* See also the Memoir prefixed to Dr. A.'s works. The published writings of Dr. Appleton 'have placed him in the highest class of theological and ethical writers of our country.' They will form a permanent bequest to his country's reputation, distinguished as they are for sound and sober thought, logical precision, and correct taste. It were to be wished that they might be diffused extensively, for the benefit of all who seek a thorough education, whether for time or eternity. It would augur well for these States, were they in high request, since the beloved and respected author (of whom the Editor hardly dares trust himself to speak, lest personal friendship should too strongly bias his language) lived not for himself, but for God and mankind.

In 1820, a volume of his addresses was published, containing his inaugural address, and 11 annual addresses, with a sketch of his character, by Rev. Dr. Nichols, of Portland. In 1822, his lectures and occasional sermons were published, in one volume, with a memoir of his life, by Rev. Benjamin Tappan, of Augusta. A new and elegant edition of his works, embracing his course of theological lectures, his academic addresses, and a selection from his sermons, with the memoir re-written and extended, was published in 1837, 2 vols. 8vo.; 'in a form,' says Prof. Packard, 'more worthy of the author's memory, with the confident expectation that the work will be regarded not only as the result of the persevering investigations and patient thought of a clear, discriminating, and powerful mind, always influenced by an ardent love of truth, but also as a valuable contribution to our literature.' The subjects of these 27 lectures, are the necessity of revelation, human depravity, the atonement, regeneration, the eternity of future punishment, the resurrection of the body, the demoniacs of the N. T., &c. The sermons are on Christ's transfiguration, Christ's universal reign, impenitent sinners without excuse, importance of ascertaining the truths of the gospel, its tendency when rejected, the young warned and reproved, the perpetuity and importance of the Sabbath, the Christian minister should give no offence, means of perpetuating the blessings of Christianity, the immortality of the soul, the influence of religion on the condition of man, the evils of war, and the probability of universal peace, true sources of national prosperity, the truth of Christianity from its moral effects, consequence, consequences of neglecting the great salvation, &c. &c.

AQUILA;

'Of Sinope, in Pontus. From a pagan he became a Christian; but, Christianity not tolerating the astrologic arts he professed, he became a Jew, in the beginning of the second century, in the time of Hadrian, [who, says the *Biog. Univ.*, in consequence of his skill in architecture and mathematics, had appointed him to rebuild Jerusalem, under the name of Ælia, where he first became acquainted with Christianity.] Among the Hebrews, he applied himself with ardor to their language, and became able to undertake an original Greek version of the Old Testament, [which he published in 138;] and, from its being very literal, and close to the words and idiomatic phrases of the Hebrews, it was preferred in the synagogues to every other, and read publicly in them. Great use is made of it, also, in the most ancient of the Rabbinic writings, and in the Jerusalem Talmud itself, which attests that it was made by our proselyte in the presence of Rabbi Akiba his preceptor, or, as it were, under his instruction and direction. In the contest which arose under Justinian, as to the use of the versions, the use and reading of Aquila's was granted to the Hebrews by the emperor, in the 146th Novella, though made by a stranger, and disagreeing with the Septuagint. Fragments only remain, which were published by Montfaucon in the Hexapla of Origen. Some pretend, but without ground, that Aquila is the same with Onkelos.' *De Rossi.*

'Aquila's translation was the earliest except the Sept., and done with great care, whatever Buxtorf may say, who quite absurdly denies to the author a perfect knowledge of the Hebrew. His manner is to translate word for word, and to express even the etymology of the terms. Although this version was undertaken with the design to contradict that of the Sept., used by the churches, after the example of the apostles, the ancient fathers found it in general so exact, that they often took their texts from it, as more appropriate, in certain places, to the true sense. The Hellenistic Jews also preferred it in their synagogues. Aquila joined Jewish traditions (learned from his master, Akiba) to his second edition, which was better received by the Hellenistic Jews than the first. Justinian forbade them to read it, because it contributed very much to render them obstinate in their error. The doctors of the law even forbade them to use it in the synagogues, and ordered them to confine themselves to the original Hebrew, and the Chaldee paraphrases.' *Biog. Univ.*

AQUINAS, THOMAS;

A celebrated theologian, to whom the hyperbolical admiration of the dark ages gave the sounding titles of the *angelical doctor*, the *fifth doctor of the church*, the *eagle of divines*, and the *angel of the schools*. He was descended from the counts of Aquino, in Calabria, born in 1224, and educated at the university of Naples. At the age of 17, he entered into the Dominican order, contrary to the wishes of his mother, who, in conjunction with his brothers, attempted force, and every allurement, to entice him back to the world. When only 24, he taught dialectics, philosophy, and theology, in the university of Paris, with great applause. 'He was,' says the *Dict. Hist.*, 'for theology, what Descartes was for philosophy; and, of all the scholastics of those ages of barbarism, without contradiction, the most profound, judicious, clear, and concise.' It is said that Bucer remarked of him, 'Take away Thomas, and I will overturn the Roman church.' Sixtus Senensis ranks him next to Augustin, 'whose soul might seem (if we could credit the Pythagorean notion) to have passed into Thomas Aquinas.' After having lectured on divinity in several universities, he settled at Naples, the archbishopric of which city he refused. He died in 1274, aged 48, and was canonized in 1323. The Roman Catholic church considers his writings as of high authority; and they gave rise to a sect which bore the name of *Thomists*. They form 17 volumes; the most celebrated of them is the Summa Theologiæ. *Davenport, Cave*, &c.

ARATUS;

Of Soli, or Siloe, a town of note in Cilicia, founded by Solon, and afterwards called Pompeiopolis. He was contemporary with Theocritus, who mentions him honorably, and lived in favor with Ptolemy Philadelphus, and great intimacy with Antigonus Gonatas, son of Demetrius Poliorcetes. He was educated under Dionysius of Heraclea, a Stoic philosopher, and adopted the principles of that sect, founding his poetic works upon them. [Thus, Acts 17:28, Paul, speaking to the Stoics and others, calls Aratus a poet of 'their own.']

It is said he composed many works: the only poem of his which remains consists of two parts, his 'Phænomena,' which is properly astronomical, and elegantly describes the nature and motion of the stars; and his 'Dioscuria,' or Mirror, which is astrological, and shows the particular influences of the heavenly bodies, their various dispositions and relations. His poetic genius had no low esteem, when he was encouraged to correct the many errors and corruptions that had in time crept into Homer's Odyssey, and was sent for by Antiochus, king of Syria, to bestow his criticisms and emendations upon the Iliad.

Above 40 Greek scholiasts (among them Hipparchus) have commented on Aratus. Cicero says he wrote 'most polite and excellent verses,' though Quintilian says he lacks life, spirit, and variety, which indeed was, in part, the fault of his subject, which was description. His works, too, were translated into Latin verse by Claudius and Germanicus Cæsar, Cicero, and Ovid, and Festus Avienus. Ovid says his 'fame will last as long as the sun and moon;' Vossius, that he was, and is, of great authority among astronomers; Macrobius, that Virgil, in the Georgics, borrowed from him. Quintilian acknowledges that he was 'fit and sufficient for his work.'

Grotius, in his 'Syntagma Arateorum,' Leyden, 1600, gives the poem, with the above three Latin versions, and attempts to fill the numerous gaps Cicero has left. The best edition of Aratus is that of J. Buhle, Leipsic, 1793–1801, 2 vols. 8vo., with the Greek commentators, and additions from MSS. *Biog. Univ.*; *Harwood.*

ARBUTHNOT, JOHN, Dr.;

The son of a Scotch Episcopal clergyman, and born at Arbuthnot, near Montrose, soon after the restoration. Acquainted with Pope, Swift, and the other wits of the age, he took a share in their literary enterprises, and contributed largely to the works of Martinus Scriblerus. He died in 1735. Swift gave his character in few words. 'He has,' said he, 'more wit than all our race, and his humanity is equal to his wit.' Among his various works, part of which are medical, may be named his 'Tables of Ancient Coins, Weights, and Measures,' which are found in most large English Bibles. *Davenport.*

ARISTOPHANES;

The only Grecian comic poet of whom any pieces have been preserved entire. By birth an Athenian, he appeared as a poet B. C. 427, and was distinguished among the ancients as *the comedian*, as Homer was by the name of *the poet*. Of his 54 comedies, 11 only remain, abounding in extravagances and immoralities, only to be tolerated by ancient customs and opinions. His pieces show a pure Attic dialect, and a masterly skill and care in their plan and execution. His wit and humor are inexhaustible, and his boldness unrestrained. The Greeks were enchanted with the grace and refinement of his writings, and Goethe calls him *the spoiled child of the Graces*. He made use of allegory in his attacks on the politicians of the day, as well as in scourging the vices and follies of his age. The freedom of ancient comedy (long considered a support of democracy) allowed an unbounded degree of personal satire, and Aristophanes made so free use of it, that nothing, divine or human, which offered a weak side, escaped his sarcasms. He incessantly reproached the Athenians for their fickleness, levity, love of flattery, foolish credulity, and readiness to entertain extravagant hopes; yet they crowned him with olive, then a remarkable distinction. After the Peloponnesian war, the license of comedy was restrained, and it was forbidden to name any person on the stage. Aristophanes died very old. See *Enc. Am.*

Among the best editions of his comedies are those of L. Küster, Amst. 1710, fol.; Invernizio, Leipsic, 1794, 2 vols., with Beck's commentaries.

ARNOBIUS;

About A. D. 300, a teacher of rhetoric at Sicca Veneria, in Numidia. In 303, he became a Christian. While yet a catechumen, he wrote seven books, *Adversus Gentes*, in which he defended the Christian religion, and showed the folly and absurdity of heathenism with great spirit and learning, though his knowledge of the truth appears to have been somewhat defective.

The edition of this work at Leyden, in 1651, 4to., reviewed by Salmasius, is preferred to all others for its notes by different learned men, and the correction of the text.

ARRIAN, FLAVIUS;

'Born at Nicopolis, in Bithynia. He was a disciple of Epictetus, which, however, did not hinder him from the profession of arms, in which he soon so distinguished himself, against the Massagetæ, as to attract the attention of the emperor Hadrian, who made him a Roman citizen, and gave him the government of Cappadocia, which he defended against the Alans, A. D. 134. Hadrian rewarded him with the consular dignity, and the title of senator; he was also, in his own country, made high-priest of Ceres and Proserpine. It is said he proposed to himself Xenophon as his model. In fact, as Xenophon had compiled the sayings of Socrates, Arrian wrote those of Epictetus. Xenophon published 7 books on the expedition of Cyrus, who founded the greatness of Persia; Arrian composed 7 books on the expedition of Alexander, who destroyed it. The "Greeks" of Xenophon, it is said, gave origin to the "Bithynians," and the "Alans" of Arrian. Arrian, like Xenophon, treated of tactics and the chase. Copying at once his style and character, he showed himself equally jealous of his reputation as a general and writer. Many of his works are lost, such as his Conversations of Epictetus, 12 books; The Life and Death of Epictetus; Wars with the Parthians, 17 books; Life of Tilleborus, a celebrated robber; The Events which followed Alexander's Death, 10 books, abridged in Photius; Acts of Timoleon; Dion's Deliverance of Syracuse; The Bithynians, or Origin and History of Bithynia, 8 books.' *Biog. Univ.* His works, yet extant, are,

1. Enchiridion, or Manual of Epictetus, and Dissertations on his Philosophy. 4 books only remain of the 8.
2. Expeditions of Alexander; 7 books. Written after the lost accounts by Aristobulus and Ptolemy, who accompanied Alexander. This work is highly esteemed; it is reasonable, and has but two marvellous tales (of Aristander's predictions, and the new fountains of water and oil, which sprang up near the Oxus as soon as Alexander encamped there) to detract from its authenticity. It has been tr. into English by Rooke, 2 vols. 8vo., London, 1729.
3. The Indias; 1 book; in the Ionian dialect. — The best editions of these last two, are those of Gronovius, 1704; Raphelius, 1757; Schneider, 1798; the last highly esteemed.
4. Periplus of the Euxine Sea.
5. Periplus of the Erythræan Sea; ['doubtful,' *Enc. Am.*] published in the Geographi Minores, Oxford.
6. Two Treatises on Tactics.
7. A Treatise on the Chase.
8. On the Manner of fighting the Alans. — These last 5 are published together by Blancard, Amsterdam, 1685; also in 1750.

ASSEMANI, JOSEPH SIMON;

A Maronite Syrian, archbishop of Tyre, prefect of the library of the Vatican, &c., born 1687, died 1768. He was very well versed in ancient and oriental languages, and has published several works which place him among the most celebrated orientalists of Europe. His learned and beautiful Bibliotheca Orientalis, from the press of the Propaganda, established his literary eminence.' *Biog. Univ.* His works are,

1. Bibliothecæ Orientalis Clementino-Vaticanæ Recensio Manuscriptos Codices, Syriacos, Arabicos, Persicos, Turcicos, Hebraicos, Samaritanos, Armenicos, Æthiopicos, Græcos, Ægyptios, Ibericos, et Malabaricos, etc. jussu et munificentia Clem. XI. Romæ, 1719–28.
2. S. Ephræm, Syri, Opera omnia quæ extant, Græcè, Syriacè, et Latinè, in 6 tomos, &c. Romæ, 1732–34.
3. De Sanctis Ferentinis in Tusciâ, Bonifacio ac Redempto Episcopis. Romæ, 1745.
4. Italicæ Historiæ Scriptores ex Bibliothecâ Vaticana, etc., collegit et Prefatione Notisque illustravit J. S. Assemanus. Romæ, 1751–3. 4 vols. 4to.
5. Kalendaria Ecclesiæ Universæ, etc. Romæ, 1755–7. 6 vols. 4to.

ATHANASIUS,

The celebrated patriarch of Alexandria, was born in that city about 296. At the council of Nice, though then but a deacon of Alexandria, his reputation for skill in controversy gained him an honorable place in the council; and, with signal ability, he exposed the sophistry of those who pleaded on the side of Arius. Six months after, he was appointed the successor of Alexander. Notwithstanding the influence of the emperor, who had recalled Arius from banishment, and, upon a plausible confession of his faith, in which he affected to be orthodox in his sentiments, directed that he should be received by the Alexandrian church, Athanasius refused to admit him to communion, and exposed his prevarication. The Arians upon this exerted themselves to raise tumults at Alexandria, and, by falsehoods, to injure the character of Athanasius with the emperor, who was prevailed upon to pronounce against him a sentence of banishment. In the beginning of the reign of Constantius, he was recalled to his happy people, but was again disturbed and deposed, on accusations without proof, by a council of 90 Arian bishops, at Antioch, presided over by the famous Eusebius of Nicomedia. 100 orthodox bishops, at Alexandria, declared him innocent. The affair was carried to Rome, and accusations were sent against him and other bishops; but they were acquitted by Pope Julius in a council of 50 bishops, and his sentence was approved by more than 300 bishops of the East and West, at Sardica. Athanasius was restored a second time to his see, upon the death of the Arian bishop, who had been placed in it. Arianism, however, being in favor at court, he was condemned by a council convened at Arles, and by another at Milan, and a third time obliged to fly into the deserts: the bishops who refused to subscribe to his condemnation were also exiled. His enemies pursued him even here, setting a price upon his head, and tormenting or massacring the solitaries of that frightful country, who refused to betray him. In this situation,

Athanasius composed writings full of eloquence, to strengthen the faith of believers, and expose the falsehood of his enemies. He returned with the other bishops whom Julian the Apostate recalled from banishment, and, in A. D. 362, held a council at Alexandria, where the belief of a consubstantial Trinity was openly professed. Many now were recovered from Arianism, and brought to subscribe the Nicene creed; and the moderation of Athanasius being imitated in Gaul, Spain, Italy, and Greece, harmony was restored to the church. But his peace was again interrupted by the complaints of the heathen, whose temples the zeal of Athanasius kept always empty. He was again obliged to fly to save his life. The accession of Jovian brought him back. During the reign of Jovian, also, Athanasius held another council, which declared its adherence to the Nicene faith; and, with the exception of a short retirement under Valens, he was permitted to sit down in quiet, and govern his affectionate church of Alexandria, until his death, in 373. Of 46 years of official life, he spent 20 in banishment.

'Athanasius is one of the greatest men of whom the church can boast. His deep mind, his noble heart, his invincible courage, his living faith, his unbounded benevolence, sincere humility, lofty eloquence, and strictly virtuous life, gained the honor and love of all.' His writings, whether of history, controversy, or morals, are distinguished for clearness and moderation: the best edition is by Montfaucon, Paris, 1698.

Athanasius was an eminent instrument of maintaining the truth, in an age when errors affecting the great foundation of our faith were urged with great subtilty. The Scripture doctrine of the Trinity, as explained by him, at length triumphed over the heresies which at one time met with so much support and sanction; and the views of Athanasius have been received, in substance, by all orthodox churches to the present time. *Watson; Ency. Amer.; Biog. Univ.*

ATHENÆUS;

A grammarian, born at Naucratis in Egypt, under the reign of Marcus Aurelius or Alexander Severus. He was living in A. D. 228, but his life is not at all known to us.

His Deipnosophists, or Banquet of the Learned, is a treasure of erudition of all kinds, and without it we should be ignorant of many matters of antiquity. It is in fifteen books, and has come down to us entire, except the first 2, which are abridged. The best edition is in 5 vols. of text and Latin translation, 8 of notes, and 1 of tables, by Schweighæuser, 1801-7.

AUGUSTINE;

Sometimes called, in the short style of the middle ages, St. Austin; one of the most celebrated fathers of the church, whose writings for many centuries had almost as potent an influence on the religious opinions of Christendom as those of Aristotle exercised over philosophy. He was born, Nov. 13th, A. D. 354, at Tagasta, an episcopal city of Numidia in Africa. His parents, Patricius and Monica, were Christians of respectable rank in life, who afforded their son all the means of instruction which his excellent genius and wonderful aptitude for learning seemed to require. He studied grammar and rhetoric at Madura, until he was 16 years old; and afterwards removed to Carthage, to complete his studies. In both these cities, in all the fervor of unregenerate youth, he entered eagerly into the seducing scenes of dissipation and folly with which he was surrounded, and became not only depraved, but infamous in his conduct. In this respect, he was not improved by his subsequent connection with the Manichees, whose unhallowed principles afforded an excuse for his immorality, and threw a vail over the vilest of his actions. The simplicity and minuteness with which he has narrated the numerous incidents of his childhood, youth, and mature age, in his celebrated book of 'Confessions,' have afforded abundant matter of ridicule to the profane and infidel wits of this and the last age. The reflections, however, which accompany his narrative, are generally important and judicious, and furnish to the moral philosopher copious materials for a history of the varities of the human heart, and are of superior value to the humble Christian for the investigation and better knowledge of his own. With a strange, though not uncommon inconsistency, few books have been more frequently quoted as authority on matters relating to general literature and philosophy by infidels themselves, than St. Augustine's otherwise despised 'Confessions,' and his 'City of God.' But, whatever else is taught in this remarkable piece of autobiography, every pious reader will be delighted with the additional proofs which it contains of the ultimate prevalence of faithful prayer, especially on the part of Christian parents. Monica's importunate prayers to Heaven followed the aberrations of her graceless son, when he settled at Carthage as a teacher of rhetoric; when he removed to Rome, and lodged with a Manichee; and when he finally settled at Milan as professor of rhetoric. St. Ambrose was, at that time, A. D. 384, bishop of Milan, and to his public discourses Augustine began to pay much attention. His mind became gradually prepared for the reception of divine truth, and for that important change of heart and principles which constitutes 'conversion.' The circumstances attending this change show that the modes of the Holy Spirit's operations was in substance the same in those early days as they are now; and time was when some of the soundest divines and most worthy dignitaries of the church of England were in the habit of referring with approbation to this well-attested instance of a change of heart.

In a frame of mind not unfamiliar to those who have themselves had 'much forgiven,' Augustine wished to retire at once from so wicked a world as that in which he had passed the first 32 years of his dissolute life. His secession, however, was only a temporary one; for he and Alipius were, a few months afterwards, received by baptism into the Catholic church. After having composed several religious treatises in his retreat near Tagasta, especially against the errors of the Manichees, from which he had been so recently reclaimed, he was, in the year 392, ordained priest by Valerius, bishop of Hippo, now a part of the Barbary states on the coast of Africa. He there held a public disputation with Fortunatus, a celebrated priest among the Manichees, and acquitted himself with great spirit and success; he also wrote and preached largely, and to great effect, against the Donatists and Manichees. His reputation as a divine increased; and he was, at the close of the year 395, ordained bishop of Hippo, in which high station he continued with great advantage to wage war against various orders of heretics.

Augustine had hitherto directed his theological artillery principally against the predestinarian errors of the Manichees; but he was soon called upon to change his weapons and his mode of warfare, in attacking a new and not less dangerous class of heretics. In the year 412, he began to write against the injurious doctrines of Pelagius, a native of Britain, who had resided for a considerable time at Rome, and acquired universal esteem by the purity of his manners, his piety, and his erudition. Pelagius was seconded by Celestius, a man equally eminent for his talents and his virtues. Their principles were propagated at first rather by hints and intimations, than by open avowal and plain declarations; but this reserve was laid aside when they perceived the ready reception which their doctrines obtained; and Celestius began zealously to disseminate them in Africa, while Pelagius sowed the same tares in Palestine, whence they were speedily transplanted to almost every corner of Christendom. If the brief notices which have come down to us respecting their tenets, in the writings of their adversaries, be correct, they affirmed, 'It is not *free* will, if it requires the aid of God; because every one has it within the power of his own will to do any thing, or not to do it. Our victory over sin and Satan proceeds not from the help which God affords, but is owing to our own free will. The prayers which the church offers up, either for the conversion of unbelievers and other sinners, or for the perseverance of believers, are poured forth in vain. The unrestricted capability of men's own free will is amply sufficient for all these things, and therefore no necessity exists for asking of God those things which we are able of ourselves to obtain; the gifts of grace being only necessary to enable men to do that more easily and completely which yet they could do themselves, though more slowly and with greater difficulty; and that they are perfectly free creatures,' in opposition to all the current notions of original sin and predestination. These novel opinions were refuted by St. Augustine and St. Jerome, as well as by Orosius, a Spanish presbyter, and they were condemned as heresies in the council of Carthage, and in that of Milevum. The discussions which then arose have been warmly agitated in various subsequent periods of the Christian church, though little new light has been thrown upon them from that age to the present. In his eagerness to confute these opponents, St. Augustine employed language so strong as made it susceptible of an interpretation wholly at variance with the accountability of man. This led to further explanations and modifications of his sentiments, which were multiplied when the Semi-Pelagians arose, who thought that the truth lay between his doctrines and those of the Pelagians.

Plaifere, in his '*Appello Evangelium*,' has given the following as the substance of that opinion of the order of predestination of which 'many do say that St. Augustine was the first author: 1. That God, from all eternity, decreed to create mankind holy and good. 2. That He foresaw man, being tempted by Satan, would fall into sin, if God did not hinder it; He decreed not to hinder. 3. That out of mankind, seen fallen into sin and misery, He chose a certain number to raise to righteousness and to eternal life, and rejected the rest, leaving them in their sins. 4. That for these, his chosen, He decreed to send his Son to redeem them, and his Spirit to call them and sanctify them; the rest He decreed to forsake, leaving them to Satan and themselves, and to punish them for their sins.'

Augustine also taught, that baptism brings with it the forgiveness of sins; that it is so essential, that the omission of it will expose us to condemnation; and that it is attended with regeneration. He also affirmed that the virtue of baptism is not in the water; that the ministers of Christ perform the external ceremony, but that Christ accompanies it with invisible grace; that baptism is common to all, whilst grace is not so; and that the same external rite may be death to some, and life to others.

In the various discussions which have arisen concerning predestination and the doctrines with which it is connected, some modern divines have quoted the arguments of St. Augustine against the Manichees, and others those which he employed against the Pelagians, according to the discordant views which the combatants severally entertain on these controverted points. In his 'Retractions,' he has qualified the harshness of his previous assertions on many subjects.

Many were the theological labors to which he was invited by the most eminent of his contemporaries; and hastily as some of his lucubrations were executed, it is not surprising that, among 272 treatises on different subjects, some are of inferior value, and unworthy of the fame which he had acquired in the church. After a life of various changes, and of a mixed character, he died A. D. 430, in the 76th year of his age; having been harassed at the close of life by seeing his country invaded by the Vandals, and the city of which he was the bishop besieged. Though those barbarians took Hippo and burned it, they saved his library, which contained his voluminous writings.

St. Augustine was a diligent man in the sacred calling; and that the office of a bishop, even in that age of the church, was no sinecure, is evident from several notices in his letters. At the close of one addressed to Marcellinus, he gives the subjoined account: — 'If I were able to give you a narrative of the manner in which I spend my time, you would be both surprised and distressed on account of the great number of affairs which oppress me without my being able to suspend them. For, when some little leisure is allowed me by those who daily attend upon me about business, and who are so urgent with me that I can neither shun them nor ought to despise them, I have always some other writings to compose, which indeed ought to be preferred [to those which Marcellinus requested,] because the present juncture will not permit them to be postponed. For the rule of charity is, not to consider the greatness of the friendship, but the necessity of the affair. Thus I have continually something or other to compose which diverts me from writing what would be more agreeable to my inclinations, during the little intervals in that multiplicity of business with which I am burdened either through the wants or the passions of others.' He frequently complains of this oppressive weight of occupation in which his love of his flock had engaged him, by obeying the apostolical precept, which forbids Christians from going to law before pagan tribunals. In reference to this employment, his biographer, Posidonius, says: 'At the desire of Christians, or of men belonging to any sect whatever, he would hear causes with patience and attention, sometimes till the usual hour of eating, and sometimes the whole day without eating at all, observing the dispositions of the parties, and how much they advanced or decreased in faith and good works; and when he had opportunity, he instructed them in the law of God, and gave them suitable advice, requiring nothing of them except Christian obedience. He sometimes wrote letters, when desired, on temporal subjects; but looked upon all this as unprofitable occupation, which drew him aside from that which was better and more agreeable to himself.'

'His table was frugal: upon it were ordinarily served herbs and pulse only: sometimes meat was added for his guests and the infirm; but wine was always used. Besides the spoons, which were of silver, all the service was earthen, or of wood, or marble. Upon his table were written these two lines:

> Quisquis amat dictis alienam rodere famam,
> Hanc mensam vetitam duxerit esse sibi —

"The backbiter will understand this table to be forbidden him." His clerks lived and ate with him, and were fed and clothed from a common purse. No woman, not even his sister, frequented or lived in his house; not that he distrusted his relations, but, as he said, "they must have female servants and visitors, and that might occasion scandal." He cared to make no visits, except to the sick, and to widows, orphans, and the poor; and exercised hospitality with that compassionate sensibility which formed his character. His maxim was, "Better suffer a bad, than refuse a good man." He left the care of his temporal affairs to faithful stewards, who accounted to him, but of whom he was not distrustful. When the church fund was exhausted, he declared to his people, as a tender father, the wants of the poor, whom he regarded as his children; and sometimes, to assist them, or ransom captives, he melted down portions of the church plate. He reprehended the faults of his ecclesiastics, or tolerated them, as prudence suggested. He would never buy land, or town or country house; but if given outright, or as a legacy, to the church, he accepted them; yet often refused important inheritances, not because they could not be of advantage to the poor, but because it seemed to him more reasonable to leave them to the proper heirs.' *Dict. Hist.*

The character of this eminent father has been much misrepresented both as a man and as a writer. The learning of St. Augustine, and particularly his knowledge of Greek, have been disputed; and hence the importance of his biblical criticisms has been depreciated. Dr. Lardner, however, is of opinion, that he understood that language better than some have supposed. Le Clerc himself allows that he sometimes explains Greek words and phrases in a very felicitous manner. Indeed, the commencement of his correspondence with St. Jerome proves him to have been no contemptible critic. Voltaire and other profane wits have, in the exercise of their buffoonery, impeached his moral conduct; but their charges, when impartially examined, will be seen to be founded in ignorance or in malice. One capital error, however, must not be denied — his cruel persecution of the Donatists. Mosheim observes that Augustine's high reputation filled the Christian world; and 'not without reason, as a variety of great and shining qualities were united in the character of that illustrious man. A sublime genius, an uninterrupted and zealous pursuit of truth, an indefatigable application, an invincible patience, a sincere piety, and a subtile and lively wit, conspired to establish his fame upon the most lasting foundations.' Such a testimony as this far outweighs the vituperative remarks and petty sneers of a thousand infidels. *Watson; Enc. Amer.; Bib. Repos.* vol. iii. Rel. Enc.

'Many editions, particular and general, of his works, have been published, of which the only one which merits attention, is that of the learned Benedictines of the congregation of St. Maur, in 11 vols. fol., and bound in 8, 1679 to 1700.' *Dict. Hist.*

AULUS GELLIUS;

'Commonly quoted as Agellius, a celebrated critic and grammarian of Rome, in the 2d century. In his youth, he went to Athens, lived in the society of several of the learned, and travelled throughout Greece for information. On his return to Rome, he chose the study of the law, and was made a judge. His Noctes Atticæ, Attic Nights, have come down to us. They were written at Athens mostly, and are a medley of various value, set down, as the author says, "without examination or order, on reading any book, on seeing any thing remarkable, or which pleased my imagination." The work is especially valued as containing fragments of authors whose works are lost.' *Biog. Univ.* Many editions have been published. 'Beloe has given an English translation, 3 vols. 8vo., 1795, with interesting notes.'

AURIVILLIUS, CHARLES;

Auriville, Onville, or D'Orville; professor of oriental languages in the University of Upsal, Author of 'Dissertationes ad Sacras Literas et Philologiam Orientalam pertinentes,' etc. Gottingen, 1790, 8vo. These Dissertations were published with a preface, by Sir J. D. Michaëlis, whose recommendation is sufficient to establish their value. *Orme.*

B.

BACON, Sir FRANCIS,

The son of Nicholas Bacon, lord keeper of the great seal, was born on the 22d of January, 1561, entered Trinity College in his 12th year, where he studied under Dr. Whitgift, afterwards archbishop of Canterbury, and, by the time he was 16, had made great proficiency in the learning of those times; so that he already began to project those improvements in science, which paved the way for its complete reformation from the Aristotelian subtilties, which had so long obscured it. At the age of 19, he wrote a work, entitled *Of the State of Europe*, in which he gave the most astonishing proofs of the early maturity of his judgment. Soon after his father's death, in consequence of the straitness of his circumstances, he betook himself to the study of the common law; but, in his moments of leisure, we find him taking a view of the state of learning, and devising means for supplying the defects and correcting the errors he had detected. Being chosen a member of parliament in 1603, he frequently distinguished himself by the eloquence of his speeches, and though he generally appeared on the side of the court, he was regarded as not unfriendly to the interests of the people. In 1605, he published a work on 'The Proficiency and Advancement of Learning,' first in English, and afterwards in Latin, which gained him much celebrity, and drew upon him the notice of the king, to whom he dedicated it. In 1607, he was appointed solicitor-general, after which his practice increased so much, that he was retained in almost all great causes. In 1610, appeared his book 'On the Wisdom of the Ancients,' in which, launching out into a new track, he endeavors to develop the physical, moral, and political meaning couched under the fables of antiquity; and, however doubtful some of his hypotheses may appear, we cannot but admire the profundity and variety of his knowledge. In 1611, he was made a judge of the marshal's court, and, two years after, attorney-general; when, it having been objected that this office was incompatible with a seat in the house of commons, that house, from particular regard for him, overruled the objection, and allowed him to take his seat as usual. While in this office, he exerted himself much to put a stop to duelling, and his eloquent and learned charge on this subject, in the star chamber, so pleased the lords of the council, who were present, that they ordered it to be printed and published, with the decree of the court. Bacon's circumstances were now in a more prosperous situation than they had ever been previously; but his generosity, which often bordered on profusion, prevented him from amassing a fortune. He was rapidly rising, and it is much to be regretted that he sometimes exhibited too much servility in flattering the king and the court. In 1617, the aged Chancellor Egerton having voluntarily resigned the seals, Sir Francis succeeded him, with the title of lord keeper, and soon after, the king going on a progress to Scotland, he was intrusted with the conduct of public affairs in his absence, and presided at the council. In the beginning of 1619, he was made lord high chancellor of England, had the title of baron Verulam conferred upon him, and shortly after, the dignity of viscount St. Albans. This accumulation of honors added little to the fame of so great a man; but they tended to excite much jealousy, and probably contributed to his subsequent misfortunes.

He still found time, however, for philosophy. In 1620, he published his most finished performance, *Novum Organum Scientiarum*, which formed the sequel to his grand Instauration of the Sciences. In it he illustrates the true mode of interpreting nature by sound *inductions*, far remote from those puerile sophistries and metaphysical jargon which had so long disgraced the schools. It was highly appreciated by the learned men of his time, who regarded it as a standard of true philosophical inquiry; and later times have not been unjust to his memory, in styling him 'The Father of the Inductive Philosophy.'

Being of an easy temper, and naturally generous and profuse in his domestic economy, his household had been guilty of great impositions, at which he had inconsiderately connived; so that, in March, 1621, he was accused by the house of commons of having taken bribes, in causes that had come before him as chancellor. At first, he attempted to defend himself from the charges; but more accusations being brought against him, he was impeached before the lords, on which he threw himself on the mercy of his judges, and received sentence to pay a fine of 40,000 pounds, to be imprisoned in the Tower during the king's pleasure, to be incapable of holding any place of trust in the state, and never to sit in parliament, or come within the verge of the court. He was soon released from his confinement, and obtained access to his majesty, who granted him several favors, and at last remitted the whole sentence; but he never recovered himself from this disgrace.

Being now freed from the hurry of public business, Lord Bacon found full leisure for more pleasing and congenial studies, and he frequently lamented that he had been so long diverted from them by the pursuits of ambition and false glory. During the five years which intervened between his misfortunes and his death, he published a number of interesting and important works — his 'History of Henry VII.;' 'Essays, or Counsels Civil and Moral;' and the 'Third, Fourth, and Fifth Parts of the Grand Instauration of the Sciences;' by which last work, in particular, he enlarged the boundaries of science beyond all who had gone before him.

And as his philosophy dealt not in metaphysical subtilties, but in the sober results of experimental deduction, there was little tendency in his mind to doubt or oppose the great truths of religion. From many parts of his writings, he appears to have been a firm believer, and experimentally acquainted with the power of these sacred principles; indeed, much of his retirement seems to have been spent in such study, and his strongest consolations in adversity to have been drawn from this divine source. His sentiments on these subjects appear to have been what is called moderate Calvinism; that is to say, while he firmly believed the doctrine of the divine decrees, and their influence on the future character of the elect, he maintained the absolute accountableness of man, the full and free invitations of the gospel, and the infinite value of the death of Christ to save all; though, through unbelief, many fall short of the blessing. [His genius has been felt in theology, turning the student from airy metaphysics to accurate biblical criticism and the strict rules of Scripture interpretation — as is daily more and more visible.]

In these pursuits he spent the years of his retirement, gradually becoming more infirm, but frequently exerting his faculties with an application beyond his strength; till he at last fell a sacrifice to his zeal, in making some experiments with regard to the preservation of bodies, and, after a week's illness, expired in his 66th year, in 1626. His contemporaries could not fully appreciate the extent of his genius, and the value of his labors. Sensible of this himself, he says in his will, 'My name and memory I bequeath to foreign nations, and to my own countrymen after some time be passed over.'

In his person, Lord Bacon was about the middle stature, with a broad and open front, a lively and piercing eye, in his appearance also pleasing and venerable, so as insensibly to excite the esteem of all who saw him. He was an eloquent and convincing speaker, an eminent lawyer, and a great statesman; and it has been shown that the charge which sullied his character, arose rather out of his too easy temper with the underlings of his office, than from any desire to participate in their exactions: it is also worthy of remark, that not one of the many decisions which he passed (and he is said to have made no less than 2000 orders and decrees in a year) was ever reversed as unjust.

His numerous works were first collected together, and published in London, in 4 vols. fol., in 1740; and Dr. Birch afterwards edited a correct and valuable edition of them, in 1765, 5 vols. 4to. Of late years, they have repeatedly been reprinted in 10 vols. 8vo. *Jones's Chris. Biog.*; *Enc. Am.*

BAINES, PAUL,

Or Baine, was born in London, and educated at Cambridge. In his boyhood, he gave his father much trouble; but, on his conversion, became eminent in piety and holiness. 'For his eminency in learning,' says his biographer, 'he was chosen fellow of Christ's College, where he so much (through God's blessing on his studies and endeavors) improved his time and talent, that he became inferior to none for sharpness of wit, variety of reading, depth of judgment, aptness to teach, holy and pleasant language, wise carriage, heavenly conversation, and all other fulness of grace.' He was, for a time, lecturer at St. Andrews; but, being silenced by Archbishop Bancroft, he preached elsewhere 'as occasion presented, and the weakness of his body permitted him; the rest of the time he bestowed upon read-

ing, writing, meditation, and prayer, saving what he spent in instructing and comforting the weak and the dejected, wherein his gift was more than ordinary. He was afterwards much pressed with want, (as he hath complained to his friends,) not having a place whereon to rest his head. Yet, nevertheless, he was so constant to his principles as never to comply with the bishops and their proceedings.' His heavenly temper made him reverenced, and 'his manner was to go from one gentleman's house to another, and happy were they that could get his company.' 'He was an excellent casuist, and thereupon many doubting Christians repaired to him for satisfaction in cases of conscience, which the bishop (Harsnet) would needs have to be keeping of conventicles.' Called up before the privy council, he was told to speak for himself, which he did to such effect, that one of the noblemen rose and said, 'He speaks more like an angel than a man; I dare not stay to pass sentence against him;' whereupon he was dismissed, and never heard more from them.' He died in 1617. See his Life prefixed to his work entitled

A Commentary on the Epistle to the Ephesians, 5th ed., 'to which is added the Life of the Author, and a Table of all the Doctrines of each Chapter.' London, 1658.

BARNES, Rev. ALBERT;

Of the Presbyterian church, Philadelphia; well known by his appropriate and widely-used 'Notes' on several books of the New Testament. They are calculated to excite a devotional spirit, and to diffuse much sound knowledge. His occasional pieces are distinguished for clearness of thought, and sustained feeling.

BASNAGE, DE BAUVAL, JAMES,

An eminent Protestant divine, was born at Rouen, in 1653, and educated at Saumur and Geneva. When the edict of Nantz was revoked, he retired to Rotterdam, and, in 1709, was chosen one of the Walloon pastors at the Hague. Being in favor with the grand pensionary, Heinsius, and still preserving his attachment to France, he rendered such services to his country, in facilitating the treaty of alliance with Holland, that he was rewarded with his recall and the restoration of his property. He died in 1723. Basnage was a man of erudition, sincerity, and virtue; and of such enlarged political views and talents, that Voltaire declared him to be more fit for a minister of state than of a parish. He was true in the smallest matters; his candor, frankness, and good faith, appear no less in his works than his profound erudition. Among his principal works are,

A History of the Church; a History of the Jews—a vast fund of learning on all which relates to the Jewish religion and history; a History of the Religion of the Reformed Church; Annals of the United Provinces; a Treatise on Conscience, 2 vols. 12mo. Amsterdam, 1696. *Enc. Am.*; *Biog. Univ.*

BAXTER, RICHARD.

Was born at Rowton, in Shropshire, November 12, 1615. He was one of the great Non-conformist divines; and though he, in the early part of his life, labored under many and great disadvantages, owing to the irreligion and ignorance of those under whose care he was placed, he was afterwards one of the greatest men of the age in which he lived. During the first few years of his life, he was much addicted to lying, covetousness in play, fondness for romances, &c.; but, fortunately for him, his father directed his attention to the historical part of the Bible, which much interested him, and inspired him with a desire to peruse those parts which were more doctrinal. In consequence of such determination, by the perusal of the Bible and other religious books, and the conversations of his father, his mind became illuminated, and his soul converted to God. After having been for some time under the care of Mr. John Owen, schoolmaster of the free school at Wroxeter, his parents accepted of a proposal for placing him under the care of Mr. Richard Wickstead, chaplain to the council of Ludlow. This gentleman proved to be very incompetent to his charge, being an indifferent scholar, and taking no pains with his pupil. The only benefit he obtained, while under his tuition, was the liberal use of his library, which to him was of great advantage. At this time, the mind of Mr. Baxter was considerably alarmed by the fear of death, which produced in him great seriousness, and a more earnest attention to religion. Divinity became his first and favorite pursuit. Zealous in his attachment to the cause of truth, Mr. Baxter entered into the work of the ministry, after having been examined and ordained by Bishop Thornborough, of Worcester. In 1633, he became master of the free school at Dudley, in Worcestershire, where he delivered his first sermon. In 1638, he applied to the bishop of Winchester for holy orders, which he received, being at that time attached to the Church of England. The et cætera oath was his first inducement to examine into this point; and, though Mr. Baxter studied the ablest works, he utterly rejected the oath. In 1640, he was requested to become pastor of the church at Kidderminster, which call he accepted, and continued there two years. At this place he was eminently useful, and found much encouragement. The state of the country, at that period, was peculiarly precarious; since the civil war, in the reign of Charles I., &c., had just commenced, and Mr. Baxter was a decided friend to the parliament, which exposed him to many and great inconveniences. Notwithstanding his attachment to the parliament, he considered both parties partially erroneous. He admitted that great indiscretion, and even much sin, was displayed and committed, in dishonoring the king, and in the language used against the bishops, liturgy, and the church; but he considered that, whoever was faulty, the liberties of the people, and public safety, ought not to be forfeited, and that the people were not guilty of the faults of king or parliament, when they defended them; and, that if both their causes had been bad, as against each other, yet that the subjects should adhere to that party which most secured the welfare of the nation. When Mr. Baxter was at Kidderminster, he was considerably persecuted, which obliged him to retire to Gloucester, where he found a civil, courteous, and religious people. There he continued a month, when many pamphlets were written on both sides of the contending political parties, which unhappily divided the nation preparatory to a war. At that time, contentions commenced between the commission of array and the parliament militia. At the earnest request of the people, Mr. Baxter returned to Kidderminster, and remained with them fourteen years; when he joined Col. Whalley's regiment, as chaplain, and was present at several sieges. He confessed himself unwilling to leave his studies and friends, but he thought only of the public good. He was, however, compelled to quit the army, in 1657, in consequence of a sudden and dangerous illness, and returned to Worcester; from whence he went to London to have medical advice. He was advised to visit Tunbridge Wells; and after continuing at that place some time, and finding his health improved, he visited London, just before the deposition of Cromwell, and preached to the parliament the day previous to its voting the restoration of the king. He preached, occasionally, about the city of London, having a license from Bishop Sheldon. He was one of the Tuesday lecturers at Pinner's Hall; and also had a Friday lecture at Fetter Lane. In 1662, he preached his farewell sermon at Blackfriars, and afterwards retired to Acton, in Middlesex. In 1676, he built a meeting-house in Oxendon Street; and, when he had but once preached there, the congregation was disturbed, and Mr. Sedden, then preaching for him, was sent to the gate-house, instead of Mr. Baxter, where he continued three months. In 1682, Mr. Baxter was seized, by a warrant, for coming within five miles of a corporation; and his goods and books were sold, as a penalty, for five sermons he had preached. Owing to the bad state of his health, he was not at that time imprisoned, through the kindness of Mr. Thomas Cox, who went to five justices of the peace, and made oath that Mr. Baxter was in a bad state of health, and that such imprisonment would most likely cause his death. In 1685, he was sent to the King's Bench, by a warrant from the Lord Chief Justice Jeffreys, for some passages in his Paraphrase on the New Testament; but, having obtained a pardon from King James, through the good offices of Lord Powis, he retired to Charter House Yard; occasionally preached to large and devoted congregations, and at length died, December 8, 1691, and was interred in Christ Church.

Mr. Baxter's life was one continued scene of discord and reproach, though of most considerable piety and zeal. By multitudes he was revered, whilst by many he was despised. It has been stated that he was the author of 145 distinct treatises, most of which were polemical, and many were distinguished for their learning and simplicity. Some of the most popular of those treatises are, 'The Saints' Everlasting Rest;' 'Aphorisms of Justification and the Covenants;' 'Catholic Theology;' 'A Treatise on Universal Redemption;' 'A Call to the Unconverted.' For a detailed account of this pious and excellent man, see *Baxter's Life*, 4to., and *Calamy's Non-conformist's Memorial*; *Jones's Chr. Biog.*; especially, *Orme's Life of Baxter.*

BEAUSOBRE, ISAAC DE;

A French Calvinist. He was born in Switzerland, 1659, and died in Berlin, 1738, aged 79. He became minister to the French refugees at Berlin, chaplain of the king of Prussia, and counsellor of the royal consistory. His heart was generous, humane, compassionate, warm, but with nothing like rancor. His manners were always regular, and his conversation ready and pleasing; he loved and practised religion. In connection with L'Enfant he published,

1. A French Translation of the New Testament, with Notes, 1719, 1741. Of this, Matthew has been tr., and often published in English. To the Testament is prefixed,

2. An Introduction to the Reading of the N. T., which has been translated into English, and frequently republished. 'Of extraordinary merit;—scarce any topic needed by the young student in divinity is untouched,' says Bp. *Watson*, who pub. it in his Tracts.

3. Dissertation on the Adamites of Bohemia. A curious book.

4. Critical History of Manes and Manicheism. 2 vols. 4to. 1734-39. It also illustrates most of the history of the first ages of the church, and is drawn from original sources. Extremely interesting to the philosopher, it evidences a judicious but sometimes too bold criticism, genius, sagacity, and erudition, and contains many curious digressions. No one has better developed the chimeras of that heresy; and he proves it to have been a theological and philosophical system of oriental theologies, with the Pythagorean and Platonic philosophies, amalgamated with gospel truths. He left as appendages, MSS., histories of

5. The Paulicians, Bogomiles, Albigenses, and Bohemian Brothers.

6. Sermons; Geneva.

7. Many Dissertations in the Germanic Bible.

8. Histoire de la Reformation, ou Origine et Progrès du Lutheranisme, depuis 1517, jusqu'en 1530. 4 vols. 8vo., Berlin, 1785.

BEECHER, LYMAN, D. D.;

Formerly settled at Litchfield, Conn., and Boston, Mass.; now over a Presbyterian church in Cincinnati, Ohio, and president of Lane Theological Seminary. Dr. B. is a successful, direct, and influential preacher, and has published 'On Intemperance;' 'Views in Theology;' 'A Plea for the West;' besides many other useful occasional productions, adapted to the times.

BENGEL, JOHN ALBERT;

Called also Bengelius, a distinguished pious German theologian, and a celebrated biblical critic. He was born at Winneden, in Wurtemberg, 1687, studied at Stutgard and Tübingen, and in 1713 became preacher and professor at Denkendorf. In 1741, he was made counsellor and dean of the cloister Herbrichtingen; and, in 1749, he was created abbot or prelate of Alpirsbach, where he died, Nov. 2, 1752. His chief studies were the New Testament and the Fathers. He was the first Lutheran divine who applied to the criticism of the New Testament a grasp of mind which embraced the subject in its whole extent, and a patience of investigation which the study required. While a student, he was much perplexed by the various readings, which led him to form the determination of making a text for himself, which he executed in a very careful and scrupulous manner, according to very rational and critical rules, excepting that he would not admit any reading into the text which had not been previously printed in some edition. In the book of Revelation alone, he deviated from this rule. His conscientious piety tended greatly to allay the fears which had been excited among the clergy with respect to various readings; and to him belongs the honor of having struck out that path which has since been trod with so much eclat by Wetstein, Griesbach, and others.

1. Novum Testamentum Græcum. Tubingen, 1734-63, 4to. He prefixed to his first edition an Introductio Novi Test., and subjoined to it his Apparatus Criticus, and Epilogus. His researches and collections, says *Horne*, have not been superseded. Dr. A. *Clarke* thinks his paragraphic divisions of the text unsurpassed.

2. Gnomon Novi Testamenti, in quo ex Nativa Verborum Vi, Simplicitas, Profunditas, Concinnitas, Salubritas Sensuum Cœlestium indicatur—highly esteemed. 'A 3d ed., with the author's life, and marg. notes, by his son, was pub. at Tubing. 1773. It is necessary to complete Bengel's N. T., as it gives a continued commentary on it. Always pious, he sometimes lacks judgment. His logical divisions are generally good, but rather too minute.' *Orme.*

3. Exposition of the Revelation of St. John, or rather of Jesus Christ, &c.; Stutgard, 1740. This founded a prophetical school in Germany, which still exists. It ends the 42 months, May 21, 1800; and dates the beast's destruction, June 18, 1836. Dr. J. Robertson tr. the Introd. to this, with the Pref. and most of the Conclusion, and also Bengel's marg. notes, which are a summary of the whole Exposition.

BENSON, GEORGE, D. D.,

An eminently learned Non-conformist divine, was descended from a good family, and born at Great Salkeld, Cumberland, in 1699. Early remarkable for a serious temper, and attachment to books, he was educated for the ministry, graduating at the University of Glasgow. In 1721, he went to London, and, being approved by several eminent Presbyterian ministers, he began to preach, first at Chertsey and afterwards in London, where the learned Dr. Calamy took him into his family, and treated him with great kindness. By the recommendation of this friend, he afterwards went to Abington in Berkshire, and was unanimously chosen pastor of the congregation of Dissenters in that town, where he continued 7 years, diligently studying the sacred writings, and laboring to instruct and edify his people. In 1729, he became minister to a congregation in Southwark, where he performed the duties of the pastoral office with great diligence and fidelity for 11 years, much beloved.

His 'Defence,' &c., was his first publication. Afterwards, in 1731, he published, in quarto, 'A Paraphrase and Notes on Philemon,' attempted in imitation of Mr. Locke's manner. This meeting with a very favorable reception, our author proceeded, with great diligence, and increasing reputation, to publish Paraphrases and Notes on 1 and 2 Thessalonians, and Timothy, and the Epistle to Titus; adding some Dissertations. In 1735, he published 'The History of the First Planting of the Christian Religion.' In 1740, Mr. Benson was chosen pastor of the congregation of Protestant Dissenters in Crutched Friars, London, in the room of Dr. William Harris; and in this situation he continued till his death. He had, for several years, as his assistant, the very eminent and learned Dr. Lardner; and they constantly lived together in the greatest friendship. In 1743, Mr. Benson published, in octavo, his treatise on 'The Reasonableness of the Christian Religion;' and, the following year, the University of Aberdeen conferred on him the degree of doctor in divinity. Subsequently he published his 'Paraphrases,' &c. on the Catholic Epistles. He died, in a very composed and resigned manner, on the 6th of April, 1762, in the 63d year of his age.

Dr. Benson was a man of great piety and learning; intensely studious, and unwearied in his researches after theological truth, which was the principal business of his life. On all occasions, he was a zealous advocate for free inquiry, and the right of private judgment; but, though his integrity was unquestioned, yet the freedom with which he expressed his sentiments on some points controverted amongst Christians, exposed him to censures and indecent reflections from men of little candor and contracted views. *Jones's Chris. Biog.* His chief works are,

1. A Defence of the Reasonableness of Prayer, with a Translation of a Discourse of Maximus Tyrius on the subject, and Remarks on it.

2. A Paraphrase and Notes on the Epistles to the Thessalonians, Timothy, Titus, Philemon, and the Catholic Epistles of Peter, James, and John. 1752, 2 vols. fol. 'Best ed.' This is a continuation of Locke's attempt to illustrate the Epistles, and, with Peirce's work, completes the design. B. possessed considerable learning, but no great portion of genius; yet his labors are entitled to respect. His theological sentiments were Arian, verging to Socinian. He illustrates, says Doddr., 'the spirit of Paul sometimes in an admirable manner, even beyond any former writer. His paraphrase on James was tr. into Latin, with valuable notes, by J. D. Michaëlis, and a preface by Baumgarten. Halle, 1747.' *Orme.*

3. The History of the First Planting of the Christian Religion, taken from the Acts of the Apostles, and their Epistles. 'Best ed. 1756, 3 vols. 4to. Though a dull book, it is full of important matter, and of great service in explaining Acts; displays considerable research, candor, and accurate acquaintance with the facts of Jewish and Roman history, affecting Christianity.' *Orme.*

4. History of the Life of Jesus Christ, taken from the New Testament; with Observations and Reflections proper to illustrate the Excellence of his Character, and the Divinity of his Mission and Religion; with several critical Dissertations. This is a posthumous work, pub. in 1764, with a portrait of Dr. B., by Dr. Amory, who prefixed a 'Memoir of the Life, Character, and Writings of Dr. Benson.' *Jones.*

BEZA, THEODORE,

Called also Beze, (Bes-ze,) one of the most eminent of the Reformers, was born at Vezelai, in the Nivernois, in 1519. He was originally a Catholic, and intended for the law. At 20, he gained an unenviable reputation, by the composition of Latin poetry which was at once elegant and licentious, and which, some years afterwards, he published under the title of Juvenile Poems. [In these he afterwards suppressed the hurtful passages. See Etienne's ed. 1597, 4to.] Though not in orders, he possessed benefices of considerable value. These, however, he abandoned in 1548, and retired to Geneva, where he publicly abjured Popery. To this he was induced by his having meditated, during illness, upon the doctrines which he had heard from his Protestant tutor, Melchior Wolmar; and perhaps also, in some measure, by his attachment to a lady, whom he carried with him to Geneva, and married. He now accepted the Greek professorship at Lausanne, which he held for ten years. It was while thus occupied, that he produced his tragedy of Abraham's Sacrifice, his version of the New Testament, and

his hateful defence of the right of the magistrate to punish heretics. In 1559, he removed to Geneva, and became the colleague of Calvin, through whom he was appointed rector of the academy, and theological professor. Two years after this, he took a prominent part in the conference at Poissy, and was present at the battle of Dreux. He returned to Geneva in 1563, succeeded Calvin in his offices and influence, and was thenceforward considered as the head of the Calvinistic church. [The being the head of party, inflated his pride, and gave bitterness to his character. He treated kings as he treated his antagonists in controversy. It is said he was so poor that he lived on secret liberality. His long life and spiritual empire gained him the name of the *Phœnix of the age*. This empire over mind he owed to his eloquence, agreeable conversation, and his insinuating manner to those whose heart he would gain, or whose spirit he would subjugate. He has been over-praised by Protestants and over-slandered by Catholics. *Dict. Hist.*] After an exceedingly active life, he died in 1605, aged 86. His theological works are numerous, but are now nearly forgotten. *Davenport.* The *Dict. Hist.* recounts among the principal,

1. A Latin Translation of the New Testament, with Notes.
2. Treatise on the Right Magistrates have to punish Heretics. Geneva, 1560. Written on the murder of Servetus.
3. Confession of the Christian Faith. 1560.
4. Mappemonde Papistique. 1567.
5. History of the Reformed Churches. 3 vols. 8vo. 1580.
6. The Waking-up (Reveil-matin) of the French. 1574.
7. Account of the Punishment of Gentilis. Geneva, 1567.
8. Icones Virorum Illustrium. 1580.

BICKERSTETH, Rev. E.;

A clergyman of the Church of England, London; minister of Sir G. Wheler's chapel, and connected with the Church Missionary Society. He is the esteemed author of 'The Christian Student, to assist Christians in general in acquiring Religious Knowledge; with Lists of Books, adapted to the various Classes of Society. Lond. 1829. It is a most valuable work.

BINGHAM, JOSEPH,

An eminent divine, was born at Wakefield, in Yorkshire, in 1668, and educated at Oxford, where he obtained a fellowship, which he resigned, in consequence of being censured for heterodox opinions concerning the Trinity. He then retired to his living of Headbourne Worthy, in Hampshire. In 1712, he obtained the rectory of Havant; in 1720, he was nearly ruined by the South Sea bubble; and he died in 1723. His *Origines Ecclesiasticæ*, or Christian Antiquities, is a valuable work. *Davenport.* 'More valuable than any church history. It is in 23 books, 10 vols. 8vo. 1710–22; 2 vols. fol. 1726. An invaluable treasure of Christian antiquities. He is very strongly attached to Episcopacy, but quotes his authorities, and the work deserves the first place in its kind. Book 1 treats of Names and Orders; 2, of the superior, 3, of the inferior Clergy; 4, of Elections and Ordinations; 5, Privileges and Revenues; 6, Laws of Employments in Life; 7, Ascetics; 8, Churches; 9, Bishoprics; 10, Catechumens, and first use of Creeds; 11, Baptism; 12, Confirmation; 13, Worship in general; 14, Service of Catechumens; 15, Communion Service; 16, Unity and Discipline; 17, Ancient Discipline of Clergy; 18, Penitents; 19, Absolution; 20, Festivals; 21, Fasts; 22, Marriage Rites; 23, Funeral Rites. The fol. ed. has also a scholastical history of Lay Baptism.' *Orme.*

BISCOE, RICHARD, D. D.;

A divine of the Church of England. He died in 1748. He was author of

The History of the Acts of the Apostles confirmed from other Authors, and considered as Full Evidence for the Truth of Christianity. 1742, 8vo. 2 vols.; 1829, 1 vol. 8vo. The substance of the author's Boyle Lectures. 'Lightfoot had collected much, but it is better digested by Biscoe. 'It is an elaborate and valuable work,' says Doddridge, who frequently refers to it as of great utility, most learned, and incontestably *convincing*.

BLACKWALL, ANTHONY;

A learned critic, and minister of the Church of England; born 1674, died 1763. He was author of 'The Sacred Classics Defended and Illustrated; or an Essay humbly offered towards proving the Purity, Propriety, and True Eloquence of the Writers of the N. T. 1727–31; 2d ed. 1737.' 'It gives,' says *Doddr.*, 'many well-chosen instances of passages in the classics, which may justify many of those in Scripture that have been accounted solecisms. It illustrates the beauty of many others, and contains good observations on the divisions of chapters and verses, by which the sense of Scripture is often obscured.' If some have gone too far in charges of barbarism against the N. T. writers, Blackwall goes too far the other way, in asserting for them a classic, or more than classic elegance they did not pretend to, while speaking common or Hellenistic Greek, to common and Hellenistic people. They talked and wrote rather to be understood than admired. Yet, as *Orme* remarks, Blackwall brought a large portion of learning and genius to this work.

BLAYNEY, BENJAMIN, D. D.;

An English divine, educated at Worcester College, Oxford. In 1787, he there took his degree of doctor in divinity, and became professor of Hebrew. He was also canon of Christ's Church, and rector of Polshot, in Wiltshire, where he died in 1801. Dr. B. was an excellent biblical critic. He edited the Oxford Bible, in 1769, which, for the marginal references, is the most correct in our language. His manuscripts were deposited in the library at Lambeth, by his friend the bishop of Durham, to whose disposal he had left them. *Lempriere.* His works are,

1. A Dissertation on Daniel's Seventy Weeks. 4to.
2. Jeremiah and Lamentations. 8vo. A New Translation, with Notes and Illustrations, 'after the manner of Lowth's Isaiah.'
3. The Sign given to Ahaz; a Sermon.
4. Christ the Glory of the Temple; a Sermon.
5. Zechariah; a New Translation. 4to.

BLOOMFIELD, Rev. S. T., D. D.,

Of Sidney College, Cambridge, vicar of Bisbroke in Rutland, and resident curate of Tugby, Leicestershire, England. On the New Testament, the Editor acknowledges great indebtedness to his very valuable Recensio, of 20 years' study. Dr. Bloomfield states in his preface, that he was for 15 years the pupil, 'confidential friend, or literary associate of the most distinguished scholar of his time, Dr. Samuel Parr;' and that he was aided by a 'very choice collection of classical and theological writings.' He also remarks that, 'in the selection of matter, as well as in the adjustment of jarring interpretations, he has been guided by the strictest impartiality. Though unfeignedly and conscientiously attached to the Church of which he has the honor to be pastor, yet he has endeavored to preserve the strictest impartiality in adjusting the interpretations of all those texts on which any difference of opinion unhappily subsists among the various denominations of professing Christians. So far, indeed, from willingly aggravating the bitterness of the *odium theologicum*, he would rather sound an *Irenicum* to his theological brethren of every denomination, that Ephraim might no longer envy Judah, nor Judah vex Ephraim; that all, considering the doubtfulness, and, in truth, the unimportance of many controverted points, might *agree to differ*, ever remembering the maxim of Augustine — '*Melius est dubitare de occultis quam litigare de incertis*;' [Better doubt on occult, than quarrel on uncertain points.]

Of Rationalist opinions he says, 'with Tittman, Better pass over such mere *figments* in silence, than commemorate by refuting them.'

He says further of himself, that, as he 'spared *no labor*, so neither has he declined *any expense*, which might be necessary to the furtherance of his work, by the purchase of every exegetical or philological publication of the least importance. On his undertaking he may be said, indeed, to have expended a fortune, and hence he confidently throws himself on the patronage and support of the Church to which he has especially dedicated these his best services, and in whose cause he only asks to labor more effectually, so that, (to use the words of Lord Bacon,) *as he has hitherto lived to study, he may not henceforth be compelled to study to live.*'

1. Recensio Synoptica Annotationis Sacræ; being a Critical Digest and Synoptical Arrangement of the most important Annotations on the N. T., Exegetical, Philological, and Doctrinal. With a copious Body of Orig. Annot. 8 vols. 8vo., 1826–8. Common sense, scholarship in the classics, gentlemanly taste, candor, moderation, and judgment, extensive acquaintance with the Fathers and modern authors, render this work a treasure of criticism, and an especial antidote to the neology of Germany, which here meets an equal antagonist. Dr. B. in his pref. remarks, that, 'to accomplish this synoptic *concentration* of erudite *exposition* and enlightened *illustration*, within any moderate limits, he has been compelled systematically to omit not only such minor details, (of introductions, &c., such as *Horne* has fully supplied,) but also all conjectural emendations whatsoever, including minute critical discussions on unimportant various readings; and moreover whatever matter is purely controversial or polemical, and, finally, (with few exceptions,) whatever is merely practical.' 'Each extract, *where practicable*, is ascribed to its respective author.' — The Ed. hopes the progress of sound biblical learning will erelong induce its republication in this country.
2. The New Testament, in Greek; a New Recension, after Mill; with Notes. This valuable work has been republished in the U. S.
3. Thucydides, with Translation, Notes, &c.

BOCHART, SAMUEL;

A learned French Protestant divine and general scholar, born at Rouen, in Normandy, in 1599; the most learned man of his time. His father was a Protestant minister, and his mother was the sister of Peter du Moulin. His studies were prosecuted under Thomas Dempster, at Paris, and afterwards at Sedan and Saumur. He made a very early progress in learning, particularly in the Greek language, of which we have a proof in the verses he composed in praise of his first master. Having gone through a course of philosophy, and studied theology under Cameron, he followed the latter to London, where, however, he made but a short stay; for, about the end of 1621, he was at Leyden, applying himself to the study of the Arabic, under Erpenius. When Bochart returned to France, he was chosen minister of Caen, where he distinguished himself by public disputations with Father Veron, a very famous controvertist. The dispute was held in the castle of Caen, in the presence of a great number of Catholics and Protestants. Bochart came off with honor and reputation, which was not a little increased on the publication of his Phaleg and Canaan, which are the titles of the two parts of his 'Geographia Sacra,' 1646. In 1652, the queen of Sweden invited him to Stockholm, where she gave him many proofs of her esteem and regard. At his return into France, he continued his ordinary exercises, and was one of the members of the Academy of Caen, which consisted of all the learned men of that place, whither several of the sons of the English gentry resorted for education; and, among others, the earl of Roscommon, afterwards an eminent poet. One of his most learned works, and by which he acquired great fame, was his 'Hierozoicon.' He died of apoplexy, while engaged in the academy in a public discussion with his friend Huet, May 16, 1667, at the age of 68.

His works, says *Orme*, 'contain a treasure of Scripture criticism and illustration, but a good deal of fancy and conjecture; and many of his etymologies and conclusions from very doubtful premises, have been implicitly adopted, instead of being examined, by subsequent writers.' His chief works are,

1. Phaleg and Canaan, or Geographia Sacra. 'Treating of every thing relating to Sacred Geography, the Dispersion and Division of the Nations, the Building of Babel, the Colonies and Language of the Phœnicians, and many other curious subjects, at great length, and with great command of sacred and classical learning.'

2. Hierozoicon; which treats of the Natural History of Scripture, particularly the Animals. In this, says Dr. A. Clarke, all has been done, almost, that can be done to identify the names. 1663. Rosenmueller pub. it in 3 vols. 4to., Leipsic, 'with enlargements, which,' says *Orme*, 'improve, and retrenchments which diminish its value.' 1793–99.

3. He wrote a treatise on the Terrestrial Paradise, on the Plants and Precious Stones mentioned in Scripture, and some other pieces; but he left them unfinished. As many of his dissertations as could be collected were published in the edition of his works printed in Holland, 1692.

BOOTHROYD, BENJAMIN, LL. D.;

'A dissenting minister at Huddersfield, in Yorkshire. [Though so useful a man, he seems to have struggled with poverty all his days. The late] Dr. Boothroyd was a most respectable Hebrew scholar; having an extensive acquaintance with the criticism of the Bible; equally removed from the love of novelty, and from foolish adherence to antiquity. He has happily blended critical disquisition with practical instruction, and an invariable regard to the spirit and design of revelation.' *Orme.*

1. 'A New Family Bible, and Improved Version, from corrected Texts of the Original; with Notes, Critical and Explanatory. Pontefract, 1818, 3 vols. 4to. [Much in a small compass. *Horne.*] It deserves the encouragement of all the friends of religion.' *Orme.*

2. 'Biblia Hebraica; or the Hebrew Scriptures of the O. T., without Points, after the Text of Kennicott; with the chief Various Readings; and accompanied with English Notes, Critical, Philological, and Explanatory, &c. Pontefract, 1810–16, 2 vols. 4to. This valuable work does great honor to its editor, printer, and author. The text is very distinctly printed. The notes are generally selected, very judicious, and appropriate. Probably it is the most useful Heb. Bible for common use.' *Orme.* 'The cheapest Heb. Bible, with critical apparatus, extant; containing in a condensed form the substance of the most valuable and extensive works.' *Horne.*

BORGER, E. A.;

Author of,

1. Interpretatio Epistolæ Pauli ad Galatas. 1807, 8vo.

2. De Constanti et Æquabili Jesu Christi Indole, Doctrina, ac Docendi Ratione, sive Commentationes de Evangelio Joannis cum Matthæi, Marci, et Lucæ Evangeliis comparato. Leyden, 1816, 8vo. A work of deep research; designed to demonstrate the credibility of the four evangelists by internal arguments, deduced from the mutual comparison of their writings.' *Horne.*

3. De Modesto ac Prudenti Sacrarum Literarum Interprete. 4to. 1808.

BOS, LAMBERT;

Greek professor in the University of Francker; born at Warcum, in Friesland, in 1670; died 1717. He was a distinguished philologist, entirely devoted to study, and various works of his are esteemed for their profound erudition. Among them are,

1. An edition of the Septuagint; with the Various Readings, and Prolegomena. Francker, 1709, 2 vols. 4to.

2. Observationes in Novum Testamentum. 1707, 8vo.

3. A new ed. of Velleius's Greek Grammar.

4. The Antiquities of Greece.

5. Ellipses Græcæ. Best ed., Schaefer, Leipsic, 1808. A standard work.

6. Exercitationes Philologicæ in quibus Novi Fœderis loca nonnulla a Scriptoribus Græcis illustrata, &c. Francfort, 1713, 2d ed. 8vo.

BRAUNIUS, JOHN, D. D.;

A German divine, professor of theology and of the Hebrew language in the University of Groningen; born 1628, died 1709. All his works discover an extensive acquaintance with the Scriptures, an accurate knowledge of Jewish rites and customs, and great familiarity with Rabbinical learning. In theology, he followed Coccceius; in philosophy, Descartes. *Orme.* His works are,

1. Selecta Sacra; 5 books. Amst. 1703, 4to. They embrace various things relating to the Epistles; the 7th seal; holiness of the high-priest; weeping for Thamus, Ez. ch. 8; various dissertations.

2. De Vestitu Sacerdotum Hebræorum. 1701, 2 vols. 4to. This work, on the clothing of the Jewish priests, is a kind of commentary on Ex., chs. 28. 29.

3. Commentarius in Epistolam ad Hebræos. 1705, 4to. It is highly commended by Walch; and contains at the end a dissertation on the eternal generation of the Son of God.

BRERewood, EDWARD;

Professor of astronomy in Gresham College; born 1565, died 1613. He was author of,

1. Inquiries touching the Diversity of Languages and Religions. 1614, 1635, 4to. In this is a good deal of learning, partly biblical, partly ecclesiastical.

2. Liber de Ponderibus et Pretiis Veterum Nummorum. On the Weights and Coins of the Ancients. 1614, 4to. Also republished in Walton's Polyglot, vol. i.

BRIDGEWATER, EARL OF.

The last earl of Bridgewater, a clergyman, being without posterity, and wishing to perpetuate his memory by some signal service to the cause of religion, lately left a considerable sum of money, to be expended by trustees in procuring the writing and publication of treatises showing proofs of an intelligent First Cause, and the truths of natural religion. These treatises were to be written by men of the greatest eminence in their respective sciences. The bequest has produced the following highly valuable essays:—

1. On the Power, Wisdom, and Goodness of God, as manifested in the Adaptation of External Nature to the Moral and Intellectual Constitution of Man. By the Rev. Thomas Chalmers, D. D. 2 vols. 8vo.

2. The Adaptation of External Nature to the Physical Condition of Man. By John Kidd, M. D., F. R. S.

3. Astronomy and General Physics, considered with Reference to Natural Theology. By the Rev. W. Whewell, M. A., F. R. S.

4. The Hand: its Mechanism and vital Endowments, as evincing Design. By Sir Charles Bell, K. H., F. R. S. With numerous Wood Cuts.

5. Animal and Vegetable Physiology, considered with Reference to Natural Theology. By Peter Mark Roget, M. D. With nearly 500 Wood Cuts, 2 vols.

6. On Geology and Mineralogy. By the Rev. William Buckland, D. D., F. R. S.

7. On the History, Habits, and Instincts of Animals. By the Rev. William Kirby, M. A., F. R. S. 2 vols. 8vo. With Plates.

8. Chemistry, Meteorology, and the Function of Digestion, considered with Reference to Natural Theology. By William Prout, M. D., F. R. S.

BRIGHTMAN, THOMAS;

Fellow of Queen's College, Cambridge. 'A learned and godly man,' says *Leigh*. He is author of several controversial works; also of a Latin comment on Canticles and Revelation; published, too, in English, with a comment on the last part of Daniel appended. 1544. He was much respected and often quoted by the Puritans.

BROUGHTON, HUGH;

A noted Hebrew and Rabbinical scholar; says *Orme*, 'born 1549, died 1612. With a considerable portion of quackery, and a large portion of ill-nature, he had certainly a respectable acquaintance with biblical literature. His works are now, however, more an object of curiosity than respect. He was a keen defender of the Hebrew verity; and, it is alleged, was much displeased because he was not employed on our present English Bible. His collected works

were edited, with a commendatory preface, by Lightfoot:' and entitled

The Works of the great Albioncan Divine, renowned in many Nations for rare Skill in Salem's and in Athens' Tongues, and familiar Acquaintance with all Rabbinical Learning. fol. 1662.

BROWN, JOHN,

Of Haddington, a celebrated, though self-educated Scotch divine, was born, in 1722, at Kerpoo, in Perthshire, became a minister and divinity professor, and died in 1787. He was a man of eminent piety and great usefulness. His principal works are,

1. A Body of Divinity. 1 vol. 8vo.
2. The Self-Interpreting Bible. 2 vols. 4to.
3. A Concordance.
4. A Dictionary of the Bible. For popular use.

BRYANT, JACOB,

A philologist and antiquary, was born at Plymouth, in 1715, and received his education at Eton and King's College, Cambridge. The duke of Marlborough, to whom he had been tutor, gave him a place in the ordnance department. He settled at Cypenham, in Berkshire, and died Nov. 4, 1804, of a mortification in the leg occasioned by bruising the skin against a chair. Bryant was an indefatigable and a learned writer, but fond of paradox. He wrote one work to maintain the authenticity of the pseudo-Rowley's poems, and another to prove that Troy never existed. A seriousness and earnestness of inquiry after truth, and a deep veneration for revelation, run through all his writings; but it is painful, considering how much he wrote, to note the almost entire absence of those views which constitute the life and soul of Christianity. It is dangerous to allow the mind to be too much exercised about curious questions, even of a religious nature. The supposed difficulties of Scripture, on which he wrote, such as the plagues of Egypt, the victory of Samson, and the miraculous circumstances in Jonah's history, deserve attention; but are light as air, in comparison with Christ crucified, the power and wisdom of God to salvation. His principal production is a New System or Analysis of Ancient Mythology, in three volumes quarto, which was published in 1774 and 1776. It is ingenious and erudite, but often fanciful and erroneous. Among his other compositions are, Observations relative to Ancient History; a Treatise on the Authenticity of the Scriptures — short, but useful, original, and satisfactory; Observations on the Plagues of Egypt; and Dissertations on some Passages in Scripture, which the enemies to religion have thought most obnoxious, and attended with insurmountable difficulties; as Balaam, Samson, Joshua, &c. *Davenport; Orme.*

BUCKINGHAM, JAMES SILK, Esq., M. P.

'Mr. B. was left an orphan infant, and entered the British East India Company's service at the age of 8 years, as a cabin-boy. Instructed to read by the sailors of the forecastle, he stored his mind with various knowledge, and his disposition gained the love of his officers. He rose, by his personal merit alone, to a lieutenancy at 18, and at the age of 19 was appointed a captain — the youngest ever made by the company. On leaving this service, in which his morality had been unimpeachable, he became editor of the company's official newspaper, which was soon celebrated for its temper and ability. He amassed a fortune; but his influence becoming an object of jealousy, and he having commented with severity on some acts of acknowledged oppression, a company of soldiers was sent to his office, who destroyed the types and presses. He was also ordered to quit the territory in 48 hours; this time was afterwards lengthened to 10 days. The sacrifice of his property by immediate sale amounted almost to a confiscation of it. The governor vainly offered to rescind the banishment, on retraction of the offensive remarks. Mr. B. was not intimidated by power.

'In returning to England, or during his connection with India, he made a tour through Mesopotamia, Egypt, the Holy Land, &c., the publication of which shows him an historian of profound mind, as well as a dauntless and accomplished traveller. He now commenced that course of lectures throughout Great Britain, which have ended in the overthrow of the East India monopoly; ever conscientiously advocating, not his personal claims, but the same great principles he had supported in India, unmoved by the dazzling offers, and unhurt by the machinations of those whose interests he opposed. He was also active in favor of the reform bill, and the cause of temperance; and, being of moderate character, and no demagogue, his influence with thinking men became very great; while his grievances, eloquence, and principles gave him immense popularity.

'Being solicited to stand as candidate for Sheffield, he was chosen member of the British parliament, at the age of 45. Here his object seems ever to have been the public good; and he here performed much arduous duty in introducing, in the face of ridicule, the Temperance Reform, editing the Oriental Herald and the Mirror of Parliament, and in lecturing upon Mesopotamia, Egypt, Palestine, and the East. He has now opened a new scene in his eventful life, and is lecturing on the East, in the United States.' *Public journals.*

His very extensive travels have given him rich materials for philanthropic and biblical illustration from the manners and condition of the East, &c.; while the religious temper and respect for the Word of God which pervade his works, must please the pious mind. See his address to the U. S. in the N. A. Review, April, 1838.

BULL, GEORGE,

An eminent prelate and theologian, born at the city of Wells, in 1644, was educated at Tiverton and Oxford, and was ordained at the age of 21. Having passed through the minor dignities of the church, he was made bishop of St. David's, in 1705, and died in 1709. His Harmonia Apostolica was published in 1669; his main work, Defensio Fidei Nicenæ, appeared in 1685; and his Judicium Ecclesiæ Catholicum, in 1694. For the latter production, he received the thanks of Bossuet and various French divines. He likewise produced other pieces of less note, and many sermons.

With the increase of his revenue, his charity and hospitality increased even in greater proportion, so that they frequently exceeded his means. The mean idea of making his fortune by church preferment never entered his mind. He spent his last hours in exhorting all around him to devote their lives to the service of God; urging upon them the importance of religion, and the vanity of all earthly things. He was a profoundly learned and pious man, and most exemplary in his conduct. In his opinions he was rather inclined to Arminianism; but he was accounted one of the ablest advocates for the doctrine of the Trinity, of the time in which he lived. *Davenport; Jones's Christ. Biog.*

BURCKHARDT, JOHN LEWIS,

The son of a Swiss colonel, was born at Lausanne, in 1784, and studied at Leipsic and Gottingen. Being of an enterprising disposition, he offered his services to the African Association, to explore Africa. They were accepted; and, after he had acquired Arabic, and a knowledge of physic and surgery, at Cambridge, he sailed in 1809. In Syria he remained two years and a half, in the character of a Mussulman, and learned the spoken Arabic dialects. His first journey included Nubia, the eastern coast of the Red Sea, Mecca, and Medina. He reached Cairo in 1815, and was preparing to penetrate to Timbuctoo, when he died of a dysentery. His valuable Travels have been published, [as also his 'Bedouins,' being a full account of their present patriarchal life, customs, &c.] *Davenport.*

BURDER, SAMUEL;

A clergyman of the Church of England; author of,

1. Oriental Customs; in illustration of Scripture. 1816, 5th ed. Compiled from Harmer, &c.
2. Oriental Literature, applied to the illustration of the Sacred Writings. 1822, 8vo. Had higher literary attainments been added to piety, a more interesting book might have been made. Nevertheless, these works serve to whet, if they do not (especially on the most difficult places) satisfy inquiry.

BUSH, Rev. GEORGE;

Professor of Hebrew and Oriental literature in the New York City University. He has published,

1. Notes on the several books of the Pentateuch, also on Joshua, Judges, Psalms, &c. These are practical, exegetical, often original, and indicate much critical acumen.
2. A Treatise on the Millennium.
3. An attempted explanation of Ezekiel's Vision of the Cherubim and Wheels.
4. Illustrations of Scripture, comprehending Harmer, Burder, Roberts, and Scores of other Illustrators of the Bible, by Travels, &c. 1836. A most interesting compend.

BUTLER, CHARLES,

'Of Lincoln's Inn; a learned and industrious layman of the Romish church. Beside other works, he published

Horæ Biblicæ; an Historical and Literary Account of the Original Text, Early Versions, and Printed Editions of the O. and N. T. It does great credit to Mr. B.'s learning, research, candor, and good sense. It supplies in a narrow compass a large portion of useful information on all its topics, and directs to the sources whence it is chiefly drawn. An appendix gives a candid and accurate statement of the dispute on 1 Jn. 5:7.' *Orme.*

BUTLER, JOSEPH, Bp.,

The celebrated author of 'The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature,' was the youngest of eight children of Mr. Thomas Butler, residing at Wantage, in Berkshire, and was born in that town in the year 1692. He received his primary education at the free grammar school of Wantage, under the tuition of the Rev. Philip Barton. At that school he obtained much sound instruction, and became as distinguished for his steady, moral, serious character, as for his genius and learning. His father was a Dissenter; and Mr. Butler, having quitted the grammar school, was sent to a Presbyterian dissenting academy at Tewksbury. His letters, written at that time, to the celebrated Dr. Samuel Clarke, containing his doubts as to the tenable nature of some of the arguments made use of by that divine, in demonstrating the being and attributes of God, displayed a sagacity and depth of thought which excited the notice and even respect of Dr. Clarke. His mind, at that time, was also much occupied in examining the principles of non-conformity, and in endeavoring to satisfy himself whether he should become a dissenting clergyman or a minister of the established church. The result of that investigation appears to be, that he considered, on the whole, episcopacy to be preferable; and accordingly, on the 17th of March, 1714, he was admitted a commoner of Oriel College, Oxford. He held several preferments; and in 1740, King George II. promoted him to the deanery of St. Paul's, London; but, finding the demands of that dignity to be incompatible with his parish duty at Stanhope, where he had still resided six months of the year, he immediately resigned that rich benefice. In 1750, he was translated to the see of Durham, in consequence of the decease of Dr. Edward Chandler. In the following year, he distinguished himself by his charge 'On the Importance of External Religion.' In consequence of that charge, Bishop Butler has been accused of being addicted to superstition, of being inclined to Popery, and of dying in the communion of the church of Rome; but such calumnies have been long since refuted by the evidence of facts. He had been but a short time seated in his new bishopric, when his health declined; and at Bath, on the 16th of July, 1752, he expired.

Of Butler's Analogy, but one opinion has been entertained. It has always been regarded as a work of very superior merit, and as displaying a depth of thought and a profundity of mind acquired or possessed but by few. It is a standard work on the evidences of Christianity. *Hend. Buck.* The last ed. in the U. S. has a preface by Rev. A. Barnes.

BUTTERWORTH, JOHN,

Pastor of the Baptist church in Coventry, and author of a valuable Concordance, was born in Lancashire, (Eng.) Dec. 13, 1727. His parents were deeply pious, and had the singular happiness to see all their five sons become so; four of them being at length ministers of Baptist churches. When about 15 years of age, John became a constant hearer of the Methodists, and imbibed their religious sentiments; but left them soon after his conversion, which was in his 19th year.

Soon after this, Mr. Butterworth entered the ministry. In 1751, he accepted the call of the Baptist church in Coventry, was ordained to the pastoral office among them; and there labored until his death, in 1803, a period of 52 years. He was greatly beloved by the people of his charge, and not undeservedly, for he possessed the main qualifications for pastoral usefulness in great perfection; and, while enjoying the love of his family and flock on earth, he held sweet communion with Heaven. In the decline of life, that passage was finely exemplified in him, *The path of the just is as the dawning light, which shineth more and more unto the perfect day.* As Death advanced, he cheerfully advanced to meet him, and all his letters breathe the spirit of the ripened saint. In 1803, he wrote to one of his grandsons, 'Nothing in the creation is so important as an interest in Christ; if you are favored herewith, you are made forever. This is my consolation under the infirmities of age, that I am going home to a better country, and to a fairer and larger inheritance than ever I had in England.' A week afterwards, this good man entered into his eternal rest, in the 76th year of his age, *coming to the grave as a shock of corn in his season.* His excellent Concordance, however, still lives to instruct and benefit the world. It has met with general approbation for its convenience, copiousness, and accuracy; it being far more full and complete than Brown or Taylor, and less expensive than Cruden. *Memoir of Mr. Butterworth.*

BUXTORF, JOHN,

An eminent Calvinistic divine, was born in 1551, at Camen, in Westphalia. Being very learned in Hebrew and Chaldaic, in the acquirement of which he obtained the assistance of many learned Jews, he was engaged, by the magistrates of Basil, in the professorship of those languages, which he taught with great success. He died at Basil, in 1629. The world, says Prideaux, 'is more beholden to Buxtorf for his learned and judicious labors, than to any other that lived in his time, and his name ought ever to be preserved with honor in acknowledgment of it.' His works are very numerous: the chief are,

1. Lexicon Chaldaicum, Thalmudicum et Rabbinicum. Basil, 1640, fol. The result of 30 years' labor! a world of rabbinical knowledge. All subsequent writers have been greatly indebted to it.
2. Synagoga Judaica. Hanover, 1601, 1622. Explaining every thing relating to the forms and services of the synagogue.
3. Tiberias, sive Commentarius Masoreticus, &c. Basil, 1620, fol. A learned exposition and defence of the Masoretic doctrines.
4. Hebrew Bible, with the Rabbinic and Chaldaic Paraphrases, Masora, &c.
5. Hebrew and Chaldaic Dictionary. 1621.
6, 7, 8, 9. Hebrew Grammar. Bibliotheca Rabbinica. Institutio Epistolaris Hebraica. Concordantiæ Hebraicæ, &c. &c.

BUXTORF, JOHN,

Son of the preceding, was born at Basil, in 1599, and was made professor of the Oriental languages there.

He published a Chaldaic and Syriac Lexicon; *Tractatus de Punctorum Vocalium et Accentuum in Libris Veteris Testamenti Hebraicis Origine, Antiquitate et Auctoritate*; and *Anti-Critica, seu Vindiciæ Veritatis Hebraicæ*; in the last two of which he defended his father's opinions concerning the Hebrew vowel points. He was also the author of Dissertations on the Old and New T.; *Florilegium Hebraicum*; *Exercitationes Philologico-criticæ*, &c. He died at Basil, in 1664. *Enc. Am.*

C.

CALMET, AUGUSTINE,

An erudite divine and critic, and a laborious and useful monk of the Benedictine order, was born near Commercy, in Lorraine, in 1672; became abbot of St. Leopold, near Nancy, and, afterwards, of Senones; and died in 1757. By solitary efforts mostly, he mastered the Hebrew and Greek, and thus prepared for his rapid progress in the study of the Scriptures. Calmet is a voluminous author, and judicious compiler, and his works abound in information; but they are exceedingly prolix, and written in an ungraceful style, and want acuteness and taste. The most popular of his numerous productions is, an Historical and Critical Dictionary of the Bible. *Davenport.* His chief works are,

1. Commentaire Literale pour l'Ancien et le Nouveau Testament. 23 vols. 4to. Paris, 1707–16. This was first composed in Latin, on the basis of the lessons he gave his pupils as a teacher at the abbey of Munster. He afterwards tr. them into French, to be more extensively read. Dr. A. Clarke says, it is 'the best comment ever published.' Of this work some dissertations have been tr. by N. Tindal, 1727; very curious, displaying great learning, and well deserving careful perusal. The Eng. title is, Antiquities, Sacred and Profane

2. History of the Old and New Testaments.
3. Dictionary of the Bible. By far the most valuable ever published, says *Orme.* It was soon tr. into several languages, and still maintains its precedency. Taylor condensed and improved it, adding Fragments. This very inconvenient work has been most judiciously retrenched and remodelled by Prof. Robinson, with large and very valuable additions, from the professor's own stores of learning, and now, under the name *Calmet's Dict. of the Bible*, is the best. 1 vol. royal 8vo. 1832, with maps and cuts.

CALOVIUS, ABRAHAM:

'A learned Lutheran divine of Prussia; professor of theology at Wirtemberg; born 1612, died 1686. His sentiments were evangelical, and his work is highly extolled by Walch and other continental writers. He was the author of many biblical works, little known to English readers, and not less than 17 vols. of dissertations on biblical subjects. His chief work is

Biblia Illustrata, etc. 5 vols. fol. 1672–76. Dresden, 1719. This learned and elaborate work, besides the immense information it contains on every biblical topic, furnishes a full antidote to the Socinian glosses and perversions of Grotius. It attacks also the Catholic commentators.' *Orme.*

CALVIN, JOHN;

Born, July 10, 1500, at Noyon, in Picardy. His father, Gerard, was neither distinguished by affluence nor learning; but, by his judicious, prudent, and upright conduct, he obtained, as he merited, the patronage of the Montmor family, in Picardy. Calvin was educated, in early life, under their roof; and pursued his studies for some subsequent years at the College de la Marche, in Paris, under the tuition of Maturin Cordier, for whose learned and pious instructions he entertained the most sincere and grateful recollection. From the College de la Marche he proceeded to that of Montaigne; and whilst he advanced in the attainment of profound knowledge, he became increasingly pious. His father, accurately estimating his talents, and wisely attending to the peculiar habits of his mind, obtained for him, when only 20 years of age, the rectory of Pont L'Evêque, at Noyon, and a benefice in the cathedral church. For some reason, however, which it appears impossible accurately to ascertain, Calvin afterwards directed the energies of his mind to the study of the law at Orleans, under the direction of the celebrated civilian, Pierre de L'Etoile, and attained a proficiency in the science which astonished his contemporaries. The death of his father compelled his return to Noyon, and for a short time retarded his studies; but, revisiting Paris, he again renewed them; and, at the age of 24, published his Commentary on the celebrated work of Seneca on Clemency. Calvin had already discovered the absurdities of Popery, and freely written on them to his friends; and by his intimacy with Nicholas Cop, who, about this time, was summoned before the French court, for having exposed the errors of the national religion, had raised many suspicions against him, and his flight to Basle became necessary. The revival of letters, and the exertions of Luther and Melancthon, the celebrated reformers, combined at this era to encourage a disposition which prevailed, to investigate the doctrines of the church of Rome, and assisted in effecting a reformation, which all wise men must applaud, and at which all good men must rejoice. From Paris, Calvin directed his footsteps to Xaintonge, and in its retirement pursued his studies in theology; composed some formularies, to be used as homilies; and, above all, grew in personal holiness, and thus prepared his mind for his future labors in the cause of truth. Calvin then visited Nerac; resided some time with Jacques le Fevre D'Estaples, who was formerly the instructor of the children of Francis the First; and then revisited Paris. In the succeeding year, Francis, determining, if possible, to extinguish the spark of reformation in Paris, directed not merely the torture, but the death of many eminent and pious individuals of both sexes, for their antipathy to a church which they considered as idolatrous, and to rites and ceremonies which they regarded as superstitious. From such scenes the mind of Calvin revolted. From such a church he was determined to separate. He therefore published 'La Psychopannychie,' or a refutation of the doctrine, that the souls of the just sleep till the general resurrection; and he then fled the kingdom. He retired to Basle, and devoted, with Simon Grynée, much time to the study of Hebrew.

The apology made by Francis for the persecution of the reformed, and which was, that they were bad citizens, disobedient subjects, and clamorous Anabaptists, at this time excited the holy displeasure of Calvin, and he published his 'Christian Institutes,' dedicating them to Francis. In Italy, about the same period, the principles of the reformation began to dawn; and the reformer, beholding with the purest satisfaction the first beams of a clearer light, hastened to that country; and, aided by the wise and accomplished daughter of Louis XII., the duchess of Ferrara, he assisted in promoting the spread of the Protestant faith. In the towns of Piedmont, he ventured publicly to preach the doctrines of the reformation; but, in the commencement of the year 1536, he was compelled to quit this scene of his labors. In the autumn of the same year, he visited Geneva; was prevailed on by Farel and Pierre Viret to settle there; and immediately commenced the arduous duties of a reformed Christian minister in the consistory. In Geneva, the Protestant religion had much spread, and that city had contracted a close alliance with Berne; but the state of morals was very low, and, therefore, whilst the talents of Calvin commanded respect, his austerity and sanctity were reprobated or ridiculed. Calvin was accused of Arianism; but the charge he refuted. He opposed the re-establishment of superstitious ceremonies and feasts; but himself and his two friends, Farel and Viret, were hated by the Catholics, and were ultimately banished from Geneva. At Strasburg, however, he found a shelter from the storm of persecution; and, aided by Bucer, he was appointed professor of theology, and pastor of a French church. Though banished from Geneva, he cherished for its inhabitants a Christian regard; he frequently addressed them by letters; he wrote an admirable reply to a publication by Cardinal Sadolet, which was calculated, by the falsity of its reasonings, (though disguised by ability and ingenuity,) to shake the faith of the reformed. He directed the energies of his mind to the conversion of all schismatics; and he republished his 'Christian Institutes.' In 1540, he was invited to return to Geneva. He at first declined; but, at length, solicited by two councils, and by the ministers and inhabitants of the city, he quitted Strasburg in the spring of 1541, with an understanding that he should speedily return; and was received with transport at Geneva. Active and energetic, zealous and persevering, Calvin instantly commenced the work of reformation. The ecclesiastical laws he assisted in revising; the ordinances he altered; and before the year had closed, this work of usefulness was accomplished, and approved by a general council. Those laws were as efficient and salutary, as they were wise and equitable. At this time, he wrote a catechism, which was translated into various languages, and met with general approbation. He also published a 'Commentary on the Epistle to Titus,' and dedicated it to his old friends Viret and Farel. His labors now rapidly increased. He preached nearly every day; he lectured very frequently in theology; presided at meetings; instructed churches; and defended the Protestant faith in works celebrated for their perspicuity and genius. Nor was he less active in his duties as a citizen than as a theologian, or a minister of Jesus Christ. In 1543, he composed a liturgy for the church at Geneva. He also wrote a work on the necessity of a reformation in the church, and exposed the absurdities of a frivolous translation of the Bible, by Castalio, in the preparation of which fancy had been consulted at the expense of truth, and sound instead of sense. The enemies to the reformation were numerous and potent when combined, but singly they were nothing. The truth of this remark was felt by Calvin; and he, therefore, refuted the various works of those enemies as they appeared. Thus he answered Albert Pighius.

But his efforts were not all controversial. He established at Geneva a seminary for the education of pious young men in the Protestant faith, who, by their future ministrations, should extend the borders of the true church; and in that great work of usefulness he was assisted by the celebrated Beza. At that time, also, the Waldenses, inhabiting Cabriers and other places, who were persecuted by order of the parliament of Aquitaine, and who fled to Geneva, found in Calvin a sincere and zealous friend. He vindicated in public their cause, and in private relieved their necessities. In the year 1546, the efforts of Calvin were various, though painful. Charles V., who was a determined enemy to the Protestant religion, had alarmed some by his threats, and corrupted others by his promises. Calvin exerted himself to counteract all his efforts. But this was not all. Whilst some were lukewarm at Geneva, others were additionally profligate. To convert and convince them, he labored with incessant anxiety, though with but inadequate success. In 1547, whilst Germany was the scene of war, and France the theatre of persecution, Calvin wrote his 'L'Antidote,' being a controversial work on the doctrine of the first seven sections of the council of Trent, and also 'A Warning Letter to the Church of Rouen,' against the doctrines of a monk who taught the Gnostic and Antinomian heresies. In the same year, he also continued his pastoral duties, and proceeded in the composition of his 'Commentaries on Paul's Epistles.' In 1548, Beza retired to Geneva, and, with Calvin, formed future plans of yet more extended and important usefulness. Calvin, accompanied by Farel, in the following year, visited the Swiss churches; and wrote two very able and learned letters to Socinus, the founder of the sect called Socinians. In 1550, he assisted yet further in the work of reformation, by obtaining the direction of the consistory at Geneva, for the communication of private as well as public religious instruction to its inhabitants, and for a total disregard, by every one, of all feast and saint days. The next year was less favorable to the peace of Calvin. A controversy on the doctrine of predestination agitated the church; the enemies of Calvin misrepresented his sentiments, and endeavored, but unsuccessfully, to excite a general antipathy, not merely to his doctrines, but also to his person.

Calvin is accused of having, at this time, acted with a tyrannical and persecuting spirit towards the heretical Servetus. With him Calvin was once intimate, and also

corresponded. Servetus, by his conduct and publications, especially by his 'Restitutio Christianismi,' attracted the attention of the pope, and of the persecuting Cardinal Tournon. It is stated that Calvin declared, 'If that heretic (Servetus) came to Geneva, he would take care that he should be capitally punished.' But this statement his friends confidently deny; and reply, that he persuaded Servetus not to visit Geneva; that he disapproved of all religious persecution; that he could, if he had thought proper, for three years before Servetus was so punished, have exposed him to his enemies, but which he would not do; and that Calvin, in his writings, declares, that with his original imprisonment and prosecution he was not at all implicated. It cannot, however, be denied, that it was at the instigation of Calvin he was prosecuted, [on passing through the town,] as his secretary was his accuser at Geneva, and exhibited articles against him. By the council of Geneva, Servetus was condemned to be burned to death, [though his offensive writing, attacking the mystery of the Trinity, had not been published at Geneva!] On the 27th of October, 1553, the punishment was inflicted. The [horrid] impropriety of that punishment is admitted by all the friends of civil and religious liberty, and the apologists for Calvin alike condemn it. But they contend it was consonant with the spirit of the age, with the laws of Geneva, and with the opinions of many of the great, and even otherwise good men who then lived. [See *Waterman's* Life of C. p. 75–142.]

About this time, Calvin was much affected by the persecution of his friend and fellow-laborer, Farel, for having condemned the immorality of the Genevese; and was almost incessantly occupied in acts of kindness to the persecuted Protestants, who, on the death of Edward, king of England, had been compelled to quit the country. He was also engaged in writing his 'Commentary on the Gospel of John.' Nor could the spirit of bigotry and persecution, which prevailed in England, fail of attracting his attention. He communicated with the sufferers, both in England and France, and was indefatigable in rooting up all heresies which then disturbed the peace of the church. Towards the close of the year, Calvin visited Frankfort, for the purpose of terminating the controversy as to the Lord's supper, which had been so long agitated. He returned to Geneva much indisposed; but devoted his time to writing his 'Commentary on the Psalms,' and to active, energetic, and successful exertions, through the medium of the German ambassadors, on behalf of the Protestants at Paris, who, in that year, (1555,) were unjustly and inhumanly persecuted. At this time, a sect, called the Tritheists, headed by Gentilis, who believed that God consisted not merely of three distinct persons, but also of three distinct essences, was revived; and Calvin directed his attention to a refutation of the system. In the succeeding year, he proposed the establishment of a college at Geneva for the education of youth; and, in three years, his wishes were accomplished, and himself was elected to the situation of professor of divinity, jointly with Claudius Pontus. This college afterwards became eminently useful, and was much distinguished for the learned and pious men who proceeded from it. In the same and the following year, Calvin was presented with the freedom of the city of Geneva; reprinted his 'Christian Institutes,' as well in French as Latin; prepared for the press his 'Commentary on Isaiah;' and combated, with success, a new heresy which had arisen, as to the mediatorial character of Christ. In 1561, Calvin was summoned before the council of Geneva, at the desire of Charles IX., as being an enemy to France and her king. But, on examination, it appeared that the only charge which could be established against him, was that of having sent Protestant missionaries to that kingdom. Soon afterwards, he published his 'Commentary on Daniel;' and much interested himself on behalf of the Protestants in France, who were then persecuted by the duke of Guise. In 1562, his health rapidly declined, and he was compelled to restrict his labors to Geneva and his study. But in this and the following year, he lectured on the doctrine of the Trinity; completed his 'Commentaries on the Books of Moses and Joshua;' and published his celebrated 'Answers to the Deputies of the Synod of Lyons.' In the year 1564, his health became gradually worse; but yet he insisted on performing as many of his duties as his strength would possibly allow. On the 21th of March, he was present at the assembly. On the 27th, he was carried into the council, and delivered, before the seigneurs who were assembled, his farewell address; and on the 2d of April, he appeared at church, received from Beza the sacrament of the Lord's supper, and joined in the devotions of the great congregation. To the syndics, in the ensuing month, he delivered an able and affecting oration; and to the ministers of the town and country, assembled on an occasion in his room, he addressed a pathetic and admirable discourse. This was his last public labor. The remaining moments of his life were dedicated to acts of devotion, until May 24, at 8, P. M., when he expired, aged 54.

The grief of the Genevese was inconceivably great. As a citizen, a pastor, a reformer, a father, he was universally regretted, and his memory was embalmed in the tears and sorrows of a wide-spread population.

Calvin was of a middling stature, with sallow complexion; but his eyes were remarkable for their brilliancy. He was sincere, disinterested, and benevolent. [He was fond of power, sober and austere in his manners, but of a sombre and inflexible temperament. Free from any monastic vows himself, he espoused a woman likewise free, and when his wife died, he thought not of taking another. There are few examples of disinterestedness equal to his. His annual salary was 150 francs (between 29 and 30 dollars) in silver, 15 quintals of grain, and two casks of wine; and he never received more. *Biog. Univ.*] The style of his writings is elegant and chaste, and they contain much of the softest and most persuasive eloquence.

As an expositor of the Scriptures, Calvin was sober, spiritual, penetrating. As a theologian, he stands in the very foremost rank of those of any age or country. His Institutes, composed in his youth, amidst a pressure of duties, and the rage and turbulence of the times, invincible against every species of assault, give him indisputably this preëminence. As a civilian, even though the law was a subject of subordinate attention, he had few equals among his contemporaries. In short, he exhibited, in strong and decided development, all those moral and intellectual qualities, which marked him out for one who was competent to guide the opinions, and control the commotions, of inquiring and agitated nations. Through the most trying and hazardous period of the reformation, he exhibited, invariably, a wisdom in counsel, a prudence of zeal, and, at the same time, a decision and intrepidity of character, which were truly astonishing. Nothing could, for a moment, deter him from a faithful discharge of his duty; nothing detrude him from the path of rectitude. When the very foundations of the world seemed to be shaking, he stood erect and firm, the pillar of the truth. He took his stand between two of the most powerful kingdoms of the age; and resisted and assailed, alternately, the whole force of the papal domination; maintaining the cause of truth and of God against the intriguing Charles on the one hand, and the courtly and bigoted Francis on the other. The pen was his most effectual weapon; and this was beyond the restriction or refutation of his royal antagonists. Indeed, on the arena of theological controversy, he was absolutely unconquerable by any power, or combination of powers, which his numerous opponents could bring against him. He not only refuted and repressed the various errors, which sprang up so abundantly in consequence of the commotion of the times, and which threatened to defeat all the efforts which were making for the moral illumination of the world; but the publication of the Institutes contributed, in a wonderful degree, to give unity of religious belief to the friends of the reformation, and, of course, to marshal the strength, and combine and give success to the efforts, of all contenders for the faith once delivered to the saints.

Notwithstanding all that has been said to his disparagement, it is certainly true that Calvin was a great and good man. In the full import of the phrase, he may be styled a benefactor of the world. Most intensely, and effectually too, did he labor for the highest temporal, and especially for the eternal, interests of his fellow-men. He evidently brought to the great enterprise of the age a larger amount of moral and intellectual power, than did any other of the reformers. Even the cautious Scaliger pronounces him the most exalted character that has appeared since the days of the apostles, and, at the age of 22, the most learned man in Europe. And the immediate influence of his invincible mind is still deeply felt through the masterly productions of his pen, and will continue to be felt in the advancement of the pure interests of the church, until the complete triumph of her principles.

Calvin deserves the thanks, and not the curses, of posterity. He was ardently esteemed by all the good of his own time; and he has since been, is now, and will continue to be, esteemed, so long as high moral excellence and the severe majesty of virtue shall, to any extent, be objects of human approbation. See *Mackenzie's Life of Calvin*; *Mosheim's Eccl. Hist.* Cent. xvi.; *Défense de Calvin*, par Dre-

lincourt; *Narrative of Calvin*, by Beza; *Histoire Littéraire de Genève*, by M. J. Senebier; *Jones's Christ. Biog.*; and *Christ. Spect.* for May, 1828. *Henderson. Buck.*

His works first appeared in a collected form, at Geneva, in 12 vols. fol. 1578; they were reprinted at the same place in 7 vols. fol. 1617; and in 9 vols. fol. at Amsterdam, in 1671. This last is the best edition. 'The first 8 vols. of this ed. have each a profile of the Reformer on the title-page; one half of which look to the right, and the other half to the left. In front of the title to vol. 1, is a beautiful full-length portrait of him in his professional dress, reading his Institutes, and surrounded with books. "Calvin," says Mosheim, "surpassed almost all the doctors of the age in laborious application, constancy of mind, force of eloquence, and extent of genius." He might have added, that he surpassed most of them in *learning also*. His acquaintance with the Scriptures was extensive and profound; his knowledge of Hebrew was limited; but he was well acquainted with Greek, and capable of expressing the finest thoughts in the purest Latinity. His dogmata prejudice many against his writings, who might derive profit from sitting at the feet of the Genevese reformer. His peculiar sentiments, however, it ought to be remarked, are by no means forced into his expository writings. He was too judicious to do this. He is seldom a verbal critic; yet Scaliger, who was by no means liberal of praise, declares, "that no commentator had better hit the sense of the Prophets than Calvin." Mosheim, or rather his translator, speaks of him as "shining with unrivalled lustre in the learned list of sacred expositors." Walch praises his commentaries for the judgment and erudition which they display; and Bp. Horsley assures us that, in the study of the Holy Scriptures, he was one of the commentators he most frequently consulted. Calvin was unfriendly to the double sense of prophecy; and was not very cautious in expressing himself on several important points. Poole, though in the strongest manner respecting the learning, acuteness, and solidity of Calvin, gives reasons for making but little use of him in his Synopsis.' *Orme.*

CAMERARIUS, JOACHIM;

Born at Bamberg, in 1500; died 1574. One of the most distinguished scholars of Germany, he signally contributed to the progress of knowledge, in the 16th century, by his own works, as well as by good editions of Greek and Latin authors, with commentaries; by many works still regarded as 'classics;' and by a better organization of the universities of Leipsic (of which he was long director and dean) and Tubingen; being called to these undertakings, respectively, by the dukes Ulric of Wirtemberg and Henry and Maurice of Saxony. He also took an important part in the political and religious affairs of his time. The friend of Melancthon, he was intimate with Carlowitch, Turnebus, Victorius, Wolfius, Baumgartner, Erasmus, the artist Durer, &c.; and he was held in great esteem by the emperors Charles V., Ferdinand I., and Maximilian II. During the political troubles of Germany, in 1525, Camerarius visited Prussia; and soon after was made professor of belles lettres at Nuremberg. In 1527, he married a lady of noble family, with whom he lived 46 years, rearing to adult age and honor 5 sons and 4 daughters. In 1555, he was deputy of the university of Leipsic to the diet of Augsburg. He was of an elegant person, and adroit in all exercises; a good grammarian, poet, orator, historian, physician, agriculturist, naturalist, geometrician, mathematician, astronomer, antiquarian, and theologian. Naturally grave and serious, he had such a detestation of falsehood, that he could never endure it, even in jest. His literary labors were very great, [and his reputation such, that Turnebus, in M. Adam, calls him the everlasting ornament and honor of Europe;] and Vossius styles him the phœnix of Germany. Erasmus, who, however, died 38 years before him, says, he showed more industry than genius. [Steady lights are more useful than meteors, though not so much admired. Most of the sons of fame have had some glorious absurdity or other to be wondered after.] His works, mostly translations from Greek and Latin writers, — and none have tr. more accurately or elegantly, — besides many poems and familiar letters, are estimated at 150. *Lemriere; Biog. Univ.; Enc. Am.;* and see *Melchior Adam.* Among them are,

1. Vita Melanthonis. Copious and faithful. It embodies a history of the Reformation. The best ed. is of Strobel, 1777, 8vo. [The editor's copy is 1566.]

2. Notatio Figurarum Sermonis in 4 Libris Evangeliorum. Figures of Speech in the 4 Gospels. Leipsic, 1572. 4to. Also in the Acts, Epistles, and Revelation. 1555, 1572. Both were repub. in Beza's Testament, Cambridge, Eng., 1642. 'Under a modest title,' says *Orme*, 'this critical work possesses considerable merit, and displays a profound acquaintance with the Greek of the N. T. *Michaelis* speaks of it with respect, and *Poole* characterizes the author as acute, judicious, and excellently skilled in Greek. Laying aside, says *Moskeim*, all debated points of doctrine, and religious controversy, he unfolds the sense of each term, and the spirit of each phrase, by critical rules, and the genius of the ancient languages.'

CAMERON, JOHN;

'A native of Glasgow, at the university of which he was educated, and where he was appointed professor of Greek in his 21st year. He resided chiefly in France, and taught Greek and theology, with great success, in Bordeaux and Saumur. Born 1590, died 1625. His works are very valuable, and contain some excellent criticism on the N. T. Bp. Hall calls him the most learned man Scotland ever produced. Dr. M'Crie calls him a subtile theologian, who displays much critical acumen. Dr. Pye Smith speaks of him in terms of high and deserved eulogy, remarking that he spoke and wrote Greek as if it were his mother tongue. Cappellus, Casaubon, and Father Simon, admired and applauded him.' *Orme.* Henry quotes him with great respect; but, according to Bayle, he was insufferably long-winded and vain.

'He taught Greek and Latin at Bordeaux and Bergerac, philosophy at Sedan, and theology at Saumur, where he succeeded the famous Gomar, in 1618. He returned to England in 1620, and James I. appointed him principal of the college of Glasgow, and professor of theology. He was ill paid, and the Puritans disliked him, so that he returned to France. Called to Montauban in 1624, to occupy the chair of theology, he displeased the dominant party [the duke de Rohan instigating the town to fight] by his opposition to those who preached civil war. His pacific spirit brought on him such treatment, [he was even severely beaten,] that he retired to Moissac, whence, profiting by a moment of calm, he returned to Montauban, where he died of chagrin and debility. He could not endure the intolerance and despotism of his sect, undertook to contradict them, and complained that his very profession hindered him from giving free scope to his thoughts. He found many things to reform in the reformation, and believed one could attain salvation in the Romish church. He formed at Saumur a party [thought to approach too near to Arminius] against the rigorous doctrine of the synod of Dort on absolute and particular decrees, teaching a calling and a universal grace offered to all.' *Biog. Univ.* He is author of,

1. Prælectiones Theologicæ, Saumur, 1626–28, 3 vols. ed. by Louis Cappell: Fr. Spanheim repub. them at Geneva a few years after. In 1642, a complete ed. of his works, except the Myrotheciun, was pub. there.

2. Amica Collatio de Gratiâ et Voluntatis Humanæ Concursu Invocatione. Leyden, 1622. It is his four days' conversation with Tilenus.

3. Myrotheciun Evangelicom. Geneva, 1632. Learned and judicious remarks on the N. T., afterwards inserted in the Critici Sacri. It discovers his extensive knowledge of Greek, and the N. T. idiom; the notes are short, but always acute and sensible.

4. Seven Sermons on John, ch. 6.

5. Defensio de Gratia et Libero Arbitrio. Saumur, 1624.

6. The Supreme Judge of Controversies in Religion. In English, Oxford, 1628.

CAMPBELL, GEORGE, D. D.,

An eminently learned and liberal divine of the last century, was born Dec. 25, 1719, at Aberdeen, Scotland. He sprang from a very honorable stock; but, as the youngest son, his portion of his father's scanty inheritance was very small; it was to his own exertions, and the great natural energy of his mind, that he was chiefly indebted for his progress and advancement in future life. He received the rudiments of classical instruction at the grammar school of his native city, which had been famed for more than a century for the successful teaching of the Latin tongue; and he afterwards entered as student at Marischal College, where the celebrated Dr. Thomas Blackwell, principal and professor of Greek, had introduced an ardent zeal for prosecuting the study of that very rich and expressive language. Thus he laid betimes an ample and solid foundation for that profound and various erudition, and that critical sagacity, by which he afterwards rendered such essential services to the church. It seems to have been once his intention to prepare himself for the study of the law; and we find him actually engaged as an apprentice of a writer to the signet in Edinburgh. He acquired, in this situation, that knowledge of the constitution and laws of his country, and that habit of close reasoning and accurate inditing, for which he was afterwards so much distinguished. He soon, however, became dissatisfied with this profession, and betook himself to the study of the Scriptures, and whatever would tend to qualify him for the office of a minister of the gospel. Before the expiration, therefore, of his apprenticeship, he attended the lectures on divinity, then delivered by Professor Gobdie, at the university of Edinburgh; and not long afterwards became a student of theology under Professors Lumsden, of King's College, and Chalmers, of Marischal College, Aberdeen. Here he particularly distinguished himself by his discourses, delivered, according to usual custom, in the Scotch universities. Wishing, however, to acquire further information and greater skill in polemical divinity than these exercises would afford, he entered into a literary association with several of the other students, among whom may

be particularly mentioned the Rev. Dr. Glennie, Mr. James M'Kail, and Mr. William Forbes. This society was formed in the month of January, 1742, and a number of young men of great promise were gradually admitted into it; but, according to the account given by several of the members, Mr. Campbell was considered as *the life and soul of the society*, and as one likely to attain great eminence in his profession. Like most young men of genius, his style was rather florid; but he made no parade of science. The discourses delivered by him, when a youth, displayed much good sense, a sound knowledge of theology, and an intimate acquaintance with the Holy Scriptures; and whenever they appeal to the imagination or the passions, abound in the finest and most touching sentiments, evincing his natural powers of eloquence, and the great success with which he had cultivated them. After the usual course of theological studies, he was proposed to the synod, and at length licensed as a preacher, on the 11th of June, 1746. Two years after this, he received a presentation to the parish of Banchory Terman, 17 miles from Aberdeen, where his great talents as an expounder of Scripture began to show themselves in his morning lectures to his congregation, which were remarkable for their great simplicity and perspicuity. While thus explaining the New Testament to his flock, he conceived the idea of translating a part of it, the result of which was his publication, several years after, of his Translation of the Four Gospels. After continuing 9 years in this country parish, he was called to succeed Mr. John Bisset, as one of the ministers of Aberdeen. Here his talents as a lecturer shone in their proper sphere; and, having the advantage of the best libraries, he commenced a course of lectures on rhetoric, criticism, and other subjects, which were delivered to the literary society of that place, and afterwards served as the basis of his 'Philosophy of Rhetoric,' and other works, by which he gained much celebrity.

In 1759, Mr. Campbell received a royal presentation to the office of principal of Marischal College, then become vacant. Two other candidates had applied for it, one of whom was supported by the magistrates of Aberdeen, and the other by the landed interest of the county, and many of the heads of the college; but, Mr. Campbell having been induced to write to Archibald, duke of Argyle, who had great influence in the affairs of Scotland at that time, and having modestly stated his relation to the duke's family, this application, together with his high character and respectable talent, succeeded in procuring him the appointment. Placed thus at the head of the university, he soon approved himself worthy of his dignity. That celebrated infidel, Mr. David Hume, had just published his Essay on Miracles, which excited great attention among the learned of the day; nor did he meet with any opponent whom he deigned to notice, until Professor Campbell entered the lists, and preached a sermon on the subject before the provincial synod of Aberdeen, which, at their request, he afterwards formed into a 'Dissertation on Miracles.' Before its publication, however, he transmitted the manuscript, through the medium of his friend, Dr. Blair, of Edinburgh, for Mr. Hume's inspection. The philosopher, notwithstanding all his indifference, evidently felt the force of the arguments used in this learned and acute performance; he objected to a few expressions, and pointed out some instances in which he had been misunderstood; on which Mr. Campbell revised the work, generously expunging the offensive expressions, and made use of the remarks of his opponent to render his dissertation more complete. When published, a copy was sent to Mr. Hume, who was so pleased with his conduct, that he declared he felt an inclination to answer it, if he had not in early life made a determination never to answer any opponent. This dissertation appeared in 1763, and was dedicated to the earl of Bute, at that time prime minister; it had a most extensive sale in England, and was translated into the French, Dutch, and German languages; so that the name of Dr. Campbell (for he had in the mean time received the degree of doctor of divinity from King's College) was regarded with the greatest respect by the literary men of every European state. For 12 years he discharged the duties of principal of Marischal College, being held in equally high estimation by the professors and the students, and living on the most happy terms with all his colleagues. He was esteemed a most worthy man, a sincere Christian, a good preacher, and above all, one of the best lecturers of his time; he used very few, sometimes not any notes, and where he spoke entirely extempore, he seldom failed in enlightening the understanding and moving the hearts of his auditors. On the 26th of June, 1771, he was appointed professor of divinity in his college, instead of Dr. Gerard, who was removed to King's; and as he was thus called to additional labor, he found it necessary to resign his pastoral charge as one of the ministers of the city: as minister of Gray Friars, however, an office connected with the professorship, he preached once on the Lord's day in one of the established churches. He was the first professor that ever limited the compass of subjects in the divinity lectures; it had been the custom to extend them far beyond the period usually allotted to the study of those subjects; but Dr. Campbell very wisely confined them within the space of four years, so that every student had, by this means, the advantage of attending the whole course. The chief excellence of these lectures, however, consisted in their ingenuity and profound learning; in their luminous arrangement and admirable perspicuity; and, above all, in the method, which he always pursued, of leading the students to think for themselves, and not slavishly to depend upon the opinions and systems of others made ready to their hands.

With an understanding capacious and acute, he was too independent to be fettered by human systems, and too judicious to be led astray by fanciful theories; he would declare the truth, how much soever it might conflict with his own private notions and practices, or those of the body with which he stood connected. Deeply skilled in church history, Scripture criticism, polemical divinity, and every subject of importance to the student and the minister, [and superior to all systematic prejudices,] he was eminently qualified to direct the studies of others; while his public discourses and labors well exemplified the instructions that he gave. His 'Lectures on Ecclesiastical History' furnish ample illustration of these remarks. [They contain, says *Orme*, 'more of the philosophy of church history than any other work in the language. The origin, progress, decline, and fall of the Romish hierarchy, are traced with great precision.'] In the month of April, 1771, he preached and published his excellent sermon on the spirit of the gospel, which will be long read as an admirable specimen of his talents and candor. Five years afterwards, he completed his 'Philosophy of Rhetoric,' the first two chapters of which he had composed at least 25 years before. This work abounds with most interesting remarks on style and elocution, and the most accurate criticism. The theory of evidence, which it contains, the Encyclopædia Britannica describes as the most valuable part, 'to which there is nothing superior, perhaps nothing equal, in our own or any other language.' In 1776, on the day appointed for a fast, on account of the American war, Dr. Campbell preached a sermon on the nature, extent, and importance of allegiance. This discourse, in which the author disputes the right of the colonies to throw off their allegiance, was written with so much force of argument, and in so excellent a spirit, that, at the request of Dean Tucker, 6000 copies were circulated through America. The following year, another discourse appeared, on the success of the first preachers of the gospel, considered as a proof of its truth. It was preached before the Society for Propagating Christian Knowledge, and published at their request. Here 'the policy of heaven' and 'that of this world' are finely contrasted; and the argument for the divine origin of the gospel, from the success of its first publishers, triumphantly stated.

In 1779, he evinced his liberality in 'An Address to the People of Scotland, on the alarm raised by the bill in favor of the Roman Catholics.' The following sentiments, extracted from this able pamphlet, contain at once the happiest illustration of the writer's spirit and manner, and the most luminous statement of the argument itself:—'Let Popery be as black as you will; call it Beelzebub, if you please; it is not by Beelzebub that I am for casting out Beelzebub, but by the Spirit of God. We exclaim against Popery; and, in exclaiming against it, betray but too manifestly, that we have imbibed the spirit for which we detest it. In the most unlovely spirit of Popery, we would fight against Popery! It is not by such weapons that God has promised to consume the man of sin, but by the breath of His mouth, that is, His Word. Christians, in ancient times, confided in the divine promises; we, in these days, confide in parliament! True religion never flourished so much, never spread so rapidly, as when, instead of persecuting, it was persecuted; instead of obtaining support from human sanctions, it had all the terrors of the magistrate and the laws armed against it.'

Dr. Campbell published several other discourses; but the last, and most valuable production of his pen, was his 'Translation of the Four Gospels, with Notes,' &c., which is generally admitted to be excellent, [though some complain of its appealing more to the head than heart.] The

preliminary dissertations with which it is accompanied, have done much in removing some of the difficulties met with in the commonly-received version. This admirable work [on which, says *Orme*, it is impossible to bestow too high commendation] had met with a most extensive circulation; the author, however, did not long survive to witness its success. On the 31st of March, 1796, while sitting with his friends, he was taken ill; but the next morning, he was at his desk, as usual, though he complained that he could not write with his accustomed ease. The following day, he had a paralytic stroke, which deprived him of his speech, under which he languished till his death, which happened on the 7th of April, giving no other signs of sensibility than his frequent efforts to speak. Though he was not permitted to leave a testimony behind at the time of his decease, he had already borne one about five years before, when he was judged to be at the point of death. On that occasion, he expressed himself in the following terms: — '*God has been pleased to give me some understanding of his promises in the gospel of his Son, Jesus Christ. These I have communicated to others in my life. I now entertain the faith and hope of them; and this may be considered as the testimony of a dying man.*' Within a year of his death, he resigned his office of divinity professor in Marischal College; and soon after, the king having conferred on him a pension of 300 pounds per annum, he gave up his situation as principal, and retired from public life.

Dr. C. was small in stature, and, in old age, rather inclined to stoop; his countenance was open, and his eye piercing, and indicative of great mental acumen. He studied very closely, especially towards the latter part of his life, rising generally at 5 in the morning, and continuing, with few and short intervals, engaged in study till 12 at night; and yet, owing to his regularity of living and great temperance, his constitution was not impaired; so that he had entered on the 77th year of his age at his decease. His character may be summed up in a few words: his imagination was fertile; his judgment vigorous and acute; his learning profound and various: of a cheerful temper, unfeigned piety, and unblemished morals; of modest and gentle manners, and remarkable for his ingenuousness and love of truth; in short, as a man and a Christian, in public or in private life, as a husband, as a minister of the gospel, and as the principal of a college, and professor of divinity, he had, perhaps, few equals, certainly no superior. *Life, by Rev. George Skene Keith; Jones's Chr. Biog.*

CAPPELL, LOUIS.

'Cappellus, the younger, the most celebrated of the name, was born at Sedan, 15th Oct., 1585, studied at Oxford, returned to France, and became minister, professor of Hebrew and theology at Saumur. These employments he filled with distinction till his death. [His autobiography, prefixed to his collected works, states that, after the 4th year of his theological studies, he became tutor to the daughters of the duke of Bouillon, and received from him board, clothing, and necessaries, for 4 years, when, at the instance of John Cameron, he was sent by the church of Bordeaux to the schools of Belgium, Germany, and England, receiving of it, for his expenses, 300 French pounds annually. He thus spent 4 years, the half of the time at Oxford, where he obtained honorable testimonials.]

He is particularly celebrated for the new system of sacred criticism he founded in his *Arcanum Punctationis Revelatum*. This work was so opposed by those of his communion, that he sent it to Erpenius, who published it at Leyden, 1624. He maintains that the Hebrew *vowel points* are not coeval with the language, as some held, nor the invention of Ezra, as others, but of the Masorites, in the 6th cent. A. D., and *entirely* a human invention; as he demonstrated to the satisfaction, at last, of all profound Hebraists. Buxtorf the younger violently attacked him, defending the points to Ezra; but the posthumous work of Cappell, in answer, is completely triumphant. He meditated a Hebrew grammar, without points, and a recension of the text of the Hebrew Bible. The former was afterwards executed by Masclef; the latter met with strong opposition from Cappell's Protestant brethren, which it took his eldest son, John, priest of the Oratory, 10 years to remove. At last, by the aid of Fathers Morinus, Petavius, and Mersennus, John obtained the royal permission to edit it, and it appeared in 1650, in fol. [See Guide to Study of Bible, in Supplement to Comp. Comm.] Cappell should be regarded as the father of true biblical critieism, and his works are an epoch in it. This learned man died at Saumur, on the 18th June, 1658. James Louis Cappell, his younger son, was profoundly versed in Hebrew at the age of 19. Compelled by the revocation of the edict of Nantes to take refuge in England, he there supported himself as a schoolmaster, and died at the age of 83, — the last of the family of Cappell, for 200 years illustrious in literature and the magistracy.

'His son and successor, James Louis, pub. in fol., 1689, his father's Commentaries on the O. T., appending the Arcanum Punctationis, corrected and enlarged, with its defence by the author. Several other dissertations and pieces of Cappell are found in this collection; as also in the Critici Sacri; which prove his profound erudition, and taste for a sound criticism. He wrote also

The Apostolic History, from the Acts and Epistles; preceded by an Abridgment of Josephus's Jewish History. Geneva, 1634.

Theological Theses. Saumur, 1635.

Two Pieces on the Lord's Passover. Amst., 1643.

A Sacred Chronology; placed at the head of the English Polyglot: and pub. separately at Paris, 1655.' *Biog. Univ.*

CAREY, WILLIAM, D. D.;

A Baptist missionary in India, well known as one of the most useful men of his age. He was born in Northamptonshire, England, Aug. 17th, 1761; and died at Serampore, on the 9th June, 1834. Indefatigable, intelligent, efficient, of fervent piety and extensive acquisitions, he translated the Scriptures for many millions, and was long the soul of the mission. The leading characteristics of Dr. Carey, says his biographer, 'were his decision, his patient, persevering constancy, and his simplicity. There was no great and original transcendency of [sparkling] intellect; no enthusiasm and impetuosity of feeling: there was nothing in his mental character to dazzle, or even to surprise. Not a fraction of his strength ever seemed to be applied to objects not distinctly relevant to some selected, specific, and sovereign purpose. Whatever of usefulness and of consequent reputation he attained to, it was the result of an unreserved and patient devotion of a plain intelligence, and a single heart, to some great, yet well defined, and withal practicable objects, — objects to achieve which, indeed, demanded great labor, but which were of such intrinsic and immeasurable worth, that, being once resolved upon, they appeared of augmented importance the more intimately they were contemplated, and the more resolutely they were grappled with, — and which threw out attraction the more irresistible and absorbing in proportion to the vigor and the intensity with which they are pursued.' The memoir of his life is therefore exceedingly interesting and instructive. It was drawn up for the cause of missions, and has been republished in the U. S., with a preface by Rev. Dr. Wayland, 1836.

CARPENTER, WILLIAM;

A popular and eloquent English writer, of varied research, an elegant pen, and an excellent spirit. His writings tend to the diffusion of Scriptural knowledge, in the most solid as well as attractive forms; and, as being peculiarly congenial with the purposes of the Comprehensive Commentary, they have been much used throughout it. The Guide to the Study of the Bible, found in the Supplement to the Comprehensive Commentary, is a rich proof of the useful abilities of Mr. Carpenter, whose labor and learning render account to the plainest apprehension, of points hitherto thought beyond the reach of any but the professed scholar. Yet, while they lessen the time, labor, and disappointment of study, Mr. C.'s works stimulate to active thought, requiring much more of the mind than to become the passive recipient of the ideas of another — a result the most valuable which a teacher can attain, for human nature is prone to mental far more than even to bodily indolence. Among Mr. Carpenter's writings are,

1. Calendariam Palestinæ: exhibiting a Tabular View of the principal events in Scripture History; the Jewish Festivals and Fasts, with the Service of the Synagogue; the Outlines of a Natural History of Syria; to which are added an Account of the different modes of computing time, adopted by the Hebrews, and a Dissertation on the Hebrew Months, from the Latin of J. D. Michaelis. London, 1825. The Calendar of Palestine is also neatly printed on a large sheet to be hung up for study reference.

2. An Examination of Scripture Difficulties. 1828, 8vo.

3. Scripture Natural History; describing the Zoology, Botany, and Geology of the Bible. 1828, 8vo. Mostly from Harris.

4. Popular Lectures on Biblical Criticism and Interpretation. 1829, 8vo.

5. Guide to the Practical Study of the Bible. 1830, 12mo.

6. Biblical Companion; an appendage of 760 valuable pages to the last splendid edition of Dr. A. Clarke's Commentary. 1836. The motto the author adopts (from Prof. *Planck*) explains the character of the work: — 'We should not regard it as the great object of attention simply to hear another interpret what the Bible contains, but rather this, to *ascertain how we may be able ourselves to discover its contents.*' The 'Guide,' forming part of our 'Supplement,' is an abridgment of the Bib. Comp., with cuts and other additions.

7. Queries to those who deny the Trinity and Atonement. London, 18mo. 116 pp. The author, says the Critica Biblica, 'seems well acquainted with the subject, and the state of the controversy.

Hence the case is clearly exhibited, the arguments well arranged and supported, the language perspicuous and unembarrassed.'

CARPZOV, JO. BENEDICT, Jr.

Professor at Helmstadt, author, besides some works on the Classics, of Collegium Rabbinico Biblicum on Ruth. It affords important assistance to the knowledge of the Rabbins, and contains the Heb. text, the Targum, the great and little Masora, and four Rabbinical Commentaries, with Latin versions, and learned and copious notes. In his Exercitationes in Pauli Epist. ad Hebræos, ex Philoni Alexandrino, 1750, he compares Paul's and Philo's styles, and is thought to throw much light on the Epistle. The same object is prosecuted in his Strictura in Epist. ad Romanos, 1758.' *Orme.* He published also Jerome's Dialogue on the Trinity, 1768; and Philoponia, 1769.

CARPZOV, JO. GOTT.;

Professor of Hebrew at Leipsic, and 'superintendent' in the Lutheran church, Lubeck; born 1679, died 1767. A man, says Bp. Marsh, of profound erudition and indefatigable industry. Among his works are,

1. Introductio ad Libros Canonicos N. T. Leipsic, 1721, 2 vols. 4to., and 1741. This very valuable work contains (says Marsh) 'the principal materials afforded by his predecessors, perspicuously arranged and augmented by his own valuable observations; and employed also in the confutation of Hobbes, Spinosa, Toland, and other anti-scripturists.' It has very learned disquisitions on every book of the O. T., and a catalogue of the most approved writers on each.
2. Critica Sacra N. T. Leipsic, 1728, 4to. Of 3 parts — on the original text of the O. T.; on the ancient versions; and a reply to Whiston. He supports the purity and integrity of the Heb. text, but the work is replete with information on Heb. criticisms; and its learning, judgment, and diligence, are very highly commended by both Walch and Marsh.
3. Apparatus Historico Criticus Antiquitatum Sacri Codicis, etc. Frankfort, 1748, 4to. A 'prolix commentary,' says *Orme*, 'chiefly on the Moses and Aaron of Godwyn;' but *Horne* says, 'it is the most elaborate system of Jewish antiquities, perhaps, that is extant.' 'Terse and elegant,' says *Reimmann.*

CARYL, JOSEPH;

'A learned non-conformist divine; born 1602, died 1673. A man of piety and indefatigable labor, but injudicious; for his prolix Exposition, with Practical Observations on Job, (1651–69,) *entombs* rather than exhibits the Scripture; though Dr. Williams speaks of it as a most elaborate, learned, judicious, and pious work, containing a rich fund of critical and practical divinity.' *Orme.*

CASAUBON, ISAAC,

A celebrated critic and Calvinist theologian, was born at Geneva, in 1559, and made an early and extraordinary progress in his classical studies, and gave himself to the study of law, theology, and the oriental languages, thus preparing himself to succeed F. Portus, his Greek professor, in 1582. After having held this chair for 14 years, he removed to Montpellier, and, being ill paid there, to Paris, where Henry IV. appointed him royal librarian. On the death of Henry, Casaubon settled in England, where James I. made him a prebend of Westminster and Canterbury, and gave him a pension. He died in 1614, and was buried in Westminster Abbey. His liberality of feeling, and grief for the splitting spirit of the reformers, induced many to accuse him wrongfully of leaning towards Popery, which one of his children embraced. On this occasion, Casaubon nobly said, 'I condemn you not; condemn not me; Jesus Christ will judge us.' He was a pacific and conciliating theologian, a *savant* of the first rank, a good translator, and excellent critic. The names alone of his books would fill many columns. In his criticisms is found a wonderful sagacity and exquisite judgment. He published editions of Strabo, Polyænus, Aristotle, Theophrastus, Polybius, and several other ancient authors; and produced some original works, among which are nearly 1200 letters. J. C. Wolff has given a collection of *Casauboniana*, Hamburg, 1710. *Davenport; Biog. Univ.*

CASTALIO, SEBASTIAN;

'Born in 1515, in Dauphiny, of poor parents, named *Chatillon*. In a visit to Strasburg, he formed a friendship with Calvin, who obtained for him the humanity chair at Geneva. They were soon embroiled, disputing about the Song of Solomon, Castalio wishing to reject it from the canon. Further fuel was added to this flame by Castalio's opposite sentiments on predestination and grace. His old friend deprived him of his chair, and banished him from the city, in 1544. Retiring to Basle, he was well received there by the magistrates, who named him for the Greek chair, which Calvin in vain endeavored to deprive him of. Beza, too, then became his rival in a translation of the Bible, which excited a violent logomachy. Castalio contrived to alienate both these terrible enemies still further by adopting a tolerant system as to the punishment of heretics, and seems to have shown a spirit more moderate and Christian. [Conversant in the learned languages, says Dr Campbell, 'possessed of a good understanding, and no inconsiderable share of critical acuteness, candid in his disposition, and not overconfident of his own abilities, or excessively tenacious of his own opinion, he was ever ready to hearken, and, when convinced, to submit to reason, whether presented by a friend or by a foe, whether in terms of amity or of reproach and hatred.'] He was, indeed, a simple man, without ostentation. As to his orthodoxy, he fell into Socinianism, though none ever dared to impugn his virtue. Misery ever attended him, and he was obliged to make many shifts for the support of his numerous family, tilling his farm after giving his mornings to study. In this condition, he died of the plague, at Basle, the 29th Dec., 1563.' *Biog. Univ.* His chief works (see *Orme*) are,

1. Biblia Sacra; 1551. Ejusque postrema Recognitione, cum Annotationibus et Historiæ Supplemento; 1573; — the best ed., as containing his last corrections, &c. He is reproached with having marred the simple majesty of the scriptural style by injudicious use of classical expressions and ideas, and too great boldness, translating *angel* by *genius*, *church* by *respublica*, &c. This he corrected somewhat in his 2d ed. His notes are of a pure style, clear, and contain good critical remarks; they, however, prove him to have understood Greek better than Heb. His French version, 1555, is harsh with Heb., Greek, and Latin. Huet, Buxtorf, Duport, and Episcopius, speak very honorably of his Biblia Sacra; it was attacked, however, both by Catholics and Protestants. Beza opposed it as inimical to the Genevese doctrines, and for its affectation of elegance. 'Though there are none,' says Dr. Campbell, 'Arias and Pagnin excepted, whose general manner of translating is more to be disapproved, I know not any by which a student may be more assisted in attaining the true sense of many places, very obscure in most translations, than by Castalio's.' Dr. Geddes hesitates not to say, 'that a more complete, impartial, or faithful version, will not easily be found.'
2. De Hæreticis Quid Sit Cum Eis Agendum. 1554. What to do with Heretics. 'A hook,' says Senebier, 'having the very seal of charity, and to attack which Christian charity forbids.' Beza, however, attempted its refutation in his 'De Hæreticis puniendis.' Castalio only collected various little pieces, to which he put a preface under the name of Martinus Bellius.
3. Colloquia Sacra. 1545. Often reprinted, with corrections and additions. It is an abridgment of the Bible, in well-written dialogues, but, perhaps, too familiar; they are, too, tinged with Socinianism.
4. De Imitando Christo. 1563. It is the 'Imitation of Christ,' done into elegant Latin, omitting the 4th book.
5. Moses Latinus. Basle, 1546, 8vo. In this he *declares himself against capital punishment.*
6. Bernardi. Ochini Dialogi XXX. 1563. On the Messiah, and the Trinity.
7. Theologia Germanica; also pub. in France under the name of Jean Theophile, and title 'Traité du viel et nouvel homme.' This work, much tinged with fanaticism, caused its author to be looked upon as a favorer of the Anabaptists.
8. A Greek poem on the life of John the Baptist; a Latin poem on Jonas.
9. Dialogues on Predestination, Election, Free-Will, and Faith, with a Preface by Faustus Socinus, disguised under the name of Felix Turpio. Basle, 1578. — He also gave editions and translations of the classics; and left in MSS. a Systema Theologicum, which Crellius praises highly.

CASTELL, EDMUND,

A divine and lexicographer, was born at Hatley, in Cambridgeshire, in 1606, and was educated at Immanuel and St. John's Colleges. While at the university, he compiled, to complete Walton's Polyglot, his Lexicon Heptaglotton, a Dictionary of Seven Languages, on which he bestowed the labor of 18 hours a day for 17 years. This cost him his eye-sight; and its publication ruined him, for he expended on it £12,000 sterling of his own, and borrowed 1800 more. To pay this, he applied to the king, who wrote to the archbishops, bishops, lords, &c., recommending it; and 3 years after, the abp. of Canterbury wrote to all the clergy, as did 29 English and Irish bishops. All which produced but £700. [Such the *liberality* of a *greedy, extravagant* court! such the church the Puritans left.] Few copies of this chef d'œuvre of erudition were sold. It was published in 1669; and, in 1673, a thousand copies remained on the hands of its immortal author. The 500 remaining at his death, were placed in a garret, where they became a prey to rats and damp, so that scarce one perfect copy could be collected from them. He had sold his patrimony; and lost his library at the great fire in London. He was, however, rescued from poverty by being appointed, in 1666, king's chaplain, and Arabic professor at Cambridge; to which was afterwards added a prebend of Canterbury and some livings. He died in 1685, rector of Higham Gobion, in Bedfordshire. Dr. Walton was actively assisted by him

in the Polyglot Bible. *Davenport; Biog. Unir.* The title of his work — probably, says Dr. A. Clarke, 'the greatest and most perfect of the kind ever performed' — is,

1. Lexicon Heptaglotton, Hebraicum, Chaldaicum, Syriacum, Samaritanum, Æthiopicum, Arabicum, conjunctim, et Persicum separatim, cui accessit Brevis et Harmonica Grammaticæ omnium præcedentium Linguarum Delineatio. Lond. 1699. The Arabic is preferable to Golius. J. D. Michaelis extracted the Syriac Dictionary, and pub. it with notes. Gottingen, 1788. He also gave Supplementa ad Lexica Hebraica; and J. F. L. Trier added to it, Gottingen, 1792. Castell was also author of,

2. Sol Angliæ oriens Auspiciis Caroli II., regum gloriosissimi, 1660, 32 pp. Very rare: it contains 7 odes, laudatory of Charles, in Hebrew, Chaldee, Syriac, Samaritan, Æthiopic, Arabic, Persian, and Greek, accompanied with a Latin translation.

CATHERWOOD, F.

Long a resident in Syria, Egypt, &c., he held for some years, at Jerusalem, the office of engineer to Ibrahim Pacha, the conqueror of Syria. This gave him access and facilities for observing, drawing, and even measuring, every part of the holy city, not excepting the mosque of Omar, the very sanctuary of Mohammedism, which to enter had been hitherto death to a Christian. The result of his verifications he published in the very best extant topographical map of Jerusalem, now on sale in this country. Further, he caused his drawings of every part of Jerusalem to be imbodied, in the highest style of art, in a 'panorama,' which Mr. C. is now exhibiting in the United States. The spectator of this admirable picture is transported, at once, into the centre of Jerusalem; there, beneath the dreamy atmosphere of the East, he seems to sit, while around him prevails an oriental stillness, which he hesitates to break with a sound, so complete is the illusion. The mount of Olives rears itself before his eyes, and he dwells with indescribable feelings upon its olive-crowned eminences, where the Savior sat and discoursed; and the top of Moriah, where stood so many hundred years the central temple of true religion, and where the Visible Presence once dwelt; now occupied by the false prophet's beautiful mosque! He sees the holy city 'trodden under foot of the Gentiles;' its Mahometan governor and judge, his clients, his officers, and his criminals; the pious parade of the Moslem at prayer; his indolent nonchalance in trade. In fine, he is transported to the scenes of the sunny Orient, enabled in spirit, and almost in body, to be present there, where human interest has ever most intensely turned, without the expense, time, toil, risk, ennui of excitement, and jaded indifference, which so often neutralize the feelings of the wayworn traveller. *Ed.*

CECIL, RICHARD, M. A.,

Was born in Chiswell Street, London, November 8, 1748. His father was scarlet-dyer to the East India Company, and was an intelligent man. His mother was the only child of Mr. Grosvenor, a respectable merchant in London, and niece of the Rev. Dr. Grosvenor, the celebrated author of the 'Mourner.' His father was a member of the Church of England, and took his son with him regularly to church on a Sunday. His mother was a Dissenter, and a woman of real piety; she, however, appears to have been not sufficiently attentive to the cultivation of the understanding of her son; though for the concerns of religion she habitually displayed a just attention. His education was private; his intellectual powers were very superior. His father, intending him for business, placed him in two respectable mercantile houses successively; but, as he was attacked by disease, and averse to trade, he devoted his time to literature and the arts. At an early age, he wrote many essays, which were inserted in the periodical publications of the day. His father was a man of extensive reading and classical education, and was surprised and delighted at the discovery which he unexpectedly made, that his son was a poet. To painting he was also peculiarly attached; and, unknown to his parents, at an early age, he visited France, solely from a desire to inspect the performances of the great masters. On his return, his father consented that he should visit Rome, in order that his knowledge of that art might be improved. An unexpected circumstance, however, prevented that plan from being carried into effect, and he continued to reside with his father. His conduct was, at this period, very bad; to the perusal of works of infidelity and irreligion he devoted much time, and soon became a professed infidel. But his mind at length was illumined by the Spirit of God; his conscience was aroused; he began to pray, and to read his Bible. He consulted his mother; attended the preaching of the gospel; and was assisted, gradually, to discover his own character, his necessities, his danger, and his remedy. His father, who was a bigot, now cautioned him against becoming a Dissenter, but promised to assist him, provided he became a minister of the Church of England. To the advice of his father he paid attention, and, on May the 19th, 1773, was entered at Queen's College, Oxford. During his residence at the university, he acquired much information and knowledge; but experienced great difficulties in openly and habitually making a profession of religion. On the 22d of September, 1776, he was ordained deacon, on the title of the Rev. Mr. Pugh, of Rauceley, in Lincolnshire. In the Lent term following, he took the degree of bachelor of arts, and, on the 23d of February, 1777, was admitted to priest's orders. With Mr. Pugh he staid but for a short time, and, at his request, went to officiate in the churches of Thornton, Bagworth, and Markfield, in Leicestershire. His ministry at those places was eminently useful; and, through his instrumentality, a general attention to the gospel was excited among the people; and, at length, a flourishing congregation was formed in each church. On Mr. Cecil's return to Rauceley, he received a letter, informing him that two small livings had been procured by his friends for him, at Lewes, in Sussex. Both those livings, however, brought in only about 80 pounds per annum. In 1777, he was much afflicted by the death of his mother; as also, subsequently, in 1779, by that of his father. At Lewes, he was attacked by rheumatism, owing to the dampness of the place; and with that complaint was so much troubled, that he was at length compelled to quit it, and to reside at Islington, near London. During his residence at that place, he preached at various churches and chapels; and he was singularly instrumental in the conversion of sinners, and in the edification of saints. For some years, he preached a lecture at Lothbury, at 6 o'clock on the Sunday evening, which was attended by many excellent persons. At the same time he had also the whole duty to perform of St. John's Chapel, Bedford Row, and an evening lecture at Orange Street Chapel, which was then a chapel of ease. His ill health, however, compelled him reluctantly to decline the lecture in Lothbury. Soon after, Orange Street Chapel was also resigned; but he united with his friend, the Rev. Henry Foster, in performing the duty of Long Acre Chapel.

In 1787, he took the office of lecturer at Christ Church, Spitalfields; and zealously and affectionately performed his duties, not, indeed, for the pecuniary remuneration he received, since by that lecture his circumstances were unimproved, but for the glory of God and the welfare of man. In Long Acre Chapel he labored for some time with eminent success, to immense congregations; but his health and duties compelled him, in 1801, to resign. His labors at St. John's were most arduous, but from them he did not shrink, and seldom did he allow any one to occupy his place. About the year 1800, he established an annual sermon at that chapel, to be preached on May-day to young persons. He actively engaged in every institution of benevolence; and first suggested the plan, as he afterwards assisted the establishment, of the Rupture Society. In 1800, Mr. Cecil was requested by Samuel Thornton, Esq. to accept the livings of Cobham and Bisley; but, for a long time, he declined so to do, because he could not, during the winter season, officiate as minister therein; but he was at length persuaded to accept them, and to perform duty there in the summer. In 1808, he was attacked by a paralytic seizure, and was compelled to visit Clifton. The journey, however, did not much improve his health; and he retired in May, 1809, to Tunbridge Wells. But all the measures resorted to for his recovery were unattended with success; and on the 15th of August, 1810, he expired, aged 62. The exertions of Mr. Cecil as a preacher were immense; his talents were eminent; his eloquence was impassioned, yet solemn, and sometimes argumentative. As a Christian, he was habitually spiritually-minded: modest and unassuming, he never intruded his capacities on the attention of mankind. He was contented with doing good, and getting good; and his works, though few, are valuable for their [originality,] sterling sense, and genuine piety. No Christian student, or Christian minister, or private Christian, should be without 'Cecil's Remains.' Few men have ever been so beloved by their friends, or respected by the world, as Mr. Cecil; and his Letters, Essays, Sermons, and Remains, cannot but be perused with feelings of interest, by all who can estimate the value of a good man, and the excellence of sincere and unaffected piety. See *Memoirs of Rev. Mr. Cecil*, prefixed to his works, collected and revised by Josiah Pratt, B. D. *Jones's Christ. Biog.*

CELLARIUS, CHRISTOPHER, D. D.;

One of the most learned and laborious philologists of the 17th century; born in Franconia, 1638, in Smalcalde, of

which his father was superintendent, a dignity in the Lutheran church. He studied in several German universities, and, at the age of 30, taught moral philosophy and oriental languages at Weissenfels. In 1673, he was named rector of the college of Weimar, and afterwards of those of Zeitz and of Mersbourg. When the king of Prussia founded the university of Halle, Cellarius was appointed professor of eloquence and history there; where he died in 1707, after long torment with the stone, having preferred study to health. He has given editions (with learned notes, and very accurate indexes, and excellent tables) of a great many ancient authors. His own works are,

1. Historia Antiqua. 1698. A Cursory Abridgment of Ancient History.
2. Orthographia Latina ex Vetustis Monumentis. Harles, 1768. Best ed.
3. Antibarbarus; on the Latinity of the Middle and Lower Ages. 1695. Valuable.
4. Breviarium Antiquitatum Romanorum. Halle, 1710.
5. Notitia Orbis Antiqui. Ancient Geography. 1701. The best and most complete edition is that with the additions of Schwartz, 1773. A mere compilation, but celebrated beyond its merit.
6. Dissertations, Discourses, and Letters; with a detail of Cellarius's life and writings prefixed. Walch. 1712, 15.
7. Many pieces relating to classic literature, and for the elementary study of the Hebrew, Samaritan, Syriac, Rabbinic, &c.

CELSIUS, OLAUS;

A Swedish divine, minister of Upsal, and professor of oriental languages and theology in its university; also member of the Academy of Stockholm. He was born in 1670, and died in 1756. Charles XI. sent him to travel in Germany, Holland, France, and Italy. He united in the Hierobotanicon a profound acquaintance with Hebrew and Arabic, to an exact and thorough study of living nature. It was by this union that he produced a work, the most capital of its kind, worthy of his country, and of a place beside the Hierozoicon of Bochart. Celsius should be regarded as the true founder of natural history in Sweden; but the greatest service he has rendered to this science was in divining the genius of Linnæus. That great man, when very young, was without fortune. Celsius lodged him in his house, opened to him his rich library, directed the first steps of his brilliant career, and encouraged his great enterprises for the reform of natural history. Linnæus testified his gratitude in his usual poetic and elegant manner, by giving to a newly-discovered and beautiful plant of Crete, having affinities with the *verbascum*, the name of *Celsia orientalis*, in allusion also to his patron's profound knowledge of oriental languages, and his learned work on Scripture botany.

The chief work of Celsius is his Hierobotanicon, or Short Dissertations on the Plants of Scripture. 1748. He devotes particular attention to those names left by the trs. in the Heb., and indeed they are not easily interpreted. Several had attempted something of the sort, but Celsius surpassed them all, especially assisted by the Arabic, and particularly by the works of Abulfeda.

He wrote also on the Fates of the Heb. Language; the titles of the Psalms; the Melons of Egypt; Swedish Plants; the Agreement of the Gothic with the Persian; the Origin of the Samaritan Language and Letters; the present State of the Armenian Church; the Swedo-Gothic Versions of the Bible; the Sculpture of the Hebrews; the History of the Arabic; Certain Runic Monuments, &c.

CHALMERS, THOMAS, D. D.,

Professor of divinity in Edinburgh University; formerly minister of the Kirk, at Glasgow. Of a mind at once profound and eloquent; critical, yet feeling and imaginative; ardently pious, yet judicious; Dr. C. is one of the most useful writers of the age. Three vols. of his works have been published in the United States, (1829.) containing his Evidences of Christianity, and various Discourses, entitled a sketch of modern astronomy; the modesty of true science, 1 Co. 8:2; the extent of the divine condescension; the knowledge of man's moral history in the distant places of creation. 1 Pe. 1:12; the sympathy for man in do., Lu. 15:7; the contest for an ascendency over man, among the higher orders of intelligence, Col. 2:15; on the slender influence of mere taste and sensibility in matters of religion. Ez. 33:32; — also 17 Sermons on the depravity of human nature; also 8 Discourses on the application of Christianity to the commercial and ordinary affairs of life, i. e. on the mercantile virtues which may exist without the influence of Christianity; its influence in aiding and augmenting them, Ro. 11: 1; the power of selfishness in promoting the honesties of mercantile intercourse, Lu. 6:33; the guilt of dishonesty not to be estimated by its gains; the great Christian law of reciprocity; dissipation in large cities; the vitiating influence of the higher on the lower classes; the love of money; before the Society for the Relief of the Destitute Sick; — also 6 occasional Sermons, and 16 miscellaneous.

Dr. C. is also author of a treatise on Political Economy, republ. New York, 1832; one of the Bridgewater, and several other treatises and occasional pieces. See Bib. Repos. 1837.

CHAMPOLLION, LE JEUNE, J. F.,

'Born at Figeac, 1790, professor of history at Grenoble, studied the Coptic and other oriental languages, investigated the inscription on the Rosetta stone, and several rolls of papyrus, and published the Pantheon Egyptien, from Egyptian monuments, 1824. He next pub. his Systeme Hieroglyphique des Anciens Egyptiens, 1824, giving his discoveries of the phonetic alphabet, as a key to the hieroglyphics. These he divides into phonetic (signs of sounds) and hieratic (expressing whole ideas,) and both kinds are intermingled.' *Enc. Am.* English writers, as is too common, arrogate the discovery to their own nation. But Champollion's views also have been controverted. In 1825, he delivered lectures at Rome; in 1826, was appointed superintendent of the French Royal Museum of Egyptian and Oriental Antiquities; in 1828 went with an expedition of learned men, at the king's expense, to Egypt, and died soon after his return. Rosellini was joined to this expedition by the grand duke of Tuscany; and both governments agreed to share the results; and two sets each of about 1500 drawings from the Egyptian monuments are said to have been brought back. On Champollion's death, Rosellini (1836, 7, &c.) published them in Tuscany, in a splendid manner. No copy, that the editor is aware of, has yet reached this country. Some from the Pictorial Bible, &c., have been used in the Comprehensive Commentary, and many similar from the great French work on Egypt, by Napoleon.

A posthumous Grammar and Vocabulary of the Coptic, in its 3 dialects, by Champollion, is published or in progress.

Champollion, Figeac, (J. J.,) is elder brother of the preceding, and was his tutor. He was professor at Grenoble, has assisted his brother, published his 'Lettres d'Egypte,' and has distinguished himself by several essays on antiquity.

CHANDLER, SAMUEL, D. D.;

Born at Hungerford, in 1693. At an early age, his genius and wonderful abilities were very conspicuous to his delighted and admiring friends. His father being a dissenting minister of great piety, young Chandler was early taught those lessons of religion, which afterwards, when in operation, threw such a radiance around him as dimmed the lustre of his other rare and brilliant acquirements. His excellent and pious father, desirous that he should also proclaim tidings of peace and good-will towards men, placed him at a respectable academy at Bridgewater, where his moral and religious character would be attended to. There, however, he did not long remain, but was removed to Gloucester, and placed under the judicious guidance of Mr. Samuel Jones, a dissenting minister of very considerable attainments and sound judgment. Under that excellent individual, Chandler greatly improved his understanding; received serious and permanent impressions as to the concerns of his everlasting welfare; studied attentively; read with seriousness; and, in a few years, became alike a Christian, and a classical, biblical, and oriental scholar.

When Mr. Chandler entered on the more trying duties of life, he discovered, as he appreciated, the advantages of those acquirements, and habits, and principles, received while under such peculiar care; and in July, 1714, he entered on the Christian ministry. In 1716, he was chosen minister of the Presbyterian congregation at Peckham, near London. At that place his labors were useful and valuable. It was there he married, and was blessed with a numerous family; when his joys were damped, and his prospects in some degree blighted, by the South Sea scheme of 1720, in which he lost the whole of the fortune received with his wife. This, united to the demands of a young family, and to the comparative smallness of his salary, compelled him to engage in the trade of a bookseller, in which he continued 3 years.

In the course of the year 1717, a weekly lecture was instituted at the Old Jewry, for the winter, which was to be delivered half a year by two of the most eminent ministers of that day. Mr. Chandler and the famous Dr. Lardner were appointed. The subjects were the evidences of natural and revealed religion; and they were required to answer the principal objections made to Christianity. Those sermons he afterwards enlarged, and published in the form of a treatise, entitled 'A Vindication,' &c. This work Abp. Wake eulogized in a letter to Mr. C. in terms the most flattering and sincere. Mr. C. gained considerable and deserved reputation by the effort, and in consequence was requested to become minister of the congregation in the Old Jewry.

That invitation he accepted, and there continued to labor for 41 years. He was frequently requested to accept a diploma; but the honor, from modesty, he for a long time refused to accept. He, however, some time afterwards, received it, on its being conferred with every mark of respect by the universities of Edinburgh and Glasgow. He was shortly afterwards elected F. R. S. and A. S. S.

In 1761, he published his 'Critical History,' &c., after which his health rapidly declined: he had long been the subject of a very painful disorder, which he bore with the piety and fortitude of a Christian, waiting to be released from a body, which encumbered a spirit of such dignity and purity. He expired on the 8th of May, 1766, at the advanced age of 73. Dr. C. first established the fund for the relief of the widows and orphans of poor Protestant dissenting ministers. His charities were as extensive as his income would admit, and as his domestic demands rendered prudent. See Life of Chandler. *Jones's Chris. Biog.* His works are,

1. A Vindication of the Christian Religion, in two parts; 1st, A Discourse of the Nature and Use of Miracles; and, 2d, An Answer to a late Book, entitled 'A Discourse of the Grounds and Reasons of the Christian Religion.' 1725.

2. In 1760, he preached and published a sermon on the death of George II., and in it compared that monarch with King David. This was speedily attacked by some enemies to Christianity, who ventured impiously to assert, that David and Nero were more similar, and, indeed, actually compared them. Dr. Chandler, in the course of the next year, published a 'Review of the History of the Man after God's own Heart;' which was succeeded by a larger work, in 2 vols. 8vo., under the following title: 'A critical History of the Life of David; in which the principal Events are ranged in the Order of Time; the chief Objections of Mr. Bayle and others against the Character of this Prince, the Scripture Account of him, and the Occurrences of his Reign, — examined, refuted, and the Psalms which refer to him explained.' This work, abounding with solid learning, accurate research, and many important and original views, was justly regarded as far superior to all his other productions; and posterity has ratified the approbation of prior generations.

3. A Paraphrase and Critical Commentary on the Prophet Joel. 1735. This was part of a design for expounding the prophets; but, after writing it, Dr. C., having read lectures of Schultens, determined to study the Arabic, in order rightly to understand the Heb.; so that this Paraphrase is all he completed. The criticism is not of a high order, and many difficulties of Joel remain untouched.

4. A Paraphrase and Notes on Galatians and Ephesians; with Doctrinal and Practical Observations. 'Of this posthumous work, its editor, the Rev. N. White, speaks rather too highly, as Dr. C.'s sentiments were too incorrect on some important subjects to leave him capable of doing full justice to Paul's Epistles. He was an Arian, the effects of which appear in the unnatural coldness of his style on topics which warmed and elevated holy men of old, and in perverted interpretations. He was author of many theological performances.' *Orme.*

CHANNING, WILLIAM E., D. D.;

A distinguished pulpit orator and writer, of the Unitarian belief. Lofty eloquence, profoundness of thought, and purity of morality, mark the numerous productions of his pen, which have gained him a name on both sides of the Atlantic. Of the theological sentiments on Christ's divinity urged by so powerful and far-sighted a writer, the reader should be well aware, lest the simplicity of his Scripture views be 'spoiled' by a proud philosophy.

CHRYSOSTOM, JOHN;

Born at Antioch, about A. D. 344. He was of a noble family, and his father, whose name was Secundus, was a general of cavalry. The name of *Chrysostom*, which signifies *golden mouth*, he acquired by his eloquence. For overpowering popular eloquence, Chrysostom had no equal among the Fathers. His discourses show an inexhaustible richness of thought and illustration, of vivid conception and striking imagery. His style is elevated, yet natural and clear. He transfuses his own glowing thoughts and emotions into all his hearers, seemingly without effort, and without the power of resistance. Yet he is sometimes too florid, he uses some false ornaments, he accumulates metaphors and illustrations, and carries both his views and his figures too far. He has been called the Homer of orators, and compared to the sun. Successful at the bar, for which he was educated, he quitted it to become, for six years, an ascetic. When he emerged from his retirement, at the age of 26, he was appointed deacon at Antioch in 381, and commenced author at the age of 26. Five years after, he was ordained a presbyter, began to preach, and gained such high reputation for his piety and oratorical talents, that he was raised to be patriarch of Constantinople, A. D. 398. His life was too austere, his preaching too pungent, and his discipline too strict, for that corrupt metropolis. At length he incurred the hatred of the empress Eudoxia, and was sent into exile, in which he died, A. D. 407. Most subsequent commentators of learning have been largely indebted to his rich genius. Bloomfield calls him the best of commentators. There are 3 editions of his works, in 8, 10, and 13 fol. vols. The last, by Montfaucon, is the best. They consist (including some falsely ascribed to him) of about 350 sermons and orations, about 620 homilies, or exegetical discourses, on different books of the Bible, and about 250 letters; together with several tracts on monasticism, and a treatise on the priesthood, in 6 books. A Liturgy also bears his name. See *Cave*; *Tillemont*; *Montfaucon*. For the sentiments, character and influence of Chrysostom, see *Neander's* Chrysostom and the Church in his Time. *Davenport*; *Dr. Murdock.*

CHURCH, JOHN H., D. D.;

Minister of the gospel, recently at Pelham, N. H., but now performing missionary service; known favorably as the author of several occasional sermons, but now especially as at the head of the Congregational denomination of 'orthodox' Christians in that state. As a trustee in several of the benevolent institutions, the weight of his integrity and industry has been extensively felt and acknowledged. With the Ed., he grad. at Harv. Coll. in 1797.

CICERO, MARCUS TULLIUS;

The finished statesman, lawyer, orator, rhetorician, and gentleman; of exquisite taste, inordinate vanity, great application, but indifferent firmness of principle, though he wrote well (for his age) on philosophy and virtue, and had 'a heart open to all noble impressions.' He was one of the most thoroughly educated men who have attracted the attention of the world. He was born at Arpinum, B. C. 106, and was murdered by Popilius, near Rome, B. C. 45, in the 64th year of his age. An elaborate Life of Cicero has been given by Middleton, of which a severe writer says, 'He holds up as a model of every virtue a man whose talents and acquirements, indeed, can never be too highly extolled, and who was by no means destitute of amiable qualities, but whose whole soul was under the influence of girlish vanity and craven fear. Actions for which Cicero himself, the most eloquent and skilful of advocates, could contrive no excuse, — actions which in his confidential correspondence he mentioned with remorse and shame, — are represented by his biographer as wise, virtuous, heroic. The whole history of that great revolution which overthrew the Roman aristocracy, — the whole state of parties, — the character of every public man, — is elaborately misrepresented, in order to make out something which may look like a defence of one most eloquent and accomplished *trimmer*.'

Of his works the *Enc. Am.* says, 'His eloquence has always remained a model. After the revival of learning, he was the most admired of ancient writers; and the purity and elegance of his style will always place him in the first rank of Roman classics. His philosophical works, combining the Stoic and Academic principles, possess unequal interest for us. The De Natura Deorum is, for us, only a collection of *errors*: the Tusculanæ Quæstiones are full of the subtilties of the Athenian school: his De Finibus Bonorum et Malorum likewise belongs to this somewhat dry, *fruit*-less,] dogmatic philosophy. But his works on practical morals have maintained their full value. The De Officiis is to this day the finest treatise on virtue inspired by pure human wisdom. The pleasures of friendship and old age are excellently set forth in De Amicitia and De Senectute. De Republica shows how the Roman state obtained dominion; De Divinatione and De Legibus are instructive monuments of antiquity. De Oratore partakes also of the philosophical spirit, though of as little use to us as the De Claris Oratoribus, Topicis, Partitione Oratoria, &c. His Epistolæ Familiares and Ad Atticum are the most interesting, give a more exact and lively idea of the state of the republic than any of his other works, and display most strongly the characteristic traits of the author. Ernesti, Beck, and Schütz have given late editions of his entire works.'

CLARKE, ADAM, LL. D., F. S. A.,

The celebrated commentator, was born in Moybeg, Ireland, in 1760. His father was a conscientious English Episcopalian, and a good classical school-master; but his mother, to whom the early part of his education is attributed, was a Scotch Presbyterian, of the Maclean family, and of a warmer piety than her husband, though 'far from being a Calvinist.' Adam was their second son. His infancy was marked by hardihood of body; tenderness of conscience; a thirst for knowledge, but a singular *inaptitude* in acquiring it. This last trait was, however, suddenly changed, at the age of eight years, by the reproaches of a school-fellow; his latent energies were roused by emulation; and he became the admiration of the school for his rapid proficiency in every branch of study, with the exception of arithmetic, in which he says of himself, that he 'could never make any progress.' His time was divided between classical study and labor on his father's farm. He was designed for the ministry, and had a vague longing for it; but, up to the year 1777, his

religion was wholly the effect of his religious education. At that period, under the ministry of the Methodists, particularly of Mr. Thomas Barber, he was led to earnest prayer, and searching of the Scriptures, and ultimately to Christ, to the evidence of adoption, and communion with God in Christ. This, which he ever regarded as the most important era in his religious history, occurred when he was seventeen years of age. From this time he had rest to his soul, and could devote himself unreservedly, and with an energy hitherto unknown, to glorify God in his studies, and in all the duties of life. His own language here is worthy of preservation, and throws light upon his future history and attainments: — 'I saw, from my own case, that religion was the gate to true learning and science; and that *those* who went through their studies without this, had at least *double* work to do, and in the end not an equal produce. My mind became enlarged to take in every thing useful. I was now separated from every thing that could impede my studies, obscure or debase my mind. Learning and science I knew came from God, because he is the Fountain of all knowledge; and, properly speaking, these things belong to man; God created them not for *Himself* — not for angels — but for man; and *he* fulfils not the design of his Creator, who does not cultivate his mind in all useful knowledge, to the utmost of his circumstances and power.'

Soon after this, in 1782, Mr. Clarke was recommended to the notice of Mr. Wesley, by Mr. John Bredin, and sent to the Kingswood school. While here, when digging in the garden, he one day found a half-guinea, with which he bought a Hebrew Grammar; and this apparently trifling circumstance is said to have laid the foundation of all his critical knowledge of the sacred writings in the Old and New Testaments. A few weeks after, he was *approved* by Mr. Wesley, and sent into Wiltshire as a circuit preacher, at the age of 22, though, from his youthful appearance, he was called the '*little boy.*' His early ministry was equally marked by great privations, popularity, persecution, perseverance, and success. In a letter to a friend, in 1786, written from Guernsey, he says, 'Here I am determined, by the grace of God, to *conquer or die;* and have taken the following for a motto, and have placed it before me on the mantel-piece: —"Stand thou as a beaten anvil to the stroke; for it is the property of a *good* warrior to be *flayed* alive, and yet conquer."'

While this motto displays the unconquerable resolution which should characterize every preacher who aims at extensive usefulness, there is another which he also adopted at the same time, or even earlier, from Prov. 18:1, which is no less worthy of commendation: — '*Through desire, a man, having separated himself, seeketh and intermeddleth with all wisdom.*' No man, perhaps, more fully exemplified the maxim; and thus the ardor of the student explains the rising popularity of the preacher. Up to 1815, it appears, he pursued his private biblical studies in connection with the usual itinerant avocations of a Methodist preacher, so that the foundation of his Commentary may be said to have been laid as early as 1785. That he might not lose the time which he was obliged to spend in riding, which was several miles a day, he accustomed himself to read on horseback — a practice which, he admits, was both dangerous and injurious to the eyes.

In 1788, he was married to Miss Mary Cooke, daughter of Mr. John Cooke, clothier, of Trowbridge, a lady of fine disposition, deep piety, and sound judgment. Few connections of this kind were ever more opposed; few, if any, were ever more happy. They had six sons, and as many daughters, one half of whom were permitted to live to years of maturity.

The earliest mark of public distinction conferred upon him, was his election to be a fellow of the Antiquarian Society. In 1805, he received the honorary degree of M. A., and in 1806, that of LL. D., from the university of St. Andrews. He was subsequently chosen to be a member of the Royal Irish Academy. He was, besides, a member of several American literary associations; and enrolled among the members of other learned bodies, whose journals contain some of his communications.

From 1805, Dr. Clarke resided in London, being closely engaged on his Commentary; but at the same time he fulfilled the duties of his station as a preacher, and took a part in the management of various associations for literary, scientific, and benevolent purposes. His health failing in 1815, he removed to Millbrook in Lancashire, where, by the munificence of his friends, an estate was purchased for him. Here he continued his Commentary, and brought it nearly to a close. His celebrity, his finely-cultivated farm, his vast and valuable library, and rich museum, here attracted the visits of the neighboring nobility and gentry, until 1823, when he disposed of his estate, and removed again to London. Finding, however, that his health still required the nourishment of country air, he purchased a mansion called Haydon Hall, about seventeen miles from the metropolis, in the village of Eastcott. Here he finished his Commentary, April 17, 1826, on which he had been occupied about forty years.

In 1831, whether with or against his consent is unknown, he was set down on the stations as a supernumerary. Still he had what he called a 'roving commission,' and was to have preached in fulfilment of it at Bayswater, on the morning of the day on which he died. But this was denied in the inscrutable providence of Heaven; for, being seized with the malignant cholera, he breathed his last at a quarter past 11, A. M., Aug. 26, 1832. The conscious approach of the last enemy disturbed not his settled confidence in his divine Savior, in whom he had long believed, and in solemn communion with whom the last moments of life were evidently occupied.

'The person of Dr. Clarke,' says one of his friends, 'was tall, athletic, and erect. His florid complexion showed him to be a man of robust health and sanguine temperament. His features were rather expressive of good sound sense and good humor, than of intellectual greatness, and were illuminated by gray eyes, small, but brilliant.'

'The style of his writing is unstudied, and in his punctuation he had no system at all. But its redeeming qualities are, pregnancy, force, and vigor; a sterling and plentiful vocabulary, and the dexterous management of iteration. On practical subjects, he wrote, as well as spoke, with the unction and the energy which spring out of acute sensibility and intimate experience. He was, undoubtedly, an author of first-rate talent, in the field in which he labored, and he evinces always the possession of a capacious and acute understanding. Of his knowledge it were superfluous to speak — it was [indeed, exceedingly extensive.]

'His preaching had the advantage of his writing, in the particular we have pointed out. It is no small proof of his greatness in the pulpit, that his sermons were equally received by the rich and the poor, the learned and the illiterate. He brought his learning to bear upon his subject without any parade, and in the most instructive form; and his native fervor, joined with the clearness of his conceptions, and the vastness of his resources, never failed to elevate and inform his hearers. There was a sort of *cordiality* in his preaching that was its principal charm.'

'His intellectual and moral worth won him the respect, and honor, and reverence, which all men have conceded to him. He occupied a place which nothing else could have enabled him to acquire; and this high place he maintained to his dying day. And we may affirm, that among those that can discern the things that differ, — who know how to appreciate intellectual vigor, moral worth, honest independence, real learning, practical usefulness, disinterested generosity, and inflexible integrity, — there never was a man more highly and sincerely honored while he lived or more deeply and deservedly lamented when he died. His publications were,

Dissertation on the Use and Abuse of Tobacco, 1797; A Biographical Dictionary, 1802, followed by a Supplement in 1806; The Succession of Sacred Literature, 1807; The Holy Scriptures, &c. &c., with a Commentary and Critical Notes, 8 vols. 4to., 1810-26; Clavis Biblica, or a Compendium of Scripture Knowledge; Memoirs of the Wesley Family; 3 volumes of Sermons, besides several single discourses and detached pieces; and anonymous articles, published in various journals. His miscellaneous works were pub. in Lond., in 1836-7, in 15 vols., sm. 8vo., at 5*s.* each.

He also edited Baxter's Christian Directory, abridged, 1804; Fleury's Manners of the Ancient Israelites, 1805; Shuckford's Sacred and Profane History of the World, connected, including Bishop Clayton's Strictures on the work, 1808; Sturm's Reflections, translated from the German, and Harmer's Observations, 4 vols. 8vo., the best ed. being newly arranged, with large additions by the editor.

In addition to the above publications, Dr. Clarke was employed several years by government, in collecting materials for a new edition of Rymer's Fœdera in folio; of which he saw the first volume, and a part of the second, through the press. This great national work is now superintended by a commission under government.

But it is upon the merits of his Commentary that the future reputation of Dr. Clarke will chiefly rest. Many good men have regretted that he should have inserted in it, what had no business there, Taylor's Key to the Romans, where his own deprecative notes must fail to counteract entirely the subtile and pernicious influence of Arian and Pelagian errors. Apart from this, 'as to the few peculiarities of opinion on account of which the work has been by some attempted to be disparaged,' says Beaumont, 'they do not affect any essential leading doctrine of religion; and we affirm, that no other com-

mentator, in this or any other country, has taught and established more clearly, and pointedly and forcefully, the fall and depravity of human nature — the redemption by Jesus Christ — the extent and efficacy of the atonement — the justification of the sinner by faith in that atonement — the necessity and reality of the influence of the Holy Ghost — and the entire sanctification of the whole man — than he, who, though dead, yet speaketh.' *Autobiography of Dr. Clarke; Beaumont's Sermon on his Death; Memoir in the London Christian Advocate.*

Of Dr. C.'s elaborate Commentary, *Orme* judiciously remarks, 'From its extent, and diversified nature, it is difficult to characterize it in a few sentences. It displays much learning and vast reading. It dwells frequently on minute points of comparatively small importance, and touches some other points very lightly. It contains many valuable extracts from scarce and expensive books, and, if not always judicious, is always serious and practical. The doctrines of Arminius appear in it, but are not offensively urged; and those who cannot afford to purchase many books, will find in the stores of Dr. Clarke's Commentary valuable assistance for understanding the Bible.' *Id.*

CLARKE, SAMUEL, D. D.;

A celebrated divine of the 17th century; born 11th Oct. 1675, at Norwich, of which city his father was alderman. He received his first education in the free school of that place, but was soon removed to Caius College, Cambridge. Whilst at that university, he devoted much of his time to the study of theology, and diligently cultivated a knowledge of the O. T., in the original Hebrew; the New, in the original Greek; and the primitive Christian writers. Before he was 21, he largely contributed to the Newtonian system, a study, the knowledge of which, by application and industry, he made himself master of. He translated Rohault's Physics, for the use of young students, which has been considered the most concise and best that has been written. In 1699, he published 'Three Practical Essays upon Baptism, Confirmation, and Repentance,' containing full instructions for a holy life, with earnest exhortations to young persons, drawn from the consideration of the severity of the discipline of the primitive church; and in 1701, his 'Paraphrase on the Four Gospels' was put to press. In the year 1704, he delivered a lecture on 'The Being and Attributes of God;' and in the following year on the 'Evidence of Natural and Revealed Religion;' in which he displayed a force of reasoning, a vein of piety, and an extent of knowledge, which proved that his mind was at once vast and comprehensive, and that he was indeed no ordinary man. These sermons he afterwards enlarged on, improved, and published; and the work is a standard book in the English language. Dr. Hoadley, bp. of Winchester, when speaking of this work, and of his writings, said, 'He has in them laid the foundation of true religion too deep and strong to be shaken, either by the superstition of some, or the infidelity of others.' In 1706, Mr. Clarke obtained the rectory of St. Bennett's, in London, where he executed the duties of his ministerial office with zeal and devotion. During this year, he translated Newton's Treatise on Optics into Latin, at the instance of that great man, whose peculiar patronage and friendship he enjoyed. His patron was so well pleased with it, that he presented him with the sum of £500, as a mark of approbation and esteem. He also introduced him to court, and procured him the favor of Queen Anne, who appointed him one of her chaplains. She also made him the presentation of the rectory of St. James's, Westminster, where he read lectures on the Church Catechism for many months in the year, on a Thursday evening; and which have been since published, and received, as they merited, very general approbation. In 1709, he took his degree of doctor in divinity, at Cambridge; and soon afterwards became engaged in a warm controversy on the 'Scripture Doctrine of the Trinity,' which tended greatly to spread Arianism over the country. He seems to have been led into the erroneous views which he adopted, and attempted to defend, by his metaphysical turn of mind, and by pursuing improperly the language of human creeds respecting the generation of the Son of God. About this time, he was presented by Mr. Lechmere, chancellor of the duchy of Lancaster, to the mastership of Wigston's Hospital, in Leicester; and, in 1727, the offer was made him of the place of master of the mint; but this he refused.

His death was very sudden and painful. On the morning of the day he preached before the judges at Sergeant's Inn, he was seized with a pain in his side, which, in the evening, ascended to his head, and proved fatal on the following morning, May the 17th, 1729. *Hend. Buck.*

CLEMENS ALEXANDRINUS.

Clement, Titus Flavius, known as *Clemens Alexandrinus*, or *Clement of Alexandria*, one of the fathers of the church, and distinguished for learning and eloquence, was born about A. D. 217; was converted to Christianity, and succeeded Pantænus in the catechetical school of Alexandria. The time and place of his death are unknown. The best edition of his theological works is that by Potter, in 2 fol. vols. *Davenport.*

CLEMENS ROMANUS.

Clement; whose name is in the book of life, Phil. 4:3. Most interpreters conclude that this is the same Clement who succeeded in the government of the church at Rome.

The church at Corinth having been disturbed by divisions, Clement wrote a letter to the Corinthians, which was so much esteemed by the ancients, that they read it publicly in many churches. It is still extant, and some have inclined to rank it among the canonical writings. It makes a part of the Apocryphal New Testament, and breathes a spirit of true Christian charity and simplicity. We have no authentic accounts of what occurred to Clement during the persecution of Domitian; we are assured that he lived to the 3d year of Trajan, A. D. 100. *Calmet.* See *Cave.*

COCCEIUS, JOHN;

A learned Dutchman, professor of Hebrew and theology in the University of Leyden. Born in Bremen in 1603, died 1669. His works, published in 8 vols. fol., Amsterdam, consist chiefly of commentaries which throw light on most of the books of Scripture. He was of very extensive learning, great knowledge of Hebrew, and unwearied application, but his judgment does not seem commensurate. As it is said of Grotius, that he finds Christ almost no where in the O. T.; so is it said of Cocceius, that he finds Him every where; and he considers the literal sense of Scripture as entirely subordinate to the mystical, or spiritual. Of the two extremes, that of Cocceius is least hurtful, though calculated to obscure rather than elucidate. Many Dutch divines, and others, adopted his general views; and from them, in great measure, arose the Pietists of Germany, who did so much to revive the spirit of genuine Christianity, and to promote the knowledge and influence of the sacred writings. He published also a Hebrew and Chaldee lexicon, 1777.

From Cocceius arose the denomination, in the 17th century, called Cocceians; for he represented the whole history of the O. T. as a mirror, which held forth an accurate view of the transactions and events that were to happen in the church under the dispensation of the N. T., and unto the end of the world. He maintained that by far the greatest part of the ancient prophecies foretold Christ's ministry and mediation, and the rise, progress, and revolutions of the church, not only hid under the figure of persons and transactions, but in a literal manner, and by the very sense of the words used in these predictions; and laid it down as a fundamental rule of interpretation, that the words and phrases of Scripture are to be understood in every sense of which they are susceptible, or, in other words, that they signify in effect every thing that they can possibly signify.

Cocceius also taught, that the covenant made between God and the Jewish nation, by the ministry of Moses, was of the same nature as the new covenant, obtained by the mediation of Jesus Christ. In consequence of this general principle, he maintained that the ten commandments were promulgated by Moses, not as a rule of obedience, but as a representation of the covenant of grace; that when the Jews had provoked the Deity by their various transgressions, particularly by the worship of the golden calf, the severe and servile yoke of the ceremonial law was added to the decalogue, as a punishment inflicted on them by the Supreme Being in his righteous displeasure; that this yoke, which was painful in itself, became doubly so on account of its typical signification, since it admonished the Israelites, from day to day, of the imperfection and uncertainty of their state, filled them with anxiety, and was a perpetual proof that they had merited the righteous displeasure of God, and could not expect, before the coming of the Messiah, the entire remission of their iniquities; that, indeed, good men, even under the Mosaic dispensation, were, immediately after death, made partakers of everlasting glory; but that they were, nevertheless, during the whole course of their lives, far removed from that firm hope and assurance of salvation which rejoices the faithful under the dispensation of the gospel; and that their anxiety flowed naturally from this consideration, that their sins, though they remained unpunished, were not pardoned, because Christ had not, as yet, offered Himself up a sacrifice to the Father, to make an entire atonement for them. *Hend.; Buck.*

COGSWELL, WILLIAM, D. D.;

Formerly minister in Dedham, Mass., now secretary of the American Education Society. Beside occasional sermons, Dr. C. has published several useful and valuable volumes, and is joint editor with Prof. Edwards of the Quarterly Register, a work which, for its copious statistical details, bids fair to increase its already extensive American circulation and usefulness. His other publications are,

1. Help to Family Religion. 8vo.

2. The Harbinger of the Millennium; giving an account of 'those Christian enterprises which have a tendency to introduce the Millennium, and are harbingers of its approach.' 8vo., 1833. In the Appendix is an account of the principal benevolent institutions referred to in the work, and indicative of the spirit which is happily characterizing no small portion of the Christian community. The work itself is divided into 17 dissertations on the sanctification of the Sabbath; distribution of tracts; foreign missions; conversion of the Jews; home missions; supply of ministers; Sabbath schools; promotion of temperance; involuntary servitude; religious improvement of seamen; reformation of prisoners; promotion of peace; charitable contributions; benevolent agencies; revivals of religion; millennium.

3. Letters to Young Men preparing for the Ministry. 12mo., 1837.

COMBE, ANDREW, M. D.;

A distinguished Scotch physician, author (besides other publications) of an admirable popular work on the Principles of Physiology; this is free from the mere technicalities of science, and yet profound, thorough, and comprehensive. It has been republished in the Family Library, New York, at a very trifling price. The Editor cordially and earnestly recommends it to every student, who, in order most effectively to serve Christ, would attend to his health; to neglect which must be sin, especially while habits are forming. How many premature deaths, of promising youths, which human indolence calls 'mysterious providences,' could be not only accounted for but *prevented*, if students would but ascertain and obey those physiological laws of God which are laid down by Dr. Combe, and similar writers!

COMBE, GEORGE, Esq.;

Brother of the preceding; well known as now at the head of the phrenological philosophy. His writings have had a most extensive circulation both in Great Britain and the United States. They are distinguished for bold and sound morality, philanthropy, philosophy, science, and religion. His Constitution of Man as adapted to External Nature, has been most read; in it he carries out the enlightened views of Butler, in his Analogy. The effects of this little book are plainly visible in the increasingly practical character of every department of human learning for some years past; witness Abercrombie on the Moral Feelings, Wayland's Elements of Moral Science, &c.; and the greater clearness and tendency to use of various essays on education, economics, the charities of life, the natural laws of God, and even theology, in several respects. Phrenology, indeed, while it recommends itself to every observer of human nature, steadily refutes the hasty charges of fatalism, &c., once made against it, and always by those who have given it least actual attention; for it points to the practical obedience of the body, senses, appetites, sentiments, and intellect, to God's laws, leaving quite unsettled, as out of its province, many abstract questions which, though beyond the reach of the human powers, yet occupy, and long will, the fruitless toils of metaphysicians.

Of the science Mr. Combe so ably advocates, Dr. Whately, now archbishop of Dublin, though not a phrenologist, says, 'I am convinced that, even if all connection of the brain with mind were regarded not merely as doubtful, but as a perfect chimera, still the treatises of many phrenological writers, and especially yours, would be of great value, from their employing a metaphysical nomenclature far more logical, accurate, and convenient, than Locke, Stewart, and the other writers of their schools. That the religious and moral objections against the phrenological theory are utterly futile, I have from the first been convinced.' *Letter to Mr. C. on occasion of his being candidate for the Edinb. Chair of Logic*, 1836.

CORNELIUS, ELIAS, D. D.,

Secretary of the Amer. Education Soc., was graduated at Yale College in 1813; and, after studying theology, engaged, in 1816, as an agent of the American Board of Commissioners for Foreign Missions, in which capacity he was for one or two years very active and successful. In Sept. and Oct., 1817, he visited the missions in the Cherokee nation. The subsequent winter he spent, in the employment of the Missionary Society of Connecticut, at New Orleans, where he was joined by Sylvester Larned, and they labored together till the congregation was organized, and Mr. Larned invited to become the minister, after which Dr. C. turned his attention to the poor and sick, and others of the destitute. In the spring, he returned to Andover; and, July 21, 1819, was installed as colleague with Dr. Worcester at Salem. In Sept., 1826, he was appointed secretary of the American Education Society. In the service of this institution, he devised the plan of permanent scholarships, and met with unexampled success in soliciting subscriptions. He established also the Quarterly Register and Journal of the American Education Society, which he conducted for some years, assisted by Mr. B. B. Edwards. In Oct., 1831, he was chosen secretary of the American Board of Commissioners for Foreign Missions in the place of Mr. Evarts, deceased. But he had signified his acceptance of this office only a few weeks, and had just entered this new and wide field of toil for the enlargement of the kingdom of Jesus Christ, when he was removed from the world. Exhausted by a journey from Boston, he was taken sick at Hartford, Connecticut, Feb. 7, and died in that city, of a fever on the brain, Feb. 12, 1832, aged 37.

Dr. Cornelius was enterprising, bold, and eloquent; though resolute, yet considerate and prudent. Of a vigorous frame and determined spirit, he was capable of meeting and surmounting great difficulties. He fell in the fulness of his strength — perhaps that the American churches might not trust in man. Besides his labors in the Quarterly Journal, and the Annual Reports of the Education Society, he published a discourse on the doctrine of the Trinity, reprinted as No. 185 of the Tract Society. *Memoir by B. B. Edwards; Allen.*

COVERDALE, MILES, D. D.

This pious reformer was born in Yorkshire, in 1487, during the reign of Henry VII., and being educated at Cambridge, in the Romish religion, became an Augustine monk. On becoming a Protestant, he went abroad. He took his doctor's degree at Tubingen, in Germany, and was admitted *ad eundem* at Cambridge. By God's grace embracing the Reformation, he entered into holy orders; and, as Bale tells us, was one of the first, who, upon the delivery of the Church of England from the see of Rome, together with Dr. Robert Barnes, taught the purity of the gospel, and dedicated himself wholly to the service of the reformed religion. He assisted Tindale and Rogers in the English version of the Bible, published in 1532 and 1537, which he afterwards revised and corrected for another edition in a larger volume, with notes, which was printed in or about the year 1540. [See *Guide*, &c., Pt. I. Appendix A.] Dr. Coverdale, though a married man, succeeded Dr. John Harman, alias Voysey, in the see of Exeter, Aug. 14th, 1551, being promoted by Edward VI. 'on account of his extraordinary knowledge in divinity, and his unblemished character.' On the accession of Mary, Bp. Coverdale was ejected from his see, and thrown into prison; out of which he was released at the earnest request of the king of Denmark, and, as a very great favor, permitted to go into banishment. In his confinement, he was one of those who signed the famous Confession of Faith given [in Middleton] under the article *Ferrar*. Upon this ejection, Harman was reinstated. Soon after Elizabeth's accession to the throne, Coverdale returned from his exile, but refused to be restored to his bishopric, and passed the remainder of his time in a private manner. He died May 20th, 1567, [some say 1580,] in a good old age, viz. 81, and was buried in London, attended to his grave by vast crowds. He was a celebrated preacher, justly admired, and very much followed, — [a great and a good man]. *Middleton.*

Of his Bible, Coverdale says he used 5 translations in making it, in Latin and Dutch, and 'had neither wrested nor altered so much as one word for the maintenance of any manner of sect; but had, with a clear conscience, purely and faithfully translated out of the foregoing interpreters, having only in his eye the manifest truth of Scripture. But, because he saw such different translations were apt to offend weak minds, he added that there came more understanding of the Scripture by these sundry translations, than by all the glosses of sophistical doctors.' See *Horne.*

He was author, also, of several tracts, viz., 1. The Christian Rule, or state of all the world from the highest to the lowest; and how every man should live to please God in his calling. 2. The Christian State of Matrimony, wherein husbands and wives may learn to keep house together with love. The original of holy wedlock; when, where, how, and of whom it was instituted and ordained; what it is; how it ought to proceed; what be the occasions, fruit, and commodities thereof; contrariwise, how shameful and horrible a thing whoredom and adultery is; how one ought also to choose him a meet and convenient spouse to keep and increase the mutual love, truth and duty of wedlock; and how married folks

should bring up their children in the fear of God. 3. A Christian Exhortation to Customable Swearers. What a right and lawful oath is; when and before whom it ought to be. 4. The Manner of saying Grace, or giving Thanks to God, after the doctrine of holy Scripture. 5. The Old Faith: an evident probation out of the holy Scripture, that the Christian faith (which is the right, true, old, and undoubted faith) hath endured since the beginning of the world. Herein hast thou also a short sum of the whole Bible, and a probation, that all virtuous men have pleased God, and were saved through the Christian faith. These 5 are printed together, 12mo., 1547.

6. A Faithful and True Prognostication upon the year 1449, and perpetually after to the World's End, gathered out of the Prophecies and Scriptures of God, by the Experience and Practice of his Works, very comfortable for all Christian hearts; divided into 7 chs. 7. A Spiritual Almanac, wherein every Christian man and woman may see what they ought daily to do, or leave undone. Not after the doctrine of the Papists, not after the learning of Ptolemy, or other heathen astronomers, but out of the very true and wholesome doctrine of God our Almighty Heavenly Father, showed unto us in his holy Word by his prophets, apostles, but specially by his dear Son Jesus Christ; and is to be kept not only this new year, but continually unto the day of the Lord's coming again. These 2 in 12mo. — Bale ascribes to C. also a Confutation of J. Standish; a Tract on the Lord's Supper; a Concordance of the N. T.; a Christian Catechism; and some Translations from Bullinger, Luther, Osiander, Johannes Campensis, and Erasmus. *Middleton.*

COX, FRANCIS AUGUSTUS, D. D., LL. D.;

Of Hackney, London. A writer well known by his Life of Melancthon, and as one of the delegates of the English Baptists to their brethren in the United States. His chief works are,

1. Life of Melancthon, comprising an account of the most important transactions of the Reformation. 8vo. 1815. With the motto, 'In necessariis unitas — in dubiis libertas — in omnibus caritas.' A fine portrait of Melancthon embellishes the work. It has been repub. in the U. S. Christian Library, iii.; and in 12mo., 1835, Boston.

2. Lectures on the Book of Daniel. Repub. in New York, 1836. Of this Prof. Lee (of the university, Cambridge, Eng.) remarks, that the plan and execution are among the happiest specimens of biblical instruction within his knowledge. It has passed through several editions in England.

3. Baptism. 12mo., New York, 1832.

CRADOCK, SAMUEL, B. D.;

A learned man, rector of North Cadbury, Somersetshire, and ejected for nonconformity, in 1662. After losing his living, he inherited a comfortable property at Wickhambrook, and used to preach there twice every Sunday, *gratis*, to the neighborhood. He there also instructed some young gentlemen of note and worth in several parts of useful learning, and educated several for the ministry. In his 79th year, he became pastor of a congregation at Bishop-Stortford, in Hertfordshire, where he died, Oct. 7th, 1706, aged 86. He was a man in love with religion, and under an awful concern for the welfare of his own soul, and the souls of others. *Nonconformists' Memorial.* Of his works *Dr. Doddridge* says, 'I think I never, on the whole, read any one author that assisted me more in what relates to the N. T.' *Orton* says, 'his commentaries are still extremely valuable.' He is author of,

1. Knowledge and Practice; a Plain Discourse of the Chief Things to be known, believed, and practised, in order to Salvation. 1659. A Supplement to the same, 1679. New ed. 1702. 'It is,' says Mr. Job Orton, 'the best book for young ministers that I know.'

2. A Catechism on the Principles of the Christian Faith, &c. 1668.

3. The Harmony of the Four Evangelists. 1668.

4. The Apostolic History; with an Account of the Times and Occasions of the Epistles, and a short Paraphrase on them. 1672.

5. A Serious Dissuasive from some of the Reigning Sins of the Times, Swearing, Drunkenness, &c. 1679.

6. The O. T. History methodized. 1683.

7. A Brief and Plain Exposition and Paraphrase on the Revelation. 1692.

CRELLIUS, JOHN;

'A Socinian, born near Nuremberg, 1590. As his opinions were not tolerated in his own country, he settled in Poland, in 1612, where he became professor to the Unitarians. He died at Racovia, in his 43d year. He was a man of very extensive learning, and wrote, among other things, several tracts on the N. T., and an answer to Grotius's book, De Satisfactione Christi, against Socinus, which G. treated with respect, and acknowledged to be drawn up with moderation.' *Lempriere.* His works (Opera Omnia) are 4 vols. in 3, fol., 1656.

CROLY, GEORGE, Rev., M. A., H. R. S. L.;

A popular British writer, of great eloquence, force, and originality; author of the Apocalypse of St. John, or Prophecy of the Rise, Progress, and Fall of the Church of Rome; the Inquisition; the Revolution of France; the Universal War; and the Final Triumph of Christianity. 12mo. Phil. and New York, 1827. 'It is powerfully written, evidently the result of great labor and research; abounds with most important information.' *Horne.*

CRUDEN, ALEXANDER,

Compiler of the Concordance to the Holy Scriptures, was born at Aberdeen, in 1704, and educated at Marischal College in that city. In 1732, he took up his stated residence in London, and engaged as a corrector of the press, blending with this occupation the trade of a bookseller, which he carried on in a shop under the Royal Exchange. Here his literary attainments, indefatigable industry, and strict integrity, procured him the esteem of several persons eminent for their wealth and influence, through whose interference he obtained the appointment of bookseller to the queen, vacant by the death of Mr. Matthews. His Concordance first appeared in 1737, and was dedicated to Queen Caroline, consort of George II., who accepted a copy of the work at the hands of the author, expressed her great satisfaction therewith, and declared her intention of remembering him, but lived only 16 days after the presentation. Her death precluded the performance of her promise, and was a sore disappointment to poor Cruden, who became embarrassed in pecuniary difficulties, which compelled him to dispose of his stock in trade, abandon his shop, and he was eventually confined in an asylum for insane persons at Bethnal Green. Recovering the use of his mental faculties, he returned to his former occupation of correcting the press. He was a member of the Congregational church in Great St. Helen's, under the pastoral care of Dr. Guyse, whom he styled his 'faithful and beloved pastor.' He lived to see a 3d edition of his valuable Concordance published, in 1769, after which he visited Aberdeen, his native place, where he continued about a year, and then returned to London, where he closed his days, at his lodgings in Camden Street, Islington, on the 1st of Nov., 1770, aged 70, being found dead in a praying posture. Among the many excellences of his character, his liberality was none of the least; and the proceeds of the 2d and 3d editions of his Concordance (amounting to 800 pounds) enabled him to gratify it to a considerable extent. 'Notwithstanding his natural infirmities,' says Mr. Alexander Chalmers, 'we cannot but venerate his character: he was a man whom neither infirmity nor neglect could debase; who sought consolation where alone it could be found; whose sorrows served to instruct him in the distresses of others; and who employed his prosperity to relieve those, who, in every sense, were ready to perish.' *Gen. Biog. Dict.; Hend. Buck.*

CUDWORTH, RALPH, D. D.,

Now best known as the author of 'The true Intellectual System of the Universe,' was born in 1617, at Aller, in Somersetshire, of which place his father was rector. He was admitted as a pensioner of Emanuel College, Cambridge, at the age of 13; and so great was his diligence as an academical student, that in 1639 he took the degree of master of arts, and was elected fellow of his college. He became so eminent as a tutor, that the number of his pupils exceeded all precedent. In 1644, he took the degree of bachelor of divinity, and was chosen master of Clare Hall, and in the following year made Regius professor of Hebrew. In 1678, he was installed prebendary of Gloucester.

Cudworth died at Cambridge, June 26, 1688, and was interred in the chapel of Christ's College. He was a man of very extensive erudition, excellently skilled in the learned languages and antiquity, a good mathematician, a subtile philosopher, and a profound metaphysician. Yet, with all his great attainments, he is said to have been scarcely less distinguished for his piety and modesty. Dr. Burnet observes, that he considered Christianity as a revelation from God, whose object is to elevate the heart and affections, and sweeten human nature; and that 'he prosecuted this with a strength of genius, and a vast compass of learning; that he was a man of great conduct and prudence, upon which his enemies did very falsely accuse him of craft and dissimulation.' Lord Shaftesbury styles him 'an excellent and learned divine, of the highest authority at home and abroad.' *Birch's Gen. Biog.; Jones's Chris. Biog.*

In 1678, he published his grand work, in folio. This immense storehouse of ancient literature was intended by the author to be a confutation of atheism. It is a work of great power and erudition, although the attachment of the author to the Platonism of the Alexandrian school has led him to advance some opinions which border on incomprehensibility and mysticism. [The 'Intellectual System' is now (1838) republishing at Andover, Massachusetts.]

Dr. Cudworth published, besides, a sermon against the doctrine of 'Reprobation,' and also left behind him several unpublished manuscripts, of which one only, 'A Treatise concerning eternal and immutable Morality,' has been printed. His other unpublished manuscripts, now in the British Museum, are, 'A Treatise on moral Good and Evil;' 'A Treatise on Liberty and Necessity;' 'A Commentary on the Seventy Weeks of Daniel;' 'A Treatise on the Creation of the World;' 'A Treatise on the Learning of the Hebrews;' and 'An Explanation of the Notion of Hobbes concerning God and Spirits.'

CUMBERLAND, RICHARD, Bp.;

A learned prelate, son of a citizen of London, where he was born, 1632. He was educated at St. Paul's School, and Magdalen College, Cambridge, where he became fellow. He took his degree of M. A. 1656, and, two years after, was presented to Brampton rectory, Northamptonshire. He was drawn from his solitude, in which he diligently discharged all the pastoral duties, by the elevation of his friend Orlando Bridgman to the seals, 1667, from whom he received the living of All-hallows, Stamford. He published, in 1672, his work, De Legibus Naturæ, Disquisitio Philosophica, &c., which has been translated into English by Tyrrel, and by Maxwell. This performance greatly raised his reputation for science and knowledge; and he was further distinguished for his exercises when he took his degree of D. D. in 1680. In 1686, he published his Essay on Jewish Measures and Weights, a work of great merit, and full of accurate calculation. In 1691, he was raised to the see of Peterborough by William, without solicitation or interest, but merely from the eminence of his learning, his exemplary manners, and his strong attachment to the Protestant faith. In his episcopal duties, he was indefatigably vigilant, observing to his friends, who dissuaded him from exertions which might injure his health, 'that he would fulfil his duties as long as he could, and that a man had better wear out than rust out.' Some part of his time, however, was devoted to literature; he was a sound mathematician, well acquainted with oriental learning, and perfectly informed in all the branches of science and philosophy. In his pursuits to discover the true causes of idolatry, he paid great attention to the shattered Phœnician history of Sanchoniathon; but, though great labor was bestowed on the subject, and a book prepared for the press, his bookseller objected, on account of the times, to the publication, which was deferred till after his death, when his son-in-law, Mr. Payne, gave to the world, in 1720, his Sanchoniathon's Phœnician History, from Eusebius's Præp. Evang., &c., and in 1724, his second work, Origines Gentium Antiquissimæ. The bishop lived to a good old age, and to the last retained the great powers of his mind. He died Oct. 9, 1718, in his 87th year, of a palsy, which proved immediately fatal. *Lempriere.*

D.

DAILER, JOHN GEORGE, D. D.;

Professor of theology in the Protestant Seminary, Strasburg; born 1760, died 1832. He is author of a Commentary, &c. on Amos, 1795; also of Animadversions on the Greek Version of Proverbs, 1786; Jeremiah, a translation, with notes, in French; on the Authenticity of 1 and 2 Chron. entitled, De Librorum Paralipomenōn Auctoritate et Fide Historica, 1819; &c.

DATHE, JOHN AUGUSTUS, D. D.;

Professor of Hebrew at Leipsic; born 1731, died 1791; an eminent critic and philologist. His chief works are,

1. Libri Veteris Test., &c., Latinè Versi, Notis, &c. 'One of the best Latin versions of the O. T., of modern times. Many years, and a profound knowledge of the oriental tongues, were devoted to it. Though evidently inclined to the pernicious doctrines of the modern German school, these are not so offensively obtruded in this as in some other works. He studies to give the genuine sense in correct Latinity, and often succeeds to admiration. His notes are not numerous, seldom long, and almost entirely philological. The Scholia of Rosenmüller, who greatly admired him, may be also considered as notes.' *Orme.* 'This version is in high repute for its general fidelity and elegance, both in England and on the continent. Prof. Dathe, says Aiken, never published any part, until he had repeatedly explained it in his public lectures, and convinced himself that no difficulty remained, but such as could not be removed; thus his tr. may be considered a perpetual commentary.' *Horne.* 1773–89. 6 vols. 8vo.
2. Opuscula ad Crisin, et Interpr. V. T. 1795, 8vo. This collection was edited by Rosenm. after Dathe's death; and is necessary to complete the translation, as they contain critical disquisitions on some ancient versions, &c. *Horne; Orme.*
3. An improved ed. of Glassii Philologia Sacra, Dathius et Bauerus. 1773.
4. Walton's Prolegomena in Biblia Polyglotta, with a Preface. 1777.

DAUBUZ, CHARLES, Rev.,

A French Protestant divine, was born about 1670; retired to England on the revocation of the edict of Nantes, and died vicar of Brotherton, in Yorkshire, 1740. His elaborate and very useful work is entitled,

A Perpetual Commentary on the Revelation of St. John; 'with a Preliminary Discourse concerning the Principles on which it is to be understood. New modelled, abridged, and rendered plain to the meanest capacity, by Peter Lancaster. London, 1730, 4to. The original Daubuz called 'The Revelations literally translated from the Greek.' Lond. 1720, fol. But in Lancaster's edition, the arrangement and language are greatly improved. The Symbolical Dictionary, in which the symbols used in Rev. are explained by their use among eastern nations, and in other parts of Scripture, is of great importance for understanding the prophecies in general. The book is one of the most important on Rev., and has been of great service to subsequent writers thereon. *Orme.*

DAVENANT, JOHN, D. D.,

Bishop of Salisbury, was born in London, 1570, and educated at Cambridge, where he took his degrees regularly. While there, Dr. Whitaker said, 'that he would in time prove the honor of the university,' a remark afterwards well fulfilled. A fellowship was offered him in 1594, but he did not accept it till after his father's death in 1597. Being thus settled in college, he soon rose to distinction; so that in 1609, he was elected Margaret professor of divinity. In 1614, he was chosen master of his college; and in 1618, was appointed by James I. one of the four divines whom he sent to the synod of Dort. During their stay in Holland, from Nov. 3 to April 29, they were allowed ten pounds a day by the States, besides two hundred pounds, at their departure, and a gold medal to each, representing the sitting of the synod. Dr. Davenant returned to England in May, 1619, after having visited the most important places in the Netherlands. On the death of Dr. Townson, his brother-in-law, he was advanced to the see of Salisbury. But in Lent, 1630–1, he incurred the displeasure of Charles I. and of the court, by a sermon on predestination, 'all curious search into which,' the king, in his declaration prefixed to the Thirty-nine Articles, in 1628, had strictly enjoined 'to be laid aside.' The bishop mildly vindicated his conduct before the privy council, and was dismissed, although he never recovered the favor of the court. He died of consumption in 1641. His death is said to have been hastened by his foresight of the troubles coming on the kingdom. Bp. Davenant was humble and hospitable, laborious and liberal. He was a man of great learning, and an eminent divine. *Middleton.*

He published, 1. A valuable Latin Exposition of Colossians: [a good translation of this appeared in London, in 2 vols. 8vo. 1831–2, by Rev. Mr. Allport, with biographical sketches of the Fathers and Schoolmen mentioned in it, and of Davenant. Of this Horne speaks highly.]
2. Theological Prelections and Determinations; and
3. A Reply to S. Hoard on Reprobation.

DE DIEU, LOUIS;

Professor in the Walloon College, Leyden; born 1590, died 1642. He was profoundly skilled in the Arabic, Syriac, Persic, and Ethiopic languages; and deserves to be ranked (so Walch and Calmet) among the most learned and skilful interpreters of the Bible. 'Perhaps no man ever possessed a more consummate knowledge of the oriental languages, nor employed it to more useful purposes.' *Bibl. Dict.* in *Horne.* His chief work is,

1. Critica Sacra; sive Animadversiones in Loca quædam difficiliora V. et N. T. &c. Amsterdam, 1693, fol. The greater part had been printed before in detached parts. Besides this, he first edited,
2. The Syriac Version of the Apocalypse, affixing a Latin Translation. 1627.
3. He also published a Latin Translation of Xavier's Life of Christ, in Persic, adding some valuable animadversions.

DELANY, PATRICK;

An Irish clergyman of some eminence, born in 1686. At Trinity College, he was distinguished for his industry, good conduct, and learning; obtained the usual degrees, and became a senior fellow of that college. To his duties as a minister of the gospel he paid the greatest attention, and devoted the energies of his mind to the improvement of the pupils committed to his care. In 1727, Lord Carteret raised him to the chancellorship of Christ Church. In 1732, he distinguished himself by the publication of the 1st volume of a work, entitled 'Revelation examined with Candor.' In 1734, he published the 2d volume, which was as rapidly and generally perused as any theological work of the day. The work passed through several editions, and is still held in deserved estimation. In 1738, he was engaged in writing an ingenious pamphlet — 'Reflections on Polygamy, and the Encouragement given to that Practice in the Scriptures of the O. T.' In 1739, he was engaged in composing 'An Historical Account of the Life and Reign of David,' the 1st

volume of which was published in 1740, and the 2d and 3d in 1742. In that work he refuted the observations of Bayle; vindicated, in some measure, the character of David, and demonstrated that, whilst to his crimes all men were alive, to his virtues they were not sufficiently attentive. But Chandler's Life of David is altogether preferable. Delany's zeal sometimes carries him too far in David's defence. In 1763, he presented the world with the 3d volume of 'Revelation examined;' and which certainly equalled the former volumes. The publication of several volumes of valuable discourses closed his literary labors; and in May, 1768, he expired at Bath, aged 83. To the last moments of his life, his faculties were sound, his energies comparatively unimpaired, and his usefulness considerable: he served mankind in his day and generation; he was charitable, generous, devout, and amiable. He was a man, says Orme, of ability and learning; disposed occasionally to use his fancy, and to reason confidently on doubtful or disputed premises; his works also greatly lack evangelical sentiment. His sentiments on many doctrines of Christianity were certainly peculiar; but then his mind was original, well informed, and capacious. He unquestionably must rank among the number of those for whom posterity should be grateful that he ever lived. See *Life and Works of Delany; Jones's Chris. Biog.; Orme.*

Orme gives the following analysis and character of D.'s chief work: 'It discovers a very considerable portion of learning, research, and acuteness; contains many things not found in ordinary comments; some fanciful, and some not in unison with received opinions. The 1st vol. contains dissertations on the forbidden fruit; the knowledge of the brute world given to Adam; the knowledge of marriage given him; his skill in language; the revelations which followed the fall; some difficulties and objections as to the Mosaic account of it; further difficulties of it; the corruption which occasioned the deluge; natural causes of the deluge; the ends Divine Wisdom answered by it; objections to Moses' account of it; concurrence of all antiquity with that account; other testimonies to it; on some difficulties relating to Noah's ark. — The 2d vol. is on the grant of animal food to Noah; the apostolic decree about eating blood; it is unlawful, as prohibited from the beginning, and by the apostolic decree, positively and permanently; building of Babel; predictions as to Ishmael; circumcision; destruction of Sodom and Gomorrah; command to Abraham to sacrifice Isaac; recapitulation of the preceding dissertation. — The 3d vol., which appeared 30 years after, less interesting, contains an attempt to show that the world was blessed with divine revelations from the beginning; on the natural advantages of the sabbath; the blessings to the world through Abraham; the blessing continued to Isaac; Socrates a kind of prophet to the Gentiles, and divine inspiration not confined to the Jews; the blessing continued to Jacob, and his character and conduct defended; a short account of the great principles by which God governs the animal world in the ordinary course; an introduction to the history of Joseph, and his character; on many magnificent Egyptian buildings of great antiquity, now in ruins, ascribed to Joseph; on the lake Mœris, and Joseph's canal; on his favor to the Egyptian priesthood; a further account of Joseph's canal and character; on inspiration by dreams; an answer to the charge that Joseph enslaved the Egyptians.

'The reader will perceive that these 3 vols. contain many curious, and some interesting subjects of discussion. The author is very discursive in his remarks, frequently departs from the beaten track, and does not study to be very consistent with orthodoxy. His imagination is not always under the direction of his judgment; but the work will fully repay the labor of a diligent perusal.' *Orme.*

DE ROSSI, JOHN BERNARD, D. D.;

Professor of Oriental literature, Parma, Italy; born 1742, died 182-; 'a scholar of high natural gifts, and inexhaustible perseverance in labor.' In 1809, he published 'Historical Memoirs' of his own studies and works, the basis of an article in No. 10 of the N. American Review, 1820, from which is condensed the following: — De Rossi was born in Piedmont, of a respectable family, which had received, at various times, several marks of the favor of the dukes of Savoy. After the first school education at Bairo, he went, at the age of 14, to Ivrea, where, to use the phrase of the French and Italian schools, he made his grammar, humanities, and rhetoric. At this early age, he gave an indication of his future zeal as a writer, by extracting from the Latin classics which he studied, and the philosophy he read, the striking maxims and fine moral passages they contained, and forming of these a compendium. This, says he, 'was the commencement of two practices, which I ever afterwards observed; one, to read no book, without making a note of the remarkable things it contained; and another, to form, upon the maxims thus collected, as far as they accord with religion, my own character and conduct.' While at Ivrea, he determined on embracing the ecclesiastical profession, and commenced the study of theology. He also amused himself in making sun-dials, and gratified his taste for the arts by receiving lessons in drawing. Desiring to take his theological degrees, he went to Turin, at the age of 20; and as Victor, king of Sardinia, had wisely made a knowledge of Hebrew indispensable to the degree, De Rossi devoted himself to it, and with such zeal, that, in a few months, he could translate and compose in that language; and passing from the ancient to the modern poetry of the Jews, he composed, at the end of the 6th month, a poem in a new and most difficult metre. This rapidity of acquisition attracted no small notice, especially among the Jews; and continuing his Oriental studies, he, in the two years before his second degree, studied, by himself, the Hebrew without points, the Rabbinic, Chaldee, Syriac, Samaritan, and Arabic. Several publications before he was 23 prove his progress; and at the age of 26, he published, in 1768, his Oriental Poems, in all the above languages, with an introduction in Coptic, and a short Ethiopic elogium; also a poem in Estrangbelo-Syriac, and a Polyglot poem on the elevation of Rora, bishop of Ivrea, to the archbishopric of Turin. In the vacations he commenced two works on the Best Mode of Biblical Study, from the Rabbins, and on the importance and neglect of the study of Hebrew. Besides all this employment of a man of 27, he found means to learn, at the same time, the French, Spanish, English, German, and Russian languages; making small grammars of the last three, to facilitate their acquisition; he had also composed seven other works, besides a Hebrew and Italian compendium, on Hebrew and Rabbinic literature.

His early merit was perceived, and in the same year he was appointed to a post in the royal library; and was, in a few months, called by the duke of Parma to the chair of oriental languages in the university in that city. The letter of invitation contained an order for some Oriental poems on the approaching nuptials of the duke, which, with exemplary promptitude, he prepared before leaving Turin. A severe illness which threatened his life, and left a weakness of which he never recovered, cast a shadow over his pleasing prospects. The first fruits of his recovery were a Dissertation on the epoch of the first origin and variety of languages, against Vitringa. This was followed by 3 Dissertations on the native language of Christ, against Diodati, who had published a work of great learning and acuteness to prove that Christ spoke Greek. During this he prepared manuals and text-books for his various lectures, and divided his Hebrew course into 3 years, which the theological students were obliged to attend. At the close of 1772, he published his Confutation, &c., in which he says he was able, by a long and laborious reading of the Jewish writers, to treat the arguments with a kind of erudition, the acquirement of which was new and very rare. In 1774, he composed an inscription, in 20 languages, on the baptism of the new-born prince, which was printed in the newly-cast types of Bodoni, lately deceased, celebrated for the splendor and correctness of his typography, and whom the duke's liberality had drawn to Parma. After a similar more splendid publication, he turned his attention to the Hebrew text of Scripture, and published, in 1776, his work, De Hebraic. Typog., &c., which was received by the learned with great applause, and in 2 years republished in Germany: to this, 20 years after, he considerably added. Omitting further notice of some Syriac parts of the Bible, &c., we come to the work on which De Rossi's fame principally rests, viz. the Collection of Various Readings on the O. T., which he published in 1784–88; adding a vol. of Appendix in 1798.

The rest of the life of De Rossi is also but a continuation of his arduous labors, as will be seen by the list of his works. He had been all his life collecting a rare library, and refused the offers of several princes for it, determining not to deprive himself of it till he had published a catalogue *raisonné* of its contents. This he finally accomplished in 1803, and the library was found to contain 1571 MSS., 1377 in Hebrew, and 194 in other languages. More than 1070 are on parchment; a few hitherto unknown, unique, and original; and several hundreds inedited. The Jews of Holland offered its weight in gold for one of them, the inedited commentary of R. Immanuel, a MS. in 5 thick folios. After 1803, De Rossi acquired many MSS., among which are 52 Hebrew. De Rossi also rendered services to Arabian literature similar to what he had done — and none more than he — for Hebrew and Rabbinic learning. Unwearied in mind, and but little broken in body, he was living in 1820, at the age of 76, still in full possession of all his faculties, and with an appearance of countenance far behind his years. The number of his printed works then amounted to 31, and of works unpublished, commenced, and planned, 81. If some of those published be small, they are all such as only a man of consummate learning could produce, and a few seem of themselves a life's labor.

Professor De Rossi has lived for letters, more exclusively than most scholars of the age, and, without having reached any thing that can be called dazzling as the recompense, has had the more solid reward of uniform success, respectability,

and competence. His works have procured him pensions from his native, as well as his adopted sovereigns; and among so many and such various productions, there is not one which has ever been accused of being superficial or inexact. The work before us, if less fruitful of incidents than some of the more tumultuous biographies, pleases one more by the invariable cheerfulness of the narration, the contentedness of disposition it displays, and the picture it presents of the attainment of the desired end, by the patient application of the regular means. There is not a sigh over the caprice of fortune or the neglect of merit; not a depreciating remark of a contemporary. If there be a little of the self-complacency of age, there is none of the moroseness nor the sadness; and surely a little self-complacency may be pardoned in one who stands second to none of the age in his labors in the cause of learning and religion. One branch of the department of learning to which he devoted himself, may be considered as nearly exhausted by the works he has published. Certainly no new collation of Hebrew MSS. of the Scriptures will ever be attempted, unless some accident, of which we have now no conception, should bring to light an ante-masoretic text. The pretensions to such a text, made by the late Dr. Buchanan and the editor of the fragment brought by him from the East, are on a par with the pretensions of the original Latin Gospel of Mark, preserved at Venice. Of the Rabbins, we confess we think more use might be made. Like the Greek scholiasts, they have been too much or too little consulted; and while one generation of critics, such as the Buxtorfian or the Danzian, has borrowed too blindly from them, it is perhaps an equal fault on the other side, that they have been treated with unmerited contempt. De Rossi's Memoirs prove (as do the labors of Jahn and Hug) that the Romish church is not inattentive to those studies which Protestants are apt to think are confined to themselves. *North American Review.*

Lists, more or less complete, of De R.'s works may be seen in the Catalogues of the Harvard and Andover libraries. Among them are,

1. Variæ Lectiones Veteris Testamenti. 5 vols. 4to., Parma, 1784–98. A work of immense labor, though the publication of the first 4 vols. was completed in 4 years.
2. Bibliotheca Judaica Antichristiana. An exact description of all the works of Jews against Christianity.
3. Dizionario Storico degli Autori Ebrei. 1802. Containing all that is valuable in the large works of Wolf and Bartolocci on Jewish authors, reduced to a convenient compass, innumerable omissions supplied, and errors corrected.
4. Dizionario Storico degli Autori Arabi. 1807. A compendium, supplement, and correction, of the larger works of D'Herbelot, &c. on Arab Authors.
5. Memoirs of his own studies and productions. 1809.
6. Compendio di Critica Sacra; on the defects and corrections of the sacred text, and a plan of a new edition. 1811.
7. Introd. to Scripture. 1817.
8, 9, 10, 11, 12. Translations of Psalms, Job, Proverbs, Ecclesiastes, Lamentations. 1808–15.
13. Annales Ebreo-Typographici, 1795, describes editions of Heb. Bible of 15th cent. with date; without; false editions arranged chronologically, with a commentary.

DE SACY.

Baron Antony Isaac Silvestre de Sacy, long at the head of the Orientalists of Europe, was born in 1758, and died at his residence in Paris, on the 20th Feb., 1838, by a stroke of palsy, at the advanced age of 80. As one who seemed to have the great social mission of bringing the Oriental and European worlds to mutual acquaintance; as a Christian gentleman, amiable in all the intercourse of life; as a survivor of the most instructive revolutions of modern times; as highly and justly honored by kings, nobles, and the people, in his own person and in his family, the biography of this truly great man is a task worthy of the most enlarged intellect and the highest talent. The Editor's notice of his character, manners, person, and works, must necessarily be slight. In the department of learning to which he devoted himself, De Sacy, like his compeer De Rossi, many of whose characteristics he shared, stands an oracle unrivalled. With a profoundness of thought and judgment only equalled by his accuracy of investigation, knowledge, and memory, he exhausted that subject on which he wrote, for he seemed to think nothing done for his subject, while aught remained to be done. He was indefatigable and punctual to the last in his public oral instructions in Arabic and Persian, as professor at the College of France, and as head of the Royal and Special School of the Living Oriental Languages; in performing his duties as librarian of the Manuscripts of the Royal Library; as member of the class of languages of the Institute of France, and other public bodies; as a writer for the Journal Asiatique, Fundgruben das Orient, &c.; as correspondent of many learned societies, and distinguished men; in fine, as the central point of Orientalism, of Eastern archæology and Western erudition, the link between the past age and the present, the hoary civilization of the ancient East, and the gradually settling opinions of the long-agitated West.

A son of the Editor had the privilege of attending De Sacy's instructions for some months, in 1833–4, and found him very accessible, interested in every thing about him, young of heart, cheerful and vivacious, though lately, as the French pathetically express it, (and De Sacy himself used the expression,) 'desolé de la mort de son ami,' the profound Orientalist St. Martin. One and another of those to whom he was bound by long sympathy and fellowship in common pursuits, had dropped away; but he retained the light step of youth, though slightly bent with age; an eye which asked not the aid of art, its native brilliancy undimmed by the vigils of so many years of study; a memory whose abundant stores welled forth at will like the sparkling waters of an Oriental fountain. Join to these a dignity of aspect, a charming simplicity of manner, the cordial earnestness of a sincere heart, and that serenity of countenance a religious conscience alone can give, and you have the picture of this good old man, whom to see was to love and respect. Among his writings (see the Andover Catalogue) are,

1. An Arabic Grammar. 2 vols. 8vo. 1810; 2d ed. 1831. This is *the* grammar of that extremely rich and ancient language, which (like the baron himself, deemed to have understood it better than even the best of its native scholars) never grows old, as any word that has ever been used in it may be used, and its use is thought an elegance. This peculiarity, among others, renders it so valuable in ascertaining the meaning of the Hebrew, with which language its roots are cognate and often identical; for when a word occurs but once in the Bible, and is not again used by the Rabbins, it may here be found still in use with a definite meaning, and that, too, historically traced, for perhaps no nation has paid more attention to philology, grammar, and lexicography than the Arabs. The advantage and even necessity of the Arabic to a thorough knowledge of the Hebrew is acknowledged by every Hebrew scholar, and De Sacy's works (with the lexicons of others, particularly Golius and Freytag) afford the very best means for acquiring the Arabic.
2. Chrestomathie Arabe, 3 vols. 8vo. 1806; 2d ed. 1826–7. These selections from the best Arabic authors, have a literal French translation on the opposite page, and most learned and valuable exegetical notes at the end.
3. Anthologie Grammaticale Arabe; a Sequel to the Chrestomathy. 8vo. 1829.
4. Discours, Opinions, et Rapports sur divers Sujets de Legislation, d'Instruction Publique, et de Litterature. 8vo. Paris, 1823.
5, 6, 7, 8, 9. Etat des Provinces et des Villages de l'Egypte, en 1376: traduit de l'Arabe. Notices et Extraits de divers Manuscrits Arabes et autres — (correspondence des Samaritains de Naplouse pendant 1808, etc.) 4to. 1829. Relation de l'Egypte, par Abd-Allatif. Avec des Notes; 4to. Paris, 1810. Historia Veterum Arabum, ex Abulfeda, added to Pocock's Specimen Historiæ Arabum; 4to. 1806. Mémoires concernant les Chinois, &c. &c.
10. Mémoires sur divers Antiquités de la Perse, et sur les Medailles des Rois de la Dynastie des Sassanides; suivis de l'Histoire de cette Dynastie, traduite du Persan de Mirkhond; 4to. 1793.
11. Les Séances de Hariri, in Arabic, with a commentary. fol. 1822. It is a collection of some of the best ancient Arabic poems, with learned notes.
12. Recherches sur les Mystères du Paganisme, par Sainte-Croix.
13, 14, 15. Mémoire sur quelques Papyrus, ecrits en Arabe, et recemment decouverts en Egypte; 4to. 1825. Mémoires d'Histoire et de Littérature Orientale; 4to. Paris. Pend-Nameh de Ferideddin.
16. Principes de Grammaire Générale; the general principles of grammar, which are common to all languages. 5th ed. 1824. Transl. by D. Fosdick, jr., and published under the title of Principles of General Grammar. Andover, 1834.

DES VŒUX, A. V.;

Chaplain to a regiment of carabineers; a considerable Hebrew scholar and philologist, but too fond of philosophical reasonings and far-fetched interpretations. His work, one of the most curious on the O. T., is

A Philosophical and Critical Essay on Ecclesiastes, with an analysis, and a new version. London, 1760, 4to. It appeared in German, at Halle, in 1764. He bestowed vast pains upon it, and, though he not unfrequently forces a meaning, it deserves the attention of those who would thoroughly study the difficult book of Eccl. There is first a long dissertation on the design of the book, and its doctrine; then the book itself, arranged in three columns — the first containing the common English version, the second the author's new translation, and the third an analytical paraphrase. Then follow his philological and critical observations, divided into three books of various readings, and vindicating the true text; of the most remarkable tropes, &c., in Eccl.; and an alphabetical list of the Hebrew words, with remarks on them. The author's critical and theological opinions are not always correct; but he deserves well of all lovers of sacred literature, for his pains upon one of the darkest parts of it. *Orme.*

DEYLING, SOLOMON;

A Lutheran clergyman, first at Isleben, in Saxony, and afterwards superintendent of Leipzig, and professor of divinity in its university; born 1677, died 1766. His

learning was extensive, his sentiments orthodox, and his diligence worthy of a German divine; prolix and minute; for the cheapness of paper and labor, and ready access to vast libraries, in Germany, encourage a prolixity in trifles which dare not be attempted in England.

Observationes Sacræ. Leipzig, 1735–48; 5 vols. 4to. This multifarious work contains 231 dissertations on difficult passages of Scripture, on various subjects, critical, theological, and of church history. It proposes to solve doubts, reconcile contradictions, answer objections, and, in short, to vindicate the word and ways of God. The erroneous sentiments of Grotius, Spinosa, Hobbes, Simon, Huet, Le Clerc, Hardt, and others, are very frequently attacked and refuted. Consultation of these volumes is much facilitated by their extensive indices. *Orme.*

DICK, JOHN, D. D.;

A dissenting Presbyterian minister in Glasgow; author of,

1. An Essay on the Inspiration of the Scriptures. Edinb. 1800, 12mo.; 1804, 8vo. 'Sensible and well written,' says *Horne.* Altogether the best essay on the subject in our language. Dr. D. contends with ability for the plenary inspiration of the words as well as thoughts of the sacred writers. *Orme.*

2. Lectures on some passages of the Acts. 8vo. 1805–8; 2d ed. revised, 1822. Well written, says *Orme*, though not critical, they furnish respectable specimens of pulpit exposition. 'They are full of good sense and orthodox divinity, conveyed in a perspicuous and easy style. His discussion of the principal topics (of Acts) is fully calculated to establish the faith of Christians, and furnishes them with some excellent practical rules of moral conduct.' *Eclectic Rev.*

DIODATI, JOHN;

An Italian divine of the reformed church; born 1576, died 1638. He was prof. of Heb. at the age of 19; afterwards of Theology; deputy of the Genevan clergy at Dort; and one of the 6 employed by that synod to draw up the Belgic confession of faith. He published

Annotations on the Holy Bible; London, 1643, 1651: seldom critical, but generally sound and judicious. Considerably used in the Assembly's Annot.; so that the possessor of these need not seek Diodati. His Italian tr. of the Bible is faithful and elegant, but perhaps too paraphrastical; he did not succeed so well in his French tr. *Enc. Am. Orme.*

DODD, WILLIAM, D. D.,

A native of Lincolnshire, was born at Bourne, in 1729, and educated at Clare Hall, Cambridge. While at college, he produced his version of Callimachus. Having taken orders, he settled in London, became a popular preacher, and obtained valuable church preferment. But Dodd was vain, extravagant, and not nice in his expedients to accomplish his purposes. He endeavored to procure by bribery the living of St. George's, Hanover Square, and, for this criminal attempt, he was struck off the list of king's chaplains. Pressed by his necessities, he next ventured on a more dangerous step, which proved fatal. He forged a bond on his former pupil, the earl of Chesterfield, and for this crime he suffered death in 1777, notwithstanding the strenuous efforts which were made to save him. — *Davenport.* Among his numerous works may be mentioned,

1, 2. Sermons. 4 vols. Thoughts in Prison.

3. Sermons to Young Men. 3 vols.

4. A Commentary on the Bible, 3 vols. folio, 1770. 'Dr. A. Clarke says, rather hyperbolically, that it is, on the whole, the best comment in the English language. It is mostly a compilation, the chief value of which consists in notes furnished from the original papers of Mr. Locke, (as supposed, but they proved to have been of Dr. Cudworth,) Dr. Waterland, Lord Clarendon, Gilbert West, and some others.' *Orme.*

5, 6. Reflections on Death. The Sisters, a novel.

DODDRIDGE, PHILIP, D. D.

The lives of worthy and pious men are generally reckoned some of the most useful books which have been published; and the lives of holy, zealous ministers are particularly useful; as in them may be seen a pattern of a Christian conversation for all, and of ministerial faithfulness and activity for their brethren: and when a person of solid worth, learning, and piety, has been employed in training up young men for usefulness, especially in the ministry, his character must be allowed to demand a particular attention, and may be peculiarly beneficial to the world. [Such a man was Doddridge; of whom Orton speaks in this abridgment from his 'Life of Doddridge.' Ed.]

My purpose [says this biographer] is, to lay before the world what appears to me most instructive in his life and character, according to the best judgment I could form from a long and intimate acquaintance, and the best information I could procure. I shall dwell chiefly on those exemplary effects, which the sincere and lively piety of the doctor's heart produced, in a beautiful correspondence to those circumstances in life in which he was placed. In order to execute this design, I have made such extracts from his diary and other papers, written solely for his own use, and his letters to his intimate friends in which he laid open his whole heart, as I judged most proper to give my readers a just idea of his inward sentiments, and the grand motives on which he acted through life.

I am sensible it hath been objected, that, what was principally written for a person's own use ought not to be made public. And no doubt a prudent caution should be used in making extracts from such papers. But (as Mr. Howe hath observed on a like occasion) what are many of the psalms of David, and other holy men; what the meditations of that renowned philosopher and emperor, Marcus Antoninus, but records of the most secret dispositions and motions of the hidden man of the heart, made public for the instruction of their own and succeeding ages? As there is so much resemblance in the frame of our minds, nothing certainly can be of more advantage, than to see the secret workings of the hearts of great and good men on different occasions; and especially to be informed, what methods they took to conquer their particular temptations, to improve their religious character, and to keep alive that sacred ardor of love and zeal, which carried them through so many labors and difficulties. Some few of these extracts may not be thought necessary to illustrate Dr. Doddridge's character; but as they appeared likely to impress the reader's heart with pious sentiments, and to subserve my leading design, I was not willing to suppress them.

When I inform my readers, what were his sentiments on particular subjects and occasions, where it is not supported by his writings and papers, I can with great truth assure them, that my representation is just, from the opportunities I had of learning them from his lectures, conversation, or correspondence; and I am persuaded, that they who were intimately acquainted with him will acknowledge the same.

It may be thought an objection to some part of this work, that the model here proposed, especially of devotional exercises, is too high for the generality of mankind, amidst the necessary cares of their respective families and stations. And it must be acknowledged, that no one man's practice can serve as a model for all. That may be a very good rule for one, which is not so for another; and therefore every one must use his own discretion in copying after the examples set before him. Nevertheless, there are few persons but might employ more time than they do, in cultivating their understandings and improving their graces, by reading, meditation, and devotion, without breaking in upon any of the necessary duties of life, if their hearts were in these exercises, and they were more careful to redeem their time from unnecessary sleep, visits, and recreations.* Dr. Doddridge's extraordinary diligence in the services of his station, and that constant attention which he paid to relative duties, plainly evince, that his devotional exercises had a good effect on him. He found (as Dr. Boerhaave acknowledged he found) 'that an hour spent every morning in private prayer and meditation gave him spirit and vigor for the business of the day, and kept his temper active, patient, and calm.'

Some, when they have gone through this Life, or, perhaps, only dipped into it, may think the doctor an enthusiast, because there was so much of a devotional spirit in him, and he lays some stress on his particular feelings and impressions. This is the random charge of the day, and brought by some against every affection of the mind which hath God for its object, and against every person who hath more piety and zeal than the generality. But here, also, allowance must be made for different tempers. His whole conduct was steady and uniform, and formed on those principles which in private he endeavored to cultivate. His piety was not a warm sally of passion, nor the effect of a heated imagination, leading him to do things not warranted by the dictates of sound sense and the word of God; but a strong, active principle, influencing his whole life, and leading him to such vigorous efforts for the good of mankind. 'If there be,' saith the judicious Dr. Duchal, 'what we may call raptures in the love of God, they do not destroy nor interrupt the serenity of the soul; but establish it rather, and raise it into a temper which the most cool, reflecting thoughts approve, and which yield a pure and solid delight.'†

The form of this work may perhaps be objected to, and particularly throwing the several parts of his private character into distinct sections. It may appear like a designed panegyric, and many things may be thought to have been inserted under each head, to make the article and character as complete as possible. Yet my design was not to exhibit a fine character, but to show my readers that Dr. Doddridge's was such; and by what method that character was formed and his excellent spirit maintained. The divisions may be more serviceable in this view, than if the whole had been thrown under one general head.

* See Rise and Progress, &c. chap. xx. sect. 1.

† Duchal's Sermons, vol. i. p. 246; Col. Gardiner's Life, 8vo. pp. 78, 82.

I am apprehensive many particulars in the narrative will appear, to some readers, minute, trifling, and not worthy a place in it. Others, I know, will be of a different judgment. My own is, that by these a man's character and views may be best known; and that they contribute to render the narrative more extensively useful than if the author had rested in generals. The good effects which I have seen, heard of, and, I bless God, experienced, from such particulars in the lives of other good men, especially Mr. P. Henry, have led me to mention them here. I have inserted nothing but what I thought was, by itself or its connection, adapted to answer some important end. It is in these little instances, that religious men frequently fail, and need the caution both of precept and example.

It is not to be expected, that any work, especially one of this kind, which is well known to have its peculiar difficulties, can be equally adapted to persons of different tastes and views. My principal intention was to consult the advantage of *young ministers and students in divinity*, who may be directed and animated by so fair a model, in which the scholar and Christian minister are so happily united; and this view of the work will show the reason why I have sometimes entered into a more particular detail than might otherwise have been needful. But I hope that others too, whatever their station and profession may be, will receive improvement from an attentive perusal of this Life. They will find here an example in many respects worthy of their imitation; and will see what care, self-denial, and resolution, are necessary to form the Christian character.

The work, after much delay on account of ill health and other causes, is at length sent forth, with my earnest prayers, that God would be pleased to prosper this feeble attempt to quicken the ministers of Christ in their Lord's work, and to promote the holiness and happiness of all his disciples, into whose hands it may come. *Amen.*

1. Dr. Doddridge's Birth, Education, Early Diligence, and Piety.—The family from which Dr. Doddridge descended appears to have been originally settled in Devonshire. I cannot trace it very far back; nor can I learn of what profession his great grandfather was; but he had a brother, John Doddridge, who was bred to the law, and made a considerable figure in the reign of King James I., by whom he was knighted, and made one of the judges of the court of King's Bench. He left an estate of about two thousand pounds per annum, but it was lost out of the family in the time of the civil wars. The doctor's father, as eldest surviving branch of the family, was heir at law to it, and often urged by his friends to attempt to regain it; but this he chose to decline; and the doctor sometimes acknowledged the good providence of God, in so ordering events, that the estate never came into his father's possession; as it would then have descended to him at a time of life, when, through the natural warmth and gayety of his temper, it might have been his ruin.

The doctor's grandfather was John Doddridge, who was educated for the ministry at the university of Oxford. He was minister of Shepperton in Middlesex, and ejected from thence, August 21, 1662, by the act of uniformity. Dr. Calamy, in his Account of the Ejected Ministers, gives him this character; that 'he was an ingenious man and a scholar, an acceptable preacher, and a very peaceable divine.' *

The doctor's father, Daniel Doddridge, was brought up to trade, and was an oil-man in London; he had a very large family, all of which died young but one daughter,† and the doctor, who was the twentieth and last child of his father's marriage. His mother was the daughter of the reverend Mr. John Bauman, of Prague, in Bohemia. This worthy confessor, foreseeing the troubles which so soon followed the expulsion of Frederick, elector-palatine, left his native country about the year 1620. He was then but just come to age, and quitted a considerable estate, and all his friends, for liberty of conscience. He withdrew in the habit of a peasant, on foot, carrying with him nothing but a hundred broad pieces of gold, plaited in a leathern girdle, and a Bible of Luther's translation, which the doctor had. He spent some time at Saxe-Gotha, and other parts of Germany, and came to England,—in what year is uncertain,—with ample testimonials from many of the principal divines in Germany. He was made master of the free school at Kingston upon Thames. He died about the year 1668, and left one daughter, afterwards Mrs. Doddridge, then a little child. The doctor thought it a great honor to be descended from these suffering servants of Christ, who had made such sacrifices to conscience and liberty. The care of Providence over them and their families was remarkable; for, though none of their descendants were rich and great, yet they were all comfortably and honorably supported.

Dr. Doddridge was born in London, June 26, 1702. At his birth he showed so little sign of life, that he was laid aside as dead. But one of the attendants, thinking she perceived some motion or breath, took that necessary care of him, on which, in those tender circumstances, the feeble flame of life depended, which was so near expiring as soon as it was kindled. He was brought up in the early knowledge of religion by his pious parents, who were, in their character, very worthy their birth and education. I have heard him relate, that his mother taught him the history of the Old and New Testaments, before he could read, by the assistance of some Dutch tiles in the chimney of the room, where they commonly sat; and her wise and pious reflections on the stories there represented were the means of making some good impressions on his heart, which never wore out: this method of instruction, therefore, he frequently recommended to parents.—He was first initiated in the elements of the learned languages under one Mr. Scott, a minister, who taught a private school in London. In the year 1712, he was removed to Kingston upon Thames, to the school which his grandfather Bauman had taught, and continued till the year 1715. During this period, he was remarkable for piety and diligent application to learning. His father died July 17, 1715, upon which he made this reflection—'God is an immortal Father. My soul rejoiceth in him. He has hitherto helped me, and provided for me. May it be my study to approve myself a more affectionate, grateful, dutiful child!' That his mother likewise died when he was young, appears from a passage in his sermon to young people, entitled 'The Orphan's Hope.' 'I am under some peculiar obligations to desire and attempt the relief of orphans, as I know the heart of an orphan; having been deprived of both my parents at an age in which it might reasonably be supposed a child should be most sensible of such a loss.' ‡

About the time of his father's death, he was removed to a private school at St. Alban's, under the care of a worthy and learned master, Mr. Nathaniel Wood. Here he commenced his first acquaintance with Mr. (afterwards Dr.) Samuel Clark, minister of the dissenting congregation there; to whom, under God, he owed his capacities and opportunities of service in the church.

During his residence at St. Alban's, he began to keep a diary of his life, in the year 1716. From thence it appears, that he kept an exact account how he spent his time, took great pains to improve his understanding, and make himself master of the several lectures and books which he was taught. He likewise set himself to do good to his schoolfellows, by assisting them in their studies, introducing religious discourse, strengthening any good dispositions which he saw in them, and encouraging and assisting at social meetings for prayer, especially on the Lord's day. He would sometimes, in his walks, call upon poor ignorant persons at their houses, give them a little money out of his own small allowance, converse seriously with them, read to them, and lend them books. He often mentions the great satisfaction he felt in his own mind in consequence of these attempts to serve them, especially in their best interest, and some instances in which he had reason to hope they had not been in vain. As he had then the ministry in view, besides his application to the languages, he read portions of the Scriptures every morning and evening, with some commentary upon them; and this was seldom neglected, whatever were his school business, avocations, or amusements. He recorded the substance and design of the sermons he heard, what impression they made on his heart, what resolutions he formed in consequence of them, and what in the preacher he was most desirous of imitating. It was his signal felicity to have so kind and experienced a friend as Dr. Clark, to direct him in these important concerns.

On February 1, 1718–19, he was admitted to the Lord's supper with the church under Dr. Clark's care, who had taken much pains to give him right notions of that ordinance, and prepare him for it. His own reflections upon it will show the seriousness of his spirit in that early part of life, and, I hope, be an encouragement to young Christians

* Vol. ii. p. 664.

† She married Mr. John Nettleton, a dissenting minister at Ongar, in Essex, and died in the year 1734. She was a lady of distinguished good sense and piety, and bore some heavy afflictions with great patience and tranquillity; under which her brother behaved to her with the greatest tenderness, and even while at the academy, and in his first settlement, generously contributed all he could spare out of his small stock, for her assistance.

‡ Sermon V.

to make a solemn dedication of themselves to the Lord in that ordinance. 'I rose early this morning, read that part of Mr. Henry's book on the Lord's supper, which treats of due approach to it. I endeavored to excite in myself those dispositions and affections, which he mentions as proper for that ordinance. As I endeavored to prepare my heart, *according to the preparation of the sanctuary*, though with many defects, God was pleased to meet me, and give me sweet communion with Himself, of which I desire always to retain a grateful sense. I this day, in the strength of Christ, renewed my covenant with God, and renounced my covenant with sin. I vowed against every sin, and resolved carefully to perform every duty. *The Lord keep this in the imagination of my heart*, and grant I may not deal treacherously with Him! In the evening I read and thought on some of Mr. Henry's directions for a suitable conversation after the Lord's supper; and then prayed, begging that God would give me grace so to act as He requires, and as I have bound myself. I then looked over the memorandums of this day, comparing the manner in which I spent it, and in which I designed to spend it, and, blessed be God, I had reason to do it with some pleasure, though in some instances I found cause for humiliation.'

In his sermons on the education of children, he, in a note, returns his public thanks to Mr. Mayo of Kingston in Surrey, and Dr. Clark of St. Alban's, for the many excellent instructions they had given, both in public and private, when under their ministerial care in the years of childhood; of which he expresseth his resolution to retain a grateful and affectionate remembrance. He often acknowledged his great obligations to the latter of these gentlemen, and, in his sermon on his death, says, 'I may properly call him my friend and father, if all the offices of paternal tenderness can merit that title. To him I may truly say, that, under God, I owe even myself, and all my opportunities of public usefulness in the church; to him, who was not only the instructor of my childhood and youth in the principles of religion; but my guardian when a helpless orphan, as well as the generous, tender, faithful friend of all my advancing years.' Serious minds observe with pleasure and thankfulness the methods of Providence in leading persons into public and useful stations, contrary to their own expectations. Those by which Mr. Doddridge was led into the ministry were remarkable.

In the year 1718, he had left the school at St. Alban's, and was retired to his sister's house to consider of his future profession. He had an uncle, Philip Doddridge, after whom he was named, who was bred to the law, was a steward to the earl, afterwards duke, of Bedford, and lived in his family at least from the year 1674 to 1689. By this means, his nephew became intimately acquainted with some of that noble family: and while his mind was in this state of suspense, the duchess of Bedford, being informed of his circumstances, character, and strong inclination to study, made him an offer, that, if he chose to be educated for the ministry in the Church of England, and would go to either of its universities, she would support the expense of his education; and, if she should live till he had taken orders, would provide for him in the church. He received this proposal with the warmest gratitude, but, in the most respectful manner, declined it, as he could not then satisfy his conscience to comply with the terms of ministerial conformity. He continued some time in great distress from an apprehension that he should not be able to prosecute his studies for the ministry. Thus he writes: 'I waited upon Dr. Edmund Calamy, to beg his advice and assistance, that I might be brought up a minister, which has always been my great desire. He gave me no encouragement in it, but advised me to turn my thoughts to something else. It was with great concern that I received such advice; but I desire to follow Providence, and not force it. The Lord give me grace to glorify Him in whatever station He sets me: then, *here am I; let Him do with me what seemeth good in his sight.*'

About three weeks after this discouragement, he had thoughts of entering on the study of the law, to which he was encouraged by the celebrated Mr. Horseman. He recommended him to a counsellor, Mr. Eyre, who made him some very good proposals; and he was just on the point of determining to settle with him. But, before he returned his final answer, he devoted one morning solemnly to seek God for direction; and while he was actually engaged in this suitable exercise, the post-man called at the door with a letter from Dr. Clark, in which he told him, that he had heard of his difficulties, and offered to take him under his care, if he chose the ministry on Christian principles; and there were no other that, in those circumstances, could invite him to such a choice. 'This,' to use his own words, 'I looked upon almost as an answer from heaven; and, while I live, shall always adore so seasonable an interposition of divine Providence. I have sought God's direction in this matter, and I hope I have had it. My only view in my choice hath been, that of more extensive service; and I beg God would make me an instrument of doing much good in the world.' Thus was he led into the ministry, and a foundation laid for his eminent usefulness. He continued some months at St. Alban's, under the instructions of his generous friend, who furnished him with proper books, directed him in his studies, and labored to cherish religious dispositions and views in his heart.

In October, 1719, he was placed under the tuition of the Rev. Mr. John Jennings, who kept an academy at Kibworth in Leicestershire, a gentleman of great learning, piety, and usefulness, and of whom Dr. Doddridge always spoke with the highest veneration and respect. During the course of his studies at Kibworth, he was noted for his diligent application to his proper business, serious spirit, and extraordinary care to improve his time.

As a specimen of his vigorous pursuit of knowledge, I find, from a paper in which he kept an account of what he read, that, besides attending and studying the academical lectures, and reading the particular parts of books, to which his tutor referred his pupils for the illustration of his lectures, he had, in one half year, read sixty books, some of them large volumes, and about as many more in the same proportion of time afterwards. Nor did he read these books in a hasty, careless manner, but with great care and close study. Some of them he abridged; from others he made extracts in his common-place book; and when he found in any of them a remarkable interpretation or illustration of a text of Scripture, he inserted it in his interleaved Testament or Bible. Thus he laid up rich stores of knowledge; and it contributed greatly to his improvement, that Dr. Clark favored him with his correspondence, through his academical course, and gave him his reflections and advices, grounded on the accounts Mr. Doddridge had sent him, of his lectures, studies, and particular circumstances. He applied himself, in this period, to the further study of the classics, especially the Greek writers. I find, from his papers, that he read these with much attention, and wrote remarks on them, for the illustration of the authors themselves, or the Scriptures; and selected such passages as might be serviceable to him in his preparations for the pulpit. His remarks on Homer, in particular, would make a considerable volume. 'Thus a foundation was laid for that solidity, strength, and correctness, both of sentiment and style, which must seldom be expected where those great originals are unknown or disregarded.'

But he still kept the ministry in view, and therefore made divinity his principal study, especially the Scriptures and the best practical writers. He furnished himself with Clark's Annotations on the Old Testament, for the sake of many valuable interpretations, a judicious collection of parallel texts, and the conveniency of a large margin, on which to write his own remarks; and with an interleaved Testament. In these, he inserted illustrations of Scripture, which occurred to him in reading, conversation, or reflection; together with practical remarks, which might be drawn from particular passages, their connection with others, or the general design of the sacred writers; especially those which might not, on a cursory reading, appear so obvious, but on that account might be more striking and useful. He laid it down as an inviolable rule (and herein he was an excellent model for students) to read some practical divinity every day. He labored assiduously to attain an eminent degree of the gift of prayer. For this purpose he made a collection of proper expressions of supplication and thanksgiving, on common and special occasions, both from Scripture and devotional writers, that he might be qualified to perform this part of public service in a copious, pertinent, and edifying manner.

While he was thus pursuing his studies for the ministry, he was intent on his work as a Christian, and ambitious to improve in all the graces of the Christian character. To this end he spent much time in Christian devotion, examining the state and workings of his own heart, and keeping alive an habitual sense of God, religion, and eternity. I find under his hand a solemn form of covenant with God, written in this period, agreeably to the advice of many writers on religious subjects. There he expresseth his

views, purposes, resolutions with regard to inward religion, and his whole behavior; and devotes himself, his time, and abilities, to the service of God, with the greatest solemnity and cheerfulness. It so nearly resembles the form he recommends to others, in his Rise and Progress of Religion, chap. 17, that it need not be here inserted At the close, he records his determination to read this Covenant-engagement over once a month, as in the presence of God, to keep him in mind of his vows. It appears, from his diary, that he did so, and generally the first Lord's day of every month, and then made such additions as in present circumstances seemed best calculated to answer the great end he proposed by it. He drew up some rules for the direction of his conduct, while a student, which he wrote at the beginning of his interleaved Testament, that he might often be reminded of them, and review them. I shall here insert them, as they may be useful to the rising generation, especially students.

1. 'Let my first thoughts be devout and thankful. Let me rise early, immediately return God more solemn thanks for the mercies of the night, devote myself to Him, and beg his assistance in the intended business of the day.

2. 'In this and every other act of devotion, let me recollect my thoughts, speak directly to Him, and never give way to any thing, internal or external, that may divert my attention.

3. 'Let me set myself to read the Scriptures every morning. In the first reading, let me endeavor to impress my heart with a practical sense of divine things, and then use the help of commentators; let these rules, with proper alterations, be observed every evening.

4. 'Never let me trifle with a book, with which I have no present concern. In applying myself to any book, let me first recollect what I may learn by it, and then beg suitable assistance from God; and let me continually endeavor to make all my studies subservient to practical religion and ministerial usefulness.

5. 'Never let me lose one minute of time, nor incur unnecessary expenses, that I may have the more to spend for God.

6. 'When I am called abroad, let me be desirous of doing good, and receiving good. Let me always have in readiness some subject of contemplation, and endeavor to improve my time by good thoughts as I go along. Let me endeavor to render myself agreeable and useful to all about me, by a tender, compassionate, friendly behavior, avoiding all trifling, impertinent stories; remembering that imprudence is sin.

7. 'Let me use great moderation at meals, and see that I am not hypocritical in prayers and thanksgivings at them.

8. 'Let me never delay any thing, unless I can prove that another time will be more fit than the present, or that some other more important duty requires my immediate attendance.

9. 'Let me be often lifting up my heart to God in the intervals of secret worship, repeating those petitions which are of the greatest importance, and a surrender of myself to his service.

10. 'Never let me enter into long schemes about future events, but, in the general, refer myself to God's care.

11. 'Let me labor for habitual gratitude and love to God and the Redeemer, practise self-denial, never indulge any thing that may prove a temptation to youthful lusts. Let me guard against pride and vain-glory, remembering that I have all from God's hand, and that I have deserved the severest punishment.

12. 'In all my studies, let me remember, that the souls of men are immortal, and that Christ died to redeem them.

13. 'Let me consecrate my sleep, and all my recreations, to God, and seek them for his sake.

14. 'Let me frequently ask myself, What duty or what temptation is now before me?

15. 'Let me remember, that, through the mercy of God in a Redeemer, I hope I am within a few days of heaven.

16. 'Let me be frequently surveying these rules, and my conduct as compared with them.

17. 'Let me frequently recollect which of these rules I have present occasion to practise.

18. 'If I have grossly erred in any one of these particulars, let me not think it an excuse for erring in others.' Then follow some rules about the hours of rising and study, what part of the day to be devoted to particular studies, &c. Such pains did he take to train up himself for usefulness in the church.

I think it proper here to remind the reader, once for all, that, when such specimens as these are inserted, of the rules he laid down, and the resolutions he formed, with respect to his conduct, they are to be considered, chiefly, as suggesting hints, that may be useful to others in like circumstances; and not as testimonies to his character, or a proof that he, in every instance, acted up to such a standard. Yet, on the other hand, it must be owned, that, when a person frequently renews such pious resolutions, and examines himself by the rules he has laid down, it shows, at least, a deep concern about inward religion, and is a strong presumption that he has taken great pains with his own heart.

II. His Entrance on the Ministry, and Settlement in Leicestershire.—In 1722, his tutor, Mr. Jennings, removed from Kibworth to Hinkley, in the same county, and, about a year after, viz. July 8, 1723, died, in the prime of his days, to the great loss of the church and world. This his pupil, after a previous examination by a committee of ministers, (who gave an ample testimonial to his qualifications for it,) entered on the ministerial work, July 22, 1722, being then just twenty years old. In a letter to a friend, he thus expresseth himself:—'I was struck with the date of your letter. July 22 was the anniversary of my entrance on the ministry. God has been with me, and wonderfully supported me, in the midst of almost incessant labors, for the space of twenty-seven years. I esteem the ministry the most desirable employment in the world; and find that delight in it, and those advantages from it, which, I think, hardly any other employment on earth could give me. It would be one of the greatest satisfactions of my life, to see my son deliberately choosing the ministry But I must leave this with God, and be thankful for the honor He has done me, though He should not see fit to perpetuate it in my family.' He preached his first sermon at Hinkley, from 1 Co. 16:22. *If any man love not the Lord Jesus Christ, let him be anathema, maranatha.* I find, in his diary, that two persons ascribed their conversion to the blessing of God attending that sermon; with which he appears to have been much affected and encouraged. He had continued at Hinkley about a year after this, preaching occasionally there and in the neighboring places, and going on with his course of lectures and studies, when the congregation at Kibworth invited him to be their minister, at the same time the like application was made to him from Coventry. But he chose Kibworth, principally on account of his youth, and that he might pursue his studies with greater advantage. He settled there in June, 1723. As this congregation was small, and he lived in an obscure village, he had much time to apply himself to study, which he did with indefatigable zeal. Ministers, in general, have been too unwilling, even at their entrance on their work, to live or preach in small country places; but he reflected on it with pleasure all his days, that he had spent so many years in a country retirement. Soon after his settlement at Kibworth, one of his fellow-pupils, in a letter, condoled with him on being buried alive there; to which he makes this sensible and spirited reply:—'Here I stick close to these delightful studies, which a favorable Providence has made the business of my life. One day passeth away after another, and I only know that it passeth pleasantly with me. As for the world about me, I have very little concern with it. I live almost like a tortoise, shut up in its shell,—almost always in the same town, the same house, and the same chamber,—yet I live like a prince;—not, indeed, in the pomp of greatness, but the pride of liberty,—master of my books, master of my time, and, I hope I may add, master of myself. I can willingly give up the charms of London, the luxury, the company, the popularity of it, for the secret pleasures of rational employment and self-approbation; retired from applause and reproach, from envy and contempt, and the destructive baits of avarice and ambition. So that, instead of lamenting it as my misfortune, you should congratulate me upon it as my happiness, that I am confined in an obscure village; seeing it gives me so many valuable advantages, to the most important purposes of devotion and philosophy, and, I hope I may add, usefulness too.' Here he studied and composed his expositions and sermons, with great care and exactness, transcribed almost every one of them in the neatest manner, and thus contracted a habit of preaching judiciously, when his other business would not allow so much time for composition. His favorite authors in this retirement were Tillotson, Baxter, and Howe. These he read often and carefully. He hath mentioned it as an advantage to him, that, having few books of his own, he borrowed of his congregation what books they had in their houses, which were chiefly the practical works of the earlier divines of the last century. By reading these, he

was led into a serious, experimental, and useful way of preaching.

Fond as he was of his study, he would often leave it, to visit and instruct the people under his care. He condescended to men of low estate in his sermons, visits, and manner of converse; and, as his congregation chiefly consisted of persons of the lower rank of life, he was careful to adapt his discourses to their capacities. He thus expresseth himself in one of his devotional exercises at this time:—'I fear my discourse to-day was too abstruse for my hearers. I resolve to labor after greater plainness and seriousness, and bring down my preaching to the understanding of the weakest.' Concerning his settlement at Kibworth, and care of the congregation, he thus wrote to his friend and counsellor, Dr. Clark:—'I bless God that He hath provided so comfortably for me here, where I may be doing some good, and shall be no longer burdensome to my friends. I heartily thank you for the excellent advices you give me, especially relating to humility. I must be extremely unacquainted with my own heart, if I thought that I did not need them. I am fully convinced, in my sober judgment, that popularity is, in itself, a very mean, as well as uncertain thing; and that it is only valuable, as it gives us an opportunity to act for God with greater advantage. Yet I find, by the little of it that I have tasted, that it is of an intoxicating nature. I desire not to be solicitous about it; and can honestly say, that, when I think I have been instrumental in making or promoting good impressions on the hearts of some of my hearers, it gives me a much nobler and more lasting satisfaction than I ever received from any approbation, with which my plain discourses have sometimes been entertained. I have now taken a particular survey and account of the state of religion in my congregation, and I bless God I find it in a better condition than I expected. My attempts to introduce prayer, and a proper method of instruction, into some families have, through the divine blessing, been so successful, that I shall be encouraged further to pursue my scheme. The knowledge I have obtained of the temper and character of the people, and the interest which I have in their affections, make me hope that my settlement among them will be to mutual satisfaction. The marks, which I daily discern, of an honest, undissembled friendship and respect, expressed with the greatest plainness and sincerity, is a thousand times more agreeable to me, than the formal and artificial behavior, which is to be found in more polite places. And now, sir, I cannot but reflect, as I very frequently do, that, under God, I owe this pleasure and satisfaction to the goodness of my friends, and particularly to your generosity and kindness. If God had not wonderfully provided for me by your means, instead of this honorable and delightful employment, which I am now entering upon, and which I should from my heart choose before any other in the world, I should, in all probability, have been tied down to some dull mechanical business, or, at best, been engaged in some profession, in which I should not have had any of these advantages for improving my mind, or so comfortable a prospect of usefulness now, and happiness hereafter.'

Though he kept up the same plan of devotion which he had followed while a student, yet, upon his settlement with the congregation, considering the importance and difficulty of his work, he thought it necessary to perform some extraordinary acts of devotion. Accordingly, having read that most useful treatise, Bennett's Christian Oratory, he came to these resolutions:—

1. 'I will spend some extraordinary time in devotion every Lord's day morning or evening, as opportunity shall offer, and will then endeavor to preach over to my own soul that doctrine which I preach to others, and consider what improvement I am to make of it.

2. 'I will take one other evening in the week, in which I will spend half an hour in these exercises, on such subjects as I think most suitable to the present occasion.

3. 'At the close of every week and month, I will spend some time in the review of it, that I may see how time has been improved, innocence secured, duties discharged, and whether I get or lose in religion.

4. 'When I have an affair of more than ordinary importance before me, or meet with any remarkable occurrence, merciful or afflictive, I will set apart some time to think of it, and seek God upon it.

5. 'I will devote some time every Friday evening more particularly to seek God, on account of those who recommend themselves to my prayers, and of public concerns, which I never will totally exclude. In all the duties of the oratory, I will endeavor to maintain a serious and affectionate temper. I am sensible that I have a heart which will incline me to depart from God. May his Spirit strengthen and sanctify it, that I may find God in his retirement; that my heavenly Father may now see me with pleasure, and at length openly reward me, through Jesus Christ. Amen.'

It will not be unpleasing nor unprofitable to the serious reader, if I insert some specimens of the manner in which he preached over his sermons to his own soul; heartily wishing that it may excite ministers to do the like.

'July 23, 1727. I this day preached concerning Christ *as the Physician of souls*, from Jer. 8:22, and having, among other particulars, addressed to those sincere Christians, who, through the neglect of a gospel remedy, are in a bad state of spiritual health, it is evident to me, upon a serious review, that I am of that number. Therefore, with humble shame and sorrow for my former indifference and folly, I would now seriously attempt a reformation. To this purpose I would resolve, 1. That I will carefully examine into my own soul, that I may know its constitution, and its particular weakness and distempers. 2. I would apply to Christ, as my Physician, to heal these distempers, and restore me to greater vigor in the service of God. 3. I would remember that he heals by the Spirit; and would therefore pray for his influences to produce in me greater devotion, humility, diligence, gravity, purity, and steadiness of resolution. 4. I would wait on Him in the use of appointed means for this purpose; especially prayer, the study of the Scriptures, and the Lord's supper. *Lord, if thou wilt, thou canst make me clean.* Thou hast given me a degree of bodily health and vigor far superior to what, from the nature of my constitution, I had reason to expect. Yet I here record it before thee, that I desire spiritual health abundantly more. I would further consider my concern in this subject as a minister. God has provided a remedy. He has appointed me to proclaim, and, in some measure, to apply it. Yet many are not recovered. And why? I can appeal to Thee that I have faithfully warned them. I have endeavored to speak the most important truths with all possible plainness and seriousness; but I fear, 1. I have not followed them sufficiently with domestic and personal exhortations. 2. I have not been sufficiently careful to pray for the success of my ministerial labors. It has rather been an incidental thing, than matter of solemn request. 3. I have lived so as to forfeit those influences of thy Spirit, by which they might have been rendered more effectual. I resolve, therefore, for the time to come, to be more close in applying to them in their own houses, to pray for them more frequently, to set a greater value on thy cooperating Spirit, and take care to avoid every thing which may provoke Him to withdraw Himself from my ministrations. Such caution may I always maintain; and, O, may *the health of my people be recovered!*

'Nov. 12, 1727. I preached this day from these words: *I know you, that ye have not the love of God in you.* I endeavored to fix on unconverted sinners the charge of not loving God, and described at large the character of the Christian, in several expressions of that affection. My own heart condemned me of being deficient in many of them. I humbled myself deeply before God, and do now, in the divine strength, renew my resolutions as to the following particulars: 1. I will endeavor to think of God more frequently than I have done, and to make the thought of Him familiar to my mind in seasons of leisure and solitude. 2. I will labor after communion with Him, especially in every devotion through this week. For this purpose, I would recollect my thoughts before I begin, watch over my heart in the duty, and consider afterwards how I have succeeded. 3. I will pray for conformity to God, and endeavor to imitate him in wisdom, justice, truth, faithfulness, and goodness. 4. I will rejoice in God's government of the world, and regard his interposition in all my personal concerns. 5. I will pray for zeal in my Master's interest, and will make the advancement of His glory the great end of every action of life. 6. I will cultivate a peculiar affection to Christians, as such. 7. I will study the divine will, and endeavor to practise every duty. 8. I will be diligently on my guard against every thing which may forfeit the favor of God, and provoke His displeasure. I resolve particularly to make these things my care for the ensuing week, and hope I shall find the benefit of it, and perceive, at the close, that my evidences of the sincerity of my love to God are more stable and flourishing than they at present are.' Thus careful was he to maintain the life of religion in his own soul, and among his people. Nor was he less solicitous to improve every

other opportunity of doing good. He showed a pious concern for the welfare of the children and servants in the family where he boarded. From hints in his diary, it appears, that there were few Lord's days but he had some conversation with them in private, concerning the state of their souls and their religious interests.

He was remarkably solicitous to redeem his time, and, with this view, generally rose at five o'clock through the whole year; and to this he used to ascribe a great part of the progress he had made in learning.* He often expresseth his grief and humiliation before God, that he had made some unnecessary visits, and that, in others, he had not used the opportunity of introducing profitable discourse; that there had been many void spaces, which had not been filled with any employment, that might turn to a good account. He was accurate and watchful to trace out the causes of his loss of time, and expresseth the strongest resolution to avoid them. To prevent future waste of time, he laid down, at the beginning of every year, a plan of books to read, and business to pursue; of discourses he intended to compose, and of methods that were to be taken to promote religion in his congregation. At the end of a month, he took a review of the execution of his plan, from his diary; how far he had proceeded, wherein he had failed, and to what the failure was owing. He then set himself to rectify the defect for the next month, and made such alterations in his plan, as present circumstances required. He took a more large and distinct review of the whole twice a year, on his birth-day and New Year's day, attended with proper devotional exercises of humiliation or gratitude, according as he had failed or succeeded in it. These days were entirely devoted to self-examination and devotion. And, on those occasions, he reviewed the catalogue he kept of the particular mercies he had received, of the sins and infirmities into which he had fallen, and the various events relating to him, during the foregoing period. Having expressed before God proper disposition of mind on the review, he renewed his solemn covenant with God, and entered into fresh resolutions of diligence and obedience through the ensuing period. Before he went to visit his friends, and especially before he undertook a journey, it was his custom to employ some time in seriously considering what opportunities he might have of doing good, that he might be prepared to embrace and improve them; to what temptations he might be exposed, that he might be armed against them: and, on his return, he examined himself, what his behavior had been, and whether he had reason for pain or pleasure on the reflection; and his previous and subsequent reflections were attended with correspondent devotions.

In October, 1725, he removed his abode to Market-Harborough, near Kibworth. He continued his relation to the congregation at Kibworth, and preached to them, except when Mr. David Some, minister at Harborough, (who had taken this small society under his pastoral care, together with his own,) went to administer the Lord's supper to them; and then Mr. Doddridge supplied his place. 'In him,' to use his own words, 'he had found a sincere, wise, faithful, and tender friend. From him he had met with all the goodness he could have expected from a father, and had received greater assistance than from any person, except Dr. Clark, in the affair of his education.' This truly reverend and excellent man died May 29, 1737. 'God was pleased to favor him with a serene and cheerful exit, suited to the eminent piety and usefulness of his life. I am well satisfied, that, considering how very generally he was known, he has left a most honorable testimony in the hearts of thousands, that he was one of the brightest ornaments of the gospel and the ministry, which the age hath produced; and that all who had any intimacy with him, must have esteemed his friendship amongst the greatest blessings of life, and the loss of him amongst its greatest calamities.' †

During this period, in April, 1727, two young ministers in the neighborhood, who had been his fellow-pupils and intimate friends, died. The loss of them was very distressing to him, but helped to quicken his diligence and zeal in his ministerial work. Concerning the death of one of them, the only son of Mr. Some of Harborough, he thus writes to a person of quality, who, in that early part of life, honored him with her friendship: — 'It hath pleased God to remove my dear friend, Mr. Some, after he had lain several days in a very serene and comfortable frame of mind, and, a few minutes before his death, expressed a very cheerful hope of approaching glory. He appointed me to preach at his funeral, from Ps. 73:26.' The day after he had attended Mr. Some's funeral, he received the news of the death of the other friend, Mr. Ragg, and was invited to his funeral. These repeated afflictions pressed heavy on his affectionate spirit; but it appears, from his letters and papers, written at this time, that they had a happy tendency to increase his seriousness and fervor.

In 1729, he was chosen assistant to Mr. Some, at Harborough, the congregation there being desirous to enjoy his labors more frequently than before; and he preached there and at Kibworth, alternately. It was highly improbable that such a burning and shining light should be long confined to a narrow sphere. Some large congregations, having heard much, and known something, of his worth, sought his settlement with them. But his regard to Mr. Some, love to his own congregation, and desire to have more time for study than he could have had in a populous town and large society, led him to decline their application. In 1723, he had an invitation to the pastoral care of a large congregation in London; but he thought himself too young to undertake it, and was also discouraged by the unhappy differences which at that time subsisted between the dissenting ministers there, about subscribing or not subscribing to articles of faith in the words of man's device, as a test of orthodoxy; a majority of them being non-subscribers In his answer to the gentleman who transmitted the invitation to him, after mentioning some other objections to the proposal, he adds, 'I might also have been required to subscribe, which I am resolved never to do. We have no disputes on that matter in these parts. A neighboring gentleman once endeavored to introduce a subscription; but it was effectually overruled by the interposition of Mr. Some, of Harborough, Mr. Norris, of Welford, and Mr. Jennings, my tutor. I shall content myself here with being a benevolent well-wisher to the interests of liberty and peace.'

In 1728, he received a pressing invitation from one of the dissenting congregations at Nottingham, and, a few months after, from the other. There were many recommending circumstances in these invitations. The affection many of the people had expressed for him, and the prospect of greater opportunities of usefulness in such a situation, led him to take some time to consider the affair. It appears, from some account he hath left of it, that he proceeded in the deliberation with much caution, and carefully examined his heart, lest any mean, unworthy motives should influence him. He foresaw some inconveniences attending a settlement there, but professeth his readiness to expose himself to them, if he were convinced that duty required it. After he had weighed all circumstances, consulted his wisest friends, and sought divine direction, he chose to decline both these applications, though a settlement at Nottingham would have been greatly favorable to his worldly interest. 'I desire,' saith he, 'on the whole, to make this use of the affair, to be so much the more diligent in study, and watchful in devotion; since I see that, if ever Providence fixes me with any considerable society, I shall find a great deal to exercise my gifts and graces, and have less time for study and retirement than I have here.'

III. His Entrance on the Work of a Tutor.— When he left the academy, his tutor, Mr. Jennings, a few weeks before his death, much pressed him to keep in view the improvement of his course of academical lectures, and to study in such a manner, as to refer what occurred to him, to the compendiums which his tutor had drawn up, that they might be illustrated and enriched. Mr. Doddridge did not then suspect, what he afterwards learned, that Mr. Jennings had given it as his judgment, that if it should please God to remove him early in life, he thought Mr. Doddridge the most likely, of any of his pupils, to pursue the schemes which he had formed; and which indeed were very far from being complete, as he died about eight years after he had undertaken that profession.

During this his pupil's settlement at Kibworth, he, agreeably to the advice of his tutor, reviewed his course of lectures with care. An ingenious young gentleman, Mr. Thomas Benyon, a celebrated minister and tutor at Shrewsbury, who died in 1708, had thoughts of attempting to revive the scheme of his deceased father. In conversation one day with Mr. Doddridge, the discourse turned on the best method of conducting the preparatory studies of young men intended for the ministry. Mr. Benyon earnestly desired he would write down his thoughts on the subject. This he did, as a letter to his friend, which grew into a considerable volume. But when he had just finished this work, his friend, for

* Fam. Expos., Ro. 13:13, note k.

† Doddridge's Sermons and Tracts, vol. i. p. 125, 12mo.

whose use it was principally intended, died, and the treatise remained in his own hands. The Rev. Mr. Saunders of Kettering, happening to see it in his study, borrowed it, and showed it to the Rev. Dr. Watts, with whom Mr. Doddridge had then no personal acquaintance. Dr. Watts was much pleased with the plan, made some remarks upon it, and showed it to several of his friends, who all joined with him in an application to Mr. Doddridge, to solicit his attempting to carry it into execution. As they were then in a great measure strangers to him, Mr. Some was the person principally employed in managing this affair. He had long been well acquainted with Mr. Doddridge, and knew he had every important and desirable qualification for the instruction of youth. He therefore proposed his undertaking it, and pressed it in the strongest manner. He would by no means allow the validity of his plea of incapacity; but urged that, supposing him less capable than his friends believed, he might improve his time in that retirement, when engaged in such a work with a few pupils, to greater advantage than without them. Mr. Some had likewise, unknown to him, engaged the friends of some young men to place them under his care, and thereby prevented another objection which might have arisen; and Mr. Saunders offered his own brother to be the first pupil of this intended academy. What the state of his mind was, while this affair was in agitation, will appear from this extract:—'I do most humbly refer this great concern to God, and am sincerely willing the scheme should be disappointed, if it be not consistent with the greater purposes of his glory, yea, will not be remarkably subservient to them. I depend on him for direction in this affair, and assistance and success, if I undertake it. While I am waiting his determination, I would apply more diligently to my proper business, and act more steadily by the rules I have laid down for my conduct. May He grant that, in all my schemes relating to public service, I may, as much as possible, divest myself of all regard to my own ease and reputation, and set myself seriously to consider what I can do for the honor of the Redeemer, and the good of the world!'

Before this affair was quite determined, he acknowledgeth it as a kind providence, that the dissenting ministers in that neighborhood agreed to meet at Lutterworth, April 10, 1729, to spend a day in humiliation and prayer for the revival of religion. Upon that occasion Mr. Some preached that admirable discourse, which was afterwards printed, concerning the proper methods to be taken by ministers for the revival of religion in their respective congregations, from Rev. 3:2. Mr. Doddridge appears to have been greatly impressed with that discourse, as many other ministers have been. It led him to form and record some particular purposes, concerning his conduct as a minister, grounded on the advices contained in it. To this assembly Mr. Some proposed the scheme he had concerted for the establishment of an academy at Harborough, under the care of his young friend. The ministers unanimously concurred with him in their sentiments of the propriety and usefulness of the scheme, and Mr. Doddridge's qualifications for conducting it; and promised all the assistance and encouragement in their power. This had great weight in forming his determination. He consulted some of his brethren and friends at a distance, particularly Dr. Clark. They likewise urged his undertaking this design, and at length he consented to it. One thing which much encouraged him to enter on this office was, the circumstance of his retreat at Harborough; the pastoral care of the congregation there and at Kibworth Mr. Some diligently fulfilled; so that he had little to do as a minister, but to preach once a week. These were some of his reflections on the undertaking:—'Providence is opening upon me a prospect of much greater usefulness than before, though attended with vast labor and difficulty. In divine strength I go forth to the work, and resolve upon the most careful and vigorous discharge of all the duties incumbent on me, to labor for the instruction, and watch for the souls of my pupils. I intend to have some discourse with them on the Lord's day evenings on subjects of inward religion. I will endeavor to give a serious turn to our conversation at other times, and always bear them on my heart before God with great tenderness and affection. I will labor to keep such an inspection over them, as may be necessary to discover their capacities, tempers, and failings, that I may behave in a suitable manner to them. In all, I will maintain a humble dependence on divine influences, to lead me in the path of duty and prudence; and enable me to behave in a way answerable to the character in which I appear, and those agreeable expectations, which many of my friends have entertained of me. Considering the work before me, I would set myself with peculiar diligence to maintain and increase the life of religion in my own soul, and a constant sense of the divine presence and love. For I find, when this is maintained, nothing gives me any considerable disquiet, and I have vigor and resolution of spirit to carry me through my labors. When I am conscious of the want of this, and any inconsistency of behavior towards the Divine Being, it throws a damp on my vigor and resolution; yea, on all the other pleasures of life. In order to maintain this habitual, delightful sense of God, I would frequently renew my dedication to Him, in that covenant, on which all my hopes depend, and my resolutions for universal, zealous obedience. I will study redeeming love more, and habitually resign myself and all my concerns to the divine disposal. I am going to express and seal these resolutions at the Lord's table: and may this be the happy period, from which shall commence better days of religion and usefulness than I have ever yet known!'

He now reviewed his plan of academical studies, with Dr. Watts's remarks, and corresponded with him on the subject. He read every valuable book on the education of youth, which he could meet with, and made such extracts as he thought might be serviceable in carrying on his design. Besides which, I find he wrote many letters to ministers of different denominations, with whom he was acquainted, desiring their advice in this great undertaking; particularly the Rev. Dr. Samuel Wright, of London, who favored him with his sentiments at large, especially on the subject of divinity lectures.* He thought it his wisdom to make trial first in a more private way, with two or three pupils, declining to receive others that offered.

Accordingly, at midsummer, 1729, he opened his academy. His first lecture to his pupils was of the religious kind; showing the nature, reasonableness, and advantages of acknowledging God in their studies. The next contained directions for their behavior to him, to one another, to the family, and all about them; with proper motives to excite their attention to them: then he proceeded to common lectures. The wise observers of Providence will see the loving kindness of God to the church, in thus leading him into an office which he discharged in so honorable and useful a manner. What hath been observed likewise shows the great caution with which he undertook this charge, and the deep sense he had of its weight and importance; and for these reasons I have been so particular in relating the progress of this affair.

IV. His Settlement at Northampton.—Mr. Doddridge had been employed as a tutor but a few months, when Providence directed him to a station of greater ministerial usefulness. The dissenting congregation at Castle-hill, in Northampton, being vacant by the removal of the pastor, Mr. Tingey, to London, he preached occasionally to them, with other neighboring ministers. His services were so acceptable to the people, that they invited, and strongly urged him, to accept the pastoral charge of them. Some of his brethren, particularly Mr. Some, advised his continuance at Harborough, as he would, by his connection with Mr. Some, have more time to apply to his work as a tutor, than if he had the sole care of a large congregation; and there was another minister, who, they thought, would supply the vacancy at Northampton, though not equally to the satisfaction of the congregation. I find, in his papers, the arguments for and against his settlement there, stated at large, and his own thoughts upon them; which show with how much caution he proceeded in this affair. The arguments urged by his friends above mentioned, and their opinion, had so much weight with him, that he resolved to continue at Harborough. But the supreme Disposer determined otherwise. Mr. Some, in pursuance of his view of the case, went to Northampton to persuade the people to waive their application. But instead of this, when he saw their affection and zeal in the affair, and heard the motives on which they acted, and the circumstances in which they were, he was, as he expressed it, like *Saul among the prophets*, and immediately wrote to Mr. Doddridge to press his acceptance of the invitation. Dr. Clark strongly urged him to it. He was, nevertheless, on many accounts, averse to it; but was willing to show so much respect to that congregation, as to give them his reasons for declining it, in person.—As this was his last settlement in life, his own account of the manner in which he was conducted to it will, I hope, be agreeable and instructive, particularly to his friends. 'While I was pleasing myself with the view of a continuance at Harborough, I little thought how few days would lead me to a

* Mr. Clark committed to him various transcripts from the lectures of Mr. Jones, who had been a tutor of distinguished ability and learning at Tewkesbury in Gloucestershire.—K.

determination to remove from it. But Providence had its own secret designs, at that time invisible to me. I went to Northampton the last Lord's day in November, 1729, to take leave of my good friends there, as gently as I could; and preached a sermon, to dispose them to submit to the will of God, in events which might be most contrary to their views and inclinations, from Acts 21:14, *And when he would not be persuaded, we ceased, saying, The will of the Lord be done.* On the morning of that day, an incident happened, which affected me greatly. Having been much urged on Saturday evening, and much impressed with the tender entreaties of my friends, I had, in my secret devotion, been spreading the affair before God, though as a thing almost determined in the negative; appealing to Him, that my chief reason for declining the call, was the apprehension of engaging in more business than I was capable of performing, considering my age, the largeness of the congregation, and that I had no prospect of an assistant. As soon as ever this address was ended, I passed through a room of the house in which I lodged, where a child was reading to his mother, and the only words I heard distinctly were these, *And as thy days, so shall thy strength be.* Though these words were strongly impressed on my mind, and remained there with great force and sweetness, yet I persisted in my refusal. But that very evening, happening to be in company with one of the deacons of that congregation, he engaged me to promise to preach his father's funeral sermon, from a particular text, on timely notice of his death; which it was imagined would be in a few weeks. It pleased God to remove him that night, which kept me there till Wednesday. Going, in the interval, to some houses where I had been a stranger, and receiving visits from persons of the congregation, whom I had not so much as heard of, I was convinced, beyond all doubt, of the earnest desire of my friends there to have me settled among them. I saw those appearances of a serious spirit, which were very affecting to me. Several attended the funeral, who were not stated hearers there, and expressed much satisfaction in my labors. Before I went away, the young persons came to me in a body, earnestly entreated my coming among them, and promised to submit to all such methods of instruction as I should think proper.' This last circumstance he acknowledgeth, in his dedication of his sermons to young people, was the consideration which turned the scales for his going to Northampton, after they had long hovered in uncertainty. 'Upon the whole, I was persuaded it was my duty to accept the invitation. It was indeed with great reluctance; as I had gone contrary to the advice of some friends, for whom I had a high regard, and it was breaking my very agreeable connections at Harborough. I thought there was a prospect of doing good at Northampton, equal to what I could ever hope to have as a minister; and was much afraid, if I declined the invitation, the congregation would be greatly injured. There were some steps in the leadings of Providence, which seemed to me exceedingly remarkable; and though some of my friends have much blamed and discouraged me, I could not refuse, without offering the most apparent injury to my own conscience.' Some of his friends here referred to, quickly saw reason to approve his conduct, and the wisdom of Providence in disposing him to settle there.

Dec. 21, 1729. He removed to Northampton; and about three weeks after entered on house-keeping. Being desirous to begin his new relation, as a head of a family, with God, he engaged several of his friends to spend an evening in prayer with him, for the presence and blessing of God in his new habitation. On that occasion he expounded Psalm 101, and testified before God and them what were his purposes and resolutions as to family government. Upon examining into the state of his own mind, he soon found that religion had been declining in it, through his anxiety about this new settlement, his concern to leave his Harborough friends, and the hurries attending his removal and furnishing his house. As soon, therefore, as he was fixed in it, he set himself to revive religion in his heart; and, among other methods, he determined to set apart one whole day for fasting, humiliation, and prayer, to animate his own soul, and engage the divine blessing on his family, studies, and labors. It may not be unprofitable to insert the scheme he pursued on such days, in his own words. 'The Saturday immediately preceding the Lord's day, on which the Lord's supper is to be administered, I propose to spend as a day of extraordinary devotion. I will endeavor to have despatched all my business, and whatever is necessary to my preparation for such a day, on Friday night; particularly I will look over my diary and other memorandums, which may be of use to me in the fast itself. I will rise early; endeavor, while rising, to fix on my mind a sense of God and my own unworthiness, and will then solemnly address myself to God for his assistance in all the particular services of the day, of which I will form a more particular plan than this. I will then read, and afterwards expound in the family, some portion of Scripture peculiarly suitable to such an occasion, and will make a collection of such lessons. After family worship I will retire and pray over the portion of Scripture I have been explaining. I will then set myself, as seriously as I can, to revive the memory of my past conduct; especially since the last season of this kind. I will put such questions as these to myself, — What care have I taken in the exercises of devotion? What regard have I maintained to God in the intervals of it? What diligence have I used in regarding Providence and redeeming time? What command have I exercised over my appetites and passions? What concern have I had to discharge relative duties? How have I relished the peculiar doctrines of the gospel? And, upon the whole, how am I advancing in my journey to a better world? I will then record my sins, with their peculiar aggravations, that I may humble myself before God for them; and my mercies, with the circumstances that set them off, that I may return fervent thanks for them. Having made a catalogue of hints on both these subjects, I will spend some time in meditation upon them; and having read some psalms or hymns, which speak the language of godly sorrow, I will go into the presence of God, particularly confessing my sins and the demerit of them, solemnly renouncing them, and renewing my covenant against them. I will then consider what methods are proper to be taken that I may avoid them for the future. A devotional lecture to my pupils will be an important part of the work of this day. I will, after that, spend some time in prayer for them, my family, and people. The remainder of my work shall be praise, with which I think I ought to conclude even days of humiliation; though sometimes a larger or smaller space of time shall be allotted to this work, as peculiar circumstances require. After a little refreshment, I will converse with some of my pupils privately about inward religion; which I may do with some peculiar advantages, after having been lecturing to them on such a subject, and so particularly praying for them. I would spend the evening in grave conversation with some pious friends, with whom I can use great freedom as to the state of their souls; and at night review the whole, and conclude the day with some religious exercises, suited to the work in which I have been engaged, and the frame of my own soul; and will keep an account of what passeth at these seasons. My God! assist me in this important duty. Make it so comfortable and useful to me, that I may have reason to praise thee, that my thoughts were directed, and my resolutions determined to it.' With these pious exercises, and in this solemn manner, did he enter on his ministry at Northampton.

That he might be better qualified for, and quickened to, that large pastoral work now devolved on him, he employed some of the time, between his settlement and ordination, in reading the best treatises of the qualifications and duties of ministers; particularly Chrysostom on the Priesthood, Bowles's Pastor Evangelicus, Burnet on the Pastoral Care, and Baxter's Gildas Salvianus. He likewise read the lives of some pious active ministers; particularly of Mr. P. Henry, which he often spoke of as affording him much instruction and encouragement. He selected the most important advices, reflections, and motives contained in these books, which he frequently reviewed. He likewise at this time made a collection of those maxims of prudence and discretion, which he thought demanded a minister's attention, if he desired to secure esteem and usefulness.

About two months after his settlement at Northampton, it pleased God to visit him with a dangerous illness, which gave his friends many painful fears that the residue of his years of usefulness to them and to the world would be cut off. But, after a few weeks of languishing, God mercifully restored his health. While he was recovering, but yet in a very weak state, the time came, which had been fixed for his ordination. Of the transactions of that day, he has preserved the following account: — 'March 19, 1729–30. The afflicting hand of God upon me hindered me from making that preparation for the solemnity of this day, which I could otherwise have desired, and which might have answered some valuable end. However, I hope it hath long been my sincere desire to dedicate myself to God in the work of the ministry; and that the views, with which I determined to undertake the office, and which I this day solemnly professed, have long since been fixed. The work of the day was carried on in a very honorable and agreeable manner.

Mr. Goodrich of Oundle began with prayer and reading the Scriptures. Mr. Dawson of Hinkley continued the exercise. Then Mr. Watson of Leicester preached a suitable sermon from 1 Ti. 3:1, *This is a true saying, if a man desire the office of a bishop, he desireth a good work.* Mr. Norris of Welford then read the call of the church, of which I declared my acceptance: he took my confession of faith, and ordination-vows, and proceeded to set me apart by prayer. Mr. Clark of St. Alban's gave the charge to me, and Mr. Saunders of Kettering the exhortation to the people. Then Mr. Mattock of Davantry concluded the whole solemnity with prayer.* I cannot but admire the goodness of God to me, in thus accepting me in the office of a minister, who do not deserve to be owned by Him as one of the meanest of his servants. But I firmly determine, in the strength of divine grace, that I will be faithful to God, and the souls committed to my charge; and that I will perform what I have so solemnly sworn. The great indisposition under which I labor, gives me some apprehension, that this settlement may be very short; but, through mercy, I am not anxious about it. I have some cheerful hope, that the God, to whom I have this day been, more solemnly than ever, devoting my service, will graciously use me either in this world or a better; and I am not solicitous about particular circumstances, where or how. If I know any thing of my heart, I apprehend I may adopt the words of the apostle, that it is *my earnest expectation and hope, that in nothing I shall be ashamed, but that Christ shall be magnified in my body, whether it be by life or by death;* that *to me to live is Christ, and to die* unspeakable *gain.* May this day never be forgotten by me, nor the people committed to my charge, whom I would humbly recommend to the care of the great Shepherd.'

The annual return of his ordination-day was observed by him with some peculiar solemnity in his secret devotions. Thus he writes upon it: — 'It is this day, fifteen years, since I have borne the pastoral office in the church of Christ. How many mercies have I received in this character! But alas! how many negligences and sins have I to be humbled for before God! Yet I can call him to record upon my soul, that the office is my delight, and I would not resign the pleasures of it for any price which the greatest prince upon earth could offer me.'

V. His Discharge of his Ministry at Northampton. — Mr. Doddridge having entered on the pastoral office with so much seriousness and solemnity, we are now to see with how much faithfulness and zeal he performed his vows, and *fulfilled the ministry he had received of the Lord Jesus.* — It was his first care, as a pastor, to know the state of his flock. As it was large, and lay dispersed in most of the neighboring villages, he had frequent meetings with the deacons and a few other persons belonging to it, of whom he made particular inquiries concerning the members and stated hearers, their names, families, places of abode, connections, and characters. He entered in a book the result of these inquiries, and what other intelligence of this kind he could honorably procure. This book he often consulted, that he might know how, in the most prudent and effectual manner, to address them in public and private; and made such alterations from time to time in this list, as births, deaths, additions, as his increasing acquaintance with his people required. By this list he was directed in the course of his pastoral visits, and could form some judgment what degree of success attended his labors. Here he inserted the names and characters of the lowest servants in the families under his care, that he might remember what instructions, admonitions, and encouragements they needed; what hints of exhortation he had given to them or others, how they were received, what promises they had made him, and who wanted Bibles, or other religious books, that he might supply them. By this list he was directed how to pray for them. He likewise wrote down particular hints of this kind, as they occurred, which were to be taken notice of in the historical register of his congregation; especially when the many revolutions of one kind or another made it necessary for him to renew it.

It hath been already observed what care and pains he took in composing his sermons, when he first entered on the ministry. His work as a tutor, and the pastoral care of a large congregation, rendered it next to impossible that he should be so exact and accurate afterwards: nor was it needful: having habituated himself for several years to correct compositions; having laid up such a fund of knowledge, especially of the Scriptures, which was daily increasing by his studies and lectures — he sometimes only wrote down the heads and leading thoughts of his sermons, and the principal texts of Scripture he designed to introduce. But he was so thoroughly master of his subject, and had such a ready utterance and so warm a heart, that perhaps few ministers can compose better discourses than he delivered from these short hints.† When his other important business would permit, when he was called to preach on particular occasions, or found his spirits depressed by bodily infirmities, or other afflictive providences, he thought it his duty to write his sermons more largely. Of what kind they were, the world has had a sufficient specimen in those which have been published. And it is imagined all persons of judgment and candor will allow, that they are well calculated to answer the great end of preaching. The vital truths of the gospel, and its duties, as enforced by them, were his favorite topics. He never puzzled his hearers with dry criticisms and abstruse disquisitions; nor contented himself with moral essays and philosophical harangues, with which the bulk of his auditory would have been unaffected and unedified. He seldom meddled with *controversial points* in the pulpit; never with those with which he might reasonably suppose his congregation was unacquainted; nor set himself to confute errors with which they were in no danger of being infected. When his subject naturally led him to mention some writers, from whom he differed, he spoke of them and their works with candor and tenderness; appealing constantly to the Scriptures, as the standard by which all doctrines are to be tried. He showed his hearers of how little importance most of the differences between Protestants are, and chose rather to be a *healer of breaches*, than to widen them. He always spoke with abhorrence of passionately inveighing against our brethren in the pulpit, and making Christian ordinances the vehicle of malignant passions. He seldom preached topical sermons, to which any texts of Scripture relating to the subject might be affixed; but chose to draw his materials and divisions from the text itself; and this gave him an opportunity of introducing some uncommon striking thoughts, arising from the text, its connection, or the design of the sacred writer. When his subject was more comprehensive than could be well discussed on one Lord's day, he generally chose a new text, in order to supply him with fresh materials, keep up the attention of his hearers, and increase their acquaintance with their Bibles. He chose sometimes to illustrate the Scripture histories, and the character of persons there recorded. He selected the most instructive passages in the prophets, relating to the case of the Israelites, or some particular good man among them, and accommodated them to the circumstances of Christians, where he thought there was a just and natural resemblance. In these discourses he had an opportunity of explaining the designs of the prophecies, displaying divine wisdom, faithfulness, and grace, and suggesting many important instructions. This method produced a variety in his discourses, and was pleasing and edifying to his hearers. He thought himself fully justified in these accommodations by the practice of the inspired writers of the New Testament.

He was always warm and affectionate in the application of his sermons, and experimentally described the workings of the heart, in the various circumstances which he had occasion to treat of. Thus he came home to his hearers' bosoms, and led them to see their real characters, wherein they were defective, and how far they might justly be comforted and encouraged. He gives this reason for that warmth of devout affection with which he addressed his hearers: — 'While I have any reverence for Scripture, or

* It is rather surprising that we do not meet with the name of Mr. Some on this occasion. Some particular incident, now not known, perhaps a sudden illness, might have deprived Mr. Doddridge of the assistance of so valuable and intimate a friend. That the cause should not have been mentioned by Mr. Orton in his Memoirs, or by Mr. Doddridge in his diary, is an omission that could scarcely have been expected. — K.

† When he had leisure to draw out his plan and the hints of what he proposed to say to a considerable extent, his discourses were often excellent in a high degree. But at other times, when he could but just lay down his scheme, with only a very few thoughts under it, his sermons, especially if he was not in a full flow of spirits, were less valuable. Once, during my residence with him, a number of pupils complained, through the medium of Mr. Orton, that, though their revered tutor's academical lectures were admirable, they had not in him a sufficiently correct model of the pulpit composition. The consequence of the intimation was, that his sermons became far superior to what they had sometimes formerly been; for he was the most candid of all men to the voice of gentle admonition. When, however, he took the least pains, he was always perspicuous in his method, and natural and orderly in the arrangement of his sentiments; and hence he furnished an example, from which many of the young men educated under him derived no small benefit in their future labors. — K.

any knowledge of human nature, I shall never affect to speak of the glories of Christ, and of the eternal interests of men, as coldly as if I were reading a lecture of mathematics, or relating an experiment in natural philosophy. It is indeed unworthy of the character of a man and a Christian to endeavor to transport men's passions, while the understanding is left uninformed, and the judgment unconvinced. But so far as is consistent with a proper regard to this leading power of our nature, I would speak and write of divine truths with a holy fervency. Nor can I imagine that it would bode well to the interest of religion to endeavor to lay all those passions asleep which surely God implanted in our hearts to serve the religious, as well as the civil life, and which, after all, will probably be employed to some very excellent or very pernicious purposes.'

He thought it a part of ministerial prudence to take public notice of remarkable providential occurrences, affecting the nation, the town, or any considerable number of his hearers; any uncommon appearances in nature, or other events, that were the subject of conversation; the seasons of the year, and especially the mercies of harvest; and he endeavored in his discourses to graft lessons of wisdom and piety upon them. He chose to preach funeral sermons for most of those who died in communion with his church, even the poorest; and for others, where there was any thing remarkable in their character or removal. He imagined the minds of their relations and friends were at such times more disposed than usual to receive advice, and would need and drink in the consolation of the gospel. He never had a stated assistant, but constantly preached twice every Lord's day, when his health permitted; except some of his senior pupils, who had entered on the ministry, were disengaged, and then they performed the services of one part of the day. But even then, so solicitous was he not to *do the work of the Lord negligently*, that he often preached in the evening. A set of sermons against Popery, the last of which, viz. on 'the absurdity and iniquity of persecution,' is published, and his discourses on *Regeneration* were in the number of his evening lectures. Whatever services he had performed on the Lord's day, when there was no evening lecture, he repeated his sermons to his own family, and as many of his people and neighbors as chose to attend, at his own house; and then sometimes entered into a few critical remarks on his texts, and learned reflections on his subject, for the benefit of his pupils, which would have been unprofitable to a popular auditory. It was his usual custom, on a Lord's day morning, before sermon, to expound some portion of the Scriptures and draw practical instruction from it: directing his hearers, at the same time, in what manner they should read and reflect on the word of God. He had an extraordinary gift in prayer, cultivated with great diligence; and on particular as well as common occasions, expressed himself with ease, freedom, and variety, with all the evidences of a solid judgment, amidst the greatest seriousness and fervor of spirit. In the administration of the Lord's supper, he was remarkably devout and lively. He endeavored to affect the hearts, and excite the graces of his fellow Christians, by devotional meditations, on some pertinent passages of Scripture, that the substance of what he had said might be more easily recollected. He took the same method in administering the ordinance of baptism. The hymns which he composed to assist the devotions of his congregation have been published, and are another instance of the pains he took to promote their piety.

Besides his stated work on the Lord's day, and his lectures preparatory to the Lord's supper, he maintained a religious exercise every Friday evening at his meeting-place, or his own house, as the season of the year, or the circumstances of his health, rendered most convenient. On these occasions he went through the Psalms in a course of exposition; afterwards, the prophecies of the Old Testament relating to the Messiah and his kingdom; the promises of the Scripture; and sometimes repeated sermons he had formerly preached, as his friends particularly desired, or might best tend to keep up an agreeable variety. For several winters he preached a lecture every Thursday evening, at another meeting-house in the town, which, lying nearer the centre of it, was more convenient than his own. There he preached a set of discourses on the parables of Christ; and another, on the nature, offices and operations of the Holy Spirit. As a great part of his congregation came from the neighboring villages, he used to go once or twice a year to each of them, and to some oftener, and preach among them. He chose to make these visits at the usual festivals and their respective wakes, as the inhabitants at those seasons had leisure to attend his services, and were in some peculiar danger of having their sense of religion weakened. At these visits he had opportunities of conversing and praying with the infirm and aged, who could seldom attend his labors at Northampton. When any of them died, he chose to preach their funeral sermons in the villages where they had lived, that their neighbors and acquaintance might have the benefit of them.

While I am mentioning his abilities, diligence, and zeal, as a preacher, I would add, that he was much esteemed, and very popular. He had an earnestness and pathos in his manner of speaking, which, as it seemed to be the natural effect of a strong impression of divine truths upon his own heart, tended greatly to affect his hearers, and to render his discourses more acceptable and useful, than if his delivery had been more calm and dispassionate. His pronunciation and action were, by some judges, thought rather too strong and vehement; but to those who were acquainted with the vivacity of his temper, and his usual manner of conversation, they appeared quite natural and unaffected.

He was very exact in the exercise of Christian discipline, and in separating from the church those who were a reproach to their Christian profession. To this painful work he was sometimes called, and a congregational fast was kept on the sad occasion. When the work of religion seemed to be at a stand; when few or none appeared to be under serious impressions and convictions, or there was a visible coldness and remissness among his hearers, his heart was much affected; he labored and prayed more earnestly both in public and private; and days of prayer were set apart by the church, in order to obtain of God an effusion of his Spirit to revive religion among them.

He had a deep concern and affectionate regard for the rising generation. Besides an annual sermon to young persons on new year's day, he often particularly addressed them in the course of his preaching; and in his conversation, also, discovered that sense of the importance of the rising generation, which he hath expressed in his sermon upon that subject, and which he hath so warmly exhorted parents to cultivate, in his Sermons on the Education of Children. He much lamented the growing neglect of ministers to catechize the children of their congregations; and to this neglect imputed many of the irregularities which are to be seen in youth. Many parents are hardly capable of it; and many who are, neglect it. He therefore looked upon this as a most important part of his pastoral work, and pursued it during the summer seasons, through the whole course of his ministry, notwithstanding his many avocations. He was so sensible of the usefulness of this work, and the skill and prudence necessary to conduct it, that I find this, among other resolutions, formed at his entrance on the ministry: — 'I will often make it my humble prayer, that God would teach me to speak to children in such a manner as may make early impressions of religion on their hearts.' He had much satisfaction in these pious attempts. Several children, who died while they were under his catechetical instructions, manifested such a deep sense of religion, such rational views and lively hopes of glory, as were delightful and edifying to their parents and friends. He established and encouraged private meetings for social prayer; especially religious associations among the young persons of the congregation, who used to meet weekly for reading, religious discourse, and prayer; and entered into engagements to watch over one another in the spirit of meekness, and to animate and encourage each other in their Christian course. These societies were formed according to their different ages; and there was one society of young men, in which some of his younger students were joined, to which he used to propose some practical question weekly, and they returned an answer in writing the next week. These answers he threw together, enlarged upon, and delivered on Friday evening, instead of his usual exposition or sermon, as above mentioned. He was very solicitous to bring sober and serious young persons into communion with the church, and obviate their objections against it. His reasons for this, and the arguments by which he urged it, may be seen in his discourse to young people, entitled 'Religious Youth invited to early Communion.'

To those who were acquainted with the large sphere of service in which he was engaged, it was matter of surprise, that he could spare so much time as he did for pastoral visits; as there were few days in which he was not employed in visiting the sick and afflicted, and other persons, with a view to their spiritual interest. He knew the value of time too well to spend it in formal, unprofitable, or long visits. He was careful to turn the discourse into a religious channel, and leave an impression of piety behind him. He

seriously exhorted heads of families to mind religion as the main concern, to guard against the love of the world, and to *command their children and household to keep the way of the Lord*. He took notice of the children and servants in families, gave them hints in advice and encouragement, proposed to them some texts of Scripture to remember and reflect upon, and furnished them with Bibles and practical books. He visited the poor, and addressed them with so much condescension and familiarity, that they would be free in their conversation with him on religious concerns and the state of their souls. No visits gave him more satisfaction than these; and he often expressed his wonder and grief that any minister should neglect such persons, out of too much regard to those who were rich, or to any studies not essential to usefulness. But finding that, with his utmost diligence, he could not visit all the families in so large and scattered a society, so often as he wished, he, on December 4, 1737, proposed to the congregation to choose four persons of distinguished piety, gravity, and experience, to the office of elders; which they accordingly did. He thought there was a foundation for that office in Scripture; at least, that the circumstances of some pastors and churches rendered it expedient that there should be such officers chosen, who should inspect the state of the church, and assist the pastor in some part of his work.* These elders divided the congregation among them, visited and prayed with the sick, took notice of, and conversed with those, who seemed to be under religious impressions, or were proposed to communion; and were sometimes employed in admonishing and exhorting. They met together weekly, and he generally attended them, that he might receive the observations they had made, and might give them his assistance and advice, where cases of peculiar difficulty occurred. These meetings always concluded with prayer. He found great comfort and advantage from their services, and the church thought itself happy in them.

It was a grief to him to find, that the children of some of his hearers had never been taught to read, through the ignorance or poverty of their parents. Therefore, in 1738, he persuaded his people to concur with him in establishing a charity school. To this end, they agreed to contribute certain sums weekly or yearly, as their respective circumstances would admit. He had the satisfaction to find that this benevolent design met with so much encouragement, that there was a foundation laid for instructing and clothing twenty boys. These were selected and put under the care of a pious, skilful master, who taught them to read, write, and learn their Catechism, and brought them regularly to public worship. An anniversary sermon was preached, and a collection made for the benefit of the school. Several of the doctor's friends at a distance often gave generous benefactions of money or books for the use of the school; by which, and from himself, the children were supplied with Bibles, Catechisms, and other proper books. He often visited the school, to support the master's authority and respect, to examine the proficiency of the children, catechize, instruct, and pray with them; and the trustees visited it weekly by rotation, to observe the behavior and improvement of the children, and to receive the master's report concerning them. This institution has been serviceable to the temporal and eternal interest of many, who might otherwise have been exposed to great ignorance and wretchedness; and it is still kept up by the congregation on the same plan, though it wants some of those advantages which it derived from the doctor's large acquaintance and influence. These are some sketches of the manner in which he fulfilled his ministry; and I have insisted the more largely on this subject, as it may furnish some hints which may be useful to those who are engaged in the same important work, or are training up for it.

The doctor took great pains to preserve on his mind a deep sense of the importance of his office, that he might discharge it in the best manner possible; and to maintain a fervent affection for his people, as what would contribute to make his labors easy to himself, and acceptable and useful to them. He kept a memorandum-book on his desk, in which he set down hints, as they occurred to him, of what might be done for the good of the congregation; of persons to be visited, the manner of addressing them, and many such particulars. At the close of every year, he took a large and distinct view of its state, wrote some remarks upon it, and laid down rules for his future conduct in his relation to it. He was pleased when he had opportunities of attending the ordinations of his brethren; and when he returned from them, considered his own concern in them as a minister, and renewed, before God, his engagements to fidelity. After one of these services, he thus writes: — 'At this ordination, I preached from He. 13:17, *They watch for your souls, as they that must give account.* It was a solemn, useful day, and left some deep impressions on my heart. I would remember that, teaching others, I teach myself. I have many cares and labors. May God forgive me, that I am so apt to forget those of the pastoral office! I now resolve, 1. To take a more particular account of the souls committed to my care. 2. To visit, as soon as possible, the whole congregation, to learn more particularly the circumstances of them, their children, and servants. 3. I will make as exact a list as I can of those that I have reason to believe are unconverted, awakened, converted, fit for communion, as well as those that are in it. 4. When I hear any thing particular relating to the religious state of my people, I will visit them and talk with them. 5. I will especially be careful to visit the sick. I will begin immediately with inspection over those under my own roof, that I may with the greater freedom urge other heads of families to a like care. O my soul, thy account is great. It is high time that it be got into better order. Lord, I hope thou knowest I am desirous of approving myself a faithful servant of thee, and of souls. O, watch over me, that I may watch over them; and then, all will be well. Continue these things on the imagination of my heart, that my own sermon may not another day rise up in judgment against me.' This is a specimen of his reflections and resolutions on such occasions, which were answered in his general conduct.

The reader will not wonder, that, amidst such great and uncommon pains to serve his congregation, and promote their present and eternal happiness, he should be *esteemed by them highly in love for his work's sake;* and indeed, few ministers have been more esteemed and beloved by their people, than he was by his. At his first settlement among them, his ministry was attended with extraordinary success, and many were added to the church; and during the whole course of his services, it continued very numerous and flourishing. In some of them, indeed, he had grief; but God overruled these disappointments for his good. When he had recorded some of these trials, he adds, 'God hath sanctified all these grievances to me; hath made me more humble, more watchful, more mortified to this vain world, and its interests and enjoyments, than I ever remember to have found myself. He has visited me from time to time with such strong consolations, with such delightful effusions of his love, that, in this connection, I am his debtor for all these afflictions; and from this growing experience of his goodness, I am encouraged, and have determined to leave myself with Him, and to have no will, no interest of my own, separate from his. I have been renewing the dedication of myself and services to Him, with as entire a consent of heart as I think myself capable of feeling; and with that calm acquiescence in Him, as my portion and happiness, which I would not resign for ten thousand worlds.' But in far the greater part of the church under his care he had much comfort, and daily *rejoiced over them in the Lord.* So entire was the friendship that subsisted between them, that he declined invitations to settle in other places, particularly in London, where his secular interest would have been much advanced, out of the love he bore to his Northampton friends. His great concern was to do as much service for them, and be as little burdensome to them, as possible; for he sought not theirs, but them. And most of them, in return, studied to honor and serve him, to strengthen his hands, and encourage his labors. He reckoned the providence which fixed him with them among the most singular blessings of his life; and in his last will, where he could not be suspected of flattery, he bears testimony to their character, observing 'that he had spent the most delightful hours of his life in assisting the devotions of as serious, as grateful and as deserving a people, as perhaps any minister ever had the honor and happiness to serve.'

VI. His Method of Education and Behavior as a Tutor. — It has been already observed (sect. iii.) what pains Dr. Doddridge took to furnish himself for this important and difficult office, on what principles he had undertaken it, and what encouragement he met with in it, before his removal to Northampton. Upon his settlement there, and his worth being more known, the number of his pupils increased, so that, in the year 1734, he found it needful to have an assistant in this work, to whom he assigned part of the care of the junior pupils, and the direction of the

* Theological Lectures.

academy, during his absence.* He was solicitous to maintain the esteem of his successive assistants in the family, by his own behavior to them, and the respect which he required from the students to them; and they thought themselves happy in his friendship, and the opportunities they had, by his converse, instructions, and example, to improve themselves, while they were assisting in the education of others.

As the method of education in the seminaries of Protestant dissenters is little known, it may be proper to give some general account of his; which bears a near resemblance to others of the kind. He chose to have as many of his students in his own family as his house would contain, that they might be more immediately under his eye and government. The orders of this seminary were such as suited a society of students; in a due medium between the rigor of school discipline and an unlimited indulgence. As he knew that diligence in redeeming their time was necessary to their attention to business, and improvement of their minds, it was an established law, that every student should rise at six o'clock in the summer, and seven in the winter. A monitor was weekly appointed to call them, and they were to appear in the public room, soon after the fixed hour. Those who did not appear were subject to a pecuniary penalty; or, if that did not cure their sloth, to prepare an additional academical exercise; and the monitor's neglect was a double fine. Their tutor set them an example of diligence, being generally present with them at these early hours. When they were thus assembled, a prayer was offered up, suited to their circumstances, as students, by himself when present, or by them in their turns. Then they retired to their respective closets till the time of family worship. The doctor began that service with a short prayer for the divine presence and blessing. Some of the students read a chapter of the Old Testament from Hebrew into English, which he expounded critically, and drew practical inferences from it; a psalm was then sung, and he prayed. But on Lord's day morning, something entirely devotional and practical was read instead of the usual exposition. In the evening, the worship was conducted in the same method, only a chapter of the New Testament was read by the students from Greek into English, which he expounded; and the senior students, in rotation, prayed. They who boarded in other houses in the town, were obliged to attend his family worship, and take their turns in reading and prayer, as well as to perform it in the several houses where they lived. Those who were absent from it were subject to a fine, and, if it were frequent, to a public reprehension before the whole society. By this method of conducting the religious services of his family, his pupils had an opportunity, during their course, of hearing him expound most of the Old Testament, and all the New Testament, more than once, to their improvement as students and Christians. He recommended it to them to take hints of his illustrations and remarks, as what would be useful to them in future life, especially if their situation or circumstances prevented their having the works of the best commentators. The Family Expositor sufficiently shows how worthy his remarks were of being written and retained, and how his family was daily entertained and instructed. Soon after breakfast, he took the several classes in their order, and lectured to each about an hour. His lectures were generally confined to the morning; as he chose to devote the afternoon to his private studies and pastoral visits. His assistant was employed at the same time in lecturing to those whom he had more immediately under his care. He has given some general account of the course of his pupils' studies in his short Memoirs of the life and character of Mr. Thomas Steffe, so that I have little more to do on this head than transcribe it.

One of the first things he expected from his pupils was to learn Rich's short-hand, which he wrote himself, and in which his lectures were written; that they might transcribe them, make extracts from the books they read and consulted, with ease and speed, and save themselves many hours in their future compositions. Care was taken, in the first year of their course, that they should retain and improve that knowledge of Greek and Latin which they had acquired at school, and gain such knowledge of Hebrew, if they had not learned it before, that they might be able to read the Old Testament in its original language; a care very important and necessary. To this end, besides the course of lectures in a morning, classical lectures were read every evening, generally by his assistant, but sometimes by himself. If any of his pupils were deficient in their knowledge of Greek, the seniors who were best skilled in it were appointed to instruct them at other times. Those of them who chose it, were also taught French. He was more and more convinced, the longer he lived, of the great importance of a learned, as well as a pious education for the ministry; and finding that some who came under his care were not competently acquainted with classical knowledge, he formed a scheme to assist youths in their preparations for academical studies, who discovered a promising genius and a serious temper. Systems of logic, rhetoric, geography, and metaphysics, were read during the first year of their course, and they were referred to particular passages in other authors on these subjects, which illustrated the points on which the lectures had turned.† To these were added lectures on the principles of geometry and algebra. After these studies were finished, they were introduced to the knowledge of trigonometry, conic sections, and celestial mechanics.‡ A system of natural and experimental philosophy, comprehending mechanics, statics, hydrostatics, optics, pneumatics, and astronomy, was read to them; with references to the best authors on these subjects. This system was illustrated by a neat and pretty large philosophical apparatus; part of which was the gift of some of his friends, and the remainder purchased by a small contribution from each of the students, at his entrance on that branch of science. Some other articles were touched upon, especially history, natural and civil, the anatomy of the human body, and a large system of Jewish antiquities. In this branch of science, likewise, they were referred to the best writers on the subject. Lampe's Epitome of Ecclesiastical History was the groundwork of a series of lectures on that subject; as was Buddæi Compendium Historiæ Philosophicæ of lectures on the doctrines of the ancient philosophers in their various sects.

But the chief object of their attention and study, during three years of their course, was his system of divinity, in the largest extent of the word; including what is most material in pneumatology and ethics. In this compendium were contained, in as few words as perspicuity would admit, the most material things which had occurred to the author's observation, relating to the nature and properties of the human mind, the proof of the existence and attributes of God, the nature of moral virtue, the various branches of it, the means subservient to it, and the sanctions by which its precepts, considered as God's natural law, are enforced; under which head the natural evidence of the immortality of the soul was largely examined. To this was added some survey of what is, and generally has been, the state of virtue in the world; from whence the transition was easy to the need of a revelation, the encouragement to hope for it, and the nature of the evidence which might probably attend it. From hence the work naturally proceeded to the evidence produced in proof of that revelation which the Scriptures contain. The genuineness, credibility, and inspiration of these sacred books were then cleared up at large, and vindicated from the most considerable objections which infidels have urged. When this foundation was laid, the chief doctrines of Scripture were drawn out into a large detail; those relating to the Father, Son, and Spirit, to the original and fallen state of man, to the scheme of our redemption by Christ, and the offices of the Spirit, as the great agent in the Redeemer's kingdom. The nature of the covenant of grace was particularly stated, and the several precepts and institutions of the gospel, with the views which it gives us of the concluding scenes of our world, and of the eternal state beyond it. What seemed most evident on these heads was thrown into the propositions, some of which were problematical; and the chief controversies relating to each were thrown into the scholia; and all illustrated by a very large collection of references, containing, perhaps, one lecture with another, the substance of forty or fifty octavo pages, in which the sentiments and reasonings of the most considerable authors on all these heads, might be seen in their own words. It was the business of the students to read and contract these references, in the intervals between the lectures; of which only three were given in a week, and sometimes but two. This was the author's capital work, as a tutor. He had spent much labor upon it, and was continually enriching

* Among Dr. Doddridge's assistants, besides Mr. Orton, may be named the late Rev. Dr. Aikin, and the Rev. Mr. James Robertson, who has been for many years professor of Oriental literature in the university of Edinburgh. — K.

† The logic was Dr. Watts's, which was very fully pursued. On rhetoric the lectures were slender and imperfect, being only a slight enlargement of a small compendium that had been drawn up by Mr. Jennings. Geography was better taught; but of metaphysics there was given at this time only a brief epitome, as the great objects it presents were afterwards more amply considered. — K.

‡ A collection of important propositions, taken chiefly from Sir Isaac Newton, and demonstrated, independent on the rest. They relate especially, though not only, to centripetal and centrifugal forces. — K.

it with his remarks on any new productions on the several subjects handled in it. This system his pupils transcribed. It is now published; and the world will judge of its value and suitableness to answer the end proposed, and will observe how judiciously it was calculated to lead the students gradually on from the principles to the most important and difficult parts of theological knowledge. His heart was much set on their diligent application to the study of this system; and the rather as he thought the study of divinity was too much neglected in many seminaries, and other branches of science of infinitely less importance in themselves, especially to persons intended for the ministry, were too closely pursued.* Besides the expositions in the family, above mentioned, critical lectures on the New Testament were weekly delivered, which the students were permitted and encouraged to transcribe, to lead them to the better knowledge of the divine oracles. These contained his remarks on the language, meaning, and design of the sacred writers, and the interpretations and criticisms of the most considerable commentators. Many of these he has inserted in the Family Expositor. Polite literature he by no means neglected; nor will it be despised by any but those who know not what it is: yet 'he could not think it the one thing needful: he thought the sacred Scriptures were the grand magazine, whence the most important, and therefore by far the greatest number, of academical lectures were to be drawn.' — In the last year of the course, a set of lectures on preaching and the pastoral care was given. These contained general directions concerning the method to be taken to furnish them for the work of preaching; the character of the best practical writers and commentators on the Bible; many particular rules for the composition of sermons, their proper style, the choice and arrangement of thoughts, and the delivery of them; directions relating to public prayer, exposition, catechizing, the administration of the sacraments, and pastoral visits. To these were added many general maxims for their conversation and conduct as ministers, and a variety of prudential rules for their behavior in particular circumstances and connections in which they might be placed. — While the students were pursuing these important studies, some lectures were given them on civil law, the hieroglyphics and mythology of the ancients, the English history, particularly the history of non-conformity, and the principles on which a separation from the Church of England is founded.† The tutor principally insisted on those laid down by Dr. Calamy, in his introduction to the second volume of his Defence of Moderate Non-conformity; being of the same opinion with Mr. Locke, who sent Dr. Calamy word, that 'he had read his introduction, and that, while the Protestant dissenters kept close to those principles, they would sufficiently maintain their ground, and justify their separation from any established national church, if that church should assume an authority to impose things which ought to be left indifferent.'‡

One day in every week was set apart for public exercises. At these times the translations and orations of the junior students were read and examined. Those who had entered on the study of pneumatology and ethics, produced, in their turns, theses on the several subjects assigned them, which were mutually opposed and defended. Those who had finished ethics, delivered homilies (as they were called, to distinguish them from sermons) on the natural and moral perfections of God, and the several branches of moral virtue;§ while the senior students brought analyses of Scripture, the schemes of sermons, and afterwards the sermons themselves, which they submitted to the examination and correction of their tutor. In this part of his work he was very exact, careful, and friendly; esteeming his remarks on their compositions more useful to young preachers than any general rules of composition which could be offered them by those who were themselves most eminent in the profession. In this view, he furnished them with subordinate thoughts and proper scriptures for proof or illustration, retrenching what was superfluous, and adding what was wanting.

It was his care, through the whole course of their studies, that his pupils might have such a variety of lectures weekly, as might engage and entertain their minds without distracting them. While they were attending and studying lectures of the greatest importance, some of less importance, though useful in themselves, were given in the intervals. These had generally some connection with the former, and all were adapted to make *the man of God perfect, thoroughly furnished unto all good works*. He contrived that they should have as much to read, between each lecture, as might keep them well employed; allowing due time for necessary relaxations, and the reading of practical writers. He recommended it to them, and strongly insisted on it, that they should converse with some of these daily, especially on the Lord's day, in order to subserve at once the improvement of the Christian and the minister; and he frequently reminded them, that it argued a great defect of understanding, as well as of real piety, if they were negligent herein. — He often examined what books they read, besides those to which they were referred in their lectures; and directed them to those which were best suited to their age, capacities, and intended profession; and in this respect they enjoyed a great privilege, as they had the use of a large and valuable library, consisting of several thousand volumes. Many of them the doctor had purchased himself; others were the donation of his friends, or their several authors; and each student at his admission contributed a small sum towards enlarging the collection. The student's name was inserted in the book or books purchased with his contribution, and it was considered as his gift. To this library the students had access at all times, under some prudent regulations as to the time of keeping the books. The tutor was sensible that a well-furnished library would be a snare, rather than a benefit, to a student, except he had the service of a more experienced friend in the choice of those he should read; as he might throw away his time in those which were of little importance, or anticipate the perusal of others, which might more properly be reserved to some future time. To prevent this, he sometimes gave his pupils lectures on the books in the library; going over the several shelves in order; informing them of the character of each book and its author, if known; at what period of their course, and with what special views, particular books should be read; and which of them it was desirable they should be most familiarly acquainted and furnished with, when they settled in the world.‖ His pupils took hints of these lectures, which at once displayed the surprising extent of his reading and knowledge, and were in many respects very useful to them.

The doctor's manner of lecturing was well adapted to engage the attention and love of his pupils, and promote their diligent study of the lectures. When the class was assembled, he examined them in the last lecture; whether they understood his reasoning; what the authors referred to said on the subject; whether he had given them a just view of their sentiments, arguments, and objections, or omitted any that were important. He expected from them an account of the reasoning, demonstrations, scriptures, or facts, contained in the lecture and references. He allowed and encouraged them to propose any objections which might arise in their own minds, or which they met with in the authors referred to, of which they did not think there was a sufficient solution in the lecture; or to mention any texts that were misapplied, or from which particular consequences might not be fairly drawn; and to propose others, which either confirmed or contradicted what he advanced; and if at any time their objections were petulant or impertinent, he patiently heard and mildly answered them.

He was solicitous that they should thoroughly understand his lectures, and what he said for the illustration of them. If he observed any of them inattentive, or thought they did not sufficiently understand what he was saying, he would

* I am no stranger to the character that was given of this work in the Monthly Review. But that account of it was drawn up in so very injudicious and uncandid a manner, and the author of that article appeared to be so utterly unacquainted with the subject he wrote upon, that no intelligent reader could be much influenced by it. The doctor's friends, therefore, thought it needless to enter into a particular confutation of it, and chose to trust the work to make its way by its own merit and the character of its author.

It may not be amiss to suggest, that it would be extremely useful to enlarge the list of references, by introducing the names and productions of those writers who have treated on the several matters in question since the doctor's decease. To a person conversant in the history of controversies this would be no very difficult task; and it might, in particular, easily be executed by any gentleman, who, as a tutor, has made use of the lectures as a text-book, and who, consequently, has been in the habit of referring to succeeding authors.

† Such lectures might, I doubt not, be occasionally read; but they made no stated and regular part of the academical course. None of them, excepting those on non-conformity, were delivered during my residence at Northampton. I speak with the greater confidence on the subject, as I was never absent from a single lecture, until the last month of my course, when I was prevented from attending on two or three Mondays, in consequence of having been engaged at a distance, as an occasional preacher.

‡ Mayo's Funeral Sermon for Dr. Calamy, p. 26.

§ But no such homilies, as distinct from orations and theses, occur to my recollection. Indeed, I am convinced that the distinction did not take place in my time. — K.

‖ His observations were not only instructive, but pleasant; being often intermixed with anecdotes of the writers who were mentioned. My mind still retains with advantage and pleasure the impression of many of his remarks. — K.

ask them what he had said, that he might keep up their attention, and know whether he expressed himself clearly. He put on no magisterial airs, never intimidated nor discouraged them, but always addressed them with the freedom and tenderness of a father. He never expected nor desired that they should blindly follow his sentiments, but permitted and encouraged them to judge for themselves. To assist them herein, he laid before them what he apprehended to be the truth, with all perspicuity; and impartially stated all objections to it. He never concealed the difficulties which affected any question, but referred them to writers on both sides, without hiding any from their inspection. He frequently and warmly urged them not to take their system of divinity from any man or body of men, but from the word of God. The Bible was always referred and appealed to on every point in question to which it could be supposed to give any light. Of his honesty and candor in this respect, the world has had a sufficient proof in his theological lectures. — He resolutely checked any appearances of bigotry and uncharitableness; and endeavored to cure them by showing the guilty persons the weakness of their understandings, and what might be said in defence of those principles which they disliked; reminding them at the same time of the great learning and excellent character of many who had espoused them. He much discouraged a haughty way of thinking and speaking; 'especially when it discovered itself in a petulant inclination to employ their talents at satire, in ridiculing the infirmities of plain, serious Christians, or the labors of those ministers who are willing to condescend to the meanest capacities, that they may be *wise to win souls*.'

It was his great aim to give them just and sublime views of the ministry for which they were preparing, and lead them to direct all their studies so as to increase their furniture and qualifications for it. To this end he endeavored to possess them with a deep sense of the importance of the gospel scheme for the recovery of man from the ruins of the apostasy, and his restoration to God and happiness, by a Mediator; to show them that this was the great end of the divine counsels and dispensations; to point out what Christ and his apostles did to promote it; to display before them those generous emotions of soul, which still live and breathe in the New Testament; and then, when their minds were warmed with such a survey, to apply to them, as persons designed by Providence to engage in the same work, to support and carry on the same interest, who therefore must be actuated by the same views, and imbibe the same spirit. He thought such as these the most important lectures a tutor could read; tending to fill the minds of his pupils with noble and elevated views, and to convince them that the salvation of one soul was of infinitely greater importance than charming a thousand splendid assemblies with the most elegant discourses that ever were delivered. He thought such a zeal and tenderness would arise from these views, as would form a minister to a popular address abundantly sooner and more happily than the most judicious rules which it is possible to lay down.* — He frequently inculcated on them the necessity of preaching Christ, if they desired to save souls; of dwelling much on the peculiarities of the gospel scheme, and the doctrines of Christ and the Spirit; of considering their own concerns in them, and endeavoring to feel their energy on their own spirits, that they might appear to their hearers as giving vent to the fulness of their hearts on its darling subjects.

He was desirous that his pupils should be experimental preachers, and have those peculiar advantages which nothing but an acquaintance with cases, and an observation of facts, can give; that they should be well acquainted with the various exercises of the soul, relating to its eternal concerns, by reading the best writers on the subject, and carefully observing the workings of their own hearts. He recommended it to them frequently to handle these subjects with seriousness and tenderness, which would increase a people's esteem for them and their labors, encourage them to be free in communicating the state of their souls, and contribute to edify and comfort their pious hearers. To qualify them for this part of their work, he not only gave them the best directions, but often took them with him, if the circumstances of the case and the family rendered it proper, when he went to baptize children, to visit persons under awakenings of conscience, religious impressions, or spiritual distress; or those that were sick and dying; that they might see his manner of conversing and praying with them, and have their own hearts improved by such affecting scenes. With the same view he introduced them to the acquaintance of some serious persons of his congregation. He thought a knowledge of their hidden worth and acquaintance with religion, and hearing their observations concerning the temper, character, and labors of deceased ministers, would improve the minds of his pupils, and increase their esteem for the populace in general. He imagined that from their remarks on books and sermons, and their account of the various exercises of their own minds, where politer persons are generally more reserved, they might learn how to address to those of a low education, and be formed to an experimental strain of preaching. It was his frequent caution, that they should not despise the common people, nor think condescension to them to be mean and unworthy of a scholar; that they should not refuse settlements where they might be useful, because there were few wealthy, judicious, and polite, in the congregation. It was his advice, that, in such situations, they should endeavor to improve the understandings of their hearers, and make company of them; assuring them, from his own observation and experience, that they would find plain, serious Christians some of their most steady, affectionate friends, and their greatest joy. He exhorted them to study the temper of their people, that they might, so far as they could with conscience and honor, render themselves agreeable to them in their ministrations and converse. Thus they might hope gradually to bring them off from their attachment to particular phrases and modes, prevent differences, and so far secure their affections, that they would not be disposed to differ with, or complain of a minister, who showed himself moderate and condescending, and at the same time applied himself diligently to his great work, though their sentiments and his should in some respects disagree. — That they might be qualified to appear with esteem and honor in the world, and preside over politer societies with acceptance, he not only led them through a course of polite literature, but endeavored to form them to an agreeable behavior and address; maintaining the strictest decorum in his own family, and animadverting on every trespass of it. To this end, likewise, he observed their way of speaking, instructed them in the proper manner of pronunciation, and labored to prevent their contracting any unnatural tone or gesture; and while he was cautioning them on this head, he had the humility to warn them not to imitate himself in an error of this kind, which he was sensible of, but could not entirely correct. To assist them herein they often read to him; and he was desirous that they should sometimes preach before him, that he might put them into a method of correcting what was improper in their manner, before it was formed into a habit.

Another method taken to render them able ministers of the New Testament, was this: The senior students for the ministry, before they began to preach, used, on the Lord's day evenings, to visit the neighboring villages, and hold private meetings for religious worship in some licensed houses there. Two of them generally went together: a serious sermon on some uncontroverted and important subject of religion was repeated, and one of them prayed before, and the other after it, with proper intervals of singing. This custom was very useful, both in exercising the gifts of the students, giving them a proper degree of courage when they appeared in public assemblies; abating the prejudices some have entertained against the way of worship amongst dissenters; spreading the knowledge of divine things; and instructing and comforting some, whose circumstances prevented their attending where they would have chosen to spend the Sabbath. When the assembly was dismissed, a few serious people would often stay, and spend some time in religious discourse with the persons who had been officiating. In such schools as these they learned what no academical lectures alone could have taught them with equal advantage.

It was an instance of the doctor's great concern for his pupils' improvement, that, as often as his other business would permit, he allowed them access to him in his own study, to ask his advice in any part of their studies, to mention to him any difficulties which they met with in their private reading or the lectures, and which they did not choose to propose in the lecture-room. He encouraged them to ask his opinion of any texts of Scripture they did not understand; and he explained them, and directed them to particular commentators, who threw light upon them. He was solicitous to improve all those moments which he spent with them for their advantage. He therefore used frequently at meals to inquire of them, in order, what they had been reading, or what texts they had, according to his general direction, chosen for the subject of that day's pious medita-

* Sermons and Tracts, vol. ii.

tion; and would make such reflections on them as might be serviceable to them all, as students and Christians. From these particulars it appears what pains he took that they might be qualified for usefulness in the ministry, or other stations for which they were intended. He sometimes expressed his fears lest some of his pupils, who were intended for trade, should be so fond of books and studies as to neglect a proper application to it; he gave them many friendly cautions on this head, and often suggested to them important maxims, by attending to which they might carry on their business with honor and success, and at the same time improve in a moral and religious character.

But his main care, and what he apprehended essential to their usefulness, was, that they might be pious and holy men. With this view, the strictest regard was paid to their moral character, and their behavior out of the hours of study and lecture was narrowly inspected. Inquiry was made, both of them and his friends in the town, what houses they frequented, and what company they kept. No student was permitted to be from home after ten o'clock at night, under the penalty of a considerable forfeiture. When he found any thing irregular in their behavior, or thought they were entering into temptation, he privately admonished them in the most serious, affectionate manner; and, to enforce the admonition, prayed with and for them. If these private admonitions had not the desired effect, the offender was admonished before the whole society at family worship; and if this proved ineffectual, he was publicly expelled the society.

On one such occasion, I find him thus writing:—'A very melancholy scene opened this day. We had some time spent in fasting and prayer, on account of an unhappy youth, whose folly and wickedness hath obliged me to dismiss him. I pronounced the solemn sentence of expulsion upon him before the whole academy. I thank God, I was carried through this sad work with spirit; yet greatly afflicted to see all that I had endeavored to do for his good thrown away upon him. I had an opportunity of seeing in him the treachery of the human heart, the necessity of keeping near to God, and the tendency of bad practices to debauch the principles. God has exercised me in this instance with great trouble and disappointment; but *the disciple is not above his Master.* Lord, may I approve my sincerity and zeal in thy sight, though it should be in every instance unsuccessful! Let me but hear thee saying, *Well done, good and faithful servant!* and none can hinder my joy.' But it pleased God so to succeed his pious care, that there were very few instances in which he was obliged to have recourse to so painful an expedient to secure the honor of his family and the safety of his other pupils.

But he could not be satisfied with their external regular behavior, except he saw in them the genuine evidences of real religion. He thought no one ought to be encouraged to undertake the Christian ministry who was not a pious man: therefore he advised some of his pupils, of whose real character he was doubtful, to apply themselves to secular business; while he grieved that any, who had this best qualification for ministerial usefulness, should decline it. He often inculcated on them the absolute necessity of a heart thoroughly engaged for God and holiness, in order to pursue their work with comfort, acceptance, and success.* 'It is my heart's desire and prayer to God,' saith he, 'that not one may go out from me without an understanding enlightened from above, a heart sanctified by divine grace, quickened and warmed with love to Jesus, and tenderly concerned for the salvation of perishing souls. What are all our studies, labors, and pursuits, to this?' For this purpose, he endeavored to bring them early into communion with the church under his care, if they had not been admitted elsewhere, that they might renew their baptismal engagements, and publicly avow their resolution to be the Lord's. He took pains to prepare them for an intelligent, devout approach to the Lord's supper, and often reminded them of their consequent privileges and engagements. In order to preserve and increase vital religion in their hearts, all common lectures were omitted on the Saturday preceding the Lord's day on which the sacrament was administered; and the greatest part of that day was spent in devotional exercises. All the pupils assembled in the lecture-room; he prayed with them, and then delivered a devotional lecture, or a discourse, particularly suited to their circumstances, concerning the nature, duties, difficulties, encouragements, or rewards of the ministry; the nature of Christian communion; their obligations to diligence, prayer, watchfulness, brotherly love; or such other topics as were most proper for such an assembly. His discourse on 'The evil and danger of neglecting the souls of men,' was delivered on one of these occasions. After this lecture was finished, and singing, he concluded with prayer. Never did his heart appear more strongly affected and devoutly raised, than at these seasons. He considered of how much importance, to the present and eternal interest of thousands, the temper and behavior of so many young men, intended for the ministry, was. His heart overflowed with benevolence, and he appeared like an affectionate father addressing his children, and commending them and their concerns to the favor of Heaven. Many of his pupils have acknowledged that they reaped more advantage by these lectures than all the other methods used to promote their improvement. The latter part of the day was spent by the pupils themselves in religious exercises, agreeably to a plan which they had laid down, with their tutor's approbation and encouragement. The Lord's day was most strictly and religiously observed in his family; and after the public and domestic services of it, he often took them separately into his study, conversed with them concerning the state of religion in their souls, and gave them suitable advice.

He endeavored to behave to them in such a manner as to gain their affections, and engage them to open their hearts to him without reserve. He often reminded them how much his own comfort and happiness depended on their good behavior, diligence in their studies, and improvements in knowledge and piety. When, in the year 1736, the two colleges of the university of Aberdeen, in Scotland, had concurred in conferring on him the degree of doctor in divinity, his pupils thought it a proper piece of respect to congratulate him in a body on the occasion. He thanked them for their compliment, and told them, that 'their learning, piety, and zeal, would be more his honor, and give him ten thousand times more pleasure, than his degree, or any other token of public esteem.' He heard their discourses and prayers with great candor; passed over little imperfections, which he thought growing years and experience would rectify; and encouraged them by commending what was good and pertinent. When he thought it his duty to hint to them their defects, he did it privately, and in the most soft and friendly manner. None but a pious, benevolent mind can conceive the pleasure it gave him to hear some of the first sermons of his pupils, who set out with good qualifications and right views. Concerning one of them, he thus writes, in some private memorandums he kept of the state of his own soul: 'This day, Mr. —— preached one of the best sermons I ever heard, concerning the happiness of the children of God. I had preached one on the subject some time before; but when I considered how much superior his was to mine, it shamed and humbled me; yet, I bless God, it did not grieve me. If any stirrings of envy moved, they were immediately suppressed; and, as soon as I came home, I solemnly returned my acknowledgments to God, for having raised up such a minister to his church, and honored me with his education. I recommended him to the divine blessing, with the tenderest affection; leaving myself in the hand of God; acquiescing in the thought of being eclipsed, of being neglected, if he shall so appoint; at the same time adoring Him, that, with capacities inferior to a multitude of others, I have been providentially led into services superior to many of those, in comparison with whom my knowledge and learning is but that of a child.' He was tenderly careful of his pupils when they were sick; and when some of them, who seemed qualifying for eminent usefulness, died, he felt for them, and wept over them as a father for his child: he endeavored, from such events, to excite superior diligence and piety in their surviving brethren, and wrote many excellent letters of advice and consolation to the mourning parents and friends of the deceased.

After this account of his behavior to his pupils, and concern for their usefulness and happiness, the reader, who knows any thing of human nature and the attractive influence of love, will not wonder to be told, that they, in general, reverenced and loved him as a father; and that his paternal advices and entreaties weighed more with them than the commands of rigid authority, or the arguments of a cooler mind, where the affection of the heart was not felt, or not tenderly expressed. They were most of them his honor and joy. His principal defect in this capacity was, that he had not sufficient resolution of temper to govern some untractable youths, who would not be won upon by mild and gentle addresses; and he was sometimes deceived by the appearance of humiliation and penitence, and fair promises of a more orderly behavior. The natural softness

* See his Theological Lectures, Introduction, ad fin.

and gentleness of his temper made it painful to censure and reprove, on every important occasion; indeed, he resolutely submitted to this disagreeable task, and performed it in a manner most likely to be effectual: yet in lesser instances, where he thought the character and improvement of his pupils not so much concerned, he was, perhaps, too easy in admitting excuses, and not strict enough in exacting an observance of his established laws. This, as we shall hereafter observe, he perceived, and acknowledged to be an error. He found it a great inconvenience, and the source of some disorders in his family, to have young gentlemen of great fortunes, intended for no particular profession, and young men intended for the ministry, as students together.

It was difficult to establish general laws, which would not bear hard on one or the other. Some of those who had large allowances from their parents or guardians, were sometimes a snare to the other students, especially the divinity students, whose allowance was generally small; though it is but justice to add, that many of the former behaved in the most unexceptionable manner. He often expressed his wish, that different places of education could be provided for persons intended for the ministry, and those for other professions; as he thought it would be a better security for the religious character of the former; and some indulgences might be allowed to the others, especially those of rank and fortune, that were not proper for divinity students, as few of them were likely ever to be in affluent circumstances. But whatever their rank and circumstances were, he treated them with equal regard; they were alike subject to the discipline and religious orders of his family. — When any of his pupils, who had behaved well, left his academy, he parted with them with great regret, and, by fervent prayer, commended them, in their future concerns and connections, to the blessing of God. It was usual, when some of them entered on the ministry together, and also when they were removing to their respective stations, to have some time spent in public prayer, to recommend them to the grace of God, and engage his blessing on their studies and labors. The elders of his church, together with himself and his assistant, conducted these religious exercises, and sometimes he had the concurrence of his brethren in the neighborhood. He interested himself in their comfortable settlements, corresponded with many of them, and was ready to advise any of them in cases of difficulty, in which they desired his assistance. He employed his interests with his friends for their benefit, and was glad to serve them in their temporal, spiritual, or ministerial concerns. When they had an opportunity of visiting him at Northampton, his house and his heart were always open for their reception: he desired them to consider it as a father's house, and he treated them there as a good father would a beloved child, who came from a great distance to visit him. He had the pleasure to see many of them unanimously and affectionately chosen by large congregations as their pastors; amongst whom they labored with great acceptance and success. Since his decease, three of them have been chosen to preside over seminaries of this kind, and are widely diffusing the benefits they received from his instructions and example.

So great was his reputation as a tutor, that the number of his pupils was large; *communibus annis*, thirty-four, and generally increasing. He had sustained this office about twenty-two years, and during that time had about two hundred young men under his care; of whom one hundred and twenty, as far as I can learn, entered on the ministry, and several, intended for it, died while under his instructions. He had several pupils from Scotland and Holland. One person, that was intended for the ministry in the Church of England, chose to spend a year or two under his instructions, before he went to the university; others, whose parents were of that church, were placed in his family, and they were readily admitted as pupils, and allowed to attend the established worship; for the constitution of his academy was perfectly catholic. Some young divines from Scotland, who had studied and taken the usual degrees in the universities there, and had begun to preach, came to attend his divinity lectures, and receive his instructions, before they settled with parishes in their native country. During their residence with him, they preached occasionally in the dissenting congregations in that town and neighborhood, and two of them were ordained there.

When he had published some hints of his method of education, in his short Memoirs of Mr. Steffe's Life, he received letters from some eminent divines of the Church of England, expressing their high approbation of his plan, as affording students intended for the ministry superior advantages for appearing with honor in the ministerial character, than were enjoyed in some more public seminaries.

Before I conclude this chapter, it may be proper to observe, that the account here given of the doctor's lectures and plan of education is taken from what they were between twenty and thirty years ago. He might, in some circumstances, change his method afterwards; but, I believe, in no material point. I mention this, lest any, who have been under his care since that period, should perceive that my account does not exactly correspond with their knowledge of his academy, while they belonged to it.

Thus have I endeavored to give some idea of the manner in which this excellent person filled up this difficult and honorable station; and I am persuaded the pious reader will, from this survey, be inclined to join with me in acknowledging the wisdom and goodness of Providence, which gradually prepared him for, and, by the several steps already pointed out, led him into, so large a sphere of usefulness. May the same divine hand, that so richly endowed him with those gifts which qualified him for this important service, raise up, through every succeeding period of the church, others, who may discover a like spirit; and who may be honored as the instruments of forming the minds of their younger brethren, and, by this means, of transmitting the knowledge and power of religion through the most distant ages.

VII. Dr. Doddridge's Genius, Learning, and Writings. — Though I am chiefly solicitous, in this work, to represent Dr. Doddridge under the character of a Christian and a minister, as an example worthy the imitation of others, yet I cannot, without great injustice, pass over in silence his character as a man of genius and a scholar. Nor will this view of him be foreign to my main design; as it will tend, in the opinion of many, to set his other qualities in a more striking light, and will prove, if indeed it need any proof, that very high attainments in piety and devotion are no way inconsistent with great eminence in learning and knowledge.

The doctor was possessed, in a very high degree, of two qualities, which are rarely united, viz., a natural activity and ardor of mind, joined to invincible resolution and perseverance. The one led him to form an acquaintance with the various branches of science; while the other secured him from the evils attending a boundless curiosity, and kept him steady to those pursuits which he thought deserved his principal attention. His uncommon application, even with moderate abilities, would have enabled him to lay up a large stock of knowledge; it is no wonder, therefore, that, when it was joined with great natural quickness of apprehension and strength of memory, it should enable him to make distinguished advances in the several parts of useful learning. His acquaintance with books was very extensive. There were few of any importance on the general subjects of literature which he had not read with attention; and he could both retain and easily recollect what was most remarkable in them. As he cautioned his pupils against that indolent and superficial way of reading which many students fall into, so he took care that his own example should enforce his precepts. His usual method was, to read with a pen in his hand, and to mark in the margin particular passages which struck him. Besides which, he often took down hints of what was most important, or made references to them in a blank leaf of the book, adding his own reflections on the author's sentiments. Thus he could easily turn to particular passages, and enrich his lectures with references to what was most curious and valuable in the course of his reading. But he was not one of those who content themselves with treasuring up other men's thoughts. He knew, and often reminded his pupils, that the true end of reading is only to furnish the mind with materials to exercise its own powers; and few men knew better how to make use of the knowledge they had gained, and apply it to the most valuable purposes. His mind was indeed a rich treasury, out of which he could, on every proper occasion, produce a variety of the most important instruction. This qualified him for lecturing to his pupils in those several branches of science of which his course consisted; it enriched his public writings, and rendered his private conversation highly instructive and entertaining.

In the younger part of life, he took pains to cultivate a taste for polite literature, which produced a remarkable ease and elegance in his letters; and the marks of it appear in all his writings.* And, considering the natural warmth of

* Mr. Doddridge, in younger life, afforded various proofs of a poetical turn, most of which are in the possession of the present biographer. — K.

his imagination, which must have rendered these kind of studies peculiarly pleasing to him, it was a great instance of his resolution and self-denial, that he did not suffer them to engross a disproportionate share of his time and attention, but made them subservient to the more serious and important ends he had in view. With regard to the learned languages, though he could not be called a profound linguist, he was sufficiently acquainted with them to read the most valuable pieces of antiquity with taste and pleasure,* and to enter into the spirit of the sacred writings. Of this the world has had a proof in his Paraphrase and Notes on the New Testament, in which he has often illustrated the force and beauty of the original with great judgment, and in the true spirit of criticism. He had also nearly completed a New Translation of the Minor Prophets, in which he has shown his critical knowledge of the Hebrew language. Though he seemed formed by nature for cultivating the more polite, rather than the abstruser parts of science, yet he was no stranger to mathematical and philosophical studies. He thought it inconsistent with his principal business to devote any considerable part of his time to them; yet it appeared from some essays, which he drew up for the use of his pupils,† that he could easily have pursued these researches to a much greater length. He was well acquainted with ancient history, both civil and ecclesiastical; but he did not content himself with storing up a number of facts in his memory, but made such observations and reflections on them, as tended either to increase his acquaintance with human nature, to exemplify the interpositions of Providence, or to explain and illustrate the sacred history.

But his favorite study, and that in which his chief excellency lay, was divinity, as taken in its largest sense. Whatever could tend to strengthen the evidences of natural or revealed religion, to assist our conceptions of the divine nature, or enable us more perfectly to understand the discoveries which revelation has made, he thought deserved the most serious and attentive regard. Though he made himself familiarly acquainted with what others had written on these subjects, he was not guided implicitly by their authority, but thought for himself with that freedom which became a philosopher and a Christian. There were perhaps few men who had more carefully studied the different systems of divinity, and could point out, with more judgment and accuracy, the defects of each. This appears from his Lectures, published since his death — a work which is, of itself, a sufficient proof of the extent of his learning and the soundness of his judgment, and of which some account has been already given. He was not one of those who affect to treat the labors of wise and learned men, who have gone before them, with contempt, but was always ready to receive whatever light they could afford him; yet in forming his opinion on all matters of mere revelation, he took the Scriptures for his guide, and, without any regard to human systems, endeavored to find out the several truths they contained. As he was no slave to the authority of others, so he did not affect to distinguish himself by any of those peculiarities of opinion which learned men are often fond of, and which in most instances are rather ingenious than solid. He chose to represent the doctrines of the New Testament in the same simplicity in which he found them expressed by the sacred writers themselves: and of this the reader may judge for himself by his writings, already referred to. There was no subject on which he had labored with more care, and in which he was a greater master, than in the evidences of revelation. The view he has given of them in his Lectures is, perhaps, the most complete and methodical of any extant. He had read with attention the most celebrated pieces on the side of infidelity, and has comprised in this work a concise view of their principal arguments, with the proper answers to them. As he had himself the fullest conviction, on the most mature and impartial examination, of the truth of the gospel, and the weakness of all the attempts which its adversaries have made to subvert it; so he could represent his own views in so forcible a light, as was calculated to produce the same conviction in the mind of others.

Upon the whole, it may, I think, with great justice, be said of Dr. Doddridge, that, though others might exceed him in their acquaintance with antiquity or their skill in the languages, yet in the extent of his learning, and the variety of useful and important knowledge he had acquired, he was surpassed by few.

As he had taken so much pains to furnish and adorn his own mind with the most valuable knowledge, he was no less happy in his talent of communicating it to others. He was remarkable for his command of language, and could express himself with ease and propriety on every occasion.‡ In his younger years he studied the English language with great care, and had formed his style on the best models. It was remarkably polite and copious, though perhaps, in his later writings, rather too diffuse. He excelled in the warm and pathetic; and there are, in his practical works, many instances of true oratory, and the most animated moving address. He was well acquainted with all the graces of elegant composition; but he willingly sacrificed a part of that reputation he might have gained, as a fine writer, to the more valuable consideration of promoting the interests of piety and virtue; and often studiously avoided those ornaments of style, which, though easy and natural to him, would have rendered his work less useful to plainer Christians. As his own ideas, on every subject he had studied, were clear and distinct, so his method of arranging his thoughts, when he had occasion to express them in writing, was remarkably just and natural. Perhaps we have few discourses in our language, where the divisions are made with greater accuracy, and the thoughts more strictly proper to the subject, than those which he delivered in his usual course of preaching.

Such, then, were the intellectual endowments with which he was honored, and the valuable acquisitions he had made. They justly entitled him to a considerable rank in the learned world; but, great as they were, it may with the strictest truth be said, that he valued them chiefly as they made him more capable of serving the interest of religion, and contributing to the happiness of mankind; to which great ends he had consecrated all his time and all his talents. He considered himself as a minister of Christ, and therefore thought it to be his principal business to save souls. But he had scope for exerting all his abilities in his office as a tutor, and opening to his pupils his ample stores of literature. By enriching them, he was enriching thousands in different parts of the kingdom, and making his learning more extensively useful than it probably would have been had he published ingenious and learned treatises on speculative or not very interesting subjects.

We are now to consider him as an author; in which character he is in much reputation among many of the friends of virtue and religion, of various persuasions, in these nations, in our colonies, and on the continent. He was not fond of controversy; and was determined, if he could possibly avoid it, never to engage in any of those disputes, which have been, and still are, agitated among Protestants. He had often seen and lamented this, as the event of many a voluminous controversy, that 'men of contrary parties sat down more attached to their own opinions than they were at the beginning, and much more estranged in their affections.' He therefore left this work to others.

The first piece he published (except some papers on the present state of the republic of letters) can scarcely be called controversial, though it was an answer to another. This was entitled 'Free Thoughts on the most probable Means of Reviving the Dissenting Interest, occasioned by the late Inquiry into the Causes of its Decay; addressed to the Author of that Inquiry.' 1730.§ He treats the author with great civility, and, instead of criticising on his performance, offers some remarks which may be of general use: and they deserve the regard of all ministers. He points out the principal reasons why many learned and good men are so unpop-

* Dr. Doddridge was well acquainted with the Greek philosophers and orators, among the last of whom he was particularly devoted to Demosthenes. To the poets of Greece he was far from being a stranger; but he was not, I think, deeply conversant with its tragedians. I remember, while I resided with him, his having read Pindar with much admiration. With the Latin classics he was largely acquainted. As became a divine and a theological tutor, he diligently studied the ancient fathers, especially of the three first centuries. He paid particular regard to the apologists for Christianity, and was a great master of Origen and Eusebius. Beyond the fourth century his knowledge of this species of literature did not, I believe, widely extend, though it did not wholly stop there. — K.

† In this number was a Treatise on Algebra, in which the rules both of numeral and universal arithmetic were demonstrated with great conciseness and clearness.

‡ He used to descant, in his lectures, on the subjects treated of, with surprising perspicuity and freedom; and the same perspicuity and freedom attended him when he took the pen in hand. This was owing to the orderly disposition in which things lay in his mind.

§ The writer of the Inquiry was for a time supposed to be some lay gentleman; but, in fact, it came from the pen of a young dissenting minister, of the name of Gough, who afterwards conformed to the church; and who, in 1750, published a volume of Sermons, which have considerable merit, as judicious and elegant compositions.

ular and unsuccessful; and hath shown great knowledge of human nature, and what careful observations he had made on the dispositions of mankind. This tract is little known, especially by our brethren of the established church; but, at its first publication, it met with a favorable reception among persons of different parties and sentiments; and it deserves to be read, as a model of a candid, polite manner of remarking on another author's writings and opinions.

The only proper controversy he was ever engaged in was with the author of a treatise entitled 'Christianity not founded on Argument, &c.,' published in the year 1742, to whom he wrote three letters, which were published soon after one another in 1743. The author of this treatise, under the form of a most orthodox and zealous Christian, pretends to cry up the immediate testimony of the Spirit, and asserts its absolute necessity in order to the belief of the gospel; while at the same time he endeavors to expose all kind of rational evidence by which it could be supported, and advances several very cunning insinuations against the truth of it in the most pernicious view. Dr. Doddridge therefore chose to publish some remarks on it; not only to defend Christianity in general, but to explain and support some important truths of it, particularly the agency of the Divine Spirit, which some had denied, because others had misrepresented. He thought this treatise affected the foundations of natural as well as revealed religion; and that the ludicrous turns given to Scripture in it, and the air of burlesque and irony which runs through it, were very unbecoming a wise and benevolent man, or the infinite moment of the question in debate. But, while he thought himself called by Providence to 'plead the cause of the gospel, in the name of the God of truth, he was careful to do it in a manner worthy of Him, and which might not offend Him, as the God of love.' He therefore addresses the author with the greatest calmness, seriousness, and compassion; endeavoring to awaken his conscience, while he confuted his arguments. These answers met with much acceptance in the world, and he had letters of thanks for them from some persons of distinguished rank and abilities. The third part was esteemed, by many judicious persons, the best illustration, and the most rational, full defence of the Spirit's influences on the human heart, which had been published.

In 1747, he published 'Some remarkable Passages in the Life of Colonel James Gardiner, who was slain by the Rebels at the Battle of Preston-Pans, Sept. 21, 1745.' He designed, by this work, 'not merely to perform a tribute of gratitude to the memory of an invaluable friend, but of duty to God and his fellow-creatures; as he had a cheerful hope that the narrative would, under a divine blessing, be the means of spreading a warm and lively sense of religion. He thought the colonel's character would command some peculiar regard, as it shone amidst the many temptations of a military life.' This piece has gone through several editions; and the author had the pleasure to hear of some instances, in which it had answered his desires and hopes; though many thought, and perhaps justly, that he too much indulged the emotions of private friendship and affection in the composition.

These were all the writings our author published, except his practical ones. 'He esteemed an endeavor to set a man right in religious opinions, which we apprehend to be important, the second office of Christian friendship, and that of attempting to reform his morals undoubtedly the first.' And he attempted the second in this public manner no further than he thought it necessary to secure the former. He gives this weighty reason why he published so many things on practical subjects, which had been handled by various writers; 'Because I know the gospel to be true, and, through divine grace, feel in my heart an ardent concern for the salvation of men's souls. As, in this view, other cares appear trifling, so the limits of one congregation or country, and the little time which I must spend in life, seem too narrow. I would speak, if possible, to the ends of the earth, and the end of time. I esteem it my great felicity to be engaged with other worthy authors in assisting men's minds to a scriptural religion and a Christian temper; and though many provinces may appear much more splendid in the eyes of the learned and polite world, I trust ours will be at least as favorably remembered in *the presence of the Lord Jesus Christ, at his coming*; and I would have no standard of honor, wisdom, and happiness, which will not stand the test of that important day.'*

The first practical piece he published was 'Sermons on the Education of Children.' 1732. This he intended principally for the use of his own congregation, to supply, in some measure, that want of more frequent personal instructions on the subject, which his care of his pupils necessarily occasioned. These discourses contain a variety of important advices and affecting motives in a little compass, and have been very useful to assist parents in this difficult work.

His tender concern for the rising generation showed itself in his 'Sermons to Young People,' published in 1735, and in his 'Principles of the Christian Religion, in Verse, for the Use of Children and Youth,' published in 1743. In this composition, which was drawn up by the desire of his friend Dr. Clark, he hath happily united ease, plainness, and elegance.† And here I may also mention his prefixing a recommendatory preface to a small piece, entitled 'Familiar Dialogues for Children,' which is well adapted to instruct them in their duty to God and man, and preserve them from the vices and follies of childhood and youth, at the same time it agreeably entertains and amuses them.

In 1736, he published 'Ten Sermons on the Power and Grace of Christ, and the Evidences of his glorious Gospel.' The three last, on the evidences of the gospel, were, in some later editions, by the particular desire of one of the first dignitaries of the Church of England, printed so as to be had separate from the former. They contain a sufficient defence of Christianity, and are well adapted to the use of those whose office calls them to defend it. It gave the author singular pleasure to know that these sermons were the means of convincing two young gentlemen of a liberal education and distinguished abilities, who had been deists, that Christianity was true and divine; and one of them, who had set himself zealously to prejudice others against the evidences and contents of the gospel, became a zealous preacher, and an ornament of the religion he had once denied and despised.

In 1741, the doctor published some 'Practical Discourses on Regeneration.' He was 'very sensible of the importance of the subject at all times; and knowing that several controversies had, about that time, been raised concerning it, he chose to treat it more largely than he had done before, lest these controversies should have been the means of unsettling men's minds, and have led them into some particular errors, and into a general apprehension that it was a mere point of speculation, about which it was not necessary to form any judgment at all.' These lectures, being preached on Lord's day evenings, were attended with uncommon diligence by many persons of different persuasions; and God was pleased to make them the means of producing and advancing, in some who heard them, the change which they described; and, since their publication, they have been useful to the same purpose.

In 1745, he published another practical treatise, entitled 'The Rise and Progress of Religion in the Soul,' illustrated in a course of serious and practical addresses, suited to every character and circumstance, with a devout meditation or prayer added to each chapter. Dr. Watts had projected such a work himself; but his growing infirmities prevented his execution of it. He recommended it therefore to Dr. Doddridge, imagining him the fittest person of his acquaintance to execute it in a manner that would be acceptable and useful to the world. It was with some reluctance he undertook such a work, amidst his many other weighty concerns. But Dr. Watts's heart was so much set on the design, and he urged his undertaking it with so much importunity, that he could not deny his request, after having been honored with his friendship for many years, and receiving much assistance and encouragement from him in several of his undertakings for the good of the church.

After this work was finished, Dr. Watts revised as much of it as his health would admit. It is indeed a body of practical divinity and Christian experience; and contains, as it were, the substance of all the author's preaching; and, considering how comprehensive it is, there is hardly any single treatise, which may be more serviceable to young ministers and students, if they would make it familiar to their minds, and form their discourses upon this model. This book was received with much esteem by several persons of great eminence for rank, learning, and piety, both clergy and laity, in the established church; and who, in a very respectful manner, returned the author their thanks for this attempt to revive religion. A person of distinguished learning and goodness always carried it with him, declaring that it was every thing on the subject of serious and practical religion. The many editions it has gone through in a few years, with the author's consent, not to mention a pirated edition or two,

* Ten Sermons. Preface.

† There is some reason to believe that they were made use of in the education of the royal children. — K.

and its having been reprinted in America and Scotland, show how well it has been received in the world. The author was favored with many letters from different parts of these kingdoms, America, and Holland, giving him an account how useful it had been for the conversion, edification, and comfort of many persons; and perhaps there is no practical book better calculated for general usefulness.

Besides these, he published two sermons on Salvation by Grace; several single sermons; some on particular occasions; and charges, delivered at the ordination of some of his brethren. There were circumstances relating to each, that led him to believe they might be useful to the public; especially to those who desired the publication, or to whom they were first addressed. He thought that, 'as we are so near the eternal state, and must so soon be silent in the dust, nothing should be neglected, which looked like a call of Providence, directing any opportunity of doing good; though some might think that such publications were an addition to the number of unnecessary books, with which the world was before encumbered.' — His 'Plain and Serious Address to the Master of a Family, on the important subject of Family Religion,' deserves particular notice, as it hath passed through several editions, been very serviceable to ministers, who, by putting it into the hands of masters of prayerless families, might excite them to their duty, without being exposed to those inconveniences with which a personal admonition might, in some cases and with some tempers, be attended; and as the author's reasoning is so plain and forcible, as to leave those inexcusable, who, after reading it, will continue in this shameful and pernicious neglect. — Since his decease his lesser pieces have been reprinted in three small volumes.

But his capital work was 'The Family Expositor, containing a Version and Paraphrase of the New Testament, with Critical Notes, and a Practical Improvement of each Section.' He had been preparing for this work from his entrance on the ministry, and kept it in view in the future course of his studies. The large list of subscribers to the two first volumes, and the names of noble, honorable, and learned persons, which stand in it, show their esteem for the author, and concern for the advancement of religion. It is natural to expect, that, after an author's death, his friends might be less solicitous to encourage the remaining part of a work, than that which the author had published; and that others, who had no connection with him, might neglect a posthumous work, which was not designed to help a needy family: yet the three last volumes, printed since the author's decease, met with great encouragement; and in this view the list of subscribers to them is a more honorable testimony to the merit of the work than the former was. It is in so many hands, and daily instructing and entertaining so many devout Christians and their families, that I need not enlarge on its excellency and usefulness, and the spirit of piety and love which breathes through the whole.*

It has been already observed, that his works have been much read and esteemed in these kingdoms and our colonies. I would add, that the most considerable of them have been translated into foreign languages, and published abroad. His sermons on Regeneration, Salvation by Grace, on the Power and Grace of Christ, and his Letter on Family Prayer, have been translated into Dutch; the Memoirs of Colonel Gardiner into the Dutch, French, and German languages; the Rise and Progress of Religion into Dutch, German, Danish, and French. It is observable, that the translation of it into French was undertaken by the particular encouragement of the late prince and princess of Orange, and many of the gentry in Holland. A Protestant prince of the empire wrote to the undertaker of it, promising to recommend it to those about him. Many persons of quality and rich citizens in Germany and Switzerland were subscribers to it. A pious minister in Wales translated it into the Welsh language, that it might be read by those of his congregation who did not understand English; and it would have been printed, could sufficient encouragement have been procured. — Some learned men undertook to translate the former volumes of the Family Expositor into German; but an opposition was made to its publication by one of the Lutheran clergy, from an apprehension that his interpretation of particular passages, and his reflections on them, might not agree with their established principles or form of church government. Therefore the persons concerned in the translation first published his sermons on Regeneration in that language; and the moderation and candor expressed in them quieted the opposition, and the work was completed. These writings, thus translated and published, have been well received abroad, particularly in Holland, Germany, and Switzerland, and, it is hoped, have been the means of spreading a spirit of piety and charity in those parts of the world.

Since the author's death, a volume of his Hymns hath been published, and his Theological Lectures, of which some account was given above. He intended, had God spared his life, to have published a new translation of the Minor Prophets, with a Commentary on them; a Sermon to Children; some Sacramental Meditations; and a Dissertation on the Jewish Proselytes, defending that opinion concerning them which he mentions in some of his notes on the Acts of the Apostles. In this last tract he had made considerable progress; but it is too imperfect to appear in the world.

Besides his works above mentioned, he published a short Account of the Life of Mr. Thomas Steffe, one of his pupils, prefixed to some of his sermons, which were printed by the earnest desire of the congregation where he settled; and a dedication of an abridgment of Mr. Brainerd's Journal of his Mission among the Indians of New Jersey and Pennsylvania, to the Honorable Society for promoting Christian Knowledge in the Highlands of Scotland, and in Popish and infidel parts of the world; by which society Mr. Brainerd was employed in this work, and of which society our author was one of the corresponding members. He also published a small piece of Mr. Some's, concerning Inoculation for the Small Pox, which was written and published principally with a view to remove the common objection from a religious scruple.

In 1748, he revised the Expository Works and other remains of Archbishop Leighton, and translated his Latin Prelections; which were printed together in two volumes at Edinburgh. The preparing these two volumes for the press took up some of his time for several months, in the intervals of other business. But he was far from repenting his labor. The delight and edification he found in the writings of this wonderful man, whom he calls an adept in true Christianity, he esteemed a full equivalent for his pains; separate from all the prospect of that effect which they might have on others. He acknowledges, in his preface, that he never spent a quarter of an hour in reviewing any of them, but, amidst the interruption which a critical examination of the copy would naturally give, he felt some impressions which he wished always to retain. He found in them such heart-affecting lessons of simplicity and humility, candor and benevolence, exalted piety without the least tincture of enthusiasm, and an entire mortification to every earthly interest without any mixture of splenetic resentment, as he thought could hardly be found any where else but in the sacred oracles. He had a cheerful hope that God would make these pieces the means of promoting the interest of true Christianity, and also that spirit of catholicism for which the archbishop was so remarkable, and extending it among various denominations of Christians in the northern and southern parts of our island. In this view he says, 'If the sincerest language or actions can express the dispositions of the heart, it will here be apparent that a diversity of judgment with regard to Episcopacy, and several forms both of discipline and worship connected with it, have produced in my mind no alienation, no indifference towards Archbishop Leighton, nor prevented my delighting in his works and profiting by them. In this respect, I trust my brethren in Scotland will, for their own sakes and that of religion in general, show the like candor. On the other side, as I have observed, with great pleasure and thankfulness, how much many of the established clergy in this part

* Happily, he had finished the whole of the copy, in short hand, a few slight notes towards the conclusion excepted, and the larger part had been transcribed for the press.

Of all our author's writings, the Family Expositor is the most important and valuable. It is the work in which he took the greatest pains, and on which his literary reputation principally depends. Many of his notes display a sagacious and judicious spirit of criticism, and the practical reflections are of general utility. How well this work has been received by the learned and pious world, is apparent from the continued demand for it down to the present time; nor is its popularity likely to decrease.

One part of Dr. Doddridge's Family Expositor, which must have cost him uncommon pains, was his having every where interwoven the text with the paraphrase, and carefully distinguished the former from the latter by the Italic character. By this method it is impossible to read the paraphrase without the text; and every one may immediately see, not only the particular clause to which any explication answers, but also what are the words of the original, and what merely the sense of the commentator. Nor was our author content with barely inserting the old translation, but gave an entire new version of the whole Testament, the merit and usefulness of which will in many respects be acknowledged. This translation was extracted from the paraphrase, and published in 1765, in two volumes, 12mo., with some alterations and improvements by the editor, together with an introduction, and a number of very short notes. — K.

of Britain are advancing with moderation towards their dissenting brethren, I am fully assured they will not like these excellent pieces the worse for having passed through my hands.'

In confirmation of what I have said in this chapter of Dr. Doddridge's literary character, I shall here subjoin a letter from Dr. Watts to Mr. David Longueville, minister of the English church at Amsterdam. Such an honorable testimony to Dr. Doddridge's merit, from so distinguished a person as Dr. Watts, especially as written without his knowledge, may very properly have a place in this work.——'Rev. Sir, It is a very agreeable employment to which you call me, and a very sensible honor you put upon me, when you desire me to give you my sentiments of that reverend and learned writer, Dr. Doddridge, to be prefixed to a translation of any of his works into the Dutch tongue. I have well known him many years, and have enjoyed a constant intimacy and friendship with him ever since the providence of God called him to be a professor of human sciences, and a teacher of sacred theology to young men amongst us, who are trained up for the ministry of the gospel. I have no need to give you a large account of his knowledge in the sciences, in which I confess him to be greatly my superior; and as to the doctrines of divinity and the gospel of Christ, I know not any man of greater skill than himself, and hardly sufficient to be his second. As he hath a most exact acquaintance with the things of God and our holy religion, so far as we are let into the knowledge of them by the light of nature and the revelations of Scripture, so he hath a most happy manner of teaching those who are younger. He hath a most skilful and condescending way of instruction; nor is there any person of my acquaintance with whom I am more entirely agreed in all the sentiments of the doctrine of Christ. He is a most hearty believer of the great articles and important principles of the reformed church; a most affectionate preacher and pathetic writer on the practical parts of religion; and in one word, since I am now advanced in age, beyond my seventieth year, if there were any man to whom Providence would permit me to commit a second part of my life and usefulness in the church of Christ, Dr. Doddridge should be the man. If you have read that excellent performance of his, the Rise and Progress, &c., you will be of my mind; his dedication to me is the only thing in that book I could hardly permit myself to approve. Besides all this, he possesseth such a spirit of charity, love, and goodness, towards his fellow-Christians, who may fall into some lesser differences of opinion, as becometh a follower of the blessed Jesus, his Master and mine. In the practical part of his labors and his ministry, he hath sufficiently shown himself most happily furnished with all proper gifts and talents to lead persons of all ranks and ages into serious piety and strict religion. I esteem it a considerable honor, which the providence of God hath done me, when it makes use of me, as an instrument in his hands, to promote the usefulness of this great man in any part of the world; and it is my hearty prayer, that our Lord Jesus, the Head of the church, may bless all his labors with most glorious success, either read or heard, in my native language or in any other tongue. I am, reverend sir, with much sincerity, your faithful humble servant, and affectionate brother in the gospel of our common Lord, ISAAC WATTS.'

VIII. HIS PRIVATE CHARACTER.—Having considered Dr. Doddridge in his public and more important relations, as a minister, tutor, and author, we are now to take a view of his temper and behavior in private life, and the many virtues which adorned his domestic and social character.

In December, 1730, he married Mrs. Mercy Maris, a native of Worcester, in whom he found a prudent, religious, and affectionate companion, and whom God was pleased to continue to him through his whole life;* though he had often been exercised with painful apprehensions of losing her by some threatening disorders. It were easy to enlarge on the affection and tenderness with which he filled up this relation, if the subject were not of too delicate a nature to admit of a particular detail. It is sufficient to say, that his behavior in it was founded on the same excellent principles which influenced the rest of his conduct; and discovered, in a high degree, that sweetness and benevolence of temper for which he was so remarkable. I shall only add, as it may be a model to others, that I find him, just before his marriage, spending a day in extraordinary devotion, that by the exercises of repentance, faith, and prayer, he might bring no guilt into that new state to lessen its comfort, and that he might engage the divine blessing in it; and among some maxims, which he drew up for his conduct in his various relations, in the advance of life, this is inserted: 'As a husband, it shall be my daily care to keep up the spirit of religion in my conversation with my wife, to recommend her to the divine blessing, to manifest an obliging, tender disposition towards her; and particularly to avoid every thing which has the appearance of pettishness, to which, amidst my various cares and labors, I may in some unguarded moments be liable.' He kindly interested himself in the concerns of her relations; and when some of them were in circumstances of very great affliction, he exerted himself for their assistance and relief.

In the education of his children, he endeavored to act upon the advices which he recommended to others in his sermons on that subject. He behaved to them in an affectionate and condescending manner, encouraged them to use a proper degree of freedom with him, and carefully to avoid that forbidding air which would have kept them in a distance, and rendered his instructions less pleasing and acceptable.—Though, through the multiplicity of his business, especially in the latter part of his life, he had less time to employ in their education than he could have wished, yet he was very solicitous to take every opportunity of impressing their minds with pious and virtuous sentiments. What his resolutions with regard to the discharge of this important duty were, will appear from the following extract from his papers:—As a father, it shall be my care to intercede for my children daily; to converse with them often on some religious subject; to drop some short hints of the serious kind, when there is not room for large discourse; to pray sometimes with them separately; to endeavor to bring them early to communion with the church; to study to oblige them, and secure their affection.' He was particularly solicitous to form his children to a catholic, mild, and friendly disposition, which he thought of the utmost importance to their own comfort, and their esteem and usefulness in the world. He had observed, that 'too many, from their tenderest years, have been taught to place a part of their religion in the severity with which they censure their brethren; and that a peccant humor, so early wrought into the constitution, will not easily be subdued by the most sovereign medicines.' He was therefore very careful not to convey unkind prejudices into their minds, but to educate them in open and generous sentiments; that they might learn to reverence true Christianity, wherever they saw it, and to judge of it by essentials rather than by circumstantials.

He behaved to his servants with affability and kindness. Reviling and chiding, his nature abhorred; and that abhorrence increased the more he studied the gospel. When any thing was greatly amiss in their behavior, he privately and calmly argued the matter with them, admonished them, and attended the admonition with prayer. He was especially concerned that they might be truly pious: for this end he gave them Bibles and practical treatises, and often on the Lord's day evening discoursed seriously with them by themselves, and prayed with them. Thus did he *walk before his house with an upright heart*, and labored that they might serve the Lord, and, when they left his family, might be blessings to other families in which they might be fixed. Nothing severe, sour, or peevish, was seen in his deportment to any of his domestics. He considered them all as his children, and endeavored to draw them to their duty with the cords of love.

It would be unpardonable, in this account of Dr. Doddridge, to omit his character as a friend, in which he shone so illustriously. He had a sublime idea of friendship, and a heart turned to relish its noblest joys. He used often to say, 'Blessed be God for friendship, and the hope of its being perfected and eternal above! If it be so delightful on earth, amidst our mutual imperfections, what will it be in heaven!' God honored him with many valuable and faithful friends; and were it proper to mention their names, it would appear to all who know them, how justly he valued them, and thought himself happy in their esteem and affection. His learning, piety, and politeness, recommended him to the esteem and friendship of several of high rank and distinguished learning, both among the clergy and laity, with whom he kept up a correspondence. From them he received very obliging letters, expressing, in strong terms, the regard they had for his works, and the benefit they had found from them. The esteem of such persons for one in

* And survived him a great number of years.

his station, was an ample testimony to his great merit; as nothing but his personal qualifications could recommend him to their notice. He often improved his acquaintance with persons of superior rank and fortune, to obtain assistance for some distressed objects, whose case he knew; but solicited no favors for himself. In his plan of secret devotion his friends had a considerable share; and on days of extraordinary devotion, he prayed for them separately, if there was any thing peculiar in their circumstances that required his remembrance. He esteemed it the duty of friends daily to pray for one another, as a proper expression and the firmest support of their friendship; and he counted the prayers of his friends among his most valuable treasures. When he had occasion to mention some persons of eminence as his friends, he would sometimes add, 'Though I do not merit such friends, I know how to value them, and I bless God for them. I am not insensible of the blessing, and I hope ingratitude does not secretly lurk in any corner of my heart.' He always esteemed it the truest act of friendship to use mutual endeavors to render the characters of each other as blameless and as valuable as possible. He often acknowledged that he looked upon it as a singular mercy of his life that God had raised him up, from time to time, wise and judicious friends, who had his interest at heart; and their prudent cautions were the means of preserving him from many temptations and indiscretions, to which the natural gayety and sprightliness of his temper, especially in younger life, exposed him. No one had a juster sense of the worth of such friends, and would more readily hearken to their admonitions; and he always owned the goodness of God in giving him a heart to make a proper use of them. 'I have never felt,' saith he, 'a more affectionate sense of my obligations, than when those worthy persons, who have honored me with their affection and correspondence, have freely told me what they thought amiss in my temper and conduct.' When one of his friends had made an apology for his freedom, in giving him a hint of this kind, he answered: — 'I thank God I have not that delicacy of temper, that a friend should need to make an apology for saying and doing a kind and proper thing, when there is, what the foolish taste of the present age may sometimes call, a freedom taken in it. Freedom in friendship is the very soul of it, and its necessary test and support.' Many of his friends well know what pains he took, in his correspondence with them, to maintain in their hearts a pious disposition and an active zeal to promote the interest of religion. He longed for opportunities of personal converse with them, that his own heart and theirs might be quickened thereby in the service of their common Lord. He often used to express the pleasure he had in the enjoyment of his friends, as giving him a delightful foretaste of the happiness of the heavenly world; and the snares and afflictions which arose even from friendship, as increasing his desire of that perfect state. He thus wrote to one of his most esteemed friends, in the year 1732: — 'Your reflections on the love of God and the vanity of creature-love, are just and pathetic, and I enter fully into the spirit of them.'

'And certainly, if we could but persuade ourselves to love the blessed God as we ought, the happiness of this life, as well as the hopes of the next, would be fixed on the most solid, unshaken basis. We should have all the transports of the most unbounded passion, without any of the anguish and perturbation of it. He has no sorrows to be condoled, no unkindness to be suspected, no change to be feared. The united power of the creation cannot give one moment's uneasiness, nor separate us one moment from his presence and favor; but the great object of our wishes and hopes would be forever happy and forever our own. We might converse with Him in the most intimate and endearing manner, in every place and in every circumstance of life. Every affliction would then be light, and every duty easy. How ardently should we embrace every opportunity of doing some little matter to testify our respect and affection for Him! What a relish would it give to every common enjoyment of life, to consider it as coming from his hand; and that He sends it as a small token of his love, and as the pledge of something infinitely more valuable! Death itself would be unspeakably desirable, when we could consider it in this view, as retiring with the best of our friends into a nobler apartment, to spend an eternity in his delightful company, without the least interval of sorrow, absence, or indifference. It is a happy state; but, alas! my friend, when shall we arrive at it? In the mean time, let us cherish this love to Him, and labor after more elevated devotion; but we cannot expect it, at least for any constancy, until we have subdued or regulated every meaner passion.'

Having endeavored to lead my readers into Dr. Doddridge's private and domestic character, and laid open as much of his connections and correspondence as may be useful, I shall now proceed to give some account of the manner in which he employed his time, his leading views, his habitual temper, the graces for which he was most eminent; and mention some circumstances and incidents, by which, it is generally allowed, a person's real character may be best known. I hope, by this means, to carry on my principal design, which is, to propose a good example to the world, especially to those who are honored with the Christian ministry; and furnish them with some maxims of wisdom and prudence, which will result from the various lights in which we are to consider him, and the several scenes through which he passed.

[To prevent some inconveniences arising from the unavoidable length of this chapter, it may be proper to divide it into sections.]

1. *His uncommon Diligence, Activity, and Resolution in the Despatch of Business.* — This was the most striking part of his character, and must be in general visible to every one who is acquainted with his writings, and considers his relations as pastor of a numerous congregation, and an instructor of youth intended for the ministry. With what assiduity he applied himself to his studies, while a pupil, and during his retirement at Kibworth, has been shown, (chap. i. and ii.) Yet so intent was his heart on the great work in which he was engaged, that while others applauded his diligence in that period, he deeply lamented his misspending of much time. I will insert one of his mournful reflections on this subject, as a specimen of others, and to subserve my main intention:

'Upon reviewing the last year, I find that I have trifled away a great deal of time. Not to speak of that which hath been lost in formal devotion, and an indolent temper in the despatch of business, I find, on computation, that I have lost some hundred hours by unnecessary sleep. I have lost many in unnecessary visits, journeys of pleasure, or of business prolonged to an unseasonable length, and by indulging vain, roving thoughts, while travelling. A multitude of precious hours have been lost in unprofitable discourse, when I have been necessarily engaged in company, for want of taking care to furnish myself with proper subjects of conversation, or not making use of them, or not attending to opportunities of introducing profitable discourse.'

In following years he laments the mispense of time in his youth; and reflects what superior improvements he might have made in learning and piety, and how much more useful he might have been, had he exerted more diligence in those days when he had fewer avocations than when he lived in a large town, appeared under a more public character, and his labors and connections were increased. He endeavored then to make up what he thought his culpable deficiency, by habitual diligence in this proper business. In this view he rose early and sat up late. He reckoned the smallest parcels of time precious, and was eager to seize every moment, even while he was waiting for dinner, company, or his pupils assembling together, that he might make some advance in the work he was about. Doing nothing was his greatest fatigue. He thought, and often told his pupils, that one good work was the best relaxation from another; and therefore he would not allow any chasm between the several kinds and branches of business he was to transact. He found it an infelicity to have his thoughts divided between two affairs which lay before him; and observed, that as much time had been sometimes spent in deliberating which of the two should be entered on first, as would have finished one, if not both. To prevent this, he laid as exact a plan of business as he could at the beginning of every year; but as this alone was too complicated and extensive, he had also his plan for every month, and sometimes for every week, besides what was to be done in his stated course of lectures and public services. He contrived to have a few hours every week, to which no particular business was allotted; these he set down as a kind of cash account, in which any unexpected affair was to be transacted, or the time lost by accidental hinderances might be in some measure retrieved, without breaking in upon his general plan.

Through all his riper years he kept an exact account how he spent his time; when he rose; how many hours had been employed in study, or the more public duties of his station; how much time was really, at least in his apprehension, trifled away, and what were the causes of its loss. Under this last particular, I find him lamenting taking up a

book, with which he had no immediate concern, and which yet engaged his attention, and so broke in upon the proper duties of his study. He laments, on another occasion, pursuing too long some abstruse mathematical inquiries, the advantages of which were by no means an equivalent to the time employed in them. He often complains of the loss of time by some visits which civility and good manners obliged him to pay; and resolves not to make himself such a slave to the customs of the world, as to neglect more important duties out of regard to them. He found even friendship a snare to him; and that the company of his friends produced some ill effects, with regard to his business and religious frame. 'While I have had company with me,' he writes, 'my work hath been interrupted; secret devotion straitened; the divine life reduced to a low ebb, as to its sensible workings, though my heart continued right with God.' At another time: 'Too much company, though very agreeable to me, led me to neglect some part of my business, and turned that, in which I so much rejoiced as a very pleasing circumstance, into a mischief rather than a benefit. Had I been resolute to have commanded an hour or two in the morning, I should have been less embarrassed through the day. I will therefore be more watchful and self-denying on this head.' He was desirous to do the work of every day in its day, and never defer it till the morrow; knowing there would be business enough remaining for that day, and all the days and hours of his life. He thought (and his own temper showed it) that activity and cheerfulness were so nearly allied, that one can hardly take a more effectual method to secure the latter, than to cultivate the former; especially when it is employed to sow the seeds of an immortal harvest, which will be rich and glorious, in proportion to our present diligence and zeal.

So solicitous was he to improve every moment, that one of his pupils generally read to him when he was dressing and shaving. In these short intervals he was improving himself and them by remarking on their manner of reading, and pointing out to them the excellences or defects of sentiment and language in the book read. When he was on a journey, or occasional visits to his friends, where he spent the night, he took his papers with him, and employed all the time he could seize, especially his morning hours, in carrying on some good work for his people, his pupils, or the world. While he was preparing his Family Expositor for the press, he did something at it daily. When an intimate friend had expressed some fear, lest his academy should be neglected, while he was preparing some works for the public, he thus wrote to him: — 'So far as I can recollect, I never omitted a single lecture on account of any of the books that I have published. The truth is, I do a little now and then; something every day, and that carries me on. I have wrote some of my pieces in short-hand, and got them transcribed by my pupils, and thus I do by many letters. This is a help to me, and some considerable advantage to those whom I employ. I scarce fail being in the lecture-room three hours every morning; that carries me through my stated work, and, with the concurrence of my assistant, I oversee the academy pretty well.' So great was his diligence in his Master's work, that he often preached several days in the week in different villages about Northampton, and chose the evening for those services, that his lectures might not be omitted. During his annual vacation, which continued two months, one of them was usually spent in close study, pastoral visits, or making little circuits among the neighboring congregations, by the desire of their respective pastors; preaching to each in his way, not excepting some of different sentiments and denominations from himself. In the other month, he visited his friends in London, and other parts of the kingdom, finding such excursions and journeys serviceable to his health; yet he pursued his studies and writings, and frequently preached occasional sermons, especially in London and its environs, almost every day. I find that in some years he preached one hundred and forty times, in others more; besides his repetitions, expositions, and devotional lectures at home. So that the exhortations he gave his brethren, in his discourse on 'The Evil and Danger of Neglecting the Souls of Men,' came with peculiar grace and propriety from him, as they were illustrated by his own example.

Nor must I, in this connection, omit his correspondence; which was almost large enough to have taken up the whole time of a person of common abilities and industry.* His letters were principally on business, and that of the most important kinds. Besides his correspondence with the parents and guardians of his pupils, he had many letters to write in answer to questions of moment, proposed to him by his brethren, especially those who had been his pupils, and by congregations at a distance, who applied to him for direction and assistance. His judgment was often desired by learned men, concerning critical difficulties, or works which they were preparing for the press; and his own publications would naturally enlarge a work of this kind. His correspondence with some persons of the first rank for wisdom and learning in the established church required much attention and delicacy. Several foreign gentlemen and divines, who had heard of his character and read his works, sought his epistolary acquaintance, and corresponding with them in Latin or French required some particular application. It is surprising to find how many hundred letters he received and answered in the space of one year.† I may say of him, as Pliny of his uncle, 'When I consider his despatch of so much business, I wonder at the multiplicity of his reading and writing; and when I consider this, I wonder at that.' But his resolution was indefatigable, and God had given him a happy facility in the despatch of business. He was master of the contents of a book on a summary view, and could readily express his thoughts on the most abstruse questions with ease and perspicuity. It is wonderful that his tender constitution should for so many years support such an intense application to business, so unfavorable to health. His friends were often expressing their painful apprehensions that it would impair his health and shorten his days, and addressing him with that carnal advice, *Master, spare thyself;* and, with regard to his last illness in particular, it might have been happy for them and the world, had he regarded it. But love to God and man, and zeal for the salvation of souls, bore him on. He needed no recreation; for his work was his highest pleasure. When he saw any success of his labors, and found that his writings were useful to many, it gave him fresh spirits and resolution. When he was advised by a friend to relax a little, and not preach so often, his answer was, 'Be in no pain about me. I hope that we have the presence of God among us, and that he is *bearing testimony to the word of his grace.* I take all the care of my health which is consistent with doing the proper duties of life; and when I find myself refreshed rather than fatigued with these attempts of service, I cannot think myself fairly discharged from continuing them.' To another friend he thus writes: 'I am indeed subject to a little enugh, but I never preached with more freedom or pleasure. I am generally employed, with very short intervals, from morning to night, and have seldom more than six hours in bed; yet such is the goodness of God to me, that I seldom know what it is to be weary. I hope my labors are not in vain. There are those who drink in the word with great eagerness; and I hope it will be found, that it is not merely as the barren sand drinks in the rain, but rather that it falls on ground which divine grace will make prolific. This animates me to my labors.' In short, he lived much in a little time; and thought it was better to wear himself out in his Master's service, than rust in literary indolence, or drag on a longer life, when his vivacity and activity might be so much diminished, as in the course of nature they generally are. The motto of his family arms was, *Dum virimus viramus;* under which he wrote the following lines very expressive of his general temper: —

> 'Live while you live,' the epicure would say,
> 'And seize the pleasures of the present day.' ‡
> 'Live while you live,' the sacred preacher cries,
> 'And give to God each moment as it flies.' §
> Lord, in my views let both united be;
> I live in *pleasure* when I live to *thee.* ‖

2. *His Attempts to do Good, and to promote and encourage the Zeal of Others, beyond the Limits of his own Congregation and Family* — We have seen what uncommon and almost unparalleled diligence Dr. Doddridge exercised, and with what care he applied himself to the duties of his station, as a pastor and a tutor. But that zeal for God and pious concern for the salvation of men, which glowed in his breast, and led him to this diligence, carried him yet further; and excited him to embrace every opportunity of doing good to the souls of his fellow-

* Sometimes he lightened his burden, by making use of the pen of his pupils, to whom he dictated his letters, while he himself went on with his Family Expositor, or any other work in which he was employed. I was not unfrequently either his amanuensis on these occasions, or read to him while he answered his correspondents. — K.

† A very honorable part of Dr. Doddridge's correspondence was that which he maintained with some of the brightest ornaments both among the clergy and laity of the established church. This is apparent from the collection of letters lately published. We there see how much he was esteemed, and how highly he was thought of, by the first religious and literary characters of the age. — K.

‡ 1 Co. 15:32.

§ Ec. 11:10.

‖ Dr. Johnson's opinion of these lines was, that they constituted one of the finest epigrams in the English language.

creatures. He often conversed with strangers whom he accidentally met with, about their religious concerns, in a prudent and friendly manner. There are some instances of this kind mentioned in his papers, where he had reason to hope that a serious, lasting impression was made on their hearts by such conversation. He generally attended the condemned malefactors at Northampton, with a compassionate view to promote their salvation. Besides conversing and praying with them, he expounded and preached to them; and once he expounded the fifty-first Psalm to several who were to suffer together, with which they seemed to be much affected. Moreover, he labored to quicken all, to whom he had access, to pious and benevolent services, and to assist and encourage those who were employing their time and abilities in them. He thought a prudent, active zeal for the interest of religion one of the best evidences of a pious heart.

He greatly lamented the indolence of many Christian ministers; even some that were most distinguished for their philosophical and critical learning. While he saw no evidence that was applied to the grand ends of the ministry, he looked upon it as little better than laborious trifling. One of his brethren of great abilities was so fond of retirement and study, that he was averse to settling with a congregation, and to any public services: to him he thus addressed in 1721: 'I am sorry that you think of spending your life in a hermitage, in this learned and polite luxury. God hath endowed you with capacities which are not always to be buried in retirement. I hope, therefore, and believe, it is your constant care to make all your studies subservient to the views of such services. When Providence calls you to a more public appearance, I hope you will be willing to quit your cell, charming as it is, that you may enter on employments at least more important, if not more delicate, than those which you now pursue. This is a piece of self-denial which duty requires us to submit to; and which will be acceptable to God in proportion to our fondness for those elegances which we are contented to interrupt and postpone, that we may attend to the advancement of his kingdom and interest. We know the applause of our heavenly Master will be an abundant recompense for all the pleasures we have given up for his sake; and before we receive that public remuneration, we shall find such entertainment in the exercise of benevolence to our fellow-creatures, and the hope of promoting their everlasting felicity, as we shall never find in conversing with Virgil, or Tully, Pliny, or Addison, or any of the favorite attendants of our solitude.' — When he saw any of his pupils or younger brethren indolent, or not applying their time and talents to the care of souls, he would freely expostulate with them; and if ever his zeal was excessive, it was here. When he saw how much was needful to be done for Christ and souls, and how little really was done, by many persons of great abilities and religious characters, his spirit was moved within him. He took occasion, therefore, when he preached before his brethren, to urge every consideration and motive that was likely to increase their activity. His discourse on 'The Evil and Danger of Neglecting the Souls of Men,' contains many forcible arguments on this head, sufficient to rouse the spirit of every minister that is not sunk into stupidity.

He esteemed it a fault in some worthy ministers, that they were backward to engage in public services, at the stated assemblies of ministers, and on occasional days of prayer or thanksgiving. The multiplicity of his business, and the importance of his domestic engagements, might have been a reasonable apology for his absence from such meetings, or for being generally excused from performing any part of the service; yet he was seldom absent, unless hindered by sickness, and made no difficulty of complying with the desire of his brethren to take a share of the work. He thought that for ministers to decline, or to need much entreaty to engage, on such occasions, was disrespectful to their brethren, and was setting a bad example before their young associates; while it seemed to furnish their hearers with something of a plausible pretence for refusing to engage in a social prayer, or never to pray in their own families. On this principle he was determined to act, though he might be, as he sometimes was, charged with vanity and love of applause, for so doing. In order to make the meetings of ministers turn to a better account than he feared they had generally done, he endeavored to promote more regular associations; that the hands of each other might be strengthened by united consultation and prayer, and that they might concur in some schemes for the revival of religion. What he attempted of this kind may be seen in the preface to the sermon above mentioned; and the attentive reader of it will perceive how well it was adapted to promote piety, zeal, and love, among ministers and their congregations.

He was solicitous that something more might be done, among the dissenting churches, towards the propagation of Christianity abroad, and spreading it in some of the darker parts of our land. His scheme for this purpose may be seen in the same preface: it would too much swell this work to insert either of the plans in it. I mention them in this connection, as evidences of his fervent zeal to serve the cause of Christianity and vital religion; and it is hoped the publication of them hath tended to inspire a like zeal into others. With the same views he generously contributed towards publishing some practical books in the Welsh language. He was a hearty friend to the success of a society in Scotland, for propagating Christian knowledge, especially in North America, of which he was a corresponding member. He lamented that there were so few missionaries among the Indians near our settlements there; and was very desirous to train up some serious youths, of good health and resolution, to be employed in that capacity. Two of his pupils were educated with this view, and would cheerfully have gone on the service; but their nearest relations would not permit them.

'Such,' saith he, 'is the weakness of their faith and love! I hope I can truly say that, if God would put it into the heart of my only son to go under this character, I could willingly part with him, though I were to see him no more. What are the views of a family and a name, when compared with a regard to extending my Redeemer's kingdom, and gaining souls to Christ?'

He was desirous to countenance and encourage all those who appeared to have the interest of religion much at heart, and to be zealous to instruct and save souls, though they were of different sentiments and persuasions from himself. [Here the Life alludes to Count Zinzendorf and the Methodists, and details accounts of the doctor's candor and courtesy on the one hand, and of his prudence and caution on the other. Ed.] By acting in this tender, candid manner, he might, perhaps, commend and encourage some, who appeared to be zealous for the salvation of souls, before he had sufficient opportunities of knowing what their principles and views were; or the accounts he had received of the success of their labors might be exaggerated; or they might represent him as encouraging them more than he did. He might also think some of their errors of much less consequence than his brethren did. But these are often the weaknesses of the best minds; and, as a good judge of human nature says, '*Ut quisque est vir optimus, ita difficillime esse alios improbos suspicatur.*'* The better a man himself is, the less will he be inclined to suspect others of bad designs.'

3. *His Catholicism, Moderation, and friendly Behavior to Persons of different Sentiments and Persuasions.* — Dr. Doddridge had diligently studied the gospel, and had just ideas of the extent and importance of Christian liberty. He had impartially examined the controversy between the established church of England and the Protestant dissenters, and thought it his duty to adhere to the latter. He thus wrote to one of his fellow-students on this subject: 'I am now more fully studying the business of conformity; and for that purpose am reading the controversy between Bishop Hoadly and Dr. Calamy; as indeed I think it necessary to examine into the affair, before I determine on being ordained among the dissenters. Upon the whole, I must say that, as nothing hath had a greater tendency to confirm my belief of Christianity than the most celebrated writings of Jews and deists; and my adhering to the Protestant cause than apologies of many of the Roman Catholics; so the study of the best defenders of the Church of England, which I have yet seen, hath added a great deal of weight to my former persuasions, not only of the lawfulness, but expediency of a separation from it. Yet when I see how many plausible arguments may be advanced on the contrary side, I am not inclinable to censure those who yield to the force of them.' His generous heart never confined truth and goodness to one particular sect, nor in any other respect appeared bigoted to that, or uncharitable to those who differed from him. The principles on which he acted will be seen by the following extracts from his writings: — 'I look upon the dissenting interest,' saith he, 'to be the cause of truth, honor, and liberty; and, I will add, in a great measure the cause of serious piety too. It was not merely a generous sense of liberty, (which may warm the breast of a deist or an atheist,) but a religious reverence for the divine authority, which animated our pious forefathers to so resolute and so expen-

* Cic. Ep. ad Q. Fratr.

sive an opposition to the attempts which were made in their days to invade the rights of conscience, and the throne of God, its only sovereign. And if the cause be not still maintained on the same principles, I think it will hardly be worth our while to be much concerned about maintaining it at all.'*

In this dedication of a sermon to the pious Mr. Hervey, he thus expresseth himself: — 'You being, I doubt not, persuaded in your own mind that diocesan episcopacy is of divine original,' and that 'the church hath power to decree rites or ceremonies and authority in controversies of faith,' have solemnly declared that belief; and, in consequence of it, have obliged yourself to render canonical obedience to those whom you thereby acknowledge as governing you by an authority delegated from Christ: that thus you may be *subject to every ordinance of man for the Lord's sake*, and thereby approve your submission to Him. I have declined that subjection; not from any disrespect to the persons of the established ecclesiastical governors, and least of all from an unwillingness to yield subjection, where I apprehend Christ to have appointed it; for, so far as I know my own heart, it would be my greatest joy to bow with all humility to any authority delegated from Him; but I will freely tell you, and the world, my non-conformity is founded on this, that I assuredly believe the contrary to what the constitution of the Church of England requires me to declare, on the above-mentioned heads and some others, to be the truth. And I esteem it much more eligible to remain under an incapacity of sharing its honors and revenues, than to open my way to a possibility of obtaining them, by what would in me, while I have such an apprehension, be undoubtedly an act of prevarication, hypocrisy, and falsehood; reverencing herein the authority of God, and remembering the account I must shortly give in his presence.' — Yet he behaved with the utmost candor to the members of the established church, and always spoke of the established religion of his country with respect.

In explaining those texts of Scripture, in his Family Expositor, in which he could not avoid showing his sentiments, in some points of discipline, different from those which generally prevail, he conscientiously abstained from all reproaches; 'To which indeed,' saith he, 'I am on no occasion inclined, and which I should esteem peculiarly indecent, where the religious establishment of my country is in question; and, above all, where a body of men would be affected, many of whom have been, and are, amongst the ablest advocates and brightest ornaments of Christianity. I have been also careful to adjust my expressions with as much tenderness and respect, as integrity, and that reverence which an honest man would owe to the judgment of his own conscience, were it more singular than mine, would admit.'† He heartily wished and prayed for a greater union among Protestants; and longed for the happy time, when, to use his own words, 'the question would be, not how much we may lawfully impose, and how much may we lawfully dispute; but, on the one side, what we may waive, and, on the other, what may we acquiesce in, from a principle of mutual tenderness and respect, without displeasing our common Lord, and injuring that great cause of original Christianity which he hath appointed us to guard.'

One of his correspondents had informed him of a report spread in London in 1750, that he was about to conform to the Church of England, to which he thus answereth: — 'Assure those who may have heard of the report, that though my growing acquaintance with many excellent persons, some of them of great eminence in the establishment, increases those candid, respectful sentiments of that body of Christians which I had long entertained; yet I am so thoroughly persuaded of the reasonableness of non-conformity, and find many of the terms of ministerial conformity so contrary to the dictates of my conscience in the sight of God, that I never was less inclined to submit to them; and I hope I shall not be willing to buy my liberty or my life at that price. But I think it my duty to do my part towards promoting that mutual peace and good will, which I think more likely than any thing else either to reform the church, or at least to promote true Christianity, both in the establishment and separation; to strengthen the Protestant cause, and defeat the designs of our common enemies. And, conscious that I speak and act from these principles, and that I am approved of God in it, I do not fear the resentments of any narrow-spirited persons. I would not be a knight-errant in the cause of candor itself; nor would I so fear the imputation of mean and unworthy designs, as to be deterred, by the apprehension of it, from what is in itself right. For, at that rate, from what may we not be deterred? I am much more solicitous to deserve well of the public, than about the returns I may meet with for doing it.'

I am persuaded that nothing ever appeared, in his lectures, correspondence, or private discourse, inconsistent with these sentiments, which he hath publicly avowed; especially in his sermon on Christian candor and unanimity. He labored to promote a like candid and friendly spirit in his pupils. He exhorted them to treat their brethren of the establishment with respect; never to utter any invectives against the constitution or forms of the Church of England; and if Providence should fix them near humble, peaceable, pious clergymen, to honor and love them, to cultivate a friendship with them, to study to serve them, and promote their reputation and interest. These were the advices of the lecture-room; and I have the pleasure to know, that those of his pupils with whom I am acquainted, have acted on these catholic instructions, and have been remarkable for their candor and moderation, in consequence of the pains he took, by his instructions and example, to instil these virtues into them, and his laying before them the arguments on both sides of contested questions. A rigid spirit, and a stiffness about indifferent things, he very much disliked; especially when attended with uncharitableness. He thought 'there was always reason to suspect those persons and principles, that would alienate our hearts from any of the faithful servants of Christ, because they do not agree with our sentiments about the circumstantials of religion; and that Christians had need to be cautious, lest they abuse their liberty to gratify those irregular passions, which, to whatever high original they may pretend, were indeed to be traced no higher than a carnal principle, and to be numbered among the *works of the flesh*.' It grieved him to see impositions on conscience any where; especially among dissenters, as they were so evidently contrary to their own principles. 'Our interest,' saith he, 'hath received great damage by unscriptural impositions and uncharitable contentions with each other.'

It appears, from what was said above of his behavior to his pupils, that he thought it unjust in itself, and very injurious to the interest of religion, to be rigorous with young ministers and students about their particular sentiments, and to tie them down to profess their assent to formularies, containing points of a very abstruse or a very doubtful nature: he thought it also foolish in the imposers, as being likely to prejudice them against those points, and drive them into the opposite, and perhaps worse extreme.

He thought separations in churches very seldom happened but there were errors and faults on both sides. In some instances of this kind, both parties made their appeal to him; and, on the most impartial survey of the grounds of the difference, he sometimes saw reason to blame, and therefore often displeased both.

There was a congregation in Northampton, which chiefly consisted of those who had separated from his before he settled there; nevertheless, he lived on the most friendly terms with them, as he believed they acted agreeably to the convictions of their own consciences. He rejoiced when they had a worthy minister of moderate principles, treated him in a brotherly manner, and did him all the service in his power: particularly, he procured for him an annual allowance towards his better support, by the favorable representation he made of his temper and character, and by assuring those who were concerned in the allowance that he should take it as no offence to himself. He was desirous to turn the zeal of his brethren into a right channel; to persuade them to suspend at least their debates on smaller matters, that they might with united efforts concur in prosecuting that great design for which the gospel was revealed, the Spirit given, and their office instituted.

While he was thus candid and moderate towards his Protestant brethren, he had a just abhorrence of the tenets of Popery, and especially its persecuting spirit; as he hath shown in his comments on those passages of the New Testament which refer to this great apostasy, and in his much admired sermon on 'The Absurdity and Iniquity of Persecution for Conscience' Sake, in all its Kinds and Degrees.' How he considered and estimated the difference between the churches of England and Rome will be seen in the following passage from one of his sermons against Popery, showing how reasonable and necessary the Reformation was, and how justifiable our constituted separation from the Romish church is. 'My brethren, pardon the freedom of my speech. I should have thought it my duty to have separated from the church of Rome, had she pretended only to

* Free Thoughts, &c. † Expositor, v. 3, Pref. p. 9, 4to. ed.

determine those things which Christ has left indifferent; how much more, when she requires a compliance with those which He hath expressly forbid! When she has the insolence to say, You shall not only confine yourself to a prescribed form of words, but you shall worship in an *unknown tongue:* you shall not only bow at the venerable name of our common Lord, but you shall worship an image: you shall not only kneel at the communion, but kneel in adoration of a piece of bread: you shall not only pronounce, or at least appear to pronounce, those accursed who do not believe what is acknowledged to be incomprehensible, but those who do not believe what is most contrary to our reason and senses; — when these are the terms of our continued communion, *the Lord judge between us and them!* Had nothing but indifferent things been in dispute, we should have done, as we do by our brethren of the Church of England, take our leave of them with decency and respect; we should have loved them as *our brethren*, while we could not have owned them as *our lords.* But when they require us to purchase our peace by violating our consciences and endangering our souls, it is no wonder that we escape as for our lives; retiring, not, as in the former case, from an inconvenient lodging, where we are straitened for want of room, but from a ruinous house, where we are in danger of being crushed to pieces; or, rather, we retire with indignation and horror, as from *a den of thieves*, where we must be either the associates or the sacrifices of their wickedness. And to all their terrors and threatenings we oppose the awful voice of God, — *Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities.*' Re. 18:4,5.

4. *His Benevolence, Affability, Public Spirit, and Liberality.* — Dr. Doddridge was very much of the gentleman, understood the decorum of behavior, and was solicitous to treat others with those forms of civility and complaisance which are usual among well-bred people. The waspishness of some learned and good men, and the acrimony with which they treat others, whom they think their inferiors in knowledge and science, or who differ from them in sentiments, were very disagreeable to him. He had contracted none of that moroseness and distance, which persons of great reading, and those who are engaged in a constant hurry of business, are apt to discover in their converse, especially with their inferiors. There was nothing uncivil or forbidding in his behavior, nothing overbearing or harsh in his language. He was easy of access to the poorest, when they came to him about their afflictions or religious concerns, and would leave his most favorite studies to hear their complaints, to counsel, comfort, and pray with them; he treated them with tenderness, yet lessened not himself by unbecoming familiarity. He thought such a deportment peculiarly incumbent on the ministers of the gospel and the instructors of youth; out of regard to their general character, the influence of their example, and from a concern to lead all with whom they conversed, especially those under their care, to entertain a favorable opinion of their humility and readiness to serve them. In consequence of such an opinion, they will be more free in their conversation with them, especially in communicating their spiritual concerns, than they would be if they saw them difficult of access, or austere in their manner of conversing.

His temper was unsuspicious, mild, and sweet; and *in his tongue was the law of kindness.* This, it must be owned, was sometimes carried to an excess, especially in younger life. His candor led him to think more favorably of some persons than they deserved; particularly those who possessed some shining talents or qualities, especially if they appeared to be active for the advancement of religion. At the same time, the openness of his temper, and a kind of natural complaisance, led him to say civil and obliging things of their characters and views; but, in some instances, he afterwards saw reason to alter his judgment of them, and be on the reserve in his behavior to them. This produced some inconveniences; for a few, who did not know him, suspected his sincerity, and the persons in question thought themselves injured by his declining an intimacy with them, or a recommendation of them, from which they expected some advantage; while those who were most intimately acquainted with his real character, and the motives on which he acted, knew him to be incapable of that dissimulation or inconsistency with which he was charged. I mention this, the rather that it may serve as a caution to the good-natured reader to restrain the excesses of civility and compliment; agreeably to the advice of a noble writer, — 'Be cautious in all declarations of friendship; as the very common forms of civility are too often explained into undesigned engagements.'*

But the benevolence of the doctor's temper was not shown in word and tongue only, but in deed and in truth; and the effects of it were substantial, lovely, and extensive. His zeal to do good to the souls of men, arising in part from this benevolent principle, hath already been mentioned. I am now to add, that his heart was touched with the miseries of the poor, and this led him to *devise liberal things.* No man was more free from a covetous spirit. He never sought great things for himself and his family, nor was he ambitious to leave them rich in this world. He often quoted that saying of his Master, as a true and precious monument of apostolic tradition: *It is more blessed to give than to receive.* He inquired after and relieved distressed objects; pleaded the cause of the poor and needy in his sermons and private discourses, and used all his interest with his friends to induce them *to do good and to communicate.* But he never laid any burden of this kind on others, (if, perhaps, they might think it so,) without bearing more of it himself than some may think, in justice to his family, he ought to have done. He exhorted others, agreeably to the directions of the New Testament, to appropriate some certain part and proportion of their estate and revenues to charitable uses, with a provisional increase, as God should prosper them in any extraordinary instances. By this means, they would always have a fund at hand, and probably communicate, when they looked upon what was so deposited as not in any sense their own, but as already given away to such uses, though not yet affixed to particular objects. He exhorted Christians to make a trial for one year, on such terms as they thought in their consciences would be most pleasing to God; and, by their observation on that, to fix their proportion for the next. He exhorted them to spare, to retrench superfluities, and deny themselves some of the elegancies of life; not that they might have more to hoard up, but have more to give.† And on these maxims he acted himself.

In one of his annual reflections on the providences of God to him, his views, resolutions, &c., he writes: 'I have this day, in secret devotion, made a vow that I would consecrate a tenth part of my estate and income to charitable uses, and an eighth part of all that shall this year come in from my books to occasional contributions; unless any circumstances arise which lead me to believe that it will be injurious to others to do it.' At the beginning of the following year, he thus writes: — 'Having fully discharged the charitable account last year, I renew the like resolution for this; and desire to observe how God prospers me, that I may do in proportion to it.' His accounts show how punctually he fulfilled this engagement, and that he often exceeded it; so that, considering his family, and the precariousness of most of his income, his liberality will appear very remarkable. He often lamented that, in his youth, he had not been sufficiently frugal, so as to leave room for contributing more to relieve the necessities of others; though, while he was at school and the academy, as he hath sometimes informed his pupils, he never contracted any debts, nor spent money in unnecessary articles. This he reckoned a piece of justice to his benefactors, and a preparatory discipline for appearing reputably, and maintaining good economy, when he entered upon public life; and, though his income was small, he had always a little cash in hand at the close of every year. Yet he afterwards thought he might have been more frugal, and thereby have had more to have done good with.

Besides the proportion he devoted to charitable uses, he was a *lover of hospitality*, entertained his brethren and friends with great respect and kindness, and supplied many necessitous persons and families. After a considerable legacy to the poor in his will, he adds, 'I am persuaded my dear family will not be, on the whole, the poorer for this little kindness to those whom I hope they will consider as the friends of Christ, and will delight, as they can, in doing them good. I have thought it my duty to lay up but very little for my own children, while I have seen so many of the children of God — and some of them most excellent persons — in necessity.' He had great compassion for the industrious poor, visited their families, inquired into their circumstances, and particularly whether they had Bibles and practical books; and he bestowed on them, or endeavored to procure for them, those which he judged most necessary and useful. He gave away a great number of his

* Lord Orrery's Life of Swift, p. 224.
† Rise and Progress, chap. 23, sect. 10.

smaller pieces, among the poor of the town and neighborhood where he lived, without distinction of parties.

He drew up and printed, at his own expense, 'A Friendly Letter to the Private Soldiers of a Regiment of Foot,' one of those engaged in the important and glorious battle of Culloden, concerning the detestable vices of swearing and cursing, to which they were addicted. It is now printed with his other small pieces; and it is much to be wished that officers, and other gentlemen of fortune, would distribute it among soldiers, with the same benevolent design.

Many wealthy persons, from a conviction of his integrity and prudence, and a desire to gratify his benevolent temper, put considerable sums into his hands for charitable purposes; and he kept a most faithful and circumstantial account how that money was distributed. He was very active in setting on foot the county hospital at Northampton: he not only contributed generously to it himself, but spent much time (more valuable to him than money) in ripening that excellent design. He preached and printed a sermon in favor of it, in which he pleads its cause with forcible and insinuating arguments. He often reflected, with great satisfaction, on the pains he had taken to establish this charity, and the good effects he had seen of it, in relieving so many, who are the worthiest objects of charity, and promoting a social and catholic spirit among persons of different parties and persuasions, by their union in carrying on a benevolent design. It gave him particular pleasure to reflect, that the souls of the patients might be instructed, awakened, and improved, by the religious advantages with which they were favored in the hospital, while the cure of their bodily disorders was proceeding.

As a further instance of his benevolence and public spirit, I might mention the part he acted at the rebellion in 1745; exerting himself with great zeal and at considerable expense in the cause of his king and country. I may add, that he took pains to cherish in his pupils a hearty loyalty and affection to his late majesty, and embraced the many opportunities his lectures of civil and ecclesiastical history gave him, for that purpose. Those who knew him best are fully convinced, that what he said on this subject, in his sermons on some public occasions, which were published, and the dedication of his Family Expositor to the Princess of Wales, was the genuine sentiment of his heart; and there was nothing inconsistent with it in any of his lectures or private discourses.

I have already taken notice of his establishing a charity-school at Northampton; to which I have now only to add, that he was a constant contributor to it, besides the pains he took to superintend and assist the education of the scholars. He educated several young men of good genius and dispositions for the ministry, in a great measure at his own expense; and had the satisfaction to see them entering on the work with proper furniture and great acceptance; and to receive from them such grateful returns as was in their power.

But his generous heart was most open to encourage any schemes for propagating religion, and spreading the gospel among those who were strangers to it.* Here he led the way, and exerted all the force of persuasion to engage others to concur in them. Thus, writing to a friend, concerning his plan for propagating the gospel, he saith, 'It is much better and more delightful to do a little for our Redeemer, than to do nothing. Who, that considers what a precious jewel he possesseth in that best of friends, would not wish that all the world shared with him in it? What is our time, or what our money worth, but that some considerable part of both may be employed for Him? O, when shall *his knowledge cover the earth, as the waters cover the sea*, and carrying along with it richer treasures and blessings than the sea ever bore! May it in the mean time rule in our hearts; and may we have the pleasure of wishing, praying, and laboring for the spread of his kingdom, though we cannot advance it as we would!'

An event of a public, uncommon nature, in which he was particularly concerned, deserves to be related here, as an evidence of his great benevolence, and for the sake of the useful reflections he makes on it. 'April 5, 1741. At our assize last month, one Bryan Connell, an Irish Papist, was convicted of the murder of Richard Brymley of Weedon, about two years ago. The evidence against him at his trial seemed full and strong; but it chiefly depended on the credit of an infamous woman, who owned she had lived with him in adultery some years. There were some remarkable circumstances in the course of the trial, in which I thought the providence of God wonderfully appeared. The prisoner told a long story of himself; but it was so ill supported, that I imagine no one person in court believed it. I visited him after his conviction, with a compassionate view to his eternal concerns; but instead of being able, by any remonstrances, to persuade him to confess the fact, I found him fixed in a most resolute denial of it. He continued to deny it the next day with such solemn, calm, but earnest appeals to heaven, and fervent cries that God would inspire some with the belief of his innocence, that I was much impressed. As he desired to leave with me, at the time of his execution, a paper, in which he would give an account of the places where, and the persons with whom he was, when the murder was committed, I was so struck with the affair, that I obtained time of the under-sheriff to make inquiry into the truth of what he had told me. Having sent a wise and faithful friend to Whitchurch and Chester, to examine the evidence he appealed to, I found every circumstance which the convict had asserted, proved; and the concurrent testimony of five credible persons attested that he was in Cheshire when the murder was committed. These testimonies I laid before the judge by whom he was condemned, for the deliverance of what in my conscience I believed, and do still believe, to be innocent blood. But the judge did not think himself warranted to reprieve him, as the evidence given against him by the wicked woman was materially confirmed by two other witnesses; and because he thought the most dangerous consequences might attend such an examination of the affair as I proposed. The convict was accordingly executed. I had labored with unwearied pains and zeal, both for the deliverance of his life and the salvation of his soul. What made the case more affecting to me was, that nothing could be more tender than his expressions of gratitude, and nothing more cheerful than his hope of deliverance had been. Among other things, I remember he said, "Every drop of my blood thanks you, for you have had compassion on every drop of it." He wished he might, before he died, have leave to kneel at the threshold of my door, to pray for me and mine; which indeed he did on his knees in the most earnest manner, as he was taken out to be executed. "You," saith he, "are my redeemer in one sense; (a poor, impotent redeemer!) and you have a right to me. If I live, I am your property, and I will be a faithful subject." The manner in which he spoke of what he promised himself from my friendship, if he had been spared, was exceedingly natural and touching.

'Upon the whole, I never passed through a more striking scene. I desire it may teach me the following lessons: — 1. To adore the awful justice of God in causing this unhappy creature thus infamously to fall by her with whom he had so scandalously sinned, to the ruin of a very loving and virtuous wife. Thus God made his own law effectual, that the adulterer should die. 2. To acknowledge the depths of the divine counsels; which, in this affair, when I think on all the circumstances of it, are to me impenetrable. 3. To continue resolute in well-doing, though I should be, as in this instance I have been, reproached and reviled for it. Some have said, that I am an Irish Papist; others have used very contemptuous language, and thrown out base censures for my interposing in this affair; though I am in my conscience persuaded, that to have neglected that interposition, in the view I then had of things, would have been the most criminal part in my whole life. 4. May I not learn from it gratitude to Him who hath redeemed and delivered me? In which, alas! how far short do I fall of this poor creature! How eagerly did he receive the news of a reprieve for a few days! How tenderly did he express his gratitude; that he should be mine; that I might do what I pleased with him; that I had bought him; spoke of the delight with which he should see and serve me; that he would come once a year, from one end of the kingdom to the other, to see and thank me, and should be glad never to go out of my sight! O, why do not our hearts overflow with such sentiments on an occasion infinitely greater! We were all dead men. Execution would soon have been done upon us: but

* The following note, extracted from Prof. N. W. Fiske's Memoir of Doddridge, prefixed to the edition of his work published at Amherst, 1833, will show that he had thus early caught the missionary spirit:

'The document is said still to exist, containing the names of Doddridge and 150 members of his society, appended to several articles of agreement. One of them is, that they will meet in their place of public worship, at least four times a year, to pray for the advancement of the gospel in the world, especially among the heathen; and another, that, at these times, every one should *contribute something* for "sending missionaries abroad, printing Bibles or other useful books in foreign languages, establishing schools and the like." Doddridge, in urging such a plan upon the dissenting ministers around him, remarks, "It is a feeble essay, and the effects of it in our congregation can be but very small; but if it were generally to be followed, who can tell what a harvest such a little grain might at length produce? May God multiply it a thousand fold!"'

Christ has redeemed us to God with his blood. We are not merely reprieved, but pardoned; not merely pardoned, but adopted; made heirs of eternal glory, and near the borders of it. In consequence of all this, we *are not our own*, but *bought with a price.* May we *glorify God in our bodies and spirits, which are his!*'

There was no instance in which the benevolence of his temper appeared in a more striking light than in the tenderness and affection with which he sympathized with others, and especially his friends, under their distresses. His heart felt for them: he entered into their sorrows, bore their burdens, and was ever ready to assist and relieve them to the utmost of his power; and, where the case admitted of no other relief, to support and comfort them. [A letter illustrative of his character in this respect is omitted, being too extended to be here retained. Ed.]

5. *His Humility, and Dependence on Divine Assistance.* — Dr. Doddridge, with all his furniture, esteem, and success, was truly humble. He thought, to use his own words, 'the love of popular applause a meanness, which a philosophy, far inferior to that of our Divine Master, might teach men to conquer. But to be esteemed by eminently great and good men, to whom we are intimately known, is not only one of the most solid attestations of some real worth, but, next to the approbation of God and our own consciences, one of its most valuable rewards.'* This happiness he enjoyed. He was solicitous to secure the esteem of others, out of regard to his usefulness in the world; and this he sought, not by destroying or disparaging the reputation of others, nor by any sinful or mean compliances, but by a friendly, condescending behavior to all, and faithful endeavors to serve them. He disliked the temper of those who indulged their own humor, and pursued their own schemes, without caring what the world said or thought of them. He reckoned this an affront to mankind; and such an evidence of pride, as not only defeated the ends they intended to answer, but exposed them to general contempt. A sensible writer hath so well expressed what I know were his sentiments on this head, and which he often inculcated upon his pupils, that I shall insert his words: — 'Reputation is in fact the great instrument by which a man is capable of receiving any good from the world, or doing any good in it. His most generous, tenderest designs will be censured, his best actions suspected, his most friendly advices and gentlest reproofs misconstrued and slighted, unless his person be esteemed and his character reverenced. So valuable a property, then, as a good name, may well deserve to be guarded with care. Nay, we may surely be allowed to seek for eminent degrees of regard from those about us, in order to be of more eminent advantage to them. This consideration pleads with peculiar force for a degree of tenderness and even jealousy of reputation in those who are the *salt of the earth.* Much regard must be paid by them to the sentiments, some even to the prejudices, of those that they have to do with.'† These maxims Dr. Doddridge endeavored to keep in his view; and there were few persons in his station who enjoyed so great a share of the public esteem, and whose writings were in so much reputation; and therefore few in whom some degree of self-complacence might have been more easily excused.

The desire of extending his usefulness falling in with the natural courteousness of his temper, might perhaps incline him to set too high a value on the good opinion of the world in general, and render him too solicitous to obtain it. How far this was the case, it is impossible for any one to say, unless he could have looked into his breast, and seen the secret springs of his actions. I am fully persuaded that the grand and governing principles on which he acted were those of the noblest kind; and that no desire of popularity or applause could influence him in any case in which he thought the interest of truth or religion concerned. These he always held sacred; and, compared with these, he considered even reputation and esteem as of no account. This I may venture to assert, from a long and intimate acquaintance with him; and from a view of his private papers, in which he lays open, with the greatest impartiality, all that passed in his own mind, on a variety of occasions. In them, the secret springs of his actions do, in effect, appear; and from them it is evident that the esteem of the world, instead of elating his mind, produced deeper humiliation before God and higher admiration of divine favor and grace manifested to him.

He had a deep sense of the weight of his undertakings, and the necessity of divine assistance to strengthen him for his labors, and make them successful. 'I hope,' saith he, 'I can truly say, my God is exciting in my heart some growing zeal for his service, both as a minister and a tutor. But really a sense of the vast weight of these offices, when united, is sometimes more than I know how to bear. It is of such infinite importance that young ministers come out in the spirit of the gospel, which is humility, simplicity, love, zeal, devotion, and diligence, in a degree far beyond what is commonly seen; and it is so difficult to bring them to it, and keep them in it, through the pride and folly of the human heart, that sometimes I am almost ready to sink under the discouraging scene. I hope God will keep me under a constant sense of my own imperfections; and, if he calls me out to any particular services, show his strength in my weakness, and his grace in my unworthiness. I know that, with regard to academical and ministerial labors, all depends on the increase which God is pleased to give. He has taught me this by briers and thorns, though I thought I was sensible of it before. He has showed me, by some painful instances, how precarious the most promising hopes are; that I may trust, not in myself, nor in man, but in his grace in Christ Jesus, on which I desire to live more and more myself, and to which I would daily recommend my pupils, my children, and all my friends.'

I am sensible that some may be apt to think that some very humbling expressions, when used by a person in his letters to his friends, savor too much of an affectation of humility, which, it must be owned, is widely different from the thing itself. But when it is considered that the same language is used by him in those papers which he intended only for his own perusal, and which relate to what passed between God and his own soul, the candid reader will see no reason to doubt but they both alike expressed his real sentiments.

While he had a deep sense of his own defects, he was disposed to do full justice to the abilities and good qualities of others. When he heard of the piety and zeal of other ministers and tutors, it gave him pleasure: he heartily rejoiced in their success, and gave God thanks for it. I find notice taken of some such instances in his Devotional Exercises.

I may mention, as an evidence of his humility, his behavior to his pupils, particularly his readiness to hear any objections they had to make to his sentiments, as expressed in his lectures; and his freedom from a dogmatical, imperious, overbearing spirit, for which he was remarkable, and which seems to me a very essential part of humility, especially in a learned man and a teacher; as the contrary is the very essence of pride. In this light also must be considered his relating to his pupils his own juvenile indiscretions, both in his compositions and conduct, as a caution to them. Yea, so great was his humility, that he desired his friends, the elders of his church, and even his pupils, freely to inform him what they thought amiss in his conduct; and he thankfully accepted their admonitions; being sensible that, amidst the variety of his cares, some important business might be neglected, or have too little of his time; some errors might escape his notice, and some irregularities of temper be indulged, which he would be glad to rectify. Patience of reproof is certainly a branch of humility, and a very important one; and this he discovered. When he had once received an admonition from a faithful friend, he thus writes to him: 'I do such justice to your experienced friendship, that you need not to give yourself the trouble of gilding a reproof or caution, but may advance it in the plainest terms, and with the utmost freedom. For indeed I know I have many faults, and I think it one of the greatest felicities of life to be put into a way of correcting any of them; and when a friend attempts this, I place it to the account of the greatest obligations: even though, on the strictest examination, I should apprehend that some mistaken view of things had been the immediate occasion of such a generous and self-denying office of friendship.' As a stronger evidence that he was possessed of this amiable temper, I would add, that, in one of his diaries, there is an account of an admonition he had received from a friend, concerning an improper gesture in his public prayers, which seemed to denote a want of a due reverence for God; upon which he writes: 'I would engrave this admonition on my heart. May it not be owing to the want of that habitual reverence for God which I ought to feel in my own mind? I desire to be very thankful for so seasonable a reproof: resolving, by divine assistance, to lay it seriously to heart, and examine myself for the future, in some special regard to it.' Such was the strong sense this excellent man expressed of his own weakness, imperfections, and defects; at the same that some, who knew him most intimately, were ready to admire the zeal,

* Rise and Progress, Dedication.
† Fothergill's Sermons, No. X.

activity, and success, with which he exerted himself in his Master's work. In him was eminently fulfilled that saying of our Lord — *He that humbleth himself shall be exalted.*

6. *His Patience, Serenity, and Cheerfulness, under Afflictions; and upon what Principles these Graces were exercised and supported.* — In all ages God hath been pleased to visit those with afflictions who have been dearest to Him, and most active in serving Him. By purging and pruning the branches which bring forth fruit, He hath enabled them *to bring forth more fruit.* This was the case with Dr. Doddridge; and we are now to see how his heart was affected with his afflictions, how he was supported under them, and improved by them.

His health was not often interrupted so as to render him incapable of business; and he frequently recorded and devoutly acknowledged the goodness of God in this respect. But he was visited with some threatening fevers, which might have been prevented, or sooner removed, had he taken due precautions in time. He once lay long under a violent fever, which gave his family and friends many painful fears. But he bore the affliction with great patience; and, as soon as he was able to write, gave an intimate friend an account of his recovery; to which he added, 'It is impossible to express the support and comfort which God gave me on my sick bed. His promises were my continual feast. They seemed, as it were, to be all united in one stream of glory, and poured into my breast. When I thought of dying, it sometimes made my very heart to leap within me to think that I was going home to my Father and my Savior, *to an innumerable company of angels, and the spirits of just men made perfect.* Animal nature was more than once in great commotion; my imagination, just at the height of the fever, hurried in the strangest manner I ever knew. Yet, even then, Satan was not permitted to suggest one single fear with regard to my eternal state. I can never be sufficiently thankful for this. Assist me in praising God on this account. O, may I *come out of the furnace like gold!*' Speaking of another illness, some months after, he saith, 'I did not experience so much of the presence of God in this illness as I did in the former; but I bless God, I have not been left either to dejection or impatience.' Concerning another he saith, 'I have been confined of late by a threatening disorder; but, I thank God, through the prayers of my friends and a blessing on the use of means, I am now well. Assist me in acknowledging the divine goodness. He hath filled my soul with joy by *the light of his countenance*, and given me, I hope, more and more to rise above every thing selfish and temporal, that my soul may fix on what is divine and immortal. The great grief of my heart is, that I can do no more for Him. O that my zeal may increase; that I may know how, on every occasion, to think, and speak, and act, for God in Christ; and may spend all the remainder of my days and hours on earth in what may have the most direct tendency to people heaven. I am so crowded with cares, that they almost bear me down; yet, if they may be but cares for God, they are welcome.'

He had much affliction in the sicknesses and other distresses of his friends and near relations with whom he affectionately sympathized, and for whom he earnestly prayed.

He thus expresseth himself to a friend, concerning the dangerous illness of his wife, and the anxiety he had on her account: 'I bless God, my *mind is kept in perfect peace*, and sweet harmony of resignation to so wise and gracious a will. And, indeed, the less will we have of our own for any thing but to please Him, the more comfort we shall find in whatever circumstances He is pleased to allot us.' Upon another afflictive occasion he thus expresseth himself: 'I am ready to resign my agreeable circumstances, and to come, if such were the will of my Lord, to bread and water, and to a dungeon, if his name may but be glorified by it, provided He will but look through the gloom, and cheer me with the light of his countenance. Yea, I am willing to submit, in the midst of inward as well as outward darkness, if his name may but be glorified. And when I feel this, as, I bless God, at some times I do, then a living fountain of consolation springs up in my soul, and the waters of life do, as it were, overflow me.' — His heart was so affectionate and tender, that the death of some of his brethren in the ministry, his friends in private life, and his pupils, wounded him deeply.

In his reflections on one of his birth-days he thus writes: — 'Most awful things God hath showed me since the last birth-day; such as all the years of my life can hardly equal; the death of four such valuable friends, that I question whether the whole sum of my remaining comforts could, all things considered, furnish out such another field of slaughter. My hands are indeed weak this day, and have long been so. How soon He may add me to the number of my fathers and brethren, He only knows. I thankfully own, that I am not solicitous about it. I hereby leave it under my hand before Him, that I am his property; that I have no greater ambition than to be disposed of by Him; to be silent until He commands me to speak; to watch his eye and hand for every intimation of his will, and to do it and bear it as far as my little strength will carry me; waiting on Him for further strength in proportion to renewed difficulties and all my interests and concerns I do most cordially lodge in his hands, and leave myself and them to his wise and gracious disposal.' In one of his reflections on the frame of his spirit in the services of a sacrament day, he writes: 'This day my heart hath been almost torn in pieces with sorrow; yet, blessed be God, not a hopeless, not a repining sorrow; but so softened, and so sweetened, that, with all its distress, I number it among the best days of my life; if that be good which teacheth us faith and love, and which cherisheth the sentiments of piety and benevolence. I desire very thankfully to acknowledge that days of the sharpest trial have often been days of singular comfort. The repeated views I have had of a dear dying friend, who is expressing so much of the divine presence and love, have comforted rather than dejected me. Blessed be God, who hath sealed us both with his grace, as those that are to be companions in eternal glory! a thought which now hath a relish that nothing can exceed, nothing can equal.'

In a letter to one of his pupils, concerning the joy and triumph with which one of his friends had died, he saith: 'O, what a gospel is this! *I protest, by our rejoicing in Christ Jesus*, that I see and feel more of its excellency; that I esteem it the greatest madness in the world to oppose it; and, next to that, to neglect it. Who would not rejoice in that gospel, which is such a cordial to the soul, when every thing loseth its relish?' At another time he thus writes: 'Such things have lately befallen me in the death of some friends, and the removal of others to a distance, that had I not been peculiarly supported, I know not how I should have borne them; but, through the undeserved goodness of a gracious God, I have found very great consolation. The divine presence hath made my work my joy amidst all its fatigues; and hath caused my soul to overflow with such unutterable delight, that I have hardly known how to quit it.'

But there was no affliction which lay with greater weight on his mind than the death of his eldest daughter, who lived long enough to give him very agreeable hopes as to her pious disposition.* In the sermon he published on that occasion, the world hath seen how his heart was affected, and what considerations supported him under that affliction; and many mourning parents have been comforted and instructed by the arguments and consolations he hath suggested in it.† I wish such may reap a like advantage, from viewing some of the workings of his heart in secret which he recorded at once for his humiliation and thankfulness, and then my design will be answered; though others, who are strangers to the tender feelings of nature on such an occasion, may be unimpressed with his reflections. 'I have been preaching from those words, *Is it well with the child? And she answered, It is well.* But surely there never was any dispensation of Providence in which I found it so difficult to say it. Indeed some hard thoughts of God were ready to arise; and the apprehension of his displeasure against me brought my mind into a painful situation. But it pleased God to quiet it, and lead me to a silent, cordial submission to his will. I see that I doted too much upon her; my heart was opened to her with a fond, flattering delight. And now, O my soul, one of thy earthly delights is gone. Seek thy greatest delight in heaven, where I trust my child is; where I am sure my Savior is; and where I trust, through grace, notwithstanding some irregularities of heart on this occasion, I shall shortly be. This circumstance I must record, that I recollected this day, at the Lord's table, that I had some time ago taken the cup at that ordinance with these words, 'Lord, I take this cup as a public solemn token, that, having received so inestimable a blessing as this, I will refuse no other cup which thou shalt

* A very amiable and hopeful child, of nearly five years of age. — K.

† The sermon which he preached on this event, and which was published in 1736-7, is entitled 'Submission to the Divine Providence on the Death of Children recommended and enforced.' It is an admirable discourse, which displays, in a very strong and striking light, the united piety and tenderness of the author's mind. Few superior instances of pathetic eloquence are to be met with in the English language. — K.

put into my hands.' I mentioned this again to-day, and publicly charged the thought on myself and Christian friends who were present. God hath taken me at my word, but I do not retract it. I repeat it again, with regard to every future cup. Much sweetness is mingled with this bitter potion, chiefly in the views and hopes of the eternal world. May not this be the beauty of this providence, that, instead of her living many years on earth, God may have taken her away, that I may be better fitted for and reconciled to my own dissolution, perhaps nearly approaching? Lord, *thy will be done!* May my life be used for thy service while it is continued, and then put thou a period to it whenever thou pleasest.'

The next evening after the funeral, he adds: 'I have now been laying the delight of my eyes in the dust, and it is forever hid from them. We had a suitable sermon from these words, *Dost thou well to be angry for the gourd?* God knows that I am not angry; but sorrowful he surely allows me to be. Blessed Lord, I trust thou hast received my child, and pardoned the infirmities of her short, childish, afflicted life. I love those who were kind to her, and those that weep with me for her: shall I not much more love thee, who art at this moment taking care of her, and opening her infant faculties for the business and blessedness of heaven? Lord, I would consider myself as a dying creature. My first-born is laid in the dust; I shall shortly follow her, and we shall lie down together. But, O, how much pleasure doth it give me to hope that my soul will rest with her and rejoice in her forever! But let me not centre my thoughts here: it is a rest with, and in God, that is my ultimate hope. Lord, may thy grace secure it to me; and in the mean time give me a holy acquiescence of soul in thee; and, now my gourd is withered, shelter me under the *shadow of thy wings*.'

Thus did this good man observe the hand of God in all the afflictive events in which he was concerned; and so careful was he to improve every such occurrence, in order to strengthen his submission to the divine will, to weaken his attachment to the world, and to increase his value for the supports and consolations of religion. And how happy an effect this had to render his trials easy, and to make them subservient to his spiritual improvement, will be easily imagined by every pious reader.

7. *His Temper and Behavior under unjust and unkind Treatment.* — The state of the world must be much altered for the better, and the malice of the accuser of the brethren, and his influence on mankind, much lessened in modern times, if a person who discovered so much piety and zeal for the happiness of men as Dr. Doddridge did, should pass through life without persecution; at least by those milder methods which alone the lenity of our laws allows, but which the law of Christ absolutely condemns. He knew the history of man and the state of the world too well to expect the esteem and good word of all, even for the most upright and friendly intentions and attempts. He thought that the observation of Paul, that *all who will live godly in Christ Jesus shall suffer persecution*, was not to be confined to the primitive age, but was verified in the best of men in every age. He expected his share of this kind of trouble, as many of his fathers and brethren had theirs; and he prepared himself to receive and improve it with a Christian temper. Some account of his sufferings of this kind, his reflections on them, and behavior under them, may properly be given, as they illustrate his character, show his *companions in the tribulation of Christ*, that their case is not singular, and may suggest to them the proper behavior under it.

No sooner was he settled at Northampton, with the pleasing prospect of great usefulness, by his relation to so large a congregation, and the increase of his academy, than he met with injurious treatment from his neighbors. Not to mention some insults he and his family suffered from the vulgar, through the influence of a party spirit, a more formidable attack was made on him from another quarter, whence he expected more candor and moderation. A prosecution was commenced against him, in the ecclesiastical court, by some dignitaries of the Church of England, for teaching an academy. Persons of the best sense among different parties were surprised at this step; and several gentlemen of the established church, of considerable rank, and in public characters, warmly declared their disapprobation of it. Nay, the very person, in whose name the prosecution was carried on, came to the doctor to acknowledge his abhorrence of it; and to know, before it commenced, whether he could, with safety to himself, being then churchwarden, refuse to sign the presentment, or in any other way make the matter easy to him. But the clergy seemed determined to carry on the prosecution with vigor; notwithstanding many acknowledgments they made of his learning and moderation, and many compliments they personally paid him on that account. This gave him a painful alarm, lest his usefulness as a tutor should have been entirely prevented, or greatly lessened; or he should have been obliged to remove from his congregation to some other part of the kingdom, where he might have been out of the reach of his prosecutors. But his loyal, peaceable, and moderate principles and character, being fairly represented to his late majesty, by some persons of rank and influence who had access to him, and were acquainted with the doctor, a stop was, by his express order, put to the prosecution; agreeably to the noble and generous maxim he had laid down, that, 'During his reign there should be no persecution for conscience' sake.'

He met with injurious treatment from some who denied the truth of Christianity; which he could no other way account for, than from the zeal he had shown in its defence; while others, on the contrary, were offended at the respect with which he had treated some persons who were thought to make light of the gospel, or deny some of its distinguishing tenets, because he saw in them some amiable qualities, esteemed them valuable members of society, or had commended their writings, as containing many things excellent, and calculated for usefulness. But strange as it may seem, the worst treatment he received, and which continued longest, was from some of his brethren in the ministry; which I believe arose partly from hence, that he set them a pattern of diligence and activity, which they were not disposed to imitate;* but principally from this circumstance, that he was not of their party, or would not run all their lengths in opposing and judging others. Many controversies concerning some Christian doctrines had been warmly agitated; and there had been several divisions in dissenting congregations, arising from different sentiments about them. It is no wonder that each party should be solicitous to number a person of so much learning, piety, and reputation, among their adherents. But he chose not to be distinguished by any party name, and to keep as clear as possible from any invidious distinction; and he imagined himself fully justified in this conduct by the behavior of our blessed Lord and his apostles, by the prudential and pacific maxims of the New Testament.

His sentiments on this head, as he hath published them to the world, deserve, in this connection, a peculiar regard. 'When a fierce and haughty sense of liberty is the reigning, darling character of ministers, and a determination to submit in nothing, to oblige in nothing; as the first elements of the Christian temper seem as yet to be unknown, there is great reason to believe that the doctrines and precepts of the gospel will not, cannot, be successfully taught.'† Again: 'Let none of us be disposed to dispute, merely for the sake of disputing; nor unnecessarily oppose the judgment and taste of our brethren, whether out of an affectation of singularity or of contention; but let us rather labor, so far as with a safe conscience we can, *to keep the unity of the Spirit in the bond of peace*. Let us avoid, as much as possible, a party spirit, and not be fond of listing ourselves under the name of this or that man, how wise, how good, how great soever. Neither Luther, nor Calvin, nor even Peter nor Paul, were crucified for us, nor were we baptized into any of their names. Happy is he, who, being himself an example of yielding, so far as he conscientiously can, and of not taking on him to censure others, where he cannot yield to them, shall do his part towards cementing in the bonds of holy love all the children of God and the members of Christ. How unsuccessful soever his efforts may be, amidst that angry and contentious, that ignorant and bigoted crowd, who miscall themselves Christians, or by whatever reproachful and suspicious names his moderation may be stigmatized, his Divine Master will neither fail to consider it in its true light, nor to honor it with proportionable tokens of his acceptance and favor. Love is the first and greatest of his commandments; and, after all the clamor which hath been made about notions and forms, he who practiseth and teacheth love best *shall be greatest in the kingdom of heaven*.'‡ It may at first seem strange that a

* 'It hath been observed, that it is somewhat natural for clergymen to be more easily irritable at such of their brethren as rise above them in apparent concern for religion and zeal for promoting it, than at those who fall below them. The first are a reproach to their own conduct and character; the other are a foil to it. So that every one, who espouses any bold or vigorous measure, may lay his account with a coldness, even from such of his brethren as are in the next immediate degree below him.' Dr. Witherspoon's Essays, v. ii. p. 254.

† Family Expositor, Ac. 16:3. Improvement.

‡ Family Expositor, 1 Co. 1:10. Improvement.

person who professed, and, I am well persuaded, always acted agreeably to these sentiments, should be reproached; and the rather as he was an avowed enemy to all pious frauds, as they have been called, and thought (to use his own words) 'that they ought to be hissed out of the world with just abhorrence.'

Those who knew him saw that he was neither fond of money nor power. He was not influenced by a worldly spirit; having refused much more considerable offers in the Establishment than ever could be made him among the dissenters. He was not rash, hasty, and overbearing, which leads many persons into an inconsistent and dishonorable conduct; and then into double-dealing, to vindicate or palliate it. On the contrary, he acknowledged that he had sometimes been restrained from exerting himself as he might have done to serve the cause of religion, by an excess of caution, and a fearfulness of offending and incurring censure. He always treated others, even those from whom he differed, with civility, candor, and tenderness; as appears from his writings, and equally from his private converse. It was therefore natural for him to expect that he should escape unjust censures and opprobrious reflections from his brethren. But, to a person who knows the world, hath read any thing of the history of the church, or observed the nature and effects of most religious controversies, it will not appear strange that the most amiable virtue of moderation should be reckoned a great fault, and a care not to run the lengths of any party should expose a man to the resentment and censure both of that party and its opposite. 'He found by dear experience (as Mr. Pope expresseth it) that he lived in an age in which it was criminal to be moderate.' Some charged him with being too loose in his sentiments; others with being too strict. 'The high Calvinists (to use his own words) on this side, and some of the friends of liberty and catholicism, as by a strange catachresis they call themselves, on the other,' censured him.

He was represented by the bigots on both sides as a trimmer and a double-dealer. So have many, of the greatest eminence for wisdom, holiness, and zeal, been represented; and he used to take comfort in this, that he was no worse treated than those four excellent divines, whose writings, above all others, he admired, — the Archbishops Leighton and Tillotson, Mr. Baxter, and Dr. Watts. 'I confess,' saith the last of these, 'when a party spirit runs high among the different sects of religion, or the different divisions of mankind, this most amiable virtue of moderation is called by the scandalous names of indifference, lukewarmness, or trimming; and it sustains a world of reproaches from both the quarrelling parties. Moderation, though it is the blessed principle which awakens and assists men to become *peacemakers*, yet, at the same time, when it enters into the battle, to divide the contenders, it receives an unkind stroke from either side.' Dr. Doddridge endeavored to act up to that character which his affectionate friend and fellow-sufferer had described in the same discourse. 'When any sect of Christians seems to be carried away with the furious torrent of some prevailing notions or some unnecessary practices, some special superstition or a contentious spirit, the moderate man tries to show how much of truth and goodness may be found among each party, where all agree to hold Christ Jesus the head; though he dares not renounce a grain of truth or necessary duty for the sake of peace, and he would *contend earnestly*, where Providence calls him, for the essential articles of *faith*, which were *once delivered to the saints*,' &c. He saw and lamented the sad deviation of many ministers from, what he thought, important truths of the gospel; insisting on them much less than they should have done; or in such a manner as if they were making concessions to an adversary, rather than opening their hearts to their hearers on a favorite subject. He saw persons refining on a plain gospel, until it was almost evaporated and lost; and therefore he was the most strenuous in the support of its vital truths. 'I hope,' saith he in a sermon before an assembly of ministers, 'we shall never practise so dangerous a complaisance to the unbelievers of the present age, as to waive the gospel, that we may accommodate ourselves to their taste; which if we do, we may indeed preserve the name of virtue, but I fear we shall destroy the thing itself; lose it in our congregations, and probably in our hearts too; for I confess it seems to me much more probable that the doctrines of natural religion alone should be blessed, as the means of reforming heathens, who never heard of Christianity, than that they should have much effect on those, who, under the profession of it, slight its most glorious peculiarities; as if the religion of Jesus were a mere encumbrance, which, while we own it to be true, we might nevertheless forget, without great danger or much inconvenience.'

In a letter to one of his younger brethren, he thus expresseth himself on this subject: 'Indeed, the gospel is a great thing, or it is nothing. I am more and more convinced of the importance of keeping to the good old evangelical and experimental way of preaching; and look upon most of the new-fashioned divinity, of which some persons, in different extremes, are so fond, as a kind of quackery, which hodes ill to the health of the soul, and of the church in general. You know how cautious I am of troubling the church of Christ with disputes; but my faith in the doctrines I preach is more and more confirmed by studying the Scriptures, by experience and observation. What I have wrote concerning them proceeds not from any sourness of temper, or any want of charity for, or love to, persons of a different opinion; though some of them have, as you well know, laid me under strong temptations to it, by exercising as little charity towards me as if there had been no bond of Christianity or even humanity to unite us.' For such a regard to the peculiar doctrines of the gospel in his preaching and writings he was much censured; and 'neither his moderation, and other personal virtues, nor his zeal for the service of the common cause of Christians, Protestant or Dissenters, could shelter him from the affected contempt and severe reproaches of some angry people, who, amidst all their professions of the most unbounded charity, thought his an excepted case, or chose rather to be injurious to him than consistent with themselves.'* Many instances in which he was treated in this manner might be mentioned; but, as I know he forgave them, I hope his friends, who were acquainted with them, have done the same.

One of his friends had informed him that he had been charged with insincerity; especially in using some particular phrases, in his writings, in a sense different from that in which he himself understood them, in order to please a party. To this he answereth: 'My conscience doth not tell me that I am at all to blame on the head you mention. I write for the public (as I would also do in every private correspondence) as in the presence of God, and in the views of his judgment. I would not purchase that phantom, popularity, which is often owing to the very worst part of a man's character or performances, by any compliances beneath the dignity of a Christian minister; an office of which I think so highly, as to be deeply sensible how unworthy I am to bear it. On the other hand, I do indeed desire to give as little offence as I honestly can; and I have high authorities for it: and though I am, and always declare that I am, in my judgment, greatly against the imposition of human phrases, yet, as some can hardly be avoided on one hand or the other, I choose to adopt and use some that are ambiguous, in what I take to be a fair sense, though not the only sense they might bear; and, by declaring it, to endeavor to fix a good idea to them, rather than absolutely to declare against, or even totally to disuse, them. Others, wider by far in their sentiments than I, are indulged in this, and even applauded for it; I have the misfortune (I cannot use the word more properly) to be condemned. — I do indeed believe that it is generally thought by that part of the world, which, some in jest, and some in sober sadness, are ready to charge with heretical pravity, that I approach much nearer to their sentiments than I really do; and perhaps three causes have concurred to lead them into that apprehension — a general conceit that their notions are so self-evident that none but an extremely weak or ignorant man (which they pay me the compliment of supposing that I am not, though they afterwards fully balance the account) can possibly be of a different opinion; some hints, which I may perhaps have dropped between the years 1723 and 1730, or thereabouts, when I was really more inclined to some of their sentiments than I now am; and my hearing them assert some of them patiently in a mixed company, when I have not been in a humor to dispute.'

'The friendly manner in which I have conversed with and spoken of some of those obnoxious gentlemen, and the honor I have done publicly and privately to those writings in which I think they have deserved well of Christianity in general, though I may have thought them allayed with some considerable mixture of error, may have conduced further to lead them to a conclusion, that I was much more of their mind, in some disputable cases, than I really am. My great care not to judge others, and my using at different times different phrases, which have appeared to me perfectly consistent, though others may have apprehended the contrary, may also

* Sermons and Tracts.

have contributed to produce the same effect. But, on the whole, I know assuredly that I have not on any occasion belied the real sentiments of my heart; and that, by my necessary caution on this head, I have lost many friends, whom I could easily have kept, and whom I speculatively knew the way of cementing to me, much to my own secular advantage; though I could not go to the price of it, when that price was only a few ambiguous words. This, sir, may give you a general view of the matter; but if it occurs to you to mention any particular phrases and modes of expression, charged with the evils of which this condescension is said to be productive, I shall open my heart about them with the utmost freedom; as I know nothing, in my purposes or views, which I would not wish you thoroughly to understand; and if I cannot vindicate such phrases, will for the future lay them aside. I speak on this head without any reserve or any regret, as a man that is inwardly easy, and, being sound, can bear handling; and you are perfectly welcome to show this letter to whom you please.'

To another friend, who had informed him of some reports he had heard to the disadvantage of his character, he thus writes: 'I wish every one, whose friendship is worth preserving, would give me such an opportunity as you have done of explaining myself freely with regard to those things which have been so unjustly aggravated. My righteousness is in it; and I am fully persuaded that what I have done, in the various circumstances in which my conduct hath been arraigned, would be found at least the pardonable infirmities of an honest man, who fears God and loves all mankind; and who meant heartily well to the persons who thought themselves most injured by him, in what he did, or did not do, in relation to them. I have, I thank God, a constant sense of the general uprightness of my heart before Him; and can say, with that good man, of whose afflictions God hath caused me in this instance to partake, *Thou knowest that I am not wicked:* nor have I ever, in any instance that I know of, acted a part which my conscience hath condemned as insincere, or that it should afterwards, on reflection, upbraid me with as dishonest. But I may, through an excessive tenderness of displeasing, have left men of different opinions more room to think me of their sentiments, by my not opposing them, than I ought to have done. I may likewise in many instances have seen, or thought I have seen, things not to be inconsistent, which warm men, on one side the question and the other, have thought to be so; and it is possible, too, that in some of these cases they may have thought right, though I believe in more they have been on both sides wrong. I may have had more real esteem and love for persons in very different views and interests, than they (knowing the narrowness of their own hearts in these instances) could easily imagine to be sincere; and among these have been some of the Methodists. Besides all which, a disposition to use some forms of complimental expressions, especially in younger life, and to tell persons the good things I thought of them and their performances, may have exposed me to censure; though, I may truly say, I have always inwardly thought what I said; for my mind has never been in such a state but that I must have felt a sensible and memorable horror for doing otherwise. These things may have given advantages against me. And they may perhaps be permitted, that I may not be too much exalted by the unreasonable and extravagant applauses I have sometimes met with. I have a persuasion in my own heart, that, if God continue my life for a few years, many of these things will die. I shall be made more cautious by them, and more humbly seek that wisdom from God, which is necessary to *cut off occasion* from some who spitefully seek it. I shall also, while they continue, have opportunities of exercising several graces of the Christian temper, which, though concealed from human eyes, have their value in the sight of God. And I may be made more desirous of leaving a world, where I meet with so much unkindness, for that where love will be perfected.

'While I am conscious that I act on Christian motives, I make little of the censures of men; but I would avoid unnecessary offence. I had rather suffer many of these injuries than offer one. It is my desire to behave under them as becometh a Christian, and to be made more watchful by them. Let but my heart be with God; the visits of his grace made to me, and the prospect of glory presented to my believing eyes, so as to engage my more constant pursuit; let but my temper be becoming a Christian and ministerial profession; and I hope other things will impress me little. I am a weak and a sinful creature, but one who sincerely believes the gospel, who could desire to spread the savor of it, if possible, over all the world, and to bring the power of it into every heart, that it may grow humble and pure, benevolent and upright; and who heartily wishes every thing opposite to the gospel might fall, *not by might or power, but by the Spirit of the Lord.* Nor am I much concerned, any further than the honor of my Master is interested in it, whether I go *through evil report or good report.* If any think me a deceiver, God knows I am true. If any wish that I were unknown, I bless God I have reason to believe that I am well known to not a few, by tokens which will never be forgotten.' In some of his private reflections he saith:—'These are the favors of my God to me the last year: and may I not also reckon in the number of them the opposition I have met with, I think, undeservedly, for things well intended, and, I believe, for bearing a faithful testimony to the truths of the gospel, which hath occasioned me many enemies, and will, I doubt not, prove an occasion of verifying my Master's words, *Great is your reward in heaven*'?—These are some of his sentiments on the reflections thrown on his character and designs; and whoever attends to the account he gives of his temper and business will easily see how malice, prejudice, or ignorance, might grant aspersions on them.

He had likewise some enemies from his own household. It will not be wondered at, that a person who had educated about two hundred young men, should meet with a few in that number, who behaved ill, and requited him *evil for good.* Some of them proved wicked; and he humbly acknowledged before God, in his private reflections on such a painful circumstance, 'That by a false complaisance he lost much of his authority over them; in consequence of which they grew worse, and he was obliged to expel them.' As to others of them, he was not so well satisfied of their real piety, and being hearty in undertaking the ministerial work, as to be able with a good conscience to recommend them. Some of them had embraced tenets which he knew would render them unacceptable to most dissenting churches; and therefore could not recommend them to some, where they would have chosen to settle. Being therefore carried away with the warmth of their passions, and that pride and impatience of control which is so often found in youth, they charged their tutor with treating them unkindly, though they were on many accounts under great obligations to him, and set themselves to misrepresent his character.

Thus he laments his own case:—'Some have thought themselves injured, because I cannot oblige them, at the expense of my conscience, by granting them testimonials which I know they do not deserve; or by helping them into settlements which would be unhappy to themselves, and the congregations which refer their case to my advice. But this is my comfort, that most of those, who have been my pupils, are my cordial and affectionate friends; and I find all the tenderest and most grateful friendship from those now under my care. I am more and more confirmed in the judgment I passed on those, who are setting out in the church; and am convinced that the part I have acted, in the difference I have made between them, hath been approved in the sight of Him to whom my final account is soon to be rendered. In the mean time, the longer I live, the less I am inclined to enter into debates which I have neither time nor heart for; and perhaps have been too indolent in tracing out injurious reports, and too dilatory in making remonstrances for ill usage. I have generally chosen the shorter way, heartily to forgive and pray for those from whom I have apprehended that I have received the most injurious treatment; and to endeavor to live in such a manner, that they, who intimately know me, may not lightly believe rumors to my disadvantage.

'Methinks the lovers of mankind, and the lovers of Christianity too, should pardon each other some little mistakes in conduct, and should put the gentlest, not the harshest, construction on things which may wear a dubious aspect. I will endeavor to bear these things as a burden, which Providence is pleased to lay in my way. I will remember Him, who bore, in all respects, infinitely worse usage for me; and will comfort myself with looking forward to that day, when every calumny will be wiped off; when Omniscience will attest, as it certainly will, the integrity of my conduct; and when those evil principles, which may in some degree, and at some times, leaven the minds of good men, will be all purged away.'—With regard to those of his pupils, who occasioned the foregoing reflections, I have great reason to believe, that further knowledge of the world and themselves convinced them that they had acted wrong. I assuredly know that some of them deeply repented of it afterwards; and particularly one, who, a little before his death, wrote his tutor a most pathetic and friendly letter, in which he

largely confessed his own guilt; laid open to him many of the sly arts which had been used to hurt his character; and, with all the marks of humility, penitence, and affection, earnestly desired his forgiveness and his prayers.'

I have been larger on this part of the doctor's character than was, perhaps, necessary to illustrate and vindicate it: but probably some yet living may entertain prejudices against him and against his writings in consequence thereof. I was therefore willing to set it in its true light; and to exhibit a noble pattern of a Christian behavior, under such reproaches and slanders, as many good and useful men are yet suffering by, and the best, perhaps, most. I shall only add, that he practised the advice which he gave to others in such circumstances, and did not 'suffer himself to be interrupted, in his generous, worthy course, by the little attacks of envy and calumny which he met with in it. He was still attentive to the general good, and steadily resolute in his endeavors to promote it; and he left it to Providence to guard or to rescue his character from the base assaults of malice and falsehood, which, he had observed and experienced, will often, without a person's labor, confute themselves, and heap upon the authors greater shame, or, if they are inaccessible to that, greater infamy than his humanity would allow him to wish them.'*

8. His Piety towards God, and his Devotion, as the Support of that and every other Virtue.—It may truly be said of Dr. Doddridge, as it was of Socrates, that his life was a life of prayer.† We have already seen the care he took to maintain a devout spirit, and live near to God in early life. He held on this religious course, and grew stronger and stronger even to the last.‡ He made conscience of presenting serious addresses to God every morning and evening, whatever his business and avocations were, and often employed some moments in the middle of the day in the same manner. That his devotions might be more regular, copious, and advantageous, and his mind be kept in a devout frame through the day, he laid down a plan for this purpose, which I have reason to believe he often reviewed in a morning, as it always lay on his desk; and from thence it appears what pains he took to keep up the life and ardor of religion in his soul. He was careful that his first thoughts in the morning and last in the evening should, in a special manner, be consecrated to God. According to his exhortations to others,§ he selected some one verse of Scripture every morning, to treasure up in his mind, resolving to think of that at any time when he was at a loss for matter of pious reflection in any intervals of leisure. He thought it of great importance, and found it of much advantage, to renew his covenant with God, and make a fresh and solemn dedication of himself, his capacities, time, and strength, to his service every morning; and especially to spend every Lord's day morning in devotional exercises, as the best preparative for the public services of the day. He esteemed devout meditation an important part of a Christian's duty, an excellent means of fitting the heart for prayer, and an exercise which afforded great pleasure. He often lamented the tendency which the variety of his cares, though most important in themselves, had, to make him less serious, copious, and fervent, in secret prayer, than he should have been. In all his addresses to God, he was large in praise and thanksgiving; esteeming it a proper expression of gratitude to God, a necessary and delightful duty on other accounts, and the means of promoting habitual cheerfulness of mind. He carefully watched the frame of his own heart, and recorded the most important particulars relating to it, that they might guide, warn, or encourage him, for the future. It has been already observed, that he began to keep a diary of his life, when he was 14 years of age: in this he noted the business he had despatched; the temper and workings of his mind in the various labors and occurrences of the day, and particularly in his acts of devotion at home and abroad; what he had learned in reading, conversation, or by his own reflections; any remarkable providences relating to himself, his friends, or others, or to the church of God. But in his latter years, when nothing occurred that deserved to be recorded, he contented himself with some particular marks, by which he could afterwards observe what was the frame of his spirit, how he had performed his devotions and spent his days. By this method very little time was employed in making the particular marks, and the end of a diary was sufficiently answered. The warmth and affection of his natural temper rendered such watchfulness particularly necessary to him, especially in his youth. Many days of humiliation and devotion he employed in that period to subdue and regulate his passions, in which he happily succeeded. When he found his heart enlarged and warmed with devout meditation on divine subjects, he sometimes committed his thoughts to writing, and perused those meditations for his own instruction and comfort, at times when he found his thoughts rambling and confused. Several specimens of this kind the world hath already seen in his 'Rise and Progress of Religion.'

He was a careful observer of the providences of God to himself, his family, friends, and country. He kept a register of the most remarkable interpositions of Providence in his favor. In this are recorded some signal deliverances in his childhood and youth; the recovery of himself, his wife, children, and friends, from threatening disorders; and the preservation of his limbs and life in many hazardous circumstances. He takes particular notice of the goodness of God to him, in preserving him from harm, when, on the day of the coronation of King George II., he plunged himself into unnecessary danger, by going among the mob to see the procession, and was thrown down from a scaffold among the horse guards. The deliverance of his house from being destroyed by fire hath been taken notice of in the preface to the sixth volume of the Family Expositor; concerning which he writes: 'Well may it be said, *Is not this a brand plucked out of the burning?* A fire was kindled among my papers, which endangered the utter ruin of my affairs. Several sermons, papers, and books, were utterly consumed. Every thing else in my study, and perhaps the whole house, had soon followed it, had it not been for the glance of an eye, by which an opposite neighbor discovered it. This gave me an opportunity of rescuing my books of accounts with my pupils and my ward, one manuscript volume of my Expositor, (of which though there was not a leaf unburnt, not a line was destroyed, which had not been transcribed,) and the rest of the original. The danger was so extreme that one quarter of an hour, if the house had been saved, had almost undone me. I desire to leave it on record that I now have received this wonderful mercy from the Lord, and would consider it as an engagement to devote all I have to him with greater zeal.' This register he reviewed on days of extraordinary devotion, to preserve his gratitude and increase his activity in the service of God.

He traced all the kindness of his friends to him, and all the concern for the support of religion, which he observed in them or others, to the hand of God, who put such things into their hearts. He likewise acknowledged it in his afflictive events, in the death of his friends, the attacks made on his reputation, and his disappointment in some of his schemes of usefulness: and his frequent language was, 'My God is humbling me, and I need it; O that it may quicken me likewise!' It was customary with him, when he recorded any important and instructive occurrence, to add what lessons it was adapted to teach, and he was desirous to learn from it; that when he reviewed it afterwards, his attention to those instructions might be renewed, if the impression which the occurrence made at the time should be worn off. Many instances of this prudent care might be given. The following extract from his papers may serve as a specimen: 'Falling into conversation with some persons of rank, who appeared to be profane and earthly, it imprinted on my mind, and may I ever retain it, a deep sense of the vanity of life, when not governed by religion. I heartily pitied them; and was truly sensible of my obligations to God, who has, in some measure, formed me to sweeter pleasures and nobler expectations.' The affair of Connel, mentioned in section 4, is another remarkable instance of the same kind.

He had a high idea of the efficacy of prayer. He had seen so many glorious effects following it, when there was little hope from human wisdom and power alone; he had read so many well-attested instances, in which God had conferred singular honor and favors upon his praying servants, and found his own spirit so much improved and animated by devotion, that he resolved to continue instant in prayer. I have reason to believe, from some hints in his diary, that, besides his stated devotion, he seldom set himself to study, compose, or write letters of importance, without previous prayer. Before he went to visit persons whom he suspected to be in an unconverted state, who were dan-

* Rise and Progress, &c. chap. 28, sect. 9.

† Max. Tyr. Diss. 30.

‡ The prime and leading feature of his soul was that of devotion. This was the pervading principle of his actions, whether private or public. What Dr. Johnson has observed with regard to Dr. Watts, 'that as piety predominated in his mind, it was diffused over his works, and that whatever he took in hand was, by his incessant solicitude for souls, converted to theology,' may with equal propriety be applied to Dr Doddridge.—K.

§ Rise and Progress, chap. 19, sect. 18.

gerously ill, in spiritual distress, or mourning the death of their friends, he *asked wisdom of God* to conduct his conversation and prayers with them in the most useful manner. It was observed above, that in early life, before he went journeys, he spent some time in serious reflection on the various scenes, labors, temptations, and dangers, through which he was likely to pass, and spread them before the Lord; and, after his return, reviewed the several stages and events of his journeys with suitable devotion. To this may be added, that when he travelled with any of his pupils, or intimate friends, he was solicitous that his conversation with them might be edifying. To prevent the stagnation of good discourse, each of them mentioned some text of Scripture at their entrance on every particular stage, which was to be the subject of their meditation and discourse by the way. Once, before he entered on a long journey for several weeks, he drew up a short plan how a journey might be religiously conducted; and communicated it to his fellow-travellers. Thus was he desirous to lead them forward with him in his journey to the heavenly world. It hath likewise been observed above, that he kept the returns of his birth-day and new year's day with peculiar solemnity; and I will now insert some specimens of his reflections and resolutions on those days.

'Jan. 1, 1726–7. Last night I was seriously reflecting on the year I am come to the conclusion of; and I now look forward to the year which I am entered upon. I see many necessities, which can only be supplied by divine bounty; many duties which I shall be utterly unable to perform without the communications of divine grace; and many uncertain events which I cannot make myself easy about, any other way than by referring them to the divine care. Nothing therefore can be more reasonable than to renew the dedication of myself to the service of God this morning. Accordingly I have done it in secret prayer; and, in order to confirm the impression of it on my heart, I now repeat it by the writing of my hand. To Thee, O glorious and eternal God, the Creator, Preserver, and Ruler of all; to Thee, the invariable Father of lights, and overflowing Fountain of all good, do I devote my unworthy soul. In dependence on the atonement and intercession of thy dear Son, and on the powerful assistance of thine almighty grace, I humbly renew my covenant with Thee. *I call Thee to record upon my soul*, that I am grieved and ashamed to think how wretchedly I have been alienated from Thee; and I do now seriously determine that I will endeavor in every action of life to approve myself in thy sight, and to behave as thy faithful servant. To Thee do I consecrate all that I am and have; all my time, worldly possessions, the powers of my soul, and the members of my body. And, because it may be of use to specify some particulars comprehended in this general engagement, I would especially resolve to be more careful in the improvement of my time, to redeem it from unnecessary sleep, useless visits, impertinent discourse, idle speculations, negligence of business, excessive recreations; and to watch over my actions, words, thoughts, and affections, answerably to these engagements. I will endeavor to conquer pride in my heart, and, with the most vigorous resolution, restrain all the appearances of it. I will endeavor to behave with constant kindness and complaisance, prudence and gravity. I will labor after greater ardor in devotion, and use all proper means to attain it; especially preparing my heart, praying for thy Spirit, keeping up ejaculatory prayer, and using the assistance of Scripture. I will be watchful for opportunities of doing good both to the bodies and souls of my fellow-creatures, and consider all my time and worldly possessions as given me principally for this purpose. In subserviencc to these general resolutions, I would particularly engage to maintain a constant dependence on thy grace and frequent self-examination; to record remarkable appearances, and to recover from the first declension. I beg that thy grace may enable me to fulfil these engagements. All the unknown events of the year do I put into thy hands; leaving it to thee to determine whether I shall be healthy or sick, rich or poor, honored or dishonored, surrounded with friends or deprived of them; successful in business or incapable of it, or disappointed in it; in a word, whether I shall live or die; only let me be thy servant. Whithersoever thou leadest, I will follow; whatsoever thou takest, I will resign; whatsoever thou layest upon me, I will patiently bear. Only let *thy grace be sufficient for me;* and then call me to what services or sufferings thou pleasest.'

[Other specimens are omitted. Ed.]

In the account above given of his settlement at Northampton, the manner in which he proposed to keep private days of fasting, humiliation, and prayer, was mentioned. He chose those days for that purpose which were set apart for his devotional lectures, and which his pupils employed in the like exercises. I find him often lamenting how much he was interrupted in his converse with God on those days; and so many cares and avocations broke in upon them, that he could not pursue his plan so constantly and regularly as he intended. But, looking upon those cares as a reason why he should contrive, if possible, to be more intent and large in devotional exercises, especially as they too much hindered him in his daily devotions, he determined, in the latter years of his life, to spend a considerable part of those days in the vestry of his meeting-house; as he could there be free from interruption, and use his voice without inconvenience. How his time and thoughts were employed there, the reader will see by some extracts from his own account of it. I shall beg leave first to introduce one instructive memoir, which confirms the reason given for his attention to these exercises.

'March 4, 1748–9. A variety of events, which have lately happened, hath been the means of throwing me very much off my guard, and preventing that self-government and enjoyment of God which I have frequently maintained, and in which I have been much happier than I now am. I have perceived the sensible withdrawings of the Spirit of God from me, owing to much company, which broke in upon my morning and evening devotions, and brought upon me a habit of trifling; so that I have felt little of lively devotion, and been defective in some parts of pastoral duty. My heart smote me for this in the morning; and I determined to keep some particular hints of its frame, that I may judge how I proceed. My first resolution, in order to mend it, was to carry it directly to the throne of grace to complain of it there, and implore divine influences to correct what is amiss, and keep it better for the future. I begged to be led into the cause of my declensions; and I left the matter with the Lord to quicken me and comfort me in his own season; and in the mean time expressed my desire of waiting, though in the least joyful frame, till He shall be pleased to return; only desiring that I might wait in the posture of service; and that, if I should enjoy ever so little, I might do all in my power for my God. My carelessness in self-examination was an evil which also occurred to me in reflection. I formed some good resolutions with regard to these particulars. But when I consider how many of my good resolutions have, as it were, died in embryo, I have been full of fear lest these should do so too. To prevent this, I would renew them in the divine strength, and in that strength would push them forward as fast as I can; remembering that a man of forty-seven is to count upon very little time before him. On the whole, it hath appeared to me, upon the most attentive survey, that I do indeed love the Lord Jesus Christ in sincerity, and that my soul is safe for eternity, should I be ever so suddenly surprised into it; but that there is much to be lamented and much to be corrected, or I shall lose much of that reward which I might else have obtained, and much of that blessing on my endeavors to do good which I might else have expected: that, if I should go on to trifle with the blessed God, as in some instances I have done, particularly by putting off some services, to which He calls me, on slight pretences, and indulging so much idleness and irresolution with regard to the evening and its devotions, I may probably be chastened and wounded in the tenderest part.'

'June 2, 1750. After my devotional lecture, I retired to the vestry, and endeavored to prepare my soul for the work before me. I earnestly implored divine assistance; then reviewed my late conduct, and struggled hard to humble myself deeply before God, which, blessed be his name, I did. I reviewed the dealings of God with me, confessed my sins before Him, earnestly desired the warmer exercises of divine love; renewed, with great sincerity, the entire surrender of myself to God, and thought with unutterable delight on the counterpart of the covenant, that He is my God; resolved in his strength rather to die, than to deal unfaithfully with Him. Neither life nor even heaven appeared desirable, but as for his sake, to serve and enjoy Him. I read some passages of Scripture, especially the latter end of Ro. 8, and some devout hymns. I then prayed for temporal and spiritual blessings for myself; and made earnest intercession for my dear flock, for each of my children, pupils, and select friends, by name. I also interceded, with growing fervor, for the propagation of the gospel abroad, and the advancement of it in my own country. I then spent some time in projecting further schemes for the divine honor. A storm of thunder rising, I had some delightful views in reading Psalm

29. I then set myself to a solemn act of thanksgiving, with which I concluded these retired devotions. And I must record it, to the honor of divine grace, that I never enjoyed more of God in my whole life than in the compass of these five hours. Oh, how wanting have I been to myself, that I have no more sought such feasts as these! Cares lay in ambush for me at home, from which I had great reason to rejoice that I had so long escaped.'

'October 5, 1750. With great relish did I think of this day before its approach. It was late before I reached my asylum, the vestry. In pursuing my plan, I reviewed the memoranda of the last month, and saw much cause for thanksgiving, and to mingle humiliation with it; thanksgiving, especially for assistance in my public labors, which, through grace, have been this month animated and pleasant: but I had reason to be humbled, that I had despatched much less business in my study than I should have done, and that there has been too great a neglect of the private care of my congregation. For this I humbled myself before God, while I acknowledged his mercy. I found particular reason to praise Him for some favors to me, with regard to the academy and congregation; the prospect of success in some of my schemes for his glory; the rise of the Society for promoting Religious Knowledge among the Poor; and the prevention of some party schemes from taking place. During these exercises I felt a holy joy in God, in the views of heaven, and hope of appearing with acceptance in the presence of my Judge at last. I spent a whole hour in the delightful exercise of intercession; with great fervency pouring out my soul before God, for the world and the church; losing what was particular in what was general, upon truly Christian and catholic principles. God is witness. Before I entered on what was peculiar to the design of the day, I set myself to contemplate the sufferings of Christ. I had a delightful survey of them, and was enabled to rejoice in his triumph and glory, and anew to devote myself to Him, as *not my own, but bought with a price*. I found my heart inflamed with an earnest desire of acting for this Savior, and asked of God wisdom and resolution for this purpose. In the close, I was taken up with admiring and adoring redeeming love, and in blessing God for that communion which I had this day enjoyed with Him. He hath been with me, of a truth; He hath heard the language of my heart as well as my voice; and I leave it on record, that I have a cheerful expectation of his blessing, and hope to have new matter of praise, as to manifestation of divine love to my soul and ministerial success, before another of these days return. I saw with regret my time for this exercise was ended: I left the feast with an appetite, and my soul said, *It is good to be here. Blessed be the Lord God of Israel, from henceforth, even forever! Amen.*'

I will only add another specimen; which may be serviceable to the devout and lively Christian, by showing him, that such delightful intercourse with Heaven is not always to be expected, even when the greatest care is taken to secure it; but that necessary worldly business, bodily disorders, or growing infirmities, may interrupt or lessen it.

'June 1, 1751. Having had more than ordinary work some past days, and being extremely low, my devotions were this day strangely mingled and sadly interrupted; and, upon the whole, it was the most uncomfortable day of this kind that I ever spent; so that, in reflecting upon it, I was tempted to think that my time would have been more profitably employed in the usual business of the family and the academy, than in this retirement. I was fearful that my deadness this day might be owing to the divine displeasure against me, for having been more dissipated and negligent than usual in my devotion and conduct. Truly, secret devotion hath suffered a great deal, amidst the many cares and hurries, the unseasonable hours, the visits and company, of late days. It seemed just in God to disappoint my expectations from this day, that I may learn caution for the future, especially in the scenes through which I am going to pass in my intended journey. My thoughts were more distracted and wandering than I ever before experienced on these days. I had many mercies to ask for myself, and for others, particularly for my pupils, who are going out into the church; yet I felt a barrenness and deadness of heart, as if all these things were nothing to me. My thanksgivings and intercessions were really so unlike those I have sometimes offered, with all my heart and all my soul, that I hardly know how to call them prayers. I hope and believe, on the whole, that this was chiefly owing to the weakness of my frame and the dejection of my spirits. Nevertheless, I thought it my duty to lament my indisposition for devotion, and to struggle with it, which I did for a long time; and at length the duties of this retirement concluded with a bright hour, when committing my family, academy, and church, to God, and interceding for my friends and the public. My prayers were warm and lively, and they will not be vain. Having reviewed the memoranda of several of these seasons for the last year, I find, on the whole, so much cause for thankfulness, that I purpose, by divine grace, to continue this practice as long as I have life, health, and ability.'

Such pains did Dr. Doddridge take to keep up an habitual sense of God, to maintain and increase the ardor of religion in his heart, and to furnish himself, by these devout exercises, with spirit and resolution to go through the important and arduous labors of his station, which otherwise he could not have done! It is probable that some may treat such exercises as these with contempt, and think his time was very ill employed in them. I lament the stupidity and wretchedness of such persons; and could wish, by any thing that hath been here said, to awaken those who *cast off fear and restrain prayer before God*. Others, who do not entirely neglect devotion, may think so much time spent in it unnecessary, and that such exercises are burdensome and uncomfortable. But he found them delightful and animating; and I am persuaded every serious Christian, who hath made the experiment, and taken due pains to engage the heart, hath found them so too. Besides his reflections on them, mentioned above, I will add his public testimony to the pleasure of them. 'The experience of many years of my life hath established me in a persuasion, that one day spent in a devout, religious manner is preferable to whole years of sensuality and the neglect of religion. The most considerable enjoyments which I expect or desire, in the remaining days of my pilgrimage on earth, are such as I have directed you to seek in religion. Such love to God, such constant activity in his service, such pleasurable views of what lies beyond the grave, appear to me — God is my witness — a felicity infinitely beyond any thing else which can offer itself to our affections and pursuits; and I would not for ten thousand worlds resign my share in them, or consent even to the suspension of the delights which they afford, during the remainder of my abode here.'*

There is nothing I more desire by this work, and especially by the view which hath been given of Dr. Doddridge's piety, than to excite in the hearts of my readers, and especially in ministers, a more diligent application to devotional exercises, and greater life and fervency in them; and with this view will recommend to their attention the following passage from the judicious Dr. Duchal's Sermons. After observing that prayer and other exercises of devotion are required, not on account of any advantages God can be supposed to receive from them, but to excite in us worthy and good affections, he adds, 'Now, though this is indeed very true, yet consequences have been drawn from it that are very false; particularly, that the whole of religion, that is, of real worth, consists in probity of mind, in good dispositions and behavior towards our neighbor; and that, where these are found, religious exercises are very little, if at all, useful; and that a constant and serious application to them is really superstitious. As the natural effect of this way of thinking, a very wide difference may be discerned between our taste and way, and that of our predecessors. A great part of their religious business lay in the labors of the closet and in a solicitous attendance on other religious services; whereas we have learned to be very indifferent as to these things, and easy in the neglect of them. But, if we will think justly on this subject, we shall find an extreme defect on our side. Do but consider how natural it is to pay the utmost veneration to the Divine Being, and to take all proper occasions of expressing it. Is not this what we owe to Him? Is it not at least as just and equal as to pay regard to distinguished worth in our fellow-creatures? And will not that sense of worth, and that affection, which determines us to this, as naturally determine us to pay the utmost regard to that Being, whose worth and excellences are quite peerless, and to do Him the utmost honor?' &c.†

But Dr. Doddridge's devotion and piety were not confined to his secret retirements; they were manifested through every day, and appeared in his intercourse with men. Besides having his hours and plan for devout retirement, to which he kept as strictly and steadily as possible, he endeavored to carry a devout temper with him into the world; and was lifting up his heart to God in those little vacancies of time which often hang on the hands of the busiest of mankind, but might this way be profitably employed. In

* Rise and Progress, chap. 20, sect. 1.
† Duchal's P. Serm. v. ii. No. ii. pp. 50, 51

his daily converse there was a savor of religion. In his lectures of philosophy, history, anatomy, &c., he took occasion to graft some religious instructions on what he had been illustrating, that he might raise the minds of his pupils to God and heaven. The Christian friend and minister appeared in his visits. He took care to drop some useful hints of reproof, advice, or encouragement, suited to particular cases, where the conversation did not turn on subjects directly religious. He had resolution to reprove, in a gentle but effectual manner, profane or licentious words spoken by persons of rank and fortune, and had the happy art of complimenting them on some good quality they possessed, while he reproved their irregularities; and by this means prevented their showing any resentment. He knew how, by *an angry countenance, to drive away a backbiting tongue*, when he could not, from personal knowledge, confute the slander.

He often concluded his common visits to his friends with prayer. This was comfortable and advantageous to them; directed them how to suit their prayers to the particular circumstances of their respective families, and gave him an opportunity of suggesting, in a powerful but inoffensive manner, some reflections which it might be needful for them to attend to, according to their particular conditions and characters. When he went with a more direct intention to converse with families on their religious concerns, he considered how he might most easily and naturally introduce the subject; how public occurrences, which were the topic of general conversation, might furnish him with an opportunity of leading their thoughts to God and religion. I find, in his papers, many hints of the manner in which he would address particular persons; and lists of those to whom such and such particular addresses should be made. So much prudence and caution was mingled with his pious concern for their benefit, that his end might not be defeated, nor *his good evil spoken of!* The same pious spirit appeared in his correspondence with his friends.

The following letter to one of his friends in 1728, appears deserving of notice, as a specimen of the method which he took to promote religion in their hearts, and as a hint to my readers how they may improve their correspondence to the best purposes. His friend had complained of his neglect of writing; to which he answers: 'My negligence in writing was certainly a fault; but, to speak very freely to a friend from whom I affect to conceal nothing, doth not a fault of a like nature prevail in us both, with regard to other instances of much greater importance? We feel a very sensible concern when we have failed in any expression of respect to a human friend; but is there not an invisible Friend, who deserves infinitely better of us both than we of each other, or than others of us? And yet Him, of all others, we are most ready to forget. Believe me, my friend, when I think of my propensity to forget and offend God, all the instances of negligence, which others can charge me with are as nothing; and I am almost ashamed of that regret which might otherwise appear reasonable and decent. Tell me, freely, am I not opening your heart as well as my own? I hope and believe that you find a more abiding sense of the divine presence, and that a principle of holy gratitude and love governs more in your soul than in mine; but is there not yet some room for complaint? We will not dwell on the question; it is much more important to consider how we may correct an irregularity of temper, which we are not so ignorant as not to see, nor so stupid as not to lament. It is a long time that we have spent in blaming ourselves; let us immediately endeavor to reform, lest our lamentations and acknowledgments serve only to render us so much the more criminal. I am well aware that this unhappy principle of indifference to God is implanted so deeply in our degenerate hearts, that nothing but a divine power is able to eradicate it: but let us make the attempt, and see how far the Spirit of God will enable us to execute the resolution which Himself has inspired. Is it not possible, by the blessing of God on proper attempts, that we may, in a short time, make it as natural and habitual to our thoughts to centre in God and the Redeemer, and the important hopes of eternal glory, as ever we have found them to centre on a favorite creature? At least, let us not conclude the contrary until we have tried; and can we say that we have ever yet tried? that we have had the resolution for one single week to exert the utmost command over our thoughts to fix them on divine objects? I have tried for a day or two with encouraging success; but never yet had the constancy to hold out for a week. — As this evening concludes one quarter of the year, I have devoted it to the review of my own temper and conduct. I find that numberless evils which have surrounded me may be traced up to this unhappy source — the forgetfulness of God. I therefore determine, by divine assistance, to attempt the reformation of the rest, by bending my most resolute opposition against this. I communicate these reflections to you, to engage the assistance of your prayers, and to recommend it to you to make the like attempt.'

The grand principle that animated him to all these exercises, labors, and service, was love; love to God and Christ, and mankind. The following extracts from some letters to his friends will confirm this: — 'I bless God I feel more and more of the power of his love in my heart; and I long for the conversion of souls more sensibly than for any thing besides. Methinks I could not only labor but die for it, with pleasure. *The love of Christ constrains me.*' — 'I feel the love of God in Christ shed abroad in my heart. Strive earnestly in your prayers for me that it may be continued and increased; that He may ever dwell in my soul, consecrate all its powers, and engage all its services; that I may be fitted for the whole of his will, in affliction or prosperity, in life or death, in time or eternity. I want, above all things in the world, to be brought to greater nearness to God, and to walk more constantly and closely with Him.' — 'O, could I spend more of my time in catechizing children, in exhorting heads of families, and addressing young people; and more in meditating on the things of God in my retirement, without books, without papers, under a deeper and more affecting sense of God, and receiving vital communications of grace and strength immediately from Him, methinks I should be happy. But I am sadly encumbered. If God hath ever made me useful to you, give Him the glory. I am one of the least of his children, and yet a child; and this is my daily joy. Indeed, I feel my love to Him increase; I struggle forward towards Him, and look at Him, as it were, sometimes with tears of love, when, in the midst of the hurries of life, I cannot speak to Him otherwise than by an ejaculation.'

IX. His Last Sickness and Death. — It is an observation of Solomon, that *the path of the just is as the shining light, that shineth more and more to the perfect day.* This was eminently verified in the subject of these papers. We have seen with what peculiar and unwearied diligence he applied himself, especially during his last years, to converse with God, to improve his graces, to serve his fellow-Christians, and train up his soul for the work and felicity of heaven; and we are now to take a view of the happy effect of this pious care and diligence, in the peace of mind and holy joy which shed a distinguished lustre on the concluding scenes of his life.

In December, 1750, he went to St. Alban's, to preach a funeral sermon for his friend and father, Dr. Samuel Clark. In that journey he unhappily contracted a cold, which hung upon him through the remainder of the winter. On the advance of the spring, it considerably abated, but returned again with great violence in the summer. His physicians and friends advised him to lay aside his public work for a while, and apply himself entirely to the use of proper medicines and exercise, for the removal of his complaint. But he could not be persuaded to comply with the former part of their advice. To be useless was worse than death to him. While he thought there was no imminent danger, he could not be prevailed on to decline or lessen his delightful work, and particularly desirous to complete his Family Expositor. His correspondents, and friends at home, plainly observed his great improvement in spirituality and a heavenly temper, the nearer he approached to his dissolution. He seemed to be got above the world; his affections were more strongly than ever set upon heaven, and he was daily breathing after immortality.

In some letters to his friends, about this time, he thus expresseth himself: — 'I bless God, earth is less and less to me; and I shall be very glad to have done with it once for all, as soon as it shall please my Master to give me leave. Yet for Him I would live and labor, and I hope, if such were his will, suffer too.' . . . 'Should God spare my life, many opportunities of doing good may arise; but *to depart and be with Christ is far*, far infinitely, *better*. I desire the prayers of my friends in my present circumstances. I remember them in my poor way; but alas! what with my infirmities, and what with the hurries to which I am here [in London] peculiarly obnoxious, and the many affairs and interruptions which are pressing upon me, my praying-time is sadly contracted. *O that I had wings like a dove!* You know whither they would carry me. I feel nothing in myself at present that should give me reason to apprehend immediate danger. But the obstinacy of my cough, and its proneness to return upon every little provocation, gives me some alarm. Go on to pray for me, that my heart may be

fixed on God; that every motion and every word may be directed by love to Him, and zeal for his glory; and leave me with Him, as cheerfully as I leave myself. May you increase, while I decrease; and shine many years as a bright star in the Redeemer's hand, when I am set!' He began his last will thus:—'Whereas it is customary on these occasions to begin with commending the soul into the hands of God through Christ, I do it, not in mere form, but with sincerity and joy; esteeming it my greatest happiness that I am taught and encouraged to do it by that glorious gospel, which, having most assuredly believed, I have spent my life in preaching to others, and which I esteem an infinitely greater treasure than all my little worldly store, or possessions ten thousand times greater than mine.'

The last time he administered the Lord's supper to his congregation at Northampton was on June 2, 1751, after having preached from He. 12:23,—*Ye are come—to the general assembly and church of the first-born, which are written in heaven*, &c. At the conclusion of that service, he mentioned, with marks of uncommon pleasure, that view of Christ, given in the Revelation, as *holding the stars in his right hand, and walking among the candlesticks*; expressing his authority over ministers and churches, his right to dispose of them as He pleaseth, and the care He taketh of them. He dropped some hints of his own approaching dissolution, and spoke of taking leave of them with the greatest tenderness and affection. After this he spent some weeks in London, and the hurries and labors he went through there contributed to increase his disorder.

Immediately after his return from London, on July 14, 1751, notwithstanding the earnest entreaties of his friends, he was determined to address his beloved flock once from the pulpit. His discourse was well adapted to be, as he imagined it probably might be, and as indeed it proved, a farewell sermon. His subject was Ro. 14:8,—*For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's.* From whence he showed, first, that it is essential to the character of true Christians to be devoted to Christ in life and death,—to live to Him, as his property, redeemed ones, and servants,—to seek his glory and the advancement of his kingdom. It is peculiarly the duty of Christian ministers to live thus;—to direct their hearers to Christ, as the Foundation of their hope—engage them to live by faith in Him—and promote the great end of his undertaking and love. They are also devoted to Christ in death; as they are sincerely willing to die for Christ, if, in the course of providence, they should be called to it; as they are desirous that Christ may be honored by their dying behavior—recommending Him to those that are about them—and solemnly resigning their own souls into his hands. He showed, secondly, that it is the happiness of true Christians to be the care of Christ in life and death. He will prolong their lives, and continue their usefulness, as long as He sees it good: He will also take care of them in death—adjusting the circumstances of it, so as to subserve the purposes of his glory—granting them all necessary supports in death—and, after that, giving them eternal life, and raising them up at the last day. From hence he inferred that it is of the greatest importance for all to inquire whether this be their character; and that it becomes true Christians to maintain a noble indifference with regard to life or death.

I mention these hints, that the reader may perceive what was the frame of his mind under his decay, and how desirous he was to bear his testimony, even to the last, to the honor of his Master, and to promote the zeal and consolation of his fellow-servants, and particularly his pupils.

The last public service in which he was engaged was at the ordination of the Rev. Mr. Adams, at Bewdly, in Worcestershire, July 18. His pale countenance, and languid, trembling voice, showed how unfit he was for the service at that time; but he had promised his assistance some weeks before, and was unwilling to be absent or unemployed on so solemn and edifying an occasion. Thus he wrote to a friend concerning his intended journey thither:—'I am at present much indisposed. My cough continues, and where it may end God only knows. I will, however, struggle hard to come to Bewdly, that I may be fitter to serve Christ, if I live, or to go and enjoy Him, if I die. I can write but little; help me with your prayers. My unworthiness is greater even than my weakness, though that be great. Here is my comfort, the *strength of Christ* may perhaps be made *perfect in weakness*.' From Bewdly he went to Shrewsbury, where he spent several weeks, for the convenience of air, exercise, and an entire recess from business and company; and by this he seemed a little recruited. While he was there in this languishing state, he received many letters from his friends, expressing their high esteem and affection for him, deep concern for this threatening illness, and assuring him of their earnest prayers for his recovery.

As the autumn advanced, his physicians judged it proper for him to try the waters of Bristol; and, accordingly, he went thither in August. Upon his arrival there, a worthy clergyman of the established church, with whom he had only a slight acquaintance, entertained him in the most hospitable manner, and with a fraternal affection, until he could be accommodated with a lodging near the wells. The then bishop of Worcester, Dr. Maddox, paid him a friendly visit, and, in the most obliging manner, offered to convey him to the wells in his chariot, at the stated times of drinking the water. His physicians at Bristol gave him little hope from water; and he received their report of the great hazard of his case, which he desired them faithfully to give him, with that fortitude, resignation, and cheerfulness, which never forsook him till the last, in any place, or on any occasion. He here met with some of his friends, who were very desirous to do all in their power to testify their regard for him; and he received unexpected assistance and offers of service from many persons entirely strangers to him; and from some too who had entertained prejudices against him. They joined to express their high sense of his worth and the importance of his life; and their company and assistance were very seasonable to him in a strange place, and in his afflicted condition.

Another circumstance that contributed greatly to his comfort was, that Providence directed him to a lodging in a family where he was treated with uncommon civility, and a respect and tenderness like that of a friend, rather than a stranger.

While he continued at Bristol, some of the principal persons of his congregation came to visit him, with an affection not to be expressed; they brought him an assurance of the highest esteem and tender sympathy of his people and friends at home, and informed him that prayer was made by that church for him three evenings in every week; and that some other churches were engaged in the same work on his account. This afforded him great satisfaction and refreshment. He knew their prayers would not be, on the whole, vain; though he considered his own case as desperate, and said, that, unless God should interpose in such an extraordinary manner as he had no reason to expect, he could not long continue in the land of the living. He ascribed to the efficacy of the prayers of his friends the composure and joy he felt in his own soul, and the preservation of his wife's health amidst incessant fatigue and concern, which he acknowledged as a singular blessing. But while the *outward man* was so sensibly *decaying*, that he used to say to his friends, '*I die daily*,' yet the *inward man was renewed day by day*. The warmth of his devotion, zeal, and friendship, was maintained and increased. His physicians had directed him to speak and write as little as possible; but he could not satisfy himself without sometimes writing a few lines to some of his friends, to whom he could write in short-hand without much fatigue; and the frame of his heart, in the views of death, will appear by these extracts from them:—'I bless God, I have the powerful supports of Christianity; nor is it any grievance of heart to me, but, on the contrary, an unspeakable pleasure, that I have spent my life among the Protestant dissenters, and sacrificed to honor, liberty, and conscience, those considerations which persons devoted to avarice and ambition think great and irresistible.' To a friend, at whose house he had spent some weeks, he thus writes:—'I thank you for all the tender and affectionate friendship which attended me while I was with you, at home and abroad, to the throne of grace, and every where else. I shall never forget it: my God will never forget it. He will be in a superior degree mindful of your tears. May he reward you by richer and more abundant communications of his Spirit, give you every thing that can conduce to your earthly happiness, and especially all that can anticipate that of heaven! Be assured I will take every precaution to live; and the rather, that I may, as far as in me lies, comfort and cheer your heart. I see, indeed, no hope of my recovery; yet *my heart rejoiceth in* my *God* and in *my Savior*; and I call Him, under this failure of every thing else, its *strength and everlasting portion*. I must now thank you for your heart-reviving letter, to strengthen my faith, to comfort my soul, and assist in

swallowing up death in victory. God hath indeed been wonderfully good to me. But I am *less than the least of his mercies;* less than the least hope of his children. Adored be his grace for whatever it hath wrought by me! and blessed be you of the Lord, for the strong consolations you have been the instrument of administering! Let me desire you to write again, and pour out your heart freely, with all its strong cordial sentiments of Christianity. Nothing will give me greater joy. What a friend will you be in heaven! How glad shall I be to welcome you there, after a long, a glorious, course of service, to increase the lustre of your crown! May you long shine, like a sun on the earth, with your light, warmth, and influence, when there remain not any united particles of that poor, wasting, sinking frame, which enables this immortal spirit to call itself your friend in everlasting bonds!—P. D.'

As his strength daily decreased, he was advised, as a last resort in so threatening a disorder, to remove to a warmer climate for the winter. Thus he writes to a friend: 'I have now an affair to mention to you, concerning which I desire your serious thoughts, and earnest prayers for divine direction. My physicians and other friends here are all of opinion that there is one expedient, which may probably be of much greater and more lasting efficacy than the Bristol waters; and that is, a change of climate, and spending the winter in a warmer country: and they all advise me to go to Lisbon. My wife will attend me with all heroic resolution. A thousand objections and fears arise. May I know the will of God and the call of duty!'——A friend, that went to visit him just before he left Bristol, wrote to a near relation this account of the state of his body, and of some expressions that dropped from him during the visit; which, with the assistance of some others then present, he recollected, and wrote down as soon as they returned. 'He coughs much, is hoarse, speaks inwardly with a low voice. He is affected with the loss of his voice, being desirous to preach Christ, and speak for Him, while he lives. He is preparing for a journey, through roads rendered exceedingly bad by much wet, to embark at Falmouth. "My soul," said he, "is vigorous and healthy, notwithstanding the hastening decay of this frail and tottering body. It is not for the love of sunshine or the variety of meats that I desire life, but, if it please God, that I may render Him a little more service. It is a blessed thing to live above the fear of death, and I praise God I fear it not. The means I am about pursuing to save life, so far as I am solely concerned, are, to my apprehension, worse than death. My profuse night-sweats are very weakening to my emaciated frame: but the most distressing nights to this frail body have been as the beginning of heaven to my soul. God hath, as it were, let heaven down upon me in those nights of weakness and waking. I am not suffered once to lose my hope. My confidence is, not that I have lived such or such a life, or served God in this or the other manner: I know of no prayer I ever offered, no service I ever performed, but there has been such a mixture of what was wrong in it, that, instead of recommending me to the favor of God, I needed his pardon, through Christ, for the same. Yet He hath enabled me in sincerity to serve Him. Popular applause was not the thing I sought. If I might be honored to do good, and my heavenly Father might see his poor child attempting, though feebly and imperfectly, to serve Him, and meet with his approving eye and commending sentence. *Well done, good and faithful servant,*—this my soul regarded, and was most solicitous for. I have no hope in what I have been or done. Yet I am full of confidence: and this is my confidence; there is *a hope set before me:* I have fled, I still *fly for refuge* to that hope. In Him I trust; in Him I have *strong consolation,* and shall assuredly be *accepted in this beloved* of my soul. The *spirit of adoption* is given me, enabling me to cry *Abba, Father.* I have no doubt of my being a child of God, and that life and death, and all my present exercises, are directed in mercy by my adored heavenly Father."'

While he was deliberating on the scheme of going to Lisbon, his principal objection to it was, the great expense that must necessarily attend it. He doubted, in his own mind, whether, with so very precarious a hope of its being beneficial to him, he should pursue it, when his family, which, in case of his decease, would be but slenderly provided for, would suffer so much by the expense of his voyage. It will, I hope, appear, to every considerate reader, a glorious circumstance in the doctor's life, that it was sacrificed to the generous, disinterested service of his great Master, and benevolence to mankind; that, with the advantages of a genius and qualifications equal to the highest advancement in the establishment, and without being chargeable with want of economy, he should find himself under the painful necessity of preserving the little remainder of his life by an expense disproportionate to the provision made for his family, dear to him as his own life. He just hinted this circumstance to a clergyman of the Church of England, (who, though he had no previous acquaintance with him, behaved in the most kind and respectful manner to him at Bristol,) as the principal reason why he demurred about the voyage which his physicians and friends so warmly urged. This worthy and benevolent man, without the doctor's knowledge, took an opportunity to express before a lady of considerable fortune, who was a dissenter, his esteem and respect for the doctor, and the great concern it gave him that a person who did so much honor to Christianity, and the dissenting interest in particular, and who, (as he was pleased to express himself,) 'if his conscience had not prevented, might have been in one of the first dignities of their church,' should, on account of his circumstances, be discouraged from taking a step, on which perhaps his life depended: and he added, that he thought it would be an everlasting reproach to the dissenters, as a body, if they, who knew of his circumstances, did not take some immediate and vigorous methods to remove his difficulty. This gentleman had no sooner given the hint, and set a handsome precedent, than it was cheerfully pursued; and the generosity of the doctor's friends there and in other places, who knew of his embarrassment, equalled his wants and warmest wishes. This seasonable and unexpected supply was greatly enhanced to him; and the hand of Providence appeared more evident in it, as it was procured by so unthought-of an instrument, and without his own desire or knowledge.

A friend in London,* who had for many years generously managed his small temporal concerns, thus wrote to him on this occasion: 'Your friends here will think there is cause either to blame themselves or you, if the expense of your present expedition (so unavoidable as it seems to be) should create you an hour's uneasiness. Many of them, you are sensible, desire to be ranked among the disciples of Christ; and it exceeds not the humility he hath prescribed to the meanest of them to aim at a share in the prophet's reward. Instead of selling what you have in the funds, I believe I shall be able, through the benevolence of your friends, to add to it, after having defrayed the expense of your voyage. Besides this, you go with a full gale of prayer; and I trust we shall stand ready, as it were, on the shore to receive you back with shouts of praise: but it becomes us also to be prepared for a more awful event. O sir, the time is hastening, when these ways of the Lord, which are now so unsearchable, shall appear to have been marked out by the counsels of infinite wisdom; and we, who may be left longest to lean upon and support one another by turns, in this weary land, shall fix our feet on those everlasting hills, where our joys shall never leave us, nor our vigor ever fail us.'

The doctor was so affected with the extraordinary kindness of his friends, and his gratitude to Heaven was so intense, that it was too much for his weakened frame, overwhelmed his spirits, and he could never speak of it but with raptures of joy and thankfulness——He thus writes to one of his friends on this occasion: 'It would amaze you were I to enumerate the appearances of Divine Providence for us, in raising up for us many most affectionate friends, who have multiplied the instances of their civility, hospitality, and liberality, in a manner that has been to me quite wonderful. This is a great encouragement to me to follow where such a God seems evidently to lead, though it be into a temporary exile. Who would not trust and hope in Him?'—And to another: 'I will freely acknowledge to you I am not philosopher enough not to be grieved to think how much of the little provision I had made for my family must be sunk by my voyage; and though I know how little this, in comparison, affects them, it toucheth me not the less. But I were the most inexcusable wretch on earth if I could not trust my experienced almighty Friend to take care of me and mine; especially after some late instances of his astonishing goodness in raising me up friends, and truly important ones, whose names a month ago were unknown to me.'

Many other kind providences attended him at Bristol, and in the view of his intended journey, which I must not particularly enumerate; but cannot omit that a servant in the family where he lodged, offered himself to attend him to Lisbon on very reasonable terms: whereas other infirm persons, intending the same voyage, had found it very difficult to procure one, even by very large offers; and that the learned Dr. Warburton, now bishop of Gloucester, who

* Mr. Neal, whose kind offices to Dr. Doddridge's family were eminent and invariable.—K.

honored him with his friendship, in the most obliging manner procured an order from the post-office to the manager of the packet-boats at Falmouth to furnish him with the best accommodations for his voyage. During the doctor's absence from home, and using the prescribed means for the restoration of his health, he often mentioned it to his friends as a singular happiness that God had given him an assistant,* to whom he could cheerfully consign the care of his academy and congregation, and (as he expresseth it in a letter to a friend from Bristol) 'whose great prudence and wise disposition of affairs made him quite easy as to both.'

It may answer my leading design, before I proceed in the narrative, to observe, that, during all his fatigue of travelling, wearisome nights and weeks of languishing, patience had its perfect work. No complaining word was uttered by him, no mark of an uneasy, discontented mind seen in him. A heavenly calm dwelt in his breast. He seemed continually pleased and cheerful; expressed in obliging terms his thankfulness to the meanest servant that showed him any kindness or gave him any assistance; and dropped some pious hints that might be serviceable to them in their best interests. No one, however fond of life, could be more punctually observant of the regimen prescribed to him; and in this he acted from a principle of duty, and a conviction that in past instances he had been too regardless of his life and health. He acknowledged this to a young minister of a tender constitution, with whom he had an interview at Bristol, and earnestly recommended to him the care of his own health, in order to prolong his usefulness. The most painful circumstance in all his illness was, that, as speaking was hurtful to him, his physicians had forbidden him conversation. He submitted as much as possible to this piece of self-denial, and seldom opened his lips but to express his gratitude and affection to his friends, and his thanksgiving to his heavenly Father for all those blessings with which he was so richly furnished both for body and soul. He never, in his most painful and declining state, expressed any regret, but what arose from that generous ardor which filled his soul, and the strong desire he felt to testify, by longer and more distinguished services, his gratitude and love to his divine Master. In this view he would sometimes express his desires of the recovery of his health; but these desires were bounded by the meekest and most entire submission to the divine will.

When his friends reminded him of his fidelity, diligence, and zeal, in his Master's service, even to his power, and, as he then felt and they saw, beyond his power, he used to reply, 'I am nothing; all is to be ascribed to the free grace of God.' He often told them that he could not be sufficiently thankful for the honor and happiness God had conferred on him, in that he had been enabled sincerely to endeavor, though very imperfectly, to do Him and his glorious cause some little service in the world; that this, when compared with his delightful hopes of that future eternal reward, with which he had been so often animated and cheered, filled him with such a sense of his infinite obligations to his heavenly Father, and to the dying love of his blessed Redeemer, that all he had done, or ever could do, to serve his cause in the world, appeared to him as nothing, yea, less than nothing. Nor did the meanest and most useless Christian with greater humility renounce all self-dependence, and every shadow of merit. He often professed, that his only hope and joyful expectation of pardon and acceptance were absolutely founded on the mercy of God, through the merits and intercession of his Redeemer; that it was a great satisfaction to him to reflect that, through the whole course of his ministry, it had been his constant concern to direct and recommend his hearers to this only Foundation, on which, he then felt, he could so safely and joyfully trust his own soul. He often professed his cordial belief of the truth, importance, and excellency of those doctrines, which it had been the business and delight of his life to explain, illustrate, and enforce; and it was his fervent prayer, that God would, by his Spirit, lead the minds of ministers into a just knowledge of them; and give their eyes to see, and their hearts to feel, their reality, power, and sweetness, in the same manner as he did. What doctrines he referred to, his writings sufficiently show. But it is time to return to the narrative.

He left Bristol, Sept. 17th, and after a fatiguing journey of ten days, occasioned partly by the badness of the season and roads, and partly by his great weakness, he arrived at Falmouth, in Cornwall. There he was received in the kindest manner by Dr. Turner, to whom he had been recommended by his physicians at Bristol and Bath: in his house he was generously entertained while he continued there, and he also recommended him to the care of his nephew, Dr. Cantley, at Lisbon. His most painful and threatening symptoms had been suspended during his journey and stay at Falmouth, but returned with greater violence the night before he sailed; so that Mrs. Doddridge thought it necessary to propose that he should either return home, or stay a while longer there; to which, having some hope from a change of climate, he returned this short answer: 'The die is cast, and I choose to go.' It showed no small degree of faith and courage in him to venture, amidst such weakness and through so many perils, on such a voyage, especially into so bigoted a country as Portugal; where, if his profession were known, and his writings had been seen, by any of the Romish priests, (as they probably might, being in several hands at Lisbon,) it might have been attended with deplorable consequences to him and his friends. In this undertaking he acted by the unanimous advice of the most competent judges; he had earnestly sought the direction of Providence, was determined at all adventures to follow it, and he entertained some feeble hope of its efficacy.

He thus expresseth himself in a letter to a friend from Falmouth: 'I am, on the whole, better than could be expected after such a journey. Let us thank God, and take courage. We may yet know many cheerful days. We shall at least know (why do I say at least?) one joyful one, which shall be eternal.' — After having written to another of his correspondents from thence, on necessary business, he adds: 'I have trespassed a great deal on your time, and a little on my own strength. I say, a little; for when writing to such a friend, as I seem less absent from him, it gives me new spirits, and soothes my mind agreeably. Oh, when shall we meet in that world, where we shall have nothing to lament, and nothing to fear, for ourselves or each other, or any dear to us! Let us think of this as a momentary state, and aspire more ardently after the blessings of that. If I survive my voyage, a line shall tell you how I bear it. If not, all will be well; and (as good Mr. Howe says) I hope I shall embrace the wave, that, when I intended Lisbon, should land me in heaven. I am more afraid of doing what is wrong than of dying.' — Much civility was shown him at Falmouth by several persons, to whom his friends had written for that purpose. He parted from them with the utmost gratitude and tenderness, and went on board the packet on Monday, September 30. As its captain did not go this voyage, he had the convenience of his cabin, which was a peculiar comfort and advantage to him in his declining state.

No sooner had the vessel sailed but the new and wonderful scene which opened upon him, the soft air and fresh breezes of the sea, gave him new life and spirits. The seasickness, which almost incapacitated his wife and servant from giving him any attendance and assistance, was so favorable to him, that he needed them less than before. The captain's cabin was to him a *bethel, as the house of God, and the gate of heaven.* There, in an easy chair, he generally sat the greatest part of the day. He several times said to Mrs. Doddridge, 'I cannot express to you what a morning I have had; such delightful and transporting views of the heavenly world is my Father now indulging me with as no words can express.' There appeared such sacred gratitude and joy in his countenance as often reminded her of those lines in one of his hymns, No. 71.

> 'When death o'er nature shall prevail,
> And all its powers of language fail,
> Joy through my swimming eyes shall break,
> And mean the thanks I cannot speak.'

The vessel was unhappily becalmed some days in the bay of Biscay; and the weather proved so intensely hot, that his colliquative sweats returned, attended with such faintness as threatened his speedy dissolution. But Providence yet lengthened out the feeble thread of life. When the vessel came to the desired haven, and was waiting for the usual ceremonies before it could enter, the fineness of the day, the softness of the air, and the delightful prospects that surrounded him, gave him a fresh flow of strength and spirits. He went on deck, and staid about two hours, which afforded him such sensible refreshment as raised a flattering hope of his recovery.

He landed at Lisbon on Lord's day, October 13th. The next day he wrote to his assistant at Northampton, and gave him a short account of his voyage, the magnificent appearance of Lisbon from the sea, and what he observed in passing through it; which showed the composure and cheerfulness of his mind; and, after mentioning his great weakness

* The Rev. Mr. Samuel Clark, son of Dr. Clark of St. Albans.

and danger, he adds: 'Nevertheless, I bless God, the most undisturbed serenity continues in my mind, and my strength holds proportion to my day. I still hope and trust in God, and joyfully acquiesce in all He may do with me. When you see my dear friends of the congregation, inform them of my circumstances, and assure them that I cheerfully submit myself to God. If I desire life may be restored, it is chiefly that it may be employed in serving Christ among them; and that I am enabled by faith to look upon death as an *enemy that shall be destroyed;* and can cheerfully leave my dear Mrs. Doddridge a widow in this strange land, if such be the appointment of our heavenly Father. I hope I have done my duty, and *the Lord do as seemeth good in his sight.*'

At Lisbon he was kindly received and entertained at the house of Mr. David King, an English merchant. His mother was one of the doctor's congregation at Northampton; and he had now an opportunity, which he little expected, but cheerfully embraced, of repaying the many services which the doctor had done for his relations at Northampton. In this worthy family he found the most cordial friendship, and every desirable accommodation to alleviate his disorder. Here he met with Dr. Watts's Treatise on 'The Happiness of Separate Spirits;' and told his wife, with the greatest joy, that he had unexpectedly found that blessed book; and in reading that book, Dr. Watts's Hymns, and especially the sacred volume, he used to employ himself as much as his strength would admit. Still his mind enjoyed a delightful calm, full of joy and thankfulness, which was often expressed by his words, and always by his looks. Here he found a family related to Mrs. Doddridge, and other kind friends, who, having heard of his character, and received letters of recommendation, sent, unknown to him, by his friends in England, showed him all the civility in their power, and seemed to strive who should discover the most assiduous and tender regard. Their company gave him pleasure, though mingled with this painful circumstance, that he could not converse with them as he would have done. The Rev. Mr. Williamson, then chaplain to the British Factory there, often visited him with the temper and behavior of the gentleman, the Christian, and the minister. About a week after his arrival, on Monday, October 21st, he was removed into the country, a few miles from Lisbon, by the advice of his physician, Dr. Cantley, who generously attended him, and refused the usual fees.

The rainy season, which in that climate usually sets in about the end of October, coming on with uncommon violence, cut off every hope his friends had entertained from air and exercise; and, by the manner in which it affected him, seemed the appointed instrument of Providence to cut short his few remaining days. On Thursday, Oct. 24th, a colliquative diarrhœa seized him, and soon exhausted his little strength. This night, which seemed the last of rational life, his mind continued in the same vigor, calmness, and joy, which it had felt and expressed during his whole illness. Mrs. Doddridge still attended him; and he said to her, that he had been making it his humble and earnest request, that God would support and comfort her; — that it had been his desire, if it were the divine will, to stay a little longer on earth to promote the honor and interest of his beloved Lord and Master; but now the only pain he felt in the thought of dying was, his fear of that distress and grief which would come on her in case of his removal. After a short pause he added: 'But I am sure my heavenly Father will be with you. — It is a joy to me to think how many friends and comforts you are returning to. So sure am I that God will be with you and comfort you, that I think my death will be a greater blessing to you than ever my life hath been.' He desired her to remember him in the most affectionate manner to his dear children, his flock, and all his friends; and tell them of the gratitude his heart felt, and the blessings he wished for them all, on account of their kindness and goodness to him; nor was the family where he lodged, nor even his own servant, forgotten in these expressions of his pious benevolence. Many devout sentiments and aspirations he uttered; but her heart was too much affected with his approaching change to be able to recollect them. After lying still some time, and being supposed asleep, he told her he had been renewing his covenant engagements with God; and though he had not felt all that delight and joy which he had so often done, yet he was sure the Lord was his God, and he had a cheerful, well-grounded hope, through the Redeemer, of being received to his everlasting mercy.

He lay in a gentle doze the following day, and continued so till about an hour before he died. When in his last struggle, he appeared restless, fetched several deep sighs, and quickly after obtained his release from the burden of the flesh, on Saturday, Oct. 26th, 1751, O. S., about three o'clock in the morning; his soul mounting to that felicity to which he had been long aspiring, and the prospect of which had given him such strong consolation during his illness and decay. The concern and tears of his friends there, and even their servants, on this event, manifested their sense of his worth, and of the greatness of the public loss. — It was a circumstance which afforded much satisfaction to Mrs. Doddridge, and her Lisbon friends, that he was not molested in these last scenes, as they feared a person of his profession and character would have been, by any officious and bigoted priest of the church of Rome; who, it is well known, are fond of intruding on such occasions, and have been the means of adding to the distress of many Protestant families in Lisbon, and its environs, during the sickness, and at the death, of their relations. When his body was opened, (as by his own desire it was,) his lungs were found in so ulcerated a state, that it appeared wonderful to the physicians, that both speaking and breathing were not more difficult and painful to him, and that he suffered so little acute pain to the last. In both respects his friends observed and acknowledged the loving-kindness of God to him and them.

He had often expressed his desire of being buried in his meeting-place at Northampton, with his children, and so many of his people and friends; but during his illness he spoke of it as a matter quite indifferent to him, and desired to be buried wherever he should die, as he would not increase the distress of his afflicted consort. As it was found, on inquiry, that removing the body to England would have been attended with a very great expense, it was judged most prudent to decline it. Accordingly, his remains were interred in the burying-ground belonging to the British Factory at Lisbon, with as much decency and respect as circumstances and the place would admit. Most of the gentlemen of the Factory attended his funeral, and did him honor at his death. On the following Lord's day, Mr. Williamson, their chaplain, preached a funeral sermon for him, from Timothy 4:8, *Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.* He gave him a high and honorable character, founded on what he had heard from many, of his worth, and seen of it during the opportunities he had of conversing with him. A handsome monument was erected to his memory in his meeting-place at Northampton, at the expense of the congregation, (who also made a generous present to his widow after her return;) and the following epitaph was inscribed upon it, drawn up by his much-esteemed friend, Gilbert West, Esq. and LL. D: —

To the Memory of
PHILIP DODDRIDGE, D. D.,
Twenty-one years pastor of this church,
Director of a flourishing academy,
And author of many excellent writings;
By which
His pious, benevolent, and indefatigable zeal
To make men wise, good, and happy,
Will far better be made known,
And perpetuated much longer,
Than by this obscure and perishable marble,
The humble monument, not of his praise,
But of their esteem, affection, and regret,
Who knew him, loved him, and lament him;
And who are desirous of recording,
In this inscription,
Their friendly, but faithful, testimony
To the many amiable and Christian virtues
That adorned his more private character;
By which, though dead, he yet speaketh,
And, still present in remembrance,
Forcibly, though silently, admonisheth
His once beloved and ever grateful flock.
He was born June 26, 1702,
And died October 26, 1751,
Aged 50.*

Though Mrs. Doddridge returned without a friend, and in these destitute and melancholy circumstances, yet she preserved the fortitude and serenity of her mind; and was, through the voyage, and on her return to her family, strengthened and supported beyond what could have been expected. Her friends could not but see and adore that kind Providence which sustained her amidst the excessive fatigue, anxiety, and distress, which these scenes, especially

* This is not on the monument which is erected in the meeting-house at Northampton.

the last, occasioned.* Upon her return a subscription was opened for her, chiefly in London, and in a great measure conducted by that generous friend, mentioned above as managing the doctor's temporal concerns, and who hath since distinguished himself by all the offices of the wisest and most affectionate friendship for his family. This subscription met with all desirable encouragement, and the whole amounted to a sum which more than indemnified her for the loss of her annuity. Besides this, she received several other handsome presents, sent as subscriptions to the Family Expositor, from persons of rank, both among the clergy and laity of the Establishment. The generous and obliging manner in which this whole affair was managed, the great honor which it reflected on the doctor's memory, as well as so signal an interposition of Providence for the better support of his family, could not fail of giving her the most sensible pleasure and comfort under her affliction; and it is never recollected by her but with sentiments of the warmest gratitude. Nor can I satisfy myself to conceal the kindness of his brethren in the neighborhood of Northampton, and those of his pupils who had entered on the ministry, who supplied his congregation, during his absence, and for half a year after his death, that the salary might be continued to his family for that time.†

His pupils remained together until the next vacation, when the academy was removed to Daventry, near Northampton, where it still continues‡ in a very flourishing state, under the care of the Rev. Mr. Caleb Ashworth, whom the doctor had in his will expressly recommended as a proper person to succeed him in the care of it, and (as he there expressed it) 'perpetuate those schemes which I had formed for the public service, the success of which is far dearer to me than my life.' His worthy successor hath been instrumental in training up many young ministers, who have done honor to their tutor, and proved very acceptable and useful to the congregations over which they have been called to preside.

Soon after the doctor's death, a poem to his memory was published by one of his pupils,§ which met with good acceptance in the world.

Dr. Doddridge was rather above the middle stature, extremely thin and slender; and there appeared a remarkable sprightliness and vivacity in his countenance and manner, when engaged in conversation, as well as in the pulpit, which commanded a general attention.‖ He left four children; a son, who is an attorney at law, and three daughters; the eldest married to Mr. Humphreys, an attorney in Tewksbury, Gloucestershire; the others single. And they inherit all their father's virtues, and the blessings which he besought for them!

Thus have I endeavored, in the best manner I was able, to give the public an account of those circumstances in Dr. Doddridge's life, temper, and character, which appeared to me most important and instructive.¶ And I hope my readers will be excited and animated in view of them to emulate his excellences and follow his steps, as far as their respective abilities, station, and circumstances in life, will admit. I most heartily wish them this felicity; and I doubt not but, if they already possess it, or are aspiring to it, they will join with me in entreating *the Lord of the harvest* to send forth more such faithful *laborers into his harvest*, and to pour out more of the same spirit on those who are already employed in it. It comforteth me, on a review of this work, that I have, through the whole of it, sincerely consulted the glory of God, the advancement of real religion, and the best interests of my fellow-Christians, especially my brethren in the ministry; and that 'it is the happiness of great wisdom and goodness (I had almost said it is a part of its reward) to be entertained and edified by the writings of those who are much its inferiors, and most readily to exercise an indulgence which itself least needs.'

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* What the state of her mind was, is finely represented in a letter from Lisbon, a few days after the doctor's decease.

'*Lisbon, Nov.* 11, *N. S.* 1751.

'MY DEAR CHILDREN,

'How shall I address you, under this awful and melancholy providence! I would fain say something to comfort you; and I hope God will enable me to say something that may alleviate your deep distress. I went out in a firm dependence, that, if infinite wisdom was pleased to call me out to duties and trials as yet unknown, He would grant me those superior aids of strength that would support and keep me from fainting under them; persuaded that there was no distress or sorrow into which He could lead me, under which his gracious and all-sufficient arm could not support me. He has not disappointed me, nor suffered the heart and eyes directed to Him to fail. 'God all-sufficient, and my only hope,' is my motto: let it be yours. Such indeed have I found Him; and such, I verily believe, you will find Him too in this time of deep distress.

'Oh my dear children, help me to praise Him! Such supports, such consolations, such comforts has He granted to the meanest of his creatures, that my mind, at times, is held in perfect astonishment, and is ready to burst into songs of praise, under its most exquisite distress.

'As to outward comforts, God has withheld no good thing from me, but has given me all the assistance, and all the supports, that the tenderest friendship was capable of affording me, and which I think my dear Northampton friends could not have exceeded. Their prayers are not lost. I doubt not but I am reaping the benefit of them, and hope that you will do the same.

'I am returned to good Mr. King's. Be good to poor Mrs. King. It is a debt of gratitude I owe for the great obligations I am under to that worthy family here. Such a solicitude of friendship was surely hardly ever known as I meet with here. I have the offers of friendship more than I can employ; and it gives a real concern to many here that they cannot find out a way to serve me. These are great honors conferred on the dear deceased, and great comforts to me. It is impossible to say how much these mercies are endeared to me, as coming in such an immediate manner from the divine hand. To his name be the praise and glory of all!

'And now, my dear children, what shall I say to you? Ours is no common loss. I mourn the best of husbands and of friends, removed from this world of sin and sorrow to the regions of immortal bliss and light. What a glory! What a mercy is it that I am enabled with my thoughts to pursue him there! You have lost the dearest and the best of parents, the guide of your youth; and whose pleasure it would have been to have introduced you into life with great advantages. Our loss is great indeed! But I really think the loss the public has sustained is still greater. But God can never want instruments to carry on his work. Yet let us ever be thankful that God ever gave us such a friend; that He has continued him so long with us. Perhaps, if we had been to have judged, we should have thought that we nor the world could never less have spared him than at the present time. But I have seen the hand of Heaven, the appointment of his wise providence, in every step of this awful dispensation. It is his hand that has put the bitter cup into ours. And what does He now expect from us, but a meek, humble, entire submission to his will? We know this is our duty. Let us pray for those aids of his Spirit, which can only enable us to attain it. A Father of the fatherless is God in his holy habitation. As such may our eyes be directed to Him! He will support you; He will comfort you; and that He may is not only my daily but hourly prayer.

'We have never deserved so great a good as that we have lost. And let us remember that the best respect we can pay to his memory is to endeavor as far as we can to follow his example, to cultivate those amiable qualities that rendered him so justly dear to us, and so greatly esteemed by the world. Particularly I would recommend this to my dear P. May I have the joy to see him acting the part worthy the relation to so amiable and excellent a parent, whose memory, I hope, will ever be valuable and sacred to him, and to us all! Under God, may he be a comfort to me, and a support to the family! Much depends on him. His loss I think peculiarly great; but I know an all-sufficient God can overrule it as the means of the greatest good to him.

'It is impossible for me to tell you how tenderly my heart feels for you all! how much I long to be with you, to comfort you and assist you. Indeed, you are the only inducements I now have left to wish for life, that I may do what little is in my power to form and guide your tender years. For this purpose I take all possible care of my health. I eat, sleep, and converse at times, with a tolerable degree of cheerfulness. You, my dears, as the best return you can make me, will do the same, that I may not have sorrow upon sorrow. The many kind friends you have around you, I am sure, will not be wanting in giving you all the assistance and comfort that is in their power. My kindest salutations attend them all.

'I hope to leave this place in about fourteen or twenty days. But the soonest I can reach Northampton will not be in less than six weeks' or two months' time. May God be with you, and give us, though a mournful, yet a comfortable meeting! For your sakes I trust my life will be spared; and, I bless God, my painful anxiety as to the difficulties and dangers of the voyage.

'The winds and the waves are in his hands, to whom I resign myself, and all that is dearest to me. I know I shall have your prayers, and those of my dearest friends with you.

'Farewell, my dearest children! I am your afflicted, but most sincere friend, and ever affectionate mother,

'M. DODDRIDGE.'

† Dr. Doddridge's funeral sermon was preached by Mr. Orton, who was in every view the properest person for that service. On what day it was delivered does not appear from the copy now lying before me. The text was I Co. 15:51, and the words, 'Death is swallowed up in victory.' In a short time the discourse was published, and had an extensive circulation, under the title of 'The Christian's Triumph over Death.' It has since been annexed to the three volumes of the doctor's Sermons and Religious Tracts. Mr. Orton did not enter largely into the character of his reverend and beloved friend, having then probably formed the design of writing his life.—K.

‡ It was again removed to Northampton, under the care of the Rev. John Horsey, and is now at Wymondley, under the superintendence of the Rev. Mr. Parry. Nov. 10, 1808. [The academy continued there until Mr. Parry's death, in 1818; not long after which, as the Ed. is informed through the kindness of Rev. Dr. *Cogswell*, the trustees of Mr. Coward removed it to London. There, under the presidency of Rev. T. Morell, it enjoys, with a valuable library, and a commodious building, the advantages of the London University; and is now known as COWARD COLLEGE.]

§ The author was Mr. Henry Moore, who afterwards settled in Devonshire, of which county he is native, and who is now a dissenting minister at Lesskard, in Cornwall. By his friends he is known not only to be an ingenious poet, but a sound scholar, especially in biblical criticism.—K.

‖ His deportment in company was strikingly polite, affable, and agreeable; and in conversation he greatly excelled, his discourse being at once instructive and entertaining, and not unfrequently rising to the splendid.—K.

¶ Upon the whole, Dr. Doddridge was not only a great man, but one of the most excellent and useful Christians and Christian ministers that ever existed.—K.

The following is a list of the principal works of Dr. Doddridge : —

1. Free Thoughts on the most probable Means of reviving the Dissenting Interest, occasioned by the Inquiry into the Causes of its Decay.
2. Sermons on the Education of Children.
3. Sermons to Young People.
4. The Care of the Soul urged as the One Thing Needful. A Sermon.
5. Ten Sermons, on the Power and Grace of Christ, and the Evidences of his glorious Gospel.
6. Submission to Divine Providence on the Death of Children recommended and enforced. A Sermon.
7. The Temper and Conduct of the Primitive Ministers of the Gospel illustrated and recommended. A Sermon.
8. Necessity of a General Reformation, in order to a well-grounded Hope of Success in War.
9. The Scripture Doctrine of Salvation by Grace through Faith, illustrated and improved, in two Sermons.
10. Practical Discourses on Regeneration.
11. The Evil and Danger of neglecting the Souls of Men plainly and seriously represented.
12. Letters to the Author of a Pamphlet entitled 'Christianity not founded in Argument.'
13. Compassion to the Sick recommended and urged. A Sermon.
14. The Principles of the Christian Religion, expressed in plain and easy Verse, for the Use of Children and Youth.
15. The Christian Warrior animated and crowned. A Sermon.
16. Sermon on the Death of Rev. J. Shepherd.
17. Some remarkable Passages in the Life of the Hon. Col. James Gardiner.
18. Christ's Invitation to thirsty Souls. A Sermon.
19. A Plain and Serious Address to the Master of a Family on the important Subject of Family Religion.
20. Reflections on the Conduct of Divine Providence in the Series and Conclusion of the late War.
21. Christian Candor and Unanimity stated, illustrated, and urged.
22. Meditation on the Tears of Jesus over the Grave of Lazarus.
23. Hymns, founded on various Texts of Scripture.
24. Course of Lectures on the principal Subjects of Pneumatology, Ethics, and Divinity, with References to the most considerable Authors on each Subject.
25. Lectures on Preaching, and the Ministerial Character.
26. The Correspondence and Diary, &c., edited by J. D. Humphreys, Esq.
27. Rise and Progress of Religion in the Soul. 'Among all the practical books in our language, I know of no more perfect model, as to *manner*, than Doddridge's Rise and Progress of Religion in the Soul. The spirit of this book — a spirit which came down from the upper world — breathes forth in language simple, chaste, perspicuous, unambitious, and unadorned. The work will, no doubt, go down to the end of the world, and flourish with new and increasing vigor; while many an ambitious and aspiring book, full of valuable thoughts and striking views, will be forgotten, because it is not simple and perspicuous.' *Prof. M. Stuart, And. Theol. Sem.*
28. The Guilt and Doom of Capernaum seriously recommended to the Consideration of the Inhabitants of London.
29. The Family Expositor, or a Paraphrase and Version of the New Testament, with Critical Notes, and a Practical Improvement of each Section. This work was originally published in six vols., three of them after the author's death. It consists of five parts — the common English version; by the side of it, a Paraphrase, in which is interwoven, in Italic characters, a new English version; Critical Notes in the margin, and Practical Observations at the close of each Section. Of these, in every point of view, as might be expected from the character of Doddridge, the latter is decidedly the best, and the most highly and universally esteemed. There is in the 'Practical Observations' an easy and liquid flow of language, an unaffected simplicity, yet dignity, of style and manner, such fervent piety and pathos, such a natural exhibition of the spirit of the text, and such a deep complacency and delight, evidently heartfelt, in the truths before him, as have rarely, if ever, been exceeded by any commentator on the N. Testament. Doddridge always writes in a good spirit. The love of Christ reigns in his heart, and pours itself out in all that he says. This is the charm of his 'Observations.' His 'Notes,' though often valuable, could not be expected to possess the highest philological merit. Dr. Doddridge had not the time, the training, nor the means, to furnish a thorough *critical* commentary on the N. Testament. The paraphrase is diffuse, often needlessly so — circuitous in expression, when the straight-forward simplicity and terseness of the original would be far better. It is proof enough of the comparative and absolute worth of the Observations, that they are more and more read, at family devotion, and in private reading, to the exclusion of other parts, and in preference to other commentators. Good sense, warm piety, flowing ease of expression, and a happy exhibition and improvement of his text, mark the Observations, and recommend them to the Christian reader.

DŒDERLEIN, JO. CHRISTOPHER;

Professor of divinity in the University of Jena; born 1746, died 1792. Dœderlein is best known by his systematic work on Christian Theology, which has attained, and still holds, a very high rank among German treatises on the same subject. He also entered the field of sacred literature, where the following are the principal fruits of his labors : —

1. Esaias ex Recensione Textus Hebræi, ad fidem quorundam codicum MSS. et versionum antiquarum. Latine vertit, notasque varii argumenti subjecit Jo. Ch. Dœderlein. Altorfi, 1775, 8vo. 3d ed. Norimb. 1789.
2. Scholia in Libros Veteris Testamenti Poeticos, Jobum, Psalmos, et tres Salomonis. Halæ, 1779, 4to.

'Prof. Dœderlein, in these works, follows the principles of Dathe, in his translation of the Old Testament. In his notes, he investigates the meaning of the words, and the object of the prophet. They discover profound and elegant learning, and great power both of judgment and genius.' *Orme.*

DONATUS, ÆLIUS;

A Roman grammarian, who flourished in the 4th century; mentioned by Jerome, as his teacher. He wrote a book on the Latin language, *De octo orationis partibus*, which was the established guide in the study of Latin during the middle ages, and has been edited and illustrated by Glareanus; also, Arguments to Ovid's Fables; a Commentary on the Æneid, Notes on Terence, &c. *Encyc. Am.; Gessner's Bibliotheca.*

D'OYLEY, ROBERT,

A clergyman of the Church of England, flourished in the former part of the last century. For a more particular account of the commentary, which he, in conjunction with Mant, produced, see *Mant.*

DRUSIUS, JOHN,

Professor of Hebrew at Leyden, and afterwards at Franeker, was born at Oudenarde, a town of Flanders, June 28, 1550. His father, Clemens Driesche, a man of wealth, virtue, and piety, having early devoted him to sacred pursuits, began to lay the foundation, by sending him at the age of ten to a Greek and Latin school at Ghent, where he remained three years. He was then removed to Louvain, where he first studied philosophy, and afterwards turned his attention to polite literature. The troubles connected with the reformation now necessitated his father's flight to England, whither his son soon followed him; and here he entered on those studies in sacred literature, which made him afterwards so widely known. His teacher, a learned man who had fled from France, likewise on account of religious persecution, going to Cambridge, he followed him thither, and remained some years, during which he studied French, and read the Greek prose and poetical authors. Having accepted an invitation to Oxford University, he went thither, and taught Hebrew, Syriac and Chaldee four years. He now returned, at the age of 22, to his native country, but soon after went to Holland, and was made professor of Hebrew, Syriac and Chaldee in the University of Leyden. It was not long, however, before he received and accepted an invitation to Franeker, where he spent the remainder of life, a principal support and ornament to the university. He died in 1616, aged 66. At the command of the Assembly of the States General of Holland, he commenced his more important critical works at Franeker, to prosecute which he was relieved from his duties as professor, while his salary was continued and increased. His works are numerous and highly esteemed. The most important of them are to be found in the Critici Sacri, and Poole's Synopsis. The following is the list of his principal writings, from *Orme* : —

1. Commentarius in Voces Hebraicas Novi Testamenti. Franek. 1616, 4to.
2. Animadversionum Libri duo. Lugd. Bat. 1585, 4to.
3. Annotationes in totum Jesu Christi Testamentum. Franek. 1612, 4to.
4. Commentarii in plerosque Libros Veteris Testamenti. In the Critici Sacri.
5. Proverbiorum Sacrorum classes duæ. Franek. 1590, 4to.
6. Parallela Sacra, seu comparatio locorum Vet. Test. cum iis, quæ in Novo citantur. Ibid. 1588, 4to.
7. Libri decem Annotationum in totum Jesu Christi Testamentum. Amst. 1632, 4to.

DURELL, DAVID, D. D.,

Was born in the isle of Jersey, in 1728, and educated at Oxford, where he was afterwards fellow of Hertford College, and then principal. In 1764, he took his degree of D. D., and in 1767, was made prebendary of Canterbury. He died in 1775, aged 47. He is said by Orme to have been a 'bold critic,' and to have 'dealt freely, and sometimes successfully, in emendation of the text, and in new arrangements of the words and letters.' Still, his works, whose titles follow, are reputed to be of considerable value. *Lempriere; Orme.*

1. The Hebrew Text of the Parallel Prophecies of Jacob and Moses, relating to the twelve tribes; with a translation and notes, and the various lections of near forty MSS., &c. Oxford, 1774, 4to.
2. Critical Remarks on the Book of Job, Proverbs, Psalms, Ecclesiastes, and Canticles. Ibid. 1772, 4to.

DURHAM, JAMES,

A Scottish divine of good family, was born in West Lothian, 1620, and educated at St. Salvador's College, St. Andrews. He was ordained at 30, and was a very popular and eloquent preacher and professor of divinity in Glasgow. He died in 1658. He had a share in the design of some Scottish ministers, of commenting on the whole Bible, and himself

wrote on Job, Solomon's Song, the 53d ch. of Isaiah, and the Revelation. He was not a man of profound erudition, but of great good sense, enlightened piety, and practical acquaintance with the Scriptures. In his Exposition of the Canticles, he favors the mystical interpretation of that book. His commentary on the Revelation is the substance of lectures delivered in public, and is chiefly of a practical character. *Lempriere; Orme.*

1. An Exposition of the Book of Job. Glasgow, 1649, 12mo.
2. An Exposition of the Song of Solomon. Lond. 1669, 4to.
3. A Commentary on the Book of Revelation. Amst. 1660, 4to.
4. A Commentary on the 53d Chapter of Isaiah. 2 vols. 8vo.

DWIGHT, TIMOTHY, S. T. D., LL. D.,

President and professor of divinity in Yale College, was born in Northampton, Mass., May 14, 1752, and died in New Haven, Jan. 11, 1817, aged 65.

Few men of mind, in this country, have acquired a reputation so extensive and well deserved as the distinguished individual of whom it is now our pleasing lot to give a brief memoir. In doing this, we shall find little help, comparatively, from the civil or military records of state or nation. Not that Dr. Dwight was ill adapted to mingle in the conflicts, and guide the stream of public affairs. Not that his truly mighty influence was ever, through timidity, or weak scruples concerning his ministerial office, withheld from the cause of liberty and his country. We shall see that he contributed his full measure, not only as a man, but as an instructor of young men, and a minister of the gospel, towards that mighty political movement, which made these states free and independent. But he mainly devoted his well-spent life — so early and greatly useful, and terminated when scarcely past the zenith of its brightness — to the cause of literature, education, morality, and religion. We are therefore to look for his name, not on the storied column that commemorates warlike achievements, nor on the scroll of civic renown; but we shall find it, in no mean or secondary place, on that more to be envied record which preserves the names of the just, and registers their usefulness, by simply telling their deeds.

The Life of Dr. Dwight has been fully written by his son, S. E. Dwight, and prefixed to his 'Theology,' and less fully by an anonymous writer in the Analectic Magazine for April, 1817. Our plan limits us to a sketch more concise than either.

Dr. Dwight's paternal ancestry was of good repute; his father, a man of liberal education, fervent piety, enlarged views, and extensively engaged in mercantile and agricultural business. His mother was the third daughter of President Edwards, of Nassau Hall. She partook of her father's uncommon powers of mind, which were early cultivated, and brought to such maturity, that, though the cares of a family devolved upon her at the age of eighteen, augmented by her husband's necessary and almost exclusive occupation in an extensive routine of business, she found time to bestow a seasonable and particular attention on the education of this her eldest son, and a numerous family of children. Early she strove to implant, and assiduously did she cultivate in his youthful mind those fundamental principles of virtue and religion, which afterwards had no small influence in saving him in the hour of temptation. To his father's example and his mother's care he owed it, under God, that when subsequently in college exposed to the seductive blandishments of the idle and profligate, he did not make shipwreck of principle, and ruin his already fair promise of usefulness. As the result of his own genius, application, and docility, and his mother's tender and enlightened care, he made so rapid progress in his studies, and his moral development, that at four he was able to read the Bible with ease and correctness, and was distinguished for his exemplary conduct, and his freedom from those rude, if not decidedly vicious practices, which boys so easily learn to think manly and honorable, instead of shameful and degrading. His mother was his only and faithful teacher till the age of six, when he was sent to school; when, not having his father's consent to study Latin, and passionately desirous of making the acquisition, he found means to study it privately and alone, as Pascal did geometry under like circumstances, by borrowing books of the elder boys when they were at play, until he had twice gone through Lilly's Grammar. His master at length discovered the progress he had made, and, naturally proud of such a boy, interceded with his father to license his son's application to Latin; which was with difficulty obtained. Upon this, young Dwight pursued the study of the classics with such zeal and success, as would have insured his preparation for college at eight, had not the discontinuance of the school prevented, which led to his being taken home, and again placed under the care of his mother. His attention was now directed to geography and history, in both which he became a proficient. This is the true and proper period, with an apt, eager, and capacious mind, for the acquisition of geographical and historical knowledge, when the memory is vacant and retentive, the apprehension quick, and unsated curiosity keen. The subject of this memoir had his full share of these qualities, and made his full share of rapid progress in these branches. His large stock of knowledge on historical and geographical subjects was acquired almost entirely at this time.

At twelve years of age, he was placed under the care of Rev. Enoch Huntington, of Middletown, to complete his classical studies. Here, with renewed and intense ardor, he gave himself to those pursuits which, in earlier years, had been his almost forbidden delight, and his advance was in proportion. So rapid was it, that, in little more than a year, he had not only finished the usual course of preparation for college, but also read those classic authors then usually studied in the first two years of the college course.

In Sept., 1765, when he had just entered his fourteenth year, we find him a member of the freshman class in Yale College. Young, inexperienced in the world, though not forgetful of a father's pious example and a mother's instructions and care, — ardent in his temperament, engaging in his appearance and address, and with extraordinary powers to please and fascinate as a companion, — we now see him entering on a scene where many fond hopes have been blasted, and the seeds of untimely and unexpected ruin sown for a fatal harvest. Other circumstances, disadvantageous to him, attend this, the period of his trial. A part of his preparation for the two coming years is already made, and he is not necessitated to study; a broken arm and following sickness interrupt the thread of his pursuits; his class has no regular instructor; the president of the college retires; the students disperse; infidelity has visited this new country, and gained footing in the college, and dissipation, in some of its worst forms, runs riot through its halls. How will it turn with young Dwight? Will he be swept down with the current, unresisting and unheard-of more, or will he stand firm and true to the lessons of his home and his childhood? It is no slight question that is now trying. Much is wrapped up in its decision. Many important interests are waiting the issue. But virtue triumphs. His better genius and a kind Providence prevail. A guardian angel sends for him, and, like an elder brother, warns him of his danger, and strengthens his failing nature. It is one of his tutors, Stephen M. Mitchell, afterwards chief judge of the Supreme Court of Connecticut. By him he is effectually aroused, and turns his feet from the slippery brink, where so many slide to ruin. Nor can he quite forget the nursery, and that maternal countenance and voice, whose kind looks and tones, and kinder instructions, first told his feet of the dangerous way, and will yet even rise up fresher than any other recollections — a welling fountain of monitory remembrances — if he do not steadily keep to the path of virtue. The ordeal has passed. He is saved, and an incalculable amount of good is saved with him, and that elder friend, who gave the timely and needful warning, has laid up a store of grateful recollections, as he watches the onward progress of his pupil in virtue and usefulness.

The subject of our memoir now addresses himself to study, as one who would redeem lost time, and rises, till he is ranked, with another, the late Nathan Strong, D. D., of Hartford, at the head of his class. His graduation passes, and, though young, he engages in the instruction of the Grammar School in New Haven, and in two years, he is made tutor in the college, when he had only numbered nineteen years. In the tutorship he continued six years; and in this situation, pursued the same course of intense application to study which he began during his third year in college, so that, in the ten years which elapsed from the commencement of his vigorous exertion in college, till his leaving the tutorship, he may be regarded as having laid the foundation of his future distinction and usefulness. While a tutor, though young, he failed not to distinguish himself in the government, as well as instruction, of the college, and exhibited no doubtful marks of that energy and skill in guiding and controlling other minds, for which, in after-life, he was so conspicuous. Far from limiting either his own studies or his instructions, during this period, to the common range, he pushed his adventurous and eager steps into the diverse regions of rhetoric and poetry on the one hand, and the higher mathematics on the other. He studied Newton's Principia, and carried a volunteer class in it as far as they would go. He paid great attention to rhetoric, and,

from a neglected study, raised it to high and prominent consideration in the college. His Conquest of Canaan was begun and finished during this period; though, from the circumstances of the times, it was not published until after the revolutionary war. He gave himself to the study of the Bible, in a literary aspect; and, as the result, when he took his degree of A. M., in 1772, delivered a 'Dissertation on the History, Eloquence, and Poetry of the Bible,' which gained him much reputation on both continents, and a copy of which was requested for publication, to which request he acceded.

The weakness of eyes, to which he was subject for the greater part of his life, which caused him so much pain and embarrassment, and made him unable either to read or write much without the aid of others, commenced at this time. He had, for a considerable period, been accustomed to early morning study. He now received the small-pox by inoculation; and before he had sufficiently recovered his health, resumed his studies. His eyes, already predisposed to disease, and irritated by excessive and injudicious use, paid the forfeit; and often, during his life, subjected him to pain, which, but for his uncommon mental energy, would have disabled him from any useful exertion.

That he might redeem more time, and possess greater clearness of mind for study, he began, in the second year of his tutorship, to restrict his diet, and with it his exercise. He gained at the outset, to lose in the conclusion. Ere a twelve-month had elapsed, his naturally strong constitution broke down under a system which imposed onerous taxes on it, without furnishing the ability to meet them. Completely prostrate in health, worn down to a skeleton, he took leave of college for Northampton, not expecting, nor expected, to return. His physician put him on a course of such vigorous exercise, and he pursued it so thoroughly, that his health was entirely renovated, and a vigor imparted to his constitution, which, assisted by his uniform habits of exercise, lasted him through life.

In 1774, he connected himself with the college church. His intention, at this time, was to practise law — an intention which he ultimately relinquished in favor of the Christian ministry. He was licensed in June, 1777, while still employed as tutor to his class, which had retired from New Haven to Wethersfield, on account of the exposure of the former to the attacks of the enemy; and preached on the Sabbath in Kensington, a parish in that town.

At the graduation, in 1775, of the first class which he instructed in college, he delivered to them an address, which deserves to be noticed, as indicating the part he then took in the revolutionary struggle, which had but just commenced. It was the part of a patriot. He strove to inspire his pupils with just and exalted views and purposes with reference both to private life and public concerns. He spread before them a vision of the future destinies of their country, and though they were young men, just entering the active world, he did not scruple to exhort them to act well their parts, as members of the American community, and to make them feel that it belonged to them to investigate, and not only to investigate, but decide, and not only to decide, but to act, on the great theatre then opened and opening before them.

In March, 1777, he married Miss Mary Woolsey, daughter of Benjamin Woolsey, Esq., of Long Island, who survived him several years.

In September of the same year, he accepted the chaplaincy of General Parsons's brigade, and soon after joined the army at West Point. Here he enlarged his acquaintance with men and manners, gained high consideration with the officers and soldiers of the army, wrote those national songs which contributed not a little to kindle the flame of patriotism, and nerve the arm of the warrior, and discharged his more appropriate duties as chaplain, in such a manner as evinced not only his zeal for the common cause, though a political one, but for the moral and religious interests of the army.

On receiving news of his father's death, which occurred in Mississippi, in 1777, he left the army, after a year's service as chaplain, in order to assist his mother in the care and education of her family. For five years he devoted himself to this object, with singular assiduity, self-denial, faithfulness, and skill, acting rather the part of a father than of an elder brother, to a numerous family of young children. In addition to this, he established and carried on, with distinguished success, a school in Northampton, for both sexes; and on the Sabbath, supplied vacant congregations in the vicinity. During this period, he twice represented his native town in the General Court; and from his eminent fitness for political life, was repeatedly urged, by men of the highest consideration, to quit his chosen profession, and consent to serve the public as a civilian; but though he rated high the possible usefulness of men in public life, and never withdrew his influence or his interest in public affairs, yet he rated far higher the utility of the pulpit, when well filled, to the cause, not only of religion and sound public morals, but of private and national prosperity.

It was the favored lot of the parish of Greenfield, in the town of Fairfield, Conn., to obtain Mr. Dwight, in 1783, for their pastor, and to retain him twelve years. His settlement as a pastor did not induce him to relinquish his favorite employment of teaching. He immediately opened an academy, which became widely known, and as widely popular, and to which pupils of both sexes thronged from all parts of the country. Besides devoting six hours a day regularly to instruction, he allotted considerable time to exercise, of which he was extremely fond, and to company, a constant succession of which was attracted to Greenfield, partly by the pleasantness of the place, but more by the celebrity and social attractiveness of the man who was its distinguished ornament. His practice was to preach extempore — a course which he was necessitated to pursue, on account of the weakness of his eyes, and which, in his case, no doubt, however it may be with others, contributed greatly to his effectiveness and reputation as a preacher. He usually wrote short notes, and filled out the rest at the time of delivery. His great range and command of thought, his quickness and ease of conception, habits of methodical arrangement, uncommon promptitude, and easy flow of select and appropriate language, eminently fitted him for extemporaneous efforts, and would seem to have made it *his* duty and pleasure to adopt that method of preaching, even if the state of his eyes had not made it necessary.

While at Greenfield Hill, he published the Conquest of Canaan, mostly written twelve years before. He also wrote a poem called Greenfield Hill — a work whose title indicates sufficiently its descriptive character, and its reference to the place of his own residence. The poetry of Dr. Dwight, we may here remark, once for all, cannot be said to spurn the ground, and ascend the lofty skies, unless this be said of the diction merely. It is not bold, original, striking. But it is remarkable for smoothness of versification, methodical arrangement and succession of ideas, and a harmonious flow of liquid numbers. His poetry and his eloquence are not to be mentioned together. It is on his talents and success as an instructor, a preacher, and a theologian, that his fame must rest.

We now come to the period when Dr. Dwight, already extensively known and deservedly celebrated, is looked to by the corporation of Yale College, and the community, as the fittest candidate for the presidency of that institution, just made vacant by the death of President Stiles. He was chosen to that office in 1795, inaugurated in September of that year, and immediately entered on the duties of his new and highly-responsible station, in which all his various and exalted talents had full scope for their exercise. The French revolution was at this time in full blast. France had taken the contagion of liberty from America, and, wanting a solid substratum of correct moral and religious sentiment, to guide and keep steady the public mind, had made it a cloak of all licentiousness; which, in turn, was caught by this country. It had reached Yale College; and, in the shape of popular infidelity, had made the whole head sick and the whole heart faint. It walked abroad at noonday unabashed in its brazen confidence. It sapped the foundations of government, as well as of morality and religion. Under these circumstances, Dr. Dwight took the lead of the affairs of the college, the chief responsibility of its internal management, and no small share of its instruction. He met and vanquished infidelity in open field and drawn battle, and compelled it to hide its diminished head. He brought order out of confusion, and discipline out of insubordination. He assumed, and well fulfilled, the duties, not only of president, but of professor of rhetoric, and of theology. In the latter capacity, it devolved upon him to sustain the college pulpit, which he did almost entirely by his own exertions, during the whole of his presidency. In the year 1805, he consented to accept for life the appointment of professor of theology, which, though often tendered to him, he could before only be induced to accept yearly. With the assistance of an amanuensis, whom he now began to employ, he wrote those Sermons which compose his Theology — the work on which, more than all others, his fame rests. His practice was, to write one sermon a week in term time, reserving the vacations for travelling, to promote his health. In this manner, the whole of his Theology, and all his other works, published after this time, were written.

One of his first acts in the presidency was the abolition of that semi-barbarous code of laws and customs, which, in provincial times, had been copied from the English universities. For these he substituted the laws of polite intercourse; and, treating the students as young gentlemen, taught them to feel that they stood on their responsibility as such, both towards the faculty and towards one another.

In all his intercourse with the hundreds and even thousands committed to his care, he uniformly treated them as a father. His ear was open, and his heart ready, to hear and enter into their circumstances and wants, to give needful counsel, and lead them, as far as lay in his power, — and his influence was not small, — in paths of preferment and usefulness. Such was the ascendency thus secured and maintained over the minds of the students, that notwithstanding the general prevalence of a disorganizing spirit through the country, and the existence of no small portion of it in Yale College at the time of his inauguration, yet he never had to contend with any combination raised to resist the authority of the college faculty. This one fact shows his tact and skill in government to have been great indeed.

The state of the college, as to pecuniary resources, at the time he entered on the duties of the presidency, was very low. With a policy, which, if misjudged, as it undoubtedly is, in a monarchical government, is trebly so in a republican, the state had acted towards it, as it has generally since, in the manner of a step-mother. Dependent solely on the benefactions of individuals, and the comparatively small patronage it received in the troublous times attending and immediately following the revolution, it had to struggle with poverty among its other calamities. The accession of President Dwight gave a new impulse to the languishing affairs of the institution. Its number of students began to increase, and, during his presidency, nearly trebled. Twice he laid the wants of the college before the General Assembly of the state of Connecticut; and, if eloquence in a just cause could have opened the eyes of that Assembly to their own interest and honor, as well as bounden duty, doubtless he would have succeeded. But he did not. The fact itself is a satire on the state, not to be erased but by a new line of conduct.

Dr. Dwight's edition of Psalms and Hymns, in common use in the Congregational churches of Connecticut, was prepared by him at the request of the General Association of that state, between the years 1797 and 1800. In this work, he revised the Psalms of Watts, turned into verse those which Watts had omitted, and added a copious selection of Hymns. The work was laid before a joint committee of the General Association of Connecticut, and of the General Assembly of the Presbyterian church, met with their acceptance, approval, and recommendation to the use of the churches within their respective bounds.

During the excursions which Dr. Dwight was in the settled habit of taking in his vacations, he gathered the materials for his 'Travels,' published in four volumes, after his death. This book contains a vast variety of information, on all subjects that can interest an American citizen and patriot, which he had been assiduously engaged in collecting, during the last twenty years of his life.

In enterprises of public moment, no man took a livelier interest than Dr. Dwight. To him, in a great degree, was owing the establishment of the Connecticut Academy of Arts and Sciences; and of whatever usefulness the Conn. Missionary Society has been the honored and happy instrument, to him must be ascribed no inconsiderable portion. Besides these, he lent his aid and influence, in ways and times innumerable, to public objects and private individuals, for the promotion of that cause for which he lived and died. Few men had a more extensive acquaintance than he; few so much influence, and disposed to use it so well; few so much of that love of human kind, which made the sense of his influence and ascendency delightful, instead of suspicious and burdensome. Few men, in this country, have spread out their presence and influence so far and wide, so acceptably and so usefully, as he, whose duties at home, in his own appropriate sphere, were enough to occupy the time and strength of three or four individuals, themselves of no mean talent.

Of occasional sermons, Dr. Dwight published several, while at New Haven, which, from the appropriateness of their subjects to the circumstances of the times, and their own intrinsic merit, excited much attention. Of these, the most remarkable are his Discourses on the Nature and Danger of Infidel Philosophy, a Sermon on Duelling, and one on the Dignity and Excellence of the Gospel. The Sermon on Duelling will be found in his System of Theology, where it makes one of the Discourses on the Eighth Commandment. Since his decease, two vols. of Occasional Sermons have been published, and very well received.

In 1787, while yet very young, Pres. Dwight received the degree of D. D., from Nassau Hall, and, in 1810, the degree of LL. D. from Cambridge. He was also a 'member of most of the literary and philosophical societies in this country.'

We come now to the closing period of a life, thus well filled with uncommon usefulness, and protracted, with uncommon vigor, under the pressure of heavy toils, to the age of 65. How will this man, great in life, appear in death? Will he so leave the world, that it shall be a joy to contemplate his departure, and his faith and fortitude shall kindle ours? He is attacked with a sore disease, and suffers excruciating pain. The precursor of death extorts from him groans, under the severity of his pangs, but from his Christian resignation no complaint, no murmur, is wrung. For three months, from Feb., 1816, his large, strong, athletic frame is shaken to and fro with the intensity of his disorder, and the frequent and violent paroxysms of his anguish. But the victim of this slow process of dissolution is resigned. He may be conceived to have remembered Him who was led as a lamb to the slaughter, and was obedient to foreseen suffering and death. After the lapse of twelve weeks, he partially recovers, enough to appear again in the place and seat of instruction that has before known him, and again pupils hang delighted on those lips from which wisdom and kindness were wont to distil. On the next sacred day, he meets in full assembly the entire family of teachers and taught, and, as newly risen from the grave, discourses to them from the stores of his newly-gained experience. With unwonted solemnity and pathos, he enlarges on the vanity of this world in its best estate, and tells how poor and miserable all earthly things appeared in his eyes on his late near approach and expected speedy entrance into the unseen world. He confesses that he had too much coveted influence; that, in his engrossment with the multiplicity of his duties, he had not, as he should have done, kept his end in view; and he bears the testimony of a swelling heart, and a strong conviction, to the sole worth and supreme value of Jesus Christ, and Him only, as the hope and righteousness of the soul, in the hour of the last great trial. His warning voice bids them flee, ere too late, to the Rock of Ages for refuge and strength; and he avers that here is his, and must be their only trust. He now resumes his duties, with his disease so far mitigated as to allow him, when not suffering under paroxysms of distress, to exhibit a large share of his usual vigor, and at times to kindle up with unaccustomed eloquence. He continues on until autumn, and till a few weeks after the commencement of the term, when another violent attack of his disorder, Nov. 27th, confines him to his house. His active mind and vast energy still bear up against the force of disease. He still opens the doors of his chamber to those who are preparing to preach salvation by Jesus, and rouses himself from great feebleness, to spread out before them the foundations of the great truth of the trinity of persons in the Godhead. This is his last effort in instruction, but, though he suffers acutely, he continues also to do with his might, until Jan. 7. He is now laid upon that couch where he is soon to show in what peace a Christian can die. His remorseless disease follows up its victim, with attack after attack, until his tabernacle of clay is loosened from its foundation, and he is ready to be disburdened. As he did not, when before in expectation, so now, actually on the verge of eternity, he does not tremble. An almighty arm is underneath him. The rod and staff of the Lord comfort him. He listens to the reading of the parting address of our Savior, feeds on the bread of life therein, and is refreshed. His mind sometimes wanders, through intensity of pain, and violence of disease, but intervals return, serene and cloudless, and his spirit is evidently preparing for its upward flight. If he does not say, I *know* that my Redeemer liveth, as every Christian is privileged to do, he can and does say, I *trust*, I *hope*. He is heard audibly communing with himself, and with his God. At length, calmly and in peace, like a shock of corn fully ripe, he is gathered to his fathers: he enters into his rest. His death strikes a universal gloom over the whole community in which he dwelt; and beyond, through the wide circle of his acquaintance; and wherever the college was known, the loss of its revered instructor, and gifted head, is deeply mourned.

Nothing now remains, but to give some account of the character of President Dwight, as a general scholar; as a theologian; as an instructor; as a preacher, a Christian, and a man.

As a general scholar, his attainments, even without mak-

ing abatement for the weakness of his eyes, and consequent inability to avail himself of the help of books, except through the medium of others, for the greater part of his life, were of the first order. It was with him a golden period from the third year of his collegiate study till his leaving the tutorship, and most ample and various were the stores of knowledge which he then committed to a memory at once retentive, capacious, and prompt, in an uncommon degree. What he had once known, he seemed always to know; and to possess the faculty of making use of his past and partial knowledge, as a direct means, without books, or other aid than his own thoughts, to the acquisition of more. The minutest and most common subjects of every-day life did not escape him; the grandest were not beyond his reach. His knowledge was rather general than critical, yet such as could best be turned to popular account; and his success in mathematical studies while a tutor in college, shows his capacity for pursuing the exact sciences.

As a theologian, Dr. Dwight has held, and will hold, a high rank, both at home and abroad. With less keenness of vision than Edwards, and less ability to exhaust a single branch of a single subject, he had a greater reach and grasp of mind, an understanding better fitted to systematize, a mode of reasoning, if not so nearly demonstrative, at least better adapted to reach and move the mass, and a far more flowing, captivating and persuasive rhetoric. His system of Theology, as a *system* alone, deserves study, for its method, comprehensiveness, and due proportion in the treatment of the subjects.

Dr. Dwight particularly excelled in instruction. Ever kind, communicative, copious, he not only commanded no small degree of involuntary respect, but a full measure of that affection and confidence, without which so near a relation as that of a teacher to his pupils cannot subsist with profit or satisfaction to either. No man perhaps ever gained more unqualified reverence and love from so numerous a list of successive pupils. No man — certainly few — ever left more marked traces of his influence and instruction on the minds of others. He by no means confined himself to the common round of college instruction, but, remembering that he was training young men for the pursuits of active life, he brought all the stores of his large experience and observation to bear on their best and fullest preparation for the real world before them. This was one just ground and secret of the unlimited confidence accorded him by his pupils, and his corresponding success.

As a preacher, Dr. Dwight is universally admitted to have been in the first rank of pulpit orators. Commanding in person, dignified in manner, endowed with a rich and powerful voice; always entire master of himself and of his subject; of a lively fancy, strong reasoning powers, and fertile in illustration, — he was eminently calculated, in his pulpit efforts, to move, enkindle, and impress.

His Christian character was of a highly rational and intellectual kind. He loved to range in the broad and measureless fields of divine truth, and had that high complacency in it, of which none but a pious mind can be the subject. With political life, and its honors, in full view, and within his certain reach, he chose to preach the unsearchable riches of Christ, and, as we have seen, when rising from an expected bed of death, though he confessed too great a love of influence, yet he gave such unequivocal testimony to the sole worth and preciousness of Christ, as we cannot but suppose to have been part and parcel of his habitual experience.

As a man, and in the relations of social and domestic life, Dr. Dwight was a model. 'In the domestic and social circle,' says one of his pupils, 'Dr. Dwight will ever be remembered with the tenderest affection, and the most sincere regret.' 'In the nearest relations of private life, Dr. Dwight was an example of almost all that is excellent and praiseworthy.' 'As a husband and father, his life was eminently lovely.' 'As a friend and neighbor, let the united testimony of the various communities in which, at different periods of his life, he resided, give his character.' Though so highly and deservedly distinguished, his kind attentions were ever ready to flow out towards the humblest individual. 'His charities were unceasing, and, in proportion to his resources, rarely surpassed.'

Such was the man, whose 'life was eminently useful and lovely;' whose 'death was peaceful and happy to himself, but most widely and deeply lamented by his countrymen at large, as well as by his family, his many friends and the church of Christ.'

E.

EDWARDS, JOHN, D. D.;

A divine of the Church of England, who flourished at the latter end of the seventeenth and beginning of the eighteenth century. He was born at Hertford, Feb. 26th, 1637. At Cambridge, his superior talents brought on him a train of academical honors: he was elected fellow of the college, admitted to the degree of master of arts, ordained deacon, and appointed, by Bishop Saunderson, to preach a sermon at the approaching ordination of priests. We are told that 'in his preaching he affected not any flaunting eloquence, but studied to be plain, intelligible, and practical, and to edify all his hearers; yet so as that his discourses were interspersed with choice and uncommon remarks.' He exercised his ministerial functions for several years, at Trinity Church, Cambridge, where he was attended by many of the gown, and persons of considerable standing in the university: from thence he removed to Bury St. Edmunds; and theo to Colchester. After three years, he quitted Colchester, and returned to Cambridge; partly on account of its affording him access to the university library, and partly for other reasons. In 1699, he was created doctor of divinity, and from this time, he became a voluminous writer, owing, in some measure, to his being afflicted with the gout and other disorders, which determined him to preach the gospel by his pen. He prosecuted his studies and labors till near the period of his decease, which took place on the 16th of April, 1716, in the seventy-ninth year of his age.

It may be questioned whether, since the days of Calvin himself, there has existed a more decided Calvinist than Dr. Edwards. He has been termed the Paul, the Augustine, the Bradwardine, the Calvin of his age. Such was his abhorrence of Arminianism, that he contended, with the old Puritans, that there is a close connection between it and Popery. His writings are very numerous, and they discover extensive learning, deep thought, cogent reasoning, and extraordinary zeal for the doctrines of divine grace. It is said that all unbiased and impartial men voted him, by universal consent, to be one of the most valuable writers of his time. The principal of his works are 'Veritas Redux; or Evangelical Truths Restored,' 8vo. 1707; 'Inquiry into Four remarkable Texts;' 'Discourse concerning the Authority, Style, and Perfection of the Books of the Old and New Testament,' 2 vols. 8vo.; 'A Survey of the several Dispensations of Religion,' &c., 2 vols. 8vo.; several distinct treatises against the Socinians; 'An Answer to Dr. Whitby's Five Points;' 'Animadversions on Dr. Clarke's Scripture Doctrine of the Trinity;' 'Theologia Reformata; or, the Substance and Body of the Christian Religion,' London, 1713, 2 vols. fol., of which a third volume was published ten years after the author's decease; with many other pieces too tedious to enumerate. *Biog. Brit.; Jones's Chr. Biog.*

EDWARDS, JONATHAN, D. D.,

President of Nassau Hall, New Jersey, was born in East Windsor, Conn., Oct. 5, 1703, and died at Princeton, March 22, 1758, aged 55 years.

Into whatever department of human effort we look, we shall generally find that those who have distinguished themselves greatly, and left an evident impress of their character on the age in which they lived, were persons who rose from comparatively obscure stations in life. If it is true, that not many wise men after the flesh, not many mighty, not many noble, are called to God's kingdom and glory, it is also true, that not many of the same classes are called effectually to any high enterprises of good to mankind. The world's advancement in all its great interests comes from those who are ushered into it with few of the adscititious advantages of fortune. He who is to contribute himself, in some eminent and highly-honored manner, to the lasting good of his race, and whose works are not to be buried in the same grave with his mouldering bones, but to spread their influence over all lands and all ages, receives his birth in some obscure hamlet, from a not widely-known

parentage; and though he is all his life to know how much more blessed it is to give than to receive, yet it commonly happens that fortune, as we call it, gives him little of any thing to impart. Wealth and honors are not his; but he has that which is better. Augmented and augmenting worldly enjoyment is not permitted to augment his selfishness. He is more apt to sit loose to earth and time, and to live the life he is destined to pass in the flesh, to some high and benevolent purpose; while those, the very accident of whose birth places them on some giddy pinnacle, lead lives dishonored and destined to oblivion, in the same proportion as the situation they obtained from nature makes them conspicuous. What a satire this on the emptiness of all the world calls great, that it should oftenest make its possessors supremely little, and be their speediest consignment to the tomb of forgetfulness!

It is not often that the worth of a truly worthy man, or the worthlessness of the worthless, is known even moderately in his lifetime. Death itself hardly more than begins to test us. Milton had well nigh closed his days without producing that work, which alone, and only, could make him truly immortal. His invisible is his true life. His death was the beginning of his just appreciation. His 'fit audience, though few,' lasts, and will last, till time shall be no longer. So with Jonathan Edwards. Who marks his birth? His once more joyful parents, his elder sisters, four, and probably his father's parishioners, tenants of a newly-settled and little-known town in the colony of Connecticut. What special gifts of fortune pertain to him? None. Only his parents can and will look well to their duty, and train him up intellectually, morally, and religiously, in the way he should go. From such beginnings arose the man the savor of whose piety is still more sweet than Arabian odors, whose clear and sunlike logic none dared meet while he lived, and so many of whose works, now that he is dead, in the towering height of their impregnable strength, enjoy a perfect immunity from the assaults of their enemies.

He who, in his mature life, though the eyes of the many were of too short sight well to see it, was no common man, in the early part of it was no common boy. Ere he is twelve years of age, he begins those inquiries concerning the soul, its character and destinies, which are to employ the strength of his riper years; and, with the simplicity and gleeful curiosity of childhood, joined to the scientific accuracy of manhood, he delineates to admiration the cunning ways and works of the not easily traced spider of the woods, in a document of singular interest, still preserved, and showing the rudiments of the direct, not unimaginative, sunlit style of his later and better days. At thirteen, he enters Yale College, not then, as now, fixed to one certain seat, well organized, with a generous course of study in art and science, and regular discipline, but migratory, having no certain dwelling-place or instructors. Still, Edwards, a man in himself, needs not so much seek from other men or means the increment of his gigantic power. That which is task and weariness to others, is play to him. His studies are better to him than gold, or much fine gold. His large understanding, and as acute as it is large, with ease and delight comprehends the great work of Locke, and comments on it in the manner of a master. Wonderful is his perspicacity; and thereby the ease of his acquisitions is such, that a delicate frame, through the quickness of his intellectual motion, remains unshaken. He writes largely and understandingly on mind, being, space; gives proof of what he can signally do in that line for the advancement of human knowledge, if Providence shall direct his fruitful studies there. At seventeen, or nearly, he is graduated, a ripe scholar, as scholars then were, in all branches, and in some, not comparatively, but absolutely mature; but still pursues, in connection with the college, for two years, studies preparatory to the ministry, and is licensed ere nineteen to preach the gospel.

But his religious history, more interesting than any other part, we have as yet passed over. While in college, he is supposed to have joined his father's church in East Windsor; but of his outward religious life, so little important to know, we have slight information at this period; but full notices of his inward experience and progress, which is all we would learn. As most others, under the preaching of Christ and Him crucified, so Edwards had his early convictions and impulses towards something he fancied was religion. He felt need, as sinners with one ray of the Bible falling even on their blind eyes, cannot but feel, but saw not as yet the rich and open fountain of full supply. So he busied himself in a religionism of works, instead of religion. He reads; he meditates; he prays; he takes delight in approaching unto God. But he is not willing God should reign; therefore he does not love Him, and his convictions and impulses cease. Again and again the still small voice, in ineffable kindness and love, speaks, and at length effectually. It strikes him there is something exquisitely sweet and beautiful in the idea that *God* should reign, that *He should be God* — and do his own will in all places of his dominion. It fills him with a hitherto unfelt delight, that it is so. Unspeakably precious now to his seeing eye, and right-affectioned heart, is God in all his works — in day and night; in sun, and cloud, and storm; in fields, and brooks, and trees, and all living and inanimate creation. A divine sweetness — an ineffable delight — a peace, unperturbed, but full of joy, fills his bosom, which his tongue labors, and is utterly unable, to express. Also the excellent glory of the chiefest among ten thousand has dawned on him; nor can he tell, or begin to tell, the excellency, beauty and preciousness of this bright and morning star. All the things he may have seen, or conceived, are not to be compared to what he sees of the 'brightness of the Father's glory.' Does he think this is religion? Does he think at all? Not if thinking is conscious effort. He is carried away with a rapture of sweetness in the things he beholds, and feels that

> 'His willing soul would stay
> In such a frame as this,
> And sit, and sing itself away
> To the sweet realms of bliss.'

But he has not the least idea that he has *experienced religion* — the more evidence that he has. His want of painstaking and avaricious consciousness shows the presence of spiritual health. In the felt joy and exercise of faith and love, he forgets his *solicitude* to be religious, and is the Christian without knowing it. He afterwards pens an account of these exercises, clear, simple, melting, delightful, and instructive, beyond any thing of the kind in any uninspired writer, and carrying one irresistibly back to the richness, mellowness and depth of the sweet Psalmist of Israel's experience, as, moved by the Holy Ghost, he gave it to the church in the beautiful 119th Psalm. He now, at various periods, as Providence and grace lead him, for his own use, with time, eternity, heaven, hell, God, Christ, and Him crucified, Christian duty, in its whole field, his own exceeding wants and vileness, all before his eyes, draws up those well-known and most truly pious resolutions, to which, as landmarks, he is to refer, which are to give shape and bent to his life, and in keeping which his whole help and strength is the promised and expected grace of his Lord; and begins, in earnest, at a time which seems to him late, to live that better life on things unseen, in which he left so much the greater part of the Christian church gazing, and halting, and stumbling, behind.

In August, 1722, Mr. Edwards was invited to New York to officiate to a small congregation, by whom he was solicited to become their minister, which, though greatly attached to them, he declined; and after eight months' stay, returned to his father's in the spring, and spent the summer in close study. In autumn, he was appointed to the office of tutor in Yale College, which he filled two years, and resigned in order to comply with the invitation of the people of Northampton, to become colleague pastor with the Rev. Mr. Stoddard, his maternal grandfather, then far advanced in life, having been the minister of that place 55 years, and now in great need of assistance. Under circumstances for the most part, though not wholly, favorable to his happiness and success, he was ordained at Northampton, Feb. 15, 1727, and immediately divided the pastoral and ministerial care of the people with his aged colleague, preaching once on the Sabbath, and once during the week. Mr. Stoddard died Feb. 11, 1729, two years after Mr. Edwards's settlement, and left the whole responsibility of the care of a large people to him.

Mr. Edwards now entered in full upon a course of study and labor which he pursued with little interruption for twenty-three years, and which was destined to be uncommonly successful. His habits were those of a student of the most diligent and laborious kind, if that can be called laborious which to him was beyond measure delightful. Knowledge, especially of divine truth, was exceedingly precious to him. He sought for it as for hid treasures. He had, in an eminent degree, the power of continuous and intense attention, and concentrated it on his studies in divinity and moral philosophy as far as his more immediate duties to the people of his charge would permit. Wholly devoted to his appropriate work, he was accustomed to spend fourteen hours a day in his study, with a short

allowance of time for moderate exercise, leaving to his wife the entire control of his domestic concerns, not even knowing himself how they were conducted. He made the testimonies of God his delight and his counsellors; and in the law of the Lord he literally did meditate day and night, until his profiting appeared evident to all. He read every thing he could procure on all important points in divinity, and was at trouble and pains to make himself acquainted with the views and arguments of those whose sentiments differed from his own. He was in the constant habit, during his whole life, of studying with his pen in his hand, to note down such thoughts that suggested themselves to him, as seemed to be of any importance, and pushed the hints and inquiries that rose in his mind to their utmost length. Thus he fixed his attention, and may be said to have *invited ideas*. No wonder that, under such a system, he should have amassed knowledge, and grown in power, at a most rapid rate.

Mr. Edwards judged, and no doubt correctly, that with his constitution and turn of mind, it was not his duty to spend much time in general visits among his people. He supposed that his own peculiar vocation lay elsewhere. He was not endowed with that plentiful share of animal spirits, which is necessary to make the agreeable companion, and to give an easy flow to conversation. He knew, too, that he could spend his time more to the purpose of his life — to honor God, and advance his Master's cause — by study and writing, than by extensively mingling in society, and bringing his influence to bear on men, while in direct contact with each other. He had in his manners, as an almost inevitable consequence, the reserve which is apt to be witnessed in students; but it was not in his heart. His study was always open to those who wished to consult him on their soul's salvation; and he gave counsel not only with skill and faithfulness, but with great tenderness. His feelings and emotions were doubtless the deeper as they were less obvious. The unction that attended the delivery of his sermons, showed that his piety was not more clear and intellectual than warm and glowing. His habitual frame of mind was highly devotional, springing from an unaffected complacency in the truth and service of God, that amounted oftentimes to a sweet and heavenly, and almost divine delight, which he had not words to express. He did indeed walk with God, and draw his life from things unseen. He was strict in the management of his family, and in his own private conduct; but his strictness was at the farthest remove from an empty and Pharisaical sanctimoniousness. It was the result of the continual presence and fear of God, and was rather a holy, conscientious and affectionate obedience to the will of his Lord and Master.

Soon after his settlement at Northampton, he was united in marriage to Miss Sarah Pierrepont, of New Haven, a young lady of singular beauty, intelligence, and piety, and admirably fitted to be the companion of such a man as President Edwards. Their union, which was a remarkably happy one, and the fruits of which were eleven children, three sons and eight daughters, continued thirty years, and was terminated by President Edwards's death at Princeton, New Jersey, which was soon followed by that of Mrs. Edwards.

She was very early a subject of grace, and in the days of her childhood was favored with uncommonly elevated religious views and exercises. She was often so absorbed in contemplations of the beauty and glory of God in Christ, as to forget earth and earthly things, and seem to be partaking of the views, and joys, and bliss, which are commonly, but erroneously, thought to be reserved almost exclusively for heaven, but in her case were of as long continuance as if they were the proffered privilege of every Christian, at all times and under all circumstances. Yet, during her connection with Mr. Edwards, at the time of the great revival in Northampton, she had still deeper exercises of grace than ever before. She was brought to see her vileness and corruption in a new light, and after renewed trust in God, through Christ, which followed, she had very special and peculiar manifestations of his presence and the light of his face. She was a lady of a rare combination of excellences; and each, separately, shone with great brightness. She looked well to the ways of her household, as, in the absence of her husband's attention to them, it was indeed necessary she should do; and his delight was emphatically in her. Her daughters reflected honor on their mother's training and care. Accomplished, yet industrious and attentive to the duties connected with the entire care of a large family, and the station of a minister's companion, — fitted to sympathize with her husband's intellectual and devotional abstraction, yet at the same time affable, courteous, and condescending, she was to him an invaluable partner, and to her children an inestimable guide. She survived her husband but few months. In their deaths they were not far divided.

Mr. Edwards had been settled in Northampton about thirteen years, when that remarkable outpouring of God's Spirit in the years 1741, '42, and '43, took place, which, if we look for analogies, carries us back to the day when the 'Pentecost was fully come,' in which Whitefield and the Tennents among others were honored instruments, which some patronized and many opposed, in the same spirit of pride and strife, and which, after all reasonable deductions, was such an advance of the kingdom of grace as should have brought and kept the church on her knees in thanksgiving to its blessed Head till this day. In this work, as might have been expected from the faithfulness their minister had been enabled to exercise, Northampton shared largely. Mr. Edwards was now reaping a rich harvest, the fruit of many years' faithful labor. He was now most abundant in preaching the gospel, and in occasional meetings, and conversation at his own house with the anxious who flocked to see him; for all had confidence in him, as an able and skilful guide to Christ. He aided neighboring ministers and churches by his presence and labors, but more by those writings, whose object was to distinguish between true and false religion. A great laxness in theology, and still greater in church order and discipline, which at that time prevailed extensively in New England, and to which we shall soon again have occasion to advert, gave ample scope to the adversary of God and men to introduce his own chosen means of ruining souls — false zeal, and furious excitement, groundless hopes, and affectation of supernatural light, with abundance of censoriousness, envying, and strife, on the one hand, — and on the other, resistance to all innovation, good and bad, the substitution of a cold, but orthodox creed, for a living faith, and aversion to all religious movements, because attended with much that is spurious and empty. In this state of things, to vindicate genuine, and discredit spurious revivals, — to exalt the true, and expose the pretended work of divine grace, — Mr. Edwards wrote his celebrated Thoughts on Revivals, and his Treatise on Religious Affections, both which, but especially the latter, were eminently subservient to the end he had in view. It would be hard to say, whether the church at that day suffered most from a cold, Pharisaical orthodoxy, which reprobated, as false and dangerous to souls, (unloved and uncared for, at bottom,) all save its own skeleton of dead belief; or from a shallow, and in some points fundamentally deficient faith, which, under extraordinary means and measures, flashed out, meteor-like — led to bewilder, and dazzled to blind, and then, speedily, meteor-like also, expired. It would be equally hard to say, at which side the above-mentioned most valuable works of Mr. Edwards were most levelled. He gave no quarter to inaction in religion, coupled though it were with ever so Calvinistic a creed, nor to a deficient faith, and its consequent false lights, groundless hopes, and transient zeal. Many were the expressions of gratification with these works, which poured in upon Mr. Edwards from all quarters, both in this and the mother country. His correspondents in Scotland, among whom he reckoned some of the best divines and most successful preachers of that country, owned their obligations to him, for works so able in themselves, and so useful to their own churches, among which powerful revivals then extensively prevailed.

It was not long, however, after this so great success attending the labors of Mr. Edwards, among his own people and elsewhere, that those melancholy troubles began, which ended in his separation from a people, between whom and him there had existed one of the closest relations, in its greatest harmony, and realizing far more than its usual happiness and utility to both parties. Twenty-three years before Mr. Edwards's settlement in Northampton, Mr. Stoddard had taken the ground that the sacrament is a converting ordinance, and, with some difficulty, succeeded in throwing open the doors of the church to all who chose to enter, whether, in the judgment of charity or their own, converted persons, or not. The result, of course, in a length of years, was a church composed of a heterogeneous mass, with inevitably many in it who knew nothing of the grace of God in truth, yet possessed of great influence, it might be, and indomitable pride. Mr. Edwards took the pastoral care of the church, not without some doubts as to the propriety of such a practice, but, as it seems, not at that time sufficiently strong to induce a thorough examina-

tion of a point on which his experienced and very highly revered grandfather had been so confident. Circumstances which took place in 1744, just after the close of the late-mentioned work of grace, probably led him to give his attention more directly to the subject, which resulted in a full conviction that the practice was wholly unscriptural, and highly dangerous to the peace and order of the churches, and the salvation of souls. In that year, it came to Mr. Edwards's knowledge, that wanton books, and wanton words, were rife among some of the young people of his church, and were used designedly for the purpose of spreading the poison of licentiousness. He brought the matter before the church, who, not suspecting who would be implicated, were quite ready to proceed in it, according to Mr. Edwards's proposition; which was, that the accused, with their accusers, should meet the members of the church at his house, and the whole matter be spread before them in that manner. But it had no sooner come to the knowledge of some of the leading members, who were also men of high standing and influence in the town, that among the young people implicated were children of their own, than Mr. Edwards's course appeared to them in a new and far different light, and what was before zeal for purity and good order, now seemed persecution and fanaticism. The whole town was thrown into an uproar, and the proceeding quashed, before any thing was done, except to settle in the minds of his people a sentiment of irrevocable hostility to Mr. Edwards, for the reason, so excellent and so highly honorable to themselves, that he was friendly to the purity of the children of their own bodies. The fires of deep hatred burned somewhat under cover, till, in 1749, he made known to the church his sentiments on the subject of communion, when the smouldering flames broke out with great fury, and the people, mostly, were instant with loud voices, requiring that he should be forthwith dismissed. Mr. Edwards made many ineffectual attempts to obtain a hearing from his people, in order to lay before them the grounds of his obnoxious opinion, being satisfied, that it might be the means of removing the prejudices of many, who had not thought on the subject, nor well knew his own views, and their reasons. Resisted in all attempts at explanation and conciliation, he was finally dismissed, June 22, 1750, by a mutual council, the calling of which had previously occasioned much trouble, and was with much difficulty settled, so as to permit the pastor to choose two out of the ten churches to be represented in council, out of the county; for the ministers and churches *in* the county generally sympathized with the people of Northampton.

Throughout the whole of this trying occasion, Mr. Edwards exhibited the greatest meekness and forbearance, under the keenest wrongs from a people he had long and faithfully served, and for whom he was still willing to give up his own life also, because they were dear to him. Not less wonderful his courage and self-denial. Advanced in years, with a quite numerous and expensive family, and no resource but his salary, he determined to publish those sentiments on communion, which he foresaw would result in his dismission from his people. But nothing moved him. 'Trust in God, and you need not fear,' — his last words to those who could not see what would become of Princeton College after his death, — seems to have been his motto now. Throughout the whole most trying scene, he was singularly calm and composed, exhibiting a perfect contrast to the temper of his people. It will not be thought strange that some of those who were most forward and violent against Mr. Edwards, afterwards bitterly repented, and made the most public and penitent acknowledgment of their error.

Mr. Edwards was immediately appointed missionary to the Stockbridge Indians, and, with his family, took up his residence among them in 1751, with good prospects of usefulness, and with the certainty of a better situation to pursue his favorite studies than Northampton afforded. Here he wrote his two greatest works, the Essay on the Freedom of the Will, and the Treatise on Original Sin — works which added greatly to his already extensive celebrity. Both were aimed at prevailing errors of the day. Both, but most the former, show his transcendent metaphysical genius. Both display a logic not easily refuted; and, whether unanswerable or not, both have to this day remained unanswered. The first was a successful attempt to disprove the Arminian notion of the self-determining power of the will, and the second an equally decisive overthrow of that superficial view of the doctrine of original sin, which ascribes it wholly to circumstances, and holds, that change of circumstances, now unfavorable, would be perfect and universal salvation to all mankind; the substituted circumstances, too, to be such as may, without very special difficulty, be realized in man's present state and world. But not the least important work of Edwards, — if we look not so much at its execution, which his life did not give him time to complete, as at its plan and design, which are truly grand and admirable, — is his History of the Work of Redemption, also written at this period. It was intended to be the world's history, in its most important and least studied aspect; viz. as God's world, and his theatre for the display of the wonders of redeeming love. As linked with, and ushering in, this great design, he looks on all the great events of past history, especially those of the Jewish economy, and illustrates their bearing on, and tendency to, what was the crown and consummation of the whole — the setting up of the kingdom of the Redeemer on earth. Great is the comprehensiveness of view which this plan displays, but greater still the faith and love to Jesus, which so exalted Him above every name, that it would not, and could not, look on any thing below the skies, except in its relation to Him, as the sun and centre of all.

Mr. Edwards was not long to continue these or any other studies in this world. The presidency of Nassau Hall being made vacant by the death of his son-in-law, Pres. Burr, he was chosen, in 1757, to supply his place — a choice to him entirely unexpected, and for which his modesty could find no satisfactory reason. He took the matter, however, into serious consideration, consulted his friends, and used every means to learn the will of God concerning it. He was at length convinced that it was his duty to accept, and, leaving his family in Stockbridge until spring should open, he himself repaired immediately, in the winter of 1757–8, to Princeton, was inaugurated, and entered on the duties of his office. Those duties he had but just commenced, with a cheerful satisfaction that he was doing the will of God in them, when, the small-pox then prevailing in the place, it was thought best that he should be inoculated, which was accordingly done. He had the disorder favorably, but, before he had entirely recovered, a fever set in, which bade defiance to the power of medicine, and terminated his life, useful while it lasted, but more since, on the 22d of March, 1758, at the age of 55 years. During his sickness, as in his life, he enjoyed much of the presence of his God. He called his daughter Lucy to his bedside, and commissioned her to deliver some simple and touching messages to his wife and children; — to tell her, that 'the union, which had so long subsisted between them, was of such a nature, as he trusted was spiritual, and would last forever;' and them, that 'they were now like to be left fatherless,' and he hoped 'that would be an inducement to them all to seek a Father that would never fail them.' He ordered his funeral to be without cost, and that to be given to the poor, which, by custom, would have been expended on it. 'Just at the close of life, as some who stood by, expecting he would breathe his last in a few minutes, were lamenting his death, — to their surprise, not imagining that he heard, or would ever speak another word, — he said, "Trust in God, and you need not fear!"' And, having said this, he fell asleep. His daughter, Mrs Burr, and his wife, soon followed him.

As a general scholar, Pres. Edwards was not distinguished, principally because his celebrity as a divine so much eclipsed his other merits. He possessed a rare faculty for acute observation, as well as profound reflection. He might have excelled in the natural or in the exact sciences, if his sense of duty had called him to devote his attention in either of those directions. His early studies conclusively show this, if it might not be inferred from the native vigor and acuteness of his powers.

As a divine, it is not extravagant to express the perhaps almost universal opinion of the theological and Christian world, that Pres. Edwards has not a rival since the days of Paul. For deep and clear insight into divine things; for extensive and varied knowledge in them; for clear conception, plain and intelligible statement, fervid and unanswerable logic, masterly vindication of fundamental points of divinity, and refutation of opposite errors; and for correct understanding of the Scriptures, — take him all in all, the New and the Old World may in vain look for his equal. We shall not soon behold his like. The most elevated and abstruse reasonings were his familiar and easy thoughts; and, with a life of delightful study, spent in gathering what was sweeter to him than honey or the honey-comb, from every flower, and even less inviting sources, what wonder that death found him rich beyond any in stores of divine wisdom and knowledge?

As a preacher, he was in manner simple, unartificial, the farthest removed of all men from any thing like affectation. With little gesture or motion of any kind in the pulpit, with a small voice, though distinct and clear in its enunciation, without the slightest aid from art, there was yet such weight in the matter of his discourses, and such unction in their delivery, that he usually held the attention of his audience beyond most preachers. His style, though diffuse, and sometimes incorrect, yet was always plain, intelligible, pointed, and truth-telling in the highest degree. Few preachers have ever been so pungent as Pres. Edwards. He had great power over the consciences of his hearers, and was eminently skilled in leading souls to Christ.

We have seen how he began his *Christian* life. Though he did not long continue his early practice of keeping a diary, and we have no record of his experience during most of the years of his ministry, yet there is ample reason to believe, that his path was like that of the just. His habits of life exposed him, in some measure, to gloom, and his constitution and delicate health still more; yet he ever maintained, under the most trying circumstances, that cheerfulness and calm serenity for which he was so remarkable. He seemed to live in the constant presence of God, and to find that his happiness. Great was his peace, for he loved his law; and nothing offended him. He was a man of the greatest purity and propriety of conduct and motive. With difficulty could the tongue of slander find any thing in him to feed on. Those who did not know him, thought him reserved, — not likely to have thought so, if they had come near his heart. He was not sprightly and easy in conversation, as those may be, and generally are, who, with dispositions as essentially kind and tender as his, have also a great flow of animal spirits. His conversation was eminently with grace, and wisdom distilled from his lips, like the dew. There was no affectation of greatness in him, who scarce knew his equal in most of the qualities requisite to constitute it. His opinion of himself was low and humble. He held his own opinions firmly, as one well might who had looked to their foundations as thoroughly as himself; but he was not obstinately opinionated and tenacious of his own views.

Few have had a deeper insight into the human heart, and few, deeper abhorrence of their own corruption than Pres. Edwards. Language failed him to express his sense of his moral vileness. He could think of nothing but 'infinite upon infinite, infinite upon infinite,' as at all a just description of his utter and exceeding wickedness. His views of the love and grace of Christ were of course in proportion to those of his own guilt and unworthiness; and it is plain that he lived the life which he spent in the flesh wholly by the faith of the Son of God, and for the excellency of the knowledge of Him, counted all things but loss, and less than nothing, in order that he might win Christ, and be found in Him, whom, not having seen, he loved, and in whom, though not seeing, yet believing, he in this world oftimes rejoiced, and in that where he now is, will both see and rejoice with unspeakable and everlasting joy.

The following are the principal works of Pres. Edwards, in the order in which they were originally published: —

1. God glorified in Man's Dependence. A Sermon on 1 Co. 1:29—31.
2. A Divine and Supernatural Light imparted to the Soul, by the Spirit of God. A Sermon on Mat. 16:17.
3. Narrative of Surprising Conversions.
4. Sinners in the Hands of an angry God. A Sermon on De. 32:35.
5. Sorrows of the Bereaved spread before Jesus. A Sermon at the Funeral of the Rev. William Williams, on Mat. 14:12.
6. Distinguishing marks of a work of the true Spirit. A Sermon on 1 Jn. 4:1, preached at New Haven, Sept. 10, 1741.
7. Thoughts on the Revival of Religion in New England, in 1740.
8. The Watchman's Duty and Account. A Sermon on He. 13:11, at the Ordination of Rev. Jonathan Judd.
9. The true Excellency of a Gospel Minister. A Sermon on Jn. 5:35, at the Ordination of the Rev. Robert Abercrombie.
10. Treatise on Religious Affections.
11. True Saints, when absent from the Body, present with the Lord. A Sermon on 2 Co. 5:8, at the Funeral of Rev. David Brainerd.
12. God's Awful Judgments in breaking the Strong Rods of Community. A Sermon on the Death of Col. John Stoddard.
13. Life and Diary of Rev. David Brainerd.
14. Christ the Example of Gospel Ministers. A Sermon on Jn. 13:15, at the Ordination of Rev. Job Strong.
15. Qualifications for Full Communion in the Visible Church.
16. Farewell Sermon to the People of Northampton.
17. True Grace distinguished from the Experience of Devils. A Sermon on Ja. 2:19, before the Synod of Newark.
18. On the Freedom of the Will.
19. On Original Sin.
20. Eighteen Sermons, annexed to the Life by Dr. Hopkins.
21. The History of Redemption.
22. Nature of Virtue.
23. God's Last End in the Creation.
24. Practical Sermons.
25. Miscellaneous Observations.
26. Miscellaneous Remarks.

The works of Pres. Edwards have also been collected and published together, in 8 vols., with a Life, by Dr. Austin, and in 10 vols., with a rich and full Memoir, by his grandson, Rev. S. E. Dwight, D. D., from which the preceding brief account has chiefly been taken.

EDWARDS, JONATHAN, D. D.;

President of Union College, Schenectady, in the state of New York, son of the preceding, was born at Northampton, June 6, 1745. In childhood, an inflammation in his eyes prevented him from learning to read till an uncommonly late period.

He was graduated at the college in New Jersey, in 1765. Two years before, at a time when the students of the college were generally impressed by the truths of religion, he was blessed with the hope of his reconciliation to God through Christ. This was during the presidentship and under the impressive preaching of Dr. Finley. He afterwards pursued the study of divinity under the instruction of Dr. Bellamy, and in October, 1766, was licensed to preach the gospel by the association of ministers in the county of Litchfield, Conn. In 1767, he was appointed tutor of Princeton College, and in this office he remained two years. He was ordained pastor of the church at Whitehaven, in the town of New Haven, January 5, 1769, and continued there till May, 1795, when he was dismissed by an ecclesiastical council, at his own request, and at the request of his society. In January, 1796, he was installed pastor of the church at Colebrook, in Litchfield County. In this retired situation, where he was enabled to pursue his theological studies with little interruption, he hoped to spend the remainder of his days. But in June, 1799, he was elected president of the college, which had been recently established at Schenectady, as successor of Mr. Smith. In July, he commenced the duties of the office. From this time, his attention and talents were devoted to the concerns of the seminary of which he was intrusted with the charge. He died August 1, 1801, aged 56, unexpectedly, but with Christian resignation.

There were several remarkable coincidences in the lives of Dr. Edwards and his father. Both were tutors in the seminaries in which they were educated; were dismissed on account of their religious opinions; were settled again in retired situations; were elected to the presidentship of a college; and, in a short time after they were inaugurated, died at near the same age. They were also remarkably similar in person and character.

Dr. Edwards was a man of uncommon powers of mind. He has seldom been surpassed in acuteness and penetration. His answer to Dr. Chauncey, his dissertation on the liberty of the will in reply to Dr. West, and his sermons on the atonement of Christ, to say nothing of his other publications, are considered as works of great and peculiar merit. He also edited, from the manuscripts of his father, the History of the Work of Redemption, two volumes of sermons, and two volumes of Observations on important theological subjects. *Connect. Evang. Mag.* ii. 377–383; *Miller*, ii. 453; 2 *Hist. Coll.* x. 81–160; *Holmes*, ii. 321; *Allen.*

EDWARDS, THOMAS;

An eminent divine of the Church of England, born at Coventry, Aug. 10, 1729, and educated at that place, and at Clare Hall, Cambridge, where he afterwards became a fellow. In 1758, he was chosen master of the Coventry grammar school, and rector of St. John the Baptist in that city. In 1770, he removed to Nuneaton, Warwickshire, where he died in 1785. He was a warm defender of Bp. Hare's metrical hypothesis with regard to the poetry of the Hebrews, and published, in illustration and defence of it, besides a work on the Psalms, several controversial tracts and pamphlets. It is needless to say, that the hypothesis has been, and is, received with very doubtful favor, to say the least, by most of the learned. He was a man of learning and talents, an assiduous and faithful teacher, and an exemplary minister. His principal works are given below. *Lempriere; Orme.*

1. A New English Translation of the Psalms, from the original Hebrew, reduced to metre by the late Bishop Hare; with notes, critical and explanatory; illustrations of many passages drawn from the classics; and a Preliminary Dissertation, in which the truth and certainty of that learned prelate's happy discovery is stated and proved. Lond. 1755, 8vo.
2. Prolegomena in Libros Vet. Test. Poeticos; sive Dissertatio, in qua Viri eruditissimi Francisci Harii, nuper Episcopi Cicestriensis, de Antiqua Heb. Poesi Hypothesin ratione et veritate niti, fuse ostenditur, atque ad objecta quædam respondetur. Subjicitur metricæ Lowthianæ Confutatio. Cantab. 1762. 8vo.

EHRENBERG, C. G.,

Professor of medicine in Berlin, is, with W. F. Hemprich, joint author of a work entitled 'Travels and Researches in Natural History, in North Africa and Western Asia, in the Years 1820–1825.' The first part of the first vol. was published in Berlin, in 1828, 4to. *And. Lib. Cat.*

EICHHORN, JOHN GODFREY;

One of the most distinguished German scholars in Oriental literature, biblical criticism, and literary and general history. He was born at Dorrenzimmen, in 1752. In 1772, he was appointed professor at Jena; and, in 1788, he was made professor at Gottingen, where he remained till his death, in 1831. At Gottingen, he devoted himself chiefly to biblical studies. The results of his inquiries were published in his Universal Library of Biblical Literature; his Repertory of Biblical and Oriental Literature; and his Introduction to the Old and New Testaments — works which contain much important and valuable information, and sound criticism, but also much of the grossest and most offensive specimens of German neology. His writings have had a great influence on the views of continental divines. *Hemd. Buck.*

ELPHINSTONE, JAMES,

A schoolmaster and miscellaneous writer, was born in Edinburgh in 1721, and died in 1809, at Hammersmith, after having taught an academy, near London, almost thirty years. His best work is a grammar. He also translated Martial, and wrote various other works. *Lempriere.*

ELSLEY, Rev. J.;

A clergyman of the established church in England, and vicar of Burenston, near Bedale. He first published, anonymously, 'Annotations on the Gospels,' in 2 vols., 1799, to which, in another edition, in 1812, was added the Acts of the Apostles. The plan was carried out and completed by Mr. Slade, who published, in 2 vols., in 1816, 'Annotations on the Epistles; being a Continuation of Mr. Elsley's Annotations on the Gospels and the Acts.'. Mr. Elsley's Annotations are chiefly a compilation, and, as such, of high value to those who have not access to the original sources. He drew from Beza, Beausobre, Calmet, Le Clerc, Du Pin, Doddridge, Bowyer, Dr. Henry Owen, Gilpin, Erasmus, Vatablus, Father Simon, Macknight, Grotius, and Whitby. His notes are almost entirely critical and philological. *Orme; Horne.*

ELSNER, JAMES, D. D.,

Was born in 1692, and died in 1750. He was first rector of a gymnasium, and then a reformed preacher at Berlin. His principal work is his Observationes Sacræ in Novi Fœderis Libros, quibus plura illorum librorum loca, ex Auctoribus potissimum Græcis et Antiquitate et exponuntur et illustrantur; published at Utrecht, in 2 vols. 8vo. 1720–1728. The object of this work, as the title shows, is to illustrate and determine the meaning of difficult words and phrases in the New Testament, by reference to the usage of Greek writers, and sometimes to the Septuagint and Latin authors, as well as to ancient manners and customs, &c. It is a work of value and good reputation. Besides this, Elsner published a course of Sermons on the Epistle to the Philippians, with Observations on the whole, and an Introduction, in German; a Commentary on Matthew and Mark, in Latin, 3 vols. 4to.; and several Discourses on the Great Felicity of true Christians, in German. *Orme; Walch; Catalogue And. Lib.*

EMLYN, THOMAS,

A celebrated name in the Arian controversy, was born at Stamford, Lincolnshire, May 27, 1663, and educated partly at Emanuel College, Cambridge, and partly at a dissenting academy near London. He became, in 1683, chaplain to the countess of Dinegal, at Belfast, in Ireland, but being obliged by the political troubles of the time to leave that country, he went to England, and was settled at Lowestoff, where he applied himself to investigate the merits of the then agitated Arian controversy. He was soon invited to Dublin, where he displayed great powers of eloquence as a preacher. His opinions becoming suspected, he boldly published his views concerning the Deity of Christ, and was imprisoned, tried, and condemned, on a charge of blasphemy, to pay a fine of £1000. After being confined two years, the fine was commuted to £70, and he was released, and occupied the remainder of his life in defending and disseminating the same views which he had before published. He particularly assailed the genuineness of 1 Jn. 5:7, and had a long controversy with Mr. Martin, minister of the French church at Utrecht, on that point. He was rather a high Arian, than a Socinian, in sentiment, unshrinking in controversy, but highly esteemed by his intimate friends. *Lempriere; Orme; Encyc. Am.*

EPICTETUS;

A Stoic philosopher, born at Hierapolis, in Phrygia, about the end of the first century, but lived at Rome, the slave of Epaphroditus, one of Nero's courtiers. Banished from Rome by Domitian, for the truth and righteousness of his philosophical maxims, he settled in Epirus, but returned on the accession of Adrian, and ever after was held in high esteem. His sayings were collected by Arrian, and have been frequently published, and translated into various languages; into English by Mrs. Carter. *Gessner's Bibliotheca; Encyc. Am.*

1. Enchiridion, Græce. Lips. Tauchnitz, 1829.
2. Epicteteæ Philosophiæ Monumenta, Dissertationes ab Arriano digestæ, Enchiridion, et Fragmenta. Acc. Simp. Comment. in Enchirid. etc. Gr. et Lat. Cum Annot. Ed. Schweighäuser. 5 vols. 8vo. Lips. 1799–1800.

EPICURUS,

Founder of the Epicurean philosophy, born at Gargettus, near Athens, B. C. 342, died at the age of 72. At first a pupil of Democritus, he afterwards began himself to instruct in philosophy, and his academy (so Gessner) continued to flourish with great repute, for 235 years, under fourteen teachers. He was a most voluminous writer, but only three epistles, out of all his writings, are extant. His work on Nature is the foundation of the poem of Lucretius. He made pleasure the chief good, but meant by it *happiness;* not, as many of his followers did, mere sensual delights. The reprobation bestowed on Epicureanism belongs to his disciples, rather than to himself and his own views; although it must be admitted to be very difficult, since his writings are lost, to ascertain what his opinions really were.

EPIPHANIUS;

Bishop of Constantia, (formerly Salamis,) in Cyprus, born near Jerusalem, about 310, died 403. His principal works are, The Anchor, a defence of the Christian faith, against the prevailing heresies; a book against 80 heresies, from Cain down to Valentinian; and one on Scripture measures and weights. 'His learning was great, his judgment rash, and his credulity and mistakes very abundant.' *Murdock's Mosheim,* vol. i. p. 293, *note; Gessner.*

1. Opera Omnia, Græce. Cum Versione Lat. et Notis Petavii. 2 vols. fol. Colon. 1682.
2. De Mensuris et Ponderibus. Item Fragmenta veterum de Ponderibus apud Hebræos. (Moyne Var. Sac. t.) *Cat. And. Lib.*

ERASMUS, DESIDERIUS, D. D.,

A natural son of one Gerard, of Gouda, and the daughter of a physician, was born in Rotterdam, Oct. 27, probably in the year 1465.

The two words composing his name, the one Latin, and the other Greek, are each a translation of his father's name, *Gerard,* which in Dutch signifies *desirable.* The translation was made, and the name Desiderius Erasmus, adopted by himself. He was early destined, by way of atonement to him on his father's part, to receive the most finished education the times could afford. His first onset did not argue his future celebrity. His progress was slow. Removed from school, he was a singer in a cathedral till the age of nine, when he was placed in the college at Deventer, then one of the most flourishing institutions of the kind in that country, where his mind opened, and his progress was such as to elicit the prediction that he would become one of the most learned men of his age. At thirteen, he had the misfortune to lose his mother, and soon after his father; by which event he was left to the care of guardians, who would have him become an ecclesiastic, a step to which he showed the greatest repugnance. He was nevertheless taken, from school, and when, according to his father's intentions, he should have been sent to a university, he was cajoled and driven into taking the monastic habit, at the age of seventeen, in the convent of Stein. He became one of the regular canons. At twenty he wrote his first work, on Contempt of the World. The bishop of Cambray, hearing the fame of his genius and attainments, sent for and with difficulty obtained Erasmus to come and reside with him. It was not long, however, before Erasmus obtained his patron's leave to go to Paris, where he wished to study theology, the theological faculty of that city being then in high repute. He entered the college of Montaigne in 1492, and besides theology, studied profoundly the Greek language, then just beginning to be cultivated, and polite literature generally. While thus employed, he met with an opportunity, welcome

to one of his straitened means, of instructing several English gentlemen then in Paris, of whom, Lord Mountjoy, from a pupil, became afterwards one of his Mæcenases. Leaving Paris on account of his health, he resided in various places, engaged in teaching, and writing his celebrated Epistles and miscellaneous pieces, until his first visit to England, whither he was invited by Lord Mountjoy. His stay at this time was short. He returned to France through Flanders, but did not take up his residence in Paris on account of the plague. He still resided in various places, but mostly in Brabant, for a series of years, until 1521, when he removed to Basle, in Switzerland, to escape the persecution of the monks. In this interval, besides many other productions of a miscellaneous character, he had prepared his edition of the New Testament, which was published at Basle, by Froben, in 1516. This is the *editio princeps*, and is of very high value. He brought to this work profound learning, great candor and discrimination, and indomitable industry. He also began, while in Brabant, that study of the Greek fathers, which led him afterwards to edit many of them, while at Basle, where they were published by Froben. He had expressed sentiments concerning celibacy, and other dogmas and rites of the Romish church, which brought him into trouble with the straitest sect of the Papists, and excited suspicion that he favored the reformation, then just ready to burst into a flame. But Erasmus was not, like Luther, formed both for action and study. He loved popularity, and, wanting to secure the favor of both parties, he lost both to such an extent that he was counted an enemy by each, and a friend by neither. His celebrity and influence, had he acted right, would have been immense; but he missed the honor of being one of the reformers. He was for dividing the difference between the opposing parties, and thus securing peace. But the whole head was sick, and the whole heart faint. Nothing would answer but revolution.

Erasmus died at Basle, in 1536. His erudition was profound and extensive, his taste refined, his memory astonishing, industry great, and fertility vast. He was given to flattery of his superiors in the early part of his life, to a degree that bordered on servility, and in action wanted independence and energy. His works, complete, have been published in 10 vols. fol. by Le Clerc. His Colloquies are well known as a school book. *Burigny.*

1. Annotationes in Nov. Test. (In the Critici Sacri.)
2. Apologia ad Stunicam. (Do.)
3. Colloquia Familiaria, et Encomium Moriæ.
4. Enarrationes J. Chrysostomi in Pauli Epistolam ad Galatas, Latine versæ ab Erasmo.
5. Epistolæ et Notæ in Opp. Augustini.
6. Ratio, seu Methodus veræ Theologiæ.
7. Novum Testamentum omne Græce et Latine, diligenter ab Erasmo Rotterodamo recognitum et emendatum.

ERNESTI, JOHN AUGUSTUS,

Was born in 1707, in Jennstadt, a town in Thuringia, and studied theology at Pforta, Wittemberg, and Leipsic. His early studies were, however, principally devoted to classic literature, in consequence of having been made, in 1731, associate instructor, and, in 1734, rector of the Thomas school at Leipsic. In 1742, he was made extraordinary professor of ancient literature in the university there, and, in 1756, ordinary professor of sacred eloquence. In 1759, an ordinary professorship of theology was added to his other offices. He performed the duties of both offices until 1770, when he resigned the former. He became, in succession, first professor of the theological faculty, a canon at Misnia, assessor of the consistory at Leipsic, and president of the Jablonowski academy of sciences there. He died in 1781. Of his accuracy, as a critic and a grammarian, his editions of the classics, especially that of Cicero, are sufficient proofs. By a careful study of language in the classic authors, he fitted himself for the study of the Bible, and by his works, especially his Institutio Interpretis Novi Testamenti, greatly advanced the cause of sacred philology. *Enc. Am.*

1. Institutio Interpretis Novi Testamenti. An English translation of this work, with notes, has been published by Professor Stuart of Andover.
2. Lectiones Academicæ in Epistolam ad Hebræos. Edited by Professor Dindorf, of Leipsic, after the author's death.
3. Neue Theologische Bibliothek. Mit Register. 10 Bände.
4. Neueste Theologische Bibliothek. Mit Register. Bd. 1–4.
5. Opuscula Theologica. 8vo. Lips.
6. Opuscula varii Argumenti. 8vo. Lips.

ERPENIUS, THOMAS,

Or Van Erpe, was born at Gorcum, in Holland, Oct. 12, 1584, of noble parentage, and gave such indications of aptitude for learning, as decided his father to spare no pains or expense in his education. He received the first elements of learning at Leyden, but, after one year's study, removed with his parents to Middelburg. In his 12th year, he returned to Leyden, and made such rapid strides, that he seemed not then, for the first time, to be learning what he studied, so much as to be recalling to mind what he had before laid up. At the age of eighteen, his excessive modesty, joined with his accurate perception of the immense fields of knowledge before him, to be surveyed, if he would be honored and useful, almost discouraged our young student. His courage was revived by reading a book of Fortius Ringelberg's on the mode of study. He speedily made himself master of logic, natural philosophy, astronomy, the science of law and government, and metaphysics, in which last he read not only Aristotle himself, but his commentators, so repeatedly and thoroughly, that, to the end of his life, he had a perfect command of all that was important in them. He also studied theology, but, owing to the disputes of the times, did not devote to it his life. At the advice and instigation of Joseph Scaliger, he gave himself to that study of the Oriental languages, in which he spent his days. He visited England, studied at Oxford and Cambridge, and, in London, made the acquaintance of William Bedell, a distinguished Orientalist. From London he went to Paris, where he studied under Isaac Casaubon, who was at first his instructor, and afterwards proud to call himself his pupil. By him Erpenius was urged to complete an edition of Arabic Proverbs, begun by Scaliger, with notes and a translation; which having consented to do, he visited various universities and libraries, for the purpose of collecting the requisite materials. In pursuance of this object, he went to Italy, and, having visited Milan and Venice, where he studied Turkish, Persian, and Ethiopic, returned home by way of Switzerland and Germany. On his arrival in Holland, he was made professor of the Oriental languages, except the Hebrew, in the university at Leyden, in 1613, where he continued until his death, in 1624, at the early age of 40. A new professorship of Hebrew was founded in 1619, and given to Erpenius. He communicated a new impulse, and may be said even to have created an era, in the study of Oriental literature on the continent. Many of his pupils became eminent Orientalists. Besides the edition of Arabic Proverbs, already mentioned, he published Locman's Fables; the History of Joseph, from the Koran; an Arabic translation of the Pentateuch, and of the N. T.; and a Syriac version of the Psalms. Such was his zeal for Oriental literature, that he established a press at Leyden, to print works of that description. His skill in Arabic was such as to excite the admiration of learned Arabs themselves. At the time of his death, he intended to publish the Koran, with a Latin translation and commentary, a Thesaurus Grammaticus of the Arabic, and an Arabic Dictionary. Among his most celebrated works, are his Arabic and Hebrew Grammars, and his *Elmacini Historia Saracenica. Voss's Discourse on the Death of Erpenius; Enc. Am.*

ESTIUS, Rev. WILLIAM,

Born in Holland, in 1542, was a learned professor of divinity, and chancellor in the Roman Catholic college at Douay, where he died in 1613. His works are, 'Annotations on the more difficult and important Passages of Scripture,' in Latin, enlarged and published after his death by Caspar Nemius, and frequently reprinted. To this work, in an Antwerp ed., were added notes of Estius on the Epistles, collected from his Adversaria by another hand, and consequently in an unfinished state. Also, a Commentary on all the Epistles of Paul, and the rest of the apostles, in Latin, published after his death by Peter Bartholomew, with explanatory observations added by the latter, on part of the First, and the whole of the Second and Third, Epistles of John. These works are in good repute with Protestants, as well as Catholics, from the judgment, industry, and erudition of the writer. He aims at elucidating the literal and obvious sense of Scripture, and, though he sometimes endeavors to illustrate what is clear, yet he often likewise succeeds in explaining what is difficult. *Orme; Walch.*

EUPOLEMUS,

An historian, frequently quoted by Josephus, in his book against Apion. He treated of the Jewish kings, as we may infer from Clemens Alexandrinus. *Gessner.*

EURIPIDES,

One of the three celebrated Greek tragic poets, was born at Salamis, in the first year of the seventy-fifth Olympiad,

on the day of the victory of the Greeks over the fleet of Xerxes at that place. He studied rhetoric under Prodicus, and philosophy under Anaxagoras, the influence of both which appears in his poetry. His tragedies, of which only 19 are extant, were exceedingly popular in his own time at Athens, where tragedy was then carried to a point little short of perfection. They often took the palm from the compositions of Sophocles, his rival. He 'stands preëminent in true natural expression of the passions, in interesting situations, original groupings of character, and various knowledge of human nature.' He wrote no less than 75 tragedies. Those still extant have been elucidated, with a vast amount of critical labor, by various learned editors. The best editions are those of Barnes, Musgrave, Morus, Beck, and Matthiæ. He died in Macedonia. *Enc. Am.*

EUSEBIUS PAMPHYLUS,

Bishop of Cesarea, and the most learned man of his time, was born, probably, about the year 270, and at Cesarea, where he spent nearly all his life. Till about 40 years of age, he lived in great intimacy with the martyr Pamphylus, a learned and devout man of Cesarea, from whom, after his martyrdom, Eusebius took his surname, and who founded an extensive library there, from which Eusebius derived his vast stores of learning. Pamphylus was two years in prison, during which Eusebius was constantly with him. After the martyrdom of his friend, Eusebius fled, first to Syra, and thence to Egypt, where he lived till the persecution subsided. After his return to Cesarea, about the year 314, he was made bishop of his own city. In the year 325, he attended the council of Nice, was appointed to deliver the address to the emperor on his entering the council, and then to be seated at his right hand. The first draft of the Nicene creed was made by him, to which, however, the term *homoousion* (*consubstantial*), and the *anathemas*, were added by the council, though not without some scruples on the part of Eusebius. Afterwards, Eusebius appeared to belong to a moderate party, who could not go all lengths with either side. About the year 330, he was offered the patriarchal chair of Antioch; which he refused, because the ancient patriarchal customs forbade the removal of bishops from one see to another. Eusebius had enemies, who charged him with having a leaning to Arianism, both before and after the council of Nice; and the question has been much discussed, on what grounds, and whether they were just. He was opposed to the deposition of Arius, by his bishop, Alexander, of Alexandria, and wrote to the latter, in his favor. He sided with neither party at the council, which would prove nothing either way. In his draft of the Nicene creed, he inserted no express condemnation of Arius; and, after the council, was intimate with the chief leaders of that party. On the other hand, he assented to the memorable words of that creed, in which the impiety of Arius is condemned, and which declare the Son to be '*very God of very God, begotten, not made, of the same substance* (*homoousios*) *with the Father*;' and he afterwards opposed the Arian dogma. But, whatever may be said of his theology, and of his firmness and consistency in maintaining it, he was, without doubt, a man of the most extensive and varied learning, and well versed in the Scriptures. He died about the year 340. *Life, by Valesius, translated by Parker; Murdock's Mosheim*, vol. i. p. 228, note.

1. Chronicon: originally in two parts; the first, a brief history of the origin and revolutions of all nations; and the second, a full chronological table of the same events. The Latin translation of the second part by Jerome, with what remains of the original Greek, were published by Scaliger, 1606, fol.

2. Præparatio Evangelica, in fifteen books; intended to *prepare* the minds of the pagans to embrace Christianity, by showing that the pagan religions are absurd, and far less worthy to be received than the Christian. It is a learned and valuable work, published by Vigerus, Paris, 1628, fol.

3. Demonstratio Evangelica, in twenty books, of which the last ten are lost. This is an attempt to demonstrate the truth of the Christian religion by arguments drawn from the O. T., and was therefore intended principally for the Jews.

4. Contra Hieroclem Liber; a reply to that pagan philosopher.

5. Historia Ecclesiastica, in ten books, from the birth of Christ to the death of Licinius, in 324. A most valuable treasure, though less full and complete than could be wished. Eusebius was an impartial historian, and had access to the best helps which his country and age afforded. This work was best edited by Valesius, Paris, 1659 and 1671.

6. De Martyribus Palæstinæ Liber; an account of the sufferings of Christians in the East and in Egypt, during the persecution of Diocletian.

7. Contra Marcellum, Libri XI; against the Sabellianism of Marcellus. Paris ed. of Præp. Ev. 1628.

8. De Ecclesiastica Theologia; also directed against Marcellus's opinions. Do.

9. De Locis Hebraicis; a kind of Biblical Gazetteer of Palestine, edited, with the Latin translation of Jerome, by Bonfreze. Paris, 1631.

10. Expositio in Cantica Canticorum; edited by Meursius. Leyden, 1617, 4to.

11. Vitæ Prophetarum; ascribed to Eusebius.

12. Commentarii in Psalmos CL. (all beyond Ps. 119 are lost); published Gr. et Lat. by Montfaucon, Coll. Nov. Gr. Patrum, tom. I. Paris, 1706, fol.

13. Commentarii in Isaiam; edited by Montfaucon, as above. *Murdock's Mosheim*, vol. i. p. 288, 289, note.

EUSTATHIUS,

A native of Side, in Pamphylia, was bishop of Berœa, (now Aleppo,) in Syria, and promoted to the patriarchate of Syria by the council of Nice, A. D. 325. He had previously distinguished himself as an opposer of Arianism; and, in that council, he acted a conspicuous part. This, together with his *Libri VIII contra Arianos*, rendered him extremely obnoxious to the abettors of Arianism, who procured his condemnation in one of their councils, about the year 330. Eustathius appealed in vain to the emperor, Constantine the Great; he was banished to Trojanopolis, in Thrace, where he died about the year 360. The only entire works of his now extant, are his treatise on the witch of Endor, in opposition to Origen, and a short address to the emperor, delivered at the council of Nice. These, together with a treatise on the Hexaëmeron, which is ascribed to him, were published by Leo Allatius, Lyons, 1629, 4to. *Murdock's Mosheim*, vol. i. p. 296, note.

EUTHYMIUS ZIGABENUS

Was a monk of Constantinople, and flourished about the year 1116. Of his writings, there remains a Commentary on the Psalms, and on ten sacred odes or songs, published only in Latin, first at Verona, and often since elsewhere. His Preface to the Psalms, in which he treats largely of the origin, use, object, various kinds, general character, and Greek versions, of them, has been published by Stephen Le Moyne. Euthymius also wrote a Commentary on the four Gospels, compiled principally from Origen and the fathers; which has also been published, but only in the Latin version of Jo. Henter, first at Louvain, 1544, fol., and afterwards repeatedly at Paris. *Walch.*

EVANS, JOHN, D. D.,

Was born about the year 1680, at Wrexham, in Denbighshire, North Wales. His ancestors, for four generations, were ministers of the gospel. His father, of the same name, was a minister at Wrexham; but, when the act of uniformity took place, resided at Oswestry, where he was master of a free school, which he was obliged to relinquish.

Mr. Evans was educated under the care of Rev. Thomas Rowe, of London, and subsequently, of Rev. Richard Frankland, who had the charge of a flourishing dissenting academy at Rathmall, in Yorkshire. He entered the seminary May 26, 1697; and Mr. Frankland dying soon after, the remainder of his studies were superintended by the eminent Mr. Timothy Jollie.

After leaving the academy, he resided some time at Boreatton, in Shropshire, where he prosecuted his studies so diligently, that he read the whole of Poole's Synopsis, and all the Christian fathers of the first three centuries; thus laying the foundation of his future knowledge of sacred criticism and church order and government.

When about twenty, he was invited to take charge of an Independent congregation at Wrexham, the town in which his father resided, and was ordained Aug. 18, 1702. He continued the minister of this people several years, when he received an invitation to Dublin; which coming to the knowledge of Dr. Williams, of Hand Alley, London, the latter made interest with him to come to that city, where he was at first, for several years, assistant to Dr. W., then joint pastor, and, at his death, succeeded him. With this people Mr. Evans labored until his death, discharging his ministerial duties with great fidelity and acceptance.

Besides his labors in his own congregation, he was several years concerned in the Lord's day evening lecture at Salter's Hall, which he quitted in 1716; and, in 1723, was chosen one of the six preachers at the Merchants' lecture at the same place. About the year 1729, he received the degree of D. D. from the universities of Edinburgh and Aberdeen, unsolicited by himself.

Mr. Henry having, at his death, left his Commentary in an unfinished state, the completion of it was assigned to some of the most eminent dissenting ministers in and about London, among whom was Mr. Evans. He undertook the Epistle to the Romans; and, in the opinion of Dr.

Doddridge, produced one of the best commentaries ever published on that difficult Epistle.

A few years after this, he published his admirable Discourses on the Christian Temper, in 2 vols. 8vo. At their appearance, they made a very favorable impression on the religious world, and gained the author considerable reputation. Succeeding writers have given strong attestation to their merits; and they still rank high in the department of practical theology. Dr. Doddridge abridged these Discourses, in one of the chapters of his Rise and Progress, and pronounces them among the best practical treatises in our language; and to the same purpose is the opinion of Dr. Watts.

Many years before his death, Dr. Evans formed the plan, and made abundant preparation for writing a history of Nonconformity, for which task, perhaps, no one was better calculated. He had amassed his materials at great expense, read an incredible number of books, and written a third part of it, before his death. But the extent of his pastoral labors, the variety of extra-parochial duties imposed on him, the decay of his constitution, and the derangement of his private affairs, resulting from being involved in the South Sea scheme, prevented that application to the work which the nature of it required, in order to its completion. His failure is the less to be regretted, that the execution of the same design fell into the hands of one every way so well qualified to do it justice, as the Rev. Daniel Neal.

His closing sickness resulted from a complication of distempers, which gradually broke a constitution naturally strong, and fitted to endure a longer period. During his long and painful sickness, he had large opportunities for exhibiting the Christian virtues of patience and resignation to the will of God. His last words were, 'All is well; all is well.' He died May 16, 1730, aged 51.

Dr. Evans was a man every way accomplished, and of a most excellent spirit. His mental endowments were of a very superior order. To uncommon discernment, and great solidity of judgment, he added remarkable vivacity of genius. His industry and diligence were indefatigable, and he could accomplish a great variety of business with ease and despatch. As a preacher, he was correct, serious, and instructive. In his private character, he was a bright example of the Christian temper. His frankness of temper, his disinterested generosity, and his decision of character, greatly endeared him to all who had the benefit of his acquaintance. The Bible was his only rule; he drew his religion from thence; and, living and dying, it was his sole support and encouragement. *History and Antiquities of Dissenting Churches.*

1. Practical Discourses concerning the Christian Temper, in 38 sermons.
2. An Exposition of the Epistle to the Romans; in the continuation of Matthew Henry's Commentary.
3. Letters to Mr. Cumming, concerning the Regard which ought to be had to Scripture Consequences.
4. Sermons upon Various Subjects, preached to young People, designed for promoting Practical Piety.

EZEKIEL;

A Jewish poet, who, according to Sixtus, flourished 40 years before Christ. He wrote a tragedy on the deliverance of the Jews from Egyptian bondage, quoted by Clemens Alexandrinus and Eusebius, and published in Greek with a Latin translation by Morelli, 1590. *König.*

F.

FABER, GEORGE STANLEY,

Rector of Long Newton, Durham, is the author of several learned and considerably noted works, of which the 'Difficulties of Romanism,' and the 'Difficulties of Infidelity,' have had an extensive circulation in this country. His writings are more distinguished for fanciful speculations, and a kind of learned research, than for the correctness of his premises, soundness of reasoning, and sobriety of judgment. Besides the works already mentioned, he has published,

1. Horæ Mosaicæ; or a Dissertation on the Credibility and Authenticity of the Pentateuch. London, 1818, 2d ed. largely altered and augmented, 2 vols. 8vo. The foundation of this work consists of eight Bampton Lectures, delivered by Mr. Faber before the university of Oxford, in 1807; and its leading object, to establish the credibility of the Pentateuch, by pointing out the coincidence of its facts and statements with profane antiquity, and their connection with Christianity.
2. A Treatise on the Genius and Object of the Patriarchal, the Levitical, and the Christian Dispensations. Lond. 1823, 2 vols. 8vo.
3. A Dissertation on the Mysteries of the Cabiri, &c. London, 1803, 2 vols. 8vo. 'There are many things learned and curious, and many things also fanciful, in the Mysteries of the Cabiri.' *Orme.*
4. A Dissertation on Daniel's Prophecy of the Seventy Weeks. London, 1811, 8vo.
5. A Dissertation on the Prophecies that have been fulfilled, are now fulfilling, or will hereafter be fulfilled, relative to the great period of 1260 years; the Papal and Mohammedan Apostasies; the Reign of Antichrist; and the Restoration of the Jews. 5th ed. London, 1814–1818. 3 vols. 8vo.
6. Treatise on the Operations of the Holy Spirit. *Orme; Horne.*

FAGIUS, PAULUS,

In the German language called Buchlin, a learned divine, was born at Reinzabern, in 1504. His studies were pursued at Heidelberg and Strasburg. At the latter place he was obliged to have recourse to teaching others to support himself. He became a great proficient in Hebrew, a branch of learning which led him into close acquaintance with Capito, Hedio, Bucer, Zellius, and other learned reformers. In 1537, he entered the sacred ministry, and became a sedulous preacher. His Hebrew learning was often employed in confutation of the Jews, so that it was said of him, that 'from *Paul* to Paul, no one had appeared like this Paul.'

In 1541, when the plague began to rage in Isna, he publicly rebuked those of the wealthy classes, who forsook the place without making provision for the relief of the poor, and himself visited the sick in person, and administered spiritual comfort to them day and night, and yet escaped the distemper. Capito having fallen a victim at Strasburg, the senate of that city called Fagius to succeed him, which he did, until Frederic II., the elector palatine, intending a reformation in his churches, called him to Heidelberg, and made him professor there: but the emperor, prevailing against the elector, put a stop to the reformation. Fagius, however, published many books for the promotion of Hebrew learning, which were highly approved, even by Scaliger, who confessed him to be the first Hebrew scholar of his time among Christians. He was also an excellent orator as well as scholar.

His father dying in 1548, and persecution being stirred up against him by the Papists, he accepted the invitation of Cranmer, and came over to England with Bucer. It was intended to settle them at Cambridge, to carry on together the translation and illustration of the Scriptures; but this plan was frustrated by their sudden death. Fagius died peacefully at Cambridge, Nov. 13, 1550, aged 45.

His character as a Christian was distinguished for humility, meekness, fidelity, and affection. 'Pray for me,' said he to his friends in time of persecution; 'I am but a man, and even Peter fell.' *Middleton*, vol. i. 260.

1. Fusior expositio quatuor priorum Capitum Geneseos. (Critici Sacri.)
2. In Paraphrasin Chaldaicam Pentateuchi succinctæ Adnotationes. (Critici Sacri.)
3. Translationum precipuarum Vet. Test. Collatio. (Critici Sacri.)

FARMER, Rev. HUGH,

A learned and eminently useful minister of the Independent denomination, was born in 1714, near Shrewsbury. His ancestors, who were natives of North Wales, were held in high estimation for their religion and virtue. He entered upon his academical studies, under the superintendence of the celebrated Dr. Philip Doddridge. He was one of the doctor's first pupils; and gained his entire esteem and approbation. On leaving Northampton, he became assistant to Mr. David Some. His services, however, proving acceptable to the Dissenters in the neighborhood of Walthamstow, a place of worship was soon built, and a congregation assembled, which rapidly increased.

For many years Mr. Farmer labored at Walthamstow, with increasing popularity; many of the more opulent Dissenters either took houses or lodgings in the neighborhood, for the purpose of attending his ministry; so that it was soon found necessary to enlarge the meeting-house in which he preached. Most of this time he occupied both parts of the day; but, on being joined by a suitable colleague, he gave up the afternoon service. As Mr. Farmer declined in years, he gradually relinquished his engagements as a preacher. In 1772, he resigned the afternoon lecture at Salters' Hall, and eight years after, he gave up the Tuesday morning sermon; but he did not leave his church at Walthamstow till a few years later, when he gave up pulpit

exercises entirely. He died on the 5th of Feb., 1787, aged 72, manifesting to all around his deep humility, lively faith, and animated hope of a blessed immortality.

Mr. Farmer was the author of several works, in which he displayed much learning and critical sagacity, particularly his 'Dissertation on Miracles;' 'An Inquiry into the Nature and Design of Christ's Temptation in the Wilderness;' and 'An Essay on the Demoniacs of the New Testament,' in which he endeavored to prove that these were not cases of *real* possession, but of persons afflicted with disorders usually attributed to such influence. This publication was answered by the late Mr. Fell, one of the tutors of Homerton academy; and a controversy ensued, in which much acrimony of temper was discovered on both sides. Mr Farmer was rather of a high spirit and hasty temper; but, abating these defects, he was a most estimable man. (See Memoirs of his Life and Writings, by Michael Dodson, Esq.) *Jones's Chris. Biog.*

The following is a list of Farmer's works:—

1. An Inquiry into the Nature and Design of Christ's Temptation in the Wilderness. Lond. 1761, 8vo.
2. A Dissertation on Miracles; designed to show that they are arguments of a divine interposition, and absolute proofs of the mission and doctrine of a prophet. Ibid. 1771, 8vo.
3. An Essay on the Demoniacs of the New Testament. Ibid. 1775, 8vo.
4. Letters to the Rev. Dr. Worthington, in answer to his late publication, entitled, An impartial Inquiry into the Case of the Gospel Demoniacs. Ibid. 1778, 8vo.
5. The General Prevalence of the Worship of Human Spirits in the ancient Heathen Nations asserted and proved. Ibid. 1783, 8vo.

FAWKES, FRANCIS;

An English poet, born in Yorkshire, 1721, educated at Cambridge, took orders in the established church, died in 1777. He wrote original poems, but excelled in translation. He published versions of several Greek poets. An edition of the Bible, with notes, was also published in his name. *Lemprierc.*

FECHT, JOHN;

A distinguished Lutheran divine of Brisgaw; born 1636; died 1716, aged 80. He was settled at Dourlach, and afterwards at Rostock. His chief works follow.

1. Pauli Epistolæ ad Titum, in qua idea veri ecclesiæ ministri repræsentatur, exegetica expositio. Rostock, 1692, 4to.
2. Pauli Epistolæ ad Philemonem, in qua Christianæ caritatis, erga proximum exercendæ, idea repræsentatur, exegetica expositio. Ibid. 1696, 4to.
3. Judæ Epistolæ Catholicæ, in qua certaminis fidei adversus impietatem idea repræsentatur, &c. exegetica expositio. Ibid. 1696, 4to.
4. De Canonica Apocalypseos auctoritate. Ibid. 1711.
5. De sensu sacrarum literarum carnali. Ibid. 1698.

FENELON, FRANCIS DE SALIGNAC DE LA MOTTE,

One of the most able of French writers and virtuous of men, was born, in 1651, at the castle of Fenelon, in Perigord; studied at Cahors and Paris; and entered into holy orders at the age of twenty-four. The archbishop of Paris appointed him superior of the newly-converted female Catholics, and his success in this office, and the merit of his treatises on Female Education and on the Ministry of Pastors, induced Louis XIV. to send him on a mission to Poitou to convert the Protestants. This post Fenelon accepted only on the express condition that force should not be employed in aid of his efforts. In 1689, he was selected by M. de Beauvilliers to be tutor to the duke of Burgundy and his younger brothers. It was for the use of his royal pupil that he composed his Telemachus. In 1694, he was raised to the archbishopric of Cambray. He did not, however, long enjoy in peace his well-merited preferment. Having espoused the cause of Madame Guyon, and published a work, The Maxims of the Saints, which was considered as teaching her doctrine of Quietism, he was bitterly attacked by Bossuet, and his book was ultimately censured by the pope. Fenelon himself read his recantation in his own cathedral. The anger of Louis XIV. was still more roused against him by the appearance of Telemachus, which was surreptitiously published by a servant, to whom it had been intrusted for transcription. It was looked upon by the haughty and ambitious monarch as a covert satire upon his own misgovernment and criminal love of war. Fenelon was, in consequence, kept at a distance from the court. But, though discountenanced by his own sovereign, a just tribute was paid to his merit by foreigners. The lands of his diocese were exempted from pillage, and his person was treated with the utmost respect by the duke of Marlborough, and the other generals of the allies.

His conduct through life was consistent with his doctrines and principles. Habitually cheerful and amiable, he endeavored to imitate his Master, Jesus Christ. He slept little; ate little; and allowed himself no pleasure, but what he enjoyed in the accomplishment of his duties. The exercises of walking and riding were his only recreations during the whole time he was archbishop of Cambray. When he went out, he spent his time in useful conversation with his friends, or in benevolent visits to the people of his diocese; conversing seriously with the poor; entering their houses and admonishing, reproving, or consoling them, as their several circumstances and characters required. He gave almost all his revenue to hospitals; clergymen, whom he educated; monasteries of nuns in distress; decayed gentlemen, and persons of all ranks, who, during the time of war, were within the reach of his generosity. He died in 1715, at the age of sixty-three, leaving behind him an imperishable reputation, as an eloquent writer, a conscientious prelate, and an amiable, enlightened, and virtuous man. Calm and composed on the verge of eternity, reposing on the Savior, his only language amidst the severest sufferings was, 'Not my will, but thine be done!'

His productions form nine volumes in quarto. The principal of them, besides those already mentioned, are, 'Dialogues on Eloquence;' 'Dialogues of the Dead;' 'Demonstration of the Existence of a God;' and Spiritual Works. *Butler's Life of Fenelon; New Edin. Encyc.; Encyc. Amer.; Davenport; Jones's Chris. Biog.*

FENTON, THOMAS,

Was the author of 'Annotations on the Book of Job and the Psalms,' published in London, 1732, 8vo.

FESSEL, DANIEL;

A German divine, who flourished in the latter part of the 17th century. Besides works on the Scripture types and figures, he wrote and published at Wittemberg, 1650, and 1658, two volumes quarto of Observations on many passages of Scripture, which are said by Walch to be learned, and to contain much that is useful to the biblical student.

FISCHER, JOHN FREDERIC;

Rector of the Thomas school, and Prof. extraordinary at Leipsic; born 1721; died 1799. He distinguished himself both in sacred and classical literature. Besides editing several learned and valuable works on Greek grammar and lexicography, he published critical editions of various Greek classics, which have uniformly obtained a high reputation. His labors in New Testament lexicography were of much service to that branch of sacred literature. Of his works, the following deserve special mention here:—

1. Prolusiones de Versionibus Græcis Vet. Test. Lips. 1772, 8vo.
2. Prolusiones de vitiis Lexicorum Novi Testamenti. Ibid. 1791, 8vo.
3. Prolusiones V. in varia loca Vet. et Novi Test. eorumque Versionum veterum. Ibid. 1779, 8vo.

FISK, PLINY,

Missionary to Palestine, was born at Shelburne, Mass., June 24, 1792, became pious at 16, and was graduated in 1814 at Middlebury College. Such was his poverty that for two years he lived on bread and milk, carried his corn to mill on his shoulders, and a good woman baked his loaf for him. He studied theology at Andover, was employed as an agent for the American Board of Foreign Missions one year, and then sailed for Palestine with Mr. Parsons, Nov. 3, 1819. On arriving at Smyrna, Jan. 15, 1820, they engaged in the study of the Eastern languages; but in a few months removed to Scio, in order to study modern Greek under Professor Bambas. The college at Scio then had seven or eight hundred students. But in 1821, the island was desolated by the barbarous Turks. In 1822, he accompanied to Egypt his fellow-laborer, Mr. Parsons, and witnessed his death, and buried him in the Greek convent. From Egypt he proceeded, in April, 1823, through the desert to Judea, accompanied by Mr. King and Mr. Wolff. Having visited Jerusalem, he went to Beyroot, Balbec, Damascus, Aleppo, and Antioch. He made a third visit to Jerusalem with Mr. King. When he withdrew from Jerusalem, in the spring of 1825, he retired to the mission family of Mr. Goodell and Mr. Bird, at Beyroot, where he died of a prevailing fever, Sabbath morning, Oct. 23, 1825, aged 33.

Mr. Fisk was eminently qualified to be a missionary in the East. He was a preacher in Italian, French, modern Greek, and Arabic. His various communications are found in several volumes of the Missionary Herald. — *Bond's Memoir of Fisk; Allen.*

FLATT, JOHN FREDERICK VON, D.D.,

Professor of theology at Tubingen, was born in 1759, and died in 1821. The Lectures of Flatt, on all of Paul's Epistles, except that to the Hebrews, published from his manuscripts after his death, by Kling and Hoffmann, are marked with brevity, good sense, and a punctilious adherence to the laws of language and the rules of interpretation. Flatt was a divine and commentator of the orthodox school in Germany; and, in conjunction with Storr, did much to stem the tide of neology, which so lately threatened to sweep divine truth from the German mind. The joint labors of these two men produced the 'Elementary Course of Biblical Theology,' twice published in this country, in a translation by S. S. Schmucker. Besides Lectures on Paul's Epistles, already mentioned, Flatt wrote Lectures on Christian Morals, also published after his death, by Steudel; Opuscula Academica, collected by Saskind; and edited, for a time, a magazine devoted to Christian morals and dogmatics.

FLEMING, ROBERT,

Son of a Scotch dissenting minister of the same name, was born about 1660, and died in London, 1716. He was educated in Holland, and after having been minister at Leyden and Amsterdam, removed to London, where he officiated at the Scotch church, Lothbury, and at Salter's Hall. His most important work, entitled 'Christology,' which he did not live to finish, contains many valuable thoughts, set in a striking light. *Orme; Lempriere.*

FORSKÄL, PETER,

A Swedish botanist, and pupil of Linnæus, was born in 1736, and educated at Göttingen. He was invited to Copenhagen, as a professor, and soon after selected to fill the department of natural history, in the celebrated scientific expedition to Arabia. He had made considerable progress, when the plague carried him off, at Djerim, in Arabia. His fellow-traveller, Carsten Niebuhr, collected and published his works, which are of great service in elucidating the natural history of the Bible. Their titles follow.

1. Descriptiones Animalium, Avium, Amphibiorum, Piscium, Insectorum, quæ in Itinere Orientali observavit P. Forskäl. Copen. 1775.
2. Flora Ægyptiaco-Arabica. Ibid.
3. Icones Rerum Naturalium, quas in Itinere Orientali depingi curavit Forskäl. Ibid. 1776.

FORSTER, JOHN REINHOLD,

Was born at Dirschau, 1729, studied at Halle, was minister at Dantzic, and, after spending some time in Russia, in examining the state of the colony at Saratov, he made his way to England, and taught German and French at the Warrington academy. He accompanied Cook in his second voyage round the world, together with his son, and, contrary to his agreement with the English government, published an account of his observations, which made it necessary for him to leave the country. He died at Halle, 1799. He also published a Treatise on the Byssus of the Ancients. *Lempriere; Encyc. Am.*

FOURCROY, ANTHONY FRANCIS DE,

Was born at Paris, June 15, 1755. He studied at the college of Harcourt, and subsequently applied himself to medicine and the sciences connected with it. In 1784, he was made professor of chemistry in the royal gardens, and, in conjunction with Lavoisier, Guyton Morveau, and Berthollet, entered on that course of chemical investigation, which produced in a short time such rapid advances in that science. Fourcroy, however, was more distinguished in the exhibition and elucidation of the results of chemical analysis than in discovery. After the fall of Robespierre, he entered into public life, in which he continued under Napoleon, having a place in the council of state for the interior. He died in 1809, leaving several standard chemical works behind him.

FRASER, ALEXANDER,

Minister of Kirkhill, Scotland, published, in 1795, a 'Key to the Prophecies of the Old and New Testament, which are not yet accomplished;' 'a work of some merit, containing rules for the arrangement of the unfulfilled prophecies, observations on their dates, and a general view of the events foretold in them. In the statement and discussion of these subjects, the author discovers a great portion of good sense and moderation.' He also wrote a commentary on Isaiah, with a paraphrase, which exhibits 'much sound sense, scriptural knowledge, and talent for critical exposition.' *Orme.*

FRERET, NICOLAS;

A learned Frenchman, born in Paris, 1688. Though destined for the law, he dedicated himself to history, and by his 'Discourse on the Origin of the French,' offended the government, who threw him into the Bastile. There he read Bayle, became a skeptic, wrote his 'Letters of Thrasybulus to Leucippe,' full of atheism; an 'Examination of the Apologists for Christianity,' and several Memoirs. He had a vast memory, and great acquaintance with literature. He died 1749.

FULLER, ANDREW,

First secretary of the Baptist Missionary Society, and one of the most extraordinary men of this or any other age, was born at Wicken, in Cambridgeshire, Feb. 6, 1754. His pious father occupied a small farm at that place, and was the parent of three sons, of whom Andrew was the youngest. He received the common rudiments of an English education at the free school of Soham; and, till the age of twenty, was engaged in husbandry. When about sixteen years of age, his mind became enlightened; he sincerely repented of his past transgressions; he forsook his former evil ways, was publicly immersed, on a profession of his faith; and from that time he continued to make an honorable and consistent profession of Christianity. For the two succeeding years, he occasionally preached at Soham. In January, 1774, he received a unanimous invitation from that congregation to become their pastor, and was ordained in May, 1775. The income of Mr. Fuller being very small, he opened a seminary in 1779, which, in the succeeding year, he relinquished; and, not being able comfortably to provide for his increasing family, and the conduct of some of the members of the church at Soham being lukewarm and unsatisfactory to him, he accepted an invitation from a Baptist congregation at Kettering to become their pastor.

Mr. Fuller's removal to Kettering, in 1783, formed a new era in his life. It brought him into contact with a number of ministers of his own denomination, to whom he was greatly attached, and who were equally ardent with himself in the investigation of truth. Here his labors took a wider range, and were determined towards a more definite object. The prevailing system of doctrine among the Baptist churches, at this period, was ultra-Calvinism — a system which denies true faith to be the duty of every one to whom the gospel comes; and which, consequently, must paralyze the efforts of ministers to 'go into all the world, and preach the gospel to every creature; commanding all men every where to repent,' at the peril of their souls. Mr. Fuller saw the baneful effects of this unscriptural system, and set himself to oppose and refute it with all his might. With this view he drew up and published a small volume, entitled 'The Gospel of Christ worthy of all Acceptation; or, The Obligations of Men fully to credit and cordially to approve whatever God makes known; wherein is considered the Nature of Faith in Christ, and the Duty of those where the Gospel comes in that Matter.' This valuable treatise operated powerfully, and set thousands upon examining their received principles. A host of opponents presently rose up to withstand this new doctrine, as it was termed; and our author had to defend himself on every side, which he did with no ordinary dexterity; taking his stand on the word of God, with the meekness of wisdom, but with the lion heart of Luther.

In 1790, he composed his 'Dialogues and Letters on the Fundamental Principles of the Gospel;' and a celebrated work 'On the Calvinistic and Socinian Systems, examined and compared as to their Moral Tendency.' This work deservedly ranks among the ablest and most useful of Mr. Fuller's literary productions; having done more to stem the torrent of Socinianism in England than any one book of modern times. It consists of a series of letters, each occupying a particular subject, and the whole forming a storehouse of sound observations, scriptural principles, important facts, and logical reasonings. The book was well received by the public, and will long maintain its ground.

The writings of Mr. Fuller having circulated in America, and having been generally approved, Princeton and Yale colleges conferred on him the title of doctor of divinity; which, however, supposing it to be incompatible with the simplicity of the Christian character, he declined to use.

In 1792, the Baptist Missionary Society was first established at Kettering, by Mr. Fuller and a few of his friends, among whom was Mr. Carey, of Leicester, now the celebrated Dr. Carey, who volunteered his services as a missionary. India was selected as the country which they should visit; and, in the spring of 1793, Mr. Carey and other missionaries set sail for Bengal, where they arrived in the succeeding October. In the establishment of that society, Mr. Fuller had taken the liveliest interest, and he was appointed to the situation of secretary. The society, ever afterwards, was

inseparable from his mind, and depended, under God, mainly on his exertions. The consultations which he held, the correspondence he maintained, the personal solicitations which he employed, the contributions he collected, the management of these and other funds, the selection, probation, and improvement of intended missionaries; the works which he composed and compiled on these subjects, the discourses he delivered, and the journeys he accomplished, to extend the knowledge and to promote the welfare of the mission, required energy almost unequalled. In 1799, he made a tour through Scotland for the benefit of the society; and, on his return home, he found that he had travelled nine hundred miles, and collected full nine hundred pounds. In 1804, he visited the Baptist congregations throughout Ireland, and collected a considerable sum for the mission. In July, 1805, he made another tour through Scotland, to collect for the printing of the Scriptures in the Eastern languages, and travelled one thousand eight hundred miles in one month, [?] preached every day, and collected one thousand eight hundred pounds. In 1807, he drew up a statement of the proceedings of the society; and, in fine, the history of the last twenty-three years of his life was completely identified with that of the mission.

Besides the publications already mentioned, Mr. Fuller was the author of a great number of treatises on various subjects, which, since his decease, have been collected and printed in eight volumes, octavo; recently reprinted in this country in two large volumes; among which we may particularly mention, 'The Gospel its own Witness;' 'The Calvinisti' and Socinian Systems compared;' 'Expository Discourses on the Books of Genesis and the Apocalypse;' 'Sermons on various Subjects;' 'Apology for Christian Missions to the Heathen;' with many other smaller works of peculiar excellence. All his writings bear the powerful stamp of a mind, which, for native vigor, original research, logical acumen, profound knowledge of the human heart, and intimate acquaintance with the Scriptures, has had no rival since the days of President Edwards.

On the 7th of May, 1815, in the sixty-second year of his age, this zealous, intelligent, benevolent, and most useful Christian minister expired: his heart being devoted to God, and his soul resting on Christ alone for salvation and eternal happiness.

It has been well said, that Fuller is 'the Franklin of theology.' The views entertained of him, by those best acquainted with his writings, are thus eloquently expressed by the Rev. Robert Hall: 'I cannot refrain from expressing, in a few words, the sentiments of affectionate veneration with which I always regarded that excellent person while living, and cherish his memory now that he is no more; a man whose sagacity enabled him to penetrate to the depths of every subject he explored, whose conceptions were so powerful and luminous, that what was recondite and original appeared familiar; what was intricate, easy and perspicuous in his hands; equally successful in enforcing the practical, in stating the theoretical, and discussing the polemical branches of theology. Without the advantages of early education, he rose to high distinction among the religious writers of his day, and, in the midst of a most active and laborious life, left monuments of his piety and genius, which will survive to distant posterity. Were I making his eulogium, I should necessarily dwell on the spotless integrity of his private life, his fidelity in friendship, his neglect of self-interest, his ardent attachment to truth, and especially the series of unceasing labors and exertions, in superintending the mission to India, to which he most probably fell a victim. He had nothing feeble or undecisive in his character, but, to every undertaking in which he engaged, he brought all the powers of his understandiog, all the energies of his heart; and, if he were less distinguished by the comprehension than the acumen and solidity of his thoughts, less eminent for the gentler graces than for stern integrity and native grandeur of mind, we have only to remember the necessary limitation of human excellence. While he endeared himself to his denomination by a long course of most useful labor, by his excellent works on the Socinian and deistical controversies, as well as his devotion to the cause of missions, he laid the world under lasting obligations.'

For more complete details of the life of Mr. Fuller, see *Morris's Life of Fuller; Ryland's Life of Fuller;* and *Memoir prefixed to his complete Works, by his Son; Jones's Chris. Biog.; Am. Quar. Obs.* and *Bap. Mag.; Hend. Buck.*

G.

GABLER, JOHN PHILIP,

One of the German neologists, was born in 1753, at Frankfort on the Maine, and had his university education at Jena, where he attended the lectures of Griesbach in 1775. In 1783, he was made professor of philosophy in the gymnasium at Dortmund, and two years after received a professorship at Altdorf. In 1804, he removed to Jena as professor of theology there, and, in 1812, on Griesbach's death, succeeded him. He published an edition of Eichhorn's *Urgeschichte*, with an introduction and notes, 1790–1793; a new essay on the Mosaic History of the Creation of the World; a system of Hermeneutics of the New Testament; and a historico-critical Introduction to the Old. Besides this, he conducted, originally with the aid of Ammon, Hänlein, &c., but afterwards alone, a Theological Journal, which was a repertory of neological opinions. He died in 1826. *Encyc. Am.*

GALEN, CLAUDIUS;

A Greek physician, born at Pergamus, in 131; died 201. He was a most successful physician at Rome, which he was obliged to quit, on account of the envy of the other physicians, but was invited to return by Marcus Aurelius. He is esteemed the father of medicine. His writings were very numerous; only a few of which have been preserved. *Lempriere; Encyc. Am.*

GATAKER, THOMAS,

Was born 1574, in London, where his father was then minister. When he was sixteen years of age, he was placed at St. John's College, at Cambridge; and there proceeded to master of arts with uncommon applause.

After various testimonies to his talents and worth, about the year 1601, he became preacher at Lincoln's Inn; and he held this employment, with great reputation, for ten years. But, having married in 1611, he quitted the office of preacher to that society for the rectory of Rotherhithe, in Surrey.

He published, in 1619, his 'Discourse of the Nature and Use of Lots; a treatise historical and theological.' This treatise made a great noise in the world, and was opposed by several writers. In 1620, he set out on a tour to the Low Countries. In his travels he confuted some of the English Papists in Flanders, and, soon after, returned to England.

In 1642, Mr. Gataker was appointed one of the assembly of divines who met at Westminster. He was employed, together with some other members of the assembly, in writing 'Annotations upon the Bible;' wherein those upon Isaiah, Jeremiah, and the Lamentations, were executed by him, and have great merit. In the mean time, on the removal of Dr. Comber, he was offered the mastership of Trinity College, in Cambridge; but he declined it, on account of his ill state of health. He continued, however, to publish several learned works, most of which were printed among his 'Opera Critica,' at Utrecht, in 1668, folio. He also published, in 1652, an edition of the 'Meditations of Marcus Antoninus;' with a Latin translation and a commentary, and a preliminary discourse on the philosophy of the Stoics, which is much esteemed. He died in 1654.

Echard says, 'Mr. Gataker was the most celebrated among the assembly of divines, being highly esteemed by Salmasius and other foreigners; and it is hard to say which is most remarkable, his exemplary piety and charity, his polite literature, or his humility and modesty in refusing preferments.' *Jones's Chris. Biog.*

GEDDES, ALEXANDER,

A learned but injudicious Roman Catholic divine, was born in 1737, at Ruthven, in Banffshire, was educated at the Scotch college at Paris, and officiated at various chapels till 1782, when he desisted entirely from the exercise of his clerical functions. For many years he was engaged on a new translation of the Old and New Testament, of which he published only two volumes. This work raised a tempest of indignation against him, from both Protestants and Catholics. He died in 1802. Besides the version of the Bible, he published a translation of Horace's Satires; Critical Remarks on the Hebrew Scriptures; and other works of less importance. (See *Magee on Atonement.*) *Davenport.*

GEIER, MARTIN,

Born at Leipsic, in 1614, was a Lutheran divine, professor of Hebrew, a preacher, and ecclesiastical counsellor to the elector of Saxony. His works are in high esteem, and abound in genuine erudition. The titles of the principal ones follow.

1. Commentarius in Psalmos Davidis. Dresden, 1681.
2. De Hebræorum Luctu Lugentiumque Ritibus. Francof. 1683.
3. Prælectiones Academicæ in Danielem Prophetam. Lips. 1686.
4. Proverbia Salomonis enucleata. Lips. 1669. *Enc. Am.; Cat. Aud. Sem.*

GERHARD, JOHN,

A celebrated divine of the Lutheran school, was born at Quedlinburg, in 1582, taught theology at Leipsic with distinguished success; wrote 'Loci Theologici,' a voluminous work; a 'Confessio Catholica;' 'Harmonia quatuor Evangeliorum;' and Commentaries on Genesis, Deuteronomy, Peter's Epistles, and the Revelations. He died in 1637. *Koenig's Bibliotheca.*

GERSHOM, LEVI BEN;

A Spanish rabbi; born 1290; died 1370. He wrote Commentaries, in Hebrew, on the books of Joshua, Judges, Samuel, and the Kings; on the Psalms, Proverbs, Job, and Daniel. He was the preceptor of Sol. Jarchi. *Gessner.*

GESENIUS, WILLIAM,

A celebrated Orientalist and biblical critic, was born 1786, at Nordhausen, where his father, who was known as a respectable medical writer, was engaged in the practice of his profession. He was educated at the gymnasium of his native town, and at the universities of Helmstädt and Göttingen. His attention, however, was almost exclusively devoted to the study of the Oriental languages; and the necessity which he soon perceived of a better grammar and lexicon of the Hebrew language, led him to devote himself entirely to this, and to the study of the Old Testament. This he did during a three years' residence at Göttingen, as *magister legens* and lecturer on theology, from 1806 to 1809, when he made preparations for his Hebrew lexicon. In 1809, he was appointed by the government of Westphalia professor of ancient literature in the Catholic and Protestant gymnasium at Heiligenstadt; afterwards, in 1810, extraordinary, and in 1811, ordinary professor of theology at Halle. Here he attracted particular attention to the study of the Old Testament; and remaining after the restoration of the university in 1814, as doctor of theology, he wrote his Commentary on the origin, character, and authority of the Samaritan Pentateuch, which will always be regarded as a model in investigations of such a nature. In the summer of 1820, he made a scientific tour to Paris and Oxford, where he prepared collections in the Semitic languages, for lexicographical purposes, and also took a copy of the Ethiopian book of Enoch, with a view to future publication. In 1810 and 1812 appeared his Hebrew and German Lexicon, in two volumes, and in 1815, an abridgment of the same, a translation of which, by Mr. Gibbs, of Andover, has been published, both in America and England.

The chief peculiarities of these valuable works are a just estimation and thorough examination of all the sources of lexicography, a correct apprehension of the relation between the Hebrew and its cognate languages, a complete statement and explanation of the constructions and phrases which are derived from each word; a clear distinction between what belongs to the province of the lexicon, the grammar, and the exegetical commentary respectively, and attention to the various kinds of diction. Some excellent remarks, which have had no small effect in the dissemination of right views upon these subjects, are to be found in the prefaces to the lexicon. His version of Isaiah, with a commentary, is one of the ablest critical works that have ever appeared; but unfortunately the neological views of the author have deeply tinged many parts of his exposition, especially such as relate to the prophecies respecting the Messiah. The last twenty-six chapters of the book he considers to have been written, not by Isaiah, but by some later author — a hypothesis which has been refuted by several writers, but by none more ably than by Hengstenberg, in his Old Testament Christology. Making deductions for these serious faults, it may nevertheless be asserted, that more philological, historical, and antiquarian research is to be found in this work, than in any other commentary on the Scriptures. The celebrity which Gesenius acquired by these labors has attracted a vast number of students to Halle, where he and Wegscheider take the lead of the naturalist party, and have for a time given eclat and currency to their principles; but of late their popularity as theologians has begun to decline, and the students are taught to discriminate between the speculating, unbelieving philologist, and the profound, consistent, and pious divine. *Hend. Buch.*

The following list embraces the principal works of Gesenius: —

1. Carmina Samaritana, Interpretatione Latina, cum Commentario illustrata. Lips. 4to. 1824.
2. Geschichte der Hebräischer Sprache und Schrift. 8vo. Leips. 1815.
3. Hebräisches und Chaldäisches Handwörterbuch über das Alte Testament.
4. Hebräisch-Deutsches Handwörterbuch des Alten Testaments. 8vo. Leips. 1810–12.
5. Hebräische Grammatik.
6. Lehrgebäude der Hebräischen Sprache. 8vo. Leips. 1817.
7. Lexicon Manuale Heb. et Chal. in Vet. Test. Libros. 8vo. Lips. 1833.
8. De Pentateuchi Samaritani Origine, Indole, et Auctoritate. 4to. Halæ, 1815.
9. Der Prophet Jesaia. Übersetzt, &c. 8vo. Leips.
10. De Samaritanorum Theologia ex Fontibus ineditis. 4to. Halæ, 1822.
11. Thesaurus philologico-criticus Linguæ Heb. et Chal. Vet. Test. Tom. I. Fasc. I. Lips. 1829.

GIBBON, EDWARD,

One of the three greatest of English historians, was born in 1737, at Putney; was imperfectly educated at Westminster School, and Magdalen College, Oxford; and finished his studies at Lausanne, under M. Pavillard, a Calvinistic minister. It was his having embraced Popery that occasioned his being sent to Lausanne. Pavillard reclaimed him from Popery; but, after having vibrated between Catholicism and Protestantism, Gibbon settled into a confirmed skeptic. In 1758, he returned to England, and entered upon the duties of active life. More than two years he subsequently spent in visiting France, Switzerland, and Italy; and it was while he sat musing among the ruins of the capitol, and the barefooted friars were singing vespers in the temple of Jupiter, that the idea of writing a history of the decline and fall of the Roman empire first arose in his mind. Several other historical schemes had previously occupied his attention. Of this great work the first volume appeared in 1776, the second and third in 1781, and the concluding three volumes in 1788. It raised him at once to the summit of literary fame; but its artful attacks on Christianity excited great disgust and indignation, and called forth several antagonists. One of them impeached his fidelity as a historian, and thus provoked a reply which gave the assailant ample cause to repent his rashness. The facts Gibbon has recorded are not hostile to Christianity, when stripped, as they should be, of the sneers and insinuations by which he pandered to the skeptical spirit of his age.

In 1774, he became a member of parliament, and throughout the American war, he gave a silent support to the measures of Lord North. In 1783, he retired to Lausanne, whence he twice returned to his native country. He died, January 16, 1794, during his last visit to England. His posthumous works were published, in two quarto volumes, by his friend Lord Sheffield.

It is lamentable to reflect, that history has fallen under the dominion of infidelity; that of the three eminent historians, Robertson is barely neutral, and Hume and Gibbon are decidedly hostile to Christianity. Thus the book of God's providence, and of the manifestations of his wisdom, and long-suffering, and justice, can scarcely be read by the general eye, till it is blurred and partly effaced by the comments of skepticism and profaneness; and the belief of the unguarded reader is assailed, not by arguments and open objections, but by continual insinuations, and by a slight but perpetual misrepresentation of facts. Notwithstanding his great powers, Gibbon has already sunk, and must sink still lower, in the scale of popularity, and begins to receive, even in this world, a measure of retribution for having chosen the worst side, in the great contest for evil and for good, and for having staked his all on Christianity being untrue — his reputation here, and his happiness hereafter. Yet even Gibbon is an important witness to the fulfilment of prophecy. *Davenport; Douglas on Errors; Keith's Evidence of Prophecy,* &c.

GIBERT, JOHN PETER,

Born at Aix, 1670, was professor of theology at Toulon and at Aix, and afterwards lived an anchoret at Paris, where he died in 1736. He wrote Practical Cases concerning the Sacraments; Memoirs concerning the Holy Scriptures; and a work on the Body of the Canon Law. *Lempr.*

GIBERT, E.;

Minister of the Royal Chapel, and Rector of St. Andrew, in the isle of Guernsey. His Reflections on the Apocalypse, in French, are plain, pious, and practical. He adopts Bishop Newton's mode of explanation. *Horne.*

GILL, JOHN, D. D.,

Was born November 23, 1697, at Kettering, in Northamptonshire, where his father was deacon of the Baptist church. He was placed at a neighboring grammar school, when very young, where he made rapid advances in learning; but being driven from it by the bigotry of the clergyman who presided over it, his friends endeavored to procure his admission into a seminary for the education of young men for the ministry. He was rejected on account of his youth. Not discouraged by this repulse, young Gill pursued his studies with so much ardor, that, before he was nineteen, he had read the principal Greek and Latin classics; had gone through a course of logic, rhetoric, natural and moral philosophy; and acquired a considerable knowledge of the Hebrew tongue. But religion was still dearer to him than learning. He imitated Him who, in early youth, resorted to the temple as his Father's house, and there employed in sacred researches that understanding at which all were astonished. The Baptist church in his native town first received this extraordinary youth as a member, and then called him forth into the ministry. For this work he went to study under Mr. Davies, at Higham Ferrers; but was soon invited to preach to the Baptist congregation in Horsly-down, near London, over which he was ordained in 1719, when he was in his twenty-second year.

He now applied with intense ardor to Oriental literature; and having contracted an acquaintance with one of the most learned of the Jewish rabbins, he read the Targums, the Talmud, and every book of rabbinical lore which he could procure. Having published, in 1748, 'A Commentary on the New Testament,' in three folio volumes, the immense reading and learning which it displayed, induced the university of Aberdeen to send him the diploma of doctor of divinity. He published also 'A Commentary on the Old Testament,' which, together with that of the New, forms an immense mass of nine folio volumes. His next undertaking was a scheme of doctrinal and practical divinity; which he completed in three volumes, 4to. Amidst these labors of the study and the pulpit, he lived to a good old age, and died 1771, aged 73.

Besides the works already mentioned, he maintained the five points of Calvinism in his 'Cause of God and Truth,' with much temper and learning. He published also 'A Dissertation on the Hebrew Language;' 'Discourses on the Canticles,' to which considerable objections have been made; and many sermons, as well as smaller controversial pieces. His private character was so excellent, that it has been said, 'his learning and labors were exceeded only by the invariable sanctity of his life and conversation.' As a divine, he was a supralapsarian Calvinist; but in his Body of Divinity, he is so far from condemning sublapsarian sentiments as heretical, or Arminianized, that he attempts to show how the two systems coalesce. While his works impress the judicious reader with esteem for the purity of his intentions, and admiration for the magnitude of his labors, they excite regret that they had not been prepared with greater delicacy of taste, and revised with more accurate judgment. Dr. Gill was, nevertheless, a great and good man; and his character is highly esteemed by every well-informed Christian. His 'Body of Divinity,' abridged by the late Dr. Staughton, was published in Philadelphia, in 1816, in one volume octavo. *Memoirs of Dr. Gill; Jones's Chris. Biog.; Hend. Buck.*

GILPIN, WILLIAM,

A divine, and elegant writer, was born in 1724, at Carlisle; received his education at Queen's College, Oxford; for many years kept a celebrated academy at Cheam; and died, in 1807, vicar of Boldre, and prebendary of Salisbury. He wrote Lives of Bernard Gilpin and Wickliffe; Sermons; and various theological works; Remarks on Forest Scenery; a Tour to the Lakes; and several volumes of Observations on the Picturesque Beauties of many parts of England.

He also wrote an Exposition of the New Testament, in two volumes, 8vo. This was intended to serve as an introduction to the study of Scripture, by pointing out the leading sense and connection of the sacred writers. The plan of the author was to give the whole substance of the New Testament, verse by verse, in a kind of paraphrase; and it is ably executed. *Horne.*

GLASS, SOLOMON, D. D.;

Professor of divinity at Jena. He was born in 1593, and died in 1656. At the time of his death, he was superintendent of schools and churches in Saxe-Gotha. His most important, and a highly valuable work, is his Philologia Sacra, repeated editions of which have been published in Germany. Mosheim calls it 'an inestimable work, than which none can be more useful in the interpretation of Scripture.' The first and second books treat of the style and meaning of the sacred writers; the third and fourth on sacred grammar, and the fifth on sacred rhetoric. Besides this, he wrote on the Christology of Moses and David, on the names given to the Messiah in the Prophets, on the Exegesis of the Gospels and Epistles, &c. *Lempriere; Horne.*

GLEIG, G. R.,

Is the well-known author of the 'History of the Bible,' which forms two vols. of Harpers' Family Library.

GMELIN, J. F.;

A physician and chemist, born at Tübingen, 1748; died in Göttingen, 1805. He was professor of chemistry and natural history at Göttingen, and published a celebrated edition of Linnæus's Systema Naturæ. *Lempriere.*

GODWYN, THOMAS,

A learned Englishman, was born in Somersetshire, in 1587, educated at Oxford, and afterwards taught a free school at Abington. He wrote a work on Roman Antiquities, but is best known by his Moses and Aaron, which has been published many times, and translated into Latin and Dutch, and is a truly learned and valuable work. He died in 1642, at Brightwell, Berks, of which he was then rector *Lempriere; Orme.*

GOGUET, ANTONY-YVES,

A learned French writer, was born at Paris, in 1716, and died in 1758, the same year in which his celebrated and excellent work on the Origin of Laws, Arts, Sciences, and their Progress among the Ancients, was published. This is a work of great labor and erudition, and brings down the history of its subject from Adam to the time of Cyrus. *Lempriere.*

GOLIUS, JAMES,

A learned Orientalist, was born at the Hague, in 1596, and educated at Leyden, where he afterwards succeeded the celebrated Erpenius in the professorship of Arabic. He travelled in Morocco and Turkey to perfect himself in the languages of those countries, and brought to Leyden with him a great number of rare and valuable manuscripts. He published an edition of the Life of Tamerlane, by a learned Asiatic writer; the History of the Saracens, by Elmacin; a Persian Dictionary, incorporated in Castell's Lexicon; and above all, an Arabic Lexicon, greatly esteemed for its exactness, and the leading work in that department until the late publication of Freytag. *Nouveau Dictionnaire Historique.*

GOOD, JOHN MASON,

A physician, poet, and sacred critic, was born at Epping in Essex, in 1764. His father, the Rev. Peter Good, was a dissenting minister at that place; his mother was the favorite niece of the celebrated author of the Treatise on Self-Knowledge. His studies, which were prosecuted under his father's roof, were early directed to poetry and the belles-lettres. At fifteen, he was apprenticed to a surgeon at Gosport. Soon after, he attended medical lectures in London, and settled in Sudbury, where, in 1785, he married Miss Godfrey; and she dying in six months of consumption, he married, four years after, a daughter of Thomas Fenn, Esq., of Sudbury. Falling into some pecuniary embarrassments, about this period, he formed the design of extricating himself by means of his pen, as well as his profession, and wrote for the stage, and for newspapers. His first efforts were unsuccessful.

In 1793, Dr. Good removed to London, and erelong obtained extensive professional employment. In 1797, he began his translation of Lucretius, which was completed and published in 1805—a work which was principally performed while walking the streets of London to visit his numerous patients. Besides this, he wrote numerous articles for periodical publications, and, for some time, was the sole editor of the Critical Review. He also made himself master of the German, in addition to other European languages, and gained considerable acquaintance with Arabic and Persian, which he did with great ease, his talents for the acquisition of languages being of the first order. From

1804 to 1812, he, in conjunction with Dr. Gregory and Mr. Bosworth, produced a Universal Dictionary of Arts, Sciences, and Words, in 12 vols. In 1810, he was invited to deliver lectures at the Surrey Institution, which he did with distinguished success. These eloquent lectures he published, in 1826, under the title of the 'Book of Nature.'

In 1820, Dr. Good complied with the advice and entreaties of many of his friends, and, in addition to surgery, entered on the practice of medicine. About the end of this year, he published his Nosology, a work which he had been many years preparing; to which, in two years, he added another, on the Study of Medicine, still more extensive, elaborate, and valuable, and which elicited high encomiums from the most distinguished men in the profession. His translations of Solomon's Song and the book of Job had before been published, the former in 1803, the latter in 1812. Of the former the British Critic remarked, 'We have seldom seen so much elegant learning and successful illustration within so small a compass.' The translation and Notes on Job are likewise of very considerable value to the biblical student. They evince extensive research, a high degree of taste, and a good share of critical judgment.

The sentiments of Dr. Good, at the time of his going to London, were Socinian; but they gradually underwent a change, until his mind broke out into the fulness and beauty of evangelical views, and Christ, in his true and proper character, as a Savior of ample and glorious sufficiency, provided to meet the wants of absolutely lost and helpless men, became his Sun of righteousness. This change seems to have become fully obvious, about the year 1817. From this time, he gave himself to religion with much of his accustomed ardor, enthusiasm, and frankness of character, and, in the main, exhibited such a walk as adorned the gospel. He died, after a season of gradual decline, of an inflammation, in peace and hope, on the 2d of January, in the 63d year of his age. *Gregory's Life of Good.*

The following is a list of Dr. Good's works, in the order in which they were published: —

1. Second Address to the Members of the Corporation of Surgeons of London. 1800.
2. Song of Songs, or Sacred Idyls. 1803.
3. Memoirs of the Life and Writings of Dr. Geddes. 1803.
4. Dissertation on the best Method of employing the Poor in the Parish Workhouses. 1805.
5. Translation of Lucretius De Rerum Natura. 1805.
6. Essay on Medical Technology. 1810.
7. Translation of the Book of Job. 1812.
8. Pantologia, or a Universal Dictionary of Arts, Sciences, and Words, by Drs. Good and Gregory, and Mr. Bosworth. 1801-12.
9. A Physiological System of Nosology, with a corrected and simplified Nomenclature. 1820.
10. Study of Medicine. 1822.
11. Book of Nature. 1826.

GOUSSET, JAMES;

A French Protestant minister of Blois, who left France at the revocation of the edict of Nantes, and became professor of Greek and theology at Groningen, where he died in 1704, aged 69, leaving behind him a Hebrew Dictionary, by the title of Commentarii Linguæ Hebraicæ, and Considerations, Theological and Critical, against the idea of a New Version, 1698. 12mo. *Nouveau Dict. Hist.*

GRAVES, RICHARD,

Dean of Ardagh, is the author of Lectures on the four last books of the Pentateuch, 3d Ed. Dub. and Lond. 1 vol. 8vo. — a work of learning and merit. Its object is to vindicate the divine origin of the Jewish religion, in opposition to the objections of skeptics on that point, particularly Dr. Geddes. He also wrote an essay to show that the apostles and evangelists were not enthusiasts, 1798, 8vo. *Horne; Orme.*

GRAY, ROBERT, D. D.,

Bishop of Bristol, is the author of a Key to the Old Testament and the Apocrypha, which has been often reprinted: the latest edition is that of 1820, 8vo. Orme calls it 'a very convenient and useful book, combining a large portion of valuable information and discriminative learning.' Dr. G. has also published an elegant and elaborate work on the Connection between the Sacred Writings and the Literature of the Jewish and Heathen Nations, &c. Lond. 1819. 2 vols. 8vo.

GREEN, WILLIAM;

A clergyman of the Church of England, and author of 'a New Translation of the Psalms from the Hebrew Original, with Notes, critical and explanatory' — a work of no great moment. To this he added, in 1781, the 'Poetical Parts of the Old Testament, newly translated from the Hebrew,' which holds a higher rank than the former. He also translated and commented on Is. ch. 52 and 53. *Orme.*

GREENHAM, RICHARD;

An eminent and experienced English divine, who flourished in the reign of Queen Elizabeth, and was distinguished for his piety and skill in practical divinity. His works were published, in one volume, in 1605. *Leigh.*

GREGORY, JOHN;

An English divine, born 1607; died 1646. Of poor parents, he was educated at Oxford by the liberality of Sir William Drake, and afterwards obtained a stall in the church of Sarum. His works, of which a complete edition was published in 1671, are Notes and Observations on some Passages of Scripture, &c. *Lempriere.*

GREPPO, J. G. H.,

Vicar-general of Bellay, is the author of a valuable essay on the Hieroglyphic System of Champollion, translated by Isaac Stuart. In the first part of the work he gives an outline of the system; in the second, he applies it to the elucidation of various passages of the Old Testament, historical, chronological, and geographical. *Horne.*

GREY, RICHARD;

An English divine, born 1633; died 1771. He was educated at Oxford, and belonged to the established church. He published a 'New Method of Learning the Hebrew, without Points,' a version of the Last Words of David, and a work on the book of Job, in which the whole was arranged into metre, after the manner of Hare. *Lempriere; Orme.*

GRIESBACH, JOHN JAMES;

First professor of theology at Jena, best known by his critical edition of the New Testament. Born at Butzbach, in Hesse-Darmstadt, in 1743, he removed, while a child, to Frankfort on the Maine, where his father was a preacher and consistorial counsellor. He received his first instruction at the gymnasium in Frankfort, and removed to the university of Tubingen in 1762. In 1764, he went to Halle, and afterwards spent a year at Leipsic. Ecclesiastical history was his study, in which Ernesti, at Leipsic, aided him with books and advice. He next undertook, at Halle, an extensive course of study preliminary to the criticism of the New Testament and dogmatic history. Having resolved to devote himself altogether to the criticism of the text of the New Testament, he undertook, in 1769 and 1770, a literary journey through Germany, England, Holland, and France. The following winter he devoted, in his native city, to the elaboration of his materials; and, in 1771, appeared at Halle, as a lecturer, with such applause, in consequence of his celebrated treatise on the criticisms of Origen on the Gospels, that in two years he was appointed professor. He now pursued, with indefatigable industry, his plan of an edition of the New Testament. Having received an appointment to a regular professorship of theology at Jena, he published a Synopsis of the Gospels. This was soon followed by the first edition of the whole Testament. Its peculiarity is, that it does not merely consider the accepted or rejected readings, but the different degrees of probability for or against them are determined, and represented by intelligible marks in the margin. He lived to see the superb edition, published by Göschen, finished, and died in 1812. *Enc. Am.*

Other works of Griesbach follow.

1. Anleitung zum Studium der popularen Dogmatik, &c. 8vo. Jena, 1786.
2. Commentarius Criticus in Textum Græcum Novi Testamenti. Accedunt Meletemata, &c. 1 vol. 8vo. Jenæ, 1798–1811.
3. Symbolæ Criticæ. Acc. Multorum N. T. Codicum Gr. Descriptiones Examen. 2 vols. 8vo. Halæ, 1785–1793.
4. Curæ in Historiam Textus Græci Epistolarum Paulinarum. Jenæ, 1777. 4to. *Cat. Amd. Soc.*

GROTEFEND, G. F.;

A learned German professor, formerly of Frankfort, and recently director of the gymnasium at Hanover, of high reputation in Oriental literature, and who has devoted, not unsuccessfully, considerable attention to the ancient cuneiform character. He is mentioned respectfully by Heeren, as the only scholar who, 'up to the present time, has deciphered the inscriptions (arrow-headed, so called) written in the Zend language, and found on the ruins of Persepolis.' *Heeren's Researches.*

GROTIUS, or DE GROOT, HUGH,

An eminent scholar, was born in 1583, at Delft, in Holland, of which place his father was burgomaster. From his

childhood he manifested talents and a love of learning which were carefully fostered. At Leyden, Francis Junius was his tutor, and Scaliger also assisted in the direction of his studies. In his fifteenth year, he accompanied Barnevelt, the Dutch ambassador, to Paris; was presented by Henry IV. with his picture and a gold chain; and received the most flattering attentions from men of rank and learning. On his return home, he began to practise as an advocate. His legal avocations, however, did not prevent him from making an indefatigable and effective use of his pen. The honors conferred on him kept pace with the reputation which he acquired. He was successively appointed historiographer, advocate-general of Holland and Zealand, pensionary of Rotterdam, a member of the states general, and envoy to England, to adjust some disputes between the two countries. But, in 1618, his fortune changed, and, along with Barnevelt, he was involved in the proscription of the Arminian party by Prince Maurice. He narrowly escaped the fate of Barnevelt, but was sentenced to perpetual imprisonment in the castle of Louvestein. At the expiration of eighteen months, however, which he had employed in writing his Treatise on the Truth of the Christian Religion, he was delivered by the contrivance of his wife, who sent him out of the castle concealed in a large chest. Grotius sought an asylum in France; and it was during his residence there that he composed his great work, De Jure Belli et Pacis. After an absence of twelve years, he returned to Holland; but persecution still awaited him, and he quitted his native land forever. In 1635, Christina of Sweden appointed him her ambassador at Paris, and this office he held nearly eleven years. He died at Rostock, on his way to Sweden, in August, 1645. Two of his dying expressions are recorded: — 'Alas! I have spent my life in laboriously doing nothing.' — 'I place all my hopes in Jesus Christ.'

On his death, two medals were struck, one containing this just inscription: that he was 'The phœnix of his country, the oracle of Delft, the great genius, the light which enlighteneth the-earth.'

Grotius was master of all that is worth knowing in sacred and profane literature. There was no art or science with which he was not acquainted. He possessed a clear head, an excellent judgment, universal learning, immense reading, and a sincere and unwavering love of truth and Christianity. In his annotations on the Old and New Testament he discovers his amazing store of classical erudition, and the acuteness of his critical tact. He adheres rigidly to the literal sense throughout; objects to the double sense of prophecy; is rather hostile to the application of the Old Testament revelation to the Messiah, and attaches too little importance to the peculiar doctrines of Christianity, many of which, indeed, he appears grossly to have misapprehended. It has been remarked by Professor Gaussen, that, while no commentators deserve to be preferred to Erasmus and Grotius, whoever makes use of their writings should be aware that 'he is treading on fire overspread with faithless ashes.' His Socinian perversions were ably exposed by Dr. Owen, in his 'Vindiciæ Evangelicæ,' and by Calovius, in his 'Biblia Illustrata.' See *M. de Burigny's Life of Grotius; Jones' Chris. Biog.; Davenport; Clissold; Hend. Buck.*

GUIGNES, JOSEPH DE,

A distinguished Orientalist, and native of Pontoire, was born in 1721, and died in 1800. He studied the Eastern languages under the celebrated Stephen Fourmont, and became Oriental interpreter to the French king in 1741. He devoted great attention to Chinese, and for thirty-five years conducted the Journal des Savans. His great work is his History of the Huns, Turks, Moguls, and Tartars, 5 vols. 4to., derived, in a great degree, from new sources. He had industry, but lacked taste and judgment. *Encyc. Am.; Lempriere.*

GUYSE, JOHN, D. D.,

Was born at Hertford, in 1680, of pious parents. Being religiously educated, God was pleased to call him early by his grace, and he became a member of the dissenting church, in Hertford, at the age of fourteen. His views being directed to the ministry, he diligently studied to prepare himself for usefulness. He entered into the holy work, at the age of twenty, as assistant to Mr. Haworth, who soon after dying, Mr. Guyse was chosen to succeed him as pastor of the church at Hertford. Here he labored with much acceptance and usefulness, refusing many pressing invitations to remove, and guarding his flock especially against Arian sentiments, at that time prevalent in the west of England, until, his health failing, his physicians recommended a change of air and situation. He accordingly accepted an invitation to remove to London, as successor to Rev. Matthew Clarke. Here his sphere of usefulness was enlarged, and his worth became widely known as a scholar, Christian, and divine. In 1732, the university of Aberdeen conferred on him the degree of D. D. He published many sermons; but his great work is his Paraphrase on the New Testament, which has been generally approved as very judicious. He was much beloved, by those who knew him, for the benevolence of his disposition. He made conscience of devoting a tenth part of his income to charitable uses. He died Nov. 22, 1761, at the age of eighty. His last words were, 'Oh, my God! Thou who hast *always* been with me, Thou wilt not leave me.' Blessed are they whose confidence is equally evangelical. *Middleton*, vol. iv. p. 374.

GUTZLAFF, CHARLES,

A native of Stettin, in Prussia, went, in 1826, to Eastern Asia as a missionary, under the patronage of the Netherlands Missionary Society. His Journal of two Voyages along the coast of China, in 1831 and 1832, shows alike the accuracy of his investigations into Chinese manners, habits, and customs, and his apostolic zeal for the conversion of its millions. It was published in this country, in 1833, in 1 vol. 12mo. He has also written a History of China.

H.

HAFIZ, MOHAMMED SCHEMSEDDIN;

One of the most celebrated Persian poets; born in the beginning of the 14th century, and educated in theology and law. He was called *Hafiz*, because he had the Koran by heart. He died in 1389. His monument, till destroyed by an earthquake, in 1825, was the pride of Shiraz, as his poetry still is that of the whole Persian people. Sir W. Jones, among others, has translated odes of Hafiz into English verse, which have been much admired for beauty of sentiment and richness of imagery. *Encyc. Am.*

HALDANE, ROBERT, Esq.;

A Scotch gentleman, author of 'The Evidence and Authority of Divine Revelation, &c., Edin. 1816, 2 vols. 8vo.' 'This is a very excellent book on the necessity, the evidences, and the subject of revelation.' *Orme.*

HALDE, JOHN BAPTIST DU;

A learned Jesuit, born at Paris, in 1674. He published the most complete account of China and Chinese Tartary that has appeared in Europe, compiled largely from observations made by the Jesuit missionaries to those countries, of whose correspondence he had the care. *Lempriere.*

HALE, Sir MATTHEW,

An eminent and incorruptible judge, born, in 1609, at Alderley, in Gloucestershire, was the son of a retired barrister. With the exception of one period, when his mind was corrupted by attending the theatre, from which, however, he was happily recovered by divine grace, he studied diligently at Magdalen Hall, Oxford, and Lincoln's Inn; and was called to the bar not long before the breaking out of the civil war. Though he acted as counsel for Strafford, Laud, Hamilton, and many others of the king's party, and even for Charles himself, he conformed to the republican government, and became a lay member of the Westminster assembly of divines. By dint of importunity, Cromwell prevailed upon him, in 1654, to become one of the justices of the Common Bench; but he soon offended the protector by refusing to warp the laws; and the result was, that he thenceforth refused to try criminal causes. Having promoted the restoration, he was, in 1660, appointed chief baron of the exchequer, and, in 1671, chief justice of the King's Bench. He died in 1676.

The seat of judgment was never filled with greater purity than by Sir Matthew Hale. No influence, no power, could turn him aside from the path of rectitude. His private

character was equally estimable. He was a Protestant, and a most devout Christian. He delighted to encourage youthful genius, diligence, and piety. His 'Letters to his Children,' and 'Grandchildren,' are among his most useful works. The knowledge of Judge Hale extended to divinity, mathematics, and history, upon all of which subjects works of his are extant. His principal religious production is, Contemplations, Moral and Divine. Of his legal labors are, a History of the Pleas of the Crown, and a History of the Common Law of England. *Davenport.* See his Life, excellently written, by Sir *J. B. Williams.*

HALES, WILLIAM, D. D.;

A celebrated chronologist, fellow of Trinity College, Dublin, and professor of Oriental languages in the university. His work, 'A New Analysis of Chronology,' published at London, 1809–1812, 3 vols. 4to., is of standard value on that subject. It is an attempt to harmonize the history and antiquities of the primitive nations. Dr. Hales rejects the Masoretic chronology, and adopts the larger computation, founded on the Samaritan text and the Septuagint, which he defends with great research, learning, and ability. The second volume contains the chronological history of the entire Bible, including the Apocrypha; and the third, the same history of all the other ancient nations. *Orme; Horne.*

HALHED, NATHANIEL BRASSEY,

Son of a merchant, and writer in the East India Company's service, became a distinguished Orientalist. Besides grammars of the Hindoo and Bengalee languages, he published 'A Code of Gentoo Laws, or Ordinations of the Pundits, from a Persian Translation'—a work of much value to the Oriental antiquary. For a time, Mr. Halhed fell into the toils of Richard Brothers, who, in the latter part of the last century, claimed to be a prophet sent from God.

HALL, JOSEPH, D. D.,

Bishop of Norwich, a divine and poet, was born, in 1574, at Ashby de la Zouch, in Leicestershire, and was educated at Emanuel College, Cambridge. His mother was a woman of uncommon piety. After having held the livings of Halsted and Waltham, and the deanery of Worcester, and been chosen as one of the English divines deputed to the synod of Dort, he was raised, in 1627, to the see of Exeter, whence, in 1641, he was translated to Norwich. Though he had refused to persecute the Puritans, yet, having joined the other bishops in the celebrated protest against laws made during their absence from the upper house, he was committed to the Tower, and his estate was subsequently sequestrated. To insults and affronts the most paltry, yet galling and oppressive, he was compelled to submit, though he deserved the respect and esteem of all men, and of all parties. Soon after his expulsion from his bishopric, he retired to a small place called Higham, in Norfolk, where, notwithstanding the diminution of his income, he was charitable to the destitute, and distributed considerable sums to poor widows. In that retirement he finished his valuable life; and on the 8th of September, 1656, in the 82d year of his age, he expired, and was buried in the churchyard of that parish, without any memorial.

Bishop Hall was a man of great wit and learning, meekness, modesty, and piety. His writings, which are numerous, and which are generally known by the appellation of 'Hall's Contemplations,' are replete with fine thoughts, excellent morality, and sincere piety; they are a complete body of divinity. In some single pages and sentences, more of knowledge and information is communicated, than in volumes of modern treatises and sermons. Few men knew so well the human heart; and, though sometimes his expressions are coarse, his style too colloquial, and his manner offensive, yet whoever can value a diamond, though its incrustation may be coarse and unpleasing, for its intrinsic excellence and value, will, on the same principle, prize the works of this very excellent man. They consist of five vols. 4to., or 12 vols. 8vo., and have gained their author the name of the English Seneca. *Davenport; Jones' Chr. Biog.*

HALL, Rev. ROBERT, A. M.,

A name rich in sacred as well as splendid associations, was the son of the Rev. Robert Hall, of Arnsby, England. He was born May 2, 1764. His mother is represented as a woman of sterling sense and distinguished piety.

His intellect early developed its extraordinary vigor. Edwards on the Will, and Butler's Analogy, were the chosen companions of his childhood, being perused and reperused with intense interest before he was nine years old. At eleven, his master, Mr. Simmons, declared himself unable any longer to keep pace with his pupil. At the same time he manifested such unequivocal proofs of piety, that his delighted father began to think seriously of devoting him to the sacred office. Some friends, indeed, most injudiciously drew him forward repeatedly to preach, at the age of eleven, to select companies; a circumstance which, from the vanity it inspired, he afterwards strongly reprobated. He was put under the instruction of the Rev. John Ryland, of Northampton, where he made great progress in the languages, acquired the general principles of abstract science, a thirst for knowledge of every kind, and the habit, as well as taste, for beautiful composition. In 1778, he entered the Bristol Institution as a student of theology. So precocious was the development of his pulpit talents, that he was solemnly ordained to the work of the ministry, in 1780, at the age of sixteen. The next year, he entered King's College, Aberdeen, on Dr. Ward's foundation. Here he enjoyed the instruction of Drs. Gerard, Ogilvie, Beattie, and Campbell, and here also formed that intimate friendship with Sir James Mackintosh, which continued through life, and which, there is reason to believe, is now made perfect in heaven. Mr. Hall was the first scholar in his class through his collegiate course, and was considered by all the students a model of social, moral, and religious excellence.

In 1785, Mr. Hall became assistant pastor at Broadmead, Bristol, with Dr. Evans, and also classical tutor in the Baptist Academy; which offices he filled with great popularity for five years. In 1790, he removed to Cambridge, and became successor to Mr. R. Robinson, as pastor of the Baptist church. Here, in 1791, he published his 'Christianity consistent with the Love of Freedom,' and, in 1793, his 'Apology for the Freedom of the Press.' The death of his excellent father, in 1791, led Mr. Hall to a deeper prayerfulness, and issued in the renunciation of some erroneous views which he had imbibed from the speculations of Dr. Priestley, whom as a philosopher he early admired and defended. Here also he revised and extended his knowledge in every department, rearranged the whole furniture of his mind and the economy of his habits, while at the same time his piety grew in seriousness, affection, and ardor. Here, in 1799, he preached and published his celebrated sermon on Modern Infidelity, which is supposed to have done more to check the growing skepticism of the times than any one work, Paley's and Burke's not excepted. It is, indeed, a masterly *exposé* of the unsound principles and pernicious tendency of the atheistical French philosophy. In 1802 appeared his 'Reflections on War.' The threatened invasion of Bonaparte, in 1803, brought him again before the public, in the discourse entitled 'Sentiments suitable to the Present Crisis,' which raised Mr. Hall's reputation for large views and powerful eloquence to the highest pitch.

In November, 1804, owing chiefly to the increasing pain in his back, attended by the want of sufficient exercise and rest, the exquisitely toned mind of Mr. Hall lost its balance, and he, who had so long been the theme of universal admiration, became the subject of as extensive a sympathy. He was placed under the care of Dr. Arnold, of Leicester, where, by the divine blessing, his health was restored in about two months. But similar causes produced a relapse, about twelve months afterwards, from which he was soon restored; though it was deemed essential to the permanent establishment of his health, that he should resign his pastoral charge, and remove from Cambridge. This he did, though the attachment on both sides remained undiminished until death. Two shocks of so humiliating a calamity, within the compass of a year, deeply impressed Mr. Hall's mind. His own decided persuasion was, that he never before experienced a thorough transformation of character; and there can be no question that from this period his spirit was habitually more humble, dependent, and truly devotional. It became his custom to renew, every birth-day, by a solemn act, the dedication of himself to God, on evangelical principles, and in the most earnest sincerity of heart.

In 1807, he became pastor of the Baptist church in Leicester, where he soon after married, and where he labored most successfully for nearly twenty years. At no period was he more happy, active, and useful. The church, when he left it, was larger than the whole congregation when he took the charge of it. But his influence was not confined to the limits of his parish. He took an active part in all the noble charities of the age, and by his sermons, speeches, and writings, exerted a wide influence on society, not only in England, but on the continent of Europe,

in America, and in India. His Review of Zeal without Innovation, &c., his tracts on the Terms of Communion, and his sermons on the Advantages of Knowledge to the Lower Classes, on the Discouragements and Supports of the Christian Ministry, on the Character of a Christian Missionary, on the Death of the Princess Charlotte, and of Rev. Dr. Ryland, with several others, were given to the public while residing here. Here also, in 1823, he delivered his admirable course of lectures on the Socinian Controversy, partially preserved in his Works.

In 1826, he accepted the unanimous invitation of the church in Broadmead, Bristol, to fill the vacancy occasioned by the death of the excellent Dr. Ryland. At Bristol he was welcomed with enthusiastic joy, and the same church which enjoyed his earliest ministry was favored with his last. Large accessions were received to it during the five years which preceded his death.

In February, 1831, the church of Christ, and the world at large, were deprived of the services of this great man, now in his sixty-seventh year, after an illness of ten days, a full and affecting account of which has been given to the public by Dr. Chandler. Peacefully he closed those brilliant eyes which had so often beamed rays of benignity and intellectual fire. Calmly, yet firmly, he sealed those lips which had so often charmed the ears of thousands with messages of divine mercy and grace.

In the social circle, and in the solemn assembly, Mr. Hall appeared as a distinguished representative, a most expressive organ of our nature, in all its more familiar sentiments, and in all its more sublime conceptions and aspirations. Hence he was regarded by the multitudes who sought his public or private presence as a kind of universal property, whom all parties had a right to enjoy, and none to monopolize: before him all forgot their denominations, as he appeared to forget his own, in the comprehensive idea of the church of Christ.

There was nothing very remarkable in Mr. Hall's manner of delivering his sermons. His simplicity, yet solemnity of deportment, engaged the attention, but did not promise any of his most rapturous effusions. His voice was feeble, but distinct, and, as he proceeded, trembled beneath his images, and conveyed the idea that the spring of sublimity and beauty in his mind was exhaustless, and would pour forth a more copious stream, if it had a wider channel than could be supplied by the bodily organs. The plainest and least inspired of his discourses were not without delicate gleams of imagery, and felicitous turns of expression. But he was ever best when he was intensest — when he unvailed the mighty foundations of the Rock of ages — or made the hearts of his hearers vibrate with a strange joy, which they will recognize in more exalted stages of being.

His excellence did not so much consist in the predominance of one of his powers, as in the exquisite proportion and harmony of them all. The richness, variety, and extent of his knowledge, were not so remarkable as his absolute mastery over it. There is not the least appearance of straining after greatness in his most magnificent excursions, but he rises to the loftiest heights with a childlike ease. His style as a writer is one of the clearest and simplest — the least encumbered with its own beauty — of any which ever has been written. His noblest passages do but make truth visible in the form of beauty, and 'clothe upon' abstract ideas, till they become palpable in exquisite shapes. The dullest writer would not convey the same meaning in so few words, as he has done in the most sublime of his illustrations. 'Whoever wishes to see the English language in its perfection,' says Dugald Stewart, 'must read the writings of Rev. Robert Hall. He combines the beauties of Johnson, Addison, and Burke, without their imperfections.'

His 'Works' have been collected and published, with a Memoir of his Life, by Dr. Gregory, and Observations on his Character as a Preacher, by the profound Foster. They have been reprinted in this country, in three vols. octavo, and widely circulated. *Memoir*, &c.

HALLET, JOSEPH,

A learned and celebrated minister amongst the Protestant Dissenters, was born at Exeter, England, in the year 1692. His father kept an academy in the same city, where his son went through the usual course of a learned education amongst the Dissenters, and, in the year 1713, was admitted to the ministerial office. In 1715, he was chosen pastor of a small congregation at Shobrook, where he continued to preach till the year 1722, when he was called to succeed his father as co-pastor with Mr. Peirce, in his native city. His first appearance, as a writer, was in the year 1720, when he published a tract entitled 'The Unity of God not inconsistent with the Divinity of Christ.' This was followed, at intervals, by various other powerful essays, mostly controversial. He continued to prosecute his studies with his usual diligence, and faithfully discharged the duties of his profession till his death, which happened in the year 1744.

Mr. Hallet's truly Christian behavior, and mild and gentle temper, endeared him to all his acquaintance, and he enjoyed the general esteem of his contemporaries. His various publications, and particularly his 'Notes and Discourses on several Passages of the Old and New Testament,' are, and will remain, a sufficient proof of his having possessed the greatest critical sagacity, combined with extensive learning. *Brit. Biog.; Jones's Chris. Biog.*

HAMAKER, H. A.,

Is the author of a work on the lives of the Hebrew prophets. Its title follows —

Henrici Arentii Hamaker Commentatio in Libellum de Vita et Morte Prophetarum, qui Græce circumfertur; sive Disputatio Chorographica de Locis, ubi Prophetæ Hebræorum nati et sepulti esse dicuntur. Amstelodami, 1833, 4to. *Horne.*

HAMMER, JOSEPH VON,

Imperial Oriental interpreter to the Aulic Chancery at Vienna, is one of the greatest scholars of the day. He was born in 1774, and educated at the Barbara Institution, and at the Oriental Academy founded by Prince Kaunitz. In 1799, he went to Constantinople, in the suite of Baron von Herbert; and, on the conclusion of the treaty of El Arish, by which the French evacuated Egypt, he was sent to that country, on a mission connected with the imperial consulate. One of the fruits of his journey was the *Antar*, an Arabic romance, a copy of which, though rare even in the East, he was so fortunate as to obtain. In 1801, he went to England, and, in the next year, revisited Constantinople. In 1807, he established himself at Vienna, where, in 1811, he was made imperial counsellor, and interpreter to the privy court and state chancery — an office he still holds. The works of Von Hammer are very numerous and learned, both original, and translations and editions of Eastern writers. He has translated three great Oriental poems — the Divan of Hafiz, from the Persian, 1813; the Motenebbi, from the Arabic, in 1823; and the Baki, from the Turkish, in 1825. He has also published a History of the Assassins, from Oriental sources; and a History of the Turkish Empire from 1300 to 1774, highly and justly celebrated. He is also the principal conductor of the Journal 'Fundgruben des Orients.' *Encyc. Am.*

HAMMOND, HENRY, D. D.,

A learned and eloquent divine of the seventeenth century, was born the 18th of August, 1605, at Chertsey, in Surrey. His parents intending him for the church, he was sent, at an early age, to Eton, whence he removed to Magdalen College, Oxford, and became a fellow of that society in 1625. In 1633, the then earl of Leicester presented him to the rectory of Penshurst, Kent, where he resided till 1643, having graduated as doctor of divinity in the interval. During the revolution, he suffered much for his attachment to the royalist cause. In 1660, he was called in to assist in restoring the church establishment, and was nominated by Charles II. to the bishopric of Worcester, but died before his consecration, the same year. Besides his 'Practical Catechism,' he was the author of a paraphrase of the New Testament, with notes, and had finished the book of Psalms, with a view to the publication of a similar illustration of the Old Testament, when death hindered the completion of his design. His works were collected after his decease, and printed in four folio volumes, in 1684.

Dr. Hammond was, in personal appearance, very handsome, well made, and of a strong and vigorous constitution; of a clear and florid complexion, his eye remarkably quick and sprightly; and in his countenance there was a mixture of sweetness and dignity. He possessed uncommon abilities, and his learning was great and extensive. His eloquence was free, graceful, and commanding. His piety was great and fervent, and much of his time was spent in secret devotion. Bishop Burnet says that his death was an unspeakable loss to the church. See *Fell's Life of Dr. Hammond; Jones's Chris. Biog.*

HANWAY, JONAS;

A merchant and traveller, born in Portsmouth, in 1712; died in 1786. Becoming connected with an English house in Petersburg, he travelled, in the transaction of its

business, to Persia, and, on his return, published a Historical Account of the British Trade over the Caspian Sea, &c., 4 vols. 4to. On his return to London, he gave himself to works of benevolence, and was the Howard of his day. His works, of a literary kind, are numerous, of which the best known is his Travels through Russia, Persia, Germany, and Holland, 1753, 2 vols. 4to. *Encyc. Am.; Lempriere.*

HARDOUIN, JOHN;

A learned French Jesuit; born in 1646, in Bretagne; died in Paris, 1729. His most noted work is his Chronologiæ ex Nummis Antiquis restitutæ Prolusio de Nummis Herodiadum, 4to., Paris, 1693, in which he labors to show, that, with few exceptions, the writings ascribed to the ancients are wholly spurious. Excepting the works of Cicero, Pliny's Natural History, Horace, and Virgil, he rejected the whole mass of ancient literature, as the production of modern days. The same apparent skepticism, but real credulity, since that must needs be credulity which believes against evidence, led him, in his history of the Councils, in 12 vols. fol., to reject all before that of Trent, as imaginary. He was learned and eccentric in about equal proportions. *Enc. Am.; Lempriere.*

The following list of his works is from the And. Sem. Catalogue, among other sources: —

1. Chronologia Vet. Testamenti. Paris, 4to. 1697.
2. Commentarius in Nov. Test. Amstel. fol. 1741.
3. De Situ Paradisi Terrestris Disquisitio. (In his ed. of Pliny.)
4. Acta Conciliorum et Epistolæ, Decretales et Constitutiones Summorum Pontificum. 11 vols. folio, Parisiis, 1715.
5. Plinii Historia Naturalis. (In the Delphin classics.)

HARDY, SAMUEL;

A clergyman of the Church of England; born 1720; died 1793. He made a new translation of the Epistle to the Hebrews, not greatly varying from the common version, and edited the New Testament in Greek, with theological and philological Scholia, &c., Lond. 1820, 2 vols. 8vo.; characterized by Dr. Clarke as a useful companion to the biblical student. *Orme.*

HARE, FRANCIS;

Bishop of Chichester; died in 1740. He was bred at Cambridge, and having been employed as tutor to Lord Blandford, son of the duke of Marlborough, he rose, through that nobleman's patronage, to the bishopric of Chichester and deanery of St. Paul's. He wrote a work on the Difficulties and Discouragements attending the Study of the Scriptures, in the way of private judgment; but is chiefly famous for an attempt, now deemed hopeless, to reduce Hebrew poetry to metre, in which he was defended by Dr. Edwards, and assailed by Lowth. *Orme; Lempriere.*

HARMER, THOMAS,

Author of 'Observations on various Passages of Scripture,' was the minister of a dissenting congregation at Wattesfield, near Bury St. Edmunds, in the county of Suffolk; a station which he filled with no inconsiderable degree of reputation and honor for more than half a century. He was much and deservedly esteemed in the literary world, not only for his eminent attainments in Oriental literature, but also for his skill in the study of antiquities. Availing himself of some manuscripts of the celebrated Sir John Chardin, who had travelled into Persia and other Eastern countries, and in which he described the customs and manners of the inhabitants of those nations, Mr. Harmer seized the idea of applying the information thus obtained to the illustration of many portions of the prophetical writings, and of the evangelists also; and with so much success, that he was considered to have poured a flood of light on several texts which, till then, had been involved in obscurity. The first volume of the 'Observations' appeared in 1764; in 1776, the work again made its appearance, in two volumes, octavo: and in 1787, were published two additional volumes: a fourth edition, in four volumes, was called for in a short time afterwards; and, since the decease of the author, a fifth edition has been brought forward by the learned Adam Clarke, LL. D., in four volumes, octavo, 1816, with considerable additions and corrections, to which is prefixed a life of the author. Mr. Harmer also published 'Outlines of a New Commentary on Solomon's Song,' London, 1768, one volume, octavo; reprinted in 1775; and a posthumous volume has recently made its appearance, entitled 'The Miscellaneous Works of the Rev. Thomas Harmer,' with an introductory memoir, by William Youngman, London, 1823, octavo. Mr. Harmer was born at Norwich, in 1715, and died in 1788, at the advanced age of seventy-three. *Watts's Bib. Brit.; Jones's Chris. Biog.*

HARRIS, Rev. T. M., D. D.

Dr. Harris is very favorably known, in this and foreign countries, as the author especially of a learned and valuable work on the Natural History of the Bible. It was first published in 12mo., 1793; afterward in 8vo., Boston, 1820; and has been reëdited in England, and published with illustrative cuts, and some additional articles, London, 1833; republished, also, in this country, in an abridged form, in two instances, but not by the author. This work has been of great use, and has been often quoted in the Comprehensive Commentary; and the editor is exceedingly desirous that his learned friend might be encouraged, by the high estimation in which his labors are held,* to revise his work, and give another edition to the public, enriched with engravings, and the new matter which has been collected, and is known to exist in manuscript for this express purpose. Dr. Harris was for many years pastor of the first church in Dorchester, near Boston, having previously been librarian of the University at Cambridge. He is now librarian of the Massachusetts Historical Society. Other of his publications are,

1. Journal of a Tour N. W. of the Alleghany Mountains, &c. Boston, 1805, 8vo.
2. Domestic Encyclopædia. 12mo. 4 vols.
3. History of Dorchester, in the Collections of the Massachusetts Historical Society; many occasional Sermons, and various communications to several periodical works.

HARRIS, Rev. JOHN;

Pastor of an Independent church, at Epsom, England, and the well-known author of 'Mammon,' and the 'Great Teacher' — the first, a prize essay on Covetousness, as the Sin of the Church; and the second, an attempt to illustrate some of the leading characteristics of the teaching of Christ. These works hold a high rank in the religious literature of the day.

HARRIS, Rev. WILLIAM, D. D.;

Born 1675; died 1740; having been a dissenting minister at Crutched Friars, London, forty years. As a writer, he was reckoned the best among the dissenting ministers of his day. 'His style was plain and easy, and his thoughts substantial; his method clear and distinct; his language compact, concise, sententious, and nervous.' His pastoral labors were numerous and faithful. He wrote, besides many published single sermons, two or three volumes of discourses, mentioned below, and other miscellaneous works. On the death of Matthew Henry, he was employed as one of the continuators of that excellent man's Exposition; and, in the discharge of this duty, wrote the Commentary on the Epistles to the Philippians and the Colossians. For this work he was eminently fitted, having, from a child, known the Scriptures, and having studied them, not only as the daily bread of his life, but as an intelligent minister and critic. 'He had a familiar acquaintance with the original languages;' and often observed that, 'without some knowledge of criticism, no one can understand his Bible, or make a proper use of it.'

1. Self-Dedication, personal and sacramental, explained and enforced. 12mo.
2. Practical Discourses on the principal Representations of the Messiah throughout the Old Testament. 1 vol. 1724.
3. Funeral Discourses, &c. 1736.
4. A Practical Illustration of the Book of Esther.
5. The Nature of the Lord's Supper, and the Obligations to it, briefly considered, &c.; in four Discourses. 1736. *Wilson.*

HARVEY, WILLIAM,

A celebrated English physician, who discovered, or revived, the doctrine of the circulation of the blood. He was born at Folkstone, Kent, 1578, and educated at Cambridge, after which he travelled through France and Germany, to Padua, where he studied medicine under the first masters. Returning to England, he settled in London, and, in 1616, he laid open his doctrine of the circulation of the blood, in a course of lectures; a discovery which revolutionized the practice of physic in a few years, but the right to the honor of which was stiffly contested with him by Father Paul, among others. He gave his large property to Oxford University, and died in 1657. *Lempriere.*

HASE, THEODORE DE;

Born at Bremen, in 1682. He received an excellent education from his father, after which he travelled through Germany and Holland, and became professor of belles-lettres at Hanau. Subsequently invited back to Bremen, he was made at first professor of Hebrew, and then, in 1723, of theology; and died in 1731. In conjunction with

* For which see Rev. *T. H. Horne's Catalogue of Biblical Works*, and *Critica Biblica*, 1824, vol. ii. p. 525, &c. See also *Guide.*

Lampe, he began a journal, under the title of Bibliotheca Historico-Philologico-Theologica. His other principal works follow. *Nouveau Dict. Hist.*

1. Dissertationum et Observationum Sylloge. Bremæ, 1731, 8vo.
2. Theodori Haseri et Conradi Ikenii Thesaurus novus theologico-philologicus, &c. Lugd. Bat., 1732, fol. duobus tom.

HASSELQUIST, FREDERIC;

A Swedish naturalist, one of the most eminent disciples of Linnæus, born in the province of Ostrogothia, in 1722. He was educated at Upsal, where he formed the purpose of visiting Palestine, and examining, on the spot, its natural history. He accordingly visited Smyrna, Egypt, and Palestine, and returning to the former place, with a large collection of plants, minerals, fishes, &c., he there died, too early for science. Linnæus, his master and friend, published the results of his observations in the Iter Palæstinum, which has been translated into other languages. *Encyc. Am.*

HAVEN, PETER VON,

Lived about the middle of the last century, and wrote a work called Commentatio Analytica in Epistolam Pauli ad Titum. Halæ, 4to., 1742.

HAWKER, ROBERT, D. D.;

Vicar of the parish of Charles, in Plymouth; died in 1820. He was an uncommonly popular preacher, and the author of several works; among which are the following: —

1. Sermons on the Divinity of Christ. 1792.
2. Evidences of a Plenary Inspiration. 1793.
3. Sermons on the Divinity and Operations of the Holy Ghost. 1794.
4. The Bible, with a Commentary. 1816.
5. The Poor Man's Commentary on the New Testament. 1816.

HEAD, C. F.;

Formerly, while captain in the British army, employed to survey the overland route to India, through Egypt, across the isthmus of Suez, the results of which survey he published. He has since been governor of Upper Canada.

HEATH, EDWARD;

Author of an Essay towards a New English Version of the Book of Job, with a Commentary, and some Account of his Life. London, 1756, 4to.

HEBENSTREIT, JO. PAUL;

Apparently professor at Jena; author of several treatises on the subject of sacred interpretation; one on the nature of exegetical theology; one, on its object, especially the true interpretation of Scripture; and one on the literal and mystical sense of the Scriptures. Jena, 1703, 1704. *Walch.*

HEBER, Bp. REGINALD, D. D.,

A distinguished poet and divine, was born, in 1783, at Malpas, in Shropshire; received his education at Brazennose College, Oxford, where he distinguished himself by his poetical and other talents; travelled in Germany, Russia, and the Crimea; was for some years rector of Hodnet, in Shropshire; was appointed bishop of Calcutta in 1823; and had already accomplished much in his high office, and projected the accomplishment of more, when his career was suddenly closed by apoplexy, at Trichinopoly, April 1, 1826.

Bishop Heber was a man of high attainments and brilliant genius; but the qualities of his heart far transcended the talents of his mind. His disposition was sweet and affable, his temper most conciliating, and his piety fervent, humble, and sincere; he pursued the path of duty with cheerful alacrity, steadfast devotedness, and incessant activity; making every sacrifice to duty, even of those literary projects which his ardent spirit had once fondly cherished, and for the realization of which the circumstances and events of his life seemed to afford every facility. From the moment that he devoted himself to the ministry of the gospel among the heathen, he gave his heart to the work; and some of the latest and sweetest efforts of his muse breathe a missionary spirit of the most apostolic order. To the distinguishing doctrines of Christianity he was ardently attached; he felt their value, and was desirous to spread the knowledge of them, laboring in season and out of season, and exhibiting a bright example of faith and love, humility and meekness, gentleness, and compassion for the necessities and miseries of his fellow-men, both temporal and spiritual.

He is the author of Poems, full of spirit and elegance, (one of the best of which, his Palestine, gained the prize at Oxford;) Hymns; Bampton Lectures, for 1815; a Life of Bishop Taylor; and a Narrative of a Journey in Upper India. The last was a posthumous work, as is also the volume of his Sermons. *Life; Dav.; Jones.*

HECATÆUS;

A native of Abdera, who flourished as an historian in the time of Alexander the Great, and afterwards at the court of Ptolemy. He wrote commentaries on Homer and Hesiod, and a valuable history of the Jews, quoted by Josephus and other historians. *Koenig; Lempriere.*

HEEREN, ARNOLD HERMANN LEWIS;

Professor of history at Gottingen; born 1760, at Arberg, near Bremen, and educated principally at the cathedral school in Bremen, and at Gottingen. In 1787, he was appointed extraordinary, and in 1794, ordinary professor of philosophy at Gottingen, and in 1801, ordinary professor of history. This historian has investigated the most important periods of the political existence of ancient and modern nations with great sagacity, and portrayed them with great perspicuity. Several of his works have been translated into English by Mr. Bancroft.

1. Manual of the History of the Ancient States. 1818. Translated by Bancroft, Northampton, 1828.
2. Manual of the History of the System of the European States and their Colonies. Translated by Bancroft, 1829.
3. Ideas on the Commerce and Politics of Antiquity. 1805.
4. History of Classical Study. 1797–1802.
5. Researches on Babylon, Egypt, India, &c., their Commerce, Intercourse, &c. 3 vol. 8vo.; tr. in England, 1833. *Encyc. Am.*

HEINRICHS, JOHN HENRY;

Superintendent at Bargdorf, in Hanover; born in 1765. Heinrichs, who belongs to the neological school, has commented on the Apocalypse, on the Acts of the Apostles, and on the Epistles to the Philippians, Colossians, Timothy, Titus, Philemon, and to the Hebrews; which commentaries form part of Koppe's New Testament.

HEINSIUS, DANIEL;

Professor of Greek, Leyden; born 1580; died 1655. He studied at the Hague, in Zealand, and at Franeker, and at the age of 18, was placed in the chair of Greek professor at Leyden, for which, upon the death of his friend and instructor, J. Scaliger, that of politics and history was substituted. He translated many of the ancient classics, with great fidelity and good taste. He was also the author of Observations upon the N. Test., 1639, 4to., and Aristarchus Sacer. This work contains dissertations on Nonnus's paraphrase of John's Gospel, in which Heinsius compares the explanations of Nonnus with the sense of the evangelist. He was a strenuous defender of the notion of a Hellenistic tongue or dialect, and a nation called Hellenists, by whom it was employed. *Lempriere; Walch.*

HELIODORUS,

Of Emesa, bishop of Tricca, in Thessaly, flourished about the close of the 4th century. He wrote in his youth an amatory work, called Æthiopica, or the loves of Theagenes and Charielea, in poetical prose, and a very elegant style. It is distinguished from the other Greek romances by its strict morality. *Encyc. Am.; Koenig.*

HELVETIUS, CLAUDE ADRIEN;

Born in Paris, 1715, and educated with great care by Father Porée. His first production was the celebrated one, De l'Esprit, which is decidedly atheistical in its character, and exposed him to so much censure that he left France for England, but returned not long after, and spent the residue of his life in privacy. He also wrote a work, De l'Homme — as unphilosophical in its character, and as dangerous, as the first. He died in 1771. *Lempriere.*

HENGSTENBERG, ERNEST WILLIAM, D. D.;

Professor of theology in Berlin; born about 1800. Though young, Hengstenberg already ranks high among the biblical scholars and Orientalists of the day, and classes with Tholuck in the espousal and defence of the truth as it is in Jesus. His chief work, on the Christology of the Old Testament, is an attempt to exhibit the teaching of that part of the Scriptures concerning the Messiah, and has been welcomed by evangelical men in both continents with high gratification. Hengstenberg is also the conductor of the Evangelical Church Journal, Berlin.

1. Beiträge zur Einleitung ins Alte Testament. Bd. I. Authentie des Daniels u. d. Integrität des Sach. 8vo. Berlin, 1831.
2. De Rebus Tyriorum Commentatio Academica. Berolini, 1832.
3. Christologie des Alt. Test. und Commentar über die Messianischen Weissagungen der Propheten. Berlin, 1829–1835.

HENRY, Rev. MATTHEW.

PREFACE. — It is customary to value men according to their ancestry, opulence, literature, or other secular distinctions; and the memorials which record such particulars usually content the majority of readers; but an attentive observer cannot fail to have remarked how little notice is taken in scripture biography of circumstances so entirely adventitious. *There*, moral character is instructively placed in the utmost prominence, and measured by the highest standard. Not only is 'the wisdom of this world' pronounced 'foolishness with God;' but 'the memory of the *just*,' in distinction from all others, is declared 'blessed;' and with 'the righteous,' exclusively, is associated a promise of 'everlasting remembrance.'

It will not follow, however, that no records of the descendants of Adam are to be preserved, unless the parties, in a scriptural sense, were 'righteous;' nor yet that lives should be compiled of *all* good men, because such was their genuine character. The absurdity of either inference is obvious.

Most readers are aware that, not long after Mr. Henry's decease, a Life of him appeared from the pen of Mr. Tong. And the volume, it is more than probable, will be regarded by some persons as a discharge in full of every obligation — whether due from immediate descendants, friendly admirers, or the public at large.

As the result of long and close intimacy, and of strict fidelity in the application, so far as they went, of *facts*, its worth cannot be questioned. It is, the dissenting historians very justly observe, 'highly valuable for laying open to us the soul of Mr. Henry himself.' *

But if the reader's attention be now drawn to the blemishes in a work thus estimated, and often admired, the motive will not, it is hoped, be misapprehended; especially as no wish is felt to diminish the weight of approving testimonies, or to create the slightest prejudice against Mr. Tong.

My sole object is to show — and every reader has a right to the information — *why*, instead of reprinting the former narrative, the present book has been written. Reasons for the course adopted *do* exist; and they may be found, notwithstanding many excellences, in the glaring imperfections which disfigure Mr. Tong's account; in its awkward and somewhat repulsive arrangement; in its entire omission of some features of Mr. Henry's character; and its meagre illustration of others.

The late Mrs. Sarah Brett, of West Bromwich, one of Mr. Henry's daughters, and a lady worthy of her descent, sometimes adverted to this delicate subject; and she stated that her father's papers were offered by the widow to Mr. Tong, as an old and particular friend, rather out of compliment, than from any serious expectation, or wish, that he might attempt the 'Life;' and that as the undertaking disappointed, so the performance dissatisfied, the family.†

The freest use has been made, however, in the following pages, of the whole volume; and whenever even the phraseology suited, that also, without hesitation, has been adopted.

Some corrections have been effected, but of so trivial a nature as to render any formal notice unnecessary, except only in a few places, for the better guidance of the reader's judgment respecting them.

The additions, now first selected from unpublished documents, are both varied and numerous. They are scattered throughout the volume, but with most profusion after the ninetieth page. On this difficult part of the work corresponding attention has been bestowed, brevity diligently studied, and fidelity observed with unceasing assiduity. Occasional abridgments and transpositions have been made; and, here and there, the completion of a sentence effected. Sometimes obsolete words or phrases have been changed, or expunged.

In the management and introduction of extracts, whether from Mr. Tong's memoir, or the papers of Mr. Henry, I have attempted the union of chronology with that method of biography which is sectional. Whenever the facts would consist best with narrative, attention has been paid to the order of dates; but when the purposes of utility seemed most likely to be answered by classification according to the subjects treated of, or by putting 'things of a sort together,' *that* mode has been adopted.

Instead of throwing the whole into one general head,‡ it is divided into chapters; as well in accordance with those lives which are most admired, as for the greater convenience of the reader.

The birth-day and anniversary memorials used by Mr. Tong, are not only, in one form or other, either substance or citation, preserved, but increased, and, together with the records of relative and domestic trials, exhibited chronologically.

The former memoranda are well adapted to the circumstances of Christians in general; and, if perused at the same period of life, may answer the best possible purposes.

Where the originals are in Latin, as is the case with several of them, a translation has been thought sufficient.

Should the introduction of the other class of memoranda appear at first view too frequent, or too minute, the impression will not, it is thought, abide; especially if it be remembered that the subjection of the human race to the same occurrences — to affliction, and sickness, and death — is universal; that there is vast difficulty and importance in preparation for trials so inevitable; and that the special utility of such records, (next, perhaps, to the inspired promises,) in aiding a work so necessary, and imparting in sorrow efficient consolation, is seldom, if ever, disputed.

The more miscellaneous citations employed for the development of Mr. Henry's character, appear in a *collected* form, that they may be additionally impressive. — To have introduced *them* according to their dates, would have led, because unrelieved by incident, to dry and circumstantial detail; and not to have inserted them at all, would have involved the omission of many such invaluable apophthegms as were designated by Lord Bacon, with his accustomed point, '*mucrones verborum*.'

It is granted they might have been highly interesting, if classed together as unconnected remains, and in a separate chapter; but whether, *so* arranged, their effect would have been equal to what it is conceived to be in their present illustrative form, seems at least questionable.

On this topic, however, (one purely of taste and fancy,) there will be, no doubt, conflicting opinions. It shall, therefore, be only mentioned that the plan fixed upon, instead of being hasty, resulted from a careful examination of all the documents, both manuscript and printed, with a special regard to arrangement; and that it has the sanction of some of the best examples, ancient and modern; particularly the Life of Dr. Doddridge, by Mr. Orton. The leading design not being a provision for mere light and transient perusal, but for repeated and devotional reading, the course pursued was followed with even less hesitation than would otherwise have been felt.

Throughout the volume, an attempt has been made *so* to select and arrange the materials as to confirm the representations given of Mr. Henry in the most unobjectionable manner; in fact, to make him, as far as it was possible, his own biographer. Reflections are, in the main, left to the reader. And the nature of the evidence adduced is such (not being originally intended for the public eye) as will enable him to form a correct opinion. He will see a 'saint of the Lord,' in the walks of life, incessantly discharging its active duties; he will behold him in solitude, contemplating himself and the busy world; he will continually hear him 'speaking' — as from the tomb — in strains of wisdom, peculiarly solemn, devout, and impressive.

The diary of Mr. Henry has been cited freely; and as a simple, unadulterated, and authentic memorial, its disclosures are invaluable.

Some of the letters throw light upon the narrative, by illustrating what otherwise would have been unknown, and explaining what, in their absence, could have been only conjectural. Very many epistles have been perused, though few, comparatively, are introduced. Some are referred to as original manuscripts; and others appear at length; but the majority, being unsuitable to the object, were omitted.

The use, in a biographical memoir, of another class of manuscripts — sermons — will probably be condemned by the fastidious. But *sermons*, in the exhibition of a divine, (especially a nonconforming divine,) oftentimes furnish the most valuable illustrations, both of habits and of character. Do they not, even in the hallowed narrative of the Redeemer's history, communicate an inexpressible charm? Who would blot from the Gospels the discourse on the mount, because *it* was preached, and has been perpetuated as a sermon?

But an objection more serious may arise, possibly, from the introduction of so many things never intended by their author to be published. 'Some may be ready to blame me,'

* Vol. iii. p. 445.

† Information from my respected friend, the late Rev. Thomas Stedman, M. A., vicar of St. Chad, Shrewsbury, who was acquainted with Mrs. Brett.

‡ See Mr. Orton's Life of Dr. Doddridge. Pref. p. xii. 8vo. 1766.

said Mr. Tong, 'as having trespassed too much on these religious privacies.' *

His answer must be mine. — 'Their apparent tendency to excite and quicken us to greater spirituality, and diligence in duty, is a consideration which has overruled every thing else.' †

At this distance of time, that reply is even more appropriate than when originally given. And as the subject is considered, it will, perhaps, appear that, instead of blame attaching to a publication of such relics, responsibility has been incurred by their long and monopolized concealment.

The papers of the reverend and learned Francis Tallents, whose worth Mr. Henry perpetuated,‡ have been sometimes resorted to, for the preservation, chiefly, of a few instructive anecdotes and weighty sayings, which, it is believed, were never before printed.

Occasional illustrations have been supplied by the diary of Mrs. Savage, Mr. Henry's eldest and favorite sister. §

A like remark connects itself with the valuable remains of Mrs. Hunt, daughter of Sir Edward Ward, lord chief baron of the exchequer, and wife to Thomas Hunt, of Boreatton, in the county of Salop, Esq. She died Jan. 21, 1716. The transcript of the remains has been kindly communicated by Mr. Stedman.

For Mr. Henry's diary acknowledgments are due, and are thus publicly presented to my worthy friend, Joseph Lee, of Redbrook, near Broad Oak, Esq.; whose urgency, together with that of his family, for a new Life of their honored ancestor, considerably influenced the undertaking.

As an inducement to the same service, several original letters, written by Mr. Henry from Gray's Inn, as well as a copy of nearly all the epistles which passed between him and his father while there, together with a very considerable number of other curiosities, were offered by Mr. Stedman, and cordially accepted.

Of the Gray's Inn correspondence, however, scarcely any use has been made; because almost the entire collection (and those letters which are absent can easily be supplied) being in the possession of one gentleman, P. H. Witton, Esq., of the Ravenhurst, near Birmingham, the whole, it is hoped, may yet be presented to the world.

It is to be regretted that no verbal description of Mr. Henry's person has been preserved; and the more so, as the portrait which accompanied the Exposition, and which has been frequently copied, was not taken from a picture on which full reliance can be placed. A pen-and-ink sketch only, the work of the engraver, (Vertue,) and now possessed by my excellent friend the Reverend Dr. Raffles, of Liverpool, is said to have been used on that occasion.

It was drawn after Mr. Henry's removal to Hackney, when, from increased and unhealthy corpulency, his features displayed an air of heavy indolence; ill comporting with his natural and uncommon vivacity.

On this account the engraving from an original picture, in my own possession, and now first published, will, it is hoped, be acceptable. The painting was executed when Mr. Henry was in his vigor at Chester, and is expressive of the animation and intelligence for which he was pre-eminently distinguished. As it represents him in a wig, it must have been drawn subsequent to Jan. 22, 1707-8.‖

While it is a gratification to me to meet an innocent and laudable curiosity, by furnishing a more happy likeness of this eminent divine than any which has hitherto appeared, and to notice, also, sundry particulars connected with the history of his time, it cannot be too explicitly stated, that my *chief* intention in the engagement now concluded, is of another kind; namely, such a representation of the illustrious commentator as shall answer the legitimate purposes of Christian biography. This has been attempted by a connected report of his history; by an exhibition of the principal features of his character; by prominently displaying the principles on which that character was formed; and by adding, in support of the whole, authentic illustrations. It is apprehended the effort has not been altogether unsuccessful.

At all events, the memoir delineates a genuine portrait — a picture of piety in its primitive beauty. Such full demonstration of the influence of true godliness is indeed given, as is adapted to increase veneration for Mr. Henry, if already cherished; and to produce it where, through unacquaintance, that feeling is unknown. The pleasures which our author's numerous writings can scarcely fail to inspire, may thus be augmented; a contemporary existence with him is, at least in imagination, created; many 'lessons of virtue and sweet morality' are preserved; and the divine honor, in some humble degree, advanced.

Did mankind consider, with becoming attention, those who 'sleep in Jesus,' and who were remarkable for their religious attainments, how inconceivably happy and momentous would be the consequences! A vivifying influence, like that which penetrated the man who was let down into the prophet's sepulchre,¶ might be experienced, even by those who are dead in sin. In connection with the operations of the Holy Ghost, such would, necessarily, *be* the result. And if the sacred fervors with which many of the saints of the Most High were animated, and which yet glow in their words and memoirs, were only diffused among their brethren, yet journeying towards heaven, how surely would be enkindled the fire of lawful and commanded emulation! The counsel is apostolic, — Be not slothful, but followers of them who inherit the promises.

As a connecting link between the early Puritans and modern Nonconformists, Mr. Henry possesses some claims to special notice from the successors of those eminent men; men who, as a body, were the mighty champions of religion and of liberty; and who, by an unequalled writer,** have been styled, with singular felicity, the 'fathers of the modern church.' Mr. Henry '*knew* their doctrine, their manner of life, their purpose, their faith, their long-suffering, their charity, their patience, their persecution, and their afflictions.' With many of them he was intimate; some he visited in bonds; and, influenced by the love of truth, as well as impelled by laudable imitation, he chose, in the face of all the scorn and contempt, with which then, as now, they were loaded, to walk in the same path.

If such conduct reproaches those who quit that good old way for the sake of being fashionable; or to secure some object of temporal aggrandizement; or, in short, for any reason less cogent than intelligent conviction, — it also furnishes Puritanism, or Nonconformity, or Dissent, — be the designation what it may, — with a testimony far more honorable, and more weighty, than the united malevolence of a whole legion of defamers can invalidate.

It is interesting, as a matter of speculation, to contemplate the benefits which Mr. Henry must have derived from his nonconforming predecessors. To ascertain the precise amount is, of course, impossible. But it cannot be conceived that the observation bestowed by him on such men (not to mention his own father) as a Tallents, an Angier, a Newcome, a Lawrence, and a Baxter, with others who were like minded, could have occurred, without contributing to the production of that fine polish, which renders his own character, as a Christian, superlatively brilliant and attractive.

Be the causes, however, which were concerned in an issue so splendid, what they may, who will not perceive that, through infinite mercy, he attained 'the stature of the fulness of Christ'? In common parlance, he was 'blameless, and without rebuke.' 'He had a good report of all men, and of the truth itself.' Whether considered as a Christian or a minister, in private life or in public, he was an '*example* to believers — in word, in conversation, in charity, in spirit, in faith, in purity.'

But it may be said, Were there no shades? Was Mr. Henry *perfect*?

If an inclination existed to arrogate for him a state of 'sinless perfection,' the attempt would be in direct opposition to his own expressed sentiments. He regarded the notion of such an attainment on earth as utterly visionary and enthusiastic; and in his discourse, showing 'how to close the day with God,' he has exposed it with his usual plainness and energy: †† 'There is no such thing,' he would say, 'in this life.' ‡‡

At the same time, it must be confessed, that the closest scrutiny has failed to discover *such* imperfections as could furnish matter for exposure. And, in the absence of any thing distinctly tangible, there seems to be no virtue in subjecting an eminent saint, and an admired author, to ignorant or censorious animadversion; particularly when a long period has elapsed since his course was finished with honor and with joy.

Nor is there danger of a Christian indulging in excessive veneration, because 'good qualities are set in full light.' Viewing *all* excellence as an emanation from the Redeemer's glory, and aided as well as cheered by the display, he

* Life, *ut supra*, p. 335, 8vo. 1716.
† Ibid.
‡ Misc. Works, p. 782, 4to. 1811.
§ See her Life, in one vol. 12mo.
‖ This is the one in the Comprehensive Commentary, vol. i. Ed.

¶ 2 K. 13:21.
** Rev. R. Hall. Preface to Mr. Freeston's Memoirs.
†† Misc. Works, *ut supra*, p. 301. ‡‡ Jn. 1:8. Orig. MS.

rather joys in God through our Lord Jesus Christ. It was thus with the beloved disciple. The acknowledgment made by that holy man, when adverting to himself and other believers, is as devout as it is instructive — 'Of *his*, [that is, Jesus, the incarnate Word,] — of *his* fulness have all we received, and grace for grace.'

One point, however, of dissimilarity between the case of Mr. Henry, and that of many of the ancient saints referred to, may be noticed. *He* had enjoyed from infancy the unspeakable privilege of a training 'in the nurture and admonition of the Lord.' *They* had not. But no other difference, be it observed, is thereby constituted, than that of a mere *circumstance;* a circumstance, too, which can in no instance furnish a warrant for human glorying, or self-complacent admiration. On the contrary, an additional reason, and one of prodigious force, is furnished by it, why the eye should be kept fixed, with unchanging steadiness, on celestial operations. How, otherwise, can the divinely-constituted connection between the means and the end be discerned — distinguishing mercies improved — pride abased — or God, from whom cometh every good gift, glorified?

Allowing to moral suasion, pious example, and other parental influence, as diligently applied, the very utmost efficiency; and attaching to them, as suitable, appointed, and invaluable means, the highest warrantable estimate; — it would be most injurious to confide in *them*, or to ascribe to *them*, that efficacy which is the peculiar prerogative of the Holy Spirit. To a mind savingly illuminated, it seems impossible. Who that, on the one hand, contemplates unrenewed nature in its essential enmity to Jehovah's government; in the impetuosity of its evil affections; and in its unrestrained submission to things 'seen and temporal:' and, on the other, the humbling, self-denying, and holy requirements of Christianity, — does not perceive the universality of our Lord's testimony — 'Except a man be born again, he cannot see the kingdom of God?'

Whenever, therefore, we are presented with an instance of regeneration, — or, in other words, a new birth unto righteousness, — there ought to be, and, as correct thought is indulged, there will be, let instrumental causes have been what they may, an unfeigned admiring of Almighty power, and the agency of unutterable love. Thus it is that the peculiar beauty, because the entire spirituality, of genuine religion, will be seen; its exalted superiority to every counterfeit displayed; the need of a moral fitness of the mind to its existence made manifest; and the impossibility of its communication by merely human teaching, any more than by the use of violence, secular inducements, or any of the foul arts of intolerance, demonstrated. 'Even the things which are in themselves glorious, will appear to have no glory, by reason of the glory that excelleth.'

Such was, obviously, Mr. Henry's view of the subject. 'I desire,' said he, 'while I live, and I hope to eternity, to be blessing God for my good parents, and good education;'* but, as if dissatisfied with alluding to a privilege on which he placed so high an estimate, without conducting the mind to the *grace* by which men are saved, he, elsewhere, emphatically reminds persons in his own favored circumstances, that the enlightening of their minds was their deliverance from a house of bondage, in which all mankind are placed by sin; a worse bondage than that of Egypt. 'Let us,' he adds, 'be sensible of our obligations to God and Jesus Christ. There is as much *mercy*, if not as much miracle, in our deliverance, as in that of Israel.'*

The attempt, under a consciousness of numberless imperfections, to delineate a character like Mr. Henry's, might have induced an appeal, in strong and importunate terms, to the reader's indulgence. But, unwilling to be exposed to the charges, or insinuations, usually, and too often fairly, incident to such apologies, it shall suffice to state, for the consideration of mere critics, that, although the work is strictly that of an amateur, instead of having the benefit of studious retirement, it was commenced, and has been prosecuted, amidst the constant engagements of professional duty; engagements, not only of a different nature, but absolutely preventive of either regular or continuous application.

It is hoped there is an absence in the whole volume of every thing that can give offence to the candid and well-informed among good people, whether within or without the pale of the established church of England. At the same time, it is felt, not without emotions of grief, that there are, nevertheless, various descriptions of readers, to whose taste it is ill adapted; and from whom censure, rather than approbation, may be expected.

It contains, for instance, nothing to suit the devotees of romance and novelism. Such persons — and they are a numerous class — pay little, if any, attention to the unrivalled narratives of the Bible. Enamored of the merest trash, they have no taste for sublime beauties. The glorious achievements of primitive believers, and the unparalleled life of Jesus Christ, fail to attract them. Can it, therefore, be expected, that the exhibition of a comparatively modern disciple should be more successful? Besides, with true history, and especially biography, death stands inseparably connected. This produces unwelcome thoughts of mortality; and, in the cases referred to, every conscious approach to a *dying* hour is intolerable. The evolutions in a dance of dervises are not more consentaneous and exact, than the uniformity of such persons in *banishing* the consideration of futurity.

— 'O that men were wise, that they would consider their latter end!'

Ill-tempered bigots, the narrow-minded and self-righteous, will find as little to attract *their* good will. They will, indeed, discern the out-goings of Christian love, and the expansiveness of humility and faith; and the sight, how momentary soever, will operate like dazzling sunbeams on tender and diseased vision.

It will be far, also, from pleasing the advocates of a spurious, but prevailing, candor; a candor which, though denominated charity, is the bane of principle and the murderer of truth. It is certain that Mr. Henry united the boldness indispensable to an earnest contention of the faith *with* charity; but it was *that* charity which, resting on the basis of inspiration, discovers itself only in connection with the heart-searching and unerring dictates of the Bible. This will offend, if it does not irritate, the lukewarm, the skeptical, and the careless. By the severity of silent censure it may even provoke malignity.

Nor will this Memoir obtain any better reception among doctrinal and practical Antinomians. They will find such ease in selecting statements opposed to their favorite and pestilential dogmas, as, probably, to provoke their pity for Mr. Henry as a legalist; they will hardly refrain from despising him for the scantiness of his knowledge; his intense opposition to moral evil will amaze them. It will be well if, in self-defence, they are not driven to bring his very Christianity into question.

But 'wisdom,' after all, 'is justified of her children;' and thus much having been said, it shall only be added, in conclusion, that, while on ministers the volume has some *peculiar* claims, no individuals can be imagined who may not find in it much that is adapted for their instruction and encouragement. In the display of piety, indeed, all persons, especially Christians, are interested: and all Christians are, or ought to be, preachers; not officially, as Mr. Henry; but by well-doing; by the influence of a conversation becoming the gospel; by the energy and contrivances of a godly zeal. It is the transcendent praise of the church of the Thessalonians, that they were not only followers of the apostles, but heralds of the word of the Lord.†

JOHN BICKERTON WILLIAMS.

Shrewsbury, May 3, 1828.

1. MR. HENRY'S BIRTH — EDUCATION — ALARMING ILLNESS — MEMORIAL OF MERCIES — SELF-EXAMINATION, AND EVIDENCES OF TRUE GRACE — INCLINATION TO THE MINISTRY — AND HABITS. — 1662 to 1680. — Matthew, the second son of Philip Henry, M. A., and Katharine his wife, was born, Oct. 18, 1662, at Broad Oak, a farm-house situate in the township of Iscoyd, in Flintshire, and about three miles from Whitchurch, in the county of Salop.

The learning and piety of Philip Henry have been recorded in a memorial so singularly beautiful,‡ as to have shed around the name a lustre peculiarly brilliant and sacred, if not unrivalled. Mrs. Henry also, though not equally honored, no memoir having been written concerning *her*, was a woman of uncommon excellence. She united a cheerful and tranquil mind with intellectual endowments of a superior order; and, in full exemplification of an inspired portraiture, habitually walked in all the 'commandments and ordinances of the Lord blameless.' Her celebrated son remarked, that, 'in her sphere and capacity, she was not inferior to what his father was in his.'§

* Orig. MS.

† 1 Thess. 1:8.

‡ See a new edition of the Life of the Rev. Philip Henry, by his son, the Rev. Matthew Henry, corrected and enlarged. 8vo. 1825.

§ Life of P. Henry, *ut supra*. Postscript, p. xlii. and pp. 311, 337.

It will not escape notice, that the natal year of Matthew Henry was that in which, by the well-known act of uniformity, his apostolical father, and about two thousand other invaluable ministers, were separated from their flocks; prohibited to exercise their high vocation; and, as far as human intent could go, consigned to oblivion.

The circumstance did not pass unobserved; and he records it in his diary, as a thing which 'affected' him, that it pertained not to himself only, but to some of his particular friends also: he instances Mr. Matthews of Leicestershire, and Mr. Tong,* who were respectively born in 1662. If the observance of divine dispensations be the way to 'understand the loving-kindness of the Lord,' surely that attribute may be seen in the birth, at such a juncture, of a 'holy seed.' The constancy of God's injured servants was thus rewarded; and provision was made, in the ministry, for another generation, for whom, in providential mercy, fairer and more peaceful days were appointed.

It is said that Mr. Henry's birth was premature.† Recently ejected from Worthenbury, his persecuted parents had removed to Broad Oak only about a fortnight before the event; his appearance, therefore, under circumstances so unsettled, created inconvenience, and, being unexpected, surprise. The following day, which was the Sabbath, the ordinance of baptism was administered by Mr. Holland, the excellent rector of Malpas.‡ Mr. Philip Henry desired him to omit the sign of the cross; but, its indispensableness being urged, the good man replied, 'Then, sir, let it lie at your door.' There were, however, no sponsors.

During infancy Matthew's health was delicate; and the malady which removed his brother John§ to heaven threatened *his* life also. But God, who had a great work for him to do, spared the tender grape for the blessing that was in it; a great blessing to his family, his friends, and the church.

At a very early period, his mind displayed the vigor and acuteness for which, through life, it was remarkable; and it is credibly stated, that, at the early age of three years, he could read in the Bible with distinctness and observation.

The honor of initiating the young Nonconformist in grammatical studies devolved on Mr Turner, a gentleman who, for a season, resided at Broad Oak, preparatory to an abode at the university. He was a man of integrity and worth, and became afterwards vicar of Walburton in Sussex. He is chiefly known to the world as the author of a curious 'History of Remarkable Providences.' The efforts of the scholar kept pace with his privileges; and childish things being put away early, the usual temptations to sloth, and negligence, and frivolity, were voluntarily escaped. His tender mother was often afraid lest he should apply *too* closely, and was forced, when he was very young, to call him out of his closet; and that his health might not suffer by inordinate confinement and application, to advise him also to take a walk in the fields.

If at Broad Oak the facilities for the attainment of literature were appropriate and valuable,—a fact which cannot be doubted,—those for acquiring the far more important knowledge of religious truth were no less so. There were the morning and evening exposition of holy Scripture; the unceasing prayers of eminently devout parents; and, in extraordinary abundance, the instructions which associate with a consistent and holy example.

Some extracts from a letter written in 1671, when Matthew was only nine years old, to his father, then in London, will illustrate this period; and whether viewed as a development of progress in learning, or as evincing the effects of a godly education, or as being probably the first specimen of his epistolary style, the selections will be alike interesting. 'Every day since you went, I have done my lesson, a side of Latin, or Latin verses, and two verses in the Greek Testament. I hope I have done all well, and so I will continue till you come.' He adds, in reference to tidings which had been communicated respecting one of his relatives,—and the resemblance to his subsequent style of writing will not pass unnoticed,—'By this providence we may see that sin is the worst of evils, for sickness came with sin. Christ is the chief good; therefore let us love Him. Sin is the worst of evils; therefore let us hate that with a perfect hatred.' ‖

The expectations indulged were, however, soon afterwards checked. A lingering fever attacked the interesting youth, then about ten years of age, with such extreme violence as for some time to induce daily apprehension of his death. In this trial, the faith of the parents triumphed over the agitations of natural tenderness. They trusted in the Lord, and invoked his holy name. The afflicted father, acting on the counsel he gave to others,—that weeping must not hinder sowing,—fulfilled, as usual, the duties of his ministry; and when hope was almost extinct, left home to preach at a distance: nor was his return cheered by more favorable appearances. The widow of the Rev. Zechariah Thomas ¶ was at the time on a visit at Broad Oak, and proved a comforter in sorrow: to her Mr. Philip Henry remarked, that, while absent, he had most solemnly and deliberately resigned his dear child to the will of God. The 'good old gentlewoman' replied,—'And I believe, sir, in that place and time, God gave him back to you again.' So it turned out. Recovery speedily followed; and Mrs. Savage, who heard the conversation, remarked, many years afterwards, that, though at the time she was only eight years old, and could think but 'as a child,' she was much impressed with it; and believing that her brother's life was marvellously prolonged, he became additionally endeared to her.

To detail the state of the sufferer's own mind during the progress of the disease, is rendered impossible by the absence of materials. But it is not too much to infer, in connection with what remains to be stated, that the affliction contributed to produce susceptibility of impression; and resembled, in its influence,—to borrow the appropriate imagery of Scripture,—the breaking up of fallow ground.

In this important part of Mr. Henry's history—his translation from the kingdom of darkness to that of God's dear Son—it will be best to adopt his own account. A manuscript, dated October 18, 1675, satisfactorily furnishes it. In the form of a 'Catalogue of Mercies' it details, at some length, the progress of religion in his soul, together with the evidences on which he formed a belief of its genuineness. He commences with praise for such mercies as were '*spiritual*;' 'for the Lord Jesus Christ, his incarnation, life, death, resurrection, ascension, and intercession; for grace, pardon, peace; for the word; the means of grace; for prayer; for good instructions; for good received at any time under the word; for any succor and help from God under temptation; for brokenness of heart; for any enlightening;' and then adds, 'Lord Jesus, I bless thee for thy word; for good parents; for good education; that I was taken into covenant betimes in baptism; and, Lord, I give thee thanks, that I am thine, and will be thine.'

He then proceeds—'I think it was three years ago that I began to be convinced, hearing a sermon by my father on Ps. 51:17—"The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." I think it was *that* that melted me; afterwards I began to inquire after Christ.

'Dec. 7, 1673. On a Sabbath-day morning, I heard a sermon that had in it the marks of true grace. I tried myself by them, and told my father my evidences; he liked them, and said, if those evidences were true, (as I think they were,) I had true grace. Yet, after this, for two or three days, I was under great fear of hell, till the Lord comforted me. I having been engaged in serious examination—what hope I have that, when I die, and leave this earthly tabernacle, I shall be received into heaven—I have found several marks that I *am* a child of God. His ministers say,

'1. There is true conversion where there have been covenant transactions between God and the soul. And I found that there have been such between God and my soul, and I hope in truth and righteousness. If I never did this before, I do it now; for I take God in Christ to be mine. I give up myself to be his in the bond of an everlasting covenant never to be forgotten. But hath it been in truth? As far as I know my own heart, I do it in truth and sincerity. I did it Dec. 7, and Sept. 5, and Oct. 13, and many other times. I do it every day.

'2. Where there hath been true repentance for sin; and grief, and shame, and sorrow, for it, as to what is past; with all the ingredients of it, as confession, aggravation, self-judging, self-condemning, &c. And I have found this in me, though not in that measure that I could desire. I have been heartily sorry for what is past. I judge myself before the Lord, blushing for shame that I should ever affront Him as I have done; and ministers have assured me, that,

* Diary, Orig. MS. Sept. 17, 1706.

† See his Memoirs, by the Rev. S. Palmer, prefixed to the Exposition, p. 3, 4to. 1811.

‡ Life of P. Henry, *ut supra*, p. 366. Mr. Tong, mentioning Mr. Holland, supposes him minister of Whitewell Chapel, and probably he was so. That chapel is served by the rectors or curates of Malpas. See Dr. Ormerod's Hist. of Cheshire, vol. ii. p. 347.

§ Life of P. Henry, *ut supra*, pp. 109-111.

‖ Orig. MS.

¶ See Philip Henry's Life, p. 270, *ut supra*.

having repented of sin, and believed on Christ, I am to believe that I am pardoned. Now I *have* done this, and I do really believe I am forgiven for Christ's sake. This is grounded on several scriptures — Pr. 28:13. Is. 1:18. 55:7. Mat. 5:4. Ac. 2.37,38. 3.19. 1 Jn. 1:9. And many other scriptures there are where God doth expressly call people to return and repent. But hath this sorrow been *true?* As far as I know my own heart, it hath been true. "But I sin often." I lament and bewail it before the Lord, and I endeavor, by the grace of God, to do so no more.

'3. Where there is true love of God. For to love the Lord our God with all our soul, and with all our strength, is better than whole burnt-offerings and sacrifices. Now, as far as I know my own heart, I love God in sincerity. But is that love indeed sincere? As far as I can judge, it is so; for,

'(1) I love the people of God; all the Lord's people shall be my people.

'(2) I love the word of God. I esteem it above all. I find my heart so inclined. I desire it as the food of my soul. I greatly delight in it, both in reading and hearing of it; and my soul can witness subjection to it in some measure. I think I love the word of God for the purity of it. I love the ministers and messengers of the word. I am often reading it. I rejoice in the good success of it. All which were given as marks of true love to the word in a sermon I lately heard on Ps. 119:140—"Thy word is very pure; therefore thy servant loveth it."'

From this interesting document it is obvious that Mr. Henry, before he attained his eleventh year, was led into that vital and essential part of true wisdom, the knowledge of himself, and the state of his own soul, the '*great* soul of man,' as he loved to call it; 'for,' said he, 'it bears God's image.'* 'There begins to be some hope of people,' he used in after-life to remark, 'when they are *concerned* about their souls; about spiritual provision, spiritual health, spiritual trading and husbandry; about sowing to the Spirit.'*

On his father's ministry Mr. Henry waited with uncommon diligence, and he was often so moved by it as to hasten, when the exercise was over, to his closet, weeping, and making supplication that the things he had heard might not escape. Sometimes his fears, lest good impressions should be effaced, rose so high as to render it difficult to prevail on him to appear at dinner.

Once, especially, after a sermon illustrating the nature and growth of true grace, as compared in Scripture to a grain of mustard-seed, (which, though insignificant in appearance, would, in time, produce great things,) his concern to possess a principle so efficient and precious was intense; and, in a walk with his father, being 'unable any longer to contain,' he communicated his anxieties. Nothing remains of the conversation; but the 'young disciple' afterwards told one of his sisters, with delightful exultation, that he hoped he had *received* the blessed grain of true grace, and though, at present, it was very small, yet that it would come to something in time.

What greater joy could such a man as Philip Henry have had than to hear his son, his only son, thus early inquiring for the way to Zion! And how unspeakable was the privilege of the son to possess in his father a scribe well instructed in the doctrine of the kingdom of heaven, signally 'apt to teach,' and ready at all times to encourage the timid but sincere inquirer 'in the ways of Jehovah!' It is to be lamented that diffidence or shame so often hinders young converts from communicating their exercises. Little do they consider the temptations and sorrows to which, by such backwardness, they are exposed, or how exquisite is the pleasure of which those who are filled with zeal for the Lord God of hosts are thus unnecessarily deprived. There is joy in heaven, and, when it is known, on earth too, over one sinner that repenteth. This was strikingly manifested in the conduct of Paul and Silas. Although the jailer thrust those 'companions in tribulation' into the 'inner prison,' and made their 'feet fast in the stocks,' yet no sooner did he implore, though at midnight, spiritual counsel, than, without an upbraiding word, or even the slightest allusion to inflicted severities, they gladly seized the opportunity to exhibit the one great Sacrifice. 'Believe,' said they, 'on the Lord Jesus Christ, and thou shalt be saved.'

Philip Henry, like most of the Puritans and Nonconformists, was distinguished for a reverential observance of the Lord's day. That holy habit had been formed by him in early life; it was strengthened by subsequent convictions; and experience imparted to it confirmation and maturity. 'It is comfortable,' he once remarked, on recovering from an illness, 'to *reflect* on an affliction borne patiently; an enemy forgiven heartily; and a Sabbath sanctified uprightly.'†

That his children might be impressed the more deeply with like sentiments, and especially in order to the better sanctification of the holy rest, they were expected to spend an hour together every Saturday afternoon in devotional exercises. On these occasions Matthew presided, and gave intimations of his subsequent delight in God's service, too distinct and too impressive to be either overlooked or forgotten. If, at such times, he thought his sisters improperly curtailed their prayers, he would gently expostulate, telling them that 'it was impossible, in so short a time, to include all the cases and persons they had to recommend to God.' Nor were his admonitions otherwise than kindly received. Those holy women acknowledged, in riper years, to the divine glory, how much they were influenced and encouraged by their brother's example and remarks.

It is believed that, from his childhood, Mr. Henry had an inclination to the ministry. He discovered it by the remarkable eagerness with which he read the Bible; by a peculiar attachment to ministers; and by a pleasure in writing and repeating sermons, which was so predominant as to be almost prophetic. He loved, also, to imitate preaching, (a circumstance mentioned only as a fact, not as any thing uncommon,) which he managed, considering his years, with great propriety, gravity, and judgment.

When very young, he coveted the society of those who 'feared the Lord, and thought upon his name;' he frequently met them in their assemblies for conference and prayer; he prayed with them, and repeated sermons; occasionally, likewise, he explained the chapters read, enlarging upon them very much to the benefit and comfort of his auditors. Surprise was naturally excited, and in one of the number, it should seem, alarm also, lest he should be too forward, and fall a victim to pride. The apprehension was expressed to his judicious father. 'Let him go on,' was the answer; 'he fears God, and designs well, and I hope God will keep him, and bless him.'

The practice of copying sermons, which Philip Henry recommended to young people, and which he himself diligently observed,‡ was early adopted by his son, who continued it through life. Very many volumes yet remain in proof of his indefatigable industry, his excellent memory and discriminating attention. He fully exemplified the advice given by his father's friend, and an excellent minister, Mr. Porter — 'Remember and carry away what is bread in a sermon.' The same good man complained, perhaps with a mixture of sarcasm, 'If there *be* any chaff, *that* usually is carried away.'§

II. Removal to Mr. Doolittle's Academy — Mr. Bosier noticed — Characters of Mr. Henry by his Contemporaries at the Academy — His Return to Broad Oak — Catalogue of Mercies — Acquaintances. — 1680 to 1685. — The privileges enjoyed at Broad Oak were peculiarly fitted to prepare our author for the sacred office. His father, in addition to being an admired preacher, had amassed rich treasures of polite and useful learning: from this store he was always willing to communicate; and so felicitous was he in the work of instruction as to be seldom equalled, and, perhaps, never surpassed.

It is considered no disparagement to the persons who, for a short season, had the subsequent direction of Mr. Henry's studies, to affirm, that the helps he enjoyed at *home* for the acquisition of knowledge, both civil and sacred, contributed above all others to his fitness for the Christian ministry.

Mr. Philip Henry, having derived much advantage from being a student of Christ Church, Oxford, was led, during many years, to entertain a 'kindness' for the universities,‖ and to recommend his friends who intended their sons for scholars to send them thither. But long experience altered his mind; and when, because of his abundant engagements, he determined to remove his son from home, instead of introducing him to either of the national seats of learning, where so many temptations were presented, he placed him in the family, and under the tuition, of that 'faithful minister, Mr. Thomas Doolittle, who then lived at Islington.' This was in the year 1680.¶ Mr. Robert Bosier went with him to Islington; a student for holy orders, and a person of great respectability and promise, his cousin and friend, whom Mr. Henry never mentioned without some distin-

* Orig. MS.

† Mrs. Savage's Diary, Orig. MS. ‡ Life, p. 9, *ut supra*.
§ July, 1654. Rev. F. Tallent's Orig. MS.
‖ Life of P. Henry, p. 123, *ut supra*. ¶ Ib. *ut supra*, pp. 142-145.

guishing mark of affection. Only a few weeks, however, elapsed before this friend was taken from him by death.*

At Islington, as might be expected, Mr. Henry found other associates, who became much endeared to him. One of them was Mr. Samuel Bury, the son of an eminent Nonconformist, who was ejected from Great Bolas in Shropshire. This youth subsequently settled as a dissenting minister in Bristol, and became the husband of that excellent lady whose Life and Remains, published by himself, have been so justly celebrated. The friendship which thus commenced at the academy, between Mr. Henry and Mr. Bury, derived strength from many tender and virtuous considerations; it continued through life; and years afterwards, when earthly intercourse had terminated, it warranted Mr. Bury in furnishing the following minute and graphic delineation:—

'I was never better pleased, when I was at Mr. Doolittle's, than when in young Mr. Henry's company; he had such a savor of religion always upon his spirit, was of such a cheerful temper, so diffusive of all knowledge, so ready in the Scriptures, so pertinent in all his petitions, in every emergency, so full and clear in all his performances, (abating that at first he had almost an unimaginable quickness of speech, which afterwards he corrected, as well for his own sake as for the benefit of others,) that he was to me a most desirable friend; and I love heaven the better since he went thither.'

Before the narrative proceeds, it seems proper to introduce another testimony relative to this period of the history, though, like the preceding one, penned after Mr. Henry's decease. The author of it, Mr. Henry Chandler, was an eminent minister at Bath, and the father of the learned Dr. Samuel Chandler of London. 'It is now thirty-five years,' he says, in a letter to Mr. Tong, 'since I had the happiness of being in the same house with Mr. Henry, so that it is impossible I should recollect the several passages that fixed in me such an honorable idea of him, that nothing can efface while life and reason last; this I perfectly well remember, that for serious piety, and the most obliging behavior, he was universally beloved by all the house. We were, I remember, near thirty pupils when Mr. Henry graced and entertained the family; and I remember not that ever I heard one of the number speak a word to his disparagement. I am sure it was the common opinion, that he was as sweet-tempered, courteous, and obliging a gentleman as could come into a house; his going from us was universally lamented.'

How long Mr. Henry continued at this seminary is not easily discoverable. Persecution soon drove Mr. Doolittle from Islington; *he* removed to Battersea, and his pupils were scattered among private families at Clapham. But Mr. Henry, instead of accompanying them, returned, it is believed, to Broad Oak. Be this as it may, it is certain that his studies, *when* resumed at home, were pursued, as at Islington, with unwearied diligence; and the following memorial, supposed to be one of his earliest performances after his arrival, will furnish evidence of his creditable proficiency in human learning,† as well as of his growth in that 'wisdom which is from above.'

It is entitled 'Mercies Received.'

'1. That I am endued with a rational, immortal soul, capable of serving God here, and enjoying him hereafter, and was not made as the beasts that perish.

'2. That, having powers and faculties, the exercise of them has been nowise obstructed by frenzies, lunacy, &c., but happily continued in their primitive (nay happily advanced to greater) vigor and activity.

'3. That I have all my senses; that I was neither born, nor by accident made, blind, or deaf, or dumb, either in whole or in part.

'4. That I have a complete body in all its parts; that I am not lame or crooked, either through original or providential want, or a defect, or the dislocation of any part or member.

'5. That I was formed, and curiously fashioned, by an all-wise hand, in the womb, and there kept, nourished, and preserved, by the same gracious hand, till the appointed time.

'6. That, at the appointed time, I was brought into the world, the living child of a living mother; and that, though means were wanting, yet He that can work without means, was not.‡

'7. That I have been ever since comfortably provided for with bread to eat, and raiment to put on, not for necessity only, but for ornament and delight; and that without my pains and care.

'8. That I have had a very great measure of health, (the sweetness of all temporal mercies,) and that when infectious diseases have been abroad, I have hitherto been preserved from them.

'9. That, when I have been visited with sickness, it hath been in measure, and health hath been restored to *me*, when a brother dear, and companion as dear,§ hath been taken away at the same time, and by the same sickness.‖

'10. That I have been kept and protected from many dangers that I have been exposed to by night and by day, at home and abroad, especially in journeys.

'11. That I have had comfortable accommodation as to house, lodging, fuel, &c.; and have been a stranger to the wants of many thousands in that kind.

'12. That I was born to a competency of estate in the world, so that, as long as God pleases to continue it, I am likely to be on the giving, and not on the receiving hand.

'13. That I have had, and still have, comfort, more than ordinary, in relations; that I am blessed with such parents as few have, and sisters also that I have reason to rejoice in.

'14. That I have had a liberal education, having a capacity for, and been bred up to, the knowledge of the languages, arts, and sciences; and that, through God's blessing on my studies, I have made some progress therein.

'15. That I have been born in a place and time of gospel light; that I have had the Scriptures, and means for understanding them, by daily expositions, and many good books; and that I have had a heart to give myself to, and delight in, the study of them.

'16. That I have been hitherto enabled so to demean myself, as to gain a share in the love and prayers of God's people.

'17. That I was in infancy brought within the pale of the visible church in my baptism.

'18. That I had a religious education, the principles of religion instilled into me with my very milk, and from a child have been taught the knowledge of God.

'19. That I have been endued with a good measure of praying gifts, being enabled to express my mind to God in prayer, in words of my own, not only alone, but as the mouth of others.

'20. That God hath inclined my heart to devote and dedicate myself to Him, and to his service, and the service of his church in the work of the ministry, if ever He shall please to use me.

'21. That I have had so many sweet and precious opportunities, and means of grace, Sabbaths, sermons, sacraments, and have enjoyed not only the ordinances themselves, the shell, but communion with God, the kernel.

'22. That I have a good hope, through grace, that, being chosen of God from eternity, I was, in the fulness of time, called, and that good work begun in me, which I trust God will perform.

'23. That I have had some sight of the majesty of God, the sweetness of Christ, the evil of sin, the worth of my soul, the vanity of the world, and the reality and weight of invisible things.

'24. That when I have been in doubt I have been guided; in danger I have been guarded; in temptation I have been succored; under guilt I have been pardoned; when I have prayed I have been heard and answered; when I have been under afflictions they have been sanctified; and all by divine grace.

'25. That I am not without hope, that all these mercies are but the earnest of more, and pledges of better in the kingdom of glory; and that I shall rest in Abraham's bosom, world without end.

'26. Lastly; thanks be to God for Jesus Christ, the fountain and foundation of all my mercies. Amen, Hallelujah.

MATTHEW HENRY.

'*October* 18, 1682, *die natali*.'

At Broad Oak, 'that house of God and prayer,' to which so many good people often used to resort, such exemplary piety attracted notice; and Mr. Henry, like the son of Elkanah, 'was in favor both with the Lord, and also with men.' 'Those who knew him,' Mr. Tong remarks, 'coveted his company, and were delighted with it.'

III. STUDY OF THE LAW AT GRAY'S INN — HABITS — CORRESPONDENCE — TRIAL OF THE REV. R. BAXTER — HIS

* See the Life of P. Henry, *ut supra*, p. 274.
† See No. 14 of the Memorial. ‡ See *ante*.
§ Ibid.
‖ Ibid. p. 15. It appears from this remark, that the indisposition with which Mr. Henry was visited after his settlement at Islington, (see P. Henry's Life, p. 144, *ut supra*) was the same as that of which Mr. Bosier died.

VISIT TO MR. BAXTER IN PRISON — READING — STUDY OF THE FRENCH LANGUAGE — CORRESPONDENCE AT HOME — SABBATHS — LETTER TO MR. ILLIDGE. — 1685 to 1686. — A difference of opinion has long existed as to the length of time which ought to be devoted to preparatory studies by a candidate for the Christian ministry, prior to his commencement of public labor. Urgent reasons offer themselves in favor of a *protracted* course of initiation; such as (reasoning by analogy from the acquisition of arts or trades, and connecting the superior importance of ministerial engagements) the nature of things — the value of extensive and accurate knowledge, when accompanied by matured experience — the advantages arising from lengthened superintendence and trial — the example of the Incarnate Redeemer, and ancient custom in the churches, &c.; while the utility to the candidate of early and frequent preaching — the brevity of human life — the necessities of souls — and the preservation of personal spirituality, furnish arguments for the opposite conclusion. The reasons thus adverted to, might probably have influenced Mr. Philip Henry's mind as to his son. If they did, the former class, in addition to their intrinsic force, being most in unison with early associations and established habits, naturally preponderated.

Mr. Henry, after he left Islington, was a frequent and welcome visitor at Boreatton.* Mr. Hunt was no stranger, therefore, to his attainments; nor to his designs in reference to the ministry. That 'learned and religious gentleman,' however, advised his return to London, that the study of the law might be added to his other accomplishments — a practice which in the sixteenth century had much prevailed, both in England and on the continent. It does not appear whether Mr. Hunt was governed in the recommendation by any of the considerations just noticed; or whether he had observed an ardor and impetuosity of mind to which further training would be beneficial; or whether he was influenced by more general reasons — such as the darkness of the times, the youth of the party, and the convenience of legal knowledge to one whose worldly expectations were considerable; or whether he had in view the admitted advantages incident to an acquaintance with forensic literature as judiciously applied to theological science. Whatever the motives were, the advice was 'approved of both by the father and the son,' and towards the end of April, 1685, Mr. Henry, then in his twenty-third year, journeyed a second time to London; and in Holborn Court, Gray's Inn, commenced a new, and apparently opposite, course of studies.

There he became acquainted with several gentlemen, members of the same Inn, who were exemplary for industry, religion, and virtue.

In the 'house of the lawe,' Mr. Henry's diligence was constant and exemplary; and, had he addicted himself exclusively to the 'manly study,' he would have risen, probably, to distinction as a lawyer. Although not *fully* enamored of the 'noble science,' his application to it was such as to rouse the fears of several friends, and very near relatives, lest the result should be unfavorable to his early resolutions. The alarm was needless: he remained true to his original purpose; and the 'office of a bishop,' that excellent work, was still earnestly desired, and ever kept in view; though, occasionally, the discouragements of the times made him a little doubtful. The better to effect his ruling design, he judiciously varied his pursuits; consecrating a portion of time to theological reading; promoting, among his particular friends, social prayer and religious conference; and occasionally expounding to them the Scriptures.

While resident at Gray's Inn, an affectionate and frequent correspondence was maintained with his father, and occasionally with his sisters: the whole series presents a collection of facts alike curious and interesting.

Before, however, any further allusion is made to that collection, the reader may advantageously peruse [part of a] letter, addressed to Mr. Henry, soon after he left home, by his father. While it exhibits a beautiful specimen of wise and apostolic counsel, it excellently confirms several of the foregoing statements.

'*May* 30, 1685.

'Son Matthew,—'We are glad to hear of your health and cheerfulness; which God in mercy continue! If you take meals in a public house daily, you must double your watch, lest it put you upon inconvenience. My caution not to overstudy yourself was occasioned by what you wrote, that you had read Littleton so often over, and had begun Coke upon him, which I thought could not well be, especially during the first month, which affords most diversions, without overtasking yourself; my meaning was, that you should apportion your time wisely, according to present circumstances; part to reading, the morning especially; and part to acquaint yourself with persons, and places, and affairs; and which you have hitherto much wanted opportunity to acquaint yourself with; having some ground of hope that you will improve by it, letting go the chaff and refuse, and retaining that which may do you good hereafter; for this present time you are to look upon as your gathering time, and to be as busy as the ant in summer, the factor in the fair or market, the industrious merchant, when in the Indies. You proposed to lay hold on opportunities for hearing sermons; not Latin ones *only*; I hope you perform, and also reflect after, and pen the heads at home, which both engages present attention, and lays up for time to come. It is the talk and wonder of many of our friends what we mean by this sudden change of your course and way; but I hope, through God's goodness and mercy, they will shortly see it was for good. * * *

'Be careful, my dear child, in the main matter. Keep yourself always in the love of God; let nothing come, however not abide, as a cloud between you and his favor, for in that is *life*. Rejoice in the great auction, and make the Pearl of Price sure, and the field too in which it is. Farewell. Much love is to you from all here, and particularly from Your loving father, P. H.' †

While Mr. Henry, notwithstanding the absence of that entire devotion to legal learning which has distinguished some of its pursuers, was so ardent as to need the hints of restraint suggested in the preceding letter, it must have been singularly gratifying to their author to find ample evidence in the communications *he* received, that, 'in the main matter,' his son *was* 'careful;' and that he cultivated, with enviable diligence, that spirituality of mind which, whenever possessed, is both 'life and peace.' 'The more I see of the world,' he writes, 'and the various affairs of the children of men in it, the more I see of the vanity of it, and the more I would fain have my heart taken off from *it*, and fixed upon the invisible realities of the other world.' ‡

Can any thing be conceived more characteristic of the writer than the following beautiful improvement of one of the most ordinary occurrences of life? The familiarity of the subject would, in almost any other case, have prevented a like impression. The turn given to it perhaps rarely occurs to the mind even *now* when the facilities of the post-office, being so much increased, both in expedition and certainty, might, if ever, be likely to produce it; and yet more seldom is the thought so well improved.

'*July* 5, 1685.

'It pleaseth me sometimes to think what a ready, speedy way of intercourse there is between me and home, though at such a distance; that a letter can come from your hands to mine, through the hands of so many who are strangers to us both, in the space of sixty hours. But as ready as this way is, blessed be God, we have a readier way to send to heaven at all hours; and can convey our letters thither, and receive gracious answers thence, in less time than so. That the throne of grace is always open, to which we have (how sweet a word it is) *τὴν παῤῥησίαν*, "liberty of speech," when we are with Him, and more than so, *τὴν προσαγωγὴν ἐν πεποιθήσει*, Ep. 3:12. We have *access with confidence*; we are introduced by the Spirit, as ambassadors conducted to the Prince by the master of the ceremonies. Esther had access to Ahasuerus, but not access with confidence; far from it; when she said, I will go in, and if I perish, I perish. But we have access with confidence, through the "new and living way," laid open for us to the Father, by the blood of his Son, who ever lives to make intercession, in the virtue and value of his satisfaction. And if *this* be not a sufficient ground for that *πεποίθησις* — confidence — what is? ‡

In May, the same year, 1685, it was that the infamous trial of Mr. Baxter was acted before the contemptible and scurrilous Jeffreys, at Guildhall; and in daring violation of law and reason, the venerable Nonconformist was sentenced by that 'unjust judge,' to pay five hundred marks, to lie in prison till they were paid, and to be bound to his good behavior for seven years. Whether Mr. Henry witnessed the public obloquy of his father's ancient and beloved friend does not appear; but the following letter, which will not be read without interest, details a visit to the imprisoned saint.

* In Shropshire, the seat of Rowland Hunt, Esq. one of Mr. Philip Henry's most particular and endeared friends.

† Orig. MS. Communicated by the late Mrs. Endowes, of Whitchurch.

‡ Orig. MS. Matthew Henry to Philip Henry.

It is one of those pictures of days which are past, which, if rightly viewed, may produce lasting and beneficial effects; emotions of sacred sorrow for the iniquity of persecution, and animating praise that the demon in these happy days of tranquillity is restrained, though not destroyed. Holiness, how much soever it may annoy, or even irritate, by its splendor, has, through the favor of the Most High, the fullest liberty to shine.

'*17th November*, 1685.

'Honored Sir,—On Saturday last, I was with good Mr. Laurence, who sends affectionate respects to you. He and some others of them walk the streets with freedom.

'I went into Southwark to Mr. Baxter. I was to wait on him once before, and then he was busy. I found him in pretty comfortable circumstances, though a prisoner, in a private house near the prison, attended on by his own man and maid. My good friend, Mr. S[amuel] L[aurence] went with me. He is in as good health as one can expect; and, methinks, looks better, and speaks heartier, than when I saw him last. The token you sent he would by no means be persuaded to accept of, and was almost angry when I pressed it, from one outed * as well as himself. He said he did not use to receive; and I understand since, his need is not great.

'We sat with him about an hour. I was very glad to find that he so much approved of my present circumstances. He said he knew not why young men might not improve as well as by travelling abroad. He inquired for his Shropshire friends, and observed, that of those gentlemen who were with him at Wem, he hears of none whose sons tread in their father's steps but Colonel Hunt's. He inquired about Mr. Macworth's, and Mr. Lloyd of Aston's children. He gave us some good counsel to prepare for trials, and said the best preparation for them was a life of faith, and a constant course of self-denial. He thought it harder constantly to deny temptations to sensual lusts and pleasures, than to resist one single temptation to deny Christ for fear of suffering; the former requiring such constant watchfulness; however, after the former, the latter will be the easier. He said we who are young are apt to count upon *great* things, but we must not look for it; and much more to this purpose. He said he thought dying by sickness usually much more painful and dreadful than dying a violent death; especially considering the extraordinary supports which those have who suffer for righteousness' sake.

'Your most dutiful son, MATT. HENRY.' †

In the correspondence carried on at Gray's Inn is exhibited, pretty fully, both Mr. Henry's studies and engagements. It shows, notwithstanding the progress he made, and the application which would now be called hard study, that he followed the law, in his own apprehension, only indifferently well, and that he was not very fond of it. He expresses the great discouragement he felt at the different opinions of lawyers, even the best, in almost every case of any difficulty.

With a view to increase his knowledge, and his capacity also of improvement, he enlisted himself a scholar to Dr. Du Viel ‡ in the French language. Mr. Harley, and the Messrs. Horsman, were his fellow-students.

In one of the letters he received from his father, and which was a family vehicle of affectionate good will, his excellent mother communicated (and with that enviable union of tenderness and wisdom for which she was distinguished) *her* parental anxiety and holy counsel.

'Dear Child,—It is much my comfort and rejoicing to hear so often from you, and, although I have little to send you but love, and my blessing, your father being absent, I write a line or two to you to mind you to keep in with God, as I hope you do, by solemn, secret, daily prayer; watching therein with perseverance; not forgetting what you have been taught, and the covenant-engagements, renewed again and again, that you lie under, to walk circumspectly in your whole conversation; watching against youthful lusts, evil company, sins, and snares from the world and the devil.

'Your affectionate mother, K. H.'

Far removed from every thing ascetic and exclusive, Mr. Henry delighted in select and suitable company, and notices, in one of his communications, the great advantage he found, in his studies while at Gray's Inn, 'by the society to which he was linked.' He mentions, also, his attendance on a divinity disputation, kept up weekly, in an afternoon, by Mr. Morton's young men, about six or eight of them, when scattered from him, at which Mr. Glascock,§ a very worthy, ingenious young minister, presided.

In subjects of *that* nature, connected as they were, and ever ought to be, with practical godliness, Mr. Henry found his chief delight. Nor were any pursuits of a miscellaneous, or literary, or legal description, allowed to diminish supreme attention to the great things of God's law. One further instance of his excellent spirit at this early age must suffice.

'None' (the reference is to his father's letters) 'hath been a messenger of evil tidings, for which let the name of God have all the glory; and let us still be *prepared* for evil tidings, not knowing what a day may bring forth. If we can make sure uninterrupted peace and tranquillity in the other world, we have no great reason to complain of the interruptions of this world. It is the lower region of the air that is liable to variety of weathers, while the upper region enjoys a constant calm. And are we moving thitherwards? And do we hope to be there shortly, where all tears are wiped away from the eyes, and all sorrow eternally banished from the heart? And shall we perplex ourselves about the little, little trifles of this vain, empty world, the things whereof are vanity in the having, and vexation of spirit in the losing, nor ever will or can afford that content and satisfaction which men count upon, in the enjoyment of them, and which too few seek where it is to be had.' ‖

All his letters from Gray's Inn discover to great advantage his filial attentions; they convey a pleasant impression of his observation and prudence; they demonstrate his zeal for the acquisition of useful knowledge; and they exhibit, in the most unexceptionable manner, his mental acuteness, his personal piety, and the consecration of every successive acquirement to the Redeemer's honor. They were worthy of Philip Henry's son, and must have oftentimes proved an occasion of rejoicing and praise before the heavenly throne.

In the communications made by Mr. Henry from the great city, no reference is made to any other preachers than those of the established church; and, as a reason for this, it may not be irrelevant to state, that, during his abode at Gray's Inn, such was the perplexity of the times, churches in connection with the ecclesiastical establishment were the exclusively authorized places of Christian concourse. But, ever mindful of his father's counsels,¶ (the more explicitly given, probably, on this very account,) to say nothing of his own inclinations, he repaired thither, not only on a Sabbath-day, but, as opportunity served, during the week also. It was his complaint that he could not conveniently go so often as he would 'to hear week-day sermons.' And he adds, 'There are not many desirable. Dr. Tillotson's are the best; but others often preach for him, and, which is most discouraging, he speaks so low that it is very difficult to hear him with understanding. I must keep the secret trade agoing, for there is not much to be got abroad.' **

Alluding to the services he attended on the Lord's day, he expressed himself most pleased with the discourses of Dr. Stillingfleet, at St. Andrew, Holborn, and Dr. Tillotson's, at Lawrence Jury. None of these helps, however excellent in their kind, as they undoubtedly were, compensated for the loss of the heavenly manna enjoyed in his father's house; or, as he often styled it, his 'Broad Oak Sabbaths.' Those who are enamored of that preaching which unfolds the glorious and sublime doctrines and precepts of revelation, in unceasing connection with the scenes of Calvary, (a mode of address which gave to the pulpit exercises of the reformers, and of Philip Henry, and a host of other imitators, such a 'rich and unequalled unction,') will understand the distinction; and, instead of accusing Mr. Henry of invidious comparisons, or even blaming him, had he, under such circumstances, indulged them, will compassionate his situation; nor will they fail to rejoice that the lines are now fallen to God's heritage in pleasanter places; and that, within the pale of the established church, as well as without it, the number is not few of those who, having received the ministry of reconciliation, are 'determined' to know nothing among men, 'save Jesus Christ, and Him crucified.'

It would be anticipating a future division of the present work, to delineate, in this early stage of it, Mr. Henry's character and conduct as a friend. At the same time, the order which has been adopted requires, before proceeding further, the introduction of a letter addressed by him to one whom he regarded in that sacred character. The person referred to is Mr. George Illidge, of Nantwich, whose 'heart the Lord' had 'opened' when very young, and

* That is, ejected by the act of uniformity.

† To Philip Henry. Orig. MS.

‡ See the Hist. of Dissenters, vol. ii. p. 267.

§ See Wilson's History, *ut supra*, vol. iii. p. 437.

‖ Orig. MS. Matthew Henry to Philip Henry.

¶ *Ante.*

** Orig. MS.

who, enjoying few religious advantages at home, attended the ministry at Broad Oak. His seriousness and zeal secured him a welcome, and his excellent conduct unfeigned respect.* It is not known *when* the acquaintance between the two youths commenced, but it was turned to a good account, and became the means of eliciting dispositions the most strictly virtuous and useful. Were not the reader informed that the writer of the letter was only in his twenty-fourth year, he would almost fancy himself listening to the grave and matured counsels of hoary and devout intelligence.

'*Gray's Inn, March* 1, 1686.

'Dear Friend,—I think I remember, when I last saw you, I partly promised to write to you from hence, which I doubt I should either have forgotten, or have deferred the performance of, had I not been lately reminded of it in a letter from one of my sisters. And, now I have put my pen to paper to perform my promise, what shall I write? News we have little, or none considerable; and you know I was never a good newsmonger; and to fill a letter with idle, impertinent compliments, is very useless, and will pass but ill in the account another day; for sure, if idle words must be accounted for, idle letters will not be left out of the reckoning. What if I should, therefore, (having no other business at present,) give you a few serious lines, which may, perhaps, be of some spiritual advantage to your soul? I have been lately thinking of some great Scripture truths or principles, the firm practical belief of which would be of great use to a Christian, and have a mighty influence upon the right ordering of his conversation; and they are some such as these:—

'1. That "all things are naked and open unto Him with whom we have to do." He. 4:13. A firm belief of God's all-seeing eye always upon us, wherever we are, and whatever we are doing, would be a mighty awe-band upon the spirit, to keep it serious and watchful. Dare I omit such a known duty, or commit such a known sin, while I am under the eye of a just and holy God, who hates sin, and cannot endure to look on iniquity? It was a significant name which Hagar gave to the well where God appeared unto her, (Ge. 16:14,) "Beer-lahai-roi," the well of Him that lives and sees me; for she said, (v. 13,) "Thou God seest me." This would be a very seasonable thought, when we are entering either into duty or into temptation, to lift up our heart in these words—"Thou God seest me;" and, therefore, let duty be carefully done, and sin carefully avoided, considering that He who sees all now, will tell all shortly before angels and men, in the day "when the secrets of all hearts shall be made manifest." Lu. 12:2.

'2. That our adversary, the devil, "as a roaring lion, goes about continually, seeking whom he may devour." 1 Pe. 5:8. We do not see him, and therefore we are apt to be secure; but certainly it is so, and therefore we should never be off our watch. What folly is it for us to be slumbering and sleeping, while such a cruel, crafty enemy is waking and watching, and ready to do us a mischief! You know when Saul slept, he lost his spear and his cruise of water. Many a Christian has lost his strength and comfort by sleeping.

'3. That "the grace of God, which bringeth salvation, teacheth us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godlily." Ti. 2.11,12. That the gospel, as it is a gospel of grace, requires a holy conversation. Christ died to save his people *from* their sins, not *in* their sins. The gospel hath its commands as well as its promises and privileges, and, therefore, there is such a thing as a gospel-becoming conversation, (Phil. 1:27,) living up to gospel love as well as gospel light.

'4. That "Jesus Christ died to deliver us from this present evil world." Ga. 1:4. We are apt to think Christ died to deliver us only from hell, and, if that be done, we are well enough. No: Christ died to deliver us from this world. So, if our hearts are glued to present things, and our affections fixed upon them, we do directly thwart the great design of our Lord Jesus Christ in coming to save us.

'5. That "we are not under the law, but under grace." Ro. 6:14. This is a mighty encouragement to us to abound in all manner of gospel obedience, to consider that we are not under the law that required personal perfect obedience, and pronounced a curse for the least failure, but under the covenant of grace, which accepts the willing mind, and makes sincerity our perfection. What a sweet word is grace! What a savor doth it leave upon the lips! And to be under grace, under the sweet and easy rule of grace, how comfortable is it!

'6. That the soul is the man, and that condition of life is best for us that is best for our souls. It fares with the man as it fares with his soul. He is the truly healthful man whose *soul* prospers and is in health. He is the truly rich man, not who is rich in houses, land, and money, but who is rich in faith, and an heir of the kingdom. Those are our best friends that are friends to our souls, and those are our worst enemies that are enemies to our souls; for the soul is the man, and if the soul be lost, all is lost.

'7. That "we have here no continuing city." He. 13:14. That we are in this world as in an inn, and must be gone shortly. Why should we, then, conform ourselves to this world, or cumber ourselves with it? Should we not, then, sit loose to it, as we do to an inn? And what if we have but ill accommodation? It is but an inn; it will be better at home. If our lodging here *be* hard and cold, it is no great matter; our lodging in our Father's house will be soft and warm enough.

'8. That "every man at his best estate is altogether vanity." Ps. 39:5. We ourselves are so, and therefore we must not dote on any temporal enjoyments. We carry our lives, as well as our other comforts, in our hands, and know not how soon they may slip through our fingers. Every one is vanity; therefore cease from man, from fearing him, and from trusting in him.

'9. That "God shall bring every work into judgment, with every secret thing, whether it be good or evil." Ec. 12:14. That every man must shortly give an account to God. The serious thoughts of this would engage us to do nothing now which will not pass well in our accounts then.

'10. That "the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Ro. 6:23. Heaven and hell are great things, indeed, and should be much upon our hearts, and improved by us as a spur of constraint to put us upon duty, and a bridle of restraint to keep us from sin. We should labor to see reality and weight in invisible things, and live as those that must be somewhere forever. See hell the wages and due desert of sin, and heaven the free gift of God through Jesus Christ.

'Many other such truths might be mentioned, which those that are acquainted with the Scriptures, and with their own hearts, need not be directed to. It would be of use to a Christian to take some one such truth into his mind in the morning, and upon occasion in the day, to be thinking frequently of it, and to say, "This is the truth of the day; this is to be an answer to this day's temptations; this is to be a spur to this day's duties; and this is to be the subject of this day's meditation, and of this day's discourse, as we have opportunity." I am apt to think such a course would be very beneficial. Hereby a good stock of truths might be treasured up against a time of need, and we might be able to bring forth things new and old for the benefit of others. For certainly it is our duty, as we have ability and opportunity, to help our friends and neighbors in their spiritual necessities, to strengthen the weak, confirm the wavering, direct the doubting, and comfort the feeble-minded, to say to them that are of a fearful heart, Be strong.

'Discourse to this purpose, how profitable would it be both to ourselves and others, and how much better would it pass in our account another day than a great deal of that vain, impertinent talk which fills up the time of too many professors when they come together. And I fear it is a fault more acknowledged than amended.

'I remember to have read that, when the famous Bishop Usher and Dr. Preston, who were intimate friends, were talking together, after much discourse of learning and other things, the bishop would say, Come, doctor, one word of Christ now before we part. Christians, who owe their all to Christ, should be often talking of Him. And surely, those that know the worth of souls cannot but be concerned for their ignorant, careless neighbors; which concernedness should put us upon doing all we can to help them out of that condition. And if there be any that are asking the way to Zion, with their faces thitherwards, pray tell them the way. Tell them,

'1. There is but one gate into this way, and that is the strait gate of sound conversion.

'2. Tell them that the way is narrow, that there is not elbow-room for their lusts. Let them know the worst of it. And that those who would be good soldiers of Christ must endure hardness.

'3. Tell them, notwithstanding this, it is a way of pleasantness; it gives spiritual, though it prohibits sensual, pleasures.

'4. Tell them there is *life eternal* at the end, and let them be assured that one hour of joy in heaven will make them

* Life, by Tong, *ut supra*, p. 52.

amends for an age of trouble upon earth. One sheaf of that harvest will be recompense enough for a seedness of tears. Ps. 126:5,6.

'I am at present somewhat indisposed, and have written confusedly, and, therefore, I would have you keep it to yourself. * * * I hope you will not forget me at the throne of grace, for I have need of your prayers. * * *

'I am, your real friend, M. H.'

IV. His Return to Broad Oak — His Preaching — Visits Chester — Invitations to the Ministerial Office there — Returns to London — Licenses to preach granted — Urged to settle in London — Quits Gray's Inn — Self-examination before Ordination — Episcopal Ordination considered — His Decision in Favor of Nonconformity — Confession of Faith — His Ordination — Return to Broad Oak. — 1686 to 1687. — In the month of June, 1686, Mr. Henry returned to Broad Oak. It was quickly apparent that his law pursuits had in no wise diverted him from his original design; the study of the Scriptures was as interesting to him as ever; and his desire to 'make known the mystery of the gospel,' instead of being weakened, was more intense and more enlightened.

Being invited by his friend Mr. George Illidge to Nantwich, he preached there several evenings to a considerable audience, and with encouraging success. On the last of those occasions, his subject was Jb. 37:22, 'With God is terrible majesty.' Mr. Illidge observed a notoriously wicked man present. With a view to ascertain the effects of his attendance, he called upon him the next morning. The man and his wife were in tears. *His* convictions of sin and sense of danger seemed to be pungent and salutary, and his apprehensions of the majesty and wrath of God awfully vivid; the woman wept from sympathy. Mr. Illidge offered up 'supplications,' communicated suitable encouragement, and pressed an earnest warning against wicked company. The man taught his wife to read, practised family worship, often accompanied Mr. Illidge to Broad Oak, and, after a prudent lapse of time, was admitted to the Lord's table. In appearance the change was universal and entire; religious joy was sometimes avowed; and, for several years, he seemed to 'run well.' His wife, in a judgment of charity, died 'in the faith;' but he, alas! after a time, being 'hindered,' was guilty of very sad defection, and quitted the narrow way, it is feared, forever.

In such a connection as this, how consummate appears the wisdom of apostolic counsel, 'Let him that thinketh he standeth take heed lest he fall!' And how necessary to be enforced are self-examination, holy watchfulness, and unceasing prayer!

It is natural to suppose that the encouragement which thus attended Mr. Henry's first efforts increased his satisfaction in the decision he had made for the ministry. Nor is it improbable that the issue, as narrated, may account, in some measure, for the uncommon seriousness, discernment, and caution, which, especially in his later papers, are every where displayed in relation to the nature and evidences of personal religion. 'A hypocrite,' he sometimes remarked, 'is one who goes creditably to hell, unsuspected; one who *seems* religious, and that is all.' And to the inquiry, 'What is the reason of the apostasy of so many who began well?' he would answer, 'They never had the law in their *hearts;* they never acted from a *principle*. A man may not only have the shape of a Christian, but he may have it drawn so much to the life as that it may pass for a living Christian; there may be some kind of breath, and motion, and sense; and yet he that knows our works may say, "Thou art dead." The scale, in such a case, hangs in a manner even, but sin and lust at last preponderate. Hypocrisy is the way to apostasy, and apostasy is the great proof of hypocrisy.' But 'those,' said he, 'who are sincere are willing and desirous to be tried; *they* desire the day of judgment because every thing will then be manifested; *they* are frequent and inward in secret duty; *they* have a low and mean opinion of themselves and their own performances; *they* bewail and mourn over the remains of hypocrisy; *they* make the word of God their counsellor in all doubtful cases; *they* ascribe the glory of all to Christ, and take none to themselves; *they* keep themselves from their own iniquity.'*

Mr. Henry's determination for the ministry was now fixed; and, having been on a visit at Chester, and being invited by some friends there to preach to them in an evening, 'the liberty not being yet granted,' he complied; and two or three successive evenings, at the house of Mr. Henthorne,† a sugar-baker, and other houses, 'he received all that came, preaching the kingdom of God, and teaching the things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.'

These services tended to produce a most favorable impression on the minds of the hearers in reference to Mr. Henry's ministerial qualifications, and the present circumstances of the Dissenters in that city occasioned earnest desires that he might become their pastor.

By the death of two valuable ministers, Mr. Cook,‡ and Mr Hall,§ a loss had been sustained which their survivor, Mr. Harvey, an aged divine, was unable to repair. On account of the legislative restrictions, he had, indeed, preached very privately, and some of those who were connected with the former minister were not in regular communion with him.

About the latter end of the year 1686, a rumor of a disposition in the government to grant indulgence became very current. This encouraged several of the persons last referred to to wait on Mr. Henry at Broad Oak, and to urge on him that, in the event of the expected liberty, he would 'take the oversight of them in the Lord.'

After advising with his father, he gave them encouragement, provided Mr. Harvey would give *his* consent to it. He informed them, at the same time, that he was speedily to return to the metropolis, and that he should reside there for some months. To all his terms, so that their request was complied with, they assented

Under such circumstances he once more, January 24, 1686-7, set out towards London, accompanied by the only son of his friend Mr. Hunt.

The first important news which reached him in the great city was, that the king had empowered certain individuals to grant licenses exempting the several persons named in a schedule annexed, from prosecution or molestation, 1. For not taking the oaths of allegiance and supremacy; or, 2. Upon the prerogative writ for £20 a month, or upon outlawries, or *excom. capiend.* for the said causes; or, 3. For not coming to church; or, 4. For not receiving the sacrament; or, 5. By reason of their conviction for recusancy or exercise of their religion, a command to stay proceedings already begun for any of the causes aforesaid. The price of one license was £10 for a single person; but if several joined, the price was £16; and eight might join in taking out one license.

Few Dissenters applied; but the disposition of the court being sufficiently understood, many of them began to assemble. In the latter end of February, Mr. Henry wrote to his father that 'Mr. Faldo, a worthy minister of the congregational persuasion, had preached publicly in Mr. Sclater's meeting-house in Moorfields, both morning and afternoon, to many hundreds of people, who were much pleased at the reviving of the work.'

When Mr. Henry's resolutions for the ministry were generally known in the metropolis, the reverend and learned Mr. Woodcock applied to him in favor of a lecture then instituting, chiefly for young persons; but he modestly declined the offer. He thought his service might be most wanted in the country, and might be more suitable there than in or about the city.

Followed by the congregation at Chester with importunate letters, as well as the personal communication of Mr. Henthorne, expressive of their desires for his settlement among them with the least possible delay, he soon retired from Gray's Inn, in order to give himself the more entirely unto 'the gospel of God.' His departure from that honorable society, like his entering and continuance among them, was worthy of his high vocation. He took farewell of his legal associates in an excellent discourse‖ from 2 Th. 2:1, latter part, 'And by our gathering together unto Him.'

The business of ordination was next attended to with exemplary deliberation and seriousness. Not only did he avail himself of the counsel of his friends, particularly the Rev. F. Tallents and James Owen, but, for more permanent advantage, he sketched a discourse on 1 Ti. 4:15, 'Give thyself wholly to them' — in which he stated the nature and several parts of the ministerial work, and what it is for a man to give himself *wholly* to them — to be wholly *in* them; he likewise composed a paper which he designated 'Serious Self-examination before Ordination.'

That 'paper' is so general in its nature, and presents a combination of vigilance and wisdom so unusual and com-

* Orig. MS.

† See Wilson's Hist. *ut supra*, vol. ii. p. 24.

‡ See the Nonconf. Mem. vol. i. p. 326. Oct. 1802.

§ Ib. vol. iii, p. 238.

‖ See it at length in the Investigator, vol. vi. pp. 270-294.

plete, as, notwithstanding the length of it, to render its insertion imperative.

It will reprove, if not convince, of awful presumption, all such as have inconsiderately rushed into the most responsible of all offices. To those who are contemplating the ministry, or who are about to enter upon its active and arduous duties, it will prove a friendly monitor, a useful test, and an all-important directory; while, as a full exposition of Mr. Henry's own motives and principles, in reference to the same great 'work,' on which he was then entering, it is invaluable. It shows a temper of mind so conscientious, so humble, and so enlightened, as to be perfectly apostolical.

As the reader proceeds through the volume, he will, probably, think it worth while to keep this interesting document in view, and to compare the prayers, and purposes, and resolutions it exhibits, with Mr. Henry's subsequent history, deportment, and success.

'That it is very requisite,' he writes, 'for a man to examine himself seriously at such a time, will readily be granted by those who consider the nature of the ordinance, and of that work into which it is a solemn entrance.

'"Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."'

'It is worth while for a man at such a time deliberately to ask himself, and, having asked, conscientiously to answer, the six following questions: —

'*Q.* I. What am I?

'This is a needful question, because in ordination I give up myself to God in a peculiar manner; and will God accept the torn, and the blind, and the lame? Surely no. The sacrifice must be searched before it was offered, that it might be sure to fit its end. Now, though the truth of grace be not perhaps necessary to the *esse* of a minister, (for Judas himself was an apostle,) yet it is necessary to the *bene esse*. A man cannot be a good minister without it. And therefore come, my soul, let us inquire, what am I? And let the inquiry be strict and serious, for a mistake here is fatal.

'1. Have I ever been inwardly convinced of the lost and undone condition in which I was born, that I was by nature a child of wrath, even as others? Did I ever see myself wallowing in my blood, in a forlorn, outcast, helpless state, lost and ruined forever without Christ?

'2. Was I ever deeply humbled before the Lord for the original sin that I was born in, and the numberless actual transgressions in heart and life that I have been guilty of? Hath sin been bitter to my soul, hath my heart been broken for it, and hath my sorrow been of the right kind? hath the sight of a broken Savior broken my heart?

'3. Have I sincerely closed with the Lord Jesus Christ, by a true and lively faith, taken Him to be mine, and resigned up myself to Him to be his? Have I accepted of Christ on gospel terms, to be my Prince to rule, and Savior to save me? Have I renounced all others, and resolved to cleave to the Lord Jesus Christ, let what will come? Is Christ precious to me? Is He dearer to me than any thing in the world besides? Could I be freely willing to part with all for Christ, and count every thing but loss that I may win Christ?

'4. Have I a real hatred of every sin, in myself as well as in others? Have I no beloved lust which I would have spared, no darling corruption which I would have to remain unmortified? Doth sin *appear* sin in my eyes, and can I say with David, that 'I hate every false way?' Are the remainders of indwelling corruption a burden to me? Do I long to be rid of sin? Are my resolutions sincere, and my endeavors serious, against sin, and all appearances of it, and that because it is against God?

'5. Have I a real love to holiness? Do I press after it, and earnestly desire to be more holy, using holy ordinances for this end, that I may be made thereby more and more holy? Am I fond of holy ordinances and holy people, and that because they are holy? Have I a real value for holiness wherever I see it? Do I delight in God's holy word, and that because it is holy? Do I call the holy Sabbath a delight, and that because it is holy? Do I love the brethren because they are holy, and love them the better the more holy they are? Do I long to be made perfect in holiness in that other world?

'To these weighty questions my poor soul (though compassed about with manifold weaknesses, wants, and corruptions) doth, as in the presence of God, the Searcher of hearts, give a comfortable answer; and if these be the signs and characters of true grace, I trust my heart doth not deceive me, when it tells me, I have some sparks of it, though swimming in a sea of corruption. "But who am I, O Lord God, and what is my house, that thou hast brought me hitherto? And yet, as if this had been but a small thing, thou hast spoken concerning thy servant for a great while yet to come. And is this the manner of man, O Lord God!"

'*Q.* II. What have I done?

'This is also a needful question, that, searching and examining what hath been amiss, I may repent of it, and make even reckonings in the blood of Christ, that I may not come loaded with old guilt to put on a new character, especially such a character as this. Aaron and his sons must offer a sin-offering to make atonement before they were consecrated. Le. 8:34. For he that comes near to God under the guilt of sin unrepented of, comes at his peril, and the nearer the more dangerous.

'And therefore, O my soul, what have I done? My soul cannot but answer, I have sinned, I have perverted that which is right, and it hath not profited me. And in a serious reflection I cannot but observe,

'1. What a great deal of precious time I have trifled away and misspent in folly and vanity, and things that do not profit. Time is a precious talent which my Master hath intrusted me with, and yet how long hath it been buried, and how much hath it run waste!

'How many precious opportunities (which are the cream of time) have I lost and not improved through my own carelessness — golden seasons of grace which I have enjoyed, but have let them slip, and been little bettered by them; Sabbaths, sermons, sacraments that have come and gone, and left me as they found me. My fruit hath not been answerable to the soil I have been planted in. How often have I been ignorant under enlightening means; hard and cold under softening and warming ordinances; trifling and careless when I have been dealing with God about the concerns of my soul and eternity!

'3. How often have I broken my covenants with God, my engagements, promises, and resolutions of new and better obedience; resolved against this and that sin, and yet fallen into it again; many a time returning to folly, after God hath spoken peace to me, and after I have spoken promises to God! Presently after a sacrament, how have I returned to former vanity, folly, sensuality, frothiness; to former pride, passion, and worldliness; so soon have I forgot the vows of God!

'4. How unprofitable have I been in my converse with others! how few have been the better for me! how many the worse for me! how little good have I done! how little light have I cast in the sphere wherein God hath placed me! how little have I been concerned for the souls of others! and how little useful have I been to them! How vain and light have I been many times in my words and carriage, going down the stream of folly with others, when my seriousness might have stemmed the tide! How seldom hath my speech been with grace, and how often with corruption; *not* seasoned with salt!

'5. In the general, how forgetful have I been of God and his word, and of myself, and my duty, and of the great concernments of my soul and eternity, living too much as if I had no God to serve, and never a soul to save!

'I might mention many particular miscarriages which I have been guilty of in heart and life, and which are known to God and my own heart; and yet, after all, — "Who can understand his errors? Cleanse thou me, O God, from my secret sins; have mercy upon me, O God, according to thy loving-kindness, and according to the multitude of thy tender mercies, blot out all my transgressions, for the sake of the Lord my righteousness."

'*Q.* III. From what principles do I act in this undertaking?

'This is also a very material inquiry in every action, to ask whence it comes, especially in so great a turn of life as this.

'1. I hope I can say that it is of faith; and I am concerned it should be so, for "whatever is not of faith is sin." It is good for every man that he be fully persuaded in his own mind. Now,

'(1) I am fully persuaded that Jesus Christ, as King of the church, hath appointed and established the office of the ministry, to continue in a constant succession to the end of time, for the edification of the church, and has promised to be with his ministers always, to the end of the world. So that the office of the ministry is no human invention but a divine institution.

'(2) I am fully persuaded that no man ought to thrust himself upon the work of the ministry, without a clear call from God to it. Not that we are to expect such extraordi

nary calls as the apostles had, but the ordinary call, by the mediation of ministers, who, as such, are authorized by Christ to try the abilities of those who offer themselves to the ministry, and if they find them fit, then to set them apart to that work, in a solemn manner, by the imposition of hands, with fasting and prayer, and that the laying on of the hands of the presbytery is the most regular way of ordination, and most agreeable to Scripture.

'(3) I bless God that I am pretty well satisfied with the clearness of my call to the work, though I cannot but be sensible of great weakness and insufficiency for these things; yet I find that what abilities God has been pleased to give me, (and let Him have all the glory,) do evidently look toward this work, so that if I be in any measure qualified for any service, it is for this. I find also my own inclination strongly bent towards it, and that it hath been so ever since I knew any thing; and especially I consider that I have been much excited and encouraged to it by divers (both ministers and others) able, skilful, and faithful, fit to judge, by whom my purposes have been much confirmed; all which goes a great way towards the clearing of my call; and the earnest invitation I have lately had to stated work in a particular place, doth much help to clear my call to the work in general.

'2. I hope I can say, I act herein from a principle of true zeal for the glory of God; that this great thing I do, as I should do every thing, to the glory of God, that my light may shine, that Christ's kingdom may be advanced, the power of godliness kept up, the word of life held forth; by all which God is glorified. The desire of my soul is that "whether I live I may live to the Lord, or whether I die I may die to the Lord, and that living and dying I may be the Lord's."

'3. I hope I can say, that I act herein from a principle of real love to precious souls, for the good of which I would gladly spend and be spent. Methinks I love the precious souls of men so well, that I would fain be an instrument of convincing the unconvinced, converting the unconverted, and building up saints in holiness and comfort. I hope I know so much of the worth of souls, that I should think it a greater happiness to gain one soul to the Lord Jesus Christ, than to gain mountains of silver and gold to myself.

'*Q.* IV. What are the ends that I aim at in this great undertaking?

'It is a common saying that the end specifies the action; and, therefore, it is of great consequence to fix that right, that the eye may be single, for otherwise it is an evil eye. A bye and base end will certainly spoil the acceptableness of the best actions that can be performed.

'Now what is the mark I aim at in this great turn of my life? Let conscience be faithful herein, and let the Searcher of hearts make me known to myself.

'1. I think I can say with confidence, that I do not design to take up the ministry as a trade to live by, or to enrich myself by, out of the greediness of filthy lucre. No; I hope I aim at nothing but *souls;* and if I gain those, though I should lose all my worldly comforts by it, I shall reckon myself to have made a good bargain.

'2. I think I can say with as much assurance, that my design is not to get myself a name amongst men, or to be talked of in the world, as one that makes somewhat of a figure. No; that is a poor business. If I have but a good name with God, I think I have enough, though among men I be reviled, and have my name trampled on as mire in the streets. I prefer the good word of my Master far before the good word of my fellow-servants.

'3. I can appeal to God, that I have no design in the least to maintain a party, or to keep up any schismatical faction; my heart rises against the thoughts of it. I hate dividing principles and practices, and whatever others are, I am for peace and healing; and if my blood would be sufficient balsam, I would gladly part with the last drop of it, for the closing up of the bleeding wounds of differences that are amongst true Christians. Peace is such a precious jewel that I would give any thing for it but truth. Those who are hot and bitter in their contendings for or against little things, and zealous in keeping up names of division and maintaining parties, are of a spirit which I understand not. Let not my soul come into their secret.

'My ends, then, are according to my principles, and I humbly appeal to God concerning the integrity of my heart in them;

'(1) That I deliberately place the glory of God as my highest and ultimate end, and if I can be but any ways instrumental to promote *that*, I shall gain my end, and have my desire. I do not design to preach myself, but as a faithful friend of the bridegroom, to preach Christ Jesus my Lord, as the standard-bearer among ten thousands. And if I can but bring people better to know, and love, and honor Christ, I have what I design.

'(2) That, in order to the glory of God, I do sincerely aim at the good of precious souls. God is glorified when souls are benefited, and gladly would I be instrumental in that blessed work. I would not be a barren tree in a vineyard, cumbering the ground; but by God's help, I would do some good in the world, and I know no greater good I can be capable of than doing good to souls. I desire to be an instrument in God's hand of softening hard hearts, quickening dead hearts, humbling proud hearts, comforting sorrowful hearts; and if I may be enabled to do *this*, I have what I would have. If God denies me this, and suffers me to labor in vain, (though I should get hundreds a year by my labor,) it would be the constant grief and trouble of my soul; and if I do not gain souls, I shall enjoy all my other gains with very little satisfaction; though even in that case it would be some comfort, that the reward is not according to the success, but according to the faithfulness. But I seriously profess it, If I could foresee that my ministry would be wholly unprofitable, and that I should be no instrument of good to souls, though in other respects I might get enough by it, I would rather beg my bread from door to door, than undertake this great work.

'*Q.* V. What do I want?

'And what special things am I now to desire of God, the God of all grace? When I know whither to go for supplies, I am concerned to inquire what my necessities are. The requests I have to put to God are such as these: —

'i. That he would fix, and confirm, and establish my heart in my dedication of myself to the work of the ministry. My carnal heart is sometimes ready to suggest to me, that I had better take some other way of living, that would be less toilsome and perilous, and more pleasant and gainful; and the devil joins issue with my heart, and sets before me the profits and preferments I might possibly have in another way, and the trouble and reproach I am like to meet with in this way. Now, O that my God would restrain the tempter, and satisfy me in my choice, and furnish me with suitable considerations with which to answer such suggestions; and in order thereunto, give me believing views of eternity; having deliberately devoted myself to the work of the Lord, keep it always in the imagination of the thoughts of my heart, and establish my way before Him.

'ii. That He would in a special manner be present with me in the ordinance of dedication, filling my heart with such an experimental sense of the excellency of Christ, and the comforts of the Holy Ghost, as that I may have cause to remember it, by a good token, as long as I live; that He would manifest Himself to me, mark me for Himself, and leave some sign behind Him in my soul, that may make it evident God was there of a truth; that He would give me a comfortable earnest of the success of my ministry, by a signal owning of me in my entrance upon it.

'iii. That He would fit and qualify me for this great work to which He is calling me. When Saul was anointed king, "God gave *him* another heart, a heart fit for kingship." I would fain have another heart, a heart fit for ministerial work, filled with ministerial gifts and graces.

'1. Ministerial gifts. Every good gift comes from above, and therefore I look upwards for gifts of knowledge in the mysteries of religion; gifts of utterance to explain and apply myself to others, and to speak the word with boldness. I have also need of prudence and discretion to order the affairs of my ministry.

'2. Ministerial graces. Faith, love to God and souls, zeal for God's glory, and souls' good; patience to do, to suffer, and to wait; an inward sense of the weight of the things I speak of. Two graces I do more especially beg of God:

'(1) Sincerity. That I may be really as good as I seem to be; that inward impressions may always be answerable to outward expressions in all my ministrations; that my eye may be single, my heart upright, and my ends fixed; that I may not cast the least glance at any low, bye, base end.

'(2) Humility. That God would hide pride from me, and clothe me with humility, that I may see that I have nothing (except my sins) but what I have received; that I may never please myself with the praises of men, but hand up all the praise to God; that the least workings of pride and conceitedness may be checked in me.

'iv. That God would open a door of opportunity to me,

and make my way plain before me, that the call I have to my work may be clear and satisfying, and that God would bless and succeed my endeavors for the good of souls.

'*Q.* VI. What are my purposes and resolutions for the future?

'This is also a requisite inquiry, when I am to put on a new character, and one so honorable. What shall I do that I may "walk worthy of the vocation wherewith I am called?"

'1. I purpose and resolve, by the grace of God, that I will have no more to do with the unfruitful works of darkness, seeing it will not only be my duty as a Christian, but my office as a minister, to reprove them rather. "Pride, passion, worldliness, wantonness, vanity, are things the man of God must flee." I Ti. 6:11. What have I to do any more with idols? What have I to do any more with sin? By the grace of God, it shall not have dominion over me. The ministerial character will add a great aggravation to every sin; and therefore, "O my soul! stand in awe, and sin not."

'2. I purpose and resolve that, by the grace of God, I will abound more than ever in all manner of gospel-obedience, that I will strive to be more humble, serious, and watchful, and self-denying, and live more above the world, and the things of it; that I will pray with more life, and read the Scriptures with more care, and not be slothful in business, but fervent in spirit, serving the Lord; that I will abound in good discourse, as I have ability and opportunity, with prudence; endeavoring, as much as I can, "to *adorn* the doctrine of God my Savior in all things."

'3. In particular, I resolve, in the strength, spirit, and grace of Jesus Christ my Lord, to consider well and perform my ordination vows; to hold fast the form of sound words which I have heard and received, in "faith and love which is in Christ Jesus;" and never to let go any truth, whatever it cost me; ever owning the Scripture as "the only rule of faith and practice."

'That I will wholly give up myself to the work, and employ all my talents in the service of God and souls, with seriousness and sedulity; that I will not only preach, but to the utmost of my power defend, the truths of God against all opposers, and do all I can to convince or silence gainsayers.

'That I will endeavor to maintain not only truth, but peace and unity, in the church of God; that I will patiently bear, and thankfully accept of, the admonitions of my brethren, and esteem such smitings as an excellent oil that shall not break my head.

'That if ever God shall call me to the charge of a family, I will walk before my house in a perfect way, with an upright heart, not doubting but that then God will come unto me; my house shall be a Bethel; wherever I have a tent, God shall have an altar; and Joshua's resolution shall be mine — "Whatever others do, I and my house will serve the Lord."

'That if ever God calls me to the charge of a flock, I resolve, by his grace, with all possible diligence to lay out myself for the spiritual good of those over whom God shall set me; and that in conversation I will endeavor to be an example to the flock, going before them in the way to heaven; and will improve all the interest I have, and all the authority I may have, for the honor of God, the good of souls, and the edifying the mystical body of Christ.

'Whatever opposition I may meet with in my work, by the grace of God, I will not be terrified with it, nor frightened by the winds and clouds from sowing and reaping; but, in the strength of my God, go on in the midst of discouragements; and if God shall call me to sufferings, — which I promise to expect and count upon, — I will, by the grace of God, suffer cheerfully and courageously for the truths and ways of Christ; "choosing rather, with Moses, to suffer afflictions with the people of God, than to enjoy the pleasures of sin, which are but for a season;" and I will esteem not only the crown of Christ, but the reproach of Christ, greater riches than the treasures of Egypt, having respect to the recompense of reward.

'This is the substance of what I promise in the strength of the Spirit in the grace of Christ, — and having sworn, by his strength I will perform it, — that I will keep his righteous judgments, and the Lord keep it always in the imagination of the thoughts of my heart, and establish my way before Him.'

Mr. Henry, by birth, by habit, and by conviction, was a Nonconformist. But it having been suggested to him, by a very worthy person, with whom he had consulted in reference to his intended ordination, that, possibly, it might be obtained episcopally, without those declarations and oaths, to which so many of the wisest and best of men have objected, he, instead of even appearing to slight any peaceful overture, willingly bestowed on the subject the most deliberate and serious consideration.

His reasonings have been preserved. They show how far he was from being a mere partisan; they demonstrate his title to the character of a judicious and impartial inquirer; and they furnish an example worthy of universal regard and imitation. No apology is thought necessary for preserving such a memorial; and it is so interwoven with the general narrative, and bears upon it so directly, as scarcely to amount to a digression.

The question is — 'Whether it be *advisable* for one who hath devoted himself to the work of the ministry, but is by no means satisfied with the terms of conformity, to choose ordination by Episcopal hands (if it may be had without any oaths or subscriptions according to the forms prescribed) rather than ordination by presbyters, as some time practised by those of that persuasion.'

'The doubt is, not whether Episcopal ordination be lawful, especially considering that the bishop may be looked upon therein as a presbyter, in conjunction with his co-presbyters, (and the validity of such ordination is sufficiently vindicated by the Presbyterians in their *Jus Divinum*,) but whether it be *advisable* or no.

'1. There is much to be said on one hand to prove it advisable; as,

'(1) That Episcopal ordination is established by the settled law of the land, and all other ordinations cessated and made void by the same law.

'(2) That the Presbyterians do agree Episcopal ordination to be valid, and have never urged any reordination in that case; but the Episcopal party generally deny ordination by presbyters, without a consecrated bishop, to *be* valid, and require reordination. And,

'(3) That the time may come, when, the act of uniformity being abolished, and the unscriptural terms taken away, Episcopal ordination may qualify a man for public service in the church of Christ, when Presbyterian ordination will not qualify him, but altogether incapacitate him, rendering him unfit for public service without at least a tacit renunciation of former ordination; which will not easily go down with a tender conscience.

'2. That which may be said against it as *not* advisable, *rebus sic stantibus*, is this —

'(1) It is a tacit owning of the prelatical power of ordination, which the bishops usurp and claim as the sacred prerogative of their mitres, and will by no means allow to every gospel presbyter. And doth not our submission thereto implicitly justify that usurpation?

'(2) The pretended fasts and too formal prayers with which the bishops manage that solemn service, render it less comfortable to a serious, honest heart, that knows the weight of that work upon which ordination is an entrance.

'(3) The making of two distinct orders of deacons and priests is certainly owned by submitting to two distinct ordinations; a Scripture deacon seems to be ordained to serve tables, and not to give himself to the word and prayer; and it is very hard for one who is self-devoted to the ministry, to say that he thinks himself moved by the Holy Ghost to take upon him the office of a deacon.

'May this be got over by saying that διακονος is a gospel minister, and one ordained to be so is a minister to all intents and purposes, without faith or ordination? But here are two things stumble us:

'[1] The ordainer intends it not so, as appears by the form of ordination.

'[2] The bishop ordains the deacons without any presbyters joining with him, which, methinks, is unscriptural.

'(4) Ordination by presbyters seems to me more regular and conformable to Scripture, and more becoming one that disowns a prelatical power.

'And though an *Episcopus Præses* be willingly owned as conveniently necessary, especially in ordination, yet quære, whether one professedly claiming to be *Episcopus Princeps*, and acting as such, challenging the sole power of ordination *Jure Divino*, only in the ordination of priests, calling in the assistance of co-presbyters, who herein stand but for ciphers, only to grace the solemnity; I say, whether such a one can be conscientiously owned as a spiritual father, and an ordainer in Christ's name, by one who knows no such principality established by Christ, the King of his church?

'And, perhaps, the three things which were urged before for it may be thus answered: —

'To the 1st. That Episcopal ordination is established by the law of the land, a knowing Christian will soon answer — That sufficeth not to make it alone valid, and to invalidate all others; especially considering the practice of the best reformed churches, and that, though the church is *in* the world, yet it is not *of* the world.

'Besides, the same law that established Episcopal ordination, establisheth the disliked oaths and subscriptions, as the terms of it; and, if those be disowned, notwithstanding that authority, why must the other be owned and submitted to for the sake of that authority? and, by the imposed terms, a just measure may be taken of the imposing power.

'To the 2d, That Presbyterians allow Episcopal ordination, but the Episcopal party disown the validity of Presbyterian ordination, there is a reply ready — That this argument is of no more weight in this case than that of the Papists in a much greater; that the Protestants grant a possibility of salvation in their churches, but the Papists deny it in the Protestant churches, — the more uncharitable, unchristian, and antichristian they. And, besides, other men's judgments are not the rule of my practice. Let every man be fully persuaded in his own mind, and prove his own work; so shall he have rejoicing in himself alone, and not in another.

'To the 3d, That Episcopal ordination may open a door of opportunity, when Presbyterian ordination may shut and bolt it, (which has most strength in it to direct, in point of prudence,) this may be said — That duty is ours, events are God's. It is easy to say this may be, and it is as easy to say twenty other things may be; but future events are hid from us, and we know not what a day may bring forth; many unexpected changes have been seen in a short time.

'Who knows but the day may come when God will vindicate the honor of Presbyterian ordination, and when such a submission to Episcopal ordination (by one in other things otherwise minded, and when that which is purer and better might be had) may be branded with the name of cowardice, and called mean, if not sinful, compliance?

'And, if we must look forward, supposing the worst should come to the worst, it is but being silenced with good company; and, I am apt to think, a man might comfortably suffer for these two truths, though in all probability they will never stand alone to be suffered for: —

'1. That ordination by Presbyters is, though not the only valid, yet the best, most scripturally regular, and therefore the most eligible, ordination.

'2. That Jesus Christ never meant to make any of his ministers really priests, — *sacerdotes*, — otherwise than spiritual priests, as all believers are; nor that He ever meant to necessitate all his ministers to be deacons, that is, but overseers of the poor, or, at best, but half ministers, at the first.

'It may also be considered how far the integrity and uprightness of the heart, in acting herein, according to light bestowed after serious consideration and prayer, may administer matter of comfort and satisfaction in a day of suffering, the sharpest of which surely is a day of silencing; and if that should be the issue of it, Abimelech's plea might be renewed — Surely in the innocency of my heart I did this. And it may be remembered that, when Paul was called to preach the gospel, immediately he consulted not with flesh and blood.

'Mine eyes are ever towards the Lord; show me thy way, O Lord, and lead me in a plain path, because of my observers.

'*April 28th*, 1687.'

It is impossible to state with accuracy how the apprehension entertained and expressed by Mr. Henry's friend, and which induced the foregoing deliberations, arose, or what was the measure of attention which it deserved. Let it have originated how it may, Mr. Henry, as we have seen, well considered the subject; nor did he fail, according to his usual custom, to consult his father. The answer did not arrive until the deliberations which have been cited were closed; but it is satisfactory to know that the conclusion of *both* the eminent men in question was the same.*

The point being decided, Mr. Henry applied, without delay, to those friends in London, leading Presbyterian divines, to whom he was best known; and, on the ninth of May, 1687, 'after due examination, and exercises performed,' and a 'full confession of his faith,' he was solemnly, but privately, ordained 'by imposition of hands, with fasting and prayer.'

His confession of faith was as follows: —

'1. I believe that there is a God, an incomprehensible, perfect being; a Spirit, infinite, eternal, unchangeable in his being, wisdom, power, holiness, justice, and truth, having his being of Himself, and giving being to all things.

'I believe that the living and true God is but one.

'And that, in the unity of the Godhead, there is a trinity of persons, Father, Son, and Holy Ghost, and that these three are but one God, the same in substance, equal in power and glory. This is a revealed mystery, which I do believe, but cannot comprehend.

'2. I believe that this God, who was God from eternity, did, in the beginning of time, create, or make out of nothing, the world, the heaven, and earth, and all things visible and invisible; and this He did by the word of his eternal power, in the space of six days, and all very good.

'And that the same God doth, by the same power, uphold and maintain the creatures in that being which He at first gave them, by the constant concurrence of providence; for by Him all things subsist, from the highest angel to the meanest worm.

'And that this God, in the right of creation and preservation, is the supreme, absolute Sovereign and Rector of the world, ruling and governing all his creatures, and all their actions, according to the wise, holy and eternal counsel of his own will, to the praise and glory of his own name.

'3. I believe that God, as the Governor of the world, hath given a law to his rational creatures, according to which they are to walk, in order to their glorifying and enjoying Him.

'And that to the present sons of men the Scriptures of the Old and New Testament are given, as the only rule to direct them both in faith and practice.

'That this book of Scripture was given by inspiration of God, holy men speaking and writing as they were moved by the Holy Ghost.

'And that this is the foundation of all revealed religion, and a perfect, sufficient rule of direction to the children of men.

'4. I believe that God made man upright in his own image, consisting in knowledge, righteousness, and holiness, with dominion over the inferior creatures.

'And that he made a covenant of works with him, promising life upon condition of a perfect and perpetual obedience, threatening death upon disobedience, and giving him a command of trial not to eat of the tree of the knowledge of good and evil upon pain of death.

'5. I believe that man, being left to the freedom of his own will, at the instigation of the devil, sinned against God in eating the forbidden fruit, and so fell from his estate of holiness and happiness; and he being a common person, all his posterity fell with him into an estate of sin and misery.

'That all the sons of men are born children of disobedience, wanting original righteousness, and under a corruption of the whole nature, slaves to the flesh, the world, and the devil.

'And consequently children of wrath, obnoxious to the justice of God and the condemnation of the law.

'And that no creature is able to deliver them out of this condition.

'6. That God, having, from all eternity, of his mere good pleasure, elected a remnant of mankind to everlasting life, did, in infinite wisdom, find out a way to save and deliver them out of this sinful and miserable estate, and to bring them into a state of salvation; and that was by giving his only-begotten Son to be their Redeemer, who, being God, and one with the Father, according to the determinate counsel of God, did, in the fulness of time, take upon him our nature, a true body, and reasonable soul, and became man, being conceived by the Holy Ghost, born of the Virgin Mary, and called Jesus.

'I believe that this Jesus was the true Messiah promised to, and expected by, the patriarchs under the Old Testament.

'That He lived a holy, sinless life, and fulfilled all righteousness, being made under the law; that He underwent the miseries of this life, the wrath of God for our sins, and, as a sacrifice for sin, died a cursed death upon the cross, thereby satisfying divine justice for the sins of man, and so reconciling us to God, and bringing in an everlasting righteousness.

'That He was buried; and that, having conquered death, He rose again the third day; and, having commissioned his apostles and ministers to preach the gospel to all the world, He ascended into heaven, where He is, and continues to be, God and Man, our prevailing Intercessor with the Father, and the glorified Head over all things to the church. In all

* Orig. MS.

this gloriously executing the three great offices of Prophet, Priest, and King.

'7. I believe that in Jesus Christ there is a new covenant of grace made and published in the gospel, the tenor of which is, that all those who, in the sight and sense of their lost and undone condition by nature, come to Jesus Christ, and truly repent of all their sins, and heartily renounce the devil, the world, and the flesh, and all their own righteousness in point of justification, and by a lively faith cordially resign themselves to Jesus Christ as their Prince and Savior, covenanting to be his humble servants, and serving Him accordingly, (sincerely though not perfectly,) in all manner of gospel obedience, shall have all their sins pardoned, their peace made, their persons justified, their natures sanctified, and their souls and bodies eternally saved.

'8. I believe that the Holy Spirit doth effectually apply the redemption purchased by Christ to all the elect, by working in them that which is required of them, convincing them of sin, enlightening their minds with the knowledge of Christ, renewing their wills, and not only persuading them, but powerfully enabling them, to embrace Jesus Christ, as He is freely offered in the gospel.

'And that the same Spirit continues to dwell in them, and to work all their works in them, weakening their corruptions, strengthening their graces, guiding their way, comforting their souls, witnessing their adoption, enabling them more and more to die unto sin, and to live unto righteousness, and keeping them faithful and steadfast unto the end.

'9. I believe that all true believers make up one invisible, sanctified church, which is the mystical body of Jesus Christ, receiving vital influence from Him as from their Head, and having communion in the same spirit of faith and love.

'And that all those who by baptism outwardly profess faith in Christ, as the true Messiah, make up the universal visible church of Christ on earth, of which Jesus Christ is the only ruling Head, and as such hath instituted ordinances for worship and discipline, which are to be observed and kept pure in particular churches, and hath appointed the standing office of a gospel ministry for the due administration of those ordinances, to the edification of the church, and hath promised to be with them always to the end of the world.

'10. I believe that God hath appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained, who will raise the bodies of all men from the grave, and judge them all according to their works, sending the wicked, impenitent, and unbelievers, into everlasting punishment, and receiving the righteous into life eternal, to be together forever with the Lord.

'And that then He shall deliver up the kingdom to God, even the Father, that God may be all in all to eternity.'

The reasons which induced privacy prevented Mr. Henry from receiving the usual certificate. His ordainers signed only the following brief testimonial. Some of them, Mr. Tong remarks, were 'very aged, and very cautious.'

'We, whose names are subscribed, are well assured that Mr Matthew Henry is an ordained minister of the gospel.

'Sic testor,

W. Wickens.	Nath. Vincent.
Fran. Tallents.	James Owen.
Edw. Lawrence.	Rich. Steele.'

'*May 9th*, 1687.

Thus, sanctioned, Mr. Henry returned to the country; determined, in dependence upon promised aid, to 'serve God with his spirit in the gospel of his Son.' Under the date of 28th May, 1687, Mrs. Savage notices his arrival. She went to Broad Oak, and found her 'dear brother safe come home.' 'The next day, the Sabbath, we went,' she writes, 'to [Whitewell] chapel. At night he preached concerning sparing mercy.'†

V. His Settlement at Chester — State of Society in Chester — Mr. and Mrs. Hardware — Marriage to Miss Hardware — Death of Mrs. Henry — Baptism of his Daughter — Mr. and Mrs. Warburton — Marriage with Miss Warburton — Commences a Diary — Birth of another Daughter — Makes his Will — Birth-day Memorial, 1691 — Close of the Year 1691 — Death of his youngest Daughter — Birth-day Memorial, 1692 — Birth of another Daughter — Her Death — Review of the Year 1693. — 1687 to 1694. — A deputation from Chester soon waited on him, and on the 1st of June Mr. Henry accompanied them to his future dwelling-place; commencing the following day, Thursday, his career of sacred usefulness, by preaching the usual lecture. His text was 1 Co. 2:2 — 'I determined not to know any thing among you save Jesus Christ and Him crucified.' Mr. Tong was present, a witness of their joy and thankfulness. 'It may be truly said,' he remarked, 'that they received him as an angel of God.'

Chester had long been the residence of Mr. Harvey, the aged and worthy divine already mentioned. Mr. Harvey was 'a good scholar, and a judicious preacher;' one who had not only labored in the word and doctrine, but who had also suffered for righteousness' sake. He was now oppressed with increasing infirmities, and unequal to much exertion. Many of the congregation who had listened to Mr. Cook and Mr. Hall, had, for some time, assembled at Mr. Henthorne's house, where they were ministered to by Mr. Tong. At first they met only between the hours of public worship, most of them hearing Dr. Fog, and Dr. Hancock, whose ministry they esteemed: at noon, however, and again in the evening, they flocked to Mr. Henthorne's. Their numbers before Mr. Henry's arrival so increased as to render more spacious accommodations necessary. Mr. Henthorne, whose zeal abounded, supplied a large out-building, part of the Friary, which belonged to him, and it was immediately made ready. They set to work one Monday morning: the next Lord's day it was opened.

Flattering as was Mr. Henry's reception, and his prospects also, he would not promise to abide (and who does not admire his delicacy?) until he had received the consent of Mr. Harvey; nor, indeed, did he preach the sermon which has been noticed, until he had paid that venerable man a respectful visit. He assured Mr. Harvey that if *he* did not consent to his settlement, he would return; and desired him to express himself freely. Mr. Harvey at once satisfied him of his good will, and pleasantly added, 'There is work enough for us both.'

At Chester, Mr. Henry found much agreeable society. Mr. Alderman Mainwaring, and Mr. Vanbrugh (the father of Sir John Vanbrugh), though in communion with the Church of England, attended his week-day lectures; they ranked among his intimate acquaintance, and he was uniformly treated by them with great and sincere respect.

Others also of a like character, moderate and consistent Dissenters, and Mr. Henry's true friends, are entitled to honorable mention. George Booth, Esq., an eminent lawyer, and near relative of the earl of Warrington — Richard Kenrick, Esq., a gentleman distinguished by his good sense, pleasant and instructive conversation, and genuine piety — and John Hunt, Esq., a faithful and prudent man, a younger brother of Mr. Hunt, of Boreatton, and one who walked in the spirit and way of that excellent family. Nor must the name of Edward Greg, Esq., be here omitted. Mr. Henry lived with *him* in friendship the most intimate and endearing, and usually styled him his Fidus Achates. Besides these, Mr. Henry found among the principal tradesmen, particularly Mr Henthorne, Mr. Samuel Kirk, Mr. Thomas Robinson, Mr. John Hulton, and several others, valuable and steady associates.

In noticing the comforts of his settlement, the marriage not long afterwards of three of his sisters, to Mr. Radford, Mr. Hulton, and Dr. Tylston, all excellent and pious men, and in a little time residents in the city, and his constant hearers, must not be omitted.

But that which rendered Chester still more agreeable to him, was an introduction to the Hardware family at Moldsworth. The son, Mr. John Hardware, had married a daughter of Mr. Hunt, of Boreatton; and he had an only sister, dwelling with her parents, of whose estimable qualities Mr. Henry, when in London, had heard enough to excite his curiosity and attention: *his* character also had been favorably represented at Boreatton, in her hearing, and she knew his sisters. So far, therefore, they were mutually prepossessed; nor had their personal acquaintance continued long before Mr. Henry disclosed anxieties which, being known, were not ungraciously received. They were communicated through Miss Hardware's relatives.

Of her parents little is known, but that little is abundantly honorable to their memory. Her father was a serious Christian, very conscientious, remarkable for temperance, and love to the duty of prayer; an old Puritan‡ And her mother was eminent for wisdom and grace. She walked with God, and looked well to the ways of her household.

Mr. Hardware, and Mr. John Hardware, the father and brother, readily accepted Mr. Henry's offers, but Mrs. Hardware felt a good deal of hesitation. She viewed her daugh-

† Mrs. Savage's Diary. Orig. MS.

‡ Diary. Orig. MS.

ter as her only one, and as the expectant of a considerable worldly portion; she contemplated her other recommendations, both personal and acquired; several gentlemen too, of much larger estate than Mr. Henry, had tendered offers which had been refused: on that account she feared the reproach of negligence, or of having made a sacrifice to the interests of a party. No one could esteem Mr. Henry more highly than she did; she valued him as a minister and a friend; but she thought it a duty to make better provision for her child; she knew that the ministry, especially of the Nonconformists, was despised, and liberty very precarious. In the event of persecution, she was apprehensive lest her daughter, who had been tenderly brought up, and every where treated with respect and honor, might be deficient in the exercise of faith and patience; and, if she were *not* to stoop to the cross, a great addition would be made to Mr. Henry's troubles, at a time when comfort would be most needed.

All those scruples were at length happily removed; and, in August, 1687, the felicity of both parties was consummated.*

The beauty, as well as the piety, of her new sister-in-law is specially noticed by Mrs. Savage.†

The marriage brought to remembrance the fact, that a like event had once been desired by Mr. Hardware in reference to Mr. Henry's mother; and the circumstance rendered the recent alliance additionally observable and interesting.

Mr. and Mrs. Hardware now removed to Chester; and Mr. and Mrs. Henry boarded with them. A favorable opportunity was thus furnished of judging how well their daughter had been bestowed; and when they thus additionally beheld Mr. Henry's pious and pleasant conversation, his excellent temper, and great diligence and prudence, they were far from repenting what had taken place. Mrs. Hardware, indeed, severely reflected on herself for having opposed the marriage. She was now sensible of the advantages she and her husband enjoyed, in their declining years, by the expositions and sermons of their son-in-law; and by his prayers likewise, both in the family and in public. She admired the goodness of God in overruling her own inclinations, and choosing for her daughter and herself an inheritance, in all respects so superior to what, if *her* will had prevailed, she should have selected. She expressed her conviction that, although, at the time, not aware of it, the objections which have been narrated arose from covetousness and pride.

The union, propitious as in all respects it appeared, was, nevertheless, like every sublunary joy, of short duration. Near the time of her confinement, Mrs. Henry was attacked by the small-pox, and had scarcely known the felicity of maternal affection, when terrestrial mercies were exchanged for higher and everlasting blessedness. She died‡ on Thursday, February 14, 1689, aged twenty-five.

On the first communication of her sister's illness, which was the Saturday before the fatal event, Mrs. Savage, being unable to 'content' herself, had, happily, repaired to Chester, where she remained for a season, comforting her brother in tribulation.‖ Mr. Tong, then a resident at Knutsford, also visited the house of mourning; the united testimony of both these excellent persons is to the honor of the afflicted parties, and, in them, of God, who has in all generations been the refuge and strength of his people, and their 'very present help in trouble.'

Mrs. Hardware, though overwhelmed with sorrow, seemed to bear the affliction with more composure than Mr. Henry: an eye-witness told Mr. Tong, that when she saw her beloved child a corpse, she was enabled to check her grief, and to say, almost immediately, with devout and patriarchal submission, 'It is the Lord. I have done — I have done. I will not repine.' She even attempted the consolation of others, and upbraiding herself for not having more freely consented to the nuptials, added, 'God, who knew how long my child had to live, brought her into Mr. Henry's family to prepare her for heaven.'

Between Mr. Tong and the bereaved husband the interview was peculiarly affecting. Mr. Henry's first words, so soon as tears would permit utterance, were, 'I know nothing that could support me under such a loss as this, but the good hope that she is gone to heaven, and that, in a little time, I shall follow her thither.'

On Saturday evening, February 16, the funeral took place at Trinity Church, in Chester, within the altar, and a sermon was afterwards preached at Mr. Henry's chapel, by Mr. Lawrence, from Phil. 1:21 — 'To die is gain.'¶

It was no small alleviation of Mr. Henry's grief, that the life of his 'first-born' was spared. A visit, too, from his excellent father augmented his comfort. The infant was publicly baptized by that holy man, and with peculiar solemnity. He called her, after her departed mother, Katharine. The dedication was accompanied by the confession of the sorrowing parent's faith; to which he added, with indescribable emotions, — 'Although my house be not now so with God, yet He hath made with me an everlasting covenant, ordered in all things and sure, and this is all my salvation, and all my desire, although He make me not to grow; and, according to the tenor of this covenant, I offer up this my child to the great God, a plant out of a dry ground, desiring it may be implanted into Christ.'

At this scene, which touched all the springs of nature and of grace, a large congregation, it is said, burst into tears.**

Mr. Henry continued to reside with the parents of his lamented wife, and, notwithstanding the depth of his grief, was enabled to persevere in the entire discharge of his ministerial duties. At length, through the kind interference of his mother-in-law, his loss was repaired. Mrs. Hardware not only advised a second marriage, but recommended one of her own relatives, Mary, a daughter of Robert Warburton, Esq., of Grange, in the county of Chester. Mr. Tong says, the youngest daughter;†† but that is questionable.‡‡

The testimony borne, by that recommendation to Mr. Henry, in his conjugal character, is highly honorable; and it is due to the lady who became his second wife, to notice that its value derives no small increase from the respectability and virtues of herself and her ancestors.

Miss Warburton's grandfather, Peter Warburton, Esq., was chief justice of Chester, of honorable descent, and distinguished learning and piety; and her father, Robert Warburton, Esq., who, in consequence of the demise of two elder brothers in infancy, inherited the estate, possessed also the same 'precious faith.' Miss Warburton's mother, Elizabeth, the daughter of Alderman Berkeley, of the city of London, was also a very strict and serious Christian.

The marriage was solemnized on the 8th of July, 1690, at Grange. Mr. and Mrs. Philip Henry were present, rejoicing in their acquaintance with so worthy a family, and their relation to it. After the lapse of a few days, they accompanied their son and daughter to Chester; and, having left them there in comfort, returned to their habitation at Broad Oak, blessing God, who had thus mercifully filled up the former breach, and restored to their son the honor and comforts of matrimony. Mr. and Mrs. Hardware, having seen him again settled according to their desire, retired from Chester to their own estate at Bromborough Court, in Wirral.

Hitherto, Mr. Henry's memoranda, in the nature of a diary, had been occasional only; general, rather than particular; and chiefly on loose and detached papers. But now he felt it his duty to alter his plan; and he continued, almost to the close of life, a statement more regular, and more minute. Mr. Tong ‖‖ says, from Nov. 9, 1669. But that is, obviously, a mistake; probably, a typographical error. Mr. Henry was then only seven years old. The true date is 'Nov. 9, 1690,' and the record is as follows: — 'This day I concluded my subject of redeeming time from Ep. 5:16; and, among other things, directed, as very useful, to keep a short account every night how the day has been spent. This will discover what are the thieves of our time, and will show us what progress we make in holiness; and now, why should not I make the experiment?'

In due season, the second nuptials of Mr. Henry were crowned with fruit. The happy event occurred April 12, 1691, and it attracted Philip Henry to Chester; where, on the lecture day, he administered the baptismal ordinance, calling the infant Elizabeth, and preaching from Isa. 43:10 — 'Ye are my witnesses, saith the Lord, and my servant whom I have chosen' — witnesses without godfathers.

In consequence of the addition thus made to his family, Mr. Henry discovered, by the settlement of his worldly affairs, that consummate prudence which distinguished him through life; and which it is to be lamented is not more frequent.

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* See the Life of P. Henry, *ut supra*, pp. 172, 173.
† Mrs. Savage's Diary. Orig. MS. Feb. 17, 1689.
‡ See the Life of P. Henry, p. 203, &c. *ut supra*.
‖ Mrs. Savage's Diary. Orig. MS.

¶ Mr. Henry commemorated his loss in some pathetic lines, which were first printed in the Evan. Mag. vol. ii. p. 351; and, a little altered, vol. xxix. p. 163.
** History of Dissenters, vol. ii. p. 293. †† Life, p. 107, *ut supra*.
‡‡ See Dr. Ormerod's Cheshire, vol. ii. p. 94.
‖‖ Life, *ut supra*, p. 110.

The memorandum he penned on the occasion referred to, is worthy of particular notice. It not only shows his own view of conjugal and parental duty, but it discovers, also, his extraordinary religious attainments at that early age; at a time, too, when there was nothing, either of vexation or disease, to produce weariness of life; but, on the contrary, the full and conscious enjoyment of those special mercies of God's good providence, which render an abode on earth both pleasant and inviting, — 'I have now set my house in order; and, to the best of my apprehension, I have ordered it justly, as becomes my obligations of that kind. I have been deliberately weighing the case of a 'departure' hence: the things that invite my stay here are far from outweighing those that press my departure. Through grace, I can say, — "I *desire* to depart, and to be with Christ, which is far better."'

The state of felicity in which Mr. Henry's family had been placed by the birth which has been narrated, was now to undergo an affecting change: a cloud gathered around his tabernacle; and the infant, in whom he fondly delighted, became a source of corresponding anguish. Hooping-cough, dentition, and fever, induced the following pathetic and devout memorial: it was written three days only before the fatal separation: — 'The child has had an ill night; she is very weak, and in all appearance worse; but I am much comforted from her baptism. I desire to leave her in the arms of Him who gave her to me. The will of the Lord be done. I have said, if the Lord will spare her, I will endeavor to bring her up for *Him*. I am now sitting by her, thinking of the mischievous nature of original sin, by which death reigns over poor infants.'

The following passage, penned July 19, 1692, the day on which the little one expired, needs no comment to make it intelligible. Christian parents, especially if they have been bereaved, will fully understand it; and every reader may behold, as in a glass, the resource and duty of a believer, when bowed down with sorrow. 'In the morning I had the child in my arms, endeavoring solemnly to give her up to God, and to bring my heart to his will; and presently there seemed some reviving. But while I was writing this, I was suddenly called out of my closet. I went for the doctor, and brought him with me; but, as soon as we came in, the sweet babe quietly departed between the mother's arms and mine, without any struggle, for nature was spent by its long illness; and now my house is a house of mourning.'

'She was a pretty, forward child, and very apprehensive; she began to go and talk, and observe things very prettily. I had set my affection much upon her. I am afraid, *too* much; God is wise, and righteous, and faithful. Even this also is not only consistent with, but flowing from, covenant love. It is this day five years since I was first married. God has been teaching me to sing of mercy and of judgment. Lord, make me more perfect at my lesson; and show me *wherefore* Thou contendest with me. Lord, wean me from this world by it. Blessed be God for the covenant of grace with me and mine; it is well ordered in all things, and sure. O that I could learn now to comfort others, with the same comforts with which, I trust, I am comforted of God! This goes near; but, O Lord, I submit. My dear wife is much distressed. The Lord sustain her. I would endeavor to comfort her. We are now preparing for a decent interment of my poor babe. Many friends come to see us. I am much refreshed with 2 K. 4:26 — "Is it well with thee? is it well with thy husband? is it well with the child? And she said, It is well." When I part with so dear a child, yet I have no reason to say otherwise, but that it is well with *us*, and well with the child; for all is well that God doth. He performeth the thing that He appointed for me, and his appointment of this providence is in pursuance of his appointment of me to glory, to make me meet for it.'

One extract more will record the funeral. 'I have been this day doing a work I never did before — burying a child; a sad day's work; but my good friend Mr. Lawrence preached very seasonably and excellently, at the lecture in the afternoon, from Ps. 39:9 — "I was dumb. I opened not my mouth, because Thou didst it." My friends testified their kindness by their presence. There is now a pretty little garment laid up in the wardrobe of the grave, to be worn again at the resurrection. Blessed be God for the hope of this.'

In due time it pleased the Father of mercies to heal the breach, by again making Mrs. Henry a joyful mother. The child, a daughter, was born April 3, 1693; and on Thursday, the 6th of the same month, she was baptized by her grandfather, Philip Henry, by the name of Mary; and likewise, at the same time, another grandchild, the daughter of Mrs. Hulton, Katharine. The good man preached on the occasion, in his accustomed edifying manner, from Gc. 35:5 — 'Esau asked, Who are those with thee? And he said, The children which God hath graciously given thy servant.' He observed what a grave and religious, as well as respectful, answer Jacob gave to a common question; and insisted chiefly on two points — that children are the gifts of God — and that the children of the covenant are his *gracious* gifts.

In less than three weeks, however, Friday, April 21, this child also, after a day's illness, died.* The stroke, so affecting and sudden, was received by Mr. Henry with primitive meekness and resignation. 'The Lord is righteous; He takes and gives, and gives and takes again. I desire to submit; but, O Lord, show me wherefore Thou contendest with me.'

On the following Sabbath he endeavored publicly to improve the bereavement.

The same evening 'the infant was buried privately with a small company.' † 'I have now,' he writes, 'laid my poor babe in the grave in Trinity Church, the fourth within this year buried there; two of my brother's children, and two of mine; yet the Lord is gracious. The Lord prepare *me* for that cold and silent grave.'

In the review penned on the termination of the same year, 1693, Mr. Henry evidently had the bereavements already mentioned full in view. And it is worthy of notice how entire is the absence, in relation to those events, of either complaint or repining. There is, indeed, an expression of sorrow, but it arose from the tenderness of a contrite spirit; it stands associated with gratitude; and was influenced, and rendered even sacred, by the aspirations of evangelical hope. 'I am now come to the close of another year, which has begun and ended with a Sabbath. I have received many mercies the year that is past. I have been brought low, and helped. My dear wife is spared. I am yet in the land of the living, though many have been taken away. But how little have I done for God! What will become of me I know not. I find little growth. If any thing hath at any time affected me this year, it hath been some sweet desires of the glory which is to be revealed. I have often thought of it as that which would help me in my present duty.'

VI. His Prosperity — Death of Mr. Warburton — Death of Philip Henry — Reflections on the Event — Birth-day Memorial, 1696, and devout Close of the Year 1696 — Death of his Sisters, Mrs. Radford and Mrs. Hulton — Letter to Mrs. Savage — Birth-day Memorandum, 1697 — Commencement of the Year 1698 — Visit to London — Birth-day Memorial. 1698 — Death of his Daughter Ann — Birth-day Memorial, 1699 — Death of the Rev. Mr. Harvey — Devout Close of the Year 1699 — Attention to the Orphan Children of his Brother and Sister Radford. — 1694 to 1699. — After the death of Mrs. Hardware, which happened in December, 1693,‡ the candle of the Lord shone upon Mr. Henry for a few years, almost without interruption; and, comparatively, he enjoyed rest. But he had learned to remember, in seasons of rejoicing, 'the days of darkness.' And there can be no question that the holy suavities, which, from his papers, he seems to have experienced, had a salutary influence on the trials he was soon to pass through.

The return of God's chastening hand upon him may be assigned to April, 1696. On the 14th of that month his father-in-law, Mr. Warburton, § was taken, but in a good old age, to his reward. There was every thing in the event to mitigate grief; surprise had been prevented by long expectation, and the pressure of complicated infirmities; and death, beyond all doubt, was 'gain.' Still, notwithstanding every alleviation, the stroke was deeply felt.

But this was preparatory only. His own father, in the enjoyment of ordinary health, and active usefulness, and far from being advanced in years, was shortly afterwards suddenly arrested by illness, and, in a few hours, carried to heaven. The day was, indeed, a day of grief, and of desperate sorrow. No representation can equal his own account.

'June 23, 1696. This afternoon, about three o'clock, my father's servant came for the doctor, with the tidings that

* See Mrs. Savage's Life, p. 153, ch. iv.
† Mrs. Savage's Diary. Orig. MS.
‡ See *ante*.
§ See *ante*

my dear father was taken suddenly ill. I had then some of my friends about me, and they were cheerful with me, but this struck a damp on all. I had first thought not to have gone till the next day, it being somewhat late, and very wet; and had written half a letter to my dear mother, but I could not help going; and I am glad I did go, for I have often thought of that (2 K. 2.10), "If thou see me when I am taken up from thee," &c. The doctor and I came to Broad Oak about eight o'clock, and found him in great extremity of pain; nature (through his great and unwearied labors) unable to bear up, and sinking under the load. As soon as he saw me, he said, "O son, you are welcome to a dying father; I am now ready to be offered up; and the time of my departure is at hand." * A little after midnight, my mother holding his hands as he sat in bed, and I holding the pillow to his back, he very quietly, and without any struggling, groan, or rattling, breathed out his dear soul into the hands of the Lord Jesus Christ, whom he had faithfully served.

'And now, what is this that God hath done unto us? The thing itself, and the suddenness of it, are very affecting, but the wormwood and the gall in it is, that it looks like a token of God's displeasure to us who survive. The Lord calls my sins to remembrance this day, that I have not profited by him while he was with us, as I should have done. Our family worship this morning was very melancholy; the place was *Allon-bachuth*, the oak of weeping; the little children were greatly affected, and among the neighbors was heard nothing but lamentation and mourning; my dear mother cast down, but not in despair. I, for my part, am full of confusion, and like a man astonished.'

On Friday following, the corpse being yet unburied, the time appointed for keeping a public fast arrived. Prevented by the solemn occurrence from observing it at Chester, Mr. Henry improved it at Broad Oak. His own memorandum is as uncommon as it is instructive; and demonstrates, not only an astonishing degree of self-command, but a devotedness to God's glory perfectly enviable.

'June 26, 1696. This day is appointed a public fast; my place is now vacant; it did not use to be so; but God will have it so now. I had thought not to have done any thing at Broad Oak, and had given notice accordingly; but I see the people come in and are greatly affected, that their minister should be taken away from them, just before a fast which he had given notice of on the Lord's-day, both morning and evening; and had earnestly pressed them to the due observation of it. I remember I had often heard my father say, "Weeping must not hinder sowing." I, therefore, thought it my duty to spend two or three hours in the meeting-place, putting the people in mind that we had kept too many fasts with dry eyes under melting ordinances, but God had caused us to keep this with wet eyes, under a melting providence. I preached from 2 K. 12:20 — "Elisha died, and the bands of the Moabites invaded the land." The removal of public useful instruments is a sad presage of public dreadful judgments.'

Further extracts from the diary shall continue the affecting narrative. They sufficiently explain themselves. Any remarks would detract from their touching beauties.

'June 27. The day of my father's funeral; melancholy work. O that by this providence I might contract an habitual gravity, seriousness, and thoughtfulness of death and eternity! Our friends most affectionately sympathize with us, and do him honor at his death. How has this providence made Broad Oak — like a wilderness — desolate and solitary; and the poor people, as sheep without a shepherd!'

'July 1. I returned late to Chester, and found the children well; the next day I studied and preached the lecture from 2 Pe. 1:13,14 — "Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus hath showed me." O that it might be preached to my own heart, and written there! that, in consideration of my being to depart hence shortly, I may double my diligence.'

'And now I have time to reflect on this sad providence. What shall I say to these things?

'1. I bless God that I ever had such a father, whose temper was so very happy, and his gifts and graces so very bright; one that recommended religion, and the power of godliness, by a cheerful and endearing conversation; that had himself, and taught others, the art of obliging. I bless God that I had him so long; that he was not removed from me when I was a child; that I have not been left to myself, to be a grief and heaviness to him: nothing made me differ from the worst, but the free grace of God; to that grace be the glory of all the benefit that my father was to me, and the comfort I was to him.

'2. I have a great deal of reason to be humbled, and ashamed that I have profited and improved no more by my relation to so good a man; that I have not so well transcribed that fair copy of humility, meekness, candor, and zealous piety. O that the remembrance of him may have a greater influence on me than the personal converse had!

'3. Death comes nearer and nearer to me. "Lord, make me to know mine end, and teach me to number my days." In January last, death came into our classis, and removed good Mr. Kinaston, of Knutsford; in February, death came into the Friary, (the place where Mr. Henry's house stood,) and took away Mrs. Cook; in March, death came into my house, and carried away my cousin Aldersey; in April, it came into our family, in the death of my father Warburton; at the end of May, I said with thankfulness, — Here is a month past in which I have not buried one friend; but June has brought it nearest of all, and speaks very loud to me to get ready to go after. The Lord prepare me for a dying hour, that will come certainly, and may come suddenly; that, when it comes, I may have nothing to do *but* to die.

'4. The great honor and respect paid to his memory, and the good name he has left behind him, should encourage me to faithfulness and usefulness. The scripture is fulfilled, "Those that honor God He will honor," and "before honor is humility."

'5. This should bring me nearer to God, and make me live more upon Him, who is the Fountain of living waters. My dear father was a counsellor to me, but Christ is the wonderful Counsellor. He was an intercessor for me, but Christ is an Intercessor that lives forever, and is, therefore, able to save to the uttermost. Nor are the prayers that he has put up for me and mine lost, but I trust we shall be reaping the fruit of them now he is gone. I have had much comfort in hearing God speak to me by this scripture, Jer. 3:4 — "Wilt thou not from this time cry unto me, My Father, Thou art the guide of my youth?" My dear father wrote to me lately upon the death of my father Warburton. "Your fathers, where are they? One gone, and the other going; but you have a good Father in heaven, that lives forever." Abba, Father! the Lord teach me to cry so, and to come into the holiest as to my Father's house; and let these things be written on my heart. Amen, Amen.'

At the next sacrament he attempted again, with great seriousness and deliberation, to improve the event; being desirous (as he expressed it) to bring the ordinance home to the providence; and to have a particular reference to *it*, in the covenant he was then to renew with God at his table. A memorial so instructive, notwithstanding the length to which the narration has already been carried, could not with propriety be omitted.

'1. I would, in this ordinance of the Lord's supper, very particularly eye God as a Father; as *my* Father. My father who is gone was to me a faithful reprover, teacher, and counsellor. I desire, therefore, at this time more expressly than ever, to take the Spirit of God to be my reprover, teacher, and counsellor. I was often refreshed in visiting my father, and conversing with him. I would by the grace of God have more fellowship with the Father, and with his Son Jesus Christ, whom I may be free with.

'2. There are some things I would more particularly engage myself to upon this providence; the Lord direct, confirm, and ratify good resolutions. I will now labor and endeavor, in the strength of the grace of Christ, (and the Lord give me a sufficiency of his grace,)

'(1) To be more grave and serious; partly as the fruit of this sad and solemn providence, which should not only affect me for the present, but alter me for the future, and make me habitually more serious; partly because, my father being now removed, I have almost lost the epithet of a young man, which uses to pass for some excuse. It is time to lay aside vanity.

'(2) To be more meek and humble, courteous and candid, because these were the graces that my dear father was eminent for, and God owned him in them, and men honored him for them. I am sensible of too much hastiness of spirit. I would learn to be of a cool, mild spirit.

'(3) To be more diligent and industrious in improving my time, for I see it is hasting off apace; and I desire to have it filled up, because I see I must shortly put off this my tabernacle, and there is no working in the grave.'

* See the Life of P. Henry, p. 221-224, *ut supra*. The rest of Mr. Henry's dying words are here omitted, because published there.

The work of the day being over, he goes on to remark: — 'I have been full of distractions, which have much discouraged me, yet I had some communion with God in this day's work, beyond what I expected, though not what I earnestly desired. I have solemnly renewed my covenants with the Lord at his table, and particularly those above written. The Lord give me his grace, that, having made these vows, I may make them good.'

Honorable as the preceding extracts evidently are, to the memory of one of the most illustrious men whose name has been perpetuated in the churches, it is difficult to say whether they do not shed equal lustre on the bereaved and heavenly-minded writer. Where are to be found the indications of a deeper or more chastened sorrow; or the tokens of more lowly resignation; or the aspirations of more sacred desires; or the evidences of piety, more elevated or more pure?

The following memoranda, written at subsequent periods, and more remote from the bitter scene, discover a like spirit, and breathe a fragrance no less celestial.

'October 18, 1696. This day completes the 34th year of my age. I have endeavored this morning to get my heart affected with the sin in which I was born, and with the sins of my life hitherto; and with the mercy of my birth, and the mercies of my life hitherto. The Lord enable me to live a life of repentance, and a life of thankfulness.'

'December 31, 1696. This year is at an end. On the first day of it I preached from Pr. 27:1 — "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." My fathers, where are they? And where am I? Hasting after them. I have lost much time this year; but if, through grace, I have got any good, it is a greater indifferency to the things of this world. The Lord increase it.'

In the month of August, 1697,* three of Mr. Henry's sisters were, successively, seized with alarming illness. Mrs. Tylston recovered; but two of them, Mrs. Radford,† and Mrs. Hulton,‡ both exemplary Christians, entered into rest. These were sore trials. 'I find it,' he writes, 'hard to submit. Let the grace of Christ be sufficient for me. I have said it, and I do not unsay it — Lord, thy will be done.'

On the death of Mrs. Hulton, which occurred about three weeks later than Mrs. Radford's, he addressed to his sister, Mrs. Savage, the following admirable letter. The advice it contains to Christian mourners can never be out of season; and the train of thinking is as felicitous as the testimony to the departed is honorable and exciting.

'*For Mrs. Savage, at Wrenbury Wood.*

'*Chester, Sept.* 8, 1697.

'My dear Sister, — 'I find it very easy to say a great deal to aggravate our loss; and losers think they may have leave to speak. I can say that I have lost, not only a sister, but a true friend; one of my "helpers in Christ Jesus;" and one that was to me "as my own soul." To lose such a one in the midst of her days, at such a time as this, when so many decline, what shall I say to it? I endeavor to *silence* myself with this, that the Lord hath done it, who gives not account of any of his matters, and in whose hands we and all our comforts are — "as the clay in the hand of the potter."

'But there is something more for us to *satisfy* ourselves with. The cloud has a bright side as well as a dark one. If we look upon this providence as sent to fetch a dear friend home to heaven, and to help us forward in our way thither, the thing hath quite another aspect. Are we not born from heaven, and bound to heaven? Is not that our home, our country? And are our relations any the less ours for being removed thither? And how long do we expect to stay behind? We knew not the other day that it was so little a while, and we should not see her; and alas! now it is but a little while, and we shall see her, because we "go to the Father."

'There is matter for praise and thanksgiving, even in this sad providence; that we had such a relation — that we had her so long, and had so much comfort in her — that she did shine so illustriously in gifts and graces — that she was enabled to finish well; and had, as she said, "hope in her death." She blessed God for the Scriptures, which were her cordial, and did not seem to be under any cloud as to her comforts. That she hath left a good name behind her. She dies as much lamented as, I think, any woman in Chester since I knew it; for "her hands and lips fed many." That she hath left children behind her, who, we hope, may live to glorify God in this world, — and that we do not "sorrow as those who have no hope." I shall want her converse, and you her correspondence; but let us both converse, and correspond the more with Jesus Christ, and that will help to make up the want; nay, that will be "far better."

'Good Mr. Lawrence § hath helped us well to improve the providence. The Lord help us with grace sufficient. A letter from our Friend in heaven is better than one from the best friend we have on earth. The Lord perfect what concerns you. Let us learn to sing, both of mercy and judgment; and to sing unto God of both, till we come to sing of mercy only in the world of everlasting mercy. Our dear love to you and the children.

'I rest, your affectionate brother, 'M. H.' ||

Another anniversary of Mr. Henry's birth-day having arrived, it was marked by reflections as appropriate and sensible as those which have preceded. It is plain on what subjects his eye had turned, and the improvement, though brief, is abundantly comprehensive.

'October 18, 1697. Through the good hand of my God upon me, I have finished my 35th year — one half of the age of man: as if now in the zenith or ἀκμή, it *is* high noon with me; but my sun may "go down at noon." I was affected this morning, when alone, in thinking *what* I was born! A rational creature, a helpless creature, and a sinful creature. *Where* I was born! In the church of God; in a land of light; in a house of prayer. What I was born *for!* To glorify God my Maker, and prepare to get to heaven.'

The next year was commenced with equal seriousness.

'January 1, 1698. My family is now in peace and health, through the goodness of God; but I know not what a day, much less a year, may bring forth. I have begged to be ready for the trials and afflictions of the year, and for death, if it comes; thinking this day what a mercy it is to be born in a land where God is known, and not where He is an unknown God. I begin the year with a solemn renewed dedication of myself, my whole self, to God in Christ, as my God, and Father, and portion. Let this be the axis and centre of every year's revolution. Amen. O Lord, so be it.'

This year it was that Mr. Henry, for the first time since his settlement at Chester, visited London. The same regard to the glory of his Master, which has been so uniformly conspicuous, marked the commencement and prosecution of the journey. His friends were convened to implore a blessing; and his praise abounded, that he was not 'forced from home, nor going to follow a roving fancy, nor to seek his fortune.'

He set out on Monday, the 2d of May; preaching at Nantwich, Newcastle, Lichfield, and Sutton Colefield, on his way. The latter of these places he was the more willing to see, because it had been the residence of a minister so eminent as Mr. Anthony Burgesse.

During his stay in London, he preached almost daily, with great acceptance and favor. He was 'followed from place to place:' one sermon which he delivered (at a fast kept at Mr. Howe's) from Ac. 28:22 — 'A sect every where spoken against,' — and which was afterwards published, gave universal satisfaction.

He returned home laden with the praises and admiration of his fellow-men and fellow-Christians. But neither the attentions he received, nor the popularity of his services, produced any undue exaltation. They seem, on the contrary, to have increased his sense of unmerited goodness, and to have filled him with penitence and astonishment. Under the date of October 18, 1698, he writes — 'I have now weathered about thirty-six years. So long have I cumbered the ground; and yet I am spared; others, much more useful, have never attained this age. I admire the patience of God, and I wonder at my own folly, that, being on the brink of an awful, eternal state, I am so little affected with it. The Lord teach me with a strong hand.'

Soon afterwards, another afflictive event occurred, which made an impression both upon Mr. and Mrs. Henry unusually deep, and which, because of the ample scope it furnished and secured for the renewed exercise of those principles which have already been so prominently exhibited, deserves more than mere registration. Their little daughter Ann,¶ being attacked by the measles, sunk almost immediately into the arms of death. The event

* Mrs. Savage's Diary. Orig. MS.

† See her Memoirs, by the Rev. M. Henry. Life of Mrs. Savage, Appendix, No. V. pp. 254–262. Mrs. Radford died August 13.

‡ See the Memoirs of her Life and Character, by the Rev. M. Henry, now usually printed with Mrs. Savage's Life, pp. 253–333. Mrs. Hulton died Sept. 6.

§ See Memoirs of Mrs. Hulton, *ut supra*, p. 333. || Orig. MS.

¶ Born June 24, 1697. Diary. Orig. MS

happened on Wednesday, November 16, 1698,* and the surprise of her agitated parents was the greater, because, as Mr. Henry observed, though many children in Chester had the disease at the same time, (his daughter Esther among the rest,) yet *his* was the only one, to his knowledge, that died. 'God in mercy,' was the beautiful and appropriate supplication of Mrs. Savage, 'support and comfort the tender mother, that she may be a pattern of patience and quiet submission; forasmuch as it is fit the Master of the garden should pluck off which flower he pleases.'* Nor were the sentiments of Mr. Henry less beautiful, less appropriate, or less instructive. 'My desire is to be sensible of the affliction, and yet patient under it. It is a rod, a smarting rod. God calls my sin to remembrance; the coldness of my love to Himself; my abuse of spiritual comforts. It is a rod in the hand of my *Father*. I desire in it to see a father's authority, who may do what He will, and a father's love, who will do what is best. We resigned the soul of the child to Him who gave it; and, if the little ones have their angels, doubt not of their ministration in death; we have hope, through grace, that it is *well* with the child. Little children in heaven we look upon as the *Via Lactea*, the individuals scarce discernible, but altogether beautifying the heavens. We spent the day in sorrow for our affliction, our friends sympathizing with us; one day committing the immortal soul to God; this day committing the dust to the dust of the earth as it was. I am "in deaths often." Lord, teach me how to "die daily." I endeavored, when the child was put into the grave, to act faith upon the doctrine of the resurrection, believing in Him who quickeneth the dead.'

Besides the painful separations already mentioned, Mr. Henry, in the course of the year 1699, was bereaved of two endeared friends, whom he regarded as his own soul, and both nearly allied to him.

The one was Dr. Tylston,‡ whose natural and acquired endowments, and, especially, his elevated piety, had excited in Mr. Henry emotions of particular regard.§ He felt his death as an 'unspeakable loss.' Indeed, in a letter to his friend Mr. Thoresby,‖ he expressly says, 'So great a scholar, so good a man, so profitable a companion, and so true a friend, I despair to meet with again in this world. He had just completed his thirty-fifth year, when his sun went down at noon.'¶

The other was Mr. Radford,** a man of sterling worth; who, after only a few days' illness, was, in the forty-first year of his age, removed from the cares and burdens of life to heaven.

Having completed his thirty-seventh year, Mr. Henry inserted in his diary the following remarks: —

'Oct. 18, 1699. I desire to be affected with God's goodness to me in my birth. Why did the knees prevent me? I bless God that I have no cause to curse the day wherein I was born, but, having obtained help of God, I continue to this day. I desire to be thankful to God that He has not left me to live an idle life; but I have reason to lament my sins, and my sinful thoughts, by which I have lost much time. I have reason to acknowledge God's goodness to me, in giving me so great a degree of bodily health and strength, above many of my brethren. I find not any sensible decay or prejudice by my work; but I know that my soul is continually in thy hand, and I am not sure to live another year.'

That wise consideration of his own circumstances and mortality, which, it will have been observed, connects itself, more or less, with all Mr. Henry's memorials, advantageously prepared him for those unexpected changes which, whether observed or not, overtake, in a greater or less degree, the whole of the human race. Till now he had enjoyed the fellowship of his ancient fellow-laborer in the gospel, Mr. Harvey, whom on his settlement he found at Chester,†† and with whom he had lived, it is believed, in inviolable amity. But the time of separation was at length come; and the worn-out pilgrim was suddenly called to perfect and endless rest. Such an event was likely to affect a mind so susceptible as Mr. Henry's; there were, happily, no circumstances to render reflection painful; and it seems due to both parties that his account of the closing scene should be preserved.

'Nov. 28, 1699. In the morning, between seven and eight o'clock, I went to see Mr. Harvey. I found him newly departed out of this world. His passage was made easy, and there were no bands in his death. When I had prayed with him the night before, I said, "I hope, sir, you have now inward peace and comfort;" he answered, "I trust I have;" and said no more. He was taken ill but last Friday, and was so well that he baptized Mr. Cook's child the last Lord's day, in the meeting, after Mr. Aynsworth had preached. O that I might hear the voice of this rod! I am called to prepare. It is a voice to *me*. I have this day been blessing God for the comfort we have had these twelve years past; and that I have endeavored to carry it aright towards him; bewailing it wherein I have been defective. As to the disposal of the congregation, I have solemnly, and with the greatest indifference, referred it to God; resolving to be purely passive, and earnestly begging that it may be so ordered, as may redound most to His glory, and the furtherance of the gospel in this place.'

On the lecture-day Mr. Henry preached from Lu. 14:21, concerning the 'account which ministers are to give of themselves to God.'

The recollection of the wormwood and the gall had upon Mr. Henry the happiest, because a sanctified, effect, as is fully evinced by the following expressive memorial. It will show how, instead of fretting against the Lord, or complaining of his dispensations, he humbled himself, made special confession of sin, and implored on his own behalf, and the behalf of others, all spiritual blessings in Christ Jesus.

'Dec. 31, 1699. I asked, by earnest and importunate supplication,

'1. For mercy and grace for my own soul; that while I preach to others, I myself may not be cast away; that my corruptions may be mortified, and the interest of Christ preserved and advanced within me. I would wrestle with God for his Spirit to cleanse and sanctify me.

'2. For strength and success in my ministerial work, direction in the choice of subjects, and the guidance and assistance of the Spirit in studying sermons, to secure me from error and mistake, to lead me into all truth, and to furnish me with acceptable words; to be in me a spirit of supplication.

'And that the blessing of God may accompany all my endeavors. O that I may be instrumental to win souls to Christ, and to build them up; that I may not labor in vain, but that God would give the increase. It is still my heart's desire to be more ready and more mighty in the Scriptures.

'3. For the staying of God's controversies with me and my family; that God would make no further breaches; but this with submission to his blessed will.

'4. For the sanctifying of the breaches which have been made; that the impression of the providences of the year may not wear off, or be forgotten; but that I may see my soul to be in my hand continually.

'5. For the beheaded families, the widows and fatherless,' &c.

Mr. Henry did not, however, satisfy himself with *praying* for the fatherless. He espoused the cause of his sister Radford's orphan children, three daughters and one son, who, having lost both father and mother,‖ were left quite unprovided for. The situation in which he was then placed was new to him, and it involved duties which necessarily interfered with his ministerial work; but it gave occasion for a further display of his varied and eminent virtues. On administering, he writes, 'I took the oath in the bishop's court, with a resolution, by the grace of God, strictly to observe it, and I have earnestly prayed that He would give me renewed degrees of wisdom for this new care.'

Nor ought the mention to be omitted, that Mrs. Henry, to her great honor, so far from obstructing his benevolent designs, heartily concurred in them; aided their advancement; and, amidst numerous and increasing avocations, treated the children with a kindness and assiduity truly maternal. Some of them remained in the family for several years; they all profited by instruction; they adorned Christianity, and acknowledged with gratitude the tender and affectionate attention both of their uncle and aunt.

VII. Devout Commencement of the Year — Self-dedication at the Commencement of 1701 — Birth-day Memorial, 1701 — Close of the Year 1701 — Com-

* Mrs. Savage's Diary. Orig. MS. † Born 27th Sept., 1694.
‡ See *ante*.
§ See a Memoir of the doctor, compiled chiefly from Mr. Henry's papers in the Investigator, vol. ii. pp. 251-272.
‖ Ralph Thoresby, of Leeds, Esq. and F. R. S.
¶ Orig. MS. Dr. Tylston died April 8, 1699.
** *Ante*; and see Mrs. Savage's Life, pp. 22, 23, *ut supra*. Mr. Radford departed August 20, 1699. †† *Ante*.

‡‡ See *ante*.

MENCEMENT OF 1702 — BIRTH-DAY MEMORIAL, 1702 — CLOSE OF 1702 — COMMENCEMENT OF 1703 — BIRTH-DAY, 1703 — CLOSE OF 1703 — COMMENCEMENT OF 1704. — 1700 to 1704. — Whether Mr. Henry commenced the eighteenth century with the following devotional exercise is not quite clear. It is conjectured that he did. At all events, it was excellently adapted for such a season; and, in the absence of certainty to *which* anniversary between 1698 and 1701 it belonged, the present place cannot be very improperly assigned to it.

'This new-year's day I have solemnly renewed the resignation and surrender of my whole self to God, as my God, deliberately, and upon good considerations. I have renounced the world and the flesh, as knowing they cannot make me happy; and have devoted my whole self to the blessed Spirit, to be enlightened, and sanctified, and so recommended to the Son, as qualified for an interest in his mediation, according to the tenor of the gospel. I, likewise, devote myself, through the Spirit, to the Lord Jesus Christ, as my Advocate with the Father, and my way to Him; by Him to be recommended to the grace and favor of God the Father, relying on Christ's righteousness alone; for, without Him, I am less than nothing, worse than nothing. I, likewise, devote myself, through the Lord Jesus Christ, to God the Father, as my chief good and highest end; as the author of my being, to whom I am obliged in duty; and the felicity of my being, to whom I am obliged in interest. O Lord, truly I am thy servant, I am thy servant; may I ever be free in thy service, and never desire to be free from it. Nail my ear to thy door-posts, and let me serve Thee forever.'

Such was the uniformity of Mr. Henry's earthly pilgrimage, as to render it necessary, in attempting a true impression of his history and character, to exhibit, somewhat more copiously than would otherwise, perhaps, have been eligible, the secluded operations of his devout and heavenly life. Not with a view to eke out the narrative, but to pursue it for the reader's edification; to throw upon it the best possible light; and to illustrate, in its more minute, as well as more general, discoveries, the spirit of our holy religion.

The present section will, therefore, be appropriated to some continuous extracts of this description; and without comment, that the mind may have the better opportunity of catching the holy flame which pervades them throughout.

'1701, January 1. I solemnly renew the dedication of myself unto God, thankfully acknowledging and admiring his patience and forbearance towards me, that He has continued such a dry and barren tree as I am in his vineyard for so many years, and continued to me the gifts of his bounty and grace; and particularly acknowledging the last year to have been a year of much mercy, especially in the encouragement given to my ministry.'

'October 18, 1701. This day, through the good hand of my God upon me, I have finished the 39th year of my pilgrimage, and having obtained help of God, I continue hitherto, knowing whom I have trusted, and trusting whom I have known. The greatest comfort of my life has been, that God has been pleased to use me for his service, and my greatest grief, that I have been so little serviceable to Him. I have thought much, this day, what a great variety of cross events I am liable to while in the body, and how uncertain what may befall me in the next year of my life, pain, or sickness, broken bones, loss in my estate, death of dear relations, reproach, divisions in the congregation, public restraints and troubles; my 40th year may be as Israel's was, the last of my sojourning in this wilderness. The worst of evils would be sin and scandal. The Lord keep me from that, and fit me for any other.'

'December 31, 1701. Believing prayer to be an instituted way of communion with God, and fetching in mercy and grace from Him, I have comfort in it daily; my daily prayers are the sweetest of my daily comforts. Having of late had my body feasted above the ordinary meals, I desire this day to have my soul fed more plentifully with the duty of prayer, and thus to close the year, which (Janus-like) looks both ways. I have not had this year such remarkable afflictions as some other years. The greatest has been the death of my dear and honorable friend, Madam Hunt, of Boreatton. But my errands to the throne of grace to-day, are,

'1. By way of lamentation and humiliation.

'I have reason to lament greatly the strength of my own corruptions, and weakness of my graces. I have lost a great deal of precious time, and not filled it up, or else I might have gone forwarder in my notes on the evangelist John.* Sins easily beset me, and I do not the things that I would. I have very much reason to bewail my manifold defects in my ministerial work, my coldness in prayer, that I speak not of the things of God with more clearness and concern. I bewail the little success of my ministry, and the miscarriages of some this year, for hereby my God will humble me. The low condition of the church of God ought to be greatly lamented: the Protestant interest small, very small; a decay of piety; attempts for reformation ineffectual. Help, Lord!

'2. By way of prayer and supplication. I have many errands at the throne of grace this day.

'The pardon of sin, victory over my corruptions and temptations, mortifying of my lusts, which go not forth but by prayer and fasting.

'The increase of my ministerial gifts, a sound judgment, a clear expression, a door of utterance, readiness in the Scriptures; in reference to which, I desire I may be helped to act faith on Ex. 4:12.

'The success of my ministerial labors, that sinners may be converted, saints built up, and the congregation flourish; in reference to this, I desire to act faith on Mat. 28:20, and Is. 55:10,11.

'The blessing of God on my wife and children; that God will give his grace to my dear little ones, and drive out the foolishness bound up in their hearts; in reference to which, I desire to act faith on Is. 44:3.

'My other dear relations I would recommend to God's protection and blessing in prayer; my friends, acquaintance, brethren in the ministry, in London, in Dublin, in Cheshire, and Lancashire particularly; and the congregation at Broad Oak, and their minister, some members of parliament, and other gentlemen of my acquaintance.'

'January 1, 1702. The covenant of grace being a new covenant, because *ever* new, and often to be renewed, I have, this new year's day, early in the morning, while it is yet dark, solemnly renewed it upon my knees; and be it a memorandum indeed, ever remembered, and never forgotten. * * *

'Whatever may be the events of this year, let divine grace be sufficient for me, to enable me to accommodate myself to the will of God in them; and then nothing can come amiss. If God will be with me, and keep me in the way that I go, throughout the remaining part of my pilgrimage, in the world where I am but a stranger, and will give me bread to eat and raiment to put on, and a heart to love Him, and serve Him, and live to Him, so that I may come at last to my heavenly Father's house in peace, then shall the Lord be my God, my Lord, and my God forever. Amen. Hallelujah. M. H.'

'October 18, 1702. This day I have completed the 40th year of my life; of *life*, did I say? Rather, indeed, of *my* inactivity and folly, but of the tender mercy, kindness, and forbearance of God towards me. To Christ my Mediator I joyfully acknowledge myself a debtor for the supports, and aids, and comforts of life; and to that same Christ I wholly trust, that I shall receive from my God, wonderfully propitiated, the forgiveness of my sins, grace for seasonable help, and preservation even unto eternal life.'†

'December 31, 1702. 1. As to myself and family, the days of another year are numbered and finished — a year not made particularly remarkable by any great change in my circumstances; no new thing created, but, as usual,

'(1) The usual matter of complaint against myself; folly is still found, yea, bound up in my heart; though I hope, through grace, corruption is dying, yet not without some struggles, and much opposition from a naughty heart. I desire to lament my unskilfulness and unreadiness in Scripture, my dulness in holy duties, particularly in secret. I wish I had prayed more for the success of my ministry, but sometimes I have thought I should pray more for grace, to make me faithful myself, that I may be accepted of God, though not of men; but, perhaps, I should pray more for the prosperity of the work of God, even in my hand, though most unworthy; vain thoughts, crowds of them, are matter of complaint daily; never was corrupt soil more fruitful in weeds.

* The reader will observe that this was written several years before Mr. Henry's Exposition upon the New, or even the Old, Testament appeared. In the following extract from the Preface to the 1st volume of that great work, the allusion is satisfactorily explained. 'It has long been my practice, what little time I had to spare in my study, from my constant preparations for the pulpit, to spend it in drawing up expositions upon some parts of the New Testament, not so much for my own use, as purely for my own entertainment, because I knew not how to employ my thoughts, and time, more to my satisfaction.' — Expos., *ut supra*, vol. i. Pref.

† The orig. Latin may be seen in Mr. Tong's Life, *ut supra*, p. 301.

'(2) The usual matter of thanksgiving to God. I have had great measure of health, few of my brethren so much. I note it, because, perhaps, the ensuing year may bring sickness or death with it. I have not ailed any thing considerable, and sometimes the highest degree of health is the next degree to sickness. I have not so many sensible memorandums of my frailty as those have that are often ailing. The Lord grant I may, by the power of grace, be kept more mindful of it.

'Ever since brother Radford died, now three years ago, death has made no breach among my relations. Since I set out in the world, I never was so long without the death of children, or others near and dear to me. My children are very healthful, and have had no ill accident; my dear wife, though often indisposed, yet, blessed be God, under no languishing distemper; and my dear mother still continued in usefulness.

'As to my ministry, that which has been most discouraging this year is, that few young ones have come into communion — I think fewer than any other year.

'As to my estate, I have lived comfortably upon it with what I have received here; but while in these circumstances, I cannot expect to lay by much: perhaps troubles may come which may sweep away all. I have some comfort, that I hope I do some good with what I have, and spend none of it ill. * * *

'1703, January 1. — "Looking for the blessed hope." This new-year's day I have in much weakness, and compassed about with many infirmities, upon my knees, made a fresh surrender of myself, my whole self, all I am, all I have, all I can do, to God the Father, Son, and Holy Ghost, my Creator, Owner, Ruler, and Benefactor; all my affections to be ruled by the divine grace, and all my affairs to be overruled by the divine providence, so that I may not come short of glorifying God in this world, and being glorified with Him in a better.

'Confirming and ratifying all former resignations of myself to God, and lamenting all the disagreeableness of my heart and life therewith, and depending upon the merit of the Redeemer to make this and all my other services acceptable, and the grace of the Sanctifier to enable me to make good these engagements, I again bind my soul with a bond to the Lord, and commit myself entirely to Him; particularly as to the events of this year which I am now entering upon, not knowing the things that may abide me in it. * *

'October 18, 1703. To-day is completed the forty-first year of my wandering in this wilderness. Very many of my days have slipped by fruitlessly and unprofitably, and, what ought to make me ashamed, all truly peaceful, and full of divine benignity, and ever to be recorded with gratitude to God. What remains I know not; a few days, perhaps, and full of trouble; but the will of my Lord be done. To me to live is Christ; so shall it always be, and eternally; and to die gain.' *

'December 31, 1703.' After reciting, as on some former occasions, his sins and mercies, and observing that, even under the gospel, there must be a remembrance of sins every year, he proceeds: — 'Not such as speaks any deficiency in the sacrifice, as that under the law did, but such as speaks deficiency in my daily repentance, — which ought, therefore, to be renewed, — and the imperfection of the work of sanctification.'

'Unfixedness of thought, a wretched desultoriness. Some speak of time well spent in thinking; but I find, unless in speaking, reading, or writing, my thinking doth not turn to much account. Though I have had comfort in some broken good thoughts, yet I can seldom fix my heart to a chain of them. O that the thought of my heart may be forgiven!

'I have oft bewailed my barrenness in good discourse, and unskilfulness in beginning it, and coldness of concern for the souls of others; and in reflection on this year, I find it has not been much better. I bless God I love good discourse, and would promote it, but I want zeal. The Lord pity me. * *

'January 1, 1704. Acknowledging my continued dependence on God as my Creator, Preserver, and chief good; and my continued obligations to Him in duty as my Lord and Ruler; and in interest, as my Benefactor and Protector; believing that He is, and that He is the rewarder of them that diligently seek Him;

'Relying upon the merit, mediation, and everlasting righteousness of my dear Lord and Savior Jesus Christ, who loved me and gave Himself for me, as my way to the Father, and the spotless robe wherein alone I can appear before Him;

'And submitting my soul to the operation and influences of the blessed Spirit of grace, without which I am nothing, and can do nothing;

'Thankfully owning God's goodness to me the last year, in lengthening out my life, health, comfort in soul, peace, plenty, settlement, relations, liberty, and opportunity; and admiring his patience, forbearance, long-suffering, in sparing me in his vineyard, who deserved to be cut down and cast into the fire as a barren tree;

'Lamenting my foolishness, the foolishness which is still bound up in my heart, and that which still breaks forth in my life; and particularly that my improvements in grace and usefulness last year did not answer the covenants which began it;

'Because of all this I make a sure covenant, and write it.

'In the strength of the grace of Jesus Christ, on which alone I depend to work all my works in me and for me, I covenant for this new year, and for my whole life, to walk closely with God in all holy conversation, to keep my heart with all diligence; and to Thee, O my God, I commit the keeping of it. I covenant to redeem my time, and to Thee, O God, do I consecrate this year, and all the hours of it. The Lord enable me to fill it up with good according as the duty of every day requires. I bind myself to follow the Spirit of God in all my affections, and the providence of God in all my affairs, whatever God shall appoint me to, this year. Behold, here I am; let Him do with me as seemeth good in his eyes. Only, whatever the providence of God allots for me, let the grace of God be sufficient for me, to enable me to accommodate myself to it; and then welcome the will of God.'

VIII. Journey to London — Hears John Howe — Mr. Henry's general Health good — Sudden Seizure and Illness — Commencement of the Year 1705 — Birth-day Memorial, 1705 — Close of 1705 — Commencement of 1706 — Birth-day, 1706 — Commencement of 1707 — the Death of his Mother — Birth-day Memorial, 1707 — Close of the Year 1707 — Commencement of 1708 — Birth-day Memorial, 1708. — 1704 to 1708. — In the early part of the year 1704, Mr. Henry, accompanied by Mrs. Henry, again visited the metropolis. The precise occasion of the journey does not fully appear; nor is it material. One remark, however, made by him on leaving Northampton, may be properly cited as indicative of the spirit in which he travelled; the same spirit, indeed, which gave consistency and elevation to his whole character, both at home and abroad.

'It is easy to leave an inn; why should it not be easy to leave this world, which is but an inn, to go to our house, our Father's house? The troubles of travelling exercise our patience and submission to God's will. By submission in lesser things we learn it in greater. But they also give us to experience the goodness of God in our preservation, and encourage us to hope in that goodness in our journey for heaven.'

The record of a sermon he heard preached on Sabbath-morning, the day after his arrival in London, by John Howe, is not less worthy of attention; it is perfectly characteristic of both the parties; it is, moreover, pregnant with universal instruction; and as embraced, may be a balm of healing and refreshment, to such especially as, under a prevailing sense of unworthiness, move heavily along the narrow way.

'The text,' says Mr. Henry, 'was Jude 21; and I must never forget what he said in the close of the sermon. "I would deal for your souls, as for my own, and for myself I declare before you all, I depend purely upon the mercy of our Lord Jesus Christ for eternal life."'

Till now, Mr. Henry's health, though delicate when a child, had continued good. Henceforward the inroads made upon his frame by disease, were frequent and alarming.

On Lord's day, August 27, the same year, 1704, while reading the chapter in the morning service, he suddenly fainted; recovering speedily, he, however, proceeded in his beloved work. Had he taken rest, the subsequent effects would probably have been prevented. But unskilled in the art of self-sparing, and impelled by holy zeal, instead of relaxing, as he ought to have done, the next day he fulfilled an appointment to preach at Nantwich, and the day following, another at Haslington. The latter was a funeral sermon for an aged and faithful minister, Mr. Cope, pursuant to his desire, and to a large congregation. These engagements, by the excitement they produced, added much to his exhaustion.

On his return home, the consequences were distinctly visible, and indisposition so much increased as to confine him altogether to the house. Not having for fifteen years

* The orig. Latin may be seen in Mr. Tong's Life, *ut supra*, p. 302.

been detained from public worship on the Sabbath, he naturally felt the imprisonment; but not so as to overlook existing mercies. The fever continued more than three weeks, but he was able, during the whole time, — and he gratefully recorded it, — both 'to light the lamps, and to burn the incense;' that is, daily, with only one exception, to expound and pray in his family, morning and evening.

It was during this visitation, when the physicians would not sanction his usual services in the sanctuary, that he assembled his family for worship; telling them, with instructive emphasis, that if he must not go to the house of God, he would go to the God of the house. And so soon as health returned, he did not wait for the Sabbath, but selected the lecture-day, for resuming his public appearance. 'I was willing,' said he, 'to go thither first, where I most desire to be. I would take the first opportunity of paying my vows.'

Here the order of the history requires that further extracts from the diary should be inserted — a circumstance which, it is presumed, the judicious reader will not regret.

'1705, January 1. Not renouncing, but repeating and ratifying, all my former covenants with God, and lamenting that I have not lived up more closely to them, I do, in the beginning of this new year, solemnly make a fresh surrender of myself, my whole self, body, soul, and spirit, to God the Father, Son, and Holy Ghost; my Creator, Redeemer, and Sanctifier; covenanting and promising, not in any strength of my own, for I am very weak, but in the strength of the grace of Jesus Christ, that I will endeavor this year to stand complete in all the will of God.

'October 18, 1705. I have this day completed the forty-third year of my useless life. By the grace of God I live; I hope in his mercy, and I pant for his glory. May the small remnant of my time be a season of repentance for the sins, and of gratitude for the mercies, of the former part of my life. May God be my sun and shield, and may I be his servant, and a subject of his kingdom, even unto the end, and forever. Amen and amen.*

'December 31, 1705. We bring our years to an end, like a tale that is told. Lord, teach us to number our days.

'In the review of the year I find,

'1. That I have as much reason as ever to be thankful to God. It has been a year of much mercy. My life has been continued to the end of it, though many of my brethren in the ministry have been removed in the midst of their days, who, had they lived, would have done God more service than I can; particularly my dear brother, Mr. Chorlton.† I have had a good measure of health for my ministry and study; no returns or remains of my last year's illness.

'That which is, especially, remarkable as the mercy of this year, is the happy posture of our public affairs, particularly at home. After a mighty struggle, moderate counsels have prevailed. God has wonderfully inclined the queen's‡ heart to such counsels; and useth her as an instrument of great good to the land, that the excellency of the power may be of God. Patrons of our liberty have been strangely raised up among those who have no kindness for us, or our way. The intemperate acts of bigots have proved to make mightily against themselves; there are many adversaries, and yet the door continues open. Great endeavors used to render us contemptible, odious, dangerous, and what not, and yet we live and go on, and young ones are coming in, and some hopeful ones. O that the power of godliness, holiness, seriousness, and heavenly-mindedness, might prevail more among us, and then we should have a very hopeful prospect. And who can tell but Infinite Wisdom may yet find out a way for comprehending us, though the present temper of our neighbors rather sets it at a greater distance than ever?

'2. I have reason to make the old complaint of dulness and weakness, and coldness of affection to divine things. The Lord strengthen the things which remain!

'Care about my children, providing something for them, has been often in my head; and, perhaps, more than it should be. Lord, I cast the care upon Thee, who hast provided well for me; the Lord care for them, and teach me my duty, and then with Him I will leave the event.'§

'January 1, 1705–6. It is of the Lord's mercy that I am not consumed. By night, on my bed, I endeavored to seek Him whom my soul loveth; and now I begin this new year.

'1. Earnestly praying for the graces of the year with a humble subjection of soul to the blessed Spirit of God, that I may, some way or other, eminently honor and glorify God this year; that I may live this year to some purpose; to better purpose than I did the last. O that no temptation may so overtake me this year as to overcome me. To the conduct of divine grace, which is, I know, sufficient for me, I here solemnly resign myself, my thoughts, my affections, my will, and all the intents of my heart, to be directed into the right way, and kept and quickened in it. Let me this year receive grace for grace.

'2. Patiently waiting for the events of the year, with a humble submission to the holy will of God. I know not what the year shall bring forth; but I know it shall bring forth nothing amiss to me, if God be my God in covenant; if it bring forth death — *that* I hope shall quite finish sin, and free me from it — Lord, let thy servant depart in peace, according to thy word. I commit my family to my heavenly Father, to God, even my own God, my father's God, my children's God. O pour out thy Spirit upon my seed, thy blessing, that blessing, that blessing of blessings, upon my offspring, that they may be praising God on earth when I am praising Him in heaven. Amen, amen.'‖

'January 1, 1707. My own act and deed, through the grace of God, I have made it many a time, and now I make it the first act of this new year, to resign myself afresh unto the Lord, not only for the year ensuing, but for my whole life, and forever.

'1. To Thee, O God, I give up myself, to be used and employed for Thee. I desire to live no longer than I may do Thee some service. Make what use of me Thou pleasest, only let me obtain mercy of the Lord, to be found diligent, humble, and faithful. O that the work of this year may be better done than that of the last, and my time more filled up; and that I may never grow weary of well-doing.

'2. To Thee, O God, I give up myself, to be disposed of by Thee as Thou pleasest. I know not what the year may bring forth to me, or to my family. But welcome the holy will of God; and God, by his grace, make me ready for it. If it be the last year of my life, my dying year, may I but finish my course with joy; and farewell this world. Whatever afflictions may this year befall me, I desire none of them may move me from God and my duty.'

It may be properly noticed here, how greatly the afflictions which had befallen Mr. Henry since the death of his father, had been mitigated, by the preservation, and general convalescence, of his widowed mother. She had shared his trials; eased the burden by bearing a part of it; and, by the brilliancy of her Christian character, had eminently adorned the gospel, and encouraged *him* in the 'work of the Lord.'

At length, however, the period which declining health and advanced years had intimated was approaching, and to which Mr. Henry in one of the foregoing excerpts alludes, arrived. On the morning of the Sabbath, May 25, 1707,¶ he was visited by the melancholy tidings of her departure.

The necessity of doing more than barely noticing the event, is superseded by the statements already in print, and referred to at the foot of the page. There is, nevertheless, one fact recorded in the diary of her sorrowing son, which cannot with propriety be passed over. It is one of those episodes which, by naturally connecting itself with the main subject, gives a charm, rather than an interruption, to the narrative. 'I find, with the profits and rents of this current year, that there will be little more than to discharge my dear mother's funeral and legacies; but no debts at all. She lived with comfort; bore her testimony to the goodness of God's providence, which she had experienced all her days; did not increase what she had, nor coveted to lay up; but did good with it, and left a blessing behind her.'‖

To return to the anniversary reflections.

'1707, October 18. To borrow Caleb's words, Jos. 14:10 — The Lord has kept me alive these forty-five years. — So long I have lived, and lived under the divine protection; a wasting candle kept burning. But to how little purpose have I lived! Thus long I have cumbered the ground. O that I may yet bear fruit!'‖

'1707, December 31. As to the year past, I have as much reason as ever to lament my barrenness and unfruitfulness, that I have not made a better proficiency in knowledge and grace. I find myself growing into years, being now turned forty-five. I begin to feel my journey in my bones, and I desire to be thereby loosened from the world and from the body. The death of my dear and honored mother this year, has been a sore breach on my comfort; for she was my skilful, faithful counsellor; and it is an intimation to me that now, in the order of nature, I must go next. My estate is

* Orig. MS. † See *post*, sect. xv. ‡ Anne. § Diary. Orig. MS.

‖ Diary. Orig. MS.

¶ See P. Henry's Life, pp. 312—338, *ut supra*, and Life of Mrs. Savage. Appendix, No. I

somewhat increased: the Lord enlarge my heart to do good with it; but as goods are increased, they are increased that eat them. My children are growing up, and that reminds me that I am going down. As to my ministry here, Mr. Mainwaring's leaving me, and his wife, has been very much my discouragement. But Providence so ordered it that Mr. Harvey's congregation are generally come in to us, or else we began to dwindle, so that I should have gone on very heavily.'*

'January 1, 1707–8, early. Christ is a Christian's all; and He is my all.'

'Unto Thee, O blessed Jesus, my only Savior and Redeemer, do I make a fresh surrender of my whole self this morning, body, soul, and spirit: to me to live is Christ, particularly this ensuing year.

'All my time, strength, and service, I devote to the honor of the Lord Jesus; my studies and all my ministerial labors, and even my common actions. It is my earnest expectation and hope, and I desire it may be my constant aim and endeavor, that Jesus Christ may be magnified in my body.

'In every thing wherein I have to do with God, my entire dependence is on Jesus Christ for strength and righteousness; and whatever I do in word or deed, I desire to do all in his name, to make Him my Alpha and Omega. The Anointed of the Lord is the breath of my nostrils: through his hand I desire to receive all my comforts. I have all by Him, and I would use all for Him.

'If this should prove a year of affliction, a sorrowful year on my account, I will fetch all my supports and comforts from the Lord Jesus, and stay myself upon Him, his everlasting consolations, and the good hope I have in Him through grace.

'And if it should be my dying year, my times are in the hand of the Lord Jesus; and with a humble reliance upon his mediation, I would venture into another world, looking for the blessed hope. Dying as well as living, Jesus Christ will, I trust, be gain and advantage to me.

'Good Lord, keep this always in the imagination of the thought of my heart, and establish my way before Thee.'*

'October 18, 1708. To-day I have finished the forty-sixth year of my life. My infancy, however, was useless; my childhood and youth were not directed to proper objects; and even in my maturer age, how many months and days have I spent to little purpose! So that I have *lived* scarcely one tenth part of my time. Forgive, O Lord, my idleness and sloth. For me to live may it be Christ.*

IX. Invitations to Mr. Henry from distant Churches — Devout Commencement of 1708–9 — Letter from the Rev. Mr. Tong — Mr. Henry's Perplexity — Consults Dr. Calamy — Letter from Dr. Calamy — The Character of the Applications which have been noticed — Birth-day Memorial, 1709 — An Invitation from Hackney renewed — His Determination to leave Chester — His Reasons for it — Birth-day, 1711 — His Perplexity and Distress continue — 1709 to 1712. — Memorials like those which have engaged the reader's attention, and completed Mr. Henry's history to the present period, cannot fail to have prepared for the statements which are now to be made, respecting his extended and well-established popularity.

Ever after his visit to London in 1698,† he seems to have been an object of desire by almost every church whose pastor, if at all renowned, was either removed or laid aside. And some of the efforts made to obtain his removal were uncommonly bold and persevering.

The first known instance of the kind happened after the death ‡ of the eloquent and learned Dr. Bates, at Hackney; and, the better to insure success, the communication was made to Mr. Henry through his beloved friend, the Rev. John Shower. It failed, however, of success.

A like attempt followed the death of the Rev. Nathaniel Taylor,§ one of the lecturers at Salter's Hall, and who, on account of his splendid talents, was styled, by Dr. Doddridge, the 'Dissenting South.' The peremptory nature of the refusal given to the Hackney invitation had so far, in the first instance, discouraged the applicants, as to have induced them to seek Mr. Chorley, of Norwich; but he having declined compliance, though elected, it was resolved, at all events, to present an invitation. They judiciously accompanied it by persuasive letters from Mr. Howe, Mr. (afterwards Dr.) Williams, and Dr. Hamilton. Those excellent men urged some existing disputes in the congregation; pressing, at the same time, an assurance that Mr. Henry's acquiescence would at once hush the clamors of both parties. The only anxiety *he* felt, seems to have been to know the divine will. 'Had we an oracle to consult,' he writes, 'I could refer to the divine determination with so great an indifferency, that if it were referred to me, I would refer it back to God again.'

After many serious thoughts, and not a few uneasy ones, he replied to the invitation in the negative.

The next effort proceeded from Manchester, almost immediately after Mr. Chorlton,‖ a divine of singular eminence and attainments, was taken to his reward. It was made in person by a special deputation; but at once withstood. 'I cannot think,' he remarked on that occasion, 'of leaving Chester, till Chester leaves me.'¶

In the year 1708, he was again harassed by a solicitation from London, to accept a joint pastorship with Mr. Shower at the Old Jewry.** He merely replied, in a letter to Mr. Shower himself, that the reason of not accepting his invitation was, because he loved the people at Chester too well to leave them.††

The same year, 1708,‡‡ the learned and reverend John Spademan,§§ Mr. Howe's successor at Silver Street, being removed to a better world, Mr. Henry was again assailed; and, the better to insure success, the requisitionists employed the influence of Mr. Tong. That faithful man, knowing the steadfastness of his friend, and fearing, no doubt, lest, by seeking too much, all would be lost, only urged him to allow an invitation. Mr. Henry replied in the negative.‖‖ The congregation, however, without his knowledge, actually elected him to be their pastor, jointly with Mr. Spademan's late colleague, the Rev. Samuel Rosewell.¶¶ And the singular adventure was followed by numerous communications urging compliance; particularly from Mr. Burgess, Mr. Tong, Mr. (afterwards Dr.) J. Evans, Mr. (afterwards Dr.) D. Williams, Mr. Hunt, and Sir Henry Ashurst; and a 'Letter subscribed by divers Ministers.'***

It is not possible to state exactly the effect produced upon Mr. Henry by these measures; but, judging from the way in which he not long afterwards expressed himself, it does not seem that he was, at the time, either much moved or perplexed.

'January 1, 1708–9. The inscribing of a double year, eight and nine, puts me in mind to look back upon the year past, which I have reason to do with thankfulness for the many mercies with which God has crowned it; and with sorrow and shame for the many sins with which I have blotted it; and to look forward to the year now beginning, which I have endeavored to begin with God.'

In a letter written to him by Mr. Tong, early in the year 1709, several of the facts which have been stated, are touched much more distinctly; and while the pleas and allusions excellently illustrate Mr. Henry's character, and show his extensive popularity, the supposed annoyances, naturally incident to what had passed, are plainly referred to; but with a tender delicacy, highly honorable to the writer, whether viewed as a gentleman, a friend, or a Christian.

'*To the Rev. Mr. Henry, at his House in Chester.*

'*Feb.* 24, 1708–9.

'Honored and dear Sir, — I begin to think it long since I heard from you, but shall reckon the pain of expectation abundantly recompensed, if I may but, at length, enjoy the pleasure of the desired answer; the gentlemen who have given you such repeated and pressing invitations, are daily with me, and discover the greatest concern imaginable about the issue of their addresses to you. They suggest a great many things as what to them appear strong, and conclusive for them; and the more difficulties they met with in their way, the more zealous and earnest are they to gain their end; and, I must say, I think if ever any were animated in such an affair by Christian and catholic principles, *they* are the people. They would fain please themselves with the thought of having the Friday lecture revived, which has been discontinued since Mr. Spademan's death, and which they will allow £50 a year for, (besides their other subscriptions;) they cannot forbear saying how glad they would advance half a hundred guineas immediately towards the charge of your remove. I tell them these are not the arguments that will take with you, and they think so too; and are very confident that the plea of *greater service* is clearly on their side.

* Diary, Orig. MS. † *Ante.* ‡ July 14, 1699.
§ See Wilson's Hist. vol. ii. p. 12–20.

‖ See *ante.* ¶ Diary, Orig. MS. June 25, 1705.
** See Wilson's Hist. v. ii. p. 316. †† Diary, Orig. MS. April 26, 1708.
‡‡ September 4. §§ See *post.*
‖‖ Diary, Orig. MS. Sept. 11, 1708. ¶¶ Diary, Orig. MS

'The whole city, from Westminster to Wapping, seems very heartily to wish and long for your coming. These things I cannot forbear mentioning; though, at the same time, I consider, if they should meet with contrary sentiments and resolutions in you, I do but make myself thereby uneasy and vexatious to you; but I hope I do not displease God in it; because I really think *his* honor is concerned in it, and would be promoted by your compliance; but I ought to remember I speak to one of a discerning spirit, and that you have had already too much trouble from

'Your most affectionate, 'W. T[ONG.]' *

Still unwilling to listen to the overtures, Mr. Henry wrote to desire Mr. Rosewell's congregation to acquiesce in his purpose to continue at Chester.†

The requisitionists, however, continued their importunity, aided by not a few, both ministers and laymen, who deservedly ranked among the judicious and excellent of the earth. The matter *thus* pressed became a snare. Mr. Henry was involved in continual perplexity and uneasiness. He was subjected also (and the diary feelingly complains of it) to much hinderance in his business; to many harsh censures; and to the malignant cowardice of anonymous letter-writers. An enemy scoffingly remarked, that he would not have him go to London, for he would do there more mischief than at Chester.‡

In his distress, Mr. Henry, at length, applied to Dr. Calamy, and, in order to receive the advice and directions of that justly-celebrated man with increased advantage, a meeting took place at Holme's chapel in Lancashire.‡ The doctor was then on his way from Scotland to London; and after his return to Westminster, he wrote to Mr. Henry a long and ingenious letter, urging his acceptance of the invitation of the people of Silver Street.

Ingenious, however, and persuasive as his epistle was, it failed of the desired effect. Mr. Henry still retained his objections; not because he did not feel the force of Dr. Calamy's arguments; nor because he was of an obstinate or captious temper; but his kindness for the place and people of Chester prevailed above his 'judgment, interest, and inclination.'‡

The applications which have been noticed discover, greatly to his honor, the high station he occupied in public esteem; they impel admiration, also, of the good sense of their promoters, by demonstrating that, with a laudable preference for distinguished talents, they entertained such correct views of the ministry, as to seek them only in union with conspicuous and well-attested piety. But, allowing to this view of the subject the utmost latitude, and conceding to ministers also, in mitigation of such interference, the delicacy oftentimes attendant on *making known* their inclination to remove; granting, likewise, that such knowledge may be an incentive to discontent, and ill-treatment, and division; and, in the absence of a new pastoral charge, of *forced* separation,—still, may it not be fairly questioned, whether an application to a settled pastor, living happily among his own people, and not known even to think of moving, be reconcilable with those principles which inculcate love to our neighbor as to ourselves, and which condemn, in every supposable instance, the slightest emotion of covetousness? Is the robbing of churches limitable to sacramental utensils, official vestments, or mere paraphernalia, and books?

The state of Mr. Henry's own mind, amidst the flattering occurrences which have been mentioned, is easily inferable from the following sensible memorandum. It was written at the time; but, instead of manifesting any self-complacency, it furnishes as beautiful an instance of the union of humble sobriety with intelligent and devout elevation as can well be imagined.

'1709. Oct. 18. To-day have I completed the forty-seventh year of my sojourning in this wilderness. Through the whole course of my life hitherto, I have found God merciful and propitious to my supplications; the world I have found empty, and unfitted for happiness; and my own heart deceitful, and prone to iniquity. May I, therefore, always honor God, despise the world, and carefully examine my heart. Here I am. Lord, what wilt Thou have me to do?'‡

On the demise, in May, 1710, of the Rev. Robert Billio,§ who, after Mr. Henry's refusal, had been chosen successor to Dr. Bates, at Hackney, the solicitations of that congregation were renewed with increased importunity. Two visits were subsequently paid, and, after long-continued and serious thought, not to say the most distressing varieties of mental conflict, Mr. Henry determined to leave Chester. The circumstances already mentioned render it almost imperative, that the history and reasons of a determination so opposite to every former decision, be stated somewhat at length: happily they can be furnished in his own words, written while in London.‖ See the note below.¶

* Orig. MS.
† Diary, Orig. MS. March 26, 1709.
‡ Diary, Orig. MS.
§ Noncon. Mem. vol. ii. p. 225. Oct. 1802.

‖ He set out for London May 5, 1711. He returned to Chester Aug. 2. Diary, Orig. MS.

¶ 'About midsummer, 1710, I had a letter from the congregation at Hackney, signifying to me that they had unanimously chosen me to be their minister, in the room of Mr. Billio, who was lately dead of the small-pox; and to desire that I would accept of their invitation; in prosecution of which they told me, I should find them as the importunate widow, that would have no nay. I several times denied them: at length they wrote to me that some of them would come down hither; to prevent which, I being not unwilling to take a London journey in the interval between my third and fourth volume,* I wrote them word I would come up to them, and did so in the middle of July; but was down again before the first Lord's day in August, then I laid myself open to the temptation by increasing my acquaintance in the city.

'They followed me after I came down, with letters to me, and to the congregation: in October I wrote to them that, if they would stay for me till next spring, (which I was in hopes they would not have done,) I would come up, and make a longer stay for mutual trial: they wrote to me they would wait till then.

'In May, 1711, I went to them, and staid till the end of July, and, before I parted with them, signified to them my acceptance of their invitation, and my purpose to come to them, God willing, the spring following. The ministers there had, many of them, given it under their hands, that they thought it advisable, and for greater good, and a more extensive usefulness, that I should remove to Hackney.

'However, I was determined to deny them at Hackney, and had denied them, but that Mr. Gunston, Mr. Smith, and some others, came to me from London, and begged of me, for the sake of the public, that I would not deny them; which was the thing that turned the scales. I never had been, till this journey, so much as one first Lord's day of the month out of Chester since I came to it, twenty-four years ago.

'By this determination I brought on myself more grief, and care, and concern, than I could have imagined, and have many a time wished it undone again; but having opened my mouth, I could not go back. I did with the utmost impartiality (if I know any thing of myself) beg of God to incline my heart that way which should be most for his glory; and I trust I have a good conscience, willing to be found in the way of my duty. Wherein I have done amiss, the Lord forgive me for Jesus' sake, and make this change concerning the congregation to work for good to it.

'Having this morning † (as often, very often before) begged of God to give me wisdom, sincerity, and humility, and to direct my thoughts and counsels, now this important affair must at last be determined, I think it meet, having before set down the reasons for my continuing at Chester, now to set down the reasons which may induce me to accept of this invitation to Hackney, that it may be a satisfaction to me afterwards, to review on what grounds I went, and may be a testimony for me that I did not do it rashly.

'1. I am abundantly satisfied that it is *lawful* for ministers to remove, and in many cases highly expedient, and necessary to the edifying of the church; and this not only for the avoiding of evil, as in the case of persecution, which can be a reason no longer than while the persecution lasts, or of the uncomfortable disposition of the people, but for the attaining of a greater good, and the putting of a minister into a larger sphere of usefulness: this has always been my judgment according to the word of God, and I have practised accordingly, in being often active to remove other ministers, which I have afterwards had satisfaction in. And this has been the judgment of the congregation at Chester, between whom and their ministers there have never been those solemn mutual engagements that have been between some other ministers and their congregations, nor any bond, but that of love.

'2. My invitation to Hackney is not only unanimous, but very pressing and importunate; and the people here in waiting so long for my determination, and in the great affection and respect they have showed to my ministry since I came among them, have given the most satisfying proof of the sincerity and zeal of their invitation; and upon many weeks' trial, I do not perceive any thing in the congregation that is discouraging, but every thing that promiseth to make a minister's life both comfortable and useful.

'3. There seems to be something of an intimation of Providence in the many calls I have had in this way before, and particularly to this place, on the death of Dr. Bates, though I never, either directly or indirectly, sought them, but, on the contrary, did what I could to prevent them, and this particularly.

'4. There is manifestly a much wider door of opportunity to do good opened to me here at London, than is at Chester, in respect to the frequency and variety of week-day occasions of preaching, and the great numbers of the auditors: the prospect I have of improving these opportunities, and of doing good to souls thereby, is, I confess, the main inducement to me to think of removing hither; and what I have seen while I have been here now, has very much encouraged my expectations of that kind.

'5. In drawing up and publishing my Expositions, and many other of my endeavors for the public service, I foresee it will be a great convenience to me to be near the press, and to have the inspection of it, and also to have books at hand that I may have occasion for in the prosecution of my studies, and learned men to converse with for my own improvement in knowledge, and to consult with on any difficulty that may occur.

'6. I have followed Providence in this affair, and to the conduct of that I have (if I know my own heart) in sincerity referred myself, hoping and praying, both myself and my friends for me, that God would guide me with his eye, and lead me in a plain path. When I was purposing to send a final denial, Providence so ordered it, that, the very post before, I had a letter subscribed by divers of the London min-

* Of the Exposition.
† July 13, 1711. Diary, Orig. MS.

Another anniversary of his birth-day now arrived, but the record makes no allusion to the situation in which he had placed himself. His mind seems to have been absorbed by the flight of time, and the nearer approach of eternity.

'Oct. 18, 1711. I have now finished my seventh climacteric year, in which I have first felt the pain of the gravel and the stone, by which it is easy for me to discern that death is working in my body; for this disease is death begun; perhaps in a little time it will be death itself. The will of the Lord be done; only let patience have its perfect work. I enter now upon the jubilee of my life, my fiftieth year; the *term* of life approaches; may I be fitter for eternal life.'*

It must, however, be remarked, before quitting this part of the narrative, that, notwithstanding the testimony which was borne to the congregation at Chester — that they were pleased 'under their hands,' to leave the affair to Mr. Henry's own conscience and affection — after his determination was known, the diary shows how much that was painful he had to endure, where he had expected different and better treatment. Indeed, between the anger and incivility of some, and the affectionate regards of others, his distress became singularly pungent, and his aspirations for meekness and guidance uncommonly affecting.

At the same time, it is only just to observe, that the vexations he suffered, and to which, at this time, he so often and so feelingly refers, may have been, and probably were, occasioned, at least in part, by the vacillating state of his own mind. He endeavored, it is true, to *conceal* his feelings; and he thought, no doubt, with success; but quick-sighted observers would naturally, under such circumstances, perceive some sure indications, both of his own emotions and indecision; and such a discovery, in proportion to its clearness, would operate in many cases, so as to excite and to strengthen the irritability and annoyance which his expressed determination had awakened. But whether that were so or not, there is abundant evidence throughout his papers, that, notwithstanding his judicious efforts to arrive at a right conclusion; and notwithstanding his deliberate, and, as we have seen, written resolutions in favor of settling at Hackney, his hesitation was very considerable, and his perplexity to the last far greater than, from so vigorous and energetic a mind, might have been expected. 'I have, upon my knees,' are his words at the end of that year, 1711 — 'I have, upon my knees, in secret, acknowledged to the Lord that I am in distress, in a great strait. I cannot get clear from Chester; or if I could, cannot persuade myself cheerfully to go. I cannot get clear from Hackney, or if I could, I cannot persuade *uxorem meam* cheerfully to stay.'†

And this is only a specimen of other and very numerous memorials. Even the day before his removal to Hackney, which was the Sabbath, he writes, in reference to himself and his hearers, — 'A very sad day. O that, by the sadness of their countenances and mine, our hearts may be made better. I expounded the last chapters of Joshua and Matthew; and preached from 1 Th. 4:18 — '*Comfort one another.*' 'I see,' he adds, 'I have been very unkind to the congregation, who love me too well.'‡ When he reached his new abode, he vented his anguish in such sighs as these: 'Lord, am I in my way? I look back with sorrow for leaving Chester: I look forward with fear, but unto Thee I look up.' §

X. An Account of the Discharge of his Ministry at Chester, embracing the whole Period of the foregoing Narrative, between the Year 1687 and the Year 1712. — Having thus traced Mr. Henry's history to that important era in it when he left Chester, a distinct exhibition of his ministerial course during his abode in that city shall be attempted before we proceed further. Much instruction will thus be derived from his exemplary conduct; his very spirit and manners will be brought under review; and it will be sufficiently apparent *why* it was that so much earnest desire prevailed in other churches, and among not a few of his more distinguished brethren, to secure his services in a sphere of labor wider and more inviting than at Chester.

On the Lord's day, Mr. Henry met his congregation at nine o'clock, and commenced the services by singing the 100th psalm. Praise was succeeded, for a few minutes, by prayer: he then read and expounded part of the Old Test., proceeding regularly from the book of Genesis. Having sung another psalm, about half an hour was devoted to intercession: the sermon followed, and usually occupied about an hour: he again prayed, and after singing, commonly the 117th psalm, the benediction was pronounced.

The same order was observed in the afternoon, only he then expounded, with like regularity, a part of the *New* Testament, and, at the close of the worship, sung either the 134th or some part of the 136th psalm.

Such, on the Sabbath, was Mr. Henry's habitual employment. In singing, he used David's Psalms, or Sacred Hymns, of which (Dr. Watts's not being then published) he compiled a suitable and arranged collection. He preferred *scriptural* psalms and hymns, to those which are wholly of human composition; the latter being generally liable to this exception, that the fancy is too high, and the matter too low; and sometimes such as a wise and good man may not be able, with entire satisfaction, to offer up as a sacrifice to God.

In the work of praise he greatly delighted. It is congenial with devout sensibility, and was eminently suited to *his* lively and thankful temper. Having, when young, heard his excellent father say, 'that our praying days should be praising days; that whatever the cup is, we should take notice of the mixtures,'‖ he never forgot it. And he, sometimes, devoutly observed, that 'a life of praise and a life of usefulness is a true *angelical* life.'‖

In the exercise of public and social prayer, Mr. Henry was almost unrivalled. There was no pompous finery; no abstruse and complex elaboration; no disgusting familiarity; no personal reproofs or compliments; no vain repetitions; no preaching. He *prayed*, and his style was reverent, humble, simple, and devout. By impressive comprehensiveness; by the happiest adaptation of his petitions to circumstances; and by peculiar fervency of manner, he successfully stimulated his fellow-worshippers. His habits evinced the truth of his recorded experience, that '*warm* devotions contribute much to communion with God.'‖ And when, in the abundance of his zeal for 'gospel worship,' he would say, as he sometimes did, 'We should be in it *as* the angels, who are seraphim — burners'‖ — his own example beautified and confirmed the observation.

In supplication for mercy, Mr. Henry was very earnest and particular; pleading the name, and sufferings, and mediation

isters, persuading me to accept that call; whereupon I wrote to them, that I would come to them six months on trial, thinking that they would not have consented to be kept so long in suspense, but it proved that they did; and so I have been drawn step by step to this resolution, and though I have industriously sought, I have not found any thing on this side to break the treaty.

'7. I have asked the advice of ministers on a fair representation of the case, which I drew up; and many, upon consideration had of it, have given it, under their hands, that they think it advisable for me to remove; and none of them have advised me to the contrary, but have told me I am myself the most proper judge of it. Many private Christians also in London, and some that seem to me to be the most judicious and public-spirited, have by letters, when I was in Chester, and by word of mouth here, persuaded me to accept of this call, as judging that, by the blessing of God, I might be useful here to that degree as to balance the inconveniency of my leaving Chester; nay, that even here I might, in many respects, be serviceable to the country.

'8. I have some reason to hope that my poor endeavors in the ministry may, by the blessing of God, be more useful now to those to whom they are new, than to those who have been so long used to them, and so constantly; with whom also I trust another hand may do more good, as mine did, by the grace of God, in the first seven years of my being there. And I have known many congregations from whom ministers have removed, and those to whom it has created the greatest uneasiness and discontent for the present, which yet have afterwards been so well settled beyond their own expectations under other ministers, that they have flourished even more than ever they had done before.

'9. Though the people at Chester are a most loving people, and many of them have had, and have, an exceeding value for me and my ministry, yet I have not been without my discouragements there, and those such as have tempted me to think that my work in that place has been in a great measure done; many that have been catechized with us, and many that have been long communicants with us, have left us, and very few have been added to us.

'10. Whereas I have been thought to have been useful in the country by my preaching, as God has enabled me in many places about; I have now reason to think that, though I should continue at Chester, I should be quite taken off from that part of my work, having found as I came up, and once before, that riding long journeys and preaching brought an illness upon me which I was never, till the last winter, visited with, so that my service would be wholly confined within the walls of Chester; whereas here, by divine assistance, I might do a great deal of work of that kind without that toil and peril.

'11. The congregation at Chester, though it cannot be expected they should consent to part with a minister they have so long had a satisfaction in, yet they have been pleased, under their hands, to leave it to my own conscience and affection. Now, as to my own conscience, on a long and serious consideration of the matter, (and, if I know my own heart, an impartial one,) and after many prayers to God for direction, I am fully satisfied that I may *lawfully* remove, and that there is a prospect of my being more useful if I do remove, and therefore it is *expedient* that I should; and as to my affections, though they are very strong towards Chester, yet I think they ought to be overruled by my judgment.'

* Diary, Orig. MS.

† Diary, Orig. MS. Lord's day, December 16, 1711.
‡ Diary, Orig. MS. May 11, 1712. § Ibid. May 15, 1712.
‖ Orig. MS

of the Lord Jesus Christ, for pardon and peace. He was large and full in praying for grace, and used to mention the particular graces of the Holy Spirit, — as faith, love, hope, patience, zeal, delight in God; earnestly begging that these might be truly wrought in all, and might be preserved, exercised, increased, and evidenced to the divine glory.

Some have thought the use of the Lord's prayer best avoided. They conceive it to have been taught the disciples as members of the Jewish church, and adapted only to the time of waiting for Messiah's kingdom. And when it is considered that the disciples, before the Savior died, were instructed to pray in his *name*, and that the form in question does not occur either in the Acts of the Apostles or the Epistles, it must be admitted, that the sentiment has considerable countenance. Others advocate its adoption in secret only, and alone; resting the opinion on the command, 'When *thou* prayest, enter into thy closet and pray.' But Mr. Henry, like his venerable progenitor, approved and used it, as a proper form, as well in public as in private.* By so doing, nevertheless, he incurred censure, and added to the instances, already numberless, that even men of sense and piety, in zeal for a particular opinion, may be lamentably deficient both in charity and expansion. 'I wrote,' he says, 'to Mr. Farrington, why he should not be offended at my using the Lord's prayer.' †

The expounding of Holy Scripture, an ancient and invaluable custom, uniformly made, on the Sabbath, a part of Mr. Henry's public services in the evening as well as the morning; and, during his abode at Chester, he explained to his congregation, more than once, the whole of the sacred oracles. How impressively this duty was performed, the Commentary is a perpetual testimony; nor will any reader, who is happy enough to be acquainted with that matchless publication, wonder, that those who first, and gladly, received those services, were remarkable, like the noble Bereans, for their scriptural knowledge.

It conduced to Mr. Henry's ministerial proficiency, that the thoughts he cherished of the great work to which he was devoted, were just and elevated; and, therefore, in some degree at least, proportioned to its magnitude. It was never, through his instrumentality, degraded, for a moment, by any unhallowed associations, either of worldly emolument, or mere external respectability; still less of ease and sloth. Keeping the *design* of the institution continually in view, he magnified his office; and seeking, as a necessary consequence, with a steady and exclusive aim, the edification, and, by sound conversion, the increase of the body of Christ, 'the best gifts' were habitually, and with instructive and persevering earnestness, 'coveted.' 'I endeavored,' are his words when reviewing a sacramental opportunity, 'to wrestle this day with God in secret and at his table, for two things, (and, oh! that I might prevail,) the heart of the upright and the tongue of the learned.' ‡ 'I would,' says he, '*excel* in my work.'

The sincerity of those aspirations was happily demonstrated by unremitting preparation for the pulpit. To that leading object every other was subordinate. All he read, and all he saw, as well as the things he heard, were regarded by him with less or with more attention, as they bore upon *that*. Nothing crude, or indigested, found its way, through his agency, into the solemn assembly.

Upon the Scriptures he bestowed his chief and profoundest attention; he studied his sermons with vast diligence and care; and wrote them, also, at considerable length; generally eight very crowded duodecimo pages. Some advices, yet extant, addressed to ministers, well exemplify this part of his character; and, by the absence of any mention of *writing*, they show a laudable freedom from dogmatism and intrusiveness, as to his own particular modes. He wisely judged, that matters of mere convenience or taste are best left to the discretion and habits of mankind. So that sermons *were* well studied, it was not, in his apprehension, material whether the process was carried on with a pen or without one; in the closet, in a garden, in the fields, or elsewhere.

'Take heed of growing *remiss* in your work. Take pains while you live. Think not that, after a while, you may relax, and go over your old stock. The Scriptures still afford new things to those who search them. Continue searching. How can you expect God's blessing, or your people's observance, if you are careless? Be studious not to offer that which costs nothing. Take pains that you may find out acceptable words. Let all your performances smell of the lamp. This will engage the attention of your people. *Feed* the flock of God which is among you. Feed the ignorant with knowledge, the careless with admonition, the wandering with direction, and the mourning with comfort.' §

In the pulpit it was that Mr. Henry's talents shone with their fullest brilliance. Nor did any 'odd or affected tones,' or any violent and unseemly agitations, cast over them, as is sometimes the case, the least shade. Like Bishop Earle's 'Grave Divine,' he beat upon his text, not the cushion. In addition to a fascinating manner, his imagination, at all times excursive and vigorous, furnished such a combination of ingenious biblical illustration, as to place divine truth in a vivid and striking light; and himself also, as a preacher, on the very pinnacle of popularity; ‖ he was often attended by persons of the highest respectability. Hence, we find him furnishing a copy of his sermon notes on Jb. 18:4 — 'Shall the earth be forsaken?' 'at the request of my Lord James Russell's lady.' ¶ And recording, elsewhere, at a time when he was in London, that the countess of Oxford was at the morning lecture.' **

In Mr. Henry's younger years, especially, the vehemency of his affections, both in prayer and preaching, was such as, occasionally at least, to transport not himself only, but his auditory also, into tears.

'You think,' he said, on one occasion, 'we are *too* earnest with you to leave your sins and accept of Christ; but when you come to die, you will see the meaning of it. We see death at your backs.' ††

Notwithstanding the masterly and striking specimens of his discourses, already in print, a single extract, illustrative of the heart-searching and awakening style in which he indulged, shall be here adduced. [See the note below.] It is taken from one of his ordinary sermons, and will remind many readers of the impassioned and fervid eloquence of Baxter; if not of the address and ardor of the apostle Paul.

* Life of P. Henry, *ut supra*, p. 112. † Diary, Orig. MS. ‡ Orig. MS.

§ Orig. MS.

‖ See Dr. Williams's Funeral Sermon for Mr. Henry, p. 32. Oct., 1714.

¶ Diary, Orig. MS. Jan. 22, 1708-9.

** Diary, Orig. MS. July 20, 1711. In the Life and Errors of John Dunton, vol. ii. pp. 726, 727, ed. 1818, may be seen a strong and disinterested, though somewhat rugged testimony to Mr. Henry's pulpit fame.

†† Mr. Henry's admiration of the apostle Paul was very strongly marked. In one sermon — that concerning 'the right management of friendly visits' — he styles him, 'blessed Paul, the prime minister of state in Christ's kingdom.' — 'The greatest favorite of heaven, and the greatest blessing that (for aught I know) ever any mere man was' — the 'prince and pattern of preachers.' Misc. Works, *ut supra*, pp. 407 —109. The following is the extract: —

'It is no time to dally and trifle, and speak softly, when precious souls lie at stake, and their eternal condition is so nearly concerned. We cannot *but* speak the things which we have seen and heard. Knowing the terrors of the Lord, we persuade men. The blood of your souls would lie at our door, if we should *not* give you warning.* What shall I say to startle you? That I am sure which is weighty enough, though neither new nor unheard-of; nothing that is surprising; and, therefore, the less likely to *be* startling: shall I tell you,

'1. That the God with whom we have to do is a holy, righteous, all-seeing God.† That which makes sinners secure is their mistake concerning this. They think of the Almighty as if He were easily imposed upon, altogether such a one as themselves.‡ Thus they cheat themselves. But he not deceived. Know that God's eye is always upon you. He is acquainted with your secret sins. He hates every sin; and to all who are impenitent, He "is a consuming fire." He is too wise to be deceived. He is true to his threatenings.

'2. That you have precious and immortal souls within you, which must shortly appear before God in judgment, to be determined by a righteous doom to an unchangeable condition. You have a jewel in your hands of inestimable value. It is thy *soul*, man, thy precious soul, that is concerned. It is not a trifle, or a thing of nought, but thy *own* soul, which should be dear to thee. Thou hast but one: and, once lost, it is irrecoverably lost. The gain of all the world cannot compensate it. This soul, at the best, is in a very hazardous state. It lies at stake. It is in great danger. Thou art on a trial for thy life.

'3. That if you live and die in a graceless, unsanctified state, as sure as God is in heaven, you will be to eternity in the lowest hell.§ Though you make never so great a profession; though you attain never so high a reputation among men; though you prophesy in Christ's name; though you excel in gifts; though you abound in usefulness; yet all this, without a living principle of grace in your hearts, will never bring you to heaven. And believe it, sirs, grace and holiness are quite other things than what the world takes them to be. Religion consists in humility and self-denial, and the reigning love of God and contempt of the world. He is the Christian who is one inwardly.

'4. That there are thousands in hell who, when alive in the world, thought themselves as safe, and in as good a condition, as you do. Multitudes have been deceived with counters for gold — have thought they were rich when they were not so. There is a generation of such. We have reason, then, to be jealous of a cheat in that in which so many have been cheated before us. This should startle us. Take heed lest, while you sleep as others did, you perish as they did. How secure was the rich man in the midst of *his* prosperity! But God called him a fool.

'5. That the unsanctified heart may have a great deal of peace, while yet it is the devil's palace; and while he, as a strong man armed, keepeth it. It would startle you to think of belonging to the devil, of being under his power, of being led captive by him, of being set on by him, of having him to work in you. You would startle if the devil were to appear to you. Why, he is as really working in the children of disobedience, as if he appeared to them. When you are going on in a sinful

* Ez. 33:8,9. † He. 4:13. ‡ Ps. 50:21. Ps. 10.11,13 Ps. 94:7. Ec. 8:11.
§ Jn. 3:3. He. 12:14.

When about twenty-six years of age, Mr. Henry's bodily health was considerably affected; and he was laid aside by indisposition, attributed entirely to inordinate excitement and exertion. A letter, written to him at that season, by his excellent father, yet remains, to furnish a curious relic of the times, and to convey instruction which may not, at this day, be without its use.

'Surely you should be careful of yourself, for prayers ought to be seconded with endeavors. I do not mean that you should spare yourself in the sense in which the Satan spoke in Peter, for I see our opportunities passing away; and I cannot say, whatever others think, that you do too much; you should abate but one thing, which I gave you a hint of when with you, and I again mind you of; and that is, in the loose you take in your earnestness, keep the reins upon it, and let it neither run too far nor last too long; for I have myself, by experience, found some prejudice by it, especially in my sight. And another thing, as to your health, is, that being subject to fevers, as you are, I think you should not, when you are warmed with preaching, either drink small beer, which is an error on the one hand, or sack, which is commonly offered, on the other; but both together, not a full draught, but a little at a time; by degrees; and a little warmed, not hot; which I find doth best, and I believe so will you."*

But if Mr. Henry became more temperate, he did not either chill or freeze. His feelings and earnestness were, perhaps, better regulated; but they were not destroyed. In his diary for Sept. 10, 1699, when in his 38th year, he thus writes: — 'I preached of God the chief good, from Ps. 73.25 — Whom have I in heaven but Thee? and there is none upon earth that I desire besides Thee. I had some enlargement of affections, and I find some prejudice to my bodily strength by my over-earnestness, but I cannot help it; for I believe the things I speak to be true and great, and I would be in my work as one in earnest.'

This fervent manner of preaching he continued to the end of his life.

Nor was he less remarkable for *variety* in his ministrations. Loving to give Scripture (the statement is his own) 'its full latitude,' he took, in the choice of his subjects, a wide range, and studiously presented religious truth in its connections and its tendencies. He ever listened to the 'voice which speaketh from heaven,' — whether addressed by the visible creation, the beauties of natural scenery, the discoveries of science, the thunders and the lightnings of mount Sinai, or that overwhelming exhibition of mercy, which proclaims to apostate and perishing transgressors the 'redemption that is in Christ Jesus,' — and thus his views became large and comprehensive.

It was the practice of many 'ancient worthies,' a subject for the pulpit being chosen, to pursue it, week after week, from the *same* text. But Mr. Henry preferred employing *different* texts for the discussion of even the same general truth; an improvement well adapted to relieve preachers and hearers from that wearisome insipidity which is inseparable from continued iteration. * * *

Mr. Henry's aim in his ministry was not to conceal or palliate the guilt and extent of human depravity; nor to disprove or explain away the necessity of divine influence in saving sinners; but he labored to confirm those fundamental truths, and to lay open the secrets of the heart, in order that his hearers might be convinced of sin, of righteousness, and judgment. He then invariably conducted them to Calvary. There he delighted to linger, urging them individually to behold the Lamb of God. And so unanswerably did he press the *obligations* of sinners to believe, as to leave all who remained obstinate and impenitent without excuse. 'I do not stand here,' he would say, 'to mock you with an uncertainty, or to trifle with you about an indifferent thing; but in the name of Christ, my Master, to make a serious offer to you of life and salvation, upon the terms of faith and repentance.'

Whatever their diversity of thought, or subject, or attainments, he urged upon his brethren, without exception, a like course. 'Let Jesus Christ,' said he, 'be all in all. Study Christ: preach Christ: live Christ.'

Both by his advice and example, he recommended that uniform regard to simplicity and plainness of speech, which constitutes one of the main excellences of a public instructor. It would be a mistake, nevertheless, to suppose that he encouraged vulgarity, and coarseness, or any destitution of that which is ornamental and attractive; the use he advised of the language of *inspiration* is conclusive against such a sentiment. With him plainness stood in opposition to all that is unintelligible and ambiguous, or vailed, or obscure.

'Let your performances,' said he, 'be plain and *scriptural*. Choose for your pulpit subjects the plainest and most needful truths; and endeavor to make them plainer. Be serious in the delivery. Affect not fine words, but words which the Holy Ghost teaches; that is, sound speech which cannot be condemned. Enticing words of man's wisdom debase your matter. Gold needs not to be painted. Scripture expressions are what people are used to, and will remember. Consider the lambs of the flock. You must take *them* along with you. Do not over-drive them, by being over-long, or over-fine.'

Mr. Henry adhered, with admirable closeness, to the passage he professed to explain. Into what path soever his text directed him, there he walked; unshackled by human authority, and fearless of consequences.

When urging the performance of Christian duties, he endeavored to furnish the necessary 'rules and directions in the express words of Scripture.'

In like manner, he sometimes illustrated important truths by 'Scripture allusions.' One instance may suffice. After exposing the nature and evils of carnal security, he thus pointed out its *danger*: 'We are in danger by it of having our hair cut; that is, of losing our strength — as Samson when he slept upon Delilah's lap. Security *is* weakening; it weakens our resistance of temptation, and our performance of duty. We are in danger by it of having tares sown in our hearts, as they were in the cornfield while men slept. Corruptions prevail and get head while we are secure

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way, and yet say you shall have peace, it is the devil that tells you so: you *are* in the midst of enemies.

'6. That while you are asleep in carnal security, your damnation slumbereth not. The judge stands before the door. Death is at hand, perhaps within a few days, a few hours, of you. You have no lease of your lives. You would startle at it, though you put far off the evil day, if I could assure you that you should live but one year; and will it not awaken you, that I cannot assure you, nor can you assure yourselves, that you shall live a day? The vail of flesh is easily and quickly rent, and then appears the awful scene of eternity — eternity. Do not you see many around you as likely to live as yourselves snatched away? How startling was the declaration — *This night* shall thy soul be required of thee! A criminal who is condemned to die to-morrow, cannot forget it. It fills him eating, drinking, sleeping. And can we forget the amazing doom, the amazing sight, the amazing gulf that we are just upon the brink of, just ready to step into?

'7. That as the tree falls, so it lies, and so it is like to lie to eternity. As death leaves us, judgment finds us. The doom is irreversible, the sentence irrevocable, the condition on the other side death unchangeable. A gulf will be fixed. It is too late to repent in the grave.† Up and bestir yourselves, for you have only a little inch of time in which to *be* doing.

'But let me direct you. When a man asleep is roused a *little*, he is, in some measure, capable of advice. Know then, generally, what you must do. Sleep no longer. Be secure no longer.

'1. Suspect yourselves as to your spiritual state; self suspicion is the first step toward awakening. What if, after all, my faith *should* be but fancy, my hope presumption? What reason have I to be so very confident? May *I* not be deceived?‡ Many who eat bread with Christ yet lift up the heel against Him. The disciples, when our Lord intimated that one of *them* should betray Him, began to say unto Him, one by one, "Is it I?" Do not, in a matter of such great importance, always take things upon trust.

'2. See, and be convinced of, the miserable state you are in while out of Christ. You are not the more safe for being secure. Look about you, sirs; consider, as men do who are newly awakened, *where* you are. See yourselves wretched and miserable, children of wrath. Be sensible of the guilt of sin that lies upon you, of the power of sin that rules in you. You are under the power of Satan. You are exposed to the curse of God. There is but one life between thee and hell. And is this a condition fit for a man to *sleep* in?

'3. Stir up yourselves to a due concern about your souls, and your eternal welfare. "If you will inquire, inquire ye."§ Inquire as they did when awake, who are mentioned by the prophet Micah, — "Wherewith shall I come before the Lord?" Inquire as those new converts, in the Acts of the Apostles, — "Men and brethren, what shall we do?" Inquire as the jailer did, — "Sirs, what must I do to be *saved*?" There begins to be some hope of people when they look about them as men concerned. Here I am now, but where must I be to *eternity*? If I should die to-night, and go to judgment, what would become of my precious *soul*? That is the holy fear which is the beginning of wisdom.

'Seek unto Jesus Christ for life and light. Christ shall give thee light. We must go to Him by an active faith; consent to the gospel proposal of salvation by Him. Say, — Whither shall I go, but to Christ? Sense of danger should drive us to Him with all speed.‖ We are never truly awake and up, till, by faith, we have "put on the Lord Jesus Christ."

'4. Set yourselves with all diligence to do the work you were sent into the world about. Awake to righteousness. Up and be doing. Your work is great; your journey long; your enemies many; oppositions powerful; strength small; time short and uncertain. Son, go work *to-day* in the vineyard. Dost thou not see how it is grown over with thorns?

'5. Strike while the iron is hot. Take heed of delays. Those have ruined thousands. "Yet a little sleep," said the ancient slumberers.¶ Men are roused and disturbed a little, but they only turn and go to sleep again, and so become conviction-proof; can sleep in the midst of a thousand *calls*. Take heed of putting by conviction. It is bad freezing again after a thaw. Let not *this* call be lost after all the rest. What effect it will have I know not, but I have delivered my soul."**

* Philip Henry to Matthew Henry. Orig. MS. June 7, 1688.

† Ec. 9.10. ‡ See Is. 44.20. § See Is. 21.11,12.
‖ See Re. 3.17,18. ¶ See Pr. 24.33,34. ** Orig. MS.

and off our watch. We are in danger by it of being robbed of our spear and cruise of water, as Saul was when he slept. When secure, we lose our defence, and our comfort, and so lie exposed and disquieted. We are in danger by it of being nailed to the earth, as Sisera was when he slept in Jael's tent; of *minding* earthly things; of having head and heart *fixed* to the world. The rich fool was thus nailed to the earth, and he counted upon goods laid up for many years. We can never reach heaven while we are fastened to the earth. — We are in danger by it of being given up to sleep, as the disciples were in the garden. "Sleep on now." It is a dismal thing to be let alone in carnal security. We are in danger of sinking into destruction. Jonah was, when he slept in the storm. Security has slain its ten thousands, who have gone sleeping to hell. And what is hell but to lie forever under the power of that soul-sinking word — Depart from Me — with a gulf fixed to cut off all access?'

The slightest attention to the subject will convince the reader how studiously Mr. Henry adapted his sermons to the promotion of the true faith, and knowledge and practice of the gospel; not, it is observable, by noisy declamation or elaborate argument, but by opening to men the Scriptures.

Not only did he never state the erroneous opinions of others, for the display of his own skill in refuting them, but useless criticisms and controversy be carefully avoided: indeed, such preaching as tended rather to puzzle and amuse than to instruct, and edify, and save, was by him uniformly discountenanced.

'Take heed,' he counselled, 'of affecting novelties in religion, lest you fall into vanities, or worse. Ask for the *old* way; keep to the faith once delivered to the saints; keep to the *proportion* of faith. Take heed to your doctrine — that it jostle not out God's grace, nor man's duty; but take both together. Arminianism makes grace a servant to man's goodness. Antinomianism makes it a servant to man's badness.'

To render his addresses the more appropriate, he was frequent in pastoral visits, and took a lively interest in the circumstances of his flock. At an ordination, he thus commended the same habit: 'Be familiar with your people; not high, or strange. Converse with them for their good. Acquaint yourselves with the state of their souls; their temptations, their infirmities. You will then know the better how to preach to them. Your flock being volunteers, you may be the more encouraged in dealing with them, and encourage them to ask you questions about their souls.'

Nothing in Mr. Henry's spiritual vision appears to have been either diseased or distorted. While doctrines, instead of being asserted as with oracular authority, were proved by well-selected and convincing arguments, the duties of genuine Christians were unanswerably enforced, and their privileges and enjoyments illustrated with singular ingenuity, and the most captivating eloquence. In the whole and every part of the system of revelation, he traced not only the operations of astonishing wisdom, but a tendency the most pure and holy. 'Some truths,' said he, 'are plain and easy; others are more deep and mysterious; but *all* are designed to fructify the holy land, and to "make glad the city of God." It is but a half Christianity that rests in the acts of devotion; it is not an entire Christianity that is not honest, as well as godly. Without *this* the profession of religion will be looked upon as a pretence; a *seeming* religion, which is vain.'

Hence his sermons, whatever was the subject, were uniformly practical; and the morals he taught, being founded, like those of the New Test., on the doctrines which are according to godliness, ever left at an immeasurable distance the purest ethics of heathenism, and the most admired dissertations of a fashionable theology. 'The very life and soul of religion consists,' he would say, 'in a conscientious regard to Jesus Christ; *that* Christianizeth morality, and turns moral virtue into evangelical holiness.'

Instead of dealing in useless generalization, his sermons were fashioned after inspired examples; and abounded, as we have seen, in close and pungent address, directed at once, but with admirable prudence, tenderness, and skill, to the understanding and the conscience of every hearer. Advising others, on one occasion, to *distinguish* in their preaching, that they might neither strengthen the hands of the wicked, nor make the hearts of the righteous sad, he remarked it as a 'reigning sign of hypocrisy, when the heart cannot endure a searching ministry; when the ministry of the prophets torments.'

It was simply from an earnest desire to be useful in saving souls, that Mr. Henry was induced at any time to adopt such a style of address as was calculated to *alarm*. Like his venerable father, he could look at his hearers and say, without the fear of contradiction, — 'I love to be the messenger of *good* tidings; my temper and spirit is to encourage poor sinners to come, and repent.' Nevertheless, as a faithful watchman, he felt it his duty to 'warn' men of their danger. 'We have no other way,' said he, 'of delivering our souls, but by telling "the wicked man" that *he* shall surely *die;* that is, be eternally miserable in the world to come. Nor is this legal preaching; for Christ so preached very often. The scriptures which speak of hell are mostly to be found in the New Test. "He that believeth not shall be damned," is part of the *gospel* which we are commissioned to preach.'

Still, as has been already hinted, Mr. Henry, so far from slighting the claims of believers, delighted to minister to *their* comfort. To *them* he unfolded the 'precious promises,' and exhibited the inconceivable recompense. He reminded *them* that 'spiritual life is eternal life begun; that present light and love are the beginnings of eternal light and love; that the citizenship of the saints is now in heaven; that although as yet grace be like the smoking flax, yet that there is a spark, and it will shortly blow up into a flame.'

Ample as was the classification* [of his subjects, given by his biographer, but here omitted,] he did not confine himself to it. He considered the improvement of providential occurrences, both merciful and afflictive, and whether of a general or more local nature, essential to making 'full proof of his ministry.'

In addition to his ordinary engagements on the Lord's day, Mr. Henry maintained a weekly lecture on Thursday. At those seasons he preached a course of sermons on 1 Co. 7:29,30,31. 1 Co. 13: He. 11: and Ho. 14:; and afterwards on Scripture questions; which latter series occupied no less than twenty years. On the lecture evening preceding his administration of the supper, he varied even *this* selection, and turned his meditations more directly towards the approaching solemnity. Among other themes, on which he then dwelt, may be mentioned the addresses made to the incarnate Redeemer; as, 'Lord, if Thou wilt, Thou canst make me clean,' &c.; and the answers to those addresses, as, 'I will: be thou clean,' &c.

It is not certainly known whether these services were well attended, but no *complaint* as to this appears. The redemption of time, especially for religious exercises, formed a distinguishing feature of ancient Nonconformity; and there is reason to conclude, that whenever a lecture, between the Sabbaths, was accessible, whether at Chester or in the vicinity, it was frequented by all within reach, who were pressing into the kingdom of God, unless they were lawfully hindered.

The diary of Mrs. Savage, on such occasions, sometimes notices, with visible pleasure, that there was 'a full meeting.' And after one of her accustomed records, another lecture being appointed the next day elsewhere, and at some distance, she memorializes the attendance of some of her neighbors, and of her husband and herself, notwithstanding their extensive and weighty employments. Was such ardor discovered because the word of the Lord was more 'precious' in those days than now? Or, is the saying come to pass, which is written, 'Because iniquity shall abound, the love of many shall wax cold'?

'It is the will of God,' said Mr. Henry, 'that we should be diligent in our business *all* the days of the week, according as the duty of every day requires. But it is a corrupt and profane inference, that, therefore, we are *not*, on those days, to pray in our families, or hear sermons. In the six days we must do all our *work*. And is not serving God, and working out our salvation, *part* of our business? We should spend as much for our souls in the week-days, as for our bodies on the Sabbath.'

On the first Sabbath of every month Mr. Henry attended to the ordinance of the Lord's supper with the members of the church, in the public assembly. He remarked that, among the Jews, the beginning of the month was esteemed sacred; and, although he did not consider the Jewish law as to the new moons still in force, yet, from general reasoning, he thought the conclusion a safe one, that whatsoever may be our divisions of time, it is always good to begin such divisions with God — seeking first his kingdom and its righteousness.

In the 'breaking of bread,' the emotions of love and praise which actuated his soul were commonly so predominant

* See the Appendix, in Henry's Life by Williams; omitted. Ed.

as to infuse into the whole service a character of sanctity and elevation, well adapted to beget corresponding affections in his fellow-communicants. 'The table of the Lord was often to them as the mount of transfiguration — where they saw the King in his beauty, and beheld the land that was afar off.' And although, in his diary, he sometimes complains of dulness at such hallowed seasons, it was seldom or never apparent to others; and, 'I think,' said Mr. Tong, 'he had as little reason to complain as most men; but where there are ardent breathings after sinless perfection, every defect will be sensibly felt and lamented.' On one occasion, but whether sacramental or not does not appear, Mr. Henry remarked, 'We have now the pleasure of ordinances; drops of joy; but in heaven we shall bathe ourselves in the ocean of delights; the joy will be spiritual, pure, and unmixed. At present, joys are fading and transitory, like the crackling of thorns under a pot; but the joys of heaven will be still *flourishing*. The light of joy is an *everlasting* light, which is held too high to be blown out by any of the blasts of this lower region.

In the other New Test. appointment, that of baptism, Mr. Henry did not less excel; and he so preferred its *public* administration, as seldom, unless the circumstances were extraordinary, to abandon that preference. He baptized several of his own children; an act which some of his friends thought improper; but he advocated the practice; he contended that it was no less fit than for a minister to share in the commemorative elements which he dispensed to others. He availed himself of those occasions to evince the scriptural authority of infant baptism; he felicitously explained the nature and advantages of the institution in reference to children; and, without substituting similitude for argument, expressed his pleasure in the familiar illustration of his excellent father. That eminent divine likened the observance to the taking of a beneficial lease for a child while in the cradle, and putting his life into it.

In the very valuable treatise which has already been mentioned, Mr. Henry bears that ordinance, as observed by pædobaptists, the following interesting testimony: — 'I cannot but take occasion to express my gratitude to God for *my* infant baptism; not only as it was an early admission into the visible body of Christ, but as it furnished my pious parents with a good argument (and, I trust, through grace, a prevailing argument) for an early dedication of my own self to God in my childhood. If God has wrought any good work upon my soul, I desire, with humble thankfulness, to acknowledge the moral influence of my infant baptism upon it.'

To many who had not, in infancy, been partakers of the baptismal rite, according to the uniform practice of pædobaptist ministers, he administered it at an adult age. He embraced those opportunities specially to urge on observers a practical improvement of the ordinance; a theme on which he greatly excelled.

The attention paid by Mr. Henry to the rising generation was exemplary, constant, and attractive. For his own excitement, and the guidance of others also, he not unfrequently observed, that Peter was charged to feed the lambs, as well as the sheep.

It was ever a main object of his solicitude to promote, among his young friends, a spirit of seriousness *while* young. He thought no pains ill bestowed that conduced to give them a preference for 'serious companions, serious books, and a serious ministry.' 'Nothing,' said he, 'fosters vanity, especially among the more refined part of mankind, more than vain books, idle plays, and foolish romances. Read, therefore, *serious* books: the book of the Scriptures is the most serious of all: and there are many others — such as Baxter's Call, Allein's Alarm, &c. Think of death, and judgment, and eternity.'

For similar reasons he urgently pressed a habit of considerate thoughtfulness. *That* he described to be — 'the laying of the heart and mind close to the things we know. It is looking *diligently*. It is,' said he, 'like a burning-glass, which conveys the beams of divine truth to the soul in such a manner as to kindle in it a fire of devotion. *Without it* we cannot, especially in a crowd of sensible objects, see Him who is invisible.'

In addition to sermons often expressly preached to the young, some of which were printed, the work of catechizing was indefatigably performed every Saturday afternoon The exercise commenced and ended with prayer. It usually occupied more than an hour, and was attended not only by the catechumens, but by others also, who, fondly anticipating the 'holy rest of the Sabbath on the morrow,' esteemed the service a suitable preparation. His sermon 'concerning the catechizing of youth,' presents a detailed statement of his views. It contains not only a variety of important reasons in support of the service against cavillers, but many remarks and instructions deserving of the most serious attention; some of them entitled to praise for their sagacity; and all of them distinguished by their comprehension, their unaffected good will, and their special adaptation for usefulness.

The formulary which he commonly used on the occasions referred to, but without confining himself to it, was that of the Westminster Assembly. He divided the answers into several lesser propositions; explained them; supported them by suitable texts of Scripture; and then deduced practical inferences. His Scripture Catechism, 'in the method of the Assemblies,' affords ample illustrations; and the course he pursued with such as were unequal to the engagement, is fully developed in a 'Plain Catechism for Children,' which was published by him at the desire of Mr. Chorlton, of Manchester.

When any of those young persons of whom he had entertained hope grew vain and careless, he deeply lamented their state; and ceased not to pray to God that He would recover them out of the snare of the devil, before their hearts were hardened through the deceitfulness of sin.

But in the labor of love, which has been noticed, it was Mr. Henry's happiness and honor to be remarkably successful, as well as persevering.

Like his admired father, he encouraged young people to renew their baptismal engagements by a public confession of the Savior. When, therefore, he perceived in any of his catechumens, symptoms of thoughtfulness upon religious subjects, he specially noticed them, and as soon as there was 'a competent number,' conversed with them, severally and apart, on their everlasting interests; afterwards, in the solemn assembly, he catechized them concerning the Lord's supper, by a form which he printed. He next appointed a day, in the week preceding the monthly sacrament, in which, before the congregation, he was their intercessor at the heavenly throne; a sermon was addressed to *them;* and the following Sabbath they were welcomed to the Redeemer's table. Such, in his judgment, as in that of his father also, was the true confirmation, or transition into a state of adult, and complete, church-membership.

It will not escape observation, that the method pursued in admission to Christian fellowship, was that which was recognized by Presbyterian, rather than Congregational, churches. Mr. Henry, in common with the majority of his brethren, at that period, considered the ordinances of Christ strictly as mysteries, of which his ministers are the exclusive stewards; and, therefore, that a trust, a dispensation, was committed to them; including in it a power so distinct from the church, as to vest in themselves the sole authority, both of accepting and rejecting professed Christians. Thus, addressing some of his younger brethren at an ordination, Mr. Henry remarked, that — 'In admission to special ordinances *they* were intrusted with the keys,' and then added the following necessary and judicious advice: 'Be very cautious to avoid extremes; let not those who are grossly ignorant, or scandalous, be suffered to profane the holy things of the Lord, — yet, let not those be rejected, who are weak in the faith, and who, in small matters, differ from you.'

Societies strictly Congregational, however, regard the matter differently; and are of opinion that the *church*, and not the pastor only, is to receive members into communion; and, in like manner, to exclude such as walk disorderly. As *all* the saints in Rome were directed to 'receive one another,' so the faults of offenders are, after preparatory and prescribed measures, to be told to 'the *church*,' whose course, in the case of continued obstinacy, is defined, by holy Scripture, with awful precision.

Mr. Henry's attention to discipline combined spiritual wisdom with holy zeal; from precipitation and supineness he stood equally remote. He could adopt the apostle's spirit-stirring appeal — 'Who is weak, and I am not weak? Who is offended, and I burn not?' — without trespassing either upon faithfulness or tenderness. He could never lose the impression of his father's sentiment. 'Every time you see a brother sin, and *forbear* reproving him, would you be contented,' said that upright and conscientious man, 'that God should write *hatred* in his debt-book?'

When evil reports concerning any of his flock needed attention, he 'inquired diligently into the facts: he weighed every complaint, and every plea: and if the statement was *proved*, reproof was fully administered, but with the utmost affection. His object was not to indulge any angry feeling,

but to reclaim the offender. 'Brethren,' said the chief of the apostles, 'if a man be overtaken in a fault, ye which are spiritual, *restore* such a one in the spirit of meekness; considering thyself, lest thou also be tempted.'

Notwithstanding signs of penitence, if the sin was open and scandalous, private rebuke was followed by suspension. That painful measure was resorted to on one occasion, in reference to three individuals; and, to increase the solemnity, Mr. Henry not only pronounced the sentence publicly, but accompanied it by a congregational fast.

When success crowned the means, he 'thanked God, and took courage.' But, when the discipline was unavailing; when the parties, through the pride of their hearts, outbraved censure, and persisted in iniquity; when, instead of judging themselves, and repenting of the evil, they indulged in the bitterness of malevolence, and willingly submitted to Satanic captivity; when, although nothing could be more remote from the fact, they denounced *him* as rigorous, uncharitable, and severe, his soul was deeply penetrated and cast down.

Having mentioned the sin of one in whom he had promised himself comfort, he adds, 'Then said I, I have labored in vain, and spent my strength for nought.' And again, 'These things are a temptation to me to lay aside the pastoral charge, but I dare not. I cannot do it. My God will humble me. Let him that thinketh he standeth, or is thought by his friends to stand, take heed lest he fall. The Lord make it a warning to me and to us all.'

It was remarked concerning some of the unhappy persons, who, hating reprehension, abandoned Mr. Henry's ministry, that they shared the fate of apostasy, and withered — temporally, as well as spiritually. They 'stood, like pillars of salt,' says Mr. Tong, 'monuments of God's anger, and warnings to others to hear, and fear, and not do so wickedly.'

The sick and afflicted were special objects of his attention; whether rich or poor; whether connected with the established church, (and he was often sent for to visit such,) or otherwise; or whether they were strangers merely passing through the city. Nothing short of invincible necessity prevented his attendance when called for.

Nor, indeed, did he wait for applications. By inquiring among his friends, he 'sought out' the afflicted; and when his prayers in the congregation were anonymously desired, he would publicly request the writers to furnish their names, not only that he might remember them the more appropriately, but that he might know how to render them other service also. In his diary he is almost daily to be traced, when at home, to the chambers of the sick and distressed, the Sabbath not excepted; sometimes he visited four or five in a day; the names are commonly recorded, and brief mention is made, both of their state and frame of mind; the event was not overlooked; and, if they *recovered*, he not only blessed God, but, by apt exhortations, reminded *them* of the vows and resolves which were past.

Nothing could more clearly evince his concern for, and attention to, the poor, than his prevailing and earnest anxiety that they might attain religious knowledge, and be themselves able to understand God's holy word. 'It is sad,' said he, 'that to a Christian the inside and outside of a Bible should be the *same*.' 'How gladly,' are his words in an address to his congregation, — 'how gladly would I help the meanest! I would undertake, in one month's time, and less, to teach the most ignorant, all who will only give their minds to it, and without hindering you from your callings, fully to understand the principles of religion.'

Mr. Henry was no encourager of an indiscriminate introduction of religious phrascology or experience. He nevertheless delighted in 'holy converse,' and he thought Christians not only too careless of social intercourse, but deficient in its management. 'Discourse *together*,' he would say, 'and discourse of the most quickening considerations. Christ often spake of *his* decease, even on the holy mount. Talk of sufferings, and clouds, and troubles. Make a bargain to rouse one another by reproofs and warnings. This was the way of the ancients, and it was a *good* way; it kindles and inflames gracious affections; it obligeth people to study the Scriptures, and good books, and especially their own hearts. I appeal to those who have been acquainted with it, whether it do not contribute very much to the growth of knowledge and grace. It is a duty much neglected. There is need,' he adds, 'of a great deal of Christian prudence and wisdom in the management of the duty in question. Sometimes it is even perverted, and made the fuel of pride and contention, &c.: that, however, is not a reason why it should be *neglected*, but why it should be attended to with more care.'

Of the conferences which have been mentioned, he observed two sorts: one more stated and solemn, and attended only by the young people. At that *he* always presided. Every thing which savored of angry debate or vain conceit was hereby discountenanced. 'Where envy and strife are,' he would say, 'there is not conference, but confusion.' Substantial verities, and those only, pertaining to the faith and practice of Christians, were selected for consideration; and the exercise invigorated the mind, regulated the conduct, and advanced the interests of godliness.

The other kind of conference was confined to persons more advanced in life. Those of Mr. Henry's congregation who ranked as principals, or who were distinguished by their moral worth, or intellectual endowments, usually attended. They met more frequently than the juvenile party, and at each other's houses; where they partook of refreshment at the family table, and pursued conversation becoming the gospel. Their meetings terminated, as in apostolic days, with prayer. In these social, but retired, scenes, Mr. Henry greatly delighted. Feeling unrestrained, he gave full scope to his conversational powers; and uniting to unaffected piety, and in an eminent degree,

> 'The scholar's learning with the courtier's ease,'

every mind was captivated. It would be difficult to affirm which was predominant — the esteem or the admiration of his associates. One who knew him intimately, remarked, that 'no man was more serious in religion; no man more pleasant in conversation; no man more honest in every thing.' And Mr. Tong says, 'he was the best companion in the world.'

What can more satisfactorily evince the interest Mr. Henry took in the interviews just mentioned than the following brief memorial? It was penned in anticipation of the Lord's Supper. 'That which I desire particularly to receive from the Lord at his table to-morrow is wisdom for personal conference about matters of religion.'

To the proof already adduced, how continually Mr. Henry gave himself to prayer, and the ministry of the word, may be added his devout observance, with his congregation, of quarterly fasts. They were then common. The state of the society, on such occasions, was noticed with moving earnestness; spiritual unprofitableness was lamented; pardon of sin implored; and the divine presence, with a more plentiful effusion of the Holy Spirit, sought with extraordinary importunity. Nor did he fail to intercede for the peace and prosperity of the city where he dwelt, the land of his nativity, and the churches of God universally.

While at Chester, he saw, upon the whole, the Lord's work uniformly *prospering* in his hands. The congregation became, indeed, so numerous as to render necessary the erection of a new and much-enlarged meeting-house; one which he describes as 'very commodious, capacious, and pleasant;' and which yet remains. It is situate in Crook Lane. The foundation was laid in September, 1699, a short time before the death of Mr. Harvey, and, obviously, from the narrative already given, uninfluenced by a spirit either of rivalry or opposition. It cost £532 16*s.* 1*d.* [The Ed. learns that it is now occupied by Unitarians.]

At the opening, August 8, 1700, Mr. Henry delivered 'an appropriate and excellent sermon,' on Jos. 22:22,23 — 'The Lord God of gods, the Lord God of gods He knoweth, and Israel he shall know, if it be in rebellion, or if in transgression against the Lord — that we have built us an altar.' He entitled it 'Separation without Rebellion;' but, though it was fairly transcribed, he did not publish it; 'most probably,' says Mr. Palmer, 'by reason of his great solicitude to avoid giving offence to any members of the established church. It *was* made public, however, in the year 1726, with a commendatory preface by Dr. Watts; and it has now a place in the 'Miscellaneous Works.' A fair specimen is furnished by it of the writer's ability, candor, and moderation; and it is well calculated, not only to instruct such as are unacquainted with English Nonconformity, but to confound prejudice, whether it arise from education, ignorance, or pride.

After Mr. Harvey's death, his son, the Rev. Jonathan Harvey, preached, for a season, to the remnant of the congregation, then rapidly declining; a circumstance which rendered Mr. Henry's situation not a little delicate, and oftentimes difficult. But he pursued a straight-forward, prudent, and honorable course, and the issue was accordingly. 'I have had many searchings of heart,' he writes, 'about Mr. Harvey's congregation, who come dropping in to us. As I have endeavored, in that matter, to approve myself to God and my own conscience, and my heart doth

not reproach me, so, blessed be God, I hear not of any person, one or other, that doth.' Early in 1707, Mr. Harvey, owing to the loss of health, some neglects from his people, and other annoyances, evidently increased by their preference for Mr. Henry's ministry, resigned his charge. In consequence of this, the difficulties which have been alluded to, were in a great measure removed; and the bulk of the remaining congregation uniting with that at Crook Lane, a gallery was erected for their better accommodation. 'We know,' said Mr. Henry, 'how to enlarge the straitness of the place. God, by his grace, enlarge the straitness of our hearts.' The number of communicants now rose to above 350; unanimity prevailed; and the comfort of our author abounded. Mr. Harvey did not long survive.

The attendance of a large and increasing auditory, as the fruit of Mr. Henry's labors, came far short of the object he sought. He records it as his 'desire to be very earnest with God in prayer for the congregation, that their *souls* might prosper, and that the *word of the Lord* might prosper among them.' And his request was granted. He beheld, with adoring gratitude, *many*, through his own instrumentality, renounce the service of the world and Satan.

XI. An Account of his zealous Attempts, while at Chester, to do Good beyond the Limits of his own Congregation; still embracing the whole Period of the foregoing Narrative, between the Year 1687 and the Year 1712. — 'The man,' said the late Rev. R. Cecil, 'who labors to please his neighbor for his good to edification, has the mind that was in Christ. It is a sinner trying to help a sinner. How different would be the face of things if this spirit *prevailed!* if Churchmen were like Leighton, and Dissenters like Watts, and Doddridge, and *Henry*.'

With the condition of the generality of mankind Mr. Henry was deeply affected, and there is an earnestness in his representations of it, which renders them peculiarly impressive and stimulating.

Nor did he contemplate the state of professed Christians with less grief or less anxiety.

Thus excited, his efforts for the illumination and benefit of his neighbors were unwearied. He had not long resided in Chester, before he commenced a lecture in the castle to the prisoners under confinement. This he continued for about twenty years, until, in fact, it became so obnoxious, especially to the curate of St. Mary's, as to induce the governor to discourage and terminate it.

In his zealous ministrations, the villages and towns aroond Chester also largely participated. At some of them, he preached a monthly lecture; and at others, still more frequently. In short, a week seldom elapsed in which he is not traceable, by his diary, to one or more of those places, publishing to the people the gospel of the kingdom.

Prior to *his* settlement at Chester, the state of the surrounding and adjacent villages was, in a spiritual aspect, most deplorable; 'gross darkness covered' them. A few, only, and those scattered here and there, were found, who retained the savor of religion, who read the Scriptures and prayed in their families. Most of them were persons advanced in years, the relics of declining Puritanism. To them, he was like life from the dead.

Actuated by a spirit perfectly missionary, Mr. Henry did not *confine* himself even to the places which have been alluded to. He extended his exertions far and wide; and some time before his removal to Hackney, he journeyed, once a year, into Lancashire, testifying the gospel of the grace of God at Manchester, Duckenfield, Stockport, Bolton, Chowbent, Hindley, Warrington, and Liverpool.

The union formed by the 'Dissenting Ministers' in Cheshire for Christian edification, and the advancement of the Redeemer's kingdom, had, in Mr. Henry, a cordial friend, and an able and zealous advocate. That union arose out of the agreement published by the Presbyterian and Congregational ministers of London, and was recommended by them for general adoption. The Cheshire Union was formed in 1691, and met twice a year, in May and August; for some time at Knutsford and Bucklow Hill alternately, but afterwards at Knutsford only.

At those meetings, after the work of prayer and preaching was over, the ministers consulted together about the affairs of their several congregations. Whatever difficulties presented themselves in connection with the admission of any to church membership, or suspension from it, or the removal of ministers from one place to another, were here proposed; and advice was accordingly given. Affairs of the state, or the established church, were never meddled with.

On such occasions it was that the times and places for public ordinations were determined.

Subsequently, Mr. Henry was often occupied in the same useful and important work. * * *

The secrecy observed at the ordination of Mr. Henry, and the extreme wariness of the testimonial he then received, have already, though briefly, been noticed. And, in again adverting to it, in consequence of the observations he made in reference to Mr. Jonathan Harvey's ordination, it may be remarked, that, in our present altered circumstances, the state of things which induced such caution, can, perhaps, be scarcely conceived of aright. Cradled and nurtured in liberty, as, through divine mercy, Britons have long been, a faint impression only can be caught of the intolerant and antichristian measures which harassed our religious progenitors. Between the passing of the act of uniformity and the revolution, no ordinations, such as were prelatical only excepted, could be *public* without hazard. And, until the near approach of that happy time, it was not possible for the rumor of such a service, among Dissenters, to have circulated, without exciting jealousy and alarm. Even six years later than the passing of the toleration act, Mr. Howe and Dr. Bates declined officiating at a service of this nature. Such reserve and prudence, and in such men, proclaim the dangers referred to, in language sadly audible and distinct.

Although Mr. Henry, as we have seen, was for a long time backward to engage in the business of ordaining, and, after he did engage, was ever careful, in virtue of the inspired command, to 'lay hands suddenly upon no man,' he, nevertheless, both in judgment and practice, was in favor only of such ordinations as were exclusively *ministerial*. This was evinced by his particularity in obtaining a second certificate of his own; at a time, too, when he enjoyed universal acceptance and esteem; when he could number many seals to his ministry; and, therefore, when such a testimony could only be valuable for his own satisfaction. * * *

In most of the cases, several candidates were ordained together, and at places, oftentimes, remote from the people to whom they were to minister. Such, commonly, was the English Presbyterian mode; and may be accounted for, not only by a reference to arguments connected with the practice of Episcopalians, to which most of the parties had been accustomed, but from the fear of danger, then almost inseparable from such services — a fear which would necessarily increase and spread, in proportion to their number and publicity.

It was by degrees that ordinations among the Nonconformists came to be performed, as now they almost invariably are, in the presence of the congregation over whom the oversight is taken. This certainly is an improvement, as having in it a recognition of the union between the pastor and the flock; and as tending to excite them both to discharge their duties.

How excellently does the following brief address, delivered by Mr. Henry on an occasion similar to those which have been detailed, explain the nature and design of the service, whether performed according to the Presbyterian or the Congregational mode! Like the New Test., it recognizes neither lordly preëminence nor priestly prerogatives; it pretends to no mysterious communications, nor to any uninterrupted succession; but is throughout rational, and sober, and well-defined.

'The question which God put to Elijah we desire to put to ourselves — What do we here? And the question Christ put to the people concerning John we would put to you — What came ye out for to see?

'We, who are ministers, should be able to give a good account what *we* do here. We are not here to strive or cry, or to have our voice heard in the streets; not to affront the government or the public establishment. We desire to be found "of the quiet in the land;" not to contend with our brethren, or to condemn those we differ from; to the same Master they and we must stand or fall. We hope we take not too much upon us; but, as ministers, we are to give ourselves "to the word and prayer;" as in other things, so in this, by prayer to recommend to God, and by the word to recommend to you.

'Some who are here are to give up themselves to the service of Christ in the work of the ministry. We pretend not to commission them — they have their commission from Christ; nor to consecrate them — they have their consecration from the Holy Ghost. We pretend not to give them the Holy Ghost — it is not in our power; but solemnly to set them apart, or rather to recognize their setting of

themselves apart, to this great work; and to bless them "in the name of the Lord." We hope the ordination of Timothy, with the laying on of the hands of the presbytery, will bear us out before God in what we do; and there is a promise to two or three touching any thing they shall agree to ask.

'You, who are the candidates, are concerned to consider what *you* do here. You are here to dedicate yourselves to Christ, and his honor and service. You have made some trial of his work, and you are now to be *bound*, as those that like it well, and would not go from it. You are to have your ears bored to his door-posts. You have sat down and counted the cost, and are at a point. You are resolved to make the ministry your business, and give yourselves to it.

'The people are to consider what they came hither to see. We are to give them a charge *in your sight*, that you may see what obligations your ministers are under to their work; that you may esteem them highly; that you may help them with your prayers; that you may value the privilege of a standing ministry; and that you may be thankful for the gifts and powers given to men.

'For your satisfaction, we are to tell you what has been done concerning those who are now to be offered to God. They have been educated in learning, in the schools of the prophets; they have given proof of their abilities. Every scholar is not fit to make a minister. *They* have been tried, and found "apt to teach;" they have been tried by the people to whom they are to minister, and are found fit for them, and of a good conversation; not only blameless, but exemplary; they have showed themselves able, not only to preach the truth, but to defend it.

'We are also to tell you what is *now* to be done. They are to make a confession of their faith. We leave them to do it in their own words, that ye may "understand their knowledge in the mystery of Christ;" and that ye may be satisfied of their soundness in the faith. They are to make their vows to the Lord, and they shall be their free-will offerings. Remember you are in the presence of God.'

For several years, the care of all the neighboring churches may be said 'daily to have come upon' Mr. Henry, especially such as he could visit between the Sabbaths. The engagements thus fulfilled, included a circuit of about thirty miles, and embraced frequent lectures, public ordinations, and funeral sermons, both for ministers and others. A resolution which he early made, never to refuse an invitation to preach when it was in his power to comply, being well known, the applications were numerous.

In the prosecution of those zealous designs and labors which have been noticed, it will not be supposed that Mr. Henry had to encounter no difficulties. In common with all who watch for souls, he had *many*. They arose, chiefly, from ignorance, and worldliness, and indifference; a trial whose force is only known to such ardent and indefatigable laborers. But all were cheerfully surmounted; in full illustration of his own remark — that a 'Christian ought to take his work,' whatever it be, and however hindered in its prosecution, and 'sing at it.' After riding to preach at a distance from home, and in weather which furnished persons in the immediate neighborhood with an excuse for not attending, he merely said, 'We must endure hardness, and be glad of opportunities to do good, though but to a few.'

Mr. Henry, no doubt, contrasted his peaceful discharge of ministerial duty with the opposition and perils of his forefathers; and the consideration was well adapted to relieve the pressure of many annoyances, and even obstacles. But, although not actually exposed to bonds, *his* career was far from being unchecked. The uncertainty of public affairs was oftentimes very trying. Even in *his* day, the political horizon, over the heads of the Nonconformists, occasionally gathered blackness; and voices were 'heard in the air' which muttered oppression, and cruelty, and imprisonment. It is interesting, however, to know that the mantle of fortitude and conscientiousness which dignified his father, and the noble army of the ejected, fell, when they ascended upon him. As a preparation for anticipated suffering, he, on one occasion, calmly observed, that 'the evil things of the world are not real and substantial evils; in that they do not affect the *soul*. The spirit,' said he, 'may be safe and happy. *That* is the formidable prison which lays hold on spirits.'

With another class of opponents — slanderers and busybodies — Mr. Henry took an effectual course. Keeping in view, in the efforts of his zeal, only legitimate objects, he adopted for their attainment those methods alone which are divinely prescribed. Far removed from pusillanimous timidity on the one hand, and inconsiderate rashness on the other, he took care that no unhallowed policy, nor vain regrets, should sully his measures, or imbitter his peace. And, by a steady adherence to the Scriptures of truth; by an earnest contention for the once-delivered faith; by uncompromising opposition to heresy in doctrine, and immorality in practice; and, above all, by a prudent and holy example, he 'put to silence the ignorance of the foolish.'

His official engagements were so judiciously arranged, as that neither the extent nor the multiplicity of occasional services was ever allowed to supersede, and, as little as possible, to encroach upon, the stated duties of home. In paying his annual visits even to the *distant* places which have been mentioned, the journey was always performed within the week. He greatly preferred any toil to absence, from 'his own people,' on the Lord's day.

In estimating Mr. Henry's pulpit exertions, the *self-denial* they involved must not be overlooked. Some ministers delight in publicity, and bustle, and even show. But *he* courted privacy and quiet. The reference he made, in his 'Discourse on Meekness,' to the paraphrase written by Lord Chief Justice Hale on a part of Seneca's Thyestes, furnishes an exact illustration of his own temper in this particular, as it did of the temper of that great and immortal judge. But Mr. Henry's manuscripts, also, contain abundance of other evidence. It appears from them how, while engaged about the Exposition, he rejoiced, and even made it a matter of special thanksgiving, that *that* part of his work, at least, was 'cut out in retirement, and not in noise and hurry.' Alluding to a renewed application to preach a funeral sermon for a deceased minister, and which involved a long journey, he says, 'I promised to go. It is against the grain; but I would not do any thing that looks like breaking my word, taking state, or loving my ease.' At another time he writes, — 'Private comfort must always give way to public service, in which I am willing to "spend and be spent." The Lord assist me, and accept of me.' Again, — 'I went out with a desire to do good, and to honor God. Lord, thou knowest all things; thou knowest that I love thy work, and desire to know *where* I should be employed. I would not let my work at home stand still while I go abroad, but in hope of doing much more good. Lord, teach me "thy way." I hope I can say, through grace, *therefore* I am so much in my work, because the love of Christ constraineth me; because I find it "good for me to draw near to God."'

Extracts like these sufficiently show, that it was not to a love of fame or publicity, that the vigorous constancy which has been recorded must be attributed, but to *principle* — well founded and well sustained.

Every symptom of approach towards the latter-day glory he hailed with ineffable pleasure. When, in the year 1703, during the warfare of England with France and Spain, unpleasant rumors were afloat, instead of being appalled, he calmly observed, that 'perhaps the wars of the nations may end in the peace of the church; and that the greatest perplexities of the children of men may introduce the joys of the people of God. We hope,' he added, 'glorious times *are* reserved for the church.'

But his believing exultation was not limited to such statements, any more than to seasons of public excitement. In secret, when no eye saw him but that of God, he discovered the same fervency and the same elevation; a proof at once of the genuineness, as well as the vehemence, of his zeal. The following instructive memorial records the devotions of the closet. 'I hope I prayed in faith, and with some fervor, for the sanctifying of God's name, the coming of Christ's kingdom, and the doing of his will. O that earth may be made more like heaven, and saints more like angels.'

XII. Commencement of his Labors at Hackney — His Indefatigable Exertions — Ordination of Mr. Clark — Birth-day, 1712. — Commencement of the Year 1713 — Attention to the Young — His Patronage of Charity Schools — His declining Health — Visits Chester — Is laid aside by Illness — Relapses again — Birth-day, 1713 — Devout Commencement of the last Year of his Life, 1714 — Public Affairs — Last Entry in his Diary — Journey to Chester — His last Sabbath there — Sets out for London — Illness on the Road — His Decease — His Funeral — Funeral Sermons — 1712 to 1714. — The congregation to which Mr. Henry removed from Chester, was the first of its kind formed

at Hackney; and, for many years, the only one. Nor does it appear to have received, either under Dr. Bates, its earliest minister, or his successor, Mr. Billio, any considerable increase; for, at the time of his settlement, — and he immediately followed the excellent men just mentioned, — the communicants were fewer in number than one hundred.

Mr. Palmer represents the meeting-house in Mr. Henry's time as an old, irregular building, originally formed out of dwelling-houses, and on the opposite side of the way to the one since erected.

Our author's pastoral engagements there commenced on Lord's day, May 18, 1712. In the morning, he expounded Ge. 1: and in the afternoon, Mat. 1: beginning the world, as it were, anew. He preached to an encouraging auditory from Ac. 16.9 — 'Come over into Macedonia, and help us;' — but his mind was unhappy, and depressed. 'O that good may be done,' is the aspiration written at the time; to which he adds, — 'I am sad in spirit, lamenting my departure from my friends at Chester; but if they are well provided for, and the work of God go on among them, I shall be easy, whatever discouragements I meet with.'

The same course of zealous and active exertion which has been before described, was pursued here, both within and beyond the bounds of his own congregation. Instead, however, of commencing public worship with the 100th psalm, at Hackney, he began with a short prayer.

More than once he delivered the Lord's day morning lecture at Little St. Helen's, and then returned to Hackney; preaching and expounding, as usual, both parts of the day. Sometimes, after his own morning and afternoon services, he went to Mr. Lloyd's meeting-house, in Wapping; or to the Charity School at Shakspeare's Walk; or to Rotherhithe; delivered the evening lecture; returned home, and attended, as if unfatigued, to the several parts of domestic worship

Not long after his residence at Hackney, he took a part in the ordination, at St. Albans, of Mr., afterwards Dr. Samuel Clark.

This ordination, it will be observed, was strictly a congregational one. * * *

Some further extracts will show, that, notwithstanding the increased weight and number of Mr. Henry's engagements, those habits of personal piety and self-dedication which have been so fully noticed were still continued, and in the same spirit of scriptural and elevated devotion.

'The sphere of my usefulness is much enlarged. O that my heart may be proportionally enlarged; and as the day is, so let the wisdom, and strength, and grace be. Temptations to spiritual pride are many. O that the grace of God may be sufficient for me, to keep me humble, very humble; to keep up in me always a humble sense of my own unworthiness, weakness, and many follies and infirmities; and a humble dependence upon the Lord Jesus Christ, as all in all, both for righteousness and strength.'

As at Chester, so in the metropolis, the *young* shared a large portion of Mr. Henry's attention. Catechizing had never been wholly omitted in and about London, but he was instrumental in a more general revival of it. Besides attending to that duty at Hackney on Saturdays, (which he commenced performing almost immediately after his settlement there,) he undertook a catechetical lecture in London, at the meeting-house which once belonged to his honored tutor Mr. Doolittle.

His papers abound with proofs of the intense interest he took, both in their temporal and spiritual welfare: nor was this care confined to the families of opulent congregations; it extended equally to the children of the poor.*

To instance, more at length, Mr. Henry's indefatigable labors in and around London, is unnecessary. It shall suffice to add that often he was daily, and not unfrequently twice and thrice the same day, employed in the arduous, but to him delectable, work of preaching. If any minister erred in *excess* of labors, he was the person. 'His motion in holiness and service was the swifter as he came nearer to the centre of his rest.'

He did not long survive his removal to Hackney; but his descent to the grave, though at last sudden, was gradual. His frame had been severely tried by the attacks heretofore noticed; and, during the last two years of his life, their frequency and violence increased. They visibly indicated a yielding constitution, and so attracted his own notice, as to occasion frequent allusion to the probable issue; but with enviable composure, if not delight.

Before he left Chester, he engaged, while able, to visit that city annually, for a few Sabbaths. This arrangement, suggested by the congregation at Hackney, the better to secure his acceptance of their invitation, was most scrupulously observed, as appears by the following entry: —

'July 20, 1713. I am now set out in the coach for Chester, to visit my friends in the country, as I purposed, and promised when I came hither, aiming at God's glory, and the edification of souls. In prospect of that, the charge and trouble of the journey shall be as nothing to me.' * * *

Shortly after his return home, symptoms of diabetes manifested themselves, and he was laid aside for one Sabbath. 'A melancholy day,' he writes, 'yet not without some sweet communion with God. It is just upon me for an inordinate desire to be at my study and work again.' Still feeling the effects of the shock, he says soon after, 'I cannot now rise so early, nor stick so close to my study, as I could have done before my last illness. The Lord perfect strength in me.'

The following month, his system, already tottering, sustained another, and, while it continued, violent nephritical attack. The seizure was on the Lord's day; but he officiated as usual, and through the week toiled incessantly. On Tuesday, he went to London to his catechizing. On Wednesday, he delivered the lecture at Hackney, and attended the funeral of his neighbor, Mr. Ironmonger, who was buried at Stepney. On Thursday evening, he preached at Spitalfields. On Friday, he joined in a fast, and gave the sermon at Mr. Flemings, at Founder's Hall. On Saturday, he felt himself well.

Another birth-day anniversary having arrived, it was noticed in the following tender and expressive terms: — 'October 18, 1713. The fifty-first year of my life has this day closed. In the course of it many of my friends have reached their goal. I am yet alive, but in the midst of death. May my soul be meetened for the heavenly life, and then, — the will of the Lord be done.'

The interval of convalescence was short. He very affectingly noticed the alteration of ease and pain. Under any circumstances, the statement would be valuable, but the eventually sudden termination of his course has rendered it doubly so.

'Lord's day, December 13. This morning, a little after midnight, I was seized with a fit of the stone; but, blessed be God, the pain in about an hour went off; though fatigued with it, yet the poor body was fitted in some measure to serve the Lord. I went to London, and preached the morning lecture at Mr. Robinson's, from Jn. 20:1 — "The first day of the week, early, while it was yet dark." I preached at Hackney, from Ro. 2:8,9.

'Thursday, December 17. I went to my study early in the morning; but, before seven o'clock, I was seized with a fit of the stone, which held me all day pained and sick. I lay much on the bed. I had comfort in lifting up my heart to God, and pleading his promises, and encouraged myself in *Him*: about nine o'clock in the evening, I had much ease, but weak.

'Friday, December 18. I am very well to-day, though very ill yesterday. How is this life counterchanged! Yet I am but girding on the harness. The Lord prepare me for the next fit; and for the last.'

It was an observation of Mr. Henry's, that 'the more we have of the foretastes of heaven, the less evil we shall see in death; which,' said he, 'is not a bar, but a bridge, in our way to glory.' And now, standing on the threshold of a new year, and as if conscious it *was* the last, he looked the king of terrors steadily in the face; and through faith in Him who hath 'overcome,' and who hath opened the kingdom of heaven to all believers, he triumphed

'January 1, 1714. Reflecting with thankfulness upon the many mercies of the year past; a good measure of health; health in my family; encouragement in my ministry, both in the congregation here, and at London; the comforts of my journey to Chester; the happy settlement of the congregation there; the continuance of the public tranquillity; and, I trust, through grace, some sweet communion with God in his ordinances, and some progress heavenwards, and my work pleasant to me;

'Reflecting with sorrow and shame on my manifold defects, and short-comings in holy duties; and at other times inward impressions, not always answering outward expressions; having begged for pardon in the blood of Christ;

'I this morning renewed the dedication of myself to God, my own self, my whole self, body, soul, and spirit. Father, I give Thee my heart; use me for thy glory this year; employ me in thy service; fit me for thy will. If it should be

* A school for the instruction of the poor has been erected on one of the fields at Broad Oak which belonged to Mr. Henry. The credit of this good work is due to Joseph Lee, Junior, Esq., a descendant, and one of the present possessors of the estate.

a year of sickness and pain; if a year of family affliction; if a year of public trouble; if of silencing and suffering, bonds and banishment; if it be my dying year, — *welcome the holy will of God*; if a year of continued health, peace, and liberty, Lord, I desire to be busy in the improvement of it, both in study and preaching, in an entire dependence on divine grace, without which I am nothing, and can do nothing.'

That day he preached a sermon to young people, from Pr. 23:26 — 'My son, give me thy heart;' adding to the mention of it in his diary the following affectionate and devout aspiration: 'Lord, take *my* heart, and make it such as it should be.' 'I received,' he proceeds, 'and read the Life of Mr. Trosse, of Exeter; a wonder of free grace.'

It was on the 7th of April following, that he gave the exhortation at the ordination of Mr. James Wood. After this, he addressed himself to a renewed fulfilment of his promise, by again visiting Chester. But before that narration is introduced, the reader shall have the opportunity to peruse the concluding sentence of the diary.

'1714, May 30. Lord's day, I expounded Ex. 38: and Lu. 7: to v. 11. I preached from Re. 5:9 — "For Thou wast slain." I prayed with Mrs. Hutchins, not well. Communion with the Lord at his table. Preparing for my journey.'

On Monday, May 31, Mr. Henry set out. During his stay in the country, his labors were abundant; he visited Wrexham, Knutsford, and Chowbent; testifying every where 'the gospel of the grace of God.' A remark which he made during this visit, shows more satisfaction than he had before felt, in his removal to Hackney. 'I am here among my old friends; yet I find my new ones lie very near my heart, among whom God has now cut out my work.'

It deserves observation, that the two last Lord's days Mr. Henry spent on earth, were employed in the immediate and public contemplation of that sabbatism of rest, on which he was so soon to enter. On one of those days, he preached from He. 4:9 — 'There remaineth, therefore, a rest for the people of God;' and on the other, from the first verse of the same chapter, — 'Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.' The outline of both the discourses has been preserved by Mr. Tong.

The day after the last of them was delivered, viz. Monday, June 21, Mr. Henry commenced his return to Hackney. He was observed to be heavy and sleepy, but his uniform answer to inquiries was — Well. A friend, Mr. Sudlow, an apothecary, remarked, however, before he left Chester, that they should never see him again.

Passing by Dudden, he drank a glass of the mineral waters. Ere he reached Tarporley, his horse threw him; but he denied that the fall occasioned him any inconvenience. All invitations to tarry there he resisted, and *would* proceed to Nantwich, where he had engaged to preach. His text was Jer. 31:18 — 'I have surely heard Ephraim bemoaning himself thus, — Thou hast chastised me, and I was chastised as a bullock unaccustomed to the yoke; turn Thou me, and I shall be turned; for Thou art the Lord my God.' The absence of his usual liveliness was universally noticed.

His old and intimate friend, Mr. Illidge, who was with him, had been desired by Sir Thomas Delves and his lady to invite him to Doddington, a house famed for piety; he accepted the invitation; and the steward waited to conduct him thither. But he soon became unable to go on, and at the Reverend Joseph Mottershed's went to bed. He requested his friends to pray for him: 'For now,' said he, 'I cannot pray for myself.' He spoke of the excellency of spiritual comforts in a time of need, and blessed God for the enjoyment of them. To Mr. Illidge, who was accustomed to notice the sayings of dying men, he had remarked in London, the preceding month, that this was his: 'A life spent in the service of God, and communion with Him, is the most comfortable life any one can live in this world.'

The next morning, Tuesday, June 22, about five o'clock, he was seized with apoplexy; and, after lying three hours speechless, with his eyes fixed, 'he fell asleep' [in Jesus].

On Thursday, June 24, prior to removing the body from Nantwich, the Rev. Mr. Reynolds, of Shrewsbury, preached the appropriate sermon which has been cited. Mr. Acton, minister to the Baptist congregation, had the day before taken particular and respectful notice of the great loss which had been sustained. Mr. Withington, Mr. Gardner's (who succeeded Mr. Henry) assistant, at Chester, improved the event, both on Thursday and on Lord's day morning; and Mr. Gardner in the afternoon, from 2 K. 2:12 — 'My father, my father, the chariot of Israel, and the horsemen thereof!' The funeral took place on Friday, June 25. When the procession reached Chester, it was met by eight of the clergy, ten coaches, and a large company on horses: many dissenting ministers followed the mourners; and universal respect was paid by persons of note and distinction.

The precious remains were lodged in Trinity Church.

Two sermons were addressed to the Hackney congregation on the event, and both were published. The one by Dr. D. Williams, June 27; the other by Mr. Tong, July 11. They were admirably calculated to perfume the name of the deceased; to console surviving mourners; to gratify descendants; and to instruct and edify the church.

XIII. His Private Character. — Both Mr. Henry's marriages have been narrated. It will be remembered how specially, in the second, he was aided by Mrs. Hardware, the mother of his departed wife; and he had no reason to repent his attention to her advice. In Miss Warburton, as in Miss Hardware, he found 'a good wife;' and *he*, as a husband, by a uniform manifestation of prudence, fidelity, and affection, was 'greatly beloved.' His letters and diary are full of the most convincing tokens of his conjugal regards; and his widow's sorrows, when the separation took place, proclaimed loudly the deep sense she entertained of the magnitude of her loss.

They had issue nine children — Elizabeth, Mary, Esther, Ann, Philip, Elizabeth, Sarah, Theodosia, and Mary.*

Mr. Henry, in every sense of the phrase, was a domestic man. He rejoiced 'in the wife of his youth,' and studiously contributed to the happiness of his household. His diary every where abounds with evidence of paternal tenderness.

His whole conduct to his offspring was marked by kindness. The advice he gave to others he acted upon himself. 'Do all you can to make your children love home.' 'Continual chiding and finding fault' he abhorred. 'Remember,' he would say, 'that children are *but* children. If parents would not correct them except in a praying frame, when they can "lift their hands without wrath," it would neither provoke God nor them.'

His care and anxiety for their spiritual interests were uniformly conspicuous. He beheld them with deep and serious attention, observing, sometimes, how awful a consideration it is, that when a child is born, he will outlive all the ages of time. The sermon in the miscellaneous works, entitled 'Christ's Favor to Children,' develops his sentiments with most instructive minuteness. He has there placed parental obligations in a strong and affecting light; directed, with happy precision, in the performance of essential duties; imparted instructions at all times suited to the young, and so ministered advice and encouragement to those who have their superintendence, as to indicate, with

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* Mr. Henry left a widow and seven surviving children. Mrs. Henry continued after her husband's death many years. Her decease is thus noticed by her excellent sister-in-law, Mrs. Savage: — 'August 12, 1731. Thursday morning, dear sister Henry begun her everlasting rest. To her a merciful release, having been seven months confined. She was in her sixty-third year. Mr. Gardner's text was, Ps. 63:3. — "Thy loving-kindness is better than life."' Mrs. Savage's Diary, Orig. MS.

His issue by the first marriage was a daughter, Katharine, born February 14, 1689. She married Mr. Wittar, of Bromborough, in Wirrall; afterwards Mr. Thomas Yates, of Whitchurch; and lastly, Mr. John Ravenshaw, of Whitchurch.

By the second marriage he had nine children, three of whom died in his life-time.

Elizabeth, born April 12, 1691, was buried at Trinity Church in Chester, 21st July, 1692.

Mary, born April 3, 1693, was buried at Trinity Church, in Chester, 21st of April, 1693.

Esther, was born September 27, 1694, and married to Mr. Bulkeley, of London.

Ann, born 24th of June, 1697; died November 16, 1698.*

Philip, born 3d of May, 1700. He took the name of Warburton, and represented Chester in parliament, in 1747. He died in August, 1760, (Dr. Ormerod's Hist., *ut supra*, pp. 93, 94,) and forsook, it is to be feared, the Lord God of his fathers. His course and end render the memorandum made by Mrs. Savage at his birth peculiarly affecting. — 'The Lord make him like his dear grandfather. We have long desired a young Philip Henry, if God please; but, methinks, I would rejoice with trembling, as in all other my comforts. When I see how many ministers' children prove a blemish to that high and holy calling, I fear and tremble, lest any of ours should prove so.' Mrs. Savage's Diary, Orig. MS.

Elizabeth, born 27th of October, 1701. She married John Philpot, Esquire, of Chester; died November 14, 1752; and was buried at St. John's, in Chester.

Sarah, born 14th of August, 1703, married Mr. Bailey Brett, of West Bromwich. She died in August, 1787.

Theodosia, was born 14th of February, 1708, and, in 1727, was married to Randle Kaye, Esquire, Whitchurch.

Mary, born 31st of March, 1711, was married to Mr. William Brett, of West Bromwich, brother to Mr. Bailey Brett.

* Mrs. Savage's Diary, Orig. MS.

equal perspicuity, the soundness of his principles, the ardor of his piety, and his great insight into mankind.

Such remarks are no less applicable to the directions to parents contained in his Treatise on Baptism.

Mr. Henry, like his father, seems to have attempted every thing in this difficult part of parental responsibility, which was calculated to restrain evil propensities, and to inspire the fear and love of God. 'I know'—the address was made to Christian parents and himself also—'you cannot give them *grace;* that is God's gift; but duty is required. Children must be nursed for God, and our care should be that they may be pious.' He labored to counteract the first risings of evil tempers in his children. He often asked them,—and he advised others to do the same,—'Whom is it that God resists? What is the first of the seven things which the Lord hates?' And he not only inculcated, in the abstract, a strict regard to verity, but he enforced and adopted as his own an impressive remark made to him in conversation by his friend 'Mr. Wynn, of Coperlenny,' that, generally, those who make conscience of speaking truth prosper in the world, and that none are more visibly blasted than those who make no conscience of a lie.

In attention to domestic *worship*, also, Mr. Henry reverently imitated the constancy and punctuality of his father. Like that illustrious saint so often mentioned, he assembled his family, whatever happened, and whoever were under his roof, as early in the morning as circumstances would admit; and also, in like manner, in the evening, 'being ashamed'—they are his own words—'to put God off with drowsy devotions.'

He was comprehensive, but neither tedious nor hurried. The exercise commenced by invocation, in a few words, of the Ineffable Name, for aid and acceptance. He then read, in the morning, a portion of the *Old* Testament Scripture, in regular course; and, in the evening, with like regularity, a portion of the *New*. Unless the chapter was short, he divided it into sections, confining himself, generally, to eight or ten verses, of which he gave a brief and edifying explanation.

After the exposition, some part of a psalm was sung; every one had a book; and so neither the sense nor the melody suffered that interruption which is incident to reading line by line. 'How the houses of the good old Protestants were perfumed with this incense daily, especially on Lord's days, we,' says Mr. Henry, 'have heard with our ears, and our fathers have told us.'

Prayer succeeded singing. The whole was usually comprehended within the space of half an hour, or a little more.

When prayer was over, his children received his blessing, which he pronounced with great seriousness, solemnity, and affection.

The better to engage the attention of his family, he required from them, at the close of the exercise, an account.

On the Sabbath, the same order was observed, the household assembling about 8 o'clock. Nor were his public engagements on that sacred day allowed to interfere either with the observance itself or his own personal attention to it.

The worship being concluded, Mr. Henry took his family to the solemn assembly. After dinner, he sung a psalm, offered up a short prayer, and so retired to his closet till the time returned for meeting the congregation. In the evening, he generally repeated, in his own house, both the sermons, on which occasion many neighbors attended; the repetition was followed by singing and prayer; two verses more of a suitable hymn were then sung, the blessing pronounced, and the younger children catechized. After supper, he sung the 126th psalm; then catechized his elder children and servants; heard them repeat what they could remember of the sermons, and concluded the day with supplication.

Besides the *daily* oblations and Sabbath services which have been noticed, Mr. Henry often kept family *fasts;* sometimes in unison with invited friends, at others with his own household; and frequently he fasted alone. On these occasions, like the believing patriarch, he wrestled for 'spiritual blessings;' and, whatever were the cares, or fears, or trials of himself or his friends, they were committed, with filial simplicity and confidence, to God.

A pious custom then happily prevailed of assembling friends in private for imploring the divine favor, and commemorating, with praise and thanksgiving, deliverance from domestic or other afflictions. This custom, also, Mr. Henry observed. On such occasions, he would remind his 'brethren and companions,' that 'distinguishing mercy calls for distinguishing thankfulness and obedience.'

His piety 'at home' embraced the whole compass of relative religion. He was 'an example to believers,' not only as a husband, a father, and a master, but also as a son, a son-in-law, a brother, and a friend.

As a son, and a son-in-law, he was respectful, attentive, and affectionate. In early life, he often declared that no place was so good to him as his father's house; and, when he settled at Chester, he did not conceal the laudable satisfaction he felt in its nearness to Broad Oak. His diary shows the frequency of his journeys thither; and it evinces, likewise, that natural affection was strengthened, and even hallowed, by appointments, periodically made between himself and his father, for preaching on week days, at some intermediate place between Chester and Broad Oak. Their affectionate visits to each other became thus subservient to the purposes of their sacred vocation. After the death of his father, Mr. Henry showed to his aged and widowed mother even 'double honor.'

In the fraternal character he shone. 'I think,' says Mr. Tong, who had the best opportunities for observation, 'few came up to him, and none that I ever knew excelled him.' The estimation in which he was held by his sisters has been before noticed, and was frequently manifested; not often, perhaps, more distinctly than in a letter yet remaining, and addressed to him when he was a student at Gray's Inn, by his excellent father:—'Yours came safe to hand, and is as welcome to us as ours can possibly be to you. Your sisters flock about it as bees about a honeycomb, and are as much refreshed by it.' Indeed, the harmony subsisting at Broad Oak was such, that not the least angry or unkind word was ever known to pass between them. And, after they had attained maturity, and were severally transplanted into their own families, instead, as is too commonly the case, of emulation or indifference disturbing their attachment, or withering their comforts, they remained *one*,—one in interest, and one in affection.

In the choice of his associates, and, indeed, in all his intercourse with society, Mr. Henry manifested through life the caution which had been instilled into him from infancy, and which he habitually recommended to others. 'Those who profess religion profess friendship to *God;* and is it not,' he would say, 'a contradiction to that profession for us to make those our bosom friends whom he "beholds afar off"? To the evil doers, we *must* say, Depart. Not as if it were unlawful to have ordinary commerce with the worst of men. Then must we needs "go out of the world;" we cannot *but* have dealings with them; we must pay civil respects to them; but we must not choose and court them for our acquaintance. Especially take heed of choosing and courting such into near and standing relations. He that goes near the fire is in danger; but he who takes fire into his bosom, and goes upon hot coals, is a madman.'

His rule as to friendship and acquaintance was, 'few and good.' And the apophthegms he has left among his papers not only indicate his quicksightedness, and accuracy of observation in reference to professed Christians, but show how difficult it must have been to have imposed upon him. They thus furnish a valuable, though indirect, testimonial of the excellence of those who *were* his chosen friends.

'Commonly,' said he, 'such as are least loving and respectful to others are most high in expecting love and respect from others, and most heinously resent its denial.'

'*Sincere* love is that which looks at God, and not self, in what it doth. It is "love unfeigned."'

'I often suspect those whose religion and love lie in their *tongues*, "blessing with a loud voice."'

'To be sincere is to be plain, like Jacob, without complimenting. Every thing *he* said and did was natural, and not forced. You reckon that plain that is of one color. Now, a sincere Christian is of the same color within doors as without; on the week days as on Sabbath days. He makes no great show; no talk; all his glory is within. He is swift to hear, and glad to learn. A fool in religion is full of words.'

Mr. Henry was a steady, sympathizing, and active *friend.* He used to set apart some time to pray for his relations and friends by name. He paid them, also, frequent visits; he addressed them by kind letters; and he took pleasure, as opportunity served, in their company at his own house. There they were ever entertained with cheerfulness. It was under such circumstances that he observed, 'God gives us leave to be cheerful; we have cause to be so, and a command to be so.'

He was an enemy, however, to trifling and levity; nor did he, for a moment, confound happiness with those propensities. '*True* joy,' said he, 'is a serious thing; and that joy which will not consist with seriousness doth not become

a man, much less a Christian. Christ appeared to dislike the joy of his disciples, even in the success of their ministry, when they seemed to be *transported* with it. In heaven there is joy, but no vain mirth.'

In the afflictions of his friends, he was literally *afflicted*. Sympathy and kindness incessantly displayed themselves; and when death rendered intercourse impossible, his unaffected sorrow, and his readiness to serve needy survivors, gave to his sincerity the fullest demonstration.

Not only was Mr. Henry fitted by his birth, and possessions, and talents, to associate with men of rank and fortune, and intellectual eminence, but it pleased God to honor him with not a few valuable friends among such.

Mr. Henry's intimacy with his brethren in the ministry was, also, as might be expected, extensive. [Among whom, as more interesting to American readers, may be mentioned Dr. Watts, and Rev. Mr. Mather, of New England. Other names, both among his brethren in the ministry and among men of distinction out of it, are here omitted. Ed.]

Such were some of Mr. Henry's acquaintance and intimate friends; and the amenity of his manners, his 'mild demeanor and rare courtesy,' attracted general esteem. He indulged in no eccentricities; nor had he any taste for that coarse vulgarity which confounds rudeness with sincerity. But as a gentleman on Christian principles, he honored 'all men;' he loved 'the brotherhood;' he condescended to 'men of low estate.'

'Honor,' said he, 'magistrates. Give them civil respect; *that* is due to them and their place; to their dignity, though they stain it; to their power, though they abuse it. Honor learning and learned men, especially piety and pious men, though poor in the world. Honor true devotion wherever you meet with it. Think what a poor, despised Christian, who fears God, will *be* shortly. But be not levellers. The wise God has not levelled the world, any more than the surface of the earth.'

Among the honorable testimonies borne to Mr. Henry, one contained in the concluding words of a memorandum written by Mr. Reynolds, of Shrewsbury, after he had seen Mr. Tong's memoir of his departed friend, cannot but be instanced: it is short, but beautiful; full of pathos, and full of simplicity. 'Farewell, dear saint! Thy memory is fragrant upon earth. Thy works will perpetuate thy fame; thy spirit is retired to those that are perfect. I follow, though sinning, tired, and sighing. One motive more I have to quicken me in my way, that I may meet the loving, beloved, holy, happy Henry there.'

It would be easy to compress into a single paragraph a comprehensive exhibition of the commentator's moral likeness. It *has* been done, indeed, by one of his contemporaries, with characteristic peculiarity and force. 'Mr. Henry' (the writer is the eccentric, but by no means contemptible, John Dunton) 'is son to that famous Henry whose life was lately printed in London. I am told he does *patrizare;* for all his actions appear to be perfectly devoted to God; strictly observing Paul's rule in the 4th of the Philippians, — "Whatsoever things are true, whatsoever things are honest, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things;" — which Mr. Henry does with that exactness and sincerity — the very churchmen love him; and even malice is angry she can find no cause to be angry with him.'

The ends proposed to be answered, in this biographical notice, will be better accomplished, however, by somewhat greater minuteness; by illustration rather than eulogy; by diversifying the aspects of character; and by surveying more closely its component qualities; qualities which were too manifest, and too instructive, to be blamelessly overlooked; and which formed a constellation of virtue so brilliant, as not to be adequately perceived by a casual or ordinary glance; just as the grandeur of the heavens, though perceptible to every eye, is *unfolded* only to the gaze of an observant and distinguishing astronomer.

1. *His remarkable Diligence and Improvement of Time.* From the specimens already furnished, it is obvious that the testimony borne to the Waldenses and Albigenses — that they are always working, learning, or teaching — was eminently applicable to Mr. Henry.

One year he preached two hundred and eleven times, besides his expoundings, and family repetitions; in some years probably many more. 'How frequently,' says Dr. Daniel Williams, 'did he preach seven times a week!'

He possessed, in fact, the very spirit of the illustrious confessors who have been just referred to, and of their rivals, the early Puritans and Nonconformists, *his* forefathers in the sacred office. He emulated, not only their inflexible courage and unabating perseverance, but their early rising and their incessant toil. 'Value your souls,' was the remark he sometimes made, 'and you *will* value your time. Whatever you do, take heed of idleness. That is the devil's anvil, on which he hammers out many temptations.'

In advising others, he would say, 'Do not lose the morning.' And he practised as well as taught. Like his divine Master, *he* often rose 'a great while before day.' He was commonly in his study at five, and sometimes at four o'clock. There he remained till seven or eight. After family worship, and some slight refreshment, he returned till noon; and oftentimes, again, after dinner, till four in the afternoon. He then visited the sick, or his friends, and attended to other business. In the evening, after his family were dismissed, and before he yielded himself to sleep, he again retired to his study. Of sleep, he remarked, that it 'is God's gift to those He loves; nature requires it; grace gives thanks for it; but those who love it more than their business, when they should love it only in *order* to their business, expose themselves to a great deal of sin.' 'I desire,' he writes, 'to close the day with — Return to thy rest, O my soul; to begin the day with — Return to thy work, O my soul; rest in the arms of God's mercy; work in the strength of his grace.'

Nothing created him more uneasiness than needless intrusions. Whether those inroads upon time arose out of mistaken politeness, or the influence of inconsiderate friendship, they invariably extorted lamentations and self-reproach, both pungent and reiterated.

In his diary he often complains of the precious hours *lost* in the company of those he loved; he often laments that friends are the thieves of time; and, when noticing even gratifying intercourse with some of his brethren, and others whom he highly esteemed, he says, on one occasion, 'I would not for any thing live such a life for a few days together. I am always best when alone. No place is like my own study; no company like good books; especially the book of God.' Again; 'When I lose time at home, I wish I was abroad preaching: when time abroad is not filled up as it should be, I wish myself at home studying. God, by his grace, help me to *fill up* time — to be busy while working time lasts.' As the sands of life diminished, Mr. Henry's parsimonious regard to the precious treasure increased; even the smallest loss was pathetically bewailed.

In estimating his industry, his extensive correspondence must not be overlooked. Mr. Tong justly remarks, that 'his letters were full of prudent advice; most pleasant and ingenious observations; diverting, and, at the same time, improving; and all breathing true Christian love and friendship.' It is noticed by the same accurate observer, that Mr. Henry was not only kind in writing '*to* his friends,' but also 'very speedy in *answering*' the communications he received.

From the whole of his history, the scriptural injunction — 'Whatever thy hand findeth to do, do it with thy might — derives an impressive illustration. But in nothing was it more strikingly evinced than in the preparation of the Exposition. While writing that great work, he not only made it his frequent travelling companion; but, notwithstanding many interruptions, and even frequent suspension by other engagements, (as is apparent from the chronological list of his writings hereafter given,) it was often prosecuted at mere intervals; literally, by 'little and little.'

Admirable as this example is, its complete *imitation* cannot be universally obligatory. There are many who have neither physical strength, nor vigor of intellect, nor elasticity of natural spirits, adequate to such exertions; many, who, how sincerely soever consecrated to the Savior, are as unequal to them, as a child would be to the toils and cares of mature age. Mr. Henry used to say, that — if God had given more to him, He expected more from him; but would accept of less from those to whom less was given.

Good stewardship is spiritual wisdom; and consists, not in aiming at things too high, but in the faithful use and improvement of the talents with which we are intrusted. This was Mr. Henry's view of the subject. Hence, without defining proportions, either of time or exertion, he confined himself, when advising others, to points of universal application. 'Be diligent in your particular callings. Bestow the bulk of your time upon them. Understand your employment; and mind it with all seriousness.

2. *His Christian Love — His Hatred of Censoriousness — His Opposition to Error — His Candor, Moderation, and Prudence.* — 'Love,' Mr. Henry remarked, 'is the golden thread that runs through the whole gospel. God's love to us, ours

to him, and one to another. Wherever, therefore, he beheld the divine image, thither his affection was not only attracted, but manifested. His extensive charity towards *all* Christians, under their relation to their common Lord, and common character as saints, is specially noticed by Mr. Reynolds.

Mr. Henry accustomed himself to contemplate true believers, notwithstanding a difference of apprehension about lesser things, as having 'access through Christ, by one Spirit, unto the Father.' 'There,' he would say, 'is the centre of the saints' unity — one in us; not one in the pope, or a general council; but one in God and Christ.'

For the reputation of others, especially God's faithful servants, he uniformly observed a particular tenderness. Indeed, he had been trained to this from his infancy by his excellent father. He was few of his words, in reference to character; candid towards his absent brethren; and as deaf as an adder to whisperers and tattlers. 'How many are there,' he would sometimes indignantly remark, 'who go about as tale-bearers; in one place to pick up slanders, or to dig for them; and then scatter them in another! Look upon such,' he added, 'as incendiaries. Avoid them as you would those who should attempt to set fire to your clothes.' 'Delight,' he nobly advised, 'in the holy generosity of speaking *well* of those who differ from you.'

But it must not be inferred that Mr. Henry was, therefore, unconcerned about *error;* or that the danger of such sentiments, as were obviously contrary to inspiration, was either unseen or unfeared. In reference to certain schemes of miscalled rationality, he shrewdly remarked, that 'pride is the cause of heresy;' and immediately added — 'It was a pleasure to Socinus, that arch-heretic, that he had no master: we wish it had been his fate to have had no scholars.' Of Popery, likewise, he entertained a great abhorrence. Regarding the whole system as an unhallowed encroachment on the Savior's prerogative, he aimed, by sound and scriptural argument, to overthrow it. Few single discourses show the tremendous mischief more forcibly than the one he published, and in which the whole Romish hierarchy is designated 'a spiritual tyranny.'

The esteem Mr. Henry cherished for all pious Conformists was very cordial and very exemplary; he loved them as brethren in Christ Jesus. 'I hate,' he would say, 'to see religion and the church monopolized; as if Christ took his measures from *our* little fancies and opinions. Those I call Christians, not who are of this or that party, but who call upon the name of Jesus Christ our Lord; those, whatever dividing name they are known by, who live soberly, righteously, and godly in this world. The question by and by will not be — in what place, or what posture, we worshipped God; but, — did we worship in the spirit?'

On Sir William Dawes's arrival at Chester, after his consecration to that see, Mr. Henry not only mentions the 'great ceremony with which he was met;' but adds — 'I have prayed that God will make him a great blessing to this place.'

Nor did he unfrequently make known the aversion he felt towards the contracted spirit of a bigot; whether it existed among Nonconformists or Churchmen, the evil was unsparingly reprobated and exposed.

At the time of the public thanksgiving, in September, 1704, for the victory obtained by the duke of Marlborough, at Blenheim, Mr. Henry mentioned it as grievous to him, that on that day, when all good Protestants and Englishmen had such an opportunity of common joy, an eminent dignitary of the church, in his sermon at the abbey in Chester, was very severe in reflecting upon the Dissenters, and charging them with inexcusable forwardness. 'Is there no peace then to be had,' asks Mr. Henry with some emotion, 'unless we will submit in every thing to those who say to our souls — Bow down that we may pass over'?

Referring to the treatise entitled the 'Rights of the Christian Church,' and which appeared in the year 1706, he says, it is 'a book which makes a great noise; it cuts the sinews of church tyranny, and houghs its horses; it exposeth persecution, but is manifestly Socinian; it vindicates the Dissenters from schism, and it maintains their liberty, though it much diminishes the ministry and ordination, and speaks slightly of divine institutions. Yet I hope it will be a check to the spirit of bigotry.'

Mr. Henry deplored the proneness of mankind to make religion so much the matter of *dispute;* and to waste in argumentation the zeal which ought to be employed in what is practical. 'That *wickedness*,' he writes, 'commonly goes under a specious color, but God searches the heart; He knows on what principle men act, who, in their contests about religion, seek their *own* glory, and not his. Multitudes lose the power of godliness, and with it, no doubt, lose their own souls, while they are eagerly contesting about the forms — the form of words, the form of worship, the form of government.

'Those who bestow the vigor of their spirits on contentions with their brethren, can never strive in prayer.'

He remarked on one occasion, that 'no fire of contention hath burned *so* hot as the *ignis sacer*.' — 'When a town hath been burned, the churches and steeples have flamed the highest.'

With a view to lessen evils he could not cure, and to prevent those inferences which specious and infidel spirits often weave into a covering for ungodliness, he would say to all, and especially youthful and inexperienced observers, — 'Be not prejudiced against the ways of religion, by the divisions that are among its professors. It is too true that there are strifes among Christians, but it is not because of their Christianity. *That* forbids it. In the great things of God all good people are *agreed*, and the things wherein they are agreed are many more, and more material, than those things wherein they differ. Our Lord Jesus Christ has told us of such divisions before. It always was so. God has wise and holy ends in suffering it, and will at last bring glory to Himself out of it.' [As sects increase in numbers and *power*, God draws out from them a body enlivened with purer principles. And when these, in turn, increase to sectarianism and corruption, the same process is mercifully repeated. This has been, and is, the history of the church on earth; for, alas! what *man* handles, he defiles. Ed.]

The attachment cherished by Mr. Henry for the principles of Nonconformity, resulting, as we have seen, from the most careful examination and decided conviction, invested his candor with charms which would otherwise have been impossible. Nor is it less honorable to his integrity, than demonstrative of the soundness of his principles, that neither his intercourse with affluent Churchmen, nor the ablest opposing statements, nor the railings of the proud, could shake his steadiness, or render the rectitude of his course as a Dissenter doubtful. In the midst of all, experience and reflection seemed to establish him still more in the decision he had made.

Mr. Henry frequently styled the Bartholomew ejection a fatal day; a day to be remembered with sorrow, on account of the silencing of so many ministers. On its anniversary, August 24, 1707, he says, 'Lord, lay not to the charge of the land the *guilt* of this day, forty-five years. Open the eyes of those who justify what was then done.'

The lively interest he took in all that related to the cause of Nonconformity; his regard to the relics of its early representatives; the desire he cherished for the maintenance of its honor; and the satisfaction he felt in its illustration and history, are apparent in every part of his manuscripts and diary.

In a letter to Mr. Thoresby, dated Chester, April 28, 1709, he expresses himself still more distinctly. — 'You cannot think how it rejoiceth my heart to hear from one so well able to judge, of that excellent spirit, both of devotion and moderation, which you observed in London. Blessed be God for such promising tokens of the continuance of his presence with us, and such earnests of further mercy He has in store for us. I have been very much pleased to observe the growth of the spirit of moderation and charity among the Dissenters, as far as my acquaintance has reached. I speak it with assurance, — it prevails more and more; and with pleasure, that, in my narrow sphere, I hope I have contributed something towards it. And I am now pleased to hear that there are those in other places who have the same spirit towards the Dissenters; and that the spirit of Lesly and Sacheverell has not the ascendant every where so much as it has in these parts. God, by his grace, increase holiness and love among us; and then — the wilderness will be a fruitful field.'

The moderation so conspicuous in the character now delineating was not *limited*, it should be remarked, to the points and occurrences which have been mentioned; it extended itself equally to those daily habits of a different description, wherein not a few men, in other respects wise and eminent, have failed.

Mr. Henry noticed that 'Moses received the law fasting;' and, speaking of intemperance, observed, 'that it was by eating we all fell.' 'Nothing,' said he, 'is more contrary to the profession of a Christian, than the life of an epicure.' And he advised all to 'take heed of the *beginnings* of intemperance.' 'No certain rule,' he would say, 'can be prescribed, but *quantum sufficit*. When in danger, try

whether you have learned the first lesson in Christ's school — to deny yourselves.'

Adverting to the fact, that there *are* those who are 'mighty to drink wine,' he remarked, that 'it is rather the commendation of a barrel than a man, to be able to contain much liquor.' In short, he preached, and he recommended, not on this subject only, but generally, a spirit of holy watchfulness.

'In the absence of *that* doty,' said he, 'a Christian is like a city without gates and bars.' 'Suspect a snare,' was his counsel, 'in every employment, and in every enjoyment.'

The same principle discovered itself fully as to worldly possessions and acquirements. Mr. Henry entered into the very spirit of a remark once made by an ancient and reverend preacher, Dr. Arrowsmith, and which, in a single sentence, conveyed a volume of instruction, — as, 'A man may touch pitch, and not be defiled, if he touch it with a cold hand; so in the pursuit of earthly things, if we are not *hot*, we may avoid the contamination.'

Though literally abounding, even lawful comforts were used by Mr. Henry with indifference; as one whose affections were 'set upon things above.' 'We *see* present things,' he observes, 'but we must not *look* at them. Herein surely consists the very life and power of religion.'

Sometimes, in pointing out 'the *folly* of coveting to spread a large sail,' he urged for consideration, that 'we are but thereby so much the more exposed.'

And as to money, useful and valuable as, in its due place, it undoubtedly is, he remarked, with a view to check the *love* of it, that it 'has no currency in the other world. The great day,' said he, 'will burn up all those things upon which men now set their hearts.'

It grieved him to see professed Christians living as if their happiness was bound up in the creature. 'Many people think,' said he, 'that there is no harm in spending upon themselves, if they can afford it; little considering how greatly the precious soul is hereby wronged.' All such he advised to 'lay out no more in the repairs of their cottage than will be allowed in their accounts.'

When he perceived any 'angry at those who stood in their light;' in other words, envious and jealous; he thought it a sign that the things which are 'seen and temporal' were most looked at. And 'will you,' he asked, 'who are hoping for treasure in heaven, pant after the dust of the earth?'

An occurrence happened after Mr. Henry's removal to Hackney, which places the view which has been given of this part of his character in a very interesting light; the statement being written by himself at the time, prevents misconception, and renders doubt impossible.

'1713. March 8th. Lord's day. In the evening, I went to London. I preached Mr. Rosewell's evening lecture, Ps. 89:16 — the joyful sound. As I came home, I was robbed. The thieves took from me about ten or eleven shillings. My remarks upon it were, — 1. What reason have I to be thankful to God, who have travelled so much, and yet was never robbed before! 2. What a deal of evil the love of money is the root of, that four men would venture their lives and souls for about half a crown apiece! 3. See the power of Satan in the children of disobedience. 4. See the vanity of worldly wealth; how soon we may be stripped of it! How loose, therefore, we should sit to it!'

It would be erroneous, however, to infer from Mr. Henry's moderation in reference to the 'life that now is,' that he was *negligent* of his temporal affairs; or that he encouraged others either in indolence or unconcern. His rule was this, — not to be 'idle, or careless, or prodigal, but graciously indifferent.'

Having early embraced it as a maxim, that the '*prudent* Christian will be a prosperous Christian,' he diligently applied himself to the cultivation of the habit of prudence; and always took care to 'guide his affairs with discretion.' It is true his caution often subjected him to reproach; but it kept him out of difficulties; and from the necessity, also, of making humiliating concessions.

By these means, he attained to great steadfastness and reputation. At so vast a distance did he stand from selfishness, credulity, and *in*caution, that every eye within his circle looked to him for direction and counsel. He was the Ulysses of his congregation.

When advised with, his discourse was familiar and minute; and, in addition to that sound instruction, to which his great sagacity and long experience contributed, he commonly cited some appropriate portion of Scripture to bear on the subject.

Far from encouraging Christians, when perplexed or afflicted, in a *gloomy* apprehension of things, he studiously pointed out the evil of such a course, and allured their attention upwards. 'Let not *one* affliction,' he would say, 'drown the sense of a thousand mercies. Our great duty is to trust in God, to commit our way to *Him;* and when our fears take us off from that, so that we cannot find in our hearts to let Him dispose of us, they are sinful. Prevailing fears are briers and thorns which choke many a good duty.'

He never failed to remind his friends that God has *promised* to direct the steps of those who in 'all their ways acknowledge Him;' and, therefore, he uniformly and pressingly commended attendance at the throne of grace; especially in seasons of distress. Sometimes he expressed the pleasure those visits afforded him in which his friends requested him to pray with them. And how agreeable soever the company was which he met on such occasions, or how excellent soever the entertainment, if a separation took place *without* united prayer, he felt both uncomfortable and disappointed. On one occasion, such an occurrence is recorded very mournfully. It is believed a necessity for the complaint did not often occur. His friends at Chester (and no doubt at Hackney too) *loved* prayer; they had been trained to the enriching practice. If any drew near to an hour of sorrow; if any journey was in prospect; if any affair of consequence was to be managed; if any child was to be apprentieed, or otherwise disposed of, — it was usual with them to commit all to God; not only in their closets and families, but with their ministers. In this 'good old way,' Mr. Henry found and encouraged them; nor did any circumstances of meanness or poverty prevent his personal concurrence. 'How sweet a thing it is to pray,' he would say, '*minding a particular errand!*'

Occasionally he was consulted in reference to projected publications; and sometimes the works themselves were submitted to his inspection. Thus he writes: — '1705–6, April 16. I read a manuscript of Mr. Cheney's, against the Bishop's Courts.' '1706, October 21. I read a manuscript of Sir Charles Wolseley's, concerning prayer, with much pleasure.' 'May 24, 1714. I spent some time of late in perusing a manuscript of Mr. Galpin's, on 2 S. 23:5 — "an everlasting covenant."'

3. *His Benevolence, Public Spirit, and Loyalty.* — He knew who hath said — 'It is *more* blessed to give than to receive;' and no arguing was necessary to convince *him* that 'he is not a worldling who only has earthly things; but he who affects them.'

The papers of Mr. Henry contain little to satisfy curiosity, either as to the amount of his annual income, or the exact proportion of it devoted to charitable purposes; though enough is visible to evince a constant recognition of stewardship, and a believing reference to the appointed account. 'We honor God with our substance,' he remarked, 'if we use our estates, and the interest they give us, for the *promoting of religion* in the places where we live; and — the support and encouragement of the ministry; the education of youth; the disposing of Bibles and other good books, directly tend to that honor.'

Upon himself, and upon others, he enforced such sentiments as were calculated to *promote* a charitable disposition. 'We lose,' said he, 'what we save. Withholding that which is meet tends to spiritual poverty; the worst of all husbandry. It is like grudging seed to the ground.' As occasion served, he plainly pointed out the great evil of covetousness. Sometimes he urged upon all around him their exposure to that sin, and advised them to suspect themselves guilty of it. 'We are born,' said he, 'with the world in our *hearts*.' Noticing that many 'think themselves not covetous because they are *content* with what they have,' he added, in allusion to the parable — 'So was that fool.'

In the exercise of a benevolent temper, Mr. Henry remembered the example of Him who 'maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Like the children of the Highest, therefore, *he* was kind to the *un*thankful and to the evil.' After lending seven guineas to obtain a discharge for the son of a poor friend who had enlisted, he observed that many reasons offered themselves why he should have *abandoned* him; 'but,' he adds, — and it is a fine development of genuine Christianity, — 'the mercy of God to me, a provoking, backsliding sinner, answered them all. God doth not cut men off, though, by their iniquity, they have sold themselves.'

His benevolence was unlimited; while it visited unworthy neighbors, and embraced in a peculiar manner the 'house-

hold of faith,' it extended to *all* men. When many * of the 'poor Palatines, driven from their country' by persecution, visited Chester, in the year 1709, 'to the discontent of the high church party, though only going for Ireland,' he writes, 'I have lent them my stable to sleep in. Into a stable it was that Christ was thrust.'

The state of the reformed churches in general deeply interested him; and for those of France in particular, as dwindling and ruined, his supplications were numerous and fervent. He often applied to them that beautiful and encouraging passage — 'The vision is yet for an appointed time, but at the end it will speak and not lie; though it tarry, wait for it, for it will surely come; it will not tarry.'

In prospect of a peace with France, he wrote a letter to the bishop of Sarum, [Dr. Burnet,] entreating him 'to do his utmost that the French Protestants might not be neglected in the treaty;' to which the good prelate replied, 'that the business of religion would not be neglected.'

It was a regard to the business of religion, or, in other words, the best interests of his fellow-countrymen, which rendered Mr. Henry so eminently conscientious and diligent in the observation of national and appointed fasts. For a time, particularly in the years 1691 and 1692, those observances were appointed monthly. On such days, he always chose for the exposition and sermon some appropriate portion of Scripture; and stood before the people, not unfrequently, five successive hours, maintaining to the last, even when unassisted by his brethren, his accustomed energy and liveliness. They were days of unutterable intercession. His prayers abounded with scriptural arguments; and his prevailing sense of public necessity, combined with supreme longings for heavenly supplies, excited affections at once ardent and devout.

The following extract from a sermon at the fast June 10, 1702, 'on the queen's declaring war with France and Spain,' is calculated to promote holy excitement and caution: — 'The evidences of our iniquities are too plain to be hid; too many and too gross to be hid under the mantle of charity itself. Three sorts of iniquities testify against us — the daringness of atheists and unbelievers; the debaucheries of the profane; the declinings, and divisions, and disagreeable walkings, of those who profess religion; I mean not those of any particular party, but such as run not with the profane to an "excess of riot;" even *they* are wretchedly degenerated from the pious zeal and strictness of their predecessors. Their love waxeth cold, and their differences are mismanaged; diversity of apprehensions causeth alienation of affections; and we do not see that disposition to union and accommodation which we could wish. The breach is yet "wide as the sea." How great is the worldliness and pride of professors! their private feuds and quarrels! And that which *aggravates* these sins is, that the light of the gospel still shines so clearly, and we have great peace and liberty. And "shall not God visit?" Shall not a camp be troubled in which are so many Achans? I am not for propagating fears and jealousies, but repentance.'

Similar observations would apply to the appointments for public thanksgiving. . . .

The necessity for augmenting the proofs of Mr. Henry's vigilance in the work of reformation of manners, is completely superseded by the 'four discourses' he published 'against vice and profaneness;' discourses not exceeded, perhaps, either in adaptation to usefulness, solemnity, or skill, by any similar addresses, either of ancient or modern date. Our author's whole strength seems to have been most vigorously put forth in them for the suppression of human depravity. And his ardor cannot, surely, be surprising, when it is considered, that such evils as those he there exposed, namely, drunkenness, uncleanness, Sabbath-breaking, and profane speaking, are, in an extraordinary degree, deadly; that in every age they have served to distinguish, even in the present life, and by infallible evidence, the vile from the precious; and that they have, in not a few instances, tarnished, and in innumerable more ruined, multitudes who belonged, by external profession, to the heritage of God.

To zeal, indeed, against *sin*, especially as combined with separation from the established church, may be fairly attributed the severe and illiberal remarks which have been referred to [omitted above]; and to which Mr. Henry, in common with his dissenting brethren, was frequently subjected from lukewarm, narrow-minded, and prejudiced professors. The occurrences themselves, notwithstanding their direct tendency to such a result, were never converted by him into arguments for *disloyalty;* not even when the highest authorities were most disposed (and sometimes the disposition was distinctly evinced) to concur against Nonconformists in acts of oppression and injustice. On the contrary, as a subject of the state, like his venerable father, and a multitude of distinguished men, he uniformly manifested, under statutes of absolute tyranny, and on principles purely Christian, the most enlightened submission and the truest allegiance. Nor could he endure, even in common conversation, such reflections on the rulers of the people, however artfully they were couched, as savored of insubordination and sedition. His course, in reference to public affairs, was, invariably, modest, dignified, and respectful; as free from a 'discontented meddling,' as 'from an implicit faith and obedience;' avoiding, on the one hand, unscriptural reviling; and, on the other, the disgusting sycophancy of fawning flatterers. The counsel he gave was this, — 'Be not forward to arraign those whom God hath called to sit at the stern. Though every thing be not just to our mind, nor consonant to our measures, we must remember that we were not cut out to be statesmen; and it is but folly to control what we do not understand. When times are bad, we must not disquiet ourselves by a repining, murmuring spirit; discontent helps to make them so. *God* governs the world; and is not that enough to satisfy us?'

When the king (James II.) visited Chester, in 1687, he was waited upon by Mr. Henry and Mr. Harvey, with the heads of their respective congregations, at the Bishop's palace. They presented a loyal address; but studiously avoided any approbation of the illegal, dispensing power which that monarch claimed and exercised; they restricted their expressions of gratitude to the ease and liberty enjoyed under his majesty's protection, and only promised to lead quiet and peaceable lives.†

The emotions with which Mr. Henry surveyed his country are fully expressed in his works; they are often prominent in his diary; and they uniformly evince the noblest patriotism, and the most judicious moderation; moderation the more observable, because Chester then, as it has since been, was distinguished for the violence of its political agitations. 'My prayer,' he writes, when noticing 'an approaching election for the county,' is — 'that the nation's councils may be intrusted with those who will be true to the nation's interests.'

After the dissolution of the parliament, in September, 1710, the contest at Chester was exceedingly severe. The mob were 'furious;' so much so that Mr. Henry was prevented attending the interment of a friend. He 'durst not,' he says, 'go to the funeral, nor preach the funeral sermon.'

At Northwich, too, the 'candidates who lost' were 'rudely insulted by one who mimicked a preacher in a tub.' 'It is strange,' adds Mr. Henry, 'how the clergy can be pleased with making a mock at preaching!'

In his record of the death of the duke of Newcastle, (July, 1711, by a fall when hunting in Nottinghamshire,) the political sentiments of Mr. Henry also appear distinctly. — 'The duke was much lamented by the whigs; for he was a faithful friend to the honest interest.'

It deserves notice, because to Mr. Henry's honor, that whatever views he entertained of state affairs, he wisely said little; and never intruded them to the desecration of divine worship. 'Ministers,' — it is his published statement, — 'ministers are the unfittest persons, and the pulpit the unfittest place in the world, to talk of such matters in. You know,' he proceeds, 'it is not my practice. I am most in my element when I am preaching Jesus Christ and Him crucified.'

4. *His Humility, and Dependence on Divine Assistance.* — Mr. Henry had too accurate an acquaintance with his own heart, and dependent circumstances; he perceived too clearly the spiritual extent of the unaccommodating law of God, as 'holy, just, and good;' he thought too frequently upon the effects of pride, as displayed in the rebel angels; he had too intimate a knowledge of the Friend of sinners, in his humiliation; and had too sensibly experienced the constraining operations of redeeming love, to indulge in self-exalting reflections. Such as the following characterized *him*, and with such his diary abounds.

'I am come to the close of another year; but my works have not been filled up; there are many empty spaces in my time; and in my duties much amiss; little done; little

* The number who arrived in Chester, within three weeks, was about 3140. The women, and children, and goods, travelled in 109 wagons, for which, Mr. Henry was informed by the mayor, the queen paid carriage, besides two shillings per week subsistence for each head. Diary, Orig. MS.

† See Neal's History of the Puritans, vol. vi. pp. 45, 616. n. Oct., 1797 and the Congregational Mag. vol. iii. p. 225.

gained for my soul; though much mercy received, yet my talents have not been traded with aright. It is the blood of Christ that must set all straight between me and my God. There I rest my precious soul.'

On one occasion, advising others on this subject, he thus expressed his own sentiments, and the dictates of holy Scripture: — 'Run up all the streams to the fountain. Every crown must be cast before the throne, and every song sung to that humble tune — Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake. God plants the trees of righteousness that *He* may be glorified.'

'Doth it,' he would say, 'become us to be proud, when our Master was so humble?' 'Read the lives of the eminent saints who are gone, and see how far you come short of *their* gifts, and graces, and performances, and usefulness, and you will rather blush than be proud.'

After a season of communion with the Lord at his table, his earnest desires were thus recorded: — 'I begged and promised, with the cup of blessing — humility, humility. The Lord keep it in the imagination of the thought of my heart.'

For the movements of pride, *as such*, he made *no* allowances. He viewed haughtiness as *transgression*, both against the law and the gospel. 'The design of each of those,' said he, 'is to humble us; the former, by convincing us of sin; the latter, by making us entirely beholden to Jesus Christ for life and happiness.' Instead, therefore, of tolerating it in any instance, or, as is frequently done, looking upon worldly wealth as affording a plea for its indulgence, he uniformly bore his decided testimony against it. The vain conceits of the rich he confounded by such an inquiry as the following: — 'Why should you be puffed up because more able than others to make a figure among men, when you are less able than others to work out your own salvation?' and sometimes by that challenge which is reported to have been put by Socrates to the boasting Alcibiades: — 'Show me the land you are so proud of, in the map of the world.'

Mr. Henry's personal humility was rendered particularly conspicuous by the way in which he marked, and bewailed, those faults and infirmities in himself which passed unperceived by others; not publicly, to excite admiration, but in the sacredness and retirement of the closet, for purposes the most devout and improving.

A few instances must suffice.

After forming a catalogue of his library, he notes — 'I am not so much ashamed that I have so few books, and so little choice, as that I have not profited more by those I have.'

'I have great reason to lament my slothfulness, my distractions in prayer, and the coldness of my zeal for God.'

'O what reason have I to mourn over my dulness and deadness, and that I am not more affected myself with those things of God with which I desire to affect others!'

'I studied for to-morrow in much weakness. I am compassed about with infirmity.'

'A trifling world and a trifling heart are my great grievances.'

Statements like these not only evince the depth, and reality, and genuineness, of his humility, but they read to others important lessons of instruction. If *he* deplored so many evils, and those from which, in the sight of his fellow-Christians, he appeared most free, what must be the condition of the multitude, who arrogate the very excellences themselves with no better pretensions than are furnished by their own deluded fancy!

Mr. Henry's *general* deportment, both at home and abroad, exhibited the same lowly, and yet elevating, principles; and he assiduously guarded against any encroachment upon them. He walked humbly before God *and* man, and the more so in proportion to the smiles and caresses he received. The maxim he inculcated was this; how he acted upon it is yet more fully to appear — 'When the wind of applause blows fresh and strong, then steer with a steady hand.'

Writing to his 'dear and honored friend,' Mr. Thoresby, who had addressed a letter of encouragement to him respecting the Exposition, he says — 'The opinion of one of your judgment, learning, and piety, as it is a temptation to pride, (against which I desire your prayers, that I may have grace always to stand on my guard,) so it is improvable, also, as a spur to industry; and as such I desire to make use of it. I hope you will assist me in giving thanks to God for his assistance hitherto. Sure I have nothing to boast of. What have I that I have not received? I am unworthy to be thus employed. And that you will, likewise, continue your prayers for me, that I may be carried on in it in a humble dependence upon divine grace. Every page, sir, is a child of prayer, and still must be so, or it will miscarry.'

After a journey, in which mercy had surrounded him, he writes — 'I have not been exercised with the reproaches of enemies, but with a more difficult temptation from my friends — undeserved respects. The Lord carry me safe through evil report and good report.' And another time, under similar circumstances of respectful attention, he adds — 'I am ashamed to think how unworthy I am of it.'

His respectful mention of the labors of other ministers ought not to be overlooked. There was a readiness in his acknowledgment of their worth, and an expression of delight in their efforts and success, which displayed the utmost magnanimity of soul, and an advancement, also, in Christian humility not often surpassed. The frequent opportunities he took of hearing them preach, as well as his diligence and attention *in* hearing, are manifest from the very numerous manuscripts yet extant, containing the heads of sermons delivered on such occasions.

Mr. Henry's intercourse with the great never lifted him up, nor involved, on his part, the neglect of the poor. Instead, because of the frequency of his association with persons of rank and fortune, of treating the poor with any indifference, they were kindly considered at all times; they were often visited; and, in proportion to their disclosure of moral worth, cordially esteemed.

This humbleness of mind stood in close connection, it must be remarked, with an abiding perception of his necessity of divine influence, both to help and prosper him. Contemplating persons whom he could not but regard as 'dead in trespasses and sins,' and for whose conversion he longed, he writes — 'I know the great difficulty lies in the *conviction;* and Eloi, my God, is He who must do it. It is "the Spirit of Truth" who must convince.'

5. *His patient Submission under Trials.* — Mr. Henry's history, instead of furnishing any exception to the inspired axiom that 'many are the afflictions of the righteous,' rather supplies a further corroboration of its truth. His own trials, like those of the apostle, prepared him to 'comfort such as were in any trouble by the comfort with which he himself was comforted of God;' and they led him, also, as occasion served, to check, by salutary cautions, the ardor of sanguine Christians.

'Affliction,' he would remark, 'is the discipline of God's school, whereby his children are trained up in the way in which they should go. And it is *necessary* — as needful as weeding is to a garden; as pruning to the vine; as physic to the body.'

'Do not expect,' he would say, 'to find it all carpet way to heaven.' He observed, nevertheless, that, 'though the weather may be foul, and the ways dirty, home is not far off; and all,' said he, 'is quiet and well there.'

Enumerating the *advantages* of affliction, he mentioned penitence, patience, thankfulness, a thoughtful frame of mind, watchfulness against sin, weaning from the world, activity in faith, affection in prayer, a spirit of compliance with God's word, compassion to our brethren, love to Jesus Christ, and longing for heaven.

He compared murmuring to squeezing wormwood into the bitter cup. And he observed that the word *chasten* had reference to offences, to faults committed; which ought, said he, to silence all complaints.

He recommended afflicted persons to search earnestly after the procuring cause, 'the particular sin, the Achan that troubles the camp, the Jonah that raises the storm.' 'See,' he advised, 'if the affliction have not the inscription of the crime over it; and if you cannot find out the *particular* sin, do as Herod did by the infants — destroy all. This will answer the end.'

To guard, especially the poor, against improper inferences from an afflicted state, he would observe, citing Ec. 9:1,2, that divine love is not to be inferred from adversity any more than from prosperity. A man may live a miserable life in this world, and yet live a much more miserable one in the other. Those who have nothing *else* to show for their hope of heaven but their afflictions, deceive themselves. God needs not make any man happy in the other world, to make him amends for wrong done him in this.

Afflictions are, nevertheless, he remarked, good tokens; signs that God has not left us; that his Spirit has not done striving with us; and, when *sanctified*, they are tokens of God's love.

Mr. Henry was no stranger himself to the truth of an observation which was once made by his revered father, when just recovering from an illness; indeed, he constantly

exemplified its influence: 'Six things are a salve for every sore — Christ, a good conscience, the promises, patience, prayer, and heaven in foretaste.'

'There are many who can bear *heavy* afflictions, who yet fret and repine, and become restiff, under those of a less pressing, but more irritating, nature. With Mr. Henry it was otherwise. Personal ills, even when apparently, or at least comparatively, *trivial*, were borne by him patiently, and as accurately observed and improved as those which were heavier. '*Every* affliction,' he noticed, 'has its errand. And if,' said he, 'we are senseless under one that seems small, God will send a greater.'

He remarked, that great afflictions are commonly much talked of; many, said he, do no more than talk of them. But we should hear and fear.

He viewed all afflictions as letters 'of reproof and admonition;' but he had a strong aversion to hear them aggravated, and continually complained of, or called by harsh names, as wounds, burdens, deaths. He would say, 'They are not so; they are corrections.

A railer once told him that he looked upon him as a deceived layman. 'God give me grace,' is the remark upon it, 'to make this good use of the censure — to be so much the more diligent to approve myself a good minister of Jesus Christ.'

Another time, recording that alderman ——— railed bitterly at him, and swore by his Maker three times, that, if the queen would give him leave, he would cut his throat, and the throats of his congregation, he meekly adds, 'The Lord forgive him.'

After treatment unusually severe, he recorded the injury with only this observation: 'He that searcheth the heart knoweth my integrity.'

Mr. Henry did not, however, deem it right always so to act. 'When silence,' said he, 'will argue *guilt*, we must *not* be silent. Paul, when wronged, appealed to Cæsar.' Once, when a bold attempt to destroy his reputation was made by the public slander of 'a malicious person,' as if Mr. Henry 'was overseen in drink,' he made his appeal to the magistracy. His innocence was brought forth as the light, and his adversaries were confounded.

Apathy may be induced by philosophy; a constrained endurance of trials may, thereby, even assume the semblance of resignation; but the control of sensibility by an enlightened reference to the divine perfections, is reserved as a triumph for Christianity. That faith and that repentance which the Bible inculcates, will alone induce true meekness under correction; apart from them, real contentedness of mind is impossible. And such were the springs of Mr. Henry's tranquillity in sorrow.

Speaking of contentment, he remarked, that 'it turns the water of affliction into the wine of consolation. It converts losses into gain.' Nor was his remark upon one of the other topics less beautiful, or less accurate. 'If we bear the burden of sin in true repentance, we may with comfort see Christ bearing it in his satisfaction, and all our other troubles with it.'

6. *His Piety towards God, and devotional Habits, as the Basis of his Character and Attainments.* Mr. Henry having been brought, by divine favor, to an *early* knowledge of the truth, 'feared the Lord,' as it is said of Obadiah, 'greatly.' His pursuit, indeed, after conformity to the divine image, in some degree corresponded with the magnitude of the object. It was zealous, unwearied, and persevering. He acted upon the assurance he sometimes expressed, — that the work of religion requires the full stream of our affections. 'We may sleep,' said he, 'and go to hell, but if we would go to heaven, we must wake, and watch, and run.'

The rules prescribed by him for his own guidance, and the instruction of others, he called 'oracles of reason;' and they are well entitled to attention.

'1. We should mind that first and most which is most needful. It is not needful that we be rich and great in the world; but it is needful that we have the favor of God, an interest in Christ, and a new nature.

'2. We should serve and please Him by whom we live, and without whom we cannot subsist. Of two evils the *least* is to be chosen; we should, therefore, choose affliction rather than iniquity.

'3. Great pains are well bestowed where great gains are expected. And do we not look for a kingdom which cannot be moved? When we grow dull, and slothful, and indifferent, think — Do I work now as one that is working for *heaven?* Is this running, striving, wrestling?

'4. It is good to be sure in matters of consequence; great things should not be left at uncertainties. And when our precious souls are at stake, should we not make sure work? build upon a rock?

'5. We should provide most carefully for that state which is to be of longest continuance. We know and believe we must be *somewhere* forever; and reason teaches us to lay up in store for the 'time to come.' We all profess to believe the 'life everlasting;' but do we indeed believe it? There is more of practical atheism, deism, infidelity, and sadduceism, among us than we are aware of.

'6. We should be concerned to do that at the present time, which must be done some time, or we are undone to all eternity.'

The directions he published for communion with God, showing how to begin, to spend, and to close, every day, furnish, there can be no doubt, a correct clew to his own habits.

To the practice of *prayer* Mr. Henry unceasingly addicted himself; often did he thank God for the frequent occasions he had for the exercise of this 'sweet and precious duty. 'I *love* prayer,' said he. 'It is that which buckles on all the Christian's armor.' 'O that in it I might be inward with God. What incomes of grace, and peace, and glory, yea, and outward good things, as far as they are indeed good for us, have we by our access to God in Christ! Such have a companion ready in all their solitudes; a counsellor in all their doubts; a comforter in all their sorrows; a supply in all their wants; a support under all their burdens; a shelter in all their dangers; strength for all their performances; and salvation ensured by a sweet and undeceiving earnest. What is heaven but an everlasting access to God? And present access is a pledge of it.'

In Mr. Henry's case, no journey was undertaken, nor any subject or course of sermons entered upon; no book committed to the press, nor any trouble apprehended, or felt, without a particular application to the mercy-seat for direction, assistance, and success. . . . And in one of his own letters to Mr. Thoresby, he remarked, that 'If there be any comfort in this troublesome world, it is in communion with God by the word and prayer. There we may have sweet foretastes of the pleasures of the everlasting rest.' He gave it as his settled and deliberate judgment, that, if secret devotion be either neglected, or negligently performed, the power of godliness will wither and decline.

In holy *meditation* he abounded; and his estimate of the influence of that duty on the Christian life is evident from the earnestness with which he pressed Christians to its performance. 'Take a walk,' was his counsel, '*every* day by faith and meditation to Mount Calvary. There is nothing like it.' In the 'Communicant's Companion,' he has not only defined meditation with his usual precision, but he has also furnished a useful example for its exercise.

Adopting, as an axiom, the saying of his excellent father, that 'all who would go to heaven when they die, must *begin* their heaven while they live, he recommended frequent contemplation on that inconceivable state. Sometimes he proposed such inquiries as these: — 'When are you accustomed to think upon the heavenly happiness? What room has it in your thoughts? What walks do you take into the holy city? O get a Scripture map of the New Jerusalem and study it well.'

Mr. Tallents says in one of his manuscripts, that Mr. Calamy used to tell of a person, who, being asked what books he read that he lived so holily, answered, 'A book of three leaves; a red, a black, and a white one — a red, of Christ's sufferings; a black, of judgment; a white, of glory. Every day I read one of these.'

Much as Mr. Henry recommended to others, and cultivated in them, the consideration of such momentous subjects, he did not overlook himself. To the observances already mentioned he added *self*-examination. Noticing the *end* of Christians, and that, while some are 'scarcely saved,' others have 'an abundant entrance, as a ship coming into harbor with full sail,' he observed, — and it is a further proof of the high station this duty occupied in his esteem, as well as a reason why it ought to do so, — 'They are such as take pains to get assurance, which cannot be obtained *without* diligence in prayer, reading the Scripture, *self-examination*, attendance on ordinances, watchfulness against sin, and strictness in thought, word, and actions.'

To the duties which have been instanced must be added another, as a distinguishing feature of Mr. Henry's character, and one which essentially influenced its spiritual maturity — namely, *a wise observation of the conduct of Providence.* It was his opinion that 'much of the life of religion' lies in holy adorings of God, 'which,' said he, 'must be excited, and cherished, and furnished with matter by our

remarks upon his providence — for strengthening our faith — for our direction in prayer — for our instruction in the ordering of our conversations.'*

He sometimes noticed the 'abundant sweetness' it imparts to 'any mercy, to see it growing upon the root of a promise.' And he observed, that 'the good things of the saints are *not* dispensed out of the basket of common providence, but out of the ark of the covenant.'

By this habit of mind he was led, whatever were his circumstances, to cherish hope; 'a duty much pressed in Scripture.' 'It is reckoned,' said he, 'among a growing Christian's comforts; and it hath no less a place among a growing Christian's graces.'

'Hope,' then, was his advice to all believers, 'in *God*. Trust Him as to all your outward concerns. Live a life of dependence on Him; upon his wisdom, power, goodness, and promise. Take but the exhortations of one psalm; it is the 37th. Be satisfied that really all is well, and shortly it will appear well which He doth. Be careful, principally, about *duty*.' 'Shall I,' he inquires, 'trust God with my soul, and shall I not trust Him with every thing else? Shall I trust Him for a heaven hereafter, and shall I not trust Him for provision in the way to it?'

The excellent sermon which Mr. Henry published, entitled 'Hope and Fear balanced,' contains many admirable exhortations on this subject; illustrating, at the same time, very happily, the author's personal character and temper.

Many persons of high renown in the churches have, with great apparent reason, measured their own progress in religion, and that of others also, by the esteem they entertained for the *Lord's day*; a test, if applied to Mr. Henry, which will serve to manifest, with greater clearness still, his spiritual advancement. He styled the Sabbath, not only 'a day of rest, but a day of work; the work which they do who enter into the everlasting rest.' And his advice as to the performance of its social and public duties was in full correspondence. 'Keep close to the God of grace. Ordinances are the golden pipes by which the oil of grace is conveyed. That holy oil keeps the lamp of hope burning; therefore David desires to *dwell* in the house of the Lord all the days of his life. Let sanctuary privileges,' said he, 'make you long to be within the vail.'

Commemorating the twentieth anniversary of his second marriage, he noticed that he and Mrs. Henry had enjoyed together a thousand Sabbaths; and he testified that they were the most comfortable of their days.

He uniformly maintained that the *design* of the Sabbath is 'holiness; a distinction between that which is common, and that which is sacred; that it is a divine institution, and not a human invention; that it is God's time, and not our own; that the whole day is holy to the Lord, and not church-time only; that God is jealous concerning his Sabbaths; and that care to sanctify them is a part of the character of a good Christian.'

He considered, too, that it 'is one of the first evidences of a change wrought in the soul, to have the mind altered with reference to the Sabbath-day.' 'Such persons,' said he, 'dare not do as they have done, for they see it is a harvest-day for their souls; time to work for eternity.' And he added — 'The due observance of the Sabbath will have an influence on all the other parts of duty. It is as the banks of the river, which make it run deep. It is as the hem or selvage of the cloth, to keep it from ravelling. Sabbaths well spent are a heaven upon earth.'

On a subject so important, the sentiments of a divine, distinguished, like Mr. Henry, for calmness, judgment, and devotion, are at all times valuable; but peculiarly so, perhaps, at the present day; the ill effects of Archdeacon Paley's efforts, not to mention others, to revive opinions which would include, among abolished ceremonies, the obligations of the fourth commandment, being in every direction but too visible.

It cannot be amiss to introduce in this connection the 'rules' which Mr. Henry suggested for observing and sanctifying the 'first day of the week.' They are too judicious, as well as too intimately connected with his history and character, to be omitted; [and are given in the note below.] †

* In the Evan. Mag. vol. 23, p. 310, the outlines of a sermon by Mr. Henry are preserved, showing that the Scriptures are daily fulfilled in the course of God's providence and grace.

† They were not intended, be it observed, as a guide for judging others, but as a comprehensive summary to furnish the means whereby each individual may be aided in the government of *himself*.*

* Orig. MS.

The diary, in every part of it, abounds with demonstration that piety towards God formed the basis of Mr. Henry's character; but the impressive memorials already extracted will, probably, appear to every reader sufficient; especially since it is perfectly evident that only religion, the religion of the Bible, could have produced the effects which have been displayed.

XIV. Some Account of his Genius, Learning, and Writings. — A mind combining, like Mr. Henry's, ardor and strength, could not, even with moderate application, have been trained, as it was his privilege to be, in sound and classical literature, without corresponding proficiency. But in quest of knowledge, his characteristic earnestness and

'Be strict,' said he, 'in your practice, but charitable in your censures.

'Let the difference which you put between the Sabbath-day and other days be from conscience, not from custom.

'Have an eye to Christ. Remember it is *his* day. Do it as unto Him. There you are in no danger of Judaizing. He came not, remember, to destroy the law. What a stress is laid upon *this* law! "Verily my Sabbaths ye shall keep."† Mark the *promises* made to its observance. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."‡ Observe the *threatenings* denounced on transgression. "But if ye will not hearken unto me to hallow the Sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath-day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."§ Cultivate acquaintance with Christ. Make Him all in all.

'Do your Sabbath work in dependence on the Spirit. "I was in the Spirit," said John the divine, "on the Lord's day." Pray that the Spirit will help your infirmities; open your understandings; make intercession in you; lead you into this rest; move upon the waters; stir the pool, and help you in.

'Prepare for the Sabbath before it comes. *Remember* it. We read in the gospel of the preparation, — that is, the day before the Sabbath.‖

'I pity those who, by Saturday's market, cannot but too often be deprived of this. Do, however, as well as you can to set the house in order; especially set the heart in order. See that nothing be done on the Lord's day which might as well have been done the day before. God is gracious in his allowances; let not us abuse our liberty. You cannot expect things should fall as it were to be desired they should, unless you contrive them. Review the six days' work as God did. *You* will find all very bad. Renew repentance. I will wash my hands in innocency, so will I compass thine altar, O Lord.

'Begin the day with good thoughts; wake with God; bid the Sabbath welcome; go forth to meet it; think of Christ's resurrection; think of his waking *early* in the morning.

'Set God before you in all your Sabbath work. Do it as unto the Lord. See his eye upon you, and let your eye be upon Him. It is the Sabbath of the Lord your God; from Him you are to hear; to Him you are to speak; it is He with whom you have to do every day; especially this day.

'Fill up Sabbath time with duty. Be good husbands of it. Redeem it — lose no part of it — it is all precious. Instruct your families in the things of God. You would not starve their bodies; do not starve their souls. Pray with them. Let them not be doing your work when they should be doing God's, further than necessity requires. By mild and gentle reproofs restrain them as much as possible from that which is evil. Let there be a manifest difference between that day and other days in your houses. Go from one duty to another as a bee from flower to flower. Remember the nature of the work, the necessity and excellency of it. Sabbaths come but seldom; therefore be busy. Let all that is within you be at work, like all hands on a harvest day; attend to secret, family, and public ordinances. Be more mild than on other days. Show that you have laid by the world. Keep it holy by employing it in holy work, or else you keep the Sabbath no better than the brutes; for they *rest*. Holy work is to be done every day; but on this day it must be the work of the day.

'Do common actions on that day after a godly sort. Feed the body that it may be fit to serve the soul. Take care it be not *unfitted*. Eat and drink as those who must pray again. Works of necessity must be done with a Sabbath frame of heart. Pray against that which may take you off from your Sabbath work. Remember Christ allows us to do *good* on the Sabbath-day.

'Be much in praise. Rejoice in the resurrection of Christ. Sing psalms.

'Carry the Sabbath with you into the week. Let it relish with all your converse. You have many thoughts of the world on Sabbath-days; have as many thoughts of God on week-days.

'Every Sabbath-day think much of heaven. Have *it* in your mind — have *it* in your eye. That is the *general assembly*. Get ready for it.'

It is no easy matter, without directly opposing the whole tenor of revelation, to elude the justice and the force of the foregoing admirable observations. A cautious thinker, indeed, upon religious verities, would not wish to do so; but rather, with Mr. Henry, to look jealously upon every argument which is adverse to sanctification, in any of its bearings.

With him, too, he will readily sympathize in the remarks which follow: — 'I wonder what thoughts those have of God, and their souls, and another world, who make a mock at preaching and praying; who laugh at Sabbath sanctification; surely *they*, who grudge the spending of one day in a week in holy exercises, think God a master not worth serving, the soul a jewel not worth saving, and eternity a state not worth providing for. The Lord city and awaken such out of this security.'

† Ex. 31:13. ‡ Is. 58:13,14. § Jer. 17:27. ‖ See Mk. 15:42.

industry displayed themselves signally; and his diligence, when very young, was so unremitting and protracted, as to render, as we have seen, expostulation, and more than expostulation, necessary.

He not only read, but he had a taste for, and sometimes attempted, poetic composition.

His correspondence with 'good Mr. Thoresby,' as the diary sometimes styles him, discovers an interest in, and a predilection for, the pursuits which distinguished that curious antiquary. Many of the existing communications which passed between them relate to manuscript and other relics.

In one letter, Mr. Henry, alluding to his expectation of 'a particular account,' by Mr. Thoresby, 'of the antiquities of his neighborhood,' says, 'I should be greatly well pleased if I could be any way serviceable to your noble curiosity, the pleasure of which I envy you.' And another epistle represents Mr. Henry himself in the character of an autograph collector. Mentioning to Mr. Thoresby a manuscript of Arthur Hildersham's, given to him by Mr. Tallents, he adds, — 'He has by him many more. If you were not provided with some of that great hand, I could procure one for *you*.'

These eminent men must have been attracted to each other by a similarity of literary taste in union with piety; for it does not appear that they ever met.

Although nothing remains in proof of distinguished attainments in philology or criticism, whereby alone, according to modern opinions, education can be rendered illustrious, yet, without adverting to his printed labors, it may be observed, that Mr. Henry's manuscript sermons, his diary, and his common-place book, furnish abundant evidence of the most valuable acquirements; and what is even better, an application of them as edifying as it was able and conscientious. With the Latin, Greek, and Hebrew tongues he was familiar from his infancy; and to those, when in London, he added some knowledge of French.

Mr. Henry's reading in early life was, there can be little doubt, both varied and extensive; much more so than, after his settlement at Chester, it was practicable for it to be. But his passion for study never forsook him; time was redeemed for its prosecution; and, to the last, his mental stores were swelled by continual accessions. How well the advice he gave to others was exhibited in his own practice, the foregoing narrative has demonstrated. 'Take pleasure,' said he, 'in your study; be in it as in your element. If it *be* 'a weariness to the flesh,' the delight of the spirit will make amends. There is much land to be conquered. Every evening ask, "What have I learned to-day?"'

With the energetic writings of the Puritan and Nonconformist divines he cultivated an enlightened and fond acquaintance. The practical works of Mr. Baxter, especially, occupied a very exalted place in his esteem; they are more frequently cited in his manuscripts than the productions of any other author; and he caught, in a happy measure, the holy flame by which they are animated. He did not overlook, nevertheless, or underrate, the minor publications of still later days. He pointedly notices the charge of Dr. Burnet, the reverend prelate of Sarum, to his clergy, which appeared in 1705; he read it, and 'learned to be much in prayer for God's presence in his ministerial labors.' He observes, that it pressed 'the study of the Scriptures: study with prayer.'

'Study close,' said Mr. Henry, (the address was made to young ministers,) 'study close; especially make the Bible your study. There is no knowledge which I am more desirous to increase in than that. Men get wisdom by books; but wisdom towards God is to be gotten out of God's book; and that by *digging*. Most people do but walk over the surface of it, and pick up, here and there, a flower. Few *dig* into it; they are too lazy. Read over other books to help you to understand *that* book. Fetch your prayers and sermons from thence. The volume of inspiration is a full fountain, ever overflowing, and hath always something new.'

Mr. Henry commenced his career of authorship in the year 1689, or rather 1690, with an anonymous duodecimo of 34 pages, entitled 'A brief inquiry into the true nature of schism, or a persuasive to Christian love and charity, humbly submitted to better judgments.' It was written with exemplary candor; and the tendency, by rectifying mistakes and destroying prejudices, was good. After proving from Scripture that schism signifies 'an uncharitable distance, division, or alienation of affections, among those who are called *Christians*, and agree in the fundamentals of religion, occasioned by their different apprehensions of little things,' he inferred — that 'there may be schism where there is no separation of communion; and that there may be separation of communion where there is no schism.'

Mr. Henry committed nothing more to the press until the year 1694, and then only a 'collection of family hymns, from various authors,' to which he prefixed a short essay on psalmody. A second edition, 'with large additions,' appeared about June, 1702. The hymns are omitted in the quarto edition of the Miscellaneous Works, *ut supra*; but in the folio edition of 1726, they are preserved.

In 1698, he published 'an account of the life and death' of his venerable father, Philip Henry; a volume which was so well received as to render a second edition speedily necessary: it has been frequently reprinted, and often abridged; and is likely to continue a favorite book with the lovers of primitive piety, in generations yet unborn. Dr. Chalmers says, it is 'one of the most precious religious biographies in our language.'*

From the time of that publication, Mr. Henry's fame, like Joshua's after the conquest of Jericho, 'was noised throughout all the country;' and his services, as a preacher, were not only more prized, but it became needful to comply with public opinion so far as to perpetuate, by means of the press, some of those edifying labors which attracted and delighted his auditors.†

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* Dr. Chalmers on Endowments, p. 199.

† The following account, in continuation of the statement already begun, will place them chronologically before the reader; and as the whole are so easily accessible, a detail more minute seems unnecessary: —

1. A Discourse concerning Meekness and Quietness of Spirit, with a Sermon appended to it, on Ac. 28:22; showing that the Christian Religion is not a Sect, and yet that it is every where spoken against. 1698.

2. A Scripture Catechism, in the Method of the Assemblies. 1702.

3. A Plain Catechism for Children; to which is added another for the Instruction of those who are to be admitted to the Lord's Supper. 1703.

4. A Sermon concerning the Right Management of Friendly Visits, preached in London, at Mr. Howe's Meeting-house, April 14, 1704.

5. A Church in the House; a Sermon concerning Family Religion, preached in London, at Mr. Shower's Meeting, April 16, 1704, and published at the Request of the Congregation.

6. The Communicant's Companion; or, Instructions and Helps for the right Receiving of the Lord's Supper. 1704.

7. The Layman's Reasons for his joining in stated Communion with a Congregation of moderate Dissenters. 1704.

8. Four Discourses against Vice and Profaneness: viz. against, 1. Drunkenness. 2. Uncleanness. 3. Sabbath-breaking. 4. Profane Speaking. 1705.

9. A Sermon preached at the Funeral of the Rev. Mr. James Owen, a Minister of the Gospel in Shrewsbury, April 11, 1706. 12mo. 1706.

10. Great Britain's present Joys and Hopes, opened in two Sermons, preached in Chester. The former on the National Thanksgiving Day, December 31, 1706. The latter the day following, being New Year's Day, 1707. 12mo. 1707.

11. A Sermon preached at the Funeral of Dr. Samuel Benion, Minister of the Gospel in Shrewsbury, who died there the 4th of March, 1707-8, in the 35th year of his age; to which is added, a short Account of his Life and Death. 12mo. 1708.

12. A Sermon preached at the Funeral of the Rev. Mr. Francis Tallents, Minister of the Gospel in Shrewsbury, who died there April 11, 1708, in the 89th year of his age; with a short Account of his Life and Death. 12mo. 1708.

13. A Method for Prayer, with Scripture Expressions, proper to be used under each head. 8vo. 1710.

14. A short Account of the Life of Lieut. Illidge, who was in the Militia of the County of Chester, near fifty years: chiefly drawn out of his own papers. 12mo. 1710.

15. Disputes Reviewed, in a Sermon preached at the Evening Lecture, at Salter's Hall, on Lord's day, July 23, 1710. 1710.

16. A Sermon concerning the Work and Success of the Ministry, preached at the Tuesday Lecture, at Salter's Hall, July 25, 1710. 1710.

17. Faith in Christ, inferred from Faith in God, in a Sermon preached at the Tuesday Lecture, at Salter's Hall, May 29, 1711. 1711.

18. A Sermon concerning the Forgiveness of Sin as a Debt, preached June 1, 1711, in London. 1711.

19. Hope and Fear balanced, in a Sermon preached July 24, 1711, at the Tuesday Lecture, at Salter's Hall. 1711.

20. A Sermon preached at Broad Oak, June 4, 1707, on occasion of the Death of Mrs. Katharine Henry, relict of Mr. Philip Henry, who fell asleep in the Lord, May 25, 1707, in the 79th year of her age.

21. A Sermon preached on Monday, June 30, 1712, to the Societies for Reformation of Manners, at Salter's Hall. 1712.

22. A Sermon preached at Haberdasher's Hall, July 13, 1712, on occasion of the Death of the Rev. Mr. Richard Stretton, M. A. and Minister of the Gospel, who died July 3, aged 80; to which is added, a short Account of his Life. 1712.

23. A Sermon preached at the Funeral of Mr. Samuel Lawrence, Minister of the Gospel at Nantwich, in Cheshire, who died there April 24, 1712, in the 51st year of his age, and was buried April 28; to which is added, a short Account of his Life. 1712.

24. Directions for Daily Communion with God, in Three Discourses; showing how to begin, how to spend, and how to close, every day with God. 1712.

25. Popery a spiritual Tyranny, showed in a Sermon preached on the 5th of November, 1712. 1712.

26. Sobermindedness pressed upon Young People, in a Discourse on Ti. 2:6. 1713.

27. A Sermon, preached January 7, 1712-13, at the Ordination of Mr. Atkinson, in London. 1713.

Without intending to frame a disquisition on what may be called our author's creed, (a reference to his confession of faith,§§ and the full exhibition of his views of Christian truth already given, rendering *that* superfluous,) and, without intending to criticize or discuss, any more than to condemn or defend particular terms or expressions, which now and then occur in his printed works, it is needful, perhaps, to remark, that when, as is sometimes the case, he speaks of faith as 'a *condition*' required in order to salvation,||| he plainly intends no more than 'something insisted on if we would receive a benefit;' and not 'something as a valuable equivalent for a benefit received, or something to be performed entirely in our own strength.' 'The *grace* that saves sinners,' says he, is 'the free, undeserved goodness and favor of God; and He saves them, not by the works of the law, but through faith in Christ Jesus; by means of which they come to partake of the great blessings of the gospel; and both that faith, and that salvation on which it has so great an influence, are the gift of God.¶¶ Dr. Doddridge thought the prejudice so strongly imbibed by many against the word *condition*, both weak and foolish; because it expresses no more than is expressed by saying, that they who *do* believe shall, and they who do *not*, shall not be saved; which is perfectly scriptural.'*** It was in this sense that Mr. Henry used it.

In all Mr. Henry's writings there is the entire absence of every thing *like* human discipleship, or systematizing. Every temporal head he disavowed. And, so far was he from reducing religion to a mere system of 'sounds and syllables,' that he rather viewed it, more essentially so, perhaps, than many celebrated preachers have done, as 'righteousness, and peace, and joy in the Holy Ghost.'

In the reasons assigned by him for uniting with moderate dissenters,††† (not again to allude to the sermon on Popery, or to what has appeared in the present memoir,) his opinions in favor of the utmost freedom of thought on religious subjects are very beautifully set forth; nor does he hesitate to say, elsewhere, with equal openness and decision,—'We must *not* pin our faith on any man's sleeve, not the wisest or best.'‡‡‡ Having sought by earnest prayer the 'mind of the Spirit' of God on every part of the Christian revelation, he disdained the customary trammels of prescription, as well as bigotry; and, instead of forcing divine truth into a square with any set of accredited sentiments, or abandoning suitable phrases to communicate his own impressions, *because* other persons used the same, be studiously presented inspired announcements according to his settled convictions, and in their instructive and unrestricted latitude. As a natural consequence, he has been sometimes claimed by Calvinists; at others, by Arminians; and often rejected by both.

The following remarks on the controversial subjects of free-will, and some others connected with it, which occurred in the ordinary course of Mr. Henry's ministry, and are selected from one of his unpublished manuscripts, while answering the ends of illustration, will show, at the same time, the clearness, as well as the scriptural soundness, of his views.

'There are great disputes about free-will, and how far that goes. The springs and motions of man's will are secret. But this is undoubted truth, which we are to "hold fast," that those who perish must take all the blame to themselves; and those who are saved must give all the glory to God. There is a decree that sinners shall die; but there is no decree that sinners shall sin. The vessels of mercy God has prepared for glory, but vessels of wrath are fitted to destruction;§§§ fitted by their own sin. It cannot be charged upon any defect in the soul, as it comes out of God's hand. Man was made *upright*. The soul is *made* capable of serving, and glorifying, and enjoying God. God doth not incline the will to the sin; his hardening the hearts of sinners is but letting them alone; giving them up to their own hearts' lusts; suffering all nations to walk in their own ways; and yet even then, He left not Himself without witness. His grace is his own; He is not debtor to any man. If the providence of God concur to the action that is sinful, yet it doth not at all concur to the sinfulness and obliquity of the action. If providences prove stumbling-blocks, that is not God's fault. Adam was not excused by pleading,—"The woman whom Thou gavest to be with me,

28. A Sermon preached on occasion of the Funeral of the Rev. Mr. Daniel Burgess, Minister of the Gospel, who died January 26, 1712–13, in the 67th year of his age. With a short Account concerning him. 1713.

29. Christ's Favor to Little Children, opened and improved in a Sermon preached March 6, 1712-13, at the Public Baptizing of a Child in London. 1713.

30. A Sermon concerning the Catechizing of Youth, preached April 7, 1713, to Mr. Harris's Catechumens. 1713.

31. The Exhortation at Mr. Samuel Clark's Ordination at St. Alban's; somewhat enlarged. 1713.

32. Self-consideration necessary to Self-preservation; or, the Folly of despising our own Souls, and our own Ways; opened in Two Sermons to Young People. The former on Pr. 1:32. The latter on Pr. 19:16. 1713.

33. A Memorial of the Fire of the Lord, in a Sermon, preached September 2, 1713, being the day of the Commemoration of the Burning of London, in 1666, at Mr. Reynolds's Meeting house, near the Monument. 1713.

34. Serious Thoughts about the Bill brought into the House of Commons against Dissenters' Schools and Academies. 1714.

35. The Pleasantness of a Religious Life opened, and proved, and recommended to the Consideration of all, particularly of Young People. 12mo. 1714.

36. But the great work to which Mr. Henry's studies and pursuits had, for many years, been chiefly directed,—*The Exposition of the Old and New Testament*,—yet remains to be noticed. It was commenced in November, 1701.

Mr. Henry lived to finish only the Acts of the Apostles; the residue was completed by various ministers, whose names, though not originally announced, are, in the royal 8vo. edition, prefixed to each epistle.

Those persons to whom the Life of Philip Henry is familiar, will recollect, that it was the daily practice of that eminent man, to expound, in his family, the Holy Scriptures in regular succession; and to require from each of his children a written report of what was said.* An opportunity of acquaintance with these, and other interesting manuscripts yet preserved, warrants the conclusion,—nor ought it to be regarded as derogatory to the venerated Expositor,—that in the Commentary, those admirable papers were fully, but very judiciously used.†

It would be easy to adduce numerous approving testimonies to the 'Exposition,' were not that necessity superseded by its continued popularity.

Mr. Tong remarked, that, 'as long as the Bible continues in England, Mr. Henry's admirable "Expositions" will be prized by all serious Christians.'

Another writer says,—'Mr. Henry's admirable Commentary on the Scriptures, which hath been blessed to the instruction and edification of hundreds of ministers, and thousands of Christians, for more than a century, still maintains its reputation, above most, if not all, other commentaries.'‡

Dr. Doddridge observed, that 'Henry is, perhaps, the only commentator, so large, that deserves to be entirely and attentively read through. The remarkable passages should be marked. There is much to be learned in a speculative, and still more in a practical way.'§

The venerable and Rev. W. Romaine, in a prefatory recommendation to a folio edition, published in 1761, asserted that 'there is no comment on the Bible, either ancient or modern, in all respects equal to Mr. Henry's.'

Other competent judges have observed, with equal enthusiasm and accuracy, that 'the learned leisure of the universities, or the sanctioned names of dignitaries, may have produced works which rank higher in the esteem of scholars; but Matthew Henry stands without a rival as an expositor of Scripture, for the edification of the church of God.'‖

Nor is it feeble praise that the apostolic Whitfield, whose labors and virtues inspired even the pen of Cowper, was trained, as a Christian and a preacher, by Mr. Henry's Commentary; that he literally studied it on his knees; read it through four times; and, to the close of life, spoke of its author with profound veneration; ever calling him the great Mr. Henry.¶

Some years since, the Rev. William Geard, of Hitchin, published, in 3 volumes, 12mo. 'Beauties,' selected from the Commentary.

An abridgment yet remains a desideratum.

Dr. Adam Clarke, adverting to the minor compilations from commentaries, which, from time to time, have appeared, notices to what a vast number of them Mr. Henry's excellent work has given birth. 'Every one of which,' he adds, 'while professing to lop off his redundancies, and supply his deficiencies, falls, by a semi-diameter of the immense orb of literature and religion, short of the eminence of the author himself.'**

37. The 'Treatise on Baptism,' which he left, did not appear until the year 1783. It was then published 'by Thomas Robins,' from the original manuscript, but judiciously abridged.

38. In the year 1805, was published *A Sermon on the Promises of God*, preached by Mr. Henry on the 7th of May, 1710. It contains a complete list of his 42 sacramental discourses on that interesting topic,†† with the devout improvement of the whole.

39. Mr. Henry prepared, but would not publish, a memoir of his sister, Mrs. Hulton; now it is usually appended to the Life of Mrs. Savage.

Whether Mr. Henry be the author of any other compositions or no, is uncertain.

What was lost to the world by the sudden removal of our author, cannot now be ascertained. But it was stated, on unquestionable authority, that, in addition to the sixth volume of his Expositions, he intended 'a seventh, which was to have been critical, on difficult places of Scripture; and an eighth, that was to have been a body of divinity in sermons.'‡‡

The best edition of the works was edited by the 'Rev. G. Burder, and Joseph Hughes, M. A.,' in 7 volumes, 4to. 1811.

* Life of P. Henry, p. 75, *ut supra*.
† See the Life, *ut supra*, p. 445. And see the Congreg. Mag. vol. vii. p. 235.
‡ Mr. Burnham. Pious Memorials, 3d edition, p. 310, 8vo. 1820.
§ Dr. Doddridge's Works, vol. v. p. 474.
‖ History of Dissenters, *ut supra*, vol. ii. p. 296. ¶ Hist. of Dis. vol. iii. pp. 17, 18.
** Dr. A. Clarke's Commentary on the O. Test. Gen. Preface, p. 15.
†† See *ante*. ‡‡ Funeral Sermon by Mr. Reynolds, p. 37, *ut supra*.

§§ See *ante*.
||| See the Exposition on Ac. 16:31.
¶¶ Expos. on Ep. 2:8.
*** Works, vol. v. p. 222, 8vo. 1802. See President Edwards's Works, vol. viii. pp. 491–529.
††† Misc. Works, *ut supra*, p. 639.
‡‡‡ Expos. on Mat. 23:9.
§§§ Ro. 9:22

she gave me of the tree, and I did eat." It is true God made man's mouth, and in his hand our breath is; but if that mouth be "set against the heavens," and that breath be "threatening and slaughter," that is not God's work. He that speaketh a lie, like his father the devil, speaketh of his *own*. God permits sin, i. e. He doth not by his sovereign power hinder it; but He has done all to prevent it that became a good and righteous *Governor*. The king is not to be blamed if he promulge good and wholesome laws against treason, though he do not set a guard upon every man to keep him from committing it.'*

Considering the decision and publicity of Mr. Henry's writings, it is singular that so little (in fact nothing) in reprehension of his theological statements is to be found in *print*. At least, I have in vain endeavored to meet with a single instance of regular and adjusted criticism; or of those condemnatory reflections, by which so many other authors, the advocates of similar views, have been assailed. It seems as though the homage so universally paid to his genius and sanctity were such, as to have disarmed, not the enemies of truth only, but its jaundiced friends also. Even Dr. Parr, who thought it necessary, it appears, to make one awkward effort to criticize the Exposition, contented *himself* with pronouncing it, a book much esteemed by half-methodists;† a sneer, by the way, far from creditable, either to the doctor's judgment or piety

A very slight acquaintance with the entire collection of our author's works will demonstrate his real orthodoxy; his superior acquirements; and the uniformity, moreover, with which all his efforts by the press, as well as by the pulpit, were directed to *usefulness*. 'It is,' said he, 'the top of my ambition to assist those who are truly serious, in searching the Scriptures daily.' ‡

And can the full extent of obligation which is due to him be calculated? Is it possible to conjecture in how many instances the attractions which he threw around Christianity have removed prejudice; or how many thoughtless triflers have been roused by his touching appeals; or how many wavering minds have been fixed, and irresolute spirits fortified, by his cogent and pointed reasonings; or how many genuine believers have been instructed, and consoled, and established by his judicious, and lively, and convincing representations? Here, however, the efficacy of divine influence must be duly recognized. How deeply Mr. Henry was affected with the thought of this we have seen; § and also how he, therefore, always connected his labors with earnest prayer to God for a heavenly benediction. The knowledge of that circumstance constrained Mr. Tong to express his hope that a very signal blessing *would* attend them.‖ And has not such, it may be asked, been the event — for the guidance of other writers; for a lasting commendation of prayer; and for the instruction of individual Christians and the church at large; — that to God alone, from whom 'every perfect gift' proceedeth, may be given the glory of the whole good manifested in the success, and by the instrumentality, of his servant?

It deserves notice how entirely Mr. Henry, in all his writings, kept aloof from that specious fallacy which pervades the works of some theologians, (especially since the days of Dr. Taylor,) of restricting, although discountenanced by the inspired testimony,¶ to apostolic times, those truths and portions of holy writ, which, if *not* so restricted, would render indispensable a far higher style of Christianity than that which is so usually sanctioned by teachers of the class referred to. Instead of narrowing the universality of the Bible, *he* gave it the fullest scope, both in its application to himself and others — a circumstance to which, in a very essential degree, his great attainments in knowledge and virtue, and his usefulness in the church also, are fairly attributable. A contrary course, however it may gratify a taste for nice and unhallowed criticism, will wither, perhaps unsuspectedly, the very energies of a religious life; it shakes the pillars of doctrinal truth; and unless almost supernaturally prevented, extinguishes spirituality of mind. The transition from those principles, when once they are admitted, seems fearfully easy both to Socinianism and infidelity.

His writings, as well as his manuscript remains, while fraught with the 'wisdom which is from above,' are distinguished by the absence of refined subtilties and far-fetched speculations. They are more adapted to improve the understanding, and to fill the reader with astonishment, and fear, and holy joy, than either to gratify a vain curiosity, or to produce a cavilling and contentious temper. Whenever he utters an idea or expression which seems ingenious, or strange,** the slightest inspection will evince the absence of any designed eccentricity. And, generally, it will be found, either to be very harmless, or to have been employed before by men of renown in the churches; as for example, the conjecture in reference to the restoration of brutes.†† Several of the ancients, and that astonishing man, Mr. Baxter, also, understood Ro. 8:21, in like manner.

It is worthy observation, that he was accustomed to lay under entire requisition, for the great purposes of his ministry, all the varied branches of knowledge with which his mind had been stored. How many of his remarks, for example, are influenced by his early study of the law! He seems to have indulged a propensity to make his acquisitions in *that* department of learning bear on the illustration of biblical truth; as if to evince the value of legal science in connection with theology, or to gratify his own taste for spiritualizing ordinary things and facts, so as to furnish his instructions with increasing attractiveness and point. The same disposition is as distinctly visible in his manuscripts.

Although his publications furnish much less to afford gratification, in a literary point of view, than do the works of many who are justly designated 'fine writers,' they possess a vigor which, without the least endeavor to attract, awakens and sustains the attention in an uncommon degree. In a single sentence, he often pours upon Scripture a flood of light; and the palpableness he gives to the wonders contained in God's law occasions excitement not unlike that which is produced by looking through a microscope. The feelings, too, which his subject had called forth in himself, he communicates admirably to others. In his whole manner — the same at nine years old‡‡ as at fifty — there is a freshness and vivacity which instantly puts the spirits into free and agile motion; an effect somewhat similar to that play of intellectual sprightliness which *some* minds (obviously the greatest only) have the indescribable faculty of creating, the moment other minds are brought into collision. But the crowning excellency remains; nothing is introduced in the shape of counteraction. There are no speeches which make his sincerity questionable; no absurdities to force suspicion as to accuracy in theological knowledge, or inattention to the analogy of faith; no staggering, and untoward, and unmanageable inconsistencies; nothing by which 'the most sacred cause can be injured;' or the highest interests of men placed in jeopardy; or which can render it imperative, exactly in proportion as the understanding is influenced, to repress or extinguish the sentiments, 'in order to listen, with complacency, to the Lord Jesus and his apostles.' §§

On the contrary, — and it redounds to Mr. Henry's imperishable honor, — his statements correspond with the loveliest uniformity to the *gospel* system; all their bearings tend to promote the life of God in the soul; a 'sweet savor of Christ' runs through them like a pervading principle of vitality; and so impregnates them, indeed, as to communicate an impulse of devotion perfectly sacred and sublime.

To any thing beyond a sound judgment, and practical efficiency, whatever his prowess really was, he asserted no claims. His desire was to make things plain to ordinary capacities.‖‖ He would not even 'pretend to write for great ones.'¶¶ His labor, like that of the first Christians, who took the same course, was not in vain. The reception his writings have met with is truly a large reward; worth a thousand testimonies, of any other kind, to their rare and consummate excellence. And surely it does not render the high station they occupy in general favor *less* glorious, in that it has been gained without the aid of reviews and criticisms, or the printed lists and charges of ecclesiastical dignitaries. They have risen to their lofty height by the spontaneous and unsophisticated voice of the public.

But the *style* itself of our author, notwithstanding blemishes, must not be surrendered unconditionally to the severity of censure. It has in it many real and characteristic beauties; much pathos, much persuasiveness, and, frequently, vast force. A richer or more captivating effect from the association of familiar words is seldom to be seen. Not only did it partake largely of the improvement of the times, but it triumphed over the forced conceits and deformities of many who were the predecessors and contemporaries of Mr. Henry. And, had he been so minded, indications are

* Orig. MS.
† Bibliotheca Parriana, p. 685.
‡ Expos. vol. iii., *ut supra*, Pref.
§ See *ante*.
‖ Life, *ut supra*, p. 397.
¶ 2 Ti. 3:16,17. 2 Pe. 1:20,21.

** See the Expos. vol. i. 2 S. 12:16,17; vol. iii. Mat. 26:42, &c Jn. 10:17.
†† Exposition on the 8th chap. of the Epistle to the Romans.
‡‡ See *ante*.
§§ See Mr. Foster's inimitable Essays, p. 440, 5th edition.
‖‖ Expos. *ut supra*, vol. i. Pref.
¶¶ Ibid. vol. i. Pref.

not wanting to show what might have been achieved by *him*, very easily, in a style far more conformable to the strict laws of critical taste, than that which he wisely followed. Witness the peroration concluding his preface to the fourth volume of the Exposition; and, not to multiply references, his glowing advocacy of the cause of religion, as that which, though now spoken against and opposed, *will* at last infallibly prevail.*

No inquisitive theologian, how rigid soever his fancy, need fear discovering, in the works under review, the mawkish effusions of scholastic pedantry. He may be amused sometimes by colloquialisms approaching to undue familiarity; by associations bordering on the ludicrous; by antitheses, too frequent and too jingling; and, occasionally, perhaps, he may be surprised by typical and allegorical interpretations carried to excess. But he is in no danger of be ng provoked by silly airs and self-complacent tones; and, least of all, of being fatigued by monotonous stupidity. All is modest and serious; intimately connected with the conscience; and, without the slightest parade, evidential of extensive knowledge, both of books and men; of accurate and learned research, and true genius.

The very defects and peculiarities of Mr. Henry, his profuse alliterations, and 'little fancies,' are singularly adapted for *edification*. Even the 'quaintness' which distinguishes such a multitude of his observations, and which is somewhat repulsive to the fastidious, has upon the fancy an effect positively enchanting; it holds it, not unfrequently, as if spellbound; and the 'epigrammatic turns,' notwithstanding their abundance, are so unconstrained and transparent, as to sparkle very often into brilliance.

The *naïveté* and point referred to, and so conspicuous in the productions now under consideration, were no doubt in a great measure occasioned, and certainly were heightened, by the wise predilection Mr. Henry cherished for 'the *words* which the Holy Ghost teacheth;' selected, not at random or caprice, but generally with exquisite judgment, propriety, and beauty. Whenever practicable, *they* were preferred to all other phraseology, how classical or ornate soever. From the same unerring source his metaphors and allusions are perpetually deduced; and their variety and abundance, as well as their acuteness, display alike his mental taste, his laborious diligence, his unceasing vivacity, and the inexhaustible resources of his imagination. There are, perhaps, few writers whose words, to borrow a scriptural and significant allusion, may be more aptly likened unto 'goads and nails fastened by the master of assemblies.'

It is praise sufficient to claim for him the fancy of Quarles, the affection of Flavel, the gentleness of Herbert, the good sense of Tillotson, and the terse sententiousness and antithetical point of Bishop Hall.

In some minds there is an impression that the Exposition, because not critical in its appearance and professions, is not so in reality; that it is destitute of those qualities which can render a commentary valuable as a guide to the true import of Scripture. On examination, however, the opposite of that opinion will be found true. In a word, without any of the apparatus of criticism, he has given, and with an almost unique facility of condensation, the very pith and marrow of some of the most esteemed biblical writers; in a form, too, so simple and unpretending, as equally to suit the closet and the family. An able and acute critic well remarked, that 'those parts of Scripture which seem at first sight the *least* instructive, furnish, in his ingenious hands, much instruction, or, at least, much opportunity of instruction.'†

In all things Mr. Henry was downright honest; and what he wrote was (as strictly, perhaps, as any author's can be) his *own*. So far as the Commentary is concerned, the design that it should be so is distinctly avowed. Upon all that bears Mr. Henry's name, the image and superscription of originality is fixed — strongly and indelibly. His thoughts are as novel as they are natural; their celerity was indicated at a very early period, by that almost unimaginable quickness of speech which has been noticed;‡ and their artlessness and perspicuity impart to them a charm as fascinating to the learned as it is to the illiterate.

On the historical parts of the Old Test., and the evangelists of the New, he is, for reasons at once obvious, unrivalled. That style and manner — the pointed, discriminating, and applicatory — (which has been represented as a capital excellency in his preaching§) is seen *there* to special advantage. His talent lay peculiarly in the *improvement* of a subject; and those portions of the inspired volume which have been just adverted to, gave him the fullest opportunity for its exercise. His method, unlike most other authors, but after the manner of inspiration, was, as he passed along, to dart into the reader's mind the truths he wished to convey; and in the form of concise sayings. Often they are preceded by the word *Note;* but their appositeness, their ingenuity, their shrewdness, their agreement with universal experience, and the knowledge they discover of the human heart, are so striking, as seldom, if ever, to disappoint expectation, although roused so formally. *Sir J. B. Williams.*

* Misc. Works, *ut supra*, pp. 184, 185.

† Claude's Essay on the Composition of a Sermon, by R. Robinson, vol. ii. p. 3, 8vo., 1782. ‡ *Ante.* § See *ante.*

HENRY, PHILIP, A. M.,

Was born at Whitehall, Eng., August 24, 1631. The celebrated Dr. Busby was his tutor, and under him he became eminent for his attainments in the learned languages. While at Westminster school, he was allowed to attend the ministry of Mr. Marshall, who then preached in Westminster, at seven o'clock in the morning, and from whose ministration he derived his first serious impressions. From that establishment he removed to Christ Church, Oxford, where he was soon after called to yield to the parliamentary visitation, which he did in these words: — 'I submit to the power of the parliament, in the present visitation, as far as I may with a safe conscience and without perjury.' Dr. Owen, when vice-chancellor, noticed the college exercises of young Henry with high approbation. Some of his Latin verses were among the poems which the university published in the year 1654, on the peace with Holland. But when he afterwards visited Oxford, he inserted in his book, 'A tear dropped over my university sins.'

On leaving college, he first settled at Worthenbury, in Flintshire, where he was ordained by presbyters, and labored with so much ardor and piety, that, through all the surrounding country, he was known by the name of *heavenly Henry*. There he married Miss Catharine Matthews, of Broad Oak. By her he had two sons, John and Matthew, and four daughters: John died young, but his son Matthew, whose praise is in all the churches, was his father's biographer, and records, with interesting and instructive minuteness, the beautiful order of religion which was established in his paternal abode.

At the restoration, Mr. Philip Henry was first deprived, by his enemies, of his useful sphere of labor, and afterwards entirely expelled from the establishment by the act of uniformity. By the operation of the conventicle and five-mile acts, he was driven from his house, and compelled to seek the retirements of seclusion or imprisonment for safety.

In the year 1687, when King James promulgated his celebrated declaration for liberty of conscience, Mr. Henry immediately availed himself of it. He fitted up an outbuilding of his own, and held constant worship there, according to the forms used by Dissenters, and with great zeal and piety. He also preached with the same ardor around the country every day, riding, after having delivered one sermon, six or eight miles to preach another; and the next day repeating the same laborious exercise. But his labors hastened his rest; for when writing to a friend, who anxiously inquired after his health, he says, 'I am always habitually weary, and expect no other till I lie down in the bed of spices.' After preaching one Lord's day, with his usual vivacity and energy, he was seized with a fatal sickness. He expired June 24, 1696, exclaiming, 'O death, where is thy sting?' His 'Sayings,' which constitute a chapter in his biography, resemble those of Holy Writ. *Life by his Son; Jones's Chris. Biog.*

HENSLER, CHRISTIAN GOTTHILF, D. D.;

Professor of theology at Kiel; born 1760; died 1812. He belonged to the school of the neologists.

1. Bemerkungen über Stellen in Jeremia's Weissagungen. 8vo. Leipz. 1805.
2. Bemerkungen über Stellen in den Psalmen und in der Genesis. 8vo. Hamb. und Kiel, 1791.
3. Der Brief der Apost. Jakobus übersetzt und erläutert, &c. 8vo. Hamburg, 1801.
4. Der 1ste Brief der Apost. Petrus übersetzt, mit einem Kommentär. 8vo. Sulzbach, 1833.
5. Erläuterungen des ersten Buches Samuels, und der Salomonischen Denksprüche. 8vo. Hamb. und Kiel, 1796.
6. Jesaias neu übersetzt, mit Anmerkk. 8vo. Hamb. und Kiel, 1788.

And Lib. Cat.

HERBELOT, BARTHOLOMEW D';

Royal secretary and interpreter of Oriental languages at Paris; born 1625; died 1695. He devoted himself early to the study of the Eastern languages, especially the Hebrew; and, after residing in Italy a short period, at two several times, he, at length, settled at Paris, where he completed the work by which he is known, the Bibliotheque Orientale,

the title of which imports its character — a storehouse of whatever belongs to Oriental literature. It was not published till after his death, in 1697. The best edition is that of Paris, 8vo. 1782. *Lempriere.*

HERBERT, GEORGE,

Brother to Lord Herbert of Cherbury, was born April 3, 1593. He entered Cambridge at sixteen; and the same year composed a volume of poems, which he terms his *first fruits* unto God, and which he published partly, as he writes to his mother, 'to reprove the vanity of those many love-poems that are daily writ and consecrated to Venus, and to bewail that so few are writ that look towards God and heaven.' In the year 1619, he was made orator of the university; and a letter of thanks which he wrote, in that capacity, to James I., excited the monarch's attention, who declared him to be the jewel of that university, and gave him a sinecure of £120 per annum. He became intimate with the great Bacon, Wotton, Andrews, and Donne; was much caressed by the most eminent nobility, and, it was supposed, would be made secretary of state. The death of his two principal friends, the duke of Richmond, and the marquis of Hamilton, followed by that of King James, frustrated these expectations; and Mr. Herbert determined to devote his fine powers to a holier employment.

After much preparation of heart, he was accordingly ordained; and, in 1626, was made prebend of Layton church, in the diocese of Lincoln. In 1630, he was transferred to the living of Bemerton, near Salisbury. Here he faithfully, humbly, and successfully, labored in his Master's work till his happy death, in 1635, at the age of 42.

His poems entitled 'The Temple,' and his 'Priest to the Temple, or the Country Parson's Character and Rules of Holy Life,' are still admired for their beautiful and holy simplicity. His works have been published in one volume. *Middleton*, vol. iii. 48.

HERBST, JOHN GOTTLIEB;

Professor of theology at Tübingen. He is the author of Observationes de Pentateuchi Auctore. *And. Cat.*

HERDER, JOHN GODFREY,

A German classical writer and philosopher, was born of poor parents, at Mohrungen, and enjoyed at first but indifferent opportunities for gratifying his insatiable thirst for knowledge. He attempted, under the care of a Russian surgeon, to study surgery; but, becoming disgusted with that course, he turned his attention to theology at Königsberg, where he taught, heard Kant's lectures gratuitously, and made himself familiar with the whole range of science, theology, philosophy, philology, natural and civil history, and politics. In 1764, he was appointed assistant teacher of the cathedral school at Riga, with which office that of preacher was connected. Here his labors, in both stations, were highly acceptable and useful; but he gave up his place, not long after, in order to indulge his favorite passion for study. Having received the offer of a professorship at Göttingen, he reluctantly accepted it, but, ere he had entered on the duties of that station, was invited to become court preacher, general superintendent, and consistorial counsellor at Weimar. The duke and duchess of Saxe-Weimar, at that time, had surrounded themselves with the most distinguished of the German literati, among whom were Wieland and Göthe. Here he had ample opportunity to gratify his literary tastes, to exercise his splendid pulpit talents, and to indulge his naturally benevolent disposition in doing good. Germany itself felt the influence of Herder's writings, scarcely less than those of any other man. He entered almost every part of the wide fields of literature, and wherever he went, set up a standard for the public taste. His works are very numerous and popular. That on the Spirit of the Hebrew Poetry has been much admired for the ease with which he enters into the spirit of the ancient Hebrew writings, and transfuses it into his own. His greatest work, however, is said to be his Ideas on the Philosophy of the History of Mankind — a work whose thread he had been steadily unravelling all his days, and which contains the collected results of the study and observation of his life. *Encyc. Am.*

1. Briefe, das Studium der Theologie betreffend. 1 Th. in 1 bd. 8vo. Weimar, 1785-6.
2. Vom Geist der Ebräischen Poesie.
3. Lieder der Liebe. Leipz. 1778.
4. Ideen zur Philosophie der Geschichte der Menschheit. Riga, 1785.

HERODIANUS;

A Greek historian, who flourished about A. D 247, in the reign of Maximinus. He left a History, in Greek, in eight books, from the death of Aurelius Antoninus to those of Balbinus and Maximus; elegantly translated into Latin by Politian. *Koenig.*

HERODOTUS;

The most ancient of the Greek historians, commonly called the father of history. His work in nine books, called after the names of the nine Muses, won at first universal applause, and still attracts by the native simplicity, fidelity, and beauty of its narrations. *Koenig.*

HERVEY, JAMES, M. A.,

The distinguished author of 'Meditations,' bearing his name, was born at Hardingstone, near Northampton, Feb. 26, 1713. His father was a clergyman, then residing at Collingtree; and Mr. Hervey received from him, and an excellent mother, his early education. At the age of 18, he was sent to the university of Oxford; and there, becoming acquainted with the distinguished John Wesley, he devoted himself with great zeal to various studies, and became seriously impressed with the importance of religion. For some years afterwards, he felt a peculiar attachment to the doctrinal sentiments of Mr. Wesley, but subsequently conceiving such sentiments to be erroneous, he attached himself to the Calvinists.

At the age of 22, his father appointed him to the situation of curate of Weston Favel, and he discharged the duties of his office with piety and integrity. In a few years, he was curate at Biddeford, and several other places in the west of England; and during that time he wrote his celebrated 'Meditations and Contemplations,' which he published in 1746, and which have been universally read, and very generally admired. In 1750, on the death of his father, he succeeded to the livings of Weston and Collingtree; and he devoted most of his time in attention to the duties of his profession. In 1753, he published 'Remarks on Lord Bolingbroke's Letters on the Study and Use of History, so far as they relate to the History of the Old Testament, &c., in a Letter to a Lady of Quality,' and a recommendatory Preface to Burnham's Pious Memorials. In 1755, he published his 'Theron and Aspasio,' which is regarded as decidedly the best effort of his genius; but it was attacked by Mr. Robert Sandeman, of Edinburgh, with extraordinary ability, on the nature of justifying faith, and other points connected with it, in a work entitled 'Letters on Theron and Aspasio,' 2 vols. (See *Sandeman*, in *Rel. Enc.*) This attack threw Mr. Hervey into the arms of Mr. W. Cudworth, a dissenting minister in London, in whom he found a powerful coadjutor; but Mr. Hervey does not appear to have understood Cudworth's system, which, in some important points, was very different from his own, though they were agreed in making appropriation essential to the nature of true faith. He died in 1758, after having been for many years in a declining state of health.

Mr. Hervey's writings have had an extensive circulation; for many years the press could with difficulty supply the demand for them; yet his style has been severely censured by Dr. Blair and others for its turgid qualities. Of his character, however, there is little difference of opinion. He was eminently pious, though not deeply learned; habitually spiritually-minded; zealous for the doctrines of divine grace; animated with ardent love to the Savior; and his humility, meekness, submission to the will of God, and patience under his afflicting hand, exemplified the Christian character, and adorned his profession. His writings were collected and published, after his death, in 6 vols. 8vo. and 12mo., and have often been reprinted in both sizes. See *Ryland's Life of Hervey; Letters of Hervey, and Life prefixed; Jones's Chris. Biog.*

HESIOD;

A Greek poet, whose works are, the Theogony, which treats of the origin of gods and heroes; the Shield of Hercules, a fragment; and Works and Days, a poem on agriculture, of which Virgil's Georgics is an imitation.

HESS, JOHN JAMES, D. D.;

Antistes at Zurich; born 1741; died 1829. His lot is with the Orthodox in Germany. He wrote several works with a view to promote the study of Sacred History, and a book on the Doctrine, Works, and Sufferings of Christ.

HESYCHIUS;

A Greek grammarian and lexicographer, supposed by some to have lived in the fourth century, and by some later. His lexicon, of very considerable value, and compiled doubt-

less by him, in part, from more ancient lexicographers, has been published by Alberti and by Ruhnken. In the opinion of Casaubon, it is one of the most learned and valuable works left us by antiquity. *Nouveau Dict. Hist.; Encyc. Am.*

HEUMANN, CHRISTOPHER AUG.;

Professor of theology at Gottingen; born 1681; died 1764. He published a German version of the New Test., of unequal merit; also, a full and copious Exposition of the same portion of the Scriptures, which displays the author's genius and erudition, but in many particular passages, is not elaborated with proper care. The author surrenders too much to conjecture. *Walch.*

HEWLETT, JOHN, B. D.;

Chaplain in ordinary to the late George IV., when the latter was prince regent, and author of Commentaries and Annotations on the Holy Scriptures. These were first published with the text, marginal renderings, copious prolegomena, and various other critical matter. In 1816, an edition was published in 5 vols., without the text. The notes are partly selected, and partly original, and the latter are generally sensible and judicious. Inconsistencies occur, which are stated and animadverted upon in an ably-conducted critical journal. The author's object was to simplify sacred learning, so as to adapt it to the understandings of the mass; and herein he has, in a measure, succeeded. *Horne.*

HEZELIUS, or HEZEL, G. F.,

Is the author of an incomplete Digest of the labors of Wetstein, Palairet, Raphel, Kypke, Alberti, Bos, &c. Matthew and Mark only were ever published.

HIEROCLES;

A philosopher of Alexandria, who discharged the functions of a civil magistrate in the reign of Diocletian, and participated in his cruelty towards Christians. He wrote ten books against the hated disciples of Christ, and hesitated not to compare Apollonius Tyaneus to Him. He wrote commentaries on the golden verses of Pythagoras, and on Plato's Gorgias; three books on providence, fate, and free will, and, as some suppose, the Facetiæ, which go under the name of Hierocles; which, however, are probably the production of a later writer of the same name. *Koenig.*

HILARY;

Bishop of Poictiers, in the latter part of the 4th century. He was a heathen till the age of manhood; and after his consecration to the see of Poictiers, devoted himself to the struggle against Arianism in the West with uncommon vigor and success for twenty years, and was the principal means of checking its progress. Banished for a time, he wrote in his exile his principal works, and among the rest, twelve books on the Trinity, which induced the clergy in the East, where he then was, to intercede for his recall, that they might be rid of his presence and influence. Besides the above, he wrote Commentaries on Matthew and the Psalms. *Murdock's Mosheim.*

HILLEL,

The elder, of Babylon, and president of the Sanhedrin, was the founder of the celebrated school of Hillel, which held to the authority of traditions; while that of Shammai rejected traditions, and gave exclusive authority to the sacred text. He may be regarded as the chief author of the Mishna, since, according to the Jewish rabbins, he was the first to arrange them in six treatises. He flourished about 30 years B. C., and died at a very advanced age. *Nouveau Dict. Hist.*

HILLEL,

The younger, or the prince, great-grandson of Judas Hakkadosh, or The Holy, was one of the authors of the Gemara; to him is likewise generally attributed that corrected edition of the Hebrew text which bears the name of Hillel. He flourished in the fourth century. *Nouveau Dict. Hist.*

HILLER, MATTHEW;

Professor of Greek and Oriental languages at Tubingen; born at Stuttgard, 1646; died 1725. He was author of several works subsidiary to the interpretation of the Old Testament, whose titles follow: —

1. Arcanum Kethib et Keri. Tubingæ, 1692, 8vo.
2. Onomasticum Sacrum. Tubingæ, 1701, 4to.
3. Hierophyticon, seu Commentarius in loca Sacræ Scripturæ, quæ plantarum mentionem faciunt. Trajecti ad Rhenum, 1725, 4to.
4. Syntagmata hermeneutica, quibus loca Scripturæ Sacræ plurima ex Hebraico textu nove explicantur. Tubingæ, 1711–28, 4to. *Walch.*

HIMERIUS;

A Greek sophist and grammarian of Bithynia, who flourished in the reign of the emperor Julian, and was a furious opposer of Christians. His style was neat and easy. He wrote declamations. *Koenig.*

HIPPOLYTUS,

Portuensis; bishop, as some suppose, of Ostia, near Rome; one of the most distinguished of the ancient fathers and martyrs. He flourished in the reign of Severus, A. D. 222; but it is not agreed where he belonged. 'He wrote a treatise concerning Easter, in which he describes the succession of events, and proposes a paschal cycle of 16 years; his computation comes down to the time of the emperor Alexander. His other writings, which have reached me, are these: on the Six Days' Work; on what follows the Six Days; against Marcion; on parts of Ezekiel; concerning Easter; and against all the Heresies.' *Eusebius.* Besides these, Jerome mentions his commentaries on Exodus, Zechariah, the Psalms, Isaiah, Daniel, the Apocalypse, Proverbs and Ecclesiastes, &c. The works of Hippolytus have been edited by Fabricius, Hamburg, 1716–1718, 2 vols. fol. *Murdock's Mosheim.*

HITCHCOCK, Rev. EDWARD;

Professor of chemistry and natural history in Amherst College; best known as a scientific geologist. His 'Report on the Geology, Mineralogy, Botany, and Zoology of Massachusetts,' made by order of the state, and published at Amherst, 1833, is very ably executed.

HOADLEY, BENJAMIN, D. D.,

An eminent prelate, distinguished equally for learning, liberality, piety, and usefulness, was born, in 1676, at Westerham, in Kent; was educated, partly by his father, and partly at Catharine Hall, Cambridge; was for some years lecturer at St. Mildred's; and, in 1704, was made rector of St. Peter le Poor, Broad Street. He soon distinguished himself as a champion of freedom, in his controversy with Calamy and Atterbury; and the commons addressed the queen to promote him, but, as may be supposed, no favor was dispensed to him by a tory government. The accession of George I., however, brightened his prospects. In 1715, he was raised to the see of Bangor; whence he was translated to Hereford, Salisbury, and Winchester, in 1720, 1723, and 1734. He died in 1761. It was in 1717 that he preached the celebrated sermon which drove the high church party almost to madness, and gave rise to the Bangorian controversy. His works form three folio volumes. *Jones's Chris. Biog.; Davenport.*

HOBBES, THOMAS,

A celebrated philosopher, was born in 1588, at Malmesbury, in Wiltshire, and was educated at Magdalen Hall, Oxford. In 1608, he became tutor to Lord Hardwick, who was subsequently earl of Devonshire; and, after their return from travelling, he resided in the family for many years, during which period he translated Thucydides, and made a Latin version of some of Lord Bacon's works. In 1640, he retired to Paris, to avoid being involved in the contest which was about to take place in his country. It was during this voluntary exile that he produced his celebrated works, De Cive; Human Nature; De Corpore Politico; and the still more famous and obnoxious Leviathan. About 1652, he returned to England, and in 1654 published a Letter on Liberty and Necessity, which led to a controversy with Bishop Bramhall. He now again resided in the Devonshire family, and continued to do so for the remainder of his days. Charles II. gave him a pension of one hundred pounds a year. Among his later works are, Decameron Physiologicum; a Dialogue between a Philosopher and a Student of the Common Law; Behemoth, or a History of the Civil Wars; and translations of the Iliad and Odyssey. He died in 1679. The charge of atheism, which has been urged against him, is undoubtedly groundless; but it seems to require no small share of hardihood to maintain that his doctrines, religious and political, do not lead to consequences of the most pernicious nature. *Davenport.*

HODGE, Rev. CHARLES;

Professor of Biblical Literature, Princeton, New Jersey; favorably known as the author of a Commentary on the Epistle to the Romans, and editor of the Biblical Repertory.

HOLDEN, Rev. GEORGE, M. A.;

An English biblical critic of very good reputation. In his Expositor, he aims to elucidate every difficult passage in a

concise and popular manner, bringing the results of the most elaborate philological research within the reach and use of general readers. It is intended as a practical guide, and not as a store-house of sacred criticism; yet the author shows himself considerably familiar with the progress of sacred interpretation. In his Dissertation on the Fall of Man, he vindicates the literal and obvious sense of the narration, as given in the first three chapters of Genesis. *Horne.*

1. Christian Expositor, or Practical Guide to the Study of the Holy Scriptures, intended for the use of general readers. London, 1821-30, 3 vols. 12mo.
2. An Attempt to illustrate the Book of Ecclesiastes. London, 1822.
3. An Attempt towards an improved Translation of the Proverbs of Solomon, from the original Hebrew; with notes, critical and explanatory, and a preliminary Dissertation. London, 1819, 8vo.
4. A Dissertation on the Fall of Man. London 1823, 8vo.
5. Scripture Testimonies to the Divinity of our Lord and Saviour Jesus Christ, collected and illustrated. London, 1820. 8vo. *Horne.*

HOLLAND, PHILEMON, M. D.,

Master of Coventry free school, and a scholar of some distinction. He translated Livy, Xenophon's Cyropædia, Pliny's Natural History, and Ammianus Marcellinus. He died in 1636, aged 85. *Lempriere.*

HOLLMANN, GEORGE HERMANN,

Doctor of philosophy, and preceptor of the crown prince of Bernburg; born 179–. He is the author of a philological and critical commentary on the song of Deborah, accompanied with a Latin version; published at Leipsic, 1818, 8vo.

HOMBERG, WILLIAM;

An eminent chemist, born at Batavia, in Java, in 1652. Going to Europe with his father, he devoted himself principally to botany, chemistry and medicine, and after several changes of location, at length fixed himself in Paris, where he was appointed chemist, and then physician to the duke of Orleans. He is known by his discoveries in chemistry, especially that of the Bologna stone. *Lempriere.*

HOOLE, ELIJAH,

A Wesleyan missionary to the East Indies, who, in 1829, after his return home, published an interesting 'Personal Narrative of his Mission to the South of India,' containing valuable notices of Hindoo manners and customs.

HOOPER, JOHN,

An English bishop and martyr, was a native of Somersetshire; born in 1495; was educated at Merton College, Oxford; and, having embraced the reformed faith, was made bishop of Gloucester and Worcester by Edward VI. In the reign of the sanguinary Mary, he was brought to the stake. He firmly refused the offered pardon, and though, the wood being green, he suffered for nearly an hour the severest torments, his lower parts being consumed, and one of his hands dropping off before he expired, he manifested unshaken fortitude. He died in 1555. Hooper wrote some sermons and controversial pieces. *Davenport.*

HORACE, Q. FLACCUS;

A celebrated Roman poet, born at Venusium, B. C. 65, and educated at Athens. His poetry will not easily be rivalled for Attic elegance and grace, whether we regard thought or expression. Of his poems, the Art of Poetry is the most elaborate. His satire is of the humorous and playful kind, in striking contrast with that of Juvenal. *Encyc. Am.*

HORNE, GEORGE, D. D.,

A pious and learned prelate, was born, in 1730, at Otham, in Kent, and was educated at Maidstone Grammar-school, and at University College, Oxford. He took orders in 1753, and his graceful elocution and excellent style rendered him a popular preacher. He was successively president of Magdalen College, chaplain to the king, vice-chancellor of the university, and dean of Canterbury. In 1790, he was raised to the see of Norwich, which, however, he held less than two years: he dying in January, 1792. In early life, he was a strenuous Hutchinsonian, and attacked the system of Newton with a violence which he subsequently regretted. Of his numerous works, the principal is a Commentary on the Book of Psalms, on the composition of which he bestowed nearly twenty years.

He was a prelate of no inconsiderable learning, and universally respected for his excellent qualities as a man and a Christian. His writings, which are invariably characterized by their pious and evangelical tendency, have been held in high repute, and are deservedly esteemed by the friends of piety and virtue. They were published in six volumes, octavo, London, 1795, with a life of the author prefixed, by the Rev. W. Jones, of Nayland. *Aikin's Gen. Biog.; Davenport; Jones's Chris. Biog.*

HORNE, THOMAS HARTWELL;

Prebendary of St. Paul's, London, well known by his 'Introduction to the Critical Study and Knowledge of the Holy Scriptures.' This work, though not by any means elaborated with the skill and perfection of German criticism, and drawn mostly from other than the original sources, is, notwithstanding, a valuable compilation for English and American students of the Bible. The language furnishes none that can compare with it on the entire Scriptures. It has often been reprinted — the last edition in 1834.

HORNEMANN, CLAUDIUS FREES;

Professor of theology at Copenhagen; author of a Dissertation on the Sacred Canon, and of Critical Disquisitions on the version of the Seventy, published in three parts.

HORSLEY, SAMUEL, D. D.,

A celebrated prelate and mathematician, was born in 1733; was educated at Westminster, and Trinity College, Cambridge; and became curate to his father. After having held the livings of Albury, Newington, Thorley, and South Weald, the archdeaconry of St. Alban's, and prebends of St. Paul's and of Gloucester, he was raised, in 1788, to the see of St. David's, whence, in 1793, he was removed to Rochester, and, in 1802, to St. Asaph. For a part of this preferment he was indebted to his controversy with Dr. Priestley, on the subject of the divinity of Christ; his tracts relating to which he collected and published in an 8vo. volume. While he was thus rising in the church, he was not neglectful of science. In 1769, he printed an edition of Apollonius, and in 1775, an edition of Newton's works, in five 4to. volumes. From 1773 till the election of Sir Joseph Banks, he was secretary of the Royal Society; when, deeming the dignity of the society lessened by the choice of a man who was ignorant of the higher sciences, he resigned his office. Bishop Horsley died at Brighton, in 1806. He was a very eloquent preacher, and performed all his episcopal duties in an admirable manner. Besides the works already mentioned, he produced many others, biblical, theological, classical, and scientific.

He was the author of 'Critical Disquisitions on the Eighteenth Chapter of Isaiah,' 4to.; 'Hosea, a new Translation, with Notes, 4to.; a 'Translation of the Psalms,' 2 vols.; 'Biblical Criticisms,' 4 vols. 8vo.; Sermons; Charges; elementary Treatises on the Mathematics, on the Prosodies of the Greek and Latin Languages; and papers in the Philosophical Transactions. *Nichols's Lit. Anec.*

Dr. Horsley has been, not inaptly, described as the last of the race of episcopal giants of the Warburtonian school. He was a man of an original and powerful mind, of very extensive learning, and profoundly versed in the article of ecclesiastical history, of which he gave ample evidence in his controversy with Dr. Priestley, while archdeacon of St. Alban's. Even Gibbon says, 'his spear pierced the Socinian's shield.' His sermons and critical disquisitions frequently display a rich fund of theological acumen, and of successful illustration of the sacred writings: but his temper did not exhibit much of the meekness and gentleness of his divine Master; and he was too fond of meddling in political discussions, for which he did not escape the censure of Mr. Pitt. *Jones's Chris. Biog.; Davenport; Hend. Buck.*

HOTTINGER, JOHN HENRY;

An eminent Swiss Orientalist, and professor of Hebrew at Heidelberg; born at Zurich, 1620; drowned in 1667. After studying at Geneva, under Spanheim, at Groningen, under Gomarus and Alting, and at Leyden, under Golius, he was appointed, in 1643, to fill the professorship of divinity and Oriental languages in the university of his native city. With the consent of the magistrates at Zurich, he devoted a few years to restoring the decayed university of Heidelberg to its ancient honors and prosperity, and then returned to Zurich; but was at length prevailed on to accept a professorship at Leyden in 1667. As he was preparing to fulfil this appointment, he was drowned at Zurich, in the river that passes through that city. His numerous works display great erudition, as well as haste in their composition. The most important titles follow.

1. Exercitationes Anti-Morinianæ de Pentateucho Samaritano. Tiguri, 1644, 4to.
2. Thesaurus Philologicus, seu Clavis Scripturæ. 1649, 4to.
3. Historia Orientalis quæ ex variis Orientalium Monumentis collecta agit, etc. 1651, 4to.
4. Etymologicum Orientale, sive Lexicon Harmonicum Heptaglotton, &c. 1661, 4to.
5. Promptuarium, sive Bibliotheca Orientalis, &c. 1658, 4to. *Encyc. Am.; Lempriere.*

HOUBIGANT, CHARLES FRANCIS;

A learned Frenchman, and priest of the oratory; born in 1686; died in 1783. To the most extensive learning, which secured him the most flattering marks of approbation from the learned, he added all the virtues that adorn private life. His best known labor — an edition of the Hebrew Bible, of which only 300 copies were printed — is scarce and highly valuable. The work was accompanied with a Latin version and notes, afterwards published separately. 'Houbigant was a very daring critic, bold in conjectural criticism, and dealt very freely with Scripture.' *Orme; Lempriere.*

Besides the above, Houbigant published,

1. A Latin Translation of the Psalter, from the Hebrew. 1746, 12mo.
2. Racines Hebraiques. 8vo.
3. Examen du Psautier des Capuchins. 12mo
4. Sherlock's Sermons translated.

HOWE, JOHN, A. M.,

Was born at Longhborough, in the year 1630. His father was minister of that place, who, having lost his benefice for strong attachment to the Puritans, settled in Lancashire. His son was sent early to Cambridge, and after continuing some years in that university, and taking his first degree, he removed to Oxford. Soon after taking his second degree, he was ordained by Mr. Herle, of Winwick, assisted by the ministers of the chapels in this very extensive parish. The field of ministerial labor, to which he afterwards removed, was Great Torrington, in Devon; and his eminent services were crowned with considerable success. Business calling him to London, he had the curiosity to go to the chapel at Whitehall. Cromwell, after hearing him two or three times, insisted that Mr. Howe should come to Whitehall, and be his domestic chaplain: with very great reluctance he was compelled to gratify a man who would have his own way.

He was a man of unalterable fidelity, and nothing could move him from the path of duty. After Cromwell's death, he continued about three months in the service of his son Richard, and then returned to his old people at Torrington, till the act of uniformity passed. Soon after the restoration, he retired from the station of a parish minister to be a silenced Nonconformist.

For several years he was an itinerant preacher in the habitations of his friends. Seeing no prospect of extensive usefulness at home, he accepted an offer from Lord Mazarine to be his chaplain; and, in the year 1671, went over with his family to Ireland.

In the year 1675, he returned to London to exercise the office of the ministry. For ten years he labored with extraordinary acceptance in the service of his people, among whom were not a few eminently distinguished, not only for their piety, but their talents, their education, and their respectability in social life.

In the year 1685, he complied with an invitation from Lord Wharton, to travel with him to the continent; and after visiting many foreign parts, he took up his residence at Utrecht. In the year 1687, when King James afforded to the Dissenters in England more enlarged toleration, Mr. Howe returned with pleasure to his flock, and took the benefit of the indulgence. After the revolution, Mr. Howe continued to labor among his people in Silver Street, who are said to have been a society peculiarly select. He died on the 2d of April, 1705, in the seventy-fifth year of his age.

Mr. Howe's talents were of the highest order. His application to study was close and unremitting; and his faculties were roused with their utmost energies, in order to attain every branch of knowledge which could conduce to improve and aid the researches and pursuits of a divine.

Unfeigned and exalted piety filled the soul of John Howe: the great end of his life was to please God, and to advance his glory; and it would not be easy to find a man equal to him in universal benevolence, and in that purity and humility which adorn the Christian character. His works, in the estimation of the public, have deserved a high place in the theological library. They have lately been collected into eight octavo volumes, and published, in both the demy and royal size, with his Life prefixed; also in *one* royal octavo volume. *Jones's Chris. Biog.*

HUET, PETER DANIEL,

A learned French prelate; born at Caen, in Normandy, in 1630. By the aid of Bochart, Protestant minister at Caen, he made himself master of the Greek and Latin classics; and, in 1652, accompanied the same friend to the court of Christina, queen of Sweden. In 1661, he published his well known book, *De Interpretatione Libri duo* — a work then and still admitted to a high rank by the suffrages of the learned. The first book treats of the laws and principles of interpretation or translation; the second gives a history of translation and translators. In Stockholm, he obtained a copy of Origen's Commentaries, which he published in 1668, at Rouen, with a Latin translation and notes. He was also made sub-preceptor to the dauphin; and, in 1685, raised to the see of Soissons, which he soon after exchanged for that of Avrances. The last 20 years of his life he spent in devotional and literary occupation at Paris, and died in 1721. His other most celebrated works follow. *Lempriere.*

1. Demonstratio Evangelica. 1679, fol.
2. Censura Philosophiæ Cartesianæ. 1689.
3. Questiones Alnetanæ de Concordia Rationis et Fidei. 1690.

HUFNAGEL, WILLIAM FREDERIC, D. D.;

Professor of theology at Erlangen, and minister at Frankfort on the Maine; born 1754; died 1830. He is author of the following works: —

1. Hiob neu übersetzt mit Anmerkungen. 8vo. Erlangen, 1781.
2. Dissertationes Variæ.

HUG, JOHN LEONARD;

Professor of theology at Freyburg, in Brisgau; born 1765. His Introduction to the New Testament is one of the ablest works of the kind. Hug is a Roman Catholic, but too well acquainted with sacred criticism, and too impartial, to be influenced very greatly in his views as a biblical scholar and critic, by his ecclesiastical connections. His Introduction has been translated into English by Dr. Wait, who, from ignorance of the German, has often missed, or inadequately given, the sense of his author. The work has been well translated by D. Fosdick, Jun., with Notes by Prof. Stuart, Andover.

HUMBOLDT, BARON ALEXANDER;

A distinguished traveller; born 1769; educated at Göttingen and Frankfort on the Oder. At 21, he began to travel, visited the banks of the Rhine, Holland, and England, and published 'Observations on the Basalts of the Rhine.' He now devoted himself, for a time, under Werner, to mineralogy and botany. In 1795, he resumed his travels, made the tour of Switzerland and Italy, with M. Freiesleben, and projected several other travels, which failed. At length, in 1799, with M. Bonpland for his fellow-traveller, he visited South America, which he explored more extensively, and with a more scientific eye, than any other traveller, before or since. He visited the Havana, ascended Chimborazo as far as man could go, spent a year in Mexico; and after six years' absence returned, richly laden with the fruits of his observations. Of exotic plants, he gathered and sent to Europe not less than six thousand three hundred different species. The results of his tour he has since published, in a series of splendid volumes.

HUME, DAVID;

A celebrated English historian and miscellaneous writer; born 1711. To enlarge a limited fortune, he engaged in mercantile pursuits; but soon quitted them, to follow the more alluring studies of literature and philosophy. In France, whither, for economy's sake, he had retired, he wrote his Treatise of Human Nature, which met with no success. Four years after, in 1742, he published the first part of his Essays, which succeeded not much better. Not long after, he retired to Scotland, and produced his Political Discourses, and Inquiry concerning the first Principles of Morals, which, elaborated as they were, and, besides, tinged with skepticism, drew little attention. He now began to publish his History of England, in four successive parts, at intervals of about two years; and at length succeeded in gaining public attention. His Natural History of Religion had appeared about this time, and laid him open to the just opposition of the friends of truth and good order, among whom Hurd entered the lists against him. For a short time, in the latter part of his life, he was under-secretary of state to General Conway. In 1769, he left that post, returned to Edinburgh, and seven years after, with real or affected indifference, breathed his last. Hume is an elegant, sophistical, and prejudiced writer. In philosophy, he wanted founda-

tion, but not acuteness. In history, he lacked nothing so much as impartiality. His works have all been often republished. *Lempriere.*

HUNT, THOMAS;

Laudian professor of Arabic, Regius professor of Hebrew, and canon of Christ Church, Oxford; born 1696; died 1774. His chief work is 'Observations on Several Passages in the Book of Proverbs, with two Sermons, Oxford, 1775, 4to. — a work displaying learning and judgment. He also wrote two Latin dissertations; one on the utility, elegance, and antiquity of the Arabic; the other on the use of the Oriental dialects, especially the Arabic, in the interpretation of the Scriptures. *Orme.*

HUNTER, HENRY, D. D.;

An eloquent Presbyterian divine, born at Culross, in Perthshire, in 1741. At the age of thirteen, he was sent to the university of Edinburgh, where his literary acquirements were such, that, when but seventeen, he became tutor to a gentleman who was afterwards one of the lords of the session. In 1761, he obtained a license to preach, and in 1766, was ordained minister of South Leith. In 1771, he removed to London, to become pastor to the Scottish congregation at London Wall; and about the same time, he was admitted to the degree of doctor in divinity by the university of Edinburgh. His most popular literary production, the 'Sacred Biography,' a series of discourses on the lives of the most eminent persons mentioned in the Bible, was commenced in 1783, and was subsequently extended to seven volumes, octavo. During the progress of this work, Dr. Hunter became a convert to the physiognomical system of Lavater, and in 1787 he published a translation of his works, with splendid graphic illustrations, by Mr. Thomas Holloway, the engraver. In 1790, he was chosen secretary to the corresponding board of the Society for Propagating Christian Knowledge in the Highlands of Scotland. In 1795, he published 'Sermons preached on various Occasions,' to which were subjoined Illustrative Memoirs and Anecdotes; and in 1798 appeared his 'Lectures on the Evidences of Christianity,' in conjunction with those of the Rev. John Fell. He died at Bristol Hot Wells, October 27, 1802.

Besides his original literary performances, he translated from the French Euler's Letters on Natural Philosophy, two volumes; St. Pierre's Studies of Nature, four volumes; a volume of Saurin's Sermons, additional to those translated by Mr. Robinson; Sonnini's Travels, two volumes; and Castera's Memoirs of Catharine the Second of Russia, two volumes. Two volumes of his Sermons, &c., with a biographical memoir, were published posthumously. *Aikin's Gen. Biog.; Jones's Chris. Biog.*

HURD, RICHARD, D. D;

An eminent prelate and writer, the son of a farmer, was born, in 1720, at Congreve, in Staffordshire; was educated at Emanuel College, Cambridge; and, after having been rector of Hurcaston, preacher of Lincoln's Inn, and archdeacon of Gloucester, was raised, in 1767, to the bishopric of Lichfield and Coventry, and, soon after, was appointed preceptor to the prince of Wales and duke of York. In 1781, he was translated to Worcester, and in 1783, he declined the see of Canterbury. He died in 1808. Among his works are, Sermons; Commentaries on Horace's Art of Poetry; Dialogues; and Letters on Chivalry and Romance. He was the bosom friend of Warburton; and his friendship for that eminent man (which has been censured as of somewhat too subservient a nature) led him to attack Dr. Jortin in a pamphlet. He also wrote a biographical sketch of Warburton, edited his writings, and published a volume of his correspondence. *Darenport.*

HUTTON, JAMES;

A natural philosopher, distinguished as the author of a theory of the earth, often called, from him, the *Huttonian*, as opposed to the *Wernerian;* the one referring the structure of its solid parts to the action of fire, the other to that of water. He was born in Edinburgh, in 1726, and studied there under Maclaurin, and afterwards at Leyden. In 1768, he settled at Edinburgh, and published various works on natural philosophy, among which his Theory of the Earth, with Proofs and Illustrations, is the most celebrated. He died in 1797. *Encyc. Am.*

HYPERIUS, ANDREW GERARD;

A divine, born at Ypres. He studied in France, but left it on embracing the reformation. He was afterwards divinity professor at Marpurg, where he died in 1564, aged 53 years. He wrote a book on the mode of theological study, besides those whose titles follow.

1. Commentarii in Epistolas Pauli ad Timoth., Titum, et Philem., etiam in Epist. Judæ. fol. Tiguri, 1582.
2. Commentarii in Epistolas Pauli ad Galatas et Ephesios. fol. Tiguri, 1582.
3. De Formandis Concionibus Sacris, seu de Interpretatione SS. populari, &c. Ed. Wagnitz. Halæ, 1781. *And. Lib. Cat.*

I.

IDELER, CH. LEWIS;

Formerly professor of astronomy, now of philosophy, at Berlin; born in 1766, at Perleburg, in Prussia. Besides Manuals of Italian and French Literature, he has written Historical Investigations concerning the Astronomical Observations of the Ancients, (German,) Berlin, 1806; and Inquiries into the Origin and Meaning of the Names of the Stars, Berlin, 1809. *Encyc. Am.*

IKEN, CONRAD;

Professor of theology, and pastor, at Bremen; born 1689; died 1753. The principal work of Iken is his Antiquitates Hebraicæ, valuable for its 'method, brevity, and perspicuity.' He aided Th. Hase in the production of the Thesaurus novus theologico-philologicus — a collection of exegetical and theological dissertations. To these add the following: —

1. Dissertationes Philologico-Theologicæ in diversa Sac. Cod. utriusque Test. loca. Lugd. Bat. 1749—50, 2 vols. 4to.
2. Symbolarum Literariarum Collectio altera. Halæ, 1754, 8vo.

IRENÆUS;

Bishop of Lyons, in France; one of the best Christian writers of the second century. He was a Greek by birth, and probably born of Christian parents. He was in early life a disciple of the venerable Polycarp, bishop of Smyrna, by whom he was sent to preach the gospel among the Gauls. His labors were remarkably useful. He employed his pen against the internal and domestic enemies of the church, by attacking the monstrous errors adopted by some classes of professed Christians. His five Books against Heresies are yet preserved in a Latin translation, through the barbarity of which, though excessive, it is easy to discern the eloquence and erudition that reigned through the original. Only the first book is yet extant in the original Greek. *Mosheim.*

ISIDORE,

Bishop of Seville, and called the doctor of his age, and ornament of his church, for his learning and humanity, died 636, having presided over his see 40 years. He wrote Commentaries on the historical books of the Old Test., an Exposition of Solomon's Song, a Chronicle, from the creation to A. D. 626, and many other works.

J.

JABLONSKI, PAUL ERNEST;

Professor of theology at Frankfort on the Oder; born 1693; died 1757. His principal work is his Pantheon Ægyptiorum, in addition to which, he wrote many dissertations relating to the Egyptian language and antiquities, edited, after his death, by Professor Te Water, with additions. Jablonski was one of the most learned of the many who have endeavored to throw light on the language, literature, and antiquities of the Egyptians. His Egyptian Glossary, which makes the first volume of the Opuscula, published by Te Water, is pronounced, by Quatremere, the completest work in that department.

JACKSON, THOMAS;

A learned English divine; born 1579; died 1640. He was educated at Oxford, where he was elected fellow of Corpus Christi College, in 1606, and afterwards took a living, with the vicarage of Newcastle, which he resigned on being made president of his college in 1630. He was subsequently made prebend of Winchester, and then dean of Peterborough. 'He was a man of great learning, singular piety, and a most excellent character.' His works, published in three volumes folio, contain, besides other things, valuable commentaries on the Apostles' Creed. *Lempriere*

JACOBI, FREDERIC HENRY;

A very distinguished German philosophical writer; born at Düsseldorf, in 1743. He was intended by his father to succeed him in his mercantile business; but, having studied at Geneva, and become intimately acquainted with some of the most celebrated scholars and productions of the day, his own ardor and taste for letters were so much excited, that, after a short time, he gave up business, and soon commenced author. His Letters on Spinoza appeared in 1785, and produced considerable sensation. From this time he gave himself to metaphysical studies, with increased zeal and industry. In 1804, he was made president of the Bavarian academy at Munich, the salary of which office, though he resigned the office itself in 1813, he retained till his death in 1819. 'He has been called the German Plato, on account of the religious glow in his metaphysical writings.' 'His views were opposed to those of the dogmatic Mendelssohn, the critical Kant, the idealizing Fichte, and the pantheistic Schelling.' He was averse to all systems of philosophy save his own, to which he contrived to give the existence of a brief hour, when it, too, disappeared from the German mind, like its predecessors. He wrote Woldemar, a philosophical novel, 1794, and David Hume on Belief, or Idealism and Realism; besides miscellaneous writings. He was of the class of naturalists, so called. *Encyc. Am.*

JAHN, JOHN,

Professor of theology in the university of Vienna, was born at Taswitz, in Moravia, in 1750, and died in 1816. His works, which relate to biblical and Oriental literature, bear universally the highest character for research, and generally for impartiality. His Biblical Archæology, one part of which has been translated into English, under the title of the Hebrew Commonwealth, and the other as the Biblical Archæology, is too well known to need any comment. His Introduction to the Old Testament, which has also appeared in English, was originally published in 1804. He also published Hebrew, Arabic, Syriac, and Chaldee Grammars, and an Arabic Chrestomathy. Jahn was a truly learned man, and his labors in sacred literature have been, and are, of vast service in promoting a knowledge of the Bible. He was a Roman Catholic; but in his manuals, which are by far his most useful publications, his Catholic prepossessions had not room greatly to influence him, besides that he was, in the main, a candid and impartial man. *Encyc. Am.*

JAMBLICHUS;

A philosopher of the 4th century, of the school of Plotinus, and a disciple of Porphyry; born at Chalcis, in Syria. He was a man of great pretensions and meagre powers. He was a pagan, of the class that contended with Moses in Egypt; for he, too, like them, pretended to work miracles — sufficient proof of his true character. He wrote a Life of Pythagoras; an Exhortation to the Study of Philosophy; three books on Mathematical Learning; a Commentary upon Nicomachus's Institutes of Aristotle; and a Treatise on the Mysteries of the Chaldeans, Egyptians, and Abyssinians. *Encyc. Am.*

JAMES, JOHN ANGELL;

A dissenting minister in Birmingham, England, favorably and extensively known as the author of several useful works on practical religion, of which the most noted and valuable are his Christian Charity and Family Monitor. His style is easy and perspicuous, his thoughts always valuable, his spirit excellent. Besides the above, we may mention the Church Member's Guide, also of practical value.

JARCHI, SOLOMON BEN ISAAC,

Called also Rashi, one of the most learned of all the Jewish rabbins, was born at Troyes, in Champagne, in 1104. His father, a wealthy merchant, gave him the best education the times could afford. He formed the plan of writing the history of the Jews, from the destruction of Jerusalem; and, with this in view, he visited all those countries where his brethren were dispersed abroad, and made ample collections, but, meeting with Maimonides in Egypt, was by him dissuaded from his purpose. Returning to Troyes, he devoted himself to explaining and illustrating the whole of the Babylonish and Jerusalem Talmuds; after which he proceeded, in the same manner, to comment on the whole of the Old Testament, which commentary was printed in the editions of Venice and Basle, and inserted in De Lyra's great work on the sacred volume. Jarchi, though often so concise as to be obscure, is considered one of the first of the Jewish commentators. His Commentary on the O. T. has been translated from the original Hebrew, and illustrated by Breithaupt. 3 vols. 4to. Gothæ, 1713. *Rees's Cyc.; Horne.*

JASPIS, GODFREY SIGISMUND;

Pastor at Püchau, near Leipsic; born 1706; died 1823; known by his Latin version of the Epistles of the New Testament, accompanied with a running commentary, which has been favorably received. To the second edition the Revelation was added.

JAUHARI, or JEUHARI;

An Arabic lexicographer; born at Otrar, in Turkestan; died, according to Abulfeda, in 1007; one of the leading writers in the department of Arabic lexicography, and from whom, with Firuzabadi and others, Freytag is compiling his Arabic Lexicon.

JEBB, JOHN;

Bishop of Limerick; author of Sacred Literature, which was intended chiefly as a review of the works of Lowth on Hebrew Poetry, and Isaiah. Bishop Jebb undertakes to controvert some of the principles of Dr. Lowth, and to show that the criteria by which the latter would determine what is poetry in Hebrew, are to be found in the New Testament, as well as the Old. Aside from this controversy with Lowth, the work contains much illustration and explanation of difficult or obscure passages, valuable to the biblical scholar. 'No book of criticism has lately appeared more worthy the attention of the student of the Bible.' *Orme.*

JEMALEDDIN,

A native of Aleppo, flourished at Cairo, in the middle of the fifteenth century. He wrote Annals of Egypt, published with a Latin translation and notes by Carlyle, at Cambridge, 1792, 4to.

JENKS, BENJAMIN, M. A.;

Rector of Harley, Salop, and chaplain to the earl of Bradford; a pious English divine and writer; born 1646; died at Harley, 1724. A Thanksgiving Sermon, on Ps. 85:1, 1689, 4to.; on Ps. 34:3, 1689, 4to.; on Is. 52:7, 1697, 4to.; Prayers and Offices of Devotion for Families, and for particular Persons upon most Occasions, Lond. 1697, 8vo.; of which the 27th edition was published in 1810, by the Rev. Charles Simeon, Fellow of King's College, Cambridge, with alterations and amendments in style; Submission to the Righteousness of God; substance of several Sermons on Ro. 10:3, 1700, 8vo.; Meditations, with short Prayers annexed, 1701, 8vo.; Meditations upon various important subjects, 2d edit. 1756, 2 vols. 8vo., with a recommendatory Preface, by Mr. Hervey; Ouranography, or, Heaven Opened, 1710, 8vo.; The Poor Man's Companion; a lesser Prayer-Book for Families, on common days and other occasions, Lond. 1713, 8vo; On Chastity; a Sermon on Ge. 39:9,17, 12mo. *Watts's Biblioth. Brit.*

JENKYN, Rev. WILLIAM;

A Nonconformist divine of London; born at Sudbury, Suffolk, and educated at St. John's College, Cambridge. In 1641, he was made minister of Christ Church, Newgate, but was deprived, in 1662, because he would not observe the public thanksgiving appointed by parliament, on occasion of the destruction of the monarchy. Soon after, he was sent to the Tower, for participation in Love's plot, but, upon petition, was pardoned, and restored to the ministry. Mr. Feak, who had, in the interim, become minister of Christ Church, was removed, and Mr. Jenkyn reinstated. Upon this, he devoted himself with zeal to his work, and preached a series of discourses on the Epistle of Jude, which he afterwards published, and which constitute an extended commentary on that Epistle. On the passage of the Oxford act, he refused to take the oath, and retired from London to Hertfordshire,

where he preached privately. After the act of indulgence, in 1671, he returned again to London; but when, in 1682, the tempest broke out against the Nonconformists, he fell into the hands of his enemies, and was sent to Newgate, where he died in four months, from the air and infection of the prison. *Nonconformist's Memorial.*

JENNINGS, DAVID, D. D.,

A learned dissenting divine, was the son of an ejected minister, and born at Kibworth, in Leicestershire, in 1691. He was respectably educated in London, and, in 1714, entered on the sacred ministry. After some time, he succeeded to the pastoral office in the Independent congregation meeting in Old Gravel Lane, Wapping. In 1743, he became a trustee of the charities of Mr. William Coward, and one of his lecturers at Little St. Helen's, and in the following year theological tutor at the academy founded by that gentleman. He now published several works of merit for the use of the students, particularly an 'Introduction to the Use of the Globes and Orrery, and, also, the Application of Astronomy to Chronology,' &c., octavo, 1747; 'An Appeal to Reason and Common Sense for the Truth of the Holy Scriptures;' 'An Introduction to the Knowledge of Medals,' octavo; and 'A Treatise on Jewish Antiquities, with a Dissertation on the Hebrew Language,' two volumes, octavo, which has been deservedly esteemed, and still maintains its reputation as one of the best works in our language on the subject.

Dr. Jennings died on the 16th of September, 1762. Besides the pieces already mentioned, he was the author of 'Sermons to Young Persons,' 1743, and a number of single sermons on particular occasions, especially one 'On Preaching Christ,' which has been often reprinted. *Jones's Chris. Biog.*

JEROME,

One of the most learned and productive authors of the early Latin church, was born about 331, in Dalmatia, of wealthy parents, educated with care in literary studies, and made familiar with the Roman and Greek classics, under the grammarian Donatus, at Rome. He did not escape the contaminating licentiousness of the capital, but his feelings were excited by the catacombs and tombs of the martyrs; and becoming inclined towards the Christian faith, he became acquainted with several of its preachers in Gaul, and on the Rhine, and was baptized before his fortieth year at Rome.

Having formed a high idea of the ascetic life, he retired in 374 into the deserts of Chalcis, where, for four years, he practised the severest mortifications, and applied himself to the most laborious studies. He now obtained ordination as presbyter of Antioch; went soon after to enjoy the instructions of Gregory Nazianzen at Constantinople; and at length proceeded to Rome, where his public exposition of the Scriptures procured him great favor, especially among the ladies; some of whom, matrons of rank in the fashionable world, together with their daughters, complied with his exhortations, and became nuns. Marcella and Paula are celebrated for the epistles which he wrote to them; and the latter accompanied him to Palestine in 386, where he founded a convent at Bethlehem, with her funds, and where he died in A. D. 420.

His biblical labors are highly valuable. His Latin version of the Old Testament from the original Hebrew is the foundation of the Vulgate, and his commentaries contain much useful matter. He was the only one of the fathers who seems to have thoroughly studied the Hebrew, which he did, with the assistance of learned rabbins in Palestine. He engaged much in controversy, on which occasions he frequently displayed great acerbity. He had neither the philosophical genius nor the scriptural views of his celebrated contemporary Augustine; but he possessed a more extensive knowledge of the languages, and a glowing and lively imagination, which gave attractions to his style, and rendered him the most distinguished writer of his time. *Hend. Buck.*

JEWELL, JOHN,

A learned English writer and bishop, was born, in 1522, at Buden, in the county of Devon, and educated at Oxford, where he took the degree of bachelor of arts in 1540, became a noted tutor, and was soon after chosen lecturer on rhetoric in his college. He had early imbibed the principles of the reformation, and inculcated them upon his pupils, though it was done privately till the accession of King Edward the Sixth, which took place in 1546, when he made a public declaration of his faith, and entered into a close friendship with Peter Martyr. On the accession of Queen Mary, in 1553, he was one of the first to feel the rage of the storm then raised against the reformation; he was obliged to fly; and, after encountering many difficulties, arrived at Frankfort, in the second year of Queen Mary's reign, where he made a public recantation of his forced subscription to the Popish doctrines. He then went to Strasburg, and afterwards to Zurich, where he resided with Peter Martyr. He returned to England in 1558, after the death of Queen Mary, and in the following year was consecrated bishop of Salisbury. Two years afterwards, he published his famous 'Apologia pro Ecclesia Anglicana.' But his watchful and laborious manner of life impaired his health, and brought him quickly to the grave. He died at Monkton Farley, the 22d of September, 1571, in the fiftieth year of his age.

He was a prelate of great learning, piety, and moderation; irreproachable in his private life; extremely generous and charitable to the poor, to whom, it is said, his doors stood always open. He was of a pleasant and affable temper, modest, meek, and temperate, and a great master of his passions. His memory was naturally strong and retentive, but he is said to have greatly improved it by art, insomuch that marvellous things are related of it by his biographers.

He wrote, besides his Apology for the Church of England, 'A View of a seditious Bull sent into England by Pope Pius V. in 1569;' 'A Treatise on the Holy Scriptures;' 'An Exposition of the Two Epistles to the Thessalonians;' 'A Treatise on the Sacrament;' besides several sermons and controversial treatises. His works were collected and published in one folio volume, London, 1609. *Brit. Biog.; Jones's Chris. Biog.*

JOHANAN;

President of the school of the Jews in Palestine; born in 184, and raised to the above-mentioned station at the early age of 15, which he held 80 years. The compilation of the Jerusalem Talmud, which contains the explanations and discussions of the Jewish doctors in Palestine on the Mishna, is his work. The Jews do not esteem this Talmud so highly as that of Babylon; but the reverse is the case with Christian writers. It has often been printed, as at Venice, at Cracow, and at Berlin, in 1757; and many of the treatises have been translated into Latin, and published in the Thesaurus of Ugolinus. *De Rossi.*

JOHNSON, SAMUEL, LL. D.,

The English moralist, and one of the greatest literary characters of the eighteenth century, was the son of a bookseller; was born, in 1709, at Lichfield; and completed his education at Pembroke College, Oxford. After having been usher at Market Bosworth School, married Mrs. Porter, the widow of a mercer, and vainly endeavored to establish an academy at Edial, he settled in the metropolis in 1737. In the following year, he published his London, a satire, which established his poetical reputation. For some years, his subsistence was chiefly derived from supplying biographical and miscellaneous articles, including the debates in parliament, for the Gentleman's Magazine. His Life of Savage appeared in 1744. From 1747 to 1755, he was engaged on his English Dictionary. In the interval, however, he gave to the world the Vanity of Human Wishes; the Rambler; and the tragedy of Irene. These labors, however, were more productive of fame than of profit. He was still obliged to toil to provide for the passing day; and thus necessity called into existence the Idler, Rasselas, and various productions of less consequence. At length, in 1762, a pension of three hundred pounds was granted to him by the crown; and, in 1765, a large increase was made to his comforts by his becoming intimate with the family of Mr. Thrale. In the course of the last twenty years of his life, he produced his political pamphlets; an edition of Shakspeare; a Journey to the Western Islands of Scotland; and the Lives of the Poets. He died December 13, 1784.

The powerful and lofty mind of Johnson was capable of scorning the ridicule and defying the opposition of wits and worldlings to religious seriousness. And yet the nature of his social life was unfavorable to a deep and simple consideration of Christian truth, and the cultivation of Christian sentiments; and the very ascendency by which he intimidated and silenced impiety contributed to the injury. His writings contain more explicit and solemn references to the grand purpose of human life, to a future judgment, and to eternity, than almost any other of our elegant moralists has had the piety or the courage to make. Yet it was not till the closing scene of life, that his views became perfectly evangelical, and his Christian character received its full development.

It was truly an instructive scene. It was then that, on a deliberate review of life, he said, 'I have written like a philosopher, but I have not lived like one;' adding, with evident agony of spirit, the affecting exclamation, 'Shall I, who have been a teacher of others, be myself a castaway?' His sun did not, however, set in this cloud. He at length obtained comfort where alone *true* comfort could be obtained — in the sacrifice and mediation of Jesus Christ. *Hawkins; Boswell; Wilkes's Chris. Essays; Davenport.*

JOLLIFFE, J. K.;

A traveller, author of Letters from Palestine and Egypt, 3d ed. Lond. 2 vols. 8vo. 1822.

JONATHAN, BEN UZZIEL;

Disciple of Hillel the elder, and a Jewish commentator. He flourished shortly before the Christian era, and paraphrased the prophets in Chaldee, likewise Joshua, Judges, and the books of Kings. His work is one of considerable value in the study of the portion of the Old Testament which it covers, and has been published, with a Latin version, in the Antwerp, Paris, and London Polyglots, as well as in other forms.

JONES, JEREMIAH,

A learned English dissenting minister, was born, as is supposed, of parents in opulent circumstances, in the north of England, in 1693. He was educated by the Rev. Samuel Jones, of Tewkesbury, who was also the tutor of Chandler, Butler, Secker, and many other distinguished divines. After finishing his education, he became minister of a congregation of Protestant Dissenters near Nailsworth, in Gloucestershire, where he also kept an academy. He died in 1724, at the early age of thirty-one. His works are, a 'Vindication of the former Part of the Gospel by Matthew from Mr. Whiston's Charge of Dislocation, &c.;' also a 'New and full Method of settling the Canonical Authority of the New Testament,' in three volumes, octavo. These works, which are highly and deservedly esteemed by the learned, have been lately republished by the conductors of the Clarendon press, of Oxford. *Gentleman's Magazine*, vol. xxiii; *Monthly Magazine*, April, 1803; *Jones's Chris. Biog.*

JONES, Rev. WILLIAM, M. A.,

Pastor of the Scotch Baptist church, Aldermanbury, London, is author of an Ecclesiastical History, relating specially to the Waldenses, republished in this country; also of Lectures on the Apocalypse, London, 1830, in which he perceives, what authors of the 'established church' failed to, that the union of church and state, civil with spiritual power, is an enormous corruption of Christianity, as our persecuted ancestors found it.

JONES, Sir WILLIAM,

An eminent poet, scholar, and lawyer, was born in 1746, in London. Mr. Jones, his father, survived the birth of his son William but three years; his family was respectable, and his character excellent. The care of the education of William now devolved upon his mother, who, in many respects, was eminently qualified for the task: she had, by nature, a strong understanding, which was improved by conversation and instruction. William greatly distinguished himself at Harrow, and at University College, Oxford; and, in 1765, became tutor to Lord Althorpe, afterwards earl of Spencer, with whom he travelled on the continent. In 1770, he was admitted to the Inner Temple; in 1776, he was made a commissioner of bankrupts; in 1783, he was knighted, and appointed judge of the supreme court of judicature in Bengal. One of his early acts in India was the establishment, at Calcutta, of an institution on the plan of the Royal Society, of which he was chosen the first president. Another was, to take vigorous measures for procuring a digest of the Hindoo and Mohammedan laws. After a life of great usefulness, he died at Calcutta, in 1794.

His poems, translations, philological essays, and other works, form twelve volumes. In his command of languages he had few rivals; being more or less acquainted with no less than twenty-eight. His poems are always elegant, often animated, and their versification is mellifluous. His learning was extensive; his legal knowledge was profound; and he was an enlightened and zealous champion of constitutional principles.

Above all, Sir William Jones was a Christian. To devotional exercises he was habitually attentive. He knew the duty of resignation to the will of his Maker, and of dependence on the merits of a Redeemer; and these sentiments were expressed in a short prayer, which he composed during an indisposition, in September, 1784, and which is here inserted, to show the habit of his mind.

'O Thou Bestower of all good! if it please Thee to continue my easy tasks in this life, grant me strength to perform them as a faithful servant; but if thy wisdom hath willed to end them by this thy visitation, admit me, not weighing my unworthiness, but through thy mercy declared in Christ, into thy heavenly mansions, that I may continually advance in happiness, by advancing in true knowledge and awful love of Thee. Thy will be done!'

The belief of Sir William Jones in divine revelation is openly and distinctly declared in his works; but the above unostentatious effusion of sequestered adoration, whilst it proves the sincerity of his conviction, gives additional weight to his avowed opinions.

'I have,' says he, 'carefully and regularly perused the Holy Scriptures, and am of opinion, that the volume, independently of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written.' *Life of Sir William Jones, by Lord Teignmouth; Davenport; Jones's Chris. Biog.*

JORTIN, Dr. JOHN,

An eminent theologian and scholar, and the son of a French refugee, was born, in 1698, in London; was educated at the Charter House, and Jesus College, Oxford; and held, successively, the livings of Swavesey, St. Dunstan's in the East, and Kensington. He was also a prebendary of St. Paul's, and archdeacon of London. He died at Kensington, in 1770, as much beloved for his private virtues as admired for his piety, learning, abilities, liberality of mind, and contempt of subserviency. Among his works are, Discourses concerning the Truth of the Christian Religion; Lusus Poetici; a Life of Erasmus; Remarks on Ecclesiastical History; Sermons; and Six Dissertations on different subjects. His 'Remarks on Ecclesiastical History' is a work universally allowed to be curious, interesting, and impartial; full of manly sense, acuteness, and profound erudition. Few will be found whose names stand higher in the esteem of the judicious than Dr. Jortin's. *Davenport; Jones's Chris. Biog.*

JOSEPHUS, FLAVIUS;

Born thirty-seven years after Christ, at Jerusalem, of the sect of the Pharisees, and, for a long time, the governor of Galilee. He afterwards obtained the command of the Jewish army, and supported with skill, courage, and resolution, a siege of seven weeks, in the fortified town of Jotapha, where he was attacked by Vespasian and Titus. The town was betrayed to the enemy; forty thousand of the inhabitants were cut to pieces, and twelve hundred made prisoners. Josephus was discovered in a cave in which he had concealed himself, and was given up to the Roman general, who was about to send him to Nero, when, as it is related, he predicted that Vespasian would one day enjoy the imperial dignity, and thereupon obtained both freedom and favor. This induced him, when he went with Titus to Jerusalem, to advise his countrymen to submission.

After the conquest of Jerusalem, he went with Titus to Rome, and wrote his 'History of the Jewish War,' of which he had been an eye-witness, in seven books, both in the Hebrew and Greek languages — a work which resembles the writings of Livy more than any other history. His 'Jewish Antiquities,' in twenty books, is likewise an excellent work. It contains the history of the Jews from the earliest times till near the end of the reign of Nero. His two books on the 'Antiquity of the Jewish People' contain valuable extracts from old historians, and are written against Apion, an Alexandrian grammarian, and a declared enemy of the Jews. The best edition of his works is that of Havercamp, Amsterdam, 1729, in two volumes, folio, Greek and Latin. The last edition, by Oberthür, Leipsic, 1781–5, is in octavo. *Hend. Buck.*

JOWETT, Rev. WILLIAM;

One of the secretaries of the Church Missionary Society; author of Christian Researches in Syria and the Holy Land, in 1823–4, which is a valuable book of travels, and has been republished in Boston, 12mo., 1826.

JULIUS, AFRICANUS;

An ecclesiastical writer, who flourished in the beginning of the third century, and wrote Annals of the World, from the creation down to A. D. 221, of which only fragments now remain. It was the basis of several other works of the

kind, as the Chronicons of Eusebius, Syncellus, Malala, &c., and was highly esteemed by the ancients. He was also the author of a letter to Aristides, concerning the genealogy of Christ, of which Eusebius gives a long extract, Hist. Eccl. 1:7. He is supposed to have lived at Nicopolis, and there died, about A. D. 232. *Mardock's Mosheim.*

JUNIUS, FRANCIS;

A distinguished scholar, and professor of divinity at Leyden; born at Bourges, 1545. He studied at Geneva, made himself acquainted with law, languages, and theology, and at 20 became minister of the Walloon church, Antwerp. He afterwards read lectures at Neustadt and Heidelberg, and finally settled as professor of divinity at Leyden, where he died of the plague in 1602. Junius is best known in connection with that version of the Bible which bears his name, with that of Tremellius — a version greatly approved for its simplicity and accuracy. He wrote the translation of the apocryphal books, with notes; and revised the whole version of the Old and New Testaments. He also wrote three books on the Parallel Passages in the Old and New Testaments; the first of which examines the quotations in the Gospels and Acts; the second, those in Paul's Epistles; the third is a commentary on the Hebrews. It is one of the best works of the kind. He also wrote a commentary on the Apocalypse, which has been translated into English by Tomson. His publications were 64 in number. He was a man of great learning, industry, and piety. *Kœnig; Lempriere: Nouveau Dict. Hist.*

JURIEU, PETER;

A French Protestant divine; born 1637, at Mer, in Blois; died 1713, at Rotterdam, where he was divinity professor and minister of the Walloon church. He was educated partly under Peter Du Moulin, in England, subsequently was professor of Hebrew and divinity in the university of Sedan, and then at Rotterdam. A violent enemy of the Roman Catholic church, he acquired the title of the Goliath of the Protestants. The prophecies of Daniel, Paul, and John, in the Revelation, he undertook to apply to the conflict of his own times between Protestantism and Papacy, and predicted the downfall of the latter in the early part of the last century. His writings are numerous, contain much learning, and many things also fanciful and vain.

1. Histoire du Calvinisme et du Papisme mise en Parallele, &c. 1683.
2. Lettres Pastorales. 3 vols. 12mo.
3. Le Vrai Système de l'Eglise. 1686, 8vo.
4. L'Esprit de M. Arnauld. 1684, 2 vols. 12mo.
5. Préjugés légitimes contre le Papisme. 1685, 4to.
6. Apologie pour l'Accomplissement des Propheties, 1687, which has been translated into English, Lond. 2 parts, 8vo.
7. Une Histoire des Dogmes et des Cultes de la Religion des Juifs, Amst. 1704, 12mo.; also translated into English, London, 1705.

Nouveau Dict. Hist.; Lempriere.

JUSTIN MARTYR,

One of the earliest and most distinguished of the fathers, was a native of Sichar, in Samaria, and was instructed in all the forms of pagan philosophy then extant. He embraced the religion of the Bible at an early age, and removed to Rome, where he lived as a Christian philosopher, devoting himself to the spread of the Christian religion, till, in 161 or 167, he was beheaded. His writings are numerous, though but few are now extant, and all of them polemical. His Apologies, of which there are two, still remain, and have been translated into English by Reeve, London, 1707, 2 volumes, octavo. In these, he labors to show the superior antiquity, excellence, and sufficiency of the Christian religion, and that the pagans had borrowed from the Jews all that was true and valuable in their systems of belief and practice. He also wrote an Exhortation, and an Address to the Greeks. These are all extant, and have been well edited by the Benedictines, Paris, 1742.

JUVENAL, DECIUS JUNIUS;

A Roman poet, celebrated for the spirit, boldness, and elegance of his satires, in which, however, while criticizing the morality of his own times, he is not careful to abstain from injuring that of others. His satires are valuable, as sources of information concerning the manners and customs of the most palmy state of Rome. *Lempriere.*

K.

KÆMPFER, ENGELBRECHT;

A celebrated traveller; born at Lemgo, in 1657, and educated in the best manner by his father, who was a clergyman. In 1683, he went, as secretary of a Swedish embassy, to Persia; after which he travelled into Arabia, Hindostan, Java, Sumatra, Siam, and Japan, in which last country he resided two years, and returned to his native land in 1692. The result of his sojourn in Japan was a history and description of that almost unknown country, which was translated into English from the manuscript, and published in London, in two vols. folio; but notwithstanding the extent of the work, the greater part of his manuscripts were left untouched. They are now in the British Museum. *Enc. Am.*

KENNICOTT, BENJAMIN, D. D.,

Well known in the literary world for his elaborate edition of the Hebrew Bible, and other publications, was born at Totnes, in Devonshire, A. D. 1718. His early display of talents recommended him to some gentlemen, who sent him to Oxford, and there supported him while he went through his academical studies. He had not been long at Oxford, before he distinguished himself by the publication of two dissertations, one on the Tree of Life, the other on the Oblations of Cain and Abel, on account of which the degree of bachelor of arts was conferred upon him *gratis*, a year before the statutable time. He soon after acquired additional fame by the publication of several occasional sermons, which were well received. In the year 1753, he laid the foundation of his great work, and spent a long time in searching out and examining Hebrew manuscripts, with a view to the elucidation of his subjects. He appealed to the Jews themselves regarding the state of the Hebrew text, and gave a compendious history of it from the close of the Hebrew canon to the time of the invention of printing, with an account of one hundred and three Hebrew manuscripts. In 1760, he published his proposals for collecting all the Hebrew MSS., prior to the invention of the art of printing, that could be found in Great Britain; and, at the same time, for procuring as many collections of foreign MSS. as his time and money would permit.

The utility of the proposed collation being very generally admitted, a subscription of £10,000 was made to defray its expense. Various persons were employed, both at home and abroad; but of the foreign literati the principal was Professor Bruns, of the univ. of Helmstadt, who not only collated Heb MSS. in Germany, but went for that purpose into Switzerland and Italy. In consequence of these efforts, more than *six hundred* Hebrew MSS., and *sixteen* MSS. of the Samaritan Pentateuch, were discovered in different libraries in England and on the continent; many of which were wholly collated, and others consulted in important passages.

During the progress of his work, he was rewarded with the canonry of Christ Church. His first volume was published in 1776, and the whole was completed in 1780, at Oxford, in two vols. folio, entitled 'Vetus Testamentum Hebraicum, cum variis Lectionibus.' The text of Van der Hooght was adopted; but it was printed without the points. The poetical portions are divided into stanzas, according to the nature of the poetry; and the various readings are printed at the bottom of the page.

When we contemplate his diligence and learning, it must be confessed that Hebrew literature and sacred criticism are more indebted to him than to any other scholar of the age in which he lived. He was a good and conscientious man; and, in the decline of life, resigned a valuable living, because he was unable to discharge the duties which it imposed upon him. He died at Oxford, in 1783, and, at the time of his death, was employed in printing remarks on sundry passages of the Old Testament, which were afterwards published from his papers. Dr. Kennicott was also keeper of the Radcliffe library, and maintained a correspondence for several years with some of the most eminent literary men in Europe, particularly the celebrated Professor Michaëlis, to whom he addressed a Latin epistle, in 1777, in defence of his great work. *Watts's Bib. Brit.; Jones's Chris. Biog.;* and *Bp. Marsh's Lect.*, lect. 11; *Encyc. Am.; Hend. Buck.*

KEPLER, JOHN,

Distinguished in philosophy and mathematics, was born at Weil, in Wirtemberg, 1571, and studied at Tübingen, under

Maestlin. He resided a short time at Grätz, in Styria, and then, on invitation from his friend Tycho Brahe, repaired to Bohemia, where, after Brahe's death, he was mathematician to three successive emperors, after one of whom, Rudolph, he called his mathematical tables. He first proved that the planets describe equal areas in equal times, and that the squares of their times are as the cubes of their distances from the sun; which laws since go by his name. He wrote an Epitome of Copernicus's Astronomy, besides other mathematical and philosophical works. *Lempriere; Koenig.*

KIDDER, RICHARD,

Bishop of Bath and Wells, was born in Sussex or Suffolk, and educated at Emanuel College, Cambridge, of which he became a member in 1649. Succeeding to a fellowship, he took holy orders, and obtained from the college the benefice of Stanground, Huntingdonshire, of which, however, he was deprived in 1662, for refusing episcopal ordination. His firmness or his conviction appears eventually to have given way, and,on his conforming,he was presented to the living of Rayne, in Essex, by the earl of Essex. In 1674, he was collated to St. Mary Outwick, in the city of London; seven years after which he obtained a stall in Norwich Cathedral, and in 1681 was further promoted to the deanery of Peterborough. In 1691, Bishop Ken being deprived of the see of Bath and Wells, on account of his adherence to the cause of James the Second, Dean Kidder was selected by King William as his successor, and he was in consequence raised to the episcopal bench. Two years after his elevation, he preached the lecture founded by Mr. Boyle, and continued to preside over his diocese for more than twelve years, till the memorable storm which passed over most parts of the west of England, on the night of the 26th November, 1703, when he fell a victim to its fury. The bishop and his wife had retired to rest, when they were overwhelmed by the sudden fall of a stack of chimneys in the episcopal palace at Wells, and were not extricated till life in both had become extinct.

Many of the bishop's works, however, survive him, the principal of which are, 'A Demonstration of the Messiah,' in three parts; 'A Commentary on the Pentateuch,' in two volumes, octavo; and an octavo volume, comprising twelve sermons. He was a very clear, elegant, learned writer, and one of the best divines of his time. *Watts's Bib. Brit.; Jones's Chris. Biog.*

KIMCHI, DAVID;

A Jewish rabbi and commentator, who flourished in Spain in the beginning of the 14th century. He was the last of the Jewish commentators, except Ben Gerson, and the most valued. He had less credulity and more judgment than any of the rest of the rabbins. Several of his works long served for models in their kind, not only with the Jews, but with Christians. His most celebrated works are his Hebrew Grammar, called Michlol, or *perfection*, Venice, 1546; a work on Hebrew roots; a Talmudic Dictionary; and Commentaries on the Psalms, Prophets, and the greatest part of the Old Testament, nearly all of which have been printed in the celebrated editions of the Bible published at Venice and at Basle. Some of his commentaries have been translated into Latin. His authority in sacred criticism stands first among Jewish rabbins. *Nouv. Dict. Hist.*

KING, PETER,

Lord chancellor of England, and famous for his ecclesiastical learning, as well as his knowledge in the law, was born in 1669, at Exeter, in Devonshire. Mr. Locke prevailed upon his father to send him to the university of Leyden, where he prosecuted his studies with great success. He appears to have turned his attention chiefly to divinity; and, when only twenty-two years of age, gave good proof of his acquirements by publishing the first part of his celebrated 'Inquiry into the Constitution, Discipline, Unity, and Worship of the primitive Church, that flourished within the first three hundred years after Christ, faithfully collected out of the extant writings of those ages.' 1691, 8vo.

On his return from Leyden, Mr. King — and it is said to have been by the advice of Mr. Locke — entered himself a student at the Inner Temple, and applied himself to the law; in which profession his great parts and indefatigable industry, for both of which he was remarkable, soon made him eminent. He had not been many years at the Temple, when he had acquired as high a reputation for his knowledge in law as he previously had for his theological attainments. In 1702, he published 'The History of the Apostles' Creed, with Critical Observations on its several Articles,' octavo. This treatise displayed extraordinary learning and judgment, and established the author's literary fame. On the accession of George the First, he was appointed lord chief justice of the Court of Common Pleas, and soon after sworn of the privy council. He was created a peer the 25th of May, 1725, by the title of Lord King, baron of Oakham, in Surry; and the great seal, being taken from Lord Macclesfield, was delivered to him. He continued in the office of lord high-chancellor till the 26th of November, 1733, when he resigned the seals, and on the 22d of July, 1734, his life also. *Jones's Chris. Biog.*

KLAPROTH, HENRY JULIUS VON;

Royal Prussian professor of the Asiatic languages; born at Berlin, 1783. He early devoted himself exclusively to the languages of the East, particularly the Chinese. He was soon invited to Petersburg, as adjunct professor in his favorite department, in the academy there. His attention was now turned to the comparison of the Eastern languages, and the relation of the different races, as indicated by them, and by direct history. With this train of inquiry before him, he travelled into the interior of Asia, in connection with an embassy to China, and afterwards visited the Caucasian tribes; the results of which travels appeared in his Archives of Asiatic Literature, tom. i. 1810–14. In 1814, he established himself in Paris, and his numerous and highly-valuable works in Oriental literature, since then published, attest both his ability and industry. In 1823 appeared his Asia Polyglotta, in which, taking the languages for his guide, he has shown the ramifications of the Eastern races, and fixed the time when authentic history of them begins. He edited or composed works on Chinese lexicography, a Georgian grammar, and Georgian and Mantchoo dictionaries. *Encyc. Am.*

KLEUKER, JOHN FREDERIC, D. D.,

Professor of theology at Kiel, author of a commentary on a portion of the Old Testament, and a treatise on the evidences of Christianity, and of Revelation in general. He also translated the Zend-Avesta from the French of Anquetil du Perron, and the Apology of Tertullian, from the Latin. He was born about the middle of the last century.

KNAPP, GEORGE CHRISTIAN, D. D.,

Professor of Christian theology at Halle, was born in 1753, and educated in the university at that place, under the eye of his father, who preceded him in the chair of theology, and was a man of sound piety and orthodox views. In 1775, not long after he had completed his studies at Halle, he began to lecture in the university upon Cicero, and on portions of the Scriptures. In 1777, he was appointed professor extraordinary, and ordinary professor five years after. Besides this, he shared with Niemeyer the superintendence of Francke's celebrated Institutes, for more than 40 years. His Lectures on Christian Theology, translated by Leonard Woods, Jun., and published 1831–1833, were first delivered in 1789, and received with high approbation, which increased, as they were enlarged and corrected by successive revisions. He at first showed some leaning to the doctrines of the neological school, which took its rise about the time he came upon the stage, but ultimately freed himself from their toils; and in all his works, as well as in his private life, he became the distinguished advocate and friend of strictly evangelical views and principles. In 1797, he published his well-known and highly-useful edition of the New Testament, in which, for the most part, he followed Griesbach, and which has passed rapidly through several editions. His Scripta varii Argumenti contains fourteen dissertations, which, says Niemeyer, 'for solid learning, lucid and forcible reasoning, and purity of diction, place their author in the first rank of biblical critics.' Add to the works of Dr. Knapp already mentioned the following: —

1. Die Psalmen, übersetzt mit Anmerkungen. 8vo. Halæ, 1778.
2. Leben und Charactere einiger gelehrten und frommen Männer des vorigen Jahrhunderts. Neb t zwey kleinen theologischen Aufsatzen, &c. 8vo. Halæ, 1827.

KNATCHBULL, Sir NORTON;

A learned English baronet, who was born in 1601, and died 1684; known to the biblical scholar by his Animadversiones in Libros Nov. Test., Cantab. 1659, which was 'entirely original, the fruit of his own devoted examination of the New Testament.' Campbell calls him 'a learned man, but a hardy critic.' He translated his own work into English, published 1693. *Orme.*

KOSTER, JOHN FRED. BURCHARD;
Professor of theology at Kiel. He is author of Meletemata critica et exegetica in Zachariæ Prophetæ Cap. 9–14, Gott. 1818, and contributions to the Theologische Studien.

KOPPE, JOHN BENJAMIN, D. D.;
Professor of theology at Göttingen, and afterwards court preacher at Hanover; born 1750; died 1791. In the Novum Testamentum Koppianum, which derives its name from him, the plan, which is excellent, and a small part of the execution, are his; but he did not live to complete the work. The plan is, to give a corrected edition of the Greek text, mostly agreeing with Griesbach, with critical and philological notes on the same page, with prolegomena to each book, and excursus on the more difficult passages. On this plan Koppe gave a volume on the Epistles to the Galatians, Ephesians, and Thessalonians, and another on the Epistle to the Romans, which closed his labors. Heinrichs, in continuation of the original design of Koppe, has published the Acts, and all the remaining Epistles of Paul, except those to the Corinthians; and Pott has published the Epistles of Peter, and that of James. Koppe is esteemed a safe and judicious critic; Heinrichs and Pott less so. Koppe's Romans has been republished by Ammon, the well-known neologist, with characteristic notes of his own. *Orme.*

KRAUSE, FR. AUG. WILL.;
Doctor of philosophy, and private teacher at Vienna; author of a Latin commentary on the Epistles to the Corinthians, of no great moment.

KREBS, JOHN TOBIAS;
A German critic, and theologian; rector of a gymnasium at Grimma; born 1716; died 1782.

Observationes in Novum Testamentum e Flavio Josepho. Lips. 1755, 8vo. Michaelis says of Krebs and Carpzov, that both contributed largely to biblical criticism. Krebs also published a short, but valuable Lexicon of the New Testament. *Orme.*

KUINÖL, D. C. J.;
Professor of divinity at Leipsic and Giessen; born 1768. His work of highest merit is his well-known commentary on the historical books of the New Testament, 'one of the best of the modern philological works on the New Testament that has issued from the German press.' It belongs to the range of higher criticism, while Rosenmüller is occupied with the lower. He is undecided between orthodoxy and neology, but seems to have so strong an under current of conviction in favor of the truth, as to lead him to admit, with a good share of favor, evangelical interpretations into his pages. As to theological sentiments, he distinctly avows himself a high Arian, and is evidently skeptical concerning the miracles of Christ. His commentary is of the historico-critical kind. He has also written on the Hebrews, translated and commented on Hosea in a thoroughly critical manner, on the Psalms, on some difficult passages in Isaiah, and, with Veltlmsen and Ruperti, edited six vols. 8vo. of valuable Theological Dissertations.

KYPKE, GEORGE DAVID;
Professor of Oriental literature at Königsberg; born 1724; died 1779. His Observationes Sacræ in Novi Fœderis Libros, Vratislav, 1755, 2 vols. 8vo., is a successful attempt to illustrate many passages of the New Testament by examples drawn from Greek classic authors. 'Of all the expositions of the New Testament conducted on principles like these, I know of none that are superior, or indeed equal, to Kypke.' *Michaëlis.*

L.

LABORDE, M. LÉON DE;
An enterprising French traveller and antiquarian. He published at Paris, in 1830, an account of his journey through Arabia Petræa to Mount Sinai and the city of Petra; comprising the most accurate and minute description of those interesting and magnificent ruins, hitherto given.

LAFITAU, JOSEPH FRANCIS;
A French Jesuit, and missionary among the Iroquois. He published a Comparison of the Manners of the Americans with those of Ancient Times, and the Discoveries of the Portuguese in the New World. *Lempriere.*

LAKEMACHER, JOHN GOTHOFRED;
Professor of the Greek and Oriental languages at Helmstadt; born 1695; died 1736. His Observationes Theologicæ, Helmst., 1729–33, in three vols., contain a copious variety of dissertations, of great length and elaborateness, compared with the nature of the subjects treated of. *Orme; Horne.*

LAMARTINE, ALPHONSE DE;
A distinguished living French poet. His Visit to Syria and the Holy Land, full of singular beauty of description, and of the genuine pathos of poetical feeling, has appeared in an English dress. Lamartine visited Palestine as a poet rather than a scholar; but his Visit is not on that account the less, but rather the more valuable to the general reader. His name stands first among living French poets of the higher class.

LAMPE, FRED. ADOLPH.;
Professor of divinity at Bremen, where he died in 1729. 'His Commentary on John,' says Orme, 'is both extensive and valuable.' Walch ranks it among the first expositions of that apostle's Gospel. He also wrote dissertations on various subjects, among which are the eternity of future punishment, the Holy Spirit, &c., published in 2 vols. after his death. *Orme.*

LAMY, BERNARD;
Priest of the oratory, and professor at Saumur; born 1640; died 1715. He was deprived of his professorship, and all his church preferments, for his attachment to the principles of Des Cartes.

Apparatus Biblicus. 'This was originally written in French, and translated into English by Bundy, with improvements. 'Not a profound or accurate introduction to the Bible, but a good popular book.' *Orme.*

LANGLÈS, LOUIS MATTHEW;
An Orientalist, and member of the National Institute, Paris; born 1763; died 1824. He is the author of a treatise on the paper money of the Orientals, and a translation, with the text and notes, of Sinbad the Sailor, together with other treatises relating to Oriental literature.

LARDNER, NATHANIEL, D.D.,
A learned dissenting divine, was born, in 1684, at Hawkhurst, in Kent, of pious parents; studied at Utrecht and Leyden; became a minister in his 25th year; and, after having been chaplain and tutor in the family of Lady Treby, acquired equal reputation as a preacher and a writer. During the year 1724, he was engaged, with several other ministers, in preaching a lecture, on Tuesday evenings, at the Old Jewry, from whence originally sprung his great work, 'The Credibility of the Gospel History.' On the 24th of August, 1729, he received an unexpected invitation from the church at Crutched Friars, which he accepted. He maintained a large correspondence, both in Great Britain and foreign parts, particularly in America and Germany. On account of his deafness, he, in 1751, resigned the place of morning preacher at Crutched Friars, having been assistant there near 22 years. He died, at his native place, in 1768. The collected edition of his works forms 11 vols. 8vo. Of these, the chief is the Credibility of the Gospel History — a production which is deserving of the highest praise for its learning, faithfulness, and candor. *Memoirs by Dr. Kippis; Jones's Chris. Biog.; Darenport.*

LATHROP, JOSEPH, D.D.;
A Congregational minister, of West Springfield, Mass.; born at Norwich, Conn., 1731; educated at Yale College, and ordained over the Cong. church in W. Springfield in 1756, where, after a ministry of 64 years, he died in 1820. He was a man of uncommon quickness and clearness of perception, originality, good sense, and piety. During his life, he published five volumes of sermons, and a sixth has appeared since his death. He was a popular preacher, and his sermons have been well received, both at home and abroad. *Lempriere, by Lord.*

1. Sermons on Baptism; With a History of the Anabaptists, by Perkins. 8vo. Hartford, 1793.
2. Sermons on the Christian Sabbath. 8vo. Northampton, 1803.
3. Discourses on Paul's Epistle to the Ephesians. 8vo. Worcester, 1807.

LATIMER, HUGH,

A pious prelate, one of the victims of the sanguinary Mary, was the son of a yeoman, and was born, about 1470, at Thurcaston, in Leicestershire. He was educated at Christ's College, Cambridge. In early life, he was a zealous Papist, but, being converted at 53, he became an equally zealous champion of the reformation.

After having encountered many perils, he was made bishop of Worcester, in 1535, by Henry VIII. The bishopric, however, he resigned, on the passing of the act of the six articles; and was punished by being imprisoned during the remainder of Henry's reign. The accession of Edward VI. set Latimer at liberty, and he resumed his preaching, but refused to resume the mitre. On Mary's ascending the throne, he was again incarcerated; and, in 1555, was brought to the stake, where he suffered with unshaken courage.

'He, more than any other man, promoted the reformation by his preaching. The straight-forward honesty of his remarks, the liveliness of his illustrations, his homely wit, his racy manner, his manly freedom, the playfulness of his temper, the simplicity of his heart, the sincerity of his understanding, gave life and vigor to his sermons when they were delivered, and render them now the most amusing productions of that age, and to us, perhaps, the most valuable.' *Gilpin's Lives of Reformers; Middleton's Evang. Biog.; Davenport; Jones's Chris. Biog.*

LAUD, WILLIAM, D. D.,

A prelate, the son of a clothier, was born, in 1573, at Reading, in Berkshire; was educated at the free school of his native place, and at St. John's College, Oxford; was ordained in 1601; became president of his college in 1611; and, after having held various livings, was at length patronized by James I., who had long looked upon him with coldness. His first preferment from the sovereign was the deanery of Gloucester, which he obtained in 1616. In 1620, he was nominated to the see of St. David's, whence he was successively translated, in 1626, 1628, and 1633, to Bath and Wells, London, and Canterbury. From the moment of his attaining power, he acted the part of a furious persecutor of those who differed from him on religious points, and an enemy to public liberty. His ingratitude, too, was equal to his violence. The meeting of the long parliament was the signal of his downfall; he was impeached, and confined during three years in the Tower. On his being brought to trial, he defended himself with great courage and acuteness. A bill of attainder was at length passed against him by the commons, and he was executed January 10, 1644–5. Laud was intolerant, tyrannical, and superstitious; but it would be unjust to conceal that he was a patron of learning. The most interesting of his works is his Diary. *Davenport; Clissold; Encyc. Am.*

LAVOISIER, ANTONY LAURENCE;

The celebrated French chemist; born 1743; died, under the guillotine, 1794. He was one of the leading authors of the new system and nomenclature of chemistry. He exploded Priestley's doctrine of phlogiston; demonstrated the composition of atmospheric air and water; the influence of caloric on the state of bodies, as to solidity, fluidity, &c. He also made himself greatly useful by the application of chemistry to the practical purposes of life. See *Encyc. Am.*

LAW, WILLIAM.

A non-juring divine, was born, in 1686, at King's Cliffe, in Northamptonshire; was educated at Emanuel College, Cambridge; and died in 1761. Law was a man of piety, acuteness, and talent, but a firm believer in the absurdities of Behmen. Of his works the most popular are, The Serious Call to a Devout and Holy Life, and A Practical Treatise on Christian Perfection. *Jones's Chris. Biog.; Davenport.*

LAW, EDMUND, D. D.,

A learned prelate, was born, in 1703, near Cartmel, in Lancashire; was educated at St. John's College, Cambridge; and, after having held some less preferments, (among which were the living of Greystock, the archdeaconry of Carlisle, and the mastership of Peterhouse, Cambridge,) he was raised, in 1769, to the bishopric of Carlisle. He died in 1787. He wrote Considerations on the Theory of Religion; Inquiry into the Ideas of Space, Time, &c., and various tracts; and published an edition of Locke's works. *Davenport.*

LECLERC, JOHN,

An eminent critic, was born, in 1657, at Geneva, and died, in 1736, in a state of childishness, at Amsterdam, where he was a clergyman, and professor of philosophy, belles-lettres, and Hebrew. Leclerc was impatient of contradiction, acrimonious and satirical in debate, irascible, and fond of singularity: he has been called the self-constituted inquisitor of the republic of literature. Among his works are, Ars Critica; Harmonia Evangelica; and the three Bibliotheques, or Libraries, in 25, 28, and 29 vols. He was also author of a translation, paraphrase, and commentary on the Old Testament, with notes, and chronological and geographical tables — a work of unequal merit. Leclerc was unquestionably a man of great learning and critical acumen; but, while he employed them with great success, to illustrate parts of the Bible, he employed them also to cast into the shade those portions which treat of a divine and suffering Messiah. His Harmony has been universally commended. *Davenport.*

LEE, SAMUEL;

Professor of Arabic and Hebrew in Cambridge University, England; born at Longnor, in the county of Salop, near Shrewsbury, and educated by himself. Under the most disadvantageous circumstances, engaged in a laborious occupation, his trade being that of a carpenter and joiner, with the slenderest means, he succeeded in making himself master of Greek, Latin, Hebrew, and partly of Syriac; when, his abilities and attainments coming to the knowledge of Archdeacon Corbett, of Longnor, he was by him enabled to leave his occupation, and devote himself to study. He afterwards became Orientalist to the Church Missionary Society, and from that station was invited to the honorable one he at present occupies in Cambridge University. He has edited the controversial tracts of Martyn and his opponents, with translations and notes; published a Hebrew Grammar; edited Sir W. Jones's Persian Grammar, to which he appended a Synopsis of that of the Arabic language; and translated the travels of Ibn Batuta from the Arabic, with notes. A work of large extent by him, to be entitled Illustrations of Scripture Phraseology, &c., has also been announced.

LEBRUYN, CORNELIUS;

Author of Voyage to the Levant, 5 vols. Hague, 1732.

LEGH, ——;

A companion of Dr. Macmichael, who was one of the travelling fellows of the university of Oxford. He made an excursion to Wady Mousa, in company with Captains Irby and Mangles, and Mr. Bankes, of which a lively and graphic sketch is given in Dr. Macmichael's account of his journey from Moscow to Constantinople. *Bib. Repos.* vol. iii.

LEIGH, EDWARD;

A learned English layman; born 1602. He was a member of the long parliament, of the assembly of divines, and a parliamentary general. His Critica Sacra, which not only gives the literal sense of every word in the Old and New Testaments, but enriches the definitions with philological and theological notes, was held in high esteem until supplanted by the more fundamental works of later Hebrew lexicographers. He also wrote Annotations on the N. T., which are short and judicious, and other theological works of considerable value. *Lempriere; Horne.*

LEIGHTON, ROBERT,

The most pious and popular preacher of his time, was born in London, in the year 1613. After being instructed in the common parts of education, and initiated into the higher branches, he was sent to the university of Edinburgh. He was pious from his youth, early indicating considerable talents, as well as a strong desire to serve God in the sacred ministry; and his studies were directed with that important view. Having finished his academical course with great success and applause, he was sent abroad, and lived several years in France. He early imbibed a strong aversion to prelacy, and to the tyranny which the leaders in the church of England practised, and accordingly, on his return to Britain, attached himself to the church of Scotland; and, having been unanimously called by the congregation of Newbottle, near Edinburgh, he was ordained there about the 30th year of his age. He remained at Newbottle several years,

and was most assiduous in discharging the various duties of his office.

At the time when Charles I. was confined, by the commissioners of the parliament, in Holmby House, and *the engagement* was formed to rescue him, Leighton, disgusted with animosity, unable perhaps to ascertain the point where resistance to the authority of a prince becomes lawful and necessary, and probably dreading the downfall of monarchy, declared for the engagement, and gave up his connection with the Presbyterians to form one with the Episcopalians. For this conduct, the Presbyterians denounced him as an apostate, and the Episcopalians welcomed him as a convert.

The office of principal in the university of Edinburgh becoming vacant, soon after Leighton's resignation of his charge, the magistrates and common council of that city, who had the gift of presentation, unanimously chose him to fill the chair, and pressed his acceptance of it by the powerful motive that he would serve the church signally, without taking any part in public measures. He delivered lectures, especially, to the students of theology, and occasionally supplied the place of divinity professor. His theological lectures are known to the learned world, and have been translated into English. For pure Latin, sublime thought, and warm diction, they have never been surpassed, and seldom equalled. In that office Dr. Leighton remained ten years, the ornament and delight of the university, and a blessing to studious youth.

The conduct of Bishop Leighton in accepting a bishopric, in 1662, has been much blamed; but it appears that he hoped, by such conduct, to accommodate differences, and soften animosities; but still, afterwards, he was not satisfied with his own conduct.

In the year 1670, he was, without his solicitation, and against his will, appointed to the archbishopric of Glasgow, though he did not take possession of that see for 12 months after the appointment. While he was archbishop of Glasgow, he did all in his power to reform the clergy; to correct wickedness, and promote piety among the people; to suppress violence, and to soothe the minds of the Presbyterians. Finding his new situation more and more disagreeable, and seeing no hope of uniting the different parties, he determined to resign his dignity, and went to London for that purpose, in the summer of 1673. The king, however, refused to accept his resignation, but gave a written engagement to allow him to retire, after the trial of another year; and, when that period had elapsed, his resignation was accepted.

After resigning the dignity of archbishop of Glasgow, he resumed that of bishop of Dunblane; but, wearied and disgusted with the court, he retired to Broadhurst, in Sussex, and there, in domestic and peaceful habits, spent the remainder of his days with a relative. In 1684, he expired, serene and happy. The works of this learned and pious man consist of various Sermons; 'A Commentary on the First Epistle of Peter;' 'A Critical Exposition of some of the Psalms;' and 'Lectures on the first nine Chapters of St. Matthew;' and have been frequently published. Few uninspired writings, says Dr. Doddridge, are better adapted to mend the world: they continually overflow with love to God and man.

For a further account of this excellent man, see *Leighton's Works; Burnet's History of his Own Times; Burnet's Pastoral Cure; Doddridge's Preface to Leighton's Works; The Remains of Archbishop Leighton, by Jerment; his Select Works, by Cheever*, Boston, 1832; *Jones's Chris. Biog.*

LELAND, JOHN, D.D.,

A learned English dissenting minister, was born at Wigan, in Lancashire, in 1691.

When properly qualified by years and study, he was called to the pastoral office in a congregation of Protestant Dissenters in Dublin, whither his parents had removed. He was an able and acceptable preacher, but his labors were not confined to the pulpit. The numerous attacks then made on Christianity, and some of them by writers of no contemptible ability, led him to turn his attention to its defence; and the result was his two great works, the first of which was 'A View of the Deistical Writers that have appeared in England, in the last and present Century,' which is greatly and deservedly esteemed. His calm and dispassionate manner of treating his opponents, and his solid confutation of their objections and reasonings, contributed more to depress the cause of atheism and infidelity, than the angry zeal of warm disputants.

In the decline of life, he published another elaborate work, entitled 'The Advantages and Necessity of the Christian Revelation, shown from the State of Religion in the Ancient Heathen World, especially with respect to the Knowledge and Worship of the one true God; a Rule of Moral Duty, and a State of Rewards and Punishments; to which is prefixed a long Preliminary Discourse on Natural and Revealed Religion. 2 vols. 4to. This noble and extensive subject, the several parts of which have been slightly and occasionally handled by other writers, Leland has treated at large with superior ability. Dr. Leland died in 1766, in the 75th year of his age. After his death, his sermons were published, in 4 vols. 8vo., with a preface, giving some account of the life, character, and writings of the author, by the Rev. Dr. Isaac Weld. London, 1769. *Jones's Chris. Biog.*

L'ENFANT, JAMES;

French preacher at Heidelberg and Berlin; born 1681; died 1728. Beausobre and L'Enfant were joint authors of an Introduction to the Reading of the Bible; of a New Version of the New Test. into French, which is of high value; and of excellent historical, critical, and philological Remarks on the N. T.

LESS, GODFREY;

Professor of theology at Dantzic and Göttingen, and general superintendent, Hanover; born 1736; died 1797. He was author of a work on the Authenticity, uncorrupted Preservation, and Credibility of the New Testament, which has been translated from German into English, and highly commended by Michaëlis and Marsh. It is not so prolix as Lardner.

LEUNCLAVIUS, JOHN;

A learned German of Westphalia; born in 1533. He published a History of the Ottoman Empire, and translated Xenophon, Zosimus, &c. into Latin. *Lempriere.*

LIBANIUS;

A sophist; a native of Antioch, who flourished in the time of Julian the Apostate, and was a violent foe of Christianity. He wrote a panegyric on the emperor Constantius, epistles, and orations. *Koenig.*

LIGHTFOOT, JOHN, D. D.,

A most learned English divine, was the son of a minister, and born in March, 1602, at Stoke-upon-Trent, in Staffordshire. At Cambridge, he applied himself to eloquence, and succeeded so well in it as to be thought the best orator of the under-graduates in the university. He also made an extraordinary proficiency in Latin and Greek. When he took the degree of bachelor of arts, he left the university, and became assistant to a school at Repton, in Derbyshire. After he had supplied this place a year or two, he entered into orders, and became curate of Norton-under-Hales, in Shropshire. He now began to study the Hebrew language, persuaded that no man could be well versed in the Scriptures but a Hebraist. Not long after, he removed to Hornsey, where he wrote his Emblems, or Miscellanies, Christian and Judaical, in 1629. He was then only twenty-seven, and yet was well acquainted with the Latin and Greek fathers, as well as the ancient heathen writers. He, at that time, satisfied himself in clearing up many of the abstrusest passages in the Bible; and therein had provided the chief materials, as well as formed the plan of his 'Harmony.' An opportunity of inspecting it at the press was a motive for his going to London, where he had not long been, before he was chosen minister of St. Bartholomew's, behind the royal exchange. The great assembly of divines meeting in 1643, our author gave his attendance there, and made a distinguished figure in their debates; where he used great freedom, and gave signal proofs of his courage as well as learning, in opposing many of those tenets which the divines were endeavoring to establish. In 1653, he was presented to the living of Much Munden, in Hertfordshire. In 1655, he entered upon the office of vice-chancellor of Cambridge. The year of Dr. Lightfoot's decease is not exactly known. He was a true Christian. In the discharge of his clerical duties, he was zealous and active. As to his learning in the rabbinical way, he was excelled by none, and had few equals. The most complete edition of the works of this learned author is that edited by Pitman, comprised in thirteen volumes, 8vo. London, 1825. *Jones's Chris. Biog.; Hend. Buck.*

LIMBORCH, PHILIP Â;

Professor of theology, Amsterdam; born 1633, died 1719. He studied divinity at Utrecht, joined the remonstrants, preached at Haerlem and Gouda, and finally settled at Amsterdam, where he became divinity professor. In 1686, he

published his Theologia Christiana ad Praxin Pietatis, an excellent work, which was reprinted several times during the author's life. In the same year he had a controversy with Orobio, a learned Spanish Jew, concerning the merits of their respective religions, which resulted in his publishing an able work on that subject. He also published a history of the Inquisition, which, as well as his Theologia Christiana, has been translated into English. *Lempriere.*

LINNÉ, CHARLES VON;

The distinguished Swedish naturalist, born in 1707, in the province of Smaland, Sweden, educated at Lund, Upsal, and Leyden, and then a practitioner of medicine at Stockholm, till, at 34, he was made professor of physic and botany at Upsal. Linnæus first divided animals, plants, and minerals, into classes. His industry was indefatigable, his researches extensive, minute, and personal. His numerous works are of a standard character, the principal of which are his Genera Plantarum, and his Systema Naturæ. He is the father of modern botany. *Lempriere.*

LLOYD, WILLIAM;

An English prelate, born in 1627. He was successively bishop of St. Asaph, Lichfield and Coventry, and of Worcester. He was strenuously opposed to the efforts of King James to reëstablish Popery, and, with six other bishops, was, on that account, sent to the Tower; and was a zealous promoter of the revolution. His works are Sermons; a History of the Government of the Church of Great Britain; a Dissertation on Daniel's Seventy Weeks; a System of Chronology; a Harmony of the Gospels, &c. *Lempriere.*

LOCKE, JOHN,

One of the greatest of English philosophers and metaphysicians, was born, in 1632, at Wrington, in Somersetshire, and was educated at Westminster school, and at Christ Church, Oxford; though he often said that what he had learned there was of little use to him to enlighten and enlarge his mind. The first books which gave him a relish for the study of philosophy, were the writings of Des Cartes; for though he did not always approve his sentiments, he found that he wrote with great perspicuity. He went to the continent, in 1664, as secretary to the envoy sent to Berlin. Locke was introduced, in 1666, to Lord Ashley, afterwards earl of Shaftesbury, who esteemed him highly, confided to him the superintendence of his son's education, and the forming of a constitution for the colony of Carolina, and, when he himself became chancellor, appointed him secretary of presentations, and, at a later period, secretary to the board of trade. When Shaftesbury withdrew to Holland, Locke accompanied him, and he remained on the continent for some years. Here he formed a friendship with Limborch and Leclerc. So obnoxious was he to James's government, that the British envoy demanded that he should be delivered up — a fate which he escaped only by concealing himself for a year.

It was while he resided in Holland that he completed his Essay on the Human Understanding, and wrote his first Letter on Toleration. Having returned to England at the revolution, he published his Essay in 1690. It was virulently but vainly assailed, and rapidly spread his fame in all quarters. That fame he enhanced by his additional Letters on Toleration; his two Treatises on Government, which annihilated Filmer and the whole tribe of non-resistance teachers; his Thoughts on Education; Reasonableness of Christianity; and other pieces. His merit was rewarded by his being made a commissioner of appeals, and, subsequently, of trade and plantations.

The last fourteen or fifteen years of his life, Mr. Locke spent chiefly at Oates, seldom coming to town; and during this agreeable retirement, he applied himself to the study of the Scriptures, of the divine origin of which he was thoroughly persuaded. It has been said that Mr. Locke was a Unitarian, at least so far as to disbelieve the doctrine of the Trinity. The confidence with which his name has been quoted, of late, to this effect, will appear remarkable, if it is remembered, 1. That no positive evidence of it is to be found in his writings; 2. that to Dr. Stillingfleet, who accused him of it, he expressly denied having written a sentence unfavorable to the doctrine of the Trinity; 3. that, in a letter to Limborch, alluding to Dr. Allix's work on the Trinity, he uses this remarkable language: 'I have not been in the habit of expecting any aid in this cause from the Jews and rabbins; but light is very delightful, from whatever source it may shine.' His Common-Place Book of the Scriptures is an invaluable fruit of his scriptural studies. He admired the wisdom and goodness of God in the method found out for the salvation of mankind; and when he thought upon it, he could not forbear crying out, 'O, the depth of the riches of the goodness and knowledge of God!'

A relation inquired of him what was the shortest and surest way for a young gentleman to attain a true knowledge of the Christian religion. 'LET HIM STUDY,' said Mr. Locke, "THE HOLY SCRIPTURE, ESPECIALLY IN THE NEW TESTAMENT. THEREIN ARE CONTAINED THE WORDS OF ETERNAL LIFE. IT HAS GOD FOR ITS AUTHOR; SALVATION FOR ITS END; AND TRUTH, WITHOUT ANY MIXTURE OF ERROR, FOR ITS MATTER.'

He died of a decline, on the 28th of Oct., 1704, in the seventy-third year of his age.

There is no occasion to attempt a panegyric on this great man: his writings are now well known and valued, and will last as long as the English language. Averse to all mean complaisance, his wisdom, his experience, his gentle manners, gained him the respect of his inferiors, the esteem of his equals, the friendship and confidence of those of the highest quality. He was very exact to his word, and religiously performed whatever he promised.

But, above all, Locke was a Christian, habitual and sincere. The ways of religion he loved, and he found them the ways of pleasantness and peace: thus he combined wisdom and knowledge, and truly benefited the world. He left several manuscripts behind him, besides his 'Paraphrase on some of St. Paul's Epistles,' which were published at different times after his death. His collected works form four quarto volumes. *Jones's Chris. Biog.; Davenport.*

LÖSNER, CHRISTOPHER FREDERIC;

Professor of biblical philology, Leipsic; born 1731; died 1803. His chief work is his Observationes ad Novum Testamentum, e Philone Alexandrino. In this work, 'the force and meaning of words are particularly illustrated, together with points of antiquity, and the readings of Philo's text. The light thrown upon the N. Test. by the writings of Philo is admirably elucidated by Lösner.' *Horne.*

LOEWE, JOEL;

Professor at Breslau, in the latter part of the last century, and author of two appendices to Eichhorn's Bibliothek.

LOTHIAN, Rev. WILLIAM;

A Scotch clergyman, author of Lectures on the Epistles to the Corinthians and to the Romans, which are of a sensible and practical character.

LOWMAN, MOSES;

A dissenting minister at Clapham, Surry, eminently skilled in Jewish antiquities. He is the author of a learned work on the Civil Government of the Hebrews, and of a Paraphrase, with notes, of the Revelation, of which work Doddridge remarked, that he had 'received more satisfaction from it, in regard to many difficulties in that book, than he ever found elsewhere, or expected to have found at all.' To the same purpose is the judgment of other sacred critics *Horne.*

LOWTH, ROBERT, D. D.,

A distinguished English prelate, was born at Buriton, the 27th of Nov., 1710. In 1737, he graduated master of arts, at Oxford, and, in 1741, was elected professor of poetry in the university of Oxford. The first preferment which he obtained in the church was the rectory of Ovington, in Hampshire, in 1744; and four years afterwards he accompanied Mr. Legge, afterwards chancellor of the exchequer, to Berlin. He was, about this time, appointed tutor to the sons of the duke of Devonshire, during their travels on the continent. On his return he was appointed archdeacon of Winchester, by Bishop Hoadley, who, three years after, presented him with the rectory of East Woodhay.

In 1753, he published his valuable work, 'De Sacra Poesi Hebræorum Prælectiones Academicæ.' 4to. Of this work, to which the duties of the author's professorship gave occasion, all the best critics speak in unqualified praise. In 1754, he received the degree of doctor in divinity from the university of Oxford, by diploma; and, in 1755, went to Ireland as chaplain to the marquis of Hartington, then appointed lord lieutenant, who nominated him bishop of Limerick, a preferment which he exchanged for a prebend of Durham, and the rectory of Sedgefield. In the year 1758, he preached a sermon in favor of free inquiry in matters of religion, which has been often reprinted, and has been much admired. In the same year, he published his

'Life of William Wykeham,' 8vo.; and in 1762, 'A Short Introduction to English Grammar;' a production that has gone through a great number of editions, and may be considered the precursor of that attention to grammatical accuracy and precision which has since distinguished the best writers of English prose. In 1766, Dr. Lowth was appointed bishop of St. David's, whence, in a few years afterwards, he was translated to the see of Oxford.

In 1777, he succeeded Dr. Terrick in the diocese of London; and, in the following year, published the last of his literary labors, namely, 'Isaiah; a new Translation, with a Preliminary Dissertation, and Notes.' This elegant and beautiful version of the evangelical prophet, of which learned men in every part of Europe have been unanimous in their eulogiums, is alone sufficient to transmit his name to posterity. On the death of Archbishop Cornwallis, the primacy was offered to Dr. Lowth; a dignity which he declined on account of his advanced age and family afflictions. In 1768, he lost his eldest daughter; and in 1783, his second daughter suddenly expired while presiding at the tea-table: his eldest son was also suddenly cut off in the prime of life. This amiable prelate died on the 3d of Nov., 1787, at his palace of Fulham, in the seventy-seventh year of his age. *Dodsley's Ann. Reg., and Brit. Plutarch; Jones's Chris. Biog.*

LUC, JEAN ANDRÉ DE;

A geologist and meteorologist; born at Geneva. He spent his life in geological investigations, and made very important discoveries. Some of his theories were violently opposed, on account of their alleged inconsistency with Scripture. He wrote Recherches sur les Modifications de l'Atmosphere, Geneva, 2 vols. 4to., Nouvelles Idees sur la Météorologie, 2 vols., and Traité élémentaire de Géologie, 8vo. *Encyc. Amer.*

LUCAN, MARCUS ANNÆUS;

A Roman poet, a native of Cordova, in Spain, who wrote a history of the civil war between Cæsar and Pompey, in hexameters. This poem, entitled Pharsalia, has more spirit and power than polished elegance and elaborate finish. Being involved in Piso's conspiracy against Nero, he was obliged to suffer himself to be bled to death in a bath. *Lempriere.*

LUCAS, PAUL;

A French traveller, born at Rouen, in 1664. He visited the Levant, Egypt, Turkey, and other countries, and brought with him to Paris many valuable curiosities. His travels, which are interesting, though not very accurate, at first published separately, have since appeared collectively in 7 vols. 12mo. *Lempriere.*

LUCIAN,

A Greek philosopher and wit, born at Samosata, in Comagene, on the Euphrates, and originally a sculptor. He was of the sect of the Epicureans. His satire, sometimes playful, sometimes bitter, he levelled at both pagans and Christians, with great force, and against the latter generally with great injustice. The best of his productions are his Dialogues of the Gods, and of the Dead, in which, with the keenest wit, he ridicules the mythological superstitions of the ancients. Marcus Aurelius made him procurator of Egypt. He died in the reign of Commodus, at an advanced age. *Encyc. Am.; Kuenig.*

LUCRETIUS, TITUS CARUS;

A Roman poet, of the Epicurean school, author of a philosophical poem on the *Nature of Things*, in which he makes atoms the beginning of all existence. He died B. C. 51. His poem has been translated into English by Creech, and by Dr. Good. *Lempriere.*

LUDOLF, JOB,

Chiefly known as an Ethiopic scholar, but also a lawyer and statesman of distinguished merit, was born at Erfurt, in Thuringia, in 1624. After finishing his education, he spent several years in travelling, and subsequently filled important stations in his native city, and under the elector palatine at Frankfort. He then devoted himself to the completion of his works, of which his Ethiopic History, and his commentaries on it, his Amharic and Ethiopic Grammars, and Ethiopic Lexicon, are the most valuable, and have universally met with the highest esteem from the learned. *Lempriere.*

LUND, JOHN;

Pastor at Lemvig, Denmark, and author of Spicilegium Enchiridii Exegetici in N. T. 8vo. 1802.

LUTHER, MARTIN,

The celebrated reformer, was born the 10th of November, 1483, at the town of Eisleben, in the electorate of Saxony. His father, John Luther, was a local magistrate, a man of respectability and good character. His mother, Margaret Lindeman, was a woman of eminent piety; and Luther was much benefited by her maternal instructions. At an early age he was placed under the tuition of George Omilius, from whom he was soon removed, to be placed in a superior school at Magdeburg. At the age of fifteen, he was sent to a distinguished seminary in Eisenach: his master's name was John Trebonius, and the school was conducted by Franciscans. Here was laid the foundation of his future eminence; and he soon composed Latin verses, which alike surprised and gratified his instructors. At the age of nineteen, he repaired to the seminary of Erfurt, where he diligently studied logic and Latin, and most probably Greek; and attained so much proficiency, that, when only twenty years of age, he took the degree of master of arts.

Luther at this time was in an unregenerate state; but in the following year, 1504, walking out one day with a friend named Alexius, they were overtaken by a thunder-storm, and his friend was struck dead by his side. He then determined on ending his days in a monastery; and, notwithstanding the contrary advice of his friends, in 1505 he entered the Augustinian monastery at Erfurt. It was in 1507, (2d of May,) and in Luther's twenty-fourth year, that he entered into orders, and celebrated his first mass. This date is the more remarkable, because he discovered, about the same time, a Latin copy of the Bible, lying in the library of the monastery: he eagerly laid hold of this neglected book, and persevered in studying it with so much diligence that he was able, in a short time, to refer with ease and promptitude to any particular passage. In the zealous prosecution of his studies, he had little opportunity of deriving assistance from the labors of others. The writings of the fathers, with the exception of those of Augustine, were wholly unknown to him. His knowledge of Greek was very imperfect, and with Hebrew he was entirely unacquainted. Besides, the only copy of the Scriptures as yet in his possession was the Latin Vulgate. Deprived thus of information from the researches of others, Luther often spent a whole day in meditating on particular passages. Before his acquaintance with the Bible, he had, like other persons, been satisfied with the current doctrines, and had never thought of examining a subject in which he suspected no error. Now, however, he was sufficiently advanced to perceive that his early creed must be abandoned, without having gone far enough to find another in its place. His former melancholy returned, and continued to do so at intervals, until his views of divine truth acquired clearness and consistency.

At a diet held at Worms, in 1495, it had been agreed among the electors, that each should become the founder of a university. Luther's sovereign, Frederick, elector of Saxony, surnamed the Sage, was fully alive to the advantages of erecting such an establishment in his territory. In 1508, Luther was appointed to an academical chair in the university of Wittemberg, at the early age of twenty-five. He now felt the necessity of acquiring a knowledge of Hebrew. Luther was, in many respects, not only a sincere, but a zealous Catholic. In addition to the duty of teaching his class and preaching, Luther occasionally heard confessions. In the exercise of this function, in the year 1517, some persons came to him to confess, and though guilty of serious crimes, refused to undergo the penance prescribed by him, because they had already received remission in the shape of an indulgence. Luther, revolting at this evasion, flatly refused them the absolution for which they applied. As he persisted in this negative determination, the persons in question, considering themselves aggrieved, entered a serious complaint against him with Tetzel, who was at that time in the neighborhood of the town of Interbock. In an evil hour for the papacy, Tetzel became violently incensed against Luther; and, being one of the holy commission charged with the extirpation of heresy, he threatened to subject Luther, and those who might adhere to him, to the horrors of the inquisition. The manner in which Luther proceeded affords a convincing proof that he acted with no deliberate hostility to the church. Conformably to the custom of the age, in the case of doubtful points, he came to the determination of stating his ideas in a series of propositions, with a view to a public disputation. Accordingly, on the 31st of October, 1517, he published ninety-five, discussing copiously the doctrines of penitence, charity, indulgences, purgatory, &c. A long and tedious contest

ensued between Tetzel and Luther; they wrote much and violently; and, resolute as was his character, a considerable time elapsed before he came to an open rupture with the court of Rome. Towards the end of the year 1519, Luther began to express, without reserve, his dissent from the church of Rome on the subject of the sacrament.

In the year 1521, Luther published his celebrated essay, 'De Captivitate Babylonica Ecclesiæ.' He here examined the nature and use of the sacraments, which, according to the Romanists, are seven in number. From this enumeration Luther dissented; and denied the name of sacrament to confirmation, holy orders, marriage, and extreme unction. But he continued to include penance in the list, as well as baptism and the Lord's supper. The universities of Cologne and Louvain having openly burned Luther's books, and a similar example having been given at Rome, the reformer now determined to retaliate. He caused public notice to be given at Wittemberg, that he purposed burning the antichristian decretals on Monday, the 10th of December. So novel a scene excited great interest, and the concourse, accordingly, was immense. The people assembled at nine o'clock in the morning, and proceeded, in regular divisions, to the spot in the neighborhood where the ceremony was to be performed. Having there partaken of a slight repast, an eminent member of the university erected a kind of funeral pile, and set it on fire; after which Luther took Gratian's Abridgment of the Canon Law, the Letters commonly called Decretals of the Pontiffs, the Clementines and Extravagants, and last of all, the Bull of Leo X. All these he threw into the fire, and exclaimed with a loud voice, 'Because ye have troubled the saints of the Lord, therefore let eternal fire trouble you.' Having remained to witness their consumption, he returned into the city, accompanied by the same multitude, without the occurrence of the slightest disorder. Luther, according to his usual practice, replied with great spirit to the condemning sentence of the universities of Cologne and Louvain. The term granted to Luther having expired, a new bull made its appearance on the 3d of January, 1521, confirming the preceding in all its extent, with the serious addition of Luther's excommunication. But this edict made very little impression, and its reception tended only to show the diminished efficacy of Papal fulminations against the progress of opinion.

The time had now arrived for holding Charles's first diet. The place of meeting was fixed at Worms. The diet assembled in January, and the agents of the court of Rome were indefatigable in their efforts to get a summons for Luther speedily issued. Frederick gave Luther information of what was likely to happen, and caused him to be asked what course he should pursue in the event of his being summoned by the emperor to appear before the diet. Luther's answer was conveyed in a very spirited and well-written letter to Spalatin, in which he says, 'If there were as many devils in Worms as there are tiles on the roofs of the houses, I would go on.' When drawing towards the close of his journey, Luther received an invitation from Glassio, the emperor's confessor, to meet him at the residence of one of Luther's friends, at some distance from the road. But Luther replied, 'that he was determined to go whither he had been ordered by the emperor.' Accordingly, he reached Worms on the 16th of April, attired in his friar's cowl, seated in an open chariot, preceded by the emperor's herald on horseback, in his official dress. Next day, notice was sent that his presence was required at the diet in the afternoon. Even the roofs are said to have been covered with spectators. An intimation having been privately given to Luther not to speak, except in reply, the proceedings commenced on the part of one John Eckius, *official*, as it is termed, of the archbishop of Treves. This orator, first in Latin, and next in German, proposed two questions:—'Whether Luther avowed himself the author of the books bearing his name;' to a collection of which he then pointed; and 'Whether he was disposed to retract, or persist.' Luther instantly acknowledged himself the author of the works; but, in regard to the second question, he asked that 'time might be given him to consider his answer.' On entering the diet next day, Eckius recapitulated the proceedings of the day before, and asked Luther once more whether he retracted or persisted. Luther delivered an answer at great length, first in German, and afterwards in Latin. Notwithstanding the awe of the assembly, and the excessive heat from the great numbers present, he spoke in a tone of clearness and confidence for two hours, and ended in these noble words:—'Let me then be refuted and convinced by the testimony of the Scriptures, or by the clearest arguments; otherwise I cannot and will not recant; for it is neither safe nor expedient to act against conscience. Here I take my stand. I can do no otherwise, so help me God! Amen.'

Eckius declared, as soon as the defence was ended, that Luther had not answered to the point, and ought not to express doubts about things that had been already defined and settled by so many councils. Luther replied. The emperor allowed himself to be persuaded that the fittest course would be to excommunicate Luther at once. This took place, accordingly, next day, the 19th of April; but, being done without the assent of the princes, the efficacy of the decree was very different from what would have attended a concurrent resolution of the diet. Many persons of distinction continued to visit Luther, and the multitude gave evident signs of their interest in his cause. After some delay, incurred, probably, for the purpose of taking advantage of the departure of Luther's principal friends from the diet, an imperial edict was issued, which declared him a schismatic and heretic, and put him under the ban of the empire. This edict was not published until the 26th of May, although dated, for the sake of appearing the act of the diet at large, so far back as the 8th of May.

Luther was now confined in the castle of Wittemberg; but though secluded from intercourse with the world, he was incapable of passing his time in inactivity or indifference. The first essay which Luther found means to publish from his retreat, was a short treatise in German, 'On the Abuse of Auricular Confession.' His next publication was a short practical work, consisting of 'Notes on the Evangelists,' the merit of which was acknowledged even by his adversaries. He carried on, likewise, a controversy with James Latomus, a divine of Louvain, already known to the public by his disputes with Reuchlin and Erasmus, and who had undertaken the defence of the decision given by his university in Luther's cause. In 1521, he also composed his celebrated work on 'Monastic Vows.' Henry VIII. of England, having paid some attention to the study of scholastic theology, was flattered by his courtiers into the belief of being able to obtain an easy triumph over the arguments of Luther. But Luther was not to be discouraged, either by high-sounding encominms, or by the rank of his assailant. He made a prompt reply, and had no scruple in describing the king by the most uncourteous epithets.

Luther, having returned from the castle of Wittemberg, began, in 1522, to devote himself to a labor of great importance — the translation of the Scriptures into German. The magnitude of the design was in correspondence with his ardent and enterprising east of mind; and the seclusion of his present residence was favorable to its commencement. The church of Rome was well aware of the danger to her superstitious legends and extravagant assumptions, from a good translation of the Bible. Her defenders have, therefore, directed many attacks against Luther's labor, and have presumed to accuse it of frequently vitiating the sense of the original. Meanwhile the civil authorities in Germany continued their efforts to crush the Lutheran doctrine.

In the same year, Luther returned to Wittemberg, which gave occasion to lively demonstrations of joy; the learned and unlearned partaking equally in the general exultation. Indefatigable in his labors against the papacy, he soon after published a work, entitled 'adversus falso nominatum ordinem Episcoporum.' The next of his numerous publications was a small treatise, entitled 'De Doctrinis hominum vitandis.' This may be considered an abridgment of his former book on 'Monastic Vows.'

It is now time to direct our attention to the proceedings of the court of Rome. Adrian had paid the debt of nature on the 14th of September, 1523. In the end of November, Julius of Medicis was elected, and assumed the name of Clement VII. The chief difficulty which he apprehended, in regard to the reformation, arose from the extraordinary admissions made by his predecessor. Hence, he deemed it expedient to negotiate as if Adrian had taken no active part in these unpleasant proceedings. On the 7th of December, therefore, Clement addressed a letter to the elector Frederick, alluding, in general terms, to the disturbances existing in Germany, and expressing a confident belief that the elector would advocate the cause of the church. This letter was intended to pave the way for the further progress of Campeggio's negotiation. Accordingly, on the 15th of January, 1524, the pope wrote another letter to Frederick, in a style of studied complaisance, and intimating a wish that the elector would consult with the legate, in regard to the best means of restoring peace and tranquillity to the empire. Ably as this letter was penned, it does not appear to have extracted any answer from the wary Frederick. The publi-

cation of 'The Recess of the Diet' took place on the 18th of April. It was divided into two general heads; the first regarding Luther and his doctrine, the second treating of the dangers which threatened Germany.

Luther, having speedily obtained a copy of the 'Recess' published by the diet, was strongly agitated by the conduct of the princes of Germany. With that disregard of consequences which so frequently marked his conduct, he instantly republished the edict of Worms, of May 8th, 1521, and contrasting it with that of Nuremberg, had no hesitation to call the princes 'miserable, infatuated men, set over the people by God in his anger.' His views in other respects began to expand, and he ventured, on the 9th of October, 1524, to lay aside his monastic habit, and to assume the dress of a professor or preacher. A part of this year was passed by Luther in a manner much more profitable than controversy. He translated the Psalms into German verse, for the use of the common people; and added sacred hymns of his own composition. Luther now determined to settle himself in marriage. This step, remarkable in itself on the part of one who had sworn celibacy, was rendered still more so by the existence of a similar obligation on the part of her whom he espoused. The advocates of the church of Rome poured out the most vehement declamations against Luther, on the occasion of his marriage with a nun. The elector, John, now consented to take steps to make the Lutheran the predominant religion in his dominions. Though the majority of his subjects were favorably inclined to it, the change was too great to be effected otherwise than by degrees.

Towards the end of 1525, an attempt, it was said, was intended to be made to cut off Luther by poison. In consequence of the suspicion of some of Luther's friends, a Jew and several other persons were arrested at Wittemberg; but, on their examination, nothing could be discovered, and Luther interceded that they might not be put to the torture. They were accordingly set at liberty. Hitherto Luther had been not only the origin, but the main spring, of the opposition to the papacy; but the range which it now embraced was too wide to be directed by the exertions of an individual. The further progress of this opposition belongs, therefore, to general history, and would be wholly misplaced in a biographical relation. In directing the translation of the Bible, Luther now devoted much time. He had divided this stupendous labor into three parts — the books of Moses; the subsequent history of the Jews; and, lastly, the prophetical and other books of the Old Testament. The version of the prophets did not begin to appear till 1527; and, in completing this part of his task, Luther received benefit from the assistance of some Jews of the city of Worms. The book of Isaiah was printed in 1528. Daniel followed soon after; and, in 1530, the whole was completed. His chief coadjutors in this noble undertaking were Bugenhagen, better known by the name of Pomeranus, Justus Jonas, Melancthon, and Matthew, surnamed Aurogallus.

The year 1526 was the first, since 1517, that Luther allowed to pass without publishing a book against the Romanists. In the course of the year, however, he published his 'Commentaries on Jonah and Habakkuk,' along with some less pieces of Scripture criticism. The imperial diet, at midsummer, was held at the city of Spires, and the pressure of business was such as to require the attendance of the elector John during several months. Luther continued to be occupied in plans for the progress of the reformation, which were to be submitted to the elector, as soon as more urgent business permitted him to give them his attention. Next year, 1528, Luther published his 'Commentary on Genesis and Zechariah,' as well as a Letter to the bishop of Misnia, respecting the eucharist. Luther, while residing at Cobourg, suffered several attacks of ill-health; but nothing could relax his application to his studies. He employed his time in the translation of the books of the prophets, and in composing his 'Commentary on the Psalms.' From the fatigue of these graver employments, he sought relaxation in composing an Admonition to the Clergy assembled at Augsburg, which he thought proper to send to that city to be printed. It was entitled 'Admonitio ad Ecclesiasticl Ordinis Congregationes in Comitiis Augustanis.' During the following year, 1532, Luther published Commentaries on different portions of Scripture. It was now that he was destined to lose a valuable friend and protector in the person of John, elector of Saxony, who expired of apoplexy, on the 16th of August, being cut off, like his brother Frederick, in his sixty-third year.

It was in 1545, in Luther's sixty-second year, that his constitution began to exhibit strong symptoms of decline. It happened, also, very unfortunately, that the evening of Luther's day was clouded by an altercation with the lawyers on the subject of clandestine marriages. So strong was the effect of this accumulation of chagrin, that Luther lost his attachment to his favorite city, Wittemberg, and left it in the month of July, 1545. His companions were his three sons, John, Martin, and Paul, and his steady friend, Justus Jonas. His health now, however, rapidly declined; and, on the 18th of February, he expired at Eisleben. His last words were, 'O my heavenly Father, eternal and merciful God, Thou hast revealed to me thy Son, our Lord Jesus Christ! I have preached Him; I have confessed Him; I love Him; and I worship Him as my dearest Savior and Redeemer; Him whom the wicked persecute, accuse, and blaspheme.' He then repeated three times the words of the psalm, 'Into thy hands I commit my spirit; God of truth, Thou hast redeemed me.'

Luther was no ordinary man, in character. In all his proceedings, various as they were, in his preaching, his treatises, and disputations, we discern no step taken for personal advantage; all is disinterested and zealous; all is prompted by an anxiety to promulgate the Word of God.

In considering Luther as an author, we are struck with the extent and variety of his labors. They consist of controversial tracts, of commentaries on Scripture, of sermons, of letters, and narratives of the chief events of his life. The leading feature of his controversial writings is, an unvaried confidence of the goodness of his arguments. His compositions of all kinds, including sermons and epistolary disquisitions, are calculated, by his distinguished biographer, Seckendorff, at the extraordinary number of eleven hundred and thirty-seven. Luther's imagination was vigorous, but the cultivation of taste engaged no part of his attention. His inelegance of style has been chiefly remarked in his Latin publications. His theological system he professed to found altogether on the authority of Scripture.

Warm as he was in temper, and unaccustomed to yield to authoritative demands, he yet possessed much of the milk of human kindness. His frankness of disposition was apparent at the first interview, and his communicative turn, joined to the richness of his stores, rendered his conversation remarkably interesting.

As a preacher, he was justly celebrated. He entered the pulpit full of his subject, and eager to diffuse a portion of his stores among his audience. The hearer's attention was aroused by the boldness and novelty of his ideas; it was kept up by the ardor with which he saw the preacher inspired. In the discourse, there was nothing of the stiffness of labored composition; in the speaker, no affectation in voice or gesture. Luther's sole object was to bring the truth fully and forcibly before his congregation. His delivery was aided by a clear elocution, and his diction had all the copiousness of a fervent imagination. Few men have conferred on posterity so many benefits as this learned, pious, and zealous reformer. *Jones's Chris. Biog.; Bower's Life of Luther; Encyc. Am.; Mosheim; Robertson's Charles V.; Hend. Buck.*

LYCURGUS;

The celebrated Spartan legislator, under the influence of whose ordinances, enacted to save his country from the horrors of anarchy, Sparta became the most independent, warlike, and powerful state in Greece.

LYRA, NICHOLAS DE;

Or Lyranus; so called from *Lyre*, in Normandy, the place of his nativity; a converted Jew; died 1340. He wrote commentaries on the whole Bible, and a book against the Jews. His explanations of the Scripture are far superior to the manner and spirit of the age in which he flourished. 'It is no inconsiderable praise, that, by the general soundness and justness of his expositions, he attracted the admiration, and probably contributed in some measure to the instruction, of Luther.' The best edition of his commentary, called also *postilla*, from being placed *after* the text, is that of Antwerp, 1634, 6 vols. fol. He also wrote Moralia, or Moral Commentaries on the Scriptures. This commentator is often called, in English, *Harper*; and, it being supposed that Luther obtained from his works much of that light which brought about the reformation, this rhyme was often repeated: 'Nisi Lyra lyrasset, Lutherus non saltasset.' Having been a Jew, as observed above, he was the first of the Christian commentators who brought rabbinical learning to illustrate the sacred writings; and he had the courage to reprehend many reigning abuses. *Koenig; Horne; Dr. A. Clarke.*

M.

MACARIUS;

An Egyptian anchorite, who flourished towards the close of the fourth century, and was distinguished for his sanctity and virtue. In his writings, there are some superstitious tenets, and also some opinions that seem tainted with Origenism. He left 50 homilies to monks, published 8vo. Leipsic, 1714.

MACKNIGHT, JAMES, D. D.,

An eminent Scotch divine and critic, born 1721, at Irvine, in Argyleshire, studied at Glasgow and Leyden, was settled at Maybole and Jedburgh, and was for thirty years one of the ministers of Edinburgh. He died in 1800. He published the Truth of the Gospel History, and a Harmony of the Gospels, with a paraphrase and notes. 'These latter contain so much useful information, that his Harmony has long been regarded as a standard work among divines.' The dissertations prefixed to it are extremely valuable. But the great labor of Dr. Macknight's life was his translation of the Epistles, with notes, philological, critical, explanatory, and practical; 'a work of theological labor' not often paralleled. If we cannot always coincide with the author in opinion, we can always praise his diligence, his learning, and his piety — qualities which confer no trifling rank on any scriptural interpreter or commentator. *Horne.*

MACLAURIN, JAMES, D. D.,

An eminent Scotch divine, was born, 1693, at Glenderule, in Argyleshire, lost his parents in early life, and was educated by an uncle at Glasgow and Leyden, at which latter place he studied under Professor Wesselius. In 1717, he was licensed to preach, by the presbytery of Dumbarton; and in 1719, ordained minister of Luss, on the banks of Loch Lomond. In 1723, he accepted an invitation from Glasgow, to become the minister of the north-west parish — a station in which he continued to labor with great acceptance, till removed by death, on the 8th of September, 1754.

Mr. Maclaurin was a correspondent of President Edwards, and with him, it appears, originated the proposal of a union of Christians in extraordinary prayer, which Edwards so ably recommended, and which was the germ of the present Monthly Concert. His mind was of the very highest order, and imbued with a piety pure and profound as that of a seraph, and as active and unwearied in planning and doing good. The fruits of his pen that remain, though small in quantity, are of sterling value, and prove him to have been a profound thinker, an accurate and cogent reasoner, deeply versed in the mysteries of redemption, and zealous for the glory of his divine Master. His works consist of 'Essays and Sermons,' in one volume, duodecimo, which has often been republished; and an octavo volume on the 'Prophecies concerning the Messiah,' of which the late Dr. Hurd has been thought to avail himself in his excellent 'Introductory Sermons at Lincoln's Inn.' *Mr. Brown's Introductory Essay*, prefixed to a new edition of his works, 1824; *Jones's Chris. Biog.*

MACROBIUS, AURELIUS;

A Latin writer, who flourished in the fourth century, under the emperor Theodosius, to whom he was chamberlain of the wardrobe; or, as some think, proconsul of Africa. He wrote Saturnalia, a critical and antiquarian work; and a commentary on the Dream of Scipio. His Latin is not pure; but his criticisms and notices of antiquity are valuable. The best edition of Macrobius is that of Leyden, 1670. *Nouv. Dict. Hist.*

MADDEN, R. R., Esq.,

Is the author of Travels in Turkey, Egypt, Nubia, and Palestine, in the years 1824–1827. 2 vols. 8vo. London.

MAGEE, WILLIAM, D. D.;

Archbishop of Dublin. His Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice, is universally pronounced one of the ablest critical and controversial works of modern times. 'He is an excellent scholar, an acute reasoner, and possessed of a most extensive acquaintance with the wide field of argument to which his volumes are devoted.' *Orme.*

MAILLET, BENEDICT DE;

A learned Frenchman, born in Lorraine, 1659, sixteen years consul-general in Egypt. He died in 1738, and after his death were published, from his papers, a description of Egypt, in 4to., 1743, and a work on the Origin of the Globe, in the form of a dialogue, 1 vol. 8vo. *Lempriere.*

MAIMONIDES, MOSES,

Or Ben Maimon, one of the most celebrated of the Jewish rabbins, who is called the *eagle of the doctors*, and the *lamp of Israel*, was born, in 1131, at Cordova; was profoundly versed in languages, and in all the learning of the age; became chief physician of the sultan of Egypt; and died in 1204. Among his works are, a Commentary on the Mishna; an Abridgment of the Talmud; and the Book of Precepts. His Commentary on the Mishna, originally in Arabic, has been translated into Hebrew and Latin. The abridgement of the Talmud is a synopsis of the entire civil and ecclesiastical law of the Jews, arranged in order, and written in pure Hebrew. His More Nevochim, or Guide to the Perplexed, is an abridgment of Jewish theology, built upon philosophical reasonings, which at first were unpopular, but afterwards very generally received. The Book of Precepts explains the requirements and prohibitions of the law. He also wrote a treatise on Idolatry, and one on Sacrifices. *Nouveau Dict. Hist.; Davenport.*

MALCOLM, Sir JOHN;

Major-general, and governor of Bombay; author of a valuable History of Persia, from the most early period to the present time; of articles in the Asiatic Researches, and of a History of Central India. He died in 1833.

MALDONATI, JOHN;

A Spanish Jesuit, born in Estremadura, 1534. He was an able scholar and a distinguished professor at Paris, and afterwards at Poictiers. He superintended the publication of the Septuagint at Rome, by order of Gregory XIII. He wrote Commentaries on the Gospels, on Jeremiah, Ezekiel, Baruch, and Daniel, besides various theological treatises; and has uniformly been held in high repute as an able critic and theologian, well skilled in the languages and literature of ancient and of his own times. He was not servilely attached to the scholastic theology, but thought for himself. His style is easy, clear, and lively. In his Commentary on the Gospels, in the opinion of the critical Simon, he succeeded better than any one else, in explaining the literal sense of the sacred writers. *Nouveau Dict. Hist.*

MALELA, JOHN,

A native of Antioch, a rhetorician and chronologist, flourished in the ninth century. He wrote a chronicle, from the creation to the reign of Justinian. *Lempriere.*

MANDEVILLE, Sir JOHN;

A celebrated English traveller, born 1300. During an absence of 34 years from England, he visited Scythia, Armenia, Egypt, Arabia, Media, Persia, &c., and wrote an account of his travels in English, Latin, and French, which is curious, but abounds with the marvellous. *Lempriere.*

MANETHO;

An Egyptian historian of the time of Ptolemy Philadelphus, who wrote a history of his country in Greek, which he claimed to have drawn partly from inscriptions on sacred columns, and partly from sacred books. His history begins with the earliest times, and comes down to Darius Codomanus. Fragments are preserved in Josephus, and an epitome of a part of it, by Julius Africanus, in Eusebius. *Encye. Am.*

MANGEY, THOMAS, D. D.;

Prebendary of London; editor of Philo's Works, 2 vols. fol., and author of Practical Discourses on the Lord's Prayer. He died 1755. *Lempriere.*

MANILIUS, MARCUS;

A poet, supposed to be of the Augustan age. His Astronomica, a didactic poem on astronomy, which ranks high as an exposition of the knowledge of the ancients on that subject, has been well edited by Bentley, and in the Delphin classics. *Lempriere.*

MANT, RICHARD, D. D.;

Bishop of Down and Connor; joint author with D'Oyley of the Bible published in 1814, London and Oxford, under

their names. In this work, the authorized version is printed, with copious notes, explanatory and practical, selected with great judgment from a great variety of authors, mostly of the Anglican and Irish church. It professes to give results, rather than processes of investigation, and is accompanied with a variety of matters, useful to aid in explaining the Bible. It was republished in this country, under the care of Bp. Hobart, who added notes of his own selection to those in the English edition. It has the reputation of being a useful family Bible. Bp. Mant has also published a good metrical version of the Psalms, from the English translation. *Horne.*

MANTON, THOMAS, D. D.,

A laborious and zealous divine of the seventeenth century, was born, in 1620, at Laurence-Lydiard, Somerset, England. He was educated at Oxford, and received orders from Bishop Hall, before he was twenty. He soon settled at Stoke-Newington, near London. Here he prepared and published his Expositions of James and Jude. Some years after, he was chosen preacher of St. Paul's, Covent Garden, where he had a numerous congregation of persons of great note and rank, and was eminently successful in his ministry. Usher calls him one of the best preachers in England. He was forward, however, to promote the restoration, and was chosen one of the king's chaplains, and one of the Savoy commissioners; but soon fell under suspicion for Nonconformity, and, in 1662, was deprived and imprisoned for six months. He died Oct. 18, 1677. Perhaps few men of the age had more virtue, and fewer failings; but his only trust was in *the Lamb of God.* He left numerous writings, chiefly sermons and expositions. *Middleton*, iii. p. 429.

MARIANA, JOHN;

A Spanish historian and divine, of the order of Jesuits; born at Talavera, in Castile, in 1537. He wrote a history of Spain, in 30 books, highly and justly commended for the excellence of its design, and dignity of its style. It was originally published in Latin, but afterwards in Spanish. Mariana also wrote a treatise on Weights and Measures, and Notes on the Old Testament — a very valuable work. *Lempriere.*

MARKLAND, JEREMIAH;

A learned critic; born 1693, and educated at Christ's Hospital, London, and at Cambridge, where he became fellow, and an active tutor. With every prospect of ecclesiastical preferment, he declined taking orders, and devoted himself to classical literature. Besides editing portions of Latin classics, he published Euripides' Supplices Mulieres, in an edition elaborated with great critical skill, wrote learned notes on the two Iphigeniæ, aided Dr. Taylor in his Lysias and Demosthenes, and Bowyer in his Sophocles. In Greek criticism, few authorities are so high, and scarce any higher, than Markland. *Lempriere.*

MARNIX, PHILIP DE;

An eminent statesman and divine; born at Brussels, in 1538. He was a disciple of Calvin, and warmly opposed to papacy. He drew up the articles of agreement which united many of the nobility of the Low Countries against the inquisition, and, while consul of Antwerp, nobly defended that city against the duke of Parma. He published controversial theses, and the Apiarium Romanum, a work abounding in wit, just sentiment, and various information. He also translated the Psalms into Flemish. *Nouveau Dict. Hist.*

MARRYAT, ZEPHANIAH;

Dissenting minister at Zoar Street, London, and divinity tutor of the academy at Plasterers' Hall; born about 1684. He was a man of vast memory, indefatigable application, and solid judgment. He was a great student of the Scriptures, and one of the continuators of Henry. *Wilson.*

MARSH, HERBERT, D. D.;

Professor of divinity, Cambridge, and bishop of Peterborough, well known as the author of an excellent translation of Michaëlis's Introduction to the New Testament, with notes. A dissertation on the genuineness of 1 Jn. 5.7, included in Michaëlis's work, drew from Mr. Travis, archdeacon of Chester, Letters to Edward Gibbon, Esq., in defence of the genuineness of the passage, which Bishop Marsh answered, in vindication of Michaëlis and himself, in his celebrated Letters to Archdeacon Travis — an able and critical production, but which did not, as some eminent scholars have supposed, settle the question. He has also published several parts of a Course of Lectures on all the branches of divinity, with an historical view of the progress of theological learning, and notices of authors. This work includes Lectures on Sacred Criticism and Interpretation, which have been published separately, and are, as is well known to biblical scholars, of the highest value. *Horne.*

MARSHAM, Sir JOHN;

A learned Englishman, born 1602, educated at Oxford. During the civil wars, he sided with the king, and on the restoration became member of parliament, and was knighted by Charles II. He wrote Diatribe Chronologica, or an examination of the principal difficulties in the chronology of the Old Testament, afterwards enlarged into the Canon Chronicus Ægyptiacus, Hebraicus, Græcus, &c., London, 1672 — a work of great learning, but calculated, says Orme, to undermine confidence in the divine origin of the Mosaic institutions and the correctness of Scripture chronology.

MARTIN, ST.;

Bishop of Tours; born 316; died 397. He was a native of Pannonia, became a convert to Christianity at Amiens, was made bishop of Tours in 347, founded the monastery of Marmoutier, near Tours, and wrote a confession of faith on the subject of the Trinity, still extant. He was a disciple of Hilary, of Poictiers, and a man of great zeal, though tinctured with asceticism.

MARTIN, DAVID;

A Protestant divine, born in Languedoc, 1639. At the revocation of the edict of Nantes, he left France, and settled at Utrecht as pastor. His works are, a History of the Old and New Testaments, 2 vols. fol., with 424 plates, a Dissertation on 1 Jn. 5:7, which has been translated into English, a treatise on Natural, and one on Revealed Religion, and the Bible, with notes. His dissertation on the above-mentioned disputed passage in John, led to a long controversy with Mr. Emlyn, the well-known Arian writer. The notes to his edition of the Bible, according to Horne, show much good sense, learning, and piety. *Lempriere.*

MARTINI, MARTIN;

A Jesuit missionary to China; born at Trent, in the latter part of the 16th century. Returning from China, after a long residence there, he published Sinicæ Historiæ Decas prima, a Gentis Origine ad Christum natum, 4to. and 8vo., a full and valuable history; China illustrata, which was the best account of that country previous to Father du Halde's; and an interesting history of the Tartar wars with China. Father Martini inclines to exaggerate the antiquity and resources of the empire. *Nouveau Dict. Hist.*

MASCH, ANDREW GOTTLIEB, D. D.;

Court preacher in New Strelitz; born 1724; died 1807. He completed the Bibliotheca Sacra of Le Long and Boerner, upon the same plan, now in 5 vols. 4to. — a work of great labor and merit, which had been discontinued for want of patronage. This work was commenced by Le Long, who published 2 vols. 8vo., Paris, 1709, republished by Boerner, of Leipsic, with additions. In 1778, Dr. Masch began his continuation, and completed it in 1790. It gives a full account of the literary history of the Bible, the various editions of the original, and the ancient and modern versions. Dr. Masch also wrote several dissertations of considerable value, particularly a treatise on the Religions of the Heathen and of Christians, intended as an argument against the naturalists. *Walch; Orme.*

MASIUS, ANDREW;

A very learned Orientalist, born near Brussels, in 1516; died 1573. He was a man of excellent parts, an accomplished lawyer, and counsellor to the duke of Cleves. He translated a variety of articles from the Syriac, which may be found in the Supplement to the Critica Sacra, compiled a Syriac lexicon and grammar, and a learned commentary on the book of Joshua, and part of Deuteronomy. The former contains the readings of the Syriac Hexaplar version. *Koenig.*

MASON, JOHN MITCHELL, D. D.,

A distinguished American divine and pulpit orator, was born in the city of New York, in 1770, and after graduating at Columbia College, prepared himself for the sacred ministry. His theological studies were completed in Europe. In 1792, he returned to New York, and was established in the ministry at that place till 1811, when he accepted the ap-

pointment of provost in Columbia College. This situation his ill health obliged him to resign; and he visited Europe to repair his constitution. On his return, in 1817, he again resumed his labors in preaching, and, in 1821, undertook the charge of Dickinson College, in Pennsylvania. In 1824, he returned to New York, and died in 1829. He was the author of Letters on Frequent Communion; a Plea for Sacramental Communion on Catholic Principles; and a number of Essays, Reviews, Orations, and Sermons, published at different times. They have recently been collected and published, in four volumes, octavo.

The mind of Dr. Mason was of the most robust order; his theology Calvinistic; and his style of eloquence powerful and irresistible as a torrent. When Robert Hall first heard him deliver before the London Missionary Society, in 1802, his celebrated discourse on Messiah's Throne, it is said he exclaimed, 'I can never preach again!' *Davenport.*

MATHER, COTTON, D. D., F. R. S.,

Son of Increase Mather, and author of the celebrated 'Essays to do Good,' was born in Boston, Feb. 12, 1662–3. At twelve years old, he had made such uncommon progress in the Latin and Greek languages, besides entering on the Hebrew, that it was thought proper to remove him to the university. Accordingly, he was admitted into Harvard College, where the progress he made in his academical studies was no way short of what he had made at school. He took his first degree at sixteen years of age, and, in his nineteenth year, he proceeded master of arts. But the best and brightest ornament of Dr. Mather's character was his early piety, for which he was no less remarkable than for his natural capacity and his wonderful progress in learning.

He prosecuted the study of divinity with such successful application, that, before he was eighteen years old, he was thought to be prepared for public service, and was advised to begin to preach; which, accordingly, he did, August 22, 1680, and accepted a call from the North Church, in Boston.

Though, from the account which has been given of Dr. Mather's labors in the ministry, one might naturally be led to think that he could have time for nothing else, yet his heart was so set on doing good, in every possible way, that he redeemed time for several other valuable and useful services. That he might the better extend his usefulness beyond the limits of his own country, he applied himself to the study of the modern languages. He learned the French and Spanish; and, in his forty-fifth year, he made himself acquainted with the Iroquois Indian tongue; so that he wrote and published treatises in each of those languages. In short, it was the great ambition of his whole life to do good. His heart was set upon it; he did not therefore content himself with merely embracing opportunities of doing good, that occasionally offered themselves, but he very frequently set apart much time on purpose to devise good; and he seldom came into any company without having this directly in his view. It was constantly one of his first thoughts in the morning, What good may I do this day? And that he might more certainly attend to the various branches of so large and comprehensive a duty, he resolved this general question, What good shall I do? into several particulars, one of which he took into consideration, while he was dressing himself, every morning; and as soon as he came into his study, he set down some brief hints of his meditations upon it. He had ordinarily a distinct question for each morning in the week. His question for the Lord's-day morning constantly was, What shall I do, as pastor of a church, for the good of the flock under my charge? Upon this he considered what subjects were most suitable and seasonable for him to preach on; what families of his flock were to be visited, and with what particular view; and how he might make his ministry still more acceptable and useful.

He published, in his lifetime, three hundred and eighty-two books. Though many of them are indeed but small volumes, as single Sermons, Essays, &c., yet there are several among them of a much larger size; as his 'Magnalia Christi Americana;' his 'Christian Philosopher;' his 'Ratio Disciplinæ Fratrum Nov-Anglorum;' his 'Directions to a Candidate for the Ministry'—a book which brought him as many letters of thanks as would fill a volume. Besides all these, the doctor left behind him several books in manuscript; one of which, viz. his 'Biblia Americana, or Illustrations of the Sacred Scriptures,' was proposed to be printed in three volumes, folio. The true motive that prompted him to write and publish so great a number of books, appears from the motto that he wrote on the outside of the catalogue which he kept of his own works, viz. Jn. 15:8, 'Herein is my Father glorified, that ye bear much fruit.'

Dr. Mather died the 13th of February, 1727–8. 'Mark the perfect man, and behold the upright, for the end of that man is peace.' See his *Life, written by his Son; also by Dr. Jennings; Jones's Chris. Biog.*

MATTHÆI, CHRISTIAN FREDERIC VON;

Professor of classical literature at Wittemberg and Moscow; born 1744; died 1810. He edited the commentary of Euthymius Zigabenus on the Gospels, with notes, and Nemesius of Emesa on the Nature of Man. But his most celebrated critical labor is his edition of the Greek Testament, for which he made an extensive collation of manuscripts, though, as he chiefly followed the authority of one class, the Byzantine, his edition is less valuable in itself, than as a collection of materials for the further labors of the critical editor. A second edition of this Testament appeared in 1803–1807. *Horne.*

MAUNDRELL, HENRY, M. A.;

Chaplain to the English factory at Aleppo; author of a Journey from Aleppo to Jerusalem, at Easter, 1697; another from Aleppo to the Euphrates; and one to Sinai. These works are celebrated for truth and accuracy.

MAURICE, THOMAS;

A clergyman of the Church of England, and a poet of some merit, but much better known as the author of a history of Hindostan, in several volumes, during the progress of which he also published his Indian Antiquities, in seven volumes, 1792–1800. He has since been assistant keeper of the British Museum.

MAXIMUS, TYRIUS;

A Platonic philosopher, who flourished at Rome, in 145, in the reign of Commodus. His Discourses, forty-one in number, on various philosophical subjects, and written with great eloquence, have been translated into Latin by Cosmas Pacci, and edited, in the original, by Stephens, 1557, and by Reiske, 1774. *Koenig; Enc. Am.*

MAYO, DANIEL;

An excellent Presbyterian minister, born in London, or vicinity, 1672, and educated partly in Holland, under Witsius. He preached at Tothill Fields, Westminster, at Kingston-upon-Thames, and at Hackney, and finally settled permanently at Silver Street, London, where he died 1733. He was a man of considerable talents, great zeal and activity, combined with prudence. Besides publishing many sermons, he wrote, in continuation of Henry's Exposition, a commentary on the Second Epistle to the Corinthians. *Wilson.*

M'LEAN, ARCHIBALD;

Founder of the Baptist churches in Scotland; born 1732; died 1812; author of a Paraphrase and Commentary on the Epistle to the Hebrews. 'Not a work of imagination, but of judgment. It does not deal in conjectures or random interpretations, but in solid, judicious investigation.—Uniformly calm, serious, and scriptural.' *Orme.*

MEAD, RICHARD;

A distinguished English physician, born at Stepney, 1673. After studying at the most eminent medical schools on the continent, he returned and settled in England, and became one of the most celebrated practitioners of his time. He wrote a treatise on the diseases mentioned in Scripture, and another, De Imperio Solis et Lunæ. *Lempriere.*

MEDE, JOSEPH, B. D.,

A learned English divine, was descended from a respectable family at Berden, in Essex, and born in 1586. He became a commoner of Christ Church, Cambridge, in 1602, where he took the degree of master of arts in 1610, having at this time made such progress in all kinds of learning, that he was universally esteemed an accomplished scholar. He was an acute logician, an accurate philosopher, a skilful mathematician, an excellent anatomist, a great philologist, a master of many languages, and a good proficient in history and chronology. He was appointed Greek lecturer on Sir Walter Mildmay's foundation, and particularly employed himself in studying the history of the Chaldeans and Egyptians. In 1627, he published, at Cambridge, his 'Clavis Apocalyptica,' in quarto; to which he added, in 1632, 'In Sancti Joannis Apocalypsin Commentarius, ad amussim

Clavis Apocalypticæ.' An English translation of this celebrated work was published in London, in 1650, entitled 'The Key of the Revelation searched and demonstrated out of the natural and proper Characters of the Visions, &c.; to which is added a Conjecture concerning Gog and Magog.' This work has been honored with high commendation from the learned Dr. Hurd, in his 'Introduction to the Study of the Prophecies,' vol. ii. p. 122, &c., where he characterizes him as 'a sublime genius, without vanity, interest, or spleen, but with a single, unmixed love of truth, dedicating his great talents to the study of the prophetic Scriptures, and unfolding the mysterious prophecies of the Revelation.' Mr. Mede died in 1638. A collection of the whole of his works was published in 1677, in 2 vols. folio, by Dr. Worthington, who added to them a life of the author. He was a pious and profoundly learned man; and in every part of his works the talents of a sound and learned divine are eminently conspicuous. *Biog. Brit.; Jones's Chris. Biog.*

MELANCTHON, PHILIP,

Luther's fellow-laborer in the reformation, was born, Feb. 16, 1497, at Bretten, in the palatinate of the Rhine. He was distinguished, at an early age, by his intellectual endowments. His rapid progress in the ancient languages, during his boyhood, made him a peculiar favorite with Reuchlin. At his advice, he changed his name, according to the custom of the learned at that time, from Schwartzerd (black earth) into the Greek name Melancthon, of the same signification; and, in 1510, went to the university of Heidelberg. Here he was preëminent in philological and philosophical studies, so that, the following year, he was deemed qualified for the degree of bachelor of philosophy, and was made the instructor of several young counts. But, as this university denied him the dignity of magister, on account of his youth, he went to Tubingen, in 1512, where, in addition to his former studies, he devoted himself particularly to theology; and, in 1514, after obtaining the degree of master, delivered lectures on the Greek and Latin authors.

In 1518, he received from the great Erasmus the praise of uncommon research, correct knowledge of classical antiquity, and of an eloquent style. On Reuchlin's recommendation, he was appointed, the same year, to be professor of the Greek language and literature at the university of Wittemberg, where he was brought into contact with Luther; and, by his enlightened mind, ripened judgment, philosophical and critical acumen, the uncommon distinctness and order of his ideas, his extraordinary caution, yet steadfast zeal, contributed greatly to the progress and success of the reformation, in connection with the activity, spirit, and enterprise of Luther. His superiority as a scholar, his mild, amiable character, and the moderation and candor with which he treated the opposite party, rendered him peculiarly suitable to be a mediator. No one knew better than he how to soften the rigor of Luther, and to recommend the new doctrines to those who were prepossessed against them. His 'Loci Theologici,' which first appeared in 1521, opened the path to an exposition of the Christian creed, at once scientific and intelligible, and became the model to all Protestant writers on dogmatics. He urged, decidedly, in 1529, the protest against the resolutions of the diet of Spire, which gave his party its name. In 1530, he drew up the celebrated Confession of Augsburg. This, and the Apology for it, which he composed soon after, carried the reputation of his name through all Europe. Francis I. invited him to France, in 1535, with the view to a pacific conference with the doctors of the Sorbonne; and he, soon after, received a similar invitation to England; but political reasons prevented his accepting either of the invitations.

He went to Worms, in 1541, and soon after to Ratisbon, to defend the cause of the Protestants; but, failing by his wisdom and moderation to produce the peace which he so earnestly desired, he was reproached by his own party for the steps which he had taken, which they considered as leading to an unworthy compromise with the Catholics. The same happened to him at Bonn, in 1543; but neither Luther nor any of his friends, how much soever they disapproved of his measures, ever entertained a doubt of the purity of his intentions, or his fidelity to the cause of gospel truth. Much as Melancthon had to suffer from Luther's vehemence, the friendship of these two noble-spirited men, agreeing in their religious belief, remained unbroken till Luther's death, when Melancthon lamented him with the feelings of a son.

A great part of the confidence which Luther had enjoyed was now transferred to his surviving friend. Germany had already called him her teacher, and Wittemberg revered in him its only support, and the restorer of its university after the Smalcaldic war. The new elector, Maurice, treated him with distinction, and did nothing in religious matters without his advice; but some theologians, who would fain have been the sole inheritors of Luther's glory, attacked his dogmas, and raised suspicions of his orthodoxy. The approximation of his views, on the subject of the Lord's supper, to those of the Swiss reformers, occasioned him much censure, as did still more his acquiescence in the introduction of the Augsburg Interim into Saxony, in 1549. Flacius and Osiander greatly annoyed him; the former on the subject of religious ceremonies, and the latter on that of justification; but the investigation of his orthodoxy, which was instituted at Naumberg, in 1554, resulted in his entire justification. The unity of the church, to promote which he made another attempt at Worms, in 1557, was his last wish. He died at Wittemberg, April 19, 1560, aged 63 years.

A more amiable, benevolent, open and unsuspicious character never ornamented the Christian name. His endeavors to promote education are never to be forgotten; and, while the history of the reformation continues to be a subject of interest, Melancthon will command respect and esteem. See the admirable *Life of Melancthon, lately written by F. A. Cox, LL. D.; Jones's Chris. Biog.; Hend. Buck.*

MENANDER;

A Greek poet, prince of the new comedy. He flourished at Athens about 342 B. C. It is from Menander that Paul quoted the well-known saying, (1 Co. 15:33,) which had passed into a proverb, 'Evil communications corrupt good manners.' Of his 100 comedies, or more, only fragments remain, which have been edited by Grotius and Leclerc. Terence borrowed from him. *Lempriere; Koenig.*

MENOCHIO, JOHN STEPHEN;

A Jesuit, of Milan, born 1576, celebrated for his learning and virtues. He was author of Political and Economical Institutions; a work on the Republic of the Hebrews; and a Commentary on the Scriptures, in 2 vols. fol. and 4 vols. 4to. — all in Latin, and works of merit. *Lempriere.*

MERCIER, JOHN LE;

In Latin, Mercerus; a distinguished philologist, born in Languedoc, where he died in 1562. He succeeded Francis Vatablus in the chair of Hebrew in the Royal College at Paris; wrote commentaries on Job, Proverbs, Ecclesiastes, and the Canticles, 2 vols. fol.; Lectures on Genesis, and on the Prophets; and republished the lexicon of Pagninus, with additions. He died a Protestant. *Lempriere.*

MEURSIUS, JOHN;

A learned professor of history and Greek at Leyden and at Sora, and historiographer to the states of Holland; born near the Hague, 1579. At 18, he wrote a commentary on Lycophron. His works, printed in 12 vols. fol., Florence, contain treatises de Populis Atticæ; Archontes Athenienses; Fortuna Attica; De Festis Græcorum, &c. *Lempriere.*

MEYER, JOHN, D. D.;

Professor of theology at Harderwyk; died 1725. He translated, illustrated with notes, and edited Sedher Olam, a Hebrew chronicle, of great esteem among the Jews, usually attributed to Rabbi Jose Ben Chilpeta. *And. Cat.*

MEYER, GOTTLOB WILLIAM;

Professor of theology at Göttingen, Altdorf, and Erlangen; born 1768; died 1816; well known as the author of an Essay on the Principles of Interpretation to be applied to the Old Testament. *And. Cat.*

MICHAËLIS, JOHN HENRY,

A learned divine and Oriental scholar, was born at Ketternberg, in Germany, in 1668. He studied at the university of Leipsic, and afterwards at Halle, where he became professor of Greek literature in 1699. He subsequently obtained the office of librarian to the university, and at length was appointed to the chair of divinity and the Oriental languages. In 1720, he published, at Halle, a valuable edition of the Hebrew Bible, with various readings from manuscripts and printed editions, and the Masoretic Commentary and Annotations of the Rabbins. A kind of appendix to this work, at the same time, appeared, under the title of 'Uberiores Annotationes Philologico Exegeticæ in Hagiographos.' Halle, 1720, in 3 vols. 4to. He was also the author of a Hebrew Grammar, and other works. He died in 1738. *Hend. Buck.*

MICHAËLIS, Sir JOHN DAVID,

Son of Christian Benedict, and nephew of John Henry Michaëlis, was born at Halle, in 1717. He was educated at the university of his native place, and devoted himself to the clerical profession. Having visited England, he became acquainted with Bishop Lowth and other learned men, and for a while officiated as minister at the German chapel, St. James's palace. Returning to Germany, he was made professor of theology and Oriental literature at the university of Göttingen, of which he was also librarian. He was appointed director of the Royal Society of Göttingen; and by his writings and lectures he contributed greatly to the celebrity of that university as a school of theological literature. The order of the polar star was conferred upon Professor Michaëlis, in 1775, by the king of Sweden; and, in 1786, he was made an aulic counsellor of Hanover. He died in 1791, at the age of 75. His works are very numerous, amounting to about fifty different publications, mostly relating to Scripture criticism, and the Oriental languages and literature. Among the most valued are his 'Introduction to the New Testament,' which has been translated into English by Bishop Marsh; his 'Commentaries on the Law of Moses,' of which there is an English version by Dr. Smith, a clergyman of the Church of Scotland; his Spicilegium Geographiæ Hebræorum;' his 'Supplementa ad Lexica Hebraica;' his 'Biblical and Oriental Library;' and his 'Translation of the Bible, with Notes, for the Unlearned.'

The adherence of Michaëlis to the established system of Lutheranism, and his outward respect for the Christian religion, have principally been attributed to the impressions made upon his mind by the intercourse of the Pietists, and especially by the education which he received from his excellent father. Too light-minded, as he himself acknowledges, to adopt their tone of pious feeling, he nevertheless retained a certain conviction of the truth of Christianity; endeavored, by new and singularly ingenious theories, to remove objections to it; and, much to the surprise of his younger contemporaries, whose rationalistic views were ripening apace, he held, to the last, [though fond of novelty,] many parts of the older system, which they had either modified or thrown aside. *Hend. Buck.*

MIDDLETON, CONYERS, D. D.,

A learned divine and elegant writer, was born in 1683, at York, and was educated at Trinity College, Cambridge, of which he became a fellow. In the contest between the members of that college and Dr. Bentley, he took a prominent part. In 1721, he visited Italy. He was, subsequently, Woodwardian professor of mineralogy, and librarian at Cambridge. His only church preferment was the living of Hascomb, in Surry; for his free spirit of inquiry was not calculated to conciliate clerical patronage. He had, however, a sufficient fortune to render him indifferent to the emoluments of his profession. He died in 1750.

His chief works are, a Life of Cicero, which ranks among the classical productions of our literature; a Free Inquiry into the Miraculous Powers of the Church, which excited against him a host of vehement opponents; a Refutation of Tindal; a Letter from Rome, showing an exact Conformity between Popery and Paganism. It certainly must be admitted that some of Middleton's expressions were incautious, and some of his sentiments controvertible; but Middleton was too good a man to oppose truth, and too wise a man to disbelieve the veracity of the Holy Scriptures. He was an accomplished scholar, and wrote the English language with great elegance; but he was a man of independent mind, and not suited to pace in the trammels of the establishment. He exemplified, in his life and conversation, those Christian principles to which he was attached. His Miscellaneous Pieces form 5 8vo. vols. See *Life of Dr. Middleton; Davenport; Jones's Chris. Biog.*

MIDDLETON, ERASMUS,

Author of the 'Biographia Evangelica,' was born about 1750, and graduated at King's College, Cambridge. He was a predecessor of Legh Richmond as rector of Turvey, Bedfordshire, a man of warm piety, and of a catholic spirit. His great work in biography is a collection of invaluable materials, and must immortalize his memory, while doing immense good. It ought to be better known in this country.

MIDDLETON, THOMAS FANSHAW, D. D., F. R. S.,

First bishop of Calcutta, was the only son of the rector of Keddleston, in Derbyshire, where he was born in 1769. He received his education at Christ's Hospital, and proceeded from thence, upon a school exhibition, to Pembroke Hall, Cambridge, where he took his first degree, in 1792. The same year he took orders as curate of Gainsborough, in Lincolnshire, where he wrote for a periodical paper, under the title of 'The Country Spectator.' In 1808, he took his doctor's degree; and the same year he gave to the public his learned work entitled 'The Doctrine of the Greek Article applied to the Illustration of the New Testament,' in a large 8vo. vol., which, after being several years out of print, has been recently republished.

In 1812, he was made archdeacon of Huntingdon; and, when government came to the resolution of establishing a resident bishop in India, Dr. Middleton was selected for that eminent station; and, being consecrated at Lambeth, in May, 1814, he sailed for Calcutta, where he arrived in the month of November of the same year. He immediately began to exert himself, in his new and authoritative station, with zeal and assiduity. In 1820, he laid the foundation-stone of a church at Calcutta, near to which a school was erected for the Christian poor, and, soon after, a missionary college; towards the erection of which endowment the societies for the Propagation of the Gospel in Foreign Parts, and for Missions to Africa and the East, contributed £5000 each. In the midst of these labors, the learned bishop was attacked with a fever, of which he died, after a short illness, July 8th, 1822. His sermons and charges have been collected into a volume by Dr. Bonney, to which a biographical memoir is prefixed. *Life, by Bonney; Jones's Chris. Biog.*

MILL, JOHN, D. D.,

A learned English divine and biblical critic, was born at Shapp, in Westmoreland, in 1645. He became a servitor in Queen's College, Oxford, in 1661, where he graduated master of arts in 1669. Being afterwards elected a fellow, he became an eminent tutor; and, having entered into orders, was greatly admired for his pulpit eloquence. In 1680, he received from his college the living of Bletchingdon, in Oxfordshire, and, proceeding D. D., became chaplain in ordinary to Charles II. The valuable edition of the New Testament, on which Dr. Mill employed thirty years of his life, appeared in 1707, under the title of 'Novum Testamentum Græcum. cum Lectionibus variantibus, ex MSS., &c.' Of the great learning and critical acumen of Dr. Mill, this laborious work forms an indisputable testimony. The collection of such a mass of various readings, (gathered, it is said, from more than 30,000 MSS.,) instead of supplying arms for infidelity, as some seem to have feared, has served to place the uncorrupted integrity of the Scriptures in a stronger light than ever. Cavil and suspicion on this point is forever precluded, and set at defiance. Dr. Bentley has ably vindicated the labors of Dr. Mill, in his 'Remarks.' He survived the publication of his great work only a fortnight, dying of an apoplexy, in 1708, in the 63d year of his age. *Biog. Brit.; Jones's Chris. Biog.*

MILMAN, Rev. H. H.;

Professor of poetry in the university of Oxford, and author of Belshazzar, a Dramatic Poem; Samor, or the Lord of the Bright City; and a History of the Jews, republished in the Harpers' Family Library. The latter work has been charged with a tendency to undermine the authority of revelation. *Davenport.*

MILTON, JOHN;

The Christian Homer, was born, December 9, 1608, in Bread Street, in London, and was educated at St. Paul's School, and Christ's College, Cambridge. His original purpose was to enter the church; but his dislike to subscription and to oaths, which in his opinion required what he emphatically termed 'an accommodating conscience,' prevented the fulfilment of his intention. After he quitted the university, he passed five years of studious retirement at his father's house, at Horton, in Buckinghamshire; during which period he produced Comus, Lycidas, and some of his other poems. In 1638, he went to France, whence he proceeded to Italy. On his return, after an absence of fifteen months, he opened an academy at Aldersgate Street, and began also to take part in the controversies of the time. The zeal with which, in his Tenure of Kings and Magistrates, he vindicated the execution of Charles I., induced the council of state to appoint him Latin secretary, and he thus became, in a manner, the literary champion of the popular cause. In behalf of that cause he published his Iconoclastes, in answer to the Icon Basilike, and his two Defences of the People of England against the libels of Salmasius

and Du Moulin. In the execution of this 'noble task,' as he calls it, he lost his sight; his previous weakness of the eyes terminating in a gutta serena.

At the restoration he remained concealed for a while, but the interest of his friends, particularly Marvell and Davenant, soon enabled him to re-appear in safety. The rest of his life was spent in retirement, employed partly in the composition of that noble work which he had long meditated, and by which he at once immortalized his name, and shed a lustre over his country. The Paradise Lost appeared in 1667. The Mæcenas of a bookseller paid him five pounds for the first edition of thirteen hundred copies, and liberally agreed to pay ten more, upon the sale of two subsequent editions of equal magnitude! Paradise Regained, Samson Agonistes, and the History of Britain, were among his latest productions. The date of his recently-discovered treatise of Christian Doctrine is unknown. This work shows Milton to have been an Arian Baptist. His active imagination and impetuous spirit mingle too strongly with his theology, and in several particulars corrupt it; but though, like Locke, he sometimes mistakes the sense of Scripture, no man had a higher opinion of its supreme authority, or held more firmly its most vital truths. His name cannot be classed with modern Unitarians. He died November 8, 1674. See *Milton's Life, by Johnson, Symmons,* and *Irimey,* and *his Character by Dr. Channing; Dav.; Jones.*

MOLDENHAWER, J. H. D.;

Professor of theology, Königsberg, then pastor at Hamburg, 1709; died 1799. He was the author of an Introduction to the Old and New Testament, with the Apocrypha. Few treatises of the kind, in the opinion of Horne, are more useful than this. He shows the canonical authority of the Bible in general, and treats of the author, time of writing, argument, scope, chronology, &c. of each book in particular. He also wrote a work styled a Fundamental Explanation of difficult passages in the N. T. *Horne.*

MONTAGUE, Lady MARY W.;

A distinguished English writer; born 1690; died 1762. She was the eldest daughter of Evelyn Pierrepont, duke of Kingston, and, in 1712, married Edward Wortley Montague, a gentleman of sterling character and abilities, whom four years after she accompanied on his embassy to Constantinople. In this city, she improved her ample opportunities to observe the Turkish manners and customs, which she portrayed in letters to her friends at home, in a manner and style so elegant and fascinating, and with so much genius, that her letters have become classic in the language. She introduced inoculation for the small-pox into England. *Lempriere.*

MONTESQUIEU, Baron de,

An illustrious French writer and magistrate, was born, in 1689, at the castle of Brede, near Bordeaux; became counsellor of the parliament of Bordeaux in 1714; and in 1716 succeeded his uncle as president à mortier. His first published work was his Persian Letters, which appeared in 1721. In 1726, he relinquished his office, in order to devote himself to literature. He then travelled over a considerable part of the continent, and visited England, where he resided for two years. On his return, he retired to the castle of Brede. His two principal works, on the Greatness and Decline of the Romans, and the Spirit of Laws, the former given to the world in 1734, and the latter in 1748, were the result of his long studies and meditations. He died in 1755. Burke characterizes him as 'a genius not born in every country, or every time; a man gifted by nature with a penetrating, aquiline eye; with a judgment prepared with the most extensive erudition; with a Herculean robustness of mind, and nerves not to be broken with labor.' *Davenport.*

MORE, HENRY, D. D.,

A divine and Platonic philosopher, was born, in 1614, at Grantham; was educated at Eton, and Christ College, Cambridge; refused the highest preferments; and died, universally beloved, in 1687. He wrote on the Apocalypse. His works, in which are many fine passages, form two folio volumes. As a poet, he is known by his Psychozoia, or Song of the Soul, in which, though it is often obscure and prosaic, there is much poetical imagery. *Davenport.*

MORIER, JAMES, Esq.;

His Britannic Majesty's secretary of embassy to the court of Persia; and author of 'Journey through Persia, Armenia, and Asia Minor, to Constantinople, in the years 1808-9; with some account of the mission under Sir H. Jones, to the court of the king of Persia,' 4to., Lond., 1812. Also, a second Journey through Persia, &c. to Constantinople, between 1810-1816, &c. To Morier's interesting notices of Western Persia and the countries lying on the route traced in these travels, his brother has added a pleasing delineation of Persian manners and customs in the Adventures of Hajji Baba, a romance, somewhat after the lively manner of Oriental works of fiction.

MORISON, JOHN, D. D.;

A minister in London, and author of an Exposition of the Psalms, of which Horne speaks favorably, though it is far from being an independent and thorough work. He has also written an Exposition of part of the Epistle to the Colossians, and Lectures on the Reciprocal Obligations of Life, of a practical and useful character.

MORRISON, ROBERT, D. D.;

English missionary to China; born 1782; died at Canton, 1834. He was also Chinese translator to the East India Company. He acquired a knowledge of the Chinese language surpassed by few, and did more than any other individual, if not all others, to facilitate the study of the language by foreigners. He published Horæ Sinicæ, or Translations from the popular literature of the Chinese, a Grammar, Dictionary and Vocabulary of the Chinese language, a View of China for philological purposes, and a translation of the Bible into Chinese.

MORUS, S. F. N., D. D.

Professor of theology, Leipsic; born 1736; died 1792. His Acroases Academicæ super Hermeneutica Novi Testamenti, an exceedingly valuable work, consists of supplementary remarks on a part of Ernesti's well-known Institutio Interpretis Novi Testamenti; and extracts from it have been translated and published in Stuart's Elements of Biblical Interpretation, and in the Biblical Repository. Morus's Epitome Theologiæ Christianæ contains much in little space, without any parade of learning. 'He also wrote, under different titles, philological and critical expositions of most of the books of the New Testament, which are all highly deserving the attention of those who are attached to the sound principles of biblical learning.' *Orme.*

MOSHEIM, JOHN LAURENCE, D. D.,

A German Protestant theologian, was born in 1695, at Lubeck, and, after having filled professorships in Denmark and Brunswick, died in 1755, professor of theology and chancellor of the university of Göttingen. His sermons were much admired for their pure, elegant, and mellifluous style. In his private character he is said to have resembled Fenelon. He wrote above a hundred and sixty works, among which may be mentioned The Morality of the Holy Scriptures, and an Ecclesiastical History, the latter of which was translated by Dr. Maclaine, and still more recently, in closer conformity to the simple style of the original, by Dr. Murdock, of New Haven, Connecticut. *Davenport.*

MÜNSTER, SEBASTIAN;

Professor of theology and Hebrew, at Heidelberg and Basle; born at Ingolstadt, 1489; died of the plague at Basle, 1552. He once belonged to the Cordeliers, but left them, and joined Luther, though he never engaged in the controversies of the times. He wrote several mathematical works; compiled a Chaldee Grammar; translated Kimchi's Hebrew Grammar into Latin; and made a Latin version of the O. T., with valuable notes. Huet gives him the character of a translator well versed in the Heb. language, whose style is very exact, and conformable to the original. *Koenig; Horne.*

MUNTHE, CASPAR FRED.;

Professor of Greek, Copenhagen; died 1762. He gave Observationes philologicæ in Sacros Novi Testamenti Libros, ex Diodoro Siculo collectæ, published at Copenhagen and Leipsic, 1755, 8vo.

MURRAY, RICHARD;

Author of an Introduction to the Study of the Apocalypse, to which was added a Brief Outline of Prophetic History, from the Babylonish Captivity to the Commencement of the Nineteenth Century, Dublin, 1826, 8vo.

MUSONIUS, RUFUS;

A Stoic philosopher of the first century, said to have been put to death by Nero, for making use of the liberty of speech.

Moses, of Ulm, has translated and published several fragments of his, with his life, and Le Noir published his work on the Luxury of the Greeks.

MYLIUS, GEORGE;
Superintendent at Augsburg, where he was born 1548. He was expelled from his native city, and afterwards was professor at Jena and Wittemberg. Works from him are, An Exposition of the Augsburg Confession, a volume of theological dissertations, an Exposition of the Epistle to the Romans and of the 1st to the Corinthians, a commentary on John, and a variety of polemical treatises. *Koenig; Walch.*

N.

NACHMANIDES, MOSES,
A learned Spanish Jew, called also ARAMBAN, was born 1191. His works are, a Commentary on the Pentateuch, on Job, on the Canticles; a treatise on the Laws of Man, on Faith and Hope, on the Coming of the Messiah and the End of the World; expositions of some Talmudic tracts, and many others of minor importance. *Koenig.*

NAPIER, JOHN;
Baron of Merchiston, in Scotland, and inventor of logarithms; born 1550; died in 1617. After studying at the university of St. Andrews, and making the tour of Germany, Italy, and France, he returned to Scotland, and devoted himself to mathematical studies; not so exclusively, however, but that he produced a curious and somewhat learned work on the Apocalypse, which was translated into French, Dutch, and German. Napier looked for the latter day about 1688. *Orme.*

NEPOS, CORNELIUS;
A Roman historian, who wrote biographies of illustrious men, of which there are extant only the lives of Greek and Roman generals. He is an elegant classical writer.

NEVINS, Rev. WILLIAM, D. D.;
Late pastor of a Presbyterian church, Baltimore; a successful preacher, and author of sermons, tracts, and articles in periodical publications, which have been very acceptable to the Christian public.

NEWCOME, WILLIAM, D. D.;
A learned prelate, born at Abington, where his father was vicar. He was educated at the grammar school in his native place, and at Pembroke College, Oxford. He was afterwards tutor to Mr. Fox, at Hertford College, through whose patronage he obtained successively the bishoprics of Ossory and Waterford; and was then translated to the archbishopric of Armagh by Lord Fitzwilliam, when lord-lieutenant. He died in 1800. Archbishop Newcome was a man of an amiable spirit, and of very respectable attainments in biblical knowledge. His Harmony of the Gospels, in Greek, disposed principally after the manner of Le Clerc, was received with universal gratification, and has gone through many editions, both in Great Britain and America. He also published an Attempt towards an Improved Version, a metrical Arrangement and Explanation of the Prophet Ezekiel, and the twelve minor Prophets, in separate works, but on precisely the same plan. 'The Notes are copious and pertinent, untainted by an ostentatious display of criticism, and abounding with such illustrations of Eastern manners and customs as are best collected from modern writers. As a commentator, the learned prelate has shown an intimate acquaintance with the best critics, ancient and modern. His own observations are learned and ingenious.' There was also published, after his death, an Attempt towards revising the English version of the New Testament, by Archbishop Newcome, on which the Socinians pretended to build their noted Improved Version, but without success. *Horne.*

NEWTON, Sir ISAAC,
The greatest name that modern science can boast, was born at Colsterworth, Lincolnshire, Dec. 25, 1642, and early displayed a talent for mechanics and drawing. On one occasion, having been sent to market with corn and other products of the farm, young Newton left the sale of his goods to a servant, while he himself retired to a hay-loft at an inn in Grantham, to ruminate over the problems of Euclid and the laws of Kepler, in which situation his uncle happened to find him, probably meditating discoveries of his own, which should eclipse the glory of his predecessors. He was educated at Grantham School, and at Trinity College, Cambridge, and studied mathematics with the utmost assiduity. In 1667, he obtained a fellowship; in 1669, the mathematical professorship; and in 1671, he became a member of the Royal Society. It was during his abode at Cambridge that he made his three great discoveries — of fluxions, the nature of light and colors, and the laws of gravitation. To the latter of these his attention was first turned by his seeing an apple fall from a tree. The Principia, which unfolded to the world the theory of the universe, was not published till 1687. In that year also Newton was chosen one of the delegates to defend the privileges of the university against James II.; and in 1688 and 1701 he was elected one of the members of the university. He was appointed warden of the mint in 1696; was made master of it in 1699; was chosen president of the Royal Society in 1703; and was knighted in 1705. He died March 20, 1727.

His 'Observations on the Prophecies of Daniel and the Apocalypse,' appeared in 1733, in quarto. 'It is astonishing,' says Dr. Hutton, 'what care and industry Newton employed about the papers relating to chronology, church history, &c.; as, on examining them, it appears that many are copies over and over again, often with little or no variation.' All the works of this eminent philosopher were published by Dr. Samuel Horsley, in 1779, in five volumes, quarto; and an English translation of his 'Philosophiæ Naturalis Principia Mathematica,' is extant.

The character of Sir Isaac Newton is shown by Dr. Brewster to have been that of the orthodox, humble, and sincere Christian. Of nature, antiquity, and the Holy Scriptures, he was a diligent, sagacious, and faithful interpreter. He maintained, by his philosophy, the dignity of the SUPREME BEING, and in his manners he exhibited the simplicity of the gospel. 'I seem to myself,' he said, 'to be like a child, picking up a shell here and there, on the shore of the great ocean of truth.' *Martin's Biog. Philos.; Hutton's Math. Dict.; Brewster's Life of Sir Isaac Newton; Davenport; Jones's Chris. Biog.; Chalmers's Works.*

NEWTON, Bp. THOMAS,
A learned prelate, was born, in 1704, at Lichfield; was educated there, at Westminster, and at Trinity College, Cambridge; and, after having received various minor preferments, was made bishop of Bristol, in 1761. He died in 1782. His principal work is, Dissertations on the Prophecies. He also published editions, with notes, of Paradise Lost, and Paradise Regained. *Davenport.*

NICHOLSON, WM., D. D.;
A learned bishop; born at Orton, Cumberland, 1655; died 1712. He was educated at Oxford, and by the bishop of Carlisle was presented with a prebend and deanery in that church, and succeeded his patron in the bishopric in 1702. In 1727, he was made archbishop of Cashell, but died in a short time. The best known of his learned writings are his Descriptions of Poland, Denmark, &c.; the English Historical Library, and Tracts on the Bangorian Controversy. *Lem.*

NICOLAS, DAMASCENUS;
An historian and Peripatetic philosopher, who flourished in the reign of Augustus, and was ambassador from Herod, king of Judea. He wrote a Universal History, in 144 books, of which a few fragments only remain, together with comedies and tragedies, of good reputation. *Koenig.*

NIEWENTYT, BERNARD;
A learned Dutchman; born in North Holland, 1654. He became a distinguished philosopher and mathematician, and was also eminently skilled in medicine. He wrote several mathematical works of merit, besides Contemplations on the Universe, translated into English, under the title of the Religious Philosopher. *Lempriere.*

NITZSCH, CHARLES LEWIS, D. D.;
Professor of theology, Wittemberg; born 1751; author of a Dissertation on the Sense of the Apostles' Decree, Ac. 15:29, in the Commentationes Theologicæ, vol. vi. and various other pieces in current periodicals and theological collections in Germany.

NIZAMI, KENDSCHEWI,
A Persian poet, who flourished about the middle of the twelfth century. He wrote a poem in Praise of God, inserted in Kosegarten's Triga Carminum Orientalium, with notes. *Cat. And. Lib.*

NOBLE, Rev. S.;
A Swedenborgian clergyman, London, and author of a work on the Plenary Inspiration of the Scriptures, and the Principles of their Composition, Lond. 1828. The author's object is, to meet the objections urged against the divine origin of the sacred volume. The work consists of six Lectures, greatly enlarged; originally delivered at Albion Hall, London. He, like other Swedenborgian writers, contends for a double sense of God's Word, founded on the immutable relations of things natural to things spiritual.

NOESELT, JOHN AUG., D. D.,
Professor of theology at Halle; born 1734; died 1807. He ranks with the neologists of Germany, but is an able expositor of such difficult texts as do not contain fundamental points of Christian doctrine. His writings are numerous, mostly hermeneutical, exegetical, and theological. The most noted are his Opuscula ad Interpretationem Sacrarum Scripturarum et ad Historiam Ecclesiasticam, Halæ, 4 vols. 8vo., and Exercitationes ad Sac. Scrip. Interpretationem, Halæ, 4 vols. 8vo.

NOLDIUS, CHRISTIAN;
Professor of theology, Copenhagen; born in Scania, 1626; died 1683. He was universally respected for his learning and virtues. He wrote a History of Idumea, a Synopsis of Sacred History and Antiquities, a Treatise on Logic, and Concordantiæ Particularum Hebræo-Chaldaicarum Vet. Test., Jena, 1734, 4to., which was his chief work, has been often reprinted, and is highly esteemed. 'His Concordance is so complete, that it has left scarce any thing unfinished; and is of the highest importance to every biblical critic.' *Horne.*

NONNUS;
A Greek poet of the fifth century. His Dionysiaca, in 48 books, written before his conversion, has been often published, and his poetic version of John's Gospel has been edited by Heinsius, with Scholia, under the title of Aristarchus Sacer. He also wrote an account of his embassy to Ethiopia. *Lempriere; Koenig.*

NORDEN, FREDERIC LEWIS;
A learned Dane, born in Holstein, 1708. He excelled in mathematics, and particularly in correct drawing, on which account he was employed by the Danish king in travelling, and examining the construction of ships. He visited, as a philosopher and a man of science, the first countries in Europe, and having passed into and explored Egypt, he published, on his return to Denmark, an account of his travels in Egypt and Nubia, which is interesting, correct, and accurate. *Lempriere.*

NORRIS, JOHN;
An English divine and Platonic philosopher, born 1657, in Wiltshire, and educated at Winchester School, and at Exeter College, Oxford. He died 1691, rector of Bemerton, near Sarum. He wrote against the Quakers and the Calvinists; against Locke's Treatise on the Understanding, and Dodwell on the Immortality of the Soul. 'He was an enthusiast, as a man, and in theology, a mystic.' 'Norris was a fine writer for strength and thought, and his sentiments are commonly just.' He also wrote Sermons on the Beatitudes, and a Theory of the Ideal World. *Lempriere; Horne.*

NOURSE, Rev. JAMES,
Has edited the New Testament in the authorized English version, divided into paragraphs, after the Greek Testament of Knapp, and sometimes that of Bengel, with notes and various other critical matter.

O.

O'BRIEN, HENRY, Esq.;
Author of a Prize Essay on the Round Towers of Ireland, London, 1834. The work is an attempt to explain the mystery of those towers, and received a part of the prize offered by the Royal Irish Academy, for the purpose of eliciting a solution of the question as to their origin and design.

ŒCUMENIUS;
A Greek writer in the 10th century; called by some an able interpreter of Scripture, while others speak of him with indifference. His works appeared with those of Aretas, at Paris, 2 vols. folio. *Lempriere.*

ŒDER, GEORGE LEWIS;
Rector at Anspach, and dean of Feuchtwangen; born 1694; died 1760. He was the author of Free Inquiries concerning the Revelation, and several books of the Old Testament, in German, Animadversiones Sacræ, Observationum Sacrarum Syntagma, &c.

ŒDMANN, SAMUEL;
Professor of theology, Upsal; born 1750; died 1829. His Miscellaneous Collections from Natural History, for the illustration of Scripture, published originally in Swedish, was translated into German by Grüning, Rostock and Leipsic, 1786–95.

ŒRTEL, EUCH. FRED. CH.;
Professor in the gymnasium at Anspach; born at Streitberg, 1765; author of Christology, or Results of the latest exegetical expositions concerning the divinity of Christ, Hamburg, 1792; and a version of the Bible from the original languages, with annotations, vol. 1st, Anspach, 1817; all in German. *Winer's Handbuch.*

OLEARIUS, JOHN;
A learned German; born at Hall, in Saxony, 1639. He became Greek and divinity professor at Leipsic, wrote various works on theology, philosophy, &c., and was a great contributor to the 'Leipsic Acts.' He died August, 1713. *Lempriere.*

OLEARIUS, GODFREY;
Son of the preceding, born at Leipsic, July 23, 1672. He studied at Oxford, and became professor of Greek and Latin, and afterwards of divinity, at Leipsic. He published a Dissertation on the Worship of God by J. C.; a History of Rome and Germany, &c. He died Nov. 10, 1715. *Lempriere.*

OLSHAUSEN, HERMANN;
Professor of theology at Erlangen; born 1796, at Oldeslohe, in the duchy of Holstein. He received his university education partly at Kiel and partly at Berlin, and in 1822, was made theological professor at Königsberg, from which place he removed, in 1835, to fill the same chair at Erlangen. His Commentary on the New Testament, only two volumes of which have yet appeared, is the best known of his writings. The author's aim is to exhibit results, rather than the processes by which they are obtained. His mode of exposition is suited to the common mind far more than the ostentatiously-critical one adopted by most German biblical expositors. Olshausen has also published a work on the genuineness of the writings of the New Testament, showing the present state of that question; which has been translated by D. Fosdick, from whose preface this notice has been taken.

ONKELOS;
A learned Jewish rabbi, who flourished about the time of Christ, and executed a faithful and literal version of the Pentateuch into Chaldee, which is of great use in determining the meaning of the Hebrew text. It is commonly called the Targum of Onkelos. From the purity of its language, it is evidently the oldest of all the Chaldee Targums. The *editio princeps* of this Targum was printed with the Pentateuch, fol. Bonon., 1482. The best edition is that in Buxtorf's Bible, Basle, 1620, or in the London Polyglot, 1657. *Clarke.*

OPPIAN;
A Cilician, known as a Greek poet and grammarian in the 2d century. *Lempriere.*

ORIGEN,
One of the fathers of the church, was born, in 185, at Alexandria, and studied philosophy under Ammonius, and

theology under Clemens Alexandrinus. Being persecuted by his diocesan, Demetrius, he went to Cesarea, and afterwards to Athens. During the persecution of Decius, he was imprisoned and tortured. He died in 253. His great works are, the Hexapla, in which were six Greek versions, arranged in parallel columns; those of Aquila, Symmachus, the Septuagint, Theodotion, and two others, with the Hebrew text in Hebrew characters, and the same in Greek letters. He afterwards abridged it into the Tetrapla, containing only the first four of the versions just named. Both these works are lost, except a few fragments, collected and published by Father Montfaucon, 2 vols. fol. Paris, 1713. He also wrote commentaries on many of the books of the Bible; but only fragments of these remain. He wrote against Celsus, and a book on Prayer, both extant in Greek; and a treatise against all the philosophical sects, also extant. Many of the works of Origen were translated into Latin by Jerome and Rufinus, of which translations there still remain some homilies, commentaries, and treatises of minor importance. Origen was a thorough critic, learned and pious, but credulous in the extreme, and capable of believing and teaching the most absurd notions for grave truths. *J. Clarke.*

OROBIO, Dr. ISAAC;

A learned Spanish physician, who, being maliciously accused of Judaism by a Moorish servant, was seized by the Papal inquisition, and after being imprisoned three years, was subjected to six different modes of most exquisite torture. These may be found described at large by Fox, in his Book of Martyrs. Orobio lay seventy days before his wounds were healed. He was afterwards banished, and in his exile wrote and published an account of his sufferings. *Fox.*

ORPHEUS;

A Thracian poet before the age of Homer. His history is fabulous, and the works ascribed to him are by more modern hands. *Lempriere.*

ORTON, JOB,

Author of the 'Exposition of the Old Testament,' was born at Shrewsbury, in 1717. To his parents, who were the patrons of piety and good men, he was indebted for early instruction in the Christian faith, and imbibed from them the principles of pure religion. In his native town, he acquired a considerable portion of classical learning. In his sixteenth year, he was put under the tuition of Dr. Charles Owen, of Warrington, who had usually with him a few young men designed for the work of the ministry. In 1734, he was sent to Dr. Doddridge's academy, at Northampton; and, after going through the ordinary course of studies, he was, in 1739, appointed assistant to the doctor in his academical labors, and discharged the duties of his office with singular ability, prudence, and success. In 1741, he was taken from this situation to his native town, by the united voices of the Presbyterian and Independent congregations, which joined to receive him as their pastor. On Dr. Doddridge's decease, he was pressingly invited to succeed him in the academy and congregation; but this, as well as a call to succeed Dr. Hughes in London, he declined, and continued his labors at Shrewsbury. Before old age arrived, the nervous complaints with which he was frequently troubled, made him conceive himself unable to continue longer in the pastoral office; and, in 1765, while he was but in his forty-eighth year, he resigned his charge. His infirmities gradually increased, and his sufferings becoming at last exceedingly acute, terminated in death, in July, 1783, in the sixty-sixth year of his age.

Few men were more diligent than Mr. Orton, or more conscientious in performing the various duties of his office. To the end of his life, his heart was set on doing good; and when he had ceased to preach, conversation, letters, plans of sermons, were sent to his friends, and every private method in his power was resorted to. With the same view, he published books; viz. 'Discourses on Eternity, on Zeal, on Christian Worship;' 'Meditations for the Sacrament;' and several volumes of Sermons. — His 'Life of Dr. Doddridge,' which is one of the most useful books to a student and a minister, had been published before. The preacher who has not read it has much pleasure to enjoy, and much benefit to receive. His 'Exposition of the Old Test.,' in 6 vols., on the plan of Dr. Doddridge's Exposition of the New, was not published till after his death. *Jones's Chr. Biog.*

OSIANDER, ANDREW;

A native of Bavaria; born 1498, and died Oct. 17, 1552. He studied at Wittemberg and Nuremberg, and was one of Luther's first disciples; against whom, however, he defended his own peculiar notion about justification, asserting it to arise 'not from the imputation of Christ's justice, but the union of God's justice with our souls,' an opinion which he rested chiefly on the words of Isaiah, 'the Lord our righteousness.' His works are, Harmonia Evangelica, fol.; Epistola ad Zwinglium de Eucharistiâ; Dissertationes duæ de Lege et Evangelio et Justificatione; De Imagine Dei quid sit. — His son Luke was also a Lutheran minister, and died at Tubingen, in 1604. He was author of commentaries on the Bible, &c. — Another Luke was chancellor of Tubingen university, and died 1638, aged 68. He wrote on the Omnipresence of Christ, in two Latin pamphlets; Funeral Orations; De Baptismo; De Regimine Ecclesiæ, &c. *Lempriere.*

OSTERWALD, JOHN FREDERIC;

A Protestant minister; born at Neufchatel, 1663; learned, pious, humane; and from his friendship with Turretin and Werenfels, arose the common expression of the triumvirate of Swiss theologians. He died 1747. He wrote a Catechism of the Christian Religion, 8vo.; Arguments and Reflections on the Books of the Bible, 2 vols. 8vo.; Treatise against Uncleanness, 8vo.; On the Sources of Corruption, 12mo.; Sermons, 8vo., &c. *Lempriere.*

OVID, PUB. NASO;

A celebrated Latin poet; born at Sulmo, B. C. 43. He was bred to the bar, but was more attracted to poetry. Under Augustus he acquired celebrity, but was afterwards banished by him, and died on the borders of the Euxine Sea, A. D. 17. His works are elegant, polished, and animated, though often licentious. *Lempriere.*

OWEN, HENRY,

A learned divine of the Church of England, was born in 1716. He was educated at the grammar school of Ruthin, in Denbighshire, whence he was removed to Jesus College, Oxford. His attention was primarily directed towards the medical profession; but, changing his purpose, he took orders, and, after various preferments, became rector of St. Olave, Hart Street, and vicar of Edmonton, in Middlesex. He was a learned man, and died in the year 1795, at the age of seventy-nine.

His works are, 'Harmonia Trigonometrica;' 'The Intent and Propriety of the Scripture Miracles;' 'Observations on the Four Gospels;' 'Directions to Students in Divinity;' 'Inquiry into the State of the Septuagint Version of the Old Testament;' 'Critica Sacra; or, a Short Introduction to Hebrew Criticism;' 'Collatio Codicis Cottonisni Geneseos, cum editione Romana a viro clarissimo Johanne Ernesto Grabe,' deemed the most ancient manuscript in Europe; 'Critical Disquisitions;' 'The Modes of Quotation used by the Evangelical Writers.' *Nichols's Literary Anec.; Jones's Chris. Biog.*

OWEN, JOHN, D. D.,

A divine of such eminence as to eclipse all the *regal* honors of his ancient house, was born in 1616, at Stadham, Oxfordshire. His father, descended from the royal line of Wales, was a Puritan minister. An early proficiency in elementary studies admitted John Owen to the university when only twelve years of age. Here he pursued his academical labors with unquenchable ardor, allowing himself only four hours' sleep in a night; though he afterwards confessed, that his sole stimulus to mental exertion was the ambitious hope of rising to some distinguished station in church or state.

Mr. Owen would, doubtless, have carried his point, had not God in mercy convinced him of the sin of aiming at his own glory, and induced him to consecrate his future life to the honor of God and the improvement of his church. This rendered him averse to the superstitious rites which Laud was then introducing into the university, and alienated from him all his former friends, so that he was at length obliged to leave the college. He was thus thrown into the hands of the parliamentary party, which so incensed his uncle, who had supported him at the university, that he forever abandoned him, and settled his estate upon an other person.

Mr. Owen, now cast upon the providence of God, went to live with a gentleman as his chaplain; but he, though the friend of this Puritan, being a zealous loyalist, went into the king's army, and thus left his chaplain once more to seek a maintenance. He went to London, where he was a perfect stranger, and had to struggle through his tem-

poral difficulties with the additional burden of a troubled spirit; for after he first discovered the evil of sin, he was so broken down that, for three months, he could hardly speak a word to any one; and, for five years, the anguish of his mind imbittered his life. Under this burden, he went, one Lord's day, to hear the Rev. Mr. Calamy, at Aldermanbury church; but, after waiting some time, a country minister ascended the pulpit, and preached from Mat. 8:26 — 'Why are ye fearful, O ye of little faith?' which happily removed all his doubts, and introduced him to the enjoyment of that sacred peace which blessed all his future days.

His 'Display of Arminianism' introduced him to notice and esteem. Induced by the merits of this performance, the committee for ejecting scandalous ministers presented him to the living of Fordham, in Essex, where he labored for a year and a half to the great satisfaction and advantage of the parishioners. But the patron of the living removed him from it, which gave the inhabitants of Coggeshall, about five miles distant, an opportunity to invite him to become their minister; and as the earl of Warwick, the patron, gave him the living, he consented, and preached to a congregation of two thousand persons, with great success. Here his researches into the Scriptures induced him to abandon the Presbyterian system of church government, and to adopt the principles of the Independents; so that he not only formed a Congregational church, upon the plan which appeared to him to be dictated by Christ, in the New Testament, but became the most able vindicator of those sentiments which so much prevailed among Dissenters.

His name, like a rich perfume, could not be concealed, so that he was now called to preach before the parliament; and, on the 29th of April, 1646, delivered to them a discourse on Ac. 26:2. It was a bold and energetic appeal to the wisdom and benevolence of the legislature, in behalf of those parts of the empire which were destitute of the light of evangelical instruction. Mr. Owen shortly after attended Cromwell to Ireland, where he presided in the college, and preached in Dublin upwards of a year and a half. He returned to his charge at Coggeshall, but was soon called to preach again at Whitehall, and afterwards to go into Scotland. The house of commons at length presented him to the deanery of Christ Church, Oxford, and soon after he was made doctor in divinity, and chosen vice-chancellor in the university, which honorable post he filled with singular wisdom and prudence, during five years.

Dr. Conant being elected vice-chancellor, Dr. Owen took his leave of the university in an address, which presents a singularly beautiful combination of the jealousy which a learned and laborious man feels for his honest fame, with the humility of a Christian, absorbed in the honor and interests of his God. He now retired to his own private estate at Stadham, his birth-place; but the persecution, which followed the restoration, compelled him to take refuge in London, where he published his 'Animadversions on a Popish Book, entitled Fiat Lux;' which recommended him to the esteem of Chancellor Hyde. This celebrated man informed the doctor, that 'he had deserved the best of any English Protestant of late years, and that the church was bound to own and advance him;' at the same time offering him advancement if he would accept it. Owen offered to prove that the Christian church knew no other system of church polity than the Congregational, for several ages after Christ, against any bishop whom his lordship should appoint to argue the question with him.

This learned man, however, not finding himself comfortable in England, was about to accept the invitation from the Independents in New England, to preside over the college they were establishing, but was stopped by particular orders from the king; and when he was invited to fill the chair of professor of divinity in the United Provinces, love for his country induced him to waive the honor. He set up a lecture in London, as soon as King Charles's indulgence rendered it practicable; and, while many eminent citizens resorted to his oral instructions, the books which he from time to time published, gained him the admiration and esteem of the learned and the great, among whom are particularly mentioned the earls of Orrery and Anglesea, Lords Willoughby, Wharton, and Berkeley, and Sir John Trevor.

When, exhausted by his excessive exertions of body and mind, he was unable to preach, he retired to Kensington, near London; but even here he was incessantly writing, whenever he was able to sit up. He afterwards removed to a house of his own at Ealing; where, employing his thoughts on the glories which were now opening upon his view, he composed his 'Meditations on the Glory of Christ.' He died on Bartholomew day, 24th of August, 1683, in the sixty-seventh year of his age.

He is described as tall in his person, with a grave, majestic, and comely aspect, and the air and deportment of a gentleman. He is said to have been very pleasant and cheerful in his social intercourse, having a great command of his passions, especially that of anger; but in his writings, the irritation of those contentious days sometimes appears. Even Anthony Wood was compelled to acknowledge, that 'he was a person well skilled in the tongues, rabbinical learning, and Jewish rites; that he had a great command of his English pen, and was one of the fairest and genteelest writers that appeared against the Church of England.' His knowledge of ecclesiastical history and polemical theology was profound. The acumen with which he detected the most specious, and the force with which he crushed the most formidable heresies, were, if possible, still surpassed by the accuracy with which he stated and explained the most profound discoveries of revelation, and the sanctity with which he directed every truth to the purification of the heart, and the regulation of the life. In his 'Exposition of the Hundred and Thirtieth Psalm,' he has developed the wise and benevolent purpose of God, in the mental conflicts which the author endured, and proved himself qualified thereby to guide the trembling steps of the returning sinner to the God of pardon; while his treatises 'On the Mortification of Sin in Believers,' 'On Spiritual Mindedness,' and 'On the Glory of Christ,' prove him equally fitted to guide the Christian in his more advanced stages, and to show him how 'to finish his course with joy, so as to obtain an abundant entrance into the everlasting kingdom of our Lord Jesus Christ.' But his grand work is his 'Exposition of the Epistle to the Hebrews.' To this, the studies of his life were more or less directed; and, though this Epistle may safely be pronounced the most difficult of all the didactic books of Scripture, no part of the sacred writings has received so perfect an elucidation in the English, or perhaps in any other language.

His works in folio are, 'The Exposition of the Epistle to the Hebrews,' in four volumes; 'The Perseverance of Saints;' 'A Treatise on the Holy Spirit;' a volume of Sermons and Tracts; and twenty-one publications in quarto, devoted either to the vindication of the Christian doctrines, or to the defence of independent churches. In octavo, there are thirty pieces, some of them of considerable extent, and several of very distinguished excellence. The whole have lately been reprinted in twenty-eight volumes, octavo. See *Orme's Life of Owen; Bogue and Bennett's History of the Dissenters; Jones's Chris. Biog.; Hend. Buck.*

P.

PAGNINUS, SANCTES;

A learned Dominican; born at Lucca, 1466; died 1536. He was eminently skilled in the Hebrew, Chaldee, and Arabic languages. At the instance of Leo X., he undertook a new version of the Bible into Latin, from the originals, which was highly commended by the Jewish rabbins, but which Father Simon, with his usual critical severity, censures as harsh, too servile, obscure, and full of solecisms. He also published a Hebrew Thesaurus, much used by Buxtorf, in his Lexicon, a Hebrew Grammar, and an Introduction to Sacred Literature. *Koenig; Lemvriere.*

PALEY, WILLIAM, D. D.,

An eminent divine, was born, in 1745, at Peterborough, and was educated at Christ College, Cambridge, of which he became a fellow in 1766. For ten subsequent years, he resided at the university; but, in 1776, he obtained the vicarages of Dalston, in Cumberland, and Appleby, in Westmoreland. Within the next nine years, he became a prebendary, archdeacon, and chancellor of Carlisle.

In 1785, he published his 'Principles of Moral and Political Philosophy,' in two volumes, octavo. This work stands unrivaled for its simplicity, and the pertinency of its illustrations, as well as for the vigor and discrimination

by which it is characterized; and though exceptions have justly been made to certain definitions and principles therein laid down, it could not fail to establish his reputation as an author of the first class.

In 1790, Mr. Paley published his 'Horæ Paulinæ, or the Truth of the Scripture History of St. Paul evinced by a Comparison of the Epistles which bear his name with the Acts of the Apostles, and with one another;' which he dedicated to Dr. Law, then bishop of Killala. It furnishes a line of argument of the highest importance on the subject of the Evidences of Christianity.

He was a great friend to the abolition of the slave-trade; and, in 1789, when the first great discussion in the house of commons was expected, he drew up a short, but appropriate and judicious treatise, entitled 'Comments against the Unjust Pretensions of Slave Dealers and Holders to be indemnified by pecuniary allowances at the Public Expense, in case the Slave-Trade should be abolished;' and sent it to the committee. The bishop of Durham, entertaining great respect for him, presented him with the valuable rectory of Bishop Wearmouth, worth twelve thousand pounds a year.

In 1794, he published his 'View of the Evidences of Christianity,' in three volumes, duodecimo, which contains an able, popular view of the historical argument for the truth of the Christian religion. It is drawn up with his usual perspicuity and dialectic skill, and is now generally regarded as the most complete summary on the subject that has ever appeared.

In 1800, Dr. Paley was attacked by a violent nephralgic complaint. During the period of this excruciating disorder, he finished his celebrated work, entitled 'Natural Theology, or Evidences of the Existence and Attributes of the Deity, collected from the Appearances of Nature' — a work highly celebrated for the justness of its reflections, and the benevolence, good sense, and piety which it breathes. In December, 1804, his friends perceived his valuable life drawing to a rapid close. He died on the 25th of May, 1805. *Life by Meadley; Jones's Chris. Biog.; Hend. Buck; Davenport.*

PARÆUS, DAVID, D. D.,

A celebrated divine and reformer, was born Dec. 20, 1548, at Francolstein, in Silesia, and educated at Hermsberg and Heidelberg. He entered on his ministry in 1571, at a village called Schlettenbach, which he soon exchanged for Hemsbach, in the diocese of Worms. It was a stormy time, owing to the contests between the Papists and Protestants, Lutherans and Calvinists, and, in 1577, Parœus lost his place in consequence of being a sacramentarian, or Calvinist. He went first to Frankentale, and three years after to Witzingen; but in 1584, Prince Casimir made him a professor at Heidelberg. In 1586, he commenced authorship by the publication of his Method of the Ubiquitarian Controversy. In 1589, he published the German Bible, with notes. He rose to the highest professorship in theology, and his fame drew students to the university from the remotest parts of Hungary and Poland. He died June, 1622.

'The expository works of Parœus, or Pare, are very numerous, and were long highly esteemed on the continent. They have been published collectively at Geneva and at Frankfort' Among them are, Commentaries on Genesis, Hosea, Matthew, several of Paul's Epistles, the Apocalypse, and Adversaria on other parts of the Bible. *Orme.*

PAREAU, JOHN HENRY;

Professor of Oriental literature, and French preacher at Utrecht, and previously at Deventer. He is the author of various useful and reputable works relating to biblical criticism and interpretation. His Institutio Interpretis Veteris Testamenti, Trajecti ad Rhenum, 1822, 8vo., a valuable compendium of sacred hermeneutics, has been deemed worthy of a place in the Edinburgh Biblical Cabinet. In 1814, he published a prize essay in Latin, on the Mythic Interpretation of the Scriptures, in which he aimed a successful blow at the principles of interpretation adopted by modern German neologists. He has also written on Hebrew Antiquities, explained and illustrated the Lamentations of Jeremiah, the 13th ch. of 1 Cor., and in a Dissertation on the book of Job, defended the position that he was acquainted with the doctrine of a future state, &c. *Horne.*

PARKHURST, JOHN,

A divine, was born in 1723, at Catesby, in Northamptonshire; was educated at Rugby School, and Clare Hall, Cambridge; and died in 1797. He was author of a Hebrew Lexicon, which, in its day, was highly useful; but on account of his fanciful etymologies, and want of discrimination between the different senses of words, &c., has been entirely supplanted by the improved Hebrew Lexicons of modern date. The same is true of his Lexicon of the N. Testament. He also wrote an Address to Wesley, and was author of a treatise called the Divinity and Preëxistence of Christ demonstrated. *Horne; Davenport.*

PASCAL, BLAISE,

Was born at Clermont, in the province of Auvergne, on the 19th of June, 1623, and descended from one of the best families in that province. As soon as Blaise Pascal was able to speak, he discovered marks of extraordinary capacity. His mother having died in 1626, his father, who was an excellent scholar and an able mathematician, determined to take upon himself the whole charge of his son's education.

Before young Pascal had attained his *twelfth* year, he learned geometry without the help of books or teachers, as far as the proposition which forms the 32d of the first book of Euclid. His father, ascertaining the progress of his son, put Euclid into his hands; and the residue of geometry was mastered with ease by young Pascal, in his hours of relaxation.

When only in his 19th year, he invented his famous arithmetical machine, by which all numerical calculations, however complex, can be made, by the mechanical operation of its different parts, without any arithmetical skill in the person who uses it. He had a patent for this invention in 1649. In 1654, he invented his arithmetical triangle, for the solution of problems respecting the combinations of stakes in unfinished games of hazard; and, not long after that, he wrote his 'Demonstrations of the Problems relating to the Cycloid.' From 1655, he associated only with a few friends of the same religious opinions with himself, and lived, for the most part, in privacy, in the society of Port Royal.

About that time, there were dissensions between the Jansenists and the Jesuits; and, as Pascal was a Jansenist, he engaged in the controversy, and wrote the celebrated Provincial Letters, in which, with the keenest wit and satire, and the most finished elegance, as well as simplicity of style, he ridicules the false doctrines and lax morality of the Jesuits. These Letters contributed, more than any thing else, to weaken the influence of that bad fraternity, and still deserve to be read, not only as the ablest exposure of Jesuitism, but as specimens of powerful and elegant composition.

The last illness of this great man began in June, 1662, not without suspicion of poison. The last words he uttered were, 'May God never forsake me!' and, on the 19th of Aug., 1662, aged 39 years and 3 months, he expired.

Towards the close of his life, he had occupied himself wholly in religious meditation; committing to writing such pious and moral reflections as occurred to him. These were published after his death, under the title of 'Pensées de M. Pascal, sur la Religion, et sur quelques autres Sujets;' that is, 'Pascal's Thoughts on Religion and other Subjects' — greatly admired by philosophers for their profundity. They have been translated into English, and will well repay the reader's attention. The best edition was published at Edinburgh, about 1825, and republished in the United States, edited by Craig, with a life prefixed. The whole of Pascal's works were collected together and published, at Paris, in 1779, under the superintendence of the Abbé Bossuet. *Jones.*

PATRICK, SIMON,

Bishop of Ely, greatly distinguished for his learning and piety, was born at Gainsborough, in Lincolnshire, 1626. He received his early education in his native place, but, at the age of 18, was admitted into Queen's College, Cambridge, where he studied with great diligence and unceasing perseverance. At the usual time, he took the degrees of master of arts and bachelor of arts, and was chosen fellow of his college; and, very shortly after, received holy orders from Hall, bishop of Norwich, in his retirement at Heigham, after his ejection from his bishopric. He was soon afterwards received as chaplain into the family of Sir Walter St. John, of Battersea, who gave him that living in 1658. In 1661, he was elected, by a majority of fellows, master of Queen's College, in opposition to a royal mandamus appointing Mr. Anthony Sparrow to that place; but the affair, being brought before the king and council, was soon decided in favor of Mr. Sparrow; and some of the fellows, if not all, who had formerly agreed with Mr. Patrick, were ejected. His next preferment was the rectory of St. Paul's, Covent Garden, given him by the earl of Bedford, in 1662. In 1666, he received from the university at Oxford the degree

of D. D. He was made chaplain in ordinary to the king about the same time.

In the year 1668, he published his 'Friendly Debate between a Conformist and a Nonconformist,' which was answered by the Dissenters. In 1672, he was made prebendary of Westminster, and dean of Peterborough in 1679. During the reign of James II., Dr. Patrick was one of the champions who defended the Protestant religion against the Papists. At the revolution, in 1688, great use was made of the dean, who was very active in settling the affairs of the church. In 1691, he was translated to the see of Ely; and died 31st May, 1707, aged 80. He was a sincere Christian, an excellent scholar, a judicious commentator, an able writer, and a worthy, honest man. His style of writing was easy and pleasant; his attachment to truth inviolable and active. His works are replete with sound sense and true religion; and his 'Sermons,' 'Tracts against Popery,' and 'Paraphrases and Commentaries upon the Holy Scriptures,' justly entitle him to the eulogy of Burnet, 'that he was an honor to the church, and to the age in which he lived.' *Jones.*

PAUL, ÆGINETUS;

A physician of Ægina, in the 7th century, author of a treatise de Re Medica, an Epitome of Galen's works, &c. *Lempriere.*

PAULSEN, HERMANN CHRISTIAN;

Preacher at Crempe; died in 1780. He wrote, in Latin, the Ecclesiastical History of the Tartars, with a map of Tartary according to modern geographers, which was published as Mosheim's production, because the latter had furnished the materials, and revised the work. Paulsen also wrote Die Regierung des Morgenlandes, Alton. 1755, and Zuverlässige Nachricht von Ackerbau des Morgenlandes, Helmstadt, 1748. *Winer; Walch.*

PAULUS, HENRY EB. GOTTLOB;

Professor of theology, philosophy, and Oriental literature, at Heidelberg, and one of the foremost leaders of the rationalist party in Germany; born at Leonberg, near Stuttgard, in 1761. He studied theology at Tübingen, and devoted himself, with much zeal, to the Oriental languages, of which, in 1789, he was made professor at Jena. Here he wrote his Commentar des Neuen Testaments, first published in 1800. In 1791, he accepted a professorship of theology at Jena, and, in 1804, the same professorship at Würzburg. He was next counsellor of public instruction at Bamberg, and was at length appointed professor of exegesis and ecclesiastical history at Heidelberg, where he began, successively, several periodicals, none of them of long continuance. Perhaps none of the German rationalists have done more to spread the infection of neological opinions and modes of thinking than Paulus. Under the imposing pretence of superior deference to the reasoning power in man, he, with others, has had great success in weakening the hold of salutary divine truth on the educated mind of Germany, and has bred great skepticism, not only as to the doctrines, but the authority of revelation. Besides the commentary on the New Testament, already mentioned, Paulus has also contributed to the spread of neological opinions by his Philological Clavis to Isaiah and the Psalms, and other critical works. His services to Oriental literature are numerous and important. While at Jena, he edited the Repertory of Biblical and Oriental Literature, the Arabic version of Isaiah by Saadias, and Abdollatif's Compendium Memorabil. Ægypti, &c. *Encyc. Am.; Winer.*

PAUSANIAS;

A celebrated Greek orator and historian, who settled at Rome in the 3d century. Of his account of Greece, the best edition is that of Khunius, 1696, fol. *Lempriere.*

PAXTON, GEORGE;

A minister of the Secession church in Scotland; author of Illustrations of the Holy Scriptures, Lond. 1819, 2 vols. 8vo.; a valuable supplement to Harmer, containing a large amount of various and useful knowledge on subjects relating to Eastern geography, natural history, and manners and customs. *Orme.*

PEARCE, ZACHARY, D. D.,

Bishop of Rochester, a prelate of distinguished learning and piety, was born in Holborn, London, 1690. He received his education at Westminster Grammar School, after which he was sent to Trinity College, Cambridge, where he obtained a fellowship, through the interest of the lord chief justice Parker, afterwards earl of Macclesfield. The same patronage also procured him a living in Essex, and the vicarage of St. Martin's-in-the-Fields, London. In 1739, he was promoted to the vacant deanery of Winchester. Nine years after, the bishopric of Bangor was bestowed on him, not only without solicitation, but contrary to his wishes, which pointed entirely to a private life. Though translated to Rochester, with the deanery of Westminster annexed, in 1756, his anxiety to retire from the high station to which he was thus involuntarily raised, was so sincere, as well as strong, that, at length, in 1768, the government yielded to his repeated request, and allowed him to resign the more valuable appointment, his deanery, in favor of Dr. Thomas; retaining, however, the bishopric, to the retiring from which there existed some objections of an ecclesiastical nature. He died in 1774.

Bishop Pearce was as distinguished for his charity and munificence as for his learning. He enriched the Widows' College, in the immediate neighborhood of his palace at Bromley, by a donation of £5000, while his tracts on theological subjects are numerous and valuable. Of these the principal are, 'A Commentary on the Gospels and Acts of the Apostles,' in 2 vols. 4to.; 'Letters to Dr. Conyers Middleton, in Defence of Dr. Waterland;' 'A Reply to Woolston on the Miracles;' 'A Review of the Text of Milton;' an edition of 'Longinus on the Sublime,' with a Latin translation annexed; and another of Cicero's Offices; also, four volumes of sermons, &c. *Life prefixed to his Commentary; Jones's Chris. Biog.*

PEARSON, JOHN, D. D.,

Bishop of Chester, a learned and pious prelate of the 17th century, was the son of an English divine, rector of Snoring, Norfolk, where he was born in 1612. He was educated at Eton, from whence he proceeded to King's College, Cambridge, and was ordained, in 1639, in Salisbury Cathedral. He now became chaplain to Lord Keeper Finch, who presented him to the living of Torrington, Suffolk; but, on the success of the parliamentary party, he was one of the ministers ejected on account of their monarchical principles. In 1650, however, he was appointed to St. Clement's, Eastcheap, in the city of London, and, after the restoration, became, in succession, Lady Margaret professor of divinity, and master of Jesus College, in the university of Cambridge, with the rectory of St. Christopher's, London, and a stall in the cathedral of Ely. In 1662, he was removed to the mastership of Trinity College, and, in the course of the same year, assisted in the revision of the liturgy — a task for which his previous publications had announced him to be peculiarly well qualified. In 1673, he was raised to the vacant see of Chester, over which diocese he continued to preside till his death, in 1686.

The work by which he is principally known, is his celebrated 'Exposition of the Apostles' Creed,' originally delivered by him, in a series of sermons or lectures, from the pulpit of St. Clement's. This elaborate and learned work first appeared in 1659, and was republished in folio, 1676, since which time it has gone through at least a dozen editions, and still sustains its reputation. It is used as a textbook at the universities, and is regarded as one of the principal standards of appeal on doctrinal matters in the Church of England. *Hend. Buck; Jones's Chris. Biog.*

PEIRCE, JAMES,

A very learned divine, and eminent minister among the Protestant Dissenters, was born in London, 1673. Losing his parents early, he was placed under the care of Mr. Matthew Mead, of Stepney, who had him educated, along with his own sons, under his own roof; after which, he went to Utrecht, where he had his first academical instruction. He afterwards removed to Leyden, where he studied for some time; and, having passed at these two celebrated universities between five and six years, attending the lectures of Witsius, Leydecker, Grievius, Spanheim, and other learned men, he returned to England. On his return, he took up his abode, for some time, in London, and set up a Sabbath evening lecture at Miles's Lane, which he continued for two years, when he accepted an invitation from a congregation of Dissenters at Cambridge to become their pastor. In 1713, he was unanimously invited by the three dissenting congregations in Exeter to succeed one of their ministers, lately deceased, the surviving ministers joining the people in the invitation. He accepted the invitation, and accordingly settled in that city, where his residence, for the first three years, proved exceedingly agreeable to him; and during this period he published his 'Vindication of the Protestant Dissenters;' but, a dispute arising in consequence of his refusing, in conjunction with Mr. Hallett, to subscribe

certain articles of belief respecting the doctrine of the Trinity, they were both ejected, and driven to the necessity of building a chapel for themselves. A controversy ensued, in which Mr. Peirce greatly distinguished himself; but he continued his ministry at Exeter to the period of his death, in 1726.

His publications are numerous, amounting, in all, to about 21; but that by which he is best known, is his Continuation of Mr. Hallett's Paraphrase and Notes on the Epistle to the Hebrews, 4to. He also gave to the public a volume containing fifteen Sermons on various Occasions, and an Essay on the ancient Practice of giving the Eucharist to Children. *Jones's Chris. Biog.*

PELAGIUS;

A celebrated heresiarch in the 5th century, a native of Wales, and supposed to have been a monk of Bangor. He went to Rome, where he dropped his name of Morgan for the classical one of Pelagius. His opinions, which he published in his book against St. Jerome, drew on him the censures and condemnation of the synod of Carthage, and of several other councils. He left Rome with Celestius, the ablest of his followers, and retired to Jerusalem; but where or when he died is not known. He wrote, besides Letters, Commentaries on Paul's Epistles, &c. The history of the Pelagian schism has been ably written by Cardinal Norris; also by Patouillet, 12mo. 1751. *Mosheim.*

PEMBLE, Rev. WILLIAM;

A Puritan minister, and fellow of Magdalen College, Oxford; born 1591; died, at an early age, in 1623. His works were published in 1 vol. fol., 1635, and consist of theological treatises, explanations of obscure passages of Scripture, and thorough expositions of the first nine chapters of Zechariah, and the book of Ecclesiastes. He was a man of high repute for learning and ability. *Orme; Lempriere.*

PERIZONIUS, JAMES;

A learned German; born at Dam, in Holland, 1651. He studied at Deventer, and afterwards at Utrecht, under the learned Grævius, and was successively made master of the Latin school at Delft, and professor of eloquence and history at Franeker. In 1693, he was appointed professor of eloquence, history, and Greek, at Leyden, where he died, 1707. He was a man of extensive erudition, great application, and sound judgment. He edited Æliani Varia Historia, 2 vols. 8vo., and Quintus Curtius; published Notes on Sanctius's Minerva, Historical Commentaries on Livy, and Origines Babylonicæ et Ægyptiacæ. *Lempriere.*

PERKINS, WILLIAM,

An eminent divine of the Church of England, was born at Maton, in Warwickshire, England, 1558, and educated at Christ College, Cambridge. At the age of twenty-four, he was chosen fellow of Christ College, and entered into holy orders. He was soon after chosen rector of St. Andrew's parish, in Cambridge, where, in all his efforts, he displayed a mind admirably adapted to his station. While his discourses were suited to the capacity of the common people, the pious scholar could not but admire them. They were said to be 'all law and all gospel;' so well did he unite the characters of a Boanerges and a Barnabas. He was an able casuist; and was resorted to by atllicted consciences far and near. Mr. Perkins died in 1602, in the forty-fourth year of his age. His works, which were numerous, were published in two volumes folio. Many of them were translated into a variety of foreign languages. *Middleton.*

PETERS, CHARLES, A. M.;

A clergyman of the Church of England, who lived in the last century, and was successively rector of Boconnuc and St. Mabyn, in Cornwall, at which last place he died in 1777. He wrote a Critical Dissertation on the book of Job, in which he maintains that Job himself wrote the book; undertakes, in opposition to Warburton, to show that a future state was the common belief of the Hebrews; and, with a large portion of critical learning, addresses himself to the illustration and explanation of the entire poem. 'It is altogether a valuable book.' *Orme.*

PETRONIUS ARBITER, TITUS;

A Latin poet, who enjoyed the favor of Nero. He was accused of a conspiracy against the tyrant, and destroyed himself by opening his veins, A. D. 65. His poems are very elegant, but licentious. *Lempriere.*

PEYRER, ISAAC;

A French Protestant writer, born at Bordeaux, 1592. He undertook, in a book published in 1656, to prove that Adam was not the first man, for which he was imprisoned, but, on recantation, released; whereupon he published the reasons of his recantation. He also wrote a work on Greenland; one on Iceland; on the Restoration of the Jews, &c. *Koenig; Lempriere.*

PFEIFFER, AUGUSTUS FREDERIC;

Professor of Oriental literature at Erlangen; born 1748; died 1817. He was the author of a Hebrew Grammar; edited the Oriental Library; and wrote a treatise on the Music of the ancient Hebrews, translated by O. A. Taylor, with additions, in the Bibl. Repos. VI. IX.

PHILO;

A learned Jew of Alexandria, who flourished in the first century, under Claudius and Caligula; called by the Jews Jedidiah. He was sent by the Jews to complain to Caligula of the treatment they received from the Greeks. He was so far a disciple of Plato that, while it was said, *Plato Philonizes*, it was also commonly said, *Philo Platonizes*. He wrote many different tracts, in which much that is important in the illustration and interpretation of the New Testament has been found. He was exceedingly given to allegorizing, as all learned Jews since the time of Christ must be, unless they receive Him as the Messiah. Paul is supposed by some to have been acquainted with Philo's writings; he was, undoubtedly, acquainted with the Platonic way of thinking, so prevalent in his time. Editions of all Philo's works have been published by Turnebus, Paris, 1552, and by Mangey, fol., London, 1742. *A. Clarke.*

PHILOSTRATUS, FLAVIUS;

A Greek sophist at the court of Julia, the wife of the emperor Severus. He is the author of the Life of Apollonius Tyaneus, and other works. *Lempriere.*

PHOTIUS;

Patriarch of Constantinople for ten years, but at last deposed; infamous for hypocrisy and ambition, and renowned for genius and ecclesiastical learning. He died in a monastery, 891. His works are, a Commentary on Ancient Writers, fol.; a Collection of the Canons of the Church, fol.; and Letters, fol. *Lempriere.*

PICHERELLE, PETER;

A French writer, who flourished about 1590, and wrote various theological treatises. *Koenig.*

PIGNORIUS, LAURENCE;

A learned Italian antiquary, canon of Treviso; born at Padua, 1571; died at Treviso, of the plague, 1631. He collected a cabinet of medals and other curiosities of rare extent and value. His principal work is an attempt to explain the famous Isiac Table, a relic of Egyptian antiquity, covered with figures of divinities, symbols, and hieroglyphs. The Table is supposed by Warburton to belong to the latest period of ancient Egypt. Pignorius also wrote a treatise De Servis et eorum apud veteres Ministeriis, Antiquities of Padua, &c. *Koenig; Nouveau Dict. Hist.*

PILKINGTON, MATTHEW;

Prebendary of Lichfield; author of Remarks upon several Passages of Scripture, &c., Cambridge, 1759, 8vo., in the opinion of Orme, containing a considerable portion of valuable matter. He also wrote a work on the Gospels, by the title of the Evangelical History and Harmony. *Orme.*

PINDAR;

Prince of lyric poets; born at Thebes, in Bœotia. He was particularly happy in celebrating the conquerors at the public games of Greece, and so highly honored that, when Alexander sacked Thebes, he spared the house where the poet was born. He died about B. C. 440. *Lempriere.*

PIRIE, ALEXANDER;

A Scotch dissenting minister; died at Newburgh, in Fife, in 1804. His ecclesiastical connection was first with the Antiburghers, then with the Relief Synod, and finally he joined the Independents. His works, collected and published after his death, in 6 vols. 12mo., Edinb., 1805–6, contain various treatises, relating to the Jews, to the primitive condition of man, on difficult passages of Scripture, on baptism and the covenant of Sinai, and a dissertation on Hebrew roots. On

all these topics, he has many fanciful and visionary speculations. *Orme.*

PISCATOR, JOHN;

Or, in German, FISCHER; professor of theology at Strasburg, but was obliged to fly to Herborn, on embracing the tenets of the Calvinists. He was the author of valuable Commentaries on the O. and N. Tests.; Amica Collatio de Religione cum C. Vorsitio, 4to., and died 1546. *Lempriere.*

PLATO;

A celebrated Greek philosopher, and disciple of Socrates; born about 429 before Christ. His creative genius first tried poetry, but erelong attached itself to the instructions of Socrates; and on his death by the hemlock, Plato travelled to satisfy his eager thirst for knowledge. He studied with Euclid at Megara, acquainted himself with the philosophy of the Pythagoreans, in Magna Græcia, visited Egypt, and laid the science and skill of her priests under contribution, sojourned for a time in Sicily, and at length returned to Athens, one of the most accomplished men for genius and learning the world before or since has ever seen. He now became the founder of the Academy, of which there arose three divisions, the old, the middle, and the new. To his numerous pupils, from all quarters, he now taught his philosophy, with unrivalled celebrity, for forty years, and expired on his eighty-second birth-day, 348 B. C. His numerous dialogues, remarkable, almost beyond any other philosophical writings, for beauty and eleganee of style, for both sublimity and accuracy of thought, have been fortunate in finding of late such commentators and translators as Schleiermacher and Cousin, and such a critical editor as Bekker. Perhaps no man has exerted a wider influence by his genius than Plato. Not slight was the influence of his philosophy on the theological opinions of the Christian fathers of the early centuries; and in modern times, his philosophy, in parts, has been reproduced, and recommended by the genius and eloquence of English, German, and French philosophers. *Encyc. Am.*

PLATT, THOMAS PELL, B. A.;

Fellow of Trinity College, Cambridge, has edited the Gospels in Ethiopic, Lond., 1826; published a Catalogue of the Ethiopic Biblical Manuscripts in the Royal Library of Paris, and that of the British and Foreign Bible Society, &c., Lond., 1823, 4to.; and the Literal Interpretation of Scripture exposed, Lond., 1831, 8vo. *Horne.*

PLAUTUS, MARCUS ACCIUS;

A Roman comic poet. Only 19 of his plays are extant: they abound in humor and interest, but are often coarse in expression. He died about 184 B. C. *Lempriere.*

PLINY,

The *younger*, or CAIUS CÆC. P. SECUNDUS, the nephew and adopted son of the elder Pliny, was born, in A. D. 61 or 62, at Como; was a pupil of Quintilian; and pleaded successfully as an advocate in his 19th year. He was, successively, tribune of the people, prefect of the treasury, consul, proconsul in Pontus and Bithynia, and augur; and died, universally esteemed, in 115. Of his writings, his Letters, and Panegyric on Trajan, only remain. *Davenport.*

PLOTINUS;

A Platonic philosopher, born at Nicopolis, in Egypt; he settled at Rome, and died in Campania, 270, aged 66. Porphyry, his pupil, collected his works. *Lempriere.*

PLÜCHE, NOEL ANTONY LE;

Abbot of Valence de St. Maur; born 1688; died 1761. He wrote Spectacle de la Nature, translated into most of the European languages; Histoire du Ciel, also translated into English; and a Harmony of the Psalms and the Gospels, 12mo.

PLUTARCH;

A celebrated philosopher and historian of Cheronæa, in Bœotia. He travelled much to improve himself, and was honorably received by Trajan, who made him consul. He died in his native town, A. D. 140. The best known and most valuable of his works is his Lives of Illustrious Men — a work of great merit and singular interest. *Lempriere.*

POCOCKE, EDWARD, D. D.,

An eminent Orientalist, born, in 1604, at Oxford, was educated at Thame School, and at Magdalen Hall and Corpus Christi College, Oxford; twice visited the Levant, on one of which occasions he was chaplain to the British factory at Aleppo; was Hebrew professor at Oxford, rector of Childrey, and canon of Christ Church; and died in 1691. Among his works are, Specimen Historiæ Arabum; Abulfaragius Hist. Dynastiarum; Porta Mosis; Eutychius's Annals; and Commentaries on the Minor Prophets. *Dav.*

POCOCKE, Bp. RICHARD,

A clergyman and Oriental traveller, distantly related to the foregoing, was born at Southampton, in 1704, where his father was master of a free school. He received his education at Corpus Christi College, Oxford, and took the degree of doctor of laws in 1733. He undertook a voyage to the Levant in 1737; and after visiting Egypt, Arabia, Palestine, and other countries, he returned home through Italy and Germany, in 1742. He published, in 1743–5, 'A Description of the East,' 2 vols. fol., containing much curious information. He obtained preferment in Ireland, being promoted to the see of Ossory in 1756, whence, in 1765, he was translated to Elphin and Meath. He died of apoplexy the same year. *Aikin; Jones.*

POLLUX, JULIUS;

A native of Ancratis, in Egypt, and rhetorician at Athens. He flourished in the latter part of the second century, and compiled Onomasticon, a Greek and Latin Vocabulary, edited, cum Notis Variorum, by Lederlin and Hemsterhuis, fol., Amst., 1706.

POLYÆNUS;

A Macedonian, author of Stratagems in War. He lived in the age of Antoninus and Verus, to whom the work is inscribed. *Lemp.*

POLYBIUS;

A Greek historian of Megalopolis, the friend of the great Philopœmen, and a distinguished soldier against the Romans in the Macedonian war, but after the ruin of Macedonia, their friend. He wrote a valuable Universal History, of which a part only remains. He died B. C. 121. *Lempriere.*

POOLE, MATTHEW,

An eminent Nonconformist minister, was born in York, Eng., 1624. He received his education, and took his degree at Emanuel College, Cambridge. Having attached himself to the Presbyterians, he entered into the ministry, and about the year 1648, became rector of St. Michael le Querne, in London. In 1657, when Richard Cromwell succeeded his father in the chancellorship at Oxford, Mr. Poole was incorporated master of arts in that university. In 1660, after the restoration of Charles II., he published a sermon upon Jn. 4:23,24, preached before the mayor of London, against re-establishing the liturgy of the Church of England; and refusing to comply with the act of uniformity, in 1662, he was ejected from his rectory. He now devoted himself to a laborious and useful work, entitled 'Synopsis Criticorum Biblicorum,' which was published in 1669, and the following years. In the midst of this employment, he testified his zeal against Popery in a number of works. His name was in the list among those that were to be cut off, printed in the depositions of Titus Oates, concerning the Popish plot; and an incident having happened, which gave him great apprehension of danger, he retired into Holland, where he died in 1679. He is spoken of as profound in learning, strict in piety, and universal in his charity. *Middleton.*

POPE, ALEXANDER,

An illustrious English poet, born 8th June, 1688, in the Strand, where his father was a hatter. He died May 30, 1744. His works are various. *Lempriere.*

PORPHYRY,

Or PORPHYRIUS, a philosopher, whose original name was MALCHUS, was born, A. D. 233, at Tyre; studied under Origen and Longinus; became a disciple of Plotinus; and died, in 304, at Rome. His works against the Christians, to the number of 15, are lost. Among his extant productions are, a Life of Pythagoras; a Treatise on Abstinence from Animal Food; and Questions on Homer. *Dav.*

PORTEUS, BEILBY,

An eminent and beloved prelate of the Church of England, was born, in 1731, at York, and entered as a sizer at Christ College, Cambridge, where he obtained a fellowship. After having been chaplain to Archbishop Secker, he was, successively, rector of Hunton, prebendary of Peterborough, rector of Lambeth, king's chaplain, and master of St. Cross Hospital, near Winchester. On the 20th of Dec.,

1776, he was promoted to the see of Chester, a preferment, on his own part, perfectly unsolicited and unlooked for.

The high character he had long maintained; his zeal, his activity, his judgment, his powers of usefulness in every branch of his profession, and all these illustrated and adorned by a most unblemished life, and the most conciliating and attractive manners, naturally marked him out as the person best qualified to supply the vacancy in the see of London. Accordingly, the very next day after the death of Dr. Lowth, 3d Nov., 1787, the bishop, then at Hunton, received, by a king's messenger, a letter from Mr. Pitt, appointing him to that dignity. This appointment, like all he had before filled, was, on his own part, perfectly unsought for and unsolicited. In 1798, he prepared and delivered his admirable course of lectures on Matthew. He died in 1808. Among his works are, Sermons; a Life of Secker; and a Seatonian prize poem on Death. *Dav.; Jones.*

POTT, DAVID JULIUS, D. D.;

Ordinary professor of theology at Göttingen; born at Einbeckhausen, in Hanover, in 1760. In 1787, he was appointed professor of theology at Helmstadt, from which place he removed to occupy the same chair at Göttingen. While professor at the former place, he, with Ruperti, edited the Sylloge Commentationum Theologicarum, 8 vols., 1800–7, and afterwards, at Göttingen, undertook, as joint continuator with Heinrichs of Koppe's Testamentum Novum, a commentary on the Catholic Epistles, 1810–16.

POTTER, JOHN;

A learned prelate, born, about 1672, at Wakefield; educated at the free school there, and at University College, Oxford; made bishop of Oxford in 1715, and archbishop of Canterbury in 1737, and died in 1747. He wrote Archæologia Græca, and various theological works; and edited Clemens Alexandrinus, and Lycophron's Alexandra. *Dav.*

PRICÆUS, JOHN;

Professor of Greek, Florence; born 1600; died 1676. He was an Englishman by birth, and a Protestant; but leaving England in 1646, in consequence of the civil wars, he settled in Florence, and became a Catholic. He wrote Commentaries on the Psalms, and on various books of the N. Testament, inserted in the fifth volume of the Critici Sacri, of which Dr. Harwood says, that they contain 'many valuable observations, particularly illustrating the modes of diction which occur in the sacred classics, from the profane writers.' *Lempriere; Horne.*

PRICE, RICHARD, LL. D.,

A philosopher and divine, was born in Wales, February 22, 1723; the son of a Calvinistic minister. He was educated at an academy near London. In 1757, he became the pastor of a dissenting congregation at Newington Green, and in 1769, the pastor at Hackney. In his religious sentiments he was an Arian, having at an early age imbibed the views of Mr. Jones, his school-teacher. He died March 19, 1791, aged 67.

He published a Review of the principal Questions in Morals; Four Dissertations; Observations on Annuities, &c.; Discussion concerning Materialism and Necessity, in a correspondence with Dr. Priestley; and two volumes of Sermons, which contain much good sense. His 'Essays on Providence and Prayer' display great talents; and his 'Questions on Morals' are considered as the ablest defence of the system of Cudworth and Clarke. In the controversy with Dr. Priestley, on Materialism, he displayed great ability. His works, which procured for him great respect in America, were, Observations on Civil Liberty, and the Justice of the War with America, 1776; Additional Observations, 1777; and the Importance of the American Revolution, &c., 1774. *Allen; Jones.*

PRIDEAUX, HUMPHREY, D. D.;

A learned divine and historian; born at Padstow, in Cornwall, in 1648. He was educated at Westminster school, and Christ Church, Oxford; and while at the university, published the Ancient Inscriptions from the Arundelian Marbles, under the title of 'Marmora Oxoniensia,' which recommended him to the patronage of the lord-chancellor Finch, afterwards earl of Nottingham, who gave him a living near Oxford, and afterwards a prebend in Norwich cathedral. He was subsequently promoted to the archdeaconry of Suffolk; and in 1702, made dean of Norwich. He died Nov. 1, 1724.

Besides his great work, entitled 'The O. and N. T., connected in the History of the Jews and neighboring Nations,' of which there are many editions, he was the author of 'The Life of Mahomet, with a Letter to the Deists, 8vo.' and 'Ecclesiastical Tracts,' &c. *Biog. Brit.; Jones.*

PROCOPIUS,

Of Gaza; a very respectable Greek interpreter of the 6th century, and the first who suffered martyrdom in Palestine, under the reign of Diocletian. The precise time of his birth or death is not recorded. He wrote commentaries on the books of Kings, the Chronicles, Isaiah, &c. *Mosheim.*

PROUT, WILLIAM, M. D., F. R. S.,

Is a fellow of the Royal College of Physicians, London, and author of the Bridgewater Treatise on Chemistry, Meteorology, and the Function of Digestion.

PRUDENTIUS;

A bishop of Troyes, in the 9th century, who pleaded the cause of Godeschalcus in vindication of the doctrine of predestination. *Mosheim.*

PURVER, ANTONY;

A poor, but learned Quaker; born at Up-Hursborn, Hants, 1702. Though he was bred to the business of a shoemaker, and pursued it for a livelihood, he found time and inclination to study the Bible in the original languages, and translated the whole of the Old and New Testaments into English, with strict fidelity to the original. His version, however, is now little used or known, on account of its being too literal, harsh, and stiff. *Orme; Lempriere.*

PYLE, THOMAS, M. A.;

An eminent divine; born at Stodey, near Holt, Norfolk, 1674. He distinguished himself as minister of King's Lynn, and was afterwards made prebendary of Salisbury, by Dr. Hoadley, for his services in the Bangorian controversy. His Paraphrase on the Acts and all the Epistles is an excellent work, often reprinted. He published, besides, three volumes of Sermons. He died at Lynn, 1757. *Lempriere.*

PYTHAGORAS;

A celebrated Greek philosopher, who flourished about five centuries before the Christian era. He visited Egypt and other countries, for the acquisition of knowledge, and settled at Crotona, in Italy, where he taught his philosophy to numerous disciples. He is supposed to have understood the true system of the universe, as since revived and taught by Copernicus. He also held the doctrine of the transmigration of souls, and forbade the eating of animal flesh.

R.

RAFFLES, Sir THOMAS STAMFORD;

Governor of the island of Java, under the English, from 1811 to 1816, when he returned to England with an extensive collection of the productions, costume, &c. of the Eastern Archipelago. The next year, he published the History of Java, and returned to the East, as resident at Bencoolen, in Sumatra, and was instrumental in founding a college for the promotion of Anglo-Chinese literature. He died in England, 1826, aged 45. *Eneye. Am.*

RANDOLPH, THOMAS, D. D.;

Archdeacon of Oxford, and Margaret professor of divinity; born 1701; died 1783. He published, at Oxford, 1782, 4to., a work on the Prophecies cited in the New Testament, compared with the Hebrew original and the Septuagint version; exceedingly valuable and scarce. It presents at one view the Heb. text, the Sept. version of it, and the quotation in the Greek New Test. The substance of the work is incorporated in Horne's Chapter on Quotations. *Orme.*

RAPHEL, GEORGE;

A German Protestant divine, and superintendent of Lunenburg; born in 1673; died in 1740. He was one of the foremost and best of those who have attempted to illustrate the Bible from classic authors. His Annotationes in Sacram Scripturam, contains historical illustrations of

some passages in the Old Testament, and philological explanations of many in the New, chiefly taken from Xenophon, Polybius, Arrian, and Herodotus. He also edited the Greek homilies of Chrysostom, with a Latin translation and notes, annexed to the edition of the Annotations published at Leyden, 1747, 2 vols. 8vo. *Horne; Orme.*

RAU, JOHN EBERHARD;

Professor of theology at Herborn; died in 1770. He is known in sacred literature by his Diatribe de Synagoge Magna, and two other dissertations, in Latin, on the Cloud over the Ark of the Covenant, and on the Sprinkling of the Sacred Table.

RAUWOLF, LEONARD;

A celebrated botanist, a native of Augsburg, who travelled through many countries of the East, in search of plants, and returned with a numerous collection, still preserved in the library at Leyden. He became a medical practitioner after his return to Europe, and died in 1606. His Travels were published at Frankfort, 1582, 4to., and his catalogue of plants, at Leyden, 1755, by J. F. Gronovius, under the title of Flora Orientalia, 8vo. *Lempriere; Nouveau Dict. Hist.*

RAY, JOHN,

A celebrated naturalist, the son of a blacksmith, was born in 1628, at Black Notley, in Essex; was educated at Braintree School, and at Catharine Hall and Trinity College, Cambridge; lost his fellowship in the latter college, by refusing to comply with the act of uniformity; travelled on the continent for three years with Mr. Willoughby and other friends; became a fellow of the Royal Society; and died in 1705. His works are numerous and valuable. Among them are, Historia Plantarum; his Travels; the Wisdom of God manifested in the Works of Creation; Physico-Theological Discourses; and a Collection of English Proverbs. *Davenport.*

REISKE, JOHN JAMES;

A distinguished German philologist; born at Zöring, in Saxony, in 1716. He was poor, the son of a tanner, and in the midst of difficulties, educated himself, thoroughly mastered the Arabic, of which he was made nominal professor at Leipsic, and became one of the best editors of the classics that Germany has produced. Besides editions of Theocritus, Plutarch, Dionysius of Halicarnassus, and Maximus Tyrius, classical literature is indebted to him for his Oratores Græci, Leipsic, 1774–79, 12 vols., and his very valuable Animadversiones in Græcos Auctores. To sacred literature he contributed Conjecturæ in Jobum et Proverbia Salomonis, with an oration on the study of Arabic. *Encyc. Am.*

RELAND, ADRIAN;

A learned Orientalist; born in North Holland, 1676. He studied the Oriental languages with great success at Amsterdam, and polite literature there and at Utrecht, where, in 1701, he became professor in that department, and died of the small-pox, in 1718. His best known and most useful works are, Palestine illustrated by Ancient Monuments, 2 vols. 4to., and Sacred Antiquities of the Hebrews, long a text-book with professors. He also gave to sacred literature a Dissertation on the Medals of the Ancient Hebrews, and another on the Inscriptions on the Arch of Titus at Rome, &c. *Lempriere; Horne.*

REYHER, SAMUEL;

Professor of mathematics and jurisprudence at Kiel; born at Schleusingen, in Henneberg. He was also counsellor of state to the duke of Saxe-Gotha. He wrote a Dissertation on the Inscription on the Cross of Christ, and on the Hour of his Crucifixion; Mathesis Biblica and other works. *Lempriere.*

RHENFERD, JAMES;

A learned Dutch writer, and professor of Oriental languages and divinity at Franeker. He wrote some treatises of little merit, and edited a collection of very valuable tracts respecting the style of the New Testament, by Olearius Pfocher, Cocceius, Solanus, Hottinger, Leusden, Vorstius, and others. *Orme.*

RICE, JOHN H., D. D.;

Professor in the Union Theological Seminary, in Prince Edward county, Virginia, was for many years the most distinguished Presbyterian minister in that state. The theological seminary was established in 1824. He was for some years the editor of the Evangelical and Literary Magazine. He died September 3, 1831, aged fifty-two. He published Memoirs of S. Davies; and Illustration of the Presbyterian Church in Virginia, 1816; on the Qualifications for the Minister, in the American Quarterly Register; a Discourse before the Foreign Board of Missions, 1828. See *Memoirs, by Mr. Maxwell; Allen.*

ROBERTS, JOSEPH;

A missionary to India, who went out to that country in 1818, under the patronage of the Wesleyan Missionary Society. After nearly fourteen years' residence among the Hindoos, he returned to England, and gave to the public Oriental Illustrations of the Sacred Scriptures, collected from the customs, manners, rites, superstitions, &c. of the Hindoos, and noted on the spot by himself. The work was published under the patronage of the Royal Asiatic Society of Great Britain and Ireland, of which the author is a corresponding member. His 'Illustrations' are arranged in the order of the books, chapters, and verses of the Bible, and contain satisfactory explanations of many doubtful or obscure passages. *Horne.* See most of these in *Bush's* 'Scripture Illus.'

ROBINSON, EDWARD, D. D.;

Professor of sacred literature in the New York Theological Seminary, and well known as editor, for a time, of the Bibl. Repos., author of a Lexicon of the N. Test., and translator of Gesenius's Hebrew and Latin Manual. His services to sacred literature in this country have been invaluable.

ROQUE, JOHN DE LA,

Member of the academy of belles-lettres at Marseilles, wrote Travels in Arabia Felix, 12mo, in Palestine, and in Syria and Mount Libanus; and died 1745, aged 84. *Lempriere.*

ROSE, HUGH JAMES, B. D.;

Christian advocate to the university of Cambridge, and dean of Bocking. The Christian public is indebted to him for Notices of the Mosaic Law; a Description of the State of Protestantism in Germany; a series of Discourses on the Commission and consequent Duties of the Clergy; and an edition of Parkhurst's Greek Lexicon.

ROSELLINI, IPPOLITO;

An Italian antiquary, joined by the Tuscan government to the French commission, under Champollion, sent to Egypt to take drawings of the Egyptian monuments. They brought home 1500 drawings, from which Rosellini is publishing a splendid work on Egyptian antiquities, no copy of which has yet, it is believed, reached this country. He wrote also in defence of the Masoretic vowel-points.

ROSENMUELLER, JOHN GEORGE,

A celebrated German theologian, [born in 1736; died in 1815,] was professor of theology at Erlangen and Leipsic, and distinguished himself as a preacher, and by his activity in the cause of education. Of his numerous works, the most important is Scholia in Novum Testamentum, 5 vols. 8vo., parts of which have gone through many editions in Germany. It is a work belonging to the lower order of sacred criticism, and is occupied with the investigation of the meaning of words and phrases. Nor is it the inner, full, theological import of words and phrases, that Rosenmueller seeks; he is content with knowing how to translate the New Testament into Latin. He does not look at it as a store-house of divine truth, which, as truth, is to be profoundly studied, and has its close relations and dependencies, like all other truths. Such a commentator was Calvin; but very far from it the elder Rosenmueller. As far as lower criticism, from a man who had no relish for the sublime truths of the gospel, can go, so far his Scholia are, and will continue to be, valuable. They will guide to the vestibule of the temple; they will not show the glories within. Rosenmueller also wrote a History of Sacred Interpretation in the Christian church, and many other works pertaining to sacred literature and pastoral theology.

ROSENMUELLER, ERNEST FRED. CHARLES,

A distinguished Orientalist and theological critic, born in 1768, was educated at Leipsic, where he heard the lectures of Morus, Platner, Beck, &c. In 1795, he was extraordinary professor of Arabic, and in 1813, ordinary professor of Oriental literature. Among his works are his valuable Scholia in Vet. Test., which cover nearly the whole of the Hebrew Scriptures; the East in Ancient and Modern Times, 6 vols., 1818–1820; Manual of Biblical Antiquities, and Manual of Biblical Criticism and Exegesis, 4 vols., in German. The Scholia of the younger Rosenmueller on the Old Testament belong to a higher range than those of his father on

the New. He has evidently studied with care the writings of other commentators, and shows a greater disposition to grapple with the real difficulties of the text, than is the case with the elder in his Scholia on the N. Test. If he cannot lay claim to the profoundest research that might be made, and the greatest originality of views, it may be said, on the other hand, that nothing of importance pertaining to his subject has entirely escaped him; that he has the merit of great judgment in selection and arrangement; an easy and perspicuous style; and that to him belongs the credit of collecting and presenting to the biblical scholar, in a form extremely convenient, a vast amount of useful matter, critical, exegetical, geographical, and historical. His Scholia, in their progress, exhibit a marked improvement in the author's orthodoxy. What was the lowest neology at first, has changed in later vols. of the Scholia, and especially in the Compend, executed mostly by J. C. S. Lechner, until it comes as near to orthodoxy as any of the learned men of Germany who do not rank decidedly with the orthodox. He often finds a Messiah in the Old Testament, yet not so willingly and joyfully as we would have him, but because the laws of criticism or public opinion in Germany require it. Still, his complacency in the truth seems evidently to have been on the increase; and, of course, he is privileged to know more of 'the doctrine.' The Compend, already alluded to, is extremely valuable for students, and may be consulted with benefit, by the more advanced in sacred criticism. The reader will find a less variety of opinions cited, and more prominence given to the most important. Every thing that is most essential in order to make up an enlightened opinion on the meaning of the sacred writers, is retained; what is rejected, would often prove to the American student but a cumbrous mass of vain, though learned trifling. On the whole, Rosenmueller's Scholia on the Old Testament are extremely valuable, particularly to the younger student, but will not supersede the study of the giants that were in ancient days, such as Calvin, Vitringa, Grotius, &c. Rosenmueller has also rendered important services to Oriental literature by his Institutiones Linguæ Arabicæ, 1818; Arabum Adagia; Analecta Arabica, 1826, 2 vols., &c. *Encyc. Am.*

ROSEWELL, Rev. THOMAS;

An English dissenting minister; born at Rotherhithe, 1680, and educated partly in Scotland. He was for a time assistant to Mr. John Howe, at Silver Street, and then colleague with Mr. John Spademan at the same place, till towards the close of his life, when he removed to Mare Street, Hackney, where he died in 1722. He was the author of several published sermons of a sensible and judicious character, and had a share in the continuation of Henry's Exposition. The part assigned him was the Epistle to the Ephesians. *Wilson.*

ROUSSEAU, JOHN JAMES,

One of the most eloquent, skeptical, and paradoxical of French writers, and the head of the school of sentimental infidelity, was the son of a watchmaker, and was born in 1712, at Geneva. In 1750, he gained the prize given by the academy of Dijon, for his celebrated Essay in answer to the question, 'whether the progress of the sciences and arts has contributed to corrupt or purify manners.' He maintained that the effect had been injurious. From this period his pen became fertile and popular. He produced, in succession, the words and music of the Village Conjurer; a Letter on French Music; the Origin of the Inequality of Ranks; the Social Contract; the New Eloise; and Emilius. The last of these, which appeared in 1762, was condemned by the parliament, and he was compelled to fly from France. He died July 3, 1778. Of his latest works, his Confessions are the most remarkable. His eloquent tribute to the character of our Savior is well known. Andrew Fuller has preserved it in his admirable work, the Gospel its own Witness. See *Fuller's Works; Douglas on Errors concerning Religion; Foster's Essays; Davenport.*

ROXBURGH, WILLIAM, M. D., F. R. S.;

Chief botanist to the East India Company, and superintendent of their garden at Calcutta; born in Ayrshire, in Scotland, in 1759. He went to India, as a physician; settled at Madras, became a member of the Asiatic Society, and contributed many valuable articles to their 'Researches.' He also made important discoveries, particularly in the coloring matter of the lacca insect, &c. He died in 1815. *Lempriere.*

ROZIERE, FRANCIS;

An eminent French chemist and agriculturist; born at Lyons, 1734. He composed a valuable course on agriculture, in 10 vols. 4to. *Lempriere.*

RUDINGER, ESROM.;

Professor of natural and moral philosophy at Wittemberg; born 1525; died 1591. He was a man of rare erudition, but was obliged to abandon Saxony, on account of his Calvinism. He wrote a Latin paraphrase of the Psalms, with arguments to each chapter. *Winer; Koenig.*

RUSSELL, ALEXANDER,

Physician to the English factory at Aleppo, was born and educated at Edinburgh. After a residence of many years in the East, during which he made himself familiar with the Turkish language, and gained great celebrity by his practice, he returned to Europe, and published his History of Aleppo, a valuable performance, which has been translated into various languages. His brother, Patrick, who succeeded him at Aleppo, made additions to the History. *Lempriere.*

S.

SAADIAS;

Called Haggaon, i. e. *the excellent;* a learned Jewish rabbin, who flourished in the beginning of the tenth century; presided over the famous school of the Jews at Sora, near Babylon; wrote a book on the Resurrection; another on the Belief of the Jews; Commentaries on Ezra and Daniel; and an Arabic translation of the Old Testament. Of this translation, only the Pentateuch has yet been published. *Koenig; A. Clarke.*

SALLUST, CAIUS CRISPUS;

A celebrated Roman, of patrician birth, great wealth, and corrupt morals. He was governor of Numidia, where his administration was arbitrary and oppressive. His Histories of the Catilinarian and Jugurthine wars rank among the first works of classical antiquity. *Lempriere.*

SALMASIUS, CLAUDIUS,

An eminent French scholar, was born in 1588, at Saumur. He was educated by his father, at Paris and at Heidelberg, translated Pindar, and composed Latin and Greek verses when he was only ten years old. His knowledge of languages was extensive; and such was his memory, that he retained whatever he once heard read. In 1632, he succeeded Scaliger at the university of Leyden. He twice visited Christiana of Sweden, at Stockholm, and was received in the most distinguished manner. In 1649, he wrote a Defence of Charles I., to which Milton bitterly and victoriously replied. Salmasius died in 1653. His printed works amount, in number, to eighty, and he left sixty in manuscript, and as many unfinished. *Davenport.*

SALT, HENRY;

Born in Lichfield, England, and there educated. He accompanied Lord Valentia in his overland journey to India, as draftsman; and when that nobleman, on his return, published his travels, Mr. Salt furnished the views from his own pencil, and the Account of Abyssinia. In 1814, he published an account of his second visit to that country, in one vol. 4to. He died in 1827, near Alexandria, where he was stationed as consul-general of Egypt. He was deeply engaged at the time in prosecuting his researches into the antiquities of the country. *Encyc. Am.*

SAMUEL, MAROCCANUS;

A Jew, who was converted to Christianity, and wrote, in Arabic, a book of 27 chapters, on the coming of the Messiah. His work was translated into Latin by Bonhomme, and into various other languages. *Koenig; De Rossi.*

SANCHONIATHO;

A Phœnician historian, and one of the most ancient writers of whom any fragments remain. He flourished in the time of the Trojan war, and wrote a History of Phœnicia, which

Philo, of Byblos, translated into Greek, and of which the only fragments that are preserved, may be found in Eusebius and Porphyry. According to Suidas, he also wrote a book on the theology of the Egyptians. *Koenig.*

SANDERSON, ROBERT;

An eminent English prelate, born in Yorkshire, 1587, and educated at Rotherham school and Oxford University. After being rector of Boothby Pagnel 40 years, he obtained a prebend at Southwell, was made chaplain to King Charles I., D. D. at Oxford, Regius professor of divinity, and canon of Christ Church. His fortunes suffered during the protectorate, on account of his attachment to the king; but after the restoration, he was reinstated in them all, and raised to the see of Lincoln. He died in 1662. As a divine and scholar, he was considered pre-eminent in ecclesiastical history, antiquities, and casuistry. He wrote Logicæ Artis Compendium; Nine Cases of Conscience resolved; sermons; dissertations on points in moral philosophy, &c. *Lempriere.*

SAURIN, JAMES,

A celebrated French pulpit orator and divine, was born at Nismes, in 1677. About 1695, he commenced the study of philosophy and divinity, at Geneva, under those great masters, Turretin, Tronchin, Pictet, Chouet, and others; and in 1696, he began to think of devoting himself to the ministry.

In 1700, Mr. Saurin visited Holland and England, in which last country he staid five years, and preached with very great acceptance among his fellow-exiles in London. Five years after, he returned to Holland, and accepted the situation of chaplain to some of the nobility at the Hague; but afterwards acceded to the call of a French church there, to become one of their pastors, in which office he continued till his death. He was constantly attended by a very crowded audience, was heard with the utmost attention and pleasure, and the happy effects of his preaching were exemplified in the conversion of great numbers of his people.

At the request of Queen Caroline of England, he drew up a Treatise on the Education of Princes. His most considerable work was entitled 'Discourses, historical, critical, and moral, on the most memorable Events of the Old and New Testament.' This work was undertaken by the desire of a Dutch merchant, who expended an immense sum in the engraving of copperplates, which adorn the work. It consists of six folio volumes. Mr. Saurin died before the third was finished; but Mr. Roques finished the third, and added a fourth on the Old Testament; and M. de Beausobre subjoined two on the New Testament. The whole is replete with very extensive learning, and well worth the careful perusal of students in divinity. The first of these was translated into English by Chamberlayne, soon after its first publication in French.

His 'Dissertation on the Expediency of sometimes disguising the Truth,' raised a great clamor against Saurin. At length, the synod decided the dispute in his favor. He also published a small but valuable piece 'On the State of Christianity in France.' There are twelve volumes of his sermons, in the original, of which the greater part have been translated into English by Mr. Robinson and others, and of which a handsome edition was published in 1824, in six volumes, octavo. They are distinguished for sound learning, evangelical sentiment, eloquence, sublimity, and pathos. Saurin died at the Hague, on the 30th of December, 1730, most sincerely regretted by all his acquaintances, as well as by his church. See *Life of Saurin, by the Rev. Robert Robinson; Jones's Chris. Biog.*

SAVARY, N.,

A French writer and traveller. In 1776, he visited Egypt, and studied the antiquities and manners of the country. On his return, he visited the Archipelago, and in 1780, published his translation of the Koran, which was succeeded by his Travels in Egypt, Letters on Greece, and a grammar of the modern Arabic. He died 1788. *Lemp.*

SCALIGER, JOSEPH JUSTUS,

Son of Julius Cæsar Scaliger, a learned critic, and his rival in learning and arrogance, was born, in 1540, at Agen, and was educated at the college of Bordeaux, and, finally, by his father and Turnebus. Languages he acquired with wonderful ease, and is said to have been master of no less than thirteen. His friends denominated him 'an ocean of science,' and 'the masterpiece of nature.' He died in 1609, professor of belles-lettres at Leyden. His works, most of which are commentaries on the classics, are numerous. Of his other productions, one of the most valuable is a treatise de Emendatione Temporum. *Davenport.*

SCHAAF, CHARLES;

Professor of Oriental literature, Leyden; born 1646; died 1729. He was educated at Duisbourg, and was at first professor there, but removed to Leyden in 1679, where, fifty years after, he died of an apoplexy. His works are, Opus Aramæum; Novum Testamentum Syriacum, cum Versione Latina, on which, with the accompanying Lexicon, Michaëlis bestows high praise; an Epitome of Hebrew Grammar, &c. *Lempriere; Orme.*

SCHEID, EVERARD;

Professor of Oriental literature at Leyden; died 1794. He was the author of a Dissertation, philological and exegetical, on the song of Hezekiah, in Isaiah, with observations on particular passages of the Old Testament, Leyden, 1759, 8vo.; also, the book of Genesis, revised according to ancient manuscripts and versions, with philological and critical remarks. *Winer.*

SCHELLING, JOSEPH F.;

General superintendent at Maulbrunn, in Würtemberg; born 1737; died 1812. Among his contributions to biblical literature, are the writings of Solomon translated into Latin, and accompanied with notes, Stuttgard, 1806; and a Dissertation on the Use of the Arabic to a thorough Knowledge of Hebrew, Stuttgard, 1771.

SCHELLING, F. W. JOS.;

A highly-distinguished German philosopher; born at Leonberg, in Würtemberg, in 1775, and educated at Leipsic and Jena. At first he was professor of philosophy at Jena, then, in 1803, at Würzburg, and afterwards director of the Academy of Arts at Münich. Schelling is the originator of a scheme of philosophy which has caused a great sensation in Germany, as if it were in dead opposition to all the former masters of that science. It is not yet fully developed in all its parts. His works in illustration and defence of his system are already numerous.

SCHEUCHZER, JOHN JAMES;

Professor of mathematics and natural philosophy at Zurich, and a physician of high reputation. His most elaborate work is the Natural History of the Bible, published simultaneously in Latin and German, 4 vols., fol., with 750 engravings by the best artists. He also wrote many other works on natural history. *Lempriere; Orme.*

SCHINDLER, VALENTINE;

Professor of Oriental languages at Wittemberg and Helmstadt; died 1610. He gave to the public a Lexicon in five languages, Hebrew, Syriac, Chaldaic, Talmudico-Rabbinic, and Arabic, fol., Hanover, 1612. It was afterwards abridged and published at London, 1635.

SCHLEIERMACHER, FRED. DAN. ERNEST,

One of the most distinguished German theologians and philologists, was born at Breslau, in 1768, and received his education at the academy of the Moravian Brethren at Niesky. In 1787, he left Barby, where he had begun the study of theology, and went to Halle to continue it. In 1794, he was ordained a clergyman, and appointed assistant preacher at Landsberg, on the Warte. From 1796 to 1802, he translated Fawcett's Sermons, (two vols.) contributed to the Athenæum, conducted by the well-known Schlegels, and wrote the Discourses on Religion, the Monologues, and Letters of a minister out of Berlin. He soon undertook his translation of Plato. Five volumes of this work had appeared in 1828. Few men have ever entered so deeply into the spirit of Plato.

In 1802, he published his first collection of sermons, which has since been followed by two others. The same year, he removed to Stolpe, where he wrote his Critical View of Ethics. In 1802, also, he was appointed extraordinary professor of theology at Halle, and preached to the university. In 1807, when Halle was separated from Prussia, he went to Berlin, and lectured there, as well as preached, with the greatest boldness, on the existing state of things, although a hostile force under Davoust occupied the city. In 1809, he was appointed preacher at the Trinity Church in Berlin, and married. In 1810, when the new university was opened in that city, he was appointed ordinary professor, as he had been at Halle during the last part of his residence there. In 1811, he was elected a member of the academy of

sciences, and, in 1814, secretary of the philosophical class, when he was released from the duties which he had discharged in the department of public instruction in the ministry of the interior. At this period, he wrote his View of the Study of Theology. His last work is his Doctrines of the Christian Faith. He died in 1834, with the peace of Christ in his heart.

Few men have equalled Schleiermacher in activity. He delivered lectures in various departments of theology and philosophy. He preached every Sunday, always without notes, beside writing much, and having a large circle of official labor. He did much for the intellectual and religious advancement of his countrymen. *Encyc. Am.; Robinson's Bib. Repos.*, 1834.

SCHLEUSNER, JOHN FREDERIC, D. D.;

Professor of theology at Wittemberg; born 1759. He has written Contributions to the Illustration of Isaiah and the Proverbs of Solomon, Exegetical and Critical Observations on the Lamentations of Jeremiah, and various other works of minor importance. His Greek and Latin Lexicon of the New Testament was a great advance, in its time, in N. T. lexicography, but has been superseded by the more improved lexicons of Wahl and Bretschneider, who better understand the true sources of N. T. lexicography, and more justly discriminate between and arrange the different meanings of words and phrases. Prof. Schleusner also published a Lexicon of the Septuagint, of prime value.

SCHLICHTING, JONAS De BUCOWIC;

A native of Poland, and Socinian preacher there, until, in 1647, he was expelled from the country by the diet of Warsaw, on account of his principles. He was a long time prisoner in Spandau, and died at Zullikau, 1661, aged 65. His Commentaries on the Holy Scriptures were published at Amsterdam, 1666, folio. *Lempriere; Winer.*

SCHMIDT, C. F.;

Ordinary professor of theology at Wittemberg; born 1741; died 1778. He wrote the Ancient History and Vindication of the Old and New Testaments, Leipsic, 1775; Observations on the Epistle to the Hebrews, Leipsic, 1776; Annotations on the Epistle to the Romans, Leipsic, 1777; and on the question, whether the Revelation is of divine authority. *Winer.*

SCHMIDT, ERASMUS;

Professor of mathematics and Greek at Wittemberg; born in Misnia, 1560; died at Wittemberg, 1637. He published an edition of Pindar, with learned notes, and gave to sacred literature a Greek Concordance of the New Testament, the best that has ever been executed. It was republished, in an excellent style, in Glasgow, 1819, 2 vols. 8vo., and in London, 1830, under the care of the late Mr. W. Greenfield, 48mo. He also published a highly-improved edition of Beza's version of the New Testament.

SCHMIDT, SEBASTIAN;

Professor of theology and Oriental languages at Strasburg, and previously rector at Lindau; born at Lambertheim, in Alsace, 1617; died at Strasburg, 1696. He made a Latin version of the Old Testament, strictly literal, and of use to the scholar; and wrote voluminous commentaries on most of the books of the Old Testament.

SCHMUCKER, GEORGE;

Pastor of the Evangelical Lutheran church, Yorktown, Penn., and author of a Brief Exposition of the Revelation, vol. i., Baltimore, 1817; not yet completed.

SCHNURRER, CH. F.;

Chancellor and professor of Greek and Oriental literature at Strasburg, where he had previously been extraordinary and then ordinary professor of philosophy; born at Canstatt, 1742; died 1822. He published a Bibliotheca Arabica, containing an account of all the printed Arabic works, Halle, 1811, 8vo.; Philological and Critical Dissertations, Gotha, 1793, 8vo., which are highly valued on the continent, and display much sound and well-applied learning.

SCHŒTTGEN, CHRISTIAN;

Rector of the gymnasium at Dresden, and previously invested with the same office at Frankfort on the Oder, then at Stargard; born at Wurzen, 1687; died 1751. His principal work is his Horæ Hebraicæ et Talmudicæ in Novum Testamentum, 1733, in which he follows the steps of Dr. Lightfoot, and supplies what that indefatigable scholar had left wanting on the Epistles and Revelation. Walch pronounces the work one of great industry, erudition, and use. He also composed a Greek and Latin Lexicon of the New Testament, which was enlarged and corrected by Krebs, in 1765, and then, in 1790, by Spohn; after which it was soon displaced by Schleusner's. He continued Fabricius's Bibliotheca Latina, and illustrated the belief of the Jews concerning the Messiah, from the writings of the rabbins and the Talmud.

SCHOLEFIELD, JAMES;

Regius professor of Greek in the university of Cambridge, and author of Hints for an Improved Version of the New Testament, 1832. 'In every part of these notes, we discover a judicious treatment of the subjects brought under discussion.' *Horne.*

SCHOTT, ANDREW;

A learned German, who went to Spain; became professor of Greek at Toledo, and a Jesuit; edited several of the Latin classics; explained and illustrated the sacred Proverbs of the New Testament with learning and ability; and died at Antwerp, 1629.

SCHOTT, HENRY AUG., D. D.;

Professor of theology at Jena since 1812; formerly professor of theology at Leipsic and Wittemberg; born 1780. In connection with Winzer, he began a new Latin translation of the Old Testament, of which only the first volume has appeared, Altona and Leipsic, 1816; and a Commentary on the Epistles and Revelation, after the manner of Kuinöl; but of this only one volume has yet been issued. Schott has also published a Historical and Critical Introduction to the New Testament; a Theory of Eloquence, &c.

SCHROEDER, JOHN FREDERIC;

Rector of a gymnasium at Hildesheim; author of a Hebrew and German Dictionary, Leips., 1823, and a translation and explanation of the minor prophets, vol. 1st, Leips., 1829.

SCHULTENS, ALBERT,

Who has been called the restorer of Oriental literature in the 18th century, was born, in 1686, near Groningen; became professor of the Eastern languages at Franeker, and afterwards at Leyden; and died in 1750. Among his works are, Origines Hebreæ; a Commentary on the Book of Job; a Version of the Proverbs, with a Commentary; a Guide to a thorough Knowledge of Hebrew; Observations on difficult Passages of the Old Testament; and many very valuable works relating to the Arabic language and literature. JOHN JAMES, his son, and HENRY ALBERT, his grandson, were also eminent Orientalists. *Davenport.*

SCHULZ, J. CH. FR.,

Professor of theology and superintendent at Giessen, (born 1747; died 1806,) has attempted to illustrate Paul's Epistles to the Corinthians, Halle, 1784-5; and added to Kennicott's critical notes on the Psalms.

SCHULZ, DAVID, D. D.;

Professor of theology at Breslau; born 1779. In addition to a variety of miscellaneous dissertations and contributions to periodicals, Dr. Schulz has published a Commentary on the Epistle to the Hebrews, a volume on the Lord's Supper, and has undertaken a splendid edition of the New Testament, of which only the first volume has yet appeared.

SCLATER, WILLIAM, D. D.;

Author of a Plain and Brief Commentary on Malachi, originally delivered in the form of discourses. London, 1650. *Horne.*

SCOTT, JOHN, D. D.;

An English divine of the 17th century; born in Wiltshire, in 1638. He was admitted of New Inn, a commoner, in 1657, and made great progress in logic and philosophy; but left the university, and at last became minister of St. Thomas's, in Southwark. In 1677, he was made rector of St. Peter-le-Poer, in London, and was collated to a prebend in St. Paul's Cathedral, in 1684. In 1691, he succeeded Sharp, afterwards archbishop of York, in the rectory of St. Giles's-in-the-Fields, and the same year was made canon of Windsor.

Dr. Scott was a faithful, zealous and pious preacher, much attached to the doctrines and discipline of the Church of

England, and very anxious to promote the welfare of his fellow-creatures. His learning and piety excited general attention and respect. He died in 1684, and was buried in St. Giles's Church. He wrote an excellent work, called 'The Christian Life,' which has been often printed, and attracted, as it deserves, attention and respect. He also published, at different times, 12 Sermons, preached upon public and particular occasions. *Jones's Chris. Biog.*

SCOTT, Rev. THOMAS, D. D.

The following life of Dr. Scott is an abridgment of that by his son, John Scott, A. M.,* who states that he has given in it the bulk of his father's written memoir of himself, down to 1812, and in his father's own words; continuing the history, and interweaving illustrative selections from the correspondence, and appropriate reflections.

I. Including the First Sixteen Years of his Life. —Dr. Scott was born on the 4th (16th) Feb., 1747, at Braytoft, in Lincolnshire, (5 miles from Spilsby, 8 from Skegness.) 'My father,' he says, 'John Scott, was a grazier, a man of a small and feeble body, but of uncommon energy of mind and vigor of intellect; by which he surmounted, in no common degree, the almost total want of education. His circumstances were very narrow, and for many years he struggled with urgent difficulties. But he rose above them; and, though never affluent, his credit was supported, and he lived in more comfortable circumstances to the age of 76 years. He had 13 children, 10 of whom lived to maturity.

'Concerning my father's family and ancestors, I know scarcely any thing. My mother's maiden name was Wayet, and she was descended of a family well known and respected, for a long time back, at Boston. From her method of ruling and teaching her large family, when very young, I derived many of my best maxims concerning the education of my own children.

'Having principally by her been taught to read fluently, and to spell accurately, I learned the first elements of Latin at Burgh, two miles off. But at 8 years of age, I was sent to Bennington, a village about 4 miles N. of Boston, that I might attend a school in the parish, kept by a clergyman. Here I continued about two years; and, in addition to writing, and the first rudiments of arithmetic, I learned a little Latin.

'My eldest brother, a surgeon's mate in the navy, having died, [in the midst of promising prospects,] my father felt it as, in every way, a most heavy affliction. Determining, if possible, to have a son in the medical profession, I was selected. From this time my attention was almost entirely directed to Latin; and, at different places, I got a superficial knowledge of several books generally read at schools; which gave the appearance of far greater proficiency than I had actually made.

'At 10, I was sent to Scorton, where my brother had been before me; and there I remained 5 years without returning home, or seeing any relation or acquaintance. . . . . The effect of such long separations from parents, brothers and sisters, and other near relations, is far from favorable to the forming of the moral and social character, in future life.

'When I arrived at Scorton, I was asked what Latin books I had read; and my answer induced the usher to overrate my proficiency, and to place me in a class much beyond my superficial attainments. This, however, stimulated me to close application; and it was not very long before I overtook my class-mates, and with ease accompanied them. Had I then been again pushed forward, I might have been excited to persevering diligence; but, as I could appear with tolerable credit without much application, — partly by actual proficiency, and partly by imposing on Mr. Noble, under whose care I now came, — my love of play, and my scarcity of money for self-indulgent expenses, induced me to divide a great proportion of my time between diversion and helping other boys in their exercises, for a very scanty remuneration, which I lost in gaming, or squandered in gratifying my appetite. But while I could translate Latin into English, or English into Latin, perhaps more readily and correctly than any other boy in the school, I never could compose themes. I absolutely seemed to have *no ideas*, when set to work of this kind, either then or for some years afterward; and was even greatly at a loss to write a common letter. As for verses, I never wrote any except *nonsense*-verses, of one kind or other; which has, perhaps, been the case also of many more prolific versifiers. God had not made me a poet, and I am very thankful that I never attempted to make myself one.'

My father, in his early days, looked upon few things with so much surprise, as upon great books: he felt utterly at a loss to conceive how they had ever been produced. For the encouragement of industry and perseverance, I would venture to express an opinion, which facts, I think, have suggested to me, — that to find composition a difficult task is rather a promising symptom in young persons, than the contrary. Precocity in writing is very often no other than the art of writing 'without ideas;' while they who cannot write till they have thought, are more likely, in the event, to store their compositions with valuable matter.

'During these five years,' my father proceeds, 'I experienced several remarkable preservations in perilous circumstances, generally such as my violent and eager spirit pushed me into; and I also recovered from some very dangerous fevers. My own conduct, at this period, was as immoral as want of money, pride, and fear of temporal consequences, and a natural bashfulness, would admit it to be; except that in one thing I retained a sort of habit of my family, and never learned to swear or to take the name of God in vain, unless sometimes when provoked to violent passion.

. . . . . 'On my return from Scorton, in 1762, I was bound apprentice to a surgeon and apothecary at Alford, about 8 miles N. of Braytoft. The person with whom I was placed, was considered as very skilful, and had extensive practice; and the situation was thought very advantageous; but he was in all respects *unprincipled*, and, I am of opinion, was an infidel.

'In this place my habit of attending church, on the Lord's day, was first interrupted; for, on whatever other days I might have little to do, I was almost uniformly employed on Sundays, from morning till evening.

'Here, however, I might have continued, and have acquired professional knowledge; and, I doubt not, should have met with adequate encouragement, in that respect, had I behaved well, and rendered myself useful. But my master was a widower, and was seldom at home except when business required it; so that my leisure time was spent with servants, and the most improper companions. As to the things which I was required to do, no fault was found; but, in other respects, I behaved very ill, and gave my master just cause of complaint, and, at least, a plausible reason for dismissing me. This he accordingly did; and at the end of two months, I returned home in deep disgrace. Thus my father's favorite plan was disappointed, through my misconduct; a family, respected for morality, was dishonored; and I was left to encounter a degree of displeasure, and mortifications resulting from it, which were hard enough in themselves to be endured, and to which my unhumbled heart was by no means properly disposed to submit.

'Yet I must, notwithstanding, regard this short season of my apprenticeship as among the choicest mercies of my life. Not that I learned any wisdom, or self-government, or submission, by my deep and lasting disgrace and anguish; but for two reasons. The first and most important was this: My master, though himself not only irreligious, but in many respects immoral, first excited in my mind a serious conviction of sin committed against God. Remonstrating with me on one instance of my misconduct, he observed, that I ought to recollect, it was not only displeasing to him, but wicked in the sight of God. — This remark produced a new sensation in my soul, which no subsequent efforts could destroy; and proved, I am fully satisfied, as far as any thing proceeding from man was instrumental to it, the primary cause of my subsequent conversion. — With this circumstance, therefore, my narrative in the "Force of Truth" commences.' This narrative is as follows: —

'Being, however, an utter stranger to the depravity and helplessness of fallen nature, (we quote from the "Force of Truth,") I had no doubt that I could amend my life whenever I pleased. Previously, therefore, to communicating, (at the Lord's table, as I was expected to do about this time,) I set about an unwilling reformation; and, procuring a form of prayer, I attempted to pay my secret addresses to the Majesty of heaven. Having in this manner silenced my conscience, I partook of the ordinance. I held my resolutions also, and continued my devotions, such as they were, for a short time; but they were a weariness and a task to me; and temptations soon returning, I relapsed; so that my prayer-book was thrown aside, and no more thought of, till my conscience was alarmed by the next warning given for the celebration of the Lord's supper. Then the same ground was gone over again, and with the same issue. *My goodness was like the morning dew, that passeth away,*

* Vicar of Ferriby, and rector of St. Mary's, Hull.

and, loving sin, and disrelishing religious duties as much as ever, I *returned, as the sow that is washed to her wallowing in the mire.*

'With little variation, this was my course of life for nine years; but in that time I had such experience of my own weakness, and of the superior force of temptation, that I secretly concluded reformation in my case to be impracticable. *Can the Ethiopian change his skin, or the leopard its spots?* I was experimentally convinced that I was equally unable, with the feeble barrier of resolutions and endeavors, to stem the torrent of my impetuous inclinations, when swelled by welcome, suitable, and powerful temptations. And, being ignorant that God had reserved this to Himself as his own work, and had engaged to do it for the poor sinner, who, feeling his own insufficiency, is heartily desirous to have it done by Him, I stifled my convictions as well as I could, and put off my repentance to a more *convenient season.*'

We now return to the autobiography.

'The other benefit derived from my short space of apprenticeship was this; that, being nominally this person's apprentice, I could not be placed out with another; and thus I was finally excluded from that profession for which I was designed, and in which, probably, I should have succeeded as to this world; but, in that case, the whole history of my life would have been changed.'

But while my father properly acknowledges, with gratitude, the good of which Providence made these events the occasion to him, it may still fairly be remarked, that the measure he met with from man appears to have been hard.

What follows, considered as describing that which probably laid the foundation of diseases under which he suffered to his dying day, illustrates the remark, often made, concerning the severity with which a righteous God frequently punishes sin, even where its eternal consequences are mercifully prevented.

'Immediately on my return home, I was set to do, as well as I could, the most laborious and dirty parts of the work belonging to a grazier. On this I entered at the beginning of winter; and as much of my father's farm consisted of low land, which was often flooded, I was introduced to scenes of hardship, and exposed to many dangers from wet and cold, for which my previous habits had not prepared me. In consequence, I was frequently ill, and at length suffered such repeated and obstinate maladies, (especially the ague, and effects following from it,) that my life was more than once despaired of. Yet a kind of indignant, proud self-revenge kept me from complaining of hardship; though of reproach, and even of reproof, I was impatient to the greatest degree of irascibility.

'I had now many serious thoughts of God, and of eternity, and every illness produced a sort of paroxysm of religion; in which having prayed for pardon in an earnest, but ignorant manner, I felt satisfied that I should be happy if I died; though as soon as I was restored to health, all my religion vanished as the morning cloud.'

Another paragraph from the 'Force of Truth' may further illustrate what is here briefly stated. — 'Being of a reflecting turn, and much alone, aware of the uncertainty of life, I was disquieted with continual apprehensions, that the more *convenient season* for repentance, to which I looked forward, would never arrive; especially as, through an unconfirmed state of health, I had many warnings, and near prospects of death and eternity. For a long time, I entertained no doubt that impenitent sinners would be miserable forever in hell; and, at some seasons, such amazing reflections upon this awful subject forced themselves into my mind, that I was overpowered by them, and my fears became intolerable. At such times, my extemporary cries for mercy were so earnest and persevering that I was scarcely able to give over; though at others, I lived without prayer of any sort. Yet, in my darkest hours, though my conscience was awakened to discover more and more sinfulness, there remained a hope that I should one day repent and turn unto God. If this hope were from myself, it was a horrid presumption; but the event makes me willing to acknowledge a persuasion that it was from the Lord; for, had it not been for this hope, I should probably have given way to temptations, which frequently assaulted me, to put an end to my own life, in proud discontent with my lot in this world, and in mad despair about another.'

II. From his Apprenticeship to his Ordination. — 'After a few unsuccessful attempts, my father gave up all thoughts of placing me out in any other way; and for above 9 years I was nearly as entire a drudge as any servant or laborer in his employ, and almost as little known beyond the circle of immediate neighbors. My occupation was generally about the cattle and sheep; and in this service, I learned habits of hardiness in encountering all sorts of weather, which have since proved useful to me; and, though I was not kept from learning many vices, I was out of the way of acquiring habits of ease and indolgence, as I should otherwise probably have done.

'My situation, however, necessarily led me to associate with persons of the lowest station of life, and wholly destitute of religious principle — in all ranks the grand corrective, and in this rank almost the sole restraint on character and manners. These persons tried to please me with flatteries, and to inflame still more the indignancy of spirit with which I rebelled against the supposed degradation that I suffered. I was induced, also, not unfrequently, to accompany them in their low-lived riots; which further imbittered the mind of my father respecting me. Yet still I not only had seasons of remorse, but, strange to say, continued to entertain thoughts of the university, and of the clerical profession. These, and various ideas and imaginations concerning study and learning, and even the distinctions of learning, formed no small part of my waking dreams in the tedious seasons of solitude which I was condemned frequently to pass. Hence, in the winter evenings, when not seduced from home, and at other times when I had any leisure, I read whatever books I could procure; and, I doubt not, should have made considerable proficiency, but for two impediments. First, my father, though himself remarkably fond of reading, and, for his station in life, studious, yet always considered my attachment to books, even when shown only in my leisure hours, as wholly inconsistent with diligence in my business; so that frowns and rebukes, and frequent declarations that he foresaw I should come to be a charge to the parish, were my only encouragement in these pursuits; which greatly strengthened the temptation to spend my leisure time from home, and often, unsuspected by him, in low and abandoned company. Perhaps I was sometimes engaged with a book, when I ought to have been otherwise employed; yet, after I had left him, he gave me full credit both for diligence and skill in my services. My other impediment was, that, having had books found for my use at school, which, of course, I did not bring away with me, I had now scarcely any thing to study relative to the languages, and other subjects, on which my heart was set. A few torn Latin books I had, and a small, imperfect dictionary, but not one Greek book, except an Eton grammar.

'The discontent which corroded my mind during several of these years, surpasses description: and it soured my temper beyond its natural harshness; thus rendering me a great temptation, as well as trial, to my father, and those around me, to whom I generally behaved very disrespectfully, not to say insolently. After some time, however, I became rather more reconciled to my lot; and concluded that, though, for my misconduct at Alford, I was treated more harshly than others of the family, I should at length be provided for as a grazier; and, in consequence, waking dreams of other pursuits seemed to be less vivid in my mind.

'I had only one surviving brother, and he was well situated on a farm: my father was far advanced in life, and not of a strong constitution; and I supposed, as I believe most of the family did, that I should succeed to his farm. But at length I discovered (for it was not intended that I should know it) that the lease of this farm was left by will to my brother; and that I was merely to be under-tenant to him for some marsh grazing lands, which were without a house, and on which, I knew, a family could not be decently maintained. Indeed, it has since been rendered indisputably certain that, during the distresses of the American war, no person, so circumstanced, could possibly have stood his ground; and numbers, far better provided for than I should have been, became day-laborers to the end of life.

'On this discovery, I determined to make some effort, however desperate, to extricate myself; and I only waited for an opportunity to declare my determination. Without delay, my Greek grammar was studied through and through, and I made what use I could of my Latin books; my father, in the mean time, expressing his astonishment at my conduct.

'At length, in April, 1772, I avowed my intention in almost the worst manner possible. After a long, wet day of incessant fatigue, I deemed myself, and, perhaps, with justice, to be causelessly and severely blamed, and I gave full vent to my indignant passions, and, throwing aside my shepherd's frock, declared my purpose no more to resume

it. That night, I lodged at my brother's, at a little distance; but, in the morning, I considered that a large flock of ewes, in yeaning time, had no one to look after them who was competent to the task. I therefore returned, and did what was needful; and then set off for Boston, where a clergyman resided with whom I had contracted some acquaintance, by conversing with him on common matters, when he came to do duty in my brother's village, and took refreshment at his house.

'To this clergyman I opened my mind with hesitation and trepidation; and nothing could well exceed his astonishment when he heard my purpose of attempting to obtain orders. He knew me only as a shepherd, somewhat more conversible, perhaps, than others in that station, and immediately asked, 'Do you know any thing of Latin and Greek?' I told him I had received education, but that for almost ten years I had never seen a Greek book, except the grammar. He instantly took down a Greek Testament, and put it into my hands; and, without difficulty, I read several verses, giving both the Latin and English rendering of them, according to the custom of our school. On this, having strongly expressed his surprise, he said, 'Our visitation will be next week; the archdeacon, Dr. Gordon, will be here; and, if you will be in the town, I will mention you to him, and induce him, if I can, to send for you.' This being settled, I returned immediately to my father for the intervening days; knowing how much, at that season, he wanted my help, for services which he could no longer perform himself, and was not accustomed to intrust to servants.'

It is certainly gratifying, amid the representations which my father has given of his own temper and conduct at this time, to meet with these proofs that, however irascible, he did not retain resentment, and quickly returned to some sense of filial duty.

'At the appointed time,' he says in his narrative, 'I returned to Boston, (where my family was well known,) and readily found access to the archdeacon, who was also examining chaplain to the bishop of Lincoln, Dr. Green. Before him I repeated, in another part of the Greek Testament, what I had done at the clergyman's house, and was asked many questions, which I answered without the least disguise. The archdeacon concluded the interview by assuring me that he would state my case to the bishop, and saying that he thought it probable his lordship would ordain me.

'Thus encouraged, I expended all the little money which I could raise, on books; went to live at Boston; and applied diligently to study, especially to improve my knowledge of the Greek Testament, (the Gospels in particular,) and to recover, or rather to acquire, the ability of composing in Latin. In English, I had now for some years been ready in expressing my thoughts, and had even been, in some instances, a writer in newspapers and magazines. I daily, therefore, wrote in Latin, on texts of Scripture, a sort of short sermons, which my friend the clergyman revised; and, in return, I afforded him very seasonable and welcome assistance in a grammar-school, which he taught.

'The religious, or, rather, irreligious state of my mind, at this period, has been shown in the "Force of Truth;" but regard to decorum, in many respects, rendered my outward conduct more correct than formerly, and I constantly attended at the church and the Lord's table.

'Every circumstance concurred with my eagerness of spirit to render it desirable that matters should be brought to a crisis; and those whom alone I could consult were of opinion that it was as likely that I should obtain ordination on the ensuing Trinity-Sunday, (June 11,) as at a future period. This was not seven weeks from the time of my first leaving my father. Having, therefore, procured a title to a small curacy, (Martin, near Horncastle,) I, with great labor, walking above 50 miles for the purpose, got my testimonials signed, and other things in regular order. I had learned from the archdeacon that the ordination would be held in London; and, having sent my papers to the bishop, though I received no answer, I went thither at the appointed time. But, on my arrival, I was informed, that, as my papers had not come in time, and other circumstances were not satisfactory, I was not admitted a candidate. In fact, I was, most groundlessly, suspected of *Methodism!* On this, I earnestly entreated that his lordship would allow me to speak with him; and he very condescendingly complied with my request. He asked me many questions as to the manner and events of my past life; my family, my prospects, and my reasons for wishing to enter into orders; and I answered all with unreserved sincerity and frankness, which, apart from religion, I then thought, and still think, the best prudence. He, however, still negatived my urgent request to be admitted as a candidate at that ordination; but he said that, if I would procure my father's consent, and a letter from any beneficed clergyman in the neighborhood whom he knew, probably he should admit me at the next ordination. This answer, however, induced a kind of despair. I was not personally known to half a dozen clergymen of the description required, and my attempt was utterly reprobated by every one of them as in a high degree presumptuous. I was now in the 26th year of my age, wholly without the prospect of a decent subsistence; yet my father most decidedly set himself against my design; and, if his consent were necessary, there could be, as I thought, no hope. Having, therefore, spent a short time in London, in viewing some of its curiosities, (for I had not been there before,) and in visiting some relations, in rather a superior station; and having received from them some inappropriate counsel, and, I think, undeserved rebukes, with a few small presents, I set out on my journey home. I travelled, by a circuitous route, a great part of the way on foot, and the rest in various vehicles. At length I reached Braytoft, after walking 20 miles in the forenoon; and, having dined, I put off my clerical clothes, resumed my shepherd's dress, and sheared 11 large sheep in the afternoon!'

The reader can scarcely fail to be struck with the energy of character displayed in this simple narrative, or to be amused with the exhibition of it which the finishing day's work afforded. Whatever the subject of this memoir did, he 'did it with his might.'

'This, however,' he observes, 'was my last labor of the kind. My attempt to obtain orders had been widely made known in the neighborhood, even much beyond the sphere of my personal acquaintance; and it had excited much attention and astonishment, with no small degree of ridicule. This raised the spirit of my relations; and the sentiment expressed by my brother was that of the other branches of the family. "I wish," said he, "my brother had not made the attempt; but I cannot bear to have it said, that one of our name undertook what he was unable to accomplish."

'In consequence of this sensation, my brother and all my sisters met, by appointment, at my father's house, and, with my mother, urged it, in the most earnest manner, as his indispensable duty, either to consent to my ordination, or to fix me in a farm on my own account. I apprehend it was clearly foreseen what his concession would be, if he could be induced to concede at all; and, accordingly, after much debate, he gave his consent in writing to my entering into orders.

'Thus the difficulty, which I regarded as insuperable, was, in a most unexpected manner, surmounted; and, my hopes reviving, I was prepared to struggle over other obstacles, if possible. Despairing of obtaining a letter to the bishop from any of the beneficed clergymen, to whom, as living within a few miles, I was in some degree known, I applied, without delay, to the vicar of Boston, Dr. Calthorp, who was well acquainted with my mother and her family, though he had seldom, if ever, seen me, till I met the archdeacon at his house. He behaved in the most candid manner; yet, as a truly conscientious man, which I believe he really was, he said justly, that he could not sign my testimonial, or state any thing concerning me from his own knowledge, except for the short time which had passed since I first came to his house; but that he could give a favorable account as to that time; and, if I could procure attestations from any respectable persons, though not clergymen, he would transmit them with his own letter to the bishop. Thus encouraged, I went again to reside at Boston, where I applied diligently to my studies; but I was greatly frowned on by many of my relations; and I frequently heard the laugh of the boys, as I walked about the streets in a brown coat and with lank hair, pointing me out as "the parson!" * If this were a species of persecution, it certainly was not for *Christ's sake*, or *for righteousness' sake*; for the account given in the "Force of Truth" sufficiently shows that I was estranged from both at this time.

'At the ensuing Michaelmas ordination, I was admitted a candidate without objection, and was examined at Buckden by Dr. Gordon. After examination on other matters, he asked me numerous questions concerning the nature of miracles; how real miracles might be distinguished from counterfeit ones; and how they proved the truth of the doctrine in support of which they were wrought. This was, indeed, almost the only theological topic which I had studied

* 'All clergymen, at that time, either wore wigs or had their hair dressed.'

with any tolerable attention. He, however, perceived that I began to be alarmed, and kindly said, "You need not be uneasy: I only wished to try of what you were capable; and I perceive that Christianity has got an able advocate in you." — I could not find myself at liberty wholly to suppress this remarkable attestation, which, I believe, is expressed in exactly the words he used; but had he known either my creed, and the state of my heart at that time, or whither my subsequent inquiries would ultimately lead me, I am persuaded he would not have spoken as he did; though he was a far more reasonable and candid man, in respect of those who differed from him, even though vilified as Methodists and enthusiasts, than is commonly met with.'

From two letters of my father's to his sisters, it may be collected, that he passed both his examinations with much credit.

'On the Saturday evening before the ordination, the secretary read to me part of a letter from Mr. (afterward Dr.) Dowbiggin, rector of Stoke Goldington and Gayhurst, near Newport Pagnell, Bucks, who had married the bishop's niece. He wanted a curate for Stoke, and for Weston-Underwood, a perpetual curacy held by another person; the whole salary £50 a year, with some trifling additions. This the secretary proposed to me; the bishop being disposed to favor my accepting it, if I had no particular attachment to the parish from which I had my title. As curacies in Lincolnshire were at that time easily obtained, and as several clergymen, by serving three or more, had a much larger income than the stipend thus offered, I had no pecuniary inducement to accede to the proposal. But the idea of appearing as a clergyman, in a neighborhood where I had not been known in any other character, induced me to listen to it. I went accordingly from Buckden to Stoke Goldington, and having agreed with the rector, I returned to my relations in Lincolnshire. And now congratulations from every quarter took place of censure and ridicule. Of so vast importance is success or failure in fixing credit or discredit on our undertakings! Had I not previously agreed with Mr. Dowbiggin, I should probably have now been induced to settle in Lincolnshire; but consequences of great importance were connected with my removal into Bucks.'

'The Force of Truth,' he now observes, 'sufficiently explains the state of my heart and my conduct, as it must have appeared in the sight of God, in this most solemn concern of my ordination; and it suffices here to say, that, considered in all respects, I deliberately judge this whole transaction to have been the most atrocious wickedness of my life. But I did not, at the time, in any degree regard it in this light; nor did I, till long after, feel any remorse of conscience for my *prevaricating*, if not directly *lying* subscriptions and declarations, and all the evil of my motives and actions, in the whole concern. — Yet a sermon preached by a young man, who was ordained priest at the time, but who never appeared among us, on the office and duty of a minister, attracted my attention; met my approbation; and I think, on reflection, was of some use to me. His name, as I recollect, was Symmonds: I have since heard of him; but know nothing particular of his subsequent history. However, I feel assured, that good sermons on such occasions, concerning the ministerial office and duty, especially if preached by seniors, would produce very important effects on young men, too often thoughtlessly assuming a sacred character, without having ever been seriously admonished of their duty and responsibility.'

Some passages from the 'Force of Truth' may here, again, be advantageously placed before the reader. — 'At this period,' says the author — referring to the time when he lived at home with his father, subsequently to his apprenticeship — 'though I was the slave of sin, yet my conscience not being pacified, and my principles not greatly corrupted, there seemed some hope concerning me; but at length Satan took a very effectual method of silencing my convictions, that I might sleep securely in my sins; and justly was I given over to a strong delusion to believe a lie, when I held the truth that I did know in unrighteousness. I met with a *Socinian* comment on the Scriptures, and greedily drank the poison, because it quieted my fears, and flattered my abominable pride. The whole system coincided exactly with my inclinations and the state of my mind. In reading this exposition, sin seemed to lose its native ugliness, and to appear a very small and tolerable evil; man's imperfect obedience seemed to shine with an excellency almost divine; and God appeared so entirely and necessarily merciful, that he could not make any of his creatures miserable without contradicting his natural propensity. These things influenced my mind so powerfully, that I was enabled to consider myself, notwithstanding a few little blemishes, as upon the whole a very worthy being. At the same time, the mysteries of the gospel being explained away, or brought down to the level of man's comprehension, by such proud and corrupt, though specious reasonings; by acceding to these sentiments, I was, in my own opinion, in point of understanding and discernment, exalted to a superiority above the generality of mankind; and I pleased myself in looking down with contempt upon such as were weak enough to believe the orthodox doctrines. Thus I generally soothed my conscience; and if at any time I was uneasy at the apprehension that I did not thoroughly deserve eternal happiness, and was not entirely fit for heaven, the same book afforded me a soft pillow on which to lull myself to sleep. It argued, and I then thought proved, that there were no *eternal* torments; and it insinuated that there were *no* torments, except for notorious sinners; and that such as should just fall short of heaven, would sink into their original nothing. With this welcome scheme, I silenced all my fears, and told my accusing conscience, that, if I fell short of heaven, I should be annihilated, and never be sensible of my loss. . . .

'In this awful state of mind, I attempted to obtain admission into holy orders! . . As far as I understood such controversies, I was nearly a Socinian and Pelagian, and wholly an Arminian. . . . . While I was preparing for the solemn office, I lived, as before, in known sin, and in utter neglect of prayer; my whole preparation consisting of nothing else than an attention to those studies which were more immediately requisite for reputably passing through the previous examination.

'Thus, with a heart full of pride and wickedness; my life polluted with many unrepented, unforsaken sins; without one cry for mercy, one prayer for direction or assistance, or for a blessing upon what I was about to do; after having concealed my real sentiments under the mask of general expressions; after having subscribed articles directly contrary to what I believed; and after having blasphemously declared, in the presence of God and of the congregation, in the most solemn manner, sealing it with the Lord's supper, that I judged myself to be "inwardly moved by the Holy Ghost to take that office upon me," — not knowing or believing that there was any Holy Ghost, — on September the 20th, 1772, I was ordained a deacon.

'Forever blessed be the God of all long-suffering and mercy, who had patience with such a rebel and blasphemer; such an irreverent trifler with his Majesty; and such a presumptuous intruder into his sacred ministry! I never think of this daring wickedness, without being filled with amazement that I am out of hell; without adoring that gracious God, who permitted such an atrocious sinner to live, yea, to serve Him, and with acceptance. I trust, to call Him Father, and, as his minister, to speak in his name. *Bless the Lord, O my soul.* * * * May I fervently love, and very humbly and devotedly serve that God, who hath multiplied his mercies in *abundantly pardoning* my complicated provocations!'

Seldom, I believe, has a prayer been more strikingly answered, than that which my dear father here so humbly and fervently offers; as his subsequent life, during a period of 45 years, amply testified.

He proceeds (still in the Force of Truth) — 'I had considerable difficulties to surmount in obtaining admission into the ministry, arising from my peculiar circumstances; which likewise rendered my conduct the more inexcusable: and my views, as far as I can ascertain them, were these three — a desire of a less laborious and more comfortable way of procuring a maintenance than otherwise I had the prospect of; the expectation of more leisure to employ in reading, of which I was inordinately fond; and a proud conceit of my abilities, with a vain-glorious imagination, that I should some time distinguish and advance myself in the literary world. These were my ruling motives in taking this bold step; motives as opposite to those which should influence men to enter on the sacred office, as pride is opposite to humility, ambition to contentment in a low estate, and a willingness to be *the least of all, and the servant of all*; as opposite as love of self, of the world, of *filthy lucre* and slothful ease, is to the love of God, of souls, and of the laborious work of the ministry. To me, therefore, be the shame of this heinous sin, and to God be all the glory of overruling it for good, I trust, both to unworthy me, and to his dear people, *the church which He hath purchased with his own blood!*'

In bringing down the history of my father's life to the pe-

riod of his ordination, I am induced not to omit an incident, yet more minute, but still having its place to fill in bringing about the event under consideration. My father has recorded it as follows: —

'One circumstance, very trivial in itself, was so important in its consequences, that I am not willing to pass it over. — At the sheep-shearing which followed my disgraceful return from Alford, in 1762, a small ewe-lamb, marked with a black spot on the side, in rather a peculiar manner, attracted my notice; and my father, being probably in high good-humor on the occasion, gave it me; and, though kept among his sheep, it was branded as mine. Though I was always nearly moneyless, and never possessed a guinea in my life, till I was above 20 years old, I never yielded to the temptation of selling any of the lambs which this ewe brought me; so that by management, in exchanging male lambs for young ewes, notwithstanding the loss of 9 of my little flock, in one year, by the rot, I possessed 68 sheep, besides lambs, when I attempted to obtain orders. These, after many objections, my father purchased for £68; and this constituted the whole of my fortune. I had not a friend in the world who offered to advance me five pounds in my exigency; and I verily believe, that if the success or failure of my application had depended upon it, no one would have been found able and willing to advance money sufficient for my expenses. When my father had granted his consent, I had no expectation, and perhaps, after all the vexation which my ill behavior had caused him, I had no fair reason to expect that he would give any thing further. But with this £68 I bought needful books; boarded myself for some time at Boston; procured suitable clothes; paid all travelling expenses, and those attending my ordination; and entered on my curacies possessed of 20 guineas — a sum which, at that time, was indeed to me considerable. — On such trivial incidents do the most important events depend · without this lamb, and the sheep which in this way I acquired, as far as I can see, my whole plan of entering into holy orders must have failed.'

III. From his Ordination to his Marriage. — We now proceed to contemplate the subject of our memoirs in his new and higher character of a minister of the established church.

'After the ordination, I removed to Stoke Goldington, and entered on my new curacies; boarding with a parishioner for 20 guineas a year. My regular services were at Stoke and Weston Underwood; but my rector was subdean of Lincoln; and when he went thither into residence, he procured other supplies for Weston, and I officiated at Gayhurst, where George Wrighte, Esq. had a seat. This soon brought me acquainted with the family. They were wealthy and liberal, and lived in a most hospitable manner. Notwithstanding my rusticity, I received so many invitations from different quarters, that I was compelled to be almost rude, in order to secure time for those studies to which I now applied with indefatigable zeal.

'After a time, Mr. W. employed me to put his large library in order, and to catalogue the books; for which labor I received a considerable number of duplicates, and contrived it without much intrenching on my hours of study.

'Soon after my ordination, I learned, that clergymen not educated at the university, might enter at Cambridge, and, without residence, might, after nine years, take the degree of bachelor of divinity. This was represented to me as one step towards distinctions and advantages, to which I was sufficiently alive. Having therefore obtained from a relation a letter to Dr. Caryll, master of Jesus College, I went to Cambridge; and, on exhibiting in several circles my stock of Latin and Greek, now somewhat increased, I met with that kind and degree of applause which abundantly elated my inexperienced heart. I then entered at Clare Hall, where my name stood for several years; but though the expense did not much exceed four guineas a year, when I had a family, I found it more than I could conveniently spare; and, my expectations and desire of preferments and distinctions being superseded by earnestness in the grand concerns of vital religion, I took my name off the boards. In this I have for some years doubted whether I acted wisely.'

Some other topics may here properly receive illustration from his printed account and private letters.

As to his *studies*, at this time the object nearest his heart — 'No sooner,' he tells us, in the 'Force of Truth,' 'was I fixed in a curacy, than with close application I sat down to the study of the learned languages, and such other subjects as I considered most needful in order to lay the foundation of my future advancement. And O that I were now as diligent in serving God, as I was then in serving self and ambition! I spared no pains; I shunned, as much as I well could, all acquaintance and diversions, and retrenched from my usual hours of sleep, that I might keep more closely to this business.' From a letter to his sister it appears that he was engaged in Hebrew, Greek, and logic, besides sermons. As to the first, he says — 'Of the Hebrew some 20 weeks ago I knew not a letter; and I have now read through 119 of the psalms, and 23 chs. of Genesis; and commonly now read two chapters in [three hours], tracing every word to its original, unfolding every verbal difficulty.'

In another letter, about three months after, he says — 'The Giver of every good gift has made my interest, my pleasure, and my duty, as it were, all dependent on one another. My pursuits of the *advantages* of life and of credit, are thrown into such a channel, that, while they form my highest *gratification*, they best promote that more important *business* I am upon; and will succeed or fail in proportion as I do my duty, and contribute my share towards the good of mankind.' From this it appears, that he was not so immersed in his literary pursuits, as altogether to forget 'that more important business,' which claimed his attention as a parochial minister. And repeated proofs occur, even from the first, of what many, at least, would esteem considerable professional diligence; though he was as yet very much a stranger to the right means of promoting the spiritual interests of men, and to the true spring of a Christian minister's activity, (2 Co. 5:14,15;) and though, in his 'Force of Truth,' he will only give himself credit for having 'attended just enough to the public duties of his station to support a decent character,' which he deemed 'subservient to his main design.' From the first, the pains he took in his pulpit preparations appear to have been exemplary.

In a letter he laments, that, 'after preaching two of the most forcible discourses in his power,' he had been able to collect only '26 or 27 communicants.' And in another letter, of rather earlier date, he says, 'Whether I shall be able to make any reformation among my parishioners, I much doubt; but I tell them their duty pretty freely.'

As we proceed forward, I trust, we find the desire of doing good gradually gathering strength. * * *

Of Stoke (whither he returned, after lodging at Weston, a year from 1773, till his marriage) he says —

'Stoke is an ignorant, and for that reason a wicked place. I would wish to do something to remove both the cause and the effect. They are also as poor as they are ignorant and bad. Now, assisting their bodily wants is the best means to prepare the way for assisting their other wants. But my station in life prevents my doing much in that, on my own account. But, by means of my intimacy at Mr. Wrighte's, I am not totally destitute of opportunity. When any person is sick, I make it my business to visit him, both in my pastoral function, and as a friend, to inquire into his disorder and circumstances; which done, I represent the case to Mrs. W., who has not hitherto failed to consider one so represented. This prepares the way for good advice and instruction. (which I do not withhold,) and also renders others more willing to attend to me. A parcel of little books, on various plain, practical subjects, had lain at Mr. W.'s some time. I begged to have the disposal of them, and, having given some away, I told the receivers to send any other persons to me who wished for like tracts. I soon had customers enough, and distributed a considerable number about the parish. * * * At the present, I am entirely satisfied with my lot and my portion of enjoyment; and my religion bids me not be solicitous about futurity.' * * *

'In Jan., 1774, two of my parishioners, a man and his wife, lay at the point of death. I had heard of the circumstance; but, according to my general custom, not being sent for, I took no notice of it; till one evening, the woman being now dead, and the man dying, I heard that my neighbor, Mr. John Newton, then curate of Olney, (see Force of Truth,) had been several times to visit them. Immediately my conscience reproached me with being shamefully negligent, in sitting at home, within a few doors of dying persons, my general hearers, and never go to visit them. Directly it occurred to me, that, whatever contempt I might have for Mr N.'s doctrines, I must acknowledge his practice to be more consistent with the ministerial character than my own. He must have more zeal and love for souls than I had, or he would not have walked so far to visit and supply my lack of care to those, who, as far as I was concerned, might have been left to perish in their sins. This reflection affected me so much, that, without delay, and very earnestly, yea, with tears, I besought the Lord to forgive my past neglect; and I resolved thenceforth to be more attentive to this duty; which

resolution, though at first formed in ignorant dependence on my own strength, I have, by divine grace, been enabled hitherto to keep. I went immediately to visit the survivor; and the affecting sight of one person already dead, and another expiring in the same chamber, served more deeply to impress my serious convictions; so that, from that time, I have constantly visited the sick of my parishes, as far as I have had opportunity, and have endeavored, to the best of my knowledge, to perform that essential part of a parish minister's duty.'

The perusal by my father of that part of Burnett's history which relates to the clergy, was attended with important effects, which the 'Force of Truth' thus explains:—'I was considerably instructed and impressed by it: I was convinced that my entrance into the ministry had been the result of very wrong motives; was preceded by a very unsuitable preparation, and accompanied with very improper conduct. Some uneasiness was also excited in my mind concerning my neglect of the important duties of that high calling; and, though I was enslaved by sin, and too much engaged in other studies, and in love with this present world, to relinquish my flattering pursuit of reputation and preferment, and to change the course of my life, studies, and employments; yet by intervals I experienced desires and purposes at some future period to devote myself wholly to the work of the ministry, in the manner to which Burnett exhorts the clergy. . . At this time I lived without any secret religion. . . My convictions,' however, 'would no longer be silenced or appeased;' . . . and 'I was enabled to enter upon a form of devotion. Formal enough, indeed, it was in some respects, for I neither knew that Mediator through whom, nor that Spirit by whom, prayers are offered up with acceptance unto the Father. Yet, though utterly in the dark as to the true and living way to the throne of grace, I am persuaded there were even then seasons when I was enabled to rise above a mere form, and to offer petitions so far *spiritual* as to be accepted and answered.'

'All my views of advancing myself in the world seemed to require, that I should, for some time, at least, live unmarried; but I had always resolved, and avowed my resolution, to marry as soon as I should have the prospect of maintaining a family; and no ambitious projects altered that purpose. After many merciful disappointments, as I have since known them to be, I became acquainted with Miss Jane Kell, whom I first met at a christening, and won her money at cards! She was of a family in reputable circumstances at Hexham, in Northumberland;' but her father, having never profited by the wise man's admonition, *He that hateth suretiship is sure*, impoverished himself to pay other men's debts; and his daughter Jane, 'having acquired competent skill in various departments, entered, at an early age, into the service of Lady Anne Jekyll. She was now Mrs. Wrighte's housekeeper, and had continued so long in the family, with high approbation, that she was respected almost as a relative. On every conversation I had with her, she rose in my esteem; and, after rather more hesitation than was usual with me, I opened my mind to her by letter, which at first produced some rather singular incidents; but at length terminated in our marriage, Dec. 5, 1774.'

I shall here take the liberty of saying, that, though my dear mother was not found in an elevated station, she was, throughout life, and in all circumstances in which she ever was placed, a 'help meet' for him to whom she was united. She was one of those thoroughly prudent, disinterested, friendly, cheerful, and kind persons, who conciliate the esteem of all that converse with them, whether superiors, inferiors, or equals. After all the abatements which it may be thought requisite to make in the report of an *admirer*, I believe there was much justice in the account which my father gave of her to his sister, July 20, 1774:—'Whom nature has blessed with a variety of her choicest gifts; sense, prudence, sensibility; who has had many advantages of education, has read much, and is fit to appear with credit in any company; who has a heart fraught with the most virtuous and generous sentiments, and has given such proofs of it as are fully conclusive, and which, coming to my knowledge by such means as contain something of the marvellous, cannot be disputed. No woman in the world is better adapted for the management of a family.'

The next thing in my father's narrative is a statement of his finances and prospects at the time. 'What my wife had saved, (which might have been more than double what it was, had not her liberality, especially to her aged mother, deducted from it,) with the presents she received, purchased us sufficient furniture. My income, with Busby's Lectures once in 3 years, amounted to nearly £60. I had also lately been engaged by Mr. Wrighte to teach his son the first rudiments of learning — going over to his house, at 3 miles' distance, every day, for the purpose; for which he paid me £30 a year; and I had, further, a good prospect of receiving a few pupils into my house, when settled. So that, taking into account the comparative cheapness of living at that time, I have seldom, in subsequent years, had a fairer prospect of adequate support; except as I have learned to trust in Him for temporal provision, as well as eternal salvation, who *clothes the lilies and feeds the birds of the air*; of which I at that time knew little.

'The union thus formed proved to me, in all respects, an *inexpressible* mercy. Even at the time, I had some confused sense of the goodness of God in it, and, in a poor, blind way, attempted both to thank Him for it, and to purpose devoting myself to his service in the work of the ministry; though I then scarcely knew any thing of that sacred service.

'So far was the step I had taken from losing me any favor with my former friends, as I had previously apprehended it might, that it seemed to raise me in their estimation, for having, as they expressed it, the good sense to discern and value what was highly estimable in one situated as my wife had been; and, had no material change taken place in my religious sentiments and conduct, I am persuaded I should have met with steady encouragement in my plans [through Mr. Wrighte's considerable influence.]

'Neither my wife nor myself had been much in the way of religious people, according to my present interpretation of that term; neither of us understood the grand outlines of the gospel; yet we were both impressed with a strong sense of the truth and importance of the Christian religion in a general view of it; but her impressions were the deeper, and had far less, from false principles and evil habits, to counteract them. Even before we were fixed in a settled habitation, the thought seemed to occur to us both, almost at the same time, that we ought to pray together; and accordingly I read some prayers from a book; and when, with a female servant, we entered on a temporary dwelling of our own, I immediately began family worship, though I had never lived in any family where it was practised, nor even been present at such a service, except once, which was in the house of a dissenting minister.*

'At first, I only used a form of prayer from a manual belonging to my wife. After a little time, I read a chapter of the Bible before the prayer; and as my views of religion gradually improved, I aimed at something more evangelical, and exchanged my manual for Jenks's Devotions. But had I duly considered the subject, the Common Prayer Book of our church, with a little arrangement, would have supplied me with far more suitable words than any book of the kind I had then seen, or have ever yet seen.

'I afterward wrote, on particular occasions, such prayers as I thought proper to be added to the form; and, at length, I was gradually led to adopt the method of extemporary prayer, which I judged, and do still judge, far better for domestic worship than any forms can be; both as admitting of adaptation to the varying circumstances of families, and the cases of friends and relatives, to be remembered in our prayers; and also as giving scope to more enlargement in intercession according to occurring events, for all sorts and conditions of men. By degrees, also, I proceeded to expound as well as read the Scriptures to my family.

'From this beginning, I do not know that, during more than 38 years, the daily worship of God in my family, morning and evening, has ever been interrupted, except when I was ill, or from home; and, indeed, when that has been the case, some one of my household has generally supplied my place.

'On this I look back with peculiar gratitude, as one grand means of my uncommon measure of domestic comfort, and of bringing down on my children the blessings which God has graciously bestowed upon them. And, though the time which I have allotted to this service has been, for many years, far longer than is generally deemed sufficient or expedient, yet, by a punctual observance of an appointed hour, and the adjustment of domestic affairs to the plan, as known and invariable, no inconvenience worthy of notice has resulted from it. Nor have I, as many complain in excuse for great brevity, found my domestics in general show symptoms of weariness and inattention. My evening worship is much shorter than that of the morning; and for many years past it has taken place, in all ordinary cases, at a pretty early hour; which, where it can be practised, appears much preferable. In numerous instances, I have had visitants,

* 'The Rev. Mr. Bull, of Newport Pagnell.'

especially relatives, to whom I clearly perceived that my family worship was disagreeable, and some who would not so much as by a change of posture profess to join in our prayers; but I never once omitted the service, or altered the method of it on that account; and, in some cases, the parties have been softened into a more cordial concurrence with us.'

My dear father's expositions on these occasions frequently rose above what any written comment can be expected to reach, in copiousness, minute application, spirit, and often elevation of thought. I have never seen his soul more thrown into his countenance than on these occasions. Every topic, almost, of doctrine or duty here came successively under review, as he passed through the Scriptures, particularly the N. T., in order; and the very familiarity with which they were illustrated, and brought down to all the occurrences of life, made the exposition doubly interesting and useful. To what passed here I am disposed especially to attribute it, that not a servant could spend any time in his family, and attend to what was delivered, without becoming better informed in Christian doctrine, and better instructed in the detail of the duties and proprieties of life, than religious persons in a much superior station are usually found to be. And then the prayer, which followed, was certainly one of the finest specimens of 'supplication, intercession, thanksgiving,' for those present, and for 'all men,' that can be conceived. Such enlargements, both as to the subjects and the matter of the petitions, I have not elsewhere heard. The Scripture, which had been read and commented upon, usually gave the direction to the former part of this act of devotion; and here he had by habit and meditation, and by entering at the time into the spirit of the passage, acquired a readiness in seizing every part of it in all its bearings, and turning it into matter of supplication, which brought it again under review in the most edifying manner. Whatever was peculiar in the circumstances of any persons present, was then brought before 'the throne of the heavenly grace,' in a manner which showed at once the piety, the wisdom, and the benevolence of him who led the service, and often proved affecting, never, I think, painful to the parties concerned. From those present, and all the branches of the family, with their immediate connections and friends, he launched forth to his parishioners and people; to the various congregations and divisions of 'Christ's holy catholic church;' to all the 'ministers of God's holy word and sacraments,' and all 'seminaries of learning and religious education;' to his country and all orders of men in church and state, especially all those 'who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity;' to the surrounding nations, with a particular reference to passing events; to the extension of Christ's kingdom in the world; to the state of Jews, heathens, and Mohammedans; to all the various exertions now making to instruct the ignorant, to reclaim the vicious, to relieve the oppressed, and to bring on those happy days when 'the knowledge of the Lord shall fill the earth as the waters cover the seas;' and so for 'the whole world of mankind.' His petitions relative to these, and almost every other topic that could be named, were often most appropriate and striking, — while he implored and pleaded for the raising up in all nations of 'kings that should resemble David, and Hezekiah, and Josiah, and prove reformers of their people, as well as *nursing fathers of the church*; for governors, in all the distant provinces of our own and other empires, disinterested, zealous, and unimpeachable, like Daniel and Nehemiah; for bishops, throughout the church, like Timothy and Titus.' Indeed, in very few instances has a servant or a young person, or any person, passed any length of time under his roof, without appearing to be brought permanently under the influence of religious principle. I consider him as having been singularly blessed in this respect. And yet it was not much his practice to address himself closely and minutely, as some have done with very good effect, to such persons individually. It was not so much by preaching directly to them, as by living before them; making an edifying use of incidents and occasions; and being so constantly instructive, devout, and benevolent in family worship; that, under the blessing of God, he produced so striking an impression upon them. This added tenfold force to whatever else they heard from him in his public ministrations.

IV. The Great Change of his Religious Views. — 'Within a few months after my marriage, I was led unexpectedly to exchange my curacy of Stoke for that of Ravenstone, the next village. This was done at the instance of the vicar of the latter place, the Rev. Mr. Chapman, an unmarried man, 70 years of age. He had hitherto kept no curate, but had occasionally applied to me for assistance; and now, as he wished to engage one, and I was at this time reputable, and not suspected of "Methodism," he offered me his curacy, with a salary of £40 a year; £15 more than I received for Stoke.

'At this place,' he says, 'I resided about two years, from 1775; and it proved, as it were, a *Bethel*[*] to me. Here I read the Scriptures, and prayed. Here I sought, and, I trust, found, in a considerable measure, the knowledge of *the truth as it is in Jesus*. I was not indeed brought to say with unwavering voice, as Thomas did of old, *My Lord and my God*; but I learned to *count all but loss for the excellency of the knowledge of Christ*. Here, first, I was made the instrument of bringing several persons earnestly to ask the all-important question, *What must I do to be saved?* and here I learned, in some degree, to give the scriptural answer, *Believe in the Lord Jesus Christ, and thou shalt be saved*.'

Alluding to this period, he observed, in a sermon, Aston, June 25, 1818: 'It is above 40 years since God, of his mercy, brought down my stubborn heart to true repentance. The first sermon I preached afterward was from Ga. 3:22 — *But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe*. This very discourse was the means of bringing some of my people to feel their danger, and to come to me, saying, *What shall I do to be saved?* when I hardly knew how to answer the question. Begin, my brethren, and continue in the same way. Show the people that they are *concluded under sin*. Tell them plainly of their lost condition. Till they feel this, nothing is done. Then exhibit to them *the promise by faith of Jesus Christ*; this will heal the broken heart.'

He proceeds: 'I did not, however, in my own case, enter so deeply into the practical use of the truths to which I acceded, as might have been expected; but, in many things which I have since considered as wholly indefensible, I conformed to the world, and, by so doing, was, in great measure, sheltered from scorn and reproach.' But in these matters the narrative in the 'Force of Truth,' from April, 1775, to about the same period of 1777, must be referred to.

'Here, likewise, my two eldest children were born — Anne, who died at the age of four years and a half, and of whom further notice will be hereafter taken; and John, still living.'

Ravenstone, it may be observed, was always the favorite scene of my father's ministerial services. This account, however, of his usefulness at Ravenstone, takes in not only the period of his residence there, but that also of his subsequent residence at Weston, till the year 1781, during which time he retained the curacy of Ravenstone.

The progress of his mind at the important period which has been mentioned, from the spring of the year 1775 to that of 1777, is amply and satisfactorily detailed in the 'Force of Truth,' [to which, from the want of room, to do the subject justice here, the Am. Ed. refers the reader. One extract is admitted.]

'At length, after a violent conflict between interest and conscience, I made known to my patron my scruples, and my determination not to subscribe. Thus my views of preferment were deliberately given up, and with an increasing family I was left, as far as mere human prudence could discern, with little other prospect than that of poverty and distress. My objections to the Articles were, as I now see, groundless; much self-sufficiency, undue warmth of temper, and obstinacy, were betrayed in the management of this affair, for which I ought to be humbled. But my adherence to the dictates of my conscience, and holding fast my integrity in such trying circumstances, I never did, and, I trust, never shall repent.'

Letters written in the crisis of such a conflict, which is known to have had such an issue, and laying open the whole soul of the writer, cannot fail to interest any one, who takes pleasure in studying the workings of the human mind, and the operations of divine grace upon the heart. [For these letters, see the Life. Ed.]

'I have found, (one letter to his sister says,) that those, who enter the ministry for the sake of the riches, and honors, and indulgences thereby to be obtained, are guilty of a most aggravated crime; and that a zeal for the propagation of the gospel and the salvation of souls; a willingness to undertake *any* labors, and an alacrity in undergoing them; a ready submission to inconvenience, and a constancy amidst difficulties; being capable even of bearing contempt and

[*] Ge. ch. 28.

censure, or poverty, when laid in the way of our duty; a warm benevolence; and that kind of humility, which can condescend to the meanest offices for the sake of doing good,— are the indispensable dispositions for a faithful minister of the gospel. We are *to live at the altar;* but a *living*, a bare decent maintenance, without any avaricious or ambitious views of advancing ourselves or our families, or hankering after indulgences, should content us. We are required to set an example of moderation, and trust in God and his promises; of heavenly-mindedness; laying up our treasures in heaven; setting our affections on things above; having food and raiment, being therewith content; in order that, with the greater advantage, we may, as we are in duty bound, inculcate these things on our flocks; — all this I have learned, or confirmed to myself, and have, by God's grace, fixed my resolution to endeavor to attain. And, being assured that, if I do so, He will never leave me destitute, I am perfectly contented, as far as relates to this affair, only desiring that I may be able to persevere in my duty, and with an entire dependence, leaving the further disposal of my concerns to God.'

My last extract is from a letter to Mrs. Webster, dated Ravenstone, Oct. 15, 1775. 'Were I in your condition, as a private Christian, the subjects of my scruples would give me no concern; and I join in the whole liturgy of the church, some very few things excepted, with the highest satisfaction. As to my preaching, I neither preach for or against any human inventions. The word of God is my subject and my rule; and my preaching, I may venture to say, is more calculated to satisfy than to raise doubts and scruples. Without preferment I may live, and live comfortably and happily; but without a clear conscience I cannot. I am a minister of the Church of England, and hope to continue so, as I prefer her liturgy, her discipline, and her doctrine, to that of any other society of Christians in the universe; and if, by subscribing her Articles, they will declare they mean no more than such a preference, I will subscribe; but, if they mean, by subscription, an implicit belief of all their doctrines, it is a price I will not pay for preferment.'

All appears to me to present as fine an exhibition, in proportion to the stage on which it was passing, as can, perhaps, be pointed out since the days of Luther, of a man resolutely taking the right side in a severe case of that conflict, which is continually, in one form or other, carrying on in the world, between conscience and present interest; and in which so few are proof against the various assaults that temptation makes upon them. These letters demonstrate that, though the writer was yet far from having obtained just views of Christian doctrines, even of those doctrines which are most essential to the formation of the Christian spirit and character, yet he had received that great principle of 'obedience to the faith,' which was sure, under the divine blessing, ultimately to bring him right; to lead him to the reception of every truth, and to submission to every duty, as they might be successively brought home to his conviction. Indeed, almost all the great lineaments of my father's subsequent character are here presented to us in embryo, or, indeed, in a stage of considerable development: — his decision and boldness — his inflexible integrity — his acknowledgment of God in all his ways — his firm faith in his word and his providence — his superiority to the world — his exalted views of the service which Christ requires of us, especially in the sacred ministry; — views, be it observed, which, however familiar they may be to any of us, open upon him with all the air and impression of a new discovery.

The comparative poverty in which my father spent his days has been lamented; and on some grounds it might justly be so; but had his lot been materially different, is it not manifest that sentiments like the above, which pervade his after writings, would in his mouth have lost more than half their force?

We now return to his narrative. 'During part of the time that I resided at Ravenstone, I daily attended Mr. Wrighte's son; but, in proportion as I became more decidedly attentive to religion, my company was less agreeable; and, some difference arising about the management of an indulged child, I was dismissed from this employment. For some time afterward, I lived on terms of civility with the family; but, on my decidedly adopting and avowing my present religious sentiments, this connection was, as nearly as possible, dissolved. Thus all my flattering prospects from that quarter terminated. But *it is better to trust in the Lord than to put any confidence in princes.*'

He proceeds: 'Some part of that time, also, I had two young relations from London under my care. I succeeded sufficiently well in bringing them forward in their studies, but I failed of gaining their attachment; and I became convinced, that I did not possess that patience, meekness, and self-command, which the instruction of youth, especially of indulged children, requires; and, having learned, probably better than I had any other good lesson, to trust in the providence of God for temporal subsistence, while I attended to the duties of my station; and finding that I had, in my peculiar circumstances, quite sufficient employment, in *learning* and *teaching* religion, I deliberately gave up this part of my plan, resolving to undertake nothing more in the way of tuition, at least for the present. This being determined, I solemnly vowed before God never more to engage in any pursuit, study, or publication, which should not be evidently subservient to my ministerial usefulness, or, generally, to the propagation of genuine Christianity. In some respects, perhaps, my notions on these subjects were too contracted; but I rejoice and am thankful that I have hitherto performed this vow.'

However, I would add, that, though 'for several years he scarcely opened a book which treated of any thing besides religion,' this by no means continued to be the case, when his mind was made up and well stored with information upon theological questions. On the contrary, his reading then became as various as he had the opportunity of making it. No book, which furnished knowledge that might be turned to account, was uninteresting to him. It was his sentiment, that every student should be as excursive in his researches, as his particular calling would permit him to be; but that every one should have, so to speak, 'a hive,' to which to bring home his collected stores; should make all his acquisitions bear upon some useful object. So far from undervaluing solid learning of any kind, he esteemed it more and more highly to the end of life; and earnestly pressed young men to acquire it, that they might consecrate it to the service of God. He longed to see other branches of literature rendered subservient to religion; and thought, that, while too much, perhaps, was published directly upon theological subjects, there was a lamentable deficiency of literary works conducted upon sound Christian principles.

'At this time,' my father proceeds in his memoir, 'I had not the most distant prospect of preferment; my expectation of adding to my scanty income by pupils was terminated; and, considering the character of my vicar, and the determined opposition of my former rector, I had but little prospect of retaining my curacy. Yet, with an increasing family, I seldom felt any anxiety about a provision; and my wife, who had married with different prospects, fully concurred with me. She would say, 'Only act according to the dictates of your conscience; we shall doubtless be provided for;' yet, when she saw, as she frequently did, that my eager spirit and violent temper were hurrying me into wrong measures, she uniformly checked me; and, though often not till after much opposition on my part, she always carried her point with me, to my unspeakable benefit.

'After I had written my sermons for the Sunday, I, for a long time, constantly read them to her before they were preached; at her instance, I altered many things, especially in exchanging words unintelligible to laborers and lace-makers for simpler language. This induced a habit of familiar speaking in the pulpit, which has since been censured, probably with justice, as too colloquial.'

It may here be added, that my father's practice of extemporary preaching commenced from these private rehearsals of his sermons before they were preached. Something had occurred in the parish to which he thought it right to allude in the pulpit; but, on his reciting to my mother the sermon which he had prepared, she objected to it, and brought him over to her opinion. He, in consequence, laid aside the discourse, and was thus, on the Saturday evening, left without one for the next day. This induced him to address his congregation without written preparation; and, succeeding in the attempt, he repeated it, and by degrees discontinued the use of written sermons. This change, however, was not made without severe effort. An old parishioner at Weston (lately deceased) mentioned, well remembering his sitting down in a kind of despair, and exclaiming, 'It does not signify; it is impossible that I should ever be able to preach extempore.'

V. To the Period of the Publication of the 'Force of Truth.'— 'In the spring of 1777, I removed to Weston Underwood, to a house afterward well known, under the name of the Lodge, as the residence of the poet Cowper. The ground intended for the garden, when I came to it, more

resembled a stone-quarry; but by my personal labor it was brought into order, and several fine fruit-trees, now growing in it, were of my planting.

'In Aug. following, my father died. He seemed to be well satisfied at my becoming a clergyman; but my new views of the doctrines of Christianity did not meet his approbation. In answer to what I had written on this subject, I received a letter very hostile to my sentiments, and full of Socinian principles. This greatly affected me, and I wrote an answer with many tears and prayers; but he never saw it, as he was dying when it arrived. On receiving information of his sickness, I set off immediately to visit him; but I did not reach his house (distant more than 100 miles) till after his funeral.

'Every circumstance, on this mournful occasion, concurred to depress my spirits; and I appeared so dejected and melancholy among my relations, and my former neighbors, who had always before been pleased with my cheerfulness, (though, alas! it was in a great measure assumed and affected,) that my religious principles bore the blame, and their prejudices against them were much increased.'

The death of his mother took place the 28th of October following. The event appears to have come upon him unexpectedly.

About the time of my father's removal to Weston, his intercourse with Mr. Newton, which had been almost wholly broken off since the termination of their correspondence in December, 1775, was renewed. 'Under discouraging circumstances,' he tells us in the 'Force of Truth,' he 'had occasion to call on Mr. N., and was so comforted and edified by his discourse, that his heart, being by this means relieved of its burden, became susceptible of affection for him. From that time,' he says, 'I was inwardly pleased to have him for my friend; though not, as now, rejoiced to *call* him so.'

The narrative proceeds: 'About £170 eventually came to me by my father's death; which, by annual small deductions beyond the interest, was gradually exhausted. I had, indeed, at that time, to struggle with many difficulties; but I met with unexpected helps, and still kept up my credit, though not free from debt.

'I had frequent attacks of sickness; and, after one long and dangerous illness, which had occasioned heavy additional expenses, my wife, who was seldom disposed to distrust Providence, lamented to me the increase of our debts, as the medical charges amounted to above £10. It was my turn, on this occasion, to be the stronger in faith; and I answered confidently, 'Now, observe if the Lord do not, in some way, send us an additional supply to meet this expense, which it was not in our power to avoid.' I had, at the time, no idea of any source from which this additional supply was to be derived; but, in the afternoon of the same day, when I was visiting my people, Mr. Higgins, Jun. called at my house and left a paper, which he said, when I had filled up the blanks, would entitle me to £10, from a sum of money left for the relief of poor clergymen. This I never received at any other time, nor can I recollect the source from which it came.'

'About this time, I began, with great caution, to administer medical assistance to a few of my poor neighbors, and Mr. (now Dr.) Kerr, of Northampton, bestowed some pains in directing my proceedings; for he felt, as I have always done, that the poor in country villages are under great and pitiable disadvantages in this respect, which no humanity of their neighbors, without medical skill, can prevent. I had before paid some attention to the study of medicine; and now, having so eminently skilful an adviser ready to give me counsel and aid, I made progress; and, being always cautious not to act beyond my knowledge, I had great success at small expense.

'Concerning the progress of my mind at this time, in its religious inquiries, I need not add to what I have written in the "Force of Truth."'

From that narrative we may observe, that this year, 1777, was marked as bringing his religious inquiries to a decisive result, and giving somewhat of mature form to his scheme of doctrine. In the course of it, his views were cleared up, and his sentiments established, successively, upon the doctrines of the atonement, human depravity, the Trinity, justification, the work of the Holy Spirit, and, finally, on that of personal election. Now, also, he was enabled, after many conflicts with himself, to make his last and most trying sacrifice, that of reputation; and calmly, yea, cheerfully, to submit to 'suffer reproach,' and to be accounted 'a fool for Christ's sake.' From about the close of this year, he began with profit to hear Mr. Newton preach; and, being established in the belief of the great truths of the gospel, to cherish their proper influence upon his own heart and life.

Further extracts from a letter to his elder sister, of the 15th of April in this year, bear both on the facts just related, and on those next to follow.

'It is an uncommon degree of fortitude to be able to set one's face against the world, and to act contrary to its received maxims and customs. Such a tyrant is Custom! Who dare oppose him? I will tell you who: the confirmed Christian. *Who is he that overcometh the world? Even he that believeth that Jesus is the Son of God. And this is the victory, even our faith.* Such are the only men who ever dare to obey God rather than man, where the two are in direct opposition. But it is not every Christian, no, nor every good and pious Christian, who can thus courageously act, and undauntedly follow the dictates of conscience, when friends, relations, and all those whom one has been used to reverence and love, are of a contrary opinion; especially if the case be dubious, and much may be said on both sides. This is the last victory the Christian gains. . . . But, thank God, the wound is no sooner given, than the remedy is applied: our self-dependence is no sooner undermined, than we are supplied with a more sure ground of dependence, even the merits and sufferings of our crucified Redeemer. — May you and I, and all ours, have, by true, lively, humble faith, an interest in Him!'

[Several extracts from the memoir are now given in course; see below.* Ed.]

* 'In the summer of this year, (1777,) Mr. Higgins, who was formerly mentioned, returned from London in a very bad state of health, and I soon found that his disorder was dropsy; the symptoms of which afforded no hopes of his recovery, or long continuance in life; yet no one gave him the least intimation of his danger. I could not consider him as in a decidedly prepared state; nay, I greatly doubted his experimental acquaintance with religion. He was my superior and benefactor. He was old, and I was young. I knew not how to act: but I could have no peace without attempting something. After much consideration and prayer, therefore, I wrote to him, in the kindest and most grateful manner I could; but plainly informing him what the physicians thought of his disease, and not obscurely intimating my fears in respect of his immortal soul. I was greatly afraid that some of the family would be offended at this proceeding, especially if he himself should not take it well. But he expressed great approbation and thankfulness; and I was requested to visit him daily as a minister; which I did, conversing very plainly with him, and always concluding with prayer. He heard me attentively; was at times affected; and always seemed pleased with my assiduity, though he spoke little. His end proved to be nearer than any one expected, and he expired suddenly in his chair, without saying any thing particular. I, however, had done my duty: I trust my endeavors were made useful to his widow; and certainly I lost no favor by my honesty — which is not, in such cases, by any means so perilous as we are often apt to suppose it. I was also desired to write an inscription for his monument, which was, to me, a very difficult task; but I was enabled to execute it to the satisfaction of the parties concerned.

'In the former part of my life, I had been exceedingly fond of *cards*. Indeed, I showed a propensity to gaming, from which many bad consequences had been foreboded: but ill success on one occasion, long before I attended to religion, had rescued me from this; and, at the time of which I am now writing, I had lost all my relish for the diversion of cards, and every other of a similar nature. I, however, occasionally joined in a game, from an idea that too great preciseness might prejudice my neighbors: and I was then of opinion, that there was no harm in the practice, though it seemed a frivolous way of spending time. I *felt* it also a very awkward transition to remove the card-table, and introduce the Bible and family worship; though I never omitted this service at home, and commonly proposed it in my visits. My fetters were, however, broken effectually, and at once, about January, 1778, in the following manner: — Being on a visit to one of my parishioners at Ravenstone, I walked out after dinner, as was my common practice on such occasions, to visit some of my poor people; when one of them (the first person, as far as I know, to whom my ministry had been made decidedly useful) said to me, "I have something which I wish to say to you, but I am afraid you may be offended." I answered, that I could not promise, but I hoped I should not. She then said, "You know A. B.: he has lately appeared attentive to religion, and has spoken to me concerning the sacrament; but last night, he, with C. D. and some others, met to keep Christmas; and they played at cards, drank too much, and in the end quarrelled, and raised a sort of riot. And when I remonstrated with him on his conduct, as inconsistent with his professed attention to religion, his answer was, There is no harm in cards: Mr. Scott plays at cards!" — This smote me to the heart. I saw that, if I played at cards, however soberly and quietly, the people would be encouraged by my example to go further; and, if St. Paul would *eat no flesh while the world stood, rather than cause his weak brother to offend*, it would be inexcusable in me to throw such a stumbling-block in the way of my parishioners, in a matter certainly neither needful nor expedient. So far from being offended at the hint thus given me, I felt very thankful to my faithful monitor, and promised her that she should never have occasion to repeat the admonition. That very evening, I related the whole matter to the company, and declared my fixed resolution never to play at cards again. I expected that I should be harassed with solicitations; but I was never asked to play afterward. Let me, therefore, from my own experience, as well as from the reason of the case, urge persons from their first entrance upon a religious course, when asked to do any thing which they disapprove, fairly to state their disapprobation as a point of conscience. For not only is this most becoming those in *whom there is no guile*, but it is also by far the most *prudent* proceeding. If they assign reasons drawn only from local and temporary circumstances, when those circum-

'In Weston, two sons were born to me, one of whom died an infant, and the other, of the same name, (Thomas,) is now minister of the Episcopal chapel of Gaweott, in the parish of Buckingham.

'Here, too, I wrote and published the "Force of Truth;" which was revised by Mr. Cowper, and, as to style and

stances are changed, they will be pressed again and again with redoubled earnestness; whereas, if they once fairly declare their refusal to be the result of deliberate consideration, and the dictate of conscience, the hope of prevailing upon them will be given up, and they will save themselves great trouble and danger.

'Let me also observe, that the minister, who would not have his people give into such worldly conformity as he disapproves, must keep at a considerable *distance* from it himself. If he walk near the brink, others will fall down the precipice. — When I first attended seriously to religion, I used sometimes, when I had a journey to perform on the next day, to ride a stage in the evening, after the services of the Sabbath; and I trust my time on horseback was not spent unprofitably. But I soon found that this furnished an excuse to some of my parishioners for employing a considerable part of the Lord's day in journeys of business or convenience. I need scarcely add, that I immediately abandoned the practice, on the same ground on which I resolved never more to play at cards, even before I thought so unfavorably of them as I now do.

'In this connection I may take occasion to mention my estrangement from another favorite diversion, at a still earlier period. In the former part of my life, I had been extravagantly fond of seeing plays acted, even in the rude manner in which they are performed in country places. Hence I anticipated the highest pleasure from visiting a London theatre. But I never went more than once; for I witnessed so much folly and wickedness, and heard so much profaneness and ribaldry, both from the stage and in other parts of the theatre, that I resolved, on leaving the house, never to go to a play again. — Yet this was in April, 1773, before my mind was in any material degree turned towards religion, and nearly five years previously to my giving up cards.

'My unreserved, and often, no doubt, forward and rash avowal of the change which had taken place in my religious views and purposes, soon induced most of my former acquaintances to avoid me. Thus I escaped hearing the scoffs and reproaches which were uttered against me in abundance behind my back; and was also exempted from many temptations; but, perhaps, I at the same time lost some openings for usefulness, which might have been afforded me. One clergyman, however, who possessed more doctrinal knowledge than many, and with whom I had been somewhat intimate, would not thus give me up. This clergyman frequently visited at Mrs. Throckmorton's, (the Roman Catholic family resident in the village;) when he had nothing to engage him at the Hall, he used to call on me in the forenoons, and try to enter into dispute with me on the doctrines of the gospel, especially the high points usually denominated *Calvinistic*. Finding this very unprofitable, I one day said to him, "You are not, I presume, aware, sir, that we differ more in our sentiments on practical subjects, than even with respect to these doctrines." So far from allowing this, he maintained, that on such subjects we were perfectly agreed; while I, to support my position, read him a lecture on the duties of a clergyman, according to my views of them. I pointed out what the minister's motives and aim ought to be; and how his time ought to be divided, between his studies (especially the study of the Holy Scriptures) and private devotion; preparing his sermons; catechizing children; instructing the ignorant; visiting the sick; and conversing with his people. I hence inferred, that the consistent clergyman could have no time to spare for unprofitable visits and vain diversions; and but little for any visits, except in subserviency to religious edification and usefulness. "And now, sir," I said at the conclusion, "do we not differ on this practical subject, at least as much as respecting justification or election?" He had no answer to make; and he never more came to interrupt my studies. I am sorry to add, that no further good effect was produced.

'My vicar at Ravenstone, in proportion as I became more decided in my views, and especially more instant in preaching, increasing the length, as well as the frequency, of my sermons; both of his own instance, and as excited by others, showed more marked opposition to my proceedings. Sometimes his opposition assumed an angry and menacing form, and, alas! more than once produced in me reciprocal anger; yet my arguments from our Liturgy and Articles always proved to him unanswerable. At other times, his tone was more playful and jocose. One day, he remonstrated with me on the length of my sermons, (which fell not much short of an hour;) and he mentioned by name several clergymen who preached 20, 15, 12, or even 10 minutes. My answer was, that I feared they were in jest, but I was in earnest. — On another occasion, he objected to my writing so many new sermons; principally, I believe, because he had been used to be diverted by my company, and my time was now otherwise engaged. He observed that, for his own part, when he was ordained, he had written 51 or 55 sermons, and they had served him very well ever since, — though he had been above 50 years in orders. I remarked, that I hoped he had, during that long period, grown much wiser; but that he had effectually precluded his people from profiting by his improvement!

'In this way, sometimes by argument, and sometimes by replies half serious and half playful, I maintained my ground, till, at length, the old gentleman was so impressed by what he heard and saw, that he forbore, for a time, all opposition; vindicated me against censure; wept frequently under my sermons; and was found uniformly, when we called upon him, reading the Scriptures; so that the most sanguine hopes were entertained concerning him. But, alas! it was *the morning cloud and the early dew, which passeth away*. The whole gradually wore off, and terminated in a sort of skeptical, sneering apathy. He continued, however, much attached to me, and did not object to my views of Christianity; and I only speak what many thought and said, when I state, that it seemed probable, that, by a little politic management, I might have inherited his property. But by nature I was too *proud* for such an attempt; and, I hope, through grace I was become too *conscientious* to make the requisite concessions. I, however, retained the curacy, till, much against his wishes, I voluntarily resigned it.'

externals, but not otherwise, considerably improved by his advice.'*

VI. From the first Proposal of the Curacy of Olney to the Close of his Ministry there. — 'In 1780,' Mr. Newton removed to London. But, as soon as it was known that he meant me to be his successor, so general and violent an opposition was excited, that he said to me, by letter, "I believe Satan has so strong an objection to your coming to Olney, that it would probably be advisable to defer it for the present." This rejoiced me and many others; but our joy was not of long duration. Let this statement be kept in mind, when the censures on my ministry at Olney come under consideration.

'The person on whom the prevailing party at Olney had fixed as successor to Mr. N., was, in *his* opinion, as well as in that of all other competent judges, the most improper that could have been selected, being completely Antinomian in principle and practice. I never saw Mr. N. so much disconcerted as on this occasion. But opposition was like pouring oil into the fire. He, therefore, gave way, but with a kind of foreboding prediction of the consequences, at least of some of them.

'After Mr. Newton had left Olney about a year, his predictions concerning his successor were amply verified; for, having embroiled himself with the parishioners, and acted in such a manner as to incur public rebuke from the archdeacon at the visitation, the curate, at length, in a pettish letter to the earl of Dartmouth, patron of the living, threatened to relinquish his charge. He probably did not mean to be taken at his word; but, his lordship communicating with the vicar, his implied resignation of the curacy was admitted, and a deputation, including some of the persons who before opposed my succeeding Mr. Newton, was sent to me, earnestly requesting me to accept the vacant situation. I felt great reluctance to comply, hesitated for some time, and went to London to consult those ministers with whom I had any acquaintance. They all considered it as my duty to accede to the proposal; which I accordingly did. But, as soon as the late curate of Olney knew that I was appointed, and had in consequence resigned Ravenstone, he applied to the vicar, and was accepted as my successor there! Had I foreseen this, I should not have consented to remove to Olney; for I knew that he had still many admirers in that place, and I was at first full of sad apprehensions as to the effect of his smooth and soothing doctrines on my Ravenstone people. But I could now do no more than pray, *Lord, turn the counsel of Ahithophel into foolishness!* — for I considered a more sagacious opposer than the visible one, as the author of this measure. A temporary confusion and vexation, almost beyond description, ensued; but it was not long before all terminated creditably and comfortably.

'The curacy of Olney was only £30 a year and a house, with rather better surplice fees than at Ravenstone. For that curacy I had received £40 a year, and some assistance which I could not expect to retain; and I lived rent-free at Weston, in Mr. Higgins's house; so that the change which I now made was not, in the first instance, to my secular advantage. The people of Olney, however, had been accustomed to raise a subscription for Mr. Newton, without any solicitation; and the managing persons promised to do the same for me. But discontent soon arose: the leading characters did not act; others did not come forward; and I was decidedly averse to soliciting any party; so that for a year and a half I received less than my former income. I was often greatly straitened, and sometimes discouraged; but I persevered in every service at the church to which the people had been accustomed, and which was practicable, though it was much more than could be demanded. In particular, I continued the weekly lecture, though very poorly attended.

'And here I would mention, that, after I decidedly embraced my present views of the gospel, and of the Christian ministry, I constantly preached two weekly lectures, one in each of my parishes, without any remuneration. My congregations were small, but very select; at Ravenstone, on an average, not more than 40; afterward, at Olney, (though that town contained about 2500 inhabitants,) seldom above 50 or 60; and at Weston, often under 30. Yet I have reason to think that these services were peculiarly blessed to others, and they were specially comfortable to my own soul. Most of my few hearers I considered as my children; and I gave them, with much feeling and affection, many

* Letters belonging to the period of this chapter may be seen in the 'Life.' Ed.

very particular instructions, cautions, and admonitions which I could hardly have introduced into addresses, to more general congregations, and for which the one, or perhaps two sermons on the Lord's day, did not allow sufficient time. Were I now situate in a village or neighborhood, in which 20 or 30 people would probably attend, I certainly should preach a constant week-day lecture, even to so small a company.* In this respect, I think, many pious ministers, esteeming it hardly worth while to preach to a few, forget the *cukairōs, akairōs* of the apostle, (2 Ti. 4:2,) and lose a most important opportunity of *edifying* their little flock *in their most holy faith.* They *preach the gospel* on the Sunday, at large; but they do not attend to our Savior's words, *teaching them* (their converts) *to observe all things whatsoever I have commanded you.*

'After I had been at Olney about a year and a half, Lady Austen, having come to visit her sister, who was married to the Rev. Mr. Jones, curate of the adjacent village of Clifton, proposed to take my first floor, and some other accommodation which I could conveniently spare; and she accordingly became an inmate at the vicarage. This added £10 a year to my income, and saved me some expenses.'

It appears from Cowper's letters, as published by Mr. Hayley, that Lady Austen entered upon her lodgings at the vicarage in the autumn of 1782.

Soon after this event, my father visited his relations in Lincolnshire, and derived much satisfaction from his journey. 'I found my friends more cordial, and more disposed to give me a patient hearing than I expected, and some of them treading the ways of the Lord; others somewhat hopeful. I had a door of utterance opened unto me beyond expectation, and returned home full of sanguine hopes that some good would be done by my journey. This, it seems, was more than my poor foolish heart could bear; there needed some bitter to counteract all this sweet. Therefore, my wise and kind physician, (having in mercy brought me home first,) immediately discerning the danger, applied the remedy; and I am very base if I do not heartily thank Him for it.' This remedy was a severe attack of his asthmatic complaint, 'with several relapses.'

He proceeds in his narrative: 'After Lady Austen had been with me for a short time, she learned the circumstances respecting the subscription promised, but not raised for me; and she found that several of the inhabitants were disposed cheerfully to contribute, if any one would collect their contributions. In consequence, she herself, together with her brother-in-law, Mr. Jones, without my solicitation or knowledge, undertook to set the business forward. And from this time a regular subscription was raised, small indeed in itself, and compared with what it had formerly been, but sufficient to be a great relief to me, and to lay me under obligations, which, I fear, I never was able to compensate in a manner most agreeable to my desires and prayers.

'In the vicarage-house at Olney, during Lady Austen's residence there, most of those events which are recorded in the Life of Cowper, as pertaining to this period, occurred. Here "the Task" was imposed and undertaken. Here "John Gilpin" was told as a story, in prose, and the plan formed of giving it circulation in verse. Some things in the published account are not very accurately stated, as I know, who saw the springs which moved the machine, and which could not be seen by a more distant spectator, or mere visitant. After some time, the cordiality between Mrs. Unwin and Mr. Cowper, on the one part, and Lady Austen, on the other, was interrupted; and my lodger suddenly left me, to my no small regret.'

During her continuance at Olney, Mr. Hayley observes, the three friends 'might be almost said to make one family, as it became their custom to dine always together, alternately in the houses of the two ladies;' and it was in order to facilitate this constant intercourse, that a door was opened in the vicarage garden wall, towards the back of Mr. Cowper's premises.

'When I published the "Force of Truth," I had never attended to any controversies concerning church government, or any kindred subjects. I found myself a minister of the establishment, and as I saw no sufficient reason to relinquish my station, I was satisfied that it was my duty to retain it. But, soon after, the controversy concerning baptism,' whether it should be administered to infants, or only to adults professing faith, 'fell in my way.' [The results may be seen in the note.] †

'The investigation of this controversy brought a variety of other subjects under my consideration, of which I had not before at all thought. I met with many objections to the established church, which I was not competent to answer, except by reciprocal objections to many things in use among our opponents, which I thought at least equally unscriptural. In this unsettled state of mind I was induced, by the following means, to preach irregularly.

'On becoming curate of Olney, I was asked to preach some annual sermons which Mr. Newton had been used to preach; and this brought me acquainted with several families, chiefly in Northampton and the neighborhood, in which he had expounded to private companies. When I had ventured on this rather irregular service, in which I had not before been engaged, I was drawn on further and further, till I was led to preach frequently, (always on the week days,) in houses and other private buildings; commonly to numerous congregations.‡ This service was in no degree advantageous to me, in a secular point of view, but the contrary; and the state of my health, oppressed with most distressing asthma, far beyond what I have now for many years experienced, rendered it extremely self-denying. I often rode 70 or 80 miles, and preached 4 or 5 sermons, between Monday morning and Thursday noon, (for I always returned to my week-day lectures,) while more than half the night I sat up in bed, in strange houses, unable to lie down, from oppression of breath, and longing for the morning; and, on my return home, and sometimes while from home, the remedies which I was obliged to employ were of the most unpleasant nature.'

One of the painful 'remedies,' to which my father's bilious and asthmatic complaints compelled him, at this period, and for many years after, to have very frequent recourse, was strong antimonial emetics. Another may be learned from the following passage of Mr. Cowper's letters: — 'Mr. S—— has been ill almost ever since you left us, and last Saturday, as on many foregoing Saturdays, was obliged to clap on a blister, by way of preparation for his Sunday labors. He cannot draw breath upon any other terms. If holy orders were always conferred upon such conditions, I question but even bishoprics themselves would want an occupant. But he is easy and cheerful.'§

At Olney, my father published a Thanksgiving Sermon

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* In fact, my father did so at Aston, during a great part of the year.

† 'For some time, I was almost ready to conclude, that the Antipædobaptists were right. This gave me great uneasiness; not because I was solicitous whether, in the search after truth, I were led among them or elsewhere; but because I feared being misled; and deprecated following my publication with a further and *needless* change, which might bring discredit upon it. Many, very many prayers, accompanied with tears, did I pour out on this subject. I read books on both sides of the question, but received no satisfaction. I became even afraid of administering baptism, or the Lord's supper. But I said to myself, "*He that believeth shall not make haste*: I must retain my station till I have taken time to examine the subject fully; and I must, in the mean time, do what retaining that station requires." It is remarkable that, in this instance alone, my wife appeared greatly distressed, in the prospect of my changing my sentiments. At length I laid aside all controversial writings, and determined to seek satisfaction on this question, as I had on others, by searching the Scriptures and prayer. I was no less time than three quarters of a year engaged in this investigation, before I came to a conclusion; but I was then so fully satisfied that the infant children of believers, and of all who make a credible profession of faith, are the proper subjects of baptism, that I have never since been much troubled about it.

'This was my conclusion, especially from the identity of the covenant made with Abraham, and that still made with believers; and from circumcision being the sacrament of regeneration under the old dispensation, as baptism is under the new, and *the seal of the righteousness of faith.* Abraham received this seal long after he believed; Isaac, when an infant; Ishmael, when thirteen years of age. The men of Abraham's household, and Esau, though uninterested in the promises concerning Canaan, yet, as a part of Abraham's family, and of the visible church, were circumcised by the command of God Himself. The circumcision of infants was enjoined, with denunciations of wrath against those who neglected it. The apostles were Israelites, accustomed to this system. Adult Gentiles were admitted among the Jews by circumcision, and their male children were circumcised also. In Christ, there is neither *male nor female.* Had only adults been designed to be the subjects of Christian baptism, some prohibition of admitting infants would have been requisite; and we should never have read, as we do, of *households* being baptized, without any limitation or exception of this kind being intimated. In short, unless it can be proved that circumcision was not the sign, or sacrament, of regeneration, even as baptism now is, I cannot see how the argument can be answered; and all the common objections against infant baptism, as administered to subjects incapable of the professions required, and the benefits intended, bear with equal force against infant-circumcision.

'The conclusion, thus drawn, rests on this one ground alone: collateral proof was not, and is not, overlooked: but my idea always was, that not the *privilege* of the infant, but the *duty* of the parent, is the grand thing to be ascertained; and this clears away much extraneous matter from the argument.

'To the question of immersion, or sprinkling, or pouring, I never attached any great importance. Immersion is doubtless baptism; and so is sprinkling, or pouring, according to my unvaried judgment. If a few texts seem to allude to baptism by figures taken from immersion, how many speak of *the baptism of the Holy Spirit,* under the idea of *pouring out upon us!*'

‡ See, for the good effect of these, one instance in the Life. Ed.

§ Vol. iii. Letter 81, to the Rev. J. Newton, Sept. 8, 1783.

on the close of the American war, preached July 29, 1784; and, about 9 months afterward, his Discourse on Repentance. Of the latter he thus speaks in his narrative: —

'The Discourse on Repentance was first preached as a sermon to a very small congregation at Olney, and afterward to a very large congregation (irregularly) at Paulersbury, in Northamptonshire, where it produced permanent effects in several instances. I then wrote and enlarged it for the press, commonly with a child on my knee, or rocking the cradle,* and my wife working by me; for a study and a separate fire were more than my purse would allow. I augured much usefulness from this work, as did my wife also, far more than from the "Force of Truth:" yet, having printed 750 copies, and given away at least 100, I do not think the rest of the impression would ever have been sold, had I continued at Olney. Even of the "Force of Truth," ten years elapsed before the first edition, consisting of 1000 copies, was disposed of; though now nearly that number is usually sold in a year.† But several persons, who expressed much approbation of that work, decidedly opposed the Discourse on Repentance. So discouraging a beginning had my labors from the press!'‡

VII. From the Close of his Ministry at Olney to the Commencement of his Commentary on the Bible. — Such was the nature of my father's situation, and such the course he was pursuing, when events occurred, by which he was very unexpectedly called to occupy higher ground, and to enter upon a new field of service and of trial.

'My outward circumstances were now in some measure improved at Olney; and my ministry, though unpopular, was in many instances evidently blessed; yet I never could make up my mind to continue there. The vicar, the Rev. Moses Browne, was very old, and there was no doubt, that, in the event of his death, I should be presented to the living, if I remained on the curacy. But this very circumstance tended to render me dissatisfied. I had not, however, the most distant prospect of any other situation; and my unpopularity at Olney was itself a powerful bar to my obtaining any. * * *

'Mr. Cowper, in letters to Mr. Newton, which have since been published by Mr. Hayley, and which pretty generally found their way into the Reviews, brought the same charge [of *scolding* the hearers] against me, in strong terms, which, coming from so eminent and popular a character, must have great weight. But Mr. C., it should be known, never heard me preach; neither did Mrs. Unwin; nor their more respectable friends. Mr. C.'s information concerning my preaching was derived from the very persons, whose doctrinal and practical antinomianism I steadily confronted. Notwithstanding these harsh censures, however, God blessed my ministry at Olney to the conversion of many, and to effectually repressing the antinomian spirit which had gone forth in the place; and thus it was made subservient to the usefulness of my successors, who were not bowed down with the same load of unpopularity that I was.'

In explanation of Mr. Cowper's never hearing my father preach, it should be remembered, that one feature of the unhappy illusion, under which that admired character labored, was a persuasion that it was his duty to abstain from religious worship. I believe I am correct in stating the fact thus generally: certainly, at least, he abstained from *public* worship as from a blessing prohibited to *him;* and I think I have a distinct recollection, that, though he might suffer prayer to be offered in the room with him, he declined joining in it. Mrs. Unwin never quitted the object of her assiduous care.

'While I was thus, in some respects, dissatisfied with my own prospect as to future life, on my return home from one of my irregular excursions, in September, 1785, I found a letter from the secretary of the Lock Hospital, written in the name of several governors, saying, that it had been resolved to appoint a person to the office of morning preacher in the chapel, and visiting chaplain to the patients; that, from what they had heard concerning me, they were of opinion that I should be a very suitable person for the situation; and that it was their request that I would come to London, and give them the opportunity of hearing me. Nothing could be more contrary to my own views of what my peculiar talent, whatever it was, qualified me for, than this proposal — except as the poor patients were concerned. I therefore wrote a very plain answer, stating my views of the gospel, and my determination to speak my mind in the plainest language, wherever I might be called to preach; and my consciousness of being totally destitute of those attractions of manner and elocution which such a situation demanded.' [He, however, preached, and was tendered the situation.] 'I did not dare to give a direct refusal, without taking further advice upon the subject. It might be an opening to more enlarged usefulness; and my own personal feelings must not be allowed much weight in such a case. I am conscious that I wished to know and do my duty; and I went again to London, on purpose to consult such ministers as I thought most competent to advise me. But most of those whom I consulted, assuming, *groundlessly*, that I was bent on coming, did not think it worth while to waste counsel (as they supposed) on one who would not take it. Their objections were suppressed till the die was cast; and then I heard them in abundance.

'Here I must observe, that it is a very great fault, and instances unfaithfulness, especially in senior ministers, when, from a supposition that a person who consults them has already made up his mind, they decline giving him their plain and honest opinion. This leads inexperienced persons to conclude that, as little or no objection is made, the proposed measure is approved by those who are consulted, and has their sanction.

'For myself, I am conscious that I was fully disposed to give to the most faithful advice, about, or against, acceding to the proposal of the governors of the Lock, an attentive hearing and careful consideration; and the Lord knoweth, that every step in the business was taken, on my part, with many earnest and anxious prayers for direction. . . . . .

'Whatever others judged, my own people, who were most attached to me, and most grieved to part with me, were convinced that I was called by Providence to remove, and that I did my duty in complying with it. I am not, however, myself, to this day, satisfied on the subject.' . . . .

It may well be allowed that several circumstances at that time attending the situation of the Lock, could they, previously to experience, have been fully realized, might not only, with good reason, have produced great hesitation as to the acceptance of it, but even have appalled a mind firm and courageous as my father's was. Still, however, contemplating the consequences of his removal to the Lock, only as far as we can now trace them; — that, without this step, we should never, humanly speaking, have had his Commentary on the Scriptures, (to name no others of his writings:) and that the great and effective stand, which he was enabled to make in London, against a very meagre, defective, and even corrupt representation of Christianity, would never have been made; when all this is considered, I trust we may say, that thousands have reason to pronounce it a happy inadvertence, by which he overlooked difficulties that might have led him to decline the call made upon him; and that impartial bystanders will be disposed to consider 'the unspeakable mortifications and vexations' which followed, as the necessary trials of his faith, the preparatives for the peculiar services he was to render, and the requisite counterpoise to prevent his being 'exalted above measure,' by the flattering celebrity and the great usefulness he was ultimately to attain, rather than, as he himself was ready to think them, the corrections of a great impropriety of which he had been guilty.

His narrative proceeds: 'My salary at the Lock was no more than £80 a year, nearly £40 of which was necessary for rent and taxes. I had, however, golden promises; but I never greatly relied upon them; and I became more and more convinced, even before I left Olney, that they would not in any measure be realized. I discovered that *party* was much concerned in the whole business; and I said to my family, when coming to town, "Observe! many of those who now appear to be my friends will forsake me; but God will raise me up other friends."

'I had indeed imagined that I should, without much difficulty, procure a lectureship on the Sunday afternoon or evening, and perhaps one on the week-day; and I stood ready for any kind or degree of labor to which I might be called. But, whilst almost all my brethren readily obtained such appointments, I could never, during the 17 years of my residence in town, procure any lectureship, except that of St. Mildred's, Bread Street, which, in a manner, came to me, because no other person thought it worth applying for. It produced me, on an average, about £30 a year. Some presents, however, which I received, added considerably to its value, during the last two or three years that I held it. For some years, also, I preached at St. Margaret's, Loth-

* Is this! what a writer in the Christian Examiner refers to, in saying, disparagingly, that Scott's biography mentions his writing *his Commentary* while 'rocking the cradle, &c.?'

† Six thousand copies of a cheap edition have been sold within the last six months.

‡ Extracts from his correspondence during the period of this chapter may be seen in the Life. Ed.

bury, every alternate Sunday morning, at six o'clock, to a small company of people, and administered the sacrament. The stipend, however, for this service, was only 7*s.* 6*d.* a time; though I walked about 7 miles in going and returning.'

Says a highly respectable lady, at this time intimate in his family, 'At four o'clock in the morning of every alternate Sunday, winter as well as summer, the watchman gave one heavy knock at the door, and Mr. S. and an old maid-servant arose, for he could not go out without his breakfast. He then set forth to meet a congregation at a church in Lothbury, about 3¼ miles off—I rather think the only church in London attended so early as six o'clock in the morning. I think he had from 200 to 300 auditors, and administered the sacrament each time. He used to observe that if, at any time in his early walk through the streets in the depth of winter, he was tempted to complain, the view of the newsmen, equally alert, and for a very different object, changed his repinings into thanksgivings. From the city he returned home, and about ten o'clock assembled his family to prayers; immediately after which, he proceeded to the chapel, where he performed the whole service, with the administration of the sacrament on the alternate Sundays, when he did not go to Lothbury. His sermons, you know, were most ingeniously brought into an exact hour; just about the same time, as I have heard him say, being spent in composing them. I well remember accompanying him to the afternoon church in Bread Street, (nearly as far as Lothbury,) after his taking his dinner without sitting down. On this occasion I hired a hackney coach; but he desired me not to speak, as he took that time to prepare his sermon. I have calculated that he could not go much less than 14 miles in the day, frequently the whole of it on foot, besides the 3 services, and at times a fourth sermon at Longacre Chapel, or elsewhere, on his way home in the evening; and then he concluded the whole with family prayer, and that not a very short one. Considering his bilious and asthmatic habit, this was immense labor!'

It is implied in the above account, that my father's sermons were usually composed the same day they were delivered. This was literally the case. For more than 35 years, he never put pen to paper in preparing for the pulpit, except in the case of 3 or 4 sermons, preached on particular occasions, and expressly intended for publication: yet no one who heard him would complain of crudeness or want of thought in his discourses: they were rather faulty in being overcharged with matter, and too argumentative for the generality of hearers. Indeed, an eminent chancery lawyer used to say, that he heard him for professional improvement, as well as for religious edification; for that he possessed the close argumentative eloquence peculiarly requisite at that bar, and which was found to be so rare an endowment.

His statement concerning his pecuniary resources in London (from which we digressed) he thus concludes: 'The Lord, however, provided for me very comfortably; though, even on the retrospect, I can hardly explain or conceive how it was done. A subscription was annually raised for me at the Lock, as had been promised; but it fell considerably short of what I had been taught to expect, and a great proportion of it came from persons who had no concern in bringing me thither.'

I conceive there may be sufficient reasons for not withholding these circumstances, as they present one part of those 'struggles through life' which make up his history. Dr. Franklin has remarked, that it is 'hard to make an empty bag stand upright;' but, however empty, my father always stood upright—not with the uprightness of integrity only, but of independence:—I do not mean the pride which refuses to receive or to acknowledge an obligation, but that firm rectitude which will not sacrifice judgment and principle to any consideration whatever.

'There was a weekly lecture at the Lock Chapel, on the Wednesday evening, which the evening preacher and I were to take alternately. All circumstances considered, I did not expect much usefulness from this service. I therefore entreated the acting governors to allow me, in addition to it, to preach a lecture on the Friday evenings; the service to be altogether my own. This, after some hesitation, was conceded. The congregation, which might be expected to attend, I was aware, was decidedly Calvinistic; but I was fully determined to bring forward, at this lecture, (which, indeed, I had desired almost exclusively for the purpose,) every thing in the most particular manner, relative to the Christian temper and conduct. With this view, I formed, as I foolishly thought, a very sagacious plan. I gave notice that I would lecture, in an expository manner, on the Epistle to the Ephesians, in order. At first I was very well attended, my congregation generally consisting of more than 300 persons. This continued while I was going through the more doctrinal part of the Epistle. . . . But at length, when I preached from the fifth chapter, on the words *See that ye walk circumspectly*, &c., the charge was every where circulated, that I had changed my principles, and was become an Arminian; and, at once, I *irrecoverably* lost much above half my audience.—The Sunday morning congregation also greatly decreased: dissatisfaction was manifested in the looks and language of all the acting governors, even such as had been most friendly; and I seemed to have no alternative, but that of either receding voluntarily from my situation, or being disgracefully dismissed.

'I had, however, no place to which to retire; every door seemed to be shut against me. On this emergency, amidst very many interruptions, and under inexpressible discouragement, I wrote, in the course of a week, and preached on the Sunday morning following, (Nov. 26, 1786,) my sermon on Election and Final Perseverance. By the next week, it was printed and ready for sale; and 1000 copies were sold in about 3 days. A second edition was printed; but few copies were disposed of.

'While I was preparing this sermon, I dined with rather a large party, many of the company governors of the Lock, and zealous, in their way, for Calvinism. In the evening, it was proposed, according to custom, to discuss some religious subject; and, being really desirous of information, I proposed a question concerning the precise boundaries between Calvinism and Arminianism, respecting which so much prejudice against my ministry had been excited. But *in conference they added nothing unto me;* and, two Dissenters excepted, no one offered any thing sufficient to show that he understood the subject. So that, when I concluded with my own remarks, it was allowed that I was more decidedly Calvinistic than the rest of the company!—This was suited in one way, to gratify me; but it was still more calculated to convince me that I was placed in a most unpromising situation.'

'I had at this time many instructors as to my style of preaching; and some at the Lock board assumed rather a high tone of authority; while others were disposed to counsel me, as the messengers of Ahab did Micaiah. 1 K. 22:13, 14. But I disposed of the dictating instruction very shortly. "Gentlemen," I said, "you possess authority sufficient to change me *for* another preacher, whenever you please; but you have no power to change me *into* another preacher. If you do not convince my understanding that I am in an error, you can never induce me to alter my method of preaching."

'Various plans were devised to counteract the declension of the congregation, consequent on my increasing unpopularity. Every thing, however, conduced to render me more and more unpopular, not only at the Lock, but in every part of London; and numbers, who never heard me preach, were fully possessed with the idea, that there was something very wrong both in my preaching and in my spirit. Much defect, especially as to manner, I am fully conscious of; but I am *equally conscious* that I did not give way to anger in my ministry; but that my most distinguishing reprehensions of those who perverted the doctrines of the gospel to Antinomian purposes, and my most awful warnings, were the language of compassionate love, and were accompanied by many tears and prayers. My most respectable and constant hearers, who often expressed dissatisfaction with my manner, and with my dwelling disproportionately on certain points in debate; or being too severely pointed in exposing the religious deficiencies of persons of fair moral character, never imputed to me a harsh and angry spirit in the pulpit: the charge of *scolding* was brought against me, precisely as had been the case at Olney, either by those who seldom or never heard me, or by those very practical Antinomians, whose awful and pernicious delusion I endeavored to expose.

'During this time, almost my whole comfort, as a minister, arose from my labors in the hospital, which, with all the disgusting circumstances of the service, were far more pleasing and encouraging to me, than preaching in the chapel. I constantly attended twice in the week; each time preaching first in the women's wards, and then in the men's. I took the plainest portions of Scripture, and spoke in a strain of close address to the conscience, and altogether in a manner which I could never equal in any other place; and so as always to fix the attention, and often greatly to affect the hearts, of my poor, profligate auditors. I concluded each address with an appropriate prayer. I was restricted

by no rules; indeed, I could not have acted to my own satisfaction, had any been prescribed; but I did the very best that I could.

'I soon perceived the plan, and indeed the institution itself, to be utterly incomplete, as far as the female patients were concerned. Amidst all my difficulties, therefore, I formed the plan of an asylum, into which such of these unhappy objects, as desired it, might be admitted, on their leaving the hospital. I wrote a pamphlet on the subject, and read it in manuscript to Lord Dartmouth, Sir Charles Middleton, (since Lord Barham,) and some others. Being encouraged by them, I printed it, proposing, at the same time, a meeting to be held for the purpose of taking the subject into consideration; and putting it under cover as a letter, I left it myself at the doors of most of the nobility and principal gentry in town. Being so left, it was generally read; and the result is known. A meeting was held, (April 17, 1787,) the duke of Manchester taking the chair; and, with much difficulty, an asylum was formed, on a very small scale. It often appeared to me that it must be given up, for want of money to defray the expenses. For a long time, the only return I met with for my assiduity was censure, even from quarters from which I least expected it; but I trust several immortal souls have been, and will be saved by means of the institution.'

The narrative proceeds: 'In the summer of 1787, I visited Olney and the vicinity, and there preached a sermon on Phil. 1:9–14, which I afterward printed, chiefly for the benefit of my late people there; but it has since been repeatedly published, in an extended form, under the title of "A Treatise on Growth in Grace." '

'Having added this discourse to the Force of Truth, the Treatise on Repentance, and the Sermon on Election and Final Perseverance, and finding nothing which I published sell, even so far as to pay the expenses, I concluded that I had mistaken my talent, and almost resolved to print no more. Yet I had much spare time, which I did not well know how to turn to good account; for I found little opening or encouragement in attempting to visit and converse with the poor; and I had neither the same views of preparing for future service, by study, that I have since had, nor the means of obtaining proper books for the purpose. Yet, in one way or another, I was always employed.'

The above observations lead to the account of my father's undertaking his Commentary on the Scriptures.* . . . As the historian of the society remarks, 'The primary occasion of all those measures, out of which grew the institution of the British and Foreign Bible Society, was the scarcity of Welsh Bibles in the principality, and the impracticability of obtaining adequate supplies from the only source existing at that period, whence copies of the authorized version were to be derived.' Accordingly, his history commences with a correspondence, in the year 1787, between a clergyman in London, and a brother clergyman in Wales, which first brought the existing scarcity into notice in England. This London clergyman was my father. Mr. Owen's first extract is from a letter of his, dated May 15, 1787, which implies a prior communication from Wales.

VIII. His Commentary on the Scriptures — Death of Mrs. Scott. — 'As I had read over the whole Scripture repeatedly, I trust with constant prayer, and considering how almost every verse might be applied, as if I had been called to preach upon it, I had often thought that I should like to preach through the Bible; for instruction from every part crowded upon my mind, as I read and meditated from day to day. While I was in this frame of mind, a proposal was made to me to write notes on the Scriptures, to be published with the sacred text, in weekly numbers. On this proposal, I consulted some, who, as I understood, well knew the persons making it, and were themselves respectable characters. I also consulted my own friends, and certainly made it, for some time, a constant part of my prayers to be directed aright concerning it; but I am convinced that I did not deliberate, consult, and pray, so long as I should have done; that I was too hasty in determining; and that a great mixture of self-confidence, and presumption of competency for an undertaking, which, if not already executed, I should at present tremble to think of, combined with my desire of being usefully employed. I had hardly an idea of the arduousness of the work, and of the various kinds of talent and knowledge which it required; of most of which I was at that time destitute. My inclination biased my judgment. — I must also own, that a guinea a week, with some collateral advantages, which I was to receive, promised to be no unacceptable addition to my scanty income; while 25 gratuitous copies of the work would prove a useful present to my different relations; to which purpose I actually applied them. — It was also a gratification to my active mind, and the proposed work would give me full employment; which I most of all desired.

'It never, I own, occurred to me at this time, that any man would undertake a publication, which must, at the lowest computation, cost £2000 or £3000; and which would require £35 to be paid down every week; relying entirely on the sale of an incipient work of an obscure author to carry him through it! This proved that I knew little of the world; for such presently appeared to be the situation of the projector. Yet none of my friends cautioned me on this ground.

'After having proceeded so far as to have, beyond expectation, the most encouraging prospects of public acceptance, and having become more and more enthusiastically fond of the employment, I learned, when 15 numbers had been printed, that, unless money could be procured from my friends, the design must be abandoned. The pretence, indeed, was, that I was likely to exceed the limits proposed, of 100, afterward extended to 120 numbers; but it was manifest, both from the early period of the complaint, and still more by the event, that the money and credit of the publishers were exhausted. — In these circumstances, I could not bear to think of dropping so promising a design; and I had not courage to venture on executing it on my own account; though liberal offers of pecuniary assistance were made me for that purpose. The best object of my undertaking has been answered far beyond my hopes; but I stumbled on the worst plan, as to secular matters, that could have been adopted; and my vexations, and distresses, and losses, have been a merciful, yet painful correction of my rashness, presumption, and folly.

'It is not worth while to detail the particulars of my perplexities, and temporary resources, and renewed difficulties, and new plans; or of the debts which I contracted, in order to support the sinking credit of the publisher, — for one person only now sustained that character, the other having speedily seceded. Suffice it to say, that, by the help of friends, and by sinking some legacies which came to me, I supported him to the close; though the expense far exceeded calculation, and, indeed, what would have been the amount in the hands of a prudent and solvent publisher.'

The cost of the first edition (amounting to 3000 copies') was not less, I believe, than £6000, or £7000. The publisher reckoned it at £10,000, or £11,000.

'The work extended, indeed, much beyond its proposed limits, reaching to 174 numbers, instead of 140, to which it had been fixed: but all beyond the 140 numbers I printed at my own expense and risk; and all beyond 164 I actually *gave away* to all purchasers of the work who would accept them; though that portion cost me much above £200.

'At the close, I calculated, in the most favorable manner, my own pecuniary concern in the work; and the result was, that, as nearly as I could ascertain, I had neither gained nor lost, but had performed the whole for nothing. As far as I had hoped for some addition to my income, I was completely disappointed; but, as Providence otherwise supported my family, and upheld my credit, I felt well satisfied, and even rejoiced in having labored, often far beyond what my health and spirits could well endure, in a work which had been pleasant and profitable to me, and which I hoped would prove useful to others.

'But, alas! much beyond my expectation, my pecuniary difficulties were only commencing, instead of having come to a close. Besides printing, as has been already stated, all the latter part of the work, (from the beginning of St. Luke,) on my own account, I had advanced the publisher more than £800 — a sum which far exceeded all that I was worth. Still, as the copy-right (which is in such cases usually made the publisher's) had been mortgaged, or conditionally resold, to me for security of this money, I thought myself safe. — Moreover, as the work was now finished, and sold well, and the publisher had for some months been exempted from all outgoings on account of it, I had little fear of his being unable to stand his ground; and hence I increased my actual loss, which followed, by declining to receive some money that I might have had, because I thought a near relation of his ought to be relieved from the serious embarrassment in which, I was told, he had involved himself in order to serve him.

* The reader is here referred to opinions, and extracts of letters, at this period, given in the Life. These detail his exertions, particularly in circulating the Bible in Wales. Ed.

'Even my more sagacious friends, and those more conversant with transactions of this nature, were of opinion that the publisher's credit was so low, that, even in case of failure, his debts could not amount to any large sum; but, in the event, on his executing a deed of assignment to his creditors, (within 5 months after the Bible was completed,) claims were made on his estate to the amount of above £10,000. Still, however, with the latter part of the work in my possession, and with the copy-right pledged to me, and vested in me, unless redeemed by the payment of all that was my due, it appeared to me, that I could have come in, even before a bill of sale, (which he had given,) and have secured my debt, by rendering all the former part of the work of little value without my concurrence. A statute of bankruptcy would certainly have left me the copy-right, and the concluding part of the work. But I feared that thus to secure payment in full to myself, while scarcely any thing was left to the other creditors, would appear a dishonorable transaction. I said, "I can go on with my ministry creditably, if I lose £200 or £300; but if I lose my character for integrity, or even bring it into suspicion, I cannot." I consented, therefore, to come in as a creditor under a deed of trust, delivering up all the latter part of the work in my possession, only retaining the copy-right irredeemably. At first, some creditors were clamorous against my proposal; but, the solicitor employed soon showing them their mistake, my offer was acceded to unanimously; and, at the close of the business, I received from the whole company the unavailing compensation of thanks for my disinterestedness.

'I at first supposed, as I believe the other trustees did, that a dividend of 7*s.* or 8*s.* in the pound would be obtained; but I never received more than 1*s.* 2*d.* in the pound on my £840, and that after long delays.

'Thus all my little property, arising from a legacy of £150 from a relation, another of £100 from John Thornton, Esq., and some others of smaller amount, was sunk as in a vortex; and I was left at least £500 in debt. I lost full £500 by the publication, besides all my labor, and £200 given me by friends in consideration of what had occurred.

'But what was still worse, I fell into discredit as to the management of secular affairs; of which I felt the effects in rather a mortifying manner a few years after, when the trustees determined to sell off all the residue of the edition. This I could have purchased for £420; and I was morally certain that it would produce me more than twice that sum, besides precluding all questions about the copy-right; but I could not raise the money. At least, being discouraged by those liberal friends who had before assisted me, I gave it up in despondency, — or rather, I trust, in resignation to the will of God; though aware of the consequences, and constantly affirming, that the loan of £420 at that period would serve me more than the gift of £500 a year afterward.

'The whole residue, together with the copperplates, from which certain prints accompanying the work had been taken, was in consequence sold, in 1798, for £450, to a person who purchased it with permission from me to reprint as much as 41 numbers, to complete sets, on condition of paying me an acknowledgment of one guinea for each number reprinted. This condition, however, he disregarded; and, on the ground of possessing the copperplates, assumed a liberty of printing at his pleasure, — thus virtually advancing a claim to the copy-right. No bookseller, therefore, could be expected to engage in a new edition, unless the work were taken entirely out of this purchaser's hands; which led me, about a year afterward, to inquire the terms on which he would part with what yet remained unsold; when he demanded £900 for it, though he acknowledged that he had already received double the purchase money, and had incurred comparatively little expense!

'These circumstances, however unfavorable to my temporal interests at the time, have proved a most important benefit to the work. Had I sold it to the booksellers, as I should have done, could I have secured it against encroachment, without having recourse to chancery, I could hardly have failed of being cramped by them, as to the expensive improvements which I contemplated; but, retaining it in my own hands, I added, in a new edition, 50 sheets to the comment, at an expense of £700, besides the marginal references, which cost more than £1000 printing.

'For a considerable time, all went on well with my new edition. The sale actually answered the expenditure, though that was little short of £1000 a year; and it appeared probable that a profit would accrue to me sufficient to reimburse my former losses. But at length such an enormous rise took place in the price of paper, attended by a considerable advance in the charge of printing, as, together with the additions I made to the work, caused my estimates to turn out nearly £1600 too low; and the sale of the whole edition scarcely cleared more than prime cost. Indeed, every page I added increased my expense, without at all advancing the price of the book — which had been fixed from the first; and I actually paid at the rate of £13 for every additional sheet, for the privilege of improving my work.

'To conclude this subject at once. I have been favored to live to superintend a third edition; and by that I have fared somewhat better: but, except the sum given for the copy-right since that edition was concluded, I certainly have not cleared so much as £1000 for the labors of above 21 years. I do not, however, regret this. God has provided for me and mine very graciously: by means of this publication, my grand design, of accomplishing from the press what I found myself little capable of effecting from the pulpit, has eventually succeeded beyond my expectations; and I needed my trials and difficulties, both to correct the many evils connected with the undertaking, and to counterbalance any flattering circumstances arising out of it.'

This great work of my father's life was begun January 2, 1788; the first number was published March 22, following; and the last copy was finished for the press, June 2, 1792; during which period the whole was twice written over by his own hand. One great error committed was, beginning to publish so soon after entering upon the composition. This caused the author to be distressingly hurried throughout his whole progress. Sick or well, he was obliged to complete his weekly task; except, as in some few instances, he was compelled to plead for a short respite, by the suspension of the publication. I have actually known him, with great difficulty and suffering, prepare as much copy as he thought would complete the current number, and then, when he had retired to bed and taken an emetic, called up again to furnish more, what he had provided being insufficient for the purpose! It is needless to point out how injurious to a work, as well as distressing to an author, such a hurried execution must be; and the reader will agree with me in thinking it surprising, that a work, so composed, should have been found to possess such intrinsic merit, and gain such acceptance as it did, even in its most unimproved state. One effect was, perhaps, on the whole an advantage — especially as any disadvantages accompanying it have been removed by the author's subsequent indefatigable labors — namely, that he was compelled, in the first instance, to be in so great a degree origioal; to give the result of his own reflections almost alone. There was little time to consult, much less to transcribe from other authors.

On the whole, we may venture to assert, that all the labor, vexation, and distress which attended this work, were such as never will nor can be known. But it was to answer important ends; and great troubles generally precede great success.*

One letter, dated March 11, [1807?] gives the following notice of the progress which the work was making on the other side of the Atlantic, and of 'a mark of esteem and regard' there conferred upon the author, of which, though he would meet it with a return of respect and gratitude, he never thought it proper further to avail himself. 'I had two letters from North America about three weeks since, in one of which I am informed by a bookseller, that he has 1200 subscribers for the Bible, and expects a great many more; and that it is read with approbation by the religious people of all descriptions. As a proof of this approbation, the packet contained a parchment by which I am constituted D D by the Dickensonian College, Carlisle, Pennsylvania, by persons whose names I never before heard. What use I may make of this honorary distinction, is a subsequent consideration; but the whole encourages me to hope that my labor is not in vain.'

At the close of 1810, my father contracted with the present proprietors for the sale of the copy-right, for which he eventually received £2000, and for the remaining copies of the third edition. The following year, they proceeded with a new edition; and near the close of 1812, an injunction against them was obtained, by representations which could not be substantiated. My father wrote concerning it as follows, Jan. 22, 1813.

'Could it be established, the consequences would be, the sweeping away of all my little property; the locking up of £5000 expended by the purchasers of the copy-right,

* Here follow, in the Life, extracts from Dr. Scott's letters at this time. Ed.

besides the money paid me, — which they would have a right to reclaim; and the perpetuating of the first edition, with all its imperfections on its head, to the exclusion of all subsequent improvements; unless some compromise could be submitted to. . . . It is wholly in the breast of one man (the chancellor) to decide; but that man's heart is *in the hand of the Lord!* . . . Pray that I may be enabled to act as it becomes a Christian, and an aged minister of Christ, in the business; and, as to the rest, *the will of the Lord be done.*'

The following extracts of a letter addressed to his daughter, further illustrate his state of mind at this anxious period.

'——— speaks as if a final settlement of ———'s business might soon be expected; but I am far from being so sanguine. The gross blunders of my former lawyers, and the clumsiness of the deeds, throw intricacy on what we might think so plain that the event was certain. What the partners are doing I cannot conceive. Eleven days have elapsed since I completed my answer, which I supposed would have been brought into court directly. . . . However, I am not anxious. Let who will take property and credit, if the Lord Jesus does but receive my soul! But should it go wholly against me, I shall never more, as far as I can see, have money for *travelling* expenses, except unavoidable.'

The next letter (dated March 12th) brought intelligence that the injunction was dissolved. The partners handsomely defrayed all expenses of the suit; and here my father's embarrassments, though not his labors, respecting his Commentary, ended.

The first edition of this work, completed in 1792, consisted originally of 3000 copies; but after all that remained of it had been sold, in 1798, for £450, (the retail price of little more than 100 copies,) it continued to be reprinted, as different parts were wanted, by the purchaser, and afterward by others into whose hands it came, and who advertised their reprints as a *third* edition; and was sold exclusively till 1802, and then jointly with my father's editions till 1814; so that it is making a low calculation to say that it extended to 5000 copies. The 1st edition, *with references*, commenced in 1802, and completed in 1809, consisted of 2000; the 2d, begun in 1807, and finished in 1811, of the same number; the 3d, which was in the course of publication from 1812 to 1814, of 3000. The edition, on the revision of which the author labored from the year 1818 till the very commencement of his last illness, and which is just completed, is in stereotype, and forms, I presume, the largest work ever yet submitted to that process. The copy was fully prepared by himself for the press to the end of 2 Ti. 3:2; and for the remainder, he left a copy of the preceding edition, corrected, though less perfectly, to the very end of Revelation; from which the work has been finished, according to his own final directions, and in concert with his family, under the care of a person who had been his literary assistant in carrying it on, and in whom he placed entire confidence.

Besides these English editions, amounting to at least 12,000 copies, I have received, from an American bookseller of respectability, the particulars of 8 editions printed in the United States, at Philadelphia, New York, Boston, and Hartford, from the year 1808 to 1819, amounting to 25,250 copies; besides an edition of the sacred text only, with my father's references, contents of chapters, and introductions to the several books of Scripture.

The retail price of all the English copies, taking their number as above stated, (which I believe to be short of the truth,) would, I find, amount to the sum of £67,000; that of the American copies, to £132,300, making together £199,900, [or 887,556 dollars.] Probably no theological work can be pointed out, which produced, by its sale during the author's lifetime, an equal sum.

To his history of his Commentary my father subjoins the following paragraph: —

'In the same year that the Bible was begun, my youngest son (Benjamin) was born, and two years and a half afterward, in September, 1790, my wife died; while my hands were full of employment, and my heart of most overwhelming cares; so that my distress and anguish, at that period, were beyond whatever will be known or conceived by others, at least in this world. But the Lord, in unspeakable mercy, gave me my present wife, who has proved in every respect a blessing to me and my children; a very useful assistant in my various labors; and, I trust, an instrument of good to numbers.'

I shall add little to what my father has here said upon this subject. Of the overwhelming distress which he felt on my mother's decease, I could bear striking testimony; and many could join me in declaring the tender affection with which he ever cherished her memory. If any one should be ready to think the fact of his marrying again, within much less time than is usual on such occasions, an evidence to the contrary, I confidently affirm that such a person is mistaken; and I fully believe that, if the whole case could be fairly laid before a wise and impartial judge, he would justify my father's conduct.

I annex a few letters connected with the changes which have thus been adverted to.*

IX. Additional Particulars from the Time of finishing his Commentary to the Eve of his Removal from London.— In giving a connected view of the transactions relative to my father's Commentary on the Scriptures, we have unavoidably been carried forward beyond the regular series of events, even past the time of his removal from London. He himself, indeed, has recorded little in his narrative concerning this whole period, beyond what is already before the reader. Some particulars, however, may be collected, especially from his letters, which must not be omitted in the history of his life.

We may first advert to the several works which he published within the period assigned to this chapter, and which may be mentioned in two or three classes.

His 'Impartial Statement of the Scripture Doctrine in respect of Civil Government, and the Duties of Subjects,' was published near the close of 1792; his 'Rights of God, (a title suggested by the eager discussions carried on concerning *the rights of man*,) in 1793; and his 'Vindication of the Divine Inspiration of the Holy Scriptures, and the Doctrines contained in them, in Answer to Mr. Paine's Age of Reason,' in 1796. These publications were directed against the infidel and anarchical principles at that time so widely diffused in the nation. 'The Rights of God' was undertaken, and the title adopted, at the suggestion of another person. Probably the title was not well chosen, and the work attracted less notice than, perhaps, any other production of its author. The two other pieces were repeatedly printed, (particularly the Answer to Paine, in America as well as at home,) and obtained a pretty wide circulation.

His sending the first-mentioned tract to his dissenting friend, now Dr. Ryland, of Bristol, gave occasion to the expression of some of his political sentiments, particularly as connected with the duties of Christians.

'Dec. 5, 1792. You will receive with this a few copies of a publication on a subject mentioned in your last; not on politics, but on the religious question connected with them. I have endeavored to be impartial; and I trust moderate men will approve most of it, as far as they regard the Bible. I am no great stickler for monarchy, or any of its appendages; and I trust I am a steady friend to real liberty, in all cases and places; yet, as human nature is constituted, I am apt to think a limited monarchy, or mixed government, where one branch oversees and checks the others, is best; and that an absolute republic must verge either to anarchy or to oligarchical tyranny. But I have nothing to do with such questions. I should obey under a republic even as under our constitution, if Providence placed me under it. I am so far from wishing that Dr. Priestley had been burned at Birmingham, that I am grieved that such weapons should have been at all used by those who pretended to be friends, either to the doctrines of Christ, or to the constitution. I am sorry, also, that the persons you mention are so vehement. *An enemy hath done it.* As far as I have influence, I would be a peacemaker: we have enemies enough, and should not quarrel with each other.'

To the same, Dec. 24, 1792. 'I entirely agree with you, that many things want mending among us; but I fear the governed are as much to blame as the governors. The nation indeed is a mass of corruption; and throwing it into a new form will not mend it. If North America prosper under her new government, the cause is principally to be found in the moral state of the inhabitants. I fear we are nearly ripe for vengeance; my views are gloomy; but I think that every violent change would accelerate our ruin.

'I am rather a favorer of a limited monarchy, but would not be severe on a mere speculative republican; though I think silence, in that case, is a duty, while the providence of God continues us under a monarchy; and I can find nothing in history that should render any but the ambitious warrior, or the avaricious merchant, fond of a republic. I am

* See the Life. Ed.

sure that republican Greece, Rome, and Carthage,* shed human blood, and multiplied crimes, to increase wealth or extend conquest, even as much as absolute monarchs; and their intestine oppressions and divisions were equally calamitous.'

'In respect of the test act,' he proceeds, 'I would certainly abolish it, let what would be the consequence; because I deem it the scandal of the church; but, if I were a Dissenter, I think I should care less about it; for, as a *religious* body, the Dissenters will be less led into temptation, when abridged of their right in this particular, than if freely admitted to places of trust and profit; and I may be deemed censorious, but I fear a loss of spirituality renders them more earnest in this matter than their forefathers were. However, I trust I speak as a Christian minister, when I say, that toleration and protection are all that God's servants can reasonably expect in the devil's world; and in fact this is all they should desire. But I fear one effect of these disputes will be, the widening of the breach between the servants of Christ in the establishment and out of it. I have now written a long letter, on what I often think of, but do not frequently discuss. Let us, my brother, leave worldly people to their disputes about worldly subjects; let us avoid all attachments to parties, and the extremes of all parties; let us endeavor to act as peacemakers, especially in the church, and deem ourselves far more nearly united in the bond of faith to all who love Christ, than we can be to those of our party, either religious or political, who do not. Let us pray for the peace of Jerusalem, and give up ourselves to the work of our ministry, and then we shall be useful and comfortable at all events. I am your sincerely affectionate friend and brother, T. S.'

Of the Answer to Paine, my father thus writes, April 26, 1796: — 'I have interwoven all the grand proofs of revelation, and the nature and tendency of Christianity, with, I trust, a sufficient confutation of Mr. P.'s cavils. I have not treated him quite so gentecelly as the bishop of Landaff has; who, by the way, has said many good things, though he seems to give up the point as to the entire inspiration of Scripture, and pretends not to answer objections to the doctrines; but, while I have endeavored strongly to expose Mr. P.'s disingenuousness, ignorance of his subject, &c., I hope I have been kept from a harsh spirit, and from retorting his revilings.'

On reprinting the work in 1798, the author made 'retrenchments,' as well as alterations, thinking it 'no longer necessary to squabble' with his antagonist, 'where he advances objections peculiar to himself,' though he 'did not wish to have the answers to more general objections out of print.'

The last separate publication of my father's life was a new and abridged edition of this work, at the beginning of the year 1820, accommodated to the change of times which had taken place. As he had entirely re-written it, and 'while he greatly abridged it, added much new matter, and several striking quotations, especially from Bp. Watson,' he says, 'It may, indeed, very properly be considered as a new publication on the subject, at the close of his life and labors, than merely as an abridgment.'

The 'Essays on the most Important Subjects in Religion,' 25 in number, were published in the years 1793, 1794; 'Bunyan's Pilgrim's Progress, with Original Notes,' in 1794, 1795; the 21 'Sermons on Select Subjects,' with some prayers for families annexed to them, in 1796; 'The Warrant and Nature of Faith in Christ considered,' in 1797; and 'Four Sermons on Repentance unto Life — The Evil of Sin — The Love of Christ — and the Promise of the Holy Spirit,' in 1802. In all these works, the author's aim was to explain and illustrate the great truths of Christianity, and to point out their holy tendency. They have all been repeatedly printed; particularly the Essays, eight or nine times in England, besides American editions. This appears to have been, very justly, a favorite production, both with the author and the public.

In the year 1800 was formed 'The Society of Missions to Africa and the East, instituted by Members of the Established Church;' which designation has been since exchanged for that of 'The Church Missionary Society for Africa and the East.' The prosperity to which this institution has attained; the extent of its operations; and the divine blessing which has so evidently rested on its labors, — cause it now to draw the attention of the Christian world, and dispose us to inquire, with feelings of interest, into its origin. The honor of giving it birth belongs to my father in common with several dear friends, with whom he esteemed it one of the chief blessings of his life to be associated. Among these, (to mention no surviving ones,) were the Rev. Messrs. Newton, Foster, Cecil, Venn, Goode, and that distinguished layman, Mr. Henry Thornton. Mr. Venn, indeed, has been pronounced the father of the Society; and, if to have taken a very active and zealous part in its first formation; to have had, perhaps, the principal share in organizing and moulding it into shape, and in conducting it through certain delicate and difficult intricacies which it had to encounter at its outset, entitles him to this appellation, it certainly belongs to him. But, if to have been one of the first and most urgent in pressing upon his brethren the duty and necessity of forming some such institution, as well as among the most active in carrying the design into effect, establishes a right to such a distinction, then must my father be allowed to *share* it with him. And, accordingly, he was thus commemorated in the Report of the Society, made at its last anniversary.* The fact, I believe, is this: the London Missionary Society, then recently formed, had attracted great public notice, and excited much discussion. Among other places, this was the case in a private society of clergymen, meeting once a fortnight for friendly discussions; and the ground which my father, whose mind had always been peculiarly alive to such subjects, there took, was this — that it was their bounden duty to attempt somewhat more than they had done, either by joining the Missionary Society just mentioned, or, which would be much to be preferred, if practicable, by forming a new one among members of the establishment; and from these discussions sprang the Church Missionary Society. My father says of it, in a letter dated Oct. 29, 1800 — 'I had a considerable share in setting this business in motion, and I should wish to try what can be done; but I am apt to fear, that, like most of my plans, it will come to little.' It is needless to say with what joy and gratitude he lived to see these fears dispersed, and all his expectations exceeded. So long as he continued in London, he acted as the secretary of the Society; and, in the country, at a subsequent period, (as we shall hereafter have occasion to relate,) he became the tutor of its missionaries. At the anniversary, Whit-Tuesday, 1801, he was called upon to preach the first sermon before the Society; which was published with the Report.

Within the period of which we are treating, my father also projected some works which he never accomplished. One was the prophecies, and the evidence furnished by them for the divine inspiration of the different parts of Scripture. It appears that he first conceived the idea of such a work in 1793. In 1796, he informed me that he had 'in good earnest set about it.' His plan was to make it, in some respects, more comprehensive than Bp. Newton's Dissertations, and throughout more adapted to unlearned readers. He intended to publish it in small numbers, after the manner of his Essays, and hoped by this means to obtain for it considerable circulation, and to render it conducive to counteract the skepticism and infidelity of the times. But other more pressing engagements coming on, the design was first suspended, and then dropped.

Another work, which I must much regret his not having executed, was of my own suggestion, on my entering into orders. It was to be a series of letters on the pastoral office and its various duties. He entered heartily into the design and, being prevented from accomplishing it at that time resumed it on his youngest son's ordination, but never found leisure to perform it.

In 1796, as also in some subsequent years, the health of his family requiring them to spend some time at the sea-side, he was led, with advantage to his own health, to make numerous voyages in the packets between London and Margate; and this circumstance gives us occasion to present him to the reader in a new situation. His conduct amid the motley group on board of these vessels was strikingly characteristic, and produced a variety of interesting or amusing occurrences, of which I can furnish but a slight account. He determined, if possible, to make the new scene, on which he was entering, an occasion of usefulness. Instead, therefore, of retiring within himself, in a sort of dignified silence, as a clergyman might feel inclined to do under such circumstances, he sought conversation. He observed and inquired into all that passed; made himself acquainted with all the parts of the vessel, and the process of managing it, the course steered, and the various objects to be noticed.

He held himself ready to take advantage of all that oc-

* The reader will perceive that Dr. S. confounds two very different things — ancient and modern republicanism. Ed.

* See the Life. Ed.

curred. He rebuked immorality and encountered skepticism and infidelity (then, as at present, frequently avowed) wherever they presented themselves. Thus he aimed to gain attention, and to find an opening for the instruction which he desired to convey. In general he succeeded. Frequently he entered into arguments against the corrupt principles of the day, both religious and political; on which occasions, by uniting, as he could readily do, much vivacity with his accustomed force, and always maintaining good temper, (for he determined that nothing should affront him,) he generally drew a company around him, carried conviction to many bystanders, and often silenced his opponents. The discussion commonly terminated in a distribution of tracts, chiefly his own publications, which he always carried with him in travelling, for the purpose. His maxim was, that, if his books sold, he could afford such a dispersion; if they did not, he was only giving away waste paper. It may be added, that his conduct on board gained him much esteem among the sailors, who always welcomed him, and described him as the 'gentleman whom nothing could make angry.'

Though, however, he would never be offended himself, even by scurrility and abuse, yet he sometimes deeply offended others, by reproving their impiety, or exposing their attempts to defend what was contrary to good morals. One instance it may be amusing to mention, as furnishing a specimen of the coarseness with which he was sometimes assailed. A man, who, it appeared, was a brewer in London, having for some time endeavored, in his way, to support the cause of irreligion, and feeling himself foiled by my father's arguments and animadversions, at length so far lost his temper, as to wish that he 'had him, and a dozen more such parsons, at his disposal — he would boil them in his copper!' Such an ebullition had, of course, the effect of raising the voice of the whole company against its author; who, in consequence, withdrew, and was seen no more during the remainder of the voyage.

On other occasions, the result was very different; and once, at least, at the general request of the company, he expounded and prayed with them in the cabin, while the vessel lay at anchor.

Few of us, I presume, would feel ourselves competent to adopt such a line of conduct, in a similar situation; but let us not, therefore, censure what is above our reach. In one who could worthily sustain this part, and was induced to do so by zeal for God, and unfeigned love for the souls of men, I must pronounce it highly honorable. We may venture to say, also, that it is borne out by the highest examples. What other than this was the mode of teaching employed by the prince of the philosophers, by one of the chief of the apostles, and by Him who was greater, beyond comparison, than all sages, and even than all inspired apostles? *

X. From his accepting the Living at Aston Sanford to the final Disposal of his Commentary. — 'I shall now,' my father proceeds, 'draw this account to a conclusion, as most of the subsequent events of my life are nearly as well known to my family as to myself.

'It would be of little use or interest to detail my trials and difficulties at the Lock. At length, however, the time arrived, when I was satisfied in my conscience that it was my duty to recede. I always questioned whether I acted properly in coming thither, which often added to my depression amidst my other distresses; but I never thought, till this time, that I was allowed to quit my post. Indeed, I had no opening, and used very often, most seriously and dolefully, to think, that, if compelled to leave it, I could not form the idea of any station, that I was likely to attain, for which I was at all suited, and in which I could conscientiously engage. Of a living I had no hope; the post of a curate could, in few situations, be compatible with my views and my unpopularity; a chapel would not clear expenses; and into an irregular engagement I was not disposed to enter.

'But the affairs at the Lock seemed at last to draw to a crisis. When the Rev. Martin Madan, who had alone borne the title of chaplain, died, Mr. De Coetlogon and myself were appointed chaplains, instead of evening and morning preachers; but without any other alteration than that of the name. But various things concurred in convincing me that I ought not to continue in this joint chaplainship with one whom I could not approve; and at length I avowed my determination to that purport. This produced various effects and plans; and it was for some time doubtful, whether my removal, or my appointment as sole chaplain, would be the consequence. In this unsettled state of affairs, the living of Aston Sanford became vacant by the death of the rector, Mr. Brodbelt; and, as it was in the gift of John Barber, Esq., by virtue of his marriage with Miss Gines, who had been under my care at Olney, I applied for it. I never before had asked preferment of any one, and never in my life had any offered to me; but on this occasion I stated my circumstances and views to Mrs. Barber, and received an answer peculiarly gratifying to me. After some deliberation, I considered the business as settled; but a demur subsequently arose, under the idea that Mrs. B.'s mother had made a will, and bequeathed Aston to some other person. No will had before been noticed; but one was now found, which was not legally authenticated, but yet clearly showed that she desired the living to be given to the Rev. Richard Johnson, who had been for many years chaplain to the colony at New South Wales, and who had just returned to England, unprovided for. On this, I at once renounced all my pretensions in his favor; though not, I own, without feelings of regret. For two months I seldom thought about it, except when distressed with some vexation. But one morning Mr. Johnson called on me, and, when I congratulated him on his presentation to Aston, he, to my surprise, replied, that, as he had some ground of claim on government for a provision, he had been advised not to accept the living, and had come to say, that he wished me to have it.

'The rest was soon settled in due order, and I was instituted at Buckden, July 22, 1801. I had been led to think, that the income was little more than £100 a year, without a house; and that it could not easily be improved. But, on taking possession, I found that my predecessor had advanced the rent to £180, free of all parish taxes; and that the tenant was willing to confirm this agreement to me. This business, therefore, was already arranged to my hands, though Mr. Brodbelt had not lived to receive any benefit from the arrangement himself.† But there was no habitable parsonage; and the circumstances were such, that I could not avoid either building, or leave my family exposed to serious difficulties about dilapidations, when I should be removed. This left me, for some time after institution, in hesitation whether I should retain the living or not.

'In the mean time, it was determined at the Lock, that there should be only one chaplain; and, to preserve the appearance of impartiality, both chaplains were discharged, but with the allowance to become candidates for the vacant office. Such an arrangement was by no means pleasing to me; and I determined to accede to the dismission, and go to my living. But this was not what had been purposed by those who formed, or concurred in the plan; and it would have enabled the party, which they meant to exclude, completely to triumph. I was, therefore, earnestly entreated to become a candidate, and at length consented to do so; and, no other candidate appearing, was chosen sole chaplain, March 25, 1802, though not without many efforts and stratagems to prevent it. At this period I resigned my lectureship in Bread Street. I had now £170 a year from the chapel and the asylum; but without a house. I had also something coming in from my living.

'I now, however, became more doubtful than before, whether I should give up my living, or determine to go and reside upon it. I knew that the bishop would not long connive at non-residence; and that it would be impracticable to hold the Lock, if I resided any considerable part of my time in the country. In the event, I came to the resolution of retiring to my living. My determination, however, was not made absolute at once; and I purposed to wait till I could resign my situation into the hands of an approved successor, before I publicly avowed my intention. In the mean time, I set about building a parsonage at Aston.

'My resources for this purpose were, indeed, small, but they were aided, just at this time, by a very unexpected legacy, the circumstances attending which may deserve to be explained, as the whole formed a remarkable illustration of the text, "*He that hath pity on the poor, lendeth unto the Lord; and that which he hath given will He pay him again.*"

'Some years before, I had become acquainted, as a minister, with a female servant, of whose character I entertained a high opinion, and who was reduced by disease, justly deemed incurable, to the painful necessity of going into a London workhouse, (where the society must be peculiarly distressing to pious persons,) unless some charitable provision

* See the Memorabilia of Socrates; the Acts of the Apostles, 17:16–18, and 27: and the Gospels, passim.

[For valuable letters belonging to this period, see the Life. Ed.]

† When the sum expended by my father in the erection of a parsonage-house at Aston is taken into the account, it will be found that the living could never be reckoned worth a clear hundred pounds a year to him.

could, in another way, be made for her. As I was intrusted, by affluent and liberal friends, with money for such purposes, I proposed to support her for a time, till further medical means could be tried. Her case, however, was soon given up as beyond the reach of medicine; and it was thought she could not long survive. Her situation became known to some families in which she had lived; and with the prospect of aid from them, I received her into my house, and undertook her support. From one family, in particular, in which she was greatly respected, I received at least £10 a year on her account. This, with some other helps, enabled me to maintain her, without any improper expense to myself. Thus things proceeded, till I was preparing to leave London, by building a house on my living; when one of the family just mentioned, to whom I was known chiefly by means of this poor woman, died, and left me a legacy of £200. I still received, for several years, the usual aid for her support, and, at the decease of another of the family, a further sum of £40. Thus I have had the privilege, and at little expense, for at least 17 or 18 years, of preserving from very great distress a poor, suffering, diseased person, whom, I doubt not, the Savior and Judge of the world will own at the great day of final retribution, as intimately related to Himself, and the heir of his kingdom. Mat. 25:34–40. Mk. 3:34,35.

'This legacy enabled me to go on with my building; but, before it was finished, the circumstance of having found, as I ought, a proper successor, induced me immediately to resign the chaplainship of the Lock; and after a sharp struggle, (the only contested election in which I was ever engaged, and in which I only contended by writing letters to different governors,) he was chosen, Feb. 3, 1803.

'As soon as it became known that I was about to leave the Lock, a number of individuals, governors, and others, without my interposition, and without my knowing, for some time, that it was in hand, raised me a voluntary subscription of about £300.

'I thought myself, indeed, entitled, not as a donation, but as a remuneration, to something from the hospital. The whole stipend which I received, at first £80, then, as joint chaplain, £100, and then £150, as sole chaplain, was charged to the chapel account; and certainly was little enough for my services in the chapel; so that, for above 17 years that I continued at the Lock, I had attended the patients in the wards, as chaplain to the *hospital*, without any thing brought to account on that score, and, I must say, wholly without compensation from man.

'During the whole time that I was at the Lock, and, indeed, for some years before, the receipts from the chapel were small, compared with what they had formerly been; and, in this way, I was but unsuccessful in my attempts to serve the charity. But, if the vulgar proverb, "A penny saved is a penny gained," be founded in truth, I must take more credit to myself, in respect to the finances, than has been allowed me. Perhaps it would be found, if the case were fully investigated, that as many hundreds were saved annually, in the management of the institution, by those friends whose plans I supported, and aided by measures more appropriately my own, as fell short in the income from the chapel, at its lowest depression. This at least is certain, though but little known, that in the dearest times, when bread (the main article of provision in the hospital) was four times the price, and other articles of consumption double the price they had been, more patients were cured, and the charity had more resources, than in the "golden days," when the income of the chapel was three times as great.

'When I was appointed sole chaplain, doleful forebodings were expressed of the ruinous consequences which must follow; but, by a concurrence of circumstances, the single year that I continued in that situation, was peculiarly productive both to the hospital and the asylum; and I left the united charities much richer at the end of the term, than they were at its commencement.

'I would only add on this subject, that I can rejoice in the testimony of my conscience before God, that I uniformly did my best, often amidst many censures, and against much opposition, to promote the secular interests of the charities, as far as was consistent with the great object of both them and the chapel — bringing sinners to repentance and salvation; and that I never suffered my own gratification, ease, interest, or credit, to warp me from that line of conduct, which I deemed incumbent on me; and that, at least, I was enabled to defeat very many attempts, the success of which, it was afterward allowed, would have been highly detrimental.

'Having made every requisite arrangement, I removed to Aston in the spring of 1803, and have here lived nearly 9 years in quiet and privacy; with the opportunity of pursuing my studies to far greater advantage than in town, and of reserving to myself time for recreation and exercise. The village is one of the smallest in the kingdom: two farm-houses, a few laborers' cottages, and the newly-erected parsonage, containing together about 70 inhabitants, young and old, form the whole of it; without ale-house, shop, or mechanic of any kind. Still, however, there is some opportunity of usefulness: the small church is generally well attended on the Lord's day; and exemption, to a considerable degree, from parochial duties, leaves me at leisure for other services.

'Since I came to this place, I have completed the second edition of the Family Bible, with the addition of marginal references; have published a third edition; and am now preparing a fourth. I have collected and printed all my other previous works, (with the exception of Bunyan's Pilgrim, with notes,) in 5 volumes, 8vo.; have published several sermons; and, during the last year, (1811,) have written Remarks on the "Refutation of Calvinism."

'Here I close, for the present at least, this narrative. I might add many things concerning my family — in respect of which, God has specially favored me; so that many have wished me to say, what methods I took, which were crowned with such success. To this I must answer, that few things are looked back on by me with less satisfaction, than *my own conduct* in respect to my children, except in one particular, which appears to have been the grand secret — namely, that I have always sought for them, as well as for myself, IN THE FIRST PLACE, *the kingdom of God, and his righteousness*.'

Here then we take leave of the document which has thus far been our guide. My father never made any subsequent addition to it; and, for the remainder of his history, recourse must be had to what recollection must furnish, or the letters which passed between the various branches of the family may supply. Though his narrative was written in 1812, he has, in fact, given the story of his life only to the period of his removal to Aston, in 1803, except in what relates to his Commentary; the account of which has, in a former [section], partly from his own manuscript, and partly from other sources, been carried down to the decision of the Court of Chancery, in 1813.

Soon after his settlement at Aston, he was called to preach a funeral sermon for the Rev. Jeremiah Newell, vicar of Great Missenden, which he published, with a brief memoir annexed, for the benefit of Mr. N.'s family; and the attention thus called to their circumstances happily proved the means of a comfortable provision being made for them. — In May, 1804, he accepted the invitation of the London Missionary Society, to preach one of their anniversary sermons, which he did, at St. Savior's Church, Southwark, prefixing to the published sermon the motto, 'Is there not a cause?' (1 S. 17:29,) and justifying his pleading for that society, as well as for the one with which he was more immediately connected. — In 1808, he was again called upon to bewail and commemorate a deceased brother and old friend, the Rev. Thomas Pentycross, A. M., 'more than 33 years vicar of St. Mary's, Wallingford.' The sermon is entitled 'The Duty and Advantage of remembering deceased Ministers.' In 1810, the death of a very pious missionary on the western coast of Africa, the Rev. J. C. Barneth, who had been for a considerable time under his instruction at Aston, led him to preach and publish a sermon, with reference to that event, on 'the Spirit and Principles of a genuine Missionary;' the text, Ac. 20:24 — 'None of these things move me,' &c. In June, 1810, he preached at the church of St. Lawrence Jewry, London, and afterward published a sermon in behalf of the Society for promoting Christianity among the Jews; the text, Zch. 8:23. In 1811, at the request of the Church Missionary Society, he delivered an address to two of their missionaries proceeding to Africa; which was published in the appendix to the Society's Twelfth Report. And, in the year following, he preached at St. Antholin's, Watling Street, before the governors of the London Female Penitentiary, on their fifth anniversary. The sermon was published at their request, and is entitled 'Joy in Heaven,' being on the text Lu. 15:10.

The only extensive work in which he engaged, during these years, in addition to the improvement and repeated publication of his Commentary, was that of which he himself has already made mention — 'Remarks on the Bishop of Lincoln's (now Winchester's) Refutation of Calvinism.'

It appeared at first in two volumes, 8vo.; but was subsequently remodelled, and published, in 1817, in one large volume. — The collection of his Theological Works, in 5 volumes, 8vo., was published in numbers, between the years 1805 and 1808.

It has been already noticed, that at Aston my father became the tutor of the persons preparing to go out as missionaries under the Church Missionary Society. This service he continued about the space of 7 years, from 1807 to 1814.

The persons who came under his instruction in this capacity were several of them Englishmen, who have since received ordination; but the majority, Germans, in general Lutheran clergymen. All of them went forth as missionaries into the heathen world, and most of them are now usefully employed in that character; though some have died in the service. The sentiments of grateful and affectionate veneration which they, without exception, conceived for their instructor, were publicly testified by them, as they successively took leave of the society to repair to the stations assigned them; and were more privately expressed in the correspondence, which, as opportunity offered, they afterward kept up with him.

The progress which they made in their studies was highly creditable; in some instances remarkable. I remember to have visited Aston, when four of them, who had come to my father with scarcely any knowledge of language beyond their mother tongue, were reading Cicero and Horace, the Greek tragedians, the Hebrew prophets, and the Koran, (Arabic,) all in the originals.

The subject of the study of Arabic may deserve a little more distinct notice, as it respects the tutor, not less than the pupils. In June, 1808, I received a letter in which it was observed — 'Mr. Pratt (the Society's secretary) begs that your father will begin to teach the missionaries Susoo and Arabic, of neither of which languages he has any knowledge! He felt very uncomfortable about this for a day or two. However, he has now begun to study these new langnages with them.' And in November following, he himself wrote to me as follows: —

'With all my other engagements, I am actually, in addition to what I before taught the missionaries, reading Susoo and Arabic with them. The former we have mastered without difficulty as far as the printed books go; and hope soon to begin translating some chapters into the language. But, as to the latter, we make little progress; yet so far that I have no doubt of being able to read the Koran with them, should they continue here. It is in itself a most difficult language .... but my knowledge of the Hebrew gives me an advantage.'

To say nothing of the Susoo, an imperfect African dialect, lately reduced to writing, those who are acquainted with the feelings of men in general, when approaching their grand climacteric, and with their capacity for new acquisitions, will best appreciate the energy and resolution displayed in his thus calmly encountering and mastering, at this time of life, with all his other engagements and all his infirmities, the formidable difficulties of the Arabic language. The Hebrew, likewise, which was his auxiliary on this occasion, had been entirely resumed, and almost learned, since his 53d year.

In this connection, it is natural to mention the lively interest taken by my father in all the institutions, having for their object the diffusion of Christianity in the world. It was impossible that one, who had prayed so long and so earnestly for the extension of Christ's kingdom among men, should witness the Christian world at length awakening from its slumbers, and beginning to put forth its powers in a manner more becoming the character of the religion which it professes, without heart-felt gratitude and joy; or without exerting himself, by every means in his power, to cherish the rising spirit.

The Bible Society shared his warmest attachment, and its success afforded him the most unfeigned joy. Several of his latest excursions were made to assist at the meetings of its auxiliary societies. The substance of two of his speeches on these occasions, one delivered at High Wycombe, in 1812, and the other at the meeting of the Vale of Aylesbury society, held at Haddenham in 1816, was, at the request of the respective committees, reduced to writing, and published with their reports. The former of the speeches referred to, was delivered just at the period of Dr. Marsh's opposition to the society; and exhibits a specimen of terse and pointed argumentation.

Before bringing the present [section] to a close, we may advert to the general effect of my father's residence and labors at Aston. Upon the whole, he found it a more encouraging situation than any other in which he had been placed since he quitted the curacy of Ravenstone. In bad weather, indeed, the state of the roads was such, that a great number of his hearers were unable to reach the church; and, on various accounts, the congregation fluctuated from time to time, especially after the opening of a Baptist meeting in the neighborhood, to which no small pains were taken to draw all persons who manifested any religious seriousness; and which was, in consequence, a source of considerable obstruction and uneasiness to him. Yet, in general, the church was well attended, and much good was done. Many careless and worldly persons, and not a few who had led even profligate lives, were 'converted from the error of their ways,' and 'brought forth fruits meet for repentance;' and a considerable body of evidently pious and well-instructed Christians was formed around him; though he had to lament, and did deeply lament, over many even of his nearest neighbors, who still held out against all his admonitions and his prayers. Nor was this all: by the earnest and active character of his united piety and benevolence, an impression was made on the surrounding neighborhood; an interest was excited in behalf of religious institutions; schools were established, and associations formed for the relief of the sick and needy, where previously no such things had been thought of. To stir up Christians to 'improve their talents,' was a prominent object of his instructions; and, while he set them so eminent an example of the duty inculcated, 'his labor was not,' and could not be, 'in vain in the Lord.'*

XI. From the final Disposal of his Commentary to his last Illness. — When my father contracted with the present proprietors of his Commentary to sell them all the remaining copies, and to convey to them the copy-right of the work, it was in the full expectation that he should be enabled to pay off the debts which he had incurred, and to disencumber himself of the embarrassments under which he had so long labored on account of his publications. And, though some delays and disappointments took place, he continued to entertain this expectation, and even to hope that he should be found possessed of some moderate portion of property, till the latter end of the year 1813. But, at that period, on winding up his account with his bookseller and others, he found, to his utter astonishment, and with a greater degree of disquietude than he had, perhaps, ever before felt on such a subject, that he was still deficient more than £1200, which he had little else to defray than printed paper, which appeared to be almost unsalable. This was principally owing to great quantities of his books, especially the works in 5 volumes, being now discovered in the printer's warehouses, and brought to account, which were before considered as sold. He mentions, in a letter, that 806 volumes were thus brought forward in one article. This was not only a grievous disappointment, as presenting him with apparently useless paper instead of ready money, but as it, in great measure, frustrated his hopes for the future. He had calculated that his minor works were selling to the amount of £250 or £300 annually; but it now appeared that the sale was not exceeding £100 a year, which made a material difference in the prospect before him.

This discovery exceedingly disconcerted and distressed him, especially as he charged himself with actual, though unconscious, injustice, in disposing, in various ways, on the ground of the erroneous calculation of his property, of sums which now turned out not to be his own; and, amidst increasing infirmities and disabilities, he began to forebode dying insolvent, and thus, perhaps, leaving a stigma on his character and profession.

Under these painful impressions, he wrote to the different branches of his family in Nov., 1813: — 'I sit down to write to you on a painful subject, and, perhaps, with a heavier heart than I ever did before.' 'To my utter astonishment, and overwhelming almost, I find that I am above £350 *minus* with ——,' instead of having some hundred pounds to receive! 'Under wrong ideas of being able to afford it, I have been disposing of money, which now, to my great distress, I find was not my own.' 'But the most distressing fact is this, that scarcely any thing of my printed paper sells; and, as my whole property, except my furniture, consists of it, I find myself precluded from paying my debts, unless some other methods can be adopted.' And again, 'My state of health, also, and the improbability of my teaching the missionaries much longer, or doing without a curate, compared with the scantiness of my income, apart from my

* For letters belonging to this period, see the Life. Ed.

debts, is trying to faith and patience; especially as, I believe, my friends in general think me well provided for, and therefore give me no help.' 'Except I can look to God, my prospect is dreary; my infirm health also concurs in depressing my spirits. But, though sometimes disheartened, I rise again above it.'

I have put the reader in possession of this whole case, though it is rather painful to detail it, because, taken in connection with its issue, I have thought it due to those who would endeavor to act upon my father's disinterested and devoted principles to do so — due, also, to the religious public, and to several zealous, though some of them unknown friends, who took the most lively interest in his circumstances, as soon as they became acquainted with them; and due, I must add, to the estimation in which, far beyond his own apprehensions, he appeared to be held, 'for his work's sake,' and for the manner in which he had unreservedly given himself to it.

In these letters, my father had observed that he thought he had 'some claim upon the religious public;' and the way in which he proposed to avail himself of it was, merely soliciting his friends, by a private circular, to find him purchasers for his 'Theological Works,' which he was willing, in this way, to dispose of at a reduced price. 'Could I turn 3 or 400 copies of the Works into money,' he says, 'it would set me at liberty.' This was, accordingly, the plan adopted. The printing of this collection of his works he considered as 'the most imprudent part of his whole concern in that line,' and as having 'involved him almost inextricably;' but it now proved the means of relieving him effectually, and beyond his most sanguine expectations.

The first person to whom his difficulties, and his proposed means of extricating himself, were made known, was the Rev. Charles Simeon, of King's College, Cambridge; and such were the prompt and vigorous exertions of that zealous friend and excellent man, that, had they been immediately known to my father, they might, probably, have prevented his issuing his circulars in any other quarter. On Monday, Dec. 20, at a time when his spirits were sunk unusually low, he received from Mr. S. a letter, of which I shall take the liberty of communicating such part as is in my possession.

'My dear Friend — Never was a more delightful office committed to me than that which I have to execute at this time. Your visit to Cambridge was a blessing to many, who are anxious to testify towards you their respect and love, and who earnestly request your acceptance of a few hundred pounds, which they have desired me to remit you in their name, and in the name of some others who have been benefited by your writings. The amount I have comprehended in a bill, &c., &c. Greatly rejoicing in an event so expressive of their love to Christ, and the veneration they feel for your character, I am most affectionately yours,

C. Simeon.'

The remittance comprehended '£500, a present, besides a considerable sum for books!'

But it was not only at Cambridge that the intimation that my father stood in need of some assistance was met by so prompt a disposition to afford it; the same was the case in various other places, in some of which he was personally unknown Bristol, York, and Dublin, deserve particularly to be specified; and, in the first of these cities, it is no more than is due to mention the name of Isaac Cooke, Esq. The munificent friend of Mr. Cecil showed himself no less the munificent friend of Mr. Scott, when the occasion called for it, though the latter had but the slightest acquaintance with him.

But what was done on this occasion, and in what manner it was received, will be best learned from a few extracts of my father's letters, written at the time.

To myself he wrote, Dec. 22, 1813: — 'When I received Mr. Simeon's letter and the bill for so large a sum, I was at first so overwhelmed with shame at my own unbelief and distrust, that I felt lower than ever. But I hope the Lord's goodness, and the kindness of unexpected friends, will shame us *both* and *all* out of distrust and unbelief. I have not been "too disinterested," &c.'

To his second son, Jan. 17, 1814: — 'I have received in all, from different quarters, and from those of whom I had never heard the name . . . quite enough to pay all my debts; and, as I have reason to think that most, if not all, the copies of the works will be disposed of, I now *have all and abound*, except that I want more thankfulness to God and man. I have even declined some offers made me. . . I hope mine will be considered as an *adjudged case*, to encourage faith in God's providence, in those who are employed in his work.'

To myself again, Feb. 14, 1814: — 'I really expected, at first, little more than to dispose of 2 or 300 copies of the works, and I never intimated a desire of further help than in that way. You have heard what I received from Mr. S. . . . Since then, money has been sent me, with the most cordial, respectful letters, from persons of whom I never heard; among the rest, £20 from a Quaker. Offers were made of raising more, if I desired it, which I declined. Probably all the copies of the works will be sold. I do not now owe any thing which I cannot pay on demand — what I never could say since you were born! and I have something in hand, and shall receive more, besides the works. So you see that, if I have too little regarded such matters, while my need was not urgent, when it is, how easily the Lord can do more for me than all my plans could have done in a course of years, and in a manner which tends to make my publications more known and circulated, and, I verily believe, without, in any degree, deducting from my character. O that this may make me ashamed of all my distrust and dejection! and that it may encourage you, and many others, to go on in the work of the Lord, without anxiety on this ground! Serve Him *by the day*, and trust Him *by the day*; never flinch a service because nothing is paid for it; and when you want it in reality, you or yours, He will pay it.' . . . 'Among other things, I received a most friendly letter from Mr. Richardson, inquiring into my circumstances, of which friends at York had received some report. I stated that *I had all and abounded*, and did not wish to trouble my friends further, except as subscribers to the works. But I, next letter, received £115 as a present! I have had £350 from Bristol, where I thought my rudeness had given offence, besides orders for 100 copies of the works!'

Another letter to my brother, ten days afterward, states that Mr. Cooke had remitted £200 more from Bristol! and my father adds, in a postscript —

'Feb. 25, 1814. I have received, at least, £2000, as presents, in little more than 2 months, besides the sale of books. You see how easily God can provide. *Trust in the Lord, and do good; dwell in the land, and verily thou shalt be fed.* You cannot do a better service to the world than by bequeathing to it a *well-educated* family. Let this be *your* care; the rest will be the Lord's.'

We now proceed to detail the history of the remaining years of my father's labors. They will be found, perhaps, more bare of incident than those which preceded them. He was, during the whole time, a prisoner in the immediate neighborhood of his home, and almost entirely within his own village. The main point, in addition to giving an account of the productions of his pen, will be to display the temper of his mind, and the spirit by which he was actuated; which acquire an increasing interest as we approach his latter end, and see them still sustained, or, rather, raised yet higher, amidst daily accumulating infirmities.

In the early part of the year 1814, we find him turning his attention, and with all his wonted vigor, to a subject which was, in a great measure, new to him — the question between Jews and Christians. This was in consequence, as he tells us in the preface to the work which he afterward published upon it, of a copy of Rabbi Crooll's 'Restoration of Israel' being forwarded to him by the committee of the Society for promoting Christianity among the Jews, 'with a request that he would answer it.' He understood 'the same to have been done to a few other persons;' and, 'being fully engaged at the time,' he, after looking slightly into the book, laid it aside, 'feeling 'not at all inclined to undertake the service.' 'But, being somewhat less engaged at the beginning of the following year,' (1814,) he again took up the copy and read it more attentively, purposing, if not too late, to make some short remarks on particular passages, and communicate them to any one who, he should learn, was preparing an answer. In attempting this, however, the whole concern appeared to him in a new light; and he perceived that, by this work, an opening was given to the zealous friends of Christianity, and cordial friends of the Jews, to bring the whole subject in controversy between Christians and Jews before the public and the nation of Israel. The consequence was, the production, within the year, (though it was not published till the next year,) of an 8vo. volume, containing Crooll's work, and an answer to it, in which all the principal points at issue are discussed.

April 7, he writes, 'I think I know the general plan or idea of Limborch, respecting the Jews — that the more offensive peculiarities of Christianity are to be kept out of sight, and the grand question of Jesus being the Messiah first considered. I thought somewhat in the same way once; but the peculiarities of Christianity are evidently the grand

objections of modern Jews. Their *Socinianism*, so to speak, is prominent in all their objections; and it is vain to discuss previous questions; the whole must be proved from the O. T., or nothing is done. But they are so uninformed that every argument or statement will be new to them, if it be possible to get them to read, and consider, and try to answer. This I am attempting, with all the gentleness and benevolence I can; and I get new light myself on every topic.'

'June 27, 1814. I have completed, nearly ready for the press, my book respecting the Jews. It must be original to many readers, for a great part of it is so to me; and I have, in many things, almost new views of the doctrine of the Old Test. in these respects. The contrast between the triumphs of Jesus, and those of Mohammed, is, in my own view, very striking. I should hope the whole would be rather conciliatory to the Jews; as it ascribes to them a precedency of honor and love, at their restoration, beyond what has been hitherto brought forward.'

At this period, I find the following brief notice of his state in a letter from his daughter, then settled in his immediate neighborhood.

'June 3, 1814. It is, indeed, a source of unspeakable satisfaction to us, that we are situated so near my dear father, and can have, so frequently, the pleasure of seeing and hearing him. May we but derive all the advantage which his instructions and example are so calculated to afford! The calmness and cheerfulness, with which he supports the almost constant pain and weariness he suffers, are truly edifying; and the vigor and activity of his mind render his conversation as interesting as ever it was.'

The year 1816 was a year of many trials to him. At the commencement of it he suffered from fever; and again so severely, in the month of April, that he fully anticipated its fatal termination. The life, also, of his second son was brought into the most imminent peril by sudden and very distressing illness; while his youngest son was obliged to relinquish a situation, in which he had hoped for much usefulness, by the great profligacy, and even threatening behavior of a manufacturing population, which rendered it improper to retain a family among them. Certain calamitous events, also, in collateral branches of the family, greatly afflicted him; as did the painful intelligence of the deaths of missionaries in Africa, who had been trained by him, and from whose labors he looked for important results.

To myself he wrote at this period: — 'As I am now in my 70th year, it might not be amiss to come with part of your family each year, as long as I shall be with you. My prayers might be quickened and encouraged at least, which is almost all in my power; and, as my staying at home saves expense, I might contribute to that of your journey.'

As my object is, to display fully the spirit of him concerning whom I write, I make no apology for such familiar extracts; and I apply the same remark to that which follows from a letter of my sister's.

Though my father had, for some time, been relieved from the care of the missionary students, he had not quite given up the labor of preparing young men for the church. On the subject of an additional pupil, who had lately come to Aston, he says — 'My new pupil does not *tease* me; for I am competent to teach him. My old one teases me more, for I cannot keep before him. But I feel much comfort in the hope that great good may hereafter accrue from each of them being so unexpectedly brought under my roof.'

Soon after this, I visited Aston, as my father had desired, with part of my family; and the impression made upon my own mind by what I witnessed, I could not forbear thus expressing: — 'How exciting is it to see him, amid infirmities and indisposition, so elevated in mind, rousing and animating all about him, in a manner quite sublime. How delightful is such a latter end!'

In the autumn of 1816, he speaks of having made arrangements for more vigorously prosecuting his Index and Concordance, at the request of the proprietors of his Commentary; and in March, 1817, he says, 'I have finished my new edition of the Remarks. You will, in the concluding sheets, see that I have undertaken to publish a translation of the Articles of the Synod of Dort, and all that respects them. I scarcely ever read more sound divinity; yet *too much* is aimed at. I shall annex a few notes and references; and point out what I judge to be right, and what wrong, in the whole business. By the way, the *Sylloge Confessionum*, printed at Oxford, is a book well worth reading throughout.'

Three months afterward, he says again: 'I hope to form a multifarious and useful pamphlet on the Synod of Dort. I mean to make it a vehicle of my sentiments on a variety of subjects, on which I should never otherwise have spoken out.' The proposed work was completed in the spring of 1818, and published in a small 8vo. volume.

The month of Nov., 1817, will be long remembered, as having inflicted upon the heart of the whole nation a deeper pang of disappointment and regret, by the death of that illustrious princess in whom all our hopes had centred, than was perhaps ever felt on any like occasion. This event claims to be noticed here, not only as having drawn forth another publication from my father's pen, — a funeral sermon, entitled 'The voice of God to Britain,' — but for the fresh discovery which is made of the tenderness of his heart, and his lively interest in the public welfare. I shall transcribe two short extracts of letters on this subject.

'Dec. 1, 1817. Your father preached on the Sunday a very affecting sermon from 1 Pe. 1:22–25; and shed more tears in the pulpit than ever I saw him do before. . . . . On the Wednesday, (the day of the funeral,) we had a very crowded congregation, and he preached again from Mi. 6:9, a sermon which is now in the press.'

Dec. 12, from my sister: — 'I never saw my dear father so overwhelmed by any calamity, nor so ready to anticipate evil. His spirits are, however, now revived in some measure, and he seems gratified by the manner in which the nation at large has received the chastisement. . . . His sermons on the Sunday after he received the news were the most affecting, (more so than the printed one, preached on the day of the funeral,) distressingly so, indeed. He was so overpowered by his feelings, that it was with the utmost difficulty he proceeded. They say age chills the affections, but this is not the case with him. He is all tenderness and sympathy — daily, indeed, becoming more like Christ. I sometimes feel alarmed at seeing him ripen so fast for glory. O that we might catch some portion of his spirit before he is taken from us!'

The commencement of the year 1818 introduces us to what furnished the principal employment of his remaining days — the preparation of a new edition of his Bible, to be printed in stereotype, and, therefore, to receive his last corrections and improvements. 'For an edition (to use his own words, March 3) which should be the standard of the work as long as it may exist, it was highly desirable, as far as life and mental powers were spared, [that he himself should] superintend the revisal.'

He thus wrote to his Northumbrian correspondent, who was mourning the loss of a son.

'May 31, 1818. All our affections and passions ought to be subordinated to the love of God, and obedience to his will, and regulated accordingly; so that the *indulgence of sorrow* is as contrary to our duty, as the *indulgence of anger*, though more plausible, and deemed more amiable; and, therefore, less generally and strenuously resisted. We are no more warranted to say, 'I do well to be sorrowful,' (that is, to indulge sorrow,) than *I do well to be angry*. God appoints the event; He is wise, righteous, faithful, and merciful; and we deserve far worse from Him.'

About midsummer, I received the following from my sister: — 'My father grows very infirm, but becomes more heavenly every day. It is a privilege to see and hear him. He has been lately attending a poor parishioner, who died of a liver complaint. It was a very painful death, as to bodily suffering; but I think the most blessed and encouraging scene I ever witnessed. Visiting him in his illness has been quite a cordial to my dear father; the greatest treat, he says, he has enjoyed for years.'

From himself: — 'I shall never see many of my grandchildren; and my deafness and infirmity spoil all the comfort of their company, when I do see any of them; but my more than daily prayers, from my inmost soul, are presented to God for them, that they may be *blessed and a blessing*, in whatever place and family they may spend their future lives.' 'One advantage, however, arises from our occasional meetings; they certainly excite me to more particular and earnest prayers for you all, especially for your spiritual good.'

I would observe, that, much as he thought his company must be spoiled, especially to young persons, by his infirmities, I always found it otherwise; he seemed peculiarly attractive to my children, even to very young ones; and they would spend as much time with him as could be allowed.

Very soon after this, I paid him a visit, in the course of which, though I travelled alone myself, more of his family met under his roof, than had been collected together for many years. The occurrences of this visit will, I am persuaded, be thought interesting by the reader; though, in order to avoid too much interrupting the narrative, and for other reasons, a principal part of what passed must be post-

poned [or quite omitted]. A large party of clergymen, forming a private society, met at his house, for the last time that he was to be among them. He took an active and animated part in their communications together, and bade them farewell in that discourse, preached in his church, of which the Rev. D. Wilson has given the outline and principal passages to the public, first in the Christian Observer, for May, 1821, and subsequently annexed to the third edition of his funeral sermons preached on the death of my father. A Bible Distribution Meeting was shortly after held in a barn at Aston, and attended by about 400 country people, though it was in the midst of hay-time, and on the market-day of the neighboring town. Here, also, my father took his leave of such meetings by an address to the people.

So many of the family being now collected, it was proposed that we should spend some time together in conversing over our respective histories since we had been separated — reviewing 'all the way which the Lord had led us' — and in receiving from the revered head of our family such admonitions and instructions, particularly with regard to the training up of our children, as it should occur to him to address to us. There were present, my father and mother, three of his own children, a son-in-law, and a daughter-in-law, and two grandsons.

As an additional instance of probable usefulness, he had, about this time, the satisfaction of hearing that his 'Force of Truth,' translated into French, was widely circulating on the continent. It had been translated into Dutch many years before, and printed at Amsterdam, in 1786.

He writes, Dec. 10, 1818: 'Preparing copy, five sheets, (forty quarto pages,) a week, and correcting proofs, together with the desire of the partners to have the Concordance carried on, purposing ere very long to begin to print it, (as much approving the plan of a revised specimen which I sent,) makes me shrink unduly from letter-writing. *I never studied each day more hours than I now do.*'

'Feb. 18, 1819. Never was a manufactory more full of constant employment than our house; and, alas! Mr —— seems to stand his part, as to health, worse than I do. . . . . What I have lately been finishing off, as to the Concordance, is fully approved; but I can do so little now, that I fear it will never be finished. . . .

'So I have lived to enter on my 73d year, which I never expected; and am still able to study and preach. May it be to good purpose! My feelings are often very uneasy; but I am free from great and sharp suffering. Pray for me, that I may be patient and ready.' . . .

April 23, 1819, to his youngest son. '. . . I would not have you yield to depression about your public labors. If discouragement lead you to more fervent prayer, and to devise, if you can, more decided means of coming at the heart and conscience; if you *take heed to yourself and doctrine, and continue in them*; your labor will not be in vain. You may *toil all night, and take nothing*, but, after a time, you shall have better success. It seems that Harborough is your present place; I should, indeed, rejoice, if a more permanent station were allotted you. . . . Remember, however, how much better it is to do a *little* good, substantial good, than, by smooth and false doctrine, to obtain crowded congregations, and do them mischief. Proper means, indeed, should be used, to bring forth your parishioners; and perhaps a short printed address to them, solemn, faithful, affectionate, might be blessed. But our usefulness does by no means depend on crowded congregations; nor is it at all proportioned to them.'

Deaths, as I admonished the reader to expect, crowd upon us in the progress of this [section]. The events which I have now to record are all of that nature. The next was one in which the nation sympathized, though not with that pang of anguish and disappointment which it had felt for the loss of the princess. I find it thus adverted to in a letter dated Feb 17, 1821: —

'Your father was enabled yesterday (his birth-day) to preach a most suitable, and, I think, admirable sermon on the dear old king, from Ps. 39:5, which seemed to give much satisfaction, (except to ————.')

The death of my father's aged, and, for very many years past, only brother, immediately followed. My sister, adverting to it, observes, (March 8th,) 'The same letter which brought this account, seems to indicate that my aunt Webster can last but a very short time longer.* This breaking up of the family affects me deeply, as it seems to bring nearer to my view that dreadful stroke, which we cannot hope very long to escape, and for which my mind is, notwithstanding, wholly unprepared. The last time I saw our beloved father, he said to me, with peculiar emphasis, "You *must* try to wean yourself from me; I shall not, I cannot be with you long; it is cruel to pray for my life."'

It had long been delightful to observe how every thing, which might once have appeared harsh or rugged in his natural temper, had almost entirely melted away; and now, at this late period, it was deeply affecting to observe, how, if he had dropped a word that seemed to himself (others perhaps had not perceived it) impatient, or suited to wound the feelings of any one, though ever so slightly, he would presently, with tears stealing down his cheeks, give his hand to the party concerned, and ask forgiveness.

The following is an extract of a letter which I soon after received from him: —

'Oct. 27, 1820. I have lately received several numbers of the "Sailor's Magazine." It is surprising to what extent the endeavors to excite a religious spirit among sailors are carried; and, though there are many things that might be deemed wrong, and blundering, so to speak, and a measure of enthusiasm, especially as to conversions, yet there seems nothing *Antinomian* or *sectarian*; and I cannot but think that God is blessing, and will bless, the endeavors; and I feel more excited to pray for this hitherto neglected description of our fellow-sinners, than formerly. — I have sent the committee a letter, and a small subscription.

It is observable that the latest letter I have seen of his writing, — and I have reason to believe it the last he ever wrote, for it is dated March 6th, after his last illness commenced, — relates to this subject. It is to his bookseller, Mr. Seeley, desiring that he would send him, among other things, the subsequent numbers of the 'Sailor's Magazine,' in which he evidently still felt much interested.

Oct. 28th, he writes — 'As to the Concordance, it is adjourned *sine die*. After years of labor, and considerable expense, I relinquished it, that I might attend to what appeared to me more directly the improvement of my talent, and the use of my few remaining days. A few months might have completed it; but I deliberately determined, in this respect, to take my labor for my pains, and to expect neither credit, nor profit, nor even usefulness for my labors.' . . .

He wrote to me, Dec. 14th, in consequence of my putting the question, 'Does not Cruden answer every practical purpose?' as follows: — 'The errors and deficiencies in Cruden are tenfold more than are generally suspected; and I believe several reasons induce even the proprietors to wish to substitute a new work, under a new name, in the place of it. . . . Had I not been impeded by age and infirmity, and unexpectedly taken off from completing it, by the opportunity of superintending the new edition of the Bible, I am persuaded it would have been published. But the will of the Lord be done. . . .

'I grow more and more infirm. My *sickness* seems incurable; and I am often oppressed with asthma; yet I go on doing something.'

At the beginning of the ensuing year, he speaks of dejection, which he terms 'unaccountable,' at times oppressing him. To others, however, who consider his age, his circumstances, as being always confined to one spot, his constant indisposition, his extreme deafness, his frame worn down by incessant labors, it will rather appear wonderful that he should have been able to summon up resolution to write and speak, and act as he did, than unaccountable that his spirits should sometimes have failed him. Brighter gleams, however, from time to time, shone upon his mind, when he looked beyond the present scene. To his servant inquiring of him, at this period, how he did, he replied, 'Very poorly: I shall soon be at home;' and he added, 'O how my heart leaps and exults within me, at the thought of so very soon joining the glorious company before the throne of God!'

Feb. 15, 1821, he wrote his last letter to his old friend, Dr. Ryland, of Bristol, as follows: — 'My dear sir, — My infirmities and diseases grow upon me, and leave me little time or heart for many things which I should otherwise rejoice to do; especially as to correspondence. You must, then, excuse apparent neglect.' . . . .

His last letter to me was dated a few days after, Feb. 23. In reply to his complaints of dejection, I had reminded him of the remarkable sentence which he had uttered at the meeting of our family party two years and a half before, and had quoted it at length, as it has been given above. [See the Life, p. 288.] His answer is very striking.

'Dear John, — My deliberate judgment, on the whole, is the same as I expressed in conference with you and others

* She died in little more than a month after.

Goodness and mercy have followed me, &c. Perhaps, when warmed with the subject, I spake more strongly of my own personal confidence, than my habitual *feelings* warrant; but my dejected feelings are often perfectly unaccountable, and the least matter makes me subject to them. But I trust all will end well. Yet I apprehend, that to die of lingering disease and infirmity, shut out from ordinary resources of refreshing intercourse and employment, requires at least as much patience, and as strong supports, as the sufferings of a martyr in other circumstances; and the want of duly expecting this is one reason, I suppose, why many excellent worn-out old men have been dejected. It came upon them unexpectedly, and disconcerted them. . . . Had I had those views of arduousness, importance, and awful responsibility, when I engaged in my Commentary, which I have at present, I should have shrunk from the service with trepidation. I have much to be humbled for, and have had many painful rebukes, — and still have; yet probably it was better that I engaged than if I had not. We do nothing from perfectly pure motives; yet we must *occupy* with our modicum of talent as we can. . . .

'I can only add my love, and most endearing remembrances to dear Frances, (whom I especially think of in my prayers,) and Jane, and Fanny, Anne, Mary, John," &c. &c. May God bless you and all of them, and make all of them blessings to others long after I am gone. *Let the children of thy servants continue, and their seed be established before thee!* Ps. 102.28. I am, dear John, your affectionate father, THOMAS SCOTT.'

'I have revised copy to the end of Thessalonians.'

Thus his correspondence with me closed: a more wise, more pious and holy, or more affectionate conclusion of it I could not have desired. My next letter from Aston brought the tidings of his fatal illness.

XII. HIS LAST ILLNESS AND DEATH. — Of the last solemn scenes of this [section], I proceed to lay before the reader the best account in my power, which I shall do chiefly in the words of letters written, and memorandums made, on the spot.

Sunday, March 4, terminated my father's public ministrations. Almost immediately afterward, he seems to have suffered a degree of indisposition, but not such as rendered it necessary to inform the absent branches of his family before Friday, March 16th. A letter of that date brought me this intelligence: — 'Your dear father has, for this last week, been seriously indisposed. The beginning of the preceding week, he caught a severe cold. He was better yesterday morning; but has since been so ill that I resolved to send for Dr. Slater. He has just left us this afternoon. He says the complaint is quite the same as on former occasions, advises to pursue the plan already adopted,' &c.

The day after this letter was written, my sister, quite providentially, and, as it seemed, notwithstanding many obstacles had opposed her journey, went over to Aston, little expecting what she was to meet with there. The next day, Sunday, my second brother arrived, who writes — 'He is perfectly calm and cheerful in the view of dissolution; and seems disappointed at the symptoms of recovery. He thought his trials were almost over; and said that, yesterday morning, he had hoped to end the sacred services of the day in heaven. Indeed, his wish is, decidedly, *to depart*, in the confidence that he shall *be with Christ, which is far better*. His dejection is manifestly nothing more than the feeling of a mind exhausted by its own exertions; for, owing to his deafness, he has none of that refreshment which others feel from conversation; so that the amusements of his mind are, in fact, equal to the mental exertions of most men.'

The day on which this letter was written, my youngest brother arrived at Aston. For myself, a still more urgent call detained me from the scene, and kept me at Hull more than a week longer. Almost daily, letters, however, informed me of the state of things at Aston.

That of March 20 reported that 'scarcely a hope of recovery remained,' and complained still of gloom oppressing the revered sufferer's mind. It added — 'No doubt this dejection is occasioned, in great part, by disease, as it always comes on with the (daily) paroxysm of fever. His hope of final victory, indeed, seldom wavers. — He may linger some time, and I do trust the Sun of Righteousness will yet shine upon him, and that we shall here witness his triumph; but, if not, faith will still behold him victorious over every enemy.'

'March 22, Thursday. Thanks be to God, the clouds which overspread his mind are breaking away, and he talks with a placidity and cheerfulness greater than I have before seen since I came. — The symptoms have become more mild, and this morning he rose above his feelings of bodily uneasiness and mental depression, and seemed *to rejoice in hope of the glory of God*.

'Just as we had assembled for family worship, he sent to say, that he wished us to meet in his room, and join with him in the Lord's supper, as a means of grace, through which he might receive that consolation which he was seeking. It is utterly impossible to describe the deeply-interesting and affecting scene. The whole family (with one exception) and an old parishioner were present. The fervor displayed by my dear father, his poor, emaciated form, the tears and sobs of all present, were almost more than I could bear with that degree of composure which was requisite to enable me to read the service so as to make him hear. — But it was a delightful feeling, and has done more to cheer our downcast hearts, than can well be conceived. It seems, moreover, to have been quite a cordial to my father's spirits, who adopted, on the occasion, the words of the venerable Simeon, in the prospect of dissolution. He is now quite calm, and like himself; and can clearly discern that much of his previous uncomfortable state of mind was merely the effect of fever.'

My sister's letter, of the next day, was as follows: —

'March 23. Our beloved father still lives, but cannot, we conceive, continue many hours. All yesterday, and through the night, he remained in so blessed a state of mind, that our joy and gratitude almost swallowed up every other feeling.' Some sentences of great joy and confidence are then reported, which will afterward occur among the memorandums* taken of what fell from him; and it is added: — 'Erelong, however, a slight flush on his cheek made us fear that the fever was returning; and our fears were soon realized. The paroxysm came on with great violence, and with it that confusion and gloom which are so distressing to himself and to us. He is more calm now, though in a state of extreme suffering. He longs for his release, and says, "All will be well at last." Great submission to God is displayed throughout, and *Thou art righteous*, is his language. We are greatly agitated between painful and pleasant feelings; but I trust God is with us. The scene is instructive beyond expression; and I have felt my faith so confirmed, that I can hardly help imagining it will never more be shaken. We try to note down what we can; but who can describe *the look, the manner?*'

On Saturday, March 24, my sister wrote — 'Our beloved father still lives, in great suffering; but in a state of mind, which, though varying, is highly delightful to all who witness it. I am so grieved that you are deprived of this consolation, which at times seems to raise us above every painful feeling, that I am determined to attempt copying some things which we have noted down, during the last few days, though aware that they will give you little idea indeed of what has passed.'

Monday's letter only reports him 'much weaker in body, but more calm in mind; anxious for departure, but yet willing to stay, if he might do any spiritual good to any one.'

On Tuesday, March 27, my brother wrote as follows: — 'Our dear father appeared all yesterday evening in a very tranquil state, and slept much; but expecting that he should not live through the night. His desires after spiritual enjoyments appear unbounded; and he cannot be fully satisfied, because he cannot enjoy on earth what belongs only to heaven.'

Having been released by a change of circumstances at home, I, the next day, set out for Aston, where I arrived the next evening. Still, however, communications were continued to the absent members of the family, and to some friends, which will furnish me with further extracts. My sister's letter of March 28 contained the following sentences: —

'Our beloved father is still with us; and, did not his pulse indicate approaching dissolution, we should scarcely think it possible that a dying man could speak and think with the energy and clearness he does. O that you were here! How would it rejoice your heart to witness his calm and heavenly spirit; his humility, faith, tenderness, and love! He seems the most like his Savior of any mortal I ever beheld; yet still longing for more holiness. Never, indeed, will he be satisfied till he enters the realms of eternal bliss. He rather triumphed in the birth of our little girl, and implored blessings on "his 21 grand-children."'

I continue extracts [from my minutes.]

'In every thing but comfort, his state may be said to be even

* See these, at length, in the Life. ED.

sublimely Christian. Such an awful sense of eternal things, of the evil of sin, and of the holiness of God — such profound self-abasement — such cleaving unto Christ alone — such patience, resignation, and unlimited submission to the will of God — such a constant spirit of fervent prayer — such pouring forth of blessings on all around him — with such minute and tender attention to all their feelings, it is truly admirable to behold. . . . A great part of his time he has prayed and thought aloud, as insensible of the presence of any fellow-creature; and the train of his thoughts, thus discovered, has been striking, and often highly elevated. Thus: — 'Posthumous reputation! the veriest bubble with which the devil ever deluded a wretched mortal. But posthumous *usefulness*, — in that there is indeed something. That was what Moses desired, and Joshua, and David, and the prophets; the apostles also, Peter, and Paul, and John; and most of all, the Lord Jesus Christ." Again, "O Lord, abhor me not — though I be indeed *abhorrible*, and abhor myself! Say not, Thou filthy soul, continue *filthy still*; but rather say, *I will, be thou clean.*'"

At 7 o'clock in the evening of Monday, April 16, I wrote to my daughter, at Hull, as follows: —

'Half an hour ago, your dear blessed grandpapa *ceased to breathe.* It was literally this, and no more. Thus has he eventually been spared even the *least* object of his fear. His mind had been peaceful and happy of late. O how peaceful does he now look! Not a groan, not a sigh escaped him at the end.'

The funeral took place on the Monday following, April 23. It was our intention to act strictly according to his own directions, by making it as plain and private as possible. But, as the hour approached, numbers of those who had enjoyed his acquaintance, with many others, who 'esteemed him highly in love for his work's sake,' — some of them coming from a very considerable distance, — began to collect around the church and the parsonage-house. On the procession leaving the garden-gate, it was attended by 16 clergymen; while 30 or 40 respectable females, in full mourning, stood ready, in double line, to join it as it passed towards the church. That little building was more crowded, probably, than on any former occasion; and a large number of persons collected round the windows, unable to enter for want of room.

Mr. Wilson's funeral sermon was preached on the Friday following, at the neighboring church of Haddenham, as that of Aston was not large enough."

XII. His Works — His Theology. — 'The characteristic excellency of his writings,' Mr. Wilson says, 'is a calm, argumentative, determined tone of scriptural truth; a clear separation of one set of principles from another; a detection of plausible errors; an exhibition, in short, of a sound, comprehensive, adequate view of Christianity; such as goes to form the really solid divine. His motto may be conceived to have been, *Knowing that I am set for the defence of the gospel.*'†

Passing from this review of my father's works to some observations on the general character of his theology, I should say, that its great and distinguishing excellency appears to be its *comprehensiveness.* It embraces, as far, perhaps, as the infirmity of human nature will permit, the whole compass of Scripture. Like the father of the faithful, he 'walks through the land in the length thereof and in the breadth thereof.' It would be difficult, I think, to name a writer, who more faithfully and unreservedly brings forward every part of scriptural instruction in its due place and proportion, and is content upon all of them 'to speak as do the oracles of God.' He sacrifices no one doctrine or principle, nor suffers himself to be restrained in fairly and fully pressing each upon attention, by jealousy for the security and honor of any other. Persuaded that Scripture is every where consistent with itself, whether it appears to us to be so or not, he has no ambition to preserve *apparent* consistency more exactly than the sacred writers have done. Hence he never scruples to unite together those truths of divine revelation which to many appear as if they must exclude one another. He teaches the total inability of fallen man, unrenewed by divine grace, to render any acceptable obedience to God; but he never, for a moment, suffers himself to be entangled in the reasonings of those who would, on this ground, call in question the obligations of the divine law, or forbear to press upon all men the commands and exhortations which the sacred Scriptures do certainly address to them. He believed that God knew whom He had chosen, and that none would eventually attain eternal life, but those whom the Father, by his own purpose and grace, had 'given' unto Christ; yet he unequivocally teaches that Christ died for all men, and that none fail of being saved by Him, except by their own fault. He asserts, with unwavering confidence and zeal, that our justification is altogether free, of grace, through faith, 'for the merits of our Lord and Savior Jesus Christ alone,' and in no degree 'for our own works or deservings;' yet he equally maintains that he only 'who doeth righteousness is righteous;' seeing all true faith must and will prove itself by its fruits; and insists that we are still under the law as a *rule*, though delivered from it as a *covenant.* He held that all true believers in Christ are 'kept by the power of God through faith unto salvation,' and will certainly persevere unto the end; and yet, that, 'if any man draw back, God shall have no pleasure in him;' and that, if we would ever come to heaven, we must 'give diligence to make our calling and election sure.'

It is almost needless to observe to how many charges of error, on the right hand and the left, this resolute adherence to the whole of scriptural instruction would expose him, at different times and from different classes of men. He, however, preached and wrote 'straight forward' — according to an expression already quoted above; he constantly moved on in the course which he saw clearly marked out before him, heedless of conflicting charges, which appeared to him

* For memoranda made during Dr. Scott's illness, see the Life; as also for some account of his character, habits, and sentiments on education. Ed.

† 1. Of the Commentary, Mr. Wilson thus speaks: — 'His widest and most important field of usefulness, and that which I have reserved for the last topic in the consideration of his public character, was as a commentator on the Holy Scriptures. In this, he may be truly said to have *finished his course*, as well as *fought a good fight*, and *kept the faith.* It is difficult to form a just estimate of a work on which such an author labored for 33 years. It entitles him, of itself, to rank at the head of the theologians of his own time, as at once the most laborious and important writer of the day. The capital excellency of this valuable and immense undertaking, perhaps consists in the following, more closely than any other — the fair and adequate meaning of every part of Scripture, without regard to the niceties of human systems: it is, in every sense of the expression, a scriptural comment. It has, likewise, a further and a strong recommendation in its originality. Every part of it is thought out by the author for himself, not borrowed from others. The later editions, indeed, are enriched with brief and valuable quotations from several writers of note; but the substance of the work is entirely his own. It is not a compilation; it is an original production, in which you have the deliberate judgment of a masculine and independent mind on all the parts of Holy Scripture. Every student will understand the value of such a work. Further, it is the comment of our age, presenting many of the last lights which history casts on the interpretation of prophecy, giving several of the remarks which sound criticism has accumulated from the different branches of sacred literature, obviating the chief objections which modern annotators have advanced against some of the distinguishing doctrines of the gospel, and adapting the instructions of Scripture to the peculiar circumstances of the times in which we live. I may observe, also, that the faults of method and style, which considerably detract from the merit of some of his other writings, are less apparent here, where he had only to follow the order of thought in the sacred book itself; whilst all his powers and attainments have their full scope. It was the very undertaking which required, less than any other, the qualifications which he did not possess, and demanded, more than any other, those in which he excelled. It required matured knowledge of Scripture, skill as a textuary, sterling honesty, a firm grasp of truth, unfeigned submission of mind to every part of the inspired records, a holy temper of heart, unparalleled diligence and perseverance; and these were the very characteristics of the man. Accordingly, the success of the work has been rapidly and steadily increasing from the first, not only in our own country, but wherever the English language is known. Nor is the time distant, when, the passing controversies of the day having been forgotten, this prodigious work will generally be confessed, in the Protestant Churches, to be one of the most sound and instructive commentaries produced in our own or any other age.'

'To this I would annex the opinion expressed by the late Rev. Andrew Fuller — 'I believe it exhibits more of *the mind of the Spirit* in the Scriptures, than any other work of the kind extant;' and the following testimony of Mr. Horne — 'To the preceding just character of this elaborate Commentary, the writer of these pages (who does not view all topics precisely in the same point of view with its late learned author) deems it an act of justice to state, that he has never consulted it in vain on difficult passages of the Scriptures. While occupied in considering the various objections of modern infidels, he, for his own satisfaction, *thought out* every answer (if he may be allowed the expression) for himself, referring only to commentaries in questions of more than ordinary difficulty; and, in every instance — especially on the Pentateuch — *he found in Mr. Scott's Commentary brief, but solid refutations of alleged contradictions, which he could find in no other similar work extant in the English language.*'

The only observation which I shall myself make, relates to the leading principle of interpretation adopted in the work, which appears to be of this kind — that every passage of Scripture has its real, literal, and distinct *meaning*, which it is the first duty of a commentator, whether from the pulpit or the press, to trace out and explain; whatever *application* he may think fit subsequently to make of it; and that, speaking of the Scriptures generally, the *spiritual* meaning is no other than this *real* meaning, the actual *intention* of the passage, with its fair, legitimate application to ourselves. The author looked, therefore, with a very jealous eye upon the whole scheme of *accommodation*, so much in favor with many persons, which takes a passage often without even a reference to its connection and real purport, and applies it to somewhat to which it has no actual relation, and, perhaps, does not even bear any analogy.

2. Next to the 'Force of Truth,' one of his earliest publications was

evidently directed against the practice of Scripture, and not against any unauthorized peculiarity of his own.

What has been already stated includes almost every thing else that I can have to observe on his theology; still, there are one or two points which I would notice more distinctly.

I next, therefore, observe that his theology was distinguished by its highly *practical character;* under which term I include not only its sobriety, moderation, and freedom from refinement and speculation, but especially its holy strictness. The reader will, throughout this work, have observed him complaining of the degree of Antinomianism, both theoretical and practical, which was prevalent, and against which he accordingly very much directed his efforts, both from the pulpit and the press.

He found, when he entered upon his course, throughout a great part of the religious world, repentance little insisted upon — faith represented as very much consisting in personal assurance — religious professors in general, with little previous inquiry, encouraged, and even urged, to keep up a good opinion of their own safe state, (as it must indeed be every man's duty to do, if such be the nature of faith;) — the evidence of holy fruits but dubiously required in order to warrant any man's confidence concerning himself — the love of God resolved into little more than *mere* gratitude for benefits assumed to have been received, (which is easily excited, under such a system, upon very fallacious grounds;) — particular duties not at all dwelt upon — invitations and exhortations very much neglected, even where their propriety was not called in question. It need not here be said how directly he opposed himself to the whole of this scheme, how he insisted on 'repentance, and fruits meet for repentance;' on the sanctifying effects of all true faith, by which alone its existence can be proved; on reconciliation to the divine holiness, law, and government, as well as gratitude for mercies received; and on all the detail of duty, fully and particularly laying open the divine law in its strictness and extent, both for the conviction of the sinner, and for the information of the Christian believer, 'how in all things he

the 'Discourse on Repentance;' and this may be considered as the first of a series of theological treatises, including 'The Warrant and Nature of Faith,' the 'Treatises on Growth in Grace,' the 'Sermon on Election and Final Perseverance,' the 'Essays on the most Important Subjects in Religion;' to which we may add the volume of 'Sermons on Select Subjects,' the 'Four Sermons,' and the 'Notes on the Pilgrim's Progress.'

The first of these works is a most serious, affectionate, and impressive address on a subject which appeared to the author, at the period of the publication, to be peculiarly neglected, and which he thought was seldom so much insisted on as it ought to be. The instances in which the work is known to have been productive of the happiest effects, are numerous.

The occasion of the 'Warrant and Nature of Faith' has already been in some measure explained. In that work, the author may be said to attempt to hold the balance between certain excellent men at home — Marshall, Hervey, Romaine — in whose sentiments concerning faith and assurance, and some other points, he could not concur; and the New England divines — particularly Edwards and Bellamy — whom he held in high estimation, but who, he thought, had raised a prejudice against their own writings by pushing some things too far, and thus 'throwing impediments in the sinner's path, when endeavoring, with trembling steps, to come to the gracious Savior,' 'and condemning many as self-deceivers, whom God would own as real, though weak believers.'

The small 'Treatise on Growth in Grace' has been a favorite with some of its author's most distinguished friends. This tract, it will be remembered, was composed for the benefit of the beloved people whom the author had recently left at Ravenstone, and in the neighborhood of Olney.

Of it, perhaps, in particular, it may be remarked, — what appears to me true of his writings in general, — that, while they carefully avoid certain extremes which have been countenanced by some good men of a different school, they present the peculiar excellences of the New England divines, relieved from a certain forbidding aspect to which their writings were to the inexperienced reader.

The 'Sermon on Election and Final Perseverance' is of a very moderate and practical cast. Had these doctrines been always exhibited in the manner here exemplified, prejudice must have been much abated, and many arguments employed against them must have been felt to be irrelevant. The author expressly undertakes to show that 'they are consistent with exhortatory and practical preaching, and conducive to holiness of life.' Different opinions will be formed of his success in this undertaking: one thing, however, is most evident, that, in assenting to what he deemed to be one part of scriptural truth, it never entered into his plan to give up another part, or in the least degree to throw it into shade.

Before we quit this publication, I would observe that, firmly as the author held the doctrines of personal election and final perseverance, he continued to the end of life, as he had done in his 'Force of Truth,' to place these tenets in a very different rank from those of human depravity, justification by faith, and regeneration and sanctification by the Holy Spirit. The latter, and not the former, whatever any may choose to impute to him, constituted the substance of his divinity and of his teaching; as they do of those of the clergy with whom he is usually classed.

The volume of 'Essays' is too well known to need any extended remarks. The author himself speaks of it as containing 'a compendious system of the Christian religion, according to his views of it;' and Mr. Wilson describes it as 'incomparable for the plain exposition of truth.' One delightful instance of the usefulness of this work, in the case of a literary and philosophic character, who was by its means reclaimed from skeptical principles, and established in the practical and effectual faith of the gospel, has, since the author's death, been announced to the world in the brief memoir of Thomas Bateman, M. D.* But this is only one among many proofs of the happy effects of his writings.

In speaking of his volume of 'Sermons,' and of his 'Four Sermons,' which may be connected with them, I shall not presume to enter into any examination of his pulpit composition. He is allowed to have been defective in style and manner, and in some other qualities, which might have rendered his discourses more attractive, both to the hearer and the reader; but it would not be easy to point out a preacher whose sermons carried in them greater weight of matter, or who more excelled in 'rightly dividing the word of truth,' giving to every character 'his portion in due season.' I confess it always appeared to me, that, while he was the strictest and most practical preacher I could hear, he was also the most consolatory; because he not only pointed out where comfort was to be had, but what was the legitimate mode of appropriating it.

In commenting on 'The Pilgrim's Progress,' he has not only illustrated more fully and distinctly, than had ever before been done, the various scenes and characters of that ingenious and most instructive allegory, but has found ample scope for unfolding and enforcing those views of religion for which he always pleaded, and in which he appears to have entirely coincided with his author. In his preface, and in the

* Christian Observer for November, 1821.

Life of Bunyan, he thus speaks of the original work: — 'The accurate observer of the church in his own days, and the learned student of ecclesiastical history, must be equally surprised to find, that hardly one remarkable character, good or bad, or mixed in any manner or proportion imaginable, or one fatal delusion, by-path, or injurious mistake, can be singled out, which may not be paralleled, as to the grand outlines, in the Pilgrim's Progress.'

3. Occasional sermons.

Of these, seven are funeral sermons, on Dr. Conyers, Mr. Thornton, the Rev. Messrs. Newell, Pentycross, and Barneth, Lady Mary Fitzgerald, and the Princess Charlotte. In most of these discourses, he speaks not much of the individuals, but notices the excellences of their characters only in a general way.

His sermons on national occasions are also seven in number; namely, Fast Sermons in 1793, 1794, and 1796; and Thanksgiving Sermons in 1784, 1798, 1802, and 1814; to which may be added his tract on the 'Signs and Duties of the Times,' in 1799.

Three principles pervade all his publications of this description — (1) That the proper business of national fast-days is humiliation before God for our sins as a people and as individuals; and that of national thanksgiving-days, the acknowledgment of God's unmerited mercies to us: (2) that the national guilt, which draws down divine judgments upon us, is the aggregate of individual transgression, to which we have all contributed our full share: (3) that whoever be the instruments or means, both calamities and deliverances are to be considered as coming from the hand of God; and that it is *his* part in them, with which alone we are concerned *on these occasions.* 'Humiliation for sin,' he observes, 'or gratitude for unmerited blessings, has nothing to do with approbation or disapprobation of men or measures.'

Sermons preached for benevolent institutions are the only ones which remain to be noticed.

That before the Church Missionary Society, in 1801, is a very copious discourse on the question of missions, in which, among other topics, the view which the Scriptures present of the state and prospects of the heathen is considered; and it is affirmed, that to think so well as many profess to do of their condition, is a virtual denial of Christianity; and that contrary sentiments concerning their state, so far from being the dictate of uncharitableness, have been the source of all the practical charity which has been exercised towards them. That before the London Missionary Society, in 1804, is a very animated and effective address on the command, 'Pray ye therefore the Lord of the harvest, that He would send forth laborers into his harvest.' In it the author observes of himself; — 'An early acquaintance with the writings of President Edwards, Brainerd, and the New England divines, gave my mind a peculiar turn to this subject. The nations unacquainted with Christ have ever since been near my heart; and I never thought a prayer complete, in which they were wholly forgotten. This was the case several years before societies for missions (that is, new societies in England) were established; but I could do no more than offer my feeble prayers.'

His sermon before the London Society for promoting Christianity among the Jews, in 1810, is perhaps the most spirited of all his printed discourses. It contains a very interesting illustration of the remarkable prophecy, Zech. 8:23 — 'In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you.' Nothing could be more unlikely, at the time this prophecy was delivered, than the fulfilment which it has received, in all the most enlightened nations of the earth becoming worshippers of the God of the despised Jews! Yet the preacher argues, from comparison of the passage with other Scriptures, that it has a still more astonishing, at least a much more extensive accomplishment yet to receive.

The last sermon of this description is that before the governors of the London Female Penitentiary, in 1812, which is on 'that one single event occurring on earth, that is declared to cause joy in heaven' — a sinner's coming to repentance.

4. Works directed against the infidelity and disaffection of the times. These are the Rights of God, the Answer to the Age of Reason, and the Tract on Government.

The first, it has already been said, gained but little attention; less, I think, than it deserves, as compared with the rest of the author's smaller works. It is, perhaps, the best written, in point of style, of all his publications. Besides meeting specific objections, the Answer to Paine treats more generally, in as many distinct chapters, of Revelation, Miracles, Prophecy, the Canon of Scripture, Mystery, Redemption, the Insufficiency of Deism, and the Nature and Tendency of Christianity.

The 'Impartial Statement of the Scripture Doctrine in Respect of Civil Government, and the Duties of Subjects,' must be allowed, I think, by all candid persons, to be very moderate, wise, and useful; and it is still *seasonable.*

5. Other controversial Works; namely, the Answer to Rabbi Crooll, on the Jewish Question, the Answer to Bishop Tomline's 'Refutation

ought to walk and to please God.' He spoke much of the necessity of *distinguishing* preaching, which should, as clearly as possible, discriminate not only truth from error in doctrine, but the genuine from the spurious in Christian experience, and the sound character from the unsound, among persons professing godliness. In this way he commenced, and he persevered to the end — 'abounding more and more;' and he lived to see, under God's blessing, his exertions crowned with great and extensive success.

But, lastly, though highly practical, the whole of his theology was also strongly *evangelical;* which term I here use in no sense that any person of common fairness can call sectarian. I mean by it, that the great truths relating to our redemption, and the promises of mercy and grace made to us in Jesus Christ, were ever prominent in his own mind, and in the whole of his instructions. He never lost sight of them; he never threw them into shade; he *could not* do it; he had that constant and deep sense of their necessity, as the support of his own hopes, and the source of all his strength and vigor for every duty, which would have effectually prevented his keeping them back, or proposing them *timidè gelidèque*, even if he had not been on principle so decidedly opposed as he was to such a line of conduct. He held, as Bp. Burnett also did, that not even a single sermon should fail of so far developing the principles of the gospel, as distinctly to point out the way of salvation to the awakened and inquiring conscience; and that this would easily be done, by a mind as fully imbued as it should be with Christian truths, without doing any violence to the particular subject under discussion, or even infringing the rules of good composition.

SCYLAX;

A geographer of Caria, who flourished in the time of Darius Codomanus and Alexander the Great, and was employed in making observations in India, &c. The Periplus, ascribed to him by some, was edited by Gronovius, 1697. *Lempriere.*

SECKER, THOMAS,

An eminent and pious prelate, was born, in 1693, at Sibthorpe, in Nottinghamshire, and was educated at various seminaries, with the view of becoming a preacher among the Dissenters. In 1716, however, he went to Leyden, studied physic, and took his degree. In 1721, he entered at Exeter College, Oxford. Having conformed to the church, he took orders, and obtained preferment. After having filled various minor ministries, he was consecrated bishop of Bristol in 1734. He was translated to Oxford in 1737. On the death of Archbishop Hutton, in 1758, the duke of Newcastle, then at the head of the cabinet, placed Bishop Secker in the vacant primacy, without any solicitation on his part, or previous consciousness of the dignity about to be conferred on him. In this exalted situation, he conducted himself with great dignity. As a scholar, he was elegant rather than profound.

Archbishop Secker died at Lambeth Palace, on the 3d of August, 1768, highly esteemed and regretted. Moderation and discretion, without negligence or laxity, formed the basis of his ecclesiastical policy; and, although some difference of opinion has been entertained in respect to his general merit, perhaps few have filled the same station more usefully to the public, and reputably to themselves. *Life, prefixed to his Sermons; Davenport; Jones's Chris. Biog.*

SEETZEN, ULRIC JASPER;

A German traveller; born in East Friesland, and educated at Göttingen, where he studied under Blumenbach. Encouraged by the dukes of Saxe-Gotha, he visited Syria, Palestine, and Arabia, and is supposed to have died by poison at Suez, in 1811, by order of the iman. Only portions of his letters to Baron von Zach, Blumenbach, and others, have ever been published. *Encyc. Am.*

SELDEN, JOHN,

An eminent lawyer and writer, was born, in 1584, at Salvinton, in Sussex; was educated at Chichester, and at Hart Hall, Oxford; and studied the law at Clifford's Inn and the Inner Temple. Between 1607 and 1640, he produced several works, of which the chief are, Titles of Honor; a Treatise on the Syrian Deities; the History of Tithes; Mare Clausum; Uxor Hebraica, in which he treats of the Jewish laws of marriage and divorce; on the Jewish priesthood; on the Law of Nature and Nations, according to the Hebrew system; on the Sanhedrim; and on the civil year of the Jews. All these works are replete with the most profound and various learning. Selden died in 1654. His Table Talk was published after his death. He is reputed to have been a decided Christian. *Davenport; Orme.*

SELLIUS, GODFREY;

A learned German geographer and historian; born in Dantzic; died in France, 1767. He was a member of the Imperial Academy, and of the Royal Society in London. Besides other useful historical and geographical books, he wrote a valuable treatise on the ancient revolutions of the globe. *Lempriere.*

SEMLER, JOHN SOLOMON;

The leader of the German neological school; born at Saalfield, 1725. His early religious history shows the cause of his abandonment of evangelical views. He was bred among Christians, became serious, wept and prayed; but, not devoting himself heartily to the service of God, a reaction took place; he fell among the sons of levity, at Halle, became an unbeliever in the great truths of religion, and increased unto more and more skepticism. Of his outward life, we may just say, that he was first appointed professor of history and poetry at Altdorf, and afterwards called to a professorship of theology at Halle, where he and Baumgarten were opposed to all the rest of the theological faculty. Their loose views, however, gained ground; and, in 1757, he was made head of the theological seminary — a post which he filled till his death, in 1791. Much as Semler's learning may have contributed to illustrate the text and meaning of the Old and New Testaments, it was infinitely more than counterbalanced by his deplorable success in lowering the reverence in which the Bible had been previously held in Germany. He labored to refer many important points of the existing creed to the fallibility of interpreters, or the ignorance of the sacred writers themselves, and reached a bad eminence in derogating from the divine

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of Calvinism,' and, as arising out of it, the History of the Synod of Dort.

The first of these publications has been repeatedly adverted to in letters written while it was in preparation, and inserted in a former part of this work. [For these letters, see the Life.]

The Christian Observer, for 1815, thus speaks of it — 'Should it prove a *cycnea vox*, the dying note of this truly great man, (the author,) which we trust it may not, we shall say much for this publication, if we pronounce it worthy to be so; and state it to be inferior neither in matter nor temper to any of the truly Christian productions of his powerful mind.'

On the Answer to the 'Refutation of Calvinism,' I shall do little more than transcribe the opinion which Mr. Wilson has given in notes annexed to his funeral sermons. 'It appears to me,' he says, 'incomparable for the acute and masterly defence of truth.' And again: 'It is pregnant with valuable matter, not merely on the questions directly discussed, but on almost every topic of doctrinal and practical divinity.'

It is needless to say that it is not the mere peculiarities of Calvinism which are defended in this work: had such been the only points assailed, it would probably never have appeared: 'But in falling foul of Calvinism,' the volume which gave occasion to it, offended grievously against Bishop Horsley's caution, to beware of 'attacking something more sacred, and of a higher origin' — even what 'belongs to our common Christianity;' and hence the answer, of course, takes equally wide ground.

The little work on the Synod of Dort arose out of the preceding publication. The account of the synod commonly received in this country, is that furnished by the prejudiced Peter Heylin, who gives the abbreviation of the articles by Daniel Tilenus, instead of the articles themselves. His statements are taken upon trust, and repeated by one writer after another, in a manner little creditable either to their diligence or their candor. My father, finding these abbreviated articles in the Refutation of Calvinism, remarked upon them, in the first edition of his answer, as if they had been authentic, and thus, as he says, 'erroneously adopted and aided in circulating a gross misrepresentation of the synod.' The discovery of his mistake led him to a more full investigation of the subject, and thus to translate and give to the public, (1) 'The History of preceding Events' which led to the convocation of the synod; (2.) 'The Judgment of the Synod,' concerning the five controverted heads of doctrine; (3.) 'The Articles' of the synod; (4) 'The Approbation of the States General;' subjoining his own remarks on each part. The translation is made from the 'Acts' of the synod, published by authority, in a Latin quarto volume — a work which, it is worthy of remark, is never alluded to by either Mosheim or his translator Maclaine, though they refer to various other writings, on both sides, apparently of a less authentic character.

In the present class we may, perhaps, range the only separate publication which remains to be noticed, — the Letters to the Rev. Peter Roe, on Ecclesiastical Establishments, Adherence to the Church of England, &c., with a Tractate annexed, on the Religious Establishment of Israel. The last he esteemed to be novel; at least, he observed, it was quite new to himself. The principle which it chiefly goes to establish is, that the conduct of the pious kings and governors of Judah, — Jehoshaphat, Hezekiah, Josiah, Zerubbabel, Ezra, Nehemiah, — in their exertions for promoting religion among those under their command, which are sanctioned by the unqualified approbation of Scripture, 'was not adopted in obedience to any part of the ritual or political law of Moses,' but was nothing more than that improvement of their talents, which would be incumbent on any persons now occupying similar stations, and 'was intended as an example for kings and princes, professing Christianity, to imitate.'

Besides these works, my father was the author of many detached papers in various periodical publications, some of which are to be found in the 4th volume of his collected works.

authority and inspiration of the sacred volume. He wrote a Paraphrase of John, and of the Epistle to the Romans; Apparatus for the Interpretation of the Old and New Testament, in which he broached his famous scheme of historical hermeneutics; and added notes to Wetstein's Prolegomena; besides other works. *Encyc. Am.*

SENECA, LUCIUS ANNÆUS;

A celebrated Roman philosopher, born at Corduba, in Spain, in the first year of the Christian era. He early became a proficient in the Stoic philosophy, and was tutor to Nero; but, his virtuous precepts and himself being alike disagreeable to that wicked tyrant, he was suffocated in a warm stove, in the year 65. He left philosophical works and tragedies: the former have been well edited by the Elzevirs, Amst., 1632; the latter by Gronovius, Amst., 1682. *Encyc. Am.*

SERRARIUS, NICHOLAS;

A learned Jesuit, born in Lorraine, 1545. He taught philosophy at Würzburg and Mayence, and was called by Baronius the *light of the German church*. He wrote commentaries and prolegomena on many books of the Old Test., and three books concerning the sects of the Jews. *Koenig.*

SEXTUS, EMPIRICUS;

A philosopher of the Pyrrhonic sect, preceptor to Antoninus Pius. He left three books on the hypotheses of the Pyrrhonists, and ten against the mathematicians. He was called *Empiricus*, because he adopted the dictates of experience, rather than those of science. *Lempriere.*

SHAFTESBURY, Earl of,

A celebrated writer and skeptic, was born in 1671, in London. His education was partly private, and partly received at Winchester. After having travelled, he became, in 1693, member of parliament for Pool, and, as a senator, he acted on enlightened and liberal principles. Subsequently, however, his delicate health deterred him from taking an active part in public affairs; and he devoted his leisure to literature. He died, in 1713, at Naples. His works, the style of which is polished with too laborious care, and the sentiments advanced with too little, were collected in three volumes, under the title of Characteristics of Men, Manners, Opinions, and Times. No one has exposed the unsoundness of his moral theories with more force than Dr. Dwight *Davenport.*

SHARP, GRANVILLE,

A Christian philanthropist and writer, was born in 1734, at Durham, and was brought up to trade, but soon abandoned it. A place in the ordnance office he resigned, because he disapproved of the American war: the rest of his long life was spent in exertions of active benevolence. He, with very great difficulty and expense, established the right of Africans to freedom in England; instituted the Society for the Abolition of the Slave Trade; promoted the distribution of the Bible; and exerted himself in the cause of parliamentary reform. He died July 6, 1813. Among his works are various pamphlets on Slavery, Tracts on the Hebrew Language, and Remarks on the Definitive Article in the Greek Testament. *Davenport.*

SHAW, THOMAS,

A divine, and traveller, was born about 1692, at Kendal, in Westmoreland; was educated at Queen's College, Oxford; became chaplain to the factory at Algiers; and died, in 1751, principal of St. Edmund's Hall, Greek professor, and vicar of Bramley. He wrote Travels in Barbary and the Levant. *Davenport.*

SHERLOCK, WILLIAM, D. D.,

An English divine, was born about 1641, in Southwark; was educated at Eton, and at Peterhouse, Cambridge; obtained the mastership of the Temple, and other preferments; was suspended for refusing to take the oaths to William III., but subsequently complied, and was made dean of St. Paul's; and died in 1707. His Discourses on Death and Judgment are his only works which remain popular; the former has passed through more than 40 editions. *Jones's Chris. Biog.; Davenport.*

SHERLOCK, THOMAS,

A prelate, son of the foregoing, was born in 1678, in London, and was educated at Eton, and at Catharine Hall, Cambridge, of which last he became master. He also succeeded his father in the mastership of the Temple, and was, successively, dean of Chichester, and bishop of Bangor, Salisbury, and London. He died in 1761. Sherlock was an antagonist of Hoadley in the Bangorian controversy, and likewise undertook the refutation of Anthony Collins, in his Discourses on Prophecy, which have been much admired. He is the author of Sermons; and of the Trial of the Witnesses of the Resurrection of Jesus. *Jones's Chris. Biog.; Dar.*

SHUCKFORD, SAMUEL;

A learned clergyman of the Church of England. He was rector of Shelton, Norfolk, canon of Canterbury, and chaplain to the king; and died 1754. His Sacred and Profane History of the World Connected, designed to complete Prideaux's celebrated and learned work, carries the narration from the beginning of the world to the dissolution of the Assyrian empire, and the declension of the kingdoms of Judah and Israel, and closes where Prideaux begins. It has long been a standard work in this department, but is not equal to Prideaux's. *Orme; Lempriere.*

SIMEON, BEN JOCHAI,

Or Jochaides; called also Rashbi; a celebrated rabbi of Palestine, disciple, as the Jews affirm, of Akiba, and prince of the Cabbalists; flourished A. D. 120. To him is ascribed the Zohar, i. e. *light*, an obscure commentary on the Pentateuch, written in Chaldee, which treats of the most secret mysteries of the law, and of the cabbala, or traditions. It has been printed at Mantua, Lublin, Sulzbach, and Amsterdam. *De Rossi.*

SIMEON, Rev. CHARLES, M. A.;

Fellow of King's College, Cambridge; born 1759; died 1836. He published a work on the Excellency of the Liturgy; edited Claude's Essay on the Composition of a Sermon, with alterations and additions; also Jenks's Devotions; and published Horæ Homileticæ, or Discourses, in the form of Skeletons, on the whole Scriptures.

SIMON, RICHARD,

A learned French Hebraist and theologian, was born in 1638, at Dieppe; was professor of philosophy, for several years, at the college of Juilly; and died in 1712. His Critical History of the Old Test. was suppressed, because it denied Moses to be the author of the Pentateuch. He wrote various other theological and critical works. *Davenport.*

SKELTON, PHILIP;

An able divine of the English established church, born in Ireland, 1707, and educated at Dublin. In 1759, the bishop of Clogher presented him with the living of Devenish, in Fermanagh, and, in 1766, that of Fintona, in Tyrone. He wrote, besides tracts and fugitive pieces, Deism Revealed, 2 vols. 8vo. — an excellent performance. *Lempriere.*

SLADE, Rev. JAMES, M. A.,

Of the Church of England, has written on the Epistles, as continuator of Elsley's Annotations on the Gospels and Acts, Lond., 1816, also an Explanation of the Psalms, as read in the Liturgy of the Church, Lond., 1832.

SMALRIDGE, GEORGE;

An English prelate, born at Lichfield, 1666, and educated at Westminster. In 1682, he was elected to Christ Church, and published Animadversions on a treatise of Obadiah Walker on Church Government. He rose in the church, until, in 1714, he was made bishop of Bristol, and died five years after. He published 12 Sermons in 1 vol., and, after his death, they were followed by 60 others. *Lempriere.*

SMITH, ELIZABETH;

An accomplished English lady, who wrote a translation of the book of Job, of the Life of Klopstock, &c. She was born in Durham, 1776; and, under great disadvantages, made herself acquainted with several languages, among which were Hebrew, Arabic, and Persian. To these she added several branches of mathematics. Her translation of Job is highly commended by Magee. *Rel. Encyc.*

SMITH, Rev. JEREMIAH;

A dissenting Congregational minister of London; born about 1653. Before his settlement in the metropolis, he was pastor of a congregation at Andover, in Hampshire, from whence he removed to succeed Mr. Spademan, as co-pastor with Mr. Rosewell, at Silver Street. He entered into the famous Salter's Hall controversy, and sided with the subscribing ministers. In the continuation of Henry's Exposi-

tion, it was assigned to him to execute the Epistles to Titus and Philemon. He died in 1723. *Wilson.*

SMITH, J. P., D. D.;

One of the instructors in the Dissenting Academy at Homerton, near London; favorably known as the author of Scripture Testimony to the Messiah, 3 vols., Lond. The 3d edition was published in 1837. It is a valuable work, as presenting the field of view, but does not excel in argument or originality.

SOCINUS, FAUSTUS,

From whom the Socinians derive their name, was born in 1539, at Sienna, and was, for a considerable period, in the service of the grand duke of Tuscany, after which he went to study theology at Basle. The result of his studies was the adoption of those anti-trinitarian doctrines, which his uncle, Lælius Socinus, is believed also to have professed. Faustus settled in Poland, gained many followers, endured much persecution, and died in 1604. *Davenport.*

SOCRATES,

One of the greatest of ancient philosophers, was born B. C. 470, at Athens; was the son of a sculptor, and followed the profession of his father for some years before he entered on the study of philosophy. His philosophical lessons were highly favorable to virtue, and his disciples were numerous and illustrious. Against the shafts of satire and calumny, however, his noble character afforded no shield. The infamous Melitus and Anytus accused him of being a contemner of the gods. Insanely giving credit to the charge, the Athenians condemned him to death by poison; and he met his fate, with admirable fortitude, in the 70th year of his age. *Davenport.*

SOLINUS, C. J.;

A Roman grammarian, who flourished about the middle of the 3d century. His Polyhistor is a compilation of historical and geographical remarks. *Lempriere.*

SONNINI, C. S.;

An Italian traveller, who made the tour of Upper and Lower Egypt, and published his Travels, in 3 vols., 8vo., Paris, 1799.

SOUTH, ROBERT, D. D.;

An eminent English divine, was born in 1638, at Hackney; was educated at Westminster School, and Christ Church, Oxford; and, between 1660 and 1678, was, successively, public orator at Oxford, chaplain to the earl of Clarendon, prebendary of Westminster, chaplain to the duke of York, canon of Christ Church, chaplain to the English ambassador in Poland, and rector of Islip, in Oxfordshire. In 1693, he carried on a controversy with Sherlock on the doctrine of the Trinity. Dr. South was a man of great wit, and did not spare the display of it even on serious occasions. He is the author of Sermons, and Latin and English Miscellaneous Works. *Davenport.*

SPANHEIM, FREDERIC;

Divinity professor at Geneva, and at Leyden; born in the Upper Palatinate, 1600; died at Leyden, 1649. He wrote Exercitationes de Gratia Universali, and Dubia Evangelica, 2 vols. 4to. — an exegetical and polemical performance of distinguished ability. *Lempriere; Orme.*

SPANHEIM, FREDERIC,

Son of the preceding, was born at Geneva, 1632, and educated at Leyden. He distinguished himself as a preacher at Utrecht; and, after occupying the chair of divinity at Heidelberg 5 years, removed to Leyden, to fill the same department, where he died 1701. His numerous works, comprised in 3 vols. fol., contain a History of Job, an Introduction to Sacred Geography, and an Introduction to Sacred History and Antiquities, the substance of which has been published, in an English dress, by Rev. George Wright, under the title of Ecclesiastical Annals from the Commencement of the Scripture History to the Sixteenth Century. *Lempriere; Horne.*

SPENCER, JOHN,

An erudite divine, was born in 1630, at Boughton, in Kent; was educated at Canterbury School, and at Corpus Christi College, Cambridge; became master of his college, archdeacon of Sudbury, and dean of Ely; and died in 1695. His chief works are, a Treatise on the Laws, &c. of the Jews; and a discourse concerning Prodigies. *Davenport.*

SPINOZA, BENEDICT, or BARUCH,

The head of the modern pantheists, was the son of a Portuguese Jew, and was born in 1632, at Amsterdam. He quitted the Hebrew faith, and, after having been an Arminian and a Mennonist, became an atheist. In private life, however, his character was unexceptionable. He died in 1677. His principal work, Tractatus Theologico-Politicus, appeared in 1670, and roused a host of adversaries. His system is still further unfolded in his posthumous pieces. *Davenport.*

STACKHOUSE, THOMAS,

A divine, was born in 1680; but the place of his birth is not known; became, in 1733, after many vicissitudes, vicar of Beuham, in Berkshire, and died there in 1752. He wrote several works, of which the most important is a History of the Bible. It has been often reprinted. *Davenport.*

STÄUDLIN, C. F., D. D.;

Professor of theology at Göttingen; born at 1761; died 1826. He published a general church history of Great Britain; a history of Rationalism and Supernaturalism, and of the Theological Sciences; Contributions to the Philosophy and History of Religion and Morals; a Manual of Moral Philosophy; a History of the Moral Teaching of Christ, &c.

STAHL, ERNEST HENRY;

Of Basbeek; born 1772; died 1795; author of an Attempt to explain the Doctrines of Philo of Alexandria, &c.

STANHOPE, GEORGE, D. D.;

Dean of Canterbury; born 1660; died 1728. In 1701, he preached the Boyleian Lectures, on the Truth and Excellence of the Christian Religion, published in quarto. He translated Thomas a Kempis, the Meditations of Antoninus, Epictetus, &c.; and published a Paraphrase on the Epistles and Gospels, 4 vols. 8vo. — 'a work of devotion, rather than of learning and criticism.' *Orme; Lempriere.*

STARCK, JOHN AUGUSTUS, D. D.;

Court preacher at Darmstadt, previously professor of theology at Königsberg, and of philosophy at Mittau; born 1741; died 1816. He wrote a History of the Christian church in the first century, an Attempt at a History of Arianism, and published vol. 1st of a Commentary on the Psalms, which only gave the Introduction. He also published one volume of a Collection of Philological and Critical Dissertations and Observations.

STARLING, THOMAS;

Designer and engraver of a 'Map of Palestine in the time of our Savior,' twenty-seven inches in length, by twenty in width. Published in London, 1832. *Horne.*

STAUNTON, Sir G. L., LL. D.;

Secretary of legation to Lord Macartney in his embassy to China. On his return, he presented to the world an account of that embassy, with notices of the state of that vast empire, 2 vols. 4to., and 3 vols. 8vo. He died in 1801. *Lempriere.*

STEUDEL, J. CH. FRED., D. D.;

Professor of theology at Tübingen; born 1779. Besides contributions to other German periodicals, he has conducted the Tübingen Theological Journal, written Discourses on Religion and Christianity, for youth in high schools, a work on the Union of the Evangelical Churches, particularly in Würtemberg, and edited Flatt's Lectures on Christian Morals.

STEWECHIUS, GODESCHALCUS;

A celebrated philologist, who taught belles-lettres at Pont à Mousson. He flourished 1584, wrote on the Latin particles, and published an edition of Vegetius de Re Militari, with a commentary. *Koenig.*

STILLINGFLEET, EDWARD, D. D.,

Bishop of Worcester, a learned English prelate, was born in 1635, at Cranbourne, in Dorsetshire; was educated at St. John's College, Cambridge; obtained various preferments, among which were, in 1677 and 1678, the archdeaconry of London, and the deanery of St. Paul's; was promoted to the see of Worcester at the revolution; and died in 1699. His works form six volumes, folio; among them are Origines Sacræ, and Origines Britannicæ. In 1659, he printed his 'Irenicum, a Weapon Salve for the Church's Wounds; or, the Divine Right of particular Forms of

Church Government, discussed and examined according to the Principles of the Law of Nature,' &c. Bishop Burnet remarks of this work, that it was esteemed a masterpiece. Among his latest literary efforts was a controversy with Locke, on some points in the Essay on Human Understanding. *Davenport; Jones's Chris. Biog.*

STILLMAN, SAMUEL, D. D.;

A Baptist minister of Boston; born in Philadelphia, 1737, and settled first at James Island, opposite Charleston, S. C., from which place he removed to Bordentown, N. J., and thence to the First Baptist Church, Boston, of which he was an acceptable and highly useful pastor 42 years. He was a very eloquent and popular preacher. A volume of Sermons by him, on Doctrinal and Practical Subjects, has been published.

ST. MARTIN,

A distinguished French Orientalist, the friend and pupil of De Sacy. He is known by his numerous communications to the Oriental Journals of Paris, and especially by his researches into ancient Armenian and Persian history, on the latter of which he had been collecting materials for many years, and was preparing to publish, when the world was deprived of his literary services by his early death, in 1832. He wrote the best account ever published of Armenia and Armenian history, which have of late become so highly interesting and important, in connection with the cause of missions.

STOBÆUS, JOHN;

A Greek writer of Macedonia, who flourished in the fifth century, and made a valuable collection of moral and philosophical extracts from Greek prose and poetical writers, translated into Latin by Gessner.

STOCK, CHRISTIAN;

A German Orientalist; born at Canburg, 1672. He was professor at Jena, and wrote on the Capital Punishments of the Hebrews, also a Clavis to the Old and New Testaments.

STOCK, JOSEPH, D. D.,

Bishop of Killala, and author of a version of the book of Job, executed with great haste, and equal incorrectness; and an edition of the prophet Isaiah, in Hebrew and English, in which the Hebrew text is metrically arranged, and placed side by side with Lowth's version, altered by himself; an indifferent work. *Horne.*

STOLLBERG, BALTHASAR;

Professor of Greek at Wittemberg; born 1640; died 1684; author of several treatises in the Thesaurus Theologico-philologicus, a kind of supplement to the Critici Sacri. Some of the subjects of his treatises are, the Genealogy of Christ, the Magi, the Barbarisms and Solecisms falsely attributed to the diction of the N. Test. Stollberg was one of the leading writers on the question as to the character of the style of the N. T. *Walch.*

STORR, GOTTLOB CHRISTIAN;

Doctor of theology, consistorial counsellor, and first minister to the court at Stuttgart; born at Stuttgart, 1746; died at the same place, 1805. The labors of Storr contributed more, perhaps, than those of almost any other man, to stem the tide of neology, which at one time threatened to deluge Germany. Vexed with the wild and baseless speculations of the Rationalists, he early determined to build his faith on the pure Word of God; and in his early youth devoted himself, for a long time, to its exclusive study. Thus he became mighty in the Scriptures, as the Elementary Course of Biblical Theology, by him and Flatt, translated in this country by Prof. Schmucker, abundantly shows. Other works of Storr, of great value, and eminently subsidiary to his great purpose of recalling the educated mind of Germany to the proper study and just estimate of revelation, are his Commentary on the Epistle to the Hebrews; his treatise on the True Object of Christ's Death; on the Object of the Evangelical History, and the Epistles of John; his New Defence of the Revelation of John; and his Opuscula Academica, several of which have been translated into English, and published in the Biblical Repository, the Princeton Repertory, &c. He also helped to advance Hebrew learning, by his Observations pertaining to Hebrew Analogy and Syntax. *Encyc. Am.*

STRABO;

A Greek geographer; born at Amasa, in Cappadocia, about 19 A. D. His Geography, in seventeen books, was drawn up from his own observations and inquiries, as well as from the works of more ancient geographers; and containing, as it does, a full account of the manners and government of various nations, as well as a great variety of geographical information, is invaluable to us. He flourished in the reigns of Augustus and Tiberius. The best editions are those of Siebenkees and Tzschucke, 1796–1811, not yet completed, and that of Coray, Paris, 4 vols., 1819. *Encyc. Am.*

STRIGEL, VICTORINUS;

Professor of moral philosophy at Heidelberg, and one of Luther's earliest followers; born in Swabia, 1525. He at first taught logic and philosophy at Jena, but dissenting from some of Luther's doctrines, he became unpopular, was forced to leave, and was driven first to Leipsic, then to Hamburg, and finally to Heidelberg, where he was suffered to die. He left commentaries on almost the whole of the Bible, of which Harwood says, that 'his criticisms are neat, and his judgment excellent.' *Koenig.*

STUART, Rev. MOSES;

Professor of sacred literature, Theol. Sem. Andover, and author of a Hebrew Grammar and Chrestomathy, Elementary Principles of Sacred Interpretation, Letters to Drs. Channing and Miller, and Commentaries, of great value, on Romans and Hebrews. The labors of Prof. Stuart, in the cause of sacred literature, have been vast, indefatigable, successful, and highly honorable to himself. All his productions bear the marks of a mind teeming with learning, but there is too little method in his arrangement, and too little precision in his style. More complete commentaries on the Epistles to the Romans and the Hebrews, than those which he has produced, cannot be found in the English language, if in any other; and no man has contributed so much to the progress of sacred literature in this country.

SUETONIUS TRANQUILLUS, C.;

A celebrated Roman writer, who flourished about 100 years after the Christian era, and was secretary to the emperor Adrian. Of his works, only his Lives of the twelve Cæsars, and of celebrated grammarians and rhetoricians, are extant. It was he who furnished that remarkable testimony to the prevailing expectation, through the entire East, of a mighty prince that should conquer the whole world, 'Percrebuerat Oriente toto,' &c. *Encyc. Am.*

SUICER, JOHN CASPAR;

A learned professor of Greek and Hebrew at Zürich; born 1620; died 1705. His Lexicon, or Thesaurus Ecclesiasticus Græcorum Patrum, is an invaluable guide to the understanding of the Greek fathers, and incidentally of many passages of the Christian Scriptures; published first at Amsterdam, 1682, 2 vols. fol.

SUIDAS;

A Greek lexicographer. When and where he was born and died is unknown; but he is supposed to have lived in the latter end of the ninth and the beginning of the tenth century. His Lexicon, faulty as it is in many respects, is valuable for the fragments it contains of lost works, and the information which it affords respecting ancient writers. *Davenport.*

SUMNER, J. B., D. D.;

Bishop of Chester; author of the Evidence of Christianity derived from its Nature and Reception; Lectures on Apostolical Preaching, and a Practical Exposition of the Gospels of Matthew, Mark, and Luke, in Lectures, designed for family instruction and devotion, Lond., 1831–2. 2 vols. 8vo. *Horne.*

SURENHUSIUS, WILLIAM;

Professor of Hebrew and Greek, Amsterdam. His *ΒΙΒΛΟΣ ΚΑΤΑΛΛΑΓΗΣ*, in which he undertakes to show the principles and modes of quotation from the Old Testament in the New, is a work of vast labor and learning. He also published the Mishna with notes, and the Commentaries of Maimonides and Bartenora. *Orme; Horne.*

SWAMMERDAM, JOHN;

An eminent Dutch naturalist; born at Amsterdam, in 1637. He made many discoveries in theoretical and practical anatomy, and published works of great value in that science, and on entomology.

SYKES, ARTHUR ASHLEY;

An Arian clergyman of the Church of England; born 1684; died 1756. He wrote an Essay on the Origin, Na-

ture, and Design, of Sacrifices, 1748, 8vo.; the Scripture Doctrine of the Redemption of Man by Jesus Christ; a Brief Discourse concerning the Credibility of Miracles, 1742, 8vo.; and a Paraphrase, with Notes, on the Epistle to the Hebrews, in which he assails the deity and atonement of Christ. *Orme.*

SYMMACHUS, QU. AUREL. AV.;

Consul of Rome, A. D. 391; banished by Theodosius, on account of his efforts to reëstablish paganism at Rome. His Epistles are still extant, edited by Pareus. *Lempriere.*

SYNCELLUS

Flourished A. D. 780, and left a Chronicle.

SYNESIUS;

Bishop of Ptolemais, in the time of Theodosius the younger; a native of Cyrene. He wrote epistles, and edited discourses and hymns, translated into Latin by Dionysius Petavius.

T.

TACITUS, CAIUS CORNELIUS,

A Latin historian, was born about A. D. 56, and was of an equestrian family. He was successively quæstor, ædile, and prætor, and, in 97, attained the rank of consul. Pliny the younger was his bosom friend, and Agricola was his father-in-law. He is believed to have died about A. D. 135. Of his admirable History and Annals, a large portion is unfortunately lost. Tacitus also wrote the Life of Agricola; the Manners of the Germans; and a Dialogue on Eloquence: the last of these, however, is by some attributed to Quintilian. *Darenport.*

TALLENTS, Rev. FRANCIS, M. A.,

Was born at Pelsley, near Chesterfield, in Derbyshire, in November, 1619. He was ordained at London, in 1648, by the third classical presbytery in that province. He was eminent as a divine and an author. His View of Universal History, or Chronological Tables, was one of the greatest works of the age. Another of his works was entitled, Sure and Large Foundations, designed to promote Catholic Christianity; and another, a Short History of Schism, for the promoting of Christian Moderation. He published several smaller works. *Middleton.*

TATIAN,

A rhetorician, and disciple of Justin Martyr, flourished about 170. After the death of his preceptor and guide, he became the founder of a new sect, called the Encratites. He wrote an Apology for Christianity, generally printed with the works of Justin Martyr. *Murdock's Mosheim.*

TAVERNIER, JOHN BAPTIST;

A celebrated French traveller; born at Paris, 1605; died at Moscow, 1689. He early cherished and indulged a passion for travelling, having, ere his 23d year, completed the tour of Europe. He afterwards visited Turkey, Persia, and the East Indies, not less than six times, by different routes. His travels, 6 vols. 12mo., were published in French, and subsequently translated into English. *Lempriere.*

TAYLOR, CHARLES,

Editor of Calmet's Dictionary of the Bible, with additions from other sources, under the title of Fragments, and accompanied with Wells's Sacred Geography. He was a follower of Masclef and Parkhurst, and was prone to adopt their fanciful etymologies, and mythological theories equally fanciful.

TAYLOR, JEREMY, D. D.;

An English prelate and eloquent writer; born in 1613, at Cambridge, and educated at the grammar-school of his native place, and at Caius College. He became chaplain to Abp. Laud, and to Charles I., rector of Uppingham, chaplain to Lord Carberry, and bishop of Down and Connor; along with which see he held that of Dromore, and the vice-chancellorship of Trinity College, Dublin. He died in 1677.

He was a man of great humility and piety. As a moral writer, he was eminent, and his English style of composition was superior to any that had preceded him. His works stand high among those of British theologians, and have been repeatedly reprinted. The most valuable are, his Liberty of Prophesying; Life of Christ; the Great Exemplar; Holy Living; Holy Dying; and Ductor Dubitantium; together with his Sermons. His Holy Living and Holy Dying are elaborated with peculiar care; they were his favorite works; and the latter, being occasioned by the sickness of his patroness, the countess of Carberry, came more from the heart. See his *Life, prefixed to his Works; Bp. Heber's Life of Jeremy Taylor.*

TAYLOR, JOHN;

The celebrated English Arian; born near Lancaster, settled, nearly twenty years, at Kirkstead, then at Norwich, and finally at Warrington, where he died in 1761. His greatest work is his Hebrew Concordance, adapted to the English Bible, in which every word in the Hebrew Bible, with all its forms and significations, is to be found. His Scripture Doctrine of Original Sin called forth the celebrated answer of Pres. Edwards, in his treatise on Original Sin, of which, whatever else may be said, it was not in the power of Taylor of Norwich to answer it. In his Paraphrase on the Romans, with Notes, he also found opportunity to broach freely his Arian sentiments, although the work also contains many valuable illustrations and comments on the Epistle.

TERTULLIAN, QU. SEPTIMIUS FLORENS;

One of the fathers of the Christian church; born at Carthage, about 160. He wrote treatises on Baptism, on Repentance, on Prayer, and Apologetica, or Defence of the Christians, which was produced during the persecution of Severus. It is an excellent work, and will not suffer by comparison with those of the moderns on the same subject. To these add his works on Theatrical Representations, and on Idolatry, the Address to the Martyrs, Prescriptions against the Heresies, five books against Marcion, the treatise against Praxeas, and that against Hermogenes, his works on the Soul, on the Resurrection, on Patience, against the Jews, and against the Valentinians, and the list will comprise his most important productions. Tertullian was a grave, caustic, vehement, though often obscure writer, not studious of ornament, but carried on by the impetuosity of his own feelings, and the weight of his theme. Parts of his works have been translated into English. Neander has written a book on the Spirit of Tertullian. The best editions are those of Basle, fol., 1521, and Würtemburg, 2 vols. 8vo., 1780-1. *A. Clarke.*

THALEMANN, C. W.;

Ordinary professor of theology, and archdeacon in the Nicolai church, at Leipsic; born 1727; died 1778. He wrote a Latin version of the Gospels and Acts, to which Jaspis added the Epistles; also, a dissertation on the Cloud above the Ark; and edited the Apology of Irenæus. *Winer.*

THEOCRITUS;

A celebrated Greek poet of Syracuse, who flourished in the reign of Ptolemy Philadelphus, about 285 B. C. His Idyls are reputed quite inimitable in their kind. All other attempts at the same species of writing, since, have been little more than imitations of him. The best edition is that of Oxford, 1770, 2 vols. 4to.

THEODORE;

One of the Greek fathers; bishop of Mopsuestia, in Cilicia, A. D. 396. He was born at Antioch, in Syria, and educated under Libanius, the sophist, and Chrysostom. Notwithstanding his zeal against the heresies then rife, he was himself suspected of Nestorianism, and, together with his writings, was condemned at the fifth general council. He wrote Commentaries on the Scriptures, of which only fragments remain. His method was, to reject the allegorical, and seek the literal sense. *A. Clarke.*

THEODORET;

One of the most eminent of the Greek fathers and commentators; born at Antioch, in 386, of wealthy and pious parents, and educated, with John of Antioch, and Nestorius, under Theodore of Mopsuestia, and Chrysostom, the latter of whom taught him eloquence and sacred literature. He was made first lector, and then deacon, in the church

at Antioch, and, about 420, was raised to the bishopric of Cyrus, a city near the Euphrates, where he is said to have had the care of 800 churches. Here he spent his patrimony on the poor, and in erecting public works, and employed his talents and eloquence in converting heretics, of whom there were great numbers in his diocese. When, in 429, Nestorius made known his peculiar views, and was condemned by Cyril of Alexandria, he took the part of the former, and wrote against the 12 anathemas of Cyril. He joined in deposing Cyril, at the council of Ephesus, in 431, which involved him in a quarrel with the emperor Theodosius, as the result of which, he was himself deposed at the second synod of Ephesus. Theodosius dying the next year, his successor, Marcian, restored the worthy bishop to his see. In 451, he was brought to join in the condemnation of his friend Nestorius, at the council of Chalcedon. In 457, he died, aged 71. He was a man of genius and learning, remarkable for that period. His style is not harmonious, but strong and manly, though sometimes involved and obscure. His Ecclesiastical History begins where Eusebius ends, and continues to the year 429, and is rendered interesting by the vigor, elevation, and clearness of his style, and the introduction of many original documents. He wrote commentaries on the greater part of the Bible; upon the first eight books, in the form of question and answer, and on the Psalms, Solomon's Song, Jeremiah, Ezekiel, Daniel, the minor prophets, and Paul's Epistles, in the usual mode. These are principally compilations from the writings of others; but the selections are made with care. He also wrote the lives of 30 distinguished monks; five books against the Fables of the Heretics; ten books on Providence — an eloquent production; Sermons, Epistles, &c. The best edition is that of Sirmond, 4 vols., fol. 1642. They have also been published by Schulze, Halle, 1768–74, 5 vols. in 9, 8vo. *Murdock's Mosheim; Nouv. Dict. Hist.*

THEOPHRASTUS;

A Greek philosopher; born in Lesbos, 371 B. C., and educated at Athens, under Plato and Aristotle, of which last he was the favorite pupil and successor. He became the head of the Peripatetic school, where he is said to have had 2000 pupils. He composed no less than 200 works, of which a tithe only have survived the ravages of time. Of his extant productions, the most interesting is his Characters, or Moral Portraits. Among the editions of Theophrastus, we may mention those of Heinsius, Leyden, 1613, fol., and Schneider, Leipsic, 1818–21, 5 vols., 8vo. *Encyc. Am.*

THEOPHYLACT;

Archbishop of Aridia, in Bulgaria, A. D. 1007. He compiled Commentaries on the Gospels, Acts, Paul's Epistles, Jonah, Nahum, Habakkuk, and Hosea; Epistles, to the number of seventy-five; Arguments concerning the Procession of the Holy Spirit, &c. All his works were published at Basle, 1570, and at Paris, 1554. His commentary is chiefly abridged from Chrysostom. 'On the Gospels, Acts, and Paul's Epistles, he is particularly valuable.' *J. B. Clarke; Horne.*

THEVENOT, JOHN DE;

A distinguished French traveller; born at Paris, 1633, and educated at the college of Navarre. After making the tour of the most important countries of Europe, he visited those bordering on the Mediterranean, and returned to France, having been absent seven years. In 1663, he commenced a tour through Syria and Persia to the East Indies, and, on his return, died at Tauris, in Persia, in 1667. An account of his first expedition to the East appeared under the title of *Voyage de Levant*, in 1664. His *Voyage contenant la Relation de l'Indostan* was published in 1684. *Encyc. Am.*

THIESS, JOHN OTTO, D. D.;

Professor of theology at Bardesholm, near Kiel; previously professor of theology at Kiel, and at Itzehoe; born 1762; died 1810. He was the author of several works, a few only of whose titles will be mentioned.

1. Ueber den Tod und das Leben. Lpz. und Gera, 1799.
2. Andachtsbuch für aufgeklärte Christen. Gera, 1797.
3. Ueber d. Bibl. und Kirchl. Lehrmeinung von d. Ewigkeit der Höllenstrafen. Hamb., 1791.
4. Vorlesungen ueber d. Mord für gebild. Leser. Gera. 1809.
5. A new Critical Commentary on the New Testament. Halle, 1804–6. *Winer.*

THOLUCK, FRED. AUG. GOTT.;

Professor of theology in the Royal University of Halle, and formerly extraordinary professor in the same department at Berlin. Tholuck is well known as one of the most able, zealous, learned, and pious defenders of evangelical views and principles in Germany, against a host of opposers. His example admirably seconds the influence of his works. The current was setting strongly in favor of rationalism at his removal to Halle, about 1826, and no small opposition was stirred up against him; but his mildness, joined to his unquestionable talents and learning, broke the force of the opposition, and piety again found tolerance in the institution where Spener and Francke had prayed and labored. It has been said that Tholuck leans to the doctrine of universal salvation; and it has been replied, with good show of evidence, that *his* doctrine of universal salvation is only the New England scheme of general atonement. The works of Tholuck are already somewhat numerous. His commentaries on Romans and John are thoroughly learned and pious; perhaps the best extant on those portions of the Bible. That on John has been translated into English by Kaufman; that on Romans by Rev. Robert Menzies, and inserted in the Edin. Bibl. Cabinet. Tholuck has expounded the Sermon on the Mount in a copious volume, with philological and theological comments. His work on Sin and the Savior is sometimes extravagantly pronounced the best he ever wrote. His valuable treatise on the Nature and Moral Influence of Heathenism has been translated, and inserted in the Bibl. Repos., vol. ii.

THUCYDIDES,

A highly-celebrated Greek historian, was a native of Athens. He wrote the history of the Peloponnesian war, in a style proverbial for its compactness, strength, and vividness. He executed his task likewise with great fidelity. The best edition is that of Duker. It has been translated by Smith.

THUNBERG, CHARLES PETER;

An Oriental Swedish naturalist, the pupil and friend of Linnæus; born 1743; died 1828. He was sent by the Dutch company to Japan, to make observations and discoveries in botany; and afterwards visited Ceylon. Returning to Europe, he was made professor of botany at Upsal, and, in 1784, published his Flora Japonica, 8vo., with 49 plates. He also published Travels through a part of Europe, Asia, and Africa, particularly Japan. *Lempriere.*

TILING, MATTHEW;

A native of Westphalia, who studied medicine, of which he became professor at Rinthelm. He wrote on Malignant Fever, a Description of the White Lily, on the Rhubarb, and other medical treatises. *Lempriere.*

TILLOCH, ALEXANDER, LL. D.;

Author of Dissertations introductory to the Study and Right Understanding of the Language, Structure, and Contents of the Apocalypse, London, 1823; ingenious, but not marked with sober judgment.

TILLOTSON, JOHN, D. D.,

An eminent prelate, was born, in 1630, at Sowerby, in Yorkshire, and was educated at Clare Hall, Cambridge. Between 1662 and 1669, he was successively curate of Cheshunt, rector of Keddington, preacher in Lincoln's Inn, lecturer at St. Lawrence Jewry, and gained reputation both as a preacher and a controversialist. In 1670, he was made a prebendary, and, two years afterwards, dean of Canterbury. At the revolution, he was appointed clerk of the closet to his majesty, and in the following year, he exchanged his deanery for that of St. Paul's. In 1691, he accepted the see of Canterbury, and died in 1694.

In his domestic relations, friendships, and the whole commerce of business, he was easy and humble, frank and open, tender-hearted and bountiful. His kindness towards the Dissenters reconciled many of them to the communion of the established church. His works form three folio volumes. See *Birch's Life of Tillotson; Dar.; Jones's Chris. Biog.*

TINDAL, or TYNDALE, WILLIAM;

A great English reformer of the sixteenth century. He went young to Oxford, and had part of his education there, and part at Cambridge. After leaving the university, he settled for a time in Gloucestershire, but was obliged to leave his country on account of persecution. On the continent, he translated the New Testament into English, and printed it in 1526. This edition was bought up by Sir Thomas More and Bishop Tonstall. With the money procured from this source, it was republished in 1530; but as this also contained some reflections on the English bishops

and clergy, they commanded that it should be purchased and burnt. In 1532, Tindal and his associates translated and printed the whole Bible; but while he was preparing a second edition, he was apprehended and burnt for heresy in Flanders. His last words were, 'Lord, open the eyes of the king of England!' *Middleton.*

TINDAL, MATTHEW,

A deistical writer, was born about 1657, at Beer Ferrers, in Devonshire; was educated at Lincoln College, Oxford, and obtained a fellowship in All Souls; and died in 1733. Among his works are, the Rights of the Christian Church asserted; and, Christianity as old as the Creation. *Davenport.*

TIRIN, JAMES;

A Jesuit of Antwerp; born 1580; died 1636. His Latin commentary on the whole Bible, more extensive than that of Menochio, but less esteemed, is nevertheless deemed useful to those who wish to understand merely the sense of the text, as explained by the fathers and other commentators. *Nouv. Dict. Hist.*

TITTMANN, CHARLES CHRIST., D. D.;

Professor of theology at Wittemberg, and superintendent at Dresden; born 1744; died 1820. He edited the N. T. in Greek, wrote a book on Christian Morals, and a treatise to show, that there are no traces of the Gnostics in the N. T. His principal work is his Meletemata Sacra, an exegetical, critical, and dogmatical commentary on John, and one of the most valuable works on that evangelist. An article on Historical Interpretation, extracted from it, has been translated for the Biblical Repertory. He is also the author of a collection of tracts, published under the title of Opuscula Theologica. Tittmann was a man of sober judgment, exact learning, orthodox views, and enlightened and sincere piety. *Orme; Horne.*

TOLET, FRANCIS;

A native of Corduba in Spain; born 1532; died 1596. He was the first Jesuit elected cardinal. There are extant commentaries of his on logic and natural philosophy; on Luke, John, and the epistle to the Romans; and, the Sum of Cases of Conscience. *Koenig.*

TOMLINE, (PRETYMAN,) Sir GEORGE, D. D.;

A prelate and writer; born about 1750, at Bury St. Edmund, where his father was a tradesman. He was educated at Bury School, and at Pembroke Hall, Cambridge, and was senior wrangler in 1772. Mr. Pitt, to whom he had been academical tutor, made him his private secretary, gave him the living of Sudbury, and a prebend of Westminster, and, in 1787, raised him to the see of Lincoln, whence, in 1820, Dr. Tomline was translated to that of Winchester. He died November 8, 1827. His principal works are, Elements of Christian Theology; Refutation of the Charge of Calvinism against the Church of England, to which a Reply was written by Dr. Thomas Scott, the commentator; and a Life of Mr. Pitt. *Davenport.*

TONG, WILLIAM;

Dissenting minister at Salters' Hall, London; born 1662; died 1727. He was, at first, intended for the law, but himself chose the ministry, and was educated at the seminary of Mr. Frankland, at Natland. After preaching in various places, during the stormy times at the commencement of the reign of James II, among which places was Chester, where Matthew Henry was afterwards settled, he accepted a call to Knutsford, and, two years after, to Coventry. On the death of Mr. Nathaniel Taylor, of Salters' Hall, he was invited thither; and a ministry of 24 years to that people brought him to the close of a most useful life. He was a man of great abilities, eminent in preaching, and possessed very considerable learning. In the continuation of Henry's commentary by ministers in and about London, the Epistle to the Hebrews and the Revelation were assigned to Mr. Tong. *Wilson.*

TOURNEFORT, JOS. PITTON DE;

A celebrated French botanist; born in Provence, 1656. Indulging an early passion for botany, he surveyed the mountains of Dauphiné and Savoy, in quest of plants, to which succeeded the Pyrenees, the mountains of Catalonia, and other portions of Europe. In 1683, he was appointed botanical professor in the royal gardens. In 1700, he was sent by the king to examine the plants of Greece, Asia, and Africa; and, after an absence of three years, brought home with him no less than 1356 species. He died three years after, having published Elements of Botany, 3 vols. 8vo.; Voyage to the Levant, 3 vols. 8vo., &c. *Lempriere.*

TOWNSEND, GEORGE, M. A.;

Prebendary of Durham, and vicar of Northallerton. The religious public owe to Mr. Townsend a useful work, in which, on the basis of Lightfoot's Chronicle, the whole of the Old and New Testaments is arranged in historical and chronological order, so that the whole may be read as one connected history, in the authorized version. The Old Testament history is divided into eight periods. The necessary indexes to such a work are given, and a well-written introduction, showing the plan of the whole, is prefixed. Valuable notes are also added, compressing a great amount of explanatory information into a small compass. The New Test. is arranged on the same plan with the Old. *Horne.*

TOWNSON, THOMAS, D. D.;

Archdeacon of Richmond, Yorkshire; born in Essex, 1715. He held, successively, the livings of Halfield Peverel, in Essex, Blithfield, in Staffordshire, and the lower moiety of Malpas, Cheshire, till he was promoted by Bishop Porteus to Richmond archdeaconry, Yorkshire. His Discourses on the four Gospels, three Tracts in answer to the Confessional, and a Discourse on the Evangelical History, were the literary fruits of his life. The last-mentioned Discourse is characterized by Horne as a very judicious work.

TREBELLIUS, POLLIO;

A Latin historian, who wrote the lives of Claudius and the 30 tyrants, printed with the lives of Suetonius, at Basle, 1533. *Koenig.*

TREMELLIUS, EMANUEL;

Professor of Hebrew at Heidelberg and Sedan; born at Ferrara, in 1510, of Jewish parents. He was converted through the instrumentality of Peter Martyr. He published a Latin version of the Syriac Testament, and executed a Latin translation of the Old Testament from the original Hebrew, with singular accuracy, simplicity, and fidelity. It is to be found in the edition of the Bible which passes under the names of Junius and Tremellius.

TROGUS, POMPEIUS;

Author of a valuable history of the world to the time of Augustus, of which the original is lost, but an abridgment, by Justin, is extant. *Lempriere.*

TURNER, SHARON, Esq., F. S. A., &c.;

The distinguished and eloquent author of the History of England, and of the Anglo-Saxons, as also of a Vindication of the ancient Welsh Bards. He has, of late years, devoted his attention to the early accounts given in the Scriptures of the human race, and of the earth. This interesting work is entitled the Sacred History of the World, as displayed in the creation and subsequent events to the deluge, and afterward attempted to be philosophically considered, in letters to a son. It has been republished in this country by the Messrs. Harper, and forms vols. 32 and 72 of their Family Library. It is gratifying to observe the devotion of such talent, and spirit of research, as characterize Mr. Turner's works, to subjects connected with the Bible, and tending to promote the union of philosophy with religion. A third volume of the work has just appeared.

U.

UMBREIT, F. W. C.;

Ordinary professor of theology and Oriental languages at Heidelberg; previously private teacher at Göttingen. He has given to the public a translation and commentary on the book of Job, a Commentary on the Proverbs of Solomon, and edits the Theologische Studien und Kritiken.

USHER, JAMES, D. D.,

Archbishop of Armagh, and author of the common chronology of the Bible, was born at Dublin, Jan. 4, 1580. In 1593, and in the 13th year of his age, he was admitted into the college of Dublin; and between 15 and 16, he had made such proficiency in chronology, that he had drawn up,

in Latin, an exact chronicle of the Bible, as far as the book of Kings, not much differing from his Annals, which have since been published, and received with the highest esteem.

In 1600, Mr. Usher was appointed proctor, and chosen catechetical lecturer of the university. In 1601, he entered into holy orders, and was, soon after, appointed afternoon preacher, on Sundays, before the state, at Christ Church, Dublin. In the year 1607, he obtained the degree of bachelor of divinity, and was chosen professor of that faculty in his college; he was also promoted to the chancellorship of the cathedral of St. Patrick the same year. In 1613, at London, he published his first treatise, 'De Ecclesiarum Christianarum Successione et Statu.' It was presented by Archbishop Abbot to King James, as the eminent first-fruits of the Dublin university.

In 1615, Dr. Usher drew up articles of religion for the church of Ireland, which being entirely Calvinistic, an effort was made to represent him as inclined to Puritanism; but the impotent malice turned greatly to his advantage. The bishopric of Meath being then vacant, King James, of his own accord, nominated him thereto, in 1620. In 1622, he published, at Dublin, his Treatise concerning the Religion of the ancient Irish and Britons. The death of Dr. Christopher Hampton, archbishop of Armagh, in January, 1624, made way for his advancement to that see.

In 1650, he published the first part of his 'Annals of the Old Testament.' In 1652 appeared his 'Epistola ad Ludovicum Capellum de variantibus Textus Hebraici Lectionibus,' at London, 4to. In 1655, he published his last piece, 'De Græca Septuaginta Interpretum Versione Syntagma.' He died March 20, 1655–6, in the 76th year of his age. His last words were, 'O Lord, forgive me, especially my sins of omission.' Thus humbly died one of the best of men. See *Life of Usher; Jones's Chris. Biog.*

V.

VALCKNAER, LOUIS CASPAR;

A celebrated Dutch philologist and critic; born at Leuwarden, in Friesland; educated at Franeker, where, in 1741, he was made professor of the Greek language, and from whence he removed to Leyden to fill the same post. He was distinguished by his valuable editions of Greek classics, among which those of Theocritus, and the Phœnissæ and Hippolytus of Euripides may be mentioned. He also wrote a discourse on the critical emendation of the New Test., Scholia on particular books of the N. T., and an Essay on the Forms of Swearing in use among the Greeks and Hebrews. *Encyc. Am.*

VALERIUS, MAXIMUS;

A Roman historian, who flourished in the reign of Tiberius, and wrote a collection of remarkable sayings and doings, under the title of Dicta et Facta Memorabilia, often published since the revival of letters, and accounted one of the Latin classics.

VALESIUS, or DE VALOIS, HENRY;

A celebrated French critic and scholar; born 1603, at Paris, and educated under the Jesuits at Verdun, Paris, and Bourges. He early devoted himself, with singular zeal and application, to the study of history and antiquities, and recommended himself to the clergy of the diocese of Toulouse, as a suitable person to edit the ancient ecclesiastical historians, which he accordingly did. On the publication of Eusebius, he received from the king the appointment of historiographer of France. He also published an edition of Ammianus Marcellinus, with valuable notes. *Lempriere.*

VALLA, LAURENCE;

A celebrated philologist and critic; born at Rome, in the early part of the 15th century. He was a man of extensive learning, and contributed greatly to its revival. In classical literature, his most important work is his De Elegantia Latini Sermonis, which is still highly esteemed. In sacred literature, his Annotations on the N. T. have the merit of being the first which left the beaten track of prescribed theological opinion, and branched out into genuine criticism. They are to be found in the Critici Sacri, as are also his two books De Collatione Nov. Test. *Encyc. Am.; Horne.*

VALLANCEY, CHARLES;

Author of Observations on the Alphabet of the Pagan Irish, and on the Age in which Finn and Ossian lived; published by the London Society of Antiquaries, in their Archæologia, vol. vii.; as also of several other tracts.

VALLE, PIETRO DE LA;

A distinguished Italian traveller of the 17th century, of noble birth and good acquirements. He spent 11 years, from 1614 to 1625, in Turkey, Egypt, Arabia, and India, studying the languages, and learning the manners and customs, &c. of the inhabitants. On his return to Rome, he published an account of his travels, in 54 letters, which, though tinctured with the marvellous, are highly interesting. He married a Syrian lady. *Encyc. Am.*

VALPY, EDWARD, B. D.;

A clergyman of the established church, at Norwich, Eng. He has published a correct and elegant edition of the Greek Testament, with theological and philological notes, selected with care and judgment, chiefly from Grotius, Elsner, Palairet, Kypke, Bos, and Rosenmueller. *Horne.*

VAN MILDERT, WILLIAM, D. D.;

Bishop of Durham, and author of an Inquiry into the General Principles of Scripture Interpretation, in eight Bampton Lectures, delivered at Oxford in 1814; Oxford, 1815, 8vo. *Horne.*

VAN TIL, SOLOMON;

Professor of theology at Leyden, and previously preacher at Dordrecht; born at Wesopen, near Amsterdam, 1643; died at Leyden, 1713, after having filled the professorship of theology there 11 years. Works of his, pertaining to sacred literature, are, Malachi Illustrated; a Commentary on the Tabernacle of Moses, and on Sacred Zoology; and Opus Analyticum, a minute analysis of every book and almost every chapter in the Scriptures, in the form of a commentary on Heidegger's Enchiridion Biblicum. *Horne; Winer.*

VARRO, MARCUS TERENTIUS;

A Roman writer, who flourished just before the time of Christ, and wrote a treatise de Lingua Latina, of which fragments remain, and another De Re Rustica, which is entire. *Lempriere.*

VATABLUS, FRANCIS;

Professor of Hebrew in the Royal College of Francis I. at Paris; born in Picardy; died 1547. His ingenious and learned Observations on the Scriptures were published by Robert Stephens; best edition in 2 vols. fol., 1729. *Lemp.*

VATER, JOHN SEVERIN, D. D.;

Professor of theology and Oriental literature at Halle and Königsberg. He was born at Altenburg, in Saxony, in 1771; studied theology under Griesbach and Paulus at Jena, and finished his university education at Halle, where he began to lecture on Aristotle in 1795, and, in the same year, was appointed professor extraordinary at Jena. Four years after, he was invited to Halle, and, in 1809, to Königsberg, from whence he returned to Halle in 1820, and died 1825. He has done much for Hebrew and general grammar, to which last he contributed the continuation of Adelung's Mithridates. He wrote a commentary on the Pentateuch, with a translation, edited the Greek Testament, and the book of Amos, with a translation into German. His Hebrew grammar was, until Gesenius, in high repute in Germany. *Encyc. Am.*

VEGETIUS RENATUS, FLAV.;

A Roman writer, who treated at large of the military art, as practised by the Romans. His work has been often printed. He flourished in the 4th century, under Valentinian II. *Encyc. Am.*

VENEMA, HERMANN, D. D.;

Professor of theology and university preacher at Franeker; died 1787. His works in sacred literature are numerous, and highly valued on the continent. Among them we may mention a voluminous commentary on the Psalms, on Jeremiah, Zephaniah, and Malachi; Lectures on Ezekiel, Dissertations on Genesis and Daniel, &c. *Horne.*

VERSCHUIR, J. H.;

Professor of Oriental literature at Franeker; died 1803. He wrote Opuscula, in which he considered at large various passages of Scripture; published, with additions, by Lötze, Utrecht, 1810.

VIGNOLLES, ALPHONSE DE;

A French Calvinist, who emigrated to Prussia on the revocation of the edict of Nantes, and was made director of the Royal Academy of Sciences at Berlin, where he died in 1744, aged 95. He was the author of Chronology of the Holy Scriptures, 2 vols. 4to., and other works. *Lempriere.*

VINCENT, WILLIAM;

Dean of Westminster; born at London, 1739; died 1815. He was the author of several learned papers in the Classical Journal, but is chiefly known by his excellent edition of Arrian's Voyage of Nearchus, and Periplus of the Erythrean Sea, Gr. and Eng., with learned notes.

VITRINGA, CAMPEGIO;

Professor of theology and ecclesiastical history at Franeker; born at Leowarden, in Friesland, in 1659; died 1722. He was a man of the most solid and unquestionable learning, as his various works in sacred literature abundantly show. His Synagoga Vetus exhibits his profound knowledge of Jewish antiquities, as also his Archisynagogus. His Commentary on Isaiah, in Latin, is a storehouse of valuable information and judicious criticism, to which all subsequent commentators on that prophet have, as a matter of course, constantly repaired. He also wrote Observationes Sacræ, which has been frequently reprinted, and Anacrisis Apocalypseos, an analysis of the Revelation, &c. *Horne; Lempriere.*

VORSTIUS, JOHN;

Librarian at Berlin; born 1623; died 1676. In his work on the Hebraisms of the New Test., it was his object to show that Hebraistic idioms abound in the New Test., and render the style rugged and obscure. The younger Vitringa showed, in answer to Vorstius, that what the latter looked on as Hebrew idioms, were often good Greek. Vorstius also wrote a treatise de Adagiis Novi Test.

VOSSIUS, GERARD JOHN,

An eminent critic and philologist, was born in 1577, near Heidelberg; studied at Dort and Leyden; was removed from the professorship of rhetoric and chronology at Leyden, in consequence of favoring the Remonstrants; obtained a prebend in Canterbury Cathedral, through the influence of Laud, with a dispensation from residence in England; and died in 1633, professor of history at Amsterdam. His works form six volumes folio. *Davenport.*

VOSSIUS, ISAAC,

Son of the foregoing, was born, in 1618, at Leyden, and acquired reputation by publishing, at the age of twenty-one, an edition of the Periplus of Scylax, with a Latin version and notes. After having resided for some time at Stockholm, and subsequently in his own country, he settled in England, in 1670, and was made canon of Windsor. He died in 1688. His works are numerous, and bear ample testimony to his learning. He was rude in his manners, skeptical as to religion, but of boundless credulity in all other matters. Charles II. said of him, that he believed every thing but the Bible. *Davenport.*

W.

WAGENSEIL, JOHN CH., LL.D.;

A learned professor of law and Oriental languages at Altdorf; born at Nuremberg, 1633, and educated at Stockholm and Altdorf, after which he travelled through France, England, &c., and finally settled at the university above mentioned, where he died, in 1705. He published, with notes, Tela Ignea Satanæ; and Sota, or the book of the Mishna, concerning a wife suspected of adultery, both replete with curious rabbinical learning; a treatise on the Seventy Weeks of Daniel, which was aimed against Marsham, and various other works, abounding with recondite and curious erudition. *Lempriere; Orme.*

WAHL, CH. ABM.;

Superintendent in Oschatz, Saxony, formerly pastor at Schneeberg; born 1773. Wahl is the well-known author of the Clavis Philologica of the New Test., which has almost entirely supplanted the lexicon of Schleusner, and formed the basis of Prof. Robinson's highly-valuable lexicographical publications on the New Test. Wahl surpasses all preceding New Test. lexicographers in discriminating and arranging the significations and uses of words, especially particles, and in citing classical authorities, wherever any are to be found. The lexicon of Robinson is a decided improvement on the last edition of Wahl, in various particulars. Wahl has also written an Historical and Practical Introduction to the Bible. He is substantially orthodox in his views.

WAKEFIELD, GILBERT,

A scholar and critic, was born, in 1756, at Nottingham, and was educated at Jesus College, Oxford. After having been a curate at Stockport, and also near Liverpool, he quitted the church, and became classical tutor at the Warrington Dissenting Academy. In 1790, he was appointed to the same office in Hackney College, but held it only a year. Being a warm friend to the French revolution, and as warmly hostile to the war against the republic, he took a decided part in the angry politics of that disturbed period. In 1798, he was prosecuted for a Reply to the Bishop of Llandaff's Address to the People of Great Britain, and was sentenced to an imprisonment of two years in Dorchester jail. During his captivity, a subscription, amounting to five thousand pounds, was raised for him. He died in 1801, soon after his liberation. Among his works are, his own Memoirs; a Translation of the New Testament; Sylva Critica; a Reply to Paine's Age of Reason; editions of various classics, and of Pope's Homer. *Davenport.*

WALCH, J. E. I.;

Professor of eloquence and poetry, Jena, from 1759 till his death in 1778. He had previously held the chair of logic and metaphysics in the same university. Of his works, mention may be honorably made of his Dissertations on the Acts, which contain many interesting and valuable remarks, and his Observations on Matthew, from Greek Inscriptions.

WALCH, J. G., D. D.;

Ordinary professor of theology at Jena; born at Meiningen, 1693; died at Jena, 1775. He spent his life at the university just mentioned, having been made extraordinary professor of philosophy there in 1718, at the age of 25, and in the next year, ordinary professor of eloquence, to which, in 1721, was added the professorship of poetry. In 1724, he was made extraordinary, and, in 1728, ordinary professor of theology. His great work is his Bibliotheca Theologica Selecta, which contains a rich historical and critical account of a vast number of works in all departments of theology. To this valuable production, Walch added, in 1770, the Bibliotheca Patristica, giving an account of editions of the fathers, and of works illustrative of their writings and history. He also published Observations on the New Testament. *Horne.*

WALTON, BRIAN, D. D,

A divine, and Oriental scholar, was born in 1600, at Seymour, in Cleaveland, Yorkshire; was educated at Peter House, Cambridge; obtained considerable ecclesiastical preferment, of which he was deprived during the civil wars; but afterwards, with the assistance of several learned men, published, in 1657, his Polyglot Bible. He was made bishop of Chester at the restoration, but died shortly after, in 1661. He wrote Introductio ad Lectionem Linguarum Orientalium; a Defence of the Polyglot Bible; and a pamphlet on tithes. *Brit. Biog.; Jones's Chris. Biog.; Due.*

WARBURTON, WILLIAM,

An eminent prelate and writer, was born in 1698, at Newark. In 1726, he obtained the vicarage of Greasley, and, in 1729, the rectory of Brant Broughton. Between 1723 and 1729, he published Miscellaneous Translations; an Inquiry into the Causes of Prodigies and Miracles; and

a Treatise on the Legal Judicature of Chancery. These were preludes to his great works, the Alliance between Church and State, which appeared in 1738, and the first volume of his Divine Legation, which was given to the world in 1738. His Vindication of Pope's Essay on Man acquired for him the friendship of that poet, who introduced him to Mr. Allen, of Bath, and thus laid the foundation of his fortune. He rose successively to be king's chaplain, prebend of Durham, dean of Bristol, and bishop of Gloucester; to the last of these dignities he attained in 1759. He died in 1779. His original works were collected in six quarto volumes by his friend Bishop Hurd.

'He was,' says Johnson, 'a man of vigorous faculties; a mind fervid and vehement; supplied, by incessant and unlimited inquiry, with wonderful extent and variety of knowledge, which yet had not oppressed his imagination, nor clouded his perspicacity. To every work he brought a memory full fraught, together with a fancy fertile of original combinations, and at once exerted the powers of the scholar, the reasoner, and the wit.' See *Works and Life of Warburton; Jones's Chris. Biog.*

WARD, JOHN;

A Presbyterian Dissenter, and professor of rhetoric in Gresham College; born 1679; died 1758. He was author of Dissertations on several Passages of Scripture, which display an intimate acquaintance with antiquity, and contain many curious criticisms and just observations. *Orme.*

WARDLAW, RALPH, D. D.;

A Congregational minister in Glasgow; author of Lectures on Ecclesiastes, — 'an elegant and valuable commentary on an exceedingly difficult portion of Scripture;' Christian Ethics; a Dissertation on Infant Baptism; and Discourses on the Principal Points of the Socinian Controversy, to which Mr. James Yates replied, in a Vindication of Unitarianism, and was answered by Dr. Wardlaw, in his work entitled, Unitarianism Incapable of Vindication. These works contain thorough investigations of the meaning of many passages of the Bible respecting the deity and atonement of Christ. Dr. W. uniformly maintains his positions with great ability and moderation. *Orme.*

WASSENBERG, E. VAN;

Professor at Deventer; an attached pupil of Valcknaer, and editor of Select Scholia of his on some books of the N. Test., to which he prefixed a dissertation of his own, De Glossis Novi Testamenti. *Orme; Winer.*

WATERLAND, DANIEL, D. D.,

A learned divine and controversialist, was born in 1683, at Wasely, in Lincolnshire, and was educated at Lincoln free school, and at Magdalen College, Cambridge, of the last of which seminaries he became master. He died in 1740, chancellor of York, archdeacon of Middlesex, canon of Windsor, and vicar of Twickenham. Among his works are, a History of the Athanasian Creed; Scripture Vindicated; a Defence of Christ's Divinity; a Review of the Doctrine of the Eucharist; and Remarks on Dr. Clarke's Exposition of the Church Catechism. *Davenport.*

WATTS, Dr. ISAAC,

Was born at Southampton, the 17th of July, 1674. He began to learn Latin at four years old, in the knowledge of which, as well as the Greek language, he made such progress under the care of the Rev. Mr. Pinhorne, a clergyman of the establishment, that he became the delight of his friends and the admiration of the neighborhood. In 1690, he was sent to London for academical education, under the Rev. Mr. Thomas Rowe; and, in 1693, in his nineteenth year, he joined in communion with the church under the pastoral care of his tutor.

Dr. Watts was early attached to the composition of poetry; and indeed he stated that he had amused himself with verse from fifteen years old to fifty. In his early years, he took great pains in the acquisition of knowledge. The works he read he generally abridged, and thus impressed more deeply on his mind the knowledge he attained. His Latin Theses, written when young, were very excellent.

He began to preach on his birthday, 1698, at twenty-four years of age, and was the same year chosen assistant to Dr. Isaac Chauncy, pastor of the church then meeting at Mark Lane, London. In January, 1701–2, the doctor received a call from the church above mentioned, to succeed Dr. Chauncy in the pastoral office, which he accepted the very day King William died. On account of a dangerous illness, from which he but slowly recovered, the Rev. Samuel Price was chosen, in 1703, his stated assistant, and afterwards, in 1713, co-pastor. Dr. Watts, not far from this time, became an inmate of Sir Thomas Abney's family, so well known by the remarkable piety and usefulness, as well as rank and standing, of its members.

The prose writings of Dr. Watts are various and superior. His work 'On the Improvement of the Mind,' is one of the best publications in the English or any other language; and his catechisms and sermons have ever been extensively read and most generally admired. The doctor's poetical writings have the rare merit of being, in general, highly devotional. They are numerous, as appears from his large collection of Lyric Poems, his book of Hymns, his Imitation of the Psalms, his Songs for Children, and several pieces of poetry in his Miscellaneous Thoughts.

Since his decease, which took place in 1748, his numerous publications have been collected and printed, in six volumes quarto, and also in seven volumes royal octavo. See *Life of Dr. Watts, by Dr. Johnson;* also, *Life of Dr. Watts, by Thomas Gibbons, D. D.*

WAYLAND, FRANCIS, D. D.;

President of Brown University, and previously pastor of one of the Baptist churches in Boston; favorably known as the author of valuable published Sermons and Addresses, and of works on the Elements of Moral Science and Political Economy.

WELLER, JEROME;

Known as the friend and favorite of Luther; born at Freyburg, 1499, where he was superintendent and inspector of common schools, and where he died, 1572. He wrote Commentaries on Samuel, and the Books of Kings, and on the Epistle to the Ephesians.

WELLER, JAMES, D. D.;

Professor of theology at Wittemberg; born at Newkirk, in Voigtland, in 1602. He wrote a Greek Grammar, edited, with very valuable notes and criticisms, by J. P. Fischer, Leipsic, 1756; and Annotations on the Epistle to the Romans. He also engaged warmly in the Calixtine controversy, whether the deity of Christ is revealed in the Old Testament, &c. *Walch; Lempriere.*

WELLS, EDWARD,

A theologian and scholar, was born, in 1663, at Corsham, in Wiltshire; was educated at Winchester, and at Christ Church, Oxford; became Greek professor at the university at the latter place, and rector of Coteshach, in Leicestershire, and died in 1727. His principal works are, a Paraphrase, with Annotations, on the Old and New Testament; Historical Geography of the Old and New Testament, a learned and valuable work, reprinted, with revisions and corrections, from the discoveries of Sir W. Jones and other scholars, in the English edition of Calmet, 1804; and the Young Gentleman's Mathematics. *Davenport; Horne.*

WERNER, ABR. GOTTLIEB;

The celebrated German mineralogist, born at Wehraw, in Upper Lusatia, in 1750. He early devoted himself to the study of the characters of minerals, and their classification and nomenclature; and became the Linnæus of mineralogy. He also gave his name to that theory of the earth which attributes the structure of its internal parts to the action of water, instead of fire. See *Encyc. Am.*

WESLEY, JOHN;

The celebrated founder of Methodism; born at Epsom, Lincolnshire, and educated at Oxford, where he was ordained deacon, and became fellow and tutor of his college. He early embraced those principles which afterwards became the watchwords of a new and powerful sect, and in 1735, sailed for Georgia, as a missionary to that newly-settled country. He soon after returned, and began that career of itineracy, which, with his great coolness, perseverance, self-confidence, popular eloquence, and real devotion to the salvation of sinners, ultimately gained him so many followers, and so great an ascendency over them, that in no part of the empire did they dare resist his will. His life was a scene of almost unparalleled labor, and was marked with great frugality, self-denial, and ardor of devotion to the cause of Christ. He is supposed to have preached more than 40,000 sermons. *Rel. Encyc.; Lempriere;* and see *Life of Wesley,* by *Southey,* and by *Watson.*

WESSELING, PETER;

An eminent critic, head of the gymnasium at Middelburg, then professor of Greek literature and law at Franeker, and finally in the same department at Utrecht; born at Steinfurt, 1692. His Observationum Variarum Libri duo, Probabilium Liber singularis, editions of Herodotus and Diod. Siculus, and a Treatise de Archontibus Judæorum, may be mentioned as his chief literary productions. *Encyc. Am.; Horne.*

WEST, GILBERT, Esq., LL. D.;

A learned English scholar and writer, educated at Oxford, and intended for the church, which he gave up for the army. Some time after, however, he devoted himself to literary and religious pursuits, and lived in retirement at Wickham, in Kent, where he enjoyed the confidence and society of Lyttleton and Pitt, who knew how to appreciate his worth. It was not till 1751 that he could obtain an increase of his narrow fortune by the appointment of a clerkship to the privy council, to which was added that of treasurer of Chelsea Hospital. He died 1756, aged 50, and left an elegant and spirited translation of the Odes of Pindar, together with Observations on the Resurrection, 'one of the acutest and best reasoned books that have appeared in English on the resurrection of Christ.' *Lempriere; Orme.*

WETSTEIN, JOHN JAMES;

A learned critic, and professor of history and philosophy at Amsterdam; born at Basle, in 1693. He early devoted himself to the restoration of the Greek text, and visited the best libraries in Europe, collating manuscripts with that view. But when he published his Prolegomena on the subject of obtaining an accurate edition of the N. T. from the oldest manuscripts, he became the object of so much suspicion to the German clergy, that he thought best to remove to Holland, where the Remonstrants, on account of his leaning to Socinianism, immediately placed him in the chair just left by Le Clerc. In 1751–52, appeared his edition of the N. T., a work of immense labor and erudition, and one which gave a new impulse and direction to the criticism of the N. T. His work contains the text in Greek, after the Elzevir edition, with the various readings of manuscripts, other editions, versions, and of the fathers, and a copious commentary, drawn from ancient Hebrew, Greek, and Latin writers, illustrative of the history and the meaning of the text. *Encyc. Am.; Orme.*

WETTE, WILL. M. L. De;

Doctor and professor of theology in the university of Basle; born 1780, in Weimar, and educated at Jena, where he studied theology. In 1807, he was appointed extraordinary professor of philosophy at Heidelberg, and in 1809, ordinary professor of theology. Next year, he removed to the university of Berlin, from which he was dismissed in 1819, because he expressed sympathy with the mother of Sand, the murderer of Kotzebue, and approbation of the motive of the deed. In 1822, he went to Basle, as theological professor. Of his works, mention may be made of his Contributions to an Introduction to the O. T., 1806–7, in which he maintains that the Pentateuch is only a collection of independent works, brought together by some compiler towards the end of the Jewish exile; Manual of an Introduction to the O. T., 1817; Manual of Hebraico-Jewish Archæology, 1814; On Religion and Theology, 1815–21; Biblical Dogmatics of the New and Old Testaments, 1813–18; Christian Morals, 1819–21. In the last three works, he develops his attachment to the philosophical system of Fries. De Wette is one of the leading rationalists of Germany, and one of the most lax of those who have attempted commentary, as his work on the Psalms shows. He is doing orthodoxy, however, a valuable service, by his edition of Luther's works, which he began in 1825. *Encyc. Am.*

WHISTON, WILLIAM,

An eminent divine and mathematician, was born, in 1667, at Norton, in Leicestershire, and was educated at Tamworth school, and at Clare Hall, Cambridge. In 1698, he obtained the living of Lowestoffe, in Suffolk, which he resigned in 1703, when he succeeded Sir Isaac Newton in the mathematical professorship at Cambridge. At length, he adopted Arian principles, in consequence of which he was expelled from the university in 1710, lost his offices of professor and catachetical lecturer, and was even prosecuted as a heretic. Late in life, he became a Baptist. He died in 1752. Among his works are, a Theory of the Earth; Sermons; Primitive Christianity revived; and a translation of Josephus. *Davenport.*

WHITAKER, Rev. E. W.;

Author of a Commentary on the Revelation of St. John, accompanied with historical testimony of its accomplishment to the present day; originally published in 1795, enlarged and republished in 1802, Lond., 8vo. 'The author has the peculiar merit of compelling the historian Gibbon to give testimony, in almost every instance that falls within the limits of his chronology, to the fulfilment of the prophecies.' *Horne.*

WHITBY, DAVID, D. D.,

A learned divine of the English church, was born in 1638, at Rushden, in Northamptonshire, and was educated at Trinity College, Oxford. His controversial zeal against the Catholics gained for him the patronage of Bishop Ward, who gave him a prebend of Salisbury, and the rectory of St. Edmund in that city, with the precentorship. In his latter days, he became an Arian. He died in 1726. His greatest work is a Paraphrase and Commentary on the N. T. *Davenport.*

WHITE, JOSEPH,

An eminent divine and Oriental scholar, the son of a weaver, was born in 1746, at Stroud, in Gloucestershire, and received his education at Gloucester School and Wadham College, Oxford. In 1775, he was appointed Laudian professor of Arabic, and in 1783 he delivered the Bampton lecture. In the composition of the lectures, he was assisted by Dr. Parr and Mr. Badcock. He obtained a prebend of Gloucester, and the rectory of Melton, in Suffolk; and died in 1814. Among his works are, Ægyptiaca; Diatessaron; and editions of the Philoxenic Syrian versions of the four Gospels, and of Griesbach's Greek Testament. *Davenport.*

WILKINSON, J. G., F. R. S., M. R. S. L., &c.;

Author of a General View of Egypt; also, Topography of Thebes and Egypt; Materia Hieroglyphica, &c. These works have added much to the stores of the antiquary in Egypt, ancient and more modern; as Mr. Wilkinson, during many years' residence at Thebes, had every opportunity for personal investigations, aided also by an acquaintance with Arabic and Greek literature. His latest work is the Manners and Customs of the Ancient Egyptians, 3 vols. 8vo., 1837.

WILLET, ANDREW;

One of the most laborious of the Puritan ministers; born 1562; died 1621. His exegetical writings have been received with great favor by the learned, especially his Commentary on Daniel, which exhibits more skill and judgment than those on Genesis, Exodus, Leviticus, Samuel, and the Epistle to the Romans. *Koenig; Horne.*

WILLIAMS, THOMAS;

A learned English layman, belonging to the Dissenters; author of a new translation of Solomon's Song, with a commentary, in which he maintains its evangelical application; a Vindication of the Calvinistic Doctrines, Lond., 1799; and the Cottage Bible and Family Expositor, which consists of the authorized version, with practical reflections and short explanatory notes, compiled from various sources. The work, 'though professedly designed for persons and families in the humbler walks of life, is not unworthy the attention of students of a higher class.' It has been republished in America. *Horne.*

WILLOUGHBY, FRANCIS;

An eminent naturalist; born 1635. By books and personal observation in his travels, he acquainted himself with the various branches of natural history, particularly zoology; and left manuscripts at his death, from which were compiled three books on ornithology, a History of Fishes, &c. He was an active member of the Royal Society. *Lempriere.*

WILSON, DANIEL, D. D.;

Late vicar of Islington; now bishop of Calcutta; author of a popular and valuable work on the Divine Authority and Perpetual Obligation of the Lord's Day, and another on the Evidences of Christianity; both which have been republished in this country, and here, as well as abroad, very favorably received.

WINCKELMANN, JOHN;

A distinguished German theologian; a native of Homberg, in Hesse, and author of some polemical works, and of Commentaries on the Gospels of Mark and Luke, the Apocalypse, and the minor prophets. He died in 1626. *Koenig.*

WINTLE, THOMAS;

A learned divine of the Church of England; born at Gloucester, 1737; died at Brightwell, in Berkshire, in 1814. He was fellow of Pembroke College, Oxford, after which he obtained the rectory of Wittrisham, in Kent, and then that of Brightwell. He was the author of eight Bampton Lectures on the Christian Redemption, a Dissertation on Zechariah's Vision, and an Attempt at an Improved Version of Daniel, with notes critical, historical, and explanatory — a continuation, as it may be regarded, of the similar works of Lowth, Blayney, and Newcome, on Isaiah, Jeremiah, Ezekiel and the twelve minor prophets, respectively, and executed with a very commendable share of learning and ability. He also published Sermons on the Beatitudes. *Horne; Lempriere.*

WISEMAN, NICHOLAS, D. D.;

Principal of the English College, and professor in the University of Rome. Dr. Wiseman is an Englishman by birth, remarkable for his learning and tolerance, and has the care of the education of such countrymen of his as resort to Rome to pursue their theological education, preparatory to obtaining employment in the English Catholic church. He is the author of Horæ Syriacæ, or commentaries and anecdotes relating to Syriac literature and history, the first part of which was published in 1828. It is a collection of materials for the literary history of the Syriac versions of the Old Test., particularly the Peschito. To the main body of the work is prefixed an attempt to defend the Romish gloss on Mat. 26:26, respecting transubstantiation, which has been answered, in a conclusive manner, by Prof. Lee, of Cambridge, Eng., in his prefaee to Bagster's Polyglot Bible. A volume of Lectures has lately appeared from the pen of Dr. Wiseman, on the Connection between Science and Revealed Religion, in which, as in the work just mentioned, he shows that he has made diligent and discerning use of the latest researches and writings of biblical and Oriental scholars and travellers. These highly-valuable and interesting lectures have been recently republished in this country. 'The writer has concentrated in them a vast amount of facts and arguments, which demonstrate that the Author of nature is the same with the Author of revelation, that science and revelation will never be found at variance with each other, and that the latter has nothing to fear, but every thing to hope, from the progress of the former.' *Advertisement to the Am. Ed. of Wiseman's Lectures.*

WISNER, BENJAMIN B., D. D.,

Late senior secretary of the American Board of Commissioners for Foreign Missions, was born in Goshen, New York, Sept. 29, 1794, and graduated at Union College, in 1813. He spent some time in the study of the law, and also as a tutor in the college. Having pursued a course of theological study in the seminary at Princeton, he was settled as pastor of the Old South Church in Boston, in 1821. Here he continued to labor with fidelity and increasing reputation, until, upon the decease of the Rev. Dr. Cornelius, he was chosen one of the secretaries of the American Board. In the division of duties among the secretaries, the home correspondence devolved on him; and no man was better fitted for this laborious and responsible service. He died by a sudden and violent attack of scarlet fever, Feb. 9, 1835, at the age of forty. His death produced a deep and solemn sensation. It was felt that a great loss had been sustained, not only by his mourning family and friends, but by the religious community. Dr. Wisner lived and labored to do good. He was eminently a public man. All interested in benevolent and Christian efforts were accustomed to look to him for wise counsels and efficient aid. He filled a station of great usefulness and responsibility. The care of the churches, and the advancement of the cause of God, continually occupied his thoughts, his affections, his prayers. For these objects he cheerfully toiled, day by day, in season and out of season, to the last. *Blessed is that servant, whom his Master, when He cometh, shall find so doing.*

Dr. Wisner published three Discourses on the History of the Old South Church; a Sermon on the Benefits of Sunday Schools; and the invaluable Memoir of Mrs. Huntington, which will long embalm his memory in the hearts of the whole Christian world. He also contributed to the Spirit of the Pilgrims, and to the Comprehensive Commentary. *Boston Recorder; Christian Watchman.*

WITSIUS, HERMANN, D. D.,

A very learned and eminent divine of North Holland, was born at Enckhuisen, in 1626. He was trained to the study of divinity, and so distinguished himself by his uncommon abilities and learning, that he was chosen professor of it, first at Franeker, afterwards at Utrecht, and, lastly, at Leyden. He applied himself successfully to the study of the Oriental languages, and was ignorant of no branch of learning which is necessary to form a sound divine. He died at Leyden in 1708, after having published several important works, which show great judgment, great learning, and great piety. 'The Economy of the Covenants' has been translated into our language, in three volumes, octavo, and is highly prized; also his 'Dissertations on the Apostles' Creed,' in two volumes, octavo. But the work in which he has displayed the most extensive learning is his "Egyptiaca et Decaphylon," quarto, in which he has drawn a comparison between the Hebrew ritual and that of the ancient Egyptians. He also published "Canon Chronicus," and 'De Legibus Hebræorum.' *Jones's Chris. Biog.*

WITHERSPOON, JOHN, D. D., LL. D.,

Was born, 1722, at Yester, about eighteen miles from Edinburgh. At the age of fourteen, he was removed to the university of Edinburgh, where he continued until the age of twenty-one. From Beith, where he was first settled, he soon received a call to the large and flourishing town of Paisley, so celebrated for its various and excellent manufactures. He rejected, in the first instance, the invitation of the trustees of the college of New Jersey, in America, to become president of that institution, but consented, on a second application. He continued directing the institution with increasing success, till the commencement of the American war. He now entered upon a new scene, and appeared in a new character. The citizens of New Jersey elected him to the convention which formed their republican constitution. In this convention, he appeared, to the astonishment of all the professors of the law, as profound a civilian as he confessedly was a philosopher and divine. From the revolutionary committees and conventions of the state, he was sent, early in the year 1776, as a representative of the people of New Jersey to the Congress of United America. He was seven years a member of that body, which, in the face of innumerable difficulties and dangers, secured to Americans the establishment of their independence. Dr. Witherspoon was always firm amidst the most gloomy and formidable aspects of public affairs, and always discovered the greatest presence of mind in the most embarrassing situations. He died November 15, 1794, in the seventy-third year of his age. The college of New Jersey lost in him a most distinguished president, America one of her ablest politicians, and the church of Christ one of her most valuable ministers. His writings, which are well known, were collected into four volumes, octavo, of which a uniform edition was published at Philadelphia in 1803, and at Edinburgh in 1804, in nine vols. 12mo. See *Life of Dr. Witherspoon, prefixed to his Works; Jones's Chris. Biog.*

WOLF, JOHN CHRISTOPHER;

Professor of Oriental literature, and senior pastor in the Catharine Church, Hamburg; born 1683; died 1739. He was the well-known author of the Bibliotheca Hebraica, 4 vols., 4to., Hamb. and Leipsic, 1715–33, and Curæ Philologicæ et Criticæ in N. T. The various objects of this work are, the defence of the integrity of the Greek text; philological illustrations of its words and idioms; an enumeration of various interpretations; and, frequently, a thorough examination of them. It is a valuable index to the writings of the more recent divines and philologists on the N. T. Wolf was a decided friend to orthodoxy. Besides the above, he wrote a History of Hebrew Lexicography, an Examination of certain passages in Paul's Epistles, &c. *Orme; Horne.*

WOLLIUS or WOLLE, CHRISTOPHER, D. D.;

Professor of theology, and pastor, Leipsic; born 1700; died 1761. He was the author of a critical dissertation on Castalio's Latin version of the Bible; Observations on the Augsburg Confession; on the History, Use and Abuse of Allegorizing, against Thomas Woolston; on the Excellence of Christ's Moral Teaching, &c. *Walch.*

WOLZOGEN, JOHN LEWIS;

Professor of ecclesiastical history at Amsterdam, and a Socinian writer; born 1632; died 1690. He published a statement of the difference between the Trinitarian and Unitarian views of God, and undertook to show how the Trinitarian proof texts should be explained. *Walch.*

WOODHOUSE, JOHN CHAPPEL, D. D.;

Dean of Lichfield; author of a new translation of the Apocalypse, with critical and explanatory notes, London, 1806, 8vo. 'This,' says Orme, 'is one of the very best books on the Revelation. It contains, in parallel columns, the Greek text of Griesbach, the common version, and the author's own translation. The figures and symbols are explained by a constant reference to other parts of Scripture. In a preliminary dissertation, the genuineness of the book is ably vindicated from the objections of Michaëlis.' *Orme; Horne.*

WOTTON, WILLIAM, D. D.;

A learned divine of the Church of England; born at Wrentham, Suffolk, 1666. He was early distinguished for his astonishing powers of mind, particularly memory, and signally so by his acquisitions in Hebrew, Chaldee, Arabic, and Syriac, as well as in the arts and sciences. He was admitted to Cambridge University before he was ten years old. The last church preferment which he held was a prebend in Salisbury Cathedral. He wrote Reflections on Ancient and Modern Learning; a Discourse on the Confusion of Tongues at Babel; Miscellaneous Discourses relating to the Traditions and Usages of the Scribes and Pharisees of Christ's time, &c. The latter work is saturated with curious rabbinical learning. *Orme; Lempriere.*

WRIGHT, SAMUEL, D. D.;

An eminent dissenting minister of London; born 1683, at Retford, Nottinghamshire, and educated under Mr. Timothy Jollie. In 1708, he was chosen pastor of the congregation at Black Friars, which afterwards removed to Carter Lane, and with which he continued till his death, in 1746. He was an eloquent, devoted, and successful preacher. His published writings consist chiefly of sermons. His Treatise on Being Born Again was one of the most useful works of the day. It was his privilege to aid in the continuation of Henry's Exposition, the part assigned to him being the Epistle of James. *Wilson.*

X.

XENOPHON,

A celebrated philosopher, historian, and general, a native of Athens, was born about B. C. 445, and became a disciple of Socrates. After having borne arms at the battle of Delium, and in the Peloponnesian war, he united with the body of Greek auxiliaries, who fought on the side of the younger Cyrus against Artaxerxes. When the Grecian leaders were treacherously slain, after the battle of Cunaxa, the arduous task of conducting the retreat was intrusted to Xenophon, and he performed it with consummate skill. Subsequently he served under the banners of Thrace and of Lacedæmon. He died at Corinth, B. C. 360. Of his works, the style of which is justly admired for its sweetness, purity, and perspicuity, the principal are, the Anabasis; the Cyropædia; and Hellenics, or Grecian History. No writer of antiquity had higher conceptions, or has given finer illustrations of moral truth, than Xenophon, especially in his Memorabilia of Socrates, where may be traced the outlines of a beautiful and harmonious system of natural theology. None of the ancient Greek writers lends so much aid in the illustration of the N. T., as no other treated of subjects so similar to those of the sacred writers. *Davenport.*

Y.

YONGE, I.;

Author of a Practical and Explanatory Commentary on the Holy Bible, in which the entire Scriptures are considered in reference to Christ. It is intended rather as a help to the meditations of the serious Christian, than as a critical explanation of the sacred volume. *Horne.*

Z.

ZANCHIUS, JEROME;

Successively professor of theology at Strasburg and Heidelberg; born at Alzano, in Italy. He was a member of the society of regular canons of Lateran, when Peter Martyr, also one of the canons, embraced Protestantism, and led with him many of the order. Zanchius was of the number. Leaving Italy, he sojourned in Geneva two years, and then removed to Strasburg, where he taught theology and the Aristotelian philosophy, as he also did subsequently at Heidelberg, where he died in 1590. His numerous works display great erudition; among which are, one against Arminianism; another on Predestination; and Commentaries on the Apostolic Epistles. *Nouv. Dict. Hist.*

ZEGER, TAC. NICHOLAS;

A Minorite friar, and a native of Flanders; died 1559. He was the author of a Concordance of the N. T., Corrections of the Vulgate, and Notes on the Books of the N. T. He is one of the writers who appear in the Critici Sacri, and the Synopsis of Poole. *Nouv. Dict. Hist.; Orme.*

ZIEGLER, JAMES,

Professor of theology and mathematics at Vienna, was born in Swabia in 1549. He wrote Notes on some Passages of Scripture, a Description of the Holy Land, &c. *Lemp.*

ZIEGLER, W. C. L.;

Professor of theology at Rostock; born 1763; died 1809. Besides contributions to theological journals, he wrote an Introduction to the Epistle to the Hebrews, a History of the Doctrine of Redemption, a new Translation of the Proverbs of Solomon, &c. *Winer.*

ZORN, PETER;

Librarian and rector of a gymnasium at Thorn; born 1682; died 1746. Besides numerous Opuscula, he wrote Bibliotheca Antiquaria et Exegetica in Universam Scripturam — a work replete with erudition, and particularly calculated to direct the studies of those who would consult the more ancient writers on biblical literature. A History of the Jewish Treasury under the Roman Empire, may also be mentioned among his works. *Walch.*

ZOSIMUS;

A Greek historian, who flourished in the fifth century, under Theodosius the younger, and was a violent enemy of Christians. He wrote a history of the Roman emperors, in six books, beginning with Augustus, and ending with Honorius; edited at Oxford, 1679, and by Cellarius, 1696. The style is highly commended by Photius. Leunclavius translated the work into Latin. *Kœnig; Lempriere.*

A

SELECT LIST OF WORKS

SUBSIDIARY TO

A FUNDAMENTAL STUDY OF THE BIBLE;

TAKEN PRINCIPALLY FROM HORNE'S COMPENDIOUS INTRODUCTION.

Section I. — *Editions of the Holy Scriptures, and Versions thereof.*

§ 1. — *Hebrew Bibles.*

Biblia Hebraica. Accesserunt Novum Testamentum Græcum et Libri Græce scripti, qui Apocryphi vocantur: cum Interlineari Versione Latina, curâ et studio Benedicti Ariæ Montani. Antverpiæ, 1572 or 1584, folio. Price, about 4*l.* 4*s.*

Biblia Hebraica, or the Hebrew Scriptures of the Old Testament, without points, after the text of Kennicott, with the chief various readings, selected from his collation of Hebrew manuscripts, from that of De Rossi, and from the ancient versions; accompanied with English notes, critical, philological, and explanatory, selected from the most approved ancient and modern English and foreign biblical critics. By B. Boothroyd, D. D. Pontefract and London, 1816, 2 vols. 4to. Price, 2*l.* 2*s.*

This is, perhaps, the *cheapest* Hebrew Bible, with critical apparatus, that is extant; it was published originally in parts, the first of which appeared in 1810. It is peculiarly interesting to the Hebrew scholar and critic, as it contains, in a condensed form, the substance of the most valuable and expensive works. The type is very clear; and the poetical parts of the Hebrew Scriptures are printed in hemistichs, according to the arrangement proposed by Bishop Lowth, and adopted by Archbishop Newcome.

Biblia Hebraica, secundum editionem Everardi Van der Hooght, denuo recognita et emendata à Juda D'Allemand. Londini, 1822, 8vo. Price, 1*l.* 3*s.*; on large paper, 1*l.* 11*s.* 6*d.*

Biblia Hebraica, 8vo. Edidit Aug. Hahn.

This edition exhibits a selection of the most important various readings, and is one of the most beautifully printed Hebrew Bibles ever published. It is stereotyped, and may be had for about $3. Prof. Hahn has also edited the Hebrew text in a duodecimo form; price, $2.

Biblia Hebraica. Cura Michaëlis. 2 vols. 8vo. Halæ, 1720.

The price of this edition varies from $5 to $12, according to its condition. The notes are brief, but extremely valuable. The type and execution of both notes and text are bad.

Biblia Hebraica Manualia. Edidit Simonis. 3d ed. Cura Rosenmülleri. 8vo. Halæ, 1822.

Simonis' Hebrew Bible has a Hebrew and Latin vocabulary appended to it. It is cheap; but the type, especially that of the points, is bad.

Biblia Hebraica. Graviores Lectionum Varietates adjecit Jahn. 4 vols., Viennæ, 1806.

Victorini Bythneri Lyra Davidis Regis, sive Analysis Critico-Practica Psalmorum; quâ Voces Ebraææ explicantur, ac Consensus Textûs Sacri, cum Paraphrasi Chaldaica ac Septuaginta Virorum Interpretatione Græca, monstratur. Londini, 1650, 1664, 1679, 4to. Tiguri, 1664, 1670, 8vo. Glasguæ (in Ædibus Academicis) et Londini, 1823. 8vo.

This has long been held in high estimation, as the most valuable help to the critical and grammatical study of the Book of Psalms. The Glasgow reprint is very beautiful. The price of any of the editions of Bythner is from 18*s.* to 1*l.* 4*s.*

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§ 2. — *Editions of the Greek Testament.*

Novum Testamentum. Textum Græcum Griesbachii et Knappii denuò recognovit, Delectu Varietatum Lectionis Testimoniis confirmatarum, Adnotatione cùm Criticâ tùm Exegeticâ, et Indicibus Historico et Geographico, Vocum Græcarum infrequentiorum, et Subsidiorum Criticorum Exegeticorumque, instruxit Johannes Severinus Vater. Halis Saxonum, 1824. 8vo. Price, about 16*s.*

Of the various *critical editions* which of late years have been given to the public, this is not only one of the neatest, but the cheapest.

Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. The New Testament; with English Notes, Critical, Philological, and Explanatory. [By the Rev. Edward Valpy, B. D.] A New Edition. London, 1826. 3 vols. 8vo. Price, 2*l.* 5*s.*

The text is that of the editio princeps, at the foot of which are exhibited the principal various readings; and below these are placed copious critical, philological, and explanatory notes, in English, selected with great care from Raphelius, Kypke, Palairet, Schleusner, Rosenmüller, and other distinguished foreign critics. Verbal criticism is also introduced, together with observations on the Greek idiom from Vigerus, on the Ellipses from Bos, and on the Particles from Hoogeveen.

Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. The Greek Testament; with English Notes, Critical, Philological, and Exegetical, partly selected and arranged from the best commentators, ancient and modern, but chiefly original. The whole being especially adapted to the use of academical students, candidates for the sacred office, and ministers; though also intended as a manual edition for the use of theological readers in general. By Rev. S. T. Bloomfield, D. D., F. S. A. First American, from the second London edition. 2 vols. 8vo. Perkins & Marvin, Boston.

'The text of this edition is formed on the basis of the last of Stephens, adopted by Mill, and differing slightly from the Vulgate text, which originated in the Elzevir edition of the New Testament in 1624.' 'Important readings, admitted by Wetstein, Matthæi, Griesbach, or Scholz, are noticed, when not adopted.' *Prof. Stuart's Preface to the Am. Ed.*

This edition is what might have been expected from the well-known character of Dr. Bloomfield, as a scholar, and from the author of the Recensio Synoptica. The notes evince a thorough acquaintance with classical as well as sacred philology. In his theological views, Dr. B. is at a considerable remove from the strictness of pure Calvinism. The American edition, above referred to, is executed in the very best style, at $6, in boards.

Novum Testamentum, Græce. Recognovit atque insigniores lectionum varietates et argumentorum notationes adjecit G. C. Knappius.

Five or six editions of Knapp's Greek Testament have been published, and it is more extensively used in the theological seminaries of this country than any other. The text of Griesbach is chiefly followed.

Novum Testamentum, Græce. Textum ad fidem Testium Criticorum recensuit, e Græcis Codd. MSS. qui in Europæ et Asiæ Bibliothecis reperiuntur fere omnibus, e Versionibus Antiquis, Conciliis, SS. PP. et Scriptor. Eccles. quibuscunque, copias criticas addidit, atque conditionem horum Testium Criticorum, Historiamque Textus N. T. in Prolegomenis fusiùs exposuit, &c. Dr. J. M. A. Scholz. Vol. I. Lips. 1830.

This edition, whose copious title is an index to its plan and contents, is one of the very best for the critical scholar, but is too expensive for common use. It gives a thorough recension of the text, which is generally the Textus Receptus, and from which there is no departure, except on the best authority; copious prolegomena, and various readings, divided into *families*. It is beautifully executed.

§ 3. — *Polyglot Bible.*

Biblia Sacra Polyglotta, Textus Archetypos, Versionesque præcipuas ab Ecclesia antiquitus receptas, complectentia. Accedunt Prolegomena in eorundem erisin literalem, auctore S. Lee, S. T. B., Ling. Heb. apud Cantab. Prof. Regio. Lond. 1831. 4to. et fol. S. Bagster.

The 4to. ed. contains the original Hebrew text, the Samaritan Pentateuch, the Septuagint, the Vulgate, and the authorized English Version of the Bible; with the original Greek of the N. T., and the Peschito, or old Syriac version of it. The folio edition, besides, contains Luther's German version, Diodati's Italian version, Ostervald's French, and Padre Scio's Spanish. The Hebrew text is that of Van der Hooght; the Greek of the N. T. is from Mill's edition of the Textus Receptus. Copies of the several texts and versions of this polyglot Bible were also thrown off in 8vo., which, as well as the 4to., may be obtained at a moderate price. The Hebrew and Greek originals of the Scriptures, with the authorized English version, were also published in 1833, by Bagster, in one thick 12mo., with copious references to the English Bible, the Masoretic readings, and those of the Samaritan Pentateuch. It is executed in a style of uncommon beauty.

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§ 4. — *Versions, Ancient and Modern.*

Ἡ Παλαια Διαθηκη κατα τους Ἑβδομηκοντα. Vetus Testamentum ex Versione Septuaginta Interpretum, secundum Exemplar Vaticanum Romæ editum, accuratissimè denuo recognitum; nunà cum scholiis ejusdem editionis, variis Manuscriptorum Codicum Veterumque Exemplarium Lectionibus, necnon Fragmentis Versionum Aquilæ, Symmachi, et Theodotionis. Sumoà curà edidit Lambertus Bos. Franequeræ, 1709. 4to. *l.* 16*s.* to 2*l.* 2*s.*, or more, according to its condition.

An elegant and accurate edition, which is deservedly esteemed. The preface of the editor, Professor Bos, contains a critical disquisition on the Septuagint Version, and its utility in sacred criticism, together with an account of the preceding principal editions. Bos's text was reprinted at Amsterdam, in two 8vo. vols., under the editorial care of David Mill. It contains various readings from some MSS. at Leyden, which, however, are of no great critical value.

Ἡ Παλαια Διαθηκη κατα τους Ἑβδομηκοντα. Vetus Testamentum ex Versione Septuaginta Interpretum, olim ad fidem Codicis MS. Alexandrini summo studio et incredibili diligentia expressum, emendatum et suppletum a Joanne Ernesti Grabio, S. T. P. Nunc vero exemplaris Vaticani aliorumque MSS. Codd. Lectionibus Var. nec non Criticis Dissertationibus illustratum insigniterque locupletatum, summa cura edidit Joannes Jacobus Breitinger. Tiguri Helvetiorum, 1730–2. 4 tomis, 4to. Price, *l.* 14*s.* 6*d.* to 6*l.* 6*s.*

This is a correct reprint of Dr. Grabe's edition, executed in London, between the years 1707 and 1720, in four volumes folio, after the text of the Alexandrian Manuscript preserved in the British Museum. The various readings of the Roman or Vatican edition, printed in 1586, are added at the foot of the page. The beauty of the typography and paper, and its critical value, concur to render this edition highly esteemed. Michaëlis pronounces it to be the best edition of the Septuagint ever printed.

Vetus Testamentum ex Versione Septuaginta Interpretum, juxta Exemplar Vaticanum, ex Editione Holmesii et Lamberti Bos. Londini, in Ædibus Valpianis. 1819. 8vo.

This elegantly-executed volume is very *correctly* printed, and, (which cannot but recommend it to students in preference to the incorrect Cambridge and Amsterdam reprints of the Vatican text,) its price is so reasonable, as to place it within the reach of almost every one. Price, *l.* 8*s.*

Biblia Sacra Vulgatæ Editionis Sixti Quinti Pont. Max. jussu recognita, atque edita Romæ ex Typographia Apostolica Vaticana MDXCIII. Editio nova, auctoritate Summi Pontificis Leonis XII. excusa. Francofurti ad Mœnum, 1826. royal 8vo. Price, *l.* 1*s.*

A beautiful and correct edition. Various other editions of the Latin Vulgate may be met with, the price of which varies from 12*s.* to three or four guineas, according to their rarity and condition.

Biblia Sacra Latine versa: Vetus Testamentum ab Immanuele Tremellio et Francisco Junio; Novum Testamentum a Theodoro Beza. Various editions in folio and 12mo. Price, 10*s.* 6*d.* to *l.* 1*s.*

This translation is justly esteemed by all the Protestant churches for its general fidelity, simplicity, and perspicuity.

Section II. — *Harmonies of the Old and New Testaments.*

A Harmony of the Gospels, in Greek, disposed after Le Clerc's general manner, with Wetstein's various readings. Dublin, 1778, fol.

This harmony, which is by Abp. Newcome, and of which Bp. Watson says, that none preferable has ever been published, was republished from the Andover press, in 1814, 8vo.

The Old Testament, arranged in Historical and Chronological Order, (on the basis of Lightfoot's Chronicle), in such manner, that the books, chapters, psalms, prophecies, &c. may be read as one connected history, in the very words of the authorized translation. By the Rev. George Townsend, M. A. London, 1821. Second edition, 1826, in 2 very large volumes, 8vo. Price 2*l.*

This work and the next have been recently republished by Perkins & Marvin, Boston, both included in 2 vols. royal 8vo.

The New Testament, arranged in Chronological and Historical Order, in such manner that the Gospels, the Epistles, and the Acts, may be read as one connected history;—the Gospels, on the basis of the Harmonies of Lightfoot, Doddridge, Pilkington, Newcome, and Michaëlis; the Account of the Resurrection, on the Authorities of West, Townson, and Cranfield. The Epistles are inserted in their places, and divided according to the Apostles' Arguments, with copious Notes on many of the principal Subjects of Theology. By the Rev. George Townsend, M. A. London, 1825. Second edition, 1827, in 2 very large volumes, 8vo. Price, 2*l.*

The Harmonies of the four Gospels, by Dr. Doddridge and Dr. Macknight, are noticed in a subsequent page among the Commentators on the Scriptures.

The Apostolical History, containing the Acts, Labors, Travels, Sermons, Discourses, Miracles, Successes, and Sufferings of the Holy Apostles, from Christ's Ascension to the Destruction of Jerusalem. Also, a Narration of the particular times and occasions upon which the Apostolical Epistles were written, together with a brief analytical Paraphrase of them. By Samuel Cradock, B. D. London, 1672. folio.

This author, an eminent Nonconformist divine, also wrote 'A plain and brief Exposition of the Revelation,' now superseded by later and better works; 'The Old Testament History methodized,' in folio, and the 'Harmony of the four Evangelists;' both superseded by later works. 'Cradock's three volumes are very valuable: the last two, on the New Testament, are much better than the first, on the Old. His extracts in the margin, from Hammond, Lightfoot, and Grotius, are *very judicious*; and I think, on the whole, I never read any one author, that assisted me more in what relates to the New Testament.' (Dr. Doddridge.) The book is, by no means dear, which to students is a great advantage. Price, about 7*s.*

Section III. — *Sacred Philology; or, the Criticism and Interpretation of the Scriptures.*

§ 1. — *Introductions to the Study of the Holy Scriptures.*

Briani Waltoni, S. T. P. in Biblia Polyglotta Prolegomena Specialia recognovit Dathianisque et Variorum Notis suas immiscuit Franciscus Wrangham, A. M., F. R. S., Clevelandiæ Archidiaconus. Cantabrigiæ, typis ac sumptibus academicis, 1828. 2 tomis, 8vo. Price, *l.* 7*s.*

Mr. Archdeacon Wrangham has conferred no small obligation on biblical students, by presenting to them a new and cheap edition of these Prolegomena. It is executed on the following plan:—The text of Walton has been accurately and beautifully printed, the punctuation amended and improved, and errors in numbers have been carefully corrected. The observations which Bathe had collected in the preface to his edition, not in the best possible order, are here inserted in the notes, under the topics to which they referred; and with them Mr. Wrangham has inserted very numerous observations of his own, explaining, confirming, or correcting the text of Walton, which are derived from the best critical sources, both ancient and modern, besides references to the best writers who have treated on sacred criticism. Many critical canons of Wetstein, Houbigant, and other editors of the Holy Scriptures, the rarity and high price of whose works place them beyond the reach of ordinary students, are here inserted; and

where particular subjects required a more copious discussion, Mr. Wrangham has treated them at length, at the end of each chapter, in Excursus, after the plan adopted by Heyne in his admirable edition of Virgil. Fac-similes of eight of the MSS. of chief note are prefixed; and, in the course of the work, there are inserted alphabets of the principal modern, oriental, and other languages.

An Introduction to the Critical Study and Knowledge of the Holy Scriptures. By Thomas Hartwell Horne, B. D. 6th ed. corrected and enlarged. Illustrated with numerous Maps and Fac-similes of Biblical Manuscripts. London, 1828. 4 vols. 8vo. Price, 3*l.* 3*s.* 7th ed. 4 vols. 8vo. 1835; republished at Philadelphia, from an earlier Eng. ed. in 4 vols. 8vo., 1825; also, from the 7th, 2 vols. royal 8vo., 1836.

The first of the four volumes, into which this 'Introduction' is divided, comprises a copious examination of the evidences for the Genuineness, Authenticity, Credibility, and Inspiration of the Holy Scriptures; including specific replies to the various objections of ancient and modern skeptics; which objections the author was called upon, from the press, to examine and refute. The second volume treats of the Literary History, Criticism, and Interpretation of the Bible, in all their various details. The third volume contains a copious Digest of Biblical Geography and Antiquities, drawn from the best sources, ancient and modern: and in the fourth volume is given a Series of Historical, Biographical, and Critical Prefaces to the several books of the Old and New Testaments; in which their Genuineness, Authenticity, Date, Contents, and Style, are minutely investigated. This volume terminates with a Dictionary of the Symbolical Language of Scripture, a Bibliographical Index, a General Index of Matters, and an Index of the Principal Texts illustrated. Throughout the work, references have been made to such approved writers as have best illustrated particular subjects; and critical notices of their works have been subjoined.

An Introduction to the New Testament. By John David Michaëlis, late Professor in the University of Göttingen. Translated from the fourth edition of the German, by Herbert Marsh, D. D. [now Bishop of Peterborough.] 6 vols. 8vo. Cambridge, 1802. 2d edit. 1818. Price 3*l.* 3*s.*

Introduction to the Old Testament; translated from the Latin and German Works of John Jahn, by S. H. Turner and W. R. Whittingham. New York. 8vo. 1827.

This is an entire translation of Jahn's compendious Introduction to the Old Testament, with additions and improvements from his larger German work, and from other works of an approved character relating to the same subject.

Hug's Introduction to the New Testament; translated by D. Fosdick, Jr.; with Notes by Prof. Stuart. 1 vol. 8vo. And. 1836.

See 'Biography of Biblical Writers,' article *Hug*.

A Course of Lectures, containing a Description and Systematic Arrangement of the several Branches of Divinity, accompanied with an Account both of the principal Authors, and of the Progress which has been made at different Periods in Theological Learning. By Herbert Marsh, D. D. [Bishop of Peterborough.] Parts I.—VII. London, 1810–1823. 8vo. A new edition of Parts I. to IV., [republ. at Cambr., Mass., 1812–19,] with the additional Lectures, was published in 1828, in one large volume, 8vo. Price, 14*s.*

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§ 2. — *Treatises on the Literary History, Criticism, and Translations of the Bible.*

Horæ Biblicæ; being a connected Series of miscellaneous Notes on the original Text, early Versions, and printed Editions of the Old and New Testaments. By Charles Butler, Esq. London, 1807. 2 vols. royal 8vo. Price, 1*l.* 1*s.*

The first edition of this judicious manual of Biblical Criticism was privately printed in 1797 for the author's friends. It has since been repeatedly printed in royal 8vo., with an additional volume, treating of the books accounted sacred by the Mohammedans, Hindoos, Parsees, Chinese, and Scandinavians.

A History of the principal Translations of the Bible. By John Lewis, M. A. London, 1739. 8vo. Price, 18*s.*

The first edition of this valuable work, to which all succeeding writers on the English versions of the Scriptures are indebted, was prefixed to Mr. Lewis's folio edition of the venerable John Wickliffe's English version of the New Testament. It was reprinted in 1818, at London, with some unimportant additions, in one volume, 8vo. Price, 8*s.*

A List of Editions of the Bible, and Parts thereof, in English, from the year 1505 to 1820. With an Appendix, containing Specimens of Translations and Bibliographical Descriptions. By the Rev. Henry Cotton, D. C. L. Oxford, at the Clarendon Press, 1821. 8vo. Price, 7*s.* 6*d.*

Though the author of this unassuming, but very interesting 'List,' modestly terms it 'an Appendix' to the latter part of Lewis's work, it will be found a very useful publication to those who may not be possessed of Lewis's History. It is evidently the result of deep research, and is drawn up with great care. The notes, which are not numerous, are strictly bibliographical, and contain much valuable information to the collectors of rare books; while considerable additional interest is imparted to the work by the specimens of early translations which will be found in the Appendix.

A Vindication of our authorized Translation and Translators of the Bible, and of preceding English Versions authoritatively commended to the Notice of those Translators, &c. By the Rev. H. J. Todd, M. A. London, 1819. 8vo.

Jo. Gottlob Carpzovii Critica Sacra Veteris Testamenti. Lipsiæ, 1728. 4to.

'A very useful work, replete with information on the subject of Hebrew criticism.' (Bp. Marsh.)

Salomonis Glassii Philologia Sacra; qua totius S. Veteris et Novi Testamenti Scripturæ tum Stylus et Litteratura, tum Sensûs et gemmiæ Interpretationis Ratio et Doctrina, libris quinque expenditur ac traditur. Lipsiæ, 1725. 4to. Best edition, price, 18*s.*

An 'inestimable and immortal work, than which none can be more useful for the interpretation of Scripture, as it throws an uncommon degree of light upon the language and phraseology of the inspired writers.' (Mosheim's Eccl. Hist. vol. v. p. 296.)

Johannis Leusdeni de Dialectis N. T., singulatim de ejus Hebraismis, Libellus singularis, editus ab Joh. Frider. Fischero. Accessit Joh. Vorstii Commentariolus de Adagiis N. T. Hebraicis. Lipsiæ, 1792. 8vo. Price, about 9*s.*

De Sacra Poesi Hebræorum Prælectiones Academicæ. Auctore Roberto Lowth, nuper Episcopo Londinensi. Oxonii, 1821. 8vo. Price, 16*s.*

The first edition of Bishop Lowth's Lectures appeared in 1753: that of 1821 may be considered as the best; as it includes, besides the additions of Michaëlis, the further observations of Rosenmüller, (whose edition appeared at Leipsic in 1815,) Richter, and Weiss.

Lectures on the Sacred Poetry of the Hebrews; translated from the Latin of the Right Rev. Robert Lowth, D. D., Bishop of London, by G. Gregory. To which are added the principal Notes of Professor Michaëlis, and Notes by the Translator and others. London, 1787, 2 vols. 8vo.; 1816, 2 vols. 8vo. Price, 18*s.* Also, And. 1829; with Notes, by C. E. Stowe.

Sacred Literature; comprising a Review of the Principles of Composition laid down by the late Robert Lowth, D. D., Lord Bishop of London, in his Prælections, and Isaiah, and an Application of the Principles so reviewed to the Illustration of the New Testament. By John Jebb, A. M. (now D. D. and Bishop of Limerick.) London, 1820. 8vo. Price, 12*s.*

Herder's Spirit of Hebrew Poetry; translated by James Marsh, late President of Vermont University. 2 vols. 12mo. Burlington, 1833.

A most valuable aid in the study of the poetical parts of the Bible, and well translated.

Vorstii (Johannis) De Hebraismis Novi Testamenti Commentarius. Edidit notisque instruxit Johannes Fridericus Fischerus. Lipsiæ, 1778. 8vo. Price, about 14*s.*

Wetstenii (Johannis Jacobi) Prolegomena ad Testamenti Græci editionem accuratissimam, e vetustissimis codicibus denuo procurandam: in quibus agitur de codicibus manuscriptis Novi Testamenti, Scriptoribus qui Novo Testamento usi sunt, versionibus veteribus, editionibus prioribus, et claris interpretibus; et proponuntur animadversiones et cautiones, ad examen variarum lectionum Novi Testamenti. Amstelodami, 1730. 4to. Price, about 10*s.* 6*d.* or 12*s.*

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§ 3. — *Lexicons and Grammars to the original Languages of Scripture.*

i. *Hebrew and Chaldee Grammars and Lexicons.*

A Series of Lectures on the Hebrew Language; so arranged as to form a complete and easy System of Hebrew Grammar, and adapted to the use of Learners as well as of others who have made some Progress in the Language. By the Rev. Samuel Lee, A. M. and Professor of Arabic in the University of Cambridge. London, 1827. 8vo. Price, 16*s.*

A Hebrew Grammar, with a copious Syntax and Praxis. By Moses STUART, Prof. of Sacred Lit. in the And. Theol. Seminary. 4th ed. And. 1831.

The author has, with great industry, examined the copious Hebrew Grammars of the great Oriental scholars among the Germans, but has chiefly followed Gesenius, deviating from him, however, in very many parts of his work, and making some improvements upon his Grammar.

A Hebrew Grammar. By George BUSH, Prof. of Oriental Literature in the New York University. 12mo., New York, 1835.

This work contains the most important facts and principles of Hebrew grammar, in a condensed form; but the typographical execution is far from being correct.

Manual of the Chaldee Language; with a Chrestomathy. By Elias RIGGS. 8vo. Boston, 1832.

Lexicon et Commentarius Sermonis Hebraici et Chaldaici, post J. Cocceium et J. H. Maium, longe quam antehac correctius et emendatius edidit Joh. Ch. Fried. SCHULZ. Lipsiæ, 1777. 2 vols. 8vo.

Cocceius's Hebrew and Chaldee Dictionary was very highly esteemed in the former part of the last century. Schulz, in preparing his edition for the press, omitted all the superfluous Dutch and German words; and, in determining the signification of each Hebrew word, previously consulted the equivalent term in the Arabic and other Oriental languages. He also restored to their true place several scattered roots, together with their derivatives. The work is neatly and correctly printed, and may frequently be obtained at a reasonable price.

Joannis Simonis Lexicon Hebraicum et Chaldaicum, recensuit J. G. EICHHORN. Halæ, 1793. 2 vols. 8vo.

A Hebrew and English Lexicon to the Old Testament, including the Biblical Chaldee, from the German Works of Prof. W. Gesenius. By Josiah W. GIBBS, A. M. Andover, 1824.

This is, strictly speaking, a new Hebrew and English Lexicon. Its basis is the German abridgment, or smaller Hebrew Lexicon, of Professor Gesenius, which was published at Leipsic in 1815, in 8vo.; but Mr. Gibbs throughout consulted the Thesaurus or larger Lexicon, and he also made some corrections from Gesenius's later philological works, especially his commentary on Isaiah, published in 1820–21.

A Hebrew and English Lexicon of the Old Testament, including the Biblical Chaldee, translated from the Latin of William GESENIUS. By Edward ROBINSON, D. D. (now Professor of Sacred Literature in the New York Theol. Seminary.) Boston and New York, 8vo. 1836. $5.50.

This is the best Hebrew Lexicon for the use of students. Besides its superior merit to all other Lexicons of the Hebrew, in the orderly derivation and arrangement of the significations of words, it gives, under each Hebrew root, a synoptical view of the same root, in its different modifications, through a great variety of languages.

Thesaurus Philologicus Criticus Ling. Heb. et Chald. Vet. Test. Tom. I, Fasc. I. 4to. A W. GESENIO. Leipsic, 1829.

The publication of this work was suspended while the author's Manual Hebrew and Latin Lexicon was preparing, since the completion of which, it has doubtless been resumed.

A Critical Grammar of the Hebrew Language. By Isaac NORDHEIMER, Professor of Oriental Languages in the New York City University. Vol. I. 8vo. 1838.

An able and philosophical exhibition of the fundamental principles of the language.

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ii. *Grammars and Lexicons to the Greek Testament, and to the Septuagint Version.*

A Greek Grammar of the New Testament; translated from the German of George Benedict WINER, Prof. of Theol. at Erlangen. By Moses STUART, Prof. of Sacred Lit. in the Theol. Seminary, Andover, and Edward ROBINSON, Assistant Instructor in the same department. Andover, 1825. 8vo.

This is a translation of Winer's 'Grammatik des Neutestamentlichen Sprachidioms,' which was published at Leipsic in 1822. The Anglo-American translators have greatly increased the value of this Grammar of the Greek Testament, by the addition of numerous learned notes.

A Greek and English Lexicon of the New Testament. By Edward ROBINSON, D. D., Prof. of Sacred Literature in the New York Theol. Seminary. 8vo. Boston and New York, 1836.

This work, though chiefly on the basis of Wahl's Clavis Philologica of the New Test., bears throughout the marks of its author's accustomed habits of thorough study and investigation. The whole work has been re-written, and greatly enlarged and improved from the translation of Wahl, which appeared, from Prof. Robinson's hand, a few years ago.

A Grammar of the N. Test. Dialect. By M. STUART, Prof. of Sacred Lit. in the Theol. Sem. And. And. 1834. 1 vol. 8vo.

Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament; containing many new Proofs of the Divinity of Christ, from Passages which are wrongly translated in the common English Version. By Granville SHARP. Durham and London, 1803. 12mo. Price, 7*s.* 6*d.*

Six Letters to Granville Sharp, Esq. respecting his Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament. By Christopher WORDSWORTH, [now D. D.] London, 1802. 8vo. Price, 4*s.* 6*d.*

The Doctrine of the Greek Article applied to the Criticism and Illustration of the New Testament. By T. F. MIDDLETON, D. D. [late Bishop of Calcutta.] London, 1808. 8vo. Second edition, edited, with some additions and corrections, by the Rev. James SCHOLEFIELD, Regius Professor of Greek in the University of Cambridge. 8vo. Cambridge and London, 1828. Price, 16*s.*

Novus Thesaurus Philologico-Criticus, sive Lexicon in LXX. et reliquos Interpretes Græcos, ac Scriptores Apocryphos Veteris Testamenti. Post Biclium et alios Viros Doctos congessit, et edidit J. Fried. SCHLEUSNER. Lipsiæ, 1820–1821; 5 parts or vols. 8vo. Glasguæ et Londini, 1822, in three very thick vols. 8vo. Price, 3*l.* 12*s.* bound.

To the third volume there is appended an Index of all the Hebrew words occurring in the work; together with a collation of verses and chapters, as set out respectively in the editions of the Greek Septuagint, superintended by Wechel and Bos. This appendix, which nearly fills three hundred pages, is not to be found in the Leipsic edition. A useful substitute for this work of Schleusner's (the price of which may place it above the reach of some students) will be found in the Rev. Greville Ewing's Greek Grammar, and Greek and English Lexicon; Glasgow and London, 1827. 8vo. Price, 1*l.* 4*s.*

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§ 4. — *Commentators, Interpreters, and Paraphrasts of the Scriptures.*

i. *Treatises on the Interpretation of Scripture.*

Enchiridion Hermeneuticæ Generalis Tabularum Veteris et Novi Fœderis. Auctore Johanne JAHN. Viennæ, 1812. Price, about 8*s.*

Appendix Hermeneuticæ, seu Exercitationes Exegeticæ. Auctore Johanne JAHN. Fascieuli II. Viennæ, 1813–15. 8vo. Price, about 8*s.*

ERNESTI (Jo. Aug.) Institutio Interpretis Novi Testamenti. 8vo. Lipsiæ, 1761, 1809. 8vo. Price, from 7*s.* to 9*s.*

The edition of 1809 is generally considered as the best of Ernesti's admirable little manual; but the prefatory remarks and some of the notes of Dr. Ammon must be read with *great caution*, as they are too frequently destitute of those primary and indispensable characteristics of a good interpreter, *sobriety and discretion*. Two volumes of Supplementary Remarks, by Professor Morus, entitled '*Acroases super Hermeneutica Novi Testamenti*,' were published at Leipsic between 1795 and 1797, in 8vo.: they relate only to part of Ernesti's volume, and they contain much valuable matter respecting the criticism and interpretation of the New Testament.

Elements of Interpretation; translated from the Latin of J. A. ERNESTI; accompanied with Notes. By Moses STUART, Professor of Sacred Literature in the Theological Seminary at Andover. Andover, 1822.

A translation of the preceding article. The work of Ernesti, in passing through the hands of its translator, has undergone some alterations. Some things have been omitted; notes have been added where the subject appeared to require further elucidation; and copious extracts are translated from Morus's Acroases, as well as from Beck's Monogrammata Hermeneuticæ Novi Testamenti, and Keil's Elementa Hermeneuticæ Novi Testamenti. The London reprint was edited by the Rev. Dr. Henderson, who has increased the utility of this little manual by adding some valuable observations, the result of his own reading.

TURRETINI (Joan. Alphonsi) de Sacræ Scripturæ Interpretandæ Methodo Tractatus bipartitus. Trajecti Thuriorum, 1728. Small 8vo. Francofurti ad Viadrum, 1776. 8vo. Price, from 4*s*. 6*d*. to 8*s*.

The edition of 1776 is considered to be the best: it professes to be 'restitutus et auctus,' by William Abraham Teller, some of whose remarks are certainly valuable; but others convey doctrinal interpretations which Turretin held in utter abhorrence. The edition of 1728 is therefore to be preferred.

An Inquiry into the General Principles of Scripture Interpretation, in Eight Sermons, preached before the University of Oxford, in the year 1814, as the Lecture founded by the late Rev. John Bampton, M. A. By the Rev. William VANMILDERT, D. D. [now Bishop of Durham.] Oxford, 1815. 8vo. Price, 10*s*. 6*d*.

The Bampton Lectures for the year 1824; being an Attempt to trace the History, and to ascertain the Limits, of the Secondary and Spiritual Interpretation of Scripture. By J. J. CONYBEARE, M. A. Oxford, 1824. 8vo. Price, 10*s*. 6*d*.

On the Historical Types contained in the Old Testament. Twenty Discourses preached before the University of Cambridge, in the year 1826, at the Lecture founded by the Rev. John Hulse. By the Rev. Temple CHEVALLIER, M. A. Cambridge, 1826. 8vo. Price, 12*s*.

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ii. *Commentators on the Scriptures*

Matthæi POLI Synopsis Criticorum, aliorumque S. S. Interpretum et Commentatorum, summo studio et fide adornata. Ultrajecti, 1684. best edition. 5 tomis, folio. Price, 6*l*. 16*s*. 6*d*. to 7*l*. 17*s*. 6*d*.

On this elaborate work the learned author spent *ten* years. It consolidates, with great skill and conciseness, all the labors of the commentators and critics, which are collected in the great work edited by Bishop Pearson and others, in 1660, in 9 vols. folio, and commonly termed the 'Critici Sacri.' Besides condensing their observations into *one* continued comment, the author has inserted many valuable additions from various other eminent biblical writers, together with many important remarks and corrections of his own. This Synopsis first appeared at London, between the years 1669 and 1674, in 5 vols. folio, which may be met with for a less sum than the edition just noticed. The Frankfort edition of 1712, in 5 vols. folio, is said to be very incorrect; and the quarto edition of 1694, also in 5 vols., though somewhat better, is also very inaccurate.

Jo. Aug. DATHII, Libri Veteris Testamenti, ex Recensione Textus Hebræi et Versionum Antiquarum, Latine versi, notis philologicis et criticis illustrati. Halæ, 1773–1789. 6 vols. 8vo. Price, from 2*l*. 10*s*. to 3*l*.

This work is in high repute on the Continent, where it was published at different times, in six volumes or parts, most of which have been several times reprinted with improvements. It forms an honorable exception to the great mass of recent German commentators on the Scriptures, who have written in Latin, and many of whom have endeavored to fritter away the meaning and application of the Prophetic Psalms; the reality and application of which Dathe has most ably vindicated. He was professor of Oriental literature at Leipsic, and 'never published any part until he had repeatedly explained it in his public lectures, and convinced himself that no difficulties remained, but such as could not be removed. In this manner was produced his translation, which may be considered as a perpetual commentary; the difficult and obscure passages being explained and illustrated by notes placed at the bottom of the page.' (Aikin's Biographical Dictionary, vol. x., Supplement, p. 306.)

The Holy Bible, according to the Authorized Version, with Notes explanatory and practical; taken principally from the most eminent Writers of the United Church of England and Ireland: together with appropriate Introductions, Tables, Indexes, Maps, and Plans. Prepared and arranged by the Rev. G. D'OYLEY, B. D. [now D. D.], and the Rev. Richard MANT, D. D. [now Bishop of Down and Connor.] Oxford and London, 1817; Cambridge, 1822; Oxford, 1826. 3 vols. 4to. Price, 3*l*. 13*s*. 6*d*. in boards, or 5*l*. 5*s*. bound.

The many thousand copies of this very valuable commentary, which have been circulated, sufficiently attest the estimation in which it is deservedly held. Although the editors profess to communicate only the results of the critical inquiries of learned men, without giving a detailed exposition of the inquiries themselves, yet, from constant reference to their commentary, the writer of these pages is enabled to state, that these results are selected with great industry and judgment; so that the reader, who may consult this work on difficult passages, will rarely, if ever, be disappointed. Of the labor attending this publication some idea may be formed, when it is stated that the works of upwards of one hundred and sixty authors have been consulted for it, amounting to several hundred volumes. On the fundamental articles of Christian verity, the Deity and atonement of Jesus Christ, the personality and offices of the Holy Spirit, &c., this work may be pronounced to be a library of divinity. The maps and engravings, though only outlines, are executed with much spirit.

An Exposition of the Old and New Testament. By the Rev. Matthew HENRY. 5 vols. folio. 6 vols. 4to.; also, in 3 vols. imperial 8vo. This edition was republished in Philadelphia, with a Preface by Dr. Alexander, in 6 vols. 4to.; also, in 6 vols. royal 8vo., New York.

The value of this commentary is too well known to require any testimonies to its merit: it is perhaps the only one 'so large, that deserves to be entirely and attentively read through. The remarkable passages should be marked: there is much to be learned in this work in a speculative, and still more in a practical way.' (Dr. Doddridge.) The best quarto edition was superintended by the Rev. Messrs. Burder and Hughes, and is very correctly and handsomely printed; there are some copies on royal paper.

The Holy Bible, containing the Old and New Testaments, with original notes, practical observations, and copious marginal references. By Thomas SCOTT, Rector of Aston Sandford. London, 1822. 6 vols. 4to. The fifth and best edition, with the author's last corrections. Price, 8*l*. 8*s*.; also in 3 vols. imperial 8vo. somewhat condensed, edited by the Rev. Josiah Pratt, B. D. Price, 4*l*. 4*s*. Republished in Boston, 6 vols. royal 8vo., 1827.

The first edition of this work appeared about thirty years since in three volumes, and it has been very materially improved in succeeding editions. Though it professes to be a practical commentary principally, the author has, without any parade of learning, introduced many very valuable critical elucidations of the sacred text. The marginal references are very copious, and, what is of more importance, very appropriate. The marginal *renderings*, (which appear in the larger editions of the authorized version,) have all been collated with the original Hebrew: in *one* instance, (on Nu. 6:2,) an erratum has been corrected, that has been perpetuated *in every other edition, from the first*, which was published under the authority of King James I. in 1611, to the present time. This little circumstance, which, to the mere English reader, is of little moment, is here noticed, to show with what minute attention Dr. Scott prepared the last edition of his commentary. [See further characterizing remarks in the Biography, p. 205.]

The Holy Bible, containing the Old and New Testaments; the text carefully printed from the most correct copies of the present authorized translation, including the marginal readings and parallel texts; with a Commentary, and Critical Notes; designed as a help to a better understanding of the Sacred Writings. By Adam CLARKE, LL. D., F. A. S. London, 1810–1826. 8 vols. 4to. Reprinted at New York, 1811–25, 6 vols. 4to.

The commentary on the New Testament fills three volumes of this elaborate work: the remainder is devoted to the elucidation of the Old Testament. In this commentary, Dr. Clarke states, that the whole of the text has been collated with the Hebrew and Greek originals, and all the ancient versions; 'the most difficult words are analyzed and explained; *the most important readings in the collections of Kennicott and Dr. Rossi on the Old Testament, and in those of Mill, Wetstein, and Griesbach, on the New, are noticed*; the date of every transaction, as far as it has been ascertained by the best chronologers, is marked; the peculiar customs of the Jews and neighboring nations, so frequently alluded to by the prophets, evangelists, and apostles, are explained from the best Asiatic authorities; the great doctrines of the Law and Gospel of God are defined, illustrated, and defended; and the whole is applied to the important purposes of practical Christianity.' The work concludes with a copious index, and a selection of important various readings of the N. T., from *ten* ancient MSS. The literary world in general, and biblical students in particular, are greatly indebted to Dr. Clarke for the light he has thrown on many very difficult passages.

The Cottage Bible and Family Expositor; containing the authorized Translation of the Old and New Testaments, with Practical Reflections and short Explanatory Notes, calculated to elucidate difficult and obscure Passages. By Thomas WILLIAMS. London, 1825–7. 3 vols. 8vo.

The first volume contains the whole of the Historical Books, and also the Book of Job: the second volume comprises the rest of the Old Testament. The New Testament forms the third volume. To each chapter is given a concise practical exposition, together with brief critical notes. The editor has carefully indicated the sources whence he has drawn his annotations;—a practice which, it were to be wished, had been followed by the anonymous compilers of some commentaries. A concise Introduction is prefixed, vindicating the divine authority of the Holy Scriptures, and the learning and fidelity of the venerable translators of our authorized English version.

A Paraphrase and Commentary on the New Testament; to which is added a Chronology of the New Testament, and an Alphabetical Table of Places mentioned in the New Testament. By Daniel WHITBY, D. D. London, 1761. 2 vols. folio. 1822. 2 vols. royal 4to.

Divines of every denomination concur in pronouncing Dr. Whitby's commentary to be, upon the whole, the best upon the New Testament that is extant in the English language. It is inserted in almost every list of books that we have seen recommended to students, and it is here noticed on account of the very valuable dissertations on various subjects, which it contains, and which are referred to by most modern commentators. This commentary first appeared in 1703, and has since been frequently printed with Bp. Patrick's Paraphrase and Commentary on the Historical and Poetical Books, and Mr. Lowth's Paraphrase, &c. on the Prophetical Books of the Old Testament. The two last-mentioned works would have been inserted in the present list, but that the most valuable of their annotations are included in Dr. D'Oyley's and Bp. Mant's Commentary, already noticed.

Expository Notes, with Practical Observations, on the New Testament of our Lord and Savior Jesus Christ; wherein the Sacred Text is at large recited, the Sense explained, &c. &c. By William Burkitt, M. A., late Vicar and Lecturer of Dedham in Essex. 4to. London, 1814. Price, *1l. 1s.*

The first edition of this deservedly popular work was printed early in the last century; and its practical utility has caused it to be several times reprinted in folio, besides the above-noticed edition in 4to. It does not profess to discuss critical questions, but is very useful for the *inferences* it deduces from the sacred text.

The Family Expositor; or, a Paraphrase and Version of the New Testament, with Critical Notes, and a Practical Improvement of each Section. By Philip Doddridge, D. D. London. 6 vols. 8vo. Various editions, price *3l. 3s.* 4 vols. 8vo. price *2l. 8s.* Also, Charlestown, 6 vols. 8vo. 1807–8; and Amherst, royal 8vo., 1833, with Prof. Stuart's prefatory Remarks; price, $3,50.

'The Family Expositor cannot fall too early into the hands of those intended for holy orders.' (Bp. Barrington's Sermons and Tracts, p. 150.) This admirable commentary is in the list of books recommended by Bishops Watson and Tomline, and almost every other theological tutor.

Analecta Theologica. A digested and arranged Compendium of the most approved Commentaries upon the New Testament. By the Rev. William Trollope, M. A. London, 1829. 2 large vols. 8vo.

The object of this laborious and comprehensive work is, to compress into as condensed a form as is consistent with perspicuity, the opinions, illustrations, and expositions of the principal theologians and biblical critics.

It is a primary and very important feature of this work, that it gives the whole of the arguments on any contested topic in a perspicuous and connected form; whereas, in some of those collections of notes which are much in use among junior students, the *heads* of such arguments only are given, leaving the inexperienced reader in a maze of conflicting opinions, and unable to form his own judgment without consulting the writers themselves.

The Harmony of the Four Gospels; in which the natural order of each is preserved; with a Paraphrase and Notes. By J. Macknight, D. D. 2 vols. 4to. 1756; 2d edit. 1763, 2 vols. 8vo. Various editions. Price of the 4to. copies, *2l. 2s.*, and of the 8vo., *1l. 1s.*

A New Literal Translation, from the original Greek, of all the Apostolical Epistles; with a Commentary, and Notes, philological, critical, explanatory, and practical. To which is added, a History of the Life of the Apostle Paul. By James Macknight, D. D. 4 vols. 4to. 1795. Price, *10l. 10s.* *With* the Greek Text, 6 vols. 2d edition, with the Life of the Author, price *3l. 3s.* *Without* the Greek Text, in 3 vols. 4to. price *5l. 5s.*; and 4 vols. 8vo. *2l. 8s.* Also, 6 vols. 8vo. Boston, 1810; and 1 vol. royal 8vo. Phil. 1835.

Recensio Synoptica Annotationis Sacræ; being a Critical Digest and Synoptical Arrangement of the most important Annotations on the New Testament, Exegetical, Philological, and Doctrinal, carefully collected and condensed from the best Commentators, both Ancient and Modern, and so digested as to form one consistent Body of Annotation, in which each Portion is systematically attributed to its respective Author, and the foreign Matter translated into English; the whole accompanied with a copious Body of original Annotations. By the Rev. S. T. Bloomfield, M. A. London, 1826–7. 3 vols. 8vo. Price, *6l. 2s.*

Copious as is the title-page of this elaborate work, it barely expresses the nature of its various contents. Purposely avoiding to treat on those subjects which are discussed in the Commentaries of Bp. Mant and Dr. D'Oyley, of Dr. A. Clarke, and of Mr. Howlett, the Annotations of Messrs. Elsley and Slade, the treatises of Bps. Tomline and Marsh, Michaëlis's Introduction, and also in the author's larger Introduction to the Study of the Scriptures, Mr. Bloomfield has derived his exegetical and doctrinal annotations from the Scholiasts and Glossographers, as well as from Theophylact, Theodoret, Euthymius, and other ancient fathers of the church, especially the eloquent and erudite Chrysostom; while Elsner, Raphelius, Kypke, Wetstein, Koppe, Rosenmüller, Tittmann, Kuinöl, Whithy, Macknight, Doddridge, and numerous other critics and commentators, both British and foreign, have largely contributed to his philological illustrations. Nor has he omitted to avail himself of the valuable aids for the elucidation of the Scriptures, which are contained in the works of Cartwright, Buxtorf, Lightfoot, Pococke, Surenhusius, Schoettgen, Meuschen, and others. Those only who have been engaged in similar studies, can appreciate the labor of Mr. Bloomfield's undertaking, to which he has devoted many years of patient research, amid the conflicting opinions of critics and theologians. There is scarcely a single difficult passage which is not elucidated; while the genuineness of some important passages, which had been impugned, is ably vindicated and established. Avoiding minor topics, on which real Christians may agree to differ in opinion, Mr. B. has laudably applied his learning to the defence of those cardinal doctrines of the New Testament, the Deity and vicarious Atonement of Jesus Christ, and the Deity and Personality of the Holy Spirit. To those who have not the means of procuring the costly and voluminous publications of foreign commentators, these volumes will be most acceptable; while such as may possess them will here find a convenient manual of reference for their opinions on various topics. The value of Mr. Bloomfield's work is enhanced by the numerous glossarial notes which he has introduced on difficult words of rare or infrequent occurrence. The first part, which consists of three volumes, is appropriated to the elucidation of the four Gospels; the second, which is in five volumes, treats on the Acts and Epistles. Altogether, this is one of the most important works in sacred literature which has been offered to the attention of more advanced biblical students for many years.

The Four Gospels, translated from the Greek; with Preliminary Dissertations and Notes. By George Campbell, D. D., F. R. S., Edinburgh; Principal of Marischal College, Aberdeen. 2 vols. 4to. London, 1790; 4to. Philad. 1796; 2 vols. 8vo. Edinburgh, 1807. 3d edit. London, in 3 vols. 8vo. Price from *1l. 16s.* to *2l. 2s.* Boston, 4 vols. 8vo. 1824; and Andover, 2 vols. 8vo. 1837, $5,00.

A Paraphrastic Translation of the Apostolical Epistles; with Notes. By Philip Nicholas Shuttleworth, D. D. Oxford, 1829. 8vo. 12s.

Dr. S. states his design to be, 'to give breadth and prominence to those minute but necessary links of reasoning, which are often so cursorily glanced at by the writers, as to escape the observation of persons not in the habit of pursuing an elaborate argument through its finest details; to fill up those lacunæ of inference, the implied purport of which, though necessarily suggested by the context to the experienced dialectician, does not always present itself to others less exercised in this species of elliptical composition;—and to supply that fluency of context, by which even the languid and desultory reader, when indisposed to the labor of intense thought, may be enabled to take a comprehensive view of the whole chain of the argument and of the object of the writer.' (Pref. pp. xvii. xviii.) The divisions of chapters and verses are very properly thrown into the margin; and numerous notes are inserted, illustrating the scope and bearing of the apostle's reasoning, which exhibit, in a comparatively small compass, the substance of much learned and laborious research.

A Commentary on the Epistle to the Hebrews. By Moses Stuart, Associate Prof. of Sacred Lit. in the Theol. Seminary at Andover. Andover, 1827–8; London, 1828, 2 vols. 8vo.

This masterly work originated in the arduous duties incident to the office which Professor Stuart has for some years filled, with equal credit to himself and benefit to the Theological Seminary at Andover, in the State of Massachusetts. The first volume contains a copious investigation of every critical question respecting the structure, style, genuineness, and author of the Epistle to the Hebrews, (which is demonstrated to have been written by St. Paul,) together with refutations of the hypotheses (some of them sufficiently extravagant) of various eminent Continental critics. The second volume commences with a new translation of this Epistle from the original Greek: this is followed by an admirable philological and exegetical commentary; and, where difficulties required special and extended investigation, he has discussed them in separate excursus or dissertations, (twenty in number,) which follow the commentary. Professor Stuart has produced the best philological aid to the critical understanding of this, in some respects, difficult Epistle, which is extant in the English language.

A Commentary on the Epistle to the Romans; with a Translation, and various Excursus. By M. Stuart, Prof. of Sacred Lit. Theol. Sem. Andover. And. 1832.

This Commentary and the Excursus are filled with interesting and valuable information. The work is intended for young students in divinity, and therefore we often meet with minute criticisms, which, to the matured scholar and theologian, will appear unnecessary, but will be found highly useful to those who are but just commencing biblical study. *Horne's Introduction.*

A Paraphrase and Notes on the Revelation of St. John. By Moses Lowman. 2d edit. 4to. London, 1745; 4th edition. 8vo. London, 1807. Price, *10s. 6d.* to *12s.*

The Apocalypse, or Revelation of St. John, translated, with Notes, critical and explanatory. To which is prefixed a Dissertation on the Divine Origin of the book, in answer to the Objections of the late Professor Michaëlis; with a biographical chart of writers in the early Christian Church, who appear to have afforded evidence in favor of the Apocalypse. By John Chappel Woodhouse, D. D. London, 1806, royal 8vo. Price, *18s.*

'This,' said the late Bishop Hurd, 'is the best book of the kind I have seen. It owes its superiority to two things,—the author's understanding, for the most part, the apocalyptic symbols in a *spiritual*, not a literal sense; secondly, to the care he has taken to fix the precise import of those symbols, from the use made of them by the old prophetical and other writers of the Old and New Testaments. Still many difficulties remain, and will remain to the time of the end.'

Annotations on the Four Gospels and the Acts of the Apostles. Compiled and abridged for the use of Students. [By the Rev. Mr. Elsley.] 2d edition, London, 1812. 3 vols. 8vo.; and various subsequent editions. Price, *1l. 4s.*

Annotations on the Epistles, being a continuation of Mr. Elsley's Annotations on the Gospels and Acts, and principally designed for the use of Candidates for Holy Orders. By the Rev. James Slade, M. A. 2 vols. 8vo., London, 1816; and various subsequent editions. Price, *16s.*

Annotations on the Apocalypse, intended as a sequel to those of Mr. Elsley on the Gospels, and Mr. Slade on the Epistles. For the use of Students in Prophetical Scripture. By John Chappel Woodhouse, D. D., Dean of Lichfield. London, 1828. 8vo. Price, *12s.*

The commendations bestowed by the late Bishop Hurd upon Dr. Woodhouse's larger publication, (just noticed,) are equally applicable to his present work. Although Dr. Woodhouse offers his volume 'as a sequel' to the compilations of Messrs. Elsley and Slade, it may be most advantageously

consulted and studied as a distinct work; being sufficiently critical for the use of the scholar, at the same time that its perspicuity renders it highly valuable to ordinary readers.

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Joannis CALVINI in Librum Psalmorum Commentarius. Genevæ, 1654. 8vo.

——————— in Nov. Test. Commentarii. Ed. Tholuck. 6 vols. Halæ.

The merit of Calvin in sacred criticism is scarcely less than in theology. He was a thorough investigator of the entire theological import of the Word of God, and studied it in all its bearings and relations. His commentaries deserve far more study than they receive. That on the Epistle to the Romans has been translated, and published in England and America.

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Commentary on the Gospel of John; by THOLUCK. Translated by A. Kaufman, 12mo. Boston, 1836.

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———, *public*, required, De. 26:10. 2 K. 17:36. Ps. 22:22,25. | 35:18. | 95:6. | 107:32. | 116:14. | 122: 4. Mat. 18:20. Ac. 1:14. | 10:33. He. 10:25. || decency to be observed in it, Ec. 5:1. Jo. 2: 15. || rules respecting it, 1 Co. 11:1, &c. | 14: 1, &c.
Wrath of God on impenitent sinners, Ex. 22:24. Ezr. 8:22. Lu. 21:23. Jn. 3:36. Ro. 1:18. | 2:5,8. Ep. 5:6.

Y.

YEAR, the beginning of it changed, Ex. 12:1. Le. 23:5. || Sabbatical, Ex. 23:10. Le. 25:1. De. 15:1. || of jubilee, Le 25:8.
Yoke, a prophetical emblem, Jer. 27:2. || of Christ, easy, Mat. 11:30. Ro. 12:1. 1 Jn. 5:3.
Young persons, their duty, Le. 19:32. Pr. 1:8. Ec. 12:1. Is. 3:5. La. 3:27. Ti. 2:6. 1 Pe. 5:5.
———, examples of good ones: Obadiah, 1 K. 18:12. || Josiah, 2 Ch. 34:3. || Jesus, Lu. 2:52. || Timothy, 2 Ti. 3:15. || bad ones: Er, the son of Judah, Ge. 38:7. || the sons of Eli, 1 S. 2:12. | 3:13,22. || Absalom, 2 S. 15:2, &c. || those that mocked Elisha, 2 K. 2:23.

Z.

ZACCHEUS entertains Jesus, Lu. 19:6.
Zachariah succeeds Jeroboam II., 2 K. 14: 29. || slain, 15:10.
Zacharias slain in the temple, 2 Ch. 24:20. Mat. 23:35.
———, *the father of John the Baptist*, his character, Lu. 1:6. || his vision, :11. || his prophecy, :67.
Zadok and Abiathar accompany David in his flight from Absalom, 2 S. 15:24. || put in the place of Abiathar as high-priest, 1 K. 2:35. || anoints Solomon, 1:39. || his descendants to be high-priests in future time, Ez. 44:15.
Zamzummims, a race of giants, dispossessed by the Ammonites, De. 2:20.
Zeal commended, Nu. 25:11. 2 Ch. 31:21. Ec. 9:10. Mat. 5:6. 1 Co. 16:13. Ga. 4:18. Ju. 3. Re. 3:19.
——, *excessive*, its bad effects, Mat. 10:35. Lu. 21:16. Jn. 16:2. || *improper*, reproved, Lu. 9: 55. Ro. 10:2.
—— *of the Jews* against Stephen, Ac. 7:55. || of the heathens of Ephesus, 19:28. || of the Jews at Jerusalem against Paul, 21:28. | 22:22. || his own zeal for the law before his conversion, Ac. 9:1, &c. | 22:3. | 26:5. Phil. 3:6.
Zebulon, his inheritance, Jos. 19:10.
Zedekiah succeeds Jehoiachin, 2 K. 24:17. 2 Ch. 36:10. || rebels against Nebuchadnezzar, :13. Jer. 52:1. || his captivity foretold, 34:1. | 37:17. Ez. 12:8. | 21:25. || sends for Jeremiah, Jer. 21:1. || taken, and his eyes put out, 2 K. 25:4, &c. Jer. 39:4. | 52:8.
———, *the false prophet*, reproved, 1 K. 22: 11,24.
Zelophehad, his daughters, their inheritance, Nu. 27:1. || to whom married, 36:10.
Zerah, the Ethiopian, defeated by Asa, 2 Ch. 14:9.
Zerubbabel, zealous in rebuilding the temple, Ezr. 5:2. Hag. 1:12.
Ziba, his treachery, 2 S. 16:1. | 19:24.
Zimri murders and succeeds Elah, 1 K. 16:10. || burns himself, :18.
Zin, wilderness of, the Israelites come thither, Nu. 20:1.
Zion taken by David, 2 S. 5:6. 1 Ch. 11:4. || the citizens of it described, Ps. 15:1, &c. || its glory, Ps. 87: || its lamentation, La. 4:1. | 5: &c. || its glory in future time, Is. 2:3. Mi. 4:2
Ziph, a psalm occasioned by the inhabitants of it discovering David to Saul, Ps. 54:
Zophar answers Job, Jb. 11:1, &c. || his second speech, 20:1, &c.

TABLES.

TABLES.

TABLE I.

The several Places of the Old Testament cited in the New, which are taken from the Hebrew or Septuagint, from both or neither.

In this Table, V *stands for the* Old Testament; H *for* Hebrew; G *for the* Greek *Version or* Septuagint; *and* N *for* neither, *or* doubtful.

MATTHEW.

1:23, from Is. 7:14.....V
2:6, from Mi. 5:2.....N
:15, from Ho. 11:1.....H
:18, from Jer. 31:15.....H
:33, from Jud. 13:5.....N
3:3, from Is. 40:3.....G
4:4, from De. 8:3.....G
:6, from Ps. 91:11,12.....N
:7, from De. 6:16.....G
:10, from De. 6:13.....N
:15,16, from Is. 9:1,2.....N
5:21, from Ex. 20:13. Le. 24:21.N
:31, from De. 24:1.....V
:33, from Nu. 30:2.....N
:38, from Ex. 21:24.....V
:43, from Le. 19:18.....N
8:17, from Is. 53:4.....H
9:13, from Ho. 6:6.....H
11:10, from Ma. 3:1.....H and N
:14, from Ma. 14:5.....H
12:4, from 1 S. 21:6.....V
:5, from Nu. 28:9.....V
:18, &c. from Is. 42:1...G and N
13:15, from Is. 1:6,9,20.....G
:35, from Ps. 78:2.....G and N
15:4, from Ex. 20:12. 21:17....V
:8,9, from Is. 29:13.....G
19:4, from Ge. 1:27.....V
:5, from Ge. 2:24.....V
:7, from De. 24:1.....V
21:5, from Zch. 9:9.....N
:9, from Ps. 118:25,26.....V
:13, from Is. 56:7, partim } ..N
from Jer. 7:11, partim }
:16, from Ps. 8:2.....V
:42, from Ps. 118:22,23.....V
22:24, from De. 25:5.....V
:32, from Ex. 3:6.....V
:37, from De. 6:5.....N
:39, from Le. 19:18.....V
:44, from Ps. 110:1.....V
24:15, from Da. 12:11.....G
:29, from Is. 13:10.....N
27:9,10, from Zch. 11:13..V and N
:35, from Ps. 22:18.....V
:46, from Ps. 22:1.....V

MARK.

1:2, from Ma. 3:1.....V
:3, from Is. 40:3.....V
2:26, from 1 S. 22:6.....N
4:12, from Is. 6:9.....V
7:6, from Is. 29:13.....V
10:8, from Ge. 2:24.....V
11:9,10, from Ps. 118:22,23.....V
:17, from Is. 56:7, and Jer. 7:11.....V
12:10,11, from Ps. 118:22,23.....V
:19, from De. 25:5.....V
:26, from Ex. 3:6.....V
:29,30, from De. 6:4,5.....V
:31, from Le. 19:18.....V
:36, from Ps. 110:1.....V
13:14, from Da. 12:11.....V
14:27, from Zch. 13:7.....H and N
15:28, from Is. 53:12.....V
:34, from Ps. 22:1.....V

LUKE.

2:23, from Ex. 13:2. Nu. 8:17..N
:24, from Le. 12:8.....V
:34, from Is. 8:14.....N
4:4, from De. 8:3.....V
:8, from De. 6:13.....V
:10,11, from Ps. 91:11,12.....V
:12, from De. 6:6.....V
:18,19, from Is. 61:1,2..G and N
6:4, from 1 S. 22:6.....V
7:27, from Ma. 3:1.....V
10:27, from De. 6:5, and Le. 19:18.....V
19:46, from Is. 56:7, and Jer. 7:11.....V
20:17, from Ps. 118:22.....V
:37, from Ex. 3:6.....V
:42,43, from Ps. 110:1.....V
22:37, from Is. 53:12.....V

JOHN.

1:23, from Is. 40:3.....V
2:17, from Ps. 69:10.....V
7:42, partim from Mi. 5:2, partim.....V
from 1 S. 16:1, partim....V
8:5, from Le. 20:10.....V
:17, from De. 17:6.....V
10:34, from Ps. 82:6.....V
12:15, from Zch. 9:9.....V
:38, from Is. 53:1.....V
:40, from Ps. 6:10.....N
13:18, from Ps. 41:10.....N
19:24, from Ps. 22:18.....V
:28,29, from Ps. 60:22.....V
:36, from Ex. 12:46.....N
:37, from Zch. 12:10.....H

ACTS.

1:20, partim from Ps. 69:26, partim.....N
from Ps. 109:8, partim....N
2:17, &c. from Jo. 2:28, &c.....G
:25, &c. from Ps. 16:8, &c.....G
:34,35, from Ps. 110:1.....V
3:23, from De. 18:15,18,19.....N
:25, from Ge. 22:18.....N
4:25,26, from Ps. 2:1,2.....V
7:42,43, from Am. 5:25,26,27...N
:49,50, from Is. 66:1,2.....V
8:32,33, from Is. 53:7,8.....G
13:33, from Ps. 2:7.....V
:34, from Is. 55:3.....V
:35, from Ps. 16:10.....V
:41, from Ha. 1:5.....G
:47, from Is. 49:6.....V
15:16,17, from Am. 9:11,12.....G
23:5, from Ex. 2:28.....V
28:26,27, from Is. 6:9,10.....V

ROMANS.

1:17, from Ha. 2:4.....V
3:4, from Ps. 51:4.....G
:10,11,12, from Ps. 14:1,2,3....N
:13, from Ps. 5:10. Ps. 140:4, } from
:14, from Ps. 10:7, } Ps. 14: } G
:15, from Pr. 1:16, } 1,2,3, }
:16,17, from Is. 59: 7,8, } juxta
:18, from Ps. 36:12, } 70, }
4:3, from Ge. 15:6.....V
:17, from Ge. 17:5.....V
:18, from Ge. 15:5.....V
8:36, from Ps. 44:23.....V
9:9, from Ge. 18:10.....V
:12, from Ge. 25:23.....V
:13, from Ma. 1:2.....V
:15, from Ex. 33:9.....V
:17, from Ex. 9:16.....H
:25, from Ho. 2:23.....V
:26, from Ho. 1:10.....V
:27,28, from Is. 10:22,23.....V
:29, from Is. 1:9.....V
:33, from Is. 8:14, and 28:16...H
10:5, from Le. 18:5.....V
:6, from De. 30:12.....V
:8, from De. 30:14.....V
:11, from Is. 28:16.....G
:13, from Jo. 2:32.....V
:15, from Is. 52:7.....H
:16, from Is. 53:1.....V
:18, from Ps. 19:5.....V
:19, from De. 32:21.....V
:20,21, from Is. 65:1,2.....N
11:3, from 1 K. 19:10.....V
:4, from 1 K. 19:18.....H
:8, from Is. 29:9, and 6:9.....N
:9,10, from Ps. 69:23,24.....G
:26, from Is. 59:20.....N
11:27, from Is. 27:9.....N
:34, from Is. 40:13.....V
:35, from Jb. 41:2, or :10.....H
12:19, from De. 32:35.....H
:20, from Pr. 25:21,22.....V
14:11, from Is. 45:23.....N
15:3, from Ps. 69:10.....V
:9, from Ps. 18:50.....V
:10, from De. 32,43.....V
:11, from Ps. 117:1.....V
:12, from Is. 11:10.....V
:21, from Is. 52:15.....V

1 CORINTHIANS.

1:19, from Is. 29:14.....G and N
:31, from Jer. 9:24.....V
2:9, from Is. 64:4.....N
:16, from Is. 40:13.....V
3:19, from Jb. 5:13.....H
:20, from Ps. 94:11.....N
6:16, from Ge. 2:24.....V
9:9, from De. 25:4.....V
10:7, from Ex. 32:6.....V
:26, from Ps. 24:1.....V
14:24, from Is. 28:11,12.....N
15:45, from Ge. 2:7.....V
:54, from Is. 25:8.....H

2 CORINTHIANS.

4:13, from Ps. 116:10.....V
6:2, from Is. 49:8.....V
:16, from Le. 26:11,12, and Ez. 37:27.....V
:17, from Is. 52:11.....V
:18, from Jer. 31:1,9.....V
8:15, from Ex. 16:18.....V
9:9, from Ps. 112:9.....V
13:1, from De. 17:6.....V

GALATIANS.

3:8, from Ge. 12:3, and 18:18..V
:10, from De. 27:26.....V
:11, from Ha. 2:4.....V
:12, from Le. 18:5.....V
:13, from De. 21:23.....V
:16, from Ge. 17:7.....V
4:22, from Ge. 16:15, and :21...V
:27, from Is. 54:1.....V
:30, from Ge. 21:10.....V

EPHESIANS.

4:8, from Ps. 68:19.....N
5:31, from Ge. 2:24.....V
6:2,3, from Ex. 20:12. De. 5:16..G

1 TIMOTHY.

5:18, from De. 25:4.....V

HEBREWS.

1:5, from Ps. 2:7. 2 S. 7:14....V
:6, from Ps. 97:7.....G
:7, from Ps. 104:4.....V
:8,9, from Ps. 14:6,7.....V
:10,11,12, from Ps. 102:25,26,27 V
:13, from Ps. 110:1.....V
2:6,7,8, from Ps. 8:4,5,6.....V
:12, from Ps. 22:22.....V
:13, from 2 S. 22:3, and Is.8:18. V
3:7,8,9,10,11, from Ps. 95:7,8,9, 10,11.....V
4:4, from Ge. 2:2.....V
5:5, from Ps. 2:7.....V
:6, from Ps. 110:4.....V
6:14, from Ge. 22:17.....V
7:1, from Ge. 14:18.....V
:17, from Ps. 110:4.....V
8:5, from Ex. 25:40.....V
:8,9,10,11,12, from Jer. 31:31, 32,33,34.....N
9:20, from Ex. 24:8.....V
10:5,6,7, from Ps. 40:6,7,8.....G
:16,17, from Jer. 31:32,34.....V
:30, from De. 32:35,36.....V
:37,38, from Ha. 2:3,4..G and N
11:5, from Ge. 5:24.....G
:18, from Ge. 21:12.....V
:22, from Ge. 47:31.....G
12:5,6, from Pr. 3:11,12.....V
:16, from Ge. 25:33.....V
:18, from Ex. 19:16.....V
:20, from Ex. 19:19.....V
:26, from Hag. 2:6.....V
:29, from De. 4:24.....V
13:5, from De. 31:6,8, and Jos. 1:5.....V
:6, from Ps. 118:6.....V

JAMES.

1:12, from Jb. 5:17.....N
2:8, from Le. 19:18.....V
:23, partim from Ge. 15:16, partim.....V
from 2 Ch. 20:7, partim...V
4:5, from Ge. 6:3,5.....N
:6, from Pr. 3:34.....G

1 PETER.

1:16, from Le. 11:44.....V
:25, from Is. 40:6,7.....G
2:6, from Is. 28:16.....V
:7, from Ps. 118:22, and Is. 8:14.....V
:22, from Is. 53:9.....V
:24,25, from Is. 53:5,6.....V
3:6, from Ge. 18:12.....V
3:10,11,12, from Ps. 34:12,13,14, 15,16.....V
4:18, from Pr. 11:31.....N
5:5, from Pr. 3:34.....V

2 PETER.

2:22, from Pr. 26:11.....V
3:8, from Ps. 90:4.....V
:9, from Ez. 33:11.....V

JUDE.

:9, from Zch. 3:2.....H

APOCALYPSE.

1:7, from Zch. 12:10.....H
2:23, from Ps. 7:10.....V
:27, from Ps. 2:10.....V
3:7, from Is. 22:22.....V
:19, from Pr. 3:12.....V
4:8, from Is. 6:3.....V
5:5, from Ge. 49:9.....V
:11, from Da. 7:10.....V
6:14, from Is. 34:4.....V
:16, from Is. 2:19, and Ho.10:8.V
7:3, from Ez. 9:4.....V
:17, from Is. 25:8.....V
10:5, from Da. 12:7.....V
:9, from Ez. 3:3.....V
11:4, from Zch. 4:3.....V
12:5, from Ps. 2:9.....V
13:10, from Ge. 9:6.....V
14:5, from Ps. 32:2.....V
:8, from Is. 21:9.....V
:10, from Ps. 75:8.....V
15:4, from Jer. 10:7.....V
:8, from Ex. 40:34.....V
18:2, from Is. 13:21,22.....V
:4, from Is. 48:20, and Jer. 50:8. V
:6, from Ps. 137:8.....V
:7, from Is. 47:7,8.....V
:11, from Ez. 27:35,36.....V
:17, &c. from Ez. 29:29, &c...V
:21, from Jer. 51:64.....V
:23, from Jer. 25:10.....V
19:15, from Is. 63:2,3.....V
20:8, from Ez. 38:2. 39:1.....V
21:1, from Is. 65:17.....V
:4, from Is. 25:8.....V
:15, from Ez. 40:3.....V
:23, from Is. 60:19.....V
:25, from Is. 60:20.....V
:27, from Is. 35:8.....V
22:5, from Is. 60:19,20.....V

18 H; 27 G; 47 N; plerumque V; *i. e.* 200, aut eo circiter.

TABLE II.

PART I. — *Passages collected from the Old Testament, as a Testimony to the New; not indeed in the same Words, but having the same Meaning.*

GENESIS.

1:1. By faith we know that the worlds were made, He. 11:3.
The heavens were of old, 2 Pe. 3:5.
:27. Adam was first formed, 1 Ti. 2:13.
2:22. But the man is not of the woman, 1 Co. 11:8.
3:4. But the serpent deceived Eve by his subtlety, 2 Co. 11:3.
:6. Adam was not deceived, 1 Ti. 2:14.
4:4. By faith Abel offered unto God a more excellent sacrifice than Cain, He. 11:4.
:8. From the blood of righteous Abel, Mat. 23:35.
Not as Cain, who was of that wicked one, 1 Jn. 3:12.
Woe to them, for they have gone in the way of Cain, Ju. 12.
5:24. By faith Enoch was translated, He. 11:5.
6:12. When once the long-suffering of God waited, 1 Pe. 3:20.
:13. By faith Noah was warned, He. 11:7.
:22. Noah, the eighth person, a preacher of righteousness, 2 Pe. 2:5.
7:1. For as the days that were before the flood, Mat. 24:32.
9:6. All they that take the sword, shall perish by the sword, Mat. 26:52. Re. 13:10.
12:4. By faith Abraham, when he was called, He. 11:8.
14:18. For this Melchizedek, He. 7:1.
16:15. Abraham had two sons, the one by a bondmaid, Ga. 4:22.
17:11. And gave him the covenant of circumcision, Ac. 7:8. Ro. 4:8.
18:10. By faith Sarah herself received strength, He. 11:11.
:12. As Sarah obeyed Abraham, 1 Pe. 3:6.
19:25. And the cities of Sodom and Gomorrah, 2 Pe. 2:6.
As Sodom and Gomorrah, Ju. 7.
:26. Remember Lot's wife, Lu. 17:32.
For as it was in the days of Lot, they ate, they drank, they bought, Lu. 17:27.
21:1. Abraham had a son by the free woman, Ga. 4:23.
22:1. By faith Abraham, when he was tried, He. 11:17.
:9. Abraham offered his son upon the altar, Ja. 2:21.
:16. As he spake unto our fathers, Lu. 1:55.
25:22. Rebecca also conceived by one, our father Isaac, Ro. 9:10.
:31. Lest there be a fornicator or profane person, as was Esau, who, for one mess of pottage, sold his birthright, He. 12:16.
27:28. By faith he blessed them concerning things to come, He. 11:20.
48:15. By faith Jacob, when he was dying, He. 11:21.
49:10. Of whom Moses wrote in the law, Jn. 1:45.
50:24. By faith Joseph, when he died, He. 11:22.

EXODUS.

2:2. By faith Moses, when he was born, He. 11:23.
:11. By faith Moses, when he was come to years, He. 11:24.
Moses, seeing one of them suffering wrong, Ac. 7:24.
3:2. And when forty years were expired, Ac. 7:30.
12:11. Through faith he kept the passover, He. 11:28.
14:22. They were baptized unto Moses in the cloud, 1 Co. 10:2.
By faith they passed through the Red Sea, He. 11:29.
16:15. Our fathers ate manna in the wilderness, Jn. 6:49.
He gave them bread from heaven, Jn. 6:31.
They did all eat that spiritual meat, 1 Co. 10:3.
17:6. For they drank of that spiritual rock which followed them, 1 Co. 10:4.
19:6. A holy nation, a peculiar people, 1 Pe. 2:9.
:12. And if a beast touch the mountain, He. 12:20.
:16. Ye are not come unto the mountain, He. 12:18.
24:8. When Moses had spoken every precept, He. 9:19.
26:1. For there was a tabernacle made, the first, He. 9:2.
32:6. Be not ye idolaters, as were some of them, 1 Co. 10:7.
40:1. Wherein was the candlestick, He. 9:2.

LEVITICUS.

12:3. Ye on the Sabbath circumcise a man, Jn. 7:22.
When eight days were fulfilled, Lu. 2:21.
:4. When the days of their purification, Lu. 2:22.
:6. And to offer a sacrifice according to the law, Lu. 2:24.
14:4. Bring the gift which Moses hath commanded, Mat. 8:4. Mk. 1:44.
16:14. If the blood of bulls and goats, He. 9:13.
:17. The whole multitude of the people were without, worshipping, Lu. 1:10.
19:15. Not with respect to persons, Ja. 2:1.
:17. If thy brother sin against thee, Mat. 18:15. Lu. 17:3.
20:10. Moses in the law commanded such to be stoned, Jn. 8:5.

NUMBERS.

8:16. Every male that openeth the womb, Lu. 2:23.
9:18. All our fathers were under the cloud, 1 Co. 10:1.
11:7. He gave them bread from heaven to eat, Jn. 6:31.
12:7. Moses was faithful in all his house, He. 3:2.
14:37. Whose carcasses fell in the wilderness, He. 3:17.
16:1. They have perished in the gainsaying of Korah, Ju. 11.
19:3. For the bodies of the beasts whose blood is brought, He. 13:12.
20:10. They drank of that spiritual rock that followed them, 1 Co. 10:4.
21:5. Neither let us tempt Christ, 1 Co. 10:9.
:9. As Moses lifted up the serpent in the wilderness, Jn. 3:14.
22:23. The dumb ass speaking with a man's voice, 2 Pe. 2:16.
:30. Following the way of Balaam, 2 Pe. 2:15. Ju. 11.
24:14. They hold the doctrine of Balaam, who taught Balak, Re. 2:14.
25:6. Let us not commit adultery, as some of them, 1 Co. 10:8.
26:64. Whose bodies fell in the wilderness, 1 Co. 10:5.
28:8. The priests profane the Sabbath in the temple, Mat. 12:5.

DEUTERONOMY.

1:16,17. Have not respect of persons, Ja. 2:1,9.
10:17. For there is no respect of persons with God, Ro. 2:11. Ac. 10:34. Col. 3:5. Ep. 6:9.
17:6. He that despised Moses' law, He. 10:28.
18:1. Do ye not know that they who minister in holy things, 1 Co. 9:13.
24:1. Whosoever shall put away his wife, Mat. 5:31. 19:7. Mk. 10:4.

JOSHUA.

2:1. Likewise Rahab the harlot, Ja. 2:25.
6:20. By faith the walls of Jericho fell down, He. 11:30.
By faith Rahab the harlot, He. 11:31.

1 SAMUEL.

21:6. Do ye not know what David did when he was hungry, Mat. 12:3. Mk. 2:25. Lu 6:4.

1 KINGS.

2:10. Let me speak freely concerning the patriarch David, Ac. 2:29. 13:36.
10:1. The queen of the south, Mat. 12:42. Lu. 11:31.
17:1. The heavens were shut for the space of three years, Lu. 4:25.
Elijah was a man of like passions with us, Ja. 5:17.

2 KINGS.

4:29. Salute no man by the way, Lu. 10:4.
5:13. Many lepers were in Israel, Lu. 4:27.

1 CHRONICLES.

23:13. But no man receiveth this honor to himself, but he that was called, as was Aaron, He. 5:4.

JOB.

1:21. For we brought nothing into this world, 1 Ti. 6:7.
5:17. Blessed is the man that endureth temptation, Ja. 1:12.
34:19. For God is no respecter of persons, Ac. 10:34.

PSALMS.

41:10. But the Son of man goeth, Mat. 26:24. Mk. 14:21. Lu. 22:22.
132:5. David desired to find a tabernacle for the God of Jacob, Ac. 7:46.

PROVERBS.

11:31. If the righteous scarcely be saved, 1 Pe 4:18.
17:27. Let every one be swift to hear, Ja. 1:19.
20:9. If we say we have no sin, 1 Jn. 1:8.
24:13. Have not the faith, with respect of persons, Ja. 2:1.
25:6. Sit not down in the chief seat, Lu. 14:8.

ISAIAH.

7:14. Behold this is set for the fall and rising again, Lu. 2:34.
13:10. After the tribulation of those days, the sun shall be darkened, Mat. 24:29. Mk. 8:24.
41:8. He hath holpen his servant Israel, Lu. 1:54.
54:1. Blessed are the barren, Lu. 23:29.
58:7. I was hungry, and ye gave me meat, Mat. 25:35.
63:2. Clothed with a garment dipped in blood, Re. 19:13.

JEREMIAH.

2:21. A man that was a householder, Mat. 21:33. Mk. 12:1. Lu. 20:9.
18:6. Shall the thing formed say to him who formeth it, Ro. 9:20.

EZEKIEL.

12:21. Where is the promise of his coming, 2 Pe. 3:4.
18:7. I was hungry, and ye gave me meat, Mat. 25:35.
39:2. And when the thousand years shall be finished, Re. 20:7.

DANIEL.

7:10. And thousands of thousands, Re. 5:11.
12:7. And the angel which I saw standing on the sea, Re. 10:5.

JOEL.

3:15. The sun shall be darkened, Mat. 24:29. Mk. 13:24.

MICAH.

2:10. Here we have no continuing city, He. 13:14.
4:7. He shall reign over the house of Jacob, Lu. 1:33.

PART II. — *Passages collected from the Old Testament, as a Testimony to the New; in the same Words.*

GENESIS.

1:27. He made them male and female, Mat. 19:4.
2:2. And God rested the seventh day, He. 4:4.
:7. And the first man Adam was, 1 Co. 15:47.
:21. Therefore shall a man leave father and mother, Mat. 19:5. Mk. 10:7. 1 Co. 6:16. Ep. 5:31.
And they two shall be one flesh, Mat. 19:5. Mk. 10:7. 1 Co. 6:16. Ep. 5:31.
12:1,5,6. Go out of thy country, Ac. 7:3.
In thy seed shall all the kindreds of the earth be blessed, Ac. 3:25.
15:5. So shall be thy seed, Ro. 4:18.
:6. And Abraham believed, Ro. 4:18. Ja. 2:23. Ga. 3:6.
:13,16. Thy seed shall sojourn, Ac. 7:6.
17:1. Thou shalt be a father of many nations Ro. 4:17.
18:10. I will return according to the time of life, Ro. 9:9.
21:10. Cast out the bondwoman and her son, Ga. 4:30.
In Isaac shall thy seed be called, Ro. 9:7.
22:17. In blessing will I bless thee, He. 6:14.
:18. In thy seed shall all the nations of the earth be blessed, Ga. 3:8. Ac. 3:25.
25:23. The elder shall serve the younger, Ro 9:12.

EXODUS.

3:6. I am the God of Abraham, Mat. 22:32. Mk. 12:26. Lu. 20:37. Ac. 7:32.
9:16. For this cause have I raised thee up, Ro. 9:17.
12:46. A bone of him shall not be broken, Jn. 19:36.
13:2. Every male that openeth the womb, Lu. 2:23.
16:18. He that gathered much had nothing over, 2 Co. 8:15.
20:12. Honor thy father and mother, Mat. 15:4. Ep. 6:2.
:13. Thou shalt not kill, Mat. 5:21.
:14. Thou shalt not commit adultery, Mat. 5:27.
:15. Thou shalt not steal, &c. Ro. 13:9.
:17. Thou shalt not covet, Ro. 7:7.
22:17. He that curseth his father or mother, Mat. 15:4. Mk. 7:10.
:24. Eye for eye, tooth for tooth, Mat. 5:38.
:28. Thou shalt not speak evil of the ruler of thy people, Ac. 23:5.
24:8. Behold the blood of the covenant, He. 9:20. 13:20. 1 Pe. 1:2.
25:40. Look that thou make all after the pattern, He. 8:5. Ac. 7:44.
32:1. Make us gods that may go before us, Ac. 7:40.
33:19. I will be gracious to whom I will be gracious, Ro. 9:15.
34:33. Moses put a vail on his face, 2 Co. 3:13.

LEVITICUS.

11:44. Ye shall be holy, for I am holy, 1 Th. 4:7. 1 Pe. 1:15,16.
18:5. Which if a man do, he shall live in them, Lu. 10:28. Ro. 10:5.
19:12. Ye shall not swear by my name falsely, Mat. 5:33. Ja. 5:12.
:18. Thou shalt love thy neighbor as thyself, Mat. 5:43. 22:39. Ga. 5:14. Ja. 2:8.
20:9. Every one that curseth father or mother, Mat. 15:4.
24:20. Eye for eye, tooth for tooth, Mat. 5:38.
26:11. I will dwell among you, 2 Co. 6:16.

NUMBERS.

9:12. Nor break any bone of it, Jn. 19:36.

DEUTERONOMY.

4:24. The Lord thy God is a consuming fire, He. 12:29.
5:16. Honor thy father and thy mother, Mat. 15:4. Mk. 7:10. Ep. 6:2.
:17. Thou shalt not kill, Mat. 5:21.
:18. Thou shalt not commit adultery, Lu. 18:20.
:19. Thou shalt not steal, Lu. 18:20. Ro. 13:9.
:20. Thou shalt not bear false witness, Lu. 18:2. Ro. 13:9.
:21. Thou shalt not covet, Ro. 7:7.
6:4. Hear, O Israel, the Lord our God is one Lord, Mk. 12:29.
:5. Thou shalt love the Lord, Mat. 22:37. Mk. 12:30. Lu. 10:27.
:13. Thou shalt fear the Lord thy God, and serve Him, Mat. 4:10. Lu. 4:8.
:16. Ye shall not tempt the Lord your God, Mat. 4:7. Lu. 4:12.
8:3. Man doth not live by bread only, Mat. 4:4. Lu 4:4.
10:17. God accepteth not persons, Ac. 10:34. Ro. 2:11. Ga. 2:6. Ep. 6:9. 1 Pe. 1:17.
18:15. A prophet shall the Lord raise up unto thee, Jn. 1:45. Ac. 3:22. 7:37.
19:15. At the mouth of two witnesses, Mat. 18:16. Jn. 8:17. 2 Co. 13:1. 1 Ti. 5:19. He. 10:28.
:21. An eye for an eye, tooth for tooth, hand for hand, Mat. 5:38.
21:23. He that is hanged is accursed, Ga. 3:13.
25:4. Thou shalt not muzzle the ox, 1 Co. 9:9. 1 Ti. 5:18.
:5. If a man's brother die, Mat. 22:24. Mk. 12:19. Lu. 20:28.
27:26. Cursed is he who confirmeth not all the words of this law, Ga. 3:10.
30:12. Who shall go up for us to heaven, Ro. 10:6, &c.
:14. But the word is very nigh unto thee, Ro. 10:6, &c.
32:21. I will move them to jealousy, Ro. 10:19.
:35. To Me belong vengeance and recompense, Ro. 12:19. He. 10:30.

JOSHUA.

1:5. I will not fail thee, He. 13:5.

2 SAMUEL.

7:14. I will be his father, He. 1:5.

1 KINGS.

19:10. They have slain thy prophets, Ro. 11:3.
:18. I have left me seven thousand in Israel, Ro. 11:4.

JOB.

5:13. He taketh the wise in their own craftiness, 1 Co. 3:19.

PSALMS.

2:1. Why do the heathen rage, Ac. 4:25.
:7. Thou art my Son, this day have I begotten Thee, Ac. 13:33. He. 1:5. 5:5.
:9. Thou shalt break them with a rod of iron, Re. 2:27. 12:5. 19:15.
4:4. Stand in awe, and sin not, Ep. 4:26.
5:9. Their throat is an open sepulchre, Lu. 11:44. Ro. 3:13.
6:8. Depart from me, ye workers of iniquity, Mat. 7:23. 25:45. Lu. 13:27.
8:2. Out of the mouths of babes and sucklings, Mat. 11:25. 21:16. 1 Co. 1:27.
:4. What is man, that Thou art mindful of him, He. 2:6.
:6. Thou hast put all things under his feet, 1 Co. 15:27. He. 2:8.
10:7 His mouth is full of cursing, Ro. 3:14.
14:3. There is none that doeth good, Ro. 3:10.
16:8. I have set the Lord always before me, Ac. 2:25.
:10. Thou wilt not suffer thy Holy One to see corruption, Ac. 2:31. 13:35.
18:2. My God, in whom I will trust, He. 2:13.
:49. I will give thanks unto Thee among the heathen, Ro. 15:9.
19:4. Their line is gone out through all the earth, Ro. 10:18.
22:1. My God, my God, why hast Thou forsaken me, Mat. 27:46. Mk. 15:34.
:18. They part my garments among them, Lu. 23:34. Jn. 19:23,24.
:22. I will declare thy name to my brethren, He. 2:12.
24:1. The earth is the Lord's, 1 Co. 10:26,28.
31:5. Into thy hand I commit my spirit, Lu. 23:46. Ac. 7:59.
34:12. What man is he that desireth life, 1 Pe. 3:10.
35:19. They hated me without a cause, Jn. 15:25.
40:6. Sacrifice and offering Thou didst not desire, Mat. 12:7. He. 10:5.
41:9. He who did eat of my bread, Jn. 13:18.
44:22. For thy sake are we killed all the day, Ro. 8:36.
45:6. Thy throne, O God, is forever and ever, He. 1:8.
51:4. That Thou mightst be justified when Thou speakest, Ro. 3:4.
55:22. Cast thy burden upon the Lord, 1 Pe. 5:7.
62:12. Thou renderest to every man according, Mat. 16:27. Ro. 2:6. 1 Co. 3:8.
68:18. Thou hast ascended on high and led captivity captive, Ep. 4:8.
69:9. The zeal of thy house hath eaten me up, Jn. 2:39.
The reproaches of them that reproached thee, Ro. 15:3.
:22. Let their table become a snare, Ro. 11:9,10.
:25. Let their habitation be desolate, Ac. 1:20.
78:2. I will open my mouth in parables, Mat. 13:35.
:24. He gave them bread from heaven, Jn. 6:31. 1 Co. 10:3.
82:6. I have said, Ye are gods, Jn. 10:34.
89:20. I have found David my servant, Ac. 13:22.
91:11. He will give his angels charge concerning thee, Mat. 4:6. Lu. 4:10.
94:11. The Lord knoweth the thoughts of man, 1 Co. 3:20.
95:7. To-day, if ye will hear his voice, He. 3:7. 4:7.
:11. Unto whom I sware in my wrath, He. 4:3.
102:25. Thou, Lord, in the beginning, hast laid, He. 1:10.
104:4. Who maketh his angels spirits, He. 1:7.
109:20. His bishopric let another take, Ac. 1:20.
110:1. The Lord said unto my Lord, Mat. 22:44. Mk. 12:42. Ac. 1:34. 1 Co. 15:25.
Until I make thine enemies thy footstool, 1 Co. 15:25.
:4. Thou art a priest forever, He. 5:6. 7:17,21.
The Lord hath sworn, and will not repent, He. 7:17.
112:9. He hath dispersed abroad, 2 Co. 9:9.
116:10. I believed; therefore have I spoken, 2 Co. 4:13.
:11. I said in my haste, All men are liars, Ro. 3:4
117:1. Praise the Lord, all ye nations, Ro. 15:11.
118:6 The Lord is on my side, He. 13:6.
:22. The stone which the builders rejected, Mat. 21:42. Mk. 12:10. Lu. 20:17. Ac. 4:11. 1 Pe. 2:4,7.
:25,26. Save now, I beseech thee, — Blessed is he that cometh, Mat. 21:9.
139:11. Of the fruit of thy body, Lu. 1:69. Ac. 2:30.
140:3. Adders' poison is under their lips, Ro. 3:13.

PROVERBS.

3:7. Be not wise in thy own eyes, Ro. 12:16.
:11. My son, despise not the chastening of the Lord, He. 12:5.
:12. For whom the Lord loveth he chasteneth, Re. 3:19.
10:12. Love covereth all sins. 1 Pe. 4:8.
17:15. Whoso rewarded evil for good, 1 Th. 5:15. 1 Pe. 3:9.
20:20. Whoso curseth his father, Mat. 15:4.
25:21. If thine enemy be hungry, give him bread, Mat. 5:44. Ro. 12:20.
26:11. As a dog returneth to his vomit, 2 Pe. 2:22.

ISAIAH.

1:9. Except the Lord had left us a very small remnant, Ro. 9:29.
5:1, &c. My well-beloved hath a vineyard, Mat. 21:33. Mk. 12:1. Lu. 20:9.
6:3. Holy, holy, holy, Re. 4:8.
:9. Hear ye indeed, but understand not, Mat. 13:14. Mk. 4:12. Lu. 8:10. Jn. 12:40. Ac. 28:26. Ro. 11:8.
7:14. Behold, a virgin shall conceive, Mat. 1:23. Lu. 1:31.
8:18. Behold, I and the children, He. 2:13.
9:1. The land of Zebulun and the land of Naphtali, Mat. 4:16.
10:22. Yet a remnant of them shall return, Ro. 9:27.
11:4. With the breath of his lips shall he slay the wicked, 2 Th. 2:8. Re. 1:16.
21:9. Babylon is fallen, is fallen, Re. 14:8. 18:2.
22:13. Let us eat and drink, for to-morrow we die, 1 Co. 15:32.
:22. He shall open, and none shall shut, Re. 3:7.
25:8. The Lord will wipe away tears from all faces, Re. 7:17.
28:11. For with stammering lips and another tongue, 1 Co. 14:21.
:16. Behold, I lay in Zion, for a foundation, Mat. 21:42. Ac. 4:11. Ro. 9:33. Ep. 2:20. 1 Pe. 2:6–8.
29:13. This people draw near Me with their mouth, Mat. 15:8,9. Mk. 7:6.
:14. The wisdom of their wise shall perish, 1 Co. 1:19.
33:18. Where is the wise, where is the receiver, 1 Co. 1:20.
40:3. The voice of him that crieth in the wilderness, Mat. 3:3. Mk. 1:3. Lu. 3:4. Jn. 1:23.
:6. All flesh is grass, Ja. 1:10. 1 Pe. 1:24.
:13. Who hath directed the Spirit of the Lord, Ro. 11:34. 1 Co. 2:16.
41:4. I the Lord, the first, and with the last, Re. 1:17.
42:1. Behold my servant, whom I uphold, Mat. 12:18.
43:19. Behold, I will do a new thing, 2 Co. 5:17. Re. 21:5.
44:6. I am the first, and I am the last, Re. 22:13.
45:9. Shall the clay say to him that fashioneth it, Ro. 9:20.
:23. Unto Me every knee shall bow, Ro. 14:11. Phil. 2:10.
49:6. I will give thee for a light to the Gentiles, Lu. 2:32. Ac. 13:47. 26:8.
:8. In an acceptable time have I heard thee, 2 Co. 6:2.
:10. They shall not hunger nor thirst, Re. 7:16.
50:6. I hid not my face from shame and spitting, Mat. 26:67. 27:26.
52:5. My name continually every day is blasphemed, Ro. 2:24.
:7. How beautiful upon the mountains, Ro. 10:15.
:11. Depart ye, depart ye, touch no unclean thing, 2 Co. 6:17. Re. 18:4.
:15. For that which had not been told them, Ro. 15:21.
53:1. Who hath believed our report, Jn. 12:38. Ro. 10:16.
:4. Surely he hath borne our griefs, Mat. 8:17.
:5. He was bruised for our iniquities, Ro. 4:25. 1 Co. 15:3. 1 Pe. 2:24.
:7. He is brought as a lamb to the slaughter, Ac. 8:32.
:9. He did no violence, neither was deceit found in his mouth, 1 Pe. 2:22.
:12. He was numbered with the transgressors, Mk. 15:28. Lu. 22:37.
54:1. Sing, O barren, thou that didst not bear, Ga. 4:27.
:13. All thy children shall be taught of the Lord, Jn. 6:45. 1 Co. 2:10.
55:1. Ho, every one that thirsteth, Jn. 4:14. 7:37. Re. 21:6. 22:17.
:3. I will give you the sure mercies of David, Ac. 13:34.
56:7. For my house shall be called a house of prayer, Mat. 21:13. Mk. 11:17 Lu. 19:46.

59:7. Wasting and destruction are in their paths, Ro. 3:15.
:17. He put on righteousness as a breastplate, Ep. 6:14,17. 1 Th. 5:8.
:20. The Redeemer shall come to Zion, Ro. 11:26.
60.11. Thy gates shall be open continually, Re. 21:25.
:19. The sun shall be no more thy light, Re. 21:23. 22:5.
61:1. The Spirit of the Lord is upon me, Lu. 4:18.
62:11. Say ye to the daughter of Zion, Mat. 21:5. Jn. 12:15.
64:4. Men have not seen nor perceived by the ear, 1 Co. 2:9.
65:1. I am sought of them that asked not for me, Ro. 9:24—26. 10:20. Ep. 2:13.
:2. I have spread out my hands all the day, Ro. 10:21.
:17. I create new heavens and a new earth, 2 Pe. 3:13. Re. 21:1.
66:1. Heaven is my throne, Ac. 7:48,49. 17:24.
:24. Their worm shall not die, neither shall their fire, Mk. 9:44-48.

JEREMIAH.

7:11. Is this house become a den of robbers, Mat. 21:17. Lu. 19:46.
9:24. But let him that glorieth, glory in this, 1 Co. 1:31. 2 Co. 10:17.
10:7. Who would not fear Thee, O king of nations, Re. 15:4.
17:10. I the Lord search the heart and try the reins, Ro. 8:27. Re. 2:23.
31:9. I will be a father to Israel, 2 Co. 6:18. Re. 21:7.
:15. A voice was heard in Ramah, Mat. 2: 17,18.
:31. Behold, the days come — that I will make a new covenant, He. 8:8. 10:10.
51:8. Babylon is suddenly fallen, Re. 14:8. 18:2.

EZEKIEL.

3:1-3. Eat this roll, Re. 10:9.
20:11,13,21. Which if a man do, he shall even live in them, Ro. 10:5. Ga. 3:12.
32:8. All the bright lights of heaven will I make dark, Mat. 24:29.
36:23. I will sanctify my great name, which was profaned, Ro. 2:24.

DANIEL.

9:27. The overspreading of abominations, Mat. 24:15. Mk. 13:14. Lu. 21:20.

HOSEA.

1:10. In the place where it was said unto them, Ro. 9:25.
2:23. I will say unto them that were not my people, Ro. 9:26. 1 Pe. 2:10.
6:6. For I desired mercy, and not sacrifice, Mat. 9:13. 12:7.
10:8. They shall say unto the mountains, Cover us, Lu. 23:30. Re. 6:16. 9:6.
11:1. I called my son out of Egypt, Mat. 2:15.
13:14. O death, I will be thy plagues, 1 Co. 15: 54,55.

JOEL.

2:28. It shall come to pass in the last days, Ac. 2:17.
:32. Whosoever shall call on the name of the Lord, Ro. 10:13.

AMOS.

5:25. Have ye offered to Me sacrifices, Ac. 7:42.
6:1. Woe to them that are at ease in Zion, Lu. 6:24.
9:11. I will raise up the tabernacle of David, Ac. 15:16,17.

JONAH.

2:17. Jonah was in the belly of the fish three days and three nights, Mat. 12:40. 16: 4. Lu. 11:30.
3:4-9. The people of Nineveh repented, Mat. 12:41. Lu. 11:32.

MICAH.

5:2. Thou, Beth-lehem Ephratah, Mat. 2:6. Jn. 7:42.
7:6. The son dishonoreth his father, Mat. 10:21,35,36. Lu. 12:53. 21:16.

NAHUM.

1:15. Behold upon the mountains the feet, Ro. 10:15.

HABAKKUK.

1:5. Behold ye among the heathen, — and wonder, Ac. 13:41.
2:4. But the just shall live by his faith, Jn. 13:36. Ro. 1:17. Ga. 3:11. He. 10:38.

HAGGAI.

2:6. I will shake the heavens and the earth, He. 12:26.

ZECHARIAH.

8:16. Speak every man truth to his neighbor, Ep. 4:25.
9:9. Behold thy King cometh, Mat. 21:5. Jn. 12:15.
11:11,12. So they weighed for my price thirty pieces of silver, Mat. 26:15. 27:9,10.
12:10. They shall look upon Me, whom they have pierced, Jn. 19:34,37. Re. 1:7.
13:7. I will smite the Shepherd, Mat. 26:31. Mk. 14:27.

MALACHI.

1:2,3. I loved Jacob, and hated Esau, Ro. 9:13.
3:1. Behold I send my messenger, Mat. 11: 10. Mk. 1:2. Lu. 1:76. 7:27.
4:5. Behold, I will send you Elijah the prophet, Mat. 11:14. 17:11. Mk. 9: 11. Lu. 1:17.
:6. He shall turn the hearts of the fathers to the children, Lu. 1:17.

TABLE III.

A Chronological Series of the High-Priests of the Hebrews, from the Commencement to the Subversion of their State and Government.

1. *Succession, taken from several places of the Holy Scriptures.*	2. *Succession, taken from* 1 *Ch.* 6:3-15.	3. *Succession, from Jos. Ant. Jud. l.* x. *c.* 8, *l.* xx *c.* 10.	4. *Succession, taken from the Jewish Chronicle, entitled Seder Olam.*
1. Aaron, brother of Moses, made high-priest, A. M. 2514, died 2552.	1. Aaron.	1. Aaron.	1. Aaron.
2. Eleazar, made in 2552, and died about 2571.	2. Eleazar.	2. Eleazar.	2. Eleazar.
3. Phinehas, A.M. 2571, died 2590.	3. Phinehas.	3. Phinehas.	3. Phinehas.
4. Abiezer, or Abishua. } These were under the judges.	4. Abishua.	4. Abiezer.	4. Eli.
5. Bukki.	5. Bukki.	5. Bukki.	5. Ahitub.
6. Uzzi.	6. Uzzi.	6. Uzzi.	6. Ahiathar.
7. Eli, of race of Ithamar, made in 2848, died in 2888.	7. Zerahiah.	7. Eli.	7. Zadok.
8. Ahitub I.	8. Meraioth.	8. Ahitub.	8. Ahimaaz, under Rehoboam.
9. Ahiah. He lived in 2911 or 2912.	9. Amariah.	9. Ahimelech.	9. Azariah, under Abiah.
10. Ahimelech, or Abiathar: he was murdered by Saul, 2944.	10. Ahitub I.	10. Abiathar.	10. Jehoiachsah, under Jehoshaphat.
11. Abiathar, Ahimelech, or Abimelech, under David, from 2944 to 2989.	11. Zadok I.	11. Zadok.	11. Jehoiarib, under Jehoram.
12. Zadok I. under Saul, David, and Solomon, from 2944 to about 3000.	12. Ahimaaz.	12. Ahimaaz.	12. Jehoshaphat, under Ahaziah.
13. Ahimaaz, under Rehoboam, about A. M. 3030.	13. Azariah.	13. Azariah.	13. Jehoiadah, } under Jotham.
14. Azariah, under Jehoshaphat; perhaps the same as Amariah, 2 Ch. 19:11.	14. Johanan, 1 Ch. 6:9, 10.	14. Joram.	14. Phaduah, } under Jotham.
15. Johanan, perhaps Jehoiada, in reign of Joash (2 Ch. 24:15), in 3126. Died at age of 130.	15. Azariah.	15. Isus.	15. Zedekiah, under Amaziah.
16. Azariah, perhaps the same with Zechariah, son of Jehoiadah, who was killed in 3154.	16. Amariah.	16. Axlora.	16. Joel, under Uzziah.
17. Amariah, perhaps Azariah, under Uzziah, in 3221.	17. Ahitub II.	17. Phideus.	17. Jotham, under Jonathan.
18. Ahitub II. } Under Jotham,	18. Zadok II.	18. Sudeas.	18. Uriah, under Ahaz.
19. Zadok II. } king of Judah.	19. Shallum.	19. Judas.	19. Neriah, under Hezekiah.
20. Uriah, under Ahaz, 3265.	20. Hilkiah.	20. Jotham.	20. Hoshiah, under Manasseh.
21. Shallum, the father of Azariah, and grandfather to Hilkiah.	21. Azariah.	21. Uriah.	21. Shallum, under Amon.
22. Azariah, who lived in time of Hezekiah (2 Ch. 31:10.), 3273.	22. Seraiah.	22. Neriah.	22. Hilkiah, under Josiah.
23. Hilkiah, under Hezekiah.	23. Jehozadak.	23. Odeas.	23. Azariah under Jehoiakim and Zedekiah.
24. Eliakim, or Joakim, under Manasseh, and at the time of the siege of Bethulia, in 3318. Continued to live under Josiah to 3390, and longer. Also called Hilkiah. Baruch 1:7.	24. Joshua.	24. Sabbam.	24. Jehozadak, after the taking of Jerusalem.
25. Azariah, perhaps Neriah, father of Seraiah and Baruch.		25. Hilkiah.	25. Jesus, son of Jozadak, after captiv.
26. Seraiah, the last high-priest before the captivity; put to death in 3414.		26. Seraiah.	
27. Jozadak, during the captivity of Babylon, from 3414 to 3469.		27. Jozadak.	
28. Joshua, or Jesus, the son of Jozadak: he returned from Babylon in 3468.		28. Jesus, or Joshua.	

The following is from Ezra, Nehemiah, and Josephus.

29. Joachin, under the reign of Xerxes, Jos. Ant. l. ii. c. 5.
30. Eliash, Joash, or Chash, under Nehemiah, A. M. 3550.
31. Jonda, or Juda, Ne. 12:10.
32. Jonathan, or John. [in 3692.
33. Jaddua, or Jaddos, who received Alexander the Great at Jerusalem in 3673, and died
34. Onias I. made high-priest in 3691, governed 21 years, and died in 3702.
35. Simon I., called the Just, made high-priest in 3702 or 3703, and died in 3711.
36. Eleazar, made in 3712. Under this pontiff, the translation of the Septuagint is said to have been made, about the year 3727. He died in 3744.
37. Manasseh, made in 3745, died in 3771.
38. Onias II., made in 3771, died in 3785.
39. Simon II., made in 3785, and died in 3805.
40. Onias III., made in 3805, deposed 3829, died in 3834.
41. Jesus, or Jason, made in 3830, deposed in 3831.
42. Onias IV., otherwise called Menelaus, made in 3832, died in 3842.
43. Lysimachus, vicegerent of Menelaus, killed in 3834.
44. Alcimus, or Jacimus, or Joachim, made in 3842, died in 3844.
45. Onias V. He did not exercise his pontificate at Jerusalem, but retired into Egypt, where he built the temple Onion in 3854.
46. Judas Maccabeus restored the altar and the sacrifices in 3840, died in 3843.
47. Jonathan, the Asamonean, brother to Judas Maccabeus, created high-priest in 3843, [and died in 3860.
48. Simon Maccabeus, made in 3860, died in 3869.
49. John Hyrcanus, made in 3869, died in 3898.
50. Aristobulus, king and pontiff of the Jews, died 3899.
51. Alexander Jannæus, also king and pontiff during 27 years, from 3899 to 3926.
52. Hyrcanus was high-priest for the space of 32 years in the whole, from 3926 to 3958.
53. Aristobulus, brother to Hyrcanus, usurped the high-priesthood, and held it three years and three months, from 3935 to 3940.
54. Antigonus, his son, also usurped the priesthood in prejudice to the rights of Hyrcanus, and possessed it 3 years and 7 months, 3964 to 3967, when he was taken by Sosius.
55. Aristobulus, of Babylon, made high-priest by Herod in 3968, till 3970.
56. Aristobulus, the last of the Asamoneans: he did not enjoy the pontificate a whole year. He died in 3970. Ananeel was made high-priest a second time in 3971.
57. Jesus, the son of Phabis, deposed in 3981.

Succession of High-Priests after the Captivity.

58. Simon, son of Botheus, made high-priest in 3981, deposed in 3999.
59. Matthias, son of Theophilus, made high-priest in 3999. Elkem was substituted in his place for a day, because of an accident that happened to Matthias, which hindered him from performing his office that day.
60. Joazar, son of Simon, son of Boethus, made high-priest in 4000, the year of the birth of Jesus Christ, four years before the commencement of the vulgar era.
61. Eleazar, brother to Joazar, made high-priest in 4004, of Christ 4, of the vulgar era 1.
62. Jesus, son of Sisa, made high-priest in the year of the vulgar era 6. Joazar was made a second time in 7, and deposed in 13.
63. Ananus, son of Seth, for 11 years, from 4016 to 4027, of the vulgar era 24.
64. Ishmael, son of Phala, in 24.
65. Eleazar, son of Ananus, made in 24.
66. Simon, son of Camithus, made high priest in 25.
67. Joseph, surnamed Calaphas, made in 26, and continued till 35.
68. Jonathan, son of Ananus, made in 35, and continued till 37.
69. Theophilus, son of Jonathan, made in 37, and continued till 41.
70. Simon, surnamed Cantharus, and son of Simon Boethus, was made high-priest in 41.
71. Matthias, son of Ananus, made high-priest in 42.
72. Elioneus made in 44, and continued till 45. Simon, son of Cantharus, was a second time made high-priest, A. D. 45, and deposed the same year.
73. Joseph, son of Caneus, was made high-priest in A. D. 45, till 57.
74. Ananias, the son of Nebedeus, was made high-priest in the year of the vulgar era 47, and enjoyed the priesthood till 63.
75. Ismael was ordained high-priest, A. D. 63.
76. Joseph, surnamed Cabi, in 63.
77. Ananus, the son of Ananus, in 63.
78. Jesus, the son of Ananus, in 64.
79. Jesus, the son of Gamaliel, in 64.
80. Matthias, the son of Theophilus, was made high-priest in A. D. 70.
81. Phannias, the son of Samuel, was made high-priest in 70, the year Jerusalem and the temple were destroyed, and a final period was put to the Jewish priesthood.

TABLE IV.

Synchronology of the most Remarkable Events which have occurred in the World from the Creation to the Destruction of Jerusalem.

EPOCH I.

Julian Period.	A. M.	B. C.	FROM THE CREATION TO THE DELUGE; 1656 YEARS.
710	1	4004	The work of creation begun, according to Usher's computation of the Hebrew text, on Sunday, the 23d of Oct. See Ge. ch. 1.
			First day: the heavens and the earth created; origin of light; distinction between day and night. [These days, or periods, however, are of uncertain but definite length, perhaps thousands of years.]
			Second day: the firmament created, and the superior and inferior waters divided.
			Third day: the earth drained; seas, lakes, rivers, &c., formed; trees, plants, and vegetables produced.
			Fourth day: the sun, moon, stars, and planetary system [visible].
			Fifth day: fowls and fishes produced.
			Sixth day: quadrupeds, reptiles, insects, and lastly man, created. The garden of Eden planted, and Adam and his wife placed therein.
			Seventh day: the 1st Sabbath, or day of rest, on Saturday, October 29.
			*The first woman sins; leads her husband into the transgression; and both are expelled the garden of Eden. The woman receives the name of *Eve*, as being the mother of all mankind. Expiatory sacrifices first instituted.
711	2	4002	*Cain and Abel born about this time.
839	129	3875	*Abel murdered by Cain.
840	130	3874	Seth born, the 2d of the patriarchs before the flood; Adam being the 1st.
945	235	3769	Enos, son of Seth, born, the third patriarch, in whose days it is said (Ge. 4:26), 'men began to call *upon* the name of the Lord;' or, as some tr., 'men began to call *themselves by* the name of the Lord:' hence originated the distinction between the descendants of Seth, who are called the *sons of God*, and those of Cain, who are denominated *sons of men*. It is also supposed that idolatry was introduced by the latter about this time; [and Cain worshipped.]
1035	325	3769	Cainan, the 4th patriarch, born, in the 90th year of Enos.
1105	395	3699	Mahalaleel, the 5th patriarch, born, in the 70th year of Cainan.
1170	460	3544	Jared, the 6th patriarch, born, in the 65th year of Mahalaleel.
1332	622	3382	Enoch, the 7th patriarch, born, in the 162d year of Jared.
1345	635	3369	[*Beyond this is the Fabulous Period of Chinese History; viz. Pwankwo, the first that appeared 'after the heavens were separated;' then, 12 brothers, who reigned 45,000 years; 11, who reigned 18,000; 9, who reigned 18,000. At 3369, Choo-foo-tsze commences his Chinese history with the first king of the obscure period of the 'Three Sovereigns' dynasty, which lasted till 2822. In 2789, caps and garments are said to have been made. In 3254 lived Fuh-he, who taught agriculture, fishing, the care of cattle, marriage, music, &c. And beyond this date is placed the invention of fire. Several things affirmed of this period, says Choo-foo-tsze, 'were all pushed up by people who lived in subsequent ages.']
1397	687	3317	Methuselah, the 8th patriarch, born, in the 65th year of Enoch.
1534	874	3130	Lamech, the 9th patriarch, born, in the 187th year of Methuselah.
1640	930	3074	Death of Adam, at the age of 930 years.
1697	987	3017	Enoch, for his piety, translated to heaven, in his 365th year.
1752	1042	2962	Seth dies at the age of 912 years.
1766	1056	2948	Noah, the 10th patriarch before the flood, born, in the 182d year of Lamech.
1850	1140	2864	Enos dies, aged 905 years.
1945	1235	2769	Cainan dies, aged 910 years.
2000	1290	2714	Mahalaleel dies, aged 895 years.
2132	1422	2582	Jared dies, aged 962 years.
2170	1466	2538	[*Dynasty of the 'Five Emperors,' commenced in China, and continued till 2169, — a 'period of much obscurity.' The last two emperors lived to be 118 and 110 years old. The Chinese deluge is dated 2230. Beyond 2330, Choo-foo-tsze thinks it impossible to fix the year of the cycle (said to have been formed in this year), or to give 'entire credit to the traditions of these remote ages.' The culture of the mulberry, silk, and the silk-worm, and weaving, by Yuen-fe, wife of Hwang-te, is dated in the early part of this dynasty. Some place here a Prince Te-che, who 'proceeded to unlimited dissipation.']
2245	1535	2469	God reveals to Noah his purpose of destroying the inhabitants of the earth by a general deluge; commissions him to preach repentance, and commands him to prepare an ark, or vessel, for the preservation of himself and family from the impending judgment. Ge. 6:5, &c.
2266	1556	2448	Japheth, eldest son of Noah, born.
2268	1558	2446	Shem, second son of Noah, born. He is considered as the first of the patriarchs after the flood.
2270	1560	2444	Ham, the youngest son of Noah, born about this time.
2361	1651	2353	Lamech, father of Noah, dies, aged 777.
2366	1656	2348	Methuselah dies, aged 969 years, being the oldest of all men.
			The preaching of Noah having produced no general reformation, the Almighty orders him to enter the ark with his own family only, and the animals who were instinctively directed to it. This takes place on the 17th day of the 2d month (which, according to Abp. Usher's calculation, was Sunday, Nov. 30), and on that day se'nnight the rain begins and continues 40 days, as described Ge. 7:11, &c. The whole period of the deluge was 150 days.

EPOCH II. — FROM THE DELUGE TO THE VOCATION OF ABRAHAM; 427 YEARS.

2367	1657	2347	The deluge. — On Wednesday, May 6, the ark rests on the mountains of Ararat; but Noah does not quit it till Friday, December 18.
2368	1658	2346	Arphaxad, the first patriarch after the flood, born.
2373	1663	2341	Malediction of Canaan, youngest son of Ham.
2403	1693	2311	Salah, the second postdiluvian patriarch, born.
2433	1723	2281	Eber born, whose name signifies *passage*: whence it is conjectured that about this time the first migration from the neighborhood of Ararat took place. It probably consisted of the younger branches of the family of Ham, who, travelling towards the west and south, settled in Phœnicia and Egypt.
2467	1757	2247	Peleg born, in whose days the earth was divided, as his name implies.
			*The tower of Babel built by Noah's posterity, as a rallying point, in the plain of Shinar; whereupon God miraculously confounds their language, and causes them to disperse. — *Usher.*
2469	1759	2245	*Asshur begins the kingdom of Assyria, according to the general notion of chronologers.
2480	1770	2234	The celestial observations of the Chaldeans are begun at Babylon, according to a register sent by Callisthenes to Aristotle, B. C. 331, containing the asterial phenomena of 1903 years.
2481	1771	2233	*Nimrod, surnamed Belus, begins the kingdom of Babel, or Babylon, about this time, and expels Asshur from the south of the land of Shinar, who retires to the east bank of the Tigris, and builds Nineveh and other cities. About the same time, according to Mr. Bryant, the Cuthites, or progeny of Cush, the father of Nimrod, project the tower of Babel.
2497	1787	2217	Reu born, the fourth of the postdiluvian patriarchs.
2513	1803	2201	[Wilkinson here places Menes (of Manetho, &c.), Menai of the monuments; allowing 11 years for each king spoken of. Eratosthenes gives 349 years for the 19 kings before Apappus. Comp. the note, Guide, p. 58. The successors of Menai are uncertain. Before, are 'demigods,' perhaps patriarchal *priests*: *W.* counts his lists of kings *back from Shishak*.]
2516	1806	2198	*The first dynasty of Chinese emperors, called *Hya*, or *Hea*, or *Tang*, begins, and lasts 441 years, under 17 emperors. [Morrison commences it with Tu yu, in 2169, and closes it with Keewang, in 1756; 413 years. Ta-yu, the repairer of the effects of the deluge, died in 2142, aged 100. He was 9 cubits 2 tenths high. He divided the land into 9 regions, referred to in the histories Woo-king and She-shoo. Morrison quotes the following from a Chinese work: — 'Of the Shang-shoo, which treats of this period, there is a copy called Koo-wan; since the dynasty Sung (A. D. 1100), all the literati have much suspected that it was spurious.' The other copy is not doubted, says M., adding, 'that Confucius had 3000 odes from which he compiled the She-king, is disputed. The Yih-king also is mutilated; some quotations from it are not now found in it.' Wine was made by E-teih, and To-Yu drank of it, and delighted in it, but, apprehensive of its consequences in succeeding ages, procured its prohibition.]
2526	1816	2188	*The kingdom of Egypt begins, under Mizor, or Metzor, the son of Ham, chief of the tribe called *Mizraim*.
2529	1819	2185	Serug, the fifth postdiluvian patriarch, born.
2558	1848	2156	*Babel overthrown, according to Mr. Bryant, and the lip of the builders confounded. The Chaldean priests collect their sacred utensils, and, returning north-westward, build a city called Shinar (the Singara of Ptolemy), in Mesopotamia.

* Events of uncertain date are thus marked; and the brackets denote extracts from Morrison or Wilkinson. *Ed.*

EPOCH II. (CONTINUED.)

Julian Period.	A. M.	B. C.	
2359	1849	2155	Nahor, the sixth of the patriarchs, born. — The Assyrians begin to return to the south of Shinar, or Babylonia. — *Serug settles in Ur of the Chaldees.
2572	1862	2142	[The Meaou tsze existed at this time, and have continued as a distinct people, chiefly in the mountains, to the present day. Were they not, asks Morrison, the aborigines, and the Chinese a colony?]
2588	1878	2126	Birth of Terah, the seventh patriarch from Shem.
2591	1881	2123	[Saphis, or Suophis, king in Egypt. He built the great pyramid. These 3 kings, Suphis, Sen Saophis, and Mencheres, should be the Cheops, Cephren (his brother) and Mycerinus of Herodotus, whom he has strangely misplaced, making them posterior to Sesostris and Moris. Diodorus calls Cheops, *Chemmis*, or *Chembes!* [Ham of SS.?] *W.*]
2600	1890	2114	Asshur, having subjugated the Cuthites, assumes the regal title of Belus, and reigns 55 years, which begins the kingdom of Assyria.
2610	1900	2104	*Noah is by some supposed about this time to have founded the Chinese monarchy. — He is known to the natives under the name of *Fo-hi*.
2625	1915	2089	*Ægialus settles in the Peloponnesus, and begins a kingdom, at first called *Ægialeia*, afterwards *Apia*, and finally *Sicyon*, being the oldest of the Grecian states.
2631	1921	2083	[Sen Saophis (i. e. Saophis's brother) reigns in Egypt. Era of Chinese Yao. 2057. *W.*]
2655	1945	2059	*Ninus, son and successor of Asshur, begins to reign at Nineveh.
2665	1955	2049	Ninus, after a long siege, takes the city of Shinar from the Chasdim, or Chaldeans, and appoints a viceroy there. Soon afterwards, he marries Semiramis, of Cuthæan extraction, by which means the Sabian idolatry is introduced among the posterity of Shem.
2676	1946	2038	*Aemon and Dæas, sons of Manæus, or Thorgama (the Hypsistos of Sanchoniatho, and the Ashkenaz of Moses), set out on their celebrated expedition from Phrygia into Cappadocia, Armenia, and the parts of Scythia on the north and east of the Caspian Sea; on their return, they assume the title of Titans, or 'sons of the earth,' or of 'the sun.'
2678	1948	2056	Nahor and Haran, sons of Terah, born.
2671	1961	2013	[Mescheris, or Mencheres, reigns in Egypt; and Musthis (?) in 2022. *W.*]
2697	1987	2017	The 16th dynasty (according to Eusebius) of five Theban kings, begins in Egypt, and continues 190 years. Their names are unknown.
2703	1993	2011	[Pammus Archondes (?) reigns in Egypt. *W.*]
2706	1996	2008	Peleg dies, aged 239.
2707	1997	2007	Nahor dies, aged 148. — Semiramis succeeds her husband Ninus in Assyria, and soon afterwards lays the foundation of Babylon. The Cuthites revolt, and are defeated and dispersed.
2712	2002	2002	A numerous body of Cuthites, having been expelled the dominions of Semiramis, enter Egypt, under the title of *Hyc-sos*, or *King-Shepherds*, and subjugate the lower country during 259 years. This is the 17th dynasty of Manetho.
2713	2005	2001	[Apappus, or Aphoph, ascends the Egyptian throne; his name in Coptic signifies *giant*, maximus.]
2716	2006	1998	Noah dies, aged 950 years; 350 years after the flood.
2718	2008	1996	Birth of Abram, the eighth of the patriarchs.
2721	2011	1993	*Uranos, the same as Celus, son of Aemon, begins to reign in Asia Minor, and soon afterwards passes into Europe, and begins the empire of the Celtes, or descendants of Gomer, the eldest son of Japheth.
2728	2018	1986	Birth of Sarai, wife of Abram.
2736	2026	1978	Reu dies, aged 239.
2737	2027	1977	*The city of Damascus is said to have been built about this time, [and on the place where Abel was killed, whence its name.]
2749	2039	1965	Ninyas, or Zameis, succeeds his mother Semiramis at Babylon and Nineveh, and reigns 38 years. To secure his western provinces, he appoints a viceroy at Shinar.
2759	2049	1955	Serug dies, at the age of 230.
2776	2066	1938	The Cuthites in Asia, taking advantage of the indolence of Ninyas, form a general insurrection; which gives rise to a coalition of princes of the line of Shem, with Chedorlaomer, king of Elam, or Persia, at their head. This is the beginning of the first Titanic war, which lasts about 11 years.
2787	2077	1927	Arius, or Arioch, succeeds Ninyas in the kingdom of Assyria, and reigns 30 years. The first Titanic war concludes with the total subjugation of the Cuthites: Chedorlaomer, king of Elam (*Persia*), conquers the kings of Sodom, Gomorrah, Adma, Zeboiim, and Bela, or Zoar, and keeps them in subjection 12 years. Tidal, king of nations (or of Syria), reigns about this time.
			*Uranus deposed, and the Celtic empire usurped by his youngest son, Hos, or Saturn, the first prince that ever wore a crown. Cres reigns in Crete about the same time.
2788	2078	1926	Abram removes from Ur of the Chaldees to Haran, in Mesopotamia, taking with him his nephew Lot, his wife Sarai, and his father Terah. At this time, the idolatrous worship introduced by Semiramis had obtained a great ascendant in Assyria.
			*Zoroaster the Bactrian, chief of the Guebres, or fire-worshippers, and Hermes, the Egyptian, are reputed to have lived about this time.
2793	2083	1921	Terah, the father of Abram, dies, aged 205. Abram, in obedience to the divine command, removes into Canaan, being 75 years of age. The 430 years of sojourning, spoken of Ex. 12:40,41, are generally reckoned from this epoch.

EPOCH III. — FROM THE VOCATION OF ABRAHAM TO THE EXODUS OF ISRAEL; 430 YEARS.

2794	2084	1920	Abram goes into Egypt, on account of a famine in Canaan; and causes Sarai to pass for his sister.
2796	2086	1918	Abram having returned with his family to Canaan, Lot separates himself from him, and goes to Sodom; while Abram resides in the valley of Mamre, near Hebron.
2800	2090	1914	Revolt of the kings of Sodom, &c., from Chedorlaomer, which occasions a war the next year, when the king of Sodom is defeated, and Lot is taken away among the captives.
2801	2091	1913	Abram defeats the troops of Chedorlaomer, rescues Lot and the other captives, and is blessed by Melchisedec, priest and king of Salem; on this occasion Abram is supposed to have begun the practice of giving tithes.
2803	2093	1911	God promises a numerous posterity to Abram.
2804	2094	1910	Ishmael born to Abram, of his concubine, Hagar. About the same time, Bela, the first king of the Horites, begins to reign.
2806	2096	1908	Arphaxad dies, 303 years after the birth of Salah.
2810	2100	1901	*Jupiter, son of Saturn, king of the Celtes, born, according to *Pezron's* calculation. [*Wilkinson* makes kings in Egypt, Achescus Ocaras (?) 1901; Nitocris (?) 1900; Myrtæus (?) 1890; Thyosimmes (?) 1880; Thynillus (?) 1866; Semphacrates (?) 1848; also Argos founded, 1866; Ogyges' deluge in Attica, 1848.]
2817	2107	1897	God makes a covenant with Abram — enjoins the rite of circumcision — changes his name to *Abraham*, and his wife's to *Sarah* — and gives them the promise of a legitimate son. The cities of Sodom, Gomorrah, &c., destroyed; but Lot is delivered, and dwells in a cave of the mountains, with his two daughters.
2818	2108	1896	Isaac, the child of promise, born to Abraham of Sarah; Abraham being 100 years old. — About the same time, the daughters of Lot, by an incestuous commerce with their father, give birth to Moab and Ben-ammi, heads of the Moabites and Ammonites.
2820	2110	1894	Ishmael and his mother Hagar dismissed from Abraham's house
2828	2118	1886	Treaty between Abraham and Abimelech, king of Gerar, relative to the well of Beer-sheba.
2836	2126	1878	Salah dies, 103 years after the birth of Eber
2843	2133	1871	Isaac being 25 years of age, his father is commanded to offer him up in sacrifice to God; but the Almighty substitutes a ram in his stead, on finding the faith of Abraham unshaken.
2851	2141	1863	*Second revolt of the Titans, by whom Saturn is deposed; but by the timely arrival of Jupiter with forces from Crete, the rebellion is checked, and Saturn restored.
2855	2145	1859	Sarah dies, aged 127 years.
2858	2148	1856	Isaac marries Rebekah.
2864	2154	1850	*Abraham marries Keturah about this time.
2868	2158	1846	Shem, son of Noah, dies at the age of 600 years.
2872	2162	1842	*Jupiter, at the age of 62, deposes his father, and reigns in Thessaly 60 years. A third revolt, better known by the title of the *Giants' war*, quickly ensues; Jupiter and his friends are obliged to seek refuge in Egypt, and other distant countries, till the valor of Hercules enables them to return, and the Titans are totally overthrown.
2878	2168	1836	Esau and Jacob born; their father being 60 years of age.
2884	2174	1830	[Men ma-ftep, Menmaf, or Menmoph, king in Egypt. 15th dynasty of 1 king. *W.*]
2891	2181	1823	*The kingdom of Argos begun by Inachus, son of Oceanus, and cousin to Jupiter, whose lieutenant he appears to have been. — *Lenglet Dufresnoy.*
2892	2182	1822	*Memnon, the Egyptian, is by some supposed to have invented letters. According to the supputation of our tables, he is the same with Amenophis II., who began to reign B. C. 1718, and is the Pharaoh who promoted Joseph.
2893	2183	1821	Abraham dies, aged 175 years.
2897	2187	1817	Eber dies, 430 years after the birth of Peleg.
2918	2208	1796	*Ogyges reigns over Bœotia, Attica, &c., 1020 years before the first Olympiad.

Julian Period.	A. M.	B. C.	EPOCH III. (CONTINUED.)
2918	2208	1796	*Esau marries two Canaanitish women about this time.
2932	2222	1782	*Jupiter dies, aged 122, and the empire of the Celtes is dissolved. *Petron.*
2934	2224	1780	Amenophis I., king of Thebes and Memphis, in Egypt, having united most of the minor states of that country, and broken the power of the Hyc-sos, assumes the title of Pharaoh, or universal monarch.
2935	2225	1779	Jacob by subtlety obtains his father's blessing, which had been promised to Esau — goes to Haran, and engages to serve his uncle Laban seven years for Rachel.
2941	2231	1773	Ishmael dies, aged 137 years.
2942	2232	1772	Jacob marries Leah and Rachel.
2950	2240	1764	*Deluge of Ogyges, in Bœotia and Attica, in consequence of which the latter lies waste for upwards of 200 years, till the arrival of Cecrops.
2952	2242	1762	The city of Zancle (new Messina), in Sicily, built by pirates — Evocheüs begins to reign over the Chaldeans, 224 years before the Arabs got possession of that country. *Julius Africanus.* He is supposed by Usher to be the same with Belus, afterwards worshipped at Babylon. — Mr. Bryant thinks his name indicates him to be the same with Bacchus.
2957	2247	1757	The second dynasty of Chinese emperors, called *Chang*, or *Shang*, and afterwards *Yng*, or *Yin*, begins, and continues 656 years, under 30 emperors. [Morrison commences it in 1756, and closes it in 1112 (644 years), and states that this part of Chinese history is under great obligations to historians of subsequent times. At this early period, the people on the N. of China are spoken of with contempt and abuse. The Chinese, instead of saying they subdued the N., say they 'conquered the land of demons or devils.']
2971	2261	1743	The Hyc-sos, or Shepherd-Kings, expelled Egypt by Am-osis, or Tuth-mosis.
		1740	[Osirtesen I. king of Egypt 43 years. Joseph arrives in his reign. The names and era of the 5 monarchs before Osirtesen are uncertain. This 16th dynasty, from Lower Egypt.]
2975	2265	1739	Jacob and his family, unknown to Laban, set out on their return to Canaan; Laban pursues them; but being warned of God, makes a friendly treaty with Jacob, on overtaking him, and returns. Jacob, pursuing his journey, wrestles with an angel, who changes his name to Israel — meets Esau, and is reconciled to him — and finally settles among the Shechemites in Canaan. Job is supposed to have lived about this time.
2983	2273	1731	Rape of Dinah, Jacob's daughter, which causes the destruction of Shechem and his people by Simeon and Levi.
2985	2275	1729	[*Commencement of 7 years of 'great drought' and famine in China. At the close, the king 'prayed in the mulberry-groves and desert places,' and while he was praying, a heavy rain fell over a space of several hundred miles.]
2986	2276	1728	Joseph sold, by his brethren, into Egypt, at the age of 17 years.
2995	2285	1719	Joseph cast into prison by Potiphar, on a false accusation of his mistress.
2998	2288	1716	Isaac dies at the age of 180.
2999	2289	1715	Joseph interprets the king's two prophetic dreams, and is promoted to the first place in Pharaoh's house and kingdom. — The seven years of plenty begin the following year.
3006	2296	1708	The seven years of famine begin.
3007	2297	1707	Joseph's brethren go into Egypt, to purchase corn, the first time; on their return, the next year, he discovers himself to them, and invites his father to settle in Egypt, which he complies with.
3012	2302	1702	The Egyptians, having expended all their money in the purchase of corn from the king's stores, Joseph persuades them to barter their lands, and afterwards lets them out, at a perpetual rent-tax of a fifth part of their produce.
3013	2303	1701	The seven years of famine end. [Others begin them in 1703.] [1696. Amun-m-gori (?) I. reigns in Egypt. *W.*]
3025	2315	1689	Jacob, on his death-bed, predicts the advent of the Messiah in the tribe of Judah, and expires at the age of 147. [1686. Amun-m-gori II. reigns in Egypt 35 years. The mines of the E. desert of Egypt already worked, and the port of Ænum or Philoteras (old Kossayr) probably already built for trade with Arabia. Osirtesen II. ascends the throne in 1651, commencing 17th dynasty. *W.*]
3079	2369	1635	Joseph foretells the egress of the Israelites from Egypt, desires to have his bones taken along with them, and dies at the age of 110, having been governor or prefect of Egypt during 80 years. — The history of the book of Genesis ends here, containing a period of 2369 years.
3096	2386	1621	[Amun-m-gori (?) III. ascends the Egyptian throne, and reigned at least 41 years. *W.*]
3099	2389	1615	The Ethiopians, from the banks of the Indus, settle in the vicinity of Egypt.
3107	2397	1607	The 19th dynasty begins in Egypt, under Sethos-Ægyptus, or Ammesis, or Sesostris, from whom the country received the name of Egypt. This dynasty persecuted the Israelites, and appears to have been of the race of Ethiopians mentioned in the last event.
3132	2422	1582	The chronology of the Arundelian Marbles begins with the arrival of Cecrops in Attica, 25 years before the usual computation.
3139	2429	1575	Amosis Chebron (Chebron Ames). The '*new* (dynasty or) *king*.' Ex. 1:18. He founds the 18th dynasty, and reigned at least 22 years.
3140	2430	1574	Aaron born.
3140	2430	1573	Pharaoh (supposed to be Rhampses, or Ramesses-Miamum) issues a decree for drowning the Hebrew male children.
3143	2433	1571	Moses born, and, having been concealed three months by his mother, is then exposed in a basket of rushes on the banks of the river, where he is found and adopted by the king's daughter.
3158	2448	1556	Cecrops arrives in Attica, with a colony of Saïtes, from Egypt, and founds the kingdom of Athens, 780 years before the first Olympiad. *Eusebius.*
3164	2454	1550	[Amenoph (Amenoph I.) ascends the Egyptian throne. Crude brick *arches* used, 1840. *W.*]
3166	2456	1548	Reign of Deucalion at Thermopylæ.
3168	2458	1546	Scamander passes from Crete into Phrygia, and begins the kingdom of Troy.
3182	2472	1532	Mephras, or Mesphris, or Mesphra Tuthmosis (Thothmes I. of monuments) ascends the throne of Egypt, and seems to have married Amesses (sister of Amunoph I.), whose reign is included in his. *W.*
3183	2473	1531	Moses, being come of age, refuses to be called the son of Pharaoh's daughter, and visits the Israelites in their afflictions; kills one of the Egyptian task-masters; and, to avoid the resentment of the king, flies into Midian, where he keeps the flocks of Jethro 40 years.
3194	2484	1520	The city of Ephira, or Corinth, rebuilt. — *Pelasgus reigns in Arcadia, about this time.
3198	2488	1516	*Lelex begins a kingdom in the Peloponnesus, called from him Lelegia, but afterwards Lacedæmon. [1512. Arrival of the first ship, from Egypt, in Greece. *W.*]
3207	2497	1507	The council of Areopagus established at Athens, on occasion of the trial of Mars, at the suit of Neptune, for the murder of Halirrhotius, a son of the latter, who had violated Alcippe, a daughter of Mars
3209	2499	1505	[Misphra Tummosis, or Misphramuthosis (Thothmes II.) ascends the Egyptian throne. The reign of Amun-neit-gori is included in his. Glass already known in Egypt. *W.*]
3211	2501	1503	Deluge of Deucalion in Thessaly. — Deucalion arrives in Attica the following year.
3215	2505	1499	Polycaon, son of Lelex, begins the kingdom of Messenia.
3217	2507	1497	Amphictyon, son of Deucalion, seizes the kingdom of Athens. — Amphictyon, son of Helen, and nephew to the preceding king of Athens, establishes the council of the Amphictyons
			Tyre supposed to be built by Agenor the Egyptian
3219	2509	1495	[Thummosis, or Tothmosis (Thothmes III.), ascends the throne of Egypt: in his reign, 1491, happened the Exodus, in the month Abib or Epiphi, 430 years after Abraham's arrival.]
3221	2511	1493	*Europa, daughter of Agenor, having been carried off by pirates, her three brothers, Cadmus, Phœnix, and Cilix, go in quest of her; but being unsuccessful, Cadmus settles in Bœotia, and begins the kingdom of Thebes; Phœnix settles nearer home, in the country called after him Phœnicia; and Cilix takes up his abode in a part of Asia Minor, named from him Cilicia. On this occasion Cadmus introduces letters into Greece.
3223	2513	1491	God appears to Moses in a burning bush, in the land of Midian, and sends him into Egypt, where he performs many miracles, and inflicts ten successive plagues on the king and his people, until he allows the Israelites to depart, in number amounting to 600,000 adults, besides children, on Tuesday, the 5th of May, which exactly completed the 430 years of sojourning. On the Monday following, the Israelites pass through the Red Sea, where Pharaoh and his host, attempting to pursue, are all drowned. About the 22d of June, the Israelites arrive in the Desert of Sin, or Sinai, where they remain nearly a year, and receive the ten commandments, with divers ceremonial statutes: the tabernacle is also set up, containing the ark of the covenant.

EPOCH IV. — FROM THE EXODUS OF ISRAEL TO THE FOUNDATION OF SOLOMON'S TEMPLE; 480 YEARS.

3224	2514	1490	Lacedæmon, having married Sparta, daughter of Eurotas, king of Lelegia, builds a city, which he calls after her. His own name is also given to the kingdom.
3229	2519	1485	Danaüs, surnamed Armais, arrives in Greece, from Egypt, in the first ship ever seen in the former country; bringing his 50 daughters, better known by the name of *Danaïdæ*.
3234	2524	1480	*The city of Dardania (afterwards called Troy) supposed to be built by Dardanus.
3258	2548	1456	[Amenophis (Amunoph II., son of Thothmes III.) ascends the throne of Egypt; and very young, for he is drawn at Thebes as under the tutelage of his mother. He reigned at least 31, Eratosthenes allows him 39 years. *W.*]
3261	2551	1453	The first Olympic games celebrated at Elis, by the Idæi Dactyli.

Julian Period.	A. M.	B. C.	EPOCH IV. (CONTINUED.)
3282	2552	1452	Aaron dies, at the age of 122, in the land of Moab, where Moses finishes his 5 books, and dies himself, the next year, aged 120.
3283	2553	1451	Joshua leads the Israelites though the river Jordan, into the land of Canaan, on Friday the 30th of April. The waters of the river are divided on this occasion, to afford a free passage, as those of the Red Sea had been, 40 years before, when the Israelites left Egypt. — Jericho is the first city taken by them.
3288	2558	1446	[Horus (Thothmes IV., son of A. II.) reigns in Egypt. The sphynx at the pyramids cut out of the rock by his order. *W.*]
3289	2559	1445	Joshua, having conquered 31 kings of the Canaanites, divides the country among the tribes of Israel, and rests from his conquests upon the sabbatical year, which commences at the autumnal equinox.
3284	2574	1430	[Rathotis (Amunoph III., son of T. IV.) ascends the throne of Egypt. He took his name A. III. some time after, apparently after his brother's retirement. He is the (supposed) Memnon of the vocal statue of Thebes; reigned apparently conjointly with his brother (whose name is omitted in the lists of kings on the monuments), perhaps Danaus (?), who went to Argos, and died 1425. The so called 'young Memnon's head' of the British Museum is of Remeses the Great. The reign of the queen Acherres, Achencheres, or Achenchres (Maut-m-shoi, regency, of the monuments), is included in that of Amunoph III., her son. *W.*]
3288	2578	1426	Joshua dies, at the age of 110.
3301	2591	1413	*The Israelites, for their idolatry, are delivered into the power of Chushan-Rishathaim, king of Mesopotamia, who keeps them in bondage 8 years.
3304	2594	1410	The city of Ephyra rebuilt, and called Corinth; about which time it is seized by Sisyphus, and made an independent kingdom.
3306	2596	1408	[Achencheres, or Chebres [Amun-mes (?), son of A. III., ascends the throne of Egypt. *W.*]
3308	2598	1406	Minos governs with great splendor in Crete, and gives his people a code of laws, celebrated for their wisdom and equity. — The Idæi Dactyli discover iron in that island, from the accidental burning of Mount Ida. [Plut. Hesiod, &c. date its use much later, even after the Trojan war.]
3309	2599	1405	*Othniel, the first judge, delivers Israel, by defeating the forces of Chushan-Rishathaim; and gives his country rest (40 years, according to the text; or, as some critics read, in the 40th year after that given by Joshua.)
3324	2614	1390	*The tragical event of the Levite's concubine happens in Israel, which gives occasion to the destruction of almost the whole tribe of Benjamin. Jud. 19: *et seq.*
3329	2619	1385	[Armais, supposed to be Danaus (Osiei ?) I., son of R. I., and father of R. II., and Amounian Remeses, if they are two, which I doubt, ascends the throne of Egypt. Calculating 900 years before the time of Herodotus, the reign of Meris would fall about the time of this king, or B. C. 1360. *W.*]
3331	2621	1383	Ceres arrives at Athens, and instructs the people in agriculture; while her pupil Triptolemus travels through various provinces of Greece for the same purpose. On his return, he institutes the Eleusinian mysteries, in honor of his patroness.
3347	2637	1367	Janus arrives in Italy, from Thessaly, and settles with his companions on Mount Janiculum, where he reigns 36 years.
3348	2638	1356	The Eleusinian mysterics introduced at Athens, by Eumolpus, son of Musæus, frequently called the inventor of them.
3359	2649	1355	[Remeses Miamun (of the writers); Amun-mei Remeses, Remeses II., or Remeses the Great, ascends the throne of Egypt. Sesoosis of Diodorus, the supposed Sesostris; whom, however, Manetho places in the 12th dynasty; perhaps the fame and name of the early hero was afterwards traditionally transferred to the later and even more renowned conqueror. The war and defeat of the Shepherd-Kings appear to have been prior to the 18th dynasty; but the expulsion of the Jews happening during that period, the accounts of these two occurrences became afterwards confounded together. *Wilk.*]
3364	2654	1350	Sicyon reigns in Ægialeia, which receives his name.
3371	2661	1343	*The Israelites, relapsing into idolatry, are enslaved by Eglon, king of Moab, 18 years.
3373	2663	1341	Tros enlarges or rebuilds his capital, and names it, after himself, Troy. The rape of Ganymedes happens the same year.
3388	2678	1326	The Isthmian games instituted.
3389	2679	1325	*Ehud, the second judge of Israel, delivers his country, and kills Eglon.
3401	2691	1313	Perseus begins the kingdom of Mycenæ, by the division of that of Argos, of which Mycenæ takes the most considerable share.
3407	2697	1307	The Olympic games celebrated by Pelops. About the same time Phocus begins the kingdom of Phocis.
3409	2699	1305	*The 3d servitude of the Israelites, under Jabin, king of Canaan; 20 years.
3425	2715	1289	[Amenophis, Ptahmen Thmeiosftep (?), or Thmeiosftep-ho (?) of the monuments, Pheron, i. e. Pharaoh, of Herodotus; and Sesoosis II. of Diodorus ascends the Egyptian throne. *W.*]
3429	2719	1285	*Deborah, the prophetess, and third judge of Israel, and Barak, defeat the Canaanites under Sisera.
3430	2720	1284	The Sicuti emigrate from Italy, and settle in the island of Trinacria, from them called *Sicily*, about three generations before the Trojan war; some writers will have the first colony to arrive in Sicily in the year 1294 B. C.; and a second in 1264. [Sethos (Pthahmen-se-Ptah) marries the princess Tausiri, and in her right ascends the throne of Egypt; commencing the 19th dynasty. *W.*]
			The Calydonian hunt takes place about this time.
3451	2741	1263	Jason and the Argonauts sail for Colchis, 79 years before the fall of Troy; or, according to some, in the year 1225 B. C. Adrastus, king of Argos, celebrates the Pythian games.
3459	2749	1255	The city of Tyre rebuilt. [Ramses (Osirei II., or Osiri Meu-phtah) ascends the throne of Egypt.]
3462	2752	1252	*The 4th servitude of the Israelites, under the Midianites, for 7 years.
3469	2759	1245	The Midianites routed by Gideon, surnamed Jerubbabel, fourth judge of Israel. [Amenoph (Osirita?) Remeser, (?) Amunmai) ascends the Egyptian throne. *W.*]
3471	2761	1243	Evander conducts a colony of Arcadians into Italy, and brings the Greek alphabet with him. He reigned over a district round Mounts Aventine and Palatine.
3478	2768	1236	Abimelech, son of Gideon, usurps the title of king over part of Israel for 3 years.
3479	2769	1235	Ramesses (Remese III.), Miamun, or Amunmai, ascends the Egyptian throne.
3480	2770	1234	Theseus collects the 12 cities of Attica into one, establishes a democracy, and renews the Isthmian games. Some say this happened in 1231 B. C.
3481	2771	1233	*Carthage supposed to be founded by a colony of Tyrians.
3489	2779	1225	The Theban war of the seven heroes, occasioned by the quarrel between Eteocles and his brother Polynices, joint sovereigns of Thebes.
3496	2786	1218	Hercules celebrates the Olympic games.
3498	2788	1216	War of the Epigoni, sons and relatives of the seven heroes who had fallen before the walls of Thebes.
			The Amazons, invading Attica, are defeated by Theseus.
3501	2791	1213	*Rape of Helen, daughter of Tyndareus, king of Lacedæmon, by Theseus. She is afterwards recovered by her brothers Castor and Pollux.
3508	2798	1206	*The 5th servitude of the Israelites, under the Philistines and Ammonites, 18 years.
3509	2799	1205	Amenmenes (Remeses IV.) ascends the Egyptian throne.
3513	2803	1201	Tyndareus marries Helen to Menelaus, an exile prince of Messenia, and resigns his throne to him.
3516	2806	1198	Helen elopes from Sparta with Alexander Paris, son of Priam, king of Troy. Menelaus invites the sovereigns of Greece to avenge his injury.
3519	2809	1195	[Thuoris, the supposed Polybus (called on the monuments Remeses V.), ascends the throne of Egypt. *W.*]
3526	2811	1193	Beginning of the siege of Troy; or, rather, of the invasion of Phrygia Minor.
3526	2816	1188	*Jephthah, the seventh judge of Israel, defeats the Ammonites, &c. (For an account of his rash vow, see Jud. 11:29–40.) [Wo yih reigns in China from 1188 to 1184, a bad man. He 'made idols, and called them celestial gods, and placed servants to move them. At this the real gods were angry, and he was struck dead by thunder while hunting.'
3530	2820	1184	Troy taken and burned in the night, between the 7th and 8th, or 23d and 24th of the month Thargelion, 408 years before the first Olympiad. *Apollodorus.* (The Arundelian Marbles place this event in 1209 B. C.) [Qu. Was Troy a name like Tsor, or Tyre, and founded by those enterprising people (Edomites?) who founded Tyre, Carthage, &c. If so, as it is well known that the Tyrians and Greeks long contended for the trade of the north (i. e. the Archipelago and Black Seas, the former at last yielding it to the Greeks, and stretching out into the far west), perhaps Troy was built to secure the Dardanelles passage, and destroyed to secure it to their rivals. Were the early civilized *Thracians* the relics of such colonies of Tyrians? Ed.]
			Æneas sails for Thrace in the beginning of autumn, and winters there.
3531	2821	1180	[Remeses VI., son of Remeses III., ascends the throne of Egypt. *W.*]
3535	2825	1179	The Lydians acquire the maritime power of the Mediterranean.
3538	2828	1176	The city of Salamis, in the island of Cyprus, built by Teucer, son of Telamon, and brother to Ajax. — Salentum, on the coast of Calabria, founded by Idomeneus, the exiled king of Crete.
3544	2834	1170	Pyrrhus-Neoptolemus, son of Achilles, reigns at Epirus, of which kingdom he is supposed to have been the founder. [Remeses VII. commences the 22d dynasty of Egypt.
3557	2847	1157	*Eli, high-priest, and the eleventh judge of Israel, governs 40 years.
3553	2848	1156	*The 40 years' servitude to the Philistines begins.
3554	2849	1155	[Remeses VIII. in Egypt. *W.*
3562	2852	1152	The city of Alba-Longa, built by Ascanius, son of Æneas, and king of the Latines. — Molossus, son of Pyrrhus-Neoptolemus and Andromache, reigns over a part of Epirus; from whom the inhabitants were called Molossi.
3573	2863	1141	The Amazons burn the temple of Diana, at Ephesus.
3574	2864	1140	[Remeses IX. in Egypt. *W.*]
3578	2868	1136	*Samson slays 1000 Philistines with the jawbone of an ass, and, by other feats of strength and stratagem, weakens the enemies of his country.

Julian Period.	A. M.	B. C.	EPOCH IV. (CONTINUED.)
3586	2876	1128	Thebes becomes a republic on the death of Xanthus.
3589	2879	1125	[Remeses X. in Egypt. *W.*]
3590	2880	1124	The Æolians migrate to Asia Minor and the adjacent isles, to which they give the name of Æolia, 80 years before the migration of the Ionians.
3597	2887	1117	Samson betrayed by Delilah. — His death. — Eli also dies, on hearing that his sons were slain in battle, and that the ark was taken by the Philistines. — Samuel, twelfth judge, succeeds to the high-priesthood, and obtains a signal victory over the Philistines, at Ebenezer.
3599	2889	1115	About this time, the use of the mariner's compass is said to have been known to China.
3602	2892	1112	[Reign of Chow closes, and with it the Shang or Yin dynasty. He was of infamous celebrity for his follies, lewdness, and crimes. With Ta-ke, his wife, he gave himself to unrestrained sensuality and extravagance; invented naked lascivious dances; built, in 10 years, a stage 1000 cubits high and a mile broad; laid out vast gardens; formed menageries; and built large granaries to feed these and the idle crowd; made a lake of wine, suspended meat on the trees around, and got together a vast number of naked men and women for shameless debaucheries. The general contempt this excited was cruelly punished. Pe-kan acquired immortal fame by falling a martyr to the hopeless task of reproving bad kings. At last Woo-wang, solemnly appealing to Heaven, endeavored to rid the world of the tyrant, and defeated his army of 700,000 men; on which Chow fled to his stage, arrayed himself sumptuously, adorned with pearls and gems, and burnt himself to death. The capital was in Honan; the Chinese 'gradually obtained a residence in the middle country,' and hence called themselves Chung-kwo, 'Middle Nation;' to the E. of them was a nation of 'foreigners,' more 'numerous and stronger;' the Chinese were 'small and feeble,' say their historians.]
3604	2894	1110	[Remeses XI. ascends the Egyptian throne. *W.*]
3609	2899	1105	[Close of the reign of Woo-wang, founder of the Chinese dynasty, Chow, commencing 1112, ending 243. In 1105, China had 23 states; in 760, 41 states.]
3610	2900	1104	The Heraclidæ return to the Peloponnesus.
3612	2902	1102	On the death of Aristodemus, his twin-sons, Procles and Eurysthenes, reign jointly at Lacedæmon; which double succession is continued for upwards of 800 years.
3613	2903	1101	The 3d Chinese dynasty (called *Tcheou*) begins, and continues 855 years, under 35 emperors. [Morrison says, 1112.]
3618	2908	1096	Samuel obtains his first victory over the Philistines at Ebenezer.
3619	2909	1095	The Israelites desire a king, and Samuel anoints Saul. [Amunmai-Pouei (?) in Egypt. *W.*]
3626	2916	1088	The kingdom of Sicyon overthrown by the Heraclidæ, and included in that of Argos, or of Lacedæmon.
3634	2924	1080	[Amunmeses (?) ascends the Egyptian throne; reigns till about 1068. *W.*]
3644	2934	1070	Royalty abolished at Athens; the government of archons begins, under Medon.
3650	2940	1064	David slays Goliath, the Philistine champion. — The next year, Samuel is directed to anoint him to be king of Israel, instead of Saul.
3651	2941	1063	Samuel anoints David privately, by divine appointment.
3656	2946	1058	The Pelasgi are the second nation that acquires the maritime power of the Mediterranean.
3659	2949	1055	Saul, worsted in battle by the Philistines, consults the witch of Endor, and kills himself the next day. — David begins to reign over a part of Israel; Ishbosheth, son of Saul, reigning over the remainder.
3666	2956	1048	On the death of Ishbosheth, David succeeds to the whole kingdom of Israel; takes Jerusalem from the Jebusites, and makes it the seat of his government.
3670	2960	1044	The Ionians migrate from Greece to Asia Minor, 60 years after the return of the Heraclidæ.
3672	2962	1042	[Chow, the great Chinese historian, and inventor of the seal character.]
3680	2970	1034	David, falling into the sins of adultery and murder, is reproved by Nathan, and repents.
3691	2981	1023	Absalom, son of David, excites a rebellion in Israel, and is killed by Joab.
3701	2991	1013	[Solomon marries one of the Pharaohs' daughter. The Egyptian succession is very doubtful, from 1110 to 978. *W.*]
3702	2992	1012	Solomon lays the foundation of the temple, in the fourth year of his reign, 480 years after the deliverance of Israel from Egypt. 1 K. 6:1.

EPOCH V. — FROM THE FOUNDATION OF SOLOMON'S TEMPLE, TO THE ESTABLISHMENT OF THE OLYMPIADS BY CORŒBUS; 236 YEARS.

3710	3000	1004	The temple of Jerusalem finished, and dedicated on Friday, the 30th of October, in the 12th year of Solomon's reign.
3714	3004	1000	The Thracians acquire the maritime power of the Mediterranean, and hold it for 19 years.
3718	3008	996	Solomon prepares a fleet in the Red Sea, which sails to Ophir.
3722	3012	992	Solomon finishes his palace, which, with the temple, had occupied twenty years of his reign. The queen of Sheba visits him soon afterwards.
3728	3018	986	The city of Samos, in the island so called, and Utica, on the coast of Africa, are built about this time.
3736	3026	978	[Sesonchis (Sheshonk I., Shishak of SS.) ascends the Egyptian throne. *W.*]
3739	3029	975	Separation of the kingdoms of Israel and Judah. — Jeroboam sets up calves at Dan and Bethel, to prevent his subjects going to worship at Jerusalem.
3743	3033	971	Shishak, king of Egypt, invades Judah, takes Jerusalem, and plunders the temple and palace.
3769	3059	945	[Osorthon (Osorkon I., Zerah) ascends the Egyptian throne. *W.*]
3773	3063	941	Zerah, the Ethiopian, invading Judah with a million of men, is defeated by Asa, in the valley of Zephathah.
3774	3064	940	Benhadad I., king of Syria, takes several cities from Baasha, king of Israel.
3788	3078	926	Lycurgus, the Spartan legislator, born 150 years before the first Olympiad.
3789	3079	925	[Tacellothis (Takelothe) ascends the Egyptian throne. *W.*]
3790	3080	924	Omri transfers the seat of the kingdom of Israel from Tirzah to Samaria.
3798	3088	916	The Rhodians are the 4th maritime power in the Mediterranean, and hold it 23 years.
3806	3096	908	[Osorkon II. commences the 23d Egyptian dynasty. *W.*] [Homer lives 908, some say 844.]
3814	3104	900	Justin Martyr and others here end the Assyrian empire; but Eusebius, whom we have mostly followed, 80 years later.
3817	3107	897	Ahab, king of Israel, slain in battle by the Syrians; on which the Moabites revolt, who had been tributary from the days of David.
3818	3108	896	Elijah the prophet translated to heaven.
3821	3111	893	The Phrygians are the 5th maritime power in the Mediterranean.
3824	3114	890	[Sheshonk II. ascends the Egyptian throne. *W.*]
3830	3120	814	Lycurgus, after travelling 10 years, establishes his laws in Lacedæmon. — Iphitus, king of Elis, Lycurgus, regent of Lacedæmon, and Cleosthenes, restore the Olympic games at Elis, 108 years prior to the vulgar era of the first Olympiad.
3836	3126	878	Hazael, the Syrian general, having put Benhadad to death, reigns in his stead, according to the prophecy of Elisha, 2 K. 8: 12,13.
3842	3132	872	The art of sculpture in marble supposed to be discovered. [Carving in stone known ages before.]
3845	3135	869	The city of Carthage built by Queen Dido, a Tyrian princess, who, to avoid the avarice of Pygmalion, had, with a few faithful followers, left her native land, and after wandering for some time in search of a settlement, fixed upon the coast of Africa. Some writers think that she only enlarged a town already built. — About the same period, Phidon, tyrant of Argos, invents scales and measures, or rather introduces them into Greece: he also first stamped silver money. [Scales were in use ages before in Egypt, and ring coins by weight; see the process on the monuments.]
3846	3136	868	The Cypriots are the 6th maritime power in the Mediterranean.
3854	3142	862	Jonah prophesies against Nineveh about this time. [Tnephactus and other Egyptian kings reigned about this time.]
3860	3148	856	[The period of 242 years, down to 606, is that included in the Chinese history Chun-tsew (i. e. 'spring' and 'autumn,' being begun in one and finished in the other). It may be called Confucius's history of his own times. There were then 125 different states in China. An Eastern Chow is spoken of about 709; and a Western, in 1068; capital of the latter, Shen-se.]
3875	3165	839	The army of Hazael, the Syrian, desolates great part of Judah.
3888	3178	826	The Phœnicians are the 7th maritime power in the Mediterranean.
3894	3184	820	Arbaces and Belesis, rebelling against Sardanapalus, besiege and take Nineveh. — Sardanapalus burns himself to death, and a general anarchy ensues, which issues in the subdivision of the kingdom.
3900	3190	814	Caranus begins the kingdom of Macedon, which continues 646 years, to the battle of Pydna.
3902	3192	812	[Bocchoris the Wise, Asychis of Herodotus, (?) (Pehor, Bakkor, or Amuase Pehor,) ascends the Egyptian throne. *W.*]
3913	3203	801	The city of Capua, in Campania, built.
3917	3207	797	Ardyssus reigns in Mœonia, or Lydia, and is generally esteemed the founder of the kingdom, though it is known to have existed in some way so early as the year 1223 B. C. *Herodotus.*
3924	3214	790	Amos the prophet flourished about this time, as did also Hosea.
3928	3218	786	The Corinthians invent the ships called Triremes.
3936	3226	778	[Sabaco, So of SS., Sabakoftep or Sabakoph, reigns in Egypt. Herodotus mentions Anysis, expelled by Sabaco. *W.*]
3937	3227	777	Phul, or Pul, begins the new kingdom of Assyria.
3938	3228	776	Corœbus conquers in the 28th Olympiad from their revival by Iphitus, though this is commonly called the 1st *Olympiad*, and was (so Scaliger) celebrated on the 23d of July.

EPOCH VI. — FROM THE ESTABLISHMENT OF THE OLYMPIADS BY CORŒBUS, TO THE RESTORATION OF THE JEWS BY CYRUS; 210 YEARS.

Julian Period.	A. M.	Olymp.	U. C.	B. C.	
3938	3228	1-1	Years of Rome.	776	The Olympic games revived by Corœbus.
3943	3233	2-2		771	Uzziah, king of Judah, struck with leprosy for presuming to offer incense. *Romulus and Remus born.
3944	3234	3		770	Phul, king of Assyria, invades Israel, and receives 1000 talents to depart in peace. [Chinese history records 'intercourse (by China) with the 8 barbarous tribes called T'heen-chuh' (India).]
3948	3238	3-3		766	Belesis, or Nanibre, prefect of Babylon, makes himself independent. Phul subjugates Media. [The custom of avoiding, as sacred, the name a person called himself by in worshipping, existed, as it does still, in China.]
3954	3244	5-1		760	Theopompus establishes the ephori at Lacedemon.
3957	3247	4		757	Isaiah begins to prophesy at Jerusalem, and continues his exhortations for upwards of 60 years. Nahum began his ministry the preceding year, and Micah three years after. Corinth becomes a republic under annual prytanes, Automenes being the first. Some writers place this event 22 years earlier.
3960	3250	6-3		751	The archonship at Athens reduced to 10 years' duration. The Milesians are the ninth maritime power in the Mediterranean.
3961	3251	4	1	753	Era of the city of Rome, according to Varro, on the 12th of the calends of May, or April 20.
3962	3252	7-1	2	752	Daicles is the first victor crowned at the Olympic games.
3964	3254	3	4	750	Rape of the Sabines, by the followers of Romulus.
3967	3257	8-2	7	747	After a war of three years, the Romans and Sabines agree to unite, and Tatius, king of the latter, reigns jointly with Romulus over both people. The era of Nabonassar begins.
3971	3261	9-3	11	743	The first Messenian war begins, and continues 19 years. — The Lacedemonians bind themselves with an oath not to return home till their enemies are conquered.
3980	3270	11-3	20	734	The Carians have the command of the Mediterranean.
3982	3272	12-1	22	732	Syracuse, in Sicily, founded by a colony from Corinth, led thither by Archias.
3983	3273	2	23	731	Habakkuk, the prophet, flourished about this time.
3986	3276	13-1	26	728	[Sebechon, or Severhus (Shebek), either before or after Sabaco, 778. *W.*]
3988	3278	3	28	726	The Lacedemonians, defeated by Aristodemus, the Messenian general, and despairing of being ever freed from their oath, send word to their wives and daughters to recruit the population by promiscuous amours.
3990	3280	14-1	30	724	The first Messenian war ended, by the capture of Ithome.
3991	3281	2	31	723	Alcidamidas, and a colony of Messenians, settle at Rhegium, on the south-west coast of Italy.
3992	3282	3	32	722	The Chinese empire divided into principalties, or viceroyalties.
3993	3283	4	33	721	Samaria taken after a three years' siege, and the kingdom of Israel finished by Shalmaneser, king of Assyria, who carries the ten tribes into captivity.
3994	3284	5	34	720	First eclipse of the moon recorded.
3997	3287	15-4	37	717	Shalmaneser besieges Tyre for about five years, without success.
3998	3288	16-3	40	711	[Teraces, or Tarchus (Tehrak), Tearchon of Strabo, Tirhakah of SS., ascends the Egyptian throne, and makes one of the 3 kings of the Ethiopian dynasty, 25th. Sethos of Herodotus was his contemporary, and reigned at Memphis. On the death of Sethos, 12 chiefs seize the kingdom. 690.
4001	3291	4	41	713	Hezekiah's life prolonged. — Gela, in Sicily, founded by a colony from Rhodes and Crete.
4004	3294	17-3	44	710	The army of Sennacherib, 185,000 strong, destroyed in one night before Jerusalem, by a blast (supposed to be the scorching wind *samiel*).
4005	3295	4	45	709	The Roman calendar corrected by Numa Pompilius, who also institutes the Salian order of priesthood.
4008	3296	18-1	46	708	Dejoces the Mede delivers his country from the Assyrian yoke, and builds the city of Ecbatana.
4011	3301	19-2	51	703	The Parthenæ (i. e. sons of virgins), expelled from Sparta, settle in Calabria, where they build Tarentum.
4011	3301	19-2	51	703	The city of Corcyra built by the Corinthians.
4014	3304	20-1	54	700	Dejoces assumes the regal title in Media, and reigns 53 years.
4018	3308	21-1	58	696	Isaiah supposed to have been put to death by Manasseh, king of Judah, by being sawn asunder.
4024	3314	22-3	64	690	Bethulia, a city of Judah, besieged by the Assyrians, and delivered by Judith, who kills their general Holofernes.
4026	3316	23-1	66	688	[12 nomarchs reign in Memphis, Egypt, after a 2 years' anarchy, for 15 years. *W.*]
4029	3319	23-4	69	685	The second Messenian war begins, and continues 14 years.
4030	3320	24-1	70	684	The office of archon, at Athens, made annual, Creon being the first.
4031	3321	2	71	683	The Messenians defeated, through the treachery of Aristocrates, king of Arcadia, whom the Lacedemonians had bribed.
4034	3324	25-1	74	680	Assaradinus, or Esar-haddon, king of Assyria, takes Babylon, and makes it the capital of his dominions. — The chariot-races added to the Olympic games.
4036	3326	3	76	678	Dejoces extends the empire of the Medes to the river Halys.
4037	3327	4	77	677	Manasseh, king of Judah, taken prisoner to Babylon, for two years.
4038	3328	26-1	78	676	The Lesbians acquire the command of the Mediterranean, and hold it about 60 years.
4039	3329	2	79	675	The Carnian festivals instituted at Sparta.
4041	3331	4	81	673	Terpander adds three strings to the lyre.
4043	3333	27-2	83	671	The second Messenian war concludes with the surrender of Ira, after a siege of eleven years.
4046	3336	28-1	86	668	Many of the conquered Messenians retire from the Peloponnesus, and settle in Sicily, where they seize the ancient city of Zancle, and give it the name of Messana (now Messina).
4047	3337	2	87	667	The combat between the three Horatii and three Curiatii. On the death of Assaradinus, Babylon and Assyria again become separate kingdoms.
4049	3339	4	89	665	The city of Alba-Longa destroyed by the Romans.
4050	3340	30-1	90	664	[Psammitichus (Psamatik I., Psamaticus I.) ascends the Egyptian throne. Stephinathis, Necheposus, and Necchao I., are between him and Tirhakah. After the death of Sethos, contemporary with T., it appears that the 12 chiefs seized the kingdom; but as Neco I., the father of Psamatik I., was put to death by Sabaco, it is probable that these 3 kings were contemporaries of the 25th dynasty (from Sabaco to Tirhakah). Psamatik I. is the 4th king of the Saite dynasty.]
4055	3345	2	95	659	Cypselus usurps the government of Corinth, for 30 years. About this period the Cimbri emigrate from Germany, and settle in Asia Minor.
4056	3346	1	96	658	Byzantium (now Constantinople) built by a Grecian colony, according to some writers, from Argos; according to others, from Athens.
4063	3353	32-2	103	651	A five years' war breaks out between the Romans and Sabines.
4064	3354	3	104	650	[Probable time when Buddah lived.]
4066	3356	33-1	106	648	The *Thoth* of the year of Nabonassar falls on the 1st of February, having shifted 25 days in 100 years.
4068	3358	4	108	646	Salinuntum, in Sicily, founded by a colony from Megara.
4073	3363	34-1	113	641	Amon, king of Judah, assassinated by his domestics.
4078	3368	36-1	118	636	The Tartars first mentioned in history, in a battle between them and the Chinese; the latter defeated with great slaughter.
4083	3373	37-2	123	631	War between the Romans and the allied Fidenates and Sabines, which continues at intervals for 50 years.
4084	3374	3	124	630	Cyrene, in Africa, built by Battus, who begins that kingdom.
4085	3375	4	125	629	King Josiah begins the reformation in Judah. — Periander usurps the government of Corinth, for 44 years. The city of Prusa, in Bithynia, built.
4089	3379	38-4	129	625	Jeremiah and Zephaniah begin to prophesy about this time. — Hilkiah discovers the writings of Moses, and brings them to Josiah, who causes them to be read publicly.
4090	3380	39-1	130	624	The Scythians invade Media, Lydia, &c., and keep possession of several provinces for 28 years. — Draco, the lawgiver, begins to be archon at Athens, and next year publishes his code of laws.
4093	3383	4	133	621	War between the Lydians and Milesians, 11 years.
4101	3391	41-4	141	613	The Apiolani conquered by the Romans, and the capitol begun with the spoils of their city.
4104	3394	42-3	144	610	Pharaoh-Necho [ascends the throne of Egypt, and] begins a canal between the Nile and Red Sea, but does not complete it.
4106	3396	43-1	146	608	Pharaoh-Necho invades Judah [some say in 610], and Josiah is slain in the battle of Megiddo.
4108	3398	3	148	606	Nineveh taken by the joint forces of Cyaxares the Mede, and Nabopolassar the Babylonian; Sarac, king of Nineveh, burns himself to death in his own palace, and his territories are divided between the conquerors. [Confucius (Kung-foo-tsze), native of Shan-tung. No Chinese books extant written before his compilations. Laou-tsze, or Keun, founder of the Taou-sze sect, lived also about this time. The Chinese wrote on bamboos with the point of a style; also with a kind of red lead.]
4109	3399	4	149	605	Nebuchadnezzar, or Nabopolassar, son of the king of Babylon, invades Judah, and makes Jehoiakim tributary; from which most chronologers reckon the beginning of the captivity.
4110	3400	44-1	150	604	Some Phœnicians, by order of Pharaoh-Necho, sail from the Red Sea, round the coast of Africa, and return through the Straits up the Mediterranean; being the first voyage of discovery on record.

Julian Period.	A. M.	Olymp.	U. C.	B. C.	EPOCH VI. (CONTINUED.)
4110	3400	44-1	150	601	[Psammitichus, Psammutis, or Psammis (Psamatik II.), ascends the Egyptian throne.]
4112	3402	3	152	602	Daniel interprets the first dream of Nebuchadnezzar, king of Babylon.
4117	3407	45-4	157	597	Jehoiachin, king of Judah, sent in irons to Babylon, by Nebuchadnezzar, who pillages the temple of all its riches, and sets up Zedekiah to be king.
4118	3408	46-1	158	596	Cyaxares expels the Scythians from Upper Asia. Epimenides, of Crete, the first builder of temples in Greece, flourishes.
4119	3409	2	159	595	[Vaphres, or Apries (Psamatik III.), ascends the throne of Egypt; the Hophra of the SS.; but this is not certain. *H.*]
4120	3410	3	160	594	Solon publishes his law at Athens.
					Thales of Miletus, after travelling into Egypt, returns to Greece and calculates eclipses, gives general notions of the universe, and maintains the unity of the Godhead, as he had received it from the Egyptian priests. Anaximander, his scholar, invents maps, globes, and, as some writers assert, the signs of the zodiac; though it is more than probable that they had been long before known both to the Egyptians and Chaldeans.
4123	3413	47-2	163	591	The Pythian games first celebrated at Delphi.
4124	3414	3	164	590	The war between Cyaxares, king of Media, and Halyattes II., king of Lydia, begins, and continues six years.
4127	3417	48-2	167	587	The city of Jerusalem, after a siege of 18 months, taken by Nebuchadnezzar, on the 19th June.
4128	3418	3	168	586	The temple of Jerusalem burned to the ground, on the 7th day of the 5th month.
4129	3419	4	169	585	A battle upon the river Halys, between Cyaxares and Halyattes, interrupted by a total eclipse of the sun, on the 28th of May, as predicted by Thales, which brings the war to a conclusion, both armies retiring under dismal forebodings.
4132	3422	49-3	172	582	Corinth, delivered from its tyrants, becomes a free republic. The Isthmian games restored.
4134	3424	50-1	174	580	Money first coined at Rome, by Tarquinius Priscus.
4135	3425	2	175	579	The Megarensian war.
4142	3432	52-1	182	572	The city of Tyre taken by Nebuchadnezzar, after a siege of 13 years.
4143	3433	2	183	571	Apries, king of Egypt, dethroned by Nebuchadnezzar.
4144	3434	3	184	570	Nebuchadnezzar sets up the golden image; Shadrach, Meshech, and Abed-nego, cast into the furnace for refusing to worship it, come out unhurt: Daniel interprets the king's second dream.
					Amosis, or Amasis (Ames Neitac), ascends the throne of Egypt. He was not low born, as *Herodotus* supposes, but of a good family; an illustrious person, says *Diod.*; and he married the daughter of Psamatik III. He was a man of rank in the military caste. *H.*]
4145	3435	4	185	569	Nebuchadnezzar becomes insane, and resides in the desert seven years, according to the prediction of Daniel. Egypt recovers its independence.
4146	3436	53-1	186	568	The Nemæan games restored. — Phalaris, tyrant of Agrigentum.
4147	3437	2	187	567	The Etrurians conquered by the Romans.
4148	3438	3	188	566	The first census at Rome, 188 years from its foundation, when there appeared to be 84,700 citizens.
4152	3442	54-3	192	562	Nebuchadnezzar restored, but survives only a few months.
					The first comedy at Athens, performed on a movable scaffold by Susarion and Dolon.
4154	3444	55-1	194	560	The kingdom of Persia begins under Cyrus, grandson of Astyages (or Ahasuerus, as some suppose), king of the Medes.
					Pisistratus first usurps the government of Athens.
4164	3454	57-3	204	550	Cyrus, deposing his grandfather, becomes sovereign of the Medes and Persians.
4165	3455	4	205	549	The temple of Apollo, at Delphi, burned by the Pisistratidæ, or sons of Pisistratus.
4166	3456	58-1	206	548	The kingdom of Lydia ends, on the defeat of Crœsus by Cyrus.
4175	3465	60-2	215	539	The Phocæans, forsaking their native country, settle in Gaul, where they build the city of Marseilles.
4176	3466	3	216	538	Babylon taken by Cyrus, the same night in which Belshazzar (or Nabonadius) was surprised in the midst of his revelry by the hand writing against the wall of his palace.
					Darius the Mede (supposed to be the deposed Astyages) is made viceroy of Babylon, and holds that office about two years.
4178	3468	61-1	218	536	Cyrus, master of all Asia, issues a decree for the restoration of the Jews to their own country, and for the rebuilding of the walls and temple of Jerusalem.

					EPOCH VII. — FROM THE RESTORATION OF THE JEWS BY CYRUS, TO THE BEGINNING OF THE PELOPONNESIAN WAR; 105 YEARS.
4178	3468	61-1	218	536	Era of the Persian monarchy. — 42,360 Jews, besides proselytes and servants, to the number of 7337, return to Judea, under Zerubbabel, and Joshua, the priest.
4179	3469	2	219	535	Thespis, the inventor of tragedy, performs his first piece at Athens, on a wagon. — The Arundelian Marbles place this a year sooner.
4180	3470	3	220	534	The foundation of the second temple laid at Jerusalem, on the 20th of April. — Tarquinius Superbus, the last king of Rome, begins to reign the same year.
4181	3471	62-3	221	530	Cyrus marches against the Scythians, and next year loses his life in a battle against Thomyris, queen of the Massagetæ. — About the same time, the Samaritans begin to interrupt the Jews in the building of the temple.
					[From this period, say 544, to about 400, the principles of the ruling kings of China are thought to be the purest, and are quoted with veneration as 'the royal doctrines, the principles of the ancient kings.']
4187	3477	63-2	227	527	The Jews admonished and encouraged to proceed with the temple, by the prophets Haggai and Zechariah.
4188	3478	3	228	526	A public library first founded at Athens, and learning encouraged.
4189	3479	4	229	525	[Psammicheritos, or Psammenitus, ascends the throne of Egypt. *H.*]
					Cambyses [Cauhush of the Eg. hieroglyphics], the Persian, son and successor of Cyrus, conquers Egypt.
4193	3483	64-4	233	521	Darius Hystaspis (the Ahasuerus of Esther) elected to the throne of Persia, on the death of the impostor Smerdis. [Egypt revolts. Ndarecosh is his Eg. hierog. name.]
4196	3486	65-3	236	518	Darius issues a second decree for rebuilding Jerusalem and its temple.
4199	3489	66-2	239	515	The temple at Jerusalem finished, on the 10th of March: the passover celebrated on the 18th of April.
4202	3492	67-1	242	512	Babylon revolts from Darius, for two years.
4204	3494	3	244	510	The tyranny of the Pisistratidæ abolished at Athens, by the assistance of the Lacedemonians, and a democracy established.
4205	3495	4	245	509	Tarquin and his family expelled Rome, on occasion of the rape of Lucretia; and the consular government begins, on the 26th of February (the *Regifugium* of the Roman calendar); Junius Brutus and Tarquinius Collatinus, the husband of Lucretia, being the first consuls.
4206	3496	68-1	246	508	The first alliance between the Romans and Carthaginians. — Sybaris destroyed by those of Crotona routing their army of 300,000 with one less than 100,000.
4207	3497	2	247	507	The second census taken at Rome, and there appears to have been 130,000 citizens.
4208	3498	3	248	506	Megabysus, the Persian lieutenant in Europe, conquers Thrace and Macedonia. — Porsenna, king of Etruria, makes war against the Romans, as do the Sabines, in favor of the restoration of Tarquin.
4210	3500	69-1	250	504	Sardis taken and burned by the Athenians, which occasions the Persian invasion of Greece.
4211	3501	2	251	503	The lesser triumph, called *Ovation*, begun at Rome, by Posthumius entering the city with a myrtle crown.
4216	3506	70-3	256	498	The Ionians, after a revolt, subdued by the Persians, and the city of Miletus destroyed.
4217	3507	4	257	497	The Roman people refusing to obey the senate and consuls, Lartius is appointed dictator, and invested with absolute authority for six months. — The Saturnalia instituted. — 150,700 citizens.
4219	3509	71-2	259	495	Tarquinius Superbus dies at Cuma, whither he had retired on the close of the Latine war, at the age of 90, fourteen years after his expulsion from Rome, prior to which he had reigned 25 years.
4221	3511	72-1	261	493	The populace of Rome, being discontented with the aristocracy, or patricians, retire to Mount Sacer, and threaten to build a new city; but by the persuasion of Menenius Agrippa, who invents the fable of 'the Belly and Limbs,' they return, and are further appeased by the appointment of popular tribunes.
4223	3513	2	263	491	Coriolanus banished from Rome. — Gelo usurps the government of Syracuse.
4224	3514	3	264	490	The Persians defeated at Marathon, by Miltiades the Athenian.
4226	3516	73-1	266	488	Coriolanus advances with an army of Volscians against Rome, but withdraws at the entreaty of his mother.
4227	3517	2	267	487	Egypt revolts from the Persians, 4 years. — Darius makes Artabasus king of Pontus.
4228	3518	3	268	486	The first agrarian law proposed at Rome, by Spurius Cassius. — Æschylus, at the age of 39, gains the first prize of tragedy, at Athens.
4229	3519	4	269	485	Spurius Cassius thrown from the Tarpeian rock, after having been three times consul, for aspiring to the sovereignty. The Volsci and Æqui subdued.
4230	3520	74-1	270	484	Xerxes [called in the Eg. hierog. 'Ksheersh'], king of Persia, recovers Egypt, and intrusts the government to his brother Achæmenes. — Aristides the Just banished from Athens.
4231	3521	2	271	483	Questors first appointed at Rome for collecting the revenues and managing the public treasury. — An eruption of Mount Etna.

Julian Period.	A. M.	Olymp.	U. C.	B. C.	EPOCH VII. (CONTINUED.)
4233	3523	74-4	273	481	Xerxes begins his celebrated expedition against Greece.
4234	3524	75-1	274	480	The battle of Thermopylæ finishes on the 7th of August, and the Persians are defeated in a sea-fight off Salamis, on the 20th of October. — The Archæanactidæ take possession of the Cimmerian Bosphorus, and reign there 42 years.
4235	3525	2	275	479	The Persians, commanded by Mardonius, defeated at Platæa, by Pausanias, regent of Lacedemon, on the 22d of September. Leotychides, the colleague of Pausanias, having encouraged the Ionians to shake off the Persian yoke, gains the battle of Mycale on the same day.
4237	3527	4	277	477	The 300 Romans, of the name of Fabius, killed by the Vientes, near Cremona, on the 17th of July.
4238	3528	76-1	278	476	A great eruption of Mount Ætna. — 103,000 citizens in Rome.
4242	3532	77-1	282	472	[Artaxerxes Longimanus (Artakshesha of the monuments) reigns over Egypt, which revolts and elects Inaros and Amyrtæus kings, 463. *W.*]
4243	3533	2	283	471	Themistocles, the Athenian general, accused of conspiring against the liberties of Greece, retires to Xerxes, in Asia.
4244	3534	3	284	470	Cymon, the Athenian, defeats the Persian fleet off Cyprus, and the army in Pamphylia, near the river Eurymedon. — An eruption of Mount Ætna.
4245	3535	4	285	469	The first solemn contest between the tragic poets: Sophocles, at the age of 28, is declared victor over Æschylus. — The city of Capua founded by the Tuscans.
4248	3538	78-3	288	466	The Sicilians recover their liberty; those of Syracuse maintain it for 61 years, viz. till the usurpation of Dionysius, B. C. 405. — An earthquake at Sparta destroys 20,000 persons; the Helots and Messenians, taking advantage of the public consternation, revolt.
4249	3539	4	289	465	The third Messenian war begins, and continues ten years.
4251	3541	79-2	291	463	Egypt, under the influence of Inaros, assisted by the Athenians, revolts from the Persians 7 years. — A great pestilence at Rome; both consuls dying, P. Valerius Poplicola is created viceroy; and next year he appoints the consuls without the usual mode of election.
4252	3542	3	292	462	The Persians defeated by the Athenians, in a naval engagement, off Egypt.
4255	3545	80-2	295	459	The Athenians begin to tyrannize over the rest of Greece.
4256	3546	3	296	458	Ezra arrives at Jerusalem, with enlarged powers from the Persian monarch, accompanied by a great multitude of his countrymen, bringing with them vessels of gold and silver, and other rich presents from the king and his princes. From this year, being the seventh of Artaxerxes Longimanus, Daniel's seventy prophetical weeks, or 490 years, are reckoned, to the crucifixion of our Savior. — Cincinnatus appointed dictator at Rome. — War between the Corinthians and Megareans.
4258	3548	81-1	298	456	The Athenians, deserted by the Egyptians, retire out of Egypt, by capitulation with the Persians, to whom that country becomes again subject. [Inaros is crucified, and Amyrtæus flies to the isle of Elbo.] The Secular games first celebrated at Rome; the tribunes begin to assert their right of convoking the senate.
4260	3550	3	300	454	The Romans send deputies to Athens, for a copy of the laws of Solon. — An eruption of Ætna.
4263	3553	82-2	303	451	The decemviri created at Rome, and the laws of the twelve tables compiled and ratified.
4264	3554	3	304	450	A naval war breaks out between the Athenians and Persians, during which the Persians are often defeated by Cymon.
4265	3555	4	305	449	The decemviri expelled Rome, and the consular government restored. — The Persians make an ignoble peace with the Athenians.
4266	3556	83-1	306	448	The first Sacred war, about the temple of Delphi, begins; the Athenians and Lacedemonians being auxiliaries on opposite sides.
4267	3557	2	307	447	The Athenians defeated, and their general Tolmidas slain, by the Bœotians, at Chæronea.
4268	3558	3	308	446	The Athenians and Lacedemonians enter into a thirty years' truce. Thucydides, the Athenian general, banished by ostracism.
4269	3559	4	309	445	Nehemiah sent by Artaxerxes to rebuild the walls of Jerusalem. — Herodotus reads his history at the Olympic games, and receives marks of public honor, at the age of 39. — The plebeians permitted to intermarry with patricians, by a law of the Roman senate.
4270	3560	84-1	310	444	Military tribunes, with consular powers, created at Rome. — The Athenians send a colony to Thurium, in Italy, of which number are Herodotus, Thucydides, and Lysias.
4271	3561	2	311	443	Censors first appointed at Rome.
4272	3562	3	312	442	A general peace. — Euripides first gains the prize for tragedy at Athens, at the age of 43 (he died B. C. 407).
4273	3563	4	313	441	Artemones of Clazomenæ invents the battering-ram, the testudo, and other military instruments. [Some forms of the testudo and ram were in use long before in Egypt.] — Pericles subdues Samos.
4274	3564	85-1	314	440	A great famine, which began last year at Rome, increases to such a degree that many persons throw themselves into the Tiber. — Comedies prohibited at Athens for three years.
4275	3565	2	315	439	War between Corinth and Corcyra.
4276	3566	3	316	438	Spartacus gets possession of the Cimmerian Bosphorus. — The Fidenatæ revolt from the Romans.
4278	3568	86-1	318	436	Malachi, the last of the prophets, appears about this time.
4279	3569	2	319	435	The Romans take the capital of the Fidenatæ. — The Corinthians defeated by the Corcyreans.
4281	3571	4	321	433	The temple of Apollo consecrated at Rome, on account of the continuance of the plague.
4282	3572	87-1	322	432	Meton begins his nineteen years' cycle of the moon, from the new moon of July 15, being eighteen days after the summer solstice.
4283	3573	2	323	431	The Peloponnesian war begins on the 7th of May, with an attempt of the Bœotians to surprise Platæa, and continues 27 years. — The history of the Old Testament ends about this time.

EPOCH VIII. — FROM THE PELOPONNESIAN WAR TO THE DEATH OF ALEXANDER THE GREAT; 108 YEARS.

4284	3574	87-3	324	430	Athens visited by a pestilence of five years' duration. — The Spartan ambassadors arrested by Sitalces, king of Thrace, and afterwards put to death by the Athenians.
4285	3575	4	325	429	Pericles dies, having governed Athens 40 years, viz. 25 with others, and 15 by himself.
4287	3577	88-2	327	427	The Leontines obtain assistance of the Athenians against the Syracusans.
4288	3578	3	328	426	The plague breaks out a second time at Athens; and, on account of the great mortality, and the numbers slain in battle, a decree is made, permitting every citizen to have two wives. Socrates, [probably considering it a duty to the state,] is said to have been among the foremost to take advantage of this privilege.
4289	3579	4	329	425	[Xerxes II. reigns over Persia and Egypt, 2 months; Sogdianus 7 months; Darius Nothus 19 years. *W.*]
4290	3580	89-1	330	424	Aristophanes' first comedy, called 'The Clouds,' performed at Athens; being a satire upon Socrates. The Syracusans make peace, and the Athenian forces return home. The engagement at Delium takes place about the beginning of November.
4291	3581	2	331	423	The Athenians and Lacedemonians make a truce, which lasts from the 3d of October to about the 12th of April following.
4293	3583	4	333	421	A peace of fifty years concluded between the Athenians and Lacedemonians, which is kept for six years and ten months; though each party continued at war with the other's allies.
4294	3584	90-1	334	420	The Athenians, at the instigation of Alcibiades, renew their treaty with the Eleans, Argives, and Mantinæans.
4296	3586	3	336	418	The Lacedemonians gain a signal victory over the Argives and Mantinæans.
4298	3588	91-1	338	416	The scene of the Peloponnesian war removed to Sicily. — Tumults at Rome respecting the agrarian law.
4299	3589	2	339	415	Alcibiades, accused of having thrown down the statues of Mercury at Athens, is recalled from the command of the Athenian fleet, and retires to Sparta.
4300	3590	3	340	414	Egypt revolts from the Persians, under [Amyrtæus (called, on the monuments, Aomahorte ?), who is recalled to the throne. The Breccia sarcophagus, called *of Alexander*, in the British Museum, is of this king.] — The second part of the Peloponnesian war, called *Decelean*, begins; the scene of which is in Sicily, whither the Lacedemonians send a fleet, towards the end of May.
4301	3591	4	341	413	Nicias, the Athenian general, loses his army in Sicily, through the terror excited by an eclipse of the moon, on the 27th of August.
4302	3592	92-1	342	412	The Athenians deserted, on account of their misconduct in Sicily, by their allies of Chios, Samos, and Byzantium. — Four hundred persons elected to the government of Athens.
4304	3594	3	344	410	The Lacedemonians, under Mindarus, assisted by Pharnabazus the Persian, defeated by the Athenians at Cyzicum. — The Carthaginians are attacked in Sicily. — The history of Thucydides ends, and that of Xenophon begins, at this period.
4305	3595	4	345	409	The Carthaginians destroy Selinuns and Himera, in Sicily; but are repulsed by Hermocrates, the Syracusan general.
4306	3596	93-1	346	408	The Medes, after a revolt from the Persians, are obliged to submit. — The Athenians become masters of the Hellespont. — The Romans defeated by the Volsci. [Nepherites, Nephreus of Diod. (Nefaorot) ascends the throne of Egypt. He founds the Mendesian (29th) dynasty. Diod. places a Pammaticus before him. *W.*]
4307	3597	2	347	407	The Carthaginians make a new attack on Sicily. — Alcibiades returns to Athens, and rejoins the army of that republic.

Julian Period.	A. M.	Olymp.	U. C.	B. C.	EPOCH VIII. (CONTINUED.)
4309	3599	93-4	349	405	The Athenian fleet, consisting of 180 ships, under Conon, totally defeated, at Ægospotamos, by Lysander, the Lacedemonian. — Dionysius seizes the government of Syracuse.
4310	3600	94-1	350	404	Athens taken by Lysander, on the 24th of April, which ends the Peloponnesian war. — Athens subject to thirty tyrants.
4311	3601	2	351	403	The Roman knights begin to serve in the cavalry.
4312	3602	3	352	402	[Achoris (Hakori) ascends the Egyptian throne. *W.*]
4313	3603	4	353	401	Cyrus the younger, prince of Persia, killed in an expedition against his brother Artaxerxes, which gives occasion to the famous retreat of the 10,000 Greeks, under Xenophon, who had entered Asia to assist him. — The 30 tyrants expelled from Athens by Thrasybulus, who establishes a democracy.
4314	3604	95-1	354	400	Socrates put to death by the Athenians.
4315	3605	2	355	399	The festival called *Lectisternium* instituted at Rome, on account of the plague raging there.
4316	3606	3	356	398	Military catapultæ invented by Dionysius, tyrant of Syracuse.
4317	3607	4	357	397	The Romans, having consulted the Delphian oracle, draw off the waters of the lake Albanus, which had swelled, and frightened the augures. — Dionysius declares war against Carthage, which continues five years.
4318	3608	96-1	358	396	Agesilaus, king of Lacedemon, makes an expedition into Asia, against the Persians. — The city of Veii taken by Camillus, the Roman dictator, after a siege of ten years.
4319	3609	2	359	395	A coalition between the Athenians, Thebans, Corinthians, and Argives, against the Lacedemonians, which begins what is called the *Corinthian war*. — Tumults at Rome about the agrarian law; the people threaten to settle at Veii.
4320	3610	3	360	394	In a sea-fight, off Cnidus, a few days before the solar eclipse of the 14th of August, the Lacedemonians, under Pisander, are defeated by Conon. A few days afterwards, the allies are defeated on land, near Coronea, by Agesilaus. — The history of Theopompus ends here.
4321	3611	4	361	393	The Argives become masters of Corinth. — Conon rebuilds the walls of Athens.
4321	3611	97-3	364	390	The Romans defeated, at the battle of Allia, by the Gauls, under Brennus, who proceed to Rome, and burn it to the ground, the 17th of July. The capitol is saved by the valor of Marcus Manlius, surnamed Capitolinus; and by the unexpected arrival of Camillus, from banishment, with fresh troops, the Gauls are put to flight. — These events are placed three years later by some writers.
4325	3615	4	365	389	Plato's first voyage to Sicily: he died B. C. 348, aged 81.
4326	3616	98-1	366	388	Psammontis (Pse-mant) ascends the throne of Egypt.
4327	3617	2	367	387	Dionysius takes Rhegium, after a siege of eleven months. [Nepherites and Monthis reigned four months in Egypt. *W.*] A census at Rome: 152,583 effective men. — Antalcidas, the Lacedemonian, concludes a dishonorable peace with Persia, by which the Greek cities of Asia are made tributary to that power. [Nectanebes (Nect-nebo, or Nakhtnebo) ascends the Egyptian throne, 387. Nectabis of Pliny. Artaxerxes Mnemon in vain endeavors to reduce Egypt.]
4328	3618	3	368	386	Camillus forces the Volsci to an unconditional surrender, after a warfare of 70 years: the Etrurians also submit.
4329	3619	4	369	385	The war of Cyprus, which had continued two years, finishes by the surrender of the island to the Persians.
4330	3620	99-1	370	384	M. Manlius Capitolinus thrown from the Tarpeian rock.
4331	3621	2	371	383	Dodalsus begins the kingdom of Bithynia.
4333	3623	4	373	381	The Etrurians obtain the privileges of Roman citizens.
4336	3626	100-3	376	378	The Romans send a colony to Sardinia.
4337	3627	4	377	377	The Lacedemonians, under Pollis, defeated at sea, off Naxus, by the Athenians and their allies, under Chabrias, on the 20th of September.
4338	3628	101-1	378	376	Artaxerxes Mnemon, king of Persia, concludes a peace with the Greeks.
4339	3629	2	379	375	[About this time, 9 states exist in China. Some place the origin of sacrifices at tombs about this time.]
4340	3630	3	380	374	The Persians, under Pharnabazus, assisted by 20,000 Greeks, under Iphicrates, make an unsuccessful expedition into Egypt.
4342	3632	102-1	382	372	The Athenians and Lacedemonians reconciled, through the mediation of Artaxerxes, king of Persia; but the Thebans refuse to join in the treaty.
4343	3633	2	383	371	Curule magistrates, consisting of those who had served in the office of dictator, consul, &c., first appointed at Rome. — The Lacedemonians, under Cleombrotus, invade Bœotia, with a large army, and are defeated by the Thebans, under Epaminondas, at the battle of Leuctra; by which Sparta loses its preponderance, and Thebes becomes the principal Grecian state.
4344	3634	3	384	370	The Messenians return to the Peloponnesus, after a banishment of about 300 years.
4345	3635	4	385	369	[Teos, or Tachos, ascends the throne of Egypt.]
4346	3636	103-1	386	368	Eudoxus travels into Egypt about this time, whence he introduces the celestial sphere into Greece: he died about 352 B. C., aged 53.
4347	3637	2	387	367	The populace at Rome obtain the privilege of having one of the consuls a plebeian. A patrician prætor, and two curule ædiles, are also appointed; the former, for the administration of justice in Rome; the latter, for the preservation of good order, reparation of the public streets, and inspection of weights and measures. — The Gauls, having again invaded the Roman territories, are defeated by Camillus, in Albonia.
4349	3639	4	389	365	L. Manlius Imperiosus, the dictator, renews the ceremony of fixing the chronological nail in the temple of Jupiter, on the ides (or 13th) of September, to expiate the city, and stop the plague. *Livy* places this event in the next year.
4350	3640	104-1	390	364	The Piseans preside at the Olympic games, having excluded the Eleans. — Pelopidas, the Theban general, is killed in a battle he had gained over Alexander, tyrant of Pheræ, near that town.
4351	3641	2	391	363	Epaminondas, of Thebes, gains a victory over the Lacedemonians, at Mantinea; but dies of his wounds.
4352	3642	3	392	362	A gulf having opened in the forum of Rome, the oracle orders the most valuable thing in the city to be thrown into it; whereupon Marcus Curtius, a valiant hero, of a noble family, armed and accoutred, leaps with his horse into the chasm, which instantly closes! — Several of the Persian satraps of Asia Minor revolt from Artaxerxes. — Agesilaus leads an army of Lacedemonians into Egypt, to assist Tachos against the Persians. [Agesilaus dethrones Tachos. Nectanebes ascends the Egyptian throne.]
4353	3643	4	393	361	Titus Manlius kills a Gaul of uncommon stature in battle, and takes from him a collar, whence he and his family obtain the surname of *Torquatus*.]
4354	3644	105-1	394	360	The Athenians having endeavored to place Argæus on the throne of Macedon, instead of Philip, the son of Amyntor, the latter invades the Peloponnesus, and gains his first victory over the Athenians, at Methon. — Plato makes his second voyage to Sicily.
4355	3645	2	395	359	Philip gains his second victory over the Illyrians.
4357	3647	4	397	357	The Phocians attack the temples of Delphi, which occasions the *second sacred war*. — Dion expels Dionysius the younger from Syracuse, and assumes the government himself.
4358	3648	106-1	398	356	Caius Martius Rutilus, the first plebeian dictator at Rome. — A body of wanderers of various tribes, chiefly shepherds, under the name of *Brutii*, seize a great part of Lucania, from them called Bruttium, now Abruzzo.
4360	3650	3	400	354	Dion, tyrant of Syracuse, put to death by the mercenaries of Zacynthus.
4361	3651	4	401	353	The Phocians, under Onomarchus, assisted by Lycophron, tyrant of Pheræ, defeated by Philip of Macedon, in Thessaly. — Mausoleus, king of the Carians, dies this year; and his queen, Artemisia, raises a magnificent cenotaph to his memory.
4363	3653	107-2	403	351	The Sidonians, being besieged by the Persians, set fire to their city, and perish in the flames.
4364	3654	3	404	350	Egypt conquered by Artaxerxes Ochus (*W.* says 340), who compels Nectanebis to retire into Ethiopia.
4366	3656	108-1	406	348	Philip, king of Macedon, concludes the sacred war, having taken all the cities of the Phocians.
4367	3657	2	407	347	Dionysius, after ten years' banishment, recovers the tyranny of Syracuse, and holds it four years.
4371	3661	109-2	411	343	The Syracusan era begins with Timoleon banishing Dionysius, and settling a democracy. — A war breaks out between the Romans and Samnites, which continues seventy-one years. — The Carthaginians send a crown of gold, as an offering, to Jupiter Capitolinus. — Philip of Macedon conquers Thrace, and makes it tributary.
4374	3664	110-1	414	340	The Carthaginians defeated by Timoleon, in a great battle, near Agrigentum, in Sicily, on the 13th of June.
4376	3666	3	416	338	Philip defeats the Athenians and Thebans, at Chæronea, on the 2d of August, which makes him master of all Greece. — The rostrum at Rome built with the prows of ships taken by the consuls from the Antiates.
4378	3668	111-1	418	336	Philip, assassinated by Pausanias, about the end of August, is succeeded by his son Alexander, surnamed the Great.
4379	3669	2	419	335	Alexander enters Greece, about the 9th of September; obliges the Athenians to submit, and destroys Thebes, leaving only the house of Pindar the poet standing; the inhabitants being almost all destroyed or enslaved. — Pontus conquered by Alexander.
4380	3670	3	420	334	Alexander, having entered the Persian dominions in Asia Minor, gains his first battle over Darius Codomanus, near the river Granicus, in Phrygia, on the 22d of May.
4381	3671	4	421	333	Second victory of Alexander over the Persians, near the town of Issus, in the month of October.

Julian Period.	A. M.	Olymp.	U. C.	B. C.	EPOCH VIII. (CONTINUED.)
4382	3672	112-1	422	332	The Samaritans obtain leave of Alexander to erect a temple on Mount Gerizim, in opposition to that at Jerusalem. — Alexander takes the city of Tyre, after a siege of seven months; he also becomes master of Damascus and Gaza, enters Jerusalem, and offers sacrifices to the God of the Jews; proceeds to Egypt, which he subjugates; crosses the Desert, to visit the temple of Jupiter Ammon, whose son he pretends to be; lays the foundation of the city of Alexandria, in Egypt; and receives a crown of gold from the Grecian states.
4383	3673	2	423	331	Alexander gains his third and last battle over Darius, at Arbela, on the 2d of October, by which he becomes master of all the Persian dominions; this is properly the era of the third or Grecian monarchy. — Several Roman ladies enter into a conspiracy to poison their husbands, which many of them carry into execution, before they are detected: a slave informs against 170 of them, and they are publicly put to death.
4384	3674	3	424	330	The cycle of Calippus commences from the death of Darius, on the 1st of July. — Agis, king of Lacedemon, defeated and killed by Antipater, the Macedonian general.
4386	3676	113-1	426	328	Alexander crosses the mountains of Caucasus, and subdues Hyrcania, &c.
4387	3677	2	427	327	Alexander undertakes an expedition into India, against king Porus, whom he defeats and takes prisoner: having overrun that country as far as the Ganges, his soldiers refuse to cross the river, and he returns, having first built several cities.
4388	3678	3	428	326	The prætor Publius, a plebeian, having defeated the Palepolitans, obtains a triumph, in opposition to the patricians; being the first prætor who attained that honor.
4391	3681	114-2	431	323	Alexander dies, at Babylon, on the 21st of April: his half-brother [or natural son], Philip Aridæus, succeeds him at Macedon; but his conquests are divided among his generals, who soon fall out about the division. — Ptolemy Lagus begins the new kingdom of Egypt. [The names Philoepos and Aleksandros, son of A. the Great, in 317, appear on the Eg. monuments. In whose names, says Wilkinson, Ptolemy was governor of E.] — The Lamian war begins between Antipater and the Athenians.

EPOCH IX. — FROM THE DEATH OF ALEXANDER THE GREAT TO THE BEGINNING OF THE MACCABEES' GOVERNMENT IN JUDEA; 160 YEARS.

4392	3682	3	432	322	Antipater puts the Athenian orators to death. — Eumenes usurps the kingdom of Cappadocia.
					[Ptolemy I. Lagus Soter, began to reign as governor, 322; as king, 305. *W.*]
4393	3683	4	433	321	The Samnites defeat the Romans at the Caudine pass, and make them pass under the yoke.
4394	3684	115-1	434	320	Polysperchon proclaims liberty to all the Greek cities. — Ptolemy, entering Jerusalem on a Sabbath-day, under pretence of offering a solemn sacrifice, takes the city by surprise, and carries off 100,000 of the inhabitants into Egypt.
4395	3685	2	435	319	The Samnites subdued by the Romans.
4396	3686	3	436	318	Phocion unjustly put to death by the Athenians. — Cassander becomes master of Athens.
4397	3687	4	437	317	The government of Syracuse, and soon after all Sicily, usurped by Agathocles. — Demetrius Phalereus seizes Athens, and governs for ten years: he was banished in 307, and died about 284. — Olympias, mother to the deceased Alexander, puts Aridæus to death.
4399	3689	116-2	439	315	Cassander rebuilds Thebes, and founds the city of Cassandria, in Macedonia. — Eumenes, after gaining two battles over Antigonus, is deserted by his army, and delivered by them into the hands of his enemy, who puts him to death. — Mithridates II. recovers the throne of Pontus, from which he had been exiled by the Macedonian iovasion; and Ariarathes recovers that of Cappadocia. — Great anarchy in Macedon. — Rhodes almost destroyed by an inundation.
4401	3691	4	441	313	Antigonus restores the cities of the Peloponnesus to their liberty.
4402	3692	117-1	442	312	Selencus Nicator takes Babylon, and begins the new kingdom of Syria, with which the era of the Seleucidæ commences (called by the Arabs *Dhulcernaim*, and the *Era of Contracts*), on Tuesday, the 13th of March. — The Romans begin the Tuscan war. — The *Via Appia* begun at Rome, by the censor Appius Claudius.
4403	3693	2	443	311	Antigonus establishes himself in Asia. — Cassander usurps the throne of Macedon, having put Roxana, the widow of Alexander, and her infant son, to death. — At Rome, the plebeians obtain the privilege of electing sixteen military tribunes, to command in the army, and two officers to superintend the fleet.
4404	3691	3	444	310	Agathocles, defeated by the Carthaginians, on the river Himera, July 22, carries the war into Africa.
4405	3 96	118-1	446	308	Lucius Papirius defeats the Samnites, and takes away their gold and silver bucklers. — Fabius defeats the Tuscans, &c.
4407	3697	2	447	307	Demetrius Poliorcetes, son of Antigonus, changes the oligarchy of Athens into a democracy, and banishes Demetrius Phalereus, Dinarchus, and others.
4408	3698	3	448	306	The successors of Alexander first assume the title of kings. — Demetrius Poliorcetes defeats the army of Ptolemy in Cyprus, takes most of the cities in that island, and obtains a naval victory over the Egyptian fleet.
4410	3700	119-1	450	304	Seleucus founds the cities of Antioch, Edessa, Laodicea, &c.
4411	3701	2	451	303	The Romans send colonies to Sora, Alba, and into the country of the Æqui.
4413	3703	4	453	301	The battle of Ipsus, in Phrygia, wherein Antigonus is defeated and slain by Ptolemy, Seleucus, Lysimachus, and Cassander. — A new division of the Macedonian empire, according to the prediction of Daniel, chap. 8 (wherein four kings are emblematically described by four horns). Ptolemy has Egypt, Lybia, Arabia, and Palestine; Cassander, Macedonia, Thessaly, and Greece; Lysimachus, Thrace, the Chersonesus, Bithynia, Lycia, and Caria; and Seleucus, the rest of Asia, as far as the Indus.
					[About this time is placed the Chen-kwo, or period of 'contending nations' of China.]
4414	3704	120-1	454	300	The Roman priests first elected from among the plebeians.
4415	3705	2	455	299	Agathocles, tyrant of Syracuse, passes with his army into Italy, and takes Crotona.
4418	3708	121-1	458	296	Demetrius Poliorcetes takes Athens, after a year's siege, and banishes Lachares, who had assumed the government.
4420	3710	3	460	294	Demetrius Poliorcetes assassinates Alexander, son of Cassander, and seizes the crown of Macedon. — A census at Rome; 270,000 effective men.
4421	3711	4	461	293	The first sun-dial erected at Rome, by Papirius Cursor, and the notation of time by hours begun.
4423	3713	122-2	463	291	Seleucus, having built about 40 new cities in Asia, peoples them with colonies from different nations. The god Æsculapius brought from Epidaurus to Rome, with great ceremony, *in the shape of a monstrous serpent!*
4424	3714	3	464	290	The Samnite war (according to Eutropius) finishes, having lasted 49 years. — Fabius introduces the art of painting at Rome.
4427	3717	123-2	467	287	The Athenians revolt from Demetrius Poliorcetes; his army, corrupted by Pyrrhus, king of Epirus, desert him, and he flies, first into Greece, and afterwards into Asia, where he surrenders himself to Seleucus, and dies in captivity, next year. Meantime, Pyrrhus causes himself to be proclaimed king of Macedon.
4428	3718	3	468	286	Pyrrhus, finding his new subjects not to be depended on, abdicates the throne of Macedon, and Lysimachus is elected in his room.
4429	3719	4	469	285	Dionysius of Alexandria begins his era on Monday, the 26th of June; being the first who calculated the year at 365 days, 5 hours, 49 minutes. He died B. C. 241.
4430	3720	124-1	470	284	[Ptolemy II. Philadelphus (called, in the Hieroglyphics, god Philadelphus) began to reign. He married his niece; and afterwards his own sister. *W.*]
					The Septuagint translation of the Holy Scriptures, undertaken by order of Ptolemy Philadelphus, is completed about this time, and deposited in the library at Alexandria. — The Pharos of Alexandria built. — A great earthquake in the Hellespont and Chersonese. — The Scythians invade the Cimmerian Bosphorus, and keep possession of it 201 years. — The Gauls invade the Roman territory, and besiege Arezzo.
					[Ergamenes, the Ethiopian king, lived about this time; also Ashtammun (?) another Ethiopian king. *W.*]
4431	3721	2	471	283	Lucius Cecilius, with 13,000 Romans, slain in battle by the Gauls. — A Roman army sent into Cisalpine Gaul, which gains a battle there. — Dolabella defeats the Senones, and afterwards the Boii and Etrurians at the lake Vadimonis, in Etruria.
4432	3722	3	472	282	Philetærus, a servant of Lysimachus, seizes his master's treasures, and begins the kingdom of Pergamus.
4433	3723	4	473	281	Lysimachus defeated and slain in battle by Seleucus, in Phrygia. — The Achæan league, or republic, begins. — The war between the Romans and Tarentines breaks out, and continues 10 years.
4434	3724	125-1	474	280	Pyrrhus, king of Epirus, arrives in Italy, to assist the Tarentines, and he continues there and in Sicily about six years.
4435	3725	2	475	279	A census at Rome: 278,222 citizens.
4436	3726	3	476	278	A large army of Gauls, under Brennus II., cut to pieces by the Delphians, while endeavoring to plunder the temple of Delphi.
	3727	4	477	277	Antigonus Gonatus, son of Demetrius Poliorcetes, recovers the throne of Macedon, which is occupied by his family till the end of the kingdom, B. C. 168.
	3728	126-1	478	276	The first regular body of grammarians, or critics, began about this time.
	3729	2	479	275	Pyrrhus, defeated by the Romans, retires, first to Tarentum, and afterwards to Epirus. — The Gauls settle in a part of Bithynia, from them called *Galatia*.

EPOCH IX. (CONTINUED.)

Julian Period.	A. M.	Olymp.	U. C.	B. C.	
4442	3732	127-1	482	272	The Samnites and Tarentines defeated by the Romans, which concludes those two wars; the first having lasted 71 years, and the second 10 years.
4445	3735	4	485	269	Silver first coined at Rome, under the consulate of Fabius Pictor and Gulo, five years before the first Punic war.
4446	3736	128-1	486	268	Athens taken by Antigonus Gonatus, king of Macedon, who retains it about 12 years.
4447	3737	2	487	267	Ptolemy Philadelphus, king of Egypt, begins a canal to unite the Nile with the Red Sea.
4449	3739	4	489	265	A census at Rome: 292,226 citizens.
4450	3740	129-1	490	264	The first Punic war begins, between Rome and Carthage, and continues 23 years. — The chronology of the Arundelian Marbles composed.
4451	3741	2	491	263	Eumenes succeeds Philatærus on the throne of Pergamus, and greatly extends his dominions, so that he is sometimes called the founder of that kingdom.
4452	3742	3	492	262	The battle of Sardis, in which Antiochus Soter, king of Syria and Babylon, is defeated by Eumenes of Pergamus.
4453	3743	4	493	261	The Romans first concern themselves with naval affairs.
4454	3744	130-1	494	260	The Carthaginians defeated at sea by the Romans, under Duillius, who has the first naval triumph, in Novemb.
4456	3746	3	496	258	Three hundred Romans, under Calpurnius Flamma, preserve the Roman army in Sicily, by keeping the Carthaginians engaged till they are all cut to pieces.
4458	3748	131-1	498	256	Regulus taken prisoner, and put to a cruel death by the Carthaginians, B. C. 251. — Antigonus restores Athens to its liberty.
4462	3752	132-1	502	252	The Parthians revolt from Antigonus, king of Macedon. — The Carthaginians are masters of the Mediterranean.
4463	3753	2	503	251	Aratus of Sicyon, having expelled the tyrant Abantidas and others, persuades his fellow-citizens to join the Achæan league, of which he is soon after made the prætor. — The Romans begin the siege of Lilybæum, in Sicily, which continues ten years.
4464	3754	3	504	250	Arsaces begins the kingdom of the Parthians, and Theodotus that of the Bactrians.
4465	3755	4	505	249	The Romans, under Claudius Pulcher, totally defeated by the Carthaginians, under Adherbal, in a naval engagement, off Drepanum, in Sicily.
4467	3757	133-2	507	247	A census at Rome; 297,897 effective men.
4468	3758	3	508	246	Ptolemy [III.] Euergetes, king of Egypt [called in the Hierog. 'god Euergetes,' *W.*], kills Laodice, queen of Antiochus, to avenge the death of his own sister Berenice; overruns Syria and Upper Asia; and returns home laden with rich spoils, particularly the sacred vessels, and statues, to the number of 2500, which Cambyses, 288 years before, had taken from the Egyptian temples. — The records of China destroyed. — The 4th Chinese dynasty, called *Tsin*, begins, and continues 43 years, under four emperors, of whom the second, Tche-Hoang-Ti, built the celebrated wall. [Begins in 243, ends in 201. *Morrison.*]
4471	3761	134-2	511	213	Aratus reduces the citadel of Corinth, on the 12th of August, and prevails on the Corinthians to join the Achæan league. About the same time he takes Megara from the Lacedemonians.
4472	3762	3	512	242	Lutatius, the Roman consul, destroys the Carthaginian fleet, off the isles of Ægates, which ends the first Punic war.
4473	3763	4	513	241	Agis, king of Lacedemon, attempting to settle an agrarian law, is put to death.
4474	3764	135-1	514	240	The first plays acted at Rome, being those of Livius Andronicus, the first Roman dramatist.
4476	3766	3	516	238	The Carthaginians finish the Libyan war, with their mercenaries, it having lasted three years and four months.
4477	3767	135-4	517	237	Hamilcar Barcas, the Carthaginian general, leads an army into Spain, and takes with him his son Hannibal, nine years old, having first made him swear, on the altar, an eternal enmity to Rome.
4478	3768	136-1	518	236	The Tartars expelled from China.
4479	3769	2	519	235	The Roman republic enjoys a general peace, and the temple of Janus is shut for the first time since the reign of Numa Pompilius.
4480	3770	3	520	234	The Romans invade Sardinia, which occupies them three years.
4481	3771	4	521	233	The original manuscripts of Æschylus, Euripides, and Sophocles, are lent to Ptolemy Euergetes, king of Egypt, by the Athenians, on a pledge of 15 talents.
4482	3772	137-1	522	232	The agrarian law revived at Rome. — The Gauls revolt. — Megalopolis joined to the Achæan league, by Lysiades, at the persuasion of Aratus.
4483	3773	2	523	231	The first divorce known at Rome, by Spurius Carvilius, who repudiates his wife for barrenness. — Sardinia and Corsica subdued by the Romans.
4485	3775	4	525	229	The Romans declare war against the Illyrians, for their piracies, which continues one year, and then queen Teuta sues for peace.
4486	3776	138-1	526	228	Ambassadors from Rome first appear at Athens, Corinth, &c., being invited by the Achæan and Ætolian leagues.
4487	3777	2	527	227	A war between Cleomenes, king of Lacedemon, and Aratus, prætor of Achaia, breaks out, and continues five years.
4489	3779	4	529	225	Cleomenes puts the Ephori to death, and restores the agrarian law, at Sparta. — The Gauls enter Italy, but are defeated by L. Æmilius Papus.
4490	3780	139-1	530	224	The Romans cross the Po, for the first time, in pursuit of the Gauls. — The colossus of Rhodes thrown down by an earthquake.
4493	3783	4	533	221	Philip, king of Macedon, adds Epirus to his dominions.
					[Ptolemy IV. Philopator (Hierog. 'god Philopator') begins to reign in Egypt. Marries his own sister. *W.*]
4494	3784	140-1	534	220	The Social war, between the Ætolians and Achæans, begins, and continues three years; king Philip joining the latter. — A census at Rome: 270,213 citizens.
4495	3785	2	535	219	Saguntum, in Spain, taken by Hannibal, after a siege of about eight months: the inhabitants, to avoid falling into his hands, burn themselves, with their houses, and all their effects: this leads to a new quarrel between Rome and Carthage. — The art of surgery introduced at Rome.
4496	3786	3	536	218	The second Punic war begins with Hannibal's crossing the Alps, and continues 17 years; the Romans defeated at Ticinum and Trebia.
4497	3787	4	537	217	The Romans defeated at Thrasymene.
4498	3788	141-1	538	216	Hannibal gains a complete victory over the Romans at Cannæ, in Apulia, about the 21st of May: 40,000 Romans were killed in this affair; and three bushels of rings, taken from the knights, were sent as a trophy to Carthage.
4500	3790	3	540	214	The Romans engage in an auxiliary war against Philip of Macedon, in Epirus, which is continued at intervals for 14 years, till the commencement of what is called the first Macedonian war.
4502	3792	142-1	542	212	Marcellus, the Roman general, takes Syracuse, after a siege of three years, during which it was chiefly defended by the ingenious contrivances of Archimedes, the mathematician; Marcellus sends spoils of paintings, statues, &c., to Rome: Archimedes is slain in the tumult by a common soldier.
4506	3796	143-1	546	208	Machanidas, tyrant of Lacedemon, defeated by Philopœmen, prætor of the Achæans, at Mantinea.
4507	3797	2	547	207	Asdrubal, having entered Italy across the Alps, with troops to reinforce his brother Hannibal, is defeated and slain by Claudius Nero.
4509	3799	4	549	205	Quintius Ennius, the Calabrian poet, is brought to Rome by the quæstor Cato, being 34 years old, and first gives harmony to the Roman poetry.
4510	3800	144-1	550	204	Scipio arrives in Africa, and besieges Utica: next year, he takes in one day the camps of Asdrubal and his son-in-law Syphax, a king of Numidia, who had come to relieve the city. [Seven nations contending, about this period, in China.]
					[Ptolemy V. Epiphanes (god Epiphanes) begins to reign in Egypt. *W.*]
4511	3801	2	551	203	Hannibal is recalled from Italy to defend the Carthaginian territories; the Romans having carried the war into Africa. — Philip of Macedon commences a war with the Rhodians, who are assisted by Attalus, king of Pergamus; it continues to the end of the first Macedonian war. — The fifth Chinese dynasty, called *Han*, begins, and continues 421 years, under 25 emperors.
4512	3802	3	552	202	Scipio, surnamed Africanus, defeats Hannibal, at the battle of Zama, on the 19th of October; and next year the Carthaginians obtain peace on very humiliating terms, which closes the second Punic war.
4513	3803	145-1	553	201	[Western Han dynasty, in China, commences, and ends A. D. 30. During this dynasty, the division of the time, from midnight to midnight, into 12 parts, of two hours each, commenced. Long before, the right was thought the place of honor, and the left meaner; this was now reversed. The pearls and merchandise of foreigners began to enter China; and some vessels arrived which were 4 or 5 months on their passage. Ching, the king of Tsin, overcame the other 6 Chinese nations, and formed the empire into 36 Keun, or Principalities. Books burnt, and 460 of the literati thrown into a pit to perish, or buried alive, at the suggestion of a worthless minister. Hair pencils invented by Mung-teën, who was sent with 300,000 men to reduce the Hoo-jin, or Heung-nno, certain Tartar tribes. To keep out this northern people, the great wall was built by him: it extends upwards of 10,000 Le. *Morrison.*]
4514	3804	1	554	200	The Romans declare Philip of Macedon to be an enemy of the republic and its allies; which begins the first Macedonian war: it continues nearly four years.
4516	3806	3	556	198	Antiochus, king of Syria, having routed Scopas the Egyptian, at the battle of Panius, besieges and takes the city of Sidon, into which the latter had retired.

Julian Period.	A. M.	Olymp.	U. C.	B. C.	EPOCH IX. (CONTINUED.)
4517	3807	145–4	557	197	The Romans send two prætors into Spain. — Flaminius defeats Philip, at Cynocephalus, in Thessaly, who sues for peace, and obtains it next year, on very degrading conditions; which ends the first Macedonian war.
4518	3808	146–1	558	196	The Roman senators first sit in the orchestra at the scenic exhibitions.
4520	3810	3	560	194	Sparta and the Hither Spain subdued by the Romans.
4522	3812	147–1	562	192	The war of the Romans with Antiochus the Great begins, and continues three years, generally to the disadvantage of the Syrian monarch. — A census at Rome: 243,704 effective men.
4523	3813	2	563	191	Philopœmen takes Sparta, and unites it to the Achæan confederacy. — Earthquakes at Rome for 38 successive days.
4524	3814	3	564	190	Scipio Asiaticus leads the Romans into Asia, and defeats Antiochus in the battle of Magnesia, in Lydia.
4525	3815	4	565	189	The Roman senate grants a peace to Antiochus, on humiliating terms. — Scipio introduces the Asiatic luxury to Rome, in the spoils taken from Antiochus.
4526	3816	148–1	566	188	In consequence of a quarrel between the Achæans and Spartans, Philopœmen abrogates the laws of Lycurgus; but they are soon afterwards restored by the Romans.
4527	3817	2	567	187	Antiochus, in order to pay the subsidy imposed on him by the Romans, attempts to plunder the temple of Jupiter Belus, in Elymais; but is defeated and slain by the inhabitants. — Scipio Africanus banished from Rome.
4528	3818	3	568	186	Artaxias and Zadriades, lieutenants of the deceased Antiochus, make themselves independent in the two Armenias.
4530	3820	149–1	570	184	A war breaks out between Eumenes, king of Pergamus, and Prusias, king of Bithynia, which continues till the death of Hannibal, B. C. 182.
4531	3821	2	571	183	Philopœmen defeated and slain by Dinocrates, tyrant of the Messenians. — Seleucus, king of Syria, embarrassed for money to pay the tribute imposed on his father Antiochus by the Romans, sends Helioderus to pillage the temple of Jerusalem, who is prevented by a dreadful apparition. — The transalpine Gauls enter Italy.
4532	3822	3	572	182	The stars are said to have appeared in China in the day-time! — [A queen, Kan-haou-leu-she, governs in China, in the name of children, till 174.] — The Lacedemonians join the Achæan league a second time. — Hannibal, to avoid falling into the hands of the Romans, poisons himself at the court of Prusias, king of Bithynia, in his 70th year.
4533	3823	4	573	181	A pestilence at Rome.
4534	3824	150–1	574	180	Demetrius, prince of Macedon, being treacherously and falsely accused by his brother Perseus, is put to death by king Philip. [Ptolemy VI. Philometor (god Philometor) begins to reign. Marries his sister Cleopatra! Cleopatra, his and her mother, is regent till 173. *W.*]
4535	3825	2	575	179	The books of Numa Pompilius discovered in a stone chest at Rome, and burned by order of the senate, 492 years after the death of that prince. (Livy pronounces them to have been spurious.) — A census at Rome; 273,241 effective men.
4539	3829	151–2	579	175	Perseus, king of Macedon, preparing for a war with Rome, sends for assistance to Carthage, where, for the greater secrecy, his ambassadors have audience of the senate at midnight. — The pestilence again breaks out at Rome. — A great earthquake in China.
4541	3831	4	581	173	Ennius finishes his twelve books of annals.
4543	3833	152–2	583	171	The second Macedonian war begins, between Perseus and Rome, which continues nearly four years. — Antiochus Epiphanes, king of Syria, defeats Ptolemy's generals in a battle between Pelusium and Mount Casius.
4544	3834	3	584	170	Antiochus takes Jerusalem, which had been subject to Egypt from the reign of Ptolemy Soter, plunders the temple, pollutes the altar, by sacrificing swine on it, and carries off 1800 talents to Antioch, about the 15th of December. — Paper invented in China; into which country the Tartars this year make an irruption.
4545	3835	4	585	169	A census at Rome: 212,805 citizens. [Ptolemy Physcon is proclaimed king of Egypt, usurping his brother's (P. VI.) throne. He reigns 6 years, when his brother is restored, and reigns conjointly with Physcon 2 years, alone 18 more years. *W.*]
4546	3836	153–1	586	168	Perseus defeated by Æmilius Paulus, at the battle of Pydna, on the 22d of June, and sent in chains to Rome, to grace the triumph of the victor; which ends the kingdom of Macedon, 646 years after its commencement by Caranus. — Mattathias, father of the Maccabees, excites a revolt at Jerusalem, against the tyranny of Antiochus, who was endeavoring to destroy the Jewish nation and their religion together.
4547	3837	2	587	167	The first library founded at Rome, consisting of books brought from Macedon.
4548	3838	3	588	166	Terence's first comedy of '*Andria*' performed at Rome, having been approved by Cæcilius, and bought by the ædiles; the author died B. C. 159, aged 35. — Apollonius, the Syrian general, defeated and killed by Judas Maccabæus.
4549	3839	4	589	165	Judas Maccabæus purifies the temple at Jerusalem, and restores the worship of God there. — An eruption of Ætna.
4550	3840	154–1	590	164	A census at Rome: 327,032 citizens.
4551	3841	2	591	163	The Maccabee government of Judea begins with Antiochus Eupator acknowledging Judas as an independent prince, and continues 126 years.

EPOCH X. — FROM THE ESTABLISHMENT OF THE MACCABEES' GOVERNMENT IN JUDEA, TO THE CHRISTIAN ERA; 163 YEARS.

4551	3841	154–2	591	163	Judas Maccabæus, prince of the Jews.
4552	3842	3	592	162	Demetrius Soter, son of Seleucus IV., escapes from Rome, puts Eupator to death, and recovers the throne of Syria. — Hipparchus begins his astronomical observations at Rhodes, and continues them for 34 years: he died about 125 B. C.
4553	3843	4	593	161	Philosophers and rhetoricians banished from Rome, by Cato the censor. — Judas Maccabæus enters into a treaty, offensive and defensive, with the Romans; it being the first public transaction between the two states. [Physcon receives Cyrene and Lybia as his portion. *W.*]
4554	3844	155–1	594	160	Terence's last play of '*Adelphi*' acted at the funeral of Paulus Æmilius.
4555	3845	2	595	159	The measurement of time by water invented at Rome by Scipio Nasica, 134 years after the introduction of sun-dials.
4556	3846	3	596	158	An irruption of the Tartars into China. — Hipparchus observed the autumnal equinox on Sunday, the 27th of September, about mid-day.
4558	3848	156–1	598	156	Prusias Venator, king of Bithynia, defeats Attalus, and plunders and burns several of the temples of Pergamus.
4559	3849	2	599	155	Carneades, the orator, sent, with others, from Athens to Rome, to plead before the senate for a mitigation of tribute; they alarm the senate by their eloquence, and excite among the Roman youth an admiration and emulation of their talent.
4561	3851	4	601	153	Jonathan Maccabæus, succeeding his brother Judas, as prince of the Jews, assumes also the pontificate, after it had been seven years vacant.
4562	3852	157–1	602	152	Andriscus, pretending to be the son of Perseus, seizes the kingdom of Macedon, but is soon afterwards defeated by Metellus, and sent to Rome, to grace that general's triumph.
4564	3854	3	604	150	Alexander Balas usurps the kingdom of Syria, after having defeated and slain Demetrius Soter.
4565	3855	4	605	149	The third Punic war begins, and continues three years.
4566	3856	158–1	606	148	Jonathan Maccabæus defeats the Syrian general Apollonius, near Azotus; which city, as well as Ascalon, he takes.
4567	3857	2	607	147	War between the Romans and Achæans. — A census at Rome: 322,000 citizens.
4568	3858	3	608	146	P. Æmilianus Scipio finishes the third Punic war, by the destruction of Carthage. The Achæan league dissolved by L. Mummius, who destroys Corinth, and thence transports the first fine paintings seen at Rome.
4569	3859	4	609	145	The Romans overrun all Greece, and nearly desolate the country. [Ptolemy VII. Energetes, Physcon, Eupator, Kakergetes, Philologus (called on the monuments god Euergetes and god Philometor, assuming his brother's title). He married his sister, P.'s widow; and afterwards her daughter, his niece, even before he repudiated her mother! *W.*]
4570	3860	159–1	610	144	Jonathan Maccabæus, and 1000 of his companions, treacherously slain by Tryphon, the Syrian.
4571	3861	2	611	143	A great earthquake in China. — Hipparchus observes the autumnal equinox on Wednesday, the 26th of September, about sunset; and, from the new moon on the 28th of the same month, he begins his lunar cycle.
4572	3862	3	612	142	Simon Maccabæus takes the castle of Jerusalem by famine, after a long blockade; repairs it, and rescues Judea from all the remains of Syrian servitude.
4573	3863	4	613	141	The war between the Romans and Numantines, in Spain, begins, and continues eight years.
4575	3865	160–3	616	138	The Roman army, 30,000 strong, under Mancinus, ignominiously defeated by 4000 Numantines.
4577	3867	4	617	137	Ptolemy Physcon, having desolated Alexandria by his cruelties, endeavors to replenish it by inviting thither the most ingenious foreigners in all arts and sciences; which commences a new era of learning.

Julian Period.	A. M.	Olymp.	U. C.	B. C.	EPOCH X. (CONTINUED.)
4578	3868	161-1	618	136	Scipio Africanus, with Sp. Mummius and Lucius Metellus, attended by Panætius, the Stoic philosopher, make their celebrated embassy into Egypt, Syria, and Greece.
4579	3869	2	619	135	The history of the Apocrypha ends about this time. The Servile war begins in Sicily, and continues three years. — Hipparchus observed the vernal equinox, on Wednesday, the 24th of March, a little after midnight.
4581	3871	4	621	133	Numantia, in Spain, destroyed by Scipio. — Tiberius Gracchus slain in a tumult at Rome, in attempting to restore the agrarian laws. — Attalus, king of Pergamus, bequeaths his dominions to the Romans.
4584	3874	162-3	624	130	Antiochus Sidetes, king of Syria, defeated and slain by the Parthians, under Phraates II. — Aristonicus, a natural son of the late king Attalus, having made himself tyrant of Pergamus, is this year defeated and taken prisoner by M. Perpenna, the Roman general. — Learning revived in China. [Physcon driven from Egypt to Cyprus, and the elder Cleopatra seizes the kingdom. *W.*]
4585	3875	162-4	625	129	The Samaritan temple on Mount Gerizim destroyed by John Hyrcanus I.; who also defeats the Idumeans, and obliges them to be circumcised.
4586	3876	163-1	626	128	Hipparchus observed the vernal equinox on Thursday, March 23, about sunset.
4587	3877	2	627	127	[Physcon restored to the Egyptian throne. *W.*]
4591	3881	164-2	631	123	Carthage rebuilt, by order of the Roman senate. — Mithridates the Great begins to reign in Pontus. — The Romans declare war against the inhabitants of the Balearic Isles (Majorca, Minorca, and Iviça), on account of their piracies.
4593	3883	4	633	121	Caius Gracchus killed in attempting to establish an agrarian law at Rome. — Alexander Zebina, joint king of Syria with Antiochus Grypus, defeated by the latter, and, two years afterwards, put to death. — A great eruption of Ætna. — The weather of this year was so remarkably favorable, that its wines are said to have kept 200 years.
4595	3885	165-2	635	119	Caius Marius, as tribune of the people, imprisons the consul Metellus, for opposing a law that he had proposed relative to the bridges at Rome.
4596	3886	3	636	118	The Romans settle a colony at Narbonne, and defeat the Gauls near the Alps: Metellus conquers Dalmatia.
4598	3888	166-1	638	116	Cleopatra Cocce, widow of Ptolemy Physcon, and daughter of his first wife, Cleopatra, assumes the government of Egypt, but is constrained by the Alexandrians to act in the name of her eldest son, Ptolemy [VIII., Soter II., Lathyrus (called on the monuments, god Philometor). He reigns 10 years with his mother, and is then expelled to Cyprus, 106. *W.*]
4602	3892	167-1	642	112	Antiochus Cyzicenus defeats his half-brother Grypus, and takes possession of Syria; but, next year, divides it with Grypus, and calls his own part Cœle Syria, of which the capital was Damascus; Antioch being the metropolis of the portion of Grypus.
4603	3893	2	643	111	The Jugurthine war, between the Romans and Jugurtha, king of Numidia, begins, and continues five years.
4604	3894	3	644	110	The famous sumptuary law, called *Lex Licinia*, made at Rome, for regulating each day's expense in eating.
4605	3895	4	645	109	John Hyrcanus besieges and takes Samaria, and defeats the army of Ptolemy. The Teutones and Cimbri, from Germany, invade the Roman territories, during eight years. Metellus defeats Jugurtha in two battles.
4607	3897	168-2	647	107	Cicero born on the 3d of the nones of January (which agrees with the beginning of November of the Julian year); he was put to death B. C. 43, aged sixty-four. Aristobulus succeeds Hyrcanus as high-priest, and assumes the title of king of the Jews; being the first high-priest that wore a crown.
4608	3898	3	648	106	Cleopatra dethrones Ptolemy, and raises her youngest son, Alexander, king of Cyprus, to the government of Egypt. — Jugurtha defeated by the Romans, and betrayed by Bocchus, king of Mauritania, into the hands of Marius.
					Ptolemy IX., Alexander I.
4609	3899	4	649	105	Cæpio and Manlius defeated by the Teutones and Cimbri, on the banks of the Rhone, with the loss of 80,000 Romans.
4611	3901	169-2	651	103	The Roman people obtain the power of electing the prætors, which had hitherto been confined to the senate.
4612	3902	3	652	102	Marius defeats the Teutones in two battles, at Aquæ Sextiæ (Aix, in Provence), where 200,000 of the enemy are killed, and 70,000 made prisoners, about the end of the year.
4613	3903	4	653	101	The Cimbri, endeavoring to penetrate into Italy by Noricum (the Tyrol), are defeated by Marius and Catullus; 120,000 are slain, and 60,000 taken.
4614	3904	170-1	654	100	Julius Cæsar born on the 4th of the ides (or 12th) of the month Quirinalis, afterwards, from him, called July. — Saturnius revives the agrarian law at Rome.
4615	3905	2	655	99	Lusitania (Portugal) conquered by the Romans, under Dolabella.
4617	3907	4	657	97	Ptolemy Apion, king of Cyrene, bequeaths his kingdom to the Romans. — Mesopotamia occupied by the Parthians.
4618	3908	171-1	658	96	Mithridates Pacorus, king of the Parthians, sends an embassy to China.
4620	3910	3	660	94	Antiochus Cyzicenus, defeated by Seleucus, near Antioch, kills himself, to avoid falling into the hands of his rival.
4621	3911	4	661	93	Seleucus, defeated by Antiochus Pius, or Eusebes, son of Cyzicenus, retires to Mopsuestia, in Cilicia, and is there burned to death by the inhabitants; soon afterwards, Philip and Antiochus, brothers of Seleucus, destroy the city of Mopsuestia, and put all the inhabitants to the sword.
4623	3913	172-2	663	91	The Social or Marsic war, between the Romans and the Marsi and their allies, begins, and continues three years. — Antiochus Pius, defeated by Philip and Demetrius, retires among the Parthians, leaving the conquerors joint sovereigns of Syria.
4625	3915	4	665	89	The beginning of the war between the Romans and Mithridates the Great, king of Pontus, is generally placed in this year; but Mr. Playfair prefers the year 94 B. C.
4626	3916	173-1	666	88	Sylla finishes the Marsic war; and the allies, submitting, are admitted to the privileges of Roman citizens. — The civil war between Sylla and Marius breaks out, and continues six years. — Sylla takes possession of Rome.
					[Alexander I. kills his mother, and Soter II., or Lathyrus, is restored to the throne of Egypt, on Alexander's expulsion and death, and reigns 7 years. *W.*]
4627	3917	173-2	667	87	Rome, besieged by the armies of Marius, Cinna, Carbo, and Sertorius, is taken during the absence of Sylla, and many of the most eminent citizens are put to death.
4628	3918	3	668	86	Sylla takes Athens on the 1st of March, according to the Roman calendar, and sends Apellicon's library to Rome, in which was the original MS. of Aristotle's works. — Sylla also cuts to pieces the army of Archelaus, the general of Mithridates.
4629	3919	4	669	85	A census at Rome: 464,000 citizens.
4630	3920	174-1	670	84	Mithridates obtains a peace of Sylla.
4631	3921	2	671	83	Sylla arrives at Rome, burns the capitol, and commits great cruelties upon all who had favored the cause of Marius. — The Syrians expel the family of the Seleucidæ, and invite Tigranes the Great, king of Armenia, to accept the vacant throne.
4632	3922	3	672	82	Sylla plunders the temple of Delphi, to reward his troops; defeats Carbo and the younger Marius, at Præneste and the Porta Collina of Rome; and, after proscribing 40 senators, 1600 equites, and about 7000 citizens, is created dictator, which he holds for three years. [Thebes, or Diospolis, ruined by its king, Soter II. *W.*]
4633	3923	4	673	81	Cicero begins to plead, in his 26th year; his first oration being in favor of Quintius.
					[Ptolemy X., Berenice, daughter of Lathyrus. *W.*]
4634	3924	175-1	674	80	Mithridates makes his son Machares king of the Cimmerian Bosphorus.
					[Ptolemy XI., Alexander II.]
4635	3925	2	675	79	Sylla resigns the dictatorship, and retires to a private life, where he dies, of a loathsome disorder, the following year. — Alexandra, widow of Jannæus, assumes the title of queen of the Jews, and makes her son, Hyrcanus II., high-priest.
4639	3929	176-2	679	75	Nicomedes, king of Bithynia, bequeaths his dominions to the Romans.
4640	3930	3	680	74	Mithridates of Pontus, having occupied Bithynia, and made a league with Sertorius, tyrant in Spain, Lucullus, the Roman consul, renews the war against him.
4641	3931	4	681	73	The Servile war, under Spartacus, Œnomaus, and Crixius, the gladiators, begins.
4643	3933	177-2	683	71	Spartacus defeated and slain, together with 40,000 of his companions, by Crassus and Pompey, which ends the Servile war.
4644	3934	3	684	70	The censorship, which had been discontinued for 16 years, revived at Rome.
4645	3935	4	685	69	The Roman capitol rebuilt. — Lucullus defeats Mithridates and Tigranes, in a great battle in Armenia, and takes the city of Tigranocerta, with all the royal treasures. — Antiochus Asiaticus, of the race of the Seleucidæ, seizes a part of Syria, and reigns four years. — A census at Rome: 450,000 citizens.
4647	3937	178-2	687	67	Battle of Jericho, in which Hyrcanus, high-priest and king of the Jews, is defeated, and soon afterwards dethroned, by his brother Aristobulus. — The war against the pirates begun in the spring, and ended by Pompey about midsummer.
4648	3938	3	688	66	Crete conquered by Metellus, and made a Roman province, after a war of two years. — Pompey defeats Mithridates in a night battle in the Upper Armenia, and dethrones his son Machares, king of Bosphorus.
4649	3939	4	689	65	Pompey dethrones Antiochus Asiaticus, and makes Syria a province of Rome.
					[Alexander II., king of Egypt, dies at Tyre, and bequeaths his kingdom to the Romans. *W.*]

EPOCH X. (CONTINUED.)

Julian Period.	A. M.	Olymp.	U. C.	B. C.	
4649	3939	178–4	689	65	[Ptolemy XII., Neus Dionysus, Auletes, Philopator, Philadelphus (god Philopator and Philadelphus). *W.*]
4651	3941	179–2	691	63	The Catiline conspiracy at Rome discovered, and announced in the senate by Cicero; the conspirators are defeated by Caius Antony, the consul, and his lieutenant, Petreius, about the middle of December. Mithridates, having lost a battle against his son Pharnaces, who had rebelled against him, kills himself, and Pontus becomes subject to Rome; Pharnaces seizes the Cimmerian Bosphorus. Pompey takes Jerusalem, and restores Hyrcanus.
4654	3944	180–1	694	60	Julius Cæsar, returning to Rome from the conquest of Lusitania, divides the republic with Pompey and Crassus, about the end of autumn, which forms the *First Triumvirate*.
4656	3946	3	696	58	Cicero, banished Rome at the instigation of Claudius the tribune, retires to Thessalonica, whence he is recalled the following year, through the interest of Milo.—J. Cæsar begins to attack the Helvetii, on the 1st of April, having the year before obtained the government of Cisalpine Gaul for five years, by the *Lex Vatinia*.
					[Auletes, expelled from Egypt, goes to Rome. Berenice, his daughter, reigns 3 years — 1 with her sister Cleopatra, 2 alone. *W.*]
4659	3949	181–2	699	55	J. Cæsar passes the Rhine, defeats the Germans, and makes his first expedition into Britain, whence he returns in September. — Pompey builds a stone theatre at Rome.
					[Auletes, restored to the throne of Egypt, kills his daughter Berenice.]
4660	3950	3	700	54	Cæsar makes a second expedition to Britain.
4661	3951	4	701	53	Crassus killed, and his army destroyed, by the Parthians, under Surena, at Sinnaca, in Mesopotamia.
4662	3952	182–1	702	52	Clodius, the tribune, with his friends and servants, assassinated by T. Annius Milo, for having refused him the consulship.
4663	3953	2	703	51	Gaul made a Roman province.
					[Ptolemy XIII., Ptolemy the Elder (Hierog. title, god Philopator and Philadelphus), son of Auletes, begins to reign in Egypt. Marries his sister Cleopatra, who must have taken the name Tryphæna. He is also called Dionysus II. *W.*]
4664	3954	3	704	50	The civil war between Cæsar and Pompey begins on the 23d of October, when the senate ordered Cæsar to disband his army, and keep within the bounds of his government in Gaul; instead of which, he crossed the Rubicon, and besieged Pompey in Brundusium.
4665	3955	4	705	49	Pompey sails from Brundusium on the 3d of January, and Cæsar enters it on the 4th; whence he goes to Rome about the 9th; besieges Marseilles in the spring; defeats Pompey's lieutenants in Spain, in the summer; returns to Rome, where he is created perpetual dictator, in September; and passes into Epirus on the 15th of October. Antipater, the Idumean, made intendant of Judea, by J. Cæsar.
4666	3956	183–1	706	48	At the battle of Pharsalia, Pompey is totally routed by his rival, J. Cæsar, and afterwards assassinated by order of Ptolemy Dionysus, king of Egypt. This battle was fought about the 20th of July, of the erroneous calendar, or about the 12th of May of the Julian year.
4667	3957	2	707	47	A domestic war between Ptolemy Dionysus and his sister and wife, the infamous Cleopatra; Alexandria besieged and taken by Cæsar; during which the celebrated library is nearly destroyed by fire. [Birth of Cæsarion and death of Ptolemy. *W.*]
					[Ptolemy XIV., Ptolemy the Younger, son of Auletes, begins to reign at the age of 11. Reigns 3 years, and is poisoned, at the age of 15, by his brother Ptolemy the Elder's widow, his own sister and wife! *W.*]
4668	3958	3	708	46	Ptolemy [the Elder], defeated by Cæsar, is drowned in endeavoring to swim across the Nile; Cæsar makes Ptolemy the Younger, nine years of age, king of Egypt, under the regency of Cleopatra. — The civil war spreads into Africa, where the friends of Pompey fortify themselves in Utica; and Cato, on the approach of Cæsar, indignantly stabs himself, on the 5th of February. — This year, the calendar being corrected by Sosigenes, of Alexandria, the mathematician, under the patronage of Julius Cæsar, consisted of fifteen months, or 445 days, and is therefore called *the Year of Confusion*.
4669	3959	4	709	45	Battle of Munda, in Spain, gained over Pompey's son and lieutenants, on the 17th of March, and Cæsar returns to Rome in October.
4670	3960	184–1	710	44	Cæsar stabbed, in the senate house, by Brutus, Cassius, Casca, &c., on the 15th of March, aged 56; having, it is said, conquered 300 nations, taken 800 cities, and defeated three millions of men, of whom one million fell in the field of battle. — His death was preceded, as many authors mention, by uncommon prodigies; and immediately after it, a large comet made its appearance over Rome, which was also seen in China.
4671	3961	2	711	43	Mark Antony, who had been master of the horse to Julius Cæsar, having taken up arms against the conspirators, is defeated in two battles at Mutina, in Cisalpine Gaul, by Octavius Cæsar, nephew of Julius, who had, with the consuls, been sent by the senate against him. — Antony unites his interest to those of Lepidus, and the consuls soon afterwards both dying, Octavius joins them, and the second triumvirate for the division of the commonwealth is thus formed, on the 27th of November. — A proscription at Rome, and, among many others, Cicero is put to death, on the 7th of December. — Cleopatra poisons her brother-husband, and assumes the government of Egypt [alone, or nominally with Cæsarion, or Neocæsar, her son by J. Cæsar. N. is found with Cl. on the monuments as partner of the throne, and was thus proclaimed by Antony, 33. *W.*]
4672	3962	3	712	42	Brutus and Cassius, defeated at Philippi by the forces of the triumvirate, kill themselves, about the end of October.
4674	3964	185–1	714	40	The Parthians make an incursion into Syria and Judea, cut off the ears of Hyrcanus, the high-priest, whom they send into captivity, and assist his nephew, Antigonus, in seizing the crown. — Herod, son of Antipater, the Idumean, goes to Rome, to implore the assistance of the senate. — Mark Antony marries Cleopatra, queen of Egypt.
4675	3965	2	715	39	Ventidius, the Roman, defeats the Parthians, whose general, Pacorus, is slain in battle, and recovers Syria and Palestine, on the 9th of June.
4676	3966	3	716	38	The Roman senate creates 47 new prætors. — The era of Spain begins.
4677	3967	4	717	37	Jerusalem taken by Sosius and Herod, on the first of January; Antigonus is soon afterwards put to death, with whom ends the Asmonean family, 126 years after Judas Maccabæus; Herod, having received the title of king of the Jews from the Roman senate, begins to reign under their protection. — The younger Pompey is master of the seas.
4678	3968	186–1	718	36	Octavius and Lepidus defeat Sextius Pompey, in Sicily; Lepidus is soon after degraded from the triumvirate, and banished to Circeii.
4680	3970	3	720	34	Antony subjugates Armenia, and takes Artabazus, *alias* Artaxias II., prisoner.
4682	3972	187–1	722	32	After a long misunderstanding, Octavius and Antony openly prepare for war; the former in Italy, the latter in Egypt.
4683	3973	2	723	31	The battle of Actium, in which Antony and Cleopatra are defeated by Octavius, on the 2d of September; from which period the Roman emperors properly begin. — An earthquake in Judea.
4684	3974	3	724	30	Alexandria taken by Octavius, on the first of August, whereupon Antony and Cleopatra put themselves to death, and Egypt becomes a Roman province. [Cæsarion is put to death by Augustus. *W.*]
4685	3975	4	725	29	Octavius triumphs 3 days at Rome, and the temple of Janus is shut. — A census at Rome: 4,101,017 citizens.
4687	3977	191–2	727	27	The Roman senate confer the title of *Augustus* on Octavius Cæsar, January 13; then the power of *Imperator*, for ten years, next the censorship, then the tribuneship, and lastly an absolute exemption from the laws. — The pantheon at Rome built. — A great famine in Palestine.
4688	3978	3	728	26	[Seven nations of China united into one empire by Ching, who reigned 26 years, and died B. C. 1. The Chinese were about this time in the habit of sending persons abroad to invite foreigners, who traded with them, in pearls and merchandise; some in 1 or 5 months' voyages. *M.*]
4689	3979	4	729	25	The Egyptians adopt the Julian year, and fix their *Thoth* to begin always on the 29th of August.
4729	3980	189–1	730	24	The senate, by a solemn oath, on the first of January, confirm to Octavius (henceforward to be called Augustus) the tribuneship, with an exemption from the laws. — Ælius Gallus makes an unsuccessful expedition into Arabia.
4691	3981	189–2	731	23	Marcus Agrippa retires to Mitylene, from a pique between him and Marcellus, where he continues two years, till Augustus sends for him, and gives him his daughter Julia in marriage.
4692	3982	3	732	22	A conspiracy, by Muræna and others, against Augustus, discovered and suppressed. — A great pestilence in Italy.
4693	3983	4	733	21	Augustus, going upon his travels into Greece and Asia, recalls Agrippa, makes him his son-in-law, and intrusts him with the government during his absence.
4694	3984	190–1	734	20	Tiberius, son of the empress Livia, recovers the Roman ensigns from the Parthians, which had been taken from Crassus, B. C. 53. — Porus, king of India, solicits an alliance with Augustus.
4695	3985	2	735	19	Rome at the meridian of her glory; all the known world being either subject to her, or bound by treaties. — Agrippa constructs the magnificent aqueducts of Rome. — Herod repairs, or rather rebuilds, the temple at Jerusalem.
4696	3986	3	736	18	Augustus reduces the senators to 300; but this being complained of, he afterwards limits them to 600. — Celibacy discouraged at Rome.

EPOCH X. (CONTINUED.)

Julian Period.	A. M.	Olymp.	U. C.	B. C.	
4697	3987	190–4	737	17	The secular games revived at Rome.
4698	3988	191–1	738	16	M. Lollius defeated by the Germans, in Gaul, on which account Augustus goes thither for three years, and thereby covers his intrigue with Terentia, the wife of his friend and minister, Mæcenas. — Agrippa goes into Syria and Judea for four years.
4699	3989	2	739	15	Drusus conquers the inhabitants of Rhætia and Vindelicia, on the first of August, being exactly three lustra, or 15 years, from the taking of Alexandria, by Augustus.
4700	3990	3	740	14	A great conflagration at Rome. — Polemon, whom the Romans had made king of Pontus and Armenia, by marrying Dinamis, queen of the Cimmerian Bosphorus, unites the three kingdoms.
4701	3991	4	741	13	Augustus, on his return from Gaul, assumes the office of Pontifex Maximus, and burns all the pontifical books, about 2000 in number, reserving only the Sibylline oracles.
4702	3992	192–1	742	12	The Pannonians conquered by Tiberius. — Agrippa, returning from Pannonia, dies in Campania. — Many *prodigies* said to have appeared in China.
4703	3993	2	743	11	Drusus conquers several German nations, as the Sicombri, Chauci, &c.
4704	3994	3	744	10	Herod builds the city of Cesarea.
4705	3995	4	745	9	Drusus goes upon an expedition into Germany, against the Chatti and Cherusci, and dies in Friesland.
4706	3996	193–1	746	8	Augustus corrects the calendar, by ordering the twelve ensuing years to pass without intercalation; the month Sextilis receives the name of *Augustus*, by a decree of the senate. — A census at Rome: 4,233,000 citizens. — The temple of Janus shut, in consequence of a universal peace.
4708	3998	3	748	6	Tiberius invested with the tribunate for five years; but, jealous of the favor shown by Augustus towards the sons of Agrippa, he retires in disgust to Rhodes. — Conception of John the Baptist announced to his father Zacharias.
4709	3999	4	749	5	Our Lord and Savior JESUS CHRIST born at Bethlehem, in Judea, on Monday, the 25th of December (according to the Romish church), four years and six days before the common era. — Q. Varus appointed governor of Syria, and Cyrenius of Judea. — A comet seen in China. [Christ appeared in the reign of Heoou-Ching-te (who died B. C. 1) and Heaou-gae-te (who died A. D. 5.) *M.*]
4710	4000	194–1	750	4	JESUS CHRIST circumcised on the 1st of January (according to the church of Rome): the wise men or magi of the East, guided by a star, arrive in Judea to make their offerings.
4711	4001	2	751	3	Joseph and Mary take the holy child into Egypt, during which Herod cruelly orders all infants under two years of age to be slaughtered, hoping that among them Jesus might perish.
4712	4002	3	752	2	Herod dies on the 25th of November, and the Roman emperor and senate divide his kingdom among his sons: Herod Archelaus has Judea, Idumea, and Samaria, with the title of ethnarch, or prince; Herod Antipas is created tetrarch of Galilee and Perea, or the country beyond Jordan; and Philip is made tetrarch of Trachonitis and the adjacent country. — Joseph and Mary return from Egypt, and settle at Nazareth, in Galilee. — Augustus banishes Julia, widow of Agrippa, to the little isle of Pandatarium, off Campania, on account of her incontinence. — Caius Cæsar goes as general in the Armenian war.
4713	4003	4	753	1	An interview, in the island of Samos, between Caius Cæsar and Tiberius, whereby their mutual aversion is rather increased.

EPOCH XI. — FROM THE CHRISTIAN ERA TO THE DESTRUCTION OF JERUSALEM; 70 YEARS OF THE FIRST CENTURY OF THE VULGAR CHRISTIAN ERA.

Julian Period.	U. C.	A. D.	
4714	754	1	Augustus in the 32d year of his reign. — Caius Cæsar makes peace with the Parthians.
4715	755	2	Tiberius returns to Rome; and, soon afterwards, Lucius Cæsar, one of the sons of Augustus, dies at Marseilles.
4716	756	3	Caius Cæsar, another son of Augustus, dies at Lymira, in Lycia, in consequence of a wound received in Armenia.
4717	757	4	Tiberius, returning from Rhodes, is adopted by Augustus, and a second time invested with the tribunate. — Cinna's conspiracy detected. — The temple of Janus re-opened, in consequence of fresh disturbances in Germany, whither Tiberius repairs. — Bissextile or leap-year, which had been observed every third year, changed to every fourth.
4718	758	5	Tiberius, having extended his conquests to the Elbe, grants the Germans peace.
4719	759	6	A great famine at Rome. — Revolt of the Pannonians and Dalmatians, against whom Tiberius and his nephew, Germanicus, are sent.
4720	760	7	Herod Archelaus, king of Judea, against whom the Jews and Samaritans had complained, is deposed, and his dominions added to the province of Syria; Coponius being the first governor of Judea. — Judas of Galilee appears about this time. Acts 5:37.
4721	761	8	JESUS CHRIST, at the age of twelve years, questions and disputes with the Jewish doctors in the temple, in April, the passover being ended. — The Pannonians reduced.
4722	762	9	Dalmatia subjected by the Romans.
4723	763	10	Three legions, under Varus, cut to pieces in Germany, by [Hermann, or] Arminius; Varus stabs himself, and the barbarians send his head to Augustus.
4724	764	11	Tiberius reduces the Germans, for which service Augustus makes him his colleague in the empire, August 28.
4727	767	14	A census at Rome: 4,037,000 citizens. — Augustus dies at Nola, on the 19th of August, aged 76, and is succeeded by Tiberius.
4728	768	15	Achaia and Macedonia become provinces to Cæsar. — The war renewed in Germany.
4729	769	16	Arminius defeated by Germanicus, in two battles. — The mathematicians and magicians expelled from Rome. — Conspiracy of Drusus discovered.
4730	770	17	An earthquake in Asia destroys twelve cities. — Cappadocia made a Roman province. — Germanicus triumphs for his successes in Germany, May 26. — The first African war, under Tacfarinus, begins, and continues four years.
4731	771	18	The city of Tiberias, in Galilee, built by Herod Antipas. — A new island appears in the Archipelago. — Germanicus goes on an expedition to the East.
4732	772	19	Germanicus, poisoned by Piso, dies at Antioch, about the beginning of December. — Caiaphas high-priest of the Jews. — The Jews banished from Rome.
4733	773	20	Agrippina, widow of Germanicus, brings her husband's ashes to Rome.
4734	774	21	The theatre of Pompey, at Rome, consumed by fire. — Silius reduces Gaul, which had revolted. — Tacfarinus defeated and driven into the deserts by the Roman governor Blesus, which ends the war. [Tomb-stones introduced, in China. *M.*]
4737	777	24	Tacfarinus slain by Dolabella, which ends his second war.
4739	779	26	Tiberius retires to the island of Capreæ, leaving the management of public affairs to Sejanus. — John the Baptist begins his ministry in the wilderness of Judea; and, towards the close of the year, JESUS is baptized by him in the river Jordan, being about 30 years of age. — Pontius Pilate made governor of Judea.
4740	780	27	A conflagration at Rome consumes all the quarter of Mount Celius. — 50,000 persons said to have been killed by the fall of an amphitheatre at Fidena.
4741	781	28	John the Baptist beheaded about this time, by order of Herod Antipas.
4742	782	29	Our Savior JESUS CHRIST crucified by the Jews, on Friday, April 15; rises from the grave on the following Sunday, April 17; and ascends to heaven on Thursday, the 26th of May. — Peter's sermon on the day of pentecost, 5th June.
4743	783	30	Ananias and Sapphira struck dead for their hypocrisy. [Tung-Han dynasty commences in China, and continues till A. D. 226. *M.*]
4744	784	31	Sejanus disgraced, and put to death. — Nero, eldest son of Germanicus, dies. — Stephen, the first Christian martyr, stoned to death by the Jews, Saul of Tarsus assisting. — A great persecution of the followers of Christ in Judea ensues.
4745	785	32	Philip baptizes the Ethiopian eunuch.
4746	786	33	Saul of Tarsus, converted, becomes an eminent preacher and apostle, better known by the name of Paul. — Drusus, son of Germanicus, dies.
4747	787	34	Peter cures Eneas of the palsy, at Lydda, and restores Tabitha to life, at Joppa.
4749	789	36	A fire at Rome destroys part of the circus, and the quarter of Mount Aventine. — Tiberius declares himself friendly to the followers of Christ, but is prevented by the senate from enrolling JESUS among the gods.
4750	790	37	Tiberius dies at Misenum, near Baiæ, on the 16th or 26th of March, aged 78, and is succeeded by Caligula, son of Germanicus. — Disgrace and death of Pontius Pilate.
4752	792	39	Matthew writes his Gospel.
4753	793	40	Cornelius the centurion converted about this time.
4754	794	41	Caligula, put to death by Chæreas and others, is succeeded by Claudius, brother to Germanicus. — Seneca banished to Corsica. — Mauritania reduced, and made a Roman province.
4755	795	42	The name of *Christians* first given to the followers of JESUS CHRIST, at Antioch.
4756	796	43	Claudius undertakes an expedition to Britain.
4757	797	44	Mark writes his Gospel. — James, the brother of John, put to death, and Peter imprisoned, by Herod Agrippa, at Jerusalem. Vespasian, having fought 30 battles with the Britons, taken 20 of their towns, and subdued two British nations, establishes himself in the Isle of Wight.
4758	798	45	A dreadful famine, foretold by Agabus, Acts 11:28, rages in Judea at this time.

Julian Period.	U. C.	A. D.	EPOCH XI. (CONTINUED.)
4759	799	46	Thrace becomes a Roman province. — A new island, called Thernsia by Seneca, appears in the Ægean sea.
4760	800	47	The Secular games celebrated at Rome. — Caractacus, the British king, conquered by the Romans. — Claudius adds three new letters to the Roman alphabet, of which the names of two only remain, viz. the Æolic *digamma*, answering to our v, and the *antisigma*, answering to *ps*. — Claudius puts many noble Romans to death, to gratify his wife Messalina. — The canal between the Rhine and the Maese cut.
4761	801	48	The empress Messalina, having filled Rome with her debaucheries, publicly marries Caius Silius, during the emperor's lifetime, for which they are both put to death by Claudius. — The Gauls admitted into the senate.
4762	802	47	Miserable death of Herod Agrippa. Acts 12:23. — Seneca recalled from banishment, and made preceptor to Nero Cæsar, son of the empress Agrippina.
4763	803	50	The city of London built by the Romans about this time. — Cologne founded by Agrippina.
4765	805	52	Caractacus, sent in chains to Rome, receives his liberty from Claudius. — The apostles hold a council at Jerusalem. — Paul preaches at Athens. — Astrologers expelled from Italy.
4767	807	54	Claudius, poisoned by his empress Agrippina, is succeeded by Nero, son of the empress, and grandson of Germanicus.
4769	809	56	The city of Rotterdam built about this time.
4772	812	59	Nero puts his mother Agrippina to death, and begins his public debaucheries. Paul pleads at Cæsarea, before Felix, governor of Judea, Syria, &c.
4773	813	60	Paul makes his defence before Festus, the successor of Felix, and appeals to the court of Rome; soon afterwards, he preaches before Herod Agrippa, king of the Jews. — A remarkable comet appears.
4774	814	61	Boadicea, queen of a part of Britain, defeats the Romans, and burns the city of London; but is soon afterwards conquered by Suetonius, and poisons herself in the year 64
4775	815	62	Mark, the evangelist, dies about this time. — Paul, sent in bonds to Rome, by sea, from Sidon, in the beginning of winter, is shipwrecked at Melita, or Malta: the ensuing spring he pursues his voyage, and arrives safe in Italy.
4776	816	63	A great earthquake on the 5th of February destroys part of the city of Pompeii, at the foot of Vesuvius, and greatly damages Herculaneum.
4777	817	64	The city of Rome, set on fire by Nero, burns for six days; upon which the first Gentile persecution of the Christians begins. — The Jews begin their revolt by pelting the governor, Florus, with stones.
4778	818	65	Seneca, Lucan, and many other eminent characters, put to death, at Rome. — The city of Lyons destroyed by fire.
4779	819	66	Nero goes into Greece, and holds public trials of skill with tragedians, musicians, dancers, and charioteers. — The Jewish war begins in May, under Vespasian, in consequence of Nero having decided the controversy relative to Cæsarea, in favor of the Syrians.
4780	820	67	Simon Magus, founder of the sect of Gnostics, causes the apostles Peter and Paul to be cast into prison, and shortly afterwards put to death, the former by crucifixion, the latter by decapitation. — Vespasian defeats the Jews, and takes Josephus, the historian, prisoner.
4781	821	68	Nero, deposed by the senate, kills himself, and Galba is proclaimed.
4782	822	69	Civil wars between Galba, Otho, Vitellius, and Vespasian; the latter remains master of the empire. — The temple of Jupiter Capitolinus destroyed by fire.
4783	823	70	Vespasian orders the capitol to be rebuilt, the first stone of which is laid on the 21st of June. — Titus, son of Vespasian, takes Jerusalem, on the 7th of September, which puts an end to the Jewish war. The city and temple are levelled with the ground, and the lands of Judea sold. [Religion of Fuh introduced into China, 81.]
4784	824	71	Vespasian triumphs for his victories over the Jews. — The temple of Janus is shut, for the sixth time, the empire being at peace.

TABLE V.

Chronology of Remarkable Events, extending from B. C. 6, to A. D. 1519.

B.C.

6 Tiberius (afterward emperor) is invested by Augustus with the tribunitian power for five years; and soon after he retired to Rhodes. — Miraculous conception of *John Baptist*.

5 Caius Cæsar, son of the emperor, the first who had the title of *Princeps Juventutis*, Prince of the Youth. He was at this time fifteen years of age. — Miraculous conception of JESUS CHRIST. — Birth of *John Baptist*.

5 Jesus Christ, the Son of God, born of the Virgin Mary, at Bethlehem, in Judea. — Wise men from the east, being guided by a star, come and worship the new-born King of the Jews.

3 Herod the Great, king of Judea, orders all the male children of Bethlehem, and its vicinity, under two years of age, to be put to death, in order to destroy Jesus Christ, who was providentially carried into Egypt before this cruel edict was put into execution.

2 Death of Herod the Great, in the 37th year of his reign. He is succeeded by his son Archelaus. — Death of Malthace, mother of

A.D. Archelaus, king of Judea.

2 Death of Lucius, one of the sons of Augustus.

3 Death of Caius Cæsar, son of Augustus, in consequence of a wound he had received in Armenia. — Augustus Cæsar is called *Dominus*, Lord, by the people; with which title he is displeased, and publicly forbade it by an edict. — About this time, the celebrated *Pollio* died at his country-house in Tusculum, aged eighty. — Augustus Cæsar, who had, ten years before, been appointed to the government of the Roman empire, has the same conferred upon him for ten years more.

4 Tiberius returns from Rhodes to Rome, and is *adopted* by Augustus. — Tiberius receives again the tribunitian power. — Cinna, grandson to Pompey, is charged with being the chief of a conspiracy against the emperor, and afterward pardoned. — The temple of Janus, after it had been closed ever since B. C. 8, is opened again on account of fresh disturbances in Germany. — Tiberius subdues the *Caninefati*, the *Attuarii*, the *Bructeri*, and the *Cherusci*, Germans, who had revolted from the Romans. — Augustus, that he might raise a tax in Italy, accepts of the proconsular power.

5 Tiberius extends his conquests to the Elbe, upon which the Germans sue for peace, which is granted them.

6 Revolt of the *Pannonians* and *Dalmatians*, against whom Tiberius and Germanicus are sent. — The Jews and Samaritans complain to Augustus of the tyranny of Archelaus.

7 Archelaus, king of Judea, deposed; and his dominions reduced into the form of a Roman province, and annexed to Syria. — *Coponius* was the first governor of Judea. — About this time, Judas of Galilee arose, and drew away much people after him; but he, and as many as obeyed him, were dispersed. Acts 5:37.

8 The *Pannonians* are again brought under subjection to the Romans. — Jesus Christ, twelve years of age, [hears, and questions] with the doctors in the temple, who are astonished at his understanding and answers

9 Ovid banished by Augustus to Tomos, in Pontus. — Baton, the Dalmatian general, surrenders the town of Anduba to Germanicus, which puts an end to the Dalmatian war. — Memorable defeat of the Romans under P. Quintilius Varus, governor of Germany, by Arminius, chief of the revolted Germans.

10 Tiberius marches against the Germans; and, in the course of this and the following year, reduced the Germans again under the Roman yoke; upon which a profound peace takes place in the whole Roman world.

11 Tiberius, in consequence of his very important services, is made by Augustus his *colleague* in the empire, both in the civil and military government, August 28.

12 Imperial edict against diviners and astrologers.

13 Augustus Cæsar is again appointed emperor for ten years longer, the last prorogation expiring the end of this year.

14 Death of Augustus Cæsar (in the consulship of Sextus Pompeius and Sextus Apuleius) at Nola, August 19, being 76 years of age, all but 35 days. — There are *four* epochs from which historians date the years of this emperor's reign. The *first* is that of the second year of the Julian era, or the 709th of Rome; when, after the death of Julius Cæsar, coming from Macedonia into Italy, he took upon him the rank of emperor, without making any change in the republic, and assembled by private authority some veteran soldiers. The *second* epoch is the 3d year of the Julian era, or the 711th of Rome, when, after the death of the two consuls *Hirtius* and *Pansa*, he entered into the consulate with Q. Pedius, Sept. 22; or when, on the 27th of November following, he was declared triumvir with *Mark Antony* and *Æmilius Lepidus*. The *3d* epoch is the third of September, A. U. C. 723, and the 15th of the Julian era, that is to say, on the day of the battle of *Actium*. The *4th* epoch is the following year, when, after the death of Antony and Cleopatra, he entered triumphantly into Alexandria, the 29th of August, or the first day of the Egyptian year. Thus Augustus, according to the *1st* epoch, reigned fifty-eight years, five months, and four days. This is the epoch which *Josephus* appears to have followed. According to the *2d* epoch, Augustus reigned fifty-five years, ten months, and twenty-eight days, if we reckon from the time in which he was first made consul; or fifty-five years, eight months, and twenty-two days, from his becoming one of the *triumviri*. It is from one of these two periods that *Suetonius*, *Eusebius*, *Epiphanius*, and some others, compute the fifty-six years which they assign to this emperor. But the most common mode of computing the years of the reign of Augustus is, from

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the *battle of Actium*, from which time he lived and reigned *forty-four years*, all but thirteen days. — *Tiberius Nero Cæsar* succeeds Augustus in the empire, August 19. — Death of *Julia*, daughter of Augustus, in the sixteenth year of her exile. She was banished by her father, on the charge of vicious and irregular conduct.

15 Extraordinary overflowing of the Tiber, by which several houses are destroyed, and lives lost. — Achaia and Macedonia become provinces to Cæsar, having been governed before by *proconsuls*. — War in Germany. Arminius makes the *Cherusci* take up arms against Germanicus. Drawn battle between the Romans and Germans.

16 Battle of Idistavisus gained by the Romans over the Germans under Arminius. — Second battle gained by Germanicus over Arminius, in the neighborhood of the Elbe. — The Angrivarians submit to the Romans. — Expedition of Germanicus against the *Cattans* and *Marsians*, who immediately submit. — Conspiracy of Drusus Libo against Tiberius discovered; upon which the conspirator kills himself.

17 Triumph of Germanicus over the *Cheruscans*, the *Cattans*, the *Angrivarians*, and other nations, between the Rhine and the Elbe, May 26. — Terrible earthquake in Asia, which overthrew twelve celebrated cities; among these was *Sardis*, which suffered the most. — Death of *Titus Livy*, the historian, at Padua; and of *Ovid*, in his exile in Scythia.

18 About this time Rhascupolis, called also Rhascoporis, and Rhescuporis, king of Thrace, is deprived of his kingdom, and banished. — About this time, a new island made its appearance in the Archipelago. Pliny, ii. 87. — Expedition of Germanicus into the East. — Zeno, the son of Polemon, ascends the throne of Armenia, through the favor of Germanicus. — The kingdoms of Cappadocia and Comagena reduced into the form of Roman provinces. Q. Veranius is made governor of the former, and Q. Servæus of the latter.

19 Death of Germanicus. He is buried at Antioch. — Rhascupolis put to death at Alexandria. — Death of Arminius, general of the Germans, in the 37th year of his age. — Marboduus, king of the Lombards, dethroned.

20 Death of *Sallust*, the emperor's minister. He was grandson of a sister of *Sallust* the historian.

21 Revolt in Gaul. — Sacrovir, chief of the Eduans, defeated by Silius, which puts an end to the Gallic war. — First African war under Tacfarinas, which commenced A. U. C. 770, finished this year to the advantage of the Romans. Tacfarinas is driven into the deserts by Blesus the governor.

22 Maluginensis removed from the government of Asia, on account of his being priest of Jupiter. — Pompey's theatre destroyed by fire about this time, and rebuilt by Tiberius. — Death of *Junia*, niece of *Cato*, sister of *Brutus*, and wife of *Cassius*. She had survived the battle of Philippi sixty-three years. — Death of *Lucilius Longus*, the emperor's most particular friend.

23 The pantomimes expelled Italy.

24 The second war of Tacfarinas ended by Dolabella, in which Tacfarinas is slain.

26 Thrace, agitated by commotions, is reduced to submission by Poppeus Sabinus. — The emperor's final departure from Rome. — John Baptist began to baptize in Judea about this time. — *Pontius Pilate* made governor of Judea, which office he held for ten years. — In the fifteenth year of the *principality* of Tiberius Cæsar, which was the *twelfth* of his monarchy, Jesus Christ, *thirty years* of age, is baptized by John in Jordan, and enters upon his public ministry.

27 Fifty thousand men are said to have been killed by the fall of an amphitheatre at Fidena. — Great fire in Rome, which consumed all the quarter of Mount Celius.

28 *John Baptist* beheaded about this time, by order of Herod Antipas.

29 Revolt of the Frisians, which is soon terminated. — The Jews, by the permission of Pontius Pilate, crucify Jesus Christ, who, on the third day after his crucifixion, rises from the dead; and forty days after his resurrection ascends up into heaven. — Miserable death of Judas the traitor. — Peter's sermon on the day of pentecost, by means of which three thousand persons are converted to Christianity.

30 Ananias and his wife Sapphira suddenly struck dead for their hypocrisy.

31 Death of Nero, eldest son of Germanicus. — Stephen stoned to death by the Jews. — A great persecution of the followers of Christ at Jerusalem takes place after the martyrdom of Stephen.

32 An angel sends Philip to baptize the Ethiopian eunuch.

33 Galba, afterward emperor, is consul this year. — Death of *Drusus*, son of Germanicus. — Conversion of *Saul* of Tarsus, afterward called *Paul*. — The number of the followers of Christ greatly increase.

34 At Lydda, Peter cures Eneas of the palsy; and at Joppa restores Tabitha to life.

35 Troubles and revolutions among the Parthians and Armenians.

36 Commotions in Cappadocia, which are soon quelled by the Romans. — Fire at Rome, which destroyed part of the circus, and the quarter of Mount Aventine. — Tiberius declares himself friendly to the Christians, and wishes to enrol Christ among the gods; but is opposed by the senate.

37 Death of *Tiberius Nero Cæsar*, on the 16th or 26th of March, in the seventy-eighth year of his age, after having reigned 22 years, six months, and twenty-six days, if we reckon from the death of Augustus; and twenty-five years, six months, and 15 days, from the time when he was first associated in the empire with Augustus. He is succeeded by *Caius Caligula*. — Antiochus again put in possession of the kingdom of Comagena, which had been reduced into a Roman province by Germanicus. — Disgrace and death of Pilate, governor of Judea.

38 *Vespasian*, afterward emperor, was *edile* in this year, i. e. a magistrate who had the care of the public buildings of the city.

39 Getulicus and Lepidus put to death upon suspicion of a conspiracy against the emperor.

40 The conversion of Cornelius the centurion happened about this time.

41 The emperor *Caligula* slain on the fourth day of the Palatine games. He is succeeded by his uncle *Claudius* Cæsar. — *Seneca* banished to the island of Corsica. — War of the Romans against the Germans and Moors. — Mauritania reduced into a Roman province.

42 The followers of Jesus first called *Christians* at Antioch.

43 *Claudius* vanquishes the *Britons* in several battles; and at his return to Rome is honored with a triumph. — Dearth in Rome, occasioned by Messalina and the freedmen monopolizing and raising the price of the necessaries of life.

44 Vespasian fought thirty battles with the Britons, took twenty of their towns, subdued two of the British nations, and possessed himself of the Isle of *Wight*. — *Janes*, the brother of John, put to death by Herod.

45 An eclipse of the sun on the birth-day of the emperor Claudius. To prevent the superstitious drawing thence any inauspicious omens concerning him, he caused notice to be posted up some time before it happened, giving a physical explanation of the phenomenon. — The dreadful famine foretold by Agabus rages in Judea. Acts 11:27,28.

46 Asinius Gallus, half-brother to Drusus, son of Tiberius, conspires against the emperor, and is banished. — Thrace, which had hitherto its own kings, is made a Roman province. — About this time, a new island makes its appearance in the Ægean sea. It is named *Therasia* by Seneca.

47 The emperor takes upon himself the title of *censor*. — Secular games celebrated at Rome, in honor of the 800th year of Rome. — Claudius adds *three new letters* to the Roman alphabet, the names of two of which only remain; the *Æolic digamma*, which answers to our *v*; and the *Antisigma*, which answers to a *p* and an *s* joined together. — Many of the greatest men in Rome are put to death by Claudius, to gratify the revenge and covetousness of Messalina, his wife. — Commotions in the East, and in Germany. — Incursions of the *Cauci* into Lower Germany. Corbulo reduces them to subjection. — Celebrated canal cut between the *Rhine* and the *Maese*.

48 Claudius, by a census, is said to find 6,900,000 citizens in Rome. — The Gauls admitted into the senate, and to the dignities of the empire. — L. Salvius Otho, the emperor Otho's father, made patrician.

49 Herod Agrippa, king of the Jews, eaten up of worms. Acts 12:23. — Seneca recalled from banishment, and made preceptor to Agrippa's son.

50 Cologne founded by Agrippina. — The *Catti* defeated by Pomponius.

51 Great dearth in the Roman empire. — The *Britans*, making incursions into the Roman settlements, are vanquished by P. Ostorius Scapula.

52 The *Jews* expelled Rome by Claudius. — *Caractacus*, the British king, is defeated, made prisoner, and carried to Rome. — The aqueduct at Rome, begun by Caligula, fourteen years before, finished this year by Claudius.

53 Nero's marriage with Octavia. — Claudius Felix made governor of Judea in the room of Ventidius Cumanus.

54 Caius Tiberius Claudius Nero Cæsar, the Roman emperor, poisoned by the empress Agrippina, after a reign of thirteen years, eight months, and twenty-one days; and is succeeded in the empire by Nero Cæsar, his wife's son. — Paul preaches at Athens. — Death of Azisus, king of the Emesenians.

55 *Britannicus*, son of Claudius Cæsar by Messalina, poisoned by the emperor, his brother. — War of the Romans against the Parthians.

57 Apollos, an eloquent man, and mighty in the Scriptures, preaches at Corinth. Acts 18:24.

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58 Artaxata, the capital of Armenia, burnt by Corbulo. — Tigranocerta taken by Corbulo. — Armenia totally subdued by Corbulo, and given by Nero to Tigranes, great-grandson of Archelaus, formerly king of Cappadocia.

59 Nero puts his mother Agrippina to death. — Death of Domitius Afer, the orator. — *Laodicea*, one of the most famous cities in Asia, destroyed by an earthquake.

60 The pantomimes recalled by Nero. — Appearance of a comet, at which the vulgar are greatly alarmed. — The city of Puteoli, or Pozzuola, obtains from Nero the title of august or imperial colony.

61 The Britons form a league to recover their independence. They take advantage of the absence of Suetonius Paulinus, their governor, to take up arms against the Romans. — *Boadicea*, the British queen, defeats the Romans, killing 70,000 in various places; but the Britons are at last defeated by Suetonius, the Roman general, with the loss of 80,000. — Pedanius Secundus, præfect of Rome, assassinated by one of his slaves. — King Agrippa confers the high-priesthood on *Israel*, the son of Phabius.

62 Death of *Mark*, the evangelist. He is said to have been buried at Alexandria. — *Paul* sent in bonds to Rome. He is shipwrecked at Malta. — Nero puts his empress, Octavia, to death. — *Aulus Persius Flaccus*, the poet, dies, in the thirtieth year of his age.

63 On the fifth of February, a violent earthquake happened in Campania, which destroyed great part of the city of Pompeii, at the foot of Mount Vesuvius, and did considerable damage to Herculaneum. — About this time, Nero reduced the Cottian Alps into a Roman province, after the death of King Cottius. — The Parthians vanquished by the Romans under Corbulo. Tiridates, king of Parthia, lays down his crown at the foot of Nero's statue. — *James*, the brother of our Lord, is, according to Eusebius, thrown down from a pinnacle of the temple and stoned; and a fuller striking him on the head with a club, kills him.

64 The emperor sends two centurions up the Nile, in order to explore its source; but the centurions failed in their expedition, being stopped by the cataracts and marshy grounds. — Great fire in Rome, by which upwards of two thirds of this great city was consumed. — Nero, charging the late conflagration of the city upon the Christians, persecutes them with all manner of cruelties and torments. — The Jews revolt from the Romans, and pelt their governor *Florus* with stones, which begins the first Jewish war.

65 Several great men conspire against the emperor; but the plot is discovered. — Death of *Seneca* and *Lucan*. — Campania wasted by an epidemical sickness and great tempests. — Great fire at Lyons, which nearly consumed the whole city. Nero made the inhabitants of this city a present of four millions of sesterces (about thirty-two thousand pounds), toward repairing their losses.

66 Tiridates receives the crown of Armenia from the hands of Nero. — Vespasian sent by Nero to make war against the Jews. — Disturbances in Cæsarea between the Jews and the idolaters who inhabited that city. — Sedition in Jerusalem, occasioned by Florus. This may be considered the proper commencement of the Jewish war. It took place, according to Josephus, on the 16th day of the month *Artemisius*, which, according to Scaliger's calculation, corresponds to our *May*. — The Jews of Cæsarea slain, to the number of *twenty thousand*. — All Syria filled with slaughter by the battles between the Jews and the Syrians. — Cypros and Macherontum taken by the Jews from the Romans. — Jerosalem besieged by Cæstius Gallus. — The *Christians* leave Jerusaleon, and fly to *Pella*, in Cælosyria.

67 Vespasian invades Judea with an army of 60,000 men, and carries fire and sword wherever he goes: immense numbers of the Jews are slain in the various sieges. — The apostles *Peter* and *Paul* put to death about this time. — Jotapata taken by the Romans after a siege of forty-six days. — Japha taken by the Romans. — *Eleven thousand six hundred* Samaritans, that had assembled on the top of Mount Gerizim, slain by order of Vespasian. — Joppa taken and destroyed by the Romans. — Tarichæa taken by the Romans, and nearly 40,000 persons, who had taken refuge in it, slain. — Death of Corbulo.

68 Dreadful calamities in Jerusalem, occasioned by the *zealots*, who divide themselves into two different parties, and murder one another by thousands, committing the most horrid cruelties. — The emperor Nero, on account of his great cruelty and injustice, is obliged to fly from Rome to the house of Phaon, one of his freedmen, about four miles from Rome, where he kills himself; upon which the senate declares Galba emperor.

69 On the kalends of January, the images of *Galba*, in *Germany*, are thrown down; and on the 3d day *Vitellius* is saluted emperor by the army; and on the fifteenth day of the same month, Galba is slain by the partisans of Otho, seven months after the death of Nero; upon which Otho is proclaimed emperor. — Civil war between *Vitellius* and *Otho*. — Engagement in an island in the Po, between the troops of Otho and Vitellius, wherein the latter have the advantage. — Battle of Bedriachum, in which Otho's army is defeated; upon which Otho kills himself, after a reign of three months. He is succeeded by Vitellius. — Dolabella put to death by order of Vitellius. — Civil war between *Vitellius* and *Vespasian*. — Cremona sacked by Primus. — Junius Blæsus poisoned by order of Vitellius. — Vespasian acknowledged emperor by a great part of Italy, and all the western provinces. — The capitol besieged and taken by Vitellius's soldiers. — The temple of Jupiter Capitolinus destroyed by fire. — Vitellius is killed, after a reign of eight months and a few days, and Vespasian succeeds him in the empire. — The Batavians, under *Civilis*, revolt from the Romans, over whom they obtain two great victories.

70 Vespasian orders the capitol to be rebuilt, the first stone of which was laid on the 21st of June. — Titus, son of Vespasian, sent by the emperor to besiege Jerusalem. — The Jewish temple burnt, notwithstanding the endeavors of Titus to preserve it. — Jerusalem taken Sept. 7, and destroyed by Titus, which ends the Jewish war. Josephus reckons that not less than *eleven hundred thousand* persons perished in this siege, by fire, sword, misery, and famine. If to this number he added all that were killed in the several battles fought out of Jerusalem, and in the taking of the several towns which the Romans stormed, it will be found that the Jews lost in the whole course of the war, *one million three hundred and fifty-seven thousand six hundred and sixty men*. The number of prisoners during the war, according to the same historian, amounted to *ninety-seven thousand!* See on Mat. 24:31.

71 Magnificent triumph of Vespasian for his victories over the Jews. — Peace being re-established in the world, the temple of Janus is shut. This is the sixth time of its being shut, according to Orosius.

72 Comagena is made a Roman province. — Vologeses, king of Parthia, molested by the Alans, a Scythian people, who overrun Media and Armenia.

73 Rhodes, Samos, and the neighboring islands, formed into a province, under the name of the Cyclades, or island province.

74 Vespasian, who had made his son Titus his colleague in the censorship, celebrates with him the ceremony of closing the *Lustrum*, and of numbering the Roman citizens.

75 Dedication of the temple of Peace. Vespasian places in it the golden vessels belonging to the temple of Jerusalem, and a great number of the finest performances of the best painters and sculptors. — Nero's Colossus, erected by his order at the entrance of the golden palace, is dedicated to Apollo, or the sun, by Vespasian.

76 Three cities in the island of Cyprus destroyed by an earthquake.

77 Dreadful plague in Rome, through which *ten thousand* persons are said to have died in one day!

78 Agricola appointed governor of Britain.

79 *Vespasian* dies, after a reign of nine years, eleven months, and twenty-four days, and is succeeded in the Roman empire by his son *Titus*. — Dreadful eruption of Mount Vesuvius, which devastated a considerable part of Campania. — Death of the elder Pliny, who was suffocated by the smoke and ashes from the mountain, while employed in examining this dreadful phenomenon.

80 Dreadful pestilence. — Terrible fire at Rome, which raged with great violence for three days and three nights. Many of the public buildings were destroyed; among which were the *pantheon*, the Octavian library, and the capitol, which had not been long rebuilt. — Dedication of the amphitheatre begun by Vespasian, and finished by Titus.

81 *Titus* dies on Sept. 13, after a reign of two years, two months, and twenty days; and is succeeded in the Roman empire by his brother *Domitian*.

83 Domitian's expedition against the Catti, a people of Germany. The emperor returns without having seen the enemy, and causes triumphal honors to be decreed him. It is supposed that about this time he received the surname of *Germanicus*.

84 Sabinus is made colleague with Domitian in the consulate: his prænomen is not known; but he is supposed to be the same with Oppius Sabinus, who lost his life soon after, in the Dacian war. — The Caledonians defeated by Agricola, with the loss of 10,000 men. The ornaments of triumph are decreed the victor. — The fleet of Agricola sailed round Great Britain: before this circumnavigation was made, the Romans were not sure that Britain was an island.

85 Domitian orders the nativity of all the great men in Rome to be cast; and such as were said to be born for empire he destroyed. — Philosophers banished from Rome by Domitian. — The Nasamonians revolt from the Romans, but are subdued by Flaccus. — Fulvius is made colleague with the emperor this year in the consulate: his prænomen is not known. This Fulvius is supposed to be either T. Aurelius Fulvius, or Fulvius the grandfather of the emperor Titus Antoninus.

86 Institution of Capitoline games. — The Dacian war began this year, according to Eusebius. — The Dacians enter the Roman provinces, and make great depredations; but are at last completely overthrown by Julianus.

88 The Secular games celebrated at Rome this year, not because it was the termination of an even century from the building of the city, but through the mere caprice of the emperor.

89 Domitian banished the astrologers from Rome.

90 The Marcomans, &c. having defeated the emperor, the latter makes peace with Decebalus, king of the Dacians, and allows him a yearly pension, which is never demanded. He assumes the surname of *Daccius*.

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91 Domitian changes the names of the months of September and October, and calls them Germanicus and Domitianus; which continued only during his life. — About this time, the temple of Janus is again shut. — Cornelia, chief of the vestals, accused by the emperor of incontinence, is buried alive.

92 About this time happened the revolt of L. Antonius, who commanded on the Upper Rhine. He is defeated and killed. — The kingdom of Chaleis united to the Roman empire.

93 Death of Agricola, the governor of Britain, on the 23d of August, in the year when Collega and Priscus were consuls. — The Sarmatians revolt, but are soon quelled by Domitian; in consequence of which he carries a laurel crown to the capitol, and consecrates it to Jupiter.

94 Philosophers and scientific men banished Rome by an order of the senate. Epictetus, the famous Stoic philosopher, was among the number of the exiles.

95 Commencement of the second persecution against the Christians. — The apostle and evangelist, John, thrown into a caldron of boiling oil, near the Latin gate at Rome; but being miraculously preserved, is afterward banished to Patmos, where he is supposed to have written his Revelation some time in the course of this or the following year. — Acilius Glabrio, who had been consul A. U. C. 844, is put to death by order of the emperor.

96 Domitian killed in his palace by some of his freedmen, after a tyrannical reign of fifteen years and five days. He was the last of the twelve Cæsars, and is succeeded in the empire by Nerva.

97 Death of Virginius, the consul, in the eighty-third year of his age. *Tacitus*, who was at this time consul by subrogation, pronounces his funeral oration. — Trajan, who commanded the army in Lower Germany, adopted by Nerva.

98 Nerva dies, January 21, after having reigned one year, four months, and eight days, and is succeeded in the empire by Trajan, a Spaniard. — The Chamavians and Angrivarians defeat the Bructerians, with the loss of 60,000 men.

99 Trajan, who was in Germany when he was proclaimed emperor, enters Rome without the least parade.

100 Adrian, afterward emperor, married to Sabina, daughter of Trajan's nephew. — The death of John, the apostle and evangelist, is generally supposed to have happened about this time.

* Armenia a Roman province. — Adrian, emperor. — (Brazen age.) — Adrian's tomb; Caledonian wall; baths of Agrippa. — Final destruction of Jerusalem. — Bucharia conquered by the Chinese. — Gnostics in Africa. — Temple at Heliopolis.

150 Antoninus, emperor. — Sien-Pi in China. — Plague in Europe and Asia. — Saxons on the Elbe and Eider. — Marcus Aurelius, emperor. Antonine column. Wars between Rome and Parthia. — War against the Marcomanni and Quadi. Commodus, emperor. — Peace with the Marcomanni. — Goths in Dacia. Runic writing. — Licentiousness of the prætorians. — Commerce between Europe and China. — Chinese catalogue of stars (Tchang-Hong). — Catholic church. — Talmud. —

200 Picts' wall. — Corea tributary to Japan. — Alemanni on the Maine. — Alexander Severus, emperor. — Ptolemy of Pelusium. — Eclectics. — Persia (Sassanides; Artaxerxes I., their founder). —

250 Confederacy of the Franks between the Elbe and Rhine. Odin in Scandinavia. — Huns on the Caspian Sea. — Chiliasts. — New Platonists. — Thirty tyrants, Gallienus. — Alemannic confederacy. — Palmyra (Zenobia). — Aurelian, emperor. Loss of Dacia. — Palmyra in ruins. — Cultivation of the vine on the Rhine. — Monks in Syria and Egypt. — Manes and the Manichæans. — Ossian. — Probus, emperor. — Diocletian, emperor; division of the imperial power. Era of martyrs, Aug. 29. — Saxons and Franks in Britain.

300 Constantine I., Cæsar in Gaul. — Sapor II., Persian king, conqueror. — Yuen-Ti in China. — Constantine converted to Christianity. — Prohibition of sacrifices. — Donatists in Africa. — Indiction of 15 years. — Council of Alexandria. — Corruptions of Christianity (ceremonies). — Constantine I., sole emperor. — Arius and the Arians. Council of Nice. — Vandals in Pannonia. — Christianity in Abyssinia. Byzantium (Constantinople), imperial residence. — Division of the empire (Constantine II., Constantius, Constans). Monasteries in the Thebais. — Picts and Scots.

350 Constantius, sole emperor. — Paris, Salian Franks. — Pilgrimages to the holy sepulchre. — Julian, emperor. — Wars with the Persians. — Valentinian in Rome, Valens in Constantinople. — Ostrogoths. — Visigoths. — Beginning of the great emigration of nations. — The Huns pass the Don. — Theodosius in Constantinople. (Iron age.) — Ecclesiastical tribunal at Saragossa. — Council of Constantinople. — (Theodosius, sole emperor after the conquest of Italy.) — Egypt annexed to the Byzantine empire. — Persecution of the pagans. — Division: Eastern empire, Western (Arcadius, Honorius) — Visigoths in Greece (Alaric). — Yezdegerd I., Persian king. — Image worship among Christians. Beginning of the Christian hierarchy. —

400 Emigration of the Germanic tribes. (Rhadagais, Alaric, Hermanric, Ataulphus or Adolphus). Visigothic kingdom in Gaul and Spain. — Varanes V. in Persia. — The German a written language. — Franks pass the Rhine. — The Romans withdraw from Britain. — Armenia taken by the Persians. Pelagians in Africa. — Attila; empire of the Huns from China to Gaul. — Saxons in Britain. — Vandals in Africa. — Christian colonies in Persia. — Maps (Agathodæmon). — Posts in the Eastern empire. —

450 Battle of Chalons. — Merovæus, king of the Franks. — Attila d.; decline of the empire of the Huns. — Kingdom of the Gepidæ on the Theiss. — Kingdom of the Burgundians. — Ostrogoths in Pannonia (Theodomir). — Simon Stylites; — Moses of Chorene. Masorites (Persia). — Euric, king of the Visigoths (laws). — Romans expelled from Spain.

476 Revolt of the foreign soldiers in Italy (Heruli, Rugii, &c.) under Odoacer. — Odoacer, king of Italy. — End of the Western empire. Beginning of the Middle Ages.

481 Kingdom of the Franks in Gaul (Clovis) after the battle of Soissons. — Arthur, British prince. — Italy conquered by the Ostrogoths (Theodoric). — Kingdom of the Czechs in Boiohemum; the Boioarii retire to the Danube. —

500 Clovis victorious against the Alemanni and Visigoths. — Benedict of Norcia (Monastic rules, 529). — Wu-Ti in China. — (Commerce with Ceylon.) — Cosmas, the Egyptian navigator to India. — Justinian, emperor of Byzantium; Roman code (civil law). — Angles in Britain. — Frankish dominion over Thuringia, Burgundy, Bavaria, and Alemania. — First monastic orders in Germany. — Dionysian era. — *Institutions* and *Pandects* promulgated. — Lombards in Pannonia. — Chosroës I. (Noushirvan), Persian king. — Destruction of the kingdom of the Vandals in Africa (Belisarius); North Africa, Sardinia, Corsica annexed to the Byzantine empire.

550 Turkish kingdom on the Irtish and around the Altai. — Narses puts an end to the kingdom of the Ostrogoths; Italy added to the Byzantine empire. — Clothaire, sole king of France. — Saxon heptarchy in England. — The Gepidæ destroyed by the Lombards and Avars. — The Turks emigrate to the south (Chazars, Petschenegues, Uzans). — Kingdom of the Lombards in Upper Italy (Alboin); feudal government; feudal militia; dukes; duels. — Exarchate; monkish Latin. — Eastern and Western Turkish kingdoms. — Visigothic kingdom over all Spain (Leovigild). — Yang-Kien, conqueror in China. — Gregory I., Roman bishop. — (Purgatory; mass). — Chosroës II., king of Persia. — Christianity introduced into England (St. Austin).

600 Boniface III., universal bishop. — The pope supreme head of the church. — Byzantine conquests in Asia and North Africa. — Clothaire II., king of the Franks. (Mayors of the palace; fiefs hereditary; aristocratic class). — Wends in Carniola, Carinthia, and Stiria. —

622 Mohammed flies from Mecca (Hegira, Islam). — Arabia conquered, Persians defeated. — Caliphate (Abubeker, Omar, Osman). — Koran (635). — Saracens conquer Syria, Phœnicia, Palestine, Persia, and Egypt. — Codes of the Visigoths, and Lombards. — Normans (Iwar Widfame). — Sclavonians in Russia and Poland. —

650 Ali; Moawiah (Ommiades). Schism in Mohammedanism (Sunnites, Shiites). — Amrou; burning of books. — Pepin d'Heristal, duke of the Franks, and hereditary mayor of the palace. — Tournaments among the Saracens. — Northern Africa reduced by the Saracens. — Saracens defeated before Constantinople (Greek fire). — Cairoan built (rice and sugar-cane in Egypt). — Chazars in Tauris; Danes in the Orkneys. Christianity introduced into Friesland (Willebrod). — Tonsure. —

700 Saracens in Bucharia, Armenia, and Asia Minor. — Walid, caliph. — The Saracens (Mousa, Tarik) conquer Spain. Fall of the kingdom of the Visigoths (Roderic, Pelagio). — Posts; tournaments; coins among the Saracens. — Arabico-Indian commerce. — Hiuen-Song, political organization of China. — Charles Martel; defeats the Saracens near Tours. — Masses for money; kissing of the pope's foot. — Conversion of Thuringia and Hesse (Boniface). — Abbey of Fulda. Metropolitan in Mentz. — Destruction of the Eastern Turkish kingdom by the Hoeites.

750 Abul-abbas; dynasty of the Abassides. — Childeric III. dethroned; end of the Merovingians. — Pepin, king of the Franks. — Danes on the English coasts. — Al Mansor, caliph (flourishing period of Arabian science and art). — Bishop Stephen III. receives the exarchate; ecclesiastical state: the pope a secular prince. (Anointment of the popes; patrician order in Rome). — Separation of Spain from the caliphate (Abderhama). —

768 Charlemagne divides the empire of the Franks with his brother Carloman.

771 Charlemagne, sole king. — Wars with the Saxons. Rome is conquered; kingdom of the Lombards conquered. — Invasion of China by the Tartars. — Continuation of the wars with the Saxons; (Irmensäule destroyed). — Tithes; Peter's pence; sacred music; cathedral and monastic schools. — *Missi regii*. — Fossa Carolina between the Danube and Rhine. — Haroun al Raschid, caliph. — Africa separated from the caliphate (Aglabites). — Kingdom of Moravia.

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* The remainder of this table is from the Encyclopædia Americana. From B. C. 6 to 100, is from Dr. A. Clarke.

A. D.

800 Charlemagne crowned at Rome. Frankish Roman empire. Saxons baptized. The Eyder the frontier. — General canons of Aix-la-Chapelle; collection of capitularies by Ansegisus. — Decline of the caliphate after Haroun's death. — Egbert of Wessex founds the English monarchy (823). — Kenneth II. in Scotland. — Government of the Eunuchs in China. — Polish kingdom (Piast). Ansgar, bishop of Hamburg (831).

843 Treaty of division at Verdun: Italy, France, Germany, three distinct kingdoms: the latter appears in history. — *Jus manuarium* (right of private warfare). German castles. — Markgraves in Thuringia. — Turkish guards of the caliphs. —

850 Mantchoos, Chazars, Varagians, become known. — Alfred, king of England. — Ruric, founder of the first Russian dynasty. — Kingdom of Denmark founded (Gorm), of Norway (Harold). — Expeditions of the Normans. Struggles of the Polovtzes, Petchenegues, Varagians (Russians), and Sclavonians. — Magyaric kingdom in Hungary. — Burgundian kingdom. — Anarchy in Italy. Lorraine annexed to Germany. — Discovery of the Faroe islands and of Iceland. — Isidorian decretals. — Cyril converts the Chazars. — Nicholas I. (first coronation of a pope). — German books (Otfried). Hereditary counts and dukes in France. —

900 Voyages of the Norwegians to Greenland, from whence they reach (995) the coast of America, the since lost Winland. — Expeditions of the Magyars. They conquer Great Moravia. — Kingdom of the Kitans (naphtha fire used in their wars). — Conrad I., king of Germany; tournaments in Germany; cities built; toll on the Rhine. — The Danes seize on the crown of England. — Henry the Saxon, German king. Grand dignitaries of the empire; royal palatinates. — Kingdom of the Fatimites in Africa. — Truce with the Hungarians. — The Hungarians defeated at Merseburg (933). Government of the emirs in Arabia. — Eastern Africa discovered by the Arabians and colonized. — Otho I., king of Germany (936).

950 Otho, king of Italy. Defeat of the Hungarians on the Lechfeld. — *Lingua Romana* a written language. — Otho, German emperor. — Mines in the Hartz mountains. — Grants to the clergy. — Byzantine customs at the German court, influence on arts (Theophania). — Christianity introduced into Hungary. — Wladimir I. the Great, prince of Kiev. — Greek church in Russia. — Hugh Capet, king of France. — Christianity introduced into Prussia (Proper); Adalbert. — Stephen I., king of Hungary. — Sultan Mahmoud (empire of the Ghaznevides). —

1000 Christianity in Sweden (Olaf Skautkonung). Massacre of the Danes in England (Sweyn). Canute II., king of Denmark and England. — The Druses on Lebanon. — Conrad II. (king of Germany, of the Franconian dynasty). — Truce of God. — Feudal system. — Russian code of laws (Varoslaf). Sclavonic school at Novgorod; translation of Greek works into Sclavonic. — Kingdom of the Obotrites (Godeshalc); — Togrul-Beg, a Seljook prince of Chorasan (conquers Balk, Chowaresm, Irak-Adgemi). — Ferdousi, Avicenna. —

1050 Bagdad conquered by Togrul; kingdom of the Seljooks in Central Asia and Persia. — Pilgrimages to the holy sepulchre. School at Bagdad. — Normans in Italy (Robert Guiscard). Lombard commerce in Germany. — Wendish commerce in the ports of the Baltic. — William the Conqueror in England (battle of Hastings, 1066) — Normans in Sicily. — The Comneni in Constantinople. — Gregory VII. (Hildebrand), vicar of Christ. Papal power. Benedict X. assigns (1039) the election of the pope to the college of cardinals. — Genoa independent. — Medical school at Salerno. — Hospital at Montpellier. Tournaments in France.

1073 Saxon struggle for independence (Otho of Nordheim). — The fem-courts. — Celibacy. — Struggle for the investiture; law against simony; legates sent. Papal power the bond of the Christian world. — Henry IV. at Canossa. — Kingdom of Iconia (Soliman, 1074). — Turcoman state in Syria (Ortoc). — Kingdom of Bohemia (Wratislaus). — Age of the schoolmen. — The Assassins in Syria and Persia. — Council of Clermont (Urban II., Peter the Hermit). — Icelandic Edda. — Feudal law in England. Doomsday book.

1096 First crusade. Jerusalem taken by assault (Godfrey of Bouillon). — Henry I., king of England. —

1110 Genoa a republic. — Dalai-Lama in Thibet. — *Charta Libertatum* in England. — Second crusade. — Eastern and Western Seljookian kingdoms. — The commons acquire rights in Germany. — Communes and corporations in France. — Republics in Italy. — John II. (Comnenus), emperor of Byzantium. —

1118 Orders of the Knights of St. John and Knights Templars at Jerusalem. — Concordate of Worms. (Papal ring and staff.) — Council of the Lateran. — Kingdom of Mocavides in Eastern Africa. — Lothaire, German emperor by election. — Niudshi in Northern China. — Conrad III. of Hohenstaufen, German emperor. (Suabian emperors.) — Abelard. — Stephen, king of England.

1150 Third crusade. — Frederic I., German emperor. — Magnetic needle known to the Arabians. — Henry II., king of England (house of Anjou, Plantagenets). — Denmark united (Waldemar I.). — Confederacy of Lombard cities. — Saladin, sultan of Egypt (Ayoubite Curds). — Magnetic needle known in Italy. — Ireland conquered by the English. — Saladin conquers Jerusalem. — Walachian-Bulgarian empire (Peter and Asan). — Livonia discovered by citizens of Bremen. — Fair at Leipsic (1157). — Mines of Freyburg discovered. — Berlin founded. — Spanish wool exported to England and France. — Flourishing period of the commerce of Northern Germany. — Provençal poetry. —

1190 Fourth crusade. (Richard I., Cœur de Lion, Philip Augustus of France, emperor Frederic). —

1191 Teutonic knights. — Capture of Ptolemais. — The Hohenstaufens in the Two Sicilies.

1195 Fifth crusade. —

1198 Pope Innocent III., sovereign of Rome. — Execution of heretics in Toulouse.

1200 Mohammed II., sultan in Chowaresm.

1204 The crusaders take Constantinople by assault (Latin empire: Baldwin I.).

1205 Dynasty of the Patans in Hindoostan (until 1413).

1206 Abouhafs in Tunis and Tripoli (until 1533). — The empires of Nice and Trebisond. — Genghis Khan, founder of the empire of the Mongols (d. 1226).

1209 Crusade against the Albigenses (the sixth).

1213 James I. of Arragon (Conqueror). England tributary to the pope (John Lackland).

1211 Battle of Bovines.

1215 *Magna Charta.* — The Mongols conquer China. — Transubstantiation and auricular confession; rosary.

1216 Order of the Dominicans. — Henry III. of England.

1217 Seventh crusade (Andrew II. of Hungary).

1218 Frederic II., emperor. Independence of Switzerland.

1222 Constitution of Hungary.

1223 Order of the Franciscans.

1224 Mongols in Russia.

1226 Louis IX. (Saint).

1227 Battle of Bornhoved. — Octay, great-khan of the Mongols.

1228 Eighth crusade (Frederic II.).

1229 Inquisition at Toulouse.

1230 The Teutonic knights conquer all Prussia Proper (from 1230 to 1283). —

1232 Courts of the members of the German empire. — Fire-arms in China and India. — Clocks in Egypt.

1234 Decretals of Pope Gregory IX. — The Mongols conquer Northern China.

1235 Prohibition of private warfare at Mentz.

1238 Russia tributary to the Mongols. (Battle on the Voronez, won by Batu, khan of the Golden Horde). — Republic of Genoa.

1240 Ninth crusade (Thibaut).

1241 Mongols victorious at Liegnitz (Silesia). — Hanseatic league formed.

1245 Pope Innocent IV. enlarges the college of cardinals. — Kayuk, great-khan of the Mongols.

1246 Institution of the feast of *Corpus Christi.*

1247 League of the Rhenish cities.

1248 Last crusade (Louis IX.). The Swedes conquer the south-eastern part of Finland.

1249 Louis IX. takes Damietta.

1250 Manku, great-khan of the Mongols. — The Cossacks become known. — Baharite Mamelukes in Egypt (until 1382).

1252 Alexander Newsky. — Foundation of Stockholm (1251).

1255 First maritime code (*consolato del mare*).

1256 Order of the Augustines. — Mongol system of conscription in Russia.

1258 Hulaku conquers Bagdad (Mougol-Persian dynasty). — English house of commons.

1259 Koblay or Kublai, great-khan of the Mongols. — Pekin founded (dynasty Yuen). — Suabian law.

1260 Michael VIII. (Palæologus), emperor of Nice. — Militia in Arragon.

1261 Michael VIII. recovers Constantinople. (New Greek empire of Byzantium.) — Corporations in Italy.

A. D.
1264 German commercial tribunal in Novgorod.
1265 Deputies of towns and boroughs in the English parliament. — Sicily a papal fief (White Horse). — Battle of Evesham in England.
1266 Corporations and guilds in Italy. — Genoa trades to India.
1268 Conradin executed; house of Anjou in the Two Sicilies. — Imperial cities and imperial nobility in Germany. — Paper money in China. — Astronomical tables of Maraga (Nasir-Eddin). — Mongol syllabic writing (1269). — Edward I. of England.
1273 Rodolph of Hapsburgh, German emperor (d. 1291). — Anatomical chair in Paris (John Pitard). — Letters of nobility in France.
1273 Hereditary succession in Arragon and Catalonia. Ottocar of Bohemia defeated. — Alchemists and theosophists. Glass mirrors. Mohammedan religion in Malacca. —
1282 Sicilian Vespers. — Peter of Arragon, king. —
1283 Albert of Hapsburg, duke of Austria. — Prussia conquered (Conrad von Thorberg). — Edward I. conquers Wales. —
1291 Capture of Acre (end of the crusades). —
1294 Pope Boniface VIII.) *bulla unigenitus*).
1300 Osman I. Empire of the Ottomans in Asia Minor.
1302 Third estate (*tiers état*) in France (deputies of cities); *bulla unam sanctam*.
1305 Clement V. (Avignon papal residence until 1373). Immorality of the papal court. Struggle between the secular powers and the papal authority more and more manifest. Wretched state of the Christian church, and call for a 'reformation in its head and members.' — Invasion of Scotland; Bruce.
1307 Swiss confederacy.
1308 Uri, Schweitz, Unterwalden, form a confederacy for the deliverance of their country. — Iconium conquered by the Mongols.
1309 Three 'colleges' of the empire at Spire. — Knights of the cross at Marienburg. —
1310 Knights of Rhodes. — Dante.
1312 Abolition of the Knights Templars (Philip the Fair). Decretals of Clement. — Fire-arms in Spain. — Edward II.; battle of Bannockburn. — Louis of Bavaria, German king (battle of Mühldorf, 1322). — Battle on the Morgarten. Perpetual league of Brunnen (1315). — Constitution of Pope John XXII. (*execrabilis*). — Union of Arragon, Catalonia, Valencia (1319). — Great and Little Poland united (Wladislaus Lokietek). — Philip VI., house of Valois in France. — Orchan, Padishah; Ottoman Porte in Prusa (1326). — Restraints on the aristocracy of the German nobility at Spire. Foundation of the German commons. — Treaty of Pavia. Palatinate and Bavarian lines. — Master singers (their imperial charter, 1378). — German Levantine commerce flourishes. — Organization of Poland. Casimir III. (1333) — Battle of Halidown Hill. — Edward III. begins the wars for the French crown. — Louis I., king of Hungary (1342). — Re-discovery of the Canary Islands (1344). — Flourishing period of the Venetian Levantine commerce (consuls in Aleppo and Alexandria). — Bank of circulation in Genoa. — Charles IV. (elected at Rhense, in 1346). — Battle of Cressy. — Pseudo-Waldemar in Brandenburg (1347). — Black death rages.
1350 Trials of witches. — Licentiousness of the clergy. — Imperial law; juridical commentators. — Revolution in China.
1353 Lucerne, Zurich, Glarus, Zug, Berne, join the Swiss confederacy. — Bills of exchange (1354). — Soliman crosses the Hellespont (1355); Turks in Europe. —
1356 Golden bull. — Victory of the Black Prince at Poitiers. — (Peace of Bretigny, 1360). — Peter the Cruel, king of Portugal (1357). Fire-arms in Brabant. — Adrianople, residence of the Porte, Amurath I (1360). — Pope Urban V.; triple crown of the pope (1362). — Janizaries (Sheikh Bekitash) (1362). — Expulsion of the Mongols from China. — New Burgundian house (Philip the Bold). — Tyrol conquered by the Austrians. — Hanseatic league flourishing (1364). — Timour (Tamerlane), great-khan of Dschagatay (1369). — The Stuarts begin to reign in Scotland. — The Ottomans conquer the Walacho-Bulgarian kingdom (1371). — League of the Suabian cities (1376–1389). — Schism of the church. Papal courts of Rome and Avignon (from 1378 to 1417). — Wickliffe, Gower. — Timour conquers Cashgar, Chowaresm, Chorasan, and Persia (from 1373 to 1384). — Dynasty of the Yagellons in Poland (from 1386 to 1572); Ladislaus V. — Battle of Sempach (Arnold Winkelried, 1386). — Bajazet I., sultan (1389). — Battle of Falköping. — Battle of Nicopolis (1396, between Bajazet and Sigismund of Hungary). — Timour in Bagdad, Teflis, Moscow, and Delhi.
1397 Scandinavian union at Calmar; Margaret. — Richard II. deposed; Henry IV. of Lancaster.
1400 Huss preaches in Cracow. — Timour victorious over Bajazet at Ancyra (1402). — Hungarian insurrection established. Deputies of cities in Buda (magnates and estates). — The Portuguese double Cape Bojador. — Mohammed I., sultan (1413). — Henry V. of England.
1414 Council of Constance (until 1418). — Huss burnt (Hussites). — English invasion of France (battle of Agincourt). — The electorate of Brandenburg given to Frederic of Hohenzollern (1415). — Henry the Navigator. — Porto-Santo and Madeira discovered. — War of the Hussites (John Zeska) (1415). — Amurath II., sultan. — Henry VI. of England; siege of Orleans raised (Joan of Arc) (1429). — Council of Basle (1431 to 1443). — Florence under the Medici. Cosmo (1434). — Chaucer fl. —
1436 Art of printing (John Gutteuberg). —
1440 Frederic III., Austrian dynasty on the imperial throne of Germany. — Posts are established. — Scanderbeg in Albania (Epirus) (1443–1446). Battle of Varna (1444). — Battle of St. James on the Birs. — Standing army in France, Uniform (1445). — Pope Nicolas V. (classical literature in Rome; Vatican library) (1447). — Western Africa discovered by the Portuguese. — Concordates at Rome and Vienna with the German nation. — House of Oldenburg in Denmark; Christian I. — The English expelled France. — War of the Roses in England (York and Lancaster) (1452–1485). — Mohammed II., sultan. —
1453 Constantinople conquered by the Turks (Constantine XIII., the last of the Palæologi, dies at the gates of Constantinople, with arms in his hand). End of the Eastern empire. Revival of learning in Europe by the fugitives from Constantinople. — Sale of papal indulgences. — Bohemian Brethren (1457). — Cape de Verde Islands discovered (Cada Mosto). Louis XI. of France.
1462 Ivan Basilowitz, founder of the greatness of Russia. — Peace of Thorn (division of the territories of the Teutonic knights). — Charles the Bold of Burgundy. — New kingdom of the Turcomans in Persia (Usong-Hassan). — Steno Sture, administrator of Sweden. — Sale of indulgences renewed. — The Portuguese pass the equator. — Victories of the Swiss over Charles of Burgundy at Grandson and Morat (1476). — Extension of the art of printing (book-privileges; catalogues). — Mails on horseback in France. — Standing army in Hungary. — Pedal harpsichord. Notes in music.
1477 Charles the Bold falls at Nancy; Burgundy comes into the possession of Austria (Maximilian and Maria). — End of the Tartar dominion in Russia. Ivan Basilowitz conquers Novgorod. (Decline of the Hanseatic commerce with Russia.) — Castile and Arragon united (Ferdinand and Isabella). Inquisition in Spain, 1480. — Richard III.; battle of Bosworth. House of Tudor in England (Henry VII.). Union of York and Lancaster. — Royal power firmly established in Western Europe. Decline of feudal power. — Discovery of the cape of Good Hope by Diaz. — The Moors expelled from Granada (1491).
1492 Discovery of America (Columbus). Maps (Conrad Sweynheim). — Powder mines (Navarro). — Terrestrial globes (Martin Behaim). Papal demarkation of the Portuguese and Spanish discoveries. — Algebra through the Arabians. Book-keeping by double entry. — Venereal disease introduced into Europe.
1495 Peace of the empire at Worms. Private warfare abolished. — European balance of power. — North America discovered by the Cabots. — Discovery of the passage to the East Indies (1498, Vasco de Gama). — Louis XII. of France. — Inquisition in Seville.
1500 Discovery of Brazil (Cabral). — Change in the direction of commerce, which becomes a more important element of politics. — Reign of the Sophi in Persia (Ishmael Shah) (1503). — Slave trade. — Continuation of the discoveries and conquests of the Spaniards and Portuguese in Africa and America. — League of Cambray. — Thirteen Swiss cantons confederated. — Henry VIII. of England. — Pope Leo X. St. Peter's church. — Flourishing period of the fine arts (1513) (Michael Angelo, Correggio, Titian, Leonardo da Vinci). — Savonarola and the Mystics. — Francis I., king of France (expedition over the Alps; battle of Marignano, 1515). — Charles I. (V.) king of Spain. — Watches invented in Nuremberg; air-guns. — Posts in Germany (1506). —
1517 The abuse of indulgences, and the licentiousness of the clergy, bring on the reformation. — Luther in Wittenberg. — Zuinglius teaches in Switzerland. — The Ottomans conquer Egypt.
1519 Charles V., German emperor. Elective capitulation. — The Sherifs become kings of Morocco. — Cortes discovers Mexico. — End of the Middle Ages; beginning of Modern History.

END OF TABLES.

THE

SYMBOL DICTIONARY;

BEING

A KEY

TO THE

SYMBOLICAL LANGUAGE OF SCRIPTURE,

BY WHICH NUMEROUS PASSAGES ARE

EXPLAINED AND ILLUSTRATED.

FOUNDED ON

THE SYMBOLICAL DICTIONARY OF DAUBUZ,

WITH ADDITIONS FROM

VITRINGA, EWALDUS, AND OTHERS.

BY THOMAS WEMYSS,
AUTHOR OF 'BIBLICAL GLEANINGS,' &C.

BRATTLEBORO':
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PREFACE.

Much light may be thrown on the symbolical language of Scripture by a careful collation of the writings of the prophets with each other; for the symbolical language of the prophets is almost a science in itself. None can fully comprehend the depth, sublimity, and force of their writings, who are not thoroughly acquainted with the peculiar and appropriate imagery they were accustomed to use. This is the main key to many of the prophecies, and without knowing how to apply it, the interpreter will often in vain essay to discover their hidden treasures. (See Vanmildert's Lectures, p. 240.)

The author of the present work has been content to consider symbols in the same light as emblems, though their meaning be somewhat distinct; his whole object being to throw light on some of the more obscure passages of Scripture, in which the symbolical language occurs, especially as symbols do not uniformly preserve the same signification, but are representatives of different subjects, according to the diversity of their properties and aspects. Thus *iron*, viewed merely as a metal difficult of fusion, denotes strength or power—when applied to the disposition, betokens stubbornness—and to the soil or ground, refers to its infertility; and so in numerous other cases; wherefore the subject to which the symbolical term is affixed must be viewed in its connection and immediate reference before its signification can be thoroughly ascertained.

Nor is it less to be observed, that the same symbol is employed to point out very different and even opposite persons or characters. Thus the serpent is generally the symbol of Satan, but it is also represented as the pattern of wisdom or caution; and the brazen serpent is a well-known type of Christ, being so alluded to by the Savior Himself. This mode of application is to be accounted for, by considering the various properties which any creature or thing is commonly supposed to possess, and by selecting the evil properties to picture out evil persons, and the good properties the reverse. For though among Christians the serpent and the tempter are generally identified, yet among heathen nations that reptile has often been viewed as the symbol of deity, and in the Egyptian hieroglyphics as emblematic of eternity.

Though the subject of sacred symbols has been already treated of by some, yet the number of writers in this department of theology is hitherto comparatively small. The reason of this may be, that, in order to illustrate the symbolic language properly, a very extensive acquaintance with ancient literature is requisite. The subject involves in it mythology, hieroglyphics, Oriental customs; in short, all the learning of Egypt and the East. To such endowments the present writer makes no pretension. It presented itself to him as a branch of study that might be profitably occupied as an exercise of the faculties, and as leading to various interesting and instructive inquiries. Had he possessed better resources, the work might have been proportionably improved. But his predecessors in this line of investigation were few; and had he not made a liberal, indeed an unreserved use of Daubuz's Dictionary, his own gleanings in this field of research must have been very scanty. The principal writers on the subject of symbols are as follows: Pierius in Hieroglyphica; Pierre L'Anglois, Discours des Hieroglyphes; Vitringa de Theologia Symbolica; Honerti Institutiones Theologiæ Typicæ Emblematicæ; Ewaldi Emblemata Sacra; Daubuz's Symbolical Dictionary. Other works no doubt exist, especially in the literature of Germany, and some of them possibly superior to those just named; but they are unknown in England: at least the author has in vain ransacked numerous catalogues to find them.

It is an observation of Maimonides, that 'he who would understand all that the prophets have said, must particularly apply himself to the study of the parabolic, metaphorical, and enigmatical parts of Scripture.' It has evidently seemed good to the great Author of revelation to clothe the mysteries of divine doctrine and prediction under the vail of emblems and figures—a mode which suited the genius of the Hebrew people and the nations of the East in general; on which account we find the books of the O. T., especially, filled with allegories of various kinds. The Egyptians appear to have been the earliest cultivators of this species of composition, and in this the Jews were rather imitators than originals. That this was a part of the wisdom of Egypt, in which Moses excelled, is suggested by Philo, in his Life of Moses, by Clemens of Alexandria, in his Stromata, and by many others. That the Chaldeans also were addicted to the use of emblems and allegories, appears from some ancient writers, for whom, see Stanley's History of Philosophy. The Syrians and Phœnicians are affirmed to have prosecuted the same study, according to Jerome, Josephus, Eusebius, &c.

The whole of the Levitical service was, as is allowed by all, an adumbration of the events, the doctrines, or the spiritual worship of the new dispensation, consisting of various figures, so as to deserve the name which Paul gives it, 1 Co. 2:7, 'the wisdom of God in a mystery,' or as described in He. 10:1, 'a shadow of good things to come, and not the very image of the things.' Wherefore Abarbanel, Abenezra, Maimonides, and other judicious Jewish interpreters, have sought in the sacrifices and rites of the O. T., the images of future and spiritual things. Our Savior and his apostles use the same forms of speaking which the writers of the O. T. employed; and Buxtorf and Saubert have showed that some of the parables which Jesus uttered, in his addresses to the people, are to be found in the Talmud. Paul, on the other hand, has borrowed many of his allusions from the Pagan mysteries, the Grecian games, the Roman customs, and the like.

The wisdom of God wonderfully appears in making choice of this manner of revealing his will. For symbols, allegories, and metaphors, greatly sharpen the human intellect, afford food for serious meditations, and allure the mind to spiritual exercises.* Images thus borrowed from nature and art, from antiquity and from periods less remote, from national customs and religious rites, present a vast field of analogy, leading the faculties into a habit of comparing and examining, till every object becomes more or less fruitful of instruction. The student, being at length convinced that all this imagery is only a vehicle for conveying sublime and abstract truths, feels himself divested of many prejudices, and delivered from those false and absurd conceptions which he had previously formed respecting the nature, perfections, and operations of the Deity. Those anthropomorphite notions which he had before entertained, in consequence of reading familiarly of the divine hand, and arm, and eye—of the anger and repentance of God—of the cup of his wrath—of his locomotion—and all those other ideas which seem to limit ubiquity and circumscribe infinity, as well as to impute to the All Perfect mere human weaknesses—are laid aside as unworthy and unsuited to the Supreme Spirit. Neither can such a reader be deceived when he is informed of celestial nuptials, of sitting at table with Abraham, and Isaac, and Jacob, in the kingdom of heaven, so as to figure to himself carnal delights, where only spiritual joys are intended. An answer, too, is thus afforded to the sneers and cavils of infidels and sciolists, who ridicule the language of Scripture, because it employs images drawn from common life; whereas this employment of the symbolical and figurative style, when rightly understood, constitutes much of the sublimity, gravity, and richness of the sacred volume. Had every thing in Scripture been duly literal and plainly didactic, the Bible would have wanted half its charms.

It must, however, be owned, that here a luxuriant and unrcined imagination must have no license. The symbols are not to be interpreted wantonly or applied rashly; all must be under the guidance of a sober, chaste, and pious judgment; afraid of giving forth that as divine truth which has its origin only in human fancy. As the priest approached the altar of old, not with a light step or giddy thoughts, but with the awe and solemnity which his office inspired, so we must investigate the meaning of the sacred emblems under deep impressions of the importance of divine truth.

Nor is the subject easily exhausted. The study of theology resolves itself into many parts, and the subdivision of labor is as needful here as in common sciences. What has been done for the elucidation of the symbolic language before now, as well as what is here attempted to be done, will still leave a vast plain to be traversed by others, where a harvest, rather than mere gleanings, may be gathered. A student taking the books of Moses only; another, the didactic parts of Scripture; a third, the Prophets; a fourth, the New Testament, would each find full and varied employment. The union of all their labors would barely suffice to illustrate the mystical parts of revelation.

It may be mentioned here, that the term *symbol* was anciently employed for several purposes. It was customary to call the apostles' creed a symbol, from *συμβάλλειν, to throw* or *cast together*, as if the apostles had each thrown in his article of belief to compose it—a notion completely disproved by Lord King. The term was also applied to military watchwords or signs, by which the soldiers of an army could distinguish each other; so that the term in that sense corresponded to the Latin *indicium*. But the most frequent application of it was to the rites of the heathen religion, where those who were initiated in their mysteries, and admitted to the knowledge of their peculiar services, which were concealed from the greatest part of the idolatrous multitude, had certain signs or marks, called *symbola*, delivered to them, and, on declaration of these, were admitted, without scruple, in any temple, to the secret worship and rites of that god whose symbols they had received. These symbols were of two sorts, mute or vocal, concerning which those who would inquire further, may have recourse to Clemens Alexandrinus, to Arnobius, to Julius Firmicus Maternus, and other ancient writers.

Some singular remarks respecting symbols appear to be contained in Dr. Stukely's account of Abury, a temple of the Druids, in North Wiltshire. But by far the most ingenious account of the origin and use of hieroglyphical symbols is that given by the learned and acute Bp. Warburton, in his celebrated work, entitled 'The Divine Legation of Moses,' in which he has considered the subject at large, and has dissipated much of the darkness that previously rested upon it. An abstract of his reasoning may be seen in the Works of the Learned, for Sept. 1741, art. 14, and at the close of vol. 3 of Dr. Macknight's Commentary on the Apostolic Epistles. Dr. Warburton observes, that the tropical symbol sometimes assumed the form of a riddle, which in Scripture is called *a dark saying*, and he produces an example of it from Ez. 17:2, &c., which the reader will find illustrated in the following work, under the article *Eagle*.

Considerable use, in the illustration of symbols, has been made, by former authors, of the works of the *oneirocritics*, or interpreters of dreams—an art of very high antiquity, and of which Scripture carries the practice up to the time of Joseph, who interpreted the dream of Pharaoh. Dreams were considered as *speculative* or *allegorical*: the first is that which represents a plain and direct picture of the event predicted; the second, an oblique one, or a tropical and symbolical image of it. This latter is that kind only which needs an interpreter. If a man dreamed of a dragon, the oneirocritics assured him it signified majesty; when of a serpent, a disease; of a viper, money; of cats, adultery; of partridges, impious persons, &c. What foundation these interpreters had for their system it is not easy to say; but it must have been something more than the working of each man's private imagination, for their customers would require a settled analogy for the basis of their deciphering, and they would as naturally fly to some confessed authority to support their science.† This authority is conceived to have been the symbolic hieroglyphics; and as the gods were believed to have been the inventors of hieroglyphic learning, so it was natural to suppose, that these gods, who, in their opinion, sent dreams likewise, had employed the same manner of expression in both revelations.

Amidst the vast number of Scripture passages noticed or referred to in this work, the author was at a loss how to proceed. Had he simply referred to them by chapter and verse, it is much to be feared, through the haste or indolence of readers, that many would have been overlooked. Had he, on the other hand, quoted them all, it would have greatly swelled the book. He has therefore tried to steer a middle course; and most of those he has quoted are expressed differently from the common version.

The references to Scripture and to profane authors are also generally contrived so as to avoid the too frequent introduction of Hebrew or Greek characters, which would have rendered the work repulsive to the English reader, as well as have increased the expense of publication.

* The reader will doubtless require a profounder reason for this wonderful structure of God's Word. How could the Almighty communicate his truths to men, except in such natural clothing as suited human conceptions? The infinite must, so to speak, clothe itself with the finite. *Ed.*

† Some ancients and moderns, as is well known, contend for a fixed, invariable rule of analogy between things natural and things spiritual—but how to come at this rule? *Ed.*

SYMBOLICAL LANGUAGE OF SCRIPTURE.

ABYSS. *Abyss* literally signifies any great depth, and generally a mass of very deep waters. Symbolically, it may be understood of a huddled and confused multitude of persons. According to the Jews, the abyss was a place under the earth, in the most internal parts of it, and was thought to be a great receptacle of waters, as a reservatory to furnish all the springs or rivers. And this opinion was held by Plato, Homer, Seneca, and others, as well as by the Egyptians.

In Ge. 7:11, it is called the *great deep*, by way of eminence; or that vast body of waters which is conceived to exist in the hollow sphere or womb of earth, whence it was brought forth at the universal deluge.

Is. 51:10, 'Art thou not it that dried up the sea, the waters of the great deep?' *i. e.* of that sea whose waters communicated with the great deep. This circumstance, as Parkhurst observes, greatly heightens the miracle.

Is. 44:27. What in the Seventy is *abyss*, is in the Hebrew *deep*. This refers to the method by which Cyrus took Babylon, viz. by laying the bed of the Euphrates dry, as mentioned by Xenophon and others. The same event is noticed in similar terms by Jer. 1:38 and 51:36. A parallel passage, in relation to Egypt, occurs in Is. 19:5, where the exhaustion of the country and its resources by foreign conquerors seems to be pointed out. These conquerors were Nebuchadnezzar and the Persian kings, whose yoke was very grievous.

Lu. 8:31, the term *deep* should be rendered the abyss, as Campbell justly observes. The sea, or deep, is expressed by a different word, *το βαθος*. That the sea is not meant here, is evident; for to the sea the demons went of themselves, when permitted, at their own request, to enter into the swine.

Ro. 10:7, 'Who shall descend into the *abyss*, to bring up Christ again from the dead?' *i. e.* as Campbell explains it, faith does not require, for our satisfaction, things impracticable, either to scale the heavens, or to explore the profound recesses of departed spirits. For the word *abyss* signifies a pit or gulf, if not bottomless, at least of an indeterminable depth; and must mean here more than *the grave*, since nothing is more practicable for the living than a descent thither. Besides, to call the grave *the abyss*, is entirely unexampled. Let it be also observed, that it is not said, 'to bring Christ up from the grave,' but *from the dead*, for which end, to bring back the soul is, in the first place, necessary. In this instance, the term *abyss* corresponds to *Hades*, which generally denotes the intermediate state, place, or receptacle of souls between death and the general resurrection.

The Greek term *ἄβυσσος* occurs in Re. 9:1, 2,11, and 11:7, in 17:8, and 20:1,3, in all which places it should be rendered, 'the pit of the abyss — the angel of the abyss — the key of the abyss,' and so on. Grotius, on Lu. 8:31, observes, that the abyss or bottomless pit is the same that St. Peter calls Hell or Tartarus, 2 Pe. 2:4. This prison of Satan and his angels is represented in Re. 9:1, &c. as being permitted to be opened, by a righteous judgment of God, for the just punishment of apostate churches, who would not repent of their evil works. And as errors, delusions, and impostures blind the understanding, they are in the 2d verse compared to a great smoke, which hinders the sight, proceeding from the abyss. And truly, if interpreters are correct in applying this prophecy to Mahomet, the rise, progress, extent, and long continuance of his imposture may well be compared to a darkening smoke, issuing from the great abyss.

The confining Satan in the abyss for a thousand years, seems to be a figurative description of the restraint imposed upon all powers, that might either seduce men into error and wickedness, or persecute men of conscience, constancy, and faithfulness. During such a period, religion may be expected to flourish in purity and in peace. And this, perhaps, is the whole amount of what so many have dreamed, in relation to what is termed the *Millennium*.

The *abyss* sometimes signifies metaphorically grievous afflictions or calamities, in which, as in a sea, men seem ready to be overwhelmed. Ps. 42:7, and 71:20.

The *pit*, in Ez. 32:21 and 23, means the spacious sepulchre, full of receptacles hewn round about its sides, in which the dead were deposited. To this region of the dead, the *land of the living* is opposed.

ABADDON, or APOLLYON. Re. 9:11, 'And they (the mystical locusts) had a king over them, who is the angel of the abyss, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.'

Here the hordes of the Saracens are described as armed locusts, under a leader called 'the Exterminator, or Destroyer,' for such is the meaning of the term above used. And this well agrees with the prophetical emblem, the distinguishing property of locusts being that of *desolation*: and still more with the military character of Mahomet and his successors the caliphs, who, in their wars for the propagation of the imposture, committed the most destructive inroads, and reduced many nations to misery and despair. The duration of these inroads and conquests is computed from the death of Mahomet in 632, until 782, in the reign of the empress Irene, and just before the accession of Haroun Alraschid to the caliphate, a term of five months or 150 days, reckoning each day for a year. But see under Locusts.

Mede supposes, that there is an allusion in the word 'Abaddon' to the name of Obodas, the common name of the kings of that part of Arabia from whence Mahomet came, as Pharaoh was the common name of the kings of Egypt, and Cæsar of the emperors of Rome — but the conjecture appears fanciful.

Pococke derives it from the root *bad*, 'to perish.' The Arabians call the desert *Albaidus*, *i. e.* the place of destruction, whence *Abaddon*, as it were, the Angel of the Desert. And Mahomet brought the Saracens out of this quarter, being, as Nicephorus says, 'an unknown nation, coming from an inaccessible wilderness.'

ADULTERY is used symbolically to denote idolatry, or any departure from the law, worship, or service of God, which might be construed into unfaithfulness to that covenant which God condescends to describe as equivalent to the marriage contract, a figure frequently used to signify the relation in which he was pleased to stand to his people, speaking of them as a spouse, and of himself as their husband. Thus in Jer. 3:8,9. 5:7. 13:27, and other passages.

Also in Ez. 16:32. 23:27,43, &c.

And in Re. 2:22.

In Jer. 2:2, God reminds Israel, not of their affection to him, for they never showed much, as their history testifies, but of his to them, which was on his part perfectly gratuitous, and which led him to *espouse* them; that is, to engage in a special contract with them to be their God, and to take them for his peculiar people.

In Jer. 3:14, where God says, 'For I am married to you,' or rather, 'For I have been a husband among you,' he reminds them, that he had fulfilled the covenant on his part, by protecting and blessing them as he had promised. And therefore, as they never had any reason to complain of him, he urges them to return to their duty, and promises in that case to be still kinder to them than before.

See also Jer. 31:32, and He. 8:9.

Jer. 13:27. Here Jerusalem is reproached with having practised her idolatry in such a deliberate manner, as showed it to proceed from a steady attachment, which, at the same time, she was at no pains to disguise, having chosen the most public places for the scene of her wickedness.

AIR. The air may be considered as the mansion of evil spirits, of whom Satan is the chief. In this view, it may denote the jurisdiction of those invisible powers, which powers symbolically represent their visible agents and instruments on earth.

It was the opinion of Pythagoras, as Diogenes Laertius mentions, that 'all the air was full of souls or spirits, and that these were they who were thought to be demons or heroes — that by them dreams were sent to men,' &c.

The Jews also believed, that, from the earth to the firmament, all things were full of these companies or rulers, and that there was a prince over them, who was called the Governor of the World, that is, of the darkness of it.

Ep. 6:12, 'The prince of the power of the air.'

The power of the air, says Chandler, signifies that government and dominion which is exercised by evil spirits, who are supposed to have their habitation assigned them in the air above us; and who are represented in Scripture as subject to one, who is the head or prince over them, the author of their apostasy from God, and their leader in their rebellion against him; called here 'the prince of the power of the air,' or of that government which is exercised in the regions of the air, and amongst wicked and apostate spirits, who now work in or amongst the children of disobedience, influencing them to continue in their idolatry and vices, and to refuse submission to the gospel of the Son of God.

Re. 9:2, 'The sun and the air were darkened.'

A dark smoke is said to issue from the pit or abyss, so thick that it intercepted the light of the sun, and obscured the whole air; a just representation of great errors, such as those of Mahomet, who is here thought to be pointed at, darkening the understanding, obscuring the truth, and attended with violence and destruction.

Re. 16:17, 'The angel poured out his vial into the air.'

The pouring out the vial into the air, is a proper expression to point out the very seat and foundation of Satan's power and authority as god of this world, and to denote the restraining of that power, so that he shall no longer be able to prevail, either to corrupt the truth of Christianity, or to persecute its faithful professors.

The air, as the midst of heaven, or the middle station between heaven and earth, may symbolically represent the place where the Divine judgments are denounced. Thus, in 1 Ch. 21:16, it is said, 'David saw the angel of the Lord stand between the earth and the heaven,' when about to destroy Jerusalem by the pestilence. The hovering of the angel showed, that there was still time by prayer to avert the judgment. It had not yet fallen upon the earth, nor as yet done any execution.

ALTAR. An altar, both among the Jews and the heathen, was an asylum — a sanctuary — for such persons as fled to it for refuge. This appears from Ex. 21:14. 1 K. 1:50. 1 K. 2:28, and other passages.

And as to the practice of the heathen in this respect, all the Greek writers are more or less copious.

See under Horns.

He. 13:10, 'We have an altar,' &c.

The Christian altar, *i. e.* the table of the Lord, considered as furnished with the memorials of the sacrifice of his death, of which memorials Christians are to partake, but of which they have no right to eat, who serve the tabernacle. So Parkhurst.

But Macknight explains it thus: 'Here, by a usual metonymy, the altar is put for the *sacrifice*, as is plain from the apostle's adding, 'of which they have no right to *eat*.' This is the sacrifice which Christ offered for the sins of the world; and the *eating* of it does not mean *corporal* eating, but the partaking of the

pardon which Christ, by that sacrifice, had procured for sinners.'

Re. 8:3, 'Offer it with prayers on the golden altar.'

Re. 9:13, 'From the horns of the golden altar.'

In these two passages, the scenery is taken from the holy place, where the priest used to officiate in the worship of the Jews; there being, in this representation of the heavenly presence, no vail, and so no distinction between the holy and most holy place.

Altars were built of stones, which, in the case of those erected to the true God, were forbid to be hewn, Ex. 20:25. Jos. 8:31. 1 K. 18:31. 1 S. 6:14. The Gentiles imitated the same, as appears from Pausanias, b. vi. p. 382, where he mentions 'an altar of white stone;' and Apollonius Rhodius, in speaking of the temple of Mars, Argon, b. ii.—

'And all devoutly round the altar stood;
This of small stones composed, was placed before
The lofty temple's double folding-door:
Within the fane a stone of sable hue
Stood, where the Amazons their victims slew.'
Fawkes.

The tombs, says Bryant, in his Mythology, of which frequent mention is made by the ancient writers, were in reality high altars or pillars, and not, as has been supposed, monuments erected in honor of the dead. Such a one the Argonauts are said to have found in the temple of Mars, when they landed upon the coast of Pontus. This was the express object to which the Amazonians paid their adoration, as they lived in an age when statues were not known.

Altars were generally erected at the gates of the city. See 2 K. 23:8. And we may refer to this Ac. 14:13, where the priest of Jupiter is said to have brought filleted oxen *to the gates*, to perform sacrifice.

It is observable, that *βωμος* in the Greek, and *Ara* in the Latin, is used only of an altar erected in honor of idols; whilst that for the service of the true God, is constantly called *θυσιαστηριον* in Greek, and *Altare* in Latin.

One woolen table was wont to be placed in the midst of every meeting-place of the primitive Christians, upon which each of them laid what he bestowed for the use of the poor, as we are informed by Theodoret, h. v. c. 18, (see He. 12:16;) and because alms are noted with the name of *sacrifice*, that table upon which they were laid was called by the ancient Christians an altar.

ANGEL. A name, not of nature, but of office, as Austin observes. Both the Hebrew and Greek terms signify *messenger*.

In the prophetic style, every thing is called an angel, that notifies a message from God, or executes the will of God. A prophetic dream is an angel. The pillar of fire, that went before the Israelites, is called God's angel. The winds and flames of fire are angels to us, when used by God as voices to teach us, or as rods to punish us. So that God is properly said to reveal by his angel, what he makes known, either by voice, by dream, by vision, or any other manner of true prophetic revelation. Secular princes may, in some such sense, be termed angels. See 2 S. 14:17,20.

The *Angel of a Nation* denotes its king or ruler.

Ecclesiastical officers are named angels in the Epistles to the Seven Churches, the chief pastor of each church being addressed by that title.

Angel, simply taken, sometimes signifies any visible agent made use of by God in bringing about the designs of his providence.

Angel from the Altar signifies an ecclesiastical minister.

Angel of the Waters, Re. 16:5. Rivers and fountains of waters may not unfitly signify the original countries or seats of empires, in distinction from the provinces; and the angel here denotes the minister or instrument employed in executing this judgment of God upon the kingdom of the Beast.

Angel who had power over Fire, Re. 14:18, signifies the minister of God's vengeance having power over *fire*, which is the emblem of his wrath. So the priest in the ancient temple service, who had charge of the fire on the altar, was called the priest over *fire*. See FIRE.

Rulers have the same name given them, Ro. 13:6, as is given to angels in He. 1:14, with the necessary exception of the term *spirits*.

The Angel of the Bottomless Pit, Re. 9:9. These figurative locusts are represented as having a king, though the natural locusts, as Agur observes (Pr. 30:27), have none; and this king is that evil spirit, who, from the constant mischief he is doing in the world, is called the *Destroyer*.

Four Angels bound on the Euphrates, Re. 9:14. See FOUR.

Michael and his angels, Re. 12:7. This state of the church is described under the form of a severe contest between faithful Christians and the abettors of idolatry, wickedness, and error, which should terminate in a complete victory over the enemies of true religion.

But see this text further illustrated under SEVEN.

ARM. The symbol of strength or power.

Ps. 10:15, 'Break thou the arm of the wicked;' diminish or destroy his power.

Ez. 30:21, 'I have broken the arm of Pharaoh, king of Egypt. See the same image in Jer. 48:25.

Put to denote the infinite power of God: Ps. 89:13, 'Thou hast a mighty arm.' Ps. 98:1, 'His holy arm hath gotten him the victory.' Is. 53:1, 'To whom is the arm of the Lord revealed?' *i. e.* his power in making the gospel effectual. See Jn. 12:38.

Ex. 6:6, 'I will redeem you with a stretched-out arm,' *i. e.* with a power fully exerted; and so in other passages. The metaphor is taken from the attitude of warriors baring and stretching out the arm to fight, after removing every impediment to its action. Thus in Is. 52:10, 'Jehovah hath made bare his holy arm in the sight of all the nations.' And it is under the same figure, though not the same term, that Paul, speaking of the gospel, Ro. 1:16, says, 'It is the *power* of God unto salvation, to every one that believeth.'

Is. 9:20, 'They shall eat every one the flesh of his own arm.' Bishop Lowth has here corrected the reading, from the Seventy and other versions, and shown that it should be 'the flesh of his neighbor,' similar to Jer. 19:9; that is, they shall harass and destroy one another. See his note on the place.

ARROW. The symbol of calamities or diseases inflicted by God. Thus Jb. 34:6, which our translators have rendered, 'My wound is incurable without transgression,' should be translated, 'I am desperately pierced through by arrows.'

See also Jb. 6:4. Ps. 38:2. De. 32:23, and compare Ez. 5:16. Zch. 9:14.

Ovid has this passage:

'Non mea sunt summa leviter districta sagitta
Pectora descendit vulnus ad usque meum.'

It is also applied figuratively to lightnings, which are God's arrows. See Ps. 18:15. Ps. 144:6. Ha. 3:11; and compare Wisd. 5:21. 2 S. 22:15.

On Ha. 3:11, Calvin says, that the arrows and spears of the Israelites are called those of God, under whose auspices his people fought; or the instruments of destruction which God employed (Jos. 10:11), may be metaphorically called his arrows and spears.

Sometimes arrow denotes some sudden and inevitable danger, as in Ps. 91:5, 'The arrow that flieth by day.'

Also any thing injurious, as a deceitful tongue, Ps. 120:4. Jer. 9:7; a bitter word, Ps. 64:4; a false testimony, Pr. 25:18.

On the other hand, it is used to signify well-educated children, Ps. 127:4,5. The gate was the place of resort for public business and justice, under the portico that belonged to it. Children would support a man there, in his contests and pretensions; according to the rendering of the Chaldee, 'They shall not be put to shame, when they contend with their adversaries in the gate of the judgment-hall.'

The term 'arrow' is specially applied to the word of God in the hands of the Messiah, Ps. 45:6. Is. 49:2; on which last passage see Bishop Lowth's excellent note.

Ez. 21:21, 'To use divination, he mingled his arrows.'

Divination by arrows was an ancient method of presaging future events. Jerome says, the manner was thus: They wrote on several arrows the names of the cities against which they intended to make war, and then, putting them all into a quiver promiscuously, they caused them to be drawn out in the manner of lots, and that city whose name was on the arrow first drawn out, was the first they assaulted. Nebuchadnezzar is here represented as acting thus;—he comes to the head of two roads, mingles his arrows in a quiver, that he might thence divine in what direction to pursue his march,—he consults teraphim, and inspects the livers of beasts, in order to determine his resolution. See Potter's Arch. Græca, v. 1, h. 2, v. 16.

Seven divining arrows were kept at the temple of Mecca; but generally, in divination, the idolatrous Arabs made use of three only, on one of which was written, 'My Lord hath commanded me;' on another, 'My Lord hath forbidden me;' and the third was left blank. If the first was drawn, they looked on it as an approbation of the enterprise in question; if the second, they made a contrary conclusion; but if the third happened to be drawn, they mixed them, and drew over again, till a decisive answer was given by one of the others. Sales's Koran, Prelim. Disc. p. 126. Pococke's Spec. Hist. Arab. p. 329, is referred to by Mr. Lowth, as treating fully of this mode of divination. See Ho. 4:12.

Ez. 21:22, 'Towards his right hand fell the divination against Jerusalem.'

Supposing the face towards the east, the southern branch of the two roads, which was towards the right hand, led to Jerusalem, for this city lay to the south of Rabba. You must represent Nebuchadnezzar as coming from Dan, and marching along the Jordan. Here Rabba was situated at the left hand, and Jerusalem at the right. (Michaelis.)

ASHES. The symbol of human frailty, Ge. 18:27; of deep humiliation, Est. 4:1. Jon. 3:6. Mat. 11:21. Lu. 10:13. Jb. 42:6. Da. 9:3; a ceremonial mode of purification, He. 9:13; they are likened to hoar-frost, Ps. 147:16.

In Ez. 27:30, we find the mourning Tyrians described as wallowing in ashes; and we may remark that the Greeks had the like custom of strewing themselves with ashes in mourning. Thus Homer, Iliad, 18, line 22, &c., speaking of Achilles bewailing the death of Patroclus:

'Cast on the ground, with furious hands he spread
The scorching ashes o'er his graceful head:
His purple garments, and his golden hairs,
Those he deforms with dust, and these he tears.'

Inertes shows his grief in the same manner, Odyss. 24, l. 315:

'Deep from his soul he sighed, and sorrowing spread
A cloud of ashes on his hoary head.'

Compare Virgil, Æn. 10, l. 844, and Ovid's Metam. b. 8, l. 528.

Is. 44:20, 'He feedeth on ashes.' He feedeth on that which affordeth no nourishment; a proverbial expression for using ineffectual means, and bestowing labor to no purpose. In the same sense Hosea says, ch. 12:1, 'Ephraim feedeth on wind.' See Lowth *in loc.*

Is. 61:3, 'A beautiful crown instead of ashes.' See Lowth's note. A chaplet, crown, or other ornament of the head, instead of dust and ashes, which before covered it; and the costly ointments, used on occasions of festivity, instead of the ensigns of sorrow. See 2 S. 14:2. Judith 10:3.

Maximus Tyrius, referring to this custom among the heathen, Diss. 30, p. 366, observes, 'Let men lament and implore ever so much, or pour ever so much dust upon their heads, God will not grant what ought not to be granted.'

Jb. 2:8, 'And he sat down among the ashes.' So Ulysses in Odyssey, b. 7, l. 153:

'Then to the genial earth he bowed his face,
And humbled in the ashes took his place.'

See also Il. 18, v. 26.

Ps. 102:9, 'I have eaten ashes like bread, and mingled my drink with weeping;' *i. e.* I have eaten the bread of humiliation, and drank the water of affliction; ashes being the emblem of the one, and tears the consequence of the other. See Horne on the text.

AXE. The symbol of the divine judgments. Sometimes applied to a human instrument, as in Is. 10:15, 'Shall the axe boast itself against him that heweth therewith?' *i. e.* shall the proud king of Assyria boast himself against God, whose instrument he is to execute his purposes? Jer. 51:20,

'O battle-axe, thou shalt be my weapon of war,
And with thee will I break in pieces nations.'

The army of the Medes and Persians is most probably here intended; as elsewhere the instrument of God's vengeance is called a sword, a rod, a scourge. (Blayney.) See also Jer. 46:22.

And by axes, which were a part of the insignia of the Roman magistracy, was denoted the power of life and death, and of supreme judgment. Whence Cicero, in his Orat. in Verr. says, 'O Dii immortales, præclaram defensionem, imperatorem cum imperio ac *securibus*, in provinciam misimus.'

The most common use of the axe, as is well known, is to cut down trees; hence the expression in Mat. 3:10, and Luke 3:9, 'the axe is laid at the root of the trees.'

Silius Italicus, lib. 10, has,

'Agmine proternunt lucos, sonat icta bipenni
Populus alta.'

See also Virgil, Æn. 6, v. 180,

'Procumbunt piceæ, sonat icta securibus ilex
Fraxine aque trabes: cuneis et fissile robur
Scinditur: advolvunt ingentes montibus ornos.'

Hence we find such expressions as these in Is. 10:33,

'Behold Jehovah, the Lord of hosts,
Shall lop the flourishing branch with a dreadful crash,
And the high of stature shall be cut down,
And the lofty shall be brought low:
And he shall hew the thickets of the forest with iron,
And Lebanon shall fall by a mighty hand.'

The axe was also used as the instrument of decollation, to which there is allusion in Re. 20:4, 'The souls of them that were *beheaded* for the testimony of Jesus,' literally, 'cut with an axe.'

Axes were also used in war; hence Sidonius, Carm. El. 5, v. 247,

'Excussisse citas vastum per inane secures.'

And Horace, b. 4, Ode 4,

'Amazonia securi dextras obarmet.'

Also in Carm. Secul. v. 54,

'Jam mari terraque manu potentem
Medus, Albanasque timet secures.'

And Virgil, Æn. 2, v. 480,

'Ipse inter primos correpta dura bipenni
Limina perrumpit, postesque a cardine vellit.'

Axes were used in sacrifice; hence Virgil,

'Qualis mugitus fugit cum saucius aras
Taurus et incertam excussit cervice securim.'

And Ovid, b. 12, Metam.

'——— candida tauri
Rumpere sacrifica molitur colla securi.'

This sacrificial axe was called the axe of the Hierophant. These are seen on various coins. 'The axe is laid at the root of the trees.' That trees are a general symbol of men, is well known. See under FOREST and TREE. See also Ez. 31:3. Da. 4:7,8. Mat. 7:19, and 12:33. Ps. 1:3. Zeh. 11:1,2. What John Baptist, therefore, refers to, is probably the excision of the Jewish nation. The tree of the Jewish commonwealth was to be rooted up by the axe of the divine judgment, and they were to remain, for many days, without a king, without a priest, without an ephod, and without sacrifices. How thoroughly this was done, Josephus tells us, b. 7, de Bello Jud. c. 1: 'It was miserable to behold that country, formerly covered with trees and fertile plants, now lying plain like a desert; neither was there any stranger, who before had seen Judea, and the beautiful suburbs of Jerusalem, who, now beholding it, could abstain from tears, and not lament so woful a change. For this war extinguished utterly all signs of beauty; neither could one coming suddenly know the place which he well knew before.' Others, however, are disposed to interpret the passage in Mat. 3:10, as simply meaning the approaching gospel season, by the preaching of which, such methods should be taken in the course of divine providence, for the subduing and mortifying the power of sin among mankind, which, if not properly improved, would dreadfully aggravate the guilt of those still remaining in their sins, notwithstanding their possession of it.

When Paul says, Phil. 1:17, that he was *set* for the defence of the gospel, the original word is the same with that in this passage answering to *laid*, viz. κεῖμαι.

ASS, an animal of a patient, laborious, and stupid nature, the emblem of persons of a similar disposition.

Issachar is called a *strong ass*, Ge. 49:14, in reference to his descendants, as being a settled agricultural tribe, who cultivated their own territory with *patient labor*, emblematized by the ass. We rarely read of Issachar being engaged in any war, which is ever hostile to agriculture.

Of Jehoiakim it is said, in Jer. 22:19,

'With the burial of an ass shall he be buried, dragged along,
And cast forth beyond the gates of Jerusalem;'

an event mentioned by Josephus, who says, 'that the king of Babylon advanced with an army, that Jehoiakim admitted him readily into Jerusalem, and that Nebuchadnezzar, having entered the city, instantly put him to death, and cast his dead body unburied without the walls.'

It is recorded of Christ in Zeh. 9:9, and quoted thence in Mat. 21:5, that He should be

'Humble, and sitting on an ass,
Even on a colt the foal of an ass.'

As horses were used in war, Christ may be supposed, by this action, to have shown the humble and peaceable nature of his kingdom.

The WILD ASS, which is more than once mentioned in Scripture, is a very different creature from the common ass in most of its qualities. Ephraim is compared to them, in Ho. 8:9, *i. e.* he was untamed to the yoke, and traversed the desert as earnestly in the pursuit of idols as the *onager* in quest of his mates.

Though wild asses, says Pococke, be often found in the desert in whole herds, yet it is usual for some one of them to break away, and separate himself from his company, and run alone and at random by himself.

They are described by Jer. 14:6, as snuffing up the wind like dragons, *i. e.* they suck in the air for want of water to cool their internal heat. Ælian describes serpents as doing the same, and Varro thus speaks of the ox,

'Et bos suspiciens cælum (mirabile visu),
Naribus aerium patulis decerpit odorem.'

See more in Bluyney.

Job says, 39:5, 'Who hath sent out the wild ass free?' It seems to have no affinity with the common ass, but in the name, for it is beautiful, excessively swift, and wild.

B.

BABYLON. Re. 16:19. 17:5. 18:10,21.

That Babylon in these passages is symbolically meant of Rome, is not difficult to prove. Daubuz has very accurately given the reasons why the latter is so called, namely, not only on account of Rome's being guilty of usurpation, tyranny, and idolatry, and of persecuting the church of God, as the literal Babylon did; but also as being the possessor of the pretended rights of Babylon, by a successive devolution of power.

The literal Babylon was the beginner and supporter of tyranny and idolatry; first by Nimrod or Ninus, and afterwards by Nebuchadnezzar; and therefore, in Is. 47:12, she is accused of magical enchantments from her youth or infancy, *i. e.* from her very first origin as a city or nation.

This city and its whole empire were taken by the Persians under Cyrus. The Persians were subdued by the Macedonians, and the Macedonians by the Romans; so that *Rome succeeded to the power of Old Babylon.*

And it was her method to *adopt the worship* of the false deities she had conquered; so that by her own acts she became the *heiress and successor* of all the Babylonian idolatry, and of all that was introduced into it, by the intermediate successors of Babylon, and consequently of all the idolatry of the earth.

Rome *Papal*, corrupted by dressing up the idolatry of Rome *Pagan* in another form, and forcing it upon the world, became the successor of the old literal Babylon in tyranny and idolatry, and may therefore be properly represented and called by the name of *Babylon*; it being the usual style of the prophets to give the name of the head or first institutor to the successors, however different they may be in some circumstances; as, in Ez. ch. 37, the Messiah is called *David*, as being successor to David; and as the Christian church, though chiefly composed of Gentiles, is called, Ga. 6:16, by the name of *Israel*, as successively inheriting, in a spiritual sense, the promises made to the literal Israel.

So Rachel, in Jer. 31:15. Mat. 2:18, is put for the town, or women inhabiting the town of Bethlehem, in which was the sepulchre of the literal Rachel, of which consequently those inhabitants were still in possession.

And so the Persians and Moguls call the Ottoman Turks by the name of *Roumi, Romans*, because they are in possession of the country and capital (Constantinople) enjoyed by the ancient Romans. (See Herbelot, under the title *Roum.*)

Further, that Babylon is Rome, is evident from the explanation given by the angel in Re. 17:18, where it is expressly said to be 'that great city which ruleth over the kings of the earth;' no other city but Rome being in the exercise of such power at the time when the vision was seen.

That Constantinople is not meant by Babylon, is plain also from what Mede has stated, Works, p. 922. 'The seven heads of the beast (says he) are by the angel made a double type, both of the *seven hills* where the woman sitteth, and of the *seven sovereignties* with which in a successive order the Beast should reign. This is a pair of fetters to tie both Beast and whore to *Western Rome*. The seven sovereignties must not be separated from the seven hills, nor the seven hills from as many sovereignties. Constantinople may have as many hills, but those hills never had so many sovereignties. In other cities, where the sovereign Roman name (or but the name) hath reigned, are neither so many hills, nor ever were those seven succeeding sovereignties.'

Rome or Mystic Babylon (says the same author, p. 481) is called the 'Great City,' not from any reference to its extent, but because it was the queen of other cities.

Babylon, as mentioned in 1 Pe. 5:13, is thought by some to be Rome, but by others, to be a place of the same name in Egypt. Baronius contradicts this last assertion, by saying, there is no mention of a *Bishop* of Babylon till 500 years after Peter's time, under Justin the Younger; which may be true, and yet such a *church* might exist in the apostles' days.

The paraphrase of Bossuet, bishop of Meaux, a Catholic writer, on Re. 17:5, is remarkable, as admitting Rome to be the city intended by St. John. 'Babylon (says he) is meant by the name of the Whore, and Rome by Babylon. This is the most natural sense. We see, then, why St. John represents Rome under the name of Babylon, as she had all the characters of Babylon, an empire full of idols and divinations, and a persecutor of the saints, as she was.' But then the bishop probably applied this to Rome Pagan. Had Rome Pagan persecuted the saints as she did, it could have excited no astonishment in the apostle's mind; but he might well greatly wonder, as Lowman observes, that Rome Christian, once so famous for purity of faith, and patient suffering for the profession of the truth, should become another Babylon for idolatry and persecution. From hence Protestant interpreters may with reason infer, that this vision does not represent the persecution of Rome Heathen, but of Rome Anti Christian.

BALANCE, the known symbol of a strict observation of justice and fair dealing. It is thus used in several places of Scripture, as Jb. 31:6. Ps. 62:9. Pr. 11:1, and 16:11, and is so explained by the Indian Interpreter, ch. 15, and by all the interpreters in ch. 242.

But *balance*, joined with symbols denoting the sale of corn and fruits by weight, becomes the symbol of scarcity; *bread by weight* being a curse, in Le. 26:26, and in Ez. 4:16,17.

'Moreover he said unto me: Son of man,
Lo, I will break the staff of bread in Jerusalem;
And they shall eat bread by weight and with care,
And they shall drink water by measure and with astonishment:
That they may want bread and water,
And be astonished one with another,
And pine away in their iniquity.'

A case which Lucretius describes, b. 4, 948.

'Et quoniam non est quasi quod suffulciat artus,
Debile fit corpus, languescent omnia membra,
Brachia palpebraque cadunt, poplitesque procumbunt.'

The same curse is expressed by *famine*, in Ez. 5:16, and 14:13. And therefore the Holy Spirit, which in the gospel dispensation is said to be shed *richly* or abundantly, Ti. 3:6, is said in Jn. 3:34, not to be given *by measure*. So whereas grace is said to be given according to the *measure* of the gift of Christ, Ep. 4:7, that measure is understood to be, 'out of his *fulness*, and grace upon grace,' Jn. 1:16.

Re. 6:5, 'He that sat upon him had a pair of balances in his hand.' Here the balance, which in general is a representation of exact justice and righteous judgment, is used to weigh corn and the necessaries of life, in order to signify great want and scarcity, and to threaten the world with famine.

The rider sits on a black horse, and black, in ancient prophecy, is an emblem of affliction, and in particular of affliction caused by famine. Thus Jerem. in La. 5:10, says, 'Our skin was black like an oven, because of the terrible famine,' referring to the effects of hunger in emaciating the body, and drying the skin.

The scarcity is farther denoted by the price of a chœnix or measure of wheat, being a penny or denarius, *i. e.* the whole wages of a man's labor for a day (Mat. 20:2), would only purchase so much corn as would suffice for a usual daily allowance; so that all he could get must be laid out on the very necessaries of life.

The fulfilment of this prophecy is referred by most commentators to the times of Septimius Severus. See Newton, Daubuz, Lowman, and others.

To this period it is thought Tertullian refers in his address to Scapula, when he mentions unfavorable harvests and heavy rains.

But Mede is of a different opinion, and refers it not to a season of scarcity, but to the regard paid to *justice and equity* by Severus in the administration of his government, that he preserved an even balance among all, and to the supplies of corn he procured for his subjects in seasons of famine. And the character given of this emperor by Aurelius Victor, Spartian, and others, seems to warrant this opinion.

The passage referred to in the Indian Interpreter, ch. 15, is as follows: 'Si quis in somnis stateram vel campanam quod vocant (genus est staterae) loco quodam librari viderit, ea de persona Judicis intelligat. Quod si litem habet, ac inter librandum ea viderit exsequari; jus suum obtinebit.

'Si stateram æquam puramque videre videatur, Judicem loci justum esse cognoscat; sin perversas fractasque lances viderit, ejus loci Judicem, quo loco somnium vidit, injustum cogitet.'

BEAR. Da. 7:5, 'Another beast, a second like to a bear.'

Re. 13:2, 'His feet were as the feet of a bear.'

The bear, according to the Persian Interpreter, in ch. 274, signifies a rich, powerful, and fool-hardy enemy. See Pr. 17:12. 2 S. 17:8. Ho. 13:8.

According to Aristotle, the bear is a greedy animal, as well as silly and fool-hardy. His name in Hebrew, *dowb*, the grumbler, seems to be taken from his grumbling or growling, especially when hungry or enraged. So Buffon remarks, t. 8, 'La voix de l'ours est un grondement, un gros murmure, souvent mêlé d'un frémissement de dents qu'il fait surtout lorsque, on l'irrite.' Compare Is. 59:11,

'We groan all of us like the bears;
And, like the doves, we make a continued moan.'

This growl the Latin writers express by *gemi-*

tus, because it is a disagreeable, *unmanful* sound. So Horace, Epod. 16, line 51,

' Nec Vespertinus circumgemit Ursus ovile,'
' Nor growls around the fold the evening bear.'

And Ovid. Metam. b. 2, l. 483,

' Vox iracunda, minaxque,
Plenaque terroris rauco de gutture fertur.
Assiduoque suos gemitu testata dolores.'
' From her hoarse throat proceeds a horrid voice,
And with perpetual *growl* attests her grief.'

Is. 11:7, 'And the cow and the bear shall feed,' *i. e.* men of ferocious dispositions shall become mild and placable, and shall associate with those who were gentle and harmless.

Ho. 13:8, 'As a bear bereaved of her whelps.' A circumstance, as Newcome observes, which adds a particular degree of fierceness. They never venture, says Cook in his Voyages, vol. iii. p. 307, to fire upon a young bear when the mother is near, for if the cub drop, she becomes enraged to a degree little short of madness; and if she get sight of the enemy, will only quit her revenge with her life.

Re. 13:2, 'The feet of a bear.' The bear's feet are his best arms, with which he fights, either striking or embracing his antagonist, to squeeze him to death, or to trample him under foot.

Daubuz refers this prophecy to the invasion of the Roman empire by the barbarians, of whom the Scythians and Germans in particular were very sottish, ignorant, and cruel.

Da. 7:5, 'A second beast, like to a bear.' The bear is well known to be a rapacious animal, and the command here given to it indicates its nature. The three projections are called in our version *ribs*; but the original word *olvin* seems to denote something *prominent* or *penetrating*, and hence the term *tusks* is more natural and agreeable, especially as they are placed in the mouth or *jaws*, for so Houbigant renders it. The three tusks may refer to the three different points to which the Persians, denoted by the bear, pushed their conquests. Coming from the east, they invaded the western, southern, and northern territories. And thus we read in ch. 8:4, that the ram pushed westward, and northward, and southward. And that great havock among the human race was made by the Persians, may be learned from Jer. 51:56, and also from the revolt of the Hyrcanians, and of Gobryas in the 4th book, and from other parts of the Cyropædia, as well as from most of the historians.

BEAST. Wild Beast, the symbol of a tyrannical, usurping power or monarchy, that destroys its neighbors or subjects, and preys upon all about it, and persecutes the church of God.

The four beasts, in Da. 7:3, are explained in verse 17, of four kings or kingdoms, as the word *king* is interpreted, verse 23.

In several other places of Scripture, wild beasts are the symbol of tyrannical powers, as in Ez. 34:28, and Jer. 12:9, where the beasts of the field are explained, by the Targum, of the kings of the heathen and their armies.

Amongst profane authors, the comparison of cruel governors to savage beasts is obvious; and Horace calls the Roman people a *many-headed beast*. Lib. i. Ep. 1, v. 76.

And as for the oneirocritics, wild beasts are generally the symbols of enemies, whose malice and power are to be judged of in proportion to the nature and magnitude of the wild beasts they are represented by.

The seven heads of the beast, in Re. 17:9,10, have a twofold signification. 1*st*, They are seven mountains or hills, on which the metropolis of the beast is situated. 2*d*, They are seven successive orders or kinds of government, viz. Kings — Consuls — Tribunes — Decemvirs — Dictators — Emperors — The kingdom of the Goths in Italy. Tacitus, Annals, b. i, *c.* 1, expressly says, '*Rome* was first governed by kings, then by consuls, by dictators, by decemvirs, by military tribunes with consular authority.'

After these seven forms became extinct, the popedom appeared in all its rigor, and has continued ever since as the eighth head of the beast; but it is said, verse 11, 'He goeth into perdition,' *i. e.* he shall be utterly destroyed, nor can his fate be far distant.

The rising of a beast signifies the rise of some new dominion or government; the rising of a wild beast, the rise of a tyrannical government; and rising out of the sea, that it should owe its origin to the commotions of the people. So waters are interpreted by the angel, Re. 17: 15. In the visions of Daniel, the four great beasts, the symbols of the four great monarchies, are represented rising out of the sea in a storm. 'I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea, and four great beasts came up from the sea.' Da. 7:2,3.

Campanella de Monarch. Hispan. App. p. 509, suggests, that the founders of the four monarchies are called beasts, on account of the savage and cruel measures they pursued. 'Et quia omnes quatuor monarchiarum fundatores Nimrod hunc secuti, contra naturalem instinctum, certenas nationes nulla justa de causa, sed meta ambitione et regnandi cupiditate exstimulati oppugnarunt, idcirco, quemadmodum quidam tradunt, quatuor illæ monarchiæ a Daniele prophetæ sub nomine ferarum bestiarum descripti fuere, ad sævitiam et immanitatem illorum denotandum.'

May we not add, that all earthly governments do and will partake of the *bestial* character, until they assimilate more to the nature and laws of Christianity, in their abstinence from sanguinary wars, from national pride, from the worship of mammon, from unjust and partial legislation, and from every crooked scheme of maintaining their power and influence?

In Da. 8:4, it is said of the Medo-Persian ram, that no beasts might stand before him, meaning, that no state or kingdom was able to resist his power.

BED, when a person is cast into it by way of punishment, is a *bed of languishing*, and therefore, a symbol of *great tribulation*, and anguish of body and mind. For, to be tormented in bed, where men seek rest, is the highest of griefs. See Ps. 41:3. 6:6. Jb. 33: 19. Is. 28:20.

BEE. The king of Ethiopia is termed a fly, and the king of Assyria a bee, probably because in picture writing they were represented by those symbols: thus Is. 7:18,

' Jehovah shall hiss for the fly,
That is in the utmost part of the rivers of Egypt,
And for the bee that is in the land of Assyria.'

That is, the Lord shall call the Ethiopian and Assyrian kings to avenge his quarrel. The metaphor is taken from the practice of those that keep bees, who draw them out of their hives into the fields, and lead them back again by a hiss or whistle. The same figure is used in ch. 5:26.

' He will hiss every one of them from the ends of the earth,
And behold, with speed swiftly shall they come.'

See also De. 1:44. Ps. 118:12; and God calls the locusts his great army, Jo. 2:25. Ex. 23:28.

The Hebrew term for *bee*, *debor*, signifies a *leader*, from the admirable order with which they conduct their operations. And as the bees form a sort of body politic, having a monarch and the like, this insect may be used with propriety as the symbol of the Assyrian king. See Virgil's Georgics, b. iv, at the beginning. And compare Homer's simile, descriptive of the *multitude* of the Grecian forces pouring from the ships and tents, Il. ii. l. 87.

' As from some rocky cleft the shepherd sees,
Clustering in heaps on heaps, the driving bees,
Rolling and blackening, swarms succeeding swarms,
With deeper murmurs and more hoarse alarms;
Dusky they spread, a close embodied crowd,
And o'er the vale descends the living cloud,
So, from the tents and ships,' &c.
Pope's Version.

Those who have studied the Septuagint know, that after Pr. 6:6, where the ant is pointed out as a pattern of foresight, that version refers also to the bee in these words:

' Or go to the bee, and learn what a worker she *is*,
And how neatly she makes her comb:
Of whose labors both kings and subjects partake for their health.
She is loved and praised by all,
And, though of a weak body, she is valued as regarding wisdom.'

Whether this passage, which is neither in the Hebrew nor Vulgate, was interpolated by some transcriber, who had a mind to add an ingenious similitude, it is difficult to say. It is in all the editions of the Septuagint except the Complutensian. There are many other proverbs in the Septuagint and Vulgate, as is known to scholars, which are not in the Hebrew, and *vice versa*, there are some in the Hebrew that are not in the Septuagint.

BEHIND. According to the Greek and Roman authors, as the back parts, accounted behind, follow the face as leader, so whatsoever is said to be *behind*, is accounted as future, coming after, and not as past.

Thus in Artemidorus, b. i. *c.* 51, the *back* signifies the *old age* or future time of the party. And the red color on the back of the dragon, in Homer, Il. ii. v. 308, denoted the event there signified to be future.

So in Homer's Iliad, b. iii. v. 109, 'to see things at once before and behind,' is explained by the scholiast of seeing things present and future. And so in Virgil, Æn. b. viii. v. 657, *a tergo*, behind, signifies an event *to come*, as Servius has observed upon the place.

The reason of this symbolical signification of the word *behind*, may be perhaps more clearly given thus: — What is *past* is known, and therefore as *present* or before. But an event *to come* is unknown, unseen, and, therefore, *behind* — and to follow after, in order to be brought into actual existence. See Lc. 25:51.

Behind, when not taken symbolically, signifies what is past; as in Phil. 3:14.

BELLY is considered as the seat of the carnal affections, according to the notions of the ancients, as being that which partakes first of sensual pleasures.

Therefore the Egyptians, in the embalming of a man, threw that part of the body into the river, as the cause of all his sins, that it might, as it were, take them away with it. See Porphyry de Abstin. b. iv. § 10.

The oneirocritics understand the symbol of belly, concerning the family and riches of a man. Ch. 79, 149, 113, 137.

But Artemidorus, speaking of that part of the human frame, observes, that if it suffers any thing, it portends diseases and want. L. i. *c.* 45.

The *inbittering of the belly* signifies all the train of afflictions which may come upon a man, as in Jer. 4:19–9:15. And the same is fully evident from the bitter waters of jealousy, Nu. 18:27.

BIND. To *bind* is to forbid, or to restrain from acting — to *loose* is to permit. See Lightfoot's Hor. Heb. on Mat. 16; and the scholiast upon Homer's Iliad, E. v. 385, 386, 387, where *the binding of Mars* with a strong chain is explained of putting an end to war. See Mat. 16:19. 18:18. Compare Jn. 20:23.

BIRDS. Birds of prey signify armies who come to prey upon a country. See Jer. 12:9.

' As the ravenous bird Taebon hath my heritage been to me:
O ye ravenous birds, come ye against her round about;
Assemble, all ye beasts of the field,
Come ye to devour.'

And see Blayney's note on the passage Ez. 32: 4. 39:17, which last Ezekiel seems to have imitated from Is. 34:6; and see Re. 19:17,18, where we find Ezekiel's animated address to the birds of prey, and even some of his expressions.

The reason of the metaphor is plain. As birds of prey feed upon carcasses, so those that take the goods of other men, eat as it were their *flesh*; which, in the symbolical language, always signifies riches or substance, as may be seen under the word FLESH.

BITTER. Bitterness, in Ex. 1:14. Ru. 1:20. Jer. 9:15, is the symbol of affliction, misery, and servitude. And, therefore, the servitude of the Israelites in Egypt, was typically represented in the celebration of the passover by bitter herbs.

Am. 8:10,

' And I will make it as a mourning for an only son,
And the end thereof as a day of bitterness.'

So Tibullus, b. ii. 4, 11.

' Nunc et amara dies, et noctis amarior umbra est.'

Ha. 1:6,

' For behold, I will raise up the Chaldeans,
That bitter and swift nation.'

Schultens observes, that the root *mrer* in Arabic is usually applied to strength and courage.

Re. 8:11. The 'bitterness of the waters,' is referred to the invasion of Genseric, king of the Vandals, who bitterly afflicted the Romans in the year 455, who also espoused the doctrines of Arius, and during his whole reign cruelly persecuted the orthodox Christians.

Ac. 8:23, 'The gall of bitterness;' *i. e.* extreme wickedness, a state highly *offensive* to God, and hurtful to others.

He. 12:15, 'A root of bitterness,' — a wicked or scandalous person, or any dangerous sin leading to apostasy.

Aristotle applies the term *bitter* to disposition, in his Ethics, iv. *c.* 5. 'Men of a *bitter* disposition are hardly placable, and retain their anger a long time.'

BLACK. Black, in ancient prophecy, is the symbol of affliction, disaster, and anguish.

It is the color of approaching death, or of the terror which the foresight of it causes. See Virgil, Æn. b. 9, v. 619, 'atrumque timorem.' It is used, in particular, of affliction occasioned by famine. Thus La. 5:10, 'Our skin was black like an oven, because of the terrible famine.' See Jb. 30:30, 'My skin is black upon me, and my bones are burnt with heat.' And Jer. 14:2,

' Because of the drought Judah mourneth,
And the gates thereof languish;
They are in deep mourning (lit. *black*) for the land,
And the cry of Jerusalem is gone up.'

See Blayney's note. Ma. 3:14, 'and that we have walked mournfully (lit. *in black*),' meaning that they had fasted in sackcloth and ashes. Black occurs as the symbol of fear, in Jo. 2:6,

' All faces shall gather blackness.'

Jerome thus explains the passage: 'Through the greatness of their fear, their faces shall be turned like a pot; which, being burnt with fire, makes a foul appearance by its blackness and sootiness.' Joel seems to point to that dark

despair, or deep distress, which the approach of the locusts should make the countenance of every person contract.

Virgil gives the epithet of *black* to fear, not only in the passage quoted above, but also in Georgic iv. l. 468,

'Caliginem nigra formidine locum.'

The same poet applies it also to dying persons, to whom every thing appears dark. Thus Camilla to her sister Acca, when dying, Æn. xi. line 823,

'Tenebris nigrescunt omnia circum.'

The same expression which Joel uses, is found in Na. 2:10, to denote the extremity of sorrow and pain. Thus:—

'The knees smite together,
And there is great pain in all loins,
And the faces of them all gather blackness.'

Zch. 6:2,6. Here four chariots, drawn by horses of different colors, represent the four great empires of the world in succession, the Assyrian or Babylonian, the Persian, Grecian, and Roman, distinguishable both by their order and attributes. The *black* horses seem to denote the Persian empire, which, by subduing the Chaldeans, and being about to inflict a second heavy chastisement on Babylon, quieted God's spirit with respect to Chaldea, a country always spoken of as lying to the north of the Jews. See Blayney and Newcome.

Re. 6:5, 'I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand.'

This figure of a person, and the balances to weigh corn and the other necessaries of life, signified great want and scarcity, and threatened the world with famine, the next judgment of God to the sword. This famine is expressed by the prophet Ezekiel, ch. 4:16,17. (See BALANCE.)

Re. 6:12, 'The sun became black as sackcloth of hair.'

One of the figures employed to describe, as some think, the state of the church during the last and most severe of the persecutions under the heathen Roman empire. Great public calamities are often thus figuratively described by earthquakes, eclipses, and the like, as if the order of nature were inverted.

Ez. 32:7,

'And I will cover the heavens when I quench thee,
And I will clothe the stars thereof with black.
I will cover the sun with a cloud,
And the moon shall not give her light.
8. All the shining lights of the heavens I will clothe with black over thee,
And will set darkness upon thy land,
Saith the Lord Jehovah.'

It is well known that the destruction of kingdoms is denoted by the strong figurative language used in this and the foregoing verse. See Bp. Lowth on Is. 13:10.

BLOOD. The symbol of slaughter and mortality. Thus Is. 34:3,

'And their slain shall be cast out,
And from their carcasses their stink shall ascend,
And the mountains shall melt down with their blood.'

Ez. 14:19,

'If I send a pestilence upon that land,
And pour out my fury upon it in blood,
To cut off from it man and beast.'

Blood, says Grotius, denotes every kind of unnatural death.

Ez. 32:6,

'And I will water the earth with thy gore,
Thy blood shall be on the mountains,
And the streams shall be filled with thee.'

Ez. 39:17,

'Ye shall eat flesh and drink blood,
The flesh of the mighty shall ye eat,
And the blood of the princes of the earth shall ye drink,
Of rams, and bulls, and of he-goats,
Of bulls, all of them fatlings of Bashan.
And ye shall eat fat till ye be full,
And ye shall drink blood till ye be drunken,
Of my sacrifice which I make for you.'

This bold imagery (says Newcome) is founded on the custom of invitations to feasts after sacrifices. Ezekiel seems to have imitated and amplified Is. 34: above quoted. Kings, princes, and tyrants, are naturally expressed by rams, bulls, and he-goats.

Re. 14:20, 'And the wine-press was trodden without the city, and blood came out of the wine-press, even to the horses' bridles, by the space of 1600 furlongs.'

The great quantity of blood mentioned in the vision is a strong image representing some great slaughter of the enemies of God and of true religion; but what particular judgment this prophecy describes is not well agreed by interpreters.

See also Re. 19:17,18, where the sublime author has taken his images from Ezekiel rather than from Isaiah.

Blood is sometimes put for sanguinary purposes, as in Is. 33:15, 'that stoppeth his ears from hearing of blood;' more properly, who stoppeth his ears to the proposal of bloodshed.

Compare Pr. 1:11.

Ge. 49:11, 'He washed his clothes in the blood of grapes.'

Here the figure is easily understood. Any thing of a *red* color may be compared to blood, as in De. 32:14, and Sirach 50:17; and agrees well with what Androcydes wrote to Alexander the Great (Pliny 14, c. 5), 'O king, when about to drink wine, remember that you are imbibing the blood of the earth.'

1 Ch. 11:19, 'Shall I drink the blood of these men?' *i. e.* Shall I drink the water which these men have fetched for me at the hazard of their lives? And he poured it out in honor of Jehovah; thereby, as Parkhurst observes, acknowledging himself unworthy for whom men should lay down their lives, but that these were to be given up for Jehovah only. Is this the idea (adds he) of our *warlike Christian kings*?

Blood is also the symbol of atonement, Mat. 26:28, He. 13:20. The object of the effusion of blood in sacrifices was the expiation of sin. This we are taught by Moses in Le. 17:11, 'For the life of the flesh is in the blood, and I have given it to you upon the altar, to make an atonement for your souls: *for it is the blood that maketh atonement for the soul.*' And the apostle says expressly, He. 9:22, 'And almost all things are by the law purged with blood, and *without shedding of blood is no remission* (of sins).' Compare Ex. 29:36. Le. 6:26. 2 Ch. 29:24. Hence also the Jews had this proverb, Gemar. Jom. fol. 5, 'There is no expiation except by blood.' *Ain capere à la lecken.* That the Gentiles themselves believed this, appears from Virgil's words, Æn. l. 2.

'*Sanguine* placatis ventos, et virgine cæsa,
Cum primum Iliacas Danai venistis ad oras,
Sanguine quærendi reditus, animæque litandum.'

'With blood, O Greeks, and with a virgin slain,
When bound for Troy, you soothed the winds and main,
With blood must you procure a calm return,
And a Greek victim in oblation burn.'
Theobald's Version.

By the blood of the Lamb of God, the faithful are not only consecrated to his service as a peculiar people, but are also cleansed from their sins. See Re. 1:5,6, 'who loved us and washed us from our sins by his blood, and hath constituted us kings and priests to God, even his Father.' This mystery is also set forth in He. 9:13,14, 'If the blood of bulls and goats, and the ashes of a heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall *the blood of Christ*, who, through the eternal Spirit, offered himself without spot to God, *purge your conscience* from dead works, to serve the living God?'

BOOK. A book seen in a dream, according to Artemidorus, signifies the life, *i. e.* the acts of him that sees it.

According to the Indian interpreters, a book is the symbol of power and dignity.

The Jewish kings, at the time they were crowned, had the book of the law of God put into their hands. See 2 K. 11:2. 2 Ch. 23:11. And thus, in allusion to this custom, *to receive a book* may be the symbol of the inauguration of a prince.

A book or roll folded up, in order to be laid aside, is the symbol of a law abrogated, or of a thing of no further use.

A book or roll, written within and without, or on the back side, Re. 5:1, may be a book containing a long series of events; it being not the custom of the ancients to write on the back side of the roll, except when the inside would not contain all their writing. See Juvenal, Sat. i. verse 6,

'Scriptus et in tergo, necdum finitus, Orestes.'

The ancient books were rolled on cylinders of wood or ivory, and usually the writing was only on the inside.

A book *sealed* is a book whose contents are secret, and have for a very long time been so, and are not to be published till the seal be removed. Horace has used this symbol, Lib. i. Ep. 20, v. 3.

To eat a book signifies to consider it carefully and digest it well in the mind. See Re. 10:9, 'Thy words were found (says the prophet, Jer. 15:16), and I did eat them, and thy word was unto me the joy and rejoicing of mine heart.' Our blessed Savior uses the same metaphorical expression, when he speaks of himself as 'the Bread of Life,' in many passages of the sixth chapter of John's Gospel.

The substance presented to the prophets, says Secker, which had the appearance of a roll, was capable of being eaten. Perhaps it was sweet from the pleasure of being so honourably employed.

'*Book of life*,' Re. 3:5.

On this passage Doddridge remarks, that the book of life does not signify the *catalogue* of those whom God has *absolutely purposed* to save, but rather the catalogue of those who were to be considered as *heirs of the kingdom of heaven*, in consequence of their Christian profession, till, by apostasy from it, they threw themselves out of that society to which they before belonged.

Vitringa remarks, that the expression 'book of life,' alludes to the *genealogical tables* of the Jewish priests (see Ezr. 2:62. Ne. 7:64), as the *white raiment* mentioned in the same verse, *i. e.* in Re. 3:5, does to the *priestly dress*. See Macknight's valuable note on Phil. 4:3; and Lowman on Re. 3:5.

Home, in his excellent Introduction to the Scriptures, vol. iii. p. 224, 2d ed., refers this to the military customs of the Romans. 'The names of those who died (says he) or were cashiered for misconduct, were expunged from the muster-roll.' To this probably Re. 3:5 alludes—'I will not blot his name out of the book of life;' and in this view the simile is very striking. But in a note in the same page, he allows that the allusion may be drawn from civil life. See the note itself, which is too long for transcription. The expression, 'I will not blot his name out,' shows that this was a *probationary record*, wherein men's deeds were registered, and their names *kept in* or *blotted out*, according to their deserts in the sight of God. See also Re. 22:19, where God threatens to *take away* a man's part out of the book of life, *if that* man should take away from the words of the prophecy.

Another thing to be remarked is, that in Re. 13:8, and 17:8, it is called the book of life *from the foundation* of the world, not the *Lamb slain* from the foundation of the world, as is generally asserted. From this it would appear, as if God had recorded in a book at the time of the creation of all things, the names of all the men who should ever live in the world; and when the time of their actual existence came, there were set down over against their names the deeds by which they either *glorified* or *dishonored* God; and their names are spoken of as being retained in the book or blotted out of it, according to this procedure. Hence it is said of the general assembly and church of the first born, that they are *written in heaven*, He. 12:23; and our Lord says to his apostles (Lu. 10:20), 'Rejoice rather, because your names are written in heaven.' All these things are figurative, but, like all figures, they have their meaning. Let no one conceive, because we call them figurative, that we do away with their signification; we only mean that they are not to be understood *literally*. What they actually import is a matter for the solemn consideration of every private Christian.

When Paul speaks of his fellow laborers, whose names are in the book of life (Phil. 4:3), it may be said, How did he know that? The words can express no more than his *charitable belief*, that being *faithful* laborers, they would be rewarded with eternal life.

When Moses says (Ex. 32:32), 'Blot me, I pray thee, out of thy book which thou hast written,' to understand the expression, we must advert to the context. God had said, that if Moses would let Him alone, He would destroy Israel for their idolatry, and make of him a great nation. But Moses, like a true patriot and intercessor, desires that God would spare the people and destroy him. The written book is merely a metaphorical expression, referring to the records kept in the courts of justice, where the deeds of criminals are registered, and signifies no more than the purpose of God in reference to future events; so that to be cut off by an *untimely death*, is to be blotted out of this book. Had Moses offered to forfeit *eternal life* for his brethren, he would only have offended God; nor would any man be justified in making such a proposal.

The similarity of Paul's case (Ro. 9:3) leads us to introduce it in connection with this subject, though it has strictly no relation to the symbol under consideration. It would imply a contradiction, that any saint could wish himself to be *accursed* from Christ, which in other words would be to say, that a man who *loved* Christ was willing to become his *enemy*; nor *can* any man be separated from Christ, unless he be in a state of sin and unbelief, which Paul was not.

The words have suffered from mistranslation. They should be read thus: 'That I have great heaviness and continual sorrow in my heart (though I myself was once willing to have been separated from Christ), for my brethren, my kinsmen,' &c., meaning while he was a persecutor.

The 'book of remembrance,' mentioned Ma. 3:16, seems to be an allusion to the records kept by Eastern kings, of the good deeds done by their subjects. See Est. 6:1.

'The books were opened,' Re. 20:12; an allusion to the methods of human courts of justice. See Lowman's note on the passage.

BOW is the symbol of joy for the conquest of enemies. Oneirc. c. 249. In Ps. 7:12, it implies victory; signifying judgments laid up in store against opposers.

To the Moguls the bow was the symbol of a king; and the golden bow the badge of royalty. (Herbelot, tit. *Buzuk.*)

An army in battle array was represented by the Egyptians by the hands of a man; the one hand holding a shield, and the other a bow. (Hor. Apoll. Hierogl. l. ii. 5.)

It is probable, as Bishop Lowth has observed, that the term *keshet*, the bow, in 2 S. 1:18, is used as the *title* of the following elegy, so named either in memory of the destructive effect of the enemies' bows (see 1 S. 31:3), or from the bow of Jonathan peculiarly mentioned in the elegy itself, verse 22.

Bow is sometimes used to denote lying and falsehood. See Ps. 64:4. Ps. 120:4. Jer. 9:3.

It also signifies *any kind* of armor. The bow and the spear are most frequently mentioned, because the ancients used these most; Ps. 44:7. Ps. 46:10. Zch. 10:4. Jos. 24:12.

'The nations that draw the bow.' Is. 66:19.

Bishop Lowth justly suspects a corruption of the text here. The Hebrew term for bow, *keshet*, is omitted in one MS., and the Septuagint takes no notice of it. The reading would then be,—

> 'To Tarshish, Pul, Lud, and *Meshek*,
> Tubal and Javan, the far distant coasts;'

by Meshek, meaning the Moschi, or Muscovites, situated between the Euxine and Caspian seas.

Jer. 49:35,

> 'I will break the bow of Elam,
> The principal part of their strength.'

Isaiah, 22:6, says, 'And Elam bare the quiver.' Strabo also says, that the mountainous part of Elymais bred chiefly archers.

Ho. 7:16, 'a deceitful bow.' See the same expression in Ps. 77:57.

Virgil has, 'Perfidus ensis frangitur.'

Ha. 3:9, 'Thy bow was made bare,' *i. e.* drawn out of its case. The Oriental bows were wont to be carried in a case hung to the girdle.

Re. 6:2, 'And behold a white horse, and he that sat on him had a bow," &c.; a figurative representation of the success and triumph of the Christian religion.

The blessing of Jacob on his son Joseph contains a passage, which may be properly adverted to, under this article. Ge. 49:23,

> 'Though skilful archers grieved him,
> Contended with him, and harassed him,
> Yet his bow retained its force, and his arms their strength,
> Through the power of the mighty God of Jacob,
> Through the name of the Shepherd, the Rock of Israel,
> Through the God of his father, who assisted him,
> Through the Omnipotent, who blessed him.'

Skilful archers, lit. masters of arrows. He alludes no doubt to the insidious and persevering hatred of Joseph's brethren. See Geddes's version and note.

BRANCH. As trees denote great men and princes, so boughs, branches, sprouts, or plants, denote their offspring.

In conformity to which way of speaking, Christ, in Is. 11:1, in respect of his human nature, is styled a rod from the stem of Jesse, and a branch out of his roots, that is, a prince arising from the family of David.—See farther on.

In the dream of Clytemnestra, in Sophocles' Electra, v. iv. 18, &c., from the sceptre of Agamemnon, fixed by himself in the ground, a sprout arising, spreading and overshadowing all his kingdom, denoted that a young prince of his blood should arise, and dispossessing the tyrant Ægisthus of his government, should be settled in the kingdom, to govern and protect it.

To the same purpose is the dream of Nasseireddin Sebekteghin, cited by Herbelot, that a tree grew and increased insensibly out of his hearth in the middle of his chamber, which stretched out its branches all over the room, and, going out at the windows, did cover the whole house; all which is explained of his son's conquering the greatest part of Asia.

So in Cassiodorus Var. b. viii. Ep. 5, *Baltheum Germen* is a young prince of the Baltheau race.

In Homer, ὀζος Ἀρηος, a *bough* of Mars for a *son* of Mars, often occurs, as in his catalogue of ships, Il. ii. v. 47, 170, 211, 252, 349. And the like kind of expression is used in Pindar, Olymp. 2 and 6, and other Greek authors.

And so even in our English tongue, the word *Imp*, which is originally Saxon, and denotes a plant, is used to the same purposes, particularly by Fox, the martyrologist, who calls King Edward VI. an imp of great hope; and by Thomas Cromwell, earl of Essex, in his dying speech, who has the same expression concerning the same prince.

That *branch* is the symbol of kings descended from royal ancestors, as branches from the root, see Ez. 17:3, explained by verse 12; Dan. 11:7. As the symbol of posterity simply, see Jb. 8:16.

A symbol of the Messiah. Is. 11:1,

> 'But there shall spring forth a rod from the trunk of Jesse,
> And a *branch* shall grow out of his roots.'

The prophet, as Lowth observes, having described the destruction of the Assyrian army, under the image of a mighty forest, represents, by way of contrast, the great person who makes the subject of this chapter, as a slender twig, shooting out from the trunk of an old tree — cut down — lopped to the very root, and decayed, which tender plant, so weak in appearance, should nevertheless become fruitful and prosper. The aged trunk, denoting the royal house of David, at that time in a forlorn and contemptible condition, like a tree, of which nothing was left but a stump under ground.

Jer. 23:5,

> 'Behold the days are coming, saith Jehovah,
> That I will raise up unto David a righteous *branch*,
> And a king shall reign and act wisely,
> And shall execute judgment and justice in the land.'

From the Babylonish captivity to the coming of Christ, David was without a successor of his family, sitting upon the throne of Judah or Israel, in any sense whatever. And from the destruction of Jerusalem to the present time, the Jews have had neither a king nor a regular priesthood belonging to their nation. So that hitherto there has been a failure and interruption, both in the royal line of David, and in the sacerdotal one of Levi; both having merged in the kingdom of Christ, the son of David, which has been established over the true Israel of God, *i. e.* over all believers, whether Jews or Gentiles. Viewed in any other light, the prophecy must be considered to have failed of its accomplishment, or else an unusually long period has intervened, previous to its being fulfilled. Even admitting the possibility of the restoration of the families of David and Levi to their former privileges at some remote period still future, a long chasm would remain, during which no king or priest could be said to have presided, unless the supreme authority of the Messiah be allowed to have superseded all other.

The concluding clause of this verse is well paralleled by Is. 32:1. See also Is. 4:1, and compare ch. 45:8, where the same great event is set forth in similar images. See also Ps. 85:10–14, and Ps. 132:17. Lu. 1:69. Ro. 15:12. 2 Th. 2:8, as compared with Is. 11:10.

Zch. 3:8,

> 'For behold, I will bring forth my servant *the Branch*.'

This cannot mean Zerubbabel, though he was a descendant from David, for the terms here and elsewhere used are too magnificent to be applied to a person of his limited authority and influence. Besides, he was already 'brought forth,' whereas this passage points to some future personage, and that can be no other than the great Messiah, under whom the reign of peace and righteousness was to commence and to continue. The Hebrew term employed here is *tzemach*, whereas in Isaiah it is *netzer*; the latter meaning a plant springing from the old root, and reserved when the tree is cut down — the former, a sprout, branch, or shoot.

Zch. 6:12,

> 'Behold the man, *The Branch* is his name,
> And he shall branch out from his place,
> And he shall build the temple of Jehovah,
> And he shall receive glory,
> And shall sit and rule upon his throne,
> And shall also be a priest upon his throne,
> And the counsel of peace shall be between these two.'

Here, again, the terms are too high for either Zerubbabel or Joshua, though something of a primary application to them may be admitted, yet the plenary fulfilment must be looked for in a greater than these.

It is well observed by Blayney, that this passage, strictly and literally translated, will not answer to any other but the Messiah, who was at once both king and priest, and, by uniting both characters in Himself, was completely qualified to bring about the counsel of peace or reconciliation between God and man.

Branch is the symbol of idolatrous worship.

Ez. 8:17, 'And lo, they put the *branch* to their nose.' (Heb. *Zemer.*)

The carrying of branches, in the superstition of the Gentiles, and the custom of the Jews, was a sign of honor. And this it is that God complains of; they carried branches as if they did Him honor, but they held them to their noses like mockers; that is, they mocked Him secretly, when they worshipped Him publicly; they came with fair pretences and foul hearts; their ceremony was religious all over, but their lives were not answerable. Taylor's Worthy Communicant, ch. 5, sect. 3. See 70. Theodotion and Symmachus, as there cited.

Newcome renders it, 'And lo, they send forth a scornful noise through their nostrils.' This, he says, is the rendering of Aquila, Symmachus, and of some copies of the Septuagint. The Septuagint has it thus:—

> 'And lo, they are as it were insulting me to my face.'

But, in favor of the common version, Dathe says, that a late writer on the religion of Persia enumerates among the sacred furniture a bundle of twigs, called *Barsom* in the old Persic language, which they hold in their hands while praying. Michaelis says, that they held it before their face opposite to the holy fire; and that it is represented in D'Anquetil's Voyages, tab. 3. Spencer observes, that the heathens, in the worship of their deities, held forth the branches of those trees which were dedicated to them. See Soph. Œd. Tyr. line 2, 3, &c.

> 'Wherefore sit you here,
> And suppliant thus, with sacred boughs adorned,
> Crowd to our altars?'

on which Professor Francklin has the following note:—'When prayers and supplications were to be made, either in the temples or other places, the petitioners carried boughs in their hands, bound round with fillets of white wool; this was always looked on as a mark of distress, which entitled them to a peculiar regard, rendered their persons sacred, and protected them from all violence. It is not improbable, but that this custom among the Greeks was borrowed from the Jews, whom we find carrying boughs on solemn festivals.' See Maccab. ch. 13.

But as there seems no distress in the case mentioned in the text, but rather provocation and impiety, the rendering of Abp. Newcome appears preferable.

The Vulgate version is, 'They apply the branch to their nostrils,' which the translator Jerome explains by 'a branch of the palm-tree with which they adorned the idols.' 'The text (says Parkhurst on *Zemer*) seems plainly to allude to the Magian fire-worshippers, who, Strabo tells us, b. 15, when they were praying before the sacred fire, held a little branch of twigs in their hand.' See more in the same place. And Horne's Introd. v. iii. p. 385, ed. 2.

In Is. 14:19, 'An abominable branch' means a tree on which a malefactor has been hanged, for such were held in detestation. See Lowth *in loc.*

In Ez. 17:4, Jehoiachin is called the *highest branch* of a cedar, as being king.

Olive branches, Zch. 4:12. See under Olive.

Branch of the vine, Jn. 15:2. 'Like the withered branches which are gathered for fuel and burnt.'

Branches are symbols of prosperity or calamity. '*Ramus* creberrime (says Glassius, p. 809) multisque vocitus synonymis, usurpatur in allegoriis, quibus *prosperitas* imagine crescentis, virentis, vigentisque arboris proponitur; et vice versa *infelicitas* ac *calamitates* imagine arboris marcescentis.' Ge. 49:22. Jb. 15:32–29:19. Ps. 80:11,12. Is. 25:5. Ez. 17:6. Ma. 4:1, &c.

BRASS. The symbol of insensibility, baseness, and presumption or obstinacy in sin.

See Is. 48:4,

> 'Because I knew that thou wert obstinate,
> That thy neck was a sinew of iron,
> And that thy brow was brass.'

Jer. 6:28,

> 'They are brass and iron, all of them,
> Instruments of adulteration are they.'

Brass and iron are the baser metals used to adulterate the pure silver.

Ez. 22:18,

> 'They are all brass and tin, and iron and lead,
> In the midst of the furnace,
> They are even the dross of silver.'

Kingdom of brass. It is by this epithet that the Macedonian empire is described, in Da. 2:39, in allusion to its warlike nature—the arms in these times being generally made of brass.

Mountains of brass, Zch. 6:1. It is difficult to say what these mean, unless we interpret them, as Vitringa does, of those firm and immutable decrees by which God governs the world. The Psalmist has an expression resembling it, in Ps. 36:6, 'Thy righteousness is like the great mountains.'

Brass is also the symbol of strength. See Ps. 107:16. Is. 65:4.

Mi. 4:13,

> 'Thine horn will I make iron,
> And thine hoofs will I make brass;'

i. e. to overcome all enemies, and tread them down, as an ox the corn in threshing, whose hoofs are shod with iron or brass, De. 25:4. Ho. 10:11.

So in Jer. 1:18, and 15:20, brazen walls signify a strong and lasting adversary or opposer.

De. 28:23, 'The heaven over thy head shall be brass,' &c.; *i. e.* rain shall be withheld, and the earth shall be barren.

Is. 45:2, 'I will break in pieces the gates of brass,' &c.; *i. e.* the brazen gates of the wall of Babylon, of which there were a hundred. See Herod. b. i. 179, 180.

Fine brass, or *aurichalcum*, Re. 1:15–2:18.

See Parkhurst's Greek Lexicon, on χαλκολιβανον.

BREAST. Breast is, by the Oneirocritics, explained of prudence. So the Indian, c. 76,

and the Persian and the Egyptian interpreters, make it the symbol of long life, riches, and victory, which are the effects and marks of wisdom.

The Greeks seem to have had the notion, that the breast was the seat of wisdom; for *φόσνιμος*, wise, with them came from *φοτιες*, which are the *præcordia*, the parts of the breast about the heart; whence Juvenal, speaking of a dull youth, says, Sat. 7, v. 160, 'quod læva in parte mamillæ nil salit Arcadico Juveni.'

Nu. 2:7,

'And her handmaids are carried away as with the voice of doves,
Smiting (or tabering) upon their breasts.'

As the tabret is beaten with the fingers, and those fingers are applied to a skin stretched over a hollow hoop, the description gives great life to the words of the prophet Nahum, who compares women beating on their breasts, in deep anguish, to their playing on a tabret. Harmer, 1, 482.

Le. 7:30, 'That the breast may be waved for a wave-offering before Jehovah.'

The offerer's waving of the *breast* of the sacrifice to God, was typically giving up to Him the *heart* and *affections*; and this being afterwards allotted to the *priest*, reminded the believer that He only whom the priest represented, did ever, in his own person, make an entire and continual surrender of his *heart and will* to God. See Parkhurst on *here*.

BREASTPLATE. Breastplates are defensive arms, denoting and giving courage and undauntedness to those that use them; and, by reflection, striking terror and amazement into those they are employed against. Accordingly, to dream of finding or putting on a breastplate, is, with the Oneirocritics, c. 155, the symbol of joy for the destruction of enemies, &c.; 249, the symbol of riches to be obtained by valor.

The military cuirass or breastplate was made with *rows* or *scales of metal* placed on each other, for the better defence of the warrior. Homer has described one of these breastplates, as used by the Greeks at the Trojan war. Il. 11, l. 24, 25.

'Her rows of azure steel the work infolds
Twice ten of tin, and twelve of ductile gold.'
Pope.

In another place, Il. 13, l. 439, he calls a breastplate *a vest of brass*; and Virgil thus describes the armor of Turnus, Æn. 11, l. 487,

'Clad in a cuirass rough with brazen scales.'

The breastplate of the Jewish high-priest is particularly described in Le. 28:15. 39:8, &c. It contained the Urim and Thummim, Lights and Perfections; for an explanation of which, see Park. Heb. Lex. on *or*.

Isaiah beautifully characterizes the Redeemer of Israel, by saying, 59:17,

'And he put on righteousness as a breastplate,
And the helmet of salvation was on his head;
And he put on the garments of vengeance for his clothing,
And he clad himself with zeal, as with a mantle.'

The language of Isaiah is in some measure copied by Paul in Ep. 6:14,17, where the same terms are figuratively employed to point out the spiritual armor of true believers.

In 1 Th. 5:8, the language is altered, from the breastplate of *righteousness*, to the breastplate of *faith and love*. On both of which passages see Chandler.

In Re. 9:9, the mystical locusts are said to have 'breastplates, as it were breastplates of iron,' which agrees very well with the condition of the natural locust, which has about its body a pretty hard shell, of the color of iron: 'Armavit natura cutem,' says Claudian.

And in verse 17 of the same chapter, the horsemen are described as having breastplates of fire, and of jacinth, or hyacinth, and brimstone, *i. e.* of red, blue, and yellow colors, denoting the terror of their appearance, when marching to war; probably referring to the Saracenic invasions and conquests in 713.

BRIMSTONE. The symbol of a perpetual torment and destruction.

Thus in Jb. 18:15, 'Brimstone shall be scattered upon his habitation;' *i. e.* his house or family shall be destroyed forever, by an inextinguishable fire.

Brim-stone, *q. d.* brenne stone, *i. e.* burning stone, was used by the heathen in their religious purifications. See Juvenal and Lucian, as quoted by Parkhurst on *θειον*: and God made it an instrument of his vengeance on the heathen and other delinquents. See Ps. 11:6. De. 29:23, and Jo. 7.

Isaiah, speaking of the enemies of the church, under the designation of Edom, and their destroy, 34:9, says,

'And her torrents shall be turned into pitch,
And her dust into sulphur;
And her whole land shall become burning pitch.'

And respecting Tophet, 30:33, his language is,

'For Tophet is ordained of old,
Even the same for the king is prepared:
He hath made it deep; he hath made it large;
A fiery pyre, and abundance of fuel,
And the breath of Jehovah, like a stream of brimstone, shall kindle it.'

Re. 9:17. See under BREASTPLATE.

See also Re. 14:10. 20:10. 21:8; in all which places there seems to be an allusion to the manner in which God destroyed Sodom and Gomorrah.

BUILD. In the Oneirocritics, (Achmet's Coll. c. 145,) any kind of building implies settlement of a family, or acquisition of some new honor, kingdom, or power, and its peaceful enjoyment according to the subject; and, by consequence, a formal change of state.

And thus, in several places of Holy Scripture, the *building of a city* is in order to a quiet settlement.

The first that is said to have built a city is Cain, Ge. 4:17. This undoubtedly he did to comfort himself, and thus to take off the *odium* of being a vagabond, which God had inflicted on him. So that the said city he designed to be a full *settlement*, and he therefore called it Enoch, which signifies *Dedication*, or the beginning of a settlement; a dedication requiring a quiet possession and enjoyment for some time, as in De. 20:5. The manner of dedicating a house or city, was probably wont to be done with the solemnity of feasting, prayer, and singing of Psalms. See Ne. 12:27. Ps. 30: title.

The same may be said of the building of Babel; which was designed for a settlement, contrary to the command of God, as Josephus hints, who willed that mankind should then spread themselves by colonies. But, however, the building of that was pretended to be a settlement:—'Let us build us a city and tower, whose top may reach to heaven; and let us make us a name, *lest we be scattered* over the face of the whole earth.' Ge. 11:4.

But further, that the building of a city is in order to a quiet settlement, is evident from the Psalmist,—'They wandered in the wilderness in a solitary way, and found no city to dwell in,' Ps. 107:4; and verse 7, 'He led them forth by the right way, that they might go to a city of habitation,' or settlement; *mousheb*, from *ishesh*, which signifies not only to sit, but to stay, remain, persevere, or abide, as in Mi. 5:4. So also in 2 Ch. 14:6,7, it is said, 'And he built fenced cities in Judah; for the land had rest, and he had no war in those years, because the Lord had given him rest. Therefore he said unto Judah, Let us build these cities.—And he hath given us rest on every side.' All which imports that the building of a city is in order to settle in peace.

The same notion appears also in these verses of Virgil, Æn. 1, v. 251, &c.

'Hic tamen ille urbem,' &c.

'At length he founded Padua's happy seat,
And gave his Trojans a secure retreat;
Here fixed their arms, and there renewed their name,
And there in quiet rules, and crowned with fame.
But we, descended from your sacred line,
Entitled to your heaven, and cites divine,
Are banished earth, and for the wrath of one,
Removed from Latium, and the promised throne.'
Dryden.

So also in Æn. b. 8, v. 46:

'Hic locus urbi erit,' &c.

'This is thy happy home, the clime where fate
Ordains thee to restore the Trojan state.'

To build or make a house, is sometimes a Hebraism, meaning to prosper a family. Thus, Ex. 1:21, 'And it came to pass, because the midwives feared God, that he prospered their own families.'

Ru. 4:11, 'Who did build the house of Israel;' *i. e.* who increased his family by a numerous progeny.

Ps. 89:4, 'I will build up thy throne to all generations;' *i. e.* I will perpetuate thy kingdom to thy posterity.

Is. 61:4,

'And they that spring from thee shall build up the ruins of old times;
They shall restore the ancient desolations:
They shall repair the cities laid waste,
The desolations of continued ages;'

i. e. the Gentiles, so long a moral wilderness, shall be brought into the knowledge and service of the true God, like an ancient city rising from its ruins.

BULL is sometimes used in Scripture metaphorically to represent violent and furious enemies. Thus, Ps. 22:12,

'Many bulls have compassed me,
Strong bulls of Bashan have beset me round.'

The Chaldee has it, 'people like pushing bulls.'

The high priests, scribes, Herod, Pilate, set against Christ.

Ezekiel uses the same phrase to point out 'the princes of the earth,' 39:18, where see Newcome.

Ps. 68:30, 'the multitude of the bulls,' &c.

Durell has an ingenious conjecture on this verse. He renders it thus:

'Rebuke the beast of the reed,
The congregation of bulls with the calves;
The people of the sea, who humble themselves before
fragments of silver;
Scatter the people who delight in war.'

'By the *beast of the reed* (says he) is clearly meant the hippopotamus, which denotes the Egyptians. The company of bulls and calves is a plain allusion to their Apis and Serapis, or Isis and Osiris, which they worshipped, and to which the third hemistich refers, calling these idols contemptuously "fragments of silver," because overlaid or plated with that metal.

'They are called "the people of the sea." Isaiah describes their country (11:15) by *the tongue of the Egyptian sea*, and by the *seven streams*.

'They are called "a people that delight in war," where the Psalmist concludes, as he had begun, by requesting God to repress their fury.'

Jer. 50:26, 'Open her fattening stalls,' &c.; ver. 27, 'Slay all her bullocks,' &c. Fattening stalls mean the *cities* of Babylon, and her bullocks the *inhabitants*, who were pampered like beasts fattened for the slaughter.

The ancient heathen used to sacrifice bulls to Jupiter: thus Ovid, Metam. lib. 4, line 756,

'Taurus tibi, summe Deorum.'

Compare Virgil, Æn. 9, l. 627.

BURIAL is an honor paid to the dead.

The want of it was always looked upon as a circumstance of the greatest misery, Ps. 79:1, 2,3. Ec. 6:3. Potter's Arch. Græca, b. 2, l. 4, c. 1; and the denial of it, as an act of the greatest punishment, Arch. Græca, v. ii. p. 165.

But the oneirocritics consider *burial* in another view,—as the consummation of all.

And therefore, not to be buried, in visions that portend good, is bad; and in such as portend bad, good.

And, therefore, in relation to such visions as portend bad, the Indian Interpreter, in ch. 130, says, 'That if any one dream that he is buried, his burial denotes that his utter ruin is certain. But if he dreams that any of the things which belong to his burial are wanting, that deficiency portends good hopes of safety.

Dead men in the grave are apt to be forgotten, Ps. 31:12. Ps. 88:6. And therefore, in Ps. 88:11,12, the grave is synonymous to the land of forgetfulness; and in Ps. 34:17. Ps. 115:17. 1 S. 2:9, *silence* is put for the grave.

And in Ovid, Metam. b. 5, v. 356, *Silentes*, or men in silence, are dead men.

Hence, not to suffer a person to be put into the grave, denotes that he shall be remembered, and not be suffered to be put into eternal silence; the grave, in profane authors, being called an everlasting house. Soph. Antiq. l. 250. Cic. Tusc. Quest. 1, *in fin.*

On the contrary, the notion of the word *μνῆμα*, *monument*, is opposed to the aforesaid notion of a grave as a place of *silence*, and land of forgetfulness. For men, considering the grave to be such a place, have endeavored to alter its property, by erecting *monuments*, which should *record* their names and actions to posterity.

And, in this sense, not to suffer a person to be put into a monument, denotes that means will be used in order to obliterate his memory, to the end that his actions may never be imitated, nor his cause revived.

So the word *Sepulchrum* (sepulchre), in Horace, Epod. 9, v. 26, is to be taken. 'Virtus sepulchrum condidit,' his valor hath raised him a monument, *i. e.* hath eternized his memory—hath gotten him perpetual renown.

And, therefore, to dream of having or building a tomb or sepulchre, is, according to Artemidorus, b. 2, 'a dream that portends good both to rich and poor; to a slave, that he shall obtain his freedom,—to a childless person, that he shall have an heir,—to a poor man, that he shall get an estate,—and to an unmarried person, a sign of marriage.'

Jer. 22:19, 'With the burial of an ass shall he be buried.'

Jehoiakim, being surprised in an ambuscade, and not slain, but made prisoner, 2 K. 24:2, was carried to the king of Babylon, who detained him in close custody till he could conveniently send him to Babylon. But his design being frustrated by his previous death, which happened soon after his confinement, Nebuchadnezzar, at once to testify his indignation against him, and perhaps to intimidate his successor from exasperating him by a long resistance, ordered his dead body to be ignominiously cast forth without burial before the walls of Jerusalem, as is foretold both in this passage and in 36:30.

BURN. The burning of heaps of armor was used by the Romans as an emblem of peace.

Isaiah has the same image, 9:4,

'For the graves of the armed warrior in the conflict,
And the garment rolled in much blood,
Shall be for a burning, even fuel for the fire.'

The Psalmist employs this image to express

complete victory, and a perfect establishment of peace, Ps. 46:9,

'He hath destroyed the artillery of wars to the end of the earth.
He hath broken the bow, and snapped the spear short off,
He hath burnt the carriages in the fire.'

Ezekiel, in his bold manner, has carried the image to a high degree of amplification. He describes the burning of the arms of the enemy, in consequence of the complete victory to be obtained by the Israelites over Gog and Magog, 39:8–10. The victory was to be so great, that they should suffice for fires on the mountains and in the open fields *for seven years*.

'Behold, it cometh to pass and shall be done, saith the Lord Jehovah:
This is the day whereof I have spoken.
And they that dwell in the cities of Israel shall go forth,
And shall set on fire and burn the armor, the shields and the bucklers,
The bows and the arrows, and the handstaves and the spears;
And they shall burn them with fire seven years;
So that they shall take no wood from the field,
Neither cut down any from the forests;
For they shall burn the armor with fire;
And they shall spoil those that spoiled them,
And shall plunder those that plundered them,
Saith the Lord Jehovah.'

'The burning bush' (Ex. 2:2) was an emblem of the condition of Israel at that time; they were then in the fire of affliction, yet, by the divine Providence, they were not consumed in it, of which this vision was a pledge.

'The spirit of burning,' Is. 4:4, according to Lowth, means the fire of God's wrath, by which he will prove and purify his people; gathering them into his furnace, in order to separate the dross from the silver, the bad from the good. The severity of God's judgments, the fiery trial of his servants, Ezekiel (22:18–22) has set forth at large, after his manner, with great boldness of imagery, and force of expression. God threatens to gather them into the midst of Jerusalem as into the furnace; to blow the fire upon them, and to melt them.

Malachi (3:2,3) treats the same subject, and shows the same events under like images:

'But who may abide the day of his coming?
And who shall stand, when he appeareth?
For He is like the fire of the refiner,
And like the soap of the fullers,
And He shall sit refining and purifying the silver;
And He shall purify the sons of Levi,
And cleanse them like gold, and like silver;
That they may be Jehovah's ministers,
Presenting unto Him an offering in righteousness.'

BYSS. The cotton plant, of which very fine white garments like linen were made. It grows in Palestine, in pods. It is the soft, downy substance formed in the inside of the pods of the shrub called *Gossipium*.

When David went to bring up the ark from the house of Obed-edom, he was clothed with a robe of byss, 1 Ch. 15:27. The same is described as the apparel of the rich man, Lu. 16: 19. The garments of the Jewish priests were made of it. Byss garments were worn also by the Egyptian priests. See Plut. de Iside; Porphyr. de Abstin.; Harmer's Obs. v. ii. p. 358.

Hence a white byss garment, as being the most valuable, denotes, symbolically, the highest and most perfect holiness and prosperity. Thus the church of Christ is represented, under the character of the bride, as being arrayed in fine linen, clean and white, which fine linen (it is added) is the righteousness of saints, *i. e.* a divine nature and disposition, ornaments more valuable than the costly habits of Eastern princes, or of ancient priests. Re. 19:8.

Theocritus mentions byss as a clothing worn by women on festive occasions, Idyll. 2, l. 73,

'Trailing a beauteous robe of byss.'

C.

CALDRON. Ez. 11:3,

'It is not near that we should build houses;
This city is the caldron, and we are the flesh;'

i. e. the time is not near that we should build houses in a foreign land. Jer. 29:5. Here we shall die in mature age, as the choice pieces are not taken out of the caldron till they are perfectly prepared. The image is suggested by the process at the Jewish sacrifices. See 1 S. 2:13,14. In opposition to this, God says, ver. 7, that if Jerusalem is the caldron, it is the caldron of the slain; and, ver. 11, that it should not be the caldron of many, who were destined to flee and to perish in the extreme parts of their country. See 2 K. 25:6,7,21.

See the same image more expanded in 24: 3,4,5, &c., where the *good pieces and choice joints* mean the great men of Jerusalem; the *bones* signify the meaner people, and the *scum* denotes wickedness. The burning of the bones and of the pot refers to God's judgments, not only on the inhabitants, but also on the city.

CALF. The word *calf*, in Scripture style, is for most part so general as to be taken for the whole species; the word *beker*, which is often translated by *βους*, an ox, in the Seventy, being also frequently rendered by *μοσχος*, *calf*.

The symbol of the ox, calf, or steer, when there is no mention made of horns, is taken in general for what is signified by the whole animal; whose prime or chief quality is *labor*, *patience*, and *riches*, or the great product of corn.

So in the dream of Pharaoh, the *seven kine* denoted so many harvests; their number determining the years, which is peculiar to kine, as the Oneirocritics all allow in ch. 238, 239.

In the Proverbs of Solomon, 14:4, it is said, 'Much increase is by the strength of the ox.' So that the ox has the signification of *increase* with great *labor*; and is, therefore, in De. 25:4, the symbol of the Jewish and of the Christian priesthood. It is there said, 'Thou shalt not muzzle the mouth of the ox that treadeth out the corn.' On which Paul remarks, 1 Co. 9:9, 'Doth God take care for oxen?' as if he had said, When God made this law, do you think that he had not a nobler design than that of barely showing kindness to the laboring beasts? Yes, surely, he designed that it should be applied to those who labor in the word and doctrine of his law; and who, by sowing among men spiritual things, deserve at least to reap from them the benefit of worldly things in return. The same place is applied to the same purpose by the apostle in Ti. 5:18.

Agreeably to the account now given, oxen, according to Artemidorus, b. 4, c. 58, are symbols of *workmen* and *subjects*, *i. e.* working for the good of others.

Ex. 32:4, 'Made it a molten calf,' &c.

The calf here must have been considered merely as a symbol, for the Israelites could not be so stupid as to believe, that the idol taken just before out of the furnace, had been their deliverer at any former period. The Psalmist speaks on this with due severity, Ps. 106:19,20.

'They made a calf in Horeb, and worshipped the molten image:
Thus they changed their glory (*i. e.* God, the proper object of their adoration) into the similitude of an ox that eateth grass.'

Jer. 34:18, 'In presence of the calf, when they cut it in twain.' So it should be rendered. — In order to ratify the covenant, they killed a calf or young bullock, which they cut in two, and placing the two parts at some distance from each other, they passed between them; intending to signify by this rite, that they consented to be served in the like manner in case they violated their part of the covenant. Something of the like sort was a practice among the Greeks and Romans upon such occasions, as may be seen in Homer's Iliad, b. 3, 208, and Livy's Roman History, b. 1, c. 24, and b. 21, c. 45. Hence there will appear a peculiar force in the expression, of entering into the covenant, in presence of the calf, because the sight of that object served to remind them of the penalties they subjected themselves to, on violating their engagement. We find God conforming Himself to this usage, when He made a covenant with Abraham, Ge. 15:9,10,17,18. (Blayney.) Ho. 8:6, 'The calf of Samaria shall be broken in pieces.'

It is well known that animals of this species were worshipped in Egypt, (see Herod. b. 3, c. 28,) the apis at Memphis, and the mnevis at Heliopolis. As they are employed in tilling the ground, they may have been used as symbols of one who had anciently introduced or improved the art of agriculture. Males of this kind were dedicated to Osiris, and females to Isis. The Israelites may have originally borrowed this superstition from the Egyptians, and may have afterwards revived it; imputing the great fertility of Egypt to the deity thus represented.

Ho. 13:2, 'Let the men who sacrifice kiss the calves.'

See 1 K. 19:18. Thus Cicero describes a statue of Hercules as having 'rictum ejus ac mentum paulo attritius, quod in precibus et gratulationibus non solum adorare, verum etiam osculare solebant.' In Verr. act. 2, l. 4, § 43.

Ho. 14:2, 'So will we render the calves of our lips.' More properly, that we may render the *fruit* of our lips.

See Newcome *in loc.* and Mede, p. 289.

CANDLESTICK, or LAMP-SCONCE, according to Artemidorus, b. 1, c. 76, signifies a wife; for which, in c. 80, he gives this reason, viz. 'That as the lamp or the light thereof signifies the master of the house, because he overlooks it, so the lamp-sconce signifies his wife, whom he rules and presides over.'

And weddings were celebrated in the Eastern countries with lamps or torches — the bridegroom and bride, the bridemen and bridemaids, having each one in their hands. And the same custom was among the Greeks and Romans. See Mat. 25:1, &c.

See Homer, Il. 6, v. 492; Eurip. Phœniss. v. 346; Medea, v. 1027. See also Virgil, Eclog. 8, v. 29.

Note. In all places in the Old or New Testament, where the words *candle* and *candlestick* occur, it should be invariably *lamp* and *lampstand*; for candles were not used in those days in Judea for lighting their houses.

We read in the book of Ex. 25:31,32, &c., of a candlestick of gold with seven branches, which Moses made by the command of God to be put in the tabernacle. To this allusion is made in Re. 1:10, where the seven candlesticks are declared to be the symbols of the seven churches; and the seven stars to be the symbols of the angels of those churches.

This, according to the difference of circumstances, says Daubuz, which is to be always carefully considered, is exactly agreeable to the explanation, which is given of the same symbols, by such of the most ancient profane writers as were well versed in the symbolical character and language.

For with them, a candlestick or lamp-stand was the symbol of the wife of the party concerned; and stars were inferior princes, or governors ruling under a supreme.

Accordingly, the church, which is frequently represented by the symbol of a woman betrothed or married to Christ, is here, as consisting of several particular churches, represented under the symbol of seven golden candlesticks.

And as Christ is the head, the high-priest, and king of his church, therefore are the visible spiritual rulers of the church under him represented by stars.

In Re. 2:5, the angel of the church in Ephesus is exhorted to consider his ways, and threatened, if he should not, that his church or candlestick should be removed out of its place. And it is very remarkable, that at this time there is not so much as one Christian in that place which was once the famous city of Ephesus, and to which Paul wrote his Epistle.

In Re. 11:4, the two witnesses are termed 'the two candlesticks standing before the God of the earth;' in allusion to Zerubbabel and Joshua, as described by Zechariah, ch. 4.

Re. 2:1, 'Walking in the midst of the golden candlesticks,' (says Lowman,) is an expression taken from the office of the priests, in dressing the lamps, which was to keep them always burning before the Lord. I conceive, therefore, *walking* here may be designed to signify not only a care to observe and know the true state of the churches, but moreover, to assist and promote their improvement in religion, or to assist the churches in their proper character, as consecrated to the service of God, that they may shine as lights in the world, in the midst of a crooked and perverse nation. Phil. 2:15.

CARCASS. Mat. 24:28, 'Wheresoever the carcass is, there will the eagles be gathered together.' That the carcass here is an emblem of the state of Judea, and the city of Jerusalem, at the time of their capture and desolation by the Romans, is generally acknowledged by interpreters.

The carcass, *πτωμα*, a body fallen to the ground, as being deprived of life, is thrown out like that of some slain animals, unfit for use, to be preyed on by vultures, or other carrion-fowls.

The transgressions of the Jewish people had risen to such a height, as to render them offensive in the eyes of God, like a corpse full of putridity. The language of their old prophets had become awfully applicable to them. Zephaniah well described them, 3:1, &c.

'Woe to her that is rebellious and polluted, to the oppressing city;
She hath not obeyed the voice,
She hath not received instruction;
In Jehovah she hath not trusted,
To her God she hath not drawn near.
Her princes in the midst of her are roaring lions;
Her judges are evening wolves;
They wait not until the morning.
Her prophets are light, they are treacherous men;
Her priests have polluted the sanctuary; they have violated the law.'

And so in Ho. 4:1, &c.,

'Hear the word of Jehovah, O ye sons of Israel,
For Jehovah hath a controversy with the inhabitants of the land:
For there is no truth nor mercy,
Nor knowledge of God in the land.
In swearing, and lying, and killing,
And stealing, and committing adultery, have they broken forth,
And blood reacheth unto blood.'

Compare also Is. 50:21,23. Ma. 3:5.

Josephus gives a similar testimony, as an eye-witness to the degraded condition of his countrymen. See Bell. Jud. b. 6, c. 36. 'I think that had the Romans forborne to have punished so great criminals, either the earth would have swallowed up the city, or some deluge have drowned it, or else the thunder and lightning, which consumed Sodom, would have fallen upon it; for the people of Jerusalem were far more impious than the Sodomites.'

Language resembling this is used respecting

anti-Christian Babylon at a later period, Re. 18:5, 'For her sins have reached unto heaven, and God hath remembered her iniquities.'

A carcass thus thrown out is always attended with disgrace, as being without sepulture, which, amongst the ancients, was accounted an unhappiness. Thus in Ps. 79:1, &c.,

'O God, the heathen are come into thine inheritance,
Thy holy temple they have defiled,
They have laid Jerusalem on heaps.
The dead bodies of thy servants they have given to be meat to the fowls of heaven,
The flesh of thy saints unto the beasts of the earth,
Their blood they have shed like water round about Jerusalem,
And there was none to bury them.'

So Virgil, Æn. b. 6,

'Sepe me his invicte malis, et tu mihi terram
Injice.'

And Valer. Flac. Argon. b. 1,

'Dirupit lacerateque senem, nec membra sepulchro
Cor tegat.'

And Virgil again, Æn. b. 10, v. 559,

'Non te optima mater,' &c.

'Lie there, inglorious, and without a tomb,
Far from thy mother, and thy native home;
Exposed to savage beasts, and birds of prey,
Or thrown for food to monsters of the sea.'
Dryden.

And, 2, Catullus in the Argonautics,

'Pro quo dilaceranda feris dabor, altibusque
Preda, nec injecta tumulabor mortua terra.'

Such a carcass was Jerusalem, the public offence of God and men, at the time when it was delivered up by divine justice to the Roman vultures. And such was the scorn with which she was beheld, as to recall the language of Jeremiah, La. 2:15,16,

'All that passed by the way have smitten their hands together at thee;
They hissed and shook their head at the daughter of Jerusalem, saying,
Is this the city that they call perfect in beauty, the delight of the whole earth?
All thine enemies have opened their mouths against thee;
They hissed and gnashed the teeth; they said, We have swallowed her up;
Surely this is the day which we looked for: we have found, we have seen it.'

To this carcass were gathered together the eagles, *i. e.* the Roman power. That eagles were the symbols of the Romans, is plain from their whole history. The Roman generals, as Cotinus informs us, wore the figures of eagles interwoven with their shoes. Tarquin also carried a golden crown with an ivory sceptre, on the top of which was an eagle, the ensign of Roman power, which succeeding emperors adopted, as we learn from Dionysius, Livy, Florus, Plutarch, &c. Prudentius notices this, lib. de corona, p. 203,

'Aquila ex eburna sumit arrogantiam
Gestator ejus.'

But the eagle was principally the symbol of the Roman army. They carried it on their standards and military ensigns, either made of gold and silver, or embroidered on silk or linen. Hence Claudian says, lib. de Bell. Get.,

'Fuderit imbelles Aquilas servilibus armis.'

The Roman coins and medals still bear testimony to the use of this symbol. See Spanheim and others.

There is great propriety in comparing the Romans to eagles. The eagle is the king of birds, as Pindar, Ælian, and others, observe. Wherefore it was the common and suitable symbol of the most potent monarchs. At the time when Jerusalem was destroyed, Rome was mistress of a great part of the world, and Palestine in particular was subjected to her sway. The Jews themselves confessed this, Jn. 19:15, 'We have no king but Cesar.' Titus, then, was the imperial eagle, by whom the Jewish carcass was torn. Again, the eagle was by the law of Moses an *unclean* bird, Le. 11:13; it belongs to the rapacious kind, which was impure, De. 14:12. So the Roman nation was held to be impure by the Jews, and with whom they could have no intercourse, as appears from Jn. 18:28, 'they themselves went not into Pilate's judgment hall, lest they should be defiled.' Indeed, all the Gentile nations were considered to be impure, as being addicted to idolatry, whence they were called *dogs*, Re. 22:15.

Eagles were also the emblems of strength and swiftness; hence Saul and Jonathan are compared to them, 2 S. 1:23. And of the spoiler of Moab it is said, Jer. 48:40, 'He shall fly as an eagle, and shall spread his wings over Moab.' Compare Jer. 49:22. Da. 7:4. Ho. 8:1. Ez. 17:3, where the wings of eagles denote strong armies. And the Roman army is called by Daniel, 9:27, 'The wing of abominations.' Such was Titus, who flew with a mighty force to Jerusalem, and made it his prey.

Its rapacity and partiality for carcasses is remarked by Job, 39:30,

'Her young ones suck up blood,
And where the slain are, there is she;'

a passage on which our Lord is supposed to have had his eye, when he made use of the expression in Mat. 24:28. Such were the eagles who devastated Jerusalem, as affectingly described by Josephus, b. vi. c. 14, and elsewhere. 'The houses were full of dead women and infants; and the streets were filled with the carcasses of old men; and the young men, pale like ghosts, walked about the marketplace, and fell down dead where it happened. And now the multitude of dead bodies was so great, that they who were alive could not bury them, nor indeed cared they for burying them, being now uncertain what should befall themselves.'

The eagle was esteemed by the heathen as the minister of supreme Jove, and was sacred to him. Hence Horace, b. 4, ode 4, 'Qualem ministrum, fulminis alitem, cui Rex Deorum regnum in aves vagas permisit.'

'As the winged minister of thundering Jove,
To whom he gave his dreadful bolts to bear,
Faithful assistant of his master's love,
King of the wandering nut ons of the air,' &c.
West.

We see in coins the eagle holding the thunderbolt in its feet, (as in Spanheim and others,) a fiction founded, as Pliny tells us, on the fancy that this is the only bird never destroyed by lightning; but more likely to have originated in its remarkable swiftness. And the souls of the deified or consecrated emperors were believed to be transported to heaven by this bird.

So Titus was the minister of the true God, in his expedition against the Jews, acting as his executioner to inflict vengeance on that infidel and rebellious nation, because of their rejection of the Messiah, a fact which the Roman general himself acknowledged, as Josephus informs us: 'Surely God,' said he, 'hath assisted us in this war, and he it was that drove the Jews from these fortresses. For what could men's hands and engines prevail against them?'

King, in his Morsels of Criticism, v. i. p. 394, gives a more extended meaning to the passage in Mat. 24: and paraphrases it thus: — 'Wherever, on the face of the whole earth, the corrupt mass of lawless, violent people, disturbing the peace and prosperity of all human society, is, there will those dreadful and angelic powers, who are to be the ministers of God's vengeance, on the great advent of our Lord, be assembled and appear.'

And he considers it to be an allusion to the prediction of the prophet Ezekiel in his 39th chapter. But I do not see the force of his reasonings.

See under Eagle.

CEDAR is the symbol of a great king. See Ez. 17:3, where Jehoiachin is probably meant.

And Ez. 31:3, where the top, or leader, is supposed to represent the king of Assyria, and the thick boughs his subordinate kings and rulers. His ruin is strikingly described in verses 12 and 13. Virgil has a similar comparison with respect to the fall of Troy: —

'Rent like a mountain ash, which dared the winds,
And stood the sturdy strokes of laboring hinds.
About the roots the cruel axe resounds;
The stumps are pierced with oft-repeated wounds.
The root no more their upper load sustain,
But down she falls, and spreads a ruin through the plain.'
Æn. b. 2, 626.

Zch. 11:2, 'Howl, O fir-tree, because the cedar is fallen.' Under these images, the fall of mighty men, and the subversion of the Jewish polity, are represented. Seeker.

Is. 2:13, 'Even against all the cedars of Lebanon.' See Lowth's excellent note on the passage.

See also Am. 2:9; Homer, Il. 13, 389; Horace, Od. b. 4, 4; Virgil, Æn. 5, 447.

Is. 41:19, 'In the wilderness I will give the cedar,' &c., expressing the relief to be afforded to them, while fainting with heat in their journey through that hot country, destitute of shelter, by causing shady trees, and those of the tallest and most beautiful kinds, to spring up for their defence. The apocryphal Baruch, speaking of the return from Babylon, expresses God's protection of his people by the same image: 'Even the woods, and every sweet smelling tree, shall overshadow Israel by the commandment of God.' 5:8.

This tree was the symbol of eternity, because its substance never decays nor rots. Hence the ark of the covenant was made of cedar; and those are said to utter things worthy of cedar, who write that which no time ought to obliterate. It is used to point out persons of eminence, or men of power, who are often called in Scripture cedars of Lebanon, and of whom Isaiah says, 2:13, 'The day of the Lord shall come upon them.'

CHAIN signifies hinderance from action. So Artemidorus, b. 3, c. 35. See Bind.

It is sometimes used figuratively in a bad sense, as in Ps. 73:6, 'Therefore pride compasseth them about as a chain.' So Naumach. in sentent. 'Neither do you wear on your neck the purple jacinth, and the green jasper, which make fools proud.' And Euripides, Electra, v. 176, 'Nor am I carried away with pride on account of my golden chains.'

Sometimes it is used in a good sense, as in Col. 3:14, where Paul calls 'love the bond or chain of perfectness,' or the perfect bond.

Ez. 7:23,

'Make a chain,
For the land is full of bloody judgment,
And the city is full of violence.'

'Make a chain,' to denote that the people will be led away captive in chains. It was a symbolical action. Ez. 16:11,

'I put bracelets upon thy hands,
And a chain upon thy neck.'

Newcome says, *rebed*, in Arabic, denotes 'a variegated collar of wool hung for ornament about the neck of an animal.'

'It pectore summo
Flexilis obtorti per collum circulus auri.'
Virg. Æn. 5, 558.

Paul mentions his chain as a prisoner repeatedly, viz. in Ac. 28:20. Ep. 6:20. 2 Ti. 1:16; *i. e.* Paul's right hand was fastened to the soldier's left hand, after the manner of the Romans, with a long chain. The scholiast on Juvenal says, 'that it is called a camp-prison when the captives are delivered chained, so that the same chain fastens both the prisoner and soldier.'

Sometimes, for further security, they were bound to two soldiers, with two chains, as was Peter's case. See Ac. 12:6. See also Pliny, b. 10, ep. 30; Seneca, ep. 5; and liber de Tranquill. c. 10.

Pr. 1:9, parental instruction is beautifully compared to chains about the neck. One of the rabbinical writers has a similarly elegant expression, Vajher Rabb. § 12, 'The words of the law are a coronet to the head, a chain to the neck, tranquillity to the heart, and a collyrium to the eyes.' The Egyptian judges used to wear a golden chain about the neck, with a gem suspended, on which was engraved *Truth*. Diod. Sic. b. 1.

That eminent persons were thus adorned is plain from the honors paid to Joseph and Daniel, Ge. 41:42, and Da. 5:7,16,29.

Brides also received these as parts of their attire, as appears from Song 1:10, and 4:9. Selden, in his Uxor Hebræa, quotes from the Gemara Hierosol. this passage: 'Velamina sponsis sunt sindones acupictæ, quibus appenduntur monilia aurea.' Penelope also receives a gold chain from her suitor Eurymachus, as Homer tells us. And Hesiod, describing the dress of a virgin, in his 'Works and Days,' v. 74, says, 'They put golden chains upon her person.' Ornaments of gold, and particularly chains, belong to the costume of very high antiquity. 'Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights; who put on ornaments of gold upon your apparel.' 2 S. 1:24. Judith 10:4.

CHARIOT. Chariots are the symbol of government, protection, and guardianship, exercised by princes, and by those who resemble them, towards the people, their inferiors.

In this sense, Elisha exclaimed, respecting Elijah, the eminent prophet and teacher of Israel, 2 K. 2:12, 'O my father, my father, the chariot of Israel, and the horsemen thereof'; an exclamation repeated by Joash the king of Israel, on occasion of the death of Elisha, 2 K. 13:14; — meaning, that these two excellent men availed more to their countrymen by their prayers and pious example than the kings of the nations do by their warlike chariots and horsemen. Compare Ez. 27:14 with Re. 18:13, where chariots and horsemen are enumerated among the wares of Tyre and Babylon, as being part of *their* wealth and support.

Chariots are the symbol of armies and their leaders. See Ex. 15:4, 'Pharaoh's chariots and his host hath he cast into the sea.' 2 K. 18:24, 'Wilt thou put thy trust in Egypt for chariots and for horsemen?' is the language of Rabshakeh; and that of his master is thus represented, 2 K. 19:23, 'With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon.'

Ps. 20:8,

'Some trust in chariots, and some in horses;
But we will remember the name of Jehovah our God
They are brought down and fallen;
But we are risen and stand upright.'

Compare Ps. 76:7. Is. 2:7. 31:1. So Jer. 50:37, 'A sword is upon their horses, and upon their chariots.' See also Jo. 2:5. Mi. 5:10.

Chariots are also the emblems of the heavenly host. This we learn from 2 K. 6:17, where the mountain round Elisha appeared, to the opened eyes of his servant, full of horses and chariots of fire. This appears also from Ps. 68:18, 'The chariots of God are two myriads, even thousands of angels: the Lord is among them as in Sinai, in the holy place.' This seems to look back on De. 33:2,

'Jehovah came from Sinai, and rose up from Seir to them;
He shined forth from mount Paran,

And he came with ten thousand of his holy ones;
From his right hand went a fiery law for them.'

Something similar is the language of Isaiah, 66:15,

'For behold, Jehovah shall come as a fire,
And his chariot as a whirlwind:
To breathe forth his anger in a burning heat,
And his rebuke in flames of fire.'

And so in Ha. 3:8,

'Was thine indignation against the seas,
When thou didst ride on thine horses, and on thy chariots of deliverance?'

A description of the royal chariot of Solomon is given in Song 3:9, 10, which shows the luxury of those times; but it probably means a litter or palanquin.

In 1 Ch. 28:18, 'Gold is said to be given for the pattern of the chariot of the cherubims.' See CHERUBIM.

The chariot mentioned in Is. 21:7, with two riders, is supposed to represent Darius and Cyrus, the Medes and the Persians. See Lowth *in loc.*

The four chariots in Zch. 6:1, drawn by horses of different colors, represent the four great empires of the world in succession, the Assyrian or Babylonian, the Persian, Grecian, and Roman, distinguishable both by their order and attributes. Blayney.

Song 1:9,

'I have compared thee, O my love,
To a company of horses in Pharaoh's chariots.'

The comparison of a beautiful woman to a set of horses harnessed in a chariot, may perhaps appear uncouth to the refined manners of this age; but the Greek and Latin poets abound in similar comparisons. Thus Lycophron calls Helen a heifer, and Euripides calls Polypena a calf, and Horace compares a young woman to a mare, lib. 3, ode 2. See Durell on the passage.

Chariots on our side betoken courage in us, and safety and skill, with success in feats of arms. But if they belong to the other side, then, by the rule of contraries, they denote dread and consternation, and ill success in war.

CHERUBIM. Much has been written on this mysterious subject, particularly by the Hutchinsonian divines, whose opinions may be seen in Parkhurst's Hebrew Lexicon on the term.

The cherubim are mentioned or described in the following passages, viz. Ge. 3:24. Ex. 25:18, 22, and 37:7, 9. Le. 16:2. Nu. 7:89. 1 K. 6:23, 28, and 8:7. 2 Ch. 3:10, 13, and 5:8. Ez. 1:5, 11, and 10:20, 22.

They are also probably alluded to in Is. ch. 6. Re. ch. 4. Wisd. 9:8. He. 9:5.

It is agreed by most expositors that they were emblems of something beyond themselves; but the question is, Of what were they emblematical?

Parkhurst says they represented the ever-blessed Trinity, and the human nature of Jesus Christ.

Lowman thinks they represent angels.

In Ge. 3:24, they are spoken of as posted at the entrance of Paradise, after Adam and Eve were expelled from it.

Taylor, in his Hebrew Concordance, says the cherubim must be considered as hieroglyphical, denoting the perfection or combination of all spiritual and moral excellences, which constitute the character of God's faithful servants or subjects.

Newcome is of Taylor's opinion.

Mede supposes them to be angels, but considers the cherubim, or four living creatures in the Apocalypse, to represent the Christian churches in the four regions of the world, corresponding to the four standards of Israel, and their ensigns, which, he says, were those of a lion, an ox, a man, and an eagle.

Doddridge considers them to be hieroglyphical representations of the angelic nature, and condemns the Hutchinsonian scheme, which makes them emblems of the Deity, as a very great absurdity.

Reynolds (of Angels) thinks the four animals described in Re. 4:7, represent spirits of an order *superior to angels*, taken up wholly in contemplation.

Pierce, Whitby, and Macknight all consider them as representations of angels.

Glassius, Philol. Sacra, p. 777, after quoting a singular opinion of Musculus, who supposes them to have been a species of large and terrible fowls, because they are described as winged, says, 'But most other interpreters by the cherubim understand the angels of God.'

Milton refers to this symbolic representation, when he says of the cherubic shapes,—

'Nor less on either side tempestuous fell
His arrows from the four-fold visaged four,
Instinct with eyes; and from the living wheels,
Instinct alike with multitude of eyes.'
Par. Lost, b. 6.

But, with due deference to the fore-named author, may we not suggest the probability, that these cherubim neither represented angels nor divine subsistences, but were simply the accompaniments of the *chariot-throne* of the Deity? God is described as a King, and, in accommodation to our ideas, he is spoken of as exhibiting regal state, and as occupying a throne or royal seat, which at times is stationary, but which, when put in motion, in accordance with the infinite activity attributed to the Supreme Being, is set before us as surrounded by wonderful forms, supported by various emblematic figures, and attended with the greatest pomp and splendor of divinity. We are confounded by the noise of the restless wheels, awed by the vision of innumerable eyes, and dazzled by the brightness of the celestial fire which shines around it. Milton has very well copied the prophet's description, Par. Lost, b. 6, l. 750,

'——— Forth rushed with whirlwind sound
The *chariot* of paternal Deity,
Flashing thick flames, wheel within wheel undrawn;
Itself instinct with spirit; but convoyed
By four cherubic shapes; four faces each
Had wonderous; as with stars their bodies all,
And wings were set with eyes, with eyes the wheels
Of beryl, and careering fires between.'

In 1 Ch. 28:18, the form of this throne is referred to, where it is said, 'He gave gold for the pattern of the *chariot* of the cherubims, that spread out their wings,' &c.

In Ps. 68:17, these chariots are described as numerous, as if the angels also occupied such, when they attend in procession on the Deity.

In 2 S. 21:11, and Ps. 18:10, which are corresponding scriptures, God is said 'to ride upon a cherub, and to fly,' *i. e.* perhaps in a cherubic chariot.

As the description here given is that of a violent storm, all the elements being in commotion, and all things carried along with great rapidity, so the language employed is intended to express the vehemence, celerity, and magnificent effect of the divine movements and appearance.

The Chaldee renders it thus:

'He was revealed in his majesty over the swiftest cherubim,
And he rode valiantly on the wings of the wind.'

In allusion to the cherubic figures which cover the mercy-seat, where the 'glory' or Shechinah appeared, God is repeatedly described as 'the Lord which dwelleth between the cherubim,' for, whether stationary or in motion, these seem to be his attendants.

There is a singular passage in Ez. 28:14, 15, where he compares the king of Tyre to 'the anointed cherub that covered the ark of the covenant.' Newcome thus translates it:

'I made thee as the anointed covering cherub;
Thou wast upon the holy mountain of God;
Thou didst remain amidst the stones of fire;
Thou wast perfect in thy ways, from the day when thou wast born,
Until iniquity was found in thee.'

In this lamentation, wisdom, beauty, magnificence, splendor, and perfection are attributed to the king of Tyre. He likewise bore an exalted and sacred office. On these accounts he is compared to one of the angelic orders.

Mr. Lowth thus paraphrases the passage: 'Such was thy eminent distinction, that thou wast, as it were, placed in the temple of God, on his holy mountain. Thou wast, as it were, conversant among the twelve precious stones on the breastplate of the high-priest, which shone like fire.' Whenever God, who dwelt between the cherubim, was approached, the high-priest wore his breastplate. Ex. 28:30. 1 S. 28:6.

CITY. A city and its inhabitants are frequently described in the sacred writings under the similitude of a mother and her children. Hence the phrase, 'children of Zion,' in Jo. 2:23. As the temple was situated on mount Zion, hence the city of Jerusalem came to be denoted by it, because a principal part of it. See the same expression, Ps. 149:2. Thus, also, Horace:

'Romæ principis urbium
Dignatur suboles inter amabiles
Vatum ponere me choros.'
Carm. b. 4, *ode* 3.

Cities are characterized as virgins, wives, widows, and harlots, according to their different conditions. Thus:

Jerusalem is called a virgin, in Is. 37:22. Jer. 18:13. La. 1:15, and other places; and Egypt is so named in Jer. 46:11.

Babylon is called a widow, in Is. 47:8, 9, and Jerusalem, in La. 1:1. And the term *harlot* is used of Jerusalem, Is. 1:21; of Tyre, Is. 23:16; of Nineveh, Na. 3:4; and of Samaria, Ez. 23:5.

When a body politic comes under the symbol of an animal, and is so considered as one body, the *head* thereof, by the rule of analogy, is its capital city. Thus in Is. 7:8, 9, a capital city is a head, and taken for all the territories belonging to it.

And the Roman authors affected to call Rome the head of the world. See Ovid, Met. b. 15, v. 435; Liv. Hist. b. 21, c. 30; Pliny, Nat. Hist. b. 3, c. 5; Val. Max. b. 8, c. 14.

By the same rule cities, inferior to the general head, are themselves capital cities, and therefore heads to their respective provinces.

See under MOTHER.

GREAT CITY. See under BABYLON.

Nu. 22:39, 'And Balaam went with Balak, and they came to a city of streets:' *Kirjath-huzoth*, in our version. The Vulgate has, 'a city which was in the remotest bounds of his kingdom.'

CLOTHED. To be clothed, is a metaphor frequently used to signify, to be accompanied with, adorned, covered, or protected; as Jb. 7:5, 'My flesh is clothed with worms;' Jb. 39:19, 'Hast thou clothed his neck with thunder?' Or, as Durell renders it, with *pride*. Ps. 35:26, 'Let them be clothed with shame and dishonor.'

Ps. 93:1,

'Jehovah is clothed with majesty,
Jehovah is clothed with strength.'

Paul also uses it in 2 Co. 5:2, 'Desiring to be clothed with our house which is from heaven.'

And in Ro. 13:14, '*Put ye on* the Lord Jesus Christ.'

In Jud. 6:34, 'The Spirit of the Lord came upon (lit. *clothed*) Gideon.'

1 S. 17:5, 'Goliah was *clothed* with a coat of mail.'

Ps. 65:13, 'The pastures are clothed with flocks.'

In reference to the term *clothed* as applied to divine influence, we find in Lu. 24:29, 'Tarry ye in the city of Jerusalem until ye be endued or invested, *ἐνδύσησθε*, with power from on high.' And by a like phrase, the Spirit is said to *rest* upon Christ and his disciples, Is. 11:2. 1 Pe. 4:14.

CLOUD. A cloud, without any token, showing it to be like a storm, always denotes what is good, and implies *success*.

It is in general the symbol of *protection*, because it preserves from the scorching heat of the sun, *i. e.* anguish and persecution; and as it likewise distils a rain or cool and benign influence. It is thus used by Horace, b. 1, ode 2, v. 31; and by Homer, Il. 5, v. 186.

And therefore in Sophocles' Electra, p. 134, *ἀνεφάλον κακὸν*, a *cloudless evil*, is an unavoidable mischief, from which nothing can protect, as the author himself explains it.

Clouds, by the Indian Interpreter, c. 163, are explained of *wisdom*.

In the next chapter, a king's riding upon the clouds, is interpreted by the Persian and Egyptian, *of foreign nations serving him*—of his ruling over them—and of his being exceedingly prosperous and successful.

In the holy writers, the clouds are frequently the symbols of God's power. Thus Ps. 68:34, 'His strength is in the clouds,' though strictly speaking, the term here rendered *clouds* means the ether or air. See also 2 S. 22:12. Ps. 104:3. Na. 1:3.

Ps. 89:6, 'Who is he in the clouds that can be compared to Jehovah?'

Clouds are more especially the symbol of multitudes and armies, as in Jer. 4:13,

'Behold, like clouds he shall come up,
And as a whirlwind his chariot;'

meaning the person designed by the lion and the destroyer of nations, namely, the king of Babylon.

Is. 60:8,

'Who are these that fly like a cloud,
And like doves upon the wing?'

The following is Erasmus's note upon this passage: 'The clouds fly aloft, that they may moisten and render fruitful the earth below. Even so the ministers of the gospel, raised far above terrene desires, and bordering upon heaven, replenish the grovelling and sterile minds of men with the rain of the heavenly word, that, the thorns and briers being cleared away, they may bring forth fruit worthy of God. They fly like clouds, every where diffusing the grace of the gospel; but they fly, too, like doves to their windows; for they make not their nest in the ground, but in the hollow of some lofty rock, that, by their continual sighs and prayers, they may excite the grovelling mind to a love of the heavenly life.'

He. 12:1, 'Seeing we also are compassed about with so great a cloud of witnesses,' &c.; a very just comparison, seeing that clouds are composed of innumerable drops of rain or watery vapor. So in the poets, multitudes are compared to clouds. As in Homer, Il. 4, v. 273, a cloud of foot is a great company of foot-soldiers. And Livy has, a cloud of infantry and horsemen; and Epiphanius, a cloud of flies; and Jerome, a cloud of locusts. Ajax, in Homer, calls Hector the cloud of war. Virgil makes Æneas sustain the cloud of war—

'Sic obrutus undique telis
Æneas, nubem belli, dum detonet, omnem
Sustinet.' *Æn.* 10, 808.

To these may be added a passage from Justin, where the growing power of the Romans is

compared to a rising cloud: Ib. 29, c. 3, 'Videre se ait *consurgentem* in Italia *nubem illam* truces et cruenti belli, videre tonantem ac fulminantem ab occasu procellam, quam in quascumque terrarum partes victoriæ tempestas detulerit, magno cruoris imbre omnia fœdaturam.'

A *white cloud* is a symbol of good success to him who is assisted by it, and is therefore explained of prosperity by Artemidorus, in book 2.

Peter compares seducers to clouds carried about with a tempest, 2 Pe. 2:17, setting forth by this similitude the inconstancy of their doctrine, and fickleness of their dispositions, as well as their deceitfulness, like clouds that promise rain, and yet are scattered without yielding any. See Ju. 12.

Solomon compares the infirmities of old age, which arise successively one after another, to 'clouds returning after rain,' Ec. 12:2.

Is. 4:5. There is a manifest allusion to the pillar of cloud and of fire which attended the Israelites in their passage out of Egypt, and to the glory that rested on the tabernacle. The prophet Zechariah applies the same image to the same purpose, 2:5,

> 'And I will be unto her a wall of fire round about,
> And a glory will I be in the midst of her;'

i. e. the visible presence of God shall protect her.

In Pr. 16:15, the favor of a king is compared to 'a cloud of the latter rain,' refreshing and fertilizing the earth.

The sudden disappearance of threatening clouds from the sky is beautifully employed in Is. 44:22, as a figure for the blotting out of transgressions. Demosthenes has a passage like it, which was admired by Longinus, as quoted by Lowth, 'This decree made the danger, then hanging over the city, to pass away, like a cloud.'

Re. 1:7. The majesty of Christ's appearance is described by saying, 'Behold he cometh with clouds,' by which some understand, not literal clouds, but the angels of the host of heaven. See Da. 7:13. Mat. 24:30.

Re. 10:1, 'And I saw another mighty angel come down from heaven, clothed with a cloud.' To come in the clouds or with the clouds of heaven, is among the Jews a known symbol of divine power and majesty. Grotius observes a like notion among the heathen, that they represented their deities appearing covered with a cloud,—

> 'Tandem venias, precamur,
> Nube cadentes humeros amictus,
> Augur Apollo.'

In Ps. 97:2, 'Clouds and darkness' appear to be put as representing the *mysterious* nature of the divine operations in his government of the world.

A day of clouds is taken for a season of calamity, as in Ez. 30:3. 34:12. Jo. 2:2. Zph. 1:15, a metaphor which the poet uses,

> 'Tempora si fuerint nubila, solus eris.'

Is. 19:1,

> 'Behold, Jehovah rideth
> On a swift cloud, and cometh to Egypt;'

intimating the speediness of the divine infliction on that country. Clouds in Egypt are generally regarded as inauspicious, since they are rare in that climate, the overflowing of the Nile sufficing for humidity.

Re. 14:14, 'And I looked, and behold *a white cloud*, and upon the cloud one sat, like unto the Son of man.'

Christ himself seems here represented, sitting upon a bright cloud, which was spread under him, as a seat of judgment.

Zch. 10:1,

> 'The Lord shall make bright clouds;'

or rather,

> 'Jehovah will make ready the lightnings.'

See Newcome.

La. 3:44,

> 'Thou hast covered thyself with a cloud,
> That our prayer should not pass through.'

God is said *at all times* to dwell in light inaccessible; and when He is described, as here, covering Himself with a cloud, it means his unwillingness to admit sinners to communion with Him — to *them* He cannot be propitious, nor can he have any commerce with them, because they despise his forbearance.

COLOR. Color, which is outwardly seen on the habit of the body, is symbolically used to denote the true state of the person or subject, to which it is applied, according to its nature.

Black. See under Black.

Pale signifies diseases, mortality, and afflictions arising from them. It is a usual epithet of death. 'Pallida mors,' say the poets. Hence the *pale* horse, in Re. 6:8, has *death* for his rider, and the *grave* for his attendant, and a commission is given to him to *slay* the fourth part of the earth, i. e. of the heathen Roman empire, by the sword, famine, pestilence, and wild beasts, — a commission which is supposed to have been executed during the reigns of Maximus, Decius, Gallus, Volucian, and Valerian. St. Cyprian notices this period in his apology to Demetrius the proconsul, and expressly declares his judgment, that these great calamities were according to former predictions, and brought upon the world, not because the Christians rejected the idolatrous Roman worship, but because the Romans rejected the worship of the true God.

Red denotes joy, with or after a great battle or slaughter. In Ps. 68:23, *red* and *blood* are explanatory of each other. Is. 1:18, 'Though your sins be red like crimson.'

> 'Neque amissos colores
> Lana refert medicata fuco,'

says the poet, applying the same image to a different purpose. To discharge these strong colors is impossible to human art or power; but to the grace and power of God all things, even much more difficult, are possible and easy. See Lowth *in loc.*

Is. 63:2, 'Wherefore is thine apparel red, and thy garments as one that treadeth the wine-vat?' See Lowth on the passage, and comp. Re. 19:13, &c.

Zch. 1:8, 'I saw in the night a man riding on a red horse;' i. e. an angel in the shape of a man. See v. 11, and Ln. 24:4, 'Three horses follow him, red, dun, and white, whose riders were angels.' They have horses, to show their power and celerity; and horses of different colors, to intimate the difference of their ministries. See Re. 6:4.

In Zch. 6:2, the *red* horses are understood to denote the bloody Assyrian empire; but see Newcome.

Re. 12:3, Satan or Antichrist is represented by a great red or blood-colored dragon, to describe both his power and cruelty in opposing true religion.

White, the symbol of beauty, comeliness, joy, and riches. Est. 8:15, 'Mordecai went out in white apparel.' Ec. 9:8, 'Let thy garments be always white.'

White clothes are not only the pleasantest in a warm country, as was Palestine, but also the most expensive, as they cannot be worn so long as those of other colors; luxury is therefore here combined with cost.

This color, as being of great lustre, and as denoting purity, is attributed to the Ancient of Days in Da. 7:9, to Jesus Christ in Re. 1:14, to the garb of angels in several places, and to the throne of God in Re. 20:11.

White or shining garments are marks of favor and honor; under the law, they were the garments of the priests, and worn in the courts of princes. Thus Pharaoh honored Joseph, by arraying him in vestures of fine linen, as well as putting a gold chain about his neck. Ge. 41:42. A white garment, as the emblem of purity, is promised to the church at Sardis, (Re. 3:4,) and is interpreted of the righteousness of saints, (Re. 19:8,) as well as a mark of honor. Whence we see the propriety of this emblem, to express the peculiar honor and favor God would show to them who remained constant and faithful in the purity of the Christian doctrine, worship, and life.

COLUMN, or PILLAR. These, it is well known, were erected anciently to commemorate great exploits or extraordinary events. When connected with a building, they might be called emblems of stability; but when standing alone, they were memorial monuments, to record matters that were useful, whether legislative or historical: 'James, Cephas, and John, who seem to be *pillars*,' that is, supporters of the edifice of the church, considered as a building, — 'the pillar and basis of truth,' — this last seems to refer to a monument on which something is inscribed. The 10th Psalm, in the Greek version, has for its title στηλογραφία, an inscription on a pillar, as if that psalm related to a conqueror, whose triumphs were recorded. We know who the victor was who is there commemorated.

The custom of consecrating stones among the heathen seems to have taken its rise from Jacob's setting up the stone which he had put for his pillow, and pouring oil upon the top of it, and afterwards calling the place Bethel or Bit-al, the house of God, Ge. 28:18. From this the learned Bochart insists, that the name and veneration of the sacred stones, called *Batyli*, so celebrated in all pagan antiquity, were derived. These Batyli were stones of a round form, and were consulted, on particular occasions, as a kind of divine oracles; affording a proof, among many others, how closely the pagan world imitated, and how basely they perverted, the religious rites of the ancient patriarchs. Thus the setting up of a stone by Jacob, in grateful memory of a celestial vision, and as a monument of the divine goodness, which had so conspicuously guarded him in his journey, probably became the occasion of all the idolatry paid, in succeeding ages, to those shapeless masses of unhewn stones, of which so many astonishing remains are scattered up and down the Asiatic, and even the European, world. See Maurice, v. ii. p. 356.

CROCODILE. The term does not occur in our English version, nor yet in the Septuagint, except in one instance, viz. in Le. 11:29, where, instead of the *tortoise*, the Seventy has the *crocodile*. The Hebrew here has *tzeb*.

That the Hebrew *tenin* and *hannin* signify the crocodile, has been maintained by several writers of authority. See Harmer's Observ. v. iv.; Bochart's Hieroz.; Scheuchzer's Physica Sacra; Scott on Job; Durell, Parkhurst, and others.

The principal passages in which the term occurs in this sense, are the following:

Jb. 7:12,

> 'Am I a sea, or a crocodile (*tenin*), that thou settest a watch over me?'

Harmer so explains it, Observ. v. iv, p. 286, and remarks that the Egyptians *watch* the crocodile with great attention, to prevent its doing mischief.

Jb. 3:8,

> 'Let them execrate it, who curse the (natal) day
> Of those who are about to rouse up the crocodile (*livatan.*)'

which was almost sure to be attended with immediate and horrid destruction. See Jb. 41:8,9,10.

Is. 27:1,

> 'In that day shall Jehovah punish with his sword,
> His well-tempered, great, and strong sword,
> Leviathan the rigid serpent,
> Leviathan the winding serpent,
> And shall slay the crocodile (*tenin*) that is in the sea.'

Is. 51:9,

> 'Awake, awake, clothe thyself with strength, O arm of Jehovah,
> Awake, as in the days of old, the ancient generations;
> Art thou not the same that smote Rahab, that wounded the crocodile (*tenin*)?'

In allusion to God's victory over Pharaoh, as appears from the 10th verse.

Ez. 29:3,

> 'Thus saith the Lord Jehovah:
> Lo, I am against thee, Pharaoh, king of Egypt,
> The great crocodile (*tenin*), that lieth in the midst of his rivers,
> That saith, My rivers are mine own, and I have made them for myself.'

Pharaoh, elsewhere called Hophra, and by Herodotus, Apries, is supposed to be meant here, of whom that historian affirms, b. 2, § 169, 'This is said to have been the persuasion of Apries, that no god was able to deprive him of his kingdom;' — language which well agrees with the vain boasting used above.

When he says *rivers*, in the plural, he probably refers to the seven mouths of the Nile, to the streams which emptied themselves into it, and the channels or canals that were cut from it.

Ez. 32:2,

> 'Say unto Pharaoh, king of Egypt,
> Thou art like a lion among the nations,
> Thou art as a crocodile (*tenin*) in the seas,
> And breakest forth in thy rivers,
> And troublest the waters with thy feet, and foulest thy rivers.'

From these and other passages, it appears that the term which our English translators render 'dragon,' is applied, not merely to the serpent tribe, but to any large or ferocious creature, which in its form or qualities resembles the serpent, such as the crocodile of the Nile.

In Ps. 74:13, where Asaph says,

> 'Thou didst divide the sea by thy strength,
> Thou didst break the heads of the crocodiles (*tenin*) in the waters,'

there is a plain allusion to the destruction of the power and host of Pharaoh at the Red Sea. To which we may also refer Ps. 68:30, where instead of 'Rebuke the company of spearmen,' read, 'Rebuke the wild beast of the reed,' i. e. the crocodile, which lurks among the reeds of the Nile, and is a common figure of the kings of Egypt.

The crocodile, then, is the symbol of Egypt, and appears as such on Roman coins. In Scheuchzer's Physica Sacra may be seen a medal, with Julius Cæsar's head on one side, and on the reverse a crocodile, with this inscription:

> 'Ægypto capta,' i. e. Egypt taken.

There is also a coin of Augustus, representing a crocodile chained to a palm tree, with the inscription, 'Col. Nem.,' in memory of Egypt being taken by Augustus after Antony.

A crocodile fastened with a chain to a palm-tree, is to be seen on ancient coins, with the inscription, 'Col. Æo.,' i. e. Colonia Ægyptus. On the other side are two human heads, of which one looks to the east, ornamented with a naval crown, — the letters above are *Imp.*, where by the crocodile is signified Egypt, and *Imp.* is Imperator, or Augustus. The two heads are those of Augustus and Agrippa, of whom Virgil says,

> 'Tempora navali fulgent rostrata corona'

When the painter Nealces, whom Pliny mentions, wished to paint the naval engagement of the Egyptians and Persians, which took

place in the Nile, he described that by a hieroglyphic, which he could not accomplish by art. He drew a young ass drinking on the shore, and a crocodile lying in wait for it.

But since Egypt, in prophetic language, is a type of the antichristian power, which is spiritually called *Egypt*, in Re. 11:8, we may, without impropriety, extend several of these Old Testament references, and apply them to the character, language, and future destinies of that power.

In Re. 13:1, Antichrist is compared to a 'beast rising up out of the sea,' in allusion to the crocodile, which is amphibious.

For a more particular description of the crocodile, see Jb. ch. 41, and Bochart's Commentary; also Norden's Travels, Hasselquist's Voyages, Harmer's Observations, 4th vol., and Sir George Staunton's Embassy to China, vol. i.

That the crocodile was anciently, among the Egyptians, a symbol of the sun, appears from its figure on the throne of Isis, as has been shown by several authors, and agrees with what Jamblichus writes on the Egyptian mysteries, and Eusebius, in his Præparatio Evang. lib. 3, cap. 3.

Among the Indians on the Malabar coast, crocodiles were accounted the ministers or avengers of the divine justice. And the boats of the Siamese, in which they carry out their dead, exhibit the figure of a crocodile.

Lucian, Philo, and Horapollo represent the crocodile to have been the emblem of craft, malice, and impudence; and Clemens Alexandrinus attributes to it the latter quality, especially in his Stromata, lib. 5.

Bochart and others maintain, that *Pcroe*, or Pharaoh, in the ancient language of Egypt, signifies 'crocodile;' while Josephus and Pfeiffer say, that it properly means 'king,' or 'my king,' which, however, appears doubtful, since we often find, in Scripture, the title of *king* annexed to Pharaoh, which in that case would be a vain tautology. It may be remarked, that *pero*, in Hebrew, among its other meanings, has that of 'starting aside or *apostatizing* from the true religion and worship;' in which case, Pharaoh may be considered as equivalent to *apostate*.

That crocodiles were formerly objects of worship, on account of the fear entertained of them by the common people, is well known. See Ælian de Animal. lib. 10, cap. 21; Diodorus Siculus, lib. 1, p. 52; Strabo, Herodotus, and other authors. Juvenal also has this passage:

'Quis nescit Volusi Bithynice, qualia demens
Ægyptus portenta colat? crocodilon adorat.'
Lib. 4, Sat. 15.

Daubuz says, the crocodile was called by the Arabians *Pharaoh*, and was held by the Egyptians as the symbol of all mischief. And therefore Typho being, in their belief, the author of all evils, was supposed to have transformed himself into a crocodile or dragon. So that the principle of evil, or Typho, was, in the symbolical character, represented by a crocodile or dragon, and under this symbol was worshipped. Agreeably whereto, in the Chaldean theology, the principle of evil was called Arimanius, *i. e.* the crafty serpent.

It is the passage in Ez. 29:3, as well as the history itself, in the book of Exodus, which Milton has probably in view, Par. Lost. b. 12, l. 190:

'Thus with ten wounds,
The *river dragon* tamed, at length submits,' &c.

D'Herbelot cites an Eastern poet, who, celebrating the prowess of a most valiant Persian prince, said,

'He was dreadful as a lion in the field,
And not less terrible in the water as a crocodile;'

a comparison which agrees remarkably with that used by Ezekiel, 32:2, already quoted. The phrase used there of 'breaking forth,' may refer to the act of the crocodile when he bursts above the water to seize his prey: or, as Gussetius supposes, raising the head above the water, for the purpose of breathing more freely — 'ut respiratione se reficiant.'

In Is. 27:1, Leviathan is called 'the *straight* or *rigid* serpent,' the crocodile having a remarkably straight, rigid, and inflexible body, so that he cannot easily turn himself in pursuing his prey.

CROWN. In Hebrew, *eter*, whence the Greek, κίδαρις, a diadem.

Diadems are constantly the symbols of an imperial or auto-cratorical power, extending itself over all sorts of power, civil and ecclesiastical.

Στέφανοι, translated *crowns*, are symbols of an inferior, feudatory, or delegated power; so that there is the same difference between them and diadems as there is between a royal or imperial crown and a coronet; and therefore the crown or coronet is by the Indian Interpreter, c. 247, explained of the second person to the king, or the prime minister of state. So that the crown or coronet is the symbol of judicial power and dominion inferior to the supreme.

And it is also the symbol of victory and reward, it being customary for conquerors to be crowned.

The mitre of the high-priest was called by the ancient Greeks *tiara*, *cidaris*, and sometimes *diadema*; they wore a sort of linen turban, commonly white; and such were the diadems of kings, which Ammianus calls *Fasciolam candidam, Regiæ Majestatis insigne*. This linen covering of the head, with the plate of gold, on which 'Holiness to the Lord' was inscribed, is called the *holy crown*. So that a turban, with a gold ornament, in the language of the Scripture, is a crown of gold. Le. 8:9.

Re. 19:12, 'On his head were many crowns,' to show his numerous conquests and large empire.

Among the ancients, the crown was a symbol of dignity and authority — of comeliness and ornament — and sometimes of love. See Lucian, Euripides, and Anacreon, who use it in these various senses.

The *Magi* used to wear a tiara, as we learn from Pausanias, Eliac, lib. 5, 'But a Magus entering into the temple, and having placed some dry wood upon the fire, covered his head with a tiara, and invoked some deity, I know not whom.' Strabo mentions the like, lib. 15.

That *ambassadors* wore something of the kind appears from Claudian:

'Missique rogatum
Fœdera Persarum proceres, cum patre sedentem
Hac quondam videre domo, positaque tiara
Submisere genus.'

The church is finely compared to a crown by the prophet Isaiah, 62:3,

'And thou shalt be a beautiful crown in the hand of Jehovah;
And a royal diadem in the grasp of thy God.'

CUP is used as a symbol in Scripture in various senses.

It is employed to describe the practices of the false church, in Re. 17:4, 'Having a golden cup in her hand,' denoting the enticing means and specious pretences by which the antichristian church allures people to idolatry, particularly by sensuality, luxury, and affluence. There is an allusion to the philtres, or love potions, which lewd women used to prepare for the purposes of debauchery, and of inflaming the passions of their paramours. The cup is said to be 'full of abominations and filthiness of her fornication.' With this agrees the prophecy of Jeremiah, 51:7, where Babylon is called 'a golden cup in the hand of Jehovah;' *i. e.* she was a splendid instrument of vengeance ordained by God against the neighboring nations; and as all these had suffered by her, all are represented as ready to glory over her, or to rejoice when her turn of suffering came. That a cup is the symbol of idolatry and its rites, appears also from Paul's expression in 1 Co. 10:21, 'Ye cannot drink of the cup of the Lord and the cup of demons.' In the heathen sacrifices, as Macknight observes, the priests, before they poured the wine upon the victim, tasted it themselves; then carried it to the offerers, and to those who came with them, that they also might taste it, as joining in the sacrifice, and receiving benefit from it. Thus Virgil, Æn. 8, 273,

'Quare agite, O juvenes,' &c.

'For these deserts, and this high virtue shown,
Ye warlike youths, your heads with garlands crown,
Fill high the goblets with a sparkling flood,
And with deep draughts invoke our common god.'
Dryden.

Wine, mixed with bitter ingredients, was usually given to malefactors when they were going to be put to death. And therefore, by a metonymy of the adjunct, the mixed bitter cup of wine is the symbol of torment or death, as in Ps. 75:8,

'In the hand of Jehovah there is a cup, and the wine is turbid;
It is full of a mixed liquor, and he poureth out of it:
Verily the dregs thereof all the ungodly of the earth shall wring them out, and drink them.'

But no where is this image of the cup of God's wrath presented with more force and sublimity than in Is. 51:17, &c., where Jerusalem is represented as staggering under the effects of it, destitute of that assistance which she might expect from her own children, not one of them being able to support or lead her.

Plato has an idea something like this, which Lowth refers to in his note.

As the *evil* which happens to men is the effect of God's justice and severity, and the *good* which happens to them is the effect of his bounty and goodness, therefore, in the sacred writings, the one is represented by a *cup of wrath*, and the other under the symbol of a cup of salvation, Ps. 116:13, and of drinking of the river of pleasures, Ps. 36:8, at the right hand of God. Ps. 16:11.

So Homer places two vessels at the threshold of Jupiter, one of good, the other of evil; he gives to some a potion mixed of both, to others from the evil vessel only. Il. 24, line 527, &c.

'Two urns by Jove's high throne have ever stood,
The source of evil one, and one of good;
From thence the cup of mortal man he fills,
Blessings to these, to those distributes ills:
To most he mingles both. The wretch decreed
To taste the bad unmixed, is cursed indeed:
Pursued by wrongs, by meagre famine driven,
He wanders, outcast both of earth and heaven.
The happiest taste not happiness sincere,
But find the cordial draught is dashed with care.'

When our Savior asks James and John whether they were able to drink of the cup which he was to drink of, Mat. 20:22, he means, whether they had resolution and patience to undergo the like sufferings and afflictions as his Father had allotted for him. And in the like sense he prays, Mat. 26:39, 'O my Father, if it be possible, let this cup pass from me.'

The image of a cup as a *portion*, seems to have been borrowed from the ancient custom of the master of the feast appointing to each of the guests his cup, *i. e.* his kind and measure of liquor; as in the following passage from the Iliad, b. 4, 261,

'For this, in banquets, when the generous bowls
Restore our blood, and raise the warriors' soul,
Though all the rest with stated rules are bound,
Unmixed, unmeasured, are thy goblets crowned.'

God says to Jeremiah, 25:15, 'Take the cup of the wine of this wrath from my hand, and tender it to all the nations to drink, unto whom I shall send thee,' &c., meaning thereby those heavy judgments which he was about to inflict on the objects of his displeasure. And the prophet, who announced them, is considered as acting the part of a cup-bearer, carrying the cup round to those who were appointed to drink of it, the effects of which were to appear in the intoxication, that is, in the terror and desolation that should prevail among them.

It is not to be imagined that the prophet went round in person to all the nations and kings here enumerated, but either that he did so in a vision, or else that he actually did what is figuratively designed; that is, he publicly announced the judgments of God severally against them, as we find in chapters 46 to 51, inclusive, and which the Seventy have introduced in this place.

Re. 14:10, 'The same shall drink of the wine of the wrath of God, which is poured out, without mixture, into the cup of his indignation.'

It has been already remarked, that it was usual to give malefactors a cup of wine before going to execution; but sometimes a cup was given them, in which some strong poison had been infused, on purpose to cause their death. Such was the well-known mode of despatching Socrates. Grotius thinks the words *without mixture*, intimate that the poisonous ingredients were infused in pure, unmixed wine, to take a stronger tincture, and become a more deadly poison.

So in Zch. 12:2,

'Behold I will make Jerusalem
A cup of trembling to all the people round about;'

i. e. an inebriating and stupefying potion of the strongest liquors and drugs. Jerusalem shall strike the nations with dread and astonishment.

On Ha. 2:16, Grotius observes, that verses 15 and 16 contain an allegory. The Chaldeans gave to the neighboring nations the cup of idolatry and deceitful alliance, and in return they received from Jehovah the cup of his fury.

Re. 18:6, 'In the cup which she hath filled, fill to her *double*.'

This is agreeable to the Jewish law of retaliation and restitution, which in some cases enjoined double punishment or damages. See Ex. 22:4.

The seven phials filled with the seven last plagues, are properly bowls or cups. That this emblem was not unknown to profane authors, appears from the writings of Plautus and Aristophanes, as has been shown by several.

We read in Jer. 16:7, of the 'cup of consolations,' in allusion to the funeral customs of the Jews, which, Sir John Chardin tells us, is still observed by the Oriental Christians, of sending provisions to the house of the deceased, where healths were also drunk to the survivors of the family, wishing that the dead may have been the victims for the sins of the family. The same is practised among the Moors. Of the Jewish method, we read thus in Bernch, Hieros. fol. 6: 'Ten cups were drunk at the house of the deceased; two before the funeral banquet, — five amidst the banquet, — and three after it was finished. Of these three last, one was intended for thanksgiving, another as an office of kindness, and the third for the consolation of the mourners. That the same custom prevailed among the Romans, is shown by Spencer, De Leg. Hebr. b. 4, c. 9.

Something similar seems to be hinted at in the closing lines of the Iliad: —

> 'All Troy then moves to Priam's court again,
> A solemn, silent, melancholy train:
> Assembled there, from pious toil they rest,
> And sadly shared the *last sepulchral feast*.'

The cup was an emblem of capital punishment, because, among the ancients, it was usual to inflict death, by presenting to the condemned a cup of hemlock or other poison, as was the case of Socrates. And hence we hear our Lord saying, 'The cup which my Father hath given me, shall I not drink it?' And hence that expression in the Psalms, 'There is a cup in the hands of the Lord — all the wicked of the earth shall drink of it.'

D.

DARKNESS. As *light* is the symbol of joy and safety, so, on the contrary, *darkness* is the symbol of misery and adversity.

It is thus used in Jer. 13:16,

> 'Give ye glory to Jehovah your God,
> Before it grows dark,
> (that is, before the time of darkness or distress comes on,)
> And before your feet stumble upon the mountains of gloominess,'

meaning those solitary and gloomy mansions at which when 'the dead' arrive, they may, by a poetical image, be supposed to stumble, because of the darkness, and to fall so as never to rise more. Compare Ps. 44:20. 143:3. Jb. 18:6.

The prophet Isaiah makes use of much the same images, 59:9,10, where he represents the people as complaining of the wretchedness of their situation:

> 'We look for light, but behold darkness;
> For brightness, but we walk in obscurity.
> We grope for the wall like the blind,
> Even as those that are eyeless do we grope;
> We stumble at midday as in the dusk,
> In desolate places, like the dead.'

See also Ez. 30:18. 34:12. Is. 8:22. 9:1.

Artemidorus, examining the various significations of the air, as to its qualities, says, 'A gloomy, dark, overclouded air, signifies ill success, or want of power, and sorrow arising thereupon.'

Horace has the following simile, Ode iv. 4, 40:

> 'Pulcher fugatis
> Ille dies Latio tenebris.'

In Am. 4:13, 'That maketh the morning darkness,' there is supposed to be an allusion to the black clouds and smoke attending earthquakes. 'Des nuages noirs et epais (says a French writer) sont ordinairement les avant coureurs de ces funestes catastrophes.'

By 'a day of darkness,' in Jo. 2:2, the prophet intends to set forth the greatness of the people's distress by the sudden calamity of the locusts.

We find Cicero employing the same figurative language: 'Quid tandem, tum illis reipublicæ tenebris, concisque nubibus et procellis, cum senatum e gubernaculis dejecisses,' &c. (Pro domo sua.)

The following allegory, under which the fall of Pharaoh is threatened, is an instance of the manner of applying the figure, by which darkness is made to represent calamity, a topic on which the Hebrew writers give the full reins to poetical boldness. Ez. 32:7,8.

> 'I will cover the heavens when I quench thee,
> And I will clothe the stars there of with black;
> I will cover the sun with a cloud,
> And the moon shall not give her light.
> All the shining lights of the heavens will I clothe with black over thee,
> And I will set darkness upon thy land,
> Saith the Lord Jehovah.'

Darkness is represented as the accompaniment of idolatrous rites. Ez. 8:12, 'Hast thou seen, O son of man, what the elders of the house of Israel do in the dark, every man in the chambers of his imagery?'

Milton refers to this in his Paradise Lost, b. i. 455.

> 'By the vision led,
> His eye surveyed the dark idolatries
> Of alienated Judah.'

Darkness of the sun, moon, and stars, is an induction to denote a general darkness or deficiency in the government, as in Is. 13:10. Ez. 32:7, above quoted; Jo. 2:10,31.

And the Oneirocritics, in ch. 107, explain the *eclipses* of the sun and moon — of obscurity, affliction, oppression, and the like, according to the subject.

Ep. 5:11, 'The works of darkness.'

The apostle calls the heathen mysteries *works of darkness*, because the impure actions which the initiated performed in them, under the sanction of religious rites, were done in the night time; and, by the secrecy in which they were acted, were acknowledged by the perpetrators to be evil. Macknight.

The term 'outer darkness,' which occurs in Mat. 8:12, and in other passages, is well explained by the learned Du Veil: 'Utitur Christus hac loquendi formula, quia agit hic de regno cœlorum sub similitudine cœnæ convivialis, quæ quia do nocte fit, solet copioso tædarum lumine celebrari. Itaque qui in cœnaculo sunt, in magno sunt lumine; qui extra, in magnis versantur tenebris.'

The state of the dead is often represented in Scripture under the image of darkness. Thus Jb. 10:21,

> 'Before I go whence I shall not return,
> Even to the land of darkness, and the shadow of death,
> A land of darkness, as darkness itself,
> And of the shadow of death, without any order,
> And where the light is as darkness.'

And Jb. 17:13,

> 'If I wait, the grave is mine house;
> I have made my bed in the darkness.'

Heathen writers employ the same image. Thus Lucan, b. vi. v. 712,

> 'Now in tartareo latitantem poscimus antro
> Adsuetamque diu tenebris, modo luce fugata,
> Descendentem animam.'

Whence Callimachus inquires of the kingdom of Pluto, Epigr. 14,

> τι τὰ νέρθε; πολυ σκότος.
>
> 'What is there below? Much darkness.'

Darkness is occasionally the emblem of *ignorance*; and the fitness of the one to represent the other is sufficiently obvious. Is. 9:2,

> 'The people that walked in darkness
> Have seen a great light.'

Is. 60:2,

> 'Behold, darkness shall cover the earth,
> And a thick vapor the nations.'

Mat 6:23,

> 'If the light which is in thee be darkness,
> How great is that darkness!'

See Campbell's note on this passage.

2 Co. 4:6, 'God who commanded the light to shine out of darkness, hath shined into our hearts,' &c.

Jn. 3:19,

> 'Light hath come into the world,
> But men have loved darkness rather than light,
> Because their deeds were evil.'

Juvenal has something like this, b. ii. v. 239:

> 'Quicunque malis vitam maculaverit actis,
> Ad tenebras pavidas refugit, ne lumine claro
> Sordida polluto pateant contagio mentis.'

Darkness is sometimes the emblem of captivity: thus, Is. 47:5,

> 'Sit thou in silence, go into darkness, O daughter of the Chaldeans;
> For thou shalt no longer be called the lady of the kingdoms.'

La. 3:6,

> 'In the midst of darkness hath he caused me to dwell,
> As those that have been dead of long time.'

Cicero uses similar expressions, Orat. 10, in Verr.: 'Cum esset in carcere, in tenebris, in squalore, in sordibus tyrannicis interdictis tuis, pari exacta ætate.'

It is possible that there may be a reference to the phrase 'outer darkness' in that passage, Re. 22:15, where it is said, '*Without*,' i. e. beyond the new or mystical Jerusalem, 'there are dogs, poisoners, whoremongers, murderers, and idolaters.' But it is more likely that allusion is there made to the *outer* court of the Gentiles. See under Dog.

DARNEL. The darnel or lolium, improperly called *tares* in our version, was anciently the symbol of corrupt manners, as Pierius mentions in his Treatise de Hieroglyphicis, p. 405, 'Morum enim corruptorum id omnino indicium est,' &c. 'Envious men,' says Plutarch, 'are as useless to a state, as darnel is to wheat.' And the epithet given to this plant by Virgil is well known:

> 'Graminis sæpe quibus mandavimus hordea sulcis,
> *Infelix* lolium, et steriles dominantur avenæ.'

DAY, as the time of light, and as opposed to darkness or night, is the symbol of a time of prosperity.

A day is often used, both in sacred and profane writings, for an indeterminate portion of time. The *day* of temptation in the wilderness was *forty years*. The day of the Lord is the time of judgment. And Paul, speaking of men's judgment, 1 Co. 4:3, calls it *ἀνθρωπινη ἡμερα*, or *the day of man*, in opposition, as it should seem, to the day of the Lord. So 'Opinionum commenta delet dies,' as in Cicero. And it has been observed, that a good rule to judge what portion of time may be designed by such indeterminate expressions, is to consider what is necessary or proportional to the season spoken of.

'The day of the Lord.' This expression is used in the Scriptures to signify a time of calamity and distress, when God pours out his judgments upon any nation or people as a punishment for their sins. See Jo. 2:11. Is. 2:12, &c.

In the New Testament it generally signifies the day of judgment, because God will then execute his final judgment upon all impenitent and ungodly sinners. See Jn. 5,6. Re. 6:17.

In Jo. 1:15, it signifies the time during which God suffered the locusts to infest the country of Judea; which produced the most dreadful scarcity, and turned the land into a barren wilderness. These locusts were accounted the most dreadful plague; insomuch that those who were instrumental to deliver any nation from them, were repaid with divine honors. Thus the Œtians named Hercules *Cornopion*, from *cornops*, a locust, and worshipped him under that character, because he drove away the locusts from them. Chandler on Joel.

See more on DAY, under TIME.

'That day,' means that great day of the Lord, the day of judgment, as before mentioned. See Mat. 7:22. Lu. 10:12. 2 Th. 1:10. 2 Ti. 1: 18. 4:8. But in He. 10:25, the phrase seems to import the day of the destruction of the Jewish state.

DEATH is the destruction of the subject spoken of, according to its nature, even though it have no natural life; that is, in such a manner that it cannot any more act as such.

So in Ro. 7:8, 'Without the law sin is dead;' i. e. without the law sin does not exert its power. And on the other hand, as it is said there, v. 9, 'Sin revived and I died:' i. e. sin got strength to act, and I lost my power to resist: I was not the same man as before; sin destroyed my power.

So of a nation, Am. 2:2, 'Moab shall die with tumult,' — the meaning being, that the king and government thereof shall lose their power, and the nation be brought into subjection and slavery.

So Cicero, when banished, called himself *dead*, an *image*, and the like, lib. 1, ep. 3. ad. 2, Fr.

And so the ancient philosophers called vicious persons, unable, through ill habits, to exert any virtuous act, *dead men*. Simpl. in Epict. p. 2.

On the contrary, *to live* is to be in a power *to act*, — acting and living being, says Artemidorus, l. 4. c. 42, analogical to each other.

And so in He. 4:21, ζῶν, *quick* or *alive*, signifies *active* or *powerful* — the word *ενεργὴς*, *powerful*, being joined to it, to show the meaning.

Death is finely personified in Jer. 9:21,

> 'For death hath climbed up through our windows;
> It hath entered into our palaces;
> It hath at once cut off the children from the street,
> And destroyed the young men from the broad places.'

And in La. 1:20,

> 'Abroad a sword destroyeth, at home as it were death;'

meaning the pestilence — death, as it were, acting *in propria persona*; and not by the instrumentality of another, as when a person is slain by the sword. So our great poet in his description of a lazar-house: —

> 'Despair
> Tended the sick, busiest from couch to couch;
> And over them triumphant, Death his dart
> Shook, but delayed to strike.'
>
> *Par. Lost, b.* 11, 489.

As the word *death*, when applied to the animal nature, properly signifies a *dissolution* or *failure* of all its powers and functions; so, when applied to the spiritual nature, or souls of men, as Parkhurst observes, it denotes a correspondent *disorder* therein, a being cut off from a communication with the divine light and spirit, a being spiritually dead, dead in trespasses and sins. Compare Ep. 2:1,3. Col. 2:13. Ro. 8:6. Ep. 5:14. Jn. 5:24,25. Ju. 12.

The 'second death,' Re. 2:11, is so called in respect to the natural or temporal, as coming after it, and implies everlasting punishment. Re. 21:8

By a Hebraism, the *plague* or *pestilence* is sometimes called *death*. See Grotius on Mat. 21:7; also Jer. 9:21, before quoted, and 18:21, and 15:2. It occurs also in Re. 6:8, with which compare Ez. 14:21. Re. 2:23. 18:8.

'Shadow of death.' This image (says Blayney on Jer. 2:6,) was undoubtedly borrowed from those dusky caverns and holes among the rocks, which the Jews ordinarily chose for their burying-places, where Death seemed to hover continually, casting over them his broad shadows. Sometimes, indeed, I believe nothing more is intended by it than to denote a dreariness and gloom like that which reigns in those dismal mansions. But in other places it respects the perils and dangers of the situation. Thus, Ps. 23:4, 'Yea, though I walk through the valley of the shadow of death, I will fear no evil.' And again, Ps. 44:19. But in Jer. 2:6, over and above the foregoing allusions, 'the land of the shadow of death' seems to intend the *grave* itself, which the wilderness actually proved to all the individuals of the children of Israel that entered into it, Caleb and Joshua only excepted, whose lives were preserved by a special providence. See also

Jer. 13:16, and Is. 59:9,10, where the same images are employed.

DESERT, or WILDERNESS. A place remote from the society and commerce of men; the symbol of temptation, solitude, persecution, desolation, and the like.

Thus in Is. 27:10,

'The strongly-fortified city shall be desolate,
A habitation forsaken, and deserted as a wilderness.'

And in 33:9

'The land mourneth, it languisheth;
Lebanon is put to shame, it withereth;
Sharon is become like a desert;
Bashan and Carmel are stripped of their beauty.'

And thus Æneas, in Virgil, to show the misery of his condition, mentions his wandering unknown and needy in a wilderness, Æn. b. 1, v. 388.

'Ipse ignotus, egens, Libyæ deserta peragro.'

But a wilderness may also be a symbol of good, when it denotes a hiding-place from enemies, as David often found it; and as the Israelites did in the persecution of Antiochus, when the Gentiles had profaned the sanctuary.

Deserts are sometimes emblematic of spiritual things, as in Is. 41:19,

'In the wilderness I will give the cedar,
The acacia, the myrtle, and the tree producing oil,
I will plant the fir-tree in the desert,
The pine and the box together.'

So in 32:15,

'Till the Spirit from on high be poured out upon us,
And the wilderness become a fruitful field,
And the fruitful field be esteemed a forest,
And judgment shall dwell in the wilderness,
And in the fruitful field shall reside righteousness;'

meaning nations in which there was no knowledge of God, or of divine truth, shall be enlightened and made to produce fruit unto holiness.

Deserts are generally pathless. In reference to this Isaiah says, 35:8,

'And a highway shall be there,
And it shall be called the way of holiness:
No unclean person shall pass through it,
But He Himself shall be with them, walking in the way.'

He Himself, i. e. God, who shall dwell among them, and set them an example that they should follow his steps.

The desert is the symbol of the Jewish church and people; Is. 40:3,

'A voice crieth in the wilderness.'

The Jewish church, to which John was sent to announce the coming of Messiah, was at that time in a barren and desert condition, unfit without reformation for the reception of her King. See the whole of Lowth's note *in loco*. See also Ez. 47:8.

The desert seems also to be the symbol of the antichristian empire. Re. 17:3.

It was in the *wilderness* that John saw the vision of the woman clothed in purple; and since this woman denotes mystic Babylon, the wilderness may be understood to be the figure of her power.

It is of the conversion of the Gentiles the prophet speaks, when he says, Is. 35:1,

'The wilderness and the solitary place shall be glad for them,
The desert shall rejoice and blossom as the rose.'

The solitude of the desert is a subject often referred to: thus Jb. 38:26,

'To cause it to rain on the earth, where no man is,
On the wilderness, wherein there is no man.'

Jer. 9:2,

'Oh that I had in the wilderness a traveller's lodge,
That I might leave my people, and go from them!'

By a *traveller's lodge*, meaning some cave or hut, which some one before him may have erected for a temporary shelter.

Horace describes the desert, as 'terram domibus negatam,' and elsewhere,

'Sive facturus (iter) per *inhospitalem*
Caucasum;'

and Propertius, b. 1, el. 10,

'Hæc certe deserta loca et taciturna querenti,
Et vacuum zephyri possitet aura nemus,
Hic licet occultos proferre impune dolores;'

that is, without any one's presence or knowledge.

The desert is the abode of evil spirits, or, at least, their occasional resort. See Mat. 12:43. Lu. 11:24. The heathen also held this opinion; witness Avian, fab. 29,

'Hunc nemorum custos fertur miseratus in antro
Exceptum Satyrus continuisse suo;'

and Virgil, Æn. 6, v. 27,

'Tum vero in numerum faunos ferasque videres
Ludere,' &c.

The *Shedim* or demons of Scripture appear to have been the satyrs and fauns of the Gentiles, whom the Israelites idolatrously served. De. 32:17. Ps. 106:37. *Shedim* being derived from *shed*, to lay waste or desolate. See Is. 34:14, and Jer. 50:38,39. And Maimonides, speaking of the Zabians, says, 'They relate in their books, that on account of the wrath of Mars, desert and desolate places are without water and trees, and that horrid demons inhabit those places.'

Mat. 13:43 is thus paraphrased by a foreign writer: 'The devil, being expelled from the Jews, passed over to the Gentiles; but when, by the light of the gospel, he was driven from thence, and found no resting-place, he returned to the blinded Jews, and took possession of them more than before.'

The desert is described as a place of great perils through robbers and assassins. See Lu. 4:19,

'They laid wait for us in the wilderness.'

Ac. 21:38,

'Art not thou that Egyptian, who leddest out into the wilderness
Four thousand men that were murderers?'

See Josephus, Antiq. b. xx. 6. And Paul, 2 Co. 11:26, mentions 'perils in the wilderness.'

To the primitive Christians, the world was every where a wilderness of this kind; hence they are called pilgrims and strangers, who had no abiding city. And by the heathen they were often classed with and treated as robbers, according to the inscription which Scaliger cites. Neroni Claudio Cæsari Aug. Pontif. Max. ob provinciam *latrombus et his qui novam* generi humano *superstitionem inculcarant* purgatam; *i. e.* to Nero Claudius Cæsar Augustus, high-priest, on account of his having cleared the province of robbers, and of those who taught mankind a new superstition.

DEW. The moisture which, arising from the earth, refreshes, invigorates, and promotes the growth of vegetables, and beautifies them with its drops, as with so many shining pearls. But when the sun grows hot, it is quickly exhaled, and vanishes away. During the months of May, June, July, and August, in Palestine, not a single cloud is to be seen; but, during the night, the earth is moistened by a copious dew, which, in the sacred volume, is frequently made a symbol of the divine goodness. Thus, Ge. 27:28,

'Therefore may God give thee of the dew of heaven,
And the fatness of the earth,
And plenty of corn and wine.'

And Ge. 49:25, where the 'blessing from above' is equivalent with *dew*.

See also De. 33:13. Jb. 29:19. Mi. 5:7.

In Arabia Petræa, the dews are so heavy as to wet to the skin those who are exposed to them; but as soon as the sun arises, and the atmosphere becomes a little warmed, the mists are quickly dispersed, and the abundant moisture, which the dews had communicated to the sands, is entirely evaporated. What a forcible description is this of the transiently good impressions felt by many, to which the prophet alludes in Ho. 6:4,

'What shall I do unto thee, O Ephraim?
What shall I do unto thee, O Judah?
For your goodness is as a morning cloud,
And as early dew which passeth away.'

Allusion is also made to the *refreshing* nature of the dews of Palestine.

Ho. 14:5,

'I will be as the dew to Israel,
He shall blossom as the lily,
And he shall strike his roots as Lebanon.'

Dew is the symbol of the blessed effects of divine teaching, which is equally *silent*, *gentle*, and *refreshing*. Thus, De. 32:2,

'My doctrine shall drop as the rain,
My speech shall distil as the dew,
Like showers upon the tender herb,
Like a copious dew on the grass;'

i. e. my doctrine shall have the same effect upon your *hearts*, as the dew has upon the earth: it shall make them soft, pliable, and fruitful. In 2 Pe. 2:17, *false* teachers are called wells *without water*.

And God, speaking by Isaiah of his vineyard, says, Is. 27:3,

'It is I Jehovah that keep it:
I will *water* it every moment,
I will take care of it by night,
And by day I will keep guard over it.'

In Am. 7:16, to 'drop the word' is to prophesy; the metaphor being taken from the symbol of dew: because prophecy is the gracious effect of God's favor.

Homer, who appears to have been a careful observer of nature, thus describes the early morn, as in Pope's version:

'Aurora now, fair daughter of the dawn,
Sprinkled with rosy steps the *dewy* lawn.'

And in Iliad, b. 23, l. 597, he compares the exultation of joy in a man's mind to the morning dew reviving the corn.

'Joy swells his soul; as when the vernal grain
Lifts the green ear above the enclosing plain;
The fields their vegetable life renew,
And laugh and glitter with the morning dew.'

The oneirocritics explain the symbol of rain, or dew, of *all manner of good things*.

As the bestowing of dew was a blessing, so the withholding of it was a curse. Hence David thus speaks of the scene of Saul and Jonathan's death, 2 S. 1:21 —

'Ye mountains of Gilboa,
On you be neither dew nor rain,
Nor fields affording oblations;'

i. e. let your fields henceforth produce nothing worthy to be offered to the Lord.

Dew, as consisting of innumerable drops, is sometimes the symbol of multitude. Thus, Ps. 110:3,

'More than the dew from the womb of the morning
Shall be the dew of thy progeny;'

meaning, that converts to the gospel of Christ should at some future period be very numerous. But it is right to notice, that Durell gives this passage a different sense. Thus:—

'I have brought thee forth out of the womb,
Before the morning brought on the dew;'

i. e. God, addressing the Messiah, adverts to the existence of the latter long before the creation of any being.

Having examined the different versions minutely, with a view to ascertain the genuine meaning of this difficult passage, the following is the result, from which it appears that renderings similar to that of Dr. Durell preponderate; but they can scarcely be said to be warranted by the original.

Literal version of the Hebrew:

'More than the womb of the dawn,
The dew of thy progeny.'

The Septuagint:

'In the splendors of thy holiness from the womb,
Before the morning-star I begot thee.'

Vulgate: The same as the Septuagint.

Aquila:

'Thou hast the dew of thy youth
From the womb, from the morning.'

Symmachus:

'Thy youth is as the morning dew.'

Bootius:

'Thou hast shone like the morning; from thy very birth;
Thy youth has been covered with dew.'

Mudge:

'Thy youth (meaning young men) shall be ready at thy hand,
As dew from the womb of the morning.'

Parkhurst:

'More than (the dew from) the womb of the dawn,
(Shall be) the dew of thy progeny.'

So also Cocceius and Bishop Lowth.

Pye Smith:

'From the womb of the morning,
Thine shall be the dew of thy youth.'

Kennicott (on the authority of the Syriac and Arabic):

'In majesty and holiness from the womb;
Before the morning-star, I have begotten thee.'

Le Cene:

'You have shone like the dawn from your birth;
Your infancy has been covered with dew.'

When I said above, that renderings similar to Durell's preponderate, I meant not in point of *number*, but in point of *value*: since the Septuagint, the Vulgate, Syriac, Arabic, are of more importance than modern versions. But there seems to be something wanting in the Hebrew original, which it is now very difficult to supply. At present it conveys no meaning whatever.

In another place, *dew* is made the symbol of brotherly love and harmony; for though the drops are many, they sometimes run together and coalesce, as quicksilver is seen to do upon a smooth surface. Thus, Ps. 133:3,

'As the dew of Hermon,
That descended upon the mountains of Zion' (Sirion);

a passage which has greatly embarrassed critics, to account how the dew of Hermon could fall upon the mountains of Zion, in Jerusalem, at the distance of upwards of sixty miles. And hence our translators try to overcome the difficulty by inserting the words 'and as the dew;'—and Durell renders it, 'Upon the *dry* hills,' for so he affirms the word *Zion* is used in Is. 25:5, and 32:2. Mudge imagines that David, seeing the two summits at a distance, had joined them together in his description, without reference to the interval between them. But the best interpretation seems to be that of Dr. Stukeley, in his history of Abury, ch. 14, who corrects *Zion* into *Sirion*, as being a mistake of some transcriber; and this is justified by reference to De. 3:9, where Moses says, 'which Hermon the Sidonians calls Sirion.' And this mode of parallel is very common in the poetical parts of Scripture.

The *silent* manner in which a man tries to overtake his enemy by stealth, is beautifully likened to the falling of the dew by Hushai, in 2 S. 17:12;—'So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground.'

The comparison of God's visitation of his people to dew is remarkable in several passages. Thus, Is. 26:19,—

'Thy dead shall live; my deceased, they shall rise;
Awake and sing, ye that dwell in the dust!
For thy dew is as the dew of the dawn,

But the earth shall cast forth, as an abortion, the deceased tyrants.' *Lowth's Version.*

The prophet here speaks of the captivity of Babylon as of a state of death, and the deliverance of God's people from their depression is explained by images plainly taken from the resurrection of the dead, similar to what we find in Ez. ch. 37.

The residue of Jacob is beautifully compared to dew in Mi. 5:7 —

'As the dew from Jehovah,
As the showers upon the grass,
Which tarrieth not for man,
Neither waiteth for the sons of men.'

The Jews, observes Newcome, contributed to spread the knowledge of the one true God during their captivity. See Da. 2:47. 3:29. 4:34. 6:26. The gospel was preached by them when the Messiah appeared, and it shall again be propagated by their future glorious restoration. Ro. 11:12,15.

See a similar passage in Zeh. 8:12 —

'For the seed shall be prosperous;
The vine shall yield its fruit,
And the ground shall yield its increase,
And the heavens shall yield their dew,
And I will cause the residue of this people
To possess all these things.'

DOG. The symbol of uncleanness, immodest actions, apostasy; also of the Gentile tribes generally, whom the Jews despised, as being destitute of the true knowledge, worship, and obedience of God; as living in impurity, and being without the pale of the covenant.

The dog was declared to be unclean by the law of Moses, and the term 'dead dog' among the Jews was expressive of the utmost contempt. See 1 S. 24:14. 2 S. 9:8.

In De. 23:18, *dog* seems to be used for a person guilty of unnatural crimes. Such persons are called 'the abominable' in Re. 21:8, and their doom is there pronounced. Such as resemble them are excluded from the kingdom of heaven, Re. 22:15, where there is an allusion to the *outer* court of the Gentiles, who were not admitted into the holy place; — '*without* are dogs.'

It has been objected to this view of De. 23:18, that legislators are not wont to use metaphorical expressions in the wording of their precepts — which is true; but the price of a *dog* being classed along with the hire of a *prostitute*, as being an odious offering at the altar of God, leads to prefer the figurative to the literal sense. There are great names on both sides, if names can determine any question. For the figurative, Le Clerc, Rosenmüller, Houbigant, Michaelis; for the literal, Bochart, Spenser, Ikenius, Geddes, Dathe. Herbelot quotes a passage from a Persian poet, in which Sodomites are compared to dogs. The Turks reckon a dog an unclean and filthy creature, and therefore drive him from their houses. Dogs there belong to no particular owners, but live on the offals which are thrown abroad in the streets.

Solomon and Peter compare apostates to dogs returning to their vomit. See Pr. 26:11. 2 Pe. 2:22.

David, personating Christ, compares his enemies to dogs, as slandering and persecuting him: Ps. 22:16.

And Paul calls the false apostles *dogs*, on account of their impudence and love of gain: Phl. 3:2, 'beware of dogs.' '*Care canem*,' meaning *rabiosum*, was a proverb among the ancients.

Virgil uses the term 'obscenique canes,' in Geor. b. 1, v. 470.

But, in Is. 5:10, the dog is used as the symbol of diligence and watchfulness; for, vile as many creatures may be in their habits as animals, there are none that may not be considered as possessing some good qualities, as being of God's formation, and intended severally for wise purposes. As the barking of dogs is useful to give notice to man of the approach of strangers, so those watchmen mentioned by the prophet, meaning the ministers of religion of that day, when they ceased to warn the people, are compared to dogs who are dumb, and who cannot or do not bark, consequently who have lost their most useful property.

When our Lord says, in Mat. 15:26, 'It is not proper to take the children's bread and throw it to the dogs,' by the *children* he means the Jews, by the *dogs* the Gentiles. In the rabbinical writings, the question is put, 'What does a *dog* mean?' and the answer given is, 'One who is uncircumcised.'

The dog and the sow are mentioned together by Isaiah, 66:3; by Christ, in Mat. 7:6; and by Peter, 2 Pe. 2:22, as being alike impure and unacceptable. Horace also classes them together —

'Vixisset canis immundus, vel amica luto sus.'

DOOR is that which closes the light.

The *opening of any thing* is said, when it may act suitably to its quality.

The *shutting of any thing* is the stopping of its use.

Therefore Paul, in 1 Co. 16:9. 2 Co. 2:12. Col. 4:3, uses the symbol of a *door opened*, to signify the free exercise and propagation of the gospel.

Thus in Pindar, Olymp. Od. 6, 'to open the gates of songs,' is to begin to sing freely.

And in Euripides, Hippol. v. 56, 'the gates of hell opened,' signify death ready to seize upon a man, and to exert its power.

And thus in the Ottoman empire, according to Sir Paul Rycaut, when a call or new levy of Janizaries is made, it is said to be 'the opening of a door for Janizaries;' an expression very much like that in Ac. 14:27, of God's having 'opened a door of faith for the Gentiles.' Jn. 10:9, our Lord applies the term to himself — 'I am the door;' on which see Campbell's note on Jn. 10:8.

In Hos. 2:15, the valley of Achor is called 'a door of hope,' because there, immediately after the execution of Achan, God said to Joshua, 'Fear not, neither be disfrayed,' 8:1, and promised to support him against Ai, her king, and people. And from that time Joshua drove on his conquests with uninterrupted success. See Horsley on the passage.

DOVE. The symbol of purity and innocence.

Jesus recommends to his disciples the caution of the serpent and the harmlessness of the dove, Mat. 10:16. It has been justly observed, that He does not recommend these qualities separately, but conjunctly, that the one may supply what is lacking in the other, or correct what is lacking of the other; for prudence or caution separately may degenerate into mischievous cunning, and simplicity into silliness. Our poet Cowper has well expressed it:

'That thou mayst injure no one, dove-like be;
And serpent-like, that none may injure thee.'

And Paul has given the same advice in another form, Ro. 16:19, 'I wish you indeed to be wise in that which is good, and pure in respect to evil.'

So Martial, b. 10, Epigr. 47,

'Prudens simplicitas, pares amici,
Sicut columbæ.'

The kings of Assyria are said to have used the dove as an emblem. See Ramirez de Prado, who says they had it painted on their standards, banners, and public edifices, as the ensign of their empire. Hence we find in Hos. 11:11, in allusion to the return of the ten tribes,

'They shall hasten as a bird from *Egypt*,
And as a *dove* from the land of *Assyria*.'

And in 7:11,

'Ephraim is as a simple dove without knowledge;
Upon Egypt they call; to Assyria they resort.'

Semiramis is said by Diodorus Siculus, b. 3, c. 4, to have had her name in the Syriac language ἀπο τῶν περιστερῶν, from the dove.

From the title of Ps. 56, which is addressed 'to the dove of the distant groves,' and seems to have been composed by David when flying from Saul, or some similar enemy, as from a hawk, we may conjecture that the dove was an emblem also of the Israelitish kings, especially as we learn from some of the Jewish writers, quoted by Lightfoot, v. ii., 'That when Solomon sat on his throne, there was appended to it a sceptre, on whose top was a dove, and a golden crown in the mouth of the dove.' Probably the emblem was borrowed from the history of Noah and his dove with the olive of peace, and might be intended to denote a pacific reign.

That the dove is a very timid bird, is well known, and is in part alluded to in Hos. 11:11, and Ez. 7:16, where the Vulgate renders the Hebrew by 'omnes trepidi,' all of them trembling. The profane writers notice this quality. Thus Ovid, as quoted by Parkhurst:

'So did I flee, so did he pursue,
As flies the fearful dove with trembling wing,
And as the falcon rapidly pursues.'

And Homer, Il. 22, line 139, &c.

'Thus as the *panting dove* a falcon flies,
(The swiftest racer of the liquid skies,)
Just when he holds or thinks he holds his prey,
Obliquely wheeling through th' aerial way;
With open beak and shrilling cries he springs,
And aims his claws, and shoots upon his wings.'
Pope.

So Virgil, Æn. 11, line 721, &c.

'Not with more ease the falcon, from above,
Shoots, seizes, gripes, and rends the trembling dove;
All stained with blood the beauteous feathers fly,
And the loose plumes come fluttering down the sky.'
Pitt.

The dove is also the symbol of rest. It was a bird of this kind that brought the tidings to Noah of the retiring of the waters, Ge. 8:11.

Propertius has a similar notice, b. 2 —

'Dux erat ignoto missa columba mari,
Illa meis tantum non unquam desit ocellis;'

i. e. a dove was sent forth as a guide in the unknown seas, and she was never absent from my eyes.

Apollodorus also says, 'In the Argonautic expedition, a dove was sent out from the ship among the rocks called Symplegades, in order to determine, by her fate, whether they might be safely passed.' Lib. i. fol. 32.

The Psalmist says, Ps. 55:6,

'O that I had wings like a dove.'

Seneca, in his Agamemnon, has a similar expression:

'Quæ lacrymis nostris questus
Reddet Aedon? cujus pennas
Utinam miseræ mihi fata darent!'

The cooing of the dove, when solitary, is often alluded to in Scripture, as in Is. 38:14. 59:11. Na. 2:7.

That the dove is a proper emblem of the Holy Spirit, is generally admitted, it being in that form, ὡσει, that the Spirit descended on Christ at his baptism, Mat. 3:16. Some have thought that there is an allusion to this emblem in Ge. 1:2, 'And the Spirit of God *brooded* (like a bird or dove) over the waters.' The olive of peace brought back by the dove of Noah, has also led to a supposed prefiguration of the same kind. It is to Noah's dove, no doubt, that Plutarch refers, in his treatise on the instinct or craft of animals: 'The mythologists tell us, that the dove which Deucalion sent out of his ark, when she returned to him again, was a sure sign that the storm had not ceased, — but of serene weather, when she flew quite away.'

'The Holy Ghost,' says Archbishop Leighton, 'descended upon the apostles in the shape of fire. There was something to be purged in them; they are to be quickened and enabled by it for their calling. But in Him, as a dove, there was no need of cleansing or purging out any thing. That was a symbol of the spotless purity of his nature, and of the fulness of the Spirit dwelling in Him. Is. 60:8,

'Who are these that fly as a cloud,
And as doves to their windows?'

where the Chaldee renders, 'as doves who return to their dovecots.' Pliny, in his Natural History, remarks, 'Solent columbæ imprimis ad notos nidos et columbaria, quamlibet in remota loca transvectæ, pernici volatu remeare.' Wherefore a dove was often sent forth as a sign and omen of future return, when the emperors went to war, as the scholiast on Apollon. b. 2, Argon., informs us. And Ovid has this expression:

'Aspice ut redeant ad candida tecta columbæ.'

But Bp. Lowth translates the text in Isaiah thus:

'And as doves *upon the wing*;'

for which he assigns his reasons. See his note on the place.

The dove was ordained as an offering under the Old Testament. Le. 12:6,8. It was worshipped among the Assyrians and Samaritans. See Lucian de Dea Syr. p. 795 — 'Of birds, the dove appears to them the most sacred, and they account it unlawful even to touch it.' And Hyginus says, 'On this account the Syrians do not eat fishes and doves, which they reckoned among the number of their gods.' That doves were much used among the Jewish sacrifices, appears from Mat. 21:12 — 'the seats of them that sold doves.' See also Mk. 11:15. Jn. 2:14,16. That they were offered among the Gentile sacrifices, is plain from ancient authors. Thus Ovid, Fasti, b. 1,

'Ergo sæpe suo conjux abducta marito
Uritur in calidis alba columba focis.'

And Propertius, b. 4, Eleg. 5, *in fine*.

The dove was worshipped among the Assyrians, as some think, in honor of Semiramis; but others suppose, as an emblem of the air; and hence Hesychius considers it to be the hieroglyphic of a person of exalted mind, and who addicts himself to divine contemplations. Virgil says,

'Radit iter liquidum, celeres neque commovet alas.'

And Tibullus,

'Quid referam ut volitet crebras intacta per urbes
Alba Palæstino sancta Columba Syro?'

The dove was viewed as the emblem of meekness and simplicity; hence, when David was affected with a desire to fly, he wished for the wings, not of the eagle or the hawk, though stronger and more impetuous, but of the dove, for then he should flee away, and *be at rest*.

It was also considered to be the harbinger of happier times; and in that respect the symbol of future felicity, when the season of divine wrath shall have passed away, and men shall enjoy rest in the favor of God, as Noah's dove was the messenger of the cessation of the deluge, and the return of serene skies and subsiding waters.

DRUNK. Drunkenness is sometimes the symbol of folly, and of the madness of sinners, who, making no use of their reason, involve themselves in all sorts of crimes.

So Philo explains it.

And so it is taken in Is. 28:1,3, and by Artemidorus, in b. 3, c. 42.

And then, as punishment is the consequence of sin, so drunkenness, in the prophets, is taken for that stupidity which arises from God's judgments; when the sinner is under the consternation of his misery, as one astonished, staggering, and not knowing what to do, — and is therefore the symbol of a very miserable state.

Thus in Jb. 12:25,

'They grope in the dark without light,
And he maketh them to stagger like a drunken man.'

In Is. 29:9,

'They are drunken, but not with wine;
They stagger, but not with strong drink.'

See also Is. 51:21,22, and Lowth's note on Is. 1:22.

Jer. 13:13,14,

I will fill all the inhabitants of this land,
And the kings that sit in David's stead on his throne,
And the priests and the prophets,
And all the inhabitants of Jerusalem, with drunkenness;
And I will dash them one against another,
And the fathers and the children together, saith Jehovah.'

Here the prophet is directed to deal plainly with them, and to tell them that the wine he meant was not such as would exhilarate, but such as would intoxicate; being no other than what would be poured out of the wine-cup of God's fury to the subversion of all ranks and orders of men amongst them. Compare 25:15–29, and La. 3:15.

Aristotle says, the drunkeo are doubly punished. Eth. b. 3, c. 5. Sometimes *idolatry* is set forth under the symbol of drunkenness, as being attended therewith. See Jer. 51:7.

And sometimes *drunkenness* is used in a good sense, for being replenished or satisfied with good things, as in Jer. 31:14, according to the original.

And so the Oneirocritics sometimes, as in c. 111, 112, explain it of the acquisition of riches.

See under CUP and WINE.

Hos. 7:5,

'On the feast-day of our king, when the princes began to be hot with wine,
He stretched out his hand with the scorner.'

The following is the comment of Tarnovius on this passage: — 'Tum morbo afficiunt seipsos principes calore ex vino, vaporibus calidis caput occupantibus, unde cephalalgia, qui morbus ebrietatem comitatur, quin etiam febrio ardentem sæpe contrahunt potores ex nimio vino, quo incalescunt.'

Is. 5:11,

'Woe to them who rise early in the morning, to follow strong drink;
Who sit late in the evening, that wine may inflame them.'

Comp. Am. 6:3–6.

DUST. The symbol of rejection.

Mat. 10:14, 'Shake off the dust from your feet;' *i. e.* says Origen, 'Show them that the very dust which you have collected in a journey undertaken on their account, shall be a witness against them in the day of judgment, because they were unwilling to receive you, or to hear your discourses.'

That the apostles literally observed this injunction of their Master appears from Ac. 13:51, in the case of Antioch in Pisidia.

'Men would not,' says BAXTER, 'triumph in their own calamity, when they have expelled their faithful teachers, (the dust of whose feet, the sweat of their brows, the tears of their eyes, and the fervent prayers and groans of their hearts, must witness against them,) if they know themselves.'

It was maintained by the scribes, that the very dust of a heathen country polluted their land, and therefore ought not to be brought into it. Our Lord here, adopting their language, requires his disciples, by this action, to signify that those Jewish cities which rejected their doctrine, deserved a regard no way superior to that which they themselves showed to the cities of pagans. See Campbell's note *in loc.*

When the Jews, Ac. 22:23, in the height of their rage, threw dust into the air, it showed that these outrageous people would have reduced the apostle *to powder*, if they durst. Comp. 2 S. 16:13; and see Harmer, b. 4, p. 202.

Dust is the symbol of a low condition.

1 S. 2:8,

'God raiseth up the poor out of the dust,
To set them among princes.'

Na. 3:18, 'Thy nobles shall dwell in the dust.'

But the proper rendering here seems to be, dwell *in sloth*.

'Quiescunt, decumbunt, dormiunt.'

See Newcome's note.

1 K. 15:2, 'I raised thee out of the dust,' &c.

Is. 47:1, 'Descend and sit in the dust, O virgin daughter of Babylon.'

Sitting on the ground was a posture that denoted mourning and deep distress. Jeremiah has the same image in La. 2:8,

'The elders of the daughter of Sion sit on the ground; they are silent;
They have cast up dust on their heads;
They have girded themselves with sackcloth;
The virgins of Jerusalem have bowed down their heads to the ground.'

Judea is represented in this posture on ancient coins. See Addison *on Medals*.

The Persians have a proverb, when they would express the lowest humility, 'I am the dust of your feet.'

Dust is the symbol of human frailty and mortality.

Ge. 3:19, 'Dust thou art, and to dust thou shalt return.'

Jb. 7:21, 'For now shall I sleep in the dust.'

Ps. 22:15, 'Thou hast brought me to the dust of death.'

Rightly, therefore, does the Psalmist observe, Ps. 103:14,

'He knoweth our frame,
He remembereth that we are dust.'

Comp. Ec. 3:20. Jb. 10:9. Sirach 17:31.

Hence also we find profane writers using such expressions: thus Horace, b. 4, Od. 7,

'Pulvis et umbra sumus.
Quis scit an adjiciant hodiernæ crastina summæ
Tempora Di superi?'

And Phocylides, 'For we have a body formed from the earth, and are all resolved into it again. We are dust, κόνις ἐσμὲν.'

Dust is the symbol of sorrow and mourning. The messenger who announced Saul's death had dust upon his head. 2 S. 1:2.

The friends of Job had the same tokens, Jb. 2:12; and the elders of Israel, Jos. 7:6. See many other passages.

The same custom obtained among the heathen, as in Homer's Odyssey, 24, v. 315,

'Deep from his soul he sighed, and, sorrowing, spread
A cloud of ashes on his hoary head.'

And Catullus,

'Primum multas expromam mente querelas,
Cauitiem terra atque infuso pulvere turpans.'

And Statius, Theb. b. 3,

Canitiem impexam dira tellure volutans.'

Dust is used to denote multitude: thus, Ge. 13:16, 'I will make thy seed as the dust of the earth.' Nu. 23:10, 'Who can count the dust of Jacob?' Ps. 78:27, 'He rained flesh also upon them as dust.'

DWELL. To dwell *over* — to give rest and protection. See Nu. 9:18,22. Is. 4:6. 18:4. 25:4. 30:2. Da. 4:12.

And the Indian Interpreter, c. 202.

To dwell *among*, Re. 7:15. 21:3, signifies also protection, but in a more remarkable manner; the foregoing expression signifying protection, by any instrument that effects it; *but this*, protection by the familiar converse and perpetual presence of the worker.

Ep. 3:17, 'That Christ may dwell in your hearts by faith.' Paul here compares the minds of the Ephesian Christians to a temple, in allusion to the celebrated temple of Diana at Ephesus, which had an image of her, fabulously reported to have fallen from heaven, constantly dwelling in it. He prays that they might possess a more substantial blessing, viz. 'That Christ might dwell in *them*, not personally, but *by faith*,' *i. e.* by the principles of his religion, heartily and firmly believed by them. See Chandler's excellent note on the passage.

The word of Christ is said to dwell in a person richly in all wisdom, Col. 3:16, when, as Cruden well observes, it is diligently studied, firmly believed, and carefully practised.

E.

EAGLE, the well-known ensign of the Roman empire, is usually the symbol of a king or kingdom.

In Æschylus, Xerxes is represented under the symbol of an eagle, and, in like manner, Agamemnon. The same poet calls the eagle *the king of birds*. And so did the Egyptians, who also represented a king, that seldom appeared in public, by an eagle. And in the *auspicia*, the eagle was always the symbol of the supreme power. Livy, Hist. b. 1; Appian, de Bell. Civ. b. 1; Plutarch in vita Marii, p. 141.

The wings of an eagle are the symbols of protection and care. Thus in Ex. 19:4, God says to the Israelites, after he had delivered them from Pharaoh, and caused them to pass safely into the wilderness, 'Ye have seen what I did to the Egyptians, and how I bare you on eagles' wings, and brought you to myself;' which is further enlarged upon in De. 32:11,12:

'As an eagle stirreth up her nest,
Fluttereth over her young,
Spreading abroad her wings,
Taketh them, beareth them on her wings;
So Jehovah alone did lead him,
And there was no strange god with him.'

Sometimes they are put as the symbols of exaltation. And thus, in Is. 40:31, 'To mount up with wings as eagles,' is to be highly exalted.

The interpretation of the Oriental oneirocritics is exactly agreeable to what has been said.

Persons invested with riches, power, and authority, are the best enabled to give defence and protection. And therefore, in ch. 286, the *wing* is made the symbol of power and dignity. And as to the wings of an eagle in particular, 'If a king dreams of finding an eagle's wings, it denotes that he shall obtain greater glory and riches than the kings his predecessors. And if a private person have such a dream, it shows that he will be greatly enriched, and highly honored and promoted by his sovereign.'

And again, 'If a king dream that an eagle takes him up upon his back, and flies up on high with him, it portends great exaltation to him in his kingdom, and long life. And the same dream to a private person denotes that he shall come to reign.'

And Artemidorus, b. 2, c. 20, says, 'If poor men dream of being mounted upon an eagle, they will be supported and well relieved by some rich persons.'

This symbol, as representing royal dignity, is well exemplified in Ez. 17:1, &c., 'The word of Jehovah also came to me, saying: Son of man, put forth a dark speech, and speak a parable to the house of Israel, and say, Thus saith the Lord Jehovah, A great eagle, with great wings, with long feathers, full of plumage, and that had divers colors, came to Lebanon, and took the highest branch of a cedar: he cropped off the top of its young twigs, and carried it into a land of traffic,' &c.

Here, by the *great eagle*, Nebuchadnezzar is meant, as appears by verse 12. He is fitly represented by the eagle,

'Cui rex deorum regnum in aves vagas
Permisit.' *Horace.*

The 'divers colors,' Michaëlis thinks, 'are an allusion to the various nations which composed the Babylonian empire.' The highest branch is Jehoiachin. v. 12. 2 K. 24:12.

In verse 7th of the same chapter it is said, — 'There was also another great eagle with great wings, and of much plumage,' &c., meaning the king of Egypt. See verse 15.

De. 28:49, 'A nation swift as the eagle flieth;' meaning either the Chaldeans or the Romans.

Jer. 48:40, 'He shall fly as an eagle over Moab.'

The Babylonian general or nation is here designed. Comp. 49:22.

Ho. 8:1, 'As an eagle the Assyrian cometh against the house of the Lord.'

Shalmanezer is probably meant. See 2 K. 17:3,6.

Re. 4:7, 'The fourth living creature was like a flying eagle.'

These four living creatures seem to be the appendages of the chariot throne of God. The allusion is to the visions of Isaiah and Ezekiel, where the cherubim are described.

Re. 12:14, 'To the woman were given two wings of a great eagle.'

On this text Lowman observes: 'To bear on eagles' wings is an allusion to the strength and swiftness of an eagle's flight, and well expresses the readiness and power with which God often delivers the church out of its dangers. But whether the two wings of an eagle are here put to signify the eastern and western parts of the Roman empire, of which an eagle is the armorial ensign, is left to the reader's judgment.'

See more under CARCASS.

Is. 46:11, 'Calling from the East the eagle.'

A very proper emblem for *Cyrus*, as in other respects, so particularly because the ensign of Cyrus was a golden eagle, *ακτις χρυσους*, as Xenophon mentions, Cyrop. b. 7, *sub init.* See Lowth *in loc.* Cyrus came from the East, and claimed to himself the prey of many nations.

EARTH is the symbol of a people in a state of peace, quietness, and submission, and, at the same time, involved in idolatry or apostasy.

The reasons are,

1. In the symbolical language, the natural world represents the political. The heavens, sun, and luminaries, represent the governing part; and, consequently, the *earth* must represent the part governed, submitting and inferior.

2. The *sea* is frequently used to denote men in war and tumult; and therefore *earth* may signify men in a state of peace.

3. It is the usual style of the Scriptures to represent such men as are sinners, idolaters, out of the covenant of grace, or at least apostates from it, by the names of *earth, inhabitants of the earth*, and the like, as in Ge. 11:1. 'All the earth' signifies all men living then, who

had begun to apostatize. Wherea, all good men, who have their conversation or citizenship in heaven, are, for the most part, styled saints, servants of God, prophets, martyrs, and the like.

Mat. 5:5, 'The meek shall inherit the earth.' Comp. Ps. 37:11,29.

Moses had his *land* of promise, with the prospect of which he roused the Israelites. Jesus Christ also has his, with the hope of which He encourages and stimulates his disciples. That it is the heavenly happiness that is here meant, appears certain, (for all the promises here relate to things spiritual and eternal,) but still conveyed under those typical expressions, to which his hearers had been habituated. See Campbell's note on the place.

Vitringa considers the *earth* in another point of view. He supposes the *earth* to be put in opposition to the *sea* — the former as *producing fruit*; the latter as *barren*. Under this aspect, he considers the *earth* to represent *the church*, and the *sea* to denote *paganism*. And he understands the vision in Re. 13:1,11, in this sense: The beast that rises up out of the *sea*, comes from paganism; the other that comes up out of the earth, is from the lands inhabited by Christians, or what is termed Christendom.

But Lowman interprets the 'rising out of the *sea*' to mean, that it should owe its original to the commotions of the people; for so *waters* are interpreted by the angel, 17:15. The second beast which rose up out of the *earth*, is understood by Sir Isaac Newton to be the church of the Greek empire, for it had two horns like those of a lamb, and therefore was a church; and it spake as the dragon, and therefore was of his religion; and it came out of the earth, and by consequence in his kingdom.

EARTHQUAKES. Though the Greek word σεισμος is usually translated *an earthquake*, it literally signifies *a shaking*, and is often used for any violent agitation or change, whether in the *heavens* or the *earth*. See Jo. 2:10. Hag. 2: 21. He. 12:26. Plin. Nat. Hist. b. 2, c. 73, &c. 82.

An earthquake, when great, overturns and changes the surface of the earth, overturning mountains, hills, and rocks, sinking some parts, elevating others, altering the course of rivers, making ponds and lakes on dry lands, and drying up those that already existed; and is therefore a proper symbol of *great revolutions* or changes in the government or political world.

It is thus used in the prophets above quoted, and in Jer. 4:23,24, &c. And to the same purpose it is explained by Artemidorus, b. 2, c. 46; and by the Oriental interpreters, c. 144, who there also explain it of a change in the state, occasioned by new laws.

There are only three *literal* earthquakes mentioned in Scripture; namely, that mentioned 1 K. 19:11; that in Uzziah's time, mentioned in Am. 1:1. Zeh. 4:5, and also by Josephus, who speaks of it as being very violent. The third was that which took place at our Savior's death, Mat. 27:51.

Every other earthquake spoken of in the Old Testament, and some of those predicted in the New, may be considered as symbolical merely, representing great political commotions and revolutions of empires.

Take, for instance, that in Jo. 3:16, 'The heavens and the earth shall shake.' The prophet, having said that the Lord shall *roar* out of Zion, and utter his voice from Jerusalem, continues the metaphor. As a lion, when he roars, makes the woods or plains to resound, and the beasts of the field to tremble; so God being here compared to this fierce animal, his voice is justly said to make the very heavens and earth shake; the plain meaning of which is, all should be put into the utmost consternation and distress, like a man seeing a roaring lion coming on him to devour him; or as if he saw the very heavens and earth themselves moving and in the utmost disorder. All this, says Kimchi, is by way of similitude. No one is so ignorant, says Maimonides (More Nev.), and so addicted to the letter of parables, as to imagine any change in the heavens, or that the earth was moved from its centre when Babylon was destroyed. No; such expressions represent only the state and condition of the conquered, to whom light is darkness, sweet bitter; to whom the earth seems too narrow, and the heavens to threaten him with ruins.

In Hag. 2:6,7, there is a well-known prophecy to this effect:

> 'For thus saith Jehovah, God of hosts,
> Yet once more, in a short time,
> I will shake the heavens and the earth,
> And the sea and the dry land;
> And I will shake all the nations,
> And the Desire of all nations shall come.'

This is quoted in the Epistle to the Hebrews, 12:26, thus:

> 'Yet once more I shake not the earth only;'

i. e. the heathen idolatry, and the powers which support it —

> 'But also the heaven;'

i. e. the Mosaic worship and the Jewish state.

It was said above that only three literal earthquakes are recorded in Scripture. To these, on recollection, a fourth must be added, namely, that at the giving of the Law on Sinai. For we are told, Ex. 19:18, that 'the whole mount quaked greatly,' before God spake the ten commandments.

It is added to the passage in He. 12. (see verse 27,) that this expression, 'yet once,' denotes the removal or abolition of the things shaken, as of things that were made, *i. e.* were of an inferior and imperfect nature; that those which were not to be shaken, namely, the gospel church and worship, may remain; which is, in other words, to say, that the Christian dispensation shall be permanent, and shall never be supplanted by any other.

The destruction of Sennacherib's army is described by Isaiah as accompanied

> 'With thunder, and earthquakes, and a mighty voice,
> With storm, and tempest, and flame of devouring fire.'

But these images, as Lowth observes, are more adapted to show the greatness, suddenness, and horror of the event, than the means and manner by which it was effected.

There is a sublime passage in Is. 24:19, &c., where the destruction of the ecclesiastical and civil polity of the Jews is described under the image of an earthquake. I adopt Lowth's version of the passage.

> 'The land is grievously shaken;
> The land is utterly shattered to pieces;
> The land is violently moved out of her place;
> The land reeleth to and fro like a drunkard,
> And moveth this way and that, like a lodge for the night,
> For her iniquity lieth heavy upon her,
> And she shall fall and rise no more;'

the best comment upon which is that furnished by Sir Isaac Newton, in his Observations on the Prophecies, part 1, chap. 2, where he says, 'The figurative language of the prophets is taken from the analogy between the world natural, and an empire or kingdom considered as a world politic. Accordingly, the whole world natural, consisting of heaven and earth, signifies the whole world politic, consisting of thrones and people, or so much of it as is considered in prophecy; and the things in that world signify the analogous things in this. For the heavens and the things therein signify thrones and dignities, and those who enjoy them; and the earth, with the things thereon, the inferior people; and the lowest parts of the earth, called *hades*, or *hell*, the lowest or most miserable part of them. *Great earthquakes, and the shaking of heaven and earth, are put for the shaking of kingdoms, so as to distract and overthrow them*; the creating a new heaven and earth, and the passing away of an old one, or the beginning and end of a world, for the rise and ruin of a body politic, signified thereby; the sun, for the whole species and race of kings in the kingdoms of the world politic; the moon, for the body of the common people, considered as the king's wife; the stars, for subordinate princes and great men, or for the bishops and rulers of the people of God, when the sun is Christ; setting of the sun, moon, and stars, darkening the sun, turning the moon into blood, and falling of the stars, for the ceasing of a kingdom.'

Am. 4:13,

> 'He that maketh the morning darkness,
> And treadeth upon the high places of the earth,
> Jehovah, God of hosts, is his name.'

Newcome supposes, that both here and in 5:8, there is an allusion to the black clouds and smoke attending earthquakes which happen during the day: 'Des nuages noirs et epais, (says a French writer,) sont ordinairement les avant-coureurs de ces funestes catastrophes. On a vu sortir une flamme de terre dans ces tremblemens, mais plus souvent de la fumée.'

Am. 8:8,9,

> 'Shall not the land be shaken for this?
> And shall not all mourn that dwell therein?
> And shall not all of it rise up as the river,
> And be driven out of its place, and sink down, as the river of Egypt?
> And it shall come to pass in that day,
> Saith the Lord Jehovah,
> That I will cause the sun to go down at noon,
> And will darken the land in the bright day.'

The rising and falling of the ground with a wave-like motion, and its leaving its proper place and bounds on occasion of an earthquake, are justly and beautifully compared to the swelling, the overflowing, and the subsiding of the Nile: 'Le mouvement qu'elles imprimeront à la terre est tantot une espece d'undulation semblable à celle de vagues.' See Newcome.

Jo. 2:10,

> 'Before them (*i. e.* the locusts) the earth quaketh, the heavens tremble,
> The sun and the moon are darkened,
> And the stars withdraw their shining.'

Kimchi says, that all these expressions are only by way of similitude, to denote the greatness of the affliction experienced, according to the usual custom of Scripture. And Jerome tells us we are not to imagine that the heavens actually moved, or the earth shook, but that these things *seemed* to be so, through the greatness of affliction and terror.

When the prophet, however, adds, 'The sun and the moon are darkened,' it might literally be so, as Bochart has brought many instances to prove, and Chandler has quoted one in particular, that happened in Germany in the year 873, of which it is reported, that during the space of two whole months, the locusts by their flight often obscured the rays of the sun for the space of one whole mile. Pliny, also, in his Natural History, b. 11, c. 29, observes, 'That they darken the sun so that the people look towards them, greatly afraid lest they should cover over their lands.'

Re. 6:12, 'And lo, there was a great earthquake.' — A political earthquake, no doubt, although about the time supposed to be alluded to, namely, about A. D. 365, the prediction was fulfilled literally, in that stupendous earthquake described by Ammianus Marcellinus, b. 26, c. 14 — 'Horrendi tremores per omnem orbis ambitum grassati sunt subito, quales nec fabulæ nec veridicæ nobis antiquitates exponunt. Paulo post lucis exortum densitate prævia fulgurum acrius vibrationum tremefacta concutitur omnis terrenæ stabilitas ponderis,' &c.

For an earthquake, as Mede observes, implies not a destruction, but an extraordinary alteration of the face of things, — as an earthquake changes the position of the earth's surface, by exalting valleys and depressing hills, turning the channels and courses of rivers, and such like. And was there not here the whole political government as well as religion altered, the imperial seat removed, the distribution of provinces, offices, &c. new moulded? And if the Roman deities are meant by the stars and mountains, mentioned ver. 13 and 14, we need go no farther for an exposition of this earthquake, and the shock it caused in the world. See Re. 11: 13, and Lowman's paraphrase and notes on the passage; see also ver. 19 of the same chapter.

That earthquakes were sometimes considered as symbolical among the heathen, appears from Justin, b. 30, c. 4 — 'In the same year there was an earthquake between the islands of Thera and Therasia, where, to the amazement of navigators, there suddenly arose from the deep an island with hot waters. And in Asia, on the same day, the same earthquake shattered Rhodes and many other cities with a terrible ruin, and swallowed up some entirely. At which prodigy all being alarmed, the soothsayers gave out, "*that the rising empire of the Romans would swallow up the ancient one of the Greeks and Macedonians.*"'

EAT. To eat, in the symbolical language, signifies to meditate and to digest divine truths. The metaphor is a very obvious one. As food nourishes the animal frame, so truth and knowledge are the nutriment of the soul. 'Thy words were found,' says Jeremiah, (15: 16,) 'and I did eat them; and thy message was to me the joy and delight of my heart.' 'Son of man,' says the divine voice to Ezekiel, (3:1,) 'eat that which thou findest; eat this roll, and go, speak unto the house of Israel.' Our blessed Lord uses the same expression several times in the 6th chapter of John's Gospel, when He speaks of Himself as the *bread of life*. And in Re. 10:9, the angel says to John, 'Take the little book, and eat it up;' *i. e.* consider it carefully, and digest it well, and thou shalt find, in the events it shall reveal to thee, matter of comfort and joy, of grief and sorrow.

Hence, in Jos. 1:8, it is said, 'This *book* of the law shall not depart out of thy *mouth*, but thou shalt *meditate* therein day and night.' And hence the frequent expressions of the Psalmist, about the meditation of God's law. Ps. 119:99,

> 'Thy testimonies are my meditation;'

and verse 103,

> 'How sweet are thy words to my *taste!*
> Yea, sweeter than honey to my mouth.'

And Philo calls *eating* the symbol of spiritual nourishment; the soul being *nourished* by the reception of truth and the practice of virtue.

Plautus says, 'I eat your discourse with a vast deal of pleasure;' and 'that is meat to me which you tell me.' And so *to taste*, signifies to make trial of any thing, as in the same writer, 'I had a mind to taste his discourse.' And many other examples may be found in Greek authors. So we say sometimes, I devoured your letter with avidity; meaning, I read it with the greatest satisfaction.

In the oneirocritics, *to eat*, signifies constantly to turn something to one's profit.

Eating, when it comes under the notion of *devouring*, signifies destruction in any form, or taking from others, according as the *decorum* of the adjunct symbols requires, as in De. 32:42. 2 S. 2:26. Jer. 51:44. The same metaphor occurs in the Greek and Latin authors.

'I have meat to eat which ye know not of,' Jn. 4:32; *i. e.* I have engagements which I prefer before bodily refreshment, viz. to bring these Samaritans to the knowledge of the truth.

Ho. 4:8,

'They eat the sin-offerings of my people,
And they set their heart on their iniquity;'

meaning, they gladly partake of the daily sacrifices, without any attempts to reclaim the people from the sins which occasion them. Le. 6:26.

ECLIPSES. The same may be affirmed of eclipses of the heavenly bodies, as was said of earthquakes, (see under EARTHQUAKE,) that they are seldom to be understood literally, but rather as symbolically denoting great political events. 'Great public calamities are described in the prophets, (says Bossuet,) as if the order of nature was overturned — the earthquakes, the sun and moon are darkened, and the stars fall from heaven. There is no need to understand such expressions of real earthquakes and eclipses; the prophetic style plainly shows they are figurative expressions, describing great calamities and changes, which the judgments of God would bring upon the earth. Thus the prophet Isaiah, predicting a great destruction of God's enemies, for their opposition to his church, which he calls 'the day of the Lord's vengeance,' describes it in these terms, 34:4 —

'And all the host of heaven shall waste away,
And the heavens shall be rolled up like a scroll;
And all their host shall wither,
As the withered leaf falleth from the vine,
And as the blighted fruit from the fig-tree.'

The general meaning of which expressions is explained in the following verse —

'For my sword is made bare in the heavens;
Behold, on Edom it shall descend,
And on the people justly by me devoted to destruction.'

The same prophet thus writes in 13:10,

'Yea, the stars of heaven, and the constellations thereof,
Shall not send forth their light;
The sun is darkened at his going forth,
And the moon shall not cause her light to shine.'

On which see Lowth's judicious note.

See also Jo. 2:10. Am. 8:9. Mat. 24:29, and other places.

Jo. 3:4,

'The sun shall be turned into darkness,
And the moon into blood.'

Aben Ezra expounds the words literally of the eclipses of the sun and moon, which, he says, are the signs of great wars. Maimonides, on the other hand, understands it *by way of similitude*, denoting the great calamities and distress of the times spoken of. Sir Isaac Newton says, that these signs denote the ceasing of a kingdom, or the desolation thereof. But that this is not always the case, appears from Jo. 2:10. Sometimes the case is literally true in great wars, by reason of columns of smoke ascending from the burning cities, which darken the sun, and discolor the moon, or make it appear red and bloody, fire and smoke having that effect.

EGYPT. Re. 11:8, 'which spiritually is called Sodom and Egypt.'

The great city here mentioned, is that which reigns over the kings of the earth, or Rome, the empress of the world, and is compared to Egypt, on account of its tyranny, persecution, cruelty, pride, impenitence, and idolatry.

It is literally true, that our Lord was crucified there, since He was crucified by a Roman governor, who derived his power from Rome, and Judea was then within the bounds of the empire. He was afterwards crucified there in his servants, the apostles and others, to whom whatever is done, He imputes as done to Himself.

EYES, on account of their light and use, are the symbols of *government* and *justice*. Thus the sun is called the eye of the world, as governing or enlightening it under God.

The sun is called the eye of the sky, by Aristophanes.

The moon, the eye of the evening, by Pindar, and the eye of the night, by Æschylus.

According to the Egyptian hieroglyphics, the eye is the observer of justice, and the keeper of the whole body.

Artemidorus calls the eyes the leaders and rulers of the body.

And our Savior says, 'The lamp of the body is the eye.' Mat. 11:22.

According to the Indian Interpreter, the eyes are the symbols of *fidelity*, *glory*, and *knowledge*.

On these accounts the angels of the Lord are called *his eyes*, Zch. 4:10, as being the executioners of his judgments, and watching and attending for his glory. See Mede's remarkable discourse upon this text, — and compare under SEVEN.

In imitation of this, the favorites and prime ministers of state in the Persian monarchy were called the *king's eyes*, according to the Oriental customs and notions.

So in Nu. 10:31, 'to be instead of eyes,' is equal to being a prince, to guide and rule the people.

In Pindar, Ol. mp. 2, *the eye of Sicilia* is given as a title to one of the chief men in Sicily, showing his power. And thus also, in the same, 'the eye of the army,' stands for a good commander.

In De. 11:12, 'the eyes of the Lord' signify the divine providence.

In Jb. 24:25, 'the eye of the adulterer,' is his lascivious desire.

'Is thine eye evil, because I am good?' Mat. 20:15; *i. e.* art thou envious against thy brother, because I choose to show kindness to him?

Pr. 22:9, 'a bountiful eye,' — one that is liberal to the poor.

'Eyes like the eyes of a man,' may signify the desires, designs, and behavior of a man; *i. e.* of a common or mean man.

Ez. 24:16, 'the desire of the eyes;' *i. e.* our great joy and delight. Euripides has 'the eye of life,' for the pleasure of life.

Eyes, as a flame of fire. See under FIRE.

F.

FACE. It is a singular privilege which is spoken of, Re. 22:4, as being granted to the servants of God, 'that they shall see his face.' The term in Greek, *πρόσωπον*, agrees with the Hebrew *penim*, and is used not only of animate and inanimate beings, but in an allegorical sense of God Himself, who is an infinite Spirit. When therefore it is ascribed to Him, it is to be explained *Θεοπρεπῶς*, in a manner becoming the Deity. It is very often so ascribed in Scripture; see Ge. 4:1. 32:30. Ex. 33:20. Jb. 2:7. Ps. 44:4. 119:58. 140:14, & c. & c. But 'to see the face of God,' is a metaphor borrowed from the custom of Eastern kings, who sat on lofty thrones glittering with gold and diamonds, and manifested their majesty only to those ministers of theirs who were placed around their throne and in their presence, like Solomon's of old, 1 K. 10:8; and since men, for most part, represent to themselves the Supreme Being in a human form, hence, to be admitted into his immediate presence is called 'seeing his face.' The Gentiles always assigned to their deities the human figure. Hence the people of Lystra, Ac. 14:11, exclaimed, 'The gods are come down to us in the likeness of men.' And Diodorus, b. 1, c. 12, says of Jupiter, Vulcan, Ceres, and Ocean, 'that they travel over the world, and appear to men sometimes in the shape of sacred animals, at other times in the human form.' And since the appearances of angels in Old Testament times were generally of this description, (see Jos. 5:13, and other passages,) it became natural to transfer, in the imagination of the beholder, the form of the messenger to Him who sent him.

The *face of God* in Scripture denotes every thing by which God is wont to manifest Himself to men. Thus:

Ge. 3:8, 'Adam and his wife hid themselves from the presence (face) of Jehovah God among the trees of the garden.'

Ps. 139:7,8,

'Whither shall I go from thy Spirit?
Whither shall I flee from thy presence (face)?
If I climb up into heaven, there thou art:
If I should make the grave my bed, behold thou art there.'

Ex. 33:20, 'Thou canst not see my face: no man can see my face and live,' *i. e.* see my glory perfectly, while in the present sinful state. But after this mortal hath put on immortality, it shall be otherwise. 1 Jn 3:2. 1 Co. 13:12.

Ge. 32:30, 'And Jacob called the name of the place Peniel (the face of God): for I have seen God face to face, and my life is preserved,' *i. e.* I have seen Him in a manifest manner, when compared with dreams and visions.

Ps. 42:2,

'My soul thirsteth for God, for the living God;
When shall I come and see the face of God?'

i. e. when shall he, on solemn days, pay his devotions at the sanctuary?

The *presence of Jehovah*, Ex. 33:14,15; and the *angel*, Ex. 23:20,21, is Jehovah Himself; but in Is. 63:9, an *angel of his presence* is opposed to Jehovah Himself. Thus, in Lowth's version:

'It was not an envoy, nor an angel of his presence, that saved them:
Through his love and his indulgence, He Himself redeemed them;
And He took them up, and He bare them, all the days of old.'

After their idolatrous worshipping of the golden calf, when God had said to Moses, 'I will send an angel before thee, I will not go up in the midst of thee,' the people mourned. God afterwards comforts Moses, by saying, 'My presence (that is, I Myself in person, and not by an angel) will go with thee.' See Ex. ch. 33.

As to any appearances of the Son of God under the Old Testament, by the name of angel or otherwise, however they have been contended for by some divines, whose intention was to do honor to the Messiah, they seem to be denied by the apostle's reasoning in He. 1:2, where God is said to have spoken to men by his Son only *in these last days*.

The light of God's face is a token of his favor, and is therefore put synonymously with *favor* in Ps. 44:3. Da. 9:17.

Thus, in men, if the countenance be serene, it is a mark of good will; if fiery or frowning, of anger or displeasure.

Face also signifies anger, justice, and severity, as in Ge. 16:6,8. Ex. 2:15. Ps. 18:8. Jo. 2:6. Ps. 34:16. Re. 6:16.

1 Co. 13:12, 'Now we see as in a mirror darkly, but then face to face;' *i. e.* the difference between our knowledge here and our knowledge hereafter is such, invisible things being represented by visible — spiritual by natural — eternal by temporal.

To bow down the face in the dust, Is. 49:23, is a mark of the lowest humiliation and submission.

FAT is the emblem of fertility, abundance, wealth.

Jer. 31:14, 'I will satiate the souls of the priests with fatness.'

Ps. 63:5, 'My soul shall be satiated as with marrow and fatness.'

Ge. 27:28, 'God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine.'

In Jer. 5:28, the words, 'they are waxed fat,' are thus explained by the Targum — 'they are become rich.' And so, in Ps. 22:29, *the fat upon earth* are the rich, the noble, and powerful.

And so, in Theocritus, Id. 7, v. 33, *fat* signifies rich or plentiful.

FEED. To feed others, signifies to give ease and plenty, to enrich and to provide with all worldly necessaries. For, according to the notion of the ancients, and especially the Hebrew language, *riches* consist in meat and drink, in having plenty of the fruits of the earth and much cattle, with all things necessary to human life.

So Job and Abraham are said to be rich. And the rich man in the gospel is described by having plenty of corn and the fruits of the earth, more than his granaries could hold. And so, in Mat. 10:9,10, *meat* is made equivalent to gold, silver, brass, and clothes.

Pr. 30:8, 'Feed me with food convenient for me;' *i. e.* vouchsafe those blessings that are suited to my condition.

Jn. 21:15, 'Feed my lambs;' *i. e.* instruct new converts in the Christian doctrine.

Ho. 12:1, 'Ephraim feedeth on the wind;' *i. e.* he adopts empty and dangerous counsels.

FEET are taken metaphorically in various senses. Thus:

Jb. 29:15, 'I was feet to the lame;' *i. e.* I afforded assistance to the miserable and helpless.

Ge. 30:30, 'The Lord hath blessed thee at my foot;' *i. e.* through my solicitude in the care of thy cattle.

On the other hand, the 'foot of pride,' in Ps. 36:11, means the violence of haughty enemies.

The *slipping of the foot* implies dangers and calamities; as in Jb. 12:5. Ps. 38:17. 116:8. 140:5,12.

Jer. 13:16, 'Before your feet stumble upon the mountains of gloominess;' *i. e.* before you are brought into great calamities.

1 Pe. 2:8, 'Christ and his word are said to be a stone of stumbling to those who stumble at the word, being disobedient.

On the contrary, to keep the feet from slipping is a symbol of the divine protection against malignant enemies. Thus:

Ps. 121:3, 'He will not suffer thy foot to be moved.'

Pr. 3:23,26, and other places.

Jer. 2:25, 'Keep back thy foot from being unshod;' *i. e.* take care not to expose thyself by thy wicked ways to the wretched condition of going into captivity unshod, as the manner is represented, Is. 20:4.

To be under any one's feet, denotes the subjection of a subject to his sovereign, or of a servant to his master. See Ps. 8:6, 'Thou hast put all things under his feet;' and compare He. 2:8, and 1 Co. 15:25,27, &c.

Lameness in the feet generally denotes affliction or calamity, as in Ps. 35:15. 38:18. Jer. 20:10. Mi. 4:6,7. Zch. 3:19; in which two last places the term is feminine, as referring to the word *sheep* understood. As Flaccius observes: 'Est locutio sumpta ab ovibus, nam ex illis solent multa æstate, præsertim in calidioribus illis regionibus, claudicare.'

Is. 52:7. Ro. 10:15. Na. 1:15,

'How beautiful appear on the mountains
The feet of the joyful messenger; of him that announceth peace,
Of the joyful messenger of good tidings; of him that announceth salvation,
Of him that saith unto Zion, Thy God reigneth!'

See Lowth's note on the passage, which is well illustrated by the following observations of Campbell, Prel. Diss. 5, 2, § 4: 'The feet of those who had travelled far, in a hot country, through rough and dusty roads, present a spectacle naturally offensive to the beholder; nevertheless the consideration that the persons themselves are to us the messengers of peace and felicity; and that it is in bringing these welcome tidings they have contracted that sordid appearance, can in an instant convert deformity into beauty, and make us behold with delight this indication of their embassy — their dirty feet — as being the natural consequence of the long journey they had made.'

A thought somewhat similar occurs in Horace, b. 1. Ode 1, who, speaking of victors returning with glory from a well fought field, exhibits them as

'Non indecoro pulvere sordidos.'

The poet perceives a charm, something decorous, in the very dust and sweat with which the warriors are smeared, and which serve to recall to the mind of the spectator the glorious toils of the day; thus things in themselves ugly and disgusting share, when associated in the mind with things delightful, in the beauty and attractions of those things with which they are connected.'

An anonymous author thus remarks on the above text: — 'Non superbi caballi, sellæ cathedrales, non species a pallia, galeri cardinalitii, et alia preciosa in mundo, commendantur, sed simpliciter pedes, quo quid aliud, quam humilitas apostolicæ legationis denotatur, et omnes eorum in docendi munere successores, ad eandem virtutem instigantur.'

To this text may appropriately be referred that in Ep. 6:15, 'having your feet shod with the preparation of the gospel of peace;' on which Lossius thus remarks — 'Pedes significant ministerium Evangelii, quos calceari oportet, hoc est, muniri oeriis, ut per spinas, sentes et tribulos, hoc est, omnia pericula transire possint, docendo et confitendo Evangelium.'

Paul elegantly uses a phrase borrowed from the *feet*, in Ga. 2:14, 'When I saw that they walked not uprightly (lit. *with a straight foot*), according to the truth of the gospel.' Compare He. 12:13, and see Chandler on Ep. 6:15.

Ec. 5:1, 'Keep thy foot when thou goest to the house of God;' *i. e.* watch over your affections when you engage in his worship.

Nakedness of the feet was a sign of mourning. Ez. 24:17.

It was also a mark of adoration. Ex. 3:5. Pr. 6:13,

'A wicked man speaketh with his feet,
He uses insidious gestures while he is talking.'

The feet, by the Indian oneirocritics, are explained of the servants, goods, and life of the party. In Ex. 11:8, 'All the people at thy feet,' signify all the people whom thou commandest. The like phrase is found in Jud. 8:5. 1 K. 20:10. 2 K. 3:9.

To set one's foot in a place, signifies to take possession of it, as in De. 1:36. 11:24, and other places.

In Daniel, the feet and legs of the image denote a monarchy succeeding all the rest; the legs and feet being the extreme parts of the body, or the last parts of the image.

According to the Indian Interpreter, ch. 114, legs and feet of iron, in respect of a king, denote that he shall be long-lived; and, on the contrary, legs of glass signify short life and death.

It was the office of servants to wash the feet of their master and his guests; see Ge. 18:4. 19:2. 43:24. Jud. 19:21. Hence Abigail's language, 1 S. 25:41; and see Ju. 13th chapter. Elisha is said to have poured water on the hands of Elijah, 2 K. 3:2. This practice is noticed by Virgil, Æn. 1,

'Dant manibus *famuli* lymphas, cererumque canistris
Expediunt, tonsisque ferunt mantilia villis.'

And Homer, Odyssey, b. 1,

'They reclined in order on their couches and thrones,
And the ministering heralds poured water on their hands.'

FIRE is the symbol of the Deity.

He appeared in this element at the burning bush, and on mount Sinai. Ex. 3:2. 19:18.

He showed Himself to Isaiah, Ezekiel, and John, in the midst of fire. Is. 6:4. Ez. 1:4. Re. 1:14.

It is said that He will so appear at his second coming. 2 Th. 1:8.

Daniel says, 7:10, 'A fiery stream issued, and came forth before Him.'

And He led his people Israel through the desert, under the form of a pillar of fire. Ex. 13:21.

The descent of the Holy Spirit was denoted by the appearance of lambent flames, or tongues of fire. Ac. 2:3.

God may be compared to fire, chiefly on account of his anger against sin, which consumes those against whom it is kindled, as fire does stubble. De. 4:24 and 9:3. 32:22. Is. 10:17. Ez. 21:3. He. 12:29.

His word is compared to fire. Jer. 23:29.

In Ha. 3:5, it is said, 'Burning coals went forth at his feet,' *i. e.* the preaching of his word was accompanied with punishment against the disobedient — He trode upon them with destroying fire.

And thus in the vision of the seraphim or burning angels, Is. ch. 6, they are said to take a *live coal* from the altar, and put it to the prophet's mouth, telling him that his sins were purged, *i. e.* that he, being now declared righteous before God, and appointed to be his prophet, shall be enabled by his words to bring down God's fire of destruction upon those against whom he prophesied.

And thus in Jer. 5:14, 'Behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.'

Fire is sometimes the symbol of destruction, sickness, or war. It is thus used in Is. 42:25. 66:15. Ez. 22:20,21,22. Zeh. 13:9. Ps. 66:12. Jer. 15:15.

It is also thus explained by the Indian Interpreter in ch. 159 and 209.

It is also the symbol of persecution, as in 1 Pe. 1:7. 4:12. 1 Co. 3:13,15. Ja. 1:2,12.

Fire from heaven, in the symbolical language, denotes the combination of persons in authority. Re. 13:13.

Coals of fire proceeding from God's mouth, denote his anger, as in Ps. 18:8,12,13.

Fire is the symbol of purification, in allusion to the process of refining. Ma. 3:2.

It is the symbol of final torment, Mk. 9:44. Mat. 25:41. It is of no use disputing whether the penal fire in the future state be *material* or not. If not a material fire, it will possess qualities equally awful and painful, suited to the nature of those who are subjected to it. And its perpetuity or permanence is expressed by terms that denote, to say the least, a very long duration, if not an interminable one. It is a fire 'prepared for the devil and his angels,' and therefore may be supposed to last as long as they last.

One of Daniel's companions was called *Abed*, or rather *Obed-nego*, *i. e.* the servant of Nego, by which name *fire* was called among the Babylonians; and that deity was ascribed to it by the Chaldeans, is shown by Herodotus in his Clio. It is well known that fire-worship has prevailed in Persia for many an age. See an account of its origin in Prideaux, Connect. v. i. p. 246, &c., and the alterations made in it by Zoroaster, p. 293, &c. of the same work.

The Persian monarchs, the kings of Lacedemon, and the Roman emperors, had fire carried before them in processions; and so had generals at the head of their armies. See Xenoph. Cyr. b. 8, c. 23; Herodian, b. 1, § 20 and 50; Eurip. Phœniss. v. 1386. This custom of carrying fire before kings, as a mark of honor and grandeur, seems to be alluded to in Ps. 119:105. 132:17, and in 1 K. 15:4.

Xenophon, in his Lacedemonian Republic, describing the march of a Spartan king when he goes out to war, mentions a servant or officer, under the name of *Fire-carrier*, who went before him with fire taken from the altar, at which he had just been sacrificing, to the boundaries of the Spartan territory, where, sacrificing again, and then proceeding, a fire kindled likewise from this latter sacrifice, goes before him, without ever being extinguished.

Mk. 9:49, 'Every one shall be salted for the fire, as every sacrifice is salted with salt,' *i. e.*, (says Macknight,) 'Every one shall be salted for the fire of God's altar,' *i. e.* shall be prepared to be offered a sacrifice to God, holy and acceptable. (See his Harmony on the place.) Beza has the same view, 'That, as under the law, every sacrifice was to be salted with salt, so it is required of every man, that being seasoned with the pure and incorrupt word, he consecrate himself unto God.'

Re. 8:5. The *fire from the altar* represents new commotions in the world, and great calamities by the righteous judgment of God.

Re. 14:18. The angel who had power over fire. An allusion, as Daubuz thinks, to the office of that priest who had the charge by lot in the temple service to take care of the fire on the altar. Grotius considers it as denoting the angel who had the office of God's vengeance. According to the theology of the Jewish doctors, every virtue or power which God had set over any thing, is called the angel presiding over that thing.

Ez. 38:22, 'Fire and brimstone will I rain upon him,' *i. e.* upon Gog. Ez. 39:6, 'And I will send a fire upon Magog.'

Compare Re. 20:8,9, where, see Lowman, who is of opinion, that the event may be literally fulfilled by a combination of enemies to the Christian name.

'It is plain,' says Newcome, 'that the extraordinary circumstances mentioned in v. 19-22, remain to be accomplished on the future enemies of the Jews, when his people are reinstated in God's favor.'

FIRST BORN. Jesus Christ is called 'the first born from the dead,' in Col. 1:18, and Re. 1:5. He appears to be so called, as being the first who rose *by his own power*; and as being the first who rose *never to die again*.

The *first-born*, under the Old Testament, may be considered as types of Christ.

Sometimes the whole Jewish nation is so called, as in Ex. 4:22.

And the Messiah is pointed at in Ps. 89:27, under this title.

And he is owned as such in Ro. 8:29, and He. 1:6

The phrase 'from the dead,' or from a state of death, has an allusion to the destruction of the first born of Egypt, and the sparing of the first born of Israel, who, in memorial of this mercy, were in future to be consecrated to God. See Ex. ch. 12 and 13.

To the first-born were allotted power and superiority over the rest of his brethren; hence Jacob's address to Reuben, Ge. 49:3; and Isaac's reply to Esau, Ge. 20:37.

Therefore Christ is the first-born, as being prince and lord over his brethren. See He. 2: 10,11. He is the head of the whole creation, and especially of the new creation, the church.

To the first-born was assigned the office of priesthood, Ex. 24:5, for whom the Levites were afterwards accepted. Nu. 3:45.

And of Jesus it is said, 'He is a priest forever according to the order of Melchizedek.' Ps. 110: 3. He. 3:1. He. 5:5,6. And by one offering He hath perfected forever them that are sanctified. He. 10:14. And He could not have been a true priest, if He had not, through the Eternal Spirit, offered Himself without spot to God, and with his own blood entered into the holy place, having obtained eternal redemption for us.

The first-born were holy and consecrated to God. Ex. 13:1. 'Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: *it is mine*.' It is afterwards said, verse 13, 'All the first-born of man among thy children thou shalt redeem.' To this there is allusion in 1 Pe. 1:18, where Christians are said to be redeemed, 'not with silver or gold, but with the precious blood of Christ.'

Christ also was consecrated to the service of God, as the first born, when He was inaugurated by baptism. Mat. 3:17.

The first born also sanctified their brethren, and, as it were, preserved them in life. Rightly, therefore, the apostle affirms, He. 2:11, 'Both he that sanctifieth, and they that are sanctified, are all of one: wherefore he is not ashamed to call them brethren.'

The first-born had a double share of the inheritance, as being the prop and ornament of the family. De. 21:17. And Christ is constituted heir of all things. See He. 1:2. Lu. 22: 29. Ps. 2:8. Ep. 1:3. Ps. 68:19. Ro. 8:17.

See this doctrine beautifully stated by Paul in Col. 1:12–22.

FISHES. A sea being considered as a *kingdom* or *empire*, the living creatures in it must be the *typical fishes*, or *men*.

But if a sea be considered in respect only of the *waters*, of which it is a collection, then the waters will signify the *common people*; and the fishes, or the creatures in the sea, living, as having a power to act, will denote their *rulers*. And in this sense are the fishes mentioned in Ez. 29:4,5, explained by the Targum of the 'princes of Pharaoh.' Newcome thinks there is here an allusion to the heavy loss which Apries and his Egyptian army sustained in the expedition against the Cyreneans, towards whom they must have marched over the desert. Herod. 2, § 161. Apries himself did not fall in the battle, but was taken prisoner by Amasis, and strangled by the Egyptians. Herod. 2, § 169. Jer. 64:30.

See Mat. 4:19. Jer. 16:16. Ha. 1:14. Mat. 13:47.

FLESH signifies the riches, goods, and possessions of any person or subject, conquered, oppressed, or slain, as the case is.

Thus, in Ps. 74:14, the meat or flesh there mentioned, is the riches and spoils of Pharaoh and the Egyptians.

See also Is. 17:4. Mi. 3:2,3. Zeh. 11:9–16; in all which places *flesh* is explained by the Targum, of *riches and substance*.

And thus, in Da. 7:5, to 'devour much flesh,' is to conquer and spoil many enemies of their lands and possessions.

All the oneirocritics concur in the same ex-

position of this symbol. In ch. 283, they say, 'That if any one dreams that he finds or eats the flesh of dragons, he shall obtain riches proportionable from a great king,' which is like that of the Israelites eating the flesh of the leviathan or dragon—the king of Egypt in the wilderness. Ps. 74:13,14.

And again, in ch. 285, 'To dream of eating the flesh of a scorpion, denotes the being possessed of the estate of such an enemy, as answers to the signification of the symbol.'

And the Indian, in ch. 87, says compendiously, 'Flesh is universally interpreted of riches.'

To the same purpose speaks also Artemidorus, who, in b. 3, c. 23, says, 'That it is not good for a rich man to dream that he eats his own flesh, for it signifies the utter wasting of his riches or substance.'

So also in b. 1, c. 72, to 'dream of eating the flesh of any wild beast, denotes the being greatly enriched by the substance of enemies.'

FLY. The name *Beelzebub*, given in the New Testament to the prince of demons, signifies 'lord of flies;' and the fly was his hieroglyphic, as Jerome remarks, because he never ceases to infest the human race, and to try all methods by which he may annoy and injure them.

See under BEE.

FOREHEAD signifies the public profession or appearance before men.

So the Indian Interpreter, ch. 56, says, 'The forehead and nose denote comeliness and riches before men.' And Artemidorus says, that the forehead signifies liberty of speech.

Of old, servants were stigmatized in their forehead with their master's mark. Martial, b. 2, ep. 29; b. 3, ep. 21; b. 8, ep. 75; Seneca de Ira, b. 3, c. 3; Plutarch in Nicia.

This was forbidden the Jews, in Le. 19:28; only the high-priest on his forehead bore a plate or crown of gold, on which the name of God was written, to show that the priest was his servant, and that all his service was consecrated to God only.

Hence, to 'receive a mark in one's forehead,' signifies to make an open profession of belonging to that person or party, whose mark is said to be received.

Re. 13:16, 'to receive a mark in the right hand, or in their foreheads.'

Some think there is here an allusion to the manner in which Ptolemy Philopater persecuted the Jews. See Prideaux, Connect. pt. 2, b. 2.

Sometimes the *stigmata*, or marks put on the forehead, were the symbol of disgrace and punishment, as Diogenes Laertius says of the father of Bion, b. 4, 'That he received a brand on his forehead, as a mark of the anger of his master.'

That captives, and others whom the ancients reduced to subjection, were thus marked, Plutarch tells us, in Pericl., that 'the Athenians marked an owl on their captives.'

Idolaters, by that ceremony, used to consecrate themselves to their false deities. The marks used on these occasions were various. Sometimes they contained the name of the god, sometimes his particular ensign, as the *thunderbolt* of Jupiter, the *trident* of Neptune, the *ivy* of Bacchus, &c.; or, lastly, they marked themselves with some mystical *number* whereby the god's name was described. Thus the sun, who was signified by the number 608, is said to have been represented by these two numeral letters, XII.

These three ways of stigmatizing are all expressed in Re. 13:16,17, 'And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.'

See Potter's Antiq. of Greece, v. 1, p. 75.

Soldiers also wore the names of their leaders or generals impressed upon their bodies, as we learn from Vegetius de Re milit. lib. 2, c. 5. And in this sense some explain Paul's remark in Ga. 6:17, 'I bear in my body the marks (*στίγματα* of the Lord Jesus;' meaning the *scars* he received from stripes, chains, &c. in the service of the gospel.

See also Is. 44:5, thus rendered by the Septuagint, 'And another shall write upon his hand, I belong to God.' See Lowth's note on the passage, where he observes, 'The Christians seem to have imitated this practice, by what Procopius says on this place of Isaiah: "Because many marked their wrists or their arms with the sign of the cross, or with the name of Christ."'

Whole people or nations were sometimes so inscribed. That the Babylonians, Dacians, and others, were, we learn from Pliny, Herodian, &c. That the Arabians were, Golius informs us. The Jews say, that king Jehoiakim wore the name of the idol Codonazar branded on his skin.

From these customs we may now conclude what meaning to attach to the phrase in Re. 22:4, 'And his name shall be in their foreheads,' viz. that such are the *servants* of the living God, the ministers of the King of kings, whom He hath redeemed by his own blood, Ac. 20:28. Ti. 2:14; so that they are his peculiar people, 1 Pe. 2:9, to celebrate the divine virtues. They serve Him day and night in his temple, Re. 7:15, as attendants on the celestial throne. Once they wore the mark of the beast and of Satan; but after they were redeemed, they bore the mark of the living God impressed upon them, by regeneration and sanctification. Ep. 4:22-24.

It implies also, that such are the *soldiers* of the Lord of hosts, who form his encampment, under the banner of Him 'who stands up for an ensign to the people,' Is. 11:10; wearing the sword of the Spirit, the shield of faith, and the breastplate of righteousness.

It implies that they are the *priests* of God, Re. 1:5. 1 Pe. 2:9. Under the Old Testament, the high-priest alone wore the plate of God; but now, all Christians are constituted kings and priests unto God even the Father. And therefore those who stand with the Lamb on mount Sion, Re. 14:1, have the Father's name written on their foreheads.

The *name* here inscribed, is supposed to be the name *Jehovah*, which is his memorial. Ho. 12:5. Zch. 14:20. Is. 64:5. As to the *manner* of inscribing, not to pursue sacred analogies too minutely, we may adopt Paul's expression, 2 Co. 3:3, 'written not with ink, but with the Spirit of the living God.' See also 2 Co. 1:21. Ep. 4:30.

The name is written on the forehead, obviously because it is the most conspicuous part, —whatever is *on* the forehead, cannot be concealed. As Cicero says, 'Frons est tacitus mentis sermo;' and Pliny calls it, 'Omnium hominis affectuum index.' Hist. Nat. lib. 11, c. 37. The name of God, therefore, being on their foreheads, is an *open confession* that they profess publicly before the world that they belong to Him, and not to idolatry, antichristianism, the beast, or Satan. It is said of Paul, Ac. 9:15,16, 'He is a chosen vessel unto Me, to bear *my name* before the Gentiles, and kings, and the children of Israel. For I will show him how great things he must suffer for my *name's sake*.'

FOREST is used symbolically to denote a city, kingdom, polity, or the like. Ez. 20:46, 'forest of the south.'

Ezekiel was in the northern part of Chaldea; and therefore *Judea* was to the *south* of him. Secker supposes that a city is called a forest, rather from its inhabitants than its buildings.

Devoted kingdoms are elsewhere represented under the image of a forest, which God threatened to burn or cut down. See Is. 10:17,18,19,34, where the briers and thorns denote the common people; the glory of the forest are the nobles and those of highest rank and importance.

See also Is. 37:24, where Sennacherib is described as boasting thus of his invasion of Jerusalem:

'Thou hast said,
By the multitude of my chariots have I ascended
The height of the mountains, the sides of Lebanon;
And I will cut down his tallest cedars, his choicest fir-trees,
And I will penetrate into his extreme retreats, his richest forests.' *Lowth's Version.*

See Jer. 21:14. 22:7. 46:23, and Zch. 11:2, where Newcome observes, that under these images the fall of mighty men, and the subversion of the Jewish polity, are represented.

Is. 32:19,

'But the hail shall fall, and the forest be brought down,
And the city shall be laid level with the plain.'

Lowth acknowledges this passage to be very obscure. He supposes the city to be Nineveh or Babylon; and quotes Ephraim Syrus on the place, who interprets it 'Saltus, *i. e.* Assyriorum regnum—civitas, *i. e.* magnifica Assyriorum castra.'

Lyra expounds these words in a singular way. 'The hail,' says he, 'that is, the multitude of the Roman army, shall be at the falling down of the forest, *i. e.* at the overthrow of the temple and palace.' Something parallel to the passage in Isaiah may be found in Re. 16:21, at the downfall of the mystic Babylon. 'And there fell upon men a great hail out of heaven, every stone about the weight of a talent.' See under HAIL.

FORNICATION. See under WOMAN.

FOUNTAIN, or stream of living, *i. e.* of continually-flowing water, in opposition to standing or stagnant pools, is the symbol of refreshment to the weary, and also denotes the perpetuity and inexhaustible nature of spiritual comforts and refreshments afforded to the saints by the Holy Spirit, and by the public worship of God. It was such as these the Psalmist thirsted after, as the hart panteth for the water-brook, when he was persecuted and driven from his throne, 'God being the fountain of living waters.'

After the same manner, wisdom, on account of its usefulness and delight, is compared. in Pr. 18:4, to a flowing brook, which is generally *clear*, as well as *shallow*: a fit emblem of the ingenuous mind, which knows no disguise or dissimulation, and whose designs are easily discovered, because, as good is always its object, it affects no concealment.

Zch. 13:1,

'In that day there shall be a fountain opened
To the house of David, and to the inhabitants of Jerusalem,
For sin, and for defilement.'

The blood of Christ, which cleanseth from all sin (1 Jn. 1:7), is manifestly here intended, the Jews being, upon their repentance and conversion, to be admitted to all the privileges of the Christian covenant. The Hebrew words, rendered *sin* and *defilement*, are legal terms; the former denotes sin generally, or any transgression of the law which required atonement; the latter is used for that uncleanness which secluded man from all intercourse with God and holy things. Whatever efficacy legal sacrifices had in purifying the people, the same is ascribed to the blood of Christ in the gospel dispensation. In the term 'defilement,' there is an allusion to the water of separation, or of purification for sin, Nu. 19:9. Means of purification from moral pollution shall be afforded to the Jews by the terms of the Christian covenant. See Blayney.

Jo. 3:18, 'A fountain shall come forth from the house of Jehovah.'

In this verse, either the times of the Messiah are described, or we have a description of Jerusalem after its final restoration, when a golden age shall commence among its inhabitants, and when the knowledge of God and of his Christ shall a second time be widely diffused from it. See Ez. 47:8. Zch. 14:8.

Fountain, or pool, of Siloam.

One of the most remarkable ceremonies performed at the feast of tabernacles, was the libation or pouring out of water, drawn from the fountain or pool of Siloam, upon the altar. As, according to the Jews themselves, this water was an emblem of the Holy Spirit, Jesus Christ manifestly alluded to it, when He cried, saying, 'If any man thirst, let him come unto Me and drink.'

Pr. 5:16, 'Let thy fountains (or rather springs) be dispersed abroad,' *i. e.* May your posterity be numerous.

De. 33:28, 'The fountain of Jacob,' *i. e.* The people that proceed from Jacob.

Pr. 5:18, 'Let thy fountain be blessed,' *i. e.* Let thy wife be blessed with children, barrenness being esteemed a curse.

Pr. 13:14,

'The law of the wise is a fountain of life.'

Or rather, as Durell renders,

'The laws are to the wise a fountain of life;
To the rebellious, they are the snares of death.'

Ec. 12:6, 'Ere the pitcher be broken at the fountain,' *i. e.* Before the circulation of the blood be stopped at the heart.

Ps. 68:26, 'Bless the Lord from the fountain of Israel,' *i. e.* Ye who are sprung from the stock of Israel.

Re. 8:10, 'Fountains of waters.' Re. 14:7. Re. 16:4.

See Lowman's excellent notes on the first and third of these passages.

Ho. 13:15, 'His fountains shall be dried up,' *i. e.* His prosperous condition and its attendant blessings shall cease.

As fountains of water may be considered as necessaries to the support of life, so the drying up of these symbolically expresses a scarcity of things necessary. See the above passage in Ho. 13:15, and Is. 19:5.

Vitringa interprets Re. 8:10, of the heresy of Arius, and the third part of the rivers to mean the third part of Christendom, which was then divided into East, West, and South.

Isaiah has a beautiful passage in allusion to the exodus, expressive of God's mercy to them in passing through the desert. See Is. 41:18.

FOUR is a symbolical number, denoting a universality of the matters comprised.

As, in Je. 49:36, *the four winds* signify all the winds.

Is. 11:12, *the four corners of the earth* denote all parts of the earth.

Ez. 7:2, 'the four corners of the land, *i. e.* all parts of Judea. 'And therefore,' as Philo says, '*four* is a number of universality in nature.'

Restitution in some cases was to be made *fourfold*. Ex. 22:1. 2 S. 12:6. Lu. 19:8.

We read also of *four bowls, four rings, four rows of stones*, &c.

In Pr. ch. 30, the enumeration of several subjects is limited to *four*. See verses 15,18, 21,24,29.

Both Ezekiel and St. John describe four liv-

ing creatores, as seen in a vision, with four faces and four wings.

Daniel speaks of the four great monarchies, as four great beasts that came up from the sea. We read also, 8:8, of four notable horns.

Zechariah beholds also four horns, four carpenters, and four chariots. 1:18,20. 6:1.

Ex. 27:1, the altar of burnt-offerings is commanded to be made four-square.

And in Re. 21:16, it is said of the New Jerusalem, that the city lieth four-square.

Four may justly, therefore, be termed a mystic number. The four angels mentioned, Re. 19:15, have been conceived by some to represent the Turkish tetrarchies, or the four kingdoms of the Turks seated on the Euphrates. But as *four* is a perfect number, denoting universality, it may, as Lowman observes, denote here the *whole power* of these destroyers, gathered together from every quarter of the land they dwell in.

FOX is the symbol of tyrannical kings and crafty persecutors.

Lu. 13:32, 'Go and tell that fox,' namely, Herod.

All know the character of the animal, from the many fables and proverbs respecting it; so that the fox is generally considered to be the representative of cunning, crafty, or deceitful persons. 'What is an opprobrious and malicious man, but a fox?' says Epictetus, in Arrian, lib. 1, cap. 3. And Suidas, 'A fox is not to be won by gifts.' And Plutarch, in his Life of Lysander, 'If a lion's skin is not enough, let a fox's be added;' *i. e.* if power and strength be not sufficient, cunning must be joined to them. Agamemnon is said by Homer to be *κερδαλεόφρων*, to be endued with a fox's disposition; and Pompey is described by Plutarch as having more of the fox than the lion in him. And Persius says, Sat. 5,

'Astutum rapido servas sub pectore vulpem;'

and Aristophanes has compared soldiers to foxes, Hipp. Act. 2, sc. 2. Ezekiel, 13:4, says, 'Thy prophets, O Israel, are like the foxes in the deserts;' *i. e.* as Newcome observes, 'They seize their prey in a cunning and cowardly manner, and then fly into lurking-places.' Some have gone so far, as to suppose our Savior spoke figuratively, rather than literally, when he said, Mat. 8:20, 'Foxes have holes or caverns, and the birds of the air have places to roost in;' but the Son of man hath not where to lay his head.' They suppose he means by *foxes* the false teachers among the Jews; but this seems to be straining things too much.

FROGS are represented by Aristophanes and Juvenal as the proper inhabitants of the Stygian lake. See Arist. Ranæ; Juv. Sat. 2, v. 150.

Horace gives them the epithet of *nasty*, Epod. 5, v. 19, and makes their blood an ingredient in sortilegious charms.

The same epithet is also given them in Ovid, Met. 5; and Martial, b. 10, Ep. 37.

The Oriental oneirocritics are not so clear on this point as they usually are; for they contenat themselves with ranking the frogs among serpents and other creeping things, taking them to signify *enemies* in general.

Philo says, 'They are the symbol of vain opinions and glory, having only noise and sounds void of reason.'

Artemidorus says, 'Frogs signify impostors and datterers, and bode good to them that get their living out of the common people.'

And the *frog*, by the Egyptians, was made the symbol of an impudent, quick-sighted fellow; the frog, according to them, having blood no where else than in its eyes. See Horap. Hieregl. b. 2.

Re. 16:13, 'I saw three unclean spirits like frogs;' a plain allusion to the plagues of Egypt.

Danhaz supposes the *three unclean spirits* to be the monks, the religious knights, and the secular clergy of the Roman church.

Lowman says, 'They seem to intimate some confederacy of the principal Popish powers.'

FURNACE is used in Scripture to denote, metaphorically, a place of great affliction. So De. 4:20, 'The Lord hath taken you and brought you forth out of the iron furnace, out of Egypt.' See also Jer. 11:4.

Fire of a furnace for purifying metals, is always used to signify such afflictions as God sends for the amendment of men. So in Jer. 9:7, 'I will melt them and try them;' if He could by such means purify their manners, since all others had proved ineffectual for their amendment.

See the process beautifully enlarged upon in Ez. 22:17-23, where the term *furnace* might more fitly be rendered *crucible*, the vessel in which metals are fused. And so, in Ps. 12:7, 'Silver refined in a crucible of earth.' Refiners' crucibles are to this day made of earth.

The place of torment seems to be called a *furnace*. Mat. 13:42,50.

G.

GARDEN is the symbol of prosperity and fruitfulness.

Jb. 8:16,

'He is green before the sun,
And his branch shooteth forth in his garden.'

Is. 51:3,

'He shall make her wilderness like Eden,
And her desert like the garden of Jehovah;
Joy and gladness shall be found in her,
Thanksgiving, and the voice of melody.'

The world in general is sometimes spoken of as a garden, and kings and great men as tall trees in it. Thus, Ez. 31:8,9, speaking of Pharaoh,

'The cedars in the garden of God could not hide him;
The fir-trees were not like his boughs,
And the plane-trees were not as his branches:
Not any tree in the garden of God
Was like unto him in his beauty.
I made him beautiful in the multitude of his branches,
So that all the trees of Eden envied him,
Which were in the garden of God.'

In this sense, also, Tertullian explains the parable in Lu. 13:19, of the grain of mustard-seed cast into the *garden*, by which he understands Christ, who came into *this world*. And see Is. 61:11,

'Surely, as the earth puseth forth her tender shoots,
And as a garden maketh her seed to germinate,
So shall the Lord Jehovah cause righteousness to spring forth,
And praise, in the presence of all the nations.'

Nothing is more frequent among the fathers, than under the symbol of a *garden* to describe the doctrine of grace. Thus Jerome, on Jer. 29: says, 'The sacred doctrine is called a garden, as being a paradise of delights, where also hope and good works flourish.' See Bernard on Song 4: and Gregory on Ezekiel, homily 8.

The church is often compared to a garden by the prophets. Thus, Is. 58:11, 'Thou shalt be like a well-watered garden;' and Jer. 31:12, 'And their souls shall be as a well-watered garden.'

As to those passages in the Song of Songs, where a garden is mentioned, no note is to be taken of them, farther than as simple and literal comparisons, as it is more than doubtful whether that book has any spiritual meaning, or is any thing more than an epithalamium, or marriage-ode, in relation to Solomon's espousals, and in praise of the divine institution of holy wedlock. The mystical sense seems to have been first adopted by some of the fathers, who, with more piety than judgment, as Durell observes, thought that, as Paul compares the union of Christ with his church to a marriage, this poem ought also to be interpreted with reference to the same subject.

But how is it consistent with this idea, that neither the name of God nor of Christ ever occurs in it? — that there is not one religious or moral sentiment to be found in it? — that it is not once either quoted or in the most distant manner alluded to in any part of the New Testament, or in any other part of the sacred writings? — that it is not directed to be read in the churches? — and that those who attempt to trace the allegory in every part, are soon lost in an inextricable labyrinth? The mere similarity, real or supposed, of some expressions in the New Testament, proves nothing; neither is mere length of time during which the opinion of its mystical meaning has been held, a solid foundation for the basis of truth to rest upon.

Garden is the symbol of the church triumphant. Lu. 23:43, 'This day shalt thou be with me in *paradise*?' *i. e.* in a garden of pleasure. See also 2 Co. 12:4, and Re. 2:7. The Turks or Mahometans, it is well known, describe their heaven under this image. See the Koran.

The people of God are often spoken of as *plants*. Ps. 80:8,

'Thou hast brought a vine out of Egypt,
Thou hast cast out the heathen, and planted it.'

See Is. 5:1, &c. Jer. 2:21, and other places. And hence good works are so often adverted to under the image of *fruit*. And God is spoken of as a vine-dresser, Jn. 15:1; and Paul uses similar phrases in 1 Co. 3:6, 'I have planted, Apollos watered, and God hath given the increase.'

Gardens and vineyards, in ancient times, were surrounded with walls, and guarded by watchmen. To this there is allusion in Jer. 27:3,

'I Jehovah keep it;
I will water it every moment,
I will take care of it by night,
I will keep guard over it by day.'

To those who admire descriptions of this kind, Homer's account of the gardens of Alcinous, in Odyssey, b. 7, will give gratification. The passage is too long to be transcribed here at large; the following is part of Pope's version:

'Tall, thriving trees confessed the fruitful mould,
The reddening apple ripens here to gold;
Here the blue *fig* with luscious juice o'erflows,
With deeper red the full *pomegranate* glows.
The branch here bends beneath the weighty *pear*,
And verdant *olives* flourish round the year.'

The apostle has a still finer enumeration, when he describes the *fruits* of the Spirit, Ga. 5:22, love, joy, peace, concord, benignity, goodness, faith, meekness, temperance. Compare Ti. 2:14.

Gardens were employed to produce aromatic herbs and flowers; and hence we find the term *odor*, *savor*, or *fragrance*, in use among Eastern writers. Thus Paul says, 'We are unto God a sweet odor in Christ;' and similar passages. And in another place, Phil. 4:17, 'I desire *fruit* that may abound to your account. But I have all, and abound: I am full, having received from Epaphroditus the things which were sent from you, *an odor of a sweet smell*.'

Gardens were sometimes used as places of sepulture. Thus Manasseh was buried in the garden of his own house, 2 K. 21:18; and that wherein the Savior was interred was in Joseph's garden. Mk. 15:46. Suetonius says of Galba, that he was buried in his own gardens in the Aurelian Way. And Onuphrius Panerinius says, 'In the Flaminian, Appian, and other ways, there still appear many urns and ancient sepulchres, almost consumed with age.'

GARMENTS are naturally used to denote the outward appearance.

Clean garments are an emblem of inward purity.

White garments also denote holiness of life and purity of conscience. Ps. 51:7. Is. 1:18. Ec. 9:7,8.

They were the tokens of joy and pleasure Ec. 9:8. Is. 52:1. 61:10.

Kings and nobles were arrayed in white garments; so were the common people on festive days.

God gave the Jewish priests white garments, as ensigns of honor, as well as of purity. Ex. 28:2,40. Le. 16:4.

Hence, to be clothed in white signifies, in the prophetic style, to be prosperous and successful — to be honored and rewarded.

Not to defile one's garments is a Hebrew phrase, and is also symbolical, denoting, not to pollute one's self with idolatry, and to abstain from all inferior kinds of pollution. See Re. 3:4, 'Thou hast a few names,' *i. e.* persons, 'even in Sardis, who have not defiled their garments,' *i. e.* who have preserved themselves from the general corruption, 'and they shall walk with me in white, for they deserve it.' White or shining garments are here promised, as marks of favor and distinction. Thus Pharaoh honored Joseph, by arraying him in vestures of fine linen. Ge. 41:42. And in Re. 19:8, *fine linen* is interpreted to mean the righteousness of saints, as well as a mark of honor. The bride is said to be 'arrayed in it, clean and white,' in allusion to the custom in the Eastern nations; a custom still existing, for the bridegroom to present the bride with garments. It was used in the times of the patriarchs, and was the custom among the Greeks and Romans. Eurip. Helen. v. 1418; Terence, Heaut. act 5, sc. 1; Odyss. 5, 127; Zozimus, b. 5, p. 290.

In the primitive church, persons, so soon as baptized, received new and white garments, in token of their being cleansed from all past sins, and as an emblem of that innocence and purity to which they had then bound themselves. Hence they were called *candidati*, from *candidus*, white, and hence our English term *candidate*. These garments they wore for seven days, and then they were laid up as an evidence against them if they ever revolted from their holy profession which they had embraced and publicly made; and, in this sense, *not to defile one's garments* is, not to act contrary to our baptismal vow and engagements.

The apostle seems to have had an eye on this, when he wrote to the Galatians, 3:27, 'As many of you as have been baptized into Christ, have put on Christ.' Lactantius well expresses this in his hymn on the resurrection of the Savior —

'Cum puras animas sacro lavacra beant,
Candidus egreditur nihilis exercitus undis,
Atque vetus vitium purgat in amne novo,
Fulgentis animas vestis quoque candida signat,' &c.

And Cyril says, on the same subject, Εὐθὺς οὖν εἰσελθόντες, &c. 'As soon as, therefore, ye have gone in, ye put off your garment, which indeed is the image of the old man and his works; having put it off, ye became naked, in imitation of Christ, who was stripped when He was crucified.' See Ep. 4:22-24, where the language is particularly appropriate; the pagan Ephesians being noted for the luxury of their dress, as may be seen in Athenæus, lib. 12, who introduces Antiphanes, saying, 'Quam regionem incolit hæc turba, unde prompit, an lanea sunt, molles, delicatis vestibus amicti, voluptate diffluentes?'

Philo makes the *garment* the symbol of our

reason. Hence, *to observe one's garments* is to make reason the rule of one's actions.

To bestow garments, as is sometimes done by Eastern princes, is a great honor and mark of favor — if a stole or tunic, very great; if with it he adds the great cloak or robe, it is a complete favor. The highest mark of esteem and love is when the prince gives the garments from his own body, as Jonathan did to David, 1 S. 18:4.

Garments of *scarlet* were worn by the Roman emperors, as their proper habit. Hence Pilate's soldiers, as being Romans, in derision clothed our Savior as a king, by putting on him a scarlet robe, Mat. 27:28.

Garments of *sackcloth*. Sackcloth signifies any matter of which sacks were anciently made, which was generally of *skins without dressing*. The ancient prophets were for most part clothed thus; hence the false prophets affected this garb, for which God upbraids them in Zeh. 13:4, 'Neither shall they wear a garment of hair to deceive.' And so our Lord describes that sort of men, Mat. 7:15, 'Beware of false prophets, who come to you in *sheep's clothing*.'

The author of the Epistle to the Hebrews, 11.37, in enumerating the great things which have been done and suffered, through faith, by prophets and other righteous persons, mentions this, that 'they wandered about in *sheep-skins* and goat-skins, being destitute, afflicted, tormented;' alluding to the persecutions to which many of them were exposed from idolatrous princes. That Elijah was habited in this manner is well known, 2 K. 1:8. Clement, in his First Epistle to the Corinthians, says, 'Let us be imitators of those who went about in goat-skins and sheep-skins, preaching the coming of Christ; we mean Elias, and Eliseus, and Ezekiel, the prophets.' Elijah, as a sign that he considered Elisha his successor, left him his mantle, which the latter put on, having rent and cast away his own clothes, 2 K. 2:12,13; and, therefore, when the sons of the prophets saw him with that garment, they said immediately, that 'the spirit of Elijah rested on Elisha.' So Isaiah, 20:2, had a sackcloth upon his loins as a prophet; and John Baptist wore something similar, Mat. 3:4, not only as a prophet, but also as a Nazarite.

Sackcloth was also the habit of mourners and persons in affliction; Ge. 37:34. 2 K. 6:30. Ps. 30:11. Is. 50:3; and perhaps the prophets wore it as a sign of their mourning for the sins of the people, and for the dishonor their God suffered thereby; and hence all of them preached repentance.

The filthy garments of Joshua the high-priest, in Zeh. 3:3, are the squalid and polluted garments of a captive; and the removal of them, and clothing him with goodly apparel, probably imports that the priestly office was to be resumed and exercised with decency and splendor.

The Phœnicians, in a time of misery, put on sackcloth and sat on the dunghill, as appears from Menander, whose words are preserved by Porphyry in his Book de Abstinentia, b. 4, § 15.

The Romans had also the same custom; and hence black and dirty garments are, in the oneirocritics, the symbols of great affliction.

There is a sublime passage in Is. 63:1, &c., where the Messiah seems to be described in the habit of a conqueror after some great victory:

Quest.— 'Who is this that cometh from Edom,
With garments deeply dyed from Bozrah;
This that is magnificent in his apparel,
Marching on in the greatness of his strength?'

Ans.—I who publish righteousness, and am mighty to save.

Quest.—Why is thine apparel red,
And thy garments as one that treadeth the wine-vat?

Ans.—I have trodden the wine-vat alone,
And of the people there was none with me.'

See Lowth on the place.

See Re. 19:13.

When the apparel of Supreme Deity is attempted to be described, it is in such terms as these, Ps. 104:1,2—

'Thou art clothed with honor and with majesty,
Thou coverest Thyself about with light as with a garment,' &c.

GATES are sometimes put for cities, as in Is. 14:31,

'Howl, O gate; cry out, O city.'

La. 2:9,

'Her gates are sunk into the earth.'

Ps. 147:13,

'He hath strengthened the bars of thy gates;
He hath blessed thy children within thee.'

They are the symbol of power, government, security; justice being originally administered without the gates of cities. The gate of the city was the *forum*, or place of public concourse. Pr. 1:21. 8:3. There also was the court of judicature held, for trying all causes, and deciding all affairs. There also was the market, where corn and provisions were sold. See De. 25:7. Ru. 4:1,9. 2 S. 15:2. 2 Ch. 18:9. Is. 5:14. Ps. 127:5. Pr. 22:22. 24:7. 31:23. Am. 5:15.

The square town, which is the principal entrance to the Alhambra, or red palace of the Moorish kings in Grenada, from its being the place where justice was summarily administered, was styled *the gate of judgment*.

The Turkish government is also known at this day by the name of the *Ottoman Porte*, because the royal palace of the Turks is wont to be called *Porta*. Thus Leunclavius, Hist. Turc. lib. 13, 'Adeoque paucis rem omnem expediam, imperio suo totam subjecit Europæam Rumeliam et *Portam* seu regiam soam ad Vardarim Genizem transtulit.'

Is. 60:11,

'Thy gates shall be open continually;
By day or by night, they shall not be shut;'

denoting the security of God's people; for gates open are a sign of peace; gates shut, of fear, or of a state of war, or of affliction, misery, and desolation. Jn. 20:19. Cæsar de Bello Gall. lib. 3, c. 4, 'portas clauserunt.' Jer. 20:19, where the prophet says, 'The cities of the south are shut up, and none openeth;' meaning that they were uninhabited, and of course the gates were kept shut, and not opened for the admission of passengers to and fro.

In Is. 29:21,

'Who bewildered the poor man in speaking,
And laid snares for him that pleaded in the gate,'

there is allusion to what is before mentioned, namely, the distribution of justice. Shaw, in his Travels, says, 'They are heard by the treasurer, master of the horse, and other principal officers of the regency of Algiers, who sit constantly in the gate of the palace for that purpose.' p. 315, fol. He adds, in a note, 'The Ottoman court likewise seems to have been called *the Port*, from the distribution of justice, and the despatch of public business, that is carried on in the gates of it.'

The prophet Amos has a reference to the same custom, 5:10,

'Ye that hate him who reproveth in the gate,
And abhor him who speaketh uprightly.'

Selden has this quotation from Maimonides: 'In urbe quælibet Israelitica constituchant Synedrium minus, cujus sedes in porta urbis.'

There is a well-known sense of the term *gate*, which refers to it either as the *cause* of something done or intended, or else as the *medium* leading to some end. In this sense Jacob speaks of the visionary ladder; he calls it 'the gate of heaven;' and our Lord speaks of the broad and narrow gate and way, the one leading to life, the other to perdition. Mat. ch. 7. Lu. 13:24.

The cause of joy or grief is called *a gate* by the poets. Thus, Ovid, lib. 2, de Ponto, Eleg. 7, 'lætitiæ janua clausa meæ;' and lib. 1, de Remed. Amor. 'artis tristissima janua nostræ.' And Lucretius, b. 3, v. 830,

'Haud igitur Lethi preclusa est janua menti.'

And Ovid, b. 1, Met.,

'Præclusaque janua leti,
Æternum nostros luctus extendit in ævum.'

It would appear that altars were formerly erected before the gates. See 2 K. 23:8, 'He brake down the high places of the gates that were in the entering in of the gate of Joshua, the governor of the city, which were on a man's left hand at the gate of the city.' And Ac. 14:13, 'Then the priest of Jupiter, who was before their city, brought filleted oxen to the gates, and would have offered sacrifice with the people.' Jupiter was accounted the tutelar deity of the place, and his temple stood near the gates.

In Mat. 16:18, there is a well-known passage to this effect: 'Thou art Peter, and upon this rock will I build my church, and the gates of hades, *i. e.* death, shall not prevail against it.' The *gate of hades* is a natural periphrasis for *death itself*, and corresponds with Hezekiah's expression in Is. 38:10,

'I shall pass through the gates of the grave;
I am deprived of the residue of my years.'

In the Wisdom of Solomon, we have a similar expression, 16:13, 'Thou hast power of life and death; Thou leadest to the gates of hades, and bringest up again.'

And Homer makes Achilles say,

'Who can think one thing, and another tell,
My soul detests him as the gates of hell.'

That is, I hate him as death, or I hate him mortally. To say, then, that the gates of hades shall not prevail against the church, is, in other words, to say, it shall never die, it shall never be extinct. All the errors, superstitions, controversies, all the persecutions, edicts, tortures, with which the church has been visited, have not proved mortal, and never shall. See Campbell's Dissert. 6, part 2, § 7.

It is well known that, under or at the gates of Eastern cities, conversations are held, hospitality to the passing traveller is dispensed, and the most important transactions in commerce are carried on. Hence we hear of Mordecai sitting in the king's gate; and in La. 5:14, that the elders have ceased from the gate; and in Ru. 3:11, 'All the gate (that is, house) of my people know that thou art virtuous.' We also find Jacob, at an earlier period, saying, 'This is the *gate* of *heaven*;' and Hezekiah, in Is. 38:10, 'I shall go to the *gates* of the *grave*;' and our Lord, in Mat. 16:18, thus expressing Himself, 'The *gates* of *hell* shall not prevail against it.' He also uses this similitude when He says, 'Enter ye in at the strait *gate*,' &c.

GEMS were originally used in divination, especially among the Egyptians. Diod. Sic. lib. 1, p. 48. Something of this kind is supposed to be meant in the investiture of Joseph by Pharaoh with a ring and chain, Ge. 41:41, &c.; the gold chain, the badge of the chief judge, being for the *image of truth*, as they called it; and the ring being not given to real orders or decrees, but as a magical ring or talisman, to prevent fascinations and delusions, and to divine by.

To keep the Israelites from the use of magic, to which the Egyptians were much addicted, God ordered a breastplate of judgment to be made for Aaron, in which were to be set, in sockets of gold, twelve precious stones, bearing the names engraven on them of the twelve tribes of Israel. This was to be used as an oracle on great emergencies, and the stones were called *Urim, fires or lights*, and *Thummim, perfections or truth*: perfection and truth, in the Scripture style, being synonymes in sense, because what is *perfected* is *truly* done, neither false, nor vain, nor yet unexecuted, but accomplished.

The primary notion of αληθεια, *truth*, seems to be that of *revelation* or the *discovery* of a thing which, being hidden before, is no longer so: τὸ μὴ λήθον, is αληθες, that is, *true*, which is no more hidden.

See much on the Egyptian divinations in Jamblichus de Mysteriis.

The oracles of God are frequently compared to *light* or fire; as in Ps. 119:130, and other places.

Christ calls Himself the *light* of the world; He is the true Urim and Thummim, the disposer of the oracles of God. Jn. 8:12.

It appears from the manner in which they were anciently used, that gems may be considered as the symbols of judgment and government, and as the symbols of the divine oracles, especially of such as are prophetical; both which they aptly represent, on account of their *light*, *brightness*, and *sparkling*.

It was a saying of a Chinese king, (Moral. Confuc. lib. 2, p. 45,) 'I have four ministers of state, who govern with great prudence the provinces I have committed to them: those are my precious stones; they can enlighten a thousand furlongs.'

All the Oriental oneirocritics affirm, that precious stones and pearls are the symbols of government; and the Indian Interpreter expressly asserts, that 'they are, for the most part, to be interpreted of the divine oracles, and of the wisdom and knowledge of God.'

As gems are substances of a permanent or durable nature, the symbols from them are often used about matters of a constant and long duration. Thus, Mat. 13:45,46, 'the *pearl* of great price.'

Sometimes the manner of God's appearance is described by images of this kind; as in Ex. 24:10, 'He stood upon a paved work of sapphire-stones, and as it were the body of heaven in its clearness;' denoting calmness, serenity, good will.

The colors of gems, white, red, blue, green, are explained by the Indian Interpreter, ch. 247.

There is a beautiful passage in Is. 54:11, &c., where the imagery is taken from gems:

'O thou afflicted, beaten with the storm, destitute of consolation,
Behold I lay thy stones in cement of vermilion,
And thy foundations with sapphires;
And I will make of rubies thy battlements,
And thy gates of carbuncles,
And the whole circuit of thy walls shall be of precious stones.'

These, as Lowth observes, are general images to express beauty, magnificence, purity, strength, and solidity, agreeably to the ideas of the Eastern nations, and to have never been intended to be strictly scrutinized, or minutely and particularly explained, as if they had each of them some precise moral or spiritual meaning.

Tobit, in his prophecy of the final restoration of Israel, describes the New Jerusalem in the same Oriental manner: 'For Jerusalem shall be built up with sapphires, and emeralds, and precious stones: thy walls, and towers, and battlements, with pure gold. And the

streets of Jerusalem shall be paved with beryl, and carbuncle, and stones of Ophir.' Tobit 13: 16,17.

Compare also Re. 21:18–21.

There are several enumerations of gems in Scripture, viz. in Ex. 28:17–20. Ez. 28:13. Re. 21:19, &c.; but it is extremely difficult to decide what their real names are. Rabbi Abraham Ben David thinks those mentioned in Ex. were, — the carnelian, the topaz, the ceraunia, the carbuncle, the sapphire, the diamond, the turkois, the jacinth, the onyx, the chrysolite, the emerald, and the jasper.

Those mentioned by Ezekiel are, the ruby, the topaz, the diamond, the beryl, onyx, and jasper, the sapphire, the emerald, and the carbuncle.

Or, according to the Septuagint, the sardius, topaz, emerald, carbuncle, sapphire, and jasper, the figure and agate, amethyst, chrysolite, beryl, and onyx.

For those mentioned in the Revelation, see the passage.

GIRDLE. The symbol of strength, activity, and power.

Thus Jb. 12:18,

'He looseth the bond of kings,
And girdeth the girdle upon their loins.'

By loosing the bond, or band, may be meant, 'depriving them of their strength;' He taketh away their mighty power, which was originally his gift.

So in verse 21,

'He poureth contempt upon princes,
And weakeneth the strength of the mighty.'

Literally, looseth the girdle.

Is. 23:10, what in our version is, 'there is no more strength,' is, literally, there is no more *girdle*: though Lowth thinks it refers to the mound that kept in the waters, acting as a girdle to restrain them.

Is. 5:27, 'Nor shall the girdle of their loins be loosed;' *i. e.* they shall be persons in full vigor and strength.

On which passage Lowth remarks: 'The Eastern people, wearing long and loose garments, were unfit for action or business of any kind, without girding their clothes about them; when their business was finished, they took off their girdles. A girdle, therefore, denotes strength and activity; and to unloose the girdle, is to deprive of strength, to render unfit for action. God promises to unloose the loins of kings before Cyrus. Is. 45:1. The girdle is so essential a part of a soldier's accoutrement, being the last that he puts on to make himself ready for action, that *to be girded*, ζωννυσθαι, with the Greeks, means to be completely armed, and ready for battle. It is used in the same manner by the Hebrews — 'Let not him that girdeth himself boast as he that unlooseth his girdle;' that is, triumph not before the war is finished. 1 K. 20:11.

Jb. 30:11,'a very obscure passage: 'Because he hath relaxed my cord,' may mean, 'because he hath loosened my girdle,' *i. e.* he hath weakened my strength; as it is added, 'and afflicted me.' But see Durell on the passage, and Parkhurst on אזר, *izer*.

Is. 11:5,

'And righteousness shall be the girdle of his loins,
And faithfulness the cincture of his reins;'

i. e. a zeal for justice and truth shall make him active and strong in executing the great work which he shall undertake.

Is. 22:21,

'I will strengthen him with thy girdle,
And thy government will I commit to his hands;'

where the latter expression appears to be synonymous to the former, as it often happens in the prophets.

Is. 45:5, 'I will gird thee, though thou hast not known Me;' *i. e.* I will strengthen thee.

And so, in other places, *to gird* is the same as *to strengthen* and *to arm*.

The oneirocritics explain a *girdle* of the principal servant or keeper of the house, who is indeed the strength thereof.

And, according to them, to be girded with a golden girdle, signifies that the person who so dreams, shall arrive, in the middle of his age, to the greatest power and renown, and have a son to succeed him.

Girdles were anciently of very valuable materials; and hence Solomon's virtuous woman is said to make rich girdles, and sell them to the merchant. Pr. 31:24. But John the Baptist wore one of leather, as his type Elijah had done. Mat. 3:4. 2 K. 1:8. Paul's girdle is referred to by Agabus, in Ac. 21:11.

Our Lord prohibits to his disciples the carrying the money in their girdles, Mat. 10:9. Mk. 6:8, which were made into a kind of purse, as is still usual in Eastern countries. The Roman soldiers used the same custom. Hence, in Horace, 'qui zonam perdidit,' means one who has lost his purse. And in Aulus Gellius, lib. 15, c. 12, C. Gracchus is introduced saying, 'Cum Roma prætectus sum, Quirites, zonas quas ærgenti plenas extuli, eas ex provincia inanes retuli;' *i. e.* those girdles which I carried out full of money when I went from Rome, I have, at my return from the province, brought home empty. See Parkhurst and Wetstein.

The images of the Chaldeans portrayed upon the wall with vermilion, Ez. 23:14, are represented as being girded with girdles upon their loins.

Suidas interprets ζώνη by ἀξίωμα, an office, dignity, or authority. And Justinian, Imper. Nov. 12, writes, 'The punishment for contracting an incestuous marriage is confiscation of goods, also banishment, and the taking away of the girdle, if he possesses any, that is, of all his dignity — hoc est universæ dignitatis.' Hence the old epitaph:

'Arbitrio Regum Quæstura Cingula Sumsit
Stemmate Præcipuus, Plus Probitate Cluens.'

The girdle is sometimes used as a symbol of union; 'Preserving the unity of the Spirit in the *bond* of peace,' — 'charity or love, the *bond* of perfectness.' In both these passages, there is an allusion to the girdle, which encircles the whole body. *The loins being girt*, is, according to Pier. Hieregl. p. 1, p. 428, the symbol of *temperance*. Hence the apostolic expressions, 'Gird up the loins of your minds, *be sober*, and hope to the end,' &c.

In Jer. ch. 13, one of the symbols is, a linen girdle left to rot, which is explained at v. 11 to mean the people of Israel, whom God redeemed of old, and attached to Himself by a special covenant, that as a girdle serveth as an ornament to the wearer, so they should be subservient to the honor of his name. But it is added, 'they would not hearken,' or conform to his intentions; therefore, being polluted with the guilt of their disobedience, they were in that state, and on that very account, to be carried into captivity; conformably to which, the prophet was directed not to put the girdle in water, that is, not to wash it, but to leave it in that filthiness which it had contracted in the wearing.

Among the visions of Daniel, we find one in 10:5, where he sees 'a certain man *clothed in linen*, whose loins *were girded* with fine gold of Uphaz.' The whole description very much resembles that in Re. 1:13, 'One like unto *a* son of man,' *i. e.* in the human form, '*clothed with a garment* down to the foot, and *girt* about the breasts with a *golden girdle*.'

Diodorus Siculus, b. 17, writes thus of Alexander, εἶτα τοτε Περσικον, &c. 'Then he put on the Persian diadem, and clothed himself with a white tunic, with the Persian girdle.'

The seven angels mentioned in Re. 15:6, are described as 'having their breasts girded with golden girdles,' resembling the habit which the high-priest wore when he went into the most holy place, and consulted the oracle.

GLASS, being a brittle substance, is a very suitable emblem of fragility. The oneirocritics generally consider it to denote a short-lived state. Horace gives the epithet of glass to Fame, b. 2, sat. 3, v. 222.

Glass, also, on account of its transparency, is used as a symbol expressive of beauty. Hor. b. 1, Od. 17, l. 20.

And in the poets *waters*, *fountains*, *rivers*, or *seas*, are often compared to glass. Hor. b. 3, Ode 13; Virgil, Æn. b. 7, v. 759.

Mention is made in Re. 4:6, and 15:2, of a sea of glass, like unto crystal, concerning the meaning of which interpreters vary; but it is probably an allusion to the *brazen sea* spoken of in 1 K. 7:23, and elsewhere, containing water for the priests to wash with, that they might not minister before God under any pollution.

That the ancients understood the art of making the artificial substance called glass, is put beyond all doubt by the writings of Aristotle, Lucretius, and others. See Philo's embassy to Caius Caligula.

Horace has, b. 2, Od. 13,

'O fons Blandusiæ splendidior vitro.'
'O thou Blandusian spring, more bright than glass.'

And Ovid. Heroid. Ep. 15, line 158,

'Vitreoque magis pellucidus amne.'
'Clearer than the glassy stream.'

What is called a *glass* in 1 Co. 13:12. Ja. 1: 23, is properly a mirror; and the ancient mirrors were not of glass, like ours, but of *brass*, (see Ex. 38:8,) and were consequently liable to spots and rust.

Re. 21:18, 'And the city was pure gold, like unto clear glass;' *i. e.* it shone with the brightness of crystal. See Lowman's note *in loc.*

GOATS, from their offensiveness, mischievous and libidinous disposition, &c., are symbols of the wicked, who are, at the day of judgment, to be finally separated from the good. Mat. 25:33.

According to Clarke, '*goats* denote hypocrites; for goats were clean both for sacrifice and for food.' Mat. 24:51.

But *goats* sometimes signify *princes*, as in Zch. 10:3, where Newcome translates, 'the chief ones.' See Is. 14:9; and the Chaldee has a word equivalent to *principes*.

GOG AND MAGOG. These names occur only in Ez. 38:2, &c. 39:11, and Re. 20:8.

They seem to be taken allegorically for such princes and powers as are, in the last days, to unite to persecute the church of God, and to oppose the new order of things which is to follow the destruction of the beast and the false prophet.

We learn from Ge. 10:2, that Magog was the second son of Japhet.

Ezekiel uses *Magog* for the country of which Gog was prince.

Michaëlis compares the word *Gog* with *Kok*, or *Chak*, the general name of kings among the ancient Turks, Moguls, Tartars, Cataians, and Chinese, (Spic. Geog. p. 34,) and thinks that Magog denotes those vast tracts of country to the north of India and China, which the Greeks called Scythia, and we, Tartary. The Turks are generally allowed to be of Scythian origin. Scythopolis and Hierapolis, which the Scythians took when they overcame Syria, were ever after by the Syrians called Magog. See Plin. b. 5, c. 23; Mede's Disc. 50, p. 280. The Arabs call the Chinese wall, 'Sud Yagog et Magog,' that is, Agger Gog et Magog, or the Mound of Gog and Magog. See Hyde's Works by Sharpe, ii. 426.

The Scythians ruled over Media for twenty-two years, before they were expelled from that country by Cyaxares, early in the reign of Zedekiah. After their expulsion, Nebuchadnezzar assisted in invading them. It follows, that at this time they were a remarkable people on the theatre of the world. See Newcome on Ezekiel.

Gog is called the 'prince of Rhos, Meshech, and Tubal.'

Rhos is understood of a people by the Septuagint, Symmachus, Theodotion, and Houbigant. Bochart shows that the river Araxes was called *Rhos*; whence the *Russi*, who seem to have first settled in Taurica Chersonesus. Geogr. b. 3, c. 13.

Tubal and *Meshech* were sons of Japhet. Ge. 10:2. The people called *Tibareni*, and *Moschi*, are probably here meant, who are generally mentioned together, and were situated towards mount Caucasus. See Bochart, Michaëlis, and Newcome.

There is reason to believe, that what is now read *Agag* in Nu. 24:7, is a corruption, and should be read *Gog*, as in the Septuagint versions, the Samaritan text, and the Greek text of Symmachus (see Poli Syn. *in loc.*); and it is likely that, in the days of Moses, this was the common name of the princes of some powerful people; so powerful, that to say, the king of Israel, meaning David, or rather the Messiah, should be higher than Gog, or exalted over Gog, was to say every thing expressive of power and of extensive dominion. Hence the *chief* of the host, who, in the latter days, is to come from the same quarter against the land of Israel, is thus denominated. The very name also might become proverbial.

In the Koran, ch. xviii., Gog and Magog are said to waste the land, and a wall is mentioned which Gog and Magog could not scale, neither could they dig through it. They are also mentioned in ch. xxi.; but nothing is said to convey an idea what persons or people were understood by these names. It is not improbable that Mahomet borrowed these, and many other allusions, from the sacred writings, in order to give his pretended revelations a greater resemblance to genuine Scripture.

It is probable, according to the notion of the Arabians, that Gog and Magog formerly inhabited the mountains of the Hyperboreans, and that they were known to the ancients by this name. This nation is unquestionably famous in antiquity, and there is reason for imagining, that they were some of the Scythians, and confounded among the Great and Little Tartars, and perhaps among the Muscovites and other northern people. See Wells's Geogr. vol. i. p. 160; Rees's Cyclop., and Calmet's Dict., article *Gog*.

The *Gog and Magog* of Revelation cannot be literally understood of the nations so called in the Old Testament; for there Gog the prince, with the people of Magog, *came out of the north parts*, where the posterity of Magog was seated; but the *Gog and Magog* of the Apocalypse are said to be nations which are *in the four quarters of the earth*. As, therefore, the Apocalyptic Babylon is not Babylon in Chaldea, but a counter type thereof, so the Apocalyptic Gog and Magog are not the Gog and Magog of the North, but a counter type of them.

Mede supposes them to be *the Turks*, in

which, perhaps, he includes in general the Mahometan powers; and referring to the prophets alluded to in Ez. 38:17, he thinks the following passages are meant, viz. Is. 27:1, with the two last verses of the 24th chapter; Jer. 30:23,24. Jo. 3:1, &c. Mi. 5:5,6,9,15; in all which places mention is made of some terrible enemy who should come against Israel, at the time of their return, whom the Lord should destroy with a hideous and dreadful slaughter. Newcome is of opinion, that the predictions of the prophets on this subject, referred to by Ezekiel, were never committed to writing, or are now lost.

Mede also thinks that Gog is the power meant by Micah under the name of the *Assyrian*, not as though this were his original nation, but as the province from whence he should invade the land of Israel.

Lowman considers these nations of Gog and Magog to be a very proper figurative description of the *enemies* of true religion, and its faithful professors.

Pyle supposes them to mean remote heathen nations, prompted by envy and desire of plunder, who shall be permitted to invade the Christian territories in vast bodies and armies.

Shuckford thinks that the country round Aleppo is the land of Magog, once called Hierapolis, but more anciently Magog, as Pliny asserts, and Maimonides in Halicoththerumoth, c. 1, § 9, and that the lands of Meshech and Tubal were adjacent to it. See Bp. Newton on the Prophecies, vol. ii. p. 347, and Daubuz, p. 574.

GOLD is the symbol of the great value, the duration, the incorruptibility, and the strength of the subject to which it is applied.

Thus, Is. 13:12,

> 'I will make a man more precious than fine gold,
> Yea, a man than the rich ore of Ophir.'

La. 4:2,

> 'The precious sons of Sion, of worth equal to the purest gold,
> How are they esteemed as earthen pitchers, the manufacture of the potter!'

So in 2 Ti. 2:20, *vessels of gold*, as being precious, are opposed to *vessels of wood and earth*.

Riches are the *strength* of a man. Pr. 18:11,

> 'The rich man's wealth is his strong city,
> And as a high wall about his habitation.'

For power and riches go together, and are akin in the way of the world. And hence *gold* symbolically signifies *power*, as well as *riches*.

Agreeably to this, the Phœnicians represented their gods with purses of gold, as the symbol of their power. Suidas, v. 'Ερμῆν. Thus, also, *puteus* is *rich*, Quint. Inst. b. 6, c. 3, and *impotentia* is *poverty*. Terence, Ad. act 4, sc. 3.

Gold denotes spiritually the redeeming merits of Christ. Re. 3:18, 'I counsel thee to buy of me gold tried in the fire, that thou mayst be rich.' Though others interpret it of being rich in good works before God.

In 1 Co. 3:12, it seems to denote sincere believers, built into the Christian church, who will stand the fiery trial.

Jb. 36:19,

> 'Will he esteem thy riches?
> Not gold, nor all the forces of strength.'

Or rather, as Durell renders it,

> 'Not gold, nor all the powers of wealth.'

Da. 2:38, 'Thou art this head of gold.'

The Babylonian empire is so called, on account of its great riches; and Babylon was called by Isaiah, as in our version, 'the golden city,' 14:4; but more properly, 'the exactress of gold.'

Ec. 12:6, 'or the golden bowl be broken.'

Some explain this of the human head or skull, which resembles a bowl in form.

Re. 4:4, 'the elders,' and 9:7, 'the locusts, had on their heads crowns of gold.'

In the costume of the East, a linen turban, with a gold ornament, was reckoned a crown of gold, and is so called in the language of Scripture, Le. 8:9. In the case of the Mahometan Arabs, who are, in all probability, here represented by locusts, they were accustomed to wear ornaments on their heads like crowns or mitres.

And the Romish or antichristian Babylon is accordingly described under the figure of a female, decked with gold and precious stones and pearls, having a *golden* cup in her hand, Re. 17:4; and in Re. 18:16, the city, or mystical Babylon, is represented by the same terms.

Re. 14:14, 'having on his head a golden crown.'

The ensign of royalty and sovereign power is here applied to Jesus Christ.

GRAPES. Independently of their literal meaning, it is plain, from more than one passage of Scripture, that they are used in a figurative sense. As, for instance, in Re. 14:18, 'Gather the clusters of the vine of the earth; for her grapes are fully ripe;' *i. e.* the appointed time for the execution of divine vengeance is come, and the iniquities of the inhabitants of the earth have made them fully ripe for destruction.

In Mi. 7:1, it is also used figuratively, as well expressed by Newcome in his note on the place: 'As the early fig of excellent flavor cannot be found in the advanced season of summer, or the choice cluster of grapes after vintage; so neither can the good and upright man be discovered by diligent searching in Israel. This comparison is beautifully implied.'

So, in Jer. 6:9,

> 'They shall thoroughly glean as a vine the relics of Israel.
> Turn again thine hand, like a grape-gatherer, unto the baskets;'

an address to the Chaldeans, exhorting them to return and pick up those few inhabitants that were left before, like the grape-gleanings, and to carry them also into captivity. The Chaldeans did so, as may be seen, 52:28,29,30.

And in Jer. 49:9, the meaning is, that when the enemy came to spoil, they should meet with no interruption, but should glean quite clean, and leave nothing behind through haste. See Blayney.

Ez. 18:2, 'The fathers have eaten sour grapes, and the children's teeth are set on edge.' A proverbial expression, explained by the Chaldee, 'The fathers have sinned, and the sons are smitten.' In the second commandment, it is expressly declared, that the children should be punished in this life for the idolatry of the fathers. Idolatry was high-treason while the theocracy subsisted, and was to be restrained by the severest sanctions, under a dispensation appointed for these, among other wise purposes, to preserve the Israelites from the general taint of idolatry, and to maintain and propagate the knowledge of the one God. The general principle of the law cannot be better explained than in the words of Cicero, Ep. ad Brutum, 12,—'Hoc præclare legibus comparatum est, ut caritas liberorum amiciores parentes reipublicæ redderet.'

In the destruction by the Babylonians, the good were to escape, Ez. 9:4,6; but they were only to deliver themselves, 14:14,20,21. Whenever the children had suffered temporal evils for the idolatry of their fathers, they had justly incurred a punishment solemnly denounced. With respect to the impending calamity from Nebuchadnezzar, God's purpose was to observe another rule of conduct. Newcome.

GRASS. As *trees* signify princes, nobles, and rich men, so, by the rule of analogy, *grass* must signify the common people.

And in Scripture, *men* are compared to grass, as in 1 Pe. 1:24. Is. 40:6,7.

In 1 Co. 3:12, *hay* or *grass* is applied figuratively to *persons*.

Re. 8:7, 'And all green grass was burnt up;' descriptive of the effects of those calamities which fell upon the Roman empire, by which the lower orders (the grass) suffered, as well as the higher orders (the trees).

Re. 9:4, 'that they should not hurt the grass of the earth.'

The natural locusts hurt every green thing, and prey upon it as their food; but these figurative locusts were under restrictions. It is generally explained of the rise of the Mahometan power; and it is very singular, that Abubeker gave orders 'not to destroy palm-trees, nor burn any fields of corn, and to cut down no fruit-trees;' which seems to identify the Saracens with these mystic locusts.

See Ockley's History of the Saracens.

H.

HAIL is the symbol of the divine vengeance upon kingdoms and nations, the enemies of God and of his people. And as a hail-storm is generally accompanied by lightning, and seems to be produced by a certain electrical state of the atmosphere, so we find in Scripture *hail and fire*, *i. e.* lightning, mentioned together. Thus, in Ex. 9:23, 'And the Lord sent thunder and *hail*, and the *fire* ran along the ground, and the Lord rained hail upon the land of Egypt.'

Jb. 38:22,23,

> 'Hast thou entered into the treasures of the snow,
> Or hast thou seen the treasures of the hail,
> Which I have reserved against the *day of trouble*,
> Against the day of *battle and war*?'

Ps. 105:32, referring to God's plagues on Egypt,

> 'He gave them *hail* for rain,
> And flaming *fire* in their land.'

Ps. 78:48, treating of the same subject, has,

> 'He gave up their cattle also to the *hail*,
> And their flocks to hot *thunderbolts*.'

Ps. 148:8, they are linked together thus —

> '*Fire and hail*, and snow, and vapor,
> Stormy wind, fulfilling his word.'

And the like in Ps. 18:13,

> 'The Lord also thundered in the heavens,
> And the Most High gave forth his voice,
> *Hailstones* and coals of *fire*.'

In Is. 28:2, a passage relating to the Israelites, and which denounces their approaching destruction by Shalmaneser, the same images are employed. Hail is mentioned as a divine judgment by the prophet Haggai, 2:17. The destruction of the Assyrian army is thus pointed out in Is. 30:30,

> 'And Jehovah shall cause his glorious voice to be heard,
> And the lighting down of his arm to be seen,
> With wrath indignant, and a flame of consuming *fire*,
> With a violent storm, and rushing showers, and *hailstones*.'

Ezekiel, 13:11, represents the wall daubed with untempered mortar, as being destroyed by great hailstones. And in his prophecy against Gog, he thus expresses himself, 38:22,

> 'And I will plead against him with pestilence and with blood,
> And with an overflowing shower and great *hailstones*,
> *Fire* and brimstone will I rain upon him;'

a prediction which probably remains to be accomplished on the future enemies of the Jews, Gog and Magog, Re. 20:9, when his people are reinstated in God's favor, of which enemies it is there said, 'And *fire* came down from God out of heaven and devoured them.'

The hail and fire mingled with blood, mentioned in Re. 8:7, are supposed to denote the commotions that took place in the Roman empire during the reigns of Jovian, Valentinian, Valens, and Gratian, during which the empire suffered great calamities, and many bloody battles took place from the year 363 to 379. Claudian has well expressed the misery of those times, to his son Honorius, as quoted by Lowman,

> 'Omnibus afflictis, et vel labentibus icta,
> Vel prope cassuris, unus tot funera contra,
> Restitit, extinctique faces, agrisque Colonos,
> Reddidit, et Lethi rapuit de faucibus urbes.
> Nulla felicia foret, Romani nominis umbra,
> Ni Pater ille tuus, jamjam ruitura subisset
> Pondera,' &c.

It is a just observation of Sir Isaac Newton, that 'in the prophetic language, tempests, winds, or the motions of clouds, are put for wars; thunder, or the voice of a cloud, for the voice of a multitude; and storms of thunder, lightning, hail, and overflowing rain, for a tempest of war, descending from the heavens and clouds politic.'

In reference to the period, supposed to be predicted in Re. 8:7, Philostorgius, after mentioning numerous calamities which men were exposed to, adds,—'Also there were inundations of rain waters, and in some places dashes of flames, and sometimes whirlwinds of fire, which produced various and intolerable torments. Yea, and *hail* bigger than a man's fist, or greater than a man could hold in his hand, did fall in many places, weighing as far as eight pounds.'

The great hail, in Re. 11:19, denotes great and heavy judgments on the enemies of true religion; and the grievous storm, in 16:21, represents something similar, probably still future, and far more severe.

The Hebrew term for hailstone, *algebish*, from *gebish*, a gem or crystal, with the Arabic article prefixed, *i. c.* hailstones of gems, or hailstones as large as gems, is thought by Parkhurst to refer to some idolatrous notion the Jews entertained about *hail*. 'It is certain,' he says, 'that the latter heathen attributed the sending of *hail* to their *Jupiter*, and looked upon any remarkable showers of it as proofs of his anger.' So Horace, Ode 2, lib. 1,

> 'Jam satis terris nivis, atque diræ
> Grandinis misit Pater,' &c.
>
> 'Too long, alas, with storms of hail and snow,
> Jove has *chastised* the world below.'
>
> *Maynwaring.*

Comp. Virgil, Æn. 4, lin. 120, 161; Æn. 9, lin. 669, and Livy, b. 2, cap. 62, and b. 26, cap. 11. Spence, in his Polymetis, gives us a medal, on which Jupiter Pluvius, or the *Rainy*, is represented seated on the clouds, holding up his right hand, and pouring a stream of hail and rain from it upon the earth, whilst his fulmen is held down in his left.

According to Achmet and the interpreters of dreams, hail, snow, and the like, portend anxieties and torments, or some sudden attack of an enemy. And when the hail injures or destroys heaps of corn or barley, there hostile inroads and slaughter may be expected.

Pindar and Demosthenes apply it to a like purpose; the latter of whom compares the progress of king Philip to a storm of hail.

Is. 32:19, is thus rendered by Lowth —

> 'But the hail shall fall, and the forest be brought down,
> And the city shall be laid level with the plain.'

The city, says the bishop, is probably Nineveh or Babylon; but this verse is very obscure. Ephraim Syrus supposes the forest to be the kingdom of the Assyrians, and the city, their

extensive camps. And so conjectured Archbishop Secker, referring to Zeh. 11:2.

Glassius thinks that the world in general is here described; the prophet by *forest* and *city* meaning the *uncultivated* and the *habitable* parts; and that, while it should tremble and shake under calamities, the godly should be preserved from them all.

HAIR. White hair, or the hoary head, is the symbol of the respect due to age. Le. 19:32,

'Thou shalt rise up before the hoary head,
And honor the face of the old man.'

And Solomon says, Pr. 16:31,

'The hoary head is a crown of glory,
If it be found in the way of righteousness.'

Hence we find in Da. 7:9, God takes upon Him the title of 'Ancient of Days.'

The hoary head is the symbol of authority and honor. All the interpreters agree in this.

The shaving of the head, on the contrary, signifies affliction, poverty, and disgrace. Thus, in Is. 7:20, 'The shaving the head, the hair of the feet, and the beard, by a hired razor,' the king of Assyria, denotes the troubles, slaughter, and destruction to be brought upon the Jews by the Assyrian armies. The hairs of the head, are those of the highest order in the state; those of the feet, or the lower parts, are the common people; the beard is the king, the high-priest, the very supreme in dignity and majesty. The Eastern people have always held the beard in the highest veneration, and have been extremely jealous of its honor. To pluck a man's beard is an instance of the greatest indignity that can be offered. See Lowth *in loc.*

Hence, also, in Jer. 47:5, *baldness* is destruction.

Is. 15:2, 'On every head there is baldness, and every beard is shorn.'

Herodotus, ii. 36, speaks of it as a general practice among all men, except the Egyptians, to cut off their hair as a token of mourning. 'Cut off thy hair, and cast it away,' says Jeremiah, 7:29, 'and take up a lamentation.'

And Homer, in his Odyssey, 4, 197, as translated by Pope,

'The rites of woe
Are all, alas, the living can bestow;
O'er the congenial dust enjoined to shear
The graceful curl, and drop the tender tear.'

A Nazarite was one who, by a special vow, had separated himself, or set himself apart for a time, from all worldly connections, to attend upon the service of God only. Nu. 6:2. Under these circumstances he was to let the hair of his head grow, verse 5; and when the days of his vow were fulfilled, he was then to shave his head at the door of the tabernacle of the congregation, verse 18, in a solemn and public manner, to notify that he was no longer in his former state of separation.

Forster, in his Observations, p. 560, speaks of the hair cut off and thrown upon the bier, at Otaheite; and at the Friendly Islands, it is expressly said, that cutting off the hair is one of their mourning ceremonies. Cook's Voyage, vol. i. p. 112. This was forbidden by the Mosaic law, as well as cutting the flesh, at the same time, and on the same principles. The hair is the natural ornament of the head, and the loss of it a considerable defect in the human figure. It was therefore not to be voluntarily assumed by those whose profession obliged them to 'worship Jehovah in the beauty of holiness.' At what time the observance of the law in these particulars began to be relaxed does not appear; but there are no traces of such customs among God's chosen people earlier than those which are alluded to in the prophetical books, properly so called. See Blayney.

'Hairs, as the hair of women.' Re. 9:8.

This is part of the description of the apocalyptic locusts; it may either denote the *greatness*, *length*, and *fineness* of the hair, the symbol of honor and authority; or else, that the hair is tressed up and plaited after the manner of women, as was the way of the Saracens. And therefore those of the sect of Ali, to distinguish themselves, had not only a turban made after a particular fashion, but they also twisted their hair after a manner quite different from the rest of the Mussulmans. Herbelot, title *Ali.*

Dressing the hair in this manner, is the symbol of luxury and effeminacy; and therefore it is forbidden to Christian women, as being the practice of the heathens, and the dress of harlots, in 1 Pe. 3:3. 1 Ti. 2:9.

And not only in women, but more particularly in men, is the said practice condemned in holy writ, as in 1 Co. 11:14, where the word κομη signifies hair studiously dressed, as women are wont to do with theirs.

Persius, Sat. 4, l. 1, calls Socrates *barbatus magister.* Philosophers were so styled by way of honor and distinction; for cutting off the beard was a punishment and a mark of disgrace, as we learn from the 13th book of Athenæus.

HAND. Hands are the symbols of human action; pure hands are pure actions; unjust hands are deeds of injustice; hands full of blood, actions stained with cruelty, and the like. Ps. 90:17. Jb. 9:30. 1 Ti. 2:8. Is. 1:15.

And so Herodian, describing a homicide, calls him 'a man of impure hands.' lib. 1.

And Seneca, Herc. Jur. act. 5, says, 'Nullum mare, nulla flumina dextram abluere posse scelere sanguineque contaminatam.'

Euripides, in Orest. says, 'ἁγνος γαρ εἰμι χειρας,' for I am of pure hands.

Washing of the hands was the symbol of innocence. Ps. 26:6,

'I will wash my hand in innocence,'
And I will encompass thine altar, Jehovah.'

Ps. 73:13,

'I have purified my heart in vain,
And washed my hands in innocence.'

Of this Pilate furnishes an example, Mat. 27:24, where, taking water, he washes his hands, and says, 'I am innocent of the blood of this just man; see ye to it.'

Washing the hands was used as a symbol of initiation. Hence Ovid says, Fasti, lib. 4,

'Tu conversus ad ortus,
Dic puter et vivo perlue rore manus.'

And Prudentius,

'De rore fontano abluam
Manus et os et lumina,
Paleatique fac sacrarium.'

Litgovius observes, that the ruins of a temple are found in Crete, on the door of which is this inscription —

'Cleanse your feet, wash your hands, and then enter.'

To such rites, perhaps, the Savior alludes, Jn. 3:5, 'Verily, verily I say unto you, Unless a man be born *of water* and of the Spirit, he cannot enter into the kingdom of God.' And Paul, in He. 10:23, 'Let us draw near,' &c., having our body cleansed *with pure water.*' And Ja. 4:8, 'Draw nigh to God, and He will draw nigh to you; cleanse your hands, ye sinners, and purify your hearts, ye double-minded.'

Washing of hands was a symbol of *expiation*, as might be shown by numerous references; and of *sanctification*, as appears from several passages. 1 Co. 6:11. Is. 1:16. Ps. 24:3,4. For all the ablutions of the Old Testament prefigured nothing else than the sanctification of the church of God, and hence, Ep. 5:26, it is said, 'Christ gave Himself for it, that He might sanctify and cleanse it with the *washing of water* by the word,' &c. And Paul, in 1 Ti. 2:8, says, 'I will therefore that men pray every where, *lifting up holy hands*,' &c. See Jb. 11:13,14.

It was the custom of the Jews to wash their hands before and after meat. See Mk. 7:3. Mat. 6:2. Lu. 11:38. A Jewish author writes thus: 'He who wishes to eat food, for the sake of which prayer is to be said, let him pour water on his hands, although he is conscious of no impurity in them, and at the same time let him recite the customary benediction on pouring the water on his hands.'

Plautus mentions the custom, in Pers. act. 1, sc. 5,

'Hoc age, accumbe,
Date aquam manibus, apparite mensam.'

The object of these ceremonies was to recall to the mind that all gifts for the sustenance of the body proceed from God, and are to be received with a pure and holy mind, as Paul teaches, 1 Co. 10:31, 'Whether ye eat or drink, or whatever ye do, do all to the glory of God.' And in 2 Co. 7:1, 'Let us *cleanse* ourselves from *all filthiness of the flesh* and *spirit*, *perfecting holiness* in the fear of God.' And what water effects outwardly, the blood of Christ is said to effect inwardly, 'purging the conscience from dead works.' He. 9:13,14. And as *unclean* persons are not admitted into the company of their superiors, so it is said, 'Without holiness no man shall see the Lord.' He. 12:14. 'He that hath this hope in him, *purifieth* himself, even as God is pure.' 1 Jn. 3:3.

Hand, in general, is the symbol of power and strength; and the *right hand* more particularly so.

To hold by the right hand, is the symbol of protection and favor. Ps. 18:35.

The expression in Mk. 16:19, 'He sat at the right hand of God, is equivalent to the expression in Mk. 14:63, 'He sat at the right hand of *Power*;' meaning that divine power and authority are communicated to Christ.

So the right hand of *fellowship*, Ga. 2:9, signifies a communication of the same power and authority.

To give the hand, as to a master, is the token of submission and future obedience. Thus in 2 Ch. 30:8, the words in the original, 'Give the hand unto the Lord,' signify, yield yourselves unto the Lord. The like phrase is used in Ps. 68:31. La. 5:6.

And thus in Horace, Epod. 17, *to give hands*, is to submit, or to yield one's self a slave, as it is explained by the commentator.

To lift up the right hand to heaven, was the sign used in swearing. Ge. 14:22. Ex. 6:8 Nu. 14:30. De. 32:40. Ez. 20:5,6. Da. 12:7.

Marks in the hands or wrists were the tokens of servitude; the heathens being wont to imprint marks upon the hands of servants, and on such as devoted themselves to some false deity. Thus, in Zeh. 13:6, 'One shall say to him,

'What are these marks (or punctures) in thine hands?
And he shall say,
Those with which I have been stricken in the house of my friends.'

The man, when challenged for the scars visible on his hands, would deny them to have proceeded from an idolatrous cause, and pretend that they were the effects of the wounds he had given himself for the loss of his friends.

The right hand stretched out, is the symbol of immediate exertion of power. Ex. 15:12.

The right hand, or the hands laid upon a person, are the symbol of a conveyance or transmission of blessings, strength, and power, or authority. Ge. 48:14-20. Da. 10:10. Nu. 27:18. God was wont to give this honor to his prophets, or to bestow his gifts upon others at their prayers, of which imposition of hands was a symbol. So Moses laid his hands on Joshua. Nu. 27:18. Naaman joins calling on God's name with laying on of hands. 2 K. 5:11. Calvin says, 'Let us remember that the laying on of hands was the instrument of God, at the time when he gave the visible graces of his Spirit to his people. But since the church has been deprived of such riches, to wit, the visible graces of his Spirit, laying on of hands would be but an unprofitable image.'

The hand of God upon a prophet, signifies the immediate operation of his Holy Spirit on the soul or body of the prophet, as in 1 K. 18:46. 2 K. 3:15. Ez. 1:3. 3:22. 8:1. And as the *hand*, so also the *finger* of God denotes this power or spirit. See Lu. 11:20, and compare Mat. 12:28. Thus our Savior cast out devils or demons by his bare command; whereas the Jews cast them out only by the invocation of the name of God. And so in Ex. 8:19, the *finger of God* is a work which none but God could perform.

And thus the expression in Ex. 31:18, of the two tables being written with the finger of God, seems to denote that letters were then first given; that the giving of them was a work of God's design and contrivance, so proper to Him as not to be done by any other. The invention of expressing articulate sounds by characters, seems to exceed the reach of human wit; language and writing must both have been of divine suggestion. Eupolemus says, that Moses was the first wise man who taught the art of grammar or writing to the Jews, that the Phœnicians received it from them, and the Greeks from the Phœnicians.

HARP. Harps or guitars are constantly, in the Holy Scriptures, instruments of joy. They are mentioned in very ancient times as musical instruments, used both by Jews and Gentiles; and their employment in the temple worship frequently occurs. Moses has named their original inventor in Ge. 4:21, viz. Jubal; and in Ge. 31:27, Laban says to Jacob, 'Why did you not tell me, that I might have sent you away with mirth and songs, with tabret and with *harp*?' And in that very ancient writing, the book of Job, 21:12, that patriarch, speaking of the prosperity of the wicked, says, 'They take the timbrel and harp, and rejoice at the sound of the organ.' And when complaining of his own condition, 30:31, he says, 'My harp also is turned into mourning, and my organ to the voice of them that weep.' Isaiah speaks of the harp under the same character, as an instrument of joy, 24:8,

'The joyful sound of the tabor ceaseth;
The noise of exultation is no more;
The joyful sound of the harp ceaseth.'

Divine subjects used to be brought forward with the accompaniments of the harp. Thus, Ps. 49:5,

'I will incline mine ear to a parable;
I will open my dark saying upon the harp.'

And that the high praises of God were so celebrated, there are numerous testimonies. Ps. 33:2, 'Praise Jehovah with the harp.'

Ps. 63:4,

'On the harp will I praise thee, O God, my God.'

Ps. 57:8,

'Awake up, my glory; awake, psaltery and harp;
I myself will awake early.'

See also Ps. 71:22,23. 92:1,5,6. 98:5. 147:7. 150:3.

That harps are used to celebrate the praises of heroes, is well known.

Thus Homer, Iliad 9th,

'Amused at ease, the godlike man they found,
Pleased with the solemn harp's harmonious sound,
(The well-wrought harp from conquered Thebe came,
Of polished silver was its costly frame,)
With this he soothes his angry soul, and sings
Th' immortal deeds of heroes and of kings.' *Pope.*

And Ammianus Marcellinus says, 'Bardi quidem fortia virorum illustrium facta heroicis composita versibus cum dulcibus lyræ modulis cantitarunt.' And hence the *harp* is put by Propertius for singing and celebrations, b. 2, El. 10,

'Nunc volo subducto gravior procedere vultu,
Nunc alium citharam me meā Musa docet.'

Harps, in Solomon's day, were made of the almug-tree, as our translators have it, 1 K. 10: 11,12, which appears to have been ebony, brought from India, as Ewaldus observes; but Josephus calls it the pitch or torch tree. They were often gilded, and hence called golden harps, Re. 5:8. So Virgil, Æn. 1,

'————— 'cithară crinitus Iopas
Personat aureā.'

Theocritus, in Idyll., speaks of *harps of box-tree*, and Aristophanes of *ivory harps*. Lucian describes the form of the ancient harp, in his dialogues of the gods: 'Mercury found a tortoise-shell somewhere, which he formed into an instrument, adapting pins to it, and laying bars, then fixing reeds, and covering it over, and applying to it *seven* strings, he made most exquisite harmony.' χέλυνην ἑκκαι εφορον, κ. τ. λ. Harps of *eight* strings are mentioned, 1 Ch. 15:21; called in our version, 'harps on the Sheminith.' But amongst the Greeks, it had for most part seven strings. Thus Euripides, in Jon. v. 881, 'O thou who sweetly playest on the seven-stringed harp.' Josephus, Antiq. b. 7, c. 12, describes a harp of ten strings. The distinct sounds uttered by these strings or chords, are alluded to by Paul, in 1 Co. 14:7. Its soothing effect was exemplified in calming down the furious spirit of Saul, 1 S. 16:17,21. 18:9. 19:9. The spirit of prophecy appears to have been excited by instrumental music of this kind. 2 K. 3:15. Harpers held the instrument in the hand, or placed it on a pillar, or sat down by a river side; whence Ovid Fasti, b. 2, v. 115,

'Ille sedens citharamque tenet, prethumque vehendi
Cantat, et aquoreas carmine mulcet aquas.'

Sometimes they suspended them from trees, to which there is an allusion in Ps. 137:1,2,

'By the rivers of Babylon we sat and wept,
When we remembered Zion:
On the willows in the midst of it we hanged our harps.'

The harp was used in processions and public triumphs, in worship and the offices of religion, and was sometimes accompanied with dancing. See Ps. 149:3. Euripides also joins the harp and the dance together, Iphig. v. 1037, and Homer, Odyss. b. 8, and Theognis, &c.

They were also used after successful battles; see 2 Ch. 20:28. 1 Mac. 13:51. Isaiah alludes to this custom, 30:32,

'Wherever the rod of correction shall pass,
Which Jehovah shall lay heavily upon him,
It shall be accompanied with tabrets and harps,
And with fierce battles shall He fight against them;'

i. e. as Lowth observes, 'With every demonstration of joy and thanksgiving, for the destruction of the enemy in so wonderful a manner; with hymns of praise, accompanied with musical instruments.' See verse 29. So, in the victory of the Lamb, Re. 14:1,2, 'I heard the voice of harpers harping with their harps;'—the church in heaven being represented as composing a grand chorus, in celebration of the triumphs of the Redeemer.

The heathen had the same customs, as appears from many authors, and Bulenger de Triumphis, cap. 30, 'Præibant triumphanti Imperatori lictores, tunicis puniceis amicti, chorus citharistarum et Satyrorum Hetruscæ pompæ ritu cinctorum, ornamentorumque coronis aureis.'

At solemn feasts, and especially of the nuptial kind, harps were employed. To this the prophet Isaiah alludes, 5:11,12, where he says,

'Woe to them that rise early in the morning to follow strong drink;
Who sit late in the evening, that wine may inflame them;
And the lyre and the harp, the tabor and the pipe,
And wine are their entertainments;
But the work of Jehovah they regard not,
And the operation of his hands they do not perceive.'

Homer mentions the custom, in Iliad 24, and Odyssey, b. 23.

That harps were used in worship, has been already adverted to; and that the heathen employed them on such occasions appears from Da. 3:5,7,15. Virgil refers to the custom in Æn. b. 6,

'Nec non Threïcius longa cum veste *sacerdos*,' &c.

'The Thracian bard, surrounded by the rest,
There stands conspicuous in his flowing vest;
His flying fingers and harmonious quill
Strike seven distinguished notes, and seven at once they fill.' *Dryden.*

Also Theognis, in Sentent. v. 758, φορμιγ}' αν φθεγγοιτ3' κ. τ. λ. 'Again the harp or pipe sounds forth a sacred melody, while we appease the gods with libations.'

Bochart observes, vol. i. p. 729, it is probable that the Greeks used the harp chiefly on *mournful* occasions, whereas, among the Hebrews, playing on the harp was a sign of *joy*. But, on examining the Greek writers, this remark does not appear to be well founded, for the harp is found to have been employed similarly among both nations; and Bochart rests his observations chiefly on the term κιννρα, as referring to *lamentation*.

Ammonius makes a distinction between κιθαριστης and κιθαρωδος. The former is one who only *plays*; the latter, one who both *sings and plays*. It is the latter term which is used in Re. 14:2. 18:22.

'Harps of God,' Re. 15:2, are either a Hebraism to show their excellence, as the addition *of God* often signifies, (the most excellent things in their kind being in the Scriptures said to be of God,) as, a prince of God, Ge. 23:6 in the original; the mountains of God, Ps. 36: 6, in the original; cedars of God, Ps. 80:11, orig.; and the like.

Or else they mean, harps given as from God.

Or, harps of God may be harps used in the service of God, in opposition to harps common and profane. 1 Ch. 16:42. 2 Ch. 7:6.

HARVEST is put for a time of *destruction*, Ho. 6:11, according to Newcome; but, according to Horsley, for a time of *mercy*. 'Observe,' says he, 'that the *vintage* is always an image of the season of judgment; but the *harvest*, of the ingathering of the objects of God's final mercy.' To reconcile these two opposite views, we have only to attend to the definition of *harvest* given by Mede. 'The harvest,' says Mede, 'includes three things,—the reaping, the gathering in, and the grinding; from whence it generally has a twofold meaning in parabolic writings,—that of *slaughter* and *destruction*, equivalent to reaping and grinding; that of *restauration* and *safety*, under the image of gathering in.' Of this there is an example in Jer. 51:33,

'The daughter of Babylon is as a threshing-floor,
The time of her threshing, yet a little while,
And the time of her harvest is come;'

plainly referring to the judgments of God upon Babylon.

So in the oracle concerning Damascus, Is. 17:5, it is said,

'It shall be as when one gathereth the standing harvest,
And his arm reapeth the ears of corn,
Or as when one gleaneth ears in the valley of Rephaim;'

i. e., as Lowth observes, the king of Assyria shall sweep away the whole body of the people, as the reaper strippeth off the whole crop of corn, and the remnant shall be no more in proportion than the scatt'red ears left to the gleaner.

Jo. 3:13,

'Put ye in the sickle, for the harvest is ripe;
Come, get ye down, for the wine-press is full, the vats overflow,
For their wickedness is great.'

The e last words explain the figurative language which precedes. They are ripe for excision. The Chaldee paraphrases this passage well, thus:

'Draw out the sword against them; the time of their end is come;
Tread upon th ir mighty men slain, as men tread upon what is in the wine-press;
Shed their blood, because their wickedness is multiplied.'

The same comparison is used in Re. 14:14, 15,18, where the person referred to as executing vengeance is Jesus Christ Himself, though angels assist in the execution, to show, as Lowman notes, that this stroke of vengeance on Rome is with all the force of a divine hand. It is executed on orders brought by an angel from the temple, or presence of God, from the temple which is in heaven. v. 17.

The *harvest*, in agricultural reckoning, is considered to be the *end* of the season, being the time appointed for gathering in the fruits of the earth, and finishing the labors of the year. So, in Mat. 13:39, our Lord says, 'The harvest is the *end* of the world, and the reapers are the angels.'

In Mat. 9:36, our Lord, seeing multitudes coming to hear Him, remarks, 'The harvest truly is plenteous;' *i. e.* many are willing to receive instruction. This was spoken at the feast of tabernacles, which was in harvest.

Homer, Il. λ. v. 67, compares men falling thick in battle, to corn falling in ranks, in the harvest. And the Indian Interpreter says, 'If a king dreams that he sees harvest reaped in his own country, he will soon hear of a slaughter of his people.'

The metaphor of *mowing* or *reaping* is used, in most authors, to signify an excision or utter destruction of the subject. So Horace and Virgil have used it; Hor. b. 4, od. 14; Æn. b. 10, v. 513. And in Homer, *mowing* is a symbol of war; the *straw* signifies the slain, and the *crop* or *corn*, those that escape. Il. τ. v. 221.

But *harvest* is also used in a good sense; as in Mat. 9:37. Lu. 10:2. Jn. 4:35.

And so in Jer. 8:20, 'The harvest is past, the summer is ended, and we are not saved;' *i. e.* the time in which we expected to be saved, is past.

HATE. See under LOVE.

HEAD, in general, as being the governing part of man, always implies rule; and therefore the symbols about the head must show the qualities and extent of the power to rule.

The head of a people, signifies their king or chief governor.

The heads of a people, their princes or magistrates.

To have a great head, portends principality and empire.

For *the hair of the head*, see HAIR.

Christ is called the *head* over all things to the church. Ep. 1:23, &c. The apostle, in this passage, seems to have respect to the famous statue of Diana, who was the great goddess of these Ephesians. Her image was that of a woman, and her body covered or filled with the breasts of a woman, to denote, as Jerome tells us, 'that she was the nurse, supporter, and life of all living creatures;' or, as Macrobius informs us, Saturn. b. 1, c 20, 'She represented the earth or nature, by whose nourishment the whole universe is supported.' Now, this gives a beautiful turn to the apostle's expression. The church of Christ is that body, that πληρωμα, or fulness, which He upholds and enriches by his bounty. Diana was esteemed the nurse of all things, and her many breasts denoted her various methods and sources by which she conveyed her nourishment to the universe; such a one, the apostle tells the Ephesians, Christ really was, for He filleth all things with all things. He filleth the church and all its members with a bountiful and rich variety of blessings; hence John, who lived long at Ephesus, uses the same manner of expression, Jn. 1:16, 'And from his fulness we have all received grace for grace;' *i. e.* of every grace or celestial gift, conferred above measure upon Him, his disciples have received a portion, according to their measure. See Chandler on Ephesians; Ewald on the same.

HEAT. In Is. 49:10, and Re. 7:16, there is a reference to the burning wind of the desert, the simoom or samiel, described by travellers as exceedingly pestilential and fatal. It is highly probable that this was the instrument with which God destroyed the army of Sennacherib. 2 K. 19:7,35. Its effects are evidently alluded to in Ps. 103:15,16, and in Jer. 4:11. Thevenot mentions such a wind, which, in 1658, suffocated 20,000 men in one night, and another which, in 1655, suffocated 4000 persons. It sometimes burns up the corn, when near its maturity, and hence the image of 'corn blasted before it be grown up,' used in 2 K. 19: 26. Its effect is not only to render the air extremely hot and scorching, but to fill it with poisonous and suffocating vapors. The most violent storms that Judea was subject to, came from the deserts of Arabia. 'Out of the *south* cometh the whirlwind,' says Job, 37:9. 'And there came a great wind from *the wilderness*,' Jh. 1:19.

Zch. 9:14,

'And Jehovah shall appear over them,
And his arrow shall go forth as the lightning;
And the Lord Jehovah shall sound the trumpet,
And shall march in the whirlwinds of *the south*.'

The 91st Psalm, which speaks of divine protection, describes the plague as arrows, and in those winds there are observed flashes of fire. And therefore, in Nu. 13:3, the place in which the plague was inflicted, is for that reason called *Taberah, i. e.* a burning. A plague is called דבר, *eeber*, as a desert is called *medebar*, because those winds came from the desert, and are real plagues.

This *hot wind*, when used as a symbol, signifies the fire of *persecution*, or else some prodigious wars which destroy men. For *wind* signifies *war*; and *scorching heat* signifies persecution and *destruction*.

So in Mat. 13:6,21, and Lu. 8:6-13, *heat* is tribulation, temptation, or persecution; and in 1 Pe. 4:12, *burning* tends to temptation.

A gentle heat of the sun, according to the Oriental Interpreters, signifies the favor and bounty of the prince; but great heat denotes punishment.

Hence the burning of the heavens, is a portentum explained in Livy, b. 3, c. 5, of slaughter. And thus in Ps. 121:6,

'The sun shall not smite thee by day,
Nor the moon by night,'

is in the next place explained thus:

'Jehovah shall preserve thee from all evil;
He shall preserve thy soul.'

HEAVEN. There is, says Daubuz, a threefold world, and therefore a threefold heaven—the *invisible*, the *visible*, and the *political*, among men; which last may be either *civil* or *ecclesiastical*.

Wherever the *scene* is laid, *heaven* signifies symbolically the ruling power or government; that is, the whole assembly of the ruling powers, which, in respect of the *subjects* or *earth*, are a political heaven, being over and

ruling the subjects, as the natural heaven stands over and rules the earth.

So that, according to the subject, is the term to be limited; and therefore Artemidorus, writing in the times of the Roman emperors, makes Italy to be the heaven: 'As heaven,' says he, 'is the abode of gods, so is Italy of kings.'

The Chinese call their monarch *Tienen*, the son of heaven, meaning thereby the most powerful monarch. And thus, in Mat. 24:30, *heaven* is synonymous to *powers and glory*; and when Jesus says, 'The powers of the heaven shall be shaken,' it is easy to conceive that He meant that the kingdoms of the world should be overthrown to submit to his kingdom.

Any government is a world; and therefore in Is. 51:15,16, heaven and earth signify *a political universe*, a kingdom or polity. And in 65:17, a new heaven and a new earth, signify a new government, new kingdom, new people. See under HEAVEN AND EARTH.

A door opened in heaven, is the beginning of a new kind of government.

To ascend up into heaven, signifies to be in full power to obtain rule and dominion. And thus is the symbol to be understood in Is. 14: 13,14, where the king of Babylon says,

'I will ascend into heaven;
I will exalt my throne above the stars of God.'

To descend from heaven, signifies, symbolically, to act by a commission from heaven. And thus our Savior uses the word 'descending,' Jn. 1:51, in speaking of the angels' acting by divine commission, at the command of the Son of man.

To fall from heaven, signifies to lose power and authority, to be deprived of the power to govern, to revolt or apostatize.

The *heaven opened*. The natural heaven, being the symbol of the governing part of the political world, a new face in the natural, represents a new face in the political.

Or, the heaven may be said to be *opened* when the day appears, and consequently *shut* when night comes on, as appears from Virgil, Æn. b. 10, v. 1, 'The gates of heaven unfold,' &c. And thus the Scripture, in a poetical manner, speaks of the *doors* of heaven, Ps. 78:23; of the heaven *being shut*, 1 K. 8:35; and in Ez. 1:1, the heaven is said to be *opened*.

Midst of heaven may be the air, or the region between heaven and earth; or the middle station between the corrupted earth and the throne of God in heaven. And in this sense, the air is the proper place where God's threatenings and judgments should be denounced. Thus, in 1 Ch. 21:16, it is said that David saw the angel of the Lord stand between the earth and the heaven, as he was just going to destroy Jerusalem with the pestilence. The angel's hovering there, was to show that there was room to pray for mercy, just as God was going to inflict the punishment: it had not as yet done any execution.

HEAVEN AND EARTH. These, in the prophetic language, often signify the political state or condition of persons of different ranks in this present world.

The *heaven* of the political world is the sovereignty thereof, whose *host* and *stars* are the powers that rule; namely, kings, princes, peers, counsellors, magistrates; and this is perhaps what Sapor king of Persia meant, in his address to Constantius the emperor, where, speaking in the Oriental style, he calls himself 'king of kings, brother of the sun and moon, companion of the stars,' &c.

The *earth* is the peasantry, plebeians, or common race of man, who possess no power, but are ruled by superiors.

Of such a heaven and earth, we may understand mention to be made in Hag. 2:6,7,21,22, referred to in He. 12:26, meaning the political heavens and earth. Also, Jer. 4:23,24,

'I beheld the earth, and lo, disorder and confusion;
The heavens also, and there was no light.
I beheld the mountains, and lo, they trembled,
And all the hills shook;'

as if the world were returned to chaos again.

And in Is. 51:15,16,

'I am Jehovah, thy God,
Who divided the sea, (i. e. the Red Sea,) when the waves thereof roared;
Jehovah God of hosts is his name:
And put my words (i. e. my law) in thy mouth,
And covered thee with the shadow of my hand, (i. e. protected thee in thy march to Canaan,)
That I might plant the heavens, and lay the foundations of the earth (i. e. make thee a state, and build thee into a political world,)
And say unto Sion, Thou art my people.'

See also Is. 34:2,4,5. Is. 13:10. Ez. 32:7. Mat. 24:29.

Such modes of speaking were usual in the Oriental poetry and philosophy, which made a heaven and earth in every thing, i. e. a superior and inferior in every part of nature; and as we learn from Maimonides, quoted by Mede, who affirms that the Arabians in his time, when they would express that a man was fallen into some great calamity, used to say, 'His heaven has fallen to the earth;' meaning, his superiority or prosperity is much diminished.

'To look for new heavens or a new earth,' 2 Pe. 3:13, then, may mean, to look for a new order of the present world, or, as the Scripture phrases it, Mat. 19:28. Ac. 3:21, 'The regeneration, or the restitution of all things.'

HE GOAT. Da. 8:5, 'And as I was considering, behold a he-goat came from the west, on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes,' &c.

The Macedonians are called Ægeades, from Αιγος, a goat; see Justin, b. 7; and from the same author we learn, that the *goat*, since their king Caranus, was the arms of Macedon.

Bishop Chandler, in his Vindication, p. 154, observes, 'That princes and nations being of old painted by their symbols, which Procopius calls γραφιαρα, they came afterwards to be distinguished by writers with the names of their symbols, as by their proper appellations. Yet Alexander derived himself from Jupiter Ammon, and he and his successors had two rams' horns on their coins, the very description of the former beast. But this happened not till after he had subdued Egypt, when, being lord of Persia, he might adopt her arms or ensigns for his own.' Dr. Newton observes, that 'Alexander's son by Roxana was named Ægus, or the son of the goat, and that some of his successors are represented in their coins with goats' horns.'

'And touched not the ground,' denoting the rapidity of his conquests. But the Syriac renders it, 'Nothing touched or hindered him in the earth;' i. e. he met with no impediment or material molestation.

The 'notable or conspicuous horn,' is Alexander himself, as explained by the angel, verse 21.

Verse 6, 'He came to the ram,' &c.; i. e. he encountered Darius.

Verse 9, the single or small horn is understood by some to mean Antiochus Epiphanes, whom Polybius calls *Epimanes*, or the Madman. But interpreters are by no means agreed on this subject.

See the articles HORN and LEOPARD.

The particulars which illustrate the fulfilment of this remarkable prophecy may be found at large in the following authors:—Arrian's Expedition of Alexander; Quintus Curtius; Diodorus Siculus; Plutarch's Life of Alexander. And amongst the moderns, Rollin's Ancient History; Prideaux's Connections; Mede's Works; Newton on the Prophecies; Wintle on Daniel; Spanheim on the Use of Coins, &c. &c.

HORN. Horns naturally stand for power, as the great strength of those animals, which possess them, is placed there. They were, on that account, anciently the hieroglyphical symbols of power, (see the Oneirocritics, c. 82, 83, *et alia*;) for it has been justly observed, that hieroglyphics were a source of metaphors in the ancient Eastern languages. Thus, in Am. 6:13, where it is said,

'Ye that rejoice in a thing of nought,
That say, Have we not taken to ourselves dominion by our own strength?'

instead of 'strength,' the Hebrew has *horns*.

So, in De. 33:17, *horns* are put for strength and power:

'His beauty shall be that of a young bull,
And his horns shall be the horns of a rhinoceros;
With these he shall push together the people to the extremities of the land.
Such are the ten thousands of Ephraim;
Such the thousands of Manasseh!'

See this blessing on the head of Joseph well illustrated in Jos. 17:14–18.

In 1 K. 22:11, we find a striking display of symbolical action on the part of the false prophet Zedekiah. He made him horns of iron, and said, 'Thus saith Jehovah, With these thou shalt push the Syrians, until thou have consumed them.'

Jer. 48:25,

'The horn of Moab is cut off,
And his arm is broken, saith Jehovah;'

i. e. his strength is decayed, he is no longer formidable.

La. 2:3, the subdued and desolate state of the Jews is described by saying, 'He hath cut off in his fierce anger every horn of Israel.'

On the other hand, promises of encouragement are held out in such language as this: Mi. 4:13,

'Arise, and tread out the grain, O daughter of Sion:
Thine horn will I make iron,
And thine hoof will I make brass;
And thou shalt beat in pieces many people,
And thou shalt devote the gain from them to Jehovah,
And their substance to the Lord of the whole earth.'

This opinion of the strength of animals consisting in their horns, was held by profane writers, as by Aristotle, Hist. Anim. b. 4, c. 8; Ælian, Hist. Anim. b. 16, c. 23. And we find Horace, b. 3, Ode 21, saying,

'Tu spem reducis mentibus anxiis,
Virisque addis et cornua pauperi;'

i. e. thou restorest hope to anxious minds, and addest *horns* (meaning strength or confidence) to the poor.

Horns are attributed to Bacchus by Ovid, Metam. b. 4,

'Accedant capiti cornua, Bacchus eris.'

And Valerius Flaccus ascribes horns to *rivers*, on account of their rapid and irresistible course, Argon. b. 6, v. 618,

'Tunc et terrificat undantem cornibus Ilerum.'

Claudian also has,

'——— turbida levantur
Cornua temporibus rauco sudantia rivo.'

And Spanheim, in his Treatise on Coins, mentions some, in which rivers appear with horns.

Horns were also the symbol of royal dignity and power; and when they are distinguished by *number*, they signify so many monarchies. Thus, horn signifies a monarchy, in Jer. 48: 25, already quoted. And in Zech. 1:18, &c., the four horns are the four great monarchies, which had each of them subdued the Jews. The ten horns, says Daniel, 7:24, are ten *kings*. The ten horns, spoken of in Re. 13:1, as having ten crowns upon them, no doubt signify the same thing, for so we have it interpreted in 17:12. The king of Persia is described by Ammianus Marcellinus as wearing golden rams' horns by way of diadem, b. 09, c. 1, 'Aureum capitis arietini figmentum interstinctum lapillis pro diademate gessit.' And the effigy of Ptolemy with a ram's horn, as exhibited in ancient sculpture, is mentioned by Spanheim, Dissert. de Numism. Whence also the kings of Media and Persia are depicted by Daniel, 8:20, under the figure of a horned ram.

When it is said, in Da. 8:9, that out of one of the four notable horns came forth a little horn, we are to understand, that out of one of the four kingdoms, represented by the four horns, arose another kingdom, 'which became exceeding great.' Some understand by this, Antiochus Epiphanes; others, one of the first Cæsars; and others refer it to the Turkish empire, and will have Egypt, Asia, and Greece, to be the three horns torn up or reduced by the Turk. But, as Dr. Zouch observes, the kingdom possessed by Antiochus IV., surnamed Epiphanes, was that to which he legally succeeded by the death of his brother Seleucus Philopater, the son of Antiochus the Great. It was not a *new* or *fifth* kingdom, arising out of any of the four kingdoms into which that of Alexander was rent. It was literally a continuation of that kingdom, which commenced in Syria soon after the death of Alexander. Antiochus Epiphanes was the 8th king of Syria. After him are enumerated no less than nineteen kings in regular succession, Antiochus XIII. being the last. If it be asked, What, then, is meant by 'the little horn?' to give a definite reply would be presumptuous, after so much learned controversy on this subject. Suffice it to say, the more general opinion refers it to antichrist, or the Papal usurpator, St. Paul's 'man of sin.' See 2 Th. 2:9,10; and Re. 13:5,6.

Mede denies that the 'little horn' can mean Antiochus Epiphanes, because the reign of the little horn extends to the time when the Ancient of Days comes in fiery flames; but Antiochus died 160 years and more before the birth of Christ. And he asserts that the horn is the same with the antichrist of St. John.

Ez. 29:21, 'In that day I will cause the horn of the house of Israel to bud,' &c.

The enlargement of Jehoiachin is supposed to be referred to. See 2 K. 25:27. Jer. 52:31.

Daniel and his three companions were also advanced to authority. Da. 2:48,49. 3:30. These marks of favor bestowed on the Jews were preludes to their general restoration.

Horns are also used in Hebrew to express *rays of light*, from their resemblance to them, as being *pointed*, and in general, *pointing* upwards. Hence we find *horn* and *lamp* conjoined in Ps. 132:17. God is thus represented in De. 33:2,

'From his right hand issued streams of light.'

And in Ha. 3:4,

'His brightness was as the light;
Rays (lit. *horns*) streamed from his hand,
And there was the hiding-place of his power.'

A pencil or cone of rays, issuing from a point, diverges in the shape of a horn, as Newcome observes.

Moses is represented by the Jewish writers as wearing horns; i. e. his face shone with a divine lustre, when he came down from Sinai, after his intercourse with God.

The heathens also attribute horns to the moon, and to some of the supposed deities,

for a similar reason. Hence Valerius Flaccus, Argon. b. 2, v. 55,

'Puraque nec gravido surrexit Cynthia cornu.'

And again,

'Arduæ auspicii ne minuentis cornua Lunæ.'

And Ovid,

'Quam de corniger de Jove natus erat.'

In Spanheim's Coins, there is one where Jupiter appears horned, with this inscription — 'Theos Ammon.'

Messiah is, in He. 1:3, called 'the *brightness* or splendor of the Father's glory;' and in Re. 1:16, his countenance is described 'as the sun shining in his strength.' And the light that shone round Paul at his conversion, a light accompanying or proceeding from the Savior, is said to be a light *above* the brightness of the sun.

From this meaning of the Hebrew term, and from the action of the solar light upon the vegetable world, as the great instrument of producing plenty, came the notion in the heathen mythology of representing abundance by the emblem of a horn, the *cornucopia*, the feigned horn of Amalthæa, by which it was pretended Jupiter was nursed in his infancy; Amalthæa being the name assigned to the goat supposed to have nursed him, and which was afterwards converted into a star. See Ovid's Fasti, v. 117; Hygin. Astron. ii. 13; whose hero was thenceforth said to have the privilege, that whoever possessed it should immediately have what they desired; whence it came to be called the *horn of plenty*. And hence, perhaps, the Septuagint render the name of one of Job's daughters, viz. Kerenhappuch, by those words, —'the horn of Amalthæa.' See Callim. Hymn to Jupiter, lin. 48, 49,

'Thou drew'st the swelling teat of that famed goat,
Kind Amalthæa.'

See also Parkhurst's Lexicon on *κορεννυμι*, *ubi plura*.

Lu. 1:69, Jesus is called 'a horn of salvation;' *i. e.* a mighty Savior, equivalent to 'horn of David,' in Ps. 132:17, already referred to. This title is symbolical of the *royal dignity and power* of the Messiah. He is the anointed King in Zion. Ps. 2:6. He is the King of kings and Lord of lords, which name He carries written on his vesture and thigh. Re. 19:16. His kingdom is an everlasting kingdom, which shall break in pieces and consume all other kingdoms. Da. 2:44. He rules from sea to sea, and from the river to the ends of the earth. Ps. 72:8. Zch. 9:9,10. All kings shall worship Him, and all nations shall serve Him. He is a King, on whose head are many crowns. Re. 19:12. He spoiled principalities and powers, and triumphed over them. He hath the keys of hades and of death.

We have the expression in Scripture, not unfrequently, of 'horns of the altar,' meaning the projections at the four corners, which were a symbol of the divine protection, the altar being regarded as an asylum or sanctuary; and therefore, when Amos says, 3:14, 'The horns of the altar shall be cut off, and fall to the ground;' the meaning is, that there shall be no more atonements made thereon — the asylum or sanctuary, therefore, shall no more stand.

Those who fled to the altar for protection, took hold of the horns of it. Thus Adonijah did, when afraid of Solomon, and Joab, in like manner; but because the latter was guilty of wilful murder, he was slain according to the law. Ex. 21:14.

The idolaters likewise had horns to their altars, for they mimicked the true religion in all *outward* matters. See Jer. 17:1. Am. 3:14. And they also, when they fled for protection, or implored the help of their gods, were wont to take hold of the horns of their altars. See Servius on Virgil, b. 6, v. 124, and Potter's Antiq. of Greece, vol. i. p. 193.

Further, the altars were looked upon as the tables of the gods, and, therefore, he who had caught hold on the altar, was considered as one who was received into friendship with the god to whom it was dedicated, and therefore as one who was not to be punished by man.

By Ex. 21:14, it appears that the altar of holocausts was to the Jews an asylum for crimes undesignedly committed. As to the practice of the heathen in this respect, the proofs are copious; whole tragedies of Æschylus, Sophocles, and Euripides, being founded on it. And the sanctuary of the altar was held so sacred and inviolable, that Æschylus in one place, amongst others, says, that 'an altar was stronger than a tower — that it was an invincible shield.' Supplices, v. 198.

Hence, also, no doubt, arose the custom, in more modern times, of making churches, abbeys, and other buildings, devoted to religious uses, an asylum for criminals, and a sanctuary for debtors.

HORSE. The horse, as Daubuz observes, was of old used only for warlike expeditions, and not barely to ride, draw, and drudge, as is now practised with us.

Hence, in that noble description of the horse, Jb. 39:18–25, there is no notice taken of any quality of his but what relates to war.

So that the *horse* is the symbol of *war and conquest*. And therefore, when the prophet Zechariah, 10:3, says that 'God hath made Judah as his goodly horse in the battle,' the meaning is, that He will make them conquerors over his enemies, glorious and successful.

Thus, in Ps. 45:5, רכב, *rekeb*, to ride, is translated in the Septuagint by *βαιλευειν*, *to reign*; and in several other places, *to ride* signifies *to have dominion*. De. 32:13. Ps. 66:12. Is. 58:14. Agreeably to this, the Indian and other interpreters say, that if any one dreams that he rides upon a generous horse, it denotes that he shall obtain dignity, fame, authority, prosperity, and a good name among the people; in short, all such things which may accrue to a man by good success in martial affairs.

And hence, from the horse's being the instrument of conquest, and therefore the symbol of the dignity, prosperity, and success he causes, when Carthage was founded, and a horse's head was dug up by the workmen, the soothsayers gave out that the city would be *warlike and powerful*. Justin. b. 18, c. 5.

As a horse is a warlike, so is he also a *swift*, creature, and is therefore not only the symbol of conquest, but of the *speediness* of it. Jo. 2:1. He. 1:8. Jer. 4:13.

If the color of the horse be given, it must be particularly considered. *White* is the symbol of joy, felicity, and prosperity; and therefore white horses were used by conquerors on their days of triumph; Ovid. de Arte amandi, lib. 1, v. 214. And it was, and still is, the custom of the Eastern nations to ride on white horses at the marriage cavalcade.

White horses were also looked upon by the ancients as the swiftest. Hor. b. 1, Sat. 7, v. 8; Virgil, Æn. b. 12, v. 84.

By a *white* horse, therefore, all the good significations of a horse are greatly enhanced.

For a prince to dream that he rides *armed*, denotes, according to the Persian and Egyptian, in ch. 156, that he shall overcome his enemies, and obtain great renown in war.

So the woman riding upon a beast, Re. 17:3, is explained by the angel to be (verse 18) the great city which reigns over the kings of the earth, viz. Rome.

Song 1:9,

'I have compared thee, O my love,
To a company of horses in Pharaoh's chariots.'

The comparison here may appear uncouth to the refined manners of this age, but the Greek and Latin poets frequently compare a beautiful woman to *a heifer*, a creature far inferior. Sophocles, Trach. 5, 532, so compares a delicate virgin. And Euripides calls Polyxena *μοσχος*; Hecuba 5, 526. And Horace calls a young woman *Juvenca*, b. 2, Ode 5. See Durell.

Vitringa thinks, that by the *horses*, in Zch. 10:3, the Maccabæan heroes and soldiers are meant.

In Re. ch. 6, angels are described as sitting upon horses of various colors, denoting thereby the promptitude and celerity of their movements in the execution of the divine purposes.

Horses were anciently consecrated to the sun, 2 K. 23:11; as Ovid, in his Fasti, b. 1, observes, 'The Persians sacrifice *horses* to the sun, that a sluggish victim may not be offered to a *swift* deity.'

HOST OF HEAVEN. Da. 8:10, 'And it (the little horn) waxed great, even to the host of heaven, and it cast down some of the host and of the stars to the ground, and stamped upon them.' See also verse 11.

Considered by many to point out the aspiring nature and usurping power of Antiochus Epiphanes, that would swell to such a pitch as to exceed all imaginable authority, so as to reach the stars, according to Ob. verse 4, or to ascend into heaven above the stars, and to exalt his throne, like the king of Babylon, in Is. 14:13. And in 2 Macc. 9:10, Antiochus is described as the man who thought he could reach to the stars of heaven.

The language that follows in this verse is, by a usual and familiar metaphor in Scripture, applicable to the Jews, or the then true church of God. Is. 24:21, 'the host of the high ones that are on high,' is explained by Vitringa of the Jewish rulers and people. God's people have their citizenship in heaven, and shine *ὡς φωστηρες*, as lights or luminaries in the world. See Is. 14:13, and Re. 1:20, where the angels or governors of the churches are called *stars*. The priests and Levites, like the angels, were also continually waiting on the service of the King of heaven in the temple, as of old in the tabernacle; (see Nu. 8:24;) and these were that part of the host, or the holy people, or people of the holy God, as at verse 24, that were thrown down and trampled on.

Spencer, in his Treatise de Legibus Heb. b 1, c. 4, p. 202, takes notice, that the Scripture often borrows expressions from military affairs, to accommodate itself to the use of the tabernacle; and hence is the frequent use of the term 'host.' The *host of heaven*, and the *prince of the host*, he thinks must refer to the body of the priests, who exercised the offices of their warfare under the standards of the Deity. Now, Antiochus overthrew some of the most celebrated luminaries amongst the leaders of the Jewish people, and reduced them to the lowest disgrace.

But this prophecy is thought, after all, to receive its fulfilment, not by Antiochus, but by the Roman state, which arose in the north-west part of those nations which composed the body of the goat, and was very small in the beginning, but became very great afterwards.

See Wintle on Daniel, Mede's Works, Zouch on the Prophecies, Bishop Newton, and others.

Host of heaven, Ge. 2:1, signifies the sun, moon, and stars, under the symbol of an army; in which the *sun* is considered as the *king*, the *moon* as his *vicegerent* or prime minister in dignity, — the *stars* and *planets* as their attendants, and the *constellations* as the *battalions* and squadrons of the army drawn up in order, that they may concur with their *leaders* to execute the designs and commands of the sovereign.

And thus, according to this notion, it is said in the song of Deborah, Jud. 5:20, 'the stars in their courses fought against Sisera.'

HOUSE is often used in Scripture for the family, children, and servants.

Ge. 7:1, 'Enter thou and all thy *house* (family) into the ark.'

Ex. 1:21, 'And it came to pass, because the midwives feared God, that He made them *houses*;' *i. e.* He prospered their families.

And so in 1 S. 2:35. 2 S. 7:27. 1 K. 11:38.

And so in Euripides, Bacch. 389, 'Wisdom is immovable, and keeps together a house;' an expression similar to that used by Solomon, Pr. 9:1,

'Wisdom hath builded her house;
She hath hewn out her seven pillars.'

And, therefore, in the symbolical language, *houses*, *palaces*, and *suns*, mutually explain each other.

Thus, according to the Persian and Egyptian interpreters, ch. 148, 'If a king dreams that he orders a new palace to be built for his habitation, and it be finished, it denotes that he shall beget a son and heir;' children, or rather sons, being the settlement of a house or family.

2 S. 7:11, 'Also the Lord telleth thee, that He will make thee a house;' *i. e.* He will give thee offspring, who may receive and may preserve the royal dignity.

Ps. 49:12, 'Their inward thought is, that their *houses* shall continue forever;' *i. e.* that their posterity shall always flourish. But Durell has remarked, that all the ancient versions read otherwise — they read *kebrem*, instead of *kerebem*; and then the sense is,

'Their *sepulchres* shall be their houses forever;
Their dwelling-place to all generations.'

Ge. 43:16, 'Joseph said to the ruler of his house;' *i. e.* to the manager of his domestic concerns.

Is. 36:3, 'Eliakim, who was over the house, or household;' *i. e.* his steward.

Ge. 30:30, 'When shall I provide for mine own house also?' *i. e.* get wealth to maintain my family. See 1 Ti. 5:8.

HUNGER AND THIRST are the symbols of affliction.

Thus, in De. 8:3, it is said, 'He humbled thee, and suffered thee to hunger;' where the latter is the instrument of the former.

So De. 32:24, 'They shall be burnt with hunger;' *i. e.* they shall be tormented or afflicted

So to *fast*, is often called to *afflict one's soul*, as in Le. 16:29–31. Is. 58:5.

In Aristophanes, (Aves,) hunger is proverbially used for great misery. See 1 Co. 4:11. 2 Co. 11:27. Phil. 4:12.

By several expressions of our Savior, *to hunger and thirst* signifies to be in want of hearing God's word; that is, to be hindered by persecution from worshipping God in peace. See Ps. 23; Ec. 24:19. Jn. 4:13,14. 6:35. Am. 8:11 Ez. 7:26.

HYSSOP. An herb of detersive and cleansing qualities, used in sprinkling the blood of the paschal lamb. Ex. 12:22.

In cleansing the leprosy. Le. 14:4–6, &c.

In composing the water of the purification, Nu. 19:6; and sprinkling it, verse 18. It was a type or emblem of the purifying virtue of the bitter sufferings of Jesus Christ.

Pliny often mentions its virtues: 'Cahibum in spongia appositum, adjecto — aut hyssopi fasciculo, medetur sedis vitiis.' Nat. Hist. b 23, c. 1, and in other places.

I.

INCENSE is the symbol of prayer, as mentioned in Re. 5:8, and 8:4, in both which passages, as in many others, the language is borrowed from the Old Testament ritual. So, in Ma. 1:11, where there is a prophecy of the conversion of the Gentiles, it is given under Jewish images:

'My name shall be great among the nations;
And in every place shall *incense* be brought unto my name,
And a pure offering.'

On which passage, see Mede's Christian Sacrifice, ch. 6.

The same is the case in Zch. 14:16, where the prophet speaks according to Jewish ideas. On this, Michaelis observes: 'Non quidem Levitice, sed in spiritu et veritate, perinde ac festum Paschatos et Pentecostes.' 1 Co. 5:7,8, 'Sub exitum anni gratiæ, seu finem mundi — uberrimam tunc habituri messem donorum gratiæ et Spiritus Sancti.' Bib. Halæ, 1720. See Newcome.

This Jewish mode of speaking is observable in another place. The smoke of incense, like all other smokes, was said to *ascend*. So, speaking of Cornelius, Ac. 10:4, the angel says, 'Thy prayers and thine alms are *come up* for a memorial before God.'

In Re. 5:8, golden bowls full of incense are mentioned, fit representations, as Lowman observes, of the prayers of the church, and expressive of the most solemn worship. Thus the Psalmist, Ps. 141:2, 'Let my prayer be set before thee as incense.' In Re. 8:4, the smoke of the incense is said to ascend up before God, out of the angel's hand; an allusion to the constant offering of incense in the temple, and to God's gracious acceptance of their worship.

Things thus represented in heaven, prefigure things here on earth, says Dr. Henry More, and these ceremonies of the temple, the devotions of the Christians, whose prayers are here represented as coming up in remembrance before God.

In the oneirocritics, *incense* is the symbol of favor and good fame.

To incense men with a censer, signifies, according to the Indian, ch. 28, to speak harsh words, but sweet at the same time, or profitable to them — the harshness being signified by the fire, and the sweetness by the incense.

IRON is the symbol of strength. Ferrarius de Re metall. p. 211, says, 'Ferrum duritie superat omnia fere metalla; hinc ad opera quæ diutissime durant, facienda conducit, præcipue arma.' Is. 48:4, 'Thy neck is as an iron sinew.'

Iron requires the strongest fire of all the metals to melt it. It is sometimes made the symbol of sharp afflictions. See De. 4:20. 1 K. 8:51. Since iron requires the strongest fire of all metals to fuse it, there is a peculiar propriety in the expression, 'a furnace for iron,' or an iron furnace for violent and sharp afflictions.

Ps. 107:10, 'Being bound in affliction and iron;' *i. e.* by a hendiadis, bound in afflictive iron.

Da. 2:33,41, 'The legs (of the image) were of iron, his feet part of iron, and part of clay.' See Jerome's commentary on this passage, quoted by Bishop Newton; and Josephus, on the same subject, Antiq. b. 10, ch. 1, § 4; and Mede's Works, b. 4, letter b.

Da. 7:7, the fourth beast is said to have great *iron* teeth. That this and the former both denote the Roman power has been well proved by many.

Jer. 15:12,

'Shall he break iron in pieces,
Iron from the North, and brass?'

i. e., as Blayney explains it, 'Shall the enemy crush or overpower one whom I have made like the hardest iron and brass?' alluding to what God had said to the prophet, when He first engaged him in his service. 1:18.

'Iron from the North,' is supposed to denote, in a primary sense, that species of hardened iron or steel, called in Greek, *Chalybs*, from the Chalybes, a people bordering on the Euxine Sea, and consequently lying to the *north* of Judea, by whom the art of tempering steel is said to have been discovered.

Jer. 17:1, 'The sin of Judah is written with a pen of iron;' *i. e.* idolatry was *indelibly* fixed in their affections and memory.

1 K. 22:11, Zedekiah the false prophet makes use of *horns of iron* symbolically, and says to Ahab, 'With these,' *i. e.* with a strength such as is represented by these, 'thou shalt gore the Syrians, until thou have destroyed them.'

Pr. 27:17,

'As iron is sharpened by iron,
So a man is sharpened by the countenance of his friend,'

i. e. receives alacrity, strength, and spirits.

Ez. 4:3, 'Take unto thee a plate of iron.' Probably such as cakes were baked on. Taylor's Heb. Conc. This may denote the strong trenches of the besiegers, or their firmness and perseverance in the siege.

Re. 9:9, 'They had breastplates, as it were breastplates of iron.'

This denotes, says Daubuz, that the Saracens should be a bold, hard, mischievous enemy, being so well armed for that purpose. And this their great victories and conquests have sufficiently verified.

It is observable, that the natural locust hath about its body a pretty hard shell, of the color of iron, to which there is an allusion in Claudian, Epigr. 33, so that herein the symbol of the breastplate is exactly suited to the natural locust.

That *iron* denotes strength appears from Da. 2:40, where it is said, 'iron, which breaketh in pieces and subdueth all things.'

ISLAND. It is certain that the Hebrews did not mean the same as we do by *islands*, that is, lands encompassed with water all around; but simply countries or regions at a distance, such as they could not reach without crossing the sea, or such as had a line of seacoast. Hence Lowth, for most part, renders the Hebrew term אִיִּים, *aiim*, by *distant lands*. Bochart has shown, with much probability, that the countries peopled by Chittin, the grandson of Japhet, are Italy and the adjacent provinces of Europe, which lie along the Mediterranean Sea. The proper translation of אִי in many passages would be, 'the region which is by the sea-side.' Mede thinks the Greek *aia* derived from אִי, and that Ægyptus is *aia*, Cuphti, Æthiopia, *aia*, Theophi, &c. Disc. 50.

Zph. 2:11,

'Jehovah will be terrible against them,
For He will famish all the gods of the earth;
And all the islands of the nations
Shall bow themselves unto Him, every one from his place.'

By the *earth*, says Sir Isaac Newton on Daniel, p. 276, the Jews understood the great continent of all Asia and Africa, to which they had access by land; and by the *isles of the sea*, they understood the places to which they sailed by sea, particularly all Europe.

The prophet here foretells the gradual fall of idolatry, and its deep, and at length deadly wound, by the spreading of the gospel.

Re. 6:14, 'Every mountain and island were moved out of their places.' Great public calamities are described in the prophets, as if the order of nature were overturned; so that the expressions here and in 16:20 are not to be understood literally.

Every place or haven to which ships resorted, says Daubuz, was by the Jews called an *island*. Thus Tyre, as it was anciently, is called *the isle*, in Is. 23:2,6, though seated only near the sea; and the Tyrians are called 'the inhabitants of the isle,' v. 3,11. And because the Hebrews looked upon islands as places of merchandise, to which men went to traffic and fetch riches, hence it comes, that an island, in their notion, is akin to *Mart*-town, a rich, trading, populous city, a place whence riches are brought. Thus in Ez. 27:3, Tyre is called a *mart*, ἐμπόριον, of the people from many islands. And the whole chapter, together with the Targum, is a proof of this, especially the 15th verse, where it is said, 'many isles were the merchandise of thine hand.' So in Is. 60:9, *islands* and *ships* are mentioned in order to produce and bring silver and gold.

Hence, *ships* are the symbols of profit and riches. See SHIP.

In Euripides, *μέγας πλούτου λιμήν*, a great haven of riches, signifies a great revenue. Orest. v. 1077.

So that *islands* symbolically signify riches, revenues, ways of trading, and the like. And thus America and the West Indies may, in the Hebrew style, be termed islands to Britain, Spain, &c., because of the commerce and traffic between them.

Hence, in Is. 23:4, it is said of Tyre —

'The harvest of the river was her revenues,
And she became the mart of the nations.'

He compares their trade by sea to the overflowing of the Sihor or Nile, and says that it brings them riches, as the Nile does to Egypt by its fertility.

Jb. 22:30, 'He shall deliver the island of the innocent.'

Durell observes, that *Ai* here is not a substantive, but an adverb, and translates it thus — 'The innocent, wherever he is, will deliver himself, and deliverance shall be to thee by the purity of thine hands.'

K.

KEY is used as a symbol of government, power, and authority.

Is. 22:22,

'I will lay the key of the house of David upon his shoulder.'

See Lowth's note on the passage. In allusion to the image of the key as the ensign of power, the unlimited extent of that power is expressed, with great clearness as well as force, by the sole and exclusive authority to open and shut. Our Savior, therefore, has on a similar occasion made use of a like manner of expression, Mat. 16:19, and in Re. 3:7, has applied to Himself the very words of the prophet. 'He that hath the key of David, He that openeth, and no man shutteth; and shutteth and no man openeth.'

Mat. 16:19,

'And I will give unto thee the keys of the kingdom of heaven.'

I *will* give, *i. e.* after my resurrection, the keys, *i. e.* the power of preaching the gospel officially, of administering the sacraments, and of exercising church discipline, as a steward of the mysteries of God, and as a faithful servant whom the Lord hath set over his household, not for domination, but for edification.

'Of the kingdom of *heaven*' — not of earth.

Bernard remarks on this passage: 'Quænam tibi major videtur et dignitas et potestas dimittendi peccata, an prædia dividendi? Sed non est comparatio. Habent hæc infimæ et terrenæ judices suos, Reges et Principes terræ. Quid fines alios invaditis? Quid falcem vestram in alienam messem extenditis? Non quia indigni vos, sed quia indignum vobis talibus insistere, quippe potioribus occupatis.' Nor is the observation of Prideaux, bishop of Worcester, undeserving of quotation: 'Peter obtained no supremacy over the rest of the apostles; he received the keys *with* the rest, not *above* the rest — and those, not of earth, but of heaven, as being first in age, zeal, and boldness, not in office — to feed Christ's sheep, not his own.'

Peter may be said to have opened the kingdom of heaven, as being the first who preached the gospel to the Jews after his Master's ascension, Ac. ch. 2; and to the Gentiles, Ac. ch. 10.

Re. 9:1, and 20:1, 'the key of the abyss;' *i. e.* a commission to open it, to let loose Satan to deceive the nations.

On this last passage, Henry More remarks — 'A fallen star signifies a lapsed spirit; and the having the key of the bottomless pit given him, denotes his power in the kingdom of darkness, of which a key is the symbol.'

Re. 1:18, 'The keys of hades and of death;' *i. e.* having power over the separate state of departed spirits; to call men out of this life into the invisible state, to raise them from death at last, and to reunite soul and body at the resurrection. See the Orphic hymn to Pluto, quoted by Parkhurst.

The heathen, to denote the government of Pluto, and the rest of the infernal gods, assigned to them the keys of the infernal pits. And, therefore, Pluto and Proserpine were represented with keys in their hands. Aristophanes says of Juno, whom the pagan world supposed to be that deity who presided over the nuptial rite, that she keeps the keys of marriage. *Silence* is represented in Sophocles (Oed.) by a golden key on the tongue. And in the Arabian writers, Soliman Ben Abdalmalek had the title of the *key of goodness*, because he had set at liberty all the wretches in prison, and done good to all his subjects.

As stewards of a great family, especially of the royal household, bore a key, probably a golden one, as the lords of the bedchamber do, in token of their office, the phrase of *giving a person a key*, naturally grew into an expression of raising him to great power.

Key is used also as a symbol of ability to interpret Scripture. Lu. 11:50, 'Ye have taken away the key of knowledge.' And, according to the same analogy, 'to open the Scriptures,' Lu. 24:32, is to show the true meaning of them, whereby others may understand them.

It is said that authority to explain the law and the prophets was given among the Jews by the delivery of a key; and of one Rabbi Samuel we read, that after his death, they put his key and his tablets into his coffin, because he did not deserve to have a son, to whom he might leave the ensigns of his office. If the Jews really had such a custom in our Savior's time, the above expression may seem a beautiful reference to it. Parkhurst on Κλεις.

KILL, OR SLAY. To kill, or slay, is to be explained according to the nature of the subject spoken of.

To kill *men* means to destroy them utterly. Mat. 10:28, 'Fear not them who kill the body, but are not able to kill the soul.'

To kill *a kingdom*, is to destroy utterly the power it had to act as such — for *acting* and *living* are analogical to each other; and *government* is the *life* of the commonwealth. And, therefore, as long as the commonwealth can perform the actions of government, so long it lives; if they are stopped, that life dies.

Wrath is said to kill a man, Jb. 5:2, either by its injurious effects, when indulged, upon the human frame; or by leading them to commit

furious deeds, and so bringing them under the extreme penalty of the law, or as offending God, and provoking Him to cut them off.

Pr. 21:25, the desire of the slothful is said *to kill him*, because he lacks activity to procure the desired object lawfully, and has recourse to ruinous means of gratifying his desires.

2 Co. 3:6, 'the letter,' *i. e.* of the law of God, is said to kill.

It condemns and denounces the most solemn penalties, even that of death, upon every transgressor, leaving no hope, and furnishing no strength.

Ho. 6:5,

'Therefore have I hewn them by the prophets;
I have *slain* them by the words of my mouth;'

i. e. I have been most importunate with them. See similar expressions from Terence and Menander, quoted by Newcome.

KING signifies the possessor of the supreme power, whether lodged in one or more persons.

Pr. 8:15,16,

'By Me kings reign, and princes decree justice;
By Me princes rule, and nobles, even all the judges of the earth.'

It also frequently signifies a succession of kings.

And *king* and *kingdom* are synonymous, as appears from Da. 7:17,23.

It is applied especially to God, as Sovereign over all. Ps. 10:16,

'Jehovah is King forever and ever.'

Ps. 29:10,

'Jehovah sitteth upon the flood;
Jehovah sitteth King forever.'

Also Ps. 44:4, and others frequently.

It is applied to the Messiah. Ps. 2:6,

'I have set my King upon my holy hill of Zion.'

It is applied to all true Christians, Re. 1:6, who are consecrated to God as kings and priests.

In 1 Pe. 2:13,17, it particularly signifies the Roman emperor, whom the Greek writers call *king*. See Josephus de Bello, b. 3, c. 7, § 3.

Moloch, the name given to an idol worshipped by the Ammonites and others, in the Hebrew language signifies *king*, and is generally translated by the Septuagint 'the ruler;' and in Jer. 32:35, they call him *Moloch, the king*. The sun is supposed to have been worshipped under this name, as the king or lord of day. And the heathen deity Saturn is understood to correspond to the Moloch of the Scriptures, as appears by the similarity of their rites, and the sacrifices offered to them. See Dod. Sic. b. 20. It is applied to Satan, in Re. 9:11; for, though the natural locusts have no king, (see Pr. 30:27,) yet those figurative locusts mentioned by John have one, who is the angel of the bottomless pit, the prince of the power of darkness, justly called the *destroyer*.

It is applied to death, in Jb. 18:14, who is there called the 'king of terrors.'

In Jb. 41:34, it is applied to the leviathan or crocodile.

'He looketh upon every thing with haughtiness;
He is a king over all the children of pride.'

Hosea says, 3:4,5,

'The sons of Israel shall abide many days
Without a king, and without a *prince*, &c.
Afterwards the sons of Israel shall return,
And shall seek Jehovah their God,
And *David their king*,
And shall reverence Jehovah and his goodness, in the latter days.'

This prophecy, which some refer to Zerubbabel, and some to the Messiah, in all probability remains to be accomplished. It is the opinion of Newcome, that on the future return of God's people, an illustrious king of this name and stock will reign over Israel, and transmit the kingdom to his descendants forever. Compare Jer. 30:9. Ez. 34:23,24-37:24,25.

In the new song, Re. 15:3, God is called the 'King of saints.'

'Kings of the east,' Re. 16:12. Mede and Lowman both consider the Turks to be meant under this title. The latter thinks the Euphrates means the Adriatic Sea, and that an invasion of the Papal territories is here intended.

KINGDOM Used sometimes to signify heaven; as in Mat. 26:29. 2 Ti. 4:18.

Also, government or supreme administration. 1 S. 18:8.

Also, the state of the Christian church under the gospel dispensation. Mat. 3:2, &c.

Also, the royal priesthood of the true people of God. Ex. 19:6. 1 Pe. 2:9.

Kingdom of the stone, Da. 2:31,44, and kingdom of the mountain, Da. 2:35,45, are both meant of the kingdom of the Messiah.

See Mede's Works, p. 743, &c.

KISS. The symbol of idolatrous worship.

Ho. 13:2, 'Let the men who sacrifice kiss the calves.' See 1 K. 19:18.

Thus Cicero describes a statue of Hercules, as having 'rictum ejus ac mentem paulo attritius, quod in precibus et gratulationibus non solum adorari, verum etiam osculari, solebant;' in Verr. act 2, l. 4, § 43.

Jb. 31:27, 'or my mouth hath kissed my hand.' There is here an evident allusion to the superstitious rites of idolaters. The custom of *kissing the hand*, in token of adoration, is very ancient, as well as universal. The ground of it appears to be awe or respect; thus Job, when he determines to be silent before God, says, 'I will lay my hand upon my mouth.' 40:4.

Pliny, where he enumerates strange customs, says, 'In worshipping, we use the right hand for kissing, and move the whole body round; in Gaul, they prefer using the left.' Nat. Hist. b. 28, c. 2.

Apuleius observes, that many of his countrymen applied their right hand to their mouths, the first finger being upon the thumb erect, in order that they might perform due adoration to the goddess Venus.

Lucian also remarks, that the poor, who had nothing to offer in sacrifice but the kissing of their hands, were not excluded.

Demosthenes, being carried into a temple, is said to have kissed his hand, in token of adoration.

The Syrian churches, to this day, when they receive the sacrament, are said to kiss the bread and cup before they partake of them.

Thus courtiers kiss the king's hand when presented to him, or when appointed to office; and it is customary now, in many countries, to kiss the garment of a superior, out of respect.

The holy kiss, or kiss of love, Ro. 16:16. 1 Co. 16:20, and elsewhere, was a mere transfer of the common mode of salutation in Eastern countries, in ancient times, into an affectionate expression of pure attachment for the truth's sake, each saluting those of their own sex only, as described in the Apost. Constit. b. 2, c. 57. This practice is mentioned by Justin Martyr in his Apology: 'Prayers being ended, we salute one another with a kiss, and then the bread and cup are brought to the president.' The men and women sat apart in the Christian assemblies, the same as was done in the Jewish synagogues.

Ps. 2:12, 'Kiss the Son, lest he be angry.' *To kiss*, in this place, implies to reverence. Thus, 'all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.' 1 K. 19:18.

KNEE. To bow the knee, is to worship. 1 K. 19:18. Ro. 11:4.

Also, to pray. Ep. 3:14.

Also, to be in subjection. Phil. 2:10.

That kneeling was the posture of prayer, see 2 Ch. 6:13. Da. 6:10. Lu. 22:41. Ac. 7:60. 9:40. 20:36. 21:5. Ezr. 9:5. Ep. 3:14.

Knees are sometimes put for *persons*; as in Jb. 4:4. He. 12:12.

L.

LAMB. The symbol of meekness.

Is. 11:6, 'Then shall the wolf take up his abode with the lamb.'

Is. 65:25, 'The wolf and the lamb shall feed together.'

Jer. 11:19, 'For I was like a tame lamb that is led to slaughter.'

Hence it is the special and peculiar symbol of Jesus Christ, who is declared by the Baptist to be the *Lamb of God*, because He was to be sacrificed to Him, in order to take away the sins of the world. We find Isaiah predicting his suffering under this character, 53:7—

'It was exacted, and He was made answerable;
And He opened not his mouth;
As a lamb that is led to the slaughter,
And as a sheep dumb before her shearers,
So He opened not his mouth.'

See Ac. 8:32.

Jesus is recognized as such in the visions of John, Re. 5:6, &c. 'And lo, in the midst of the throne stood a lamb, as it had been slain.'

True Christians, who resemble their Master, have the same name assigned to them. Lu. 10:3, 'Behold, I send you forth as lambs among wolves.' See Jn. 21:15.

The hypocritical assumption of this meekness, and the carrying on of persecution under a show of charity to the souls of men, and bestowing absolutions and indulgences on those who conform to its rules, appears to have given rise to the application of this otherwise sacred title to Antichrist, Re. 13:11, 'And I beheld another beast coming up out of the earth, and he had two horns *like a lamb*, and he spake as a dragon.' To what particular power or period this passage is applicable, it is extremely difficult to decide. Every commentator differs from another. Lowman tries to reconcile them, but I think unsuccessfully.

LAMP, on account of its light, is the symbol of government or a governor. Thus, concerning the law of God, the Psalmist says, Ps. 119:105, 'Thy word is a lamp unto my feet, and a light unto my paths,' the law being that whereby the king was to be guided. And in 1 K. 11:36, *a lamp* signifies the seat and domains, or else the perpetual succession, of a kingdom. The words are, 'That my servant David may have a lamp always before me in Jerusalem.' But the Septuagint have, 'That my servant David may have a seat or position.' So the Septuagint turn the Hebrew of 1 K. 15:4, by καταλειμμα; and it follows ἵνα στηση, a remnant to settle a foundation. But in 2 K. 8:19, they have λυχνον, *a lamp*; all which expressions are parallel to this in 2 S. 7:13, 'I will establish the throne of his kingdom forever;' this being more proper, and the rest being symbolical expressions of the same promise of God.

The oneirocritics apply the misfortunes that happen to the *lamp*, to the loss of a kingdom or power to rule.

In the Greek church, in the consecration of a bishop, among other symbolical ceremonies, there was a lamp delivered to him, and to the patriarch of Constantinople, a double lamp.

In the Eastern countries, weddings were celebrated with lamps or torches; the bridegroom and bride, the bridemen and bridemaids, having each one in their hands. And the same custom was observed among the Greeks and Romans. See Mat. 25:1. Homer, Iliad 6, v. 492. Eurip. Phœnis. v. 346; Medea, v. 1027; Virgil, Eclog. 8, v. 29.

The Jews used to light lamps at their festivals; a custom sneered at by Persius, Sat. 5, v. 179. And the same was common among the Romans — on occasions of domestic rejoicing, the doors of the house were hung with laurels, and illuminated with lamps.

Juvenal thus expresses himself in one of his Satires —

'Longos erexit janua ramos.
Et matutinis operatur festa lucernis.'

It appears from Tertullian, that the Christians adopted this practice. He thus charges the alienated disciples of the faith: — 'Sed lucent, inquit, (nempe Christus,) opera vestra. At nunc lucent tabernæ et januæ nostræ: plures jam invenies fores sine lucernis et laureis quam Christianorum.'

The Jews probably took their custom of burning lamps at their feasts from the Egyptians. Herodotus, b. II, tells us, there was an annual sacrifice at Lais, known by the name of the *feast of lamps*. The Chinese have a similar festival at the present day.

Persius, in the passage before referred to, must not be understood to speak of the feast of lamps among the Jews. That festival was instituted by Judas, and was held annually on the 25th of the month Chisleu. See Josephus, and Picart des Ceremonies des Juifs.

In Ge. 15:17, the words 'burning lamp' mean a flame or cone of fire, in the midst of the smoky cloud, the emblem of the divine presence, as at Sinai, Ex. 19:18; so, in Ex. 20:18, *lepidim* are flames or flashes of fire.

When *lamp* is used to signify *successor*, as in that passage, 'I have ordained a lamp for mine Anointed,' Ps. 132:17, the metaphor is taken from the light being continually kept in by fresh supplies successively. Theocritus uses the same expression, Idyll. 27.

Lu. 12:35, 'and your lamps burning;' a phrase to denote constant vigilance.

LEAVES of a tree are explained by the Interpreters, in ch. 15, of the common sort of men, ανθρωπων, as trees themselves are the symbols of the higher orders, or nobles, ανδρων and μεγιστανων.

Leaves that are strong and green, denote men of sound judgment; those that are weak and withered, men of a weak judgment and depraved manner.

Sometimes *leaves* are explained of *clothes*, on account of the analogy; since both serve for a covering.

Homer beautifully compares the human race to leaves, Il. 6, 146:

'Like leaves on trees the race of man is found,
Now green in youth, now withering on the ground:
Another race the following spring supplies,
They fall successive, and successive rise.
So generations in their course decay,
So flourish these, when those are passed away. *Pope.*

Job, deprecating the divine inflictions, uses the same simile, 13:25 —

'Wilt Thou break a leaf driven to and fro?
Wilt Thou pursue the dry stubble?'

And Is. 64:6,

'We fade like a leaf, all of us,
And our sins, like the wind, carry us away.'

Re. 22:2, 'The leaves of the tree (of life) were for the healing of the nations' (see Ez. 47:12); *i. e.* they have a sovereign virtue against all sorts of indisposition; they are calculated to promote immortality.

LEOPARD. The symbolic character of the leopard rests chiefly upon three of his distinguishing qualities, viz.

1. Cruelty, as referred to in Is. 11:6. Jer. 5:6. Ho. 13:7.

2. Swiftness. See Ha. 1:8.

3. Variety of skin. See Jer. 13:23.

Hence, in hieroglyphic language, a leopard represents,—an implacable enemy—a crafty and pernicious person—a powerful and fraudulent enemy.

And the variety of his spots denotes wickedness and deceit.

See Artemidorus and the oneirocritics.

In Jer. 5:6, the wild beasts there spoken of are the king of Babylon and his troops.

In Is. 11:6, the meaning plainly is, that men of a fierce, untractable disposition shall, in the gospel kingdom, associate peaceably with those of an opposite temper, being subdued by divine influence.

The passage in Jer. 13:23 clearly imports, that habits of sinning as are difficult to eradicate as it would be to take out the natural spots of a leopard.

Da. 7:6, 'After this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.'

The founders of the four great monarchies are probably called *beasts*, on account of the savage and cruel measures they pursued. The person here alluded to is generally considered to be Alexander the Great, and, in many respects, the parallel between him and the leopard must hold. His well-known reply to one who asked him how he obtained so many signal victories, of *μηδεν αναβαλλομενος*, *i. e.* never delaying, is quite consonant with the celerity of the leopard, and the method by which it leaps on its prey; as his daring to engage with Darius and the most powerful princes, is illustrative of the leopard's spirit and courage, which will rouse it to a contest with the largest and fiercest wild beasts. The leopard, says Bochart, is of small stature, but of great courage, so as not to be afraid to engage with the lion and the largest animals. And so Alexander, a little king in comparison, of small stature too, and with a small army, dared to attack the king of kings, that is, Darius, whose kingdom was extended from the Ægean Sea to the Indies.

The leopard is said to fix his eye upon the prey, in order to take the surest occasion of seizing them. This Pliny observes, 'Insidunt pardi condensa arborum, occultatique earum ramis in præterentia desiliunt.' Leopards, tamed and taught to hunt, are made use of, according to Harmer, in Palestine, for hunting, and seize the prey with surprising agility. When the leopard leaps, he is said to throw himself sev enteen or eighteen feet at a time.

'Non segnior extulit illum
Solus, et in tuta jecit super arma cateruas,
Quam pardus sonipes rapti celerem venabula pecoris.'
Lucan, b. 6

All this well expresses the speed of Alexander's conquests in Persia and the Indies, which were performed in ten or twelve years' time.

The leopard is a *spotted* animal, and so was a proper symbol of Alexander, when we consider the *different manners* of the nations which Alexander commanded, and by whose help he became the conqueror of the world—as well as the *diversified disposition* of Alexander himself, who was sometimes merciful and sometimes cruel, alternately temperate and drunken, abstemious and incontinent.

By the four wings on its back or sides seems to be meant the union of the four empires—the Assyrian, Median, Persian, and Grecian; or, as some think, Persia, Greece, Egypt, and India. But in this there is much uncertainty. May we not with greater propriety say, that the *rapidity* with which these nations were united under Alexander is fitly denoted by the character of *wings*?

After the death of Alexander, the partition of his kingdom into four parts is probably what is meant by the four heads of the beast. And if we reflect on the small beginnings of this power—the difficulties which it surmounted—and the vast strides which it made towards universal empire, extending its conquests as far as the Ganges in so short a space as twelve years, (1 Macc. 1:7,) we shall not be at a loss to assign a fair interpretation for the last clause of this verse, and to conclude that such 'dominion was the gift of God.' See Wintle on Daniel.

The 'four heads' were Cassander, Ptolemy, Lysimachus, and Seleucus, Alexander's captains and successors.

Ptolemy reigned over Egypt, Lybia, Arabia, Cœlosyria, and Palestine; Cassander over Macedon, Greece, and Epirus; Lysimachus over Thrace and Bithynia; Seleucus over Babylon, Syria, and the rest of the empire. This division continued for several years. See Diod. Sic. b. 20; Polyb. b. 5, &c.

And here I think it right to insert the valuable observations of Prideaux in reference to this subject, part 1, b. 8—'After that, Alexander subdued the Mardans, Arians, Drangeans, Aracausians, and several other nations, over which he flew with victory *swifter* than others can travel, often with his horse pursuing his enemies upon the spur whole days and nights, and sometimes making long marches for several days, one after the other, as once he did in pursuit of Darius, of near forty miles a day, for eleven days together; so that, by the *speed* of his marches, he came upon his enemy before they were aware of him, and conquered them before they could be in a posture to resist him.' Which exactly agrees with the description given of him in the prophecies of Daniel some ages before, he being set forth in them under the similitude of a panther or leopard with four wings; for he was impetuous and fierce in his warlike expeditions, as a panther after his prey, and came upon his enemies with that speed, as if he flew with a double pair of wings. And to this purpose he is, in another part of these prophecies, compared to a he-goat coming from the *west*, with that swiftness upon the king of Media and Persia, that he seemed as if his feet did not touch the ground. And his actions, as well in this comparison as in the former, fully verified the prophecy.

Re. 13:2, 'And the beast which I saw was like a leopard.' This is generally considered to be the symbol of Rome papal, represented as a tyrannical government, whose characters resembled those mentioned in Daniel's vision of the four monarchies, namely, rapacity swiftness, strength, and cruelty; the leopard being the symbol of the Greeks—the bear, of the Persians—the lion, of the Babylonians. Rome papal, or the beast here represented, is said to be like unto a leopard: 'And his feet were as those of a bear, and his mouth as the mouth of a lion;' meaning, that it partook of the qualities of these animals, or rather of the nations whom they symbolized; in which interpretation, whatever truth there is may easily be proved by reference to the history of the papacy, from its first rise to the present hour.

LIGHT. Lights or luminaries signify *ruling powers*, because they show the way, and, consequently, *direct* and *govern* men in their conduct, who otherwise would not know what to do, or whither to go.

Sapor, king of Persia, writing to Constantius, called himself 'the brother of the sun and moon;' *i. e.* one who ruled the world, as well as those luminaries do. Amm. Marc. b. 17.

On account of the luminaries *governing* the *day* and *night*, all *luminaries*, in the symbolical language, signify *ruling powers*.

And the *light* itself is well employed to signify the edicts, laws, rules, or directions that proceed from them for the good of their subjects. Thus, of the great King of all, the Psalmist says, Ps. 119:105, 'Thy word is a light unto my path;' and Ho. 6:5, 'Thy judgments are as the light.'

In Jn. 8:12, Christ is called 'the light of the world.' And Tully calls Rome, as governing the world (Orat. pro Sylla), 'the light of the nations.' And with Philo, '*instruction* is the *light of the soul*.'

Agreeably to the notion of *lights* being the symbols of good government, *light* also signifies protection, deliverance, and joy.

LIGHTNINGS. On account of the *fire* attending their *light*, they are the symbols of edicts enforced with destruction to those who oppose them, or hinder others from giving obedience to them. Ps. 144:6. Zeh. 9:14. Ps. 18:14. Re. 4:5. 16:18.

Thunders and lightnings, when they proceed from the throne of God, as in Re. 4:5, are fit representations of God's glorious and awful majesty; but when *fire* comes down from heaven upon the earth, it expresses some judgment of God on the world, as in Re. 20:9. The voices, thunders, lightnings, and great hail, in Re. 16:18–21, are interpreted expressly of an exceeding great plague, so that men blasphemed on account of it.

LION. A lion is, in general, the symbol of a king. The Mussulmans call Ali, Mahomet's son-in-law, 'The lion of God always victorious.' 'To have the head of a lion portends,' says Artemidorus, 'obtaining of victory.' By the *head of a lion* the Egyptians represented a *vigilant person* or *guardian*, the lion sleeping with his eyes open.

Ge. 49:9, Judah is styled a *lion's whelp*, and is compared to a lion and lioness couching, whom no one dares to rouse. The warlike character and the conquests of this tribe are here prophetically described; but the full force of the passage will not be perceived, unless we know that a lion or lioness, when lying down after satisfying its hunger, will not attack any person. Mungo Park has recorded an instance of his providential escape from a lion thus circumstanced, which he saw lying near the road, and passed unhurt. Horne's Introduction, vol. ii. p. 642.

Ez. 19:2,3,

'What was thy mother? A lioness:
She lay down among lions;
In the midst of young lions she nourished her whelps;'

an allusion to Ge. 49:9, says Grotius. Judea was among the nations like a lioness among the beasts of the forest; she had strength and sovereignty. The whelp, mentioned in verse 3, means Jehoahaz, the son of Josiah, whom Pharaoh Necho put in bonds, and carried into Egypt. 2 K. 23:33,34. It is said, verse 8, 'He was taken in their pit.' The Arabs dig a pit where the lions are observed to enter, and, covering it slightly with reeds or small branches of trees, they frequently decoy and catch them. Pliny has taken notice of the same practice. See Shaw's Travels.

Am. 3:8, 'The lion hath reared; who will not fear?'

The roaring of the lion is in itself one of the most terrible sounds in nature; but it becomes still more dreadful when it is known to be a sure prelude of destruction to whatever living creature comes in his way. He does not usually set up his horrid roar till he beholds his prey, and is just going to seize it. The awful admonitions uttered by the prophets are as natural a consequence of God's command, as fear is of the lion's roaring.

'Fremitu leonis qualis audito tener
Timidum juvencus applicat matri latus:
At ille servus, natæ summota, leo
Prædam minorem horribus vastis premens
Frangit, vehitque; talis e nostro sinu
Te rapiet hostis.' *Sen. Troad.* 794.

Jo. 3:16,

'The Lord shall *roar* out of Zion.'

That this expression is metaphorical, needs no remark. God's being said to roar out of Zion and Jerusalem, intimates both the courage of the Jews fighting under his protection, and the certainty of their success.

'The heavens and the earth shall shake.'

These words are a continuation of the metaphor. As a lion, when he roars, makes the woods or plains to resound, and the beasts of the field to tremble, so God, being here compared to this fierce creature, his voice is justly said to make the very heavens and earth shake; the plain meaning of which is, all should be thrown into the utmost consternation, like a man seeing a roaring lion coming upon him to devour him, or as if he saw the very heavens and earth themselves moving, and in the utmost disorder.

Is. 7:4, 'The first was like a lion, and had eagle's wings.'

The Chaldean or Babylonian empire is here represented. See Jer. 4:7. Its progress to what was then deemed universal empire was rapid, and therefore it has the wings of an eagle. See Jer. 48:40, and Ez. 17:3. It is said by Megasthenes and Strabo, that this power advanced as far as Spain. When its wings were plucked or torn out, that is, when it was checked in its progress by frequent defeats, it became more peaceable and humane, agreeably to that idea of the Psalmist, 9:20,

'Bring terror upon them, O Jehovah,
That the nations may acknowledge themselves to be but men.'

Na. 2:11,12,

'Where is the habitation of the devouring lions?
And that which was the feeding-place of the young lions?
Whither the devouring lion and the lioness went,
And the whelp of the devouring lion; and none made them afraid,' &c.

The allegory, as Newcome remarks, is beyond measure beautiful. Where are the inhabitants of Nineveh, who were strong and rapacious like lions? See the intrepidity of the lion well illustrated by Bochart, Hieroz. b. 3, c. 2. Both Aristotle and Ælian say that he never flies, but retires slowly. So also Homer describes him, Il. 17,108,

'So from the fold the unwilling lion parts,
Forced by loud clamors, and a storm of darts.
He flies indeed, but threatens as he flies,
With heart indignant, and retorted eyes.'

See also Pr. 28:1, and 30:30.

Is. 29:1, 'Woe to the lion of God, the city where David dwelt.'

Jerusalem is here denoted, and the terms used appear to signify the strength of the place, by which it was enabled to resist and overcome all its enemies.

Jer. 4:7, 'The lion is come up from his thicket.'

By this is undoubtedly meant Nebuchadnezzar, king of Babylon. See 50:17; and verse 6, where the same person is meant.

2 Ti. 4:17, 'I was delivered out of the mouth of the lion.'

The general opinion is, that Nero is here meant, or rather his prefect, Ælius Casarianus, to whom Nero committed the government of the city in his absence, with power to

put whomsoever he pleased to death. So, when Tiberius died, Marsyas said to Agrippa, 'The lion is dead.' And so speaks Esther of Artaxerxes, 'Put a word into my mouth before the lion.' Est. 14:13.

That the same symbol should sometimes be applied to opposite characters, is no way surprising nor inconsistent, since different qualities may reside in the symbol, of which the good may be referred to one, the bad to another. Thus in the lion reside courage, and victory over antagonists. In these respects it may be, and is, employed as a symbol of Jesus Christ, who is called the Lion of the tribe of *Judah*, Re. 5:5; *whose* emblem the lion was; see Ge.49:9; the whole Jewish polity being called a *lion*, on account of the singular firmness and ability of its government, which lasted till the time of Christ, and was merged in Him, who from that time became eminently the Lion of the tribe of Judah. The figure of a lion was carried on its standard, according to Mede and others, on which are said to have been inscribed these words:

'Arise, O Jehovah! let thine enemies be scattered,
And let all them that hate Thee flee before Thee.'

See Glassius, Philol. Sacra, p. 750.

In the lion reside also fierceness and rapacity. In this point of view, it is used as a fit figure for Satan, 1 Pe. 5:8; for Nero, as above, and generally for wicked and rapacious conquerors and tyrants, as in many passages of Scripture, some of which have been already quoted.

The same takes place in regard to the *unicorn*, which, in Ps. 92:10, is applied to the pious; while in Ps. 22:21, it seems to be meant of the ungodly. The term *leaven*, also, is in one place used to denote the sound doctrine of the kingdom of heaven; in another, the false doctrine of the Pharisees. See Mat. 13:33, and 16:6.

LOCUST. In the sacred writings, the *locust* is every where the symbol of *hostile armies*; for these insects always appear in large companies or troops, and, from their destructive qualities, are considered as enemies. See Jer. 46:23,

'Cut down her forest, (*i. e.* her people or cities,) saith Jehovah,
That it may not be found on searching;
Although they surpass the *locusts* in *multitude*,
And they are *without number*.'

Na. 3:15,

'There shall the fire devour thee;
The sword shall cut thee off; it shall devour thee as the locust.
Increase thyself as the locust,
Increase thyself as the numerous locust.'

Na. 3:17,

'Thy crowned princes are as the numerous locust,
And thy captains as the grasshoppers,
Which encamp in the fences in the cold day;
But, when the sun ariseth, they depart,
And their place is not known where they are.'

See also De. 28:38,42. Ps. 78:46. Am. 7:1.

God made use of them as a hostile army, to execute his judgments; hence the first great plague on Egypt arose from their visitation. Ex. ch. 10. There they are represented as coming from *the East*, *i. e.* from *Arabia*, the neighboring country. And in Jud. 6:3-6, and 7:12, 'the children of the East,' meaning the Arabians, are compared to *locusts* for multitude, and as committing the same damage. See also 1 K. 4:30, where Solomon's wisdom is said to have excelled the wisdom of all 'the children of the East,' and all the wisdom of Egypt.

See also the invasion of the locusts described by Joel, in the first two chapters of his prophecy; from which place, and from that in Ex. ch. 10, the expressions in Re. ch. 9 are plainly borrowed.

The Eastern interpreters of dreams explain the appearance of locusts in a similar manner. 'The locust,' say they, 'generally refers to a multitude of enemies. They march, by divine command, like an army for the destruction of kingdoms. If any king or potentate shall dream of locusts coming to any country, in that place he may expect a multitude of powerful enemies.' And Rabbi Tanchum, on Jo. 1:4-6, says, 'It is no way unreasonable to affirm, that in the things which are related concerning the nature of locusts and their actions, there is a parabolic expression of the invasion of enemies, their multitude, and the devastation and ruin of that country.' Josephus, de Bello Jud. b. 5, c. 7, observes, in like manner, 'As, after locusts, we see the woods stripped of their leaves, so, in the rear of Simon's army, nothing but desolation remained.'

Locusts are said to be produced in the earth. Pliny says, 'Locustæ nascuntur in rimosis locis.' And this insect has its name in Hebrew from *geb*, *goub*, or *geba*, which signifies a pit, ditch, or pool. The mystic locusts in the Apocalypse are hence said to have proceeded from the pit or abyss. But the locusts of the Apocalypse seem to have some affinity to another creature, viz. the scorpion, and therefore may be termed *scorpion-locusts*; and their pain or torment is compared to that of a scorpion when he strikes a man.

The teeth of the locust are very strong and sharp, as those of a lion are. Pliny, as cited by Bochart, writes of the locusts, that they bite through every thing, and even the doors of houses. So that Jerome upon the place very justly cries out, 'What is more innumerable or stronger than the locusts, which no human industry can resist?' The same comparison we have in Re. 9:8, 'Their teeth were as the teeth of lions.'

The locust has a head very much resembling that of a horse; hence the Italians call them *cavelette*, *i. e.* little horses. Joel notices this, 2:4; and St. John makes the same comparison, Re. 9:7. The Arabians describe them in the same manner: they say, 'The appearance of horses adorns their heads and countenance.' But both Joel and St. John may be considered not so much to refer to the natural appearance, as to the properties of the insect; namely, its fierceness and swift motion. Thus, the apostle says, not merely *horses*, but horses 'prepared unto battle,' furious and impatient for the war. Like Virgil's description —

'Nec vanos horret strepitus.—
Stare loco nescit, micat auribus, et tremit artus,
Collectumque premens volvit sub naribus ignem.'
Georg. 3.

Their 'wings' also are mentioned as making a noise. Bochart says, that they may be heard at six miles distance; and that, when they are eating the fruits of the earth, the sound of them is like that of a flame driven by the wind. Joel likens it to the noise of chariots on the tops of the mountains, 2:5; and St. John uses nearly the same simile — 'The sound of their wings was as the sound of chariots of many horses running to battle.'

The natural locust has a very hard skin, in appearance like scales or armor. Hence Claudian thus describes them, Epigr. 33,

——— 'Cognatus dorso durescit amictus;
Armavit natura cutem,' &c.

Hence Joel says, 2:8, 'When they fall upon the sword, they shall not be wounded.' And the apocalyptic locusts are described 'as having breastplates like breastplates of iron.'

As these symbolical locusts *hurt men*, Re. 9:4, which the natural locusts do not, further than by injuring vegetation, we are at once led to infer, that they are to be understood of a class of persons, who resemble that insect only in some of its more remarkable qualities; such as *number*, *noxiousness*, and *capacity of devastation*, especially when they are portrayed as having, verse 7, 'human faces;' and, verse 8, 'hair like women;' 'golden coronets,' or turbans and the like; all which could only be affirmed of those whom the locust symbolizes.

The time of their continuance is said to be five months, the usual time of the appearance of these insects, which is only in four or five months of the year. They begin to appear in spring, about a month after the equinox, and are only seen at most during part of April, May, June, July, and August, and part of September. These locusts were accounted the most dreadful plague; insomuch that those who were instrumental in delivering any nation from them, were repaid with divine honors. Thus the Œteans named Hercules *Cornopion*, from *cornops*, a locust, and worshipped him under that character, because he drove away the locusts from them.

Almost all interpreters agree, that by the locusts in the Apocalypse, the Saracens are meant, and the rise of the Mahometan imposture and power, about the year 606. Mede, Daubuz, Lowman, and Bishop Newton, all agree on this subject; and, indeed, the coincidence is so striking between the prophetic description and the actual history, there is no resisting the evidence of it. But without determining positively in a matter respecting which so many have erred, it may be sufficient to remark, that could this point, of the application of the locusts to the Saracens, be well and satisfactorily ascertained, it would be of great importance, inasmuch as we should then have a landmark in the region of prophecy, from whence we could look either backward into the past, or prospectively into the future, as from a fixed date or era, so as to give greater confidence in the interpretation of the other mystic visions of the Apocalypse.

The points of coincidence may be seen well stated by Bishop Newton, and by Mede; but they would be too long for this place.

If, by the coronets or turbans, we are to understand the ensigns of regal power, we may with Mede suppose them to refer to the numerous nations subdued by the victories of the Saracens in an incredibly short space of time. For, in the space of eighty or ninety years, they had overrun and subjected Palestine, Syria, Armenia, nearly all the Lesser Asia, Persia, India, Egypt, Numidia, all Barbary as far as the river Niger, Portugal, and Spain. They afterwards added a great part of Italy, Sicily, Candia, Cyprus, and other islands of the Mediterranean Sea. So that they might well be said to be *crowned locusts*, from the multitude of kingdoms they subdued.

They are said to continue five months; and as five months of thirty days make 150 days, reckoning each day for a year, so their continuance or duration was to be 150 years, which, if computed from A. D. 632, the year of Mahomet's death, would bring the period down to 782. But Mede reckons it from A. D. 830 to 980; and Daubuz, from 612 to 762, each assigning reasons for his mode of computation; for which see their works.

LOVE. To love, in Scripture, signifies to adhere or cleave to, as in Ge. 34:3, 'His soul cleaved unto Dinah, and he loved the damsel.'

And so in De. 11:12. 30:20.

On the contrary, *to hate*, is to *forsake*. Thus, in Ro. 12:9, '*Abhor* that which is evil, and *cleave* to that which is good.'

In Is. 60:15, *forsaken* and *hated* are put as synonymous.

Thus a man must hate his father for the sake of Christ; *i. e.* must forsake or leave him, to follow and obey Christ, when it stands in competition.

Thus God hated Esau, that is, passed by him, when He preferred before him his younger brother Jacob, in entitling Jacob to greater worldly privileges, and entering into a closer covenant with him. See Ma. 1:2,3. The meaning is, that God chose rather to make the posterity of Jacob a greater nation than the posterity of Esau. For the words *Jacob* and *Esau* are not to be understood of their persons, but of their offspring, as is evident from what was said of them by God to their mother, *before they were born*, Ge. 25:23, 'Two *nations* are in thy womb, (*i. e.* the Edomites and the Jews,) and two *manner of people* shall be separated from thy bowels; and the one people shall be *stronger* than the other; and the elder shall *serve* the younger.'

M.

MANNA. The miraculous food with which God fed his people Israel during forty years in the wilderness.

In Ps. 78:25, it is called *angels' food* in our version; but this is absurd. The word *abirim* there signifies *strong ones*, and by Durell is translated *oxen*, as in Ps. 22:12. 50:13. 68:30. Is. 34:7. Jer. 50:11. He therefore renders it thus:

'Every one ate the flesh of oxen;
He sent them venison (or victuals) in plenty.'

But Parkhurst, with more propriety, renders it 'bread of the strong ones;' meaning by that the material heavens, for in the preceding sentence it is called 'corn of the heavens.' See his note on *Abir*, Heb. Lex. p. 4.

Manna is the emblem or symbol of immortality. Re. 2:17, 'I will give him to eat of the hidden manna;' *i. e.* the true bread of God, which came down from heaven, referring to the words of Christ, in Jn. 6:51, a much greater instance of God's favor, than feeding the Israelites with manna in the wilderness. It is called *hidden*, or laid up, in allusion to that which was laid up in a golden vessel in the holy of holies of the tabernacle. Comp. Ex. 16:33,34, and He. 9:4.

It is in a subordinate sense only, that what dropped from the clouds, and was sent for the nourishment of the *body*, *still mortal*, could be called the 'bread of heaven,' being but a type of that which hath descended from the heaven of heavens, for nourishing the *immortal soul* unto *eternal life*, and which is, therefore, in the sublimest sense, the bread of heaven. The original manna was corruptible, and they who ate thereof died; but those who partake of this shall never hunger, but shall live forever. The immortality which it procures, transcends all imagination.

In Lu. 14:15, a person is recorded as saying, 'Blessed is he that shall eat bread in the kingdom of God;' probably in allusion to the manna. *To eat bread* is a well-known Hebrew idiom for to share in a repast, whether it be at a common meal, or at a sumptuous feast.

MAN OF SIN — SON OF PERDITION — LAWLESS ONE. 2 Th. 2:3, &c.

The figurative description of an eminently impious and wicked power, whose rise was to be contemporary with the 'apostasy,' or general defection from God and from genuine Christianity. He is called the *man of sin*, as being eminently wicked; the *son of perdition*, as being destined to certain destruction; the

lawless one, as setting himself up above all law, human and divine.

He is said *to oppose God*, as being peculiarly an adversary to truth and righteousness; and to *exalt himself above God*, as being guilty of the most impious arrogance, as proudly raising himself above all institutions of religious worship, by assuming to alter and set aside all the divine appointments of religion and worship.

He is said to *sit in the temple of God as if he were God*; *i. e.* he shall seize the primacy or sovereignty of the churches of Christ, and usurp the authority of the King of Zion. But properly, instead of *sit*, it should be *he seateth himself*, denoting his insolent and violent intrusion of himself into God's church as lawgiver and ruler.

Showing himself, or rather 'publicly declaring himself' *that he is a God*; *i. e.* impiously assuming divine powers and privileges, and arrogating that submission and obedience in matters pertaining to the conscience, which are due only to God.

An event, or order of things, is said to restrain his appearance, and he could not be revealed till that was removed. All the fathers considered this to mean the imperial power of Rome, which then maintained its own sovereignty, and prevented the usurpation alluded to. See Tertullian's Apology, and his treatise on the Resurrection, where he says, 'until *he* be taken out of the way, — who, but the Roman empire, which, being dispersed into ten kings, shall introduce Antichrist.' ch. xxiv.

The poets and Roman writers in general having flattered the Cæsars with the eternal duration of their empire, (see Virgil, Æn. I, l. 281, &c.) and given to Rome the title of the eternal city, it would not have been safe for Paul to have spoken more openly on this subject, whatever he might say to the Thessalonians in private, in explanation of his meaning. And therefore he says, '*Ye know* what withholds,' &c.

This 'mystery of iniquity,' or *concealed wickedness*, was even then in operation, and was exerting itself covertly, till he who restrained it, 'the imperial government,' was taken out of the way. The expression 'taken out of the way,' perhaps importing the violent deaths by which many of the Roman emperors perished, and the dreadful struggles and convulsions which preceded the dissolution of the empire itself.

It is further said, that the *Lord will consume*; *i. e.* gradually destroy this lawless one, or usurping and tyrannical power, by the spirit or breath of his mouth; *i. e.* by the word of his gospel, and the prevalence of the doctrine of Christ, which should supersede the errors, and expose the impostures of Antichrist.

And *destroy* him, or render ineffectual, by the *brightness of his coming*: *i. e.* by breaking down his authority, reducing his influence, and bringing him to a state of inactivity and impotence.

The coming of the lawless one is described to be *according to the operation of Satan*; *i. e.* invisibly and imperceptibly — yet effectually by the use of false miracles, specious pretences, counterfeit signs, and all the apparatus of imposture, or, as Paul expresses it, with *every kind of unrighteous deception*; meaning, that he would scruple no arts or delusions that might support and perpetuate his own usurpation.

Those who are deceived by him, are said to be '*those that perish*, because they received not the love of the truth, that they might be saved.' And, therefore, God abandoned them to strong delusion, so as to give credit to a lie. And having wilfully banished the truth from their minds, they rendered themselves liable to the righteous condemnation of God, as persons who had made iniquity their choice, and who preferred error to truth, as being most favorable to the indulgence of their criminal passions.

No man of understanding can be at a loss for the right application of this portion of Scripture, that it cannot reasonably be expounded of one or two particular deceivers, who arose, appeared, and perished; but of a power of great extent and of considerable duration, whose rise was gradual, his assumption of sovereignty progressive, and whose downfall may occupy a period proportioned to his rise. But see Whitby, Macknight, and Chandler in particular, and the commentators in general.

MARRIAGE is symbolically used to signify a state, and reason or cause of great joy and happiness. A man is not *perfect* till marriage; there is something till then wanting to make him complete in his circumstances, according to the divine institution. Ge. 2:18.

Therefore marriage by the Greeks was called τέλος, *perfection*. And a bride, in Hebrew, is called כלה, *kere*, that is, *a perfect one*, from *kere*, to perfect or consummate.

Wife, according to the Indian Interpreter, ch. 123. is the symbol of the power and authority of her husband; and as he dreams of seeing her well or ill dressed, so he shall meet with joy or affliction.

The church of God, under the Old Testament, is sometimes spoken of as the spouse of God, in terms borrowed from the marriage covenant. She is the barren woman that did not bear, and was desolate; she is exhorted to rejoice, in Is. 54:1-6, on the reconciliation of her husband, and on the accession of the Gentiles to her family.

The same union is hinted at by the apostle, in writing to the Ephesians, 5:32, as subsisting between Christ and the church.

See also Is. 62:5, and 2 Co. 2:2, where Paul says, 'For I have espoused you to one husband, that I may present you as a chaste virgin to Christ.'

In the visions of John, a period is spoken of, when the marriage of the Lamb is come, and his bride hath made herself ready. Re. 19:7. As marriages were used to be celebrated with great joy, the marriage of the Lamb with his church is a fit emblem to show the state of prosperity and happiness to which God will raise it, after all its sufferings for the sake of truth and righteousness.

MARSHES. There is not much said of these in the Scriptures; but they appear to be considered as the emblems of barrenness. They are in their own nature unfertile and insalubrious, resembling the Dead Sea, or sea of Sodom, that dismal example of divine justice; and in that sense may be viewed as representing those who, notwithstanding the motions of God's Spirit, and the means used for their improvement, are utterly unproductive of good.

In Ez. 47:11, it is said, 'As for the marshes and pits, they shall not be healed'; *i. e.* they shall remain filled with salt water, &c. The allegorical sense is, that some shall reject the gospel, and some shall receive it without obeying it.

Italy and Spain, in Europe, and many other countries throughout the world, may be viewed as in this *marshy* state, a state of obduracy, error, and spiritual death. See Vitringa de Paludibus.

MEASURE. To *measure* and to *divide* are the same; and both signify to go about to take possession, after the division. Hence a *lot*, or *division*, or *inheritance*, are all one; because the Israelites got possession of the promised land by division, measure, and lot.

And to *divide the spoil* is to get a great booty or victory, because division of the spoils is a consequence of the other. See Nu. 24:17. 33: 54. Jos. 1:16. 13:6. Is. 9:3. 53:12.

To *mete out* is the same. Thus, Ps. 60:5, 'I will divide Shechem, and mete out the valley of Succoth,' signifies an entire possession after a victory, which God had promised to David.

So, in Is. 18:2, a nation that is *meted out* and *trodden down*, is a nation overcome by its enemies, and quite subdued; so that its possessions are divided and possessed by the conquerors.

So when, in Jos. 24:3, God says, 'I have divided unto you by lot those nations that remain,' what is this but to say, that God had put them in possession of their lands? So, in Zeh. 2:2, to *measure Jerusalem*, is again to take possession of it, to rebuild it; or at least to repair that, and rebuild the temple. See also Am. 7:17.

The same notion is also in the heathen authors. Thus, in Horace, *immetata jugera*, lands unmeasured, b. 3, Od. 24, v. 12, signify, not possessed by any propriety to them, but common; whence the fruits of such lands are called by the poet, *liberæ*, *free to any one to take*. See also Virgil, Geor. I. 1, v. 126, 127.

MILK AND HONEY. The emblems of fertility.

Bochart, Hieroz. p. 2, b. 1, c. 12, observes, that this phrase occurs about twenty times in the Scriptures, and that it is an image frequently used in the classics, as in Euripides, Bacch. 142, thus translated by Wodhull:

> 'Rills of *milk*, and rills of wine,
> Maiden the enchanted land;
> For him the *bee's nectareous treasures* stream,
> And Syrian frankincense perfumes his shrine.'

Josephus represents Galilee as wholly under culture, and every where fruitful; as throughout abounding in pastures, planted with all kinds of trees, and inciting, by the good quality of the land, those who are least disposed to the labor of tillage. See also Shaw's Travels, and Maundrell's.

Milk sometimes denotes the unadulterated word of God, as in 1 Pe. 2:2, compared with Is. 55:1.

It also signifies the elementary parts or rudiments of the Christian doctrine. 1 Co. 3:2. He. 5:12,13.

MOON. The moon has generally been considered by divines to be a symbol of the church of God, but on what grounds it is difficult to discover. It would seem as if the notion had been taken up principally on the supposition that Solomon's Song has a secondary or mystical sense, representing the union of Christ with the church, though neither the name of God nor of Christ is once mentioned in it, nor is it ever quoted, or even alluded to, in the New Testament. In Song 6:10, the bride is said to be 'fair as the moon'; but that the church is that bride, is no where affirmed. Were it otherwise, the sun also might be supposed to be an emblem of the church; for the same bride is, in the same verse, said to be 'clear as the sun.' Even were it so, the passage amounts to no more than a simple comparison, 'fair *as* the moon'; in the same manner as Asahel 'was light of foot as a roe.' 2 S. 2:18. Some divines, however, determined to find the church every where, lay on this passage among others, and inform us, that the church is so called, because of her brightness, which she derives from Christ, 'the *Sun of righteousness*,' as the moon does her light from the natural sun; and to intimate, that the church, like the moon, may have her eclipses, and be in darkness for a time. But if the *woman* mentioned in Re. 12:1 be intended to represent the church, which is the opinion of most interpreters, then she is described as having the moon *under her feet*, which, in other words, would be treading upon herself, — a picture not very natural.

The fathers first led the way to the interpretation of the moon as a symbol of the church, as has been proved from their writings by several authors.

The moon has also been considered to be the emblem of the human judgment or *intellect*, in Er. 1:22, but erroneously; for Solomon is there merely describing the general condition of old age, under the figure of a climate where the sun seldom appears, where the sky is overspread with clouds, and heavy rains are frequent.

As a proof how easily men of fertile imaginations can find a resemblance any where, I may be allowed to quote the following from a Danish author: 'The moon,' says he, 'is the symbol of the church; for,

'1. The moon is raised *above the earth*, and the church hath her citizenship *in heaven*. Phil. 3:20.

'2. The moon is a dark body in itself, and borrows its light from the sun; in like manner the church has no light but what she receives from the Savior.

'3. The nearer the moon is to the sun, the less brilliant she appears; so the more the rays of the divine light are thrown upon the church, the more her misery and her poverty are discovered.

'4. The moon is continually revolving, and is called by the poets 'the wandering moon,' *luna vaga*; so the church militant is a pilgrim and stranger, and has no abiding-place here.

'5. The moon has her different phases or aspects, waxing and waning in turn; so the church increases in times of peace, and decreases in seasons of persecution, in numbers and stability, while her purity and soundness are reversely affected.'

And so forth; for the grounds of comparison are multiplied.

If it be asked, Of what, then, is the moon symbolical? the answer is, the sun, moon, and stars, denote different degrees of rank, power, and authority, in a family or state. Thus, in Joseph's dream, the sun represented Jacob the head, the moon his wife, as the next in order, and the stars his sons. When spoken of a kingdom, the sun is the symbol of the king himself, and the moon of the next to him in power, whether it be the queen, the prince royal, or the prime minister. If kings are sometimes called *stars*, like the king of Babylon, Is. 14:17, it is when they are not compared with their own nobles or princes, but with other kings.

In Re. 8:12, it is said, 'the third part of the moon was smitten.'

In the figurative language, the darkening of any of the heavenly bodies denotes a defect in government, a downfall of power, a revolt, or political extinction. And if the pagan Roman empire be here meant, then it is a third portion of the primary powers denoted by the sun, and of the secondary powers signified by the *moon*, that is to be extinguished. See Jer. 13:16. Is. 13:10,11. Ez. 32:7,8. This is supposed to have been fulfilled between the years 536 and 556, when Belisarius and the Goths alternately besieged and took Rome, and reduced it to a mere duchy.

Re. 12:1, 'a woman clothed with the sun, and the moon under her feet.'

This is understood to be a symbolical representation of the church, clothed with sunbeams, expressive of high honor and dignity; and standing on the moon, as being above the low condition of this sublunary world.

MOTHER. *Father* and *mother* are words

which, in all languages, may figuratively signify *author* or *producer* of a thing.

A city which has great dominions under it, and consequently several other cities, is frequently called a *mother*, in respect of those cities, which are therefore, by analogy, her daughters. See Ez. ch. 23. Ho. 2:2,5. 4:5. Is. 50:1.

A city may be called a *mother* in respect of the inhabitants, as in Is. 49:23; and therefore, in the symbolical language, *mother* is explained of the *patria*, or country, or city. See Suetonius in Jul. Cæs. § 7; and Artemidorus, b. 2, c. 82.

See 2 S. 20:19. Jos. 17:16. Nu. 21:25. Jud. 11:26, &c.

The name is sometimes transferred to signify the New Testament church, as in Ga. 4:26, which should have been rendered, 'But the Jerusalem, which is from above, represents, or corresponds to, the free woman, who is the mother of us all,' *i. e.* of all Christians; according to the allegory in which the bond-woman answers to the Jews, the natural descendants of Abraham, whose capital is Jerusalem on this earth.

In Na. 3:8, where populous No or No Ammon is mentioned, the inhabitants are called, in verse 10, her young *children*. Some have supposed *No* to mean Alexandria, the great emporium of Egypt; and the Chaldee and Vulgate have rendered accordingly. But Alexandria was not built at the time when Jeremiah prophesied; and it does not appear that there had been before any considerable city, at least, standing on the spot, which the founder made the object of his choice. *No* was more probably Thebes, which was called *Diospolis*, on account of the temple of Jupiter Ammon, who was worshipped there in a distinguished manner.

Re. 17:5, 'the mother of harlots and abominations of the earth;' *i. e.* a chief promoter of idolatry and superstition, by whose authority it was propagated among the nations.

Ez. 16:1, 'Thy father was an Amorite, and thy mother a Hittite;' *i. e.* their degenerate and idolatrous conduct was suitable to such a descent. Jn. 8:44. It is the language of indignation and reproof, like

> 'Duris genuit te cautibus horrens Caucasus,'
> *Æn.* 4, 366.

See Newcome *in loc.*

Ez. 11:21, 'The *parting* of the way, at the head of two ways,' is, in Hebrew, the *mother*, because out of it these two ways arise as daughters.

On our Lord's words, in Mat. 12:48, 'Who is my mother?' see Erasmus's excellent paraphrase.

MOUNTAIN. The governing part of the political world appears under symbols of different species, being variously represented, according to the various kinds of allegories.

If the allegory be fetched from the heavens, then the luminaries denote the governing part; if from an animal, the head or horns; if from the earth, a mountain or fortress; and in this case the capital city or residences of the governor is taken for the supreme, by which it happens that these mutually illustrate each other.

So a capital city is the head of the political body; the head of an ox is the fortress of the animal; mountains are the natural fortresses of the earth, and therefore a fortress or capital city, though set in a plain, level ground, may be called a *mountain*.

Thus head, mountain, hill, city, horn, and king, are in a manner synonymous terms to signify a kingdom, or monarchy, or republic, united under *one* government, only with this difference, that it is to be understood in different respects; for the head represents it in respect of the capital city; mountain or hill, in respect of the strength of the metropolis, which gives law to, or is above, and commands the adjacent territories, and the like.

Thus, concerning the kingdom of the Messiah, Isaiah says, 2:2,

> 'It shall come to pass in the latter days,
> The *mountain* of the house of Jehovah shall be established
> on the top of the mountains,
> And it shall be exalted above the hills,
> And all nations shall flow unto it.'

And 11:9, 'They shall not hurt nor destroy in all my holy *mountain*,' that is, in all the kingdom of the Messiah, which shall then reach all over the world; for it follows, 'the earth shall be full of the knowledge of the Lord.'

So the whole Assyrian monarchy, or Babylon, for all its dominions, is called a *mountain* in Zch. 4:7, and Jer. 51:25, in which last place the Targum has *a fortress*; just as Virgil, in his Æneid, b. 6, v. 783, calls the seven hills of Rome, *arces*, or fortresses, though there was but one, the Capitol — 'Septemque una sibi muro circumdabit arces.'

Thus also, in Da. 2:35, 'The stone that smote the image, became a *great mountain*, and filled the whole earth;' that is, the kingdom of the Messiah, having destroyed the four monarchies, became a universal monarchy, as it is plainly made out in verses 41,45.

In this view, then, a *mountain* is the symbol of a kingdom, or of a capital city with its dominions, or of a king, which is the same.

Mountains are frequently used to signify all places of strength of what kind soever, and to what other use applied; mountains being difficult of access to an enemy, and overawing and commanding the country round about, being properly qualified, both to secure what is on them, and to protect and govern what is about them. See Jer. 3:23.

Among the heathens, persons of great note and eminence were buried in or under mountains; tombs were erected over them in honor of their memory, and by degrees their souls became the objects of worship.

This gave rise to a custom of building temples and places of worship upon mountains. And though the temples were not always, strictly speaking, the very monuments of the heroes deceased, yet the bare invocation was supposed to call the soul thither, and to make the very place a sepulchral monument, as Turnebus proves from Virgil, Æn. b. 3, v. 67, and b. 6, v. 505. And therefore Servius on Virgil's Æneid, b. 3, p. 701, observes, that human souls are by sacrifice turned into deities. For which see Lycophron's Cassandra, v. 927, 1123, and from v. 1126 to 1149.

The said temples were also built like forts or towers, as appears from Jud. 9:46,48,49, where the temple of the god Berith is called in the original, 'the tower of the house, or the tower, the house of the god Berith.'

They were likewise places of asylum, and beyond all, were looked upon as the fortresses and defenders of the worshippers, by reason of the presence of the false deities, and of the relics of deceased men kept therein within the sanctuaries.

Thus, in Euripides, Hercul. v. 1030, &c., we find, that the heroes in their tombs were esteemed as saviors and defenders of the people.

Tully, de Nat. Deor. lib. 1, fin.; Clemens Alexandrinus, Protrep. p. 13; Arnobius adv. Gentes, b. 6, and Lactantius de f. Rel. l, c. 15, give examples of dead men worshipped, upon the supposition that the presence of their relics fixed the demon to the place, and protected those for whom they had a kindness when alive.

Hence the Spartans in distress were by an oracle directed to get the bones of Orestes; and the Athenians in the like case were commanded to find the bones of Theseus. Herod. b. § 67; Pausan. Lacon. p. 84.

Pausanias having observed, that the bones of Aristomenes, the Messenian hero, were brought to the new Messene, and there gave out *ostenta*, prodigies, gives a reason for it, brought from the immortality of the soul, by which he supposes, that souls in the separate state keep still their thoughts and affections as before, and by consequence assist their votaries in suitable enterprises; on which account their relics were thought to do wonders.

So the shield of that hero was thought to have belched the Theban army against the Lacedæmonians.

This notion may be traced up as high as Hesiod, Op. b. 1, v. 121. It was the foundation of all idolatry, and was improved by the supposition that without the relics, as was before observed, the invocation with sacrifices might turn human souls into deities.

Upon the accounts now given, *mountains* were the *forts of paganism*, and, therefore, in several parts of Scripture, *mountains* signify the *idolatrous temples* and places of worship; as in Ez. 6:2,3, Jer. 2:23. Mi. 4:1.

And thus *mountains*, by the rule of analogy, may be properly used in respect of the monasteries and churches of the Christian church when corrupted by the introduction of saints and images. The aforesaid notion of the heathens concerning dead heroes was soon entertained by the new converts to Christianity in relation to the martyrs or their relics. And the fury of the people at last was so great, that they raised up altars in every place to the martyrs without relics, helping out the deficiency with dreams and revelations. By which all their altars are become tombs of the dead, as were those of the pagans, and their churches the houses of their protectors and saviors; all the difference being, that they have taken the martyrs or heroes of the church instead of those of paganism.

It is also observable, that, anciently, monasteries were built upon mountains, and built like forts. Those in the Greek church were certainly so, as appears by several authors, as Cyril of Alexandria, and St. Chrysostom, who therefore calls the monks 'the dwellers on the mountains.' On Mount Athos, there are still twenty-two monasteries, and about 6000 monks in them. In this, they are conformable to their pattern, the Therapeutæ of Philo, who dwelt upon a mountain, and whose cells were called *monasteries*.

In the Ethiopic language, the same word, viz. *dahuyr*, signifies a *mountain* and a *monastery*. The very etymology of the word helps out the signification of the symbol. For *debir*, a mountain, comes from *debar*, to command, subdue, and govern. So, in military language, mountains are said to command the places about them; and accordingly the monasteries were the *forts* or *mountains* of Popery, and so many authors have styled them. See further illustrations in Daubuz.

Selden and Pococke think that Baal-Peor, mentioned in Ho. 9:10, was so called from the mountain on which he was worshipped. See Nu. 25:3, and 23:28. Ps. 106:28.

So Jupiter had the additional name of Olympius, and Mercury of Cyllenius. Ez. 1:2, 'Set thy face towards the mountains of Israel, and prophesy against them.' See De. 1:22. Jer. 2: 20. 3:6. 18:6.

Philip, second king of Macedon, in his expedition against Sparta, sacrificed to the gods on each of the hills, one of which was called Olympus, and the other Eva. Polyb. b. 5, p. 372.

Cyrus, just before his death, offered sacrifice to Jupiter, the sun, and the other gods, upon the mountains. Cyrop. b. 8, p. 647, ed. Hutch.

Jupiter speaks of Hector as sacrificing to him on the summits of Ida. See Il. 22, 171.

Great disorders and commotions, especially when kingdoms are moved by hostile invasions, are expressed in the prophetic style, by carrying or casting mountains into the midst of the sea. See Ps. 46:2,

> 'Therefore we will not fear though the earth be removed,
> And though the mountains be carried into the midst of the
> sea.'

It is said, in Re. 16:20, 'And every island fled away, and the *mountains were not found*.' The phrase is taken from those mighty earthquakes, in which every thing is thrown into confusion, and even mountains are swallowed up, or change their forms. See Re. 6:14.

These mystic mountains, in the Apocalypse, mean kingdoms and states, which were no longer found, because overturned to make way for the kingdom of Christ, mentioned by Daniel, which was to fill the whole earth.

When David says, Ps. 30:7, 'Lord, by thy favor Thou hast made my mountain to stand strong,' he means, the stability of his kingdom.

Vitringa, in commenting on Is. 2:14, 'and upon all the high mountains,' &c., has these words — 'Hoc est, ad subvertenda *regna et respublicas*, sive societates majores et minores, quæ suis finitibus circumscriptæ, si probe sint confirmatæ, alte in mundo emineant, celebres sint fama amplitudinis, potentiæ, auctoritatis, adeo ut difficilius adeantur, destruantur ac loco moveantur. Vere gerunt figuram et emblema montium et collium.'

MOUTH, according to the oneirocritics, denotes the house of the party; and by analogy, the *teeth* are the servants of the household.

The *mouth* also signifies the words that proceed out of it, which, in the sacred style, are the same as commands and actions, because they imply the effects of the thoughts; words or commands being the means used to communicate the thoughts and decrees to those that are to execute them.

Hence, for a person or thing to come out of *the mouth of another*, signifies to be constituted and commanded to become an agent or minister under a superior power. Thus:

Re. 16:13, 'I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.'

Re. 16:14, 'For they are the spirits of devils working miracles,' &c.

Re. 1:16, 'Out of his mouth went a sharp sword.'

Re. 11:4, 'He shall smite the earth with the rod of his mouth.'

Re. 12:15, 'The serpent cast out of his mouth water.'

Re. 9:19, 'Their power is in their mouths, and in their tails.'

Re. 11:5, 'If any hurt them, fire proceedeth out of their mouth.'

The Word of God, or the word that proceeds out of his mouth, signifies sometimes the actions of God's providence, his commands, whereby He rules the worlds, and brings all things to his purpose; and sometimes that Divine Person, or emanated substance of Himself, who executes his commands as a minister, and, by a metonymy of the abstract for the concrete, usual in holy writ, and, in the Eastern nations, is called *the Word of God*.

MYRTLE. The myrtle-tree was an emblem of peace.

It is mentioned in the following passages — Ne. 8:15. Is. 41:19. 55:13. Zch. 1:8.

The Hebrew term is *Hedes*, from which *Hadassah*, the original name of Esther. The note of the Chaldee Targum on this passage seems remarkable: 'They called her *Hedese* or *Hadassah*, because she was just, and the just are those that are comparted בשדא *to myrtle*.'

The Jews had a proverb, 'The myrtle standing among nettles, is still called a myrtle;' meaning, that a godly man living amongst the wicked is still a godly man, like Lot in Sodom

Catullus celebrates it, El. 62,

——— 'Bona cum bona
Nupsit alite virgo,
Floribus velut cultens
Myrtus Asiæ ramulis;'

and Lucian admires its beauty, in Amor. v. 4, *μυρσίνη*, &c., 'the myrtle, and several other trees, which excel in beauty.'

On which account Pausanias says it was dedicated to Venus, along with the rose.

And hence Virgil has, Eclog. 7,

'Fœnosæ myrtus Veneri, sua laurea Phœbo.'

In external beauty and fragrance, it is considered to be a fit emblem of the Christian church, as adorned with the various graces of the Spirit.

The myrtle is a lowly and tender shrub, and therefore the more resembles the saints. Horace applies to it the epithet *fragiles*, frail; and Virgil calls it *tener*, tender. And Aristophanes terms it *παρθενία μυρσίνη*, virgin-myrtle. It is very fragrant; hence Horace, lib. 2, Od. 15:

'Myrtus, et omnis copia nascitur,
Spargent olivetis odorem
Fertilibus.'

And Athenæus, lib. 15, Deipnos., observes, 'that the Egyptian myrtle is acknowledged to excel all others in the sweetness of its fragrance, as Theophrastus writes.

And Ovid, lib. 3, Art. Amor. v. 693,

'Ros maris et lauri, nigraque myrtus olent.'

The myrtle is an *evergreen*. So the Jews, in their Targum, say of Esther: The name of Esther is Hadassah, or myrtle; for, as the myrtle never withers, winter or summer, so the righteous always flourish, both in this world and that which is to come.

It was used at festivals, as Horace remarks, b. 1, Od. 4:

'Nunc decet aut viridi nitidum caput impedire myrto,
Aut flore, terræ quem ferunt solutæ.'

And Josephus mentions, that at the feast of tabernacles they carried branches of myrtle in their hands.

N.

NAKEDNESS signifies sin or folly. Thus, in Ge. 3:7, it is taken for *sin* in general. And in Ex. 32:25, and Ez. 16:36, and 2 Ch. 28:19, for *idolatry*. And so elsewhere in the Scriptures all kinds of vice, but idolatry in particular, come under the notion of *filthiness*, or *nakedness*, or *sores*. And therefore to be in the highest degree *naked*, is to be guilty of idolatry.

Nakedness signifies also guilt, shame, poverty, or misery, as being the consequence of punishment of sin, and of idolatry in particular, a crime which God never leaves unpunished. Thus, in Jer. 49:10, 'I have made Esau bare,' &c. signifies the destruction of Esau, God having exposed them naked and defenceless to the invaders. So, in Is. 47:3,

'Thy nakedness shall be uncovered; even thy shame shall be seen,'

is interpreted in the next line by

'I will take full vengeance, neither will I suffer man to intercede with Me;'

in other words, Babylon should be humbled, and made a slave.

The Indian interpreter explains this symbol of distress, poverty, and disgrace.

The *nakedness of enemies* is explained by the interpreters of omens, as signifying, that by some discovery of their secrets, a way would be made to vanquish them in the end. See a remarkable instance in Procopius, quoted by Daubuz.

The *nakedness of a land*, Ge. 42:9, signifies the weak and ruined parts of it, where the country lies most open and exposed to danger.

There is an admonition in Re. 16:15, couched in terms which include this symbol, 'Behold I come as a thief; blessed is he that watcheth, and *keepeth his garments*, lest he walk *naked*, and they see his shame;' *i. e.* let all who would faithfully persevere, watch over themselves, to maintain their purity and integrity, lest when Christ comes they be exposed to disgrace, and have no covering for their sin and folly.

NAME. The name of a person or thing, according to the Hebrew style, frequently imports the quality or state thereof. Thus, in Ru. 1:20, 'And she said unto them, Call me not Naomi,' *i. e.* pleasant, 'but call me Mara,' *i. e.* bitter, 'for the Almighty hath dealt very bitterly with me.'

And thus, when it is said, in Is. ch. 9, 'He shall be called Immanuel,' the meaning is, that the Son there spoken of shall be God with us, dwelling amongst us. And so in Lu. 1:32, 'He shall *be called* the Son of the Highest,' is, he shall *be* the Son of the Highest.

And thus, in Thucydides, b. 5, § 9, 'To be called the allies of the Lacedemonians,' is the same as to be their allies, and have effectually the honor and advantage of that title.

Agreeably to this, a new name signifies a new quality or state, — a change of the former condition; as in Is. 62:2,

'And thou shalt be called by a new name,
Which the mouth of Jehovah shall fix upon thee.'

Hence the custom of changing names upon any remarkable change of condition. So, on account of the new covenant made with God, Abraham and Sarah received those new names from God himself; so Jacob was named Israel; so Joseph had a new name given him by Pharaoh; and Daniel another by the king of Babylon. So our Savior changed Simon's name for Peter; and the primitive Christians took a new name at their baptism.

To be called by the name of any one, signifies to belong to, to be the property of, or to be in subjection to, that person whose name is called upon the other, as in Ge. 48:16.

Thus, *to be called by the name of God* is to be accounted his servant, to be appropriated to Him, and separated from the heathen world, as in De. 28:10. 2 Ch. 7:14. Ac. 15:17.

So, because a woman by marriage becomes subject and the property of her husband, therefore, in Is. 4:1, she is said to have the name of her husband called upon her.

And thus, when God had submitted all creatures on earth to Adam, in token of their subjection, and to give him possession of the gift, God brought them to him to be named.

So David, to express that God is the Lord as well as Maker of the stars, says, Ps. 147:4, 'He telleth the number of the stars; He calleth them all by their names.'

Thus masters gave names to their slaves; and these, that it might be publicly known to whom they belonged, were branded in their *foreheads* with the *names* or *marks* of their masters. See Potter's Grecian Antiq. vol. 1. p. 65; Martial, Plautus, &c.

And, for the same reason, soldiers were branded in the hand with the name or character of their general. And, on the same account, it was customary to stigmatize the worshippers and votaries of some of the gods.

To call by name implies a superiority to examine and blame the actions of the persons called. The phrase is thus used in Ignatius's Epistles, and in Virgil's Æneid, b. 12, v. 750.

Names of men are sometimes taken for the men themselves, as in Ac. 1:15, 'the number of the names;' *i. e.* the number of the men.

And thus in Virgil, — *Sylvius, Albanum nomen*, means, Sylvius, a man of Albania.

The origin of this expression is to be deduced from the public registers of the names of citizens, which were very carefully kept by the Greeks and Romans, and from the exact account of genealogists among the Jews; and from the diptychs or matricula used in the primitive church, in which were registered the names of all the faithful. Hence the expression, *to blot out a man's name*, signifies to reject or cast him out from enjoying any longer the privileges of a citizen or Christian, by blotting his name out of the public register or matricula.

Am. 6:1, 'which are named chief of the nations,' &c.

The Hebrew word implies an allusion to the custom of marking a name or character by punctures. See Lowth on Is. 41:5. They call themselves, not after their religious ancestors, but after the chief of the idolatrous nations, with whom they intermarry contrary to their law.

'Persons of name' were 'the known ones,' or principal men, to whom the house of Israel came for justice, and to pay court. None but men of note seem to have been thus distinguished.

Man of name is a man of renown; so David is called on account of his victories. 2 S. 7:9. 1 S. 18:7. 2 S. 12:28. And the Roman generals used to take names from their victories, as Africanus, Asiaticus, Macedonicus, and the like; and sometimes from things done at home for the public good, as Cicero was saluted *Pater Patriæ*, father of his country, and Augustus afterwards.

The word *shem*, name, denotes simply an object of worship or invocation. Hence, *eshem*, the name, signifies the object of worship to Israel. Le. 24:11. And so in Ex. 20:25, when God says, 'I record my name,' the meaning is, I choose a place where I require to be worshipped, wherein I will show my glory and power, and hear the prayers of them that invoke Me.

Thus the declaration of God, in Ex. 3:15, when He first appeared to Moses, 'This is my name forever, and this is my memorial to all generations,' respects his worship. It is that name by which He is to be remembered, and distinguished from all false objects; for the word *memorial* is a term of the rituals, Le. 2:2. Therefore, when God forbids Israel, in Ex. 23:13, even to make mention of the names of other gods, He forbids to worship them, or to commemorate any of their actions. For God calls Himself, Ex. 34:14, a jealous God; in the Septuagint, *ζηλωτὸν ὄνομα*, a jealous name, or object of worship. It was on this account that Moses inquired after the name of God, when He appeared to him. Ex. 3:13. And in Jud. 13:17, Manoah says to the angel, 'What is thy name, that when thy sayings come to pass, we may do thee honor?' an expression originating probably in this, that when God appeared by vision, dream, or miracle, to the patriarchs, they noted the place, and commemorated the event by some solemn acts of devotion, and the imposition of a name, as in Ge. 12:7,8. 13:4-18. 28:18,19. And so in regard to false deities; wherever they were supposed to have performed any thing memorable, or wherever they were understood to preside and to favor their votaries, there a monument was raised, and the name invoked with suitable solemnities. See an instance in Pap. Statius, b. 4, v. 664.

Hence it comes, that not only among the Jewish authors, but also the Gentile, *to name* is the same as to invoke in divine worship.

And thus, to be baptized into the *name* of the Father, Son, and Holy Ghost, is to be baptized into their worship, as the one God.

NIGHT. The time for sleep. 1 Th. 5:7, 'They that sleep, sleep in the night;' whence sleep, among the mythologists, is called 'the son of Night.' Hippocrates, in his prognostics, says, 'It is proper to be awake in the day, and to sleep in the night.' And Virgil, Æn. 8, calls sleep *dimum noctis opacæ*, the gift of dark night. And Valer. Flaccus, Argon. b. 5,

'Nox hominum genus et duros miseratta labores,
Retulerat fessis ad tuta silentia rebus.'

Homer thus expresses it, Odyssey, b. 3, v. 334,

'The lamp of day is quenched beneath the deep,
And soft approach the balmy hours of sleep;
Nor fits it to prolong the heavenly feast,
Thoughtless, indecent, but retire to rest.'

The whole term of human life is frequently in Scripture called *a day*; see Jb. ch. 14, and other places. But in one passage it is called *night*; Ro. 13:12, 'The night is far spent, (that is, the time of ignorance and profaneness,) the day is at hand.' Or, as the same apostle says, Ep. 5:8, 'Ye were once darkness; now are ye light in the Lord.'

Night, being the time of darkness, the image and shadow of death, in which the beasts of prey go forth to devour, symbolically signifies a time of adversity and affliction, in which men prey upon each other, and the stronger tyrannize over the weaker. Thus, Is. 21:12, 'Watchman, what of the night?' an inquiry how long their captivity was to last.

Zch. 14:6,7,

'And there shall be one day,
(It is known to Jehovah;)
It shall be neither day nor night,
But at eventide there shall be light.'

See Re. 21:23, and 22:5 — meaning, that there shall be no vicissitude of day and night, but a constant light; and this signifies, symbolically, that there shall be no vicissitude of peace and war, but a constant state of quiet and happiness.

Daubuz quotes, from Herbelot, to show the notion of the Arabians: 'In the Humajounnameh it is said, he that has done justice in this night has built himself a house for the next day, — meaning, says Herbelot, by this *night*, the present life of this world, which is nothing but darkness; and by the next *day*, the future life, which is to be a clear day for good men.'

The night is plainly put for a time of ignorance and helplessness in Mi. 3:6 —

'Wherefore there shall be night to you, so that ye shall have no vision;
And there shall be darkness to you, so that ye shall have no divination;
And the sun shall go down upon the prophets,
And the day shall be dark upon them.'

The paraphrase of Erasmus on 1 Th. 5:7, deserves to be noticed: 'Dies metuendus iis,' &c.; *i. e.* the day of final judgment is to be dreaded by those who, blinded by their vices, lead a sort of nocturnal life; but ye, brethren, need not be afraid lest it should overtake you suddenly; for all you, who follow Christ, do not belong to the kingdom of darkness, but to

the kingdom of light and of God. Henceforward, if we wish not to be overtaken, let us not sleep, as others do, who know not the light of Christ, but let us watch and be sober, always circumspect, that nothing may be admitted through inadvertence into the mind, which may offend either God or man, &c.

In Jn. 9:1, *night* is put for *death*. So Horace, b. 1, Ode 4, 'Jam te premet nox,'—Soon will the night o'ertake my friend. And, Ode 28, line 15, 'Omnes una manet nox,'—One night remains for all.

Is. 15:1, the words 'in the night' are understood by Vitringa to mean *suddenly, unexpectedly*; but there is some doubt about the correctness of the present reading. See Lowth's note.

O.

OAK. The symbol of men of high rank and power.

In Is. 2:13, 'the oaks of Bashan' are used, in the way of metaphor, for kings, princes, and the like. See Zch. 11:2, where, under the image of *trees*, the fall of mighty men and the subversion of the Jewish polity are represented:

> 'Howl, O fir-tree, because the cedar is fallen,
> Because the goodly ones are destroyed.
> Howl, O ye oaks of Bashan,
> Because the fenced wood is felled.'

In Am. 2:9, the Amorite is said to be 'strong as the oaks.'

The original Hebrew term for *oak* is derived, according to Celsius, from *ail, robur*, which is the Latin word for the oak, on account of its hardness and strength.

Oaks were the scene of idolatrous worship, and therefore are frequently mentioned as denoting such practices.

Jer. 2:31,

> 'I have not found it (the blood) in a digged hole,
> But upon every oak.'

So Blayney renders it, in conformity to the Septuagint and the Syriac; and his note on the passage is—'In the law it is commanded, Le. 17:13, that the blood of animals killed in hunting should be covered with dust; in order, no doubt, to create a horror at the sight of blood. In allusion to this command, it is urged against Jerusalem, Ez. 24:7, that she had not only shed blood in the midst of her, but that "she had set it upon the top of a rock, and poured it not upon the ground, to cover it with dust;" that is, she had seemed to glory in the crime, by doing it in the most open and audacious manner, so as to challenge God's vengeance. In like manner, it is said here, that God had not discovered the blood that was shed in holes under ground, but that it was sprinkled *upon every oak*, before which their inhuman sacrifices had been performed.'

The oak was not merely the scene of idolatrous worship, but sometimes the material of which the idol was made. Is. 44:14, 'He taketh the oak to make a god.' Horace has something similarly severe:

> 'Olim truncus eram ficulnus, inutile lignum,
> Cum faber, incertus scamnum faceretne Priapum,
> Maluit esse Deum.'

Sacred groves were a very ancient and favorite appendage of idolatry. They were furnished with the temple of the god to whom they were dedicated, with altars, images, and every thing necessary for performing the various rites of worship offered there; and were the scenes of many impure ceremonies, and of much abominable superstition. See Ez. 20:28, and Ho. 4:13, where idolatrous worship and its accompaniments,

> 'Under the oak, and the poplar, and the ilex,'

are severely reprehended.

OIL. The use of oil, in the anointing of a person, signifies the designation or inauguration of that person to some high office or dignity.

Ps. 45:7, 'God hath anointed thee with the oil of gladness above thy fellows.' See He. 1:9.

It is applied to the Jewish kings. 1 S. 10:1, 'Then Samuel took a vial of oil, and poured it on Saul's head, and kissed him.' 2 S. 1:21; see also 1 S. 16:1,13. 1 K. 1:39. 2 K. 9:6.

It is applied to the Messiah, Is. 61:1; compared with Lu. 4:18, and Ac. 4:27, and 10:38.

It is applied to Cyrus, Is. 45:1.

It is applied to Aaron the priest, Le. 8:12; and to the prophets, 1 K. 19:16.

The anointing, in 1 Jn. 2:27, is the spirit of illumination, furnishing with gifts and graces.

This consecration with oil not only served as a form of admission to important functions, but was considered as adding a sacredness to their persons, and sometimes served as a guard against violence, in consequence of the respect attached to it. 'God forbid,' says David, 'that I should stretch forth my hand against Saul, since he is the anointed of Jehovah.' 1 S. 24:6.

Sometimes mere designation, without unction, is implied in it, as in the case of Cyrus, Is. 45:1, who was selected by God to restore Judah, and for the rebuilding of the temple of Jerusalem.

Sometimes it is used of the patriarchs Abraham, Isaac, and Jacob, as in Ps. 105:15, 'Touch not mine anointed *ones*,' for the word is in the plural number; not as literally anointed, but as specially favored of God, and set apart to be the heads or progenitors of a great nation.

It is more eminently used as applicable to the Mediator of the new covenant, by David, Ps. 2:2, who represents Him as King of Zion; by Isaiah, 61:1, as the proclaimer of great and good tidings; by Daniel, 9:25, as making expiation for the sins of the people.

And this was the substance of apostolic preaching; *e. g.* Ac. 17:18, 'This Jesus whom I preach to you is the Anointed One.' Ac. 18:5, 'Paul testified to the Jews, that Jesus was the Anointed One.' Ac. 18:28, 'showing by the Scriptures that Jesus was the Anointed One.'

The oil of gladness, Ps. 45:7, denotes the unction of the Holy Spirit, anciently typified by oil, by which unction Jesus was appointed to the offices of Prophet, Priest, and King.

In Zch. 4:14, Joshua the high-priest and Zerubbabel are styled *sons of oil*, as being anointed with the Holy Spirit, and made his instruments in re-establishing the church and state of the Jews. Compare verses 6 and 12.

Christians, as followers of the Messiah, and called by his name, may be considered as anointed ones, consecrated to his service. Would they were all such!

Oil is also the symbol of abundance, fertility, joy, &c. See Ps. 23:5. 92:11. 141:5. Song 1:3. Is. 61:3.

It is so considered, on account of its fragrance and salutary qualities. The latter are more particularly recognized in the New Testament, by the apostle James, 5:14, where he enjoins that the sick should be anointed with oil, in the name of the Lord, as an accompaniment of prayer, for their recovery. See also Mk. 6:13. This ceremony—for it cannot be called an institution—was continued for some length of time in the primitive church; but it seems to have ceased when the miraculous gifts of healing were withdrawn. See the case of Proculus, mentioned by Tertullian in his address to Scapula, who is said to have cured the emperor Severus of a certain distemper by the use of oil; for which service that emperor was favorable afterwards to the Christians, and kept Proculus as long as he lived in his palace. Jerome and Chrysostom also mention cures of this kind; but how far they are to be esteemed miraculous must be left to every one's judgment.

OLIVE-TREE, on account of its verdure, soundness, and the usefulness of the oil it produces, is the symbol of prosperity, plenty, and enjoyment.

Thus the Psalmist, Ps. 128:3, describing the happiness of a man blessed of God, says, 'Thy children shall be like the olive-branches round about thy table.'

It is also the symbol of peace and abated anger. Thus Noah's dove, Ge. 8:11, had, on her return to the ark, an olive-leaf in her mouth.

In enumerating the sources of aliment and wealth, the prophet Habakkuk, 3:17, includes this among them, 'though the labor of the *olive* should fail.'

David compares himself to a green olive-tree in the house of God. Ps. 52:8. Hosea uses similar language respecting Israel, 14:6, 'his beauty shall be as the olive-tree'—a simile employed also by Paul, in adverting to their state before their rejection, where he speaks 'of the root and fatness of the olive-tree.' Ro. 11:17,24.

In Zch. 4:3,11,14, the two olive-trees on either side of the lamp-sconces, pouring oil into the lamps, are there explained to be the two *anointed* ones; Zerubbabel as captain of the people, and Joshua as high-priest. And this signified that these two maintained the nation of the captive Jews, both as to their ecclesiastical and civil state; as the olive-trees which afford oil maintain the light in the lamps, the symbols of government.

Reference seems to be made to this in Re. 11:4, where the two witnesses are described as the 'two olive-trees, and the two candlesticks, standing before the God of the earth;' *i. e.* the faithful in every age, who refuse to comply with the general corruption, shall be constantly supported by divine aid, as if a lamp were kept always burning, by a continual supply of oil from a *living* olive-tree, constantly feeding it with the aliment of its flame, that it may never go out in darkness.

The olive became the emblem of peace to various and distant nations. See Virgil, Æn. 7, l. 154; 8, 116; 11, 101. Livy, b. 39, c. 16; and 14, c. 25; and Statius, Theb. b. 12.

OX. The ox appears as one of the cherubic emblems in Ezekiel's vision, 1:10; and the same seems to have been copied in a perverted way in the idolatrous images of the heathen, *e. g.*

Moloch had the head of a calf or steer.

Apis or Serapis was represented in the form of a bull.

Mnevis, who was kept at Memphis, was figured in the same form.

Baal, or the sun, was worshipped under the form of an animal of the ox or beeve kind. We read of the heifer Baal in Tobit 1:5.

The Gauls worshipped a brazen bull.

Juggernaut's temple in the East Indies has, in the middle of it, an ox cut in one entire stone larger than the life.

In Ac. 14:13, we find the priest of Jupiter bringing oxen for sacrifice.

In 1 Co. 9:9, the question, 'Doth God take care for oxen?' leads the mind to the consideration of that higher sense the apostle has in view, namely, the maintenance of the Christian ministry; and is a proof, amongst others, that many injunctions under the law were emblematical of gospel institutions.

The ox has always been the symbol of agriculture, as Suidas terms it, who relates that the Egyptian Apis was a certain wealthy person, who, during a famine at Alexandria, relieved the people; at whose death they erected a temple to his memory, in which an ox was nourished, as the hieroglyphic of husbandry. And Abarbanel says, 'Therefore Jeroboam chose the appearance of an ox from the chariot of the cherubim, because it is the sign of abundance of corn and blessing of the nations.' And so it is represented in Greek coins, an ox with an ear of corn, or a plough, to denote the fertility of the country. And the daughter of Zion is compared by Micah, 4:12,13, to this animal, in a beautiful allegory.

See under CALF.

P.

PALM. Branches of palm-trees are the symbol of joy after a victory, attended with antecedent sufferings.

By the Mosaical law, Le. 23:40, they were used as a token of joy at the feast of tabernacles.

And they were used on any solemn occasion of joy, as after a victory or deliverance, 1 Macc. 13:51. Jn. 12:13.

With Philo, the palm is the symbol of victory. Alleg. b. 2, p. 50. And Plutarch, Sympos. b. 8, c. 4, gives the same signification, assigning the reason of it, from the natural property of the palm-tree to rise up against pressure. Hence *palma* for *victory*, of which numerous examples might be given from Horace, Cicero, Plautus, Ovid, Terence, and others.

And hence the *toga* of a triumphing emperor was called *palmata*, as having branches of palms painted thereon. Martial, b. 7, Ep. 3. Servius ad Aen. b. 2.

Ps. 92:12, 'The righteous shall flourish like the palm-tree.' Cardan observes, that the palm-tree continues long in its youthful state; so that he who plants one will scarcely live to see the fruit of it.

Re. 7:9, 'Palms in their hands.'

'Quid per palmas nisi præmia victoriæ designantur,' &c.; *i. e.* what is meant by palms here, but the rewards of victory? For these are wont to be given only to conquerors. Hence also it is written of those, who in the contest of martyrdom have overcome the ancient enemy, and now rejoice as victors in their native region, that they have palms in their hands. Gregor. Magn. in Ezek. b. 2, p. 17.

It is easy to see what the multitude had in view when they carried palm-branches before the Savior. Jn. 12:13. Their actions and words corresponded—'Hosanna, (*i. e.* save us,) blessed is the King of Israel that cometh in the name of the Lord.'

The ancients always speak of it as a stately and noble tree. It was esteemed an emblem of honor, and made use of as a reward of victory. 'Plurimarum palmarum homo' was a proverbial expression among the Romans for a soldier of merit. Pliny speaks of the various species of palms, and of the great repute in which they were held by the Babylonians. He says, that the noblest of them were styled the royal palms, and supposes that they were so called from their being set apart for the king's use. But they were very early an emblem of royalty, and it is a circumstance included in their original name, φοινιξ. We find from Apuleius, that Mercury, the Hermes of Egypt, was represented with a palm-branch

in his hand, and his priests at Hermopolis used to have them stuck in their sandals, on the outside. The goddess Isis was thus represented, and we may infer that Hermes had the like ornaments, which the Greeks mistook for feathers, and have, in consequence of it, added wings to his feet. The Jews used to carry boughs of the same tree at some of their festivals, and particularly at the celebration of their nuptials. In how great estimation this tree was held of old, we may learn from many passages in the sacred writings. Solomon says to his espoused, 'How fair and how pleasant art thou, O love, for delights! Thy stature is like a palm-tree.' And the Psalmist, for an encouragement to holiness, says, that 'the righteous shall flourish like the palm-tree,' Ps. 93:12; for the palm was supposed to rise under a weight, and to thrive in proportion to its being depressed.

The ancients had an opinion that the palm was immortal; at least, if it did die, it recovered again, and obtained a second life by renewal. Hence the story of the bird styled the *Phœnix* is thought to have been borrowed from this tree. We find it to have been an emblem of immortality among all nations, sacred and profane. The blessed in heaven are represented, in the Apocalypse, by John, 'as standing before the throne in white robes, with branches of palm in their hands.' The notion of this plant being an emblem of royalty prevailed so far, that when our Savior made his last entrance into Jerusalem, the people took branches of palm-trees, and accosted Him as a prince, crying, 'Hosanna, blessed is the King of Israel.' Jn. 12:13.

The branch of a palm-tree was called *bai* in Egypt, and it had the same name in other places. Baia, *βαια*, from which our English *bay*, are used for palm-branches by John, in the passage just quoted.

Judea was denoted by a palm-tree, because that country abounded particularly in palms, and because the Jews used the leaves in their sacred rites, and they had a solemnity called by that name; whence on Roman coins we see a palm-tree and a female sitting sad under it, with this inscription, *Judæa capta*.

PAPS are explained by the oneirocritics to signify sons and daughters; and the symbol is very adequate, the breasts being designed for the nurture of children.

Hence Job, 21:24, to express that a man has great substance to uphold his family, says, 'His breasts are full of milk.' But the original term here is supposed by some to mean bowels or intestines, rather than breasts. See Parkhurst on *Other*, and Durell on the passage.

In Ho. 9:14, a miscarrying womb, and dry breasts, signify loss or want of children.

PARADISE. Lu. 23:43. 2 Co. 12:4. Re. 2:7.

Paradise signifies a garden, park, or enclosure, full of valuable trees, fruits, and herbs; in short, a garden of pleasure, such as that in which our first parents were placed in a state of innocence, called by the Hebrew name of *Oden*, or *Eden*, *i. e.* pleasure.

Hence it is the symbol of joy, happiness, delight. The original term *peredes* occurs in Ne. 2:8, where it is called 'the king's forest,' or paradise of trees; in Ec. 2:5, 'I made me gardens: *i. e.* paradises; and Song 4:13, 'Thy plants are an orchard of pomegranates.'

It is supposed to be derived from *pered*, to separate, and the Arabic *des*, to hide, as denoting a secret enclosure, or separate covert. The word is applied in this sense by Herodotus, Xenophon, and Diodorus Siculus. There is a passage in Xenophon's Œconomics, where Socrates says, that 'the king of Persia, wherever he is, takes particular care to have gardens or enclosures, which are called *paradises*, full of every thing beautiful and good that the earth can produce.'

Such were the *κηποι κρεμαστοι*, or *pensile gardens* of the Persians, which Diodorus Siculus mentions, which were situated near the royal palace. Such also were the gardens of Lucullus, of which Plutarch speaks; and the gardens of Sallust, which Aurelian loved to dwell in. See Vopiscus.

Julius Pollux, Onomasticon, b. 9, *c.* 12, observes, '*Paradise* seems to be a barbaric name; but, like many other Persic words, it came by use to be admitted into the Greek language.'

From the pleasantness of such a place, *paradise* is in general the symbol of any pleasant or happy state; as in Ez. 28:13, 'Thou hast been in Eden, the garden of God.'

Ezekiel here, in his prophecy against Tyre, whose merchants traded to all parts of the earth, observes, that they had been at the garden of God, and that they brought thence precious stones, &c. Whence it may be conjectured, that the site of paradise was near Babylon, between Korna and Bassora, and amongst the domains of the Assyrian empire. Shuckford, vol. iv. p. 125, &c.

With Philo, *paradise* is the symbol of virtue, conferring peace, ease, and joy. And, according to the Indian, *c.* 8, the fruits of paradise are divine and useful notions.

In the New Testament, the term is used to denote the mansion of good souls in their state of separation, or the state of the faithful between death and the resurrection. It is curious that the Jews employ the terms *paradise*, and *garden of Eden*, to the intermediate state of holy departed souls. See Grotius and Wetstein on Lu. 23:43. Hence, when applied to a future state, it must denote a place wholly devoted to the worship and service of God, and abounding with every thing that can constitute the felicity of an immortal spirit.

To denote the same state, the Jews sometimes used the phrase 'Abraham's bosom,' a metaphor borrowed from the manner in which they reclined at meals. Lu. 16:22.

There is a distinction, therefore, to be made between paradise and heaven, or the seat of the glorious hierarchy. The enjoyment of paradise is confined to the intermediate state; that of heaven is necessarily deferred till the creation of the new heavens and new earth, wherein dwelleth righteousness. See Campbell's Prel. Diss. 6, p. 2.

Origen's note on 2 Co. 12:4, is good: 'If Paul,' says he, 'saw such unutterable things, even though afterwards to descend from the third heaven, how many more, and how much greater shall we know, when, having followed Jesus and taken up his cross, we shall be admitted into the blessed state above, never more to quit it!' Exhort. ad Martyr. p. 175.

PEARLS. Re. 21:21, 'And the twelve gates were twelve pearls.'

The reference seems to be to Is. 54:11,12, and one would repeat here what Lowth has said there, as being equally applicable:—'These seem to be *general* images to express beauty, magnificence, purity, strength, and solidity, agreeably to the ideas of the Eastern nations; and to have never been intended to be strictly scrutinized, or minutely and particularly explained, as if they had each of them some precise, moral, or spiritual meaning.'

Tobit, in his prophecy of the final restoration of Israel, describes the New Jerusalem in the same Oriental manner: 'For Jerusalem shall be built up with sapphires, and emeralds, and precious stones; thy walls, and towers, and battlements, with pure gold. And the streets of Jerusalem shall be paved with beryl, and carbuncle, and stones of Ophir.' Tobit 13:16,17.

PILLAR is the support and ornament of a building, and symbolically signifies the chief prop of a family, city, or state.

Paul uses the symbol, Ga. 2:9, in speaking of the apostles James, Cephas, and John: as pillars are the supports of a building, so the three apostles here mentioned were esteemed as pillars in the church; *i. e.* persons of the greatest authority and eminence—James, as the brother of our Lord, Peter or Cephas, on account of his confession, on which the church of Christ was to be built, and John, as the beloved disciple of our Lord. It is probable, also, that the churches of Judea and Jerusalem were peculiarly under the inspection of these three apostles.

In Euripides, the *pillars* of families are the *male* children. Iphig. Taur.

In the oneirocritics, *pillars* signify the *princes* or *nobles* in a kingdom.

Pillar of iron, the symbol of great firmness and duration; and as such, used in the prophet Jeremiah, 1:18.

Pillars burning with a clear fire, without being destroyed, signify, according to Artemidorus, b. 2, *c.* 10, that the children of the dreamer shall grow better and more illustrious.

For *fire* implies persecution and torment; and as fire tricth gold, so does adversity the good and valiant.

This interpretation of *pillars* burning with fire without being consumed, greatly illustrates the symbol of the bush burning with fire, and remaining unconsumed, in Ex. 3:2. For this at once set forth the miraculous preservation of the Israelites in the Egyptian fiery furnace, or their state of oppression there, and their wonderful deliverance from thence.

Pillar of salt, Ge. 19:26, an encrusted column, a perpetual monument of the divine anger; for *salt* means *perpetuity*.

POMEGRANATE, an exceedingly beautiful fruit, resembling an apple, the form of which was borrowed as an ornament to the high priest's ephod. Ex. 28:33,34, on which Drexelius remarks, that 'they were symbolical of the reward annexed to virtue; and were placed, not at the top, or in the middle, but at the bottom of the garment; as it is not the beginning or the progress, but the persevering close of a virtuous life, that obtains the crown.'

Song 4:3, 'Thy cheeks are like a piece of pomegranate about thy locks.' The cheeks are compared to *a piece* of this fruit, because the pomegranate, when whole, is of a dull color; but, when cut up, of a lively, beautiful vermilion. *Modesty* and *ingenuousness* are called by this name in Arabic. See Durell *in loc.*

Ez. 19:10,

> 'Thy mother was like a pomegranate
> Planted by the waters.'

Ray, in his Hist. Plant. p. 1462, fol., says of the pomegranate,

> 'Umbras amare alunt et *rigationes*.'

Song 8:1, 'Wine of my pomegranates;' *i. e.* either wine *acidulated* with the juice of pomegranates, which the Turks use, or wine *made* of the juice, such as Sir John Chardin mentions.

Parkhurst, whose bias, though an amiable man, is always towards Hutchinsonian interpretations, thinks the brazen pomegranates which Solomon placed in the network over the crowns which were on the top of the two brazen pillars, were meant to represent the fixed stars strongly reflecting light on the earth and planets.

The Syrian idol, Rimmon, has his name from the same Hebrew term. Achilles Tatius mentions an ancient temple at Pelusium, in Egypt, in which was a statue of the deity, styled Zeus (or Jupiter), Casius, holding this mysterious fruit, the pomegranate, in his hand.

PORTRAITS. It is impossible to read the description given by Ezekiel, 23:14,15, of the images of the Chaldeans portrayed with vermilion, &c., without being reminded of similar appearances found in the caverns of the Thebais, of Elephanta, and Elora, as detailed by travellers. See Maurice's Indian Antiq. vol. ii. *passim*.

POSTURE. The posture of persons acting, determines, in some measure, the nature or kind of their actions.

Standing signifies resisting, defending, struggling, and contending for victory,—giving assistance to friends and the like; as, in Ac. 7:55, Christ is said to be *standing*, when He appeared to Stephen, as ready to assist him in his agony.

To stand before another, is a posture of service. De. 10:8. 1 K. 10:8. 1 S. 16:22. 2 Ch. 18:18. Lu. 1:19.

Walking among, or in the midst, is a posture of dignity and authority,—of one that is busy, and watching and defending those whom he walks about or amongst.

Thus God, to represent Himself as protecting and governing the Israelites, says, in Le. 26:12, that 'He would walk amongst them.' And the protecting angel, in Da. 4:13,23, is called a watchman or patroller, one that goes about to defend from any surprise. And so Homer, in his Iliad, b. 1, v. 37, has used the symbol in relation to Apollo, of whom he says, *ὁς χρυσην, κ. τ. λ.*; where the scholiast explains *αμφιβεβηκας* by *ὑπερμαχεις*. For indeed *ἱδρι ἀναστειις* is but synonymous to it.

Sitting signifies ruling, reigning, judging, and enjoying peace.

Thus, in Jud. 5:10, 'Ye that sit in judgment,' are the magistrates or judges. In 2 S. 19:8, 'The king sitteth in the gate,' *i. e.* he is ready to execute any duty of a king.

And to sit on the throne is always synonymous to reigning, in the Scripture; and is so used by Virgil in his Æneid, b. 7, v. 169; a seat or throne being the symbol of government.

Sitting, with other adjuncts, has a different signification. As, to sit upon the earth, or on a dunghill, signifies to be in extreme misery.

To sit in darkness, is to be in prison and slavery.

To sit as a widow, is to mourn as a widow.

To fall down or prostrate before another, is the symbol of submission and homage. See Ge. 37:7,8. 27:29. Is. 45:14.

PRINCE. This title, as is well known, is applied to Jesus Christ, in various forms.

He is the Prince of peace, Is. 9:6; the Prince of life, Ac. 3:15; the Prince of the kings of the earth, Re. 1:5; the Prince of princes, Da. 8:25; the Prince of the host, Da. 8:11.

The title is once given to Satan, as prince of this world. Jn. 12:31. Comp. Mat. 4:19.

But there is a peculiar sense in which the term is used by Daniel. Thus, 10:13, prince of the kingdom of Persia; 10:21, Michael your prince; 10:20, the prince of Grecia.

In these passages, the term probably means 'a tutelary angel.' The doctrine of tutelary angels of different countries seems to be countenanced in several passages, and especially by Zch. 6:5. See also Zch. 3:1; and Jn. verse 9; and Re. 12:7.

Michael and Gabriel were probably the tutelary angels of the Jews, and would be their only protectors in the various contests for empire till the coming of Christ.

That there are principalities in the heavenly

hierarchy, seems plain from several places in the New Testament; *e. g.* Ro. 8:38. Ep. 1:21. 3:10. Col. 1:16. 2:10. Ju. verse 6. That there are such among the apostate angels, appears from Ep. 6:12. Col. 2:15.

The names *Michael* and *Gabriel* do not occur in any books of the Old Testament that were written before the captivity; and it is suggested by some that they were borrowed from the Chaldeans, with whom and the Persians, the doctrine of the general administration and superintendence of angels over empires and provinces was commonly received.

We know, and can know, no more of the offices of these celestial agents, than what is revealed to us; and therefore it is in vain to indulge conjecture. In general, as Wintle well observes, we may conclude, that they will be favorable or unfavorable to any nation or people, *according to their deserts*; and that all things, and all powers, will work together for good to those that fear and love God.

PROPHECY consists, not only in predicting future events by divine inspiration, but also in a public study and zeal for God's laws; the office of the *ancient prophets* being not only to reveal future events, (which power was rather given them to establish their commission,) but also to preach and maintain the law of God, already established, when the Israelites forsook it, and to be zealous for it even unto death; to the end that their zeal and constancy might be a witness and testimony against their persecutors, of the truth of God's law.

The primitive notion also of a prophet, is to be a spokesman, or interpreter, or declarer of the mind of God to man, as appears by comparing Ex. 7:1, with Ex. 4:16. See also Virgil's Æneid, b. 10, v. 175.

So that *to prophesy* is to bear witness or testimony to the truth against errors and corruptions. And hence *to prophesy* and *to witness* are used as near akin in several places of Scripture.

Thus, when our Savior was going to *prophesy* that one of his disciples should betray Him, the word used is ἐμαρτύρησε, He *testified*, instead of He *prophesied*. Jn. 13:21.

So, in Jn. 1:7, 'to witness concerning the light,' signifies to preach the gospel,—to be the great prophet and forerunner of the Messiah. So, in Ac. 1:8, and 22:15, the apostles and Paul are said to be *witnesses*, because they were preachers or *prophets*; and, in Ac. 20:23, the Holy Spirit is said to witness, διαμαρτύρεται. See likewise I Pe. 1:11.

And thus our Savior 'came into the world to bear witness to the truth;' *i. e.* to declare the will of God to men, as that great Prophet, De. 18:15,19, whom whosoever would not hear, should be cut off from his people.

Pr. 30:1, and 31:1, the *prophecy* which his mother taught him; rather the *charge* or *lesson* which king Lemuel's mother taught him. נָשָׂא, *mesha*, is frequently used by the prophets to signify what they were *charged* with, and thence called a *burden*.

Re. 11:6, 'These have power to shut heaven, that it rain not in the days of their prophecy,' &c.

An allusion to what Elijah and Moses did; meaning, that the witnesses should have similar power given them to smite the earth with plagues; at least, what they denounce against the enemies of truth, God will accomplish. The witnesses here are not single persons, but a perpetual collective body of men, or a succession of witnesses against the errors and false worship introduced into the church.

R.

RAIN is the symbol of divine benignity, vouchsafed as the reward of human obedience. Thus:

Ho. 10:12,

'Sow to yourselves in righteousness,
Reap in the fruit of loving-kindness,
Break up to yourselves the fallow-ground of knowledge,
That ye may seek Jehovah,
Till He come and reign righteousness upon you.'

Ho. 6:3,

'His going forth is prepared as the morning,
And He shall come to us as the rain,
As the latter rain which watereth the earth;'

i. e. He shall come as our deliverer, as surely as the morning returns after the night, or the latter rain comes in its season.

Rain is used as the symbol of discourse and instruction.

De. 32:2,

'My doctrine shall drop as the rain.'

Jb. 29:22,23,

'After my words they spake not again,
And my speech dropped upon them;
And they waited for me as for the rain,
And they opened their mouth wide as for the later rain.'

See also Is. 55:10–13, where the same is beautifully expressed, and the effects described under highly poetical images. The wilderness turned into a paradise, Lebanon into Carmel, the desert of the Gentiles watered with the heavenly snow and rain, so that (as the Chaldee gives the moral sense of the emblem) 'instead of the wicked shall arise the just, and instead of sinners, such as fear to sin.'

The divine influences are compared to rain in Is. 44:3,4—

'For I will pour out waters on the thirsty,
And flowing streams on the dry ground;
I will pour out my Spirit upon thy seed,
And my blessing on thine offspring;
And they shall spring up as grass among the waters,
As the willows beside the aqueducts.

Zch. 10:1, and 14:17, are in like manner understood by Vitringa to mean 'spiritual' rain. And he remarks on the latter place, 'If the Egyptians do not come up to the feast of tabernacles, there shall be no rain upon them;' these words appear a paradox, since there is no rain in Egypt at any time, as is well known; though modern travellers do testify that rain *occasionally* falls. But the sense of the place is, there shall be nothing analogous to rain, *i. e.* no overflowing of the Nile, to produce the usual fecundity. But the difficulty might be obviated, by supposing that the prophet meant that no rains would fall in *Ethiopia*, so as to produce the inundation of the Nile in Egypt.

Grainger says, in Lower Egypt it rains much and often; in Middle, seldom; in Upper, not at all.

Am. 7:6, to *drop* the word, is to prophesy,—the metaphor being taken from the symbol of rain or dew. See Ez. 20:46, and 21:2; also Mi. 2:6,11.

In 2 Pe. 2:17, false teachers are called 'wells without water.'

In Ps. 72:6, the blessings of Christ's coming are described as rain. And Homer, Il. ψ, v. 597, compares the exultation of joy in a man's mind to the morning dew reviving the corn.

Agreeably to this, the oneirocritics explain the symbol of rain or dew, of all manner of good things. They say, a fine, gentle, sunshiny rain is the symbol of a general good; according to which, the Psalmist says, 'Thou, O God, sentest a gracious rain upon thine inheritance, to refresh it when it was weary.' Ps. 68:9. Hence, among the Egyptians, the prophet carried in his hand, as a symbol of his office, in solemn processions, a pitcher, as being the disposer of learning, which is as water, rain, or dew to the soul.

A tempestuous shower may be the symbol of war. Thus Pindar compares war to a shower, Isthm. Od. 6. And Hannibal compares Fabius Maximus, hovering on the hills to avoid a battle, and afterwards coming down to snatch the victory out of his hands, to a cloud on the top of a hill, breaking out afterwards into a shower, with storms and flashes. Plutarch on Fabius.

RAINBOW. The rainbow was instituted by God Himself, as the symbol or sign of his covenant with mankind after the flood, wherein He had destroyed the whole human race, except one family.

By the rainbow, as a symbol or token of the covenant, He promised not to destroy the earth any more by the waters of the flood, and that upon the sight of it, He would be mindful of his promise. Ge. 9:13–17.

So that, whilst this world lasts, it will be a token of God's reconciliation with mankind; and consequently that He will not bring them wholly under his anger to destroy them.

So that, in general, it is a symbol of God's willingness to receive men into favor again.

The common bow is a symbol of war and victory. But the rainbow has two notable properties, which make it fit to be a symbol of peace. For,

1st. Its rundle, or part which should look towards the object aimed at, is always *turned from the earth*, thereby showing, that *it aims not at men*, as we know that the pointing of the sword downwards, is a token of submission or surrender.

2d. *It has no string*, which shows that the master will not shoot; so that a bow unbent, or without a string, is a proper symbol of peace and friendship.

Hence the rainbow, however it appears, is, according to Artemidorus, b. 2, c. 39, always accounted good to them that are in great poverty, or other ill circumstances.

And all this is suitable to the natural properties of the rainbow, for it never appears but when there is a gentle rain with the sun shining, which kind of rain is never known to do any harm, but much good. See Dauhuz, from whom these particulars are borrowed.

When the Jews behold the rainbow, they bless God, who remembers his covenant, and is faithful to his promises. And the tradition of this its designation to proclaim comfort to mankind, was strong among the heathen; for, according to the mythology of the Greeks, the rainbow was the daughter of Wonder, 'a sign to mortal men,' as Homer calls it, Il. 11, l 27, 28—

'Reflected various light, and arching bowed,
Like colored rainbows o'er a showery cloud,
Jove's wondrous bow, of three celestial dyes,
Placed as a sign to man amid the skies.'

Iris, or the rainbow, in Hebrew *keshet*, was regarded as a goddess, and upon its appearance, was viewed as the messenger of the celestial deities; and that not only by the Greeks and Romans, but also by the inhabitants of Peru in South America, when the Spaniards came thither. The Abbe Lamberti tells us, 'The Peruvians paid great honors to the rainbow, as well for the beauty of its colors, as because they proceeded from the sun, and it was for this reason the Incas, or sovereigns of Peru, took it for their device.'

Plutarch says, 'The Greeks made Iris the daughter of Thaumas, or Wonder, because men admired or wondered at her.' So Cotta, the Academician in Cicero de Nat. Deor. b. 3, 20, quoted by Parkhurst, says, 'For this reason the rainbow is said to be sprung from Thaumas, because it has an admirable form.'

According to Homer, Il. 17, v. 547, the purple rainbow is spread out from heaven to mortal eye by Jove—

'As when high Jove, denouncing future woe,
O'er the dark clouds extends his purple bow,
(In sign of tempests from the troubled air,
Or from the rage of man, destructive war),
The drooping cattle dread the impending skies,
And from his baleful field the laborer flies.'

An apocryphal writer has thus beautifully described it, Ecclus. 43:12—

'Look upon the rainbow, and praise Him who made it:
Very beautiful it is in the brightness thereof;
It compasseth the heaven about with a glorious circle,
And the hands of the Most High have bended it.'

There is a reference to the rainbow, though not named, in Is. 54:9,10.

Ez. 1:28, 'As the appearance of the bow which is in the cloud in the day of rain, so was the appearance of the brightness round about.'

Re. 4:3, 'There was a rainbow round about the throne, in appearance like an emerald.'

Re. 10:1, 'And I saw another mighty angel come down from heaven clothed with a cloud, and a rainbow was upon his head.'

These three passages correspond with, and reflect upon, each other. The rainbow in all of them is the designed token of God's covenant and mercy, and of his faithful remembrance of his promise.

RAM. In the symbolical language any horned beast may signify a king or monarch, because of the horns which denote power.

So a *ram* is the symbol of a plain monarch or prince; but other horned beasts are to be explained with some adjuncts; as a *goat* signifies, according to the interpreters, *a foolhardy, fighting prince*. And so Darius is represented in Daniel's vision, as a *ram*; whilst Alexander, the most furious and rash of all warriors, is figured by a *goat*.

So wild beasts, θηρία, with horns, signify tyrants. In several parts of Scripture the word אַיִל, which signifies a *ram*, is taken for a *prince*, as in the Song of Moses, in Ex. 15:15, the *rams*, or *mighty men* of Moab, is, in the Septuagint, the *princes* of the Moabites. And this is plainly from the metaphor; for the *prince* is the *ram* of the flock or people. See Ps 80:1. 78:71,72.

RAZOR. Is. 7:20, 'Jehovah shall shave by the hired razor.'

To shave with the hired razor the head, the feet, and the beard, is an expression highly parabolical, to denote the utter devastation of the country from one end to the other, and the plundering of the people from the highest to the lowest, by the Assyrians, whom God employed as his instrument to punish the Jews. See Lowth's note on the place, and Ez. 5:1.

See under HAIR.

REED. The emblem of fragility and insecure support.

Egypt is compared to the staff of a broken reed. Is. 36:6.

Ezekiel has the same image, 29:7—

'All the inhabitants of Egypt shall know that I am Jehovah,
Because they have been a staff of reed to the house of Israel.
When they took hold of thee with thine hand,
Thou wast crushed, and didst tear all their shoulder;
When they leaned on thee, thou wast broken,
And didst strain all their loins.'

It also denotes inconstancy and fickleness, as being easily moved by the air. Mat. 11:7.

Afflicted and contrite persons are compared to a bruised reed. Is. 42:3. Such persons the Savior would rather heal than discourage.

The reed was in ancient times used as a pen. 3 Jn. 13. It was used by fishermen as a rod; it was also employed as an instrument to measure with. It was about ten feet long, strong, and light. In Re. 11:1,2, there is men-

tion made of such, and the representation seems to be taken from Ezekiel's vision, ch. 40, in which he beheld a person with a measuring rod, taking the dimensions of the buildings of a temple, showing the prophet, in vision, the model or plan of a new temple, to encourage the Jews to faithfulness in their religion, with the hopes of seeing the temple and true worship of God restored again.

There are two things, says Daubuz, mentioned in holy writ, whereby men may measure — a *line* and a *reed*.

The *line*, קַוּ, *kabel*, implies constantly a division and giving of possession into new hands; because it is the instrument by which the lands of conquered nations are divided, as in 2 S. 8: 2. Is. 2:8. Am. 7:17. Is. 34:11-17.

In 2 S. 8:2, it is said 'he measured them by line;' *i. e.* he divided the country of the Moabites into several parts, that he might the better know what towns it was most proper to demolish, and to extirpate the inhabitants of them. He used two lines — a line to put to death, and the fulness of a line to keep alive. The *fulness of a line* seems to denote a very large tract of country. See Chandler's Life of David, quoted by Parkhurst under קַוּ.

The line implies also the division of a land into new lots, supposing a late conquest, and its being divided, to be inherited by new masters. Na. 3:10.

But the *reed*, as it is also used about lands, so it is chiefly employed about *buildings*. In Zch. 2:1-5, a line is used to measure the *whole city*. In Ezekiel, the reed is employed to measure the *temple*.

Profane authors have similar expressions, which show that a measuring reed or line is to take possession of the things measured. And hence from קָנָה, a cane or reed, comes קָנָה, *kanar*, to acquire or possess.

This use of a line or reed explains the *Kanon*, or rule, upon which Paul argues, 2 Co. 10:13,16; the said *rule* signifying those churches to which he had the sole right by first occupation. 'But we will not boast of things *without* our *measure*, but according to the *measure* of the *rule* which God hath distributed to us, a *measure* to *reach* even unto you,' verse 16; and not to boast in another man's *line* of things made ready to our hand. See the whole passage.

A *golden* reed for measuring denotes that what is measured by it shall be *glorious* and *permanent*.

REND. To rend the garments was, in Eastern countries and among ancient nations, a symbolical action, expressive of sorrow, fear, or contrition.

Many instances may be seen in the sacred writings, viz. Jud. 11:35. Est. 4:1. Ge. 44:13. Mat. 26:65. Ezr. 9:5. Jb. 1:20. Jer. 36:24. 2 Ch. 34:27.

See also Virgil, Æn. 12,

> ——— 'It schsea veste Latinus,
> Conjugis attonitus fatis, urbisque ruina.'

Thus Seneca in his Octavia, v. 328,

> 'Scindit vestes Augusta suas,
> Lacerasque comas.'

Jo. 2:13, 'Rend your hearts, and not your garments,' in allusion to this custom. But the phrase here is a Hebraism, meaning, rend your hearts *rather than* your garments; or, rend your hearts, and not your garments only. For the prophet does not forbid the external appearances of mourning; but he cautions them against a merely hypocritical show of sorrow, and exhorts them to cherish that broken and contrite spirit, which is acceptable in the sight of God. So, in Dt. 10:16, 'Circumcise the foreskin of your heart.' And Ho. 6:16, 'I desired mercy, and not sacrifice;' *i. e.* I love the exercise of mercy *rather than* sacrifice, as the very next words plainly show, 'and the knowledge of God more than burnt-offerings.' A somewhat similar form of expression we have in Ro. 6:17, 'God be thanked that ye were the servants of sin,' &c.; *i. e.* God be praised, that *though* ye *once* were the servants of sin, *yet* now ye have obeyed, &c.

Rending the garments was sometimes expressive of different passions. Thus in Dion Cassius, the consul Paulus rends his garment through indignation. Cæsar does the same when about to appease the multitude. Numbers also, in heathen history, upon the loss of their friends. Augustus rends his garment at the proposal of the dictatorship; and he is said to have done the same on hearing of the defeat of Varus.

REST, like sheep, is sometimes used as the symbol of death. Thus:

Re. 14:13,

> 'Blessed are the *dead* who die in the Lord,
> That they may *rest* from their labors.'

Ps. 57:2,

> 'He shall go in peace, he shall *rest* in his bed,
> Even the perfect man, he that walketh in the straight path.'

Jb. 3:13,

> 'For now should I have lain still and been quiet;
> I should have slept; then had I been at *rest*,
> With kings and counsellors of the earth;' &c.

Da. 12:13,

> 'But go thy way till the end be;
> For thou shalt *rest* and stand in thy lot at the end of the days.'

Compare Jb. 11:18. 1 S. 28:15. Re. 6:9. Ac. 2:26, &c.

This phrase is common on Jewish monuments for the dead: 'May his rest be in the garden of Eden, with the other just men of the world' — May his soul rest in peace till the Comforter come. And one epitaph is to this effect: 'This stone which I have placed is a monument for the remains of Rabbi Eliakim, who was buried on the day before the feast of the passover, in the 95th year of his ministry. May his rest be in the garden of Eden with other just men. Amen, amen, amen. Selah.'

Herodian has an expression of similar import, lib. 1, cap. 4, § 8. 'When he had survived one single day and night, he went to rest,' ἀνεπαύσατο. See Virgil, Æn. 10, v. 745,

> 'Olli dura *quies* oculos, et ferreus urget
> Somnus.'

And Æn. 6, v. 372,

> 'Sedibus ut saltem placidis in morte *quiescam*.'

And so some of Gruter's inscriptions: 'Et quieti æternæ, M. Aulini Antoni,' Vet. Leg. 35, &c. And, 'Quorum corpora virginea hoc condita sunt *ad bene quiescendum*.'

RESURRECTION, when used symbolically, signifies, according to the Oriental interpreters, a recovery of such rights and liberties as have been taken away, and a deliverance from war, persecution, affliction, and bondage.

What is said in Ez. 37:11-14, is conformable to these notions, the resurrection there spoken of being to be understood as there explained, of a deliverance of the Jews from thraldom and captivity, and a restoration of them to their own lands. For when resurrection is spoken of a *political body*, it is to be understood proportionably of a political resurrection of that body in the like power.

Paul uses the same phrase in the same meaning, Ro. 11:15, 'What shall the receiving of them be but *life from the dead*.'

And Isaiah, ch. 26:19, says,

> 'My dead shall live; my deceased shall rise,' &c.;

under this image predicting the deliverance of the people of God from a state of the lowest depression.

It appears from hence, as Lowth observes, contrary to the notion of Warburton in his Divine Legation, that the doctrine of the resurrection from the dead was at that time a popular and common doctrine; for an image which is assumed in order to express any thing in the way of allegory, whether poetical or prophetical, must be an image commonly known and understood, otherwise it will not answer the purpose for which it is assumed.

And so the Latin authors have used the word *resurgo*, as appears from Ovid, Fasti, b. 1, v. 523; Pliny, Nat. Hist. b. 15, *c.* 32; and Terence, Hecyr. act 5, scene 4, v. 12.

RIGHT HAND. Lifting it up denotes swearing.

See Ge. 14:22. Ex. 6:8. Da. 12:7. Re. 10:5,6, and other places.

Among the Jews, the juror held up his right hand towards heaven, which explains a passage in Ps. 144:8,

> 'Whose mouth speaketh vanity,
> And their right hand is a right hand of falsehood.'

The same form is retained in Scotland still, and is allowed by law to the Seceders in Ireland.

RIVER may be considered in several views:

1. In respect of its original and return thither. Ec. 1:7, 'All the rivers run into the sea, yet the sea is not full: to the place from whence the rivers come, thither they return again.'

According to this consideration, the *sea* being a symbol of the extent of the jurisdiction or empire of any potentate, *rivers* will signify any emissary powers from thence, whether armies or provincial magistrates, or what agents abroad soever, that are under this chief power, and so act in reference to it. These may, according to exact analogy, be called rivers, because both themselves and their affairs have recourse to the main sea, — the amplitude of that jurisdiction to which they belong.

The Onerocritics say, in ch. 278, 'The sea is the symbol of a great king. And as all rivers run into the sea, so the wealth of the world flows to him.' And again — 'New rivers running into the sea signify new revenues accruing to the king or kingdom from distant nation.'

2. A river may be considered in respect of its rising, overflowing, and drowning the adjacent parts; and in this view it is the symbol of the invasion of an army. Thus, in Is. 8:7, God's bringing upon the Jews the waters of the rivers, signifies the warlike expedition of the Assyrians against the Jews. The symbol is used in several other places, as in Is. 28:2. 59:19. Jer. 46:7,8. 47:2. Am. 9:5. Na. 1:8. And in Da. 9:26, *flood* is immediately explained by war. So Plutarch compares Hannibal's expedition into Italy to a torrent. Horace, b. 4, Od. 14, compares Tiberius driving the enemies to an overflowing river. And Virgil, Æn. 7, v. 228, speaks of the fall of Troy under the similitude of a deluge.

And in Artemidorus, b. 2, c. 27, where the symbol is adapted to private life, 'a troubled and violent river running into a house, and carrying off or removing the movables therein, denotes an enraged enemy.'

On Is. 8:7, above referred to, the note of Bishop Lowth is very pertinent. 'The gentle waters of Siloah, a small fountain and brook just without Jerusalem, which supplied a pool within the city for the use of the inhabitants, is an apt emblem of the state of the kingdom and house of David, much reduced in its apparent strength, yet supported by the blessing of God; and is finely contrasted with the waters of the Euphrates, great, rapid, and impetuous, the image of the Babylonian empire, which God threatens to bring down, like a mighty flood, upon all these apostates of both kingdoms, as a punishment for their manifold iniquities, and their contemptuous disregard of his promises.' *The brook and the river are put for the kingdoms* to which they belong, and the different states of which respectively they most aptly represent. Juvenal, inveighing against the corruption of Rome by the importation of Asiatic manners, says, with great elegance, that the Orontes has been long discharging itself into the Tiber —

> 'Jampridem Syrus in Tiberim defluxit Orontes.'

And Virgil, to express the submission of some of the Eastern countries to the Roman arms, says, that the waters of Euphrates now flowed more humbly and gently —

> 'Euphrates ibat jam mollior undis.'
> Æn. 8, 726.

The prophet adds, 'Even to the neck shall he reach.' He compares Jerusalem to the head in the human body: as when the waters come up to a man's neck, he is very near drowning, for a little increase of them would go over his head; so the king of Assyria, coming up to Jerusalem, was like a flood reaching to the neck, — the whole country was overflowed, and the capital was in imminent danger. Accordingly the Chaldee renders 'reaching to the neck,' by 'reaching to Jerusalem.'

3. A river may be considered as the barrier of a nation or kingdom. And in this respect, if a river or sea be dried up, it is a symbol of ill to the land adjoining. It signifies that its enemies will easily make a conquest thereof, when they find no water to stop their passage.

So Jordan was dried up to give the Israelites passage and possession of the Holy Land. So Isaiah, 44:27, speaking of the conquest of Cyrus, and the destruction of the Babylonian monarchy, has these words — 'that saith to the deep, Be dry, and I will dry up thy rivers.'

The prophet Zechariah, 10:11, explains the symbol:

> 'And He shall pass through the sea with distress (unto it),
> And shall smite the waves in the sea,
> And all the depths of the river (Nile) shall be dried up,
> And the pride of Assyria shall be brought down,
> And the sceptre of Egypt shall depart.'

See, to the same purpose, Is. 11:15,16, and 19:5,6.

4. A river may be considered in respect of the clearness, coolness, and excellent taste of its water, and of its usefulness in watering the grounds, and making them verdant and fertile. And in this view a *river* may become the symbol of the greatest good. Hence, in the oneirocritics, 'to dream of drinking of the pure, clear water of a river, denotes an obtainment of joy and happiness by means of a great man.'

The heathen, in order to represent the universal power and beneficence of Jupiter, used the symbol of a river flowing from his throne; and to this the Sycophant in Plautus alludes (Trinni, act 4, sc. 2, v. 98) in his saying that he had been at the head of that river:

> 'Ad caput auvis, quod de cœlo exoritur, sub solio Jovis.'

But with God only is the fountain of life, Ps. 36:8,9, from whom proceeds a river of pleasures, representing the comforts and gifts of the Holy Spirit.

And therefore, in relation to private persons receiving the Holy Spirit, to their own joy, and to the advantage of others, our Savior says, Jo. 7:38, 'He who believeth on Me, as Scripture saith, shall prove a cistern, whence rivers of living water shall flow.'

And in relation to all the inhabitants of the New Jerusalem, the abundance and inexhaustible fund of their happiness is described in Re. 22:1, by their having 'a river of life clear

as crystal, proceeding from the throne of God and of the Lamb.' As the first paradise is represented as watered by a river, that went out of Eden, to water the country, — and as Ezekiel, in his prophetic vision of a new city and temple, represents water in great plenty, flowing from the house or temple, — so it is here. Water being necessary to the support of life, contributing to refreshment, ornament, and delight, is elegantly made a figure to express the glorious and happy immortality of all true Christians in the heavenly state.

That *rivers* and *streams* are used as symbols of the Holy Spirit, may be proved by reference to Is. 35:6,7, compared with 32:15. Jo. 3:18. Is. 44:3. Ez. 47:1–7. Ps. 65:10,11. Ps. 68:10. Zch. 13:1. Ps. 72:6.

A Jewish writer says, 'As our first redeemer (Moses) produced a well, (Nu. 20:17,) so our last Redeemer shall produce waters; as it is said, (Jo. 2:10,) 'And a fountain shall go forth from the house of Jehovah, and shall water the valley of Shittim.'

That rivers were held in veneration by the heathen, is well known; witness the Nile by the Egyptians, of which coins remain to this day, with the inscription, '*Deo Sancto Nilo.*' And Seneca, in his Epist. 4, says, 'Magnorum fluminum capita veneramur, subita et ex abdito vasti amnis eruptio aras habet.'

ROBE. The robe and baldric, or girdle, were the ensigns of power and authority, worn by kings, princes, and men in high station.

The high-priest wore a peculiar one, mentioned in Ex. 28:31.

David was clothed with a robe. 1 Ch. 15:27.

The king of Nineveh, in a time of public repentance, put away his robe from him. Jon. 3:6.

Jesus was invested with a scarlet robe by the insulting Jews, as a mock emblem of royal dignity. Mat. 27:28. Lu. 23:11.

Ezekiel says, concerning Tyre, 24:16,

'Shall not all the princes of the sea come down from their thrones,
And lay aside their robes,
And put off their embroidered garments?'

as marks of humiliation and depression.

The redeemed are said to be clothed with white robes, Re. 6:11, as expressive of the favor and acceptance of God, and as marks of approbation, honor, and dignity; for such garments were usually sent by princes as presents and as tokens of royal favor, granted only on special occasions. See Lu. 15:22. See also 2 S. 13:18, where kings' daughters are said to be so apparelled.

See under GARMENT.

ROD. It signifies primarily a *shoot* or *branch* of a tree, whence it came to be used for a *tribe* issuing out from a patriarch, as a branch from its stock, and afterwards for any rod or staff, whether of punishment or authority; and hence it has an appropriate signification, according to the purpose to which it is applied. A particular staff or *sceptre* is that used by a sovereign magistrate in token of his supreme authority. Sometimes it means the rod or staff which the herdsman or shepherd carried in his hand, and kept his cattle in order with.

As a *sceptre*, it occurs in Ps. 45:7. Ps. 110:2. Is. 14:5. Ez. 19:11–14. Compare Ps. 2:9.

In the *pastoral* sense, it occurs Ps. 23:4. Ez. 20:37. Mi. 7:15. Le. 27:32.

As the symbol of correction, it is used in 2 S. 7:14. Jb. 9:34, and 21:9.

In Ge. 49:10, the *sceptre* seems to denote, not *regal* authority, but *tribual* jurisdiction, or that exercised by the *head of a tribe*. Hence used for the ruler himself, Ge. 49:16. Compare verse 28, and 2 S. 7:7, with 1 Ch. 17:6.

Besides all these, there is the *measuring-rod*, for marking out portions of land to be purchased or inherited. Thus Jer. 10:16, and 51:19, 'Israel is called the rod of God's inheritance.' Every nation had its supposed tutelary deity, who might with propriety be styled its *portion*, on account of the peculiar relation that subsisted between them. The 'portion of Jacob,' therefore, is the same as the God of Jacob, who had marked Israel out for his own possession, as with a measuring-rod, and to whom the name of Jehovah belonged.

Ez. 20:37,

'And I will cause you to pass under the rod,
And I will bring you under the chastisement of the covenant;'

i. e. the chastisement due to you for breaking my covenant. But there may be an allusion here to the custom of numbering flocks and herds, by striking them with a rod, and of thus severing some for preservation and some for slaughter.

Ez. 21:10, 'It contemneth the rod of my son,' &c. This obscure passage appears better rendered thus:

'Alas, the sceptre of my son is destroyed;
It despiseth every tree;'

by *my son*, meaning the people of God, who are so called, Ex. 4:22. Ho. 11:1, and referring the event to Nebuchadnezzar, who took away the sceptre and overturned the kingdom.

In Is. 10:5, the Assyrian is called 'the rod of God's anger.' In Jer. 1:11, a rod of an almond-tree is explained by the Targum of a king hastening to destroy, because the *shoked*, almond-tree, is a hasty budder, having its name from *shoked*, to hasten, or to do evil, or to watch for that purpose, as in Is. 29:20.

Amongst the pagans, magicians and augurs in their divinations made use of a rod, sceptre, or staff, which they pretended was given them by some god for that purpose.

And thus, in opposition to the rods of the magicians, which they used in their enchantments, God commanded Moses to make use of his rod or walking-staff in the working of miracles in Egypt, and which is therefore called, in Ex. 17:9, the *rod of God*. See more in Danboz on this subject, art. *Rod*.

The Egyptian hieroglyphic of a *sceptre*, with an eye on the top of it, denoted a wise king or government.

In Ez. 37:16, a *rod*, from its name, being the same with that of a *tribe*, is used symbolically to signify the tribe of Judah, with all its adherents; as another, with the name of Ephraim, to denote all the apostate Israelites.

ROOT is the producer and bearer of a tree, and so denotes the *origin* from whence a person has his rise or being.

Thus Christ, who, in respect of his *human* nature, is the *offspring*, the son and successor of David in the government of the Jews, is also, in respect of his *divine* nature, the *Root* of David, the Lord from whom David received his government. See Re. 5:5. 22:16. Is. 11:10. 53:2. Ro. 15:12.

It is also put for the *origin* or first principle of any disposition or passion. See 1 Ti. 6:10. De. 29:18. He 12:15.

To *take root*, or to become rooted, denotes permanency and multiplication. Jb. 5:3. Ps. 80:10. Is. 27:6, &c.

The *withering of the root*, on the contrary, signifies destruction. Jb. 18:16. Is. 5:24. Ho. 9:16.

Jb. 19:28 is thus rendered by Durell, preferably to the common version:

'Surely, ye shall say, Why have ye persecuted him?
Hath any ground of charge been found in him?'

S.

SACRIFICE is put for *slaughter* in several passages; among others, in Ez. 39:17,

'Come to my sacrifice which I make for you.'

This bold imagery is founded on the custom of invitations to feasts after sacrifices. See Ge. 31:54. 1 S. 16:3. Zph. 1:7. Compare Is. 34:6, which Ezekiel seems to have imitated, and Re. 19:17,18, where we find Ezekiel's animated address to the birds of prey, and even some of his expressions. The prophet has indulged the bent of his genius in a sublime amplification. By the *rams*, *bulls*, and *he-goats*, in verse 18, of Ezekiel, are naturally expressed kings, princes, and tyrants; and the *table of God*, in verse 20, is the field covered with dead bodies, the place of the slaughter of Magog.

In Ja. 5:5, 'Ye have nourished your hearts, as in a day of slaughter,' properly, *sacrifice*; there is the same allusion to a feast after a sacrifice.

SALT. Salt hinders flesh from corruption, and makes it keep, and is therefore the symbol of incorruption, eternity, and perpetual duration.

Thus, in Nu. 18:19, 'All the heave-offerings of the holy things, which the children of Israel offer unto the Lord, have I given thee, and thy sons, and thy daughters with thee, by a statute forever: it is a covenant *of salt* forever.' See Horne's Introd. vol. iii. p. 192.

So again, 2 Ch. 13:5, 'The Lord God of Israel gave the kingdom to David forever by a covenant of salt.'

And so Lot's wife, Ge. 19:26, 'became a pillar of salt;' *i. e.* she was overtaken by the miraculous *salso-sulphurous* shower, and thereby fixed and incrusted like a statue; and being thus changed, symbolically showed that she was a standing or *perpetual* monument of divine vengeance.

Agreeably to this is our Lord's discourse in Mk. 9:48,49, who says, that the torments of the wicked shall be like that of those who are gnawed by a perpetual worm, in reference to their *conscience*; and that they shall be tormented also by an unquenchable fire, in reference to their *body*. He then proceeds — 'for every one shall be salted with fire;' *i. e.* every one shall be salted or preserved by that very fire which torments him.

Salt is the emblem of barrenness — 'All places,' as Pliny observes, 'where salt is found, are barren, and produce nothing.' De. 29:23, 'The whole land thereof shall be brimstone, and burning salt; it is not sown, nor bears, nor any herb grows therein, like the overthrow of Sodom,' &c. The land surrounding the Dead Sea is strongly impregnated with acrid salt, and produces no plants: the very air is loaded with it, and cannot suit vegetation; 'whence,' says Volney, 'that aspect of death which reigns around the lake.' See Jud. 9:45, and Zph. 2:9. Ez. 47:11. Jer. 17:6. The passage in Ezekiel seems to be applied allegorically, meaning, that some shall reject the gospel, and some receive it without obeying it. And so in Ps. 107:34, according to the original, 'a fruitful land into *saltness*.'

Salt is the symbol of *hospitality*; see Ezr. 4:14, 'Now, forasmuch as we are maintained from the king's palace,' literally, 'we are salted with the salt of the palace.' Salt, being a wholesome and necessary ingredient in human diet, has always been, and still is, among the Eastern nations, the symbol of hospitality and friendship. See Mede's Works, p. 370; Herbelot, Harmer, Cudworth, &c., cited by Parkhurst, Heb. Lex. p. 380. Diogenes Laertius, in his Life of Pythagoras, tells us that, concerning salt, it was his maxim that it ought to have its place upon our tables as a memento of justice and integrity, it being preservative of whatever it lays hold upon, and made out of the purest materials, water and the sea.

See Le. 2:13, where God prescribes that salt shall always constitute a part of the offerings made to Him.

Salt, on account of its use in preserving food, and rendering it palatable, was anciently made the emblem of *wisdom* and virtue. In allusion to this, Paul ordered the Colossians, Col. 4:6, 'to season their *speech* with *salt*, that it might be preserved from the corruption, condemned in Ep. 4:29. Macknight thinks the apostle might possibly refer to those elegant turns in conversation which, from the Athenians, took the name of *Attic salt*.

Salt is the emblem of peace; Mk. 9:50, where the copulative may be considered as exegetical — 'Have *salt* in yourselves, that is, have *peace* one with another.' Being used at meals, and in sacrifices, it became a sort of bond of union, and hence a symbol of peace. Isidore says, Ἀταν Σαπαζω, κ. τ. λ., 'I wonder very much how it happens, that robbers, who brandish their naked swords and arm themselves against those who have never injured them, after partaking of their salt, cease to be robbers.'

SAND, as being an aggregate body of countless particles, is naturally employed as the symbol of multitudes.

Considered as the barrier of the sea merely, it is the symbol of hope and safety, such as the shipwrecked mariner experiences when he reaches the shore.

God graciously promised Abraham that his posterity should be without number, as the sand. Ge. 22:17. 32:12.

And the quantity of corn which Joseph collected in Egypt is compared to the sand of the sea. Ge. 41:49.

And Hosea, speaking of the restoration from captivity, 1:10, says,

'Yet shall the number of the sons of Israel be as the sand of the sea,
Which cannot be measured or numbered.'

Horace calls Archytas

'Maris et terræ numeroque carentis arenæ
Mensorem.'

Jeremiah, 5:22, beautifully describes the power of God as displayed in his making the sand a boundary to the ocean —

'Will ye not fear Me? saith Jehovah;
Will ye not tremble at my presence?
Who have appointed the sand a bound to the sea,
A perpetual ordinance, and it shall not go beyond it;
Though it toss itself about, yet shall it not prevail;
Though the waves thereof roar, yet shall they not go beyond it.'

Sand, as symbolizing a multitude, is used by Pindar and others. And in Euripides, *ἀναρίθμητοι*, the *numberless*, are the common people who are of no account. And Homer employs the same, Il. 2, 307, and Il. 9, 385.

Sand is a well-known characteristic of extensive deserts. See Strabo, b. 16, p. 522; and Lucian, Opp. T. 2, p. 841.

SCORPION is explained by the oneirocritics of a wicked enemy, or mischievous, contemptible person. 'For the scorpion is constantly shaking his tail to strike, and the torment caused by his sting is very grievous.'

Hence Ezekiel, 2:6, compares the wicked Israelites to scorpions. And the author of the book of Ecclesiasticus, 26:7, compares a man that hath a shrew to his wife, to one that taketh hold of a scorpion.

Scorpions, as well as locusts, hurt only for five months. Re. 9:10.

The scorpion, on some coins of Hadrian, is said to denote Africa, either in reference to

that country as the birth place of multitudes of these creatures, or to the wiles and subtleties of the Carthaginians, as being pernicious, and as engaging in wars. It is understood by divines to be an emblem of the evil spirit; as in Lu. 10:19, where serpents and scorpions, and all the power of the *enemy*, are mentioned in connection with *Satan* falling from heaven, and with the subjection of the *spirits* or demons to the apostles.

SEA, in the Hebrew language, is any collection of waters, as in Ge. 1:10, 'the collections of waters He called *seas*.' So likewise what St. Matthew calls Θαλασσα, *sea*, 8:24, is by Luke, 8:23, called Λιμνη, *a lake*.

The Colchi, also, as Bochart proves, called lakes by the name of *sea*. And Λιμνη, *lake*, in Hesiod, stands for the *ocean*. Theog. v. 305.

A sea clear and serene, denotes an orderly collection of men in a quiet and peaceable state.

A sea troubled and tumultuous, denotes a collection of men in motion and war.

Either way — the waters signifying people, and the sea being a collection of waters — the *sea* becomes the symbol of *people*, gathered into one body politic, kingdom, or jurisdiction, or united in one design.

And therefore, the oneirocritics say, in ch. 178, 'If any dream he is master of the sea, he will be entire successor in the whole kingdom.' And again — 'If a king see the sea troubled by a wind from a known quarter, he will be molested by some nation from that quarter. But if he see the sea calm, he will enjoy his kingdom in peace.'

And in the same chapter, the *sea* and *deep* are interpreted of a *great king*.

Agreeably to this, in Da. 7:2, the great sea agitated by the four winds, is a comprehension of several kings or kingdoms in a state of war; one kingdom fighting against another to enlarge their dominions.

See under FISHES.

In Ps. 65:7, these two are classed together, showing the analogy —

> 'Who stilleth the *noise* of the *seas*,
> The noise of their waves,
> And the *tumults* of the *people*.'

In Jer. 51:42, 'The sea is come up over Babylon.'

Here the *sea* is put metaphorically for a numerous army, and the *overspreading of waters*, for the invasion and conquest of the country.

In Is. 60:5, 'The riches of the sea shall be poured in upon thee,' is explained by the next line.

'And the wealth of the nations shall come to thee;' meaning the inhabitants of the islands, and their devotedness to the gospel.

Re. 4:6, 'Before the throne there was a sea of glass like unto crystal;' an allusion to that which was in the temple of old, 1 K. 7:23, and seems to denote the purity that is required in all who make a near approach to the presence of God.

Re. 8:9, 'The third part of the creatures which were in the seas, and had life, died.'

See Ez. 29:3, &c.

Re. 10:2, 'He set his right foot on the sea, and his left foot on the earth.'

As earth and sea make up this terraqueous globe, so the inhabitants of the earth and sea seem, in this prophecy, to mean the inhabitants of this world at large. See Re. 12:12, 13. But Sir Isaac Newton thinks the expression represents the angel standing with one foot on Asia, and the other on Europe, to signify that the prophecies he was about to reveal would relate to both the empires of the east and west.

Re. 13:1, 'I saw a beast rise up out of the sea;' *i. e.* a new dominion or government, which should owe its origin to the commotions of the people.

Re. 15:2, 'I saw a sea of glass, mingled with fire.' Of this it is difficult to give a satisfactory interpretation.

Re. 21:1, 'and there was no more sea;' *i. e.* there were no turbulent spirits to disturb the peace of that happy state — for the new heavens and new earth merely denote a new order of things, in which former sorrows and troubles shall no more be remembered.

Vitringa says, 'The sea in general, in a mystical sense, is taken for the world as opposed to the church, or for that part of the earth where there is no worship of the true God; for as the globe is divided into two parts, earth and sea, so the world is divided into two parts, that *within* and that *without* the church, which last comes under the name of *sea*, as being in continual commotion, as incapable of cultivation, as the seat of storms and tempests, and dangerous to navigate. Hence the wicked are compared to it in Is. 57:20.'

The same author observes, on Re. 21:1, 2, that there was no sea in the New Jerusalem. 'John saw there no pagans or idolaters,' because in that latter period the whole world will receive the true worship of God; therefore *the sea*, in the mystical sense, will be abolished, and the whole new world will be changed into earth, or land.

Ewaldus supposes that by the earth, or land, in Re. 10:2, is meant Judea, and by the sea, Gentilism; and that his posture, with one foot on each, denotes dominion, lordship, or conquest, since to *place the foot on* any one implies this. See Ps. 110:1. De. 11:24. Jos. 1:3. 1 Co. 15:27, &c.

Among the ancients, the *sea* was the symbol of various matters, 1. Of the world and its vanities, according to the Persian proverb, 'He who covets this world's goods, is like one who drinks sea-water; the more he drinks, the more he increases thirst, nor does he cease to drink until he dies.' 2. Of calamities and persecutions. Thus, Ps. 124:1, 2, 3, 4, 5. 3. Of inconstancy.

SEALING. Sealing has several acceptations.

1. It denotes preservation and security. Thus, in Song 4:12, 'a fountain sealed,' is a fountain carefully preserved from the injuries of weather and beasts, that its water may be preserved good and clean.

In Jb. 14:17, 'Sins sealed up in a bag,' signify that no sin shall be forgot. And thus, for the greater security, the stone at the mouth of our Savior's sepulchre was sealed with a seal.

2. It denotes also propriety, from the custom of sealing goods and servants when they were bought, that it might be known to whom they belonged.

3. *Sealing* denotes secrecy and privacy; men sealing up those things which they intend to keep secret.

Thus, *a book sealed*, Re. 5:1, is a book whose contents are secret, and have for a very long time been so, and are not to be published till the seal be removed. Horace has used the like symbol, b. 1, Ep. 20, v. 3.

And in Is. 29:11, 'a vision like to a book sealed,' is a vision not understood.

4. *Sealing* sometimes signifies completion and perfection; because the putting of the seal to any instrument or writing completes the matter about which it is, and finishes the whole transaction.

Thus, concerning the king of Tyre, the prophet Ezekiel says, 28:12, 'Thou sealest up the sum (or measure) full of wisdom and glory;' that is, thou lookest upon thyself as having arrived at the highest pitch of wisdom and glory.

Thus the Arabians call the Koran 'the *seal* of God's promises,' as being, according to them, the completion or perfection of God's promises; and Mahomet, 'the *seal* of the prophets,' as being, according to them, the greatest of the prophets, after whom no more are to follow.

5. *Sealing* signifies assent, confirmation, and authority, from the use of a seal's being put to decrees, diplomas, covenants, and wills.

Thus, in Ne. 9:39, the princes, the priests, and Levites, to show their assent to it, sealed the covenant. And *sealing* has the same signification in Jo. 3:33.

In Est. 8:8, a writing sealed with the king's seal, denotes the will and pleasure of the king, and that it is unalterable, not to be reversed.

And hence a *person sealed*, signifies a person authorized and commissioned; as, in relation to our Savior, concerning his giving that meat which endureth to everlasting life, says John, 6:27, 'Him hath God the Father sealed.'

Hence the bearing of a ring or seal is the token of a high office. See Ge. 41:41.

And therefore, in Aristophanes, the giving of a ring to a person is making him chief magistrate or high steward; and the taking away of the ring is the discharging him of his office.

And to the same purpose speak the Persian and Indian Interpreters in ch. 200, concerning a ring or seal.

6. *Sealing* signifies hinderance and restraint, to put a cessation to, or stop the effect of any design. Thus, in Jb. 37:7, God is said to seal up the hand of every man; *i. e.* to hinder their work by storms and wet weather, or to restrain their power.

And so in Jb. 9:9, he is said *to seal up the stars*; *i. e.* to restrain their influences.

And thus in Æschylus, Eumen. v. 830, &c. *thunder sealed up*, is thunder restrained, not used, or laid aside.

In Ep. 1:13, 'Ye were sealed with the promised Holy Spirit,' there is thought to be an allusion to the magic rings and seals common amongst the Ephesian idolaters, used as amulets or charms, and for other similar purposes, as mentioned by Clemens Alexandrinus, Stromata, lib. 1, and by Lucian, Philops. t. 2; also by Aristophanes in Phut. The Ἐφεσια γραμματα, or Ephesian letters, were thought to have the same virtue. To such as these vain securities, the apostle opposes the sacred seal of the Holy Spirit, as an earnest of their heavenly inheritance.

SEE. To see is, in several places, a prophetical expression, showing the proper work of the prophets. For, in 1 S. 9:9, he that was in those days called a *prophet*, was beforetime called a *seer*, and, therefore, their inspiration, when it was given them by symbols, comes under the name of *seeing*, or *vision*, as in Nu. 24:4, 16.

And this is the very style of the heathens, as appears from Euripides and Virgil. Helen, v. 755; Æn. b. 6, v. 86, 87.

Verbs that belong to the human senses are often put for one another in the best authors. Thus, *to see a voice*, is an expression used by the sacred writers, and by Æschylus. Ex. 20: 18. Re. 1:12. Prometh. v. 21.

Aristophanes uses γευσαι της θυρας, *taste the door*, instead of *feel the door*. Ranæ.

And Petronius, a nice author as to matters of style, says, 'Necdum libaveram cellulæ limen.' See also Lucretius, b. 1, v. 645.

The eyes often sympathize with the affections of the soul, and therefore, *to see*, in Scripture, frequently signifies *to rejoice* or *to be grieved*, according to the circumstances of the person affected.

Thus old Simeon, when he saw our Savior, said, 'Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation;' *i. e.* I shall now die in peace and joy, because I have seen my Savior.

So, in Ps. 66:18, 'If I regard iniquity in my heart, the Lord will not hear me;' *i. e.* if I take delight in sin, God will not bless me.

In like manner, as to the affection of sorrow, 2 K. 7:2, 'Thou shalt see it with thine eyes, but thou shalt not eat thereof;' *i. e.* thou shalt have the sorrow not to enjoy the benefit of it.

See also 2 K. 22:20. Est. 8:6. Ps. 112:10. 1 S. 2:33. De. 28:34. So, in profane authors, in relation to *joy*, *pascere oculos*, to feed the eyes, signifies to take a delight in seeing: *in oculis gestare*, to carry a person in one's eyes, is to love him dearly, to desire to have him always present.

And in relation to *sorrow*, a thing done before the eyes heightens the grief, as in several places in Terence and Virgil.

So in Lu. 1:48, 'He hath *regarded* the low estate of his handmaid,' means, He has taken a delight in favoring her, so as to account her worthy of the greatest honor.

And on the other hand, *our seeing God*, denotes the large and clear knowledge we shall have of Him, the inconceivable pleasure of contemplating Him, the joy of loving and of being loved by Him; all which is fitly represented by *seeing*, sight being of all our senses the most noble and refined.

SEPULCHRE occurs several times in Scripture in a symbolical sense; as in Ps. 5:10, 'Their throat is an open sepulchre;' and so of the Chaldeans, in Jer. 5:16,

> 'Their quiver is an open sepulchre;
> All of them are mighty men.'

And our Lord, in Mat. 23:27, compares the Pharisees to whitened sepulchres, as being hypocrites.

Sepulchres, as he observes, are full of dead men's bones, and all uncleanness; and though the Pharisees outwardly had a show of sanctity, their inward principles were evidently unsound and corrupt.

Those who touched the dead, were considered as polluted; and hence burying-grounds were generally without the city, in places remote from the usual commerce of men. So our Lord's character of the Pharisee shows that He considered them as dangerous guides in religion. And in Lu. 11:44, He calls them 'graves that appear not,' as those of the poor no doubt often were, being concealed with grass and weeds. See Nu. 19:16. Because the Pharisees concealed, under a cloak of sanctity, the real abominations of their hearts, and professed a strict regard to the letter of the law, while they were filled with malice, covetousness, and vain-glory.

In the same chapter, viz. Mat. 23:29, He says, 'Ye *garnish* the sepulchres of the righteous,' in allusion to a custom prevalent among the Greeks, as well as among the Jews, of *repairing* and *adorning* the monuments of those who had merited well of them, or who had suffered an undeserved death. Thus Homer, Il. 16,

> 'His friends and people, to his future praise,
> A marble tomb and pyramid shall raise,
> And lasting honors to his ashes give;
> His fame (tis all the dead can have) shall live.'

And Raphelius produces a passage from Xenophon to this effect: — 'If any one do not *adorn* (the very term used in the gospel) the sepulchres of his dead parents, the state will inquire into it in the investigation of the

magistrates.' And Lucian has the following — 'Those who have valuable and lofty monuments on the earth, and columns, and images, and inscriptions, are not more honorable in the shades below than the plebeian dead.' All these things were done 'to be seen by men,' and our Lord traces them all to the principle of vain ostentation.

'Yet e'en *these* bones from insult to protect,
Some frail memorial still erected nigh,
With uncouth *rhymes* and shapeless sculpture decked,
Implores the passing tribute of a sigh.'

The Jews were in the habit of visiting the sepulchres of the dead; and hence they thought, when Mary, the sister of Lazarus, went out, that she had gone to the grave to weep there. They even erected temples over the sepulchres, and performed religious worship therein. Mahomet is said to have execrated them on this account. The prophet, in his last disease, from which he never arose, said, 'May God curse the Jews, for they convert the sepulchres of their prophets into temples.'

As to *whitened* sepulchres, Dr. Shaw observes, that 'tombs among the Moors, with the very walls of their cupolas and enclosures, are constantly kept clean, white-washed, and beautified, and so far continue to illustrate the expressions of our Savior. It is in reference to this that Paul calls Ananias *a whited wall*, Ac. 23:3, an expression which proved prophetical; for Ananias, after having contributed to the ruin of his country, by a powerful faction which he had raised, and which produced many calamities, was slain after the revolt of the Jews, A. D. 66, with his brother; and fell not by the arms of the Romans, but by another faction of the Jews, which was headed by his own son.' Tillemont, H. E. 1, p. 274.

SERPENT. The symbol of Satan, who is called the 'old serpent.' Re. 12:9.

This symbol occurs frequently in Scripture, viz.

1 Co. 12:3, 'I fear, as the serpent beguiled Eve through his subtlety.'

Lu. 10:19,20, 'I give you power to tread on *serpents* and *scorpions*, and over all the power of the *enemy*,' &c. 'Notwithstanding, in this rejoice not, that the *spirits* are subject to you, but,' &c.

Re. 12:12, 'The *devil* is come down to you, having great wrath.'

Re. 12:14, 'And the woman was nourished for a time and times, and half a time, from the face of the *serpent*.'

Re. 20:2, 'And he laid hold on the dragon, that old serpent, who is the devil and Satan, and bound him a thousand years.'

Hence the phrases, 'offspring of vipers,' Mat. 3:7, and 'children of the devil,' Jn. 8: 44, may be considered to be parallel.

The Jews acknowledge the serpent to be the symbol of Satan. In the cabbalistic book, entitled *Tikkun Sophar*, quoted by Vitringa, Observ. Sacr. Tit. 1, p. 15, we read, 'He said to them, That serpent with which ye contend, that ye may escape from him, is the same who hath slain and devoured others, and not only the first man, but all generations.' And Maimonides, Mor. Nev. p. 2, c. 30, 'Samuriel (*i. e.* the serpent seducing Eve) is no other than Satan himself, whatever secret that name may signify; he is also called *Nachash*, a serpent.'

Those passages of the fathers, in which this symbol is adverted to, may be seen in Suicer's Thesaurus, article *Ophis*.

It is well known that the serpent was worshipped with divine honors among many ancient nations. See Herodotus, Ælian, and others. Sidonius Apollinar. has this passage:

'Magnus Alexander necnon Augustus habentur
Concepti *Serpente Deo*.'

See also the Octavius of Minucius Felix.

We find many ancient coins with the figure of serpents; and somewhere an altar is exhibited, and a serpent, to whom Victory is sacrificing. See Spanheim de usu Numism.; and Oisel on the same subject, who has a plate representing a serpent with a green tree, as if the worship of the serpent had been derived from the seduction of Eve in the garden.

We learn from the New Testament, that Satan was considered by our Lord as the 'prince of this world,' Jn. 12:31; and by Paul, as the 'god of this world,' 2 Co. 4:4. In allusion to which, the apostle observes, Ep. 6:12, 'We wrestle not against flesh and blood (only), but against *principalities* and *powers*, against the *rulers of this dark world*, against *wicked spirits in high places*.' And hence idolatry is termed in Ps. 106:37, a sacrificing their sons and daughters unto devils or demons. And the same is affirmed in De. 32:17. 1 Co. 10:20. Re. 9:20. In Ep. 2:2, Satan is called the 'prince of the power of the air, the spirit that now worketh in the children of disobedience;' and in De. 2:14, he is said to 'have the power of death,' from which men can only be delivered by a Redeemer.

As the *head* of the serpent is the seat of life, hence the overthrow of Satan's power is called 'bruising or crushing the serpent's head.' Ge. 3:15. Ro. 16:20 has a plain reference to the same subject. And this overthrow is attributed to the Messiah. 1 Jn. 3:8.

Among the Hebrews, *Nachash*, or *Nehash*, was the name of the land-serpent, and of that tribe of animals in general; the river-serpent, crocodile, &c. they called *tenin*. Among the Latins, the water-snakes were called *angues*; the land-snakes, *serpentes*; and when these animals were consecrated, and in temples, *dracones*, from which our term *dragon*. And so Virgil styles them, when they are said to be hid at the feet of Pallas, Æn. 2, v. 225:

'At gemini lapsi delubra ad summa *draconum*
Effugiunt,' &c.

The Egyptians reputed the serpent to be an emblem of their god Cneph, by which word they meant the Demiurgus, or maker of all things. And the Phenicians seem to have represented, in their mystic figures of the serpent, the power by which all things consist. See Shuckford, vol. iv.

The *sharaph*, mentioned by Moses, Nu. 21:6, are no where called dragons, but are a species of serpent, which probably had that name from the heat or burning pain occasioned by their bite, or from their vivid, fiery color; for *shoreph* signifies *to burn*. See also De. 8:15. The Septuagint call it 'the biting serpent.' It is referred to in Is. 14:29—

'For from the root of the serpent shall come forth a basilisk,
And his fruit shall be a fiery flying serpent.'

Is. 30:6,

'The burden of the beasts travelling southward,
Through a land of distress and difficulty,
Whence come forth the lioness and the fierce lion,
The viper and the fiery flying serpent;'

describing the deserts through which the Israelites passed in their journeys, and which were designed to be a barrier between them and Egypt. It is remarkable, that the seraphim, or cherubic emblems, derive their name from the same root, meaning burning spirits.

The serpent or dragon is employed by the sacred writers as the symbol of solitude and desolation; for as venomous and loathsome creatures generally hide themselves in uninhabited places, amidst ruins, reeds, and rubbish, so, where there is any mention of the ruin of a city, or the desolation of a province, the place is said to be a dwelling for dragons. Thus, Is. 13:22,

'And wolves shall howl to one another in their palaces,
And dragons in their voluptuous pavilions;'

similar to what Milton has said, Par. Lo t, b. 11, l. 750,

'——And in their palaces,
Where luxury late reigned, sea-monsters whelped,
And stabled.'

Is. 34:13,

'And in her palaces shall spring up thorns,
The nettle and the bramble, in her fortresses;
And she shall become a habitation for dragons,
A court for the daughters of the ostrich.'

Jer. 9:11,

'And I will reduce Jerusalem into heaps, a den of dragons,
And the cities of Judah will I make a desolation without inhabitant.'

When the opposite picture is intended, that is, a recovery from desolation, then the following language is used: Is. 35:7,

'And the scrub, or glowing sand, shall become a pool,
And the thirsty soil bubbling springs;
And in the haunts of dragons shall spring forth
The grass, with the reed, and the bulrush.'

In Ps. 148:7, amongst other parts of creation invited to praise God, we find the following:

'Praise Jehovah, ye dragons, and all deeps!'

meaning, ye great serpents, and all deep caverns, where they dwell.

The Hebrew words *tenin* and *tanoot* seem sometimes to be applied to an animal of a different species, though our translators, without discrimination, have rendered them by dragons in the following passages: Jb. 30:29. Mi. 1:8. Ma. 1:3. From the noise, wailing, or whining, ascribed to it by Micah, it more probably means the jackal, or shakal, which, in the night, makes a lamentable, howling noise, as Pococke, Shaw, and Bochart remark.

In Jer. 51:34, Nebuchadnezzar is compared to a dragon—

'He hath swallowed us up like a dragon; he hath filled his maw;
From our Eden (or Paradise) he hath cast us out;'

where there seems to be an allusion to the ejection of the first human pair from the garden of God's planting. According to the oneirocritics, the dragon is the symbol of a *king* that is an *enemy*.

Jb. 26:13,

'By his Spirit He hath garnished the heavens;
His hand hath formed the crooked serpent.'

The Septuagint read — 'hath killed the rebel dragon.'

It is difficult to say to what this applies. The rabbins apply it to the constellation called *Draco*: Parkhurst, to some sea-monster. Schleusner explains it — 'Serpentem celeriter se fuga propripientem.'

Re. 12:3, the dragon here seems intended to represent some fierce and powerful enemy of the Christian church; and, from the description given of its seven heads and ten horns, and seven crowns upon its head, we are led to infer that the Roman power is here meant, since to no other does this description so well apply. This dragon is said to have fought (see verse 7) with Michael and his angels; and, in verse 9, he is said to be cast out or discomfited. The whole seems to intimate, that there should be a sharp contention between faithful Christians on the one hand, and the maintainers of error, idolatry, and wickedness, on the other, represented by these two symbolical classes; which contention should at last end in a complete victory over the enemies of true religion.

The language employed appears to allude to the fall of the rebel angels, at a period prior to the creation of the present world: but we are left so much in the dark on that subject, that the allusion is mere matter of conjecture.

As to the beast, spoken of in Re. 13:11, 'who spake like a dragon,' it is extremely difficult to give any satisfactory interpretation of what is meant by it. The opinions of commentators differ so widely from each other, and appear so little in accordance with the prophetic description, that one is compelled to leave the matter undetermined. That which seems most plausible, is the explanation given by Bishop Newton, who considers the ten-horned beast to be the Roman *state* in general, and the two-horned beast to be the Roman *church* in particular. And his 'speaking like a dragon,' he explains to mean, 'his usurping divine titles and honors — his commanding idolatry, and his persecuting and slaying the true worshippers of God and faithful servants of Jesus Christ.'

We read in the 21st chapter of the first book of Macrobius, that 'two serpents were carved under the images of Æsculapius and Health, because they bring it to pass, that the human constitution is again renewed by their influence, as serpents are by throwing off their skins.'

Herodotus, likewise, in his 8th book, says, that 'the ancients worshipped the gods and genii of any place under the form of serpents.'

Hence Persius's expression, Sat. 1, l. 113,

'Pinge duos angues: Pueri, sacer est locus.'

The serpent was adored in Egypt as the emblem of the divine nature, not only on account of its great vigor and spirit, but of its extended age and revirescence. In Cashmere, also, there were no less than 700 places where carved figures of snakes were worshipped. In Salsette and Elephanta, almost all the deities either grasp serpents in their hands, or are environed with them, which can only be intended as a mark of their divinity. In the hieroglyphic sculpture of Egypt, their wreathed bodies represented the oblique course of the stars, while the same bodies formed into a circle were an emblem of eternity; and the serpent was one of the most conspicuous of the forty-eight great constellations, into which the ancients divided the visible heavens. Maurice's Ind. Antiq. vol. ii. p. 159.

SEVEN. Of all the sacred numbers, this is the most ancient and remarkable: the most ancient, as marking the septenary division of time from the creation of the world; and the most remarkable, as being used to set forth a great variety of events and mysterious circumstances.

It may be viewed in two lights, as the symbol of perfection, and as the symbol of rest. God consecrated the seventh day as a day of repose; and every seventh year was sabbatical, as being consecrated to the *rest* of the earth. The rest of the seventh day, or Sabbath, according to the apostle, He. 4:4,9, intimates eternal rest.

Seven times seven, or the forty-ninth year, introduced the year of jubilee. Jacob's seven years' service to Laban; Pharaoh's seven fat oxen, and seven lean ones; the seven branches of the golden candlesticks; the seven trumpets, and seven priests who sounded them; the seven days' siege of Jericho; the seven churches, seven spirits, seven stars, seven seals, seven vials, and many others, sufficiently prove the importance of this sacred number.

But in several places, *seven*, like *ten*, is put indefinitely for *many*. Thus, Is. 4:1, 'seven women;' *i. e.* several or many women.

Ps. 12:6, 'Silver purified seven times;' *i. e.* many times.

Ps. 79:12, 'Render to our neighbors sevenfold;' *i. e.* punish them severely.

Pr. 26:16, 'Seven men that can render a reason;' *i. e.* many men.

The word *seven* (Heb. *shebo*), in its radical

meaning, imports sufficiency, fulness, plenitude. And the seven prismatic colors, and the seven sounds of the octave, seem to give it a universality which no other number possesses. Cicero declares, that it contains the mystery of all things. Hippocrates affirms, that this number, by its occult virtues, tends to the evolution of all things; and he, like Shakspeare, divides the life of man into seven ages.

Even in the heathen world, we find traces of this favorite number — the seven wise men of Greece; the seven wonders of the world; the seven stars; the seven rhiefs before Thebes; the seven bulls' hides in the shield of Ajax, and many more.

We have also the seven heavens of the rabbins, the seven sacraments of the church of Rome, the seven champions of Christendom, the common phrase of a man's seven senses, the 'seven years' apprenticeship, seven years' transportation, and the like.

In the divine economy, in respect of chastisements, it is very evident. Thus, in Jb. 5: 19, the just is only smitten six times, but not a seventh; 'He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee.'

Thus, also, in Ez. 9:2, six men are employed to destroy, but the seventh has the inkhorn, whereby they that were to be saved are marked.

Philo observes, that nature loves the number seven; which Censorinus confirms, by saying, that 'the said number was of great efficacy in every thing.'

Farther, the two numbers of *four* and *seven* are observed by Hippocrates to be critical in the growth and resolution of fevers. He says, 'Of seven days, the fourth is the index; of the next septenary, the beginning of it, viz. the eighth day; and the eleventh as being the fourth of the second septenary; and the seventeenth as being the fourth from the fourteenth,' &c.

Shebo, seven, is plainly derived from *shebo*, he was full. And so, *shebo*, to swear, is derived from the signification of *fulness*; an oath being an end of all strife for confirmation, He. 6:16, when things are unseen or future, to content for the present, to satisfy and *fill* the mind.

Zch. 4:10, 'These seven are the eyes of Jehovah, which run to and fro through the whole earth.'

Mede interprets this of the seven principal angels which minister before the throne of God, and are therefore called archangels. That the Jews had a notion or tradition of this kind, appears from the paraphrase on Ge. 11:7, where the words, 'Go to, let us go down, and confound their language,' are thus paraphrased — 'The Lord spake to the seven angels which stand before Him, Go to now, let us go down,' &c.

These seven archangels seem to be considered as the *privy council* of God, to whom his secret purposes are made known before their accomplishment.

And here in Zechariah, the seven lamps are said to be, *i. e.* to denote the seven eyes of the Lord; that is, the seven watchers or prime ministers of his providence. This is confirmed by John, Re. 4:5, who says, he 'saw seven lamps before the throne, which are the seven Spirits of God.' And again, Re. 5:6, 'I saw a lamb having seven horns and seven eyes, which are the seven Spirits of God, *sent forth into all the earth*,' nearly the very words of Zechariah. Josephus, de Bello Judaico, b. 6, c. 6, affirms that the seven lamps signify the seven planets, and that they stood slopewise, to express the obliquity of the zodiac. This is a notion of his own; but the Jewish astrologers considered the seven angels to be the prefects of the seven planets. In the salutation set down, Re. 1:4,5, the language is, 'Grace be unto you, and peace from Him who is, who was, and who is to come, and from the seven Spirits which are before his throne, and from Jesus Christ, the faithful witness.' Here the seven Spirits are put between the Deity and his Son. And in Re. 8:2, 'I saw,' says John, 'the seven angels who stood before God, and to them were given seven trumpets.' These are the chief princes mentioned in Da. 10:13 — 'Michael, one of the chief princes, came to help me.' And we find Paul adjuring Timothy thus: 'I charge thee before God, and the Lord Jesus Christ, and the *elect* angels,' meaning not the angels in general, but the seven archangels which stand before the throne of God.

And hence in Persia, whose monarchy was at one time regulated in part by Daniel as prime minister, there were seven chief princes, so that the Persian court, in that respect, resembled the hierarchy of heaven. They are twice mentioned in Scripture: Est. 1:14, the seven princes of Media and Persia, who saw the king's face, and sat first in the kingdom; and in Artaxerxes' commission to Ezra, 7:14, they are called the king's seven counsellors.

Perhaps, when the church of Jerusalem chose seven deacons to minister in the society, they had an eye the same way.

And we find the angel that appeared to Zacharias and Elisabeth saying, 'I am Gabriel that *stand in the presence* of God.' Now, all the angels, in one sense, stand in the divine presence; but not in this peculiar sense, as his prime minister. And Michael is said, in Da. 12:1, to be the prince that stood up for Daniel's people. And in the church's combat with the dragon, Re. 12:7, Michael and his angels are said to be her champions, and to have cast the dragon down to the earth. And in Zch. 3:9, it is said, 'On one stone there are seven eyes;' that is, that these seven eyes or angels superintend the foundation which Zerubbabel laid for the temple. And so we may guess at the meaning of what Hanani the seer told king Asa, 2 Ch. 16:9 — 'The eyes of the Lord (*i. e.* these seven eyes) *run to and fro* through the whole earth, to show themselves strong in behalf of those whose hearts are perfect towards Him.' See Mede's Works, p. 43.

SHADOW. In determining the true signification of figures, it is necessary we should view the objects in the same light in which they appeared to the author who employed them. We must have an eye to the climate in which he lived, the prevailing customs and popular notions of the country, &c. In a cold country, a shade or shadow would scarcely be allowed to be a proper emblem of any thing that is desirable. But in Palestine and other hot countries, where the scorching heat was intolerable, nothing was more pleasant than a shade to protect from it. The first care of Jonah, when he waited in the plain near Nineveh, in order to be an eye-witness of the fate of that great city, was to prepare a booth, and sit under it in the shadow. The only comfort God sent him to allay his grief, was to make a gourd or shady plant to come up over Jonah, and that comfort was no sooner taken from him, than the sun beat upon his head that he fainted, and he wished in himself to die.

This image, which is taken from the life, may help us to account for the most vehement desires being compared to a laborer's *longing for the shadow*. Jb. 7:2.

Agreeably to the same notion, we find among the principal blessings promised in Christ's kingdom, Is. 4:6, a tabernacle for a shadow in the day-time from the heat.

Thus the general construction to be put upon the word *shade*, or *shadow*, is that of *protection* against some great evils, or *security* arising from such protection.

See Jud. 9:15. Jb. 40:22. Ps. 17:8. 63:7. 91:1, and many others.

Sometimes the term *shadow* is used as the symbol of *transitoriness*. See 1 Ch. 29:15. Jb. 8:9. 14:2. Ps. 102:11. 144:4. Ec. 6:12.

'Shadow of death,' Jb. 3:5. 24:17, &c.; *i. e.* such a dismal darkness as that which reigns in the region of the dead.

SHEEP. Amongst tame animals, the sheep are most frequently mentioned in Scripture, having some properties which render them fit objects of comparison. Thus, in Ez. 34:31, they are the emblems of men. As sheep need a shepherd, so men in a civil state require a ruler, governor, or legislator. It is the same in the associated state as believers in Christ; no church or society could long subsist without pastors. Hence this is the most frequent name of that office in the New Testament; and Christ calls Himself by the same title. See Jn. ch. 10. Ac. ch. 20. 1 Pe. ch. 5, and many other passages.

As mildness and gentleness are the qualities of the sheep, so these are the characteristics of the Christian disciple, whose Master calls upon him to learn of Him, and to be meek and lowly in heart. Mat. 11:19.

Another circumstance of similarity may be noted, as observed by Vitringa, that sheep are nourished for slaughter; and so the primitive followers of the Lamb are described by one of themselves, in Ro. 8:36, applying to the apostles the words used by the Psalmist, in Ps. 44: 22, the greater part of which psalm was truly descriptive of the sufferings they underwent in the early times of the gospel, when the martyrs were called to undergo with patience the most severe outrages of their unbelieving fellowmen, and to lay down their lives for the truth's sake.

The proneness of sheep to wander from the fold, is another particular to be observed, in which there is too great a resemblance — a resemblance acknowledged by an Old Testament saint, in Ps. 119:176,

'I have gone a stray like a lost sheep;
Seek thy servant, for I do not forget thy commandments.'

SHEPHERDS are sometimes put for rulers. See Na. 3:18,

'Thy shepherds slumber, O king of Assyria,
Thy nobles dwell in sloth.'

Here the parallelism is plain.

See also Jer. 12:10, and 23:31, to the end. Ez. 34:1, &c., where the negligence of the governors is pointed out as a cause of the incredulity of the people.

SHIELD. The symbol of defence and protection, and of the courage, or sense of security, derived from thence.

It denotes, in a hieroglyphic sense, —

1. The princes or grandees of the earth, who, on account of their rank and elevation, are, or ought to be, the protectors of the people. Ps. 47:9. Ho. 4:18.

2. The spiritual arms of the faithful, fighting under their divine leader. Ps. 91:4. Pr. 30:5. Ep. 6:16.

3. God Himself, who is often called a shield. Ge. 15:1. De. 33:29. Ps. 3:3. 28:7. 84:11. 119: 114, and other places.

The materials of shields were anciently wood, covered with skins of beasts, and sometimes with plates of gold or brass. Some were made entirely of these metals. Those of Solomon were of massy gold. 1 K. 10:17. These were carried off by Shishak, king of Egypt, and Rehoboam made others of brass in their stead. 1 K. 14:27,27.

Virgil thus describes the shield of Mezentius, Æn. b. 10, v. 783,

'Tum pius Æneas hastam jacit, illa per orbem,' &c.

i. e. 'He darted his spear through the concave orb of triple brass, through the linen folds, and the complicated work with three hall-hides inwove.' Tacitus mentions golden shields in his Annals, b. 2; and Diodorus Siculus in his 20th book. Alexander the Great ordered the shields of his soldiers to be covered with silver, and hence they were called *Argyraspides*. Curtius, b. 4, c. 13; Justin, b. 12, c. 7.

The form of shields was various; triangular, oblong, but chiefly round. Homer describes them as round, and Virgil uses the phrase 'sub *orbe* clypei teguntur.' Some of them were sculptured, and contained the names of their generals, and even of their gods. Athenæus mentions the shield of Alcibiades as being made of ivory and gold, and having engraved on it, 'Cupido.' Demosthenes, as Plutarch informs us, inscribed the name of 'Good Fortune' on his.

The ancients were wont to anoint their shields, partly to affect the eyes of their enemies by their brightness, and partly to strengthen the hide with which they were covered. This custom is alluded to by Isaiah, 21:5, 'Rise, O ye princes; anoint the shield.' And some refer to this custom the expression in 2 S. 1:21, 'The shield of Saul, as though *it* had not been anointed with oil.'

Sometimes the shield was reddened with the blood of enemies, to which Nahum alludes, 2: 3, 'The shield of his mighty men is made red;' though some suppose that shields were so dyed for the sake of distinction, just as soldiers wear different uniforms; and Tacitus de Mor. Germ. ch. 6, uses the phrase, 'Scuta lectissimis coloribus distinguunt.' Those that were not reddened were accounted inglorious; thus Virgil, Æn. 9, v. 548,

'Parmaque inglorius *alba*;'

but this may mean that he had no heroic device upon his escutcheon, never having distinguished himself by any valorous action. And Statius has, lib. 5, Silv.

'Nubigeros clypeos, intactaque cædibus arma.'

The use of shields was not merely for defence, but for ornament. They were wont to be crowned with them; to which some suppose Ps. 5:13 alludes — 'Thou wilt crown him with thy favor as with a shield.' As the word in the Hebrew is not *megen*, but *tzene*, which signifies something *pointed*, Mudge is disposed to render it 'a fence of spears;' but Parkhurst has shown that it signifies a large kind of shield or target, and was so denominated because the middle part of it *projected* in a *sharpish* point, and this pointed protuberance was of great service to them, not only in repelling or glancing off missive weapons, but in bearing down their enemies; whence Martial has this allusion:

'In turbam lucidus, cuncios undique repellet.'
'In crowds his pointed boss will all repel.'

In a note, he mentions that in Schenchzer's Physica Sacra, there are several representations of these pointed shields, in 1 K. 10:16,17, the targets are plainly distinguished from the shields.

It was thought disgraceful to lose or throw away the shield; wherefore the Spartan mothers, in delivering a shield to their sons, when they went to battle, used to say, 'My son, either this, or upon this;' meaning, either preserve this, or be brought back upon it as on a bier. Ausonius has an epigram on this subject:

'Mater Lacæna, clypeo dabamus filiom,
Cum hoc, inquit, aut in hoc redi.'

Consequently, the shields were firmly held by

the hand, that they might neither fall nor be snatched from them; and hence the phrase in Scripture of *handling* the shield, which we find in 2 Ch. 25:5, and Jer. 46:9.

Shields were wont to be suspended as trophies, either in temples, to the honor of God, or in private houses, for the perpetual remembrance of some remarkable victory. To this Virgil refers in Æn. b. 7, v. 183,

'Multaque, præterea sacris in postibus arma, &c.
Spiculaque, clypeique, erectaque rostra carinis.'

Sartorius cites an epigram from Pausanias, which was added to a shield suspended in the temple of Minerva:

'Hos tibi Gallorum clypeos rex donat Itoli (i. e. Minervæ)
Pyrrhus ab audaci rapta tropæa acie,' &c.

Vestiges of this custom we find in the sacred writings, when David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem, and dedicated them to the Lord. 1 Ch. 18:7, compared with verse 11. Goliah's shield also, mentioned 1 S. 17:7, was probably so dedicated, since we find his sword deposited with Ahimelech the priest. 1 S. 21:9.

Sometimes shields, and other offensive and defensive armor, were burnt in honor of the supposed god of victory. Among the Romans, this act was an emblem of peace. Among God's people, it might show trust in Him as their defender. See allusions to this custom in Ps. 46:9, 'He burneth the chariots in the fire.' What is here rendered *chariots*, is by the Septuagint and Vulgate rendered *shields*, and by the Chaldee *round shields*. See also Jos. 11:6. Na. 2:13. But see especially Ezekiel's description of the burning of the arms of the enemy, in consequence of the complete victory to be obtained over Gog and Magog. Ez. 39:8–10.

Ez. 26:8, 'and lift up the buckler against thee;' *i. e.* says Glassius, by a metonymy of the adjunct, 'He shall bring against thee soldiers, who use shields or bucklers.' But Michaëlis interprets it, 'By forming the testudo,' *i. e.* a warlike engine, or fence made of boards, covered over with raw hides, under which, as a penthouse, the besiegers of a town got up close to the walls.

Those who wish for further information respecting shields, may compare the Latin synonymes *parma, pelta, umbo, clypeus, scutum*, and the corresponding terms in Greek; as also the writers on the art of war among the ancients.

To be well armed, as Danbuz observes, especially with defensive armor, gives courage, and confidence, and boldness, to attack or undertake any thing. Thus Horace, speaking of the boldness of him that first ventured to sea, says, that his breast was armed with triple brass; b. 1, Ode 3.

In Jb. 41:15, the scales of leviathan, or the crocodile, are called his *shields*, in the Hebrew; or, as Durell renders it,

'The strength of bucklers is his pride,
Shut up, or compacted, as with a close seal.'

See in Parkhurst, under *apek*, a description of a crocodile eighteen feet and a half long, whose scales presented this appearance, being formed in parallel girdles, fifty-two in number, with protuberances in the middle, like the umbos or bosses of the ancient shields.

In Ps. 89:18, *shield* and *king* are synonymous:

'For Jehovah is our shield;
The Holy One of Israel is our King;'

implying, that rulers are properly the protectors of their people.

In Æschylus, Clytemnestra calls Ægisthus her shield:

'Whilst present to my aid Ægisthus stands,
As he hath stood, guard ing my social hearth,
He is my shield, my strength, my confidence.'
See *Agamemnon*, v. 1443, *Potter's Vers.*

SHIPS. Merchant ships signify the merchandise and treasure which they bring; and are, therefore, the symbols of profit.

In former times, the ways of trade were generally carried on by means of slaves; and therefore, in the oneirocritics, ships denote riches procured to a person by the labor of his slaves.

Islands, as has been shown, are standing and fixed places of commerce and riches; but *ships* are only transient, movable instruments to procure and bring them, and therefore *ships* denote movable riches and wealth.

The security of the righteous, in opposition to the disastrous fate of the wicked, is thus pictured out by Isaiah, 33:21,

'But the glorious name of Jehovah shall be unto us
A place of confluent streams, of broad rivers,
Which no varied ships shall pass,
Neither shall any mighty vessel go through.'

Of the enemies of God and his people, on the contrary, it is said, verse 23,

'Thy sails are loose, they cannot make them fast;
Thy mast is not firm, they cannot spread the ensign.
Then shall a copious spoil be divided,
Even the lame shall seize the prey.'

Is. 43:14, 'The Chaldeans exulting in their ships.' See Lowth, note *in loc.*

The glory and the increase of the church, by the conversion of the heathen nations, is thus represented by the same prophet, Is. 60:9,

'Verily the distant coasts shall await me,
And the ships of Tarshish among the first,
To bring thy sons from afar,
Their silver and their gold with them.'

SICKLE. The symbol of destruction.

Jo. 3:13, 'Put ye in the sickle, for the harvest is ripe.'

The nations are here compared to ripened fruits, and the time of their destruction to the time of harvest, when men cut their corn and grapes.

The harvest is ripe; *i. e.* they are fit for destruction, as the ripened corn for reaping.

The wine-press is full; *i. e.* their wickedness is come to its full measure.

The vats overflow; *i. e.* (as it immediately follows) their wickedness is great, or arisen to the greatest height.

And in this view Kimchi understands it, who says, it is a similitude to denote the effusion of blood, the time of their death being come, because great is the evil which they have done to Israel, they and their fathers.

Re. 14:14, 'having in his hand a sharp sickle.' By this Daubuz understands the representative of the temporal power or powers who are to execute judgment on the territories of the corrupted church. But the expression 'like unto a Son of man,' seems to point to Christ Himself, who strikes the blow, who has the chief hand in it, though angels also are sent to accompany Him, and assist in the execution, — to show that this stroke of vengeance on Rome is with all the force of a divine hand.

For her grapes are fully ripe. This may well mean, that there is an appointed time when the judgment of God shall come on his enemies, as there is in the course of natural providence a time appointed for the season of harvest. The one shall as surely come in its appointed time as the other.

Amongst the ancients, the sickle was an emblem of *acute discourse*, as Nonnus has it,

Χειλεσιν αυ παλαμηφιν άεσταζων λαλον ὁρπην.
'Labiis non artibus tollens falcem loquacem.'

With Euripides (in Hypsipyle), it is the symbol of death. With others, it was the symbol of punishment and execution. Thus Appian, in his Halientics,

'Hobbling in his right hand a sharp sickle, to inflict punishment.'

See under HARVEST.

SILENCE metaphorically signifies *any ceasing from action.*

So the moon is said to be *silent*, when she is in conjunction, and gives no light. Pliny, Nat. Hist. b. 16, c. 39, and b. 18, c. 31.

So *silence in war*, is a *cessation from acts of hostility.* Livy, b. 37, c. 38.

And so, likewise, when the sun stood still at the prayer of Joshua, Jos. 10:12,13, the sun, in the original, is said to be *silent*; *i. e.* not to perform his usual course. And thus, in Pliny, *heaven is said to be silent* when no wind is stirring. Pliny, Nat. Hist. b. 18, c. 28.

Silence, in the Auspicia, was when nothing foreign was observed, which might hinder the true observation of them; and therefore it was a solemn form, before any observation was made, for the augur to ask a proper person *if there was silence.* Tully de Divinat. b. 2.

During the sacrifices of the heathens, silence was required of all the worshippers, excepting the priests and criers, who only spake the words of their rituals. This was called Ευφημια and Σιγη, and the formula of the Romans was, *Favete linguis.* Eurip. Iphig.

Hence, *sacrum silentium* in Horace, b. 2, Od. 13; and Theophrastus reckons it as part of the character of a filthy fellow *to speak* when he is sacrificing; so that, if any one made any prayer in the mean time for particular favors to himself, he prayed *silently*, from which some took the liberty, not being heard, to ask unreasonable things (Persius, Sat. 2, verse 7); on which account, to hinder such foolish and unreasonable prayers, Pythagoras commanded his disciples to speak aloud when they prayed.

As for the Jews, *silence* was observed in the temple during the offering of incense; at which time the people stood in the courts of the temple, and, falling upon their knees, prayed every man to himself; whereas, during the other parts of divine service, there was a great noise of musical instruments and trumpets. See 2 Ch. 29:25–28. Lu. 1:10. Upon this account *silence before God*, and a *silent soul*, may be symbols of praying.

Jer. 47:5, 'Ashkelon is put to silence.'

As shaving off of the hair and cutting of the flesh were marks of grief and mourning, Jer. 16:6, *so silence* is likewise expressive of great affliction. Thus Job's friends are said to have sat with him seven days and seven nights upon the ground, without addressing a word to him, because they saw his grief was very great. Jb. 2:13. And so the term is to be understood, Is. 15:1, 'Moab is brought to silence,' of Moab's being made speechless with grief and astonishment the night that her cities were spoiled.

Is. 38:10, 'In the silence of my days;' *i. e.* in my days or life being reduced to silence or inactivity, *i. e.* to death.

Jer. 51:55, 'destroyeth from out of her a great voice.'

When cities are populous, they are of course noisy. See Is. 22:2. Silence is therefore a mark of depopulation, and in this sense we are to understand God's destroying or taking away out of Babylon the great noise which, during the time of her prosperity, was constantly heard there, — 'the busy hum of men,' as the poet expressively calls it. In this manner the mystical Babylon is threatened, Re. 18:22,23,

'And the voice of harpers, and musicians, and pipers, and trumpeters,
Shall be heard no more at all in thee;
And the sound of a millstone
Shall be heard no more at all in thee;
And the voice of the bridegroom and of the bride
Shall be heard no more at all in thee.'

Very similar to what Jeremiah has in 7:34,

'And I will cause to cease from the cities of Judah,
And from the streets of Jerusalem,
The voice of joy and the voice of mirth,
The voice of the bridegroom and the voice of the bride,
For the land shall become a desolation.'

See also Jer. 16:9, and 25:10.

Ps. 65:1, 'Praise is silent before thee, O God, in Zion;' *i. e.* submissively and quietly waiteth for Thee, — *silence* looking to receive mercies, and *praise* for their being received. The Chaldee paraphrases thus: 'The praise of the angels is counted as silence before Thee, O God, whose majesty is in Zion.'

The Hebrew term דמם, *demem*, implies forbearing to *act* as well as to *speak*, as in Jer. 8:14, where the prophet advises them to take no measures of resistance, as they would be ineffectually employed against what God had determined.

Re. 8:1, 'There was silence in heaven about the space of half an hour;' an allusion to the manner of the temple worship, where, while the priest offered incense in the holy place, the whole people prayed without, in silence, or privately to themselves. Lu. 1:10.

Supposed to refer to the tranquillity of the church and empire during Constantine's reign, from 323 to 337, or about 15 years; or, as some explain it, (see King's Morsels of Crit. vol. ii. p. 81, &c.) for 25 years, from 312 to 337. If this period could be precisely ascertained, the length of a prophetical half-hour being so many years, the prophetical *hour* and *day* would then be more accurately ascertained also. Thus, if the *half-hour* be 25 years, the whole hour is 50 years, and a *great prophetical day* will be 1200 years, though the more usual prophetic estimate is *a day for a year.*

SILVER. The holy oracles are compared to silver seven times purified, Ps. 12:6, and wisdom is preferred to it in several passages, as Jb. 28:15. Pr. 3:14–8:19, &c.

'The silver cord,' Ec. 12:6, is understood to mean 'the spinal marrow.'

SLEEP. The emblem of death.

Sleep generally arises from labor and weariness, a long journey, and many toils. To persons who have undergone these, it is doubly needful and acceptable. Hence Solomon says, Ec. 5:12,

'The *sleep* of a *laboring* man is sweet,
Whether he eat little or much.'

So in Re. 14:13, the voice says,

'Blessed are the dead who *die* in the Lord,
That they may rest from their *labors*,' &c.

The heathen writers have similar images Thus Euripides in Orestes,

'Venerable night!
O thou, who giv'st sweet sleep to man with toils
Exhausted, borne on sable pinions, come.'

And an unknown author in Stobæus says, — 'Sleep is not to be procured by couches adorned with ivory and gold, nor yet by purple tapestry, nor by precious props and beds, but by works, by just labors, and the very necessity of nature.'

Sleep is called *sweet*, on account of its refreshing the weary limbs, and producing a cessation from ordinary toils. Thus Ovid, Metam. b. 11, c. 10,

'Somne, quies rerum, placidissime somne Deorum
Pax animi, quem cura fugit, qui *corpora duris*
Fessa ministeriis mulces, reparasque labori.'

And Valerius Flaccus, Argon. b. 5,

'Nox hominum genus et *duros* miserata *labores*,
Retulerat fesso optata silentia rebus.'

So death is described in Scripture as an end to toil. Thus, Jb. 3:17,

'There the wicked cease from troubling,
And there the weary are at rest.'

And Jb. 14:12,

'Till the heavens be no more, they shall not awake,
Nor be raised out of their sleep.'

Sleep also produces a remission from *cares*. Thus Plutarch de Superstitione — 'Even slaves forget the threats of their masters while asleep.' Sleep lightens the irons of the fettered, and mitigates inflammations, wounds, and pains.

So Jb. 3:18, 19,

'There the prisoners rest together;
They *hear not the voice of the oppressor*;
The small and great are there,
And the *servant is free* from his master.'

Sleep not merely adds to the strength of the body, but reinvigorates the mind. Hence Menander calls it, 'the health of the body.' And Euripides makes Orestes say,

'O sleep, thou medicine, who relievest every disease,
How sweetly didst thou come to visit me,
Even in that hour when most thy help I needed:
Venerable oblivion of my misery, how art thou endued with wisdom!'

And Seneca, in his Hercules Juvens, act. 4,

'Detur quieti tempus, ut somno gravis
Vis victa morbi pectus oppressum levet.'

All will remember the remark of the disciples respecting Lazarus, Jn. 11:12, 'Lord, if he *sleep*, he shall *do well*.'

In like manner, death brings advantage to the faithful. 'To depart and to be with Christ,' says Paul, 'is *far better*;' to me to die is *gain*; while we are in this tabernacle, (the body,) we do groan, being *burdened*.

In sleep, all the senses are benumbed, and no longer perform their proper and usual functions. Hence Orpheus describes sleep as 'binding the frame with chains, though not of brass.' And Virgil, b. 10,

'An iron sleep o'erwhelms his swimming eyes.'

And Homer calls it, 'all-subduing sleep.' So death, or at least its forerunner, old age, is described by Solomon, Ec. ch. 12,

'The keepers of the house (the arms) tremble;
The strong men (the limbs) bow themselves;
The grinders (the teeth) cease because they are few;
Those that look out of the windows (the eyes) are darkened;
The daughters of music (the ears) are brought low;
The almond-tree (the gray hair) flourisheth;
Because man goeth to his long home,
And the mourners go about the streets.'

As sleep is generally enjoyed in a bed, the *grave* also is called by that name. Is. 57:2, 'They shall rest in their beds.'

Sleep implies waking. So it is said of death, Da. 12:2, 'Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.'

Sleep is a divine bestowment. Ps. 127:2.

'Though the Guardian of Israel never slumbers nor sleeps,' Ps. 121:4, yet sleep is attributed to God, speaking of Him after the manner of men, as in Ps. 44:23. Is. 51:9, and similar passages; in all which is meant merely, a suspension or delay of divine help and interposition, according to that view of sleep, in which the active powers are suspended.

SMOKE, considered as hindering or *obscuring the sight*, may signify gross errors, which obscure and darken the understanding.

When considered as a thing *of no substance*, and *that quickly disappears*, it then signifies ambition, and the vain promises of courtiers.

When considered as *proceeding from incense offered to God*, it is the same as a cloud of covering or protection.

When considered as proceeding *from fire only*, it then signifies, according to the oneirocritics, diseases, anger, punishment, and war.

And agreeably to this, *smoke* is in Virgil explained of *war*, Æn. b. 7, v. 76, 81,

'Yet more, when fair Lavinia fed the fire
Before the gods, and stood beside her sire,
(Strange to relate!) the flames, involved in smoke
Of incense, from the sacred altar broke,
Caught her disheveled hair and rich attire,
Her crown and jewels crackled in the fire.
From thence the fuming trail began to spread,
And lambent glories danced about her head.'
Dryden.

And in the sacred writings, *smoke* is for most part the adjunct of war and destruction. See Ge. 19:28, 'And he looked towards Sodom and Gomorrah, and toward all the land of the plain; and beheld, and lo, the smoke of the country went up as the smoke of a furnace.' Also Jos. 8:20. Jud. 20:40. Ps. 37:20; and Isaiah 14:31, 'From the north there cometh a smoke;' *i. e.* as Lowth observes, a cloud of dust raised by the march of Hezekiah's army against Philistia, which lay to the south-west from Jerusalem. A great dust raised, has at a distance the appearance of smoke: 'fumantes pulvere campi.' Virg. Æn. 11, 908.

To which may be added those places where *smoke* is said to come out of God's nostrils, as in De. 29:20. 2 S. 22:9. Ps. 18:8. 74:1; for that is the same as his *anger*, according to the constant rule of the poets.

'Κυλα ποτε βίτι καθηται.'
Theocr. Idyl. 1. 18.

'Duce, sed ira cadat naso.'
Persius, Sat. 5, 91.

'Fumea et mora bilem in nasum concimat.'
Plaut. Amphitr. Act. 4.

Hence Virgil,

'Premens volvit sub naribus ignem.'
Georg. b. 3, v. 80.

And Martial,

'Fumentum nasum vivi tentaveris Ursi.'
L. 6, *Ep.* 64.

In Pindar, *smoke* likewise signifies *anger*. He says, 'Tis the lot of a good man to bring water against the smoke to them that quarrel;' that is, to make peace when men fall out. Nem. Od. 1.

A house filled with smoke, denotes punishment from persons in authority, or the supreme power. See the Oneirocrities, c. 160.

In Is. 4:5, smoke seems to be connected with images denoting defence: —

'Then shall Jehovah create upon the station of Mount Zion,
And upon all her holy assemblies,
A cloud by day, and *smoke*,
And the brightness of a flaming fire by night,
Yea, over all shall the glory (the Shechinah) be a covering;'

a plain allusion to the pillar of cloud and fire in the wilderness. See Ex. 13:21. 40:38, and Zch. 2:5.

'The smoking flax will He not quench.' Is. 42:3. Mat. 12:20. Christ will deal tenderly with all who come to Him.

'A perpetually-ascending smoke;' an emblem of future punishment. Re. 14:11, &c.

Re. 15:8, 'And the temple was filled with smoke from the glory of God, and from his power,' &c. In the judgment of Korah, the glory of the Lord appeared unto all the congregation, when he and his companions were swallowed up by the earth. Nu. 16:19,42, 'And when the congregation murmured against Moses and Aaron, this appearance of the glory was the forerunner of judgment.' So that the smoke here is an emblem to express the execution of judgment.

SNOW. The symbol of purity.

Ps. 51:7,

'Wash me, I shall be whiter than the snow.'

La. 4:7,

'Her Nazarites were purer than snow.'

Ps. 68:14,

'When the Almighty scattered kings in it,
It was white as snow in Salmon;'

i. e. It was bright and cheering to the victorious party, the people of God. Jos. ch. 12, where the discomfiture of thirty-one kings is mentioned, may throw light on the passage, which is a very difficult one.

Snow being rare in Judea, it was much admired. Hence the son of Sirach speaks of it with a kind of rapture. Eccius. 43:18, 'The eye will be astonished at the beauty of its whiteness, and the heart transported at the raining of it.'

The Psalmist, 147:16, says, 'He sendeth forth snow like wool.' So Virgil, Georg. 1. 397,

'Tenuis nec lanæ per cœlum vellera ferri;'

And Martial, b. 4, Ep. 3, v. 1,

'Densum tectarum vellus aquarum.'

Herodotus says, that 'the Scythians called the flakes of snow, πτερα, *feathers*, and that those parts which are situated to the northward of their territories, are neither visible nor practicable, by reason of the feathers that fall continually on all sides. For the earth is entirely covered, and the air so full of these feathers, that the sight is altogether obstructed.' L. 4. c. 7.

Pope, Il. 3, line 284, mentions 'the *fleeces* of descending snows.'

In some countries, the snow falls in very large flakes.

Jer. 18:14, 'Will the snow leave Lebanon before any rock of the field?' *i. e.* as Blayney explains it, it would be very unnatural if the snow should quit the tops of Lebanon, whilst the rocks of less height in the adjacent country were covered with it. It is equally monstrous that my people should desert their own God, and adopt the superstitions of a strange idolatry.

But see Parkhurst on *Sheleg*, Heb. Lex. p. 700. Pr. 31:21,

'She is not afraid of the snow for her household,
For all her household are clothed with scarlet;'

or rather, *with double garments*, which are a better protection against the cold than scarlet.

Snow, according to the Oriental interpreters, denotes poverty, cares, and torments, and sometimes fertility. And in Persia, as Tavernier says, they guess at the fruitfulness of the following year by the fall of the snow.

SON. See the people of God so called, in Ex. 4:22. Ho. 11:1, and perhaps in Ez. 21:10.

SONG. Songs were generally used on occasions of triumph and thanksgiving; such as the song of Moses, at the deliverance from Pharaoh and his host, Ex. 15:1; the song of Israel at the well of Beer, Nu. 21:17; the song of Moses in De. ch. 32; that of Deborah, Jud. 5:12; that of David on bringing up the ark, 1 Ch. 13:8; that of Hannah, 1 S. ch. 2; of the Virgin, Lu 1:46; of the four-and-twenty elders, Re. 5:8; of Moses and the Lamb, Re. 15:3.

But a few, also, were sung on occasions of sorrow; such as that of David on Saul and Jonathan, 2 S. 1:18, &c.; the Lamentations of Jeremiah; and the song he composed on the death of Josiah, 2 Ch. 35:25.

It is said of Tyre, in Ez. 26:13, as one mark of her desolation,

'I will cause the noise of thy songs to cease,
And the sound of thy harps shall be no more heard.'

Songs and viols were the usual accompaniments of sacrifices among the Jews and heathens. Am. 5:23.

'Sacrificia, dulces tibia effundat modos,
Et niveæ magnæ victimæ ante aras cadat.'
Senec. Troad.

See Spencer de Leg. Hebr. 1105.

Ec. 12:4, 'And all the daughters of song shall be brought low;' *i. e.* all the organs which perceive and distinguish musical sounds, and those also which form and modulate the voice; age producing incapacity of enjoyment, as old Barzillai remarks, 2 S. 19:35. And as Juvenal notices, thus translated by Dryden,

'What music or enchanting voice can cheer
A stupid, old, impenetrable ear?'

Ps. 68:25 describes the manner of Jewish musical festivities:

'The singers went before,
The players on instruments after;
Among them were the damsels playing with timbrels.'

In Ho. 2:15, *singing* implies the manifestation of the divine favor, where the Targum says, 'I will work miracles for them and perform great acts, as in the day when they ascended up out of the land of Egypt.'

In this sense, a song denotes a great deliverance, and a new subject of thanksgiving. So a new song, as in Ps. 40:3. Re. 5:9, and elsewhere, implies a new work of salvation and favor, requiring an extraordinary return of gratitude and praise.

SORES, OR ULCERS. The symbol of *sores*, or *ulcers*, is very analogous to the *vices* and *guilt* of the mind. For as the habit or clothing shows the quality and fortune of the person, so the affections of the body can be used only to denote those of the soul. The proximity of the clothing is thought to be sufficient to affect the body, and the close union of the body must certainly affect the soul.

A sore, therefore, signifies an *uncleanness*, a *sin* or *vice*, proportionable to the properties of the sore. This is thus proved from holy writ:

1. In De. 28:35, *an eating sore* is said to be the punishment or curse for disobedience. And thus, as in the Hebrew style, the work is taken for the reward, and the reward or punishment for the work, the *sore* may represent the *guilt*. And hence Job's friends, from the greatness of his sores, did agree about the greatness of his supposed sins, and taxed him accordingly.

2. A *sore*, *leprosy*, *running sore*, were the visible marks which not only drove a man from coming into the presence of God, but also forced him to go out of the camp and the society of men. And therefore a *sore* may very well symbolically represent, that those who are plagued with it, are driven away from the presence of God, and become abominable in his sight, and unfit for the society of Christians, which we know arises not from any bodily infirmity, but from the *ulcers of the soul*, the *sins* and *wickedness* of men.

3. Sores or ulcers symbolically signify *sins*, because, in the Hebrew phrase, to *heal* signifies to *pardon sins*, and to *pardon the sin* is equivalent to *healing*. Thus, in 2 Ch. 30:20, Hezekiah having prayed that God would pardon those who had eaten the passover without being sufficiently purified, 'the Lord hearkened to Hezekiah, and healed the people.'

Thus, in Is. 53:5, 'by our Savior's stripes *are we healed*.'

And in Is. 1:6, *wounds*, *bruises*, and *sores*, are sins; the binding up of them signifies repentance, and the healing, remission.

Agreeably to this, Philo observes, that the leprosy is the symbol of the sins of the soul.

Upon the same principle that sores are sins, the leaves of a tree may be the symbol of remission of sins or divine pardon, and so of divine favor consequent thereupon. And this,

1. As leaves of plants are used medicinally to heal the sores and bruises of bodies.

2. As they have been used in religious purgations or expiations.

In the Mosaic law, there was one general kind of sacrifice commanded for purgation, which consisted of a heifer sacrificed and burnt to ashes, with which and spring water, a leaf was made to serve many sorts of purgations. When this heifer was burnt, cedar and hyssop with scarlet wool were thrown into the burn-

ing, and when purgations were made with the water, a branch of hyssop was used to sprinkle it. Nu. 19:6,18. Also, in the purgation of the leprosy. Le. 14:4,6,7. Hence in Ps. 51:9, 'Purge me with hyssop, and I shall be clean;' which ceremonial rite is symbolical, and grounded upon the abstersive or purging virtue of the hyssop.

As for the pagans, they used herbs several ways in sacrifices and purgations — grass and branches, thus, or frankincense, myrtle, bay, and savin; for which see Porphyry de Abstinentia, b. 2, § 5, and Pliny's Nat. Hist. b. 13, c. 1, and b. 15, c. 29. All which practices proceeded from the consideration of the natural virtues of such plants, which by analogy between the ulcers of the body and the sin of the soul, they applied in religious rites, as appears from Proclus and Jamblichus.

3. Leaves serve for a covering, and so may be symbols of a propitiation. Sins, when grievous and ripe for punishment, are said to be *before God*; what, therefore, covers them, makes a propitiation. On this score, the *cloud* of the incense which *covered* the mercy-seat, when the high-priest went into the sanctuary, is said to prevent his death. Le. 16:13. God would have a kind of vail to stand before the high-priest, that he might not, as it were, see God face to face, which was a privilege only granted to Moses. So in Ps. 32:1, 'Blessed is he whose transgression is forgiven, *whose sin is covered*.' And in Ps. 85:2, 'Thou hast forgiven the iniquity of thy people, Thou hast covered all their sin;' where *pardon* and *covering* explain each other.

Farther, *sin* is *nakedness* in the style of Scripture, and the consequence of it is *shame*. Thus in Ex. 32:25, when the people had committed idolatry, Moses saw that the people were naked, for Aaron had made them naked. So in 2 Ch. 28:19, 'For he made Judah naked, and transgressed sore against the Lord.' What, therefore, *covers* man, takes off or at least lessens his *shame*. When, therefore, Adam had sinned, he endeavored to palliate his shame by covering his body with leaves or boughs. But God, who was merciful, though He cursed him in some things, yet favored him in others; and upon his confession, which was a token of repentance, He *clothed* him. It is probable that God instructed him to offer up some victims for his sin, and thereupon commanded him to clothe himself with the skins.

SOW. An unclean animal; the symbol of impurity. 2 Pe. 2:22.

It was held in great abomination among the Jews, so that their enemies, such as Antiochus Epiphanes, wishing to affront them, introduced swine among them.

Our Lord, in Mat. 7:6, seems, under the name of *swine*, to have had a certain description of characters in view. Men devoted to sensuality, were disposed to reject the self-denying precepts of the gospel.

SPITTING. Mat. 26:67, 'Then did they spit in his face;' predicted by our Lord Himself, which showed that He laid stress on that part of his ignominious usage, in Lu. 18:32, 'He shall be spitefully treated, and spitted on;' predicted long before by the prophet Isaiah, speaking in the person of the Messiah, Is. 50:6, 'My face I hid not from shame and spitting;' an instance, as Lowth observes, of the utmost contempt and detestation.

It was ordered by the law of Moses, in a certain case (see De. 25:9), as a severe punishment, carrying with it a lasting disgrace.

Among the Medes it was highly offensive to spit in any one's presence. Herod. i. 99. And so likewise among the Persians. Xenoph. i. p. 18.

Job makes it a complaint in his affliction, 30:10,

> 'They abhor me; they flee far from me;
> They forbear not to spit in my face.'

And Jehovah said unto Moses, 'If her father had but spit in her face, should she not be ashamed seven days?' Nu. 12:14; on which place Chardin remarks, that 'spitting before or spitting upon the ground, in speaking of any one's action, is through the East an expression of extreme detestation.'

If spitting in a person's presence was such an indignity, how much more spitting in his face!

It was a mark of thorough contumely. Petronius, Satyr. p. 51, says, 'familiæque sordidissimam partem ac me *conspui* jubet.' And a little after he says, 'verberibus *sputis*que extra januam ejectus.' And so Seneca de Const. Sap. cap. 1, 'A rostris usque ad arcum Fabianum per seditiosæ factionis manus tractus, voces improbas et *sputa*, et omnes alias insanæ multitudinis contumelias pertulisset.' And Dio. b. 4, says, 'But Fulvia, taking the head, threw it down with bitter words and spitting.' And the Christians in the East were wont to spit on the idols of the Gentiles, as a mark of hatred and contempt. So Gregory Abulpnar, in his Hist. Dynast., writes, p. 265, 'Tiphurius, a Christian scribe, was hostile to Honainus, and they met at one time in the house of a certain Christian in the city of Bagdad, and there was an image of Christ and his disciples, and a lamp burning before the image. And Honainus said to the master of the house, Why do you waste the oil? This is not Christ nor his disciples, but an image. And Tiphurius said, If they are not worthy of veneration, spit upon them; and he did spit.'

There is a passage in Seneca which shows that spitting was an indignity offered to men condemned to punishment. Thus — 'Aristides was led from Athens to punishment, and every one who met him cast down his eyes and groaned; not as if animadverting on this just man, but as if he found fault with justice itself. Yet there was one person found who spat in his face.'

When the ancients happened to meet an *insane* person, or an epileptic, it was customary to spit at them. See Theophrastus, Characters, cap. 17; Pliny, lib. 28, cap. 4.

STAFF. The staff of bread, on which man leans for support. Le. 26:26. Ez. 4:16, &c

Thus Lucretius,

> 'Et quoniam non est quasi quod *suffulciat* artus,
> Debile fit corpus, languescunt omnia membra,
> Brachia palpebræque cadunt, poplitesque procumbunt.'
> L. 4, v. 949.

Ho. 4:12,

> 'My people ask counsel at their stocks,
> And their staff declareth to them.'

This refers to the divination by rods or staves, which was anciently practised in the East. On one staff was written, *God bids*; on the other, *God forbids*. See Pococke; and under ARROW.

STAR. Stars are symbols of persons in eminent station, and very fitly so, from the height of their own position. Thus, the *Star out of Jacob*, Nu. 24:17, is coupled with, or explained by, the *Sceptre out of Israel*. In Ge. 37:9, Joseph's brethren are described as eleven stars, their subsequent renown as patriarchs justifying the appellation. In Nu. 24:17, just quoted, where the Hebrew and Greek have a *star*, the Chaldee expounds it — 'A king shall arise out of the house of Jacob;' which interpreters apply first to David, and afterwards to the Messiah. In allusion to this prophecy, that infamous Jewish impostor Bar-cocab, or, as the Romans called him, Barchochebas, who appeared in the reign of Adrian, assumed this pompous title, 'Son of a Star,' as the name implies, as if *he* were the Star out of Jacob; but this false Messiah was destroyed by the emperor's general, Julius Severus, with an almost incredible number of his deluded followers.

Stars were the symbols of a deity — 'the star of your god Chiun.' Am. 5:26. Probably the figure of a star was fixed on the head of the image of a false god. A Greek scholiast on the place says, 'Erat simulachrum Moabitarum cum gemma pellucida et eximia in summa fronte ad figuram Luciferi.' *Chiun* was a name for *Saturn*, as Spencer affirms.

Plutarch, de Isid. et Osir., tells us, the Egyptian priests affirm of their tutelary deities, not only of those that are immortal, but likewise of their deified heroes, that 'their souls *illuminate the stars* in heaven.' A star, therefore, was often used, in the Egyptian hieroglyphics, as a symbol of their men-gods. This, as well as rays of light, was their common insignia all over the world. Lucan, 7, v. 458,

> 'Fulminibus manes, radiis ornabit et astris.'

We are told the same by Suetonius, in his Life of Julius Cæsar: 'In deorum numerum (Cæsar) relatus est,' &c.; *i. e.* 'he was ranked among the gods,' not only by the words of a decree, but in the real persuasion of the vulgar. For during the games, which his heir Augustus gave in honor of his memory, a comet blazed for seven days together, rising always about eleven o'clock. It was supposed to be the soul of Cæsar, now received into heaven; and for this reason *a star* was added to the crown of his statue.'

When Joseph said, Ge. 37:9, 'I have dreamed a dream, and behold, the sun and the moon and the *eleven stars* made obeisance to me,' his father, understanding his words in their symbolical and true meaning, rebuked him, and said to him, 'Shall I and thy mother and thy brethren indeed bow down ourselves to thee?' But as the heavenly bodies, mentioned by Joseph, could not appear, even in a dream, as making obeisance to him, we may believe that he saw in his dream, not the heavenly bodies, but a visionary representation of his parents and brethren making obeisance to him; and that, in relating this to his father, he chose, from modesty, to express it in symbolical, rather than in plain language. Besides, as there never was any collection of stars called *the eleven stars*, the application which Jacob made of that appellation to Joseph's eleven brethren, shows clearly that the word *star*, in common speech, was used to signify *the father of a tribe*. Macknight, vol. iii. p. 436.

In Da. 8:10, the *stars* seem to denote the princes and nobles of a kingdom, who were thrown down and stamped upon by the power, designated by the 'little horn.' 'Stellarum nomine (says Glassius, p. 760) viri illustres et præcipui intelliguntur, qui administrationem suam in ecclesia et republica alias præluxerunt.'

In Re. 8:10,11, a star is said to fall from heaven, by which, in all probability, some king is to be understood as rebelling against another power. This star is called *Wormwood*, on account of its bitter consequences. Daubuz supposes this star to mean Attila, king of the Huns, who, in A. D. 442, laid waste several provinces of the Roman empire.

Re. 9:1, 'I saw a star fall from heaven to the earth;' *i. e.* an inferior power revolting against a superior, and this in order to his own aggrandizement. Daubuz affirms this to be Mahomet, who, in 622, began to take the sword in behalf of his own imposture, and became successful. Bishop Newton gives the same interpretation.

Re. 2:28, 'I will give him the morning-star;' *i. e.* I will bestow on him preëminence.

Jb. 38:7,

> 'When the morning stars sang together,
> And all the sons of God shouted for joy.'

Perhaps this may refer to an opinion that the stars are under the direction of guardian angels. But why the *morning* stars? Because it was at the time of the creation, the morning of the first day.

Re. 1:20, the pastors of the seven churches are called the seven stars, on account of their office.

Jude, verse 13, the false teachers are described as 'wandering stars,' in allusion to those meteors arising from electrical matter in the air, which blaze and are in motion for a time, but are suddenly extinguished.

Re. 6:13, 'The stars of heaven fell upon the earth;' *i. e.* some principal ruling powers fell from their authority into a state of subjection.

Bishop Newton considers this to signify the downfall of the pagan Roman empire, when the great lights of the heathen world, the sun, moon, and stars, the powers civil and ecclesiastical, were all eclipsed and obscured, the heathen emperors and Cæsars were slain, the heathen priests and augurs were extirpated, the heathen officers and magistrates were removed, the heathen temples were demolished, and their revenues were appropriated to better uses.

Re. 12:4, 'his tail drew the third part of the stars of heaven;' *i. e.* the power here alluded to, would subdue the governments in the third part of the then known world. Here, as Daubuz observes, the decorum of the symbol is followed; crocodiles, and some great serpents, seizing their prey with their tails.

STING is equivalent to the poison it contains, and transmits into the wound it makes.

In Scripture, *poison*, *lies*, *error*, *delusion*, *curses*, *gall*, and *mischief*, are synonymous; the former being the causes of the latter.

So in Ps. 140:3, 'Adders' poison is under their lips,' is to be explained by *lies* or *curses*; as in Ps. 58:3,4, 'They go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent: they are like the deaf adder, that stoppeth her ear.' And in Ps. 14:5, 'With their tongues have they deceived; the poison of asps is under their lips; their mouth is full of cursing and bitterness.' For the sting of the scorpion, see under SCORPION.

STONES. (White Stone.) The most ancient way among the Grecians of giving sentence in courts of judicature, was by black and white pebbles, called ψῆφοι. They who were for acquitting a person tried, cast into an urn a *white* pebble, and those who were for condemning him a *black* one. Ovid has noticed this custom, Met. b. 15, v. 41,

> 'Mos erat antiquis, nivei strisque lapillis,
> His damnare reos, illis absolvere culpa.'
>
> 'Black and white stones were used in ages past;
> These to acquit the prisoner, those to cast.'

The like was done in popular elections; the *white* pebbles being given by way of approbation, and the *black* ones by way of rejection. The *ballot* of the present day is something similar.

Hence a white pebble or stone becomes a symbol of absolution in judgment, and of conferring honors and rewards. Re. 2:17.

The symbol of a stone cut out of a mountain without hands is used in Da. 2:34, and may be thus explained: —

A *mountain* has been shown to signify sym-

bolically a kingdom or empire. Now, a mountain consists of *stones united together*. By the rule of analogy, stones, therefore, must signify the several peoples of which a kingdom or empire, *represented by a mountain*, is composed. And, therefore, a stone cut out of a symbolical mountain will be a people to be formed out of the kingdom represented, and to be (forasmuch as the cutting denotes a separation) of a quite different nature from the rest of the people, of which the said kingdom consists. And this is said to be done *without hands*, which may denote that the said people would be of a sudden formed, when men were not aware of any such thing; and that it would be done without any visible worldly support or assistance.

Zch. 9:16,

'And Jehovah their God shall save them;
In that day shall He save his people as sheep,
When consecrated stones shall be erected for a standard in his land;'

a reference to heaps of stones, set up by way of memorial, and consecrated to that particular use; *i. e.* as monuments of victory. See 1 S. 7:12, 'Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us.' *Ebenezer* signifies *the stone of help*. See also 2 S. 20:8; and Virgil, Geo gic. b. 3,

'Stabunt et Parii lapides spirantia signa.'

Strabo, Geogr. b. 3, mentions, that 'it was customary amongst the ancients to mark the limits of their victorious progress by altars or columns of stone.' And Xenophon, Anabasis, b. 4, records, that 'an immense pile of stones was erected by the Greeks, on their return from the expedition to Asia.'

Stones of this kind were wont to be consecrated by pouring oil upon them. See Ge. 28:18. They were also crowned with garlands; but of this there is no mention in Scripture.

STORK. A well-known bird, remarked for its natural affection, and for other qualities It is a bird of passage.

It is mentioned in several passages of Scripture; among others, in Jer. 8:7,

'Even the stork in the heavens knoweth her stated times,
And the turtle-dove, and the crane, and the swallow, observe the season of their coming;
But my people have not discerned the judgment of Jehovah.'

'In the end of autumn,' says a Danish author, 'the storks, not being able to bear the winter of Denmark, gather in a great body about the sea-coasts, as we see swallows do, and go off together; the old ones leading, the young brood in the centre, and a second body of old ones behind. They return in spring, and betake themselves in families to their several nests.'

It is this quality of *foresight* and anticipation of the seasons, of which the sacred writer makes the *stork* the symbol, and which he employs as a ground of reproach against the Jews; in the same manner as our Lord reproaches the Pharisees (Mat. ch. 16) with being able to discern the face of the sky, but not to discriminate the signs of the times.

As these birds shun the winter instinctively, so the people of God, when they see the coming of divine judgments, should make preparation to escape from them, by repentance or otherwise.

And as these birds return in spring to their former abodes, so God's people ought to distinguish the times and periods which He has fixed for the duration of his judgments.

It is the wish of God that his people should be so employed; and it is *their* interest and duty not to be indifferent spectators of the signs of the times, that they may escape the visitations which impend over others.

SUN, Sex, Moon, and Stars. Wherever the scene of government is laid, whether in the civil or ecclesiastical state, or in that of a single family, the sun, moon, and stars, when mentioned together, denote the different degrees of power or governors in the same state.

This is evident, in relation to a single family, from Joseph's dream, Ge. 37:10, where the *sun*, *moon*, and *stars*, are interpreted, of Jacob, the *head* of his family; of his wife, the next *head* or *guide*; and of his sons, the *lesser ones*.

And as to a kingdom, the Oriental oneirocritics, ch. 107, jointly say, that the *sun* is the symbol of the *king*, and the *moon* of the *next* to him in power. And therefore the *stars*, when *mentioned together* with the sun and moon, must denote governors or rulers of an inferior kind, but next in power to him who is the second person in the government.

And therefore the *stars*, in the symbolical character, which, taken from the appearance of things, and their proportion, being to the *eye lesser luminaries*, signify, according to the interpreters, inferior princes or governors.

And thus Hippolytus, prince of Athens, is called a *star* by Euripides. Hippol. v. 1120.

When a king is not compared with his own nobles or princes, but with other kings, a *star* may be his symbol. Thus, in Is. 14:17, the king of Babylon is represented by the *morning-star*. For, as it is brighter than the rest of the stars, and is the forerunner of the sun, and so shows a power preceding in time the rest of the light, so the king of Babylon was greater in power and dignity than other kings, and the monarchy established in Babylon was the first that was established in the world.

A setting sun is the symbol of a declining and perishing power; *a rising sun*, of a rising power or government.

Whatever comes from the rising of the sun betokens some fortunate accident, according to Artemidorus, b. 3, c. 36. It is a good and prosperous *omen*, and betokens assistance.

Thus, in 2 S. 23:4, the favor and protection of God to his people is compared to the light of the morning when the sun riseth, even a morning without clouds.

For, as in Ho. 6:5, light is the symbol of God's government, so the dawning of it, in the rising of the sun, is the beginning of his favor and deliverance, which is to go forwards to greater perfection.

Hence Solomon says, Pr. 4:18, 'The path of the just is as the shining light, which shineth more and more unto the perfect day.' And again, 20:27, 'The lamp or light of Jehovah is the breath of man;' *i. e.* the favor of God keeps men alive, makes them active, vigorous, and prosperous.

In Is. 58:8, it is said,

'Then shall thy light break forth as the morning,
And thine health shall spring forth speedily.'

The *health* implies forgiveness of sins, and the *light of the morning*, a deliverer. That is, God will send a Deliverer, and forgive the sins of his people, or remit the punishment.

So also in Is. 60:1,2,

'Arise, shine, for thy light is come,
And the glory of the Lord is risen upon thee,' &c.

The Light or Deliverer here is the Messiah, who, to the church of Israel, is the Ἀνατολή, the day spring, east, or sun-rising, as well as the light of the world, Zch. 3:8. Ma. 4:2. Jn. 1:4, &c., and is therefore called the Sun of righteousness.

All which agrees with the words of Zacharias, Lu. 1:78,79, 'Whereby the day-spring, Ἀνατολή, from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.' For the words, 'to sit in darkness and in the shadow of death,' signify, to be in slavery and subjection; in allusion to an Eastern custom still in practice, of putting the slaves in prisons, or pits under ground, where they are locked up every night. And sometimes they were blinded, as appears from Jud. 16:21, and from the custom of the Scythians, related by Herodotus, b. 4, § 2. Those that were designed for work elsewhere, were every morning taken out of the dungeon, and sent to their labor.

Now, as the *day spring* delivers them from that place, at least for a time, so it is a proper symbol of release from slavery, according to the subject spoken of. Thus in Is. 42:6,7,

'I will give thee for a covenant to the people,
For a light to the nations,
To open the eyes of the blind,
To bring the captive out of confinement,
And those that dwell in darkness from the dungeon.'

See to the same purpose Is. 49:9. And thus also it is said, Ps. 49:14, 'The upright shall have dominion over them in the morning;' that is, when God comes to judge the cause of the upright, that have been in oppression, and sets them at liberty, then shall the upright in their turn subdue the wicked.

And there is this further conformity of the expression to the nature of the thing, that justice was executed, and causes tried in courts in the morning, as appears from Jer. 21:12; so that the morning is the proper time of jail delivery, and courts of justice met then, — the places in which slaves were either delivered to their masters by sentence for payment, or else set at liberty, such causes being there managed; as is evident from Ex. 21:6.

So Tyndarus, in Plautus, being taken out of the quarry pits, says, 'Lucis das luendæ copiam, — you release me from my slavery.' Capt., act. 5, sc. 4, v. 11.

God Himself is called a sun. Ps. 84:12.

And Jesus Christ calls Himself the light of the world; *i. e.* the sun of the world. Jn. 8:12.

Deborah, in her song, makes the sun the symbol of believers in God; 'Let them that love Him be as the sun when he goeth forth in his might.' Jud. 5:31.

The sun may be considered to be an emblem of divine truth, respecting which the apostle says, Ep. 5:13, 'But all things that are reproved are made manifest by the light, for light is that which doth make things manifest.' As light is not only manifest in itself, but makes other things manifest, so one truth detects, and reveals, and manifests another, as all truths are dependent on, and connected with each other, more or less.

As the sun is the supreme material light, so that when he rises all other lights disappear; so when God teaches, whether by reason or by revelation, all other teaching appears valueless, and every other monitor seems silent, that the voice of God alone may be heard.

As it is the same sun that illuminates all parts of the earth, so whatever nations throughout the whole habitable globe are instructed by God, it is the same truth by which they are instructed; for God does not teach differently in different places. Truth is no geographical thing, affected by latitudes, climates, or the like.

As the light of the sun is one, pure, and unstained, for the spots we seem to discover on his disk, are probably not *on*, but collected *around* the sun; so it is said of God, 1 Jn. 1:5, 'God is light, and in Him is no darkness at all;' *i. e.* He is exempt from all error, deceit, injustice, imperfection, and all light derived to the creatures, proceeds solely from Him.

The light of the sun was considered anciently to have a sanative and vivifying power; and Macrobius mentions (Saturn. 1, cap. 17) when treating of Apollo, that the vestal virgins were wont to address him in this manner — 'O Apollo Medice — O Apollo the physician;' and we find Jesus spoken of as the Sun of righteousness, with *healing* in his wings; *i. e.* in his beams. And hence John says, 'In Him was life, and the *life* was the *light* of men.' 1:4.

Amongst the ancients, the *sun* was considered to be the symbol of a king. So Gordian, Hadrian, Aurelian, are represented on coins under the figure of the sun, with the inscription — 'Oriens. Aug. sive soli invicto, Soli invicto Comiti,' &c.

In the Jewish writings we often find this title applied to the Messiah. Thus in Rabboth, fol. 149, 'They said unto him, No, unless when the *sun* shall come, *i. e.* the Messiah, as it is written, And to you who fear my name shall the Sun of righteousness arise.' And Raschi on Is. 24:15, where he says, 'Jonathan interprets it, when light shall come to the just:— this is said of the two lights of deliverance from Babylonish and Roman captivity; i. e. the Messiah, whom they feigned to themselves to be such a deliverer.'

SWORD. The symbol of war and slaughter, as appears from numerous passages of Scripture, especially in the prophetical books. See Is. 34:5. Ez. ch. 21, &c. Re. 19:17,18.

Le. 26:25, 'I will bring a sword upon you;' *i. e.* I will cause war to come.

Ge. 27:40, 'By thy sword thou shalt live;' *i. e.* thou shalt support thyself by war and rapine.

2. It is the symbol of the divine judgments. See De. 32:41, &c.

Also, of the instrument whom God employs to execute his judgments. Ps. 17:13, 'the wicked, who is thy sword.'

3. It is the symbol of power and authority. Ro. 13:1, 'He beareth not the sword in vain.'

This is spoken agreeably to the notions and customs of the Romans at the time when the apostle wrote. Thus, not more than ten or twelve years after the date of this Epistle, Vitellius, when he resigned the empire, *gave up his dagger*, which he had taken from his side, to the attending consul, thus surrendering the authority of life and death over the citizens. See Tacitus, b. 3, c. 68, and Suetonius in Vitell. cap. 15.

So the kings of Great Britain are met only, at their inauguration, solemnly girt with the *sword of state*, but this is afterwards carried before them on public occasions.

4. It is the symbol of unjust violence. Mat. 26:52, 'All they that take the sword shall perish by the sword.'

Our Lord uses it in opposition to peace; Mat. 10:34, 'I came not to send peace on earth, but a sword;' which Luke, 12:51, expresses by the word *division*; *i. e.* men would so abuse his doctrine, as to make it the occasion of violent contentions; but as to its proper design and natural tendency, the angels proclaimed it at his appearance in the flesh, that it was to send 'peace on earth.'

The Egyptians, those great masters of symbolical learning, called Ochus, king of Persia, a cruel conqueror to them, by the name of *sword*. See Plut. de Isid. et Osir. p. 394, quoted by Daubuz.

In many authors, the *sword* is the symbol of

death or destruction. Thus Euripides says, Helen. v. 809,

'The sword shall reach thee, not my nuptial bed.'

5. The word of God is often in Scripture compared to a sword; as by Paul in Ep. 6:17, 'And the sword of the Spirit, which is the word of God;' *i. e.* the spiritual sword of God's word, the knowledge of which not only separates them from evil affections, but teaches them to discern between truth and falsehood; guards the Christian from the influence of corrupt and destructive doctrines, and destroys the influence and force of the most artful and delusive errors.

So in He. 4:12, 'The word of God is quick and powerful, (or living and energetic,) sharper than any two-edged sword.' And in Ho. 6:5, the word of God is said to destroy all his enemies:

'Therefore have I hewn them by the prophets;
I have slain them by the words of my mouth;
And my judgments have been as the light when it goeth forth.'

On which passage see Newcome's notes.

See also Is. 49:2, and Lowth's excellent note there, in which, *inter alia*, he remarks, 'The metaphor of the sword and the arrow, applied to powerful speech, is bold, yet just.' It is said of Pericles by Aristophanes,

'His powerful speech
Pierced the hearer's soul, and left behind,
Deep in his bosom its keen *point* infixed.'

Pindar is particularly fond of this metaphor, and applies it frequently to his own poetry. See Olymp. 2, 160 and 149, and Olymp. 9, 17, where he calls his verses *shafts*, to denote their acute and apposite application.

So, in Ac. 2:37, the words of Peter are said to have '*pierced* the hearts of his hearers.'

Jer. 47:6, 'Ho, sword of Jehovah,' &c. The Babylonish monarch seems to be addressed by this title, as the Assyrian was by that of 'the *rod* of God's anger,' Is. 10:5; such conquerors being the appointed executioners of the divine judgments. Compare Ez. 14:17, and 21:3, &c.

In the vision related by John, Re. 1:16, of one like unto the Son of man, it is said, 'out of his mouth went a sharp two-edged sword,' in conformity to Isaiah's expression already referred to, Is. 49:2, 'He hath made my mouth like a sharp sword;' a character belonging exclusively to Him who is Himself 'the Word of God.'

T.

TABERNACLE. The tabernacle, among the Jews, was the symbol of God's presence, and consequently of his protection, and of his church, to whom that protection was vouchsafed. So that it prefigured the Christian church as in favor with God, and under his protection, but in an unsettled condition. Ac. 7:44. He. 8:5. 9:24.

The tabernacle of the Jews, on account of the Shechinah dwelling in it, was a type of the body of Christ, in whom dwelt all the fulness of the Godhead bodily, and who was therefore on earth the tabernacle of God with men.

See TEMPLE.

Tabernacle is also used to denote the human body, which, though the residence of an immortal spirit, is constituted of frail and slight materials, and is shortly to be by death taken down and dissolved. 2 Co. 5:1,4. Wisd. 9:15.

Amos has a remarkable passage, quoted in Ac. 15:16,

'In that day I will raise up the fallen tabernacle of David,
And I will close up the breaches thereof;
And I will raise up its ruins,
And I will build it as in the days of old;
That the residue of men may seek Jehovah,
And all the heathen over whom my name is called,
Saith Jehovah, who doth this.' *Am.* 9:11,12.

By *the tabernacle of David*, he elegantly expresses the kingdom or real dignity of David in the person of the Messiah ruling over the church.

The mansion of the sun in heaven is called by the Psalmist a tabernacle. Ps. 19:4.

TAIL. Tail, in holy writ, is used symbolically to signify two things which meet frequently both together in one subject, the one being the cause of the other.

It signifies subjection or oppression under tyranny. So this symbol is used and explained by God Himself in De. 28:13, where He promises blessings to the obedient: 'And the Lord shall make thee the head and not the tail, and thou shalt be above only, and thou shalt not be beneath.'

And thus, in the Oriental oneirocritics, the *tail of a beast*, as being the part that follows or comes behind, signifies the retinue, honor, dignity, and riches, of the subject concerned; ch. 233, 236.

2. The other signification of *tail* is, when it signifies a false prophet, impostor, or deceiver, who infuses the poison of his doctrine, which brings on a curse, as the scorpion doth with his tail.

Thus in Is. 9:14,15, 'The Lord will cut off from Israel head and tail, branch and rush, in one day. The ancient and honorable he is the head, and the prophet that teacheth lies he is the tail.' So again, Is. 19:15, 'Neither shall there be any work for Egypt, which the head or tail, branch or rush may do;' that is, neither the power of the princes, nor the devices of the false prophets and enchanters shall avail any thing.

By this may be explained the symbolical meaning of that great miracle exhibited to Moses of the serpent transformed out of his staff, and into it again; which was to assure him of his power to overcome the Egyptians. The staff was thrown upon the earth and turned into a serpent, at which Moses was frightened, to show what terror he and the Israelites were in at the sight of Pharaoh, the great Egyptian dragon. He is ordered to take it by the tail, and it was turned into a staff, to show that he would overcome the tail of the serpent, the false prophets, and retinue of Pharaoh, and by that victory get into his power a sceptre or authority to govern the Israelites. Ex. 3:3,4.

To the same purpose was the second miracle wrought in consequence of that, when the rod of Moses, turned into a serpent, Ex. 7:9,12, swallowed up those of the magicians; for that plainly showed and signified the power of Moses to overcome the magicians in their enchantments, and to rescue Israel out of their hands.

TEARS. Is. 25:8, 'And the Lord Jehovah shall wipe away the tear from off all faces.'

Re. 7:17, 'And God shall wipe away all tears from their eyes.'

See also Re. 21:4.

Tears are the well-known emblems and usual accompaniments of grief; and as grief is generally most violent when it is indulged for the *dead*, so here, in two of the above passages, the *wiping away of tears* is connected with the abolition of death.

Is. 25:8, 'He shall utterly destroy death forever.'

Re. 21:4, 'And there shall be no more death.'

Tears are wont to be poured out on occasions of mortality. Thus:

Jer. 31:15,

'A voice was heard in Ramah, lamentation and bitter weeping,
Rachel, weeping for her children,
Refused to be comforted for her children,
Because they were not.'

Jer. 22:10,

'Weep ye not for the *dead*, neither b moan him,
But weep sore for him that goeth away,
For he shall return no more, nor see his native country.'

Tears are sometimes shed for national calamities. Thus:

La. 1:2,

'She weepeth sore in the night,
And her tears are on her cheeks.'

Nu. 14:1,

'And all the congregation lifted up their voice and cried,
And the people wept that night.'

Tears are sometimes the offspring of painful suspense and anxiety. Thus Cicero, Ep. b. 14, Ep. 3, 'Accepi ab Aristocrate tres epistolas, quas ego lacrymis prope delevi. Confiteor enim mœrore, mea Terentia.'

And Ovid has —

—— 'Est quædam flere voluptas,
Expletur lacrymis egeriturque dolor.'

And David, Ps. 42:4,

'My tears have been my meat day and night,
While they continually say to me, Where is thy God?'

And Ps. 80:5,

'Thou feedest them with the bread of tears,
And givest them tears to drink in great abundance.'

Ps. 102:9,

'For I have eaten ashes like bread,
And mingled my drink with weeping.'

And Hagar's pitiable case is thus described in Ge. 21:15,16, 'And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went and sat her down over against him a good way off, as it were a bow-shot; for she said, Let me not see the death of the child. And she sat over against him, and *lifted up her voice* and *wept*.'

A Greek poet in the Anthology thus bewails his condition:

Δακρυεων γενομην, και δακρυσας ἀποθνησκω,
κ. τ. λ.

which may be thus rendered in Latin:

'Lacrymans sum natus et lacrymans morior,
In lacrymis universam comperi vitam.
O genus hominum lacrymosum, debile, miserabile,
Tractum in terra solutumque.'

Tears are often the symbol of divine judgments, as they are sometimes also of human oppressions. Ec. 4:1. Ac. 20:19. Jer. 14:17.

They are sometimes the fruit of repentance and contrition. See He. 12:17. Mat. 26:75.

And commonly the result of natural affection, deploring a beloved object, of which the examples are too obvious and numerous to cite. There is a singular inscription in Aringhi's Roma Subterr. cap. 20 — 'Tempore Adriani Imperatoris, Marius adolescens dux militum qui satis vixit, dum vitam pro Christo cum sanguine consumsit, in pace tandem quievit. Bene merentes *cum lacrymis* et metu posuerunt.'

Whatever the causes of tears to the righteous, all these shall be abolished, which is what is meant by 'God's wiping away all tears from their eyes.' For death, oppression, calamity, repentance, shall have no place in the heavenly region. Weeping may endure for a night, but joy cometh in the morning. Those who sow in tears shall reap in joy.

TEETH are frequently used in Scripture as the symbols of cruelty, or of a devouring enemy.

Thus, in Pr. 30:14, 'There is a generation whose teeth are as swords, and their jaw-teeth as knives, to devour the poor from off the earth, and the needy from among men.'

So David, to express the cruelty of tyrants, Ps. 58:6, prays to God 'to break out the great teeth of the young lions.'

So God, threatening the Israelites for rebellion, De. 32:24, says, 'I will also send the teeth of beasts upon them.'

And David, Ps. 57:4, compares the teeth of wicked men to spears and arrows. 'My soul,' saith he, 'is among lions, and I lie even among them that are set on fire, whose teeth are spears and arrows, and their tongue a sharp sword.'

See Ps. 3:8. 58:7. 124:6. Jb. 29:17.

There are various places of the New Testament in which future punishment is set forth under the symbol of *gnashing of teeth*, viz. Mat. 8:12. 13:42. 25:30. Lu. 13:28. From these it would appear to denote *despair*, on account of the hopelessness of their condition.

So Virgil, Æn. 6, v. 557,

'Hinc exaudiri gemitus et sæva sonare,' &c.

'From hence are heard the groans of ghosts, the pains
Of sounding lashes, and of dragging chains.
The Trojan stood astonished at their cries,
And asked his guide, from whence those yells arise,
And what the crimes, and what the tortures were,
And loud laments that rent the liquid air.' *Dryden.*

The phrase may also denote envy, on account of the happiness of others.

Ps. 112:10,

'The wicked shall see it, and be grieved,
He shall gnash with his teeth and melt away;
The desire of the wicked shall perish.'

Horace uses the expression, b. 4, Ode 3,

'Et jam *dente* minus mordeor *invido*.'

It is also a mark of malignity and fury. Thus Ac. 7:54, 'they gnashed on Stephen with their teeth.' See also Jb. 16:9. Hesiod, in his Shield of Hercules, v. 403, applies it to the fury of wild beasts —

'As two grim lions, for a roebuck slain,
Wroth in contention rush, and them betwixt
The sound of roaring and of clashing teeth
Ariseth. *Elton.*

It may include horror and murmuring on learning their doom. See Mat. 25:41. So Homer, Il. 23, v. 101,

'Like a thin smoke he sees the spirit fly,
And hears a feeble, lamentable cry.'

See Re. 16:9,10,11.

TEMPLE. *Temple* and *tabernacle*, or *tent*, are opposite.

A *tabernacle* or *tent* denotes an unsettled state, from the use of tents in places where men travel and have no settled habitations.

And thus, whilst Israel was unsettled in the desert, and even in Canaan, till the utmost of what was promised to Abraham for their sakes was fulfilled, God had a *movable tabernacle*, and therefore said of Himself that He also walked in a tent and in a tabernacle. 2 S. 7:6.

But, on the contrary, when the Israelites were fully settled in the promised land, God had then, to show his *fixed abode* with them, a standing house, palace, or *temple* built for Him; and, to make up the notion of dwelling or habitation complete, there were to be all things suitable to a house belonging to it.

Hence, in the holy place, there was to be a table and a candlestick, because this was the ordinary furniture of a room. The table was to have its dishes, spoons, bowls, and covers, and to be always furnished with bread upon it; and the candlestick to have its lamp continually burning.

Hence, also, there was to be a continual fire kept in the house of God, upon the altar as the *focus* of it.

And, besides all this, to carry the notion still farther, there was to be some constant meat and provision brought into this house, which was done in the sacrifices, that were partly consumed by fire upon the altar, as God's own portion and mess, and partly eaten by the

priests, who were God's family, and therefore to be maintained by Him.

Besides the flesh of the beast offered up in sacrifice, there was a *mincha* made of flour and oil, and a *libamen* that was always joined with the daily sacrifice, as the bread and drink which was to go along with God's meat.

It was also strictly commanded that there should be salt in every sacrifice, because all meat is unsavory without salt.

Lastly, all these things were to be consumed on the altar only by the holy fire that came down from heaven, because they were God's portion, and therefore to be eaten or consumed by Himself in an extraordinary manner.

From all this it appears that the building of the temple was wholly designed to make a durable and permanent mansion for God, and consequently for his worship; — *a rest for the ark, a settlement for the feet of God*, as David designed it, 1 Ch. 28:2; and as God Himself did declare it to David by the prophet Nathan. 1 Ch. 17:4,5,9.

And therefore the word *temple*, when used symbolically, is the symbol of the Christian church since its settlement.

In the oneirocritics, a *temple* is interpreted of the *house of the king*, which agrees with the Jewish temple being a house or palace for God, as the king or monarch of the Jews.

As a tabernacle denotes an unsettled state of the church, so even the symbol of *temple* may come under the notion of a tabernacle whenever the church is in a weak, declining condition. Thus, in Jer. 10:20, when the Jewish nation was reduced to such a state that the temple was to be destroyed, and the people led into captivity, the *temple* is spoken of under the symbols of *tabernacle* and *curtains*, to show that the temple was, as it were, tottering, and as unsettled as a tabernacle. The like opposition is to be seen in Am. 9:11, where the kingdom or house of David in oppression comes under the notion of a *tabernacle*. The opposition between a house and tabernacle appears in Pr. 14:11,

> 'The house of the wicked shall be overthrown;
> But the tabernacle of the upright shall flourish.'

The meaning is, the most flourishing state of the wicked shall have an end, but the upright, from a low, oppressed condition, shall be exalted to honor and happiness.

And thus Paul, comparing this life and its unsettled state with the certainty and perpetuity of the next, calls the first 'our earthly house of this tabernacle,' subject to *dissolution*, adding, that 'in this tabernacle we groan being burdened;' but the other is 'a building of God, a house not made with hands, eternal in the heavens.' 2 Co. 5:1. So in He. 13:13,14, we have the symbols of a camp and city opposed, which bear the same proportion to each other as tent and temple.

TEN. Ten, according to the style of the Scriptures, may have, besides the signification of that determinate number, that also of an indefinite one, yet so as not to imply either a very great number or a very small one.

See Ge. 31:7,41, where *ten* times means *many* times; Le. 26:26, ten women are many women; 1 S. 1:8, ten sons are many sons; Ec. 7:9, ten men are many men. See also Da. 1:20. Am. 6: 9. Zeh. 8:23.

And so in several places of Plautus, *ten* signifies *many*. Mercat. act. 2, sc. 3, v. 2; act. 4, sc. 2, v. 3: Stich. act. 3, sc. 2, v. 44; Amphitryon, act. 2, sc. 1, v. 27.

Re. 2:10, 'Ye shall have tribulation ten days.'

Ten days (says Lowman), I conceive, is not to be understood literally, — a short time of affliction, indeed! hardly agreeable to a description of that tribulation this prophecy seems to prepare the church for.

So ten thousand words, 1 Co. 14:19, are put for an indefinite number, or for a prolix discourse.

And *ten thousand*, or a *myriad*, is frequently used in the same indefinite sense. See 1 S. 18:7, 'Saul hath slain his thousands, and David his ten thousands.'

That *ten* is a favorite number in Scripture, may be seen in many passages, viz. Ge. 24:10, Abraham's servant took ten camels; verse 22, bracelets of ten shekels; Ge. 32:15, Jacob took ten bulls and ten foals for Esau; Ex. 26:1, 'make a tabernacle with ten curtains;' 1 S. 17: 17, 'ten loaves;' verse 18, 'ten cheeses;' 2 K. 5:5, 'Naaman took ten talents, and ten changes of raiment;' Mat. 25:1, the parable of the ten virgins; Da. 7:7, the fourth beast, or great monarchy, had ten horns; Re 12:3, John saw a dragon having ten horns. See also Re. 13:1. 17:3,7,12,16.

These have been explained to mean ten distinct kingdoms, that should arise in several parts of the Roman empire, and lists have been given of them by different interpreters. But as these kingdoms were shifting and variable, it may be well not to understand the number *ten* too precisely, but simply that several new kingdoms were erected when the northern nations divided the empire among themselves, which is a well known fact.

TERAPHIM were idols of the human form.

In Syriac, *terep* signifies to *inquire*, and, in Arabic, to *abound with the goods of life*. *Teraphim* may therefore denote images to inquire of, or to bestow, good things. Spencer thinks the word equivalent to *seraphim*, a celestial order, by the usual substitution of *tau* for *shin* in the Eastern tongues. Whatever they were, they appear to have been objects of idolatrous worship. Yet we find them in use both among believers and unbelievers. See Ge. 31:19,34, 35. Jud. 17:5. 18:14,18,20. 1 S. 19:13,16; and in 2 K. 23:24. Ez. 21:21. Zeh. 10:2. Comp. 1 S. 15:23. Ho. 3:4.

From these, as Parkhurst observes, the heathen of various nations appear to have had their *penates*, or household gods; as the Tyrians, Arcadians, and Trojans, from whom the Romans derived theirs.

THIGH is the part on which the sword of a warrior is hung. See, to this purpose, Ex. 32: 27. Jud. 3:16,21. Ps. 45:3. Song 3:8. Homer, Il. 1, 900.

In another sense, the *thigh* is the symbol of offspring. *Thighs*, literally taken, are explained by the interpreters of *kindred*.

A third symbolical signification of *thigh* may be taken from the custom in the time of the patriarchs — when a man imposed an oath upon another to secure his promise, he made him put his hand under his thigh. Abraham thus adjured his servant. Ge. 24:2,9. And Jacob adjured Joseph that he should not bury him in Egypt. Ge. 47:29.

This is still practised in the East, as some authors tell us. In 1 Ch. 29:24, according to the original, 'the putting of hands under Solomon' is a ceremony of homage and obedience, whereby the person swearing gave the greatest token of his design to be faithful.

Jer. 31:19, 'I smote upon my thigh.'

Smiting upon the thigh was an indication of inward sorrow and compunction. See Ez. 21: 12. So also in Homer's Iliad, 2, 124,

> 'Divine Achilles viewed the rising flames,
> And smote his thigh, and thus aloud exclaims,
> Arm, arm, Patroclus!'

Re. 19:16, 'And on his thigh a name written;' *i. e.* on one part of the garment which covered his thigh, the place where the sword is usually worn, a motto or inscription was observed, on which He was styled 'King of kings, and Lord of lords,' to signify that He was really possessed of a just dominion over all the princes and kingdoms of the earth.

THREE frequently signifies, in the sacred writers, *greatness*, *excellency*, and *perfection*. It is thus used in Is. 19:23, 'In that day shall Israel be the *third* with Egypt and Assyria;' *i. e.* great, admired, beloved, and blessed, as it there follows. So in Pr. 22:20, according to the original, 'Have I not written unto thee *three* things?' which our version renders *excellent* things. But all the ancient versions read *three times*, as Durell remarks, referring probably to the three books that bear Solomon's name. See also Pr. 8:6, and Ho. 8:12.

So שלשי, *shelish*, in Ps. 80:6, and Is. 40:12, is a *great* measure. And so the *third* in order signifies a hero or great man, as in Ex. 14:7, and 15:4. 2 K. 7:3-9,25. See also 1 K. 9:22. Ez. 23:15.

In the Latin and Greek tongues, the number *three* is also mystical, and often signifies *many*, and does not so much imply an exact number, as a great increase.

Whether their attachment to the number *three*, as Potter observes, was owing to its supposed perfection, because, containing a beginning, middle, and end, it seemed to signify all things in the world; or whether to the esteem the Pythagoreans and some other philosophers had for it, on account of their trinity; or lastly, to its aptness to signify the power of all the gods, who were divided into three classes, celestial, terrestrial, and infernal, I shall leave to be determined by others. Thus much is certain, that the ancients thought there was no small force and efficacy in unequal numbers, whence we find three fatal sisters, three furies, three names and appearances of Diana, three sons of Saturn, among whom the empire of the world was divided; and for the same reason we read of Jupiter's *fulmen trifidum*, Neptune's *trident*, with several other tokens of the veneration they had for this number.

Hence τρισμυστατος, *thrice* great, that is, very great. And in Horace, b. 1, Od. 1, *triple* honors are many honors.

The repetition of a word, sentence, or petition thrice, is a token of great earnestness; as in Jer. 22:29,

> 'O earth, earth, earth, hear the word of Jehovah.'

Ez. 21:27,

> 'I will overturn, overturn, overturn it.'

It was a great emphasis when our Savior told Peter that he should deny Him *thrice*. So Paul, to show the earnestness of his prayers, says that, 'he besought the Lord *thrice*.' 2 Co. 12:8. So our Savior prayed three times in his agony, that the cup might pass from Him. Mat. 26:44.

The heathen, to show their sorrow for the death of their kinsmen, called upon them *thrice*.

In Pindar, there is an allusion to some old custom of saluting a king *thrice* at his inauguration. And the acclamations in the Roman theatres seem also to have been commonly repeated *thrice*. And so in the senate-house, of which there is an instance and form in Vulc. Gallicanus, in these words —

> 'Antonine Pie, Dii te servent;
> Antonine Clemens, Dii te servent;
> Antonine Clemens, Dii te servent.'

THRESHING is always, in the prophets, a symbol of the punishment or destruction of the subject concerned; as in Is. 41:15. Jer. 51:33. Am. 1:3. Mi. 4:13. Ha. 3:12; and in Is. 21:10, 'O my threshing, and the corn of my floor,' signifies, as explained by the Septuagint, 'people afflicted, forsaken, and grieved.'

See the different methods of threshing in ancient times, described by Bishop Lowth, in his note on Is. 28:27,28, who thus paraphrases the passage above alluded to, in 21:10 — 'O thou, the object upon which I shall exercise the severity of my discipline, that shall lie under my afflicting hand, like corn spread upon the floor to be threshed out and winnowed, to separate the chaff from the wheat;' and he adds, 'The image of threshing is frequently used by the Hebrew poets, with great elegance and force, to express the punishment of the wicked, and the trial of the good, or the utter dispersion and destruction of God's enemies.'

THRONE. The symbol of a kingdom or government.

Thus, in holy Scripture, *throne* is put for *kingdom*. Ge. 41:4, 'According to thy word shall all my people be ruled; only in the throne will I be greater than thou.' In 2 S. 3:10, *kingdom* and *throne* are set synonymously, 'to translate the kingdom from the house of Saul; and to set up the throne of David over Israel.' And both together, as in 2 S. 7:13, 'I will establish the throne of his kingdom forever.'

And thus God, to represent himself symbolically as king of the Jews, had the *mercy-seat* with the cherubim about it, as his throne.

See Is. 6:1,2. 2 K. 19:15. 1 S. 4:4. 2 S. 6:2. 1 Ch. 13:6. Ps. 80:1.

In like manner, 'the settling of the throne' signifies the settling or establishment of the government in peace; as in 2 S. 7:12,13,16, where *throne* and *kingdom* explain each other.

And the *enlargement of the throne* implies a great accession of dominion and power; as in 1 K. 1:37, compared with verse 47. And therefore Solomon, when he had subjugated all the nations round about him, so that they were obliged to bring him tribute, and had thus enlarged his dominions beyond what David had possessed before, made a *new throne*, a *great throne of ivory*, which symbolically represented his power, and the enlargement of his dominions, and the peace and prosperity of his reign.

A *throne* is, by all the oneirocritics, in ch 225, explained of *power*. And by the Persian and Egyptian in ch. 261, a *royal throne* is explained of a *king*, or his *eldest son*.

In the magic oracles of Zoroaster, Ἀναγκης θρονος, *the throne of necessity*, signifies the power of fate or death.

Throne of God may signify a great, magnificent throne, according to a usual Hebraism, where nouns joined with the word *God* acquire a sense of excellency and greatness.

According to which, *the throne of God* may be a high and exalted throne, a royal or imperial seat, from whence the political world is ruled, as God from heaven rules the whole universe. See Is. 66:1. See also under CHARIOT.

As thrones are seats of dignity, and are to distinguish those who have the administration of government committed to them, from the rest of the people who are to be governed by them, they can with no propriety be applied to every member of the kingdom. So in Re. 20:4, where it is said, 'I saw thrones, and they sat upon them,' the meaning, no doubt, is, that *some* sat on them, while others had no thrones appointed to them. The expressions seem to allude to the Sanhedrin, in which the members sat on raised seats or thrones, on each hand of the president. The same allusion may exist in Mat. 19:28.

Ps. 89:14, and Ps. 97:2, 'justice and judgment are the basis of his throne;' *i. e.* justice and equity are the foundation of all his proceedings.

THUNDER, in Ps. 29:3, is called the voice of God. This voice comes from heaven; and as heaven signifies the station of the supreme

visible power, which is the political heaven, so the thunder is the voice and proclamation of that power, and of its will and laws, implying the obedience of the subjects, and at last overcoming all opposition.

So that, in this sense, *thunder* is the symbol of such oracles or laws as are enacted with terror, and so terrify men into a suitable *obedience*. And thus the law of Moses was ushered in with thunders and lightnings. Ex. 19:16.

The oneirocritics had some notion of *thunder* signifying the publication of things. See Artem. b. 2, c. 8, 'Thunder discovers those that are hidden or desire to be hid.'

Thunder, considered as a motion or *shaking*, signifies a revolution in the state, or change of affairs; as in Hag. 2:6,7,21.

And from the terror which thunder occasions, it is frequently used in Scripture of God's *discomfiting* the enemies of his church; as in 1 S. 2:10. 7:10. Ps. 18:13; and in Is. 29:6, of his *punishing* the rebellious Jews.

Amongst the pagans all other portending symbols were stopped by that of the thunder, unless the thunder did confirm the former by being on the same side. Senec. Nat. Quest. b. 2, c. 34, and 41. They esteemed thunder the immediate voice of God, and therefore thought it presumption to consult about any thing when God spake. His voice ought to impose silence on all, according to that eternal maxim of all government, that when the supreme authority speaks, the lesser courts cannot exert their power, and the presence of the supreme magistrate supersedes, for the time, the power of all the inferiors.

With the Egyptians, *thunder* was the symbol of a voice at a great distance. Horap. Hieregl. 29.

The seat of thunders and lightnings is the air.

Thunders and lightnings are sometimes mere accompaniments of the divine presence; but at other times they are symbols of great judgments on the earth. When they proceed from the throne of God, as in Re. 4:5, they are fit representations of God's glorious and awful majesty; but when fire comes down from heaven upon earth, it expresses some judgment of God upon the world; as in Re. 8:5. 20:9. 16:19. Those mentioned in Re. 8:5, being previous to the sounding of the trumpets, may be understood as a general description of the many calamities of that period.

'A thunder storm and tempest,' says Lowman, p. 94, 'that throws down all before it, is a fit metaphor to express the calamities of war, from civil disturbances, or foreign invasion, which often, like a hurricane, lay all things waste, as far as they reach. It is thus Isaiah expresses the invasion of Israel by Shalmaneser, king of Assyria, 28:2,

> 'Behold the mighty One, the exceedingly strong One,
> Like a storm of hail, like a destructive tempest,
> Like a rapid flood of mighty waters pouring down,
> He shall dash them to the ground with his hand.'

See also Ez. 13:13.

It is a just observation of Sir Isaac Newton, that 'in the prophetic language, tempests, winds, or the motions of clouds, are put for wars; thunder, or the voice of a cloud, for the voice of a multitude; and storms of thunder, lightning, hail, and overflowing rain, for a tempest of war, descending from the heavens and clouds politic.'

The natural thunder is well described by Jb. 36:29, &c. and 37:1, &c. —

> 'Yea, verily he understandeth the expansions of the clouds,
> And the thunder of his habitation.'
>
> 'At this also my heart trembleth,
> And is moved out of its place.
> Hear attentively the concussion of his voice,
> And the sound that goeth forth from his mouth:
> He directeth it under the whole heaven,
> And his lightning to the ends of the earth.
> After it a voice roareth, He thundereth with his majestic voice,
> And He will not restrain them (*i. e.* his bolts) when his voice is heard.
> God thundereth marvellously with his voice;
> He doth great things, which we cannot comprehend.'

TIME. According to Artemidorus, b. 2, c. 65, *days*, *months*, and *years*, are symbolical terms, and are not always to be understood literally, but are to be interpreted according to the circumstances of the case, and the age of the person or dreamer.

And so in the sacred writings, a *day*, in some places, is put for a *year*; as in Nu. 4:34. Ez. 4:4,6.

This practice seems to have arisen, either from days and years being all one in the primitive state of the world, or else from the ignorance of men at first, in settling words to express the determined spaces of time. A day with them was a year; a month, a year; three months, a year; four months, or six months, a year, as well as the whole *yearly* revolution of the sun.

The Egyptians, from whom the symbolical language chiefly came at first, gave the name of *year* to several spaces of time. See Suidas, v. Ἥλιος, Ἥφαιστος.

The *day* is a period and revolution, and so it is an ἐνιαυτος, a year. Plutarch and Diodorus say, that four months, or a season, were called a year. As for the annual revolution of the sun, it was called by them the *year of the sun*, or the *year of God*; Horap. Hierogl. b. 1. Hence a full year is called by Virgil a *great year*, Æn. b. 3, v. 284; and the *year of Jupiter*, by Homer, Il. 2, v. 134.

Terms of time being thus ambiguous among the ancients, they must in the symbolical language be, by the rule of proportion, determined by the circumstances. Thus, if *days* were mentioned of a matter of great importance and duration, they must be explained by *solar years*, or *full years*. If *years* were spoken of a mean subject, as of the persons of men, and seemed to be above proportion, they must be explained of so many diurnal years, or common days. This is evidently the principle of Artemidorus, who finds mysteries in all numbers, and all expressions determining spaces of time.

Upon this also are grounded Joseph's expositions of the dreams of the chief butler and baker. For otherwise three branches should rather signify three distinct *springs* or *solar years*, as the seven ears of corn in Pharaoh's dream portend seven distinct *crops*, and by consequence seven solar years. But the subject matter altered the property. Pharaoh's dream concerned the whole nation, the king being a representative of the people. But the chief butler's dream concerned only his own person.

The way of the symbolical language in expressions determining the spaces of time, may be yet set in a plainer light from the manner of predictions, or the nature of prophetical visions. For a prophecy concerning future events is a picture or representation of the events in symbols, which, being brought from objects visible at one view or cast of the eye, rather represent the events in miniature, than in full proportion, giving us more to understand than what we see.

And, therefore, that the duration of the events may be represented in terms suitable to the symbols of the visions, the symbols of duration must be also drawn in miniature.

Thus, for instance, if a *vast empire*, persecuting the church for 1260 years, was to be symbolically represented by a *beast*, the decorum of the symbol would require that the said time of its tyranny should not be expressed by 1260 *years*, because it would be monstrous and unnatural to represent a *beast* ravaging for so long a space of time, but by 1260 *days*.

And thus a day may imply a year, because that short revolution of the sun bears that same proportion to the yearly, as the type to the antitype.

In the chief butler's dream, the three *branches* signified three days; in that of the chief baker, the three *baskets* signified the same. In Pharaoh's dream, the seven fat and seven lean kine portended so many years of plenty and famine; as did also the seven *good* and seven bad ears of corn. So likewise in Nebuchadnezzar's image, the proportion and order of the members signifies the order of succession and time: the head begins, and signifies the Babylonian monarchy; and so on to the feet, legs, and toes, signifying the last tyrannical powers exercising cruelty against the saints and church of God.

Thus, also, in the *portentum* exhibited to the Greeks in Aulis, of eight young birds with the mother, which is the ninth, being swallowed up by a dragon, who is after that turned into a stone, signifying that the Greeks should spend nine years in their war against Troy, and that, in the tenth year, they should take the town. Homer, Il. 2, v. 308.

Cicero objects against this interpretation, (de Divinat. b. 2,) and demands why the birds were rather to be interpreted of years, than of months or days. But the answer is obvious. Years only were proportionable to the event, and to the way of managing wars in those days. So that the rule of proportion is to be framed upon the circumstances.

There is such another *portentum* in Virgil, Æn. b. 8, v. 42, where thirty young pigs denote as many years.

And in Silius Italicus, there is an *augurium* set down of a hawk pursuing and killing fifteen doves, and, whilst he was stooping upon another, an eagle comes and forces the hawk away; which is there explained of Hannibal's wasting Italy during sixteen years, and his being driven away by Scipio.

In several places of Scripture, a *day* signifies an appointed time or season, as in Is. 34:8. 63:4; and so may imply a *long* time of many years, as, in He. 3:8,9, 'the *day* of temptation in the wilderness,' is the time of forty years.

In the Latin authors, a *day* is used to signify *time* in general, as in Tully, de Nat. Deor. b. 2, 'Opinionum enim commenta delet *dies*, naturæ judicia confirmat;' and in Terence, 'diem adimere ægritudinem hominibus.'

And *dies* also may signify more especially the *whole year*, as it does in these verses of Lucretius, b. 1, v. 10,

> 'Nam simul ac species patefacta est verna Diei,
> Et reserata viget genitabilis aura Favoni.'

In Tully, *dies peregrinus* signifies a short time, yet so as to contain 110 days.

Again, *annus* is the season; thus, *annus hybernus*, in Horace, is the winter; and in Virgil, *formosissimus annus* is the spring.

And καιρος, *a season*, is sometimes used for a year, as in Da. 12:7; and so χρονος is put for *a year* in many places; as in Sophocles, in the Oriental oneirocritics, in Ælian, and Ammonius. And Ovid has used the word *tempus* to signify a year; Fast. b. 3, v. 163. Lastly, ὡρα, *hour*, signifies time indefinitely, both in sacred and profane authors. In Aristophanes, ὡρος εν ὡρα, *in the spring time*; in Thucydides, ὡρα θερους, *the summer time*.

And so *hora* is used in the Latin authors for time or season in general. See Vossius Etym.

TORCH, when considered in respect only of its burning, is a symbol of great anger and destruction. It is thus used by the prophet Zechariah, 12:6,

> 'In that day will I make the leaders of Judah
> As a hearth of fire among wood,
> And as a torch of fire in a sheaf;
> And they shall devour, on the right hand and on the left,
> All the people round about.'

So in Is. 7:4, Rezin king of Syria, and the king of Israel, two bitter enemies of Ahaz king of Judah, threatening war against Judah, are called 'two tails of smoking firebrands.'

Thus the dream of Hecuba when with child of Paris, how she brought forth a torch which burnt the city, was explained by Æsacus the oneiroritic, that the child would prove to be the ruin of his country. And therefore Euripides calls this Paris by the name of Δολιον πικρον μημμα, the bitter representative of a torch. And so Horace, speaking of Hannibal, compares him to torches set on fire, or a blasting wind, another symbol of war:

> 'Diros per urbes Afer ut Italas,
> Ceu flamma per tædas, vel Eurus
> Per Siculas equitavit undas.'

A star burning like a torch may be a description of that sort of comets which, for the figure of them, are called *lampadias*. And what is by Aristotle called κομητης, is in the author of the description of the Olympiads called λαμπας, and as it is supposed to be mentioned in the Marble Chronicle at Oxford, it is there said to burn, κατεκαν.

Now, a comet was always thought to be a prodigy of bad omen; that in the times of Augustus only excepted by Pliny.

And streams of fire like torches, of which Livy gives some instances, were looked upon as ill omens. And Silius Italicus, describing the prodigies which foreboded the event of the battle at Cannæ, mentions such torches.

The ancient Grecian signals for beginning a battle were lighted torches, thrown from both armies by men called πυροφοροι, or πυροφορυι, who were priests of Mars, and therefore held inviolable, and who, having cast their torches, had safe regress.

TOWER. Towers and fortresses are put, in the figurative language of prophecy, for defenders and protectors, whether by counsel or strength, in peace or in war. 2 S. 22:51, 'God is the tower of salvation for his king.'

Ps. 61:3,

> 'Thou hast been a shelter for me,
> And a strong tower from the enemy.'

Pr. 18:10,

> 'The name of Jehovah is a strong tower;
> The righteous runneth into it, and is safe.'

Is. 33:18, 'Where is he that numbered the towers?' that is, the commander of the enemy's forces, who surveyed the fortifications of the city, and took an account of the height, strength, and situation of the walls and towers, that he might know where to make the assault with the greatest advantage. See Lowth's note.

Towers are sometimes used to denote proud men, tyrants, and men in high station. Thus, in Is. 2:15. 30:25.

They were used, naturally enough, as *asyla*, or places of safety. It is to this use of them the sacred writer alludes in Pr. 18:10, above quoted. Euripides, in Medea, v. 389, has an expression to this purpose — 'Remaining therefore a short time, if any tower of safety should appear to us.'

They were also used for the purpose of watching. See 2 K. 9:17, and 17:19. See also Is. 23:13.

TRAVAILING. Travailing (with child) is a symbol of great endeavors to bring something to pass, not without much difficulty, pain, and danger. And the compassing the end, which

the persons represented by the symbol aimed at, is a deliverance from the pain and danger they labored under.

Hence the symbol of travailing with child is often used in the prophets to denote a state of anguish and misery; as in Is. 26:17,18. 66:7. Jer. 4:31. 13:21. 30:6,7.

And also in the New Testament, the pains of child-bearing are used to signify the sorrow of tribulation or persecution; as in Mat. 24:8. Mk. 13:8. Jn. 16:21,22. 1 Th. 5:3.

And Paul applies the expression to the propagation of the gospel through persecutions. Ga. 4:19, 'My little children, of whom I travail in birth again until Christ be formed in you;' *i. e.* for whom I am concerned and in fear, till the Christian doctrine has overcome in you the habits of sin. And in Ro. 8:22, he compares the earnest desire of the creation for the kingdom of Christ to the pains of a woman in travail.

The same metaphor is not unusual in pagan authors, and Cicero has it more than once. It is likewise understood by the Persian and Egyptian interpreters of *afflictions* and *cares*, in ch. 1:27.

On the other hand, the symbol of the birth betokens joy and deliverance; and especially if the child be a *male*, as in Jn. 16:21. And in Is. 66:7, where the man-child is interpreted by the Targum of a king, a deliverer.

TREAD. To tread under, or trample on, signifies to overcome and bring under subjection. Thus, in Ps. 60:12,

'Through God we shall do valiantly,
For it is He that shall tread down our enemies.'

See also Is. 10:6. 14:25. Da. 7:23. Ps. 111: 13, comp. with Lu. 10:19.

To tread upon oaths, in Homer, signifies to break or violate them. See Il. 4, v. 157, where the word *πατέω* is used.

In Re. 11:2, the outer court is said to be given to the Gentiles, that is, should become profane and common, and the 'holy city shall they *tread* under foot forty and two months,' which Henry More thus explains: 'A kind of Pagano-Christianity, instead of pure Christianity, shall visibly domineer for forty and two months of years, that is, for 1260 years.'

The operation of treading the wine-press is well known, and from thence many emblematic expressions are borrowed, and employed in various parts of Scripture. See Ps. 58:11. Is. 63:3, &c.

TREE. Trees were at first, in the primitive way of building, used for *pillars*; and agreeably to this, they denote in the symbolical language, according to their respective bulks and height, the several degrees of great or rich men, or the nobles of a kingdom; as in Zch. 11:1,2,

'Open thy doors, O Lebanon, that the fire may devour thy cedars:
Howl, O fir-tree, for the cedar is fallen,
Because an the mighty are spoiled.
Howl, O ye oaks of Bashan,
For the forest of the vintage is come down;'

where the words, 'all the mighty are spoiled,' show that the prophecy does not point at trees, but at men.

See, to the same purpose, Is. 2:13. 10:17,18, 19. 14:8. Jer. 22:7,23. Ez. 31:4. See Lowth's excellent note on Is. 2:13.

The oneirocritics are very full in this particular, as the Persian and Egyptian in ch. 142, and all of them in ch. 151 and 165, where trees blown down with the wind, signify the destruction of great men.

Homer, who has many remnants and notions of the Eastern language, and whose comparisons are exactly just, very often compares his heroes to trees, as in b. 14. Hector, felled by a stone, is compared to an oak overturned by a thunderbolt. In b. 4, the fall of Simoisius is compared to that of a poplar; and in b. 17, that of Euphorbus, to the fall of a beautiful olive.

A tree exceeding great, may be the symbol of a king or monarchy, as in Da. 4. And as the vine, in the dream of Astyages, cited by Valerius Maximus, b. 1, c. 7.

Ez. 17:24, 'the high tree, and the green tree,' refer to Nebuchadnezzar; 'the low and the green tree,' to the Jews.

Tree of life, is a tree that gives fruit to eternal life, so that they who eat thereof continually shall never die. It is thus explained, Ge. 3:22, and is therefore a proper symbol to signify immortality.

From the happiness of eating of the tree of life in Paradise, any sort of true happiness or joy may come under the symbol of a tree of life; as in Pr. 15:4, 'A wholesome tongue is a tree of life,' meaning, a tongue that gives sound advice, or pacifies great offences. And so also in 11:30, 'Hope deferred maketh the heart sick; but when the desire cometh, it is a tree of life.'

TRUMPET. The trumpet sounding is, in Ex. 19:16–19, the forerunner of the appearance of God, and of the proclamation of the law.

Amongst the Jews, trumpets were used on several occasions:

1. To give notice, whilst they were in the wilderness, when the camp should remove. Nu. 10:2.

2. To call assemblies. Nu. 10:2.

3. To proclaim the return of the jubilee. Le. 25:8,9.

4. To sound over the daily burnt-offering, and over the burnt offerings and peace-offerings, on the solemn days and new moons. 2 Ch. 29: 27,28. Ps. 81:3.

5. To give notice of the entrance and going out of the Sabbath.

6. To sound alarms in time of war; whence they signify, in the prophets, a denunciation of judgments, and a warning of the imminent approach of them; as in Jer. 4:19,20,21.

See also Jer. 42:14. 51:27. Am. 3:6. Zph. 1:16.

7. Trumpets sounded at the inauguration of the Jewish kings. 1 K. 1:34. 2 K. 9:13. 11:14.

8. When the city Jericho was to be taken, the trumpets were to sound, and a shout was to be raised. Jos. 6:16.

9. Trumpets were used at the laying of the foundation of the second temple. Ezdr. 3:10.

And it is highly probable that trumpets were used at the laying of the foundation of the *first*; for during the time of the building of it, music was continually used. Compare 1 Ch. 6:31,32, with 16:7, and 25:1.

Amongst the heathens, trumpets were used, also, upon divers accounts:

1. The Romans made use of them to notify the watches in the night, and to give notice also of the time upon several other occasions.

2. They made use of them at the inauguration of their emperors.

3. The Roman magistrates caused the trumpets to sound at the execution of criminals, whom they looked upon as sacrifices, or persons devoted, as appears from Tacitus and Seneca.

4. Trumpets were used by the heathen in sounding alarms for war. Thus Homer makes the heaven to sound the trumpet when the gods went to war.

'Heaven in loud thunders bids the trumpet sound,
And wide beneath them groans the rending ground.'

And Plutarch, in the Life of Sylla, says that 'there were many omens of the war between Sylla and Marius; but that the greatest of all was, the sound of a trumpet in the air.'

5. Trumpets were used by the heathen at the destruction of cities. Thus, in Am. 2:2,

'I will send a fire upon Moab,
Which shall devour the palaces of Kirioth;
And Moab shall die with tumult,
With shouting, and the sound of the trumpet.'

And exactly in the same manner is the burning of Troy described by Virgil, Æn. 2, v. 313,

'New clamours and new clangors now arise,
The sound of trumpets mixed with fighting cries.'

Homer also makes mention of this custom in the following verses, Il. 18, v. 218,

'As the loud trumpet's brazen mouth from far,
With shrilling clangor, sounds the alarm of war,
Struck from the wall, the echoes float on high,
And the raised bulwarks and thick towers reply;
So high his brazen voice the hero reared,
Hosts drop their arms, and trembled as they heard.'

According to the same custom, the Romans demolished Corinth by sound of trumpet. These were a kind of religious acts.

And therefore Alexander the Great, concerning Persepolis, declared to his generals, that they ought to make a sacrifice to their ancestors, by its destruction.

And thus the inhabitants of Jericho were accursed or devoted, and as sacrifices slain. Jos. 6:17,18,21.

6. The foundations of cities were laid at the sound of musical instruments; in allusion to which, in Jb. 38:6,7, it is said that 'when God laid the foundation of the earth, the stars and angels sang and shouted for joy,' which shows that such a custom had been used in the patriarchal times; to which also there is allusion in Zch. 4:7.

The trumpet was used to proclaim danger. Thus, Jo. 2:1,

'Blow ye the trumpet in Zion,
And sound an *alarm* in my holy mountain,'

as a signal for the immediate approach of the locusts, and to excite the hearts of the people to repentance.

Am. 3:6,

'Shall a trumpet be blown in a city,
And the people not be afraid?'

i. e. as the people run together through fear, when the signal of an approaching enemy is made, so let my warning strike the Israelites with terror.

Re. 4:1, 'I heard as it were a trumpet talking with me.' 'This may probably allude (says Lowman) to the custom of the Jewish church, that upon opening of the gates of the temple, the priests sounded their trumpets, to call the Levites and stationary men to their attendance.'

There was an instituted festival among the Jews, called the feast of trumpets, celebrated in the beginning of the civil year, in the month Tisri, answering to our September. The day was kept solemn, all servile business was suspended, and particular sacrifices were offered. Le. 23:24,25. The new moons, or first days of every month, were celebrated also by the sound of trumpets, Nu. 10:10; and by extraordinary sacrifices, &c. Ps. 81:3.

TWELVE, a sacred number, symbolical of just proportion, beauty, stability, and the like.

Thus, Ex. 24:4, twelve pillars, according to the twelve tribes; Ex. 28:21, twelve precious stones; Le. 24:5, twelve cakes; Nu. 7:3, twelve oxen; Nu. 7:84, twelve chargers, twelve silver bowls, twelve spoons; Nu. 7:87, twelve bullocks, twelve rams, twelve lambs; Nu. 17:2, twelve rods; Jos. 4:3, twelve stones out of Jordan; 1 K. 7:25, the sea stood on twelve oxen; 1 K. 9:20, twelve lions.

All these twelves, no doubt, had a reference to the number of the tribes.

1 K. 11:30, Jeroboam's garment was rent in twelve pieces; 1 K. 18:31, Elijah took twelve stones, and built an altar; 1 K. 19:19, Elisha ploughed with twelve yoke of oxen; and so in many other places, where the number twelve occurs.

Jb. 38:32, 'Canst thou bring forth the twelve signs?' Ez. 43:16, the altar shall be twelve cubits long and twelve broad; Mat. 10:2, twelve apostles; Mat. 14:20, of the fragments twelve baskets; Mat. 26:53, twelve legions of angels; Lu. 2:42, when Jesus was twelve years old; Jn. 11:9, are there not twelve hours in the day? Ac. 7:8, and Jacob begat the twelve patriarchs; Re. 12:1, on his head a crown of twelve stars; Re. 21:12, the city had twelve gates, and at the gates twelve angels; Re. 21: 14, the wall of the city had twelve foundations; Re. 22:2, the tree of life bare twelve manner of fruits.

And we find the mystical number twelve multiplied into itself in Re. 21:17, 144 cubits, according to the measure of a man, as measured by the angel.

The note of Bossuet, bishop of Meaux, on Re. 7:4, is worth transcribing. 'This single passage,' says he, 'may show the mistake of those who always expect the numbers in the Revelation to be precise and exact; for is it to be supposed, that there should be in each tribe 12,000 elect, neither more nor less, to make up the total sum of 144,000? It is not by such trifles, and low sense, the divine oracles are to be explained. We are to observe, in the numbers of the Revelation, a certain figurative proportion, which the Holy Ghost designs to point out to observation. As there were twelve patriarchs and twelve apostles, twelve becomes a sacred number in the synagogue, and in the Christian church. This number of twelve, first multiplied into itself, and then by a thousand, makes 144,000. The bishop observes, in the solid proportion of this square number, the unchangeableness of the truth of God and his promises; perhaps it may mean the beauty and stability of the Christian church keeping to the apostolic purity of faith and worship.' Lowman, p. 84.

TWO. A symbolical number.

The two olive-trees. Zch. 4:3. See Olive-Tree.

The two witnesses. Re. 11:4.

'Two,' says Dr. Henry More, 'though never so many, partly by reason of the *types* in the Old Testament to which they allude, viz. Moses and Aaron, Elijah and Elisha, Zerubbabel and Joshua, who showed their zeal for the purity of God's worship against the idolatry in the wilderness, in the Baalitish idolatry, and in the captivity of Babylon.

'There may also be an allusion to *things* in this division into two, viz. to magistracy and ministry, to the Old Testament and the New, to the people of the Jews, and to the virgin company of Christians.'

The two tables of testimony. Ex. 31:18.

Two disciples sent forth at a time. Mk. 6:7.

Two women who had wings. Zch. 5:9.

Two immutable things, the promise and the oath of God. He. 6:18.

It is sometimes used to denote *very few*. Thus, in 1 K. 17:12, 'I am gathering two sticks;' *i. e.* a few. So in Is. 7:21, 'two sheep;' *i. e.* a small flock.

In Persius, 'Vel duo vel nemo'—two or none—next to none. And the like in Homer, Il. 2, v. 346.

V.

VAIL. A covering worn by females in token of modesty and subjection.

It was also used as an ornamental part of dress, richly embroidered and transparent, in very early ages. Homer describes, in his Iliad,

a beautiful one offered by the Trojan matrons at the altar of Minerva. And Penelope's is thus described in Pope's Odyssey,

'A vail translucent, o'er her brow displayed,
Her beauty seems, and only seems, to shade.'

Ceres is said to have worn a *black* vail by the Grecian poets, either as a sign of sorrow for the loss of Proserpine, or to conceal her grief from observation.

We find Rebekah makes use of one, on being informed that Isaac was approaching to meet her. Ge. 24:65.

When Judah meets Tamar, she is described as *covering* herself with a vail. This phrase is rather remarkable, as Judah, on that account possibly, supposed her to be a courtesan. Ge. 38:14. And it is said that slaves formerly in Greece wore larger vails than other people.

Euripides makes Andromache complain, in his play of that name, 'I was conducted from my husband's bed to the strand, my face covered with the vail of a captive.' It is well known that the vails of female slaves in the Levant, at present, cover the whole body, and that the Greeks have been more tenacious of their old customs than most other nations.

That the Jewish ladies, in Isaiah's time, wore vails, is plain from Is. 3:19.

Virgil describes Helen as vailed, Æn. 1, v. 654,

'Et circumtextum croceo velamen acantho,
Ornatus Argivæ Helenæ.'

The vail, as a mark of subjection, seems to be referred to by the apostle, in 1 Co. 11:10, where women are required to have on their head *ἐξουσίαν, i. e. κάλυμμα, a vail*, to show that they are subject to their husbands, who exercise *ἐξουσίαν*, or *power*, over them. And to this may be referred Ge. 20:16, where the vail of Sarah is adverted to.

Euripides, speaking of Hecuba, says, Hecub. v. 483, 'she lies wrapped in vails;' which he explains, v. 495, by 'she lies like a servant, or subject, on the earth.'

The vail was worn by suppliants and unhappy persons of either sex; see 2 S. 15:30. 19:4. Est. 6:12. Jer. 14:3,4, to which may be referred Mk. 14:72, where the term *ἐπιβαλὼν* is applied to Peter as a penitent. But see Parkhurst on the term.

The vail is employed as the symbol of ignorance. Thus, Is. 25:7,

'And on this mountain shall He destroy
The covering that covered the face of all people,
And the vail that was spread over all nations.'

See also 2 Co. 3:14, &c., where Paul alludes to the vail of Moses, and says, when the Jews shall attend to and receive the doctrine of Christ, the vail that is over their hearts, in the reading of the Old Testament, shall be taken away. See Origen against Celsus, b. 5, p. 271.

VALLEY, though for most part used literally, is sometimes to be met with in a figurative and symbolical sense, as in Is. 22: 1, 'The oracle concerning the valley of vision.' Jerusalem is here called by that name symbolically, because, as Jerome observes, this city was the seminary or school of the prophets, in which the temple was built, and the visions of God were multiplied, where He manifested Himself visibly in the holy place.

Ps. 23:4,

'Though I walk through the valley of the shadow of death,
I will fear no evil, for Thou art with me;'

i. e. though I encounter the most imminent peril of death itself. The psalm speaks of God as a shepherd, and the metaphor is taken from sheep, which, wandering in search of pasture, and having strayed into shady valleys, become liable to the dangers arising from the incursion of wild beasts that make their haunt there. See Ps. 119:176.

Ps. 84:7, 'who, passing through the valley of Baca, make it a well.'

Baca means a large shrub, or tree, which the Arabs still call by that name, probably so called from its *distilling* an odoriferous gum; from *bece*, to weep or ooze out. It appears, according to Celsius (quoted by Parkhurst), to have been a rugged valley, embarrassed with bushes and stones, which could not be passed through without labor and tears, such as, we may collect from De. 21:4, were to be found in Judea. And, as Parkhurst adds, 'A valley of this kind was a striking emblem of that vale of thorns and tears through which all believers must pass to the heavenly Jerusalem.' The Septuagint, Aquila, and the Vulgate, all translate the word *baca* by *weeping* or *tears*. But see a valuable note in Horne's Introd. vol. iii. p. 42, Ed. 2.

Ho. 2:15,

'And from thence will I give her her vineyards,
And the valley of Achor for a door of hope.'

It was in this valley, immediately after the execution of Achan, that God said to Joshua, Jos. 8:1, 'Fear not, neither be thou dismayed,' and promised to support him against Ai, her king, and her people. And from this time, Joshua drove on his conquests with uninterrupted success. In like manner, the tribulations of the Jews, in their present dispersion, shall open to them the door of hope, and there, *i. e.* in the wilderness and in the vale of tribulation, under those circumstances of present difficulty, mixed with cheering hope. See Horsley *in loc.*

Valley of Hinnom or Gehenna. 2 Ch. 28:3. Jer. 7:32. Is. 30:33, and other places.

Gehenna, or Tophet, or the Valley of Hinnom, was a place near Jerusalem, of which we hear first in Jos. 15:8. It was there that the cruel sacrifices of children were made by fire to Moloch, the Ammonitish idol. The place was also called *Tophet*, and that, as is supposed, from the noise of drums (*toph* signifying a drum), a noise raised on purpose to drown the cries of the helpless infants. As this place was, in process of time, considered as an emblem of hell, or the place of torment reserved for the punishment of the wicked in a future state, the name Tophet came gradually to be used in this sense, and at length to be confined to it. The term *Gehenna*, which corresponds to Tophet, occurs twelve times in the New Testament.

In Is. 30:33, the place where the Assyrian army was destroyed is called Tophet, by a metonymy; for that army was destroyed probably at a greater distance from Jerusalem, and quite on the opposite side of it. See Lowth *in loc.*

Jeremiah, 31:40, calls it the 'valley of dead bodies and of ashes,' from its having been made a common burying-place, and a receptacle for the rubbish and filth of the city. The valley of Hinnom lay to the west of the city, winding to the south.

Zch. 12:11,

'In that day the mourning shall be great in Jerusalem,
As the mourning of Hadadrimmon in the valley of Megiddo.'

Jerome says this was a place near Jezreel. De Lisle places it near Megiddo, where Josiah was slain, over whom great lamentation was made. 2 Ch. 35:22-25.

This mourning of the Jews, Newcome thinks, will take place on the reappearance of their Messiah from heaven, Re. 1:7. 20:4, when the restored descendants of those Jews who slew Him shall be touched with the deepest compunction for the guilt of their forefathers.

Jo. 3:2, 'the valley of Jehoshaphat.'

As the term *Jehoshaphat* signifies in Hebrew 'the judgment of God,' it is very probable that the valley here mentioned is symbolical, and means the valley of the divine judgment, wherever that might be. For it is said, 'I will gather *all nations*, and will bring them down into the valley of Jehoshaphat, and *I will plead with them there*.' In this sense the Chaldee paraphrase understands it, and renders it 'the valley of the division of judgment.' And Theodotion, 'into the place of judgment;' and in verse 14, it is called 'the valley of decision.' From these passages, the Jews and some Christians have been of opinion, that the last judgment will be solemnized in the valley of Jehoshaphat. If we understand the words in this sense, the valley of Jehoshaphat will denote no particular place in the country of Judea, but only some place where God would execute his vengeance on the enemies of the Jews, which, as Grotius on the place remarks, may be called a valley, from the manner of human judgments — the judges sitting in a more exalted place, and the criminals standing in a lower.

VESSEL. Used to represent the human body or person. 1 Th. 4:4. 1 S. 21:5. Cicero has a similar phrase — '*Corpus* quidem quasi *ras* est aut aliquod animi receptaculum.' See also Lucret. b. 3, v. 441, and v. 553.

Earthen vessels, or vessels of shell, 2 Co. 4: 7, the ministers of the gospel.

The weaker vessel, 1 Pe. 3:7, the wife, as compared with her husband.

Vessels of wrath, or *of mercy*, Ro. 9:22,23, such nations or communities as are *objects* of God's favor or displeasure, in allusion to the comparison of the potter, verse 21.

A chosen vessel unto Me, Ac. 9:15; *i. e.* a most choice instrument. Neither, says Grotius, did Polybius, speaking of Damocles, use the word *σκεῦος, a vessel*, in another sense; for this man was a most profitable vessel for service, and most fit for business. Compare 2 Ti. 2:20,21.

VINE AND VINEYARD. A well-known emblem of the church of God, whether under the old or new dispensation. See a beautiful allegory under this image in Ps. 80:15, &c.; in Is. 5:1, where, at verse 7, it is said, 'The vineyard of Jehovah is the house of Israel.' And the same image is frequently employed by our Lord; as in Mat. 20:1. 21:28. Lu. 13:6. See also Jn. 15:1. Jer. 2:21. Ez. 19:10. Ho. 10:1.

Vineyards were usually the scenes of joy, especially at the time of vintage. Hence, when God threatens by Amos, Am. 5:17, 'And in all vineyards shall be wailing,' it was reversing the customary merriment, and a mark of indignation.

VIRGIN. This term is often used to denote a people, city, or nation. Thus, Is. 47:1, 'Come down and sit in the dust, O virgin daughter of Babylon!' Jer. 14:17. 31:4,21. 46:11. La. 2:13. Am. 5:2.

It is sometimes used as the symbol of purity. 2 Co. 11:2, 'that I may present you as a chaste virgin to Christ.'

It is also employed to represent freedom from idolatrous defilement and corruption; as in Re. 14:4, 'These are they who are not defiled with women, for they are virgins.'

VOICE. The voice of a person, according to the Indian Interpreter, ch. 50, denotes his fame and reputation among the people.

A voice to a person from behind, when the word *behind* is not used to denote symbolically a *thing future*, signifies, that the person to whom it is directed is gone out of the way, and requires to be recalled, which implies repentance. Thus, in Is. 30:21,

'And thine ears shall hear a voice prompting thee behind,
Saying, This is the way, walk ye in it;
Turn not aside to the right or to the left.'

Agreeably to this, a voice to a person from behind, in order to direct him to behold a vision behind him, will denote that the vision relates to something past or existent, and to be observed as well backwards towards the time past, as forwards towards that which is to come.

In Ge. 4:10, the voice of Abel's blood is said to cry unto God; a very singular expression, importing that God is the spectator and avenger of all murderous transactions, — according to the dying words of Zechariah, when slain by Joash, 2 Ch. 24:22, 'The Lord look upon it, and require it.' There being no successor to Abel to avenge his death, God takes up his cause and punishes the fratricide. Thus, as Paul remarks, 'whether we live, we live by the Lord, and whether we die, we die by the Lord; living and dying we are the Lord's.' Ro. 14:8.

Thunder is repeatedly called the voice of God. Thus, Jb. 37:2,

'Hear attentively his voice with trembling;
Hear attentively the concussion of his voice;
He directeth it under the whole heaven,
And his lightning to the ends of the earth.
After it a voice roareth;
God thundereth with his majestic voice;
He will not restrain (his thunderbolts) when his voice is heard.
God thundereth with his majestic voice;
He doth great things, which we cannot comprehend.'

W.

WALL is the strength of a city, and therefore the symbol of security. So in Is. 26: 1, 'Salvation will God appoint for walls and bulwarks.'

Zch. 2:5,

'I will be a wall of fire round about her,
And the glory in the midst of her.'

This sublime image, a wall of fire, strongly expresses the divine protection, and must have reminded the Jews of the pillar of fire, by which God directed and defended their ancestors.

The 'glory in the midst' is, no doubt, an allusion to the symbol of the divine presence in the holy of holies. Ro. 9:4.

A *high wall* denotes a still greater degree of stability and safety. See Pr. 18:11.

A *wall of brass* is used by Horace, Ep. 1, b. 1, v. 60, as a symbol of the greatest strength and defence.

The wall of the New Jerusalem, Re. 21:12, &c., is evidently intended to express the *security* of the inhabitants in that happy state; and the angel at each gate, as a sentinel or guard, expresses the same thing, with the addition of the *honor* arising from such guardianship.

In Pr. 25:28, the man who has no command over his own temper, is compared to a city that is broken down and *without walls*. He lives exposed to all the consequences of his own turbulent passions.

Claudian has 'non dabitis *murum* sceleri;' *i. e.* you shall give no harbor or security to crime.

The servants of Nabal speak of David's followers as having been a wall to them both night and day; *i. e.* were a guard or security. 1 S. 25:16. So Ajax is called by Homer the wall or bulwark of the Grecian band. Il. 7.

That is a beautiful expression made use of by Isaiah, 26:1,

'In that day shall this song be sung,
In the land of Judah we have a strong city,
Salvation shall He establish for walls and bulwarks.'

Sometimes a wall denotes *separation*. Thus the ceremonial law given to the Jews is called a 'middle wall of partition.' Ep. 2:14.

Walls used to be dedicated with particular ceremonies, see Ne. 12:27, and were thence called *sacred*.

In idolatrous countries, they were used as a

place of sacrifice. The king of Moab offered his eldest son upon the wall. See 2 K. 3:27.

Pomponius mentions the sacredness of walls in lib. II, § 10 — 'Sancta res quoque, veluti muri et portæ civitatis quodammodo juris divini sunt, et ideo nullius in bonis sunt, ideo autem *muros sanctos dicimus*, quia pœna capitis constituta est in eos, qui aliquid in muros deliquerint.' Whence the law of Romulus, 'Ne quis nisi per portam urbem ingreditur, mœnia sacrosancta sunto' — Let no one enter the city except by the gate; let the walls be sacred.

WATCHMEN. By *watchmen* are meant the prophets of God. See Ez. 3:17, and 33:2,9. Is. 58:1. They gave notice of God's dispensations, and called upon men to act suitably under them. The true watchman or faithful prophet is distinguished from the temporizer and seducer.

In Jer. 6:17, God declares his intention of sending watchmen to give timely warning to his people, and at the same time exhorts them to pay due attention to the warning so given them by sound of trumpet, as the manner of watchmen was in making public proclamation of the enemy's approach.

Lowth considers the term *watchmen* to be borrowed from the temple service, in which there was appointed a constant watch, day and night, by the Levites. The watches in the East, even to this day, are performed by a loud cry from time to time, to mark the hour, and to show that they themselves are attentive to their duty. Hence the watchmen are said by Isaiah, 52:8, *to lift up their voice*, and in 62:6, *not to keep silence*; and the greatest reproach to them is, *that they are dumb dogs* — they cannot bark — dreamers — sluggards — loving to slumber, 56: 10. And he cites the 134th Psalm as an example of the temple watch, which was the alternate cry of two different divisions of watchmen. By this, light is thrown on an obscure passage in Ma. 2:12 —

'Jehovah will cut off the man that doth this;
The *watchman* and the *answerer*, from the tents of Jacob,
And him that presenteth an offering to Jehovah, God of hosts.'

Rabbi Eliezer says, there are three watches in the night, and in each watch sits the holy and blessed God, and roars like a lion; as it is said, Jehovah roars from on high, and utters his voice from his habitation.

In the room of the prophets of the Old Testament are the ministers of the New, who are the watchmen of the Christian church, and '*watch* for their souls, as they that must give account.' And to whom it is said, '*Take heed* to the flock over which the Holy Spirit hath made you *watchmen* (overseers).' Hence to the angel of the church of Sardis, it is written, 'Be *watchful*, and strengthen the things which remain, that are ready to die. If thou will not *watch*, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee.'

WATER. Water is so necessary to life, that the oneirocritics make it, when clear, cold, and pleasant, the symbol of great good.

Thus, according to the Indian, in ch. 28, 'to dream of quenching one's thirst with pure water,' denotes a greater joy than can be procured by any worldly affluence. And in ch. 187, it is said, 'If a king dreams that he makes an aqueduct for his people of pure water, and they, being thirsty, drink of it, it signifies that he will relieve, set at liberty, and make joyful the oppressed.'

And, on the other hand, in ch. 182, *muddy* waters denote *diseases* and *afflictions*. Hence the torments of wicked men, after this life, were by the ancients represented under the symbol of a *lake*, whose waters were full of *mud and dung*. Virgil, Æn. b. 6, v. 295; Diogen. Laert. b. 6, § 39; Plutarch de Audiend.; Poet. p. 19.

Many waters, on account of their noise, number, and disorder, and confusion of their waves, are the symbol of peoples, multitudes, nations, and tongues.

The symbol is so explained in Re. 17:15; and Jer. 47:2, *waters* signify an *army* or *multitude* of men.

The comparison of the noise of a multitude to the noise of many or mighty waters, is used by Isaiah, in 17:12,13, much after the same manner as Homer compares the noise of a multitude to the noise of the waves of the sea in a storm, Iliad, b. v. 394. The passage in Isaiah is as follows:

'Woe to the multitude of the numerous peoples,
Who make a sound like the sound of the seas;
And to the roaring of the nations,
Who make a roaring like the roaring of mighty waters.
Like the roaring of mighty waters do the nations roar,
But He shall rebuke them, and they shall flee far away,
And they shall be driven like the chaff of the hills before the wind,
And like the gossamer before the whirlwind.'

The parallel in Homer is far inferior in grandeur:

'The monarch spoke; and straight a murmur rose,
Loud as the surges when the tempest blows;
That, dashed on broken rocks, tumultuous roar,
And foam and thunder on the stony shore.'

WELL. A pit sunk below the surface of the earth, signifies any obscure place, whence it is difficult to draw forth any thing.

In Eastern countries, the *prisons* for slaves were made like pits or dens under ground, and their *graves* were sometimes formed in a similar manner, as the Egyptians and Phrygians did.

Hence it comes that graves were compared to prisons, and prisons to graves. And in Is. 24:22, the pit there mentioned is explained of a prison.

And so a prison is called *puteus*, a pit, in Plautus, Aulul. act. 2, scene 5,

'Vincite, vecterate, in puteum condite.'

So that a well or pit without water, singly considered, may, as the case requires, signify either the grave or a prison.

WHORE. The Hebrew term for *whore* signifies not only a lewd woman, but an innkeeper and trading woman, from *zonn*, to feed or entertain strangers. And because such women were addicted to prostitution, the word came to signify a bawd or whore. Thus the harlot Rahab is in the Samaritan Chronicle *a hostess*; and by the same word are Jerusalem and Samaria described in the Targum on Ez. 23:44, where the prophet describes them at the same time as *whores* and *hostesses*, entertaining all the idolatrous strangers. Πανδοχειον, an *inn*, signifies also a brothel in the verses of Philippides, cited by Plutarch. By this we may guess why it was so shameful to be seen in a victualling-house, as we find it was by some passages in ancient authors, because such places were brothels. Hence the reproach in Jer. 5:7, they lodge in the *harlots' houses*. Though Blayney makes it to signify the idol's temple, as *adultery* means *idolatry*.

From this notion of a whore being a trader and entertainer of strangers, the city of Tyre, which was the finest mart in the world at that time, is, by the prophet Isaiah, called a harlot, in 23:16, and so likewise Nineveh, in Na. 3:4. *Whoring* and *trading* are therefore synonymous, and to this purpose, see Is. 23:17.

As uncleanness of all kinds was the frequent adjunct of idolatry, amongst the Babylonians, Grecians, and others, as mentioned by Herodotus and Strabo, so it appears to have been among the Canaanites and Midianites; and hence *fornication*, *whoredom*, and *adultery*, came to be used to denote, in general, idolatrous worship and practices.

On these accounts, a *harlot* or *whore* is the symbol of a church, city, or nation, that is guilty of idolatry, unchristian, or irreligious practices, and that procures to herself by the gains thereof great riches and power. See Re. 17:1,2,5; and see Lowman on the passage.

WINDS. Winds, as the cause of storms, are a proper symbol of wars and great commotions. The raging of the winds and waves, and the madness of the people, have long been considered as analogous.

They are unanimously so explained by the Oriental interpreters. And with Artemidorus, *stormy winds* denote great dangers and troubles.

The metaphor taken from *winds*, to denote wars, is common in all authors. See Horace, b. I, Ode 14, with the commentators.

The use which the prophets make of the symbol is to the same effect, to denote incursions of enemies and the like.

Thus, in Da. 7:2,3, the prophet has a vision of the four monarchies, which were to arise from the wars and tumults of men, expressed by the symbol of 'four winds striving upon the great sea.' The vicinity of the several kingdoms to the *great sea*, or Mediterranean, so called by way of distinction from the lesser seas or lakes in Judea, may serve to illustrate further, as Wintle observes, the propriety of the prophet's analogy. From the various tumults and commotions with which the countries around this sea were agitated, the four large monarchies or empires emerged or came up; and their various ravages, idolatry, and tyranny, sufficiently justify the allusion to wild beasts.

Virgil, Æn. 1, 89, has a similar passage, only there the *winds* are literally meant:

'Una Eurusque Notusque ruunt, creberque procellis
Africus.'

In Jer. 49:36,37, the symbol is both used and explained:

'I will bring against Elam four winds
From the four extremities of the heavens,' &c.;

i. e. enemies directing their force against them from every quarter of the heavens.

So, in Jer. 51:1, a destroying wind is a destructive war.

Wind is sometimes applied metaphorically to doctrine. Ep. 4:14. He. 13:9. Ja. 1:6.

It is also used as the emblem of the Holy Spirit. Ac. 2:2. Jn. 3:8.

It is occasionally employed as an emblem of the uncertainty of human life and its fluctuating concerns. Thus in Jb. 6:26. 7:7. Ps. 78:39. Ec. 5:15. Jer. 5:13. Ho. 8:7, &c.

Re. 7:1, to hold the winds that they should not blow, is a very proper prophetic emblem of a state of peace and tranquillity.

WINE. The Egyptian Interpreter says, 'Sharp, sour wine denotes bitterness and affliction.'

The Nazarites were particularly commanded to abstain from wine. See Am. 2:11,12.

Wine is used as the symbol of spiritual blessings. See Is. 25:6 —

'And Jehovah, God of hosts, shall make
For all people, in this mountain,
A feast of delicacies, a feast of old wines,
Of delicacies exquisitely rich, of old wines perfectly refined.'

See also Pr. 9:5. Is. 55:1.

Wine is also the symbol of the divine judgments. Ps. 60:3,

'Thou hast made us to drink the wine of astonishment.'

This may be considered as equivalent to the cup of fury or trembling. Is. 51:17. Zch. 12:2. For it is usual to denote the dispensations of Providence, favorable or adverse, by some similar metaphor. See Ps. 36:8. Jb. 21:20. Is. 30:20. Jer. 25:15. 25:15. Mat. 20:22,23. Jn. 18:11. Re. 14:10.

See also Is. 63:8.

God reproaches the Jews by Isaiah, 1:22 —

'Thy silver is become dross;
Thy wine is mixed with water;'

an image to express adulteration. See Lowth's note on the passage. A metaphor which Paul seems to use, 2 Co. 2:17, where he says, 'We are not like many who *adulterate* the word of God;' *i. e.* with human inventions or imaginations.

Wine, from its intoxicating effects, is used to denote communion in the idolatries of the mystic Babylon. Re. 14:8. Comp. Jer. 51:7.

Lees, or dregs of wine, figuratively signify divine judgments. Ps. 75:8. Is. 51:17, &c.

In Jer. 48:11, it denotes permanence in one situation:

'Moab hath settled upon his lees.'

By this allegory, Moab is represented as having enjoyed singular advantages from having constantly remained in his own country ever since he became a people.

Ho. 3:1, 'and love flagons of wine;' *i. e.* to drink wine in the temples of their idols. Am. 2:8. Jud. 9:27.

WINE-PRESS, among the Israelites, was like a threshing-floor; and therefore we read that Gideon was threshing in one of them, Jud. 6:11. The Septuagint has it, ραβδιζων σιτον εν ληνῳ.

The form of it seems to have been this: suppose a bank of earth raised in a convenient circumference, or else a floor sunk below the surface of the ground about it, that the grapes and juice may be kept in: then on one side a pit was sunk much lower than the floor, to place the vats to receive the new-pressed juice falling into them. This floor was the wine-press. Hence we may easily understand why our Savior expresses the making of a wine-press by digging; as also Isaiah in ch. 5.

The meaning of the symbol is very easy. The Indian Oneirocritic, in ch. 196, explains it of *great conquest*, and, by consequence, *much slaughter*. It is so used in Is. 63:3 —

'I have trodden the wine-press alone,
And of the people there was none with me.
And I trod them in mine anger,
And I trampled them in mine indignation,
And their life-blood was sprinkled upon *my* garments,
And I have stained all mine apparel.'

And in La. 1:15, the destruction of Judah is represented under this type:

'Jehovah hath trodden down all my valiant ones in the midst of me;
He hath called an assembly against me, to crush my young men;
Jehovah hath trodden the virgin, the daughter of Judah, as in a wine-press.'

And the symbol is extremely proper. The pressure of the grapes till their *blood* comes out, as their juice is called in De. 32:14, aptly representing *great pressure*, or *affliction*, and *effusion of blood*.

Re. 14:19, 'The great wine-press of the wrath of God.'

To tread a wine-press, as before remarked, is a prophetic description of destruction. The images in this vision are very strong and expressive. The largest wine-presses were used to be in some places out of the city. So in v. 20, 'The wine-press was trodden without the city,' and seems to intimate the great numbers that shall be involved in this general destruction. This judgment seems still to be future. No past period or event appears exactly applicable to it. It must be therefore left to time more fully to explain it.

The wine-press is sometimes the symbol of abundance of good. Thus, Pr. 3:10, 'Thy presses shall burst out with new wine.'

WING. Wings are the symbol of defence and protection, and are taken from the action of the parent bird, when her young are in danger. Hence Jesus says of Jerusalem, Mat. 23:37, 'How often would I have gathered thee, as a hen gathereth her brood under her wings!' And the Psalmist says, Ps. 36:7, 'The sons of men put their trust under the shadow of thy wings.' And Boaz thus addresses Ruth, Ru. 2:12, 'Under whose wings (*i. e.* God's) thou art come to trust.'

That the term *wing* is sometimes used in an adverse sense, is true. See Jer. 48:40, and 49:22; and compare De. 28:49.

That it has many other metaphorical meanings, such as,

The flanks of an army, and the arrangement of its battalions. Is. 8:8.

The extremities of the earth, and remote regions. Jb. 37:3. 38:13. Is. 11:12. 24:16. Ez. 7:2, &c.

The extremity, hem, fringe, or tuft of a garment. Nu. 15:38. Ru. 3:9. 1 S. 24:5. Jer. 2:34. Hag. 2:12. Zeb. 8:23, &c.

The beams of the sun, Ma. 4:2. An opposite mode of speaking is found in Virgil, Æn. b. 8,

'Night comes on, and covers the earth with its dusky wings.'

The wings of the wind; *i. e.* its swift and impetuous motion. 2 S. 22:11. Ps. 18:11. Ps. 104:3.

That it has these various meanings; in short, that it signifies any thing that projects, as the wing of a bird from its body, is plain, from numerous passages of Scripture. Still the symbolical meaning above assigned to it, as its most general figurative application, is correct. See Ps. 17:8. Ps. 91:4, &c.

Jolans, in Euripides, quoted by Lancaster, to express that the children of Hercules were under his protection after their father's death, says, 'they were under his wings.' And Megara, speaking of the same children, says, 'she preserved them under her wings, as a hen her young ones.' Hercules Furens, v. 71.

The Hebrew term for wing, *cenep*, signifies a covering, and, as a covering is protection, so the wing is a proper symbol of the same, just as a tabernacle is a covering in hot countries, and is therefore a symbol of protection. So the fortress in Babylon was called πτερα, *wings*, from the protection it pretended to afford. On account of wings being the symbol of protection, some of the Egyptians called their god, whom they looked upon as everlasting and immortal, *Cneph*, that is, the wing, or *Cnuphis*, as Strabo writes it, with the Greek termination. And they also represented him with a wing upon his head, as the symbol of his royalty; the chief notion of the deity and of kings being that of protectors. And therefore the true God is, on this account, styled, in 1 Ti. 4:10, 'the protector of all men, but especially of those that believe.' See Daubuz.

Another use of wings is to carry away or help in flight; and in this case also, wings are the symbols of protection. Thus, in Ex. 19:4, God says to the Israelites, after he had delivered them from Pharaoh, and caused them to pass safely into the wilderness, 'Ye have seen what I did to the Egyptians, and how I bare you on eagles' wings, and brought you to myself.' The same image is beautifully expanded in De. 32:11,12—

'As an eagle stirreth up her nest,
Fluttereth over her young,
Spreading abroad her wings,
Taketh them, beareth them on her wings;
So Jehovah alone did lead him,
And there was no strange god with him.'

Wings, when used to fly upwards, are the symbols of exaltation. Thus, Is. 40:31, 'They shall mount up with wings as eagles;' *i. e.* they shall be highly exalted.

Ps. 139:9,

'Should I lift up my wings to the dawn,
Or dwell in the utmost extremity of the sea.'

By the dawn, meaning the East; by the sea, the West; in other words, Should I take my flight eastward or westward, the result would be the same. And, as Merrick observes, there is no more impropriety in attributing to a man *wings*, than horns.

The passage in Is. 18:1,

'Ho! thou land shadowed with wings!'

has always been considered an obscure one. Lowth translates it,

'Ho to the land of the winged cymbal!'

and defends his interpretation in a note. But Vitringa's mode of explaining it, as quoted by Parkhurst, seems preferable; he explains the wings here mentioned of the chains of mountains, which, it is well known, border and bound on each side the long valley of the Nile, so that Egypt is overshadowed or protected, both from the rays of the sun, and from invasion, on the west towards Lybia, and on the east towards Arabia; and which chains of mountains, in running from the south towards the north, diverge on each side to a greater distance, like two wings. See Shaw, Pococke, Egmont, and Hayman's Travels.

Junius and Tremellius give nearly the same idea, understanding, by *wings*, the coasts or shores of the country, which are enclosed with high and shady mountains, such as Strabo affirms to be in the neighborhood of the Red Sea.

While Glassius interprets *wings* in the above passage, as meaning the 'sails of ships,' which are their extreme parts, and are spread out in the shape of wings, and are the instruments of swift motion over the waters, when blown by winds. They also afford a shade to sailors. So in Virgil, Æn. 3. 520, 'Velorum pandimus alas'—We spread forth the wings of our sails.

Da. 9:27, 'the desolating wing of detestation'—by which phrase is to be understood the Roman army and its legions, who were detestable on account of their idolatry. Compare Mat. 24:15, with Lu. 21:20.

There is another reason why Daniel may use the term 'wing' here, as well as why he assigns the wings of a bird or fowl to two of the four mystical beasts, which, in his vision, represented the four great monarchies. For by this picture the *devastation*, which these monarchies were to bring on other nations, and the *speed and force* with which they would act, were strongly and beautifully represented to those who understood symbolical writing.

The *stretching out of wings* signifying action or design, the names of these symbols were naturally used for the things signified by them. Hence Isaiah, predicting the invasion of Judea by the king of Assyria, has used that expression, 8:8,

'And the extension of his wings shall be
Over the full breadth of thy land, O Immanuel!'

By the like metaphor, Jeremiah predicted the desolation of Moab, 48:40,

'Behold, like an eagle shall he fly,
And shall spread forth his wings over Moab.'

Maimonides, in his More Nev. p. 1, *c.* 49, says, 'Observe that all things, which are moved by a very rapid motion, are, on account of their celerity, said to fly.' Hence Tertullian also says, 'Omnis spiritus ales,' every spirit is winged. And hence Mercury, the messenger of the gods, is said to be winged. Euripides applies the term to weapons, in Orestes, v. 274, 'The winged arrows of bows,' and Virgil, in Æn. b. 5, has, 'Swifter than the winds and the wings of the thunderbolt.' And Claudian, b. 2, de Rapt. v. 218,

'————Jupiter æthere summo
Pacificus rubri torsisset fulminis alas.'

Euripides, in Hecuba, v. 70, applies the term to *dreams*:

'O venerable Earth,
Mother of dreams, having black wings.'

And to spectres, in the same play, v. 704,

'A spectre passed by me, having dark wings.'

Hence we find them ascribed to the seraphim in Is. ch. 6, whose wings, six in number, were used for a threefold purpose—to cover the face, to cover the feet, and to fly.

And God Himself is said to 'walk upon the wings of the wind.' Ps. 104:3. The theology of the Gentiles attributed wings to their deities. Thus Virgil, Æn. 5, v. 657,

'Cum Dea se par-bus per cœlum sustulit alas.'

And Homer decks his hero Achilles in a similar manner, Il. 19,

'The chief beholds himself with wondering eyes;
His arms he poises, and his motion tries;
Buoyed by some inward force, he seems to swim,
And *feels a pinion* lifting every limb.'

WITHIN AND WITHOUT. These, in Scripture style, mean the Jews and the Gentiles, the one within and the other without the Mosaical law and covenant. Thus, in De. 25:5, 'the wife of the dead shall not marry *without* unto a stranger.'

And thus, in relation to those who were Christians, or within the church, and those who were not so, Paul says, 1 Co. 5:12, 'Do not ye judge them that are *within*? But them that are *without*, God judgeth.'

Co. 4:5, 'Walk in wisdom toward them that are *without*;' *i. e.* toward unconverted persons. And the same in 1 Th. 4:12.

And this language is used in reference to the New Jerusalem. Re. 22:15, 'For *without* are dogs and sorcerers,' &c.

WOMAN. Woman, in the symbolical language, is frequently the symbol of a city or body politic; of a nation or kingdom.

Thus, in Æschylus, Persæ, 181, the monarchy of Persia, and the republic of Greece, are represented in a symbolical dream by *two women*.

They who are acquainted with medals and inscriptions, many of which are symbolical, know that cities, as even Rome, frequently were represented by *women*. And so, in like manner, statues in the shape of women were made to represent cities.

In the ancient prophets, the symbol is very often used for the church or nation of the Jews. Thus, in Ez. ch. 16, there is a long description of that people under the symbol of a female child, growing up by several degrees to the stature of a woman, and then married to God, by entering into covenant with Him.

And therefore when the Israelites acted contrary to that covenant, by forsaking God and following idols, then they became properly represented by the symbol of an adulteress or harlot, that offers herself to all comers. Ez. 16:32,38. 23:45. Ho. 3:1. Is. 1:21. Jer. 2:20. Ez. 16:15,16,28,35, &c. Ho. 1:2.

And adultery itself, or fornication in a married state, becomes the symbol of idolatry; as in Jer. 3:8,9. Ez. 23:37, and 16:26,29.

There is a very mysterious prophecy in Zeh. 5:5, &c., where a woman is represented as sitting in an ephah, and as carried through the air by two others. It is not easy to say what meaning should be attached to it. Newcome says, 'The meaning of the vision seems to be, that the Babylonish captivity had happened on account of the wickedness committed by the Jews; and that a like dispersion would befall them, if they relapsed into like crimes.' Thus the whole chapter is an awful admonition that multiplied curses, and particularly dispersion and captivity, would be the punishment of national guilt.

But Capellus's interpretation well deserves attention. He considers verse 8 as denoting that God treads on the neck of wickedness, and restrains it from expatiating; and verses 9, 10, 11, as signifying that God was propitious to the Jews, and transferred the punishment of iniquity to the Babylonians, whom the weight of the divine vengeance should ever depress. It may be added to the remark of this critic, that Babylon was soon to suffer a signal calamity from the reigning Persian monarch.

See a dissertation on this subject in the Emblemata Sacra of Ewaldus, vol. iii. p. 508, &c.

For an explanation of that other vision in Re. 12:1, &c., see the Dissertation of the same author, and Lowman on the Revelation *in loc.*, where the church is represented by the figure of a *woman* clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

Woman is sometimes used metaphorically for weak and effeminate persons; as Is. 3:12. 19:16. Jer. 50:37. 51:30. Na. 3:13.

WRITE signifies to publish or notify, because this is the first intention of writing; and at first no writings were made but upon pillars or other monuments, merely to notify things.

Thus, when God says, in Is. 65:6, 'Behold it is written before Me,' it immediately follows as synonymous, 'I will not keep silence.'

And in Jer. 22:30, it is said, 'Write this man childless;' *i. e.* publish and let all men know, that this man shall be childless.

And hence, because writing is publishing, therefore an author *not read*, is, with Martial, one that *hath not written*,—

'Versiculos mi narratur scribere Cinna,
Non scribit, cujus carmina nemo legit.'
Lib. 3, Ep. 9.

By the *notification* of things, the *effect* intended is brought about; and, in this sense, to *write* is to *effect*.

Solomon says, Pr. 7:3,

'Bind my words upon thy fingers;
Write them upon the tablet of thine heart.'

He of course meant that such precepts should be understood *figuratively*; and yet it was on such texts as these that the Pharisees founded their practice of binding phylacteries upon their foreheads. See Ex. 13:16. De. 6:5. 11:18. And hence, perhaps, also the popular phrase among us, of having a thing at the fingers' ends, when we are perfectly acquainted with it. Durell.

GENERAL INDEX

TO THE

COMPREHENSIVE COMMENTARY;

CONTAINING

REFERENCES

TO ALL THE

IMPORTANT FACTS, OPINIONS, OR SENTIMENTS,

EXHIBITED IN THAT WORK.

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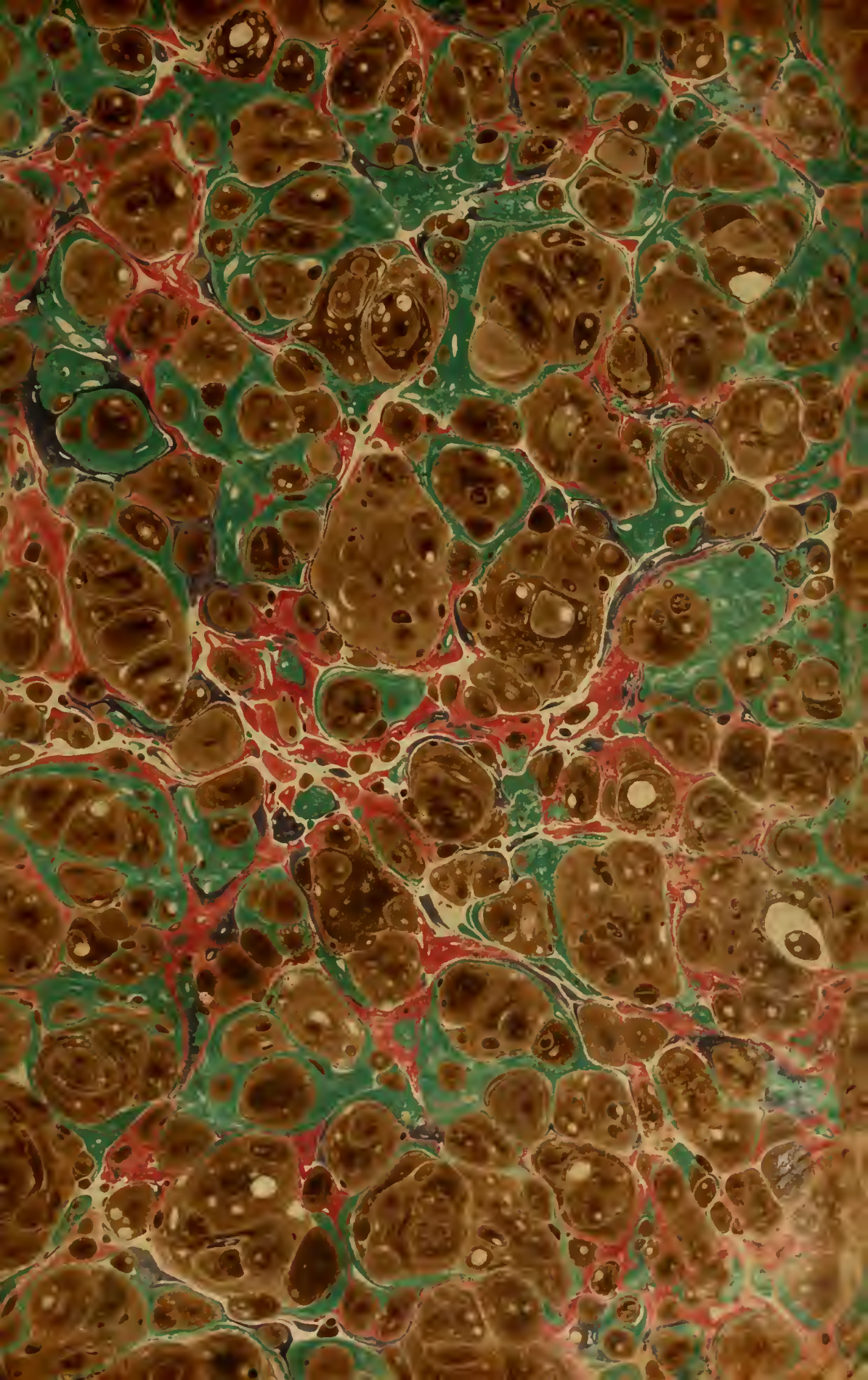

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